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Dr. M. K. Umathe College, Nagpur

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Dr. M. K. Umathe College
(Arts, Science & Ramchandra Mokhare College) Nagpur-440022

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EDITORIAL ...

The woods are lovely, dark, and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep. ...

Every journey begins with some planning, and introducing a new journal is no exception. It is a matter of great joy to introduce the first volume and first issue of "Knowledge Resonance", a Bi-annual research journal. The goal of this journal is to disseminate information about theory, practice and research in the different fields of learning. Research is not merely an academic exercise but a continuous and on-going process. It involves exposition to the new challenges and joy of innovation after thoughtful, penetrating enquiry. Research is not an easy process as it requires an insight to inquire, an analytical faculty of mind, courage to draw convictions and an unquenching quest for the new. Research is understood as a passionate academic pursuit undertaken in the field of chosen interest in the universities and research centres that have close links with institutions of higher learning.

The teacher is the principal agency for implementing educational programmes of higher learning. In the educational system of a country, higher education has a coveted place and has a major role to play in determining the quality of life and the pace of development of the nation and the world as a whole. The general responsibility of the teacher has increased considerably after the implementation of GATS (General Agreement on Trade in Services).

"The quality of a nation depends on the quality of its citizens. The quality of its citizens depends - not exclusively - but in critical measure upon the quality of their education. The quality of their education depends, more than upon any other single factor, upon the quality of their teachers".

It is therefore believed that the teacher is the living ideal, the fountain head of knowledge and the potential guide to provide direction for the growth and development of worthy citizens of tomorrow. Therefore, the teacher, apart from teaching, is expected to promote research, experimentation and innovation.

The present catastrophe of uneven information distribution calls for the need of a movement for communication of scholarly information to all. Free access to research information is essential for further research. Efforts should be made for removing access barriers to scholarly literature which will accelerate research, enrich education and thus, lay the foundation for uniting humanity in a common intellectual conversation and quest for knowledge.

I am sure that this humble endeavour of ours would contribute to build research based qualitative skills among faculty members and make them available a platform to communicate and share their valuable insights in their chosen field of study.

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INDEX

Sr.No.	Title of Research Paper	Page No.
1.	**SOMETHING'S COOKING IN THE KITCHEN: A QUALITATIVE STUDY OF CHANGING POWER EQUATIONS IN INDIAN HOUSEHOLD** Dr Anagha Tendulkar	01
2.	**THE DALIT WOMEN'S VIEWS ON THE ATROCITIES** Dr.Vijay B. Musai	04
3.	**MUNICIPAL SOLID WASTE MANAGEMENT OF SHIRUR ANANTPAL TOWN : A CRITICAL REVIEW** Dr. Amul M. Late	07
4.	**SOCIAL JUSTICE AND EMPOWERMENT FOR MARGINALIZED GROUPS: REALITIES AND RESPONSES** Dr. Arun V. Paudmal	10
5.	**A SOCIOLOGICAL STUDY OF EFFECT OF COVID-19 ON MARRIAGE CEREMONY: WITH REFERENCE TO SHIRUR (KA), TALUKA OF BEED DISTRICT** **Dr. Sudhir A. Yevle Dr. Kulkarni R.B**	16
6.	**DEVELOPMENT PROGRAM OPERATIONAL STATUS, AND SCHEDULED CASTE WOMEN: THE CRISIS AND CONTRADICTION** **Dr. Sandhya A. Paudmal**	19
7.	**DECLINING TREND OF CHILD SEX RATIO IN MARATHWADA REGION (MAHARASTRA)** **Dr. Walekar A.P. Mr. Kathode D.K.**	23
8.	**ROLE OF LIBRARIES IN HUMAN RESOURCE DEVELOPMENT OF HIGHER EDUCATION: AN OVERVIEW** **Mr. Mahesh M. Kamble Dr. Pradipkumar B. Ghante**	27
9.	**COVID-19 AND DIET** **Dr. Swati Ashok Mahajan**	32
10.	**Impact of COVID-19 Pandemic on India** **Mr. Jayant Ghatage**	37
11.	**EDUCATION AND EMPLOYMENT OPPORTUNITIES IN LIBRARY AND INFORMATION SCIENCE IN INDIA: A REVIEW** **Mr. Harshal Bhimsen Pawar Dr. Pradipkumar Baburao Ghante**	41
12.	**INFORMATION LITERACY VENTURE IN PUBLIC LIBRARIES IN INDIA A CONTRIBUTION** **Manoj Janardhan Wadhawal**	47
13.	**DISASTER MANAGEMENT NEED, PLANNING AND ISSUES IN LIBRARIES : AN OVERVIEW** **Mr. P. C. Kumbhar Dr. P. B. Ghante**	50
14.	**E-LEARNING IN LIBRARIES** **Ku. Varsha M. Meshram**	55
15.	**SURVEY OF THE CHALLENGES BEFORE LIBRARIANS IN MAKING DIGITAL LIBRARY** **Dr. Rajendra Ramrao Latpate**	57
16.	**CHITRAKATHI - THE TRADITIONAL FOLK ART OF PINGULI.** **Ms. Pradnya Abhyankar Dr. Anjali Kaware**	59
17.	**CHILD IS MEANT TO LEARN NOT TO EARN** **Asst. Prof. Dr. Nita Rameshwar Kalaskar**	63
18.	**AN ANALYTICAL STUDY OF THE GROWTH OF KHADI INDUSTRY** **Dr. Rupesh W. Khubalkar**	67
19.	**SUGATHAKUMARI – THE VOICE OF MALAYALAM SENSITIVITY** **Sanjay M. Nandagawali**	**70**
20.	**THE IMPORTANCE OF LITERATURE FOR INSTILLING VIRTUE AND MORAL EDUCATION** **Miss. Sarika J. Shinde**	**73**

21.	**AN IMPACT OF COVID-19 PANDEMIC ON INDIAN BANKING SYSTEM** **Seema. P. Malve**	**75**
22.	**E-LEARNING IN LIBRARIES** **Ku. Varsha M. Meshram**	**80**
23.	**QUALITY ASSURANCE IN HIGHER EDUCATION: AN OVERVIEW** **Dr Nilima Rajendra Bankar**	**82**
24.	**EMPLOYMENT STATUS OF INDIAN MUSLIMS** **Sadiq.N.Bagwan**	**86**
25.	**IMPORTANCE OF TEXTILE WASTE UTILIZATION – A REVIEW** **Mrs. Rekha B. Lonikar Dr. Anjali Kaware**	**90**
26.	**MIXED SHADES OF ONLINE EDUCATION** **Dr. Archana Bobade/Shelke**	**92**
27.	**A REVIEW ON *DAHI* (CURD) MADE OF COW MILK AND ITS AFFILIATES IN THE HYMNS OF THE RIGVEDA** **AUTHOR: Dr. DHARTI H. GAJJAR**	**96**
28.	**WOMEN'S EMPOWERMENT AND GOVERNMENT SCHEMES IN INDIA** **Dr. P. D. Patil**	103
29.	**"ANALYTICAL STUDY OF HUMAN RESOURCE MANAGEMENT PRACTICES IN MAHARASHTRA STATE ELECTRICITY DISTRIBUTION COMPANY LIMITED & ITS EFFECT ON EMPLOYEE SATISFACTION LEVEL WITH REFERENCE TO NAGPUR ZONE"** **Rasika S Bhole**	**106**
30.	**POLITICAL THOUGHT OF LALA LAJPAT RAI** **Dr. Rajvirendrasing Rubji Gavit**	**108**
31.	**IDENTITY CRISIS IN THE NOVEL MY NAME IS SALMA** **Dr. Rachana Vijay Musai**	**110**
32.	**JUDICIAL ACTIVISM AND THE DECRIMINALIZATION OF INDIAN POLITIC** **Dr.Suyog S.Ingle**	**112**
33.	**TEACHING RESEARCH NEXUS IN HIGHER EDUCATION** **Dr.Renu Bayaskar**	**115**
34.	**REVIEW ARTICLE CONSTRAINTS AND STRESS LEVEL OF FARMERS** **Deepali B. Ghatul Prof. Dr. Jyoti P. Mankar**	117
35.	**IMPORTANCE'S OF CASHLESS ECONOMY IN 21'CENTUARY** **Dr.Sunita B Ahire**	**120**
36.	**WOMEN'S MENTAL HEALTH: DEPRESSION AND ANXIETY** **Dr. Trushna S. Kalambe**	**123**
37.	**INDIAN ENGLISH: INGLISH (IE)** **Dr. Manisha Kale Dr. Suwarna Patil**	**127**
38.	**THE EFFECT OF COGNITIVE STRATEGY INSTRUCTION INTERVENTION PROGRAMME ON THE READING COMPREHENSION AND METACOGNITION OF MIDDLE SCHOOL STUDENTS** **Dr. Malati Panga**	**131**
39.	**"GENDER BIAS AND CONTEMPORARY ISSUES FACED BY WOMEN IN INDIA"** **Ms. Prerna S Ramteke**	**135**
40.	**SOCIAL SECURITY AND HEALTH CARE BENEFITS FOR MIGRANT BUILDING & OTHER CONSTRUCTION WORKERS IN MAHARASHTRA** **SUDHIR KULKARNI DR. SONALI JADHAV**	**138**
41.	**RACISM IN TONI MORRISON'S FICTIONAL WORLD SPECIAL REFERENCE TO THE BLUEST EYE AND GOD HELP THE CHILD.** **Sadhana K. Patil Dr. Varsha Suryawanshi**	**142**
42.	**EFFECTS OF SOCIAL NETWORKING SITES AMONG STUDENTS** **Dr. S. Vijay Kumar**	**145**
43.	**GLOBALIZATION, ENVIRONMENT AND HUMAN RIGHTS** **Dr. Umesh Shinde**	**149**
44.	**EFFECTS OF SOCIAL NETWORKING SITES AMONG STUDENTS** **Dr. S. Vijay Kumar**	**152**

45.	**WOMEN'S MENTAL HEALTH: DEPRESSION AND ANXIETY** **Dr. Trushna S. Kalambe**	**156**
46.	**THE ROLE OF YOGA DURING COVID – 19 PANDEMIC** **Dr. Arun Motghare**	**159**
47.	**EFFECTIVE TECHNIQUES OF TEACHING VOCABULARY** **DR. DEEPAK MORE,**	**162**
48.	**FARMERS SUICIDE IN INDIA** **Mr. Meghraj Ramhari Shinde**	**166**
49.	**ENVIRONMENTAL POLLUTION IN INDIA** **Prof. Nandkumar Kuklare**	**168**
50.	**HIGHER EDUCATION: GOVERNANCE FOR EQUITY (SPECIFIC REFERENCE TO MAHARASHTRA)** **Nitin Rajaramji Rathod Jagdish V. Bharad**	**172**
51.	**फतेहपुर–सीकरी : एक ऐतिहासिक अनुशीलन** संतोष कुमार दुबे	**177**
52.	**अथर्व संहिता में वर्णित वास्तु–सौन्दर्य** संतोष कुमार दुबे, डॉ. संतोष सिंह चौहान	**180**
53.	**भाषा और भूमंडलीकरण** डॉ. विजयसिंह ठाकुर	**182**
54.	**झारखण्ड के कोल्हान विश्वविद्यालय में घंटी आधारित अनुबंध शिक्षकों की स्थिति : एक सामाजिक–ऐतिहासिक अध्ययन** अन्नपूर्णा झा	**184**
55.	**नागपूर जिले में नगरीय वृद्धि व नगरीय आवासीयता** स्वाती रमेश भोवते, डॉ. अविनाश व. तलमले	**190**
56.	**'कोणार्क' : कला के माध्यम से मानवता का उत्कर्ष** डॉ. प्रवीणकुमार न. चौगुले	**194**
57.	**ग्रामीण महिलाओं पर मनरेगा का प्रभाव : एक सामाजिक–आर्थिक अध्ययन** (झारखण्ड के पूर्वी सिंहभूम जिला के गोलमुरी–सह–जुगसलाई प्रखण्ड के ब्यांगबिल पंचायत के विशे ा सन्दर्भ में) डॉ. संजय कुमार झा	197
58.	**खेल और खेल प्रबंधन** डॉ. मोहम्मद ऐजाज शेख	**205**
59.	**भारतीय पंचायत राज्यव्यवस्था** डॉ. विनोद नारायणदास बैरागी	**209**
60.	**झाडीपट्टी रंगभूमीः सांस्कृतिक उद्योग से वाणिज्यिक उद्योग** डॉ. रविन्द्र प्रभाकर हरिदास	**212**
61.	**महात्मा गांधीजींचे सत्याग्रह संबंधीचे विचार** प्रा. विजया अशोक कोळेकर	**215**
62.	**महाविद्यालयीन विद्यार्थी व राष्ट्रीय सेवा योजनेचे महत्त्व** प्रा. विजय शामराव कांडलकर, डॉ. एन. आर. चिमुरकर	**219**
63.	**"महाराष्ट्रातील रामोशी–बेरड भटक्या विमुक्त जमातींच्यासामाजिक चळवळीचा अभ्यास"** प्रा. डॉ. सुषमा अ. जाधव	**222**
64.	**"वृध्दाश्रमात राहणाऱ्या वृध्दांची सामाजिक स्थिती"** डॉ. राजेंद्र बगाटे,	**225**
65.	**महात्मा गांधी आणि स्त्रीवाद** डॉ. भारती नवथर	**233**

66. **आंतरराष्ट्रीय राजकारणात भारताच्या सॉफ्ट पॉवरची भूमिका** 238
डॉ. गणेश गिरी

67. **''महाराष्ट्र शासनाचे आरक्षण धोरण आणि अंमलबजावणी''** **241**
रवि जाधव

68. **वर्ण व्यवस्था आणि आश्रम व्यवस्था यांचे चिकित्सक विवेचन** **244**
डॉ. अतुल म. महाजन

69. **आदिवासी समाजातील सार्वजनिक आरोग्याची स्थिती (समस्या, परिणाम व उपाययोजना)** **247**
डॉ.दिलीप पांडुरंग महाजन

70. **ग्रामीण दारिद्रय, रोजगार व आर्थिक विकास** **258**
प्रा. गिराम मनोज बाबुराव

71. **स्त्रिवादी दृष्टिकोनातून महात्मा ज्योतिबा फूले** **262**
डॉ. प्रमिला हरीदास भुजाडे,

72. **B.R.G.F प्रशिक्षणातून मागासवर्गीय (ग्रा.प.) लोकप्रतिनिधी च्या भूमिकेत कार्यक्षमतेत झालेला बदल** **267**
सुनिल मोतीराम सोनवणे

73. **प्रादेशीकतावाद : राष्ट्रीय एकात्मतेपुढील प्रमुख अडथळा** **271**
प्रा. विठ्ठल सदाशिव चौधरी

74. **'युमकाल' मधील आदिवासी चळवळ : एक अभ्यास** **275**
डॉ. बी. आर.भोसले

75 **भारतीय अर्थव्यवस्थेत लघू व कुठीर उद्योगांचे महत्त्व** **277**
प्रा. जगदीश रामभाऊजी वाटमोडे

76. **भारत – अमेरिका नागरी अणु सहकार्य कराराचे भारतीय सुरक्षेच्या दृष्टीकोनातून मुल्यमापन** **280**
प्रा. डॉ. जितेंद्र आनंदा माळी.

77. **महात्मा फुले यांचे शिक्षणविषयक विचार** **285**
प्रा.डॉ. कालिदास दिनकर फड

78. **भारतीय लोकशाही पुढील आव्हाने** **289**
प्रा. प्रविन अजबराव उपरे

79. **''मराठी लोकसाहित्यातील निवडक लोककला''** **292**
प्रा.डॉ.राजीव वैजनाथराव यशवंते

80. **जलप्रदूषण एक समस्या** 296
प्रा. डॉ. गावंडे एस.एम.

81. **भारतातील ग्रामीण विकासातील समस्या** **299**
प्रा. डॉ. आर. बी. शेटे

82. **महिला सबलीकरण कार्यात डॉ. बाबासाहेब आंबेडकरांचे योगदान** **301**
कुणाल दिलीप राठोड

83. **भारतीय राजकारणात आदिवासी महिलांचा सहभाग** **303**
प्रा. रिता पी. खोब्रागडे

84. **नवपिढी व जुनीपिढी मधील संघर्ष : एक सामाजिक अध्ययन** **307**
प्रा.डॉ.राजेंद्र यादवराव बारसागडे

85. **"मराठी कादंब–यातुन चित्रित झालेले शैक्षणिक व्यवस्थेतील वास्तव"** 310
मुळाटे श्रीधर सुधाकर

86. **अवंतिकाबाई गोखले जीवन व कार्य** 314
देशमुख प्रतीक्षा ब्रम्हदेव

87. **गोंड आदिवासी जमाती लोकसाहित्य आणि लोकगीते** 316
राजेश्वर किसन खुडे

88. **शिवकालीन महसूल व्यवस्था : एक अभ्यास** **319**
प्रा. गिरी सचिन रमेश

89. **प्रत्यक्ष विदेशी गुंतवणीकीचा FDI भारतीय शेतीक्षेत्रावर झालेल्या परिणामांचा विश्लेषणात्मक अध्ययन** **322**
प्रा. भेदराज भानुदास ढवळे

90. **भारताचे राजकीय वर्तमान** **326**
डॉ. मनोहर नाईक

91. **सेंद्रिय शेती – काळाची गरज** **328**
प्रा. डॉ. सुरेंद्र पोथारे

93. **भारतीय उच्च शिक्षणा समोरील आव्हाने** **330**
प्रा. बाळासाहेब विठ्ठलराव तौर

94. **विनोबा भावे व महात्मा गांधी यांचे महिला सबलीकरणाविषयी विचार** **334**
प्रा. डॉ. सुषमा देशपांडे

95 **आधुनिकीकरणाचा आंध आदिवासी जीवनावरील प्रभाव** **336**
डॉ. आर. वाघडव

96. **कोविड–19 चा भारतीय अर्थव्यवस्थेवर झालेल्या परिणामाचा अभ्यास** **339**
प्रा. डॉ. सर्जेराव गंगाधर गोल्डे

97. **ज्ञानशाखा म्हणून लोकप्रशासनाचा संघर्ष आणि विकास** **344**
डॉ. भारत गोरे

98. **सायबर गुन्हे आणि महिला व बालसुरक्षा एक आढावा** **348**
डॉ. विलास चव्हाण

99. **अतिरिक्त लोकसंख्या–भारताची समस्या** **351**
प्रा.डॉ. आव्हाड भगवान भानुदास

100 **'भारतीय इतिहासातील आधुनिकतेचा नवा संदर्भ'** 354
प्रा.डॉ.दिलीप तुकाराम कदम

101. **'महाराष्ट्राची लोककला लावणी'** **357**
श्री. प्रवीण शंकर सोलनकर

102. **विदर्भाच्या मराठी गझलेतील आंबेडकरवादी जाणीव** **361**
प्रा. संजय एस. पोहरे

103 **भारतीय शेतमजूर : एक अभ्यास** **364**
प्रा. डॉ. सुरेश बन्सपाल

104. **महात्मा गांधीच्या विचाराची प्रस्तुतता** **366**
डॉ.नामदेव बाबुराव डोंगरे

105. **तथागत गौतम बुद्धांचा आर्य आष्टांगिक मार्ग व त्यांचे सामाजिक महत्त्व** **368**
प्रा व्ही एन कांबळे

106. **भारताच्या शैक्षणिक विकासात विनाअनुदानित शैक्षणिक धोरणाचा परिणाम** **370**
अमोल शशीकांत भोसले, डॉ.बी.एन.कावळे

107. **ग्रामीण रोजगार हमी योजनेतील राजकारण** **372**
प्रा. डॉ. कल्पना आर. टेकाडे

108.	**नविन शैक्षणिक धोरण २०२० : २१ वी शताब्दी लक्षप्राप्ती संदर्भाने** **प्रा.अभिजीत अनिलराव पिलखाने**	**374**
109.	**भारतीय परंपरेतील प्रमुख धर्मांचा नैतिक दृष्टिकोण** प्रा. डॉ. सीमा देशपांडे	**376**
110.	**''मराठी विज्ञान कादंबरीतील विज्ञानवादी जीवनदृष्टी''** डॉ. शिवचरण गिरी	**379**
111.	**इतिहास लेखनातील स्त्रीवादी प्रवाह** प्रा. डौले वैशाली नामदेव	**382**
112.	**मुस्लिमस्त्रीयांची आर्थिक साक्षरता विशेष संदर्भ औरंगाबाद शहर** साहेब वि.पडलवार	**384**
113.	**वृद्धांच्या कुटुंब विशयक समस्या रू एक समाजशास्त्रीय अध्ययन** प्रा.डॉ. ज्ञानोबा विठ्ठलराव पडोळे	**386**
114.	**महिला सक्षमीकरण–एक वास्तव** प्रा. कोल्हे तुकाराम त्रिंबकराव	**389**
115.	**"जागतिकीकरणाच्या प्रभावाचे मराठी साहित्य"** डॉ. प्रीती किशोर उमाठे	**391**
116.	**कोरोना महामारीचा भारतीय समाज जीवनावरील परिणाम** **प्रा. डॉ. मैंद बालासाहेब वैजनाथ**	**393**
117.	**खराशीच्या जिल्हा परिषद प्राथमिक शाळेचे वेगळेपण** श्रीमती मंदा प्रकाश उमाठे (वंजारी), प्रा. डॉ. रेणू बायस्कर सदार	**396**
118.	**मध्य आशियाचा इतिहासाबद्दल राहूल सांकृत्यायन यांनी केलेले इतिहास विश्लेषण** प्रा. डॉ. जगदीश घनशाम खरात	**400**
119.	**महात्मा फुले यांचे कृषी विषयक धोरण आणि सद्यस्थिती** डॉ .सुवर्णा भाऊसाहेब पाटील, डॉ मनिषा भगवानराव काळे	**403**
120.	**'लिंग शाळा आणि समाज' ह्या पेपरमधील प्रात्यक्षिक कार्यातून विकसित होणा–या मूल्यांचा अभ्यास.** प्राचार्या डॉ.पांढरे विद्युलता ज्ञा.	**406**
121.	**इंदिरा गांधी आणि नॅम (1980–84 या कालखंडातील एक चिकित्सक अभ्यास)** प्रा. डॉ. भागवत वाघ,	**408**
122.	रवींद्रनाथ टागोर:एक निसर्गाचा पुरस्कर्ता डॉ. प्रकाश कांबळे	**411**

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Knowledge Resonance

IMPACT FACTOR 8.072
January - June 2021- Vol. 10 No. 1

SOMETHING'S COOKING IN THE KITCHEN: A QUALITATIVE STUDY OF CHANGING POWER EQUATIONS IN INDIAN HOUSEHOLD

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★★★

Abstract - Family is an integral part of a social fabric. In fact, the agency of family operates like a binding factor, instrumental in shaping the collective essence of any society. The institution of family operates in a variable manner and by no stretch of imagination can be called internally homogenous. It has evolved and diversified as a response to the various processes of change like education, globalisation. The roles typically occupied by the individual members within the family have been largely revised. This research study makes an attempt to understand and appreciate the changing hegemony between the roles of Mother-in-Law (MIL) and Daughter- in- law (DIL) using a qualitative paradigm. It aims at unearthing the nuances of the sources of friction and contextualising the same. The study has revealed the potential of certain factors as instrumental in turning the relations between MIL and DIL upside down.

Key Words- Power, Family, Kitchen, Mother-in-Law (MIL), Daughter in Law (DIL)

Introduction - One of the most important institutions in society is family. "The **family** is a variable conception. In one sense the family is a *nuclear* unit, consisting of husband and wife and those children towards whom they assume the role of parents. In another sense the family is a larger *extended* unit, consisting of 'blood' relatives and their several nuclear units." (Turner, 1963) Family system is not immutable; it functions in conjunction with and as a response to several of the socio-economic factors that surround it. Extended family (In popular discourse known as the Joint Family) typically includes more than one generation, hence holds a network of conjugal (based on blood ties) and consanguine (based on marriage ties) relations. With urbanization and industrialization, the family structure has undergone remarkable changes, however the component of **kitchen** is a cultural universal in any form or pattern of family. Food is a common need of all the family members and a common hearth to cook for everybody is one of the preliminary requirements of a joint family. It is important to note that women sociologists like Irawati Karve, Leela Dube have highlighted the strategic significance of having access to the kitchen in their work.

Kitchen is a gendered area predominantly shaped by and associated with women. In a patrilocal set up the dynamics in kitchen acquires a pronounced male dominated flavor with the women being mere pawns of the game. These pawns acquire their role and status through the assorted strings attached to different social, cultural and economic configurations. Their relations with the male members in the family, their maternal family background, caste background, class structures, age play an important role.

Several feminist sociologists have discussed the conventional power dynamics between mothers and daughters in law and the construction of power prism in the institution of family.

The sex role socialization for girls in India revolves predominantly around food making and kitchen management. A woman's association, affiliation and identification with kitchen is overwhelming.

Background- Typically, for a married woman her husband and then her son are like pillars that she constantly leans upon for perceived accomplishments. She measures her success, happiness, gratitude based on their reactions. Cooking and feeding them is her way of helping them, reaching out to them and staying connected to them. She also tries to perpetuate a sense of dependence in their minds. Entry of DIL automatically challenges this status quo.

In a patrilocal set up, kitchen is handled by the most senior married woman in the family, in most of the cases by the mother- in -law (MIL). Her son's marriage alters the equation in and stake to the kitchen space drastically. MIL's position is then contested by her daughter in law (DIL) once she enters the scene. Mother in law's experience and her cultivated expertise are effectively challenged by the newcomer. The MIL expects to

continue her exclusive power over the kitchen; however, she seeks active assistance from her DIL to run the daily chores. Though in the initial 'honeymooning period' clashes are strategically avoided handled or mitigated; in the subsequent period both of them are not always willing to be understanding, adjusting or tolerant towards each other. The passing years in the life course of the family result in 'aging' of MIL and 'youthening' of family with new generation members being added. The utility, efficacy of MIL; while the DIL is away for work is silently acknowledged and is tolerated due to inevitable circumstances. Eventually, around the time when children are close to being self sufficient (roughly around 10 to 14 years), coupled with MIL's progressive ageing and she being economically unproductive due to superannuation is typically the phase when open clashes and silent abuse bzzgin.

Research Design - The study is nested in the model of Age Stratification drawn from the work of Riley, Johnson and Foner (1972). The model underlines that society members can be understood with reference to their age cohorts. Age strata using the 'Life Cycle Approach' recognizes the developmental stages as, Infancy, early childhood, adolescence, young adulthood mature adulthood, middle age and old age. (Ward, 1979). It utilizes the framework of 'Role Theory'. The theory revolves around the prescribed role structure allotted to different individuals in society. Certain social roles are neutral, open and flexible, certain other social roles make an approximate and at times even a definite statement about an individual's gender, age group, etc., certain roles are positioned as hegemons and certain others are relegated to a subservient zone.

The study has a qualitative approach with the main objective of elaborating on the perpetually conflicting relation dynamics between the MIL and DIL in the kitchen. The secondary objective of the study is to arrive at the plausible causality of the rankling relationship. The reference point for the study was the hypothetical stand, which is popularly established

A Narrative Interview Analysis technique is used on twenty respondents who are mothers in law and are living in a joint family composition for at least five years. All are above the age of sixty and are superannuated. All of them were working women. Out of the total 20 women; seven are widows and 13 living with their married partners and the next generation members. All of them have married son/s with whom they are living.

The data collection was done in a pre-covid scenario. In person interviews were conducted for all the twenty respondents. Un structured, non standardized interview schedule was utilized. The narratives were studied in detail in order to arrive at the correlative interpretations.

Observations - All the respondents reported uneasiness in the equation they have with their daughters in law. All the respondents spoke about being discontent, unhappy in sharing kitchen with their DILs. Most of them have, managed to keep their dissatisfaction under wraps; a few of them have had open arguments, quarrels with their DILs. The clashes are result of multiple factors which range from preparation of food, choice about what is to be cooked, mode of cooking, style of cooking, usage of type and amount of oil, type of vessels, number of dishes, serving style, use of modern kitchen appliances, refrigerator management, hiring kitchen help, cleanliness and hygiene, buying provisions, type of gas stove and occasionally ordering food from hotels. The clashes pertain to practically everything possibly associated with planning, preparation and serving of food.

The kitchen related clashes between MILs and DILs were stronger in inter regional, inter caste and inter class marriages. Verbal attacks, remarks, neglect, exclusion from decision making process are common forms of kitchen politics. Fear, confusion or air of resignation, passivity, withdrawal or increasing depression, helplessness, hopelessness or anxiety, reluctance to talk openly are the most common symptoms observed in the respondents while interviewing them. The behavioral symptoms indicate mental and emotional distress. In addition to it a sense of ambivalence was perceived as well which manifested in the form of contradictory statements and allegations on DILs by the respondents.

Most of the respondents revealed that the origin of the differences can directly be traced to the young earning male member of the family; the MIL's son and DIL's husband. Old age seems to be operating as the 'protagonist' in the tragedy. The process of ageing for women proves to be exceedingly impoverishing; thereby making her increasingly vulnerable to abuse, maltreatment and marginalization.

In a modern urban setup, a woman's role of MIL in her family or community is itself a source of weakness. It is strange to note that the social role that was earlier described as powerful has acquired the sense of vulnerability and marginalization. The elderly women in their interviews discussed several coping mechanisms. Withdrawal, compromise, spirituality and selective intervention etc. to help and manage difficult and painful emotions of alienation and marginalization.

Many used adaptive coping mechanisms like meeting members in the neighborhood of the same age cohort to share worries and concerns. Age and social roles are the binding factors in these clusters.

By extrapolation, one can deduce that there is a clear and explicit observation about the rapidly changing equation between young couples. In the past, the perception of success of a conjugal relation depended quite heavily on the wife's ability to manage kitchen, cook food and be hospitable. During those days apparently, young girls of marriageable age were repeatedly told about 'the path to her husband's heart runs through his stomach', bottom line being if she has to keep him happy, she better be a good cook. This axiomatic belief is largely challenged by the modern couples. All the respondents seemed to unhappy about the altered equation where their DILs don't have to prove their kitchen related proficiency to keep their respective partner happy. They revisited the days when they were young and openly criticized the Going back to the Role Theory, one clearly can deduce that in India the impact of the processes of change has proved to be unsettling. It has challenged the conventionality of important social variables like gender and age. Role descriptions of MILs and DILs are in continuous transition having a direct impact on the construction of age prism. Gerontocracy is largely interrogated and modified where seniority is no longer a virtue and is not revered upon.

Thus, this paper concludes on the basis of the interactions with the respondents that, the age is a significant trigger which engineers and perpetuates asymmetrical relations within family. The process of ageing impacts women in a strong manner, challenging the hegemony in the family structure and turning it upside down. This can be attributed to the changing economic role of women and their consequent participation in the workforce.

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THE DALIT WOMEN'S VIEWS ON THE ATROCITIES

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ABSTRACT - Despite the Untouchability (Offenses) Act 1955, as well as the Prevention of Atrocities Act 1989 (Indian Backward class women particularly SC, ST) Dalit women, face social atrocities. Atrocities have occurred mostly in the rural area by the upper class/caste. Her social, economic, political, religious, and educational exploitations have become the most important issues for her existence as a human being. The atrocities of Dalit women have become the foci of study by social scientists.

The present study attempts to know the atrocities on Dalit women. the Dalit women are facing adverse situations. The present study attempts to know the various aspects of the atrocities against Dalit women in the Kolhapur district. such as growing atrocities, responsible forces for atrocity In this regard, the qualitative methodology has been adopted for understanding the Dalit women's in-depth perception. Considering the view of the Dalit women, it seems that atrocities have an impact deeply on the social life of Dalit women of Kolhapur district.

Keywords: Women, Dalit women, Atrocities.

Introduction - Since 1950, India has been shown progress in various fields such as Agriculture, Industry, Space, I.C.T. Dairy, etc. However, still India did not develop properly in the social area. Because, there are so many social problems, such as discrimination done based on caste, religion, region, gender; social distance kept between the weaker section and the upper (advanced) section as well as conflicts between haves and have-nots. Despite these all social problems, nowadays, India is being claimed as a developed country. In the social sphere, the Dalit woman has been considered as one of the major elements. But unfortunately, she is being ignored and exploited. Therefore, it has to be said that the problem of atrocities on women has not been resolved from the point of view of social justice.

As part of the study, a brief discussion on oppression and atrocities on women is discussed as follows :

Right from the beginning of the Vedic period to the Buddhist period generally, it is held that the hierarchy. During the Buddhist period, the hegemony of males was questioned, the notion of equality in social life was upheld by Buddha and his followers. The disappearance of an equalitarian environment built by the Buddhist rulers and the emergence of Brahmanism led to the downfall of Hindu women.

During the medieval period under Mughal and Hindu rulers, the intensity of suppression and oppression was heightened. The British rules brought new laws to protect the lives of women. Especially, the Sati (widow burning) ban on widow remarriage and girl-child marriage were abolished from the point of view of woman as 'human being', as par with man.

The Britishers opened the doors of education/knowledge to women and Dalits and they drew the Indian people to the new political system democracy. All these developments went against the monopoly rule of Hindu male and their hierarchy among men and women existed. Consequently, the privilege and duties, as well as their operation of them, indicated that the women in Vedic society, theoretically speaking subordinates to men. As a result, the position of women was lower. In the context of women belonging to service class also went as per hierarchical rules/norms. Among the service class, both men and women might have served the master but the notion of equality or equal position of female servant with that of male servant raises issues over the claim of position. So, the narratives/stories highlight such issues which involved debating aspects/ or controversial issues.

The impact of Brahmanical value system and patriarchal system bound to impose male domination. The act of defiance on the part of the woman (of any class/caste) is bound to result in suppression and oppression of women. Thus, women were forced to lead a life as expected by the male rulers.

The period of independence, the role of Dr. B. R. Ambedkar in bringing a revolutionary change in terms of gender-based equality. In those,1954's Special Marriage Act, 1956's Right of a share in father's property. 1961's Anti-Dowry Act and Hindu code Bill all acts gave

her a boost. Apart from this, 1989's The Scheduled Castes and The Scheduled Tribes (Prevention Of Atrocities) Act, 1993's the Protection of Human Rights Act, two acts also provided confidence to Dalit women to live their social life honestly. But the caste-dominated rural or urban environment does not positively support women. Dalit women are still frequently targeted by the so-called forces in Indian society.

By keeping these all the above facts, the present study aims to understand the nature and causes of atrocities on Dalit women and their attitude and awareness in the Kolhapur District.

Literature review- The present study reviewed the number of literature, observed and discussed here; among are prominent scholars such as mainly: **Jogdand, Pralhad (1990).** "Maharashtratalya Dalit Samasya" (Dalit Problem in Maharashtra) unpublished article. **Salve R. N.(2007).** "Atrocities on Dalit of Maharashtra in Last Decade", Unpublished UGC-SAP-DRS-Phase-1Report of Project Work, Department of Sociology, Shivaji University, Kolhapur. **Thorat, Sukhadev and Negi, Prashant (2007).**Exclusion and Discrimination-Civil Rights violation and Atrocities in Maharashtra, **Fact-Finding Report (2008-09).** Atrocities on Dalit in Maharashtra Published by Manuski Centre, Pune. **A. Ramaiah, (November-2011).** "Growing crimes against Dalits in India despite special laws: Relevance of Ambedkar's demand for 'separate settlement'...", **Chavan Dilip (2012).**"Caste Violence against Women: Some Observations " Blog published**., Kowtal Asha (2013).** "Violence Against Dalit Women," Dalit MahilaAdhikarManch (AIDMAM),., **Shailaja., S. Rangan, N. Patil, H. (August-2014).**"Violence Against Women in Gulbarga District: A Sociological Analysis". Most of them, here, who concluded that Dalit women have been exploited and faced the numbers of atrocities in the field of social, economic, political, and cultural.

Methodology - The present study deals with atrocities on Dalit women, a study is tired to understand their views, attitude, and reception in connection with atrocities. For this purpose, a qualitative methodology has been adopted so that it would be easier to discuss with respondents informally. It is focused on scheduled caste women, which are mainly belonging by selecting purposive sampling to Gadhinglaj, Aajra, and Chandgad taluka which are located in Kolhapur district, Maharashtra. So far as respondents are concerned, were approached as a snowball sample method for the data collection.

Objective of the study - The study focused on the following objectives:

1. To understand the feeling regarding growing atrocities against Dalit.
2. To probe into the responsible forces for the atrocity on Dalit women in Kolhapur District.

Hypotheses of the study
The hypothesis are as follows:

1. The atrocities on Dalit women are associated with the socio-economic status of hierarchy.
2. There is a correlation between higher level of assertiveness among the Dalit women and the atrocities.

Area of study - The present study is covered the Gadhinglaj sub-division of the Kolhapur district of Maharashtra, which is located in the westen Maharashtra state. Gadhinglaj taluka,Chandgad taluka and Ajara tauka are selected for study.

Discussion on attitudes, awareness and behavioral situation about the atrocities on Dalit women and analysis

For the last ten years, Atrocities against Dalit women have been rapidly increased, however, such incidents are struck to our great constitution. That is why; Attitudes, awareness and behavioral situation of the selected 165 respondents are studied against their atrocities.

1. Feeling regarding growing atrocities against Dalit.

Atrocities and Dalit women are one of the very serious issues in Indian society, as far as growing atrocities against Dalit and Dalit women are concerned, the present study is tried to understand the feeling of respondents regarding growing atrocities in the various corner of Indian society. In this regard out of 165 respondents, 140 (84.9%) respondents are expressed that it is very painful incidents, which are regularly occurred in the society, most of the respondents respectively Mahar 107(82.3%), Mang 19(95%), Chambhar10(10%) and Dhor 04(80%) are expressed their feeling that law and order should be implemented by the responsible agency, some respondents are said that stopping the Caste discrimination as well as suggested to develop the progressive thought.

Mere 03(01.8%) respondents belong to Mahar 03(02.3%), they are refused that they are unknown and have not any idea in terms of atrocities are occurred in society.

Apart from this 22(13.4%) respondents have not expressed their feeling regarding growing atrocities; 20(15.4) of them are Mahar and 1(10%),1(20%)are respectively Cahambhar and Dhor.Considering the above expression of Dalit women, it clears that Dalit women are seriously upset and concern about occurring much atrocities in society.

2. Attitudes in terms of responsible forces behind Dalit atrocities

Out of 165 Dalit women, 81(49.1%) Dalit women who mainly 60(46.2%) Mahar, 12(60%) Mang, 07(70 %) Chambhar, and 02(40%) Dhor are expressed their concerns that the people who are justified communal thought, fundamental thought such people are responsible for atrocities. Apart from this they also stated their views that Extreme upper caste people, communal related political parties, Communal related organizations are mainly responsible forces behind Dalit atrocities

On the other hand, 07 respondents, in which 03(04.3%) Mahar, 02(10%) Mang, 00(00 %) Chambhar, and 02(40%) Dhor are stated their opinion that they have no idea which forces are behind atrocities

Remained 77 Dalit women; 67(51.5%) are among them Mahar, 06(30%) Mang, 07(70 %) Chambhar, and 01(2 0%) Dhor are not expressed any views regarding the forces which are responsible for atrocities.

Finding - So far as Dalit women are concerned, related data and their feelings show that out of 165 respondents, 140 (84.9%)respondents are expressed that it is very painful incidents that occurred in the society regarding growing atrocities against Dalit. And, 104(36%) respondents from out of 165 respondents, most of the respondents pointed out their feelings that the majority of people are belonging to the Upper caste and they have power, authority, and asset regarding responsible forces behind Dalit atrocities.

By discussing on above two issues, it seems that atrocities have an impact deeply on the social life of Dalit women of Kolhapur district. Very serious challenges for the honor of Dalit women in progressive and modern Maharashtra as well India.

Suggestions- Due to traditional principles, inferiority in class, caste, and gender, such (Atrocities) act, incidents have occurred across the Indian society against Dalit women, it is considered as one of the most very cruel and inhuman acts for the development of humanity as well as the development of Indian society. Hence, the following suggestions have to be implemented for the eradication of atrocities against Dalit women.

1. To create a rational attitude of society.
2. Human rights education should be started at a higher level.
3. Unscientific Fundamental thoughts should not be followed.
4. Low and order must have run in the frame of the constitution.
5. Dalit-oriented organizations should be activated.
6. Women-oriented policies are implemented to the grass-roots level for developing their social status.
7. Education to Dalit women, so that she combats against her atrocities.
8. Dalit women have to come in the political, social, and economic field
9. Strongly implemented The Scheduled Castes and the Scheduled tribes (Prevention of Atrocities) Act.1989

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MUNICIPAL SOLID WASTE MANAGEMENT OF SHIRUR ANANTPAL TOWN : A CRITICAL REVIEW

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Abstract - In the 21st century of modern development with the progress of industrialization and civilization the problem of generation of large quantity of solid waste is become a major concern in the urban areas. Municipal solid waste management is an obligatory function of Municipal Corporations, Municipalities and other local village administrative bodies in India. It involves activities associated with generation, storage, collection, transfer and transport, processing and disposal of solid waste. The present paper is an attempt to studies on critical review of municipal solid waste disposal system in Shirur Anantpal town from Latur District of Maharashtra state. It also highlights the shortcomings in existing waste management system and recommendations for effective waste disposal system.

Keywords*: Municipal Solid waste, Collection,transportation, disposal, Shirur Anantpal.*

Introduction - The 'Municipal Solid Waste' includes commercial and residential waste generated in municipal or notified areas in either solid or semi-solid form, excluding industrial hazardous waste but including treated bio-medical waste (MoEF, 2000).

Management of solid waste is become a major challenge for the administrators, engineers and planners. Huge volume of generated solid wastes is need to be collected, transported and finally disposed off scientifically.

Municipal solid waste management is an obligatory function of Municipal Corporations, Municipalities and other local village administrative bodies in India. It involves activities associated with generation, storage, collection, transfer and transport, processing and disposal of solid waste (More *et al*., 2009).

Solid waste of each municipal corporation is diversified in nature and highly dependent on the type of area from where it has collected. The quantity and characteristics of solid waste vary from place to place; factors that influence the quantity and composition are the average income level, the sources, the population, social behavior, climate, industrial production and the market for waste materials (Yadav and Linthoingambi, 2009)

The poor waste management is associated with increased health problems ranging from epidemics of vector borne or food borne diseases. The effects of such health hazards are difficult to quantify because of limited epidemiological studies (Upadhyay et al., 2005).

Database management is an integral part of the solid waste management system. Availability of precise and reliable data is of utmost importance in the planning and design of any environmental system. The data should not only be available in records but should be instantaneously accessible to the planners and engineers. The importance of easy accessibility cannot be over emphasized. Many of the data are constantly changing and need to be regularly updated (Tyagi, 2008).

Shirur Anantpal is a town and headquarters of Shirur Anantpal Taluka in Latur district. In 2016 the town got a status of Nagar Panchayat. A per 2011 census. The population of town is 10417 (Census, 2011) with 1820 families. It consists 17 wards. Town comprised 2974 Households, 1003 shops and 3 functional halls. Nagarpanchayat is engaged in solid waste management of city.

As the city is identified under *Swachha Bharat Mission* the financial assistance is received for the waste management under 14th plan. During the year 2019-20 the budget of Rs. 88 lakhs have been allotted for the waste management.

Materials and Method - During the present investigation in order to understand the several aspects of municipal solid waste generation in study area priority has been given for the collection of baseline data regarding the solid waste management system. The direct field visit method and interview with the concerned officials of Nagarpanchayat were employed for the baseline data collection work. The solid waste

management report of the Nagarpanchayat were studied to understood the municipal solid waste management practice adopted by the Nagarpanchayat.

Existing status of Solid Waste Management system

The solid waste management system include the various components such as waste generation at individual level or family level, collection of household solid waste, waste from market and other common public place, waste collection system from residential areas and streets and common areas, the workers engaged in waste collection (sweepers), the waste collecting peoples, waste transportation system, waste disposal system (dumping site/composting sites) and authority to monitor the waste management system.

The municipal solid waste management of Shirur Anantpal town has been studied during the study period and activities associated with the waste management i.e., sweeping of streets, waste collection, transportation of waste, segregation and disposal etc. are presented with photographs.

i) Generation : During study period it was observed that, municipal solid waste was generated from different sources viz. residential areas, commercial complexes, restaurants, educational institutions etc. Customarily the total quantity of generated waste per day is being calculated with considering the waste carrying capacity of vehicles employed for the transportation of waste and their number of trips in one day.

ii) Collection : The sweeping activity is carried out by sweepers on daily basis from 5 am to 10 am and in evening period from 4 pm to 8 pm. About 28 workers are daily engaged in the waste collection activity i.e., Door to door collection.

iii) Transport : The waste collected from houses is transported by using 14 non-motorized vehicles having capacity of 0.90 quintal and 2 motorized vehicles of having waste carrying capacity 700 quintal. The average daily waste collection is 3.65 tons/day from city area. The collected waste consists about 60% wet and 40% dry constituents. The average monthly waste collection of the city is 109.45 tones.

iv) Disposal : The collected waste is transported to the dumping area situated at Pimpalwadi site. It is spread over an area of 2023.428 sq. meter. Customarily the windrow method is used for the disposal of degraded portion of waste.

Shortcomings in existing MSW system

i) Lack of baseline data in Shirur Anantpal Nagarpanchayat regarding the generation, collection, segregation, storage, transport and disposal process.

ii) Lacking of appropriate and effective collection methods (separate bins) and segregation method for generated solid waste.

iii) The open dumping of waste in corners of open plots/ spaces may leads to become a food depot for stray animals and breeding grounds for vectors of communicable disease.

iv) Contravention of the provision of the State Pollution Control Board during the transportation of waste to dumping site.

v) Workers are not aware about the use of Personnel Protective Equipment while handling the waste.

vi) Only windrow composting method has been employed at dumping site.

Recommendations for Effective MSW management

i) There is an urgent need to update the baseline data regarding the generation, collection, segregation, storage and disposal techniques.

ii) Emphasis should be given to strengthen the waste collection system i.e. separate waste bins for wet and dry waste or to use color codes to bins.

iii) The storage at open place should not allowed to avoid the problems of epidemics and stray animals.

iv) Nagarpanchayat should adhere with the guidelines of State Pollution Control Board regarding the transportation of waste.

v) Inculcate the importance of use of PPE in sweepers and its regular monitoring should be carried out.

vi) Beside the traditional waste disposal methods there is an urgent need to develop and adopt the modern and scientific techniques for disposal of waste.

vii) Aware the citizens through media regarding the problems emerged due to improper waste management.

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SOCIAL JUSTICE AND EMPOWERMENT FOR MARGINALIZED GROUPS: REALITIES AND RESPONSES

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ABSTRACT: The marginalized communities endured multifaceted deprivation, indignity and myriad crimes committed against them for many centuries in India. There are old and new pattern of offences and crime against these communities in India. The fall-out is almost a daily phenomenon of atrocities, exploitation, sexual abuse and domestic violence widely reported in media. The walls of secrecy and lack of awareness regarding entitlements and procedures is resulting in denial and corruption to these marginalized groups in the society. Legislation, legal services and socio-economic programme alone can never bring social change, it is important that the institution representing society specially people from all communities and those that provide contemporary leadership, namely, locally, elected bodies become active in bringing about social change and promote indigenous practices to eradicate inequality in the society.

India is having one of the most elaborate justice delivery system consisting of police, investigation, prosecution and courts but there has been hardly any programme or scheme for educating and empowering the marginalized groups regarding various entitlements, procedure and forums to access the Justice delivery system, as a result whereof the marginalized group is mostly trapped in the cobweb of police, legal practitioners and courts consuming considerable energy and resources, which otherwise have been invested in productive activities.

The paper tries to find out what were the means and aims of social exclusion, marginalization and the consequences of the same in the contemporary Indian society with some instances. Further try to understand the framework of social justice and understand the role of social work in dealing with marginalized groups and their problems in holistic manner. This paper also gives suggestions for improving the status of SC/ST & others and empowering them.

Key Terms - Social justice, Marginalization, Empowerment and Social exclusion

INTRODUCTION-Social justice means providing justice to all those people who have had to face injustice having been subject to some form of dominance. They may have had to face injustice due to their verna, ethnicity, profession, gender, economic status, region, religion, tradition, language or physique. Social justice, basically, is an incessant battle against privileges-based meritocracy. Humanism and compassion are the cornerstones of this battle. Social justice coming to mean securing degrees or jobs lo a few is in itself a big threat to the concept. The ultimate dream of social justice is building a society free from all kinds of discriminations. In this sense, it is an extension of the thoughts of Buddha. Christ, Kabir and Marx. The main objective of social justice is to remove man-made inequalities political, economic and social, particularly by guaranteeing equal opportunities to all citizens in various types of political, economic and social activities. Dr. Ambedkar's contribution to social justice is being analyzed here in four categories:

(1) Contribution to emancipation and development of scheduled castes;

(2) Promotion of interests of minorities;

(3) Improvement of position of women; and

(4) Betterment in the conditions of labour. In the present paper, an attempt has been made to analyze and highlight role of Dr. Ambedkar in the field of social justice and empowerment of vulnerable section of the society.

Apart from Ambedkar's persistent and consistent efforts to improve the position of the scheduled caste and tribes in India, in the 19th century, the most important social reformers were Jyotiba Phule, Vittal Ramji Shinde, Shahu Chhatrapati and Sayajirao Gaikwad of Kolhapur & Baroda, and Basaveshwar openly came out against untouchability and women empowerment (Katti, 2015).

The attempt to understand the concept linguistically entails an understanding of the import of two terms: 'social' and 'justice'. The meaning of justice is not something that can be captured in a formula once and for all; it is a process, a complex and shifting balance between many factors". Krishnamurthy (1982: p. 18) has also maintained that "in spite of best effort, it has not been possible to clearly define just ice"; however, attempts have been made from time to time to define justice. Traditionally, justice means "the virtue by which we give to every man what is his due, opposed to injury or wrong". Social justice as a form of justice means what is socially just: and what is socially just varies with time and space. Allen (1950: p.3l) has rightly pointed out: "We hear much today of 'social justice'. I am not sure that those who use the term most glibly know very clearly what they mean by it. Some mean 'distribution' or redistribution' of wealth; some interpret it as 'equality of opportunity'."

After the independence of India, the preamble of the Indian Constitution solemnly resolved to provide all its citizens: justice in all form social, economic, and political; liberty of thought, expressions, belief, faith and worship; equality of opportunity and status; and to promote among them all fraternity assuring the dignity of individual and unity. The Constitution of India further states that "The state shall not discriminate against any citizen on grounds only of religion, race, caste, place and birth or nay form". In the directive principles it adds that "The state shall promote with special care the educational and economic interest of the Scheduled Caste and Tribes and shall protect them from social injustice and all forms of exploitation" (Thorat, S.K. 2002).

MARGINALIZED GROUP AND SOCIAL EXCLUSION:

Dalits and Adivasis - Based on the verna system, caste is a concept indigenous to India. There are estimated to be 170-200 million Dalits (which literally meaning broken people, previously this group was known as the untouchables), constituting 17 % of the India's population at the bottom of the caste system.

The study (Shah, et al. 2006) further revealed that 35.8% Dalits were denied entry into village shops. They could not ride their bicycles, wear sandals on public roads. Result show that 64 % of Dalits were restricted to enter temples. They even live in segregated colonies or ghettos (Tolas). The National Human Rights Commission (NIIRC) report (2012) shows that a crime is committed against a Dalits in every 18 minutes in India; every day three Dalits women are raped; two Dalits arc murdered and two Dalits' houses arc burnt; and every week; 13 Dalits arc murdered; and six Dalits are kidnapped or abducted.

Most Dalits continue to live in extreme poverty, without land or opportunities for better employment and education. NHRC (2012) notes that 37% Dalits arc living below poverty line. About 45% of Dalits in India are illiterate. Dalits are still either landless or own very little land. Only 6% Dalits own land, which may be either too small or infertile to be a source of subsistence (Human Rights Watch, 2000). Findings of the Gandhi Peace Foundation and the National Labour Institute survey (1979) show that 87% of bonded labourers were from the SC and ST community.

Indigenous groups or adivasis are considered to be the earlier inhabitant of India. They are often residing in the interior forests, away from the urban influences. The fruit of success in terms of growth and poverty reduction have not been able to reach to the indigenous people.

As per NSS, 55th round, the literacy rate of SCs in rural India was 46.6%. In urban India the literacy rate was 66.2%. The literacy rate of ST population was 42.2% in rural areas, and in urban areas, it was 70%. The literacy rate of Other Backward Class (OBC) was 54.8% in rural India. In urban India, the literacy rate of OBC was 75.3%. The enrolment of SCs up to Class 8 was 19.87%; for STs it was 10.69%. Among OBCs, the figures were 42% in the primary classes and 41.23% at the upper primary level.

One of the major reasons for high incidence of poverty among SC/ST, Muslim and other backward classes is that they are mostly engaged in unorganized sector. Unorganized workers are mostly unskilled workers and hence they are mostly working in unorganized enterprises or households and are excluded from social security benefits provided by employers. They face different kinds of vulnerabilities and risks; most common of those is job insecurity and social insecurity. They generally fall in the category of "Extremely Poor, Poor and vulnerable' (Makwana and Prajapati, 2015).

With regards to Dalits, most jobs given by the modern Indian state correspond to the position sanctioned to them in the Hindu social order. In other word, Dalits are grossly over-represented as sweepers and sanitary workers in various departments. The proportion of Dalit sweepers to total sweepers in various departments of central governmental ranges from 55% to 75%. Dalit representations is less than proportionate to their

population in Group A and Group B. In Group C jobs they constitute slightly more than their proportion in the population. Commentators point out that this four-fold classification often hides the real truth. Each group has 8-10 grades and Dalits are mostly at the lowest each grade of each group.

There has been a phenomenal increase in the number and intensity of the cases of atrocities meted out to the scheduled castes and scheduled tribes in particular over the last few decades in our country. According to the National Campaign on Dalit Human Rights, 27 atrocities are committed against dalits very day. Thirteen Dalits murdered every week, five Dalits homes or possessions burnt every week, six Dalits kidnapped or abducted every week, three Dalit women raped every day, eleven Dalits beaten every day and a crime is committed against a Dalit every eighteen minutes in India. So there is every reason for dealing with caste discrimination at the international level keeping in mind the state's failure in protecting the human rights of Dalits in India.

Muslim Communities - In India, Muslims form the largest religious minority group, constituting 14.2% of the total population (Census, 2011). Nationally, the proportion of Muslims to the total population rose from 13.4% in 2001 to 14.2% in 2011 to the total population. The Sachar Committee report calculates that almost one-third (31%) of the Indian Muslims are living below poverty line.

Looking at employment in formal sectors, Muslims, in general, trail behind the national average by 60% and OBC Muslim by 80%. For instance, in West Bengal where Muslim constitutes 25% of the population, the representation in government jobs is as low as 4%. They have a considerably lower, presentation in government jobs, PSUs and management cadres in the private sectors. The participation in police and Army services is nearly 4%. Other figures on Muslim representation in civil services, state public services commission, railways, department of education, etc. are equally appalling (also see: Sachar Committee Report; Justice Ranganath Mishra Commission Report, 2007)

Children as Vulnerable Group - India is home to nearly 400 million children. Every sixth child in the world lives in India. Out of the total population of 1210.2 million, the proportion of child population in the country is 13.1% (13.3% males and 12.9% females). Every year, as estimated 26 million children are born in India. As per the latest census figures of 2011, total number of children in the age group 0-6 years in the country is 158.8 million. An estimated 11.6 lakh children die every year within one year of their birth due to lack of immunization, every second child is malnourished and 22% babies are born with low birth weight (National Family Health Survey III). About 55% of SC/ST children under 3 years of age are underweight and anaemic.

People with Disabilities- It is estimated that there are around 40-80 million people with disabilities in India, comprising of 4-8% of the total population. Education is the road to empowerment. However, disabled people have high illiteracy rate (52%) in contrast to general population (35%). The differently abled people also have significantly lower employment rates than average, and this gap has been increasing over the past 15 years- there is a decline in the employment rate of working age differently abled people, from 42.7% in 1991 to 37.6% in 2002.

Promotion of Interests of Minorities -The religious minorities of India are described by social scientists as a variegated entity in terms of their population, dispersion, dogmas and development. They represent almost all the major religious of the world, that is, Judaism, Christianity and Islam of Semitic origin and Sikhism, Jainism and Buddhism of Indian origin, besides Zoroastrianism and Bahai faith of Iranian origin. Social scientists may classify these religious groups in a variety of ways, but for our purpose the Indian religious minorities should be divided into two main categories, the minorities who practices, profess and propagate the religions of Indian origin which may be called native religions and the minorities who practice, profess and propagate religions which have originated in foreign countries that is, Israel, Arabia or Persia.

The Constitution-makers had also determined that social justice should be achieved without any violence and it should be secured within the framework of the Constitution. The conflict between the claims of the individual to enforce his Constitutional rights to formal or legal equality on the one hand and the concern of the state on the other to accord preferential treatment to the weaker sections of the society and in particular to the minority community. Many special provisions were incorporated to protect the interests of minority communities. Dr Ambedkar knew full well that a Constitution may not meet the aspirations of the people for all times to come. A fast changing society creates new challenges before the political power and unless the Constitution authorities the political power to meet such challenges, the Constitution would break. Hence, he provided for a simple method for amendment of

constitution, taking care at the same time to ensure that the federaaspirations of the people for all times to come. A fast changing society creates new challenges before the political power and unless the Constitution authorities the political power to meet such challenges, the Constitution would break. Hence, he provided for a simple method for amendment of constitution, taking care at the same time to ensure that the federal structure of the Constitution cannot be altered without the consent of the federating units and that for such amendments a substantial majority of the representatives of the people extend their support, lie thus achieved flexibility and permanence in the Constitution. Keeping in mind the supreme goal of national unity and integrity, Ambedkar upheld the legitimate rights of minorities in a democracy. He regarded that the discrimination of any soil, whether minority or majority, was inconsistent with the goal of social justice.

Improvement of Protection of Women - The concern in safeguarding the rights and privileges of women found its best expression in our constitution. It removes discrimination against women in both legal and public domain. Fundamental rights in the Constitution ensured that women would not face discrimination on account of their sex. The state, however, was empowered to make affirmative discrimination in favour of women due to the suppression faced by them for centuries. Directive Principles of State Policy enjoined upon the state to ensure safe and humane conditions of work for women. Article 51A (e) imposed a fundamental duty on every citizen not to indulge in practices derogatory to the dignity of women.

Constitution Provisions For Marginalized Groups - The Constitution prescribes protection and safeguards for scheduled castes and scheduled tribes. It also prescribes safeguard measures for other weaker sections either specially or by way of insisting on their general rights as citizens with the objective of promoting their educational and economic interests and removing social disabilities. Article 17 of the Constitutions abolishes untouchability and Untouchability (offences) Act was passed in 1955. Its scope was enlarged and its panel provisions were made more stringent by amending it in 1976. It was renamed as Protection of Civil Right Act. In 1989, another act called Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) was passed.

Special Schemes and Programs for SCs and STs - In accordance with these constitutional provisions and directives the government of India and all states have been formulating and implementing various schemes and programs for the upliftment of SCs and STs within the process of planning and implementation. These programs relate to education, skill formation, creating job opportunities and development of the areas in which these people are concentrated.

In India apart from scheduled castes and scheduled tribes, there are other weaker sections, who are economically, socially and educationally backward. They are known as OBC. Article 340 of the Constitution empowers to investigate into the consideration of OBC and make recommendations.

MARGINALIZATIONAMONG MINORITIES AND STEPS FOR THEIR EMPOWERMENT

The Constitution provides safeguards to religious and linguistic minorities as part of our Fundamental Rights. The term minority is most commonly used to refer to communities that are numerically small in relation to the rest of the population. However, it is a concept that goes well beyond numbers. It encompasses issues of power, access to resources and has social and cultural dimensions.

The government has announced Prime Minister's new 15-point programme, for the welfare of minorities in India. The programmes are to be executed by the Ministry of Minority Affairs. Under the programme, students belonging to minority communities in the country that is Muslim, Sikh, Christian, Buddhist, and Parsis could be able to get benefits specified under the scheme. These programs are as follows: equitable availability or ICDS services improving access to school education, greater resources for teaching Urdu, modernizing madarsa education, scholarships for meritorious students from minority communities, improving educational infrastructure through the Maulana Azad Education Foundation, self-employment and wage employment for the poor, upgradation of skill through technical training, enhanced credit support for economic activities, recruitment to state and central services, improvement in condition of slums inhabited by minority communities, prevention of communal incidents, and rehabilitation of victims of command riots.

APPROACH AND STRATEGIES FOR EMPOWERMENT - The issue of marginalized communities and development can be examined under following different phases characterized by the state's approach towards issues and problems marginalized groups (i) welfare approach, (ii) development approach, and (iii) empowerment approach. Empowerment is multi - dimensional in the sense that it occurs within

social, economic, political and cultural spheres. Broad categorization of empowerment can be broadly categorized as

Welfare Approach - The period from first 5 year plan to sixth 5 year plan (1951-78) can well be called as period of welfare approach towards the problems and issues of marginalized communities. The various public policies and scheme were meant only for the welfare of marginalized communities, that too not for the welfare of these as an "individual" level but rather community level too. The governmental approach to the problems of marginal sections was more in terms of charity rather than empowerment. There was no plan or policy for training them in a manner that may enable them to be self-dependent. In most of the welfare scheme amount disbursed was too meager.

Thus, one may observe that the Indian state was more inclined to support patriarchy rather than implement the ideals of gender equality and social justice.

Development Approach - Positive changes in the attitude of the stale however started making their appearance by the end of fifth 5 year plan. There was a shift from welfare to development approach. The concept of development was undergoing a change, now considered as human development and sustainable development criteria. While in welfare approach, marginalized communities were invisible members of the entire social milieu; in development approach marginalized received separate visibility

In the context of government policies and programs, special schemes were launched for enhancing marginalized communities in term of social and economically. Integrated Rural Development Programme (1978), National Rural Employment Programme (1980), Rural Landless Employment Guarantee Programme (1983), Jawahar Rozgar Yojana, Development of Women and Children in Rural Areas (1992), Training of Rural Young for Self-Employment (TRYSEM) and MGNREGA (2005). Economic development is the key and may lead to all kinds of development. This is appropriately true in the context of marginalized communities.

Gandhian Approach - Mahatma Gandhi maintained an alternative approach towards the empowerment of the weaker sections. In fact, it was a theory of liberation and not development. He was an apostle of the theory of "swaraj" or self- sustained self-development of the poor masses for their liberation from poverty. Thus empowerment for Gandhi was the total liberation of a human being, embodying both external liberation, namely from colonialism and internal liberation, namely from greed, violence, oppression and discrimination.

Although Gandhi condemned untouchability, he was an advocate of Varnashram Dharma. He had a faith in the Vedic version of varnas. He regarded it better than what was contained in the Manusmriti. In his view, "the Vedic theory of Varnashrama Dharma could be applied to the whole world in order to establish the ideal of Ramrajya'. Mahatma Gandhi conceived and worked out a concept of Sarvodaya society. It was based on truth, non-violence and the creation of an egalitarian social order. In short, Gandhi also gave to God and soul a prominent place in his ideology.

Ambedkarite Approach - Dr B.R Ambedkar believed that social justice should be obtained through constitutional methods or means. The social and economic change should be secured through peaceful ways, instead of the blood methods of revolution. The methods of civil disobedience, non-cooperation and satyagrahs should be abandoned because such methods are "nothing but the Grammar of Anarchy", thus, social justice obtained through constitutional means, he held, is more durable and lasting, promoting fraternity and ushering in a new social order (Kateria, 2015). Dr B.R. Ambedkar, the "Messiah" of millions of downtrodden castes in India, waged a heroic and relentless struggle against caste structures of this country. Compared with Gandhi, Ambedkar often maintained an uncompromising and rigorous stand against this social evil. Ambedkar viewed the empowerment of the marginalized groups in terms of their political mobilization and counted political power as the best tool to solve the varied types of deprivations suffered by them in the social, economic and educational fields. Thus, the legacy of Ambedkar helps to empower the untouchable castes of this country to stand united with conviction and courage against social inequality and casteism. His famous dictum "to educate, agitate and organize" always reminds his castemen to become the torch bearers of his legacy.

THE WAY FORWARD - First, it needs to focus of the multi-dimensional nature of deprivation, and hence I believe it does provide a useful framework even to analyze situations of crop failure (where the household's deprivation also depends on its access to, e.g. state provision, support from relatives, or labour markets), or to put gender analysis in a wider framework where gender forms only one of the axes-however central- of deprivation, besides class and race.

Second, and more challenging, research needs to take the focus on actors and processes-in Amartya Sen's words the relational roots of deprivation -serious. The mapping of various dimensions of social exclusion is important, but the understandings of the social relations that determine deprivation require a more qualitative approach. This needs an understanding of the social processes arc as much of an economic, political as cultural nature, requiring interpretation of material and formal aspects of deprivation as much as of identity and ideology. If applied in that sense, social exclusion and integration may be a useful language to look at deprivation in a holistic sense, and in a way that takes us away from seeing deprivation as an outcome towards understanding the multi-dimensional way in which these outcomes come about.

In the Constitution of India, the three pillars of human rights are the right to equality, freedom and right to life. These rights have been recognized to inalienable, unalterable and the basic structure of the Constitution which cannot be abrogated. India's Supreme Court has interpreted the right to life as including the right to live with dignity, right to health, education, human environment, speedy trial and privacy.

CONCLUSIONS - From the foregoing discussion it may concluded that the concept of social exclusion is a process blocking the development of the marginalized communities disintegrating people and communities in to mainstream of development, with a series of institutionalized social system. The most affected population is Dalits who leg in all spheres of developmental activities.

Therefore Dr. Ambedkar with his visionary mission provided a comprehensive framework for development of people in general and Dalit in particular. This paper argues that growth is a necessary but not sufficient condition for poverty reduction and that fostering inclusive growth and development in developing countries requires the development of productive capacities and structural transformation, the creation of decent jobs and the adoption of social inclusion policies that give marginalized groups an opportunity to participate in and benefit from economic growth.

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A SOCIOLOGICAL STUDY OF EFFECT OF COVID-19 ON MARRIAGE CEREMONY: WITH REFERENCE TO SHIRUR (KA), TALUKA OF BEED DISTRICT

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Abstract - Proposed work has been conducted in a scientific manner in line with objective 'to study the effect of covid-19 on marriage ceremony and to study the changing perspectives of the society towards traditional marriages with respect to five villages namely Rakshasabhuvan, Padli, Warni, Kolwadi and Dahiwandi in Shirur Kasar taluka of Beed district in Maharashtra region'. Google form is customized and has relied to collect data in this regard. Said investigation is based on preliminary data collected in Google spread sheet via Google form. The data is analyzed on the basis of questionnaires, observations, techniques for compiling basic facts. Although the study was conducted virtually, the sociological approach is evident. The views of 82 villagers from the above five villages have been incorporated in this study. Due to the time bounds applied by UGC for this study the limited perspectives were studied.

Keywords: Health, Community, Awareness, Marriage

Introduction - In the present manuscript, the authors focused on the changes occurred due to covid-19 situation in traditional marriage institution & in the traditional attitude of the society towards marriage institution. Marriage is an important institution in Indian society. The history of this marriage institution is four to five thousand years old and the appearance of marriages is changing in modern era. Although the institution of marriage is universal, the nature of the institution of marriage is different in every culture. Every country has a different culture and nature. Regarding the institution of marriage, Bogardus says, "The institution that allows men and women to enter into family life is the institution of marriage." According to Mukherjee, 'the formal sexual intercourse between a man and a woman through religious rites for the purpose of sex, son and religious work is called marriage'. Hindu marriages are mainly based upon the objectives viz. religious function, procreation and sexual pleasure. Marriage is necessary for the continuity of race and society. Marriage creates marital relations and also creates a duty relationship.

Corona is a name of a group of viruses. India suffered a lot due to this virus. SARS discovered in 2003, and MERS discovered in 2012, are also diseases caused by the corona virus. But the corona virus that was found in the outbreak of the disease in December 2019 in Wuhan, China is different from the previous one, so it is called the novel Corona virus. The World Health Organization has named the disease Covid-19. COVID-19 is the name given by the World Health Organization (WHO) on February 11, 2020 for the disease caused by the novel Corona virus SARS-CoV-2. It started in Wuhan, China in late 2019 and has since spread worldwide. COVID-19 is an acronym that stands for Corona virus disease of 2019. The virus is also named after its shape which takes the form of a crown with protrusions around it and hence is known as corona virus.

The disease has been reported in many parts of the world. India could not stay away from this disease. The Covid-19 has infected millions and killed scores of people all around the world. Marriage is an integral part of society, so though the world stopped on the background of Corona, but marriages not. The marriages were organized during this Covid-19 period also, but somewhat differently. And if so, how did it happen? The present study has been undertaken to present the new approach regarding Indian marriages.

Importance of Study: The research presented is important to understand the impact of traditional Indian society on marriage ceremonies, the resulting costs, the current perception of simple & short marriages in society and the direction of future marriage institutions.

Study Method:For this study, five villages of Rakshas Bhuvan, Padli, Dahihandi, Kolwadi and Warni in Shirur Kasar Taluka of Beed district of Maharashtra were identified and selected. Authors intention in selecting these villages was that a special camp of our Kalikadevi

College's National Service Scheme was held in these villages. Since the study was conducted during the lockdown period, Google Forms were used for data collection. We reached out to the villagers on social media and the questionnaire was filled out by the people. A total of 82 villagers participated and filled out the questionnaire online.

Objectives of Study:

1. To study the effect of COVID situation on organized marriage ceremonies
2. To study the modified attitude of the society towards traditional marriages

The study is presented in accordance with these objectives. As the research study was conducted by the Department of Sociology, some of these questions were asked from the sociological point of view.

Data Analysis: Table No: 01

Wedding ceremonies during the lockdown Period

Sr. No.	Wedding ceremonies	Total	(%)
1	Reduction in Number of attendees	70	85.04
2	Keeping social distance distance	41	50.00
3	Simplicity	37	45.01
4	Refused marriage organization	04.	04.09

(Multi Respondent Table)

According to **Table 1**, out of 82 villages in Shirur Kasar taluka, 85% of the respondents said that they got married in the presence of less bridal party (Number of attendees) congregations. According to 50% of the respondents, the marriages were solemnized on the basis of social distancing and 45% of the respondents were married with simplicity. Only 5% said they refused to marry during the lockdown period.

Table No: 02
A changing perspective on marriage during the lockdown

Sr. No.	Changing Perspectives on Marriage in Covide-19 Period	Total (Out of 82)	(%)
1	The imitation of a big wedding ceremony gota split	41	50.00
2	This avoids the cost of orphans at the wedding ceremony	63	76.08
3	To organize a small ceremony was approved by the society	36	43.09
4	More money should bedemanded from bridal family as the marriage expenses were reduced	09	11.00
5	Rituals are important in a wedding ceremony	36	43.09
6	In future, the government should legislate to ensure that only fifty people attend awedding ceremony	39	47.06
7	No one was upset during this period as not invited for weddin	34	41.05
8	Our daughter's wedding cost a lot and her expenses were saved, so many people were upset	07	08.05
9	If the marriage is simple and cheap, there will be a less burden on the bride parents	43	52.04

(Multi Respondent Table)

According to 82 respondents from five villages in Shirur Kasar taluka, covid-19 among the majority, i.e. 76% respondents, has reduced the orphanage expenses incurred on marriage ceremony. Also, 52% of the respondent's opinion is that if the marriage is organized with simplicity and in a low cost budget, burden of bridal family is reduced. According to 43% respondents, small weddings are socially accepted in the society, so the imitation of big

weddings is rife because 41 per cent said that no one is upset because they did not invite them to the wedding. In the wedding ceremony, the appearance and the bridal party congregation are not important, the ritual is important. This fact is recognized by the society. According to only 11% of respondents, a short and simple marriages saves money of bridal family hence more money should be demanded.

Conclusion - In the studied Shirur taluka region, covid-19 has curbed the grandeur of marriage ceremonies by emphasizing the importance of marriage rituals, so it seems that people will prefer small wedding ceremonies in the future. It was also seen that there is a mindset that the government should legislate for small marriage ceremonies. The less number of girls in Shirur taluka due to the orphanage expenses incurred in the marriage ceremony will tend to increase the proportion of girls. In short, in Shirur taluka, Covid-19 situation has reduced the cost of traditional or ceremonial expenses, and it has been seen in the mindset that it should remain the same in future.

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DEVELOPMENT PROGRAM OPERATIONAL STATUS, AND SCHEDULED CASTE WOMEN: THE CRISIS AND CONTRADICTION

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★★★

ABSTRACT - This paper consist the empirical analysis of the data floored by the respondents on the various aspects on implemented plan and polices for the upliftment of the scheduled caste women. Similarly, the changes observed in the socio-economic life of the respondents after getting benefits from the implemented plan and police as well as the perceptions and attitudes of the respondents toward plan and polices and the difficulties associated with the respondents in obtaining the facilities and benefits offered by the plan and politics evaluated,

Key Terms: *Scheduled Caste Women, Empowerment, Dalits.*

INTRODUCTION - The Government of India had in the new millennium by declaring the year 2001 as "Women's Empowerment Year" to focus on a vision ""where women are equal partners like men, "The most common explanation of "women's empowerment" is the ability to exercise full control over one's actions. The last decades have witnessed some basic changes in the status and the role of women in our society. There has been shift in policy approaches from the concept of "welfare" in the seventies to "development" in the eighties and now to "empowerment" in the nineties.

This process has been further accelerated with some sections of women becoming increasingly self-conscious of their discrimination in several areas of family and public lire. They are also in a position to mobilize themselves on issues that can affect their overall position. The latest news items regarding violence committed against women reveal that women's position has worsened. Tulsidas' verse from Ramayana "Dhol, Ganwar, shudra, pashu, nari ye sub nindan ke adhikari" highlights the discrimination and deep-rooted gender bias that still exists in all sectors on the basis of caste, communily, religious affiliaiion, and class. The Constitution of India grants equality to women in various fields of life. Yet a large number of women arc either ill-equipped or not in a position to propel themselves out of their traditionally unsatisfactory socioeconomic conditions. They are poor, uneducated, and insufficiently trained. They are often absorbed in the struggle to sustain the family physically and emotionally, and as a rule arc discouraged from taking interest in affairs outside home, Oppression and atrocities on women are still rampant. Patriarchy continues to be embedded in the social system in many parts of India, denying a majority of women the choice to decide on how they live. The over-riding importance of community in a patriarchal sense ensures that women rarely the latest news items regarding violence committed against women reveal that women's position has worsened.

The reservation policy bill is, however, a very sad stoTy as it is repeatedly being scuttled in parliament. In the system, however, women have been given representation as a sign of political empowerment. There are many elected women representatives at the village council level. But, usually they work as sarpaneh/. They have dejure status instead of defacto. Their decisions arc often over-ruled by their husband or male members of government machinery. It is crucial to train and give real power to these women leaders so that they can act as a catalyst to change the status of women in their villages. For the inclusion of marginalized section of Indian society, the development programs have been started as the means devised by the state to improve the socioeconomic condition of any section of population or area. There are certain programs that also are run by the state to ensure social justice and improvement in living condition of certain section and its people, If someone's standard of living is rising that means that a person or society is developing. Some specific developmental programs that provide essential services and opportunities for women and then other development needs such as education, health, maternity and child welfare, family planning and nutrition, socioeconomic training and community organization. As claimed by the Indian state, scheduled caste women are given priority and attention in these programs because scheduled caste women who remain excluded from the process of development for the several past years.

Position of in - Moreover, in this research, the term "Dalits" is not used in a comprehensive manner and does not include all the depressed and disadvantaged sections of Indian society; here, the temi is used in the context of the persons who suffered the absolute deprivation and stigma of unlouchabilily; remain engaged in unclean/polluted oecupalion and mainly reside in the rural pockets of India. In rural India, the situation of worst in terms of their life and livelihood- In this regards, Sainath wrote that '"half a century after independence, still live in segregated section of [he overwhelming majority of Indian villages. To this day, in several parts of the country, it is risky for them to even walk through the upper caste bcastics. They have no access to the burial grounds/burning ghats in many villages in this country." This depicts the real picture of Dalits in rural India, The other aspect of rural India is poverty, hunger, and malnutrition. Hence, the nature of poverty in rural India will further substantiate the pathetic condition of Dal its in India.

Scheduled castes are considered out caste categorized as untouchables. They have been socially deprived, discriminated, and exploited by the upper caste. This is the result of our rigid caste system divided the Indian society into upper and lower castes on the basis of the birth. Methodologically, scheduled caste population born impure, culturally they sutler from social disabilities and occupation are linked with impure occupation, depend for their survival on the upper caste. In India, 50% scheduled caste population live in below poverty line. They have not access even to the basic need such as food, cloth, shelter and constituted major part oT our labor force and generally engaged in petty occupation such as agriculture labor, work, hawking, and other low wage grade jobs.

Common features seen in caste and analogous system across the world include the following:

- Physical segregation.
- Social segregation including prohibition and intermarriage between caste groups.
- Assignment of traditional occupation selected with death or filth, coupled with restriction on occupation mobility.
- Pervasive doubt bondage due to poor - remu neration for lower caste occupation.
- High level of illiteracy, poverty, and land lesscompared with so-called high communities.
- Use of degrading language to describe low-caste communities based on notions topurity and pollution, filth, and cleanliness.
- At present, the basic reasons behind their miserable socioeconomic conditions are illiteracy, lack of required skills, inequality in agrarian structure due to failure of land reform, lack of income-generating assets, and in-effective implementation of the welfare schemes.

Development means removal of poverty, improvement of productivity, and consequentlyraising the quality of life in a given society; policy described as principal or a set of rule to guide decisions and achieve rational outcomes and plan is typically any procedure used to achieve an objective, It is set of intended actions through which one expects to achieve a goal.

Women, who constitute half of the population of our society, have been subjected to the patriarchal order of Indian society for centuries, In fact, most of them are suffering from the same fate even today after the six decades of our independence. They are badly discriminated and contemptuously treated anywhere at home and outside. The conditions of scheduled caste women are still more miserable.Women's welfare is the greatest need of today. They are the backbone of the Indian society. As a fact, women's role in development is so much taken for granted that there is no mom for debate on it. The Indian constitution recognised the equality of women vis-a-vis men. It clearly states that there will be no discrimination in the name of caste, creed, community, or color.**OBJECTIVE:**The main objective of this research paper to understand the castes women, who are mainly laborers and arc engaged in unorganized sector of economy, are still living below the poverty line and suffering due to their overall backwardness. The study will come out with suggestive developmental policies and plan implementation,

METHODOLOGY:

Selection of - Talukas had been selected on the basis of the following criteria to ascertain the impact of development program of the target groups. There are total 11 numbers of talukas in Satara district.Out of these talukas four talukas will be selected on the basis of following criteria purposively.

(1) Two talukas has been selected on the basis of their distance from district head quarter: Koregaon taluka is the nearest, whereas Phaltan taluka is located a far of distance from District headquarter.

(2) Other two talukas has been selected on the basis of the literacy rate. The taluka has higher literacy rate namely Karad and the other taluka namely Wai has lowest literacy will be selected purposively,

Selection of - From these four talukas, 20 villages will be randomly selected and from one taluka minimum 5 villages will be selected purposefully.

Selection of respondents - The respondents to this study will be village-level scheduled caste women who are the beneficiaries of developmental policies and program, A beneficiary list of various programs will be collected from the taluka office and, on the basis of random sampling, the respondents will be selected. The total respondents (200) will be 10 from each village will be interviewed.

In this research paper, the empirical analysis of the data floored by the respondents ori the various aspects on implemented plan and polices for the upliftment of the scheduled caste women. Similarly, the changes observed in the socioeconomic life oT the respondents after getting benefits from the implemented plan and polices as well as the perceptions and attitudes of the respondents toward these plan and polices and the difficulties associated with the respondents in obtaining the facilities and benefits offered by the plan and policies were evaluated.

Likewise, the health and educational situation of the respondents' were assessed, In the interpretation of the health status of the respondents, study primarily focused on the maternity health, its available services, and the difficulties associated with them to receive the health services were examined. Similarly, in the educational aspects, The importance of education in their observation, enrollment of their children, and the problems associated to achieve quality education has been analyzed on the ground of the data derived during the field survey.

Operational Status of Development Programs

Some researcher opined that the Scheduled are suffering not only because of imposed social and cultural disabilities but perhaps much more because of the imbalances created by the emergence of structural differentiation within them which is a consequence of the policies and plans undertaken ostensibly for their uplift and welfare. The differential treatment given to the politically weaker and sometimes to the non preponderant groups within the castes is a major reason for these continuing inequalities. In his study, he analyzed the various factors such as enrollment, hostels, and scholarships related to the education. He found that scheduled castes' alarmingly backward condition is connected to the deprivation they suffer in relation to the higher status groups and to the differential treatment they receive from the power elites among themselves. Broadly, the distributive disparities affecting the are at three levels, namely, between the scheduled castes and the general population, between the various scheduled castes, and among castes in a particular district or area.

CONCLUSIONS - Regarding the source of information of development policies, respondents came with diverse views as meeting or gram sabha, panchayat, tehsil, interaction, radio, television, and so on are their sources. Here, 79.0% respondents opined that they are getting benefits of government policies though middlemen. Of them, 52.0% stated that they depend upon their family member to receive the henefits and 21.(1% depend upon pardhan of panchayat. It is very disgusting to note that 73.0% of them have to pay some amount for these middlemen, even pardhan of panchayal are involving in such activities. OTthc respondents, 78% felt that they arc getting government benefit schemes later that women's belongs to general categories and 83.0% opined that they felt discrimination during the, delivery of services. Caste-based discrimination (72,0%), based discrimination (11,0%), discrimination on the ground of closeness to pradhan (9.0%), and discrimination of the ground of smartness (8.0%) arc the mode of discrimination that are felt by the respondents. They further suggested that awareness (18.0%), eradication of casteism (56,0%), information (12,0%) and establishment of equality in society (14.0%) are the measures for the reduction of discrimination. Likewise, 88.0% felt that positive changes in the current social status are due to present running government plans and policies,

Regarding the health condition of the respondents, 17.0% said that there health condition is bad and 9.0% said it is very bad. Likewise, 44.0% of them preferred untrained doctors for the medication and only 35.0% of them prefer cither government or private hospitals for the treatment. Similarly, majority (44.0%) respondents prefer untrained doctors during their delivery where only 2ft,0% go for government or private hospitals. Another interesting fact to note is that, still 50.0% respondents take the help of or age village women during their delivery, whereas other 50,0% prefer doctors or ASHA/ANM. It may be due to the lack of availability of modem health care in the nearest distance. In total, 44.0% shared that the nearest hospitals or health ceutei~s are located by 4- to 6-km distance from their

residence and majority (fiK.0%) opined that transportation facility is the main barrier to get these facilities. They further opined that medical facilities located at remote distance (29.0%) and unpunctuality of the doctors (43.0%) arc the major problems faced during the getting health facilities. Of respondents, 8.0% agreed that education is the foremost to enhance their survival level and 94.0% shared that educated persons have respected life in the society. Of the respondents, 43.0% opined that they are sending their children to government school for the education and, at the same time, 78.0% strongly agreed that private school provides better and quality education than the government school where their children go for education, Poor economic condition has compiled them to send their child to government schools.

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DECLINING TREND OF CHILD SEX RATIO IN MARATHWADA REGION (MAHARASTRA)

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Abstract - Maharashtra is the third largest state regarding geographical area and second largest state in respect of population in India. According to the Census figure of 2011, the child sex ratio of Marathwada is 870 Female per 1000 Males. Marathwada region Child sex ratio is high than Maharashtra state in 1991 but next two decade child sex ratio of study region rapidly decline. The study was undertaken to understand the indicators of sex ratio in the population of Marathwada region. To explain the consistently decreasing trend of child sex ratio, some of the reasons put forward are Expectation of son, neglect of girl child. Graphs and Tablesare used to explain the change in child sex ratio over the period in the study. In conclusion, widespread practices of demanding and providing dowry and considerable acceptance of sex selective abortion are the some of the causes of overall and Child sex ratio is generally adverse to girls in which sex selective abortion is major one in the study region.

Introduction - In the last 10 years, India's population has reached 1.21 billion (121 crore), indicating a rise of 17.64 percent, or 181 million, according to preliminary results of the 15th census released on March 31, 2011. The population, comprising 623.7 million males and 586.5 million females, almost equals the combined population of the Indonesia, Brazil, Pakistan, United States, Bangladesh and Japan. However, the growth rate at 17.64 percent has dropped in the last decade. This is the first decade (2001-2011), with the exception of 1911-1921, that has actually added less population to the previous decade. But the child sex ratio (under-6 years) in 2011 is 914 females for every 1,000males, indicating a continuing preference for male children over females. The female sex ratio was more favorable in the last census, at 927.The sex composition by age group especially the 0-6 years is vital for studying the demographic trends of child population, its future patterns and particularly, the status of the girl child. The child sex ratio (under-6 years) in 2011 is 914 females for every 1000 males, indicating a continuing preference for male children over females. The female sex ratio was more favorable in the last census, at 927. The child sex ratio in Haryana and Punjabis the lowest among the states. Haryana has 830 female children and Punjab 846, against 1,000 male children. The highest child sex ratio is in Mizoram (971 females against 1,000 males) and Meghalaya (970). Kerala and Pondicherry, which had improved their child sex ratios in 2001, have joined the rest of the country in a decline. Jammu and Kashmir has seen the most precipitous drop, 82 points, in its child sex ratio, with Maharashtra registering the next biggest fall among the major states.

Three district - Mumbai, Mumbai (suburban) and Thane have sex ratio which is less than 900, while two other districts, Ratnagiri and Sindhudurg, have a sex ratio more than 1000.The Sex ratio increased in 13 districts and decreased in 22 districts between 2001 and 2011.The child sex ratio (0-6 years) is particularly low (less than 850) in seven districts. It is more than 940 in three districts (Gonidia, Gadchiroli and Chandrapur). While the child sex ratio (0-6 years) increased in four districts (Satara, Sangli, Kolhapur and Chandrapur), it decreased in 31 districts between 2001 and 2011. In seven districts (Jalgaon, Buldana, Washim, Hingoli, Parbhani, Jalna and Bid) the child sex ratio (0-6 years) declined by more than 50 points between 2001 and 2011.Most of Marathwada region district observed decline child sex ratio from 1991 to 2011.

Study Area - The Marathwada region is one of the five regions in Maharashtra state of India. The region coincides with 8 districts it's also known as a Aurangabad Division. Marathwada, The study area is bordered on the north by Jalgaon, Buldhana, Washim and Yavatmal districts; to the east by Kamaraddy, Nizambad and Adilibad district of Andhra Pradesh; to the south by Gulbarga and Bidar district of Karnataka and the west by Nasik, Ahamednagar and Sholapur district. Its shape is roughly triangular. East – West

maximum extent is about 394 kms. And north south extent 9s about 330 kms. Aurangabad is its divisional headquarters and the region is administratively known as, Aurangabad division of Maharashtra.

It has a total area of 62,663 sq. kms. Which is 21.01 percent of the state and its population are **112,374,333** (9.28% of India's population) of which male and female are 58,243,056 and 54,131,277 respectively. Administratively the area is divided in to eight districts that are further sub divided into 75 Tahsil in study region.

Objectives - To understanding the indicators likely future trends of sex ratio in the population of Marathwada region.

Database and Methodology - This study is entirely based on secondary data. The secondary data regarding 0-6 children male and female from census of India 1991 and 2011 has been used. The child sex ratio has computed by applying formula used by census

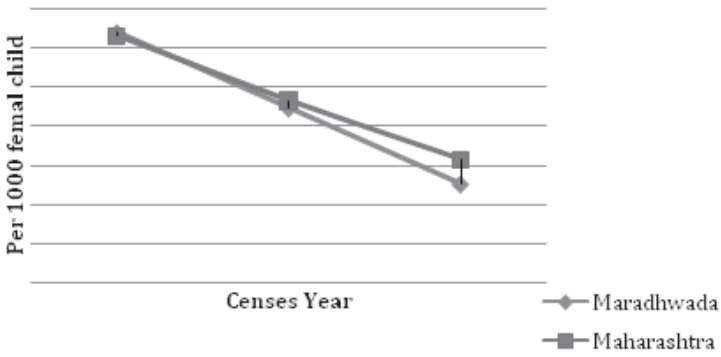
Trends in child sex ratio, Maharashtra and Marathwada Region.

Table No.1

	Child Sex Ratio (0-6 Age Group)			Decade Chang Child sex Ratio	
Region	1991	2001	2011	2001 to 2001	2001 to 2011
Marathwada	948	909	870	-39	-39
Maharashtra	946	913	883	-33	-30

Source: Census and Composed By Author

Fig. No 1.1



According to the Census figure of 2011 the Child sex ratio of Marathwada is 870female per 1000 males. This is significantly lower than that for the state of Maharashtra in the same year which was 883 female per 1000 female per 1000 males. Child Sex ratio for Marathwada region in 1991 was 948 females per 1000 males. This ratio was down by 78 child females per 1000 male child in during 1981-2011(Table-1, Fig-1). Marathwada region child sex ratio is high than Maharashtra state in 1991, but next two decade child sex ration of study region rapidly decline.

Regional Variation in Child Sex Ratio since 1991:

The child sex ratio of study region was 948female per thousand male in 1991, which down to 870 female in 2011. Table no 1 show the regional disparities in child sex ratio.

Table No. 2

Sr. No		Child Sex Ratio (0 to 6 year age)			Decade Changes Region	
		1991	2001	2011	1991 to 2001	2001 to 2011
1	NANDED	960	929	910	-31	-19
2	HINGOLI	NA	927	882	NA	-45
3	PARBHANI	955	923	884	-32	-39
4	JALNA	951	903	870	-48	-33
5	AURANGABAD	933	890	858	-42	-33
6	BID	939	894	807	-46	-86
7	LATUR	947	918	889	-29	-29
8	OSMANABAD	947	894	867	-53	-27
	MARATHWADA	948	909	870	-39	-39

Source Composed By Author.

Table no. 2 shows spatial pattern of Child sex ratio of the study region. The variation in sex ratio shows that district level. According to 1991 census child sex ratio of the study region was 948 females and declined to 870 females per 1000 males in 2011. Means decline 78 Female child sex ratio in 20 year of study region (Table No. 2).

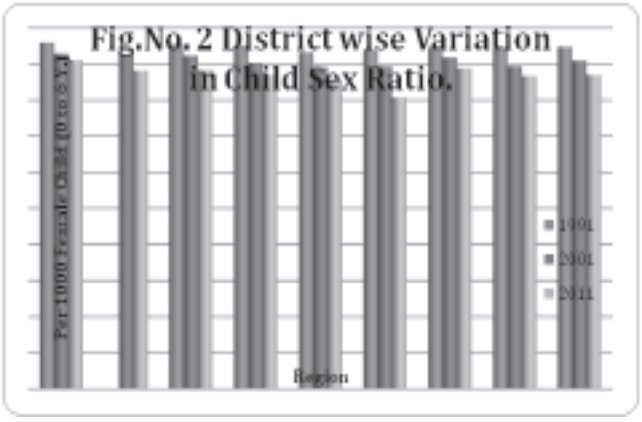


Fig. no 3 Decline child sex ratio.

According to 1911 census, child sex ratio of the study area at District level was ranging between1991 to 909 females in Marathwada district, has recorded a decline in child sex ratio comparing to previous census, In the study region, three district having child sex ratio below the district average of 870 in 2011 Census (TableNo.2). The district of Nanded, Latur, Parbhani Hingoli and Jalna are at the top five positions with child sex ratio between 910 and 870. On the other hand, Bid, Aurangabad and Osmanabad find place in the bottom district of child sex ratio in between 870 to 807.

High changes in child sex ratio has been observed in Bid (-10.96 and Hingoli (-10.14) district, it shows high decline in child sex ratio (0-6 years).Moderate changes in child sex ratio have been observed in districts like, Parbhani (39), Jalna (33), Aurangabad (33), Latur (29) and Osmanabad (27). girls to boys have been declined from 1991-2011. It shows moderate change due to increasing tendency of the people migration from surrounding rural areas towards the urban areas along with their family leads to increasing rate of female migration including 0-6 age group for education purpose and improvement in socio-economic status of female. But remains decline in child sex ratio because of high per capita income, relatively more availability of health facilities and more preference is given to male child. Low negative changes in child sex ratio have been observed in Nanded (19) district. The decline in child sex ratio has been more rapid during the last two censuses.

CONCLUSION - Present study reveals in study region very serious problem of rapidly decrease in child sex ratio in the age of 0-6 years. Declining Child sex ratio is very serious problem in all district of study region. Largely preference is given to son, lower socio-economic status of female in the society, high per capita income and relatively more availability of health facilities, widespread practices of demanding and providing dowry and considerable acceptance of sex selective

abortion are the some of the causes of overall and Child sex ratio is generally adverse to girls in which sex selective abortion is major one in the study region.

Suggestions -

- To identify key issues and challenges in enforcing MTP and PCPNDT Act and to evolve national guidelines or directives for the effective implementation.
- To evolve strategies to advocate with the relevant ministries to improve the adverse child sex ratio.
- To evolve strategies to build a national campaign to improve the Child Sex Ratio.
- To prepare special programmers to promote gender equality in society through awareness and sensitize peoples towards healthy practices against illegal customs and traditions.

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ROLE OF LIBRARIES IN HUMAN RESOURCE DEVELOPMENT OF HIGHER EDUCATION: AN OVERVIEW

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★★★

Abstract - The current study highlights the current condition of higher educational institute's, as well as the role of libraries in encouraging use of their resources for teaching, research, and extension processes. In the educational institutions library plays various activities for promoting higher education in the age of information technologyeg. Library networks, library consortiums, library portals, and digital libraries.There are continuous growth in Library collections, online reference services, digital repositories, online catalogs,ICT services and e-resources. In this article it explains howlibraries effect on overall development of Human resource in Higher education. This article also explains a few significant critical responsibilities played by a library.

Key words: Human Resource Development, Library and Information Center, Higher Education.

Introduction - Development of a nation depends exclusively on the management of the human resources. One of the most important questions for society is to improve their human civilization. Human Resource Development is an important aspect in front of any nation. In India for 'Human Resource Development' one separate department and ministry was established. Under the ministry of HRD,University Grants Commission, All India Council of Technical Education,and Association of Indian Universities works, they take care of Higher education in India. Their main aim is to provide primary, secondary and higher education to maximum people of India for their overall development. Universities and Colleges plays important role in providing Higher education, without academic libraries education is not possible. Library is providing different services. Academicians are using these services for teaching, learning and research. Library is inseparable part of education system.

4. Role of Libraries : In higher education, the library is seen as an essential component. Academic libraries play a significant role in achieving the goals of higher education in a variety of ways. They are active participants in the teaching and research processes, assisting students and faculty with information resources and technology, individual and group work and study, programs and events, and information finding, use, and evaluation. Libraries work is reflected in the institute's academic growth.As a result, in this age of information explosion, students', faculty members', and researchers' information needs are rapidly increasing. It has an impact on the library's ability to strengthen its function by implementing appropriate resources and services. The library's work reveals the institution's mission and success. The libraries services are not up to the mark than it loos the status of institution. So building the institutions reputation library plays vital role by providing better services and resources.

Literature Review 1. Sequeira, A. H. (2012, May). Human Resource Development and Hinger Education. SSRN Electronic Journal , 16. In this paper author argue Human Resource Development (HRD) the most important component is to make life livable. Education plays very important role in achieving the goal. If management buys most advance machines and technology provide all new updated equipment's still all institutions performance was not up to the mark. All these facilities available still it matters that which human is behind this mechanism and what is his approach. People make everything possible, for the achieving the same, management need to give good environment to work. In current context technological approach became more powerful. In this paper, trends in technological education and role of teaching it is disused. In last hundred years management of people techniques changed drastically. Human Resource Development gives more trace on individual centric development.

2. Zhang, Feiye Guo, Shenghao. (2014). The Role of Higher Education Evaluation System in the Senior Human Resources Development. International Conference on Education, Language, Art and Intercultural Communication (pp. 202-205). Routledge: Atlantis Press. The paper is unique in that it validates the viability of higher education as a form of HRD, analyses its importance, and expands on the practice. In light of the higher education assessment, the potential importance of higher education and HRD, which is seen as an essential method of creating a strong nation of human capital, needs to be discussed. The importance of designing assessment systems is receiving growing

attention from academic and practice in the innovation of performance improvement ideas and driven by mature technologies of human resource growth. First evaluate the problem and then give the perfect solution this is need of the time.

3. Chaudhary, B. C. (2015, Oct). Human Resource Development in University libraries of new Digital Era. International Journal of Allied Practice, Research and Rwview, II (X), 11-17. In this paper researcher argue if any company wants to be innovative and growth-oriented, or thrive in a fast-changing world, requires Human Resource Development. This paper will seek to evoke the value of university libraries in human resource growth. Library and technology professionals must remain actively involved in the provision of information services to organizations, societies, and society at large in the digital era. Knowledge in the areas of information, capital, technology, management, and research help to identify professional competencies.

4. Allui, Alwiya & Sahni, Jolly. (2016). Strategic Human Resource Management in Higher Education. 2016.235, pp. 361 – 371. Saudi, Arabia: Social and Behavioral Sciences. The researcher discussed in this paper about Strategic Human Resource Development in Higher education in Saudi Arabia. In today's ever-changing, globalized environment, human capital is an organization's only long-term competitive advantage. Strategic alignment, staffing/recruitment and selection, performanceappraisal/rewards,compensation, staff training/development, and retention plans were the six Strategic Human Resource Management practices addressed in this paper. There are some limitations to this study. To begin with, the scarcity of research on strategic human resource practices in Saudi universities has made it difficult to compile useful data from previous studies. Second, some universities were reluctant to engage in the research.

5. Ramadevi, V. (2017). An Assesment of Human Resource Management in the Academic Libraries on the case of Amhara Region, Ethiopia. International Journal of Scientific and Research Publications, 7 (4), 32-36. The aim of this study is to discover issues relating to human resource management in academic libraries, professional engagement, and views and comments on how to enhance library services in Ethiopia's Amhara region. The findings revealed the respondents' satisfaction and dissatisfaction with their job, working culture, working conditions, and pay. The aim of the study is to assist both the library and its parent organization in better understanding each other's perspectives on HR issues, as well as to assess the value of having an internal HR expert to deal with circumstances that arise in the library's day-to-day operations. In addition, management styles for employee management, employee concern, work balance issues, salary, employee rewards, interpersonal skill development, and participation in a workshop, a conference/seminar and helping to develop the organization's policy-making skills will lead to success.

6. Reasons to visit the Library:

·**Self-Study(Reading room):** In the academic library reading rooms allow students to work independently in a group setting while reducing disturbances. Reading rooms play an important part in the library environment, not just by offering quiet study places, but also by offering environments that might inspire students to prepare for examination, take references, and gather information.

·**Borrow Books:**In higher education libraries most commonly used service is lending or borrowing reading material. It is not possible to any reader to sit in the library and complete his study, he need to borrow reading material for home use this facility is called Borrowing books.

Examination: Main purpose of academic institutes is teaching, learning and evaluation. For evaluation of students, examination is conducted. Preparation for the examination library is used by the students.

·**Recreation (Entertainment):**to get pleasure from reading is the one of the main purpose to visit library, different users have different interest some like to read literature some interested in general knowledge books,historical books also main source to get pleasure.

Teaching: The academic institutions main motto is to give students updated knowledge and complete the syllabus. In the process of teaching, faculty members have to work hard for lecture preparation, main and authentic source of information is academic library.

·**Learning**: Studentsattend lectures to get current information and prepare for the examination. Only lectures are not enough for preparation for examination. The students have to refer different reference books, online sources for making their own notes.

Research: In higher education research is carried out in large scale. Researchers need updated information of their interested subjects. This information they can get from subject journals and periodicals which are

subscribed by the library in print and online forms.Researchers are visit library to consult and take references.

Internet browsing: Academic librariesspend more money in subscribingperiodicals. Now a days subscription trend is changed many libraries come together and subscribe online journals it is called consortium. INDEST and NLIST are the main examples of mostly use consortium by the libraries. These resources used through Internet. In the academic libraries internet browsing center are established to browse and get current information.

Reference: Library users need detailed information and references on their topic. For the reference purpose faculty, students and researchers visit the library.

Online database: A good online database permits student's access to more study material than a college library could ever procure. Many online databases are giving access on IP based; users have to access these large and updated collections at library itself only. The library will help you to stay focused on your topic and ensure that you have easy access to any physical books and journals that you might need to cross-reference and further research.

Cultural Programs: Users attend one of several exclusive events held at the library. Throughout the year, library staff members plan a variety of interestingexhibitions. Take a break from the books and experience something new. Library use arrange some events like Meet with Great Personalities, interview of successful personalities, lectures of authors, workshops on different current topics. Library also organizes symposium, seminar, conference, etc.

Reprographic service : Photocopying capabilities are easily accessible to library patrons, allowing them to replicate required material from library resources. Making copies of essential materials from books, journals, newspapers, pamphlets, and other sources is known as reprography**.**

7. Libraries Totally Changed: Because of the following reasons libraries role is changed:

1. Explosion of Information
2. Digital resources
3. Web based services
4. Different consortium
5. Change in library management system (Library Management Software)
5. Changes in CAS and SDI services
6. Different demands from library users
7. Change is information dissemination system

8 . Role of Libraries in HRD Development : The explosion of information infrastructure, as well as the availability of Web-based electronic services, has created new conditions andopportunities for libraries that are very different from the classic library model.Libraries academic output may be in form of text books, edited books, research reports, research articles, research theses or dissertations, etc. The library is a place in academic institution where a reader finds amusing information on his area of interest. The information resources are no longer restricted to its boundaries, but have expanded beyond them.With the support and direction of the library, all educational programs are successfully implemented. Libraries are the collectors and providers of high-quality content to their parent organization's academic community, thereby directly promoting. Activities of libraries in development of HRD:

Research Support : All the academic libraries play a role of research guide and facilitator to the researcher students. Libraries providing personalize assistance to the researchers by giving them SDI service, preparing their research profile, make available journals, articles thesis and other online material.

Collection Development : Libraries procuring reading material in print as well as in no print formats. In recent decade drastic change came in publication houses, most of the publishers interested to publish their material in non-print format it is easy to publish and disseminate. Library is procuring these all kind of material in time for their users.

Reference Service: Libraries are giving reference services to all their users from 19th century in 21st century also reference service is available. In person and online reference services are provided by all academic libraries to their research scholars. 'Ask a Librarian' is most popular reference service. Sometime libraries using social media platform for providing these services such as WhatsApp, Facebook, twitter and emails, etc.

Online Catalogue : Library users get information of library collection through the Catalogues which are available in Libraries in catalogue cabinets. In modern era catalogues available online users can get

bibliographic information of library collection from any corner of the world.

Digital Repository : It is an intellectual output of the human resource of the institution. This is maintained by library and make available to the other researchers. For the same somecommunities and items need to create. There are many software's available for repositories. DSpace is a good example of institutional repository software which is free and open source.

Library Website : In Higher Education institute libraries have their own website. Through this website library give different services like 'Ask a Librarian'. Many resources made available like Institutional repository, Virtual classroom, and Open access Resources through Library website.

Different Software's : Libraries are implementing or choosing such softwares to provide access to multiple subscribed e-resources and digital contents.

Using a remote access ID and password, a parent institution's resources can be accessed from anywhere in the world.

Information of Latest Collection: Library providing latest procured materials information through email, catalogue, and display of new arrivals, library also arranges time to time exhibition of reading material.

Library Networks : It is not possible to any library to provide all available material to the users. It is not possible because limited funds, space and library employee. To overcome on this problem many libraries come together and setup library network. Library networks are platforms that allow member libraries to share their information resources and services in exchange for mutually beneficial agreements. Many academic institution challenges were solved as a result of the formation of such networks, such as the cost of documents, budget constraints, duplication of documents in libraries, and so on. e.g. Developing Library Network (DELNET), Bombay Library Network, INFLIBNET

Library Consortium : This concept based on Inter Library Loan. In this libraries are sharing resources to the member libraries. Mutual agreement is made some rules made to exchange resources it is called Library Consortium. e.g. INDEST, NLIST.

9. Hurdles in Library Services :

1. Lack of Finance
2. Untrained library personnel's
3. Lack of power backup
4. Low bandwidth
5. Unavailability of permanent IT person
6. Unavailability of upgraded IT infrastructure
7. IT illiterate staff etc.

10. Conclusion : Libraries are very important part in all academic institutions. Libraries can't be separated from the teaching and learning. Early day's libraries works as only store house. In modern days of ICT environment, libraries just can't depend on their own resources. Information explosion is very high and it is not possible for any academic library to fulfill all requirements of their readers. Libraries are providing many outside resources to the users with the help of different Library Networks, Library consortia, open access resources, digital resource, Online resources, Blogs, websites, institutional repositories, social media etc. Libraries are providing most of the services to users at their devices which they can access from any corner of the world. In higher education, libraries inspire teaching, learning, research, and co-curricular activities, helping academic community in achieving their goal. Libraries plays role of guide, friend and service provider to all academicians. Libraries are inseparable part of all academic human resources, without help of library they can't flourishing their academic career.

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COVID-19 AND DIET

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★★★

Abstract : Body building foods, energy giving foods, and protective foods are the food groups which provides nutrients to the body, to keep our body healthy and disease free. These nutrients are protein, carbohydrates, fats, minerals, vitamin and water. The non nutrients are antioxidants, phytochemicals and dietary fiber are also essential in our diet to increase immunity of our body. The diet for COVID patients is to provide to rebuild muscle, increases immunity and energy levels. During Covid 19, the body gets weakened and is continuous for few days even after recovering from the symptoms. This virus affects the lungs and cell tissues and cause flu and pneumonia. . A balanced diet is a key to maintain good health and increases immunity. Balanced diet must provide moderate carbohydrates, fats, and High Biological Value proteins. Covid defence or fight against virus the diet should contain antioxidant, minerals, vitamins and protein and calories.

Key word: Balanced diet, Nutrients, RDA.

Introduction : Body building foods, energy giving foods, and protective foods are the food groups which provides nutrients to the body, to keep our body healthy and disease free. These nutrients are protein, carbohydrates, fats, minerals, vitamin and water. The non nutrients are antioxidants, phytochemicals and dietary fiber are also essential in our diet to increase immunity of our body. The supply of these nutrients in adequate amount, and correct or proper proportion in our diet according to age, sex, physical activity and physiological status. This type of diet plan called balanced diet. Recently, ICMR and NIN provide a new concept of balanced diet that is, **"My plate for the day"** on the basis of Recommended Dietary Allowances (RDA). The plate recommend sources are macro and micro nutrients from 8 food groups per day with fruits, vegetables, green leafy vegetables, tubers are essential in half of the recommended foods per day and other half of the major portion consist of cereals and millets , pulses and legumes and milk and its products. My plate for the day typically recommends 40% of calorie/energy intake from cereals and millets, 17% energy from pulses and 10% energy from milk and milk products provides 2000kcal for Indian diet per day. My plate for the day provides good health or protect from disease or from deficient nutrients, otherwise the body may become weak and can affect to infection from bacteria or virus.

Objective:

1. To make aware the role of nutrient for covid patient.
2. To gain knowledge of diet for Covid 19.

Methodology - Total and complete data was collected from secondary sources that is., from books, news papers, magazine, internets and online webinars.

Discussion - The diet for COVID patients is to produce, or to rebuild muscle, increase immunity and energy levels. During Covid 19, the body gets weakened and is continuous for few days even after recovering from the symptoms. This virus affects the lungs and cell tissues and cause flu and pneumonia. During this crucial period, needs to take care of health and diet ,and fight against virus by taking or consuming correct or right nutrients by selection of food items. to prevent or become healthy or quickly recovery by providing proper nutrition with balanced diet or My plate for the day. A balanced diet is a key to maintain good health and to increase immunity. Having a balanced diet with moderate carbohydrates, fats, and high biological Value proteins. Covid defende or fight against virus diet should contain antioxidant, minerals, vitamins and protein and calories.

Role of Nutrients - Protein: Proteins are the principal components of each and every living cells, and is important in all aspects of cell structure and its function. Improve immunity to fight against infection. . The cereals-pulses-milk composition of the diet has been improved to 3:1:2.5(ICMR 2020) as compared to the earlier 11:1:3 (ICMR 2010) to meet daily protein requirement. Source are cereal, legumes, milk and milk products and egg, meat and fish.

Fats or Lipids - Intake of fat in moderate amount. Omega 3fatty acids are to be included in the diet. Use vegetable oil that is mostly preferred 1 tsp of ghee and 3 tsps of vegetable oil per person/day was required.

Vitamin A - It helps to regulate the immune system. Since covid 19 appears to impact mucosal tissues throughout the body. Vitamin A could potentially to be a supportive nutrient to protect barriers function. It helps in immune cell maturation and function. It promotes bacterial killing. Vitamin A is easily available in all colorful fruits and vegetables. i.e., all green leafy vegetables, carrot, sweet potatoes, pumpkin, papaya, tomatoes and mango etc.

Vitamin C - It is an important nutrient for immune health and for white blood cells. It plays a role in iron absorption and protect from cell damage due to oxidation. It helps to prevent the respiratory infection. Normal functioning of T-cell. It has Antimicrobial, anti inflammatory and antioxidant effect. **Citrus fruits** like Amla, guava, grapes, oranges, lemons, sweet lime, goose berries, and red bell pepper, fresh leafy vegetables, cabbage, capsicum and drumstick leaves are good source of Vitamin C.

Vitamin D -It is helpful to protect against respiratory and lungs infection. Vitamin D is to synthesize in the skin from7-dehydrocholesterol by sun (UV) light exposure. In most situations, approximately 30 minutes of skin exposure to daily sunlight can provide the vitamin D needs of the body.

Vitamin E - It plays an important role in lungs and liver protection and for normal function of the immune cells. It supports to T-cell. Food source are Almond, kiwi, broccoli, olive oil, corn oil, palm oil, peanut and cotton seed oil.

Folic Acid - It is required for normal cell division and for structure of the nervous system. It is essential for red blood cells.

Selenium - It plays an important role in the functioning of immune system. Normal functioning of T-cell. It has Anti body production, Antimicrobial, anti inflammatory and antioxidant effect. The sources of foods grains are nuts, dairy products and meat.

Zinc - It reduces oxidative stress and prevents cell damage. It also stimulates T cell production, Reduction in risk of pneumonia, common cold and infectious diarrhea. Improves the sense of taste, smell and vision. Support of lymphocyte and cytokine functions .It inhibits the activity and replication of corona virus. Normal functioning of T-cell. It has Anti-body production, Antimicrobial, anti inflammatory and antioxidant effect. Whole grain, legumes, shell fish these are the food sources of Zinc. Chickpea, green gram, black gram, lentils, and beans are provide many nutrients including protein, iron and Zinc.

Iron - It is required for immune cell production and for formation of red blood cells .It is involved in DNA synthesis. It is bound to proteins such as transferrin and ferritin. Sources are all green leafy vegetables, sprouted legumes and some fruits.

Copper - It supports in enzymes transport, iron and load it into hemoglobin, a protein that carries oxygen through the blood. It also provides a natural defense against free radical that damages the body. It also manufactures collagen that is required for skin and bones. It has power of immune response. Whole grain, legumes, nuts and mushrooms are sources of Copper.

Nutrition management for mild symptoms

1. Food should be provided in adequate.
2. Increase interval between two meals.
3. Increase calories and protein diet or give energy rich foods and high biological value protein.
4. Increase the consumption of green leafy vegetables.
5. Give supplementation of Vitamin C, Zinc, Vitamin D, Antioxidants, Multi minerals, Multi vitamin, if not found enough from the diet.
6. Increase the consumption of colorful fruits, before use of the fruits, wash with warm water or use soda-bicarb to the water, the fruits are soaked in it for few minutes then are used to prepare or eat.
7. Take turmeric milk once in a day or twice.
8. Stress free living.
9. Sound sleep i.e., 8 hours of a day.
10. Regular or daily physical and breathing exercise.

Dietary guideline:

For Pregnant and Lactating Women:

1. Should eat a wide variety of foods, i.e., daily intake of green leafy vegetables 50gm, other vegetables 200gm and fresh fruits 100gm.
2. High quality and biological value protein foods and iron rich foods include in the daily diet to make sure that their nutritional needs as well as of the growing fetus should be met.

For Cough -

1. Frequently use warm water.
2. Drink lemon water twice in a day
3. Prefer honey with ginger.
4. Warm water with Tulsi leaves

For Diarrhoea -

1. 400 to 600 kcal/day and 30gm of protein should be through oral nutritional supplements and continued for a month.
2. Assessment should be done every 3rd day for patient.

For Cardiac and Diabetic patients -

1. Avoid stress.
2. Do exercise at home for 20 minutes.
3. Take proper rest; sleep at evening 2 hour and at night 6 to 7 hours, complete 8 hours sleep was required.
4. Avoid alcoholic beverages; take tea and coffee in moderate amount.
5. Avoid whole milk prefer skimmed milk.
6. Omega 3 fatty acid foods and PUFA are used.
7. Saturated fat, Trans fat and high cholesterol foods are avoid.
8. Reduced sugar and refined carbohydrates foods.
9. Include small and frequent meals.
10. Beverages like fruit juices and butter milk are preferable.
11. Consume at least 1 serving of protein rich food in each meal or at least 2 to 3 serving of protein rich foods per day.

For Urinary Tract Infection -

1. Maintain fluid balance.
2. Avoid urinary infection by hydration.
3. Intake of Vitamin C in the diet upto1 to 2 gm/ day.

WHO - Recommends to

1. Eat fresh and unprocessed food every day
2. Daily eat 2 cups of fruits(4 serving),2.5 cups of vegetables(5 serving), 180gm of grains and 160 gm of meat (red meat can be eaten 1 to 2 times per week and poultry 2 to 3 times per week).
3. Drink 8 to 10 glasses of water daily.
4. Avoid industrially produced Trans fat foods.
5. Avoid to eat outside food
6. Remain stress free.
7. Less than 10% of total energy intake from free sugars, which is equivalent to 50 g .
8. Less than 30% of total energy intake from fats. It is suggested that the intake of saturated fats be reduced to less than 10% of total energy intake and *trans*-fats to less than 1% of total energy intake. Instead of these fat includes or consumed polyunsaturated fats.
9. Consumed Less than 5 g of salt (equivalent to about one teaspoon) per day. Salt should beiodized.
10. From these guidelines fulfill all nutrients i.e., protein, Vitamin A, vitamin B6, Vitamin B12, Vitamin C, Vitamin D, Vitamin E, folates and minerals namely, Zinc, Copper, Iron, and Selenium are particularly important to boosting immune response.

By ICMR and NIN Recommends:

Vitamin, Minerals and phytonutrients are available in fruits, green leafy vegetables nuts and whole grains. They play role in several metabolic process that leads to optimal immune function. These nutrients

1. It enhances both native and adaptive immune function and prevents infection.
2. To control the inflammation and prevent tissue damage.
3. To help to clear toxins that are produce in body during infection.
4. To reduce transmission of toxins from the intestine to the blood circulation by intake of probiotic foods.

5. Limit consumption of highly processed foods, carbonated drinks.
6. Consuming meat, poultry and eggs is not risky, but hand wash hygiene must be followed after handling raw meat, eggs or even vegetables. Thoroughly cooked meat/ poultry may be included in moderation.
7. Ensure the serving of fresh fruits and vegetables i.e., 450 to 500gm per day per person.
8. Avoid too much fat (no more than 30 gm/ person/day-preferably more than 2varieties of oils), salt (no more than 5gm/person/day), and sugar is just calories with no nutrients.
9. Maintain ideal body weight (less than 18.5 BMI is undernourished, and more than 25 is overweight) being underweight or overweight/ obese – impairs immunity and increases inflammation
10. Moderate physical activity/yoga will reduce stress and increase immunity
11. Adequate intake of water for good immune response.
12. Avoide smoking & alcohol as they adversely affect immunity and increase the risk and severity of infections.

The nutritionist **Sandhya Gugnani** recommended some food and diet tips based on the latest research.

Recommended dietary allowance (RDA) for Covid patients -

On 1st and 2nd day, provide 50% of the nutritional requirement of the patient and from 3rd day provide 70%, by the end of the week provide 100% requirement.

Calorie requirement / RDA:

1) Non-obese -25-30kcal/kg Actual Body Weight
2) Overweight or obese- 25-30kcal/kg IBW or Adjusted BW
3) Underweight -25-35kcal/kg Adjusted BW
4) Protein requirement – 1-1.5gm/kg/ Actual Body Weight
5) Fats requirement – 25-30% of the total calories
6) Multivitamin, minerals & trace elements
7) Vitamin D – 10-1000mcg/day
8) Vitamin A – to be consumed through diet
9) Vitamin E – 134-800mg/day
10) Zinc – 30-220mg
11) Vitamin C – 200mg- 2gm

The above micronutrients increase the T-cells & B-cells (antibody) in your body and will help in COVID recovery.

Sample Diet Chart or Meal plan:

1) Early Morning : Soaked dry fruits/ Herbal tea/ Warm water with lemon.
2) Breakfast : Include Ragi food items like upma/ Dokala/ Sprouted legumes/boiled egg/ Fermented food items like idli.
3) Mid Morning : Vegetable soup/ Fruit juices.
4) Lunch : Pulka/chappati, Rice, Dhal, green leafy vegetable curry, other vegetable curry, use any root and tubers for salad with curd.
5) Snack : Veg.sandwiches/ Bhel/ Sprouted chats.
6) Dinner : Rice dhal/ Veg. khichdi/ multi grain Roti with veg. curry/ use root and tubers slices.
7) At night before sleep: one glass of milk with turmeric/ ginger.

Conclusion : To reduce the weakness in the covid patient body, have a balanced diet and increase the immunity response and take care of diet. Intake of balanced diet by Fruits 150gm/day, Pulses, egg and flesh foods 90 gm/ day, Milk and curds 300ml/day, fats and oil 27 gm/day, Cereals and nutri-cereals 240 gm/day, vegetables 350gm/ day. For adequate hydration use water 2.5 to 3 liter/day intake. Roughly to increases immunity have 2 bowls of fruits /3 bowls of vegetables. By following the balanced diet nutrients are fulfilled for the covid patient to become healthier. Especially nutrients like Antioxidants, Zinc, Selenium, Iron, Vitamin C, Vitamin D, Vitamin E. Omega 3 fatty acid. The recommendation of these nutrients are;

Sr.No	Nutrients	Healthy person	Infected or disease Patient
1.	omega 3 fatty acid	250 to 300mg/day	1500 to 3000mg/day
2.	Selenium(se)	40microgm/day	up to 200 microgm/day
3.	Zinc	17mg/day for men and 13 mg/day for women.	75 mg/day administered within 24 hours Zinc gluconate: 13mg/ day within 3 days.
4.	Iron	19 mg/day for men and 29mg/day for women.	60mg/day (Taken with food to avoid gastric discomfort required for covid patient)
5.	Vitamin C	80mg/day	1 to 2 gm/day
6.	Vitamin D	600IU	10,000IU during few weeks and followed by 5000IU.
7.	Vitamin E	15mg/day	200IU/day

Source : Dr. Laskshmi Jagarlamudi.

Prefer the above Diet chart, Balanced diet and RDA then the patient recovery should be as early as possible and give with the supplement of above nutrients.

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My plate for the day by-ICMR and NIN.

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Impact of COVID-19 Pandemic on India

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Abstract - Globalization has increased health risk by pandemics like COVID-19 diseases or corona diseases. The Successful growth of any country is largely dependent on citizen's health. India, in 1950, made remarkable efforts to improve public health. But due to the increasing population, industrialization and increasing environmental degradation, we see increasing communicability of diseases. Communicable diseases not only affect the lives of people but also the working capacity of various sectors and economy is also affected, such burden is brought before us by COVID-19 disease. This corona virus firstly affect the China's economy and slowdown its development. Afterwards in India, Maharashtra government firstly stuck down its industrial companies, railways, social gathering which directly affected on the economy and share market collapsed due to the increasing number of Corona virus's rapid spread among the people. According to CII Indian economy falls below 5% in FY2021. If we are unable to take proper steps and choose correct policy action urgently, due to the spread of virus we have to face some important socio-economic problems. This paper explains the socio-economic impacts of the wide spread of it. I am also going to explain the work of some NGO's who were trying their best to tackle with the atmosphere created by the wide spread of virus and lastly I am going to explain some suggestions to control the spread of the virus.

Keywords: COVID, local communities, poverty and inequality, disaster emergency and anganwadi.

Introduction : COVID-19 disease is found mostly in human beings. The first case of this disease was discovered at WUHAN in China, while In India the symptoms of COVID-19 were reported on 30 Jan. 2020 and the first case in India was reported at Thrissur, Kerala. The outbreak of this virus has been declared as epidemic in more than a dozen states and union territories. Many educational institutions and many commercial establishments have been shut down. Afterwards India suspended all tourist visas as majority of confirmed cases were linked to other countries. On 22ed March 2020 India observed a 14-hour voluntary public curfew at the instance of honurable P.M. Modi. The government followed it up with lockdowns in 75 districts where COVID infected persons found in large numbers. On 24th March, the P.M. suddenly ordered a nationwide lockdown for 21 days which affected the entire population of India. Due to the wide spread of virus and the increasing number of patients in critical conditions and increasing numbers of deaths during the second wave of the corona virus various state governments are still announcing and extending lockdowns till today. Due to this the industrial establishments, schools, cinema halls, malls in the cities are still closed. Some states are providing limited time for opening the hotels, vegetable venders etc, for providing necessary martial needs of the people.

On 13th March 2020 the PM proposed that SAARC nations jointly fight this pandemic corona his idea was welcomed by Nepal, Bhutan, Srilanka and Maldives. He announced Rs.74 crores of funds classified as COVID-19 emergency funds for SAARC countries. Also he announced 15000 crore aid for the healthcare sector for developing testing facilities, PPEs kits, ICUs, purchasing Ventilators and for training medical workers. During the first wave of the COVID-19 government carelessly exported about 8 crore doses to other countries among them about 84% were exported to Zeneca and Oxford University, (according to the information provided by BJP spokes person Mr. Sambit Patra) to fulfill the commercial contract but P.M. tried to build his image as the world guru. He totally failed to think about the emergency of undertaking countrywide mass vaccination programme. According to the recently undertaken survey on Twitter by 'Castribe website' based in America, about the image of five political leaders from five countries, regarding their role during the COVID pandemic, which explains that the image of P.M. Modi was at the lowest level,(according to the survey report the respondents gave him 90% marks as most worst). Modi, who totally failed in dealing with Corona pandemic in India? Till today some of the Indian states were using the only way to combat the spread of Corona virus is extending the lockdown period in the state. On 24th May 2021, the Chief Minister of

Maharashtra extended the lockdown period till 8th June 2021. By explaining the current situation I am going to explain some of the socio-economic impacts of COVID-19 on Indian society.

This research paper is totally based on the secondary data collected through various articles, research papers, news in daily news papers and internet

Social and Economic Impact of COVID-19

With the help of following points I am trying my best to explain the social and economic impacts of COVID-19.

a) Lockdown affects the school going students: Right from the beginning our government, may be at the central or state levels, think that lockdown is the one and only important solution to restrict the spread of corona virus in society. So that, governments relied on the declaration of lockdown and extending it from time to time, by providing some relaxations in it. First of all the schools and colleges were completely banned. Government suggested to the school and college authorities to teach and arrange their examinations by using technology such as What's app, Google meet, but it is not possible for all school and college going students to attend the online classes and exams due to the lack on android mobile, internet connection, or non availability of internet data and internet access to attend the online classes. Most of the students belong to power families. It is also seen, those who are capable to get these facilities don't regularly attend the classes arranged by school or college teachers (approximately 2% to 3% students from arts and commerce wings attend such classes) in most of the rural and semi rural areas. Some teachers are also not well versed about using the technology properly. Instead of arranging examinations of first to ninth classes Maharashtra government declared that all students were promoted to next class. Recently the SSC and also HSE Board declared that arranging offline exam of 10th and 12th standard students was impossible due to lack of the vaccination of the students which is one of the most important hurdles in arranging off line examination. The face to face communication among students and teachers was lost. The students belonging to anganwadi, pre-primary and primary schools and colleges had compulsory to stay in their homes. They are becoming more and more vulnerable; and those who were admitted to anganwadi and preprimary schools become more malnourished, due to the non availability of mid-day meals, which was provided in schools. Some of them are becoming more and more mobile addicts. Those who have mobile phones were becoming lazier and due to the restrictions of staying in home, they have lost intimate relations with their friends and teachers. Till today they and their parents are not aware about the reopening of the schools and colleges. It shows worst impact of COVID-19 on the schools and colleges in our country.

a) Impact on girl students: Due to the shutdown of schools it became difficult for girls to access separate toilets. This situation led to an increase in open defecation in villages and in informal settlements which increased opportunities for sexual abusers to attack girls in abandoned spaces. The returned male family members employed in cities or other states, and their uncertainty regarding future livelihoods, led to an increase in domestic violence and cases of material rape.

b) Impact on health services: The health service system in Indian villages and small cities were collapsed completely. The health services were provided by the health service staff in villages but to slow down the spread of virus, all the health workers were diverted to support the COVID-19 response by ordering them to take door to door survey for finding out suspected persons, provide guidance to people about importance of sanitization, cleanliness of hands, wearing mask, maintaining proper physical distance, cleanliness of total body and stay in the home, and providing maximum services regarding testing, proper guidance regarding protection and if necessary suggesting them to admit in the hospital immediately after getting positive report. While doing the allotted work there was a fear in the minds of health workers about coming into direct contact with infected persons but they have to do work under such fearful condition very carefully. Some of the health service providers and police men were became positive and lost their life. Under this critical condition their availability for providing proper services to pregnant or lactating women and children were become limited, which affected their routine responsibilities regarding pregnancy check-ups and vaccinations. Also their routine work related to vaccine and access to sexual health and family planning services were impeded, which resulted in increased cases of unwanted pregnancies, teenage pregnancies and unsafe abortions.

c) Rise in Poverty and hunger: Due to the lockdown almost all street venders are unable to carry on their activities, men and women working in unorganized sector have lost their earnings which made difficult for them to fulfill the essential requirements of their families. (as of which lastly they goes into the grip of poverty). Some of them after thinking about returning to their native villages and try to minimize their daily needs and tried to return to their native villages in search

of some work and leave minimum comfortable life with their relatives. But due to restrictions and cancelation of transport facilities they have no way to return back to their native villages. Some of them tried to reach their destination by walking along with their family members. In their traveling they have faced many problems, such as lack of minimum food and health needs. As of this some of the workers and their family members lost their life. On the other hand those who somehow tried to reach their native places were not welcomed by their villagers. Family members also not permitted them to enter in the family due to the news on media about spread of corona virus and its dangerous consequences already created fear about spread of corona in the cities. Some of them those who were accepted by their relatives have made compulsory to leave in isolation in their own family members and by their relatives. Those who have not the abilities required for work in agriculture and village setting became ideal. This gave room for quarrels in the family and villages. Their returning to the remote villages also became a cause of spreading the virus in the villages. Thus the street venders and workers in unorganized sector who lost their earnings and returned to villages carried the virus to various villages. As of which the infection spread widely among the villagers. The health care system in villages was not in a position to handle the critical conditions of the infected patient properly. The private doctors, though they were not aware about the proper treatment of such infected people, tried to provide medicines on their limited knowledge at least for two to six days and after the condition of patient becomes more critical and serious they tell the relatives of the patient to take the patient to major cities were government hospitals were trying to provide treatment to patents. The situation of government hospitals in cities was not well and on the other hand well equipped private hospitals and doctors in cities charged lakh of rupees from the relatives for admitting and providing treatment to the patient. During such emergency period some people engaged themselves in blackmailing the people by creating shortage of .essential injections and taking advantage from the relatives of the patient, by providing the required services (like providing Covid Shield injections, oxygen cylinders, ventilators to the relatives for the patient) on extra price the helpless relatives had no other choice than purchasing these on extra price. For them saving the life of the patient is most important so they try to collect the required money and submit in the private hospitals and to give to the blackmailers. Thus those villagers, became more poor, But due to the serious condition of the admitted patient becomes more critical and at last he or she loses his or her life in this way the number of deaths were rising day by day and the number of poor families rich at the pick point of poverty.

c) **Attidual change created by lockdown and spread of corona virus**: The wide spread of virus and lockdown changed the attitude of people living in slum areas towards fulfilling their essential needs. The economic distress resulting from the loss of livelihood compelled the people living in the slum areas to compromise in different areas of their lives. They have to compromise with the unprecedented situation, especially the loss of livelihood and the limited resources they had available. Many people were not able to meet their daily needs nor of their families. (One such example of a 30year-year-old women from UP staying with her husband and two children in Delhi for six years and working as a cleaner explained that due to the strict lockdown she has to compromise as they did not have enough income and not enough to eat. She compromised with having adequate food too. They cannot eat as before the lockdown and not able to buy milk for their two children, but now it has become challenge. They just eat whatever the minimal they prepare for everyone). This shows the change in the attitude of the slum dwellers towards their life. Many people were helpless regarding providing food for their children. Apart from this many slum resident women have to compromise with the changed circumstances due to the lockdown and spread of virus. Before the spread of virus and lockdown they use menstrual pads, recharge mobiles, using gas for cooking, and the health needs of entire family but after the spread of virus they have to comprise with the changed situation. The dependents of the migrant workers still living in their home village also had to compromise with the changed circumstances.

d) **The impact of COVID-19 curtailed the important needs of poor people**: The poor people who lost their day today income due to the lockdown have curtailed their important needs. They are not in a position to purchase the vegetables in large amount and store them in their houses. Also the most essential needs milk, recharging their mobile, pay the monthly electric bill of their house, etc. The women in the small settlements like 'Dharavi' slum have not in a position to purchase the essential hygienic medical material for their safety.

e) **Created Stigma towards Minority Groups**: The corona pandemic has been impacted on social relations, often at the expense of minority groups physical distancing and various phases of extended lockdown restrictions have been layered on top of a changed

cultural history of caste, contagion and untouchability, discrimination against religious minorities. Dalits in particular have been at the forefront of the pandemic. Boundaries have sharpened at community, state and national levels-shifts reflected in prevailing socio-political attitudes. An early COVID-19 cluster among members of Tabligh Jamat, (an Islamic missionary sect) received extensive media attention, following a group gathering in New Delhi in mid-March last year. Quickly positioned as a key factor in the virus's spread among the Indian population, the religious stigmatization resulted in suicides, attacks on mosques and Muslim truck drivers were taking in large numbers, and boycotts by the people of Muslim-owned businesses. This stigma affected a community leader already hit by the pandemic with 84% Muslims lost work during the lockdown, The judgment of High Court had criticized the government for wrongly arresting Muslim foreign nationals and the media for scapegoating Muslim pilgrims.

f) Careless attitude of Political leaders: The attitude towards the spread of corona virus was very careless. In the increasing spread of corona virus during second wave and increasing deaths of people ruling political party had not restricted the organization of Kumbha Malya, where lakhs of people gathered to celebrate the holy bath in river Ganga, where all the instructions about sanitization and keeping physical distance, wearing of masks were not followed by the gathered people. Which leads to the wide spread of virus and explained the increased deaths in U.P. Social media had explained this by exploring photographs of the dead bodies flowing in the river. This explains the carelessness of the ruling political party in UP. The ruling political party (BJP) engaged herself in organizing political campaigns in West Bengal's state elections, to explain their political agenda and attract the voters to vote their candidates. Still today according to the news appearing in the social media instead of thinking about taking proper steps for curbing the spread of corona virus, non availability of essential medical needs to fight against the critical conditions of positive patients they are indulge in thinking about how to remain in power in coming UP state election . And for it they are thinking about using their old agenda of creating communal divide in the society. Instead of thinking about the collapsed health system in UP and increasing number of deaths when it's their priority to taking steps to built up proper medical system, with essential medical equipments they are thinking about how to remain in the power.

g) Impact of Corona virus especially on women: As far as the impact of corona virus on women living in rented accommodation with limited space had to face the problem regarding their children as they were not able to manage their children throughout the day inside the home. Due to the sudden loss of livelihood their families were deprived from the means of entertainment, including the Television and Smartphone. The main cause behind this was the loss of the opportunities of earning the money as of imposed lockdown and the wide spread of corona virus.

Conclusion: In nutshell, the impact of COVID-19 on India is more dangerous. The wide and speedy spread of the virus had totally collapsed the economic, educational and medical system. The approach of the government regarding the impact of spread of corona virus on total Indian society was careless. Mostly rural people and people living in slum areas were more affected by the spread of corona virus. In this situation it becomes more important to think about it carefully and it is the duty of government to take proper decision about arranging the total countrywide vaccination campaign within coming few months and fulfill the urgent needs of poor people. If government fails in this according to the expert opinion Indian people have to face the coming third more dangerous wave along with the spreading of black fungus and white fungus among the Indian people slowly but surely which will made havoc in India.

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EDUCATION AND EMPLOYMENT OPPORTUNITIES IN LIBRARY AND INFORMATION SCIENCE IN INDIA: A REVIEW

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Abstract - Library & Information Science is a dynamic profession & the best career option for individuals. It has the potential to build a successful career in different ways. This article reviews the scope of LIS education in India and identifies the various employment opportunities available in the LIS sector. The review paper shows that there is broad scope in the LIS sector for studying from basic certificate level to higher post-doctoral level. The LIS sector in India has a big potential of providing more and more employment opportunities according to the level of education and skills acquired by the individual. The role of LIS professionals is now becoming more vibrant and multidimensional.

Keywords - Employment, Education, LIS, Library and Information Science

1. Introduction : In the modern information era, information is constantly changing & expanding. With changing times, more and more information is being published in different forms such as books, journals, reports, CDs, e-databases, etc. as well as being made available on the Internet. All of this information is massive & overwhelming which is called the 'Information Explosion'. Libraries and their professionals are desperately needed to control this flood of information & manage it effectively even more than before. With the arrival of information and communication technology and change of patron needs, the functioning of libraries and their services have changed radically and the education in the LIS sector also changed. Education in Library and Information Science (LIS) brought a lot of employment opportunities, career growth, and personal enrichment to the individuals. Today, the LIS is seen as an important and best career option for individuals that offer huge employment prospects in both ways; as a teacher and in librarianship. A person can choose a suitable career option suitable for his/her interest and background.

2. About Library & Information Science : Library and Information Science (LIS) is an interdisciplinary field that deals with access, organization, storage, and dissemination of information and knowledge resources. LIS represents the intersection of library science, information science, and communications (Librarianship Studies and Information Technology, 2021). It has a combination of two words- 'Library Science' & 'Information Science'. The joint term- 'Library and Information Science' was firstly used in the School of Library Science at the University of Pittsburgh that added the term 'Information Science' to its name in 1964 (International Society for Knowledge Organization, 2021). LIS has now emerged as a major interdisciplinary subject for building a successful career and professional education

3. Literature Review : Several studies have been conducted concerning education and employment in the LIS. The literature review consists of selected studies having different research approaches that are related to the education and employment in the LIS sector in India and divided into the following two broad categories mainly:

a) the studies conducted on LIS Education in India;

b) the studies conducted on Employment in the LIS sector in India

3.1 Studies conducted on LIS Education in India Fatima and Ansari (2021) compared the LIS courses offered in the universities of the United States, the United Kingdom, and India. The study discussed and compared the curriculum of Master of Library and Information Science courses with the curriculum recommended by the University Grants Commission of India, American Library Association of US, and the Chartered Institute of Library and Information Professionals of UK. The researcher suggested that the LIS courses in India should be accredited to improve the quality of LIS education and to provide uniformity across the country.

Chadha (2019) showed that LIS departments should constantly revise their syllabus to incorporate new modules and information handling skills to prepare the LIS professionals for librarianship in the new era.

Baruah (2013) in her Ph.D. thesis- 'Relevance of library and information science education in the Indian job market' revealed that there is a large gap of differences between the existing reviewed LIS courses and the actual job requirements so that a lot of changes need to be done in the LIS curriculum accordingly to meet the requirements of the LIS job market in India. **Baruah and Hangsing (2012)** attempted to understand the changes required for the LIS profession in connection with the current employment market. They suggested that the existing teaching-learning and the curriculum contents should be changed accordingly to meet the requirements of the LIS job sector.

Jain (2007) discussed the challenges in LIS education in the Indian context. He found that the library schools in India have failed to develop the required knowledge and skills relating to the use of IT among students. He suggested preparing LIS graduates for leadership and management roles by emphasizing e-learning in LIS education with collaboration and resource sharing among LIS schools

Kawatra and Singh (2006) provided an insight into the recent innovative multi-channel delivery modes that were adopted by the different universities in India for the LIS distance learners. They also examined the impact of the Internet on the teacher's role and identified the skills and strategies needed for effective learning environments.

Mahapatra (2006) attempted to project issues related to LIS education in India. The study stressed the need for revised course contents for the readiness of Indian LIS education to face the challenges in the digital era.

Singh (2003) described the emergence of LIS education in India before and after independence. The study identified the different educational programmes in LIS offered by Indian universities and discussed the problems of LIS education and suggested different ways for preparing LIS professionals to face challenges in the LIS job market.

The results of all the above studies revealed that LIS education in India is in the developing stage and there is a considerable gap between the current LIS education curriculum and the actual requirements of the employment market.

3.2 Studies conducted on Employment in the LIS sector in IndiaBiswas and Roy (2019) inquired about the recent trends of job opportunities available to qualified LIS professionals by examining all LIS job advertisements appearing on online job websites related to the LIS professionals. The study was preliminary and limited to the year 2017.

Veer, Gawli, and Khiste (2018) reviewed LIS job trends by analyzing all job advertisements published in different 17 newspapers that were related to the library professionals. The results revealed that there were more job opportunities available in Maharashtra for LIS professionals than in other states.

Sawant and Sawant (2017) studied how the marketing of LIS jobs was done through the Mailing List and Online Portals. The researchers found that the maximum numbers of job advertisements were published in the first half of the year and January month receiving the highest number of job advertisements on portals.

Yadav and Bankar (2016) examined the trend of employment opportunities in the field of LIS. It was found that the LIS profession requires eligible candidates with knowledge of library management, proficiency in English and ICT skills, etc. to meet the current job market demands.

Sinha and Pandey (2014) revealed that in comparison to the intake capacity of LIS programmes, the advertised LIS posts were very less. They suggested government authorities create a sufficient number of vacancies for the LIS professionals in schools, colleges, universities, and other institutions to keep a balance between the demand and supply of employment in LIS.

Baruah (2010) identified the changes in the different designation of LIS professionals, their requirements, and nature of work. It also revealed the deviation of requirements of LIS skills between the corporate and academic sectors.

Jeevan (2003) assessed the LIS job advertisements and suggested making the interaction between prospective employers and the library training schools to attune the training programs with potential job skills.

Anand (1984) assessed career opportunities and the employment market of the LIS field in India and reported steady growth in a survey on employment trends in India for the years 1981, 1982, and 1983.

Nayar, Gupta, and Srivastava (1979) conducted a study on over 400 job vacancies for information scientists

including Librarians, Documentalists, translators, Data Processing personnel, advertised in India during the period April 1977 to March 1978 and found that most of the vacancies appeared in the educational institutes

The above studies show that there is a considerable gap between admission capacity of LIS courses and the advertised employment posts. It is also seen that the employment positions in this sector have been influenced by information technology.

Education & Employment in LIS sector in India

4.1 History and Overview of LIS Education in India

The first formal course in Library Science in India was offered by the Central Library of Baroda in 1911/12 by the W.A. Borden and in 1915 by A.D. Dickinson at Punjab University, Lahore (Dutta and Das, 2001). In the pre-independence period, there were five universities providing diploma courses in library science, i.e. Andhra University, Madras University, Banaras Hindu University, University of Bombay, and the University of Calcutta. After independence, new colleges and universities started the different courses in LIS. Aligarh Muslim University was the first university that started the Bachelor of Library Science course in India. The first diploma course and Masters in Library Science were started by the University of Delhi in 1947 and 1951 respectively; later on, an M.Phil degree was started.

LIS education in India is presently at the dynamic stage with a multidisciplinary approach. As the nature of LIS has changed time by time, it has also had an impact on LIS education. In India, LIS has a very broad scope for studying from basic certificate level to higher post-doctoral level which offers good employment according to the education level in the field.

4.1.1 LIS Curriculum : Updating the curriculum is an essential part of every academic system. The expert committee was appointed by the University Grants Commission (2001) for preparing a model curriculum for LIS education in India. The committee suggested a 60:40 approach for practical and theoretical sessions in the LIS curriculum. The following components are generally incorporated in the syllabus of the LIS courses conducted in different universities and institutions in India:

a. Foundation of LIS
b. Library Management
c. Classification (Theory & Practical)
d. Cataloguing (Theory & Practical)
e. Reference Work
f. Information Science
g. Applications of ICT/ Digital Libraries (Theory & Practical)
h. Research Methodology
i. Project Work

4.1.2 LIS Courses - Different educational institutes and universities in India organize different courses in the field of LIS. A course structure, fees, and eligibility differ from institute/ university to institute/ university. According to the Shiksha.com portal (2021), there are 498 institutes in India offering LIS courses. Around 118 colleges and universities in India offer higher education in LIS and some universities also offer LIS education through distance mode.

Following courses/ degrees are conducted in India by various institutes/ universities:

a. L.T.C. (Library Training Certificate)- Short Term Course of 3 months after 10th Std.

b. CLISc (Certificate Course in Library & Information Science)- after 10 + 2

c. DLISc (Diploma Course in Library & Information Science)- after 10 + 2

d. B.Lib. & I.Sci (Bachelor of Library & Information Science)- Degree Course of 1 Year after graduation in any discipline

e. M.Lib. & I.Sci or MLIS (Master of Library & Information Science)- Degree Course of 1 Year after B.Lib. & I.Sci or 2 Years integrated course after graduation in any discipline

f. M.Phil in Library & Information Science- after M.Lib. & I.Sci from recognized institute or university

g. Ph.D in Library & Information Science- after M.Lib. & I.Sci from recognized institute or university

h. PGDLAN (Post Graduate Diploma in Library Automation & Networking)- 1 Year course after graduation in any discipline

i. DRTC (2021), Bengaluru organizes MS-LIS (MS in Library & Information Science)- 2 Years integrated course after graduation from recognized Indian or Foreign university (obtained after 12 + 3 years of education). The selection of candidates is based on the academic record, a result of all India level written examination and interview.

j. CSIR- NISCAIR (2021), New Delhi organizes the following short-term courses in the field of LIS that are designed for LIS professionals, students, R & D personnel, etc. Training on 'DSpace Software for Design & Development of Institutional Repositories- AdvanceTraining on 'Open Journal Systems (OJS) Software for Journal Publishing'Training on 'Website Development'Training on 'Library Automation & Digitization'

k. and many courses in LIS are being conducted by different universities, colleges, and organizations.

4.2 Employment Opportunities in LIS Sector in India

The trend of employment in LIS is continuously changing in India as well as at the global level. The LIS sector in India has a diverse working environment in various types of libraries. The role of libraries and LIS professionals is now becoming more vibrant and multidimensional.

The Government of India also has initiated to establish around 9000 libraries across India that are having ICT facilities for sustained attention for the development of Libraries and Information Science Sector through the National Mission on Libraries- NML (2021). Initially, the 'High Level Committee' of NML recommended that initial recruitment should be at the level of 'Library and Information Assistant' and a bachelor's degree in LIS should be a minimum qualification for the recruitment.

4.2.1 Employment Sectors for LIS Professionals

LIS professionals can perform in several sectors as it deals with information and no one sector can move ahead without the information support. The role of libraries and library professionals in managing information and access to knowledge is now becoming more crucial even than before. There are many employment opportunities available in different fields for LIS professionals as described below:

Sector Role of Libraries/ LIS Professional

Education : Management of educational libraries of schools, colleges & universities, etc.

Research : Managing training centres, libraries of research and development organizations, research institutes Manufacturing Industries Handling and organization of documents- standard, patents, designs, manuals, etc. of manufacturing companies

Medical and Pharmacy : Information management in hospitals, medical research firms, pharmaceutical companies

Agriculture : Handling different reports, statistics in libraries of agricultural institutes

Banking - Information management of banks, economic institutions, handling financial documents

Publishing - Handling documents in publishing firms, editing, indexing, abstracting documents

Law - Management of legal documents in government courts and other private firms related to law

Communication & Media Channels- Information access and dissemination, processing of news documents in media libraries, radio centres

Entertainment - Handling multimedia documents- music, video, tapes, scripts, etc. in the entertainment industry

Travel and Tourism - Managing libraries and documents of tourism agencies and their clients

Defence - Handling sensitive documents and management of information of defence institutions

Foreign Embassies - Different responsibilities in information centres- translating, managing commission documents

Corporate Companies - Managing business documents, agreements of corporate companies, business firms

Museum and Archives - Preservation and care of rare material, historical documents

Ministries and Govt. Organizations Management of libraries and information centres of different departments of government

NGOs & Private Sector - Handling libraries of Non-Government and private organizations working in different areas

International Organizations - Information services and working in libraries of International organizations and documentation centres like WHO, WTO,UNESCO, UNO, IFLA, World Bank, etc.

4.2.2 Employment Posts in LIS

Findings from previous studies indicate that new employment opportunities are emerging in the field of LIS. It also appears that the designation has changed

according to the nature of the work. Some of the employment designations in the LIS profession are as follows:

Designation Nature of Work : Librarian Overall management of library functions such as procuring reading material, staff management, user services, library enrichment, publicity programmes, etc.

LIS Teacher : Teaching different subjects of LIS in schools, colleges, and universities

Classifier : Classifying library readin g material according to the classification systems and organization of documents

Cataloguer : Managing the catalog of materials at a library. Preparing bibliographic and item records for monographs, journals, and other library material, Inputs data about materials into the electronic catalogue

Indexer : Review & evaluate documents & compile indexes to make information searches easier, build up lists of searchable terms for things like books, magazines, reports, websites, and photographic collections

Information Scientist : Gathering the relevant information from various resources, databases, Managing the acquisition, supply, and distribution of information within an organization or section, making that information accessible to users

Archive Manager : Creation, storage, preservation, organization, and access to rare materials

Documentalist : Assisting researchers in their search for scientific and technical documentation, Document registration, distribution, and archiving, as well as provision of reproduction services of documents and media

Technical Information Officer Info. support services, document delivery, Providing access of library resources to patrons, activities for the acquisition, description, and maintenance of print and electronic resources

Library Director : Overall managing public library functions, user services, preparing budget, policies, planning for public and governmental relations, reporting to the governing board, fundraising, hiring staff, motivating staff, etc.

Information Literacy Librarian : Planning, implementation, & coordination of a library instruction program that supports student retention and success. Design and deliver services to research communities, monitoring students learning processes

Database Manager : Develop, maintain, and troubleshoot information access aids, such as databases, annotated bibliographies, web pages, electronic pathfinders, software programs, etc.

Digital Librarian - Support and coordinating access to digital resources, enhance its virtual spaces, maintenance of the digital library services, web pages, web tools, online services

System Analyst - Designing and managing information systems, analyzing and tracking data needed to facilitate organization projects and various operations

Information & Media Specialist - Planning, implementing and monitoring the organization's social media strategy to increase brand awareness

E-Resource Manager

Managing electronic resources in the library. cdevelop, recommend, and implementan updated management strategyfor all of the library's electronic resources

Technical Librarian -Directs and supervises the operations of the library circulation and technical services staff

Media Librarian - Acquiring & managing especially non-print reading material for teaching & learning, promoting library media programme, handling social media, etc.

4.2.3 Salaries in the sector of LIS : The salaries in the LIS sectors differ from employer to employer and it depends upon different factors such as an individual's education, experience, acquired skills, responsibilities and nature of work, and type of employer organization, etc. The report of CtrlSal (2020) on 'Librarian Salary Income' published on Feb. 2020 reflected that the average annual salary of a Librarian in India is [1] 2,81,344 and according to the Occupational Outlook Handbook (2020) of Bureau of Labour Statistics, USA, the median annual salary of Librarians in the USA is recorded $ 60,820 in the year 2020

4.2.4 Skills & competencies required for Employment in LIS : Susan Myburg (2013) explored the essential characteristics and qualities of a future information professional in his research. It clearly showed that ICT plays an effective role in the rejuvenation of librarianship. Apart from knowledge of Library & Information Science, an individual must have certain

skills to get satisfactory employment in this field that can be categorized in following three broad categories:

a. Administrative Skills: Human Resource Management, Financial resources management, budgeting, strategic planning, etc.

b. Soft Skills: Interpersonal skills, collaboration, organizational skills, etc.

c. Language & Communication Skills: English speaking, foreign languages, effective handling of social & other communication media, etc.

It can be stated that along with a LIS degree if a person has additional skills in ICT and communications can get high-quality employment in this field.

4. Conclusion : No business or industry can function without information so the LIS Professionals have a bright career in the future and they can work in all types of industries, businesses, and organizations with all types of professionals. Building a career in the LIS sector in India appears to have changed over time. However, there is a wide scope for education and employment in the field of LIS in India.

The educational institutes/ universities offering LIS courses in India need to make appropriate changes in their course syllabus to suit the current employment market. LIS education should place more emphasis on practical sessions than theoretical knowledge. It seems that in addition to LIS education, the knowledge of ICT, language communication, and other soft skills are most important to get satisfactory employment in this field.

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INFORMATION LITERACY VENTURE IN PUBLIC LIBRARIES IN INDIA A CONTRIBUTION

Manoj Janardhan Wadhawal

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Abstract : Today's Science Technology period the most important need is to arrange library information Literacy under social Library.so many Information has been available in Public library. The most important concept is to provide this information to the reader to make them literate.so many times Raja Ram Mohan Ray Library (Calcutta) has been arrange different facilities and venture in the division of information literacy inspire of age, Gender, and area depends on urban or rural. This article represents a information about what is mean by information literacy, information literacy ventures and advantages of information etc.

Keywords:- Information Literacy, Public Library Venture, Information Facilities.

Information:- as expression of knowledge increasing in library and information science, there is a needed to run information literacy venture in public libraries. First it has started in USA in 1980. An at attention has been given to how student will become self- directed in the report presented in America about the degree education in 1987. letter on programs about information literacy started in England too. SCONUL has organized programs in concern with the information skills.

First public library has started in 1835 at Kolkata in India. There are 12861 public libraries in India. So many Reading facilities have been made available in public library. All type of readers comes to such libraries so that there is need to educate such readers. Public libraries take part in the overall development of society. libraries make available all the new information to readers as early as possible, each and every one has right to take knowledge in spite of his age, and gender or whether he is from ruler or urban area, so there is need of public libraries. only trained librarian can literate or educate readers if complete information has to be given to the readers.

It is easy and also advantages to provide all type of information hot public libraries. it helps to different departments and Institutions who does the work of literacy propagation. public library is an institution where people are enlightened. It also help to raise their living standard and it also enters. it also makes life rich by spending information and knowledge.

People do not know what kind of information is available in the public libraries. what are the information source, how to find it, how to use reference book, how to choose and use newspaper and magazines. Knowledge is the most important factor in the development of personality.

Information literacy means to widen the horizon of knowledge by evaluating information and its source, to find specific information into knowledge. Library committee of UNESCO has also said. public library can be and indeed in some case are among the most effective Agencies now exacting for the contribution of great Masses of knowledge.

It librarians of public libraries decided, it won't take too much time to information literacy. Librarian group are integrated into literacy programmers when they are making use of Information Technology so it is the duty of librarians to make people information literate. It is also important to take into account the study of all type of readers such as old, young, male, female, researchers in needed when we run information literacy programmes in public libraries.

What is the information literacy?

The group which give and teach knowledge thought library, make use of information communication can be called as information literacy. It can also call as bibliographic instruction.

American library Association said that the person who is information literate should have the ability to make information sources and evaluate it effectively. He or she called as information literate.

UNESCO, in its manifesto said libraries are gateway to reach knowledge on local level because libraries help people and Society to study of life time freedom to take decisions and also him culture development public libraries are also important because they are the life source of Education information and culture.

Today government it has a slogan "Gaon Thite Granthalya " (where there is a village, there should be a library) so there is a need to make each and every leader to literate so term like public library assistant to readers

guidance to readers institution to use institution to reader today are in use the public libraries for the same reason we can call it as information literacy program in today world of Science and Technology.

Normal Higham Suggested Following three uses of Information literacy.

1. To help to make common /general use of public library.

2. To Guide readers about the usefulness of information equipment's.

3. To make special help for the readers to search needed information about the concern

Subject Proliferation of Information literacy.

First Information literacy has stared in the developed countries like America and Australia. Libraries like IFLA, UNESCO, NASSDOC, these are on international level white on national level libraries like NIC-National Information Center,RRRLF-Delhi Public Library,NLI-National Library of India are seen running a information literacy venture. Apart from these, countries like China, New Zeeland, Germany, Sweden, and Canada too run information literacy program on various levels. In India workshop, lectures and seminars in this subject are organized on national level.

Stages of Information Literacy : Information literacy Programs can be more effective if we take help of life cycle of process. When we run and plan information literacy venture According to caronin steon following elements are important when we make this life cycle.

1. To know when there is need of information.
2. To know the given problem and how to solve it according to the need.
3. We should decide target groups while running information literacy programs.
4. To make outline to search information
5. To. Get timely guidance abou information literacy, test and results from institutions like Association of college and research library, American library Association.
6. To choose useful objectives and stranded of information literacy.
7. To evaluate information
8. To organize information
9. To use information more effectively to solve the problems and questions at or hand.

Information Literacy Venture : Today people should get more and more information in this era aap science and Technology when the information increasing repidly, for their information literacy is very important because readers come in in library are of various type it is important to run information literacy venture to attract readers to the reading culture how to search and to make use of information collected to know the importance of information.

On internet we can get any kind of information very easily, so it is important learn how to get that information to know various type of website, CD ROMs, databases,

Information about several reference objects it should important to Run information literacy ventures to publish and to distributed public library introduction books , to make recording slides and video slides which gives information about a public libraries thought audio video aids, to make groups of readers and let them give the information about library services and ways to run the system information literacy.

1. Book exhibition
2. Seminars
3. Workshops
4. List/Index
5. Lectures
6. Library introductory group
7. free Entrance
8. Library guidance book
9. Organising competitive exam
10. Truant social and culture programmers
11. To organise street plays
12. To literacy campaigns

We think of above all the Ventures, if Maharashtra State Books Directors give enough financial help to public libraries they can give better facilities to readers so that the readers can once again come back to libraries.

Characteristics of Information Literacy : According to Banner Reader Dear following characteristics of information literacy.

1. To sustain and to lead successful life in this informational and technological environment.
2. To take the initiative to live Hartley and conducted life in in democratic social system.
3. To make an effective deal in this rapidly changing environment.
4. prevent official and personal problem's
5. To create writing and computer capability.

Advantages of information literacy in public libraries

1. we shall observe change in reading culture as readers come Conti nuously in public libraries
2. It will help how to search literature and information and also w e Will have better knowledge about it.
3. Readers can read as they like and they can bring the desirable changes and development in them is the various types of readers come into to public libraries.
4. The status aap public libraries will increase if we look at thought researchers approach.
5. People can be contended if libraries will make available various services to the readers.
6. We will observe increased literacy and also increased reading culture if we run different type of Ventures in public libraries.

Conclusion : Without making any kind of differentiation as people of all type of religion, cast and creeds lives in India. If we run information literacy venture we will observe an increased literacy among the the people .Efforts are being take to increase the educational status bi globalizing education .so there shouldn't be any differentiation among librarians, institution directors, readers and researchers.

First information literacy has been started into the development countries like America and Australia the libraries like IFLA, UNESCO,ALA, NASSDOC, on international level and NIC,RRRLF, Delhi Public Library,NLI on national level run information literacy Venture. Apart from these China, New Zealand, Sweden, Germany and Canada these countries also run information literacy programs on different levels. In India various seminars, lectures and workshop are being organized on this subject. In this way if by thinking positively and keeping away all the Warriors librarians can easily run information literacy in public libraries

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DISASTER MANAGEMENT NEED, PLANNING AND ISSUES IN LIBRARIES : AN OVERVIEW

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Abstract : In modern era library and information centre have play a key role in the various colleges, universities and other libraries. But in this modern age the libraries and centers are not secure because of forth coming various natural and human disasters. Even in the past, many libraries and science centers have been destroyed by natural and man-made disasters. The present condition also shows that many library and information centers are still facing various natural and man-made disasters. But today it is necessary to save library in any situation. In order to save the library and information centers, the authority should adopt different techniques and methods of disaster management.

The present research paper defines the concept, meaning and various types of disaster management. Its types and the terms related with library and disaster management. It also includes objectives of disaster management in library and information centers. The paper present the major hazards faced by all types of libraries. The researcher also present a framework for need of disaster management planning and present issues in various libraries. At the end of this paper some recommendations are suggested to reduce disaster vulnerabilities.

Key words : Disaster, Disaster management, library, Planning, Current issues, etc

Introduction : The last couple of decades the world has faced the great disasters such as floods, cyclones, earthquake and terrorist attacks etc. No one knows when and how disasters strikes. Disasters means sudden and horrible events. If can strike anyway, anytime, anyplace. Natural disasters are earthquake, floods, storms etc. and technological disasters are fires, terrorism etc. The different disasters killed many innocent peoples in the world.

At present many libraries in India and outside India seem to have been severally affected by the disasters. Libraries are called store house of old valuable information. Proper planning and implementation is required to presence the information and resources in the library with a view to the future. Disaster management is a programme that reduces risk. It also supports to society at the time of disasters. The disaster management is an unending process. It is multidisciplinary activities. An effective disaster management depends on disasters planning the co-operation and communication between authority and members of staff of particular organizations. December 26, 2004 is known as red letter day in Indian history. Tsunami affected in all parts of India especially coastal areas. After this tsunami the awareness about the disaster is increased. In such a situation the library needs proper development disaster management system.

Literature Review (Bhade & Aute, 2016), The researcher in the research paper entitled the researcher "Disaster management for Libraries" studies. The aim of disaster management is to reduce or avoid risk and assist to affected victims. The entire calamity management cycle comprises the shaping of public policies and plans which either modify disaster causes or alleviate its impact on human beings, property and infrastructure. There are different types of disasters like geophysical, Hydrological, Climatological, Meteorological, Biological and Manmade or technological hazards.

In this article researcher give details of different disasters in libraries from ancient time to current time. It starts from The University of Vallabhi built by the Maitraka Kings during the years 475-775 A.D., to Yongquan Monastery in China typhoon Longwang in October 2005. In this long period many libraries were affected from many disasters like Flood, Cyclone, Fire, Strom, Cross firing Burning and destroyed by invaders and looted the valuable manuscripts. These are the main disasters in the libraries.

(Biswas & Choudhari, 2012), This paper aims at presenting a systemic literature review on "Digital Information Resources for Disaster Management of Libraries and Information Centers". The present

research paper focuses on the meaning, the types, features and effect of disasters. A disaster comprises both natural and man-made disasters. Natural disasters are called as geological, hydrological, climatic & atmospheric, wildfire etc and Human- made disasters are sociological, technological. Natural disasters have caused tremendous harm and continue to threaten million of human and various infrastructure capabilities each year in India. Human made disasters have come to pose a grave threat to the gain made by the development. The biggest cultural disasters destroyed Baghdad in 1258. Disasters are not uncommon events and take many forms. Libraries have stock of books, journals, thesis, newspaper etc. A public library run by Mukti in Nagendrapur has been damaged recently. Sahana, Relief Web, International recovery platform, ADRC, Academic and research institutions, Government and non government organizations etc. are important databases and information system available and provide solution for disasters management. Disaster planning is essential for any library to provide the protection from various disasters. Disaster planning is important component of the overall management plan for a library and information centers.

(Barua, 2018), In his research paper the researcher highlights "Disaster Management in College Libraries : a Study in India". Libraries are important institution that provides information to user. The disaster management and planning should be important aspect of library management. Researcher has made various questionnaires. The questionnaire is designed with different sections. The academic libraries provide the information as per the need of the community belonging to the institutions like school, colleges, universities etc. In this paper 10 college libraries of Assam have been selected for study. The design of the study was descriptive survey. The data generated for the study is analyzed by using some descriptive statistics of percentages.

Disasters are not predictable. Assam is prone to many disasters but the situation of the disaster is not found to be suitable as found in the present study. It is however needed to conduct further studies for disasters management in college libraries of Assam.

Objective of the Study :
The objectives of this study are given below :

1. To find out the causes of disaster as the libraries.
2. To inspect the planning & implementation of disaster management in libraries.
3. To find out the some disaster issues in over all libraries.
4. To advice some steps to taken in before, after and during disaster management in libraries.

1. To find out the causes of disaster as the libraries.-The library as well as other institutions were also damaged due to the various disasters. Buildings are destroyed, books are burned and submerged. The valuable records are exposed in the water. These damages are irreparable. The primary sources of disaster are fire and water. It may be follow a disaster such as earthquake, flood, typhoons, volcanic eruption etc. The causes of disasters classified by nature of it's origin. Natural disasters which are caused because of natural phenomena. Examples of natural hazards are cyclones, tsunami, earthquake etc. Man-made disasters are extreme hazardous events that are caused by human beings. Such man-made disasters are terrorism, theft, war, arson, building deficiencies and negligence of staff of their assigned duties.

a) Natural Disasters : Some examples of natural disasters are i. Floods - Heavy rains across the state of Maharashtra, including large areas ofthe metropolis Mumbai which received 567 (tmkoc inches) alone on 26 July 2005 killed at-least 1,094 people. The day is still remembered as the day Mumbai came to a standstill, as the city faced worst ever rain. Mumbai International Airport remained closed for 30 hours, Mumbai-Pune Expressway was closed for 24 hours with public property loss was estimated at 550 crore. August 2019 Indian floods including 2019 Kerala floods: Following high rain in late July and early August 2019, series of floods that affected over nine states in India. The states of Kerala, Madhya Pradesh, Karnataka, Maharashtra and Gujarat were the most severely affected.

ii. Earthquake - Minor earthquakes occur nearly constantly around the world in places like California and Alaska in the U.S., as well as in Salvador, Mexico, Guatemala, Chile, Peru, Indonesia, the Philippine, Iran, Pakistan, the Azores in Portugal, Turkey, New Zealand, Greece, Italy, India, Nepal and Japan. The 1960 Chilean earthquake is the largest earthquake that has been measured on a seismograph, reaching 9.5 magnitude on 22 May 1960. The ten largest recorded earthquakes have all been mega thrust earthquakes; however, of these ten, only the 2004 Indian Ocean earthquake is simultaneously one of the deadliest earthquake in history.

iii. Tsunami - While Japan may have the longest recorded history of tsunamis, the sheer destruction caused by the 2004 Indian Ocean earthquake and tsunami event mark it as the most devastating of its kind in modern times, killing around 230,000 people. Tsunami in 2004 destroyed school, and public libraries in Sri Lank and Maldives.

iv. Cyclone - Very Severe Cyclonic Storm Yaas made landfall over the state of Odisha becoming the second cyclone to hit the nation within a span of ten days. The most affected states are West Bengal and Odisha. At least 10 million people were affected and 300,000 houses were damage**d v.etc.**

b) Man–made Disaster - Under this category we may put such emergency situations that occur due to an unintentional or deliberate action of people (staff and users). It includes act of war and terrorism, fire following short circuit, flooding of library due to pipe burst or leakage. Building design deficiency and poor maintenance of the building also may lead to an emergency situation. Sometimes power failure also leads to emergency situation. Flooding, once the water subsides, leaves dampness in its aftermath which becomes cause of biological agents that inflict damage to the books.

i. War and Arson : The earliest example of destruction and damage to library due to war, as mentioned earlier, is that of Alexandria Library which was burnt in war during the reign of Caesar in the second century BC. In the first half of the last century the two World Wars inflicted irreparable damages to libraries in most of the European countries. The recent examples are those of the Serbian attack on Bosnia-Herzegovina in 1992, US attack on Iraq in 2003 and USSR attack on Afghanistan in 1979. In the US in 1980-81, there were 23 reported cases of library fires and of which 17 or 85% were listed as arson fires.

ii. Theft : Barry Landau (born c. 1948) and his accomplice Jason Saved off, who stole over 10,000 documents from museums and libraries along the East Coast of the United States former New York State archivist Daniel D. Lorello. Frede Moller-Kristensen, who between 1968 and 1978 stole some 1,600 historical books worth more than $50 million from the Danish National Library. Antiquities dealer Forbes Smiley, who stole nearly 100 maps from libraries in the United States and Great Britain over the course of eight years. Greg Priore, manager of the Oliver Room at the Carnegie Library of Pittsburgh, who stole $8 million worth of rare materials between 1992 and 2018..

iii. Building Deficiency and Negligence:
The US National Fire Protection Association while investigating causes of fire at the Los Angeles Central Library of 1986 observed that the disaster could surely have been avoided by the utilization of an automatic water sprinkler system. The cause of the 1988 fire in the Library of the USSR Academy of Sciences was traced to defective electric wiring. In the Patent Registration Office library, Government of India, Kolkata, 1.56 lacs Indian and 8 lacs foreign patent literature are facing decay due to lack of adequate preservation measures .

iv. Biological contamination
v. Chemical spill
vi. Explosions (bombs)
vii. Gas leak
viii. Nuclear disasters
ix. Robbery
x. Strikes
xi. Toxic fumes
xii. Vandalism
xiii. etc

2. To inspect the planning & implementation of disaster management in libraries : Disaster planning is a primary security for the libraries. It is on integral part of planning to save the library. It is one of the aspect of library administration. It is called as disaster control, planning, disaster containment risk management. It is a set of rehearsed action to minimize the effect of disasters. Emergency preparedness is also necessary for it.

a. Increasing the efficiency, effectiveness and impact of disaster emergency response mechanism.
b. Strengthening staff and user based preparedness through dissemination of guidelines for warning system, evacuation and exit routes, salvaging activities.
C. Developing activities that are useful for day to day preservation problems and also for responding to disaster situation.

The preparedness calls for taking certain basic steps which include:

a. Prepare a lists of external experts and organization. It is useful for consultation at the time of emergency situations.
b. Updating toll free telephone number for emergency use.
c. Prepare and keep all inventory library assets up to date. It is useful for insurance claim. The claim is based on accession records.

d. To study the library potential in consultation with local fire and safety services agency.
e. To develop a list of items in an archive with security priorities.
f. Prepare a disaster planning booklet and keep it up to date.
g. Disaster management training should be conducted for the staff.

3. To find out the some disaster issues in over all libraries: The following Libraries have been affected by either natural or man-made disaster.a.Nalanda University complex (the most renowned repository of Buddhist knowledge in the world at the time) was sacked by Turkic Muslim invaders under the perpetrator; this event is seen as a milestone in the decline of Buddhism in India.

The library of congress was destroyed during the War of 1812 when British forces set fire to the U. S. Capital during the Burning of Washington. This attack was retaliation for the burning of the Canadian towns of York and Niagara by American troops in 1813. Soon after its destruction, the Library of Congress was reestablished, largely thanks to the purchase of Thomas Jefferson's personal library in 1815. A second fire on December 24th, 1851 destroyed a large portion of the Library of Congress collection again. However, resulting in the loss of about two-thirds of the Thomas Jefferson collection and an estimated 35,000 books in total.

C. During the American Civil War, Union troops destroyed most building on the University of Alabama campus, including its library of approximately 7,000 volumes.

D. During the January 28 incident in the second Sino-Japanese War Japanese forces bombed the Commercial press and the attached Oriental Library, setting it alight and destroying most of its collection of more than 500,000 volumes.

E. In May 1981, a mob composed of thugs and plainclothes police officers went on a rampage in minority Tamil-dominated northern Jaffna, and burned down the Jaffna Public Library. At least 95,000 volumes-the second largest library collection in South Asia were destroyed.

F. Birmingham Central Library, a fire broke out behind a wooden partition serving as a temporary wall during building. The fire caused extensive damage, with only 1,000 volumes saved from a stock of 50,000.

G. The 1988 fire in the Library of the USSR Academy of Sciences (now Library of the Russian Academy of Sciences) broke out on Sunday, February 14, 1988, in the newspaper section on the third floor of the library. According to the library's acting director Valeriy Leonov, the fire alarm sounded at 8.13 pm, when the library was closed for visitors. By the time the fire was extinguished the following afternoon, it had destroyed between 300,000 and 400,000 books of the 12 million.

H. On August 1, 1994, Norwich Central Library caught fire due to an electrical fault. Over one hundred firefighters responded as the flames escalated and smoke become visible from twenty miles away. Ultimately, over 100,000 books and thousands of historical documents were destroyed.

i. Thousands of manuscripts, rare books are severely damaged by the followers of Sambhaji Brigade in Bhandarkar Oriental Research Institute, Pune.

j. Nobel Prize of Rabindranath Tagore was stolen from Viswabharati Rabindranath Sangrahasala.

4. To advice some steps to taken in before, after and during disaster management in libraries:

Chakrabarti A. and Abhijit had made recommendations for libraries during the disaster :

a. At the time of disaster, Library and Information Centre authority should instantly bring to the notice of the local police or/and the Disaster Management Authority or/and security agency.
b. Users and the staff should not use elevators and they should not rush for doors during disaster.
c. Use of cell phones is needed at the very moment.
d. The security staff should turn off power supply and they might turn off air conditioner as the case may be.
e. Emergency exit door should be made in the building of the library or information centre.
f. An extra sheet of duplicate bunch of keys is needed.
g. Library and information centre staff should not discuss the threat with other staff. People should not create panic or not jeopardize personal safety.
h. SMS service may be used to communicate with others.
i. The members of the staff and the users should not stay near the windows, mirrors, chimneys, false ceilings and tall furniture's at the time of fire and earthquake.
j. The members of the staff and the users should take shelter under a huge table at the time of earthquake. They should stay inside until authorities directed. They may go to the basement or underground. They should assist disabled persons.

Conclusion -Disaster is one of the big calamity occur anywhere, anytime, anyplace. Libraries are working to preserve this invaluable source of information. Due to some natural and man-made disaster, the literature in the library is being damaged. Disaster management needs to be done well if information is to be protected from such losses.

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E-LEARNING IN LIBRARIES

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★★★

Abstract :- E-Learning is emerging as a solution to deliver online, hybrid and synchronous learning regardless of physical location, time, day or choice of digital reception devices in many countries including India there has been changes and developments with the impact of ICT, networking, consortia approach in Library Information Centers.

Due to the emergence of advance technology new avenues for information like online database, e-journal, e-book, subject portals, web blogs etc. have opened up. It is a challenge for libraries to create and to disseminate new services which will highlight their expertise and abilities in order to take a leading role in the new e-learning environment.

Keywords :- E-Learning, Need of E-Learning, E-Resources Social Networking.

Introduction :- The tremendous growth of knowledge, globalization of education, liberalization of economy, advancement of ICT's have left a great pressure on modern higher education students get self learning experience through the e-text, audio-video materials, online lectures etc. and assess themselves by online self assessment tests like quiz, online exams etc. E-learning is electronic learning is a kind of non conventional education method where regular physical attendance and eye-to-eye contact with the instructor is not required and learning can be done from anywhere at any time according to convenience of student and at a place suitable to him her e-learning educates students can become more popular in current scenario where students are more inclined to use ICT equipments for their daily life E-Learning facilities just in time learning without disruption of the daily work schedule.

Definition of E-Learning :- E-Learning or electronic learning is the delivery of educational content vide any electronic media including the in internet, intranet, extranets, satellite broadcast, audio/video tape, interactive CDs, CDROM and computer based training.

Robert Peteson & Piper Jaffray :- "E-Learning companies as those that / average various internet and web technologies to create enable, deliver and / or facilitate lifelong learning."

E-Learning in college libraries :- Today the technology has changed the way we live, work think and learns and the emergence of internet has changed the role of libraries radically and has brought many challenges for libraries. The application of information and communication technology to libraries has found to become more popular among library users.

The development in information communication technology has shifted the concepts of libraries from traditional to electronic form. Internet and electronic resources have become most popular sources of information for the researcher's teachers, professionals and students. Web resources are slowly replacing printed sources. Books and Journals have found their way to the desktops of students and research scholars. The invention of electronic resources, easy, quick and anytime, anywhere, access books and journals have made an effective learning. E-Learning includes wide set of application like the use of interactive learning packages, web based learning environment, communication chat, video-conferencing, etc.

Role of Librarian in E-Learning :- Librarian is a professionally trained person responsible for the care of a library and its contents, including the selecting processing and organization of a resources and the delivery of information, instruction and loan services to meet the needs of its users. In an online environment, the role of librarian is so to manage and mediate across to information that may exist only in electronics forms.

Cybrarian shortened from of Cyber and librarian, coined from the term's cyber space and 'librarian' refer to librarians where work routinely involves information retrieval and dissemination via the internet and the users of this online and web based resources.

Types of E-Learning

1. Virtual class room
2. Online Learning
3. Mobile Learning

Need of E-resources :- The driving force of present day society is information. The information seekers mainly depend on the information sources which provide instant access to current information for various applications with the rapid advancements the user expectations are changing in the same proportion. The field of publishing aims to publish the information in the format as desired by the end-user. Reputed publication located around the global have switched over from conventional printing to electronic publishing in electronic publishing the delivery of information is instant and authentic users can browse the resource from anywhere anytime 24×7 access.

Social Networking :- Social networking is web enabled software programme that allows users to interact and work joint together. It consists of ability to brows search and invite others to joint and interact with each others reviews giving comments, blogs, entries favorites and discussions, sharing video and so on. It allows individual to join and create a personal profile then connect with others of the systems as a social friend. It can be expressed as social connecting sites among the users in sites among the users in web 2.0 domains to information seeking and sharing their ideas from others.

Social Networking is an evolutionary development of online participation where people of common interest, communicate, share of knowledge. It is a new way of providing library services through advanced internet, technologies with two interaction and communication of information with the new internet tools.

Ex.- Face book
Twitter
Social Book Mark
Blog
You tube
Web 2.0
WhatsApp
E-mail

E-Learning sites :-

1. SWAYAM
2. MOOCS
3. NPTEL
4. E-pg pathshala
5. IGNOU
6. NCERT
7. SAKSHAT

Types of E-Resources

1. E-books
2. E-Reference Books
3. E-Journals
4. E-Thesis
5. E-Database
6. E-Learning

Challenges of E-Learning

1. Emerging interactive technologies.
2. Increasing choices by the students others users.
3. To update with ICT knowledge.
4. Proper content delivery method.
5. Coordination of the system supporter of the librarian.

Conclusion :- E-Learning is found to be highly emerging knowledge tool today. It has wide scope in developed as well as in developing areas. E-Learning provides a method or delivering knowledgeable contents through CD, DVD, Multimedia, Internet and other tools to face challenges of the emerging technologies librarians have to develop their skills to design new mechanisms such as library website blog, institutional consortia, digital library provide access to resources and effective service to users.

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SURVEY OF THE CHALLENGES BEFORE LIBRARIANS IN MAKING DIGITAL LIBRARY

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★★★

Abstract :- The present paper is about survey of the challenges before librarians in making digital library. In this paper, researcher pointed out some of the views of the Librarians who faced the problems in making digital library. Digitalization is the need of the present situation. It has also great effect on spreading the knowledge and information in a very quick time. But one cannot ignore the problems and challenges before librarians to make the digital library. Librarians also faced so many problems in making the library digital. Researcher conducted the survey about the problems and challenges before librarians in making digital library**.** Use of technology in library service is the need of the time. It will definitely increase the number of readers. The present paper is focused on this issue.

Key words – Digital library, technology

Introduction :- Digital library is one of the important services that modern technology can make it possible. Digitalization is the need and requirement of the new era. Every library should be digital to spread the knowledge and information in short time to the readers.The present paper is about survey of the challenges before librarians in making digital library. In this paper, researcher pointed out some of the views of the Librarians who faced the problems in making digital library. Digitalization is the need of the present situation. It has also great effect on spreading the knowledge and information in a very quick time. But one cannot ignore the problems and challenges before librarians to make the digital library. Librarians also faced so many problems in making the library digital. Researcher conducted the survey about the problems and challenges before librarians in making digital library**.** Use of technology in library service is the need of the time. It will definitely increase the number of readers. The present paper is focused on this issue.

Need and Importance of the Research

The present research has focused on the discussion of the problems of the librarians and their challenges in making the library digital. This research is beneficial to study the problems and challenges before librarians and about digital library and to suggest some remedies to it. Researcher studied the main problems and challenges in front of the librarians and their present condition and needs. The present research is also important for the following reasons like one should know the present condition of the Library services providing to the readers and members of the library. It is also important to know the technology services which are important in digital library. Librarians are facing many problems already like lack of the support from administration and government, lack of the knowledge and training of the modern technology, lack of good facilities for the readers, lack of enough funds for the required equipments which are essential for the digital library etc. The present research papers also focused on remedies to minimize the problems before them and make the digitalization of the library.Followings are the objectives of the present research.

Objectives of Research

1] To understand the present condition of the services provided by the library

2] To know the present condition of the Digitalization of the library.

3] To understand the problems of the librarians related to the Digital library.

4] To check the knowledge of the librarians about the digitalization of the library

5] To suggest remedies to minimize the problems before librarians in making library digital

Delimitations of the Study

1] The study has been delimited to the Beed District only

2] The study was delimited to the views of librarians about the digitalization of the library.

3] The present study is limited only for the librarians in rural area.

4] The present study was limited only for the academic year 2019-20

Research Methodology:

A] Research Method : There are three important methods of the research and these are Survey method, Experimental method and Historical method. For the present study Researcher has used Survey method for study. It helped to achieve the objectives of the research.

B] Research Sample: For the present research to collect the data about the digital library, from the population 100 percent respondents as a sample were selected by the researcher. For this study researcher used purposive sampling method has selected 20 Librarians and library related staff from the Beed district for the Interview schedule.

C] Research Tools : Researcher has used self made Interview schedule, standardized by 5 experts of same field. Interview schedule is prepared according to the objectives of the research.

Research Procedure:

1. Researcher has prepared Interview schedule to collect the data from the respondents which are useful for the present study
2. This Interview Schedule is used to collect the data from the librarians and from library related staff about their views related to the digitalization of the library. Librarians stated their views about the digital library.
3. Researcher took interview of the librarians and from library related staff and collected the data according to the objectives of the research study.
4. Researcher prepared some conclusions according to the collected data. These conclusions are useful to make some recommendations also.

Statistical Procedure : Researcher collected the data and with the help of Mean and percentage, researcher analyzed and interpreted the data. According to the data researcher made analysis and interpretation of the data.

Analysis and Interpretation of the Data : After the collection of the data, researcher analyzed it and made some conclusions which are mentioned here as research findings.

Research Findings :

1] Most of the librarians stated that they have lack of facilities related to the digital library. Most of the equipments required for the digital library are unavailable.

2] The have a big challenge in front of them about the lack of the proper support of the government and local administration as they need proper training about the handling of the modern technology.

3] Majority of the respondents pointed out that they need training and proper guidance about how to make library digital.

4] Most of the librarians said that they need proper training from the government about the digital library. Without that they cannot make it possible.

5] Digitalization of the library is the most important service which can increase the number of readers and quality of the library in future.

6] According to the survey it is pointed out by the researcher that librarians have not the proper knowledge about the digitalization. Due to that reason so many libraries are still without digitalization.

7] Most of the librarians and related staff know very well about the meaning of digital library and its importance.

Summing pu : The present paper is about the problems and challenges before the librarians in making the library digital. For this purpose, researcher collected the information through interview and analyzed it and made some conclusions about their problems and challenges in making the digital library. Library is the store house of the knowledge and librarians should make it modern to fulfill the needs of the customers means the readers. Digitalization of the library is the need of the time and librarians should take initiative in making the libraries digital.

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CHITRAKATHI - THE TRADITIONAL FOLK ART OF PINGULI.

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★★★

Abstract : India has a long legacy of artistic expressions from prehistoric to current era. With the transforming art forms and their shifts from places to places, many important of them are unsung, one of which is the Chitrakathi Folk art. Current paper focuses on the Chitrakathi folk art, its types, composition, history, and the thakar tribe who kept chitrakathi alive. The paper also provides and suggests means to conserve this art.

Key words : Chitrakathi, painting, artform, thakar tribe.

The Chitrakathi Folk Art : India has a rich cultural and traditional heritage, which is expressed by means of various arts involving painting, embroidery, costumes, performance, literature, etc. These can roughly be parted into three modalities, as the oral art form conveyed through songs, the visual art form conveyed through paintings, and scroll paintings, and the audiovisual art involving both oral and visual artforms. Particularly speaking about audiovisual art form, in the developing world, they are diminishing with time and could be seen rarely. One of these fading audiovisual arts is a folk art of storytelling referred to as 'Chitrakathi' (Verma, 2017).

Folk art of Chitrakathi is identified in three forms, viz., leather puppet (shadow puppet), wooden string puppets (kalsutri Bahuli), and picture stories (Chitrakathi). Chitrakathi word itself depicts its meaning where *Chitra* means pictures and *katha* means story. Based on the art, the people exhibiting this art were eventually called 'Chitrakathi', a community of artists, migrating all over Maharashtra and some parts of Andhra Pradesh and Karnataka, whose traditional occupation for livelihood was to narrate stories with a sequence of pictures (Jadhav, 1993). Presently, Chitrakathi is performed mainly in the Konkan region in its four districts namely, Sindhudurg, Ratnagiri, Raigad, and Thane.

Chitrakathi is primarily a male dominated art form. It used be carried out at temples at night for around 3-4 hours, consistently. Artists used to show the paintings are recite the story. Chitrakathi stories are basically painted on sheets or handmade papers, size of which is standardised based on the visual preferences of the audience. Single story may have 50-60 sheets, collectively referred to as *pothi* (Jadhav, 1993). The Theme of Chitrakathi paintings include representation of local versions of Ramayana, Mahabharata, and myths (Gangawne, 2017). Story narration is done by showing pictures in series and is supported with background songs and music using instruments like hiroba, taal, veena and huduk (Walwalkar, 2019).

Chitrakathi paintings consist of images of trees, animals, humans, gods and goddesses with wide forehead, pointed nose, round and large eyes with visible eyeballs, double curved lines of ears. Females are represented with different ornaments. All the illustrations are drawn with a smooth and rhythmic line and bold outline. Natural colours are used to paint illustrations, where Brownish colours are majorly used with some use of green, blue and yellow colour. Flat colour spreading is used along with vertical and horizontal lines, design of leaves and flowers. Depending on the imagination and skill of the painter, changes in painting and color composition can be seen (Walwalkar, 2019).

For many decades, chitrakathi was the primary source of entertainment for entire villages. It's a visual and auditory delight was its special performance at night, and the music, and performance, used to help in attracting spectators.

Chitrakathi

Second form of Chitrakathi folk art is Leather puppet show also known as Shadow puppet show. As the name stands, the show utilises puppets made up of leather and is played in the form of colorful shadows on thin cloth. Perforated leather is beaten to make it paper thin, and then cut in the shape of story designs and paintings to create two dimensional puppets. Vibrant natural hues are used to colour these puppets. Then using a back lit huge oil lamp, suspended behind the puppets, puppet shadow is created on a thin cloth to perform a shadow puppet show. The lap is generally located around 2ft behind the screen, to create ample shadow. Similar to chitrakathi, shadow puppet shows are usually performed at night along with singing and playing instruments. The puppeteer modulates his voice to fit the character's personality. Up to 50 different roles may be involved in a single performance. Backstage, the assistant of the leader puppeteer provides vocal support and blows the conch shell according to the story's nature. The conversation between the puppeteer's leader and the musicians is typically interesting. The narrator delivers the language of the actors on the screen on the spot.

Third Chitrakathi folk art is a Stringed Wooden puppet show known as kalsutri Bahuli. These dolls are carved of wood and have a body structure only up to the waist, with size around 1.5ft. These dolls are clothed colourfully and their faces are painted representing mythological heroes, queens, demons and humble servants. A few strings are attached to the upper body part of these dolls and the puppeteer takes these strings in their fingers to move the dolls around the stage as per the story plot.The lively movement of fingers of Artist along with the singers and drum players create a fantastic three-dimensional drama full of spirit. Dialogue, action, and music are used to tell the story

Stringed Wooden puppet show known as kalsutri Bahuli.

Conveyors and conservators of Chitrakathi - The Thakar Tribe

The only conveyors and conservators of Chitrakathi are the people belonging to the Thakkar tribal community. Thakkar tribes are nomads by birth and were thought to be "secret service agents" to the monarchs of Sawantwadi and Shivaji Maharaj about 300 years ago. This appears to be the reason for the Thakkars being given a permanent home in the region called Pinguli, a small village near kudal, in Sindhudurg district, for their living set by the rulers of Sawantwadi.

It is thought that the Thakar community did not originate in Maharashtra, but rather moved from Rajasthan or through the Ghats and settled in the Konkan region (Ransing M. , 2007). Thakkars have their own language, ceremonies, and traditions, despite being able to speak in Marathi and Malvani. The honour of giving Chitrakathi in various temples on key days such as Navratri, Diwali, and so on was bestowed on these families by Kings and temples in the 17th or 18th century, currently endemic to Ganpati mandir,Pinguli. This was the only time they weren't regarded as untouchables and could access the temple grounds, where they were honoured and given offerings, which constituted one of the means of subsistence. After the Chitrakathi storytelling events, the performer would go from house to house collecting alms. Their revenue came from these offerings. During colonial time, however, these artists were labelled as beggars on the streets.(Dallapiccola, 1998).These nomads are mentioned by R.V. Russel in his book "The Tribes and Castes of the Central Provinces of India." The book was commissioned by the British in 1916," says the author, adding that during a hunting excursion deep in the jungle, Shivaji Maharaj and his entourage heard some individuals singing, which led to the discovery that a nomadic tribe was reciting stories.Shivaji Maharaj was so fascinated with them that he published a public notice announcing that the Thakkars would perform at the Hindu temples' outside areas during Dussehra. To avoid upsetting the community's erudite Brahmins and priests, he ordered that the performance take place after the temple closes, till it reopens the next day. All night, the Thakkars were the centre of attention.(Bhosale, 2018)

In the current 21st century, Chitrakathi is survived by the descendents of its pioneers, the thakar tribe, particularly at Pinguli.

Current scenario of Chitrakathi folk art and its conservation efforts : In Maharashtra, the evidence of Chitrakathi goes back approximately to the 17th to 19th century (Gaonkar, 2018). Even with historic origin, there is immense scarcity of chitrakathi painters and currently only a handful of performers exist (Srinivasan, 2002). Thakkar tribal community is one of the major contributors in keeping chitrakathi alive in Maharashtra. But, even these communities are finding it inconvenient to keep the traditional chitrakathi alive due to unavailability of patronage (Verma, 2017). Such difficulties rose from lifestyle upgrades demanding solutions matching with current lifestyles to keep these fading arts thriving. One of the popular and easily adaptable solutions is integration of old arts with current trends. Warli painting which was on verge of extinction a few years back, is now popularly adapted via apparels and handicraft items. Also their designs are easily available through digital platforms. Such efforts are highly appreciated by both consumers as well as the artists (Grover and Paul et al., 2014). The similar efforts are seen in Madhubani paintings which has popularised it on global platforms mainly in the fashion industry involving clothing and accessories for interior enrichment (Gupta and Gangwar, 2016; Sharma and Bains, 2018).

Such adaptations of traditional arts into current fashion have shown immense benefit to the art itself at the same time it has provided a financial benefit to associated people and related communities. These efforts have led into developing entrepreneurs by altering or combining different traditional designs thereby preserving the Indian heritage and providing economic empowerment for the rural artisans. Madhubani motifs have indeed helped in preserving the richness of Indian handicrafts and also enriched the modern interiors. Hence, use of innovative approaches by alteration and application of traditional designs can be the focus for the budding entrepreneurs (Chacko and Garg, 2009; Jotsana , 2002).

On a similar note, a Thakkar Aadiwasi Kala Dalan, Museum and Art gallery is established at, Pinguli Village, Kudal, Maharashtra, with an exquisite collection of Chitrakathi paintings as well as a collection of puppets. This museum is run by the descendants of the thakkar tribe and they have transformed chitrakathi into a current trending business platform by selling the art (Gangawane). The museum handlers also conduct several seminars, workshops, training and orientation programmes to raise awareness about chitrakathi (Bhalerao, 2018).

Though the efforts are admirable, they are not the least. With all the fast growing innovations in the fashion industry, textiles can become an extraordinary means to reintroduce Chitrakathi on a global platform. It would present an antique approach in the fashion industry through different types of weaving and block printings of Chitrakathi motifs. This effort would provide Chitrakathi its lost fame and at the same time it would deliver the deserving global attention to its artists, providing them rightful earnings.

Conclusion : Chitrakathi is a distinct and conventional tribal art form. The Thakar tribe's meeting with Shivaji Maharaj for whatever reason appears to be the source of the peculiar style. Any creative expression that wants to survive needs royal or local backing; otherwise, it will swiftly go away. The importance of art conservation should be recognised by all segments of society. This art style can be used not only in painting but in any other art and craft form to reach a large number of people. We may pass on the art to the next generation if we preserve it.

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CHILD IS MEANT TO LEARN NOT TO EARN

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★★★

Abstract:- Child labour is a social crime every child has a right to enjoy his life like free bird. Millions of children around the world are trapped in child labour, depriving them of their childhood, their education and health, and condemning them to a life of poverty. Children work in the workplace is a shame and disgrace for nation. Let children earn knowledge, not money. Work is for adults, play and education is for children. Children deserve to be happy, healthy and safe. Children are pillars of our nation so send them to get an education. The "child labour" is defined as work that deprives children of their childhood, their dignity, their potential, and that is harmful to mental and physical development and it refers to work that is mentally, socially, physically or morally dangerous and harmful to children. There are millions of innocent children forced to do labour in the shake of only some money. To raise awareness and to prevent child labour, "World Day against Child Labour" is celebrated on 12 June every year. At current rates, more than 100 million children will still be trapped in child labour by 2020.

Introduction :- Child labour means 'those children who are doing paid or unpaid work in workshops, establishments, factories, mines and in the service sector such as domestic labour.' Children are living on and off the streets, such as shoeshine boys, newspaper-vendors, rag pickers, beggars, etc. Children who are working as part of family labour in agriculture and in home-based work. The Children have either been pledge by their parents for paltry sums of money or those working to pay off the inherited debts of their fathers. Many thousands of young girls and boys serve the sexual appetites of men from all social and economic backgrounds. Direct links between the commercial sexual exploitation of children and other forms of exploitative child labour are numerous. Apart from children who are employed for wages (either bonded / otherwise) as domestic help, there are a large number of children (especially girls) who are working in their own houses, engaged in what is not normally seen as "economic activity". These children are engaged in taking care of younger siblings, cooking, cleaning and other such household activities. Further, if such children are not sent to school, they will eventually join the labour force as one of the above categories of child labour. The causes of child labour such as illiteracy, overpopulation, poverty, adult unemployment, cheap labour can also be seen as an impact of Child Labour. The Indian law is required to be more sensitive in cases related to child labour in India.

Methodology :- "Child is meant to Learn Not to Earn" this study focused on a social issue child labour in India. This study has been conducted using descriptive and diagnostic research method and 'Secondary data collection method' is used to carry out the research. The study covers the reference period from Past independence to 2020. The researcher selected and collected data by secondary sources. The purpose of the study is to analyse issues and problems of child labour in India.

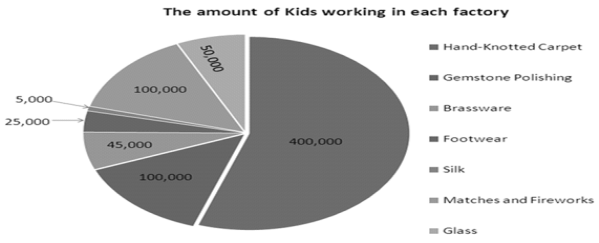
Objectives of the study:- This study is undertaken with the following objectives in view:

1. To study the social issue child labour in India.
2. To explain the concept of child labour.
3. To examine the ill-effect of child labour.
4. To find out conclusion for social problem child labour.
5. To make recommendations for the social issue Child labour in India.

Hypothesis of the Study:- The following hypotheses have been formulated using the objectives of the study and they are tested with research techniques.

1. Child is meant to learn not to earn.
2. The poverty is main cause of a social issue child labour in India.
3. Child labour is a social crime every child has a right to shine and enjoy their life.
4. There is necessity Indian law is required to be more aware in cases related to child labour in India.

Child is Meant to Learn Not to Earn :- The constitution of India, in its fundamental rights and Directive principles of state policy prohibits child labour below the age of 14 years. Child labour is a curse to our society and a crime against humanity. Children work when they are supposed to play or go to school. By making they work in this tender age we are not only destroying their future, but also playing with the destiny of the country. "The child is the father of man." This famous line written by William Wordsworth specifies the importance of the child for the development of building a healthy society and nation. Childhood is the most innocent stage in human life. A child normally has to enjoy its childhood days with its parents, friends, teachers etc. It is that stage of life where fine and long lasting impressions gather in child's mind. However, this simple rule of nature has been crippled by the ever-growing menace of child labour.



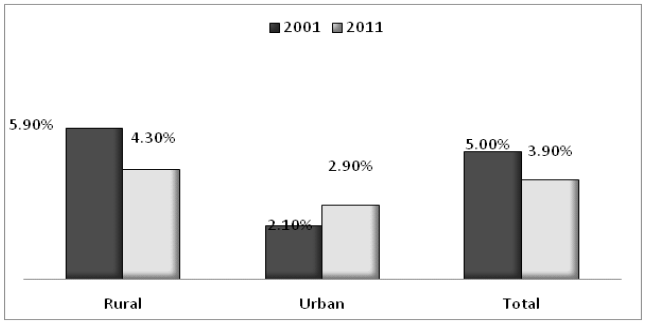
(Source data :- childlabor-India.weebly.com)

As per the above graph 4,00,000 Child labours in Hand-Knotted Carpet, 1,00,000 in Gemstone Polishing, 45,000 Brassware, 25,000 in Footwear, 5,000 in Silk, 1,00,000 in Matches and Fireworks, 50,000 in Glass work. When child labour is employed life of little ones are destroyed. Lend your support to abolish child labour. The average age for a child to be appropriate to work is considered fifteen years and more. Children falling below this age limit won't be allowed to indulge in any type of work forcefully. A number of legislative initiatives have been undertaken by the Union Government and state government level. There are certain policies which have put restrictions and limitations on children working.

Child Labours in India 2001-2011

Child Labours in India 2001-2011(Million)

Child Labour	2001	2011
Rural	5.9%(11.3)	4.3%(8.1)
Urban	2.1%(1.3)	2.9%(2.0)
Total	5.0%(12.7)	3.9%(10.1)



(Source :- Census 2001 and 2011)

According to the table and graph As per Census data 2011 the child worker Magnitude is defined as absolute number of child workers and child worker incidence as child worker as a percentage of total children in the corresponding age group. Places that satisfy the following criteria are termed as Census Towns (CTs)

(1) A minimum population of 5000, (2) At least 75 percent of the male main working population engaged in non-agricultural pursuits and (3) Density of population of at least 400 per sq. km.

The major national legislative developments include the following for Child Labour:

1. The Child Labour (Prohibition and Regulation) Act, 1986,
2. The Factories Act, 1948
3. The Mines Act-1952,
4. The Juvenile Justice (Care and Protection) of Children Act-2000,
5. The Right of Children to Free and Compulsory Education Act-2009,
6. National Child Labour Programme-1988,
7. Article 24 of the Indian Constitution.

But the issue is about the effective implementation of these acts and ordinances which has not taken place as yet. If there were strict enforcement, children would not be employed so easily in various work forces.

Non-Governmental Organizations work for Child Labour :

1. Bachpan Bachao Andolan,
2. CRY,
3. Pratham, etc.

The major national legislative development laws and non-governmental organizations work for child labour are helpful for eradicate child labour. There is need Indian law is required to be more sensitive in cases related to child labour in India.

Conclusion:- The Parents, the Employers and Government all three need to act to eradicate the issue child labour. The parents need to be alert enough to be able to understand the implications of child labour. It is mostly the children of rural areas who are the soft targets, hence awareness is needed, the task of which can be undertaken by the government, private NGOs and even people. The employers need to respect human rights and sensitize themselves towards the reason. They need to act as an example to others. The government can act as a watchdog for the employers and the serial offenders in case of parents. Along with the above, social issues such as poverty, unemployment and illiteracy need to be eradicated from the society. But the issue is about the effective implementation of legislative acts and ordinances which has not taken place as yet. If there were strict enforcement, children would not be employed so easily in various work forces because small hands can handle a pen better. Children are god's most precious gifts to human being. It's not good to ruin their lives by employing them at inappropriate ages. We should allow them to enjoy their childhood to the fullest. A well groomed child will become a responsible citizen of the country and will respect others and same will be carried forward to the coming generations. People should come forward and join hands in removing child labour from India completely. It's not a single day job but if we all work together towards the cause, then nothing is impossible and nurture the children's for future stop child labour.

Recommendations:- Today, looking at the facts, graphs and figures we can still claim that the situation hasn't improved much in spite of strict enforcement of law and the judicial grounds. Some of the possible steps that help in creating improved awareness about child labour and its prevention is discussed in following recommendations for eradicate a social evil child labour.

1. Every problem has a possible solution. A big menace child labour can be stopped and prevented in a large country like India; it all depends on changing mindsets and evaluating situations from time to time.

2. By educating the public about the ill effects of child labour. Child labour is illegal. This statement should be fixed in the minds of people who propose to employ children at their workplaces.

3. People should not only be told that child labour is illegal, but they should be enlightened about the fine and imprisonment that they attract if they happen to enforce child labour in their companies.

4. If we really want to stand up against child labour, then we must join hands with an NGO or a social service center that fights for the rights of children.

5. We must make effective use of child lifelines and if we spot children anywhere being employed for work, we must immediately call up the help center and give support to rescuing such children.

6. Strict enforcement's of laws jointly with rapid action committees to bring about execution of laws will be torch bearers for a better tomorrow and can throw light in the aspect of changing many innocent lives.

7. There is an urgent need for making education mandatory, not only for children but equally for parents to bring in a bigger perspective regarding the upbringing of their children. They should be well aware of the consequences of child labour and how it can affect their child's life.

8. If a good awareness is created among citizens for eliminating child labour then it can be stopped to a large extent.

9. Parents should be aware of the benefits of education and should send their children to school for their formal educational process. In this way, they can become self dependent and on par with others in the society, landing them in good jobs for their sustenance and livelihood.

10. To bring about awareness, social campaigns should be created and inform citizens about the problems of child labour and related health issues.

11. Children from poor families are most likely to get involved in child labour cases. They are exploited by rich and influential people for managing their household work. It goes against laws and if we also take up initiatives to empower the poor people, then they cannot be exploited by such persons.

12. Indian Government on their part has done a fascinating work in carrying on their mission of eliminating child labour from India. They have made strict rules such as "**Factory act and mines act**" which prohibit any children to work in such hazardous environments. Plus they have also made rules for free education and mid-day meals in various states of India which has currently garnered a great response from all sections of society.

13. If anyone sees any person misbehaving with children or forcefully employs them, they should be immediately taken under the action of law and such persons should be immediately reported to the authorities by social awareness of people.

The future of India is our children and if they are not safe, healthy and educated, our future remains to be dark without a hope! Let's hold our hands together and take pride in making our nation child-labour free and take our nation a step forward from developing to a developed stage.

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AN ANALYTICAL STUDY OF THE GROWTH OF KHADI INDUSTRY

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Abstract : Khadi has the proud legacy of our National freedom movement and the Father of the Nation Mahatma Gandhi and it has glorious past and it was strengthening the rural economy before Independence. But after Independence, the glory of Khadi had been diminishing year by year. Khadi was used only by politicians and devoted followers of Mahatma Gandhi. Now due to promotion and attention of Government, the productions and sales of Khadi are suddenly increased. The number of Khadi Institutions is also increased and they are giving employment to Artisans especially from rural area. It gives hope to return the glory of Khadi. This research paper is analyses the increasing productions and sales of Khadi.

Keywords :- Khadi, Swadeshi, KVIC, MSME, Sales, Employment

Introduction :- Khadi has been defined as the cloth is usually woven from cotton and may also include silk, or wool, which are all spun into yarn on a spinning wheel called a *charkha*. Khadi is natural, hand woven, eco-friendly, bio-degradable product. Khadi has the unique feature of keeping the wearer warm in winter season and cool in summer season. Apart from this, Khadi is also known as a symbol of Swadeshi. Khadi gained much prominence when it was institutionalized by Mahatma Gandhi as a symbol Swadeshi to fight against the British rule. The Khadi movement by Mahatma Gandhi aimed for boycotting foreign cloth. Mahatma Gandhi began promoting the *charkha* for spinning of Khadi for rural self-employment and self-reliance. Thus making Khadi was an integral part and an icon of the Swadeshi movement.

But after Independence, the glory of Khadi had been diminishing year by year. Its use has been limited to politicians and devoted followers of Mahatma Gandhi. After Independence, the Khadi and Village Industries Commission (KVIC) under the Ministry of Micro, Small & Medium Enterprises (MSME) of Government of India was established to strengthen and promote Khadi as a means of strengthening the rural economy.

Role of KVIC :- After Independence, within the framework of the First Five Year Plans, the Government of India took an initiative of bringing the development of Khadi and Village Industries. Therefore, the Government of India set up Khadi and Village Industries Commission (KVIC) in 1956. KVIC is a Statutory Organization under the aegis of the Ministry of Micro, Small & Medium Enterprises (MSME) tasked with the role of promoting the production and sale of Khadi. It plays a pivotal role in the strengthening of rural economy for providing employment opportunities by promoting and developing Khadi and Village Industries. Presently, Khadi programme is implemented by KVIC with the support of 34 State and Union Territories. The KVIC has its Head Office at Mumbai and six Zonal Offices located at New Delhi, Bhopal, Bengaluru, Kolkata, Mumbai and Guwahati and 44 Field Offices, spread all over the Country. KVIC has given employment to 4.97 lakh peoples in 2020-21 by training activities through its 35 Departmental and Non-Departmental Training Centres across India. Khadi and Village Industries (KVI) Boards has 2790 institutions and nearly 8035 sales outlets of Khadi Gramodyog Bhandar and Bhavans throughout the country.

Objective of Study :- The following objectives are formulated for the study

i) To analyze the change in productions and sales of Khadi products.

ii) To study the employment generation due to production of Khadi.

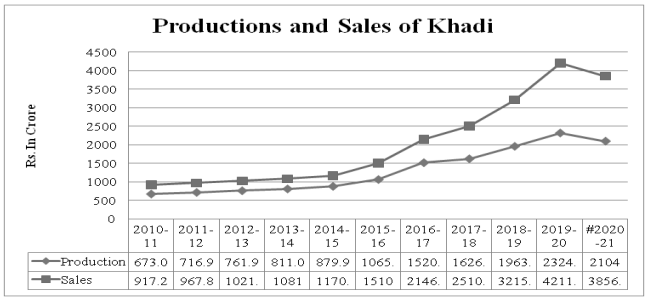
Research Methodology :- The data are collected from secondary sources like Reports, Magazines, Newspapers and Websites.

Govt. Initiative for Promotion of Khadi : The Government of India has given a further boost to the Micro, Small & Medium Enterprises (MSME) Sector by the 'Start Up India' and the 'Stand Up India' Programmes. The Government has also given encouragement to Khadi and Village Industry by

appealing people to purchase the product of KVIC. In "Self Reliant India Mission" the Government of India is encouraging the theme "Local to Global". Since the efforts are made for widely popular "local" Khadi is set to go "global".

Production and Sales Scenario of Khadi

The performance of production and sales of decade are compared. The figure of productions and sales of Khadi from Financial Year (FY) 2010-11 to FY 2020-21 are analyzed in the following chart.

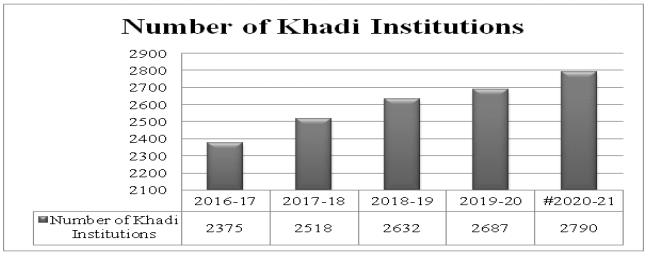


	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	#2020-21
Production	673.0	716.9	761.9	811.0	879.9	1065.	1520.	1626.	1963.	2324.	2104
Sales	917.2	967.8	1021.	1081	1170.	1510	2146.	2510.	3215.	4211.	3856.

(Source: Reports of MSME) # *Projected Figure*

The above chart shows the positive impact on productions and sales of Khadi products. If comparing the FY 2010-11 and FY 2015-16, it is found that the productions are increased by 58.33%, Sales are increased by 64.62%. In comparing FY 2015-16 and FY 2020-21, it is found that the productions are increased by 97.45%, Sales are increased by 155.40%. There is a positive change in Productions and Sales from the year FY 2010-11 to FY 2019-20. But it showed negative change in Productions and Sales from FY 2019-20 to FY 2020-21. It may be due to effect of Covid-19. The production of FY 2020-21 is 3.13 times of FY 2010-11. The sales of FY 2020-21 are 4.20 times of FY 2010-11. Khadi sales are bounced strongly in FY 2019-20. Importantly, sales of Khadi in FY 2020-21 were the second highest over the decade. Despite the pandemic of Covid-19, Khadi sales were slightly decreased in the FY 2020-21 from the preceding year.

Institutional Framework of Khadi :-The number of Khadi Institutions is compared from FY 2016-17 to FY 2020-21 are analyzed in the following chart.

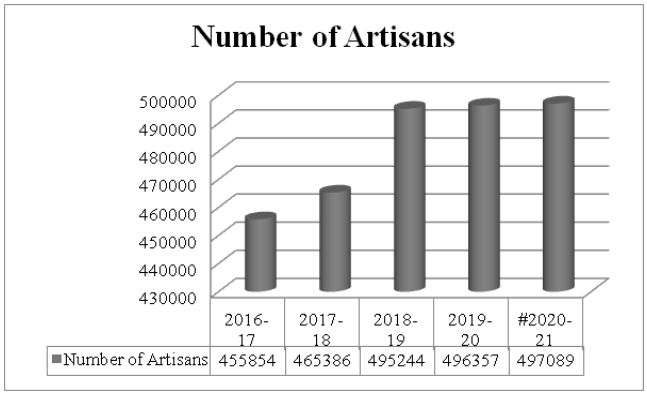


	2016-17	2017-18	2018-19	2019-20	#2020-21
Number of Khadi Institutions	2375	2518	2632	2687	2790

(Source: Reports of MSME) # *upto 31-12-2020*

The number of Khadi Institutions is increasing from FY 2016-17 to FY 2020-21. There is 17.27% increase from FY 2016-17 to 2020-21. Khadi and Village Industries (KVI) Boards has 2790 institutions and nearly 8035 sales outlets of Khadi Gramodyog Bhandar and Bhavans throughout the country up to 31st December 2020.

Employment Generation by Khadi :- The number of artisans employed in Khadi Institutions is compared from FY 2016-17 to FY 2020-21 are analyzed in the following chart.



	2016-17	2017-18	2018-19	2019-20	#2020-21
Number of Artisans	455854	465386	495244	496357	497089

Source: Reports of MSME) # *upto 31-12-2020*

Indian economy has large scale unemployment and poverty. KVIC has been identified as one of the major organizations for generating sustainable non-farm employment opportunities in rural area. Khadi is a powerful tool for generation of employment in artisans like weavers, spinners and others of rural area with low capital. It undertakes activities like skill improvement, transfers of technology, research & development, marketing, etc., and helps in generating employment and self-employment opportunities in rural areas.

The number of Artisans employed in Khadi Institutions is increasing from FY 2016-17 to FY 2020-21. There is 9.05% increase from FY 2016-17 to FY 2020-21. KVIC has given employment to 4.97 lakh peoples in the end of 2020.

Using of e-Commerce Platform :- KVIC had launched its e-commerce marketplace in the month of July 2020. The website *www.ekhadiindia.com* is an e-Commerce portal offeringlatest designed hand-woven *Khadi* clothes and other essentials products listed across categories such as groceries, footwear, apparel, herbal medicines, spices, and more. According to MSME Ministry FY 2020-21 annual reports, overall the e-commerce portal had registered gross online sales worth over Rs 1.12 crore

within eight months of its operations. KVIC had reported 32 lakh digital transactions during FY 2020-21. According to KVIC, it had forced to remove more than 160 web links and sent legal notices to more than 1,000 firms for selling the fake products in the brand name of Khadi.

Recent Strategic Initiatives by KVIC to Promote Khadi :- Recently, various strategic initiatives have been taken by KVIC to promote Khadi in the Country. They are

1) KVIC has started online registration for new Institutions through Khadi Institutions Registration and Certification Seva (KIRICS).

2) KVIC and Khadi Institutions are working with the reputed retailers to offer suitable platform for retailing Khadi products through Digital Marketing, e-Marketing, Bhim App, Franchisee, e-Commerce, etc.

3) A separate portal for Rojgar Yukta Gaon (RYG) has been designed, developed and made functional from 22nd February, 2020.

4) An online portal for Mission Solar Charkha (MSC) has been developed and implemented for eco-friendly business.

5) A new software application has been designed and developed for the benefit of Central Sliver Plants (CSPs) to record their supply of raw material (sliver / roving) to the Khadi Institutions (KIs).

6) Separate web portal for Khadi Reform and Development Programme (KRDP) has been designed and developed.

7) Online Government Supply System has been designed, developed and made live with a view to handle entire Government Supply chain through online.

8) In order to ease out the problem of manual budget, KVIC has designed, developed and launched an online Budgeting System for Khadi Institutions.

9) Online Recruitment system was facilitated to receive applications against the vacancies published by KVIC.

10) The KVIC has developed double layered and triple-layered Cotton as well as Silk face masks for protection from Corona Virus. Masks are available in two colors for men and in multiple colors for women.

11) The KVIC plans to export Khadi face masks in countries like Dubai, USA, Mauritius and several European and Middle East countries where Khadi's popularity has significantly grown over the last few years.

Conclusion :- From the above study, it is concluded that the production and sale of Khadi products has recorded a quantum jump. The comparison for the decade shows that the productions are changed by more than three times and the sales are changed by more than four times. The number of Khadi Institutions is also increased and they are giving employment to Artisans like weavers, spinners and others especially from rural area. Government is also paying attention for promotion of Khadi Products. Riding high on the upsurge in demand for Khadi products, it may expect that Khadi would surpass the sales target of Rs. 5,000 crore and it would serve the job for 5 lakh artisans in the near future. It would be says that once again the Khadi Products may get return their glory and become the weapon against rural unemployment and poverty.

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SUGATHAKUMARI – THE VOICE OF MALAYALAM SENSITIVITY

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Abstract: In the poetry of Sugathakumari one can find the sensitivity about man and nature. Her work was not restricted only to the expression of emotions regarding nature. She was working for the preservation of environment. She started the society named 'Abhaya', which worked for the economically weak women attacked by rape, addiction of liquor and domestic violence. Sugathakumari is the most sensitive and most philosophical at contemporary Malayalam Poets. Her poetry has always upon her sadness and unhappiness. The poems of Sugathakumari can be read in a feminist perspectives. The predominant themes in the poem are melancholy and loneliness.

Key words: Abhaya, Silent valley, Rain at Night, Mental agony, Loneliness

Life and career: Sugathakumari (22 January 1934 – 23 December 2020) was an Indian poet and activist. Her parents were the poet and freedom fighter Bodheswaram and V. K. Karthiyayini Amma, a Sanskrit scholar. She got the literary mind from her home. She did her post-graduation in philosophy in 1955. She wrote with the psydoname and Shrikumar and became famous after publication of poetic anthology named Muthuchippikal in 1961. She published 15 poetic anthologies including Pavam-Pavam, Manav Rudhyam, Pathira Pukkal, Krishna- Kavithakal, Ambal Mani and Radhiyavide. She won numerous awards and recognitions including Kerala Sahitya Academy Award (1968), Kendra Sahitya Academy award (1978) Odakkuzhal Award (1982), Vayalgar Award (1984) Indira Priyadarshini Vrikshamitra Award (1986), Asam Prize (1991), Saraswati Samman (2012) Mathrubhumi literary Award (2014) in 2006. She was honoured with Padmashri the country's fourth highest civilian honour. She played as important role for environmental preservation during 80's. She had taken active participation the agitation against hydroelectric project in the silent valley of western Ghats.

Introduction :- In the poetry of Sugathakumari one can find the sensitivity about man and nature. Her work was not restricted only to the expression of emotions regarding nature. She was working for the preservation of environment. The rights of women since past five decades. She played an important role for environmental preservation during 80's. She had taken active participation in the agitations against hydro-electric project in the silent valley of western. She was the founder secretary of progress protection committee which always insisted in the protection of nature. She started the society named 'Abhaya', which worked for the economically weak women attacked by rape, addiction of liquor and domestic violence. She was the first president of women commission of Kerala. The mission of Kutumbashri for women empowerment was a tremendous success.

Research Methodology :- Research means describing a careful, systematic, patient study and investigation in some field of knowledge undertaken to establish fats or principles, the present research is descriptive research where the first step is to decide what to find out? In this research the researcher has to find out how Sugathakumari is sensitive about man and nature. The topic of interest is selected. Before finalizing the topic, it was made sure that the data is available. The relevant information with minimal expenditure of effort and money is collected using two types of data collection as Primary data or Secondary data. To carry out this research work the use of primary and secondary sources available in English is made, such as journals, newspapers, internet sources related to the topic of research work.

As an Environmentalist :- The people of Kerala know her both us a poet and a lighter who involves in the struggle to save the environment role in the save silent valley protest 9th was the movement started in 1970's to save some of the oldest natural forests in the country. Her poem Marathinu Stuti (Ode to tree) became a symbol for the protest from the intellectual community and was the opening song of most of the save silent valley campaign meetings. She was the founder secretary of the Prakrthi Samrakshama Samiti an organization for the protection or nature.

When Kerala state electricity board declared to construct a hydroelectric dam in silent valley which was a threat to forest and lion tailed macaques. Her poem Marathinu Stuti became an anthem of the movement to save the forest following the agitation the environment featured in a large part in Sugathakumari's poetry. In Thaivakal she talks about pathetic condition of polluted river.

A dead river flows with black water
On one side there is a city
Immersed in smoke and
And with oozing blood

In another her celebrated poem Rattrimazha (Night Rain) for which she won the Kendriya Sahitya Academy Award.

Night rain
Pensive daughter of the dusky dank
Gliding slowly like along wail
Into this hospital
Extending her cold singers
Through the window
And touching me

She is best known poet environmentalist.

Her Sensitivity : Sugathakumari is the most sensitive and most philosophical at contemporary Malayalam Poets. Her poetry has always upon her sadness and unhappiness. Though she is best known as poet environmentalist, Sugathkumari is also the founder of Abhaya an organisation which gives shelter and hope to female mental patients. Her work to launch Abhaya was prompted by an off chance visit to the Govt. Run mental Hospital in the capital Thiruvantthapuram. These women were housed in the 19th century conditions sexually abused and regularly prostituted to men in the neighbouring police camp. When she visited the hospital she saw women's bodies were covered with sores and stark naked. They were emaciated and their hair was matted. They didn't even look like human being. The horror of this experience was embedded in her mind and she decided and the spot to do something about it despite opposition to interventions from NGOS by professionals in the field.

In the poem *Rain at Night* shifting moods of people are compared with the rain at night. We can see different emotional states of woman in poem, youth, love, melancholy, mental agony, disease, loneliness etc. Rain has been companion of woman in all these different emotional stages.

Her feminism – The poems of Sugathakumari can be read in a feminist perspectives. Different emotions, states of mind of woman are seen in rain at Night. The poetess who is the speaker, speaks about her companion rain in the Rain at Night. The predominant themes in the poem are melancholy and loneliness as, 'A diseased part can be cut and removed but what can be done to the poor heart deeply diseased? [4]

Because of the social interventions the individual who has to suffer may be deeply diseased with melancholy loneliness also predominates the poem

When I toss and turn
On my sweltering bed of sickness
n the sleepless hours of the night
And forgetting even to weep alone
Slowly freeze into a stone

In the patriarchal society woman is devoid of her identity to suffer by social system and pathetic state of woman, routine life to women has to work supressing her tears, having no choice.

And when it is dawn
Your wiping your face and facing a smile
Your hurry and your putting on an act
Rathrimazha, Rain at night

The plight of woman with the help of rain at night, from her loneliness is her effort to find solace like Keats as romantic poet. As romantics were sensitive Sugathakumari has been described as the most sensitive and most philosophical among contemporary Malayalam poets she said.

"I have been inspired to write mostly through my emotional up heavens, few of my poem can be called joyous, but these days I fell I'm slowly walking away from it, to all work that is futile as meaningless"

Finest voices of her generation many literacy tag are associated with her poetry including her romantics and feminist. The subjects she touched in many poems as nature, anguish, devotion or the complex and ambiguous nature of love and longing.

Her quest for freedom : Sugathakumari has solemn expressions in her poetry. The woman in the poem like Abhisarika' we can see a hold Radha s captured in Gopi or Radha Series. It is her own expressing her love and devotion for Krishna. We can see bold Radha in Abhisarika like Sanskrit love poetry tradition where woman exercised a freedom seldom seen in her age Every period and generation gives rise to several poetic

voices, Sugathakumaris voice will endure Rain has captured my heart an stolen my soul.

'I believe that I have lost control
It's a feeling I never want to go away
I want to be with you every day my rain'

Sugathakumari compares the night rain to some young mad woman weeping laughing and whimpering and sitting huddled up tossing her long black hair. Sugathakumari uses the first person narration. In her poetry there is the presence of an abstract love or some spiritual being that persists in the air and rain providing for peace. The burden of the rain is ironic because it is refreshing notion. The burden is just the rain striking ground. The love is capitalized where speaker notes either the abstract notion or may be even God. In the poem Rathrimazha the poetess compares the rage of emotions she goes to that of the rain of night

Conclusion :-The poetry of Sugathakumari is most sensitive and most philosophical of contemporary Malayalam, poetry. Her poetry is about sadness and unhappiness in her words

" I have been inspired to write mostly thought my emotional upheavals, few of my poems can be called joyous but these days I feel I'm slowly walking away from it all toward that is futile or meaningless'

Her poetry mostly dealt with the tragic quest for love and is considered more lyrical compared to her later works in which the quiet, lyrical sensitivity is replaced by in which the quiet, lyrical sensitivity is replaced by increasingly feminist responses to social disorder and injustice with environmental issues and other contemporary problems are also sharply portrayed in her poetry. In the manner of Sugathakuari something memorable for us. Like Keats and Shelley she is romantic in mood and manner, wants to get solace in nature (Keats: Ode to a Nightingale) as well as fighting spirit of Shelley, as she success fully fought against Hydroelectric project.

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THE IMPORTANCE OF LITERATURE FOR INSTILLING VIRTUE AND MORAL EDUCATION

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★★★

Introduction : The English normal literature is not only the useful sociolinguistic knowledge, heritage in addition to history but also methods of recording changes in the English words, the way of studying/ teaching language in addition to forming aesthetical and moralist values, a means of being created tolerance that is highly important in the present global multicultural world. Often the English classical literatures, History and the English language usually are three components that control each other and sorts temporal and spatial lingua-cultural area. The wider role of reading in moral education seemed to be praised while, at the same time, excellent and invariably clerical view warned of its subversive nature. But there kept a consensus that with literature could be observed answers on the best way, often the moral way, to live your life. Today's cultural evaluators can certainly account with a bigger range that give rise to creation of literary work is effective and implication these allows have for shaping connected with morality, than could all their counterparts in times when this creation was seen as a solution of divine genius in their authors. Yet, it would really be very difficult to state for denial, or disregard the role literary works have fun within shaping and growing our cultural, aesthetic in addition to moral senses.

The discussion connected with dilemmas that policy designers and educators face currently focuses on three dilemmas that serve to question a possibility connected with justifying the morally educative power of literature: cultural relativism in literature and ideology and its implications for any canon, the distinction concerning an aesthetic and moral power of literature, and finally, often the doubts about the transferability of ethical awareness acquired through reading to actual moral carryout. With printing and publishing, the wider role connected with literature in moral knowledge was praised while, in addition, respectable and invariably transcribing opinion warned of it has the subversive nature. But at this time there remained a consensus this in literature could possibly be found answers on the fastest way, the moral way, to have one's life. When we accept the role associated with literature in moral schooling, there is a question of whether or not it can serve as more than a reference for moral awareness, as well as whether and how it can help with shaping moral behavior, along with thinking. It is important to take a nearer look at theories on how all of us receive literature, which is appropriate for our learning from it as well as acting upon it.

Instilling virtue and moral education in Literature :- Several impacts drove any re-assessment of the ethical authority of writing. The catastrophes of the twentieth century conveyed to a conclusive end the specific Enlightenment conviction of standard, ever-upward,verifiable advancement. Structuralism in Saussure's phonetics rule of self-assertive connection in the middle of a sign and referent; Marx's case that the genuine essentialness in regards to social procedures went on 'behind the backs of individual specialists'; Freud's elucidation in regards to images in analysis, have inside their separate zones declared that clear implications are for the most part not really the genuine ones. This particular had suggestions for the enhancement in perspective on writing since record of genuine exercises to that of a 'structure' that might be perused and depicted 'impartially', which structuralists see on the grounds that the assignment of scholarly decisions (Eagleton, 1983).

Birch (2005) depicts the Victorians' fears about independence and program that are not outsider to our situation. On one hand, the nineteenth millennium was the age of the mingling spread of education recommended by school reformers for example Hannah More. Even though Much more declared her 'object is not really to teach dogmas and views, but to form the lower courses to habits of business and virtue' which permitted no writing for the bad, her evangelical work had been seen as leading to dangerous excitement, because of the powerful, potentially seditious effects of reading. Nonetheless the spread of schooling gradually gained favor because means to build a national feeling of common purpose as well as discourage lawlessness and self-interest. Romanticism valued individual 'inward' skeptical thinking and creativity, whether or not it was conducive to a collective good. Wordsworth,

Blake, Shelley and Byron, stunted the restraints of school schooling for the purpose. Even Dickens, who else propagated a large-scale extensive liberal education for the ethical betterment of the nation, frequently expressed mistrust in the general public education for fear this left little room for your 'strange' (Birch, 2005).

Within the post-structuralist tradition, cultural relativists tie down canonical materials of particular periods or interpretations of previous literature to particular agendas associated with particular groups. Wilfred Owen was a victim of battle and European nationalism. Various historical periods construct various Shakespeares and Homers for his or her own purposes (Eagleton, 1983). the late Allan Bloom (1987) was concerned that this modem belief in visibility to all kinds of ideologies, with no notion of right as well as wrong against which all of us judge our own and other civilizations, could mean the end associated with 'the real motive with regard to education as the search for a great life'. Stronger roots of the thinking can be found in the Russsian language formalism of the 1920s that advocates study of fictional texts as workings from the particular organization of dialect, rather than as objects associated with an author's mind. For them Creature Farm is not about Stalinism, Stalinism only inspired the idea (Eagleton, 1983).

Arnold's ethical and religious pondering represents an important turning point for that introduction of moral education from your private, religious sphere directly into public education. His share to the development of moral education and learning through literature is relevant inside three respects - his or her ethical idealism as the 1st move from religious to a humanistic scheme regarding morality that can be taught simply by literature, his concern for making true education a countrywide matter, and his insistence around the formative nature of books, particularly poetry and specifically classical literature. In an attempt to offer a comprehensive account on Mathew Arnold's ethical and faith based position, Robbins (1959) works with a useful compilation of various understanding by critics.In tries to define Arnold's strength in positive terms, several commentators turn to-more functional notions of 'ethical lifestyle societies' and an focus on 'regenerative principles' in the transmitting of culture which with regard to Arnold is 'to the actual best that has been thought as well as said in the world' (Robbins, 1959).

Matthew Arnold frequently criticized English popular schooling for doing little 'to touch children's nature permanently and to mould them' (Arnold, 1912). He repeatedly stressed in his reports on colleges that 'men needed to be moralized'. This objective was greatest served through literature. Arnold particularly commended the humanizing power of poetry since it involved feeling and imagination, as well as classical literature for valuing 'dignity and high spirits' and 'love of points of mind, the flexibility as well as spiritual moderation. Eliot (1948, 1951) criticizes liberal attitudes in the direction of contemporary literature, which this individual characterized as 'corrupted through secularism'. The reasons Eliot provides for his concern concerning the effects of such literature upon public morality, are precisely those that speak of his sincerity of the great formative strength of literary texts. He considered that reading about imaginary characters behaving in a specific way with the approval of the author; we can be affected to behave in the same way simply because our personality is 'invaded by the stronger personality from the author.

Summary and Conclusions :- This kind of paper set out to consider aspects of literature in ethical education in the context associated with English education from the 19th century to the present day. The actual overview of perceptions proceeded through strong Victorian convictions associated with educative power of literature which granted to put in place moral education through the majority of the twentieth century, to the much more critical views in the modern western philosophical, social, and academic theories and practices. the actual paper considered several difficult areas in which arguments vary from those arguing for a revolutionary dismissal of the power as well as appropriateness of using materials as a source for moral instruction, in order to more moderate stances.

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AN IMPACT OF COVID-19 PANDEMIC ON INDIAN BANKING SYSTEM

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★★★

Abstract :- The COVID-19 pandemic could be one of the most serious challenges facing the financial services sector in nearly a century. The impact of COVID-19 on the banking sector will be a sharp drop in demand, lower revenues and production interruptions, and will adversely affect the business of banks. The situation is exacerbated by understaffing, inadequate digital maturity and pressure on existing infrastructure as companies struggle to cope with the impact of COVID-19 on financial services. Banks are certainly very busy in light of the new COVID-19 coronavirus outbreak. Borrowers and businesses face job losses, slowing sales, and falling profits as the virus continues to spread around the world. Bank customers are likely to start seeking financial help.

One obvious way pandemics can affect financial systems is through their enormous economic costs. To manage the direct economic impact of the coronavirus, banks must have a plan to protect employees and customers from its spread. Many banks are already starting to encourage teleworking for some employees. In this article, the researcher aimed to demonstrate the impact of the covid-19 pandemic in the banking and financial sector. The coronavirus outbreak in India has been threatening a cleanup of its financial system for years, according to the Association of Banks of India, banks are at the heart of the economy and provide finance to companies and individuals. Its stability is essential to keep the system running.

Keywords: COVID-19, Indian Banking, Credit Management, Revenue Pressure.

Introduction :- Globally, the coronavirus epidemic has now affected millions of lives with thousands of deaths worldwide. The growing threat of this virus continues to increase as new cases emerge every day. However, countries affected by the coronavirus are now taking important steps to tackle it using artificial intelligence and big data technologies. According to the World Health Organization (WHO), AI and big data have played an important role in COVID-19.

The ongoing spread of COVID-19 has become one of the biggest threats to the global economy and financial markets. To contain the impact of the coronavirus epidemic, India, like many countries around the world, is taking various measures, including a nationwide lockdown, limiting the movement of the entire population, closing public places and transportation and solicitation of the public to stay indoors. , keep social distances and work from home. The resulting economic disruption is enormous and the short-term decline in activity by companies, large and small, considerable. The adverse effects of the COVID-19 pandemic are seeping into major sectors of the Indian economy, with industry, automotive, retail, aviation and hospitality being the hardest hit by the lockdown.

This, in turn, has impacted the fast growing digital payments which are closely linked to the aforementioned industries. Store closures, travel bans and reduced consumer discretionary spending have an even more negative impact on digital payments. The new use cases have been generated alongside application areas where the demand for IoT software solutions has seen a strong increase. The data is necessary for our understanding of the world and, in particular, for the emergence of phenomena such as the COVID-19 epidemic. In the past, India has faced diseases such as smallpox, plague and polio. All of these individually were quite serious incidents. However, Covid-19, which originated in China in December 2019 and quickly spread to almost every country in the world in the coming months, could prove to be the biggest health crisis in our history. Many experts have already called it a black swan event for the global economy. India recorded the first case of the disease on January 30, 2020. Since then, cases have steadily and significantly increased. Corona virus concerns are likely to aggravate difficulties for Indian banks, rating agency Fitch said, lowering the OE score for the critical sector by a notch. In this document we seek to investigate the impact of COVID 19 in the financial sector, more specifically the impact on banks and banking technology companies.

Moody's Revises Indian Banking after Covid-19 Influence :- Rating agency Moody's revised India's banking system from stable to negative, citing disruptions in economic activity caused by the COVID-

19 outbreak and a consequent decline in asset quality. He said asset quality will deteriorate in corporate, small and medium-sized companies and in the retail segments, putting pressure on profitability and capital from lenders. According to Moody's, stress among non-bank financiers will limit their ability to lend, further hampering economic growth in India, which was in decline prior to the Covid-19 outbreak.

According to Moody's, a sharp decline in economic activity and rising unemployment will lead to a deterioration in family and business finances, which in turn will translate into increased delinquencies. The rating agency said that the increase in provisions and the decline in income will affect the profitability of banks, causing a deterioration in capitalization. If the government infuses more capital into public sector banks (PSBs), as it has done in recent years, it will ease the pressure on capital. COVID-19 is an ongoing event that brings uncertainty to all aspects of society. The safety of people is the top priority along with business continuity and the provision of consistent and transparent financial reports to stakeholders. The Indian government and the RBI have introduced various economic and fiscal stimulus measures to overcome the COVID-19 crisis. To navigate these unprecedented times, BFSI must focus on liquidity, credit risk, the well-being of its employees along with the quality of financial reports and information. COVID-19 would impact financial services entity balance sheets in the areas of business model assessment, post-balance sheet events, and some other key areas. The Reserve Bank of India has taken some steps to provide some relief to lenders in the areas of liquidity, regulation and supervision and financial markets. In light of these measures, banks should consider financial and reporting considerations on business performance, liquidity and credit risk assessment, etc.

Worldwide Banking System and Influence of Covid-19 :-The COVID-19 pandemic has affected almost every aspect of life around the world. Declining productivity and blockages have already begun to affect the business sector's finances. Supply chain disruptions, production bottlenecks and crippled health systems need a large public fund and encouragement to keep operations running smoothly. Proceeds from tourism, the entertainment sectors, among many others, have already paralyzed the economic situation. The researcher has already seen huge losses in financial markets of up to 59.87 trillion rupees as a result of this pandemic.

Investor sentiment is at an all-time low and it is also becoming clear how difficult it will be for banks around the world to maintain good assets and good profits. Due to closures and slowing revenues, many loan repayments, especially in Europe, the United States, may fail to leave banks running dry. What used to be your assets would now become a great risk. The US and Europe can already be seen as the emerging epicenter after China has started to recover from this economic shock. Italy, the second country with the best health services in the world, has been in a socio-economic disaster since the Corona virus hit the country. The situation continued to degenerate even after the complete closure and the borders. The rating agency Fitch has already warned about the coping mechanism of the Italian banking system with COVID-19. So countries that were already entering recession like Greece raise investor concern. People have put large wallets in the US or Europe and are now in trouble as the pandemic empties their pockets as financial markets collapse around the world. Bank stocks fell sharply, demonstrating shaky confidence in the global financial system. Supply chain disruptions, production barriers and crippled health systems need a large public fund and encouragement to continue operations smoothly.

In its first emergency move since the 2008 recession, the US Federal Reserve (Fed) recently cut the federal funds rate by 50 basis points. The Fed has also actively intervened in the repo market to add more liquidity. Meanwhile, the Bank of Japan (BoJ) issued an emergency statement saying it would inject liquidity into the market by increasing asset purchases. The People's Bank of China (PBOC) has also injected more than $ 240 billion of cash into the financial system as a countermeasure to the virus. Additionally, the Bank of England and the European Central Bank (ECB) have announced several plans to tackle COVID-19 in the coming days. Meanwhile, banking and capital market companies around the world are mobilizing and taking steps to minimize the effects of COVID-19 on day-to-day operations.

The Influence Areas of Covid-19 on Digitization of the India Banks :-Banking services in India are classified in the list of essential services. Banking and financial institutions have come under enormous pressure to ensure normality amid the closure and health crisis. Banking operations such as cash deposits, withdrawals, check clearing and other traditional cashier services had to be done with a safe distance of at least one meter. Social media was abuzz with a bank employee's efforts to handle checks with tongs and disinfect them with a steam iron. Operational and technical challenges for both customers and employees have highlighted a gap and a

general lack of agility in our banking systems in the face of an emergency. Immediate learning of the current COVID-19 situation will add the rigor needed to digitize and optimize the bank's backend operations. This will eliminate the reliance on manual entries, person-led reviews, such as paper and employee intervention within banks.

When the COVID-19 situation is over, Indian banks are expected to shift gears from traditional forms of banking. Traditional banks will have the opportunity to take a leap in adopting cutting-edge banking technologies and pave the way for digital transformation. At present, 27 of India's public sector banks (PSUs) are being consolidated into 10 major banks. It is an opportune time for PSUs to explore better technology integration and customer adoption. Other Indian banks (both public and private) that are already in line with some basic banking functions will focus on a complete transition by digitizing all their functions, processes and systems. Traditional Indian banks and financial institutions will also seek collaboration with new entrants and finches. These need-driven partnerships will drive innovation and together reap the benefits of the banks' large customer base and new finch technologies.

Indian Public Sector Banks in Consolidation Mode :- The government's move to merge 27 public sector banks (PSBs) into 10 large banks is currently underway as Covid-19 is creating another direct disruption in sectors such as travel, transportation, tourism, hospitality and commerce, etc. Banks like Union Bank of India, Punjab National Bank, Indian Bank and Canara Bank are in the process of streamlining branches and people, technology integration and stressed lending strategy, etc.

The Biggest Business Impacts of the Covid-19 Pandemic :- The COVID-19 pandemic continues to spread globally, Business Insider Intelligence and e-Marketer continue to work to analyze the commercial impact of the virus in each of our coverage areas. The Corona virus is shaking business and consumer behavior on a large scale. Both the public and private sectors are fighting to slow the spread of the disease and contain the COVID-19 infection, while the full economic consequences of this black swan event are still unclear.

The government knows that the effects of the virus and the drastic measures taken to contain it are already accelerating change in all sectors. These are the three main ways Business Insider Intelligence and e-Marketer analysts believe the pandemic will affect telecommunications and technology, digital media, payments and commerce, financial technology, banking and industry. . Many organizations are already taking "no regrets" measures to emerge stronger from the pandemic. These leaders address the crisis with a spirit of reinvention by accelerating digital transformation, establishing variable cost structures and implementing agile operations. But in recent weeks the landscape has changed: the pandemic continues to peak in some markets and returns in others.

Credit Management :-Even with Indian government stimulus packages and Reserve Bank of India (RBI) liquidity measures, banks can expect increased loan defaults as borrowers of all age groups Customers find it difficult to make payments facing an economic crisis resulting from the loss of businesses and jobs. In addition to the moratorium line announced by the RBI for all term loans, as part of the COVID-19 package, lenders should consider proactive loan restructuring to reduce the cash flow burden in the short term by reducing so are insolvencies in the immediate future. Therefore, banks need to prepare for losses and develop the capacity to cope with an increase in bad loans. As consumer demand picks up, albeit gradually after closure, banks will need to reuse their customer acquisition and marketing model, taking into account the change in consumer behavior after COVID-19, as well as focus on travel and reengineering digital observe underwriting rules for better risk discovery.

Revenue pressure :- Revenues from retail and commercial banking services are down sharply as consumption and underlying transactions declined exponentially. While central banks around the world have cut interest rates, banks are cutting yields to generate business, significantly reducing net interest margins. Proceeds from payments and other paid services are suffering from a general slowdown in economic activity. With measures such as periods of loan default, the cash flow of banks was also affected. Banks can also focus on cash back and loyalty rewards to encourage spending in the sectors that need it most.

Banking and Capital Markets :-The new regulation that followed the 2008 global financial crisis put banks in a good position to enter the COVID-19 pandemic. The similarity with banks, households and businesses entered the crisis with relatively high leverage and, therefore, more susceptible to economic shocks.

The practice of central banks to aggressively cut interest rates further from previous record lows has put further pressure on banks' interest margins. Furthermore, although central banks focus on corporate financing, they may later choose to stress-test bank resolutions

developed after the global financial crisis. This may suggest that banks will be able to replenish their capital buffers only through undistributed profits and dividends, rather than through the issuance of rights. All of these pressures can generate losses across the banking sector. TP models that attribute lower cost to reward for sales branches may require retesting, in terms of major or suitability in a COVID-19 environment where the bank is suffering losses as a whole.

Will Indian Banking Sector Conquer the Impacts?

The COVID-19 pandemic, in fact, is the third silent world war as it has upset normal life and revolutionized the modern world in a short time. COVID-19 unleashed its power over humanity without shedding blood, but it silently killed people and spread fear of death. So there is nothing wrong with equating the current situation with a world war. The whole world is still struggling to survive the pandemic. The impact of COVID-19 on business and industry will lead to bad debt and this can seriously affect your profits. It is also crucial to consider how the war created by COVID-19 has affected the Indian banking sector as a whole. The first case of COVID-19 was reported from Wuhan, China in December 2019. China took it lightly, but soon realized they were playing with fire. Other countries didn't take the disease seriously until it hit. The COVID pandemic has affected both developed and developing countries. The world has stopped and the situation has stopped the wheel of the economy. Many people have lost their lives, many are in treatment and no one is sure we can defeat this epidemic. It has affected all sectors of the world, causing job losses and falling incomes.

The Indian banking sector, COVID-19 and the subsequent blockade have hit him hard. The central government declared nationwide closure on March 24 and abruptly shut down all commercial activities. In the banks, a decline in credit activity has begun. Several changes occurred in the banking sector during this great lockdown. The opening hours of the banks were reduced and managed with fifty percent of the employees. The banks had to guarantee the social distancing of customers. The main source of income for banks is interest earned on loans and advances. However, during the lockdown period, loans showed a downward trend as people preferred to deposit what they could to secure their future.

Challenges in Banking :- Financial institutions around the world have steadily evolved their businesses due to regulatory and competitive pressures, the stressed interest rate regime, and changing customer expectations. Banks form the backbone of all economies and play a vital role in the lives of citizens by providing them with essential financial services. The Indian banking sector embarked on the digital transformation journey a few years ago. While the initial goal may have been to thwart competition from tech-savvy New Age gamers, the COVID-19 crisis could change the game, prompting banks to embrace digital technology.

It is important not only to manage the COVID-19 crisis, but also to prepare for the post-crisis recovery. As both urban and rural India have high mobile penetration and data access, banks may be looking to expand digitally. Current circumstances have increased familiarity with the use of technology among suppliers and customers. Banks can partner with technology providers or create their own digital solutions to enable digital banking for their customers. Similar digital initiatives are needed to empower employees, suppliers and other stakeholders. Over the next few months, banks' major cost ratios are expected to experience severe stress, forcing banks to rethink their fixed cost strategy.

The banking sector continues to serve customers as it intends to optimize its delivery models. For the income-generating workforce, productivity is under pressure from social distancing norms. The non-generating banking workforce, systemic access and connectivity challenges are proving restrictive. The current crisis is different from previous ones due to several factors, such as the challenges of a large number of people related to the workspace, privacy and technological infrastructure. Banks need to change their view of income due to reduced lending capacity, low interest income and increased stressed assets.

They also need to behave towards customers and employees, which could force them to change their business models and strategies. These changes may not be immediately visible, but they will ultimately impact the business. Banks need to rethink their stress to be more effective and attentive to customers. Banking business in India is mainly focused on bank branches due to the large volumes of cash transactions. Branches are the face of a bank and allow customers to visit and talk to them, especially on the Tier-II and Tier side to educate and help their customers slowly migrate to digital channels without compromising their convenience and comfort.

CONCLUSION :- The global spread of COVID has been hindered. COVID has impacted all industries around the world in recent months. As industries try to recover, new strategic initiatives and more preparedness are

needed. Banks and the financial services sector in general face multiple challenges due to the continuing global impact of COVID-19. The outbreak of the COVID-19 pandemic is an unprecedented shock to the Indian economy. Banks must continue to leverage technology and create flexibility in their infrastructure to address these challenges.

Banking services in India are classified in the list of essential services. Banking and financial institutions were under enormous pressure to ensure normal functioning during the lockdown and health crisis. Operational and technical challenges for both customers and employees have highlighted a lack and general lack of agility in our banking system in the face of an emergency situation. In this research work, the researcher aimed to demonstrate a close look at the impact of the COVID-19 pandemic on the Indian banking system and briefly discuss Indian banks ready to assimilate COVID-19, as well as the influence of COVID-19 in the industry financial services. Immediate learning from the current COVID-19 situation will add the rigor needed to digitize and optimize banks' backend operations. At the end of the work, the researcher discussed the challenges created by COVID-19 before the Indian banking system.

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E-LEARNING IN LIBRARIES

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★★★

Abstract :- E-Learning is emerging as a solution to deliver online, hybrid and synchronous learning regardless of physical location, time, day or choice of digital reception devices in many countries including India there has been changes and developments with the impact of ICT, networking, consortia approach in Library Information Centers.

Due to the emergence of advance technology new avenues for information like online database, e-journal, e-book, subject portals, web blogs etc. have opened up. It is a challenge for libraries to create and to disseminate new services which will highlight their expertise and abilities in order to take a leading role in the new e-learning environment.

Keywords :- E-Learning, Need of E-Learning, E-Resources Social Networking.

Introduction :-The tremendous growth of knowledge, globalization of education, liberalization of economy, advancement of ICT's have left a great pressure on modern higher education students get self learning experience through the e-text, audio-video materials, online lectures etc. and assess themselves by online self assessment tests like quiz, online exams etc. E-learning is electronic learning is a kind of non conventional education method where regular physical attendance and eye-to-eye contact with the instructor is not required and learning can be done from anywhere at any time according to convenience of student and at a place suitable to him her e-learning educates students can become more popular in current scenario where students are more inclined to use ICT equipments for their daily life E-Learning facilities just in time learning without disruption of the daily work schedule.

Definition of E-Learning :- E-Learning or electronic learning is the delivery of educational content vide any electronic media including the in internet, intranet, extranets, satellite broadcast, audio/video tape, interactive CDs, CDROM and computer based training.

Robert Peteson & Piper Jaffray :- "E-Learning companies as those that / average various internet and web technologies to create enable, deliver and / or facilitate lifelong learning."

E-Learning in college libraries :-Today the technology has changed the way we live, work think and learns and the emergence of internet has changed the role of libraries radically and has brought many challenges for libraries. The application of information and communication technology to libraries has found to become more popular among library users. The development in information communication technology has shifted the concepts of libraries from traditional to electronic form. Internet and electronic resources have become most popular sources of information for the researcher's teachers, professionals and students. Web resources are slowly replacing printed sources. Books and Journals have found their way to the desktops of students and research scholars. The invention of electronic resources, easy, quick and anytime, anywhere, access books and journals have made an effective learning. E-Learning includes wide set of application like the use of interactive learning packages, web based learning environment, communication chat, video-conferencing, etc.

Role of Librarian in E-Learning :- Librarian is a professionally trained person responsible for the care of a library and its contents, including the selecting processing and organization of a resources and the delivery of information, instruction and loan services to meet the needs of its users. In an online environment, the role of librarian is so to manage and mediate across to information that may exist only in electronics forms.

Cybrarian shortened from of Cyber and librarian, coined from the term's cyber space and 'librarian' refer to librarians where work routinely involves information retrieval and dissemination via the internet and the users of this online and web based resources.

Types of E-Learning :-

1. Virtual class room
2. Online Learning
3. Mobile Learning

Need of E-resources :- The driving force of present day society is information. The information seekers mainly depend on the information sources which provide instant access to current information for various applications with the rapid advancements the user expectations are changing in the same proportion. The field of publishing aims to publish the information in the format as desired by the end-user. Reputed publication located around the global have switched over from conventional printing to electronic publishing in electronic publishing the delivery of information is instant and authentic users can browse the resource from anywhere anytime 24×7 access.

Social Networking :- Social networking is web enabled software programme that allows users to interact and work joint together. It consists of ability to brows search and invite others to joint and interact with each others reviews giving comments, blogs, entries favorites and discussions, sharing video and so on. It allows individual to join and create a personal profile then connect with others of the systems as a social friend. It can be expressed as social connecting sites among the users in sites among the users in web 2.0 domains to information seeking and sharing their ideas from others.

Social Networking is an evolutionary development of online participation where people of common interest, communicate, share of knowledge. It is a new way of providing library services through advanced internet, technologies with two interaction and communication of information with the new internet tools.

Ex.- Face book
Twitter
Social Book Mark
Blog
You tube
Web 2.0
WhatsApp
E-mail

E-Learning sites

1. SWAYAM
2. MOOCS
3. NPTEL
4. E-pg pathshala
5. IGNOU
6. NCERT
7. SAKSHAT

Types of E-Resources :-

1. E-books
2. E-Reference Books
3. E-Journals
4. E-Thesis
5. E-Database
6. E-Learning

Challenges of E-Learning :-

1. Emerging interactive technologies.
2. Increasing choices by the students others users.
3. To update with ICT knowledge.
4. Proper content delivery method.
5. Coordination of the system supporter of the librarian.

Conclusion :- E-Learning is found to be highly emerging knowledge tool today. It has wide scope in developed as well as in developing areas. E-Learning provides a method or delivering knowledgeable contents through CD, DVD, Multimedia, Internet and other tools to face challenges of the emerging technologies librarians have to develop their skills to design new mechanisms such as library website blog, institutional consortia, digital library provide access to resources and effective service to users.

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QUALITY ASSURANCE IN HIGHER EDUCATION: AN OVERVIEW

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Abstract :- Education is the most important factor for Socio-economic development of the society as well as the Country. Educational institutions play a vital role in the development of the Society. So as to maintained the standard of Higher Education, UGC has established National Assessment and Accreditation Council (NAAC) in 1994 to ensure and enhance the Quality of the Universities and Colleges as a Whole. So, the aim of this paper is to highlight on the Quality, Quality Assurance, Process of Accreditation.

Key Words: Quality, Quality Assurance, Higher Education.

Introduction :- The System of higher education in the Indian subcontinents is one of the largest in the world, comprising about 260 universities and more than eleven thousand colleges, about 8 million students and 0.35 million teachers. A selected few Indian universities are second to none in the international scenario, and a large Majority of Indian graduates, especially in the field of information technology have excelled, at times have even dominated the international competition.

Quality, Quality Assurance, total quality Management (TQM), are the words which were associated with manufacturing/production sector some years back. Concept of quality has been extended to cover the domain of the service sector, with the adoption of policy of privatization of education by Govt. of India, higher and technical education has quantitatively increased during the last two decades. This sudden expansion in the quantitative line has put lot of pressure on the stakeholders of education to take necessary steps to divert the growth from quantitative front to qualitative line. This quality aspect of education has become more essential with the phrase. 'wise adoption of liberalization and globalization policy by the Government.'

Definitional analysis : Quality :- Quality is the current buzzword in the academic circle, the literature is full of definitions on quality. Quality is that which is fit for a purpose. (Juran,1979)) ISO 8402 defines quality as "the totality of features and characteristics of a product or service that bear on its ability to satisfy stated and implied needs. Definitions of quality fall into several categories; some definitions are user based. Higher quality means conforming to standards & making it right the first time. Another approach to quality is product based. It views quality as precise and measurable variable. All approaches though look different and distinct from each other, however, coverage to the definition of ISO8402 All needs as usually translated into product features and characteristics of these features must be then translated into identifiable product attributes and incorporated in the product design and the manufacturing process (Mukherjee,1998).

Quality Assurance : It involves planning and designing quality into all processes involved in delivering the service, coupled with systematic use of quality data throughout the organisation. i.e. shift from concept of Inspecting quality failures out to designing quality in i.e. prevention rather than cure.

Quality Assurance of higher education System in India :- In India there are number of agencies which deal with the enhancement of quality in education sector with its different areas of specialization, eg. UGC, AICTE, MCI , NCTE, BCI, ICAR, ICSSR ECT. All these agencies have their in built mechanism to enhance the quality in their particular sector eq. UGC has established National Assessment and Accreditation council (NAAC) in 1994 to ensure and enhance the quality of the universities and colleges as a whole. Quality assessment is the act of defecting and measuring the difference between efficiency and effectiveness that can be attributed to high quality education including variation across regions and people.

Audit is the critical assessment of state of affairs of any area of an organisation when there is a quality audit it will be critical from every angle considering all the operational points. It is a good measure for quality assessment and grading of university and college taken up by the UGC. This task is to be completed exhaustively and objectively through standard methodology. Universities are engaged in creating awareness through class rooms and public forums for quality management

and governance. Universities are assessing specific areas at micro level of the various segments of the society. How far the universities have been effective in fulfilling the social responsibility required for the task of their self-evaluation which is to be sound exhaustive and objective in all respects otherwise every activity of the universities will be called in questions in the society or creation of utility can be judged only by an effective self-evaluations program.

Guiding principle of Assessment :- As institutions have personalities, the individuals have institution to develop their identity. The personality develops not casually but by action and reaction in its perception vision, planning and execution. Every little thing will count to make up the excellence with which the personality of an institution is moulded. Therefore, following area can be laid down to judge the efficiency of a model for academic and government audit.

1) Capable of leading the system to cost effectiveness

2) Generating operational value of good governance.

3) Making higher education's accountable and socially relevant

4) In built provisions and auto force generating system for quality maintenance not only by the universities themselves but primarily their regulating and fund providing masters like the state government & Government of India.

5) Generating a system in the universities which creates, "Loyalty to the System" and not to the individuals to do away with the frequently accused problems of transnationalism and politicisations.

Accreditation :- Accreditation assures the educational community, the general public, & other agencies or organisations that an institution or program such as

a) Clearly defined educational objectives.

b) Maintains conditions under which their achievement can reasonably be expected,

c) Is in fact accomplishing them substantially and

d) Can be expected to do so (cherney, 90)

Accreditation serves as a mechanism for quality assessment and quality enhancement with a quality defined as the effective utilization of resources to achieve appropriate educational programs, evaluation based on qualitative measures which ultimately depends on the observation and judgment of experienced and capable evaluators. Final judgment is concerned with the totality of accomplishment and the environment for learning. The decision regarding accreditation is approached from an evaluation of this totality, rather than from a consideration of an isolated particulars.

Need and Purpose :- Quality is the key concern of global Community, Education is committed to the whole community and now the prime concern of our country. Hence it is quiet natural that quality finds a great role in education. The liberalization policies and mass education open vistas for anybody to start an educational institution if proper investment is there. The emerging of number of private universities and colleges, developed a concern on the quality of education rendered by these upcoming organizations. At the foremost the respective governments have regulated the higher education in their region which has lead a path towards an established accreditation agency. Around 130 accreditation bodies existed so far around the world. The following factors demands evaluation of higher education.

1) Mass education and quantitative expansion of educational institutions.

2) Socio-political and economical changes

3) Multidisciplinary approach and diversified programs.

4) Marketing of education as a catalyst to makeover overall quality of life.

5) Increasing demand for non-formal – lifelong education

6) Technological and communication development

7) Decreasing pattern of government aids

8) To Consider higher education as national investment

9) Regional imparity of standards in higher education

10) Privatization and transnational education

Role of UGC – NAAC in quality Assurance:

The National assessment and Accreditation council (NAAC), India's one of the premier higher education quality assurance Agency, today stands at a cross roads, after 11 years assessing quality standards in Indian higher education as an autonomous body established by the university grants commission (UGC) in 1994 the council has assessed and accredited more than 2500

institutions and has gone from being viewed somewhat sceptically and suspiciously to being acclaimed for facilitating a culture of academic quality to meet global standard and demand of skilled professionals. In its early years, the NAAC moved continuously to popularize the concept of external quality assurance and to encourage voluntary internal quality assurance and self-improvement mechanism at the institutional level. As the pace of NAAC operations accelerate in its second decade of existence new sets of challenges are emerging which are paving the way for internal policy shifts in coming time.

Process of Accreditation :- The new NAAC guideline mentioned in section (A) provide the Framework for Assessment and Accreditation base core values and criteria for assessment and its Key Indicators. Normally accreditation is a twostep process of evaluation which includes institutional self-study based on published standards and onsite visit from a team of experts to validate the self-study report and preparation of the report with accreditation based on two-point grade or multipoint grade. It is applicable for both institutional and departmental accreditations. While every accreditation agency uses this model, each has its own procedures & different set of Rules.

NAAC Methodology :- Voluntary Accreditation is now mandatory for NAAC for funding, for approval of permission of new course. By 2022 every institute should set accredited minimum score of 2.50 a procedure developed by NAAC to evaluate the institutions coming forward through a process of combining self-evaluation and peer review. The institution has to prepare a letter of intention and send it to NAAC. NAAC will send the format for self-study report along with manual (both hard Copy and soft copy in a CD) as per the type of institution, the officer in Charge of the concerned institution from NAAC will fix up the dates for visit and compile a panel of experts with the concern of the institution and with the approval of the NAAC office. The institution has to submit the self-study report with supporting documents well in advance prior to the proposed dates of peer team visit. NAAC officer prepares peer team document for the respective institution on the basis of the self-study report and circulate to the members of the team so as to have effective validation process. The onsite visit normally is of 2-5 days as to the size and programs of the institute. NAAC will certify the accreditation status on the basis of the evaluation report. NAAC identified 7 points criterion for evaluation, which adherers to the international standards which fits with Indian academic environment as well. The officer in charge of concerned institute fills 70% of the information online and the rest 30% is verified by the NAAC peer team expert through Onsight visit.

The criterion points are as follows:

1. Curricular Aspects
2. Teaching-learning and Evaluation
3. Research, Consultancy and Extension
4. Infrastructure and learning resources
5. Student support and progression
6. Governance, Leadership and Management
7. Institutional Values and Best Practices

The SSR is expected to highlight the functioning of an institution with reference to these seven criteria. Each criterion has key aspects which form the basis of criterion wise assessment, one key aspect is dedicated to best practices under each criterion.

The NAAC assessment criteria are available on its website at **http//naacindia.org/criteria.asp**

The final Grade :- On the basis of the CGPA obtained by the institution is maximum possible score of 4.00, the final grade is assigned on a seven point refers to the seven letter grades each aligned to the seven specific score range

CGPA Grading System: Table 1 Institutional Grades and Accreditation Status effective from February 2020

Range of Institutional Cumulative Grade Point Average (CGPA)	Letter	Status Grade
3.51-4.00	A++	Accredited
3.26-3.50	A+	Accredited
3.01-3.25	A	Accredited
2.76-3.00	B++	Accredited
2.51-2.75	B+	Accredited
2.01-2.50	B	Accredited
1.51-2.00	C	Accredited
d" 1.50 D	Not	Accredited

Institutions which secure a CGPA equal to or less than 1.50 are nationally categorized under the letter grade "D". Such unqualified institutions will also be intimated and notified by NAAC as "Assessed and Found not qualified for Accreditation."

Outcomes of Accreditation :

1) Give the institution a new path of direction and identity
2) Reliability on quality of education offered by the institution to the community.
3) Helps the institution to know its strength, weakness, opportunities through an informed review Process.
4) The outcome of the process provides the funding agencies with objectives and systematic database form performance funding.
5) Initiates institution in to innovative and modern methods of pedagogy.
6) Accreditation is essential for getting UGC special grants on colleges/Universities with potential for excellence.
7) Accreditation leads for permanent affiliation for a college.
8) Framework for Assessment and Accreditation (A & A) is desired for autonomy and deemed university status.

Conclusion :- There is no final word on quality. Accreditation is not the end but a milestone in the journey. Quality assurance is a continuous evaluation process, where quality culture/quality consciousness plays a major role, proper planning, dedication, feedback, positive approach is the success mantra to enhance quality in higher education, which can help to build a conscious nation through a conscious society.

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EMPLOYMENT STATUS OF INDIAN MUSLIMS

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Abstract - The Muslims in India constitute around 17.18 crores i.e. 14.2% of country's population (Census, 2011). The cultural mosaic of society has been more effervescent with contribution of Muslims to development of society, culture and civilization of India. In India, contrary to common belief, Muslims do not constitute a socially homogenous community. Indian Muslims are characterized by regional and linguistic variations and highly unequal systems of social stratification with caste like formations (Ahmad, 1976). Muslims constitute the second largest religious group in India and thus the largest minority. However, Muslims are one of the most marginalized groups along with SCs/STs. At times, the marginalization and deprivation of Muslims is much more on various developmental indicators as compared to traditionally deprived sections like SCs/STs. Muslims are educationally most backward, economically poor and politically a powerless community of the country (Waheed, 2007). The deprivation at different levels of education is at the root of every problem, which Indian Muslims are facing. The lower rates of enrolment and retention and higher dropout rates at various levels of education are an important reason for marginalization of Muslims. The lack of higher and professional education deprives them of an opportunity to earn salaried income and decent standard of living. The job prospects at various levels are hampered by lack of education required for gaining skillful employment. In addition to rampant unemployment and underemployment, income inequalities are also a problem among Muslims. The high rate of poverty among Muslims, both in rural and urban area, is an important reason for their deplorable condition. The low earnings or income of Muslims is reflected in less savings, low access to quality education, high dropout rate, unskilled or semi-skilled employment or self-employment, low consumption expenditure and ghettoized existence. The paper attempts to highlight the pitiable conditions of Muslims by exploring the pattern and trends in employment and poverty among Muslims vis-à-vis other socio-religious groups in the country.

Key Words: Muslims, Poverty, Unemployment, Education, Minorities

Introduction :- The Census of 2011 enumerated India's Muslim population at over 17.18 crores (approx.14.2%). Muslims constitute the second largest religious group in India and thus the largest minority. India's Muslim population is amongst the largest in the world, exceeded only by Indonesia's and close to the Muslim populations of Pakistan and Bangladesh. Moreover, it is larger than the total populations of most countries of the world (GOI 2006-07). The Muslim population lives predominantly in rural areas like the ST/SC and the total population. The level of urbanization among the Muslims, however, is higher than the ST/SC or the general population. Half of the Muslims living in the urban areas reported themselves as OBC Muslims. Analysis of the recent trends in the distribution of population across socio-religious categories in rural areas, metro cities and other urban towns from NSS data indicate that a higher percentage of Muslim population reside in metro cities or other urban areas compared to other religious groups (except upper caste Hindus (NSSO Report, 2011-12).

Also, it is important to note that the higher presence in urban areas especially metro cities provides innumerable opportunities for work and business, albeit at the cost of education in terms of Muslims. The high level of poverty combined with low literacy of parents is a perfect combination for dropping out of education system for Muslims. This, however, has long term effect on both employability and employment opportunities for Muslims. However, the recent trend in urbanization has exclusionary tinge benefitting the well-off sections across the major caste-religion spectrum and have become less welcoming for weaker and more vulnerable social groups. The percentage of increase in the share of urban population is noted to be very low in case of Muslims. This reflects social factors constraining their mobility, particularly into smaller urban centers. Their share in metro cities has gone up by a slightly higher margin (although by a lesser margin than for UCH), compared to that in smaller cities and towns, as the social discrimination may be less there due to anonymity in larger urban settlements (Kundu, 2014). Hence, the

discrimination faced by Muslims in smaller urban areas, where standards of living are somewhat decent, pushes them to move towards metro cities where conditions of existence are pitiable and struggle to earn livelihood more intense.

Methodology :- The present research article is based on secondary sources such as books, Reports of government-non-governments committees, newspapers, internet and other sources.

Objective :-To overview the employment pattern among Indian Muslims and analyze its socio-economic impact.

Indian Muslims: An overview - The progress of Muslims as compared to other socio-religious groups in terms of development in education is an important reason responsible for their present socio-economic and political status. Since independence, it has been observed that the Muslims have fallen much behind other communities, including SCs STs, in all the developmental indicators. This along with the issue of identity and security, which has been a focal point of Indian politics, has accelerated the process of degeneration of Indian Muslims. This has lead to a situation where Muslims are more concerned about their very existence than quality of existence. The rampant discrimination and fear of insecurity has bounded Muslims to ghettoized existence denying them employment opportunities and also an avenue for socio-economic mobility. This has lead to a situation where Muslims have one of the highest poverty levels as compared to other socio-religious groups. Poverty is traceable to the vicious circle of poverty i.e. low level of income generates low level of savings, which in turn keeps the level of investment low. Low level of investment yields low level of income and thus the circle is completed (Kamnopuri, 1983). The Muslims in India have been caught in vicious poverty trap. Poverty creates a situation which leads to frustration and inability to complete education; leading to low employability or unemployment furthering more frustration and eventual isolation from society.

The educational condition of Indian Muslims has deteriorated to a great extent and it's just a shade of its glorious past. Widespread illiteracy, low income, irregular employment implying thereby a high incidence of poverty is all pervasive among Muslims. (Makki,2008). A survey conducted by TISS among Muslim households in districts of Maharashtra found that a large proportion of Muslim students from both genders do not show any aspirations in terms of education and employment, this does not augur well for the future of community, which is already marginalized (Shaban, 2016). The completion of basic education is necessary to become eligible even for low skilled jobs. Whereas, higher education throws open avenues for employment opportunities guaranteeing good salary, decent standard of living and career planning for oneself and coming generations. The low priority given to educational development and career making of children pulls back Muslim students from achieving academic success. The indifferent attitude of Muslim parents and guardians towards education play an important part in low success rate among Muslim students (Zaidi, 2004). The lack of attention given to education by community and its leaders has made Muslims the most deprived and vulnerable sections of society. This vulnerability is across the spectrum of all developmental indicators and more intense in economic sphere having ramifications for overall conditions of existence. The lack of education has pushed Muslims to margins of employment where they are employed in informal/ unorganized sector or are self employed i.e. either self-account worker or doing petty business or hawking with virtually having hand to mouth existence. With respect to employment of Muslims it can be generalized that in rural areas, they consists working class and landless agricultural labourers working in others farms, while in cities they are daily wage earners or self employed; in either sense they exists on margins of poverty with deplorable and pathetic living conditions.

Employment status among Muslims : - The job market in India is segmented. The opening of the economy has created a new set of jobs which are available for the upper classes as they possess suitable technical knowledge, skills and educational levels. But, the majority of weaker sections of society are deprived of this opportunity and eke out subsistence living. One of the major inequities observed among the Muslim community, highlighted by various researchers including Sachar Committee Report is in the field of education. A direct result of any disparity in educational standards, especially of educational attainments at higher levels, would be reflected in the employment situation, especially in the quality of employment (Kundu, 2014). During 2011-12, the percentage of rural households living on self-employment among Muslims was 49 per cent close to the national average of 50 per cent. However, about 25 per cent of rural Muslim households lived from earnings from self-employment in non-agriculture as against 14 per cent for Hindu households. In the urban areas, 50 per cent of the Muslim households are self-employed against only 33 per cent

among the Hindus. The livelihood of Muslims is mostly dependent on self-employment in informal sector which is also evident from their lower share of households living on earnings from regular wage employment (28 per cent households for Muslims versus 43 per cent households for Hindus and 42 per cent for the overall urban households). Over the recent years, it appears that more of urban Muslim household have shifted to self - employment as a major source of household income. Though, importance of higher education in getting quality employment cannot be neglected, there are however several socio-cultural factors including non-economic factors leading to observed patterns of employment and significant disparity in earnings for the Muslim community vis-a-vis other social groups (Rakesh Basant, 2012). It is essential to understand that the burden of poverty, discrimination and concern for security has left Muslims with very less choices regarding education and associated benefits of education. Muslims have to choose either from low education or no education which seriously dents their prospects of economic well-being.

Among the SRCs, the NSS 68th round (2011-12) show that the Labour Force Participation Rate For urban males, the labour force participation rate is the highest for Muslim OBC followed by Muslim Others. The figure works out to be highest in the 15-20 age-groups, implying their massive withdrawal from education system at young ages. Casual workers engaged in agriculture constitute the most vulnerable group in rural areas. ST, Muslim OBC and Muslim others, too have high percentage of casual workers. The share of workforce in the category of Employer is lower among Muslims compared to all other religious groups – even less than the Hindu OBC. Furthermore, the percentage of regular salaried workers is the lowest for Muslim OBC (26 %) and Muslim others (31%) among the urban males (Fazal, 2013).

The pattern of employment among Muslims differs according to their place of residence. In rural areas, the share of Muslims in agriculture and allied activities is low as compared to other groups. Muslims are more into crafts and trade and work as plant and machine operators. Hence, they are less dependent on vagaries of agricultural income and are somewhat better. However, the percentages of Muslims working as professionals, clerks, in service etc are less than those of SC/ST population and way below that of general population occupational status. Here too, the Muslims are missing from those occupations/jobs that require higher education and ensure a decent standard of living.

A stark fact of Muslims in rural areas is that they possess less land holdings as compared to other socio-religious groups. So, it a matter of research to identify whether the land alienation amongst Muslims has protected them from uncertainty associated with farming or it has deprived them with an opportunity which might provide them with economic surety and security.There is similarity of occupational pattern in smaller urban centre along the lines of rural areas. One of the reasons for this might be increasing sub-urbanization which has made it difficult to demarcate the rural from semi-urban or urban. The smaller urban areas having more of informal employment opportunities have sizeable presence of Muslims. Discrimination and resulting market segmentation has resulted in Muslims been denied employment ensuring better salary and working conditions and relegated to jobs at the margins of informal market.

The status of the Muslims in metro cities can then be considered to be relatively worse than that in rural areas in terms of their occupational hierarchy. Significantly, the percentage of Muslims in elementary low paying occupations is higher than the general population, although less than that of SC and ST (GoI, 2006). The sectors of manufacturing, construction, trade and services has higher representation of Muslim male workers. Similarly trend is visible in sectors of transportation and storage in both rural and urban areas vis-à-vis other socio-religious groups. Unfortunately, however, the share of urban Muslim workers in public administration, services, education and health sectors are much lower than other SRCs. The higher share of jobs in public administration and similar service sectors for SC and ST is the result of the policy of reservation in public services. The NSS data show that the presence of Muslim workers in modern services sectors in general is much lower than other groups including ST and SC (Fazal, 2013).

A large section of the Muslim population is self-employed and casually employed. The skills they possess are low and the percent of unemployed among educated youth (higher Secondary and above) is higher than that among the less educated. As high as 18 percent of the educated urban Muslim youth report unemployment (Kundu, 2014). The high rate of employment could be for various reasons such as unsuitability of jobs offered, pursuance of higher education or aspirations regarding jobs. However, unemployment even after taking education sends wrong signal to the Muslim community in general which is already impoverished and finding an alibi to forsake

education. In the lower educational categories, the percentage of unemployed is the highest among Muslims, closely followed by SC and ST. Other interesting trend is high unemployment rate among Muslim educated women, both in rural and urban areas. This reflects a change attitude of community towards girl's education. At the same time, it reflects the changing aspirations of educated Muslim women towards employment/jobs and associated difficulties in securing them. It is important to note that though high rate of unemployment among youths is a matter of concern having adverse impact, but it must be borne in mind that that the reasons for present conditions can be eventually traced back to social and economic deprivation and discrimination of the community.

Conclusion : The Muslim community is one of the most deprived groups as compared to other socio-religious groups. This deprivation is a result of both socio-cultural and economic factors. However, deprivation at every level of education is an important reason for marginalization of Muslims. The choice between low education and no education combined with the issues of identity, equity and security has affected the community in manifold ways. The lower participation in education system has lead to low skills and ineligibility for jobs guaranteeing high salary and standard of living. A higher Work Participation Rate (WPR) for Muslim men in 15 plus age group is a testimony to fact of Muslim men joining labour force early without completing higher education. The lower WPR for Muslim female, which is lowest among all other socio-religious groups, as compared to Muslim men further affects already low purchasing power of household. The large presence of Muslims in informal sector, both as self account worker or self-employed, has relegated the community to margins of society impacting the overall status and jeopardizing opportunities for future generations.

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IMPORTANCE OF TEXTILE WASTE UTILIZATION – A REVIEW

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Abstract - New textile products are introduced in the world market and with the increased purchasing power among consumers; more textiles are dumped after their life cycle. Increased amount of textile create the proportionate amount of textile waste which need to be recycled for both economical and environmental reasons. According to Wang et al, textile waste is mainly classified into two types: pre consumer Waste and post-consumer waste. According to Guldmann E., the circular economy model is to expand the lifespan of a product via repair, reuse, remanufacturing and recycling. In the present paper, studies of impact of textile waste on Environment, economy, reuse and recycling are reviewed.

Keywords: - Textile waste, Pre-consumer, Post-consumer, Recycling.

Introduction – The world population has grown tremendously in the past few decades and the same period also witnessed improvement in living standard in general.

These two developments have augmented the consumption of textile which in turn increased the textile production (Wang Y, 2006). Every year a minimum of thousands of new textile products are introduced in the world market and the increased purchasing power among consumers, more textiles are dumped after their life cycle. Increased amount of textile create the proportionate amount of textile waste which need to be recycling for both economical and environmental reasons.

Waste management practices can differ for developed and developing Nations, for urban and rural areas and for residential and industrial manufacturers or producer. Textile waste products are gathered from different sources and are then sorted and processed depending on their condition, composition and resale value. The fact is that all sorts of cloth can be given a second life after consumers discard them. Usually the collected garments from the scrap yard or from the landfill are sorted and graded as natural, synthetic and blended fabrics before opting for recycling process. Textile recycling is the process of recovering fiber yarn for fabric and reprocessing the textile material into useful products. The end results of this processing can vary from the production of energy and chemical to new article and clothing.

Textile waste is mainly classified into two types - pre consumer waste and post-consumer waste

1) Pre consumer Waste - It is also called manufacturing waste and clean waste. These are the waste generated during the processing of fiber (natural, synthetic), and fabric (woven, knitted, non woven) and garments. Fiber lint, rejected yarn during spinning, faulted fabric during manufacturing, fabric and garment trims during garment manufacturing and rejected garments during production comes under this category.

2) Post consumer waste - It is also called household waste and dirty waste. These are the waste generated after any worn out, damaged and out of fashion apparel and textile product which is discarded and no longer is in use by the wearer. Post consumer textile wastes are sometimes given to charities but more typically are disposed off into the trust and end up in Municipal landfills. (Wang, et al, 2003)

Growing attention to environmental responsibility, public policy interests and aggressive promotion of recycling are some of the motivating factors among consumers to think about lesser generation of waste products and there proper channeling to landfills (Domina et.al, 1999).

Many industries and Research Institutes have taken this concept on a prime importance and trying to find out more and effective alternative especially in developed nations. Even industries are keen to search and produce eco friendly products followed by strict environment related government policies to save the nature. (Prerna Jain et.al., 2016).

Major issues facing the recycling efforts to textile and apparel manufacturers are lack of market for recycled products and cost for processing. (Grasso, 1995).

Sorting and recycling of textiles suffer from system cost and inefficiency. The current market for recyclable textile and clothing are limited. Also sorting of textiles is very expensive and it is time and labour intensive. (Sherburne, 2009).

The basis of the circular economy model is to expand the lifespan of a product via repair, reuse, remanufacturing and recycling, so that resources are used more efficiently and the need for new products and Virgin raw material is reduced or ideally eliminated. (Guldmann E., 2016).

With growing attention to environmental responsibility towards solid waste management, the textile and apparel industry has expanded its effort to reduce disposal of post producer textile waste in landfills. (Tanya Domina & Kathy Koch, 2016).

Zamani have compared the potential of greenhouse gas (GHG) emission and energy saving of the textiles incineration with different recycling techniques using life cycle assessment. He has found that the textile recycling has a much higher potential of green house gas emission and energy savings. (Zamani et.al., 2016).

Conclusion :- In the present paper the studies of impact of textile waste on Environment, economy, reuse and recycling are reviewed.

To do the textile waste management in the future, the knowledge of the subject must reach the people. For this it is necessary to create awareness about the environmental damage and economic damage caused by the textile waste. The textile industry can help a lot for this by using recycled textile waste. Due to which people can learn the importance of recycling. This leads to reuse and recycle of textile waste for making the eco-friendly environment.

Adopting and effectively implementing extended producer responsibility policy for pre and post consumer textile waste can improve the collection and recycling rates as well as identify solution for current and future challenges.

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MIXED SHADES OF ONLINE EDUCATION

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★★★

Abstract - Rapid changes in the technology has impacted the education sector a lot. Technology growth has touched all the spheres of human life. Education is not away from this. Education sector has witnessed robust changes because of the advancement of the technologies. It has observed phenomenal changes during COVID 19 pandemic. Several researchers are working on the differences between online and offline education. Online education is especially getting accepted in engineering and management. There are many advantages as well as disadvantages of online education. This paper addresses the issues in online education as well as its benefits.

Keywords: Neuropsychological, visual cortex, Swayam, online learning syndrome, .

Online education can be defined as the provision of passing the information/knowledge to a distant audience with the support of internet as intermediary. Online education has become mandatory if we wish to continue our journey of learning. But online education have few advantages and lot of disadvantages. This paper briefly reviews the pros and cons of online education. Online education is getting accepted and has proved a boon on adult learning. In India, MOOC (Massive Open Online Course) is providing online education free of cost. It is gaining much popularity because of its flexibility and affordability.

Factors responsible for bringing online education in the mainstream

Following are the principal reasons for penetration of online education in India.

1. Internet availability in India :- In India internet users are increasing at the rapid rate of 11.34%. This is in turn increasing the number of smart phone users. Affordability of smart phones and fast speed internet playing crucial role in increasing the number of internet users. Because of internet, world class education is at the door of learners s/he may be from urban areas or rural areas.

2. Saving of money, time and energy in online education :- As online education can be obtained anywhere, anytime. Learners get the pre-recorded lectures/videos through YouTube or separate apps of the agencies providing online education. Costing of online education is very low as there is a massive amount of learners. Learners can use the education material at their convenient time. Online education saves the heavy expenditures like hostel and transportation fees, books purchasing etc.

3. Learning while earning :- Online education have been possible to working class also as they can do degrees/ diploma or can achieve any other dreamed qualification through online without quitting the current job. As online education can reach to more learners, agencies can give more options and flexibility to learners. Even IITs have initiated higher online education like imparting the degrees of M. Tech. or B. Sc./ B.Tech. in Data Science etc.

4. **Motivation by Government of India** :- Several efforts are being taken by Government of India for the advancement of online education. Swayam is the popular platform supported by GOI for offering several courses free of cost including certification programs. Intention is to get the quality education to the citizens of India.

5. Bridge the gap between education level and industry expectations :- As online education is massive, agencies can afford the participation of industry experts. Which in turn can bridge the gap between the training given by the educational institutes and the industry needs. Advanced courses through industry experts can enhance skills of learners.

Online education has been the mandatory component for continuing education in COVID situation. This has been possible using online platforms such as Zoom, Google classrooms, Microsoft teams, Webex etc., While there are many advantages of online education; there are many challenges and weaknesses too.

Mixed shades :- High speed internet facility is not available everywhere and stable power supply is the main hurdle. High speed data network is essential for animation, simulation, non-interrupted video streaming.

Marginal Social interaction :- As for taking online education, no one is stepping out, there is no direct communication between the mentor and mentees. And hence very less discussion on batch-mates also. Discussions/communication taking place through email, chat room or discussion groups do not appeal the students for enthusiasm or an excitement. Because of the lack of strong bonds or the rapports, good contact for the career growth are not building up. Several researches have revealed that lack of social interaction can lead higher rates of negative outcomes for the mental and physical health of individuals. Studies have found that interaction with mates physically reduces depression and anxiety. Less social interaction may increase feelings of social anxiety and pressures. For example, teenagers may worry about changes in their friendships as a result of prolonged isolation.

Motivation :- Some students require constant motivation, counselling and watch. Student monitoring is the biggest hurdle in online education. In case of self-paced online programmes, students need to be highly self-disciplined and avoid the procrastination. The dropout rate in online education is very high.

Medium of Instruction :- We know India lives in villages and many of the villagers do not understand English. Even though Government is offering free courses, but most of those online courses are in English. Government is trying for the translation of the digital content. Translating so much digital content in any other language is a challenge and it could not be a continuous process as the technology advancements are taking place every single day and hence are the digital contents.

No provision for physically disabled learners

There are the issues with visual and hearing impairments. Those are facing lot of problems in online education.

Neuropsychological impact of online education :- Study of Takeuchi et al reveals that much screen exposure causes structural changes such as reduced volume of the cortex with loss of integrity pertaining to the white matter region. In turn, this may reduce grey matter in prefrontal regions. This structural changes affects concentration, processing speed, verbal intelligence, and sustained attention, respectively. As digital content on online education are equipped with animations, visualizations, understanding of such contexts require brain to rapidly switch between tasks, which leads to high consumption of the metabolic energy, and time at the neural level. It results in impaired recall. Digital content also overloads upon working memory. It affects individual's ability to register, process, and remember information with accuracy.

Teacher issues :- New challenges demand novel approaches to the process of teaching-learning. Online teaching has become too much painful to many teachers. It has increased the workload a lot. Faculties are preoccupied with multifaceted responsibilities. There are so many institutions which are not following the cadre ratio. Employers feel that if a faculty can conduct an online class of 60, he can conduct it for 240 students also. Hence there are dropouts of many teachers leading to job problems also. Faculties are experiencing the mental and emotional pressures which can lead in the deterioration of physical health of teacher. These self-reported distress can leads to cancer or other heart diseases.

Most of the teachers have chosen their profession for satisfaction or the professional fulfillment that they enjoy teaching in the class rooms. While teachers being educated agree that online education is becoming mandatory, but it is not the modality they embraced when they decided to become teachers. Hence, many teachers are losing professional fulfilment.

Online Learning Syndrome :- Taking and attending online lectures require lot of preparation. From teacher's point of view, they require hard work for the preparation of digital contents which must be appealing to students, and if possible with complementary of animations, simulations etc. to rouse the interest of the learners. Student's point of view, learners, particularly teens experience the difficulty in concentrating or staying focussed while at home. Thus, spending a significant amount of time online can fatigue both students and their teachers. Listening complete videos throughout the day may drain the brain. The increased screen time of online instruction and the lack of face-to-face interaction have affected many students' mental and physical health. In fact, increased screen time has been linked to anxiety, depression and perceived attention problems. Research studies also have shown that students tend to be extra cautious of their **looks on camera and feel self-conscious or self-critical about how they look on screen :** While when we interact with others in person there are other factors which helps us in understanding of the concepts better. Those supportive

points are tone and pitch of voice, facial expressions, eye contact, body language etc. Without these supportive points, while listening simple audio lectures leads to more pressure on the brain to understand the concept and it leads to mental fatigue.

During the regular classes, students are observed by classmates and teachers informally every day. But, in online course, those students often are not seen by fellow students, advisers or others. They are living in unobserved anonymity. In such circumstances, understanding the mental issues of others are difficult.

Mental Health can be benefitted

There is bright side of online education too. There may be some students for whom being at home is more preferable. Particularly in COVID-19 pandemic situation, being at home gives the feeling of safety and reassurance. For some people, being home can be in the temple to feel calm and peace and can be more productive also. While school is a place of gathering of students and forming of friendships, not all social interactions are positive. For other students, virtual classes can also provide an escape from the constant weight of peer pressure.

COVID 19 has changed the life of all human beings including kids and children. Corona pandemic has affected every aspect of human life including children.

It is very natural that eyesight problems will occur on account of long screen time with frequent headaches. Children or any other are not bound to have followed any professional mannerism like taking the bath or sitting etiquettes to attend the classes. Hence there is a strong risk of physical health deterioration because of **poor ergonomics as** now-a-days we are witnessing that children are attending the classes by sitting on sofas or beds which leads to back pain. Also as batch-mates are not meeting physically, there is not organization of sports events or causal play. Moreover, learners are eating junk food at home while learning. These lead to the loss of muscle mass and amalgamation of fat on the body. As learners are not going outside for attending the classes, they are not exposed to sunlight, naturally there can be the deficiency of Calcium and Vitamin D levels of the body. Some more merits and demerits of online education are summarised below:

Advantage of e-learning :-

1. 24*7 Availability (supports anywhere anytime concept)
2. Because of the advancements in the technology innovators are introducing nice simulations, animations, blogs etc which is easing in understanding the complicated concepts.
3. There is a big range of options to students for satisfying their hunger of pursuing knowledge.
4. Learners can join those courses which can go as per their speed. As speed of learning or understanding of different subjects is different. Courses are available with various flavours as basic, intermediate and master levels.
5. The learners can get faster feedbacks and solutions to their queries.

Disadvantages of E-learning

1. The human contact is lagging.
2. Disinterested students can be lagging.
3. The developing countries have several issues of networks, cheaper bandwidth, availability of working infrastructures, power etc.
4. Traditional courses are difficult to teach through online-education.

Conclusion :- One should not be orthodox in thinking that remote teaching does not measure up to face-to-face teaching. This thinking is principle obstacle to the transition to the online classroom. Some teachers cannot accept the teaching without artifacts such as blackboards, or face-to-face interactions. One has to accept this abrupt change particularly in the pandemic situation like COVID. While there are several advantages of online education, it may gift us bad health. With the virtue of some regular healthy habits of properly maintaining physical postures, atmosphere of reading room and taking physical exercises, we can reduce the risk of online education to the mental and physical health.

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A REVIEW ON *DAHI* (CURD) MADE OF COW MILK AND ITS AFFILIATES IN THE HYMNS OF THE RIGVEDA

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ABSTRACT - The *Rig Veda* is the oldest of the four Vedas. Rig veda has narrated many important principles regarding healthy diet- specifically Dadhi (*Dahi*) made of Cow milk a very important feature of the Nutrition science for healthy person as well as for patient. There are lot of references to the milk of cows. Also finds mention Dadhi (*Dahi*) or curds were eaten with rice, barley or Soma Juice.

Aim : The present review aims at analysing the concept, various use, important feature as medicinal & nutritional in various hymns as per the classics of Dadhi (*Dahi*).

Materials and Methods: Collection, compilation, analysis of data from different literatures. Information from Rigveda texts in Sanskrit, Hindi, English language and review article was used for the completion of the study.

Observations: Total 24 Hymns were found in Rigveda. The retrieved data were stratified into five hymns of God Indra, Agni, Soma Pavamana, Cows, & Visvedevas.

Conclusion: Body is the product of Food and Food is harbinger of Happiness and Suffering. Cattle were an integral part of the Vedic culture. In Vedas there is a lot of reference of milk of cow, goat, camel, mare, ass, elephant, sheep and human types which are commonly being used in the community. Milk is a natural elixir. Commonly milk contains proteins (caseinogen, lactalbumin and lactoglobulin), carbohydrates, fats, vitamins, minerals, salts and enzyme (mainly) amylolytic, proteolytic, and lipolytic). Dadhi (*Dahi*) or curds was eaten with rice, barley or Soma Juice. According to the traditional Indian medical Ayurveda, milk and milk products, are Sattvic food which is most simple and easiest to digest type of food. It provides the necessary energy to the body without taxing it. It is also considered as a foundation of higher states of consciousness that is why saints and seer survive on Sattvic foods. If one observes the Hymns of the Rigveda mentioned carefully, it is easy to realize that in all hymns and its affiliates with the *Dahi* (Curd) shows its importance. The proportion and amount may differ in different hymns.

KEY WORDS : Rig Veda, Hymns, *Dahi* (Curd)

INTRODUCTION : The Vedas are old and lengthy collections, probably composed between 1500 and 2000 B.C.

The Vedas have thematic elements, formulaic elements and oral mnemonics as part of their structure(Ong:1982:66). Hinduism is the oldest religion which was evolved out of the developments of spanning several millennia. The *Vedas*, the *Brahmanas*, the *Upanishads*, the *Ithihasas*, all reflect the thought of Hindu religion. The food habits and preferences of Indians have changed in stages over the last 4000 years, from the Indus Valley days through the Vedic times and after the influence of Buddhist and Jain thought, and their impact on the *Dharma Sutras* and *Arthasastra* of around 300 BC, to Mughals, Europeans and British (Pandey, 2018)

The *Rig Veda* is the oldest of the four Vedas, although this chronology has been challenged lately, and it is possible that they are significantly older. The other three include the *Samaveda*, the sacrificial chants, the *Yajurveda*, the sacrificial formulas, and the *Atharva Veda* which is a compendium of miscellany consisting of spells, cures, and curses. They were orally transmitted via a complex process of multiple, overlapping methods of memorization, which insured their preservation throughout the ages. The Vedas are considered to be the central scriptures of Hinduism, and are still studied, chanted and revered by many Hindus today (Michael Mayers).

Bhartiya way of life can lead the world because we have a holistic approach towards life. We believe that everything is interconnected and this cosmos is rhythm of 'Rta" One of our valuable heritage is cow (Bos Indicus) and we must strive to protect survival of its species. We must make such efforts that the species of Bos Indicus survives and it strengthens us and our generations for

time immemorial. "Let's worship mother land" Millions of Hindus worship cows. Hinduism is a religion that raises the status of Mother to the level of Goddess. Therefore, the cow is considered a sacred animal, as it provides us life sustaining milk

The cow is a symbol of the divine bounty of earth. The cow was elevated to divinity in the Rig Veda. Hymn XXVIII attributed to Rishi Bhardwaja extols the virtue of the cow. In Atharva Veda, the cow is formally designated as Vishnu and 'all that the Sun survey's.

The cow, according to the Vedas, provides for products for human use: (i) Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. (ii) Goghruta (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's oxygen level (Patel, 2015).

The Rig Veda mentions neither rice, nor wheat but only about barley. The Yajurveda mentions all three besides panicum cereal, oil seed and pulses such asmasha (urad), masura (masoor), mudga (mung) and Kalya (matar). Cattle were an integral part of the Vedic culture. There is a lot of references to the milk of cows, though that of the buffalo and goat also finds mention. Dadhi (*Dahi*) or curds was eaten with rice, barley or Soma Juice. Curd folded into fresh milk constituted a popular drink, the solid portion being termed as amishka and liquid portion as Vajina. Shikarini (Shrikhand), using strained curds, crystal sugar and fragrant herbs was used. The solid part of the cow ghee was called manda. Buttermilk was in wide use and it was turned into seasoned dish called saga. Guests were welcome in the household with madhuparka, a honey sweetened concortion of curd or ghee. In order to discuss the importance of dahi from Hindu perspective it is necessary to find out what these various hymns have to say about this (Pandey, 2018).

Cow milk has these 10 properties: sweet, cold, soft, unctuous, viscous, smooth, slimy, heavy, dull and clear. Thus, it increases ojas having the same properties due to similarity (to Ojas). Hence (Cow) milk has been said as the best one among vitalizers and as rasayana.

Dahi is relishing, appetizer, aphrodisiac, enacting, strength-promoting, amlapaka, hot, alleviates V, is auspicious, and bulk promoting. It is useful in rhinitis, diarrhoea, shivering, intermittent, fever, anorexia, dysuria and emaciation (Loon, 2002-03).

AIM AND OBJECTIVES : To study the *Dahi* (Curd) and its Affiliates in The Hymns of the Rigveda

MATERIALS AND METHODS: Collection] compilation analysis of data from different literatures - Total 24 hymns at various contets were found in Rigveda and are eplained underneath

OBJERVATIONS :-

Conceptual study:

पंचममंडल सूक्त–३६ देवता– इंद्र आदि तुभ्यं हिन्वानो वसिष्ट गा अपोऽ ग्रक्षन्त्सीमविभिरद्रिभिर्नरः. पबेन्द्र स्वाहा प्रहुतं वषट् कृतं होत्रादा सोमं प्रथमो य ईशिषे..(१)

हे इंद्र! तुम्हारे उदेश्य से प्रस्तुत यह सोम गाय के दूध, दहध्ीं एवं जल से मिश्रित है. यज्ञके नेताओं ने इसे पत्थरों एवं भेड़ के बालों से बने दशापवित्रों की सहायता से तैयार किया है.तुम सारे संसार के स्वामी हो, इसलिए स्वाहा एवं वषट् शब्दों के साथ अग्नि में डाले गए सोमरस का होता के पास से सर्वप्रथम पान करो.

1- MAY Indra come to us] he who knows rightly to give forth treasures from his store of riches- Even as a thirsty steer who roams the deserts may he drink eagerly the milked&out Soma-

सूक्त–२७ देवता–अग्नि
यस्य मा परुषाः शतमुध्दर्षयन्त्यु क्षणः.
अश्र्वमेघस्य दानाः सोमाइव त्र्याशिरः.
हे अग्नि! अर्वमेघ द्वारा कि गई कामना पूर्ण करने वाले बैलों ने मुझे इस प्रकार प्रसन्न किया है, जिस प्रकार दहध्रीं, दूध एवं सतू से मिला हुआ सोम तुम्हें प्रसन्न करता है. (५)

5- From whom a hundred oen] all of speckled hue] delight my heart The gifts of Asvamedha like thrice&mingled draughts of Soma juice-

सूक्त–१३

देवता–अग्नि

ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः.
कृणोषि यच्छवसा भूतिपश्र्वो वयो वृकायारये जसुरये.

हे बलपुत्र अग्नि! हमारे पोषण के निमित तुम शत्रुओं से लाया हुआ शोभन अन्न हमें संतान सहित दो. तुम पशुओं व दुधदहध्ीरुप जो अन्न दानहीन असुरों से प्राप्त करते हो वह अधिक मात्रा में हमें दो.

5- Grant] Son of Strength] to men for their subsistence such things as bring high fame and hero children- For thou with might givest much food in cattle even to the wicked wolf when he is hungry-

देवता–इंद्र

स नो बोधि पुरोळाशं रराणः पिबा तु सोम गोऋजीकमिन्द्र एदं बहियॅजमानस्य सीदोरुं कृधि त्वायत उ लोकम्..

हे इंद्र! तुम प्रसन्न होकर हमारा पुरोडाश स्वीकार करो. गाय के दूध–दहध्ीं से मिले सोमरस को पिओ, यजमान द्रारा बिछाए हुए कुशों पर बैठो एवं अपने भक्त यजमान का घर विस्तीर्ण करो.

7- Mark well our sacrificial cake] delighted Indra] drink Soma and the milk commingled- Here on the sacrificer's grass be seated: give ample room to thy devoted servant-

सूक्त–३५ देवता–इंद्र

कहि स्वितदिन्द्र यन्नृभिनुन्वीरैवीरान्नीळयासे जयाजी

त्रिधातु गा अधि जयासि गोष्विन्द्र घुम्नं स्ववॅध्देह्यस्मे..

हे इंद्र ! तुम हमारे सैनिकों को शत्रु सैनिकों एवं हमारी संतान को शत्रुसंतान के साथ कब भिड़ाओगे तथा युध्द में शत्रुओं को कब जीतोगे? तुम शत्रुओंकी दूध ा, दहध्ीं एवं घी देने वाली गायों को अधिक संख्या में कब जीतोगे? हे इंद्र! तुम हमें व्याप्त धन कब दोगे?

2- When wilt thou gatber men with men] O Indra] heroes with heroes] and prevail in combat\ Thou shalt win triply kine in frays for cattle] so] Indra] give thou us celestial glory-

अष्टम मंडल सूक्त– २१
देवता–इंद्र

सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे. अभि त्वामिन्द्र नोनुमः..

हे इंद्र! गाय के दूध–दहध्सीं से मिले हुए मदकारक एवं स्वगॅप्राप्ति के हेतु तुम्हारे सोमरस में हम पक्षियों के समान निवास करते हो एवं तुम्हारी स्तुति करते हैं.

5- Sitting like birds beside thy meath-] mingled with milk] that gladdeneth and eÛalteth thee] Indra] to thee we sing aloud-

नवम मंडल सूक्त– ११
देवता–पवमान सोम

नमसेदुप सीदत दध्नेदभि श्रीणीतन. इन्दुमिनदे.. हे स्तोताओ! नमस्कार करके सोम का सान्निध्य प्राप्त करो एवं उस में दहध्ीं मिश्रित करके इंद्र के लिए उसे प्रस्तुत करो. (६)

6- With humble homage draw ye nigh; blend the libation with the curds: To Indra offer Indu up-

सूक्त– १४ देवता–पवमान सोम

अति श्रीती तिरश्चता गव्या जिगात्यण्व्या. वग्नुमियति यं विदे उंगलियों दारा निचोड़े जाते हुए सोम गाय के दूध–दहध्ीं में मिलने के लिए तिरछे चलते हैं एवं शब्द करते हैं. (६)

6- O'er the fine fingers] through desire of milk] in winding course he goes] and utters voice which he hath found-

सूक्त–३१ देवता–सोम

तुभ्यं गावो घृतं पयो बभ्रो दुदुहे अक्षितम. वष्षिठे अधि सानवि..

हे पीले रंग के सोम! गाएं तुम्हारे लिए क्षीण न होने वाला दूध–दही देती हैं. तुम बढ़े एवं ऊंचे स्थान पर बैठो. (५)

[09&031] HYMN XXXI- Soma Pavamana- 5- For thee] brown&hued! the kine have poured imperishable oil and milk- Aloft on the sublimest height-

सूक्त–३२
देवता–सोम

उभे सोमावचाकशन्मृगो न तत्को अषॅसि. सीदन्नृतस्य योनिमा..हे गाय के दूध ा–दहध्कीं से मिले हुए सोम! तुम हिरन के समान घावा–पृथ्वी को देखते हुए यज्ञ के स्थान में बैठने हेतु जाते हो.

4- O Soma] viewing heaven and earth] thou runncst like a darting deer Set in the place of sacrifice-

सूक्त–४३ देवता–सोम

यो अत्य इव मृज्यते गोभिमॅदाय हयॅतः. तं गीभिवॅसयामसि..जो सुंदर सोम चलने वाले घोड़े के समान देवों के नशे के लिए गाय के दूध–दहध्मीं आदि में मिलाए जाते हैं, स्तुतियों दारा हम उन्हीं को प्रसन्न करेंगे. (१)

1- Wewill enrobe with sacred song the Lovely One who] as a Steed] is decked with milk for rapturous joy-

सूक्त–४६ देवता–सोम

आ धावता सुहस्त्यः शुक्रा गृभ्णीत मन्थिना. गभिः श्रीणीत हे शोभन हाथों वाले ऋत्विजो! दौड़कर आओ, मथानी से सफेद रंग वाले सोम को ग्रहण करो एवं नशा करने वाले सोम को गाय के दूध, दहध्ीं आदि से मिलाओ.

4- Deft&handed men] run hither] seize the brilliant juices blent with meal] And cook with milk the gladdening draught-

सूक्त–७५ देवता–पवमान सोम

ये ते मदा आहनसो विहायसस्तिभिरिन्द्रं चोदय दातवे मघ हे सोम! हमारे कल्याण के लिए चारों ओर दौड़ो. तुम यज्ञकमॅ के नेताओं दारा पवित्र होकर दूध, दहधीं को ढँको. तुम्हरे जो शब्दयुक्त, शत्रुघातक एवं महान् रस हैं, उनके कारण इंद्र को प्रेरित करो कि वे हमें महान् धन दें.

5- Flow onward] Soma] flow to bring prosperity: cleansed by the men] invest thee with the milky draught-

सूक्त–८१ देवता–पवमान सोम

प्र सोमस्य पवमानमस्योमॅय इन्द्रस्य यन्ति जठरं सुपेशसदध्ना यदमुन्नीता यशसा गवां दानाय जब निचोड़े हुए सोम गायों की शक्ति रुप दहधीं के साथ मिलकर यजमान की अभिलाषा पूरी करने के लिए शूर इंद्र को उन्मत करते हैं, तब शुद्ध सोम की सुंदर लहरें इंद्र के पेट में जाती हैं.

1-ONWARD to Indra's throat move] beauteously adorned] the waves of Soma as he purifies himself] when they] brought forward with the lovely curd of kine] effused] have cheered the Hero to bestow his gifts-

देवता–पवमान सोम सूक्त–८५

कनिक्रदत्कलशे गोभिरज्यसे व्य१व्ययं समया वारमर्षसि.

मयमृज्यमानो अत्यो न सानसिरिन्द्रस्य जठरे समक्षरः.. (५)

हे शब्द करते हुए एवं द्रोणकलश में स्थित सोम! तुम गायों के दूध–दहद्ध्ीं में मिलाए जाते हो एवं भेड़ के बालों से बने दशापवित्र के पास जाते हो. मसले जाते गए तुम घोड़े के समान सेवा करने योग्य हो. तुम इंद्र के पेट में टपको. (५)

[09&085] HYMN LXXXV- Soma Pavamana-

5- Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once- Carefully cleansed and decked like a prizewinning steed] O Soma] thou hast flowed down within Indra's throat-

सूक्त–८६ देवता–पवमान सोम

अग्जते व्यग्जते समग्जते क्रतुं रिहन्ति मधुनाभ्यग्जते.

सिन्धोरुच्छवासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृभ्णते.. (४३)

ऋत्विज् सोमरस को गाय के दूध–दहद्ध्ीं के साथ तरह–तरह से मिलाते हैं एवं उसका स्वाद लेते हैं. वे सोम को मधु के साथ मिश्रित करते हैं. जल के ऊपर उठने पर नीचे की ओर टपकने वाले व तृप्त करने वाले सोम को हिरण्य के द्वारा पवित्र करते हुए ऋत्विज् इस प्रकार जल में जाते हैं, जिस प्रकार पशु स्नान आदि के लिए तालाब में जाते हैं. (४३)

[09&086] HYMN LXXXVI- Soma Pavamana-

43- They balm him] balm him over balm him thoroughly] caress the mighty strength and balm it with the meath- They seize the flying Steer at the stream's breathing&place: cleansing with gold they grasp the Animal herein- सूक्त–८७ देवता–पवमान सोम

एते सोमा अभि गव्या सहस्त्रा महे वाजायामृताय श्रवांसि.

पवित्रेभिरू पवमाना असृग्रम्छ्रवस्यवो न पृतनाजो अत्याः.. (५)

ये सोम गाय के दूध, दहद्ध्ीं व हजारों अन्नों को लक्ष्य करके दशापवित्र के छेदों से छनते हुए महान् अन्न और अमृत के लिए इस प्रकार शुद्ध किए जाते हैं, जिस प्रकार सेना को जीतने वाला घोड़ा नहलाया जाता है. (५)

[09&087] HYMN LXXXVII- Soma Pavamana-

5- These Somas are for wealth of countless cattle] renown therefor] and mighty strength immortal- These have been sent forth] urified by strainers] like steeds who rusg to battle fain for glory-p-406

सूक्त–९६ देवता–पवमान सोम

प्रास्य धारा बृहतीरसृग्रन्न गोभिरू कलशाँ आ विवेश.

साम कृण्वन्त्सामन्यो विपश्चिर्त्क्रदन्दन्नेत्यभि सख्युर्न जामिम्.. (२२)

सोम की बड़ी–बड़ी धाराएं निमित की जाती है. गाय के दूध, दहद्ध्ीं आदि से मिलकर सोम द्रोणकलशोंमें प्रवेश करते हैं. सामगान में कुशल एवं सब जानने वाले सोम साममंत्रो को गाते हुए इस प्रकार पात्रो में जाते हैं, जिस प्रकार लंपट मनुष्य अपने मित्र की पत्नी के पास जाता है. (२२)

[09&096] HYMN XCVI- Soma Pavamana

22- His streams have been effused in all their fulness] and he hath entered] balmed with milk] the goblets- Singing his psalm] well&skilled in song] a Chanter] be comes as 'twere to his friend's sister roaring-

सूक्त–१०१ देवता–पवमान सोम

एते पूता विपश्चितः सोमासो दध्या शिरः सूयॅसो न दशॅतासो जिगत्नवो धुवा घृते. दशापवित्र की सहायता से शुद्ध किए गए, मेधावी, दही से मिश्रित, जल में चलने वाले एवं स्थिर सोम पात्रो में सूयॅ के समान दिखाई देते हैं. (१२)

12- Tlese Soma juices] skilled in song] purified] blent with milk and curd] When moving and when firmly laid in oil] resemble lovely Suns-

सूक्त–१०७ देवता–पवमान सोम

मृजानो वारे पवमानो अव्यये वृषाव चक्रदो वने. देवानां सोम पवमान निष्कुतं गोभिरग्जानो अर्षसि..हे वर्षाकारक सोम, मसले जाते हुए एवं भेड़ के बालों से बने दशापवित्र पर छनते हुए सोम! तुम दोणकलश में शब्द करते हो. हे पवमान सोम! तुम गाय के दूध, दहद्ध्ीं के साथ मिलकर देवों के स्वच्छ स्थान को जाते हो.

22- Making thee pure and bright in the sheep's long wool] tbou hast bellowed] steerlike] in the wood- Thou flowest] Soma Pavamana] balmed with milk unto the special place of Gods-

सूक्त–१०८ देवता–पवमान सोम

वृषा वि जज्ञे जनयन्नमत्यॅः प्रतपग्ज्योतिषा तमः स सुष्टुतः कविभिनिणिजं दधे त्रिध ाात्वस्य दंससा. उत्पन्न करते हुए व अपनी ज्योति से अंधकार का नाश करते हुए अभिलाषापूरक एवं मरणरहित सोम जाने जाते हैं. बद्धिमानों दारा प्रशंसित सोम गाय के दूध–दहद्धीं में मिलाए जाते है. यज्ञकमॅ को तीनों सवनों में सोम ही धारण करते हैं.

12- The Mighty One was born Immortal] giving life] lightening darkness with his shine- Wcll&praised by-sages he hath- by his wondrous power assumed the Threefold as his robe-

सूक्त–१०६ देवता–पवमान सोम

पिबन्तस्य विश्वे देवासो गोभिरू श्रीतस्य नृभिरू सुतस्य..गायों के दूध–दहद्ध्वीं से मिले हुए एवं ऋत्विजों द्वारा निचोड़े हुए सोम को सभी देव पीते हैं. (१५)

15- All Deities are wont to drink of him] pressed by the men and blent with milk and curds-

दशम मंडल सूक्त–१६
देवता–गौ

परि वो विश्र्वतो दध ऊर्जॉ घृतेन पयसा ये देवाः के च यज्ञियास्ते रय्या सं सृजन्तु हे सर्वत्र स्थित देवो! मैं गाय के दूध, दहर्ीं व घृत से तुम्हारी सेवा करता हूं जो यज्ञ के योग्य देव हैं, वे हमें गायरुप धन से मिलावें.

7- I offer you on every side butter and milk and strengthening food- May all the Holy Deities pour down on us a flood of wealth-

सूक्त–३६ देवता–इंद्र आदि

या देवेषु तन्वꣳभैरयन्त यासां सोमो विश्रव रुपाणि वेद. ता अस्मभ्यं पयसा पिन्वमानाः प्रजावतीरिन्द्र गोष्ठे रिरीहि.हे इंद्र! जो गाएं देवसंबंधी यज्ञों के निमित अपना शरीर देती है एवं सोम जिनके दूध, दहर्धी, घृत आदि रूपो को जानते है, उन्हें दूध से भरकर तथा संतान युक्त बनाकर हमारे यज्ञ में भेजो.

3- Mother of Mitra and of opulent Varuna] may Aditi preserve us safe from all distress- May we obtain the light of heaven without a foe- We crave this gracious favour of the Gods to&day ¼Sharma] 2016½ ¼Muller] 1869½ ¼Griffith] 1896½-

RESULTS & DISCUSSION :- In order to discuss the importance of dahi from Hindu perspective it is necessary to find out what these various hymns have to say about this-These very important hymns are usually considered to be one of the latest of the RigVedic hymns- It relates the creation of the world out of the sacrifice of purusa] the cosmic person ¼Nishteswar] 2016½-

The observation of the Hymn to Indra show that Indra was the chief of the heavenly gods] and is depicted first and foremost as a warrior wielding the terrible thunderbolt] and is akin to the Greek God Zeus- Event as a thirsty steer who roams the deserts may he drink eagerly the milked&out Soma- Delighted Indra] drink Soma and the milk commingled-The observation of the Hymn to Agni show that both fire and the god of fire] and Agni became one of the most central deities of the Vedic sacrificial cult] for it was he who transmitted the offerings to the heavens- His role was that of a mediator between the sacred and the mundane [ordinary] not interesting or eÛciting- From Agni a hundred oÛen] all of speckled&a very small mark o f a different colour from the area around it] usually found with a large number of other marks of the same type] hue] delight heart] the gifts of Asvamedha] like thrice&mingled [miÛ with other things] draughts of Soma Juice- Indra*s throat move] beauteously adorned] the waves of Soma as he purifies himself] when they] brought forward with the lovely curd of cows effused] have cheered the Hero to bestow [give] his gifts-

The observation of the Hymn to Soma Pavamana show that with humble homage draw night blend the libation with the curds to Indra] the fine fingers] through desire of milk] in winding course he goes] and utters voice which he hath found- The cow has poured imperishable oil and milk- These Somas are from wealth of countless cattle] renown therefore] and mighty strength immortal- These Soma juices] skilled in song] purified] blend with milk and curd] when moving and when firmly laid in oil] resemble lovely Suns All Deities are wont to drink of him] pressed by the men and blend with milk and curds- The observation of the Hymn to cows show that Cow offer people on every side butter and milk and strengthening food-

The observation of the Hymn to Visvedevas show that Visvedevas are Mother of Mitra and of opulent Varuna] Aditi preserve safe from all distress- This hymn is ascribed to Medhatithi] of the family of Kanva- The metre is Gayatri throughout- Gopitha is eÛplained by Yaska and Sayam as drinking Soma] the literal signification of the word] a draught of milk- In the last Maruts is said to consist of Soma] but Soma was commonly miÛed with milk-

The western Himalaya and the subjacent Indus Plain is considered by many as the region where Aryans lived and flourished- It is also considered as the region where the four Vedas as well as Ayurveda were created and practiced- The first of four Veds] the Rig Ved] as well as Atharva Veda make frequent references to the Soma which not only denoted a deity but also a plant ¼or plants½- The latter was the source of Soma rasa the divine eÛtract] often used for sacrifice and consumption during Yagnas and rituals- Soma rasa was considered to produce a hallucinogenic effect under whose influence] it is believed] that Vedic hymns were created and chanted as well as Vedic Shamanism was practiced- The eÛact identity of the soma plant is still debated although soma taÛa have been suggested ¼Pullaiah] 2018½-

If one observes the Hymns of the Rigveda mentioned carefully] it is easy to realize that in all hymns and its affiliates with the Dahi ¼Curd½ shows its importance- According to Susruta the milk of cow is regarded as the most wholesome among all milks- Curd] buttermilk and Ghee prepared from milk also differs in their properties- Curd is appetizer] stimulant] aphrodisiac and is useful nasal catarrh] diarrhoea] dysuria and emaciation- Takra ¼buttermilk½ is prohibited in hot season- Buttermilk prepared in the traditional way is considered beneficial to health as it contains probiotic microbes and sometimes

referred to as ÞGrandma*s Probitoicß ¼Nishteswar] 2016½

Table:1 Tastes which Aggravate or Pacify the Respective Doshas:

Dosha:	Aggravating	Pacifying
Vata	Vata pungent bitter astringent	sweet sour] salty
Pitta pungent	sour salty sweet bitter	pungent
Kapha	sweet sour salty	pungent bitter

Dadhi] Panchamrut and honey are offered to God until today during the ritual bathing of idols every day- The ritual bathing is called Abhishek- Milk ¼Kisra½] also called payas and milk products played a large part in the economy of the Vedic Hindus- Milk was cooked with grain- They drank it fresh or in the form of curd or butter- Boiled milk and cream of boiled milk were in common use- They ate milk and rice ¼Ksira odanam½- Hindus now days offer to God Payasa ¼sweet liquid made up of milk with vermicelli or rave or pounded rice/powa or rice½- Goat*s milk was also used- There were people who lived on milk alone ¼Payavrata½- Ascetics in India survived just by drinking milk and eating fruits- They used pieces of Putika creeper] bark of palasa tree or kuvala ¼jujube½ to make yoghurt- The term Payasya in later Samhitas and Brahmanas denotes curds and hot or cold milk called Shrikhand] a sweet made up of Youghurt ¼curd½-

Lord Krishna who lived 5100 years ago according to Hindus tradition is linked with the cows and all dairy products- He is known as Butter Krishna ¼Navaneetha Krishna½- Several Upanishad stories are woven around raising cows or increasing two cows into 1000 cows ¼Satyakama Jabala in Chandogya Upanishad and 1000 cows for Yajnavalkya in Brihadaranyaka Upanishad½ ¼Swaminathan] 2015½-

The process of churning Curd with churning stick was known from Rig Vedic times- The miÛture of curds and minute globules of butter] when the latter have not been removed] was called Prasadajya- Two varieties of cheese&one with pores and the other without pores were mentioned in the Rigveda- A preparation of curds with boilded milk was very popular- Solid part of the preparation was called Amiiksa] while the liquid part was called Vajina- Butter was heated to make ghee- Butter was used to make Apupas- Vedic society was the one that showed the importance of cow and milk to the mankind- Sweets like Rice Pudding and Shrikhand eÛisted even during Vedica times- Milk and honey were considered holy and they are offered to God until Today-

CONCLUSION :- Ayurveda lays great deal of emphasis upon proper diet for the preservation and promotion of positive health] and prevention and cure of diseases- For each and every disease wholesome and unwholesome ¼pathya and apathya½ food ingredients have been specified- If a person suffering from any disease follows strictly the regulations of diet; he may not require medicine] but if he does not follow the regulations of diet] medicine may be fruitless- Food taken in proper quantity provides strength] vigor] good compleÛion and nurtures the health of the tissues- In order to live healthy] one must live in harmony with his surroundings and follow a diet suitable to one*s own bodily constitution-

Cattle were an integral part of the Vedic culture- According to the traditional Indian medical Ayurveda] milk and milk products] is Sattvic food which is most simple and easiest to digest type of food- It provides the necessary energy to the body without taÛing it- It is also considered as a foundation of higher states of consciousness that is why saints and seer survive on Sattvic foods- According to Susruta the milk of cow is regarded as the most wholesome among all milks- Curd] buttermilk and Ghee prepared from milk also differs in their properties- Cow milk has these 10 properties: sweet] cold] soft] unctuous] viscous] smooth] slimy] heavy] dull and clear- Dahi is relishing] appetizer] aphrodisiac] enacting] strength&promoting] amlapaka] hot] alleviates V] is auspicious] and bulk promoting- It is useful in rhinitis] diarrhoea] shivering] intermittent] fever] anoreÛia] dysuria and emaciation ¼Loon] 2002&03½-

Dadhi ¼Dahi½ or curds was eaten with rice] barley or Soma Juice- Curd folded into fresh milk constituted a popular drink- Curd ¼Dadhi½ is appetizer] stimulant] aphrodisiac and is useful nasal catarrh] diarrhoea] dysuria and emaciation- hus] it increases ojas having the same properties due to similarity ¼to Ojas½- Hence ¼Cow½ milk has been said as the best one among vitalizers and as rasayana- Ayurveda emphasizes the importance of proper nutrition through proper food choices] food combining and cooking methods- All methods are based on the specific needs of the individual and various statuses of the Dosha] Dhatu and Agni etc-

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WOMEN'S EMPOWERMENT AND GOVERNMENT SCHEMES IN INDIA

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★★★

Abstract :- Women's empowerment has been a significant subject-matter of discussion in developmental economics. It can also indicate certain approaches with regard to other underestimated genders in a exclusive political or social context. Empowering women to contribute fully in economic life across all sectors is necessary to construct stronger economies, achieve internationally approved targets for development and sustainability, and ameliorate the quality of life for women, men, families and communities. Giving power or authority to; authorize something, particularly by legal or official resources means that empowering the agent to make the deal for us. The local ordinance gives powers to the board of health to intimate unsanitary restaurants. Women empowerment can be defined in very simple words that women becomes so powerful that they can take their own decisions as regards to their lives and their welfare of their family and society. It is empowering women to enable them to achieve their real rights in the society. Women's Empowerment Principles: Equality Means Business. Empowering women to participate fully in economic life across all sectors is necessary to build stronger economies, achieve internationally approved goals for development and sustainability, and improve the quality of life for women, men, families and communities. The Study is Purely Theoretical. The Study is based on secondary data sources. The necessary information about the Women Empowerment Schemes in India and its various components are collected from Books, Journals, Internet Source or related topic.

Key Words: Woman, Women empowerment, Constitution, Ordinance empowers, families and communities etc

Introduction : The necessity of women empowerment has become apparent due to the gender discrimination and male domination in the Indian society since ancient time. Women are being held back by their family members and society for many reasons. They have been oppressed and exploited for many kinds of violence and discriminatory customs by the male members in the family and society in India and other countries too.

Defective and old traditional customs for the women in the society since ancient time have attained the form of well-developed customs and traditions. There is a tradition of worshipping many female symbolic goddesses in India which give honour to the women forms in the society like mother, sister, daughter, wife and other female relatives or friends. But, it does not mean that only respecting or honouring women can fulfil the need of development in the country. It needs the empowerment of the rest half population of the country in every walk of life.

Through women empowerment, it can be possible to change the male dominated country and bring the situation of gender equality to travel towards rich economy. Empowering women may effortlessly help to grow each and every member of the family without any surplus efforts. A woman is thought to be accountable for everything in the family so she can rather solve all the problems from her own end. Empowerment of the women would effortlessly bring about empowerment of everyone. Women empowerment is the enhanced treatment of any larger or smaller crises concerned with human being, economy or environment. Since last few years, the benefits of the women empowerment are exerting out before us. Women are being more mindful about their health, education, career, job and responsibilities towards family, society and country than they were earlier. They are participating in the every arena and showing their great interest in each field. Eventually, after a lengthy period of hard struggle they have been now able to get their rights and also to go further on the right track. In this way, the Government of India commenced so many Schemes for empowerment of Women.

Methodology : This study is made on the basis of secondary data sources. The required information about

the women Empowerment Schemes in India and its various components are compiled through various books, journals, internet source of related topics.

Women Welfare and Empowerment Schemes of Government of India : Ministry of Women and Child Development, Government of India have commenced various schemes, programmes, social welfare schemes, Health and Nutrition, scholarships for women empowerment, girl child, pregnant women, mothers, ward members, Anganwadi Workers, Women Health Volunteers, the women who live in the rural & tribal areas, retired servicemen, physically handicapped, nursing women, Lactating mother, widows, Old age women, women self-help group (SHG), Women Entrepreneurs and Adolescent Girls'. Also, it helps to the women and child belonging to Scheduled Caste(SC) and Scheduled Tribe(ST), Other Backward Classes(OBC), Socially and Educationally Backward Classes(SEBC) Minority Category, below poverty line (BPL) and also for Open Category This scheme endows with the help for Education, Training, Financial assistance, Subsidy on the loans, Scholarships, Nutrition, self-employment and other facilities. The most important objective is for empowerment, development, protection and welfare of Women & Children.

Beti Bachao Beti Padhao Scheme : Ministry of Women and Child Development, Government of India Beti Bachao, Beti Padhao (Save daughters, educate daughters) is Central Government Sponsored Scheme by Government of India. The most important objective of this scheme is to cause consciousness and ameliorating the functionality of welfare services deserved for women. Also, it aims to rejoice the Girl Child & Enable her Education. The Beti Bachao, Beti Padhao (BBBP) Scheme has been commenced to deal with the issues deteriorating Child Sex Ratio (CSR). This scheme is being enforced through a national campaign and emphasized multi-regional action in 100 selected districts low in CSR, encompassing all States and Union Territories. This scheme is also enforced by the joint inventiveness of Ministry of Women and Child Development, Ministry of Health and Family Welfare and Ministry of Human Resource Development. Prime Minister Modi projected the programme on 22 January 2015 from Panipat, Haryana on the eve of International Day of the Girl Child, Prime Minister Modi, called for the eradication of female foetus foeticide.

Indira Gandhi Matrutva Sahyog Yojana (IGMSY) for the Pregnant and Lactating Women:-Ministry of Women and Child Development, Government of India has also sponsored The Indira Gandhi Matritva Sahyog Yojana (IGMSY), which is a maternity benefits scheme put into operation by the Ministry of Women and Child Development, Government Of India. This scheme is for the pregnant and lactating women of 19 years of age or above for first two live births for the sake of contribution of a improved and enabling environment by providing conditional cash transfer for improved health and nutrition and to also promotes health and nutrition seeking behaviour in them. It imparts inequitable wage recompense to women for wage-loss during childbirth and childcare and to provide conditions for safe delivery and good nutrition and feeding practices. It pays cash maternity benefit to the women. The pregnant women of 19 years of age and above is entitled to a cash incentive of Rs. 4000 in three instalments for first two live births.

One Stop Centre Scheme for women :- Ministry of Women and Child Development, Government of India has also commenced the One Stop Centres (OSC) are established with the cause to support women affected by violence, in private and public places, within the family, community and at the workplaces. Women facing physical, sexual, emotional, psychological and economic abuse, regardless of age, class, caste, education status, marital status, race, and culture will be facilitated with support and redress. Depressed women facing any kind of violence due to deliberate sexual harassment, sexual assault, domestic violence, trafficking, honour-related crimes, acid attacks or witch-hunting who have reached out or been referred to the OSC will be provided with specialized services. OSC are set up in each State or Union Territories. This scheme enables easy access to an integrated range of services consisting of medical, legal, and psychological support. The OSC will be integrated with Helpline No. 181 and other existing help lines. Women affected by violence and in need of dismantling, services could be referred to OSC through these help lines.

Rajiv Gandhi National Creche Scheme for children Health Check-up, Food, nutrition

Ministry of Women and Child Development, Government of India has taken steps with rising employment opportunities for women and the increasing necessity to supplement household income, more and more women are joining the job market. With the breaking up of joint family system and the escalating number of nuclear families, working women require help in terms of quality, replacement care for their young children while they are at work. Crèche and Day Care Services are extremely required for both working mothers as well as women belonging to poor families,

who need support and assistance for childcare as they thrash about to combat with the yoke of activities, within and outside the home.

Consequently women require a secured place for their children in their absence. It has become necessary to give sustain the young children in terms of quality, replacement care and other services while the mothers are at work. A crèche is a provision which supports or enables parents to leave their children while they are at work and where children are exposed to the motivating environment for their holistic development. Crèches are developed in such a way that they impart service of group care to children, generally up to 6 years of age, who require care, guidance and supervision away from their home during the day.

Conclusions :- Women require fresh and more competent environment so that they can take their own right decisions in every arena whether for themselves, family, society or country. If we want to change the country into fully developed country, women empowerment is an indispensable device to achieve the objective of development. The government and other private institutions have been supporting women in the leadership positions in public segment. Leadership of women in the public segment is the solution to development in the nation. Representing women in public segment is only the part of justice though it requires to bring forward all the perceptions to make of women empowerment successful. Women and men both have unique as well as varied experiences so both are significant to bring into effect for the decision making process. To bring the rights of women and men in the society to equality gets better work of quality and thus improve economic status of the nation. For bringing about real women empowerment in the Indian society, it requires understanding and eliminating the main cause of the ill customs against women which are patriarchal and male dominated system of the society. It requires being generous-minded and changing the old mind set up against women along with the constitutional as well as other legal or constitutional provisions. Thus in India there have been so many schemes for women empowerment.

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"ANALYTICAL STUDY OF HUMAN RESOURCE MANAGEMENT PRACTICES IN MAHARASHTRA STATE ELECTRICITY DISTRIBUTION COMPANY LIMITED & ITS EFFECT ON EMPLOYEE SATISFACTION LEVEL WITH REFERENCE TO NAGPUR ZONE"

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"Great Vision Without Great People Is Irrelevant."

★★★

Abstract :- This research work has been done to measure the satisfaction level of employees about current HR practices with special reference to MSEDCL (NZ). Today to sustain in such a competitive market it's very important to retain good employees that contribute towards the attainment of Organizational goal and customer satisfaction as well. Data was collected based on structured questionnaire method for 3 major HRM Practices namely Performance Management System, Employee Relations & Remuneration and Benefits Administration.

Introduction :- Human Resource Management is defined as "planning, organizing, directing, controlling of procurement, development, compensation, integration, maintenance & separation of human resources to the end that individual, organizational & social objectives are achieved"- Edwin Flippo.

Human Resource is considered to be most valuable asset in any organization. Hence it should be utilized to the maximum possible extent in order to achieve individual & organizational goals.

Staff well-being and their level of satisfaction and engagement have been found to directly impact on organizational performance and ultimately organizational success. It is an obvious statement but high employee satisfaction levels can reduce employee turnover. Dissatisfied employees tend to perform below their capabilities, result in high turnover of staff and leave their jobs relatively quickly, and are not very likely to recommend your company as an employer. Satisfied employees tend to contribute more in terms of Organizational productivity and maintaining a commitment to customer satisfaction. Staff satisfaction surveys give employees a voice and also allow the pinpointing of problematic areas, leading to the raising of staff satisfaction levels, developing and reviewing of staff management, and optimizing corporate communications. "Employee Satisfaction is a positive orientation of an individual towards a work role which he is presently occupying"- Vroom

Performance Appraisal System should be fair so that it creates healthy competition among employees. It includes Promotion; Growth Opportunity.

Employee Relations involves appointment of special Labour Officers/ Industrial Relation Officers/ Public Relation Officers to see that all Employees related laws are followed & proper Welfare Schemes are designed.

Unique Remuneration and Benefits Administration includes Best Salary Structure, Allowances, Advances, and Terminal Benefits & Other Benefits.

Objective of study To study the various factors influencing Employee Satisfaction ; To analyze the impact of Remuneration & Benefit Strategy on Employee Satisfaction Level; To study the level of Motivation among employees based on Performance Management System; To analyze the factors affecting Employee Turnover based on Employee Relationship Strategy.

Design The universe for the present is finite. Finite universe gives a certainty for the items. The universe for the present study is MSEDCL, Nagpur Zone, Nagpur. Universe is population. In the present study, the universe is MSEDCL.

Sample Frame Sample frame from which the sample is to be drawn is MSEDCL, NZ Office

Sample Size Technical Officers/ Employees:25; Non Technical Employees:25

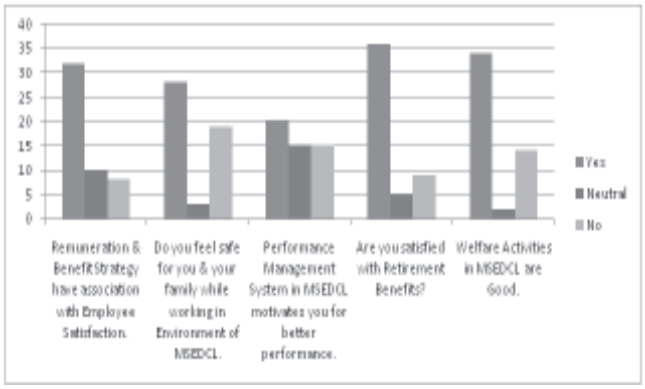
The study Questions

Yes **Neutral**

No

Remuneration & Benefit Strategy have association

with Employee Satisfaction.	32	10	8
Do you feel safe for you & your family while working in Environment of MSEDCL.	28	3	19
Performance Management System in MSEDCL motivates you for better performance.	20	15	15
Are you satisfied with Retirement Benefits?	36	5	9
Welfare Activities in MSEDCL are Good.	34	2	14



Findings Many employees (32) agree that Remuneration & Benefit Strategy have association with Employee Satisfaction. Also more than 50% (28) employees feel safe in working environment & employee relationship policies of MSEDCL. PMS motivates only 40% (20) employees. Retirement & Welfare activities satisfy most of the employees (36, 34).

The findings of this study illustrate that most of the employees in MSEDCL are satisfied but PMS has still scope for improvement.

Suggestions for increasing the satisfaction level among Employees about current Human Resource Practices are listed as under.

1. Information about Performance Management System should be given to employees as many employees are not aware of detailed system. Also many employees are not satisfied with current PMS. Modern techniques of

Promotion should be used.

2. Welfare activities in MSEDCL are good but more awareness should be spread specially about schemes like Medical Insurance Policy, Scholarship Scheme for children etc.

Research limitations The Study includes Data of only Nagpur Zone Employees of MSEDCL.

Conclusion The paper concludes that the overall employees with special reference to MSEDCL were satisfied with their organization. More than 50% employees agree that Remuneration & Benefit strategy is better than other companies. Positive point is Employees feel safe about them & their families in MSEDCL Environment.

MSEDCL is still using traditional method for promotion. So employees are not satisfied with the current method. Hence company should use Modern techniques.

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POLITICAL THOUGHT OF LALA LAJPAT RAI

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★★★

Introduction :- Lala Lajpat Rai was one of the stalwarts of the freedom movements among his contemporaries good measure up to him in his love for the country his sacrifice and his intellectual brilliance as a journalist writer and born leader of men who was called 'Lion of Punjab' gave his a best the country board has a political activities and as a thinker and as the leader of extremist factions in the Indian national Congress Lala Lajpat Rai was born on 23 January 1865 in Punjab Hindu family as a son of government school teacher Munshi Radha Krishna and his wife Gulab Devi. Lala Lajpat Rai was an Indian Independence activist he played a pivotal role in the Indian Independence movement he was popularly known as a 'Punjab kesari' He was one of the three lal-bal-pal triumvirates. Here we focus the political thought of Lala Lajpat Rai to understand political situation of India. Lala Lajpat Rai political ideas and his conceptions of nationalism naturally condition by the 19th century thinking and conditions in the country under the British rule in his well known work Young India. He drew attention to our mental servitude intellectual the generations economic exploitation social backwardness and loss of national character due to foreign rule Lala Lajpat Rai had no faith either in the British sense justice of prayers and petitions the moment you question this final supremacy the change color and forget all political principal has an extreme is he was criticized of the moderate for their excessive dependence on the British government the Congress agitations in the early phase lacked vigor and striking power. Its leader where so much and hands with the British rule that the Congress become halting half hearted political moment depending on the sympathy and goodwill of the very class against whom it is a directed. Lala Lajpat Rai wanted every Indian to be patriotic these qualities were to be measured by the willingness to the suffer for the national cause.

Objectives

1 To Study the political thought of Lala Lajpat Rai

2. To understand the nature of extremist policy of Indian leader

As an intense nationalist wanted all round regeneration of India political religious social and economic. He insisted on a new fourfold programme of national regeneration consisting of swaraj, swadeshi, boycott and national education. Lala Lajpat Rai concerned that historically Indian nationalism were inspired by the European nationalism. The Indian nationalist learn about the struggle and success of the English proletariat the suffering and eventual triumph of the French revolutionists the efforts and victories of the Italians the continued struggles of Russians. Lala Lajpat Rai also clarified the ultimate objective of political freedom. This freedom is a based on the powers of the people and their right to constituted m celebrates into a sovereign nation for the good of all. Lala lajpat Rai started his political idea in this word freedom to live and to live according to own confessions of what life should be pursuer our own ideals to reach your our own ideas to develop of our own Civilization and to secure that unity of the purpose. Lala lajpat Rai is ideal obviously was a sovereign democratic nation state every Nation has a fundamental right to determine fixed and work our own ideas. Lala lajpat Rai democracy is the best form of government as it has a faith in universal fraternity liberty and equality democracy is a not only political liberty and equality but also social justice and universal economic freedom available to all in his concept of democracy man is centre of all activities. If we look Lala lajpat Rai as a stream was support to these measures was spontaneous he favored the boycott of foreign goods and the swadeshi move as it sought to undo the economic imbalance prevailing in the country .It could save the country from the further exploitation sun economic relations this economic program of was also effective in studying dimensions the national reliance on foreign goods boycott and swadeshi inseparable. If boycott was a negative weapons swadeshi offered a positive solution. The swadeshi movement naturally give an impetus to Indian industry and manufacturers while the boycott aimed at the protections of the same unscrupulous competition from without. When he spoke about the democracy nation is an organ of the people the state is an organ of the nation and the government is an organ of the state. The political relation

in a democracy actually boys down to the problems of reconsidering the apparently conflict claims of subject from fight of the individual the government acts as an agent of national violation in a self government country are in a healthy body political the government and its objects are one and interchangeable the shape of the democratic society is a paramedical power travelling from the best to the top is tour for the complete decentralization of power the concentration of power at the top in a few hands in not only dangerous but corrupting also power corrupts and absolute power corrupts absolutely. He said power from above is a two-edged sword it is a more demoralizing and corrupting stand power from below does the Lala Lajpat Rai who believed in the secularism.

This primarily includes an assessment of Lala lajpat Rai is multiple roles as a great leaders in the Indian national Congress. It has to be extended to complete analysis of his ideas on the fundamental problems of Indian polity these ideas it may be noted are inseparable from his activities as a national leader in the fact they are derived from and are dependent upon his political activism his ideas are scattered throughout his features articles used as well as the resolution of the organization he was the leader of the extremist school of the Indian polity and like a Mazzini. He was the prophet of inspired the nationalism which constituted the central point of his political thinking in the context of Indian political thought and practice. the greatest contribution of political thought is the concept of exalted righteous and nationalism history nationalism is essentially a psychological and spiritual conception ' It was itself into an emotionally attached to the land belief into the past and tradition a feeling of the amount of people and Earth to find align dominations or national autocracy aspiration for the greater diversity equality and happiness for all the peoples of the word Lala Lajpat Rai was one of the of philosophical anarchist. Though he did not belong to any rigid schools of anarchism as understood in the West, he was definitely again that solutions of the state he did not conceive of socialism and something like totalitarianism his socialism was a democratic attuned to the needs and moods of the people. He stood for the right of the people to find out their own way of the salvation connectively and individually. He was sober socialist as well as a sober individualist a social democrat. One more notable things of Lala lajpat Rai his ideas on education as a great educationalist cannot be minimized like Plato, Rousseau and Gandhi he regarded education as a positive means of training into the people art of true citizenship. Education on is a great modeling power and so it should be so designed as to promote liberals humanitarian nationalism in the people.

Conclusion :- He stood for a free and compulsory education to the needs of the people. The secular scientific educational system should concentrate on the national problems of defense progress empower he took education as an investment in human resources, which constitute the base of national progress in different directions. Unfortunate contemporary leader criticized on his work his deep involvement with social and political activity in his province.

Though the name of Lala Lajpat Rai is the link in the national history with Tilak and Pal as the leaders of the extremist. He was always a bridge builder during the times of crisis and strength himself a man of principal his efforts always was to reconcile the different elements so that national movements was not disrupted. His mediatory role during the Surat spilt is a part of history. In the estimations of Subhash Chandra Bose lala lajpat Rai inclinations was one of the 'outstanding intellectual stalwarts of the Congress'.

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IDENTITY CRISIS IN THE NOVEL MY NAME IS SALMA

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★★★

Abstract :- The present research paper deals with the issue of identity crisis in the novel My Name is Salma written by Fadia Faqir. Muslim women's identity is being crushed under the system of patriarchy, outdated traditions and various myths regarding the images of Muslim women. Muslim women are always measured by these fake norms. Modern feminist writers are trying to articulate the suppressed voices of Muslim women. Fadia Faqir is critical about the stereotype images of Muslim women.

The Islamic practices are shaped by region, sector and ethnicity. Many Muslims are strictly following traditional practices instead of Islamic values. Muslim women's identity is always constructed on the basis of a patriarchal and social norms. Women are expected to adopt the feminine virtues like submissiveness, devotion, chastity and to be passive. Islamic feminists are struggling hard to prove their identity with Islam. There are various Quranic verses which explore the equality between men and women but the patriarchal system has misinterpreted the laws of Shariya has given more freedom and space to the men, hence most female writer like Attia Hosain, Taslima Nasreen, Kamila Shamsie come forward to speak about their marginalization and suppression due to misinterpretation of Shariya.

Keywords :- Muslim women, suppression, identity, feminism.

Introduction :- Fadia Faqir, an Arab British author was born in Jordan in 1956. Her novel My Name is Salma was translated into 13 languages and published in 16 countries .She skillfully handles the issue of Third World women and their emotional upheavals. She works hard for the honour of human rights. She develops a strategy to raise voice against suppression.

"Women's right" is a burning issue in Third World countries. On such a background Arab women writers come forward to speak about their fundamental right and identity. Muslim women's identity is being crushed under the norms of patriarchy and gender related issues. Her identity is always measured by her relations with family and society. If she fails to follow the socially sanctioned behavior she is considered as a bad woman.

My Name is Salma is the story of a young Bedouin unmarried woman. She belongs to a very conservative family. Her love with Hamdan shatters her happy life. She becomes pregnant out of wedlock. This brings dishonor to her family. To save her from honour killing she ran away from her family. She is taken into police custody and there gives birth to a baby girl Layla. But Layla is separated from Salma. Salma spent six years in prison then she flees to Lebanon then to England. There she strives hard to get a new identity with a new name Sally Asher. Salma's mind is torn between past and future. She has observed the feelings of alienation either in Hima or in England.

Carolyn Naidu defines identity as understood both in terms of a sameness that is shared within a given system and the differences that deviate from that sameness. In the 1980 and 1990 the focus of identity shift to its differences. Judith Butler (1990) argues that rethinking the category of identity lends itself to other configurations of genders, bodies and politics itself. Women's identity formation process can be understood with the help of 'self' formation. The concept of 'self' stands contradictory to the patriarchal norm. Feminist are trying to free women's identity from the patriarchal ideology. Patriarchal ideology expects a woman to be submissive and silent. It motivates women to suppress their vision and opinion.

Salma's life in England is the process of identity formation. Through the character of Salma, Fadia Faqir strongly attacks the system of patriarchy. Although Islamic principles doesn't allow honour killing, Islam becomes the chief source of threatening in the novel .Salma is compelled to leave her village due to her pregnancy outside of marriage and at last murdered by male relatives. Throughout her life she is obliged to protect herself from rigid social and religious norms. Other characters like her mother, Praveen and Salma's British landlady are also going through the crisis of Identity formation.

Salima's suffering is due to religious norms. She is deceived by her lover who is Muslim; her only brother who wants to kill her is Muslim. Here Islam cannot keep her safe from clutches of these cruel men. Islam stands as silent observer. Salma has experienced irrelevance of traditional ethics in Hima as well as in England. All over the county's, patriarchy aims to crush women's identity and allow her subordination.

Muslim women are always subordinated by man-made interpretations of religious scriptures. They are the symbols of suffering. Salma noticed," my mother had nothing of her own, her brother took share of the farm, when husband died, Shahala was thrown out of her house so she come to live with us, and all I had was a daughter of my own, who cried and cried for me "(210) .At first Salma has tried to adjust with the patriarchal monarchy but her brother's orthodox attitude becomes responsible to her miserable conditions. Hence, she is uprooted from her motherland now her local sufferings become global. She becomes friendly in creating good relations with English people. Liz,her landlady, always blames her as' foreigner ',' aliens' and 'illegal immigrants'(26).In England while going through the process of identity formation she doesn't leave Islam. She only keeps aside the conservative lifestyle. Salma's life in England becomes a symbol of her self-confidence. She started her job as an assistant Taylor and has even worked part time in a bar. At the same time she enrolled herself to the study of English literature. In England sgec gets married with an English man and becomes a mother of his baby. It is to be noted that in England Islam is marginal and it plays supportive role in Salma's process of identity formation.

In England Salma remains sincere in following Islamic principles. Here her identity as a Muslim is more aggressive than her identity in her motherland .She becomes friendly with Islam. It is the psychology that if certain things are made compulsory on human beings they become critical to it. Salma enjoys freedom and feminism in England.Her life in Hima was full with burden and compulsions,but when she came to England she got freedom automatically. Here she practices Islam by her own choice and for the protection. She doesn't want to lose her identity as a Muslim. It shows that after getting freedom she willfully follows Islamic principles.

In Hima, her life was covered with outdated traditions. Her dress becomes the symbol of her community traditions. She is angry towards family control regarding womens dress. The Hima women are banned from swimming but Salma loves to swim. Even her father always wants her to cover her breasts but her breasts were " the first things Hamdan had noticed "(13). Even her love with Hamdan is a kind of revolt against the restrictions. In England Salma understands the necessity of education to get identity. Her reading of A Room of One's Own helps her to understand women's status in society. With the reading of this book she becomes able to diagnose the root cause Muslim women suffering.

Salma always felt that her life was under the observation of the male relatives but her decision to return to the motherland marked the power of resistance.

Conclusion :- The novel *My Name is Salma* reflects Salma's process of identity formation. The novel analyses the do's and don'ts of Arab and British culture. The reading of My Name Is Salma from Islamic views underline Fadia Faqir's fight on the basis of feminism. Salma's journey from her motherland to England helps her to develop her attitude towards herself and her society. Thus, feminist Muslim women writer are fighting against patriarchal culture and misinterpretation of Shariya. They appeal to the rereading of the Quran. The novel exposes cross-language issue with the help of Salma. The language is the basic of communication. In England Salm feel alienated due to her language. Even her dislocation creates obstacle in the process of Identity formation. Throughout the novel Salma is divided between two identities and two locations. The novel stand as an assertion of Salma's Identity. Salma's journey of identity formation is a process of psychological immaturity to psychological development.

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JUDICIAL ACTIVISM AND THE DECRIMINALIZATION OF INDIAN POLITIC

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★★★

Abstract :- The higher judiciary is continuously doing efforts towards strengthening the democracy in the country. A significant contribution made through judicial activism in the domain of decriminalization of politics in the country by this constitutional Court, is worth mentioning.

The role of Apex court towards the decriminalization of Indian politics has been analyzed in the paper. There has been a disturbing decline seen in the performance of Legislature in the country both at central and state level in solving the problems of the people, in few previous years. With a large section of the bureaucracy having willingly given up its autonomy from political machinations, citizens have little hope of getting a responsible and responsive government. It is the vacuum left by this crisis of bad governance that Indian judiciary, specially the Apex court is seeking to fill.

Introduction :- The unique status and character of the judicial wing emerges out of its objectives, namely, the maintenance and protection of individual and society's rights. In the absence of the Legislature, Courts might apply rules derived from other sources, such as custom or their own previous decisions. The judiciary is important part of the democratic Government. It has vital role in the functioning of the State. In governance of a federal type of Constitution where powers are distributed between the Union Government and the State Governments, the judiciary, by virtue of its very task of interpreting the constitutional and statutory provision while delivering judgments and reviewing the decisions of the Union and State Governments, assumes a significant and special importance. And hence we can see that the judiciary has a unique, unparallel role in the rule of law and participatory democracy.

The Supreme Court Justice A.M Ahmadi has expressed his views that, the court's activist role was necessitated by the degeneration of the functioning of other democratic institutions. The citizens, turn to the court is, for justice Ahmadi an attempt to find new ways of expressing their concern for public issues such as political corruption. Thus the judiciary continued to intervene to meet public expectations.

Public Interest Litigation :- The (PIL) Public interest Litigation has proved to be stronger and potent weapon in the hand of the court, enabling to unearth many scams and corruption cases in public life, and to punish the guilty involved in those scams. After the Maneka Gandhi's decision the ambit of the PIL was expanded by the Judiciary. Hawala scams, Uria scam, fodder scam, illegal allotment of government houses and petrol pumps etc., have come to light through the public interest litigation. Certain social organizations and public spirited individuals filed a writ petition in the Supreme Court and the High Court's by way of Public interest litigation requesting Court to Inquire and punish those who are guilty of, by violating laws and legal provisions in the country and misusing their official position in public life.

Electoral reforms and PIL :-The increasing nexus between criminals and politics threatens the existence of any democracy. In India, the Election Committee's official publication Electoral reforms (views and proposals)' highlighted the need to amend the Representation of the Peoples Act, 1951 to debar these anti-social and criminal elements making inroads into the electoral and political fields. It said that the criminalization of politics had reached a stage where the law breakers had become law makers.

The view was repeated by the Law Commission in its 179th Report which also suggested an amendment of the Representation of the Peoples Act, 1951 by providing that framing of charges for offences punishable with death or life imprisonment, should prohibit a candidate for five years or until acquittal, whichever event happens earlier. It also recommended that a candidate seeking to contest an election must furnish details regarding any pending criminal case, including a copy of the FIR/ complaint and also furnish details of all assets possessed whether by the candidate, spouse or dependent relations. No action was taken on the reference of the commission by the government because of lack of harmony amongst the political persons and political parties.

It is this environment of failure to act of the government, Parliament and the political parties, the matter was first brought before the Delhi High Court through a (Public Interest Litigation) writ petition. Basing itself on the view that under Article 19 (1) (a) of the Indian Constitution, guaranteeing freedom of speech and expression, the right to get information is also guaranteed. The right to information is an integral part of the freedom of speech and expression. Accordingly, the High Court ruled that a candidate while filing his nomination for election to LokSabha or a State Legislature should give full information in an affidavit about his past criminal record, financial status etc.

The Central Government appealed to the Supreme Court against the high Court verdict. On appeal, the Supreme Court has more or less reiterated what the Delhi High Court has said. The Supreme Court has ruled that the Election Commission should call for information from each candidate on affidavit regarding his past criminal record, his financial assets (including those of his spouse or dependents), his liabilities to public sector bodies and educational qualifications.

It may be noted that these are not in any disqualifications of the candidate. The idea underlying the direction is that if the electors have full information about the antecedents of a candidate, they will be in a better position to decide as to whom to cast vote. Subsequent to the decision of the Supreme Court in Association of Democratic Reform, the Representation of the People Act, 1951 was amended, by inserting Section 33-A which requires a candidate to furnish information whether he is accused of any offence punishable with imprisonment of two years or more in a pending case in which charges have been framed by a Court of competent jurisdiction and whether he has been convicted and sentenced to imprisonment for one year or more. Failure to file an affidavit, filing a false affidavit or concealing information is punishable under Section 125-A. As far as the declaration of assets is concerned, Parliament chose to partially implement the decision of the Supreme Court by requiring an elected and not a candidate standing for election, to declare his assets. Section 33-B provided that a candidate was not liable to disclose or furnish any such information, in respect of his election, which was not required to be disclosed or furnished under the Act or the rules made there under notwithstanding anything contained in any judgment, decree or order of any court or any direction, order or any other instruction issued by the Election Commission. In other words, a candidate is not required to disclose;

(a) The cases in which he is acquitted or discharged of criminal offences;
(b) His assets and liabilities; and
(c) His educational qualification.

This section was held to be unconstitutional in, People's Union for Civil Liberties (PUCL) v Union of India, on the ground that the voter had a fundamental right under Article 19 (1) (a) of the Indian Constitution to be aware of the antecedents of his candidate.

Thus the Apex court has continuously done the judicial activism for non-pollution or filtration of Indian politics by the evil of criminalization of politics. And on 10th July, 2013, the Supreme Court had given a landmark judgment which struck down section 8 (4) of the Representation of People Act, 1951 .The provision allowed MPs and MLAs to continue in their posts, provided they had appealed or filed an application for revision against their conviction in higher courts within three months from the date of conviction. So apparently they could not be disqualified until the appeals or revisions were exhausted. Two Public Interest Litigations were filed by Lily Thomas and an NGO LokPrahari in 2005 questioning the validity of section 8(4) of the RP Act, since it provides special safeguard to the sitting MPs and MLAs who have been convicted of an offence and whether Section 8(4) of the RP Act is Ultra Vires to the Constitution. The Hon'ble Supreme Court held that, Parliament has exceeded its power conferred by the Constitution in enacting Sub-section (4) of section 8 of the Act and accordingly it is ultra vires the Constitution.

Sum up :- The judicial activism regarding the prevention of criminals in arena of politics and the judgments given for controlling the problem is only the hope of strengthen the democratic values of our system. The role of the Apex Court in interpretation of the democratic provisions is far helpful in cherishing the noble views of the framers of the Constitution. The role of Judiciary is always to establish rule of law in country. Judiciary has always tried to remove the hurdles in the progress of democracy. The various preventive laws are present in the country, but by certain loop holes in the system, these legal provisions are escaped by the politicians, but it is the effort of the judiciary that the rule of law is protected. The 2002 decision of Supreme Court regarding disclosure of every candidate, contesting an election in Indian Parliament, State Legislatures or Municipal Corporation, that they have to declare the following along with the application for nomination of his/her candidature;

1) A candidate's criminal records (convictions, acquittals and charges),

2) The candidate's financial records (assets & liabilities)

3) The candidate's educational qualifications.

The Apex Court was of the view that voters has the right to know about their candidates, and have a right to choose for them their representative, was implemented during the LokSabha election held in April - May **2004.**

And the significance of the decision of the Supreme court of strucking down Section8 (4) of the Representation of People Act, 1951 would be that it will act as a deterrent for political parties which have been giving tickets to stained candidates. This judgment would also bring in equality between an ordinary individual and elected member who so far enjoyed an additional layer of protection from disqualification under section 8(4) of the Representation of Peoples Act, 1951.

The Supreme Court also ruled that voters should have the option of "None of the above (NOTA)" on the Electronic Voting Machines (EVMs) to ensure privacy for those who don't find any candidate suitable.

The Supreme Court of India has always made efforts to check the evil of criminalization of politics. It says, those who break the law should not be allowed to make the law. The criminalization of politics can have harmful effect on the administration of law and order as well justice delivery system.

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TEACHING RESEARCH NEXUS IN HIGHER EDUCATION

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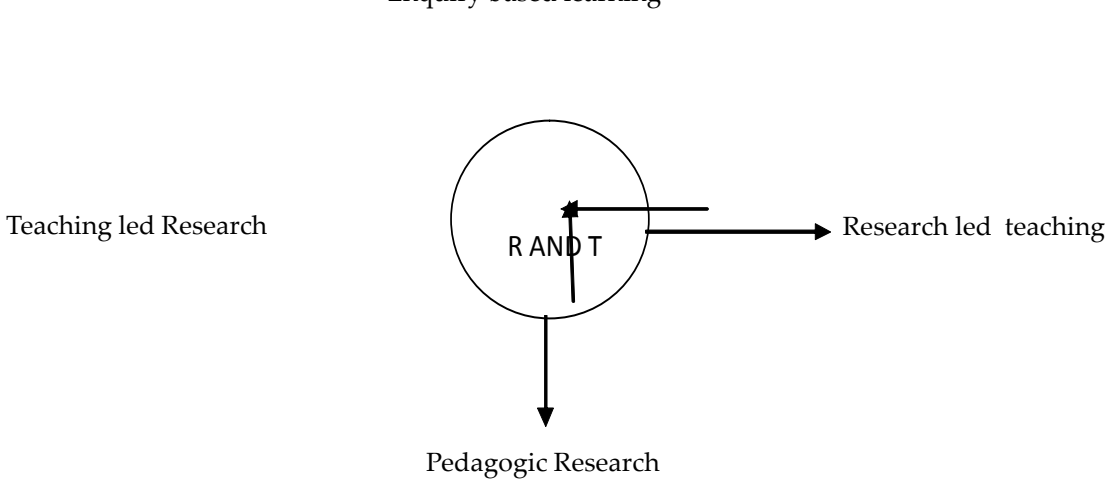
★★★

Linking teaching and research in higher education is a goal of many academic institutions. There is an expectations that academician should be both active researchers and teachersBoth the activity takes much time but the purpose is our students have to develop higher order enquiry skill and undertaking research is one way of achieving this. Research in higher education brings innovative ideas regarding pedagogy, curriculum and Other aspects of education that intended to improve the quality and to rectify the faculty Practices where as teaching conveys the research findings to application level. Research and teaching in higher education institutes executed in different forms like enquiry- based learning, research-led teaching, pedagogy research and teaching-led

Different view points on Research And Teaching Relation



1) Integration of research with curriculum will give birth to new knowledge in that particular area.
2) To enhance teacher's and student's research competencies.
3) We need good professional research environment in the higher educational institutes for the efficient training for researchers.
4) It is the good combination of teaching and research in its highest strength so correct learning experiences through teaching for research are essential.
5) Teacher should identify the student's aptitude and interest in research and balance both the time and resources .
6) Give the scope to pedagogic research and curriculum research and provide research environment to students and solve the various students problems.

Levels of Teaching and Research

Neumann's (1992) explained three levels related to teaching and research

1) Concrete or tangible level

It provides learning experiences to the student which is the output of research.

2) Intangible or tacit level

The teacher conveys their attitudes related to students and provide experiences to inspire the students to learn.

3) Global level

To frame curriculum and content related to research activities of the teaching staff is the main. It is beneficial and support student at global level

Stratagies For Improving The Teaching –Research Nexus

Eiton (2001) explained that strategies to link Research and Teaching depend on various factors such as the unit of assessment that includes individual, departmental or institutional level of competence in teaching or research perspectives of stakeholders.

According to Griffiths (2004) that are four different ways to conceptualize the research-teaching nexus, Research –led, Research based and Research informed.

Healey (2005) made changes by eliminating the category Research informed and add a fourth area Research-Tutored.

Students participate in Research

Research tutored	Research based
Eg.enquiry based writing	eg.learning through learning
Content	Process
Research-led	Research Oriented
Eg. Teaching content	eg. Teaching research process

Fig1-linking Research and Teaching by Healey(2005

Practical ways of embedding research in teaching:

1) Get the most out of supervising independent research projects :- Supervisor always have many resources for project . He should create a research project by interlinking the various elements and all 7 to 8 students to work on different aspects of the same project in a different methods. Students can work and the results may be individual but the supervisor pull together all the data and conclude it jointly.

2) Students can work on the projects for getting the preliminary data to gain funding .

3) Create a defined out put :- In symposium main theme will be gender discrimination ,It is vast concept .Different group of students have to take symposium on different areas of gender discrimination.They think on the situation which create gender discrimination and give remedial measures and suggestions. It will also give birth to new research.

4) Supervisor have to give valuable learning experiences to the students for trying out the crazy idea from the student's brain.

5) Embed your own research into your assessment.

There are so many practical activities to the students in the M. Ed course to prepare research presentation/ research proposal ,to create research tools , to take review of previous researches, to write research paper, to standardized the psychological test.

They do all the activities for getting marks, but the main motto is to create research problems, ideas or situations to work out on it and find the solutions of various problems. This also provides exposure to the students research.

Indian higher education system needs much more efforts to make the perfect combinations of teaching and research.

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REVIEW ARTICLE CONSTRAINTS AND STRESS LEVEL OF FARMERS

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Abstract - Agriculture is backbone of Indian Economy. Farmers are the Heart of Agriculture. Indian Economy is termed as the developing economy of the world. But the Indian Farmer faces Natural Constraints, Socio-Economical Constraints, Technical Constraints and many more. This review Paper gives detailed account of the past research Work on the similar lines by different workers. The literature helps an investigator to critically view his own findings and extends supports in assigning suitable reasoning's for result obtained. This also helps in getting in- depth insight in solving the problems faced by the investigator.

Key Words- Constraints, Stress, Farmers, Cropping pattern

Introduction - India is an agrarian country. Agriculture plays a vital role in the Economy. When we talked about the Indian Economy and the Indian Agriculture, at the center there is farmer. Upon him depends the agriculture production, hence farmers are an important part of the survival of our various Societies because they provide food and fiber that nourishes and cloths us. But the Indian Farmer faces major Constraints and Problems. That is major cause for stress of farmers. Farmers are in international or, National, or Regional, or State, or Districts or, villages Same problem faced.

Farm group partners to help farmers manage stress news, Farm Credit Council, Washington (2019) – Recognizing the high level of stress affecting American farmers and ranchers. Farm credit, americal farm Bureau Federation and National Farm Union have partnered on a programme to train the individuals who interact with farmers and ranchers to recognize signs of stress and offer help. Based on the farm stress programme, Michigan State University Extension developed the combination of online and in person training designed specifically for individuals who interact with farmers and ranchers. It provides skills to participants to understand the source of stress, learn the warning signs of stress and suicide, to identify effective communication strategies, reduce stigma related to the mental health concerns and connect farmers and ranchers with appropriate mental health and other resources.

Kate M. Fennell, Lisa J. Kettler, Gemma Skaczkowski, Deborah A Turnbull (2012) studied farmers stress and coping in a time of drought. In this context of the prolonged drought and associated stress and increased risk of mental health problem. Their study provided an insight in to the levels of psychological distressed experienced by different demographic groups within the Australian farming community. The study also addressed a significant gap in the literature by exploring ways in which this unique cohort copes and may better cope, with the inevitable challenges on life.

Salami A., A.B. and Brixiova Z. (2010) Smallholder agriculture continues to play a key role in African agriculture and accounts for about 75 percent of agricultural production and over 75 per cent of employment. Weak institutions, restricted access to markets and credit including inadequate infrastructure, have constrained productivity growth of smallholder farming. Measures needed to improve productivity of smallholder farmers include ease of access to land, training to enhance skills and encourage technology adoption and innovation, and removal of Obstacles to trade.

Kerealem E, Gebey T. and Preston T. R. (2009) Ethiopia has been amongst the principal honey and beeswax producers worldwide for centuries. Beekeeping in Amhara region could be one way of assisting millions of the region's farmers to improve their cash income, provide additional food, assist in pollination, generate employment and at the same time produce honey, beeswax and other hive products which can bring foreign currency into the country. They have discussed the constraints and the future prospects on apiculture development of the region. The challenges are many but can be overcome while the opportunities are very encouraging. Developing appropriate policy and beekeeping development strategy that would be applicable to the different production systems will

ensure the sustainable development of apiculture sub sector

National :- Rifat Hannef, Gyanendra Sharma and Taufiq Ahemad (2019) studied the constraints faced by the farmers practicing organic farming in hill region of Uttarakhand, India. The conclusion of their study reveals that most of the farmers have only vague idea about organic farming and its advantages against the conventional farming methods. They have selected two districts namely Rudraprayag from Garhwal region and Nainital from kumaon region. On the basis of the mean score, economic constraints in order of severity were initial low price for the organic produce, initial yield loss inadequate availability of credit and the higher cost involved in the certification charges. Infrastructural constraints in the order of the severity were lack of training institutions, lack of indigenous certification agencies and lack of specialized institutes for doing research on organic farming. Extension services of the state should be strong and information on different aspects of organic farming should be provided to the farmers.

Mukta G. Solanke, Dr. D.M. Mankar, Rani A. Palaskar and Revendra Kumar Sahu (2018) studied the constraints faced by the farmers in obtaining and utilization of loan. They have conducted the study in Buldhana district in Vidarbh region of Maharashtra. They have used ex post facto analytical research design for the study. A total sample including 100 farmers were selected from ten villages by using random sampling method. They clearly came to the conclusion that cent percent of the respondents were in debt. They were not eligible for getting loan from the banks. Therefore thay have clearly recommended that the government should provide loan to the farmers at low interest rate by considering old bank loan. Also the credit policy makers have to think critically about the change in economic condition.

I Venkata Reddy, P K. Wakle, N. R. Koshti and A. M. Sonkambale (2017) have studied constraints and suggestions of the Chili farmers in Biwapur Panchayat Samiti of Nagpur district. They have revealed that the important constraints were more labour charges, shortage of labour at time of harvesting, grading and bagging of chili produce, non remunerative prices during the time of glut in market, lack of knowledge about current market prices, less knowledge of correct quantity of insecticides were the major constraints while adoption of recommended chili cultivation practices. Important suggestions made by the researchers were to overcome the constraints, minimum support prices should be fixed by the government, reduce the labour problems by providing mechanized agricultural inputs, reduce the middlemen interference in marketing, provide storage facilities throughout the year.

Tiwari Garima, Singh P., Lodhi S.K., Kumar Manoj and Mishra Amit (2016) have studied constraints faced by the farmers and their remedies in technological adoption of rice wheat cropping system in eastern Utter Pradesh. They have discussed some of the constraints faced by the farmers in general illiteracy, poor socio-economic conditions, lack of technical knowledge and awareness, small holdings, low income and under developed physical infrastructure associated with the comparatively high cost of agriculture production. Even after production they could not get good price due to lack of proper marketing system.

Ravi Shrey, Ropan Bante, Sarju Pallewar, Gopal Krishna Acharya and Chandresh Dhurwey (2015) studied constraints perceived by farmers in crop dairy mixed farming system on small farms in Parbhani district of Marathwada Region of Maharashtra State. The analysis of the constraints in dairy animals rearing in the study area were revealed that in case of local cow owner majority of respondent i.e. 100 percent were facing the constraints low productivity. Whereas in case of crossbreed cow majority of dairy owners i.e. 100 percent faced low price of milk, high cost of feed and fodder and lack of organised market as the major constraints in each case, followed by average 94 percent of the respondents as non availability of land for fodder cultivation.

Shrivastav Snehlata (2012), reported that several Vidarbha it's from India and abroad have come together to form an NGO and offer support to farmers in the region. This is perhaps the first non-governmental effort of this scale. Often in the past many have offered mere lip service. But 'Apulkee' (sense of belonging), formed six months ago by about 1,400 engineers and other professionals, proposes to change all that. 'Apulkee' would educate the farmers in modern agricultural technologies to increase productivity and develop a process through which the farmers could sell their produce directly to the end customer. This would not only help the farmers increase their profits, the consumers would also get produce at cheaper rates.

Dekker Marleen and Kinsle Bin (2011) gave a comprehensive account of the consequences of the stress to rural households for over past decade. A large number of settlements which once had economic success are now seeking livelihoods elsewhere and more than 50%

members have migrated; because earning livelihood from farming has become rather more difficult. Inputs are major problem. The input use has been lowered. The households modified their livelihood portfolios by migrating and changing over to nonfarm activities.

Conclusion - On Going through the review of the past research on the regional, national and international level, it is observed that the majority of the researchers studied the constraints and stress levels of farmers in relation to the socio- economic conditions. One thing is definite that the farmers play an important role in the national economy but they are facing still the different types of constraints and ultimately bring them under varying levels of stress. Even after 70 years of the independence the situation changed but the status of the farmer remain same. The present investigation is dealing with the various constraints and the stress levels of the farmers.

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IMPORTANCE'S OF CASHLESS ECONOMY IN 21'CENTUARY

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★★★

Abstract: A cashless transaction in India is an effort to move towards a cashless economy by minimising the use of physical cash. The main objective of the study is to present the current status of India in usage of digital currency in comparison to other developed countries and find the challenges and opportunities which are associated with the cashless transaction in India.

Keywords: Cashless Economy, Digital Currency, Global Economy, GDP .

Introduction :- India is ready to go cashless. After demonetization 65% people are using there debit card its indicate that we were ready to go cashless there are many apps are launched in the market like Paytm Freecharge etc every banks have their own banking sites for the convenience of the customer the cashless India.

Objectives of the Study-1.To find out the terms , benefits of cashless economy. 2.To study about the Conceptual Framework:

Research Methodology - Electronic databases and online libraries are searched for relevant literature using a comprehensive set of keywords and graphical representation relating to cashless technology of different countries including India. Information was gathered from web based search engines, published literatures.

According to the website of cashless India, the Digital India programme is a flagship programme of the Government of India with a vision to transform India into a digitally empowered society and knowledge economy. "Faceless, Paperless, Cashless" is one of professed roles of Digital India.

The ambitious mission of government of India to drive India towards a cashless economy was boosted with the announcement of demonetization on November 8, 2016.

What is a cashless economy?

A system where no physical cash is in circulation is a cashless system. Payments are made through credit and debit cards, bank electronic fund transfers or virtual wallets.

Benefits :- Cost Reduction: cashless system brings down the cost associated with printing, storing and transporting of cash.

Risk Reduction: The risk of money getting stolen or lost is minimal. Even if the card is stolen or lost it is easy to block a credit/debit card or a mobile wallet remotely. It is also a safer and easier spending option while travelling.

Convenient: The ease of conducting financial transactions is probably the biggest motivator to go digital. With the advent of digital modes, one can avoid queue for ATMs, transact 24*7 and save time. Additionally for service providers, with the emergence of e-KYC, it is no longer necessary to know your customer physically as the payments model has overcome limitations related to physical presence.

Tracking spends: Spending done via mobile or computer applications can be easily tracked with a simple click. This allows users to keep a track of all their spending and manage their budget effectively.

Increase in tax base: Traders, small businesses, shopkeepers, and consumers regularly use cash as a means to avoid paying service tax, sales tax, etc. However, in a cashless economy where all transactions will be done through organized channel, through banks and financial institutions, they can be monitored by the government and proper actions could be taken against the evaders. This will result in more transparent transactions which in turn lead to fall in corruption in the economy of the country.

Containment of parallel economy: In a cashless economy it is easier to track the black money and illicit transactions unlike cash based economy in which money does not come into the banking system. In case of digital transactions it is easy to track and monitor suspicious transactions as all the records are available with the banks.

Financial Inclusion: At present, India's low-income households access credit through informal systems, through relatives or private lenders. Forcing them to

shift to cashless payment platforms instantly formalizes this world of informality and include them in formal economy.

Discounts: A lot of ecommerce websites offer huge incentives in terms of discounts, cash back, loyalty points to the customers for making digital transactions for shopping online

Conceptual Framework : The main concept of the cashless economy is that to make people use digital payment methods for their transaction of money for goods and services fully, without elimination of physical cash from economic market completely. Limited cash in circulation support to control growth of inflation rate. Quantity theory of money (QTM) states that money supply and price level in an economy are in direct proportion to one another. When there is a change in the supply of money, there is a proportional change in the price level and vice-versa (Irving Fisher, 1911). Whenever money supply rose abnormally in the past in an economy, inflationary situation developed there. May not be the relationship a proportional one, but excessive increase in money supply leads to inflation .

The Theory's Calculations is expressed as:

MV=PT (the Fisher Equation)

Each variable denotes the following:

M = Money supply

V = Velocity of Circulation (the number of times money changes hands)

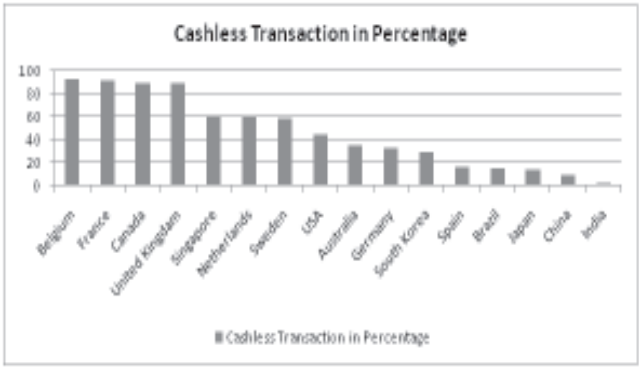
P = Average Price Level

T = Volume of Transaction of Goods and Services

In the 1950s, Milton Fried man came out with a thesis that "inflation is always and everywhere a monetary phenomenon". These words are enough to establish the essence of quantity theory of money inflation is largely caused by the excessive growth of money supply and by nothing else.

Increase of cashless economy or cashless transaction is generate less cash or no cash demand in the market and create scope of develop for QTM theory and it may be a grateful participation to develop a healthy economy for long run..

Source: Economic Survey Calculation (2016-17) projected calculation for 2016-17



- According to TRAI, as on 30 September 2016, 82 out of 100 citizens in India owned a mobile phone. The evolution of the telecom ecosystem, with significant reduction in call and data rates, along with the prices of smart phones, is propelling the shift to a cashless economy.
- The government of India is working dedicatedly to push India towards a cashless economy. With major initiatives such as demonetization, Direct Benefit Transfers, BHIM and many more. The intent is to streamline the economy and curb corruption.
- The government approved for a proposal, under which there would be no charge for BHIM, UPI, and debit card transactions up to ₹ 2000.
- Government also ran a DigiDhan campaign where 16 lakh lucky winners (users and merchants) were rewarded with prizes ranging from Rs 1000 to 1 crore.
- Further to incentivize behavior change and bring down the cost of digital payments, referral and cash back schemes have also been launched for BHIM where users and merchants receive cash back. Also, initiatives like USSD and the *99# service have ensured that non-Smartphone users are also on board the cashless wave.
- Demonetization has given an impetus to e-wallet services. According to a report "Securing the cashless economy", by Pwc, India witnessed
- 3X increase in the download of a leading mobile wallet app within 2 days of the demonetization announcement.
- 1 million: Number of newly saved credit and debit cards within two days of demonetization announcement.

- 100%: Day-on-day growth in customer enrolment with leading mobile wallets after demonetization.
- 30%: Increase in app usage and 50% increase in the download of wallets backed by leading banks.

  Impactand Importance of Cashless Transaction in India. ... According to Government of India the cashless policy will increase employment, reduce cash related robbery thereby reducing risk of carrying cash. Cashless policy will also reduce cash related corruption and attract more foreign investors to the country.
- The Reserve Bank of India (RBI) has stepped up measures to ensure the use of cash is reduced in the economy. In a Vision-2018 document revealed by the regulator, RBI said it would aim at improving the payments system network in India for a "cashless" economy.
- "The broad contours of Vision-2018 revolve around five Cs — coverage, convenience, confidence, convergence, and cost. To achieve these, Vision-2018 will focus on four strategic initiatives such as responsive regulation, robust infrastructure, effective supervision and customer-centricity," RBI said.
- With this vision document in place, the regulator wants to reduce the share of paper-based clearing instruments, increase growth of digital payments space, improve growth in acceptance infrastructure and ensure accelerated use of Aadhaar in payment systems.

CENTRAL BANK VISION

The regulator wants to reduce the share of paper-based clearing instruments

It aims to raise growth of the digital payments space

It wants to ensure accelerated use of Aadhaar in payment systems

With this in view, RBI will look at directly regulating payments gateway service providers and payments aggregators and will be revising the current guidelines. Apart from this, they will look at developments in technology such as distributed ledgers, and blockchain, among others, and will ensure that a regulatory framework is put in place as required. Guidelines regarding prepaid payment issuers, mobile banking and white label ATMs (automated teller machines) will also be reviewed.

In order to improve the payments space, RBI will also look at improving the payment infrastructure space by improving the ATM and point of sales network. There will also be measures to include that there is better fraud monitoring and enhanced customer service.

The central bank, with the finance ministry, has been working towards reducing cash transactions and improving the payments infrastructure in the country. The focus on reducing cash transactions has been to improve convenience and because cash comes at a cost. India's cash-to-gross domestic product proportion was a little over 12 per cent in 2014, higher than several other economies. According to a 2015 report, RBI and commercial banks annually spend Rs 21,000 crore on currency operations.

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WOMEN'S MENTAL HEALTH: DEPRESSION AND ANXIETY

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★★★

ABSRACT : The estimate of the worldwide burden of disease predicts that depression is going to be the second-leading reason for disability worldwide in days to come. Depression is widely seen in women in all age groups especially in a giant country like India where women population lives substantially. In the current scenario of underdiagnosed, untreated cases of females affected by depression, the hurdles faced by Indian women include inadequate number of psychological state professionals, lack of awareness, stigma, disadvantaged position of girls, multiple roles, increased levels of stress, and violence. The literature search included an on-line database, published materials, and standard textbooks. The authors have provided a brief overview of different types of depression in females.

Keywords: Depression, female, stigma, domestic violence, India

INTRODUCTION-The word depression has become the most commonly used word in our day to day life. This is indeed not a healthy sign for us. We can see the symptoms of depression vividly among all age groups. This is mostly because all of us live in a world of uncertainty, chaos and ambiguity. The constant pressure from our parents, relatives, friends, well-wishers and peers and growing cut throat competition to prove that you are the best among all and in everything, result in depression.

Depression can be seen a serious condition which will impact every area of women's life. It affects social life, family relationships, career, and one's sense of self-worth and purpose. There are several factors that contribute to the unique picture of depression in women from reproductive hormones to social pressures to the feminine response to worry.

We can see Major depressive disorder (MDD) as the commonest psychiatric disorder. Unipolar clinical depression is that the fourth commonest explanation for disability in females, altogether ages as per the worldwide Burden of Disease, 2000. The lifetime prevalence of MDD is 10–25% for ladies, and 5–12% for men. consistent with the planet Health Organization (WHO), it's also the foremost important precursor of suicide and can be the second explanation for Global Disease Burden by the year 2020, WHO states that the burden of depression is 50% higher for females than males and Indians are reported to be among the world's most depressed. The prevalence of depression is 9%, of major depressive episode is 36%, and therefore the average age of onset of depression is 31.9 years, in India.

The higher rates of depression are reported within the rural compared to the urban population. Up to twenty of these attending primary health care in developing countries suffer from the usually linked disorders of hysteria and depression, but the symptoms of those conditions are often not recognized. The preponderance of female cases of clinical depression is consistent finding from India. Women have the best risk for developing depressive disorders during their child-bearing years. Psychosocial events like role stress, victimization, sex-specific socialization, internalization, coping style, disadvantaged social station, and perceived stigma of mental disease, more in females have all been considered to contribute to the increased vulnerability of girls to depression.

In addition, depression is a crucial consequence of violence, which affects between one-quarter and over one-half of girls at some point in their lives. Routine screening of all female patients visiting general hospital settings for violence should be made mandatory so on prevent detrimental physical and psychological state consequences. Recently, there has been a growing trend in India of shifting the age-old status of girls from homemakers to the labor, which offers them independence, and financial stability. Within the study, released by the Associated Chambers of Commerce and Industry, working women within the age group of 21–52 years were surveyed. Sixty-eight percent of the ladies were afflicted with lifestyle ailments like obesity, depression, chronic backache, diabetes, and hypertension.

It has been often observed that long hours of working under strict deadlines cause up to 75% of working women to suffer from depression or general mental

disorder compared to women with lesser levels of psychological demands at work. Work pressure and deadlines have led 53% of the respondents to skip meals and choose food. Women employed in sectors that demand longer like media, knowledge process outsourcing, and touring jobs are unable to require leave when unwell and force themselves to figure mainly thanks to job insecurity, especially, during the present financial meltdown, the report said. Factors such exposure to industrial pollutants and environmental toxins, poor quality of sleep, lack of exercise, sunlight exposure, poor nutrition, excessive intake of alcohol, and substance abuse also cause depression.

Although Depression is considered so common these days but at the same time it's a serious illness, and most that have it need treatment to urge better. Depression affects both men and ladies, but more women than men are likely to be diagnosed with depression in any given year. Efforts to elucidate this difference are ongoing, as researchers explore certain factors (biological, social, etc.) that are unique to women. Many ladies with a depressive illness never seek treatment. But the overwhelming majority, even those with the foremost severe depression, can recover with treatment.

The depression is marked by recurrent episodes of depressive symptoms followed by periods of remission, and therefore the course of depression tends to be more chronic in late life than in younger adults. For some, an initial episode of major depression will evolve over time (with remissions and recurrences) into unipolar major depression, whereby each new episode confers new and more severe risks of chronicity, disability, and suicide. Major depression is related to considerable impairment in functioning, like and sometimes worse than that experienced by patients affected by a spread of chronic medical conditions. One study reported that depressed outpatients function at lower levels than outpatients with the other illness except cardiac illness.

There are several forms of depression that includes major clinical depression , dysthymic disorder, depressive disorder , postpartum depression, and seasonal major affective disorder , and is characterized by persistent sadness, anxiousness, hopelessness, guilt, worthlessness, irritability, restlessness, loss of interest in activities or hobbies, fatigue, difficulty concentrating, impaired memory and deciding , insomnia or hypersomnia, overeating or appetite loss, suicidal ideation or attempts, or persistent aches or pains, headaches, cramps, or digestive problems that don't ease with treatment. Symptoms interfere with normal functioning in lifestyle , and persist for a matter of months to years.

A past depressive history is a major risk factor for a future depressive episode. Women with a history of depression are nearly five times more likely to possess a future episode of major clinical depression , with the danger of recurrence increasing with each episode, and an association with a stressful life event becoming progressively weaker with each new depressive episode. Treatment of depression most frequently includes pharmacologic agents in conjunction with cognitive-behavioral therapy or interpersonal therapy, the mixture proving important for full recovery and preventing relapses. However, a good more aggressive and comprehensive program that has dietary and lifestyle changes including regular exercise and sleep, a diet high in w-3 fatty acids, tryptophan, vitamin Bc , vitamin D, and B-complex vitamin complex, exposure to bright light, spiritual ''therapy,'' and complementary and alternative medicines like acupuncture, may cause even more thorough and long-lasting recovery.

Women suffer more than men across different countries and different settings because of Depression, anxiety, psychological distress, sexual violence, etc. Women face gender discrimination and associated factors of poverty, hunger, malnutrition, overwork, violence and sexual abuse; combine to account for women's poor psychological state . there's a positive relationship between the frequency and severity of such social factors and therefore the frequency and severity of psychological state problems in women. Severe life events that cause a way of loss, inferiority, humiliation or entrapment can predict depression.

Communication between doctors and ladies patients is extremely authoritarian in many countries, making a woman's disclosure of psychological and emotional distress difficult, and sometimes stigmatized. When women dare to disclose their problems, many doctors tend to possess gender biases which lead them to either over-treat or under-treat women. Women do play multiple life roles. Mother, wife, employee, friend, healer, caregiver, and therefore the list goes on. The complexity of all of those roles can cause ups and downs throughout life. a number of these mood changes could also be thanks to life events (e.g., getting into an argument with a friend) or could also be thanks to hormones (e.g., pregnancy, menstrual cycle). generally , after a couple of days, your emotions tend to level out and you don't feel down within the dumps anymore. But, if you're affected by depression, your "downs" don't get away after a couple of days and should interfere

together with your lifestyle activities and relationships. this will be a debilitating cycle and may occur thanks to variety of causes. Symptoms can last weeks, months, or years and may be intermittent or a one-time occurrence.

Depression affects women and it tends to possess different contributing causes in women than it does in men. Contributing factors include reproductive hormones, a differing female response to worry, and social pressures that are unique to a woman's life experiences.

Signs and Symptoms - Signs and symptoms of depression vary from woman to woman. a number of the foremost common signs and symptoms are listed below:

- Feelings of emptiness, hopelessness, despair, and sadness
- Irritability, anxiousness, and guilt
- Feelings of exhaustion, severe tiredness
- Loss of interest in previously pleasurable activities
- Inability to concentrate or remember details
- Sleep disturbances; sleeping an excessive amount of or insufficient , insomnia
- Changes in appetite – eating an excessive amount of or insufficient
- Physical symptoms – aches and pains, cramps, headaches, digestive issues, breast tenderness, bloating
- Lack of energy
- Feeling out of control
- Mood swings and feelings of tearfulness
- Panic attacks
- Feelings of tension
- Disinterest in daily activities and relationships are the best risk factor for a future depressive episode may be a past depressive history.

Causes of depression in women - It's a fertile topic for research to explore potential causes and contributing factors to women's increased risk for depression. It's likely that genetic, biological, chemical, hormonal, environmental, psychological, and social factors all intersect to contribute to depression.

According to a study by Winokur et al., "depression spectrum disease" has been characterized relative to "pure depressive disorder" as follows: Relatively, early age of the onset of depression (typically under 40), greater incidence of familial major affective disorder, significantly more female than male first-degree relatives with major affective disorder, significantly greater familial alcoholism, and antisocial personality.

A depressive episode is caused because of trauma, loss of a beloved , a difficult relationship, or any stressful situation often triggers. Additional work and residential responsibilities, caring for youngsters and aging parents, abuse, and poverty also may trigger a depressive episode in women. Evidence suggests that ladies respond differently than men to those events, making them more susceptible to depression.

CONCLUSION - Depression is not uncommon in women in India across all age groups. They do play multiple roles and that contribute to worry , thereby making them vulnerable to depression, which is usually under-reported thanks to stigma. The influence of female hormones during the reproductive years contributes to the premenstrual dysphoric syndrome, depression during pregnancy, postpartum depression. Emphasis should get on early detection at the first care level, and routine screening of intimate partner/ domestic violence should be made mandatory. The mainstay of treatment is that the use of antidepressants which should be made available freed from cost in the least medical care levels. Adequate dose, sufficient duration of medication, along side consistent contact with psychological state professionals brings good results. Creating an awareness among women is must to help them overcome their depression.

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INDIAN ENGLISH: INGLISH (IE)

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Abstract : With the growing need of English language in India the term 'English in India' turns to 'Indian English'. English language spoken in India is one of the most distinct varieties of World Englishes. The use and interference of English with Indian Languages makes it a different variety in the Indian context. Interference of English is not restricted to one level only. English is used in India for specific purposes in the Indian socio-cultural context. Its registers are different than those of the native varieties of English. English is continually changing. India is a multilingual nation where each language intermingles with the other language whether it is mother tongue, regional language, official language or foreign language. In case of English when it is used in the Indian context it emerges as a distinct variety with its own distinct features. It shares some features of local/ native languages to suit the situation and for proper communication. The present paper is an attempt to review the features of the new variety of English language.

Keywords: Indian English, Multilingual, Variety, Second Language.

Introduction : Various scholars define the term 'Indian English' (IE). Nihalani et al. (1979) find the term 'Indian English' disputable and prefer to call it 'the Indian variant (s) of English' (IVE). Verma (1969) regards IE as 'an offspring' yielded by English and he defines it as 'a second language with a distinct Indian flavour' (p. 22). Hosali (1984) considers IE as a language which is composed of different varieties. Bansal and Harrison (1972) use the term GIE (General Indian English) to refer to the common core of IE. Agnihotri and Khanna (1997) and Yadurajan (2001) prefer the phrase 'English in India' rather than 'Indian English'. Kachru (1983b) uses the term 'South Asian English' (SAE) as a cover term for the educated variety of English used in the Indian subcontinent. Parasher (1999) uses the term 'Educated Standard Variety of IE'. Gokak (1978) discusses the concept of IE with reference to Indian writing in English.

Parasher defines Standard IE as 'that variety of English which is used by highly educated Indians, which is intelligible to speakers of other educated varieties of English and which conforms to the major syntactic rules of contemporary English' (Parasher S. , 1991, p. 201). The Indians and the Indian English language Press uses many words derived from Indian languages, especially from Hindi. Other than that, the Indian accent is sometimes difficult for non-Indians to understand. English is a compulsory language in most of the all-India level employment opportunities. It is the sole medium of instruction in Technical education and a majority offers it as a medium for higher education. Thus the new English varieties have evolved into varieties which serve a wide range of purposes, and at the same time, have also developed their own character. Officially it was given a status of an associate language and was supposed to terminate officially after 15 years of India's independence, but it still remains the important language of India. English has become an integral part of the Indian linguistic mosaic. Crystal's opinion truly shows the Indian language scenario, "Language, sooner or later, proves to be a thorn in the flesh of all who govern, whether at national or local level" (Crystal, 1997, p. 364).

Salient Structural Properties of IE : Indian English has definitely emerged as a variety on its own. Variability in linguistic and socio-cultural setting naturally differentiates Indian English from Standard British English and North American English. The main levels on which the differences are encountered are pronunciation, grammar, vocabulary/idioms, and discourse styles. "Learning English as a second language in India is a process of learning 'meanings' in a new socio-cultural setting, it is aprocess of enculturation, of capturing, expanding, and refining a network of formal and socio-cultural systems in interaction. English in India is what it is because of its functions which are controlled by its socio-cultural setting and by its interaction with the major Indian languages. This socio-cultural approach to English in India is designed to show how the lexico-grammatical systems of a language get shaped and reshaped by its functions. There is, therefore, no feel that English in India is or will be less effective or

less efficient as a system of communication, but there is every reason (linguistic and/or socio-linguistic) to say that it has and will continue to have a marked Indian flavor" (Verma S. , 1988, p. 35). "The topic of discourse determines the choice of lexical items and therefore the more culture bound the topic is, the greater the possibility of IE differing from the other varieties of English" (Parasher S. V., 1999, p. 20). Nativization of English in India seems to develop new linguistic features at all linguistic levels.

Like any other variety of English, English spoken in India (IE) also has both regional and social variation. "English is used in certain ways in India; these uses have stabilized and play a part in characterizing the language. English has been Indianised by being borrowed, trans created, recreated, stretched, extended, contorted perhaps" (D'Souza, 2001, p. 150). The non-standard features of Indian English have developed as a result of nativization of the language and are not exhibited uniformly. There are several varieties of English in India among different region. First language transfer is considered a major factor influencing the syntactical features of Indian English. Language contact can have a variety of consequences. Thomason S.G., basically identifies three outcomes:

1. *Contact-induced language change* in cases where the influence of one language on the other is comparatively weak.

2. *Extreme language mixture* when the intensity of contact increases. Results of high-intensity contacts are pidgins, creoles and bilingual mixed languages. The history of European colonialism, where European languages met the languages of Asia, Africa and the Caribbean, especially gave rise to a number of creoles whose vocabulary is based on European languages.

3. *Language death,* i.e. the complete disappearance of one language, in cases of extreme social pressure. (Thomason, 2001, p. 10) Verma rightly points out that "the nature of Indian English is closely related to the demands that we make on it, the functions it has to serve" (Verma S. , 1978, p. 1). There is debate among the scholars about the nature and structure of Indian English. Some argued that English used in India has its own distinguished features and it is labeled as Indian English and some argued that English used in India is not different from the British English. Apart from the debate on English in India, it is developed as a new variety with its deviations. Different regional languages are spoken in India, which share many characteristics with English such as grammatical structure and vocabulary. According to Halliday et al, "speakers of non-native varieties of English in West Africa, West Indies, India and Pakistan speak English very differently from the way Englishmen speak it. Their grammar remains that of Standard English, with few important variations, their lexicon too, differs little from the normal usage; but the accent is noticeably and identifiably local" (Halliday, 1964, p. 294). English in India is varied from state to state and region to region. IE cannot be divorced from the socio- cultural setting in which it functions. "The dominant explanatory concepts with reference to the users of English in the outer circle are interference, which results in 'error' which, if institutionalized, becomes 'fossilization'. The teacher's goal and learners ideal is, of course to attain native like competence" (Kachru B. , 1996, p. 141).

Phonology : In spite of the research that has been done on the phonology of Indian English it is still not possible to form a set of rules regarding it. The regional languages impact on the phonology of English is most varied than its impact on the other features of Indian English. Bansal (1983) provides a useful account of the phonology of IE, based on the work of Gimson (1980), Aitken et al (1979) and Nihalani, Tongue and Hosali (1979). It is generally believed that Indian languages are syllable timed whereas English is a stress-timed language. This difference between English and Indian languages results in several distinct rhythms of IE. Parasher states that, "some of the major differences between IE and RP in accent and intonation in connected speech are:

1) IE speaker usually stress English words differently from the normal RP pattern,

2) Sometimes IE speakers do not divide their utterances into tone groups in the manner in which RP speakers normally divide them; and

3) Sometimes IE speakers do not put the nuclear accent on the syllable on which RP speakers would normally put it" (Parasher S. , 1991, p. 58).

"Differences between English and Indian languages result in distinct rhythms: in syllable-timed languages the rhythm is based on arranging long and short syllables, while in stress-timed languages it is based on the arrangement of stressed and unstressed syllables" (Kachru B. B., 1983, p. 76).

Grammar : According to Kachru the detailed grammatical description of educated Indian English is not yet available. Deviations in IE are labeled as features of IE. Kachru says, "A mistake may be defined as any 'deviation' which is rejected by a native speaker of

English as out of the linguistic code of the English language and which may not be justified in Indian English on formal and/or contextual grounds. A deviation, on the other hand, may involve differences from a norm, but such deviations may be explained in terms of the cultural and/or linguistic context in which a language functions" (Kachru B. B., 1983, p. 76).

Articles : Most Indian languages have no articles. Therefore, articles of Indian English are not used so strictly as those of native English. IE necessarily displays a consistently deviant pattern in the use of articles.

Nouns : Indian languages have no distinction between countable nouns and uncountable ones. In use of English it is natural that Indians do not distinguish countable nouns and Uncountable. In IE, plural nouns sometimes come after 'every' and 'each'. e.g. Furnitures, luggages. The use of compounds is very common in IE. The compounds cousin-brother and cousin-sister allow the Indian English speaker to designate whether their cousin is male or female. This is a function which is inherent in the terminology of most Indian languages. e.g. chalk-piece, key-bunch, meeting notice, and pin drop silence.

Reduplication : In IE reduplication is used for emphasis and to indicate continuation of a process. Indians often use reduplication as a way of emphasizing an action. e.g. small small children, Come come! Sit sit! Standard English does not prefer reduplication of adverbs. Reduplication is also a unique characteristic of Indian English. It may be defined "as a morphological process that allows speaker to form new word from old words by adjoining the latter in entirely (complete reduplication) or some recognizable and definable part of it to itself (partial reduplication)" (Singh, 2005: 263). Sridhar (1989) mentions two types of reduplication that have different functions in Indian languages and which are imported into the English of the character as well. According to him, "full reduplication emphasizes or intensifies the meaning or scope of the reduplicated element where as partial reduplication has a generalizing ("and so on and so forth") function" (Sridhar, 1989, p. 142).

Vocabulary : Impact of culture is always on the language. Vocabulary of Indian English is the product of Indian culture. New words are continuously added to the lexicon of English, while existing words may change or take on new meanings. There are some words in IE which are not the part of Standard English. Hybridisation, collocations, idiomatic usages help convey the culture of the people. Such techniques are useful in defining the 'Indianness' of IE. English has borrowed words from Indian languages in varying degrees and has assimilated these items.IE is full of loan words from regional languages, speaker does not find out the appropriate substitute for these words in Standard BE. *Lakh* and *crore* are acceptable lexical items in IE as are *roti, dosa, idli,* and *samosa. Lathi-charge* is IE as is prepone. Internationally these variations are yet to find acceptability.

Lok Sabha (Lower House of the central parliament), Rajya Sabha (Upper House of the central parliament), chamchagiri (flattering), rasta aur rel roko (stoppage of the traffic in a general strike), …wallah (person doing … as his/her occupation [e.g. rickshaw wallah (rickshaw driver), tonga wallah (tonga driver, driver of a two-wheeled horsedrawn vehicle), doodh wallah (milk seller)]), peon cf. chaprasi, bearer (office attendant, office messenger boy), ayah (child nurse, maid servant), mali (gardener), jawan (soldier), Akashvani (indigenous name of All India Radio), Doordarshan (television, usually used to mean India's national television), guru (teacher. Traditional spiritual master),.. ji [e.g. Verma ji, guru ji (equivalent to Mr/Ms. Used with familiarity), ... sahib (sahiba) Sri ..., Srimati ...(equivalent to Mr/Ms.), autorickshaw (auto- three-wheeled vehicle with an engine, usually used as a taxi or a lorry), hill station e.g. (seasonal holiday resort in the hill area), masala film (the most popular type of Indian film with fights, songs, dance, jokes and romance), Bollywood (Bombay + Hollywood, Bombay's film industry), good name (used when asking a name. Polite usage), bandh (stoppage of work), dal (lentil, lentil soup), roti (cf. dal-roti=bread and butter = bread), sabzi, sabji (vegetable, vegetable curry), paneer (cottage cheese), pandit, pundit (brahmin), paan (betal leaf. It is chewed with tobacco, lime, nuts and so on. Hotel: restaurant), mandi (wholesale vegetable market), bazaar (marketplace), mess (hostel dining hall. a system in a hostel where the residents arrange to have meals prepared), lakh (a hundred thousand), crore (ten million), dowry (wife's present to her husband when they get married), goonda (rowdy), SC (=Scheduled Caste cf. untouchable: non-twice-born Hindus who are considered out of caste and discriminated), Lathi-charge (v, for the police to use lathi [stave] to break up a mob), NRI (non-resident Indians, overseas Indians), divestment (withdrawal of investment cf. Divestment).

The process of 'nativisation' of English in second language contexts is not only due to 'transfer' from local languages, but also due to the pressures of a new cultural environment and fresh communicative needs.

Syntax : No comprehensive description of IE syntax is available yet. However, there have been studies on restricted topics of IE syntax. Most of these studies have attempted to isolate syntactic 'mistakes', 'deviations', 'irregularities' in IE. Some of the syntactic features of IE have thus come to be isolated: excessive use of complex sentences, use of certain non-progressive verbs in the progressive form, erratic use of the article system, reduplication, lack of NP-Aux inversion in question patterns, use of one question tag isn't it? In all syntactic environments, use of 'that' clause after infinitival verbs like want, use of yes with negative statement and no with positive statement in reply to yes/no questions, lack of tense concord in sequence of tense, erratic use of prepositions and so on. However, a lot of systematic work has to be done. A comprehensive description of IE syntax will have to be based on a large-scale survey of English usage in India. The use of English in several situations will have to be considered both in written and spoken forms.

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THE EFFECT OF COGNITIVE STRATEGY INSTRUCTION INTERVENTION PROGRAMME ON THE READING COMPREHENSION AND METACOGNITION OF MIDDLE SCHOOL STUDENTS

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★★★

Abstract : The purpose of the study was to study the effect of the cognitive strategy intervention programme on the reading comprehension and metacognition of middle school students and to identify factors that facilitated or impeded the effect. This paper focuses on the analysis of the quantitative data that was procured during the training programme and based on the findings made, implications are drawn accordingly.

Key words: Cognitive Strategy Intervention Programme; Metacognition; Zone of Proximal Development

Introduction : The present paper addresses improving middle school students' reading comprehension and metacognition by implementing a cognitive strategy instruction intervention programme. With this intent in mind, a comprehensive cognitive strategy intervention programme was designed and developed for middle school students. This research is an empirical study which aims to move from theory to intervention in equipping middle school students with reading strategies required for deep comprehension.

The definition of reading comprehension used for this paper is the one given by the RAND Reading Study Group (Snow, 2002:11) - "the process of simultaneously extracting and constructing meaning through interaction and involvement with written language.". *Cognitive strategies* are described as conscious and deliberate thoughts or behavioral actions used by a reader to process a text and to handle the challenges of reading obstacles. (McEwan (2004), Graesser, A.C. (2007). The two component conceptualization of *metacognition* of Flavell (1979) has been used in the present study- 1) Knowledge of cognition 2) Regulation of cognition.

Overview of the problem : Reading should receive a special focus in our second language teaching situation. Students should be able to read for pleasure and for profit, for academic purposes and for their career. However, it has been noticed that as students make a transition from *learning to read* to *reading to learn* in middle school, there is still a relatively strong bias towards text-driven or bottom up processes. The importance of skilful use of appropriate comprehension strategies is often overlooked in our education system. The purpose of the present study was to address this lacuna and to bridge the gap between research and practice. The study is an attempt to address this critical need in our education system and to provide middle school students with a cognitive strategy training program based on empirically supported and theoretically grounded reading strategy research.

Overview of the cognitive strategic intervention program : The cognitive strategy instruction intervention programme was designed with a view to increasing the metacognition and reading comprehension of middle school students. The features of instruction that the researcher followed for effective strategy instruction were as follows:

1 Based on the research done by Pearson, Roehler, Dole and Duffy(1992) , the study chose to focus on teaching the following repertoire of strategies to the students: 1) activating background knowledge 2) Inferring 3) Monitoring-clarifying 4) questioning 5) visualizing-organizing 6) summarizing.

2 Scaffolding was central to this program and it fit well with Vygotsky's (1978) concept of zone of proximal development (ZPD) which says that learning takes place within the zone where challenge and support are in balance so that the learner is able to achieve success and increase mastery.

3 Collaborative learning was followed in the classroom with practices such as peer discussions, peer teaching and reciprocal teaching. A combination of whole class, small group and individualized instruction was followed by the researcher.

4 Strategy instruction was direct and the students were told about purpose and benefit of the strategies they were being trained in. Thus students were taught not just the "what" and

"how" of strategies but also "why" of strategy use.

5 Strategy instruction was integrated with regular instruction in both language and content subjects.

6 Motivational constructs were included in the instructional program in order to have students' active participation in the meaning making process.

Hypothesis for the study : Quantitative evidence has been used to test the hypothesis**-** *An explicit, systematic and supportive instruction of cognitive strategies can bring about an improvement in reading comprehension and metacognition of middle school ESL learners.* Based on work done by Pressley (2002) and the proficient research synthesized by Pearson, Roehler, Dole and Duffy (1992), it was hypothesized that when a repertoire of cognitive strategies is taught to the students explicitly and directly, their ability to comprehend the text and monitor their own understanding of the text also increases.

Research Design : The participants of this study included 15 students of eighth grade of Maharashtra State Board selected randomly. The study was based in a class in a private English medium secondary school in Nagpur. As the purpose of the study is to study the impact of the cognitive strategy intervention programme on the reading comprehension and metacognition of students, a case study approach was adopted. The cognitive strategy intervention program was carried out for 100 hours in the course of three months. The measures of the pre- intervention test and post-intervention test of multiple text comprehension were compared using a paired t-test. The two tailed "t" test was used by the researcher to compare the effect of the cognitive intervention training program on the reading comprehension of low, middle and higher level students. The students were categorized on the basis of their scores in the pre intervention reading test.

Findings of the Quantitative Analysis:

Effect on Reading Comprehension : The following table shows the average scores of pre intervention and post intervention reading comprehension tests.

Pre intervention score Posintervention score

	Me Interntion score score	Pot intervention
Mean	27.33333	34.8
Variance	102.75556	149.0933
S.D.	10.13684	12.21038

Null Hypothesis: There is no significant difference between the average scores of pre and post tests.

Alternative Hypothesis: The average score of post test is more than that of pre test. p-value= 1.2742E-06<0.05 Conclusion- Accept alternative hypothesis i.e. the average score of post test is more than that of pre-test.

It is found that the post intervention reading comprehension score (M=34.8 SD = 12.21038) is significantly higher than the pre intervention reading comprehension score (M= 27.33333, SD = 10.13684), p-value = 1.2742E-06<0.05.

The scores show that the intervention program had a significant effect on the reading comprehension of middle school students as shown statistically using paired "t" test. In the test it was observed that the average score in reading comprehension of the students in post- training test was more than that of pre training test.

Comparison of the effect of the intervention on the reading comprehension of different proficiency level students : Two tail "t" test was used to compare the effect of the training program on the high, middle and low level students categorized according to their performance in the pre- training test of reading comprehension. In all the cases, t-test for difference of mean was used after verifying equality of variances using F-test. Null hypothesis : There isn't significant difference between the mean values of improvement score in the first group and in the second group.

Alternative hypothesis: Mean improvement score in the first group is greater than mean improvement score in the second group.

Medium versus low proficiency groups Calculated value of t: 3.7843
Degrees of freedom**:** 8
p-value: 0.00268 (which is less than 0.05)

Conclusion: Null hypothesis is rejected at 5% level of significance i.e. on the basis of the available data we can

say that mean improvement score in the medium group is greater than the mean improvement score in the lower group.

Medium versus high proficiency groups

Calculated value of t: 1.2216

Degrees of freedom: 8

p-value: 0.1283 (which is greater than 0.05)

Conclusion: Null hypothesis is accepted at 5%level of significance i.e. on the basis of the available data we can say that there is no significant difference between the mean values of the improvement score in the medium proficiency group and in the high proficiency group.

High vs. low proficiency groups

Calculated value of t: 2.236

Degrees of freedom: 8

p-value: 0.0279 (which is less than 0.05)

Conclusion: Null hypothesis is rejected at 5% level of significance i.e on the basis of available data we can say that mean improvement score in the higher group is greater than mean improvement score in the lower group.

Effect on Metacognition: The following table shows the mean scores of pre intervention and post intervention metacognition tests.

Pre intervention		Post intervention
Mean	15.13333	24.06667
Variance	14.51556	7.662222
S.D.	3.809929	2.768072

Null Hypothesis: There is no significant difference between the average scores of pre and post tests.

Alternative Hypothesis: The average score of post test is more than that of pre test.

p-value= 4.8208E-09<0.05

Conclusion- Accept alternative hypothesis i.e. the average score of post test is more than that of pre-test.

It is observed that in the post intervention administration of the metacognitive strategy inventory, participants scored significantly higher (M = 24.06667, SD=2.768072) compared to the pre intervention score (M = 15.13333, SD = 3.809929), p- value = 4.8208E-09<0.05. Similarly, it is observed that the intervention program also had a significant effect on the metacognition of middle school student as again shown statistically using paired "t" test.

Conclusion : The cognitive strategy intervention programme had a positive effect on the reading comprehension of the middle school students as it was found out through paired "t" test that the average mean of post intervention reading comprehension test was significantly more that of the pre intervention reading comprehension test. This is in keeping with research which has shown that intervention sdesigned to improve comprehension have been successful. (McNamara, 2004). The empirical findings show that interventions designed to improve reading comprehension are successful even when the subjects are middle school students in an ESL context.

It was observed that the medium and high level students exhibited significant gains in reading comprehension compared to the low level students. The positive effect on the medium and high level students was found to be almost the same. It can be inferred here that struggling readers' comprehension cannot be improved by teaching them strategies that good or experienced readers use. This is because these students are struggling with comprehension at the word level or below and are not able to engage in the proposed strategic behaviors. The cognitive resources of these struggling students is all used up in tackling with their difficulty in decoding or interpreting the sentence itself, leaving them little room for strategies of higher order. These findings suggest that comprehension strategy inventions are likely to be particularly effective if the interventions are tailor made according to the needs of the students instead of following the "teach poor readers to behave like good readers" fallacy. If students are struggling with comprehension at the decoding or fluency level or due to lack of vocabulary, then instructional interventions should focus on developing their smooth, automatic decoding abilities as well as vocabulary levels. The training had a more positive effect on the medium and higher level students as their fluent reading skills allow them to focus their cognitive resources in the proposed strategic behaviors. This strategic behavior furthermore facilitates the understanding and memory of the textual material.

The training program also had a positive effect on the metacognition of the middle school students as the average mean of the students in the post intervention administration of the metacognitive strategy inventory was found to be more than that of the pre intervention administration. It was however observed that the

training program had maximum positive effect on the medium level students, followed by low level students. The high level students did not show the same rate of improvement because they were already using most of the metacognitive strategies even before the intervention.

Pedagogical implications of the findings of quantitative analysis : As the empirical findings support the benefit of cognitive strategy intervention programme in helping middle school students' reading comprehension and metacognition, such intervention programs should be developed and adopted along with the core curriculum of the middle students in order to foster reading comprehension and metacognition among them. However the differences in the extent of improvement among students suggest that the intervention programme should be adaptive and tiered to meet the needs of the students struggling at various stages of cognitive processes involved in reading comprehension. Successful comprehension entails a highly integrated set of activities that involves both lower level decoding abilities (e.g. Perfetti, 1985) and higher level integration abilities. It is essential to select or design interventions that address the underlying causes of difficulties struggling readers face rather than fall victim to the "one size fits all" fallacy. These less skilled readers may benefit from more extensive training as it would allow them more time to master lower level strategies such as decoding. This would provide them with a stronger foothold to move on to higher level strategies. In contrast, the more skilled readers can be pushed to develop their critical reading skills with more challenging texts and with a widevariety of text genres.

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"GENDER BIAS AND CONTEMPORARY ISSUES FACED BY WOMEN IN INDIA"

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ABSTRACT : Societies all over the world are developing at a very rapid pace with science and technology along with education helping most communities to progress. The progress of every nation depends on the productive population as well as its resources. The resources could be Men and Women also other natural resources available in that country like minerals, farmlands, grazing lands, forests, rivers etc. Humans play a vital part in a nation's progress and as we live in a Patriarchal society, men play a major role in our society. Although women constitute nearly half of the population their contribution to the growth and progress, although is very important but overlooked. Most of the work she does is projected as familial duties and does not get any recognition as it's not recorded as paid work in our society leading to her socio-economic and physical exploitation, lower status, and suppression.

The paper will highlight the status and condition of women, although some are appreciated for their work and revered while others ignored and exploited. Nevertheless, it should be highlighted that the work done by her either paid or unpaid is very vital to the development of any nation and her family as she contributes in ways which are not seen and recognized. The women in our society may be ignored or suppressed but they cannot be denied their dues and legal rights, recognized for their worth and appreciated as they play vital role in the progress of any society and development of the nation.

KEYWORDS: Patriarchy, Violence, Suppression, Subordination, Toxic Masculinity…

INTRODUCTION : India has always been a land of great scholars, academician, saints, warriors, kings, queens and women here have always been revered in our culture as great achievers, scholars, and treated and named like goddess laxmi, saraswati, kaali, durga and many others who have contributed and overcome challenges with their determination and power. They have been great leaders, scholars, economists and statesman like Maitri, Gargi, Rani Laxmibai, Ahilyabai Holkar and recent ones like Sarojini Naidu, Anandibai Joshi, Indira Gandhi and many more as they were strong emotionally as well as mentally. Their position started to deteriorate around 500 B.C and it worsened during the Mughal era and continued from there. The Patriarchal system which pre-supposes the natural superiority of male over female, has been rooting for dependence and subordination of women in all spheres of their life. It seeks to keep women away from various power systems in an attempt to build a different public and private realm for them and men separately.

OBJECTIVES : To highlight the roles and duties of women in Patriarchal setup

To highlight the effects of Patriarchy and Toxic Masculinity

The role of Education and awareness in curbing the Gender-bias

METHODOLOGY : The secondary sources were used to collect data for the research paper through several books, articles, online resources and websites.

Patriarchy and Subordination : The term Patriarchy was widely used in the 1970's in the USA and England and it restricted women's mobility, freedom, as well as rights over property making them subordinate to men. Subordination meant women were less important than men. As per the Advanced Learners Dictionary, "Subordination means having less power or authority than somebody else in a group or an organization" (Hornby 2003:1296). Theories of Patriarchy by Walby, define two forms of Patriarchy; public and private. The Private Patriarchy has its base in the household domain as men are bread earners and therefore leading to women's suppression as well as oppression. Public Patriarchy is based in public domain where the woman is employed with the role of state as well as authority, thus we see Patriarchy in both the domain leading to women subordination. Many social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Pandita Ramabai, Dhondo Keshav Karve, Jyotirao Phule and others did contribute in improving the status of women and it was complimented with the British contribution

in enactment of acts like Sati Abolition and Prohibition Act along with Widow Remarriage Act-1856, helped in improving the status of women to a large extend.

The society was always dominated by men and to preserve the male dominance and supremacy, patriarchy created 'masculine' and 'feminine' characteristics which define our gender roles through early socialization. The agencies of socialization like family, school, religion, legal and economic systems as well as media are patriarchal in nature and therefore male dominated and always try to hold supremacy and authority over women leading to their subordination. "In this system women's labour power, women's reproduction, women's sexuality, women's mobility and property and other economic resources are under patriarchal control" (Walby, 1990). The constitution of India provides equality to them under Article 14 as well as equality of opportunity under Article 16. The 73rd and 74th Amendments (1993) to the Constitution of India provides reservation of seats in the local bodies of Panchayat Raj and Municipalities. The 84th Constitutional Amendment Act of 1998, has provided 33 per cent seats in Parliament and State Legislatures. These acts have improved the representation of women in several areas but the figures and data reveal that even after 74 years of Independence, we see the female literacy rate and sex ratio, a grave matter of concern. There is still gender bias and women are powerless, marginalized and ignored in all areas of our society. The Women's Movement of 1970's has played a major role in creating awareness and enlightening a certain section of our society along with introduction of many Acts, Amendments and Bills, however their status has remained the same and even became worse in some parts of the country.

Michel Foucault in both his books, "Discipline and Punish" and "History of Sexuality" talks about power relations and how they are responsible for the regulation of everyday practices, their dispositions and course of actions. He argues that power is not an institution, neither a structure, nor it has a certain strength, but is the name one attributes to a complex strategical situation in a particular society. He emphasises that the strategic patriarchal system is planning, organising and implementing norms which are meticulously building hegemonic culture. Thus, we see a very consistent effort by power holders to keep the patriarchal system alive and active to keep their dominance, upper-hand and supremacy over women, so that women do not overtake or take control of things which were in their hands. He explains the concept of 'biopower' with 'biopolitics' where people are guided to live at a biological level and follow norms for others to follow in society. This has made women weaker and also dependent on them.

Patriarchy and Violence : The violence that women face at home (domestic violence) involves a systematic use of power over resources, subordination, threats, isolation and fear of being divorced which has been described by Michael Johnson as 'Patriarchal Terrorism' (Johnson, 1995:284). He explains that this concept is motivated by the male desire to control the wives and show their ownership over them as part of patriarchy. The range of violence varies as per the situation as and when they face resistance by women. The women have been silent due to societal pressure and data from a global survey conducted by Thomson Reuters reveal that India is the fourth most dangerous country to live among the G-20 countries with stalking, harassment at work places, trafficking and forced prostitution along with abduction and increasing rape rate which is a matter of serious concern. The recent case of Nirbhaya is a living testimony to this and it is high time for our society to take cognisance and become alert, also the families need to practice equality and remove the gender barriers so that there are no more such cases in future and the concept of equality is ingrained in an individual from his childhood thus ending toxic masculinity.

Walby (1990) explained that men benefit socially and materially from patriarchy as they derive concrete economic gains from their subordination. The work done by women is gauged as productive or otherwise in terms of how it is helpful to the entire family. The work done by women is mostly unrecognized as she is engaged in the work which is mostly unpaid and is considered as household work or women's duty in our society. Women are dependent on their husband with property and productive resources being controlled by them and passed from father to son, emphasizing on material basis for patriarchy where although a few women may have legal rights to inherit property but due to certain social practices, emotional pressures and sometimes even violence and threats prevent them from taking control over it. They curtail her rights making them disadvantaged and highlights the material base of patriarchy where men not only control her physically, emotionally but also her labour.

Women and Work : Women account for two thirds of the world's 774 million illiterate adults, and their share has remained unchanged over the past two decades more than half of the 72 million children out of school are girls. Women world over work for 200 million hours per day collecting water and have a great knowledge

about water resources, its location, quality and storage methods. The impacts of recession, unemployment and slow economic growth on women and men differ due to gender norms and stereotypes that continue to spread gender-based discrimination in many areas, including access to productive assets and justice. (UN Women, The Future Women Want. A vision of sustainable development for all, 2012)

The urban educated women are modern and aware of their rights, privileges and enjoy the freedom and the rights bestowed to them. The women in urban areas get higher education, they excel in sports, arts and music, business, etc. and are motivated, encouraged in all the fields where men excel. The women compete with men and do as well and/or even better than them. This is done so that they get equal opportunities and a chance to prove their worth and excel in various fields and government is providing opportunities to women to remove gender barriers and promote equality as mentioned in the constitution of India.

The principle of gender equality in development cooperation has been stated in international agreements (United Nations, European Union, Organization for Economic Cooperation and Development, et al.). Many corporates and donors today integrate gender equality in their activities as a horizontal principle.

Gender mainstreaming : It is the concept of introducing gender equality to the mainstream of policy. Gender mainstreaming was defined as the global strategy for promoting gender equality in the Platform for Action adopted at the 4th UN World Conference on Women, which took place in Beijing, in 1995. It emphasized that it was necessary to ensure the presence of gender equality as a main objective in all areas of social and economic development.

In June 1997, the UN Economic and Social Council (ECOSOC) defined gender mainstreaming as follows: "Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres, so that women and men benefit equally, and inequality is not perpetuated". Gender mainstreaming includes activities for every sex, with correct action's, undertaken when men or women are in particularly difficult situation. Interventions of this type may be targeted to women or to men only, but can be for both women and men, to provide them with equal participation in benefits resulting from development. These are essentially temporary measures to fight direct and indirect results of discrimination which may have taken place in the past.

Mainstreaming the gender equality perspective may lead to changes in objectives, strategies and activities, so that both women and men can influence the development processes, with equal participation and benefits. The goal of gender equality is then to transform unequal social and institutional structures into structures that would be equal and just for both men and women in society

CONCLUSION : The women of today are strong, intelligent and constitute 49% of our population, their labour and hard work in several areas today is commendable and noteworthy and it is rightly said that you can't ignore a woman as she is the force to reckon as despite facing several patriarchal barriers, suppressions, dominance and violence she has emerged stronger. They play a vital role in the socio-economic-politico-cultural process apart from being good homemakers. Their various achievements tell us that they certainly contribute at homes, society and community and also in national development. Their work and labour should be recognized and appreciated to make them partners in the process of growth and development for the betterment of society.

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SOCIAL SECURITY AND HEALTH CARE BENEFITS FOR MIGRANT BUILDING & OTHER CONSTRUCTION WORKERS IN MAHARASHTRA

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★★★

Abstract - Construction is a labour-intensive activity. Construction sector plays an important role in the Indian economy. It employs largest number of persons, after agriculture, in India. It is an open secret that the building workers do not get sufficient welfare benefits (statutory or non-statutory). In order to provide welfare and safety measures, regulate employment and conditions of service, The Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act 1996 was passed in India. Maharashtra Building and Other Construction Workers Welfare Board is constituted under section 18 of this Act. This conceptual paper studies the welfare schemes available for migrant workers engaged in building and other construction work in Maharashtra State in India.

Introduction- The term labour welfare means the efforts to make life worth-living for worker. Building worker means a worker engaged for doing skilled, semi-skilled or unskilled, manual, supervisory, technical, or clerical work in connection with building or other construction work. There are various other direct and indirect construction related services which are included in the list as building or construction work. Building workers, being an important part of the enterprise or construction business entity, should get their share of well-being and happiness for self and family members. They should not feel neglected or exploited. Based on the sample survey report conducted by National Sample Survey Organization (NSSO) in 2011-12, about 5 crore workers are engaged in the construction activities in the country. About 10% of India's working class is working in construction sector and it contributes 8% of India's GDP. In India, there is a good demand for low cost / affordable housing, smart sustainable cities, integrated townships, roads and infrastructure, green building solutions, water supply projects as well as sewage treatment plants etc. The majority of building workers migrating to Maharashtra are from Uttar Pradesh, Bihar, Jharkhand and West Bengal. They are required to stay away from their family members when they migrate to cities in search of jobs. In cities, they are required to stay in small huts and temporary tin sheds where there is no proper sanitation, no toilets, no hygienic conditions, no wholesome drinking water, no school facilities, no crèche for small kids, no ambulance, doctors, medical services, no proper housing arrangements, and no sports, recreational or entertainment facilities.

Objectives of the study - The objectives of this study are 1) To study the social security and health care benefits available to building workers from Maharashtra BOCW Welfare Board. 2) To understand the documentation required for availing these benefits. 3) To draw conclusions and the areas of improvement for giving welfare benefits.

Methodology- This is a conceptual paper based on the secondary data. This data are collected from already available and published sources like the bare Act & Rules on the subject matter, case law or judgement decided by the court, published minutes of meetings and official website of Maharashtra BOCW Welfare Board.

Literature review- As per the review of literature, the role played by the construction sector in the employment generation and development of Indian economy needs to be appreciated [1]. It is imperative that each and every building worker is registered with the Maharashtra BOCW Welfare Board (the Board). In the absence, of registration, he/she will not be able to claim various benefits available for them. The criteria and the process for registration, documents required for registration, claiming the benefits, utilization of funds for giving benefits to the beneficiaries, renewal of registration etc. are provided on the website of the Board. The Board holds regular meetings of its committee members for achieving its vision and mission as well as ensuring effective performance of the Board and its monitoring. As per the minutes of the 51st meeting of the Board, there are various welfare benefits given to the registered building workers. These benefits are of immense help to the beneficiaries and it motivates them to concentrate

on their work [3]. As per the landmark judgement given by the Supreme Court of India in National Campaign Committee for Central Legislation on Construction Labour versus Union of India & others, a lot of negligence and indifferent approach is shown by the State governments as well as union territory administrators in implementing BOCW Act and BOCW Cess Act in its true spirit. As a result, inspite of having sufficient funds in hand and the proper provisions of labour welfare at its place, the poor building workers and their family members suffered a lot. [4]. It is noted that it was the need of the hour to regulate the employment and have proper conditions of service, to take care of the welfare of the huge number of workers engaged in the construction sector[5].

Registration as beneficiary - For availing the benefits under this Act, every building worker, who is between eighteen to sixty years of age, should be registered with the Board online. Necessary documents like aadhar card number, proof of age, certificate from employer stating that the worker has worked for 90 days, etc. are required for registration.

Maharashtra BOCW Welfare Board - As per section 62 and section 40 of BOCW Act, 1996, the Maharashtra government has made The Maharashtra Building and Other Construction Workers (Regulation of Employment and Regulation of Service) Rules, 2007 and Maharashtra Building & Other Construction Workers' Welfare Board (the Board) has been set up in Mumbai. Building worker who is registered with the Board is called Beneficiary. According to the Board's website, there are total 14.09 lakh building workers in the state. At present, there are total 18,75,510 building workers registered with the Board. Out of these, 11,92,474 workers are live or active. Number of total beneficiaries is 20,28,903 and total amount utilized so far on welfare benefits is Rs. 598.09 crores. The Board has registered 9,34,804 building workers in four special registration drives in 70 districts in Maharashtra held between February 2018 to August 2019 as under:

Drive	Districts covered	No.of registrations done
Drive I	6	2,24,577
Drive II	12	1,43,227
Drive III	17	1,10,000
Driver IV	35	4,57,000

Table 1.1 Special registration drives
Source : https://mahabocw.in

Welfare benefits and documentation -There are various welfare benefits available for registered building workers under four schemes viz. social security, health care, educational assistance and financial assistance. This paper deals with social security and health care benefits. The details of social security are as under:

Social security benefits	**Documents required to claim the benefit**
a) Reimbursement of Rs. 30000/- for the first marriage of the beneficiary	a) Marriage certificate or self-declaration that the marriage is firs reimbursement of Rs. 30000/- for the first marriage of the beneficiary
b) Supply of mid-day meal	b) Request letter in a prescribed form for supply of mid-da meal
c) Personality development books set	c) Identity card of child's school, self-declaration and child'saadhar card for personality development books set
d) PM jeevan jyoti vima yojana	d) Certificate from bank, demand letter in prescribed format and self-declaration
e) PM suraksha vima yojana	e) Certificate from bank, demand letter in prescribed format and self-declaration
f) Skill development of the worker	f) Self-declaration for skill development scheme. In the same prescribed form, the beneficiary will authorize the Board to credit the benefits to his bank account and use his mobile number for contacting him and sending messages.

Table 1.2 Details of social security benefits and documentation

As migrant building workers lack proper housing arrangements, safety precautions and health care arrangements while working at construction sites, they suffer from various diseases. The details of this benefit are as under:

Health Care Benefits	**Documents required to claim the benefit**
a) Financial assistance of Rs. 15000/- for natural delivery and Rs. 20000/- for caesarean delivery for upto two living children.	a) Child's details, details of hospital and birth certificate, natural / caesarean delivery certificate issued by competent medical authorities and medical treatment's payment details are required. If the delivery takes place at home, the birth certificate issued by the gramsevak, grampanchaya, nagarpalika or mahanagar palika along with ration card and self-declaration of the beneficiary.
b) Financial assistance of Rs. 100000/- to the beneficiary and his family members for treatment of serious diseases (if no mediclaim facility is available)	b) Details of hospital and the illness, bill amount,certificate issued by Civil Surgeon about the illness certificate issued by Civil Surgeon about the illness, bills for medical expenses, self-declaration and aadhar card of selected family member.
c) Payment of Rs. 100000/- in fixed deposit in the name of a girl child if family planning operation is done by the beneficiary or his wife	c) Details like date of family planning operation/ tuboctomy, details of girl child, certificate issued by competent medical authorities, certificate of affirmation that the applicant does not have more than one daughter, aadhar card of selected child and self-declaration
d) Financial assistance of Rs. 200000/- in case the permanent disablement is 75% declaration.	d) Details of civil surgeon, address of hospital, type of disability as well as certificate of civil surgeon and self-
e) Mahatma Phule Jan Aaryogya Yojana	e) Self-declaration of the beneficiary.
f) health check-up of the beneficiary	f) Certificate issued by the competent medical authorities.
g) Medical treatment upto Rs. 6000/- at de-addiction centre addiction centre.	g) Certificate issued by Government Medical Officer certifying the treatment taken at Govt/Semi-Govt. de-

Table 1.3 Details of health care benefits and documentation

At the time of availing any of the above benefits, the beneficiary has to submit 1) a request for sanction of benefit in a prescribed form, 2) certificate of having worked for 90 or more days given by the builder/ developer or the grampanchyat, municipal / city corporation with necessary details, 3) consent authorizing the Board for verifying and using aadhar card details, 4) an Undertaking stating that the information and documents given by him are true and genuine and if any discrepancy is found, he will be liable for legal action and that he will face police complaint filed by the Board.

Conclusions - It is noticed that the benefit cannot be given to non-registered building workers. The main reasons for the less utilization of funds for welfare schemes are non-registration of building workers with the Board and non-awareness of these schemes amongst the building workers and their employers.

The process for claiming the welfare benefits is difficult and too much documentation is required. This cannot be understood by the mostly illiterate and ignorant building workers resulting in non-receipt of welfare benefits. They will be required to pay heavy fees to the agents to get it done. The worker might lose his wages if he remains

absent from duty for collecting these documents.

There are total 18,75,510 registered building workers in Maharashtra state. Out of these, total 11,92,474 beneficiaries are active/live or actually working at various construction sites in Maharashtra. The percentage is 64%, which is small considering that each and every building worker must be registered to get benefits of welfare measures under the BOCW Act. The balance 36% unregistered workers cannot get these benefits and they are denied their right to receive benefits. This is injustice to them and this percentage needs to be improved.

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RACISM IN TONI MORRISON'S FICTIONAL WORLD SPECIAL REFERENCE TO THE BLUEST EYE AND GOD HELP THE CHILD.

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★★★

Abstract: Racial hatred, slavery, and ridicule are the main causes of misery in the lives of African Americans. The racial order destroys the confidence and self-confidence of the African American person in the United States. Morrison's novels are all about the problems of the human race and the tragedy of African Americans. At the very root of every novel written by Toni Morrison is a penetrating scene of a very heartbreaking conundrum that bothers people of all races. That is why she is known as one of the most important American writers for African Americans in the contemporary world. That is why man has drawn the attention of the readers from all her novels from *The Bluest Eye* (1970) to *God Help The Child* (2015), the injustice done to the people.

Keywords: Racism, color, slavery, oppression, exploitation. Toni Morrison is one of the foremost Afro-American voices. Morrison's ancestors were slaves and she herself has been the victim of racial discrimination. Morrison's writing is based on personal experience and observation. In her novels, she highlights the problems and issues of black Americans. Morrison not only describes the treatment of these people in the past, but also the oppression of the people in time. It also exposes the struggle and fighting spirit against the exploitative tendencies of white society. Morrison illustrates her struggle to recreate herself in her own words with a new interpretation of American history. Those who faced damages caused by blackness and someone with blackness prefers her writing, racial hatred is a kind of prejudice that is deeply ingrained in the minds of white people and cannot be easily cured.

"I don't want to speak for Black People, I want to speak to, and to be among them…..it's us. So the first thing I had to do was to eliminate the white gaze". (The Documentary Film: Toni Morrison: The Pieces I Am)

Through her research paper, a meek trial has been made on how Toni Morrison seeks to illustrate how African Americans in the United States cope with racial hatred. The hegemonic culture of American individuals and communities living ethnically can lead to racial inequality as well as dissatisfaction and historical racial inequality. This research paper seeks to explore the various causes that plague African Americans who live their lives as slaves and discuss how their communities have rejected human rule and their development, as well as their migration from one place to another. They can't live without paying for their lives. Racism is a code of the social system and its consequences are studied from a sociological point of view because it not only defines rights and duties but also makes them aware of their responsibilities. In her writings, Toni Morrison portrays the experiences of all American writers, as well as the futility of racism in this society over time. Toni Morrison's works seem even more impressive because of the white people's experience of sticks in America and their multifaceted approach.

Toni Morrison's novels show that her creative vision not only reflects American social reality but also helps to transform it by shedding light on the current multifaceted nature of contemporary society. Her novels encourage American society to think long and hard about their future to help to change the way black and white Americans look at each other. Through her writings, Morrison studies black and white psychology in detail, how to survive in their home and married life, and how to help to save their children from the clutches of cruelty. That is why Toni Morrison's writings encourage a comprehensive and critical study of mental analysis in this imaginary society. Toni Morrison has tried to condition on various levels to style and portray the existence of characters drawn in the fictional world of her novels. It also demonstrates life in a social and cultural framework by focusing on their actions. Morrison has tried to present her experiences by describing time in her writings, which is why her writing is deeply rooted in this cultural tradition. African American people have always been considered second class citizens and have always been considered neglected. Morrison expresses her grief at being black herself and rebels against the other author's view on

women's experiences and the dominance of domestic parenting. She also portrays the woman's patriarchal experiences in the United States.

Morrison's work underscores racial discrimination and its negative and dire consequences, and explains how African Americans can build a new society through divisive power and determination. Toni Morrison's writing is based on her real-life experiences in the African American sub-continent, as well as her own childhood experiences and observations. Her novels provide insights into the plight of people like her. From the first novel to the last novel, it is clear that this is an attempt to break the deadlock of these people in America. She reaffirmed the unjustified rights of the people of her community to address racism and ethnic issues. Among many authors, Morrison has attracted the attention of everyone, especially because of her writings, as she has dealt with unwritten and neglected issues such as ethnic minority racism and slavery. That's why the main theme of Toni Morrison's novels is black American society and its identity. Morrison's novels explain how the traumatic experience of caste and racial domination have a negative effect on women.

Especially her first novel *The Bluest Eye* illustrates the racial and gender discrimination. In this novel she tries to focus how black women have to face double discrimination. In Afro-American culture in those days' women had to endure discrimination and oppression for being women and for being black. According to Toni Morrison this kind of discrimination has left these women traumatized. The narrator Claudia, of this novel *The Bluest Eye* presents the tragedy of the life of the heroine Pecola, of this novel. The protagonist Pecola of this novel wants blue eyes related to the quality of American beauty standards. Because of her grace, she is seen ugly and being neglected and oppressed by society. She thinks she will have blue eyes and be accepted by the American community with love and respect. At the end, Pecola's desire drives her crazy, thus she has become a victim of caste discrimination and male domination. According to her, the rape by her drunken father caused her many side effects. Is it because of her mistake that she was tortured? Is it because of her mistake that society hates her because of her grace? She believes that if she had beautiful blue eyes like white people, she would have been loved by her community and family and would not have been abused by her father.

"If she looked different, beautiful, maybe Cholly would be different, and Mrs. Breedlove too. Maybe they'd say, 'why, look at pretty-eyed Pecola. We mustn't do bad things in front of those pretty eyes' ". (*The Bluest Eye*)

In the novel, *The Bluest Eye* Toni Morrison sheds light on the shocking experience of one of these women. In this novel, Pocola's parents quarrel with each other. Both Pecola and her mother Pauline want to live in a white culture. They think white society should accept them. In white American culture, blue eyes, blonde hairs and white skin are symbols of beauty. But these are all false criteria of beauty and that is why it is frustrating to find blue eyes. And that's why she's frustrated when she's madly looking for the blue eyes. The false criteria of this racial norm does not give her a chance to grow freely. Her mother also considers whites superior and she loves blindly to her owner's daughter more than her own daughter. When Pecola goes to her mother's master's house and spills something and makes the white clean floor dirty, her mother shouts with anger at her daughter Pecola and scolds her. This is how Toni Morrison portrays how women have to endure discrimination on two levels, both as women and as black women in community and as well as in their own family.

The Eleventh novel by Toni Morrison, *God Help The Child*, is a masterpiece novel on racism. Toni Morrison described how a lady character frequently suffers from dilemmas as well as religious, social, historical and cultural issues. Toni Morrison has tried to present to the reader the recurring dilemma of the protagonist girl as well as the religious socio-historical and cultural parameters in different voices and characters. The novel begins with the birth of the main character Lula Bride. Her mother also hates her because she is black, and according to her mother Sweetness, Lula her daughter is, "Midnight black, Sudanese black". She also despised touching her daughter and unlike other mothers she did not even hug her daughter. According to Sweetness's husband Louis, he is very unlucky to have such a daughter like Lula Bride. He doesn't even love his daughter because of her dark skin and he blames his wife for being black and treats his daughter like an enemy. Lula's childhood is shamefully filled with hunger because her mother does not take care of her. Her abandonment by her parents makes it difficult for her to live in the community. Morrison thus portrays the central character of a very brave girl who struggles with a lost destiny and a lost identity.

The protagonists of her writings find a new way of life by overcoming all the differences of color, race and gender, and prove themselves in a world of injustice and partiality. Black women fight terrorism so they are

excluded from American society. They are considered inferior to men. They are not considered smart and capable of doing anything. Such prejudices can lead to strife in their family life also. They want the support of their family and the respect they need from them. Black women are also responsible for the oppression of white people because they consider themselves inferior and accept their oppression. According to Morrison blacks themselves have for some time been responsible for the oppression of white society, but also highlights the fact that society is innocent sometimes. It also becomes clear how black people make up their own minds to fall unconscious and fall victim to racial discrimination.

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EFFECTS OF SOCIAL NETWORKING SITES AMONG STUDENTS

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★★★

Abstract: In the contemporary globalized society technology coupled with modernization has initiated drastic changes in terms of acquiring knowledge, information and communication. Social networking sites has become an imperative and indispensable tool for the younger generation who extensively use them for interactive, educational and entertainment purpose and has become a global trend in the present generation. The objective of the study is to examine the impact of social networking sites on relationships and emotional well-being of youth. For the purpose of the study 30 students were examined and their responses were collected. The findings of the study indicated that there were positive and negative impact of social networking sites.

Key words: Social networking sites, media

Introduction and review : Today, social networking is an essential part of life for people from around the world. Social networking is a form of social media, used for either interactive, educational, informational or entertaining purposes. Social media has emerged as a global trend in present era. It is an online platform for building social networks and social relationships. It is widely used for sending and receiving of information in the form of images, video, text, and audio. Social media is used by people in almost every aspect of life such as education, socialization, communication, and entertainment. Social media comes in many forms, but all of them are related: blogs, forums, podcasts, photo sharing, social bookmarking, widgets, video, just to name a few. A social networking site is an online platform that allows users to create a public profile and interact with other users on the website. Social networking sites usually have a new user input, a list of people with whom they share a connection and then allow the people on the list to confirm or deny the connection. Indians are rated as the most active social media users and youths make up the highest population in India and students comprise most of the youth population. Therefore, there arises the need to study the impact of social networking sites on relationships and emotional well-being of youth (Daimary 2020).

Usage of social networking sites on the students has its merits and demerits. The extensive use of these social networking sites or internet has affected the students the physical, mental, and spiritual health of the people. In the contemporary times and globalized era social networking has provided an indispensable method of communication and ignores geographical and cultural barriers. The greatest advantage of social media is that it has improved health and professional life by giving information on health, improving eye-hand coordination, providing information on career options, timely work-related data transmission (Utz and Breuer 2016).

Certain adverse effects has also resulted in the usage of social networking sites to mention a few like cyberbullying and crimes against children, risks of fraud or identity theft, and invasion in privacy. Adolescents spending more and more time on the Internet and social networking sites (SNSs) are prone to restrict physical activities, obesity, insomnia, eyesight-related problems, body aches, and so forth (Neeru et.al 2020).

According to a study by Qadiree & Gautam (2016), titled "Analysis of social networking websites and its effect on academic students" the findings of the study revealed that the ever increasing usage of social networking websites has depicted drastic changes in the students academic life as well in their behaviour. Thus social networking sites are need of the hour, but not at the cost of ethics and education of the students.

Coyle and Vaughn (2007) conducted a research where the positive and negative effects of social networking sites on students' studying and habits were examined. The study was conducted on 220 students in vocational school of higher education. Major findings include the majority of students use Facebook, students have a publicly accessible account, and a sizable minority have content of a questionable nature on their publicly viewable accounts.

A study conducted by Faizi, *et.al* (2013), in their study titled "Exploring the potential benefits of using social media in education" concluded that social media are an effective way to promote students' engagement as it

enables shy, intimidated or bored students to share ideas and to express their opinions in a more comfortable way.

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Subrahmanyam (2007) conducted a study to assess the use of online and offline Social Networking Sites among the college students of a large urban university in Los Angeles. The study revealed that the students often utilized Social Networking Sites to connect and reconnect with their friends and family members

Statement of the problem - Today's generation is swamped with various social networking sites on the internet such as facebook, twitter, snapchat, whatsapp et. These social networking sites are providing centralized virtual world with the attractive opportunites to avail the facilities provided by them such as making friends, chatting, sharing pictures, videos etc. Use of these networking sites is having a considerable effect on the youth either positively and negatively on their relationships

Methodology - The purpose and objective of the study was to examine the impact of social networking sites on relationships and emotional well-being of youth. It is observed that in the contemporary times it is indispensable for the youths to remain techno savy and are largely exposed with various social networking sites on the internet which are easily available to them. Usage of networking sites has considerable impact on them which needs to be studied. . A sample size of 30 respondents who were undergoing their under graduation course of our college were taken for the study who were largely representing the arts faculty. The researcher had adopted a structured interview method and accordingly collected the responses.

Findings of the study - The data collected from the Table 1 below shows the distribution of the emotions experienced by the respondents. It was found from the data that majority 76.7 per cent of the respondents experienced happiness while using social networking sites. 55 per cent of the respondents experienced motivation and inspiration while using social networking sites. 30 per cent felt a sense of belonging by using SNSs. On the other hand, negative emotions also constituted a high share of the figures presented in the data. 20 per cent felt rejection, 13.3 per cent experienced feelings of jealousy and 10 per cent a lower self-esteem and FOMA, ie. Fear Of Missing Out. For the most part, emotions tend to have much influence on individuals in all aspects. Thereupon, the researcher was keen to discover the impacts of emotions on individuals due to SNSs.

Table 1

Emotions experienced

Emotions	Frequency	Percentage
Rejection	6	20.0
Happiness	23	76.7
Boosts self-esteem	6	20.0
Jealousy	4	13.3
Motivation	16	53.3
Inspiration	17	56.6
Fear Of Missing Out(FOMA)	3	10
Lower self-esteem	3	10
Sense of belonging	9	30
Boredom	1	3.3

*Note: (The responses were based on multiple options put forth by the researcher.)

The table 2 below shows the distribution of impact of emotions on the respondents. From the data collected it can be found that strong majority 53 per cent of the respondents had a positive outlook which included higher confidence level, motivation and inspiration.13 per cent pointed out that heightened anxiety took a toll on them. The impact of social and emotional isolation was marked by 16 per cent of the respondents.26 per cent asserted that emotions took control.

Every coin has two sides. Likewise, using social networking sites also has its pros and cons. This necessitated the researcher to obtain answers for this question.

Table 2

Impact of emotions

Impact of emotions	Frequency	Percentage
Affects ability to relate well with others	11	36.7
Positive outlook	16	53.3
Heightens anxiety	4	13.3
Boosts confidence	5	16.7
Social and emotional isolation	5	16.7
Inspirational and motivating	11	36.7
Emotions controlling thoughts	8	26.7

*Note: (The responses were based on multiple options put forth by the researcher.)

Table 3

Disadvantages of using SNSs

Disadvantages	Frequency	Percentage
Cyber bullying	14	46.7
Less social interaction in real life	16	53.3
Time consuming	24	80
Unrealistic expectations	9	30
Negative feelings/emotions	8	26.7
Digital reputation	5	16.7
Others(Health issues, productivity loss)	2	6.7

* Note: (The responses were based on multiple options put forth by the researcher)

The data in the above table 3 shows the distribution of disadvantages of using social networking among the respondents. From the data it can be found 80 per cent of the respondents feel that social networking sites consume most of their time. Less social interaction in real life was the second most leading disadvantage which constituted 53.3 per cent. It was also found that 46.7 per cent were of the opinion that cyber bullying was a disturbing factor. Social networking sites also gave way for unrealistic expectations which was pointed out by 30 per cent of the respondents. It can be seen that 26.7 per cent of the respondents experienced negative feelings and emotions due to usage of social networking sites. Digital reputation which drives people to portray picture perfect life of themselves was marked by 16.7 per cent of the respondents. 6.7 per cent pointed out that health issues and loss of productivity were disadvantages of using social networking sites.

Conclusion - It can be concluded that social networking sites has become an indispensable tool for majority of the students to stay connected with friends and family and proved to be an excellent platform to promote and facilitate innumerable things. It has facilitated the students to remain updated with recent trends and news in fact it has become a powerful medium to rally and participate in causes that can impact lives positively. Social networking sites has positively influenced the students in terms of their relationships and emotional well-being. It has motivated, inspired them and boosted their confidence and it was also found that by staying connected they experienced happiness. The negative effects of social networking sites is cyberbullying due

to increased indulgence of internet browsing by the students leading to addiction. This has caused severe effect on the mental and emotional health of the youth. The study also revealed that use of social networking sites led to social and emotional isolation and less social interaction in real life.

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GLOBALIZATION, ENVIRONMENT AND HUMAN RIGHTS

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★★★

Abstract - Globalization impacts the environment and sustainable development in a wide variety of ways and through a mass of channels. The purpose of the document is to cross-examine a sequence of advice on human rights and environmental sustainability in order to evaluate their rationality and reliability and to assess opposing perceptions. The purpose of this article is to realize the key links between globalization and the environment; environment and human rights A companion section on the effects of globalization and on environmental policies and depiction leads to priority national and world-wide policies, issues and recommendations. Globalization is the process by which all people and communities come to recognize an increasingly common economic, social and cultural environment. By definition, the process affects everyone around the world. In short, the more environmental and trade policies are unified, the more sustainable economic growth will be and the more globalization can be connected for the benefit of the environment. The document pursues to analyze the things of globalization and its impact on the environment and human rights.

Keywords: Globalisation, Environment and Human rights, Sustainable development.

Introduction : Around the world, people are facing the special belongings of ecosystem decline, from water scarcity to victims and landslides on devastated slopes. Victims of environmental mortification tend to belong to the fragile sectors of society, namely, tribal and national minorities and the poor, who routinely bear the unpredictable burden of such viciousness. Many fundamental human rights are increasingly endangered, such as the right to physical condition affected by the corruption of property, or the right to property and culture negotiated by the interruption of activities on native lands. While the causes of environmental mortification are disputed, the outcome on human life and the recognition of basic human rights is unquestionable. But global and national acknowledgement of the association between environmental security and human rights is relatively modern.

The 1972 United Nations Conference on the Environment in designated the "Magna Carta of the Environment", laid the foundation for the lawful basis of India's environmental supervisory agenda. Environmental issues have become more important in recent economic strategy. At the same time, the fight for human rights has become more multidimensional and demanding in the phase of globalization.

Although human rights have been gradually protected by governments and international societies such as the UNDP, the pressures for serious human rights violations are also growing. An important issue facing policy creators today is the tough challenge of preserving the natural environment while encouraging development to meet commons basic needs. Many issues have led to this area of conversation, regarding the composite links between globalization, human rights, and environmental deprivation. The researcher then discusses the interrelationship between the environment and human rights and also highpoints the challenges of protecting reasonable human rights in the era of globalization in such a way as to encourage sustainable environmental development through eco-sensitive trade strategies. In short, by adopting the most united environmental policies, further sustainable economic development will be accomplished and globalization can be connected for the advantage of the environment.

I.Economic development to Environmental Protection:

1) Environmental law means access to unspoiled natural resources that allow existence, with land, shelter, water, and air. They also include more decently environmental rights, including the right of a protected insect to stay alive or the right of a person to enjoy unspoiled scenery. The following arguments show the regular development of devotion in the field of environmental depreciation:

.2) The first environmental interferences were a direct consequence of the industrial revolution of the late 18th century; Superior use of fossil and chemical fuels, metropolitan development and deforestation, and better-quality human consumption lead to life-threatening changes in the environment, considerably

raising the level of deadly waste, caustic biodiversity, and exhaustion of natural resources. However, early environmental activities were primarily concerned with the safety of wildlife and nature and funded little attention to the destructive effects of human settlements and business.

3) A globalized world is one in which the restrictions between states are less and less evident and political, economic, educational and community events are progressively planned with a greater and far-reaching impact. The knowledge of globalization has led administrations and individuals to understand the international and trans boundary scope of environmental problems.

4) Finally, since the United Nations Conference on the Environment held in Sweden, in 1972, there has been a rising movement towards the approval of international institutions as instruments for the safeguard of the environment.

II. Relationship between Development and Human Rights : The relationship between growth and human rights has a great historical canvas. At the end of the Second World War, the most dreadful and critical conflict ever experienced by manhood. Absolutely, the founding fathers of the United Nations had promised great dedication to the elevation and security of human rights. In fact, the organisational project of the United Nations, of its own unrestricted will, is based on three main pillars: Peace and Security, Development and Human Rights.

In theory, these three pillars are organised and mutually dependent, so much so that there can be no agreement and security without development, development without human rights, and human rights without harmony and security. This trilogy was and continues to be the hypothetical basis and the basic agreement of the United Nations and its agenda. In practice, the interrelationship between harmony and security, development and human rights has not always been pure over the years. But today official defence of human rights has been progressively invoked to achieve the goals of environmental reliability.

Environmental integrity is concerned with the neutral consumption of resources, practical honesty, and a safe and strong environment. In the age of globalization, global human rights have acquired an important role. It can be maintained that human rights address the struggle between trade and the environment and deliver the means to resolve it. The relationship between a safe and strong environment and human rights has appeared from worldwide information since the conception of the provision of the 1972 Convention on the Human Environment.

This idea was hypothetically reflected in the Declaration of 1972, which states that the ordinary and proper environment of man is "important for his well-being and for the fulfilment of basic human rights and the right to be in himself." While this dynamic statement, this human rights-based argument has not been followed in subsequent environmental statements, such as the 1992 Rio Statement. Instead, these statements have connected human well-being with the state of the environment without any reference to Rights. Generally speaking, there are three main approaches to linking human rights and the environment.

1. Consider an environment of distinction as a fundamental precondition for the agreement of human rights, rather than as a specific right in itself.

2. Focus on the rights of people in relation to the association over their environment, such as the rights to subsidize to environmental decision-making and access to reliability.

3. A functional right to a certain quality of the environment. Some national components, such as those of South Africa, the Russian Federation and the African Agreement on Human and Peoples' Rights, contain provisions to this effect.

The relationship between human rights and the environment has evolved in a fragmented manner at the national, regional and international levels in international jurisprudence and agreements. As a result, much of the linking between human rights and environmental law has been decorated through decisions by national juries and national human rights organisations. This commanded to the development of jurisprudence, but liberal development needed a comprehensive outline linking human rights and the environment. Various determinations have sought to streamline the relationship between these important concepts on an international level. For example, a current declaration on the ethics of human rights and the environment was organised in 1994 through a group of experts and submitted to the United Nations Commission on Human Rights. This announcement established a right essential to 'a safe, healthy place and cautiously sound law' and has combined the intergenerational justice model.

III. Human Rights and Environment Protection: The environment as a requirement for the satisfaction of

I. Human rights, in particular access to information,

II. Involvement in decision-making and access to environmental honesty, important factors for making just environmental choices

At the time of the conversation on the relationship between environmental protection and human rights, the debateable question is whether environmental security aims to improve the value of the human being and is therefore a separation of human rights or whether environmental safety and Human rights are based on different integrities.

Another third approach reflects human rights and environmental security as agents of two different aspects with different but overlying social integrities. The two lines intersection and can be similarly helpful when environmental beliefs seeks to protect human needs. However, this approach differentiates between environmental safety and human rights when the hypothetical basis of human rights is not suitable to address environmental problems. In addition, these problems obtain significance after accepting globalization as a fundamental mantra of economic policy.

IV. Conclusion : With the above considerations, the researcher concludes that an important issue facing policy makers today is the multidimensional challenge of conserving the natural environment and, at the same time, endorsing economic development to meet the essential requirements of the humanity. With the beginning of globalization, trade policies were liberalized, leading to further destruction of the environment. Many problems have arisen in this area of debate, in view of the difficult relationships between human rights and environmental deprivation.

Despite the conflict between human rights and environmental security, one thing is more than clear: man is part of nature and sharing the interests of human beings and the environment is relatively problematic. Because human existence need air, water and food to survive, but on the other hand the deprivation, pollution or annihilation of these elements have forced a direct risk to the health, shelter, food and well-being of the 'human being'. In fact, human right and the environment must go hand in hand because mortification of the environment disrupts several standard human rights. This is the basic principle that no human being is possible without a certain level of cultivation of environment. This is exactly why it can be claimed that the right to the environment is a condition that leads all other human rights but at the same time is the basis of the right to a healthy environment.

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EFFECTS OF SOCIAL NETWORKING SITES AMONG STUDENTS

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★★★

Abstract - In the contemporary globalized society technology coupled with modernization has initiated drastic changes in terms of acquiring knowledge, information and communication. Social networking sites has become an imperative and indispensable tool for the younger generation who extensively use them for interactive, educational and entertainment purpose and has become a global trend in the present generation. The objective of the study is to examine the impact of social networking sites on relationships and emotional well-being of youth. For the purpose of the study 30 students were examined and their responses were collected. The findings of the study indicated that there were positive and negative impact of social networking sites.

Key words: Social networking sites, media

Introduction and review - Today, social networking is an essential part of life for people from around the world. Social networking is a form of social media, used for either interactive, educational, informational or entertaining purposes. Social media has emerged as a global trend in present era. It is an online platform for building social networks and social relationships. It is widely used for sending and receiving of information in the form of images, video, text, and audio. Social media is used by people in almost every aspect of life such as education, socialization, communication, and entertainment. Social media comes in many forms, but all of them are related: blogs, forums, podcasts, photo sharing, social bookmarking, widgets, video, just to name a few. A social networking site is an online platform that allows users to create a public profile and interact with other users on the website. Social networking sites usually have a new user input, a list of people with whom they share a connection and then allow the people on the list to confirm or deny the connection. Indians are rated as the most active social media users and youths make up the highest population in India and students comprise most of the youth population. Therefore, there arises the need to study the impact of social networking sites on relationships and emotional well-being of youth (Daimary 2020).

Usage of social networking sites on the students has its merits and demerits. The extensive use of these social networking sites or internet has affected the students the physical, mental, and spiritual health of the people. In the contemporary times and globalized era social networking has provided an indispensable method of communication and ignores geographical and cultural barriers. The greatest advantage of social media is that it has improved health and professional life by giving information on health, improving eye-hand coordination, providing information on career options, timely work-related data transmission (Utz and Breuer 2016).

Certain adverse effects has also resulted in the usage of social networking sites to mention a few like cyberbullying and crimes against children, risks of fraud or identity theft, and invasion in privacy. Adolescents spending more and more time on the Internet and social networking sites (SNSs) are prone to restrict physical activities, obesity, insomnia, eyesight-related problems, body aches, and so forth (Neeru et.al 2020).

According to a study by Qadiree & Gautam (2016), titled "Analysis of social networking websites and its effect on academic students" the findings of the study revealed that the ever increasing usage of social networking websites has depicted drastic changes in the students academic life as well in their behaviour. Thus social networking sites are need of the hour, but not at the cost of ethics and education of the students. Coyle and Vaughn (2007) conducted a research where the positive and negative effects of social networking sites on students' studying and habits were examined. The study was conducted on 220 students in vocational school of higher education. Major findings include the majority of students use Facebook, students have a publicly accessible account, and a sizable minority have content of a questionable nature on their publicly viewable accounts. A study conducted by Faizi, *et.al* (2013), in their study titled "Exploring the potential benefits of using social media in education" concluded that social media are an effective way to promote students' engagement as it enables shy, intimidated or bored students to share

ideas and to express their opinions in a more comfortable way.

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Today's generation is swamped with various social networking sites on the internet such as facebook, twitter, snapchat, whatsapp et. These social networking sites are providing centralized virtual world with the attractive opportunites to avail the facilities provided by them such as making friends, chatting, sharing pictures, videos etc. Use of these networking sites is having a considerable effect on the youth either positively and negatively on their relationships

Methodology - The purpose and objective of the study was to examine the impact of social networking sites on relationships and emotional well-being of youth. It is observed that in the contemporary times it is indispensable for the youths to remain techno savy and are largely exposed with various social networking sites on the internet which are easily available to them. Usage of networking sites has considerable impact on them which needs to be studied. . A sample size of 30 respondents who were undergoing their under graduation course of our college were taken for the study who were largely representing the arts faculty. The researcher had adopted a structured interview method and accordingly collected the responses.

Findings of the study - The data collected from the Table 1 below shows the distribution of the emotions experienced by the respondents. It was found from the data that majority 76.7 per cent of the respondents experienced happiness while using social networking sites. 55 per cent of the respondents experienced motivation and inspiration while using social networking sites. 30 per cent felt a sense of belonging by using SNSs. On the other hand, negative emotions also constituted a high share of the figures presented in the data. 20 per cent felt rejection, 13.3 per cent experienced feelings of jealousy and 10 per cent a lower self-esteem and FOMA, ie. Fear Of Missing Out. For the most part, emotions tend to have much influence on individuals in all aspects. Thereupon, the researcher was keen to discover the impacts of emotions on individuals due to SNSs.

Table 1

Emotions experienced

Emotions	Frequency	Percentage
Rejection	6	20.0
Happiness	23	76.7
Boosts self-esteem	6	20.0
Jealousy	4	13.3
Motivation	16	53.3
Inspiration	17	56.6
Fear Of Missing Out(FOMA)	3	10
Lower self-esteem	3	10
Sense of belonging	9	30
Boredom	1	3.3

*Note: (The responses were based on multiple options put forth by the researcher.)

The table 2 below shows the distribution of impact of emotions on the respondents. From the data collected it can be found that strong majority 53 per cent of the respondents had a positive outlook which included higher confidence level, motivation and inspiration.13 per cent pointed out that heightened anxiety took a toll on them. The impact of social and emotional isolation was marked by 16 per cent of the respondents.26 per cent asserted that emotions took control.

Every coin has two sides. Likewise, using social networking sites also has its pros and cons. This necessitated the researcher to obtain answers for this question.

Table 2

Impact of emotions

Impact of emotions	**Frequency**	**Percentage**
Affects ability to relate well with others	11	36.7
Positive outlook	16	53.3
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Social and emotional isolation	5	16.7
Inspirational and motivating	11	36.7
Emotions controlling thoughts	8	26.7

*Note: (The responses were based on multiple options put forth by the researcher.)

Table 3

Disadvantages of using SNSs

Disadvantages	**Frequency**	**Percentage**
Cyber bullying	14	46.7
Less social interaction in real life	16	53.3
Time consuming	24	80
Unrealistic expectations	9	30
Negative feelings/emotions	8	26.7
Digital reputation	5	16.7
Others(Health issues, productivity loss)	2	6.7

* Note: (The responses were based on multiple options put forth by the researcher)

The data in the above table 3 shows the distribution of disadvantages of using social networking among the respondents. From the data it can be found 80 per cent of the respondents feel that social networking sites consume most of their time. Less social interaction in real life was the second most leading disadvantage which constituted 53.3 per cent. It was also found that 46.7 per cent were of the opinion that cyber bullying was a disturbing factor. Social networking sites also gave way for unrealistic expectations which was pointed out by 30 per cent of the respondents. It can be seen that 26.7 per cent of the respondents experienced negative feelings and emotions due to usage of social networking sites. Digital reputation which drives people to portray picture perfect life of themselves was marked by 16.7 per cent of the respondents. 6.7 per cent pointed out that health issues and loss of productivity were disadvantages of using social networking sites.

Conclusion - It can be concluded that social networking sites has become an indispensable tool for majority of the students to stay connected with friends and family and proved to be an excellent platform to promote and facilitate innumerable things. It has facilitated the students to remain updated with recent trends and news in fact it has become a powerful medium to rally and participate in causes that can impact lives positively. Social networking sites has positively influenced the students in terms of their relationships and emotional well-being. It has motivated, inspired them and boosted their confidence and it was also found that by staying connected they experienced happiness. The negative effects of social networking sites is cyberbullying due

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WOMEN'S MENTAL HEALTH: DEPRESSION AND ANXIETY

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ABSRACT : The estimate of the worldwide burden of disease predicts that depression is going to be the second-leading reason for disability worldwide in days to come. Depression is widely seen in women in all age groups especially in a giant country like India where women population lives substantially. In the current scenario of underdiagnosed, untreated cases of females affected by depression, the hurdles faced by Indian women include inadequate number of psychological state professionals, lack of awareness, stigma, disadvantaged position of girls, multiple roles, increased levels of stress, and violence. The literature search included an on-line database, published materials, and standard textbooks. The authors have provided a brief overview of different types of depression in females.

Keywords: Depression, female, stigma, domestic violence, India

NTRODUCTION - The word depression has become the most commonly used word in our day to day life. This is indeed not a healthy sign for us. We can see the symptoms of depression vividly among all age groups. This is mostly because all of us live in a world of uncertainty, chaos and ambiguity. The constant pressure from our parents, relatives, friends, well-wishers and peers and growing cut throat competition to prove that you are the best among all and in everything, result in depression.

Depression can be seen a serious condition which will impact every area of women's life. It affects social life, family relationships, career, and one's sense of self-worth and purpose. There are several factors that contribute to the unique picture of depression in women from reproductive hormones to social pressures to the feminine response to worry.

We can see Major depressive disorder (MDD) as the commonest psychiatric disorder. Unipolar clinical depression is that the fourth commonest explanation for disability in females, altogether ages as per the worldwide Burden of Disease, 2000. The lifetime prevalence of MDD is 10–25% for ladies, and 5–12% for men. consistent with the planet Health Organization (WHO), it's also the foremost important precursor of suicide and can be the second explanation for Global Disease Burden by the year 2020, WHO states that the burden of depression is 50% higher for females than males and Indians are reported to be among the world's most depressed. The prevalence of depression is 9%, of major depressive episode is 36%, and therefore the average age of onset of depression is 31.9 years, in India.

The higher rates of depression are reported within the rural compared to the urban population. Up to twenty of these attending primary health care in developing countries suffer from the usually linked disorders of hysteria and depression, but the symptoms of those conditions are often not recognized. The preponderance of female cases of clinical depression is consistent finding from India. Women have the best risk for developing depressive disorders during their child-bearing years. Psychosocial events like role stress, victimization, sex-specific socialization, internalization, coping style, disadvantaged social station, and perceived stigma of mental disease, more in females have all been considered to contribute to the increased vulnerability of girls to depression.

In addition, depression is a crucial consequence of violence, which affects between one-quarter and over one-half of girls at some point in their lives. Routine screening of all female patients visiting general hospital settings for violence should be made mandatory so on prevent detrimental physical and psychological state consequences. Recently, there has been a growing trend in India of shifting the age-old status of girls from homemakers to the labor, which offers them independence, and financial stability. Within the study, released by the Associated Chambers of Commerce and Industry, working women within the age group of 21–52 years were surveyed. Sixty-eight percent of the ladies were afflicted with lifestyle ailments like obesity, depression, chronic backache, diabetes, and hypertension.

It has been often observed that long hours of working under strict deadlines cause up to 75% of working women to suffer from depression or general mental disorder compared to women with lesser levels of

psychological demands at work. Work pressure and deadlines have led 53% of the respondents to skip meals and choose food. Women employed in sectors that demand longer like media, knowledge process outsourcing, and touring jobs are unable to require leave when unwell and force themselves to figure mainly thanks to job insecurity, especially, during the present financial meltdown, the report said. Factors such exposure to industrial pollutants and environmental toxins, poor quality of sleep, lack of exercise, sunlight exposure, poor nutrition, excessive intake of alcohol, and substance abuse also cause depression.

Although Depression is considered so common these days but at the same time it's a serious illness, and most that have it need treatment to urge better. Depression affects both men and ladies, but more women than men are likely to be diagnosed with depression in any given year. Efforts to elucidate this difference are ongoing, as researchers explore certain factors (biological, social, etc.) that are unique to women. Many ladies with a depressive illness never seek treatment. But the overwhelming majority, even those with the foremost severe depression, can recover with treatment.

The depression is marked by recurrent episodes of depressive symptoms followed by periods of remission, and therefore the course of depression tends to be more chronic in late life than in younger adults. For some, an initial episode of major depression will evolve over time (with remissions and recurrences) into unipolar major depression, whereby each new episode confers new and more severe risks of chronicity, disability, and suicide. Major depression is related to considerable impairment in functioning, like and sometimes worse than that experienced by patients affected by a spread of chronic medical conditions. One study reported that depressed outpatients function at lower levels than outpatients with the other illness except cardiac illness.

There are several forms of depression that includes major clinical depression , dysthymic disorder, depressive disorder , postpartum depression, and seasonal major affective disorder , and is characterized by persistent sadness, anxiousness, hopelessness, guilt, worthlessness, irritability, restlessness, loss of interest in activities or hobbies, fatigue, difficulty concentrating, impaired memory and deciding , insomnia or hypersomnia, overeating or appetite loss, suicidal ideation or attempts, or persistent aches or pains, headaches, cramps, or digestive problems that don't ease with treatment. Symptoms interfere with normal functioning in lifestyle , and persist for a matter of months to years.

A past depressive history is a major risk factor for a future depressive episode. Women with a history of depression are nearly five times more likely to possess a future episode of major clinical depression , with the danger of recurrence increasing with each episode, and an association with a stressful life event becoming progressively weaker with each new depressive episode. Treatment of depression most frequently includes pharmacologic agents in conjunction with cognitive-behavioral therapy or interpersonal therapy, the mixture proving important for full recovery and preventing relapses. However, a good more aggressive and comprehensive program that has dietary and lifestyle changes including regular exercise and sleep, a diet high in w-3 fatty acids, tryptophan, vitamin Bc , vitamin D, and B-complex vitamin complex, exposure to bright light, spiritual ''therapy,'' and complementary and alternative medicines like acupuncture, may cause even more thorough and long-lasting recovery.

Women suffer more than men across different countries and different settings because of Depression, anxiety, psychological distress, sexual violence, etc. Women face gender discrimination and associated factors of poverty, hunger, malnutrition, overwork, violence and sexual abuse; combine to account for women's poor psychological state . there's a positive relationship between the frequency and severity of such social factors and therefore the frequency and severity of psychological state problems in women. Severe life events that cause a way of loss, inferiority, humiliation or entrapment can predict depression.

Communication between doctors and ladies patients is extremely authoritarian in many countries, making a woman's disclosure of psychological and emotional distress difficult, and sometimes stigmatized. When women dare to disclose their problems, many doctors tend to possess gender biases which lead them to either over-treat or under-treat women.

Women do play multiple life roles. Mother, wife, employee, friend, healer, caregiver, and therefore the list goes on. The complexity of all of those roles can cause ups and downs throughout life. a number of these mood changes could also be thanks to life events (e.g., getting into an argument with a friend) or could also be thanks to hormones (e.g., pregnancy, menstrual cycle). generally , after a couple of days, your emotions tend to level out and you don't feel down within the dumps anymore. But, if you're affected by depression, your "downs" don't get away after a couple of days and should interfere together with your lifestyle activities and relationships. this will be a debilitating cycle and may occur thanks to

variety of causes. Symptoms can last weeks, months, or years and may be intermittent or a one-time occurrence. Depression affects women and it tends to possess different contributing causes in women than it does in men. Contributing factors include reproductive hormones, a differing female response to worry, and social pressures that are unique to a woman's life experiences.

Signs and Symptoms

Signs and symptoms of depression vary from woman to woman. a number of the foremost common signs and symptoms are listed below:

- Feelings of emptiness, hopelessness, despair, and sadness
- Irritability, anxiousness, and guilt
- Feelings of exhaustion, severe tiredness
- Loss of interest in previously pleasurable activities
- Inability to concentrate or remember details
- Sleep disturbances; sleeping an excessive amount of or insufficient , insomnia
- Changes in appetite – eating an excessive amount of or insufficient
- Physical symptoms – aches and pains, cramps, headaches, digestive issues, breast tenderness, bloating
- Lack of energy
- Feeling out of control
- Mood swings and feelings of tearfulness
- Panic attacks
- Feelings of tension
- Disinterest in daily activities and relationships are the best risk factor for a future depressive episode may be a past depressive history.

Causes of depression in women - It's a fertile topic for research to explore potential causes and contributing factors to women's increased risk for depression. It's likely that genetic, biological, chemical, hormonal, environmental, psychological, and social factors all intersect to contribute to depression.

According to a study by Winokur et al., "depression spectrum disease" has been characterized relative to "pure depressive disorder" as follows: Relatively, early age of the onset of depression (typically under 40), greater incidence of familial major affective disorder, significantly more female than male first-degree relatives with major affective disorder, significantly greater familial alcoholism, and antisocial personality.

A depressive episode is caused because of trauma, loss of a beloved , a difficult relationship, or any stressful situation often triggers. Additional work and residential responsibilities, caring for youngsters and aging parents, abuse, and poverty also may trigger a depressive episode in women. Evidence suggests that ladies respond differently than men to those events, making them more susceptible to depression.

CONCLUSION -Depression is not uncommon in women in India across all age groups. They do play multiple roles and that contribute to worry , thereby making them vulnerable to depression, which is usually under-reported thanks to stigma. The influence of female hormones during the reproductive years contributes to the premenstrual dysphoric syndrome, depression during pregnancy, postpartum depression. Emphasis should get on early detection at the first care level, and routine screening of intimate partner/ domestic violence should be made mandatory. The mainstay of treatment is that the use of antidepressants which should be made available freed from cost in the least medical care levels. Adequate dose, sufficient duration of medication, along side consistent contact with psychological state professionals brings good results. Creating an awareness among women is must to help them overcome their depression.

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THE ROLE OF YOGA DURING COVID – 19 PANDEMIC

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★★★

Abstract – This study focuses on the role of Yoga during COVID-19. This pandemic has become a most important cause of stress and anxiety. Everything have been affected by COVID – 19. It has created stress among people. It has led to an extensive loss of human lives and has created extraordinary challenges for the public health system. This public health crisis has brought to the importance of strengthening our immune systems. For this, we need to adopt a healthy lifestyle. The review of the study has taken from internet on Yoga-based studies. Good food and an appropriate diet are essential for our health, physical exercises like yoga also have significant health benefits on both body and mind.

Keywords – Yoga, COVID, Pandemic.

Introduction – Yoga is a path to total harmony of body, mind, and spirit. The word Yoga comes from the Sanskrit word yuj, which means union. Union of the individual realization with the universal awareness. Yoga is not merely a form of exercise for the body. It is an ancient wisdom - for a healthier, happier, and more peaceful way of living - which ultimately leads to union with the Self. Yoga is a light resistance workout – helps build flexibility, muscle strength, bone strength. Yoga helps with improving flexibility of spine, curing back pain, sciatica and neck pain. Controls blood pressure, regulate blood sugars – indirectly improving heart health. Yoga improves our ability to concentrate and focus, increases self-esteem value. Helps build immune system, which reduces the incidence of common ailments. Certain yogic exercises help improve thyroid gland functionality thus improving metabolism. Pancreas – Certain Yogic asanas improves blood supply to the pancreas, enabling it to function efficiently and produce insulin in the right quantity that helps in managing and controlling diabetes. Reduces belly fat which improves insulin sensitivity.

The importance of yoga — among the Covid-19 pandemic, which has upended the lives and livelihoods of millions of people around the world — has increased substantially. The COVID – 19 pandemics has led to an extensive loss of human lives and has created extraordinary challenges for the public health system, not just in India, but across the world. The fear of this virus has kept many of us indoors. This forced confinement has increased the stress on our bodies and minds.

This public health crisis has brought to the fore the importance of strengthening our immune systems. For this, we need to adopt a healthy lifestyle. Studies suggest that yoga contributes to improving the immune system since it is a combination of physical exercise, controlled breathing and mental concentration — all of which are known to have health benefits. Among the many yoga asanas, shavasana and sasakasana reduce stress which, many practitioners believe, increases the efficiency of the immune system. Breathing techniques like pranayam improve the functioning of the respiratory system. Trikonasana improves blood circulation which benefits all our organs. yoga has come to be standard as an effective tool in improving health, which, in turn, helps maintain an all-important work-life balance.

Method – Literature searches were carried out to find out the role of yoga during COVID – 19 Pandemic.Data has collected from various websiteby using google search engine.

Importance of Yoga - Decreases stress and anxiety: It is well known that yoga has the ability to ease stress and promote relaxation. It also lowers the levels of stress, anxiety, fatigue and depression

Reduces inflammation: Practicing yoga may reduce inflammation as well. It is a normal immune response, however, chronic inflammation can lead to the development of pro-inflammatory diseases, such as heart disease, diabetes and cancer. Thus practicing Yoga may prevent you from such diseases.

Improve heart health: The health of our heart plays an important role in well-being of overall health. Studies have shown that incorporating yoga into a healthy lifestyle slow the progression of heart disease and thus it reduces several risk factors for heart disease. It also decreases the cholesterol level in our body.

Improves quality of life: Yoga has become an adjunct therapy to improve the quality of life for many individuals. Practicing yoga significantly improved quality of life, as well as mood and fatigue.

The Role of Yoga on Impact of COVID-19 – Doing Yoga every day for prevention, rehabilitation and to increase immunity. ShodhanaKriya (Yogic cleansing practices) Jalaneti, Sutra Neti –it helps in cleansing sinuses, beneficial in allergic conditions and reduces upper airway reactivity. Yogic SûkcmaVyâyâmas / shithilikara navyaya mas/ Pawanamuktasana series (Joint movements): Neck movements Shoulder rotation Trunk movement Knee movement Ankle rotation - Joint movements help to increase blood circulation and reduce stiffness which enhance joint flexibility. Helps to facilitate asana practices.

Yogasana: Standing, Sitting, Prone&Supine lying - Ushtrasana, UtthanaMandukasana, Tadasana, Trikonasana, Vakrasana, Bhujangasana, Sarala Matsyasanaetc. Practices improves chest expansion and cardiopulmonary functions.

Kapalabhati - Improves pulmonary functions and reduces secretions. Very useful preparatory practice for pranayama practice. Helps to cleanse frontal sinuses.

Yoga Nidra - Reduction in sympathetic arousal and reduced emotional distress and improves quality of sleep. Rejuvenate the body and helps to keep the mind calm.Meditative practices Breath awareness- Meditation helps to reduces anxiety and stress.

Immunity-Boosting Yoga Asanas – Some immunity-boosting yoga asanas that can prove beneficial in promoting resistance against COVID-19.

Assanas Process Benefit : Bhujangasana (Cobra pose) Lie down on your stomach with your toes flat on the floor, soles facing upwards; rest your forehead on the ground.Keep your legs close together, with your feet and heels lightly touching each other.Place both hands in such a way that palms are touching ground under your shoulders, elbows should be parallel and close to your torso. Taking a deep breath in, slowly lift your head, chest and abdomen. Keep your navel on the floor.Pull your torso back and off the floor with the support of your hands. Make sure that you are putting equal pressure on both the palms.Keep breathing with awareness, as you curve your spine, vertebra by vertebra. If possible, straighten your arms by arching your back as much as possible; tilt your head back and look up Now, breathe out, and gently bring your abdomen, chest, and head back to the floor and relax. Opens up the shoulders and neck to relieve pain.Tones the abdomen.Strengthens the entire back and shoulders.Improves flexibility of the upper and middle back.Expands the chest.Improves blood circulation. Reduces fatigue and stress..Useful for people with respiratory disorders such as asthma.

Matsyasana (Fish Pose) : Lie on your back. Put feet together and relax your hands alongside the bodyPlace the hands underneath the hips, palms facing down. Bring the elbows closer toward each otherBreathing in, lift the head and chest upKeeping the chest elevated, lower the head backward and touch the top of the head to the floorWith the head lightly touching the floor, press the elbows firmly into the ground, placing the weight on the elbow and not on the headLift your chest up from in-between the shoulder blades. Press the thighs and legs to the floorRelax in the posture with every exhalationNow lift the head up, lowering the chest and head to the floor. Bring the hands back along the sides of the body The asana stimulates the pituitary gland and increases the blood supply into the head.It helps in dealing with respiratory problems and is helpful with asthma and bronchitis.It improves the rhythmic breathing pattern.The asana also improves the reproductive system and regulates the flow of menstruation in women.It aids the immune system and improves blood circulation in the body.

Balasana (Child pose) : Sit on your heels. Keeping your hips on the heels, bend forward, and lower your forehead to the floorKeep the arms alongside your body with hands on the floor, palms facing upGently press your chest on the thighs and holdSlowly come up to sit on the heels Helps to release tension in the back, shoulders, and chestStretches the hips, thighs, and anklesStretches the muscles, tendons, and ligaments in the kneesAllowing the forehead (your third eye chakra) to rest on the ground has a calming and soothing effect on the brain. As such it not only calms the mind, but also helps to alleviate stress and anxietyHelps normalize breath and blood flow in the bodyLengthens and stretches the spineHelps to alleviate low back and neck pain when done with props in a supported mannerFlexes and massages many of the internal organsWhen done with knees together and the torso resting on the thighs, it helps your digestionIt is a recommended pose for those with dizziness and/or fatigue

Setu Bandhasana (Bridge pose) : Lie on your backFold your knees and keep your feet hip-distance apart on the

floor, with knees and ankles in a straight lineKeep your arms beside your body, palms facing downInhaling, slowly lift your lower back, middle back, and upper back off the floor; gently roll in the shoulders; touch the chest to the chin without bringing the chin down, supporting your weight with your shoulders, arms, and feetHold the posture for a minute or two and exhale as you gently release the pose Bridge Pose gives Strength to your back muscles.It relieves the tired back instantly.Stretches chest, neck, and spine.Gives calmness to brain, reduce the level of anxiety, stress, and depressionSetu Bandhasana Opens up your lungs and reduces thyroid problems.Improves digestion.Good for women in menopause and menstrual pain.Helpful in asthma, osteoporosis, and sinusitis high blood pressure.

Dhanurasana (Bow pose) : Lie on your stomach with your feet hip-width apart and your arms by the side of your bodyFold your knees and hold your anklesBreathing in, lift your chest off the ground, and pull your legs upKeep the pose stable while paying attention to your breathContinue to take long deep breaths as you relax in this poseAfter 15 -20 seconds, as you exhale, gently release the pose
As stated by Bharat Thakur on his website, during Dhanurasan, "the spinal column is stretched, improving blood circulation to the spinal nerves." It also stretches your neck, shoulder, arms and leg muscles, thus strengthening those areas. It is considered to be a good exercise for those with chest or breathing ailments like asthma, as it expands the chest and increases the breathing capacity of the lungs.

Conclusion – To live through this lockdown & pandemic period, yoga is the best thing to adopt as a lifestyle habit. It helps us build a strong physical, mental and spiritual health system. When combined with breathing and meditation, it acts as the best element to take care of our mind, body and soul. There are different forms of yoga that can help us to stay physically strong and mentally balanced. Good food and an appropriate diet are essential for our health, physical exercises like yoga also have significant health benefits on both body and mind.it improves the immunity system and helps us to stay fit.

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EFFECTIVE TECHNIQUES OF TEACHING VOCABULARY

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★★★

Abstract : Teaching Vocabulary to Young Learners is important because they have different categories that can make them easier to learn new words. They have special categories, they need a teacher as a facilitator and good techniques that can motivate them in learning vocabulary. The purpose of the study was to portray the effective techniques of teaching vocabulary used by a teacher in English Language Learning for young learners. It is case study with classroom observations as techniques of collecting the data. The data was analysed through using various techniques which are taken from the audio-video transcription. Participants of the study was an English Teacher at one educational institution in Latur. The findings of the study showed the effective techniques of teaching vocabulary used by the teacher were techniques of verbal situation, morphological analysis, collection, synonyms-antonym, homonyms, word-map and dictionary usage.

Keywords: Effective, Teaching Techniques, Vocabulary, Young Learners

Introduction : Nowadays, India went to make rapid strides in all spheres. Changes are quick and inevitable. The need to teach in general and teach to English Language effectively in particular is the challenge before all the teachers in India. Today, it has become mandatory for the academicians to rethink their teaching strategies with the changing times. Since there has been a constant change in the teaching methods and techniques all over the world in every subject, vocabulary teaching methods and techniques need desirable and radical changes in a view of the demanding job market in the globalized world. Vocabulary of a language is just like bricks for constructing the wall. Like bricks, they are vital for the building of a language. Language is made up of words. If we want to use language effectively, we must have good stock of vocabulary. We cannot use the language, if we don't know the words of that language. English language has vast vocabulary. It is the richest language of the world. One cannot learn a language without learning vocabulary. Therefore, the study of vocabulary has occupied the central place in teaching-learning activities. Thornbury opines (2002): "If you spend most of your time studying grammar, your English will not improve very much. You will see most improvement, if you learn more words and expressions. You can say very little with grammar, but you can say almost anything with words."

Research Methodology: The writer uses descriptive method in doing this research. This method is used to describe characteristics of a phenomenon. The population of this research are young learners at Alphabet Club. The students who can join at Alphabet Club start from different age groups. To get young learners' achievement, the writer collected their scores and calculated it. Moreover to find out the techniques that have been employed in teaching vocabulary to young learners and to describe how those techniques work, the writer did class observation and interviewing the teacher. The data obtained though observing young learners' score, observing class, interviewing teacher and doing documentation. The writer read the techniques that are used in teaching vocabulary to students several time and identified the techniques that have been employed for teaching vocabulary to students at Alphabet Club. The data were analysed such as – data reduction, data presentation and date description. Word lists, teacher explanation, discussion, memorization, vocabulary books, and quizzes often are used in an effort to help students learn new words. But these methods ignore what research and theory tell us about word learning and sound vocabulary instruction. Vocabulary is a principle contributor to comprehension, fluency, and achievement.

What need to be taught?

Richards (1976) and Nation (2001) list the different things teaching need to know about a word before we can say that they have taught it. These include:

1. The meaning (s) of the word

2. Its spoken and written forms

3. What "word parts" it has (e.g., any prefix, suffix, and "root" form)

4. Its grammatical behaviour (e.g., its word class, typical grammatical patterns it occurs in)

5. Its collocations

6. Its register

7. What associations it has (e.g., words that are similar or opposite in meaning)

8. What connotations it has

9. Its frequency

Innovative ways of Teaching Vocabulary : Different types of instructional modes, approaches, vocabulary building activities and skills proved to be effective in developing children and college students' vocabulary in L2 environments. Teaching vocabulary in context, combining vocabulary with reading and writing activities, and providing the students with different lexical information about the words under study enhanced children and adult students' vocabulary.

By Creating Verbal Situations : Setting a good context which is interesting, plausible, vivid and has relevance to the lives of the learners, is an essential prerequisite for vocabulary teaching as it helps in both engaging the attention of the learners and naturally generating the target vocabulary. Maintaining the context and making sure the language surrounding the context is easy to comprehend, the teacher should start eliciting the target vocabulary. It is not possible to teach abstract words by showing visual aids. In such cases teacher can create verbal situation with taught words. For example, Ganesh is a boy. When he was working in the office, he saw a five hundred-rupee note. He went into the office and gave it to the manager. Thus, Ganesh is an ***honest boy***.

Teaching words in the context: Most people agree that vocabulary ought to be taught in context. Words taught in isolation are generally not retained. In addition, in order to grasp the full meaning of a word or phrase, students must be aware of the linguistic environment in which the word or phrase appears. Therefore, in selection of vocabulary, the teacher must be sure that the words or phrases chosen can be immediately incorporated into the students' linguistic repertoire. Stahl (2005) stated, "Vocabulary knowledge is knowledge; the knowledge of a word not only implies a definition, but also implies how that word fits into the world."

Using Morphological Analysis of Words: Morphology is the study of words in different terms, showing how words are broken down into smaller units, and how such units are recognized. That is to say, by using the analysis of morphemes of words, we can find out the meaning of words, even some of unfamiliar English words. It is estimated that there are over 600,000 English words concerned with the roots and affixes. But the roots and affixes are limited in numbers and simple in meaning. And the most commonly used roots and affixes are only 600-800 in number. By using the analysis of roots, affixes and word structure, we can teach thousands of English words. For example: *"hand/handle/handful/ handicap/ handsome/ beforehand ..."*

Dictionary : It is an important tool in the teaching and learning of vocabulary. Teacher should encourage students to search words in dictionaries. Therefore, the habit of its use should be inculcated right from the beginning. Exploring dictionary entries can be one important and effective component of understanding a word deeply. The entries can also help students determine the precise meaning of a word. Allen (1983: 82) perceives, *'Dictionaries are passport to independence and see them as one of the student-centred learning activities'*. The following are some current recommended English-English dictionaries: 1. Oxford Advanced Learners Dictionary, 2. Longman Dictionary of Contemporary English, 3. Cambridge International Dictionary of English, 4. Oxford Picture Dictionary.

Collocation : In the 1990s Michael Lewis (2001) proposed the ***'Lexical Approach'*** as a way to teach vocabulary with an emphasis on collocation. This approach entails teaching words already in their chunks as opposed to individual items. The term collocation generally refers to the way in which two or more words are typically used together. For example, we talk about *heavy rain* but not *heavy sun,* or we say that we make or come to a decision, but we don't do a decision. So, *heavy rain* and make a decision are often referred to as collocations and we say that *heavy* collocates with *rain*, or that *heavy* and *rain* are collocates of each other. With collocation software we can search for all the collocates of a particular word, that is, all the words that are used most frequently with that word and especially those with a higher than anticipated frequency. Collocations include:

[1] Verb + Noun (e.g. break a code, lift a blockade)

[2]Verb + Adverb (e. g. affect deeply, appreciate sincerely)

[3] Noun + Verb (e. g. water freezes, clock ticks)

[4] Adjective + Noun (e.g. strong tea, best wishes)

[5] Adverb + Adjective (e.g. deeply absorbed, closely related)

Synonyms : Students were asked to bring daily five new words which were not familiar to them from the text-book. At the end of each session they were asked to tell the word, its spelling and its meaning in English. They were banned to see the note-book where these words were written. If they were not able to give the correct word its spelling and meaning, they were asked to bring new ten words next day. Such an exercise was fruitful for the young learner.

Antonym : The students were asked to make lists of opposite words. Two groups were made; one group gave one word while the other group asked to give an opposite word to it. For example, *good: bad, small: big, hot: cold.* One group gave word 'good' and the other group gave opposite word for it as 'bad'. Marks were written on the board. They found it very interesting and memorized more words in order to win the contest. Thus, by play way method they can learn new words.

Words often confused : The long list often-confused words was made in the class and students were asked to use them in sentences from the brackets. Teacher should provide the meaning of such words, if necessary. For examples: *adopt: adapt, beside; besides, principal: principle* etc.

Homonyms : Two or more words that have the same sound or *spelling* but differ in *meaning*. Generally, the term *homonym* refers both to **homophones** (words that are *pronounced* the same but have different meanings, such as *which* and *witch*) to **homographs** (words that are spelled the same but have different meanings, such as "bow your head" and "tied in a bow").

ant/aunt	eye/I
ate/eight	fare/fair
bear/bare	sea/see
blew/blue	by/buy
beach/beech	cell/sell
cereal/serial	die/dye
throne/thrown	be/bee

Word Map: Students work in small groups to learn connections among words by brainstorming and organizing words according to a map that they design or a blank one that is provided by the teacher. An example might be a key-concept word in the center of the page with rays connecting related words. Semantic mapping generally refers to brainstorming associations which a word has and then diagramming the results. For example, when asked to give words they thought of when they heard the word "faithfulness", low-intermediate ESL students generated sixteen words or phrases: cat, friend, family, reliance, trust, dishonest, unfaithfulness, believe in friendships, bonds, obey, dog, friendly, sexual unfaithful, gossiping, marriage, love. After clustering words which they felt went together, they mapped the relationships between these words.

Teaching idioms by topic can make easier for students to remember. An idiom is a phrase or expression in which the entire meaning is different from the usual meanings of the individual words within it. Idioms are fun to work with because they are part of everyday vocabulary. Students enjoy working with figurative meanings, as well as imagining possible literal meanings for the expressions. They also enjoy finding out about the origins of idiomatic expressions, some of which are very old. This sample lesson model focuses on introducing idioms that make use of animals or animal comparisons.

Phrasal Verbs : Teachers should include phrasal verbs in their classroom language as much as possible - and draw attention to these from time to time. Phrasal verbs mean words consisting of a verb and a particle (preposition or adverb) Prepositions: in, on, from, for, into, up etc. Adverbs: ahead, away, back the meaning of a phrasal verb is different from the meaning of each word if it was considered separately. Common classroom expressions incorporating phrasal verbs are: *sit down, put your hand up, turn your papers over, write this down, cover the page up, look it up, hurry up and calm down!* Ex. The scientists carried out an experiment. Vs. I carried out some chairs in the garden.

Reading the Word : Reading words aloud is also very beneficial. It makes a learner familiar with the word and also improves pronunciations of the learners. You can make the sounds yourself, or bring tapes or CDs for students to listen to and write down the words that they hear.

Writing the Word : Writing or copying the word from the blackboard will give the student a chance to understand the grammatical aspect of the word such as noun, verb, adverb, adjective and so on.

Use Videos to Produce of Target Vocabulary : Select a video segment that contains a series of actions or visual detail. Provide the Alphabet Club with a list of target

vocabulary words and ask them to construct a paragraph that incorporates as many of the words as possible. This activity is best done after the learners have seen the video. As they learn how to use more vocabulary properly, you will see an improvement in their writing and speaking.

Conclusion : The present manuscript explored effective techniques and methods of teaching new vocabulary. Teacher must make use of such techniques while teaching of vocabulary. It also focused on expansion of vocabulary. There is no sure fire remedy or method to enhance vocabulary in a day or two. A student's vocabulary bank can be enriched on a gradual basis and one should always show keen interest and enthusiasm in finding, learning and understanding new words. Teaching vocabulary through incidental, intentional and independent approaches requires teachers to plan a wide variety of activities and exercises. Richards said, *"When vocabulary words are being taught to pupils, teachers need to consider how to teach these words to pupils based on the levels of ages, educational background and field of interest. The teacher also ought to recognize such sociolinguistic variables in which the words will be used" (p. 73).*

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FARMERS SUICIDE IN INDIA

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Public concern regarding farmer suicides in India gained traction in the 1990s, after journalist P Sainath (2005) famously flagged the problem of rising agrarian distress in the country. According to the 2011 Census, farmers (main and marginal cultivators) account for around 25% of all workers in the country, while farmworkers (agricultural labourers) account for 30%. Farmer suicides have always been a sensitive issue in the public sphere, evoking more sentimentality than fact-based responses as the number of farmer suicides rose steadily between 1995 and 2004 from 10,720 to 18,241. In those states, where farmer suicides were higher than the average, it was argued that there could be crop- and region-specific factors responsible for it. The data on farmer suicides, published by the National Crime Records Bureau (NCRB), has been used to validate polar opposite positions—from the neo-liberal policy reforms of 1991 (Aerthayil 2008) to the degrading moral fibre of the Indian society (Peebles 2013).

The farmer suicide issue is mostly seen as emblematic of the agrarian distress caused by neo-liberal reforms, which reduced the ambit of formal bank credit and left farmers at the mercy of market forces. K C Suri (2006) and C R Chandrasekhar (2017) trace the roots of national agrarian distress, which they explain as the primary or obvious cause of rising farmer suicides. This suggested link between agrarian distress and farmer suicides, in fact, has been deeply ingrained in the prevalent literature, despite suicides being a neurological and psychosocial phenomenon. It seems to be a particularly intriguing phenomenon for economists to study, because farmer suicides, linked so closely with agrarian distress, are looked at as deaths that are driven actually by economic hardships, rather than the more complex issues of mental health.

A critical examination of the official data on farmer suicides reveals a poor understanding of the issue. Yet, it also reveals that farmers' suicides, on average, account for 14% of the total suicides in the country. It peaked at 16% in 2004, consequently falling to 9% in 2013. It is a region-specific issue and those states with high farmer suicides have persistently remained so. The underlying causes of farmer suicides and non-farmer suicides may be similar across states on account of a high correlation between their corresponding numbers, suggesting that the causes of suicides may include factors other than economic and livelihood issues.

The main focus of this paper is to explore the impact of the rise of Farmer Producer Companies (FPCs) on farmer suicides in India. The livelihood of farmers in India has been under threat owing to the liberalization and privatization of the Indian agricultural sector. The effects of the open market and the subsequent competition and pressure that it brings have driven farmers to extreme debt leading them to commit suicides. As per the records of the National Crime Records Bureau, there has not been considerable improvement in the rate of farmer suicides in India. FPCs, in principle, could inarguably be able to organize such farmers into collectives that have the capability to guard against global free falls in commodity prices as well as other associated risks. The purpose of this study is to investigate the feasibility of FPCs in reducing farm-related suicides in India. Design/ Methodology/Approach: The data for the study, which includes secondary data from National Crime Record Bureau's Accidental Deaths and Suicides in India report on farm-related suicides and the number of FPCs from the Ministry of Corporate Affairs website, has been put through statistical tests in order to ascertain the relationship between the two variables. Findings: The paper concludes that the rise of FPCs in India since 2003 has had a negative correlation to the number of farmer suicides in the corresponding period. This means that the rise of FPCs might be categorized as one of the reasons that has led to the reduction of farmer suicides in the country. Research Limitation/Implications: The study recognizes that while FPCs do have a role in the reduction of farm-related suicides in India yet it is only plausible that there are lot many variables that need to be accounted for. This means that the rise of FPCs is only one of the many factors that could have contributed to the reduction of farmer suicides in the country and as such the same needs further in-depth qualitative exploration which this study has not done. Originality/ Value: While there have been numerous attempts to study FPCs and farmer suicides in isolation, this study attempts to look at the two variables in collaboration.

Agricultural sector is the main income for the rural people in India. It plays a significant role in their life. In India, small and marginal farmers account for 70%, according to the 2011 census of the Government of India. These small and marginal farmers took credit from banks and private money lenders. The non-repayment of credit led to an agricultural crisis and farmers' suicide. This study focused on the reasons that caused such a disaster. The study rests on a review of the literature which was extracted from journals, reports, and newspapers from 2004 to 2019. The review identified the following reasons for the agricultural crisis and farmer's suicides-poverty, indebtedness, crop failures, distress, lack of awareness on new technologies, inadequate debt, marketing of produce, the high interest of non-institutional credit, and depletion of water levels. The article concluded noting that-the government had to shift its focus from industries to agriculture and shift its agricultural policies from short-term to long-term ones.

Farmers are an important part of our country. After all, India is an agricultural country. We depend highly on our farmers. However, unfortunately, the case is that farmer suicides are a common issue in our country. Each year we see so many cases of these suicides due to a number of reasons. The government of India needs to take measures to prevent this issue. We need to save our farmers from this misery as they are the ones who feed us. Even the citizens must be aware of this issue and not pay them less so they suffer loss. There are a lot of reasons as to why farmer suicides happen in our country. All these reasons come together to make this worrying issue prevalent. One of the main reasons is droughts. When the crops do not get sufficient rainfall they do not yield much produce. This, in turn, poses as a great loss to the farmers as their money gets wasted and they go in debt. Areas that have frequent droughts have higher cases of farmer suicides. Similarly, floods are also as dangerous as droughts. The crops of the farmers erode away and they do not get any product from those crops. Furthermore, the high debt which the farmers have to pay for the land is another major factor. As they take heavy loans for growing crops and fail to do so, they kill themselves as they do not have money to pay their debt back. In addition, family pressure is too high for farmers. They fail to make ends meet and thus commit suicide because of this failure. Moreover, capitalization is a very big reason for farmer suicides. Nowadays, people most favor privatization and capitalization. These big firms capitalize on the crops and sell them using marketing strategies.

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ENVIRONMENTAL POLLUTION IN INDIA

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Abstract: Environmental pollution is defined as any undesirable change in physical, chemical and biological characteristics of air, land and water. Pollution can be natural as man-made. The agents or substances that cause pollution are known as pollutants. Environmental problem is known to exist in developed as well as developing countries, and the problem is gradually growing day by day since the onset of industrial revolution. Population explosion and urbanization have made excess use of natural resources and natural wealth and have resulted in nature's dreadful conditions

Keywords: Environment, Pollution, Air pollution, Land pollution, Noise pollution , Water pollution, Soil pollution, Degradation, Prevention

Introduction: Pollution is the effect of undesirable changes in our surroundings that have harmful effects on plants, animals and human beings. This occurs when only short-term economic gains are made at the cost of long-term ecological benefits for humanity. No phenomenon has led to greater ecological changes than has been made by mankind. During the last few decades we have contaminated our air, water and land on which life itself depends with a variety of waste products.

Pollutants include solid, liquid or gaseous substances present in greater than natural abundance, produced due to human activity, have a detrimental effect on our environment. The nature and concentration of a pollutant determine the severity of its detrimental effect on human health. An average human requires about 12 kg of air each day, which is nearly 12-15 times greater than the amount of food we eat. So, even a small concentration of pollutants in the air becomes more significant in comparison to similar levels present in food. Pollutants that enter water have ability to spread to distant places, especially the marine ecosystem. From an ecological perspective, pollutants can be classified as follow.

Due to advancement in man's knowledge, man started cutting down forests for construction of buildings for making paper and for growing food like food grains and oilseeds. Since then all the waste accumulated during the course of construction of these buildings has caused serious damages in pollution and in depletion of natural resources. Combustion of fuels has been far and wide recognized as the major cause of air pollution. There are other forms of natural resources too which are a cause of grave concern in terms of hazardous pollution environmentally. Fossil fuels are undoubtedly a major cause of environmental pollution and their effects that can occur on the environmental pollution have been quite often underestimated.

The environmental problems in India are growing rapidly. The increasing economic development and a rapidly growing population that has taken the country from 300 million people in 1947 to more than one billion people today is putting a strain on the environment, infrastructure and the country's natural resources. Industrial pollution, soil erosion, deforestation, rapid industrialization, urbanization and land degradation are all worsening problems. Overexploitation of the country's resources, be it land or water, and the industrialization process has resulted into the environmental degradation of resources. Environmental pollution is one of the most serious problems facing humanity and other life forms on our planet today. India has been ranked as seventh most environmentally hazardous country in the world by a ranking released recently.

Pollution is causing a lot of harm to human and animal health, plants and as well as the wider environment and has harshly affected the entire ecosystems and has disrupted the marine life in lakes and streams and has in major effect, caused depletion of the natural flora and fauna.

Air pollution : Contamination of air is called air pollution. When poisonous gases or smoke is added in the air, it becomes polluted. The air gets polluted also by the presence of dust particles. There are several other reasons which lead to air pollution. Many vehicles ply on the roads each day. All vehicles need some fuels to run like diesel or petrol. When this fuel burns in the engine, large amount cause asthma or irritation in eyes. The world health organization estimates that about two

million people die prematurely every year as a result of air pollution, while many more suffer from breathing ailments, heart diseases, lung infections and even cancer. Fine particles or microscopic dust from coal or wood fires and unfiltered diesel engines are rated as one of the most lethal forms of air pollution caused by industry, transport, household heating, cooking and ageing coal forms of air power station. The main reasons of air pollution are emissions from vehicles, thermal power plant, industries and refineries. The problem of indoor air pollution in rural areas and urban urban slums has increased.

The effects of air pollution are obvious rice crop yields in Southern India are falling, as brown clouds block out more and more sunlight. The brilliant white of the famous Tajmahal is slowly fading to a sickly yellow. In the 'Tajmahal case' a very strong step was taken by the Supreme Court to save the Tajmahal from being polluted by fumes and more than 200 factories were closed down. Birds and species were affected. Studies conducted by the high altitude zoology field station of the Zoological Survey of India [ZSI] based in Solan town of Himachal Pradesh have recoded a drastic fall in butterfly number in the Western Himalayas, famous for their biodiversity. Indoor air pollution is the most important cause of Chronic Obstructive Pulmonary Disease [COPD] in India, says a prevalent study conducted by Pune-based Chest Research Foundation [CRF] and the Imperial College, London in November 2010. Over 700 million people in India suffer from high levels of indoor air pollution affecting women and young children 75 per cent homes use biomass fuel like wood, crop residue and dung cakes.

Human health effects associated with indoor air pollution are headaches, tiredness, dizziness, nausea and throat irritation. More serious effects include cancer and exacerbation of chronic respiratory diseases such as asthma. Radon is estimated to be the second and exacerbation of lung cancer in many countries. Environmental tobacco smoke causes eye, nose and throat irritation and is a carcinogen. Asthma, particularly in children, is associated with poor indoor air quality.

Water pollution : Water is the basis of all life on the earth. It is available in seas, rivers, lakes and ground water. The ground is the major source of drinking water. It is found beneath the surface of the earth and is also required by farmers to irrigate fields. Water is polluted by many activities of man. Sewage is the major factor of water pollution. The waste material released from the toilets flows through the sewage. Sometimes this sewage is released into the river. The water thus gets polluted. The industries or factories also release their sewage. It is called industrial sewage and contains many poisonous things. When this sewage is released into the rivers or lakes, it kills all the marine life, and sometimes poisonous sewage is released in pits it percolates down and joins the ground water which we drink.

River water pollution contaminated and polluted water now kills more people than all the forms of violence including wars according to a united nations report released on 22 March, 2010, on World Water Day that calls for turning unsanitary wastewater into an environmentally safe economic resource. According to the report titled 'Sick Water, 90 per cent of wastewater discharged daily in developing countries is untreated, contributing to the deaths of some 2.2 million people a year from diarrheal diseases caused by unsafe drinking water and poor hygiene. At least 1.8 million children younger than five, die every year from water-related diseases. Fully 80 per cent of urban waste in India ends up in the country's rivers, and unchecked urban growth across the country combined with poor government oversight means the problem is only getting worse. A growing number of bodies of water in India are unfit for human use, and in the River Ganga, holy to the county's 82 per cent Hindu majority, is dying slowly due to unchecked pollution. Mush of the river pollution problem in India comes from untreated sewage. Samples taken recently from the Ganges River near Varanasi show that levels of fecal coli form, a dangerous bacterium that comes from untreated sewage, were some 3,000 per cent higher than what is considered safe for bathing.

Groundwater exploitation is a serious matter of concern today, and legislations and policy measures taken till date, by the state governments, have not had the desired effect on the situation. Groundwater quality and pollution are the most a alarming pollution hazards in India.

Nosie pollution : Nosie pollution is a category of energy pollution in which off-putting, infuriating, or harmful sounds are without restraint. As with other forms of energy pollution such as heat and light pollution, noise pollution contaminants are not substantial particles, but to a certain extent, waves that get in the way with naturally occurring waves of similar type in the same surroundings. Thus, the explanation of noise pollution is open to dispute, and there is no clear boundary as to which sounds may add up to noise pollution. In the narrowest common sense, sounds are well thought-out

noise pollution if they unfavorably have an effect on natural world, human activity, or are competent of destructive physical structures on a customary, repeating starting point. In the broadest sense of the expression, a sound may be painstaking noise pollution if it disturbs any ordinary course of action or causes human harm, even if the sound does not take place on a habitual basis. Prolonged introduction to noise levels higher than eighty-five decibels can damage inner ear cells and show the way to hearing loss.

Soil pollution : Soil pollution, soil is the loose material found on the surface of the earth. It is formed when rocks are broken into pieces. The soil provides many nutrients to plants and farmers grow crops in soil. When farmers spray insecticides like DDT to kill insects, these poisonous insecticides mix with the soil and pollute it. Soil erosion is a serious problem nowadays. It means the removal of soil. It is caused by the cutting of tree and when trees are cut, the soil particles become loose and are further carried away by wind or running water. On the whole, soil pollution on this earth is a harmful agricultural practice and in turn aggravates pollution.

Degradation of Environment : Man's environment by now is sufficiently saturated by the complex chemical emissions, aerosols, toxic effluents, sewage, pesticides, solid wastes, polluted rains, dust and radiation. Polluted rains, dust and radiation. Global 2000 Report, 1980 reveals that the globe will become more crowed, more polluted, ecologically less stable and more vulnerable to disruption than the world we live in today. Degradation of environment has now become one of the most challenging problems not only of developing countries but also of the developed world. A large number of international and global organizations with the collective wisdom of scientists, planners and geographers have come up to settle the environmental issue confronting the nations and the physical world. The environmental crisis has convinced the world to use technology and resources to repair the damage already done to our environment and also to use substitutes for certain harmful chemicals in order to protect and preserve nature and natural resources.

Prevention of Environmental Pollution: Air pollution, responsible for triggering many health problems, is mostly caused due to burning of fossil fuels. The most effective ways to prevent air pollution are minimizing the use of fuels, serving vehicle regularly, saving energy, using alternative energy, and recycling materials amongst other.

Preventing air pollution – the fast is that human activities contribute the most to any type of pollution. Hence, it is our responsibility to find solutions. And considering the harmful effects of air pollution, it is high time that everyone contributes a bit to prevent release of pollutants. There are certain ways that one can follow for reducing emission of air pollutants in the atmosphere. For clear understanding, we can refer to the following tips for preventing air pollution. Car pool – forming and implementing a car pool will reduce the number of cars, thereby, preventing air pollution by cutting down the use of fossil fuels. This way, it will help in the sustainable use of fossil fuel and its conservation for the future generations.

Vehicle care – Timely servicing of the car helps to keep it in good condition, and also minimizes fuel exhaust. Driving the car at an average speed and turning off in traffic are thumb rules to save fuel. We must make sure to use unleaded petrol and opt for regular pollution checking of the car.

Public transport – whenever possible, we must try to travel by public transport. This helps in two ways; prevents air pollution and increases public income. If we are going to a nearby place, we must go by walking or use a bicycle, instead of using your vehicle. The objective is to minimize the use of fuels as far as possible.

Alternative energy source – another effective way to prevent air pollution is to use alternative energy sources such as wind turbine, solar water heaters are introduced to generate electricity and other energy forms for household uses.

Saving energy – saving energy will, of course, help to prevent air pollution. Switch off the lights, fans, air conditioners, and other appliances, when not in use. We can also share a room with other when the air conditioner or fan is on, instead of switching them on in every room.

Minimize air pollution – always try to minimize smoke emission, as it contributes a lot to air pollution. One way is to compost dried leaves and kitchen waste, instead of burning them. Composting will also give us organic fertilizer for our garden. Other tips include replacing old wood stoves or gas furnaces, avoiding solvents, and most importantly, not smoking in the home.

Recyclable materials – recycling is a simple approach to reduce pollution in two ways; save energy which is required for disposing and minimize the pollutants released during manufacturing. The list of recyclable materials include plastic bottles, aluminum cans and

utensils, paper, craft papers, cardboard, corrugated boxes and glass bottles.

Smart purchasing – remember to carry paper bags and minimize using plastic bags. While buying the products, always choose air-friendly and recyclable products that will minimize the emission of pollutants. Also, shop for only energy-efficient appliances that use less packaging. Lastly, buy rechargeable batteries for frequently used devices. Social awareness about air pollution is the most essential step to be taken for the prevention of air pollution. Awareness programmes and/or advertisements should be encouraged, so that people understand the potential health hazards of pollution. Improvement of transport facilities and proper use of land for the sake of social benefits are equally important for controlling air pollution.

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HIGHER EDUCATION: GOVERNANCE FOR EQUITY (SPECIFIC REFERENCE TO MAHARASHTRA)

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Abstract: The actions of the decision-makers need to be accounted and role of every stake holder in the governing framework of higher education revisited in given alarming situation of the system. The governing authorities are responsible for formulating standards in higher education. Some educationist from Higher education institutions require to develop and deploy strategies for implementing academic programs. Universities officers and authority provide leadership in providing access to equal academic opportunities for students under their jurisdictions. The stake holders of the framework must thrive together to create clear vision of higher education in the society. Maharashtra has passed two legislatures, one to bring uniform pattern in the administration of university and second to remove students impediment in offering courses of interest for completing academic programmes and thus scaling education to International level. It is utmost need of the hour, particularly in this stage of industrial revolution to homogenize higher education by enabling the governing framework with Information Communication Technology. This will enhance the performance of the system and empower the available rich potential of youths to realize the demographic dividend by creating much needed human capital for the country.

Introduction: Higher education in Maharashtra, in view of the Government can broadly be categorized as Professional, Agricultural and Non-Agricultural education. Since education is in the concurrent list of our constitution. It is statutorily regulated and controlled by both the Centre and the State. The Centre governs the education system from primary to higher education. The Maharashtra state governs kindergarten, primary and higher education through three distinct departments namely, Department of Women and Child, Department of School education, Department of Higher and Technical education. The state reorganization of Maharashtra could not foresee the educational diversity and likewise prepare the policies to avoid adverse consequences. The various geographical regions were combined on the basis of language and were consolidated as parts of Maharashtra which form the broad basis of the jurisdictions of the state funded Universities. These regions had a different educational background. The universities from various parts of Maharashtra were administered by implementing provisions of different acts. For the first time Maharashtra University act no 35 of 1994 was passed by the legislation to unify, consolidate and to provide for a unified pattern for the constitution and administration of university and reorganization of higher education in the state. We will be restricting the governance aspect only for Non-Agriculture higher education in Maharashtra.

The main decision makers for higher education in Maharashtra consist of the Central and State government, the state funded and Private Universities, Higher education department, the higher education Institutions and together form the Governing Framework. The role of each entity in the framework can broadly be summarized along with the subject matter associated with each authority. The Government of India, through its Department of Higher Education regulates Non-Agricultural education and has established a governing body namely University Grant Commission, apart from sanctioning of grants to Universities and colleges. UGC regulates the matters related with formulation and maintenance of standards in higher education. The Government of Maharashtra or the Secretariat mainly responsible for formulating Policies for higher education has established two distinct division, one for College education and other division for University education for execution of policy of Higher education. The Universities Officers and various authorities are responsible and accountable for Academic administration for exercising the powers and functions vested by the Universities Act. Academic Authorities are accountable and responsible for exercising the powers as per the provisions of the act and according to the hierarchy. The Academic powers and their functionality are given to the authorities namely, the Board of Studies, Faculty, Board of Deans

and at the top of academic hierarchy the Academic Council. The department of higher education deals with matters related to supervision of universities and Higher education institutions and reporting to Government of Maharashtra. The Higher education institutions are responsible for creation of Infrastructure, finance and education delivery.

Governance in Education: According to Wikipedia the defination of Governance is described as "Governance relates to the process of interaction and decision-making among the actions involved in a collective problem that lead to the creation, reinforcement or reproduction of social norms and Institutions." As Government strongly belief and follow the principles of democracy have adopted these principle for the process of interaction and decision-making throughout the Governing framework. Therefore Maharashtra University act no 35 of 1994 was passed by the legislation to unify, consolidate and to provide for a unified pattern for the constitution and administration of university and reorganization of higher education in the state. Government of Maharashtra after the implementation of Maharashtra University Act 1994 had direct control over the universities in Maharashtra. Thus the decision –making authority comprises of members representing from distinct area having different interests. The matters related with the governance of higher education comprising of the process of interaction and decision-making can be seen from two perspectives i.e. Educational administration and Academic Administration. The present Governing structure can be viewed combinely as the powers vested in the Chairman, UGC in the role of formulation and maintenance of standards. The Secretariat of the State in the role of formulation of policies and Joint Secretaries of zones of university grant commission in role of direct control over the higher education institutions. Director of higher education in the role of fair and just implementation of policies of the state and Vice Chancellor of universities in the role of Academic Administration of university. The President of Institutions or Principals is in the role of Strategic development, deployment of education delivery and the policies of the Governments. The powers vested in the above authorities along with their functionality and responsibilities for ascertaining the pattern of governance for equity in the divisions of department of higher education require to be investigated. The Department of Higher Education implements the policies of the government and for ease of supervision, keeping in view the jurisdiction of the Universities have clubbed all universities into two separate divisions. One division includes Universities covering areas from Western Maharashtra and other Division includes universities from rest of Maharashtra i.e North Maharashtra, Vidarbha, and Marathwada region of Maharashtra, for the purpose of supervision and monitoring. Here, we want to bring to the notice of readers that the Universities established in the region of rest of Maharashtra have been established after Universities of Western Maharashtra. The real question is whether the students of higher education from Western Maharashtra and Rest of Maharashtra did get equal access to academic opportunities after the implementation uniform pattern of administration of Universities. As mentioned earlier that the university grants commission regulates higher education by formulating standards and Secretariat of state regulates higher education by formulating policies for educational administration has a very week coupling. This fact turns me to make a suggestion that as the Secretariat of the state deals with matter related to college and university education from the perspective of compliances of standards have to undertake process of interactions and decision making of educational standards. The university administration and constitution in the beginning was different for each university in Maharashtra. Each university was implementing the statutes and ordinances passed by that university. The universities were empowered to establish Faculty and the subjects under the Faculty by passing the statutes and ordinances. The position of universities from the rest of Maharashtra reflects that these powers were not exercised by the Universities. This nature of working of the university created academic imbalances among the universities in Maharashtra. This resulted into the existence of uneven courses and the criteria for sanctioning of staff in the higher education institutions and in the universities of Maharashtra. The government of Maharashtra dealing the matter related to college education on the basis of this unevenness could have regulated by directing the university and brought unified pattern for the constitution and administration of university in the state and further restored equity among the universities and colleges particularly from the rest of Maharashtra. This lack of action for a long period which involved collective problem could not be addressed even after the enactment of law. Whether the adopting of the uniform pattern for Universities in the Maharashtra was instrumental in achieving the trust and creditability among the society and particularly in the youth of Maharashtra? This is particularly very important from the point of collation of existing position of higher education and implementation of e-Governance.

Scenario of higher Education in Maharashtra: As a part of Educational administration, Government of Maharashtra and the Universities along with their respective jurisdictions, jointly control colleges and universities education by prescribing guidelines, ordinances, statutes and rules to control the " Entry" and " Exit" points of the Higher education in Maharashtra. The specific matters related to the entry points are the "Permissions" and "Affiliations" for opening New Colleges, Faculty, Subject, Course and lastly Divisions. Similarly, the matter related to Enrollment, Examination and Awarding Degree are dealt with as exit point. The most important input element of the education system is the adequate staff for carrying out the operations for education delivery in the university and college/higher education institutions. The department of higher education on the basis of the strength of students prescribes the strength of staff for each subject/department taught in the college and depending on the strength of all the departments the total staff for respective years in the college. This process of interaction between the department of higher education and the college creates many problems of recruitment because for some years this interaction is purposefully delayed for many years by the department. This has a negative impact on the quality assurance of the colleges as they fail to maintain the teacher student ratio as required by the quality accreditation agency. We also observe that when department undertake the process of determination of staff in the colleges the surplus staff decision is also delayed by the department and issues like over payment is created in the colleges. Here the decision–making in the governing framework needs to be improved to avoid such issues in the higher education institutions. The department of higher education and the university jointly carry out the process of permission and affiliation of the higher education institutions. Government of Maharashtra entirely controls the process of permissions and affiliations of higher education institutions along with the joint control of the department and the university authorities and officers. Here it is pertinent to note that higher education institutions are given permissions and affiliations after completing two steps, first cycle is carried out for obtaining "permission" and second cycle for obtaining "First Time Affiliation". Department of higher education is not involved in the process of yearly continuation of affiliation of institute. The University is totally authorized to grant the continuation of affiliation after following procedure and approval of academic council.

The academic administration and the delivery of educational program are jointly carried out by the respective university and HEI. The major work of the University is to conduct examination for the students in higher education institution and university. The responsibility to bring reforms in the examination system is with the Board of Examination. The Academic authority of the university together decides by following the hierarchy on the particular content of the course/ module, the design of educational program and its curriculum. The Academic functions are delegated to Board of Studies, Faculty, Board of Dean and Academic Council to control, regulate and coordinate the academic matters. The utmost important function of the University is to award Degree to the student and that power is exercised by the Management Council of university as recommended by the academic council and arrange for convocation and conferment. Now if we read jointly the powers and academic functions of the Dean office, the Faculty and the Board of Study, regarding Academic planning, Academic development, Academic policy, Framing of Guidelines, Designing Curricula and developing programme of study for award of Degree, etc, it can be easily conceptualize that the whole autonomy of academic powers and functions are given to the Universities. Therefore the process of interactions and decision making between these academic authorities and sharing this information among the teaching staff become utmost important with regards to the "Teaching, learning and evaluation" process in universities and higher education institutions. This constitutes the core focus of the Academic Management and provides highly coherent instructional system for any university. The UGC in an effort to bring uniform pattern nationwide and among the state funded universities undertook a study of existing curricula particularly with respect to the subject content and its quality offered by different universities. UGC instructed all the universities to implement the curriculum in a time bound manner. The universities in Maharashtra, while adopting the curriculum or in name of autonomy made large variations. The purpose of having unified pattern of academic content and quality however could not be manifested. This is more evident from a decision of Higher and Technical Department dated 18/07/2011 regarding uniform pattern. The Management Council of universities in Maharashtra is authorized to frame statutes and ordinances but need approval from the state for implementation. The decision of approval to such proposals from various universities could not be taken as the nature of all such proposals were different and because of the lawful constraints of uniformity in statute among the universities. This is the main reason behind the uneven distribution of number of subjects and Board

of studies and Faculty among the universities of Maharashtra. There are many reasons of not having uniform pattern among the universities of Maharashtra and India. The qualifications and eligibility of professors are made at par in the country and the academic requirement of students are given equivalence at par in India for entry of any programme of study, but the choice of degree to student, its content and quality at various levels of programme still differ from university to university. Here the role of good Governance is to bring the Authority and Legitimacy to develop coherent, powerful guidelines that are capable of implementing it nationwide.

The higher education institution is bounded by the decisions of the university authority and at the same time to comply the directions from the government and the department of higher education. In the present scenario the directions most urgently required from all the controlling agencies for enhancing the quality and academic environment for supporting the higher education institutions should be on academic matters. The Maharashtra University Act 1994 as per the section 35 established an academic authority namely "Board of College and University Development" responsible to plan development of the university and college, both physical and academic and it shall conduct academic audit of the university departments, institutions, colleges. It shall also plan, monitor, guide and co-ordinate undergraduate and post-graduate academic programme and development of affiliated colleges. The Board of College and University had powers to move the Faculty and Board of Studies. The main aim behind adopting the 1994 Act was to bring Academic uniform pattern throughout Maharashtra. The authority was delegated statutorily for planning, monitoring, guiding colleges for bringing uniformity in undergraduate academic programme. The collective problems were defined for decision-making but the process of academic interactions for building high class higher education institutions was absent due to lack of Governance. Therefore the vital information regarding "Teaching, Learning and Evaluation" was unable to be recorded for initiating the necessary decisions by the Secretariat of Maharashtra. The main object of university and college education is to disseminate knowledge and skills to the youth for empowering. This is accomplished through delivery of academic programme and the main process of doing this is called "Teaching, Learning and Evaluation" process. The colleges complete the delivery of academic programme to the students in three years and then award them degree. The utmost important decision of the Board was to determine the academic level to be achieved by the student at the end of each year and ways of qualitative student engagements. It was imperative on the part of the authority to specify criteria for evaluation in a way so that the subject expert at the end of teaching and learning process. This would have enabled to analyze the depth of insight gained by the learner and created fair opportunities of learning. Next the collective problem defined is Academic Audit. This is again very important from the perspective of the educational services offered by the universities and the colleges to the students. The educational services can be broaden to increase the student's strength by offering large number of academic programmes to the students. As mentioned above that the universities other than from western Maharashtra were established newly and to start new and state of art academic programme for the students was the academic liability on the academic Authority of universities. The Academic Audit of the newly started academic programme would have enabled the university to attract students from other university jurisdiction.

Implementation of Choice based credit system in Maharashtra: Today Maharashtra Public University Act 2016 has replaced the university Act 1994 from April 2016. The committee members of the act have expressed the necessity of mobilizing our demographic dividend. They want new education system to bring constructive development process which will empower the students of higher education. They wish to transform the present alarming situation of higher education by matching our education system with the international education pattern. University Grant Commission has developed common minimum structure and syllabi for the academic programme. They have formulated a new evaluation system to be replaced with the present system. The present evaluation system obstructs the flexibility for the student who wishes to study the subject course of his choice and interest. They have categorized the courses into three types; core course, Elective course, ability enhancement course. The combination of all the three types of course will constitute the academic programme. This new evaluation system is called "Choice Based Credit System". This system will enable the student to easily migrate to different institutions of his choice and the course of his interest. This is the most interesting part of the new act which promises the student of this era a new higher education pattern which matches the international education pattern. This reform was brought by the university grant commission in the year 2015. The Maharashtra Public University Act 2016, on perusal of sections 5(16),5(76),17(5)(m),33(1)(v), has the provision to prescribe courses of instructions to

implement the policy operative decision regarding the " Choice base credit system". The Commission has also directed the Secretariat of the State and the Universities to implement the new system. Today, even after the directions of the University Grant Commission, the Secretariat of Maharashtra or the Department of Higher education nor the any authority of universities have directed or guided the higher education institutions regarding the implementation of the system for undergraduate programme that matches the international education pattern.

Conclusion: On considering all the major functions of Governance of Higher education in Maharashtra and our living experience regarding the affectivity of the graduates of Non-Agriculture universities, we can perceive why education system is galloping towards inequality. Governance implies proper exercise of functions and just structures for decision making that support the higher education. The main object of the Maharashtra university act 1994 was to restore uniform pattern among the universities in Maharashtra and the main object of Maharashtra Public University Act 2016 is to bring flexibility according to the interest of choice of the student and mobility of institutions to peruse the course of choice. We can say that it is the demand of the society to restore confidence among the parents and youths and build competency in them by providing the variety courses of choices to every student. The only need of the hour is to restore the democracy to its true meaning. We need to setup proper mechanism of giving feedback and access to information of the education system. This will become possible only if we can expedite the shift from present governance framework to e-Governance system that is by enabling the use of information communication technology in governance framework for transforming and supporting functions and structures of the system. This will unify the education system with the international education pattern for providing the students in Maharashtra. This pattern will enhance the learning of the student and motivate them to recognize the challenges and dangers and to take step for seeking opportunities globally. This is crucial for formation of human capital to bring the country on the path of economic success.

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फतेहपुर–सीकरी : एक ऐतिहासिक अनुशीलन

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★★★

प्रस्तावना – फतेहपुर–सीकरी – फतह शब्द से विवृत हुआ है फतह अर्थात् विजय, अतः मुगल बादशाहों ने अपने विजय की यादगार में इसका नामकरण किया था। तथापि ध्यातव्य हो कि बारहवी सती ई0 के दौरान 'सीकरी' गॉव सिकरवार राजपूतों के अधीन था। दिल्ली सल्तनत की स्थापना के बाद तेरहवीं ई0 में यहॉ तुर्को का शासन हुआ। सीकरी गॉव के पास स्थित खिल्जी और तुगलक के अभिलिखित मस्जिद और मकबरे इसकी प्राचीनता एवं महत्ता को दर्षाते हैं। फतेहपुर सीकरी आगरा के पश्चिम दिशा में लगभग 37 किलोमीटर दूर स्थित है। इसके अवशेश एक सूखे हुए झील के तट के साथ–साथ लगभग चार वर्ग किलोमीटर क्षेत्र में फैले हुए हैं।

अकबर क्रीड़ा एवं शिकार के उद्देश्य से सीकरी के आस–पास के क्षेत्रों में जाया करता था और इसी दौर में सन् 1564 में उसने 'किरावली' वर्तमान ककरौली में एक क्रीड़ा स्थल का निर्माण करवाया था, जिसका नाम 'नगरचैन' रखा जो फतेहपुर–सीकरी से बहुत दूर नहीं था। सन 1565 ई0 में आगरा किला के निर्माण के दौरान सीकरी पहाड़ी को उत्खनित किया गया तथा उत्तम प्रकार का लाल बलुआ पत्थर प्राप्त हुआ। उत्खनन प्रकिया के दौरान पहाड़ी पर शेख सलीम चिस्ती के निवास के आस–पास 'पत्थरकटे' निवास करने लगे। यहॉ चिस्ती के सम्मान में एक मस्जिद का निर्माण किया गया, जो फतेहपुर सीकरी में मुगलों द्वारा निर्माण कार्य का प्रथम उदाहरण है। सौभाग्यवश फतेहपुर सीकरी की अधिकांश इमारतें एवं वह नगर जो प्रारम्भिक मुगलों के स्थापत्य समूह के विस्तार को दर्षाता है, सुदृढ अवस्था में है। यहॉ का नगरीकरण मुगल शहर के नियोजन को समझने हेतु आधार प्रदान करता है।

ऐतिहासिक विश्लेशण – सन् 1569 ई0 में अकबर अपनी पटरानी जोधाबाई, जो आमेर के हिन्दू राजा की पुत्री थी, से सीकरी में षेख सलीम चिस्ती की 'खरकाह' में निवास करने को कहा। यहॉ पर उसने 30 अगस्त, 1569 में राजकुमार मोहम्मद सलीम मिर्जा को जन्म दिया। यह अकबर का उत्तराधिकारी था, जिसने बादशाह जहॉगीर के नाम से शासन किया। सलीम के जन्म के पश्चात् ही यहीं पर जोधाबाई को 'मरियम उज्जमानी' की उपाधि दी गयी। यद्यपि अकबर के नये शहर सीकरी का निर्माण सिर्फ सुखद घटना को यादगार बनाना ही न था अपितु बारहवीं शदी में मुइनुद्दीन चिस्ती द्वारा लाया गया सूफीवाद के प्रति आस्था प्रकट करना भी था, किन्तु इस परियोजना पर कार्य अगले दो वर्श तक प्रारम्भ नहीं हो सका। मोहम्मद आरिफ कन्धारी के अनुसार अगस्त–सितम्बर 1571 ई0 तक अर्थात राजकुमार सलीम के दूसरे जन्म दिन के कुछ समय पश्चात् तक जो कि सीकरी में षेख सलीम चिस्ती की खनकाह पर बनाया गया था, तत्कालीन मुगल राजधानी आगरा से कोई राजाज्ञा निर्माण हेतु जारी नहीं हुई थी। नई राजधानी का नाम 'फतेहाबाद' रखा गया। यह नगर शीघ्र ही 'फतेहपुर' के नाम से विख्यात हुआ। कंधारी तरीख–ए–अकबरी में इसके प्राचीन नाम का उल्लेख करता है। जहांगीर के संस्मरण इस तथ्य को पुख्ता करती है कि यह नगर सीकरी के रूप में अकबर की गुजरात विजय (1573) के पष्चात ही जाना गया। तद्पोरान्त फतेहपुर इसके मूल नाम सीकरी के साथ जुड़कर 'फतेहपुर–सीकरी' के नाम से विख्यात हुआ। इस शहर के चारो ओर उत्तर–पश्चिम दिशा को छोड़कर जहॉ झील का किनारा था लगभग 113 किलोमीटर की लम्बाई में एक सुदृढ़ पाशाण की दीवाल अर्थात रक्षा प्राचीर निर्मित की गयी। अधिकतम शाही निर्माण लाल बलुए पत्थर से पहाड़ी के शिखर पर किया गया। जहॉ पर विशाल जामा मस्जिद और वैसे ही शानदार महल बनायें गये है। शेख सलीम चिस्ती के मकबरा के अतिरिक्त समस्त भवन लाला बलुआ पत्थर से निर्मित है।

शेख सलीम चिस्ती के संबंधियों एवं पुत्रों की सहायता से निर्माण कार्य पूर्ण हुआ। जबकि चिस्ती का स्वर्गवास 1572 ई0 को हो गया था। इस दौरान निर्माण कार्य प्रगति पर था। बाजार स्थल का निर्माण सन 1576–77 ई0 में राजभवन के नीचे आगरा–दरवाजा के तरफ किया गया।

5 सितम्बर 1585 ई0 को राजधानी बसने के पन्द्रह वर्ष पूर्ण होने के पूर्व ही अकबर फतेहपुर–सीकरी से लाहौर को चल पड़ा। तत्कालीन साक्ष्यों से यह प्रतीत होता है कि अकबर के भाई मिर्जा हाकिम मोहम्मद जो काबुल का गवर्नर था, की असामयिक मृत्यु और उत्तर–पश्चिम में उत्पन्न अनेक राजनीतिक एवं सैनिक समस्याओं के चलते अकबर ने इस स्थान का परित्याग किया। अबुल फजल विवश्त करता है कि जब अकबर शीघ्र ही विद्रोहों को कुचलने एवं

सीमान्त प्रदोशों को विजित करने के पष्चात पंजाब से फतेहपुर–सीकरी नहीं आया तो उसके अनुयायियों को महान आश्चर्य हुआ।

फतेहपुर–सीकरी का इतिहास मात्र इन पन्द्रह वर्षो में ही सीमित नहीं है जिस समय अकबर उन भव्य इमारतों में रहा। उसके पूर्व तेरहवी सती के प्रारम्भ में यहॉ पर मुसलमान बस गये तथा चौदीहवीं–पन्द्रहवी सती में यहॉ पर विभिन्न प्रकार की इमारते जिनमें मस्जिद एवं मकबरे सम्मिलित थे, पुराने सीकरी कस्बे के निकट बसने लगे, जिसे आज 'नगर' के रूप में जाना जाता है। बाबर जो पहला मुगल शासक एवं अकबर का दादा था, ने मेवाड़ के सर्वाधिक शक्तिशाली एवं राजनीतिक नरेश को 'खानवा' के युद्ध में विजित किया, इस जीत से वह अतिप्रसन्न था क्योंकि इससे एक वर्ष पूर्व उसने उतने ही महत्वपूर्ण युद्ध में सुल्तान इब्राहीम लोदी से 'पानीपत' के मैदान में विजय प्राप्त की थी। अतः उसने सीकरी का नाम 'शुक्र' रखा। परन्तु यह किसी भी साक्ष्य से स्पष्ट नहीं है कि यह नया नाम जनप्रिय अथवा साहित्यिक प्रयोग में क्यों नहीं लाया गया। तत्पश्चात बाबर ने उसी वर्ष सीकरी में एक 'विजय उद्यान' का निर्माण करवाया, जिसका निर्माण एक वर्ष तक चला। किन्तु उस समय का कोई भी उद्यान अवशेश एवं भवनावशेश उपलब्ध नहीं होते हैं। मात्र एक अभिलिखित 'कुँआ' प्राप्त होता है जो बाबर के अधीनस्थ एवं उसके द्वारा निर्मित नगर का प्रमाण देता है।

बाबर की मृत्यु के तीन साल बाद सीकरी तथा उसके समीपवर्ती क्षेत्रे 'बयाना' का 'कर' आगरा में उसे प्रथम मकबरा निर्माण हेतु 'वक्फ' को स्वीकष्त किया गया, ज्ञातव्य हो कि बाबर को बाद में काबुल में समाधिस्थ किया। फतेहपुर–सीकर में शेरशाह सूरी ने हुमायूं को बाबर द्वारा बनवाये हुए उद्यान में बन्दी बनाया गया, जहॉ से हुमायूं कुछ समय के लिए ईरान चला गया। यह घटना प्रमाणित करती है कि मुगलों का संबंध यहॉ से बाद के वर्षो में भी रहा।

सन् 1585 ई0 में अकबर के उत्तर–पश्चिम में चले जाने के पश्चात तथा उसके उत्तराधिकारी जहॉगीर और शाहजहॉ के शासन काल में फतेहपुर–सीकरी महत्वपूर्ण यात्रियों के मेहमान नवाजी का ही प्रमुख नहीं था, बल्कि बड़ी संख्या में यहॉ पर स्थायी निवास भी होता रहा है। जहॉगीर की मॉ हमीदाबानू बेगम जो 'मरियम मकानी' के नाम से भी जानी जाती थी – ने अपने जीवन का अधिकांश समय अर्थात सन 1601 ई0 में मृत्यु होने तक यहीं व्यतीत किया। जहॉगीर उल्लेख करता है कि ''वह सन् 1619 ई0 में वहॉ पहुंचा तो उसकी मॉ 'मरियम जज्मानी' बहुत कमजोर हो चुकी थी, इनको छोड़कर समस्त बेगमें, महल के अन्य सभी सदस्य एवं कर्मचारी उससे मिलने आये।

जहांगीर एवं शाहजहॉ का एक इतिहासकार मोहम्मद सलीह काम्बू के आदेश पर वार्शिक घटना के अवसर पर फतेहपुर सीकरी के भवनों को भव्यतापूर्वक सजाने–संवारने का प्रमाण उपलब्ध है। इससे ज्ञात होता है कि यह शहर बड़े–बड़े उत्सव मनाने का शाही अथवा शासकीय महत्व प्राप्त कर चुका था। जहॉगीर के शासनकाल में शाहजहॉ अक्सर इस क्षेत्र के जंगलों में शिकार करने एवं सफेद संगमरमर की बनी शेख सलीम चिस्ती की दरगाह पर प्रार्थना करने आया करता था।

तत्कालीन शासन के दौरान बहुत से यूरोपियन आगरे–दिल्ली में मुगलों के साथ व्यापार हेतु आते थे, उन सभी ने फतेहपुर–सीकरी की यात्रा की थी। कुछ व्यापारी सम्भवतः उस क्षेत्र मे उच्च प्रजाति के बैगनों का व्यापार करने के उपक्रम में यहॉ आते थे। औरंगजेब (1658–1707 ई0) के साम्राज्य में फतेहपुर–सीकरी ने शाही केन्द्र होने की गरिमा खो दी, क्योंकि उसकी रुचि दक्षिण भारत में अधिक थी।

फतेहपुर सीकरी का साम्रज्य आगरा से लेकर पश्चिम में अजमेर तक लगभग 450 किलोमीटर की दूरी तक विस्तश्त था, जिसे हम तत्कालीन समय का मेट्रोपोलिटिन केन्द्र कह सकते हैं। सन 1561 ई0 से अकबर इसी मार्ग से अजमेर में ख्वाजा मुइनुद्दी चिस्ती की दरगाह की प्रतिवर्श तीर्थयात्रा करता था। सन 1574–75 ई0 में उसने आगरा–अजमेर मार्ग पर प्रतिकोस लगभग 1.6 कि0मी0 पर कोस मीनार बनाने तथा प्रत्येक कोस पर 'आरामगाह' निर्माण करने का आदेश किया।

कन्धारी के अनुसार आगरा से अजमेर तक के मार्ग पर तम्बू शिविर लगाये गये थे, इसके दो कारण हैं प्रथमतः अकबर के सम्मान में एवं द्वितीय जब अकबर मुइनुद्दीन चिस्ती की दरगाह के पवित्र दर्शन करने जाये तो उसे साथ में तम्बू न ले जाना पड़े।

इस नगर नियोजन के संदर्भ में अकबर का कितना मौलिक विचार है और कितना स्थानीय परम्पराओं को विस्तार दिया गया है तथा शहर के नियोजन में हिन्दुस्तान के नगर जिनके विषय में अकबर का स्वयं का अनुभव था और विदेशी शहर जिनका अनुभव मुगलों की स्मृति में था, का क्या प्रभाव पड़ा? अकबर भवन निर्माण के समय में हिन्दुस्तान के बड़े–बड़े शहरों से भी परिचित था। यथा – अहमदाबाद, जौनपुर, लाहौर, माण्डू, रणथम्भौर, चित्तौड़ आदि प्रमुख हैं। इनमें आगरा एवं दिल्ली के शहर भी सम्मिलित हैं, जहॉ पर बाबर और हुमायूं के द्वारा पहले ही उचित योगदान किया गया था। हिन्दुस्तान से बाहर के विषय में काबुल, कान्धार में वह बचपन में रहा था।

वास्तु–सौन्दर्य – माण्डू की गढ़ी (किला) जिसका निर्माण मालवा के नये स्वतंत्र सुल्तानों द्वारा 15वीं शताब्दी के प्रारम्भ में किया गया तथा मेवाड़ के राजपूत राणाओं द्वारा सदियों पहले निर्मित चित्तौड़ के किले की विषेशताऍ फतेहपुर–सीकरी के भवन–निर्माण में उपस्थित है। तथापि यह पहचान करना कठिन है कि फतेहपुर–सीकरी का मॉडल किस विषेश नगर से लिया गया है। साथ ही यह भी कहना मुष्किल है कि इमारतों की वास्तुकला कहॉ से अपनायी गयी है? भारत के संबंध में यहॉ की लगभग सभी इमारतें प्रारम्भिक मुगल की

विषेशताएँ रखती हैं, जिनमें सर्वाधिक महत्वपूर्ण तथ्य छत और द्वार को बनाने में मेहराब के बजाए सरदल का प्रयोग किया गया है। यहॉ के अलंकरणों की अधिकता मुख्य रूप से निर्माण के 'ट्राबीट' प्रणाली का अनुकरण करती है। अतः कहा जाता है कि यह सीधे तौर पर हिन्दू श्रोतों से ली गयी है। उदाहरणार्थ ग्वालियर के किला का अलंकरण 16 वीं शताब्दी के पूर्वार्द्ध में निर्मित हुआ था। अकबर के पूर्वजों द्वारा इस्लामिक वास्तुशास्त्र की एक विशिष्ट शैली भारत में विकसित की गयी। यद्यपि उन्होंने सदैव इसका अनुकरण नहीं किया। जैसे – बाबर द्वारा एक मस्जिद आगरा में हिन्दुस्तानी शैली में निर्मित की गयी थी। हुमायूं ने हिन्दू शैली का अनुकरण करते हुए 'सरपरदा' (जालीदार) का उपयोग किया है। आइन–ए–अकबरी से भी हिन्दू वास्तुकला के प्रयोग की बात प्रमाणित होती है।

अकबरनामा में एक स्थान पर अकबर कहता है कि यहॉ पर कार्य करने वाले कारीगर 'देवलोक' एवं 'पृथ्वीलोक' के हैं। एक रेखाचित्र में अकबर को भवन निर्माण का निरीक्षण करते हुए प्रदर्शित किया गया है। फतेहपुर–सीकरी में एक राजसी ठाट–बाट से राजधानी का निर्माण किया गया। शासक ने स्वयं सीकरी पहाड़ी की चोंटी पर राजधानी निर्मित करने हेतु स्थल का चुनाव किया, जहॉ से एक मनोरम दृष्य दिखाई देता था। निर्माण कार्य को तीव्र गति से चलाने हेतु शासन के कोने–कोने से हजारों मजदूरों, कुषल अभियन्ताओं, दक्ष कारीगरों, मूर्तिकारों पत्थरकटों आदि को आमंत्रित किया गया। निर्माण हेतु लाल बलुआ पत्थर प्रयोग किया गया है जो कि समीपस्थ स्थल 'रूपवास' से लाया गया।

उपसंहार – फतेहपुर–सीकरी की निर्माण सामग्री के संबंध में अकबर और उसके उत्तराधिकारियें के इतिहास के अतिरिक्त यूरोपियन मिशनरियों, व्यापारियों तथा यात्रियों के द्वारा प्राथमिक श्रोत उपलब्ध होता है, वर्तमान में यही प्राथमिक श्रोत के रूप में इतिहासकारों को प्राप्त होता है।

19वीं शताब्दी के अन्त में ई0 स्मिथ ने इस संदर्भ में पूर्व के ग्रंथों का सहयोग लिया था। सन 1580 ई0 में गोवा की प्रथम ईसाई मिषनरी अकबर के निमंत्रण पर फतेहपुर सीकरी में आयी। यह घटना मुगल दरबार में यूरोपियन के आने का प्रथम प्रमाण प्रस्तुत करता है। यहॉ तत्कालीन जन–जीवन के संदर्भ में और अधिक सूचना व जानकारी के द्वारा लिखे गये पत्रों से प्राप्त होती है, जिसे जॉन, कोनिया अफोंसो के द्वारा संकल्पित एवं सम्पादित किया जा चुका है। सन 1584 ई0 में रॉल्फ फिच् ने भी इस प्रमुख नगर का वर्णन किया है। इस तरह का यात्रा विवरण 18वीं शताब्दी से मिलना बन्द हो जाता है। वरन् पुनः 19वीं शती के पूर्वार्द्ध में यूरोपियन यात्रियों के द्वारा पुनः प्राप्त होने लगता है किन्तु इनके द्वारा किया गया उल्लेख भ्रम की स्थिति उत्पन्न करता है, क्योंकि उक्त सूचना व जानकारी, यात्री पथ–प्रदर्षको द्वारा यात्रियों को प्रदान की जाती थी। सन् 1825 ई0 में बिशप हैबर ने यहॉ का भ्रमण किया परन्तु उनका दल अधिकांश इमारतों की पहचान नहीं कर सका था। सन 1850 ई0 में 'बशरत अली' ने अपने अन्य साथियों के साथ निरीक्षण कर इमारतों की पहचान कराई। 19वीं शती के अन्त तक यहॉ की जनश्रुतियों को इतिहासकारों द्वारा स्वीकार कर लिया गया।

फतेहपुर–सीकरी के संदर्भ में सम–सामयिक सूचना विपुल मात्रा में प्राप्त नहीं होती है तथा उनकी पारिभाषिक शब्दावली सदैव अनुकूलित नहीं है। इमारतों एवं संबंधित घटनाओं के संदर्भ में विवरण अब्दुल कादिर बदायूंनी की 'मुतखाब–ए–तारीख', अबुल फजल की 'अकबरनामा', आरिफ कन्धारी की 'तारीख–ए–अकबरी', निजामुद्दीन अहमद की 'तबकात–ए–अकबरी' के ऐतिहासिक लेखन में प्रचुर मात्रा मे प्राप्त होता है। वजीद बियात की 'तजकीर–ए–हुमायूं व अकबर' भी महत्वपूर्ण जानकारी प्रदान करती है। जहांगीर की जीवन–कथा 'तुजुक–ए–जहांगीर' फतेहपुर–सीकरी मे उसके ठहरने के विषय में विस्तृत सूचना उपलब्ध कराती है तथा अब्दुल हमीद लाहौरी की 'पादशाहनामा' और मोहम्मद साहिल काम्बू की 'अमल–ए–सलसीह' और शाहजहां द्वारा यहॉ की अधिकांष यात्राओं का वृतान्त पस्तुत करती है।

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अथर्व संहिता में वर्णित वास्तु–सौन्दर्य

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★★★

अथर्ववेद में उल्लिखित स्थापत्य–विवरण ऋग्वेद में उल्लिखित वास्तु–संदर्भो से मात्र अन्तर इतना ही है कि अर्थवेद में वह अधिक विस्तार एवं विशिष्टीकृत रूप में आया है। इस विवरण से यह भी पुष्टि होती है कि वैदिक सभ्यता मात्र ग्रामीण या कृशि–पशु केन्द्रित ही नहीं, वह नगरीय सभ्यता एवं नागरिक जीवन के सुस्पष्ट प्रमाण भी प्रस्तुत करती है।

प्रारंभिक वैदिक वाङ्मय में वैदिक यज्ञशालाओं का पर्याप्त उल्लेख आया है। ये यज्ञशालाएँ काश्ठ व घास–फूस द्वारा निर्मित होती थीं। इनकी छतें ढालू होती थीं। इनके मध्य में यज्ञवेदियॉ होती थीं जहॉ बैठकर ब्रह्मा, होता, उद्गाता एवं अध्वर्यु यज्ञ–कार्य सम्पादित करते थे, अपने इष्ट देवताओं के प्रति आहुतियॉ अर्पित करते थे पर्सी ब्राउन ने एक ऐसी ही यज्ञ–वेदी का काल्पनिक चित्र अपने ग्रंथ में किया है। इसी तरह वैदिक चिति की चर्चा भी आई है। इस विषय पर द्विजेन्द्रनाथा शुक्ल के निष्कर्श विचारणीय हैं –

''ऋग्वेदकालीन वास्तु–कला का आभास वैदिक मंत्रों से प्राप्त होता है। ऋग्वेद में 'त्रिधातु शरणम्' – त्रिभौमिक प्रासाद की इच्छा वासिष्ठजी करते हैं। 'सहस्र द्वार' 'सहस्र स्तंभों' के प्रशालों का तो बहुत बार संकेत है, पुर एवं भवन के विन्यास की परिष्कृत रूपरेखा पर भी बहुत संकेत हैं। उस समय वास्तु–विद्या के सिद्धान्तों का भी प्रचार था, जिसे प्रायः लोग नहीं मानते हैं। ऋग्वेद काल में गृह–निर्माण के अवसर पर जो प्रतिष्ठा–संस्कार या समारोह मंत्रपाठ के साथ किया जाता था, वह सब आज भी होता है। अतः आगे के प्रत्येक वास्तु–शास्त्रीय ग्रंथों में जिस वास्तु–पूजा को वास्तु–निर्माण का आवश्यक अंग माना गया है वह ऋग्वेद काल में होताी थी ऐसा ऋग्वेद के मंत्रों को देखने से पता लगता है। ऋग्वेद की असुर–संबंधित सामग्री के परिशीलन में नग्नजित् तथा त्वष्टा (जो आगे चलकर द्राविड़ वास्तु–विद्या के आचार्य माने गये) आदि आचार्यो के संकेत भी मिलते हैं। संक्षेप में वास्तु–पूजा, वास्तु–भूमि चयन, स्तम्भपूजा, द्वार–पूजा आदि के वास्तु–विद्या के प्रारम्भिक सिद्धान्त ऋग्वेद काल में प्रचलित थे, जिससे तत्कालीन वास्तु–विद्या के अस्तित्व सिद्ध हुए हैं।

यदि वैदिक एवं सैंधव सभ्यताएँ अभेद रही हैं तो फिर हमारे पास मोहेन जोदड़ो, हड़प्पा, कालीबंगा, लोथल, कोटा दीजी आदि अनेक सैंधव स्थल तत्कालीन मूर्ति–शिल्प एवं नगर निर्माण को स्पष्ट एवं योजनाबद्ध रूप से प्रमाणित करने हेतु पर्याप्त पुरा–साक्ष्य देते हैं।

ऋग्वेद में नगर–निर्माण विषय अनेक संदर्भ प्राप्त होते हैं। इन्द्र को पुरन्दर (पुरों का विनाषक) की संज्ञा दी गई है। दिवोदास द्वारा अनेक आयसी पुरियों को ध्वस्त करने के संदर्भ प्राप्त होते हैं। वरुण के सहस्रों स्तंभों एवं द्वारों का महल समुद्र में होने का संदर्भ मिलता है। अथर्ववेद में मानव–षरीर की तुलना आठ चक्रों एवं नौ द्वारों वाली अयोध्यापुरी से की गई है। वेदांग, कल्पसूत्र, शुल्व सूत्र आदि में वेदी–निर्माण की चर्चा में मान, उन्मान व निवेश का उल्लेख आया है तथा प्रासादों के आधार के घटकों के रूप में जगती, गर्भगृह, रचना–आकृतियों का विवरण दिया गया है। ऋग्वेद की वास्तु परम्परा अर्थवेद में अधिक स्पश्टता और व्यापकता से आई है।

अथर्ववेद में वास्तु–शिल्प एवं नगर–निर्माण का विस्तश्त वर्णन प्राप्त होता है। जहॉ तक षालाओं (आवासों) के निर्माण का पश्न है, एक उत्तम गष्ह की अनेक खूबियॉ अथर्ववेद में दी गई हैं। इसके अनुसार एक उत्तम गृह उपमित (प्रशस्त), प्रतिमित अर्थात् (एक दूसरे से सम्मुख दिषा में साम्य दूसरे षब्दों में क्रास वेन्टीलेटेड), विश्ववारा (हर ओर से खुला) और (नद्धानि वि चष्तामसि – प्रत्येक दृश्टि से सुनिर्मित) होना चाहिए। आज के गृह–निर्माताओं के लिये यह वैदिक सीख अत्यन्त ही उपादेय एवं अधुनातन सिद्ध होगी।

गृहों का आन्तरिक परिवेश भी सुव्यवस्थित एवं नियोजित होना चाहिए। गृहों में हवनार्थ अग्निशाला, गृहणियों के आराम, भोजनादि हेतु पृथक् सदन, स्वस्थ अतिथि–गृह तथा आगन्तुकों एवं सज्जनों के बैठने व वार्तालापादि हेतु विशाल कक्ष होना चाहिए। आज के शिल्पज्ञ जब ड्राइंग रूम, बेड रूम, किचन, टॉइलेट आदि का ध्यान रखते हैं, कुछ वैसा ही सैंधव नगर भी तो ऐसी ही तो कहानी कहते हैं।

गृहों के आसपास की भूमि, प्रदूषणहीन ऐसे खुले वातावरण में होनी चाहिए जिसे सूर्य व चन्द्र की किरणें अबाध रूप से स्पर्श करती हों। ऐसी भूमि में शालाएँ (गृह) सुदृढ़ एवं सुनिर्मित होनी चाहिए। कक्षों के मध्य पर्याप्त अवकाश होना तथा उनकी ऊँचाई एवं आकार पर्याप्त सुखदायक होना आवश्यक माना गया था।

गृह ऐसे होने चाहिए कि वह रहने वालों को आरोग्य व ऊर्जा प्रदान करे, शोभन व नियोजित हो, उनमें अन्न, जल व अन्य सामग्री के भण्डार का समुचित व सुरक्षित स्थान हो, वायु व प्रकाश के लिये पर्याप्त गुंजाईश हो। वे सुनिर्मित हो, ऋतुओं के अनुसार अनुकूलता रखते हों, देखने में दर्शनीय एवं पशस्त हों। ऐसे गृह क्षैतिज या ऊर्ध्वाकार रूप में द्विपक्ष, चतुष्पक्ष, शट्पक्ष, अष्टपक्ष, दृपक्ष भी बनाने का उल्लेख आया है। स्पष्ट है कि वैदिक वाङ्मय अनेक मंजिलों वाले विशाल भवनों की विद्यमानता की ओर संकेत करता है।

सामान्य वैदिक धारणा यह रही है कि गृहों में या उसके बरामदे, के पास उत्तम पशु–शाला, दुग्ध–शाला, अन्नागार, अग्निहोत्र या साधना कक्ष, शयन–कक्ष, गुप्त कक्ष, प्रसव कक्ष, भण्डार–गृह, यज्ञ–वेदी, कूप या कुण्ड, आतुर कक्ष, वस्त्रालंकार–भण्डार, पात्र–कक्ष, सर्वसाधन सम्पन्न रसोईगृह आदि होना चाहिए। रसोई–घर ऐसे हों जिसमें धान्य, अपूप, सक्तुक, पुराडाश, करम्भ, मासर, दूध या दधि में पकाये खीर, आमिक्षा, सोम आदि खाद्य एवं पेय पदार्थो का निर्माण होना चाहिए तथा इन पदार्थो को परिजन एवं अतिथि–जन को परोसने हेतु भोजन–शाला ही होना चाहिए।

गृहों का निर्माण या सज्जा ही प्रमुख तत्व नहीं होता। अथर्ववेद के अनुसार गृहों का प्रबंध भी सुव्यवस्थित होना चाहिए। निर्मित शालाएँ ऊर्जस्वती (ऊर्जा–प्रदाता) व पयस्वती (जल व पेय–पदार्थो से भरपूर) सुडौल एवं शोभन, विश्वान्न विभ्रती (अन्न से परिपूर्ण) तथा रोग–हीन एवं आरोग्यदायक होनी चाहिए।

अथर्ववेद के सम्यक् अनुशीलन से ज्ञात होता है कि गृह बड़े सुनियोजित एवं विविधतापूर्ण निर्मित होते थे। इनका निर्माण विविध प्रयोजनों के लिये होता था। जो गृह जिस प्रयोजन के लिये निर्मित होता था, उनका नाम भी उनके अनुरूप ही होता था। गय (धार्मिक कार्यो का अधिष्ठान), शर्म (युद्ध के समय शरणस्थली), हर्म्यम् (विशाल कोष्ठ या काष्ठोंयुक्त), छर्दि (अनुपयोगी या त्याज्य वस्तुओं के भण्डारण का स्थल), शरणम् (आश्रय लेने का गृह), कृत्तिः (घरेलू आतुरालय) आदि कुछ नाम इस सम्बन्ध में उद्धष्त किये जाने योग्य है।

वैदिक वाङ्मय में गृहों, ग्रामों, पशु–शालाओं और नगरों के निर्माण, नियोजन एवं बाह्य एवं आन्तरिक सज्जा विषयक इन संदर्भो के होते हुए भी देश–विदेश के अनेक विद्वान वैदिक सभ्यता को पशु–पालकों और ग्रामीण कृशकों की सभ्यता ही मानते रहे हैं। उनके इस दुराग्रह से मुक्त होने का अब समय आ गया है। वैदकि वाङ्मय का गहराई से अध्ययन एवं उसमें वर्णित वास्तु–शिल्प का सम्यक् अनुशीलन करना अत्यन्त समीचीन होगा, तब लगेगा कि ऋग्वेद में जिस आर्य सभ्यता का उल्लेख आया है, उसी की परम्परा में कालान्तर में अथर्ववेद वर्णित वास्तु–प्रमाणों का निरीक्षण करना होगा। तब यह कथन अन्यथा नहीं होगा कि प्रारंभिक आर्य–सभ्यता ही समय के विविध सोपानों को पार करती हुई सैंधव नगरों के रूप में क्रमशः प्राक्–हड़प्पा एवं हड़प्पा संस्कृतियों के द्वारा हमारे लिये छोड़े गये दसियों पुरा–प्रमाणों के साथ विकसित हुई होगी। वैदिक एवं सैंधव सभ्यताओं का विवेचन गाय, अष्व या वृशभ अथवा धान्य व गोधूम के रूढ़ हुए विवादास्पद विवेचन से पृथक् कर वास्तु–शिल्प व अन्य आधारों पर भी विवेचित करना होगा। यह केवल तथ्यान्वेशण ही नहीं, सत्यान्वेषण भी होगा।

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डॉ. विजयसिंह ठाकुर

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21 वीं शताब्दी में भूमंडलीकरण एक प्रबल रूप से उभरा है। भूमंडलीकरण एक ऐसी षक्ति है जो मनुष्य के बीच आर्थिकी, तकनीकी, संस्कृति एवं प्रशासन के संदर्भ में राष्ट्रीय दायरों से ऊपर अंतर क्रियाओं में वृद्धि कर रही है। इसके साथ ही इसके कारण उत्पादन प्रक्रिया, श्रम बाजार राजनीतिक इकाइयों तथा समाज व्यवस्थाओं का विखंडन भी हो रहा है। "भूमंडलीकरण के कारण कुछ शब्द हमारी भाशा में आ रहे हैं। डर यह है कि भाषा का मूल स्वरूप में बहुत बड़ा परिवर्तन ना हो? नए शब्द, नहीं युक्ति यह तो आएगी। बहुत बार इससे भाषा समृद्धि भी होती है, प्रकृति के विपरीत ना हो? शब्दों का एक समाज, इतिहास परिवार भी होता है। शब्द का समूह समाप्त होता है तो, एक परंपरा की समाप्ति भी तय होती है। साम्राज्यवाद की प्रकृति यही होती है कि वह वाणी वृत्ति से लाभ कमाएं स्वदेशी उत्पादन खत्म हो रहे हैं, विदेशी कंपनियों के आक्रमण से देसी उद्योग बंद हो रहे हैं।"

भारतीय किसान देसी बीज खो चुके हैं। युवाओं का बड़ा वर्ग अपनी कार्य संस्कृति से विलग है। मीडिया की आक्रामक मुद्रा, विज्ञापन के सहारे संस्कृति का खुला नर्तन, संस्कृति का विकृतिकरण; यह भी भूमंडलीकरण की देन है। देश में 1991 में भूमंडलीकरण की शुरुआत हुई। शासकों को लगा था कि हम ज्यादा कमजोर है। कमजोरी को दूर करने के लिए भूमंडलीकरण जरूरी समझा था। एक और विष्व बैंक अंतर्राष्ट्रीय मुद्रा कोष भारत में ग्लोबलाइजेशन का नुस्खा लागू करने के लिए तैयार बैठे थे। वित्त मंत्री डॉ मनमोहन सिंह के कार्यकाल में खुली आर्थिक नीति का अवलंब करना भारत में शुरू हुआ उसके बाद बीस–पच्चीस साल में व्यक्तिवाद बड़ा, प्रगतिशील शक्तियां कमजोर हुई। संगठित प्रतिरोध से कुछ हासिल नहीं ? विश्वास भी हमारा कमजोर हुआ आर्थिक, सामाजिक, राजनीतिक तथा भाषिक क्षेत्र में देखने को मिल रहे हैं।

भूमंडलीकरण औद्योगिक क्रांति का दूसरा अध्याय बन गया। हमें यह भी नहीं भूलना है कि इजरायल के लोकप्रिय लेखक एमोस ओज कहते हैं कि, "हर देश और काल में तानाशाही, दमन, नैतिक दमन अत्याचार और नरसंहार का प्रारंभ हमेशा भाषा के प्रदूषण और विकृ त, क्रूर शक्तियों को शराफत और सादगी भरे विश्लेशण दिए जाने से होता है। या फिर जहां संवेदनशील और नाजुक शब्दावली की जरूरत होती है वहां परजीवी समाज के कीड़े या राजनीतिक कोड जैसे ऊथले और अमानवीय शब्द इस्तेमाल में लाए जाते हैं। लेखक को यह समझ लेना चाहिए कि, जहां भी इंसानों को परजीवी या कीड़ा कह कर बुलाया जाने लगता है, वहां हत्यारे दस्तों और निष्क्रमणात्मक कारवाईयों के दिन बहुत दूर नहीं होते। जब भी युद्ध को शांति का नाम दिया जाता है, दमन और अत्याचार को सुरक्षा कह कर बुलाया जाता है और नरसंहार को मुक्ति की संज्ञा दी जाती है तो भाषा के इस दुषण के साथ–साथ जीवन एवं मानवता की अपवित्रीकरण की तैयारी अनिवार्यता शुरू हो जाती है।" एमोस ओज के विचारों से यह ध्यान में आता है कि, साम्राज्यवादी ताकतें मुखौटा पहनकर कैसे मानवीय जीवन को गड़मड़ कर रही है? यह भूमंडलीकरण की देन है। आज हम देख रहे हैं; बाजार इस तरह आक्रमण कर रहा है कि वह मानो भारतीय भाषाओं को खत्म कर रहा है।

एक और हिंदी भाषा का प्रयोग विश्व बाजार का बड़ा केंद्र बन चुका है। उन्हें पूरा पता है कि भारत की जन भाषा के माध्यम से ही उनका व्यापार सहज हो सकता है। अंतराष्ट्रीय किसी भी विदशी भाषा से शब्द लेना कोई अपराध नहीं है। वह भाषा के कलेवर को बढ़ाता है। पर एक और भूमंडलीकरण के प्रभाव में अंग्रेजी शब्दों के मायाजाल में पिरोई गई हिंदी को समाज में स्वीकृत कराए जाने का अभियान चल रहा है। विज्ञापनों में हिंदी को रोमन लिपि में लिखने का प्रचलन बढ़ता जा रहा है, हिंदी और भारतीय भाषाओं के सामने यह एक बड़ा प्रश्न बनकर उभर रहा है। एक और विकसित राष्ट्र के लिए भारत एक बड़ा बाजार बन गया है। आर्थिक सुधार, खुली अर्थनीति, आर्थिक उदारीकरण, निजीकरण तथा भूमंडलीकरण कुछ ऐसे सकारात्मक शब्द ने विधान में बड़े पैमाने पर बार–बार प्रयोग में आते हैं।

इन शब्दों द्वारा हमारें मन पर भावनात्मक गहरी सोच, इस पद्धति से डाली जाती रही है कि 21वीं सदी में मानव जाति का कल्याण केवल वैश्वीकरण द्वारा ही हो सकता है। एक और साम्राज्यवादी ताकतों की भाशा का उदय होता हुआ हम देख रहे हैं। बाजार पर अधिपत्य जमाना वैश्वीकरण का तकाजा लगा रहता है इसके लिए वह नई नीति,नई अर्थ दृष्टि और नई उपभोक्ता जीवन शैली को विकसित कर रहा है। अपने वर्चस्व को स्थापित करने के लिए उसने भाषा को औजार के रूप में इस्तेमाल किया है। एक और भाषाएं वैचारिक आदान–प्रदान का माध्यम बन रही है तो दूसरी ओर षब्द संस्कृति का नया वैश्विक रूप धारण कर रही है।

वैश्विक स्तर पर भाषाओं को लेकर नए सिरे से चिंतन शुरू हो गया है। बदलती हुई इस दुनिया में भाशा के सर्वव्यापी प्रदूशण की आड़ में फासीवादी शक्तियों का जो जमाव हो रहा है उसमें एक संवेदनशील व्यक्ति नागरिक या लेखक की भूमिका क्या हो सकती है? हमारी

मानव मुक्ति की आड़ में आ रहे अवांछित तत्वों को निकाल फेंकना होगा। एक जागरूक नागरिक का कर्तव्य होता है कि वह समाज और राष्ट्र निर्माण की धुरी बन सके भूमंडलीकरण के नाम पर गुलामगिरी का नये कांड को समझने में देरी नहीं करनी चाहिए अपने अस्तित्व और अस्मिता की लड़ाई के लिए भाषा के नए औजार को तलाशना होगा। भूमंडलीकरण से हमारी बोलियों को मुक्त करने का शड्यंत्र रचा जा रहा है। प्रत्येक प्रांत की अपनी भाषा हमारे पास थी हर प्रांत में अपने–अपने शहर–गांव की एक बोली थी। बोली भाषा का एक महत्वपूर्ण रूप है।

बोलियां हमारी स्थानीयता का रंग है, हमारे गांव की मिट्टी की गंध है। उसमें ही हमारी सहजता का भाव छिपा हुआ है। इसे बचाना हमारा दायित्व है। हिंदी भाषा का नया रूप विज्ञापन या भाषा के रूप में उभर कर सामने आ रहा है। "हमारे गोरेपन को बढ़ाने वाली अनेकों क्रीम है।" फिल्मी सितारों के मनपसंद साबुन है। "यह दिल मांगे मोर" राष्ट्रकवि मैथिलीशरण गुप्त की पंक्ति याद आ रही है–" हम कौन थे क्या हो गए और क्या होंगे अभी, आओ विचारे आज मिलकर यह समस्याएं सभी।" मित्रों भाषा में अनुकूल परिवर्तन कराना भूमंडलीकरण का स्वभाव बन गया है। मनुष्य समाज का जीवित सदस्य "संसाधन" बन गया है। टी.एस. इलियट के वह शब्द "भाषा बासी हो चुकी है।" हमारे देश में अज्ञेय जी ने कहा था, "बहुत घीसने से बासन का मुलम्मा छुट जाता है।" उसी तरह भाषा के साथ भी हो गया है।

भूमंडलीकरण की एक अच्छी बात यह हुई है कि अनुवाद प्रक्रिया में प्रगति हुई है। विश्व की भाषाएं निकट आ चुकी है। सभी भाषाएं अपने भाषा और साहित्य को समृद्ध करने के लिए अनुवाद का अवलंब कर रही है। इसके कारण दुनिया की श्रेष्ठ रचनाएं अन्य भाषा–भाषियों को पढ़ने मिल रही है। हमारी संवेदना विशय तथा अभिव्यक्ति की भाव भंगिमा का विस्तार हो रहा है। जो निश्चित ही साहित्य में रुचि रखने वाले पाठकों के लिए उत्साहवर्धक बात साबित हुई है। बहुत बार समयानुसार व्यवहारिक होना भी जरूरत बन जाती है, भाषा,संस्कृति, धर्म, इतिहास, समाज, राजनीतिक व्यवस्था आदि में एक अहम भूमिका निभाती है। भाशा के संबंध में कहा जाता है कि, "चार कोस पर पानी बदले,आंठ कोस पर बानी।" इसी उक्ति को सार्थक करते हुए हिंदी भाषा ने भी अपने कई रूप बदले हैं। वैसे भी भाषा वैज्ञानिकों के अनुसार भाषा के काल, स्थान, क्षेत्र विकास तथा प्रयोग के आधार पर कई रूप होते हैं। हिंदी के भी राजभाषा, राष्ट्रभाषा, अंतराष्ट्रीय भाषा, हिंदवी, हिंदुस्थानी, उर्दू, दक्षिणी, संचार भाषा, संपर्क भाषा आदि कई रूप होते हैं। साहित्यिक भाषा, कार्यालयीन भाषा, बोलचाल की भाषा आदि और रूप होते हैं। भाषा की संपन्नता का एक आधार उसकी साहित्यिक संपन्नता है। किसी भी भाशा के विकास का मापदंड उस भाषा का साहित्य होता है। भाषा के दो रूप होते हैं। एक सृजनात्मक और दूसरा प्रयोजनमूलक रूप। भाषा के प्रचार–प्रसार में योगदान देता है तो उसका सृजनधर्मी रूप भाषा को संपन्न बनाता है।

आज सूचना प्रौद्योगिकी के युग में भाशा की संपन्नता की कसौटी हिंदी का व्यावसायिक–व्यापारिक रूप मानने की भूल कर रहे हैं। हमें यह नहीं भूलना चाहिए कि भूमंडलीकरण औद्योगिक क्रांति का दूसरा अध्याय है। आज विश्व एक और निकट हुआ है अर्थात ग्लोबल विलेज की अवधारणा अवतीर्ण हो गयी है। "अधिकार खोकर बैठे रहना यह महा दुष्कर्म है। न्यायार्थ अपने बंधु को भी दंड देना धर्म है।"

संदर्भ–

1. *हिंदी साहित्य का इतिहास–रामचंद्र शुक्ल*
2. *हिंदी साहित्य का इतिहास–डॉ.नगेंद्र*
3. *हिंदी साहित्य युग और प्रवृतियां–डॉ.शिवकुमार षर्मा*
4. *भाषा विज्ञान एवं हिंदी भाषा–डॉ.अंबादास देशमुख*
5. *हिंदी:राष्ट्रभाशा से विष्व भारती की ओर–सं.डॉ.सुरेश माहेश्वरी*

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अन्नपूर्णा झा
इतिहास विभाग,
डिग्री कॉलेज, मनोहरपुर,
कोल्हान विश्वविद्यालय, चाईबासा।

★★★

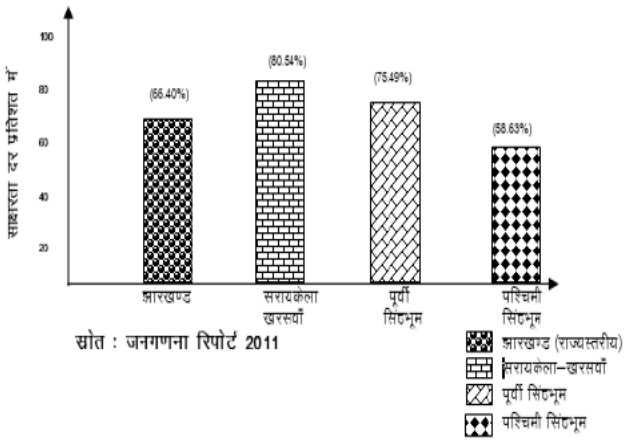
सारांश – "प्रस्तुत शोधपरक आलेख झारखण्ड राज्य के अधीन कोल्हान विश्वविद्यालय, चाईबासा के विभिन्न अंगीभूत महाविद्यालयों में कार्यरत घंटी आधारित अनुबंध शिक्षकों की स्थिति का वैज्ञानिक पद्धति से अध्ययन और उनकी स्थिति एवं समस्याओं को केंद्र में रखते हुए विश्वविद्यालय की कार्यशैली तथा कार्यसंस्कृति के आधार पर सांख्यिकीय विधि से विश्लेशण किया गया है। आनुभाविक अध्ययन पद्धति के आधार पर उद्देश्यपूर्ण निदर्शन प्रणाली से उत्तरदाताओं का चयन करते हुए प्राथमिक एवं द्वितीयक स्रोतों से प्राप्त आँकड़ों का विश्लेशण किया गया है। जिसके आधार पर कहा जा सकता है कि इस विश्वविद्यालय में अधोसंरचना की कमी, असंतुलित शिक्षक : छात्र अनुपात (1 : 159), लालफीताशाही, उच्च अधिकारियों की कामचलाऊ, ढुलमुल नीति तथा कार्यशैली एवं कार्यसंस्कृति के कारण कार्यरत घंटी आधारित शिक्षकों में मानदेय एवं अन्य मुद्दों को लेकर घोर असंतोष व्याप्त है। जिसे दूर कर शैक्षणिक वातावरण को गुणवत्तापूर्ण रूप से और सशक्त किया जा सकता है।

मूलशब्द : "घंटी आधारित अनुबंध शिक्षक, शिक्षकःछात्र अनुपात, कार्यशैली, कार्यसंस्कृति, लालफीताशाही"।

परिचयः – "हमें एक ऐसी व्यवस्था का निर्माण करना होगा जहाँ युवाओं को अन्तराष्ट्रीय मानकों के अनुरूप शिक्षा मिले, छात्रों में आत्मचेतना, संवेदनशीलता, मौलिक सोच विकसित करने और प्रभावशाली संवाद, समस्या समाधान व अन्तर्वैयक्तिक संबंधों की दक्षता बढ़े" – पूर्व राष्ट्रपति प्रणव मुखर्जी का कथन। परन्तु दूसरी ओर "देश की आजादी एवं झारखण्ड राज्य बनने के बाद आदिवासी, दलित एवं अल्पसंख्यक वर्गों में शिक्षा के क्षेत्र में उम्मीद के अनुरूप विकास नहीं हो पाया।" – मुख्यमंत्री हेमन्त सोरेन का मार्च 2021 का कथन। झारखण्ड राज्य गठन (15 नवम्बर 2000) से लेकर विगत 20 वर्षों में उच्च शिक्षा के क्षेत्र में लगभग 6500 करोड़ रूपये से अधिक खर्च करने के बाद भी राज्य में उच्च शिक्षा की स्थिति मजबूत नहीं हो सकी। वित्तीय वर्ष 2020–21 में झारखण्ड के कुल बजट का सबसे अधिक 15.64 प्रतिशत हिस्सा शिक्षा के लिए आवंटित किया गया है। फिर भी ऑल इंडिया सर्वे ऑफ हायर एजुकेशन 2017–18 की रिपोर्ट से स्पष्ट होता है कि झारखण्ड में 18–23 आयुवर्ग के एक लाख विद्यार्थियों पर 8 कॉलेज उपलब्ध हैं, जबकि राष्ट्रीय स्तर पर 28 कॉलेज उपलब्ध हैं। राष्ट्रीय ज्ञान आयोग ने 2020 तक 30 प्रतिशत लोगों को विश्वविद्यालय तक लाने के लिए देष में 1500 विश्वविद्यालय और लगभग 45,000 कॉलेज खोलने की सिफारिश की है। केंद्रीय मानव संसाधन विभाग, भारत सरकार, 2017 की रिपोर्ट से स्पष्ट होता है कि झारखण्ड में उच्च षिक्षा की स्थिति बेहतर नहीं है। राज्य में अप्रैल 2018 तक 01 केन्द्रीय विश्वविद्यालय, 01कृषि विश्वविद्यालय, 08 राज्य विष्वविद्यालय, 01 विधि विश्वविद्यालय, 09 निजी विश्वविद्यालय, 15 डीम्ड विश्वविद्यालय तथा इंजीनियरिंग कॉलेज है। राज्य की साक्षरता दर जनगणना रिपोर्ट 2011 के अनुसार 66.40 प्रतिशत है जबकि राष्ट्रीय स्तर पर साक्षरता दर 74.04 प्रतिशत है।

कोल्हान विश्वविद्यालय, चाईबासा : झारखण्ड राज्य के गठन के 9वें वर्ष 12 अगस्त 2009 को कोल्हान विश्वविद्यालय, चाईबासा की स्थापना एक राज्य विश्वविद्यालय के रूप में हुई। जिसका मुख्य उद्देश्य कोल्हान क्षेत्र यानी पूर्वी सिंहभूम, पश्चिमी सिंहभूम तथा सरायकेला–खरसवाँ जिले के जनजातीय बहुल क्षेत्रों में गुणवत्तापूर्ण उच्च शिक्षा प्रदान किया जा सके। इन जिलों की साक्षरता दर भी काफी कम है।

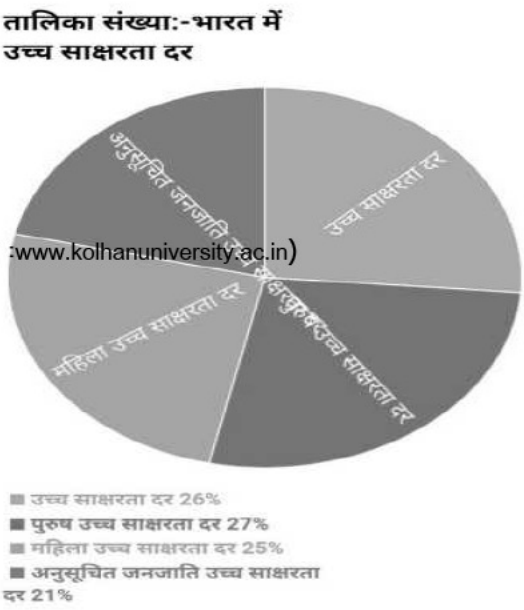
तालिका संख्या 1



शिर्षक : कोल्हान क्षेत्र में साक्षरता दर का विवरण

तालिका से स्पष्ट होता है कि पश्चिमी सिंहभूम जिला में साक्षरता दर 58.63 प्रतिशत, राज्य स्तर की साक्षरता दर से भी कम है। जबकि उच्च शिक्षा की स्थिति तो काफी दयनीय है। भारत में उच्च साक्षरता दर के अध्ययन से स्पष्ट होता है कि अनुसूचित जनजाति में उच्च साक्षरता की स्थिति काफी कम है जिसे निम्न तालिका से स्पष्ट किया जा सकता है।

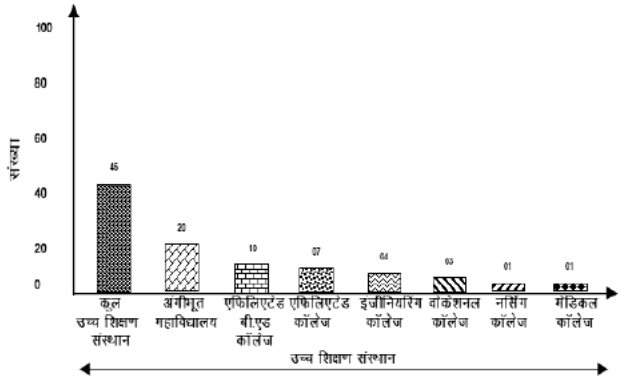
तालिका संख्या 2
शीर्षक : भारत में उच्च साक्षरता दर



(स्रोत :www.kolhanuniversity.ac.in)

(स्रोत :एन.एच.आर.डी – एनुअल रिपोर्ट ऑफ हायर एजुकेषन)

कोल्हान विश्वविद्यालय, चाईबासा का ऑल इंडिया लेवल पर 640वॉं तथा वैश्विक स्तर पर 12187वॉं रैंकिंग है। इस विश्वविद्यालय के अन्तर्गत 20 अंगीभूत महाविद्यालय तथा 26 एफिलिएटेड कॉलेज हैं।



तालिका संख्या 3

कोल्हान विश्वविद्यालय में विद्यार्थियों की संख्या 80,000 है जो सभी संकायों से संबंधित है। इस विश्वविद्यालयों में सभी संकायों में स्नातक, स्नातकोत्तर, पी.एच.डी., मेडिकल, इंजीनियरिंग, कानून, वोकेशनल कोर्स, बी.एड आदि की पढ़ाई होती है।

कोल्हान विश्वविद्यालय चाईबासा देश का प्रथम विश्वविद्यालय है जिसने अपने गठन के छठे वर्ष 2016 में ही राष्ट्रीय मूल्यांकन एवं प्रत्यायन परिशद (नैक) की ओर से ग्रेडिंग प्वाइंट 1.60 सी.जी.सी. एस के साथ "सी" ग्रेड प्राप्त किया।

राष्ट्रीय मूल्यांकन और प्रत्यायन परिषद के शोध के आधार पर कहा जा सकता है कि भारत के 90 प्रतिशत कॉलेज और 70 प्रतिशत विश्वविद्यालयों का स्तर ही बहुत कमजोर है। नेशनल इंस्टीट्यशनल रैंकिग फ्रेमवर्क, शिक्षा मंत्रालय, भारत सरकार[7] के रिपोर्ट 2021 से स्पष्ट होता है कि कोल्हान विश्वविद्यालय, चाईबासा में वर्ष 2017–18 लेकर 2019–20 तक शिक्षक एवं शिक्षकेत्तर कर्मचारियों के वेतन मद में सर्वाधिक व्यय हुआ जबकि अन्य मदों पर बहुत कम।

कोल्हान विश्वविद्यालय, चाईबासा में शिक्षक एवं शिक्षकेत्तर कर्मचारियों की स्थिति

अध्ययन से स्पष्ट होता है कि विश्वविद्यालय के अंगीभूत महाविद्यालयों में नियमित कर्मचारियों का स्वीकृत रिक्त पद 647 है, जिनमें 424 पद वर्तमान में रिक्त हैं जबकि 1099 अतिरिक्त पदों की और जरूरत है। इससे खराब स्थिति शिक्षकों की है। आज से 30 वर्ष पहले इस क्षेत्र के महाविद्यालयों में शिक्षकों के लिए कुल स्वीकृत 763 पद सृजित किए गए थे जिनमें वर्तमान में सिर्फ 210 स्थायी शिक्षक कार्यरत हैं। जबकि विश्वविद्यालयों के कुल सचिवों के द्वारा समर्पित विश्वविद्यालय एवं अंगीभूत महाविद्यालयों के प्रतिवेदन (2020) से स्पष्ट होता है कि कोल्हान विश्वविद्यालय में कुल स्वीकृत पद 587 रिक्त पद 397 तथा अतिरिक्त पद 1007 है। जबकि कोल्हान विश्वविद्यालय के गठन के समय पी.जी. विभाग के लिए 61 तथा विश्वविद्यालय के विभिन्न विभागों के लिए 80 पद स्वीकृत किए गए। इन्हें निम्न तालिका में स्पष्ट किया जा सकता है।

तालिका संख्या 4
शीर्षक : कोल्हान विश्वविद्यालय में कुल स्वीकृत पद

पद	कुल स्वीकृत पद	रिक्त पद	अतिरिक्त पद
शिक्षक	587	397	1007
शिक्षकेत्तर कर्मचारी	647	424	1099
कुल	1234	821	2106

स्रोत : प्रभात खबर तथा कुल सचिव द्वारा समर्पित प्रतिवेदन (2020)

घंटी आधारित अनुबंध शिक्षक :–राज्य के विभिन्न विश्वविद्यालयों एवं अंगीभूत महाविद्यालयों में शिक्षकों की घोर कमी से जूझते हुए राज्य सरकार ने वर्ष 2017 में विश्वविद्यालयों के स्नातकोत्तर विभागों एवं अंगीभूत महाविद्यालयों में शिक्षण कार्य सुचारू रूप से संचालन हेतु स्वीकृत रिक्त पदों पर घंटी आधारित शिक्षकों की संविदा पर नियुक्ति एवं शिक्षकेत्तर कर्मचारियों को मानदेय के भुगतान के सम्बन्ध ा में मार्गदर्शिका का संकल्प पारित किया। जिसके आलोक में राज्य के सात विश्वविद्यालयों में वर्ष 2017–18 में लगभग 900 घंटी आध ाारित शिक्षकों की नियुक्ति विधिवत् तरीके से की गयी। इनका मानदेय 600 रूपये प्रति कक्षा और अधिकतम 36,000 रूपये प्रतिमाह के आधार पर वर्ष 2017 से लेकर 2020 तक कोल्हान विश्वविद्यालय में कुल 314 घंटी आधारित अनुबंध शिक्षकों को स्वीकृत रिक्त पदों के विरूद्ध नियुक्त किया गया। जिसे निम्न तालिका में समझा जा सकता है।

तालिका संख्या 5

शिर्षक : कोल्हान विश्वविद्यालय में घंटी आधारित अनुबंध शिक्षकों का विवरण

वर्ष	घंटी आधारित अनुबंध शिक्षकों की संख्या
2017	135
2018	76
2019	00
2020	103
कुल	314

स्रोत : KU/R/1456/17, KU/R/307/18, KU/R/161/20, KU/R/253/20, KU/R/521/20 कोल्हान, के पत्रांक 2017–2020 कुल सचिव द्वारा समर्पित प्रतिवेदन (2020)

तालिका से स्पष्ट होता है कि वर्ष 2017 से 2020 तक कुल 314 घंटी आधारित अनुबंध शिक्षक कोल्हान विश्वविद्यालय में नियुक्त किए गए। ये सभी घंटी आधारित अनुबंध शिक्षक यू.जी.सी रेगुलेशन 2010 तथा झारखण्ड सरकार के विश्वविद्यालय अधिनियम 2017 के आधार पर कुलपति महोदया की अध्यक्षता में गठित चयन समिति द्वारा चयनित होकर स्वीकृत रिक्त पदों पर नियुक्त हुए। उच्च शिक्षा विभाग, झारखण्ड सरकार के संकल्प संख्या 04/वि/135/2016/528 दिनांक 5–4–2021 में उद्धत है – "यह बात ध्यान देने योग्य है कि इन शिक्षकों के लिए योग्यता के वही प्रतिमान निर्धारित है जो कि नियमित रूप से नियुक्त शिक्षकों के लिए है, अर्थात ये शिक्षक यू.जी.सी. नेट अर्हता प्राप्त एवं कुछ झारखण्ड के विश्वविद्यालयों एवं महाविद्यालयों में शिक्षकों की भारी कमी है। अखिल भारतीय उच्च शिक्षा सवेक्षण सर्वे (AISHE) 2018–19 के प्रतिवेदन से स्पष्ट होता है कि झारखण्ड में शिक्षक–छात्र अनुपात 1 : 60 है जबकि राष्ट्रीय स्तर पर यह 1 26 है। जबकि कोल्हान विश्वविद्यालय, चाईबासा में कुल शिक्षकों की संख्या जो वर्तमान में कार्यरत हैं, स्थायी शिक्षक–190, घंटी आधारित अनुबंध शिक्षक–314 यानी कुल शिक्षकों की संख्या 504 है जबकि विद्यार्थियों की संख्या 80,000 है। इस प्रकार शिक्षक–छात्र अनुपात 1 : 159 है।

कोल्हान विश्वविद्यालय में व्यय :– नैशनल इंस्टीट्यूशनल रैंकिंग फ्रेमवर्क, षिक्षा मंत्रालय, भारत सरकार के प्रतिवेदन 2021 से स्पष्ट होता है कि झारखण्ड के कोल्हान विश्वविद्यालय, चाईबासा में 2017–18 में सेमिनार, कांफ्रेंस तथा वर्कषॉप पर 3 लाख रूपये व्यय किए गए थे जबकि 2018–19 तथा 2019–20 में एक भी रूपया इस मद में व्यय नहीं किया गया। 2019–20 में शिक्षक एवं शिक्षकेत्तर कर्मचारियों पर वेतन के मद में 74,64,59,490 रूपया व्यय किया गया। शैक्षणिक आधारभूत संरचना की मरम्मति तथा अन्य मदों पर 10,000 रूपया व्यय किया गया। इस प्रतिवेदन से यह भी स्पष्ट होता है कि 2016–17 से लेकर 2018–19 की समयावधि में एक भी बच्चे का चयन उच्च शिक्षा के लिए नहीं हुआ।

कोल्हान विश्वविद्यालय की कार्यशैली व कार्यसंस्कृति अध्ययन से स्पष्ट होता है कि किसी भी संगठन की कार्यसंस्कृति में उसकी मान्यताओं और सिंद्धांतों, कार्यस्थल पर माहौल, कर्मचारियों के विश्वास एवं दृष्टिकोण तथा आपसी व्यवहार, वरिश्ठों की नेतृत्व शैली आदि का समावेश होता है। कार्यसंस्कृति ही किसी संगठन की कार्यशैली का निर्धारण करती है एवं अच्छी कार्यसंस्कृति से कार्मिकों को लाभ, आर्थिक लाभ, मनोबल में वृद्धि एवं सहयोग को बढ़ावा मिलता है। इससे उत्पादकता एवं प्रदर्शन में वृद्धि, रचनात्मकता के विकास, दायित्वों के निर्वहन प्रतिबद्धता, कार्मिकों में संतुष्टि एवं समस्याओं को मिल–बॉटकर सुलझाने का कार्य किया जाता है।

जहाँ तक कोल्हान विश्वविद्यालय की कार्यसंस्कृति के अध्ययन से स्पष्ट होता है कि घंटी आधारित अनुबंध सहायक प्राध्यापकों को उच्च शिक्षा विभाग, झारखण्ड सरकार के वर्ष 2017 के संकल्प के अनुसार पी.जी (स्नातकोत्तर) की कक्षा लेने की अनुमति नहीं है। फिर भी 2020 में 10 शिक्षकों की नियुक्ति पी.जी. विभाग में की गई तथा एक साल के बाद विभिन्न महाविद्यालयों में उन्हें स्थानांतरित कर दिया गया। जबकि इसी संकल्प के आधार पर अन्य विश्वविद्यालयों में नियुक्त घंटी आधारित अनुबंध सहायक प्राध्यापक पी.जी की भी कक्षाएं ले रहे हैं यथा राँची विश्वविद्यालय, राँची तथा नीलाम्बर–पीताम्बर विश्वविद्यालय, मेदिनीनगर, पलामू (पत्रांक कृकृ तिथि 16–04–21) कोल्हान विश्वविद्यालय में नियुक्त घंटी आधारित अनुबंध सहायक प्राध्यापकों को वर्ष 2017 से लेकर अब तक कभी भी नियमित रूप

से प्रतिमाह मानदेय का भुगतान नहीं किया गया। बल्कि 6–7 माह में एकबार मानदेय करने की एक नई परम्परा की शुरूआत इस विश्वविद्यालय ने की। कोरोना कोविड–19 महामारी के दौरान भी इन शिक्षकों ने ऑनलाईन क्लास व यू–टयूब पर सर्वाधिक पाठ्यसामग्री को डाला, फिर भी ससमय इन शिक्षकों को मानदेय का भुगतान नहीं किया जाना इस विश्वविद्यालय की कार्यसंस्कृति को उजागर करता है।

सूचना अधिकार अधिनियम, 2005 के तहत् वर्ष 2018–19 में प्राप्त सूचना के आधार पर कहा जा सकता है कि इन घंटी आधारित अनुबंध शिक्षकों से स्थायी शिक्षकों की भांति वर्ष 2017 से अनवरत कार्य लिया जाता रहा, यथा 10.30 से 4.30 बजे तक महाविद्यालय में रोकना, उत्तर पुस्तिका का मूल्यांकन, वीक्षण, पेपर सेटिंग तथा महाविद्यालय स्तर के विभिन्न समितियों का सदस्य आदि। जबकि दूसरी ओर औसत रूप से 15,000 – 20,000 रूपया से अधिक का मानदेय इन शिक्षकों का कभी नहीं बनता। अध्ययन से स्पष्ट होता है कि जानबूझ कर कम कक्षाएं आवंटित करना, मानदेय का बिल विलम्ब से भेजना विभिन्न महाविद्यालय प्रशासन की कार्यशैली बनी रही। उच्च शिक्षा विभाग, झारखण्ड सरकार ने इन शिक्षकों की आर्थिक स्थिति को देखते हुए 16 अक्टूबर 2020 को एक पत्र निर्गत करते हुए लिखा कि "कोरोना महामारी के दौरान न्यूनतम 30,000 रूपया प्रतिमाह की कक्षाएं इन शिक्षकों को आवंटित करवाना सुनिश्चित करें"। परंतु इसका प्रभाव विश्वविद्यालय प्रबंधन पर तनिक भी नहीं पड़ा और न ही महाविद्यालयों पर। जिससे स्पष्ट होता है कि कोल्हान विश्वविद्यालय की कार्यसंस्कृति व कार्यशैली यह रही है कि उक्त पत्र का सुनिश्चित पालन आज तक नहीं हो पाया साथ ही अक्टूबर 2020 से अप्रैल 2021 का मानदेय का भुगतान सात महीने बाद किया गया।

वहीं दूसरी ओर उच्च शिक्षा विभाग, झारखण्ड सरकार के संकल्प के द्वारा इन शिक्षकों का सेवा विस्तार 31 मार्च 2021 तक, पुनः 5 अप्रैल 21 के संकल्प के माध्यम से 30 सितम्बर 2021 तक किया गया।

घंटी आधारित अनुबंध शिक्षकों के संविदा नवीनीकरण की प्रक्रिया भी इस विश्वविद्यालय में काफी जटिल है जिसे पूरा करने में तीन–चार माह का लंबा समय लग जाता है ठीक उसी तरह जैसे मानदेय भुगतान करने में 6–7 माह का समय लगाया जाता है। हालांकि विश्वविद्यालय के वित्त पदाधिकारी के कार्यालय से निर्गत पत्र में प्रतिमाह 7 तारीख तक इन शिक्षकों का बिल भेजने का जिक्र किया जाता है। लेकिन ये बिल महाविद्यालयों के पदाधिकारियों की लालफीताशाही तथा उच्च अधिकारियों की कामचलाऊ ढुलमुल नीति का शिकार बनते रहते हैं। अध्ययन से यह भी स्पष्ट होता है कि महाविद्यालय इन शिक्षकों को इतना अधिक भयभीत रखते हैं कि अगर इनकी व्यवस्था के अनुसार घंटी आधारित अनुबंध शिक्षक कार्य न करें तो इनकी नौकरी तक समाप्त कर दी गई है। जबकि उनके शीर्ष विश्वविद्यालय राँची विश्वविद्यालय में संविदा नवीनीकरण की ऐसी जटिल प्रक्रिया है ही नहीं और न ही बार–बार संविदा नवीनीकरण हेतु एग्रीमेंट की जाती है।

अन्य विश्वविद्यालयों में पाठ्यक्रम पूर्ण करने के लिए अवकाश के दिनों में भी विशेष कक्षाएं आवंटित की जाती है लेकिन कोल्हान विश्वविद्यालय में ऐसा विगत तीन वर्षों से नहीं किया गया है।

पूर्ववर्ती साहित्यों की समीक्षा :– प्रस्तुत शोधपरक आलेख के सम्बन्ध में पूर्व में कई प्रकाशित शोध आलेख, पत्र–पत्रिकाएं एवं झारखण्ड सरकार के उच्च शिक्षा विभाग से प्रकाशित संकल्प एवं नियम, अधिनियम को आधार बनाकर इसे मौलिक रूप दिया गया। जंधाल तिलक (2007) के "हायर एजुकेशन इन इंडिया" के अध्ययन से स्पष्ट होता है कि उच्च शिक्षा में सुधार करने की आवश्यकता है। संजीव कुमार सिन्हा के शोध आलेख "चैलेंजेज बिफोर हायर एजुकेशन इन झारखण्ड (2011)" से स्पष्ट होता है कि झाखण्ड में गरीबी की स्थिति, शैक्षणिक सत्र, वैश्वीकरण के युग में शिक्षा के महत्व पर विस्तार से प्रकाश डाला गया है। जे.डी. सिंह के "हायर एजुकेशन इन इंडिया : इश्यूज, चैलेंजेज एण्ड सजेशंस" 2011 से भारत में उच्च शिक्षा की चुनौतियाँ और उनसे निपटने के लिए सुझावों पर विस्तार से चर्चा की गई है। यू.जी.सी रेगुलेशन (2010) की कंडिका 13/1 से संविदा शिक्षकों के चयन की प्रक्रिया, न्यूनतम अर्हताएं, कुल स्वीकृत रिक्त पदों पर 10 प्रतिशत नियुक्ति एक शैक्षणिक सत्र हेतु तथा रेगुलर असिस्टेंट प्रोफेसर के समान एक फिक्स्ड वेतन देने की जानकारी प्राप्त होती है। नैशनल इंस्टीट्यूशनल रैंकिंग फ्रेमवर्क, शिक्षा मंत्रालय, भारत सरकार के प्रतिवेदन 2021 से स्पष्ट होता है कि झारखण्ड के कोल्हान विश्वविद्यालय, चाईबासा में 2017–18 में सेमिनार, कांफ्रेंस तथा वर्कशॉप पर 3 लाख रूपये व्यय किए गए थे परन्तु 2018–19 तथा 2019–20 में एक भी रूपया इस मद में व्यय नहीं किया गया। यह स्पष्ट होता है कि 2016–17 से लेकर 2018–19 की समयावधि में एक भी बच्चे का चयन उच्च शिक्षा के लिए नहीं हुआ।

शोध आलेख का उद्देश्य :

1. कोल्हान विश्वविद्यालय की स्थिति को जानना।
2. कोल्हान विश्वविद्यालय में कार्यरत घंटी आधारित अनुबंध शिक्षकों की स्थिति को जानना।
3. कोल्हान विश्वविद्यालय की कार्यशैली व कार्यसंस्कृति को जानना

उपकल्पना :

1. कोल्हान विश्वविद्यालय में संरचनात्मक विकास और विकासात्मक संरचना का अभाव।

2. कोल्हान विश्वविद्यालय में कार्यरत घंटी आधारित अनुबंध शिक्षकों की स्थिति काफी निम्न है।

3. कोल्हान विश्वविद्यालय की कार्यशैली व कार्यसंस्कृति अहंकारपूर्ण लालफीताशाही तथा उच्च अधिकारियों की कामचलाऊ ढुलमुल नीति की शिकार ग्रस्त है।

अध्ययन क्षेत्र : प्रस्तुत शोध आलेख के अध्ययन क्षेत्र के लिए पूर्वी सिंहभूम, पश्चिमी सिंहभूम तथा सरायकेला–खरसवाँ जिले में स्थित सभी अंगीभूत महाविद्यालयों में कार्यरत घंटी आधारित अनुबंध शिक्षकों को आधार बनाया गया है, जो कोल्हान विश्वविद्यालय के क्षेत्राधिकार में आता है और विश्वविद्यालय की कार्यशैली व कार्यसंस्कृति से प्रभावित होता है। इस विश्वविद्यालय के सभी अंगीभूत महाविद्यालयों में घंटी आधारित सहायक प्राध्यापक कार्यरत हैं जो इसमें सामान्य वर्ग, अनुसूचित जाति, अनुसूचित जनजाति तथा दिव्यांग शिक्षक नियुक्त हैं जिनके कारण आँकड़ों के संकलन में सुविधा होती है। ये महाविद्यालय चाईबासा, मझगांव, मनोहरपुर, चक्रधरपुर, जमशेदपुर, चाण्डिल, घाटशिला, बहरागोड़ा, सरायकेला, खरसवाँ आदि जगहों पर अवस्थित है।

अध्ययन विधि एवं तकनीकी : प्रस्तुत शोध आलेख आनुभाविक अध्ययन विधि पर आधारित है। उद्देश्यपूर्ण निदर्शन प्रणाली के आधार पर विभिन्न अंगीभूत महाविद्यालयों में घंटी आधारित अनुबंध शिक्षकों में से 50 सूचनादाताओं का चयन कर सामूहिक साक्षात्कार विधि का उपयोग करते हुए आँकड़ों का संकलन किया गया तथा सांख्यिकी विधि से विश्लेषण किया गया। द्वितीयक स्रोत के अन्तर्गत प्रकाशित लेख, झारखण्ड सरकार के विभिन्न संकल्पों, पत्रों व अधिनियमों को आधार बनाकर विश्लेषण किया गया है।

अध्ययन का महत्व : 1. कोल्हान विश्वविद्यालय की वस्तुस्थि को जानने में तथा उसके अनुसार नीति निर्माण करने में।

2. कोल्हान विश्वविद्यालय में कार्यरत घंटी आधारित अनुबंध सहायक प्राध्यापकों की स्थिति जानने, समस्याओं को दूर करने एवं इस सन्दर्भ में नीति निर्माण करने में प्रस्तुत आलेख का काफी महत्व है ।

3. कोल्हान विश्वविद्यालय की कार्यशैली व कार्य संस्कृति में सुधा लाने में प्रस्तुत शोध आलेख का काफी महत्व है ।

तथ्य विश्लषण एवं परिणाम : प्रस्तुत शोध परक आलेख "झारखण्ड के कोल्हान विश्वविद्यालाय में घंटी आधारित अनुबंध शिक्षकों की स्थिति, एक समाजशास्त्रीय अध्ययन" में प्राथमिक स्रोत के द्वारा 50 सूचनादाताओं से तथ्य संकलन व द्वितीयक स्रोतों से प्राप्त आँकड़ों के विश्लेषण के आधा पर कहाजा सकता है कि –शत–प्रतिशत सूचनादाताओं की नियुक्ति यू.जी.सी रेगुलेशन 2010 तथा झारखण्ड के विश्वविद्यालय अधिनियम, 2017 के आधार पर विधिवत रूप से किया गया है। 91 प्रतिशत उत्तरदाता पी.एच.डी और नेट उत्तीर्ण हैं। शत प्रतिशत सूचनादाताओं का कहना है कि इनकी सेवा से महाविद्यालय के उच्च शिक्षा की गुणवत्ता में काफी प्रगति हुई है। राज्य में अवस्थित सभी विश्वविद्यालयों में सर्वाधिक ऑनलाईन शिक्षा व विडियों अपलोड इस विश्वविद्यालय में कार्यरत घंटी आधारित अनुबंध शिक्षकों ने किया है। शत प्रतिशत सूचना दाताओं का कहना है कि इन शिक्षकों से स्थायी शिक्षकों की भांति ही कार्य लिया जाता है। शत प्रतिशत सूचनादाताओं का कहना है कि इन्हें ससमय मानदेय का भुगतान नहीं किया जाता है। सर्वाधिक 80 प्रतिशत उत्तरदाताओं के अनुसार इनके मानदेय में घोर असमानता पायी जाती है। शत प्रतिशत सूचनादाताओं का कहना है कि इन्हें अवकाश के दिनों में कोई मानदेय का भुगतान नहीं किया जाता है। सर्वाधिक 72 प्रतिशत उत्तरदाताओं का कहना है कि महाविद्यालय प्रशासन के द्वारा इनके साथ भेदभावपूर्ण व्यवहार किया जाता है। सर्वाधिक 98 प्रतिशत उत्तरदाताओं का कहना है कि इस सेवा में भविष्य असुरक्षित है। शत प्रतिशत सूचनादाताओं का कहना है कि राज्य सरकार ने स्थायी नियुक्ति में वरीयता अंक नहीं दिया है। शत प्रतिशत सूचनादाताओं ने कहा है इस सेवा में न तो सामाजिक सुरक्षा है न ही ईपीएफ व बीमा की सुविधा प्राप्त है। शत प्रतिशत सूचनादाताओं का कहना है कि नियुक्ति से लेकर अब तक इनके मानदेय में किसी प्रकार की वृद्धि नहीं हुई है। सर्वाधिक 88 प्रतिशत सूचनादाताओं को प्रतिमाह मानदेय भुगतान नहीं होने से आजीविका चलाने तथा मकान किराया भुगतान करने में काफी कठिनाईयों का सामना करना पड़ता है। शत प्रतिशत सूचनादाताओं ने कहा है कि इनके नौकरी को सरकार द्वारा स्थायी किया जाय।शत प्रतिशत सूचनादाताओं ने कहना है कि इन्हें स्थायी शिक्षकों के भांति वेतन, बीमा, ईपीएफ और सामाजिक सुरक्षा प्रदान की जाय। शत प्रतिशत सूचनादाताओं ने कहना है कि महाविद्यालयों व विश्वविद्यालयों के ढुलमुल नौकरशाही के कारण इनके साथ समस्याएं उत्पन्न होती है। षत प्रतिशत सूचनादाताओं ने कहना है कि विश्वविद्यालय के साथ साथ महाविद्यालयों की कार्यशैली एवं कार्यसंसकृति प्रेरणादायक और प्रोत्साहन मूलक नहीं है।

निष्कर्श : प्रस्तुत शोध आलेख में वैज्ञानिक विधि से संकलित आँकड़ों के तथ्य विष्लेशन के आधार पर कहा जा सकता है कि कोल्हान विश्वविद्यालय का गठन जिन उद्देश्यों के लिए किया गया, उसकी कसौटी पर यह विगत 12 वर्षों में पूणरूपेण नहीं उतर पाया। क्योंकि यहाँ सकल नामांकन का अनुपात कम होना, आधारभूत संरचनाओं की कमी, शोध एवं विकास की धीमी गति, शिक्षकों एवं शिक्षकेत्तर कर्मचारियों की कमी है जिसका मुख्य कारण विश्वविद्यालय की लालफीताशाही, संरचनात्मक विकास एवं विकासात्मक संरचना का सख्त अभाव, जवाबदेही एवं पारदर्शिता की नकारात्मक स्थिति है जिसके फलस्वरूप न तो घंटी आधारित अनुबंध शिक्षकों की समस्याओं का निदान हुआ, न ही विद्यार्थियों की और न ही

विश्वविद्यालय की कार्यशैली एवं कार्यसंस्कृति में अब तक कोई सुधार आ सका है। अतः कुलपति एवं कुलसचिव को इन समस्याओं पर गम्भीरतापूर्वक नीति निर्माण करते हुए शिक्षक, छात्र और विश्वविद्यालय की कार्यशैली एवं कार्यसंस्कृति में सुधार लाने के साथ ही शोध व नवाचार को भी सुव्यवस्थित करना अनिवार्य है।

सुझाव :

1. कोल्हान विश्वविद्यालय के सभी अंगीभूत महाविद्यालयों में अधोसंरचना को विकसित करना चाहिए।
2. विश्वविद्यालय के सभी अंगीभूत महाविद्यालयों में कार्यरत घंटी आधारित अनुबंध सहायक प्राध्यापकों को प्रतिमाह यू. जी.सी रेगुलेशन के अनुसार न्यूनतम बेसिक ग्रेड पे का नियमित रूप से भुगतान किया जाना चाहिए।
3. विश्वविद्यालय प्रशासन को चाहिए कि कुलपति की अध्यक्षता में तथा कुलसचिव, वित्त पदाधिकारी, सभी प्राचार्यों की उपस्थिति में घंटी आधारित अनुबंध सहायक प्राध्यापकों के साथ बैठक करें और सौहार्दपूर्ण तरीके से उनकी समस्याओं को ऑन द स्पॉट सुलझायें।
4. घंटी आधारित अनुबंध सहायक प्राध्यापकों के सन्दर्भ में नीति निर्माण करते वक्त इन शिक्षकों के प्रतिनिधियों को भी रखा जाना चाहिए।
5. विश्वविद्यालय की लालफीताशाही को समाप्त करते हुए जटिल प्रक्रिया को सरल किया जाना चाहिए तथा कार्यशैली एवं कार्यसंस्कृति में सुधार किया जाना चाहिए।
6. घंटी आधारित अनुबंध सहायक प्राध्यापकों के मानदेय भुगतान को अधिकाधिक सरल व तत्काल भुगतान योग्य बनाना चाहिए।

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स्वाती रमेश भोवते
वसंतराव नाईक शासकीय
कला व समाजविज्ञान संस्था, नागपूर.

संशोधन मार्गदर्शक
डॉ. अविनाश व. तलमले
सहाय्यक प्राध्यापक (भूगोल) वसंतराव नाईक शासकीय कला व
समाजविज्ञान संस्था, नागपूर.

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सारांश – विश्व में नगरीकरण यह हर विकसित व विकासशील देश में तीव्रता से हो रहा है। नगरीय जनसंख्या में वृद्धि का मुख्य कारण ग्रामीण भागों से नगरीय भागों में स्थानांतरण है। इस नगरीय जनसंख्या वृद्धि का परिणाम नगरीय आवासीयता पर पड़ता है, नगरों का भूमि उपयोग व भूमि आवरण का स्वरूप बदलता जाता है। नगरो की जनसंख्या तीव्र गति से बढ़ती जाती है किंतु जनसंख्या वृद्धि के अनुपात में नगर में आवासो की संख्या नहीं बढ़ पाती जिसका परिणाम होता है घरो का अभाव तथा आवासीय समस्या। आवास की समस्या अन्य परेशानीया उत्पन्न करती हैं। नागपूर शहर का तेजी से नगरीकरण हो रहा है। परन्तु अभी तक यहा पुणे व मुम्बई जैसी परिस्थिती उत्पन्न नही हुई है। नागपूर को अभी ध ारणीय विकास द्वारा सुनियोजित कर विकसीत किया जा सकता है ताकि यहा अन्य महानगरो जैसी समस्याए उत्पन्न ना हो। यह अध ययन नागपूर जिले व नागपूर शहर में नगरीय जनसंख्या वृद्धि, क्षेत्रफल वृद्धि तथा आवासों की संख्या में वृद्धि के संबंध की चर्चा करता है।

मुख्य ाब्द : नगरीकरण की प्रवृत्तिए नगरीय जनसंख्या, नगरीय क्षेत्रफल, आवासीयता

प्रस्तावना – किसी भी राष्ट्र की बहुमूल्य साधन संपत्ती वहां रहने वाले मानव संसाधन होते हैं, अतः मानव जैसे महत्वपूर्ण साधन के विकास के लिए जमीन की आवश्यकता होती है। आवास मानव की मूल आवश्यकताओं में से एक है। संयुक्त राष्ट्र द्वारा प्रत्येक दशक के दौरान जनसंख्या तथा आवासीय गणना की प्रक्रिया को विष्व भर के सभी देशों में लागू करने की अनिवार्यता पर बल दिया गया है। नगरीकरण यह आवासीयता को प्रभावित करता है। नगरीय जनसंख्या की वृद्धि का कारण सीमा परिवर्तन, जनगणना शहरो की संख्या में वृद्धि, नगरीय सीमांत क्षेत्र में वृद्धि, ग्रामीण नगरी स्थानांतरण, नगरीय जनसंख्या की प्राकृतिक वृद्धि आदि है। जनसंख्या वृद्धि उस प्रदेश की

भूमि उपयोग को प्रभावित करती है।

2 नगरीकरण :– नगरीकरण का सामान्य अर्थ है नगरीय वृद्धि। यह एक बहुविषयी शब्द है जिसका प्रयोग विशयानुकूल विविध अर्थो में किया जाता है। अर्थशास्त्री, समाजशास्त्री, नगर नियोजक, भूगोलवेत्ता तथा अन्य समाज विज्ञानी नगरीकरण शब्द का प्रयोग विभिन्न अर्थो एवं संदर्भो में करते हैं। (Mourya, S. D. 2013) नगरीकरण नगरीय होने या बनाने, नगरोन्मुख गति और प्राथमिक व्यवसाय तथा ग्राम्य जीवन पद्धति से द्वितीयक एवं तश्तीयक व्यवसाय तथा नगरीय जीवन पद्धति में परिवर्तन की सामान्य प्रक्रिया है। मिचेल (J-C-Mitchell) के शब्दों में "नगरीकरण ग्राम्य अधिवासो से नगरों के रूप में कायांतरण की एक समन्वित विधि है जिसके परिणामस्वरूप ग्रामीण अधिष्ठानो, व्यवसाय तथा अर्थव्यवस्था, क्षेत्र या भूमि उपयोग, समाज व संस्कृति, जीवन तथा रहन–सहन के स्तर और अन्य मानव मूल्यों के गुणात्मक तथा परिणामात्मक परिवर्तन क्रमशः स्पष्ट होने लगते हैं।" नगरीकरण जनसंख्या के नगरी होने से संबंध रखता है यह नगरीय जनसंख्या जिन विभागों पर रहने लगती है, वह नगरीय भूभाग कहलाता है। वास्तव में नगरीय जनसंख्या व उसके अनुपात में वषद्धि होना नगरीकरण कहलाताहै।

ग्रिफिथ टेलर– ने बताया है कि गांव से नगरों की को जनसंख्या का स्थानांतरण ही नगरीकरण कहलाता है। यदि नगरों की जनसंख्या में उतनी ही या उससे कम वृद्धि होती है, जितनी की वृद्धि ग्रामों की जनसंख्या में होती है, तब ऐसी दशा में यह नहीं कहा जा सकता कि नगरीकरण में कोई वृद्धि हुई है ।

3. आवास :– गृह या आवास मनुष्य की पाँच प्राथमिक आवश्यकताओं में से एक है। प्रत्येक व्यक्ति तथा परिवार को रहने के लिए कार्य करने के लिए वस्तुओं को रखने के लिए तथा अन्य आवश्यक कार्यों के लिए आवास की आवश्यकता होती है। घरो के आकार प्रकार व्यक्ति कि आर्थिक सामाजिक स्थिति के अनुसार विभिन्नता पूर्ण होते हैं। उस समाज या देश में जीवन की गुणवत्ता उच्च मानी जाती है, जहां अधिकांश या सभी लोग के रहने के लिए सुविधाजनक आवास उपलब्ध हो। मकान से अभिप्राय उन सभी संरचनाओं से हैं जिसका प्रयोग रहने, कार्य करने तथा वस्तुओं को संग्रह करने में किया जाता है। (पी. डब्लू. ब्रायन)

अंतरराष्ट्रीय स्तर पर UN-Habitat (United Nation human settlements program) कार्यरत है। UN-Habitat के अनुसार विश्व में 100 करोड लोग आज भी आवास से वंचित है। भारत सरकार बेघर लोगों के लिए सामाजिक दरिद्रता दूर करने का प्रयास करती आयी है, जिसका शुभारंभ भारत की पहली पंचवर्षीय योजना के साथ हुआ तब से केंद्र व राज्य सरकार निराश्रित परिवारों को आश्रय प्रदान करने का कार्य गंभीरता से निभा रही हैं।

नगरों विशेषतः वृहद नगरों में प्रतिवर्ष बड़ी संख्या में लोग ग्रामीण क्षेत्रों अथवा अन्य बाहरी क्षेत्रों से आकर रहने लगते हैं, जिससे नगर की जनसंख्या तीव्र गति से बढ़ती जाती है। किंतु जनसंख्या वृद्धि के अनुपात में नगर में गृहों की संख्या नहीं बढ़ पाती जिसका परिणाम होता है गृहों का अभाव तथा आवासीय समस्या। अल्पाय अथवा बेरोजगारी के कारण प्रायः सभी बड़े नगरों में हजारों लाखों लोग गंदी बस्तियों तथा झुग्गी बस्तियों और फुटपाथ पर सोने के लिए विवश होते हैं। गंदी बस्तियां तथा मलिन बस्तियां औद्योगिक नगरों में अधिक पाई जाती है। मलिन बस्तियों में नगरीय सुविधाओं का अभाव पाया जाता है। नगरों की खाली पड़ी हुई सरकारी या सार्वजनिक भूमि पर असामाजिक तत्व या निर्धन वर्ग के लोग जबरदस्ती कब्जा कर लेते हैं और उस पर झुग्गी झोपड़ी बना लेते हैं। जहां पीने के पानी, बिजली, शौचालय, सड़क आदि की व्यवस्था प्राय नहीं होती और गंदगी के कारण वातावरण रहने योग्य नहीं होता हैं। गंदगी के कारण इन मलिन बस्तियों में तरह–तरह की बीमारियां फैलती हैं।

4 उद्देश्य :– 1. नागपूर जिले में नगरीकरण की प्रवृत्ति का अध्ययन करना।

2. नागपूर जिले व नागपूर शहर में नगरीय क्षेत्रफल वृद्धि का अध्ययन करना।

3. नागपूर जिले व नागपूर शहर में आवासों की संख्या में वृद्धि का अध्ययन करना।

5 शोध विधि तंत्र व आंकड़े स्त्रोत :– नागपूर जिले के नगरीय प्रभागों के कालीक अध्ययन के लिए द्वितीय स्वरूप के आंकड़ों का प्रयोग किया गया है। नगरीय जनसंख्या संबंधी सांख्यिकीय आंकड़े नागपूर जिले के जिला जनगणना निर्देशांक 1961 से 2011 में से लिये गये है। अध्ययन के महत्व को देखने हुए विविध पुस्तक, वर्तमान पत्र, साप्ताहीक व संकेत स्थल का आधार लिया गया है। नगरीय जनसंख्या वृद्धि, नगरीय क्षेत्रफल वृद्धि व नगरी आवासों की संख्या में के बीच कार्ल पियर्सन कि सहसंबंध गुणांक विधि (Sharma, J. P. 2018) द्वारा सहसंबंध निकाला गया है।

6 अध्ययन क्षेत्र :– 1 मई 1960 को महाराष्ट्र राज्य की निर्मिती के बाद नागपूर संधी अनुसार नागपूर को उप राजधानी का स्थान प्रदान किया गया। नागपूर जिला उत्तरी अक्षांश 20.35′ से 21.44′ और पूर्वी देशांतर 78.15′ से 79.40′ के बीच फैला हुआ है। नागपूर जिले का क्षेत्रफल 9892 वर्ग किलोमीटर है, जो महाराष्ट्र के क्षेत्रफल का 3.22ः है। 1 मई 1981 के बाद जिले की पुनः रचना की गई तथा कुल 14 तहसीलें बनाई गई। 2011 की जनगणना के अनुसार, इस जिले की जनसंख्या 46,53,570 है। जिले की कुल जनसंख्या में से, 68.3ः जनसंख्या शहरी और 31.7ः जनसंख्या ग्रामीण क्षेत्रों में है। नागपूर महाराष्ट्र के अन्य औद्योगिक शहरों में से एक है। नागपूर जिले में औद्योगीकरण प्रमुख रूप से नगरीय भाग में ही पाया जाता है।

2. नागपूर जिले में नगरीकरण की प्रवृत्ति 1961 के जनगणना के समय नागपूर जिले में 5 तहसीलों का समावेश था तथा 12 शहर थे। 1981 में शहरो की संख्या 16 हो गई, 1991 में नागपूर जिले में तहसीलों की संख्या 14 हो गई, तब यहां 23 शहर थे। 2001 की जनगणना अनुसार 29 शहर तथा 2011 की जनगणना अनुसार 41 शहर नागपूर जिले में है।

नागपूर जिले में नगरीकरण की प्रवृत्ति
तालिका क्रमांक 1

वर्ष	कुल जनसंख्या	जनसंख्या वृद्धि दर	ग्रामीण जन संख्या	ग्रा. ज. प्रतिशत	नगरीय जनसंख्या	न. ज. प्रतिशत	न. ज. वृद्धि दर
1901	748489	–	508101	67.88	240388		32.1
1911	806287	7.72	611384	75.83	194903	24.2	–18.92
1921	789940	–2.03	549956	69.62	239984	30.4	23.13
1931	936987	18.61	613642	65.49	323345	34.5	34.74
1941	1056537	12.76	638356	60.42	418181	39.6	29.33
1951	1230535	16.47	652885	53.06	577650	46.9	38.13
1961	1508455	22.59	720755	47.78	787700	52.2	36.36
1971	1942688	28.79	887331	45.68	1055357	54.3	33.98
1981	2588811	33.26	1119532	43.25	1469279	56.8	39.22
1991	3287139	26.97	1256225	38.22	2030914	61.8	38.23
2001	4067637	23.74	1453886	35.74	2613751	64.3	28.70
2011	4653570	14.40	1474811	31.69	3178759	68.3	21.62

स्त्रोतः जिला जनगणना निर्देश ग्रंथ 2001 व 2011

तालिका क्रमांक 1 के अनुसार 1901 में नागपूर जिले में कुल जनसंख्या में 67.88ः ग्रामीण जनसंख्या तथा 32.21ः नगरीय जनसंख्या थी। 1911 में ग्रामीण जनसंख्या का प्रतिशत बढ़ गया 75. 0ः तथा नगरीय जनसंख्या 24.2ः थी, परंतु 1911 के बाद 1921 से ग्रामीण जनसंख्या प्रतिशत निरंतर कम होते गया तथा नगरीय जनसंख्या का प्रतिशत निरंतर बढ़ता गया। 1901 और 2011 की जनसंख्या को ध्यान से देखें तो 2011 में जितनी नगरीय जनसंख्या 68.3ः है उतनी 1901 की ग्रामीण जनसंख्या 67.8ः थी तथा 2011 में जितनी ग्रामीण जनसंख्या 31.6ः है उतनी 1901 में नगरीय जनसंख्या 32.1ः थी।

नगरीय जनसंख्या की प्रतिशत वृद्धि 1901–1911 में ऋणात्मक –18.92ः थी। 1921– 1931 में प्रतिशत वृद्धि क्रमशः 23.13ः व 34. 74ः थी। तथा 1981 से 2011 तक नगरीय जनसंख्या प्रतिशत वृद्धि क्रमशः कम होती जा रही है। यदि नागपूर जिले के प्रारंभिक दशकों की जनसंख्या की ओर ध्यान केंद्रित किया जाए तो 1901 से 1941 तक जनसंख्या वृद्धि दर कम या ऋणात्मक ही रहे हैं । इसका कारण उस समय 1901–1911 भारत में फैली प्लेग व 1911–21 इनफ्लुएंजा की बीमारी 1931–1941 मे विश्व युद्ध है जिस कारण जनसंख्या की बहुत हानी हुई थी। (Chandana, R. C. 2012) 2001 की जनगणना अनुसार नागपूर शहर कुल नगरीय जनसंख्या का 79ः तथा 2011 में 76ः है। नागपूर शहर जनसंख्या को ज्यादा आकर्षित कर रहा है, इसका मुख्य कारण रोजगार उपलब्धता, शिक्षा व स्वास्थ्य सुविधा, परिवहन सुविधा आदि के कारण हो रहे स्थानांतरण है।

3. नागपूर जिले में नगरीय जनसंख्या, नगरीय क्षेत्रफल, आवासीयता भौतिक दृष्टिकोण से नगरीय निर्मित क्षेत्र या नगरीय क्षेत्रफल में वृद्धि नगरीकरण का सर्वाधिक मूर्त तथा स्पष्ट सूचक है। इसके अंतर्गत नगरीय भूमि उपयोग या निर्मित क्षेत्र में विस्तार के साथ ही वृद्धि को भी सम्मिलित किया जाता है। (Bansal, S. C.

नागपूर जिले में नगरीय जनसंख्या, नगरीय क्षेत्रफल, आवासीयता
तालिका क्रमांक 2

वर्ष	नगरीय जनसंख्या	नगरीय क्षेत्रफल वर्ग कि.मी	घरों की संख्या
1961	787700	334.2	161788
1971	1055357	334.6	144826
1981	1469279	331.2	266625
1991	2030914	364.7	394219
2001	2613751	410.1	524240
2011	3178759	482.9	701547

स्त्रोतः जिला जनगणना निर्देश ग्रंथ 1961–2011

तालिका क्रमांक 2 के अनुसार नागपूर जिले में 1961 में नगरीय जनसंख्या 78700 तथा घरों की संख्या 161788 थी व नगरीय क्षेत्रफल 334.2 वर्ग कि.मी. था। 2011 में घरों की संख्या बढ़कर क्रमशः 3178759, व क्षेत्रफल 482.9 वर्ग कि.मी. हो गया। नागपूर जिले में नगरीय जनसंख्या बढ़ने के साथ ही क्षेत्रफल में भी वृद्धि हुई है तथा घरों की संख्या में भी वृद्धि हुई है। 1961 से 2011 तक नगरीय जनसंख्या एवं नगरी क्षेत्रफल के बीच सहसंबंध गुणांक +0. 88 है, जो उच्च धनात्मक सहसंबंध दर्शाता है। अर्थात जैसे–जैसे नगरीय जनसंख्या में वृद्धि हो रही है, उसी के साथ नगरीय क्षेत्रफल में भी वृद्धि हो रही है। जिले के नगरीय क्षेत्रफल बढ़ने का मुख्य कारण गावो का जनगणना शहर मे रुपान्तरण हैं। जो नगरीय जनसंख्या व नगरीय क्षेत्रफल मे वृद्धि करते हैं। उसी प्रकार नगरीय क्षेत्रफल व घरों की संख्या में सहसंबंध गुणांक +0.93 है। जो कि उच्च ानात्मक सहसंबंध दर्शाता है। नगरीय जनसंख्या व घरों की संख्या में सहसंबंध गुणांक +0.99 है। जो कि उच्च धनात्मक सहसंबंध दर्शाता है।

4. नागपूर शहर में नगरीय जनसंख्या, नगरीय क्षेत्रफल, आवासीयता नागपूर जिले के नगरीय जनसंख्या में नागपूर महानगरपालिका में जनसंख्या का संकेंद्रण अधिक है इसलिए नागपूर शहर की जनसंख्या, आवासीयता व क्षेत्रफल का अध्ययन आवश्यक है।

नागपूर शाहर में नगरीय जनसंख्या, नगरीय क्षेत्रफल, आवासीयता तालिका क्रमांक 3

वर्ष	जनसंख्या	क्षेत्रफल वर्ग कि.मी	घरों की संख्या	कुल नगरीय जनसंख्या मे नागपूर शहरी जनसंख्या प्रतिशत
1961	643659	217.56	132062	81.71
1971	866076	217.56	134439	82.06
1981	1219461	217.56	222179	83.00
1991	1624752	217.56	314091	80.00
2001	2052066	217.56	409924	78.51
2011	2405665	217.56	527634	75.68

स्त्रोतः जिला जनगणना निर्देश ग्रंथ 1961–2011

तालिका क्रमांक 3 के अनुसार नागपूर जिले में नगरीय जनसंख्या का संकेंद्रन नागपूर शहर में दिखाई दे रहा है। 1961 से 2011 तक अकेले नागपूर महानगरपालिका में ही पूरे जिले की नगरीय जनसंख्या की लगभग तीन चौथाई जनसंख्या निवास करती आयी है। नगरीय जनसंख्या व नगरीय घरों की संख्या में सहसंबंध गुणांक +0.99 उच्च धनात्मक सहसंबंध है परंतु नगरीय क्षेत्रफल व घरों की संख्या में –0.07 ऋणात्मक सहसंबंध है।

नागपूर शहर के क्षेत्रफल व घरों की संख्या में ऋणात्मक सहसंबंध ा है। 1961 से 2011 तक नागपूर शहर का क्षेत्रफल तो लगभग उतना ही है, परंतु आवासों की संख्या में वृद्धि हो रही है अर्थात नागपूर शहर में जनसंख्या दबाव बढ़ता जा रहा है।

6. निष्कर्श :– प्रस्तुत संशोधन के अध्ययन व परिक्षण से यह निष्कर्श निकलता हैं कि जनसंख्या वृद्धि, क्षेत्रफल वृद्धि, घरों की संख्या में वृद्धि यह सभी घटक आपस में संबंधित व एक दूसरे पर निर्भर है। जनसंख्या को कार्य करने के लिए जमीन की आवश्यकता होती है, इसलिए बढ़ती जनसंख्या भूमि की मांग कर क्षेत्रफल बढ़ाती है तथा भूमि उपयोग व भूमि आवरण को प्रभावित करती है। आवासीयता उसका एक उदाहरण है। नागपूर जिले मे आवासो की संख्या, जनसंख्या के साथ बढ़ रही है अर्थात हम कह सकते है कि अभी जनसंख्या वृद्धि के सकारात्मक परिणाम हि दिखाई दे रहे हैं। परंतु नागपूर महानगरपालिका में नागपूर जिले के नगरीय जनसंख्या क ी आधे से अधिक जनसंख्या निवास करती है तथा उतने ही नगरीय क्षेत्रफल में आवासों की संख्या बढ़ती जा रही है। अकेले नागपूर शहर में जनसंख्या का संकेंद्रण समस्याओं को उत्पन्न कर सकता है। इसके लिए जनसंख्या के विकेंद्रीकरण, उपनगर का निर्माण आदि उपाय योजनाओं की आवश्यकता है।

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'कोणार्क' : कला के माध्यम से मानवता का उत्कर्ष

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शोध–सारांश – हिंदी नाट्य–साहित्य के श्रेष्ठतम हस्ताक्षर के रूप में नाटककार जगदीशचंद्र माथुर का नाम लिया जाता है। जगदीशचंद्र माथुर को प्रसाद और परवर्ती नाटककारों के बीच की कड़ी कहा जाता रहा है। उनके 'कोणार्क', 'शारदीया', 'पहला राजा', 'दशरथनंदन' आदि नाटकों में इतिहास और समकालीन बोध का सुंदर मिलाफ हुआ है। 'कोणार्क' माथुर जी की प्रथम नाट्य–कृति है और अपने इस पहले नाटक में ही उन्होंने हिंदी नाटक को एक नई दिशा दी है। कथ्य, चरित्र–चित्रण, संवाद, शिल्प और रंग–तत्व की दृष्टि से 'कोणार्क' अपने ढ़ंग की एक नई कृति है। इतिहास के अंषतः तथ्य को लेकर युगीन चेतना एवं यथार्थ की भावभूमि को नाटककार ने बखूबी चित्रित किया है। धर्मपद के माध्यम से मानवतावादी स्वर में नए मानव–मूल्यों की यहाँ प्रतिष्ठा हुई है। नाटक में उसके माध्यम से जनशक्ति एवं राजशक्ति का संघर्ष उभरकर सामने आता है। नाटक पर युग–बोध का अमिट प्रभाव है। जीवन का असल संघर्ष ही नाटक की वास्तविक सत्ता को सिद्ध करता है। अतः कला के माध्यम से मानवता के उत्कर्ष को प्रस्तुत नाटक में नाटककार उजागर करते हैं।

बीज शब्द – नाटककार जगदीशचंद्र माथुर, 'कोणार्क' नाटक, युग–चेतना, नई दिशा, कला के माध्यम से मानवता का उत्कर्श।

प्रस्तावना – स्वातंत्र्योत्तर हिंदी नाट्य–साहित्य को नई दिशा में विकसित करनेवाले नाटककारों में जगदीशचंद्र माथुर का स्थान अग्रणी है। वे एक प्रयोगधर्मी नाटककार रहे हैं। सुमित्रानंदन पंत से लेकर रामधारी सिंह 'दिनकर' और बालकृष्ण शर्मा 'नवीन' जैसे दिग्गज साहित्यकारों के साथ उन्होंने हिंदी के माध्यम से सांस्कृतिक पुनर्जागरण का सूचना संचार तंत्र विकसित और स्थापित किया था। उनकी व्यक्तिवादी चेतना युगबोध से जुड़ी है किंतु आत्माभिव्यक्ति उनका मूल स्वर है। शिल्प एवं कथ्य के क्षेत्र में वे अपने पूर्ववर्तियों की अपेक्षा अधिक जागरूक रहे हैं। साथ ही अपने युग के ज्वलंत प्रश्न उठाने में भी वे सक्रिय रहे। अपने नाटकों में इतिहास का आधार लेकर समकालीन भावबोध को प्रस्तुत करने का प्रयास उन्होंने किया है। 'कोणार्क', 'शारदीया', 'पहला राजा', 'दशरथनंदन' आदि नाटकों में समकालीन यथार्थ का अपूर्व चित्रण किया है। इनकी नाटकों में इतिहास और समकालीन बोध का सुंदर मिलाफ हुआ है। 'कोणार्क' माथुर जी की प्रथम नाट्य–कृति है और उनकी सर्वश्रेष्ठ नाट्य–रचना भी मानी जाती है। अपने पहले नाटक में ही उन्होंने हिंदी नाटक को एक नई दिशा दी। विभिन्न प्रमाणों के आधार पर 'कोणार्क' को हिंदी का पहला नया नाटक स्वीकार किया गया है। सन 1950 और 1955 के बीच लिखित हिंदी नाटकों में सर्वश्रेष्ठ घोषित होने का गौरव 'कोणार्क' को प्राप्त हुआ है।[1] 'कोणार्क' में माथुर जी ने छायावाद एवं प्रगतिवाद के बीच मोहभंग की स्थिति में युगीन चेतना एवं नई दिशा की तलाश की। वस्तुतः 'कोणार्क' की रचना–प्रक्रिया और भावबोध स्वच्छन्दतावाद और यथार्थवाद के विलक्षण योग का परिचायक है। 'कोणार्क' की अवधारणा में बुद्धि और हृदय का अपूर्व योग है। गोविंद चातक की दृष्टि में, ''हिंदी नाट्य–साहित्य के विकास–क्रम में भारतेंदु हरिश्चंद्र और जयशंकर प्रसाद की नाट्य–कृतियों के पश्चात् 'कोणार्क' ही ऐसा पहला प्रयोग है, जो पुरातनता एवं नूतनता का, कथ्य एवं शिल्प दोनों ही दृष्टियों से, समुचित आकलन करता है। भारतेंदु ने हिंदी नाटक को नए युगबोध से जोड़ने और प्रसाद ने उसे एक विशिष्ट मानवीय धरातल देने में जो योग दिया है, उसको एक नया मोड़ देने का श्रेय जगदीशचंद्र माथुर को हैकृयह अत्युक्ति न होगी यदि हम कहें कि यहाँ से आधुनिक नाट्यलेखन में समकालीनता का नया युगबोध अज्ञात रूप से प्रस्फुटित होने लगता है। वैसे यह भी कहा जा सकता है कि आधुनिक नाट्य आंदोलन किसी न किसी रूप में स्वच्छंदतावाद से उभरे हैं और इस दृष्टि से आधुनिकता के प्रथम उदय में प्रसाद के नाटकों का महत्वपूर्ण योग है, किंतु यह भी एक तथ्य है कि 'कोणार्क' वह पहला नाट्यप्रयोग है जो परंपरा को नए स्तर से जोड़ता है।'' जयशंकर प्रसाद के बाद नाटक लेखन के क्षेत्र में लक्ष्मी नारायण मिश्र एक बड़ा नाम हैं पर इतिहास के परिप्रेक्ष्य में प्रसाद की परंपरा से अलग हटकर प्रयोगशील नाटक लिखने की पहल जगदीशचंद्र माथुर ने अपने अप्रतिम नाटक 'कोणार्क' से की। सुमित्रानंदन पंत नाटक की भूमिका में लिखते हैं, ''कोणार्क' उनकी अत्यंत सफल कृति है। हिंदी में नाट्यकला की ऐसी सर्वांगपूर्ण सृष्टि मुझे अन्यत्र देखने को नहीं मिली। इसमें प्राचीन–नवीन नाट्यकला का अत्यंत मनोरम सामंजस्य है।'' माथुर जी की प्रयोगशीलता का सफल प्रमाण यही है कि उनके सम्पूर्ण नाटक 'कोणार्क' में एक भी नारी पात्र नहीं है, लेकिन फिर भी वह बेहद सफलतापूर्वक मंचित होकर दर्शकों का चहेता मंच नाटक बना

रहा है। सन 1951 में लिखे जाने के बावजूद आज भी वह कई संदर्भों में चर्चा का केंद्र बना रहता है।

कला के माध्यम से मानवता का उत्कर्ष – नाटक की कथावस्तु में इतिहास का आधार काफी कम है, बाकी पूरे नाटक में नाटककार की कल्पना ही काम करती है। नाटक की कथावस्तु का आधार भुवनेश्वर में स्थित 'कोणार्क' का जीर्ण–शीर्ण मंदिर है, जो उत्कल प्रदेश के गंगवर्षीय राजा नरसिंह देव के राज्यकाल (1238–1264) में बना था। 'कोणार्क' सूर्य देवता का मंदिर था, जिसके दुर्ग–प्राचीर के बारह चक्र संभवतः बारह महीनों के, सात घोड़े सात दिवसों के और मंदिर के भीतर निरालंब लटकती हुई मूर्ति आकाश में चमकते निराधार सूर्य के प्रतीक हैं। सूरज पूर्व से उगता है, इसलिए भारत की भूमि के सबसे पूर्वी तट पर यह मंदिर बना जो भारत में पूर्व से उगते सूरज का प्रतीक है। सागर–तट पर बना मंदिर संभवतः सागर के बीच से उगते हुए सूरज की कल्पना को आधार देता है। संभवतः इन्हीं कारणों से ठीक सागर के तट पर यह सूर्य–मंदिर बना। विध्वंस के कारण अब यह मंदिर जीर्ण–शीर्ण अवस्था में पाया जाता है। यह मंदिर, भारत की सबसे प्रसिद्ध स्थलों में से एक है। इसे युनेस्को द्वारा सन 1984 में विश्व धरोहर स्थल घोशित किया गया है। कलिंग शैली में निर्मित यह मंदिर सूर्य के रथ के रूप में निर्मित है। नाटक का सृजन उड़ीसा में स्थित इस 'कोणार्क' के प्रसिद्ध देवालय के निर्माण और विध्वंस की कथा को लेकर हुआ है। उड़ीसा के मंदिरों की परंपरा में यह भवन अंतिम होते हुए भी भग्नावस्था में पड़ा है। इस मंदिर के खंडित होने के संबंध में उड़ीसा में एक किंवदंती प्रचलित है, जिसे नाटककार ने अंषतः ही अपने नाटक का आधार बनाया है। नाटक तीन अंकों में विभाजित है। प्रथम अंक में महाशिल्पी विशु के तत्वावधान में कोणार्क में सूर्यदेव का एक विशाल और भव्य मंदिर बनवाना आरंभ होता है। आचार्य विशु भी उसे स्थापत्य कला के एक अद्भुत आदर्श रूप में बनाने जुट जाते हैं। तभी राजा नरसिंह देव यवनों को पराजित करने हेतु बंगदेश चले जाते हैं तथा अपना राज्यभार मंत्री चालुक्य को सौंप जाते हैं। 'कोणार्क' का निर्माण बारह सौ शिल्पियों को लेकर लगातार बारह वर्षों तक अविराम चलता रहता है। किंतु इतने अथक परिश्रम के बावजूद महाशिल्पी विशु मंदिर पर शिखर की स्थापना करने में असमर्थता महसूस करता है। तभी शिल्पी धर्मपद की सलाह से विशु शिखर पर कलश स्थापित करने में सफल होता है। 15 दिन पश्चात् महाराज नरसिंह देव यवनों को पराजित करने के बाद 'कोणार्क' के कलात्मक सौदर्य को देखने, 'कोणार्क' में मूर्ति प्रतिष्ठापना के अवसर पर पधारते हैं, तो उन्हें मंत्री चालुक्य के विद्रोह की सूचना मिलती है। शिल्पी धर्मपद विशु की ही संतान है इस बात का पता विशु को चल जाता है। अब इस संकट की स्थिति में धर्मपद के नेतृत्व में सारी प्रजा राजा की रक्षा के लिए जुट जाती है। चालुक्य सेना लेकर मंदिर में गुप्त मार्ग से घुस जाता है और वहाँ धर्मपद और सेना में हुए संघर्ष में धर्मपद मारा जाता है। धर्मपद के मृत्यु की खबर विशु को मिलने के पश्चात् वह क्रोधवश कुदाला लेकर अपनी अनुपम कलाकृति 'कोणार्क' मंदिर की दीवारें तथा शिखर गिरा देता है, जिसके नीचे दबकर चालुक्य और उसके साथियों का अंत हो जाता है। आज भी वह खंडहर मंदिर कला की ज्योति का अटूट विश्वास जगाए सो रहा है और राजा नरसिंह देव तथा महान शिल्पी विशु के नाम को अपनी कला की चमक से प्रज्ज्वलित कर रहा है।

प्रस्तुत नाटक में माथुर जी ने इतिहास के तथ्य का आधार मात्र लेकर मनुष्य के संघर्ष को प्रकट किया है। इसीलिए वे खुद लिखते हैं, ''प्रणय की अठखेलियों और भाग्य के थपेड़ों के आधार पर 'कोणार्क' के खंडहरों का सहारा ले एक रोचक कथापट प्रस्तुत कर देने से मुझे संतोष नहीं हुआ। मुझे तो लगा जैसे कलाकार युग–युग से मौन–पुरूष जो सौंदर्य–सृजन के सम्मोहन में अपने को भूल जाता है 'कोणार्क' के खंडन के क्षण में फूट निकला हो। चिरंतन मौन ही जिसका अभिशाप है उस पौरूष को मैंने वाणी देने की धृष्टता की है।'' यहाँ धर्मपद पौरूश का प्रतीक बन जाता है और विशु का पथ–प्रदर्शक या प्रेरक भी। विशु और धर्मपद एक–दूसरे के पूरक हैं और अंततः दोनों एक हो जाते हैं। धर्मपद के विचारों में प्रगतिशील चिंतन की झलक मिलती है। वह पीड़ित जन का प्रतिनिधित्व करता है। नाटक में उसके माध्यम से जनशक्ति एवं राजशक्ति का संघर्ष उभरकर सामने आता है। 'कोणार्क' का दूसरा और तीसरा अंक समकालीनता और युगीन चेतना का भी सही संकेत देता है। द्वितीय अंक नरसिंह देव की गुण–ग्राहकता, विशु की निस्वत्व महानता और धर्मपद की निर्भीक समाजिकता का भान कराता है। अंक का पूर्वार्द्ध चारित्र्य की रेखाओं और रंगों से भरा गया है, किंतु बाद में राजराज चालुक्य द्वारा आक्रमण का समाचार मोहभंग और जागरण के आवेग से ओत–प्रोत है। जब नरसिंह देव को अमात्य के शड्यंत्र का भान नहीं होता, तब धर्मपद उसका मोहभंग कर देता है और वस्तुस्थिति को निर्भीकता से उजागर करते हुए मानवतावादी स्वर में नए मानव की प्रतिष्ठा करता है : ''देव, झुरमुट की ओट में चहकने वाले पक्षी का स्वर सर्वथा हर्शगान ही नहीं होता। आपको क्या मालूम कि उस जय–जयकार के पीछे हाहाकार चुपचाप सिसक रहा था।'' और जब अमात्य का भेद खुलता है, तब धर्मपद प्रतिकार के लिए उसके विरोध में शिल्पियों को लेकर खड़ा हो जाता है। विषु व्यक्तिवादी है किंतु धर्मपद बार–बार जनशक्ति के महत्व को अलापता है। नाटक पर युग–बोध का अमिट प्रभाव है। असल में जीवन का वास्तविक सगीत संघर्श में ही फलीभूत होता है। वही नाटक की वास्तविक सत्ता को सिद्ध करता है।

साथ ही पिता–पुत्र विशु एवं धर्मपद के रूप में नई एवं पुरानी पीढ़ी के संघर्ष को दिखाते हुए कलाकार के मानसिक द्वंद्व का अंकन करते हुए कला साधना के दो पक्षों को भी नाटककार ने दिखाया है। सूर्यदेव और कुन्ती का प्रसंग अप्रत्यक्ष रूप से विशु और सारिका के प्रेम–संबंध और विडम्बना को लिए उभारता है। विशु की निष्ठुरता,

कायरता, अवैध संतान की प्राप्ति सभी प्रसंगों में विशु और सूर्य, कुन्ती और सारिका एक हो जाते हैं। कला को जिनेवाले एक महान शिल्पी के जीवन की यह कायरता नाटकीय विडम्बना है। स्वयं अपने व्यावहारिक और निजी जीवन की कला में जो व्यक्ति पराजित हुआ, वही महान शिल्पी बना। वह अपनी विडम्बना सौम्य से बयान करता है, ''भव्य मंदिरों को बनाने वाले मेरे ये हाथ सारिका और उसकी संतान के लिए एक झोंपड़ी न बना सके।'' यहाँ एक महान कलासाधक एवं उसके जीवन के कटु यथार्थ के पक्ष को नाटककार ने उजागर किया है। एक महान कलाकार के जीवन की विवशता को बयान करते हुए फिर असल में कला के उद्देश्य पक्ष की दृष्टि से नाटक गहन चिंतन की माँग करता है। विशु और धर्मपद दोनों की दृष्टि में कला के मायने अलग–अलग हैं। विशु की एकांत कला साधना और व्यक्तिवादी सौंदर्य चेतना का धर्मपद विरोध करता है। महाशिल्पी विशु जिस व्यक्तिवादी रोमानी कला का समर्थक है, ध र्मपद उसको एक प्रकार से चुनौती देता है और उसका संबंध बौद्धि ाकता एवं यथार्थता से जोड़ने का प्रयास करता है। इस संदर्भ में वह विशु से कहता है, ''जीवन के आदि और उत्कर्ष के बीच एक और सीढ़ी है – जीवन का पुरूशार्थ, अपराध क्षमा हो आचार्य, आपकी कला उस पुरूशार्थ को भूल गई है। जब मैं इन मूर्तियों में बँधे रसिक जोड़ों को देखता हूँ, तो मुझे याद आती है पसीने में नहाते हुए किसान की, कोसों तक धारा के विरूद्ध नौका खेने वाले मल्लाह की, दिन–दिन भर कुल्हाड़ी लेकर खटने वाले लकड़हारे की ! कृ.इनके बिना जीवन अधूरा है, आचार्य !'' धर्मपद कला के तहत किसी विलास वस्तु से परे जीवन के यथार्थ का पक्षधर है। यहाँ कला की दृष्टि से विशु एवं धर्मपद में संघर्ष प्रस्फुटित होता है। नाटक का तृतीय अंक कथावस्तु को चरम सार्थकता प्रदान करता है। विशु को इस बात का पता चल जाता है कि धर्मपद उसका अपना पुत्र है और युद्ध के दौरान जब वह मरणासन्न अवस्था में होता है, तब विशु के मन में उसके प्रति एक विलक्षण ममता और स्वयं अपने प्रति एक अव्यक्त अपराध–भावना पैदा होती है। वह धर्मपद को पुनः युद्ध में जाने के लिए रोकता भी है, किंतु जब शत्रु उसे मार ड़ालता है तो उसे अपनी कला और जीवन की अर्थहीनता का आभास होने लगता है। इसी स्थिति में वह चुम्बक तोड़कर मंदिर को तोड़ ड़ालता है। मंदिर के निर्माण में विषु की प्रेयसी की प्रेरणा थी और नाश में पुत्र के प्रतिशोध की! वस्तुतः, 'स्व' को केंद्र में रखकर 'कोणार्क' में कला और पौरूष की आंतरिक प्रेरणाओं का सहज उन्मेष दिखाई देता है। संक्षेप में रमेश गौतम जी के मत के अनुसार कहा जा सकता है कि, ''ऐतिहासिकता के सहारे कलाकार की शाश्वत कला चेतना के द्वंद्व तथा युग संदर्भ की सांस्कृतिक पृष्ठभूमि को उठाते हुए 'कोणार्क' समकालीन जीवंत भावस्थिति को अन्वेशण करता है। कलाकार के अंतःसंघर्ष में नाटककार ने आज की जनशक्ति का प्रतीकात्मक चित्रण किया है। भावात्मक मानवीय संवेदनाओं के मध्य आधुनिकता की व्यंजना देने वाला यह पहला ऐतिहासिक नाटक है।''

उपसंहार – निष्कर्शतः 'कोणार्क' नाटक प्रसाद युग से प्रवाहित होती हुई धारा को एक नया मोड़ देने का प्रयास करता है। समसामयिक भावबोध और रंगधर्मिता की दृष्टि से एक नए प्रयोग के रूप में 'कोणार्क' की रचना हुई है। अपनी युगीन चेतना एवं एक नई दिषा को तलाशता यह नाटक सार्थक बन पड़ा है। प्रस्तुत नाटक में व्यक्ति एवं समष्टि के पक्ष में कला के द्वंद्व को उजागर किया गया है। व्यक्तिवादी कला एवं बौद्धिकता तथा यथार्थता के द्वंद्व के प्रश्न को नाटककार ने प्रकाशित किया है। यहाँ कला के माध्यम से मानवता का उत्कर्ष नाटककार का उद्देश्य है। धर्मपद के माध्यम से मानवतावादी स्वर में नए मानव–मूल्यों की यहाँ प्रतिष्ठा हुई है। नाटक में उसके माध्यम से जनशक्ति एवं राजशक्ति का संघर्ष उभरकर सामने आता है। माथुर जी ने अपने नाटक के माध्यम से मानवीय मूल्यों के संदर्भ में युगबोध को एक नितांत नए स्तर से जोड़ा है। विशु व्यक्तिवादी है किंतु धर्मपद बार–बार जनशक्ति के महत्व को बयान करता है। अतः कला के माध्यम से मानवता के उत्कर्श को प्रस्तुत नाटक बखूबी अभिव्यक्त करता है।

संदर्भ :

1. *जगदीशचंद्र माथुर की नाट्यसृष्ट – डॉ. नरनारायण राय पृ 29 से उद्धष्त*
2. *नाटककार जगदीषचंद्र माथुर – गोविंद चातक, पृ 29*
3. *कोणार्क – जगदीषचंद्र माथुर, पृ 3*
4. *वही, परिचय, पृ 13*
5. *वही, पृ 49*
6. *वही, पृ 32*
7. *वही, पृ 34*
8. *हिंदी नाटक : इतिहास–दृष्ट और समकालीन–बोध – डॉ. प्रभात शर्मा, पृ 125 से उद्धश्त*

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(झारखण्ड के पूर्वी सिंहभूम जिला के गोलमुरी–सह–जुगसलाई प्रखण्ड के ब्यांगबिल पंचायत के विषेश सन्दर्भ में)

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★★★

संक्षेप – सामाजिक व्यवस्था का अंग–प्रत्यंग रोजगार से प्राणित होता है। रोजगारहीनता की स्थिति में किसी की अनुकम्पा से जीवनयापन की प्रक्रिया तो चलती है परन्तु आत्मविश्वास के दर्पण से झांकती आत्मच्युति और आत्महीनता एक स्वाभाविक दुश्परिणाम के रूप में समाज में उभर कर सामने आती है। बेरोजगारी से सामाजिक अराजकता उत्पन्न होती है। रोजगार की यह चुनौती नगरीय समाज की तुलना में ग्रामीण समाज में अधिक चिन्ताजनक है। ग्रामीण अकशल श्रमिकों के लिए राष्ट्रीय ग्रामीण रोजगार गारन्टी अधिनियम, 2005, जो वर्ष 2006 में लागू हुआ, वह सक्षम और इच्छुक वयस्क व्यक्ति को वर्ष में कम से कम 100 दिनों का कार्य दिए जाने का कानूनी अधिकार देता है। प्रस्तुत शोध आलेख का मुख्य उद्देश्य विगत 14 वर्षों से इन कानून का पूर्वी सिंहभूम जिले के जनजातीय बहुल इलाके के ग्रामीण महिलाओं पर होनेवाले प्रभाव का अध्ययन करना है। वैज्ञानिक विधि से उद्देश्यपूर्ण निदर्शन प्रणाली का उपयोग करते हुए, अनुसूचित प्रपत्र के माध्यम से प्राथमिक आँकड़ों का संकलन तथा सांख्यिकी विधि से विश्लेषण एवं विवरणात्मक और आनुभाविक पद्धति के आधार पर यह अध्ययन किया गया है, जिसके आधार पर कहा जा सकता है कि इस कानून से गाँव में परिसम्पत्ति का निर्माण तो हुआ है, साथ ही ग्रामीण महिलाएं भी सामाजिक–आर्थिक रूप से सषक्त हो रही है परन्तु मजदूरी की दर कम होने कारण मानवीय गुणवत्ता में सुधार करने में यह आज भी असमर्थ है। जिसके कारण ग्रामीण महिलाएं आज भी सामाजिक–आर्थिक रूप से अपने पति अथवा पुरूष अभिभावक पर आश्रित रहती है।

सूचक □ाब्द – अकशल श्रमिक, मनरेगा, कानूनी अधिकार, रोजगार, जॉब कार्ड, परिसम्पत्ति, सशक्तिकरण।

परिचय – किसी भी राष्ट्र के वजूद के लिए (मनुष्य) मानव का होना जरूरी है और मानव के वजूद के लिए जरूरी है भोजन, वस्त्र तथा आवास। जिसे सामान्य बोल–चाल में रोटी, कपड़ा और मकान के तौर पर मनुष्य की बुनियादी जरूरतों में गिना जाता है। इन्हीं बुनियादी जरूरतों की पूर्त्ति के लिए मनुष्य को जरूरत पड़ती है रोजगार की। रोजगार से अर्जित धनराशि से ही मनुष्य अपने और अपने परिवार के लिए बुनियादी आवश्यकताओं की पूर्ति करता है। रोजगार मनुष्य के लिए ही नहीं बल्कि सामाजिक व्यवस्था के लिए प्राणधारा है और समाज की हर गतिविधि और अर्थव्यवस्था धनागम पर टिकी है जो रोजगार के लिए स्वभाविक अर्जन है। यही वजह है कि सामाजिक व्यवस्था का अंग–प्रत्यंग रोजगार से प्राणित है। हर मनुष्य रोजगार के प्रति उन्मुख है, समाज में कितने व्यक्तियों को रोजगार उपलब्ध है यह अलग बात है। परन्तु हर व्यक्ति रोजगार की चाह रखता है। रोजगारहीनता की स्थिति में किसी की अनुकम्पा से जीवनयापन तो हो जाता है किन्तु आत्मविष्वास के दर्पण से झाँकती आत्मच्यूति और आत्महीनता भी तब तक स्वभाविक दुष्परिणाम के तौर पर सामने आती है। विकास, प्रतिभा, आत्मविश्वास और आत्मत्ता की बलि अन्ततः मनुष्य की गरिमा को घटाती है। किसी भी राष्ट्र के स्वास्थ्य का थर्मामीटर यह है कि कितनी संख्या में उसके नागरिक रोजगार प्राप्त है, क्योंकि नागरिक ही किसी राष्ट्र का आध ारभूत तथा अविभाज्य आस्तित्व है। यही वजह है कि भारत में आजादी के बाद से ही अधिक से अधिक लोगों को रोजगारसंपन्न बनाने के प्रयासों को पहली प्राथमिकता दी गई ताकि नागरिकों को गरिमाकूल, और समर्थ–सम्पन्न बनाया जा सके।

रोजगार उपलब्ध नहीं होने पर बेरोजगारी से उत्पन्न सामाजिक अराजकता विकराल रूप धारण कर सकती है। इसके दुप्रभाव सबको झेलने पड़ते हैं। बढ़ती बेरोजगारी और उससे उत्पन्न खतरों पर विचार करना देश की पहली राष्ट्रीय आवश्यकता है जिसमें पंचायतों की भूमिका क्रान्तिकारी और सृजन की दिशा में परिवर्त्तनकारी सिद्ध होती है। रोजगार की यह चुनौती शहरों की तुलना में गाँवों में अधिक चिन्ताजनक है।

आर्थिक विकास तथा सामाजिक न्याय को सुनिश्चित करने के उद्देश्य से ग्रामीण भारत के विकास हेतु सरकार ने कई विकास तथा रोजगारपरक योजनाएं आजादी के बाद से चलायी है। खासतौर से भारतीय संविधान में विद्यमान मौलिक अधिकार, नीति निर्देशक तत्व एवं मूल कर्त्तव्य मूलतः संगठित क्षेत्र के कामगारों की सुरक्षा करते हैं, परन्तु असंगठित क्षेत्र के कामगारों के लिए इस प्रकार के प्रावधानों की कमी दिखाई पड़ती है। महात्मा गाँधी राष्ट्रीय रोजगार गारन्टी अधिनियम असंगठित क्षेत्र के श्रमिकों की माँग पर आधारित व्यवस्था है जो उनको सामाजिक तथा आर्थिक स्तर पर सशक्त करने का प्रयास करता है। डा. दुर्गा दास बसु (2013) की पुस्तक "भारत का संविधान : एक परिचय" से स्पष्ट होता है कि संविधान के भाग

अनुच्छेद 41 में वर्णित है कि ''राज्य काम तथा शिक्षा पाने के तथा बेरोजगारी, बुढ़ापा, बीमारी तथा अशक्तता की स्थिति में लोक सहायता पाने के लिए प्रबन्ध करे।

ग्रामीण भारत की चलायी गयी योजनाओं में अकुशल श्रमिकों के लिए रोजगार सुनिश्चित करने हेतु राश्ट्रीय ग्रामीण रोजगार गारण्टी अधिनियम, 7 सितम्बर, 2005 को पारित किया गया, जिसकी शुरूआत 2 फरवरी, 2006 से आन्ध्रप्रदेश के अनन्तपुर जिले में की गई। महात्मा गाँधी की 140वीं जयंती पर 2 अक्टूबर, 2009 को इस योजना का नया नामकरण करते हुए "महात्मा गाँधी राष्ट्रीय ग्रामीण रोजगार गारण्टी अधिनियम" रखा गया। इस योजना के अन्तर्गत प्रत्येक ग्रामीण परिवार के अकुशल परन्तु सक्षम और इच्छुक व्यस्क व्यक्ति को एक साल में कम से कम 100 दिनों का कार्य दिये जाने का कानूनी अधिकार दिया गया है।

राष्ट्रीय ग्रामीण रोजगार गारण्टी योजना की शुरूआत तीन चरणों में की गई। प्रारम्भिक चरणों में इसे देश के पायलट परियोजनाओं के रूप में 200 जिलों में, उन सभी 150 जिलों को भी शामिल किया गया, जहाँ काम के बदले अनाज कार्यक्रम शुरू किये गए। इन 200 जिलों में उत्तर प्रदेष और पश्चिम बंगाल के 22 जिलों, बिहार के 23, झारखण्ड के 20, उड़ीसा के 19, आन्ध्रप्रदेष के 13, महाराष्ट्र के 12, छत्तीसगढ़ के 11, असम में 7, गुजरात और तमिलनाडु के 6 तथा कर्नाटक के 5 जिलों को शामिल किया गया। इस योजना हेतु वित्तीय वर्ष 2006–07 में 8600 करोड़ रू0 आवंटित किये गए। वर्ष 2007–08 में इस योजना का विस्तार 130 और जिलों में किया गया, जिससे जिलों की संख्या बढ़कर 330 हो गयी। तथा 1 अप्रैल 2008 से देश के सभी जिलों में इसे लागू कर दिया गया। मनरेगा योजना के वित्तीय प्रबन्धन में 90 प्रतिशत खर्च केन्द्र सरकार और 10 प्रतिशत खर्च राज्य सरकार वहन करती है। जबकि स्थानीय निकाय (ग्राम सभा) किये जाने वाले कार्यों की सिफारिश करती है तथा कम से कम 50 प्रतिष्शत कार्यों का क्रियान्वयन ग्राम पंचायतें करती है।

मनरेगा योजनान्तर्गत भावी जरूरतों के लिए ग्रामीण क्षेत्रों में स्थायी परिसम्पत्तियों के सृजन करने के मृद्देनजर विभिन्न प्रकार के कार्यक्रम यथा–जल संभरण और जल संरक्षण, सिंचाई सुविधा का प्रावधान, गरीबी रेखा से नीचे जीवन यापन करने वाले अनुसूचित जाति व जनजाति के भूमि सुधार, भूमि पर बागवानी, रोपण तथा भू विकास सुविधायें, टंकियों से गाद निकालना, कृषि संबंधी कार्य, समुद्र तटवर्ती क्षेत्रों से संबंधित कार्य, ग्रामीण पेय जल संबंधित कार्य, बाढ़ से जुड़े कार्य, हर मौसम के लिए सुगम ग्रामीण सम्पर्कता, सुक्ष्म एवं लघु सिंचाई कार्य आदि किए जाते है।

2012 में महात्मा गाँधी राष्ट्रीय रोजगार गारण्टी अधिनियम के संदर्भ में गठित मिहिर शाह समिति ने और कई कार्यों को संपादित करने का सुझाव दिया।

भारत में मनरेगा की ऐतिहासिक पृष्ठभूमि– भारत में यह योजना महाराष्ट्र राज्य में कई दशक पहले श्री बसंत राव नाईक द्वारा तैयार की गई योजना मॉडल पर आधारित है। वहाँ रोजगार गारण्टी अधिनियम, 1976 में पारित किया गया। परन्तु वहाँ यह योजना असफल रही। दूसरी ओर मानवाधिकार के सार्वभौम घोषणापत्र तथा अन्तराष्ट्रीय श्रम संगठन की आर्थिक–सामाजिक एवं सांस्कृतिक संधि पर हस्ताक्षर करने के बाद भारत के ऊपर अन्तराष्ट्रीय दबाव था कि वह ऐसा करे। अन्तोत्गत्वा 7 सितम्बर, 2005 को अधिसूचित राष्ट्रीय ग्रामीण रोजगार गारण्टी अधिनियम, 2005 द्वारा संचालित इस योजना के प्रमुख शिल्पकार बेल्जियम के प्रतिष्ठित अर्थशास्त्री दिल्ली स्कूल ऑफ इकॉनोमिक्स में कार्यरत ज्याँ द्रेज हैं।

भारत में मनरेगा का प्रावधान :– भारतीय गणतंत्र के 56वें दिवस पर रोजगार पाने को कानूनी अधिकार के रूप में स्थापित किया गया। रोजगार सृजन करने वाली मनरेगा पहली योजना है और इस दृष्टि से यह सभी योजनाओं व कार्यक्रमों से अलग है, जो पर्लियामेंट द्वारा पारित एक्ट के द्वारा ग्रामीण जनसंख्या को रोजगार प्रदान करती है। राष्ट्रीय ग्रामीण रोजगार योजना की संस्तुति करने वाली समिति की अध्यक्ष श्रीमती सोनिया गाँधी थी तथा ज्याँ द्रेज एक महत्वपूर्ण सदस्य के रूप में थे, जिन्होंने इस योजना को गरीबी रेखा से नीचे जीवन यापन करने वाले परिवार को घेरे से बाहर निकाल कर अधिक व्यापक स्वरूप प्रदान करने में महत्वपूर्ण भूमिका अदा की। जबकि इससे पूर्व महाराष्ट्र में रोजगार गारण्टी अधिनियम 1976 पारित हुआ था जो आज भी लागू है और यहाँ व्यक्तिगत तौर पर असीमित दिनों की काम की गारण्टी दी गयी है।

यह योजना एक माँग प्रेरित योजना है जिन जिलों में इसे लागू किया गया है, उनमें "काम के लिए अनाज" का राष्ट्रीय कार्यक्रम तथा "सम्पूर्ण ग्रामीण रोजगार योजना" को विलीन किया गया है। भारत सरकार के राजपत्र, (2005) से स्पष्ट होता है कि 7 सितम्बर, 2005 को अधिसूचित राष्ट्रीय ग्रामीण रोजगार गारण्टी अधिनियम, 2005 को भारत के राजपत्र, असासधारण भाग–11, खण्ड–1 में प्रकाशित किया गया जिसकी शुरूआत 2 फरवरी 2006 को आन्ध्र प्रदेष के वन्दापाली से की गयी।

यह अधिनियम केन्द्र सरकार द्वारा पारित और सम्पूर्ण भारत में लागू है। इस अधिनियम में कुल 32 अनुच्छेद, 6 अध्याय तथा दो अनुसूचियाँ है। साथ ही यह एक सामाजिक सुरक्षा अधिनियम है।

अध्ययन से स्पष्ट होता है कि इस अधिनियम का मुख्य उद्देश्य ग्रामीण क्षेत्रों के प्रत्येक परिवार के अकुशल श्रमिकों को प्रतिवर्ष 100

दिन की मजदूरी की गारण्टी देना है। राज्यों में कृषि श्रमिकों के लिए लागू वैधानिक न्यूनतम मजदूरी का भुगतान इसके लिए किया जाता है। इस योजना में 33 प्रतिशत लाभार्थी महिलायें होती हैं। रोजगार उपलब्ध न कराने पर निर्धारित दर से बेरोजगारी भत्ता प्रदान करना तथा परिसम्पत्ति का सृजन करना है। यह मात्र एक योजना नहीं बल्कि एक कानून है जो रोजगार की वैधानिक गारण्टी प्रदान करता है।

मनरेगा के क्षेत्राधीन पंचायती राज संस्था द्वारा क्रियान्वित विभिन्न योजनाओं, राज्य सरकार तथा केन्द्र सरकार द्वारा ग्रामीण विकास हेतु संचालित विभिन्न कार्यक्रमों यथा वाटर शेड मैनेजमेंट, बाढ़ तथा सूखा संरक्षण, भूमि विकास, मरूस्थल विकास, गाँवों को सड़क द्वारा जोड़ने, फॉरेस्टी जल सम्भरण आदि से संबंधित परियोजनाओं में रोजगार प्रदान किया जाता है 8 मई 2012 को संशोधित मनरेगा में खेतीबाड़ी, पशुपालन एवं मुर्गीपालन जैसे कार्यों को भी जोड़ा गया है।

इस अधिनियम के प्रावधानों के अन्तर्गत निम्न क्षेत्र आते हैं :– 1) भागीदार एवं जिम्मेदारियाँ, 2) योजनाओं को प्रभावी बनाने हेतु कर्मचारियों की नियुक्ति, 3) योजनाएं बनाना, 4) पंजीयन और रोजगार पात्रता की शर्तें, 5) मनरेगा के तहत कार्य, 6) मनरेगा के तहत कार्य निष्पादन, 7) मजदूरी भुगतान एवं बेरोजगारी भत्ता, 8) कोष की व्यवस्था, 9) रिकार्ड/दस्तावेज का रख–रखाव, 10) निगरानी, मूल्यांकन और समीक्षा, 11) जवाबदेही एवं पारदर्शिता, 12) तकनीकी संसाधन, 13) शिकायत निवारण, 14) अन्य प्रावधान

अन्य प्रावधान :– अध्ययन से स्पष्ट होता है कि केन्द्रीय ग्रामीण विकास मंत्रालय ने मनरेगा को सुदृढ़ करने तथा मनरेगा श्रमिकों को सबल बनाने हेतु कई अन्य प्रावधान किये हैं, जैसेः –

1. राज्य सरकार द्वारा जिला स्तर पर लोकपाल की नियुक्ति, जो कि मासिक और वार्षिक रिपोर्ट भेजता है। राष्ट्रीय हेल्पलाईन 1800110707 पर मनरेगा संबंधी पूछताछ तथा शिकायत दर्ज की जा सकती है। नरेगा के तहत 2 हेक्टेयर से कम जोत वाले सभी किसानों को स्थायी आजीविका मिलने की पहल योजना आयोग द्वारा की गई। मनरेगा में लगातार कार्य 14 दिन चलता है, एक सप्ताह में 6 दिन तथा हफ्ते में 1 दिन का अवकाश तथा मजदूरी का भुगतान साप्ताहिक या दैनिक किया जाता हैं, मनरेगा श्रमिकों को अपने घर से 5 कि0मी0 की सीमा के अन्दर कार्य दिया जाता है। इससे अधिक दूरी पर कार्य मिलने पर मजदूरी का 10ः अधिक भुगतान किये जाने का प्रावधान है। मनरेगा श्रमिकों को दुर्घटना की स्थिति में राज्य सरकार द्वारा मुफ्त में ईलाज, दुर्घटनाग्रस्त मजदूरों के अस्पताल में भर्त्ती होने पर मुफ्त ईलाज, दैनिक भत्ता जो उसकी मजदूरी से 50ः से कम न हो। स्थायी विकलांगता होने पर, मष्त्यु होने पर सरकार द्वारा रू0 25,000.00 की अनुग्रह राशि प्रदान की जाती है।

भारत में इस अधिनियम के तहत गरीबी उन्मूलन, रोजगार सृजन और बुनियादी सेवाओं के लिए अनेक कार्यक्रमों को केन्द्र एवं राज्य स्तर पर क्रियान्वित किया गया है, परन्तु उनमें से मनरेगा को रोजगार पाने का कानूनी अधिकार के रूप में स्थापित किया गया है। रोजगार तथा आय सृजन समावशी विकास तथा वित्तीय समावेषन की दृष्टि से यह योजना अपने ढंग का अकेला कार्यक्रम है।

मिहिर शाह समिति :– केन्द्र सरकार ने मनरेगा की कमियों को दूर करने तथा आधुनिक और टिकाऊ बनाने हेतु उपाय सुझाने के उद्देश्य से योजना आयोग के सदस्य श्री मिहिर शाह की अध्यक्षता में एक समिति का गठन किया जिन्होंने 22 फरवरी, 2012 को अपनी रिपोर्ट सरकार को सौंपी। इस रिपोर्ट की मुख्य बातें इस प्रकार है :– 1) रोजगार मांगने वाले आवेदक को तिथि अंकित करके रसीद देना अनिवार्य हो। 2) ग्राम पंचायत की ओर से तथा किसी भी माध्यम से आवेदन स्वीकार्य हो। 3) कार्य माँग करने वालों को बेवसाईट के अलावा मोबाईल पर भी आवेदन रजिस्टर की सुविधा 4) जिन कामगारों को मोबाईल या टेलिफोन की जानकारी न हो उन्हें इंटरेक्टिव वाइस रिस्पांस सिस्टम और वॉयस वनवेल्ड इंटरेक्शन की सुविधा प्रदान की जाय 5) ऐसे कर्मकार जिसे 15 दिनों में कार्य उपलब्ध नहीं करवाया गया हो उनके लिए सॉफ्टवेयर से ऑटोमेटिक आय बेरोजगारी भत्ता का पे आर्डर जारी किया जाय 6) वैध प्रार्थना पत्रों को ग्राम पंचायत या कार्यक्रम पदाधिकारी स्वीकार करने के लिए बाध्य हो 7) अनुसूचित जाति तथा जनजाति और वंचित तबकों पर विशेश ध्यान आकृट किया जाय। 8) मनरेगा में स्वयंसेवी संस्थाओं की भागीदारी बढ़ाना। 9) राज्यों को इलेक्ट्रॉनिक फण्ड मैनेजमेंट की एकीकृत प्रणाली अपनाने जिसके तहत मनरेगा के अन्तर्गत उपलब्ध केन्द्र सरकार द्वारा दी गई धनराशि का प्रदेष स्तर पर प्रावधान किया जाय। 10) इस धनराशि का निकासी करने का अधिकार ग्राम स्तर पर पंचायत को या प्रखण्ड स्तर पर कार्यक्रम अधिकारी को या फिर जिला स्तर पर जिला परिशद को दिया जाय। 11) एक लेबर बजट तैयार करना, जिसमें काम का समय, काम में लगने वाले समय और काम मांगने वालों के लिए काम की मात्रा तथा पूरा होने में समय की जानकारी देने वाली योजना उद्दाष्त हो। 12) सभी प्रखण्डों में मनरेगा हेतु एक पूर्णकालिक कार्यक्रम अधिकारी की नियुक्ति हो। 13) ऐसे प्रखण्ड जहाँ अनुसूचित जाति व जनजाति की जनसंख्या 30 प्रतिशत से ज्यादा हो और बजट 12 करोड़ से अधिक हो, उनके लिए तीन कलस्टर फैसिलिटेशन टीम बनाई जाय। 14) 15 अगस्त से वार्षिक योजना के मंजूरी से लेकर आगामी वित्त वर्श के काम की शुरूआत तक का प्रत्येक कार्य तय सीमा के तहत विदित हो। ग्रामीण विकास मंत्रालय के प्रतिवेदन (2012) से स्पष्ट होता है

1. वर्ष 2006 से 2012 तक इस योजना में अब तक 1200 करोड़ रोजगार दिवस कार्य हुआ।

2. इस योजनान्तर्गत ग्रामीण क्षेत्रों के मजदूरों को 110,000 करोड़ रूपये मजदूरी का भुगतान किया गया।

3. प्रत्येक वर्ष एक चौथाई परिवार इससे लाभन्वित हुए।

4. 80 प्रतिशत परिवारों को प्राप्त धनराशि सीधे बैंक या डाकखाने के माध्यम से भुगतान की गई।

5. बैंकों और डाकघरों में 10 करोड़ से अधिक खाते खोलेगए।

6. वर्ष 2012 तक मनरेगा के तहत 51 प्रतिशत कार्य अनुसूचित जाति एवं जनजाति को दिया गया, जबकि 47 प्रतिशत महिलाओं को।

7. इस योजना के तहत 1 करोड़ 46 लाख कार्यों का निष्पादन किया गया।

8. 1 जनवरी 2011 से मनरेगा की मजदूरी दर को उपभोक्ता मूल्य सूचकांक से जोड़ा गया, जिसके कारण विभिन्न राज्यों में 118 से 181 रूपये के बीच न्यूनतम मजदूरी भुगतान किया गया। जबकि वर्तमान में झारखण्ड में 225 रूपये तथा भारत सरकार द्वारा 193 रूपये न्यूनतम मजदूरी भुगतान किया जाता है। अध्ययन से स्पष्ट होता है कि विगत 14 वर्षों के दौरान मनरेगा के अन्तर्गत आधे से अधिक कार्य जल संचयन, सूखे से बचाव, बाढ़ से सुरक्षा, सिंचाई, भूमि विकास और ग्रामीण सम्पर्क को बेहतर बनाने के क्षेत्र में हुए हैं। अध्ययन करने से पता चलता है कि मनरेगा के कार्यों में भूजल स्तर की वृद्धि हुई है। पानी की उपलब्धता बढ़ी है और मिट्टी की उर्वरता में सुधार हुआ है। जल उपलब्धता बढ़ने से बंजर भूमि के बड़े हिस्से को खेती योग्य बनाया जा सकता है।

ग्रामीण विकास मंत्रालय, भारत सरकार के वार्षिक प्रतिवेदन 2013–14 से स्पष्ट होता है कि राष्ट्रीय स्तर पर 2.31 करोड़ व्यक्तियों को रोजगार मुहैया कराया गया है जबकि इसी वित्तीय वर्ष में झारखण्ड राज्य में 7,42844 लाख लोगों को रोजगार प्रदान किया गया। वित्तीय वर्ष 2013–14 में राष्ट्रीय स्तर 55.78 प्रतिशत महिलाओं को, झारखण्ड राज्य में 31.03 प्रतिशत महिलाओं को, मनरेगा के तहत रोजगार प्रदान किया गया है। ग्रामीण विकास मंत्रालय के प्रतिवेदन 2018–19 से स्पष्ट होता है कि मनरेगा मजदूरों को औसत रूप से 51 दिन ही रोजगार उपलब्ध हो पाता है। वित्तीय वर्ष 2020–21 में मनरेगा पर 101,500 करोड़ रूपये खर्च करने का प्रावधान किया गया जबकि 2019–20 में इस पर 71 हजार करोड़ रूपये खर्च हुए थे। झारखण्ड में वित्तीय वर्ष 2017–18 में 592.74 लाख, 2018–19 में 536.90 लाख, 2019–20 में 642.01 लाख मानव दिवस का सृजन किया गया। झारखण्ड में कुल 11 करोड़, 78 लाख 995 नए परिवारों को जॉब कार्ड दिया गया जिसमें कुल 15 लाख 81 हजार 748 मजदूर शामिल हैं। वित्तीय वर्ष 2020–21 में झारखण्ड के लिए 2 लाख 74 हजार 184 लाख रूपये तथा 800 लाख मानव दिवस श्रम बजट का लक्ष्य निर्धारित किया गया। झारखण्ड में 28 मई 2021 तक कुल जॉब कार्ड 65.45 लाख निर्गत किया गया जबकि एक्टिव जॉब कार्ड 31.93 लाख है इनमें अनुसूचित जाति का एक्टिव जॉब कार्ड का 10ण्21ः अनुसूचित जाति का 26.85ः था। जबकि पूर्वी सिंहभूम जिले में 11 प्रखण्ड, 232 पंचायत तथा 1712 गाँव है और यहाँ 4864 कार्य दिवस सृजित हुआ। 2021–22 में पूर्वी सिंहभूम में 1,47,285 कार्य प्रारंभ किये गये और उनमें 94,641 पूर्ण हुआ यानी 66.16ः कार्य सम्पन्न हुआ है।

शोध समस्या की गवेशणा ; Research problems to be investigated) :– प्रस्तुत शोध आलेख का उद्देश्य मनरेगा अधिनियम 2005 का झारखण्ड में ग्रामीण महिलाओं पर मनरेगा के प्रभाव का एक क्षेत्रीय अध्ययन करना है, ताकि जुगसलाई प्रखण्ड कोई ग्रामीण वयस्क व्यक्ति जो काम करने का इच्छुक है, उसे उचित रोजगार उपलब्ध कराना, रोजगार नहीं देने पर उचित बेरोजगारी भत्ता प्रदान करना, योजना में सार्थक मांग पैदा कर वेतन के भुगतान में देरी न हो, काम की गुणवता में सुधार हो और शिकायत निवारण तंत्र मजबूत हो, योजना में भ्रष्टाचार पर अंकुश लगने जैसी समस्याओं के संबंध में इस वैधानिक अधिकार अधिनियम में कोई चर्चा नहीं की गई है।

पूर्ववर्ती साहित्य की समीक्षा :– प्रस्तावित शोध आलेख की समस्या से जुड़ी कई पुस्तकें एवं आलेखों का प्रकाशन भारत एवं झारखण्ड में हुआ है। झारखण्ड के ग्रामीण विकास की सामाजिक–आर्थिक स्थितियों के साथ–साथ उनकी समस्याओं से संबंधित अनेक अध्ययन हुए हैं, परन्तु झारखण्ड की ग्रामीण महिलाओं पर मनरेगा के प्रभाव से संबंधित बहुत कम अध्ययन हुए है।

विजय कुमार राय (2012) की पत्रिका पनोरमा से स्पष्ट होता है कि मनरेगा की समीक्षा रिपोर्ट, मनरेगा के संशोधित प्रारूप, मिहिर शाह समिति की रिपोर्ट तथा मनरेगा के तहत न्यनन्तम मजदूरी विवाद पर विस्तार से जानकारी प्राप्त होती है। कुरूक्षेत्र (2006) से स्पष्ट होता है कि ग्रामीण अवसंरचना को विकसित करने के उद्देष्य से 2 फरवरी 2006 से लागू की गई केन्द्र सरकार की यह योजना हर ग्रामीण परिवार के समक्ष और इच्छुक व्यक्ति को साल में न्यूनतम 100 दिनों का काम दिये जाने का कानूनी अधिकार दिया गया है। इस योजना के लिए 200 जिलों में वे सभी 150 जिले भी शामिल है जहाँ काम के बदले अनाज कार्यक्रम शुरू किये जा चुके हैं। इस योजना के तहत प्रारंभिक रूप में आन्ध्र प्रदेष में 13, असम में 7, बिहार में 23, छत्तीसगढ़ में 11, गुजरात में 6, झारखण्ड में 20, कर्नाटक में 5, महाराष्ट्र में 12, उड़ीसा में 19, तमिलनाडु में 6, उत्तर प्रदेष और पश्चिम बंगाल के 22–22 जिले यानि कुल 200 जिले को शामिल किया गया।

आर0 एस0 खन्ना (1996) ने अपने आलेख ''लिबरलाइजेशन एण्ड अनइम्प्लायमेंट इन इन्डिया' में उदारीकरण तथा बेरोजगारी का सहसम्बन्ध बनाते हुए बेरोजगारी के विभिन्न पहलुओं पर विस्तार से लिखा।

प्रो0 एस0 एन0 लाल तथा डा0 एस0 के0 लाल (2011) की पुस्तक – "भारतीय अर्थव्यवस्थाः सर्वेक्षण तथा विश्लेशण" में बेरोजगारी की अवधारणा, इसकी माप, रोजगार लोच, मौसमी बेरोजगारी, प्रच्छन्न बेरोजगारी पर जहाँ विस्तार से चर्चा किया गया है तथा नेशनल रूरल एम्पलायमेंट गारण्टी स्कीम के बारे में लिखा है कि 2007–08 के बजट में इसी योजना को 330 जिलों में तथा इस समय देश के सभी 619 जिलों में लागू किया गया है। 2 अक्टुबर 2009 को इसका नाम परिवर्त्तित कर "महात्मा गाँधी राष्ट्रीय रोजगार गारण्टी एक्ट" कर दिया गया है। यह एक माँग प्रेरित स्कीम है जो रोजगार पाने को कानूनी अधिकार के रूप में स्थापित है। ग्राम पंचायत इस स्कीम की क्रियान्विक इकाई है तथा परिवार लाभ प्राप्त इकाई है। गरीबी निवारण की दिशा में यह योजना एक महत्वपूर्ण शुरूआत है। 2009–10 में लाभान्वित होने वालों में अनुसूचित जाति 29 प्रतिशत, अनुसूचित जनजाति 22 प्रतिशत तथा महिलाओं की भागीदारी 50 प्रतिशत रही। रोजगार सृजन की यह योजना सार्वजनिक परिसम्पत्तियों को विकसित करने के लिए मजदूरी की व्यवस्था करती है।

में पश्चिम बंगाल के वीरभूम जिले में मनरेगा के अध्ययन के दौरान कहा है कि यहाँ जॉब कार्ड बनाने में काफी विलम्ब होता है तथा समय पर मनरेगा के श्रमिकों को भुगतान नहीं होता है। परन्तु सरकार द्वारा बनाये गये इस कानून से कई लोगों को रोजगार मिला है, जिसका सीधा प्रभाव उन मजदूरों के सामाजिक–आर्थिक क्षेत्र पर पड़ा है।

याँ द्रेज एवं रीतिका खेरा (2009) The Sattle for employment guarantee में लिखा है कि तेंदुलकर रिपोर्ट के अनुसार भारत में 37ः ग्रामीण आबादी गरीबी रेखा से नीचे है, और उनकी आजीविका का मुख्य साधन कृषि है। ऐसे में सरकार द्वारा बनायी गयी महात्मा गाँधी रोजगार गारण्टी योजना, जिसमें वर्ष में 100 दिन का रोजगार अकुशल ग्रामीण श्रमिकों को प्राप्त करने का कानूनी अधिकार है, वह भारत का एक महत्वपूर्ण कानून है। जिसका प्रभाव, विशेषकर गरीबों की स्थिति में सुधार लाने में हो रहा है। खासतौर से अनुसूचित जाति एवं जनजाति की महिलाओं की स्थिति में सुधार हो रहा है।

राघव गुहा (1996) ges, Participation and Targeting – The case of the employment Guarantee Scheme in India में मनरेगा संबंधी आन्ध्र प्रदेश और राजस्थान के अध्ययन के दौरान कहा है कि मनरेगा के तहत प्राप्त आय सबसे ज्यादा 21ः वैज्ञानिक पद्धति वह व्यवस्थित प्रणाली है, जिसके अन्तर्गत तथ्यों के संकलन करके उनका निरीक्षण, सत्यापन, वर्गीकरण तथा विश्लेशण किया जाता है। अतः यह अध्ययन अनुभाविक तथा वैज्ञानिक पद्धति पर आधारित है।

ग्रामीण महिलाओं पर महात्मा गाँधी राष्ट्रीय ग्रामीण रोजगार गारण्टी अधिनियम, 2005 के प्रभाव के अपने अध्ययन के अन्तर्गत प्राथमिक तथ्यों का संकलन क्षेत्रीय सर्वेक्षण के माध्यम से किया गया है।

प्रस्तावित अध्ययन एक अनुभाविक अध्ययन (Empircal Studies) है, जिसका तात्पर्य ऐसे विश्वासों से है जिन्हें अवलोकन, निरीक्षण–परीक्षण तथा व्यवस्थित प्रयासों द्वारा प्राप्त किया जाता है। जिनकी सत्यता का परीक्षण ज्ञानेन्द्रियों द्वारा संभव है। यह अध्ययन क्षेत्रीय कार्य पर आधारित है तथा वर्णात्मक शोध प्ररचना के तहत इस कार्य को पूरा किया गया है।

शोध अध्ययन की तकनीक : निदर्शन + साक्षात्कार अनुसूची + असहभागी अवलोकन + द्वितीयक स्रोत + सांख्यिकीय विधि

सविचार अथवा उद्देश्यपूर्ण निदर्षन के द्वारा प्रस्तुत अध्ययन के उद्देश्य को ध्यान में रखते हुए उन्हीं इकाईयों का चयन किया गया है। **साक्षात्कार अनुसूची** : मनरेगा के तहत रोजगार प्राप्त अकुशल महिला श्रमिक को अध्ययन की इकाई के रूप में चयन कर 30 उत्तरदाताओं के द्वारा साक्षात्कार अनुसूची के माध्यम से तथ्यों का संकलन किया गया है। **असहभागी अवलोकनः** प्रस्तुत आलेख में असहभागी अवलोकन का प्रयोग करते हुए तथ्यों का संकलन किया गया है। **द्वितीयक स्रोतः** प्रस्तुत शोध आलेख से संबंधित तथ्य संकलन हेतु द्वितीयक स्रोतों के तहत प्रकाशित पुस्तक, डायरी, जर्नल, समाचार, पत्र–पत्रिकाएँ आदि का प्रयोग किया जाना। **सांख्यिकीय विधि** – इस विधि से संकलित किए गए तथ्यों का विश्लेषण एवं परिणाम को प्रकट किया गया है।

अध्ययन क्षेत्र – प्रस्तुत शोध आलेख झारखण्ड राज्य के पूर्वी सिंहभूम जिला के गोलमुरी–सह– जुगसलाई प्रखण्ड स्थित ब्यांगबिल पंचायत के ग्रामीण महिलाओं पर मनरेगा का प्रभाव तथा उद्देश्यानुसार अध्ययन किया गया है। गोलमुरी –सह –जुगसलाई प्रखण्ड के ब्यांगबिल पंचायत के निवासी निजी क्षेत्र के काम करने वाली कार्यशील स्त्री, औद्योगिक मजदूर, गैर कार्यशील व्यक्ति, बेरोजगारी रेखा से नीचे रहने वाले विभिन्न धार्मिक समुदाय के लोग, विभिन्न जाति यथा अनुसूचित जाति, जनजाति तथा पिछड़ा वर्ग और समस्त जाति के महिलाओं को आध ाार बनाकर यह सर्वेक्षण किया गया है। इसके अन्तर्गत 18 वर्ष से अधिक आयु के महिलाओं को आधार बनाया गया है। गोलमुरी–सह–जुगसलाई प्रखण्ड पूर्वी सिंहभूम के जिला मुख्यालय से 6 किलोमीटर दूर दक्षिण दिशा में स्थित यह प्रखण्ड पूर्वी सिंहभूम जिला के धालभूम अनुमंडल के अन्तर्गत आता है। विदित हो कि इस जिले में कुल 2 अनुमण्डल, 11 प्रखण्ड, 221 पंचायत तथा 1669

गाँव है। पूर्वी सिंहभूम जिला कुल 3533 वर्ग कि0 मी0 क्षेत्र में फैला हुआ है, इस जिले की कुल आबादी 22,91000 है जिसमें 0–6 आयु समूह के बच्चों की संख्या 2,86,322 है। साक्षरता दर 76.88 प्रतिशत है। यह जिला एक औद्योगिक शहर है जहाँ टाटा स्टील, टाटा मोटर्स, द टिनप्लेट कम्पनी इंडिया लिमिटेड, गोलमुरी टाटा सर्विस, फेजर, बर्मामाईंस जमशेदपुर, टिमकेन इण्डिया, सिदगोड़ा, जमशेदपुर इण्डिया केबल गोलमुरी, ट्यूब कम्पनी, लाफार्ज सीमेंट गोविन्दपुर, टाटा पिगमेंट बिष्टुपुर, टाटा रायसेन सिदगोड़ा जमशेदपुर में स्थित है। इस जिले में जनजातियों की आबादी काफी ज्यादा है, मुख्य रूप से मुण्डा तथा हो जनजाति का निवास है। मुण्डारी, संथाली तथा खड़िया भाषा मुख्य रूप से बोली जाती है ग्रामीण क्षेत्र में अधिकतर मध्यम वर्ग तथा मजदूर वर्ग के लोग रहते हैं, जिनका मुख्य भोजन चावल एवं साग है।

गोलमुरी सह जुगसलाई प्रखण्ड के 55 पंचायतों में से ब्यांगबिल पंचायत में राजस्व गाँव है यथा नान्दुप, कुदादा, ब्यांगबिल, मार्चागोड़ा, लायलम, तथा कदमडीह। यहाँ प्राथमिक स्वास्थ्य केन्द्र, प्राथमिक तथा मध्य विद्यालय है। इनलोगों का मुख्य बाजार जमशेदपुर है, जहाँ से लोग अपने रोजमर्रा का समान खरीदते हैं। यातायात की सुविधा है। ऑटो – रिक्शा आदि की सुविधा है। 10 किलोमीटर की दूरी पर टाटा रेलवे स्टेशन है।

इस पंचायत में अनुसूचित जनजातियों की बहुलता है। कदमडीह गाँव थोड़ा बहुत आधुनिक है, परन्तु शेष राजस्व गाँव में रोजगार की कमी है। यहाँ कुल 1200 लोगों का जॉब कार्ड बना हुआ है। जमशेदपुर शहर से 10–12 किलोमीटर की दूरी पर स्थित इस पंचायत में मनरेगा के तहत डोभा, तालाब, शौचालय तथा पशुपालन शेड का कार्य किया गया है। यातायात की सुविधा भी है, फलतः यह क्षेत्र सर्वेक्षण हेतु काफी उपयुक्त है।

महत्वः–

1. मनरेगा की सफलता और असफलता को जानने में।
2. मनरेगा के तहत महिलाओं को रोजगार में किस मात्रा में सहभागी बने हैं, इसे जानने में।
3. गरीबी को कम करने में मनरेगा की भूमिका को जानने में।
4. मनरेगा में किस मात्रा में परिसम्पति का सृजन हुआ है, उसका सही चित्रण करने में।
5. मनरेगा के तहत रोजगार उपलब्ध नहीं होने पर बेरोजगारी भत्ता की वास्तविक स्थिति को जानने में तथा पलायन के बारे में वास्तविक जानकारी हासिल करने में।

तथ्य विश्लेषण एवं परिणाम – प्रस्तुत शोध आलेख में उत्तरदाताओं से अनुसूची प्रपत्र के माध्यम से प्राप्त तथ्यों का विश्लेषण एवं परिणाम सांख्यिकीय विधि से किया गया है, जो निम्न हैः–

उत्तरदाताओं की सामाजिक एवं पारिवारिक विवरणः– 1 कुल उत्तरदाताओं में सर्वाधिक 60 प्रतिशत उत्तरदाता 29–38 आयु समूह के हैं, जबकि सबसे कम 6.67 प्रतिशत 49 वर्ष से ज्यादा आयु समूह के हैं। 2.सर्वाधिक 93.33 प्रतिशत उत्तरदाता निरक्षर हैं, जबकि इण्टर, बी.ए., एम.ए. पास एक भी नहीं है। 3. सर्वाधिक 86.64 प्रतिशत उत्तरदाता अनुसूचित जनजाति के हैं जबकि सामान्य जाति एवं पिछड़ा जाति से एक भी नहीं है। 4. सर्वाधिक 66.66 प्रतिशत उत्तरदाता हिन्दुधर्म से है, जबकि मुस्लिम धर्म से एक भी नहीं है। 5. सर्वाधिक 66.66 प्रतिशत उत्तरदाता विवाहित है, जबकि तलाकषुदा एक भी नहीं है। 6. सर्वाधिक 66.66 प्रतिशत उत्तरदाता एकल परिवार से है जबकि 33.34 प्रतिशत संयुक्त परिवार से है। 7. सर्वाधिक 33.36 प्रतिशत उत्तरदाता को एक से दो बच्चे हैं, जबकि बच्चे विहीन परिवार 16.66 प्रतिशत है। 8. सर्वाधिक 66.66 प्रतिशत उत्तरदाता मजदूरी करते हैं, जबकि व्यापार और नौकरी में एक भी नहीं है। 9. शत–प्रतिशत उत्तरदाता की मासिक आय 4000–6000 रूपया है। 10. सर्वाधिक 66.66 प्रतिशत उत्तरदाता के पास पक्का मकान है, जबकि 16.68 प्रतिषत मिश्रित घर में रहता है। 11. सर्वाधिक 66.66 प्रतिशत उत्तरदाता के घर में शौचालय की सुविधा है, जबकि 6.66 प्रतिशत के घर में ही बिजली की सुविधा है। 12.सर्वाधिक 66.66 प्रतिशत उत्तरदाता एलौपेथिक विधि से ईलाज कराते हैं, जबकि आयुर्वेदिक विधि से कोई भी ईलाज नहीं कराते हैं। 13. सर्वाधिक 50 प्रतिशत उत्तरदाता प्राथमिक स्वास्थ्य केन्द्र में ईलाज कराते हैं, जबकि सबसे कम 10 प्रतिशत सदर अस्पताल में ईलाज करवाते हैं। 14 सर्वाधिक 86.66 प्रतिशत उत्तरदाता टेलीविजन से अपना मनोरंजन करते हैं जबकि खेल–कूद से एक भी मनोरंजन नहीं करते हैं। 15. सर्वाधिक 50 प्रतिषत उत्तरदाता मुर्गी पालन करते हैं, जबकि भैंस पालन एक भी नहीं करते हैं। 16. सर्वाधिक 86.67 प्रतिशत उत्तरदाता के पास टेलीविजन है, जबकि कम्प्यूटर और लैपटॉप किसी के पास नहीं है। 17. सर्वाधिक 66.37 प्रतिशत उत्तरदाता चावल का उत्पादन करते हैं, जबकि 33.33 प्रतिशत उत्तरदाता मिश्रित फसल का उत्पादन करते हैं। 18. षत–प्रतिशत उत्तरदाता मांसाहारी है। 19. शत–प्रतिशत उत्तरदाता को साप्ताहिक हाट (बाजार) की सुविधा है। 20. शत–प्रतिशत उत्तरदाता खेती का कार्य करते हैं। 21. सर्वाधिक 50 प्रतिशत उत्तरदाता को पशुपालन से भी आय होती है, जबकि 50 प्रतिशत को खेती से आय नहीं आती है। 22. शत–प्रतिशत उत्तरदाता को यातायात की सुविधा उपलब्ध है।

ग्रामीण महिलाओं पर मनरेगा का प्रभाव से संबंधित तथ्य विश्लेषण :–1.सर्वाधिक 73.34 प्रतिशत उत्तरदाताओं को जानकारी

है कि 2006 से ही मनरेगा कानून बना है। सर्वाधिक 83.34 प्रतिशत उत्तरदाताओं का जॉब कार्ड पंचायत भवन में बनते है। 3. सर्वाधिक 66.66 प्रतिशत उत्तरदाताओं को 30 दिन में जॉब कार्ड प्राप्त होता है। 4. सर्वाधिक 66.66 प्रतिशत उत्तरदाताओं स्वयं के पैसे से फोटो खींचवाते हैं। 5. सर्वाधिक 66.66 प्रतिशत उत्तरदाता मनरेगा में 4 से 6 वर्ष से कार्य करती है। 6. सर्वाधिक 83.34 प्रतिशत उत्तरदाता को मनरेगा से 167.00 रूपया दैनिक मजदूरी प्राप्त होता है। 7 सर्वाधिक 66.66 प्रतिशत को अपने घर से 1 किमी0 की दूरी पर ही रोजगार प्राप्त हो जाता है। 8. शत–प्रतिशत उत्तरदाताओं को सही समय पर मजदूरी प्राप्त नहीं होता है। 9. सर्वाधिक 50 प्रतिशत उत्तरदाताओं को घर से बाहर कार्य करने पर पति के द्वारा रोका जाता है। 10. सर्वाधिक 93.34 प्रतिशत उत्तरदाताओं के साथ कार्य स्थल पर पुरूषों के द्वारा अच्छा व्यवहार किया जाता है। 11. सर्वाधिक 83.34 प्रतिशत उत्तरदाता मनरेगा में कार्य करने पर बच्चों की देखभाल पारिवारिक सदस्यों के द्वारा की जाती है। 12. सर्वाधिक 66.66 प्रतिशत उत्तरदाता की मनरेगा से प्राप्त आय से आर्थिक दिक्कतें दूर हुई है। 13.सर्वाधिक 66.66 प्रतिशत उत्तरदाताओं की मनरेगा से वार्षिक औसत आय 5000 से 10000 रूपया ही होता है। 14. शत–प्रतिशत उत्तरदाता मनरेगा से आय प्राप्ति के बाद भी पति पर आश्रित है। 15. सर्वाधिक 33.34 प्रतिशत उत्तरदाता ने मनरेगा से प्राप्त आय से शौचालय बनाने और आजीविका चलाने का कार्य किया है। 16. सर्वाधिक 66.64 प्रतिशत उत्तरदाता को अर्जन करने के कारण परिवार में उनके निर्णय को स्थान दिया जाता है। 17. शत–प्रतिशत उत्तरदाताओं का कहना है कि मनरेगा में कार्य करने से उनकी भूमिका बढ़ी है। 18. सर्वाधिक 83.34 प्रतिशत उत्तरदाताओं ने कहा है कि भूमिका संघर्श की स्थिति उत्पन्न हुई है। 19. सर्वाधिक 83.34 प्रतिशत उत्तरदाता सामाजिक और आर्थिक रूप से सशक्त हुए हैं। 20. सर्वाधिक 66.66 प्रतिशत उत्तरदाता नशापान नहीं करते हैं। 21. सर्वाधिक 66.66 प्रतिशत उत्तरदाता घरेलू हिंसा का शिकार होती है। 22.शत–प्रतिशत उत्तरदाता मनरेगा कानून में सुधार चाहती है। 23. सर्वाधिक 83.34 प्रतिशत उत्तरदाता मनरेगा कानून की मजदूरी की दर में सुधार चाहती है। 24. सर्वाधिक 83.34 प्रतिषत उत्तरदाताओं ने कहा है कि मनरेगा से गाँव में परिसम्पति का निर्माण हुआ है। 25. सर्वाधिक 33.33 प्रतिशत उत्तरदाता का कहना है कि मनरेगा से पंचायत में तालाब, डोभा, तथा शौचालय का निर्माण हुआ है, जबकि 6.66 प्रतिशत जानवरों के शेड का निर्माण हुआ है। 26. सर्वाधिक 83.34 प्रतिशत उत्तरदाता का कहना है कि मनरेगा में कार्य करने पर कार्यस्थल पर सुरक्षित रहती है। 27. सर्वाधिक 83.34 प्रतिशत उत्तरदाता का कहना है कि मनरेगा से प्राप्त आय से जीवनशैली में परिवर्त्तन आया है। 28. सर्वाधिक 33.33 प्रतिशत उत्तरदाताओं का कहना है कि मनरेगा से प्राप्त आय से स्वास्थ्य की रक्षा, घर निर्माण, पौष्टिक आहार में वृद्धि, पहनावा में सुधार तथा बच्चों को गुणवत्तापूर्ण शिक्षा देने से जीवनशैली में परिवर्त्तन आया है।

निष्कर्श एवं सुझाव – प्रस्तुत शोध आलेख में ग्रामीण महिलाओं पर मनरेगा का प्रभावः एक सामाजिक–आर्थिक अध्ययन विशेषकर पूर्वी सिंहभूम जिला के गोलमुरी कम जुगसलाई प्रखण्ड के ब्यांगबिल पंचायत के विषेश सन्दर्भ में है। प्रस्तुत आलेख में ब्यांगबिल पंचायत को अध्ययन क्षेत्र के लिए चयनित किया गया तथा उद्देश्यपूर्ण निदर्शन पद्धति द्वारा 30 उत्तरदाताओं का चयन अनुसूची प्रपत्र के माध्यम से उद्देश्यानुसार आँकड़ों का संकलन किया गया। प्रस्तुत आलेख में विवरणात्मक तथा अनुभाविक अध्ययन पद्धति का उपयोग किया गया है तथा सांख्यिकी पद्धति से आँकड़ों का विष्लेशण किया गया है। पूर्ववर्त्ती साहित्य का अध्ययन कर उपकल्पना तथा उद्देश्य का निर्माण किया गया।

तथ्य विश्लेषण एवं प्राप्त परिणाम के आधार पर कहा जा सकता है कि सर्वाधिक ग्रामीण महिलाएं जो मनरेगा में कार्य करती है, वह 29–38 आयु समूह वाली है जो अधिकांशतः निरक्षर है, तथा अनुसूचित जनजाति एवं हिन्दू धर्म से संबंधित है। 66.66 प्रतिशत महिलायें विवाहित हैं, जो एकल परिवार में रहती है, इन्हें औसत रूप से एक से चार बच्चे हैं और ये मजदूरी करती हैं। परिवार की मासिक आय 4000 से 6000 रूपया है। अधिकांश के पास पक्का मकान है जो प्रधानमंत्री आवास योजना के तहत बनायी गयी है। घर में शौचालय, पानी की सुविधा है परन्तु बिजली की सुविधा पर्याप्त रूप से नहीं है। बीमार पड़ने पर एलौपैथिक पद्धति से ईलाज करवाती है, परन्तु ये अपना ईलाज प्राथमिक स्वास्थ्य केन्द्र में ही करवाती है। ये लोग अपना मनोरंजन अधिकांशतः टेलीविजन देखकर करती है। ये महिलायें मुर्गीपालन करती है और खेती में धान एवं मिश्रित फसल का उत्पादन करती हैं। पशुपालन से भी आय होती है, यातायात की सुविधा है, साप्ताहिक बाजार से दिनचर्या का समान खरीदती है एवं मांसाहारी भोजन करती है। इस प्रकार इनकी सामाजिक एवं पारिवारिक स्थिति निम्न है।

प्राप्त तथ्य विश्लेषण एवं अध्ययन से ग्रामीण महिलाओं पर मनरेगा का प्रभाव संबंधी स्थिति उजागर होता है। अधिकाशतः ग्रामीण महिलाओं को मनरेगा कानून की जानकारी है कि यह कानून वर्ष 2006 से लागू हुआ है, इनका जॉब कार्ड पंचायत में बनता है, परन्तु उन्हें 30 दिन में जॉब कार्ड प्राप्त होता है, जबकि 15 दिन में प्राप्त होना चाहिए। जॉब कार्ड हेतु फोटो भी ये स्वयं खींचवाती हैं, जबकि यह कार्य रोजगार सेवक का है। अधिकांश महिलाएँ 4 से 6 वर्श से मनरेगा में कार्य कर रही है, दैनिक मजदूरी सरकार के प्रचलित दर पर प्राप्त होती है तथा रोजगार भी घर से 1 किलोमीटर की दूरी पर प्राप्त हो जाता है, परन्तु मजदूरी सही समय पर नहीं मिलती है। पति के द्वारा घर से बाहर कार्य करने पर आधी महिलाओं को रोका भी जाता है, उनका कहना है कि कार्यस्थल पर पुरूषों का व्यवहार अच्छा नहीं है।

ये महिलाएँ मनरेगा से वार्षिक औसत आय के रूप में 5000 रूपया से 10000 रूपया तक अर्जन कर लेती है, जब ये कार्य करने जाती है तो इनके बच्चों की देखभाल परिवार के सदस्य करते हैं, अपनी आय से इन्होंने आर्थिक दिक्कतों को दूर किया है, फिर भी पति पर आश्रित रहती है। मनरेगा से प्राप्त आय को आजीविका चलाने एवं शौचालय बनाने पर खर्च करती है। अर्जन करने के कारण परिवार के निर्णय में इन महिलाओं की राय को स्थान मिलता है। हलाँकि इनकी भूमिका बढ़ी है और भूमिका संघर्ष भी उत्पन्न हुआ है। परन्तु सामाजिक – आर्थिक रूप से ये सशक्त हो रही है। अधिकांश महिलाएँ नशापान नहीं करती हैं फिर भी घरेलू हिंसा का शिकार होती है, जबकि मनरेगा से इसके गाँव में तालाब, डोभा, पशुपालन शेड आदि परिसम्पति का निर्माण हुआ है। शत–प्रतिशत महिलाएँ मनरेगा कानून में सुधार चाहती हैं और वो ये कि मजदूरी की दर में बढ़ोत्तरी की जाय। हलाँकि मनरेगा में कार्य करने से इनकी जीवनशैली में परिवर्त्तन आया है, इनके भोजन तथा पहनावा में बदलाव आया है और बच्चों को शिक्षा दिलवाने के प्रति जागरूकता भी आई है।

सुझाव : 1 जॉब कार्ड सही समय पर प्रदान करवाया जाना चाहिए। 2 जॉब कार्ड बनवाने हेतु फोटो खींचवाने की समुचित व्यवस्था पंचायत भवन में होनी चाहिए। 3 गरीबी रेखा का निर्धारण नये सिरे से की जाय यथा तेंदुलकर समिति की रिपोर्ट के आधार पर। 4 कोई ग्रामीण वयस्क व्यक्ति जो काम करने का इच्छुक हैं, उसे उचित रोजगार उपलब्ध कराना। 5 रोजगार नहीं देने पर बेरोजगारी भत्ता की राषि प्रदान करने को सुनिश्चित करना। 6 मनरेगा की मजदूरी भुगतान में देरी न हो। 7 मनरेगा योजना के लाभुकों का प्रखण्ड स्तर से निरीक्षण किया जाय ताकि उस रूपये का सदुपयोग हो पाया है या नहीं, इसका पता चल सके। 8 काम की गुणवत्ता में सुधार हो। 9 शिकायत निवारण तंत्र मजबूत हो। 10 योजना में आये भ्रष्टाचार पर अंकुश लगे। 11 किसी भी ग्रामवासी को जॉब कार्ड निर्गत करने से पूर्व संबंधित वार्ड के वार्ड पार्शद से उसकी पारिवारिक स्थिति की जानकारी ले लेना चाहिए।

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खेल और खेल प्रबंधन

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प्रस्तावना:– खेल हमारे लिए बहुत महत्वपूर्ण हैं। वे हमें स्वस्थ और फिट रखते हैं। खेल मनोरंजन का एक उपयोगी साधन है और शारीरिक गतिविधि और खेल चरित्र निर्माण में सहायक होते हैं। वे हमें ऊर्जा और ताकत देते हैं। खेल और क्रीडा मानसिक और शारीरिक विकास के साधन हैं। खेल के दौरान हम बहुत सी चीजें सीखने के लिए आते हैं। खेल के कारण ही हम आशाओं और निराशाके बीच मानसिक संतुलन बनाए रखना सीखते हैं। खेल हमें सीखाते हैं कि कठिन परिस्थिति से कैसे निपटा जाए। खेलों से मित्रता भावना का विकास होता है। खेल हममें टीम भावना का विकास करते हैं। खेल मानसिक और शारीरिक विकास में मदद करते हैं तथा हमारे शरीर को आकार देते हैं और इसे मजबूत और सक्रिय बनाते हैं। खेल हमें ऊर्जा और ताकत देते हैं। वे थकान और सुस्ती को दूर करते हैं। वे रक्त परिसंचरण में सुधार करते हैं। इस से हमारे षारीरिक स्वास्थ्य में सुधार होता है। खेल और क्रीडा हमारी क्षमता में सुधार करते हैं। वे हमारी दक्षता में सुधार करते हैं। खेल हमारी मानसिक थकान को दूर करते है। खेल शिक्षा का अभिन्न अंग हैं। शिक्षा के बिना खेल अधूरा है। जीवन में अपना मूल्य रखते हुए बच्चों को कुछ प्रकार के खेल सिखाए जाते हैं। इन दिनों खेल अकादमिक पाठ्याक्रम का हिस्सा हैं।

युवाओं के लिए खेल विषेश रूप से महत्वपूर्ण हैं। वे उनकी शारीरिक और मानसिक विकास मे मदद करते हैं। चरित्र निर्माण में इनका योगदान होता है। वे उनमें अच्छे मूल्यों का विकास करते हैं। इसलिए, स्कूल और कॉलेज स्तर पर खेल प्रतियोगिता आयोजित की जाती है। जो छात्र इस प्रतियोगिता में अच्छा प्रदर्षन करते है उन्हे राष्ट्रीय और अंतरराष्ट्रीय स्तर पर खेलने के लिए प्रोत्साहित किया जाता है। इस प्रकार खेल करियर के विकास में भी मदद करते हैं। इसके अलावा, खेल और क्रीडा हमें मौका देते हैं जीवन में आगे बढ़ने का। इन दिनों खेलों का व्यवसायीकरण हो गया है। वे कमाई का एक अच्छा साधन बन गए हैं। खेल में अच्छा करने वाला खिलाड़ी नाम, कीर्ति और संपदा से सदा लाभान्वित रहता है। वह रातों–रात हीरो बन जाता है। खेलों में करियर अवसर की अपार संभावनाएं हैं। इसलिए हमें अपने जीवन की छोटी उम्र से ही उन्हें बहुत गंभीरता से लेना चाहिए। खेल कमाई का अच्छा साधन है। खेल प्रतिभा को साबित करने का अवसर प्रदान करते हैं। इस प्रकार, खेल का हमारे जीवन में महान मूल्य हैं। ग्रामीण और अर्ध–शहरी क्षेत्रों में खेल सुविधाओं का विकास किया जा रहा है। गांवों में खेल के मैदान हैं। हर जगह खेल के बुनियादी ढांचे का विकास किया जा रहा है, जिससे उन्हें बढ़ावा दिया जा सके। विभिन्न खेल संगठन भी खेलों को बढ़ावा देने में अच्छा काम कर रहे हैं। इसके साथ–साथ आजकल खेल और खेलोंके प्रबंधन पर भी खास ध्यान दिया जाता है।

हमारे जीवन में खेल की भूमिका:– इतिहास के अध्याय मे खेल आदिकाल से मानवता का अंग रहे हैं। मिस्र सभ्यता में खेले जाने वाले खेल इस बात को साबित करते हैं। फुटबॉल, हॉकी और रग्बी का धर्म के रूप में पालन किया जाता है, जबकि एथलेटिक मीट हमेशा भरे रहते हैं। खेल बचपन से ही हमारी पीढ़ी का अभिन्न अंग रहा है। हालॉकि, यह कथन वर्तमान परिदृष्य में अब नए युग के रूप में सत्य नहीं है। बच्चों ने अपने खेल के मैदानों को साइबर दुनिया में स्थानांतरित कर दिया है, इस प्रकार सभी मौज–मस्ती और अनुभव सीखने से चूक गए।

हमारे जीवन में खेल का महत्व :– शारीरिक फिटनेस अच्छे स्वास्थ्य और शारीरिक विकास को जोड़ती है। शारीरिक फिटनेस का कार्यक्रम किसी व्यक्ति के स्वास्थ्य, शक्ति, सहनशक्ति को अधिकतम करना है, और उम्र, लिंग, षरीर निर्माण और षरीर क्रिया विज्ञान के सापेक्ष कौशल, इन छोरों को ही साकार किया जा सकता है। व्यायाम, आराम, आहार, और समय–समय पर चिकित्सा और दंत चिकित्सा के कर्तव्यनिष्ठ विनियमन के माध्यम से व्यक्ति का स्वास्थ्य सुदृढ रहता है। शारीरिक स्वास्थ्य के लिये व्यायाम नियमित और जोरदार होना चाहिए। लोकप्रिय व्यायाम विधियों में शामिल हैं – जॉगिंग, साइकिलिंग और बॉडी–बिल्डिंग मषीनों का उपयोग। इसके अलावा, व्यायाम की तरह महत्वपूर्ण यह है कि नींद की अवधि भी नियमित और आरामदेह होनी चाहिए। नियमित गतिविधि के कई सिद्ध, सकारात्मक स्वास्थ्य प्रभाव हैं, विषेश रूप से हृदय पर। जोरदार व्यायाम हृदय को एक पंप के रूप में मजबूत करता है, जिससे यह बड़ा, अधिक कुषल मांसपेशी बन जाता है। ये सभी प्रभाव हृदय रोग, दिल के दौरे और स्ट्रोक के जोखिम को कम करते हैं। व्यायाम अन्य लाभ भी प्रदान कर सकता है, जिसमें मजबूत मांसपेशियां, बढ़ा हुआ लचीलापन, और मजबूत हड्डियां, जो ऑस्टियोपोरोसिस नामक हड्डी–पतली स्थिति को दूर करने में मदद कर सकती हैं। नियमित गतिविधि मानसिक–स्वास्थ्य लाभ का भी वादा करती है, जैसे तनाव और चिंता से राहत। यह आपको बेहतर नींद और अपनी ऊर्जा को नवीनीकृत करने में मदद

करती है। वस्तुतः सभी को गतिविधि से स्वास्थ्य लाभ मिल सकता है। लेकिन हर कुछ वर्षों में, सर्वेक्षण इस प्रसिद्ध तथ्य की पुष्टि करते हैं कि अधिकांश लोग ऐसा नहीं करते हैं, जो कि खिलाड़ियों के मामले में नहीं है।

सामाजिक दृष्टिकोण से, खेल एक शक्तिशाली उपकरण है जो लोगों को एक साथ लाता है और समुदाय की भावना पैदा करता है। वे ऐसे संबंध विकसित करते हैं जो सभी विभिन्न व्यवसाय के लोगों को एक साथ बांधते हैं। इसके अलावा, तनावपूर्ण स्थिति से बाहर निकलने के लिए व्यायाम करना एक शानदार तरीका है। जीवन जो होमवर्क, प्रस्तुतियों और समूह परियोजनाओं के बारे में है। वास्तव में, खेल खेलना छात्रों को आराम करने और उनकी चिंता को कम करने में मदद करता है। अधिकांश छात्र खेल न खेलने का कारण यह है कि वे इसके बारे में आलस्य महसूस करते हैं और उसके लिए ऊर्जा नहीं है। हालांकि, विष्वास है कि खेल खेलने का गहन अभ्यास आपको थका देगा, अनुसंधान द्वारा गलत साबित किया गया है। क्योंकि व्यायाम आपके रक्त के माध्यम से ऑक्सीजन को अधिक पंप करता है और आपके पूरे सिस्टम को अधिक सक्रिय बनाता है। संक्षेप में, खेल हमारे जीवन का अभिन्न अंग है तथा खेल प्रबंधन भी आज के खेलों का अभिन्न अंग है। उचित खेल प्रबंधन युवाओ को उचित खेल सुविधाए देने के लिये अती आवश्यक है।

खेल प्रबंधन :– खेल प्रबंधन का सीधा अर्थ है खिलाड़ियों के खेल से परे एक मैच के आयोजन से जुड़ी हर छोटी–बड़ी चीज का बेहतर प्रबंधन। चूंकि आज खेल का सीधा सम्बंध मुनाफे से जुड़ गया है, सो खेल प्रबंधन का अर्थ है एक आयोजन का इस तरह से मैनेजमेंट करना, जिससे कि उम्दा आयोजन के साथ–साथ अधिकतम मुनाफा कमाया जा सके। खेल की दुनिया एक मनोरंजक गतिविधि से कहीं अधिक यह एक संस्कृति है। खेल सदियों से हमारे साथ रहे हैं, लाखों लोगों के जीवन को छुआ है, और सामाजिक और आर्थिक गतिविधियों के एक महत्वपूर्ण क्षेत्र के रूप में विकसित हुए हैं। आज की दुनिया में खेल न केवल मनोरंजन का केंद्र है बल्कि रोजगार, प्रबंधन और व्यापार का भी केंद्र है। सुचारू रूप से चलने के लिए, किसी भी अन्य अच्छे संगठन की तरह, खेलों को भी एक अच्छी टीम या एक प्रतिनिधि की आवष्यकता होती है जो अपने आयोजनों, खिलाड़ियों, प्रशंसकों, मीडिया, विनियमों, रणनीतियों और बजट का प्रबंधन करता है। इस संचयी गतिविधि को खेल प्रबंधन कहा जाता है।

चाहे वह छोटा स्पोर्ट्स क्लब हो या वैष्विक आयोजन, हर खेल आयोजन को उचित योजना और निष्पादन की आवष्यकता होती है। एक खेल प्रबंधन टीम को रणनीतिक योजना में संलग्न होने, बड़ी संख्या में मानव संसाधन गतिविधियों का प्रबंधन करने, प्रसारण अनुबंधों से निपटने, वित्तीय निर्णयों और बजटों की निगरानी करने, अंतरराष्ट्रीय खेल संघों, राष्ट्रीय खेल संगठनों, सरकारी एजेंसियों, मीडिया निगमों के अत्यधिक एकीकृत वैष्विक नेटवर्क के साथ संपर्क करने की आवश्यकता है। ये गतिविधियाँ, जब समय पर और कुशल तरीके से की जाती हैं, खेल के शासन का गठन करती हैं। आइए हम छह ऐसे प्रमुख पहलुओं को देखें जो एक खेल संगठन के प्रबंधन और शासन के लिए अद्वितीय और आवश्यक हैं:

बोर्ड और संगठनात्मक संस्कृति: यह संस्कृति संबंधित खेल संगठन से संबंधित प्रत्येक कर्मचारी की टीम मूल्य, प्रदर्शन, प्रतिबद्धता, दक्षता और निर्णय लेने की क्षमता को संदर्भित करती है। संगठनात्मक संस्कृति सीधे संगठन की प्रतिश्ठा और उनके द्वारा प्रचारित प्रथाओं को प्रभावित करती है। बोर्ड सक्षम कर्मचारियों और हितधारकों में से चुना गया एक वैकल्पिक सदस्य समूह है, जो तब संगठन के भीतर एक आचार संहिता बनाए रखता है और महत्वपूर्ण प्रबंधन निर्णयों को संभालता है। संगठनात्मक संस्कृति इस बात को प्रभावित करती है कि हम खेल और इससे जुड़े लोगों को कैसे देखते हैं।

रणनीतिक प्रबंधन : खेल प्रबंधक बाहर के प्रतिस्पर्धी बाजार में संगठन या टीम की स्थिति का विष्लेशण और पहचान करने के लिए जिम्मेदार है। खेल और उसके बाजार को समझना, रणनीति की योजना बनाना, संसाधनों का आवंटन, लक्ष्य निर्धारित करना, व्यवसाय के अवसर तलाशना, कुछ बुनियादी सिद्धांत हैं जो एक खेल संगठन की सफलता की ओर ले जाते हैं। किसी विषेश खेल को प्रत्यक्ष या परोक्ष रूप से प्रभावित करने वाले वातावरण को समझना एक महत्वपूर्ण कौशल है। एक खेल प्रबंधक या प्रबंधन टीम द्वारा किए गए रणनीति प्रबंधन की गुणवत्ता उद्योग में उनकी सफलता को निर्धारित करती है।

निश्पादन प्रबंधन : टीम की उत्पादकता और दक्षता उस मानव संसाधन गतिविधि पर निर्भर करती है जो एक खेल प्रबंधक असाधारण प्रदर्षन प्रबंधन सुनिष्चित करने के लिए करता है। खिलाड़ियो, एथलीटों, प्रबंधकों, मालिकों, कोचों, लीगों, क्लबों, समर्थकों, एजेंटों, मैच अधिकारियों जैसे सही हितधारकों का नियमित मूल्यांकन और परिचय और उनका उपयोग कुछ प्रमुख कारक हैं जो खेल के कार्य को प्रभावित करते हैं। एक सहायक और प्रेरित टीम एक लंबा सफर तय करती है और इसलिए उन्हें खेल निकाय के उद्देष्य और दृष्टि के साथ गठबंधन करने की आवष्यकता होती है।

विपणन और संचार : चाहे वह टीम का प्रवक्ता हो या जनसंपर्क कर्मियों, एक खेल प्रबंधक को क्लब या टीम के संबंध में मार्केटिंग और प्रचार गतिविधि के लिए अपना सर्वश्रेष्ठ पैर आगे रखना होता है। मीडिया घरानों, ब्रांडों, प्रायोजकों, एंडोर्सर्स और शामिल अन्य निकायों के साथ समन्वय खेल या संगठन को विकसित करने का एक प्रमुख क्षेत्र रहा है। फंडरेजर की व्यवस्था से लेकर मीडिया सम्मेलनों तक, उत्पाद विज्ञापनों से लेकर घोशणा

पार्टियों तक, दर्शकों के साथ संचार का हर पहलू खेल की प्रतिष्ठा और इसमें शामिल निकाय को प्रभावित करता है।

वित्तीय प्रबंधन : प्रत्येक खेल संगठन की एक अनूठी राजस्व और व्यय प्रणाली होती है। बजट की योजना और निश्पादन, परिचालन व्यय के लिए संभावित राजस्व की गणना, और प्रत्येक श्रेणी के लिए बजट आवंटित करना एक प्रमुख जिम्मेदारी है। प्रबंधक को सदस्यता आय, टिकटिंग और व्यापारिक बिक्री, खेल सट्टेबाजी आय, प्रायोजन, प्रसारण अधिकार शुल्क, सरकारी अनुदान, और सब्सिडी, कर्मचारियों के वेतन, आपात स्थिति के बारे में जानने की जरूरत है जब खेल की वित्तीय निर्णय लेने की प्रक्रिया के प्रबंधन की बात आती है।

कानूनी समझ और शासन : प्रत्येक खेल के अपने नियम और नीतियां होती हैं जिन्हें किसी कार्यक्रम में भाग लेते या खेल खेलते समय ध्यान में रखा जाना चाहिए। कानूनी आवश्यकताओं, अनुशासनात्मक ढांचे और आचार संहिता को समझने के लिए और यह सुनिश्चित करने के लिए कि उनका पालन किया जाना आवश्यक है। नियमों का पालन नहीं करने और सटीक नीतियों के न होने से नकारात्मक प्रचार हो सकता है और किसी संगठन या खिलाड़ी की प्रतिष्ठा का नुकसान भी हो सकता है और इसलिए सही मार्गदर्शन बहुत महत्वपूर्ण है। कानूनी जोखिम कारकों के जोखिम को कम करने के लिए, कानूनों और अदालत प्रणाली की पहचान करना और सूचीबद्ध करना, खेल उद्योग को उचित नियमों और विनियमों के अभ्यास का पालन और निगरानी करनी चाहिए जो एक सुशासन प्रणाली में योगदान करते हैं।

कॉलेजों के लिए खेल सुविधाएं :– खेल सुविधाएं केवल अपार्टमेंट परिसरों, सामुदायिक मनोरंजन केंद्रों और होटल के लिए नहीं हैं। उन्हें खोजने के लिए एक अन्य लोकप्रिय स्थान किसी स्कूल, कॉलेज या विष्वविद्यालय के परिसर में है। ऑन–कैंपस सुविधाएं भी कॉलेजों और विष्वविद्यालयों को अनगिनत तरीकों से लाभान्वित करती हैं और अपने आसपास के समुदायों पर एक बड़ा प्रभाव डालते हैं।

अधिक सक्रिय छात्रों और संकायों में खेल सुविधाओं का परिणाम : – सच तो यह है कि यदि शैक्षणिक संस्थानों के परिसर में खेलकूद की सुविधा हो तो उसका प्रचार–प्रसार करें। खैर, छात्र और संकाय इसकी सुविधा का लाभ उठाएंगे। और छात्र और फैकल्टी अधिक सक्रिय स्वस्थ जीवन शैली पाएंगे। डॉरमेट्री और अन्य सामान्य क्षेत्रों की दूरी छात्रों और शिक्षकों को स्वस्थ होने के लिए प्रोत्साहित करेगी। अपने साथियों के साथ टीम के खेल में शामिल हों, और परिसर में इंट्राम्यूरल खेलों में भाग लें। इसके अलावा, कॉलेजों और विष्वविद्यालयों के परिसरों में खेल सुविधाएं भी आयोजन की अनुमति देती हैं। चाहे वह एक इनडोर मेला हो, एक हाई स्कूल खेल हो, या एक विष्वविद्यालय क्लब हो। खेलो का आयोजन, खेल सुविधाएं केवल कसरत करने या बास्केटबॉल खेलने के स्थान से कहीं अधिक हैं। बहुउद्देश्यीय रिक्त स्थान भी जिन्हें आवश्यकता नुसार पुनर्निर्मित किया जा सकता है।

अधिक संभावित छात्रों और आगंतुकों को आकर्शित करें छात्रों और आगंतुकों द्वारा एक कॉलेज या विष्वविद्यालय चुनने की अधिक संभावना है जो प्रदान करता है ऑन–कैंपस खेल सुविधा जैसी सुविधाएं। खेल सुविधाएं प्रदान करने में सक्षम होने के नाते छात्र और समुदाय के सदस्य भी आपकी ओर से परिश्रम और समर्पण दिखाते हैं, इस तथ्य पर बल देते हुए कि आप चाहते हैं कि छात्र खुश और स्वस्थ रहें तो खेल सुविधाएं कर सकते हैं। वास्तव में अवसरों का विस्तार करें, महाविद्यालय परिसर की संस्कृति को प्रभावित करें, और स्वस्थ आदतों को प्रोत्साहित करें।

खेल सुविधाओं का महत्व :– कभी–कभी, सांस्कृतिक मतभेद सामुदायिक संबंधों और कार्यस्थलों में कुछ समस्याएं पैदा कर सकते हैं। समूह गतिविधियों में भाग लेने से समुदाय और कार्यस्थल दोनों में सामंजस्य बढ़ाने में मदद मिल सकती है। खेल पर्यटन तथा विभिन्न प्रकार की घटनाएँ भी कई लोगों के लिए अधिक सांस्कृतिक विविधता लाता है। खेल सुविधाएं बड़े टूर्नामेंट आयोजित कर सकती हैं जो पड़ोसी कस्बों और गांवों से लोगों को ला सकती हैं। लोगों की यह वृद्धि शहर या गाँव में साल में कई बार अधिक राजस्व लाने में मदद कर सकती है। इन बड़े आयोजनों के दौरान स्थानीय व्यवसायों में भी वृद्धि देखी जा सकती है। खेल सुविधाओं का लाभ न केवल शरीर को, बल्कि मन को एक अपार शांति और लाभ दे सकते है। जो लोग नियमित रूप से व्यायाम करते हैं, उनके खुद को खुश मानने की संभावना दोगुनी से अधिक होती है।

युवा खेलों में सुविधा प्रबंधन का महत्व :– कई युवा एथलीट, माता–पिता, और कोच उस सब के बारे में सोचना बंद नहीं करते हैं जो होता है युवाओं के लिए एक टूर्नामेंट का आयोजन। उन चरणों में से एक एथलेटिक सुविधा प्रबंधन योजना है। यदि कोई युवा खेलों के लिए एक एथलेटिक सुविधा से जुड़ा है, जिसके पास प्रबंधन योजना है। प्रबंधन योजनाओं के लाभों की एक विस्तष्त श्रष्खला है, जिनमें शामिल हैं – इष्टतम वित्तीय और सामाजिक रिटर्न, समुदाय और स्वयंसेवकों से समर्थन उत्पन्न करना, आवश्यक और प्रासंगिक सेवाएं प्रदान करना, स्वामित्व की भावना रखना, और सबसे बढ़कर कानूनी जोखिम में कमी। कानून की धज्जियां उड़ाने के लिए एथलेटिक्स कोई अजनबी नहीं है। कई एथलेटिक सुविधाएं, कोच, मालिकों, स्वयंसेवकों और एथलीटों ने एक प्रभावी प्रबंधन योजना की कमी के कारण अदालत में अपना दिन बिताया है।

योजना बनाना :– प्रत्येक खेल या मनोरंजन सुविधाओं में, यह सुविधा प्रबंधक है जो इसके लिए जिम्मेदार है सुविधा की योजना बनाना। व्यवस्थापक को कर्मचारियों के इनपुट और अनुमोदन की तलाश करनी चाहिए, स्वयंसेवकों, और कुछ मामलों में एथलीट और उनके माता–पिता। यह इसे और अधिक एक टीम बनाता है और सामुदायिक परियोजना, और उन विषयों और चिंताओं को ला सकता है जो प्रबंधक के पास नहीं हो सकते हैं। प्रबंधक विभिन्न क्लबों और खेलों से भी इनपुट मांग सकता है। संघों, स्थानीय सरकार, एक कानूनी टीम, या एक चिकित्सा टीम। एक बार जगह में, प्रबंधन योजना की नियमित रूप से समीक्षा करने और आवश्यकतानुसार संषोधन करने की आवश्यकता होगी। प्रक्रिया प्रारंभ में परीक्षण और त्रुटि में से एक हो सकता है।

आंतरिक सुविधाएं :– असुरक्षित खेल स्थितियों के लिए इनडोअर के अंदर स्थित सुविधाओं का प्रतिदिन निरीक्षण किया जाना चाहिए, जैसे छत के रिसाव के रूप में, लकड़ी के टुकड़े, खेल के फर्श पर विकृत बोर्ड, जली हुई रोशनी, आदि। यदि एक निष्चित मरम्मत या प्रतिस्थापन की आवष्यकता है, तो निरीक्षण करने वाले व्यक्ति को प्रशासक या प्रबंधक, साथ ही साथ इंजीनियरिंग को सूचित करने के लिए एक लिखित रिपोर्ट प्रस्तुत करनी चाहिए।

बाहरी सुविधाएं :– बाहरी सुविधाओं की नियमित आधार पर जाँच की जानी चाहिए, जैसा कि इसमें उल्लिखित किया जाना चाहिए सुविधा प्रबंधन योजना। स्टाफ और कोचों को छेद, किसी भी कम स्पॉट, बड़े की जांच करनी चाहिए, चट्टानें, बाड़ और बेंच की अखंडता, और बाढ़ या खड़े पानी की उपस्थिति। जैसा योजना के अनुसार, ऐसी समस्याओं की सूचना और षीघ्रता से देने के लिए एक प्रणाली होनी चाहिए।

उचित उपकरण :– उपकरण सुविधाएं उपलब्ध है और अच्छी काम करने की स्थिति में है इसके लिये स्टाफ और कोच भी जिम्मेदार होना चाहिए। खिलाड़ियों को उपकरण का उपयोग करने की अनुमति देना जो सुरक्षा के लिए बराबर नहीं है, चोट और दुर्घटना का कारण बन सकता है जिसके लिए सुविधा और इसकी कर्मचारी जिम्मेदार होंगे। सुविधाएं प्रबंधन योजना को यह तय करना चाहिए कि कैसे और कब उपकरण की जाँच की जाती है और उपकरण की मरम्मत और बाहर निकालने की प्रक्रियाएँ होती हैं। इस योजना में जहां आवष्यक हो वहां सैनिटाइज करना भी षामिल होना चाहिए। सुविधा प्रबंधन योजना खेलों में शामिल सभी के लिए जोखिम को कम करती है। खेल सुविधाएं होनी चाहिए जब एक ठोस योजना हो और हर कोई जोखिम को कम करने में उनकी भूमिका को जानता है, प्रतिकूल परिणामों की संभावना काफी कम हो जाती है।

इस प्रकार स्कूल और कॉलेजोंमें खेल को बढावा देने के साथ–साथ खेल प्रबंधन का भी उचित ध्यान रखा जाए तो स्कूल और कॉलेजों की खेल सुविधाओं से अनेक छात्र, युवा लाभान्वित हो सकते है।

संदर्भ ग्रंथसूची :–

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हर्सुल सावंगी, औरंगाबाद.

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ब्रिटिश पूर्व कालीन भारतातील ग्रामीण समाज स्वयंपूर्ण व समृद्ध होता. प्रत्येक गावात स्वयंषासनाचे अस्तित्व होते. समाजाचे विविध व्यवहार व त्यांचे नियमन बऱ्याच प्रमाणात विकेंद्रीकरण तत्वाच्या आधारावर चालत होते. भौगोलिक मर्यादा आणि दळणवळण साधनाच्या अभावामुळे ग्रामीण भागाच्या प्रशासनावर राजाचे प्रत्यक्ष नियंत्रण नसल्यामुळे ग्रामीण मोठ्या प्रमाणावर स्वायत्त होता. तसेच पारंपरिक राजसत्तांनीही देखील ग्रामीण भागातील व्यवहाराचे नियम स्थानिक अधिकारी व संस्थाकडे सोपविले होते. मात्र ब्रिटिशांच्या आगमनानंतर हे चित्र बदले. ब्रिटिशांनी सत्तेच्या केंद्रीकरणाला महत्व दिल्यामुळे ग्रामीण समाजाची स्वायत्तता धोक्यात आली. ग्रामीण जीवनात ब्रिटिशांच्या हस्तक्षेपामुळे ग्रामाचे स्वावलंबी जीवन संपुष्टात आले. ब्रिटिशाच्या आर्थिक धोरणामुळे गावाची स्वायत्तता आणि स्वावलंबित्व नष्ट झाले. परिमाणतः ग्रामीण जीवन आणि ग्रामीण नेतृत्वाला आहोटी लागली. त्यामुळे स्वातंत्र्यपूर्वकाळात ब्रिटिश राजवटी आणि स्वातंत्र्योत्तर काळात भारत सरकारने पंचायतराज व्यवस्थेचे बीजारोपण करण्याचा प्रयत्न केलेले आहेत. प्रत्युत संशोधन लेखात पचायतराज संस्थाची निर्मिती, विकास आणि आवश्यकतेचा आढावा घेतलेला आहे.

पंचायतराज संस्थाचा इतिहास – भारतात प्राचीन काळापासून पंचायतराज संस्था आढळून येतात. प्राचीन काळी प्रत्येक खेडे स्वयंशासित व आर्थिकदृष्ट्या स्वावलंबी होते. भारतात वौदीक काळापासून ग्रामसभा अस्तित्वात असल्याचे दिसून येते. ग्रामसभेची नोंद ऋग्वेदात केलेली आढळते. ''ऋग्वेदातील ग्रामसभेत गावातील सर्व व्यक्तींचा समावेश होता. गावातील लोक झाड किंवा देवळात ग्रामसभा भरवत व ग्रामसमित्यांची देखील निवड करत असत. ''महाभारतातील शांतिपर्वात पंचायतराज व्यवस्थेचे वर्णन केलेले आहे. शांपिपर्वात ग्रामव्यवस्थेचे तीन स्तर मांडले आहेत आणि विविध पदाधिकाऱ्याचा उल्लेख आहे. दहा गावचा प्रमुख दर्शक, वीस गावाचा प्रमुख विशाधीर, शंभर गावाचा प्रमुख शतपाल, हजार गावाचा प्रमुख सहस्त्रापती आणि गावाचा प्रमुख ग्रामीण इत्यादी पदाधिकाऱ्याविषयी सविस्तर माहिती दिलेली दिसते.

मौर्य व गुप्त काळातळी पंचायतराज संस्थाचे अस्तित्व होते. शुक्रनीतीत राजाने दरवर्षी ग्रामतपासणी करावी ही राजाला सल्ला दिलेला आहे. मौर्य, गुप्त आणि चौल राजवटीच्या काळात पंचायतराज संस्थेचे होत्या. चौल राजानी पंचायतराज स्थापनेस उत्तेजन दिलेले होते मनु, कौटिल्य, मेगास्थगीज लेखनात पंचायतराज संस्थाबद्दल माहिती कोतवाल नावाच्या अधिकाऱ्यामार्फत पंचायतराज व्यवस्था चालत होती.

ब्रिटिष राजवटीच्या काळात ग्रामाची स्वायत्तता नष्ट करण्याचा प्रयत्न केलेला असता तरी त्यांनीच भारतात आधुनिक पंचायतराजा पाया घातलेला दिसतो. ब्रिटिश राजवटीच्या काळात 1867 साली मद्रास शहरासाठी नगरपालिकेची स्थापना करुन पंचायतराजचा प्रारंभ केलेला दिसतो त्यांनतर मुंबई, मद्रास, कलकत्ता येथे मेयर कोर्टाची स्थापना केली. 1842 मध्ये बंगाल नगरपालिका कायदा संमत केला. 180 मध्ये नगरपालिका कायदा, 1870 मध्ये लॉर्ड मेयोचा ठराव, 1882 मध्ये लॉड रिपनचा ठराव इत्यादी पंचायतराजच्या विकासासाठी विविध कायदे मंजूर केलेले होते. लॉर्ड रिपनच्या ठरावात पंचायतराज संस्थाना व्यापक अधिकार देण्याची भूमिका असल्यामुळे त्यांना स्थानिक स्वराज्य संस्थेचे जनक मानले जाते. "भारतीय पंचायतराज शासन की जडे यद्यपि प्राचीन है, परन्तु उनकी वर्तमान संरचना पूर्व के ब्रिटिष शासन की देन है। 'भारतात पंचायतराज व्यवस्थेच्या पायाभरणी करण्यासाठी विविध कायदे, नियम आणि अधिनियम केलेले आहेत. स्वातंत्र् आंदोलनाचे महात्मा गांधींनी देखील पंचायतराज व्यवस्थेला व्यापक अधिकार प्रदान करण्याची मागणी केली होती. महात्मा गांधीच्या मते, "स्थानिक संस्था स्वावलंबी असल्या पाहिजे तरच त्या गावातील किंवा खेड्यातील लोकांच्या जास्तीत जास्त गरजा तेथील स्थानिक संस्थेने भागविल्या पाहिजेत, त्यासाठी लागणारे अधिकार व साधन सामुग्री त्या त्या स्थानिक संस्थाना कायद्याने वेळावेळी दिली पाहिजे.'' महात्मा गांधीनी व्यक्त केलेल्या पंचायत राजबद्दलच्या मताचा समावेश घटनेच्या मार्गदर्शक तत्वात करुन घटनाकारांनी अप्रत्यक्षपणे पंचायतराजला मान्यता दिलेली दिसते. चार्लर्स मेटकाफ यांनी 1930 साली ग्रामीण संस्थाबद्दल लिहिताना पुढील निरीक्षण नोंदविलेले आहे की, "भारतात सर्व काही नष्ट झाले. परंतु ग्रामीण संस्था नष्ट झाल्या नाहीत, राजकीय सत्ताएका पाठोपाठ आल्या व लयाला गेल्या, क्रांती मागुन क्रांत झाल्या. हिंदु, पठाण, मोगल, शीख, इंग्रज हे राज्यकर्ते एका मागोमाग होऊन गेले पण ग्रामीण संस्था अविचल राहिल्या" भारत राजकीय आणि सामाजिकदृष्ट्या प्रचंड उलथापालथी झालेल्या असला तरी ग्रामीण संस्थावर त्यांचा प्रभाव पडलेला दिसून येत नाही.

सामुहिक विकास योजना स्वातंत्र्योत्तर भारताने समाजवादी समाजरचेवर आधारित सहकारी संघराज्य निर्मितीचे उद्दिष्ट ठेवले. या राष्ट्रीय उद्दिष्टपूर्तीसाठी ब्रिटिशकालीन संस्था, परंपरा बदलणे गरजेचे बनले. भारत हा खेड्यात वसलेला आहे या देशाचे चित्र बदलण्यासाठी ग्रामीण भागात सामुहिक विकासाची भावना निर्माण करणे, जनतेत विकासाची नवी दृष्टी निर्माण करणे, जनतेत प्रगतीची आशा–आकांक्षा निर्माण करण्याची आवश्यकता होती. त्यासाठी भारत सरकारने २ ऑक्टोबर 1952 मध्ये सामुहिक विकास कार्यक्रमाची घोषणा केली. त्यानंतर एका वर्षानी म्हणजेच ३ ऑक्टोबर 1953 मध्ये सामुहिक विकास योजनेस पुरक राष्ट्रीय विस्तार योजना सुरु करण्यात आली. "समाजविकास योजना ही एक पद्धती व ग्रामीण विकास विस्तार सेवा ही एक यंत्रणा असून, तिच्याद्वारे गांवकऱ्यांच्या सामाजिक व आर्थिक जीवनात परिवर्तन घडवून आणणे हा उद्देश होतो. 'स्वयंपूर्ण भारताच्या दिशेने वाटचाल करण्याच्या हेतूने भारत सरकारने सामुहिक विकास कार्यक्रम सुरु केला कारण राष्ट्रीय नियोजन मंडळाने पहिल्या पंचवार्षिक योजनेत समाज विकासाचे तत्व प्रतिपादन केले होते. या योजनेचा मुळ उद्देश सामाजिक परिवर्तन घडवून आणणे व त्याद्वारे ग्रामीण भागात नवी समाज रचना आणि लोकांच्या जीवनदृष्टीत बदल आणणे हा हेतू होता. सामुहिक विकास कार्यक्रमात जनसहभागासाठी तालुका, जिल्हा व राज्य पातळीवर तात्पुरत्या समित्या स्थापनकरण्यात आल्या. या कार्यक्रमाच्या प्रारंभी जनतेचा प्रचंड प्रतिसाद मिळाला. परंतु ही योजना ग्रामीण जनतेच्या मुलभूत गरजा भागविण्याच्या दृष्टीने अत्यंत तोकडी होती. स्थानिक कामावर राज्याच्या प्रभावी नियंत्रणामुळे योजनेला फारसे यश लाभले नाही. तात्पुरत्या समित्याचे सरकार नियुक्त सदस्यांनी फक्त सल्लादायी भूमिका पार पाडल्यामुळे ग्रामीण विकासाला चालना मिळू शकली नाही. शासनाकडून भरीव आर्थिक मदत न मिळाल्यामुळे सामुहिक विकास कार्यक्रमाची प्रभावी अंमलबजावणी होऊ शकली नाही. बलवंतरॉय मेहता समितीने सामुहिक विकास कार्यक्रमाचे मूल्यमापन करतांना पुढील मत व्यक्त केलेले आहे की, "स्थानिक विभागाच्या गरजा व इच्छा यांना अनुसरुन स्थानिक विकासाच्या कामावर खर्च केला जावा यासाठी स्थानिक लोकांना कार्यक्रमाबाबत आस्था वाढविली पाहिजे व त्यांनी या कामावर देखरेख ठेवली पाहिजे. ही गोष्ट साध्य करण्यासाठी योग्य अशी प्रतिनिधिक संस्था शोधून काढून अथवा निर्माण करुन जोपर्यंत अशा संस्थांना आपण पुरेसे द्रव्यबळ व आधार देत नाही."लोकशाही विकेंद्रीकरणाचा प्रयोग यशस्वी करण्यासाठी सामुहिक विकास कार्यक्रमाऐवजी विकास कामांची संपूर्ण जबाबदारी व सत्ता लहान लहान संस्थाकडे सोपविली जावी हे मत व्यक्त के याचा अर्थ मेहता समितीने ग्रामीण विकासासाठी पंचायत राज संस्था स्थापनण्याची शिफारश केलेली होती.

भारतातील पंचायतराज संस्था सामुहिक विकास योजना आणि राष्ट्रीय विस्तार सेवा योजनेच्या कार्यक्रमाच्या अपशयाबद्दल संसदेत चर्चा झाली आणि या दोन्ही कार्यक्रमाच्या मूल्यमापनासाठी बलवंतरॉय मेहता यांच्या अध्यक्षतेखाल १६ जानेवारी 1957 रोजी एक समिती स्थापन केली. या समितीत ठाकूर फुलसिंग, बी. जी. राव हे सदस्य होते. मेहता समितीने डिसेंबर 1957 मध्ये आपला अहवाल सादर केला. १२ जानेवारी 1959 ला राष्ट्रीय विकास मंडळाने मेहता समितीने केलेल्या शिफारशी स्वीकारुन राज्याने पंच कायतराज प्रशासनासाठी कायदे करावेत असे आवाहन केले. मेहता समितीने लोकशाही विकेंद्रीकरण आणि त्रिस्तरीय पंचायतराज व्यवस्थेची शिफारश केली. मेहता समितीने केलेल्या शिफारशीचा अभ्यास करण्यासाठी महाराष्ट्र शासनाने वसंतराव नाईक यांच्या अध्यक्षतेखाली २७ जून 1960 रोजी एक समिती स्थापन केली. या समितीने २२६ शिफारशी महाराष्ट्र शासनाला केल्या होत्या. नाईक समितीने केलेल्या शिफारशीच्या आधारावर महाराष्ट्र जिल्हापरिषद व पंचायतराज अधिनियम 1961 मंजूर केला. १ मे 1961 पासून महाराष्ट्रात पंचायतराज व्यवस्था अस्तित्वात आली. पंचायतराज व्यवस्थे सुधारणा व बळकट करण्यासाठी १२ डिसेंबर 1977 मध्ये अशोक मेहता समिती नियुक्त केली. या समितीत विविध क्षेत्रातील तेरा सदस्यांचा समावेष होता. समितीने २१ ऑगस्ट 1978 ला आपला अहवाल सादर केला. अशोक मेहता समितीने द्विस्तरीय पंचायतराज असावी ही महत्वपूर्ण शिफारश केली. महाराष्ट्र राज्याने एल. एन. बोंगीरवार समिती, प्राचार्य पी. बी. पाटील समिती नेमून पंयायतराज व्यवस्थेत काळानुरुप बदल केला दिसतो. पंचायतराज व्यवस्थेला घटनात्मक दर्जा देण्यासाठी राजीव गांधी यांनी प्रयत्न केले परंतु राज्यसभेत पंचायतराज विधेयक नामंजुर झाल्यामुळे यश आले नाही. पंचायतराज व्यवस्थेला घटनात्मक दर्जा देण्यासाठी पी. व्ही. नरसिंगराव सरकारने २२ डिसेंबर 1992 रोजी लोकसभेत पंचायतराज विधेयक मांडले. लोकसभा व राज्यसभा या दोन्ही गृहाने विधेयकास मान्यता दिल्यानंतर २० एप्रिल 1993 रोजी राष्ट्रपतीच्या समंतीनंतर पंचायतराज व्यवस्थेला घटनात्मक दर्जा मिळाला. ७३ व्या घटनादुरुस्तीने पंचायतराज व्यवस्थेच्या नियमितनिवडणुका, राज्य वित्त आयो, स्वतंत्र्य निवडणूक आयोग, पदाधिकारी आणि सदस्यासाठी महिला, अनुसूचित जाती व जमाती आणि इतरमागावर्गियासाठी आरक्षणाची तरतूद करण्यात आली.

पंचायतराज व्यवस्थेचे महत्व– पंचायतराज संस्था लोकषाहीच्या पाठषाळा मानल्या जातात. भारतात लोकशाही विकेंद्रीकरण लोकप्रिय करण्यासाठी भारताचे पहिले पंतप्रधान पंडित नेहरु यांनी 'पंचायतराज' ही शब्दरचना प्रचारात आणली. भारतात पंचायतराज व्यवस्थेची मूलभूत संरचना सर्व राज्यात एकसमान दिसून येतात. परंतु राज्यांनी आपआपल्या परिस्थितीचा विचार करुन आवश्यक फेरफार केलेले आहेत. पंचायतराज व्यवस्था राज्यशासनाच्या नियंत्रणाखाली कार्य करीत असतात. पंचायतराजची निर्मिती राज्य कायद्याने झालेली दिसून येते. ७३ व्या घटनादुरुस्तीने पंचायतराज संकल्पनेला घटनात्मक मान्यता प्रदान केलेली आहे. आधुनिक काळात कल्याणकारी राज्य संकल्पनेमुळे पंचायतराज संकल्पनेचे महत्व वाढलेले आहे. पंचायतराज संस्थेचे महत्व विशद करताना डी. टॉकविले म्हणतात की, "स्थानिक शासनसंस्था स्वतंत्र्य राष्ट्राची एक महान शक्ती असते. राष्ट्राने स्वतंत्र

सरकारची निर्मिती केली असली तरी स्थानिक संस्थाशिवाय नागरिकांत स्वातंत्र्याची भावना निर्माण होऊ शकत नाही. स्थानिक शासन नागरिकांत सामाजिक कार्याबद्दल जबाबदारीची भावना निर्माण करते. ' पंचायतराज व्यवस्था लोकांमध्ये उत्तरदायित्व, जबाबदारीची भावना, नवनेतृत्व निर्मितीसाठी उपयुक्त मानली जात असल्यामुळे जगातील बहुसंख्य देशात पंचायतराज्याची स्थापना केली जात आहे. पंचायतराज व्यवस्थेचे महत्व विशद करतांना महात्मा गांधी सांगतात की, "मी पंचायतराज संस्थांना सामाजिक संस्था मानतो. जाती प्रथाचे वर्चस्व, वर्तमान शासनाच्याकुप्रभाव आणि जनतेची वाढती उदासिनता किंवा निरक्षरता या कारणामुळे या सुंदर संस्थांचे पवित्र व प्रभाव नष्ट होत आहे.'' महात्मा गांधीनी पंचायतराज दोश भावीकाळात नष्ट केल्याशिवाय पंचायतराज व्यवस्थेला उज्ज्वल भवितव्य नाही याची जाणीव ठेवणे गरजेचे आहे.

सारांश – भारतात प्राचीन काळापासून पंचायतराज व्यवस्थेचे अस्तित्व दिसून येत असले तरी आधुनिक पंचायतराज व्यवस्थेचे बीजारोपण ब्रिटिश राजवटीच्या काळात झालेले आढळून येते. स्वातंत्र्योत्तर काळात भारत सरकारने पंचायतराज व्यवस्थेच्या अंमलबजावणीसाठी विविध समित्या आणि कायदे केलेले आढळतात. पंचायतराज व्यवस्था स्थानिक जनतेला परस्परसहकार्य व संमतीने कार्य कसे करावे यांचे शिक्षण देत असतात. या संस्थामुळे नागरिकांची विचारसरणी प्रगल्भ बनत असते. या संस्थेच्या निर्मितीमुळे स्थानिक पातळीवर नेतष्त्व निर्मिती होते असते. भावी काळात राज्य आणि राष्ट्रपातळीवरील नेतृत्वातील पोकळी भरून काढण्याचे कार्य स्थानिक नेतृत्व करत असल्यामुळे पंचायतराज व्यवस्थेला लोकशाहीचा पाया मानले जाते.

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झाडीपट्टी रंगभूमीः सांस्कृतिक उद्योग से वाणिज्यिक उद्योग

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★★★

सांस्कृतिक उद्योग से वाणिज्यिक उद्योग के पथ पर अग्रेसरः– झाडीपट्टी रंगभूमी का विशेष महत्व यह है कि, जिसे सांस्कृतिक उद्योग के रूप में जाना जाता था, अब व्यवसायिकता (1990 के बाद) में बदल गया है। और झाडीपट्टी नाटकों 'अब' पट्टि कि (केवल आर्थिक मानदंडों के अनुसार) हो गया है। अब यह व्यापक रूप से स्वीकार किया जाता है कि महाराष्ट्र में रंगमण्डल क्षेत्र का अधिकांश व्यवसाय झाडीपट्टी में किया जाता है। क्षेत्र में लगभग 10 से15 हजार पेशेवर कलाकार इस व्यवसाय से जुड़े हैं। इस पांच महीने की अवधि के दौरान वित्तीय कारोबार लगभग 50–70 करोड़ रुपये का है। कई लोगों को रोजगार मिल रहा है और हजारों लोग रोजी–रोटी कमा रहे हैं। इससे हम अंदाजा लगा सकते हैं कि रंगमण्डल कितना आर्थिक रूप से समष्द्ध है। झाडीपट्टी रंगभूमी में नाटक के कुल टिकट प्रति प्रयोग लगभग 50000 रुपये से लेकर 80–90000 रुपये में बिकते हैं। नाटक के अंत में, आयोजकों को सभी बकाया राशि का भुगतान करना होता है। आगंतुक रात भर चलने वाले नाटकों का आनंद लेने के बाद गाँव लौटते हैं। शौकिया से पेशेवर तक की यात्रा के दौरान झाडीपट्टी रंगभूमी । मन के कोने में कहीं न कहीं उदासी है, इसका मुख्य कारण इस व्यावसायिक नाटक आंदोलन में रिकॉर्ड बदलाव है जो 125 से 150 वर्षों से चल रहा है। संगीत का स्थान अब गद्य नाटकों ने ले लिया है। भारी वित्तीय उथल–पुथल के कारण शहरी कलाकारों का स्वार्थ पैदा होता है और वे नाटक के मौसम के दौरान वे वहाँ बस्तान बसाते हैं। इसके अलावा, ग्रामीण रंगमंच मंडली ने बड़े शहरों में जाने–माने वाणिज्यिक कलाकारों को आमंत्रित करके स्थानीय कलाकारों की उपेक्षा की है।

हालांकि यह कुछ हद तक सही है, लेकिन झाडीपट्टी रंगभूमी में अभी भी पेशेवर नाटककारों के 125 से 150 प्रदर्शन हैं। इसमें कोई संदेह नहीं है कि इस तरह के पेशेवर अभिनेताओं, पेशेवर संगीतकारों, पेशेवर गायकों, पेशेवर सेट डिजाइनरों, पेशेवर आयोजकों और नाटकीय दर्शकों के लिए है।

इस झाडीपट्टी रंगभूमी की, विशेषताएं जो अपनी पहचान, अपनी संस्कृति, अपने स्वयं के इतिहास को संरक्षित करती है, एक शाश्वत सत्य है, और यह हमेशा के लिए लगता है।

झाड़ियों में लोक नाट्य मंडलों का व्यवसायीकरणः– प्रत्यक्ष या अप्रत्यक्ष रूप से समुदाय की सेवा का कार्य तब देखा जाता है जब कई व्यक्ति कई संगठन कर रहे होते हैं। जब पूरे समाज की विशिष्ट आवश्यकताओं को पूरा करने का प्रयास किया जाता है, तो उन प्रयासों या लेनदेन को व्यवसाय कहा जाता है। एक व्यवसाय एक व्यक्तिगत कार्य है जो किसी विशेष व्यक्ति की विशिष्ट आवश्यकताओं को पूरा करने के लिए किया जाता है। कोई फर्क नहीं पड़ता कि व्यापार, व्यावसायिक संबंध उन सभी संस्थानों के साथ है जो 'आर्थिक मूल्य' बनाते हैं।

व्यापार को वित्तीय मूल्यों के साथ करना है। सामान्य तौर पर, समाज में आर्थिक मूल्यों को बनाने का कार्य सार्वजनिक क्षेत्र के साथ–साथ निजी क्षेत्र में भी देखा जाता है।

• धन कमाने के साथ–साथ धन अर्जित करने की आंतरिक इच्छा के साथ किए गए सभी प्रयास व्यवसाय 'कार्य में किए जाते हैं। शब्द व्यापार बहुत व्यापक है और इसमें प्रकृति से आवश्यक सामान प्रदान करने, मैन्युअल रूप से और यंत्रवत् रूप से उन्हें उचित रूप में परिवर्तित करने, सामान को सही स्थान पर पहुंचाने, माल के भंडारण की सुविधा और उस स्थान पर सामान की आसान डिलीवरी की सुविधा शामिल है, जहां मांग है।

पीटरसन और प्लोमन के अनुसार – व्यवसाय एक ऐसी गतिविधि है जिसमें विभिन्न लोग पारस्परिक लाभ के लिए कुछ मूल्य का आदान–प्रदान करते हैं, चाहे वह सामान या सेवाएं हों।

व्यावसायिक सुविधाएँ – व्यवसाय की कुछ मुख्य विशेषताएं नीचे संक्षेप में बताई गई हैं।

- लाभ कमाना।
- व्यवसाय का संबंध वित्तीय मूल्यों के निर्माण से है।
- जोखिम की उम्मीद है।
- व्यवसाय एक सतत प्रक्रिया है।
- व्यवसाय के माध्यम से रोजगार की निर्मिती
- उत्पादन और व्यापार से माल की उपलब्धता
- समाज की प्रगति और वित्तीय कल्याण ।
- सामाजिक स्वास्थ्य बनाए रखा जाता है। समाज के समग्र विकास के लिए व्यावसायिक प्रगति

लोक रंगभूमी एक व्यवसाय हो गया है:– झाडीपट्टी रंगभूमी के शुरुआती दिनों में, पौराणिक कथाओं और धार्मिक कहानियों का समाज में बहुत प्रचलन था और पौराणिक कथाओं को प्राथमिकता देते हुए इस क्षेत्र में लोक नाटकों (अप्रगत/अविकसित) का प्रदर्शन किया गया था। चूंकि यह विषय मनोरंजन के दृष्टिकोण से लोगों के बीच बहुत लोकप्रिय है, इसलिए कई वर्षों से झाड़ी में किए जाने वाले लोक नाटक समुदाय में विषेश रूप से लोकप्रिय हो गए हैं। नाटक की इस धारा में शौकिया रंगमंच के महत्व को नहीं भुलाया जा सकता है। झाडीपट्टी रंगभूमी वस्तुतः एक शौकिया रंगमंच था। 1970 से 1990 के दो दशकों में, स्थिति जहाँ गाँव वहाँ कलाकार की थी । हालाँकि, 1990 के बाद, झाडीपट्टी रंगभूमी को कुछ समय के लिए ग्रहण लग गया, साथ ही साथ गाँव गाँव में दूरदर्शन के आगमन के साथ, क्षेत्र के लोगों को मनोरंजन का साधन प्रदान किया गया। नाटककारों के मानदेय की लागत में वृद्धि, निवास, मंडप की सजावट, साउंड सिस्टम और अन्य चीजों के कारण नाटकों का प्रदर्शन महंगा हो गया। अतीत में, जबकि शौकिया सर्कल से मुक्त मनोरंजन था, अब टिकट नाटकों का प्रयोग शुरू हो गया है। इस बीच, वैश्वीकरण और आर्थिक उदारीकरण के कारण, युवा रसिक दर्शकों की आकांक्षाएं, स्वाद और प्राथमिकताएं देखी गईं और उसी मिट्टी से पैदा हुए लेखकों ने झाडीपट्टी रंगभूमी में आगे आए और स्थानीय मुद्दों पर आधारित एक–एक नाटक लिखना शुरू कर दिया। जहां कई नाटक कंपनियों ने अपनी दुकानें शुरू कीं। और इन कंपनियों में प्रतिस्पर्धा शुरू हो गई। यहाँ से, झाडीपट्टी रंगभूमी व्यवसाय पूरे महाराष्ट्र में सबसे आकर्षक व्यवसाय थिएटर के रूप में प्रसिद्ध हुआ। इसलिए, झाडीपट्टी में वाणिज्यिक रंगभूमी/कंपनियों के कारण, गांवों में शौकिया रंगभूमी का अस्तित्व विलुप्त हो गया है। भारत प्रिंटिंग प्रेस और महाराष्ट्र ललित रंगभूमि के पूर्व में, वाडसा–देसाईगंज, डिमटी के एक ही गांव में, अब 50 से अधिक थिएटर कंपनियां हैं। नाटक के मौसम में दिवाली से लेकर होली तक, रु। 50 से 70 करोड़ रु। किस कंपनी को लाना है, इसके लिए विकल्पों की एक विस्तृत श्रृंखला उपलब्ध हो गई।

पेशेवर प्रगति का मार्ग: – उत्पादन के क्षेत्र में, अर्थात कला उत्पादन के क्षेत्र में, एक विषेश केंद्र में नई नाट्य कलाकृतियों की खरीद की व्यवस्था वाडसा कमर्शियल नाट्यपंढरी में की गई थी, यानी आज यह कारोबार पूरी तरह से एजेंटों के नियंत्रण में है। उपभोक्ता इसका जवाब दे रहे हैं। कोई फर्क नहीं पड़ता कि नाटक झाडीपट्टी क्षेत्र में है या नहीं, इसके अलावा कोई अन्य विकल्प नहीं है, लेकिन तैयार नाटकों के पूरे सेट के लिए वाडा में एजेंटों के पास आना है। इसके कारण हैं, जैसे पेशेवर रंगमंच में बदलाव, नाट्य तकनीक में बदलाव, गीत संगीत में बदलाव, रंगमंच और दर्शकों में बदलाव, बंद रंगमंच, उन्नत रंगमंच में आकर्षक और सुंदर अभिनेत्रियाँ और पेषेवर नाटककारों की मानसिकता में बदलाव।

व्यवसाय की प्रगति जारी है। कई नाटक कंपनियों/मंडलियों ने पैसा कमाने को प्राथमिकता दी है, इसलिए यह देखा गया है कि प्रत्येक मंडल वित्तीय सत्र के दौरान भारी वित्तीय कारोबार कर रहा है।

झाडीपट्टी रंगभूमी बाजार का प्रारूप प्राप्त :– झाडीपट्टी रंगभूमी नाट्य व्यवसाय के लिए एक बहुत बड़ा बाजार है, धन का एक भंडार है। लगभग 10 से 15 हजार लोग इस व्यवसाय से सीधे जुड़े हैं। इसलिए, उनकी आजीविका नाटक के मौसम पर निर्भर करती है। कुछ के लिए, बाजार को निर्वाह के साधन के रूप में देखा जाता है। भारी मात्रा में धन के आकर्षण के कारण नए कलाकार दिखाई देने लगे। इसलिए, यह व्यवसाय बढ़ता गया और वाडसा इन सभी क्षेत्रों के लिए बाजार बन गया। इसे एक व्यवसाय के रूप में भी देखा जाता है जो 6 महीने के लिए रोजगार प्रदान करता है। नाट्य प्रदर्शनों (ऑन–स्क्रीन, पीछे के दृश्यों) के साथ–साथ रसिक दर्शकों को पान टपरी, चाय का ठेला, चने फुटाने वाला , गुब्बारे, खिलौने, होटल मालिक, ट्रांसपोर्टर आदि के लिए रोजगार मिल रहा है। परिणाम स्वरूप, हर साल व्यावसायिक नाटक कंपनियों को मिलने वाला पैसा आज 70 करोड़ रुपये हो गया है। ये एक नाट्यकला का बाजार बन गया है।

अधिक से अधिक लाभ की उम्मीद:–झाडीपट्टी क्षेत्र में नाट्यप्रेमी की संख्या दिन–प्रतिदिन बढ़ रही है और क्षेत्र में किए गए नाटकों की रसिक दर्शकों से काफी मांग होती है। यद्यपि आधुनिक तकनीक ने पूरे सामाजिक जीवन को बदल दिया है, लेकिन नाटक के लिए प्यार थोड़ा भी कम नहीं हुआ है। इसलिए गाँव में एकसाथ 2 से 3 प्रयोग किए जाते हैं, और उन सब मे भारी भीड़ होती है। मांग के अनुसार आपूर्ति के हिसाब से नाटककारों की संख्या में वृद्धि हुई। नतीजतन, अधिक से अधिक लाभ एक समीकरण बन गया है, इसलिए नाट्य मंडल अधिकतम मुनाफे की प्रत्याषा में जितना संभव हो उतना प्रयोग करने के लिए तैयार है।

झाडीपट्टी रंगभूमी का 100 प्रतिशत व्यावसायीकरण :– आज, झाडीपट्टी में कई प्रसिद्ध थिएटर समूहों ने क्षेत्र में स्थानीय तथ्यों पर आधारित स्व–लिखित नाटकों की सराहना करना शुरू कर दिया है। एक बिक्री संगठन एक वैज्ञानिक योजना है जिसे नाटकों को बेचने के व्यवसाय में बढ़ने और उत्कृष्टता प्राप्त करने के लिए डिज़ाइन किया गया है। वित्तीय सत्र के दौरान नाटकों की रिकॉर्ड बिक्री के लिए बिक्री की योजना बनाई जाती है। बिक्री संगठन व्यापार संगठन का एक महत्वपूर्ण हिस्सा है। एक बिक्री संगठन में, समुदाय में लोगों के लिए एक नाटक कैसे बनाया जाए और इसका उपभोग कैसे किया जा सकता है, इसका विचार मुख्य रूप से माना जाता है। कला के काम के निर्माण से लेकर इसे सीधे रसिक ग्राहकों तक पहुंचाने तक, नाटकों की वितरण प्रणाली को पहले पेशेवर द्वारा तय किया जाना चाहिए। वे नाटकों की बिक्री के

विभिन्न तरीकों को बनाकर नाटकों की प्रभावी मांग पैदा करके अपने बिक्री कारोबार को आगे बढ़ाते नजर आते हैं। वाणिज्यिक बिक्री संघों का उद्देष्य यह देखना है कि कलाकृति के निर्माण से लेकर उपभोक्ता तक, नाटकों का वितरण, न्यूनतम लागत पर अधिकतम दक्षता के साथ कैसे सफल होगा। इसके लिए, पेषेवर विक्रेता के लिए बाजार पर षोध करना आवष्यक है। मुनाफे की एक निष्चित राशि के साथ भी, नाटक को गुणवत्ता और सस्ते तरीके से बेचना संभव था। इसलिए, गुणवत्ता वाले नाटक और अभिनय के बल पर, एक ही नाटक के 125 से 150 प्रयोग कर रहे हैं। इससे इन नाट्य मंडलों की व्यावसायिक गुणवत्ता आसानी से देखी जा सकती है। बार–बार खेले जाने वाले नाटकों का प्रदर्षन रसीक दर्शकों के आग्रह पर किया जाता है। नाटककारों के साथ, नाट्य दर्शक नाटक में पात्रों के साथ एक हो जाते हैं।

ये पेशेवर नाटक मंडली, जिन्हें व्यावसायिकता के बच्चे के रूप में पोशित किया गया था, आज शब्द के सही अर्थों में व्यावसायिक बन गई हैं। कई ने वडसा में दुकानें स्थापित की हैं। क्षेत्र से विभिन्न सामाजिक, सांस्कृतिक संगठन, संघ, शौकिया समूह विभिन्न त्योहारों और समारोहों के अवसर पर वडसा में आते हैं और नाट्य मंडलों/नाट्य अभिकर्ता के साथ अनुबंध करते हैं। विभिन्न थिएटर ग्रुप एक नाटक के लिए 40000 से 60000 रुपये की मांग करते हैं। यह कहना अतिश्योक्ति नहीं होगी कि झाडीपट्टी बाजार में नाटकों का व्यावसायिक पहलू इससे आसानी से स्पष्ट हो जाता है, यहां तक कि आयोजक इतनी बड़ी राषि का भुगतान करने के लिए तैयार हैं, इसलिए आज झाडीपट्टी में लोक थिएटर समूहों का पूरी तरह से व्यवसायीकरण हो गया है।

झाडीपट्टी रंगभूमी का आधुनिकीकरण (1990–2019): –

जैसे–जैसे 1990 के बाद दुनिया भर में वैश्वीकरण की हवाएँ चलने लगीं, वैश्वीकरण का भारतीय समाज पर व्यापक प्रभाव पड़ा। आर्थिक उदारीकरण को गति मिली। राष्ट्रों के बीच बाधाओं को कम किया है और कई बहुराष्ट्रीय कंपनियों ने देश में प्रवेश किया है। इसी बीच टेलीविजन सेट आ गया। मीडिया ने अपना चेहरा बदल दिया। टेलीविजन के माध्यम से विदेशी धारावाहिकों और फिल्मों को देखने की समाज की प्रवृत्ति बढ़ी। जबकि श्रृंखला में नागरिक जीवन के विभिन्न मुद्दों को प्रस्तुत किया गया था, झाड़ी क्षेत्र के कई नाटककारों ने सामाजिक मुद्दों पर नाटक बनाए और दर्षकों की भूख को संतुष्ट करने के लिए उन्हें मंच पर प्रस्तुत किया। समय–समय पर, लेखन, संगीत और अभिनय के क्षेत्र में, झाड़ी में थिएटर व्यवसाय नए रंगमंच को अपनाकर विकसित हुआ। शुरुआती दिनों में, इस थिएटर में सामाजिक सुधार और देशभक्ति के नाटकों का सफल प्रदर्शन किया गया। लेकिन प्रतिस्पर्धा के युग में, बारंबार नाटक संहिता की गुणवत्ता में गिरावट आ रही है? इस बारे में नाटककारों के विचार का समय था। इसका कारण उनकी लोकप्रियता की खातिर नाटककारों की कम गुणवत्ता के लेखन हैं। चिल्लर व्यंग्यपूर्ण शीर्षक के साथ खेलते हैं और कमर के नीचे के हास्य ने विद्वानों और आलोचकों को नाटक के क्षेत्र में स्पष्ट भूमिका निभाने के लिए प्रेरित किया है। जनाधार इस रंगभूमी की प्रमुख बलस्थान है और रसीक और कलाकार एक–दूसरे से प्यार करते हैं। यह पुराने और नए का संगम है। लेकिन समय के साथ–साथ नाटकीय प्रयोग में तकनीकी और प्रस्तुति में बदलाव आया है, लेकिन नाट्य संहिता को समय के दृष्टिकोण से उत्कृष्ट होना चाहिए। तभी नाट्य संहिता में जीवन का मूल्य मनुष्य को जागष्त कर सकता है और उसके सामने स्थिति पर काबू पाने की क्षमता पैदा करता है। और यही बात दर्शकों को प्रेक्षागृह में आने के लिए बुलाती है। धनंजय नकाडे कहते हैं, किसी भी नाटक का बाहरी रूप कितना भी शानदार क्यों न हो, दर्शक सच्चे अर्थों में अंतर्ज्ञान के बिना पूरे नहीं होंगे। नाट्यकला–कृति की सफलता नाटकों की आंतरिक और बाहरी कलाओं, उनकी खूबियों, उनकी आंतरिक शक्तियों और मानसिकता के गुणों पर निर्भर करती है जिसमें कला निहित होती है।

झाडीपट्टी रंगभूमी ने लेखन, प्रस्तुति, संगीत आदि में आमूल–चूल परिवर्तन किए हैं, और आसान और तरल संवाद, हार्दिक कहानी कहने, उल्लासपूर्ण हास्य गीतों के बजाय गीत और लोकप्रिय लोक संगीत में बदलावों को अपनाते हुए आधुनिकता की ओर अपना सफर जारी रखा है। यही कारण है कि यहां के नाटक लोगों के बीच लोकप्रिय हो गए हैं और आज यह देखा जाता है कि एक ही गांव में लाखों परिवार इस अवसर पर आर्थिक कारोबार कर रहे हैं।

आज, केबल और टेलीविजन की दुनिया में, विदर्भ में नाटक की कला ऐसे समय में पनप रही है, जब मराठी फिल्मों सहित व्यावसायिक नाटक कम हो रहे हैं। इस थियेटर में वाणिज्यिक नाटकों ने 70 करोड़ रुपये की कमाई की है और पूरा थिएटर क्षेत्र झाड़ी पर केंद्रित है। झाडीपट्टी रंगभूमी की प्रसिद्धि दुनिया भर में फैल गई है, कई मराठी फिल्म कलाकार झाडीपट्टी में आ रहे हैं और अपनी किस्मत आजमा रहे हैं। नाटक शुरू होने से चार घंटे पहले यहां टिकट बिक्री होती हैं और नाटक शुरू होने तक हातो हात टिकट बिक जाते हैं। उन्नत थिएटरों के सिने/नाटक कलाकार नाटक के मौसम के दौरान यहां रहते हैं और अभिनय की बिक्री से नकद कमाते हैं, पीछे के कलाकारों के साथ–साथ झाड़ी के कलाकार भी; उद्योग ने थिएटर क्षेत्र के माध्यम से लगभग 10 से 15 हजार लोगों को रोजगार प्रदान किया है। आज, झाडीपट्टी रंगभूमी के कलाकार पुणे–मुंबई के कलाकारों के साथ अपनी कला प्रस्तुत कर रहे हैं। यह कहानी में अन्य कलाकारों के लिए आत्मसम्मान और प्रेरणा का स्रोत है। झाडीपट्टीके कई पेशेवर कलाकारों ने झाडीपट्टी रंगभूमीको अपने अभिनय कौशल से समृद्ध किया है और झाडीपट्टी के इतिहास में अपनी पेशेवर उपस्थिति बनाई है।

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महात्मा गांधीजींचे सत्याग्रह संबंधीचे विचार

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गोशवारा – महात्मा मोहनदास करमचंद गांधी यांचे स्थान भारतातच नव्हे तर जगात अद्वितीय आहे. महात्मा गांधी आदर्शवादी व युग प्रवर्तक नेते होते. ते प्रामुख्याने आदर्शवादी व मानवतावादी विचारवंत म्हणून ओळखले जातात. धर्म आणि राजकारण यांचा सुंदर समन्वय साधून त्यांनी राजकारणाला व्यवहारिक असे नवी अध्यात्मवादी दृष्टी दिली. मानवता हा त्यांचा केंद्रबिंदू असून मानव मुळातच चांगला असतो यावर त्यांची श्रद्धा होती. साध्य आणि साधन सूचिता हा त्यांच्या विचारांचा गाभा असून अन्यायाचा प्रतिकार सत्य, अहिंसा व सत्याग्रहाच्या मार्गाने करता येतो हे त्यांनी जगाला आपल्या विचारातून व कृतीतून दाखवून दिले. महात्मा गांधी राजकीय सिद्धांती नव्हते तरीही त्यांनी राज्यशास्त्रीय विचारात महत्त्वाची भर घातली.

प्रस्तावना – महात्मा गांधी 1915 मध्ये भारतात परत आल्यानंतर त्यांनी स्वदेशी जागृतीच्या कार्यास सुरुवात केली. त्यांच्या कार्यावरुनच भारतीय जनतेने त्यांना 'महात्मा' ही पदवी दिली. बिहारमधील चंपारण्यातील शेतकऱ्यांवर होणारा जुलूम दूर करण्याच्या दृष्टीने त्यांनी प्रथम चळवळ सुरू केली. त्यानंतर गुजरातमधील खेडा जिल्ह्यात साराबंदीची चळवळ हाती घेतली. अल्पावधीत महात्मा गांधीजीनी मिळविलेल्या यशामुळे व त्यांच्या अभिनव मार्गाने त्यांनी सर्व देशाचे लक्ष वेधून घेतले.

सन 1921 पासून देशाच्या स्वातंत्र्याच्या दृष्टीने कार्य करण्यात म. गांधीजींनी खऱ्या अर्थाने सुरुवात केली. 1921 ते 1947 या काळात त्यांनी देशात स्वातंत्र्याला पोषक असे वातावरण निर्माण केले. असहयोग सविनय कायदेभंग, विदेशी वस्तूंवर बहिष्कार, भूमी कर न देणे, सत्याग्रह इ. मार्गांनी त्यांनी सरकारला तर जेरीस आणलेच पण त्याचवेळी जनतेत ही स्वातंत्र्यासंबधी जागृती निर्माण केली. द्वितीय महायुद्धाच्या वेळी भारतीयांच्या इच्छेविरुद्ध हिंदुस्तान युद्धात सामील असल्याचे इंग्रज सरकारने जाहीर केले. याच्या निशेधार्थ काँग्रेसी मंत्रिमंडळांनी राजीनामा दिला आणि काँग्रेसने म. गांधीजींच्या नेतृत्वाखाली सत्याग्रह सन 1940 साली चालवला.

महात्मा गांधीजींचे सत्याग्रहा संबंधी विचार – सत्याग्रह ही म. गांधीजींनी या देशाला दिलेली एक मत्वपूर्ण अशी राजकीय देणगी होय. त्यांच्या तत्वज्ञानात सत्याग्रहाला अतिशय महत्वाचे स्थान आहे. असे म्हटले जाते की, सत्याग्रहाची कल्पना म्हणजे राजकीय विचार आणि व्यवहार यांचा अपूर्व मिलाफ होय. ही सत्याग्रहाची कल्पना गांधीजींना दक्षिण आफ्रिकेत सूचली. सत्यासाठी धरणे आयोजित करणे म्हणजे सत्याग्रह होय. सत्याग्रहाचा अवलंब करतांना प्रतिपक्षावर आपण हिंसेचा किंवा बळाचा वापर करु शकत नाही. सत्याग्रह पद्धतीमध्ये देऊन ते करता येत नाही. तर स्वतःच्या यातना भोगून प्रतिपक्षाचे मन, अंतकरण त्या दृष्टीने बदलावे लागते आणि त्यामध्ये सत्याला टिकवून ठेवावे लागते.

सत्याग्रहाचा अर्थ –''सत्याग्रह म्हणजे युद्ध आत्मिक शक्तीचा अन्याय, दडपशाही आणि शोषण या विरुद्ध केलेला वापर. आत्मविश्वास आणि आत्मकष्ट हे आत्मशक्तीचे दोन गुण आहेत. सत्याग्रहाच्या मार्गाने विरोधकांच्या हृदयात परिवर्तन होतेच. सत्याग्रहाचा विचार, उद्देश, विरोधकांना इजा पोहोचविण्याचा नसून त्यांचे अज्ञान दूर करण्याच्या असतो.''

सत्याग्रहाची व्याख्या – अन्याय, जुलूम आणि हिंसा या विरुद्ध अहिंसा आणि न्याय मार्गाने दिलेला लढा म्हणजे सत्याग्रह होय.

सत्याग्रहाचे स्वरूप – मानवी संस्कृतीच्या विकासातील महात्मा गांधींचे सर्वात महत्त्वाचे योगदान म्हणजे त्यांचे सत्याग्रहाचे तत्त्वज्ञान होय. वास्तविक सत्य आणि अहिंसा ही तत्वे नवीन नाहीत. प्राचीन काळापासून अनेक प्रेशितांनी आणि तत्व वेत्यांनी त्याचा आग्रह ध रलेला आहे. गौतम बुद्ध आणि महावीर यांनी मानवाला, अहिंसा आणि प्रेम यांची शिकवण दिली. येशू ख्रिस्ताने ही जगाला दया आणि प्रेम यांची शिकवण दिली. तेव्हा सत्य किंवा अहिंसा यांचे तत्त्वज्ञान जगाला नवे नाही. म. गांधीजींच्या विचारातील वेगळेपणा यामध्ये आहे की, सत्याग्रह आणि अहिंसा या जुन्या तत्वांचा वापर त्यांनी अन्याय आणि जुलूम या विरुध्द लढण्याचा मार्ग बनलेला आहे. सत्याग्रहाची कृती ही सत्य, प्रेम, आणि अहिंसा या सनातन, आणि अहिंसा या सनातन तत्वांना गांधीजींनी अन्याया विरुद्ध लढण्याचे साधन बनविले. त्यांना एक नवा आयशय प्राप्त करून दिला. सत्याग्रहाची कल्पना अधिक स्पष्ट करण्यासाठी 'सत्य' या शब्दाचा अर्थ सर्वसाधारणपणे जो अर्थ घेतला जातो. त्याहून अधिक व्यापक आणि सखोल अर्थाने गांधीजींनी तो शब्द वापरला आहे. सत्य हे म. गांधीजींच्या दृष्टीने सर्वोच्च नैतीक मूल्य होते. ते जीवनाचे अंतिम उद्दिष्ट होते. मानवी जीवनाच्या अस्तित्वाचाच तो आधार होता. म्हणून त्यांनी सत्यालाच ईश्वर मानले आहे.

सत्याग्रहाचेआधार – 1) प्रेम आणि आत्मक्लेश – महात्मा गांधीजींच्या मते, सत्य हे मूलभूत तत्त्व मानले तर, प्रेम हे सत्य शोधण्याचे साधन मानावे लागेल. प्रत्येक मानवामध्ये ईश्वराचा अंश

असतो, आणि प्रेमाच्या,आत्मक्लेशाच्या साह्याने शत्रूला ही जिंकू अशी सत्याग्रहींच्या मनात खात्री असते. क्लेश ही अशी गोष्ट असते की, जे इतरावर क्लेश लादतात, इतरांना क्लेश देतात. त्यांचे नैतिक सामर्थ्य घटते. सत्याग्रही हिंसे ऐवजी आत्मक्लेशाचा मार्ग पसंत करतात. अहिंसा आत्मक्लेशाला प्राधान्य देते आणि अहिंसेच्या साह्याने कठीणातल्या कठीण हृदयाचे ही परिवर्तन घडवून आणता येते. अशी सत्याग्रहीची धारणा असते. सक्ती ऐवजी प्रेमाने आणि अनुनयाने आणि लोकांना जिंकता येईल, अशी महात्मा गांधीजींना खात्री होती.

2) आत्मशुद्धी – सत्याग्रहीला प्रेमाबरोबर आत्मशक्ती आणि अंतःशुद्धी यावर भर द्यावा लागतो. सत्याग्रहीने स्वतःहाचे चरित्र शुद्ध ठेवावे. सत्याचा पाठपुरावा करावा, आणि निर्भय राहावे, शुद्धता आणि स्वयंशिस्त असल्याशिवाय सत्याग्रहीला सामर्थ्य प्राप्त करता येत नाही. ब्रह्मचर्य हा महात्मा गांधींनी आत्मशुद्धीचा मार्ग मानला असला तरी सर्वांसाठी त्याचा आग्रह धरलेला नाही.

3) उपोशण – म. गांधीजींच्या अहिंसेमध्ये उपोषणालाही महत्त्वाचे स्थान आहे. उपोषण हे व्यक्तिगत शुद्धीचे साधन आहे, तर राष्ट्रीय संघर्शात राष्ट्रीय पश्चातापाचे हत्यार आहे. महात्मा गांधी म्हणतात की, खरे उपोषण माणसाचे शरिर, मन आणि आत्मा शुद्ध करते. ते शरीराला क्लेश देते. परंतु आत्म्याला शुद्ध करते 'उपोषण ही एक उपासनाच आहे.'

4) निर्भयता –शुद्धी आणि उपोषणा इतकीच सत्याग्रहीला निर्भयतेची आवश्यकता असते अहिंसेचे निर्भय पालन करावयाचे असेल तर सत्याग्रहीच्या मनात भीतीचा लवलेशही राहता कामा नये. स्वार्था पोटी भय किंवा भीती निर्माण होते. सत्याग्रही पूर्णतः आणि निस्वार्थी असल्याशिवाय तो निर्भय राहू शकणार नाही. माणूस जेव्हा स्वतःचा विचार करीत नाही. त्यावेळी तो खऱ्या अर्थाने सत्याग्रही बनतो.

5) अपरिग्रह – निर्भय बनण्यासाठी अपरिग्रहाची आवश्यकता असते. माणसाने भौतिक सुखापासून अलिप्त राहण्याची प्रवृत्ती ठेवली पाहिजे. माणूस भौतिक सुखाच्या मागे लागला की, तो स्वार्थी बनू लागतो. स्पर्धा सुरू होते, आणि भौतिक लालसेला अंत नसल्याने ती स्पर्धा संपत नाही. अशा स्पर्धेत हिंसा आणि दुष्टता अपरिहार्य असते. म्हणून माणसाने भौतीक गरजापासून दूर राहिले पाहिजे.

6) निर्धार – निर्धाराशिवाय कोणताही सत्याग्रही यशस्वी होत नाही. सत्याग्रह किती लोक करतात. यापेक्षा त्यांचा हेतू काय आहे, सत्याग्रहीच आवश्यक गुण त्यांच्यात कितपत आहेत, त्यांचा निर्धार कसा आहे. यावर सत्याग्रहीचे यश अवलंबून असते. सत्याचा आग्रह करणारा खरा सत्याग्रही असतो.

सत्याग्रहाची मूलतत्वे –

1) सत्याग्रहाचा हा लढा मूळतः आत्मिक बळावर लढाईचा लढा आहे. या लढ्यामध्ये इतर कोणत्याही सामर्थ्यापेक्षा आत्मिक सामर्थ्य महत्त्वाचे आहे.

2) सत्याग्रह हा अन्याय, जुलूम करणाऱ्याचे हृदय परिवर्तन करण्याचा मार्ग आहे. यासाठी सत्याग्रह करणाऱ्यांनी स्वतःक्लेश करून दुसऱ्याच्या प्रवृत्तीमध्ये परिवर्तन घडवून आणले पाहिजे. दुसऱ्याला क्लेश देऊ नये.

3) सत्याग्रहामध्ये शारीरिक बळाचा कोणत्याही प्रकारे हिंसक मार्गाचा वापर करणे वर्ज्य आहे.

4) चांगले साध्य करण्यासाठी साधने सुद्धा चांगली पाहिजेत. जशी साधने असतील तसे साध्य प्राप्त होईल. म्हणून सत्याग्रहाची प्राप्ती सुद्धा केवळ अहिंसेच्या मार्गानेच होऊ शकेल.

सत्याग्रही करिता पात्रता

1. सत्याग्रहाची परमेश्वरावर आढळ निष्ठा, श्रद्धा असावी. अशी श्रद्धा असल्याशिवाय त्याला विरोधकांकडून जे शारीरिक त्रास देण्यात येईल तो यास सहन करू शकणार नाही.
2. सत्याग्रहीला संपत्तीची आणि प्रसिद्धीची हाव नसावी.
3. सत्याग्रहीचे शरीर स्वास्थ्य उत्तम असावे त्या करिता त्याने व्यायाम करावा.
4. सत्याग्रहीने ब्रह्मचर्याचे पालन करावे.
5. क्रोध, घृणा इत्यादी भावनांच्या आहारी जाऊन आपल्या मार्गापासून विचलित होणारा नसावा.
6. विरोधका संबंधी प्रेम आणि आदराची भावना ठेवणारा असावा.

सत्याग्रहाची साधने

1) हिजरत –जेव्हा एखाद्या ठिकाणी व्यक्तींवर, जनतेवर सतत अत्याचार होत असतील, सतत त्यांचा मान भंग होणार असेल, आणि अहिंसात्मक मार्गाने त्याचा प्रतिकार अशक्य झाला असेल, तर अशा वेळी जनतेने तो प्रदेश सोडावा. आपल्या रक्षणासाठी त्यांना हिंसात्मक मार्गाचा अवलंब करावा लागला तर त्यांनी ते स्थान सोडून द्यावे ह्यामध्ये सत्याग्रही किंवा अन्य व्यक्ती आपल्या पूर्व स्थानांवर आत्मसन्मानाने राहू शकत नाही म्हणून हिजरतचा उपयोग केला जातो.

2) उपोषण –सत्याग्रहासाठी उपोषणाचा मार्ग उत्तम आहे असे म. गांधीजी म्हणत, त्यांचा 21 दिवसांचा उपवास जगप्रसिद्ध आहे. उपोषण स्वतःच्या तसेच इतरांच्या शुद्धीसाठी आवश्यक आहे. स्वार्थासाठी जर उपवास केला, तर मात्र त्यापासून यश प्राप्ती होत नाही.

उपोषणाच्या मार्गांचा अवलंब इतर चांगल्या मार्गाप्रमाणेच कशाचीही आशा न करता करावा. उपोषणामुळे उपोषण करणाऱ्याला जरी कष्ट होत असले तरी त्यामुळे कठोर हृदयाच्या विरोधकाचे सुद्धा हृदयपरिवर्तन घडून येते.

3) हरताळ – हरताळ म्हणजे कामकाजावर बहिष्कार टाकणे होय. कामकाज बंद करून ठेवले की, प्रतिपक्ष वठणीवर, योग्य रस्त्यावर येऊ लागतो. विद्यार्थी, शिक्षक व व्यापारी इ. थरातील सर्वच लोकांनी विशिष्ट वेळी कामकाज ठप्प करून असहकार पुकारावा असे झाले की, अन्याय होत आहेत हे सर्वांच्या लक्षात येते. लोकांमध्ये हळूहळू जागृती होत असते. प्रतीपक्षास त्यामुळे जाग येते. त्यामुळे जनतेची होणारी पिळवणूक, आणि षोशण आपोआप थांबते. हरताळामध्ये हिंसा घडत नाही. अराजक निर्माण होत नाही. त्यामुळे प्रतिपक्षावर एक मोठा दबाव येतो. त्यामुळे हरताळ या साधनाला खऱ्या अर्थाने पूर्ण नैतिक असे स्वरूप आहे.

4) बहिष्कार – बहिष्कार हे सुद्धा सत्याग्रहाचे मुख्य साधन होय. म. गांधीजींच्या आज्ञेनुसार भारतीय जनतेने परदेशी मालावर पूर्णपणे बहिष्कार टाकला होता. एवढेच नव्हे तर सरकारी कचेऱ्या, न्यायालये, शाळावर ही बहिष्कार टाकण्यात आला होता. बहिष्कार हा राजकीय क्षेत्राबरोबरच सामाजिक क्षेत्रात उपयुक्त ठरतो. एखाद्या व्यक्तीवर बहिष्कार टाकल्यास ती चांगल्या मार्गांचा अवलंब करते.

5) संप –संप हे साधन आता सर्वसामान्य साधन बनले आहे. अर्थातच सर्वच संप म. गांधीजींनी घालून दिलेल्या तत्वानुसार चालत आहेत, असे मात्र म्हणता येणार नाही. म. गांधीजी म्हणतात की, अन्यायाचा प्रतिकार करण्यासाठी कामगारांनी संपाचे हत्यार वापरावे. कामगारांनी कारखान्याच्या सर्वांगीण विकासासाठी संपाचा न्याय्य वापर केला पाहिजे. जुलूम आणि अन्याय यांच्या निवारणासाठी संपाचा अवलंब आवश्य केला पाहिजे. म. गांधीजींनी संपावर सुद्धा मर्यादा टाकल्या आहेत. ते म्हणतात की, संपात हिंसेचा थोडा ही वापर होता कामा नये. संपात कामगारांनी लाचारीची तडजोड कधी ही करू नये.

सत्याग्रहाचे विविध आविष्कार

1) अन्यायाविरुद्ध प्र तिकार – जेव्हा एखाद्या अन्यायी कायदा लोकांच्या इच्छे विरुद्ध त्यांच्यावर लादला जातो, तेव्हा अत्याचार करून सरकारला आपल्या पुढे हार खायला लावून तो कायदा रद्द करायला लावणे आणि राज्यकर्ते अथवा कायदे करणारे यांच्या अंतःकरणातील सहानुभूतीची तार छेडली जाईपर्यंत तो कायदा मान्य करण्याचे नाकारणे, व त्याकरिता होणारी शिक्षा सहन करणे, अशा रीतीने आपले सर्व आत्मबळ एकवटून अन्यायाचा प्रतिकार करणे होय.

2) सामूहिक कायदेभंग– सामूहिक कायदेभंग हा देखील सत्याग्रहाचाच प्रकार आहे. मोठ्याा प्रमाणावर केंद्र ओढवून घेऊन स्वतः पोलिसांच्या स्वाधीन होणे हीच स्थिती सरकार विरुद्ध बंडाची असते. पण यात सर्व गोष्टीची पूर्ण कल्पना सत्याग्रहांना असली पाहिजे. सामुदायिक कायदेभंगाचे शस्त्र हाताळतांना नेत्याच्या अंगी अतिशय कौशल्य लागते. या प्रकारच्या सत्याग्रहात सविनय हा शब्दाला विशेष महत्त्व आहे. हा लढा फक्त अहिंसकच असू शकतो. यात संप, व विध्वंसक असहकार त्याचा समावेश होत नाही.

3) करबंदी – करबंदी असहकाराची अंतिम पायरी आहे. अन्यायी कर अमान्य करणे ही विशेष अधिकाराची बाब आहे. स्वार्थापोटी लोक या चळवळीत सामील होण्याची शक्यता असते. जो पर्यंत सत्याग्रही जीवन पद्धतीचे शिक्षण लोकांना दिले गेले नाही. तोपर्यंत ही चळवळ अंमलात आणू नये. या सर्व गोष्टींचा उपयोग राजकारणात योग्य ठिकाणी करणे अनैतिक होत नाही.

सत्याग्रहाची वैशिष्ट्यो

1) नैतिक अधिष्ठान –महात्मा गांधीजींनी सत्याग्रह कल्पनेला नैतिक अधिष्ठान दिले, आणि अध्यात्मिक आधार दिला. भारताच्या त्या वेळच्या परिस्थितीत हीच एकमेव कल्पना होती असे म्हणता येईल. मा. गांधीजींनी केवळ स्वदेशाच्या संदर्भात नव्हे तर परदेशाचे आक्रमण झाले असता सत्याग्रह कसा करावा, याचे नैतिक दृष्टिकोनातून विवेचन केले आहे. आक्रमकांनी आपल्या भूमीवर कब्जा केल्यानंतर त्यास अजिबात सहकार्य द्यावयाचे नाही. ही म. गांधीजींची त्या संदर्भातील भूमिका होती. लोकांचे सहकार्य जर अजिबात नसेल तर सत्ता टिकवून ठेवणे फार कठीण जाईल.

2) अहिंसेचा पुरस्कार – महात्मा गांधीजींच्या मते, सत्याग्रहात अहिंसेला एक नैतिक मूल्य म्हणून फार महत्त्वाचे स्थान आहे. म. गांधीजींचा विश्वास होता की, आक्रमक कितीही क्रूर असला तरी त्याला शुद्ध अंतकरण असते. त्याच्यात अनुकंपा, सहानुभूती या भावना निर्माण होऊ शकतात.

3) सत्यावर उभारणी – हा म. गांधीजींचा विचार पूर्णपणे नैतिक मूल्यावर आधारित आहे, व सत्य हा त्याचा आधार आहे ही कल्पनाच मुळी अध्यात्मिक स्वरूपाची आहे. अहिंसा आणि सत्यावर त्याची उभारणी झाली आहे. म. गांधीजी म्हणतात की, जे उद्दिष्ट आपल्याला साध्य करावयाचे आहे ते शुद्ध, स्वच्छ असले पाहिजे त्याचबरोबर ते साध्य करण्यासाठी आपण जे मार्ग वापरतो ते ही शुद्ध स्वरूपाचे असले पाहिजेत. साधने अशुद्ध आणि स्वार्थाने भरलेली असतील तर सत्याग्रहा मधील हेतू विफल होतो आणि सत्याग्रहींचा पूर्ण पराभवही होऊ शकतो.

सत्याग्रहाचे लोकशाहीतील स्थान – व्यक्ति स्वातंत्र्य व सामाजिक न्याय ही लोकशाहीची दोन प्रमुख लक्षणे आहेत, व्यक्तीला तिच्या

इच्छेप्रमाणे आपल्या व्यक्तिमत्त्वाचा विकास करण्याचे स्वातंत्र्य असले पाहिजे. हा हक्क जर कोणी नाकारीत असेल किंवा त्यावर आक्रमण करीत असेल, तर त्या व्यक्तीला न्यायालयाकडे दाद मागण्याचा अधिकार असला पाहिजे. तसा जर अधिकार नसेल तर, अशा तऱ्हेने आपले न्याय्य हक्क प्रस्थापित करण्याची मोकळीक नागरिकांना नसेल तर त्या अन्यायाच्या विरुद्ध सामान्याला उभे राहणे, हे सत्याग्रही सैनिकाचे कर्तव्य ठरते. त्याचप्रमाणे विकास योजना आखतांना समाजातील सर्व थरांना योग्य प्रमाणात त्याचा फायदा मिळाला पाहिजे, व सर्वांना समान संधी देण्याची जबाबदारी सरकारने स्वीकारली पाहिजे. तेथे जाती, धर्म, वंश, वर्ग इत्यादी किंवा इतर कोणत्याही कारणाने त्यांच्यात भेदभाव असता कामा नये. तसा जर कोठे दिसून आला तर त्या पक्षपाता विरुद्ध सत्याग्रही कार्यकर्त्याने आवाज उठविला पाहिजे.

सारांश – भारताच्या स्वातंत्र्याच्या चळवळीला गती देण्याचे काम म. गांधीजींनी केले. सत्याग्रहामुळे लोकशिक्षणाला चालना मिळाली. ब्रिटिश राज्यकर्त्यांना सशस्त्र प्रतिकाराचा परिचय होता. परंतु सत्याग्रहाचा अहिंसक मार्ग नाविन्यपूर्ण होता. म.गांधीजींचा मार्ग कोणत्याही अन्यायाला प्रतिकार करण्याचा असल्यामुळे व्यापक स्वरूपाचा आहे. तो एखाद्या देशापूरता मर्यादित नाही. म. गांधीजींचा विचार हा केवळ राजकीय क्षेत्रापुरता मर्यादित नाही. तर त्यांनी व्यक्तीच्या आणि समाजाच्या समग्र जीवनाचा विचार केलेला आहे. राजकीय, आर्थिक, सामाजिक, शैक्षणिक प्रश्न लक्षात घेऊन त्यावर उपाय महात्मा गांधींनी सुचविले आहेत.

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महाविद्यालयीन विद्यार्थी व राष्ट्रीय सेवा योजनेचे महत्त्व

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सारांश :– महाविद्यालयीन विद्यार्थ्यामध्ये देशप्रेम, राष्ट्रीय एकात्मता, सर्वधर्मसमभाव, सहिष्णुता सामाजिक बांधीलकी इ. गुणांची निर्मिती करून एक सक्षम स्वंयसेवक तयार करण्याकरिता राष्ट्रीय सेवा योजना हा भारत सरकारचा अभिनव उपक्रम आहे. राष्ट्रीय सेवा योजना नियमित कार्यक्रम व विशेष हिवाळी श्रम संस्कार शिबीर या दोन उपक्रमाद्वारे समाज प्रबोधन करण्याचे कार्य करीत असते. महाविद्यालयीन युवकामध्ये ज्ञानप्राप्ती बरोबरच श्रम, सेवा, चारित्र, आणि त्याग या गुणाद्वारे विद्यार्थ्यांचा व्यक्तिमत्व विकास साधने, शिक्षणाबरोबरच जगण्याचा व व्यवहाराचा अनुभव देणे, माझे ज्ञान, असे क्रम, माझी शक्ती केवळ माझ्यापुरतीच मर्यादीत नसुन ती सर्व समाजाकरीता आहे. याची जाणीव करून देणे या उदात्त हेतूने राष्ट्रीय सेवा योजना प्रभावीत झालेली आहे. राष्ट्रीय सेवा योजनेच्या उपक्रमाअंतर्गत नीयीमत होणारे कार्यक्रम व शिबीराच्या माध्यमातून विद्यार्थ्यांनच्या अंगी कृतिशीलता विकसीत होण्यास निश्चीतच साहयभुत झालेले आहे.

बिजशब्द :– विद्यार्थी, राष्ट्रीय सेवा योजना, शैक्षणिक कार्यक्रम, व्यक्तिमत्व विकास, राष्ट्रीय छात्र सेना, श्रम संस्कार शिबीर, युवा कल्याण, उपक्रम, लोकशाही, सामाजिक बांधिलकी.

प्रस्तावना :– विद्यार्थी जिवनात महाविद्यालयीन टप्पा हा विशेष महत्त्वाचा मानला जातो. या स्तरावर विद्यार्थ्यांना मिळणाऱ्या ज्ञानात दिवसागणीक भर तर पडतच असते. मात्र त्यासोबतच त्या ज्ञानाला गतीमानताही प्राप्त होत असते. ज्ञानाच्या कक्षा रूंदावत असतांनाच त्याला योग्य व निश्चित दिशा मिळुन त्या ज्ञानाचा सदुपयोग कसा होईल ही सुध्दा बाब या स्तरावर लक्षात घेणे तीतकेच महत्त्वाचे आहे. शैक्षणीक सत्रातील अभ्यासविषयक कार्यक्रमात विशेष हजेरी असतांनाच अभ्यासपुरक विविध कार्यक्रमातही विद्यार्थ्यांचा विशेष सहभाग असते हे या स्तरातील महत्त्वपुर्ण बाब आहे. कारण या अभ्यासपुरक कार्यक्रमाच्या माध्यमातुनच विद्यार्थी जीवनाला खऱ्या अर्थाने कलाटणी मिळत असते. या उपक्रमाद्वारे मिळणाऱ्या संधीतुनच विद्यार्थ्यांच्या ज्ञानाचा कक्षा रूंदावतानाच त्यांच्यात जबाबदारीची जाणीव निर्माण होऊन ती जबाबदारी पेलण्याची क्षमताही विकसीत होत असते.

संशोधन पद्धती :– प्रस्तूत षोध निबंधामध्ये वर्णनात्मक, विष्लेशणात्मक व तुलनात्मक पद्धतीचा अवंलब करण्यात आलेला आहे. महाविद्यालयीन षैक्षणीक सत्रात जे विविध कार्यक्रम चालतात त्यात राश्ट्रीय सेवा योजना या उपक्रमाला महत्त्वाचे स्थान आहे. अधिकाराच्या प्राप्तीबरोबरच कर्तव्याचे निर्वाहणसुध्दा तेवढेच महत्त्वाचे आहे. हे या योजनेच्या माध्यमातुन बींबवण्याचे महान कार्य होत असते. स्वतःचे हित साध्य करतांना समाजाच्या हिताचाही विचार महत्त्वाचा आहे. आपण ज्या समाजामध्ये राहतो त्या समाजाचे आपल्याला काही देणे आहे. ही भावना प्रत्येक विद्यार्थ्यांच्या मनात वाढीस लागणेही गरजेचे आहे. यात विषेश म्हणजेच महाविद्यालयीन विद्यार्थ्यांच्या मनात सामाजिक जाणीव निर्माण करणे व त्यांचा सर्वांगीण व्यक्तीमत्व विकास घडवुन आणणे हा महान उद्देष डोळयासमोर ठेऊनच राश्ट्रीय सेवा योजनेची स्थापना करण्यात आली. या योजनेचा लाभ घेत विद्यायार्थ्यांनी आपला सर्वांगीन विकास साध्य करून एक आदर्ष नागरीक म्हणून घडविण्यास समाजाला साहय करणे अपेक्षीत आहे.

राष्ट्रीय सेवा योजना :– महाविद्यालयात विद्यार्थी षिकत असतांना व उच्च षिक्षण घेत असतांना विद्यार्थी व युवकांचा राश्ट्राच्या उभारणीमध्ये योगदान असावे व त्यासोबतच विद्यार्थ्यांच्या सर्व क्षमतेचा ठराविक दिषेने विकास करण्याच्या अनुशंगाने एक योजना तयार करण्यासाठी केंद्रिय स्तरावर प्रयत्न चालले. या प्रयत्नांचा एक भाग म्हणजे तत्कालीन पंतप्रधान पंडीत नेहरू यांच्या सुचनेनुसार डॉ. सी. डी. देषमुख यांच्या अध्यक्षतेखाली एक समिती गठीत करण्यात आली. नेमण्यात आलेल्या या समितीने अनेक देषातील युवकांषी सबंधीत धोरणाचा अभ्यास करून राश्ट्रीय सेवा योजनेची सुचना केली होती.

केंद्र सरकारच्या सुचनेनंतर कोठारी षिक्षण आयोगानेही 1964 ते 1965 मध्ये याचप्रकारे षिफारस करूण स्वंयसेवी स्वरूपामध्ये कार्यक्रम देतांना समाजसेवेसाठी राष्ट्रीय सेवा योजना महाविद्यालयन स्तरावरती सुरू करण्याची सुचना केली होती. यांनतर 1967 मध्ये पार पडलेल्या विविध विद्यापीठातील कुलगुरूच्या परिषदेमध्येही समाजसेवा ही शिक्षणाचा भाग असेल अशी शिफारस पुढे आली. त्यानुसार निवडक महाविद्यालये व इतर संस्थामध्ये प्रायोगीक तत्वावर राष्ट्रीय सेवा योजना हा उपक्रम सूरू करण्यात आला. यानुसार 24 संप्टेबर 1969 रोजी देषात 'राष्ट्रीय सेवा' योजना सुरू करण्यात आली. केंद्रशासन व राज्यसरकारे यांच्या सहकार्याने ही योजना राबविण्यात येत असते. हया योजनेकरीता महाविद्यालयाची निवड करण्याचे काही निकष आहेत. ज्या संस्थेत समाजकार्य करण्याची प्रथा आहे. तसेच ज्या संस्था ग्रामीण विभागातील विकासकार्य करण्याच्या दृष्टिने ग्रामीण विभागाजवळ आहेत. अषी महाविद्यालये राष्ट्रीय सेवा योजनेसाठी निवडली जातात.

राष्ट्रीय सेवा योजना ही सक्तीच्या राष्ट्रीय छात्रसेना योजनेचा पर्याय म्हणुन सुरू झाली. राष्ट्रीय छात्रसेना दलात न जाणाऱ्या विद्यार्थ्यांने राष्ट्रीय सेवा योजनेत भाग घ्यावा अशी अपेक्षा होती. या योजनेतील आर्थिक जबाबदारी लक्षात घेऊन प्रत्येक राज्यातील काही निवडक महाविद्यालयापुरतीच ही योजना लागु करण्यात आली. महाविद्यालयीन विद्यार्थ्यांमध्ये राष्ट्रीयत्वाची जाणीव निर्माण करून त्यांच्यात सामाजिक कार्याची आवड निर्माण व्हावी हा या योजनेमागील उद्देश असतांनाच महाविद्यालयाचा परिसर स्वच्छ करणे, ग्रामीण विभागातील रस्ते बांधणे, प्रौढ शिक्षण, गलिच्छ वस्त्यांची सफाई, प्रथमोपचार नागरी संरक्षण इ. कार्यक्रमांचा या योजनेत समावेश आहे. 1976–77 पासून ग्रामीण विभागाची सुधारणा तसेच आर्थिक व सामाजिकदृष्टया कमजोर असलेल्या लोकांच्या विकासाची कामे यावर भर देण्यात आला.

म. गांधीचा खेडयाकडे चला हा विचार घेऊन गावांमध्ये विशेष हिवाळी श्रमसंस्कार शिबीरामार्फत ग्रामस्वच्छता, सर्वांगीण व शास्वत विकास, रस्त्यांची कामे, बंधारा बांधणे, वृक्षारोपन, रक्तदान, आदी कार्य श्रमदान, पथनाटय, रॅली, परिसंवाद, गावकऱ्याशी चर्चा व सवांद या माध्यमातुन समाजाच्या राजकीय, सामाजिक, सांस्कृतीक व शैक्षणीक क्षेत्रात युवाशक्ती व ऊर्जास्त्रोत पुरविण्याचे कार्य राष्ट्रीय सेवा योजनेच्या माध्यमातुन चालत असते. स्वंयशिस्त समाजसेवा, लोकशाही, मुल्यशिक्षण हे सर्व स्वंयसेवकामध्ये रूजविण्यात राष्ट्रीय सेवा योजना यशस्वी झाली आहे. समाजात जाणीव जागृती घडविणे व सकारात्मक विचाराची पेरणी करतांनाच राष्ट्र व समाजाप्रती जबाबदारीचे कार्य करणारा राष्ट्रीय सेवा योजना हा भारत सरकारचा अभीनव उपक्रम आहे.

महाविद्यालयीन विद्यार्थी व रा□ट्रीय सेवा योजना स्वावलंबन, चारित्र्य संर्वधन, सामाजिक बांधीलकी या मुल्यांचा समन्वय नविन षिक्षण पध्दतीत घडवुन आणण्यासाठी 1969 या म. गांधीच्या जन्मषताब्दी वर्शापासून महाविद्यालयीन विद्यार्थ्यासाठी राश्ट्रीय सेवा योजना ही भारत सरकारच्या युवा कल्याण व क्रिडा मंत्रालयातर्गत राबविली जाते. आजच्या गतीमान समाजात तारूण्याच्या उंबरठयावर असलेला महाविद्यालयीन विद्यार्थी कुठेतरी भरकटत जाऊ नये म्हणुन राश्ट्रीय सेवा योजना या उपक्रमातुन समाज परिवर्तन करण्याचे कार्य आज राश्ट्रीय सेवा योजनेचा तरूण करीत आहे. महाविद्यालयीन षिक्षण घेत असतांनाच समाज सेवा करणे, आपल्या जवळपासच्या परिसरामध्ये व त्या परिसरातील लोकांमध्ये मिसळुन त्यांना समजावून घेऊन रचनात्मक कार्य करणे, समाजसेवेच्या माध्यमातून स्वतःच्या व्यक्तिमत्वाचा विकास करणे या उदात्त हेतुने ही राश्ट्रीय सेवा योजना सुरू करण्यात आली आहे.

समाजात सामाजिक जाण देणारा, जनजागष्ती करणारा तसेच राश्ट्र व समाजाप्रती जबाबदारीचे कार्य करणारा राश्ट्रीय सेवा योजना हा भारत सरकारचा अभिनव उपक्रम आहे. या उपक्रमामध्ये साक्षरता संबधी कार्य, पर्यावरण सुरक्षा, आरोग्य व स्वच्छता, आपातकालीन परिस्थितीतील कार्य, गरजु तसेच पीडीत लोकांना सहकार्य इ. समाज उपयोगी अथवा समाजाच्या हितासाठी अनिवार्य असे कार्य करण्याची प्रेरणा ही या उपक्रमातुन मिळत असते. त्यामुळे समाजसेवा करीत असतांनाच महाविद्यालयीन विद्यार्थ्यांत राश्ट्रसेवाच्या गुणांचा विकास होतो. या उपक्रमासोबतच गावाची उभारणी करणे, लोकांमध्ये आत्मविष्वास जागष्त करणे षारिरिक मदत करणे यासारखे उपक्रम राश्ट्रीय सेवा योजनेच्या माध्यमातुन हाती घेतले जातात.

राश्ट्रीय सेवा योजनेचे बोधवाक्य हे 'माझ्यासाठी नव्हे तर तूमच्यासाठी' (Not Me But You) असे आहे. ते आपणाला लोकषाही सामाजिक बांधीलकीची जाणीव करून देते. त्या सोबतच निःस्वार्थ सेवेची गरज दाखवून देते. या बोधवाक्यात दुसऱ्या व्यक्तिचा दष्टीकोन विचारात घेतला पाहिजे हे यावरून सूचित होते. परोपकाराची भावना ठेऊन निस्वार्थ सेवा करण्याचा मार्ग दाखविणे, दुसऱ्यांच्याही विचारांचा आदर राखणे व समाजावून घेणे, त्यांना प्रत्येक कार्यात आवष्यक ते सहकार्य करणे, दुसऱ्या बद्दल सहानुभुती दर्षविणे इ. बांबीचे प्रतिनिधीत्व हे राश्ट्रीय सेवा योजनेचे बोधवाक्य करते. व्यक्तिचा विकास झाला तरच समाजाचा विकास होईल. सामाजिक भान ठेऊन आपण नेहमी समाजाच्या उपयोगी पडावे. समाजाचे अनुकरण आपल्या दैंनदीन व्यवहारात करून समाजोपयोगी विकास घडविण्यासाठी राष्ट्रीय सेवा योजनेचे हे बोधवाक्य प्रेरीत करते.

महाविद्यालयात अभ्यासविषयक माहितीची उपलब्धता करून देत असतांनाच युवकांचे प्रभावी व्यक्तिमत्व घडविण्याचे काम या स्तरावर होत असते. तर हे प्रभावी व्यकिमत्व घडवित असतांना तरूणामध्ये सामाजिक बांधीलकीची जाण व सेवाभाव निर्माण करण्याचे काम महाविद्यालयीन स्तरावर राष्ट्रीय सेवा योजना युवा चळवळीतुन होत असते. या कारणामुळेच उच्च शिक्षण क्षेत्रातील राष्ट्रीय सेवा योजना या उपक्रमाची व्याप्ती वाढत आहे. तसेच या चळवळीला युवा पीढीचा सकारात्मक प्रतिसादही लाभत आहे. म्हणूनच राष्ट्रीय सेवा योजना ही महाविद्यालयीन विश्वातील मोठी विधायक युवा चळवळ म्हणून समोर येतांना दिसत आहे. राष्ट्रीय सेवा योजनेची ही युवा चळवळ अखंड सुरू राहावी याकरिता केंद्र व राज्यसरकार मूलभूत योजनांचा सतत प्रचार व प्रसार या युवा चळवळीच्या माध्यमातुन करीत आहे.

राष्ट्रीय सेवा योजनेचे उद्दिष्टये:–विद्यार्थी महाविद्यालयात शिकत असतांना व अभ्यासाचे धडे घेत असतांनाच शैक्षणिक परिसर व जवळपासच्या परिसरातील समुदायामध्ये मिसळुन त्याचबरोबर त्यांना समजुन घेवून रचनात्मक कार्य करणे समाजसेवेच्या माध्यमातुन मिळलेल्या संधीद्वारे स्वतःचा विकास करणे या उद्देशाने ही योजना सुरू झाली. या योजनेची प्रमुख उद्दीष्टे पूढीलप्रमाणे आहेत.

1) सामाजिक ऋणाची जाणीव ठेऊन समाजातील समस्या निट समजून त्या समाजाशी समरूप होणे.
2) विधायक आणि सर्जनशील प्रतिभेद्वारा विद्यार्थ्यांमध्ये सामाजिक बांधीलकीची भावणा निर्माण करणे.

3) समाजाच्या अडचणी लक्षात घेवून समाजाच्या गरजांची माहिती करून त्यांच्या पुर्ततेसाठी प्रयत्न चालविणे.
4) आपल्या शिक्षणाचा व ज्ञानाचा उपयोग हा समाजाच्या हितासाठी करणे.
5) समाजात मिसळयासाठी व त्यांच्यांशी एकरूप होण्याकरिता आवश्यक गुणांचा विकास करणे.
6) समाजातील अज्ञान दुर करण्यासाठी साक्षर व निरक्षर यांच्यातील भेद नाहीसा करणे व सर्वांना विकासाच्या मुख्य प्रवाहात आणणे.
7) लोकशाहीला पोशक अशा वातावरणाच्या निर्मितीसाठी नेहमी प्रयत्नशिल राहणे व त्यासाठी नेतृत्व गुणांचा विकास करणे.
8) सामाजिक समस्याचे निवारण करण्यासाठी आपल्या अंगभुत कौशल्याचा अवलंब करणे.
9) आपत्ती व्यवस्थापनाचा एक घटक म्हणून मानवनिर्मित व नैसर्गिक संकटाचा सामना करण्यास सदैव तत्पर असणे.
10) राष्ट्रीय एकता व अखंडतेसाठी निरतंर प्रयास करणे व विकास करणे.

राश्ट्रीय सेवा योजनेचे महत्व :– चार भिंतीच्या आत मिळणाऱ्या पुस्तकी ज्ञानातून विद्यार्थ्यांची बौध्दीक, मानसीक व वैचारीक जडण – घडण तर होतेच मात्र यासोबतच कृतिशील वा व्यावहारीक अनुभवही तीतकाच गरजेचा आहे. राष्ट्रीय सेवा योजनेच्या उपक्रमातंर्गत नियमित होणाऱ्या कार्यक्रम व शिबीराच्या माध्यमातून विद्यार्थ्यांच्या अंगी ही कृतीशिलता विकसीत होण्यास निश्चितच साहयभूत ठरते. विद्यार्थ्यांच्या सर्वांगीण विकासाच्या दृष्टिने उपयुक्त अशा राष्ट्रीय सेवा योजनेचे महत्त्व पुढिलप्रमाणे विषद करता येईल.

1) राष्ट्रीय सेवा योजनेतील उपक्रमातंर्गत व होणाऱ्या विविध कार्यक्रमाच्या माध्यमातून मानवी अधिकार व लोकाधिकाराची माहिती समाजातील तळागाळापर्यंत पोहचत असते.
2) या उपक्रमातर्गंत होणाऱ्या कार्यक्रमात विद्यार्थ्यांचा प्रत्यक्ष सहभाग असल्यामुळे त्यांचा सर्वांगीण विकास होण्यास मदत होत असते.
3) समाजाच्या प्रत्यक्ष स्थितीची जाण होत असल्यामुळे विद्यार्थी हा स्वप्नाळु विश्वातून बाहेर पडुन वास्तवाला सामोरे जाण्यास तयार होत असतो.
4) विद्यार्थी वा स्वंयसेवकाला या उपक्रमातुन विविध सामाजिक समस्यांची जाणीव होते व त्याचे निराकरण करण्याचे कौशल्य प्राप्त होत असते.
5) या उपक्रमात विविध सामाजिक संस्थाचा सहभाग करून घेण्यात येत असल्यामुळे विद्यार्थी हा अशा संस्थाशी जवळुन परिचीत होत असते.
6) राष्ट्रीय सेवा योजनेत व त्यातील होणाऱ्या कार्यक्रमात नावीण्यपुर्ण उपक्रम राबविले जात असल्यामुळे विद्यार्थ्यांना स्वंयरोजगाराची दिशा मिळत असते.
7) या उपक्रमातून समाजप्रबोधन, लोकजागृती करण्याच्या अनुशंगाने विविध कार्यक्रमांचे आयोजन करण्यात येते. त्यामुळे मंनोरंजनासोबतच परीवर्तन होण्यासाठी चालना मिळते.
8) रस्त्यांची कामे, बंधारे बांधणे, ग्राम स्वच्छता, वृक्षारोपण जल संर्वधन इ. रचनात्मक कार्यक्रम विद्यार्थी वा स्वंयसेवक या माध्यमातुन करून समाजाच्या विकासास हातभार लावतात.
9) विद्यार्थी वा स्वंयसेवक होणाऱ्या प्रत्येक कार्यक्रमात प्रत्यक्ष सहभागी होऊन श्रमविषयक कार्यात योगदान देत असल्यामुळे त्यांच्यात श्रमाचे महत्त्व कळते.
10) आजच्या गतीमान जीवनात निर्माण होणाऱ्या वैयक्तिक व सामाजिक समस्या सोडविण्यात स्वंयसेवकाचा वा विद्यार्थ्यांचा मोठया प्रमाणावर हातभार लागतो.
11) ग्रामीण भागात होणाऱ्या श्रम संस्कार शिवीराच्या माध्यमातून व त्यातील कार्यक्रमातंर्गत ग्रामवासीयांना विविध योजनांची माहिती मीळत असते व त्या योजनांचा लाभ कसा घ्यावा याविषयकही मार्गदर्शन मिळत असते.
12) राष्ट्रीय सेवा योजना या उपक्रमात सहभागी होणाऱ्या स्वंयसेवकाला वा विद्यार्थ्यांस सहभागी झाल्यामुळे त्यांना अतिरिक्त गुण व प्रमाणपत्रही मिळत असते. ज्यामूळे त्यांच्या शालेय प्रगतीस हातभार लागत असते.

निष्कर्श :– महाविद्यालयीन शिक्षण घेत असतांनाच विद्यार्थ्यांने सामाजिक जबाबदारी लक्षात घेऊन समाजसेवा करणे, आपल्या परिसरातील लोकांमध्ये समरस होऊन त्यांच्याशी संवाद साधुन किंबहुना त्यांना समजावून घेऊन विधायक व रचनात्मक कार्य करणे आणि समाजसेवेच्या माध्यमातुन स्वतःच्या व्यक्तिमत्वाचा विकास करणे या उदात्त हेतूने सुरू झालेली राष्ट्रीय सेवा योजनेचे अणण्य साधारण महत्व आहे. या विशयक तत्कालीन पंतप्रधान श्रीमती इंदीरा गांधी यांनी केलेले कथन लक्षवेधक ठरते ते म्हणतात. ''राष्ट्रीय सेवा योजनेमुळे महाविद्यालयीन, विद्यापीठीय युवकांना राष्ट्रीय छात्र सेनेप्रमाणे समाजसेवा आणि राष्ट्रसेवा करण्याची नवी संधी मिळत आहे.'' त्यामुळे राष्ट्रीय सेवा योजना हा केवळ अभ्यासपुरक वा अभ्यासेत्तर उपक्रम नाही तर तो एक लोक जीवनाचा सक्रिय अभ्यास करण्याचा कार्यक्रम आहे. हे खरे.

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"महाराष्ट्रातील रामोशी–बेरड भटक्या विमुक्त जमातींच्या सामाजिक चळवळीचा अभ्यास"

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★★★

गोषवारा – महाराष्ट्र शासन 26 सप्टेंबर 2008 नुसार सामाजिक न्याय व विशेष सहाय्य विभाग मंत्रालय, मुंबई यांच्या परिपत्रकानुसार समाविष्ट करण्यात आलेल्या भटक्या विमुक्त जमाती मध्ये बेरड, बेस्तर ,भामटा,कैकाडी, कंजारभाट ,बंजारा, पारधी, राज पारधी, राजपूत बामटा, रामोशी–बेरड, वडार, वाघरी आणि छप्परबंद अशा चौदा जमातींचा समावेश करण्यात आलेला आहे. मुक्त जमातीत झालेली दुरावस्था बघून त्यांच्यात सुधारणा होण्याकरता या जमातीतील काही सुशिक्षित आणि काही भटके तर सुधारणावादी लोकांनी चळवळी सुरू केल्या त्यात एक करता संशोधकाने स्नोबॉल नमुना निवड पद्धतीचा वापर करून मुलाखत अनुसूची या तथ्य संकलन ना वापर करण्यात आला आहे

रामोशी–बेरड जमातीच्या अनेक चळवळी, अधिवेशन ,मोर्चे ,निवेदने, पत्रके, या अनेक मार्गाने शासनापर्यंत त्यांच्या समस्या पोहोचण्याचा प्रयत्न केला.परंतु या जमातीचा मूळ प्रश्न सुटला नाही. आजही या जमातीं नागरिक हक्कापासून वंचित असलेल्या दिसून येतात.

महत्वपूर्ण शब्द भटक्या विमुक्त, तीन तारेचे कुंपण, गुन्हेगारी जमाती कायदा इत्यादी प्रस्तावना – कोणत्याही समाजाचा विकास हा केवळ विशिष्ट समाजाच्या विकासावर अवलंबून नसून तो सर्व समुदायाच्या सर्वांगीण प्रगती वर समाजाच्या विकासाचे मोजमाप केले जाते. परंतु भारत स्वातंत्र्याच्या 68 वर्षानंतरही भारतात असे काही समुदाय आहेत कि ते आजही स्थिर नाही त्यांच्याकडे उदरनिर्वाहाची साधने नाही, ज्यांना स्वताची ओळख ,गाव ,शिवार नाही असा हा मागासलेला व प्रचंड दारिद्र्य, उपेक्षित व दुर्लक्षित अस्थिर समुदाय म्हणजे भटक्या विमुक्त जमाती होय. ब्रिटिशांच्या धोरणामुळे जंगल संपत्ती व इतर उपजीविकेच्या साधनांवर हक्क गेलेल्या जमाती तसेच ब्रिटिशांच्या धोरणांना कडाडून विरोध केला , ज्या जमातीने बंड केल्या अशा जमातींना इंग्रजांनी "1871 च्या गुन्हेगार जमाती कायदा" ने गुन्हेगार ठरवले ,व हा कायदा जवळजवळ 80 वर्षांनी म्हणजे 31 ऑगस्ट 1952 ला रद्द करण्यात आला. परंतु या कायद्याची अंमलबजावणी ही 11 एप्रिल 1960 रोजी भारताचे पहिले पंतप्रधान पंडीत जवाहर नेहरू यांच्या हस्ते सोलापूर येथील सेटलमेंट च्या तारा तोडून या वसाहतींमधील भटक्या विमुक्त जमातींना मुक्त करण्यात आले. त्यावेळी " पंडित नेहरू संसदेतील आपल्या भाशणात म्हणाले होते की, आम्ही सर्वजण भारताला स्वातंत्र्य मिळाल्यानंतर मुक्त आहोत. पण या गुन्हेगारी जमातीचे सारे लोक स्वातंत्र्याचा लढा लढणारे असल्याने ते आजपासून विशेष मुक्त आहेत".तेव्हापासून या जमातींना विमुक्त म्हणजेच विशेष मुक्त असे नाव देण्यात आले. सेटलमेंट(तीन तारेचे कुंपण– वसाहत) मधून बाहेर पडलेल्या आणि विस्थापित झालेल्या या भटक्या विमुक्त जमातींच्या पुनर्वसनाचे करिता प्रस्थापित शासनाने कोणत्याही उपाययोजना करण्यात आलेल्या नाहीत. त्यांच्या निवास, शिक्षण ,आरोग्य, उपजीविका या विषयी सरकारने कोणतेही धोरण ठरवले नाही. म्हणून भटक्या विमुक्त जमातीच्या लोकांनी आपल्या हक्कासाठी,अस्तित्वासाठी च्या अनेक चळवळी, मोर्चे, आंदोलने निवेदने करण्यात आले आणि या मार्फत सरकारचे लक्ष वेधण्याचा प्रयत्न केलेला दिसून येतो.

महाराष्ट्र शासन 26 सप्टेंबर 2008 नुसार सामाजिक न्याय व विशेष सहाय्य विभाग मंत्रालय, मुंबई यांच्या परिपत्रकानुसार समाविष्ट करण्यात आलेल्या भटक्या विमुक्त जमाती मध्ये बेरड, बेस्तर ,भामटा,कैकाडी, कंजारभाट ,बंजारा, पारधी, राज पारधी, राजपूत बामटा, रामोशी–बेरड, वडार, वाघरी आणि छप्परबंद अशा चौदा जमातींचा समावेश करण्यात आलेला आहे. मुक्त जमातीत झालेली दुरावस्था बघून त्यांच्यात सुधारणा होण्याकरता या जमातीतील काही सुशिक्षित आणि काही भटके तर सुधारणावादी लोकांनी चळवळी सुरू केल्या त्यात एक त्यामध्ये भीमराव जाधव गुरुजी ,बोधन नगरकर, अथर दौलतराव भोसले, लक्ष्मण माने, बाळकृष्ण रेणके, मोतीराज राठोड, भीमराव गस्ती लक्ष्मण गायकवाड, सनातन भोसले, सुधीर अनवले इत्यादी.

शोधनिबंधामध्ये महाराष्ट्रातील रामोशी बेरड या भटक्या विमुक्त जमातींच्या सामाजिक चळवळींचा अभ्यास करण्यात आलेला आहे.

अभ्यासाची उद्दिष्टे :– 1. रामोशी बेरड या भटक्या विमुक्त जमातींच्या चळवळीची उद्दिष्टे जाणून घेणे.

2. रामोशी बेरड या भटक्या विमुक्त जमातींच्या चळवळीचा अध्ययन करणे.

समस्या सूत्रण :– संशोधकाने सदर शोधनिबंधात मध्ये "महाराष्ट्रातील रामोशी बेरड भटक्या विमुक्त जमातींच्या सामाजिक चळवळीचा अभ्यास "या विशयावर शोधनिबंध सादर केला आहे.

अभ्यास पद्धती :– **1. अभ्यास क्षेत्र** –कोल्हापूर, सांगली ,कराड,

सातारा ,सोलापूर

2. संशोधन आराखडा – प्रस्तुत शोधनिबंधात करिता संशोधकाने अन्वेशण आत्मक परिचयात्मक संशोधन आराखडा चा उपयोग केला आहे.

3. नमुना निवड तंत्रे – सदर शोधनिबंधात करिता संशोधकाने स्नोबॉल नमुना निवड पद्धतीच्या माध्यमातून भटक्या–विमुक्तांच्या चळवळीमध्ये कार्यरत असणाऱ्या नेतृत्वाची निवड करून रामोशी बेरड या भटक्या विमुक्त जमातींच्या चळवळी संदर्भातील माहिती मिळवलेली आहे.

4. तथ्य संकलन – सदरील शोधनिबंधा करिता संशोधकाने प्राथमिक आणि दुय्यम माहिती स्त्रोत चा वापर केला आहे.प्राथमिक तथ्य संकलन मध्ये मुलाखत अनुसूची आणि टेप रेकॉर्डिंग या स्त्रोत वापर करण्यात आला आहे .तसेच दुय्यम माहिती संकलना करिता आत्मचरित्रे, गौरव ग्रंथ, वर्तमानपत्रातील लेख , शासकीय दस्तऐवज, इंटरनेट इत्यादी माहिती स्त्रोतचा वापर करण्यात आला आहे.

5. रामोशी–बेरड समाज संघटना आणि चळवळी :– महाराष्ट्रातील रामोशी बेरड या भटक्या विमुक्त जमाती यांच्या काही संघटना महाराष्ट्रात स्थापन करण्यात आल्या. यामधील "नरवीर उमाजी नाईक समाज मंडळमहाराष्ट्र राज्य "या संघटनेचे अध्यक्ष वसंतराव चव्हाण व " बेरड समाज " अध्यक्ष डॉ भीमराव गस्ती यांनी या संघटनेच्या माध्यमातून रामोशी बेरड या भटक्या विमुक्त जमातीच्या समस्या प्रश्न यासाठी 1980 पासून सातत्याने चळवळी केल्या. या संघटनेच्या माध्यमातून रामोशी–बेरड समाजातील समस्या संबंधी,त्यांच्या प्रश्नांसंबंधी काही मागणी, काही उद्दिष्टे मांडण्यात आले. हे उद्दिष्टे पुढीलप्रमाणे सांगता येतील.

1) क्रांतिकारी रामोशी–बेरड समाजात अनुसूचीत जमातीमध्ये समावेश करावे .
2) रामोशी–बेरड समाजात गुन्हेगारीच्या नजरेतुन पाहण्यात येऊ नये.
3) जगण्याचे साधन नसलेल्या या जमातीला सरकारी हक्कातील पडीक जमिनी कसण्यासाठी वनीकरण हा करिता देण्यात याव्यात.
4) भारतीय सैन्यदलात बाबा उमाजी नाईक बटालियन सुरू करावी.
5) आद्य क्रांतिवीर उमाजी नाईक यांच्या नावे आर्थिक विकास महामंडळ सुरू करावे व या समाजाचे उत्थान करावे.
6) आद्य क्रांतिवीर उमाजी नाईक ट्रान्सलेट मरणोत्तर भारतरत्न पुरस्कार देण्यात यावा.
7) आद्य क्रांतिवीर उमाजी नाईकांना नाईक यांच्या चित्रपटासाठी अर्थ असा याबाबतचा बिरबल 2008 पासून प्रलंबित असणारा प्रस्ताव तात्काळ मंजूर करावा.
8) विमुक्त भटक्या जमातींच्या मुलांच्या उच्च शिक्षणासाठीची शिक्षण फी नियमित मिळत नाही, ती तात्काळ मिळावी.
9) पक्ष पातळीवर रामोशी समाजाच्या कार्यकर्त्यांना पक्षाच्या तालुका शहर जिल्हा पातळीवरील कमी त्यामध्ये नेमणुका देण्याबाबत अनुशंगाने तालुका जिल्हा युवक अध्यक्ष यांना तसे कळविण्यात यावे.
10) समाजातील युवकांना विषेश कार्यकारी दंडाधिकारी पदावर पक्षाच्यावतीने नियुक्ती करणे.

वरील मागण्यांच्या संदर्भात या संघटनेच्या माध्यमातून अनेक आंदोलने, मोर्चे, परिशदा ,मेळावे यांचे आयोजन करून या जमातींच्या समस्या कमी होण्यासाठी किंवा त्यांचे निर्मूलन होण्यासाठी सातत्याने प्रयत्न केलेल्या दिसून येतो. या संघटनेच्या माध्यमातून झालेले चळवळी येथे मांडण्याचा प्रयत्नस शोधकाने सदर शोधनिबंधामध्ये केला आहे.

महाराष्ट्रातील रामोशी बेरड भटक्या विमुक्त जमातींच्या चळवळी आढावा पुढील प्रमाणे घेण्यात आला आहे

1) कर्नाटक महाराष्ट्र सीमा भागातील बेरड रामोशी समाजाची परिषद (8,9 मे 1983)
2) बेरड रामोशी परिषद
3) इंग्रजांविरुद्ध लढणारा रामोशी समाज उपेक्षित गीत
4) तहसील कचेरीवर समाजाचा मोर्चा 12 जून 1984 चंदगड कोल्हापूर
5) लोकसंख्येच्या प्रमाणावर आर्थिक तरतूद करावी
6) पेठ वडगाव येथील रामोशी समाजाच्या जमिनीचा प्रश्न कोल्हापूर
7) रामोशी समाजाचा मोर्चा 3 एप्रिल 1995 गडिंग्लज कोल्हापूर
8) पेठवडगाव येथील रामोशी जमिनीची परिषद 4 जून 1995 कोल्हापूर
9) बेरड रामोशी समाजाचा मेळावा 16 व 17 ऑगस्ट 1987 बेळगाव
10) बेरड रामोशी समाजाचे आंदोलनाचे दुसरे पर्व
11) सांगली ते मुंबई पदयात्रा
12) पोलिसांचा महा त्रास थांबवावा याकरिता निवेदन 4 जून 1900 90
13) दलित महासंघ बेरड रामोशी मेळावा 1992 नेसरी कोल्हापूर
14) लक्षवेध मीधरणे आंदोलन दिनांक 20 मे 1996 पुणे
15) रामोशी समाजाचे राज्यव्यापी अधिवेशन दिनांक 25 ऑक्टोंबर 1998 पंढरपूर सोलापूर
16) आद्य क्रांतिकारक म्हणून ' नरवीर उमाजी नाईक ' यांना घोषित करावे 2003
17) आद्य क्रांतिकारक उमाजी नाईक अभियान 3 फेब्रुवारी 2009
18) रास्तारोको 13 जानेवारी 2012 वाघवाडी फाटा पुणे
19) हल्ला बोल आंदोलन दिनांक 22 जुलै 2013 मुंबई

रामोशी बेरड समाजाची चळवळ ही महाराष्ट्र सीमाभाग आणि महाराष्ट्र मध्ये प्रामुख्याने डॉ .भीमराव गस्ती विठ्ठल बन्ने आणि वसंतराव चव्हाण यांच्या नेतृत्वाच्या माध्यमातून सुरुवात झाली .रामोशी बेरड समाजाच्या चळवळी पूर्वी या चळवळीचे नेतृत्व हे भटक्या विमुक्त जमातीच्या अंतर्गत असणाऱ्या नेतृत्वाने केले होते परंतु 1980 च्या नंतर रामोशी समाजाची व बेरड समाजाची स्वतंत्र चळवळ उभी

राहिली. त्यामागील कारणांचा शोध घेत असताना असे आढळून आले की, भटक्या विमुक्त जमातीच्या चळवळी अंतर्गत वर्चस्ववाद यासाठी अनेक गट निर्माण झाली.याचा परिणाम असा दिसून येतो की भटक्या विमुक्त मधील जाती जमातींना असे वाटू लागले, कि या वर्चस्ववादात आपल्या जमातीचे प्रश्न मागे पडतील आणि आपल्या समाजाच्या समस्या जशा आहेत तशाच राहतील. म्हणून आपल्या जमातीच्या प्रश्नांसाठी एक आपली स्वातंत्र चळवळ उभी करण्यात यावी. यातून नरवीर उमाजी नाईक समाज सुधारक मंडळ आणि बेरड समाज संघटनेची निर्मिती झाली. या संघटनेचा अभ्यास केल्यानंतर असे दिसून येते की, या संघटना स्थिरस्थावर होत असताना संघटनेचे पुनर्वसन होण्यासाठी महाराष्ट्रातील भटक्या विमुक्त नेतृत्वाच्या प्रसिद्धीस आलेल्या चेहऱ्यांचा त्यांनी उपयोग करून घेतला आहे .यामध्ये लक्ष्मण माने यांचे अग्रक्रमाने नाव घेता येईल. अनेक प्रश्नांसाठी व आपल्या समाजाच्या समस्या सोडविण्यासाठी आणि आपण संघटित झालो. तर आपल्या जमातीचे प्रश्न मार्गी लागतील या भावनेतून संघटक समाजाला एकत्र बांधत होता. समाजाची उन्नती ही रामोशी समाज ही अनुसूचित जमातीत गेल्याशिवाय होणार नाही. यासाठी संघटनेने प्रयत्नशील राहिलेली दिसून येते. त्याचबरोबर या जमातीवर पडलेल्या गुन्हेगारीचा शिक्का मिटवण्यासाठी या चळवळींना खूप प्रयत्न करावे लागले.कारण एक तर हा समाज उपेक्षित, उदरनिर्वाहाचे साधन नाही ,त्यात गुन्हेगार म्हणून पोलीस छळ करीत, पुरुषांना डांबून ठेवतात. त्यामुळे कुटुंबातील इतर सदस्यांचे उपासमार होत होती रामोशी–बेरड जमातीचे लोक धाडसी व शरीर दणकट त्यामुळे गावकरी त्यांना राखणदार म्हणून ठेवत त्याच बरोबर कसण्यासाठी थोडीबहुत जमीन दिली जात असे. परंतु या जमातीच्या अज्ञानाचा फायदा घेऊन प्रस्थापित समाजाने त्यांच्या जमिनी बळकावल्या. त्यांचा उदरनिर्वाहाचा प्रश्न निर्माण झाला. त्यातून रामोशी–बेरड समाजाने या मागण्यांसाठी या चळवळी केल्या त्यामध्ये गुन्हेगारी शिक्का नष्ट व्हावा , समाजाची उन्नतीसाठी जमातींना अनुसूचित जाती जमातींच्या यादीत त्यांचा समावेश करण्यात यावा व त्यांना वतन दिलेल्या जमिनी त्यांना परत मिळाव्यात राहण्यासाठी गायरान जमिनी व कसंण्यासाठी पदीक जमिनी प्राप्त व्हावा, या विविध मागणीसाठी अनेक चळवळी रामोशी–बेरड जमातीने केलेल्या दिसून येतात. नेतृत्वाने जमातीमध्ये एक अस्मिता निर्माण करण्याचा प्रयत्न केला, याकरिता "नरवीर उमाजी नाईक" हा आपला आद्य क्रांतिकारक आहे. तो आपला देव व प्रेरणास्थान आहे. हे लोकांमध्ये रुजविण्यासाठी प्रयत्न चळवळीने केल्या. तसेच शासनाकडे पाठपुरावा करून नरवीर उमाजी नाईक यांना आद्यक्रांतिकारक घोषित करा. "नरवीर उमाजी नाईक" पुण्यतिथी दिवषी लोकांना एकत्र करण्याचे प्रयत्न सुरू झाले. या प्रयत्नाचा यश म्हणून जेजुरी, जि. पुणे येथे नरवीर उमाजी नाईक यांचा पुतळा बसविण्यात आला

निष्कर्श :– रामोशी–बेरड जमातीच्या अनेक चळवळी, अधिवेषन ,मोर्चे ,निवेदने, पत्रके, या अनेक मार्गाने शासनापर्यंत त्यांच्या समस्या पोहोचण्याचा प्रयत्न केला.परंतु या जमातीचा मूळ प्रश्न सुटला नाही. प्रस्थापित संघटना या विशिष्ट पक्षाच्या राज्यआश्रयाला जाऊन बसल्या. संस्थापक अध्यक्ष हा अध्यक्ष पद सोडावयास तयार नाही. तरुण पिढीला प्रस्थापित संघटना, नेतृत्वावर आणि राजकीय पक्षावर विश्वास नव्हता. तरुणांचे असे म्हणणे होते की प्रस्थापित राजकीय पक्ष आपले प्रश्न सोडविणार नाही. आपण इतर पक्षांना आपले प्रश्न समजावून सांगू.परंतु त्यांचे हे म्हणणे संस्थापक अध्यक्ष यांना मान्य नव्हते. याचा परिणाम असा झाला की महाराष्ट्रात आज रामोशी जमातीच्या अनेक संघटना निर्माण झाले आहे. या संघटना वेगवेगळ्या राजकीय पक्षाच्या प्रभावाने प्रभावित होऊन कार्य करीत आहे. उदा– राष्ट्रवादी कॉंग्रेस, कॉंग्रेस ,भाजपा, शिवसेना अशा विविध पक्षांशी संबंधित या संघटना राहिले आहेत. त्यामुळे समाजाचे विभाजन पर्यायाने या संघटित शक्तीचे ताकतीचे विभाजन झाले आहे . शासन हे दबावाचे ऐकते, राजकीय पक्ष डोक्यांची संख्या मोजते. मात्र या संघटनेची ताकद कमी झाली. कारण समाजाचे विभाजन झाले आणि त्यामुळे संघटनात्मक दबाव कमी झालेला दिसून येतो.आणि त्यामुळे या जमातीचे प्रश्न आज देखील सुटलेली नाहीत. एक गोष्ट मात्र येथे निश्चित सांगता येईल. नेते मात्र मोठी झाले पण त्याच जमातीतील सर्वसामान्य जनता काल होती, तेथेच आज आहे

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"वृध्दाश्रमात राहणाऱ्या वृध्दांची सामाजिक स्थिती"

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डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद, तथा
सहाय्यक प्राध्यापक, समाजशास्त्र विभाग, सावित्रीबाई फुले पुणे विद्यापीठ, पुणे.

★★★

प्रस्तावना :– वृध्दत्व ही मानवी जीवनातील अंतिम, अटळ आणि सार्वत्रिक स्वरुपाची घटना आहे. सातत्याने वाढत जाणारी वृध्दांची लोकसंख्या हे जागतिक लोकसंख्येचे वौशिष्ट्यो आहे. म्हणजेच लोकसंख्या वाढत जात आहे तसतशी वृध्दांच्या लोकसंख्येतही वाढ होत आहे. घटता जन्मदर व मृत्यूदर यामुळे वृध्दांचे प्रमाण वाढत आहे. या वाढत्या वृध्दांच्या लोकसंख्येमुळे वृध्द ही समस्या निर्माण झाली आहे. "एकविसाव्या शतकाची सगळ्यात मोठी खूण म्हणजे हे शतक वयोवर्धनाचे आहे."[1] म्हणजेच या शतकात वृध्दांच्या लोकसंख्येत मोठ्याा प्रमाणात वाढ होणार आहे. "संयुक्त राष्ट्र संघाने केलेल्या पाहणीनुसार भारतात इ.स. 2025 साली ज्येष्ठ लोकांची संख्या 17 कोटी 74 लाख होईल. ही संख्या जगातील ज्येष्ठ लोकांच्या 15 टक्के इतकी असेल. आता जगातील 60 टक्के ज्येष्ठ नागरिक विकसनशील देशात राहतात." लोकसंख्या संक्रमणामुळे देशाला जसा लोकसांख्यिकी लाभांशाचा फायदा होतो, अगदी तसेच कालांतराने नवीन आव्हानांना देखिल सामोरे जावे लागते. या अनेक आव्हानांपैकी लोकसंख्येतील वृध्दांचे वाढते प्रमाण हे एक महत्वाचे आव्हान आहे.

"जगात इ. स. 2019 मध्ये एकूण 70 कोटी वृद्ध लोक राहत आहेत . याचाच अर्थ म्हणजे आज वृध्दांची संख्या 10 टक्के आहे. इ. स. 2050 मध्ये जगात एकूण 150 कोटी वृद्ध असतील." "2011 च्या जनगणनेनुसार भारतामध्ये 10 कोटी ज्येष्ठ–वृध्द (60 वर्शावरील) जनता आहे, तर सध्या देशामध्ये 12 कोटी वृध्द असून पुढील 15 वर्शात म्हणजेच 2030 मध्ये ही संख्या 30 कोटीच्या घरात जाणार आहे." आज आरोग्याच्या दृष्टीने विज्ञानाने अनेक रोगावर मात केलेली आहे. त्याचाच परिणाम म्हणजे आज मनुष्याचे आयुर्मान वाढलेले आढळते. एकीकडे ही जरी चांगली बाब असली तरी आज नव्याने वृध्दत्व ही समस्या निर्माण झाली आहे. कारण वृध्दापकाळी या वृध्दांची सुश्रुशा कोण करणार? त्यांची काळजी कोण घेणार? हा मोठा प्रश्न आज कुटुंबासमोर निर्माण झाला आहे. यामुळे कुटुंबामध्ये सतत वाद होऊन वृध्दांना वाईट वागणूकीला सामोरे जावे लागत आहे. त्यांच बरोबर वृध्दत्वातून वृध्दांच्या समस्याही निर्माण झाल्या आहेत. यातूनच त्यांना एकलकोंडे जिवन जगावे लागत आहे किंवा घरदार सोडून त्यांना वृध्दाश्रमात राहावे लागत आहे. "इ. स. 1950 मध्ये भारतात मनुष्याचे आयुर्मान हे 41 वर्श होते. 1990 मध्ये ते 62 वर्षापर्यत वाढलेले असून इ.स. 2021 मध्ये 70 वर्षापर्यत जाईल. सध्या जगातील एकूण 20 देशातील मनुष्याचे आयुर्मान हे 72 वर्ष आहे. आजच काही प्रगत राष्ट्रांतील वृध्दांची संख्या ही एकूण लोकसंख्येच्या 20 टक्क्यांपर्यत वाढलेली आहे." त्यामुळे वृध्दांचा प्रश्न, त्यांच्या समस्या गंभीर होत आहेत. त्या सोडविण्याकडे लक्ष जावे आणि वृध्दांचे आयुश्य आनंदमय चौतन्यमय व्हावे यासाठी प्रत्येक राष्ट्राने, त्या दिशेने कार्य करण्याची गरज आहे. वयोवर्धन (Aging) ही एक नैसर्गिक प्रक्रिया आहे. जन्माला येणारा प्रत्येक माणूस जन्मल्यापासून वार्धक्याच्या दिशेने वाटचाल करतच असतो. परंतु "ज्यावेळी जगातील लोकसंख्येमध्ये ज्येष्ठ नागरिकांचे प्रमाण वाढू लागले त्यावेळेला या प्रश्नाची दखल राज्यकत्यांनी विषेशतः नियोजन मंडळाने आणि सामाजिक कार्यकत्यांनी घेतली. वयोवर्धन हा काही केवळ सामाजिक प्रश्न नाही, तर आजच्या राज्यकत्यांपुढे असणारे ते एक मोठेच आव्हान आहे. "म्हणून आज वृध्दांकडे लक्ष देण्याची गरज आहे. "वयोवर्धन हा केवळ संख्याशास्त्राचा विशय नाही, तो आपल्या संस्कृतीशी संबंधित आहे. इतकेच नव्हे तर हा विषय भारताच्या विकासाचीही प्रत्यक्षपणे जोडलेला आहे. प्रत्येक समाजामध्ये त्या समाजातील ज्येष्ठांना कसे वागविले जाते, हे त्या त्या समाजाची सांस्कृतिक पातळी दाखविणारे महत्वाचे गमक आहे." एकूण विचार करता असे दिसते की, "कोणताही ज्येष्ठ माणूस त्याला जर आर्थिक संरक्षण नसेल किंवा त्याला समाजात सामावून घेतले जात नसेल तर अशी ज्येष्ठ माणसे एकटी पडतात आणि त्यांचे आयुष्य म्हणजे केवळ एक हेतुहीन अस्तित्व, केवळ वनस्पतीसम जीवन किंवा एक प्रकारे ते त्यांचे सामाजिक मरणच होते. जशी वर्षे जातात, तसतसे आपले सहकारी, सहयोगी काळाच्या पडद्याआड जातात. सामाजिक संबंध तुटत जातात, आपल्या सुखदुःखाची वाटणी करायला किंवा सुखदुःखाच्या चार गोष्टी बोलायला कोणी उरत नाही. आणि अशा वेळी ही ज्येष्ठ माणसे स्वतःला घरावरचा किंवा समाजावरचा आपण बोजा आहोत असे मानू लागतात. त्यांना वाटते की, आपला समाजाला कुठलाच उपयोग नाही, आपण मरत नाही म्हणून जगतो आहोत, एक प्रकारचे परावलंबी, घरावरचे व समाजावरचे ओझे होऊन जीवन जगतो आहोत." याच्या उलट आज वाढते आयुर्मान किंवा दीर्घायुपणा ही मानव जातीच्या दृटीने एक प्रचंड महत्वाच्या विजयाची निशाणी आहे. "वाढते तंत्रज्ञान, वौद्यकीय संशोधनाने घेतलेली झेप, नवनव्या औशधांचे शोध, त्यामुळे वयोवर्धन आणि दीर्घायुपणा ही या नव्या युगाची एक नांदीच आहे. पण वाढलेल्या या वयाचा उपयोग समाजाला होतो का? या दृष्टीने ज्येष्ठांच्या प्रश्नांकडे सारे जग आता बघत

आहे. या मनुष्यबळाचा समाजविकासाच्या दृष्टीने कसा उपयोग करता येईल किंवा अनुभवाच्या या प्रचंड खजिन्याचा समाजाच्या सुखासाठी कसा उपयोग करून घेता येईल? आपण आपल्या जीवनात केवळ वर्षे वाढवतो, का त्या वाढलेल्या वर्षाना जीवनाची चेतना देतो ? असा विचार आज जगभर सुरू झाला आहे" या दृष्टीने वयोवर्धनाचे आव्हान समाजाला कसे स्विकारता येईल, ज्येष्ठांचा सामाजिक सहभाग कसा वाढेल आणि त्यांचे आयुष्य सुखद कसे होईल याचा विचार केला जात आहे.

आधुनिक भारतातील 'वृध्दांची समस्या' ही एक ज्वलंत समस्या आहे. "भारतीय समाजात संयुक्त कुटुंबाचा होत आलेला ऱ्हास आणि अर्थव्यवस्थेतील परिवर्तनातून ही एक नविन समस्या निर्माण झाली. या समस्येची तिव्रता भारतासोबतच चिनसारख्या देशालाही जाणवत आहे. नवीन नवीन उपाययोजना वृध्दांसाठी योजण्याचा कार्यक्रम सुरूवात झालेला आहे. वृध्दांचा प्रश्न प्राचीन काळात नव्हता, कारण वृध्द हे वय कुटुंबाचे संरक्षण करीत होते. भारतात एकोणीसाव्या शतकापर्यंत वृध्दांसंबधी कोणताही प्रश्न नव्हता परंतु 21व्या शतकात मात्र वृध्दांच्या समस्येसंबंधी, वर्तमानपत्रे, मासिके, साप्ताहिके, नियतकालीके, त्रौमासिके इत्यादीत वृध्दांच्या समस्या मांडल्या जात आहेत. राष्ट्रीय व आंतरराष्ट्रीय पातळीवर या प्रश्नाचे विवेचन होत आहे. अमेरिका, इंग्लड, फ्रान्स, डेन्मार्क, रशिया इत्यादी देशात वृध्दांची समस्या अनेक शतकांपासून आजतागायत अस्तित्वात आहे. म्हणून त्या देशात वृध्दाश्रम, वृध्दत्व वेतन, वृध्द सहाय्यता इत्यादी कार्यक्रम घेण्यात येतात. वृध्दांची समस्या आता केवळ एकाच देशाची नसून ही एक जागतिक समस्या निर्माण झालेली आहे." म्हणूनच या समस्येकडे लक्ष देण्याची गरज आहे.

वृध्दांच्या समस्येचे जागतिक स्वरूप लक्षात घेऊन संयुक्त राष्ट्र संघाने 1999 हे आंतरराष्ट्रीय ज्येष्ठ लोकांचे वर्ष म्हणून घोषित केले होते. लोकांचे लक्ष ह्या समस्येकडे वेधले जाऊन त्या संदर्भात निश्चित योजनांची आखणी व कार्यान्विकारण व्हावे असा उद्देश त्यामागे होता. "भारतात ज्येष्ठ लोकांचा प्रश्न शहर महानगरात प्रकर्शाने दिसतो. परंतु आता ग्रामीण समुदायातही ह्या समस्येचे गांभीर्य वाढलेले आहे. एकट्याा ज्येष्ठ व्यक्तींचा प्रश्न ग्रामीण क्षेत्रात प्रत्ययास येत नाही. मात्र शहरी समुदायात एकट्याा वृध्दांचा प्रश्न जटिल झाला आहे." यामुळे वृध्दांना अनेक समस्यांचा सामना करावा लागत आहे.

प्राचीन भारतीय समाजात संयुक्त कुटुंब व्यवस्था अस्तित्वात होती. तरुण व्यक्तीला प्रसंगानुरुप उपदेश व मार्गदर्शन वृध्द व्यक्तीलाच करावे लागत असे. त्यामुळेच कुटुंबाला वृध्दांचा आणि वृध्दांना कुटुंबाचा आधार होता. तरुण पिढी अर्थार्जनाचे काम करत असल्यामुळे वृध्दांच्या मार्गदर्शनाचा, अनुभवाचा, उपदेशाचा उपयोग या तरुण पिढीला होत असे. परंतु आज जागतिकीकरण, आधुनिकीकरण, औद्योगिकरण व तसेच नागरीकरणामुळे संयुक्त कुटुंबपध्दतीत अमुलाग्र बदल होऊन विभक्त कुटुंब व्यवस्था अस्तित्वात आली. विभक्त कुटुंबात पती–पत्नी व त्यांची अविवाहित मुले राहत असल्याने वृध्दांची त्यांना अडचण वाटु लागली आहे. शिक्षणाच्या प्रसारामुळे वय किंवा वृध्द या घटकांपेक्षा गुणवत्ता पात्रता आणि प्राविण्यता यांना महत्व प्राप्त झाले त्यामुळे वृध्दांचे महत्व, कमी होऊन त्यांच्यावर वृध्दाश्रमात राहण्याची वेळ येत आहे.

वृध्दाश्रम म्हणजे काय :–"वृध्दाश्रम हे अशा प्रकारचे रहिवाशी केंद्र असते की ज्यामध्ये 60 वर्षापेक्षा अधिक वय असणाऱ्या किमान 25 व्यक्तींची सोय केली जाते. निवाऱ्याची गरज असणाऱ्या अल्प व मध्यम उत्पन्न गटातील वृध्द व्यक्तींनाही वृध्दाश्रमात प्रवेश दिला जातो."

संशोधनाची उद्दिष्टे : 1. वृध्दाश्रमात राहणाऱ्या वृध्दांच्या वौयक्तिक स्थितीचा अभ्यास करणे. 2. वृध्दाश्रमात राहणाऱ्या वृध्दांची सामाजिक स्थिती जाणून घेणे.

गृहितकृत्ये:– 1. वृध्दाश्रमात राहणाऱ्या वृध्दांची सामाजिक स्थिती वाईट आहे. 2. वृध्दाश्रमात राहणाऱ्या वृध्दांना सामाजिक समस्या भेडसावतात.

संशोधनाचे अध्ययन क्षेत्र : प्रस्तुत संशोधनाचे क्षेत्र हे महाराष्ट्रातील मराठवाडा विभाग एवढेच मर्यादीत करण्यात आलेले आहे.

संशोधन आराखडा : प्रस्तुत संशोधनामध्ये **'वर्णनात्मक संशोधन आराखड्याचा'** अवलंब करण्यात आला आहे.

नमुना निवड पध्दती : मराठवाडा विभागात सद्यास्थितीत सुरू असलेल्या एकूण दहा वृध्दाश्रामांमध्ये राहणाऱ्या एकूण 400 वृध्दांपौकी 50 टक्के म्हणजेच 200 उत्तरदात्यांची **'सहेतुक नमुना निवड पध्दतीचा'** वापर करून संशोधनासाठी नमुना म्हणून निवड केलेली असून हे तथ्य संकलन ऑक्टोबर ते डिसेंबर 2014 मध्ये करण्यात आलेले आहे.

तथ्य संकलनाच्या पध्दती

1) प्राथमिक स्त्रोत : प्रस्तुत संशोधनाच्या अभ्यासकार्यासाठी तथ्य संकलनाच्या प्राथमिक स्त्रोतामध्ये **'मुलाखत अनुसूची'** या साधनांचा उपयोग केला आहे.

2) दुय्यम स्त्रोत : दुय्यम स्त्रोतांमध्ये संशोधन विशयाच्या अनुशंगाने प्रकाशित व अप्रकाशित लिखान, वर्तमानपत्रे, साप्ताहीके, मासिके, वेगवेगळे अहवाल, इंटरनेट इत्यादी उपलब्ध स्त्रोतांचा वापर करण्यात आला आहे. प्रस्तुत संशोधनामध्ये वृध्दाश्रमात राहणाऱ्या वृध्दांची वयौक्तिक व सामाजिक स्थिती कशी आहे हे शोधण्याचा प्रयत्न केलेला असून हे पुढील माहितीवरून अधिक स्पष्ट होईल.

तक्ता क्र. 1. वृध्दाश्रमात राहणाऱ्या वृध्द उत्तरदात्यांची वैयक्तिक माहिती

(एकूण 200 उत्तरदाते, मराठवाडा विभाग, ऑक्टोबर – डिसेंबर 2014.)

तक्त्यांचे क्र.	तक्त्यांचे	पर्याय	वृध्दांची	टक्केवारी
1.1	वृध्द उत्तरदात्यांचा वयोगट	60–69 वर्ष	51	25.50
		70–79 वर्ष		7939.50
		80–89 वर्ष	58	29.00
		90 पेक्षा जास्त वर्ष	12	06.00
1.2	वृध्द उत्तरदात्यांचे लिंग	स्त्री	111	55.50
		पुरुष	89	44.50
1.3	वृध्द उत्तरदात्यांचे शिक्षण	अशिक्षित	94	47.00
		प्राथमिक	51	25.50
		माध्यमिक	37	18.50
		उच्च माध्यमिक	06	03.00
		पदवी	06	03.00
		पदव्यूत्तर	04	02.00
		प्रौढ शिक्षित	02	01.00
1.4	वृध्द उत्तरदात्यांचा वैवाहिक दर्जा	अविवाहित	08	04.00
		विवाहित	50	25.00
		विधवा	94	47.00
		विधुर	47	23.50
		घटस्फोटित	01	00.50
1.5	वृध्द उत्तरदात्यांचा जात प्रवर्ग	खुला	119	59.50
		अनुसूचित जाती	21	10.50
		इतर मागास प्रवर्ग	36	18.00
		भटक्याविमुक्त जाती/जमाती	22	11.00
		विषेश मागास प्रवर्ग	02	01.00
1.6	वृध्द उत्तरदात्यांचा धर्म	हिन्दु	169	84.50
		बौध्द	13	06.50
		जौन	09	04.50
		षिख	08	04.00
		ख्रिष्चन	01	00.50
		एकूण	**200**	**100.00**

सदरील तक्ता क्र. 1.1 वरुन असे दिसते की, '60 ते 69 वर्षे' या 'तरुण वृध्द' (Young Old) वयोगटातील 25.50 टक्के वृध्द उत्तरदाते आहेत. तर '70 ते 79 वर्ष' या 'मध्यम वृध्द' (Middel Old) वयोगटातील 39.50 टक्के वृध्द उत्तरदाते आहेत. तर '80 ते 89 वर्षे' या 'वृध्द–वृध्द' (Old & Old) वयोगटातील 29 टक्के वृध्द उत्तरदाते आहेत. तर 90 व त्यापेक्षा जास्त वर्षे' या 'अतिशय वृध्द' (Oldest Old) वयोगटातील 06 टक्के वृध्द उत्तरदाते असलेले दिसून येतात. यावरून आपणास असे म्हणता येईल की वैद्यकीय क्षेत्रातील नवनवीन संशोधने, शासनाची कल्याणकारी राज्याची संकल्पना यामुळे आज जन्मदरात व मृत्युदरात घट होत असल्यामुळे आज व्यक्तीची आयुर्मयादा दिवसेंदिवस वाढतांना दिसत आहे आणि ती येत्या काळात सतत वाढतच राहणार आहे हे आपल्याला वरीलप्रमाणे दिसून येते. तसेच तक्ता क्र. 1.2 चा विचार करता असे दिसते की, 55.50 टक्के 'स्त्री' उत्तरदात्या असून 44.50 टक्के उत्तरदाते 'पुरुष' असलेले दिसून येतात. म्हणजेच वृध्दाश्रमात राहणाऱ्या एकूण वृध्दांमध्ये पुरूषांपेक्षा स्त्रियांचे प्रमाण अधिक आहे. तर तक्ता क्र. 1.3 चा विचार करता असे स्पष्ट होते की, अशिक्षित 47 टक्के उत्तरदाते असून हे प्रमाण प्राथमिक 25.50 टक्के, माध्यमिक 18. 50 टक्के, उच्च माध्यमिक व पदवी अनुक्रमे 3 टक्के, पदव्यूत्तर 2 टक्के आणि प्रौढ शिक्षित 1 टक्के उत्तरदात्यांच्या प्रमाणात सर्वाधिक आहे. यावरून असे म्हणता येते की, जसजसा शिक्षणाचा स्तर उंचावत जातो तसतसे वृध्दामधील शिक्षणाचे प्रमाण कमी असलेले दिसून येते. तर तक्ता क्र. 1.4 वरून असे दिसते की, 'अविवाहित' वृध्द उत्तरदात्यांचे शेकडा प्रमाण 04 टक्के एवढे आहे. तर 'विवाहित' वृध्द उत्तरदात्यांचे शेकडा प्रमाण 25 टक्के एवढे आहे, तर 70.50 टक्के वृध्द उत्तरदात्यांच्या जोडीदारांचा मृत्यू झालेला असून त्यामध्ये 47 टक्के 'विधवा' असून 23.50 टक्के विधुर असलेले दिसतात, तर 1 वृध्द उत्तरदाता घटस्फोटित आढळला असून त्याचे एकूण उत्तरदात्यांशी शेकडा प्रमाण 0.50 टक्के इतके आहे. वरील तक्त्याचा विचार करता असे दिसते की, 'विवाहित' वृध्द उत्तरदाते 96 टक्के असून हे प्रमाण 'अविवाहित' 04 टक्के उत्तरदात्यापेक्षा अधिक आहे. यावरून आपणास असे दिसते की, भारतीय समाजामध्ये विवाह करणे अनिवार्य मानलेले आहे. यावरून आपणास विवाहाची अनिवार्यता हे भारतीय समाजाचे वौशिष्टय स्पष्ट होते. तसेच तक्ता क्र. 1.5 वरून असे दिसते की, 'खुल्या' प्रवर्गातील वृध्द उत्तरदात्यांचे प्रमाण 59.50 टक्के आहे, तर 'अनुसूचित जाती' प्रवर्गातील वृध्द उत्तरदात्यांचे प्रमाण 10.50 टक्के आहे, तर 'इतर मागास' प्रवर्गातील वृध्द उत्तरदात्यांचे प्रमाण 18 टक्के एवढे आहे, तर 'भटक्या विमुक्त जाती जमाती' या प्रवर्गातील वृध्द उत्तरदात्यांचे प्रमाण 11 टक्के एवढे आहे तर 'विषेश मागास' प्रवर्गातील वृध्द उत्तरदात्यांचे प्रमाण 01 टक्का एवढे असून 'अनुसूचित जमाती' या प्रवर्गातील एकही उत्तरदाता वृध्दाश्रमात राहत असलेला आढळला नाही. तसेच तक्ता क्र. 1.6 चा विचार करता असे दिसते की, 'हिंदू' या धर्मातील सर्वाधिक म्हणजेच 84.50 टक्के वृध्द उत्तरदाते असून हे प्रमाण 'बौध्द' 06.50 टक्के, जैन 04.50 टक्के, सिख 04.00 टक्के व ख्रिश्चन 0.50 टक्के या सर्व धर्मातील उत्तरदात्यांच्या प्रमाणात सर्वाधिक आहे. हे प्रमाण जास्त असण्याचे कारण म्हणजे मराठवाड्याात 'हिंदू' धर्मीयांची लोकसंख्या सर्वाधिक असल्यामुळे वृध्दाश्रमात राहण्याचे प्रमाणही 'हिंदू' धर्मीयांमध्ये अधिक असणे साहजिकच आहे.

तक्ता क्र. 2 वृध्दाश्रमात राहणाऱ्या वृध्द उत्तरदात्यांची सामाजिक स्थिती

(एकूण 200 उत्तरदाते, मराठवाडा विभाग, ऑक्टोबर – डिसेंबर 2014.)

तक्त्यांचे क्र.	तक्त्यांचे शिर्शक	पर्याय	वृध्दांची संख्या	टक्केवारी
2.1	**वृध्द उत्तरदात्यांची मित्रमंडळी कोण आहेत.**	समान आवड असणारे	127	63.50
		एकाच खोलीत राहणारे	59	29.50
		सम व्यावसायिक	07	3.50
		कोणीच नाही	07	3.50
2.2	**वृध्द उत्तरदात्यांना मित्रमंडळीकडून काय अपेक्षित आहे.**	सुख दुःखात सहभागी व्हाव	59	29.5
		आपले दुःख यातना,	90	45.00
		समस्या जाणून घ्याव्यात	90	45.00
		वेळोवेळी मदत	43	21.50

		सुख दुःखात सहभागी व्हावं + आपले दुःख यातना, समस्या जाणून घ्याव्यात	100.	50
		कोणीच मित्रमंडळी नसल्यामुळे लागू नाही	7	3.50
2.3	वृध्दाश्रमामध्ये अपमानास्पद वागणूक मिळते असे वाटते का.	होय	155	77.50
		नाही	45	22.50
2.4	वृध्दाश्रमातील मित्र सुख दु. सहभागी होतात का	होय	133	66.50
		नाही	67	33.50
2.5	वृध्दाश्रमात तब्बेतीची कोण काळजी घेते	जोडीदार	19	09.50
		कर्मचारी	20	10.00
		मित्र	63	31.50
		मुलगी	1	00.50
		कोणीच नाही	97	48.50
2.6	वृध्दाश्रमातील वृध्दांसोबत डॉक्टर योग्य पध्दतीने	होय	98	49.00
		नाही	102	51.00
	डॉक्टर योग्य पध्दतीने	होय	98	49.00
		नाही	102	51.00
2.7	प्रकृती चांगली रहावी यासाठी योग्य ती काळजी घेतली जाते का.	होय	40	20.00
		नाही	160	80.00
2.8	आवडीचे व पाचक अन्न दिले जाते का.	होय	12	06.00
		नाही	188	94.00
2.9	कुटुंबातील सदस्य उत्तरदा कोण कोणत्या सण समालग्न घरी घेउन जातात.	दिवाळी	8	04.00
		समारंभ	13	06.50
		वाढदिवस	4	02.00
		दिवाळी + लग्न समारंभ5	02.	50
		घेउन जात नाहीत	119	59.50
		कुटुंबच नसल्यामुळे लागू नाही	51	25.50
2.10	वृध्दांना कोणकोणत्या सामाजिक समस्या भेडसावत आहेत	समाजिक मानसन्मान कमी झाला असे वाटते	67	33.50
		एकाकीपणात वाढ	80	40.00
		मनात सामाजिक असुरक्षिततेची भावना निर्माण होते.	32	16.00

		कर्जबाजारीपणात वाढ	2	01.00
		न्यूनगंडाची भावना प्रबळ बनणे	10	05.00
		मनात सामाजिक असुरक्षिततेची भावना निर्माण होते + न्यूनगंडाची भावना प्रबळ बनणे	1	00.50
		एकाकीपणातवाढ + न्यूनगंडाची भावना प्रबळ बनणे	3 01.50	
		समाजिक मानसन्मान कमी झाला असे वाटते + एकाकीपणात वाढ	3	01.50
		कोणतीच नाही	2	01.00
2.11	**वृध्दाश्रमात असलेल्या करमणूकीच्या साधनांचा वापर करण्याची वृध्दांना परवानगी आहे का.**	होय	70	35.00
		नाही	75	37.50
		लागु नाही	55	27.50
2.12	**वृध्दाश्रमातीलकर्मचाऱ्यांसोबत वृध्दांचे संबंध कसे आहेत.**	प्रेम	15	07.50
		तिरस्कार	135	67.50
2.13	**कर्मचारी वृध्दांबरोबर उपकार केल्यासारखे वागतात का.**	होय	187	93.50
		नाही	13	6.50
2.14	**वृध्दाश्रमात वृध्दांच्या सर्व गरजा भागविल्या जातात का.**	होय	23	11.50
		नाही	177	88.50
2.15	**वृध्दाश्रमातील व्यवस्थापना कडून वृध्दांच्या तकारीचे निवारण केले जाते का**	होय	20	10.00
		नाही	180	90.00
	एकूण		**200**	**100.00**

वृध्दाश्रमात राहणाऱ्या वृध्दांची सामाजिक स्थिती अभ्यासत असतांना सदरील तक्ता क्र. 2.1 वरून असे दिसते की, समान आवड असणारे आमचे मित्र आहेत असे उत्तर देणारे 63.50 टक्के उत्तरदाते असून हे प्रमाण एकाच खोलीत राहणारे 29.50 टक्के, समव्यावसायिक 3.50 टक्के आणि आमचे कोणीच मित्र नाहीत असे उत्तर देणाऱ्या 3.50 टक्के उत्तरदात्यांपेक्षा आधिक आहे. तसेच वरील तक्ता क्र. 2.2 वरून असे स्पश्ट होते की, आमच्या मित्रांनी आमच्या दुःख यातना, समस्या जाणून घ्याव्यात असे अपेक्षित आहे असे उत्तर देणारे 45 टक्के उत्तरदाते असून हे प्रमाण मित्रांनी आमच्या सुख दुःखात सहभागी व्हावं 29.50 टक्के, वेळोवेळी मदत करावी 21.50 टक्के, सुख दुःखात सहभागी व्हावं + आपले दुःख यातना, समस्या जाणून घ्याव्यात 0.50 टक्के उत्तरदात्यांपेक्षा अधिक आहे. तसेच तक्ता क्र. 2.3 वरून असे स्पष्ट होते की, आम्हाला वृध्दाश्रमात राहत असतांना अपमानास्पद वागणूक मिळत आहे असे वाटते असे उत्तर देणारे 77. 50 टक्के उत्तरदाते असून हे प्रमाण आम्हाला वृध्दाश्रमात अपमानास्पद वागणूक मिळत नाही असे उत्तर देणाऱ्या 22.50 टक्के उत्तरदात्यांपेक्षा अधिक आहे. वरून असे स्पष्ट होते की वृध्दाश्रमात सुध्दा वृध्दांना कुटुंबाप्रमाणेच अपमानास्पद वागणूकीला सामोरे जावे लागत आहे. तसेच तक्ता क्र. 2.4 वरून असे दिसते की, वृध्दाश्रमातील मित्र आमच्या सुख दुःखात सहभागी होतात असे उत्तर देणारे 66.50 टक्के उत्तरदाते असून हे प्रमाण वृध्दाश्रमातील मित्र आमच्या सुख दुःखात सहभागी होत नाहीत असे उत्तर देणाऱ्या 33.50 टक्के

उत्तरदात्यांच्या प्रमाणात आधिक आहे. वरून असे दिसते की वृध्दाश्रमातील सर्व वृध्दांचे सुख दुःखात जवळपास सारखेच असल्यामुळे ते एकमेकांच्या सुख दुःखात सहभागी होतात. तसेच तक्ता क्र. 2.5 वरून असे दिसते की, वृध्दाश्रमात राहत असतांना आमच्या तब्बेतीची कोणीच काळजी घेत नाही असे उत्तर देणारे 48.50 टक्के उत्तरदाते असून हे प्रमाण आमच्या तब्बेतीची काळजी आमचा जोडीदार घेतो असे उत्तर देणाऱ्या 9.50 टक्के, तब्बेतीची काळजी कर्मचारी घेतात असे उत्तर देणाऱ्या 10 टक्के, मित्र काळजी घेतात असे उत्तर देणाऱ्या 31.50 टक्के आणि मुलगी काळजी घेते असे उत्तर देणाऱ्या 0.50 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. तसेच तक्ता क्र. 2.6 वरून असे दिसते की, आमच्या सोबत डॉक्टर योग्य पध्दतीने बोलत नाहीत असे उत्तर देणारे 51 टक्के उत्तरदाते असून हे प्रमाण आमच्या सोबत डॉक्टर योग्य पध्दतीने बोलतात असे उत्तर देणाऱ्या 49 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. वरून असे स्पश्ट होते की वृध्दाश्रमात राहणाऱ्या वृध्दांसोबत डॉक्टरसुध्दा योग्य पध्दतीने बोलत नाहीत. तसेच तक्ता क्र. 2.7 वरून असे दिसते की, आमची प्रकृती चांगली राहावी यासाठी वृध्दाश्रमात योग्य ती काळजी घेतली जात नाही असे उत्तर देणारे 80 टक्के उत्तरदाते असून हे प्रमाण आमची प्रकृती चांगली राहावी यासाठी वृध्दाश्रमात योग्य ती काळजी घेतली जाते असे उत्तर देणाऱ्या 20 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. या वरून आपणास असे म्हणता येईल की वृध्दाश्रमात वृध्दांच्या प्रकृतीची योग्य ती काळजी घेतली जात नाही. तसेच तक्ता क्र. 2.8 वरून असे दिसते की, वृध्दाश्रमात आम्हाला आमच्या आवडीचे व पाचक अन्न दिले जात नाही असे उत्तर देणारे 94 टक्के उत्तरदाते असून हे प्रमाण वृध्दाश्रमात आम्हाला आमच्या आवडीचे व पाचक अन्न दिले जाते असे उत्तर देणाऱ्या 6 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. यावरुन असा निष्कर्श निघतो की, वृध्दाश्रमात वृध्दांना त्यांच्या आवडीचे व पाचक अन्न दिले जात नाही. तसेच तक्ता क्र. 2.9 वरून असे दिसते की, आमच्या कुटुंबातील सदस्य आम्हाला कोणत्याच सण समारंभाला घरी घेवून जात नाहीत असे उत्तर देणारे 59.50 उत्तरदाते असून हे प्रमाण आम्हाला आमचे कुटुंबिय दिवाळीला घरी घवून जातात असे उत्तर देणारे 4 टक्के, लग्न समारंभाला घेवून जातात असे उत्तर देणारे 6.50 टक्के, वाढदिवसाला घेवून जातात असे उत्तर देणारे 2 टक्के, दिवाळी व लग्न समारंभाला घरी घेवून जातात असे उत्तर देणाऱ्या 2.50 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. यावरुन असे स्पष्ट होते की वृध्दाश्रमात राहत असणाऱ्या वृध्दांना सण समारंभाला सुध्दा घरी नेले जात नाही. तसेच तक्ता क्र. 2.10 यावरुन असे स्पष्ट होते की, वृध्दत्वामुळे एकाकीपणात वाढ झाली आहे असे आम्हाला वाटते असे उत्तर देणारे 40 टक्के उत्तरदाते असून हे प्रमाण सामाजिक मानसन्मान कमी झाला असे वाटते असे उत्तर देणारे 33.50 टक्के, मनात सामाजिक असुरक्षिततेची भावना निर्माण होते असे उत्तर देणारे 16 टक्के, कर्जबाजारीपणात वाढ होत आहे असे उत्तर देणारे 1 टक्का, न्यूनगंडाची भावना प्रबळ बनत आहे असे उत्तर देणारे 5 टक्के, मनात सामाजिक असुरक्षिततेची भावना निर्माण होते व न्यूनगंडाची भावना प्रबळ बनत आहे असे उत्तर देणारे 0.50 टक्के, एकाकीपणात वाढ व न्यूनगंडाची भावना प्रबळ बनणे आणि समाजिक मानसन्मान कमी झााला असे वाटते व एकाकीपणात वाढ या सामाजिक समस्या भेडसावत आहेत असे म्हणणारे प्रत्येकी 1.50 टक्के तर आम्हाला कोणतीच सामाजिक समस्या भेडसावत नाही असे उत्तर देणाऱ्या 1 टक्के उत्तरदात्यांच्या प्रमाणात सर्वाधिक आहे. यावरुन आपणास असे म्हणता येते की वार्धक्यात व्यक्तीला कोणत्याना कोणत्या सामाजिक समस्या भेडसावत असतात आणि धावपळीच्या जीवनामुळे त्यांच्यामध्ये एकाकीपणात वाढ होत आहे. तसेच तक्ता क्र. 2.11 वरुन असे स्पष्ट होते की, वृध्दाश्रमामध्ये असलेल्या करमणूकीच्या साधनांचा आम्हाला वापर करण्याची परवानगी नाही असे उत्तर देणारे 37.50 टक्के उत्तरदाते असून हे प्रमाण आम्हाला परवानगी आहे असे उत्तर देणाऱ्या 35 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. तसेच तक्ता क्र. 2.12 वरुन असे स्पष्ट होते की, वृध्दाश्रमातील कर्मचाऱ्यांसोबत आमचे तिरस्काराचे संबंध आहेत असे उत्तर देणारे 67.50 टक्के उत्तरदाते असून हे प्रमाण वृध्दाश्रमातील कर्मचाऱ्यांसोबत आमचे प्रेमाचे संबंध आहेत असे उत्तर देणारे 7.50 टक्के, आपुलकीचे संबंध आहेत असे उत्तर देणारे 8 टक्के, रागाचे संबंध आहेत असे उत्तर देणाऱ्या 17 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. तसेच तक्ता क्र. 2.13 वरुन असे स्पष्ट होते की, वृध्दाश्रमातील कर्मचारी आमच्याबरोबर उपकार केल्यासारखे वागतात असे उत्तर देणारे 93.50 टक्के उत्तरदाते असून हे प्रमाण कर्मचारी उपकार केल्यासारखे वागत नाहीत असे उत्तर देणाऱ्या 6.50 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. यावरुन असे म्हणता येते की वृध्दाश्रमामध्ये सुध्दा वृध्दांना कर्मचाऱ्यांकडून दुय्यम वागणूक मिळत असलेली दिसते. तसेच तक्ता क्र. 2.14 वरुन असे स्पष्ट होते की, वृध्दाश्रमामध्ये आमच्या सर्व गरजा भागविल्या जात नाहीत असे उत्तर देणारे 88.50 टक्के उत्तरदाते असून हे प्रमाण आमच्या सर्व गरजा भागविल्या जातात असे उत्तर देणाऱ्या 11.50 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. यावरुन असे स्पष्ट होते की वृध्दाश्रमामध्ये सुध्दा वृध्दांच्या सर्व गरजांची पुर्तता होत नसलेली दिसते. तसेच तक्ता क्र. 2.15 वरुन असे स्पष्ट होते की, वृध्दाश्रम व्यवस्थापनाकडून आमच्या तक्रारींचे निवारण केले जात नाही असे उत्तर देणारे 90 टक्के उत्तरदाते असून हे प्रमाण आमच्या तक्रारींचे निवारण केले जाते असे उत्तर देणाऱ्या 10 टक्के उत्तरदात्यांच्या प्रमाणात अधिक आहे. यावरुन असे स्पष्ट होते की वृध्दांच्या तक्रारींची वृध्दाश्रमांमध्ये सुध्दा दखल घेतली जात नसून त्यांना कुटुंबाप्रमाणेच दुय्यम वागणूक दिली जाते.

निष्कर्ष:–

1. वृध्दाश्रमात राहणाऱ्यावृध्दांमध्ये 70–79 वर्षे या मध्यम वृध्द (Middle Age) वयोगटातील उत्तरदाते सर्वाधिक म्हणजेच 39. 50 टक्के आहेत.
2. वृध्दाश्रमात राहणाऱ्या वृध्दांमध्ये स्त्री वृध्दांचे प्रमाण अधिक म्हणजेच 55.50 टक्के एवढे आहे.
3. वृध्दाश्रमात राहणाऱ्या वृध्दांमध्ये हिंदू धर्मियांचे व खुल्या प्रवर्गातील उत्तरदात्यांचे प्रमाण अधिक आहे.
4. वृध्दाश्रमात राहणाऱ्या वृध्दांमध्ये विवाहित उत्तरदात्यांचे प्रमाण 96 टक्के असून त्यामध्ये विधवांचे प्रमाण अधिक (47 टक्के) आहे.
5. वृध्दाश्रमात राहणाऱ्यावृध्दांमध्ये अशिक्षित वृध्दांचे प्रमाण अधिक आहे.
6. समान आवड असणारे आमचे मित्र आहेत असे उत्तर देणारे सर्वाधिक 63.50 टक्के उत्तरदाते आहेत.
7. आमच्या मित्रांनी आमच्या दुःख यातना, समस्या जाणून घ्याव्यात असे अपेक्षित आहे असे उत्तर देणारे सर्वाधिक उत्तरदाते आहेत.
8. आम्हाला वृध्दाश्रमात राहत असतांना अपमानास्पद वागणूक मिळत आहे असे वाटते असे उत्तर देणारे सर्वाधिक 77.50 टक्के उत्तरदाते आहेत.
9. वृध्दाश्रमातील मित्र आमच्या सुख दुःखात सहभागी होतात असे उत्तर देणारे सर्वाधिक 66.50 टक्के उत्तरदाते आहेत.
10. वृध्दाश्रमात राहत असतांना आमच्या तब्बेतीची कोणीच काळजी घेत नाही असे उत्तर देणारे सर्वाधिक उत्तरदाते आहेत.
11. आमच्या सोबत डॉक्टर योग्य पध्दतीने बोलत नाहीत असे उत्तर देणारे सर्वाधिक 51 टक्के उत्तरदाते आहेत.
12. आमची प्रकृती चांगली राहावी यासाठी वृध्दाश्रमात योग्य ती काळजी घेतली जात नाही असे उत्तर देणारे सर्वाधिक 80 टक्के उत्तरदाते आहेत.
13. वृध्दाश्रमात आम्हाला आमच्या आवडीचे व पाचक अन्न दिले जात नाही असे उत्तर देणारे सर्वाधिक 94 टक्के उत्तरदाते आहेत.
14. आमच्या कुटुंबातील सदस्य आम्हाला कोणत्याच सण समारंभाला घरी घेवून जात नाहीत असे उत्तर देणारे सर्वाधिक 59.50 उत्तरदाते आहेत.
15. वार्धक्यात व्यक्तीला कोणत्याना कोणत्या सामाजिक समस्या भेडसावत असतात आणि धावपळीच्या जीवनामुळे त्यांच्या एकाकीपणात वाढ होत आहे असे उत्तर देणारे सर्वाधिक उत्तरदाते आहेत.
16. वृध्दाश्रमामध्ये असलेल्या करमणूकीच्या साधनांचा आम्हाला वापर करण्याची परवानगी नाही असे उत्तर देणारे सर्वाधिक उत्तरदाते आहेत.
17. वृध्दाश्रमातील कर्मचाऱ्यांसोबत आमचे तिरस्काराचे संबंध आहेत असे उत्तर देणारे सर्वाधिक 67.50 टक्के उत्तरदाते आहेत.
18. वृध्दाश्रमातील कर्मचारी आमच्याबरोबर उपकार केल्यासारखे वागतात असे उत्तर देणारे 93.50 टक्के उत्तरदाते आहेत.
19. वृध्दाश्रमामध्ये आमच्या सर्व गरजा भागविल्या जात नाहीत असे उत्तर देणारे 88.50 टक्के उत्तरदाते आहेत.
20. वृध्दाश्रम व्यवस्थापनाकडून आमच्या तक्रारींचे निवारण केले जात नाही असे उत्तर देणारे 90 टक्के उत्तरदाते आहेत.

अशा प्रकारे प्रस्तुत शोधनिबंधातून वृध्दाश्रमात राहणाऱ्या वृध्दांची सामाजिक स्थिती जाणून घेण्याचा प्रयत्न केलेला आहे.

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महात्मा गांधी आणि स्त्रीवाद

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★★★

सारांश – स्त्रियांचा सामाजिक दर्जा व स्थान उंचावण्यासाठी गांधीजींचे योगदान महत्त्वपूर्ण आहे. २० व्या शतकात स्त्रीहक्क व स्त्री स्वातंत्र्यासाठी अनेक आंदोलने झाली. स्त्रीवादी चळवळी अनेकदा पुरुषांच्या पुढाकाराने विकसित झालेल्या दिसतात. प्रस्तुत शोधनिबंधात स्त्रियांच्या सर्वांगीण विकासासाठी महात्मा गांधींनी बजावलेल्या भूमिकेचे स्वरूप, त्याची फलश्रुती यावर अल्पसा प्रकाश टाकण्याचा प्रयत्न केला आहे. गांधीजींनी केवळ राजकीय क्षेत्रात महत्त्वपूर्ण भूमिका पार पाडली असे नाही तर समाजकारणातील त्यांचे योगदानही महत्त्वपूर्ण आहे . तत्कालीन समाज व्यवस्थेमध्ये स्त्रियांना अनेक बंधनांमध्ये बंदिस्त केले होते. स्त्रियांचे हक्क नाकारले होते. बालविवाह, हुंडा, पडदा पद्धती, सती, विधवा पुनर्विवाहावर बंदी, स्त्री – पुरुष असमानता यामुळे स्त्रियांमध्ये न्यूनगंडाची भावना निर्माण झाली होती. अशा परिस्थितीत महात्मा गांधींनी लेखनाद्वारे , भाषणाद्वारे बालविवाह विधवा पुनर्विवाहबंदी, पडदा पद्धती, सती, हुंडा या विरोधी जागृती करुन , स्त्री शिक्षण, स्त्री–पुरुष समानतेचा पुरस्कार करुन स्त्रियांना मोठ्या प्रमाणात स्वातंत्र आंदोलनात सहभागी करून घेऊन राष्ट्रीय आंदोलन खऱ्या अर्थाने व्यापक बनविले.

बीजशब्द :– बालविवाह, विधवा पुनर्विवाह,पडदा पद्धती, हुंडा,सती, स्त्रीशिक्षण, स्त्रीवाद, स्वातंत्र चळवळ.

उद्दिष्टे :– १) स्त्रिवादाचा अर्थ जाणून घेणे. २) विसाव्या शतकातील अनिष्ठ रूढी परंपरांवर विषयी महात्मा गांधीजींचे विचार जाणून घेणे ३) महात्मा गांधीजींच्या स्त्रीवादी भूमिकेवर प्रकाश टाकणे. ४) महात्मा गांधीजींच्या स्त्री–पुरुष समानतेच्या पुरस्कारावर प्रकाश टाकणे.

गृहितके– १) स्त्रियांच्या उन्नतीत महात्मा गांधीजींची भूमिका उल्लेखनीय आहे. २) स्त्रियांवर होणारा अन्याय कमी होऊ लागला. ३) महात्मा गांधींच्या स्त्रीवादी भूमिकेमुळे भारतीय स्वातंत्र लढ्यात स्त्रिया मोठ्या प्रमाणात सहभागी झाल्याचे दिसून येते ४) महात्मा गांधीजींचा महिला विषयी दृष्टिकोन मानवतावादी आहे.

५) महात्मा गांधींची स्त्री–पुरुष समानतेची भुमिका महत्त्वपूर्ण आहे.

संशोधन पद्धती– प्रस्तुत शोध निबंध साठी माहिती संकलन, वर्णनात्मक, विष्लेशणात्मक व ऐतिहासिक पद्धतीचा उपयोग करण्यात आला आहे.

व्याप्ती व मर्यादा– महात्मा गांधीजींचे भारतीय स्वातंर्त्य आंदोलनातील योगदान अतिशय महत्त्वपूर्ण आहे येथे महात्मा गांधीजींच्या स्त्रीवादी भूमिकेचाच विचार केला आहे.

विषयज्ञान – स्वतःच्या हक्कासाठी, मुक्तीसाठी झालेल्या स्त्रियांच्या चळवळीला स्त्रिवाद असे संबोधले जाते. स्त्रिवाद म्हणजे स्त्रीला स्वतःच्या शक्तीचे आलेले भान होय. एका बाजूने अन्याय, अत्याचार शोषण याखाली दडपण्याचे भान आहे. दुसऱ्या बाजूला मानव जातीच्या प्रगतीमध्ये सहभागाचे भान, स्वतःची किंमत, स्वतःची अस्मिता यांचे भान म्हणजेच स्त्रीवाद जगाकडे नव्या चष्म्यातून पहाण्यास शिकणे म्हणजेच स्त्रीवाद अशा प्रकारे स्त्रीयांमधिल सुप्तशक्ती ओळखून तिला आवाहन करणारे अनेक महात्मे होऊन गेले. त्यापैकी महात्मा गांधींची स्त्रीवादी भूमिका महत्त्वपूर्ण आहे. महात्मा गांधीजींच्या कार्याचा परिणाम पुरुषा इतकाच स्त्रियांवरही झाला. गांधीजींच्या तत्वज्ञानात शारीरिक बळापेक्षा आत्मिक शक्तीला अधिक महत्त्व होते. स्त्रियांना हे मानण्यासारखे असल्याने गांधीजींच्या कार्यात स्त्रिया मोठ्या संख्येने सहभागी झालेल्या दिसून येतात. गांधीजींचे स्त्रीविषयक विचार हे अत्यंत जागृत होते. तत्कालीन समाजातील स्त्री ही असह्या आहे. याची त्यांना जाणीव होती. म्हणूनच रुढी परंपरेने चालत आलेली स्त्रीची प्रतिमा बदलण्यासाठी अनिष्ट रूढी परंपरेत सुधारणा करावी याविषयी आपले विचार लेखनाद्वारे व भाषणाद्वारे स्पष्ट केले. प्रस्तुत शोधनिबंधात महात्मा गांधीजींच्या स्त्रीवादी भूमिकेवर अल्पसा प्रकाश टाकण्याचा प्रयत्न केलेला आहे.

बालविवाह – महात्मा गांधींनी यंग इंडिया आणि हरिजन या वृत्तपत्रांद्वारे तसेच भाषणाद्वारे बालविवाह, सती पद्धत, पडदा पद्धत ,देवदासी प्रथेला विरोध केलेला दिसून येतो. बालविवाहामुळे बाल विधवांचे प्रमाण वाढलेले दिसून येतात. बालविवाहाचा परीणाम स्त्रियांच्या शिक्षणावर होताना दिसून येतो. म्हणूनच महात्मा गांधींनी त्या विरोधी जागृती घडवून आणलेली दिसून येते.

विधवाविवाह – बालविवाहामुळे बालविधवांचे प्रमान वाढत होते. महात्मा गांधी आपल्या भाषणाद्वारे व लेखनाद्वारे सत्तीच्या वैधव्यापेक्षा विधवा विवाहाचा पुरस्कार करतात. सर्व व्यापक आणि उदार अशा हिंदू संस्कृतीने स्त्रियांना एवढा कनिष्ठ दर्जा द्यावा हे या संस्कृतीला शोभत नाही .ते म्हणतात सत्तीचे वैधव्य हा स्त्रीवर केलेला मोठा अन्याय आहे. या वैधव्याने इतर अनेक सामाजिक प्रश्न निर्माण होतात. समाजाची नीतीमत्ता घसरते. विधवा विवाहाला संमती न देणे आपल्या मनाच्या संकुचितपणाचे लक्षण आहे. भारतीय संस्कृ

ती उदात्त आहे. त्यात हा संकुचितपणा बसत नाही. म्हणूनच महात्मा गांधींचा विधवांना असा सल्ला होता की हिंदू लोकमताला न भिता त्यांनी पुनर्विवाह करावा.

सती – महात्मा गांधींनी मानवतावादी भूमिकेतून सती पद्धतीला विरोध केलेला दिसून येतो. ते म्हणतात सतीत्वाची भावना उच्च आहे. पवित्र आहे. पण त्यात विवेक नाही. स्त्रियांना ते म्हणतात तुम्हाला जर यथार्थ सहगमन करावयाचे असेल तर तुम्ही आपले उर्वरित जीवन पतीच्या अपूर्ण राहिलेल्या कार्याला अर्पण करा. तरच त्याची सहचारिणी होण्याचे श्रेय तुम्हाला मिळेल. सुखोपभोगाच्या सर्व साधनांचा त्याग करून अपरिग्रही होऊन प्रसादमय संन्याशाचा नवा आदर्श निर्माण करण्याचा संदेश ते भगिनींना करताना दिसून येतात. 3 महात्मा गांधींनी अहिंसा, ब्रह्मचर्याच्या शिकवणीने स्त्रियांना अभयदान दिले. गांधीजींना स्त्रियांना अबला समजणे हे मनापासून मान्य नव्हते म्हणूनच अबला म्हणवून घेणाऱ्या स्त्रीला पुरुशार्थाचा संदेश देतात. स्त्रीचे जीवन नव्या स्फूर्तीने आशा–आकांक्षांनी सजीव करण्याचा प्रयत्न त्यांनी केला. म्हणूनच विधवाविवाह बद्दलची त्यांची मते स्त्रियांबद्दलच्या सुधारकी दृष्टिकोनाचे म्हणजेच स्त्रीवादी प्रवाहाचेच प्रतीक आहे.

हुंडा– महात्मा गांधी हुंडापद्धती विरोधी होते. त्यांच्यामते हुंडा पद्धती ही स्त्रीचा अपमान करणारी तिला गौण ठरवणारी पद्धत आहे. माणूस म्हणून स्त्रीचे मूल्य कमी करणारी अशी पद्धत आहे हुंड्याची पद्धत बंद व्हायला हवी. हुंडा प्रथेचा व जात बंदिस्तीचा संबंध स्पष्ट करुन त्यासाठी आंतरजातीय विवाह हाच उपाय असल्याचे मत गांधीजी सांगतात. जोपर्यंत एका विशिष्ट जाती समूहातील तरुण–तरुणी मध्ूनच निवड करायची आहे तोवर हुंडा पद्धतीला आधार राहील असे ते म्हणतात. विवाह वैयक्तिक बाब असली तरी आंतरराष्ट्रीय विवाहांना बंदी करता कामा नये ज्या विवाहातील एक पक्ष हरिजन नसेल त्या लग्नाला हजर राहायचे नाही किंवा आशीर्वाद द्यायचा नाही हेही यापूर्वीच ठरवले आहे आणि तसा नियम केला आहे असे ते नमूद करतात. म्हणूनच हुंडापद्धती नष्ट करण्यासंबंधी ते लिहितात मुला–मुलीचे निवडीचे क्षेत्र जोवर जातींनी मर्यादित राहील तोवर कितीही विरोध केला तरी हुंड्याची प्रथा टिकणारच. ती बंद व्हायची असेल तर मुला–मुलींना आणि त्यांच्या माता–पित्यांना ही जाति बंधने झुगारून द्यावी लागतील. मुलांना त्यांची पारंपरिक मनोरचना आमूलाग्र बदलेल असे शिक्षण दिले तरच हुंडाविरोधी आंदोलन यशस्वी होईल. जो तरुण हुंड्याच्या पापमय पैशाचा स्वीकार करेल त्यावर बहिष्कार टाकण्याचे आवाहन समाजाला ते करतात. मुलीच्या माता पित्यांना संदेश देताना ते म्हणतात तुम्ही इंग्रजी पदव्यांचा मोह सोडलात तर ही प्रथा नष्ट होणारी आहे.

स्त्रीशिक्षण – स्त्री शिक्षणा बाबत गांधीजींचे विचार महत्त्वपूर्ण आहेत. महात्मा गांधीजींच्या मते आत्मविष्काराचे साधन असणारे शिक्षण पुरुषांबरोबर स्त्रियांनाही मिळाले पाहिजे. स्त्री शिक्षणामुळे हुंडा, बालविवाह, पडदा पद्धती यासारख्या अनिष्ट प्रथा संपुष्टात येतील. स्त्रियांची पारतंत्र्यातून मुक्तता झाल्याशिवाय भारताला नैतिक ,भौतिक किंवा आत्मिक क्षेत्रात प्रगती करता येणार नाही. म्हणून गांधींनी शेवटी असा निष्कर्श काढला की स्त्रियांच्या पुनरुज्जीवनाचे शिक्षण हे सर्वात प्रभावी साधन आहे. स्त्रियांच्या संदर्भातील रूढी परंपरांवर टीका करताना पुरुष प्रधानतेवरही ते हल्ला करतात गांधीजी म्हणतात स्त्रीयांकरता जे नियम निव्वळ पुरुषांनी बनवले आहेत त्यामुळे निर्माण झालेल्या रूढी आणि नियम यांनी स्त्रियांवर जुलूमच चालविला आहे आणि हा जुलूम स्त्रिया केवळ अज्ञानामुळे सहन करताना दिसत आहे. स्त्रियांच्या शिक्षणाच्या अभावामुळे त्यांच्या मागासलेपणा मुळे आपल्या अनेक चळवळी असफल झालेल्या दिसतात अथवा त्यांना यश मिळत नसल्याचे दिसते. त्यामुळे स्त्रीला शिक्षण देऊन सुविद्य केले पाहिजे यासाठी स्त्री शिक्षणाचा आग्रह धरतात. पुरातन काळापासून चालत आलेल्या रूढीने स्त्रियांवर अन्यायाने हिनत्वाचा शिक्का मारला आहे. स्त्रीला आपली सखी, अर्धांगिनी, सहचारिणी मानण्याऐवजी पुरुषांनी तिला आपली भोगदासी बनविले आहे. स्त्रियांवर आजवर जो आन्याय झाला त्याची भरपाई करण्याकरता त्यांना शिकविणे हे आपले कर्तव्य आहे. स्त्रियांना शिक्षण देताना जे त्यांना उपयोगी पडणारे स्वछतेचे, आहार शास्त्र, कुटुंबीय जीवनाचे, अपत्य संगोपनाचे, सेवेचे ,नर्सचे शिक्षण त्यांना प्राधान्याने द्यावे. पण इंग्रजी शिक्षण त्यांना अगदी देऊच नये या मताचे गांधीजी नव्हते. स्त्रियांनी आपल्या शिक्षणाचा उपयोग समाज कार्यासाठी करावा. समाजातील गरीबांची सेवा करण्यासाठी त्यांनी वाहून घ्यावे असे ते म्हणत. शिक्षण घेऊन स्त्रियांनी शोभेच्या बाहुल्या बनू नये. लग्न, संसार कुटुंबसंस्था यातच अडकून न पडता सार्वजनिक कार्यात स्त्रियांचा सहभाग कमी अधिक प्रमाणात असावा असे त्यांना वाटत असावे. शिक्षण घेऊन स्त्रियांनी पोटासाठी नोकरी करू नये किंवा व्यापार व्यवसायही करू नये. तर स्त्रियांसाठी असलेल्या क्षेत्रातच उत्तम कार्य करावे. स्त्रियांना व्यापक शिक्षण द्यावे. या मताचे ते होते पण जगाच्या प्रगतीला जर त्यांचे सहाय्य व्हायचे असेल तर ते पुरुषांची नक्कल करून जमणार नाही. त्यांनी स्पर्धा करावी पण नक्कल करून स्वतःची सर्वोच्च उंची बनणार नाही असे ते म्हणत. महात्मा गांधींनी भारतात आश्रम शाळा सुरू केलेल्या या आश्रमांमध्ये स्त्रियांच्या शिक्षणासाठी त्यांनी खास वर्ग सुरू केले कस्तुरबा गांधी आश्रमातील शाळांवर विषेश लक्ष देत असत.विकेंद्रित अर्थव्यवस्थेत स्त्रियांचा मोठा सहभाग राहील हे ओळखून त्यांनी सुतकताई सारखे कार्यक्रम ग्रामीण भागातील महिलांना सुचविले आश्रमातही सूतकताई चे शिक्षण त्यांना देण्याची व्यवस्था करण्यात आली. आश्रम परिवारात दाखल झालेल्या स्त्रिया कस्तुरबा प्रमाणेच त्याग व सेवा समर्पित करण्यास कटिबद्ध झालेल्या असत गांधीजींच्या प्रेरणेने स्वदेशी चळवळ सूतकताई, खादी उद्योग, ग्रामोद्यो, दारूच्या गुत्त्यावर पिकेटिंग, राष्ट्रीय शिक्षण, आश्रमशाळा, सत्याग्रह यासर्व चळवळीत स्त्रिया अग्रभागी राहिल्या. म्हणूनच स्त्रियांना पुरुषांच्या बरोबरीने शिक्षणाचा अधिकार असावा यासंदर्भात महात्मा गांधी म्हणतात

पूर्ण अर्थाने स्वराज्य हवे असेल तर स्त्रियांना पुरुषांच्या बरोबरीचे स्थान देणे आवश्यक आहे. अशा प्रकारे स्त्री शिक्षणामुळे कुटुंबाचा , समाजाचा व राष्ट्राचा विकास होईल. यावर म. गांधीजींचा विश्वास होता.

स्त्री–पुरुष समानता – स्त्रियांच्या समाजातील हीन आणि दुय्यम स्थानाच्या बाबतीत महात्मा गांधीजी म्हणतात की रूढी आणि कायदे बघता स्त्रियांचा दर्जा सर्वत्र हीन आहे आणि तो आमूलाग्र बदलण्याची गरज आहे. परंपरेविशयी ते म्हणतात कोणतीही गोष्ट प्राचीन आहे म्हणून ती चांगली आहे, असे मी म्हणत नाही. पुराण परंपरेपायी आपण आपली ईश्वरदत्त तर्कशक्ती गहाण टाकावी, असा मी आग्रह धरत नाही. कोणतीही रुढी कितीही जुनी पुराणी असली तरी नितीतत्वाशी तिचा विरोध असेल तर भूतलावरुन उच्चाटन होण्यास ती पात्र आहे. अशी परखड आणि निसंदिग्ध भूमिका गांधीजी घेतात. म्हणूनच महात्मा गांधींनी स्त्री स्वातंत्र्याचा आवर्जून पुरस्कार केला. महात्मा गांधी स्त्री आणि पुरुष या दोघांमध्ये समानता हवी या विचाराचे समर्थन करताना दिसतात. समाजातील स्त्रीच्या पारंपरिक कल्पनांचा ते धिक्कार करतात. स्त्रीला स्वतःचे व्यक्तिमत्व आहे. तिला पुरुषान इतकीच मानसिक शक्तीची देणगी निसर्गाकडून मिळालेली आहे. त्याग, सोशिकता, कष्टाळूपणा या बाबतीत ती पुरुषांपेक्षा काकणभर श्रेष्ठच आहे. तिलाही पुरुषांइतकेच अधिकार असले पाहिजेत. स्त्री ही पुरुषांच्या मालकीची भोगवस्तू नाही. आपण पुरुषांचे खेळणे आहोत, असे समजणे ही तिची मोठी चूक आहे. पुरुषांना संतुष्ट करण्यासाठी स्वतःचे शरीर भूशविणे तिला कमीपणा आणणारे आहे ,म्हणून स्वतः विषयीची न्यूनगंडाची भावना सोडून देऊन कुटुंबातील व समाजातील आपले स्थान मिळविण्यासाठी स्त्रियांनी पुढे आले पाहिजे.

स्त्रीच्या पारंपरिक दासी कल्पनेला विरोध करताना गांधीजी म्हणतात एखादी बाहुली अगर उपभोग साधन या ऐवजी नवग्रानी आपल्या पत्नीला समाजकार्यातील सन्मान्य सहचारिणी म्हणून वागवावे. शास्त्रांमधील स्त्रीप्रतिमेवर ते टीका करतात. महात्मा गांधीजींच्या पुढे सीता, दमयंती, द्रोपदी अशा स्त्रियांचा आदर्ष होता. त्यांच्यासारखे सामर्थ्य आणि आत्मसंचयन ज्या स्त्री जवळ असेल तिला समाजाकडून या स्त्रियांसारखाच मान मिळेल. स्त्रियांच्या उन्नतीतच समाजाची उन्नती आहे या मताचे गांधीजी होते. स्त्रियांना आवश्यक असेल तेथे सवलती मिळाव्यात असे आग्रही प्रतिपादन ते करतात. प्राचीन भारतीय समाजात मध्ययुगीन काळा सारखी स्त्रियांची परिस्थिती वाईट नव्हती. त्याकाळात खर्या अर्थाने स्त्रीला सामाजिक प्रतिष्ठा होती. आजच्या काळात स्त्री व पुरुषांचा दर्जा समान असावा असे महात्मा गांधींना वाटे. म्हणूनच ते म्हणतात ,भारतीय समाजाने विनाकारण स्त्रियांना हीनत्व दिले आहे. वास्तविक पाहता बुद्धी ,चातुर्य, कर्तव्य या बाबतीत स्त्री ही पुरुषांपेक्षा कमी नाही . तो जोपासला गेलेला एक न्यूनगंड प्रस्थापित झालेला आहे . तिची सामाजिक गुलामगिरी ही तिच्या मानसिक गुलामगिरीतून निर्माण झाली आहे. स्त्रियांनी जर गुलामगिरीतून मुक्त होण्याचे ठरवले तर त्यांना कोणीही रोखू शकणार नाही असे ते म्हणत. स्त्री स्वातंत्र्याचा विचार महात्मा गांधींनी समग्र परिवर्तनाची जोडलेला दिसून येतो. त्यासाठी सुशिक्षित भारतीय महिलांनी या विषमतेच्या कारणांचा विचार केला पाहिजे असे ते सुचवतात. तर दुसरीकडे पुरुषांमध्ये असलेली स्त्रीविषयी प्रभुत्वाची, स्वामित्वाची असलेली भावना नाहीशी होऊन स्त्रिया या आपल्या मित्र आणि सहकारी आहेत ही भावना वाढीस लागली पाहिजे . पुरुषाने स्त्रीवर जे अन्याय केले आहेत ते बघून महात्मा गांधींना वाईट वाटत असे. स्त्री आणि पुरुष एकच आहेत, म्हणून त्यांचे प्रश्न वेगवेगळे असता कामा नये, तेही एकच असले पाहिजे. हा स्त्री–पुरुष समतेकडे नेणारा मार्ग ते सांगतात. स्त्रियांची मानसिकता गांधीजी पूर्ण जाणून होते, तिच्या अंगभूत गुणांचा तिने अधिक विकास करावा. गरजा कमी करणे शारीरिक कष्टावर भर देवून पैशाची बचत करावी. असे अनेक गुण तिने कुटुंबात जोपासावेत ते तिचे कर्तव्यच आहे. एकदा तिने घराला वळन लावले की राष्ट्राला वळन लावणे अवघड जाणार नाही असे त्यांचे मत होते. अर्थात यावरून कोणी गांधीजी स्त्री स्वातंत्र्य विरोधी होते असा अन्वयार्थ लावू नये. कारण गांधीजी म्हणत सध्याचे युग हे स्त्री पुरुष समतेचे आहे. निसर्गाने स्त्री पुरुषांना परस्परांना पूरक केले आहे. अशा काळात स्त्री वर्गाला अपमानास्पद होणारा भेदभाव करणे हे काळाशी सुसंगत नाही. मुलगा जन्मला म्हणजे हर्षाने बेहोष व्हावे आणि मुलगी जन्मली म्हणजे शोक करीत बसावे याचे कारण काही माझ्या ध्यानात येत नाही दोन्ही ईश्वराची देणगी होय दोघांनाही जगण्याचा सारखा हक्क आहे आणि जगाची रहाटी चालू ठेवण्यासाठी दोघांचीही सारखीच गरज आहे, पुत्रा इतकाच वारसाहक्क कन्येला मिळावा , पतीची कमाई पती–पत्नीची समाईक जिंदगी होय. कारण घर काम करून पत्नी पतीला द्रव्यार्जनास मदत करीत असते . स्त्री–पुरुषांच्या वेतनात विषमता असू नये. पुरुषांचे स्त्रीवरील प्रभुत्व संपुष्टात आले पाहिजे. वरील वाक्य वाचताना हा स्त्रीमुक्तीवादी संघटनेने धरलेला आग्रह आहे वा युनो या आंतरराष्ट्रीय संघटनेच्या जाहीरनाम्यातील घोषणा आहे असे वाटेल परंतु वरील सर्व विधाने महात्मा गांधीजी ची आहेत आणि जाहीरनाम्यामध्ये नंतरच्या काळात आली आहेत. वरील वाक्यावरून स्त्रियांच्या समाजातील हीन आणि दुय्यम स्थानाच्या बाबतीत गांधीजींचे विचार किती सुधारित आहे हे आपल्या सहज लक्षात येते. स्त्री–पुरुष समानतेचा विचार महात्मा गांधींनी केलेला दिसून येतो . शिक्षणात स्त्री–पुरुष समानतेचा विचार येणे गांधीजींना महत्त्वाचे वाटत होते. गांधीजींनी प्राथमिक शिक्षणासाठी एक बालपोथी तयार केली होती , जी आज अडगळीत पडलेली असेल पण स्त्री–पुरुष समानतेच्या दृष्टीने अतिशय महत्त्वाची आहे. आई आणि मुलाचा संवाद रुपात असलेल्या या बालपोथीतील एक पाठ घरकाम या विषयावर आहे .जितकी गरज घर काम शिकण्याची ताईला आहे, तितकीच तुलाही आहे असा आशय असलेली बालबोधा पोथी 1922 मध्ये महात्मा गांधींनी लिहून ठेवलेली आहे. थोडक्यात गांधीजींना शिक्षणात असा बदल अपेक्षित होता की अभ्यासक्रमातून

स्त्री पुरुष समानतेचे धडे असावेत जेणे करून स्त्रीकडे बघण्याचा दृष्टिकोन बदलेल. तत्कालीन शारदा बिलाला होणाऱ्या विरोधा बाबत गांधीजी म्हणतात मी स्त्री वर्गाच्या हक्काच्या बाबतीत कसलीही तडजोड करायला केंव्हाही तयार नाही. अशी स्पष्ट भूमिका घेतली यावरून महात्मा गांधीजींची स्त्रीवादी भूमिका अधिक स्पष्ट होते. थोडक्यात स्त्री आणि पुरुष एकच आहेत, म्हणून त्यांचे प्रश्न वेगवेगळे असता कामा नये. तेही एकच असले पाहिजेत. हा स्त्री पुरुष समतेकडे नेणारा मार्ग महत्त्वपूर्ण असल्याचेच दिसून येते.

आर्थिक स्वावलंबन – आर्थिक बाबतीत स्त्रिया स्वावलंबी व्हायला हव्यात असे म. गांधींचे मत होते. महात्मा गांधीजींनी स्वदेशीचा पुरस्कार केल्याने हे स्वदेशी आंदोलन अधिकाधिक गतिमान करण्यासाठी आणि जनतेमध्ये राष्ट्रप्रेमाची भावना जागृत करण्यासाठी खादी आंदोलन सुरू केले. सूतकताई, खादी उद्योग याकडे महिलांना वळविले . महिलांना काही प्रमाणात काम धंदा मिळेल आणि पतीच्या अर्थार्जनात त्यांना काही वाटा उचलता येईल. तसेच काही प्रमाणात आर्थिक दृष्ट्या त्या स्वावलंबी होतील. स्वातंत्र्य चळवळीत स्त्रियांचा सहभाग दक्षिण आफ्रिकेतील लढ्यात स्त्रियांच्या निर्भय सहभागाचा मोठाच प्रभाव महात्मा गांधीजींवर पडला त्यानंतर भारतात परतल्यावर भारताच्या स्वातंत्र चळवळीत महिला मोठ्या प्रमाणावर सहभागी होण्यासाठी महात्मा गांधीजींनी लेखन व भाषणाद्वारे स्त्रियांना आवाहन केले. महात्मा गांधींनी स्त्रियांच्या संदर्भात असा विश्वास व्यक्त केला होता कि स्त्री त्याग आणि शांती ची मूर्ती आहे आणि युद्धसंस्था नष्ट करून जगात शांतता निर्माण करण्याचे सामर्थ्य तिच्या अंगी आहे. गांधीजींनी केलेल्या सत्याग्रहात स्त्रियांच्या सहभागातून त्यांचा हा विश्वास दृढ झाला होता आणि त्यांचा हा विश्वास अनाठायी नव्हता याचे अलीकडचे उदाहरण पुलावामा येथील दहशतवादी आत्मघाती कृत्याच्या पार्श्वभूमीवर काही वर्तमानपत्रात मध्ये काही वीरमाता, वीरपत्नींनी ज्या भावना व्यक्त केल्या त्या अंतमुर्ख करणाऱ्या आहेत. युद्ध नको शांतता हवी दोन राष्ट्रातील प्रश्न संवादाने सुटावेत. शहीद बबलू संतराच्या पत्नीचे हे वाक्य तर तिकडे पाकिस्तानातही युद्ध विरोधात शांततेसाठी मोर्चे, सभा यामध्ये तेथील स्त्रिया सहभाग घेताना दिसत आहेत. शांततेची वैष्विक भूमिका या स्त्रिया मांडत आहेत शांततेच्या या त्या प्रतिनिधी आहे एका अर्थाने गांधीजी स्त्रियांवर दाखवलेला विश्वास सार्थ होता असेच दिसत आहेगांधीजींच्या विचारांचे जागरण किती अपरिहार्य आहे याची जाणीव होणे महत्त्वाचे आहे. महात्मा गांधींनी स्त्री स्वातंत्र्याचाही आवर्जून पुरस्कार केला स्त्री–पुरुष समान आहे स्त्रियांना मानसिक शक्ती निसर्गाकडून मिळालेली आहे तरीही अहिंसक लढा देण्यासाठी अधिक सक्षम आहे अशी त्यांची धारणा होती हिंदू धर्मात देवीच्या मंदिरांची संख्या खूप आहे पण महिलांवर अत्याचार करण्यात हिंदूधर्मीय पुरूशही आघाडीवर आहे .म्हणूनच हे मान्य नसणाऱ्या गांधीजींनी स्त्रियांना निर्भय करून त्यांना प्रतिष्ठा मिळवून देण्यासाठी त्यांचा स्वातंत्र्य चळवळीत समावेश केलेला दिसून येतो. महात्मा गांधींच्या प्रेरणेने स्वदेशी चळवळ, सूतकताई, खादी उद्योग, ग्रामोद्योग, दारूच्या गुत्त्यावर पिकेटिंग, राष्ट्रीय शिक्षण, आश्रमशाळा, सत्याग्रह या सर्व चळवळीत अग्रभागी राहिल्या. स्वातंत्र चळवळीच्या काळात कमलादेवी चटोपाध्याय, हंसाबेन मेहता, अवंतिकाबाई गोखले, स्वरूपाराणी नेहरू, प्रेमाताई कंटक, ताराबाई लिमये, दुर्गाबाई जोग यांनी असहकार सत्याग्रह चळवळीत हिरीरीने भाग घेतला. स्त्रियांमध्ये जन्मजात असलेल्या सहनशक्ती, सोशिक वृत्तीने हजारो स्त्रियांनी स्वातंत्र्य लढ्यातील हाल–अपेष्टा सहन केलेल्या दिसून येतात . 1942 चळवळीत अरुणा असफअली, उशा मेहता, सुशीला नायर, लक्ष्मीबाई पाश्रीकर, कमलाबाई देसाई, पार्वतीबाई परांजपे यांचे योगदान महत्वाचे आहे. संपूर्ण सत्याग्रह पर्वात डॉ. सरोजनी नायडू यांचे कर्तृत्व तर पहाडा प्रमाणे उंच आहे गांधीजींच्या आवाहनाला स्त्रियांनी खेडोपाडी शहरा शहरातून मोठ्या प्रमाणात प्रतिसाद दिलेला दिसून येतो चरखा चलाचला के लेंगे स्वराज्य हे त्यांचे घोषवाक्य होते. भारतीय स्त्रीच्या जीवनातील हे परिवर्तन पाहून पाश्चात्त्य जगाची जनताही प्रभावित झाली. स्त्रियांच्या सहभागाने पुरुषांनाही मोठा उत्साह निर्माण झाला. महात्मा गांधीजींच्या प्रभावामुळेच 1926 च्या निवडणुकीत स्त्रियांनी मतदान केले. मद्रासच्या सर्वप्रथम महिला डॉक्टर मुथुलक्ष्मी रेड्डी कौन्सिल मध्ये गेल्यावर महिलाविषयक अनेक कायद्यांसाठी त्या प्रयत्नशील राहिल्या. मुंबईच्या मिठूबेन पेटीट व भानुबेन देसाई यांनी मुंबईच्या सत्याग्रह चळवळीत भाग घेतला बारडोली सत्याग्रहातर स्त्रियांच्या शक्तीचे अद्भुत दर्शन झाले. महाराष्ट्रीय स्त्रियांबद्दल गांधीजींनी काढलेले उदगार अत्यंत महत्त्वपूर्ण आहेत ते म्हणतात मनमोकळेपणा आचार गौरव, वर्तन स्वातंत्र्य हे गुण नम्रतेसह महाराष्ट्रीय महिलांमध्ये असतात. महात्मा गांधींनी स्त्रियांमध्ये धैर्य, यातना सहन करण्याची शक्ती, निर्भयता, सर्वस्व झोकून देण्याची वृत्ती निर्माण केली. परिणामी प्रचंड संख्येने स्त्रिया स्वातंत्र्य चळवळीत सहभागी झालेल्या दिसतात. गांधीयुग खऱ्या अर्थाने स्त्रीयांच्या मुक्तीचे युग होते. स्त्रिमुक्तिची ती सुरुवात होती. त्यांच्याबद्दल गौरवोद्गार काढताना म्हणूनच सरोजनी नायडू म्हणतात चमत्काराचे युग संपले आहे असे कोण म्हणतो? या माणसाच्या रुपाने प्रत्यक्ष चमत्कार आपल्यात वावरत आहे ते आम्हा स्त्रियांचे पुढारी, मित्र आहेत. तसेच पिताश्रीही आहेत. सार्वजनिक, राजकीय जीवनात स्त्रियांचा सहभाग असणे आवश्यक आहे. महात्मा गांधीजींच्या या भूमिकेमुळे स्वातंत्र चळवळीतील सरोजिनी नायडू, अरुणा असफ आली, कस्तूरबा गांधी विजयालक्ष्मीपंडीत, अवंतिकाबाई गोखले, दुर्गाबाई देशमुख राजकुमार अमृत कौर, बिबि अमतुस्सलाम कमला नेहरू यांच्यासह हजारो महिला आघाडीवर होत्या विदेशी कापडाची होळी करता नाही स्त्रिया मोठ्या प्रमाणात आघाडीवर असलेल्या दिसून येतात. महात्मा गांधीजींच्या स्त्रीवादी भूमिकेचे उत्तम उदाहरण म्हणजे ते केवळ बोलूनच दाखवत नव्हते तर स्त्रीसमर्थ, नेतृत्वावर त्यांचा विश्वास होता. त्याचेच प्रतीक म्हणजे त्यांनी कॉंग्रेस मध्ये महिला नेतृत्वाला संधी दिली. वेगवेगळ्या आंदोलनात त्यांना

मोठ्या प्रमाणात सहभागी करून घेतले. तसेच सामाजिक शैक्षणिक, आर्थिक आणि राजकीय क्षेत्रात स्त्रियांना मोठ्या प्रमाणात सहभागी होता आलेले दिसून येते. महत्त्वाचे म्हणजे संविधान समितीतही महिलांचा समावेश होता. या सर्व महिला देशाच्या स्वातंत्र्य चळवळीशी जोडलेल्या होत्या. आज स्त्रियांच्या हक्कासाठी अनेक स्त्री संघटना कार्यरत आहे. गांधीजींच्या विचारांचे विष्लेशण स्त्रीद्यांकडून केले जात आहे. काही प्रमाणात ते गांधीजींच्या स्त्रीवादी भूमिकेवर टीका करताना दिसतात. स्त्रीमुक्तीवादाच्या मते गांधीजींच्या विचारसरणीत स्त्रीस्वातंत्र्याला आणि स्त्री–पुरुष समानतेला खऱ्या अर्थाने स्थान नव्हते. ते शेवटी पितृसत्ताक मूल्याचे पुरस्कर्ते होते. गांधीजींच्या चळवळीत भाग घेणाऱ्या स्त्रिया केवळ उच्चवर्णीय, सुशिक्षित होत्या. दलित किंवा इतर मागास स्त्रियांचा त्यात कमी सहभाग दिसतो. तसेच गांधींच्या काळातील स्त्रीयांना स्वतःची आपल्या हक्काची फारशी जाणीव नव्हती. त्याग व समाजसेवा हेच तिचे ध्येय होते. गांधीजींनी स्त्रिया बाबत मांडलेले विचार हे तत्त्व मूल्यांची चौकट मोडून प्रत्यक्ष कृतीद्वारे स्त्रियांच्या मुक्ती चळवळीची प्रयत्न करणारा विचार त्यात दिसत नाही. अशा प्रकारची टिका गांधीजींच्या स्त्रीवादी भूमिकेवर केली जाते. पण याबाबत असे म्हणता येईल की ज्या काळात गांधीजींनी स्त्रीवादी विचार मांडला त्या काळात स्वराज्य मिळवणे हे स्वातंत्र आंदोलनाचे मुख्य उद्दिष्ट होते. स्वातंत्र्य चळवळ अंतिम टप्प्यात येऊन पोहोचली होती. त्यामुळेच स्त्रीच्या व्यक्ती स्वातंत्र्यपेक्षा गांधीजींना पुरुषांना पूरक होईल असेच सुधारणावादी विचार मांडताना दिसतात. कदाचित स्वातंत्र्य व समता या बाबतच्या अतिरेकी कल्पनामुळे ही टीका होत असावी. गांधीजींना हरिजन स्त्रियांबद्दल अपार सहानुभूती होती. म्हणूनच त्यांच्या उद्धारासाठी ते कटिबद्ध झालेले दिसतात. अनेक अस्पृश्य स्त्रियाही आंदोलनात सहभागी होत्या. स्वतंत्र भारताचे पहिले पंतप्रधान कोणाला करावे? याविषयी आपले वैयक्तिक मत नोंदविताना म्हणूनच ते म्हणतात स्वतंत्र भारताची पहिली पंतप्रधान एक हरिजन स्त्री असावी या त्यांच्या उद्‌गगारातच त्यांची दलित वर्गाबद्दलची भूमिका दिसून येते. थोडक्यात स्त्रियांमध्ये आत्मविश्वास जागृत करणे त्यांना धैर्यशील बनवणे सर्व समस्या निवारणासाठी संघर्षशील बनवणे यासाठी महात्मा गांधी प्रयत्नशील होते . स्त्रियांच्या सर्वांगीण शोषणाविरुद्ध लढ्याला स्त्रीला सिद्ध करणे हाच गांधीजींचा स्त्रीमुक्तीचा मार्ग होता.

निष्कर्श – महात्मा गांधींच्या स्त्रीवादी भूमिकांमुळे स्त्रियांमध्ये आत्मसन्मानाची भावना निर्माण झाली. स्त्री शिक्षणाला गती प्राप्त झाली. महात्मा गांधीजींची स्त्रीवादी भूमिका स्पष्ट व महत्त्वपूर्ण होती. स्त्री–पुरुष समानता प्रस्थापित होण्यास मदत झाली. भारतीय स्वातंत्र्य चळवळीतील स्त्री सहभागामुळे राष्ट्रीय चळवळ खऱ्या अर्थाने राष्ट्रीय व व्यापक बनली.

संदर्भ

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आंतरराष्ट्रीय राजकारणात भारताच्या सॉफ्ट पॉवरची भूमिका

डॉ. गणेश गिरी

सहाय्यक प्राध्यापक (राज्यशास्त्र विभाग)

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गोषवारा– आंतरराष्ट्रीय राजकारणात जगातील प्रत्येक राष्ट्र आपली प्रतिमा उंचावण्याचा प्रयत्न करताना दिसते आहे. याचे दोन मार्ग आहे, एक म्हणजे स्वतःचे लष्करी व आर्थिक सामर्थ्य व दुसरे म्हणजे स्वतःकडील सकारात्मक संसाधने. यापैकी कोणत्या मार्गाचा अवलंब करून आपले जागतिक वर्चस्व प्रस्थापित करावयाचे हे राष्ट्र निश्चित करते. पहिल्या मार्गाचा अवलंब वेगवान असतो व त्याचे परिणाम तात्काळ दिसायला लागतात परंतु हा मार्ग फार काळ आंतरराष्ट्रीय राजकारणात टिकून राहिलेला नाही हा आजवरचा अनुभव आहे. तथापि दुसरा मार्ग हा संथ असला तरी त्याचा परिणाम दीर्घकाळ टिकून शाश्वत विकासास साह्यभूत ठरतो. भारताने अहिंसा, पंचशील तत्वे व अलिप्ततावाद यांचा स्वातंत्र्यानंतर व जागतिकीकरणाचा भारतात प्रवेश होईपर्यंत या साधनांचा उपयोग सॉफ्ट पॉवर म्हणून जागतिक राजकारणात वापरात आणला. जागतिकीकरणाने भारतावर दूरगामी परिणाम केल्याने वेगळ्या साधनांचा ज्यामध्ये चित्रपट, पर्यटन, आरोग्य, संस्कृती, योगा अशा अनेक आधुनिक साधनांद्वारे जागतिक स्तरावर उत्तम प्रतिमा निर्माण करण्याचा प्रयत्न सुरु केला. यामध्ये यश–अपयशाचा खेळ सुरु असला तरी भारताने आपले प्रयत्न सुरु ठेवलेले दिसतात, म्हणून प्रस्तुत शोधनिबंधामध्ये सद्यास्थितीमध्ये आंतरराष्ट्रीय राजकारणात भारताच्या सॉफ्ट पॉवरची भूमिका या विशयावर विविध अंगांनी चर्चा करण्याचे प्रयोजन आहे.

प्रस्तावना – अनेक दशकांपासून अभ्यासक व विष्लेशकांनी भारताच्या शक्तिशाली राष्ट्र होण्याच्या बाबत आपले मत मांडले आहे. भौतिक विकासाच्या अनुशंगाने प्रयत्न होत असताना आर्थिक, लष्करी वाढ व लोकसंख्येचा विस्तार या घटकांकडे कटाक्षाने लक्ष देण्याचे उदिष्ट निश्चित करण्यात आले. म्हणजेच भारताची ही भौतिक शक्ती (हार्ड पॉवर) वाढविण्याचे लक्ष निर्धारित झाले होते. आंतरराष्ट्रीय राजकारणात भौतिक शक्ती वाढविण्याचे प्रयत्न होणे आवश्यकच असते. परंतु याच शक्तीत वाढ करावी का? असा प्रश्न निर्माण होतो. केवळ एकल मार्गाने विचार व कृती करता दुसरा मार्ग मात्र दुर्लक्षित राहतो व त्याचे परिणाम किंवा इतर राष्ट्रांची आपल्याकडे बघण्याच्या भूमिकेत निष्चितपणे कुठेतरी नकारात्मकता येते. मग हा दुसरा मार्ग कोणता ज्याने आंतरराष्ट्रीय राजकारणात आपली अजून स्वच्छ प्रतिमा निर्माण होईल, असे नाही की भारताची आंतरराष्ट्रीय राजकारणातील प्रतिमा मलीन आहे. आंतरराष्ट्रीय राजकारणाच्या अनेक प्रमुख प्रश्नांमध्ये मध्यस्थ म्हणून भूमिका पार पडली आहे. पण भारताला एवढीच भूमिका घेऊन थांबणे हिताचे नाही. आंतरराष्ट्रीय संबंध प्रस्थापित करताना आपले हितसंबंध जोपासत आपल्या सॉफ्ट पॉवरचा उपयोग करून भारताकडे विष्वाचे नेतृत्व यायला निश्चितच अनुकूल वातावरण निर्माण होईल. परंतु भारताने या सॉफ्ट पॉवरचा उपयोग फारसा प्रभावीपणे केलेला दिसत नाही. व्यापार व राजकारण यापलीकडे जावून धर्म, संस्कृती, विविधता, खेळ, आरोग्य, तंत्रज्ञान, चित्रपट अशा अनेक सॉफ्ट पॉवर संसाधनांचा उपयोग भारताने मोठ्या प्रमाणात करणे आवश्यक आहे. आंतरराष्ट्रीय राजकारणातील मोठा स्पर्धक व शेजारी असणारे चीन सारखे राष्ट्र याच्या बरोबरीने उभे रहावयाचे असल्यास व त्याला शह देण्यासाठी भारताला मानवतावादी सॉफ्ट पॉवरचा उपयोग अतिशय योग्यपणे करता येईल जो कि चीनच्या विस्तारवादी धोरणांना खीळ बसविण्यास सहाय्यभूत ठरेल.

संशोधन विषय– आंतरराष्ट्रीय राजकारणात भारताच्या सॉफ्ट पॉवरच्या भूमिकेचा अभ्यास करणे.

गृहीतके – आंतरराष्ट्रीय राजकारणात भारताच्या सॉफ्ट पॉवरची भूमिका मर्यादित स्वरुपाची असलेली दिसते.

निष्कर्श शब्द– आंतरराष्ट्रीय राजकारण, सॉफ्ट पॉवर, भारत, योगा, संस्कृती, चित्रपट

संशोधन पद्धती– प्रस्तुत शोधनिबंधाच्या अभ्यासाकरीता पुस्तके, मासिके, वेबसाईट, वर्तमानपत्रे अष्या दुय्यम साधनांचा आधार घेऊन ऐतिहासिक विष्लेशणात्मक पद्धतीने तथ्य विष्लेशण करण्याचा प्रयत्न केला आहे. सदर शोधनिबंधाचा अभ्यासविषय राज्यशास्त्राच्या आंतरराष्ट्रीय राजकारण या विद्याशाखेच्या परीघामध्ये येतो.

सॉफ्ट पॉवरचा अथ–जोसेफ नै यांच्या मते,"तुमचे राष्ट्र स्वतःच्या इच्छा–आकांक्षा दुसऱ्या राष्ट्रांवर लादून स्वतःचे उदिष्ट साध्य करण्याचे माध्यम म्हणजे सॉफ्ट पॉवर होय. यामध्ये उदिष्ट साध्य करण्यासाठी सैनिकी, आर्थिक अश्या कोणत्याही शक्तींचा उपयोग करण्याची आवश्यकता नसते, परराष्ट्र धोरण, राजकीय व्यवस्था–मूल्य व संस्कृती हे तीन मुख्य आधार सॉफ्ट पॉवरचे आहेत. " परराष्ट्र धोरणाची उदिष्टे साध्य करण्यासाठी व देशाच्या सर्वांगीण प्रगतीला प्राथमिकता देण्यासाठी आधुनिक काळातील आंतरराष्ट्रीय राजकारणात महत्वाची भूमिका पार पाडणारे व राष्ट्राची क्षमता निश्चित करणारे साधन म्हणून सॉफ्ट पॉवरचा अर्थ लावता येतो.

द्विपक्षीय किंवा बहुपक्षीय राजनयामध्ये व्यापक अर्थाने राष्ट्राच्या क्षमतेला प्रदर्शित करणारे एक महत्वाचे साधन म्हणून परराष्ट्र धोरणामध्ये याची भूमिका केंद्रस्थानी येताना दिसते. याचे कारण असे की, सामाजिक, सांस्कृतिक, शैक्षणिक, क्रीडा, आरोग्य, मनोरंजन, तंत्रज्ञान यासारखे त्याचे अनेक आधार आहेत जे की मानवी जीवनाचा सर्वांगीण विकास करून सुरक्षितता प्रदान करण्यास सहाय्यभूत ठरतात. यांचा उपयोग इलेक्ट्रॉनिक माध्यमे, समाज माध्यमे व प्रत्यक्ष भेटीच्या माध्यमातून अशा अनेक सार्वजनिक व्यासपीठांवरून करता येतो.

देशाच्या मुत्सद्देगिरीला महत्व प्राप्त करून देण्यासाठी वेगवेगळ्या मार्गांनी देशाच्या कल्पनांचा प्रसार–प्रचार (ब्रॅण्डिंग) केल्या जातात. शासन प्रकार, संस्कृती, शिक्षण, विविध नवनिर्मिती अशा स्वतःच्या उत्तम वैशिष्ट्यावर जोर देऊन सॉफ्ट पॉवर निर्माण केली जाते. यामध्ये राष्ट्रीय उदिष्ट साध्य करण्यासाठी सार्वजनिक व खाजगी स्त्रोतांचा नाविन्यपूर्ण वापर केला जातो. एकंदरीत आंतरराष्ट्रीय राजकारणात निर्णय प्रक्रिया आपल्या दृष्टीने अनुकूल, तसेच स्वराष्ट्राची प्रतिमा उंचावण्याचा देखील प्रयत्न केला जातो.

परराष्ट्र धोरणामध्ये भारताच्या सॉफ्ट पॉवरची साधने

१) संस्कृती भारताची संस्कृती हि अतिशय प्राचीन व विविधतेने नटलेली सर्वात लोकप्रिय अशी संस्कृती आहे. भारताचे हेच साधन भारताची सकारात्मक प्रतिमा तयार करण्यास महत्वाची भूमिका पार पाडते. विषेशतः शास्त्रीय संगीत, भारतीय नृत्य, भाशिक विविधता, खाद्यसंस्कृती व विविधपूर्ण पोशाख हे सर्व घटक परराष्ट्रधोरण निश्चित करताना प्रभावी ठरतात. हिंदू, जैन, बौध्द व शीख या भारतातील धर्मांचा प्रभाव शेजारी राष्ट्रांवर पडला आहे. विषेश म्हणजे कोणत्याही लष्करी हल्याशिवाय या धर्मांचा प्रसार इतर राष्ट्रांमध्ये सहजपणे झालेला दिसतो. तसेच इस्लाम, ख्रिश्चन व यहुदी या धर्मियांचे देखील अनुयायी मोठ्या प्रमाणात भारतात आढळतात.

२) चित्रपट भारतीय चित्रपट सृष्टी इतर कोणत्याही चित्रपट सृष्टीपेक्षा अधिक वैशिष्टपूर्ण आहे, कारण भारतीय समाज, संस्कृती, धर्म अशा विविध विषयानुसार चित्रपटांची निर्मिती केली जाते. आंतरराष्ट्रीय पातळीवर भारताची प्रतिमा उंचावण्यामध्ये भारतीय चित्रपट सृष्टीची भूमिका महत्वपूर्ण राहिलेली दिसते. विविध भारतीय भाषांमध्ये चित्रपट निर्मिती होते. मध्य व पश्चिम आशिया राष्ट्रांमध्ये भारतीय चित्रपटांना पसंती दिली जाते. पाश्चिमात्य देशांमध्ये देखील भारतीय चित्रपट स्वःताची ओळख निर्माण करत आहेत. भारताचे माहिती व प्रसारण मंत्री श्री. प्रकाश जावडेकर यांनी राष्ट्रीय चित्रपट पुरस्कार कार्यक्रमप्रसंगी म्हटले होते की, कोणत्या देशाची संस्कृती व कला या त्याच्या शक्ती असतात व या शक्ती जगासमोर सादर करण्याचे प्रभावी साधन म्हणजे चित्रपट आहेत, यासाठी चित्रपट सृष्टीने सतत प्रयत्नशील असले पाहिजे. जगभरात भारतीय चित्रपटांना पसंती दिली जाते. लॅटिन अमेरिकेतही भारतीय चित्रपटांना मोठी मागणी असल्याचे त्यांनी सांगितले.

३) योगा योगा भारतीय संस्कृतीचा अविभाज्य घटक आहे, याचा उल्लेख करणे आवष्यक आहे कारण हा घटक भारतीय परराष्ट्र धोरणाचा सॉफ्ट पॉवर म्हणून त्याचा प्रत्यक्षपणे वापर सुरु झाला आहे. संयुक्त राष्ट्र संघटनेच्या सभेमध्ये पंतप्रधान नरेंद्र मोदी यांनी योगा हे भारतीय संस्कृतीने जगाला दिलेली मोठी देणगी आहे असे स्पष्ट केले. ब्रिक्सच्या पहिल्या बैठकीमध्ये भाग घेण्यासाठी गेलेले परराष्ट्रमंत्री श्री. सिंग यांनी नरेंद्र मोदी यांच्या भाषणाचा संदर्भ देत अधोरेखित केले की, योगामुळे शरीर व मन यांच्यावर सकारात्मक परिणाम होताना दिसतो. म्हणूनच २१ जून हा जागतिक योगा दिवस म्हणून जगभर साजरा केला जातो. आज जवळपास १७७ राष्ट्रांनी योगाला मान्यता दिली आहे. त्यामुळेच हे एक नवीन साधन परराष्ट्र धोरणामध्ये सॉफ्ट पॉवरची भूमिका पार पडताना दिसते.

४) पर्यटन भारतीय संस्कृती व पर्यटन परस्परसंबंधीत आहेत. प्राचीनकाळापासून विविध धर्मियांच्या कला व संस्कृतीमधून पर्यटन क्षेत्र आकाराला आहे. याच्याशी संबंधित हॉटेल व टुर्स–ट्रॅव्हल हे व्यवसाय देखील भरभराटीला आले आहेत. सन २०३० पर्यंत भारत पहिल्या पाच स्थानामध्ये येईल व जागतिक पातळीवर पहिल्या पाच व्यावसायिक ट्रॅव्हल मार्केटमध्ये स्थान मिळवेल अशी अपेक्षा आहे.

५) लोकशाही भारतीय लोकशाही जगातील मोठी लोकशाही व्यवस्था म्हणून नावापास आली आहे. तिसऱ्या जगातील बहुतांशी राष्ट्रांमध्ये राजकीय व्यवस्थांचे उच्चाटन होत असताना याच जगातील भारताने मात्र आपली लोकशाही व्यवस्था व मूल्ये टिकवून तिला सशक्त करण्याच्या मार्गाने वाटचाल चालू ठेवली आहे. सर्वांना मतदानाचा हक्क, विशिष्ट कालावधीनंतर नियमित निवडणुका, शासनाच्या निर्णय व धोरणांचे समर्थन व टीका करण्याचा हक्क, स्वातंर्त्य, समता, न्याय या लोकशाही मूल्यांची कमी–अधिक प्रमाणात जोपासना व अंमलबजावणी. तसेच महात्मा गांधी, डॉ. बाबासाहेब आंबेडकर अश्या महान तत्ववेत्ता यांचे तत्वज्ञान जगमान्य झाले आहे.

वरील महत्वपूर्ण साधनांबरोबरच क्रिकेट, आयुर्वेद, इस्त्रो, आरोग्य व शिक्षण यासारखी अनेक साधने भारताची सॉफ्ट पॉवर सक्षम आणि तिचा प्रसार–प्रचार करण्यास महत्वाची भूमिका पार पडत असून आंतरराष्ट्रीय राजकारणातील सकारात्मक प्रतिमा उंचावण्यास नक्कीच हातभार लावत आहेत.

सध्याच्या कोविड १९ च्या पार्श्वभूमीवर देखील भारताने आपली आंतरराष्ट्रीय पातळीवरील भूमिका मानवतावादी दृष्टीकोनातून प्रकाशझोतात आणली आहे ती अशी की, भारताने ८० पेक्षा अधिक देशांना करोना लशी व वैद्यकीय साहित्य पुरविले आहे. भारताने 'व्हॅक्सिन मैत्री' नावाने पुढाकार घेत लशींचा व साहित्याचा पुरवठा केला आहे.

आंतरराष्ट्रीय राजकारणात भारताची सॉफ्ट पॉवर उपयोगात आणण्याच्या मर्यादा भारताकडे सॉफ्ट पॉवरची अनेक साधने उपलब्ध आहेत,

तथापि या साधनांचा योग्य तसा उपयोग भारत अजूनही मोठ्या प्रमाणात आंतरराष्ट्रीय राजकारणात करत नाही. वर्तमान परिस्थितीमध्ये भारत एक शक्तिशाली राष्ट्र निर्मितीमध्ये प्रयत्नशील असताना षेजारी राष्ट्रे व विकसित राष्ट्रे यांच्याशी संबंध प्रस्थापित करताना भारताची भूमिका संवेदनशील वातावरणातून जाताना दिसते. जागतिक बदलाच्या दिशेने भारताच्या परराष्ट्र धोरणाचे स्वरूप देखील बदलत चालले आहे. सॉफ्ट पॉवर म्हणजे केवळ प्रतिमा स्वच्छ करणे ऐवढाच मर्यादित अर्थ नाही त्याहीपुढे जाऊन स्वतःचा सर्वांगीन विकास व जगाच्या दृष्टीकोनात सकारात्मकता, विश्वास निर्माण करणे असा व याहीपेक्षा व्यापक अर्थ यामध्ये अभिप्रेत आहे. सुरवातीला चर्चा केलेल्या साधनांचा पुनर्विचार करताना त्या साधनांचा मर्यादित वापर आपणाकडून कसा होतो हे स्पष्ट होते जसे की, संस्कृती बाबतीत आपण त्याचा व्यापक अर्थाने प्रसार–प्रचार करण्यास कमी पडलो. ज्या पद्धतीने आपण पाश्चिमात्य संस्कृतीचा स्वीकार कोणताही विचार न करता करतो तेच मात्र आपली संस्कृती आपल्याला मागास वाटते. जगातील बहुतेक सर्व धर्मांचा वावर भारतात आहे. बौध्द धर्माची निर्मिती भारतात झाली असली तरी चीन सारखा शेजारी व बलाढ्य राष्ट्र त्याचा सॉफ्ट पॉवर म्हणून वेगाने करताना दिसतो. भारतीय चित्रपटांच्या बाबतीत देखील प्रश्न निर्माण होतो. हॉलीवूड चित्रपटांइतका खर्च, प्रसार–प्रचार इत्यादी बाबत जगातील लोकांना आकर्शित करण्याची क्षमता अशा अनेक बाबतीत भारतीय चित्रपट मागे राहिलेले दिसतात. जागतिक पातळीचा ऑक्सर पुरस्कार फार तर एखाद्या संगीतकारापुरता मर्यादित राहिला आहे. अजुनही मोठी बाजारपेठ मिळविण्यासाठी भारतीय चित्रपटांना वेळ लागेल असे वाटते. पर्यटनाच्या बाबत तर आणखीच चिंता वाटण्याचे कारण आहे, परदेशी पर्यटकांसाठी भारत सुरक्षित देश नाही असे एकंदरीत वातावरण निर्माण झाले आहे. विशेषतः परदेशी महिलांबाबत ही समस्या जास्त गांभीर्याने घेतली जाते. अतुल्य भारत सारखी मोहीम पण त्याचा फारसा सकारात्मक परिणाम होतांना दिसत नाही.

भारतीय संस्कृती–मूल्य याच्याशी निगडीत असणारी पर्यटन स्थळे यांना जागतिक पातळीवर प्रसिद्धी देताना भारतामध्येच अनेक प्रश्न उपस्थित केले जातात व या अंतर्गत वादाचे प्रसारण वेगाने होताना दिसते. भारतीय पुरातत्व विभाग अजूनही एका पारंपारिक चौकटीत काम करताना दिसतो. धार्मिक, भाशिक, प्रादेशिक, खान–पान यासारखी मोठी विविधता असणारा भारतासारखा देश दुर्मीळच असावा पण याच विविधतेच्या पडद्याआड असुरक्षित वातावरण निर्माण करण्याचा प्रयत्न भारतात सतत होताना दिसतो. भारतीय लोकशाहीच्या मॉडेलमध्ये धर्म, जात, प्रादेशिकता या मुद्यांवर आजही निवडणुका होतात, आणीबाणीचे गालबोट आधीच लागलेले असताना प्रखर राष्ट्रवादाच्या दिशेने वाटचाल होताना दिसते. २०२१ च्या जागतिक सॉफ्ट पॉवर इंडेक्सनुसार भारत ३६ व्या स्थानावर आहे. या अहवालामध्ये भारताच्या स्थानासंदर्भात स्पष्टीकरण देताना म्हटले आहे की. भारत जवळपास नऊ (९) ठिकाणी खाली आला आहे याचे मुख्य कारण म्हणजे देशातील निशेधाचे वातावरण, नागरी अशांतता किंवा असंतोष, साथीच्या रोगाने (कोविड–१९) आर्थिक नुकसान होण्याबरोबरच आरोग्यविशयक समस्यांना भारताला तोंड द्यावे लागत आहे. त्यामुळे भारताच्या सॉफ्ट पॉवरच्या वाढीमध्ये व वापरामध्ये घसरण झाली आहे. सुरवातीला मांडलेल्या गृहितकाची पडताळणी वरील तथ्य विष्लेशणावरून केल्यास असे स्पष्ट होते की, गृहितकामध्ये बऱ्याच अंशी सत्यता आहे. निष्कर्श रूपाने म्हणता येईल की, यातील सर्वच साधने परिपूर्ण आहेत असे नाही प्रत्येक साधना मध्ये काहीतरी उणीव असणार परंतु भारताने या उणीवांचा फारसा विचार न करता त्यांच्या वापरावर वा अमंलबजावणीवर जास्त लक्ष द्यावे लागणार आहे. प्रथमतः भारताला आपल्या सॉफ्ट पॉवर बद्दल भारतीयांमध्ये जनजागृती करणे आवश्यक आहे. आपल्याकडे इतर राष्ट्रांचे लक्ष्य वेधण्यासाठी सुरक्षित वातावरणाची निर्मिती करावी लागेल ज्यामध्ये व्यापक लोकसहभाग असणे आवश्यक आहे. वेगवेगळ्या आंतरराष्ट्रीय पातळीवरील व्यासपीठावरून भारतीय प्रतिमा उंचावण्याचा व सकारात्मक भूमिका मांडण्याचा सतत प्रयत्न केला जावा. तसेच या साधनांचा उपयोग जसा आंतरराष्ट्रीय स्तरावर केला जाणार आहे त्याचप्रमाणे भारतातील दारिद्रय, बेकारी, कुपोषण यासारख्या गंभीर समस्या सोडविण्यासाठी केला जावा. शांती संदेशाचा वाहक म्हणून आपल्या भूमिकेला व्यापक बनवावे. या सर्व साधनांच्या मदतीने भारताने स्वतःचा व जगाचा भविष्यकाळ सुखदायी करण्याचा प्रयत्न कटाक्षाने करावा.

संदर्भ–

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"महाराष्ट्र शासनाचे आरक्षण धोरण आणि अंमलबजावणी"

रवि जाधव
संशोधक विद्यार्थी राज्यशास्त्र विभाग,
डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद

★★★

सारांश – भारतातील बहुतांश राज्यांमध्ये ''सामाजिक आरक्षण" हा मुद्दा मागील काही वर्षात खूप वादग्रस्त बनत चालल्याचे दिसून आले आहे. विषेशतः शासकीय भरती व शैक्षणिक संस्थांमध्ये मोजक्या जाती समुदायांना असलेल्या आरक्षणांचा पुर्नमांडणी केली पाहिजे, सवलती कमी केल्या पाहिजेत, संपल्या पाहिजेत अथवा नवीन जाती समुहांना आरक्षण देण्यात यावे. अशा प्रकारची मागणी सध्या भारतीय जनमाणसात पुढे येतांना दिसून येते आहे.

प्रस्तावना – भारत हा प्राचीन एक खंडप्राय देश असून प्राचीन काळापासूनच सामाजिक, आर्थिक व सांस्कृतिक दृष्ट्याा वैविध्यपूर्ण असा देश म्हणून जगभर भारताची ओळख राहिलेली आहे. अर्थात येथील समाज व्यवस्था ही खूप जुनी आणि वैशिष्ट्यापूर्ण राहिलेली आहे. भारतात मागील हजारो वर्षापासून वर्णभेद, उच्च, निच अस्पृष्यता इत्यादी प्रथा समाज व्यवस्थेच्या अभिन्न अंगाच्या स्वरुपात कायम होत्या. या अनुशंगाने तत्कालीन समाज व्यवस्थेत ब्राम्हण, क्षत्रिय, वैश्य आणि शुद्र असे चार प्रमुख वर्ण अस्तित्वात होते. यातील शुद्र वर्णातच बहुतांश मागासवर्गीय जाती, जमातींचा समावेश होतो. अशाप्रकारे जाती समुदायांना भारत स्वातंत्र्य होण्याच्या हजारों वर्षापुर्वी पासून त्यांचे शोषण आपल्या समाजातील उच्चवर्णीय समाजाने केल्याचा इतिहास आहे. अर्थातच तत्कालीन समाजाने त्यांना सामाजिक, आर्थिक आणि शैक्षणिक सोयी–सुविधांपासून नेहमी वंचितच ठेवण्याचा प्रयत्न केलेला असल्याचे आजवरच्या ऐतिहासिक पुराव्यावरुन अनेकवेळा सिद्ध झाल्याचे पाहावयास मिळते.

महाराष्ट्रातील आरक्षणाची सुरुवात – ऐतिहासिकदृष्ट्या अनेक वर्षापासून तत्कालीन समाज व्यवस्थेने शुद्र, अस्पृष्य आदिवासी, मागासवर्गीयांनी त्यांचे मुलभूत हक्क नाकारले होते. त्यांना कोणतीही मदत मिळू न देता, गुलाम बनवून ठेवण्याचा प्रयत्न केला जात असे. अशा प्रकारच्या सामाजिक व्यवस्थेत महाराष्ट्रातच नव्हे तर संपूर्ण भारतात प्रथमच 1882 रोजी ''हंटर शिक्षण आयोगाला" दिलेल्या निवेदनात महात्मा फुले यांनी म्हटले होते की, प्रशासनातील वरिष्ठ अधिकारी, पदे ही समाजातील विशिष्ट समुदायाची मक्तेदारी, असून सरकारी नोकऱ्यांच्या क्षेत्रात मागासवर्गीयांना वाव (जागा) उपलब्ध करुन द्याव्यात अशी विनंती केली होती. शिवाय तत्त्कालीन ''शिक्षण व्यवस्था" ही काही मुठभर लोकांची मक्तेदारी बनलेली असल्याने मागासर्गीयांना बहुतांश क्षेत्रात प्रतिनिधित्व मिळत नसल्याचे ही स्पष्ट केले होते.

तद्नंतर कोल्हापूर संस्थानचे राजे छत्रपती शाहू महाराज यांनी आपल्या संस्थानातील प्रशासनात 50 टक्के जागा मागासलेल्या जातींसाठी राखून ठेवण्याचा क्रांतीकारी निर्णय घेतला. त्या काळच्या संदर्भात हा निर्णय मागासवर्गीयांसाठी ऐतिहासिक स्वरुपाचा ठरला. याशिवाय संबंधित निर्णयाची अंमलबजावणी करण्यासाठी उपाययोजना म्हणून मागासलेल्या समाजात शिक्षणाचा प्रसार होण्यासाठी शिक्षणाचा खेडोपाडी प्रचार केला. तसेच उच्च शिक्षण घेण्यासाठी प्रत्येक जातींसाठी स्वतंत्र वसतिगृहाची निर्मिती केली. अर्थातच संस्थानातील बहुजनांसाठी खास सवलती जाहीर करुन त्यांना इतर विकसित उच्चवर्णीय जातींच्या बरोबर आणण्यासाठी आरक्षणाची व्यवस्था स्वातंत्र्यपूर्व काळातील आरक्षणाचा वारसा भारताच्या स्वातंत्र्यानंतरही चालू रहावा यासाठी अहोरात्र कष्ट घेणारे तिसरे व्यक्ती म्हणजे राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर यांचे नाव घेतले जाते. ज्या समाजाला शतकानुशतके सामाजिक, शैक्षणिक, आर्थिक अधिकारापासून वंचित ठेवण्यात आले होते. अशा मागासवर्गीय जात समुहाला केंद्र शासनाच्या आरक्षण धोरणाद्वारे प्राधान्यक्रम मिळवून दिला. शिवाय भारतीय राज्यघटनेत अशा मागास जातींसाठी विशेष तरतूद करुन शिक्षण व नोकऱ्यांत राखीव जागा ठेवणे शासनाला बंधनकारक ठरवले.

आरक्षण म्हणजे काय – किमान प्रतीनिधीत्वाची संधी मिळणे म्हणजे आरक्षण होय (Minimum opportunity for representation) अशा लोकांचे प्रतिनिधीत्व ज्यांना तत्कालीन समाजव्यवस्थेने हजारो वर्ष, अनेक पिढ्याांना त्यांच्या मुलभूत हक्कापासून, विकासापासून वंचित ठेवले होते. त्यांच्या उत्कर्षाची कल्याणाची जी संधी नाकारत होती. अषा समाजाला राजकारणात, शिक्षणात व सरकारी नोकऱ्यांत किमान प्रतिनिधीत्व मिळावे यासाठी राज्यघटनेतील कलमान्वये आरक्षणाची व्यवस्था शासनाला बाध्य करण्यात आलेली आहे.

आरक्षणाचे प्रकार – शासनाच्या आरक्षण धोरणातील तरतूदीनुसार महाराष्ट्रात तीन प्रकारचे आरक्षण लागू आहे ते खालीलप्रमाणे –

1. राजकीय आरक्षण (निवडणूकीतील जागा आरक्षित ठेवणे.
2. शैक्षणिक आरक्षण (शैक्षणिक संस्थामध्ये जागा राखीव ठेवणे)
3. नोकरीतील आरक्षण (शासकीय भरतीत आरक्षित प्रवर्गासाठी जागा रिक्त ठेवणे.)

वरील प्रकारचे आरक्षण महाराष्ट्र शासनाच्या धोरणात उल्लेखित केलेले आहे. यातील शैक्षणिक व शासकीय नोकऱ्यांमधील आरक्षणाला कोणतीही कालमर्यादा ठरवण्यात आलेली नाही. मात्र भारतीय राज्यघटनेच्या कलम 334 अन्वये राजकीय आरक्षणाला फक्त 10 वर्षाची मुदत घातलेली आहे.

भारतीय राज्यघटना : आरक्षणाच्या तरतुदी – भारतीय राज्यघटना, वैधानिक कायदे व प्रशासकीय नियमांद्वारे भारतात आरक्षण व्यवस्था लागू करण्यात आलेली आहे. त्यातील प्रमुख तरतुदी खालीलप्रमाणे सांगता येतील.

1 कलम 15 (4) अन्वये सामाजिक व शैक्षणिक दृष्ट्याा मागासलेल्या वर्गाच्या नागरिकांच्या उन्नतीकरीता विशेष तरतुद करण्यात राज्याला प्रतिबंध असणार नाही.

2 कलम 16 (4) अन्वये राज्य शासनाच्या सेवांमध्ये मागासवर्गीय नागरीकांना पर्याप्त प्रतिनिधीत्व मिळालेले नसल्यास, अशा वर्गाकरिता प्रशासकीय पदे राखून ठेवण्यास कोणतीही तरतुद करण्यास राज्याला प्रतिबंध असणार नाही.

3 कलम 36 ते 51 मध्ये तरतुद केलेल्या सामाजिक न्यायाच्या दृष्टीने आर्थिक दृष्ट्याा मागास वर्गाकरीता विशेष तरतुदी आहेत.

4 कलम 330 ते 342 अन्वये भारतातील सामाजिक व शैक्षणिकदृष्ट्याा मागासलेल्या आदिवासी प्रवर्गाची स्थिती सुधारण्यासाठी विशेष तरतुदी केल्या आहेत. उपरोक्त हक्कांची प्रभावीपणे अंमलबजावणी करण्यासाठी आणि मागासलेल्या जाती–जमातींच्या लोकांना समप्रवाहात आणण्याकरीता तसेच त्यांना समाजातील विविध क्षेत्रात समान संधी देण्याकरीता शासनाने आरक्षण धोरणात तरतूदी करणे अत्यावश्यक असते.

महाराष्ट्रातील आरक्षण : आरंभी आरक्षण धोरणाचा निकष कमी जासत फरकाने ''जात'' या घटकावर आधारित होता. विषेश म्हणजे समाजातील षोशीत, पिढीत, अस्पृष्य अशा कनिष्ट जाती हाच आरक्षण धोरणाचा मुलभूत पाया होता. मात्र कालांतराने हा निकष बदलत जाऊन शैक्षणिक दृष्ट्याा मागासलेल्या जातींनाही आरक्षण बहाल करण्यात आल्याने आता जवळपास पाऊन शतकाजवळ आरक्षणाचा कोटा येऊन पोहोचला आहे. महाराष्ट्रातील शैक्षणिक संस्था आणि नोकऱ्यांमध्ये विद्यामान आरक्षण धोरणानुसार सर्व प्रवर्गांना मिळून 75 टक्के आरक्षण कोटा निश्चित करण्यता आलेला आहे.

महाराष्ट्रातील प्रवर्गनिहाय आरक्षण :

अ. क्र.	प्रवर्ग	सं. नाव	आरक्षण	जाती	टक्केवारी
1	अनुसूचित जाती	एसी.सी.	13%	59	11.81%
2	अनुसूचित जमाती	एस.टी.	07%	47	9.35%
3	इतर मागास प्रवर्ग	ओ.बी.सी.	19%	346	–
4	विषेश मागास	एस.बी.सी.	02%	07	–
5	विमुक्त जाती (अ)	व्ही.जे. (अ)	03%	14	–
6	भटक्या जमाती (ब)	एन.टी. (ब)	2.5%	37	–
7	भटक्या जाती (क)	एन.टी. (सी)	3.5%	01	–
8	भटक्या जाती (ड)	एन.टी. (डी)	02%	01	9%
9	सामाजिक व शै. मा.	एस.ई.बी.सी.	13%	01	–
10	आर्थिक दृष्ट्याा मागास वर्ग	ई.डब्ल्यू.एस.	10%	01	32%

2018 मध्ये महाराष्ट्र सरकारने मराठा समाजाला 13 टक्के आरक्षण दिले. शिवाय महाराष्ट्र शासनाने राज्यातील शासकीय नोकऱ्यात अनाथ व्यक्तीसाठी 3.7 टक्के आरक्षण लागू केलेले आहे.

समारोप : महाराष्ट्र राज्य निर्मितीला जवळपास 60 वर्षे पूर्ण होत आली आहेत. या दरम्यानच्या काळात अनेक सरकारांनी आरक्षण धोरणाला ज्या पद्धतीने हाताळले अथवा त्याची अंमलबजावणी केली. ते पाहता अजून बरीच वर्षे आरक्षणाचा प्रश्न कायम राहणार आहे असे दिसते. शिवाय आज घडीलाही विषेशतः शासकीय नोकऱ्यांमध्ये ज्या प्रमाणात आरक्षित वर्गाला प्रतिनिधित्व मिळायला हवे होते. ते अजूनपर्यंत मिळालेले दिसत नाही. परिणामी अनेकविध षासकीय विभागात

मागासवर्गीयांचा बॅकलॉग भरणे शासनाला जमलेले नाही. त्यामुळे आरक्षित वर्गाचा अनुशेष अजुन वाढतच आहे. अशातच एकीकडे समाजातील काही नवीन समाजघटकांनी आरक्षणाची मागणी सुरु केली आहे. जसे की, प्रामुख्याने महाराष्ट्रात "मराठा आरक्षण" आंदोलनाने तर संपूर्ण समाजमन ढवळून निघालेला पहावयास मिळतो शिवाय ध नगर समाज, ओबीसी समाजानेही अनेकवेळा आरक्षणाच्या मुद्द्यांवरुन महाराष्ट्रात तीव्र आंदोलने केलेली आहेत. अर्थातच कमी–अधिक प्रमाणात राज्यात आरक्षणासाठी सातत्याने काही समाज घटकांनी महाराष्ट्र शासनाने आरक्षण धोरण व अंमलबजावणी संदर्भात काही महत्त्वाचे प्रश्न उपस्थित होतात.

तर काहींना मागील आरक्षण बंद करायला पाहिजे अथवा कमी केले पाहिजे यासाठी महाराष्ट्र शासनावर दबाव आणत आहेत. एकूणच आरक्षण धोरणांच्या मुद्द्यांवरुन बिघडत चालली. महाराष्ट्रातील सामाजिक स्थिती पाहता लवकरच हा आरक्षणाचा मुद्दा सोडवणे आवश्यक आहे. शिवाय काळानुरुप आरक्षण धोरण आखूण त्याची अंमलबजावणी करणे महत्त्वाचे बनले आहे.

शासन धोरणाची चर्चा आपणास शासनाच्या वर्गीय व जातीय चारित्र्याचा शोध घेण्यास भाग पाडतो. विद्यमान महाराष्ट्र शासन लोकशाही पद्धतीने कार्य करत आहे. यात वरचढ जातींचे उच्चभू केंद्रस्थानी असतात तर इतर जातीतील उच्चभू सत्तांतर रचनेमध्ये निम्नस्तरवर असतात. अशा शासनाचा आधार जातीवर उभ्या हित संबंधाचा सौदा हा असतो त्या विरोधात राजकीय लढा उभारणे आवश्यक ठरते.

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वर्ण व्यवस्था आणि आश्रम व्यवस्था यांचे चिकित्सक विवेचन

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★★★

सारांश : प्राचीन काळापासून समाज सुव्यवस्थित आणि सुसंघटीत राहवा या करीता भारत देषामध्ये अनेक व्यवस्था कार्यरत होत्या. या व्यवस्थापैकी वर्ण व्यवस्था आणि आश्रम व्यवस्था अषा व्यवस्था आहेत की ज्यांचा मुख्य उद्देष समाजाला सुसंघटीत आणि सुव्यवस्थित ठेवणे हा होता. परंतु वर्तमान काळात आधुनिकिकरण, विज्ञान, शहरीकरण, औद्योगीकिरण आणि पाष्चिमात्यकरण यामुळे वर्ण व्यवस्था आणि आश्रम व्यवस्था यानुसार जीवन जगणे शक्य नाही. त्याचप्रमाणे प्राचिन काळातील या व्यवस्थांमुळे अनेक समाजीक प्रष्न आणि समस्या निमार्ण झाल्या आहेत. ज्यामुळे या व्यवस्था वर्तमान काळात स्वीकार करणे योग्य नाही. प्रस्तुत लेखात आपण मनुच्या काळातील वर्ण व्यवस्था आणि आश्रम व्यवस्थेचे स्वरूप आणि त्यांचे चिकित्सक अध्ययन''वर्ण व्यवस्था आणि आश्रम व्यवस्था यांचे चिकित्सक विवेचन'' या षिक्षीका अंतर्गत करणार आहोत.

प्रस्तावना : प्राचीन भारतीय आणि नैतिकते संबंधित विविध ग्रंथात वर्ण आणि आश्रम व्यवस्थेबाबत विविध विवेचन दिसून येते. वेद, ब्राह्मण ग्रंथ, धर्मसूत्र, स्मृति इत्यांदीमध्ये वर्णाश्रम धर्माची विस्तृत चर्चा केलेली दिसून येते. 'धर्म' शब्दाचे अनेक अर्थ आहेत. यापैकी सुप्रसिद्ध व रूढ अर्थ म्हणजे 'हिंदू धर्म', 'मुस्लिम धर्म', 'ख्रिस्ती धर्म' अषा शब्द प्रयोगातून प्रतीत होणारा अर्थ होय. या अर्थाचा 'मानव आणि विष्व यावर नियंत्रण ठेवणारी एक अतिमानवीय शक्ती आहे याचे स्मरण ठेवून तीची आज्ञा म्हणून जीवनातील कर्म करीत राहणे' असे सांगता येईल. 'धर्म' शब्दाचा आणि त्याचा अर्थाचा इतिहास फार प्राचीन काळापासून आढळून येतो. 'धर्म' हा शब्द 'धृ' या ध ातूपासून निर्माण झाला असून त्याचा अर्थ धारण किंवा पोषण करणारे, टिकून धरणारे तत्व असा सामान्यतः दिसून येतो. मनु ने मुख्यतः धर्म शब्दाचा प्रयोग कर्तव्याच्या अर्थानेच केलेला आहे असे म्हणता येईल. प्रत्येक व्यक्तीला तीची कर्तव्य सहज प्राप्त असतात. व्यक्ती अंतराळात जन्मास येत नाही, तिच्याभोवती सामाजिक परिसर असतोच. त्या परिसरात समाजाच्या निती नियमांना काही स्थान प्राप्त झालेले असते. त्या स्थानाला अनुलक्षून व्यक्तीची कर्तव्य आपोआपच नियत झालेली असतात. प्राचीन काळातील वर्णाश्रमव्यवस्था एक सामाजिक आदर्ष होता. व्यक्तींच्या कर्माची त्यानुसार विभागणी होत असे. वर्ण आणि आश्रम व्यवस्थेचे स्वरूप आपण खालील प्रमाणे थोडक्यात बघणार आहोत. त्याआधी हे संषोधन कार्य करीत असतांना कोणत्या पध्दतीचा आपण अवलंब केला याचे संक्षिप्त विवेचन करू.

संशोधन पध्दती : प्रस्तुत शोध निबंधात आपण मनुच्या काळातील वर्ण व्यवस्था आणि आश्रम व्यवस्थेचे स्वरूप आणि त्यांचे चिकित्सक अध्ययन करणार आहोत. त्यामुळे हे संषोधन करतांना आपण विष्लेशणाच्या पध्दतीचा अवलंब करणार आहोत.

स्वधर्म : स्वधर्म म्हणजे स्वतःचा धर्म म्हणजेच वर्णाश्रम धर्म. मनुच्या मते विभिन्न सामाजिक वर्ग आणि आश्रमांनुसार जे कर्तव्य किंवा कर्म केले जाते त्याला वर्णाश्रम धर्म म्हणतात. प्रत्येक वर्ण आणि आश्रम हे विषिष्ट कर्तव्य करण्याकरीता सांगतात आणि ही कर्तव्य म्हणजेच त्या वर्णातील किंवा आश्रमातील सदस्यांचा स्वधर्म होय. स्वधर्मांमध्ये वर्णव्यवस्था आणि आश्रम व्यवस्थेचा विचार करण्यात आलेला आहे.

वर्ण व्यवस्था : हिंदू समाजाच्या नैतिक नियमानुसार आणि मनूच्या काळात समाज सुव्यवस्थित आणि सुरळीत रहावा यासाठी समाज चार वर्णात विभागला गेला होता. वर्णव्यवस्थेत कर्माला महत्त्वपूर्ण स्थान आहे. प्रत्येक वर्णाचे आपले विषिष्ट कर्तव्य आहेत. 'वर्ण' शब्दाची भिन्न भिन्न अर्थ सांगण्यात आलेले आहे. 'वर्ण' शब्द संस्कृ तातील 'वृत्तवरण' या शब्दापासून निर्माण झाला असून त्याचा अर्थ निवड करणे असा आहे. ऋग्वेदात वर्णाचा उपयोग रंगासाठी केलेला दिसून येतो. वर्ण एकूण चार आहे ते म्हणजे ब्राह्मण, क्षत्रिय, वैष्य आणि शुद्ध. भारतीय वर्णव्यवस्थेचा मुख्य उद्देष श्रम विभाजन हा होता. त्याचे विभाजन पुढीलप्रमाणे आहे. विद्योउपजीवि वर्ग, शासक वर्ग, व्यापारी वर्ग आणि श्रमिक वर्ग. प्रत्येक वर्णाचे आपापले विषिष्ट कर्तव्य होते. ती कर्तव्य पुढील प्रमाणे –

1. ब्राह्मण वर्णाची कर्तव्य :– अंतकरणावर नियंत्रण ठेवणे, इंद्रियांवर संयम ठेवणे, क्षमा, साधना, स्वाध्याय, श्रद्धा, अध्ययन, अध्यापन आणि ईष्वराचे ज्ञान प्राप्त करणे हे ब्राह्मण वर्णाची कर्तव्य आहेत. तसेच वेदांचे अध्ययन करणे, यज्ञ करणे, दान देणे व दान घेणे हे ब्राह्मण वर्णाची कर्तव्य आहे.

2. क्षत्रिय वर्णाची कर्तव्य :– क्षत्रियांचा संबंध शासक वर्गाषी आहे. त्यांचे मुख्य कर्तव्य तिनही वर्णांना सुरक्षा देणे आणि राज्यावर शासन करणे होय. तसेच प्रजेचे रक्षण करणे, ब्राह्मणांना दान देणे, वेदांचा अभ्यास करणे आणि भोगविलास यापासून दूर राहणे हे क्षत्रियांचे कर्तव्य आहे. गीतेनुसार शूरता, वीरता, सामर्थ्य, धैर्य, चातुर्य, युद्धापासून परावृत्त न होणे हे क्षत्रिय वर्णाची स्वाभाविक कर्तव्य आहे.

3. वैश्य वर्णाची कर्तव्य :– पषुपालन करणे, व्यापार करणे, शेती करणे, दान देणे ही वैष्याची कर्तव्य आहेत. सामाजिक रचनेला आर्थिक दृष्टीने सदृढ बनविणे, आयात–निर्यात करणे, सत्य व्यवहार करणे ही वैष्यांची प्रमुख कर्तव्य आहेत.

4. शूद्र वर्णाची कर्तव्ये :– वरील तीनही वर्णातील लोकांची सेवा करणे हे शूद्र वर्णाची कर्तव्य आहे. तिन्ही वर्णाचे सेवक म्हणून त्यांना

ओळखण्यात येते. अषाप्रकारे समाजाच्या सुव्यवस्थेसाठी तसेच विभिन्न प्रकारच्या मनुष्याच्या क्षमतेनुसार कार्याचे वाटप वर्णव्यवस्थे मागील उद्देष होता. ज्यामुळे समाजात स्थिरता सुदृढता आणि संतुलन टिकून राहत होते.

5. आश्रम व्यवस्था :– त्याचप्रमाणे या काळात प्रत्येक वर्णाच्या व्यक्तीच्या जीवनाच्या सर्वांगीन विकासाकरीता विभिन्न आश्रम आणि त्यांच्या संबंधीत कतर्व्याचे पालन करण्यावर भर दिला आहे, ज्याला आश्रम धर्म असे म्हटल्या जाते. प्राचीन भारतीय समाजामध्ये आश्रम व्यवस्था प्रचलित होती. मनुष्य जीवन सुसंस्कृत आणि सुव्यवस्थित बनविण्यासाठी आश्रम व्यवस्था सारख्या संस्थेची कल्पना करण्यात आलेली होती. Encyclopaedia of Religion and Ethic मध्ये जर्मन विद्वान पॉल डायसन यांनी 'आश्रम' या शब्दाचे दोन अर्थ सांगीतले आहेत.

1. 'आश्रम' म्हणजे असे स्थान जीथे श्रम किंवा प्रयत्न केले जावू शकत असे.

2. श्रम किंवा प्रयत्न करणे. मानवी जीवनाचे अंतिम ध्येय साधण्याकरीता आश्रम धर्माचे पालन करणे हे एक साधन म्हणून मानले गेले असे. आश्रम एकुण चार आहेत. या चारही आश्रमांच्या कर्तव्यांचा

थेडक्यात विचार आपण येथे करू.

1. ब्रह्मचर्य आश्रम :– हिन्दू समाजात बौध्दिक आणि षिक्षित जीवन जगण्यासाठी ब्रह्मचर्य आश्रमाची व्यवस्था करण्यात आलेली होती. या आश्रमाचे पालन केल्याने विद्या आणि षिक्षा यांची प्राप्ती होत असे. मनुष्याच्या नैतिक जीवनाच्या पहील्या अवस्थेला ब्रह्मचर्य आश्रम असे म्हणतात. या आश्रमात मनुष्य 25व्या वर्षापर्यंत गुरू जवळ राहून वेदांचा अभ्यास करीत असे व संयमी जीवन जगत असे. आत्मनिरिक्षण, संतोष, विभिन्न कला आणि विज्ञानाचे अध्ययन करीत असे. ब्रह्मचर्यावस्थेतील षिक्षण आणि षिस्त व्यक्तीला भविष्यकाळातील जीवन जगण्यासाठी उपयोगी पडत असे.

2. गृहस्थ आश्रम :– 25 वर्षे बंहम्चर्य आश्रमाचे पालन केल्यानंतर षिक्षण पूर्ण करून व्यक्ती विवाह करून गष्हस्थ आश्रमात प्रवेष करीत असे. गृहस्थ आश्रम मानवी नैतिक जीवनाची दुसरी अवस्था आहे. हा आश्रम सर्व आश्रमाचे आधार स्थान आहे. ज्याप्रमाणे सर्व नद्या सागरात विलिन होतात त्याचप्रमाणे उर्वरीत तीनही आश्रम कुठल्या ना कुठल्या प्रकारे गृहस्थ आश्रमावर अवलंबून असतात. या आश्रमात पती–पत्नी एक–दुसऱ्याषी सहयुक्त होवून धर्मानुसार व्यवहार करतात. गृहस्थ आश्रमामध्ये देवऋृशी, पित आणि अतिथी ऋणाकरीता प्रयोजन करण्यात आलेली आहे. तसेच धर्म, अर्थ आणि काम या पुरू प्रार्थांची प्राप्ती सुध्दा याच आश्रमात होत असते. गष्हस्थ आश्रमाचा मुख्य उद्देष संतानोत्पत्ती करणे, धन मिळविणे, दान करणे, पत्नी आणि मुलांचे पालन–पोषण करणे, त्यांना षिक्षण देणे, समाज आणि समाजातील अन्य लोकांची सेवा करणे, इतरांना मदत करणे हा आहे. या आश्रमात व्यक्ती त्याग, प्रेम, दया आणि सहानुभूती यांचे षिक्षण घेवून आपल्या सर्व इच्छांची पूर्ति करीत असतो.

3. वानप्रस्थ आश्रम :– वानप्रस्थ आश्रम मनुश्याच्या नैतिक जीवनाची तीसरी अवस्था आहे. गृहस्थाश्रमाची सर्व कर्तव्ये पूर्ण केल्यानंतर मनुष्य या आश्रमात प्रवेश करतो. या अवस्थेत सर्व सांसारीक जीवनाचा त्याग करून जगलात एकांतवासात राहून मनुष्य पारलौकिक जीवनाविषयी विचार करून मोक्ष प्राप्तीसाठी प्रयत्नषील राहतो. तपष्चर्या, समता, दानषीलता, अपरिग्रह आणि सर्व प्राणीमात्रांविषयी दयाबुध्दी ठेवणे हा या आश्रमाचा मुख्य उद्देष आहे. जीवनाच्या या अवस्थेमध्ये मनुष्याला चिंतन, उपवास आणि आपल्या वाईट कर्माकरीता प्रायष्चित करायला पाहीजे. वानप्रस्थ आश्रम मोक्षमार्गाचे दिग्दर्षन करतो.

4. संन्यास आश्रम :– मनुष्याच्या नैतिक जीवनाची चौथी अवस्था म्हणजे संन्यास आश्रम होय. वानप्रस्थ आश्रमानंतर मनुष्य सन्यास आश्रमात प्रवेष करतो. ही पूर्णपणे त्यागाची अवस्था आहे. यात मनुष्य सर्व सांसारीक सुखाचा त्याग करून ईष्वर चितनात मग्न राहतो. या आश्रमात कुटुंबाविषयी, धनाविषयी, लोकांविषयी व्यक्तीला अनासक्त राहून त्याचा पूर्णपणे त्याग करावयाचा असतो. तसेच सर्व प्राणीमात्रांवर प्रेम करणे, सर्व स्वार्थांचा त्याग करणे, परोपकाराच्या भावनेने जगात मानव जीवनाच्या कल्याणकरीता प्रयत्नषील राहत असतो. या आश्रमात सन्यासी भिक्षा मागून भोजन करणे, झाडाखाली राहणे, कुणाची वस्तू न घेणे, कुणालाही विरोध न करणे, आंतरीक व बाह्य शुध्दता पाळणे, वाणीवर नियंत्रण ठेवणे, ब्रह्मचर्य व्रताचे पालन करणे आणि ज्ञानाचा अभ्यास करणे हे सर्व संन्यास आश्रमातील मनुष्याचे धर्म आहे. अशाप्रकारे मनुच्या वर्णाश्रम धर्माचे त्या काळात अनन्य साधारण महत्व होते. प्राचिन भारतीय समाजाला सुव्यवस्थित ठेवण्याकरीता वर्ण व्यवस्था आणि आश्रम व्यवस्था फलदायी आणि उपयुक्त ठरली आहे. जर्मन विद्वान पॉल डायसन यांनी Encyclopaedia of Religion and Ethics मध्ये आश्रम व्यवस्थेबाबत म्हटले आहे की, ''मानवी जीवनाच्या इतिहास ऐवढी उदात्त कल्पना कुठेच दिसून येत नाही.''

समिक्षा :

1. प्राचिन काळात वर्णाश्रम व्यवस्था समाजालासुसंघटित आणि सुव्यवस्थित ठेवण्याचे कार्य करीत असली तरी बदलत्या परिस्थितीमुळे आणि त्यामुळे निर्माण झालेल्या संमस्यांमुळे ही व्यवस्था वर्तमान काळात उपयुक्त ठरू शकत नाही.
2. वर्तमान काळात लोकषाहीची भावना विकसित झाल्यामुळे जीवनयापन करण्याकरीता कोणता व्यवसाय करावा यावर बंधन राहीले नाही. त्यामुळे केवळ जन्मच्या आधारावर वर्ण व्यवस्थेचा स्वीकार करण लोकशाही आणि मानवी समान तेच्या भावनेच्या विरूध्द आहे
3. डॉ. आंबेडकरांनी वर्ण व्यवस्थेची कट्टर आलोचना केलेली आहे. त्यांच्या मते–
4. वर्ण व्यवस्था अवैज्ञानिक, अमानवीय, अलोकतांत्रिक, अनैतिक, अन्यायपूर्ण आणि शोणकारी सामाजिक व्यवस्था आहे.

5. समाजात दिसून येणारी असष्ष्यता वर्ण यवस्थेचा अनिवार्य परिणाम आहे. त्यामुळे वर्ण व्यवस्थेला समुळ नट केल्याषिवाय समाजात दिसून येणाऱ्या अस्पष्यतेच्या भावनेला दूर करता येणार नाही.
6. चतुर्वर्ण प्रणाली वैज्ञानिक नाही. कारण गुणवत्तेच्या आधारे समाजाचे वर्गीकरण करता येत नाही. वस्तूस्थिती ही आहे की व्यक्तीचे स्वरूप नेहमीच बदलते, म्हणून वर्णन केलेल्या गुणांची संबंधित स्थिती देखील नेहमीच बदलत राहाते. या व्यतिरिक्त, चातुर्वर्ण प्रणाली व्यक्तीमध्ये परावलंबन प्रोत्साहित करते.
7. एखाद्या व्यक्तीच्या नैसर्गिक गुणांकडे दुर्लक्ष करणे आणि त्याला वर्णांच्या क्रियाकलापांमध्ये सामील करणे म्हणजे व्यक्तीच्या नैसर्गिक आणि सर्वांगीण विकासाला कुंठीत करणे होय.
8. या व्यतिरिक्त वर्ण प्रणालीतून सामाजिक भेदभाव उद्‌भवू शकतो आणि समाज व्यवस्थेमध्ये समान कार्यासाठी वेगवेगळे उपक्रम आणि नियम वेगवेगळ्या वर्गासमवेत लागू करणे मानवतावादाला कलंकित करणारे आहे. अषी वाईट सामाजिक व्यवस्था भारतीय समाज वगळता इतर कोणत्याही समाजात अस्तित्त्वात असलेली दिसून येत नाही.
9. वर्ण व्यवस्थेमुळे व्यक्ती विषयी द्वेषाची भावना निर्माण होते.
10. वर्ण व्यवस्थेप्रमाणेच आश्रम व्यवस्था सुध्दा वर्तमान काळात उपयुक्त ठरू शकत नाही.
11. आश्रमांची जागा आज शैक्षणिक संस्था आणि विष्वविद्यालय यांनी घेतली आहे. तीथे सर्व वर्गातील लोकांना, मुले–मुलिंना समान वागणूक दिली जाते. त्यामुळे प्राचीन काळातील आश्रम व्यवस्था उपयुक्त ठरत नाही.
12. वर्तमान काळात ब्रह्मचर्य, वानप्रस्थ आणि सन्यास आश्रमाचे जीवनशक्य नाही. या काळात मनुष्य आधुनिक सुखसोयींची अपेक्षा करतो. आधुनिक संन्यासी देखील सुखमय जीवन जगणे पसंत करतात. आध्यात्माची जागा विज्ञानाने घेतली आहे. अषा परिस्थितीत आश्रमाची संकल्पना निशफळ ठरते.

निकर्ष : चातुर्वर्ण व्यवस्था केवळ मानवी समाजासाठी अव्यवहार्यच नाही तर ती हानिकारक देखील आहे. म्हणजे काही मुठभर लोकांच्या वर्चस्वासाठी बऱ्याच लोकांना सर्वहारा बनविण्यात आले. काही लोकांच्या जीवनाच्या विकासासाठी आणि प्रकाषासाठी बऱ्याच लोकांना उदासीन, निराधार आणि गडद करण्यात आले. हे सर्व भारतातच घडले आहे. या राक्षसी व्यवस्थेमुळे इथले बहुसंख्य लोक निर्जीव व अपंग बनले आहे. हेच कारण आहे की इतर समृद्ध देषांप्रमाणे आपल्या देषात सामाजिक क्रांती कधीही झाली नाही. येथील लोकांमध्ये गुलामगिरीतून मुक्त होण्याचे कोणतेही साधन नव्हते. त्यांना सांगण्यात आले की ईष्वरानेच तुमच्या नषिबात गुलामगिरी लिहिली आहे. याचा परिणाम म्हणजे ज्या लोकांना शूद्र बनविले गेले त्यांना ढोबळ गुलामगिरीचे दुःख भोगावे लागले.

आज आपल्याला वर्ण व्यवस्थारहीत एका आदर्ष समाजाची आवष्यकता आहे. अर्थात ज्या समाजात न्याय, बंधुता, समता आणि स्वातंत्र्य आहे तोच खऱ्या अर्थाने आदर्ष समाज आहे. बंधुत्वाचा अर्थ असा आहे की देषात जन्मलेले सर्व लोक बंधू आहेत आणि देषाच्या मालमत्तेवर वडिलांच्या मालमत्तेप्रमाणेच समान अधिकार आहेत. आयुष्यासाठी आवष्यक असलेले अन्न, निवास, औषध आणि षिक्षणावर सर्वांचा समान हक्क आहे. समता म्हणजे सर्वांना समानतेची वागणूक. ही वास्तविकता आहे की सर्व व्यक्ती एकसमान नसतात. प्रत्येक व्यक्ती हा विषेष आणि प्राकृतिक रूपाने दुसऱ्या व्यक्ती पासून भिन्न असतो. परंतु या विषेष आणि प्राकृतिक असमानतेमुळे त्या व्यक्तींमध्ये व्यवहारातसुध्दा असमानता आणने न्याययुक्त नाही. प्रत्येक व्यक्तिला त्याच्यात असलेल्या शक्तीच्या पूर्ण विकासाकरीता समान भावनेने प्रोत्साहन आणि सुविधा उपलब्ध व्हायला पाहीजे. त्याचप्रमाणे मनुष्य हा स्वतंत्र असून प्रत्येक व्यक्तीने त्याच्या स्वातंत्र्याचा सम्मान कायला पहिजे. स्वातंत्र्याचे तत्व असे सांगते की, प्रत्येक व्यक्तीला त्याच्या इच्छेनुसार व्यवसाय आणि आचरण करण्याचे स्वातंत्र आहे. वर्ण व्यवस्थेनुसार कर्म करण्याची व्यवस्था ही एक केवळ कायदेषीर गुलामगीरीची प्रथा आहे.

आश्रम व्यवस्थेबद्दल आपण असे म्हणू की, प्राचीन काळातील आश्रम व्यवस्था वर्तमान काळात जषीच्या तषी स्वीकार करता येत नाही. परंतु चार आश्रमापैकी ब्रह्मचर्य आश्रमातील विचार पध्दती एक संयम पध्दती म्हणून आपण स्वीकारू ाकतो. वर्तमान काळात ब्रह्मचर्य व्रताचे काटेकोरपणे पालन करणे शक्य नसले तरी समाजामध्ये राहण्याकरीता आत्मसंयमाची नितांत आवष्यकता आहे. जेंव्हा समाजातील संयम नष्ट होतो तेंव्ही समाजाचे अधपतन होते. असंयमित जीवन हे प्राण्यांच्या जीवनाप्रमाणे असते आणि म्हणून निरोगी समाजाची रचना संयमाषिवाय ाक्य नाही. तसेच जीवनात शांती आणि समाधान मिळविण्याकरीता गृहस्थ जीवनातून वेळ काढून परोपकार आणि आध्यात्मिक चिंतन करणे गरजेचे आहे.

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★★★

प्रस्तावना :– चांगले आरोग्य असणे हे एक सामाजिक ध्येय आहे. आपल्या घटनेनेही सार्वजनिक आरोग्यात सुधारणा करणे, लोकांचे राहणीमान सुधारणे, त्यांच्या पोषणाचा स्तर वाढविणे या बाबी सरकार आपल्या प्राथमिक कर्तव्यांपेक्षा भारतीय संविधानाचे कलम 47 नुसार एक मानले तर घटनेच्या 21 व्या कलमात जगण्याचा हक्क येतो. त्यानुसार आरोग्य हा मुलभूत हक्क आहे. घटनेने मुलभूत हक्क म्हणून आरोग्य हक्काची हमी दिली असल्याचे सर्वोच्च न्यायालयाने रतलाम नगर पालिकेशी संबंधीत प्रकरणात 1980 साली स्पष्ट केले आहे. सार्वजनिक आरोग्य व औशधीय सुविधेवर गंभीर विचार करुन सामान्य माणसाला खात्रीशिर गुणवत्तापुर्ण औशधीय सुविधा मिळण्याची तजवीज केली आहे. हे ध्येय साध्य करण्यासाठी सरकार देखील आरोग्य सुविधा व लोकांना दिर्घकालीन गुणवत्तापुर्ण आरोग्याच्या सुविधांची तजवीज करुन कार्यक्षमता, सुलभता, सामर्थ्य, यादृष्टिने विस्तीर्ण मापन करुन लोकसंख्येला पौष्टीक आहार, गुणकारी व प्रतिबंधक औशधांची उपलब्धता करणे, हे शासनासमोर मोठे आव्हान आहे. एड्स, मधुमेह, टी.बी., कॅन्सर, चिकनगुणीया, H_1H_1b- रोगांच्या औशधीय सुवीधांचा साठा वाढविण्याची गरज आहे. तसेच डोंगराळ व आदिवासी भागात औशधीय सुविधांची उपलब्धता करणे निकडीचे आहे. आजही बालमृत्यू, माता मृत्यू प्रमाण कमी करणे गरजेचे आहे. वाढती लोकसंख्या नियंत्रीत करुन आरोग्याची प्रादेशिक विषमता कमी करण्यासाठी सरकारला आरोग्याच्या हक्काने धोरणात्मक कारवाई करणे अत्यंत आवश्यक आहे. कूपोषणामुळे जुन 2020 मध्ये 2459 तीव्र व मध्यम कुपोषणाची प्रकरणे समोर आली. एकटया बुलडाणा जिल्ह्यात 2019 मध्ये 177, 2020 मध्ये 320, 2021 मध्ये 104 तीव्र कुपोषित बालके आढळली. मानवी जीवन सुदृष्ढ राहण्यासाठी आरोग्याचे वेगळेच महत्व आहे. निरामयी आरोग्य अबाधीत राखण्यासाठी रुग्णालयातुन मिळणारी आरोग्य सेवा त्यासाठी आवश्यक मानली जाते. रुग्णवाहीकांची संख्या महाराष्ट्रात 14974 एवढीच आहे. एक लाख लोकसंख्येमागे फक्त 12 च रुग्णवाहिका असल्याचे निदर्शनास आले. 1979 मध्ये हे प्रमाण फक्त 0.9 इतकेच होते म्हणून या अनुशंगाने ह्या संशोधनावर शोधनिबंधात आदिवासी समाजातील सार्वजनीक आरोग्याची स्थिती (समस्या, परिणाम व उपाययोजना) या विषयावर प्रकाशझोत टाकण्याचा थोडक्यात प्रयत्न करण्याचा आटापिटा संशोधकाने केला आहे.

विषयाचा परिचय : सर्वांसाठी आरोग्य ही जागतिक आरोग्य संघटनेचे दुरदृष्टीमुळे 7 एप्रिल 1948 पासुन यावर भर देण्यात येत आहे. त्यासाठी 1957 मध्ये बळवंतराव मेहता समिती स्थापन करुन या समितीने त्रीस्तरीय पंचायतराज पध्दतीची शिफारस केली. ग्रामिण भागात प्रोत्साहनात्मक प्रतिबंधात्मक व उपचारात्मक सेवा देण्यासाठी प्रत्येक आरोग्य केंद्राच्या अंतर्गत 3 आरोग्य उपकेंद्र अशी रचना केली गेली. लोकांना वैद्यकीय सेवा पुरविणे, संसर्गजन्य आजारांपासून त्यांचे संरक्षण करणे, माता व बाल आरोग्य कार्यक्रम, कुटूंब कल्याण, शालेय आरोग्य, आरोग्य शिक्षण, पोषाहार कार्यक्रम राबविणे, या जबाबदाऱ्या प्राथमिक आरोग्य केंद्रावर सोपविण्यात आल्या, सामान्य क्षेत्रात दर 5000 लोकसंख्येसाठी एक आरोग्य उपकेंद्र तर दुर्गम व डोंगराळ भागासाठी दर 3000 लोकसंख्येसाठी एक उपकेंद्र असा निकश ठरवला गेला. प्राथमिक आरोग्य केंद्राच्या बाबतही सामान्य क्षेत्रात दर 30,000 लोकसंख्येसाठी एक प्राथमिक आरोग्य केंद्र तर दुर्गम व डोंगराळ भागात दर 20000 लोकसंख्येसाठी एक प्राथमिक आरोग्य केंद्र असा निकश ठरविण्यात आला. आजही याच निकशानुसार प्राथमिक आरोग्य केंद्रे व उपकेंद्रे स्थापन करण्यात येतात.

लोकांना विविध तज्ञ डॉक्टरांच्या सेवा उपलब्ध व्हाव्यात, शस्त्रक्रिया सुविधा, तपासण्या व अन्य उपचा प्राप्त व्हावेत म्हणून दर 4 प्राथमिक आरोग्य केंद्रामागे एक ग्रामीण रुग्णालय अथवा कम्युनिटी हेल्थ सेंटर व प्रत्येक जिल्ह्यासाठी एक सामान्य रुग्णालय अशा पध्दतीने सरकारी आरोग्य संस्थांची स्थापना करण्यात आली.1911 ते 21 या दशकात प्लेगने 30 लाख लोकांचा बळी घेतला. 1918 मध्ये इन्फयुएंझाने 1 कोटी 80 लाख बळी घेतले. आजही कोवीड–19 च्या साथीने 2020 मध्ये लाखो लोक मृत्युला बळी पडत आहेत.

मागील 6 वर्षात पालघर जिल्ह्यात कुपोषणामुळे 3003 बालमृत्यु झाले तर एप्रील ते ऑगस्ट 2020 पर्यंत 140 बालमृत्यु झाले. हेच आकडे मागील 2019 मध्ये 131 बालमृत्यु झाले. 2014–2015 मध्ये 626 बालमृत्यु झालेत या दृष्टीने आदिवासींच्या आरोग्याची स्थिती विचारात घेता यावी म्हणूनच या विशयाचा अभ्यास संशोधन निबंधासाठी निवडण्यात आला आहे.

विषयाचे महत्व :– 1921 नंतरच्या काळात व विशेषतः स्वातंत्र्योत्तर काळात भारतातील आरोग्य विशयक सेवा सुविधात मोठ्या प्रमाणात वाढ झाली. खेडोपाडी सरकारी दवाखाने सुरु करण्यात आले. त्याचबरोबर खाजगी आरोग्य सेवेचा प्रचार व प्रसार शहरांबरोबरच ग्रामीण भागातही झाला. त्यामुळे प्लेग, देवी, कॉलरा यांसारख्या रोगांमुळे अनेक लोक मृत्युमुखी पडत परंतु स्वातंत्र्योत्तर काळात अनेक रोगांवर प्रभावी औशधे निर्माण झाल्याने साथीच्या रोगांवर नियंत्रण ठेवणे शक्य झाले आहे. देवी सारख्या रोगांवर पुर्ण नियंत्रण मिळविणे शक्य झाले आहे. लोकांचे चांगले आरोग्य आर्थिक वृध्दीस हातभार लावते. लोकसंख्येच्या आरोग्यविषयक गरजा भागविण्यासाठी दर्जेदार आरोग्य सेवा उपलब्ध झाल्या पाहिजेत. आदिवासींच्या आरोग्याची काळजी घेणारी व्यवस्था भक्कम करण्यावर भर असावा. आरोग्यसेवा पुरविण्याच्या बाबत सरकारांकडे मोठ्या प्रमाणावर साधन सामुग्री आहे. आदिवासी स्त्रियांच्या आरोग्याबाबत विशेष लक्ष दयावे. बालमृत्युदर कमी करण्यासाठी प्रयत्न व्हावे. देशात आदिवासींच्या कुपोशणाची समस्या गंभीर स्वरुपाची आहे. जगातील आरोग्य संघटनेने केलेल्या आरोग्यसेवेचे सर्वेक्षणात भारताचा 112 वा क्रमांक लागतो. स्वातंत्र्यानंतरच्या 74 वर्षानंतरही देशाच्या एकुण लोकसंख्येच्या 80 टक्के ग्रामीण भागात राहणाऱ्या भारतीयांना आजही आरोग्यासारख्या प्राथमिक सुविधां करिता आधुनिक उपचार पध्दतीपासुन वंचित राहावे लागते ही बाब चिंतेचीच आहे. म्हणून यावर प्रकाशझोत टाकण्यासाठी आदिवासी समाजातील सार्वजनिक आरोग्याची स्थिती समस्या, परिणाम व उपाय हा अभ्यास विषय निवडला आहे.

अभ्यासाची गृहितके

1. डोंगराळ आदिवासी भागात आरोग्य सुविधांचा तुटवडा आहे
2. आदिवासी समाजात अंधश्रध्दांचा पगडा आहे
3. लाभार्थी आदिवासी भागातील आहे
4. आरोग्य असुविधांमुळे कार्यक्षमतेवर व आरोग्यावर परिणाम होतो

संशोधनाची उद्दिष्टे

1. आदीवासी आरोग्य कार्यक्रमांचा अभ्यास करणे
2. आरोग्यावर होणाऱ्या खर्चाचा अभ्यास करणे.
3. आदीवासी क्षेत्रांतील समस्यांचा अभ्यास करणे.
4. आदीवासी क्षेत्रातील आरोग्य समस्यांवर उपाय सुचविणे.

अभ्यासाची संशोधन पध्दती :– सदरचा संशोधन पर शोध निबंध लेखासाठी दुय्यम साधनांचा उपयोग करण्यात आला आहे. दुय्यम माहितीसाठी विविध पुस्तके, ग्रंथ, वार्शिकांक, अहवाल, मासिके, साप्ताहिके व विविध दैनिक वर्तमान पत्रे इ. चा उपयोग करण्यात आला आहे. ही साधने आरोग्याषी संबंधीत विषयाशी निगडीत आहेत.

भारतातील व महाराष्ट्रातील आदिवासी लोकसंख्येचे प्रमाण
भारतात आदिवासी लोकसंख्येचे एकुण लोकसंख्येशी असणारे राष्ट्रीय पातळीवरील प्रमाण 8.01 टक्के तर महाराष्ट्रात हेच प्रमाण 9.27 टक्के एवढे आहे.

महाराष्ट्राची एकुण व आदिवासी लोकसंख्या

तपशील	1961	1971	1981	1991	2001
एकुण लोकसंख्या	395.54	504.12	627.84	789.37	968.79
एकुण आदिवासी लोकसंख्या	23.07	38.41	57.72	73.18	85.77
आदिवासी लोकसंख्येची एकुण लोकसंख्येशी टक्केवारी	5.83	7.62	9.19	9.27	8.85

भारतातील आरोग्य सुविधा

अ.क्र.	तपशील	1951	1981	2001
1	प्राथमिक व दुययम आरोग्य केंद्र संख्या 725	57000	164000	
2	डिस्पेन्सरी व दवाखान्यांची संख्या	9200	23000	43000
3	डॉक्टर व वैद्यांची संख्या	62000	270000	500000
4	परिचारिकांची संख्या	18000	144000	737000
5	खाटांची संख्या	117000	570000	870000

महाराष्ट्रातील आरोग्यविषयक स्थिती 2010/आरोग्य निर्देशक

आरोग्य निर्देशक	2010 मधील स्थिती	केंद्राने ठरवुन दिलेले
जन्मदर हजारी	17.9	16
मृत्युदर हजारी	6.6	5
बालमृत्यु दरहजारी	33	17
माता मृत्युदर हजारी	1.3	1.1
नवजात मृत्युदर हजारी	25	15
जन्मदर	2	2.1

महाराष्ट्राची आरोग्यसेवा स्थिती (2013)

राज्यातील डॉक्टरांची एकुण संख्या	:–	218000	एकुण प्राथमिक आरोग्य केंद्रे	:–	1809
ॲलोपॅथी	:–	78000	आदिवासी भाग	:– 315	
होमीओपॅथी	:–	60000	बगर आदिवासी भाग	:–	1494
इंटिग्रेटेड (आयुर्वेद, युनानी)	:–	80000	एकुण उपकेंद्रे	:– 10580	
एकुण परिचारिका	:–	59000	आदिवासी भाग	:– 2076	
(सरकारी 30000 व खासगी सेवेतील 29000)					
बिगर आदिवासी भाग	:–	8504			
एकुण रुग्णालये व दवाखाने	:–	50000	एकुण ग्रामीण रुग्णालये	:–	363
उपजिल्हा रुग्णालये (100 खाटांची) :	–	27	आदिवासी रुग्णालये	:–	67
उपजिल्हा रुग्णालये (50 खाटांची)	:–	56			
बिगर आदिवासी रुग्णालये	:–	4			
महिला रुग्णालये	:–	11			
सुपर स्पेशालीटी रुग्णालये	:–	02			

भारतात महाराष्ट्राचे आरोग्य सुविधांमधील स्थान

सुविधा	:–	स्थान
लसिकरण	:–	9
बालमृत्यु	:–	10
जन्मदर	:–	10
मृत्युदर	:–	10
पुरुषांचे पोषण	:–	11
रुग्णालयातील प्रसुती	:–	14
गरोदर पणातील तपासणी	:–	17
दरडोई आरोग्याचा खर्च	:–	20

राहाणीमानाचा दर्जा	:–	20
स्वच्छतागृहे व शुध्द पाण्याची व्यवस्था	:–	26

महाराष्ट्राची आरोग्यासाठी अर्थसंकल्पीय तरतुद

आरोग्य व अर्थसंकल्पीय तरतुद	(कोटी रुपयात)
2009–10	4474
2011–12	5307
2012–13	6169
2013–14 (अर्थसंकल्पाच्या 3 टक्के)	7400

भारतात दरवर्शी 1.4 दशलक्ष मुले वयाची 5 वर्षे पुर्ण होण्या आधीच मृत्यु पावतात. दरवर्षी अंदाजे 56 हजार माता आपल्या बाळाला जन्म दिल्यादिल्याच जगाचा निरोप घेतात. भारतात दरवर्षी आरोग्यावर होणाऱ्या खर्चामुळे 40 दशलक्ष कुटूंबे दिवाळखोर होतात. योजना आयोगानुसार शहरातील प्रतिव्यक्ती प्रतिदिन 32 रु. व ग्रामीण प्रतिव्यक्ती प्रतिदिन 26 रुपये खर्च करणारा व्यक्ती दारिद्रय रेषेच्यावर मुरला जातो. महाराष्टात आरोग्य खर्च ग्रामीण व शहरी भागासाठी 275 रु. होता. सध्या केंद्र सरकार आरोग्यावर दरवर्षी दरडोई सरासरी 600 रुपये तर राज्य सरकारने सरासरी 1200 रु खर्च करतात. दोन्ही मिळून 1800 रु होतात. जनता आपल्या खिश्यातुन त्याच्या अडीचपटीहुन जास्त म्हणजे दरवर्षी दरडोई 4500 रु खर्च करते.

वर्ष	दरडोई आरोग्यावर खर्च (रुपयात)
2013–14	913
2014–15	973
2015–16	1112
2016–17	1397
2017–18	1657
2018–19	1800

दर / वर्ष	1971	1994	2009	2011	2013	2017	महाराष्ट्र 2011
जन्मदर (दर हजारी)	32.2	–	17.6	21.8	16.7	20.2	16.7
मृत्युदर (दर हजारी)	12.3	–	6.7	7.1	6.3	6.3	6.3
अर्भक मृत्युदर (दर हजारी)	105	74	31	44	25	33	25
माता मृत्युदर (दर हजारी)	–	600	–	–	104	122	104
जनन दर	–	–	–	–	1.9	2.3	1.9

महाराष्ट्राचा विकास झपाट्याने झाला, मात्र सामाजिक विकासाची गती कासवचालीचीच राहिली आहे.

जागतिक पातळीचा विचार केल्यास भुकेच्या निर्देशांकाच्या (हंगर इंडेक्स) क्रमवारीत रवांडा, कंम्बोडीया बुकींना फारसे या देशांच्या भारत मागे आहे. हे देष कमी उत्पन्न देशात मोडतात. पोषण कमतरतेमुळे अर्भक मष्त्यु व बालमृत्यु आजाराच्या प्रमाणात वाढ होते. स्त्रीयांमध्ये पोषणामुळे ॲनिमिया (रक्ताची कमतरता) सुक्ष्म पोषण द्रव्याची कमी, बॉडी मॉस इंडेक्स कमी दिसुन येतो. आरोग्यदायी जीवन जगण्याच्या संधीची कमी व कमी पोषणाचे परिणाम हे स्त्रीयांचे आजार वाढून त्यातुन माता मृत्यूचे प्रमाण व कमी वजनाच्या बाळांचे जन्माचे 250 ग्रॅम वजनापेक्षा कमी वनज जन्माचे वेळी प्रमाण वाढते.

वर्ष	कॅलरिज प्रतिव्यक्ती प्रति दिवस
1993	2432
2004–05	2261

गरीबी, कमी उत्पन्न, अन्नसुरक्षिततेतील कमी, अन्नसुरक्षा व आरोग्य कार्यक्रमांच्या अंमलबजावणीतील शासकीय विभागाचे अपयश, यांचा एकात्मिक परिणाम मृत्युचे कमी पोषणाचा प्रश्न होय.

भारतातील प्रतिव्यक्ती उत्पन्नात महाराष्ट्रात 33 टक्के लोक स्त्री व पुरुष कमी वजनाचे आहेत. त्यातील 15 टक्के लोकसंख्या तिव्र कमी वजनातील आहेत. 3 वर्षाखालील मुलांमध्ये 40 टक्के मुले कमी वजनाची तर 38 टक्के कमी उंचीची आहेत. महाराष्ट्रात 50 टक्के महिलांचा ॲनिमिक अंगात रक्ताची कमतरता आहेत. 2/3 बालके

ही ॲनिमिक आहेत त्यापैकी 40 टक्के बालके मध्यम व तिव्र ॲनिमिक आहेत. प्रति व्यक्ती प्रति दिवस आवश्यक कॅलरिजची गरज व प्रथिने खाण्याचे प्रमाण शहरी विभागात कमी झाले आहे.

आदिवासी भागातील सार्वजनिक आरोग्य विषयक सुविधा

आदिवासी भागात भुप्रदेश दुर्गम असतो. दळणवळणाची साधने कमी असतात. वेळी अवेळी पुरेशा प्रमाणात आरोग्यसेवा उपलब्ध करुन देता येत नाही. आदिवासी भागातील जनतेच्या राहणीमानाचा दर्जा कमी असुन त्यांचे अज्ञान, मागासलेपणा, कुपोषण, निरक्षरता, जंतुसंसर्ग इ. मुळे आदीवासी भागात वेगवेगळया रोगांचे प्रमाण आहे. त्यामुळे महाराष्ट्र शासन आदिवासी भागात विकासाबरोबरच आरोग्यसेवा वेळेवर प्रभावीपणे पुरविण्यासाठी प्रयत्न करीत आहे. आदिवासी उपयोजन क्षेत्रात तातडीने आरोग्य सुविधा पुरविण्यासाठी भारत सरकारने आदिवासी भागातील आरोग्य संस्था स्थापन करण्याचे नियम शिथील केले आहेत.

अ.क.	संख्या	लोकसंख्या निकष	
		बिगर आदिवासी क्षेत्र	आदिवासी उपयोजन क्षेत्र
1	प्राथमिक आरोग्य केंद्र	30000	20000
2	उपकेंद्र	5000	3000
3	सामुहीक आरोग्य केंद्र भारत सरकार	120000	80000
	महाराष्ट्र शासन	150000	100000

याव्यतिरीक्त स्थानिक भौगोलिक परिस्थिती लक्षात घेता विखुरलेली लोकवस्ती असणाऱ्या डोंगराळ व दुर्गम प्रदेशात प्राथमिक आरोग्य पथके (छोटी प्राथमिक आरोग्य केंद्रे) व फिरती आरोग्य पथके ही स्थापन केली आहेत.

महाराष्ट्रातील आदिवासी क्षेत्रातील शासनाच्या आरोग्य सुविधा 2008–09

अ.क्र.	आरोग्य सुविधा	संख्या
1	प्राथमिक आरोग्य केंद्रे	321
2	उपकेंद्रे	2037
3	प्राथमिक आरोग्य पथके समिती (मिनी पीएचसी)	100
4	ग्रामीण रुग्णालये	67
5	फिरती आरोग्य पथके	56

आदिवासी क्षेत्रातील आरोग्यविषयक विविध योजना

राष्ट्रीय ग्रामीण आरोग्य अभियान राज्य आरोग्य संस्थाना सहायक अनुदान देण्यात येतात. जीवनदायी आरोग्य योजना, आर्थिकदृष्टया दुर्बल घटकातील लोकांना वैद्यकीय मदत करण्यात येते. राजीव गांधी जीवनदायी आरोग्य योजना सुरु केली आहे. हिवताप निर्मुलन कार्यक्रम राबविण्यात येतो. पल्सपोलीओ प्रतिक्षम कार्यक्रम राबविण्यात येतो.

ग्रामीण रुग्णालयातील प्राथमिक आरोग्य केंद्रातील आंतर रुग्णांना आहार सुविधा पुरविणे – आदिवासी भागात प्राथमिक आरोग्य केंद्रात व ग्रामीण रुग्णालयात रुग्ण एकही दिवस राहात नाही कारण येथे आहार सुविधा उपलब्ध नसते. असे रुग्ण वैद्यकिय सल्ल्याशिवाय निघुन जातात. अति संवेदनशील क्षेत्रासाठी आदिवासी प्रकल्पांतर्गत रेस्वयु कॅम्प, मेळघाट पॅटर्न योजना राबविण्यात येतात.

दृष्टीदान योजना – यात मोतीबिंदु शस्त्रक्रिया केलेल्या रुग्णांना चष्मे वाटप केले जाते.

प्राथमिक आरोग्य केंद्र (पी.एच.सी.) – सामुहिक आरोग्य केंद्रे संदर्भ सेवा देणारी संस्था त्यांच्या कार्यक्षेत्रातील रुग्ण प्राथमिक आरोग्य केंद्रे व सामुहिक आरोग्य केंद्रांच्या कामाचे स्वरुप वेगवेगळे आहे. सामुहीक आरोग्य केंद्रात उपचारात्मक सेवा पुरविल्या जातात. प्राथमिक आरोग्य केंद्रात त्यांच्या कार्यक्षेत्रातील गावांसाठी प्रतिबंधात्मक सेवा पुरविल्या जातात.

आदिवासी उपयोजन क्षेत्रात 2023 उपकेंद्रे असून भारत सरकारच्या मार्गदर्शकतत्वानुसार भाडेपट्टयावर उभारण्यात येतात.

प्राथमिक आरोग्य केंद्रे, उपकेंद्रे, ग्रामीण रुग्णालये यांच्या बळकटीकरण व बांधकामासाठी आदिवासी उपयोजनेतुन नियतखर्च उपलब्ध करुन देण्यात येते.

आरोग्य संस्थांना औषधी अनुदाने :– सध्या औषधांच्या किंमती आदिवासी क्षेत्रात मोठया प्रमाणात वाढल्याने तसेच आदिवासी क्षेत्रात तालुका मुख्यालयातील औषधांच्या दुकानात उपलब्ध असतात. आदिवासींची

क्रयशक्ती कमी असल्याने अशा संस्थांना औषधांचा पुरवठा करण्यासाठी पुरवठा दर वाढविले.

जननी सुरक्षा योजना
सुयोजन कार्यक्रम

जननी शिशु सुरक्षा कार्यक्रम
एकात्मीक बालविकास कार्यक्रम

शालेय आरोग्य कार्यक्रम
पुरक पोषण आहार कार्यक्रम

प्रजनन व बाल आरोग्य कार्यक्रम
मधल्या वेळेच्या आहाराचा राष्ट्रीय कार्यक्रम

नवसंजिवनी योजना
स्वच्छता राष्ट्रीय रोग नियंत्रण कार्यक्रम
ग्रामीण स्वच्छता कार्यक्रम
राष्ट्रीय किटकजन्य रोगनियंत्रण कार्यक्रम
निर्मलग्राम पुरस्कार योजना
कुष्ठरोग निर्मुलन
कुटूंब कल्याण कार्यक्रम
क्षयरोग निर्मुलन
सर्वाजनिक लसीकरण कार्यक्रम
आंत्व नियंत्रण
राष्ट्रीय बालस्वास्थ्य कार्यक्रम
एड्स नियंत्रण
मातृत्व अनुदान योजना
कर्क रोग नियंत्रण
राष्ट्रीय आयेडिन न्युनता विकार नियंत्रण कार्यक्रम
साथरोग नियंत्रण कार्यक्रम
कॉलरा नियंत्रण कार्यक्रम
फ्लोरोसिस प्रतिबंधक नियंत्रण कार्यक्रम
तंबाखू नियंत्रण कार्यक्रम
यॉज निर्मुलन कार्यक्रम इ. योजना राबविल्या जातात.

भारतातील मलेरिया रुग्ण मृत्यू

वर्ष	मलेरिया रुग्ण	मृत्यू
2013	8.86 लाख	440
2014	11 लाख	566
2015	11.6 लाख	381
2016	10.08 लाख	330
2017	6.71 लाख	84

एकट्या मिझोराम मध्ये प्रत्येक एक लाख लोकांमागे 6916 मलेरियाचे रुग्ण आढळतात.

अमरावती विभागात 3 वर्शात अर्भक मृत्यु

जिल्हा	अर्भक मृत्यू
अमरावती	706
अकोला	687
बुलडाणा	547
यवतमाळ	268
वाशिम	208
एकुण	**2416**

1 एप्रिल 2014 ते 31 मार्च 2017 या 3 वर्षात विदर्भात 5243 अर्भक मृत्यु झालेत. त्यापैकी 2416 मृत्यु अमरावती विभागातील पाच जिल्ह्यात झालेत. अमरावती जिल्ह्यातील मेळघाटासह इतर जिल्ह्यातील आदिवासी दुर्गम क्षेत्रात अर्भक मृत्यूचे प्रमाण जास्त आहे. या दरम्यान 260 बाल मृत्युची झाल्याची नोंद आहे. त्यातही अमरावती जिल्ह्यात 151 व बुलडाणा 109 बालमृत्यु झालेत.

मेळघाटाच्या धारणी व चिखलदरा तालुक्यात ऑक्टो.2018 एप्रील ते सप्टे. 2018 या सहा महिन्यात 8 मातांसह 364 बालकांचा विविध आजाराने मृत्यु झाला.

भारताचा व महाराष्ट्राचा आरोग्य व्यवस्थेचे मोजमाप सुचकांक/निर्देशांक :– महाराष्ट्रात आरोग्य व्यवस्थेच्या स्थितीचे मोजमाप जगात सुचकांकाच्या आधारावर मोजले जाते. त्यात त्या राज्यातील प्रतिव्यक्ती पोशण आहाराचे प्रमाण (न्युट्रीशनल इंडेक्स) नवजात मृत्युदर, अर्भक मृत्युदर, माता मृत्युदर, 6 वर्षां पर्यंतच्या बालकांमधील कुपोषणाचे प्रमाण, स्त्रियांमधील व किशोर मुलींमधील ॲनॉमिया प्रमाण यानुसार केले जाते.

अमरावती जिल्ह्यातील मेळघाटात 1/4 ते 31/12/2018 या नऊ महिन्यात 500 पेक्षा अधिक बालकांचा कुपोषणाने मृत्यु झाला आहे. तर 150 महिलांचा गर्भपात करण्यात आला आहे. मेळघाटासह इतर आदिवासी बहूल भागातील कुपोशणावर योग्य उपाययोजना कराव्यात असे सुचविल्यावरही सरकारने ठोस कारवाई केली नाही. गेल्या 10 वर्षांपासून कुपोषण दुर करण्यासाठी राजय सरकारवर कडक ताशेरे ओढुनही पाषणहृदयी व असंवेदनशील सरकारवर त्याचा काहीही उपयोग होत नाही. महाराष्ट्रात कुपोषीत बालक ही फार मोठी समस्या आहे. दारिद्र्य, अज्ञान, अशिक्षीत मातेला बाल संगोपनाविषयी च्या ज्ञानाचा अभाव वेळेवर वैद्यकीय मदत व वेळेत न मिळणारा सल्ला यामुळे कुपोषण समस्या गहन होत आहे. कुपोषीत बालकांची

बौध्दीक वाढही पुर्ण होत नाही. त्यामुळे त्यांच्या आकलन क्षमतेवर परिणाम होउन शिक्षणातील त्यांची प्रगती खुंटते. नविन कौशल्ये आत्मसात करण्याची त्यांची क्षमताही कमी असते. परिणामी त्याचा संबंध देशाच्या आर्थिक प्रगतीवर होत आहे. अशी मुले त्यांना लाभलेल्या संधीचा फायदा घेऊ शकत नाही. द्रारीद्रयातुन बाहेर पडु शकत नाही. देशात लहान मुलांमधील कुपोषणाचे प्रमाण गंभीर आहे. शरीराला योग्य व संतुलीत आहार उपलब्ध झाला नाही तर कुपोषण होते. गरोदर स्त्री योग्य आहार घेत नसेल तर तीच्या होणाऱ्या बाळाला देखील पोषण मिळत नाही. परिणामी कुपोषीत बालक व बालमुत्युचे प्रमाण वाढते आहे. मणिपूर, सिक्कीम, मेघालय व अन्य राज्यांची अवस्था महाराष्ट्रापेक्षा वेगळी नाही. आदिवासी समाजात कुपोषणाचे प्रमाण अधिक आहे. महाराष्ट्रातील 36 पैकी 12 जिल्हे आदिवासी बहुल आहेत. पालघर, नंदुरबार, अमरावती, गडचिरोली जिल्हयात कुपोषणाचे प्रमाण जास्त आहे. अशाप्रसंगी कुपोषण निर्मुलनाशी संबंधीत योजनांची सांगड घालणे, माहिती मिळविणे, जनजागृतीसाठी माहिती व तंत्रज्ञानाचा वापर करणे अर्भक बालकांच्या पोषण आहाराकडे लक्ष देणे आवश्यक आहे. या व्यवस्थांचे नियंत्रण संचालन प्रमाणिकपणे करणे अपेक्षीत आहे. ते होत नसल्याने असे प्रकार घडतीलच हे ही तीतकेच खरे.

आजही गडचिरोली, मेळघाट, नंदुरबार, नाशिकच्या आदिवासी भागात अर्भक मृत्युदर जास्त आहे. गडचिरोली जिल्हयातील कोरचि भागात अर्भक मृत्युदर 92 प्रति हजार जिवंत जन्मप्रमाणे होतात. शासकीय माहितीनुसार आदिवासी दलीत व इतर मागासवर्गीय लोकांमध्ये कॅलरीजची कमतरता, महिलांमधील रक्ताच्या कमतरतेचे प्रमाण जास्त आहे ग्रामीण भागाप्रमाणेच महाराष्टाच्या इतर भागातही कॅलरिजच्या कमतरतेचे प्रमाण 45 टक्के व महिलांमधील रक्ताच्या कमतरतेचे प्रमाण 48 टक्के आहे. महाराष्ट्रातील 30.7 टक्के कुटूंब दारिद्रयरेशेखाली येतात. परंतु प्रतिव्यक्ती प्रतिदिवस कॅलरिज गरजेप्रमाणे ग्रामीण भागासाठी 2400 व शहरी भागासाठी 2900 कॅलरीज ग्रामीण भागात 54.1 टक्के व शहरात 39.5 टक्के आहे. डॉ. अभयबंग यांच्या नेतृत्वाखाली महाराष्ट्र बालमृत्यु अभ्यास गटाच्या अहवालानुसार 80 टक्के बालमृत्युची नोंदच होत नाही. आजही आरोग्य विभागाकडे जिल्हावार बालमृत्युंची नोंद नियमित व पुर्णपणे होत नाही.

आता विकासाची व्याख्या बदलवुनच मानव विकास निर्देशांक नुसार राज्यांच्या क्रमांक रॅकिंग देण्यात यायला लागल्याने महाराष्ट्राचा हा मानव विकास निर्देशांक काढतांना जिल्हयातील साक्षरतेचे प्रमाण, शाळेत प्रवेश घेणाऱ्या मुलांची मुलींचे सरासरी वय प्रतिव्यक्ती उत्पन्न अर्भक मृत्युदर शिक्षणाचा निर्देशांक इ. चा विचार केला जातो. विदर्भातल्या पाहणीनुसार आरोग्य व्यवस्था, आजारपण होवू नये म्हणून प्रतिबंधात्मक योजना, पोषण विषयक योजना, आरोग्य सेवांची हमी आरोग्यविनाव्दारे यांच्या अंमलबजाणी मधील इच्छाशक्ती, मिशन म्हणून काम करण्याची प्रेरणा या सर्वांची कमतरता हेच मुख्य कारण आहे. आजही शासकीय आरोग्य व्यवस्थेत डॉक्टरांची कमी, प्राथमिकस्वास्थ्य केंद्र, ग्रमीण रुग्णालये, उपजिल्हा रुग्णालयांच्या नविन मुख्य इमारती उभ्या असुन त्यात आरोग्य सेवा देणारी पुरेशी यंत्रणा नाही.

मेळघाटात 1993 पासून आजपर्यंत 10 हजारांच्यावर बालमृत्यु झाले आहेत. 2016–17 मध्ये 6 वर्षे वर्यापर्यंतच्या 407 बालकांचा मृत्यु झाला आहे. उपजत मृत्यूंची संख्या 180 इतकी आहे. 22 मातामृत्यु झाले होते. आरोग्य विभागाकडुन मिळालेल्या माहितीनुसार 2017–18 या वर्षात मे 2017 अखेर 36 बालमृत्यु झाले होते. मेळघाटात प्रत्येक महिन्यात 20 ते 30 लहान मुले विविध आजारांनी दगावतात. मेळघाटातील या 36 बालमृत्युपैकी 26 बालमृत्यु हे घरी/रस्त्याने उपचाराआधीच झाले होते. त्याां रुग्णालय सेवा ही मिळू शकली नाही. 20 पैकी 10 बाल मृत्यु हे ग्रामीण रुग्णालय/खासगी रुग्णालयात झाले होते. एका बालकाचा मृत्यु हा शेतात झाला होता. मेळघाटात दरवर्षी 15 ते 20 माता बाळंतपणात दगावतात. हे प्रमाण शहराच्या तुलनेत चिंताजनक आहे. गेल्या वर्षभरात 22 माता मृत्यु झाले होते. संस्था अंतर्गत प्रसुतींचे प्रमाण वाढवण्याचे प्रयत्न फारसे यशस्वी ठरु शकले नाहीत. मेळघाटातील कुपोशण व बालमृत्यु रोखणे अजुनही शक्य होत नाही. ही मोठी शोकांतीका आहे. स्वातंत्रयानंतरच्या 70 वर्षांनंतरही आपण आपले सरकार, प्रशासन हे मृत्यु रोखण्याच्या योग्यतेचे बनू शकलो नाही. या गंभीर प्रश्नाकडे लक्ष देण्याची गरज असून हा प्रश्न अत्यंत संवेदनशीलतेने हाताळला पाहिजे. असे डॉ. अभयबंग यांनी आपल्या अहवालात म्हटले आहे. जागतीक आरोग्य संघटनेच्या मानांकनाप्रमाणे 250 रुग्णांच्या मागे 1 डॉक्टर असावा. महाराष्ट्रातील प्रमाण 1191 रुग्णांमागे एक डॉक्टर तर गडचिरोली जिल्हयात आदिवासी भागात हे प्रमाण 1100 रुग्णांमागे 1 डॉक्टर असे आहे.मेळघाटात 1997 ते 2018 या 25 वर्षात 14255 बालमृत्यु झालेत. दरदिवर्षी सरासरी एका बालकाचा मृत्यु होतो. मार्च 2018 पर्यंत मेळघाटात 369 बालमृत्यु झालेत. 1997 ते मार्च 2018 पर्यंत 3843 उपजत मृत्यु झालेत तर 2000 ते 2018 पर्यंत 226 माता मृत्युंची नोंद झाली आहे. महाराष्ट्रात दरवर्षी सुमारे 50000 बालमृत्यु होवून प्रत्यक्ष केंद्र शासनाच्या सॅम्पल रजिस्टेशन सिस्टिम अहवाला नुसार स्पष्ट होते. एप्रील 2017 ते फेब्रु. 2018 या काळात 13541 बालमृत्यु झालेत.

विदर्भातील जिल्हयांची मानवविकास निर्देशांकानुसार क्रमवारी 1999–2001 माहिती नुसार

अ.क.	जिल्हा	साक्षरता प्रमाण	शाळेत प्रवेशाचे वय	प्रतिव्यक्ती उत्पन्न सरासरी (93.94) किंमत	अर्भक मृत्युदर प्रमाण	शक्षणाचा निर्देशांक 2001	प्रति व्यक्ती उत्पन्न निर्द.	अर्भक मृत्यु निर्द.	मनव विकास निर्द.	मानव विकास निर्देशांक प्रमाण क्रमांक
1	नागपूर	84.2	6.3	16880	56	0.06	0.58	0.69	0.56	9
2	वर्धा	80.5	6.3	11850	43	0.15	0.79	0.43	0.54	10
3	वाशिम	74	5.4	10435	35	0.37	0.85	0.27	0.50	12
4	अमरावती	83	5.6	10867	50	0.16	0.83	0.57	0.48	15
5	अकोला	81.8	5.4	9682	46	0.21	0.88	0.49	0.47	16
6	भंडारा	78.7	6.1	10234	48	0.20	0.86	0.53	0.47	17
7	गोंदीया	78.7	6.1	9279	48	0.20	0.90	0.53	0.46	18
8	चंद्रपूर	73.1	3.8	12507	47	0.54	0.76	0.51	0.40	22
9	बुलडाणा	76.1	4.3	8709	53	0.43	0.92	0.63	0.34	25
10	गडचिरोली	60.3	4.9	68	29	59	0.70	1.00	0.75	0.18
11	महाराष्ट्र	77.3	5	150	70	48	0.34	0.65	0.53	0.49

आदिवासीं वरील परिणाम :– मेळघाटातील आदिवासी गावांचा संपर्क आधिच बाहेरच्या जगाशी सिमीत ठेवणाऱ्या आदिवासींचे विश्व यामुळे अधिकच समिती होते. पावसाळ्यात नदिनाल्यांचे दुषित पाणी यामुळे आधीच पोट खपाटी गेलेली लेकर आजारी पडू लागतात. हगवण, उलटया, न्युमोनिया यांनी त्यांच्यावर राक्षसी झडप घातल्याने ती पटापट पावसाळ्यात पटापट मरु लागतात. धारणी तालुक्यात ऑगस्ट महिन्यात एका महिन्याच्या काळात 120 बालके मरण पावली. चिखदरा तालुक्यात 40 बालके दगावल्याने मेळघाटाने घेतलेले सोनाळीयाचे रुग्ण पाहून प्रषासन हादरले. आदिवासींचे जीवन प्रकाशमान करण्यास असमर्थ ठरलेल्या शासनाने तात्पुरती मलमपटटी करण्यासाठी मेळघाटात धाव घेतात. शिक्षणापासुन आरोग्यापर्यंतच्या बाबी आदिवासींच्या विकासाचे ढोलबाहेर वाजले तरी प्रत्यक्षात त्यांच्यापर्यंत विकास पोहचलाच नाही. लोकसंख्या वाढ, अंगारवची कातडी हाडांना चिकटलेली बालके, षेतीचे थोडके उत्पन्न, अल्पवयात आदिवासींचे लग्ने, प्रसुती, 2 प्रसुतीतील कमी अंतर या त कुटूंब कल्याण कार्यक्रमांतर्गत राबविण्यात षासनपुर्णत अपयषी ठरले. कुपोशणामुळे या भागात दरवर्शी 1500 बालके मरण पावतात. आदिवासी बालकांच्या मृत्युचे नेमके कारण कुपोशण असुन जी षासनाची किव करायला लावणारी आहे. कमी वयात आदिवासी मुलींची लग्ने व दोन भुपत्यांतील कमी अंतरामुळे मोजला असणारे कुपोशण व त्याचा दुध पिणाऱ्या बालकांवर होणारा परिणाम, त्यांच्यातील अज्ञान, षिक्षणाचा अभाव, अंधश्रध्दा, आरोग्य विशयक षिक्षणाचा अभाव, अस्वच्छता आदी आदिवासींमुळे कुपोशीत होण्याची कारणे सांगीतली जातात. मात्र एकात्मीक बालविकास प्रकल्पांतर्गत सुकडीचे वाटप झालेच नाही हे शासनाच्या चुकांवर पांघरुण घालण्यासाठी पुढे केलेल्या सारखे वाटते. तसेच येथील अधिकारी बेजजबाबदारपणे वागतात. गर्भवती मातांची तपासणी नाही, पैसा नसल्याने आदिवासी धान्य उचलत नव्हते कुपोषणासाठी प्रशासनालाच जबाबदार धरले पाहिजे. मेळघाटातील आदिवासी क्षेत्रातील मागासलेपणाचे जीवन जगत असल्याने त्यांचे राहणीमान सुधारण्यासाठी, आर्थिक विकासासाठी विविध योजना राबविणे हे एकात्मिक आदिवासी विकास प्रकल्पाचे काम आहे. त्यासाठी शासकीय आश्रमशाळा, मुलींचे वसतीगृह, आदिवासी शेतकऱ्यांना अनुदानावर वीजपंप, तेलपंप पुरविणे, न्यक्लियर बजेट योजना, पोलीस, सैन्य भरती पूर्ण प्रशिक्षण व विविध प्रकारचे प्रशिक्षण आदिवासी योजना प्रभाविपणे राबविण्यात याव्यात.

भारतातील व महाराष्ट्रातील आदिवासींच्या आरोग्यविषयक समस्या :– आदिवासी क्षेत्र हे डोंगराळ व दुर्गमजंगल भागात असल्याने तिथे विविध सोईंचा अभाव असुन या क्षेत्रात बालकांच्या कुपोषणाचे स्वरुप भयावह आहे. कुपाषणाची कारणे गरिबी, दारिद्रय, पुरक अन्नाची कमतरता, लहान वयात मुलींची लग्ने, एकापाठोपाठ होणारी बाळंतपणे, कुटूंबाचा मोठा आकार, दुषीत पाणी, योग्य वैद्यकीय उपचारांपूर्वी अन्य उपायांचा केला जाणारा वापर, अंधश्रध्दा, अज्ञान, व्यसनाधिनता, आरोग्याची काळजी घेण्याबाबत सर्वसाधारण अनास्था, दळणवळण सोईची कमतरता, सार्वजनिक वितरण व्यवस्थेतील दोश इ. सांगता येतील. रक्तात रक्तपेशींचे प्रमाण कमी असेल तर त्याला रक्त अल्पता म्हणतात. सुखवस्तु व मध्यमवर्गीय कुटूंबातही स्त्रीयांमध्ये व बालकांमध्ये रक्त अल्पता दिसुन

येते. सार्वजनिक आरोग्याची मृत्युदर, बालक मृत्युदर, जन्मदर, सरासरी, आर्युमान ही परिमापके महाराष्ट्राच्या सरसरीशी तुलना करता बरीच माघारलेली दिसतात. प्राथमिक आरोग्यकेंद्रे, ग्रामीण रुग्णालयात औशधांचा तुटवडा असतो. रोग्यांना औशधे सहजतेने व नियमीतपणे प्राप्त होत नाही. दवाखान्यातील यंत्र सामुग्री अनेकवेळा बंद पडलेली असते. डॉक्टर्स केंद्रात राहण्यास तयार नसतात. हॉस्पीटलच्या क्षमतेपेक्षा रुग्णांची भरती जास्त असल्याने चांगल्या दर्जाच्या सोई पूरविण्यात अडचणी येतात त्यामुळे रुग्णांमध्ये असंतोश निर्माण होतो. औशध गोळयांच्या व इंजेक्षनच्या किंमतीत वाढ झाल्याने सामान्य रुग्णांना हा खर्च परवडत नाही. यामूळे आरोग्य विशयक सुविधांची मागणी मर्यादित झाली आहे. त्याचा प्रतिकुल परिणाम सार्वजनिक आरोग्यावर होत आहे. दिवसेंदिवस बोगस डॉक्टरांची संख्याही वाढत आहे त्याच्या वरही नियंत्रणे असावीत.

राज्याची आरोग्य व्यवस्था बळकट करण्यासाठी डॉक्टरांना ताकद देण्या ऐवजी यंत्रणेत बाबू लोकांना घुसवून डॉक्टरांचे खच्चीकरण केले जात आहे. बालमष्त्यु, कुपोशण, साथीचे आजार, मधुमेह, उच्चरक्त दाब वाढणाऱ्या हष्दयविकार, मज्जा संस्थांचे विकार हे प्रष्न आहे. बालमष्त्यु व कुपोशणामुळे 13 हजाराहून अधिक बालकांचा मष्त्यु महाराश्टात होतात. असे डॉ. अभयबंग यांची आकडेवारी सांगते. बालमष्त्युचे प्रमाण साठ हजार आहे. महाराश्टातील षेतकऱ्यांच्या आत्महत्त्याग्रस्त जिल्हयात मानसिक आजारावर मात करण्यासाठी आरोग्य विभागाने मानसोपचार तज्ञ व मनोविकार तज्ञांची 40 टक्के पदे रिक्त असतांना हा उपक्रम राबविणे अषक्य आहे. आरोग्य विभागाच्या कार्यक्रमांची अंमलबजावणीसाठी पुरेसे डॉक्टरच नाहीत.

आदिवासी बहुल क्षेत्रातील सार्वजनिक आरोग्य सेवेसाठी उपाययोजना :—सार्वजनिक/सरकारी धोरणात सुधारणा घडवून आणणे आवष्यक आहे. सार्वजनिक आरोग्याबाबतचे कायदे कडक करावयाला हवेत. औशधी उद्योगाला चालना देणारे धोरण हवे.

डॉक्टर्स, परिचारिका व इतर सहायकांच्या सार्वजनिक आरोग्य क्षेत्रातील रिक्त पदे त्वरीत भरण्यात यावित. तसेच वाढत्या लोकसंख्येच्या प्रमाणात डॉक्टरांच्या जादा जागा मंजुर करण्यात याव्यात. सार्वजनिक आरोग्य क्षेत्रातील रुग्णांना पायाभूत सुविधा पुरविण्यात याव्यात तसेच विषेशज्ञ डॉक्टरांच्या नियुक्त्या कराव्यात. डॉक्टर व रुग्णालयांवरील हल्ल्यांच्या रोखण्याच्या बाबत डॉक्टरांच्या संरक्षणाच्या कडक कायदयाची काटेकोर कडक अंमलबजावणी व्हावी व बोगस डॉक्टरांवर कडक कारवाई व्हावी. वितरण व्यवस्थेसाठी संगणक प्रणाली विकसीत करावी. रुग्णालयांना कर व अन्य सवलती आवश्यक त्या प्रमाणात देण्यात याव्यात. औशधी व अन्न भेसळी विरोधातील कायदयाची कठोर अंमलबजावणी व्हावी. ग्रामीण भागातील सार्वजनिक भेसळ विरोधातील आरोग्य सेवा सुदृष्ढ करण्यात याव्यात. प्राथमिक आरोग्य केंद्रामध्ये मुबलक सेवांचे बळकटीकरण करावे.

दुर्गम आदिवासी बहुल भागातील सार्वजनिक आरोग्य सेवांचे बळकटीकरण करावे. स्त्रीभृणहत्त्या रोखणे व त्याबाबतचे कायदण्याची कडक अंमल बजावणी व्हावी. कट प्रॅक्टीस नियंत्रणासाठी कडक कायदा करावा. डॉक्टर व रुग्णांमधील संवाद वाढण्यासाठी विविध उपक्रम आखले जावेत. होमीओपॅथी डॉक्टरांना ॲलोपॅथीच्या प्रॅक्टीसला मान्यता देणे परिचारिकांना अद्ययावत माहिती देण्यासाठी प्रशिक्षण द्यावे तसेच त्यांच्या संरक्षणासाठी कडक कायदा करावा. स्वच्छतेसाठी आधुनिक साधनांचा वापर करावा. परिचारिकांसाठी स्वतंत्र संचालनालय असावे. विमाकंपन्या व रुग्णालयांबाबतचे धोरण निश्चित असावे. वैद्यकीय खर्चात एकसमानता असावी. रुग्णालयांना स्थानिक करातुन सवलत मिळावी, सार्वजनिक रुग्णालयातील वैद्यकीय उपकरणे ठरावीक कालावधीनंतर बदलण्यात यावेत. सर्व सामान्य नागरिकांच्या सुदृढ आरोग्यासाठी भारतातील सर्व नागरिकांना स्वच्छ व शुध्द पिण्याच्या पाण्याचा पुरवठा व्हावा. भारतातील सर्व नागरिकांचे रोग प्रतिबंधक लसीकरण व्हावे. भारतातील असंसर्गजन्य रोगांवर नियंत्रण असावे.सर्व सरकारी रुग्णालयांमध्ये मोफत उपचार सर्व नागरिकांना द्यावे. सामान्य नागरिकांसाठी आपातकालीन वैद्यकीय सेवेची सुविधा मोफत उपलब्ध करुन द्यावी.

निष्कर्श :— महाराष्ट्रात आरोग्य व्यवस्थेत मनुष्यबळाचा मोठा तुटवडा असुन एक लाख लोकसंख्येमागे 6 डॉक्टर्स आहेत. तामीळनाडूत हे प्रमाण महाराष्ट्राच्या अडीचपट आहे. आदिवासी क्षेत्रात सेवा देण्यासाठी डॉक्टर्स तयार नाहीत.

महाराष्ट्राच्या आरोग्य व्यवस्थेत मनुष्यबळाचा तुटवडा असण्याची कारणे दरडोई आरोग्य व्यवस्थेवर केला जाणारा खर्च व कामाचा दर्जा व स्वरुप यात असलेल्या तष्टी, औषधांचा उपचारासाठी आवश्यक साधनांचा अपुरा साठा, राहण्यासह कामाच्या ठिकाणी अपुऱ्या सोई सुविधा, वैद्यकीय शिक्षण व सार्वजनिक आरोग्य विभागात असलेला समन्वयाचा अभाव. औषधी वितरणातील भ्रष्टाचार या कारणांमुळे डॉक्टर्स सार्वजनिक आरोग्य व्यवस्थेत काम करण्यास तयार नाहीत.

प्रगत समजल्या जाणाऱ्या महाराष्टाची आरोग्य सेवा अशक्त असल्याचे निदान आता जनतेनेच केले आहे. त्यामुळे आदिवासी क्षेत्राकडे तज्ञ डॉक्टरांनी सरकारी सेवेकडे पाठ फिरवली आहे. लालफितीचा कारभार, पारंपारिक उपकरणे, राजकीय हस्तक्षेप प्राथमिक आरोग्य केंद्राकडे मधील औषधांचा खडखडाट, अधिकारी, डॉक्टर्स व कर्मचाऱ्यांच्या रिक्त जागांमुळे आरोग्य विभाग व्याधिंनी जर्जर झाल्याचे आजचे चित्र आहे. सर्वांना दर्जेदार मोफत व नियमित अद्ययावत आरोग्य सुविधा देण्याची गरज सरकारची जबाबदारी आहे. भारताने कल्याणकारी राज्यव्यवस्थेचा स्विकार केल्याने लोकांना योग्यवेळी आरोग्याचा हक्क आहे. मात्र आरोग्याच्या हक्कासाठी नागरिकांना संघर्ष करावा लागत असल्याचे सद्याचे चित्त आहे.

135 कोटी लोकसंख्येच्या भारतात आवश्यकतेपेक्षा केवळ 1/3 डॉक्टर्स रुग्णसेवेकरिता उपलब्ध आहेत. शहरी, झोपडपट्टी, व देशाच्या ग्रामीण व आदिवासी भागात राहणारे 60 ते 70 टक्के भारतीय अजुनही सामान्य पातळीच्या डॉक्टरकडे असलेले आधुनिक वैद्यकीय सेवेपासुन वंचित आहे. ही स्वातंत्रयोत्तर सुमारे 74 वर्षानंतर ही पुर्ण सत्य असलेली एक अत्यंत लाजीरवाणी बाब आहे आजही भारताचा सार्वजनिक आरोग्यावरील खर्च केवळ 1.1 ते 1.3 टक्के च आहे. देशाचा आरोग्यावरील खर्च 5 ते 6 टक्के अपेक्षीत आहे.

सारांश :– चांगले आरोग्य असणे हे एक सामाजिक ध्येय आहे. आपल्या घटनेनेही सार्वजनिक आरोग्यात सुधारणा करणे, लोकांचे राहणीमान सुधारणे, त्यांच्या पोशणाचा स्तर वाढविणे या बाबी सरकार आपल्या प्राथमिक कर्तव्यांपेक्षा भारतीय संविधानाचे कलम 47 नुसार एक मानले तर घटनेच्या 21 व्या कलमात जगण्याचा हक्क येतो. त्यानुसार आरोग्य हा मुलभूत हक्क आहे. घटनेने मुलभूत हक्क म्हणून आरोग्य हक्काची हमी दिली असल्याचे सर्वोच्च न्यायालयाने रतलाम नगर पालिकेशी संबंधीत प्रकरणात 1980 साली स्पष्ट केले आहे. सार्वजनिक आरोग्य व औषधीय सुविधेवर गंभीर विचार करुन सामान्य माणसाला खात्रीशिर गुणवत्तापुर्ण औषधीय सुविधा मिळण्याची तजवीज केली आहे. हे ध्येय साध्य करण्यासाठी सरकार देखील आरोग्य सुविधा व लोकांना दिर्घकालीन गुणवत्तापुर्ण आरोग्याच्या सुविधांची तजवीज करुन कार्यक्षमता, सुलभता, सामर्थ्य, यादृष्टिने विस्तीर्ण मापन करुन लोकसंख्येला पौष्टीक आहार, गुणकारी व प्रतिबंधक औषधांची उपलब्धता करणे, हे शासनासमोर मोठे आव्हान आहे. एड्स, मधुमेह, टी.बी., कॅन्सर, चिकनगुणीया, H_1H_1b- रोगांच्या औषधीय सुवीधांचा साठा वाढविण्याची गरज आहे. तसेच डोंगराळ व आदिवासी भागात औषधीय सुविधांची उपलब्धता करणे निकडीचे आहे. आजही बालमृत्यू, माता मृत्यू प्रमाण कमी करणे गरजेचे आहे. वाढती लोकसंख्या नियंत्रीत करुन आरोग्याची प्रादेशिक विषमता कमी करण्यासाठी सरकारला आरोग्याच्या हक्काने धोरणात्मक कारवाई करणे अत्यंत आवष्यक आहे. कूपोषणामुळे जुन 2020 मध्ये 2459 तीव्र व मध्यम कुपोषणाची प्रकरणे समोर आली. एकटया बुलडाणा जिल्ह्यात 2019 मध्ये 177, 2020 मध्ये 320, 2021 मध्ये 104 तीव्र कुपोशित बालके आढळली. मानवी जीवन सुदृढ राहण्यासाठी आरोग्याचे वेगळेच महत्व आहे. निरामयी आरोग्य अबाधीत राखण्यासाठी रुग्णालयातुन मिळणारी आरोग्य सेवा त्यासाठी आवश्यक मानली जाते. रुग्णवाहीकांची संख्या महाराष्ट्रात 14974 एवढीच आहे. एक लाख लोकसंख्येमागे फक्त 12 च रुग्णवाहिका असल्याचे निदर्शनास आले. 1979 मध्ये हे प्रमाण फक्त 0.9 इतकेच होते. राष्ट्रीय ग्रामीण आरोग्य अभियान राज्य आरोग्य संस्थाना सहायक अनुदान देण्यात येतात. जीवनदायी आरोग्य योजना, आर्थिकदृष्टया दुर्बल घटकातील लोकांना वैद्यकीय मदत करण्यात येते. राजीव गांधी जीवनदायी आरोग्य योजना सुरु केली आहे. हिवताप निर्मुलन कार्यक्रम राबविण्यात येतो. पल्सपोलीओ प्रतिक्षम कार्यक्रम राबविण्यात येतो.

ग्रामीण रुग्णालयातील प्राथमिक आरोग्य केंद्रातील आंतर रुग्णांना आहार सुविधा पुरविणे – आदिवासी भागात प्राथमिक आरोग्य केंद्रात व ग्रामीण रुग्णालयात रुग्ण एकही दिवस राहात नाही कारण येथे आहार सुविधा उपलब्ध नसते. असे रुग्ण वैद्यकिय सल्ल्याशिवाय निघुन जातात. अति संवेदनशील क्षेत्रासाठी आदिवासी प्रकल्पांतर्गत रेस्वयु कॅम्प, मेळघाट पॅटर्न योजना राबविण्यात येतात.

दृष्टीदान योजना – यात मोतीबिंदु शस्त्रक्रिया केलेल्या रुग्णांना चष्मे वाटप केले जाते.

प्राथमिक आरोग्य केंद्र (पी.एच.सी.) – सामुहिक आरोग्य केंद्रे संदर्भ सेवा देणारी संस्था त्यांच्या कार्यक्षेत्रातील रुग्ण प्राथमिक आरोग्य केंद्रे व सामुहिक आरोग्य केंद्रांच्या कामाचे स्वरुप वेगवेगळे आहे. सामुहीक आरोग्य केंद्रात उपचारात्मक सेवा पुरविल्या जातात. प्राथमिक आरोग्य केंद्रात त्यांच्या कार्यक्षेत्रातील गावांसाठी प्रतिबंधात्मक सेवा पुरविल्या जातात. आदिवासी उपयोजन क्षेत्रात 2023 उपकेंद्रे असून भारत सरकारच्या मार्गदर्शकतत्वानुसार भाडेपट्टयावर उभारण्यात येतात. प्राथमिक आरोग्य केंद्रे, उपकेंद्रे, ग्रामीण रुग्णालये यांच्या बळकटीकरण व बांधकामासाठी आदिवासी उपयोजनेतुन नियतखर्च उपलब्ध करुन देण्यात येते.

आरोग्य संस्थांना औषधी अनुदाने :– सध्या औषधांच्या किंमती आदिवासी क्षेत्रात मोठया प्रमाणात वाढल्याने तसेच आदिवासी क्षेत्रात तालुका मुख्यालयातील औषधांच्या दुकानात उपलब्ध असतात. आदिवासींची क्रयशक्ती कमी असल्याने अशा संस्थांना औषधांचा पुरवठा करण्यासाठी पुरवठा दर वाढविले. महाराष्ट्रातील 30.7 टक्के कुटूंब दारिद्रयरेशेखाली येतात. परंतु प्रतिव्यक्ती प्रतिदिवस कॅलरिज गरजेप्रमाणे ग्रामीण भागासाठी 2400 व शहरी भागासाठी 2900 कॅलरीज ग्रामीण भागात 54.1 टक्के व शहरात 39.5 टक्के आहे. डॉ. अभयबंग यांच्या नेतृत्वाखाली महाराष्ट्र बालमृत्यु अभ्यास गटाच्या अहवालानुसार 80 टक्के बालमृत्युची नोंदच होत नाही. आजही आरोग्य विभागाकडे जिल्हावार बालमृत्युंची नोंद नियमित व पुर्णपणे होत नाही. आता विकासाची व्याख्या बदलवुनच मानव विकास निर्देशांक नुसार राज्यांच्या क्रमांक रॅकिंग देण्यात यायला लागल्याने महाराष्ट्राचा हा मानव विकास निर्देशांक काढतांना जिल्हयातील साक्षरतेचे प्रमाण, शाळेत प्रवेश घेणाऱ्या मुलांची मुलींचे सरासरी वय प्रतिव्यक्ती उत्पन्न अर्भक मृत्युदर शिक्षणाचा निर्देशांक इ. चा विचार केला जातो.

विदर्भातल्या पाहणीनुसार आरोग्य व्यवस्था, आजारपण होवू नये म्हणून प्रतिबंधात्मक योजना, पोषण विशयक योजना, आरोग्य सेवांची हमी आरोग्यविनाव्दारे यांच्या अंमलबजाणी मधील इच्छाशक्ती, मिशन म्हणून काम करण्याची प्रेरणा या सर्वांची कमतरता हेच मुख्य कारण

आहे. आजही शासकीय आरोग्य व्यवस्थेत डॉक्टरांची कमी, प्राथमिकस्वास्थ्य केंद्र, ग्रामीण रुग्णालये, उपजिल्हा रुग्णालयांच्या नविन मुख्य इमारती उभ्या असुन त्यात आरोग्य सेवा देणारी पुरेशी यंत्रणा नाही. मेळघाटात 1993 पासून आजपर्यंत 10 हजारांच्यावर बालमृत्यु झाले आहेत. 2016–17 मध्ये 6 वर्षे वर्यापर्यंतच्या 407 बालकांचा मृत्यु झाला आहे. उपजत मृत्यूंची संख्या 180 इतकी आहे. 22 मातामृत्यु झाले होते. आरोग्य विभागाकडुन मिळालेल्या माहितीनुसार 2017–18 या वर्षात मे 2017 अखेर 36 बालमृत्यु झाले होते. मेळघाटात प्रत्येक महिन्यात 20 ते 30 लहान मुले विविध आजारांनी दगावतात. मेळघाटातील या 36 बालमृत्युंपैकी 26 बालमृत्यु हे घरी/रस्त्याने उपचाराआधीच झाले होते. त्यां रुग्णालय सेवा ही मिळू शकली नाही. 20 पैकी 10 बाल मृत्यु हे ग्रामीण रुग्णालय/खासगी रुग्णालयात झाले होते. एका बालकाचा मृत्यु हा शेतात झाला होता. मेळघाटात दरवर्शी 15 ते 20 माता बाळंतपणात दगावतात. हे प्रमाण षहराच्या तुलनेत चिंताजनक आहे. गेल्या वर्षभरात 22 माता मष्त्यु झाले होते. संस्था अंतर्गत प्रसुतींचे प्रमाण वाढवण्याचे प्रयत्न फारसे यशस्वी ठरु शकले नाहीत. मेळघाटातील कुपोषण व बालमृत्यु रोखणे अजुनही शक्य होत नाही. ही मोठी षोकांतीका आहे. स्वातंत्रयानंतरच्या 70 वर्शांनंतरही आपण आपले सरकार, प्रषासन हे मष्त्यु रोखण्याच्या योग्यतेचे बनू षकलो नाही. या गंभीर प्रष्नाकडे लक्ष देण्याची गरज असून हा प्रष्न अत्यंत संवेदनषीलतेने हाताळला पाहिजे. असे डॉ. अभयबंग यांनी आपल्या अहवालात म्हटले आहे. जागतीक आरोग्य संघटनेच्या मानांकनाप्रमाणे 250 रुग्णांच्या मागे 1 डॉक्टर असावा. महाराश्टातील प्रमाण 1191 रुग्णांमागे एक डॉक्टर तर गडचिरोली जिल्हयात आदिवासी भागात हे प्रमाण 1100 रुग्णांमागे 1 डॉक्टर असे आहे.

मेळघाटात 1997 ते 2018 या 25 वर्शात 14255 बालमृत्यु झालेत. दरदिवशी सरासरी एका बालकाचा मृत्यु होतो. मार्च 2018 पर्यंत मेळघाटात 369 बालमृत्यु झालेत. 1997 ते मार्च 2018 पर्यंत 3843 उपजत मृत्यु झालेत तर 2000 ते 2018 पर्यंत 226 माता मृत्युंची नोंद झाली आहे. महाराष्ट्रात दरवर्शी सुमारे 50000 बालमृत्यु होवून प्रत्यक्ष केंद्र शासनाच्या सॅम्पल रजिस्टेशन सिस्टिम अहवाला नुसार स्पष्ट होते. एप्रील 2017 ते फेब्रु. 2018 या काळात 13541 बालमृत्यु झालेत.महाराष्ट्रात आरोग्य व्यवस्थेत मनुष्यबळाचा मोठा तुटवडा असुन एक लाख लोकसंख्येमागे 6 डॉक्टर्स आहेत. तामीळनाडूत हे प्रमाण महाराष्ट्राच्या अडीचपट आहे. आदिवासी क्षेत्रात सेवा देण्यासाठी डॉक्टर्स तयार नाहीत. महाराष्ट्राच्या आरोग्य व्यवस्थेत मनुष्यबळाचा तुटवडा असण्याची कारणे दरडोई आरोग्य व्यवस्थेवर केला जाणारा खर्च व कामाचा दर्जा व स्वरुप यात असलेल्या तष्टी, औषधांचा उपचारासाठी आवष्यक साधनांचा अपुरा साठा, राहण्यासह कामाच्या ठिकाणी अपुऱ्या सोई सुविधा, वैद्यकीय शिक्षण व सार्वजनिक आरोग्य विभागात असलेला समन्वयाचा अभाव. औषधी वितरणातील भ्रष्टाचार या कारणांमुळे डॉक्टर्स सार्वजनिक आरोग्य व्यवस्थेत काम करण्यास तयार नाहीत. प्रगत समजल्या जाणाऱ्या महाराष्ट्राची आरोग्य सेवा अशक्त असल्याचे निदान आता जनतेनेच केले आहे. त्यामुळे आदिवासी क्षेत्राकडे तज्ञ डॉक्टरांनी सरकारी सेवेकडे पाठ फिरवली आहे. लालफितीचा कारभार, पारंपारिक उपकरणे, राजकीय हस्तक्षेप प्राथमिक आरोग्य केंद्राकडे मधील औषधांचा खडखडाट, अधिकारी, डॉक्टर्स व कर्मचाऱ्यांच्या रिक्त जागांमुळे आरोग्य विभाग व्याधिंनी जर्जर झाल्याचे आजचे चित्र आहे. सर्वांना दर्जेदार मोफत व नियमित अद्ययावत आरोग्य सुविधा देण्याची गरज सरकारची जबाबदारी आहे. भारताने कल्याणकारी राज्यव्यवस्थेचा स्विकार केल्याने लोकांना योग्यवेळी आरोग्याचा हक्क आहे. मात्र आरोग्याच्या हक्कासाठी नागरिकांना संघर्श करावा लागत असल्याचे सद्याचे चित्त आहे. 135 कोटी लोकसंख्येच्या भारतात आवश्यकतेपेक्षा केवळ 1/3 डॉक्टर्स रुग्णसेवेकरिता उपलब्ध आहेत. शहरी, झोपडपट्टी, व देशाच्या ग्रामीण व आदिवासी भागात राहणारे 60 ते 70 टक्के भारतीय अजुनही सामान्य पातळीच्या डॉक्टरकडे असलेले आधुनिक वैद्यकीय सेवेपासुन वंचित आहे. ही स्वातंत्र्यत्तर सुमारे 74 वर्षानंतर ही पुर्ण सत्य असलेली एक अत्यंत लाजीरवाणी बाब आहे आजही भारताचा सार्वजनिक आरोग्यावरील खर्च केवळ 1.1 ते 1.3 टक्के च आहे. देशाचा आरोग्यावरील खर्च 5 ते 6 टक्के अपेक्षीत आहे.

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गोशवारा – स्वातंत्र्य प्राप्तीनंतर भारतीय अर्थव्यवस्थेचा नियोजनबद्ध आर्थिक विकास करणे हे एक महत्त्वाचे धोरण ठरविण्यात आले व पंचवार्षिक योजनांच्या माध्यमातून विकासाची उद्दिष्टे साध्य करण्याचा प्रयत्न होताना दिसून येत आहे. यामध्ये विशेषत बेकारी कमी करून रोजगाराच्या अधिकाधिक संधी निर्माण करणे यावर भर दिला जात आहे. भारतात बेरोजगारी ही समस्या स्वातंत्र्यानंतर आणखी मोठ्या प्रमाणावर उभी राहीली असेही म्हणता येईल, म्हणून भारतातील दारिद्रय व बेरोजगारीची समस्या कमी करण्यासाठी तिसऱ्या पंचवार्षिक योजनेपासून खऱ्या अर्थाने प्रयत्न करण्यात येते

बीजशब्द – ग्रामीण, रोजगार, राहणीमान, बेकारी, पंचवार्षिक योजना, दारिद्रय.

प्रस्तावना – भारत हा कृशीप्रधान देश असल्याने भारतात ग्रामीण भागात श्रमिक हा महत्वाचा घटक आहे. त्या श्रमिकांस शेतीमध्ये पूर्णवेळ काम मिळत नाही, तर केवळ हंगामामध्ये काम मिळते. इतर वेळी काम करण्याची इच्छा असून देखील काम मिळत नाही म्हणून हंगामी बेकारी निर्माण होते. देशातील बेकारी नष्ट करणे किंवा ती कमी करणे हे सरकारचे उदिष्ट आहे. म्हणूनच काम करण्याची इच्छा असणाऱ्या प्रत्येक व्यक्तीस काम देण्याची जबाबदारी सरकारची असते. यातून दारिद्रय निर्मूलनही झपाट्याने कसे करता येईल हेही पाहणे तितकेच महत्वाचे आहे. प्रभावी दारिद्रय निर्मूलनासाठी शाश्वत आर्थिक विकास अत्यंत आवश्यक आहे, असे अनेक अर्थतज्ञांचे मत आहे. १९९० साली जागतिक बँकेने केलेल्या सर्वेक्षणानंतर हाच निष्कर्श काढण्यात आला. "विकास किंवा वृद्धी गरिबांसाठी चांगली आहे" या सूत्रावर आधारीत विकासाच्या प्रवाहात वंचित आणि दुर्लक्षित घटकांचेही उत्थान होते, हा निष्कर्श या सर्वेक्षणातून काढण्यात आला.

भारतीय अर्थव्यवस्था ही मिश्र स्वरूपाची अर्थव्यवस्था असून भारतीय राज्यघटनेमध्ये वेगवेगळी मार्गदर्शन तत्वे आहेत. या तत्त्वांच्या सूचीमध्ये प्रत्येकास रोजगाराची संधी प्राप्त करून देण्याचा प्रयत्न सरकारने करावा असा उल्लेख आहे. सरकारने बेरोजगारी निर्मूलनासाठी पहिल्या तीन पंचवार्षिक योजनांमध्ये अनेक रोजगारपूरक कार्यक्रम राबविले, परंतु बेकारी कमी झाली नाही. भारतात महाराष्ट्र सरकारने रोजगार हमी योजनेची सुरुवात १९६९ मध्ये करून ग्रामीण भागातील नागरीकास काम काही अंशी रोजगाराचा हक्क प्राप्त करून दिला आहे. महाराष्ट्रातील योजनेची यशस्वीता पाहून भारत सरकारने २००५ मध्ये राष्ट्रीय पातळीवर रोजगार हमी योजना सुरू केली, म्हणून ग्रामीण भागाच्या दृष्टीने या योजनेला अधिक महत्व असल्याचे दिसून येते.

विकास, रोजगार आणि दारिद्रय यांच्यातील आंतरसंबंध अर्थतज्ञांसाठी एक चर्चा आणि वादाचा मुद्दा राहिला आहे. विकासाचा दारिद्रयावर कितपत परिणाम होईल हे त्याच्या रोजगार निर्मितीच्या क्षमतेवर अवलंबून असते. भारतात एकंदर विकासाचा दर चांगला राहूनही रोजगार निर्मितीचा परिणाम आणि दर्जा खालावलेला राहिला आहे. प्रामुख्याने रोजगार निर्मिती अल्प उत्पादकता असलेल्या अनौपचारीक क्षेत्रात झालेली आहे. दारिद्रय व बेरोजगारी या संपूर्ण अर्थव्यवस्थेलाच भेडसावणाऱ्या दोन गंभीर समस्या आहेत. 'बेरोजगारी व दारिद्रय या एकाच नाण्याच्या दोन बाजू आहे.' रोजगार निर्मिती हा आर्थिक विकास आणि दारिद्रय निर्मूलन, रोजगार निर्मिती, उत्पन्नाचे सामाजिक वर्ग आणि क्षेत्रनिहाय समान वाटप भारतातील आर्थिक धोरणांची प्रमुख उद्दिष्टये राहिली आहेत.

संशोधन विषयाची निवड – भारतासारख्या विकसनशील देशाने बेरोजगारीचा वाढलेला भस्मासुर कमी करण्यासाठी आणि ग्रामीण भागात रोजगाराच्या संधीत वाढ करण्यासाठी, शासन स्तरावर विविध पंचवार्षिक योजनांच्या माध्यमातून नियोजनबद्ध आर्थिक विकासाची सुरुवात १९५१ पासूनच केली खरी परंतु त्यातून म्हणावा तसा आर्थिक विकासही झाला नाही व बेकारीची समस्या सुद्धा सुटलेली नाही. म्हणूनच ग्रामीण भागाच्या दृष्टीने महत्वाच्या असणाऱ्या रोजगार योजना व त्यातून आर्थिक विकास कसा साध्य करता येईल या उद्देशाने संशोधकाने संशोधन करण्याचे ठरविले आहे. त्या अनुशंगाने वरील विषयाची निवड करण्यात आलेली आहे.

संशोधन विषयाची उद्दिष्टये – प्रस्तुत संशोधन विषयाच्या अभ्यासासाठी पुढील संशोधन उद्दिष्टे निश्चित करण्यात आलेली आहे.

१) पंचवार्षिक योजनांच्या आढाव्यातून आर्थिक विकासाचे महत्व काय ? ते पाहणे.

२) पंचवार्षिक योजनांमधील ग्रामीण विकासाचे कार्यक्रम शोधून त्यांचा अभ्यास करणे.

३) ग्रामीण विकास योजनांची यशस्विता तपासणे.

४) ग्रामीण रोजगार व आर्थिक विकास साध्य करण्यासाठी महत्वपूर्ण षिफारषी सुचविणे.

संशोधन विषयाची गृहीतकृत्य – प्रस्तुत संशोधन विषयाच्या अभ्यासासाठी पुढील संषोधन गृहीतके निश्चित करण्यात आलेली आहे.

१) शासनाच्या नियोजनबद्ध धोरणामुळे बेकारीचा प्रश्न सुटला आहे.

२) ग्रामीण रोजगार योजनांमुळे ग्रामीण भागातील मजुरांची राहणीमान पातळी सुधारली आहे.

३) ग्रामीण रोजगार योजना यशस्वी झाल्या आहे.

संशोधन पद्धती – प्रस्तुत संशोधन विषयाचा अभ्यास करण्यासाठी द्वितीयक साधनसामुग्रीचा आधार घेण्यात आलेला आहे. या दृष्टिकोनातून वरील विषयाच्या संशोधनासाठी विशेषत वर्णनात्मक व विष्लेशणात्मक संशोधन पद्धतीचा वापर केला गेला आहे. व्दितीयक साधनसामग्रीमध्ये संदर्भग्रंथ, नियतकालिके, मासिके, वर्तमानपत्रे इत्यादी लिखीत साधनांचा वापर करण्यात आलेला आहे.

मुख्य विषय – भारत सरकारने योजना काळात बेरोजगारी दूर करणे व दारिद्रय निर्मूलन करणे, या दुहेरी हेतूने पुढील महत्त्वाचे कार्यक्रम सुरू केले. यातील सामुदायिक विकास कार्यक्रम १९५२, राष्ट्रीय विकास सेवा १९५५, अवर्शणप्रवण कार्यक्रम १९७०, किमान गरजा कार्यक्रम १९७२, कामासाठी धान्य कार्यक्रम १९७७, एकात्मिक ग्रामीण विकास कार्यक्रम १९७९, ट्रायसेम १९७९, जवाहर रोजगार योजना १९८९, रोजगार अष्वासक योजना १९९३, राष्ट्रीय ग्रामीण रोजगार हमी योजना २००५ इत्यादी कार्यक्रम केंद्र सरकार व राज्य सरकारने राबविले आहेत. या आर्थिक विकास योजनांच्या माध्यमातून लोकांच्या जीवनमानात असलेली दरी कमी करण्यासाठी केंद्र सरकारद्वारा सतत प्रयत्न केले जात आहे.

याचबरोबर ग्रामीण विकास मंत्रालयाने ग्रामीण भागाच्या विकासाच्या अनेक योजना राबविल्या आहेत. त्यांचा मुख्य हेतू दारिद्रय निर्मूलनविशयक कार्यक्रमांना बळकटी आणणे हा होता. परंतु आतापर्यंत सुद्धा देषात मोठ्या प्रमाणावर दारिद्रय कमी झाले नाही व त्यामुळे देशातील गरिबीचे प्रमाण सुद्धा फारसे कमी झाले नाही. भारतातील दारिद्रय प्रमाण काढण्यासाठी विविध संघटना व अर्थतज्ञांनी खालील आकडेवारीचा आधार घेतलेला दिसून येतो.

१) नॅशनल सॅम्पल सर्व्हे ऑर्गनायझेशन NSSO ची आकडेवारी.

२) नॅशनल अकाउटन्स स्टॅटेस्टिक्स (NA)

३) सेंट्रल स्टॅटिस्टिक्स ऑर्गनायझेषन (CSO)ची आकडेवारी

वरील आकडेवारीचे विश्लेषण करत असतांना वेगवेगळे दृष्टिकोन वापरल्या–मुळे भारतातील दारिद्रयरेशेबाबत काढलेल्या निष्कर्शात नेहमीच तफावत आढळते. मार्फत मिळालेल्या आकडेवारी मध्येही संभाव्य त्रुटी आढळून येतात.

जागतिक बँक संबंधित अर्थतज्ञांच्या मते, "आर्थिक वृद्धी हा दारिद्रय कमी करण्याबाबतचा सर्वात महत्वाचा निर्धारक घटक आहे. आर्थिक वृद्धी झाल्याने सरासरी उपभोगात वाढ होते. त्यामुळे दारिद्रयात घट होते, असे या अर्थतज्ञांचे मत आहे.

प्रा. डी. टी. लकडवाला समितीने १९७३–७४ च्या किंमतीनुसार दारिद्रयरेशा ठरवितांना पुढील निकश वापरले.

१) ग्रामीण भागांसाठी दरमहा खर्च करण्याची क्षमता रु. ४९.०९
२) शहरी भागांसाठी दरमहा खर्च करण्याची क्षमता रु. ५६.६४

वरील राकामेव्दारे ग्रामीण भागांमध्ये २,४०० कॅलरीज तर शहरी भागांमध्ये २,१०० कॅलरीज यांचा पुरवठा करू शकणारे अन्नधान्य दरडोई प्रतिदिन मिळण्याची तरतूद मान्य करण्यात आली.

ग्रामीण दारिद्रयाविषयीचे विविध अभ्यास – दुसऱ्या पंचवार्षिक योजनेनंतर ग्रामीण भागाच्या विकासाकडे खऱ्या अर्थाने लक्ष देण्यास सुरुवात झाली. मोठ्या प्रमाणावर विचारमंथन झाले व बऱ्याच अर्थतज्ज्ञांनी त्यासाठी अभ्यास करून काही निकश मांडले, पुढील प्रमाणे.

अ} दांडेकर आणि रथ यांचा अभ्यास– या अभ्यासानुसार १९५०–६१, १९६७–६८ आणि १९६८–६९ या वर्शात दारिद्रयरेशेखालील कुटुंबांच्या संख्येचे प्रमाण ग्रामीण भारतासाठी ४० : वर्तवण्यात आले असून ते इतर वर्षासाठी सारखेच आहे.

ब} मॉंटेकसिंग अहलुवालिया यांचा अभ्यास – मॉंटेकसिंग अहलुवालिया यांच्या अभ्यासाप्रमाणे १९५६–५७ मध्ये ५४.१ : असलेले दारिद्रयाचे प्रमाण कमी होऊन १९६०–६१ मध्ये ३८.९ : झाले. त्यानंतर त्यात वाढ होऊन १९६७–६८ मध्ये ५६.८ : झाले आणि त्यानंतर परत हे प्रमाण कमी होऊन १९७३–७४ मध्ये ४६.

क} ओझा यांचा अभ्यास – ओझा यांच्या अभ्यासाप्रमाणे १९६०–६१ मध्ये दारिद्रयाचे प्रमाण ५१.८ तर १९६७–६८ मध्ये हे प्रमाण ७० : असे होते.

ड} नियोजन मंडळ व जागतिक बँकेचा अभ्यास नियोजन मंडळ व जागतिक बँक यांच्याकडून १९७० नंतर दारिद्रयाचा अभ्यास करण्यात आला. यामध्ये जागतिक बँकेच्या अभ्यासाप्रमाणे ग्रामीण भागातील दारिद्रय–रेशेखालील कुटुंबांच्या संख्येचे प्रमाण १९७० मध्ये ५३ :, १९८३ मध्ये ४४.६ : आणि १९७८ मध्ये ४१.७ : होते. नियोजन मंडळाच्या अभ्यासानुसार १९८३ मध्ये ४०.४ : आणि १९८७–८८ मध्ये ५२.७ : असे हे प्रमाण होते.

तक्ता क्र. १ भारतातील निवडक राज्यातील दारिद्रयाचे प्रमाण २००६–०७

अ.क्र.	राज्य	ग्रामीण	नागरी	एकूण
०१	बिहार	४४.८	३२.७	३८.७५
०२	ओरिसा	४१.७	३७.५	३९.६
०३	मध्यप्रदेश	२८.७	३१.८	३०.२५
०४	उत्तर प्रदेश	२४.२	२६.२	२५.२
०५	पश्चिम बंगाल	२१.६	६.०	१५.४५
०६	महाराष्ट्र	१७.६	१५.२	१६.५५
०७	राजस्थान	११.१	१५.४	१३.२५
०८	आंध्रप्रदेश	४.६	१६.०	११.८
०९	कर्नाटक	७.८	८.०	७.९
१०	तामिळनाडू	३.७	९.६	६.६५
११	भारत	२०.६४	२०.४४	२०.५४

संदर्भ – दहावी पंचवार्शिक योजना महाराश्ट्राची आर्थिक पाहणी वरील तक्त्यावरुन असे दिसून येते की, बिहार या राज्यांमध्ये दारिद्रयाचे प्रमाण ग्रामीण व शहरी अशा दोन्ही भागात अधिक आहे. तसेच ओरिसा, मध्यप्रदेष, उत्तरप्रदेष या राज्यांमध्ये सुद्धा दारिद्रयाचे प्रमाण अधिक असल्याचे दिसून येते तर महाराष्ट्र मध्ये ग्रामीण दारिद्रय १७.६ : तर नागरी दारिद्रयाचे प्रमाण १५.४ : आढळून येते. याचबरोबर कर्नाटक व तामिळनाडू राज्यांचा विचार केला तर तेथे दारिद्रयाचे प्रमाण बरेच कमी असल्याचे दिसते.

भारतातील महत्वाच्या पंचवार्षिक योजना व रोजगार निर्मिती कार्यक्रम रू – १९५१ पासून नियोजनाची सुरुवात होऊन ग्रामीण भागाच्या लोकांची राहणीमान पातळी सुधारायची असेल तर ग्रामीण भागात रोजगार संधी मध्ये वाढ करणे गरजेचे आहे, असा मतप्रवाह पुढे आला व सरकारने ग्रामीण विकास करण्यास सुरुवात केली. त्याचा थोडक्यात आढावा पुढीलप्रमाणे.

१} पहिली पंचवार्षिक योजना – १ एप्रिल १९५१ ला सुरू झालेल्या या योजनेत सार्वजनिक क्षेत्रात २,०६९ कोटी रु. खर्च करण्याचे सुरुवातीला ठरविण्यात आले, परंतु प्रत्यक्षात या क्षेत्रात १,९६० कोटी रू. खर्च करण्यात आले.

२} दुसरी पंचवार्षिक योजना – दुसऱ्या पंचवार्षिक योजनेच्या काळात प्रत्यक्षात ४,६०० कोटी रु. सरकार–कडून खर्च करण्यात आले. दुसरी पंचवार्षिक योजना आधिक महत्वाकांक्षी होती. या योजनेत ग्रामीण भागाच्या विकासासाठी ग्रामीण उद्योग कार्यक्रम १९५७, ग्रामीण आवासी परियोजना १९५७, विशेष पॅकेज कार्यक्रम १९६० इत्यादी ग्रामीण विकासाच्या योजनांची अंमलबजावणी करण्यात आली.

३} तिसरी पंचवार्षिक योजना – या योजनेच्या सुरुवातीला मोठ्या प्रमाणावर बेकारी वाढली. त्यामुळे रोजगार निर्मिती करणे महत्वाचे होते. तसेच उत्पन्न व संपत्तीतील विषमता कमी करण्यासाठी काही योजनांची अंमलबजावणी करण्यात आली. त्यामध्ये ग्रामीण उद्योग परियोजना १९६२, कृशी क्षेत्र विकास कार्यक्रम १९६४, शेतकरी प्रशिक्षण किंवा शिक्षा कार्यक्रम १९६६, विहीर निर्माण कार्यक्रम इत्यादी योजनांची अंमलबजावणी करण्यात आली.

४} चौथी पंचवार्षिक योजना – या योजनेमधून ग्रामीण विकास कार्यक्रम १९६९, ग्रामीण लोकषक्ती कार्यक्रम १९६९, ग्रामीण रोजगार साख कार्यक्रम १९७१, अवर्शणप्रवण क्षेत्र कार्यक्रम १९७० व क्षेत्र विकास कार्यक्रम १९७२ या योजना राबविल्या गेल्या.

वरील योजनांबरोबरच इतर सर्व पंचवार्षिक योजनेतून रोजगार हमी योजना, रोजगार अश्वासक योजना, पंतप्रधान ग्रामसडक योजना, इंदिरा आवास योजना, एकात्मिक ग्रामीण विकास कार्यक्रम, २० कलमी कार्यक्रम असे अनेक योजनांच्या माध्यमातून आतापर्यंत मोठ्या प्रमाणावर रोजगार देण्याचे काम सरकारने केलेले आहे. आपण असेही म्हणू शकतो की, या योजनांमुळे ग्रामीण राहणीमान पातळीत प्रचंड सुधारणा झाली आहे.

निष्कर्श – 'ग्रामीण दारिद्रय, रोजगार व आर्थिक विकास' या विषयाचा अभ्यास करत असतांना ग्रामीण भागातील लोकांच्या आयुष्यात काय बदल झाले, याचाही अभ्यास करण्यात आला. त्याचे निष्कर्ष खालीलप्रमाणे.

१) नियोजनाच्या सुरुवातीला ७० : पेक्षा अधिक असलेले दारिद्रयाचे प्रमाण आज २६ : पर्यंत केली झालेले आहे.

२) वेगवेगळ्या अभ्यासगटांकडून दारिद्रयाचा अभ्यास जरी झाला असला तरी त्यांचे निष्कर्ष जवळपास सारखेच आहेत.

३) विविध पंचवार्षिक योजना काळात देशाचा आर्थिक विकास वेगाने झालेला दिसून येतो.

४) रोजगार हमी योजना व रोजगार अश्वासक योजना यांच्या माध्यमातून ग्रामीण जनतेला रोजगाराची हमी जप्त झाली आहे.

५) सरकारने आर्थिक विकासाच्या दृष्टीने मोठ्या प्रमाणावर खर्च केलेला दिसून येत असल्या तरी त्याची अंमलबजावणी योग्य रीतीने न झाल्यामुळे व पारदर्शकतेच्या अभावामुळे भ्रष्टाचाराचे प्रमाणही वाढलेले दिसून येते.

शिफारसी – १) वेगवेगळ्या ग्रामीण रोजगार योजनांच्या कायद्यातील तरतुदींची योग्य अंमलबजावणी तसेच लहान शेतकरी व दारिद्रयरेषेखालील लोक यांच्या विकासासाठी देशातील ग्रामीण रोजगार योजनांनी कार्य करावे.

२) सरकारच्या नियोजनबद्ध विकासामुळे बेरोजगारीचा प्रश्न म्हणावा तसा सुटलेला नाही. त्यामुळे योजना कार्यान्वित करत असतांना त्यामध्ये एकवाक्यता असावी व ती पूर्णत्वाकडे कृषी जाईल यासाठी प्रयत्न व्हावेत.

३) मजुरांच्या राहणीमान पातळीत वाढ करण्यासाठी ग्रामीण विकास योजना प्रत्येकापर्यंत पोहोचवाव्यात.

४) इंदिरा आवास योजना, पंतप्रधान आवास योजना (ग्रामीण), शबरी आवास योजना अशा योजनांमधून अनुसूचित जाती, अनुसूचित जमातींना अधिक घरकुले देऊन त्यांनाही विकासाच्या मुख्य प्रवाहात आणावे.

५) बेरोजगारी कमी करण्यासाठी विविध ग्रामीण रोजगार योजनांचा रोख शहरांकडेही वळवला पाहिजे. यामुळे शहरी बेरोजगारी कमी होण्यास मदत होईल.

समारोप – वरील शिफारशींचा अवलंब करून सरकारने योग्य ती पाऊले उचलली तर निश्चित ग्रामीण दारिद्र्य कमी होऊन देशात रोजगार वाढून आर्थिक विकास जलद गतीने होण्यास मदत होऊ शकते.

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व समाजविज्ञान संस्था, नागपूर.

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प्रस्तावना : जग एकविसाव्या शताकडेच नाही तर ज्ञानयुगाकडे वाटचाल करीत आहे. भारताने ही विज्ञान, तंत्रज्ञान, आकाशगंगा क्षेत्रात प्रगती केली असली तरी ही स्त्रियांकडे बघण्याचा दृष्टिकोन फारसा सकारात्मक झालेला आढळत नाही. जागतिकीकरण, पश्चिमात्यीकरण, उत्तर आधुनिकीकरण प्रवाहात शिक्षणाच्या धर्तीवर पुरूषांच्या बरोबरीने स्त्रियांनी सर्वक्षेत्रात पदार्पण केले आहे. समाजात मध्यकाळात प्रबोधन चळवळ जी सुरू झाली त्यातून स्त्रीला प्रतिष्ठा सन्मानाची वागणूक दिली पाहिजे ही विचारसरणी रूजू होऊ लागली. ज्या समाज सुधारकांनी स्त्रीयांना सन्मानाने वागावे, व्यवस्थित आयुष्य जगता यावे, याकरीता संपूर्ण आयुष्यभर श्रम घेतले, त्यातून स्त्री शिक्षणाची, स्त्री दृष्टिकोनाची चळवळ सुरू झाली. समाजातील सामाजिक सुधारणेच्या कार्याला नवी दिशा प्राप्त झाली. त्यातूनच एकविसाव्या शतकात महिला सक्षमीकरणाला बळ प्राप्त झाले. प्रस्तुत शतकातील आव्हानांना, विवचनांना, रूढीवादी दास्यातून तोंड देण्यासाठी 'स्त्रीशक्ति' उभी झाली. स्त्रिया या कमजोर, दुर्बल, निर्णयरहीत, अबला नसून सक्षम आहे. ही प्रेरणा स्त्री पुर्नस्थापना, पुनरूत्थानासाठी कार्य करणाऱ्या समाजसुधारकांनी समाजाला करून दिले. स्त्री शिक्षणाने, कतृत्वाने कुठेही कमी नाही, तरी स्त्रियांमध्ये तत्वज्ञ, समाजचिंतक, राज्यकर्त्या, साहित्यीक, मंचावर विराजमान स्थितीचे अवलोकन केले असल्यास तिचे प्रमाण कमी आहे. असे असून ही समाजाच्या मार्गदर्शनासाठी स्त्रियांनी विचार प्रस्तुत केला आणि समाजाने मान्य केला हा अनुभव कमी येतो. यासाठी पुरूषप्रधान संस्कृतीची मानसिकता, व्यवस्था, सामाजी करणाच्या प्रक्रियेत क्रांतीकारी परिवर्तन अपेक्षित आहे. कुटुंबाला, समाजाला नैतिक वळण लावण्याचे कार्य चांगल्या संस्कारातून स्त्री करू शकते. पण त्यासाठी स्त्रीचे जीवनमान, स्तर, दर्जा सुधारणे गरजेचे आहे.

हे शिक्षणाशिवाय शक्य नाही. म्हणून स्त्रियांना समानता, शिक्षण देणे गरजेचे समजून विश्वज्ञान प्रतीक डॉ. बाबासाहेब आंबेडकरांचे गुरू क्रांतीसुर्य महात्मा ज्योतिबा फूले यांनी स्त्रि जीवनाला, कार्याला, अधिकाराला, दृष्टिकोनाला नवी दिशा दिली. ज्याप्रमाणे डॉ. आंबेडकरांनी मतदानाचा हक्क स्त्रीला प्रदान केले, कायद्याद्वारे स्त्रीला समानतेचा अधिकार संविधानाच्या माध्यमातून प्रदान केला त्याप्रमाणे ज्योतिबा फूले यांनी स्त्री–पुरूष विशमतेला तिलांजली देऊन समानतेचे जे बीज समाजात रूजविण्याचे कार्य केले. स्त्रीला स्वतःचे कर्तृत्व, राजकीय, सामाजिक, तांत्रिक, आर्थिक, शैक्षणिक, साहित्यीक, सांस्कृतीक क्षेत्रात अतिशय संघर्ष करावा लागतो. विसाव्या शतकात जगत असतांनाही स्त्रियांवर होणरे अत्याचारात उत्तरोत्तर वाढतच आहे, रूढीवादी विचार, परंपरा, सामाजिक, निर्बंध, यातून स्त्रीला मुक्त करण्यासाठी प्रस्थापित समाज व्यवस्थेविरूध्द महात्मा ज्योतिबा फूले यांनी समाज सुधारणेचे जे कार्य हाती घेतले, त्याचा परिणाम होय. स्त्रिला दुर्बल, कमजोर, अबला मानून तिचा षारीरीक, मानसिक, शाब्दिक, आर्थिक, सांस्कृतिक रित्या तिला प्रताडित केले जायचे, जिथे स्त्रिशक्तीचा अपमान वारंवार होताना दिसायचा, स्त्री–पुरूष विशमतेचा विचार ठान मांडून होते, अशा समाजात स्त्रीच्या अस्तित्वासाठी लढा देणाऱ्या महात्मा ज्योतिबा फूले यांनी स्त्रियांच्या उत्थान, प्रगती, विकास, पुर्नरूत्थापन, पुर्नसमाजमांडणी, शिक्षणाची व्यवस्था केली. हुंडा, बालविवाह, विधवा केशवपन, बहुपत्नीक यासारख्या अनिष्ठ प्रथावर लेखणी, कृती, बंड द्वारा हल्ला चढविला. स्त्रिरक्षण, सन्मान, सक्षमीकरण व्यवस्था व सुधारण केली.

महात्मा ज्योतिबा फूले यांनी भारतातील प्रथम स्त्री शिक्षण, शिक्षण तज्ञ, स्त्री मुक्ती चळवळीची नेता, पददलितांची कैवारी, प्रौढ शिक्षणाच्या पुरस्कर्ता, विधवांचा आधारस्तंभ क्रांतिज्योती सावित्रीबाई फूले यांना घडविले. त्यांचे स्त्रीविषयक कार्य स्त्रीकल्याणाच्या दृष्टिने महान आहे. सावित्रीबाई फूले च्या स्वरूपाने स्त्रियांना पुरूषांच्या बरोबरीने प्रत्येक क्षेत्रात संधी प्राप्त करून देण्याचे दालन खऱ्या अर्थाने महात्मा फूले यांनी खुले केले. महात्मा फूले केवळ स्त्री नेतृत्व व महिलांच्या कल्याणासाठी झटले नव्हे तर, स्त्रियांच्या हक्कासाठी, स्त्री शिक्षणासाठी, स्त्री–पुरूष समतेचा विचार रूजविण्यासाठी विचार व कृतीच्या आधारे स्त्री पुर्नरूत्थानाचे महान कार्य केले.

ज्याप्रमाणे दक्षिणेत पेरियार रामास्वामी यांनी स्त्रियांच्या उन्नतीसाठी शाळा, प्रशिक्षण केंद्र, महाविद्यालयांची स्थापना करून स्त्री शिक्षणाची गरज आहे असा दक्षिणेत प्रचार केला. एवढेच नव्हे तर त्या काळात स्त्रियांना तांत्रिक शिक्षण प्राप्त व्हावे यासाठी स्वतंत्र अभियांत्रिकी महाविद्यालय ही स्थापन केले. स्त्रीला शिक्षण, संधी दिल्यास ती पुरूशांपेक्षा कधीही मागे राहत नाही असे सूचविले तसेच महात्मा ज्योतिबा फूले यांनी पूरोगामी महाराष्ट्रात शिक्षणाचा प्रवाह प्रवाहित केला. स्त्रियांनी सामाजिक क्रांतीत, प्रत्यक्ष परिवर्तनात, चळवळीत सहभाग केला नाही तर ती अपूर्ण राहू शकते. हे सत्य महाराष्ट्रातील कर्ता समाजसुधारकांना पटले, त्यांनी ते ओळखले. पुरूषसत्ताक, धर्मधिष्टित व्यवस्था, समाजसंरचनेच्या व्यवस्थेत भारतीय समाजात स्त्री–पुरूष विषमतेच्या व पारतांत्र्यांच्या बधिस्थः पिढयान्पिढयात

स्त्री बंदिस्तच राहिली. तिचा दर्जा, स्थान, स्थिती गौण राहिली. तिच्या वेदना, अपमान, दुःख, विवंचनाकरीता समाजात न्याय मिळत नव्हता. स्वतःच शोषित असूनही धर्मशास्त्राच्या मंजुरीने प्रगट झालेल्या शोषणाला प्रगट करता येत नव्हते. स्त्री सर्व दुःखाकरीता नियतीमुळेच, दैवीप्रकोप, समजण्यातच आयुष्याची इतिकर्तव्यता आहे हे ती गृहित धरू लागली. परंतु या मुळाशी काही स्वार्थपरायण, अनिष्ट,सर्वला न्यायसंगत मानणारे, लोभी, धर्मपाखंडी आहेत ज्यांनी स्त्रीला तिचे हक्क, अधिकार, चेतना, मिमांसा प्रगट होण्याची संधीच निर्माण होऊ दिली नाही म्हणून तिच्या विद्याग्रहणाला प्रतिबंध घातला या शब्दात क्रांतीसुर्य महात्मा ज्योतिबा फुले यांनी स्पष्ट केले.

ज्योतिबांची लेखनातील स्त्रीवादी परिप्रेक्ष्य :– ज्योतीराव फूलेंची भाषाशैली अनेक दृष्टिने उद्‌बोधक होती. लेखन प्रपंचावर उच्चवर्णीयांची तेव्हा मिरासदारी असूनही ज्योतिरावांनी विपुल लेखन केले. समाजातील निरक्षर, अज्ञानी, कष्टोपजीवी अशा समस्त स्त्रीया, शुद्रातिशुद्र समाज, आपला श्रोतावाचक चिंतनाविषयी समजून विविध संदर्भाने लेखन कार्य केले. शोषितांच्या मनात स्वतःच्या गुलामीची जाणीव जागवून तिच्याबद्‌दलची चिड त्यांच्या मनात पेरायची आणि स्त्रीयांचा अन्याय, सामाजिक अनादर स्त्रीयांचे विविध प्रश्न, स्त्रीयांवरील अत्याचार, स्त्री शिक्षण व उपदेशपर नाटके इत्यादी विषयांवर ज्योतीरावांनी विपुल लेखन कार्य केली.

समाजिक समस्यांना हात घालणारे, सामाजिक बांधिलकी सांगणारे, सर्वार्याने आधुनिक असणारे पहिले मराठी नाटक तसेच तष्तीय रत्न या नाटकाचे विष्लेशण करावे लागले. स्त्री –शुद्रातिशुद्रांना धर्माच्या नावाखाली कसे लुबाडले जाते आणि ख्रिस्ती धर्मोपदेशक कसे त्याला ज्ञानाचा मार्ग दाखवितात हे शोषित समाजाच्या लक्षात आणून देणे हा या नाटकाचा मुख्य उद्‌देष्ट होता.

शिवाजीचे कर्तृव्य स्त्री–पुरूषांच्या हिताचे करणारा छत्रपती शिवाजीराजे भोसले यांचा पोवाडा 1869 मध्ये गावोगावी जावून मौखिक संवादात्मक लेखनशैलीचा अवलंब करून लिहिला. उच्चवर्णीयांचे स्त्री शोषणाचे प्रकार, धर्माच्या नावे उच्चवर्णीयांची भूलथाप 1869 मध्ये 'ब्राम्हणांचे कसब' या पुस्तकात प्रसिद्‌ध केले.

युनाइटेड स्टेट्स मधील सदाचारी लोकांना गुलामीच्या दास्यातून मुक्त करण्याच्या उद्‌देशाने त्यांना औहार्य, निरपेक्षता व परोपकारी दृष्टि दाखविली. उच्चवर्णीयांच्या दास्यातून मुक्त करणारा हा ग्रंथ होता. प्राथमिक शिक्षण सक्तीचे करावे असे 1882 मध्ये हंटर आयोगासमोर त्यांनी निवेदन केले. शिक्षण खालच्या वर्गापासून झिरपत जावे असे शैक्षणिक धोरण आखण्याचे त्यांनी इंग्रजांना आव्हान केले. शेतकऱ्यांच्या खालावलेल्या परिस्थितीचे प्रत्यक्ष अवलोकन 1883 मध्ये 'शेतकऱ्यांचा आसूड' या ग्रंथात केले. शेतकरी वर्गाचा जीवनक्रम आणि शेतीविषयक प्रश्न यांचे इतके समग्र, सखोल आणि आस्थेवाईक चित्रण ज्योतीराव फूल्यांपूर्वी बहुतेक कोणीच केले नसावे. त्यांनी समाजाचे सामर्थ आरोग्य, लोकांच्या अन्नवस्त्राची प्राथमिक गरजांच्या परिपूर्तीवर अवलंबून असल्यामुळे आधुनिक औद्योगिक समाजाचा खरा पणा अन्नउत्पादक शेतकरी वर्गच असतो अशी समाज शास्त्रीय भूमिका मांडली. अस्पृश्यंच्या दयनीय स्थितीचे चित्र 1883 मध्ये 'अस्पृश्यांची कैफियत' या ग्रंथात केली. 1885 मध्ये 'इशारा' हा ग्रंथ लिहिला. तर नवयुगाला अनुरूप अषा नव्या धर्माची उभारणी करणे त्यांना आवष्यक वाटते. म्हणून त्यांना अभिप्रेत असलेल्या मानव कल्याण धर्माची रूपरेशा मांडली. हा ग्रंथ 'विश्व कुटुंबशहाचा सार्वजनिक सत्यधर्म' हा जाहीरनामा आहे. 1991– काव्यरचना, 1885–सत्य शोधक समाजीकता मंगललाष्टकसह पूजाविधी, 1891 सत्यशोधक समाजाचा रिपोर्ट 1977 दुष्काळाविषयी विनंतीपत्र कसे समाजहिताचे लेखन कार्य केले.

एकोणिसावे शतक हे पुरूषसत्ताक पद्‌धतीसाठी सुवर्ण युग होते. कारण त्या काळात कालविसंगत परंपरा व प्रधानाच्या प्रभावातून समाज हा मुक्त झाला नव्हता. आधुनिक शिक्षणाचा थोडाफार प्रमाणत प्रारंभ झालेला असला तरी स्त्रियांच्या यातना बंद झाल्या नव्हत्या. शिक्षणावर उच्चवर्णीय जातींची मक्तेदारी (मिरासदारी) जवळपास कायम होती. नवविचाराचे वारे थोपविण्यामध्ये परंपरावादी सशक्त होते. जनतेचा रोष होईल व आपल्या राजकारणात अडचणी निर्माण होतील. या स्वार्थी हितसंबंधासाठी शासनकर्ते, राजकर्ते, सामाजिक सुधारण घडवून आणण्यासाठी पुढाकार घेण्यात तयार नव्हते. परंपरावादी आणि सुधारणावादी यांच्यात परस्पर संघर्ष सुरू होता. अष्या प्रतिकुल परिस्थितीत महात्मा फुले यांनी स्त्री अधिकारविषयक विचार मांडले आणि ते विचार प्रत्यक्षात साकार करण्यासाठी प्रत्यक्ष कार्यही केले.

तात्कालीन समाजातील स्त्रियांची स्थिती :– महात्मा फूलें ज्या चळवळीच्या कालखंडात स्त्रियांची स्थिती अत्यंत दयनीय होती. समाज संरचनेत त्यांना हिन दर्जा होता. स्त्री ही सुखाची व उपभोगाची वस्तू आहे अषी समजूत त्या काळात समाजात रूढ होती. स्त्री ही पुरूषांपेक्षा कनिष्ठ आहे. तिचे कार्य चुल आणि मूल एवढयापुरतेच मर्यादित आहे असे मानले जात होते. स्त्रियांना शिक्षणाचा अधिकार नव्हता.त्यांनी शिक्षण घेतल्यास त्या आणि शिक्षण सुध्दा भ्रष्ट होते. अशी कल्पना समाजात रूढ होती. हे सर्व बदलले पाहिजे अशी भूमिका महात्मा फूलेंनी घेतली. त्याकाळात जरठ विवाह प्रचलित होता त्यामुळे बालविधवांची संख्या वाढत होती. विधवांनी केशवपन केले पाहिजे अशी सक्ती होती. त्यांना अशुभ मानले जात असे. समारंभात सहभागी होण्यावर त्यांच्यावर बंधने लादण्यात आली होती. यामुळे त्यांच्यावर अंधारात बसुन जीवन जगण्याची पाळी आली होती. विधवा स्त्रीला कोणी फसविले, तिच्या असहाय्यतेचा फायदा घेतला किंवा एखादयावेळेस तिचे पाऊल वाकडे पडले तर त्यासाठी ती व्यक्ती जबाबदार आहे असे समजून तिला कठोर शिक्षा दिली जात असे. विधवा स्त्रियांना फसविणारे पुरूष सही सलामत सुटून जात असत. समाजातील स्त्रियांच्या दुःखाचे निवारण करण्याचे कार्य केले. हे कार्य करीत असतांना त्यांनी सर्व जातीतील सर्व स्त्रियांचा विचार केला.

महात्मा फूलेंच्या टिकात्मक परिक्षणात स्त्री समस्या महत्वाचा मुद्दा होता. कुप्रथांना शह देण्यासाठी फूल्यांनी स्त्रिया व तळागाळातील लोकांच्या शिक्षणावर भर दिला. ऑमवेट यांच्या मते स्त्री–पुरूष विशमता जातीच्या उत्तरंडीशी जोडून स्त्रियांचा प्रश्न एकूण परिवर्तनाचा अंगभूत मानण्याचे होय. महात्मा फूले यांचे मत आहे. पुनर्विवाहाची परवानगी नसलेल्या, फसवणुकीतून होणाऱ्या संततीच्या हत्या रोखण्यासाठी 'बालहत्या प्रतिबंधक गृहाची' स्थापना करून स्वतः अनौरस मुलगा दत्तक घेऊन फूल्यांनी हा प्रश्न स्त्रियांच्या अनैतिकतेचा नसून लैंगिकतेवरील संरचनात्मक नियंत्रणाचा आहे हे स्पष्ट केले. विधुत भागवत यांच्या मते स्त्रियांचे दास्यत्व भारतीय समाजातील दारिद्रय व अवनीती याकडे फूले यांनी समग्र दृष्टिकोनातून पाहिले.

महात्मा ज्योतिबा फूले म्हणतात की, माझ्याकरीता नेहमी दुःखाचे

कारण म्हणजेच स्त्री समाज राहिला आहे कारण समाजाने त्यांना समाजाचे पृथ्थक एकक मानले. तिला केवळ कुटुंबाचे घटक मानले. अनादिकाळापासून शोशण, अत्याचार, उत्पीडा स्त्रिलाच कां? आज महिला अत्याचार हिंसेचे प्रमाण वाढतच आहे. स्त्रिशी जुडलेला कुप्रथा, तत्वज्ञ, चिंतक, समाज सुधारकांकरीता आव्हान आहे. परंपरावादी समाज, रूढीबंधता, धार्मिक कट्टरता, समाजातील कुप्रथा दुर करण्यास पहाडाची भूमिका केली आहे. उच्च समजल्या जाणाऱ्या समाजांनी नेहमीच स्त्रीसुधार कार्यात अडथळे निर्माण केले. त्यांची इच्छा समाजातून सतीप्रथा, विधवा पुनर्विवाह, स्त्री शिक्षणाचा प्रसार, बालविवाह बंद झाल्या पाहिजे या बद्दल ते सहमत नव्हते. वेळ आणि परिस्थिती यांनी चिंतक, समाज सुधारक,तत्वज्ञ, तत्ववेत्ता निर्माण केले. पुर्नजागरण कालखंडात समाज सुधारकांनी स्त्री समस्या निराकरण करण्यास बहुमूल्य योगदान दिले. भारतीय जाती व्यवस्था, वर्णव्यवस्था, धार्मिक रूढीवादीता यामुळे वर्ण, जाती व्यवस्थेतून व्यक्तिंमध्ये विशमतेची लक्ष्मण रेषा ओढली. इतकेच नाही तर राजनितिक व्यवस्था, सत्तानिती यामुळे ते अजुन मजबूत झाले. सामंतवादी व्यवस्थानी निम्न जातींतील लोकांचे शोषण केले. तत्कालिन समाजात भारतीय नवजागरण आणि स्त्री सशक्तीकरण एक चळवळीच्या स्वरूपात उदयास आली. धर्माच्या नावावर धार्मिक शिक्षणाचे उपदेश, कर्मकांडाच्या बंधनात स्त्रीला पुरूषांच्या अधीन ठेवले गेले. त्यांच्या सोबत अमानवीय व्यवहार केले गेले. सामंतवादी, पितृसत्ताक व्यवस्थेच्या विरोधात महात्मा ज्योतिबा फूले यांनी चळवळ उभारली. त्यामुळे स्त्री चेतना जागष्त होऊन स्त्री सक्षमीकरण आणि स्वावलंबी बनविली तर नवजागरण चळवळीने स्त्री जगतातील विविध समस्यांचे निराकरण करून नव ऊर्जा निर्माण केली, प्रगती केली, प्रेरणा दिली. नवजागरण चळवळीतील महत्वपूर्ण तथ्य म्हणजे सर्व कालखंडातील नवजागृत चळवळीचे माध्यम धर्म होते. धर्म समाजाला संघटित, नियंत्रीत करण्याचे साधन होते. यालाही साधन मानून स्त्रीला घराच्या चार भिंतीत बंदिस्त बनवून ठेवले गेले. संपूर्ण कौटुंबिक उत्तरदायित्व धर्माच्या, आदर्शाच्या आधारे लादले गेले. सती जाण्यासारखे अपराध धर्माच्या नावावर केले जायचे. आपल्या युगाच्या आव्हानांना स्विकारून परिणामतः निर्मित होत म्हणून त्या संपूर्ण युगाच्या संघर्षाची अभिव्यक्ति बघायला मिळते. मूल्यांची अभिव्यक्ति मानवाच्या व्यवहार, विचारातून प्रदर्शित होते. स्त्री जागृकता ही चळवळ, संघर्ष हा आंतर आणि बाहय होता. देशांतर्गत आणि विदेशातही हया संघर्षांनी खऱ्या विकासाची प्रक्रिया निवडली. या नवनिर्मिती जागरणात भारतीयांचा ऐतिहासिक पैलू आहे. त्या दोन प्रक्रिया सामन्त संस्कृती आणि भारतीयकरण–सामन्ती संस्कृती शोषण–अत्याचार–उत्पीडांचा समावेश होता. निष्ठा आणि मूल्य शून्यात त्यांची चेतना समाविष्ट विकासाची श्रृंखला प्रगतीच्या दिशेत निरंतर गतिशील होती. समानता, सामाजिक न्याय आणि संविधानात दिले गेलेले स्त्री अधिकार, नारी जगतात स्त्रीला सशक्त बनविण्याची प्रक्रिया सुरू झाली होती. महात्मा ज्योतिबा फूले यांनी स्त्री चेतना, स्त्री अस्मितांचा बोध करवित स्त्रीला तिची ओळख बनविण्याची प्रेरणा दिली. स्त्रीचे अस्तित्व बनविण्यात कठोर संघर्ष करावा लागत होता. स्त्री आपल्या अहिताकरीता स्वतः चेतनाशील होऊ लागली. आधुनिक, शिक्षीत, प्रगतीशील स्त्री, धार्मिक अंधविश्वास, परंपरा, रूढीचे खंडन करत आहे. भारतीय संस्कृतीत धर्म, परंपरा, नैतिकता, आदर्श, मान्यतांचे आपले वेगळे महत्व आहे ही संस्कृतीची ओळख आहे. जेव्हा संस्कृतीचे तत्व रूढी बनतात तेव्हा ते समाजाकरीता नाहीतर स्त्री करीताही घातक बनतात. धर्माच्या अंधविश्वास मूल्य आणि मान्यतांनी स्त्रीला कधी पुढे येऊ दिले नाही. नवचेतनेच्या विविध परिप्रेक्ष्य, आयामातून स्त्रीचेतनेला शक्ती प्राप्त झाली. यामुळे धार्मिक, सामाजिक कुप्रथां विरूध्द आवाजच काढला नाही तर विरोध ही दर्शविला. निश्चितच विसाव्या शतकात स्त्रीचेतना जुन्या धार्मिक–सामाजिक मान्यतांची उपेक्षा करायला सुरूवात केली. अंधविश्वासाच्या बंधनातून मूक्त होत आहे.

कन्हैय्यालाल चंचरीक लिहितात की, महात्मा ज्योतिबा फूल्यांनी शिक्षण कालखंडात स्त्रीशिक्षणाच्या कमतरतेची जाणीव झाली. त्यांना माहित होते की, छत्रपती शिवाजी महाराजांना योध्दा, आधुनिक भारताचे महान साम्राज्याचा निर्माता बनविण्यात त्यांच्या आईची अहम भूमिका होती. त्यांनी समजून घेतले की, भावी पिढीच्या निर्माणाकरीता स्त्री शिक्षण महत्वपूर्ण आहे. दलित स्त्रीला शिक्षणाचा अभिनव प्रयोग स्वतःमध्ये एक विस्मयकारी, क्रांतिकारी विचार होता.

भाऊसाहेब यांनी 17 फेब्रुवारी 1852 मध्ये स्त्री शिक्षणाच्या क्षेत्रातील केलेल्या कार्याची प्रशंसा केली. 5 डिसेंबर 1853 ला 'ज्ञान प्रकाश' मराठी पत्रात आपल्या शुद्र बांधवांना अज्ञानतेच्या सागरातून बाहेर काढुन ज्ञानरूपी अमृताचे पान करविण्याचे प्रयत्न ज्योतिबांनी केले. त्यामुळे त्यांच्यावर अनेक संकट आले. त्यांनी आपदांचा सामना केला. दलितांमध्ये 'ज्ञानचेतना चळवळ' त्याबद्दल आम्ही कृतज्ञ आहोत असे सांगितले. शिक्षण विकासात लोकांना साक्षर बनविण्यात, ज्ञान ज्योति देण्यात ते जे कार्य करित होते ते कार्य पुढे निरंतर वाढत गेले.

स्त्रीवादी लेखिका डॉ. पदमा पाटील लिहितात की, इंग्रजी शिक्षण घेऊन जितके प्रगल्भ झाले की, विद्रोही, तात्कालीन प्रस्थापित, सनातन, पाखंडी, पुरोहितवादींच्या कट्टर विरोधीच्या नावाने प्रसिध्द झाले. हाथ टाइम्स, पेनकृत, 'राईट ऑफ मन' ग्रंथाच्या वाचन, चिंतन, मनन, केल्यानंतर अन्तःबाह्दय विचारक, चिंतकाच्या स्वरूपात परिवर्तीत झाले. सवर्णांनी निम्न जातीचा केलेला अपमान, अस्पृश्यता पालन, निर्दयतापूर्ण आचरण, विद्वान, उच्चवर्णीयांचे अभिमान अधिकाधिक सक्रिय आणि सतर्क बनवित गेले. कुटुंबातील एक स्त्री शिकली तर एक कारागृह बंद होणार असे म्हणून त्यांनी स्त्रीशिक्षणाचा जोर धरला. महात्मा फूले यांनीही एक असा संकल्प केला.

ज्योतिबा फूले यांनी नेहमीच संकीर्णतेतून उत्पन्न धार्मिक अंधविश्वासाचे खंण्डन केले. त्यांनी स्त्री शिक्षण, समानता, विधवा पुनर्विवाहाचे समर्थन केले तर बालविवाहाचा विरोध दर्शविला. याप्रयत्नातून स्त्रीमुक्ती इतिहासाचा एक नवीन इतिहास रचित केला गेला. ज्यांचा स्पष्ट उद्देश्य सुधारणावादी प्रगतीशील होता. त्यांच्याद्वारा कार्यान्वीत आश्रम, स्त्रीआत्मसन्मान आणि स्त्री कार्याच्या प्रती निष्ठेचे द्योतक आहे. त्यांच्या कार्यातून परंपरागत रूढीवादीता शिथिल होत गेल्या. नवनवीन जीवनदर्शन निर्माण झाले. राजकीय, धार्मिक, बौध्दिक, कलात्मक राष्ट्रीयता याप्रमाणे तो बौध्दिक नवजागरणाचा कालखंण्ड झाला.

15 ऑगष्ट 1947 नंतर एक नवीन सुर्य भारतीय स्त्रीयांकरीता जीवनात एक नवीन प्रकाश घेऊन आला. स्वातंत्र्यानंतर महानगर, नगरात,स्त्रीयांनी प्रत्येक क्षेत्रात पदार्पण केले. उच्च व तांत्रिक शिक्षण प्राप्त करून मोठया पदाधिकारी झाल्या आहेत. स्त्री मध्ये स्वावलंबी आणि नवऊर्जासह चेतना जागृत झाली आहे. स्त्री सैन्यातही अधिकारी आहेत. यासर्व वास्तविक चित्रणानंतर स्त्री यशस्वीतेच्या शिडया चढत जात आहे, हे अतिशय प्रशंसनीय आहे.

मानवाची 'जययात्रा' प्रगतीच्या दिशेने निरन्तर गतीशील आहे. निश्चितच एकविसव्या शतकात स्त्रीसबलीकरण चळवळ महत्वपूर्ण बाजु आहे. आज स्त्रीचे वाढते पाऊल आकाशापर्यंत पोहचले. नाहीतर विश्वात अत्याधिक लोकसंख्या असलेला देश भारताची राष्ट्रपती एक महिला झाली. समानता, सामाजिक न्याय आणि संविधानानी दिलेले स्त्रीला अधिकार स्त्रीविश्वाला साक्त बनविते तर ही प्रक्रिया देशात सुरू झाली आहे.

1. ज्याप्रमाणे रेडिकल स्त्रीवादी पितृसत्ताक वर्चस्वाच्या विरोधात विरोध दर्शवितात. लिंगभेदावरील आधारीत स्त्री–पुरूष भेदभाव यांना मान्य नाही त्याप्रमाणे तत्कालीन समाजात महात्मा ज्योतिबा फूले यांनी ताराबाई शिंदे यांच्या विचारसरणीला दुजोरा देत ''स्त्री–पुरूष समानता'' चे बीज समाजात रूजविले होते.

2 उदारवादी विचारधारेंचा विज्ञान सत्याला सिध्द करते. मानवतावादी दृष्टीने विचार करण्यास प्रारंभ झाला. चेतनेचे नवीन पर्व सुरू झाले. स्वतंत्रता, समानता, बंधुता यातून मानवतावादी चेतना निर्माण झाली. या तत्वप्रणालीनुसार समाजात स्त्रीला सन्मानपूर्वक दर्जा देण्यास सुरूवात झाली. महात्मा ज्योतिबा फूलेंनी ही स्त्री आणि दलित स्त्री शिक्षणाच्या क्षेत्रात अविस्मरणीय कार्य केले. आज एकेविसाव्या शतकात पुरूषांचे स्त्रीवरचे वर्चस्व कमी झाले आहे. स्त्रीवर पितृसत्ताक दबावतंत्र, प्रताडित केले जात होते. आज नगर, महानगरात शिक्षित कुटुंबातही हे प्रमाण कमी होतांना दिसत आहे. पत्नी करीता पतीचे विचार,मानसिकतेत परिवर्तन आले आहे. हे उदारवादी दृष्टिकोनासह महात्मा ज्योतिबा फूलेंच्या कार्याचा परिपाक आहे.

3 आधुनिक समाजात लिंग भेदाभावाची संकल्पना समाप्त होतांना दिसत आहे. आधुनिक स्त्री आज दुसऱ्या ग्रहांवर जाऊन पोहोचली आहे. विमानात पायलट, सैन्यात अधिकारी, राज्यव्यवस्थेत प्रधानमंत्री, मुख्यमंत्री, राष्ट्रपती झाली आहे. आजपण तीच पितृसत्ताक समाज संरचना आहे. ज्यात स्त्रीयांना पुरूषांच्या अधीन राहावे लागत होते. आज शिक्षण, विज्ञान, प्रौद्योगिकी या क्षेत्रात प्रगती झाल्याने संरचनेचा प्रकार्यात्मक आराखडाच बदलला आहे. स्पष्ट आहे की, लिंगभेदभावपूर्ण संकल्पना मागे पडली आहे. तत्कालीन समाजात पितृसत्ताक लिंगभेदभावपूर्ण वातावरण होते, यावर प्रघात करत महात्मा ज्योतिबा फूले यांनी पितृसत्ताक संरचनेत परिवर्तन करण्याचा प्रयास केला होता. त्याचीच ही परिणीती होय.

4 मार्क्सवादी स्त्रीवादात उत्पादनाच्या साधनात जसे–जसे व्यक्तिंचा एकाधिकार वाढतो तसे–तसे श्रमिक वर्गाचे शोषण वाढत जाते. या शोषणात स्त्री ही संम्मीलीत होती. वैयक्तिक संपत्ती मध्ये वृध्दीबरोबरच स्त्री ही पुरूषांची संपत्ती झाली. स्वतंत्रता, अधिकार तिच्याकडे नव्हते. स्त्रीशोषणाची पकड आर्थिक संरचनेवर मानवाच्या एकाधिकाराला जन्म देते. औद्योगिकरणा बरोबरच स्त्री समस्यांची तीव्रता वाढत गेली. महात्मा ज्योतिबा फूले यांनीही स्त्री गृहाची शोभा नसून एक समाजातील महत्वपूर्ण घटक आहे असे सांगितले. आज आर्थिक शक्ति पूंजीवादी व्यवस्थेतून मूक्त होऊ पाहते. स्त्रीच्या आर्थिक, सामाजिक स्थितीमध्ये सकारात्मक परिवर्तन आले आहे. आर्थिक निर्णयवाद सिध्दांताला अनुकूल वैज्ञानिक विश्लेषण हे ज्योतिबांच्या कार्याचे प्रतिफळ आहे. स्त्री एकविसाव्या शतकात आधुनिक, अत्याधुनिक, प्रगतिशील समाजातील व्यक्तिंना काही प्रश्नांचे उत्तर महात्मा फूलेंच्या पुरोगामी महाराष्ट्रातील प्रगतीशील, तर्कनिष्ठ दृष्टिकोन ठेवणाऱ्या मानवी समाजाला स्त्रीवादी परिप्रेक्ष्यातून प्रगट करू इच्छिते.

अ) स्त्रीचे अपहरण कां केले जाते? ब) हुंडयाच्या नावावर आजही स्त्रीला कां जाळले जाते? क) स्त्रीसोबत बलात्कार आणि सामुहिक बलात्कार कां केले जातात? ड) स्त्रीला संवेंगात्मक प्रताडित कां केले जाते? इ) कुटुंबात संवेदना अधिकाराचे कां हनन केले जाते? ई) कुटुंबातील लोक आजही स्त्रीला Unpaid ervant म्हणून कां वागणूक देतात? उ) कन्या भ्रूणहत्या का केली जाते?

निष्कर्श :–

एकविसाव्या शतकात स्त्रीशोषण, प्रताडनेचे परिदृश्य, पुरूषी मानसिकता ठेवणाऱ्या समाजात सामाजिक न्याय आणि समानतेची मागणी करते. सत्य तर हे आहे की, निम्न वर्गापासून उच्चभ्रू समाजात आजही विविध स्वरूपाने स्त्रीचे शोषण होत आहे. संवैधानिक आणि कायदयांन्वये ती पुरूषांच्या समकक्ष जरी उभी दिसत असली तरी चित्र वेगळेच आहे. गरज आहे व्यक्तिच्या विचार आणि मानसिकतेत बदल करण्याची. स्त्रीला सहयोगी, स्त्रीशक्तिच्या स्वरूपात स्विकार करण्याची तेव्हाच खऱ्या अर्थाने क्रांतिसुर्य महात्मा ज्योतिबा फूलेंच्या कार्याला, कष्टाला, परिश्रमाला, समाजसुधारणेच्या चळवळीला मानवंदना होईल.

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B.R.G.F प्रशिक्षणातून मागासवर्गीय (ग्रा.प.) लोकप्रतिनिधी च्या भूमिकेत कार्यक्षमतेत झालेला बदल

सुनिल मोतीराम सोनवणे
कनकवली कॉलेज, कनकवली

★★★

संशोधन सारांशः (Research Abstract) : भारतीय सविधानाने ७३ व्या घटना दुरुस्तीद्वारे पंचायतीराज संस्थांना घटनात्मक दर्जा प्रदान केला आहे. त्यामूळे पंचायतराज संस्थातील पदाधिकारी यांचे अधिकार व कर्तव्य यामध्ये लक्षणीय वाढझालेली आहे. तसेच केंद्र व राज्य शासनाने अनेक विकास योजनांच्या अंमलबजावणीची जबाबदारी ग्रामपंचायतीवर सोपवलेली आहे. ग्रामपंचायतीला विविध विकास योजनांतर्गत वेळोवेळी निधी मिळत असून त्याचा सुयोग्य विनियोग होणे आवश्यक आहे. ग्रामसभेच्या माध्यमातून लोकसहभागाद्वारे ग्रामपंचायतीनी केलेल्या विकासकृती आराखडयानुसार गावाचा विकास करणे ही ग्रामपंचायतीची मूलभूत जबाबदारी आहे.

ग्रामपंचायत लोकप्रतिनिधींना त्यांच्या अधिकाराचा वापर, कर्तव्ये व जप्राप्रदारी सक्षमपणे व अचूकरित्या पार पाडता यावी म्हणून त्यांना पायाभूत प्रशिक्षण, मागास क्षेत्र अनुदान निधी योजनेतर्गत देण्यात आले. मागासवर्गीय लोकप्रतिनिधीचा निर्णय प्रक्रियेतील वाढत्या सहभागाचा अभ्यास करणे, B. R. G. F. प्रशिक्षणातून मागासवर्गीय लोक-प्रतिनिधीच्या भूमिकेत झालेल्या प्रदलाचा अभ्यास करणे. B. R. G. F. प्रशिक्षणातून झालेल्या क्षमता वृद्धीचा अभ्यास करणे इ. हा शोधनिप्रबंधाचा प्रामाणिक उद्देश आहे.

मुख्य शप्रद्द (KeyWords): ग्रामपंचायत, प्रीआरजीएफ, ग्रामीण विकास, पंचायत राज

प्रस्तावना :- समाजजीवनाच्या विविध क्षेत्रात आरक्षणाच्या माध्यमातून विविध पदावर मागासवर्गीयाना संधी मिळाली विशेषतः राजकीय क्षेत्रात स्थानिक स्वराज्य संस्थेच्या राजकारणात आणि निर्णय प्रक्रियेमध्ये लोकप्रतिनिधी व पदाधिकारी म्हणून मोठ्या प्रमाणात कार्यरत आहेत. राजकीय पदाप्ररोप्रर त्या पदाची सत्ता देखील त्या व्यक्तीकडे येते. सत्तेबरोबर अधिकार आणि नियंत्रण करण्याची शक्ती येते. अधिकाराप्ररोप्रर कर्तव्य ही येतात. कर्तव्यात नियोजनाचा समावेश होतो नियंत्रणात अमंलप्रजावणी पडताळणी आणि कार्यपुर्ततेचे विश्लेषण येते. ड्युप्रनच्या मते सत्ता म्हणजे निर्णय घेण्याची व कार्याला मान्यता देण्याची क्षमता तर लॉसवेल व काम्लान यांच्या मते, आकृतीप्रबंध शक्ती म्हणजे सत्ता होय शक्तीला आकृतीप्रबंध निर्णय घेण्याची सत्ता पदामूळे प्राप्त होते. म्हणून सत्ता असणारे पद म्हणजे आकृतीप्रबंध होय. अशी सत्ता मागासवर्गीयांना आरक्षण धोरणामुळे पंचायतराज आणि स्थानिक स्वराज्य संस्थाच्या माध्यमातून प्राप्त झाली आहे. तेव्हा त्याचा निर्णय प्रक्रियेत सहभाग असतो का? हे जाणून घेण्यासाठी व ग्रामपंचायतीमध्ये प्रतिनिधीत्व करण्याची संधी तर मिळाली परंतू समाज व्यवस्थेत आजही प्रभावशाली जातीचे वर्चस्व ग्रामपंचायतीमध्ये आहे का मागासवर्गीय लोकप्रतिनिधीमध्ये B.R.G.F प्रशिक्षणातून त्याच्या भूमिकेत प्रदल झाला काय हे जाणण्याचा प्रयत्न या शोध निप्रबंधात करण्यात आला.

१. संशोधन पद्धती :- B.R.G.F प्रशिक्षणातून मागासवर्गीय (ग्रा.प.) लोकप्रतिनिधीच्या भूमिकेत प्रदल हा शोधनिप्रबंध लिहण्यासाठी विश्लेषणात्मक पद्धतीचा वापर करण्यात आत्मा.

२. तथ्य संकलन - प्रस्तुत शोधनिबंधासाठी प्राथमिक व दुय्यम साधनसामग्रीचा वापर करण्यात आला आहे. प्राथमिक साधनामध्ये मुलाखत अनुसुची, निरिक्षणाचा अवलंप्र करण्यात आला आहे, तर दुय्यम साधन सामग्रीमध्ये संदर्भ ग्रंथ, मासिक, वृत्तपत्र, व इंटरनेटचा आधार घेण्यात आला.

३. नमुना निवड - प्रस्तुत शोधनिबंधासाठी औरंगाप्रबाद तालुक्यातील दहा (१०) ग्रामपंचायत मधील ३० वर्गीय लोकप्रतिनिधीची गैरसंभाव्यता नमुना निवड अंतर्गत सहेतूक नमुना निवड पद्धतीने नमुना म्हणून निवड करण्यात आली.

४. संशोधनाची उद्दिष्टचेः- १. मागासवर्गीय लोकप्रतिनिधीचा निर्णय प्रक्रियेतील वाढत्या सहभागाचा अभ्यास करण

2. B.R.G.F प्रशिक्षणातून मागासवर्गीय लोकप्रतिनिधीच्या भूमिकेत झालेल्या प्रदलाचा अभ्यास करणे.

3. B.R.G.F प्रशिक्षणातून झालेल्या क्षमता वृद्धीचा अभ्यास करणे.

५. गृहितके : १. मागासवर्गीय लोकप्रतिनिधीचा निर्णय प्रक्रियेत सहभाग वाढला आहे.

२. मागासवर्गीय लोकप्रतिनिधीना आपल्या अधिकाराच ओळख झाली आहे.

3. B. R. G. F प्रशिक्षणातून मागासवर्गीय लोकप्रतिनिधीच्या ज्ञान, कौशल्य आणि क्षमताचा विकास झाला आहे.

मागास क्षेत्र अनुदाननिधी (B. R. G. F.) (Backward Regions Grant Fund Programme) या योजनेच्या माध्यमातून केंद्रशासनाच्या पंचायतराज

मंत्रालयाच्या व राज्य शासनाच्या ग्रामविकास विभागाच्या सक्रीय सहभागातून ग्रामपंचायत लोकप्रतिनिधीना पायाभूत प्रशिक्षण देण्यात आले. यातून क्षमतावृद्धी करुन त्यांना त्याच्या अधिकाराची व कर्तव्ये याची माहिती करुन देण्यात आली लोकसहभागी ग्रामविकास आराखडा व त्याला अनुसरुन ग्रामपंचायत अंतर्गत सर्व अधिकाराची माहिती व्हावी हा हेतू या प्रशिक्षणाचा होता या अनुषंगाने प्रशिक्षणानंतर मागासवर्गीय लोकप्रतिनिधीच्या भूमिकेत काय फ्रदल झाला हे जाणून घेण्यासाठी त्यांना काही प्रश्न विचारण्यात आले.

१. आपण B.R.G.F चे प्रशिक्षण पूर्ण केले का?

१.	होय	२७	९० टक्के
२.	नाही	०३	१० टक्के
	एकूण	३०	१०० टक्के

जेव्हा उत्तरदात्याना हा प्रश्न विचारण्यात आला तेव्हा ९० टक्के लोकप्रतिनिधीनी सांगितले प्रशिक्षण पूर्ण केले तर १० टक्के लोकप्रतिनिधीनी प्रशिक्षण पूर्ण केलेले नव्हते. कोणी दोन दिवस कोणी फक्त एक दिवसच पूर्ण केले होते. परंतू ९० टक्के लोकप्रतिनिधी B.R.G.F चे प्रशिक्षण पूर्ण केले होते.

निरिक्षणाअंती असे लक्षात आले की प्रत्येक मागासवर्गीय लोकप्रतिनिधीनी प्रशिक्षणातून कोण-कोणती माहिती मिळते. शासनामार्फत प्रशिक्षण आहे तेव्हा आपण हजर राहणे आवश्यक आहे. आपणाला ग्रामपंचायतीच्या कारभाराची माहिती मिळावी व आपणाला पूर्ण माहिती असावी या हेतूने प्रशिक्षण घेतले. प्रशिक्षणाचा लाभार्थींना कोणता फायदा झाला याविषयी खालील प्रमाणे माहिती संकलित करण्यात आली.

१.	प्रशिक्षणाचाआपणाला काय फायदा झाला.	२७	९०	टक्के
२.	अधिकार समजले	१८	६०	टक्के
३	कामकाजाची पद्धत समजली	०७	२३.५	टक्के
४	योजनाची माहिती मिळाली	०५	१६.५	टक्के
	एकूण	**३०**	**१००**	**टक्के**

प्रशिक्षणाचा आपणाला काय फायदा झाला असा प्रश्न ३० उत्तरदात्यांना विचारण्यात आला तेव्हा १८ (६० टक्के) म्हणाले आम्हाला आमचे अधिकार समजले ७ (२३.५ टक्के) म्हणाले योजनाची माहिती मिळाली ६० टक्के लोकप्रतिनिधी म्हणाले आम्हाला ग्रामपंचायतीमध्ये काम करतांना आमचे अधिकार काय आहेत. हे माहित नव्हते परंतू प्रशिक्षणास आम्हाला आमचे अधिकार समजते. ग्रामपंचायतीचा कारभार कसा चालतो याची पूर्ण माहिती मिळाली.

३. आपण दर महिन्याच्या मासिक सभेना हजर असता काय?
ग्रामपंचायतीच्या सर्व आर्थिक व्यवहारांना मासिक क्षेत्रात मान्यता मिळत असते. ग्रामपंचायतीच्या सर्व लोकप्रतीनीधीनी मासिक सभेला हजर राहणे फ्रंधनकारक आहे तो प्रत्येकाच्या अधिकार आहे. जेव्हा प्रश्न विचारण्यात आला तेव्हा

१.	होय	१३	४३.५	टक्के
२.	नाही	०६	२०.०	टक्के
३.	कधी कधी	११	३६.५	टक्के
	एकूण	३०	१००	टक्के

वरील सारणीवरुन असे लक्षात येते की, ३० उत्तरदात्यापैकी १३ (४३.५ टक्के) म्हणाले आम्ही दर महिन्याच्या मासिक सभेला हजर असतो तर ०६ (२०.० टक्के) म्हणाले आम्ही हजर राहात नाही ११ (३६.५ टक्के) म्हणाले आम्ही कधी-कधी हजर असतो.

मासिक सभेना हजर राहाणे प्रत्येक लोकप्रतिनिधीचे कर्तव्यच आहे. परंतू फक्त ४३.५ टक्के मागासवर्गीय लोकप्रतिनिधी हजर असतात कधी-कधी हजर असणा-याचे प्रमाणही ३६.५ टक्के इतके आहे. २०.० लोकप्रतिनिधी हजर राहत नाही निरिक्षणाअंती असे लक्षात आले की, सतत असणा-या पॅनलचे सदस्य हजर असतात ते पॅनल विरोधी गटाचे असते त्या पॅनलचे सदस्य ग्रामपंचायतीच्या मासिक सभांना हजर राहत नाही.

४. ग्रामसभेतील ठरावावर चर्चा होते का - केंद्रात लोकसभा राज्यात विधानसभा गामपातळीवर गामसभा इतके महत्व ग्रामसभेला आहे. ग्रामविकासाच्या महत्वाच्या योजनाची वैयक्तिक लाभार्थी योजनेच्या लाभार्थ्याची निवड ग्रामसभेत केली जाते. इतके महत्व ग्रामसभेला आहे. या मार्फत ३० उत्तरदात्यांना विचारण्यात आले. कि ग्रामसभेतील ठरावावर चर्चा होते का?

१.	होय	१५	५०	टक्के
२.	नाही	०७	२३.५	टक्के
३.	सांगता येत नाही	०८	२६.५	टक्के
	एकूण	३०	१००	टक्के

वरील सारणीवरुन असे निदर्शनास येते की, ५० टक्के लोकप्रतिनिधी म्हणतात चर्चा होते तर २३.५ टक्के नाही म्हणतात २६.५ टक्के उत्तरदात्याना सांगता येत निरिक्षणाअंती असे तसात आले की ग्रामसभेत विषयपत्रके नुसार चर्चा होत नाही कारण २६.५ टक्के लोकप्रतिनिधीना सागताच आले नाही की, रावावर चर्चा होते की नाही ५० टक्के उत्तरदाते म्हणाले चर्चा चर्चा होते.

जोपर्यत ग्रामसभा सक्षम होणार नाही. लोकशाही प्रळकटीकरणाची ही प्रक्रिया आहे. तेव्हा प्रत्येक लोकप्रतिनिधीला ग्रामसभेचे महत्व कळणे गरजेचे आहे.

५. ग्रामपंचायतीच्या एकूण उत्पन्नातून मागासवर्गीयाच्या कल्याणासा□ी किती टक्के निधी खर्च करतात.

ग्रामपंचायतीचे लोकप्रतिनिधी हे त्या -त्या वार्डाचे नेतृत्व करत असतात. त्याच्या वार्डातील समस्या त्याच प्ररोप्रर येणारा केंद्र व राज्याचा निधी याची माहिती प्रत्येक लोकप्रतिनिधीला असणे आवश्यक आहे. तेव्हा मागासवर्गीयाच्या कल्याणासा□ी ग्रामपंचायतीच्या उत्पन्नाच्या किती टक्के निधी खर्च करतात हा प्रश्न विचारण्यात आला तेव्हा

१.	२० टक्के निधी खर्च	२७	९०	टक्के
२.	१५ टक्के निधी खर्च	०३	१०	टक्के
३.	३० टक्के निधी खर्च	०५	१६.५	टक्के
	एकूण	३०	१००	टक्के

वरील सारणीवरुन असे निदर्शनास येते की, जेव्हा मागासवर्गीय लोकप्रतिनिधी ना हा प्रश्न विचारण्यात आला तेव्हा ०९ (३० टक्के) म्हणाले मागासवर्गीयासा□ी २० टक्के निधी खर्च करतात तर १६ (५३.५ टक्के) म्हणाले ३० टक्के निधि खर्च करतात.

ख--या अर्थाने ग्रामपंचायतीच्या एकूण उत्पन्नातून मागासवर्गीयाच्या कल्याणासा□ी १५ टक्के निधि खर्च करतात याप्राप्रात एकूण उत्तरदात्यापैकी ५३०५ टक्के उत्तरदात्यानी योग्य उत्तर दिले तर ३० टक्के म्हणाले २० टक्के तर ३० म्हणणा-याचे प्रमाण १६.५ टक्के होते.

7. ग्रामविकासाच्या निर्णय प्रक्रियेत आपली भूमिका कशी असते

आजही ग्रामपंचायतीच्या राजकारणात विशिष्ट जातीचा प्रभाव पहावयास मिळते तेव्हा ग्रामविकासाच्या निर्णय प्रक्रियेत मागासवर्गीय लोकप्रतिनिधीची काय भूमिका असते हे जान्स घेण्यासाठी हा प्रश्न विचारण्यात आला.

१.	निर्णायक	०७	२३.५	टक्के
२.	सहयोगाची	१७	५६.५	टक्के
३.	सांगता येत नाही	०६	२०.०	टक्के
	एकूण	३०	१००	टक्के

वरील सारणीवरुन असे निदर्शनास येते की, जेव्हा ३० उत्तरदात्याना हा प्रश्न विचारण्यात आज तेव्हा १७ (५६.५) टक्के लोकप्रतिनिधी म्हणाला आमची भूमिका ग्रामविकासासाठी सहयोगाची असते तर ७ (२३.५टक्के) म्हणाले आमची भूमिका निर्णायक असते. ०६ (२०.० टक्के) म्हणाला सागता येत नाही. ग्रामविकासाच्या निर्णय प्रक्रियेत मागासवर्गीय लोकप्रतिनिधीची भूमिका ही ५६.५२ टक्के म्हणाले सहयोगाची असते २३.५ टक्के म्हणाले निर्णायक असते. ग्रामविकासाच्या निर्णय प्रक्रियेत गावातील हेवे दावे सोडून ग्रामविकासाचे ध्येय साध्य करणे आवश्यक असते.

७. ग्रामपंचायतीच्या कारभाराप्राप्रात आपण समाधानी आहात काय ?:-

आजही ग्रामपंचायत स्तरावर उच्च जातीचे प्रभूत्व पाहावयास मिळते. ७३ व्या घटनादुरुस्तीने मागासवर्गीयाची संधी मिळाली परंतू ग्रामपंचायतीच्या प्रत्येक कार्यक्रमात याचा सहभाग असते असेनाही तेव्हा त्यांना हा प्रश्न विचारण्यात आला.

१.	निर्णायक	२३	७६.५	टक्के
२.	सहयोगाची	०४	१३.५	टक्के
३.	सांगता येत नाही	०३	१०.०	टक्के
	एकूण	३०	१००	टक्के

वरील सारणीवरुन असे निदर्शनास येते की, ३० उत्तरदात्यांपैकी २३ (७६.५ टक्के) म्हणाले समाधानी आहोत तर ४ (१०.० टक्के) म्हणाले काही प्रमाणात समाधानी आहोत.

जेव्हा मागासवर्गीय लोकप्रतिनिधींना असा प्रश्न विचारण्यात आला की, ग्रामपंचायतीच्या कारभाराप्राप्रात आपण समाधानी आहात का तेव्हा ७६.५ टक्के लोकप्रतिनिधी म्हणाले समाधानी आहोत तर १३.५ टक्के म्हणाले आम्ही समाधानी नाहीत तर १०.० टक्के म्हणाले काही प्रमाणात समाधानी आहोत ग्रामपंचायतीच्या कारभारात मागासवर्गीय लोकप्रतिनिधीचा सहभाग वाढत आहे. असे निरिक्षणा अंती लक्षात आले.

निष्कर्षः-

1. B.R.G.F प्रशिक्षणाप्राप्रात प्रश्न विचारला असता असे लक्षात आले. ९० टक्के लोकप्रतिनिधीनी प्रशिक्षण पूर्ण केले होते. ग्रामपंचायतीच्या कारभाराप्राप्रात व आपल्या अधिकाराप्राप्रात जाणून घेण्याची उत्सुकता असल्या कारणाने प्रशिक्षण पूर्ण केले

२. ६० टक्के लोकप्रतिनिधीना प्रशिक्षणातून आपले अधिकार व जप्राप्रादारीची ओळख झाली ग्रामसभा, मासिक सभा, यांची पूर्ण माहिती त्याना मिळाली होती.

३. मासिक सभेच्या उपस्थिती मार्फत४३.५ टक्के लोकप्रतिनिधीची दर महिन्याच्या मासिक सभेला होती तर ३६.५ टक्के कधी-कधी उपस्थित राहात होते. प्रशिक्षणातून त्यांना मासिक सभेचे महत्व कळाले होते.

४. ग्रामविकासाच्या निर्णय प्रक्रियेत ५६.५ टक्के लोकप्रतिनिधीची भूमिका ही सहयोगाची होती तर २३.५ टक्के निर्णायक होती राजकीय अभिसरणाची

प्रक्रिया ग्रामपातळीवर दोन आहे असे म्हणावे लागेल.

५. ७६.५ टक्के लोकप्रतिनिधी ग्रामपंचायतीच्या कारभाराप्राप्रत समाधानी होत ही जमेची प्राप्रा होती तर १३.५ टक्के आजही ग्रामपंचायतीच्या कारभाराप्राप्रत समाधानी नव्हते हा प्रदल होणे गरजेचे आहे.

B.R.G.F प्रशिक्षणातून मागासवर्गीय लोकप्रतिनिधीनच्या क्षमता वृद्धीचा विकास झाला त्याच प्ररोप्रर त्यांना ग्रामपंचायतीची व्यवस्था समजली व आपले अधिकार आणि कर्तव्य याची ओळख झाली त्यांच्या भूमिकेत प्रदल झाला जोपर्यंत आपल्या भूमिकेचे अधिकार समजत नाही तोपर्यत प्रत्येक लोकप्रतिनिधीला आपली भुमिका कशी प्राजवावी हे कळत नही.

संदर्भ सुची :-

१) *पंचायतराज क्षमतावृध्दी - श्रृंखला नवनिर्माण प्रकाशन खोकडपूरा*
२) *मागासक्षेत्र अनुदाननिधी कार्यक्रम मार्गदर्शिका - पंचायतराज मंत्रालय भारत सरकार*
३) *मागासक्षेत्र अनुदाननिधी वाचन साहित्य - यशदा पुणे, राजभवन आवार वाणेर रस्ता पूणे*
४) *मुलभूत कार्यात्मक प्रशिक्षण वाचनसाहित्य - जलसंधारण विभाग महाराष्ट्र शासन मंत्रालय*
५) *भारतीय स्थानिक स्वराज्य संस्था, सिरसाट शाम व प्रौनाडे भगवानसिंग - विद्या पब्लिशर्स औरंगाप्राद*

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प्रादेशीकतावाद : राष्ट्रीय एकात्मतेपुढील प्रमुख अडथळा

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सहा. प्राध्या. राज्यशास्त्र विभाग
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★★★

सारांश :–धर्म, वंश, भाशा, चालीरीती, रूढी, प्रथा, पंरपरा इत्यादी बाबतीत भारतीय समाजात विविधता दिसून येते. असे असतांनाही स्वातंत्र्यपुर्व काळात व स्वातंत्र्यानंतरही देशात उद्‌भवलेल्या संकट काळात भारतीय जनतेने राष्ट्रीय एकात्मतेचे दर्शन घडवीलेले आहे. विविधतेने नटलेल्या या देशात राष्ट्र म्हणून आपण सर्वजण एक आहोत अशी भावनाही वेळोवेळी व्यक्त होतांना दिसते. ही भावना निश्चितच राष्ट्रिय एकात्मतेला बळकटी प्राप्त करून देणारी आहे. असे असतांनाही काही संकुचीत वृत्तीमुळे राष्ट्रिय एकात्मतेच्या मार्गात आज अनेक अडथळे निर्माण होत आहेत. त्यातच प्रादेशीक निष्ठेला अवास्तव महत्त्व देवून जन्मास आलेल्या प्रादेशीकतावादाने राष्ट्रिय एकात्मतेसमोर अनेक प्रश्न निर्माण केले आहे. हा प्रादेशीकतावाद आज भाशीक व सांस्कृतीक अस्मिता, मागासलेपणाची भावना, भौगोलीकता, प्रादेशीक संघटना, विघटनवाद, अषा विविध स्वरूपात अविकृश्त होतांना दिसते. या प्रादेशीकतावादाच्या अतिरेकामुळेच फुटिरतावादी व विघटनवादी शक्ती प्रबळ होऊन त्यातुन घटक राज्याची मागणी पुढे येते व राष्ट्रिय एकात्मतेला हादरा बसते.

बिजशब्द :– प्रादेशीकता, संस्कृती, संकुचीत वृत्ती, राष्ट्रवाद, एकात्मता, विविधता, राष्ट्रिय ऐक्य, प्रादेशीक निष्ठा, नेतृत्व, विघटनवाद, मागासलेपणा, स्वायतता, प्रादेकशिक पक्ष, संघटन.

प्रस्तावना :– विशाल असा भौगोलीक आकार, प्रचंड जनसमूदाय त्यासोबतच विविध भाषा, धर्म, पंथ, संस्कृती, चालीरीती, सण – उत्सव इ. बाबतीत विविधता ही विविधता जतन करून त्यांच्या संरक्षण व विकास साधण्याच्या प्रगभ हेतूने भारतीय घटनाकारांनी संघराज्यात्मक शासन पध्दतीचा स्विकार केला. संघात्मक राज्यव्यवस्था हा स्वातंत्र्यनंतरच्या काळातील भारतीयांसाठी खऱ्या अर्थाने नवीन प्रयोग होता. हा प्रयोग यशस्वी होण्याकरिता व केंद्र आणि राज्य सरकारे यांच्यात सांमजस्य निर्माण होण्याच्या दृष्टिने घटनाकांरांनी राज्यघटनेत केंद्र– राज्य संबधाबाबत स्पष्ट तरतूदी केलेल्या आहेत. भारतीय संघराज्य हे केंद्रोत्सारी पध्दतीने निर्माण झाले असल्यामुळे भारतातील घटक राज्यांना या संघातून फुटुन बाहेर पडण्याचा अधिकार प्राप्त झालेला नाही.

अर्थातच राष्ट्रीय ऐक्य आणि सामर्थ्य यांचा घटनाकारांच्या हक्काशी समन्वय साधण्याचा प्रयत्न करण्यात आलेला आहे.

आज देशाला स्वातंत्र्य मिळुन 73 वर्ष पूर्ण होऊन भारतीय प्रजासत्ताकलाही 71 वर्ष पुर्ण झालेली आहेत. तरीही राष्ट्रीय ऐक्य व एकात्मतेची वृध्दी करणाऱ्या शक्तींना बळकटी आणने ही भारतीय संघराज्यापूढील आज सर्वात महत्त्वाची आवश्यकता आहे. कोणत्याही सार्वभौम देशाच्या शासनाची सर्वात महत्त्वाची व प्राधाण्यक्रमाची जबाबदारी आपल्या देशाच्या एकात्मतेचे रक्षण करणे हीच असते. या अनुशगांनेच भारतीय राज्यधटनेमध्ये सुध्दा घटनेच्या उद्देशपत्रिकेचे व्यक्तिची प्रतिष्ठा आणि राष्ट्राचे ऐक्य व एकात्मता यांची हमी देणारी बंधूता यासंबधीची शाश्वती सर्व भारतीय नागरीकांना देण्यासांबधीचा उल्लेख आहे. त्यातच राष्ट्रीय एकात्मतेच्या दृष्टिकोनातून अनेक तरतुदी करतांना देशाच्या संकटकाळात किंवा विघटनकारी शक्ती प्रबळ होतांना केंद्रशासन अधिक मजबुत व्हावे व राष्ट्राचे ऐक्य आणि एकात्मता यांना कोणतीही हानी पोहचु नये यासाठी घटनाकर्त्यांनी राष्ट्रपतीच्या आणि बाणीविषयक अधिकारांची तरतूद केलेली आहे.

देश विकासाची विविध क्षेत्र काबीज करीत लोकशाहीला बळकटी देत सर्वाथाने सक्षम होत असतांना राष्ट्रीय ऐक्य आणि एकात्मतेच्या रक्षणाविषयी आपण पुर्णपणे शाश्वत बनलो आहेत असे छातीठोकपणे म्हणता येत नाही. याऊलट भारताच्या राष्ट्रीय एकात्मतेपुढे अनेक आव्हाने आज उभी असल्याचे चित्र दिसत आहे. धार्मिकता, भाशिक अभिमान, जातीयता, प्रादेशीकता यासंबधीचे प्रश्न स्वांतत्र्यपुर्व काळातही अस्तित्वात होते. मात्र स्वातंत्र्य आंदोलनाच्या काळात राष्ट्रवादाच्या सर्वसमावेशक विचारसरणीच्या प्रभावाखाली ते प्रश्न काहीसे मागे पडलेले होते. मात्र स्वातंत्र्य प्राप्तीनंतरच्या काळात देशातील विविध घटना – घडामोडीवरून या विघटनकारी शक्ती डोके वर उंचावतांना दिसतात. वांशिक, भाषिक, आर्थिक, जातीय भेद व धार्मिक भेद हे राष्ट्राच्या ऐक्याला बाधक असतात त्यामुळे हे घटक जेव्हा – केव्हा प्रबळ झालेले आहेत तेव्हा राष्ट्राच्या ऐक्य व एकात्मतेसमोर अनेक आव्हाने निर्माण झाली आहेत.

संशोधन पद्‌धती :– प्रस्तूत शोध निबंधामध्ये वर्णनात्मक, विष्लेशणात्मक व ऐतिहासिक पद्‌धतीचा अवंलब करण्यात आलेला आहे. स्वातंत्र्यपूर्व काळात इग्रजांषी संघर्ष करतांना सर्वसामान्य भारतीयांनी जी राष्ट्रीय वृत्ती प्रकट केली होती तीचा प्रत्यय हा स्वातंत्र्यानंतर भारत व चिन या दोन देशात झालेल्या वेगवेगळया काळातील युध्द परिस्थितीत निश्चीतच दिसून आलेला आहे. मात्र सामान्य जनतेत ही राष्ट्रीयत्वाची भावना पूर्वीइतकी प्रखरतेने दिसून

येत नाही. देशाच्या विविध भागात धर्म, जात, भाषा, प्रादेशिकता इ. कारणावरून जनतेमध्ये संघर्ष होतांना दिसते राष्ट्रीय एकात्मतेला मारक ठरणाऱ्या घटना देशात घडत आहेत. राष्ट्रीयत्वाची भावना देशात बळकट करण्याऐवजी संकुचीत वृत्ती जोपासल्या जाऊ लागल्या आहेत. त्यातच प्रादेशीकतावाद हया प्रश्नाने गंभीर रूप धारण केलेले दिसून येते. प्रादेशीकतावादात राष्ट्र संघटना ऐवजी राष्ट्र विघटनाची प्रवृत्ती अधिक असल्याने प्रादेशिकतावाद हा भारतीय राष्ट्रीय एकात्मतेतील प्रमुख अडथळा बनु पाहत आहे.

राष्ट्रीय ऐक्य व एकात्मता :– भारतात इग्रंजी सत्तेच्या स्थापनेनंतर खऱ्या अर्थाने राष्ट्रवादाचा उदय झालेला आहे. भारतामध्ये सांस्कृतीक पातळी वरील ऐक्याचे दर्शन फार पुर्वीपासुन घडत असले तरी इंग्रजी सत्तेच्या स्थापने नंतरच त्या ऐक्याला राजकीय अविष्काराचे परिणाम लाभले आहे. इग्रंजी सत्तेविरूध्द लढतांना अर्थात भारतीय स्वातंत्र्य चळवळीच्या काळात सर्व भारतीय जनतेने परस्परातील भेद विसरून राष्ट्रीय एकात्मतेचे दर्शन घडविले होते. भारतीय समाज विविधतेने नटलेला आहे.धर्म, वंश , संस्कृती, भाशा, चालीरीती , रूढी, प्रथा – पंरपंरा इ. बाबतीत भारतीय समाजात मोठया प्रमाणात विविधता दिसून येत असली तरी राष्ट्र म्हणून आपण सर्वजन एकच आहोत. अशी प्रत्येक भारत वासीयांची भावना असणे ऐक्याच्या दृष्टिने गरजेचे असते. अशा प्रकारच्या भावनात्मक ऐक्यातुनच राष्ट्रीय एकात्मतेला बळकटी प्राप्त होत असते.

राष्ट्रीय एकात्मता ही एक प्रकारची भावना आहे. ही भावना एखाद्या देशातील वा राष्ट्रातील लोकामध्ये देशाबद्दलचे प्रेम, आपुलकी तसेच बंधुत्व दर्शविते. त्याच प्रकारे ही भावना विविध धर्म, पंथ, जाती आणि संस्कृतीच्या लोकांना एकाच धाग्यातबांधुन ठेवते. त्यामुळे अशी विविधता असली तरी तीला विसरून सर्व लोक एकत्र राहतात. याप्रकारे राष्ट्रीय एकात्मता देशाला मजबुत आणि संघटीत करते. म्हणजेच भारतीय संघराज्यात वास्तव्य करीत असलेल्या विविध धर्माच्या, जातीच्या तसेय विविध संस्कृतीच्या सर्व नागरिकांचे राष्ट्रीय भावनेतुन मनोमीलन घडवून आणने आणि त्यांच्यात भावनात्मक ऐक्य निर्माण करणे म्हणजे राष्ट्रीय एकात्मता होय. प्रत्येक राष्ट्राला स्वतंत्र असा भुभाग असतो. त्या राष्ट्राला भौगोलीक सिमा असतात. त्याचबरोबर त्या राष्ट्राच्या पंरपरा असतात. एक इतिहास असतो व ही सर्व त्या राष्ट्राची वैशिष्टये असतात. या सर्वांचा समन्वय म्हणजेच एकात्मता होय.

राष्ट्रीय ऐक्य व एकात्मता निर्माण करण्याचा प्रयत्न हा दररोज म्हटल्या जात असलेल्या शाळेतील प्रतीज्ञा मधुनही केला गेला आहे. त्यातील भारत माझा देश आहे. सारे भारतीय माझो बांधव आहेत. अशी ही प्रतिज्ञा सर्व भारतीयांना एकसुत्रात बांधणारी आहे. त्यातच राष्ट्रीय एकात्मतेला पोषक वातावरण तयार करण्यासाठी भारतीय संविधानात एकूण सहा मूलभूत अधिकाराची तरतूद करण्यात आली. यासोबतच संविधानातील मूलभूत कर्तव्ये व मार्गदर्शक तत्वे भारतीय नागरीकात जबाबदारीची भावना वृध्दिगंत करतांनाच परस्परात सलोखा राखण्यास मदत करतात. मात्र या राष्ट्रीय ऐक्य टिकविण्यासही साहयभुत ठरतात. मात्र या राष्ट्रीय ऐक्याचा व एकात्मतेचा प्रत्यय हा स्वातंत्र्यपुर्व काळात आला तसा तो स्वातंत्र्यानंतर देशातील काही घटना व प्रसंग वगळता दिसून येत नाही. याचे उदाहरण म्हणजे जेव्हा केव्हा देशासमोर परकीय आक्रमनाची संकटे उभी राहीली फक्त त्याच काळात राष्ट्रवादाच्या भावनिक आव्हानाला भारतीय जनतेकडुन प्रतिसाद मीळाला. मात्र त्यापलिकडे जाऊन देशाचे राजकीय आणि समाजिक एकात्मीकरण घडवुन आणण्यासाठी लागणारा सकारात्मक राष्ट्रवाद इथे विकसीत झाला नाही. राष्ट्रीय एकात्मता ही राष्ट्रातील व्यक्तिची भावनीक मने जोडण्याची प्रक्रिया आहे. या प्रक्रियेत राष्ट्रातील समाज घटकांचा सुख दुखाचे वाटेकरी म्हणुन सहभाग असने आवश्यक आहे. मात्र असे न होता राष्ट्रीयत्वाची भावना बळकट करण्याऐवजी संकुचीत वुत्ती जोपाासल्या जाऊ लागल्या आहेत. परिणामी राष्ट्रीय एकात्मतेच्या मार्गात आज अनेक अडथळे निर्माण झाले आहेत त्यातील एक प्रमुख अडथळा म्हणून प्रादेशिकतावादाचा विचार –विमर्श हा पूढील प्रमाणे घेतला आहे.

प्रादेशीकतावाद :– राष्ट्रीय एकात्मतेमधील एक प्रमुख व तितकाच गंभीर असा अडथळा म्हणुन अलिकडच्या काळातील प्रादेशिकतावादाचा विशेष उल्लेख करता येईल. भारतीय जनतेमध्ये विविध कारणांमुळे राष्ट्रावरील निष्ठेपेक्षा प्रबळ झाल्यावर आपला विशिष्ठ प्रादेशीक विभाग किवा आपला प्रांत याविषयी अधिक आत्मीयता वाटु लागली की, देशात प्रादेशीकता वादाचे मुळ जोर धरू लागते. यात प्रादेशीक हितसंबधासाठी हितसंबधाच्या रक्षणासाठी राष्ट्रहिताला तिलाजंली दिली जाते. प्रादेषीक निष्ठा हया राष्ट्रीय निष्ठेपेक्षा प्रखर बनतात व त्यातुनच राष्ट्रहिताला धोका निर्माण होत असतो.

देशातील लोकांना आपण त्या प्रातांत वा प्रदेशात राहत असतो त्याविषयी आत्मीयता व अभिमान वाटणे हे साहजीकच आहे. विशिष्ट प्रदेशात कायमचे वास्तव्य केल्यामुळे त्या प्रदेशा विषयी जवळीकतेची भावना निर्माण होणे हे स्वाभाविक असते. प्रत्येक व्यक्तीच्या भावना त्या – त्या प्रादेशीक घटकांशी निगडीत झालेल्या असतात. मात्र जेव्हा काही लोकांना आपल्या राष्ट्रापेक्षाही प्रांताविषयी किवा घटक राज्याविषयी अधिक जवळीक वाटु लागते तेव्हा मात्र त्या राष्ट्राच्या दृष्टिने गंभीर बाब निर्माण होत असते. जेव्हा एखाद्या प्रांतातील लोकांना इतर कोणत्याही निष्ठेपेक्षा आपल्या प्रांताविषयीची किंवा विशिष्ट प्रादेशीक विभागा विषयीची निष्ठा जास्त महत्त्वाची वाटते तेव्हा प्रादेषीकतावाद जन्म घेत असतो. प्रादेशीकता वादाला सहसा एखादाच घटक कारणीभूत ठरत नाही. धर्म, जात, भाषा, सांस्कृतीक विविधता, भौगोलीक परिस्थीती, आर्थिक शोषण, एखाद्या प्रादेशीक विभागाची शासनाकडुन दिर्घकाळ झालेली उपेक्षा, फुटीरतावादी संघटनाकडुन लोकांची करण्यात येणारी दिशाभूल आणि त्यातच आपल्याच प्रदेशात आपल्यावर अन्याय होत असल्याची स्थानिक

लोकांची भावना असे विविध घटक हे आपल्या देशातील प्रादेशीकता वादाला कारणीभूत ठरले आहेत. एखाद्या प्रदेषात विशिष्ट धर्माचे किवा जातीचे तसेच भाषेचे लोक मोठया संख्येने एकवटले असतील तर त्या आधारे त्यांच्यात प्रादेशीक अस्मिता ही जागृत केली जाऊ शकते.

देशात एकीकडे स्वातंत्र्यांची चळवळ व दुसरीकडे घटना निर्मितीची प्रक्रिया सुरू असतांना देशातील प्रांतरचनेचा आधार हा भाषा ठेवण्यात यावा ही मागणी जोरकसपणे पूढे आली. इथपासून सुरू झालेला प्रादेशिकतेचा प्रश्न आजही न सुटता वेगवेगळया स्वरूपात तो सातत्याने आवाहने उभी करीत आहे. यात प्रादेशिकतेच्या प्रश्ना सोबतच येणारे गैरप्रादेशीक घटक ही महत्त्वाची भुमिका बजावत असल्याने या समस्येची उकल करणे हे भारतीय राष्ट्रीय एकात्मतेपुढील एक महत्त्वाचे आवाहन होऊन बसले आहे. स्वातंत्र्य प्राप्ती होत असंतानाच देशाला फाळणीच्या समस्येला समोरे जावे लागल्यामुळे तत्कालीन राष्ट्रीय नेतृत्वाने देशाचे सार्वभौमत्व व एकता यांना प्राध ाान्य देणे क्रमप्राप्त होते. संघराज्य तत्वांचा अंमल करीत असतांना भाषीक आधारावर घटक राज्य निर्मितीची मागणी पुढे आली. याबाबत केंद्र सरकारने नेमलेल्या दार आयोगानेही 1948 मध्ये सादर केलेल्या अहवालात भाषेच्या आधारावर राज्याची निर्मिती न करता ती प्रशासकीय सोयीच्या दृष्टिने करावी जेणेकरून अन्य भाषीक अल्पसंख्याकांचे प्रश्न निर्माण होणार नाही असे स्पष्ट होते.

भारतातील प्रादेशिकतावादाचे स्वरूप :– देशात प्रादेशीकता वाद निर्माण होण्यास वा या विकृतीला बढावा मिळण्यास केवळ भाषा हा एकच आधार नाही तर तो वेगवेगळया स्वरूपात अविष्कृत होत असतो.

सांस्कृतीक अस्मिता :– वेगवेगळया सांस्कृतीक अस्मिता व त्यातून केली जाणारी वेगळया राज्याची मागणी याचा उल्लेख यात करता येर्दल. उदा. तामीळनाडुतील द्रमुकने चालविलेली विघटनाची चळवळ. या चळवळीचे असे म्हणने होते की, इतर भारतापेक्षा दक्षिण भारताची संस्कृती भीन्न आहे त्यामूळे मद्रास, केरळ, म्हैसूर मिळुन एक द्रविडीस्थान निर्माण करण्यात यावे.

भाषीक अस्मिता :– मातृभाषेविषयी अभिमान ही चिंतेची बाब नसली तरी भाषीक दुराभीमान हा निश्चितच चर्चेचा विषय बनतो. भाशेच्या आधारावरूनच भाशावर प्रांतरचनेची मागणी पूढे आलेली होती. भाषेच्या तत्वावर प्रांताची पुनर्रचना झाल्यावर देशात संकुचीत प्रवुत्ती मोठया प्रमाणावर वाढीस लागल्या देशातील निरनिराळया प्रांतामध्ये सिमा प्रश्नासारखे वादग्रस्त प्रश्न निर्माण झाले. त्यातून विविध भाषीकांत कटुता निर्मान झाली. याचाच दुसरा एक परिणाम म्हणजे विविध राज्यात भाषीक दुराभीमान बाळगणाऱ्या संघटना उदयास आल्या.

मागासले पणाची भावना :– देशातील विविध घटक राज्यांची प्रगती एकसारखी दिसत नाही. त्याच्या विकासात व आर्थिक परिस्थितीमध्ये पराकोटीची विशमता आढळते. सरकारच्या नव्या आर्थिक धोरणांमुळे काही राज्यांचा विकास झाला तर काही कायमचे मागासलेले राहीले. तसेच राज्यातील काही प्रदेशाचाही व सर्व भागांचा विकास समतोलरीत्या झालेला नाही. उदा. महाराष्ट्रातुन ज्यात विदर्भ व मराठवाडा या भागावर नेहमीच अन्याय होतो अशी या भागातील जनतेची तक्रार नेहमीच असते.

भौगोलीक परिस्थती :– विशाल असा भारताचा भूप्रदेश हा एकसंघ असला तरी त्यातील विविध प्रदेशात मोठया प्रमाणात विविधता आढळते. भारतात आजच्या स्थितीला 28 राज्ये व 9 केंद्रशासीत प्रदेश आहेत. या सर्व भागातील भौगोलीक परिस्थीती एकसारखी नसून त्यात भीन्नता आहे. त्यातील एक भाग हा दुसऱ्या भागापेक्षा स्वतःला वेगळा समजतो. त्यामुळे संघर्षाची स्थिती उद्भवुन प्रांतवादाला खतपाणी मिळत असते.

प्रादेशीक संघटनाचे नेतृत्व :– भारताच्या राष्ट्रीय राजकारणावर आज प्रादेशीक पंक्षाचे वर्चस्व निर्माण होतांना दिसते. या प्रादेशीक पक्ष व संघटनामुळे प्रादेशीकता वाढण्यास मदत झाली आहे. अषा प्रादेशीक संघटनानी व पक्षांनी घटक राज्यांना अधिक स्वायत्तता देण्याची मागणी वांरवार केलेली दिसते. उदा. तामिळनाडु, तसेच पुर्वी जम्मु व काश्मीर येथील प्रादेशीक पक्षांनी घटक राज्यांना अधिक स्वायत्ता देण्यासाठी सातत्याने पाठपुरावा केला आहे.

अन्य प्रांतीयांना विरोध :– आपले घटक राज्य वा त्यातील विशिष्ट भागाविषयी अती अभिमानातुन निर्माण होणाऱ्या भूमिपुत्रवादाच्या संकल्पनेमुळे दुसऱ्या राज्यातील लोकांविषयी तिरस्काराच्या भावनेला मोकळीकता मिळाली आहे. या भुमिपुत्रवादाच्या संकल्पनेतूनच महाराष्ट्रात शिवसेना, मनसे, याची बिहार व उत्तर प्रदेषातील स्थलांतराचा विरोध, आसामध्ये उल्फा संघटनेची बंगाली व बिहारी नागरीकांच्या स्थलातंराला विरोध करणारी आंदोलने झालीत.

विघटनवाद :– विघटनवाद हे प्रादेशीकतावादाचे उग्र असे स्वरूप आहे. प्रादेशीकतेचा अतिरेक होऊन भारतातून फुटून बाहेर निघण्याचा प्रयत्न काही घटक राज्यांनी केला होता. उदा. औद्योगीक विकासाच्या बाबतीत दाक्षिणात्य राज्याकडे केंद्राने पुरेसे लक्ष दिलेले नाही असा आरोप करीत तामिळनाडुतील द्रमुकने विघटनवादी व फुटीरतावादी भूमिका घेतली होती. अशी विघटनवादाच्या भुमिकेचे समर्थन करणाऱ्या पंक्तीत पंजाबमधील खलीस्तान व ईशान्य भारतातील त्रिपुरा, आसाम, मनिपूर, नागालॅड, मिझोरम, मेघालय या प्रदेशाचा उल्लेख करता येईल.

निष्कर्श :– संविधानातील संघराज्य रचना हा राष्ट्रीय व प्रादेशीक निष्ठांचा त्यांच्या परिने मेळ घालण्याचा प्रयत्न होता मात्र प्रादेशीकतेची

भावना आणि राष्ट्रीय एकात्मता यांचा नीट समन्वय निर्माण करणे भारतीय राज्यव्यवस्थेला जमले नाही त्यातूनच प्रादेशीकता वाद या नकारात्मक निष्ठेची जोपासणाऱ्या संकल्पनेला पोषक वातावरणाची निर्मिती झाली. या प्रदेशीकवादाचा अतिरेक झाला की, त्याची परिणीती त्या प्रदेशात विघटनवादी किंवा फुटीरतावादी शक्ती प्रबळ होण्यात होते. प्रादेशीकतावादामूळे निरनिराळया प्रातांतील विशिष्ट प्रादेशीक विभागात वेगवेगळया घटक राज्यांची मागणी पूढे येते. अनेक घटक राज्याकडुन करण्यात येत असलेल्या वाढत्या स्वायत्ततेच्या मागण्या, भाषा किवा संस्कृतीच्या आधारे पोसला जात असलेला संकुचितपणा या सर्वाचे मुळ प्रादेशीकतावादातच आहे. यातूनच राष्ट्रीय एकात्मतेला मोठा धोका आहे.

संदर्भ ग्रंथ सुची

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'युमकाल' मधील आदिवासी चळवळ : एक अभ्यास

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Abstract – आदिवासी चळवळ ही भारतातील सामाजिक चळवळीपैकी एक महत्वपुर्ण असलेली चळवळ आहे. 'मागासलेले हिंदु' या नावाने डॉ.घुर्ये यांनी या समुदायातील लोकांचे वर्णन केले आहे. जो एका निश्चित भुप्रदेशावर वास्तव्य करतो. ज्यांचे स्वायत्त शासन असते, बाहच्या संस्कृतीपासुन अलिप्त असतो, अशी वैशिष्ट्यो धारण केलेला हा समुदाय असुन या समुदयापैकी अनेक समुदायांनी सामाजिक चळवळी घडवून आणल्या आहेत. स्वतंत्र भारताच्या राज्य घटनेत 'अनुसुचित जमाती' म्हणून यांचा उल्लेख केला जातो.

बस्तर जिल्हच्याातील आदिवासी समुदायांनी घडवून आणलेले आंदोलन आणि त्या आंदोलनाचे स्वरुप या विषीचे लिखाण ज्या ग्रंथात करण्यात आले आहे तो ग्रंथ डॉ.सुधीर सक्सेना यांनी लिहिलेला असून 'युमकाल' असे या ग्रंथाचे नाव आहे. या ग्रंथात बस्तर या प्रदेशातील ज्या आदिवासी जनजातीनी आंदोलन केले आहे त्याचे विवेचन या ग्रंथात आहे. सदरील शोधनिबंध दुय्यम तथ्य संकलनाच्या साधनाचा वापर करुन आदिवासी चळवळी विषयीचे तथ्य प्रस्तुत करण्यासाठी सादर करण्यात आला आहे. या शोधनिबंधात बस्तरमधील कोणत्या आदिवासी जनजातीनी चळवळ केली होती आणि त्याची कारणे कोणती होती या विषयीचे विवेचन आहे. सदरील अध्ययनासाठी 'युमकाल' या ग्रंथाचे निश्चित उद्देष ठेवून वाचन करण्यात आलेले असून यात या चळवळीची पार्श्वभुमी विषद करण्यात आली आहे.

Key Words – बस्तरांचल, अरण्यकसंस्कृती, उपनिवेशवाद, महाविपल्व, बेगाड, कबाडी, स्वदेशी सामंत, साम्राज्यवाद, साम्राज्यवादी शक्ती, विद्रोह, सशस्त्र प्रतिकार.

आदिवासी चळवळीचा इतिहास भारतातील सामाजिक चळवळीच्या वैभवामध्ये विशेष महत्व असलेला आहे. भारतातील आदिवासी चळवळींचा इतिहास बघत असताना 'युमकाल' या ग्रंथामध्ये आदिवासी लोकांनी केलेल्या चळवळीचे वर्णन आहे. त्याची नोंद घेतल्याशिवाय पुढे जाता येत नाही. कारण या ग्रंथात ज्या आदिवासी चळवळी विषयी विवेचन करण्यात आले आहे, ते

विवेचन आणि त्या विवेचनाचा विषय अतिशय महत्वाचा आहे. सुधीर सक्सेना यांनी लिहिलेले 'युमकाल' या नावाचे पुस्तक आदिवासी चळवळीचा जिवंत इतिहास वर्तमान भारतासमोर ठेवतो. भारतामध्ये ज्या वेगवेगळ्या चळवळी घडून आलेल्या आहेत. त्यात आदिवासी चळवळीचा महत्वाचा वाटा राहिलेला आहे. बस्तर या छोट्याशा गावापासुन प्रारंभ झालेल्या या चळवळीत अनेक आदिम समुदाय सहभागी झालेले होते. 'बस्तर इतिहास आणि संस्कृती' या ग्रंथात बस्तरची स्थिती संशोधकाने उपस्थित केली आहे. सदरील शोधनिबंधासाठी दुय्यम तथ्य संकलन साधनाचा वापर करण्यात आला असून लेखी साहित्य, संदर्भ पुस्तके, ग्रंथ आणि अन्य लिखित साहित्याचा वापर करण्यात आला आहे.

बस्तरमधील ज्या आदिवासी जनजाती आहेत. त्यांचा अभ्यास लाला जगदलपुरी या लेखकाने केलेला आहे. बस्तर जिल्हा हा चार संस्कृतीच्या प्रभावा खालील जिल्हा आहे. या जिल्हच्याच्या अवती भोवती छत्तीसगड, आंध्र प्रदेश, ओरीसा आणि महाराष्ट्र या प्रदेशाच्या सिमा आहेत. सिमा आणि संस्कृतीची विविधता असून सुध्दा हा प्रदेश स्वतःची अरण्य संस्कृतीमुळे या जनजातीनी 'बस्तर' आंदोलन घडवून आणले होते. त्याच आंदोलनाचा आढावा या शोधनिबंधात घेण्यात आला आहे.

आदिवासी जनतेसाठी वेगवेगळे शब्द वापरले जातात मानवशास्त्रज्ञानी आदिम जनजातीसाठी, जनजाती, आदिवासी, वनवासी, आदिम जाती अशा संज्ञांचा वापर केलेला आहे. हच्या संज्ञा समान अर्थाने वापरल्या जातात. विशिष्ट सांस्कृतिक विशेषता असल्यामुळे आदिवासीची स्वतंत्र ओळख असलेली दिसते. भारतात आदिवासी चळवळीमध्ये संथाल चळवळ, कोल चळवळ, छोटा नागपुर मधील आदिवासी चळवळ, बस्तरची चळवळ, झारखंड आंदोलन बिरसा मुंडा चळवळ, भिल्ल आंदोलन, ताना भगत आंदोलन, बोडो आंदोलन आदि चळवळी महत्वपूर्ण आहेत. या चळवळीनी आदिवासींना एकत्र आणून त्यांच्यामध्ये आत्मभानाची भावना निर्माण केली. या चळवळी स्वातंत्र्य पुर्व कालखंडात घडून आल्या. स्वातंत्र्यानंतर या चळवळीनी नक्षलवादाकडे प्रवास केलेला दिसतो. या चळवळीपैकी महत्वाची मानली जाणारी बस्तर चळवळ आणितिची पार्श्वभुमी अभ्यासणे हा मुख्य हेतु असून आदिवासी चळवळींना जवळून बघणे हा शोधनिबंधाचा हेतु आहे.

'युमकाल' हा ग्रंथ बस्तरमध्ये घडून आलेल्या चळवळीचे वस्तुनिष्ठपणे विवेचन करतो. या ग्रंथात बस्तर मधील आदिवासी आणि त्यांनी घडवून आणलेला विद्रोह याचे विश्लेषण करण्यात आले आहे.

बस्तरमधील गदबा, भतरा, राजमुरिया, मुरिया, दंडामी, माडिया, अबूझा माडिया, दोला और हलवा या जनजातीनी बस्तर आंदोलनात सहभाग घेतला होता. याच बरोबर अल्पसंख्याक समुदायातील महारा, धाकड, पनका, सुंडी, कलार, बजारा, क्षत्रिय, ब्राम्हण आणि कायस्थ यांनी सुध्दा या आंदोलनात सहभाग नोंदवला होता. जमिनदार, जहागीरदार

आणि श्रीमंत माणसे मात्र या आंदोलनापासुन अलिप्त राहिली. तत्कालिन बस्तरमधील 46 परगने सहभागी झाली होती. ब्रिटिश शासनाचे या समुदायावर केलेल्या अन्याय, अत्याचारामुळे हे आंदोलन उभे राहिले. ब्रिटिशांना धडा शिकवणे हा या आंदोलनाचा हेतु होता. या आंदोलनात मोठ्या प्रमाणात परंपरागत अवजारांचा वापर करण्यात आला. सामान्य माणुस आणि मागास वर्ग यांनी सुध्दा या चळवळीत सहभाग नोंदवला मात्र या प्रदेषातील संरजामदारानी इंग्रजाना सहकार्य केले. या लोकांनी ब्रिटिशाना सहकार्य करुन साम्राज्यवादाचा भारतात विस्तार केला.

बस्तरमधील जनजातीची एक अरण्य संस्कृती होती. जंगलाविषयी त्यांना आपुलकी होती आणि या संस्कृतीत ब्रिटिशांनी केलेला हस्तक्षेप या जनजातीतील लोकांना मान्य नव्हता. बस्तर मधील आंदोलन 1990 मध्ये घडून आले. ब्रिटिशांनी साम्राज्य विस्ताराबरोबर भारतातील या जनजातीवर नियंत्रण ठेवण्यासाठी अनेक कायदे केले.

असाच कायदा 1908 मध्ये ब्रिटिशांनी निर्माण केला. या कायद्यामुळे बस्तर राज्यामधील सर्व जंगले आरक्षित करण्यात आली. जंगल या लोकांचा आत्मा होता आणि त्यांच्या जीवनाचा महत्वपुर्ण आधार होता. या कायद्यामुळे आरक्षित जंगलामध्ये या प्रदेशातील लोकांना प्रवेश सुध्दा नाकारण्यात आला. वनसंपत्ती पासुन त्यांना दुर करण्यात आले. जंगलामध्ये स्वतंत्र नविन जगण्याचा त्यांचा नैसर्गिक अधिकार त्यांच्यापासुन हिरावून घेण्यात आला. यामध्ये राज्यामध्ये शिक्षण अनिवार्य करण्यात आले. लोकांना जबरदस्ती शिक्षण घेण्यासाठी बाध्यकरण्यात आले. शिक्षक हा हुकुमशहा सारखा वागत असे. शिक्षणाचा आंतक या लोकांना सहन झाला नाही. शिक्षणात सहभागी न झालेल्या मुलांना व आई वडीलांना झाडांना उलटे लटकवण्याची शिक्षा दिली जात असे. याच बरोबर अनेक अन्याय, अत्याचार या लोकांवर केले गेले. याचा परिणाम म्हणून इ. स.1910 मध्ये बस्तर आंदोलन घडून आले. हे आंदोलन उलनाद, जगदलपूर तहसील अंतर्गत पुर्व बस्तर मधील एका भागात घडून आले.

या संदर्भात लाला जगदलपुरी यांनी केलेले वर्णन या आदिवासी आंदोलनाचे स्वरुप स्पष्ट करते ते असे म्हणतात की 2 फेब्रुवारी 1910 मध्ये पुसवाल बाजारात लुटपाट करण्यात आली. इंग्रजांनी हे आंदोलन मोडून काढण्यासाठी मोठे प्रयत्न केले. आंदोलकावर गोळीबार करण्यात आले. नेत्यांना अटक करण्यात आली. तीर, कमान, भाले यांचा वापर करुन हिंसक आंदोलन घडवून आणले. ब्रिटिशांनी 25 मार्च 1910 रोजी मोठा प्रतिकार करुन या आंदोलनाची त्रिवता समाप्त केली.

समारोप : 'युमकाल' या ग्रंथात सुधीर सक्सेना यांनी बस्तरमधील आदिवासी चळवळीचे विवेचन केले आहे. बस्तर चळवळ अन्य आदिवासी चळवळीपेक्षा वेगळी होती. ब्रिटिश अत्याचार, शोषण या विरुध्द ही चळवळी होती. ही चळवळ संघटीत होती आणि ब्रिटिशांना धडा शिकवणे हा या चळवळीचा उद्देश होता. अरण्यसंस्कृतीचे जतन करणे, उपनिवेशवादाला विरोध करणे, साम्राज्यवादी शक्तीला विरोध करणे हे उद्देष बस्तरमधील आदिवासी चळवळीचे होते. मात्र ब्रिटिशांच्या महाशक्तीपुढे ही चळवळ तग धरु शकली नाही.

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प्रा. जगदीश रामभाऊजी वाटमोडे
सहा. प्रा. अर्थशास्त्र विभाग
संताजी महाविद्यालय नागपूर

★★★

सारांश :– जगातील सर्वात वेगवान वाढणाऱ्या अर्थव्यवस्थेपैकी एक असणाऱ्या भारतीय अर्थव्यवस्थेचे स्वरूप हे मिश्र अर्थव्यवस्थेचे आहे. यात खाजगी व सार्वजनिक अशा दोन्ही क्षेत्रांना महत्त्व दिले जाते. अर्थ व्यवस्थेला स्थिरता व राष्ट्रीय उत्पन्नात वाढ करण्यासाठी औद्योगीकरणासोबतच लघु व कुटीर उद्योगाचाही विचार करणे किंबहूना त्यास प्राधान्य देणे महत्त्वाचे आहे. भारतात प्राचीन काळापासुनच लघु व कुटीर उद्योगाचे विशेष स्थान आहे. रोजगार निर्मिती, आर्थिक विषमता कमी करणे, मोठया उद्योगास पूरक व मदतगार ठरून शेतीवरील लोकसंख्येचा भार कमी करून देशाचा संतूलित विकास साध्य करण्यास लघु व कुटीर उद्योग हे महत्त्वपुर्ण भूमिका पार पाडत असतात. या उद्योगाच्या महत्त्वामुळेच स्वातंत्र्योत्तर काळात भारत सरकारने पंचवार्षिक योजनेच्या माध्यमातून लघु व कुटीर उद्योगाचा विकास घडवून आणण्याचा प्रयत्न केला आहे. त्यातच या उद्योगांचा पर्याप्त प्रमाणात विकास करण्याकरीता अनेक उपाय आज भारत सरकारच्यावतीने योजले जात आहे.

बिजशब्द :– अर्थव्यवस्था, लघु व कुटीर उद्योग, कृशी, सेवाक्षेत्र, राष्ट्रीय उत्पन्न, बाजारपेठ, रोजगार, भांडवल, लोकसंख्या, पांरपारीक कला, आर्थिक विषमता, आर्थिक विकास.

प्रस्तवणा :– देशाची प्रगती व आर्थिक विकास हया दोन्ही बाबी परस्पर पुरक अषाच आहेत. देशात आर्थिक विकासाची प्रक्रिया सुरळीत असेल तर त्या देशातील लोकांना उच्च प्रकारचे जीवनमान प्रदान होत असते. आर्थिक विकास हा संबधीत देशाने स्वीाकारलेल्या आर्थिक व्यवस्थेवर अवलंबुन असतो. देशात निर्माण होणाऱ्या वस्तू व सेवांचे उत्पादन, अपभोग आणि वितरण इ. आर्थिक व्यवहाराचे नियमण व नियंत्रण करण्यासाठी स्वीकारलेल्या व्यवस्थेला अर्थव्यवस्था असे संबोधले जाते. अर्थव्यवस्थेची व्याख्या करतांना प्रा. ग्रेगरी ग्रॉसमन असे म्हणतात की, ''देशातील व्यक्ति, कुंटूबे, उद्योग संस्था, व्यवसाय संस्था यांच्या मार्फत उत्पादन, विभाजन, विनिमय व उपयोग या आर्थिक क्रिया पार पाडल्या जातात. हे देशातील विविध घटक व संस्थाना वळण लावण्यासाठी ज्या यंत्रणेचा वापर केला जातो, तिला अर्थव्यवस्था म्हणतात.''उत्पादन साधनांचे स्वामीत्व व व्यवस्थापन यांच्या आधारावर भांडवलशाही, समाजवादी व मिश्र अर्थव्यवस्था असे अर्थव्यवस्थेचे सर्वसाधारणतः तीन प्रकारात विभाजन केले जाते. त्यातच आर्थिक विकासाच्या दृष्टिने जगातील विविध अर्थव्यवस्थेचे वर्गिकरण हे अल्पविकसीत अर्थव्यवस्था व विकसनशील अर्थव्यवस्था आणि विकसीत अर्थव्यवस्था या प्रकारात करता येते. सार्वजनिक आणि खाजगी या दोन्ही क्षेत्राचे सहअस्तीत्व असणारी भारतीय अर्थव्यवस्था ही मीश्र स्वरूपाची असून ती विकसनशील अर्थव्यवस्था आहे. दरडोई उत्पान्नाची निम्न पातळी, शेती क्षेत्रावर अधिकाधिक भर, शेती उत्पादनाची निम्न पातळी, मूलभुत व जड उद्योगांचा मर्यादीत विकास, वेगाने वाढणारी लोकसंख्या, वाढती बेकारी, अत्याधीक दारीद्रयता, आर्थिक विषमता, नैसर्गिक सांधनाचा अपुर्ण वापर उपयुक्त सामाजिक वातावरण व प्रेरणेचा अभाव इ. अषी भारतीय अर्थव्यवस्थेची मूलभूत वैशिष्टये आहेत.

संशोधन पद्धती :– प्रस्तूत शोध निबंधामध्ये वर्णनात्मक, विश्लेषणात्मक व ऐतिहासिक पद्धतीचा अवंलब करण्यात आलेला आहे.

भारतीय अर्थव्यवस्था :– भारतीय अर्थव्यवस्थेत भांडवलशाही व समाजवादी अर्थव्यवस्थेच्या वैशिष्टयांचा समन्वय साधला गेलेला आहे. म्हणजेच भारतीय अर्थव्यवस्थेचे स्वरूप हे मिश्र अर्थव्यवस्थेचे आहे यात खाजगी व सार्वजनीक अशा दोन्ही क्षेत्रांना महत्त्व दिले जाते. खाजगी क्षेत्रांना यात स्वांतत्र्य देण्यात आले असले तरी त्यांना सरकारी नियमांच्या चौकटीतच कार्य करावे लागते. अर्थातच खाजगी व सार्वजनिक ही दोन्ही क्षेत्रे परस्पर पुरक कार्य करतात. भारताने कल्याणकारी राज्याची संकल्पना स्वीकारली असल्यामुळे यात खाजगी व सार्वजनिक या दोन्ही क्षेत्रांना महत्त्वाचे स्थान प्राप्त झालेले आहे. यात समाजहिताची जाणीव ठेऊन जलद गतीने विकास साधण्याकरीता लोकांच्या सहभागीतेवर व स्वंयपूर्ततेवर भर देण्यात आलेला आहे. यासोबतच आत्याधिक आर्थिक विशमता निर्माण होऊ नये म्हणून आर्थिक केंद्रीकरणावर नियंत्रण प्रस्थापीत करण्याकरीता आर्थिक परवाना धोरणाचा अवलंब करण्यात आला आहे. भारतीय अर्थव्यवस्था ही जगातील सर्वात वेगात वाढणाऱ्या अर्थव्यवस्थेपैकी एक असून यात भारताचा चीननंतर दुसरा क्रमांक लागतो. वैविध्यपूर्ण असलेल्या भारतीय अर्थव्यवस्थेत शेती, हस्तव्यवसाय, कापडगीरण्या, उद्योगधंदे, उत्पादन आणि विविध प्रकारच्या सेवा अशा अनेक बांबीचा त्यात समावेश होतो. शेती व त्यासंबधीत उद्योग व्यवसायावर अधिकाधीक आधारीत असलेल्या भारतीय अर्थव्यवस्थेत आज सेवा क्षेत्राचाही झपाटयाने विकास व विस्तार होतांना दिसून येतो. उपलब्ध कुशल व अकुशल मनुष्यबळाद्वारे जगाला बाहयस्त्रोताच्या सेवा पुरविणारा देश म्हणून आज भारत देश व भारतीय अर्थव्यवस्थेचा नाव समोर येत आहे. भारतीय अर्थव्यवस्था अधिक गतीमान व विकसीत करण्याच्या कार्यात औषध निर्माण, जैव तंत्रज्ञान, दुरसंचार जहाज निर्माण विमान निर्माण तसेच पर्यटन इ. अशी महत्त्वपुर्ण क्षेत्रे आपली क्षमता सिध्द करीत आहेत.

जलद औद्योगीकरण म्हणजे जलद आर्थिक विकास ही संकल्पना रूढ होत असतांनाच भारतानेही समतोल व जलद आथिक विकास घडवून आणण्याकरीता कृशी क्षेत्राच्या विकासाबरोबरच औद्योगीक क्षेत्राच्या विकासावरही भर दिलेला आहे. भारतातील एकून उद्योगाची वर्गवारी संघटित उद्योग आणि असंघटीत उद्योग याप्राकरे केली जाते. लोखंड व पोलाद, सिमेंट पेट्रोलीयम, कापड, ताग, चहा, साखर अभीयांत्रीकी इ. उद्योगांचा संघटीत उद्योगामध्ये तर कुटीर उद्योग, लघु उद्योग, खादी व ग्रामउद्योग इ. चा असंघटित उद्योगामध्ये समावेश होतो. प्रचंड लोकसंख्या, मोठया प्रमाणात असणारी बेकारी तसेच गरीबी यावर मात करण्यासाठी संघटीत व असंघटीत उद्योगाच्या विकासावर भर देत असतांनाच भारताने जलद आर्थिक विकास साध्य करण्याकरिता औद्योगीकरणासही प्राधान्य दिले आहे.वाढत्या मागणीची पुर्तता षेती व इतर विषयांची प्रगती, भांडवल निर्मितीच्या वेगात वाढ करण्यासाठी तसेच अर्थव्यवस्थेला स्थिरता व एकूणच राष्ट्रीय उत्पन्नात वाढ करण्यासाठी औद्योगीकरणाची कास धरणे महत्त्वाचे असले तरी लघू आणि कुटिर उद्योग हे भारतीय अर्थव्यवस्थेचे एक महत्त्वाचे अंग आहे. त्या अनूशंगानेच मोठया प्रमाणावर रोजगार निर्मिती, आर्थिक विषमता कमी करणे, मोठया उद्योगास साहचाक ठरून शेतीवरील लोकसंख्येचा भार कमी करून देशाचा संतूलीत विकास साधण्याकरिता लघू व कुटीर उद्योगाचे स्थानही तेवढेच महत्त्वपुर्ण आहे. त्यामुळे स्वातंत्र्योत्तर काळात भारत सरकारने या उद्योगांचा पर्याप्त विकास करण्याकरिता अनेक उपाय योजलेले दिसतात.

लघु व कुटीर उद्योग :– स्वातंत्र्यपुर्व काळात भारतात ग्रामीण आणि लघु उद्योगांचा एक संयुक्त वर्ग होता. यात शेती ते हातमाग चंदनाच्या लाकडापासून वस्तू तयार करणारे कारखाने इ. चा समावेश यामध्ये केला जात होता. यापैकी बरेच उद्योग हे ग्रामीण होते. त्यातच ते भारतीय संस्कृतीचा व पंरपरेचा एक महत्त्वाचे अंग होते. स्वातंत्र्याप्राप्तीनंतर पंडीत जवाहरलाल नेहरू यांनी जी राष्ट्रीय नियोजन समिती नेमली होती त्या उपसमितीचे सचिव के. टी. शहा यांनी लघु उद्योग किंवा कुटीर उद्योगाची व्याख्या करतांना असे म्हटले आहे की, ''अशा उपक्रमाला किंवा प्रक्रियेच्या मालिकेला लघू उद्योग किंवा कूटीर उद्योग म्हणण्यात यावे की, जे एका कुशल कामगाराद्वारे स्वताच्या जबाबदारीवर संचालीत केले जातात आणि तो स्वतःच उत्पादीत मालाचे विपनन करतो आणि स्वतःच्या घरात काम करतो, आपल्या कुंटूंबातील सदस्याची मदत घेतो. अत्याधूनिक यंत्र सामुग्रीचा वापर करीत नाही हे लद्यु उद्योजक आपल्या शेजारील बाजार पेठेतच आपल्या वस्तूची विक्री करतात''

भारतामध्ये प्राचीन काळापासून लद्यु व कुटीर उद्योगांचे महत्त्वपुर्ण स्थान आहे. बऱ्याच वेळा लघु उद्योग, मृदा उद्योग, कुटिर उद्योग आणि खेडयात चालणारे उद्योग या सर्व संज्ञा एकाच अर्थाने वापरल्या जात असल्या तरी मात्र लघु उद्योग आणि कुटिर उद्योग यामध्ये फरक आहे. 1955 मध्ये भारत सरकारने लघु–उद्योगाची व्याख्या करतांना म्हटले आहे. की, ''ज्या उद्योग संस्थेत 50 पेक्षा कमी कामगार नोकरीवर असुन 100 पर्यंत कामगार नोकरीवर ठेवण्याची क्षमता असते आणि जेथे विद्युत शक्तीचा वापर केला जात नाही. अशा उद्योग संस्था म्हणजे लघू उद्योग होत. तर ''ज्या उद्योग घटकात बहूसंख्य श्रमिक हे मालकाचे कुंटुबीयच असतात. ज्याच्या मालाला बहूशः स्थानिय वा मर्यादीतच बाजारपेठ असते व ज्यामध्ये भांडवल गुतंवणूक फारच कमी प्रमाणावर केली असते अशा उद्योगांना कुटीर उद्योग असे म्हणतात. कुटीर उद्योग व लघू उद्योग यांचे आर्थिक प्रश्न सारखेच असल्याने त्यांचा विचार बहूदा एकत्रच केला जातो.

कुटीर उद्योग हे लहान प्रमाणावर सामाण्यतः घराघरातून चालविले जाणारे उद्योग आहेत. लघूउद्योग हे कुटीरोद्योगापेक्षा थोडे मोठे असतात. भारतात शेती क्षेत्रानतंर रोजगार निर्माण करण्याच्या बाबतीत लघु उद्योगाचा क्रमांक लागतो. कुटीर उद्योग हे प्रामुख्याने शेतीशी सबंधीत असतात. कारागीर आपल्या हे प्रामुख्याने शेतीशी सबंधीत असतात. कारागीर आपल्या घर बसल्या हया उद्योगामध्ये हातभार लावू शकतात आणि याद्वारे अंशकालीन किंवा पुर्णकालीन रोजगार मिळविण्याचा प्रयत्न करतात. कुटीर उद्योग हे कुंटूबातील व्यक्तिच्या मदतीने केले जातात. यात लागणाऱ्या कामगारांची संख्या 10 पेक्षा जास्त नसते आणि भांडवल सुध्दा 5000 रूपयापेक्षा अधिक नसते. भारतीय कुटीर उद्योगात हातमाग, विडया वळणे, धोंगळया विणणे, गुळ तयार करणे, बांबु काम, कुंभार काम, चर्मोद्योग तेलघाण्या, नक्षीकाम, रेशमी वस्त्रे, रंगकाम सुतारकाम, मधमाशापालन इ. चा समावेश होत असतो. या उद्योगात स्थानिक कच्चा माल व कुशलतेचा वापर केला जातो.

लघू उद्योगाची व्याख्या ही त्यामध्ये गुंतविलेले भांडवल व निर्माण होणारी रोजदांरी यावरून केली जाते. तसेच भारतातील लघु उद्योगातील गुंतवणूकीची कमाल रक्कम ही प्राप्त परिस्थीतीनुसार वाढविण्यात येत असते. 1966 मध्ये उद्योगात 7.5 लाखापर्यंतची गुंतवणूक करणाऱ्या उद्योगाला लघू उद्योग ठरविण्यात आले तर 1997 मध्ये ही गुतंवणुकीची मर्यादा 3 कोटीपर्यंत वाढविण्यात आली. अर्थात लघु उद्योग सुरू करण्याकरिता मोठया प्रमाणावर भांडवलाची गरज असते. हयात स्थानिक व बाहय कच्चा माल तसेच आधुनिक यंत्रे व कुषलतेचा वापर केला जातो. लघु उद्योगात तयार होणाऱ्या वस्तूमध्ये कपडे तयार करणे, वाहणाचे सुटे भाग तयार करणे, प्लॅस्टीकच्या वस्तू तयार करणे, लहान अभियांत्रीकी वस्तू निर्माण करणे, लहान अभीयांत्रीकी वस्तू निर्माण करणे इ. चा समावेश होतो. लघू उद्योगाची बाजारपेठ ही विस्तारीत असल्यामुळे या उद्योगातील वस्तू निर्यात केल्या जातात. कुटीर उद्योग व लघु उद्योग यामधील फरक करतांना राज्य वित आयोगाने असे म्हटले आहे की, कुटीर उद्योग हे शेतीशी संलग्नीत असतात आणि ते ग्रामीण भागात अर्धवेळ व शहरात पुर्णवेळ काम पूरवितात. लघु उद्योगांचा विस्तार हा बहुतांश प्रमाणात शहराच्या ठिकाणी झालेला दिसतो. तसेच ते पुर्णपणे रोजगार उपलब्धा करून देतात. असे असले तरीही कच्च्या मालाचा तुटवडा, पर्याप्त भांडवल उपलब्ध नसणे, तांत्रिक सुधारणांचा अभाव तयार होणाऱ्या

वस्तुच्या विक्रीची समस्या, उत्पादनास येणारा अधिकचा खर्च इ. अषा समस्यांचा सामना हा लघु उद्योग व कुटिर उद्योग या दोहोंनाही करावा लागतो. त्या दृष्टिने भारत सरकारकडुनही हया उद्योगांच्या विकासा करीता नियोजणाच्या माध्यमातून बरेच प्रयत्न करण्यात येत असतात.

भारतीय अर्थव्यवस्थेतील लघु व कुटीर उद्योगाचे महत्त्व भारतीय अर्थव्यवस्थेत कुटीर व लघु उद्योगांना अंत्यत महत्त्वाचे स्थान आहे. भारताच्या आर्थिक, सामाजिक व औद्योगीक विकासात कुटीर उद्योग व लघु उद्योग यांनी महत्त्वपुर्ण वाटा उचलेला आहे. 18 व्या शतकाच्या मध्यापर्यंत लघु व कुटीर उद्योगाचे स्वरूप हे भारतामध्ये भरभराटीस आलेले होते. जगाच्या बाजारात भारतात निर्माण होणाऱ्या अनेक वस्तुंना, विषेशताः सुती व रेशीम कापड, शाली, गालीचे, जरी काम इत्यादिना विषेश मागणी होती. राष्ट्रपीता म. गांधी व दादाभाई नौरोजी यांनी भारतातील दारिद्रय दुर करण्यासाठी कुटीर उद्योगावरच भर दिला. आजही या उद्योगांचे भारताच्या आर्थिक विकासात तेवढेच महत्त्वाचे स्थान आहे हे पुढील प्रमाणे विशद करता येईल.

1) कभी विकासास सहायक :– केवळ शेती या व्यवसायावर अवलंबून असणारी कुंटुबे शेतीतून मिळणाऱ्या अल्प उत्पन्नामुळे कुटूबांची प्रगती तसेच शेतीतील सूधारणा करण्यास असमर्थ ठरतात. मात्र कुटीर व लघु उद्योग हे शेती सांभाळतानांच करता येत असल्यामूळे भारतीय षेतकऱ्याचे उत्पन्न वाढुन शेतीचा विकासही होण्यास मदत झाली आहे.

2) पांरपारीक कला – कौशल्याचे जतण :– स्वातंत्र्यपूर्व काळात भारतात निर्माण होणाऱ्या वस्तु देशातच नव्हे तर विदेशातही ग्राहकांच्या पसंतीस उतरलेल्या होत्या. देशातील हे पांरपारीक कौशल्य हे या उद्योगामुळे सुरक्षित राहून याचा वारसा हा पुढेही चालविला जाणे शक्य होते. त्यामुळे अशा उद्योगामुळे पांरपारीक कला–कौशल्याचे एक प्रकारे जतन होते.

3) रोजगार निर्मितीस मदत :– देशातील वाढती बेरोजगारी दुर करण्यास लघु व कुटीर उद्योग हे मदतगार साबीत होत असतात. या उद्योगाद्वारे श्रमाचा अधिकाधीक वापर होत असल्यामूळे रोजगाराची पुर्तता ही या उद्योगातून साधता येते. त्यामूळे बेकारीची वाढती समस्या या उद्योगातून दुर होते.

4) आर्थिक विषमता कमी होण्यास सहायक :– आज भारतात एकीकडे श्रीमंतीचा थाट वाढतच असतांना दुसरीकडे आज गरिबी सुध्दा वाढत आहे. गरीब श्रीमंतातील ही आर्थिक दरी कमी करण्यास कुटीर उद्योग हे सहायक ठरतात. हया उद्योगाची सुरूवात ही कमी भांडवलात करता येणे शक्य असल्यामूळे गरीबांना अशा उद्योगाच्या माध्यमातून आपले उत्पन्न वाढण्यास प्रोत्साहन मिळू शकते.

5) शेतीवरील लोकसंख्येचा ताण कमी होण्यास सहायक :– देशातील अनेक भागात कुटुबांतील सर्वच्या सर्वच सदस्य हे शेतातच काम करीत असल्यामूळे एकूणच शेतीवर लोकसंख्येचा ताण पडणे हे साहजिकच आहे. त्यामुळे त्यांच्या आर्थिक स्थितीत पाहीजे त्या प्रमाणात सुधारणा झालेली दिसत नाही. मात्र कुटीर उद्योगाच्या साहायाने ही परिस्थिती दुर केली जाऊ शकते. कारण असे उद्योग हे श्रमप्रधान व शेतीस सहायक तसेच हंगामी स्वरूपाचे असतात. याचाच परिणाम म्हणजे शेतीवरीत लोकसंख्येचा ताणही दुर करता येते.

6) संतूलीत विकासास मदत :– आर्थिक विकास साधत असंतांना तो जसा जलद असने गरजेचे असते तसेच तो संतुलीतही असने महत्त्वाचे आहे. या आर्थिक विकासात एखाद्या उद्योगाचा सोयी सवलतीमुळे अधिक विकास होऊन दुसऱ्या उद्योगांच्या सवलतीच्या अभावामुळे मागास असणे हे विकासाचे असंतुल निर्माण करते. याचा परिणाम हा आर्थिक विकासावर होत असते. मात्र लघु व कुटीर उद्योग हे सोयी सवलती न घेता सुरू करता येणे शक्य असल्यामूळे असे असंतूलन निर्माण होत नाही.

7) मोठया उद्योगाच्या विकासाला गती :– देशाचा जलद आर्थिक विकास घडवून आणण्यासाठी निर्मित मोठया उद्योगासाठी आवश्यक असलेल्या कच्चा माल, यंत्रे अवजारे, इ. वस्तू हया लघु व कुटीर उद्योगातून निर्माण केले जाऊ शकते. अर्थात मोठया उद्योगाच्या गरजेची पुर्तता हे लघु व कुटीर उद्योग करीत असल्यामुळे असे उद्योग हे त्यांच्या विकासाला एक प्रकारची गती प्रदान करतात.

निष्कर्श :– आजच्या औद्योगीकरणच्या विज्ञान व तंत्रज्ञनाच्या युगातही लघू व कुटीर उद्योग हे रोजगार संधी निर्माण करण्यात आघाडीवर आहेत. या उद्योगातून उत्पादीत वस्तु व मालाच्या निर्यातीपासून बरेच परकीय चलन भारताला मिळले आहे. या उद्योगाच्या महत्त्वामुळेच स्वांतत्र्योत्तर काळात भारत सरकारने पंचवार्षीक योजनेच्या माध्यमातून कुटीर व लघू उद्योगांचा विकास घडवून आणण्याचा प्रयत्न केला आहे. त्यामुळे या उद्योगांची संख्याही वाढतांना दिसते. देशाच्या सतुंलीत आर्थिक विकास या उद्योगाच्या मदतीने साधला जात असल्यामुळे भारत सरकारकडून या उद्योगांच्या विकासाकरीता नियोजनाच्या माध्यमातुन प्रयत्न चालविले जातात. त्यामुळे लघू व कूटीर उद्योगांच्या महत्त्वाची सार्वत्रिकता दिसून येते.

संदर्भ ग्रंथ सुची :–

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★★★

प्रस्तावना – सर्व जगाला ज्ञात असलेली प्रचंड शक्ती म्हणजे, "अणु शक्ती" होय. दुसऱ्या महायुध्दाची समाप्ती करणाऱ्या या शक्तीने जपानच्या हिरोशिमा व नागासाकी या दोन शहरांना पुर्णतः उध्वस्त करुन, अणुंच्या विध्वंसक क्षमतेची जगाला ओळख करुन दिली. या अणुबॉम्बच्या वापरामुळे अमेरिका जगात "महाशक्ती राष्ट्र" (Super Power) झाले. सुरुवातीच्या काळात अमेरिका आपल्या जवळील तंत्रज्ञान कोणासही देण्यास तयार नव्हता. परंतु कालांतराने 1949 मध्ये सो. रशियाने अणुचाचणी घडवून अणुशक्ती संपन्न जगातील दुसरे राष्ट्र बनले.*(पाल विनोदकुमार, ब150,2010)* त्यानंतर 1952 मध्ये ब्रिटनने, 1960 मध्ये फ्रान्सने, तर 1964 मध्ये चीनने अण्विक तंत्रज्ञान हस्तगत करुन अमेरिकेची अन्नवस्त्रांतील मक्तेदारी संपुष्टात आणली. जगात सुरु असलेली अण्वस्त्र स्पर्धा भविष्यात ही अशीच सुरु राहील्यास, अल्पावधीतच जगाचा विनाश अटळ आहे. हे ओळखून अमेरिकेने आपल्या अण्विक धोरणात बदल केला. यासाठी अमेरिकेने अन्नवस्त्र संपन्न पाच राष्ट्रांची अन्नवस्त्रांवरील मक्तेदारी कायम ठेवून व इतर राष्ट्रांनी ही क्षमता प्राप्त करु नये म्हणून संयुक्त राष्ट्र संघटनेच्या आमसभेत 19 नोव्हेंबर 1968 रोजी अन्नवस्त्रांच्या उच्चाटनासाठी "अन्नवस्त्र प्रसार बंदी करार" (Nuclear Non Proliferation Treaty) मांडला. स्वातंत्र्यप्राप्ती नंतर अहिंसेच्या तत्वावर अधिष्ठित भारतवासीयांनी जगाला अन्नवस्त्रांपासून दूर राहण्याचा सल्ला देवून, अणु तंत्रज्ञानाचा वापर केवळ शांततामय विकास कार्यासाठी करण्यावा निर्धार जाहीर केला होता. भारताचे प्रथम पंतप्रधान पंडीत नेहरुंच्या नेतृत्वाखाली भारताचे अण्विक धोरण दोन मुलभुत पायांवर आधारलेले होते. त्यानुसार –

1) अणु विज्ञानाचा शांततामय कार्यासाठी वापर आणि अणु कार्यक्रमांबाबत स्वावलंबन.

2) अणु बॉम्बची निर्मिती न करण्याचा निर्धार आणि जागतिक निःशस्त्रीकरणाला सक्रीय पाठींबा.

भारतीय अणुशास्त्रज्ञ डॉ. होमी भाभा व डॉ. मेघनाद सहा यांनी भारतात अणु संशोधनाचा पाया रचून अणु इंधनापासून वीज निर्मीती करणे हे सर्वात महत्वाचे कार्य मानले होते. 1954 मध्ये अमेरिकेचे राष्ट्राध्यक्ष आयसेन हॉवर यांनी "शांततेसाठी अणू" या धोरणाच आधारे अणुतंत्रज्ञानाच्या प्रसारावर असलेली गुप्ततेची पकड काढून टाकली. त्यामुळे असंख्य भारतीय शास्त्रज्ञ अमेरिकेत जावुन अणु तंत्रज्ञानाचा अभ्यास करु लागले. पुढे 1956 मध्ये कॅनडा आणि अमेरिकेच्या मदतीने भारताने सायरस हा अणु संशोधन प्रकल्प सुरु केला. या प्रकल्पात अणुंचा वापर केवळ शांततामय कार्यासाठीच करण्याची हमी भारताने दिली होती. कारण यापुर्वीच भारताच्या अण्विक धोरणाबाबत 2 एप्रील 1954 रोजी पं. नेहरुंनी लोकसभेत सांगितले होते की, भारत अण्विक शक्तीचा वापर रासायनिक, जैविक, अण्वस्त्रे आणि विनाशक अस्त्रांच्या निर्मितीसाठी कदापी करणार नाही. *(Swhney Pravin, 410, 2002)*

अमेरिकेने मांडलेल्या "अण्वस्त्र प्रसार बंदी करार" हा अमेरिकेची पाठराखण करणारा व पक्षपाती असल्याच्या कारणावरुन विरोध करीत भारताने त्यावर साक्षरी केली नाही, असे परस्पर विरोधी अण्विक धोरण असणाऱ्या भारत–अमेरिके दरम्यान शीतयुध्दोत्तर काळात नागरी अणु सहकार्य करार घडून आला. ही एक ऐतिहासिक बाब मानली जाते. त्याअनुशंगाने प्रस्तृत शोध निबंधात, भारत–अमेरिके दरम्यान 2008 मध्ये झालेल्या नागरी अणु सहकार्य करारासंबंधीत महत्वपुर्ण बाबींचा आढावा घेवून सदर कराराचे भारतीय सुरक्षेच्या दृष्टीकोनातून मुल्यमापन करण्यासाठी सामान्याकडून विशेषीकरणाच्या विश्लेषणात्मक व वर्णनात्मक पध्दतीचा उपयोग करण्यात आला आहे.

अमेरिकेने भारतासोबत अणु करार करण्यामागील कारणे – पुढीलप्रमाणे *(गजराज, 40–42, 2014)*

1) अमेरिका या अणुकराराला आपल्या अण्विक प्रसार बंदी उद्देशांच्या पुर्ततेचे एक साधन मानते.

2) अमेरिकेच्या दृष्टीकोनातून 50 वर्षानंतर भारत या करारामुळे आंतरराष्ट्रीय अणु उर्जा आयोगाच्या सुरक्षा उपाय आणि बंधनांमध्ये आला आहे.

3) अमेरिकेच्या दृष्टीने या करारामुळे अणु निर्यात कायदयाला अधिक कठोर करण्यात तसेच अणु चाचण्यांवर बंदी घालणे सहज शक्य होणार आहे.

4) अमेरिकेच्या उर्जा बाजारात शिथीलता आली आहे, तर भारत हा जगातील सर्वात मोठा उर्जेचा ग्राहक असल्याने भारताला अणु इंधन व तंत्रज्ञान उपलब्ध केल्याबद्दल अमरिकेला मोठा आर्थिक फायदा होणार आहे. *(रितू सिंग,67,2005)*

5) भारताचा अण्विक कार्यक्रम तसेच अण्विक केंद्रे यांचा शोध घेण्यात अमेरिका आजपर्यंत अयशस्वी ठरलाहोता. परंतु या करारामुळे भारतीय अणुभट्टया व अणु कार्यक्रम अमेरिकेच्या देखरेखी खाली येतील.

6) अमेरिकेला आर्थिक, सामरिक तसेच राजनैतिक दृष्टीकोनातून आशिया खंडात भारताच्या रुपाने एक महत्वपुर्ण सहकारी व भागीदार मिळणार होता.

7) आंतरराष्ट्रीय मंचावर आपली धेय्यधोरणे लागू करण्यात तसेच त्यांचा विस्तार करण्यात भारतावर अमरिकेचे समर्थन करण्याचा मानसिक दबाव राहील.

8) अमेरिकेच्या वाढत्या सामर्थ्यात प्रवासी भारतीय व्यावसायिकांचे महत्वपुर्ण योगदान आहे. सद्यास्थितीत अमेरिकेतील बहुराष्ट्रीय कंपन्यांच्या उच्चपदस्थ अधिकारी ते सामान्य नोकरदार वर्गात भारतीयांचीच संख्या अधिक आहे. विषेशतः माहिती तंत्रज्ञान क्षेत्रात तर भारतीयांशिवाय कोणासही पर्याय नाही. त्यामुळे अमेरिका या कराराद्वारे अमेरिकेतील अनिवासी भारतीयांना प्रसन्न करु इच्छित आहे.

9) सदयस्थितीत आंतरराष्ट्रीय व्यवस्थेत चीन आणि सो. रशियाची सामरिक भागीदारी झाल्याने त्यांची शक्ती प्रचंड वाढली आहे. अशा या वातावरणात अमेरिका दक्षिण आशियातील सामर्थ्यशाली भारताबरोबर सामरिक संबंध प्रस्थापित करुन भारताच्या शक्तीचा वापर चीन व रशिया यांच्यावर अंकूश ठेवण्यासाठी करु इच्छितो.

10) भारतीय बाजारपेठ ही जगातील दुसऱ्या क्रमांकाची विकसित बाजारपेठ आहे. त्यामुळे अमेरिका भारताबरोबर आर्थिक, व्यापारी आणि सेवा क्षेत्रात संबंध विकसित करु इच्छितो.

11) शीतयुध्दोत्तर काळात आपले जागतिक महासत्ता स्थान कायम टिकवून,आपल्या शक्तीत वाढ करण्यासाठी अमेरिका दक्षिण आशियातील शक्तीशाली भारताला आपल्या बाजुन ठेवू इच्छितो. अशा विविध कारणांमुळे अमेरिका भारताबरोबर नागरी अणु करार करु इच्छित आहे.

भारत अमेरिका नागरी अणु करार – 10 ऑक्टोबर 2008 या ऐतिहासिक दिवशी युनायटेड स्टेट्स ऑफ अमेरिका आणि रिपब्लिक ऑफ इंडिया (भारत) यांच्यात बहुप्रतिक्षीत असा "भारत–अमेरिका नागरी अणु सहकार्य करार" (U.S. – India Civil Nuclear Agreement) किंवा "भारत–अमेरिका अणु करार" (Indo-US Nuclear Deal) झाला.*(Sultan, Maria, 1,2011)* त्यापुर्वी, अमेरिकन राष्ट्राध्यक्ष जॉर्ज डब्ल्यू. बुश यांनी प्रस्तशत करारावर 8 ऑक्टोंबर 2008 रोजी स्वाक्षरी केली होती. त्यांनतर अमेरिकन परराष्ट्र मंत्री कोंडोलिजा राईस व भारतीय परराष्ट्र मंत्री श्री. प्रणब मुखर्जी यांनी 10 ऑक्टोंबर 2008 रोजी वॉशिंग्टन डी.सी. येथे सदर अणु सहकार्य करारावर अधिकृतरित्या स्वाक्षरी करुन त्यास कायदेशिर स्वरुप दिले. भारत अमेरिका अणु करार हा अमेरिकेत 123 करार (परिशिष्ठ–2) (123 Agreement Annerxure-2) या नावानेही ओळखला जातो. *(Parnami K,1,2009)* प्रस्तृत अणुकरार अमेरिकेतील अणुउर्जा कायदा 1954 या हाईड कायदयाच्या आध ाारावर केलेला आहे. या कायदयातील कलम 123 मधील तरतुदींमध ये आवश्यकते नुसार बदल करुन भारताला अणु सहकार्याची परवानगी देण्यात आली आहे. *(Wikipedia, Initiative, 2008)* यावेळी भारतीय पंतप्रधान मनमोहन सिंग आणि अमेरिकन राष्ट्राध्यक्ष जॉर्ज डब्ल्यू. बुश यांनी एक संयुक्त निवेदनाद्वारे भारत आपले नागरी आणि लष्करी अणुप्रकल्प वेगवेगळे करुन नागरी अण्विक प्रकल्प आंतरराष्ट्रीय अणुउर्जा संस्थेच्या (International Atomic Energy Agency - IAEA) देखरेखीखाली आणेल, तसेच सुरक्षा उपाय व बंधने मान्य करेल. त्या मोबदल्यात अमेरिकेने भारताला शांततामय विकास कार्यासाइी पूर्ण नागरी अणु सहकार्य करण्याची तयारी दर्षविली होती. *(US Press Secretary, July 2008)*

करारातील तरतुदी व कलमे – जुलै 2005 मध्ये अमेरिकेने भारताच्या "शांततामय विकास" (Atom for Peace) या अण्विक धोरणाला तत्वतः पाठींबा देवून भारताच्या नागरी अणु प्रकल्पांना संशोधन, शांततामय विकास कार्य व अणुउर्जा निर्मितीसाठी सहकार्य करण्याचे मान्य केले.या अणु सहकार्य करारात एकुण सतरा (17) कलमे व तरतुदी आहेत. *(US embassy.gov, July 2008)* त्यानुसार अमेरिकेने भारताला पुढील सात क्षेत्रात अण्विक सहकार्य करण्याचे मान्य केले आहे. **1)** थर्मल पॉवर रिॲक्टरर्स **2)** फास्ट ब्रिडर रिॲक्टरर्स **3)** फ्युचर रिॲक्टरर्स **4)** रिसर्च रिॲक्टरर्स **5)** प्रतिवाह सुविधा (Upstream Facilities) **6)** अनुवाह सुविधा (Downstream Facilities) **7)** संषोधन सुविधा (Research Facilities) इत्यादी.

करारातील अटी – अमेरिकेने भारतासमोर पुढील काही अटी ठेवल्या होत्या,*(Bhonsle Rahul, 85, 2007)* त्यानुसार –

1) भारताने आपल्या अणुप्रकल्पांचे लष्करी आणि बिनलष्करी असे वर्गीकरण करावे.

2) भारताने बिनलश्करी प्रकल्प स्वच्छेने आंतरराश्ट्रीय परीक्षणाच्या कक्षेत आणावेत.

3) बिनलष्करी प्रकल्पांसंदर्भात आंतरराष्ट्रीय अणुउर्जा आयोगाबरोबर अतिरिक्त करार करावा.

4) विघटक पदार्थ उत्पादन मर्यादासंबंधी करार करावा. इ. अमेरिकेने घातलेल्या या अटी भारताने मान्य करुन आंतरराष्ट्रीय अणुउर्जा आयोगाच्या देखरेखीखाली येणाऱ्या नागरी उपयोगाच्या व देखरेखीखाली न येणाऱ्या लष्करी उपयोगाच्या अणुभट्टयांचे वर्गीकरण केले. तदनंतर सदर कराराला 6 सप्टेंबर 2008 रोजी काही अटींच्या अधीन राहून अणु पुरवठादार गटाची (Nuclear Suppliers Group) मान्यता मिळाली. त्यामुळे गेल्या 34 वर्षांपासून भारतावर लादलेली बंधने समाप्त झाली आणि भारत NSG च्या 45 सदस्य राष्ट्रांपैकी कोणत्याही

राष्ट्रांबरोबर अणु करार करण्यास मोकळा झाला. *(चेंगप्पा राज, 23,2008)*

भारताच्या दृष्टिकोनातून अणुकराराचे फायदे– पुढीलप्रमाणे *(गजराज, 40,2014)*

1) भारताच्या अण्विक कार्यक्रमाला आंतरराष्ट्रीय मान्यता प्राप्त होईल.

2) भविष्यात भारताला युरेनियम अणु इंधनाचा पुरवठा अखंडीत व सुरळीतपणे सुरु राहील.

3)या करारामुळे, भारतात सक्रीय असलेल्या अणुभट्टयांपैकी 14 नागरी उपयोगी तर 8 लश्करी उपयोगाच्या श्रेणीत वर्गीकृत केल्या, त्यास अमेरिकेने मान्यता दिली.

4) त्यानुसार, भारताच्या फास्ट ब्रीडर रिएक्टर अणुभट्टया नागरी उपयोगाच्या श्रेणीतून वगळण्यात आल्या.

5) कोणती अण्विक सुविधा नागरी व लष्करी सूचीत समाविष्ठ करावी याचे निर्णय स्वातंत्र्य भारताला आहे.

6) आंतरराष्ट्रीय अणुउर्जा संस्था भारताशी सुरक्षा उपायांबाबत चर्चा करुन अणु इंधन पुरवठयाचा निर्णय घेईल

7) फ्रान्सचे राष्ट्रपती शिरॉक यांच्या भारत भेटी दरम्यान त्यांनी स्पष्ट केले की, अमेरिकेसोबतच्या प्रस्तावित करारामुळे भारताचे युरोपीयन राष्ट्रांबरोबर विशेषतः फ्रान्स बरोबरचे संबंध अधिक भक्कम व मजबूत होतील.

8) या कराराने अण्विक क्षेत्रात भारताची स्थिती विषशतः चीन आणि पाकिस्तानच्या विरुध्द शक्तीशाली होईल.

9) प्रस्तावित करारामुळे, भारताच्या उर्जा सुरक्षेला सशक्तीकरण प्राप्त होईल. वगैरे.

भारतीय सुरक्षेसंदर्भात अणु कराराचे मुल्यमापन

स्वातंत्र्यप्राप्ती नंतर भारताने अणुउर्जेचा सतत शांततामय मार्गाने विकासकार्यासाठी वापर करण्यावर भर दिलेला दिसून येतो. त्या अनुशंगाने भारत–अमेरिका दरम्यानचा नागरी अणु सहकार्य करार हा ऐतिहासिक करार मानला जातो. कारण, जगात आज पर्यंत पुढील तीन प्रकारचेच अणु करार झालेले दिसून येतात. त्यानुसार

1) अण्विक शक्ती संपन्न राष्ट्रांनी अण्विक शक्ती संपन्न राष्ट्रांबरोबर केलेले करार. **2)** अण्विक शक्ती संपन्न राष्ट्रांनी अणु प्रसारबंदी करार (NPT) व बहुव्याप्त चाचणी बंदी करार (CTBT) यावर स्वाक्षरी केलेल्या राष्ट्रांबरोबर केलेले करार होय. **3)** अण्विक शक्ती संपन्न राष्ट्रांनी, अणु प्रसारबंदी करार (NPT) व बहुव्याप्त चाचणी बंदी करार(CTBT)यावर स्वाक्षरी न केलेले परंतु अणुशक्ती संपन्न असलेल्या राष्ट्रांबरोबर केलेले करार. यापैकी भारत–अमेरिका अणु करार हा तिसऱ्या प्रकारात मोडणारा करार आहे. या करारामुळे जगातील सर्वात मोठे लोकशाहीप्रधान राष्ट्र आणि सर्वात शक्तीषाली राष्ट्र यांच्या दरम्यानचा राजकीय अडथळा दूर झाला. यात अमेरिकेचा व्यापारी दृष्टीकोन ही आहे. या कराराचा आधार असलेले सर हेन्री हाईड यांच्या मते, भारत अमेरिका नागरी अणु सहकार्य करारामुळे अमेरिकेचे भारताबरोबर सामरिक संबंध विकसित होवून भविष्यात चीनच्या वाढत्या सामर्थ्याला आळा बसू शकतो. या करारातील खरा अंतस्थः हेतू म्हणजे अमेरिकेला येणाऱ्या नविन शतकात नवनविन संसाधनांची उपलब्धता करुन देणे हा ही आहे. ज्यांच्या सहाय्याने अमेरिका विविध आव्हाने पेलून आपले जागतिक महासत्ता स्थान आबाधित राखू शकेल, असे असले तरी संबंधीत अणुकराराचे भारतीय सुरक्षेच्या दृष्टीकोनातुन सकारात्मक व नकारात्मक मुल्यमापन पुढील प्रमाणे करता येते.

अ) अणु कराराचा भारताच्या सुरक्षेवरील सकारात्मक परिणाम – पुढीलप्रमाणे *(गजराज, 98, 2014)*

1) या अणु करारामुळे भारताला अत्यंत स्वस्त व सोप्यामार्गाने उर्जा निर्मिती करता येणार आहे. कारण अणुउर्जा ही अन्य पारंपारीक उर्जा निर्मिती साधनांपेक्षा स्वस्त व अधिक क्षमतेची आहे.

2) भारताने 1974 मध्ये केलेल्या पहिल्या अणुचाचणी नंतर भारतावर लावण्यात आलेली तांत्रिक बंधने या करारामुळे नष्ट होतील.

3) प्रस्तावित करार करुन अमेरिका आंतरराष्ट्रीय पटावर भारताला एक शक्तीशाली, लोकशाही प्रधान आणि अणुशक्ती संपन्न जबाबदार राष्ट्राचा दर्जा देत आहे. कारण आतापर्यंत अमेरिकेने जागतिक पातळीवर अशा स्वरुपाचा करार अद्यापी कोणत्याही राष्ट्रासोबत केलेला नाही.

4) भारताने सुरुवातीपासुनच अण्वस्त्र प्रसार बंदी करार व बहुव्याप्त चाचणी बंदी करार यांचा उघडपणविरोध करुन त्यावर स्वाक्षरी केलेली नाही. तरीही अमेरिकेने भारताबरोबर अणु करार करणे म्हणजे जागतिक पातळीवरील भारताचा विरोध योग्य असल्याच्या मताला मान्यता देणे होय.

5) या करारानुसार प्राप्त झालेल्या अण्विक तंत्रज्ञान व इंधनाच्या मदतीने भारत अल्पावधीत आपली लक्षणीय प्रगती करुन, भविष्यात अमेरिकेबरोबरचा करार रद्द करु शकतो.

6) या करारामुळे आंतरराष्ट्रीय स्तरावर भारताला अणुशक्ती संपन्न राष्ट्राची मान्यता मिळून, आंतरराष्ट्रीय राजकारणात भारताचे लष्करी व सामरिक महत्व वाढेल.

7) अमेरिकेतील भारतीय प्रतिनिधी अरुंधती घोष या आऊट लूक मासिकात लिहीतात की, हा करार एक तांत्रिक स्वरुपाचा करार असुन हा भारताला फायदेशिर सिध्द होईल. यामुळे भारताला उर्जेची वैकल्पिक साधने प्राप्त होवून,भारत लष्करीदृष्टया शक्तीशाली राष्ट्रांच्या यादीत जावून बसेल.*(नियाज,1343, 2008)*

8) भारताला युनोमध्ये सुरक्षा परिशदेचा स्थायी सदस्य होण्यासाठी

हा करार मदत करु शकतो. कारण अमेरिकेबरोबर हा करार केल्यामुळे भारताच्या प्रयत्नांना अमेरिकेचे पाठबळ मिळेल.

9) सद्यास्थितीत भारतात उर्जेची कमकरता असून 3 टक्के उर्जा तूट आहे, या करारामुळे ती भरुन निघेल.

10) या करारामुळे तारापुर अणुउर्जा केंद्राला पुरेसा अणुइंधन पुरवठा होवून तो बंद होण्यापासून वाचेल.

11) या करारामुळे भारत जागातील 45 अणु पुरवठादार गटाकडून अणु इंधन खरेदी करु शकतो.

12) अमेरिकन परराष्ट्र मंत्री कोडोंलिना राईस यांच्यामते, हा अणु करार करुन अमेरिका भारताच्या विकास कार्यात सहाय्यक बनु इच्छित आहे.

13) भारताकडे असलेली पारंपारीक औष्णिक व खनिज तेल उर्जा साधने कायम टिकणारी नाहीत. त्यामुळे स्वस्तदराने, कमीतकमी किंमतीत व श्रमात प्रचंड उर्जा निर्मिती करणारी अणुउर्जा हा उत्तम पर्याय आहे. त्यामुळे भारतीय अर्थव्यवस्था प्रगती पथावर जाणार आहे.*(संजय कुमार, 2194, 2007)*

ब) अणु कराराचा भारताच्या सुरक्षेवरील नकारात्मक परिणाम – पुढीलप्रमाणे (पाठक, 1343,2007)

1) आंतरराष्ट्रीय संबंधांच्या अभ्यासकांच्या मते, अमेरिका अणु कराराच्या माध्यमातुन आपल्या राजनैतिक व सामरिक महत्वकांक्षांच्या पुर्ततेसाठी आशिया खंडातील शक्तीशाली भारताचा वापर करु इच्छित आहे.

2) 1974 मधील भारताच्या प्रथम अणु चाचणी नंतर अमेरिकेने भारतविरोधी भुमिका घेत, भारतावर विविध बंधने लादली होती. अशा प्रसंगी अमेरिका भारतासोबत अणु करार करुन खरोखरच भारताचे हित कितपत साधणार आहे का? हा मोठा प्रश्न आहे.

3) प्रस्तावित अणु करार हा सर हेन्री हाईड कायदयाला प्रमाणभुत मानुन केलेला आहे. त्या कायदयानुसार भविष्यात भारताने अण्विक परीक्षण केल्यास अमेरिका हा करार संपुष्टात आणु शकतो. परिणामी भारतीय अणुभट्टया इंधना अभावी बंद पडू शकतील.

4) या करारानुसार भारताने आपली अणुशक्ती केंद्रे आंतरराष्ट्रीय निरीक्षणासाठी खुली केल्यामुळे भारताची सुरक्षा धोक्यात येवू शकते.

5) या कराराच्या माध्यमातुन अमेरिका आशिया खंडातील चीन व जपानच्या वाढत्या सामर्थ्यांला भारताच्या माध्यमातुन शह देवू इच्छितो. त्याकरीता अमेरिका भारताचा वापर आपल्या कुटनैतिक डापेचांनुसार करेल.

6) या करारानंतर अमेरिका आंतरर्राष्ट्रीय सामरिक मुद्दांबाबत भारतावर दबाव टाकू शकतो.

7) अमेरिका भारताला देत असलेल्या अणु तंत्रज्ञानात युरेनियमचेच इंधन लागणार आहे. तर भारताकडे युरेनियमचा साठी अत्यल्प असल्याने भारताला उर्जा निर्मितीसाठी पुढी 40 वर्षांपर्यत अणु पुरवठादार गटाकडून युरेनियमची खरेदी करावी लागणार आहे, त्याचा विपरीत परीणाम भारतीय अर्थव्यवस्थेवर होईल.

8) भारताजवळ जगातील एकूण थोरियमच्या साठयांपैकी 65 टक्के साठा आहे. त्यापासुनही अणुउर्जा निर्मिती होवू षकते. त्यासाठीचे तंत्रज्ञान भारताजवळ नाही. परंतु अमेरिका थोरियम पासुन उर्जा निर्मिती तंत्रज्ञान पुरविण्याविशयी काहीही वक्तव्य करीत नाही.

9) या करारामुळे अमेरिकेतील इंधन पुरविणाऱ्या कंपन्यांना फक्त सहा वर्शात भारताकडून 20 अब्ज डॉलर्सचा फायदा होणार आहे. त्यामुळे अमेरिकेतील इंधन पुरवठादार कंपन्या व इंध्न बाजारातील मंदी नश्ट होवून त्यांनी उलाढाल वाढणार आहे.

10) अमेरिकेबरोबर प्रस्तावित करार केल्यामुळे भारतीय महत्वाकांक्षी "आंतरखंडीय क्षेपणास्त्र विकास योजनेला" पूर्ण विराम मिळेल. त्याचा भारताच्या राश्ट्रीय सुरक्षेवर विपरीत परीणाम होईल.

11) अमेरिकेने प्रस्तावित करारानुसार अणु इंधन पुरविणे मान्य केले असले तरी, काही काळानंतर इंधन पुरवठा

थांबवुन भारताची अडवणुक करु इच्छितो. प्रसंगी इंधन पुरवठयाच्या बदल्यात NPT व CTBT करारांवर स्वाक्षरी करण्याची अट ही लादू शकतो.

12) या करारामुळे भारताच्या भावी अंतराळ संशोधन आणि अण्विक कार्यक्रमाला खीळ बसू शकते. त्यामुळे भारताची प्रगती थांबून भारतीय अणु संशोधक व संरक्षण क्षेत्रावर त्याचा विपरीत प्रभाव पडेल. वगैरे विपरीत परिणाम भारताच्या सुरक्षेवर प्रस्ताविक करारामुळे घडून येतील.

सारांश – भारत अमेरिका अणु कराराकडे पाहतांना महत्वाची बाब लक्षात घ्यावी लागेल की, भारत हाजगातील असा पहिला देश ठरला आहे की ज्याने अण्वस्त्र प्रसार बंदी करार (NPT) व बहुव्याप्त चाचणी बंदी करार (CTBT) यावर सही केलेली नाही. तरी देखील जागतिक महासत्ता असलेल्या अमेरिकेने भारताबरोबर अण्विक करार केलेला आहे. त्याचबरोबर अण्विक पुरवठादार राष्ट्रांनी सुध्दा त्यास मान्यता दिली आहे. त्यामुळे आज फ्रान्स, ब्रिटन, ऑस्ट्रेलिया हे अणु पुरवठादार गटातील राष्ट्रे भारतासोबत अणु करार करण्यास उत्सुक आहेत.(निकुंभ, 101,2010) यावरुन दक्षिण आशियातील भारताचे महत्वपुर्ण स्थान सिध्द होते.

प्रस्तावित अणु करारामुळे भारतीय अणुभट्टयांना अणु इंधनाचा पुरवठा सुरळीत होवून भारतातील वीज टंचाईची समस्या तसेच नागरी समस्या सोडविण्यास मदत होईल. आंतरराष्ट्रीय पटावर भारताला एकशक्तीशाली, लोकशाही प्रधान आणि अणुशक्ती संपन्न जबाबदार राष्ट्राचा दर्जाही प्राप्त होईल. त्याचबरोबर अमेरिकेने भारतासोबत अणु करार केल्यामुळे, दक्षिण आशियाई क्षेत्रात भारताच्या लष्करी व सामरिक सामर्थ्यात वाढ झालेली दिसून येते. एकंदरीत या अणु

करारामुळे भारत–अमेरिका यांच्या विकसित झालेल्या सामरिक संबंधांचा भारताच सुरक्षेवर साधक बाधक परीणाम झालेला दिसून येतो.

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महात्मा फुले यांचे शिक्षणविषयक विचार

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महात्मा जोतीराव फुले हे भारतीय समाज व शिक्षण क्रांतीचे जनक म्हणून संबोधले जातात. त्यांच्या शिक्षण विषयक विचारसरणीचा व कार्याचा प्रभाव भारतीय दलित, पीडित, शोषित, जनसामान्यांच्या जीवनावर व भारतीय समाजजीवनावर मोठया प्रमाणात पडलेला दिसुन येतो. त्यांचे जीवन व कार्य हे प्रस्थापित विरूध्द विस्थापीत, प्रतिष्ठित विरूध्द अप्रतिष्ठित, शोषक विरूध्द शोषित यांच्या न्याय हक्काच्या जपणुकीस्तव सामाजिक संघर्षाचे होते. कोणत्याही शासनसत्तेचा व पुरेशा प्रमाणातील आर्थिक पाठबळाचा आधार नसताना ते जे करू शकले त्याला भारतीय समाजक्रांतीच्या इतिहासात तोड नाही. त्यांचे हे सामाजिक ऋण सर्वमान्य आहे.

'विद्येविना मति गेली, मतिविना नीती गेली नीतीविना गती गेली, गतीविना वित्त गेले वत्तविना शुद्र खचले, इतके अनर्थ एका अविद्येने केले'हा जोतिबा फुले यांचा शिक्षणविशयक तात्विक विचार होता. विद्या नसली की मती कुंठित होते. नीतिमत्ता ढासळते, नीतिमत्तेच्या अभावाने समाजाची गती किंवा प्रगती यात अडथळे निर्माण होतात. संपत्ती मिळविण्याची साधने केंद्रीभूत होतात व सताजातील मागासवर्गीय बहुजन समाज आपले मनोधैर्य गमावून बसतो. समाजाच्या अधोगतीची ही तर्कनिष्ठ विचारसरणी हा जोतिबा फुले यांच्या शैक्षणिक तत्वज्ञानाचा गाभा होय.

जोतीबांचा हा उद्‌गार अलंकारिक भाषेत तर नाहीच किंवा तो निर्जीव सुभाषितासारखाही नाही अथवा जड व पांडित्यपूर्णतेचा दबाव निर्माण करणाराही नाही. तत्कालीन महाराष्ट्राची ही जशी सामाजिक चिकित्सा आहे, त्याचप्रमाणे शिक्षणाचे प्रयोजन सांगणारा हा एका समाजषिक्षकाचा सार्थ उद्‌गारही आहे. या उद्‌गारात मति, नीतीचा जसा विचार आहे. तसाच गति, वित्ताचाही विचार आहे. शिक्षणापासुन वंचित झालेला आणि म्हणूनच अज्ञान अंधःकारात पिचत पडलेला व त्याला प्रगतीच्या पाऊलवाटाही अद्याप दृष्टीस पडू दिल्या नाहीत अशा तळागाळाच्या माणसाबाबतची व्याख्या फारच बोलकी आहे. आपण जेव्हा शिक्षण ही समाजविकासाची अखंड प्रक्रिया आहे असे म्हणत असतो तेव्हा विव्दान लोकांना कोणता समाज अभिप्रेत आहे असा प्रश्न विचारण्याची आपल्यावर वेळ येते. म्हणूनच जोतीरावांचा वरील उद्‌गार शिक्षणाचा सामाजिक बांधिलकी व्यक्त करणाराही आहे. समाज–जीवनाच्या गरजा, आशाआकांक्षा व उद्दिष्टे यांच्याशी खऱ्या अर्थाने शिक्षणाचा जेव्हा अतूट संबंध तयार होते तेव्हाच शिक्षण हे समाजपरिवर्तनाचे परिणामकारक हत्यार बनते. जोतीरावांचे शिक्षण विषयक कार्य, शिक्षणाबद्दलचे त्यांचे व तत्वज्ञान, त्यांनी व सावित्रीबाईंनी शिक्षणविषयक केलेले प्रयोग, इत्यादींचा विचार केला म्हणजे जोतिरावांनी समाजबदलासाठी शिक्षणाचे हत्यार कसे वापरले हे स्पष्ट होते.

कालपरत्वे बदलती शिक्षणपध्दती बदलत्या सामाजिक परिस्थिती बरोबर शिक्षण पध्दतीही बदलत असते. बदलणारी शिक्षणपध्दती समाजाच्या धार्मिक, आर्थिक, शैक्षणिक, राजकीय व सांस्कृतिक जीवनावरही परिणाम करीत असते. अर्थात आजच्याप्रमाणे सार्वत्रिक शिक्षणाची संकल्पनाही प्राचीन कालखंडात नव्हती. त्या काळात शिक्षणापासूनच्या अपेक्षाही आजच्यापेक्षा वेगळ्याा होत्या. ही स्थिती फार दूरवरच्या प्राचीन काळातच होती असे नव्हे तर अगदी इंग्रजांचे राज्य या देशात स्थिर होईपर्यंत येथील शिक्षणपध्दती जुनाट स्वरूपाचीच राहिली. धर्मग्रंथ व इतर अभिजात वाङ्‌मयाचा अभ्यास हाच शिक्षणाचा हेतू होता अर्थात यासाठी संस्कृत, पाली, फारसी, अशा, ज्या ज्या भाशा धर्म व्यवहारासाठी वापरल्या जात होत्या त्याच भाषा शिक्षणाचे माध्यम बनत. दुसरे असे की, देशी भाशेचे लेखन, वाचन, हिशेब इ. सामान्य स्वरूपाचे शिक्षण दिले जाई. पहिल्या स्तरावरील शिक्षण समाजातील उच्चवर्णियांसाठी होते तर दुसऱ्या पातळीवर उच्च जातीबरोबर समाजातील मध्यम जातीतील काहीजणांना प्रवेश दिला जात असे.

शिक्षण ही एक शाक्ती आहे. मानव इतर सजीवापेक्षा वेगळा व वैशिष्ठ्यापूर्ण ठरला तो त्याच्या ज्ञानसाधनेमुळेच. शिक्षण हे समाज बदलण्याचे प्रभावी साधन आहे. बदलत्या समाजाबरोबर मानवी इतिहासात शिक्षणाचा मूळ झरा अधिक व्यापक बनला. त्याने अनेक देशात नवजीवनाची उभारणी केली. रूढी, परंपरा, दैववाद, गरिबी, यामध्ये खचून गेलेल्या कष्टकरी जनतेला स्वत्वाची जाणीव करून दिली.

बदलत्या समाजाबरोबर शिक्षणपध्दतीत, तिच्या आशयात बदत होत आले असले, ती अधिक व्यापक व विकसनशील होत आली असली तरी हे बदल सुखासुखी झाले नाहीत. धर्ममार्तंडांच्या, पुराणमतवाद्यांच्या, पुरोहितशाहीच्या हिताचे रक्षण करणारी समाजव्यवस्था व तिच्या अनुशंगाने शिक्षणव्यवस्था बदलत असताना या प्रस्थापित वर्गाने कडवा विरोध केला. या संघर्शातुनच जीवनाच्या सर्व क्षेत्रांत एका क्रांतीकारी पर्वाला आरंभ झाला. त्यातूनच अनेक क्रांत्यांनी व

क्रांतिकारकांनी जन्म घेतला. शिक्षण व शिक्षण पध्दतीत अधिक प्रगत स्वरूपाचा घडून येणारा बदल बहुजनांच्या हिताचा असतो. येथेही संघर्ष अटळ असतो. ते एक प्रकारचे क्रांतीकार्य असते. आधुनिक महाराष्ट्राच्या इतिहासात महात्मा जोतीराव फुल्यांनी अषीच शैक्षणिक क्रांतीची मशाल पेटविली.

शैक्षणिक कार्याची प्रेरणा व सुरूवात जोतिबा फुल्यांनी आपल्या शिक्षणकार्याची सुरवात इ.स. 1848 मध्ये शूद्रातिशूद्रांसाठी मुलींची पहिली शाळा पुणे शहरात स्थापन करून केली. हा काही योगायोग अथवा चमत्कार नव्हता. महात्मा फुल्यांच्या चिंतनशील मनाने शिक्षणप्रसाराच्या कार्याला आरंभ करताना तो कोठे करावा हे नेमके हेरले. ज्यांच्या जीवनात शेकडो वर्षात अज्ञानाचा प्रचंड पाशाणवत पहाड निर्माण झाला होता, तो दलित, बहुजन समाज व स्त्रिया हेच राष्ट्रपरिवर्तनाचे मुख्य संख्याबळ आहे याची अचूक जाणीव जोतीबांना झाली. म्हणून अज्ञाना विरूध्दचा पहिला सुरूंग त्यांनी या क्षेत्राच पेरला. या कामात त्यांना सुरवातीपासुन सदाशिवराव गोवंडे या मित्राचे सहकार्य लाभले.

जोतीबांच्या मनात जे शिक्षणविषयक विचार येत होते त्यांना निश्चित दिशा मिळाली ती मिस फॅरार यांच्या शाळा पाहून. जोतीबांनी त्यावेळी पुढील उद्‌गार काढले, ''माझ्या देश बांधवांपैकी महार, मांग, चांभार या कनिष्ठ जातीतील बंधू हे दुःख आणि अज्ञान यात साफ बुडालेले आहेत. त्यांची स्थिती सुधारण्यासाठी दयाळू देवाने मला प्रेरणा दिली. स्त्रियांच्या शाळेने माझ प्रथम लक्ष वेधले. पूर्ण विचारांनी माझे असे मत झाले की पुरूशांच्या शाळेपेक्षा स्त्रियांच्या शाळेची अधिक आवश्यकता आहे. स्त्रिया आपल्या मुलांना त्यांच्या दुसऱ्या आणि तिसऱ्या वर्षात जे वळण लावतात त्यातच त्यांच्या शिक्षणाची बीजे असतात. अशा विचारात मी असताना अहमदनगर येथील अमेरिकन मिषनमधील मिस फॅरार या बाईंनी चालविलेल्या शाळा मी एका मित्रासमवेत पाहिल्या. ज्या पध्दतीने त्या मुलांना शिक्षण देण्यात येत होते ती पध्दत पाहून मी फार खूश झालो.

विविध शैक्षणिक उपक्रम – 3 जुलै 1851 रोजी बुधवार पेठ येथे तसेच सप्टेंबर 1851 व मार्च 1852 ला अनुक्रमे रास्तापेठ व वेताळपेठ या ठिकाणी नव्या शाळा सुरू केल्या. कामाचा व्याप व उत्साह वाढत होता तरीही अडचणी काही संपत नव्हत्या. जोतीबांच्या शाळेत मुले आणि मुली एकत्र शिक्षण घेतात याबद्दल नापसंती व्यक्त केली जात होती. प्रतिगाम्यांना कोणतेही निमित्त देण्याची जोतीरावांची तयारी नव्हती. त्यांनी 21 ऑगस्ट 1852 मध्ये मुला–मुलींची स्वतंत्र शाळांतून शिक्षणाची सोय केली. सावित्रीबाई मुलींच्या शाळेत तर जोतीबा दोन्हीही शााळांत शिकविण्याचे काम करीत. आता या कामात त्यांना काही ब्राम्हण शिक्षकांचेही सहकार्य मिळू लागले. जोतीबांच्या या शाळेत शिक्षण घेणारी सर्वच मुले–मुली गरीब घरातील होती. त्यांच्या घरात केवळ शिक्षणाची परंपराच नव्हती तर त्या घरांची ग्रंथ, वर्तमानपत्रे विकत घेण्याची कुवतही नव्हती. अशा सर्वांचा विकास घडवून आणावयाचा होता. हे काम पोटार्थी उद्योग करणाऱ्या शिक्षकांच्या हातून घडणे अवघड होते. जोतीबांना मात्र आपल्या विद्यार्थ्यांना ठराविक विषयांच्या शालेय शिक्षणाबरोबरच नव्या विचारांची ओळख व्हावी, आपल्या सभोवतालचे जग परिचयाचे व्हावे, आपला मागसपणा त्यांनी झटकून टाकावा यासाठी विविध विषयांचे ज्ञान देणाऱ्या ग्रंथांचे–वृत्तपत्रांचे वाचनालय आवश्यक वाटू लागले. त्यासाठी त्यांनी आपले तनमनधन वेचले आणि थोड्याच दिवसात गरजवंतांसाठी पहिली शाळा काढणाऱ्या ज्योतीबांनी त्या समाजातील मुला–मुलींसाठी पहिले वाचनालय काढले याची इतिहासाला नोंद घ्यावी लागली. आपल्या मुलांचा सर्वांगीण व्यक्तिविकास घडून आला पाहिजे यासाठी शक्य त्या उपक्रमांचा प्रारंभ आपल्या शिक्षण प्रयोगात त्यांनी केला.

स्त्री शिक्षणाचे आद्य प्रवर्तक – स्त्री शिक्षण म्हणजे कुटुंबाचे व पर्यायाने राष्ट्राचे शिक्षण होय. शिवरायाला घडविणारी जिजाबाई ज्या महाराष्ट्राचे पाहिली, त्या महाराष्ट्रात परंपरेच्या वरवंट्याखाली कित्येक स्त्रियांच्या आयुष्याचा चुराडाही झाला. केवळ ही अवस्था महाराष्ट्राचीच नव्हती तर आपल्या पुरातन संस्कृतीचे गोडवे गाणाऱ्या उभ्या भारतवर्षाची अशीच अवस्था होती. इंग्रजी शिक्षण म्हणजे वाघिणीचे दूध आहे असे शिक्षण घेणारा एक वर्ग जोतिबांच्या काळात महाराष्ट्रात उदयाला येऊ लागला होता. पुढे या वर्गातून महाराष्ट्राच्या व देशाच्या विविध क्षेत्रांत नावलैकिक संपादन करणारी अनेक मोठी माणसं झाली. परंतु या वर्गाने स्त्री–स्वातंत्र्याची खरी शक्ती ज्या शिक्षणात आहे अशा शिक्षणाचा जोतीबांसारखा ध्यास घेतला होता असे दिसून येत नाही. जोतीबांनी ज्या सामर्थ्याने आपल्या कार्यास सावित्रीबाईंना घडविले, उभे केले व आपली सुधारक पुढील काळात विधवाविवाह, बालविवाह, योग्य कि अयोग्य याची चर्चा करीत राहिले. या जाहीर वादविवादात स्त्रियांची व समाजसुधारणेची बाजू घेणारे प्रत्यक्ष कृतीच्या वेळी उणे पडले असेही दिसून येते. केवळ त्या काळातच अशा घटना घडत होत्या असे नव्हे तर परकियांची सत्ता संपली, स्वातंत्र्याच्या कालखंड सुरू झाला. वर्षामागून वर्षे उलटत आहेत, विज्ञानाचा प्रसार होतो आहे. तरी आज आपल्या देशात स्त्रियांच्या निरक्षरतेचे प्रमाण मोठे आहे. केवळ या एका गोष्टीचा विचार केला तरी किती प्रतिकूल परिस्थितीत मूलगामी शिक्षणकार्याला महाराष्ट्रात जोतीबा फुल्यांनी प्रारंभ केला हे दिसून येते.

शुद्रांसाठी शिक्षण – शुद्र हा आपल्या देशातील गुलामांचा एक मोठा वर्ग अशाच तऱ्हेने समाजव्यवस्था करण्यात आली होती. स्त्रियांप्रमाणे अस्पृष्यांना–शूद्रातिशूद्रांना कोणत्याही प्रकारच्या शिक्षणचा अधिकार नाही असा कायदा येथील धर्ममार्तंडांनी मोहरबंद केला होता. जोतीबांनी आईच्या अंतःकरणाने या मुलांकडे धाव घेतली. त्यांच्या शिक्षणासाठी, शक्य तेथे कपडे, राहण्या–जेवण्याची सोय, पाटी–पेन्सिलची तरतूद त्यांनी जीवापाड धडपड करून केली. अनेक अडचणींचे डोंगर पार करावे लागले तरी केवळ अक्षर ओळखी पुरतेच शिक्षण अस्पृश्यांना देण्यावर जोतीबांनी कधीच समाधान मानले

नाही. अन्यायाचा प्रतिकार करण्याचे व अस्मिता जागृत करण्याचे उद्दिष्ट त्यांनी आपल्या शिक्षण पध्दतीत स्वीकारले. पिढ्यान्पिढ्या आपल्याच बांधवांना पायदळी तुडविणारी उच्चवर्णीय मंडळी इंग्रजांच्या ताब्यातून देश स्वतंत्र केल्यानंतर येथील दलित समाजाला समानतेने वागवतील अशी स्थिती जोतीबांना दिसत नव्हती व ती पुढे कमीअधिक प्रमाणात वस्तुस्थितीही ठरली.

जोतीबांनी या तळाच्या समाजातील विद्यार्थ्यांना शिक्षण देताना, त्यांच्याच समाजातील निश्ठावान सहकाऱ्यांना आपल्याबरोबर सहभागी करून घेतले. 'गुलामगिरी', ब्राम्हणांचे कसब' यासारख्या आपल्या ग्रंथांतून त्यांनी अस्पृश्यांच्या अज्ञानाला येथील प्रस्थापित वर्ग कसा जबाबदार आहे, हे स्पष्ट केले. आपल्या दैनंदिन जीवनात अस्पृश्यांच्या हक्कांसाठी ते नेहमी लढत राहणारे समाजशिक्षक होते. त्यांनी अस्पृश्यांच्या उध्दारकर्त्याची भूमिका घेतली नाही. तर एका क्रांतिकारकाच्या जिद्दीने त्यांना उठविण्याची, पेटविण्याची व माणूसकी जागविण्याची त्यांची धडपड होती. म्हणूनच अस्पृश्यांच्या शिक्षणाचा इतिहास महात्मा फुल्यांच्या

प्रयत्नांपासून सुरु होतो, हे कोणालाही नाकारता येणार नाही.**सक्तीच्या प्राथमिक शिक्षणाची मागणी** आजही आपल्या

स्वतंत्र भारताच्या शिक्षणमंदिरात वय 6 ते 14 या वयोगटातील मुलांना सक्तीने प्राथमिक शिक्षण कायद्यानुसार बंधनकारक करूनही लक्षावधी मुलांना दाखल होता येत नाही. आपणच केलेला आपला हा कायदा आपणच मोडतो. शिक्षण घेण्याचे वय असलेली लक्षावधी लहान मुले कायद्याने बंधन घालूनही बालकामगारांचे अत्यंत कष्टप्रद जीवन आपल्या देशात जगत आहेत. जोतीबांच्या काळात तर प्राथमिक शिक्षणाची सरकारकडून होत असलेली आबाळ, हितसंबंधी लोकांनी शिक्षणाबद्दल पसरविलेला गैरसमज, जातिभेदांनी नाकारलेली संधी, गरीब आईवडिलांचे अज्ञान, शेतकऱ्यांची डबघाईला आलेली आर्थिक स्थिती, यासारख्या गोष्टी आपल्या शिक्षणप्रसारात कशा आडव्या येतात याची पुरेपूर जाणीव जोतीबांना झालेली होती. जोतीबांनी तर कष्टकऱ्यांच्या प्रचंड मोठ्या मानवी समूहाला शिक्षणाची गरज आहे व त्यासाठी आपण शक्य ते सर्व प्रयत्न केले पाहिजेत, असा ध्यास घेतला होता. म्हणूनच सक्तीच्या प्राथमिक शिक्षणाची जबाबदारी सरकारने कायदेशीररीत्या स्वीकारली पाहिजे, अशी मागणी करणारा पहिला शिक्षणप्रेमी म्हणून जोतीबांचा उल्लेख करावा लागेल.

जोतिबा म्हणतात शेतकऱ्यांच्या मुलास अन्नवस्त्र, पुस्तके वगैरे पुरवून त्यांच्या मुलाकरिता बोर्डिंग शाळा तयार कराव्यात व त्या शाळांमध्ये त्या मुलांपैकी शाळागुरू तयार केल्यानंतर फक्त त्यांच्या शाळांत शूद्र शेतकऱ्यांनी आपली मुले अमुक वर्षाचे वयाची होईपावेतो अभ्यास करण्याकरिता पाठवावीत, असा कायदा करावा'' जोतीबांनी मुलांच्या शिक्षणाची वयोमर्यादा एके ठिकाणी 12 ते 14 वर्षांची असावी, त्याचप्रमाणे इंग्रजी आणि मराठी या भाषा बऱ्याच मुसलमान मुलांना अवगत नाहीत, त्यामुळे ही मुले शाळेपासून दूर राहतात याचाही विचार करावा असे मत व्यक्त केले आहे.

सक्तीच्या शिक्षणाचे तर्कनिष्ठतेवर आधारित तत्वज्ञान जोतिबा आपल्या विशिष्ठ शैलितून स्पष्ठपणे व्यक्त करतात. सक्तीच्या शिक्षणाबाबत सरकारने काय करावे याबाबत ते म्हणतात, '' सरकारी सत्यपालाकडून त्या सर्व लोकांस (शेतकरी–कामकरी यांना) असा बोध करावा की तुम्ही आपली मुले तर शाळेत पाठविली नाहीत तर ती आळसामुळे उनाड होतील आणि आपली पोटे जाळण्याकरिता ती चोऱ्या करू लागतील, त्यामुळे त्यास सक्तमजुरीची षिक्षा देऊन पायात बेड्या घालून त्यांच्या संरक्षणासाठी सरकार खबरदारी ठेवावी लागेल. तशीच तुमची मुले आळसामुळे निसंग, बंडखोर होऊन प्रांतातील गावे लुटताना तेथील काही घरे जाळून लोकांची खूनखराबी करतील. त्यांच्या चीजवस्तूसह द्रव्याची नुकसानी करून त्यांच्या बायकापोरास तळतळावयास लावतील आणि तेथील एकंदर सर्व व्यापारधंद्यांची अव्यवस्था जर करतील तर सरकारात त्यातील कित्येक बंडखोरास तोफेच्या तोंडी देतील. त्या सर्वाप्रित्यर्थ सरकारास जेव्हा पोलीस ठेवण्याचा प्रसंग येईल, तेव्हा त्या सर्व खर्चाचा बोजा तुम्हा सर्व शेतकऱ्यांसह कारागिरास सोसावा लागेल.

अविद्येचे अनर्थ किती होऊ शकतात व सर्वांना विद्या देण्याचा सरकारने विचार केला नाही, तर समाजस्वास्थ्य कसे बिघडते, पोलिसयंत्रणेवर कसा ताण येतो, गुन्हेगारी प्रवृत्तीच्या व्यक्तीमुळे सरकारला कसा खर्च करावा लागतो व हा सर्व पैसा जनतेकडूनच कर रूपाने सरकार कसा वसूल करते याचे अतिशय वस्तुनिष्ठ चित्रण जोतिबांनी केले आहे. म्हणून सर्वांना सक्तीचे शिक्षण देण्याची आवश्यकता जोतिबा प्रतिपादन करतात.

शिक्षण म्हणजे केवळ बुध्दिविकास नव्हे तर सर्वांगिण विकास केवळ बुध्दिविकास म्हणजे संपूर्ण विकास नव्हे हे लोकांच्या गळी उतरवण्याची जोतीबांना आवश्यकता वाटली. म्हणून त्यांनी – शूद्र मुलीमुलां शाळेत घालावे । सुशील करावे सर्व कामी ।' अशी शिकवण दिली. त्यांच्या शिक्षणविषयक प्रतिपादनात त्यांनी सत्यनिष्ठा, शीलसंवर्धन, नीतिमत्ता, सौजन्य प्रगतिपर विचार व व्यवहारज्ञान इ. गोष्टींवर खास भर दिला आहे. प्रत्येक विद्यार्थ्याला त्याच्या शिक्षणामधून प्रगतिवर विचारांचे बाळकडू मिळाले पाहिजे, त्याच्या मनावर नैतिकतेचे संस्कार झाले पाहिजेत, अशा प्रकारची शिक्षणपध्दती त्यांना अपेक्षित होती. जोतिबा हे मानवतावादाचे उपासक होते. त्यांच्या शिक्षणविशयक दृष्टीकोणही त्यांच्या जीवननिष्ठेशी सुसंगत असा होता.

शिक्षणतज्ञ महात्मा फुले मूल्यांकन – भारतीय सामाजिक क्रांतीचे अग्रदूत महात्मा फुले यांच्या सामाजिक क्रांतीच्या तत्वज्ञानाचे प्रत्यक्ष रूप त्यांचे शिक्षणविशयक तत्वज्ञान व शिक्षणप्रसाराचे कार्य हेच होते. आधी शिक्षणाव्दारे जागृती म्हणजे पायाभरणी व नंतर या भरभक्कम पायावर आधारित सामाजिक सुधारणेची इमारत असे जोतिबांच्या कार्याचे स्वरूप होते. शिक्षण हे सामाजिक मूल्यपरिवर्तनाचे साधन म्हणूनच त्यांनी मानले होते. तत्कालीन शिक्षणाचा मूलगामी व सर्वांगीण

विचार जोतिबा फुलेंइतका स्पष्ट व प्रखर ध्येयनिष्ठ पध्दतीने कोणालाच मांडता आला नाही.

जोतीबा फुले यांचे शैक्षणिक तत्वाज्ञान म्हणजे अध्यात्मवाद, कार्यावाद व वास्तववाद यांचा सुरेख त्रिवेणी संगम होय. त्यांच्या अध्यात्मवादात 'एकेश्वरवाद' हा प्रधान आहे. सामाजिक ऐक्याच्या दृष्टीने त्यांना एक ईश्वर मानणे अधिक योग्य वाटतो. पूजाअर्चेचे स्तोम, देवदेवतांच्या नावाने पुरोहितशाही व्दारे होणारी पिळवणूक या विरोधातच त्यांनी आपले तत्वज्ञान उभे केले. अध्यात्म वादातील उच्च जीवनमूल्यांचे व नैतिक मूल्यांचे अधिष्ठान त्यांनी शिक्षणात संक्रमित केले. चातुर्वर्ण्यावर आधारित परंपरागत समाजरचनेत परिवर्तनशीलता आणण्याची जबाबदारी शिक्षणाचीच आहे हा त्यांचा शिक्षणाकडे पाहण्याचा दृष्टीकोन होता. स्वामी विवेकानंद यांना अभिप्रेत असलेला विश्वधर्म, मानवताधर्म व सर्वधर्मसमभाव जोतिबा फुले यांनाही शिक्षणात माणुसकी निर्माण करण्याच्या दृष्टीने आवश्यक वाटत होता.

जोतिबांच्या त्रेसष्ट वर्षाच्या आयुष्यात त्यांचे शिक्षणविषयक विचार त्यांच्या वागण्यातून, बोलण्यातून, व्याख्यानातून, लिखाणातून व्यक्त झालेले आहेत. त्यांचा वास्तवाद हा निसर्गाशी जवळीक साधणारा वास्तववाद नसून बावनकशी सामाजिक वास्तववाद social realism आहे. समाजातील उपेक्षित दलित पीडित व शोषित सर्वसामान्य जनतेचे शोषण जोपर्यंत शिक्षणातून थांबत नाही तोपर्यंत खऱ्या अर्थाने वास्तवाद प्रस्थापित होऊ शकत नाही असा त्यांचा सार्थ दृष्टीकोण होता. शिक्षणातील झिरपण्याच्या सिध्दान्त हे शिक्षणातील वास्तव नसून शिक्षणाचे सार्वत्रिकरण हे त्यातील वास्तव होय. शिक्षणातील त्यांना गवसलेले वास्तव जनसामन्यांना समाजवून देताना त्यांनी ब्राम्हण या जातीतील विशिष्ट प्रवृत्तीला जसे धारेवर धरले होते असे इंग्रज शासनावरही भीडमुर्वत न ठेवता टीका केली होती. हे सर्व त्यांनी भारतीय नवसमाजाच्या निर्मितीच्या दृष्टीने विचारात घेतले होते व त्यात सर्वस्पर्शित्व ओतले होते म्हणून ते एक श्रेष्ठ भारतीय शिक्षणतज्ञ ठरतात.

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★★★

सारांश :– आज जगात सर्वात लोकप्रीय शासन प्रकार म्हणून लोकशाही शासनपद्धतीकडे पाहिले जाते. त्यातच भारतीय घटनाकारांनी लोकशाही हा शासन व्यवस्थेचा एक प्रकार म्हणुन विचार न करता एक जिवन प्रणाली म्हणून लोकशाहीला अग्रक्रम दिले होते. या अनुशंगानेच भारतातील लोकशाही राज्यव्यवस्था टिकुन राहावी व तीला अधिक बळकटी प्राप्त होऊन सक्षम होण्याच्या हेतुने भारतीय घटनेत लोकशाहीच्या आधारभूत सरचंनाही निर्माण केल्या गेल्या. स्वातंत्र्य प्राप्तीनंतरच्या काळात इथल्या लोकशाहीला वेळोवेळी वेगवेगळया संकटांना सामोरे जावे लागले आहे. या संकटाचा सामना करतांना भारतीय जनता किंवा देशातील अन्य कोणत्याही घटकांच्या लोकशाही राजकीय व्यवस्थेवरील विश्वासाला आजवर तडा गेला नाही. हे खरे असे असले तरी प्रादेशीकतावाद, राजकारणाचे गुन्हेगारीकरण, धर्म व जातीचे प्राबल्य, भ्रष्टाचार, व दहशतवाद अशा अनेक प्रश्नांनी भारतीय लोकशाहीच्या यशस्वी वाटचालीत आव्हानांची निर्मिती केली आहे. त्यामुळे या आव्हानांना सामोरे जातांना दिर्घकालीन उपाय योजना करूनच लोकशाहीच्या यशस्वीतेची वाटचाल सुकर करता येईल.

बिजशब्द :– लोकशाही, सामाजीक बांधीलकी, संविधान, संसदिय शासन पद्धती, केंद्रीकरण, प्रादेशीकतावाद, नैतीकता, असमानता, भ्रष्टाचार, दहशतवाद, प्रजासत्ताक.

प्रस्तावना :– जगात सर्वात लोकप्रीय शासनाचा प्रकार म्हणून लोकशाही शासन प्रकाराकडे पाहिले जाते. काही राजकीय विचारवंतानी तर लोकशाही ही केवळ राज्यकारभार चालविण्यापूरती मर्यादीत नाही तर त्यांनी लोक त्यांनी लोकशाहीला जीवन पध्दती म्हणुन संबोधले आहे. न्याय स्वातंत्र्य, समता, व बंधुता ही लोकशाही जीवनपध्दतीची आधारभूत तत्वे मानली जातात. लोकशाही जीवनपध्दतीत प्रत्येक व्यक्तीला तीच्या स्वतःच्या व्यक्तीमत्वाचा सर्वांगीण विकास घडवुन आणण्याची संधी मिळवून देण्याची हमी असते. अर्थातच या जीवनपध्द मानले जातात प्रत्येकाला स्वतःसाठी सुखाची धडपड करतांना इतर कोणत्याही व्यक्तीला साधन बनवीता येत नाही असा लोकशाही जीवन पध्दतीचा सर्वसाधाणतः गृहीत धरला जातो. त्यामुळेच लोकशाही हा प्रकार केवळ राजकीय क्षेत्रापुरताच मर्यादीत राहत नाही तर सामाजिक, आर्थिक, सांस्कृतीक इ. अशा सर्व क्षेत्रात लोकशाहीला स्थान प्राप्त झाले आहे.

संशोधन पद्धती :– प्रस्तूत शोध निबंधामध्ये वर्णनात्मक, विष्लेशणात्मक व ऐतिहासिक पद्धतीचा अवंलब करण्यात आलेला आहे.

भारतीय घटनाकांराचाही लोकशाही शासनपध्दतीवर पुर्ण विष्वास होता. तरी मात्र त्यांनी शासनव्यवस्थेचा एक प्रकार म्हणून लोकशाहीचा विचार केला नाही तर समाजाच्या निरनिराळया घटकामध्ये सहिष्णूवृत्ती निर्माण होण्यास चालणा देणारी, परस्पराविषयी विश्वास निर्माण करणारी, गरीब – श्रीमंत, सबल – दुर्बल अशा समाज घटकांच्या परस्पर सहकार्याने व सांमजस्याने विकास घडवून आणण्यास साहयभूत ठरणारी, प्रत्येकाला आर्थिक व सामाजिक दृष्टिने विकासाच्या समान संधी मिळवून व त्यातून सुरळीत व निश्चित पध्दतीने जीवन जगण्याची हमी देणारी एक आदर्श व्यवस्था व एक जीवन प्रणाली म्हणून लोकशाहीकडे पाहीले होते. त्यामुळे घटनाकारांनी लोकशाहीच्या सिध्दांत व मुल्यावर विश्वास ठेवूनच त्यांनी या शासन पध्दतीचा भारताच्या उज्वल भवितव्यासाठी स्वीकार केला.

भारतीय लोकशाही :– स्वातंत्र्य आंदोलनातील चळवळ व त्या चळवळीतील सर्वच सक्रिय नेते व कार्यकर्त्यांनी आपली सामाजिक बांधीलकी स्पष्ट केली होती. भारतीय घटना समितीतील सदस्यांना सुध्दा स्वातंत्र्य चळवळीची पार्श्वभूमी लाभल्या कारणात्सव त्यांचीही भूमिका काही वेगळया स्वरूपाची नव्हती. त्यामुळे त्या सर्वांनी लोकशाही शासनव्यवस्थेला मान्यता दिली होती. व्यक्तीचे स्वातंत्र्य व मूलभूत हक्काचे संरक्षण करावयाचे असेल तर लोकशाही ही व्यवस्थेला पर्याय नाही अशी ठाम भूमिका यावेळी त्यांनी घेतली. अर्थातच देशातील सामान्य जनतेला त्याची प्रतिष्ठा जोपासतांनाच उचीत न्याय मिळवून देण्याचे कार्य हे लोकशाही व्यवस्थेत चांगल्याप्रकारे करतांनाच समाजातील तळागाळातील लोकांना विकासाच्या मुख्य प्रवाहात आणन्याच्या उदात्त हेतुनेच आपल्या घटनाकारांनी लोकशाही पर्यायाची निवड केली.

भारतीय राज्यघटनेच्या उद्देश पत्रीकेमध्ये स्पष्ट करण्यात आलेली उद्दीष्टे केवळ लोकशाहीच्याच मार्गाने साध्य करता येईल या विश्वासानेही घटनाकारांनी लोकशाहीला महत्त्व दिलेले आहे. त्याच बरोबर देशात स्थिर शासन निर्माण करण्यासाठी व जनतेद्वारा निवडुन दिलेले प्रतिनिधी हे बेजबाबदारी पध्दतीने वागणार नाही म्हणून केंद्र व घटकराज्य अषा दोन्ही स्तरावर संसदीय शासन पध्दतीचा भारतीय संविधानाने अंगीकार केला. संसदीय शासन पध्दतीमध्ये कायद्याची अमंलबजावणी करणारे कार्यकारी मंडळ हे जनतेने प्रत्यक्ष निवडुन दिलेल्या प्रतिनिधिच्या सभागृहास म्हणजे कायदेमंडळाला उत्तरदायी आणि अंतिमरीत्या जनतेस जबाबदार असते. स्वातंत्र्य प्राप्तीनंतर शासनस्तरावरून देशातील अनेक ज्वलंत प्रश्नाबरोबरच देशातील गरीबी दुर करणे, अस्पृश्यता नष्ट करणे, यासारखे आर्थिक व सामाजिक क्षेत्रातील अनेक प्रश्न सोडविण्यास प्राथमिकता देणे गरजेचे होते. हे प्रश्न सोडविण्याकरीता कार्यकारी मंडळ व कायदेमंडळाने परस्पर सलोख्याने व सहकार्याने काम करण्याची निकड ही वर्तमान काळाची आवश्यकता होती. स्थिर

शासनाद्वारे नवजात लोकशाही राष्ट्र टिकविण्याकरिताच देशात संसदीय शासन पध्दतीच्या अनोख्या अशा प्रयोगाला सुरूवात झाली. भारतीय संसदेने संमत केलेले कायदे घटनाविरोधी म्हणजेच घटनेतील तरतूदीचा भंग करणारे असल्यास अवैध ठरविण्याचा अधिकार देशातील सर्वोच्च न्यायालयास आहे. यातूनच स्थिर लोकशाही ही अधिक बळकट करण्याचा प्रयत्न हा या संसदीय शासन पध्दतीच्या होण्यात मदत झाली आहे. संसदीय शासनपध्दती बरोबरच भारतातील लोकशाही राज्यव्यवस्था टिकुन राहावी व तीला अधिक बळकटी प्राप्त होऊन सक्षम होण्याच्या हेतूने भारतीय घटनेत लोकशाहीच्या आधारभूत संरचनाही निर्माण केल्या गेल्या. यात देशातील निवडणूका हया मुक्त वातावरणात व निःपक्षपाती होण्याकरीता घटनेत संवैधानिक तरतूदी करून स्वतंत्र निवडणूक आयोग निर्माण केला. लोकशाहीचा चौथा आधारस्तंभ म्हणून मानल्या गेलेल्या वृत्तपत्रे व प्रसार माध्यमे यांनी आपली कार्य निर्भयपणे करण्यासाठी स्वतंत्र संवैधानिक तरतूदी करण्यात आल्या. त्याचप्रकारे केंद्र राज्य संबध, नागरीकांचे मूलभूत अधिकार, राज्यनितीची मार्गदर्शक तत्वे इ. विशयकही तरतूदी करण्यात आल्या. देषाला लोकषाहीच्या दिर्घकालीन पंरपरा नसल्यामूळे या सर्व गोष्टी संविधानात सविस्तर नमूद करणे घटना समितीला गरजेचे वाटले. अशा प्रकारे लोकशाही व्यवस्थेच्या आधारभुत रचना निर्माण करणाऱ्या संविधानिक तरतूदीमूळे भारतातील लोकशाही राज्यव्यवस्था टिकून राहण्यास मदत झाली आहे. भारतीय संविधानाद्वारे इथल्या लोकशाहीला अधिक सक्षम, बळकट करण्यासाठी संविधानिक तरतूदिच्या माध्यमातून व्यवस्था करतांनाच 73 व्या व 74 व्या घटना दुरूस्तीद्वारे स्थानिक स्वराज्य संस्थाना मिळालेला घटनात्मक दर्जा हे लोकशाहीच्या रक्षणासाठी उचलण्यात आलेले महत्त्वपूर्ण पाऊल म्हणता येईल. अत्याधीक सत्तेच्या केंद्रीकरणामुळे राज्यकर्त्यांच्या अंगी हूकूमषाही प्रवष्त्ती एकवटत असते. ते लोकशाहीच्या दृष्टिने धोक्याची घंटा असते. व त्यातूनच एकाधीकारशाहीकडे वळण्याचा धोका संभवतो. त्यामुळे लोकशाही सूध्दा धोक्यात येण्याची भीती असते. त्यातुनच लोकशाहीच्या सुरक्षिततेसाठी राज्यकर्त्यावर काही प्रमाणात बंधने म्हणून ज्या मार्गाचा अवलंब केला जातो त्यात प्रभावी मार्ग म्हणजे सत्तेचे विकेंद्रीकरण होय. स्थानिक स्वराज्य संस्थांना मर्यादीत प्रमाणात का असेना मात्र अधिकार देऊन सत्तेचे विकेंद्रीकरण घडवुन आणणे म्हणजेच लोकशाही विकेंद्रीकरण होय. या विकेंद्रीकरणामुळे एकप्रकारे भारतीय लोकशाही व्यवस्थेच्या रक्षणासाठी आवश्यक असलेली अनुकुल परिस्थिती तयार होण्यास मदत झाली आहे. लोकशाही हा एक शासनाचा प्रकार म्हणून भारतीय लोकशाहीचा विचार केला तर भारतात या शासन प्रणालीचा अंमल झाल्यापासुन तर आजच्या स्थितीलाही ती स्थिरावल्याचे दिसते. आज देशाला स्वातंत्र्य मिळुन 73 वर्षापेक्षा अधिकचा व संविधान अंमलात आल्यापासून 71 वर्षाचा कालावधी लोटला आहे. देशाचा प्रंचड आकार, विशाल जनसमूदाय व देशातील एकूण परिस्थितीचा आढावा घेतला तर असे निदर्शनास येते की, एवढया वर्षात भारतीय प्रजासत्ताकांची वाटचाल एका ठराविक व योग्य दिशेनेच चालू आहे. या कालावधीतही भारतीय प्रजासत्ताकाला अनेक कसोटीच्या क्षणाचा अनुभव घ्यावा लागलेला आहे. मात्र भारतीय मतदार, राजकीय संस्था, राजकीय पक्ष व राजकीय नेतृत्व या सर्वांनिच या कसोटीवर खरे उतरत वेळोवेळी आपली क्षमता सिध्द करून भारतीय लोकशाहीला अधिक मजबुती प्रदान करण्याचे कार्य केले आहे. स्वातंत्र्य प्राप्तीनंतरच्या काळातही भारतीय लोकशाहीला इथल्या वेळोवेळी व वेगवेगळया संकटाला सामोरे जावे लागले आहे. मात्र या संकटाला धैर्याने समोर जाऊन व त्या संकटांचा यशस्वी सामना करून भारतीय लोकशाहीने आपल्या बळकटीचे, सक्षमतेचे व पर्यायाने सामर्थ्याचे दर्शन घडवून एका परिपक्व लोकशाहीचे दर्शन जगाला घडवून दिलेले आहे. यात चीन व पाकीस्तान या दोन देशाबरोबर झालेली युध्दे असोत वा देशातंर्गत लादण्यात आलेली आणीबाणी असो मात्र या दोन्ही संकटात भारतीय लोकशाहीला कोणत्याही प्रकारचा धक्का लागला नाही. इ. स. 1962 च्या चीनी आक्रमनाच्या वेळी तर आपल्या प्रजासत्ताकाची एक प्रकारे कसोटीच लागली होती. इ. स. 1975 ते 1977 या काळातील आणीबाणीने राजकीय सत्ता आपल्या हाती एकवटण्याचा प्रयत्नच झालेला होता. त्यामुळे नागरीकांचे लोकशाही हक्क सुध्दा धोक्यात आले होते. मात्र 1977 मध्ये झालेल्या लोकसभेच्या सार्वत्रीक निवडणुकीमध्ये एकहाती सत्ता एकवटणाऱ्या व लोकशाही धोक्यात आणण्याऱ्या कॉग्रेस पक्षाला इथल्या जनतेने मतदानाद्वारे पायउतार होण्यास भाग पाडले

भारतीय लोकशाहीपूढील आवाहने :– या प्रकारे देशातील वेगवेगळया घटना प्रंसगामुळे भारतीय लोकशाहीला अनेक संकटाला तोंड द्यावे लागले आहे तरी भारतीय जनता किंवा देशातील अण्य कोणत्याही घटकाच्या लोकशाही राजकीय व्यवस्थेवरील लोकशाहीपूढे विविध प्रकारची आवाहने उभी टाकली आहेत त्याचा विमर्श पुढीलप्रमाणे घेण्यात आलेला आहे.

राजकारणाचे गुन्हेगारीकरण :– नियमित व ठरावीक कालावधीमध्ये होणाऱ्या सार्वत्रिक निवडणूका हे लोकशाहीचे एक महत्वाचे वैशीष्टये मानले जाते. शांततामय मार्गाने सत्तांतर घडवुन आणण्याचे मार्ग असे लोकशाहीतील मुक्त व निर्भय वातावरणात पार पडणाऱ्या निवडणुकांचे वर्णन केले जाते. मात्र भारतात अलिकडच्या काळात निवडणुका हया अती खर्चीक होऊन यात काळया पैशाचे प्रश्न वाढत आहे. निवडणूक जिंकण्या करिता पक्षामध्ये व उमेदवारामध्ये स्पर्धा निर्माण होऊन सत्तेचे राजकारण खेळणारे नेते विरोधकाला संपविण्यासाठी भाडोत्री गुंडाना हाताशी धरतात. अशातच निवडणुकीच्या काळात मतदारांना धाक दाखविणे, उमेदवार पळविणे. कोंडुन ठेवणे, मतदान केंद्रे बळकाविणे, मतपेटया पळविणे यासारख्या गैरप्रकाराचा अवंलब होत असल्यामूळे राजकारणात गुन्हेगारीचे प्रमाण वाढुन ते लोकशाहीला आवाहन ठरत आहे.

प्रादेशीकतावाद :– राज्यघटना निर्मितीची प्रकीया सुरू झाल्यापासून भाषेच्या आधारावर इथल्या घटक राज्याची निर्मिती झाल्यानंतर सुध्दा प्रादेशीकतेचा प्रश्न अजुनही सुटलेला नाही. देशातील विविध घटक राज्यांना व त्यातील भागांना स्वतःचे वेगळेपण हवे असतांनाच सामाजिक, सांस्कृतीक वेगळेपणाची जगाला ओळख करून देण्याच्या चळवळी

सुरु आहेत. आर्थिक, सामाजिक, सांस्कृतिक अशा विविध आधारावर काही राज्यांना आपल्यावर अन्याय होत आहे. या भावनेतून स्वतंत्र सार्वभौम राज्याची मागणी पूढे येत आहे. प्रादेशीक पक्षातील प्रांताभीमान तसेच धर्मातील प्रखरता अशा अनेक कारंणामुळे राज्यातून फुटून निघण्याची भाषा वापरली जाते. वांषिक अस्मिता, विकासाचा प्रादेशीक असमतोल, अन्य प्रांतीयाना विरोध करणारी भूमिपुत्रवादाची भाशा यातून प्रादेशिकतावादाचा उदय झाला असून या प्रादेशिकतावादाने लोकशाहीसमोर अनेक प्रश्न निर्माण केली आहेत.

राजकारणातील धर्म व जातीचे प्रस्थ :– देशात विविध जाती, धर्म, संस्कृती, भाषा इ. बाबतीत असलेल्या विविधतेचा विचार करून या घटकाला अखंडता निर्माण करण्यासाठी व भारतीय समाजात एकात्मता वाढीसाठी धर्मनिरपेक्षता तत्वाचा स्वीकार करण्यात आला तर अस्पृश्यता निर्मुलनाकरिता अस्पृश्यता पालनावर कायद्याने बंदी घालण्यात आली आहे. असे असतांनाही अनेक राजकीय पक्ष व संघटना या विविधतेचा संधी म्हणून वापर करून स्वतःचे मतलबी राजकारण करतात. सत्ताप्राप्तीचा एक भाग समजुन ते धार्मिक व जातीय शक्तींना खतपाणी घालून मानवी जीवनाशी क्रुर खेळ करीत आहेत. वास्तविक पाहता एकजीन्सी व एकात्म समाजावर लोकशाहीचे भवीतव्य अवंलबून असते. मात्र दुदैवाने भारतीय समाजात हेतूपुरस्सर जातीय व धार्मीक फुटीरता निर्माण करण्याचा प्रयत्न शासकीय मंडळी किंवा स्वतःला समाजसुधारक म्हनणाऱ्याकडुन होतांना दिसतो. यामूळे अल्पसंख्याक वर्गातील लोकांच्या मनात असुरक्षीततेची भावना निर्माण होऊन लोकषाही व्यवस्थेवर आघात होत असतो.

राजकारणातील नैतीकतेचा ऱ्हास :– म. गांधी यांनी साध्याप्रमाणे साधनांच्या पवित्र्यावरही जोर देत राजकारणातील नैतीक अधिष्टापनांचे महत्त्व प्रतिपादन केले होते. मात्र सध्याच्या राजकारणात सत्ता प्राप्तीसमोर नैतीक अधिष्ठानाला गौण स्थान प्राप्त झालेले दिसते. प्रामाणीकपणा, त्याग, वैचारिक निष्ठा, सामाजिक बांधीलकी, शुध्द चारित्र्य इ. महत्त्वपुर्ण बांबीना राजकारणात जागा उरलेली नाही. जनतेचे प्रश्न सोडविण्यात येत असलेल्या प्रातीनिधीक सभागुहाचे पावित्र्य राखणाऱ्या ऐवजी सभागुहात गोंधळ घालणाऱ्या उमेदवारालाच राजकीय पक्ष अधीक प्राधान्य देतात. सदस्यांचे बेषिस्त वर्तन ही एक प्रकारे लोकशाहीला लागलेली कीड आहे.

स्त्री – पुरूष असमानता :– भारतीय समाजातील पुरूषी वर्चस्वाच्या मानसिकतेमुळे सुरूवाती पासुनच स्त्रीयांना नेहमीच प्रत्येक क्षेत्रात दुय्यम स्थान देण्यात आले आहे. ही पुरूषी मानसीकता आधुनिक युगातही पुर्णपणे संपलेली दिसत नाही. भारतीय घटनेने सामाजिक, आर्थिक, राजकीय इ. क्षेत्रामध्ये दर्जा आणि संधीच्या दृष्टिने स्त्री – पुरूश यांच्यात समानता प्रस्थापित करून धर्म, वंश, जात, भाषा, संस्कृती इ. च्या आधारावर भेदभाव करण्यास कायद्याने बंदी घातलेली आहे. त्यातच शासनानेही महिला सबली करणावर विशेष भर दिलेला आहे. मात्र असे असतांनाही अनेक क्षेत्रात स्त्रीयांच्या हक्कांना डावलेले जाऊन त्यांच्या संधीला नाकारले जाते. त्यामुळे लोकशाहीच्या दृष्टिने समाजाचा निम्मा हिस्सा असलेल्या स्त्री घटकावर अण्याय होत असतो. याचा परिणाम हा न्याय स्वातंत्र्य समता या तत्वावर उभी असलेली लोकशाही व्यवस्थेला तडा जात असतांना दिसते.

भ्रष्टाचार व दहशतवाद :– देशातील राजकारणी व नोकरशाही यांच्यातील अभद्र यूती हे देषातील भ्रष्टाचाराचे मुख्य उगमस्थान आहे. एकीकडे सत्ताप्राप्तीसाठी निवडणुकीत अमाप पैसा खर्च करायचा व दूसरीकडे निवडुन आल्यावर तो विविध मार्गानी वसूल करायचा ही बाब आता नवीन राहीलेली नाही. मात्र याचा परिणाम हा सरसकट तळागाळातील लोकांसाठी राबविण्यात येणाऱ्या विविध योजना व उपक्रमावर होऊन सामान्य मानसाला विकासापासून वंचीत ठेवण्यावर होत असतो. त्यातच मुठभर दहशतवादी हे मताचा राजकारण करणाऱ्याच्या पाठीब्यांवर देशात घातपातीत हिसंक कारवाया करून अराजकतेचे वातावरण निर्माण करीत असतात. या कार्यामूळेच देशाची अंतर्गत सुरक्षा धोक्यात येत असते. अर्थातच भ्रष्टाचार हा देशाला आतून खिळखीळे करीत असतांना दहशतवाद हा बाहेरून हादरे देत असतो. त्यामुळे लोकशाही व्यवस्थेलाही जबर धक्के पोहचत असतात.

मूल्यमापन :– देशात निर्माण झालेल्या अस्मानी व सुलतानी संकटाला यशस्वीरीत्या प्रत्युत्तर देत भारतीय लोकशाही आपल्या समर्थपणाचे दर्शन जगाला नेहमीच दिलेले आहे. देशातील अलीकडील काही वर्षाच्या काळातील काही घडामोडी पाहता आपल्या प्रजासत्ताकाला व येथील लोकशाहीला यापुढेही अनेक आवाहनाचा सामना करावा लागणार हे निश्चित आहे. देशातील सामान्याचे हित जोपासतांनाच त्यांच्या मूलभूत गरजांची पुर्तता करणे, कुपोषण व भुकबळीची आकडेवारी कमी करणे किंबहुना त्यावर मात करणे, देशातील दारिद्रय, बेरोजगारी, आर्थिक विषमतेची दरी कमी करणे व त्यातच जगभरातील तांत्रिक व आर्थिक दृष्टया समध्द असलेल्या देशांशी स्पर्धा करून आपले स्थान निर्माण करण्याचे आवाहन भारतीय लोकशाहीला पेलावे लागणार आहे. ही आवाहने यशस्वीरीत्या पेलल्यास देशात लोकशाही स्थीरावतांनाच ती अधिक बळकट व सक्षम होऊन जगातील इतर लोकशाही देशानांही मार्गदर्शनाचे कार्य करील हे निश्चित.

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''मराठी लोकसाहित्यातील निवडक लोककला''

प्रा.डॉ.राजीव वैजनाथराव यशवंते
मराठी विभाग प्रमुख
श्री गुरू बुध्दीस्वामी महाविद्यालय,वर्धा (जं) परभणी

★★★

सारांश :– प्राचीन लोकजीवनाचा अभ्यास करताना लोक साहित्याचे अध्ययन उपयुक्त ठरते. लोकसाहित्याचा व लोकसंस्कृतीचा अभ्यास अनेक अगनी झाला पाहिजे. कारण आजच्या समाजजीवनात इहवाद, दैववाद व यातूप्रधान श्रध्दा या सर्वांचे समिश्र स्वरूप दिसते. मौखिक परंपरेव्यतिरिक्तही लोकसाहित्याची साधनसाम्रगी मोठया प्रमाणात असते. जसजसा काळ बदलला तस तसे सादरीकरणाचे स्वरूपही बदलले. काही विधी धर्मिक प्रेरणेतुन केले जात असले, तरी त्यामाची मनोरंजनाची प्रेरणाही प्रबळ होत आहे. धर्मश्रेतून साकार होणा–या विधीनाटयांचे परिरवर्तन पुढे लोकनाटयात झाले आहे. आधुनिकतेच्या रेटयामुळे लोकनाटयांत बदल घडून येत आहेत. कीर्तन,भारूडासारखे काही पारंपारिक नाटयात्म प्रकार मा. लोकरंजनाबरोबर लोकप्रिय प्रभावी माध्यम ठरत आहेत.

पाश्चिमात्य संस्कृतीच्या अतिक्रमणामुळे लोककला लोप पावत चालली आहे. आजची परिस्थिती पाहता, मनोरंजनाची गरज भागवण्यासाठी मल्टिप्लेक्स, दुर त्याचबरोबर कम्प्युटर, मोबाईल आदि साधने उपलब्ध आहेत. हे सगळं सोडून रस्त्यावरच्या किंवा मंदिरातल्या लोककला पहाण्यासाठी कोणीही तयार नाही त्यामुळे लोककला जपल्या जात नाहीत आणि याच कारणाने लोककलावंतांना मिळेल ते काम करून पोट भराव लागतं. वृध्दपकाळात लोककलावंतांचे खूप हाल होतात. त्यामुळे लोककलावंत आता संपत चालले आहेत.

लोककला जगवायची असेल तर लोककलावंतांना जगवायला हवं, त्यांच्या कलेचे सादरीकरण आकाराची, दुरदर्शनवर व्हायला हवे. सावित्रीबाई फुले पुणे विद्यापीठामार्फत लोककलावंतांसाठी व्यासपीठ निर्माण केले आहे. लोककलेचा अभ्यास, संशोधन आणि त्यांचे कल्याण अशा तीन पातळीवर विद्यापीठ काम करत आहे. अशा प्रकारे सर्वच विद्यापीठात हा प्रयोग होणे गरजेचे आहे. लोककलाकार जगलेतरच लोककला टिकेल उपाशी राहून कोणीही कलेचा अविश्कार करू शकत नाही. खेडोपाडी लोककलावंतांचे जाळे आहे. यचआयव्ही, ,ड्स जनजागृती', 'स्वच्छ भारत', अंधश्रध्दा निर्मुलन, भ्रष्टाचार, आरोग्य, भ्रुणहत्या, अत्याचार यावर आळा घालण्यासाठी स्थानिक लोककलाकराची ब्रॅड ॲबेस्डर म्हणून नियुक्ती करावी. यामुळे जनतेच्या कल्याणाची माहिती अधिक तळागाळापर्यंत पोहोचवली जाईल, तसेच या आधारे लोककलांचे जतन आणि प्रसारही होईल.

बिजशब्द :– मराठी लोककसाहित्यात अनेक लोककला आहेत लावणी, तमाशा, कीर्तन, गोंधळ, लळित, पोतराज, दशावतार, वासुदेव, भारूड, बहूरूपी, वाघ्या .मुरळी, पिंगळा या लोककलांचा अभ्यास करणार आहे.

प्रास्ताविक :– लोकसाहित्याला फार प्राचीन परंपरा आहे. प्राचीन साहित्यात, धर्मग्रथातही लोकसाहित्याचे संदर्भ आढळतात. ब्रिटिश कन्या मिस मेरी फ्रियरने शसक कमबवंद कंलेश हा संकलित पहिला लोककथासंग्रह प्रकाशित केला. त्याचे अनुवाद जर्मन, डॅनिश, हंगेरियन अशा यूरोपीय मेरीचे पुस्तक अनुवादीत केल्यामुळे मराठी लोककथा जगभर गाजल्या.राजाराम शामची भागवत हे महाराष्ट्रातील लोकसाहित्यासंबंधी दृष्टीने लिहिणारे पहिले लेखक आहेत.

लोकसाहित्याच्या व्याख्या . जोनास बॅलिस : जोनास बॅलिस या अभ्यासकाच्या मते, ''लोकसाहित्य हे आदिमानव निर्मित असून ते परंपरा प्राप्त असते. तसेच ते सुसंस्कृत मानवाने देखील निर्मिलेले असते. ही निर्मिती ध्वनी आणि शब्द यांच्या व्दारे पद्य किंवा गद्य स्वरूपात केली जाते. लोकसाहित्यात लोकविश्वास, लोकभ्रम, रूढी, लोककला प्रकार त्याच प्रमाणे नृत्ये–नाटय इत्यादींचा अंतर्भाव होतो. लोक साहित्य हे लोक समूहाच्या परंपरागत चालत आलेल्या जीवनाच्या आविष्काराचे आहे. लोकसाहित्य हे आदिमानवाची परंपरेने चालत आलेली निर्मिती आहे व ध्वनी आणि शब्द यांच्या रूपातून पद्य स्वरूप धारण करते ही महत्त्वाची गोष्ट त्यांनी सांगितली आहे.

मारियस बार्डो : त्यांच्या मते ''विविध व्यवसायाचे ज्ञान, अनुभूती, शहाणपण, कौशल्य, सवयी, रूढी आणि व्यवहार या संबंधीचे ज्ञान शब्दाने किंवा कृतीने का पिढीपासून दुसऱ्या पिढीपर्यंत चालत येते. त्या सर्वास लोकसाहित्य म्हणावे'', असे म्हटले आहे''

बी बॉटकिन : ''आधुनिक समाजातील असे ज्ञान ज्यात परंपरेने ,का पिढीपासून दुस–या पिढीपर्यंत आलेल्या विधेशांचे आधिकत्व असते त्याला लोकसाहित्य म्हणता येईल.

जॉर्ज म–फॉस्टर : ''लोकसाहित्य हा शब्द लवचीक असून त्यात लोकसमूहाच्या अलिखित किंवा मौखिक स्वरूपाच्या भावाविशकारांचा समावेश होतो''.

फॉस्टर यांनी लोकसाहित्याचे स्वरूप हे त्याच्या वाङ्यीन विधेशांवरून निश्चित न करता लोकांच्या अविष्कारा पतीच्या विविध पती आणि रूपबंधांचा समावेश लोकसाहित्यात होतो. ही व्यापक व्याख्या स्वीकारल्यामुळे लोकसाहित्याच्या संचिताच्या माध

यमातून मानववंाचा इतिहास उलगडण्याची संधी अभ्यासकांना प्राप्त करून देते. डॉ. नागे– नांदापूरकर : लोकवाङ्मय म्हणजे लोकांनी निर्माण केलेले आणि मौखिक परंपरेने प्राप्त झालेले जे वाङ्मय–''लोकसाहित्य हे मौखिक परंपरेने चालत आलेले असते त्याचबरोबर त्याचा कर्ता कोणीही नसतो.

डॉ. प्रभाकर मांडे : लोकांमध्ये प्रचलित असलेल्या मौखिकपरंपरा म्हणजे लोक साहित्य लोकसाहित्य लोकांचे असते. व्यक्तिचे कधीही नसते. ''परंपरागत आलेल्या मौखिकपरंपरा मग त्यात सर्वच ? घटक ग्रहय धरून लोकसाहित्याची व्याख्या केलेली आहे.

डॉ. सरोजिनी बाबर : ''विविध प्रकारांच्या जातिवंत स्वरविलासांनी शिरलेले व आणि कित्येक वर्धमार्ग रचले असताना पाठांतराच्या बळावर पिढयान् पिढया आपल्या नव नवोनमे शालिनी तेजाने पुढच्या पिढीला उत्तेजित कर.ारे ते लोकसाहित्य लोकसाहित्य हे स्वरविलासांनी नटलेले आहे– तसेच पाठांतराच्या बळावर ,का पिढीकडून दुसऱ्या पिढीकडे आलेले असते–

डॉ. गिरी धर मोरजे : ''लोकसाहित्य हे केवळ मौखिक स्वरूपात परंपरेने चालत आलेला वाङ्मय प्रकार नाही उलट मौखिक आश्रय विधिसंबंधित कृती व अभिनय यांच्या केलेला प्रयोग असतो. म्हणजेच ही प्रयोग कला आहे.

समाजातील धार्मिक, सामाजिक, साहित्यिक, सांस्कृतिक या सर्वच महत्त्वाच्या घटकाचे दर्शन लोकसाहित्यातून होत असते असे म्हटले आहे आणि हाच खरा लोकसमूहाच्या मनाचा आविष्कार असतो.

डॉ.रा.चिं.ढेरे : ''लोकसाहित्ये हे लोकसंस्कृतीच्या अध्ययनाचे प्राथमिक आणि प्रमुख साधन आहे. हे खरेच परंतु लोकसाहित्येत्तर वाङ्मयीन सामुग्रीतून लोकसंस्कृतीच्या प्रदीर्घ प्रवाहाचे समग्र दर्णन घेता येते. विद्यमान लोकसाहित्य कालौशात नाहीसे झालेले असते. अनेक लोकाचाराचे प्रचलन थांबलेले असते. अनेकात बरीच परिवर्तन घडलेली असतात. मराठी लोकसाहित्यातील लोककला ''लोककलांची निर्मिती ही समूहमानसामधून होते– ईश्वरविषयक श्रध्दाभावना, धर्मकल्पना व सर्जक जाणिवा कलाविकारांस प्रवृत्त करीत असतात– व्यक्तित्व भावभावनांचे सामूहिकीकरण होत असते– लोककलाविकार हे मौखिक परंपरेनने चालत आलेली लोकसाहित्याची आहेत– लोककला या सामूहिक भावनांचे आविष्कार असल्या तरी प्रत्येक काळातील व्यक्ती त्यात भर घालीत असतात.

कलाविष्कार हा समूहमनाला आवाहन करणाराच असतो. लोककलांचे संक्रमण ,का पिढीकडून दुस–या पिढीकडे प्रवाहित होत असते. त्यामुळे लोककला परंपरा आणि परिवर्तन यांचा सुयोग्य मेळ साध ातात– म्हणून लोककलांचे स्वरूप जितके पुरातन तितकेच नित्यनूतन राहते– लोककला आदि आणि प्राचीन परंपरेतून आल्या असल्या तरी त्यांच्या सद्याःकालीन आविष्कार हा ताजा, जिवंत आणि काळाचे भान राखणारा असतो.

निवडक लोककला कीर्तन – देवाची आराधना करण्याचे, भक्तीचे सुलभ साधन म्हणून प्राचीनकाळापासून कीर्तन प्रचलित आहे. परमेश्वर आणि थोर विभूतींचे तसेच पराक्रमाचे वर्णन करणारा लोककला प्रकार आहे. काव्य संगीत, अभिनय आणि काहीवेळा नृत्य यांच्या संगमातून सादर झालेले कथारूप ,कपाशी निवेदन म्हणजे कीर्तन कीर्तनामध्ये संगीत, नृत्य आणि नाटय या तिन्ही गोष्टींचा समावेश असतो. कीर्तन जणू ,कपाशी नाटयप्रयोग असतो. कीर्तनकार म्हणजे हरदासीबुवा बहुश्रुती, व्यासंगी रसिक असतो. उत्तम पाठांतर, संगीताचे ज्ञान त्याला असते.

लळित – लळित ही मराठमोळी लोककला आहे. कोकणात नारदीय कीर्तन परंपरेत लळिताचे महत्त्वाचे स्थान आहे. लळिताचा हेतू सोंगाच्या माध्यमातून तत्त्वज्ञान प्रेक्षकांच्या मनावर बिंबवणे हा असतो. या सोंगाच्या माध्यमातून करमणूक केली जाते. उत्सावाच्या शेवटी उत्सवदेवता सिंहासनावर बसली आहे, असे मानून तिच्या दरबारात विविध सोंगे आणली जातात. याला लळित म्हटले जाते. या सोंगांमध ये भालदार, जोपदार,वासुदेव,गोंधळी, वाघ्या, मुरळी यांसारखी पात्रे असतात.

तमाशा – मराठी लोकसाहित्यातील अत्यंत महत्त्वाचा लोककला प्रकार म्हणजे तमाशा– तमाशातील फार्स आणि व नाटयातून प्रबोध ानाचे, मनोरंजनाचे काम केले जाते. आज तमाशाचे स्वरूप पूर्णपणे बदलले आहे. पारंपारिकते बरोबरच नवस्वीकृती होत आहे. समाजाची अभिरूची बदलली आहे. तमाशाला रंजनमाध्यमांशी प्रकारची स्पर्धा करावी लागते आहे. त्यामूळे काळाच्या ओघात काही अपरिहार्य असले, तरी तमाशा हा मराठी लोकरंग भूमीवरचा रांगडा, अस्सल देशी आविष्कार आहे. या पुढील काळात तो किती तरी धरेल यांची चिंता वाटावी अशी परिस्थिती नक्कीच आहे. तमाशा आणि कलावंत यांच्यासाठी सरकारकडून प्रयत्न झालेले दिसतात. तमाशा कलावंतांसाठी पेन्शन योजना सुरू झालेली आहे. मात्र, अद्याप सर्वापर्यंत ही योजना पोहेचू शकलेली नाही. आज अनेक तमाशाचे फड बंद पडले आहेत. आणखी बंद पडण्याच्या मार्गावर आहेत.

गोंधळ – महाराष्ट्रात गोंधळाला मोठी परंपरा आहे. लग्न समारंभ किंवा शुभ कार्यामध्ये गोंधळाचा कार्यक्रम केला जातो. कुलदेवतेला प्रसन्न करणा–यासाठी गोंधळ घालण्याची परंपरा सध्यातरी टिकून आहे. अंगत तेलकट झबला, गळयात देवींची प्रतिमा, कपाळावर कुंकू व भंडारा आणि गळयात कवडयांची माळ अशी वेशभूभा असलेली व्यक्ती म्हणजे गोंधळी संबळ आणि या वाद्य नृत्यही करणारा गोंधळी काकडे पेटवून देवीचे करत गोंधळ घालतो. शहरीकरणाचे दुष्परिणाम या परंपरेवर होत आहेत.

लावणी – गीत, नृत्य आणि अदाकारी यांचा संगम असलेली लावणी हा लोकप्रिय कलाप्रकार आहे. तामाशाचा भाग म्हणूनही लावणी सादर केली जाते, आधारलेल्या लावणीचे मूळ संतांच्या विराण्या, गौळणी, बालक्रीडेचे अभंगात आढळून येते. शाहिरांनी या लावण्याची

लज्जत वाढवली. नव्हे, तर भक्तीरस, वीररस, वात्सल्यरस असलेल्या लावण्याही जाहिरांनी रचल्या आहेत. लावणी शिवाय मनोरंजनाच्या कार्यक्रमाला शोभा येत नाही. मात्र सध्याची लावणी आणि लावणीकलावंत यांची स्थिती दयनीय झाली आहे.

दवतार – कोकाणातील प्रामुख्याने सिंधुदुर्ग जिल्हयात असलेली दशावतार ही एक लोककला आहे. विणूने दहा आवतार धारा केल होते. तयामध्ये मत्स्य, कूर्म, वराह, नरसिंह, वामन, पर'ुराम, राम, कृष्ण, कलंकी आणि बु) यांचा समावेश आहे. यातील पहिली चार प्राणीरूपे आहेत. कलंकी आणि हे दान आवतार दशावरतारात दाखवण्यात येत नाहीत. तुळशीच्या लग्नाासून जत्रांमध्ये दशावतारी खेळ सुरु होतात. मे महिन्यापर्यंत हे खेळ चालतात.

पोतराज – पोतराज हा ग्रामीण भागात मंगळवारी व शुक्रवारी फेरी मारतो. हालगीच्या ताावर तो देवीची गाणी म्हणतो. कमरेला वेगवेगळया चोळी खाची रंगीत घागरा घातलेला असतो. ही लोककला फार पारंपारिक आहे. स्त्रींया ते जेव्हा गाणी म्हणत आापल्या दारी येतो तेव्हा त्याला घरातील धान्य देतात. त्याच्यावर तो आपला उदनिर्वाह करत असतो. काळाच्या ओघात ही कला सुध्दा बंद पडण्याच्या मार्गावर आहे.

वासुदेव – सकाळच्या वेळी घरोघर हिंडून पांडुरंग आणि श्रीकृष्ण यांचे अभंग–गवळणी गात दान मागणारा लोक कलाकार आहे. पंढरपूर सारख्या ठिकाणी वासूदेव हा तीर्थयात्रात स्नान करायला आलेल्या मंडळींनी नाना तीथयात्रांची आणि तिथल्या देवतांची नावे सांगतो. त्या अर्थाने वासुदेव तीर्थांचा चालता बोलता कोशाच आहे. वासुदेवाला पैसे दिले तो सगळया दैवतांच्या नावाने पावती देतो, आणि मग अलगुज वाजवतो. वासुदेव सहसा कुणालाही आपणहून पैसे मागत नाही.

वासुदेव विशेषात्वाने कृशण कथा सादर करतो. डोक्यावर शंकुकार मोरपिसाची टोपी, पायात घुंगरू, हातात टाळ, अंगात घोळदार अंगरखा, कमरेला शेला, शेल्यात बासरी, काखेत झोळी असे सुंदर ध यान सुरेल आवाजात गिरकी घेत नाचत भल्या पहाटे दारात नामघोश करत दान मागतो. ज्याच्या दारात भिक्षा मागायची असते तोच प्रेक्षक असतो. देवदेवतांच्या आख्याना बरोबर लौकिक आख्याने डाऊन,कशा प्रकारे तो त्या कुळूचा दान देणाराचा उच्चार करतो.

भारूड – भारूडातील विषय हे सर्वसामान्यांच्या परिचयाचे व नित्याच्या व्यवहारात वावरणारे व आढळणारे असतात. व्यवसाय, नाती, गोती, सामाजिक वृत्तिदर्शन, गाव, दैवी भूमिका, भुत, संत साहित्याच्या अभ्यासक काळुबाई जाधव, लक्ष्मीबाई गिरम आणि चंदाबाई तिवाडी या स्त्री भारूडकर्त्या भारूडे सादर करीत असता. चंदाबाई तिवाडी यांना तर संगीत नाटक अकादमीचा पुरस्कारही मिळाला आहे. आकाशवाणीवर आणि दुरचित्रवणीवर कार्यक्रम करण्यास त्यांना आमंत्रित केले जाते. विचू चावला,' 'दादला नको ग बाई,' 'सुया घे दाबन घे, असे अनेक भारूडे जनमानसात लोकप्रिय आहेत.

बहुरूपी – विविध प्रकारची सोंगे बेमालूपणे धारण करणार्याला बहुरूपी म्हणतात. रूढार्थाने ही एक अनेक रूपे घेऊन उपजीवीका करणारी डावरी जात आहे. लोककलांकारापैकी पूर्वीच्या काळी जेव्हा गांवो गांव करमणूकीचे पर्याय मर्यादित होते. तेव्हा हे कलाकार कुणाची तरी हुबेहुब नकक्ल करून लोकांना हसवत पोलीस,फौजदार,सोंग बहुरूपी वठवतो. प्रत्येक घरी जाऊन विनोद करून पैसे किंवा धान्य मागतो.

परंतू आता चित्रपट आणि करमणुकीची साधने वाढल्याने आणि नविन पिढीला या शेतीची माहिती नसल्याने, या लोकांवर उपासमारीची वेळ आली आहे. मी लहान असताना बहुरूपी आमच्या गावात आल्यावर आम्ही मुले खेळत असताना त्याला पाहिल्या पाहिल्या आहे तो खेळ जाग्यावर आहे आसा सोडून पळ काढत असे. जर, खादे काम जर नाही केले तर आई म्हणत असे पोलीसाला पकडून नेण्यास सांगेन. त्याकाळी त्यांचा चांगलाच दरारा होता. पिंगळा पिंगळा किंवा पांगूळ ही, एक भिक्षीकर्याची जात आहे. सुर्यदेवाचा शरीराने पांगळा असलेला सारथी 'अरूण' याचे प्रतिनिधी म्हणून हे पिंगळे ओळखले जातात. अरूणाचे प्रतिनिधी म्हणून ते अरूणादयाच्या आधीच दारात येतात आणि 'धर्म जागो' अशी शुभकामना व्यक्त करून दान मागतात. शक्यतो हे पांगुळ पहाटेच्या वेळी झाडावर किंवा भिंतीवर बसून येणार्या जाणार्याकडून दान मागतात. खांदयावर घोंगडी, धोतर, डोक्यावर रंगीबेरंगी गोधडयापासून बनवलेली टोपी, काखेला झोळी, हातात घुंगराची काठी आणि कंदिल असा त्यांचा पोशाख असतो.

वाघ्या – मुरळी – जेजुरीचा खंडोबा ही महाराष्ट्राची लोकप्रिय लोकदेवता या लोकदेवतेचे उपासक वाघ्या मुरळीयांना लोकसंस्कृतीत, आगळे वेगळे स्थान प्राप्त झाले आहे. खंडेरायाचे हे भक्त देवापूढे जागरण करून खंडोबाची लीला वर्णन करण्याचे काम करतात. मुरळी कपाळावर भंडारा,पदराला बांधलेली घंटी वाजवत मुरळी नाचते आणि हातात दिमडी घाटी घेवून मुठीने भंडारा उधळतात. टाळ घाटी यांचा नाद घुमतो– जागरण मोडलं जात– देवदेवतांना जागरणाला आवर्तन दिल्यावर खंडोबाची लीला वर्णन करणारी गाणी म्हटली जातात–बदलत्या सामाजिक परिस्थितीमुळे वाघ्या–मुरळी कार्यक्रमात बदल होत आहे. मुलं खंडोबाला अर्पण करण्याची प्रथा आता बंद करण्यात आलेली आहे.

निष्कर्श :–'लोकाची कला ती लोककला असा अर्थ स्पष्ट होतो. लोक या शब्दात पूर्ण मानवजात सामाविष्ट झाली आहे. लोककला या सामर्थ्यवान आहेत या कला समाजामध्ये प्रबोधन करू शकतात. मानवी जीवनाचा बहुतांशी भाग व्यवहारसापेक्ष कलाविशकारांनी व्यावलेला आहे. धर्म निगडीत लोककला रंजन प्रधानतेकडे झुकल्याचे लक्षात येते. लोकनृत्य, लोकवाद्य, लोकनाटय व विधिनाटय सर्वांचे प्रत्यक्ष प्रयोगातून सादरीकरण होते म्हणून त्यांना प्रयोग लोककला असे म्हणतो.

आज धर्म निगडित लोककलांचे सादरीकरण होत असले तरी भाषांप्रमाणेच या लोककलांही परिवर्तनशील असतात. स्थळ काळानुसार त्या प्रवाही असतात. खेडयापाडयातून प्रचलित असणाऱ्या पारंपारिक विधीनाटय लोककला, प्रकारांचे जतन असणाऱ्या लोकसंस्कृतीच्या उपासकांनी केले आहे.

शिफारणी 1. लोककलांचा प्रचार व प्रसार करण्यासाठी शासनानेकाह योजना राबवल्या पाहिजेत. 2. कलेचे संवर्धन कर.यासाठी राबविण्यात येणाऱ्या योजनांचा लाभ कलावंतांन होण्यासाठी, त्यांचा सहभाग वाढविण्याचा प्रयत्न शासनाकडून करायला हवा. 3. विद्यापीठांमध्ये लोककला आणि ललितकला अध्यासन निर्माण करावे 4. कलाकारांना शासनाकडून मानधन दिले जाते. ते कमी असून वाढवाव.

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जलप्रदूषण एक समस्या

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प्रस्तावना : मानव आणि पर्यावरण याचा खूप जवळचा संबध आहे. परंतु अलिकडे पर्यावरणात मोठया प्रमाणात प्रदूषण होत आहे . प्रदूषणामुळे विविध प्रकारच्या सामाजिक समस्या निर्माण होतात. सद्या मानवासमोरील सर्वात चिंतेचा आणि चिंतनाचा मुद्दा प्रदूषण हाच आहे. त्यामुळे वेळीच प्रदूषण समस्या समजावून घेऊन त्याचा मानवावर व संपूर्ण जीवसृष्टीवर काय परिणाम होतो. प्रदूषण कशामुळे होते. ते कसे कमी करता येईल या सर्वाचा गांभिर्याने विचार करणे गरजेचे आहे . परंतु प्रदूषण हा विषय तसा व्यापक आहे. कारण या प्रदूशणामध्ये वायू प्रदूषण, जलप्रदूषण, ध्वनिप्रदूषण व मृदाप्रदूशण असे अनेक प्रकार येतात. या सर्वाचा सविस्तर अभ्यास करणे येथे शक्य नाही. त्यामुळे अभ्यासकाने येथे केवळ जलप्रदूषण म्हणजे काय? जलप्रदूषणाची कारणे कोणती? दुष्परिणाम काय होतात? त्याच्यावर काय उपाययोजना करता येतील? याचा अभ्यास करण्याचे निश्चीत करून शोधनिबंधासाठी 'जलप्रदूषण एक समस्या' असा अभ्यास विषय घेतला आहे.

- **उद्देश :**

1. जलप्रदूषणाचा अर्थ समजावून घेणे
2. जलप्रदूषणाची कारणे अभ्यासणे
3. जलप्रदूषणाचे परिणाम अभ्यासणे
4. जलप्रदूषणावर उपाययोजना सुचविणे

- **गृहितके**:

1. जलप्रदूषण हे नैसर्गिक कारणापेक्षा मानवनिर्मित कारणामुळे जास्त होते.
2. जलप्रदूषणाचा जलचर प्राण्याबरोबरच मानव्री आरोग्यावरही विपरीत परिणाम होत आहे.

• **अभ्यासपध्दती** : प्रस्तुत शोधनिबंधाच्या लिखाणाकरिता दुय्यम स्त्रोतांचा अवलंब केला असून यामध्ये संदर्भ ग्रंथाचा वापर केला आहे.

• **जलप्रदूषण म्हणजे काय** – संपूर्ण जीवसृष्टीची एक आधारभूत गरज म्हणजे जल किंवा पाणी आहे. प्रत्येक सजीवाच्या अस्तित्वासाठी पाण्याची नितांत गरज आहे. पृथ्वीवरील 71टक्के भाग पाण्याने व्यापलेला आहे. पण त्यापैकी 97 टक्के पाणी समुद्राच्यारूपाने क्षारयुक्त आहे. 2.1 टक्के पाणी हे बर्फाच्या स्वरूपात आहे. तर केवळ 0.9 टक्के पाणी पिण्यासाठी उपलब्ध आहे. यावरून पिण्याच्या पाण्याची दुर्मिळता आपलया लक्षात येते. परंतु तरीही स्वतःला ज्ञानी हुषार म्हणनारा मानव याबाबत जागृत आहे असे दिसत नाही. कारण अलिकडच्या काळात पाण्याची गुणवत्ता मोठया प्रमाणात कमी होत असून याला बहुतांशी मानवच कारणीभूत आहे. मानवी सुखाच्या नादात कारखान्यामधील कचरास्वरूपी विशारी व घातक द्रव्ये, सांडपाणी, जहाजातून होणारी तेलगळती इ. बाबीमुळे होणा–या जलसाठयाच्या हाणीलाच जलप्रदूषण म्हणतात किंवा पाण्यात दूषीत पदार्थ मिसळून त्याच्या नैसर्गिक गुणवत्तेत बदल होणे व त्यामुळे पिण्यास व वापरण्यास अयोगय बनणे म्हणजे जलप्रदूषण होय. जलप्रदूषणाचा अर्थ समजावून घेतल्यानंतर जलप्रदूषण कशाकशामुळे होते. या जलप्रदूषणाला निसर्ग किती जबाबदार आहे. मानव किती जबाबदार आहे हे पाहणे आवश्यक आहे. त्यासाठी जलप्रदूषणाची कारणे समजावून घेऊ.

• **जलप्रदूषणाची कारणे** : जलप्रदूषण हे प्रमुख दोन कारणामुळे होते

अ. नैसर्गिक कारणे : वादळी वारे , जमिनीची धुप ,सेंद्रिय पदार्थांचे विघटन इ. नैसर्गिक घडामोडी मुळेही जलप्रदूषण होत असते परंतु याचे प्रमाण खुपच कमी आहे.तसेच यामुळे पाण्याच्या गुणवत्ते मध्ये खुप फरक पडत नाही.

ब. मानवनिर्मित कारणे : विवीध तज्ञाच्या मते मानवाने पाण्याचा केलेला दुरुपयोग व त्याच्या निसर्गाविरुध्दच्या कृतीमूळे जलप्रदूषण मोठया प्रमाणात होते. ती कारणे खालील प्रमाणे

सांडपाणी :– स्वयंपाकगृहे, हॉटेल्स, कपडे धुणे, स्नानगृहे व शौचालये इ.मधील सांडपाणी. त्यापैकी कांही सांडपाण्यात साबण, डिटर्जंट पावडर मिसळलेली असतात. असे सर्व प्रदूषित पाणी गटारीच्या माध्यमातून ओढे, तलाव, नदी, समुद्र यात मिसळूण जलप्रदूषण होते.

उद्योगधंदे– विविध प्रकारची उत्पादने करणा–या कारखान्या मध्ये वापरलेल्या पाण्याचा अनेक बाबींसाठी वापर केला जातो. कारखान्यामध्ये वापरलेल्या पाण्यात विवीध प्रकारची रसायने, वंगणे, शिसे, ॲल्युमिनीयम लोखंड इ. धातूंचे सुक्ष्म कण मिसळतात. तसेच साखर कागद उत्पादन प्रक्रियेनंतरचे टाकाऊ पदार्थ मिसळलेले पाणी नाले,नदी,तलाव यामध्ये मिसळून जलसाठे दूषित बनतात.

3. किटकनाशके, जंतुनाशके व रासायनिक खते यापासून जलप्रदूषण : अलिकडे शेतीमधून भरमसाठ उत्पादन काढण्यासाठी

शेतकरी मोठया प्रमाणात किटकनाशके, जंतुनाशके व रासायनिक खतांचा वापर करीत आहे. या सर्वामुळे हवा, मृदा व जलप्रदूषण होते.

4. खनिजतेलामुळे जलप्रदूषण : खनिजतेल शुद्धीकरण प्रक्रियेच्या माध्यमातून क्षारयुक्त पाणी, आल्कली,आम्ल, सायनाइडसृ, हायड्राकार्बन्स, फिनॉल्स इ. घातक पदार्थ तयार होऊन ते पाण्यात मिसळतात. तसेच गळतीमुळे खनिजतेल पाण्यात मिसळून जलप्रदूषण होते.

5. उष्णता : कारखान्यातील शीतकरण प्रक्रियेतून आणि ऊर्जा निर्मिती केंद्रातून निर्माण होणारी उष्णता नदी व तलावाचे पाणी प्रदूषित करते.

6. घनकचरा : जमिनीवरील कचऱ्याच्या ढिगाऱ्यातून रसायने धातू, इ. घातक पदार्थ वाहत्या पाण्यात मिसळतात तसेच ते जमिनीत पाझरतात समुद्रकिनारी व नदयांच्या काठी आलेले पर्यटक प्लॅस्टिक कागद व अन्य कचरा पाण्यात टाकतात त्यामुळे जलप्रदूशण होते.

7. आण्विक कचरा : आण्विक कचरा डब्यात सीलबंद करुन ते डबे समुद्रात खोलवर सोडतात. तथापि त्यात गळती होऊन किरणोत्सर्जनामुळे सागरी प्रदूषण होते.

8. जलसाठयामध्ये टाकण्यात येणा–या वस्तुमुळे प्रदूशण: नद्या, ओढयामध्ये मृतप्राणी, अर्धवट जळालेली प्रेते, उत्सवातील मूर्ती, निर्माल्य,मलमूत्र विसर्जन यासारख्या अनेक प्रकारच्या गोष्टी टाकल्या जातात. त्यामुळे जलसाठे प्रदूषित होतात. अशाप्रकारे मानवी चुकामुळे जलप्रदूषण मोठया प्रमाणात होत असल्याचे दिसून येते. परंतु या जलपदुषणामुळे मानवी जीवनावर व जीवसृष्टीवर कोणकोणते दुष्परिणाम होतात याचाही अभ्यास करणे गरजेचे आहे. त्यामुळे आपणास जलप्रदूषणाचे दुष्परिणाम खालीलप्रमाणे सांगता येतील.

• जलप्रदूषणाचे दुष्परिणाम

1. ऑक्सिजनची कमतरता– पाण्यात विविध वस्तु टाकल्यामुळे पाण्यातील ऑक्सिजनचे प्रमाण कमी होऊन पाण्यातील पाणी व वनस्पतीचा नाश होतो. तसेच तेल व ग्रीसच्या तवंगामुळे पाण्यातील तळापर्यंत प्रकाशकिरणे पोहचत नाहीत. त्यामुळे वनस्पतींच्या प्रकाश संश्लेषणात अडथळे येतात. त्यामुळे ऑक्सिजनचे प्रमाण कमी होऊन वनस्पतींचा नाश होतो.

2. तापमानात वाढ – प्रदूषणामुळे पाण्याचे तापमान वाढते. त्यामुळे जलचरांच्या स्वाभाविक जीवनचक्रात बाधा निर्माण होऊन त्यांना हानी पोहचते.

3. जलचरांचे आजार – प्रदूषित पाण्यातील अमोनियामुळे माशांना कर्करोग व कल्लयांचे आजार होतात. खनिज तेलातील कर्करोगजन्य रसायनामुळे प्राण्यांचा मृत्यू होतो. कीटकनाशकांमुळे जलचरांची व पक्ष्यांची अंडी फुटतात व त्यामधील पिल्ले मरतात.

4. मानवी आरोग्यास धोका – प्रदूषीत पाण्याचे मानवी आरोग्यावर अत्यंत गंभीर परिणाम होतात. प्रदूषित पाण्यामुळे मानवाला हगवन, कावीळ,पितज्वर,डोकेदुखी,रक्तक्षय त्वचारोग, अस्लर, कर्करोग,यासारखे रोग होतात.तसेच ल्पोराईड पान्यावाटे सातत्याने मानसाच्या पोटात गेल्यामुळे त्याला वनज घटते ,सांधे, दूखी, हाडे वाखडी होणे,दंतरोग यांसारखे आजार होतात.

5. परिसंस्थेचा विनाश – एखादया नदीच्या किंवा तळयाच्या पाण्यात कीटकनाशके व अन्य प्रदूषके मिसळल्यामुळे परिसंस्थेचा विनाश होतो.उदा पाण्यात मिसळलेली किटकनाशके जलवंनस्पती शोषून घेतात.लहान मासे वनस्पती खातात, मोठे मासे लहान माशांना खातात तर पक्षी मोठया माशांना खातात अशाप्रकारे अन्नसाखळीतील प्रत्येक घटकात किटकनाशके साठतात.

6. भुमिगत पाण्यावरही परिणाम – ज्या ठिकाणी भुपृष्ठावरील पाण्याची पातळी अत्यंत वर आहे अशा ठिकाणी सेप्टी टॅंकमधील पाणी, किटकनाशक,रासायनिक द्रव्ये ,डिटर्जंट या सर्वांचा निचरा होऊन भूमिगत पाण्यावर परिणाम होतो व पाणी दूशीत होते.अशा पाण्यातून व्यक्तिला अनेक आजार होतात.

वरीलप्रमाणे जलपदुषणाचे दुष्परीणाम जलचर प्राणी , वनस्पती व मानवी अरोग्यावर मोठया प्रमानात होत असल्याचे दिसून येते.त्यामुळे वेळीच आपण सावध होवून, पाण्याचे महत्व ओळखुन जर जलप्रदूषन करणे थांबविले नाही तर त्याचे दुरोगामी परिणाम मानवाला भोगावे लागतील.त्यासाठी जलप्रदूषण होण्यापासून वाचविन्यासाठी किंवा किमान नियंत्रित ठेवन्यासाठी खालील उपाय योजना करणे आवश्यक आहे.

• जलप्रदूषण नियंत्रणाचे उपाय .

1. ग्रामीण भागातील धरातील अंघोळी,कपडे धुणे, शौचालय व इतर प्रकारचे सांडपाणी गटारीत न सोडता ते जास्तीजास्त शोषखड्डे काढून जमिनीत मुरविले पाहिजे

2. शहरातील सांडपाणी, मलमूत्र वगैरे सरळ नदीनाल्यात किंवा समुद्रात सोडण्यापूर्वी ते सर्व पाणी शहराबाहेर एकत्र करुन त्याच्यावर प्रक्रिया करुन ते पुनर्वापरासाठी घ्यावे किंवा नदीनाल्यात सोडावे.

3. कोणते पाणी किती प्रदुषीत झाले आहे हे पहाण्यासाठी गावात व शहरामध्ये पाणी परिक्षणाची सोय असावी तसेच प्रदूषीत पाण्याच्या प्रमाणावरून त्याचा कशासाठी उपयोग करावा हे प्रशासनाने ठरवावे

4. उत्सवाच्या मुर्ती , निर्माल्य किंवा मश्त जनावरे वैगरे गोष्टी तलाव व नदीमंध्ये न सोडता त्याचे काय करावे याबाबत जनजाकृती मोठया प्रमाणात केली पाहिजे.

5. कारखाण्यातील सांडपाणी नदी नाल्यात न सोडता त्याच्यावर प्रक्रिया करून ते पुनर्वापर करण्याची सक्ती उदयोजकांवर करावी.

6. ग्रामीण भागात व शहरातही नदी तलावांमध्ये लोक अंघोळ करणे ,कपडे धुणे ,गाडया धुणे इ. प्रकार करून जलस्त्रोत दूषीत करतात त्यांच्यावर प्रशासनाने नियंत्रण ठेवावे.

7. प्राथमिक शाळेपासून विद्यार्थ्याना पाण्याचे महत्व पटवून देवून जलप्रदूषण कसे रोखता येते याबाबत त्यांच्यामध्ये जागृती करावी. वरीलप्रमाणे प्रशासनापासून ते समाजातील प्रत्येक घटकाने जबाबदारीने वागून जलप्रदूषण टाळता येईल.

• निष्कर्ष

1. जलप्रदूषण हे वादळी वारे, जमिनीची धूप व सेंद्रिय पदार्थांचे पाण्यामध्ये विघटन हया नैसर्गिक कारणापेक्षा मानवनिर्मित कारणामुळे जास्त होत असल्याचे दिसून येते.

2. जलप्रदूषणामुळे जलचर प्राणी व मानवाचे आरोग्य धोक्यात येत असल्याचे दिसून येते.

3. समाजातील प्रत्येक घटकाने जागृत व जबाबदार नागरिक म्हणून काम केले तर जलप्रदूषण नियंत्रित ठेवता येते असे दिसून येते.

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प्रस्तावना – भारत हा खेड्यांचा देश आहे. आजही भारतात एकूण लोकसंख्येच्या दोन तृतीयांश लोकसंख्या ग्रामीण भागात राहते. स्वातंत्र्यानंतर भारताचा जो विकास होत राहिला यात औद्योगीकरण आणि शहरीकरण यावर जास्त भर राहिला आहे. या तुलनेत ग्रामीण भागातील विकास झालेला दिसून येत नाही. म्हणूनच भारताची विभागणी दोन भागात केली जाते, एक इंडिया आणि दुसरा भारत, इंडिया हा शहरी भागाचा किंवा शहरी भारताचं प्रतिनिधित्व करणारा तर भारत हा ग्रामीण भागाचा प्रतिनिधित्व करणारा म्हणून ओळखला जातो. ग्रामीण भारताच्या विकासा पुढील अनेक समस्या आहेत. लोकसंख्या, भ्रष्टाचार, बेरोजगारी, भाषावाद,जातिवाद, दारिर्द्य, कर्जबाजारीपणा, विकासातील विशमता, व्यसनाधीनता, मानवी संसाधनाचा निकृष्ट दर्जा, यासारख्य समस्या दिसून येतात. देशाच्या सर्वांगीण विकासात सर्वात मोठी समस्या ग्रामीण भागाचा असमतोल विकास होय. ग्रामीण विकासाशिवाय भारताचा विकास होणार नाही असे आपणास म्हणता येईल. विकसित भारताचे स्वप्न साकार करण्यासाठी ग्रामीण विकास होणे आवश्यक आहे. म्हणून आपणास ग्रामीण विकासाचा व त्या पुढील समस्यांचा अभ्यास करणे आवश्यक ठरते. प्रस्तुत शोधनिबंधात ग्रामीण विकासाच्या समस्यांचा शोध घेण्याचा प्रयत्न करण्यात आला आहे. प्रस्तुत शोधनिबंधा साठी पुढीलप्रमाणे उद्दिष्टे निश्चित करण्यात आली.

1.ग्रामीण विकासातील समस्यांचा शोध घेणे.
2.ग्रामीण विकासाची संकल्पना समजून घेणे.

गृहीतक– 1. ग्रामीण विकासात समस्या दिसून येतात. प्रस्तुत शोधनिबंधासाठी गृहीतक निश्चित करून.संशोधन पद्धती प्रस्तुत शोधनिबंध लिहिण्यासाठी वर्णनात्मक, विश्लेषणात्मक पद्धतीचा अवलंब करण्यात आला आहे.संदर्भ साहित्याचा आधार घेऊन प्रस्तुत शोधनिबंध लिहिण्यात आला आहे. तथ्य संकलनसाठी दुय्यम साधनाचा वापर करण्यात आला आहे.

ग्रामीण विकासाची संकल्पना – ग्रामीण विकास ही एक लवचिक संकल्पना आहे. ग्रामीण भागात राहणाऱ्या लोकांसाठी ग्रामीण विकास कार्यक्रमांना प्राधान्य देणे म्हणजे ग्रामीण विकास होय. या मध्ये कृशी विकास, ग्रामीण आरोग्य, शिक्षण, दळणवळण या साधनात सुधारणा, ग्रामीण गृहनिर्माण, राहणीमानाचा दर्जा उंचावणे, विविध ग्रामीण विकासाच्या योजनांची अंमलबजावणी करणे व ग्रामीण लोकांच्या सामाजिक आर्थिक राजकीय व प्रशासकीय स्थितीत सुधारणा घडवून आणणे म्हणजे ग्रामीण विकास होय.1

ग्रामीण विकास हा शब्द ग्रामीण आणि विकास या दोन शब्दांपासून बनलेला आहे. त्याचा आशय गावाच्या समग्र विकासाशी संबंधित आहे. असा 'एक समुदाय जो निश्चित संख्येने ग्रामीण क्षेत्रात राहतो, त्यास गाव असे म्हणतात. त्या गावचा सर्वांगीण विकास म्हणजे ग्रामीण विकास होय. ग्रामीण विकासाच्या निरनीराळ्या व्याख्या केलेले आहेत. यामध्ये काही व्याख्या आपणास पुढील प्रमाणे सांगता येतील .

1. जागतिक बँकेच्या विकासनीती 1975 नुसार, 'ग्रामीण विकास एक अशी रणनीती आहे की जी ग्रामीण भागातील गरीब, निर्धन, अल्पभूधारक,सीमांत शेतकरी,भूमिहीन, शेतमजूर यांच्या सामाजिक आर्थिक जीवनात सुधारणा घडवून आणतो'.

2. उमा लैली यांनी केलेली व्याख्या रू 'ग्रामीण विकास म्हणजे ग्रामीण क्षेत्रात राहणाऱ्या अनेकानेक कमी उत्पन्न गटातील लोकांच्या जीवनस्तरात किंवा राहणीमानात सुधारणा घडवून आणणे तसेच त्यांच्या विकासक्रमाला आत्मनिर्भर बनवणे होय'. वरील व्याख्यान वरून ग्रामीण विकासाच्या संकल्पनेविषयी काही निश्कर्ष आपणास सांगता येतील. ग्रामीण विकास म्हणजे 'ज्यांचा व्यवसाय, सामाजिक संघटन आणि राहणीमानाची शैली व गैरशहरी आहे व मुख्य व्यवसाय शेती व शेतीवर आधारित आहे'. सामाजिक, आर्थिक, राजकीय व भौतिक विकासाच्या उद्देशाने नियोजित पद्धतीने परिवर्तन घडवून आणणे, ही ग्रामीण विकास प्रशासनाची रणनीती आहे. अशाप्रकारे आपणास ग्रामीण विकासाचा अर्थ लक्षात घेता येतो.

ग्रामीण विकासाच्या समस्या – विकास हा शब्द प्रगती किंवा उन्नती सुचित करणार आहे. ग्रामीण विकासाच्या बाबत असे म्हणता येईल की, ग्रामीण भागातील लोकांचा भौतिक,सामाजिक, आर्थिक, राजकीय आणि प्रशासकीय स्थितीमध्ये सुधारणा घडवून आणणे म्हणजे विकास. वरील क्षेत्रात सुधारणा घडवून आणून ग्रामीण भागाला विकसित किंवा प्रगत भागाबरोबर नेणे महत्त्वाचे ठरते. तेव्हाच देशाचा सर्वांगीण विकास होऊ शकेल. परंतु ग्रामीण विकासाच्या मार्गात अनेक समस्या किंवा अडथळे निर्माण झाले आहे. त्यामुळे ग्रामीण विकास झालेला दिसून येत नाही. ग्रामीण विकासाच्या समस्या जाणून घेतल्यास आपणास ग्रामीण विकास घडवून आणता येईल. ग्रामीण विकासाची एकूणच प्रक्रिया ही अतिशय गुंतागुंतीचे असून तिच्या संबंधीत घटकांची संलग्नता न विसरता एकात्म दृष्टीकोनातुन विचार करून ग्रामीण विकासातील ज्या समस्या आहेत त्या पुढील प्रमाणे आपणास अभ्यासता येतील.

1. दारिद्य– 'भारतातील दारिर्द्य''Poverty in India" प्रा. वि. म. दांडेकर व प्रा. नीळकंठ यांनी लिहिलेल्या या पुस्तकात दारिद्र्याचे दरडोई खर्चाच्या आधारावर निकष ठरवून दिले आहे. त्यानुसार भारतातील 40 टक्के लोक दरिद्री आहेत. दारिर्द्यरेषेच्या आसपास हे लोक जीवन

जगताना दिसून येतात.त्यांना मानवी मूलभूत गरजा सुद्धा मिळत नाहीत. उदाहरनार्थ अन्न, वस्त्र, निवारा, शिक्षण, रोजगार या गरजांची पूर्तता ग्रामीण भागातून दिसून येत नाही. ही देशाच्या विकासासाठी अतिशय गंभीर बाब आहे असे म्हणता येईल.

2. बेकारी – दारिद्र्याचे मुख्य कारण बेकारी हे ठरते. ग्रामीण भागात बेकारी निर्माण होण्याची कारणे अनेक दिसतात. यामध्ये शेतीचे मागासलेपण,भारतातील शेती ही इतर प्रगत राष्ट्रांच्या तुलनेत अप्रगत समजली जाते. विशेषतः निसर्गावर मोठ्या प्रमाणामध्ये भारतीय शेती अवलंबून आहे. आधुनिक तंत्रज्ञानाचा अभाव येथील शेती मध्ये दिसून येतो. शेतीमाल बाजारपेठांची समस्या, हंगामी स्वरूपाची शेती, भांडवल व पाण्याची कमतरता. अशा कारणांमुळे शेतीचा विकास झालेला नाही. याबरोबरच बेकारी चे व दारिद्र्याचे एक मुख्य कारण लोकसंख्या वाढ हे सांगता येईल. संत तुकाराम महाराज वाढत्या लोकसंख्ये बाबत आपल्या अभंगामध्ये मध्ये सांगतात 'लेकुरे उदंड जाहली, बापुडे भीकेस लागली.म्हणजेच संत तुकाराम महाराजांनी वाढत्या लोकसंख्येवर आळा घालण्यासाठी निर्देश देऊन दारिद्र्याचे व बेकारीचे मुख्य कारण वाढती लोकसंख्या हे निदर्शनास आणून दिले आहे. ग्रामीण भागात दैववाद, परंपरावादी वश्ती, अज्ञान, अंधश्रद्धा, निरक्षरता, यामुळेसुद्धा लोकसंख्या वाढ झपाट्याने होत राहीली, वाढत्या लोकसंख्येला हाताला काम मिळणे महत्त्वाचे असते परंतु ग्रामीण भागामध्ये शेतीशिवाय इतर दुसरा उद्योग नाही. त्यामुळे अनेक लोक बेकार झालेले दिसतात.

3. व्यसनाधीनता– ग्रामीण भागामध्ये आज मोठ्या प्रमाणामध्ये व्यसनाधीनता आढळून येत आहे. वाईट बाबीचे अनुकरण करून दारू, बीडी,सिगारेट,जुगार यासारख्या व्यसनामध्ये वाढ होताना दिसून येते. अज्ञान हे व्यसनाधीनचे मुख्य कारण मानले जाते. व्यसनीप्रवर्ती वाढल्यामुळे ग्रामीण भागातील लोकांच्या खर्चात वाढ होताना दिसते, यातून बेफिकीर वस्ती निर्माण होऊन अधिकच व्यसनाधिनता वाढायला लागते. याचा परिणाम विकासावर होताना दिसतो. ग्रामीण भागाचा विकास न होण्याचे कारण किंवा एक समस्या व्यसनाधिनता हे सांगता येईल

4. कर्जबाजारीपणा – ग्रामीण विकासाला सर्वात महत्वाचा अडथळा ठरणारा घटक म्हणजे कर्जबाजारीपणा होय. ग्रामीण भागात मोठ्या प्रमाणामध्ये कर्ज काढून सण–उत्सव, लग्न समारंभ, तेरवी, यासारखे कार्यक्रम साजरे करताना दिसून येतात. यातून लोक कर्जबाजारी होऊन या समस्येमध्ये अडकतात. शेती हेच एकमेव उत्पादनाचे साधन असल्यामुळे तिच्या उत्पादनाची निश्चितता असत नाही. त्यामुळे मोठ्या प्रमाणामध्ये कर्ज फेडण्यास विलंब लागतो. सततच्या कर्जबाजारीपणामुळे शेतकऱ्यांच्या मध्ये होणाऱ्या आत्महत्यांचे प्रमाण वाढलेले आपणास दिसते. याचे कारण कर्जबाजारीपणा सांगता येईल.

5. मानवी संसाधनाचा निकृष्ट दजा – कोणत्याही भागाचा विकास हा त्या क्षेत्रात राहणाऱ्या मानवी संसाधनांचा योग्य वापर यावर अवलंबून असतो. मानवी गुणवत्ता शिक्षण आणि आरोग्य आणि कौशल्य या आधारावर मोजली जाते. भारतीय ग्रामीण विकासात मानवी गुणवत्ता किंवा साधन संपत्तीचा दर्जा निकृष्ट मानला जातो. मोठ्या प्रमाणावर ग्रामीण भागात असणारे कुपोषण,जीवनसत्त्वांचा अभाव, आरोग्य निरक्षरता, अज्ञान, अंधश्रद्धा, जुनाट रूढी, परंपरा, लिंगभेद विषमता, प्रतिगामी वस्ती, याबरोबरच पुरेसे व्यवसायिक किंवा कौशल्य शिक्षणाचा अभाव यामुळे विकास प्रक्रिया हे काही अंषी संथ व अडचणी बनलेली दिसून येते.

6 विकासातील विषमता – विकास हा समतोल व सर्वांगीण होणे आवश्यक असते. भारताला स्वातंत्र्य मिळाल्यावर मोठ्या प्रमाणामध्ये तत्कालीन गरज म्हणून औद्योगिक करण्यास प्राधान्य देऊन शहरी भागात विकास साधण्यात येऊ लागला. परंतु ग्रामीण भागाकडे म्हणावे तसे लक्ष देण्यास शासन अपुरे पडले. यातून शहरी व ग्रामीण असा फरक मोठ्या प्रमाणात पडला. मागास प्रभाग अधिकच मागास राहिलेले आपणास दिसतो. याउलट प्रगत भाग अधिक प्रगत आणि प्रगत लोक अधिक प्रगती करताना दिसून येतात. उदाहरणार्थ महाराष्ट्रातील विभागवार पाहिले तर पश्चिम महाराष्ट्रचा झालेला औद्योगिक व शेती, सहकार यांचा घडून आलेला विकास या तुलनेत मराठवाडा व विदर्भामध्ये म्हणावा तेवढा विकास झालेला दिसत नाही. हीच खरी विकासातील विषमता आहे. हाच विषमता वाद आहे. असेच आपणास दिसून येते.

सारांश – ग्रामीण विकासाचा संबंध ग्रामीण क्षेत्राच्या विकासासाठी विकासाशी आहे. ग्रामीण विकासात सांस्कृतिक विकास, शिक्षण,आरोग्य, सामाजिक गरजा व सुविधांचा विकास घडवून आणण्याच्या प्रक्रियेचा समावेश होतो. भारताच्या विकासात ग्रामीण विकासाची भूमिका राहिली आहे. शेतीविकास, ग्रामीण औद्योगिक विकास, ग्रामीण सामाजिक समस्या दूर करून नागरी व ग्रामीण भागातील विषमता दूर करणे,ग्रामीण विकासात दारिद्रय दुरुकरून,रोजगाराची निर्मिती करणे मानव संसाधनाचा विकास घडवून आणण्यासाठी त्यादृष्टीने स्वयंरोजगार निर्माण करून, विभागीय असमतोल दूर करणे, यासाठी ग्रामीण विकासाच्या समस्या दूर करून ग्रामीण विकास साध्य केला जाऊ शकेल असे म्हणता येत.

संदर्भसूची

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महिला सबलीकरण कार्यात डॉ. बाबासाहेब आंबेडकरांचे योगदान

कुणाल दिलीप राठोड
राज्यशास्त्र विभाग

★★★

प्रास्ताविक – परमपूज्य, विश्वरत्न, भारतीय राज्य घटनेचे शिल्पकार ,डॉ. बाबासाहेब आंबेडकर यांचा जन्म 14 एप्रिल 1891 रोजी रत्नागिरी जिल्ह्यात आंबेवडे येथे एका दलित कुटुंबात झाला. त्यांचे वडील रामजी सकपाळ हे सैन्यात होते. त्यांची आई भिमाबाई या बाबासाहेबांच्या लहानपणीच दिवंगत झाल्या होत्या. डॉ. बाबासाहेबांना दलितांच्या उन्नतीची आणि समाज सुधारणेची प्रेरणा त्यांच्या वडिलांकडून मिळाली. आंबेडकरांना घरातल्या वातावरणामुळे शिक्षणाची संधी मिळाली परंतु विशम समाजरचनेचे चटके त्यांना सहन करावे लागले.

रत्नागिरी जिल्ह्यातील दापोली येथे प्राथमिक व सातार्‌याच्या सरकारी शाळेत त्यांचे माध्यमिक शिक्षण झाले. शैक्षणिक कालखंडात अनेक अवमानकारक प्रसंगांना त्यांना तोंड द्यावे लागले. जन्म अनिष्ट विषमतेवर आधारित समाज व्यवस्थेबद्दल त्यांच्या मनात चीड निर्माण झाली आणि हीच सामाजिक विषमता त्यांच्या समाज सुधारणेच्या कार्यात प्रेरणादायी ठरली असे म्हटल्यास काही वावगे ठरणार नाही.

डॉ. बाबासाहेब आंबेडकर हे पहिले भारतीय होते ज्यांनी महिलांच्या प्रगतीच्या मार्गातील अडथळे दूर केले. त्यांनी हिंदूंसाठी आणि भारतीय समाजातील इतर घटकांकरिता समान नागरी कायद्याचे संहितीकरण करण्याचा प्रामाणिक प्रयत्न केला. त्यांचे म्हणणे होते की स्त्रियांचा सर्वांगीण विकास होणे महत्त्वाचे आहे व स्त्रियांना सामाजिक शिक्षण दिले पाहिजे.डॉ. आंबेडकरांचा नेहमीच महिलांच्या चळवळीला पाठिंबा होता आणि त्यांचा असा विश्वास होता की समाजाच्या सर्व स्तरांतून महिलांचा सहभाग लाभल्यास त्या सामाजिक सुधारणांमध्ये महत्त्वपूर्ण भूमिका बजावू शकतात.

शोधनिबंधाची उद्दिष्टे –१) महिला सबलीकरण कार्यातील डॉ. बाबासाहेब आंबेडकरांचे योगदान अभ्यासणे .२) महिला सबलीकरणाचे महत्व समाजातील सर्वसामान्य जनतेपर्यंत पोहोचविणे. ३) जास्तीत जास्त महिला सबलीकरण समाजात व्हावे यासाठी जनतेला प्रोत्साहन देण्याचा प्रयत्न करणे.

संशोधन पद्धती – प्रस्तुत शोध अध्ययनासाठी दुय्यम स्त्रोताचा वापर करून तर त्याचे संकलन करण्यात आलेले आहे. अध्ययन विषयाशी संबंधित दुय्यम तथ्य संकलित करण्यासाठी प्रकाशित ,अप्रकाशित असलेले शोध अध्ययन संदर्भ ग्रंथे, मासिके, साप्ताहिके, वृत्तपत्रे, संशोधन पत्रिका इत्यादी दुय्यम स्त्रोत्रा च्या माध्यमातून संकलित करण्यात आलेले आहे.

आशय विश्लेषण – डॉ. बाबासाहेबांचा स्त्री–पुरुश समानतेचा आग्रह होता. स्त्री पुरुष समानता प्रस्थापित होण्यासाठी स्त्री शिक्षणाचा मार्ग त्यांनी सांगितला. त्यांचे स्त्री शिक्षणा बद्दल चे विचार हे त्यांनी शिक्षण घेत असताना लिहिलेल्या प्रबंधातून व त्यांनी केलेल्या पत्रव्यवहारातून दिसते. अमेरिकेतील कोलंबिया विद्यापीठाची एम.ए. ची पदवी संपादन करताना डॉ. आंबेडकर यांनी दोन प्रबंध वाचले त्यातील पहिला प्रबंध "प्राचीन भारतातील व्यापार" तर दुसरा होता प्राचार्य गोल्डनवेझर यांच्या वाद–कथा सभेत वाचलेला "भारतीय जातीसंस्था, तिची उत्पत्ती आणि वाढ" यात त्यांनी म्हटले आहे की मनू हा स्त्री द्वेष्टा होता, स्त्री जीवनाकडे पाहण्याचा त्यांचा दृष्टिकोन संकुचित असल्यामुळे मनुस्मृती मधील स्त्रियां बद्दल चे विचार हिंदू स्त्रीच्या अवनतीस कारणीभूत ठरला. ह्या प्रबंधावरून डॉ. आंबेडकर यांच्या मनाचा कल कळून येतो. याच काळात अमेरिकेत अध्ययन करीत असताना त्यांनी वडिलांच्या मित्राला लिहिलेल्या पत्रात एक महत्त्वाचा मुद्दा मांडला तो म्हणजे, "आईबाप मुलांना जन्म देतात, कर्म देत नाहीत हे म्हणणे ठीक नाही. आईबाप मुलांच्या आयुष्याला वळण लावू शकतात ही गोष्ट आपल्या लोकांच्या मनावर बिंबवून जर आपण मुलाच्या शिक्षणाबरोबरच मुलींच्याही शिक्षणासाठी धडपड केली तर आपल्या समाजाची प्रगती झपाट्याने होईल." या खोल विचारात त्यांच्या भावी कार्याचे बीज आहे.

अमेरिकेतील शिक्षण पूर्ण झाल्यावर आपले विचार प्रत्यक्षात उतरवण्यासाठी डॉ.आंबेडकर यांनी आपली चळवळ 1920 मध्ये सुरू केली ते म्हणाले, "आम्हाला लवकरच चांगले दिवस दिसतील, जर पुरुश शिक्षणाबरोबरच स्त्रीयांच्या शिक्षणाची बाजू घेतल्यास या कार्यास गती येईल." त्यांनी हिंदु सामाजिक व्यवस्थेविरोधात प्रचार करण्यासाठी 1920 मध्ये 'मूकनायक' व 1927 मध्ये 'बहिष्कृत भारत' नावाचे पाक्षिक सुरु केले. त्यांच्या मुद्दांमधून त्यांनी लैंगिक समानता, स्त्री शिक्षणावर जोर दिला व त्यांच्या समस्या उघडकीस आणल्या डॉ. आंबेडकर यांची महिलांच्या प्रश्नाविषयी धारणा शिक्षणाच्या अधिकारावर पुरुषांप्रमाणे समान वागणूक, मालमत्तेचा हक्क आणि राजकीय प्रक्रियेत सहभाग हा सध्याच्या काळातील सुद्धा स्त्रीवादयांच्या मागणीप्रमाणे आहे.त्यांच्या या कार्यात पत्नी रमाबाई यांनी सुद्धा सहभाग घेतला. डॉ. आंबेडकर यांनी पत्नी रमाबाई समवेत जानेवारी 1928 मध्ये 'विमेन्स असोसिषन' या संघटनेची मुंबई मध्ये स्थापना केली. याच प्रमाणे महिलांनी सुद्धा उस्फूर्तपणे त्यांच्या या कार्यात सहभाग घेतला. 1931 मधील नाशिक येथील काळाराम मंदिर प्रवेष सत्याग्रहात पाचशे महिला उपस्थित होत्या आणि त्यापैकी पुष्कळ महिलांना

पुरुषांसह अटक करून त्यांना तुरुंगात ठेवण्यात आले. डॉ. आंबेडकर यांच्या प्रोत्साहनाने 1931 मध्ये राधाबाई वडाळे या पत्रकार परिषदेत म्हणाल्या, "अपमानाने जीवन जगण्यापेक्षा शंभर वेळा मरणे बरे. आपण आपल्या जीवाचे बलिदान देऊनही हक्क मिळवा." महिलांच्या या आत्मसन्मानाचे व दृढ निश्चय याचे श्रेय आंबेडकरांना जाते. डॉ. आंबेडकरांनी महिलांच्या सामर्थ्यावर आणि समाज सुधारण्याचा प्रक्रियेत त्यांच्या भूमिकेवर विश्वास ठेवला व आपले कार्य करीत राहिले. महाड येथील ऐतिहासिक सत्याग्रहा मध्ये पुरुशांसह तीनशे महिलांचा सहभाग होत्या. सुमारे तीन हजार महिलांच्या दुसऱ्या बैठकीस संबोधित करताना ते म्हणाले, "मी समाजाची प्रगती मोजण्यासाठी त्या समाजातील महिलांची प्रगती पाहतो. ज्या मुलीने लग्न केले आहे त्या मुलीने तिच्या पतीच्या बाजूने मित्राप्रमाणे उभे राहिले पाहिजे. तसेच त्याचा गुलाम होण्यास नकार दिला पाहिजे. मला खात्री आहे की आपण या असल्याचे अनुसरण केल्यास तुम्ही स्वतःप्रत सन्मान व गौरव प्राप्त कराल."

स्त्रियांना समाजात समान दर्जा आणि चांगली वागणूक मिळाली पाहिजे. स्त्रीशिक्षणामुळे कुटुंब सुधारते, घरातील स्त्रीच जर आडाणी असेल तर कुटुंबाची उन्नती होत नाही. म्हणून स्त्रियांचा जीवनमान सुधारण्यासाठी आणि कुटुंबाला नैतिक वळण लावण्यासाठी स्त्रियांना शिक्षण देणे आवश्यक आहे असे त्यांचे मत होते. तत्कालीन समाजात स्त्रियांचे कार्यक्षेत्र फक्त घरा पुरतेच मर्यादित होते त्यामुळे त्यांच्या बौद्धिकतेला आणि गुणवत्तेला अजिबात वाव मिळाला नाही. स्त्रियांमध्ये चौफेर जागृती निर्माण करण्यासाठी त्यांना शिक्षित करणे अत्यंत आवश्यक आहे. जो पर्यंत महिलांचा विकास होणार नाही महिला सबलीकरण होणार नाही तोपर्यंत राष्ट्राचा विकास होणार नाही असे डॉ. बाबासाहेब आंबेडकर यांचे मत होते. हे विचार त्यांनी प्रत्यक्षात उतरवले. डॉ. आंबेडकर यांनी 1942 मध्ये मुंबई विधानसभेत महिलांसाठी कुटुंब नियोजन करण्याच्या उपायासाठी जोरदार प्रयत्न केले. गव्हर्नर जनरलच्या कार्यकारी परिषदेत कामगार मंत्री असताना त्यांनी पगारी मातृत्व रजेची योजना अमलात आणली व तसेच हिंदू कोड बिल संसदेत सादर केले आणि महिलांच्या मालमत्तेच्या हक्काच्या मुद्द्यावर प्रकाश टाकला. या विधेयकाला बर्याच राजकीय नेत्यांनी विरोध केला त्यामुळे डॉ.आंबेडकरांनी मंत्रिमंडळातून राजीनामा दिला. नंतर हिंदू कोड बिलाचे चार विधेयकामध्ये विभाजन करण्यात आले, 1) हिंदू विवाह कायदा –1955 2) हिंदू वारसा हक्क कायदा –1956 3) हिंदू अल्पसंख्यांक व पालकत्व कायदा –1956 4) हिंदू दत्तक व देखभाल कायदा –1956 हे चार कायद्यात डॉ. आंबेडकरानी तयार केलेल्या हिंदू कोड विधेयकातील कल्पना व तत्त्वांचा समावेश होता. आंबेडकरांनी बालविवाहास पूर्ण विरोध केला होता. स्त्रियांनी उत्तम कपडे ,दागिने यासाठी हट्ट न धरता स्वच्छ व ताप टीपीने राहावे. गुणवत्तेवर चारित्र्यावर भर द्यावा. मुला–मुलींवर चांगले संस्कार करावे असा त्यांनी स्त्रियांना उपदेश केला. 'पाकिस्तान व भारताची फाळणी' या त्यांच्या प्रसिद्ध पुस्तकात त्यांनी मुस्लिम महिला आणि त्यांच्या धार्मिक परंपरा जसे बुरखा पद्धत, विवाह इत्यादी परंपरांचा विरोध केला मुस्लिम महिलांवर दडपशाही केलेल्या विविध धार्मिक परंपरा त्यांच्यावर लादण्यात आल्या स्त्रियांची जात, धर्म कोणताही असो डॉक्टर आंबेडकर यांनी सर्व प्रकारच्या अन्याया विरुद्ध वारंवार आवाज उठवला.

6 डिसेंबर 1956 रोजी सकाळी आपले परम वंदनीय डॉ. बाबासाहेब आंबेडकर आपल्या सर्वांची सोबत सोडून गेले. डॉ. आंबेडकर यांच्या निधनानंतर संसदेत शोक प्रकट करताना नेहरू म्हणाले, "डॉ.बाबासाहेब आंबेडकर हिंदू समाजाच्या सर्व अत्याचारी गोष्टींच्या विरुद्ध बंडाची प्रतीक म्हणून जास्त आठवले जातील." डॉ. बाबासाहेब आंबेडकर यांनी सर्व स्तरातील महिलांच्या जीवनाविषयी मते मांडली त्यांनी सांगितले की महिलांना समान वागणूक व प्रतिष्ठा दिली पाहिजे हिंदू कोड बिल यावर त्यांनी मूलभूत सुधारणा सुचवण्यावर भर दिला व दुरुस्ती करून त्यांनी हे विधेयक मंजूर करून घेण्यासाठी सर्व संसद सदस्यांना आवाहन केले. अखेरीस त्यांना राजीनामा दिला. त्यांचे विचार फक्त स्त्रियांसाठीच नाहीत तर सर्व भारतीयांच्या सर्वांगीण विकासासाठी आहे हे त्यांच्या प्रत्येक वाक्यातून आणि शब्दातून व्यक्त होते.

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प्रा. रिता पी. खोब्रागडे
कार्यकारी प्राचार्य
गृहअर्थशास्त्र दृ विभाग प्रमुख
एस चंद्रा महिला महाविद्यालय, सडक अर्जुनी जि. गोंदिया

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प्रस्तावना - आदिवासी समाजाचा अतीप्राचीन मूळ भारतीय समाज आहे. एकेकाळी भारतीय वनसंपत्तीचा मालक असणारा समाज इंग्रजांच्या आर्थिक शोषणामुळे आर्थिक दृष्ट्या दुर्बल बनत गेला. आदिवासी म्हणजे अधिक काळापासून वास्तव्य असणाऱ्या समूह हे आदिवासी समाजाला निसर्ग पूजक आहे. त्यांच्या दैनंदिन जीवनाचे इतर समाजाशी काही देणे घेणे नसते त्यांचे देव भाषा आणि चालीरीती अन्य ग्रामीण शहरी लोकांपेक्षा भिन्न असतात. जंगलात राहणारे काही आदिवासी तेथील उत्पादन या शहरात आणून देतात. भारतीय राज्यघटनेत अशा आदिवासींचा समावेश अनुसूचित जमातीमध्ये केला आहे. समाजाच्या मुख्य प्रवाहात आणण्यासाङ्गी त्यांना नोकरी व्यवसाय निवडणुकात उमेदवार म्हणून त्यांच्यासाङ्गी खास जागा ङ्ग्वेण्यात आलेल्या आहेत. भारतात ९ ऑगस्ट हा दिवस दरवर्षी आदिवासी दिवस म्हणून साजरा केला जातो. जगातील सर्वच देशांमध्ये आदिवासी जमाती आहेत विविध देशांमध्ये त्यांना वेगवेगळ्या नावाने संबोधले जाते. उदा. अमेरिकेत रेड इंडियन्स ऑस्ट्रेलियात इम्बोरेजींस आणि युरोप खंडातील देशांमध्ये जिप्सी या नावाने संबोधले जाते. आफ्रिकेत आदिवासींच्या समूहाला ज्तपइसम असेही म्हणतात. ज्तपइसम म्हणजे 'जमात' संबोधले जाते. आजही आफ्रिका ,आशिया आणि अमेरिका खंडातील देशामध्ये मोङ्ग्या प्रमाणात अदिवासी जमाती आहे. संख्यात्मक दृष्ट्या सर्वात जास्त आदिवासी जमाती आफ्रिका खंडानंतर केवळ भारतातच आहेत. भारतीय संघराज्यात २९ घटक राज्य आणि सर्व केंद्रशासित प्रदेशात आदिवासी जमाती आहे. त्यांची नावे, बोलीभाषा, पोशाख पद्धती, नृत्यांचे प्रकार , आर्थिक क्रिया आणि आदी बाबतीत विविधता आहे . भारतात मोङ्ग्या व लहान आकाराच्या ५७० पेक्षाही जास्त जमाती आहेत.

आदिवासी मध्ये मूलनिवासी आदिवासी हा शब्द 'आदी' आणि 'वासी' या दोन शब्दापासून बनलेला आहे. याचा अर्थ मूळ निवासी असा होतो. डॉक्टर धुर्वे यांनी आदिवासी मागासलेले हिंदू असे संबोधले आहे. तर महात्मा गांधी यांनी आदिवासींना गिरीजन असे संबोधले आहे.

डॉ. धुर्वे यांनी आदिवासींना मागासलेले हिंदू म्हटले असले तरीही आदिवासी मात्र मागासलेले हिंदू नाहीत त्यांचा स्वातंत्र्य धर्म आहे रितीरिवाज आहेत. त्यांच्या देवता वेगळ्या आहेत त्यांचा समाज पद्धत वेगळी आहे त्यामुळे आदिवासींना मागासलेले हिंदू म्हणणे चुकीचे आहे.आदिवासी हि काही जमात नाही. ते मात्र मुळचे भारताचे रहिवासी आहेत.

आदिवासी महिला- भारतीय स्त्रियांच्या प्रश्नांची चर्चा करताना आदिवासी स्त्रियांचे प्रश्न सातत्याने दुर्लक्षित राहिले आहे. आजही आदिम अवस्थेत जगणाऱ्या आदिवासी स्त्रिया मुक्त असतात स्वतंत्रपणे जगतात म्हणून त्यांचे काहीच प्रश्न नाही असे प्रस्थापित समाजाची धारणा असते. मातृसत्ताक व्यवस्थेच्या पाईक असलेल्या आदिवासी स्त्रिया आजमात्र विपन्न अवस्थेत जगताना दिसतात आदिवासी जमाती जगाच्या वेगवेगळ्या कानाकोपऱ्यात विभागले गेले आहेत. त्यामुळे या जमातींमध्ये संघटनात्मक ऐक्य होत नाही फक्त महाराष्ट्रातील आदिवासी जमातींच्या विचार केला तर त्या त्या भागातील भौगोलिक राजकीय आणि सामाजिक परिस्थितीनुसार आदिवासींचे प्रश्न बदलत गेले आहे. सद्यस्थितीत आदिवासी स्त्री जगण्याच्या जीवघेण्या संघर्षात भरडून निघालेल्या आहे. तिचे जगणे असंख्य विरोधाभासाने भरलेले आहे. आजही आदिवासी जमातींमध्ये मातृसत्ताक व्यवस्थेचा प्रभाव जाणवतो. ब्रिटिश काळापासून आदिवासी जमाती प्रस्थापितांच्या संपर्कात येऊ लागल्यामुळे पितृप्रधान तिकडे वळू लागल्या. धर्म, जात व्यवस्थेतून निर्माण झालेल्या प्रश्नांपासून या स्त्रिया काही प्रमाणात दूर असल्या तरी त्यांचा प्रवास कोणत्या दिशेने सुद्ध झाला आहे. वसाहत काळापासूनच आदिवासींचे धर्मांतर करून घेण्याची प्रक्रिया सुद्ध झाली. आज आदिवासीचे हिंदुकरण करण्याची प्रक्रिया गतिशील आहे यात आदिवासी स्त्रियांचे प्रश्न अधिक बिकट बनत चाललेले आहे.

आदिवासी समाजात गोटूल प्रथा अस्तित्वात आहे. या प्रति विषय प्रस्थापित समाजाचे अनेक समज आणि गैरसमज आहेत. गोटुल मध्ये स्त्रियांना साथीदार निवडण्याचे स्वातंत्र्य आहे. खरे म्हणजे लैंगिक स्वातंत्र्यापासून जमिनीवरच्या अधिकाऱ्यापर्यंत कधी कधी आदिवासी स्त्री स्वतंत्र होती पण जल, जमीन आणि जंगल आमच्या प्रस्थापित आक्रमणामुळे ती हतबल झालेली दिसते. आदिवासीच्या संपन्न लोकसंस्कृतीच्या दाखला दिला जातो. वाहरू सोनवणे सारखे आदिवासी कार्यकर्ते हे अभिमानाने सांगतात की, आदिवासी मुलांसाठी स्त्रियांचे बळी घेत नाहीत, पुरुषी अत्याचाराला बळी पडून आमच्याकडे आत्महत्या करीत नाहीत, आदिवासींमध्ये आजही तेच प्रथा अस्तित्वात आहे मुलाच्या कुटुंबाला वधूमूल्य द्यावे लागते लग्न झाल्यानंतर पुरूष स्त्रीयांकडे येऊन राहतात पण या नैसर्गिक जगण्याला आणि आदिवासींच्या आदिम लोकसंस्कृतीला बाहेर संपर्कामुळे आणि अंतर्गत कारणांमुळे धोका निर्माण झाला आहे. या लोकसंस्कृतीच्या अंतर्गत अमानुष रूढी परंपरा श्रद्धा-अंधश्रद्धा जोपासल्या गेल्या आहेत याचा पहिला बळी

आदिवासी स्त्रीचा आहे.आज धर्म आणि जात उतरंडीच्या सगळ्यात खालच्या स्थानावर आदिवासीचा आहे. आदिम संस्कृतीचे गोडवे गाताना या वास्तवाकडे दुर्लक्ष केले तर आदिवासी स्त्री ही आर्ट गॅलरीत भारतीय सौंदर्याचा नमुना म्हणून लटकलेली दिसते पण प्रत्यक्षात मात्र तिच्या मुलाबाळांसह उपोषणाला बळी ठरलेली असते.कधीकाळी लैंगिक दृष्ट्या मुक्त असलेली आदिवासी स्त्री आज लैंगिक अत्याचाराचे बळी ठरत आहे. हा बाईच्या विनाशाचा प्रवास नाही का, आदिम अवस्थेपासून झालेली माणसाची उत्क्रांती धर्म आणि जात वास्तव विभागली गेली तसा बाईचा प्रवास अधिक बिकट झाला. जंगलात राहणारे आणि आदिम मातृसत्ताक संस्कृतीचे प्रतीक समजले जाणारे आदिवासी स्त्री देखील या शोषणापासून दूर होऊ शकली नाही. चंद्रपूर-गडचिरोली भागातील आदिवासी स्त्री नक्षलवाद्यांच्या लैंगिक अत्याचारांना बळी पडताना दिसतात, तर दुसरीकडे पोलिस अधिकारी देखील स्त्रियांची विटंबना करत या सगळ्या विटंबनेच्या इतिहासात आदिवासींना मुख्य धारेत आना? म्हणजे नेमके काय करा? हा प्रश्न सुटत नाही. आदिवासी स्त्री पुरुषांच्या अज्ञानाचा फायदा घेऊन त्यांची आर्थिक सांस्कृतिक आणि राजकीय लूटमार कह्न त्यांना देशोधडीला लावण्याचे उद्योग सध्या सुह्न आहे. आदिवासींनी स्त्रीच्या दर्जाबद्दल परस्पर विरोधी मते मांडली जातात आदिवासी स्त्री ही गुलाम असते. मूल्य देऊन तिला विकत घेण्यात येते व तिच्याशी पाशवी वर्तन करण्यात येते असा एक दृष्टिकोन आहे. मातृसत्ताक आदिवासी जमाती फार कमी आहे ऑस्ट्रेलियातील व आफ्रिकेतील काही जमाती भारतातील खासी जमात उत्तर अमेरिकेतील या जमाती मातृसत्ताक आहे. ब्रिटिश कोलंबिया सत्ता मातृप्रधान दिसत असली तरी प्रत्यक्ष व्यवहारात स्त्रीच्या भावाकडे सत्ता असते व लग्नानंतर पतीकडे जाते. आदिवासी जमातीत मात्र मालमत्ता आईकडून मुलीकडे जाते जोवर विवाहित मुलगी नवीन निवास स्थान निर्माण करीत नाही तोवर तिचा भाऊ तिचा पती मालमत्तेची व्यवस्था पाहतो.

आर्थिक दृष्ट्या पाहता वधूमूल्य देणाऱ्या जमातीत आदिवासी स्त्रीचा दर्जा निश्चित मानला जात नाही, असे गृहीत धरावे लागते. शेतीप्रधान पशुपालक समाजात स्त्रीचा दर्जा खालावलेला असतो, असे राबर्ट लोईने म्हटले आहे. सर्वसाधारणत: आदिवासी स्त्रीस चांगली वागणूक मिळते. स्त्री जरी नेहमी कामात असली, तरी तिच्या जबाबदार्यास पुरुषांच्या मानाने कमी असतात. आदिवासी जमातीत स्त्रीच्या मासिक विटाळाबद्दल घृणा असते. त्यांना त्या काळात वेगळे ठेवण्यात येते व त्यामुळेच त्यांना धार्मिक जीवनात महत्त्वाचे स्थान दिले जात नाही. मात्र आदिवासी स्त्रियांना प्रगत समाजातील स्त्रियांच्या तुलनेत अधिक लैंगिक स्वातंत्र्य असते. एकंदरीत बघितले गेले तर आदिवासी स्त्रियांच्या नेतृत्व हे पुरुषच करत असतात म्हणून आजही पुरुषप्रधान संस्कृतीमध्ये स्त्रीला दुय्यम स्थान मिळालेले आहे आणि आजही आदिवासी स्त्री यांचा हा राजकारणातील दर्जा त्याचप्रमाणे निर्णय स्वरूपाचा आहे आजही आपण पाहतो आहे की, राजकारणामध्ये आदिवासी स्त्रियांचा सहभाग हा फारच कमी प्रमाणात असतो. राज्यघटनेच्या तरतुदीनुसार ३३: जरी महिलांना राजकारणात आरक्षण असेल तरीही पाहिजे त्या प्रमाणात आदिवासी महिला ह्या स्वत:चे निर्णय स्वत: घेत नाहीत तर त्यांचे सगळे निर्णय हे पुरुष घेत असतात. स्थानिक पातळीवरच्या राजकारणामध्ये महिला फक्त नाममात्र पदावर असतात आणि संपूर्ण सत्ताही आदिवासी समाजातील पुरुष सांभाळत असतात आणि अजूनही आदिवासी महिलांना राजकारणामध्ये पाहिजे त्या प्रमाणात सहभाग मिळालेला आपल्याला दिसून येत नाही.

भारतीय राज्यघटनेतील आदिवासींच्या संविधानातील तरतुदीह्न - आदिवासी समाजाचा मागासलेपणा लक्षात घेऊन भारतीय राज्यघटनेमध्ये आदिवासीचे हितसंबंध जपण्यासाह्नी त्यांना पुरेसे संरक्षण देण्यासाह्नी आणि त्यांचे भौतिक जीवनमान उंचावण्यासाह्नी भारतीय संविधानात विशिष्ट तरतुदी करण्यात आल्या आहेत. भारतीय राज्यघटनेतील १९(५), ४६, १६४, पाचव्या अनुसूची सह २४४, २७५, ३३०, ३४३, ३३५, ३३९, ३४०, ३३६(२५) या कलमानुसार काही विशेष तरतुदी करण्यात आले आहे.

(१) धर्म वंश जात लिंग भेद जन्म ह्निकाण यावह्न त्यांच्याविरुद्ध पक्षपात केला जाऊ नये अथवा त्यांच्यावर सामाजिक बहिष्कार टाकला जाऊ नये यासाह्नी प्रतिबंधक अशी कायद्याची तरतूद करण्यात आली आहे पक्षपात अथवा वेदना झाल्या तर असे वर्तन दंडनीय गुन्हा ह्नरवला जातो.

(२) आदिवासींची प्रगती व्हावी या दृष्टीने शासकीय व निमशासकीय उद्योग महामंडळे इत्यादी ह्निकाणी आदिवासी लोकसंख्येच्या प्रमाणात राखीव पद्धतीने भरती करण्याची तरतूद करण्यात आली आहे. केंद्रीय लोकसेवा आयोग, प्रादेशिक लोकसेवा आयोग, निवड मंडळामार्फत भरल्या जाणाऱ्या जागांपैकी अनुसूचित जमाती पैकी ७५ टक्यांलो पर्यंत जागा राखीव ह्नेवण्यात आल्या आहेत. काही ह्निकाणी लोकसंख्येनुसार जास्त जागा राखीव आहे शैक्षणिक संस्थांमधील विविध अभ्यासक्रमांसाह्नी लोकसंख्येच्या प्रमाणात राखीव कोटा पद्धतीने प्रवेश विनाशुल्क व अल्प शुल्क घेऊन वस्तीगृह सुविधा शिष्यवृत्ती अर्थसहाय्य स्वह्नपातील मदतीचा हात दिला जातो.

(३) संसद, विधिमंडळे, महानगरपालिका, नगर परिषदा, जिल्हा परिषदा, पंचायत समित्या इत्यादी लोकप्रतिनिधी संस्थांमध्ये त्यांचे प्रतिनिधी लोकसंख्येच्या प्रमाणात असावे याची हमी देण्याच्या दृष्टीने त्यांच्यासाह्नी जागा राखून ठेवले आहे. १९७४ च्या अहवालानुसार भारतीय लोकसभेची जागा आदिवासींसाठी राखून ठेवले आहे. त्याचबरोबर विविध राज्यातील विधानसभेत एकूण ३७७१ जागांपैकी ३२१ जागा आदिवासीं करिता सुरक्षित आहेत. महाराष्ट्र विधानसभेचे आदिवासी प्रतिनिधींच्या संख्या१६ आहे.

(४) जंगल व जमिनी विषयी हक्क सुरक्षित राहावे या दृष्टीने आवश्यक ते कायदे करण्याची जबाबदारी केंद्र व राज्य सरकारवर टाकलेली आहे जमीन हा विषय सरकारच्या अखत्यारीत येत असल्यामुळे आदिवासींच्या जमिनी हस्तांतरित प्रतिबंध करणारे तसेच त्यांच्या हातून गेलेल्या जमिनी

परत मिळाव्यात या दृष्टीने योग्य तरतूद असलेले कायदे व राज्य सरकारांनी करावयाचे होते तसेच आदिवासी लोकसंख्या असलेल्या सर्व राज्यांनी केले आहे.

५) आदिवासींच्या परंपरा त्यांच्या वैशिष्ट्यपूर्ण संस्था व त्यांची संस्कृती यांच्यावर प्रामाणिक आघात केला जाऊ नये किंबहुना त्यांच्यापैकी मुलभूत मानवी हक्क व स्वातंत्र्य सार्वजनिक शांतता व सुव्यवस्था यांच्यात आढळून येणार्या अशा संस्था व सांस्कृतिक वैशिष्ट्ये यांची जपणूक व संवर्धन करण्याची भूमिका अंगीकारणे या दृष्टीने आदिवासी लोकसंख्या असलेल्या राज्यांनी सल्लागार मंडळाची नेमणूक करणे बंधनकारक केले आहे.

६) राज्यघटनेच्या चौथ्या भागातील १६४ या कलमान्वये आदिवासींची अधिक वस्ती असलेल्या भागात आदिवासीच्या कल्याणासाङ्गी व विकासासाङ्गी एक स्वतंत्र आदिवासी मंत्री नियुक्त करण्याची तरतूद आहे.

राजकारणामध्ये आदिवासी महिलांचा सहभाग - भारतीय घटना समितीने शिक्षण व नोकरी या क्षेत्रात आदिवासी म्हणजेच अनुसूचित जमाती यांच्यासाठी स्पष्ट स्वरूपाच्या तरतुदी भारतीय संविधानात केले. मंडल आयोगाने भारतीय संविधानाचे अन्य मागासवर्गीयांच्या आरक्षणाला अधिक स्पष्ट स्वरूप प्राप्त करून दिले. अनुसूचित जाती व आदिवासींसाठी राखीव मतदारसंघ निर्माण करण्याची तरतूद करून त्यांना राजकीय क्षेत्रात प्रतिनिधित्व देण्याची तरतूद संविधानात करण्यात आली. भारतीय समाजात अनुसूचित जमाती आदिवासी स्त्रिया देखील दुर्बल घटक आहे परंपरेमुळे पुरुषांच्या वर्चस्व स्त्रिया भरून निघाले आहे. स्वातंत्र्य प्राप्त झाले त्या काळात मुलींच्या शिक्षणाचे प्रमाण फारच कमी होते. स्वातंत्र्यपूर्व काळापासून स्त्री शिक्षणाबाबत समाजसुधारकांचे प्रयत्न आणि भारत सरकारचे प्रयत्न व इतर धोरण यामुळे स्त्री शिक्षणाचे प्रमाण बरेच वाढले. शिक्षणाची सर्व क्षेत्रे उदा. मेडिकल, इंजिनियर, लष्कर इत्यादी स्त्रियांसाठी खुली झाली यामुळे सर्व क्षेत्रात पुरुषांप्रमाणे स्त्रियांनीही नोकरी व्यवसाय करू लागले आहेत, परंतु राजकीय क्षेत्रात प्रतिनिधित्व बाबत मात्र स्त्रियांची स्थिती अत्यंत खालावलेली आहे. स्तरावरून निवडून येणार्या स्त्रीयांची संख्या पुरुषांच्या तुलनेत फारच कमी असते.

स्त्रियांचे प्रतिनिधित्व वाढावे यासाठी १९९२ मध्ये ७३ व ७४ वी घटना दुरुस्ती करण्यात आली. ग्रामपंचायत, नगरपालिका, महानगरपालिका, पंचायत समिती व जिल्हा परिषद या सर्व स्थानिक स्वराज्य संस्थांमध्ये स्त्रियांसाठी ३३: जागा आरक्षित करण्यात आले आहे. महाराष्ट्र व अन्य काही राज्य घटक राज्य आणि स्थानिक स्वराज्य संस्थांमध्ये स्त्रियांना ५०: आरक्षण मिळावे यासाठी विधी नियम केले आहेत. घटक राज्यांच्या विधानसभा आणि लोकसभेत महिलांसाठी किमान ३३: जागा आरक्षित असाव्यात या आशयाचे महिला आरक्षण विधेयक मंजूर झाले नाही कारण त्याबाबत राजकीय पक्षांची मते परस्परविरोधी आहेत महिला आरक्षणा संबंधित सर्व पक्षांमध्ये एकमत झाल्याशिवाय घटना दुरुस्ती होऊ शकत नाही आणि राजकीय क्षेत्रातील स्त्री प्रतिनिधी त्यांच्या प्रश्न सुटू शकत नाही. शिक्षण नोकरी आणि निवडणुका म्हणजे जनप्रतिनिधी फळांसाठी चे मतदार संघ या तीन क्षेत्रांत जातीच्या आधारावरील आरक्षणाची तरतूद भारतात आहे आर्थिक विकासामुळे एकीकडे रोजगारांच्या संख्येत वाढ होते म्हणजे रोजगार प्राप्त होण्याची संधी तुलनात्मक दृष्ट्या वाढते. दुसरीकडे मानवी जीवनाच्या सर्व क्षेत्रात स्पर्धा वाढते शिक्षण आणि नोकरी या दोन्ही क्षेत्रात या पूर्वी कधी नव्हती अशा जीवघेण्या स्पर्धेला सामोरे जाण्याची पाळी आलेली आहे. यामुळे आरक्षणाचे समर्थक आणि विरोधक अशा दोघांसाठी अत्यंत भावनात्मक असा नाजूक विषय झाला आहे. भावनात्मक आणि विकासात्मक अशा दोन्ही दृष्टीने आरक्षणाचे प्रश्नांशी निगडीत दोन्ही बाजूंची ओळख करून घेणे आजच्या काळाची एक प्रमुख गरज झाली आहे असे म्हणता येईल. भारतीय संसदेचे सभागृह असणार्या ५४३ सदस्यांच्या लोकसभेत अनुसूचित जमातीचे ४७ (८.४): सदस्य आहे हे सर्व आरक्षित मतदारसंघातून निवडून आलेले आहे. केंद्रीय मंत्रिमंडळाने घटक राज्याच्या मंत्रिमंडळात अनुसूचित जमाती चे प्रतिनिधी सामील करून घेण्याचा प्रघात नेहरूंच्या काळापासून निर्माण झाला. सत्तारूढ सरकार कोणत्या पक्षाचे असले तरीही राजकीय प्रथेचे पालन केले जाते सर्वोच्च न्यायालय आणि उच्च न्यायालयात न्यायाधीशांची नियुक्ती करताना अनुसूचित जमातीना देण्याचा प्रयत्न केला जातो. स्वतंत्र भारतात कायदेमंडळ, कार्यकारी मंडळ, न्यायमंडळ या तीनही विभागात अनुसूचित जमातीना प्रतिनिधी देण्यासाठीची घटनात्मक तरतूद आणि राजकीय प्रथा आहे. याशिवाय स्थानिक शासन संस्था मध्ये म्हणजेच ग्रामपंचायत, पंचायत समिती, जिल्हा परिषद, नगर परिषद व महानगरपालिका यांच्यामध्ये अनुसूचित जमाती आणि महिला अशा प्रतिनिधी देण्यासाठी त्यात ७३ आणि ७४ वी घटना दुरुस्ती करण्यात आली. अशाप्रकारे स्थानिक प्रादेशिक आणि राष्ट्रीय स्तरावरच्या शासनाची अनुसूचित जमातीना सुरक्षित मतदारसंघ निर्माण करून प्रतिनिधित्व दिले जाते.

१) अनुसूचित जमाती यांच्यासाठी आरक्षणाची तरतूद ही प्रारंभी दहा वर्षासाठी होती. प्रथम ती पुन्हा दहा वर्षासाठी वाढविण्यात आली हा सिलसिला आजही सुरु आहे. नजीकच्या भविष्यातील मुदत संपली तेव्हा ती पुन्हा पुढील दहा वर्षासाठी वाढवली जाईल हे निश्चित आहे कारण अद्यापही अनुसूचित जमाती यांच्यामध्ये ५० टक्यांल पेक्षा अधिक लोक दारिर्द्यरेषेच्या खाली असणार्या जीवन स्थितीमध्ये जीवन जगत आहेत त्यामुळे जातीय आधारावर असणार्या आरक्षणाच्या तरतुदीची मुदत संपण्याची कोणतीही चिन्हे दिसत नाही.

२) आरक्षणाच्या प्रश्नांचे स्वरूप नजीकच्या भविष्यात अधिक गुंतागुंतीचे होणार हे निश्चिात आहे की गुंतागुंत बहुपदरी आणि बहुढंगी स्वरूपाची असणार आहे हे पुढीलप्रमाणे स्पष्ट करता येईल उदा.(अ) अनुसूचित जमाती मध्ये इतर जातीचा समावेश करा अशी मागणी आली सूरही मागणी करणार यांचा आवाज बराच आहे, हे मान्य केले तरी दुसरी एक मागणी अधिक वेगाने समोर येऊ लागली आहे ती म्हणजे हिंदू धर्मात

मुस्लीम व ख्रिश्चन धर्मात धर्मांतरित झालेल्या दलित, ख्रिश्चन, मुस्लिम यांना आरक्षणाचे लाभ मिळावेत.

भारत देश स्वतंत होवून इतकी वर्षे लोटली तरीही कुठल्याही जमातीच्या महिलांचा विकास अजूनही झालेला नाही.आपल्या देशातील पुरुषप्रधान संस्कृतीमुळे महिला न धड शाशकीय, निमशाशकीय कार्यालयात काम करू शकत नाही. पूर्वोत्तर काळात जे गणाचे राज्य होते त्या राज्यात गणिका ही राज्यकर्ता असायची, आणि आजच्या आधुनिकीकरणाच्या जगात महिलांचे स्थान हे नेहमीच दुय्यम स्वरूपाचे दिसून येत आहे. त्या आदिवासी समाज हा अधिक मागासलेला ,शिक्षणापासून वंचीत असलेला आणि त्या समाजात महिलांना मिळालेल्या ३३: आरक्षणात सातत्याने पाहिले तर फक्त ग्रामपंचायत,नगरपंचायत, पंच्यात समिती आणि जिल्हा परिषदा यातच त्यांना ७.७: जागेवर निवडून येत येते.त्यातही त्या मात्र नाममात्र असतात. केंद्र आणि राज्यामध्ये तर या बाबतीत दूरदूर पर्यंत महिलांचा सहभाग दिडून येत नाही. विरोधात असणार्‍या पुरुषांना महिलांपुढे जाने आवडत नाही. जर आदिवासी महिला या विधानसभेत किंवा लोकसभेत गेल्या तर त्या आदिवासी महिलेचे प्रश्न उचलून धरतील. याचा फायदा हा इतर येणार्‍या मुलींना, महिलांना होईल. ही बाब कुठेतरी विरोधकांना खणत असते आणि म्हणून आजपर्यंत इतिहासात बोटावर मोजण्याइतक्याच महिला आपल्याला आमदार खासदार झालेल्या दिसतात.

फुलन देवी या सन १९९६-१९९८ मिर्झापूर लोकसभा निर्वाचन क्षेत्रातून अकराव्या लोकसभेत निवडून आल्या होत्या.त्या एक निर्मिड आणि खंभीर नेतृत्व म्हणून देशाला परिचित आहेत. मिस चंद्राणी मरुमु या ओडीसा लोकसभा मतदार संघातून निवडून आलेल्या होत्या. त्या उच्च शिक्षित आहे. त्या बिजू जनता दल या पार्टीतर्फे निवडून आलेल्या आहेत. मडावी या २०१९ मध्ये आंध्रप्रदेशातून लोकसभेवर निवडून आलेल्या आहेत. द्रोपदी मुरुमू या झारखंड राज्याच्या पहिल्या महिला राज्यपालपदी आहेत.

वरील परिस्थीचा विचार करता आदिवासी महिलांचा भारतीय राजकारणातील सहभाग तसा कमी आहे . आदिवासी महिलांच्या विकासासाठी आदिवासी महिलांना राजकीय कारभारात सहभागी करून जे आवश्यक त्याचबरोबर राजकीय क्षेत्रातील महिलांसाखी स्वातंर्त्य आरक्षण घोषित केले पाहिजे तेव्हा महिलांचा भारतीय राजकारणात सहभाग वाढेल.

निष्कर्ष-

१) आदिवासी महिलांसाठी उच्च शिक्षणाच्या सुविधा उपलब्ध करणे आवश्यक आहे.

२) आदिवासी महिलांना राजकारणात मत असतांना त्यांच्यासाठी अधिका अधिक संरक्षणाच्या उपाययोजना वाढविणे आवश्यक आहे.

३) राजकीय सहभागाचे महत्व त्यांना पटवून देणे आवश्यक आहे .

४) आदिवासी महिलांचा उच्च शिक्षणात सहभाग वाढविणे आवश्यक आहे.

५) आदिवासी महिलांसाठी राजकारणातील आरक्षण वाढविणे आवश्यक आहे.

संदर्भग्रंथ

१) *Mr.m.wikipedia.in*

२) *रा.ज.लोटे आदिवासी समाजाचे समाजशास्त्र पिंपळापुरे अंड कं.पब्लिशर्स २०१०*

३) *डॉ.शौनक कुलकर्णी, महाराष्ट्रातील आदिवासी डायमं पब्लिकेशन्स, पुणे २००९*

४) *Aarhant multidisciplinary International Education research journal (AMIJR) 2014*

५) *https://hi.m.wikipedia.org*

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नवपिढी व जुनीपिढी मधील संघर्ष : एक सामाजिक अध्ययन

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सारांश – समाजात प्रामुख्याने आपणास अनेकपिढया दिसून येतात. परिवर्तण हा निसर्गाचा नियम आहे. प्राचिनकाळा पासुन अनेक पिढया एकत्र नांदताना दिसतात. पूर्वी नवीपिढी व जुनीपिढी याच्यात संर्धा नव्हता. एकत्र कुटूबपध्दती असल्यामुळे तिन ते चार पिढीचे लोक एकत्र नांदत होते. वध्द व्यक्ती कुटूंब प्रमुख व कर्ता व्यक्ती होता. त्याच्या मार्गदर्शनातच नवपिढी घडत होती.कुटूंबातील मोठया व्यक्तीचा तरूणपिढी अपमान करत नव्हती. तर त्याच्या आज्ञेनेचे पालन करीत होते. शिक्षण नोकरी,पाश्चिमात्य संस्कृती, व्यक्तीवाद, बदलते सामाजिक मूल्य यामुळे नव पिढीवर वेगळा प्रभाव पडू लागला. तरूण पिढी स्वताला हुशार आणि नवविचारची मानु लागली. नव पिढी भावनिक दुष्टिकोणातुन विचार करायला तयार नसते जून्या पिढीच्या लोकांना नविन पिढीचे लोक मागासलेली समजतात. नव पिढी व जुनी पिढी यांच्या विचारात एकवाक्यता नसते. प्रत्येक पिढीचे एक विशेषता असते.त्यानुसार पिढीतील लोक जीवन जगण्याचा प्रयत्न करतात. प्रत्येक पिढीतील लोकांना वाटत असते की आपण जे करतो ते बरोबर व चागंले आहे. प्रत्येक पिढीचे सामाजिक मूल्य व जीवन जगण्याची पध्दत वेगळी असते. कुटूंबात आई वडील व मुले, सासू आणि सून यांच्या विचार भावना यात भिन्नता असते. निर्णयाच्या बाबतीत एकवाक्यता नसते.दोन पिढीच्या लोकांमध्ये सवांदात दुरावा असल्याने नवपिढी व जुनीपिढी याच्यात वाद होत असतात. परंतु वाद केवळ नकारात्मकच होत असते असे नाही तर तो सकारात्मक सुध्दा असते.

मुख्य शब्द : नवपिढी, जूनीपिढी, जीवन जगण्याची पध्दत, सामाजिक मूल्य, वैचारिक मतभेद, सवांदाचा दुरावा

प्रस्तावना 21व्या शतकाचा विचार करता मानवाला समाजात अनेक सामाजिक प्रश्नांना तोडं देत जीवन जगावे लागत आहे. खरे तर नविन पिढी व जुनी पीढी या मधील वाद हा नविन नाही. प्रत्येक पीढीने याचा अनुभव घेतलेला आहे. नविनपिढी आणि जुनीपिढी यात वैचारिक मतभेद असने स्वभाविक आहे.कारण परिवर्तन हा निसर्गाचा नियम आहे. या नियमानुसार व काळानुसार जीवनाचा दृष्टिकोन व जीवन मूल्यात बदल होत असतात. परंतु या बदलांना जुनी पिढी सहजपणे स्वीकारू शकत नाही परंतु नव्यापिढीला बदल हवा असतो. परिणामतः दोनपिढयांमध्ये वाद होत असते. हा वाद कुटूंबात आईवडील व मुलां मध्ये आज मोठया प्रमाणात होवू लागले आहेत. आजी आजोबा आणि नातंवड याच्यात संधर्षाची तिव्रता कमी आहे. तर काही नातवंडचा अपवाद सोडल्यास ते आजी आजोबाच्या विचारांचा आदर करतात. अशा परिस्थतीत मधली पिढी जास्त प्रभावित होत असते. नविन व जुन्यापिढी मध्ये वाद मात्र आज होत असतात.

आधुनिक समाजात कुठलीही सामाजिक समस्या असेल ती संवादानी दुर केली जावु शकते. निश्चित स्वरूपात समन्वय साधता येते. दोन पिढयांमधील वैचारिक मतभेद असतात. त्यावर जुन्या पीढीतील लोकांनी बदलते सामाजिक मुल्य समजुन घेतले पाहीजे. जागतिकीकरणाने जगकुप जवळ आले आहे व त्यात वेगाने बदलही होत आहे. हल्लीची पीढी सतत मोबाइल व इतर इलेक्ट्रॉनिक साधनांचा वापर करण्यात व्यस्त आहे. पूर्वी मनात कोणताही प्रष्न किवा षंका असली की एकमेकांना विचारून, त्यावर चर्चा करून, त्याचे निरसन करण्यात येत होते. कुटुंबातील सदस्यांषी सवांद साधून ते सोडविले जात होते. वर्तमानकाळात मनातील कोणताही प्रष्न, शंका असल्यास समाधान हातातील मोबाइल मध्ये उपलब्ध असते. त्यामुळे इतरांशी, प्रश्नांबाबत शंका, अडचणींबाबत घरातील सदस्यांमधे सवांद साधण्याचे प्रमाण कमी होत आहे. कौटुंबिक समस्येबाबत आजची नवपिढी दुर आहे. घरात काय चालेले आहे याचे त्यांना देणे घेने नसते. आजची नव पिढी मोबाईलवर अधिक व्यस्त आहे. मोबाईल मूळे तरूणाचे विश्वच आज बदलले आहे. कोराना महामारीच्या काळात अजुन त्याला अधिक खतपाणी घातले आहे. जसे मिटीगं क्लासेस सगळे ऑनलाईन असल्याने एकाच घरात राहुन सुध्दा एकमेकाषि संवाद साधला जात नाही. विचाराची देवाण घेवाण ही होत नाही. नवपीढीने गरजेपुर्ती या आधुनिक साधनांचा वापर केल्यास निश्चितच दोन्ही पिढयामध्ये सवांद वेळोवेळी साधता येइल.जुनीपीढी आणी नवीपीढी याच्यातील संघर्ष तर सुरूच राहणार कारण की दोन पिढयातील अंतर 20 ते 25 वर्ष किवा त्यापेक्षा जास्त असु शकेल तसेच तरूणपीढी आणि जुनीपीढी यांच्या विचारात तपावत असते. आपण किती सांगण्याचा प्रयत्न केला तरी वैचारिक मतभेद होणार कारण की काळानुसार सामाजिक मुल्य जीवनशैली बदलत असते नव विचार प्रवाह अस्तित्वात येते. नव विचार प्रवाहाला नवपीढी लवकर आत्मसात करीत असते. परतु जुनीपीढी ते लवकर आत्मसात करू शकत नाही. वास्तविक पाहता पुर्वी ग्रामिण व्यवसायाशी संबधीत संयुक्त कुटूंब पध्दती अस्तित्वात होती अषा संयुक्त कुटूंबपध्दतील कर्त्या व्यक्तीस व कुटूंब प्रमुखास मानाचे स्थान होते सर्व सदस्य त्याच्या विचाराच्या बाहेर जात नव्हते. कुटूंब प्रमुखचे नियत्रंण सर्व सदस्यावर असायचे समजा ऐखादया प्रसंगी सदस्यांमध्ये वाद निर्माण झाल्यास तरी कुटूंब प्रमुख सदस्यातील मतभेद दुर करीत होते. त्यामुळे कुटूंबात नविनपीढी व जुनीपीढी अतंर्गत वादाचे प्रमाण

फार कमी होते.आजच्या काळाचा विचार करता आज सामाजिक मुल्य बदलली आहे, शिक्षणाचा प्रसार, व्यक्तीवादी विचारसरणी, विभक्त कुटूंब, नोकरी, व्यवसाय शहरीकरण पाश्चिमात्य संस्कृतीचा प्रभाव यासारख्या घटकामुळे आज जुनीपिढी व नविन पिढीमध्ये वाद होताना दिसुन येते. कुटूंबसंस्था समाजरूपी मानवी जीवनाच्या इमारतीचा पाया व प्रथम बालवाडी मानली जाते. कुटुंबसस्थेत दोन पिढयान मध्ये संर्घश होताना दिसुन येते.

सामाजिक सशोधनाचा उध्देश : 1 नवपिढी व जुन्यापिढीत संघर्षाच्या कारणाचा शोध घेणे, 2.नवनि पिढी व जूनीपिढीतील संघर्षाच्या परिणामाचा अभ्यास करून त्यावर उपाय सुचविणे.

गृहितकृत्य : बदलत्या सामाजिक मूल्यांमूळे दोनपीढीत संधर्ष उद्भवतो. नवपिढी व जुनीपिढी यांच्या संधर्षाचा परिणाम कुटूंबावर पडतो.

तथ्य संकलंन पध्दती :: संदर्भ पुस्तके, वर्तमानपत्रे, सोशलमिडीया या दुय्यम स्त्रोतांच्या माध्यमातून माहिती संकलन करणे.

नवपिढी व जुन्यापिढीचा अर्थ : नविन पिढी म्हणजे जे आजच्या आधुनिक विचारसरणीला मानतात व त्यानुसार जीवन जगतात म्हणजेच एक प्रकारे आजची युवापीढी म्हणजे नविन पिढी होय तर जुनी पिढी म्हणजे जे लोक आधुनिक विचार धारेला विरोध करतात समाजाच्या जुन्या मुल्यांनुसार वागतात समाजाच्या प्रथा– पंरपरा याला अधिक महत्व देतात व जुन्या मुल्यांना चिकटून असतात. त्या लोकांचा अथवा व्यक्तीचा समावेश जुन्या पिढी अंतर्गत केला जातो ज्यात प्रामुख्याने वडीलधारी माणसे म्हणजेच एक प्रकारे आई,वडील आजी, आजोबा याचां समावेष जुन्या पिढी अंतर्गत केला जातो.

नवपिढी व जुनीपिढी सघंर्षाची कारणे –

1. जुन्यापिढीतील व्यक्ती नवपिढीवर सत्ता गाजवितात व अन्यायपूर्ण व्यवहार करतात. नव पिढीला हे नको असते. यातूनच नवपिढी व जुनीपिढी यात वाद होत असतो.
2. नवपिढीतील युवकांना वाटत असते की आम्ही आमच्या पालकांपेक्षा प्रगतीशील व सुंस्कृत आहोत या विचारातुन नवपिढी व जुन्यापीढीत वाद होतो.
3. नवपिढीच्या युवकांना वाटत असते की आमच्या स्वतंत्र्य व विकासा मध्ये जुन्यापिढील सदस्यांची विचारधारा बाधक ठरत असते हे नवपिढीच्या लोकांना नको आहे यातुनच एक प्रकारे दोन पिढयातील लोकांमध्ये सघर्श उदभवत असतो.
4. बरेचदा जुन्यापिढीतील लोक म्हणजे पालक नवपिढीच्या आवश्यक गरजा पूर्ण करीत नाही यातूनच मुलांचे वडीलांषी वाद होत असतात.
6. जुन्यापिढीतील लोकांना नवपिढीतील तरूणाची मुक्त जीवनशैली आवडत नाहीकृतर नवपिढीला आईवडीलांचे जुन्यापंरपरा व रूढी चिकटून असणे पटत नाही.यातून दोन पिढीत वाद होत असतो.
7. आजच्या शिक्षणप्रणालीत मुल्यांचा अभाव जाणवतो व व्यक्तीने कसे वागावे, एकमेकांशी व संबंध कसे ठेवावे, वृध्द आजी आजोबा बाबत आपले कर्तव्य काय, याबाबत तरूण पिढी विसरत चाललेली आहे व यातूनच एक प्रकारे नवपिढी व जुनीपिढी या मध्ये दरी निर्माण होत आहे.
8. नवपिढी व जुन्यापिढीत सामाजिकतेचा अभाव निर्माण होत आहे व सोबतच सदस्यांमध्ये मानवी संवेदनशिलता या व्यक्तीभिमुख होत आहे. त्यामुळे दोन पिढीत दुरावा निर्माण होत आहे.
9. व्यक्तीची आजची जीवनशैली ही यांत्रिक बनलेली आहे. व्यक्ती दिवसभर कामात व्यस्त असतो. त्या व्यक्ती कडुंन जीवन मुल्य जोपासणे, वडील व्यक्तीचा आदर, सेवेची अपेक्षा करणे निरर्थक आहे. परंतु घरातील वडीलधारी व्यक्तीना कमवित्या व्यक्ती कडुन अनेक अपेक्षा असतात त्या अपेक्षा पूर्ण न झाल्यामुळे वाद निर्माण होतात.
10. नव्यापिढीचे स्वैरपणे वागणे, मुला मुलीचे एकत्र फिरणे, फैशन करणे,रात्री उशिरा घरी परत येणे, मुलींचे तोकडे कपडे घालणे जुन्यापिढीतील लोकाना आवढत नाही. यातुनच एकप्रकारे जुनीपिढी आणि नवपिढीतील लोकांना मध्ये वाद निर्माण होतात.

नवपिढी व जुनीपिढीवादाचे परिणाम : दोनपिढीतील विचारां मध्ये व मुल्यांमध्ये भिन्नता असल्याने नवपिढी व जुनीपिढी याच्यात एकमेकांबाबत वैचारिक, कलहामुळे व्यक्तींमध्ये निराशा निर्माण होते. दोन्ही पिढीतील लोकांची मानसिकता बिघडते, याचा परिणाम कुटूंबावर पडत असते. कुटूंबात नेहमी एकमेकांनबाबत राग असतो. त्यातुन चिडचिडपणा निर्माण होते. एकाच घरातील सदस्यां मध्ये एकमेकांविषयी कटुता निर्माण होते. व यातुन मानसिक संतुलन ढासळते मनात अनेक विचार येतात काही व्यक्ती टोकाची भूमिका घेऊन स्वतःला संपवितात. दोन पिढीतील संघर्षामुळे व्यक्तीमध्ये निराशा निर्माण होते व कुटंबाचे विघटन होते.

नवपिढी व जूनीपिढी संघर्षावर उपाय –

1. जुन्यापिढीने नवपिढीला चांगले काय वाईट काय याची जाणीव करून देणे. जुनीपिढी व नवपीपिढीने आपले कर्तव्य व जबाबदारी योग्य रीतीने पार पाडून दोन्ही पिढीत समनवय साधने आवश्यक आहे.

2. प्रत्येकाचे स्वतःचे कुटूंबाशी आणि समाजाशी नाते असते व ते नाते जपण्यासाठी सामाजिक मूल्य कायम ठेवुन काळानुरूप प्रत्येक गटातील व्यक्तीने नविन मार्गाचा स्विकार केला पाहीजे

3. जुन्यापिढीतील व्यक्तीने आपला इगो, मी पणाची भावना बाजुला ठेवाव्या 4. नव विचारप्रवाह मध्ये वावरताना जेष्टानी नवा दृष्टिकोण निर्माण केला पाहिजे व घरातील सदस्याशी जुळवुन घेतले पाहीजे

5. प्रत्येकाला आनंदान रहावे असे वाटत असेल तर आपल्या भूमेकेची अदला बदल करून पाहावी तेव्हा आपणस सर्व नव दिसेल व आपणास आनंदात राहता येइल 6. आपल्या बोलण्याच्या वागण्यातुन एकमेकांबाबत आदर, प्रेम, काळजी व्यक्त केली पाहीजे. त्यामुळे आपल्या मुलांच्या मनातही त्या प्रवृत्ती रूजतील आणि कुटूंबा मध्ये व आपल्या घरामध्ये एक प्रकारे आनंदमय वातावरण निर्माण होइल.

7. नवपिढी व जुनीपिढी काळानुसार बदलत असते व जुने व नविनवाद हा चालु असते त्यामुळे दोन्हीपीढीतील घ्येय धोरण परस्परातील सामंजस्य निर्माण करून सवांदातुन आणि समन्वयातुन वाद सोडवता येतात. 8. काळानुसार एका पिढीची जागा पुढची पिढी घेते त्यामुळे जुन्यापिढीतील लोकांनी नविन पिढी चा द्वेश न करता काळानुसार स्वतः मध्ये बदल केल्यास दोन पिढीत वाद होणार नाही

9. जुन्यापिढीतील लोकानी नवपिढीतील लोकाना जुन्या मुल्याचे महत्व पटवून देणे आजच्या परिस्थितीत त्यां उपयुक्तता समजवुन सांगणे आवश्यक आहे. कारण काळ कीतीही बदलला तरी वडीलधार्यांचा आदर करणे त्याची सेवा करणे, खोटे न बोलणे, प्रामाणिकपणे वागणे ही मुल्य कधीच कालबाहय होत नसतात

10. आधुनिक तत्रंज्ञान व त्यावर आधारित नवविचार व नविनमूल्ये बदलत्या काळानुसार कशी महत्वाची आहेत हे जुन्यापिढीतील लोकाना पटवून देणे हे नव्यापिढीची जबाबदारी आहे

11. जुन्यापिढीतील लोकानी आपल्या जीवनशैलीत बदल करून नवपिढीतील आधुनिक व वैज्ञानिक विचार स्विकारणयाचा प्रयत्न केले असता दोन पिढीत संघर्ष होणार नाही.

12. नवपिढीने वृध्दांचा मान करणे त्यांच्या विचार, भावना समजून घेतल्यास दोनपिढीत वाद होणार नाही.

13. जुन्यापिढीतील लोकांनी नवपिढीला पंरपरागत, सामाजिक व धार्मिक विचाराचे महत्व पटवून देणे पंरतु बधंने मात्र नवपिढीवर लादू नये

निष्कर्श – नवपिढी व जुनीपिढी एकाच नाण्याच्या दोन बाजु आहे कृनवपिढी ही आधुनिक विचारांना महत्व देते तर जुनीपिढी ही पांरपारीक विचार व मुल्यांना महत्व देते. 1960 मध्ये जनरेषेन गॅप या सिध्दांताची निर्मिती झाली. यानुसार.दोन्ही पिढीतील अंतर हे 20ते 25 वर्षापेक्षा अधिक असते कृदोन्ही पिढीत खानपान, विचार ,आवड निवड ,सामाजिक विष्वास, सामाजिक मुल्य, या याबाबत बरीच भिन्नता असते. आधुनिक जीवनशैली, सामाजिक माध्यमे, नविन सभ्यता, व्यक्तीगत स्वातंत्र्य नवपिढीतील मुलांना हवे असते. परंतु जुन्यापिढीतील लोकांना या बाबी नको असतात. नवपिढी व जुनीपिढी यात संधर्ष होते जेव्हा वाद टोकाला जाते व्यक्तीच्या मनात एकमेकांबाबत कटुता, मत्सर भावना निर्माण होते. नवपिढीतील युवक जुन्यापिढीच्या लोकांचे बोलणे मनावर घेत असतात व काही शेवटी स्वातःलाही सपंवतात. दोन्ही पिढीतील लोकांनी सामाजिक सबंध सलोख्याचे ठेवण्यासाठी दोन्ही पिढीतील सदस्यानी एकमेकास समजुन घेतले पाहिजे. दोन्ही पिढीतील लोकानी वैचारिक भिन्नतेचा आदर राखला पाहिजे व एकमेकांच्या भावना विचारसरणी सामाजिक मुल्य समजून जीवन जगले पाहिजे तेव्हाच दोन्ही पिढीत एक प्रकारे समन्वय साधता येईल

सदंर्भ :

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"मराठी कादंब–यातुन चित्रित झालेले शैक्षणिक व्यवस्थेतील वास्तव"

संशोधक विद्यार्थी
मुळाटे श्रीधर सुधाकर
एम.ए.मराठी–नेट,सेट, मराठी भाषा व वाङमय विभाग,
डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ औरंगाबाद.

★★★

प्रास्ताविक – स्वातंत्र्योत्तर काळात समाजाच्या विकासाच्या दृश्टीने 'शिक्षण' महत्त्वाचे अंग बनले. ठराविक लोकापर्यंत मर्यादित असणारे शिक्षण तळागाळातील माणसापर्यंत पोहोचले होते. भारतीय संविधानाच्या कलम २१–अ अंतर्गत सहा ते चौदा वर्षाच्या बालकांना मोफत व सक्तीचे षिक्षण झाल्यामुळे दारिर्द्य, गरिबीत जगणाऱ्या समाजातील लोकांच्या बालकांचा शिक्षणाशी संबंध आला. प्राथमिक शिक्षण पूर्ण करेपर्यंत कोणत्याही बालकाला त्याच वर्गात ठेवणे, शाळेतून काढून टाकणे अथवा अनुत्तीर्ण करण्यास मनाई असल्याने शाळेतील गळतीचे प्रमाण झाले. बहुजन वर्गातील तरुण वर्ग शिक्षण घेऊन नोकर्या ला लागला. त्याला सुखाचे दिवस भोगायला मिळाल्याने शिक्षणाकडे सकारात्मक दृष्टीने पाहण्याची वृत्ती समाजात निर्माण झाली. त्यामुळे शिक्षणाचा प्रचार व प्रसार होण्यास सुरुवात झाली. प्रारंभी शिक्षण घेताना दारिर्द्यात जगणार्याव सामाजिक हतबल समूहाला शिक्षण घेताना संघर्ष करावा लागला. उपासमार, अवहेलना, कुचंबणेला तोंड द्यावे लागले. शिक्षणाच्या माध्यमातून मोठ्या प्रमाणात तरुण वर्ग बाहेर पडत होता. त्यामुळे राजकारणी लोकांनी खाजगी शिक्षण संस्था, शासन अनुदान तत्त्वावरील संस्था स्थापन केल्या. शैक्षणिक शाळा, कॉलेजचे जाळे निर्माण झालेय परंतु या संस्था ठराविक जातींच्या मत्तेदारीवर होत्या. मराठा–ब्राह्मण समाजाचे या शैक्षणिक संस्थावर वर्चस्व होते. त्यामुळे सुशिक्षित वर्ग बाहेर पडला आणि सुशिक्षित बेकारीची संख्या वाढीस लागली. त्यामुळे नोकर्या मध्ये जातीयता जागृत झाली. आरक्षणाच्या जागेवरही गुणवंत्ता कैंडिडेट मिळाला नाही शेरा मारून आपल्या जातीच्या उमेदवाराची निवड होऊ लागली. शिक्षण क्षेत्रात यामुळे वशिलेबाजी आणि भ्रष्टाचाराचे प्रमाण वाढत गेले. खेड्या दृ पाड्यात शिक्षण संस्थाची संख्या वाढीस लागणाने, शिक्षणातील परीक्षातील भ्रष्ट प्रवृतीमुळे शिक्षण क्षेत्रात बाजारीकरण पुढे आले.

शिक्षणात विशिष्ट समुदायाची मतेदारी असल्याने शिक्षकी पेशा लाचार, हतबल बनू लागला. राजकीय हितसंबंधाची,वशिलेबाजी मध्ये गचाळ गटबाजी, जातीयतेची जोड, हेव्यादाव्याच्या आणि सूडाच्या भाव–भावनाला ऊत आला. शाळा, महाविद्यालयाप्रमाणे हे लोण विद्यापीठीय स्तरापर्यंत पोहोचले. शिक्षण व्यवस्थेचा होणारा मूल्यरहास, शिक्षण महर्शी लोकांची आरेरावी, शोषण, स्त्रियांच्या हतबलतेचा फायदा घेऊन लादले जाणारे अनैतिक संबंध, साहित्य,प्रकाषकाची किळसवाणे वर्तन यामुळे भ्रमनिराशा होणे साहजिकच आहे. त्यामुळे नव्या पिढीतील लेखकांनी शिक्षण क्षेत्रातील वास्तव कथा कादंबर्यातून मांडले आहे. स्वातंत्र्योत्तर मराठी कादंबर्यात शिक्षण क्षेत्रातील तरूणाचा शिक्षणासाठी संघर्ष, अगतिकता, मनाची व्दिधा स्थिती, शिक्षण महर्शीचे जाळे, त्यामुळे शिक्षणातील मूल्यर्हास होऊन बाजारीकरण, वशिलेबाजी, भ्रष्टाचार, अनैतिक वर्तन, जातीयता, पैशाच्या हव्यासापोटी भोगवादी बनलेल्या पांढरपेषा समूहाचे वास्तव मराठी साहित्यिकांनी समोर ठेवून कथा–कादबर्यातून मांडल्याचे लक्षात येते.

मराठी कादंबरीतील शिक्षणासाठीचा संघर्ष – शैक्षणिक कादंबर्यामध्ये शिक्षणासाठी केलेल्या संघर्षाची गाथा नायक, प्रतिनायिक, अन्य व्यक्तिरेखाच्या रूपामधून आलेला आहे. हा संघर्ष दु:ख, दारिद्रय, भुकेचा प्रश्न, शिक्षणासाठी धडपड व दारिद्रयातून कुंटूबाची सुटका होण्याकरिता असल्याचे वर्णन कादंबर्यातून येताना दिसते.

'कोसला' कादंबरीतील पांडूरंगाचा संघर्ष शिक्षणासाठी नसून स्वत:च्या अस्तित्वासाठी आहे. त्याची धडपड नवीन अनुभवातून शिकण्याची आहे. त्याला पुण्यातील पुण्यक्षेत्री अनेकाकडून फसवणूकीची शिकवण मिळते. कोसलातील काही व्यक्तिरेखा शिक्षणासाठी संघर्ष करताना दिसून येतात. त्यापैकी खानोलकर हा गरीब बाहेरून बी.ए. करणारा बायको, मुलबाळं , नोकरी, घरदार सासूसासरे सांभाळून शिक्षण करीत होता. शिक्षणासाठी त्याचा संघर्ष, जिद्द मनाला स्पर्श करते.

छाया महाजन यांच्या 'कॉलेज' कादंबरीतून शिक्षणासाठी संघर्ष करणार्या तात्पुरत्या नोकरीवरील व गरिबीतून वर आलेल्या प्राध्यापकांचे वर्णन येते. त्यापैकी परमार अगदी गरीबीतून शिक्षण घेतलेला मुलगा. लेखिका त्याचा परिचय देताना म्हणते, "परिस्थितीनं गरीब ' कमवा आणि शिका' योजनेत शिकलेला. विद्यापीठाच्या वसतिगृहातल्या खोलीचं भाड परवडत नाही म्हणून अक्षरष: झोपडपट्टीत राहणारा. धाकट्या भावाला घेऊन येऊन त्यालाही शिक्षण देण्याची ध डपड करणारा" वडील हमाली करणारे, घरात अनंत अडचणी तरीही नोकरी कायम स्वरूपी लागेल आशेवर संघर्ष करीत राहतो कॉलेजातील प्राध्यापकावर त्याच्या जिद्दीची छाप आहे. त्याच्याविषयी वहाब सर म्हणतात, "पर बच्चा अच्छा है, मॅंडम.मेहनती है.घरका बहुत गरीब है सुना हूं". कादंबरीची नायिका मध्यमवर्गिय असल्याने महाविद्यालयीन विद्यार्थ्यांच्या परिस्थितीचा अनुभव तिला नाही. तिला ऐकीव गोष्टी माहित होत्या. त्यात कॉलेज बहुजनांच असल्याने विद्यार्थ्यींचं नव्हे तर शिक्षक देखील संघर्षातून आलेले होते. "कॉलेजमध्ये बरेच

प्राध्यापक गरिबीतून वर आलेले. शिक्षणासाठी धडपड केलेले. मिळेल ते आणि मिळेल तसं शिक्षण घेतलेले" प्रा. माघारे ,माधवनं कांबळे सर व इन्स्पेक्टर चव्हाण यासारखे पात्रे गरिबीचे अन्यायावरील प्रतिवाद करतांना चव्हाण साहेब कॉलेजचे अध्यक्ष व सचिव यांना मनातील अगतिकता व्यक्त करताना म्हणतो, "जरा जास्त बोललो असेलय पण मनानं कवी आहे मी ! गरीबीतून वर आलोय. अशा गोष्टींनी मन दुखावतं. श्रीमंतांनी गरिबांना जगू द्यायला पाहिजे. हे वाटत तेवढं अवघड नाही.

चांगदेव चतुष्टयातील नामदेव भोळे शिक्षणाचा गंध नसणाऱ्या धनगर समाजातील आहे. शिक्षणासाठी मुलूकगिरी केल्याप्रमाणे मामा, मावशी, काकूच्या गावची बोर्डिंग, बहिण असा शिक्षणाच्या प्रिन्सिपॉलकडे बंगल्याबाहेरच्या बागेत एका छानशा खोलीत दोन वर्ष. त्याच्या घरची सटरफटर काम करून अहोरात्र वाचन, अभ्यास". नामदेवाच्या संघर्शमय शिक्षणाप्रमाणे या समाजातील बिकट स्थितीत षिकलेला डॉ. शेळके 'व्हायरस' कादंबरीतून येतो. परंतु डॉ. स्वतः ऐवजी व्यवस्थेविषयी अधिक बोलतात इतिहास विषयाशी संबंधीत विद्यार्थ्यांची अगतिकता ते अचूकपणे मांडतात. त्यापैकी प्रशांत काळोखे भटक्या प्रवर्गातील तरूणाला गुणवत्ता असूनही केवळ मागासवर्गीय असल्याने संस्थाचालक नोकरीवर घेत नाही. डॉ. शेळकेच्या मार्गदर्शनातून तो कुलगुरूकडे तक्रार करतो. परंतु कुलगुरूकडून त्याला न्याय मिळण्याऐवजी त्रास सहन करावा लागतो. कोर्टात न्याय मिळेल आशेने जमीन विकुन वकील दिला परंतु कोर्टाने प्रकरण नाकारले. शेतमजुरांच्या मुलाला व्यवस्थेविरुद्ध संघर्ष केला तरी न्याय मिळत नाही याच जीवंत उदाहरण लेखकाने चित्रित केले आहे. दुसरा विद्यार्थी,चिवटे हा अफाट वाचन, सूक्ष्म चिकित्सा यामुळे त्याला इतिहासकार म्हणून ओळख. घरात गरिबी असल्याने लहानपणापासूनच किराणा दुकानदार काम करत. शिक्षण घेतो. धावतपळत शिक्षण करणाऱ्या चिवटेचा संघर्ष मनाला स्पर्श करणारा आहे. उदा. "अहो सर, आम्हाला कोण देणार प्राध्यापकाची नोकरी? तुमचा काळ गेला आता". किंवा "गरिबांच्या पोटी जन्म घेतला हाच आमचा गुन्हा आहे सर".६ शिक्षण व्यवस्थेतील कुचकामीपणा व्यक्त करत असता लेखकाने चिवटेच्या माध्यमातून पोटाची खळगी भरण्यासाठी संघर्ष करणाऱ्या तरूणास प्रतिनिधीक स्वरुपात चित्रित केले आहे. नंदिनी सुर्वे हिचा शैक्षणिक संघर्ष तर निराळाच आहे. त्याच्यापेक्षा जास्त पगाराची बायको नको असणाऱ्या नवऱ्याला तिला शह द्यावयाचा आहे. एकूण शिक्षण व्यवस्थातील संस्थाचालक, बेकारी आणि अस्तित्व यादृष्टीने हा शैक्षणिक संघर्ष येताना दिसतो.

शैक्षणिक कादंबऱ्यामध्ये स्वानुभव कथन करणाऱ्या कादंबऱ्यातून नायकांचा संघर्ष प्रखरतेने वास्तव चित्रित करतो. 'झोंबी'तील आनंदा, पागोरा'तील अवधूत व धूळपेरणी'तील श्रीराम या नायकांचा संघर्ष आपल्या कुटुंबाचा उध्दार करण्यासाठी शिक्षण घेण्याची दृष्टीने आहे.

शिक्षणाच्या संघर्शातून काही शिक्षकाचे जीवन आलेले असते. त्यांनाही विद्यार्थीदशेत दारिद्रय, उपासमार, हाल आपेष्टातून शिक्षण घेतलेले असते. या शिक्षकांचे वर्णन स्वातंत्र्योत्तर मराठी कादंऱ्यातून येताना दिसते. मराठीतील सर्व प्रश्न अनिवार्य' मधील सिद्धेश्वर सपकाळ, कॉलेज मधील माघारे सर , हाताची घडी तोंडावर बोट मधील राधाकृष्ण शिपटेकर, झूल मधील नामदेव भोळे, झूंड मधील आनंद काशीकर व दौलत कांबळे इत्यादी या शिक्षकांचे जीवन चित्रण शिक्षणासाठी केलेल्या संघर्षातून प्रतिपादित झाले आहे. ज्यांनी शिक्षण घेण्यासाठी अंतोनात कष्ट घेतले. शिक्षणांचा गंध नसताना शिक्षक पेशामध्ये आपले अस्तित्व निर्माण केले.

शिक्षण व्यवस्थेतील राजकारण – राजकारण हा केवळ सत्तासंघर्ष नसतो. तर त्याला अनेक पदर असतात. ज्याची कल्पना सर्वसामान्य माणसाला नसते. सामान्यांची दिशाभूल करणे हा या व्यवस्थेचा स्थायीभाव आहे. हे राजकारण केवळ व्यवस्थेतच नव्हे तर शिक्षणासारख्या पवित्र क्षेत्रात शिरलेले आहे. स्वातंत्र्योत्तर कादबऱ्यातून शिक्षकांना ग्राम पातळीपासून ते उच्चशिक्षण, नोकरीपर्यंत राजकारणाच्या व्यवस्थेला बळी पडावे लागते. किंबहुना अनेक शिक्षक –शिक्षकांचे हितसंबंध, संस्थाचालक, प्राचार्य अथवा मॅनेजमेंट व प्राचार्य संबंध, शिक्षकामधील हेवेदावे, कॉलेजमधील अथवा विद्यापीठातील प्राध्यापकामधील हितसंबंधांचे राजकारण, स्थानिक अथवा गावपातळीवरील राजकारण यातून हे प्रखर वास्तव कादंबऱ्यातून चित्रित होत असल्याचे जाणवते. शिक्षणात शिरलेल्या राजकारणाचे चित्रण प्राथमिक, माध्यमिक, कॉलेज व विद्यापीठीय स्तरावर असल्याचे स्पष्ट करता येते.

शिक्षण क्षेत्रातील राजकारणाचा प्रारंभ ग्रामपातळीवर होऊ पाहत आहे. ग्रामीण भागातील शालेय शिक्षक विद्यार्थी यांना राजकीय स्थितीचा फटका बसतो.

'निशाणी डावा अंगठा' या कादंबरीमध्ये साक्षरता अभियान केंद्रस्थानी असले तरी गावपातळीवरील बदललेले राजकारण आणि समाजकारणाची चर्चा होताना दिसते. विविध राजकीय पक्ष ग्रामपातळीवर पोहचले आहोत. त्यांच्या गटबाजीच्या राजकारणामुळे षिक्षकांना करावी लागणारी कसरत, साक्षरतेच्या अंतिम मूल्यमापनासाठी गावातील राजकीय पक्षांना सहभागी करून घेतल्याशिवाय कार्य पूर्णत्वास जाणे शक्य नसल्याची जाणीव शिक्षकांच्या संवादातून येते.

"भाऊ धनुष्यवाले बोलावले की नाही? सगळे बोलावले पंजावाले, कमळवाले, धनुष्यवाले, घड्याळवाले–एकेक हत्तीवाला अन् तराजूवालाबी घेतला बोलावून".

"सगळे बोलावले हे बर केलं धनुश्यवाल्याकडे पुन्हा निरोप धाडा. एकदा अजून नाही तं त्याहीचे भाते केव्हाबी खांद्यावरच राहतात बरंकृ "हा वोकृते बी खरंच पण सध्या तं आपल्याले सगळ्याही जावाईबुवा सगळे आले की तुम्ही प्रस्तावना करून मार्गी लावून द्या. मग मी अन् जुंबडसर लोण्याहीचे गोळे घेऊन तयारच राहतो". येथे

बदलत्या राजकीय परिस्थितीची नोंद शैक्षणिक कादंबऱ्यातून येत असल्याचे दिसून येते. ग्रामपातळीवरील शिक्षक व ग्रामस्थ राजकारणी यांच्यातील हितसंबंध या सारख्या प्रसंगातून चित्रित होतात.

शालेय शिक्षणाचे चित्रण 'हाताची घडी तोंडावर बोट' या कादंबरीतून होत असताना ग्रामपातळीवरील राजकीय प्राबल्य चित्रित होताना दिसते. येथे पक्षांचा स्पष्ट उल्लेख नसला तरी राजकारणांनी लोकांचे शिक्षक–शिक्षिका यांच्यावर. वर्चस्व गाजवितात. शिक्षण क्षेत्रातील त्यांच्या लुडबुडपणामुळे शिक्षकाला आपले कर्तव्य प्रामाणिकपणे बजावताना अडचणी निर्माण होतात. तसेच बोंडाळ गुरूजी सारख्या शिक्षकांचे सरपंच बापूसाहेब उर्फ हौशा तिरवाडकर उर्मट राजकारणी सोबत संबंध असल्याने ऑफिसकडे तक्रार करता येत नाही.श्री सोमाजीराव चोरगावकर हे नुकतेच जिल्हा परिशदेच्या शिक्षणखात्यावर निवडून गेल्याने सरपंच तिरवाडकर नाकाचीवाडी व आजूबाजूच्या दहा–बारा शाळातील शिक्षकांना बोलावून सत्काराचे नियोजन करण्यासाठी सभा घेतो.ही सभा वेळेवर घेत नाही. स्वतःच्या सोयीनुसार बैठकीच्या ठिकाणी येतो. काही शिक्षक कंटाळून निघून जातात. तेंव्हा सरपंच म्हणतो, "मी तालुकापंचायत समितीच्या सभापतीना विचारतो शिक्षकांना असं सरपंचाच्या परवानगी षिवाय जाता येतं का? सरपंच तिरवाडकरांच्या ग्रामपातळीवर राजकारणाचा प्रभाव शिक्षकावर असल्याचे तसेच त्याच्या बदल्या करण्यासाठी, तक्रारी करण्यासाठी व आडमार्गी गावी बदली करण्याच्या त्रासाला शिक्षक सहन करतात. अधिकारी देखील सरपंचाच्या कोबंड खाण्याच्या लालचीने सरपंचाची मनमानी चालवतात.

'सर्व प्रश्न अनिवार्य' या कादंबरीमध्ये देखील ग्राम पातळीवरच्या राजकारणाचा प्रश्न आलेला आहे. परंतु हे राजकारण तालुका पातळीवर येते. सारंगपूर येथील कॉंग्रेसचा आमदाराच्या लायकीचा माणूस पंचायत समितीचा सभापती आहे. कारण हा मतदारसंघ अनुसूचित जातीसाठी सुटल्याने सेनेविरूध्दी उभा आपल्या पक्षातील उमेदवाराला निवडून आणलेल्या विलासदादाचा दबदबा आहे.त्याचा मुलगा मोटेगाव बुद्रुक शाळेत शिक्षण घेतो. मांजरसुंबा केंद्रावर ही परीक्षा होणार होती. ध्ानोकार सर त्यांच्या गावातील शिक्षक सभापतीच्या मुलाला स्कॉलरशिपच्या परिक्षेत राज्यात पहिला आणून सभापतीकडून प्रशंसा मिळवण्यासाठी प्रयत्नाची शर्थ करतो. सपकाळ सर त्याला यशस्वी होऊ न देता परीक्षेत गैरप्रकाराला विरोध करतात. गावच्या लोकांना दादाचा अपमान वाटल्याने त्यांनी देवप्रिंपीची शाळा गाठली. कार्यकर्त्यांच्या प्रश्नावरून त्यांचा रूबाब समजून येईल. "तसं तुमालेच तिकडं बलवता आलं आस्तं पण म्हटलं आपुनच जाऊन पाहू कोण मायचा लाल हाये ज्यो दादाले वळखत नाही". किंवा 'मास्तर, दादांच्या पोराले वर्गातून हाकलून द्यायच्या आधी पुढं काय होईल याचा काही इचार केला नाही वाटतं तुम्ही? किंवा साताशे मास्तरलोकंहे पुऱ्या ब्लाकमधी आजून कोण एवढी हिंमत नव्हती केली'. किंवा 'पण मी म्हंतो मुकाट्यानं नोकरी करायची सोडून बांडयापंचायची करात कषाले ?"ह सभापतीच्या कँबीनमधून बाहेर पडलेल्या गटषिक्षणाधिकाऱ्यांनी घटनेची चौकशी करण्यासाठी मांजरसुंब्याला जायचं ठरवलं केंद्रप्रखुक, हेडमास्तर, शिक्षक यांच्या खोट्या जबाण्यातून सपकाळ सरांवर निलंबनाच्या कारवाईचे पत्र काढले. शिक्षण क्षेत्रातील या राजकीय खेळीचा बळी ठरलेल्या शिक्षकाला पडलेल्या प्रश्नाच्या काहूरातून पुढे कादंबरी परीक्षेतील गैरमार्गाचे अवलोकन करते.

'कळप' कादंबरीतून गाथी पक्षाच्या घोसरवाडकर उर्फ गांधीनंतरच्या महात्म्याचे राजकीय प्राबल्य चित्रित होते. घोसरवाडकरांची मर्जी सांभाळण्यासाठी सनमाडीकर सर, महाजन सर, सुरेश संकेश्वरी, चिंचवाडे सर हे कॉलेज शिक्षक सतर्क राहतात. पक्षावाले सामाजिक कार्याच्या नावाखाली तरूणांना हाताशी धरतात. गाथी पक्षावाले व कॉंग्रेस राजकारणातील सुशिक्षित, तडफदार तरूणाची अवस्था विदाळक पध्दतीने लेखकाने चित्रित केली आहे.

झुंड– शरणकुमार लिंबाळे, व्हायरस– रवींद्र ठाकूर, पागोरा– रमेश अंधारे यांच्या कादंबरीत शैक्षणिक व्यवस्थेतील भ्रष्टाचार, वाईट वृत्ती, प्रवृती यात चिरडला गेलेला विध्यार्थी, शिक्षक आणि समाज याचे विदारक सत्य चित्रित झाले आहे.

सुशिक्षित बेकारीचे वर्णन – स्वातंत्र्योत्तर मराठी कादंबरीमध्ये सुशिक्षित बेरोजगार तरूणाचे वर्णन येते. शिक्षण घेऊन समस्या सुटत नाही नोकऱ्यातील वशिलेबाजी, जातीयवाद, धर्मवाद, अगतिकता, प्रभावषून्यता, नैराश्य, हतबलता अन्य कारणानी तरूण वर्ग सुशिक्षित बेकारीमध्ये जगतो. काहीच्या पोटापाण्याचा प्रश्न सतत नजरेसमोर असतो. काही परिस्थितीला सामोरे जातात तर काही तरूण आत्महत्या करीत असल्याचे वास्तवाभिन्मुख वर्णन कादंबऱ्यातून येते.

भालचंद्र नेमाडे यांच्या बिढार मधून महानगरीय शहरातील तरूणाच्या बेरोजगारीचे चित्रण येते. चांगदेव मित्राची ओळख करताना म्हणतो, "त्यातून नाम्या आणि सारंग सध्या बेकारच होते. बापू अधूनमधून बेकार. त्यांना यांच्या त्यांच्याकडे जाऊन नवीन बातम्या काढणं सांगण आणि स्वतःचा वेळ घालवत चहा जेवण काढणं हेच उद्योग होते". शंकर देखील बेकारीतच होता. त्याचे जीवन स्थिर नव्हते. पेपरमध्ये लेख लिहिणे. प्रकाशकाकडे थोडेफार काम करून जगण्याचा उद्योग करतो. 'हूल', 'जरीला' कादंबऱ्यात मुलाखतीसाठी भेटतो. कानडी असणाऱ्या हूलमणीला बार्शीच्या कॉलेजमध्ये केवळ पाच इन्क्रीमेंट मुळे काढले जाते. जातीयतेच्या गटबाजीत त्याला कोणीही स्वीकारत नाही. मुलाखतीसाठी येणारे प्राध्यापक उमेदवार सुशिक्षित बेकार आहेत. त्याची होणारी घुसमट लेखकाने प्रभावीपणे मांडली आहे.

'कॉलेज' छाया महाजन यांच्या कादंबरीतून येणारा सुषिक्षित बेकार तरूण परमार गरिबीने ग्रासलेला आहे. ज्या कॉलेजात तो तात्पुरती नोकरी करतो. तेथे आज उद्या आपणास नोकरी मिळेल आषेवर असणाऱ्या परमारला नोकरीवरून काढले जाते तेव्हा तो आपण

कुटुंब, भावास सांभाळण्यास असमर्थ आहोत अशी चिठ्ठी लिहून कॉलेजातच आत्महत्या करतो.

'व्हायरस' रवींद्र ठाकूर कादंबरीतून प्रशांत काळोखे, इतिहासकार चिवटे हे सुशिक्षित बेकार तरूण नोकरी नसल्या कारणांनी हतबल झाले आहेत.

'कळप' राजन गवस यांच्या कादंबरीत सुरेश संकेश्वरी, दिलावर व तांबट हे सुशिक्षित बेकार येतात. नोकरीसाठी सुरेशची अगतिकता टोकाची आहे. तो म्हणतो "अलीकडे जगायला नको वाटाय लागलंय. कुठंही कारकुनाची, शिपायाची नोकरी लागली तरी मला हवी आहे" मुस्लिमनांना कोणत्या संस्थेत नोकरी मिळत नाही. कमवता मुलगी बेकार असल्याने घरी मनस्ताप होतो. त्याच्याही मनातील घालमेलीत फरक नाही तो म्हणतो, "मला तर आता सगळचं संपवावं असं वाटाय लागलंय नोकरी तर नाहीच मिळणार". सुशिक्षित बेकार तरूणाची दुरावस्था लेखकाने वास्तवपणे मांडली आहे. स्वकथनपर 'धूळपेरणी' शेषेराव मोहिते यांच्या कादंबरीत श्रीरामचीही अशीच अगतिकता पाहावयास मिळते. आपण घेतलेले षिक्षण निरूपयोगी असल्याचे समजून तो हतबल होतो अशा सुषिक्षित बेकार तरूणांची अगतिकता, अवहेलना, जातीयता, मनाची घालमेल कशी होते हे अचूकपणे मांडले आहे.

समारोप– स्वातंत्र्योत्तर काळात शिक्षणाचा स्तर सर्व जाती–धर्माच्या लोकांपर्यंत पोहोचला होता. शिक्षण सक्तीचे झाल्याने सर्वसामान्य लोकांनाही शिक्षणाची पिढी बाहेर पडली तशी सुशिक्षित बेकारी वाढत गेली. दुरूख, दारिर्द्य, हाल–अपेष्टा सहन करून शिक्षण घेतलेल्या तरुण वर्गाला शिक्षणातील ठराविक मक्तेदारी, शिक्षण संस्था राजकारणी लोकांचे वर्चस्व जनसामान्यांची दिशाभूल करणारे असल्याची जाणीव साहित्यकृती होऊ लागली. शिक्षण क्षेत्र राजकारणीच्या बाहुपाशात असल्याने गैरमार्गाचा शिरकाव झाल्याचे स्पष्ट होते.

संदर्भ

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२) *तत्रैव,पृ क्र.१७*

३) *तत्रैव,पृ क्र.१६*

४) *तत्रैव,पृ क्र.२४६*

५) *नेमाडे भालचंद्र, झूल,पॉप्यलर प्र.२०१५पृ क्र.*

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देशमुख प्रतीक्षा ब्रम्हदेव
संशोधक विद्यार्थी, विभाग– इतिहास
सावित्रीबाई फुले पुणे विद्यापीठ

★★★

गोषवारा–महाराष्ट्रातील समाज सुधारणा चळवळ विसाव्या शतकात अवंतिकाबाई गोखले यांनी महत्त्वपूर्ण भूमिका बजावली अस्पृश्योद्धाराचे कार्य करून अस्पृश्यांना योग्य वागणूक दिली स्त्री वर्गाच्या विकासासाठी महिला समाजाची स्थापना करून त्याद्वारे स्त्री शिक्षणाचे कार्य केले कार्पोरेशन मधील आपल्या कार्याद्वारे समाजाच्या दृष्टीने उपयुक्त असे अनेक कार्य अवंतिकाबाई गोखले यांनी केले की वर्ड्स–

1. अस्पृष्यता निवारण
2. चंपारण्यातील सुधारणा
3. स्त्री विषयक सुधारणा
4. हिंदी महिला समाजाची स्थापना

प्रस्तावना – 19 व्या शतकात स्त्रियांचे समाजातील स्थान अतिशय खालावलेले होते त्यांना कोणतेही अधिकार नव्हते स्त्रियांना अनेक बंधनात जीवन जगावे लागत असे यांना समाजात व कुटुंबात कोणतेही स्थान नव्हते एकोणिसाव्या शतकात ज्यावेळी भारतात सामाजिक सुधारणांना सुरुवात झाली त्यावेळी स्त्रियांवर होणाऱ्या अन्यायाला वाचा फोडण्यात आली सती प्रथा बालविवाह स्त्री शिक्षण या संदर्भात अनेक समाजसुधारकांनी सुधारणा घडवून आणण्याचा प्रयत्न केला सुरुवातीला जरी श्री सुधारणांमध्ये पुरुश मंडळी अग्रस्थानी असली तरी नंतरच्या काळात अनेक स्त्रिया पुढे आल्या व त्यांनी स्वतःलाच स्वतःच्या समस्या सोडविण्याचा व स्त्रियांना संघटित करून त्यांच्या अधिकारांची जाणीव करून देण्याचा प्रयत्न केला. सावित्रीबाई फुले तिच्या भारतातील पहिल्या स्त्री शिक्षिका म्हणून ओळखल्या जातात पंडिता रमाबाई की ज्यांनी शारदा सदन या संघटनेद्वारे स्त्री उद्धाराचे कार्य केले लक्ष्मीबाई टिळक की ज्यांनी स्मृतिचित्रे या आत्मचरित्रात्मक लिखाणामुळे स्त्रीमुक्ती चळवळ व साहित्य क्षेत्रात प्रसिद्ध पावल्या काशीबाई कानिटकर डॉक्टर रखमाबाई राऊत डॉक्टर आनंदीबाई जोशी आनंदीबाई कर्वे पार्वतीबाई आठवले अशा अनेक स्त्री समाज सुधारक झाल्या की ज्यांनी प्रतिकूल परिस्थितीतून सुधारणा चळवळीला मोलाचा हातभार लावला. ज्या काळात स्त्रियांवर अनेक बंधने लादून चूल व मूल हे स्त्रीचे कार्यक्षेत्र ठरविण्यात आले होते त्या काळात या स्त्रियांनी त्यांच्यावरील बंधने मोडून स्वतःचा उद्धार तर केलाच पण स्त्री वर्गाच्या प्रगतीसाठी त्यांनी आपले संपूर्ण जीवन व्यतीत केले अशा समाज सुधारक आन पैकी एक आणि यांच्या प्रभावाने महाराष्ट्रात मुंबई या ठिकाणी हिंद महिला समाजाची स्थापना करणाऱ्या अवंतिकाबाई गोखले या देखील एक स्त्री समाज सुधारक होऊन गेल्या ज्यांनी स्त्रियांना फक्त शिक्षित–अशिक्षित अस नाही तर सुशिक्षित करण्यासाठी आपले संपूर्ण आयुश्य पणाला लावले अशा या स्त्री सुधारक अवंतिकाबाई गोखले यांच्या कार्या या विशयाची माहिती प्रस्तुत शोधनिबंधात देण्यात आलेली आहे

उद्दिष्टे– 1. अवंतिकाबाई गोखले यांच्या अस्पृष्य उद्धाराच्या कार्याची माहिती मिळवणे 2. अवंतिकाबाई गोखले यांनी केलेल्या स्त्री विशयक सुधारणांची माहिती मिळवणे 3. हिंद महिला समाज या संघटनेतील शिक्षणाच्या कार्याची माहिती मिळवणे

गृहितके– 19 व्या शतकात स्त्री सुधारणा चळवळीत अनेक स्त्री यांनी महत्त्वपूर्ण भूमिका बजावली अवंतिकाबाई गोखले यांनी अस्पृश्योद्धाराचे महत्त्वपूर्ण कार्य केले हिंदी महिला समाजाच्या स्थापने द्वारे अवंतिकाबाई गोखले यांनी स्त्री शिक्षणाचे कार्य केले

व्याप्ती व मर्यादा– स्त्री सुधारणा चळवळी मध्ये अनेक स्त्रियांनी महत्त्वपूर्ण भूमिका बजावलेली असली तरी प्रस्तुत शोधनिबंधात अवंतिकाबाई गोखले यांच्या कार्यावर प्रकाश टाकण्यात येणार आहे

विषय ज्ञान– 17 नोव्हेंबर 1882साली महाराष्ट्रातील इंदूर या ठिकाणी विष्णुपंत जोशी व सत्यभामाबाई या दापतत्यांच्या पोटी अवंतिका बाईचा जन्म झाला. अवंतिकाबाई हे त्यांचे तिसरे अपत्य पहिले दोन अपत्य गेल्यामुळे अवंतिकाबाई या अतिशय लाडाकोडात वाढलेल्या त्यांच्या शेजारीच राहणाऱ्या झाशीवाले बाई या नावाने परिचित असलेल्या बाईच्या पोटी त्यांना लहानपणी देण्यात येऊन कृष्णा हे त्यांचे नाव ठेवण्यात आले होते घरात त्यांना चिंगी या नावाने संबोधले जात असे ही मुलगी मोठेपणी चांगले नाव काढेल व कीर्ती मिळवेल असे भाकीत झाशी वाल्या बाईंनी करून ठेवले होते. वयाच्या नवव्या वर्षी त्यांचा विवाह गोपाळराव गोखलेचे एकुलते एक पुत्र बबनराव गोखलेंशी करून देण्यात आला होता माहेरी अक्षर ओळख नसलेल्या अवंतिकाबाई यांनी सासरी शिक्षणाची संधी मिळाली गोपाळ गोखले व लक्ष्मीबाईंनी त्यांच्या शिक्षणात मोलाचे योगदान दिले बबनराव यांच्या इच्छेनुसार वयाच्या सतराव्या वर्षी नर्सिंगचे शिक्षण घेऊन मिडवायफरी झाल्या व या शिक्षणाच्या जोरावर भविष्यात त्यांनी समाजसेवेची अनेक कामे केली

1913 साली इचलकरंजीच्या राजे श्रीमंत घोरपडे यांच्या राणींना इंग्लंड ला पोहोचवण्याची जबाबदारी मिळाली त्यातून त्यांना इंग्लंडला जाण्याची संधी मिळाली या प्रवासात अनेक गोश्टी त्यांना पाहिल्यावर शिकावयास मिळाल्या मग ते नेपोलियनचे थडगे असो की त्या ठिकाणच्या श्री संस्था नेपोलियन च्या थडगे पाहून त्यांना राष्ट्र

प्रतीचे प्रेमाची व राष्ट्रापती आपल्या असलेल्या कर्तव्याची जाणीव झाली व स्त्री संस्थांमुळे आपणही आपल्या देशात स्त्रियांना संघटित करून कार्यप्रवृत्त केले पाहिजे ही जाणीव त्यांच्यात निर्माण झाली व भारतात आल्यावर आपल्या या कार्याला लगेचच त्यांनी सुरुवात केली. सुरुवातीला गोपाळ कृष्ण देवधर की जे थोर भारत सेवक व पुण्याच्या प्रसिद्ध सेवासदन संस्थेचे शिल्पकार होते यांच्या मार्गदर्शनाखाली समाज सेवेला प्रारंभ केला सेवासदन मार्फत चालवण्यात येणाऱ्या शिक्षण प्रसार प्रचार प्रसाराच्या कार्यात त्या सहभागी झाल्या अवंतिकाबाई रोज दोन तास निरनिराळ्या वर्गांना शिकवीत असत त्याच बरोबर इंग्लंड मध्ये मॅचेस्टर बर्मिंघम या प्रसिद्ध औद्योगिक क्षेत्रात कामगार विभागात काम करणाऱ्या समाजसेविका चे कार्य त्यांनी पाहिले होते आणि तसेच कार्य आपण आपल्या देशातील कामगारांसाठी केले पाहिजे असे त्यांना वाटू लागले म्हणून त्यांनी लालबाग–परळ या कामगार वस्तीत दर आठवड्यात तीन तास जाऊ लागल्या तेथील कामगार स्त्रियांना स्वच्छतेचे महत्त्व पटवून देणे शिक्षणाची आवश्यकता त्यांना समजावून सांगणे आणि लहान मुलांची जोपासना कशी करावी याचे प्रात्यक्षिक दाखवणे अधिक कार्य त्या करू लागल्या भारतातील कामगार स्त्रिया कामावर जाताना आपल्या लहान मुलांना घरात कोंडून ठेवीत आणि त्यांची झोप मोडू नये म्हणून त्यांना यापुढे ती पद्धत किती चुकीची आहे याची जाणीव अवंतिका बाईंना होती इंग्लंडमध्ये त्यांनी पाहिले होते की गिरणीत कामगार स्त्रियांच्या लहान मुलांवर देखरेख करणारी शिशू संगोपन गृह असतात त्यावेळी भारतात असे एकही शिशू संगोपन गृह नव्हती अवंतिका बाईंनी गिरणी विभागात अनेकांच्या सहकार्याने शिशु संगोपन गृह स्थापन केले. अस्पृश्य वर्गाच्या प्रगतीसाठी आपण कार्य केले पाहिजे असे त्यांना वाटत होते त्यासाठी अस्पृश्य समाजात जाऊन त्यांच्यात मिसळून त्यांच्या त्यांच्या अडीअडचणी समजावून घेत असे त्यांच्या सुख–दुःखात सहभागी होत असत अस्पृश्य समाजाच्या सहवासात आल्यानंतर संक्रांतीचा सण त्यांनी कधीही घरी साजरा केला नाही प्रत्येक संक्रांतीच्या दिवशी एक डबाभर तिळाचे लाडू घेऊन त्या अस्पृश्य वस्तीत जात असत आणि तिथे हळदी कुंकाचे समारंभ करून त्या सर्व अस्पृश्य महिलांकडून तिळगुळ घेत व तसेच या कामात काकासाहेब खाडिलकर यांच्या पत्नी सौ गौरीताई खडीलकर यांचे त्यांना सर्वात अधिक सहकार्य मिळाले.

1916 चे लखनऊ अधिवेशनात त्या सहभागी झाल्या होत्या या अधिवेशनात गांधीजींबरोबर त्यांचा परिचय झाला व यानंतर गांधीजींच्या प्रत्येक कार या कार्यात त्या सहभागी झाल्या गांधीजींच्या चंपारण याच्या सत्याग्रहात त्या सहभागी झाल्या व बँड ठरवा या गावात सहा महिने वास्तव्य करुन श्री शिक्षणाचे व समाज जागृतीचे कार्य त्यांनी केले. बरहरवा या ठिकाणी स्त्रियांसाठी व मुलींसाठी त्यांनी जे कार्य केले त्यामुळे त्यांच्यामध्ये आत्मविश्वास निर्माण झाला होता आपण स्त्रियांना संघटित करून त्यांच्या उद्धारासाठी कार्य केले पाहिजे हा विचार त्यांच्या मनात निर्माण झाला व त्यातूनच 27 नोव्हेंबर 1918 सालि हिंद महिला समाज या संघटनेची स्थापना करून श्री उद्धाराच्या कार्याला त्यांनी सुरुवात केली हिंदी महिला समाजात द्वारे स्त्रियांसाठी वाचनालय सुरु करण्यात आली त्याचप्रमाणे स्त्रिया इंग्रजी व हिंदी भाशेचे ज्ञान देण्यासाठी ही वर्ग सुरू करण्यात आले श्री यांना स्वतःच्या पायावर उभे करण्यासाठी विविध कला कौशल्याचा शिक्षणाचा प्रसारही स्वर्गात करण्यात आला एवढेच नव्हे तर स्त्रियांमध्ये राष्ट्राभिमान जागष्त करण्याच्या दृष्टीने 1920 सालापासून अवंतिका बाईंनी समाजात खादीचा प्रचार सुरू करून सूत कातण्याची वर्गही सुरू केले त्याचबरोबर महात्मा गांधी लोकमान्य टिळक व श्री गुरव गोपाळ कृश्ण देवधर यासारख्या प्रसिद्ध पुढाऱ्यांची भाषणे होत हाऊसफुल अधिवेशनातही अवंतिकाबाई यांच्या नेतृत्वाखाली स्वयंसेवकांचे पथक त्या ठिकाणी कार्यरत होते अवंतिका बाईंना मूलबाळ नव्हते हिंद महिला समाज ही संस्था त्यांची मानसकन्या होती सतत 31 वर्ष या संस्थेचे पालनपोषण त्यांनी केले

1923 साली अवंतिका बाईंचा मुंबईच्या म्युनिसिपल कॉर्पोरेशन मध्ये प्रवेश झाला कॉर्पोरेषन मध्ये सभासद म्हणून गेलेल्या पहिल्या स्त्री सभासदांपैकी त्या एक होते त्या ठिकाणीही त्यांनी भरीव अशी कामगिरी केली शाळेत जाणारी मुले दुपारच्या वेळी फेरीवाल्याकडुन जो जिन्नस घेऊन खातात ते अस्वच्छ व अनारोग्यकारक आहे म्हणून त्यांनी ते खाद्यपदार्थ विकण्यावर बंदी घातली त्याचप्रमाणे चौपाटीवर होणारे घाण अधिक कार्यक्षमतेने साफ करून घ्यावी असाही एक ठराव त्यांनी पास करून घेतला. भारतीय स्वातंत्र्य चळवळीतही त्या सहभागी झाल्या व त्यासाठी त्यांना तुरुंगवास भोगावा लागला हिंद महिला समाज असो कॉर्पोरेशेनची बैठक असो कॉंग्रेसची सभा असो वा घरातील वागणूक असो प्रत्येक बाबतीत शिस्त हा त्यांचा आधी दंडक होता

सारांश– अषाप्रकारे महाराश्ट्रातील समाज सुधारणा चळवळ विसाव्या शतकात अवंतिकाबाई गोखले यांनी महत्त्वपूर्ण भूमिका बजावली अस्पृष्योद्धाराचे कार्य करून अस्पृष्यांना योग्य वागणूक दिली स्त्री वर्गाच्या विकासासाठी महिला समाजाची स्थापना करून त्याद्वारे स्त्री षिक्षणाचे कार्य केले कार्पोरेषन मधील आपल्या कार्याद्वारे समाजाच्या दृश्टीने उपयुक्त असे अनेक कार्य अवंतिकाबाई गोखले यांनी केले

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गोंड आदिवासी जमाती लोकसाहित्य आणि लोकगीते

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★★★

प्रस्तावना – जगातील सर्वच देशात आदिवासी ही जमात सर्वात जास्त आहे . जंगलात पर्वत रांगात दऱ्याखोऱ्यात राहणारी जमात म्हणून आदिवासींना ओळखले जाते. भारतीय संस्कृतीला प्राचीन आशा स्वरुपाची दीर्घ परंपरा प्राप्त झाली आहे भारतातील प्रचलित समाजव्यवस्था अनेक जाती धर्म यांनी बनवलेली आहे स्वातंत्र्यप्राप्तीच्या अगोदरपासून भारतीय लोकशाहीत्यांच्या अभ्यासाला विल्यम जोन्स थांमस जान आब्रे सर थामस वॉल्टर थामस नाइटले तामस राईट यासारख्या मानवंशशास्त्रज्ञांनी खऱ्या अर्थाने शास्त्रीय स्वरूपाची बैठक प्राप्त करून दिली

गोंडा आदिवासींची लोकगीतांचा मूळ असा कोणी नाही आदिवासी लोकसाहित्य जन्मास आली तीच मूळ जंगलाच्या घनिष्ठ संबंधातून यामुळे लोकगीते जन्मली वाढली ती जंगलातच आदिवासींचा जंगलाशी घनिष्ठ संबंध येतो त्यांच्याइतके जंगलातील वन औषधांचे ज्ञान कुणाजवळही नाही आदिवासी समाजाचे संगीत नृत्य सण–उत्सव यात वेगळेपण दिसून येते ही आदिवासी लोकसाहित्य व लोकगीतातील त्यांची जीवनप्रणाली आहे.

गोड ही दविडाची प्रमुख जात आहे. जंगलात राहणाऱ्या जमातीपैकी एक जमाज म्हणून तिची ओळख आहे गोडांची वस्ती गोदावरी व विध्यापर्वत यामध्ये आढळते. सर जॉर्ज ग्रीअसनच्या गोंडी बोली तेलगू पेक्षा तमिळशी व कन्नडसी जास्त मिळतीजुळती वाटते. ही जमात महाराष्ट्रातील चंद्रपूर–गडचिरोली अमरावती मध्ये आढळतील गोंडवनावर मराठ्यांचे राज्य प्रस्थापित होईपर्यंत गोडांचे राज्य होते. गोंडांचा वंशज स्वतः स राजगोड महनवीत असे ते स्वतःस गोंड संस्कृती व भाषेचे खरे प्रतिनिधी समजतात. गोंड या शब्दांचा अर्थ जंगलात राहणारा गोंड लोक स्वतःला कोया किंवा कोयतुर म्हणून घेणे पसंत करतात गो म्हणजे जंगल आणि अड म्हणजे मूळ निर्मितीची जागा होय. गोंडांचा एकंदर 40 जमाती आहेत. त्यापैकी महाराष्ट्रात पंधरा आहेत आणि त्याचबरोबर गोंड जमातीचे प्रकार खालील प्रमाणे आहेत. एक राजगोंड दोन धुर्वे तीन खातेला चार माडिया गोंड

संशोधन विषयाची उद्दिष्टे– १) गोंड आदिवासींच्या साहित्यांचा व लोकगीतांत काही साहित्यिक मूल्य आहेत काय याचा शोध घेणे

२) गोंड आदिवासी लोकसाहित्यातून रसनिष्पत्ती होताना दिसून येते काय ? हे जाणून घेणे

३) आदिवासी गोंड समाजातील भाषिक दृष्टीने अध्ययन करून मांडणी करणे

४) आदिवासी गोंड लोकगीतांचा साहित्यिक प्रभाव आजच्या नव साहित्यावर झाला आहे काय याचा शोध घेणे

५) गोंड आदिवासींच्या सर्वांगीण अभ्यासासाठी लोकगीत महत्त्वाचे माध्यम आहे यांची विश्लेषणात्मक मांडणी करणे

संशोधन विषयाची गृहीतके – १) गोंड आदिवासी लोकसाहित्यांच्या लोकगीतांचे साहित्य पोहोचण्यास कमी पडते.२) गोड आदिवासी लोकसाहीत्यांचा व लोकगीतांचा जगासमोर प्रभावीपणे मांडण्यात असक्षम ठरते. ३) गोंड आदिवासीच्या जमातीतील लोकशाहीत्यांचा वेंदना विद्रोह व नकार मांडण्यात आला. ४) आदिवासींच्या जमातीच्या लोकसाहित्यांचे व लोकगीतांचे साहित्य व्यापकप्रमाणात स्वीकारले गेले नाही.

लोकगीत म्हणजे काय – लोकवांगमययांचा बराच मोठा भाग लोकगीतामध्ये मोडतो. लोकगीतांचे महत्व विषद करताना ना. रा. शेंडे आपल्या लोकगीतातील काव्य आणि कल्पना वैभव या निबंधात लिहितात. लोकशाहीत्यांची जी अनेक अंगे उपांगे आहेत. त्यात लोकगीत हे विशेष भरदार अंग आहे ते तेजस्वी अंग म्हणजे खेडूतांच्या जीवन संस्कृती रिती रिवाज आदिचे जीवन चित्र उमटविनारा अगदी स्वच्छ आरसाच होय.

लोकगीताला इंग्रजीमध्ये थ्वसोवदह म्हटले जाते. लोकसाहित्य बरोबर लोकगीतांचा ही अभ्यास जागतिक पातळीवर झाला आहे. अनेक विचारवंतांनी आपल्या शब्दात लोकगीतांचे स्वरूप स्पष्ट करण्याचा प्रयत्न केला आहे. अलेक्झांडर क्राप यांचे मत डॉ. शरद व्यवहारे यांनी दिली आहे त्यानुसार लोकगीत हे भावगीत असून लोकगीतांचा उगम निरक्षरात होऊन त्यांचा कता अनामिक असतो. लोकगीतांची निर्मिती भूतकाळातील असून कित्येक शतकांची परंपरा या गीतांना लाभलेली असते. वरील मतानुसार लोकगीत ही प्राचीन काळात निर्माण झालेली व परंपरेने चालत आलेली असून ती अनामित कर्त्यांची भावगीत निर्मिती आहे.

आदिवासींच्या लोकगीता विषयी माहिती – रंगीबेरंगी पानाफुलांच्या नेत्रदीपक झुपकयाने मनोहरी नी देखणी सजावट अंगाअंगावर धारण करणाऱ्या महावस्त्रांना रात्रीखुशीने पेललेल्या दऱ्याखोऱ्यातील दुनिया म्हणजे आदिवासींची दुनिया. शहरापासून लांब दूरवर असलेल्या या

दुनियेतील माणस हौस मौजेने ऐस पैस मैदानात येऊन नाचायला व गायाला लागली म्हणजे धरित्रीच्या अंगावर समाधानाचे रोमांच फुलू लागतात. अशावेळी पहाडी मुलुखातील मंद शितल वारा शिळ घालून धावून पुढे येतो. पानाफुलांमधील पार्श्व संगीत उभे करतेकृ मग निजायला धरित्री उशिला धोंडा अनू पांघरायला आभाळ घेत निसर्गाच्या कुशीत वावरताना ही मंडळी एवढी आनंदी कशी ह्यातलं गणित काही दिल्यास सुटतच नाही. आदिवासींची ही दुनिया अदभुताचे पंखलयाली गंधर्व कन्या आहे. ती देखणी तसेच मोहमयीही आहे.

आदिवासींना स्वतःची भावना विचार कल्पना होती. या भावना विचार कल्पना त्यांची आपल्या गीतातून प्रकट केलया आहेत. वाटयाला येणाऱ्या सुख दुःखांच्या वेळ गीतांनी त्यांना सहारा दिला.

गीतामुळेच त्यांना धैर्य शक्ती मिळत होती.

आदिवासी लोककथा,– आदिवासी काही विशिष्ट जात नावहे तर समाज वैशिष्ट्ये धारण करणाऱ्या अनेक जमातींचा तो एक समूह आहे. भारतातील अनेक जमाती त्यात मोडतात.

इतिहासाचा एक नियम आहे. ज्या समाजाकडे पाशवी तांत्रिक ज्ञान असते तो समाज इतिहास लेखनावर ताबा मिळतो. त्यामुळे इतर समाज घटकांचा इतिहास हळुहळु लोप पावतो.

आदिवासी लोकगीते – आदिवासी साहित्याचा विचार करताना तिसरा भारत म्हणून ओळखल्या जाणाऱ्या आदिवासी जमातींचे सांस्कृतिक भावविश्व आदिवासी लोकगीतांतून प्रकट होते. भौगोलिकदृष्ट्या भारताचा २० टक्के भूभाग आदिवासी क्षेत्राने व्यापलेला आहे. महाराष्ट्राचा विचार करता 47 प्रमुख आदिवासी जमाती महाराष्ट्रात आहेत अनेक उप जमातीही आहेत. यापैकी 74 आदिवासींच्या बोलीभाषा अस्तित्वात आहेत.

आदिवासी लोकगीतांचे वैशिष्ट्ये – आदिवासी लोकगीतांची स्वतःची काही वैशिष्ट्ये आहेत. त्यांच्या लोकगीतात सौंदर्य जाणिवा व प्रेरणा आहेत.ती स्वयंपूर्ण आहेत. डॉक्टर विनायकराव तुमराम यांनी आदिवासी लोकगीतांची ठळक वैशिष्ट्ये सांगितली आहेत ती पुढीलप्रमाणे

आदिवासी लोकगीते ही आदिमाचया अस्तित्वा इतकीच प्राचीन असतात. जीवनातील बहुतेक महत्त्वाच्या प्रसंगांना उद्देशून ही लोकगीते असतात. आदिवासी लोकगीते ही गेय स्वरूपाची असून ती त्यांच्या नृत्याच्या वेळी पारंपारिक वाद्यांच्या संगीतावर गायली जातात. नृत्य वाद्याशिवाय आदिवासी लोक ही लोकगीते सहसा गात नसतात. आदिवासी लोकगीतांचा कवी वास्तविक कवी नसून गायक असतो. आदिवासींच्या पथक संस्कृतीचे प्रतिबिंब त्यांच्या लोकगीतात पडलेले आढळून येते.

आदिवासी लोकगीते त्यांच्या समाज जीवनातून आकारास आलेले आहेत. लोकगीते व्यक्ती समाजजीवनावर आधारित आहेत. त्यांच्या लोकगीतांचा महत्त्वाचा विशेष त्यांच्या काव्यात्मक यामध्ये आहे. अशा काव्यातील भावविष्व तर रम्य आणि सौंदर्य संपन्न आहे. ही त्यांच्या बोलीभाशेतून आलेले आहेत. रोजच्या जीवनातील बोल या लोकगीतात आलेले असल्याने लोकगीताने वेगळेपण दिसून येते

गोंड जमातीचे वर्गीकरण – भोगोलीक निकशावरील वर्गीकरण दक्षिण भारतात व पश्चिम भारतात गोंड जमात आढळते. दक्षिण भारतात तामिळनाडू केरळ कर्नाटक आंध्र प्रदेश भाषा या निकशावरील वर्गीकरण दविडियन भाषा समूह यात गोंड कोलाम तोडा कोया परध ान आहे.

गोंड जमातीचे सामाजिक जीवन – गोंड ही जमात गोदावरीच्या तसेच बस्तर आणि सातपुडा पर्वतांच्या रांगात बसलेली आहे. गोंड मुळचे रहिवासी दक्षिण भारतातील असावे असे काही तज्ज्ञांचे मत आहे. साधारण जंगलाच्या पेनगंगा गोदावरी इंद्रावती अशा नद्यांच्या जवळ वस्ती आढळून येते. या लोकांची बोली गोडी आहे.

गोंड जमातीचे संस्कृती जीवन – गोंड जमातीत सण– उत्सवाला विशेष महत्व आहे. माडिया भाषेत सणाला पंडूमा म्हणतात. शेतात बी पेरणे नवीन धान्याचे पिक काढणे. नवी फळ काढणे व खाणे इत्यादी. सर्व गोष्टीसाठी गावकरी सामुदायिकरीत्या सन साजरी करतात. त्या दिवशी पोलो म्हणजे सार्वजनिक सुट्टी जाहिर केली जाते. या सणाची पूजा पेरमा किंवा पुजारी करतो पेरमा धार्मिक विधी करतो त्याला वनौपधीचेही ज्ञान असते. पुजारी शकुन आणि अपशकुन सांगतो काळी जादू त्याला येते. दोन जमातीत मृत व्यक्तीला पुरण्याची प्रथा आहे. मूर्तपूर्वजांची पुजा करणे बंधनकारक असते. माडिया गोंड मध्ये दहाव्या दिवशी किंवा केव्हाही करसड हा धार्मिक विधी करण्यात येतो. मृत व्यक्तींच्या स्मरणार्थ एक मोठा दगड उभारण्यात येतो त्याला कलबंडा म्हणतात. गोंड जमातींचा आता बाही बाह्य जगासी संपर्क आल्यामुळे त्यांच्या या रूढी–परंपरामध्ये फरक पडत चाललेला दिसून येतो.

गोंड जमातीचे शैक्षणिक जीवन – गोंड जमातीची शैक्षणिक विकासात अतिशय कमी प्रमाण येते. प्राथमिक शिक्षण गोंड जमातीत दिल्याषिवाय शिक्षणाची प्रगती होणे कठीण आहे. सन 2011च्या जनगणनेनुसार राज्यातील एकूण आदिवासी साक्षरता प्रमाण ५२.२ टक्के आहे. गोंड जमातीचे साक्षरता प्रमाण ७ टक्के आहे. पूर्व महाराष्ट्रात आदिवासी कल्याण योजने अंतर्गत शिक्षित गोंडांना नोकर्या दिल्या गेल्या. आदिवासी केंद्रे व राज्यसरकार यांनी अनेक योजना राबविले आहेत. ६ ते १४ वर्षे या वयोगटातील आदिवासी विद्यार्थ्यांना पर्याय शिक्षण मोफत देण्यात यावे व विद्यार्थ्यांना अनौपचारिक शिक्षण व प्रौढ शिक्षण मिळावे यासाठी 100 लोकसंख्या असलेल्या परिसरात प्राथमिक शाळा उघडणे यासारखे व अंशकालीन वर्ग व पाळणाघरे ही शासनाने सुरू केली आहेत.

समारोप – आदिवासी समाज शिक्षणाचा आधार घेऊन नोकरी

व्यवसायाकडे ते मार्गक्रमण करू लागला आहे. तसेच राजकीय ध ार्मिक सामाजिक क्षेत्रांचे महत्व त्यांना पटायला लागले आहे. पण ज्यू व निग्रो लोकांच्या तुलनेत भारतीय आदिवासी खूप खूप मागे आहेत. त्यांनी आजूनही पूर्णपणे आपला विकास व्हावा या दृष्टीने पाऊले उचललेली नाही. त्यांना ब्राह्मणाच्या वर्चस्वाखाली येणे कध ीच पसंत नाही. आदिवासी संस्कृतींची जडणघडण व विकास आदिवासी समाजाने मोठ्या कौषल्याने केला आहे. आदिवासी समाज एका छताखाली आणण्यासाठी विविध संघटनांच्या माध्यमातून प्रयत्न होत असली तरी त्याला पाहिजे तसा प्रतिसाद मिळत नाही. जागतिक पातळीवर आदिवासींची एक विचार प्रणालीची प्रक्रिया सुरू झाली तरी तिला देश सीमांचे बंधन आहेत. आदिवासीसाठी शासनाने व वैध ानिक संरक्षण दिले.

संदर्भ ग्रंथ

१) *डॉ, तुकाराम षेगटे आदिवासी साहित्य नियतकालिकातील डिंपल पब्लिकेषन नवघर वसई जि. ठाणे पहिली आवृत्ती ५ डिसेंबर पान नंबर १०६*

२) *डॉ,ऊशा किरण आक्रोष आत्राम आदिवासी वीर पुरुश . प्रकाशन अहेरी संमेलन आदिवासी भारत १९९४ विशांक यवतमाळ पान नंबर 06*

३) *डॉ, सौ. शैलजा देवगावकर .आदिवासी विश्व .आनंद प्रकाशन नागपूर .आवृत्ती पहिली जुलै २००१ पान नंबर १६१.*

४) *सुनील शिंदे .आदिवासींचे शिक्षण आणि दुर्गम आदिवासी अकोले तालुका प्रकाषन सुगावा पुणे . आवृत्ती पहिली डिसेंबर १९९९ पान नंबर ७०.*

५) *डॉ, रामशेट्टी शेटकार. प्रा. बालाजी शिंदे. लोकसाहित्य काल आज आणि उद्या. अरुण प्रकाशन लातूर*

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शिवकालीन महसूल व्यवस्था : एक अभ्यास

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★★★

संक्षेप – मराठी राज्याच्या उत्पन्नाचा विचार करता किती प्रकारे कर आकारले जात होते याची कल्पना येते. समाजातील कोणताही घटक करापासून मुक्त नव्हता. सरकारी खजिण्यात प्रत्येकाला काहीं ना काही भर घालावी लागत होती. मिठावरील करातून तर कोणाचीही सूटका नव्हती. मध्य काळात उत्पन्नाचे प्रमुख साधन शेती असल्यामुळे शेतसारा चुकविता येत नव्हता. कारण सरकारची सारी मदार जमिन महसूलावरच होती.

बीज शब्द :– छत्रपती शिवाजी महाराज यांची महसूल विषयक धोरण, महसूल कर पध्दत, सरदेशमुखी आणि चौथाई इ. तत्वज्ञान

प्रस्थावना :– प्रत्येक स्वतंत्र राज्याची काही कायम स्वरूपाची ध्येय धोरणे असतात. त्या शिवाय राज्याचे स्वतंत्र व सार्वभौम स्वरूप दिसून येत नाही. राज्यांच्या निश्चित ध्येय धोरणामुळे राज्यकारभाराची दिशा स्पष्ट होते. त्याला विशिष्ट असा द्रष्टीकोण प्राप्त होत असतो. ते त्या त्या राज्याचे नैतीक अधिष्ठान बनते. त्यावरच राज्याची भरभराट होत असते. राज्याचे अस्तित्व टिकून आपले सार्वभौमत्व देखिल अबाधित राहते.

मराठयांच्या इतिहासात छत्रपती शिवाजी महाराजांच्या कारकीर्दीला अद्वितीय महत्व आहे. छत्रपती शिवाजी महाराजांनी हिंदवी स्वराज्याची स्थापणा केली. वडीलार्जीत जाहागिरीमध्ये धैर्य, शौर्य, चातूर्य आणि राजकीय मुत्सद्देगिरी यांचा अवलंब करून त्या छोटयाश्या जहागिरीचे स्वतंत्र राज्यात रूपांतर केले. शिवाजी महाराज जसे उत्तम योध्ये, युध्द शास्त्र निपून, लोकहितवादी, प्रजाहितदक्ष, महापराक्रमी, धर्मसहिष्णू राजे होते. तत्वतच ते ' बहुत जनासी आधारू ' असे श्रीमंत योगी जाणते, रचनात्मक कार्य करणारे काळाच्या पूढे जाणारे मुत्सद्दी, उत्तम प्रशासक शेतकरी व कष्टक–यांचे कैवारी होते. राज्य सर्वांचे आहे रयतेचे आहे हा आत्मविष्वास त्यांनी प्रजेमध्ये निर्माण केला.

प्रत्येक कालखंडातील शासकाने तत्कालीन काळात कृषी विषयक धोरण ठरवले होते. काही शासकांचे धोरण हे अन्यायकारी होते तर काहींचे जनकल्यानकारी होते. अन्यायकारी पध्दतीतूनच कृशी कर व्यवस्था जन्माला आली. जमिनदार व सावकार यांच्या कडून मोठया प्रमाणात शेतकऱ्यांची पिळवणूक करण्यात आली. हे धोरणवजन्मापर्यंत असेच सुरू राहीले.परंतू शिवकाल खंडामध्ये महाराजांनी बदल केलेला दिसून येतो.

संशोधन पध्दती :– प्रस्तूत संशोधन निबंधासाठी दुयम संशोधन पध्दतीचा उपयोग करण्यात आला आहे. त्या मध्ये ऐतिहासिक संदर्भग्रंथ, साप्ताहिके, इ. दूय़यम साहित्याचा उपयोग करण्यात आला आहे.

उद्देश

1. शिवकालीन महसूल व्यवस्था जाणून घेणे.
2. शिवरायांचे शेतकरी कष्टकरी यांच्या बद्दलची तळमळ याचा आभ्यास करणे.
3. शिवकालीन उत्पनाच्या प्रमुख साधनांची माहिती घेणे.
4. शिवाजी महाराजांचा लोक कल्याणकारी दृष्टीकोन जाणून घेणे.

गृहितके

1. शिवकाळात महसूल अधिकारी सरकारी नियुक्त होते.
2. शिवकाळातील राज्यांच्या उत्पन्नाचे प्रमुख साधन शेती हे होते.
3. शिवाजी महाराजांचे शेती विषयक धोरण शेतकरी पूरक होते.

शिवाजी महाराजांची महसूल व्यवस्था :– न्या. रानडे यांच्या मते शिवरायांची सर्वश्रेष्ठ कामगिरी म्हणजे स्वराज्य अथवा राष्ट् निर्मिती हे होय. मात्र थोडी दुरूस्ती करून असे म्हणता येईल की त्यांनी निर्माण केलेली नूतन सष्टी टिकून ठेवण्यासाठी ही सत्ता आर्थिकदृष्टया प्रबळ करण्याचा काटोकाट प्रयत्न केला. यासाठी त्यांनी शेती व्यवसाय उद्योग विकास व त्यातून उत्पन्नात वाठ कशी होईल याचा सतत विचार करून आपले आर्थिक धोरण निश्चित केले.

शिवाजी महाराजांच्या महसूल पद्धतीवर निजामशाही, आदिलशाही व मोगलयांच्या महसूल पद्धतीचा कमी अधिक प्रभाव पडलेला दिसून येतो. डॉ. बाळकृष्ण 'शिवाजी द ग्रेट' या ग्रंथात लिहितात 'शिवकाळात विजयनगर, निजामशाही, आदिलशाही व मोगलशाही अशा चार सामशज्यातील पद्धतीचा मिलाफ करण्याचे आवघड काम शिवाजी महाराजांच्या पुढे होते.' प्रत्येकाच्या आधिका–याची श्रेणी ही वेगळी असे त्यांचे अधिकार महसूलाची आकारणी तसेच जमिन महसूल व इतर उत्पन्नाची साधणे यामध्ये सुद्धा फरक असे. अशा स्थितीत या सर्व पद्धतीमधील चांगले गुण घेउून दोष काढून टाकण्याचे महत्वाचे काम महाराजांनी केले. 17 व्या शतकाच्या प्रारंभी महाराष्ट्रात

जी राजकीय धामधूम होती तीचा फायदा घेउून शिवाजी महाराजांनी स्वतःची अशी महसूल पद्धत महाराष्ट्रात लागू केली. शिवाजी महाराजांच्या काळात जमीन महसूल हाच महसूलाचा मुख्य आधार होता. महसूलाच्या वसूलीसाठी राज्याचे दोन भाग पाडण्यात आले होते.

1. **स्वराज्य** : स्वराज्य म्हणजे शिवाजी राजांच्या ताब्यात असलेला प्रदेश
2. **मोगलाई** : मोगलाई म्हणजे मोगलाईच्या ताब्यात असलेला पण शिवाजी महाराजांना खंडणी देणारा प्रदेश

महसूल विभागाची रचना

1 विभाग होते एका विभागात अनेक सुभे असत.
2. सुभा :– दिड ते तीन लाख होन महसूल जमा होणारा प्रदेश
3. परगणा :– परगण्यात चाळीस ते साठ खेडयांचा समावेष होत होता.
4. महाल कार्यात
5. तपे तर्फ :– हा सर्वात छोटा विभाग होता.

शिवाजी महाराजांच्या जमिन महसूलाच्या संदर्भात खालील तीन व्यक्तींनी सहकार्य किंवा प्रयत्न केले ते प्रयत्न कोणी व कोणत्या वर्षी केले ते या प्रमाणे

1. दादोजी कोंडदेव :– इ. स. 1636
2. मोरोपंत पिंगळे :– इ. स. 1648
3. अण्णाजी दत्तो :– इ.स. 1678

दादोजी कोंडदेव यांनी लागवडीखाली आणलेल्या जमिनीवर पुढील प्रमाणे कर आकारणी केली.

1. पहिल्या वर्षी बिघ्याला 1
2. दुस–या वर्षी 1 बिघ्याला 3
4. चौथ्या वर्षी 1 बिघ्याला 9
5. पाचव्या वर्षी 1 बिघ्याला 10
6. सहाव्या वर्षी 1 बिघ्याला 20

जमिन महसूलाची आकारणी करताना पुढील तीन घटक विचारात घेतले जात.

1. जमिनीची प्रत
2. जमिनीस मिळणारे पाणी
3. जमिनीत काढलेले पिक. एकाच वर्षात जमिनीत किती व कोणती पिके घेतली जातात ही बाब विचारात घेतली जाईल.शेतसारा आकारणी करताना लागवडीखाली असलेल्या जमिनीचा विचार केला जाई. पडीक जमिन, जंगले, कुरण इ. जमिन जी एकूण गावच्या मालकीची असे त्यावर सारा आकारणी केली जात नसे. सारा आकारणी करताना नगदी पिक, खरीप पिक, रबी असे वर्गीकरण केले जाई. उस पिकासाठी सरकारी कालव्याचे पाणी घेतले असेल तर आडीच होन सारा एका बिघ्यास आकारत. जर उसासाठी विहिरीचे पाणी वापरले असेल तर दोन होन सारा एका बिघ्यास आकारला जाईल. जेंव्हा डोंगराळ व पडिक जमिन लागवडीखाली प्रथम आणली जाईल तेंव्हा प्रथम काहीं वर्ष सारा आकारला जात नसे; पण नंतर मात्र या जमिनीवरही सारा आकारणी केली जाई पण ती मापक असे. बागायती जमिनीवरचा सारा आकारताना कालव्याचे पाणी व विहिरीचे पाणी हा फरक ही विचारात घेतला जाई. सारा आकारणी बाबत शेतक–यांची काही तक्रार असेल तर त्याची राहनिषा केली जात असे. गावच्या पाटलास दप्तरात दुरूस्ती नोंद करण्याचा आदेश दिला जात होता.

आण्णाजी दत्तो यांनी शिवाजी महाराजांच्या काळात महसूलाची पुनर्रचना केली होती. प्रथम प्रत्येक गावातील लागवडीखाली असणा–या जमिणीची यादी तयार करून प्रत्येक जमिनीत कोणते पिक येते याच्या यादया तयार करण्यात आल्या होत्या. डोंगराळ, दलदलीची व काळी जमिन या गटात जमिनीचे वर्गीकरण केले जाई. जमिन मोजण्यासाठी काठीचा वापर केला जात असे. त्या काठीला शिवशाही काठी म्हणत ती काठी पाच हात लांब व पाच मुठी लांबीची असे. वीस चौरस काठयांचा एक पांड व वीस पांडाचा एक बिगा होई. 120 बिघ्याचा एक चावर होत असे. जमिनीच्या मोजणीचे काम महारांकडे असे. जमिनीची प्रत ठरवित असताना 1,2,3,4 असे गट पाडले जात त्यास अव्वल, दमू, सीम व चारहम अषी नावे होती.

महसूल अधिकारी :– शिवाजी महाराजांनी पुढील महसूल अधिकारी वर्गांच्या नेमनूका केल्या. प्रांताच्या प्रमुखाला सुभेदार म्हणत. त्याच्या मदतीला खालील अधिकारी होते. 1. दिवाण, 2. मुजुमदार, 3. फडणीस, 4. सबनीस, 5. कारखानीस, 6. चिटणीस, 7. जमादार, 8. पोतनीस. सुभेदाराला 400 होन पगार होता तर मुजुमदारास 100 ते 125 होन पगार होता. सर्व महसूल अधि ाका–यांना रोख पगार दिला जाई. शिव पूर्व काळात गावच्या महसूलाची विक्री बोली लावून केली जात असे. त्यात जनतेचे प्रचंड शोषण होई. पण छत्रपती शिवाजी महाराजांनी ही पद्धत बंद केली. त्यांनी जमिनदारी पध्दतीऐवजी रयतवारी पध्दत सुरू केल्याने सामान्य शेतकरी–राजा यांच्या प्रत्यक्ष संबंध प्रस्थापित झाले. नैसर्गिक आपत्तीच्या वेळी सा–यात सुट देण्याची पध्दत त्यांनी अमलात आणली. शिवाजी महाराजांच्या महसूल पध्दतीमुळे जनतेचा फायदा झाला असे मत ग्रॅंड टफ ने हिष्ट्री ऑफ द मराठास' या ग्रंथात मांडले.

संभाजीराजाला शिवाजी महाराजांच्या एकूण प्रशासनात सुधारणा करण्याची संधी मिळाली नाही. एक तर त्यांची कार किर्द 9 वर्षाची व तिही युद्धस्थितीतील होती. राजाराम महाराजांना संकटामुळे सुध ारणा करणे शक्य झाले नाही. त्यामुळे शिवाजी राजांनी निर्माण केलेले प्रशासन पेशवाईस प्रारंभ होईपर्यंत कायमच होते.

शिवाजी महाराजांची कर पध्दती :– जमिन महसूल हे शिवकाळात महत्वाचे साधन होते. त्याशिवाय जे कर लावले जात ते खालीलप्रमाणे होते.

1. पायपोसी :– चांबारावरील कर
2. सिंहासनपट्टी :– राज्याभिशेकाच्या वेळी सिंहासन पट्टीद्वारे पैसा उभा केला जाई.
3. मोहतरफा :– व्यापा–याकडून हा कर वसूल केला जाई.
4. सराफी पट्टी :– सोन्याचांदीचा व्यवसाय करणा–यावर हा कर लावला जाई.
5. जकात कर :– पर राज्यातून स्वराज्यात येणा–या व स्वराज्यातून बाहेर जाणा–या प्रत्येक वस्तूवर कर लावला जाई.
6. कारागिरावरील कर :– परीट, सुतार, शिंपी, नाव्ही, सोनार, गुरव, कुंभार, कोळी इ. फ व्यवसायिकावर हा कर होता.
7. मिठावरील कर.
8. मेटवाणी पट्टी :– सरकारी अधिकारी किंवा साधुसंत फिरतीवर असताना त्यांच्या खाण्यापिण्यासाठी म्हणून हा कर वसूल केला जाई
9. मांग टाका :– हा कर साळी, कोष्टी, मोमीन या विणक–यांकडून वसूल केला जाई.

असे वरील कर असून जंगलापासून मिळणारे उत्पन्न, टाकसाळी पासून मिळणारे उत्पन्न, मच्छीमार व खाणीपासून मिळणारे उत्पन्न ही उत्पन्नाची प्रमुख साधने होती. त्या शिवाय दंड न्यायालयीन शुल्क, बेवारस मालमत्ता, सरजामदार व संस्थानिक यांच्याकडून मिळणारी खंडणी, युद्धात मिळालेली लुट, गुप्त धन इ. उत्पन्नाची प्रमुख साधने होती.

चौथाई व सरदेशमुखी :–चौथाईचा अर्थ राष्ट्राच्या /राज्य /प्रदेशाच्या उत्पन्नाचा चौथा हिस्सा होय. चौथाईची पध्दत शिवाजी महाराजांनी सुरू केलेली नाही. शिवपूर्वकाळात प्रबळ राजे दुबळ्या राज्याकडून चौथाई वसूल करत असत. **डॉ. एस. एन. सेन** यांच्या मते चौथाई म्हणजे शत्रू पासून आपल्या प्रदेशाचे संरक्षण होण्यासाठी किंवा लुटीपासून संरक्षण मिळविण्यासाठी दयावयाचा कर होय. **सर जदुनाथ सरकार** यांच्या मते शिवाजी महाराजांची चौथाई म्हणजे एक प्रकारची खंडणी होय. ही खंडणी त्यांचे सैन्य नियमितपणे वसूल करीत असे. ही रक्कम एकूण जमिन महसूलाच्या उत्पन्नाच्या 1/4 इतके असे. चौथाईचा हक्क जिंकलेल्या प्रदेशातून किंवा शत्रूच्या प्रदेशातून चौथाईची रक्कम गोळा केली जात असे. इ.स. 1668 नंतर चौथाई हक्क देण्यासंबंधी आदिलशाही व कुतूबशाही या सत्तांशी शिवाजी महाराजांनी करार केले होते. आदिलशाही व कुतूबशाही कडून अनूक्रमे दर वर्षी 3 व 5 लक्ष होन चौथाई वसूलीचा हक्क मिळवला होता. पोर्तूगिज सत्तेकडून शिवाजी महाराजांनी चौथाई वसूल केली. सभासद बखरीमध्ये शिवाजी महाराजांना चौथाईपासून 80 लाख होन एवढे उत्पन्न मिळाले असे म्हंटले आहे.

सरदेशमुखी ही कल्पना चौथाई पासून भिन्न आहे. चौथाई ही शस्त्रास्त्राच्या बळावर कोणत्याही प्रदेशातून वसूल केली जात होती. शिवाजी महाराजांनी आपण महाराष्ट्राचे वर्ष परंपरागत सरदेशमुख आहोत व आपणास सरदेशमुखी वसूल करण्याचा हक्क आहे असा दावा माणला व सरदेशमुखी वसूल करण्यास सुरूवात केली. **न्या. एम. जी. रानडे** यांच्या मते शिवाजी महाराजांचा सरदेशमुखी वरील हक्क सन 1650 पासून वसूल करीत असे. **डॉ. एस. एन. सेन** यांच्या मते शिवाजी महाराजांचा सरदेशमुखीवरील हक्क हा त्यांना वंश परंपरेने प्राप्त झाला होता. मुस्लिम इतिहासकार **काफीखान** हा सरदेशमुखीच्या हक्काबाबत म्हणतो मराठयांच्या चौथाईशिवाय जहागिरदारांकडून व रयतेकडून 10 टक्के सरदेशमुखी मिळत असे.

निष्कर्श

1. शिवकाळात महसूल अधिकारी हे सरकार नियूक्त असून त्यांना रोख पगार दिला जाई.
2. शिवकाळात महसूलाचे मुख्य आर्थिक स्त्रोत शेती हाच होता.
3. शिवरायांचे शेती विषयक धोरण शेतकरी हिताचे होते.
4. ग्राम हा शिवकालीन प्रशासनाचा कणा होता.
5. शिवकाळात धान्य किंवा पैशाच्या स्वरूपात सारा घेतला जाई.

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प्रत्यक्ष विदेशी गुंतवणीकीचा FDI भारतीय शेतीक्षेत्रावर झालेल्या परिणामांचा विश्लेषणात्मक अध्ययन

प्रा. भेदराज भानुदास ढवळे
सहायक प्राध्यापक व विभाग प्रमुख अर्थशास्त्र विभाग
स्व. निर्धनराव पाटील वाघाये कला व विज्ञान महाविद्यालय
मुरमाडी/तुपकर ता. लाखनी जि. भंडारा (महाराष्ट्र)

★★★

सारांश : विकसनशील अर्थव्यवस्थेत भांडवलांची कमरता हा विकासातील महत्वाचा अडथळा आहे. भारताच्या अर्थव्यवस्थेचा विचार केला तर गुंतवणूकीची कमतरता हे वैशिष्टेच असलेला दिसुन येते. ही भांडवलाची कमरता दूर करण्यासाठी प्रत्यक्ष विदेशी गुंतवणूक अत्यंत महत्वाची भुमीका पार पाडताना दिसत आहे. विदेशी प्रत्यक्ष गुंतवणूकीमुळे भारतातील गुंतवणूक तर वाढलीच त्याचबरोबर तंत्रज्ञानाचे आदानप्रदान, रोजगारावाढ, आधारभुत संरचनेची निर्मिती, उत्पादनात वाढ व एकूणच देशातील नागरिकांच्या राहणीमानात वाढ झाल्याचे दिसून येत आहे. म्हणूनच प्रत्यक्ष विदेशी गुंतवणूकीला विकासाचे इंजीन म्हटलेले आहे.

भारत हा कृशीप्रधान देश आहे. भारतातील जवळपास 65टक्के लोकसंख्या शेती व शेतीवर आधारीत उद्योगावर अवलंबून आहेत. देशाच्या एकुन घरगुती उत्पादनात जवळपास 19टक्के वाटा हा शेतीक्षेत्राचा आहे. म्हणूनच शेतीक्षेत्राला भारतीय अर्थव्यवस्थेचा कणा आहे असे म्हटले जाते. त्यामुळेच देशातील अर्थव्यवस्थेच्या बाबतीत घेतलेला कोणताही निर्णय हा प्रत्यक्ष–अप्रत्यक्षरित्या शेतीक्षेत्रावर परिणाम करताना दिसून येतो. इ.स. 1991 ला भारत सरकारने देशाच्या प्रगतीसाठी खाजगीकरण, उदारीकरण, जागतीकीकरण असा विकासचा मॉडेल प्रस्तूत केलेला आहे. याच विकासाच्या सिध्दान्ता मधुन विदेशी प्रत्यक्ष गुंतवणूकीला पुर्वी 51टक्के पर्यत गुंतवणूक करता येत होती. आता शेतीक्षेत्रात 100 टक्के प्रत्यक्ष विदेशी गुंतवणूकीला प्रोत्साहन दिलेली आहे. प्रत्यक्ष विदेशी गुंतवणूकीमुळे भारतातील सेवाक्षेत्र, औद्योगिक क्षेत्र, शेतीक्षेत्र, रस्ते व वाहतुक, आरोग्यक्षेत्र, विमा क्षेत्र, शिक्षण क्षेत्र, वाहन उद्योब क्षेत्र इत्यादीमध्ये भरीव गुंतवणूक झालेली आहे. प्रत्यक्ष विदेशी गुंतवणुकीमुळे फार मोठया प्रमाणात रोजगार प्राप्त झालेला आहे. शेतीक्षेत्रामध्ये अन्न व प्रक्रिया उद्योग, रबर उद्योग, फरमैटेशन उद्योग, वनस्पती तेल उद्योग शेतीसाठी लागणारी यंत्रे, खत उद्योग, चहा व कॉफी उद्योग इत्यादी शेती व शेतीवर आधारीत उद्योगामध्ये फार मोठया प्रमाणावर प्रत्यक्ष विदेशी गुंतवणूकीचा भारतीय अर्थव्यवस्थेवर व मुलतः शेती क्षेत्रावर काय परिणाम झाला हे पडताळून पाहणे हाच या अभ्यासाचा मुलभूत उद्देश आहे. शेतीक्षेत्रातील प्रत्यक्ष विदेशी गुंतवणूक वाढविण्यासाठी भारत सरकारने कोणकोणते प्रयत्न केले? आणि त्याचा काय परिणाम झाला? 1991 ते 2020 या एकुण कालावधीत प्रत्यक्ष विदेशी गुंतणूक किती झाली? कोणकोणत्या राज्यात झाली? कोणकोणत्या क्षेत्रात झाली? या सर्वांचा विश्लेषणात्मक अभ्यास करण्याचा हेतु आहे.

महत्वपूर्ण शब्द :– प्रत्यक्ष विदेशी गुंतवणूक, भारत सरकारचे शेतीविषयक धोरण, प्रत्यक्ष झालेली गुंतवणूक, आर्थिक विकास.

प्रस्तावना – स्वातत्र्यानंतर भारतात भांडवलशाही व समाजवादी अर्थव्यवस्थेच्या चांगल्या गुंणांचा अवलोकन करून मिश्र अर्थव्यवस्थेचा स्विकार करण्यात आला. भांडवलशाही समाजवादी अर्थव्यवस्थचा स्विकार करण्यात आला. भांडवलशाही समाजवादी अर्थव्यवस्था असा या अर्थव्यवस्थेचा स्वरूप होता. काही उद्योग सरकारद्वारा व काही उद्योग भांडवलदारांकडून तर काही उद्योग दोन्हीकडून चालविले जात होते. शेतीक्षेत्र सुध्दा खाजगी क्षेत्रातच होते. शेती क्षेत्राचा व अर्थव्यवस्थेचा विकास व्हावा या उद्देशाने नियोजन आयोगाची स्थापना करून पंचवार्षिक योजना तयार करण्यात आल्या. प्रत्येक पंचवार्शिक योजनेची विशिष्ट उद्दिष्टे तयार करण्यात येतात. त्या माध्यमातुन प्रत्येक क्षेत्राचा विकास करण्यात येतो.

भारतात खाजगी उद्योग स्थापन्यासाठी सरकारची परवानगी आवश्यक होती. त्यासाठी खुप मोठा भ्रष्टाचार, दप्तर दिंरगाई होत असे. उदयोगाने कोणत्या वस्तुंचे उत्पादन घ्यावे, किती प्रमाणात घ्यावे, कुठे विकावे, किमंत किती असावी या सर्वांचे नियंत्रण सरकारकडे होते. त्यामुळे एखादा उद्योग स्थापन करण्यासाठी सरकारवर अवलंबून राहावे लागे. मुलभुत आधारभुत क्षेत्रात फारच कमी गुंतवणूक झाली त्यामुळे भारताचा विकास फारच प्रभावित झाला. 1960 च्या दशकात भारताचा राजनैतिक सबंध सोव्हीयत रशिया सोबत होते. रशियाच्या मदतीने भारतात काही उद्योग स्थापन करण्यात आले. भारताचे रशियाशी संबंध चांगले असल्याने अमेरिका सारखे पश्चिम युरोपीय देशासोबत भारताचे सबंध चांगले नव्हते. 1980 मध्ये सोव्हीयत रशियाचे विघटन झाले त्यामुळे भारताचा आयात निर्यात व्यापार प्रभावित झाला.

1991 पर्यत भारतात षेती क्षेत्रात मूलभुत गुंवणूक न झाल्याने, रस्ते व वाहतुक क्षेत्राचा विकास न झाल्याने, जलसिंचनाच्या मूलभुत सोयीची कमतरता असल्याने दरहेक्टरी उत्पादन फारच कमी होते. त्यामुळे

भारत देश अविकसीतच राहिला होता. भारताचा विदेशी व्यापार प्रभावित झाल्याने आयात वाढली निर्यात कमी झाली त्यामुळे विदेशी कर्ज वाढले. व देशाचा विकास खुंटला. म्हणून भारतासमोर देशाची अर्थव्यवस्था खुली करण्याशिवाय कोणताही पर्याय नव्हता. 1991 मध्ये पंतप्रधान पि. व्ही. नरसिंहराव व अर्थमंत्री डॉ. मनमोहन सिंग यांनी देशाच्या अर्थव्यवस्थेला विकासाची चालना मिळावी याहेतुने खाजगीकरण, उदारीकरण व जागतीकीकरण हा नविन सिध्दांत विकसित केला.

ऐतिहासिक पार्श्वभुमी :– विदेशातील एखाद्या कंपनीने दुसऱ्या देशाच्या उत्पादनात किंवा उद्योगात केलेली प्रत्यक्ष गुंतवणूक म्हणजे प्रत्यक्ष विदेशी गुंतवणूक असे म्हणता येईल. ही प्रत्यक्ष गुंतवणूक दुसऱ्या देशातील एखादी कंपनी खरेदी करून किंवा त्या देशात पूर्वीपासूनच अस्तित्वात असलेल्या उद्योगातील पूर्वीच्याच व्यवहारांमध्ये अधिक किंवा जास्तीची वाढ करून केलेली असते. भारतात आर्थिक उदारिकरणाची सुरूवात 1991 मध्ये झाली. आणि तेव्हाच प्रत्यक्ष विदेशी गुंतवणूकीची सुरूवात झालेली दिसून येते. भारत हा विकसनशील देश असून येथील ग्राहक उपभोग्य वस्तु बाजार खुप मोठा आहे.

भारत हा जगातील तिसरा महत्वाचा देश आहे की ज्यामध्ये प्रत्यक्ष विदेशी गुंतवणूक आकर्शित झालेली आहे. UNCTAD च्या सर्वेक्षणानुसार 2013 ते 2015 मध्ये चिन आणि संयुक्त अमेरिका यांच्यानंतर भारतामध्ये सर्वात जास्त विदेशी गुंतवणूक झालेली आहे.

अध्ययनाचे उद्देश

1. भारत सरकारच्या प्रत्यक्ष विदेशी गुंतवणूक नितीचा विश्लेषण करणे.
2. प्रत्येक्ष विदेशी गुतवणूकीचा शेतीक्षेत्रावर झालेल्या परिणामांचा अभ्यास करणे.
3. प्रत्यक्ष विदेशी गुंतवणूकीचा शेतीक्षेत्रावर झालेल्या परिणांमाचा चिकित्सक अभ्यास करणे.

संशोधनची कार्यपध्दती :– सदरील संशोधनासाठी वर्णनात्मक पध्दतीचा उपयोग केलेला आाहे. संशोधनासाठी दुय्यम साधनांचा वापर केलेला आहे. त्यामध्ये प्रकाशित पुस्तके, जर्नल्समध्ये प्रकाशित झालेली संशोधने, वर्तमानपत्र, विविध विभागांची ऑनलाईन वेबसाईटवर असणारी आकडेवारी यांचा संशोधकाला निष्कर्षाप्रत पोहचण्यासाठी मदत घेतलेली आहे.

भारत सरकारची प्रत्यक्ष विदेशी गुंतवणूक निती प्रत्यक्ष विदेशी गुंतवणूकीचा इतिहास बघीतला तर असे लक्षात येते की 1991 च्या नविन आर्थिक धोरणानुसार सन 2000 पासून प्रत्यक्ष विदेशी गुंतवणूकीला सुरूवात झाली. भारतात 2000–2001 ते 2020–2021 या एकुण 20 वर्षाचा अभ्यास केला तर असे लक्षात येते की या कालावधीत 2000–2001 मध्ये एकूण 10,733 करोड रूपये तर 2001– 2002 या कालावधी 18,694 करोड रूपये प्रत्यक्ष विदेशी गुंतवणूक झाली. तर 2019–2020 ला 3,53,558/– करोड रूपये तर 2020–2021 या कालावधीत 4,42,869 करोड रूपये म्हणजेच 20 वर्शाच्या कालावधीत गुंतवणूक फार मोठया प्रमाणात वाढली. प्रत्यक्ष विदेशी गुंतवणूकीचा क्षेत्रावार विचार केला तर गुंतवणूकीत सेवाक्षेत्राला सर्वाधिक पंसती मिळालेली आहे. त्याचबरोबर वाहतुक व दळणवळन, आरोग्य, विमा, रस्ते विकास, खनिकर्म, पोलाद उद्योग, वनोत्पादन, शिक्षण, शेती अशा विविध क्षेत्रात गुंतवणूक झालेली दिसुन येते.

प्रत्यक्ष विदेशी गुंतवणूकीचा राज्यवार क्रमवारी पाहिली तर 2021ला गुजरात राज्यात 1,81,794 करोड रूपये गुंतवणूक होऊन देशात प्रथम क्रमांक पटकावला, तर त्याच वर्षी महाराष्ट्र राज्यात 1,71,807 करोड रूपये गुंतवणूकी सह दुसऱ्या क्रमांकावर, तर कर्नाटक तिसऱ्या क्रमांकावर आहे. तर उत्तरप्रदेश मध्ये सर्वात कमी गुंतवणूक 4,861 करोड रूपये गुंतवणूकीसह सर्वात शेवटी असलेला दिसून येते. 2019 मध्ये प्रत्यक्ष विदेशी गुंतवणूकीचा विचार केला तर महाराष्ट्र 52,073 करोड रूपये गुंतवणूकीसह प्रथम क्रमांक, गुजरात 18,964 करोड रूपये गुंतवणूकीसह द्वितिय क्रमांक तर कर्नाटक 30,740करोड रूपये गुंतवणूकीसह तृतिय क्रमांकावर असलेला दिसून येते.

प्रत्यक्ष विदेशी गुंतणूक करणारे देश या बाबत विचार केला तर भारतामध्ये मार्च 2021 ला सर्वात जास्त गुंतवणुक करणारा देश मॉरिशस हा आहे. एकुण गुंतवणूकीच्या 28 टक्के गुंतवणूक मॉरिशस या देशाने केली. तर सिंगापुर ने एकुण 22 टक्के गुंतवणुक केली तर यु. एस. ए. ने एकुण 8 टक्के गुंतवणूक केली तर नेदरलॅन्ड या देशाने एकुण 7 टक्के गुंतवणूक केलेली आहे.

20 वर्षात झालेली प्रत्यक्ष विदेशी गुंतवणूकीतील वाढ पाहीली तर असे लक्षात येत की, भारतातील मोठी बाजारपेठ मोठा विमाक्षेत्र, आरोग्य क्षेत्र, खनन उद्योग, शेतीउद्योग, सेवाक्षेत्र इत्यादी क्षेत्रामध्ये वाढ झालेली लक्षात येते.

भारत सरकारची शेती क्षेत्रातील प्रत्यक्ष विदेशी गुंतवणूक निती.

भारत सरकारच्या प्रत्यक्ष विदेशी गुंतवणूकीच्या नविन धोरणानुसार शेती व शेतीशीसंबधित क्षेत्रात 100टक्के गुंतवणूकीस स्वयंचलित मार्गाने करता येईल. त्यातील महत्वाचे क्षेत्र खालील प्रमाणे.

1 फ्लोरीकल्चर, हार्टीकल्चर, कल्टीवेशन ऑफ व्हेजिटेवल आणि मशरूम नियंत्रित उत्पादनातील गुंतवणूक.

2 बि–बियाने आणि वनस्पती लागवडीसाठी साहित्याचे विकसन आणि उत्पादन.

3 पशुपालन (कुत्र्यांचे प्रजोत्पादन)मासेमारी जलचर, मत्सपालन.

4 शेती व शेतीसबंधीत सेवा क्षेत्र.

त्याचबरोबर चहा क्षेत्र, चहामळे, कॉफीच्या मळयाचे लागवड, रबर लागवड, वेलदोडा लागवड, पॉम आईल वनस्पती लागवड, ओलिव्ह तेल झाडांची लागवड या सर्व क्षेत्रात 100 टक्के प्रत्यक्ष गुंतवणूक स्वयंचलित पध्दतीने करण्याची परवानगी दिलेली आहे. मल्टी–ब्रॅन्ड रिटेल सेक्टरमध्ये 51टक्के गुंतवणूकीची परवागनी काही अटी व षर्तीच्या अधिनस्त प्राप्त झालेली आहे. खालील तक्त्यावरून 2012 ते 2020 –2021 मध्ये झालेली शेतीक्षेत्रातील वर्शानिहाय गुंतवणूकीचे विश्लेषण करता येईल.

तक्ता क.1 :– भारतातील शेतीक्षेत्रातील प्रत्यक्ष विदेशी गुंतवणुक

वर्षे	एकुण गुंतवणूक करोड मध्ये
2012 – 2013	1392
2013 – 2014	845
2014 – 2015	796
2015 – 2016	673
2016 – 2017	618
2017 – 2018	8.21.3
2018 – 2019	664.7
2019 – 2020	1040.64
2020 – 2021	1502.72

Source :- Government of India ministry of Commerc and Industry Department for promotion of Industry and Internal Trade (FDI Divison)

वरील तक्त्यावरून असे लक्षात येते की सन 2020–2021 या आर्थिक वर्षात शेती व शेतीषी सबंधीत असलेले इतर तत्सम उद्योगांमध्ये 1,34,094.21 करोड रूपयांची प्रत्यक्ष विदेशी गुंतवणूक झालेली दिसुन येत आहे. परंतु या वर्षात भारतात प्रत्यक्ष विदेशी गुंतवणूक एकुण 4,42,569 करोड एवढी झालेली आहे. त्यामाने भारतातील प्रत्यक्ष विदेशी गुंतवणूनक शेतीवर अवलंबुन असलेल्या लोकसंख्या मागे अगदी अल्प असल्याचे दिसुन येते.

प्रत्यक्ष विदेशी गुंतवणूक आणि नविन शेतीविषयक कायदे– भारतसरकारने सप्टेंबर 2020 मध्ये भारतातील शेतीक्षेत्रावरील विकासाच्या उद्देशाने शेतीला लाभ होतील असे कायदे संसदेच्या चर्चेविना संमत केलेत.

1. आवश्यक वस्तु साठेबाजी कायदा–2020
2. शेतकरी हक्क व सुरक्षा हमी व कृषी सेवा करार विधेयक–2020
3. शेतकरी उत्पादने (व्यापार व वाणिज्य प्रोत्साहन व सुविधा) विधेयक–2020

वरील कायदे शेतकरी हिताचे आहेत असे सरकार म्हणत आहे. परंतु या कायद्याला षेतकऱ्यांचा व अर्थतज्ञांचा मोठया प्रमाणात विरोध होत आहे. हे कायदे रद्द होण्यासाठी शेतकरी गेल्या 6 महिन्यांपासुन आंदोलन करीत आहेत. त्या आंदोलनात आतापर्यत 400 च्या वर शेतकऱ्यांनी आपला जिव गमावला. विरोध करण्याचे प्रमुख मुद्दे खालीलप्रमाणे दिसुन येत आहेत.

1. आवश्यक वस्तु साठेबाजी विधेयकानुसार कोणालाही शेतमालाची साठवणूक करण्यात कोणतेही बंधन असणार नाही. याचा परिणाम असे होईल की व्यापारी हंगामात शेतकऱ्यांचा माल कमी किमंतीत घेऊन त्याची साठेबाजी करेल. कृत्रिम टंचाई निर्माण करेल व बिगर हंगाामात खुप जास्त चढया किमंतीत विकेल यामध्ये फायदा फक्त व्यापाराचा होईल.

2. शेतकरी हक्क व सुरक्षा किमंत हमी व कृषी सेवा करार विधेयका नुसार – व्यापारी शेतकऱ्यांशी एकत्रित करार शेतमाल लागवडीपूर्वीच करेल व त्या करारात विशिष्ट किमंत ठरवेल. त्या किमंतीनुसार शेतकऱ्यांना करारानुसार आपला शेतमाल विकावा लागेल. जर त्या वेळेस हमी भावापेक्षा जास्त किमंत असेल तर व्यापारी माल विकत घेणे टाळू शकतो. यामध्ये हमीभावापेक्षा कमी किमंतीला शेतकऱ्यांचा माल घेता येणार नाही याची कोणतीही हमी सरकार घेत नाही. म्हणजेच हमी भाव आपोआपच नष्ट होईल. यास शेतकऱ्यांचा विरोध आहे. एपीएमसी आपोआपच बंद होईल.

3. शेतकरी उत्पादने (व्यापार व वाणिज्य प्रोत्साहन व सुविधा) विध ेयकानुसार शेतकऱ्यांना आपला माल कुठेही आणि कितीही भावाने विकता येईल व कोणत्याही पॅनकार्डधारकाला माल खरेदी करता येईल. यामुळे काय होईल तर सुरवातीला मल्टीब्रॅड क्षेत्रातील व्यापारी अदानी–अंबानी एपीएमसीच्या बाहेर सुरूवातील चढया भावाने माल विकत घेतील. काही वर्षानंतर एपीएमसी बंद होईल व त्यामुळे मल्टीब्रॅड उद्योजक कोणत्याही भावाने माल खरेदी करू शकतील.

प्रत्यक्ष विदेशी गुंतवणूक अशा क्षेत्रात केली तर आपले शेतकरी देशोध डीला लागू शकतील. आपण उत्पन्न केलेले आपल्यालाच विकत घेता येणार नाही. या विधेयकानुसार या शेतीक्षेत्रात प्रत्यक्ष विदेशी गुंतवणूकीला वाव आहे. भारत देश अन्नधान्याच्या बाबतील स्वयंपुर्ण राहणार नाही याचेच ज्वलंत उदाहरण म्हणजे यावर्शी सोयाबीनच्या हंगामात सोयाबीन 4,000रूपये प्रति क्विटल विकत घेण्यात आला आणि आजच्या घडीला 10000 ते 11000रूपये क्विंटलने विकल्या जात आहे. आज सोयाबीन तेलाचे भाव 160 रूपये प्रति किलो आहे.

टिकात्मक विश्लेषणः– 1991 च्या खाजगीकरण, उदारीकरण, जागतिकीकरण या धोरणानुसार शेतीक्षेत्र खुले करण्यात आले व विदेशी गुंतवणूक होऊ लागली 2000–2021 या 21 वर्षाच्या कालावध

ीत प्रत्यक्ष विदेशी गुंतवणूक 10,733 करोड रूपयावरून 4,42,569 करोड एवढी वाढली. परंतु शेती क्षेत्रात झालेली वाढ अगदी नगण्य आहे. एकुण 21 ते 30 वर्षाच्या कालावधीत 2,96,438 शेतक-यांनी आत्महत्या केलेल्या आहेत. यावरूनच प्रत्यक्ष विदेशी गुंतवणूकीचे अपयश आपल्याला दिसून येते.

प्रत्यक्ष विदेशी गुंतवणूकीचा एकुण 20 वर्षाचा कालावधी पाहीला तर शेतीक्षेत्रात आधारभूत संरचना, रस्ते वाहतुक, गोदामाची व्यवस्था, नविन शेतीउपयोगी मशनरीज, शेतीसाठी लागणारी ऊर्जा, जलसिंचनाचे प्रकल्प, इत्यादी क्षेत्राात फारच कमी गुंतवणूक झालेली आहे. त्यामुळे आजही भारतीय शेती मान्सूनच्याच पाऊसावर अवलंबून असलेली दिसते. शेतक-यांना 15–16 तास लोडशेडींग असते. पिकलेला माल गोदामे नसल्याने साठवून ठेवता येत नाही. नाशिवंत वस्तूंची वाहतुक त्वरीत होत नाही. डिझेल पेट्रोलचे भाव वाढल्याने शेतक-यांचा उत्पादन खर्च वाढला. यावरून असे लक्षात येते की प्रत्यक्ष विदेशी गुंतवणूकीचा फारसा फायदा भारतीय शेतक-यांना झालेला नाही. प्रत्यक्ष विदेशी गुंतवणूकीसाठी आकर्शित करणारे वातावरण आजही भारतीय शेती व्यवस्थेत वातावरण आजही भारतीय अर्थव्यवस्थेत व पर्यायाने शेती व्यवस्थेत दिसून येत नाही.

तक्ता क. 2 :– शेतीक्षेत्रातील प्रत्यक्ष विदेशी गुंतवणूक (शेती व शेती संबधित इतर उद्योग)

अ.क.	शेतीक्षेत्र	मुल्य (करोड)	टक्केवारी
1.	अन्न प्रक्रिया उद्योग	64745.57	1.96
2.	रबर वस्तु	19994.02	0.62
3.	शेती क्षेत्र	12368.89	0.43
4.	फरमेनटेशन	17823.17	0.58
5.	वनस्पती तेल	6142.63	0.19
6.	शेतीसाठी लागणाऱ्या मशिनरी	4294.53	0.14
7.	खत उद्योग	4045.15	0.13
8.	साखर उद्योग	1465.02	0.05
9.	चामडा उद्योग	1228.96	0.04
10.	टिंबर प्रोडक्ट	1159.06	0.04
11.	चहा आणि कॉफी उद्योग	854.21	00.3
	एकूण	**13409**	**4.21**

निष्कर्श :– भारतातील नविन आर्थिक धोरणानुसार भारतीय ग्राहक उपयोगी बाजारपेठ खुप मोठी असल्याने प्रत्यक्ष विदेशी गुंतवणूकीच्या संधी विदेशी गुंतवणूकदारांना खुणावत आहेत. 2000 ते 2021 या कालावधीत लक्षात येते की गुंतवणूकीचा प्रवाह कित्येक टक्क्याने वाढलेला आहे. शेतीक्षेत्रातही नविन नविन उद्योग या मार्फत येत आहेत. भारताचा विदेशी व्यापार ही प्रभावीत होत आहे. नविन कृशी कायदेही तयार झालेली आहेत. परंतू त्यात चर्चा घडवून काही सुध्ाारणा केल्या तर त्याचा फायदा विदेशी गुंतवणूक भारतीय शेतीची व शेतक-यांचे जिवनमान उंचाऊ शकेल. आधारभुत संरचना निर्माण होऊ शकतील अशा प्रकारे प्रत्यक्ष विदेशी गुंतवणूक आणि भारतीय शेती याचा विश्लेषण करता येईल.

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भारताचे राजकीय वर्तमान

डॉ. मनोहर नाईक, नागपूर

★★★

माहिती तंत्रज्ञानाच्या युगातूनच जाहिरातींचे दांभिक युग उदयास आले आणि या युगाने अवघे विश्व आपल्या ताब्यात घेतले. जाहिरातीत सत्यापेक्षा आभासाला अधिक महत्त्व असते. जाहिरातींमधून प्रभावीपणे आभासी चित्र उभे करण्याची कला ज्याला अधिक साध्य होते तो यशस्वी होतो, याचा प्रत्यक्ष अनुभव समस्त भारतीयांनी राजकीय पटलावर २०१४ साली घेतलेला आहे आणि घेत आहेत.

धर्माचा आधार आणि जाहिरातींचा बाजार मांडून 'अच्छे दिन' चे आभासी चित्र भारतीय जनता पक्षाने मतदारांपुढे उभे केले.त्यातून या पक्षाने राजकीय सत्ता प्राप्त केली. लोकशाही मार्गाने सत्ता प्राप्त करण्याचा सर्वच राजकीय पक्षांना समान अधिकार आहे. परंतु लोकशाहीवरच प्रहार करणे हा संविधानद्रोह व राष्ट्रद्रोह आहे. हा मार्ग लोकशाहीमारक आहे.भारताचे राजकीय वर्तमान याच मार्गाने पुढे जाताना दिसत आहे. हा मार्ग समस्त भारतीयांना व भारताला अधोगतीकडे घेऊन जाणारा आहे. धर्माचा आधार घेऊन सत्तास्थानी आलेला पक्ष समाजमनातील धर्मभावना

अधिक उत्तेजित करण्याचा सतत खटाटोप करते आहे. धर्म हेच सत्ताधारी पक्षाचे मुख्य भांडवल आहे. सत्ता अधिक भक्कमपणे टिकवून पाशवी पध्दतीने राबविण्यासाठी

धार्मिक करण – करणे त्यांनी उघडपणे सुरू केले आहे.त्यासाठी त्यांनी धर्माच्या वेदीवर लोकशाहीचा बळी देण्याची पूर्वतयारी सुरू केली .हे भारतीय जनता पक्षाच्या व मातृसंघटना राष्ट्रीय स्वयंसेवक संघाच्या एकूणच कृती आराखड्यावरुन स्पष्ट होवू लागले आहे. मुस्लिम धर्माला शत्रू ठरवून व मुस्लिम धर्मियांविरुध्द विव्देष पेरुन हिंदू धर्मियांना संघटित करणे आणि या संघटित मतांवर सत्ता बळकावून उच्च वर्णीयांच्या तसेच उच्च वर्गीयांच्या हिताचा गुप्त अजेंडा राबविणे हे भाजपचे व आर. एस.एस.चे मुख्य उद्दिष्ट आहे. या उद्देश पूर्तीसाठीच संघ–भाजप मग लवजिहाद, घरवापसी,गोरक्षा,सी. ए.ए., राममंदिर अशा भावनिक मुद्दयांच्या आधारे धार्मिक विद्वेश पसरवून सामाजिक सौहार्द व राष्ट्रीय एकात्मता बाधित करणारे व आपली राजकीय पकड अधिक घट्ट करणारे क्षूद्र राजकारण करीत आहे.

धर्मव्यवस्थेचा भारतीय समाजमनावर जबरदस्त पगडा आहे. धर्मव्यवस्थेने भारतीय समाजाची विचारशक्ती विकलांग करून बहुजन समाजाला मानसिक गुलाम केले. धर्मसत्तेच्या व राजसत्तेच्या अभद्र युतीतूनच बहुजन समाजाचे शतकानुशतके सर्वांगीण स्वरुपाचे शोषण करण्यात आले. उन्नयनाचे सर्व मार्ग बंद करण्यात आले. धर्माचा हा विषारी विळखा लक्षात घेऊनच भारतीय संविधानाने स्वातंर्त्योत्तर भारतातील राजकारणातून

धर्म आणि राजकारण–यांची संवैधानिक फारकत करण्याकरिताच धर्मनिरपेक्ष– धर्मातीत राजकारणाचे तत्व निर्धारित केले आहे. संवैध ानिक मर्यादांचा भंग करून असंवैधानिक मार्गांचा अवलंब करणे हे तर संघ–भाजपाचे चरित्र आहेय आणि धर्म हा तर त्यांच्या राजकारणाचा मूलाधार आहे. वर्णाधारित शोषण व्यवस्था अबाधित राखण्यासाठीच संघाच्या गर्भातून भाजपचे धर्मनिष्ठ राजकारण जन्मास आले आहे. त्यामुळेच भाजपचे राजकारण कायम धर्मकेंद्री राहिले आहे.आणि या धर्मकेंद्री राजकारणास अनुकूल जनमानस तयार करण्याकरिताच संघाच्या वि.ही.प.बजरंग दल, दुर्गा वाहिनी,अ.भा.वि.पी.,वनवासी कल्याण आश्रम अशा वेगवेगळ्या आघाड्या सक्रीय झाल्या आहेत. बाबरी मशीद–रामजन्मभूमी हे भावनिक आंदोलन भाजपने धार्मिक ध्रुवीकरणाच्या दुष्ट हेतूनेच सुरू करुन आपला सत्ताप्राप्तीचा मार्ग प्रशस्त केला आहे.

'भाजप सत्तास्थानी आल्यापासून तर देशात धार्मिक असहिष्णुतेच्या व धार्मिक उन्मादाच्या घटनांनी कळस गाठला आहे. उघड–उघड देशभक्त–देशद्रोही, रामजादे–हरामजादे असे प्रमाणपत्र वाटणे सुरू झाले आहे. धर्माचा अजगर भारतीय लोकशाहीला गिळंकृत करु लागला आहे. या धर्मांध सत्तेने भारतीय लोकशाहीतील महत्त्वपूर्ण स्वायत्त स्वस्थांना दुर्बल केले आहे.नियमबाहय पध्दतीने उच्चवर्णातील अपात्र उमेदवारांना सर्वोच्च श्रेणीतील मुख्य अधिकारी पदांवर नियुक्त करुन प्रशासन व्यवस्था लाचार करण्यात आली आहे. लोकसभेत–कायदेमंडळात भाजपच्या तिकिटावर निवडून गेलेल्या बहुजन लोकप्रतिनिधींवर जरब बसवून त्यांची तोंडे बंद करण्यात आली आहेत. देशाच्या न्यायव्यवस्थेला बटिक बनवून मर्जीनुसार वापरणे सुरू आहे. अशाप्रकारे संघ–भाजपने देशाच्या कायदे मंडळावर, कार्यकारी मंडळावर व न्यायव्यवस्थेवर आपली धर्मांध पकड मजबूत केली आहे. देशाची अर्थव्यवस्था मर्जितील मुठभर भांडवलदारांच्या ताब्यात दिली आहे. आणि महत्त्वाचे म्हणजे लोकशाहीचा चौथा आधारस्तंभ समजली जाणारी प्रसारमाध्यम यंत्रणा दाराषी बांधून त्यांच्या ताला–सुरातील भुंकण्यातून स्वतरूची स्तुतीस्तोत्रे जनतेला ऐकवली जात आहेत.हे एकूणच भारतीय लोकशाहीच्या पतनाचे संकेत आहेत.

या सर्व घटनाक्रमात भारतीय न्यायव्यवस्थेची भूमिका तर अतिशय संशयास्पद व खेदजनक वाटू लागली आहेकृ भारतीय लोकशाहीची

धर्मनिरपेक्षता अबाधित राखण्याची महत्त्वपूर्ण जबाबदारी न्यायव्यवस्थेवर असताना सर्वोच्च न्यायालयच भावनिक आधारावर राममंदिर निर्माणाच्या बाजूने निकाल देवून निर्माणकार्यात शासन यंत्रणेला सामिल करुन घेते ही बाब न्यायव्यवस्थेच्या विष्वासार्हतेवर प्रश्नचिन्ह उपस्थित करणारी आहे. त्यात धर्मनिरपेक्ष देशाच्या प्रधानमंर्त्याच्या हस्ते दिनांक ५ ऑगस्ट २०२०ला मंदिर निर्माण कार्याचे भूमिपूजन होणे ही घटना भारतीय लोकशाहीची विटंबना करणारी आहे.तसेच भारतीय लोकशाहीच्या व न्यायव्यवस्थेच्या इतिहासाला कलंकित करणारी आहे.

भारतीय संविधानाने धर्म,पंथ, जात,वर्ण, वर्ग, लिंग, भाषा, प्रदेश या सर्व विविधतेचे विसर्जन करुन प्रत्येक नागरिकाला भारतीयत्वाची नवी ओळख दिली आहे. सर्व नागरिकांना समान दर्जा दिला आहे.या देशातील जाती–धर्माची विभिन्नता व विशमता नष्ट करुन एकसंध भारतीय समाज निर्माण करणे हे भारतीय संविधानाचे अंतिम उद्दिष्ट आहे.या संविधान उद्दिष्टालाच संघ विचारसरणीचा व भाजपच्या भूमिकेचा प्रखर विरोध आहे. विषमता नष्ट होवून समता प्रस्थापित होणे म्हणजे वर्णश्रेष्ठत्व आणि वर्णाधारित शोषणव्यवस्था संपुष्टात येणे होय, हेच त्यांना नको आहे. एकूणच व्यवस्थेत आपले वर्चस्व कायम राखण्यासाठीच त्यांनी राजकारणाला धर्माची जोड देऊन सत्ता हस्तगत केली आहे. बहुसंख्यांकांच्या मनात अल्पसंख्यांकांविषयी जेवढा

धर्मद्वेश व जातिभेद – धगधगत राहील तेवढी त्यांची राजसत्तेवरील पकड अधिक घट्ट होणार आहे. म्हणूनच त्यांनी मुस्लिम हिंसेचे गुजरात मॉडेल देशभर राबविणे सुरू केले आहे.दादरी कांड, आसिफा कांड, मुझफ्फरनगर कांड अशी अनेक हत्याकांडे घडवून त्यांनी मुस्लिम धर्मियांना भयभीत केले आहे. आंबेडकरवादी विचारधारा ही त्यांच्या धर्मांध व विषमतावादी राजकारणाच्या मार्गातील फार मोठा अडसर आहे. आंबेडकरवादी विचार हाच या देशातील लोकषाहीवादी व संविधाननिष्ठ आंदोलनांचा मूलस्त्रोत आहे. त्यामुळेच त्यांनी आंबेडकरी आंदोलनांना व आंदोलकांना मुख्य लक्ष्य केले आहे. डॉ.बाबासाहेब आंबेडकरांच्या ज्वालाग्राही विचारांचा धसका घेवूनच त्यांनी भीमा–कोरेगाव हल्ला प्रकरण, उना हल्ला प्रकरण, संविधान होळी अशा अनेक घटना घडवून आणल्या आहेत. त्यांच्या मनुवादाला विरोध करणाऱ्या भिन्न विचारधारेच्या समुदायाला गैरमार्गाने दडपून टाकणे ही त्यांची कुटील व क्रूर प्रवृत्ती आहे. मुस्लिम धर्मियांना भयभीत करून दहशतवादी ठरविणे आणि पुरोगामी–आंबेडकरवादी चळवळीतील कार्यकर्त्यांना व विचारवंतांना माओवादी–नक्षलवादी ठरवून त्यांना तुरुंगात डांबणे हे लोकशाहीवादी विचारांना दडपण्याचे फार मोठे शडयंत्र आहे. एकीकडे विरोधी विचारधारेला जेरबंद करायचे आणि दुसरीकडे विरोधी विचारधारेतील वलयप्राप्त कार्यकर्त्या–नेत्यांना व प्रतिष्ठाप्राप्त व्यक्तींना साम–दाम–दंड–भेद वापरून आपल्या कळपात सामावून घ्यायचे हे मनुवादाचे नवे

सत्तेचे समीकरण – आहे. परिवर्तनाची व आपल्या खऱ्या राजकीय अस्तित्त्वाची ओळख होवू लागलेल्या अनेक समाजघटकांना संघ–भाजपने हिंदुत्त्वाच्या फसव्या जाळ्यात ओढून आपली राजकीय शक्ती वाढविली आहे. संघ–शाखांचा विस्तार करून , धार्मिक उन्माद वाढवून , व्यक्तिगत स्वार्थाला खतपाणी घालून ,काही समाजपुढाऱ्यांना अधिक मोठे भासवून अनेक समुदाय हिंदुत्वाकडे आकर्षित केले आहेत. उदारमतवादी व पुरोगामी पक्षात अनेक वर्षे घालवलेल्या बहुजन समाजातील अनेक नेत्यांना सत्ता–संपत्तीचे आमिष दाखवून तर कधी दडपण आणून तसेच सी.बी. आय., ई.डी.चा धाक दाखवून भाजपने पक्षवाढ केली आहे. आमदार–खासदारांच्या खरेदी–विक्रीत तर या पक्षाने उच्चांक गाठला आहे.वनवासी कल्याण आश्रम, सामाजिक समरसता मंच अशा मायावी संघटनांद्वारे नवनवीन समाजघटक जोडून भाजपची शक्ती वाढवणे सातत्याने सुरू आहे. दोन खासदार संख्येवरून स्पष्ट बहुमतापर्यंत मजल मारणे म्हणजे संघ–भाजपच्या कुटील, दांभिक व पाताळयंत्री मनुवादी नीतीला आलेले यश होय.या यशाने संघ–भाजप आता अधिक मग्रुर झाला आहे.उन्मत्त झाला आहे. शक्तिशालीही शांती स्थापित कर सकते हैं! अशी आता ते उघड–उघड आतंकी भाषा वापरु लागले आहेत. हे भाजपने सुरू केलेले दमनपर्व आहे. भाजपचे नेते व मंत्री आता भारतीय लोकशाहीचे रक्षण करु पाहणाऱ्या संविधाननिष्ठ आंदोलकांपुढे उभे राहून देश के गद्दारोंको गोली मारो सालोंकोत्त अशा हिंसक घोषणा देवू लागले आहेत. आणि या घोषणा दिल्यानंतर आंदोलकांवर गोळीबारही करण्यात आला आहे. शाहीनबाग आंदोलनातील महिलांविषयी वापरलेली अर्वाच्च भाषा व झालेले हल्ले,जामिया–इस्लामिया विद्यापीठातील व जे.एन.यु.तील विद्यार्थ्यांवर झालेले हल्ले या सर्व घटना पूर्वनियोजित कटाचा भाग आहेत. रोहित वेमुलाला जीव नकोसा करणे, डॉ.नरेंद्र दाभोळकर, गोविंद पानसरे, डॉ.एम.एम.कलबुर्गी, गौरी लंकेश इत्यादींच्या हत्या घडवून आणणे म्हणजे लोकशाहीवादी व संविधाननिष्ठ लोकांच्या मनात दहशत निर्माण करण्याचा प्रकार आहे. हे देशात सुरू झालेले दमनपर्व आहे. भारतीय राजकारण अल्पावधीतच अकल्पित पध्दतीने बदलू लागले आहे. यापुढे देशातील लोकशाहीची दिशा कोणते वळण घेईल यांचे स्पष्ट संकेत दिसू लागले आहेत. भारतीय संविधानाने दिलेला धर्म निरपेक्ष राजकारणाचा स्पष्ट निर्देश झुगारून आता उघडपणे धर्माधिष्ठित राजकारणाला सुरुवात झालेली आहे. संसदेत विरोधी पक्ष नसला तरी विरोधी पक्षाची भूमिका निभावणाऱ्या पक्षाने देखील एकप्रकारे धर्मनिष्ठ राजकारणाला सहमती दर्शविल्याचे चित्र स्पष्ट होऊ लागले आहे. अलीकडे घेण्यात आलेले काही निर्णय, जाहीर केलेली धोरणे आणि देशात निर्माण झालेली एकूणच परिस्थिती बघता भांडवली धर्मसत्ता इथून पुढे निरंकुश पध्दतीने काही काळ तरी सत्तास्थानी राहील असे सखेद नमूद करण्यासारखे राजकीय वर्तमान आहे.

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सेंद्रिय शेती – काळाची गरज

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प्रस्तावना – भारतीय समाज जीवन बघताना निरोगी व स्वस्थ जीवन जगणे सध्याच्या परिस्थितीत महत्वाचे झाले आहे आपल्या सवयी व आवडी निवडी वर आपले आरोग्य अवलंबून असते मग आपण घेतो तो प्राण वायू असो अथवा आपण खात असलेले अन्नपदार्थ त्यातील प्रदुषण म्हणजे रासायनिक प्रक्रिया कशी झाली ते कसे निर्मीत करण्यात आले कोणत्या द्रव्याचा त्यावर वापर करण्यात आला हे महत्त्वाचे त्यात धान्य पिकवीताना वापरण्यात येणारी रसायने असो अथवा कारखान्यात होणारे प्रक्रियाकरन सर्व आरोग्यासाठी घातक असल्याचे दिसून येते यात सर्वप्रथम आपण ज्या जमिनीत पीक घेतो तेथूनच विचार करने गरजेचे आहे.

भारतात पुर्वी पारंपरिक पद्धतीने शेती केली जात होती म्हणजे सेंद्रिय खतांचा भूमीत व सेंद्रिय औषधे पीकांवर फवारणी करून पीक उत्पादन घेतले जात पण जास्त नफा कमविण्यासाठी आधुनिकीकरणाचा विचार करून भूमी व पिकांवर रासायनीक खते व किटकनाशकाचा वापर करण्यात येऊ लागला. रासायनीक खते व रासायनीक किटकनाशके याचा मोठ्या प्रमाणावर वापर झाल्याने भूमीचा कस कमी झाला भूमी तू उत्पादीत अन्नधान्य यावर देखील परिणाम झालेला दिसतो. रासायनीक खता मुळे कस कसा कमी होतो? म्हणजे आधी ज्या एकरी शेतीतून शेतकरीर्याला ४ क्विंटल पीक प्राप्त होत असे आता १ क्विंटल पीक प्राप्त होते त्यातून त्या भूमीचा कस कमी झाला हे सिध्द होते. भूमीचा कस वाढविणे व भूमी नापीक होवू नये या साठी प्रयत्न करणे आवष्यक आहे तेथे रासायनीक खता ऐवजी सेंद्रिय खतांचा वापर करून पीक उत्पादन घेतले जाणे गरजेचे आहे. पर्यावरणाचा व आरोग्यदायी लाभाचा विचार करून भारतातील काही राज्यांनी आपल्या क्षेत्रात सेंद्रिय शेतीला महत्त्व दिले आहे ज्यात महाराष्ट्र, कर्नाटक, मध्येप्रदेश, गुजरात, तमिलनाडू, केरळ, राजस्थान, नागालैंड, मिझोराम व सिक्कीम या राज्यांनी प्रमुखतेने विचार केला त्यात त्यांनी प्रमाणके व प्रमाणीकरण या संकल्पनेचा वापर करून पीक उत्पादन तंत्रे विकसित केले व शासकीय स्तरावरून सेंद्रिय शेती संबंधात राष्ट्रीय कार्यक्रमाची अंमलबजावणी केल्याचेही दिसून येते.?

सेंद्रिय शेतीचे उद्देश

१.) सेंद्रिय खतांचा व सेंद्रिय किटकनाशके उपयोग करून शेतीतील भूमीचा कस कमी होण्यास आळा घातला येतो व रासायनीक खते व किटकनाशके या पासून भूमीचे रक्षण केले जाते

२.) सेंद्रिय खतांचा व द्रव्याचा उपयोग पिकांसाठी करावा. त्यामुळे भूमी व पीकांचेव सुक्ष्म जीवाणूंचे रक्षण होईल.

३.) सेंद्रिय स्वरूपातील नायट्रोजनचा उपयोग करावा आणि कार्बनीक द्रव्यांची फवारणी करावी.

४.) पीकांचे रोगांपासून संरक्षण करण्यासाठी रासायनीक द्रव्यांची फवारणी केल्याने आरोग्यावर दुष्परिणाम होतात म्हणून पीकावर रासायनीक द्रव्याचा उपयोग टाळावा.

५.) सेंद्रिय खते प्राण्यांपासून प्राप्त होते म्हणून जनावरांनची काळजी घ्यावी ज्यात त्यांचे राहण्याचे ठिकाण व चारा याचे विषेश लक्ष द्यावे.

६.) महत्वाचे म्हणजे पर्यावरणावर पडणारा प्रभाव जंगल आणि त्यात असणारे प्राणी व प्रकृतीक जीव यांचे संरक्षण करावे.

काळाची गरज लक्षात घेऊन सेंद्रिय शेती अवलंब केल्यास उपयोग–

१.) सेंद्रिय षेती द्वारे भूमीची उत्पादन क्षमता स्थिर ठेवणे शक्य होते.

२.) सेंद्रिय शेतीतून भूमी व पर्यावरण संतुलित राखण्यास मदत होते.

३.) सेंद्रिय शेती ने कृषी मित्र आणि उपयोगी कृमी व किटकांच्या संरक्षण होईल.

४.) सेंद्रिय खते व द्रव्यासाठी लागणारा खर्च कमी करण्यास मदत होते

५.) सेंद्रिय खतांचा व द्रव्याचा उपयोग कमी खर्चात अधिक उत्पादन व लाभ प्राप्त करून देतो.

६.) सेंद्रिय शेती पासून प्राप्त अन्य धान्य, फळे आणि भाजीपाला यांचे मुल्य पोष्टीकता रासायणीक पध्दतीच्या तुलनेत जास्त असते.

सेंद्रिय शेती करताना शेतकर्यांनी शेती पिकविण्यासाठी योग्य प्रकारे जमीनीची मशागत करून दर्जेदार बी–बीयाणे निवडावी त्यामुळे भरघोस पीक प्राप्त होते व पीके ही आलटून पालटून घ्यावी जमीनीची

कस वाढविण्यासाठी शेणखत, वाळलेल्या तनाचे खत , शेळ्या, मेंढ्या,डुकर., कोंबडी , गांडूळ, कासव , या सारख्या प्राण्यांच्या विष्ठेतून प्राप्त खत तसेच हाडाचा चुरा या सारख्या प्राणीजन्य सेंद्रिय खताचा उपयोग करावा.

सेंद्रीय शेती करणे आवश्यक –

१. मातीचे संवर्धन झाले पाहिजे.

२. तापमानात होणा–या बदलानुसार उत्पादन घेणे.

३. पावसाचे पाणी अडवा झाडे जगवा यासाठी नियोजित संवर्धन.

४. पाण्यासाठी सौर उर्जाचा,सौर नलिकांचा उपयोग.

५. शेतीसाठी उपयोगी गरजांचे नियोजन.

६. नैसर्गिक कालचक्रांचा विचार आणि त्याचे पालन.

७. जनावरांची काळजी.

८. नविनिकरणीय संसाधनाचा उपयोग.

सेंद्रीय शेतीचे मुख्य वैशिष्टे

१. **मातीची सुपीकता कायम टिकवून ठेवता येते** सेंद्रीय शेती हि एक स्थायी आणि पर्यावरणास अनुकूल असी उत्पादन प्रक्रिया आहे की ज्यामुळे लहान शेतक–यासाठी फायद्याचे असते. शेतीची योग्य पध्दतीने मशागत करून कमी खर्चात जास्त व दर्जेदार उत्पादन घेता येते.

२. आर्थिक उत्पादनात वाढ सेंद्रीय शेती पध्दती पीकांची लागवड केल्यास शेतक–यांना करावा लागणारा खर्च कमी येतो व आर्थिक फायदे होते. सद्या भारतात रासायनिक खते व किटकनाशक फवारनी यावर प्रचंड खर्च करावा लागतो. परंतु उत्पन्नात व उत्पादनात वाढ होत नाही. शेतक–यांच्या डोक्यावर कर्जाचे डोंगर वाढला की आत्महत्याचे प्रमान वाढते.

३. अन्न सुरक्षिततेची खात्री व जीवनमान उंचावण्यासाठी मदत होईल भारतात हरितक्रांती जेव्हा घडून आली तेव्हापासून रासायनिक खतांचा वापर जमीनीत मोठ्या प्रमाणात होऊ लागला, वारंवार एकच एक पीक त्या जमीनीतून घेत आहेत त्यामुळे शेतातील उत्पादन घटत आहे. तसेच अन्नघान्य व इतर पीकात पौष्टिकतेचे प्रमान कमी होऊन आरोग्यास हानीकारक होते.परंतु सेंद्रीय शेतीतील अन्नधान्य व उत्पादन विशमुक्त होऊन आरोग्य, जीवनमान उंचावण्यासाठी मदत होते.

सेंद्रिय शेती मुळे फायदे

१. नत्र पुरवठा जमीनीत सेंद्रिय खते टाकल्यास झाडाची झपाट्याने वाढत होते फळे व फुले अधीक येतात.

२. जमीनीच्या ओलावा क्षमतेत वाढरू जर शेतीत सेंद्रिय खतांचा वापर केल्यास जमीनीत पाणी धरून ठेवण्याची क्षमता वाढते व जमीनीची धूप थांबते.

३. कार्बनीक पुरवठा जमीनीची असंख्य जीवानूच्या वाढीसाठी कार्बनीक सेंद्रिय खतांचा उपयोग होतो हे जीवाणू झाडांना जमिनीतून अन्नद्रव्य उपलब्ध करून देण्यास व पीकांची वाढ होऊन उच्च प्रतीच्या आरोग्यास पोषक असणारे उत्पादनाची निर्मिती होते. भूमी संरक्षण व सुपिकता टिकवून ठेवण्यासाठी पुन्हा एकदा सेंद्रिय षेती कडे वळणे गरजेचे असल्याचे दिसून येते काळाची पावले ओळखून काही ठिकाणी सेंद्रिय शेती ची वाट धरत असल्याचे दिसते ज्यातून आरोग्य, पर्यावरणाचे संवर्धन करणे शक्य होते.

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भारतीय उच्च शिक्षणा समोरील आव्हाने

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गोषवारा– ब्रिटिशांपासून आपण साहेबी परंपरा स्वीकारली आणि सोयीस्करित्या ती जोपासली. गल्लोगल्ली आणि घरोघरी साहेब निर्माण झाले. पोषाखी पंडित यांचीही त्यातभर पडली. प्रत्यक्ष काम अथवा श्रम करणे म्हणजे कमीपणा, हे त्या परंपरेचे सूत्र. खरे तरी त्याचे मूळ केवळ इंग्रजांच्या वर्चस्वाच्या परंपरेत आहे असे म्हणणे ही तितके बरोबर नाही. ब्रिटिशपूर्व काळात ही आपल्या देशातल्या तथाकथित पंडितांनी आणि धर्ममार्तंडांनी बुद्धी आणि श्रम यांची फारकत केली. त्या आधी भारतात श्रमाला प्रतिष्ठा होती. विद्वान व कारागिर यांच्या मध्ये संपर्क होता. विज्ञान व कला यांची जोपासना होत होती. ताम्रपाशाण युगाच्या प्रगतीची पूर्वपीठिका होती आणि त्यानंतर ही पोलाद उत्पादनाची प्रक्रिया व त्या संबंधीचे षोध, जस्त शुद्ध करण्याची पद्धत, दशांश पद्धत, शून्याची कल्पना, हस्तकला व हस्त कौशल्य या नानाविध बाबतीत भारतात प्रगती झाली होती. कापड विणण्याची कला विलोभनीयरित्या विकास पावली होती. इतकेच नाही तर पुरातन काळात रोगनिदान उपचार याबाबतीतही शास्त्र विकसित झाल्याचे आपणास वाचावयास मिळते.

वरील स्थितीत समाज एक प्रकारे एकसंघ होता तथापि समाजाच्या सुस्थितीचे हे पर्व लवकर संपले. तथाकथित धर्ममार्तंडांनी विव्दानाची व समाज धुरिणांची जागा घेतली. त्यांना अहंकार निर्माण झाला. केवळ पुरातन कल्पना, परंपरा व तथाकथित ज्ञान यांची जोपासना करण्याची संकुचित कल्पनाच ते उराशी बाळगून बसले. समुद्र पर्यटनावर त्यांनी बंदी घातली. त्यामुळे जगाचा संपर्क तुटला. जातीपातीच्या उतरंडी रचनेची नसती उठाठेव शूद्रांना शिक्षणाचे दरवाजे बंद करणारी ठरली. स्त्रियांनाही क्षेत्राप्रमाणेच तुच्छ लेखले. दोघांचीही गणना त्यांनी जनावरांच्या बरोबरीने केली. शूद्र व स्त्री यांच्या दास्याची वाटचाल पुढे चालत राहिली. कोणत्या जातीने काय काम करावे, याच्या चर्वितचर्वणात हे धर्ममार्तंड दंग झाले. परकीय गुलामगिरी चीड यांच्यात निर्माण झाली नाही. विज्ञान युगाच्या काळात या महाभागांना जाग आली नाही. धर्म आणि विज्ञान हे भिन्न आहेत, असे गॅलिलियो युरोपमध्ये सांगत होता. पण या धर्ममार्तंडांच्या ते गावीही नव्हते, इतकेच नव्हे तर त्यानी त्याचा छळ केला. येथेही ज्ञानेष्वर आणि तुकाराम यांचा छळ झाला. हा खरा प्रत्यक्ष ज्ञानाचा छळ होताच पण जातीपातीच्या उच्चनीचतेच्या विशारी विकृतीची ही ही जोपासणा होती. कर्मठ धर्ममार्तंडाच्या उण्मत सत्तेचा समाजावर पगडा बसला होता. या परंपरेच्या पगडयातून आजही आपली शिक्षण पद्धती पूर्णपणे मुक्त झालेली नाही. स्त्रिया, दलित, आदिवासी, भटके विमुक्त व इतरही गरीब श्रमजीवी आजही शिक्षणापासून वंचितच आहेत. ज्ञान–विज्ञानाची त्यांची गाठ पडायला अजूनही किती पिडया जातील हा संशोधनाचा विषय ठरेल. त्यातच ग्रामीण आणि शहरी, ध नाडे आणि निर्धन अशा विभागणीची दरी शिक्षण क्षेत्रात अधिकच रुंदावत आहे. स्वातंर्त्यानंतर पन्नास वर्षाचा काळ जाऊन आमच्या शिक्षणाची ही अवस्था. पण त्याबाबत फारशी खंत आम्हाला नाही हा मोठा धक्कादायक दैवदुर्विलास आहे. म्हणूनच प्रस्तुत, "भारतीय उच्च शिक्षणासमोरील आव्हाने" या संशोधन लेखांमध्ये भारतातीय उच्च शिक्षणव्यवस्थे समोरील आव्हाने या अध्ययन विशयाच्या अनुशगाने उच्च शिक्षणाची संकल्पना समजून घेऊण, उच्चशिक्षणाची वर्तमान स्थिती व भारतीय उच्च शिक्षणाचा समोरील आव्हानाचे या बाबीवर चिंतन करण्यात आले आहे.

मुख्यशब्द – भारतातीय, उच्च शिक्षण, आव्हाने.

प्रस्तावना – मानवी जीवन व शिक्षण यांचा संबंध अत्यंत घनिष्ट आहे. शिक्षण हे मानवी विकासाचे सर्वात महत्वाचे साधन आहे. शिक्षणाद्वारे विकास व विकासाद्वारे शिक्षण. या समिश्र प्रक्रियेतून मानवी जीवनाचा प्रवास पुढे जात असतो. शिक्षणामुळे मानवी जीवनामध ये उत्क्रांती घडून आलेले आहे. शिक्षणामुळे रूढी, प्रथा, परंपरा, अस्पृष्यता, गुलामगिरी या समस्या संपुष्टात येऊन प्रत्येक व्यक्तीला आत्मसन्मानाने जगता येते आणि कुटुंब समाज व देशाचा विकास होतो. शिक्षण आणि विकास अनन्य प्रक्रिया आहे. शिक्षणामुळे व्यक्तींच्या अंगी असलेल्या सुप्त गुणांचा सर्वोच्य आविष्कार होतो. शिक्षण हे केवळ जीवनाला आकार देत नाही तर जीवनातील समस्यांची सोडवणूक देखील करते. शिक्षणामुळे मानवाचे नवीन विचार प्रगल्भ होतात. मानवी जीवनावर सुसंस्कार करून ते अधिक सहेतुक सुखी व समृद्ध बनविणे हा शिक्षणाचा मुख्य उद्देश आहे. उदान्त विचाराने वागणारी चांगली माणसे तयार करणे हा शिक्षणाचा खरा उद्देश प्लेटो या तत्त्ववेत्त्यांनी सांगितला. मानवी जीवनात नैतिकतेला अनन्य साधारण महत्व आहे. चारित्र्याविणा शिक्षण याला महात्मा गांधीनी सामाजिक पापांच्या जंत्रीत समाविष्ट केले आहे. चारित्र्य आणि शील जोपसनारे शिक्षण आवश्यक आहे. नीतिमान समाज त्यातून निर्माण झाला पाहिजे. नीतिमान समाज, नीतिमान शिक्षण तज्ञ, शास्त्रज्ञ, प्राध्यापक, शिक्षक आणि तशाच नीतिमत्तेच्या वारसा घेतलेले विद्यार्थी हीच जगातील स्पर्धेला सामोरे जाण्याचे महत्वाची शक्ती, शक्तिस्थाने भविष्यात असतील परंतु भारतीय शिक्षण पद्धतीचा विचार करता ती

परंपरेच्या पगडयातुन आजही पूर्णपणे मुक्त झालेली दिसत नाही. १९९१ मध्ये भारतात जागतिकीकरणाला सुरुवात झाली. १९९५ मध्ये स्थापना झाल्यानंतर गॅट्स कराराअंतर्गत डंकेल प्रस्ताव मंजूर झाल्यानंतर भारताची शिक्षण व्यवस्था ही जागतिक उदारीकरणाच्या धोरणामुळे जागतिक बाजारासाठी खुली करण्यात आली. मुक्त आर्थिक धोरणानुसार शिक्षण क्रयवस्तू ठरले. शिक्षणावरील खर्च अनुत्पादक समजला गेल्यामुळे शिक्षणावरील खर्चात कपात करण्यात आली. स्वातंत्र्यानंतर भारताने स्वीकारलेल्या कल्याणकारी योजनेला व भारतीय संविधानातील कलम २६ (१) Right to Education मूलभूत अधिकाराला मूठमाती देणारी शैक्षणिक धोरणे स्वीकारली जात आहेत. संविधानातील १४, १५, १६ व १७ या कलमांना बाजूला सारून, शिक्षणाचे खाजगीकरण करून शैक्षणिक भेदभावाला सुरुवात झाली. शिक्षणाच्या खाजगीकरणे आर्थिकदृष्ट्या मागास समाजाला शिक्षणापासुन दूर लोटल्याने त्यांचे उच्च शिक्षणातील प्रमाण कमी होत आहे. जागतिक स्तरावरील एलपीजी चा परिणाम भारतीय शिक्षण व्यवस्थेवर झाला आहे आणि त्यामुळे आज शिक्षण क्षेत्रात अनेक प्रश्न उपस्थित झाले आहेत. आज अनेक षैक्षणिक आव्हाने भारतीय शिक्षणव्यवस्था समोर उभी टाकली आहेत. म्हणून प्रस्तुत, "भारतीय उच्च शिक्षणा समोरील आव्हाने" या संषोधन लेखांमध्ये उच्चषिक्षणाची संकल्पना समजून घेऊन, भारतातील उच्च शिक्षणाची सद्यास्थिती व उच्च शिक्षणात समोरील आव्हानाचे विष्लेशण करण्यात आले आहे.

अध्ययन विषयाचे उद्दिष्ट

1. उच्च शिक्षणाची संकल्पना समजून घेणे.
2. उच्च शिक्षणाची वर्तमान स्थिती अभ्यासणे.
3. भारतीय उच्च शिक्षणासमोरील आव्हाने अभ्यासणे.

अध्ययन विशयाचे महत्व – शिक्षण हे मानवी विकासाचे सर्वात महत्वाचे साधन आहे. शिक्षणाद्वारे विकास व विकासाद्वारे शिक्षण. या समिश्र प्रक्रियेतून मानवी जीवनाचा प्रवास पुढे जात असतो. शिक्षणामुळे मानवी जीवनामध्ये उत्क्रांती घडून आलेले आहे. शिक्षणामुळे रूढी, प्रथा, परंपरा, अस्पृष्यता, गुलामगिरी या समस्या संपुष्टात येऊन प्रत्येक व्यक्तीला आत्मसन्मानाने जगता येते आणि कुटुंब समाज व देशाचा विकास होतो. शिक्षणामुळे व्यक्तींच्या अंगी असलेल्या सुप्त गुणांचा सर्वोच्य आविष्कार होतो. मानवी जीवनावर सुसंस्कार करून ते अधिक सहेतुक सुखी व समृद्ध बनविणे हा शिक्षणाचा मुख्य उद्देश आहे. भारताची शिक्षण व्यवस्था ही जागतिक उदारीकरणाच्या धोरणामुळे जागतिक बाजारासाठी खुली करण्यात आली. मुक्त आर्थिक धोरणानुसार षिक्षण क्रयवस्तू ठरले. षिक्षणावरील खर्च अनुत्पादक समजला गेल्यामुळे शिक्षणावरील खर्चात कपात करण्यात आली. शिक्षणाचे खाजगीकरण करून शैक्षणिक भेदभावाला सुरुवात झाली. जागतिक स्तरावरील एलपीजी चा परिणाम भारतीय शिक्षण व्यवस्थेवर झाला आहे आणि त्यामुळे आज अनेक शैक्षणिक आव्हाने भारतीय शिक्षणव्यवस्था समोर उभी टाकली आहेत, "भारतीय उच्च शिक्षणा समोरील आव्हाने" या संशोधन लेखांमध्ये उच्चशिक्षणाची संकल्पना समजून घेऊन, भारतातील उच्च शिक्षणाची सद्यास्थिती व उच्च शिक्षणात समोरील आव्हानाचे विश्लेषण करण्यात आले आहे. म्हणून प्रस्तुत अध्ययनाला खूप महत्त्व आहे.

संशोधन पद्धती – प्रस्तुत "समकालीन भारतातील आदिवासी समाजाच्या समस्या आणि उपाय" या अध्ययनासाठी वर्णनात्मक व विश्लेषणात्मक संशोधन आराखड्याचा उपयोग केला असून. सदरील विषयाच्या संदर्भातील तथ्य संकलनासाठी दुय्यम स्त्रोतांचा उपयोग केला आहे. त्यामध्ये अनेक संदर्भग्रंथ, नियतकालिके, मासिके, पाक्षिके, संकेतस्थळे, वर्तमानपत्रे तसेच शासकीय व निमशासकीय संस्थाचे अहवाल इत्यादीचा उपयोग करून अध्ययन विशयाशी संबंधित तथ्याचे संकलन करण्यात आले आहे.

शिक्षणाची संकल्पना – प्रस्तुत संशोधन हे भारतातील उच्च शिक्षणा समोरील आव्हानाच्या संदर्भात असले तरी येथे त्या अनुशंगाने उच्च शिक्षणाची संकल्पना समजून घेणे आवश्यक आहे. म्हणून उच्च शिक्षण कशाला म्हणायचे याचादेखील थोडक्यात आढावा घेणे या ठिकाणी क्रमप्राप्त ठरते. उच्च शिक्षण कशाला म्हणायचे अमुक एक अभ्यासक्रम उच्च शिक्षणाच्या क्षेत्रात बसतो की नाही, ते कसे ठरवायचे हा वादाचा विषय होऊ शकतो. "इंटरनॅशनल स्टँडर्ड क्लासिफिकेशन ऑफ एज्युकेशन" या पुस्तकात म्हटले आहे की, १२ वर्षे उत्तम पायाभूत शिक्षण घेतल्यानंतर विद्यार्थी विशेष जे शिक्षण घेतो त्याला उच्च शिक्षण म्हणतात. या पुस्तकात उच्च शिक्षणाच्या तीन पातळ्या दर्शविल्या आहेत. काही विशिष्ट व्यवसायांना अनुलक्षून अभ्यासक्रम उदाहरणार्थ परिचारक किंवा शिक्षक होण्यासाठीची अहर्ता देणारा अभ्यासक्रम पहिल्या पातळीत येतात, त्यांच्या वरच्या पातळीवर ज्या अभ्यासक्रमातून पदवी मिळते असे अभ्यासक्रम दुसऱ्या पातळीत येतात आणि तिसरी पातळीही पदव्युत्तर व संशोधनपर अभ्यासक्रमाची असते. उच्च शिक्षणाचा अर्थ स्पष्ट करताना असे म्हणता येईल की, "भावी जीवनात आवश्यक असणारे ज्ञान, क्षमता, आरोग्य, उपजीविकेचे साधन, समायोजन करण्याचे सामर्थ्य, गुण व कौशल्य या सर्वांची जोपासना करणे म्हणजे उच्च शिक्षण होय".

भारतातील उच्च शिक्षणाची स्थिती – भारताला स्वातंत्र्य प्राप्त झाले तेव्हा देशात केवळ २० विद्यापीठे, ५०० महाविद्यालये आणि त्यात केवळ १.२ लाख विद्यार्थी होते. आज मात्र देशातील विद्यापीठांची संख्या ४० टक्क्यांनी, महाविद्यालयांची संख्या ८० टक्क्यांनी व विद्यार्थ्यांची संख्या १२७ टक्क्यांनी वाढली आहे. हे मानव संसाधन विकास मंत्रालयाच्या २०१५ च्या वार्षिक अहवालानुसार मार्च २०१५ पर्यंत देशात विद्यापीठांची संख्या ७११ व महाविद्यालयांची संख्या ४०७६० इतकी आहे. राज्यनिहाय विद्यापीठांची संख्या लक्षात घेतली तर असे निदर्शनास येते की राजस्थान राज्यात सर्वात जास्त म्हणजे ६८ विद्यापीठ आहेत. त्या खालोखाल उत्तर प्रदेश ६४ आणि तमिळनाडू ५२ विद्यापीठे आहेत. याचा अर्थ देशातील विविध राज्यात विद्यापीठाचे

असमान वितरण झालेले आढळून येते. शैक्षणिक सत्र २०१४–१५ मध्ये सर्व अभ्यासक्रमात विद्यार्थ्यांचे एकूण नामांकन २६५.८५ लाख होते. ज्यामध्ये १२४.७६ लाख विद्यार्थिनी होत्या. विद्यार्थिनींचे नामांकनाचे हे प्रमाण ४६.९३ टक्के इतकी होते. उत्तर प्रदेश मध्ये विद्यार्थ्यांचे नामांकन सर्वात जास्त ४३.९७ लाख होते. त्यानंतर महाराष्ट्र २८.६० लाख, तमिळनाडू २४.१ लाख आणि राजस्थानमध्ये १६.२४ लाख इतके होते. देशातील विद्यापीठे आणि महाविद्यालयातील शिक्षकांची संख्या २०१३–१४ मध्ये १०.४९ लाख होती ती २०१४–१५ मध्ये १२.६१ लाख इतकी झाली आहे या १२.६१ लाख शिक्षकांपैकी ८४.६६ टक्के शिक्षक महाविद्यालयात आणि बाकीचे १५.३४ टक्के शिक्षक विद्यापीठात होते. वर्ष २०१४–१५ मध्ये २२८४९ पीएच. डी पदव्या प्रदान करण्यात आल्या. यामध्ये सर्वात जास्त कला शाखेत ७४९० पीएच. डी पदव्या देण्यात आल्या त्यानंतर विज्ञान शाखेत ७०१८ पीएच. डी पदव्या प्रदान करण्यात आल्या. या दोन्ही शाखेतील एचडी पदव्यांचे एकूण प्रमाण ६३.४५ टक्के इतके होते.

भारतीय उच्च शिक्षणासमोरील आव्हाने – १९९१ नंतर स्वीकारलेल्या नव्या आर्थिक धोरणांचा स्वीकार केल्यामुळे शिक्षण क्षेत्रावरील जबाबदारी वाढली. शिक्षण क्षेत्रात बरेच बदल अपेक्षित होते परंतु आपण जुन्या नैसर्गिक व मानवी संसाधन साधना सह २१ व्या शतकात उभे आहोत. तोच तोच जुना अभ्यासक्रम, शिक्षकांची उदासीनता, जुन्या इमारती, जुने ग्रंथालय विद्यार्थ्यांच्या शिक्षणाप्रतीच्या आवडीचा अभाव (कारण रोजगारांची हमी नाही), प्राथमिक सोयी, सुविधांचा अभाव यामुळे शिक्षण संस्था आणि एकूणच शिक्षण व्यवस्थेत एक प्रकारचा ठराविक साचलेपणा आला आहे. या शिक्षण व्यवस्थेमुळे विद्यार्थी केवळ परीक्षार्थी झाला आहे. ज्ञानार्थी नाही. त्याला केवळ पदवी हवी आहे जेणेकरून पदवीच्या आधारे नोकरी मिळेल पण आता नोकरीची हमी सुद्धा राहिली नाही. या सर्व प्रकारामुळे शिक्षण क्षेत्राला मरगळ आलेली आहे. ती दूर करणे आवश्यक आहे. हा साचलेपणा काढून शिक्षण क्षेत्राला गतिमान करण्याची गरज आहे.

2. संशोधनाचा दर्जा – आज आपल्या देशातील विद्यापीठात मोठ्या प्रमाणात संशोधन होत आहे. परंतु या संशोधनाचा गुणात्मक दर्जा हा अतिशय खालावलेला आहे. विद्यापीठ शिक्षण आयोगाने महाविद्यालयीन आणि विद्यापीठातील शिक्षकांना संशोधनासाठी प्रोत्साहन दिले आहे. विशेष म्हणजे संशोधनास अधिक चालना मिळावी म्हणून पीएच.डी करणाऱ्या शिक्षकांना जास्तीचे इन्क्रिमेंट दिले जाते. त्यामुळे अनेक प्राध्यापक पीएच.डी चे संशोधन करतात. परंतु त्यांच्या पीएच. डी संशोधनाचा दर्जा अतिशय निकृष्ट असतो. विषेशता समाजविज्ञान, कला इत्यादी क्षेत्रातील संशोधनाचा दर्जा खूपच निकृष्ट आहे. त्याकरिता संशोधनास प्रोत्साहन देणे, त्याची गुणवत्ता वाढविणे हा नवीन शैक्षणिक जीवनातील एक महत्त्वाचा मुद्दा आहे.

आपल्या देशातील संशोधनाचा दर्जा हा अतिशय निम्न आहे. ही बाब विद्यापीठ आयोगाने देखील मान्य केली आहे. या संदर्भात सखोल चिंतन केल्यानंतर असे निदर्शनास येते की, विद्यार्थी आणि शिक्षकांमध्ये वैज्ञानिक दृष्टिकोनाचा अभाव आहे. शिक्षणामुळे विद्यार्थ्यांमध्ये जिज्ञासा निर्माण होऊन, तो प्रत्येक गोष्टीचा संदर्भात प्रश्न उपस्थित करून त्याचे उत्तर किंवा कारण शोधण्याचा प्रयत्न तो करतो. शिक्षणाचा उद्देश हा सत्याचा शोध घेणे हा आहे. पाश्चात्य देशांमध्ये तेथील विद्यार्थी असो किंवा शिक्षक असून त्यांच्यात वैज्ञानिक दृष्टी आहे. त्यामुळे पाष्चात्य देषातील महाविद्यालये आणि विद्यापीठ आतून मोठ्या प्रमाणात मूलभूत संषोधन कार्य होते. नवनवीन विषयासंदर्भात ते संशोधन करून अनेक शोध लावतात. परंतु आपल्या देशात वैज्ञानिक दृष्टीच नाही. त्यामुळे संषोधनाचा दर्जा एक भारतीय उच्च शिक्षणाच्या समोर महत्त्वाचे आव्हान असल्याचे आढळुन येते.

3. शिक्षणाचे खाजगीकरण आणि गुणवत्तेचा प्रश्न पाष्चात्य देशातील चारशे विद्यापीठ भारतात येण्यास उत्सुक आहेत. या विद्यापीठांना हव्या असलेल्या सुविधा पुरविण्याची जबाबदारी शासनाने घेतली आहे. या विद्यापीठांचे अभ्यासक्रम कोणत्या देशाच्या विकासाच्या अनुशंगाने तयार करण्यात आलेला आहे? दर्जेदार उच्च शिक्षण या विद्यापीठात मिळेल का? या विदेशी विद्यापीठांच्या तुलनेत भारतीय विद्यापीठे तग धरू शकतील का? या विदेशी विद्यापीठांची शैक्षणिक गुणवत्ता कोण तपासणार? भारताच्या शिक्षण क्षेत्र विदेशी विद्यापीठांसाठी खुले केल्यानंतर असे अनेक प्रश्न उपस्थित झाले आहेत. हे विदेशी विद्यापीठ भरमसाठ शिक्षण शुल्क आकारणार अशा विद्यापीठातून पैसे देऊन श्रीमंतांची मुले प्रवेश घेतील व गरीब पण हुशार विद्यार्थी या विदेशी विद्यापीठातील शिक्षणापासून वंचित राहतील.

१९९१ नंतर भारताने स्वीकारलेल्या खाजगी करणाच्या धोरणाचा परिणाम शिक्षण क्षेत्रावरही झाला. शिक्षण ही क्रयवस्तू ठरली. शिक्षण शुल्क आकारण्याचा अधिकार शिक्षण संस्थांना दिला. शिक्षण संस्थांनी भरमसाठ शुल्क आकारले. त्याचा परिणाम गरीब विद्यार्थ्यांवर झाला. पैशा अभावी ते उच्च शिक्षण घेऊ शकत नसल्याने त्यांचे आयुश्य अंधकारमय झाले आहे. श्रीमंतांची मुले मात्र जास्त पैसे देऊन शिक्षण घेतील बुद्धिहीन उच्चशिक्षिताचा एक नवा वर्ग तयार होईल. म्हणून आजच्या भारतीय उच्च शिक्षण समोरील आव्हानाचा जर आपण विचार केला तर शिक्षणाचे खाजगीकरण आणि गुणवत्तेची समस्या हे एक मोठे आव्हान असल्याचे आपल्याला दिसून येते.

4. संगणक साक्षरता व तंत्रज्ञानाचा अभाव – २१ व्या 'krdkrhy Social Transformation च्या युगात Communication Computer मजूवता आणि Knowledge अत्यावश्यक आहे. अलीकडे डिजिटल हा शब्द अनेक ठिकाणी अनेकदा ऐकायला मिळतो. परंतु भारताला डिजिटल इंडिया बनविण्यासाठी आपण तयार आहोत का ? वरील चारही बाबीसाठी भारताला बरीच पावले उचलणे गरजेचे आहे. भारतात कम्प्युटर साक्षरता केवळ ६.१५ टक्के आहे. ५ जी नेटवर्कचे जाळे भारतभर पसरले नाही, यावर विशेष लक्ष द्यावे लागेल. कारण उत्तर आधुनिक काळात संगणक साक्षरता, तंत्रज्ञान साक्षरतेवरून

जगाची विभागणी दोन वर्गात होत आहे. तंत्रज्ञान ज्यांच्याकडे तो देश प्रगती करेल त्यांचे वर्चस्व जगावर राहील. तांत्रिक प्रगती करणे ही काळाची गरज आहे हे ओळखून भारतात डिजिटल लिटरसी मिशन राबविणे आवश्यक आहे.

5. सार्वजनिक–खाजगी भागीदारी – अलीकडे Public Private Participation च्या संकल्पनेबाबत बोलले जाते. ही संकल्पना १९९४ मध्ये चीनने राबविली. उच्च शिक्षण संस्थातील स्थानिक लोकांचा सहभाग वाढला. भांडवलदार आपला बाजारभिमुख अभ्यासक्रम संस्थांना देतात. त्या संस्था Lowost Program Course तयार करून देतात व विद्यार्थी तसे तयार केले जातात. विद्यार्थ्यांना बाजारभिमुख अभ्यासक्रमात शिक्षण घेतल्या मुळे रोजगार सहज उपलब्ध होतो. बेकारीचा प्रश्न मिटतो. परंतु भारतात मात्र हे चित्र उलट आहे. येथे खाजगी क्षेत्राचे उद्दिष्ट निव्वळ नफा कमावणे हे आहे. शिक्षण क्षेत्राचे चाव्या सरकार समारंभपूर्वक खाजगी क्षेत्राच्या हातात देत आह. या खाजगी क्षेत्राला उच्च शिक्षणाची काही देणेघेणे नाही. शिवाय जनता सुद्धा आपली जबाबदारी सरकारवर टाकून मोकळे होत आहे. त्यामुळे ची संकल्पना भारतात मूळ धरू शकली नाही. हे देखील भारतीय उच्च शिक्षण व्यवस्थेची समोरील महत्त्वाचे आव्हान आहे.

6. शिक्षणाचे भगवीकरण – भारतात काही फुटीरतावादी शक्ती आहेत. त्या देषात अशांतता व अस्थिरता निर्माण करण्याचा प्रयत्न करीत आहेत. भारताने लोकशाहीचा अवलंब केल्यानंतर सर्व भारतीयांना स्वातंत्र्याचा अधिकार प्राप्त झाला. घटनेच्या माध्यमातून धर्मनिरपेक्षता पाळण्याची हमी भारताच्या लोकांना दिली. परंतु अलीकडे एक विशिष्ट प्रभावी विचारधारेचे लोक मात्र देशात अस्थिरता आणण्याचा प्रयत्न करीत आहेत. घटनेने प्रदान केलेल्या स्वातंत्र्यावर गदा आणत आहे. त्याचा फटका शिक्षण क्षेत्रालाही बसत आहे. विध्वंसक षक्ती देशात घातक क्रुत्ते करून उच्च शिक्षणापासून बहुजन समाजातील विद्यार्थ्यांना मागे खेचण्याचा प्रयत्न करीत आहेत. खरेतर धर्म आणि शिक्षण ही दोन्ही क्षेत्रे वेगवेगळे आहेत परंतु शिक्षण क्षेत्रात धर्माला घुसवून अलीकडे जे वादळ निर्माण करण्यात येत आहे त्याचा परिणाम मागास जातीच्या विद्यार्थ्यांना भोगावा लागत आहे. जात, धर्म, विचारधाराच्या आधारावर होणारा धुडगूस देशाची प्रतिमा मलिन करीत आहे. विशिष्ट एका धर्माची धार्मिक मुले अभ्यासक्रमात टाकण्यात आली आहेत. या शिक्षणातील भगव्याकरणाचे देखील भारतीय उच्च शिक्षण समोर फार मोठे आव्हान असल्याचे दिसून येते.

निष्कर्श आणि सारांश – २१ व्या शतकात जग विज्ञान – तंत्रज्ञानाने समृद्ध होऊन सर्व क्षेत्रात प्रगती करत आहे. भारत देखील त्या दृष्टीने प्रयत्नशील आहे. भारतात युवा मनुष्यबळ सर्वाधिक आहे. त्या मनुष्य बळाला शिक्षित आणि प्रशिक्षित केल्यास डॉक्टर अब्दुल कलाम यांच्या स्वप्नातील भारत लवकरच आर्थिक महासत्ता होईल. विज्ञान तंत्रज्ञानाच्या आधारे आर्थिक विकास साधताना बौद्धिक विकासावर भर देणे आवष्यक आहे. परंतु त्या दृश्टीने भारतात पुरेषा शैक्षणिक सुविधा उपलब्ध नाहीत. सरकारने स्वीकारलेल्या शैक्षणिक धोरणामुळे उच्च शिक्षण क्षेत्रावर आरिष्ट येत आहेत. त्यामधून मार्ग काढावा लागेल, शिक्षणाची गुणवत्ता वाढवावी लागेल, शिक्षणावरील खर्च वाढ करावी लागेल, शिक्षणाच्या खाजगीकरणावर अंकुष घालावा लागेल, बहुजनांच्या शैक्षणिक विकासाकडे लक्ष द्यावे लागेल, जागतिक बदलांचा विचार करीत भारतातील परिस्थिती लक्षात घेऊन उच्च शिक्षणासंदर्भात नियोजन करावे लागेल.

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एक विधायक दृष्टीचे समाज सुधारक व मानवतेची प्रतिष्ठा जपणारे मानवता हा त्यांच्या तत्त्वविचारांचा केंद्रबिंदू असणारे आधुनिक संत म्हणून महात्मा गांधीजीचे नाव भारतीय इतिहासात अजरामर झालेले आहे. सत्ता विभागणी, निर्णय प्रक्रिया व सामाजिक, आर्थिक, राजकीय जीवनात समान सहभाग अशा महिला सबलीकरणाच्या पार्श्वभूमीवर गांधीजींनी म्हटले की स्त्रीलाही पुरुशांच्या बरोबरीने समाजात हक्काचे स्थान मिळायला हवे. ज्या स्वराज्यात स्त्री व पुरुशांना समान स्थान नाही ते स्वराज्यच नव्हे असे ते म्हणत. 'समान भौतिक पात्रता असणारा पुरुशाचा जोडीदार ही स्त्रीची भूमिका' गांधीजींना अपेक्षित होती. स्त्रीला पुरुशांएवढीच मानसिक शक्तीची देणगी मिळालेली आहे. त्यामुळे अहिंसक लढा देण्यास तीच अधिक कार्यक्षम व लायक आहे असे ते म्हणत. म्हणूनच त्यांनी स्त्रियांना राजकारणात व आपल्या चळवळीत सहभागी करुन घेतले.

स्त्रियांमधील आंतरिक शक्तीला ओळखून गांधीजींनी महिलांच्या शिक्षणावरही अधिक भर दिला. एक पुरुश शिक्षण मिळाल्यास सुशिक्षित होईल, पण एक स्त्री शिकल्यास एक कुटुंब सुशिक्षित होईल. कारण लहान मुलांवर संस्कार करण्याचे महत्त्वपूर्ण कार्य स्त्री करते. महात्मा गांधीजींनी महिलांमध्ये स्वाभिमान, स्वावलंबन, राष्ट्रीय भावना, विश्वास नेतृत्व भावना जागृत करण्याचे कार्य केले. स्त्रियांमध्ये निःस्वार्थी सेवाभाव, स्वार्थत्याग, सोषिकता, सहन शक्ती, नम्रता हे गुण निसर्गतःच आहे. त्यामुळे पुरुषांच्या तुलनेत स्त्री ही अधिक थोर ठरते. स्त्री ही त्याग, श्रद्धा, आत्मबलिदान, ज्ञानाचे मूर्तिमंत उदाहरण आहे असे गांधीजींचे मत होते.

गांधीजींनी आपल्या आश्रमातही स्त्री–पुरुष समानतेचा आदर्श ठेवला होता. गांधीजींच्या मते इष्वराने स्त्री पुरुषांना परिपूर्ण बनविले आहे. निसर्ग प्रक्रियेत दोघेही समान आहेत. तसेच स्त्री व पुरुश हे परस्परांस पूरक आहेत. भारतीय धर्म व संस्कृती ती स्त्रियांनीच टिकविली आहे. भारतीय स्त्रियांनी सीता, दमयंती, द्रौपदी यांचे आदर्श समोर ठेवून कठिण प्रसंगी निर्णायक वृत्ती ठेवावी व स्वतःची आणि समाजाची नैतिक पातळी उंचवावी व आजच्या समाजाचे नेतृत्व करावे.

गांधीजींच्या प्रेरणेनेच भारतीय राजकारणात कस्तुरबा गांधी, विजयालक्ष्मी पंडित, डॉ. सुशीला नायर, अरुणा असफअली अशी स्त्री रत्ने स्वयंतेजाने तळपून गेली व गांधीजींच्या चळवळीत या स्त्रियांनी अत्यंत महत्त्वाची भूमिका बजावली. आपल्या पत्नीच्या स्वभावावरुन समस्त स्त्री वर्गाच्या स्वभावाचा आपण अभ्यास केला असता असे आढळून आले की, स्त्रियांमधील असलेल्या आत्मभानाद्वारे संपूर्ण देशाचा कायापालट करतील. म्हणून त्यांनी नेहमी स्त्री जागृतीवर भर दिला. कायद्याने समान दर्जा व मतदानाचा अधिकार स्त्रियांना मिळालाच पाहिजे तसेच आर्थिक दृष्टीनेही स्त्री स्वयंपूर्ण व्हावी म्हणून पुरुषांप्रमाणेच स्त्रियांना आर्थिक अधिकार असावेत. आर्थिक क्षेत्रात अधिकार नसल्यामुळे पुरुशांनी स्त्रियांवर आजवर वर्चस्व गाजविले. पुरुशी अत्याचाराला उत्तर देण्यासाठी शिक्षण व शिक्षणातून आर्थिक दृष्टीने संपन्नता स्त्रियांमध्ये येईल. म्हणून ते स्त्रियांना उपयुक्त शिक्षण मिळायलाच हवे. त्याशिवाय त्यांना प्राप्त झालेले नैसर्गिक अधिकारही त्या उपभोगू शकरणार नाही. स्वतःचे रक्षण करु शकणार नाही. म्हणून त्यांनी नेहमीच स्त्री शिक्षणाची अपरिहार्यता विशद केली, पण स्त्रियांनी पुरुषांची नक्कल करु नये व पुरुषांशी स्पर्धाही करु नये. स्त्री पुरुश परस्परांना पुरक आहेत. स्त्रियांनी स्वतः शिक्षण घेवून सुशिक्षित होवून परस्परांना, परस्परांच्या प्रगतीचा फायदा करुन द्यावा.

गांधीजींनी भारतीय समाजातील पडदा पद्धतीवरही टीका केली. ही पद्धत त्यांना स्त्रियांवर अत्याचाराचे द्योतक वाटत होती. त्यामुळे त्यांनी ही एक रानटी प्रथा असून तीचा त्याग करावा असे ते म्हणत. एकूण महिला सबलीकरणाच्या संदर्भात गांधीजींनी स्त्री शक्तीचे मोठेपण ओळखले होते. स्त्रियांमध्ये सहनशक्ती, सोशिकता या गुणांबरोबर श्रद्धा, ज्ञान आहे व या ज्ञानाची ओळख गांधीजींनी स्त्रियांना करुन दिली व या शक्तीद्वारे स्त्रियांनी आपले स्वतःचे एक वेगळे स्थान निर्माण करावे. स्त्रियांना योग्य संधी मिळाल्यास त्या संधीचे सोने करण्याचे सामर्थ्य आहे. म्हणूनच गांधीजीनी आपल्या स्वातंत्र्य चळवळीत स्त्रियांना नेतृत्वाच्या संधी उपलब्ध करुन दिल्या व म्हणूनच महिला सक्षमीकरणात गांधी विचारांनी अत्यंत महत्त्वाची भूमिका बजावली आहे. स्त्रियांच्या मनातील अनामिक भीती दूर करुन त्यांना समाजाच्या सर्व प्रवाहात सामील करुन घेणे गरजेचे आहे असा त्यांचा ठाम विष्वास होता. गांधीजींच्या योगदानामुळेच व प्रयत्नामुळेच भारतीय स्त्री स्वहक्काबाबत जागृत झाली व भारताच्या सामाजिक, आर्थिक, राजकीय, सांस्कृतिक जीवनात तिची भूमिका महत्त्वपूर्ण ठरली.

महिला सबलीकरणासंदर्भात विनोबा भावे यांचे ही नाव अग्रक्रमाने घ्यावे लागेल. विनोबाजींच्या आश्रमात स्त्रियांनाही पुरुषांच्या बरोबरीने शिक्षण दिले जात असे. कारण बालकांचे शिक्षण स्त्रियांशिवाय होवूच

शकत नाही. यावर त्याचा विश्वास होता. स्त्रीपुरुष भेद नष्ट करुन स्त्रियांना सामाजिक, कौटुंबिक, राजकीय अधिकार मिळावेत. समाजाच्या रक्षणासाठी स्त्रियांनी प्रयत्न करावेत, स्त्रियांनी कुठल्याही कामात पुरुशांवर अवलंबून न राहता आत्मविश्वासाने प्रत्येक कार्य करावे. स्त्रियांना पुरुशांच्या बरोबरीने अधिकार मिळावेत, पण हे अधिकार स्त्रियांनी स्वतः प्राप्त करावेत व अशा प्रकारे स्त्रियांनी समाजाला बदलण्याचे कार्य करावे. स्त्रियांनी सार्वजनिक जीवनात काम करावे, पण पुरुषांचे अनुकरण करु नये, तर स्वतःचे स्वतंत्र अस्तित्व सिद्ध करावे. स्त्रियांमध्ये समाजातील अज्ञान, अंधश्रद्धा, यांच्याविरुद्ध लढण्याची शक्ती असल्यामुळे त्यांच्या शिक्षणाचे महत्त्वही विनोबा भावे अधोरेखित करतात. विनोबा भावे स्त्री पुरुश समानतेचे पुरस्कर्ते होते. पुरुशाप्रमाणेच स्त्रियांना ही सामाजिक, राजकीय, कौटुंबिक अधिकार व कर्तव्य आहेत.

स्त्री शक्तीचा उपयोग हा अहिंसा, सेवा, सर्वोदय, शांती रक्षणासाठी व्हावा. तसेच स्त्रियांनी उद्योगी व स्वावलंबी व्हावे असे ते म्हणत. स्त्री ही उपभोगाचे साधन नाही तर परमेष्वराचे सृजन आहे, पूजा आहे असे ते मानत. स्त्रियांनी अखंड ज्ञानसाधना करुन समाजाचे मार्गदर्शन करावे. नैतिक आचरण व ब्रह्मविद्येच्या निष्ठेने तिने सिंहासारखी गर्जना करावी व समाजाला प्रभावित करावे. स्त्रियांनी पुरुषांची सेवा करावी हे विनोबाजींना मान्य नव्हते. उलट स्त्री स्वातंत्र्याचे त्यांनी नेहमीच समर्थन केले होते, विवाहाचा निर्णय स्त्रीने स्वतः घ्यावा. केवळ आईवडिलांच्या आनंदासाठी तिने त्यांच्या पसंतीने विवाह करु नये. स्त्रियांना अबला म्हणनेही त्यांना मान्य नव्हते. विनोबाजी स्त्रियांना सबला म्हणत व तिने स्वतःचे रक्षण स्वतःच करावे असे ते मानत व त्यासाठी त्यांनी पडदा पद्धतीलाही विरोध केला होता. त्यांनी अनेक स्त्रियांचे आश्रम सुरु केले. तसेच अनेक स्त्रियांची संमेलनेही आयोजित केली. ते स्त्रियांना प्रथम व श्रेष्ठ गुरु मानत असत. यावरुन आपल्याला विनोबाजींच्या विचारात स्त्रियांचे उच्च स्थान अर्थात् महिला सबलीकरणाबाबत त्यांचा दृष्टीकोण लक्षात येतो.

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आधुनिकीकरणाचा आंध आदिवासी जीवनावरील प्रभाव

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प्रस्तावना:— आंध आदिवासी जमात भारतात महाराष्ट्रासह तेलंगबाणी, आंध्रप्रदेश आणि मध्यप्रदेशात आढळते— हसन यांच्या मते, आंध जमात ही गोंड आदिवासी जमातीची शाखा आहे— त्या त्या भागातील प्रबळ जातींच्या प्रभावामुळे ते मूळ समाजापासून वेगळे झालेले आहेत. महाराष्ट्रात मराठा समाजाच्या संपर्कात आल्यावर त्यांनी त्यांच्या रूढी, परंपरा आणि भाषेत मराठा लोकांप्रमाणे बदल केलेला दिसतो. आंध हे स्वत:ला सातवाहन शरीराचे वंशज मानतात. सातवाहनाच्या काळात ही जमात जमीन जंगलाची मालक होती— सातवाहन राजाच्या मृत्यूनंतर ब्रिटीशांनी जमीन आणि जंगले आपल्या ताब्यात घेतली म्हणूनच आंध ही जमात मागासलेली राहिलेली दिसते. महाराष्ट्रात आंध ही जमात मराठवाडा आणि विदर्भात विखुरलेली आहे. भारतीय संस्कृती कोणात आंध ही एक विदर्भातील शेतकरी जमात असल्याचा उल्लेख आलेला आहे. परंतू बहुतांश आंध जमातीच्या लोकांकडे कोरडवाहू जमीन असून ते अल्पभूधारक आहेत. ही जमात मूळ आंध्रातील आहे असे अनुमान काढले जाते कारण आंध्रप्रदेशातही त्यांची बरीच वस्ती आहे. आंध्र प्रदेशातील आदिलाबादची सीमा महाराष्ट्रातील नांदेड जिल्ह्याला लागुन आहे. उद्योग व्यवसायाच्या निमित्ताने अनेक आंध कुटुंबीय महाराष्ट्रात स्थलांतरीत झाली असून मराठवाडा प्रदेश व परभणी आणि नांदेड जिल्ह्यांमध्ये आंध जमातीची संख्या अधिक असल्याचे दिसून येते. 2011 च्या जगणना अहवालानुसार महाराष्ट्रातील आंध आदिवासी जमातीची लोकसंख्या ही 4,74,110 इतकी असलेली दिसते. महाराष्ट्रातील परभणी, नांदेड, यवतमाळ, हिंगोली व अकोला जिल्ह्यात आंध जमातीचे लोक मोठ्या **प्रमाणात आढळतात** — परिवर्तन हा निसर्गाचा नियम आहे. मानवी समाज देखील परिवर्तनशील आहे. परिवर्तनाची गती समाजपरत्वे वेगवेगळी असू शकेल मा. परिवर्तन नाही असा समाज पृथ्वीतलावर अस्तीत्वात नाही. समाजाची संरचना ही आर्थिक संबंधांनी निर्मित असते. औद्योगिक क्रांतीमुळे समाजाची आर्थिक संबंधांची व्यवस्था बदलल्यामुळेच समाजात परिवर्तनाची प्रक्रिया गतीमान झाली आहे. आदिवासी समाजात देखील आधुनिक समाजाच्या प्रभावामुळे परिवर्तन घडून येत असून महाराष्ट्रातील आंध आदिवासी जमात देखील त्याला अपवाद नाही. आंध आदिवासी जमातीतील परिवर्तनाचे स्वरूप विशद करणे हा या शोध निबंधाचा प्रमुख उद्देश आहे—

आंध समाज व संस्कृती :— आंध ही ,क प्राचीन आदिवासी जमात आहे. प्राचीन काळापासून या जमातीची समृध्द अशी सांस्कृतिक परंपरा आहे. मात्र आधुनिक समाजाच्या संपर्काने ही संस्कृती लोप पावत चालली आहे. पारंपारिक लोकनाट्या, विधिनाट्यो, लोकनृत्ये, दिंडार, लोककथा, लोकगीते, म्हणी, वाक्य प्रचार, उखाणे, वाद्य, संगीत या माध्यमातून आंध संस्कृती टिकून आहे. आंध जमातीचे दोन प्रकार पडतात. 'वरताती' म्हणजे वरचे अथवा उच्च आणि 'खालताती' म्हणजे खालचे आंध होय. या दोन टात विवाह संबंध होत नाहीत. आंध्र प्रदेशातील आंध लोक तेलगु भाषा बोलतात तर महाराष्ट्रातील आंध मराठी भाषेचा वापर करतात. हे लोक मध्यम ते कमी उंचीचे, पसरट नाक आणि चेहऱ्याची ठेवण असलेले आहेत. ही जमात मांसाहारी असून मराठी लोकांच्या संपर्कात आल्याने काही आंध आज संपूर्णत: माळकरी आणि शाकाहारी झाले आहेत.

आंध लोकांचे आडनावावरून बरेच समूह तयार होतात. उदा. बनसाले, डुकरे, नटकर, मगरे, मिटकरी, वाघमारे वगैरे आंध लोकांचे घर दगड मातीचे आणि काही प्रमाणात झोपडीवजा असते. परंतु आता शासकीय योजनांमधून त्यांना पक्के घरकूल मिळत आहे. आंध जमातीमध्ये छोटे शक्यतो दोन खोल्यांचे घर असते. घराभोवती लाकडी काटक्यांनी बनवलेले कुंपण असते. या कुंपणात पशुधन ठेवले जाते. काही घरे वाड्याप्रमाणे असतात. आंध लोकांचा पेहेराव हा मराठी लोकांप्रमाणे असतो. पुरूष धोतर बंडी घालतात, तर स्त्रिया साडी आणि चोळी परिधान करतात. आंध लोकांमध्ये मराठी लोकांप्रमाणे दागीणे वापरतात. शेती हा आंधांचा मुख्य व्यवसाय असून महादेव, खंडोबा, मसाई, मुंजा आणि स्थानिक देवतांची पूजा ते लोक करतात. आखाडी, गुढीपाडवा, नागपंचमी, होळी, पोळा, शिवरात्री हे त्यांचे प्रमुख सण आहेत. आंध जमातीचा हिंदू धर्माशी संपर्क वाढल्याने आपल्या मूळ संस्कृतीपासून हे लोक विचलित झालेले असून या जमातीत सामाजिक सांस्कृतिक परिवर्तनाची प्रक्रिया गतीमान झालेली आहे. या परिवर्तनाचा आढावा संशोधकाने खालील मुद्यांव्दारे घेतला आहे.

कुटुंब संस्थेतील परिवर्तन :— आंध जमातीत पूर्वी संयुक्त कुटुंब पध्दती अस्तीत्वात होती. आज आधुनिकी करणाच्या प्रक्रियेच्या प्रभावातून व्यक्तीवादी दृष्टीकोन या जमातीत वाढला असून विभक्त कुटुंबाचे प्रमाण या जमातीत वाढते आहे. आंध जमातीच्या कुटुंब संस्थेतील बदलाचा आढावा शिंदे पंडित (2001) यांनी आपल्या संशोधनातून घेतला आहे. आज आंध लोकांचा आपल्या कुटुंबाचा आकार हा लहान ठेवण्याकडे कल आहे. कुटुंबात लिंगाधारीत श्रमविभागणी झालेली दिसून येते. कुटुंबात प्रामुख्याने पुरूष प्रधान संस्कृती असते मात्र कुटुंबातील महत्वाच्या निर्णय प्रसंगी महिलांची मते देखील विचारात घेतली जातात. अपत्य संगोपनात कुटुंबातील सर्व सदस्य सहभागी असतात. पूर्वीपासून चालत आलेली आप्तसंबंध व्यवस्था व कुलपध्दती आजही आंध जमातीत कायम आहे. सर्व समान वंश परंपरा मानणारे परस्परांच्या सुख दु:खात सहभागी होतात. अपत्यांच्या

शिवाजी बाबत हे लोक अधिक जागृक असल्याचे दिसतात. आधुनिकतेचा प्रभाव मान्य करावा लागतो.

विवाह प्रथेतील परिवर्तन :– आंध जमात प्रामुख्याने अंतर्विवाही आहे. विवाहासाठी जोडीदार निवडीसाठी आपल्याच जमातीतील व्यक्तीला प्राधान्य दिले जाते. मात्र समान आडनाव किंवा रक्त संबंधीत सदस्यात विवाह केले जात नाहीत. आंध ही जमातीत वरताती व खालताती या दोन गटात विवाह करणे निशिध्द मानले जाते. दोन्ही गटातील आंध लोक विवाह समारंभादी प्रसंगी परस्परांना आंमत्रित करतात मात्र बेटी व्यवहार करीत नाहीत. विधवा पूनर्विवाहाला मात्र मान्यता दिसत. पूर्वी घरातील जेष्ठ लोकच मुलांच्या विवाहासंबंधीचा निर्णय शेत होते मात्र आता विवाह प्रसंगी वर वधूची पसंती विचारात घेतली जाते. शिवाय आज आंध जमातीत हुंडा प्रथा देखील वाढली आहे. आज या जमातीत शिवाजीच्या प्रभावामुळे क्वचित प्रसंगी आंतरजातीय विवाह होऊ लागले आहेत.

धार्मिक श्रध्दा व संस्कृतीमधील परिवर्तन:– आदिवासी समाजाचा नेहमीच इतर धार्मिक प्रवाहांशी संबंध आलेला आहे. केवळ धार्मिक प्रवाहच नाहीत तर स्थानिक प्रवाहांशी त्यांचा संपर्क राहिलेला आहे. इतर धर्मियांकडून त्यांनी काही बाबीच केवळ स्वीकारलेल्या नाहीत तर इतर समाजावर देखील काही प्रमाणात आदिवासींचा प्रभाव पडलेला आहे. हिंदू धर्मातील जाती संस्थेशी आदिवासी समाजाचा सर्वात अधिक संबंध आल्याचे ,म. ,न. श्रीनिवास यांना आढळून आले आहे. आदिवासींनी हिंदूधर्मियांकडून काही धार्मिक प्रथा देखील स्वीकारलेल्या आहेत. आदिवासी प्रामुख्याने निसर्ग पूजक आहेत मात्र हिंदू धर्माच्या प्रभावामुळे त्यांनी हिंदू देव देवतांचा देखील त्यांनी स्वीकार केला आहे. आंध जमातीच्या बाबतीत ही जमात हिंदू की अहिंदू हा वाद कायम राहिलेला आहे. हिंदू धर्माच्या संपर्कात आल्याने हिंदू संस्कृतीचा प्रभाव आंध जमातीवर अधिक पडलेला दिसतो. मूलतः आंध जमातीची संस्कृती, आचार विचार, खानपान, परंपरा यांचे अवलोकन करता असे दिसते की यांची संस्कष्ती अन्य समाजापेक्षा भिन्न आहे. आंध जमात निसर्ग पूजक आहे. ते जंगलातील वर्ष, प्राणी, जल, अग्नी, आकाश यांना देव मानतात त्यांची उपासना करतात. त्यांचे संपूर्ण जीवन निसर्गाच्या सानिध्यात व्यतीत होत असल्याने निसर्गातील अलौकीक शक्तीची उपासना करणे ते आवश्यक मानतात. देवी देवतांची पूजा नैवेद्य देऊन दाखवून करण्याची परंपरा होती. नवस फेडताना बोकड किंवा कोंबड्याचा बळी दिला जात होता. आज आंध जमातीच्या धार्मिक जीवनावर हिंदू धर्माचा प्रभाव अधिक असल्याचे जाणवते. आज आंध समुदायातील देवी देवतांबरोबरच राम, कृष्ण, गणपती, विशू विठ्ठल–रूखमाई अशा देवी देवतांचीही पूजा केली जाते. त्याच बरोबर साईबाबा, गजानन महाराज यांच्यावरही त्यांची श्रध्दा दिसते. आज पूजा पध्दती मध्ये बळी देऊन पूजा करणाऱ्यांचे प्रमाण कमी झाले आहे. पूजा आणि नवस आता साध्या पध्दतीने केली जातात. आज आंध लोक काशी, प्रयोग, मथुरा, नाशिक, केदारनाथ, बद्रीनाथ, तिरूपती येथील बालाजी, शेगाव, शनिशिंगणापूर अशा हिंदू धार्मिक स्थळांना भेटी देतात. आंध जमातीत हिंदू सणवार, उत्सव साजरे केले जातात. संक्रांत सणाला हिंदू स्त्री प्रमणेच आंध स्त्री देखील वण देते व राखी पौर्णिमेला भावाला बहिणी राखी बांधतात, पूर्वी राखी बांधली जात नव्हती. हिंदू धर्मातील सण उत्सवांचे अनुकरण आंध जमातीतील महिलांनी केलेले दिसते. आंध जमातीतील सण व उत्सव प्रसंगातील गाणी मात्र हिंदूपेक्षा वेगळी असलेली दिसतात. व्यक्तीच्या जन्मापासून ते मृत्यूपर्यंत विविध धार्मिक संस्कार पूर्वीप्रमाणेच काटेकोर पेक्षा केले जात असल्याचे दिसून येते. आदिवासी समाज अज्ञान आणि अंधश्रध्देच्या प्रभावाखाली आहे. बहुतांश आदिवासी जमातीत आजारपणात पारंपारिक उपचार केले जातात. आंध आदिवासी जमातीतही पूर्वी आजार दूर कर. यासाठी नवस सायास केले जात होते. आज आधुनिक उपचार पध्दतीमुळे देवी देवतांवरील विश्वास कमी झाला असून आजार ठिक होण्यासाठी नवस केले जात नाही तर आधुनिक उपचार घेतले जातात.

आदिवासी जमातींचे वस्त्रालंकार देखील पारंपारिक आणी वैशिष्ट्यापूर्ण दिसतात. आदिवासी जमातीत प्रामुख्याने अगदी मोजके कपडे अंगावर परिधान केले जात होती. मात्र आज इतर आदिवासी स्त्री पुरूषांप्रमाणेच आंध आदिवासी स्त्री पुरूषांच्या पारंपारिक वस्त्राभषणांमध्ये देखील बदल झाला आहे. महिला आज साळी व ब्लाऊज वापरतात तर बहुतांश पुरूष देखील धोतर, सदरा,ेवजी आधुनिक पॅन्ट, शर्ट परिधान करतात. आंध तरूण आधुनिक फॅशनप्रमाणे केशभुषा करतात.

दिंडार नृत्य नाट्याचे बदलते स्वरूप :– दिंडार हे आंध जमातीसाठी मनोरंजनाचे माध्यम असून तो त्यांच्या संस्कृतीचा अविभाज्य भाग आहे. पूर्वी दिंडारामध्ये पौराणिक कथा घेऊन दिंडार केला जात होता. आज पौराणिक कथोंवजी वर्तमान समाजातील व्यंगांवर बोट ठेऊन दिंडार केला जातो. पेक्षकांना खिळवून ठेव. यासाठी हास्य विनोद केले जातात. आज दिंडारात चित्रपट गाण्यांच्या चालीवर अभंग, गौळणी म्हटल्या जातात. आधुनिक मनोजंनाची साधणे आणि संस्कृतीचा हा प्रभाव आहे असे म्हणता येईल. आंधाच्या दिंडार या नृत्यनाट्याचे झालेले हे रूपांतरण संस्कृतीकरणाची प्रक्रिया स्पष्ट करते.

शेती पध्दतीत परिवर्तन :– शेती हा आंध लोकांचा पारंपारिक आणि प्रमुख व्यवसाय आहे, तर पशुपालन, शिकार आणि सरपण गोळा करणे हे त्यांचे दुय्यम व्यवसाय आहेत. आंध जमातीतील लोक मोठ्या प्रमाणात लोक रोजंदारीवर काम करतात. डिंक संकलन व तेंदूपत्ता गोळा करण्याचे कामही करतात. आज काही आंध लोक दुसऱ्याची शेती कसणे, त्याचबरोबर शेती विभागून ती कसणे अशा प्रकारची कामे करतात. तर औद्योगिकरणाच्या प्रक्रियेमुळे आज बरेच आंध कुटुंबीय शहरात असंघटीत क्षेत्रात, बिल्डींग कन्स्ट्रक्शनमध्ये मजूर म्हणून काम करत आहेत. बरेच आंध लोक आज सरकारी खात्यात लेखनिक तसेच शिक्षक म्हणूनही काम करू लागले आहेत.

कृशी व्यवसाय संबंधित धार्मिक विधीत बदल झाला आहे. आता पेरणी, पीक काढणी अशा वेळी पूजा अर्चा क्वचितच केली जाते.

कारण आज लाकडी अवजारे क्वचितच दिसतात. शासकीय योजनांच्या लाभान्वये अनेक आंध लोकांना लोखंडी अवजारे मिळालेली आहेत. शिवाय आधुनिक मळणीयंत्र देखील मिळाले असून धार्मिक विधी, पूजा अर्चा यांचे प्रमण कमी झालेले दिसते.

शिक्षणामुळे झालेला बदल :– शिक्षण हे सामाजिक परिवर्तनाचे सर्वात प्रभावी माध्यम आहे. शिक्षणामुळेच नवीन कौशल्ये आत्मसात केली जातात व त्यामुळे रोजगाराच्या नवीन संधी उपलब्ध होतात. स्वातंत्र्योत्तर काळात कल्याणकारी शासन व्यवस्था स्वीकारल्यामुळे सर्वांचे हित साधणे व सर्वांचा विकास घडवून आणलो शासनाचे कर्तव्य मानले गेले. त्यामुळे संविधानातच समाजातील इतर मागास घटकांबरोबरच अनुसूचित जमातीच्या लोकांनाही शिक्षण घेता यावे यासाठी काही तरतूदी केलेल्या दिसतात. संविधानातील तरतूदीनुसार अनुसूचित जमातीमधील विद्यार्थ्यांना मोफत शिक्षण, आश्रमशाळा, वसतीगृहे, आरक्षण, स्पर्धा परिक्षा मार्गदर्शन, स्वयंरोजगार प्रशिक्षण अशा अनेक तरतूदी केलेल्या दिसतात त्याचाच लाभ घेतल्याने आंध ा जमातीत परिवर्तनाची प्रक्रिया गतीमान झाली आहे.

राजकीय बदलाचे स्वरूप :– आंध जमातीत पूर्वी जमात पंचायत प्रचलित होती. आंधांच्या परंपरागत जात पंचायतीचे प्रमुख पद हे जमातीतील जेष्ठ व्यक्तीकडे असते त्यास 'मोहतरिया' असे म्हणतात. जमात पंचायतीत पाच वा सात पंच असत. त्यातही वृध्द, अनुभवी लोकांना स्थान दिले जात होते. जमात पंचायतीत स्त्रियांचा सहभाग नव्हता. आंध जमातीतील भांडण, तंटे, मतभेद आणि इतर गुन्हे सोडविण्याचे काम ही पंचायत करीत होती. स्वातंत्र्योत्तर काळात आदिवासींच्या राजकीय विकासासाठी लोकसभा, विधानसभा यातून आपले प्रतिनिधी पाठविता यावे यासाठी जागा राखून ठेवल्या आहेत. तसेच स्थानिक राजकारणातही सहभाग घेता यावा यासाठी पंचायत संस्थांमध्ये देखील आरक्षण देण्यात आले आहे. या आरक्षणाचा फायदा घेत आंध आदिवासी जमातीतून काही राजकीय नेतष्त्व उदयास आलेले दिसते. मात्र प्रभावी राजकीय नेतृत्वाच्या अभावामुळे राजकीय विकास साधता आलेला नाही. लोकसंख्या मुळात कमी असल्याने राजकीयदृष्ट्याा ही जमात उपेक्षित राहिलेली आहे. तरीही जमातीमध ीील काही राजकीय नेतृत्वाने प्रभावी काम केल्याने त्याचा राजकीय फायदा आंध आदिवासी जमातीला झालेला दिसतो. कै. ॲड. गोविंदराव बुचके हे आंध जमातीतील पहिले विधान परिषद सदस्य होते. ॲड. शिवाजीराव माघे महाराष्ट्राचे सामाजिक न्याय मंत्री राहिलेले आहेत. तसेच किशनराव पाचपुते, आमदार इंगळे, डॉ. संतोष टारफे हे देखील विधानसभेचे सदस्य राहिलेले आहेत. आज आंध तरूण पीढी राजकीय क्षेत्रात येऊ लागली आहे. मात्र शिक्षणाचा अभाव व नवीन आचार विचारांशी समायोजन करण्याची जमातीची अल्प मानसिकता यामुळे या जमातीच्या राजकीयकरणाची गती मंद आहे. आज राजकीय आरक्षणाचा फायदा घेत आंध आदिवासी महिला देखील राजकारणात सक्रीय होत आहेत. परंतु आंध जमातीमधील कजूटीच्या अभावामुळे व इतर राजकीय नेतृत्वाच्या खेळीमुळे आंध जमातीमधील नेतृत्व कमकुवत होत आहे. परिणामी आंध जमातीमधील विधानसभा सदस्य निवडणूकीत पराजित होत आहेत. हे प्रमुख राजकीय परिवर्तन आंध जमातीत दिसून येत आहे. तेलंगाणा राज्यातही आंध आदिवासींची संख्या कमी असल्याने त्या राज्यातही या जमातीला राजकीय विजनवास भोगावा लागत आहे. राजकीय आरक्षणाचा फायदा घेत राज्यातील दसनापूर गावातील आंध जमातीतील शोभाबाई पोटे यांची इंदर्वेल्ली मंडळ परिषदेच्या अध्यक्षपदी निवड झाली. शोभाबाई पोटे या त्यांच्या जमातीतील पहिल्याच लोकप्रतिनिधी ठरल्या. अशा प्रकारे राजकीय आरक्षण आणि थोडया प्रमाणात होत असलेली राजकीय जाणीव जागृती यामुळे आंध जमातीत राजकीय परिवर्तन देखील मूळ धरू लागले आहे.

सारांष :– आदिवासी समाज आज सभ्य समाज संस्कृतीच्या प्रभावापासून अलिप्त राहिलेला नाही. आदिवासी समाजाच्या विकासासाठी शासकीय आणि अशासकीय स्तरावर जाणीवपूर्वक प्रयत्न केले जात असल्याने या समाजात परिवर्तन होणे क्रमप्राप्त आहे. आंध जमातही त्याला अपवाद नाही. औद्योगिकीकरण, आधुनिकीकरणाच्या प्रभावामुळे या जमातीच्या कुटुंब, धर्म, विवाह संस्थेत बदल झाला असून राजकीय आरक्षणामुळे राजकीय विकासही शक्य झाला आहे. कुटुंब कल्याण तसेच आधुनिक वैद्याकीय सेवा सुविधा याबाबत आंध जागृरूक झालेले आहेत. रोजगार योजना, वीज प्रकल्प, पिण्याच्या पाण्याच्या सुविधा इत्यादींमुळे आंध समाजाचे जीवनमान सुधारत आहे. महाराष्ट्रात आंध जमातीतील लोकांनी हिंदू धर्मातील अनेक प्रथा परंपरांचे अनुकरण करून त्या आत्मसात केलेल्या दिसतात. त्यामुळे आदिवासी आणि हिंदू धर्मीय अशी मिश्र संस्कृती उदयास येत आहे.

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प्रस्तावना – आज जगात कोविड–19 मुळे सर्व जगभर हाहाकार माजलेला असुन मष्युचे तांडव सुरू आहे. याला भारत देश देखिल अपवाद नाही. भारतामध्ये कोरोनाची दुसरी लाट आलेली असुन ही लाट ग्रामीण भागात शिरल्याने मृत्युचे प्रमाण वाढलेले आहे. याचे कारण म्हणजे ग्रामीण भागातील लोक कोरोनाला घाबरतात व दुसरे म्हणजे अंगावर दुखणे काढतात. यामुळे कोरोना स्कोर वाढतो आणि पेशंट डॉक्टरांच्या हाताबाहेर जातो. याकारणाने येथील मृत्युदर अधिक आहे. पहिल्या लाटेत ज्याप्रमाणे कोरोनामुळे संपुर्ण जगभर लॉकडाऊन करण्यात आले. अगदी त्याचप्रमाणे भारतात दुसऱ्या लाटेमध्ये काही राज्यामध्ये लॉकडाऊन करण्यात आले. याचा फटका सर्वच क्षेत्राला बसलेला आहे. आज लॉकडाऊनमुळे जगातील सर्वच अर्थव्यवस्था डबघाईला आल्या आहे. मात्र भारतीय अर्थव्यवस्थेला मागील वर्षी व या वर्षी देखिल कृशी क्षेत्राने सावरले. याचे महत्वाचे कारण म्हणजे भारतीय अर्थव्यवस्था कृशी प्रधान असुन ती यापुढे देखिल राहिल हे कोविड–19 मुळे करण्यात आलेल्या लॉकडाऊनमुळे पुन्हा एकदा सिध्द झाले आहे. लॉकडाऊनच्या काळात उद्योग क्षेत्र, सेवाक्षेत्र पुर्णपणे बंद असतांना भारतीय अर्थव्यवस्थेला तारणारे एकमेव क्षेत्र म्हणजे फक्त कृशीक्षेत्र होते. कोविड–19 मुळे भारतासह जगभरातील उद्योगक्षेत्र, व्यापारक्षेत्र ठप्प झाले होते. मात्र कृशीक्षेत्रामध्ये षेतमालाची कापणी,काढणी, मळणी असे विविध कामे चालुच होती. एवढेच नव्हे तर पुढील पिकांसाठी शेतीची मशागत देखिल करण्यात आली. कोविड–19 षी कोरोना योध्दे म्हणुन डॉक्टर जसे लढत आहे अगदी तसेच शेतकरी देखिल त्यांच्या बरोबरीने खांद्याला खांदा लावुन लढत आहे. संपुर्ण देश कोरोनामुळे बंद असतांना देखिल शहरातील लोकांना त्यांच्या घरापर्यंत अन्नधान्य, भाजीपाला शेतकऱ्यांनी पुरविला आहे. देशामध्ये अन्नधान्याची टंचाई भासु दिली नाही. याचे महत्वाचे कारण म्हणजे मागील तीन दशकामध्ये शेतीक्षेत्रामध्ये जी प्रगती झाली त्याचा हा परिणाम आहे. देशभर लोकांना पुरेसे अन्नधान्य उपलब्ध झाले असले तरी हे ही तेवढेच सत्य आहे की, अन्नधान्य उत्पादनात ज्याप्रमाणात वाढ झाली त्याप्रमाणात शेतकऱ्याच्या उत्पन्नामध्ये मात्र वाढ झाली नाही. हे सत्य नाकरता येणार नाही. कोविड–19 चा परिणाम कोणत्याही एकाच क्षेत्रावर झालेला नाही तर कृशी, उद्योग व सेवा क्षेत्र यांच्यावर भौगोलिक, सामाजिक, आर्थिक स्वरूपात संपुर्ण क्षेत्रावर आणि पुर्ण जगावर याचा वाईट परिणाम झाला आहे. भारतीय अर्थव्यवस्था देखिल याला अपवाद नाही. आज भारतीय अर्थव्यवस्था देखिल एका कठीण परिस्थितीतुन जात आहे. देशात विविध क्षेत्रात काम करणाऱ्या लोकांवर याचा वाईट परिणाम झालेला आहे. कृशीक्षेत्र, उद्योगक्षेत्र आणि सेवाक्षेत्र हे तीनही क्षेत्र मंदीकडे वाटचाल करतांना दिसुन येत आहे. सदय स्थितीमध्ये जागाच्या तुलनेत भारताची स्थिती भयावह झाली आहे. कारण भारताकडे आजही आवश्यक तेवढी आरोग्य सुविधा उपलब्ध नाही. डॉक्टर, नर्स, खाटा यांची संख्या कमी आहे, लोकांना ऑक्सीजनचा पुरवठा वेळेवर होत नाही, दवाखान्यात बेड उपलब्ध नाही, व्हेंटिलेटर अपुरे आहेत. इंजिशेनचा तुटवडा आहे. एकुनच भारतीय आरोग्य यंत्रनेवर अधिक ताण आलेला आहे. या एक नव्हे अषा अनेक समस्या भारतापुढे आज निर्माण झाल्या आहेत. यामुळे भारतामध्ये मष्त्युदर वाढला आहे. आपल्याकडे आजही ग्रामीण भागात स्वच्छ पिण्याचे पाणी, पौश्टिक आहार, चांगली आरोग्य सेवा यासारख्या सुविधांचा अभाव आहे. पहिल्या लॉकडाऊनच्या काळात षहरामधील अनेक कंपन्या बंद झाल्याने शहरातील अनेक कामगारांनी खेडयाकडे धाव घेतली यामुळे शेतीक्षेत्रावर अतिरिक्त ताण निर्माण झाला आहे. याचा परिणाम उत्पादकतेवर होऊ शकतो असे भाकित केले होते मात्र सुदैवाने तसे झाले नाही. पहिली लाट ओसरली आणि ग्रामीण भागात आलेला मजुर पुन्हा शहराकडे आला. परप्रांतीय मजुर रोजगारासाठी पुन्हा महाराष्ट्रात आला कारखाने, कंपन्या, उद्योगधंदे, शाळा महाविद्यालये सुरळीत सुरु झाली. मात्र कोरोनाचे निर्बध न पाळले गेल्याने काही काळातच परिस्थिती पुर्व पदावर येत काही नाही तेवढयात कोरोनाची दुसरी लाट आली आणि पुन्हा राज्यांना लॉकडाऊन करावा लागला. तर देशात दुसरीकडे पाच राज्याच्या निवडणुका आणि येथील प्रचाराच्या रणधुमाळीमध्ये जणु काही कोरोना संपला अशा अर्विभावात राजकिय नेत्यांनी सभा घेतल्या व जे व्हायला नको होते तेच झाले. येथे कोरोना उद्रेक झाला व आज भारतामध्ये दररोज चार लाखाच्या वर कोरोनाची लागण झालेले लोक सापडत आहे. याला जबाबदार कोन असा प्रश्न निर्माण होतो?

उद्दिष्टे : – प्रस्तुत संशोधनासाठी खालील प्रमाणे काही उद्दिष्टे निश्चित करण्यात आलेली आहेत.

1. कोविड – 19 चे भारतीय अर्थव्यवस्थेतील विविध क्षेत्राावर होणाऱ्या परिणामाचे अध्ययन करणे.
2. कोविड – 19 मुळे भारतीय अर्थव्यवस्थेवर झालेल्या अनुकुल परिणामाचे अध्ययन करणे.
3. कोविड–19 मुळे भारतीय अर्थव्यवस्थेवर झालेल्या प्रतिकुल परिणामाचे अध्ययन करणे.

गृहितके : प्रस्तुत संशोधनासाठी खालील प्रमाणे काही गृहिते मांडण्यात आली आहेत.

1. कोविड–19 चा भारतीय अर्थव्यवस्थेतील विविध क्षेत्रावर परिणाम झाला आहे.
2. कोविड–19 मुळे भारतीय अर्थव्यवस्थेवर अनुकुल परिणाम झाले आहे.
3. कोविड–19 मुळे भारतीय अर्थव्यवस्थेवर काही प्रतिकुल परिणाम झाले आहे.

संशोधन व्याप्ती : प्रस्तुत संशोधनाची व्याप्ती खुप मोठी असुन कोविड–19 चा प्रभाव संपुर्ण जगावर झालेला असुन यामुळे मोठी जागतीक महामारी आलेली असुन जागतीक महामंदी सदय परिस्थिती निर्माण झालेली आहे. कोरोनामुळे षेती, उद्योग, सेवा या सर्वच क्षेत्रावर वाईट परिणाम झालेला आहे. प्रस्तुत संशोधनात एकुन भारतीय अर्थव्यवस्थेवर व विविध क्षेत्रावर झालेल्या अनुकुल व प्रतिकुल परिणामांचे अध्ययन करण्यात येणार आहे.

संशोधन पध्दती : प्रस्तुत संषोधनासाठी पुर्णपणे व्दितिय साधन सामग्रीचा वापर करण्यात आला असुन यासाठी विविध दैनिक पेपरर्स, विविध वेबसाईट, विविध संदर्भ ग्रंथ याचा आधार घेऊन माहिती संकलित करण्यात आली आहे.

विषय विस्तार : कोविड–19 चा भारतीय अर्थव्यवस्थेतील सर्वच क्षेत्रावर दुरगामी असा काही चांगला तर वाईट परिणाम झाालेला दिसुन येतो. या परिणामाची सविस्तर माहिती पुढील प्रमाणे पाहता येते.

कृशी क्षेत्रावरील परिणाम : भारतीय शेती व्यवसाय हा निसर्गाशी खेळला जाणारा जुगार समजला जातो. यातच आपल्या शेतकऱ्याच्या वाटयाला आठराविश्व दारिद्रय आहे. यामुळे त्यांना नेहमीच वेगवेगळया समस्यांना तोंड द्यावे लागत असते. कधी आस्मानी संकटे तर कधी इतर संकटे असतातच. विशेषतः भारतीय शेतकऱ्यासमोर नेहमी तीन महत्वाच्या समस्या राहिल्या आहेत. त्यात पहिली समस्या म्हणजे भारतीय शेतकरी मोठया प्रमाणात कर्जबाजारी आहे. दुसरी समस्या उत्पादन खर्चात सतत वाढ होते आहे. तिसरी आणि सर्वात महत्वाची समस्या म्हणजे उत्पादन खर्चापेक्षा अधिक किंमत शेतमालाला मिळत नाही. आज या तीनही समस्या सोडविण्याची गरज आहे. तरच कृशी व शेतकरी वाचेल. कोविड–19 मुळे संपुर्ण देशात लॉकडाऊन केल्यामुळे ग्रामीण भागातुन शहरी भागात विविध वस्तुचा पुरवठा करणारी साखळी तुटली आहे. ही साखळी पुर्ववत करण्याची गरज आहे. कोणत्याही परिस्थितीमध्ये कृशी उत्पादित शेतमाल उपभोक्त्यापर्यंत पोहचविण्यासाठी सरकारी प्रयत्न होणे आवष्यक आहे. आज ग्रामीण भागातुन जो भाजीपाला येत आहे त्याला कवडीमोल भाव मिळत आहे. यामुळे शेतकरी हताश झाला आहे.

कोविड–19 च्या काळात भारतीय अर्थव्यवस्थेला सावरणारे एकमेव क्षेत्र कष्शी क्षेत्र आहे. असे असले तरी या क्षेत्राची उत्पादकता खुप आहे असे नाही. मागील वर्शी मार्च महिण्यात लॉकडाऊन सुरु झाला त्यावेळी षेतमाल काढणीची वेळ होती. जेमतेम षेतमाल काढला मात्र बाजारपेठेअभावी त्याला चांगला भाव मिळु षकला नाही. यावर्शी यापेक्षा वेगळी परिस्थिती नाही उलट जास्त विदारक परिस्थिती आहे. कारण अवेळी पाऊस, हवामानात बदल, मुख्यबाजारपेठा बंद यामुळे शेतकरी देशोधडीला लागला आहे. यातच आताची कोरोना साथ ही ग्रामीण भागात जोरात पसरल्याने शेतकरी पुरा हैरान झालेला आहे. दवाखान्यामध्ये लाखो रुपये लागले आहे. आता बी बियाने, खते कशी विकत घ्यायाची याची शेतकऱ्याला भ्रांत आहे. लोकांना शेतमालाचे उत्पादन दिसत असले तरी त्याला किंमत कवडीमोल मिळाल्याने शेतकरी आर्थिक विंवचनेत आहेत. किराणा माल किंवा इतर वस्तुच्या किंमती भरमसाठ वाढल्या आहेत. त्यात खते, बियाने, खाद्यतेल, कपडे, सिमेंट आदी वस्तुच्या किंमती गगणाला भिडल्या आहेत. मात्र दुसरीकडे सोयाबिन वगळता इतर शेतमालाला कवडीमोल भाव आहे. अशा स्थितीत शेतकऱ्यासमोर अनेक प्रश्न आ वासुन उभे आहेत. मागील काही वर्षामध्ये भारतीय कृशीक्षेत्राच्या विकास दरामध्ये ऐतिहासिक घटीची नोंद झाली आहे. हे कृशी व संबंधित क्षेत्राचा विकासदर पुढील तक्त्यावरून लक्षात येइल.

अ.क्र.	वर्ष	कृषी व संबंधित क्षेत्राचा विकास दर
1	2012.13	1.5
2	2013.14	5.6
3	2014.15	0.2
4	2015.16	0.6
5	2016.17	6.3
6	2017.18	5.0
7	2018.19	2.9
8	2019.21 अंदाजे	2.8

वरील आकडेवारीवरून लक्षात येते की, कृशी व संबंधित क्षेत्राच्या विकासदरामध्ये मोठी घसरण झालेली आहे. ही घट असीच सुरू राहीली तर कृशी विकासदर पुन्हा नकारात्मक होऊ शकतो. सरकारने कृशी विकासाठी अनेक घोषणा केल्या असल्या तरी त्या अतिशय तटपुंज्या आहेत. लॉकडाऊनमुळे कृशी बाजार भरत नाही. यामुळे मागणी आणि पुरवठा यांचे संतुलन बिघडू शकते. आज ग्रामीण अर्थव्यवस्था आणि शहरी अर्थव्यवस्था असी विभागणी राजकारणी लोक करतांना दिसुन येतात मात्र सदय स्थितीला ग्रामीण अर्थव्यवस्था आणि शहरी अर्थव्यवस्था अशी विभागणी होऊ शकत नाही. कारण आज अशा काही बाबी आहेत की, शहरामधील लोक ग्रामीण भागावर आवलंबुन आहे. याउलट ग्रामीण भागातील लोक हे शहरीभागावर आवलंबुन आहेत. याचाच अर्थ ग्रामीणभाग व शहरीभाग परास्परावंबी

आहेत. त्यांना वेगवेगळे करता येणार नाही. संयुक्त राष्ट्राच्या 2019 च्या अहवालात असे म्हटले आहे की, भारतातील 69 टक्के लोकसंख्या ग्रामीण भागात राहते. याचा दुसरा अर्थ असा होतो की, 69 टक्के मागणी ही ग्रामीण भागातुनच येते. मात्र याकडे आपले दुर्लक्ष होतांना दिसुन येते.

उद्योग क्षेत्रावरिल परिणाम : ज्या अर्थव्यवस्थेला उदोयन्मुख अर्थव्यवस्था म्हणुन संबोधले जायचे त्या अर्थव्यवस्थेतील कोविड–19 या विशाणुच्या भितीपोटी सुक्ष्म, लघु, मध्यम व मोठे असे सर्वच उद्योग, कंपन्या, कारखाने बंद करण्यात आले. औद्योगिकीकरणाला विकासाचे इंजिन म्हणतात. मात्र या विशाणुच्या प्रार्दुभावामुळे नविन उद्योग तर सोडाच अस्तिवात असलेले उद्योग देखिल बंद करावे लागले. यामुळे अर्थव्यवस्थेला मोठा फटका बसला आहे. देशातील अनेक लोक बेरोजगार झाले आहेत. यात परप्रांतीय आपल्या गावी जाण्यासाठी वाहन नसल्याने पायी गेले तर कित्येकांनी आपला जीव गमवला लागला. अशी विदारक स्थिती कोरोनामुळे निर्माण झाली होती. मधल्या काळात शासनाच्या कठोर उपाय योजनामुळे व लोकांच्या सहकार्यामुळे कोरोना थोडा कमी झाला होता. त्यामुळे देशातील अनेक उद्योग, कंपन्या, कारखाने सुरु झाले. मात्र पुन्हा दुसऱ्या लाटेच्या माध्यमातुन कोरोनाने डोके वर काढले. आणि पुन्हा सर्व कारखाने, कंपन्या, उद्योगधंदे बंद करावे लागले. म्हणजेच अर्थव्यवस्था पहिल्या लाटेपासुन सावरत नाही तोपर्यंत दुसरी लाट आली आणि पुन्हा जैसे थे परिस्थिती झाली. यामुळे अर्थव्यवस्था डबघाईला तर आलीच शिवाय यामुळे अनेक लोकांना बेरोजगार व्हावे लागले. हातावर पोट असणाऱ्या मजुराची अवस्था तर खुपच वाईट आहे.

सेवा क्षेत्रावरिल परिणाम : ज्या अर्थव्यवस्थेत सेवा क्षेत्राचा आणि उद्योग क्षेत्राचा वाटा अधिक असतो ती अर्थव्यवस्था विकसीत असते असा एक संकेत आहे. भारतामध्ये देखिल हळुहळु अशी स्थिती होतांना दिसु लागली होती. जीडीपी मध्ये कष्शी क्षेत्राचा वाटा कमी होऊन सेवा क्षेत्राचा वाटा वाढु लागला होता. आंतरराष्ट्रीय आयात निर्यात वाढली होती. परकिय निर्यात वाढली होती. यानिर्यातीमध्ये सर्वाधिक वाटा सेवा क्षेत्राचा होता. जहाज सेवा, हवाई वाहतुक, डॉक्टर, वकिल, इंजिनियर, विविध यंत्राचे सुटे भाग,मसाल्याचे पदार्थ, सुती कापड अशा एक दोन नव्हे तर हाजोरो वस्तु व सेवांची निर्यात आपण करत होतो आणि परकिय चलन मिळवित होतो. मात्र या कोविड–19 च्या काळात आंतरराष्ट्रीय व्यापार बंद झाला. यामुळे देशाचे मोठे आर्थिक नुकसान झाले आहे. म्हणजेच कोरोनामुळे भारतीय अर्थव्यवस्थेला मोठा फटका बसला आहे. लॉकडाउनमुळे सर्व व्यवहार ठप्प झाल्याने देशासमोर आर्थिक संकट उभे राहिले आहे. यातुन अर्थव्यवस्थेला सावरण्यासाठी रिझर्व्ह बॅकेचे गव्हर्नर मा. शक्तीकांत दास यांनी मागे दुसरे तिमाही धोरण जाहिर केले त्यामध्ये त्यांनी भारतासमोर उभ्या राहिलेल्या आर्थिक संकटाची सविस्तर मांडणी केली आहे. त्यामुळे अर्थव्यवस्थेचा विकासदर पहिल्या सहामाहित उणे राहणार आहे असे सांगितले. यातुन बाहेर पडण्यासाठी उद्योजकांच्या कर्जाची फेररचना, सोन्यावर 90 टक्क्यापर्यंत कर्ज, गृहनिर्माण क्षेत्रात पाच हजार कोटी रू.चा अर्थपुरवठा आणि शेतकऱ्यांना अर्थपुरवठा करण्यासाठी नाबार्डकडे आणखीन पाच हजार कोटी रू. ची केलेली तरतुद इत्यादी उपाय योजना करण्यात आल्या. याशिवाय देशाच्या आरोग्य यंत्रणेची स्थिती बघुन तिसऱ्या तिमाही धोरणाची वाट न बघता गर्व्हनरने नुकतेच बॅकासाठी

तरलतेसाठी मोठा निधी उपलब्ध करुन दिला आहे. मात्र हा निधी म्हणजे कर्ज फक्त आरोग्य सुविधा निर्माण करणाऱ्या उद्योजकांना मिळणार आहे. यामुळे आरोग्य सुविधा निर्माण करण्याला मदत होईल. व देशातील मृत्युदर कमी होईल.

आज कोविड–19 मुळे देशातील सर्वच क्षेत्र प्रभावित झाले आहे. यात शाळा महाविद्यालयाचा देखिल समावेश आहे. मागील वर्षापासुन सर्व शाळा महाविद्यालये बंद असुन पहिली ते नववी मधील सर्व विद्यार्थ्यांना परिक्षाविना पुढच्या वर्गात बढती देण्यात आली होती. मागील वर्षी दहावी आणि बारावीच्या परिक्षा झाल्या होत्या मात्र या वर्षी त्या देखिल घेता आल्या नाहित. उच्च्य शिक्षणामध्ये ऑनलाईन पध्दतीने परिक्षा घेतल्या जात आहे मात्र येथे देखिल अनेक विद्यापीठाचा घोळ झालेला आहे. परिक्षेसाठी आवश्यक साधनाचा आणि प्रशिक्षित मणुष्य बळाचा अभाव असल्याने अनेक समस्यांना तोंड द्यावे लागत आहे.

कोविड–19 चा प्रार्दुभाव असला तरी कोविडच्या या संकटामुळे प्रभावित झालेले विविध क्षेत्र पुर्ववत कसे सुरू करता येईल यावर आज सर्वत्र मोठया प्रमाणात चर्चा चालु आहे. मात्र यामध्ये ग्रामीण अर्थव्यवस्थेवर अधिक चर्चा होतांना दिसुन येत नाही. कृशीक्षेत्र हे एकमेव क्षेत्र असे आहे की, वर्तमानात आणि भविष्यात देखिल भारतीय अर्थव्यवस्थेला तारूण नेऊ शकते, भारतीय अर्थव्यवस्थेला पुन्हा उभारी देऊ शकते. त्यामुळे याकडे अधिक लक्ष देण्याची गरज वाटते.

भारतीय अर्थव्यवस्थेसमोरील ज्वलंत आणि महत्वाचा प्रश्न म्हणजे बेरोजगारीचा होय. देशभरातील लॉकडाऊनमुळे असंघटित व खाजगी क्षेत्रातील सर्व लोकांचे रोजगार बुडाला आहे. देशासमोर बेरोजगारीचा भयानक प्रश्न उभा ठाकला आहे. बेरोजगारीवर सरकारने दोन महिने रेशन मोफत देण्याची घोषणा केली आहे. मात्र देशातील अनेक लोकांकडे रेशनकार्ड नाही. शिवाय कंपनीमध्ये चांगल्या पदावर असल्याने त्याला रेशन मिळत नाही. रोजगार चालु असतांना हे ठिक होते मात्र आज नोकरी नाही आणि रेशनही नाही असे अनेक बेरोजगार लोक आहेत. याव्यतिरिक्त अनेक भटके लोक आहेत की ज्यांच्याकडके रेशन कार्डच नाही अशा लोकांचे काय? यांच्यावर उपासमारीची वेळ आली आहे. याला पर्याय रोजगार हमी योजना आहे. मात्र सर्वचजन येथे काम करु शकत नाही त्याला काही मर्यादा आहेत. एकुनच संघटीत क्षेत्रातील बेरोजगारापेक्षा असंघटित लोकांच्या रोजगाराचा प्रश्न विदारक आहे.

भारतामध्ये असंघटित क्षेत्रामध्ये काम करणारे लोक अधिक आहे. तसेच एका राज्यामधुन दुसऱ्या राज्यात काम करायला जाणाऱ्याची संख्या देखिल माठी आहे. लॉकडाऊन सुरू झाल्यावर याच लोकांचे हाल सर्वात जास्त झाले आहे. उद्योग, व्यवसाय, कंपन्या सर्वच बंद झाल्याने या मजुरांनी आपला मोर्चा आपल्या गावाकडे वळवला मात्र वाहतुक व्यवस्था बंद असल्याने मिळेल त्या मार्गाने, पायी लोक आपापल्या गावी गेले. यामध्ये अनेक मजुरांना आपला जीव गमवावा लागला. थोडक्यात भारतामध्ये असंघटित क्षेत्रात काम करणाऱ्याचे प्रमाण आजही मोठे आहे. एका आकडेवारीनुसार भारतामध्ये असंघटित क्षेत्रात सर्वाधिक कामगार संख्या असणारी पाच राज्य खालील प्रमाणे आहे.

अ.क्र.	राज्य क्षेत्रातील	संघटित कामगारांच्या संख्येशी टक्केवारी
1	राजस्थान	54.08
2	पंजाब	51.0
3	आंध्रप्रदेश	51.08
4	छत्तीसगड	49.0
5	गुजरात	48.4

भारतामध्ये वरील पाच राज्यामध्ये असंघटित क्षेत्रामध्ये काम करणाऱ्यांचे प्रमाण अधिक आहे हे वरिल आकडेवारीवरून सहज समजते. भारतातील शहरी भागात नियमित रोजगार किंवा पगार मिळवणारे (बिगर कृशी क्षेत्रातील) 37 टक्के लोक हे असंधटित क्षेत्रात मोडतात. आणि शहरी भागातील लॉकडाऊनमुळे त्याचे देखिल नियमित मिळणारे उत्पन्न बंद झाले आहे. यामुळे यांचे देखिल हालच झाले आहेत. भारतामध्ये भविष्यात कोविड–19 सारखी परिस्थती निर्माण होऊ नये किंवा जरी अशी परिस्थिती निर्माण झालीच तर त्यावर उपाय आपणाला आत्ताच शोधले पाहिजे. आपल्या देशात औद्योगिकीकरणाचे केंद्रीकरण झालेले आहे विषेशतः शहरी भागात पायाभुत सोयी सुविधा अधिक असल्याने शहरी भागातच उद्योग स्थापन होतात. मात्र त्याचे विकेंद्रीकरण होणे आवश्यक आहे. यापुढे ग्रामीण भागावर अधिक लक्ष केंद्रित करून ग्रामीण भागात पायाभुत सोयी सोविधा निर्माण करून नविन उद्योग ग्रामिण भागात उभारण्याला प्राधान्य दिले पाहिजे. विषेशतः कृशी क्षेत्रावर आधारित उद्योगधंदे किंवा कृषीमालावर प्रक्रिया करणारे उद्योग, कंपन्या ग्रामीण भागात स्थापन कराव्यात. यामुळे अनेक फायदे होईल. कच्चामाल सहज उपलब्ध होईल, वाहतुक खर्चात कपात होईल, स्वस्तामध्ये मजुर उपलब्ध होतील आणि सर्वात मोठा फायदा म्हणजे ग्रामीण भागातुन शहरी भागाकडे रोजगाराच्या शोधासाठी येणारा लोकांचा लोंढा थांबवता येईल. पर्यायाने शहरी भागात लोकसंख्या वाढीमुळे निर्माण होणाऱ्या समस्या कमी होतील.

अनुकुल परिणाम : कोविड–19 च्या प्रभावामुळे जागतिक अर्थव्यवस्थेवर परिणाम झालेला असुन त्याला भारतीय अर्थव्यवस्था अपवाद नाही. उलट भारतासारख्या विकसनशिल अर्थव्यवस्था अधिकच खिळखिळया झालेल्या आहेत. असे असले तरी या कोरोनाच्या महामारीतुन अनेक देशांना एका अर्थाने शिकवणच मिळाली असुन यामध्ये काही गोष्टी चांगल्या घडल्या आहेत त्या पुढील प्रमाणे सांगता येतील.

1. परकिय देशावर आवलंबुन राहण्याचे प्रमाण कमी झाले आहे.
2. देश स्वंयपुर्ण असणे किती गरजेचे आहे याची कल्पना आली.
3. वैद्याकिय सुविधेमध्ये वाढ करण्यात आली.
4. स्वदेशी उद्योगाला चालना मिळाली.
5. प्रदुषण कमी होण्याला मदत झाली.
6. जागतिक स्तरावर आपला देश कोठे आहे याची कल्पना आली.
7. सर्वांना स्वंयशिस्त लागली.
8. आरोग्य विषयी व स्वच्छेतेविषयी जाणीव जागृती झाली.
9. अनेकांना नवनविन तंत्रज्ञान व उपकरणे हाताळण्या विषयीचे ज्ञान अवगत झाले.
10. अनावश्यक खर्च कमी झाला.

प्रतिकुल परिणाम : कोविड–19 च्या प्रभावामुळे भारतीय अर्थव्यवस्थेवर अनुकुल परिणामापेक्षा प्रतिकुल परिणाम अधिक झालेले आहे. ते परिणाम पुढील प्रमाणे सांगता येतील.

1. अनेक लोकांचे रोजगार जावुन बेरोजगारीत मोठी वाढ झाली.
2. लॉकडाऊनमुळे राज्याच्या सीमा बंद असल्याने जीवनावश्यक वस्तुची टंचाई निर्माण होऊन भाववाढ झाली.
3. आपण वैद्याकिय सुविधमेध्ये किती मागे आहोत याची जाणीव झाली.
4. वैद्याकिय सुविधे अभावी अनेक लोकांना आपला जीव गमवावा लागला.
5. देशातील सर्वच विद्यार्थ्यांचे न भरुन निघणारे शैक्षणिक नुसान झाले.
6. शेतीमालाला कवडीमोल दर मिळाला.
7. कारखाने, कंपन्या, उद्योगधंदे बंद पडल्याने विकासदर खुंटला.
8. लॉकडाऊनमुळे आंतरराष्ट्रीय व्यापार बंद झाल्याने परकिय गंगाजळी येणे थांबले.
9. हॉस्पीटल बॅकिंग सेवा वगळता सर्व सेवा क्षेत्र जवळपास बंद आहे.
10. डॉक्टर, पोलिस व स्वच्छता कर्मचारी यांच्यावर अतिरिक्त ताण आला.

11. अनेकांचे संसार मोडले.
12. हातावर पोट असणाऱ्या लोकांचे हाल झाले.
13. परराज्यातुन आलेल्या मजुराचे देखिल हाल झाले असुन गावी जातांना अनेक मजुराचा जीव गेला.

शिफारशी : कोविड–19 मुळे भारतीय अर्थव्यवस्थेतील सर्वच क्षेत्र प्रभावित झाले असुन या जागतिक महामारीतुन देशाला व देशातील जनतेला सुरक्षित रित्या बाहेर काढणे आवश्यक आहे. भारताने कोरोनाच्या पहिल्या लाटेला सावधनतेने व प्रभाविपणे हातळल्याने पहिली लाट लवकर ओसरली मात्र कोरोना संपला या अर्विभावाने लोक कोणत्याही प्रतिबंधात्मक उपाय योजना न करता वावरु लागले. सर्व व्यवहार देखिल सुरु झाले. मात्र लोकांचा गैरसमज, लग्नसमारंभ, धार्मिक विधी आणि राजकिय सभा यामुळे होणाऱ्या लोकांची गर्दी वाढली यातुन कोरोनाने पुन्हा डोके वर काढले व देषात दुसरी लाट पहिल्यापेक्षा जोमाने आली. कोरोना ग्रामहण भागात शिरल्याने त्याला अटोक्यात आणणे कठीण झाले. या लाटेत मृत्युदराचे प्रमाण अधिक आहे. ऑक्सिजनच्या व बेडच्या अभावी लोक मरत आहे. ही बाब आंतरराष्ट्रीय पातळीवर लक्षात आल्याने आपणाला अनेक देशाकडुन ऑक्सिजन, व्हेंटिलेटर अशा सुविधा पुरविल्या जात आहे. आरोग्या सारख्या सुविधासाठी आपणाला दुसऱ्या देशाकडे हात पसरावे लागतात यासारखी दुसरी लाजीरवाणी गोष्ट नाही. येथे ज्या देशांनी आपणाला वैद्याकिय सोयी सुविधा पुरविल्या त्या देशाचे खरोखरच आभार मानावे तेवढे कमीच होतील.

1. लवकरात लवकर देशातील सर्व लोकांचे लसीकरण करावे.
2. दोन व्यक्तीमध्ये सुरक्षित अंतर ठेवावे.
3. हात नेहमी साबनाने स्वछ धुवावे.
4. सॅनिटायझरचा वापर करावा.
5. लग्न समारंभ दहा व्यक्तीमध्येच पुर्ण करावा.
6. राजकिय सभा घेण्यावर बंदी असावी.
7. धार्मिक सण उत्सव कोरोना नियमाचे पालन करुनच पार पाडावे.
8. गर्दी करणे व गर्दीत जाणे टाळावे.
9. अत्यावश्यक कामाशिवाय घराबाहेर पडु नये.
10. घराबाहेर पडल्यास मास्कचा वापर करावा.
11. बाहेरुन आल्यावर हात पाय स्वछ धुतल्या शिवाय घरात येवु नये.
12. संतुलित आहार घ्यावा.
13. दररोज व्यायाम, योगा करावा.
14. अंगावरिल कपडे, रुमाल, मास्क दररोज धुवावेत

सारांश :– **अ**सारांश रूपाने असे म्हणता येईल की, लॉकडाऊनमुळे कृशी क्षेत्राबरोबरच उद्योग क्षेत्र आणि सेवा क्षेत्र यांचे खुप मोठे नुकसान झाले आहे. असे असले तरी ही परिस्थिती अशीच राहणार नसुन कोरोनावर आपण लावकरच मात करणार आहोत. तेव्हा निराश किंवा हाताश न होता कोरोना प्रतिबंधात्मक नियमाचे पालन करुन आधी कोरोनाला हरवु. आणि नंतर नव्या जोमाने कामाला सुरुवात करु यात शंका नाही. सध्या शेतीचा हंगाम संपला असुन नविन हंगामाची सुरुवात होत आहे. तेव्हा कृशीसाठी लागणारी सर्व आदाने शेतकऱ्याला उपलब्ध करुन द्यावी. उद्योगक्षेत्र देखिल टप्याटप्याने पन्नास टक्के उपस्थितीमध्ये सुरु करावे. सेवा क्षेत्रामध्ये जेवढे घरुन काम करता येईल तेवढ करावे. व अर्थव्यवस्थतेला चालु ठेवावे लागेल. आवश्यकता भासेल त्यांना कमी व्याजदराने या तीनही क्षेत्राला स्वस्त कर्ज पुरवठा करावा. हाताश न होता, घाबरुन न जाता, मनात येणाऱ्या निराशेला पळवुन लावुन येणाऱ्या परिस्थिला आपणाला सामोरे जावे लागणार आहे. तेव्हा लॉकडाऊन हे संकट नसुन आलेली संधी आहे असे समजुन या संधीचे सोने करण्याची ही वेळ आहे. शेवटी एकच सांगेल आपण सर्व कोरोनाची लस घेऊन, कोरोना नियमाचे पालन करुन कोरोनाला पळवुन लावु.

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ज्ञानशाखा म्हणून लोकप्रशासनाचा संघर्ष आणि विकास

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★★★

गोषवारा – लोकप्रशासन म्हणजे राज्यषास्त्र नाही किंवा राज्यशास्त्राचा एक भाग नाही, त्याचे वेगळे अस्तित्व आहे. राज्यशास्त्रापासून पृथक, स्वतंत्र व पद्धतशीरपणे त्याचा अभ्यास करता येणे शक्य आहे व तो केला पाहिजे या भूमिकेतून लोकप्रशासनाचा एक अभ्यासविषय म्हणून जन्म झाला. एक अभ्यास विषय म्हणून राज्यशास्त्रा पासून अलग झाल्यानंतर लोक प्रशासनाला अनेक स्थित्यंतरांतून जावे लागले. एक ज्ञानषाखा व एक व्यापक प्रक्रिया अशी दुहेरी भूमिका लोकप्रशासनाची असल्याने लोकप्रशासनाला काहीसा अधिक संघर्ष करावा लागला. पारंपारिक कार्यक्षमता व काटकसरीपुरतेच मर्यादित न राहता लोक प्रशासन आज सामाजिक परिवर्तन, न्याय व समानता, मूल्य व नैतिकता या समकालीन मुद्यांवर चिंतन करतांना दिसत आहे. सद्यस्थितीत सामाजिकशास्त्रे विश्वात लोक प्रशासन स्वतरूची एक निश्चित, वेगळी व आश्वासक ओळख निर्माण करत आहे.

मुख्य शब्द – लोकप्रशासन, ज्ञानशाखा, सिद्धांत, विकास

प्रास्ताविक – लोकप्रशासनाचे अस्तित्व दोन प्रकारे परिभाशित करता येते. लोक प्रशासन एक क्रिया किंवा प्रक्रिया आहे त्याच बरोबर लोक प्रशासन एक बौद्धिक अन्वेशणाचा अर्थात एक ज्ञान शाखा किंवा अभ्यास विषय म्हणूनही अस्तित्त्वात आहे. एक प्रक्रिया म्हणून लोक प्रशासनाचे अस्तित्त्व तितकेच जुने आहे जितकी मानवी सभ्यता वा संघटनप्रियता. मात्र एक अभ्यासविषय म्हणून अर्थात, लोकप्रशासनाशी संबंधित सिद्धांत, प्रक्रिया, कार्ये इत्यादीचे एक शास्त्र म्हणून पद्धतशीरपणे अभ्यास करणे, शिकवणे अथवा संशोधन करणे इत्यादी, याचा जन्म आधुनिक काळातील (1887) आहे. अमेरिकन अर्थमंत्री अलेक्झांडर हॅमिल्टन यांनी 18 व्या शतकाच्या शेवटी प्रकाशित फेडरलिस्ट (Lederalist Issue 72) या संकलनातून प्रथमच लोक प्रशासनाचा अर्थ, उद्देश, व्याप्ती इ. स्पष्ट केले. फ्रांसमध्ये चार्ल्स जीन बुनिन (Charles Jean Bounin) यांनी सर्वप्रथम 1812 साली लोकप्रशासनाचे सिद्धांत (Principles D' Administration Publique) नावाचे पुस्तक फ्रेंच भाशेत लिहिले. 1859 साली फ्रांन्समध्येच विवेयन यांनी प्रशासकीय अभ्यास (Administrative Studie) नावाचा महत्त्वपूर्ण शोधग्रंथ लिहिला. मात्र विशयाला वेगळे अस्तित्त्व व सन्मान देण्यासाठी पुरेसे नव्हते. एक अभ्यासविषय किंवा ज्ञानशाखा म्हणून लोक प्रशासनाच्या विकासाकडे पाहत असतांना ढोबळ मानाने याचे पाच टप्पे पाडले जातात. कालखंड पहिला रू राजकारण–प्रशासन द्विभाजनाचा कालखंड (1887 ते 1926)

प्रा. वुड्रो विल्सन यांचा पॉलिटीकल सायंस क्वार्टरली या नियतकालिकात दी स्टडी ऑफ ॲडमिनिस्ट्रेशन हा 1887 साली छापून आलेला लेख लोकप्रशासनाच्या व्यवस्थित व शास्त्रीय अभ्यासाचा आरंभबिंदू ठरला. यामध्ये विल्सन यांनी प्रशासन आणि राजकारण हे दोन्ही क्षेत्रे भिन्न भिन्न आणि विशेषीकृत असल्याचे स्पष्ट केले. ते म्हणतात की, एक संविधान तयार करण्यापेक्षा त्याची अंमलबजावणी करणे अधिक अवघड आहे. प्रशासकीय प्रश्न हे राजकीय प्रश्न नसतात. प्रशासनाचे क्षेत्र हे पूर्णतरू व्यावसायिक असून राजकारणाच्या गती व संघर्षापासून ते दूर आहे. यासाठी प्रशासनाचे एक वेगळे विज्ञान असणे आवश्यक आहे, जे आज पर्यंत नव्हते. प्रशासनामध्ये कार्यक्षमता व नैतिकता येण्यासाठी लोकप्रशासन राज्यशास्त्राच्या प्रभावातून मुक्त होण्याबाबतच्या या विचारांमुळे प्रा. वुड्रो विल्सन यांना लोक प्रशासनाचा जनक असेही म्हटले जाते.

याच काळात इ.स. 1900 साली कोलंबिया विद्यापीठातील प्राध्यापक फ्रँक गुडनाऊ (Frank J- Goodno) यांनी आपल्या 'Politics and Administration' या पुस्तकातून राज्याची इच्छा अभिव्यक्त करणे राजकारणाचे तर या इच्छेला किंवा धोरणाला मूर्त रुप देणे किंवा प्रत्यक्षात आणणे प्रशासनाचे कार्य असल्याचे प्रतिपादन केले. याचाच अर्थ, राजकारण व प्रशासन ही शासनाची दोन प्रमुख मात्र वेगवेगळी कार्य आहेत. प्रशासनाला कायद्याची अंमलबजावणी करतांना काही प्रमाणात अर्ध वैज्ञानिक, अर्ध–न्यायिक, अर्ध–व्यापारिक व अर्ध–वाणिज्यिक कार्येही करावी लागत असतात. शिवाय राज्यशास्त्राचे संस्थात्मक स्थान कायदेमंडळ आहे तर प्रशासन हे नोकरशाही रुपाने शासनाचे कार्यकारी अंग म्हणून कार्य करते. पुढे 1926 साली एल.डी. व्हाईट यांनी लोक प्रशासनाचे पहिले पाठयक्रमिक पुस्तक 'लोकप्रशासन अभ्यासाची ओळख' (Introduction to the Study of Public Administration) लिहिले. या पुस्तकात, सार्वजनिक ध्येयधोरणांची अंमलबजावणी करणारे लोकप्रशासन आधुनिक शासन व्यवस्थांचा केंद्रबिंदू असल्याचे मत व्यक्त करण्यात आले, शिवाय लोकप्रशासन–राज्यशास्त्र या द्विभाजनात आस्था असणाऱ्या या पुस्तकात राज्यशास्त्रापेक्षा अलग लोकप्रशासनाचा उद्देश काटकसर आणि कार्यक्षमता असल्याचे स्पश्ट केले. या कालखंडाचे विश्लेषण करतांना रॉबर्ट गोलम्ब्युस्की (Robert T- Golembiewski) म्हणतात – या कालखंडामध्ये लोकप्रशासनाचा लोकसत्ता (स्वबने) अर्थात 'कुठे' म्हणजे विशयाचे संस्थात्मक ठिकाण अथवा जागा शोधण्याचा प्रयत्न केला गेला. या काळात विचारवंतानी लोकप्रशासनाचे स्थान म्हणून

शासकीय नोकरशाही निर्धारित केली. यानंतर राजकारण–प्रशासन विभाजनाच्या बरोबरीने मूल्य–तथ्य विभाजनालाही गती मिळाली. लोकप्रशासनातील कार्यकारी शाखेचे अंमलबजावणीचे कार्य हे तथ्याध ाारित व शास्त्रीय असल्याचे आणि राज्यशास्त्रातील सार्वजनिक ध ोरणनिर्मिती व तत्सम बाबी या मूल्याधारित असल्याचे स्पष्ट करण्यात आले. लोकप्रशासन शिकवतांना संघटनांचे सिद्धांत, अर्थसंकल्प तसेच कर्मचारी प्रशासन शिकवले जाते तर राज्यशास्त्रात शासन, न्याय व्यवहार, राज्य व स्थानिक शासन तसेच कायदेशीर प्रक्रिया अभ्यासली जाते. एकंदरीत या कालखंडाची दोन वैशिष्ट्ये होती 1) लोकप्रशासनाचा जन्म व 2) राज्यशास्त्र –लोकप्रशासन द्विभाजनावर भर. कालखंड दुसरा रू प्रशासकीय सिद्धांतांचा सुवर्णकाळ (1927 ते 1937) एक अभ्यासविशय म्हणून मान्यता मिळवत असतांना लोकप्रशासनाच्या विकासाचा हा दुसरा टप्पा अधिक महत्त्वूपर्ण ठरला. पहिल्या कालखंडातील मूल्य निरपेक्ष शास्त्रीय व्यवस्थापन आणि राजकारण–प्रशासन द्विभाजनाच्या विचाराला या काळात अधिक गती देण्यात आली. लोकप्रशासन हे तथ्याधारित असून कार्यक्षमता या आपल्या उद्दिष्टप्राप्तीकडे जाण्यासाठी एक सर्वात्तम मार्ग (One best way) अर्थात निष्चित सिद्धांत यात असू शकतात आणि यामुळे ते विज्ञान होण्याच्या मार्गावर असल्याचे किंवा झाल्याचे मत प्रतिपादित करण्यात आले. लोकप्रशासनाच्या अशा सिद्धांताची निर्मिती अथवा शोध आणि त्याची यशस्वी अंमलबजावणी या कालखंडातील प्राथमिकता होती. या दृष्टीने सर्वप्रथम 1927 साली डब्ल्यू. एफ. विलोबी (W-F-Willoughby) यांचे लोकप्रशासनाचे सिद्धांत (Principles of Public Administration) हे पुस्तक प्रकाशित झाले. यानंतरच्या काळात सिद्धातांच्या अनुशंगाने बरेच लेखन झाले ज्यामध्ये मेरी पार्कर फॉलेट यांचे सृजनात्मक अनुभव (Creative EÛperience, 1924), हेन्री फेयॉल यांचे औद्योगिक व सामान्य व्यवस्थापन (General & Industrial Management] 1916–इंग्रजी अनुवाद 1929), ल्युथर गुलिक आणि उर्विक यांचे संपादन असलेले प्रशासन विज्ञानावरील लेख (Papers on the Science of Administration] 1937), मुने व रिले यांचे संघटनेचे सिद्धांत (The Principles of Organization] 1939) ही पुस्तके प्रमुख होती. या कालखंडामध्ये लोकप्रशासन हे मूल्यनिरपेक्ष विज्ञान असल्याचा आणि त्यामुळे ते सार्वभौम असल्याचा दावा करण्यात आला. साहजिकच, संघटना किंवा प्रशासनातील रचना, कार्ये आणि प्रक्रियांचे विश्लेषण करतांना या विचारकांनी खाजगी व सार्वजनिक असा भेद पाळला नाही. औद्योगिक आणि सार्वजनिक संघटनांमध्ये समसमान उपयुक्त ठरणाऱ्या या सिद्धातांच्या प्रतिपादनाने लोकप्रषासनातील लोक हा शब्द काहीसा फिका पडला आणि लोकप्रशासनाला व्यवस्थापनशास्त्राशी जोडण्यात आले. संघटनेचा उद्देष, राजकीय–सामाजिक संस्कृती किंवा मानवी मर्यादांचा विचार न करता अत्यंतिक तांत्रिक स्वरुपात नमूद या प्रशासकीय तत्त्वांना सार्वभौमिकता दिली गेली. उद्योग आणि शासनातील संघटनांना कार्यक्षमता प्रदान करु शकणाऱ्या सिद्धातांच्या निर्मितीमुळे लोकप्रशासनाचा हा कालखंड प्रतिष्ठेच्या शिखरावर होता. कालखंड तिसरा (आव्हान व टीकेचा कालखंड 1938 ते 1947) सैद्धांतिक पाठबळाचा दावा करुन प्रसिद्धी व प्रतिष्ठेच्या शिखरावर असणाऱ्या लोकप्रशासनावर या कालखंडात मोठी टीका झाली. लोकप्रशासनातील सिद्धातांना पर्यायाने त्याच्या शास्त्रीयतेच्या दाव्यांना या काळात मोठे आव्हान देण्यात आले. तसेच लोकप्रशासन स्वतंत्र किंवा राज्यशास्त्रापासून अलग असू शकते का ? किंबहुना ते तसे करता येऊ शकते का? ते अलग करावे का ? अशा अनेक प्रश्नांना या काळात लोकप्रशासनाला तोंड द्यावे लागले. यानंतरच्या काळातील संघटनात्मक विष्लेशणाचे सैद्धांतिक दृष्टिकोन तत्कालीन औद्योगिक, सामाजिक तसेच प्रशासकीय समस्या सोडवण्यात अपयशी ठरले. फ्रेडरिक टेलरचा शास्त्रीय व्यवस्थापनाचा औपचारिकध्यांत्रिकी दृष्टिकोन औद्योगिक कलह व सामाजिक संघर्ष निर्माण करणारा ठरला. याच कालावधीत (1924 ते 1932) एल्टन मेयो (Elton Mayo) यांच्या नेतृत्वाखाली 'वेस्टर्न इलेक्ट्रिक कंपनी' येथे झालेल्या हॉथ्रॉर्न प्रयोगांनी (Hawthorne EÛperiment) संघटनात्मक उत्पादनावरील सामाजिक व मानसशास्त्रीय प्रभावांची उकल केली. प्रशासकीय सिद्धातांचा भडिमार असणाऱ्या संरचनात्मक दृष्टिकोनात दुर्लक्षित राहिलेली मानवी संबंधाची बाजू व अनौचारिक समूहांची भूमिका उत्पादन वाढ व कार्यक्षमतेसाठी कृषी महत्वाची आहे, हे या काळात प्रामुख्याने अधोरेखित करण्यात आले. मानव संबंध विचारधारा आणि वर्तनवादी दृष्टिकोनाच्या प्रतिवादाने लोकप्रशासन विकासाच्या गतीला मोठा अवरोध निर्माण केला. प्रामुख्याने चार विचारवंतांच्या लेखनाने या काळात लोकप्रशासनाच्या परिपक्वतेला प्रश्नांकित करुन त्याच्या भावी वाटचालीसाठी दिशादर्शन करण्याचा प्रयत्न केला.

चेस्टर बर्नार्ड (Chester Barnard) यांनी, जे स्वतरू एक प्रशासक होते, आपल्या कार्यकारींची कार्ये (The Functions of the EÛecutive, 1938) या पुस्तकात कोणत्याही स्वरुपाच्या सिद्धातांचा उल्लेख टाळला. त्यांनी संघटनांचा खास करुन मोठया संघटनांचा व्यवस्थित आणि सखोल अभ्यास करत औपचारिक संघटनांच्या बरोबरीने अनौपचारिक संघटनांचेही महत्त्व आणि परस्परावलंबित्त्व अधोरेखित केले. संघटनेच्या सिद्धांत आणि व्यवहारात संतुलन निर्माण करत त्यांनी एल्टन मेयोच्या विचारांना पुढे नेण्याचे कार्य केले. आपल्या विचारांमध्ये त्यांनी प्रामुख्याने तीन बाबींवर भर दिला. 1) लोकप्रशासन व राज्यशास्त्र यांचे विभाजन होऊ शकत नाही. 2) प्रशासकीय सिद्धांतात असणारा तार्किक सुसंगतीचा अभाव आणि 3) संघटना विष्लेशणात मानसशास्त्रीय तसेच वर्तनवादी घटकांवर भर. सायमनसहित इतर अनेक अभ्यासकांवर बर्नार्ड यांच्या विचारांचा मोठा प्रभाव राहीला.

एफ. एम. मार्क्स यांनी संपादित केलेल्या 'लोकप्रशासनाचे घटक' (Elements of Public Administration, 1946) या पुस्तकात सामुहिक कार्याचे महत्त्व प्रतिपादित केले. यामध्ये लोक प्रशासनातील पायाभूत प्रश्नांची चर्चा केवळ तांत्रिक अंगाने न करता संघटनात्मक वातावरणाच्या अनुशंगाने करण्यात आली. राजकीय अंगाने लिहिल्या गेलेल्या या पुस्तकात राज्यशास्त्र–लोक प्रशासन द्विभाजनाच्या शक्यतेला सर्वप्रथम प्रश्नांकित करण्यात आले होते.

हर्बर्ट सायमन यांनी लिहिलेला लेख प्रशासकीय म्हणी (The Proverbs of Administration]1946) आणि प्रशासकीय वर्तन रू प्रशासकीय संघटनातील निर्णय निर्धारण प्रक्रियेचा अभ्यास (Administrative Behaviour : A Study of Decision Making process in Administrative Organizations] 1947) हे पुस्तक सर्वार्थाने वादळी ठरले. पारंपारिक प्रशासनावर टीका करुन लोकप्रषासनांच्या सिद्धातांची म्हणी (Proverb) म्हणून संभावना सायमन यांनी केली. आदेषाची एकता, कार्य विभाजन तसेच नियंत्रण क्षेत्र इत्यादी संदिग्ध आणि परस्पराविरोधी सिद्धांतावर त्यांनी टीका केली. या प्रत्येक सिद्धांताला दुसरा तितकाच विरोधी सिद्धांत सायमन यांनी सांगितला. मनुश्याला राहण्यासाठी घर तयार करण्याऐवजी हे सिद्धांत छोट्या छोट्या कड्यांची एक साखळी तयार करतात असे सायमन यांनी स्पष्ट केले. या प्रचलित प्रशासकीय सिद्धांतांचा पाया शास्त्रीय नसल्याचे सांगत त्यांनी लोक प्रशासनाच्या शास्त्रशुद्ध विष्लेशणासाठी वर्तनवादी दृष्टिकोनाची शिफारस केली. प्रशासनाचे हृदय म्हणून ते निर्णय निर्धारणाला महत्त्व देतात आणि त्यालाच सिद्धातांच्या समकक्ष मानतात. राजकारण–प्रशासन द्वैतभावाला स्पष्ट नकार देणाऱ्या या अभ्यासकाने तार्किक अनुभववादी (Logical Positivism) पद्धतीने धोरणनिर्मिती करण्याचे सुचवले. त्यांच्या 'मर्यादित विवेक असणाऱ्या प्रशासकाच्या' विचाराने लोक प्रशासनाच्या सैद्धांतिक असण्याच्या चर्चेला मोठे आव्हान दिले.

रॉबर्ट डाल यांनी लोकप्रशासनाचे विज्ञान – तीन प्रश्न (The Science of Public Administrati on : Three Problems] 1947) या आपल्या लेखातून लोकप्रशासनाच्या विज्ञान होण्याच्या मार्गातील तीन अडथळे सांगून अप्रत्यक्षपणे लोकप्रशासन हे नैसर्गिकशास्त्राप्रमाणे वैज्ञानिक होवू शकत नसल्याचे स्पष्ट केले. ते म्हणतात, विज्ञान हे मूल्यमुक्त असते तर प्रशासन त्या मूल्यांना प्राधान्य देत असते किंबहुना प्रशासकीय ध्येय हे आदर्शवादीच असतात. दुसरी अडचण सांगतांना डाल म्हणतात की, मानवी वर्तन अनिश्चित आणि वैविध्यपूर्ण असते. निर्जीव अशा संघटनात्मक संरचना मानवी व्यवहाराला, त्यातील गुंतागुंतीला समजून घेऊ शकत नाहीत. प्रशासनाच्या वैज्ञानिकतेबाबत त्यांचा तिसरा प्रश्न आहे की, मर्यादित राष्ट्रीय व ऐतिहासिक संरचना तसेच परिस्थितींचा अभ्यास करुन सर्वव्यापी, सार्वभौम सिद्धातांची मांडणी कषी करता येईल? थोडक्यात, लोकप्रशासनाला विज्ञान व्हायचे असेल किंवा त्यात यशस्वीपणे सर्वमान्य सिद्धातांची निर्मिती करावयाची असेल तर लोकप्रशासन हे मूल्य तटस्थ व्हावे लागेल, त्यातील मूल्यांचे प्राधान्य व जागा निर्धारित कराव्या लागतील. लोकप्रशासनातील मानवी स्वभाव व व्यवहाराचे अचूक आकलन व्हावे लागेल जेणे करुन प्रशासकीय वर्तनात एक वाक्यता येऊन त्याबाबत भविष्यवाणी करणे शक्य होईल आणि शेवटचे म्हणजे लोकप्रशासनात तुलनात्मक अध्ययन व्हावे लागेल, जेणे करुन भिन्न भिन्न स्थानिक राष्ट्रीय मानसिकता, राजकीय, सामाजिक, सांस्कृतिक पर्यावरणाचा अभ्यास लोकप्रशासनात होईल. लोकप्रशासनामध्ये वैष्विक सिद्धातांची निर्मिती करावयाची असेल तर मर्यादित व ठराविक राष्ट्रीय सीमा ओलांडून जावे लागेल आणि तेंव्हाच सार्वभौम सिद्धातांची मांडणी षक्य होईल.

याच काळामध्ये जर्मन समाजशास्त्रज्ञ मॅक्स बेवर यांच्या साहित्याचा इंग्रजीत अनुवाद झाला. अधिसत्ता, नोकरशाही, आदर्श प्रतिमान याबाबतच्या त्यांच्या विचारांनी संघटना विचारांना नव्याने परिभाषित करण्याची आवष्यकता वाटली. मानव संबंध आंदोलनाप्रमाणेच वेबरच्या नोकरषाहीने पारंपारिक लोक प्रशासनाला निरुत्तर केले. त्यानंतर ड्वाएट वाल्डो यांनी आपल्या प्रशासकीय राज्य अमेरिकन लोकप्रषासनाच्या राजकीय सिद्धातांचा अभ्यासष (Idministrative State : A Study of Political Theory of American Public Administration] 1948) या पुस्तकात लोकप्रशासनाच्या सार्वभौम सिद्धांत, त्यामागील अभ्यासपद्धतीमध्ये असणाऱ्या विसंगती आणि कार्यक्षमता – काटकसरीच्या मूल्यांतील संकुचितपणा स्पष्ट केला. कालखंड चार रू अस्तित्त्व, ओळख व स्वरुपाच्या संकटाचा काळ (1948 ते 1970)

राज्यशास्त्र–लोक प्रशासन यांच्यातील विभाजनरेशा ही भ्रम आहे. अर्थात, लोकप्रशासन हे राज्यशास्त्रापासून वेगळे होवू शकत नाही आणि लोक प्रशासनाचे स्वतरूचे सिद्धांत नाहीत त्यामुळे ते विज्ञान होण्याच्या शर्यतीत नाही, या दोन तर्कशुद्ध प्रतिवादांमुळे या नवनिर्मित विद्याषाखेबाबत अभ्यासक–विचारवंतामध्ये अविश्वासाचे वातावरण निर्माण झाले. ज्या दोन मुख्य गृहीतकांवर लोकप्रशासनाचे आजपर्यंतचे चर्चाविश्व आकाराला आले होते त्यावरच घेण्यात आलेल्या शंकेमुळे लोक प्रशासनाच्या स्वतंत्र अस्तित्त्व किंवा राज्यशास्त्रापासून अलग त्याची नवीन ओळख व चेहरा काय आहे या मूलभूत प्रश्नांमुळे लोकप्रशासनाच्या विकासक्रमात हा काळ संकटाचा कालखंड म्हणून ओळखला जातो. मोठया वाटचालीनंतर पुन्हा एकदा स्वतरूच्या ओळखीसाठी प्रयत्न करणे म्हणजे पुन्हा शून्यापासून सुरुवात होती. अचानक निर्माण झालेल्या या आव्हान आणि टीकेमुळे लोकप्रशासनाच्या अभ्यासकांना बचावात्मक पवित्रा स्वीकारावा लागला. अशा परिस्थितीत त्यांच्या समोर दोनच पर्याय होते. 1) आपल्या मातृविज्ञानाकडे अर्थात राज्यशास्त्र या पूर्वगृही परतणे किंवा 2) प्रशासन विज्ञान (Administrative Science) स्वीकारणे. यातील दुसऱ्या पर्यायाचा स्वीकार करणाऱ्यांच्या मते, प्रशासन हे प्रशासन आहे ते कोणत्याही प्रकारचे अथवा परिप्रेक्षातील असो. याच कारणासाठी 1956 साली 'जर्नल आफ एडमिनिस्ट्रेटीव्ह सायंस क्वार्टरली' (Journal of Administrative Science Quarterly) सुरु करण्यात आले. मार्च व सायमन यांचे संघटना (Organization) तसेच सीर्त व मार्च यांचे 'उपक्रमांचा वर्तनवादी सिद्धांत' (A Behavioural Theory of the Farm) याच दृष्टिकोनाला पुढे घेऊन जाणारी पुस्तके होती. अर्थात, या दोन्ही प्रतिक्रियांमध्ये लोकप्रशासनाची स्वतरूची जी ओळख निर्माण झाली होती, तिला बाधा पोहचली. लोकप्रशासनाची नवनिर्मित लहान धारा मोठया प्रवाहामध्ये जाऊन लुप्त होण्याच्या मार्गावर होती.

लोकप्रशासनाचे स्वतरूचे अस्तित्त्व आणि वेगळेपण या दोन पर्यायांपैकी कोणत्याही एका पर्यायाच्या स्वीकाराने संपुष्टात येणार होते आणि म्हणूनच या कालखंडाला ओळखीचे संकट (Crisis of Identity) असे म्हटले जाते. कालखंड पाच रू आंतरविद्याशाखीय अभ्यास व परिपक्वतेचा काळ (1971 ते आज)

परंतु या सर्व निराशाजनक वातावरणात लोक प्रशासनाच्या दृष्टीने एक दिलासादायक बाब घडत होती. 1950 च्या कालखंडात सर्वच सामाजिक शास्त्रांत तसेच लोकप्रशासनात नवनवीन संकल्पनांचा उदय आणि विकास होत होता. 1940 नंतरच्या वर्तनवादी, निर्णय निर्धारण, तुलनात्मक, व्यवस्थात्मक, पर्यावरणीय तसेच वेबरप्रणीत अभ्यासविशयांचे अनेकविध पद्धतीने सखोल विष्लेशण चालू होते. या कालखंडात फ्रेड रिग्ज यांचा पर्यावरणीय दृश्टिकोन, विडनर व रिग्ज यांचे विकास प्रषासनावरील विचार, तुलनात्मक लोक प्रशासन, आरगॅरिस, मॅकग्रेगर, लिकर्ट, बेनिस यांचा नव–मानव संबंध दृ ष्टिकोन, नवलोकप्रशासन इत्यादींवर सविस्तर विवेचन करण्यात आले. यानंतर सर्वच सामाजिक शास्त्रांमध्ये स्थित्यंतरे घडवून आणणाऱ्या उत्तर वर्तनवादी युगाची सुरुवात झाली. लोकप्रशासनात राज्यशास्त्र–लोकप्रशासन द्विभाजनाचा नव्याने विचार सुरु करण्यात आला, आंतरविद्याषाखीय अभ्यासाचे महत्त्व वाढत गेले, तथ्य–मूल्य संघर्षाला रचनात्मकता प्रदान करण्याचे प्रयत्न सुरु झाले. या सर्वांचा एकत्रित परिणाम असा झाला की लोकप्रशासनाच्या अभ्यासाची क्षेत्रे विस्तारत गेली. विषयाच्या संशोधनात मौलिकता येत गेली. लोकप्रशासनाचे स्वरुप हे अधिकाधिक आंतरविद्याशाखीय होत गेले. आज व्यवस्थापनशास्त्र याचा मोठा प्रेरणास्त्रोत असला तरी राज्यशास्त्र, अर्थशास्त्र, मानसशास्त्र, समाजशास्त्र, कायदा यासहीत नैसर्गिक शास्त्राच्या नियमांसोबतही याने समन्वय साधला आहे. विकास प्रशासन, तुलनात्मक प्रशासन, राजकीय अर्थशास्त्र व धोरण विज्ञानासारख्या महत्वपूर्ण अध्ययनातून या विषयाने आपली प्रासंगिकता वाढवली आहे. धोरण विज्ञानाच्या माध्यमातून निर्माण झालेल्या आंतरविद्याशाखीय अभ्यासाने, विशेषतरू राजकीय पर्यावरण व अर्थशास्त्रीय विष्लेशणाने विशयाला एक प्रकारची खोली प्राप्त झाली. सरकारी नोकरशाहीची विवेकसंपन्नता आणि निपेक्षता ही गुणवैशिष्ट्ये भ्रम असल्याचे स्पष्ट करुन तिचे स्वहितवादी, लोकहित विरोधी व संसाधनांचा अपव्यय करणारी यंत्रणा हे रुप डाऊन्स, टुलॉक व निस्कानिन या अभ्यासकांनी दाखवून दिले. सहाजिकच यामुळे लोक प्रशासनामध्ये अनेक नवीन संकल्पनाचे आगमन होणे अपरिहार्य झाले होते. अनेक विचारवंत 1990 नंतरच्या काळात झपाटयाने वाढलेल्या जागतिकीकरण, खाजगीकरण, उदारीकरणाच्या लाटेचा लोक प्रशासनावर झालेला परिणाम म्हणून अनेक नवीन संकल्पनांचा विचार करतात व त्याला विशयाच्या विकासक्रमातील आधुनिक किंवा सहावा टप्पा संबोधतात. या काळात प्रामुख्याने बाजारपेठीय अर्थशास्त्राच्या नियम व पद्धती लोकप्रशासनातही स्वीकारण्यात आल्या. शासनाच्या पर्यायाने लोकप्रशासनाच्या भूमिकेबरोबर या काळात खाजगी क्षेत्रांची आणि नागरी संघटनांची भूमिकाही मध्यवर्ती होत गेली. नवलोक व्यवस्थापन, लोकनिवड दृष्टिकोन, सार्वजनिक खाजगी भागीदारी, सुशासन इत्यादी संकल्पनांनी पारंपारिक शासन व नोकरषाहीच्या कार्यपद्धती व प्रक्रियेवर असमाधान व्यक्त केले आणि कार्यक्षमता व काटकसरीच्या नवनवीन तंत्राचा व पद्धतींचा अभ्यास केला. याच कालखंडात डेनहार्ट व डेनहार्ट यांचे नव लोक सेवा प्रतिमान (New Public Service) विकसित झाले जे एका अर्थाने नवलोक व्यवस्थापनाला प्रतिक्रिया स्वरुप होते. यामध्ये लोकांना ग्राहक न समजता नागरि समजण्यात आले. थोडक्यात, या कालखंडाचे वैशिष्ट्य असे होते की, तत्कालीन जागतिक पातळीवर होणाऱ्या सामाजिक, आर्थिक, राजकीय, सांस्कृतिक बदलांना प्रतिसाद देण्याची भूमिका लोक प्रशासनाची राहिली.

युरोपियन प्रशासनाचे जनक व जर्मन अर्थशास्त्रज्ञ प्रा. लॉरेंज वॉन स्टेन (Lorenz Von Stein) म्हणतात त्याप्रमाणे सिद्धांत व व्यवहाराची कसरत करणारे लोक प्रशासन अनेक विषयांना एकत्रित आणणारे विज्ञान (Integrating Science) आहे. लोकहित व लोककेंद्रितता या विषयाची सर्वात प्रमुख बाजू आहे.

नवडक संदर्भ सूची –

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सारांश – आजच्या डिजीटल युगात इंटरनेटच्या. माध्य मातून जगाच्याड काणा–कोपऱ्यातील माणस संवाद साधतांना दिसून येत आहेत. आपल्याच वैयक्तिक आवडी–निवडी, वेगळेपण गुप्तं ठेऊन व्यहक्त. होण्याघ्साठी समाजमाध्य–मांचा खूप मोठ्या प्रमाणात वापर होतांना दिसून येत आहे. हिच समाजमाध्योम मात्र स्त्रियां आणि लहान मुलांसाठी अत्यंसत घातक ठरत आहेत. सायबर गुन्हेंगार आपली विकृत इच्छाल पूर्ण करण्या साठी समाजातील असाहय असलेला घटक म्हंणजे स्त्रिया आणि लहान मुलं टार्गेट करताना दिसून येतो. याचा परिणाम म्हीणून महिला आणि बालकांच्याल लैंगिक छळाच्यो घटना वाढत आहेत. सायबर गुन्हेंणगारीमुळे महिला आणि बालकांच्याा आत्मसहत्येहचे प्रमाण वाढलेले दिसून येते.

प्रस्ताणवना : मानवी समाजाइतकीच गुन्हें गारी प्राचीन असून कोणताही मानव समाज गुन्हेंमगारी मुक्तह नाही. गुन्हा ही एक सार्वत्रिक आणि अपरिहार्य अशी घटना आहे. एमिल डरखीम म्हंणतात गुन्हेंनगारीची समस्यार भेडसावत नाही असा एकही समाज नाही. त्यां च्यान प्रकार आणि वैशिष्ट यांमध्ये फरक असले इतकेच 1 सामाजिक कल्याणण, सामाजिक सुरक्षितता आणि जीवित व वित्तल गुन्हेंगारीमुळे धोक्याकत आलेले दिसून येते. इतकेच नव्हें तर वाढत्याव गुन्हेंगारीमुळे समाजशास्त्रयज्ञ, पोलिस व कायदेशीर यंत्रणेची डोकेदुखी वाढलेली आहे. स्थल–कला–समाज परत्वेबिदलणारी गुन्हीय ही एक गूढ अषी संकल्प्ना असून वेगवेगळ्या अभ्याळसकांनी त्यापचा वेगवेगळा अर्थ लावलेला आहे. गुन्हवयांची संकल्पलना समजून घेण्यामध्येव कायदा महत्वाआचा घटक असून या संकल्पेनेनुसार प्रचलित कायद्याचे उल्लंयघन करणे म्हमणजे गुन्हाक असे म्हलणता येईल.

पॉल तपन यांच्याा मते गुन्हा म्हेणजे हेतूतः केलेले कृत्य की जे केल्यानने फौजदारी कायद्याचे उल्ल्घंन होते. कोणतेही संरक्षण किंवा समर्थनाशिवाय असे कृत्यर केलेले असते आणि त्यां कृत्याहला गंभीर किंवा सौम्यन अपराध म्हीणून राज्यआसंस्थेतची **मान्यणता असते.**

2 सायबर गुन्हाय म्हाणजे काय – गेल्याग काही दषकात माहिती तंत्रज्ञानाचा विकास मोठ्या प्रमाणात झाला. या विकासाचा प्रारंभ 1980 नंतर झाला. आधुनिक तंत्रज्ञानाच्यां युगात इंटरनेट एक सर्वश्रेष्ठा अविष्कार म्हरणून वापरला जातो. इंटरनेटच्या माध्यमातून जग अगदी लहान झालेले दिसून येते. काही क्षणातच आपण जगातील सर्व माहिती सर्फिंग करून घेऊ शकतो. वास्तविक पाहता तंत्रज्ञानही मानवाच्या प्रगतीसाठी वापरली जाणारी वस्तू आहे. परंतु काही मंडळी तंत्रज्ञानाचा दुरुपयोग करून विविध प्रकारे गुन्हे करतात त्या गुन्ह्याला सायबर गुन्हा असे म्हणतात. सायबर गुन्हा हा पारंपरिक गुन्ह्याप्रमाणेच असतो फक्त तो सायबर स्पेसमध्ये इलेक्ट्रॉ निक व संगणकीय वातावरणात केलेला असतो, म्हणून त्यास सायबर गुन्हा म्हणतात. संगणक, इंटरनेट आणि मोबाईलचा वापर करून किंवा त्यांना टार्गेट करून केलेले गुन्हे म्हणजे सायबर गुन्हे होय.

प्रा.एन.व्हीय. परांजपे यांच्या मते, सायबर गुन्हा म्हणजे असा गुन्हा की जो संगणकाचा वापर करून केला जातो. या गुन्ह्यात संगणकाचा वापर माध्यम म्हणून लक्ष साध्य करण्यासाठी म्हणून किंवा पुन्हा अपराध करण्याचे साधन म्हणून केला जातो. आज आधुनिक काळात तंत्रज्ञानाच्या प्रगतीमुळे माणूस त्याच्या सर्व गरजा पूर्ण करण्यासाठी इंटरनेटवर अवलंबून आहे. इंटरनेटचा विकास आणि फायद्यामुळे सायबर गुन्ह्यांमध्ये देखील वाढ होताना दिसून येत आहे.

सायबर गुन्ह्याचे प्रकार :– संगणकीय क्षेत्रात आज सायबर गुन्ह्यांचा झालेला शिरकावा अनेक संकटांना आमंत्रण देणारा आहे. सायबर हल्ल्यापासून समाजातील कोणतीही व्यक्ती अलिप्त असलेली दिसून येत नाही. कारण प्रत्येक व्यक्तीला रोजच या सायबर गुन्ह्या चा सामना करावा लागत आहे. आपल्या ई–मेलवर अनेक प्रकारचे स्पॅममेल येतात. मोबाईल वर वेगवेगळ्या ऑफरचे लॉटरी लागल्याचे संदेश व कॉल येतात. ऑनलाईन बँकिंग व्यवहार असतील तर त्याचा पासवर्ड आयडी हॅक होतो. हे सर्वच प्रकार सायबर गुन्हेगारीत मोडतात. हॅकिंग, सायबर स्टॉकिंग, व्हा.यरस अॅटक, पोनोग्राफी डेनायल ऑफ सर्विस अॅटक, व्हाकरसडेसीमिनेशन (व्हाययरसमुळे विध्वीसंक) क्रेडीट कार्ड फ्रॉड, नेट एक्ट्रॉत रशन, पिशींग, चाईल्ड पोनोग्रॉफी इत्यादी माध्यमांचा वापर करून सायबर गुन्हेगार लोकांची फसवणूक करतो. देशात 2019 मध्ये 51 लाख 56 हजार 172 एकूण गुन्हे दाखल झाले आहेत. यामध्ये 44 हजार 556 सायबर गुन्हे आहेत. देशात 2018 मध्ये 27 हजार 248 सायबर गुन्हे घडलेले होते. यावर्शी 63 टक्यांनी सायबर गुन्ह्यात वाढ झाली. देशात सर्वाधिक सायबर गुन्हे कर्नाटकात दाखल झाले असून महाराष्ट्र सायबर गुन्ह्या त तिसऱ्या स्थानकावर आहे. तर मुंबई शहर देशात दुसऱ्या स्थानावर असल्याचे दिसून आले. सायबर गुन्ह्यात सर्वाधिक गुन्हेंश 26891 हे फसवणुकीच्या संदर्भातील आहेत. त्यानंतर लैंगिक छळाच्या उद्देशाने 2 हतार 266 गुन्हे घडले.3 राष्ट्रीय गुन्हे नोंदणी नोंदणी यंत्रणा (एन सी आर पी) यांच्या अहवालानुसार 1–3–2020 ते 18–9–2020 मध्ये राष्ट्रीय सायबर गुन्हे नोंदणी पोर्टलवर चाईल्ड पॉर्नोग्राफी, बलात्कार

आणि सामूहिक बलात्काराच्या दाखल झालेल्या तक्रारीची एकूण संख्या 13244 एवढी आहे.

सायबर गुन्हे आणि महिला व बालकांची स्थिती : आज आधुनिक काळात स्मार्टफोन, इंटरनेट सर्वसामान्यांपर्यंत पोहोचलेला असून त्याळचा वापर वाढत असलेला दिसून येतो. वाढत्या इंटरनेटच्या वापराचा परिणाम म्हणून काही विकृत प्रवृत्तीची माणसे त्याचा गैरवापरही करताना दिसून येतात. त्यातल्या त्यात महिला आणि लहान मुले हे त्यांचे सोपे लक्ष (सॉफ्ट टार्गेट) असते. स्त्रिया मुख्यतः सोशल नेटवर्किंग वेबसाईट वापरासाठी आणि ऑनलाईन खरेदीसाठी मोठ्या प्रमाणात मोबाईलचा वापर करतात तर लहान मुलं ऑनलाइन गेम व कुतूहल म्हणून अलील क्लिप पाहण्यासाठी मोबाईलचा वापर करतात. एखाद्या परिस्थितीत आपला फोन हरवला, गहाळ झाला किंवा दुरुस्तीसाठी दिला असता त्यामधील संवेदनशील माहिती ही सायबर गुन्हेंगाराच्या हाती लागल्यास गंभीर धोका निर्माण होऊ शकतो. केवळ आपल्या फोनमध्ये असलेले पाहून कुणालाही आपल्या वयाच, लिंगाचा, ठिकाणाचा, आवडीचा व इतर वैयक्तिक रूचीचा अंदाज सायबर गुन्हेगार करत असतो. सामाजिक माध्यंमामुळे माहितीचे जग सर्वांसाठी खुले झालेले आहे. मित्र–मैत्रिणी समान विचार व आवडीनिवडी असणारे लोक एकमेकांच्या सतत ऑनलाइन संपर्कात येतात. त्याच बरोबर आपली स्वतःची ओळख उघड न करता किंवा गोपनीयता राखून आपापली इतरांपेक्षा वैशिष्ट्यपूर्ण असलेली रूची किंवा आवड पूर्ण करण्यासाठी त्याच विचाराचे मित्र–मैत्रिणी बनवल्या जातात. मात्र याच माध्यमातून कळत नकळत स्त्रिया सायबर गुन्हेगारांच्या जाळ्यात अडकले जातात आणि त्यांचे आर्थिक आणि लैंगिक शोषण केले जाते.

सायबर बुलिंग : एखाद्या व्यक्तीची बदनामी करण्याच्या उद्देशाने किंवा मानसिक त्रास देण्याच्या उद्देशाने ई–मेल, इन्स्टंट मेसेजिंग, एसएमएस मोबाईल सोशल नेटवर्कींग साईट, वेबसाईट यांचा वापर करून त्या व्यक्तीला घाबरविणे किंवा त्या व्यक्तीची बदनामी करणे या प्रकाराला सायबर बुलिंग म्हणतात. स्त्रिया आणि लहान मुले या सायबर बुलिंगचे खूप मोठ्या प्रमाणात शिकार होतात.

ई–मेल द्वारे होणारा छळ : महिला आणि बालकांना टार्गेट करण्याचे एक अत्यंत महत्त्वाचं माध्यम म्हणजे ई–मेल. सायबर गुन्हेगारांसाठी ई–मेल हे आवडते साधन बनले आहे. सायबर गुन्हेगार सामान्यपणे व्यवस्थापक मित्र आणि अगदी पती–पत्नीकडून धोकादायक ई–मेल पाठवू शकतात. सायबर गुन्हेंगार आकर्शक ई–मेल व्दापरे महिलांना आपले लक्ष्य करतात. बहुतेक महिलांना नकली ई–मेल्स पाठवून भेटवस्तू किंवा धमकावण्याचे संदेश देऊन लक्ष केले जाते.

अष्लील मेसेज पाठवून बदनामी करणे : काही विकृत प्रवृत्तीची माणसे आपली विकृत इच्छा पूर्ण करण्यासाठी महिलांना अश्लील मेसेज असले फोटो आणि व्हिडिओ पाठवून त्यांची बदनामी करण्याचा प्रयत्न करतात. तसेच फोनवरील अश्लील संभाषण रेकॉर्ड व्हामयलर करणे वैयक्तिक फोटो व्हा.यलर करण्याची धमकी देऊन आपली विकृत इच्छा पूर्ण करतात. सायबर स्टॉकिंग (सायबर विश्वातून होणारा पाठलाग) आधुनिक काळातील हा सर्वाधिक चर्चित सायबर गुन्हा म्हणावा लागेल. यामध्ये सातत्याने ठराविक महिलेवर लक्ष ठेवले जाते किंवा तिचा पाठलाग केला जातो. सतत मेसेज पाठविणे, ई–मेल्स पाठविणे किंवा ती महिला वापरत असलेले चॅट रुम्स यामध्ये प्रवेष करणे इत्यादी प्रकारांनी त्या महिलेवर इंटरनेटवरील सर्व हालचालीवर पाळत ठेवली जाते. बहुतेक वेळा महिला व मुले सायबर गुन्हेगारीचे बळी ठरतात.

खाजगी माहितीचा वापर करून छळ : एखाद्या स्त्री चा बदला घेण्यासाठी किंवा आपली विकृत इच्छा पूर्ण करण्यासाठी वैयक्तिक माहितीचा वापर सायबर गुन्हेगार करतात. यात समाज माध्यमावरील संबंधित महिलेचे खाते हॅक करून तीची खाजगी माहिती मिळवणे, फोन नंबर मिळवणे व त्यावरील वैयक्तिक फोटो व इतर मजकूर गोळा करणे आणि समाज माध्यमावर प्रसारित करणे. तसेच तरुण मुलं आणि मुली जेव्हा रिलेशनशिपमध्ये असतात तेव्हा अनेक मुलीचे खाजगी क्षण शूट केले जातात. खाजगी संबंधाचे फोटो काढले जातात आणि नंतर आपली लैंगिक इच्छा पूर्ण करण्यासाठी सदरील खाजगी क्षण प्रसारित करण्याची धमकी देऊन आपली इच्छा पूर्ण करून घेतात.

ऑनलाईन जोडीदार निवडीतून फसवणूक : सध्याच्या डिजिटल झालेल्या युगात लग्न जुळवण्याची पारंपारिक पद्धतही ऑनलाईन झालेली आहे. तसेच लग्न देखील ऑनलाईन ठरवले जात आहे. तर काही विवाह ऑनलाईन होत आहेत. परंतु मॅट्रिमोनियल साईटचा वापर करून फसवणूक करणार्याल भामट्यांची संख्या वाढलेली दिसून येते. फेसबुकवर जसे फेक अकाउंट बनवले जातात. त्याच पद्धतीने मॅट्रिमोनियल साइटवर ही फेक प्रोफाईल बनवली जातात. त्या फेक प्रोफाईलच्या माध्यमातून समोरच्याची चांगलीच फसवणूक होऊ शकते.

सायबर पोर्नोग्राफी : महिला नेटिझन्ससाठी ही आणखी एक महत्त्वाची समस्या आहे. यामध्ये पोर्नोग्रफिक वेबसाइट, संगणकाचा वापर करत निर्मिलेली फोनोग्रफी इंटरनेट वरील अश्लील चित्र, छायाचित्र किंवा मजकूर डाऊनलोड करणे याचा समावेश होतो. संबंधित महिलेचा चेहरा अश्लील फोटोला लावणे किंवा अश्लील चित्रफितीतील महिलेच्या चेहर्यावर आपण ज्या महिलेची बदनामी करणार आहोत तिच्या चेहर्याला लावणे असले प्रकार यामध्ये येतात याचाच परिणाम त्या महिलेची सर्वांगीण दृष्टीने कोंडी होते आणि ती सायबर गुन्हेगारांच्या जाळ्यात पडते.

निष्कर्ष आणि शिफारस

1. इंटरनेट वापरताना आपली वैयक्तिक व गोपनीय माहिती कोणत्याही अनोळखी व्यक्ती अथवा वेबसाईटवर अपलोड करू नये.
2. महिलांनी आपल्याला आलेली अनोळखी अथवा फसवे मेसेजेस ई–मेल उघडू नये तसे कोणत्याही लिंक्स ला कॉपी किंवा क्लिक करू नये.
3. ऑनलाईन व्यवहार करताना अगदी सुरक्षितता बाळगण्यास हवी.
4. आपल्या वैयक्तिक नाजूक खाजगी क्षणांचा गैरवापर होऊ नये म्हणून असे शुटींग करणे टाळावे.
5. सोशल मीडिया डेटिंग आणि मॅट्रिमोनियल साइट्स वापरताना सावधगिरी बाळगली पाहिजे.
6. जर आपली फसवणूक होत आहे हे लक्षात आल्यावर ताबडतोब सायबर क्राईम विभागाकडे तक्रार दाखल करावी.
7. सायबर क्राईम विभागाने तक्रारीची दखल घेऊन ताबडतोब त्या सायबर गुन्हेगाराचा शोध घेऊन त्यास न्यायालयामार्फत शिक्षा दिली तर सायबर गुन्हेगारावर वचक बसेल आणि समाजातील महिला आणि बालकांच्या होणाऱ्या शोषणाला आळा बसेल.

संदर्भ सूची :

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अतिरिक्त लोकसंख्या–भारताची समस्या

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★★★

गोषवारा–सध्याच्या जागतिक लोकसंख्येत विकसनशील देशांची लोकसंख्या साधारणत ८० टक्के आहे. विकसनशील देशांचा लोकसंख्या वाढीचा वेग सरासरी १.५ टक्के आहे, तर विकसित देशांचा फक्त ०. ५ टक्के आहे. विकसनशील देशांच्या लोकसंख्येच्या जडणघडणीत भारताचा मोठा वाटा आहे. जगाच्या लोकसंख्येने आतापर्यंत सातशे नव्वद कोटींचा पल्ला ओलांडला आहे. जगाच्या लोकसंख्यावाढीचा आधीचा वेग अतिशय कमी होता, म्हणजे सन १८०४ मध्ये जगाची लोकसंख्या शंभर कोटी होती, ती २०० कोटी होण्यास १२३ वर्षाचा कालावधी जावा लागला. त्यानंतर २०० कोटी लोकसंख्येचे ३०० कोटी होण्यास फक्त ३३ वर्शे लागली आणि नंतर ३०० कोटींची ४०० कोटी लोकसंख्या फक्त १४ वर्षात झाली. देशांच्या 'जलद विकासासाठी' लोकसंख्या महत्वाचा घटक आहे पण भारतासारख्या अतिरिक्त लोकसंख्या असलेल्या देशाचा विचार केला तर वाढती लोकसंख्या विकसनशील देशांच्या सामाजिक विकासाच्या स्त्रोतांवर अडथळा बनते. भारत लोकसंख्येच्या दृष्टीने जगातील दुसर्याम क्रमांकाचा देश आहे. हा लेख वाढत्या लोकसंख्येचा परिणाम म्हणून निर्माण झालेल्या समस्येवर प्रकाश टाकतो तसेच जन्मदर, मृत्यूचे प्रमाण आणि मृत्यू दर कमी होण्याच्या घटकांचे विश्लेषण केले आहे. मुख्य शब्द रू लोकसंख्या वाढ, दारिर्द्य, जन्म दर आणि मृत्यू दर प्रमाण, लोकसंख्या वाढीचे कारणे

परिचय– मनुष्य सर्व संपत्तीचा निर्माता आहे आणि मनुष्याशिवाय इतर सर्व साधने काहीच उपयोगाची नाहीत. म्हणून मनुष्य हा सर्व विकास प्रयत्नांचा केंद्रबिंदू आहे. समग्र मानवजातीच्या वापरासाठी संपत्ती निर्माण केली जाते. देशाची लोकसंख्या ही सर्वांगीण विकासासाठी महत्त्वपूर्ण घटक आहे. पाष्चात्य देशांच्या 'लवकर विकासामध्ये लोकसंख्या हा सर्वात महत्वाचा हातभार लावणारा घटक होता. वाढत्या लोकसंख्येमुळे कामासाठी अतिरिक्त हात आणि नव्याने तयार केलेला माल खरेदी करण्यासाठी अतिरिक्त पैसा मिळत गेला. तथापि, भारतासारख्या अतिरिक्त लोकसंख्या असलेल्या देशाच्या विकासात अडथळा बनते, विशेषत अविकसित देशांच्या बाबतीत अतिरिक्त लोकसंख्या असलेल्या जीवनाला उदासीन करते. त्यामुळे बेरोजगारांच्या वाढत्या प्रवाहात भर घालत आहे. म्हणूनच लोकसंख्यावाढीचा दर नियंत्रित ठेऊन सामाजिक विकास करण्यासाठी लक्ष केंद्रित करणे आवश्यक आहे. भारताची लोकसंख्या रू लोकसंख्येच्या दृष्टीने भारत जगात सध्या दुसर्या क्रमांकावर आहे. पहिला क्रमांक अर्थातच चीनचा आहे. सध्याच्या भारतीय लोकसंख्यावाढीचे प्रमाण लक्षात घेता सन २०५० पर्यंत भारत चीनला मागे टाकून प्रथम क्रमांकावर येऊ शकेल. सध्याच्या जागतिक लोकसंख्येत भारताचा वाटा १६ टक्के आहेय परंतु जगाच्या भूभागांपैकी फक्त २.४ टक्के भूभाग भारताने व्यापला आहे. भारताचे राष्ट्रीय उत्पन्न एकूण जागतिक उत्पन्नाच्या केवळ दोन टक्के आहे. हे स्पष्टपणे सामाजिक व्यवस्थेवरील प्रचंड ताण दर्शवते, दरवर्षी भारतीय लोकसंख्येत सुमारे १.८ कोटींची भर पडते. या वेगाने सन २०५० पर्यंत भारतीय लोकसंख्या १५३ कोटींवर पोहोचेल, तेव्हा भारताची लोकसंख्या चीनपेक्षा जास्त असेल. लोकसंख्या जनगणना २०११ –२०११ च्या जनगणनेच्या अहवालानुसार २०११ मध्ये भारताची एकूण लोकसंख्या १२१.० कोटी होती तर २००१ मध्ये १०२.८ कोटी लोक होते.

तक्ता – १ भारतात लोकसंख्या वाढ १९०१–२०११

वर्ष	भारताची लोकसंख्या (कोटी मध्ये)	मागील दशकात वाढ किंवा घट (कोटी मध्ये)	मागील दशकात टक्केवारी वाढ किंवा घट (कोटी मध्ये)
१९०१	२३. ६१	———	
२००१	१०२.८०	१८.१७	२१.४६
२०११	१२१.०२	१८.२२	१७.७२
१९११	२५.२१	१.६०	६.७७
१९२१	२५.१३	–०.०८	–०.३
१९३१	२७.९१	२.७८	११.०६
१९४१	३१.८७	३.९६	१४.१८
१९५१	३६.११	४.२४	१३.३
१९६१	४३.९२	७.८१	२१.६२

तक्ता दृ १ प्रस्तुत तक्ता १९५१–२०११ या साठ वर्षांच्या कालावधीमध्ील लोकसंख्या वाढ दर्शवतो. भारताची लोकसंख्या ८४.६ कोटीने वाढली आहे. २००१–२०११ च्या फक्त एका दशकात १८.२२ कोटी लोकसंख्येची वाढ नोंदली गेली होती जी या दशकातील १७.७२ टक्के वाढीचा दर दर्शवते तर १९९१–२००१ या काळात २१.४६ टक्के वाढ झाली होती. लोकसंख्या अनियमित वाढीचा कालावधी (१९०१–२०२१) रू वरील तक्ता –१ मधून असे दिसून आले आहे की लोकसंख्या वाढीचे प्रमाण २०२१ पर्यंत मध्यम व अनियमित होते. १९०१ ते १९२१ दरम्यान भारताची लोकसंख्या १.६ कोटीने वाढली. दोन दशकांच्या संपूर्ण कालावधीसाठी ०.२ टक्क्यांपेक्षा कमी दर. या छोट्या आणि अनियमित वाढीमागील मुख्य कारण म्हणजे दुष्काळ आणि वारंवार साथीच्या रोगांनी मानवी जीवन धोक्यात आले होते. १९१८–१९१९ च्या दरम्यान शीतज्वर या रोगाने २.० कोटी लोकांना आपले प्राण गमवावे लागले. लोकसंख्या वेगवान वाढीचा कालावधी जनगणना आयोगाने सन १९२१ चे 'महान विभाजन' म्हणून वर्णन केले कारण तेव्हापासून वाढीचा दर सातत्याने वाढत राहील व आता तो चिंताजनक झाला आहे. १९२१ ते १९५१ या काळात वर्शात लोकसंख्येची निव्वळ वाढ १०.६८ कोटी इतकी होती. पुढील चार दशकांत म्हणजेच १९५१–१९९१ मध्ये आणखी ४८.५२ कोटी लोकांना भारताच्या लोकसंख्येमध्ये जोडले गेले. १९२१ पासून भारतातील लोकसंख्येतील ही भन्नाट वाढ ही मुख्यत साथीच्या आजारात आणि दुष्काळांतून झालेल्या "असामान्य मृत्यू" आणि इतर मृत्यूचे प्रमाण यामध्ये झालेली घट यामुळे झाली. भारतातील लोकसंख्या वाढीची क्षमता दोन कारकांमुळे उच्च आहे. प्रथम पायाभूत लोकसंख्या मोठी आणि दुसरी, जन्म दरात अनुरुप घट झाल्याशिवाय लोकसंखेच्या दरात घाट होणे अत्यंत अशक्य आहे.

तक्ता–2 भारतात सरासरी वार्षिक जन्म दर आणि मृत्यू दर

वर्ष	जन्म दर	मृत्यू दर	भारतात सरासरी वार्षिक जन्मदर
१९०१–१९११	४९.२	४२.६	६.६
१९११–१९२१	४८.१	४८.६	–०.५
१९२१–१९३१	४६.४	३६.३	१०.१
१९३१–१९४१	४५.२	३१.२	१४.०
१९४१–१९५१	३९.९	२७.४	१२.५
१९५१–१९६१	४१.७	२२.०	१९.७
१९६१–१९७१	४१.२	१९.०	२२.२
१९७१–१९८१	३७.२	१५.७	२१.५
१९८१–१९९१	३३.९	१२.६	२१.३
१९९१–२००१	२५.८	८.५	१७.३
२००१–२०११	२२.१	७.२	१४.९
२०११–२१.	४७.	०१	४.४

तक्ता दृ २ असे दिसते की १९५१–१९६१ मध्ये भारतातील वार्षिक जन्म व मष्त्यू दर प्रति हजार ४१.७ आणि २२.० होता. परिणामी लोकसंख्येत १९.७: लोकांची वाढ झाली. १९६१–७१ दरम्यान, जन्मदर प्रति हजारात ४१.२ वर कायम राहिला तर मष्त्यूदर घटून तो १९.० प्रति हजार झाला, ज्यामुळे लोकसंख्येमध्ये २२.२: वाढ झाली. त्याचप्रमाणे २००१ ते २०११ या दशकात जन्म दर आणि मृत्यूच्या दरात आणखी घट झाली. जन्म दर दर हजारांवर २२.१ पर्यंत खाली आला असताना मृत्यू दर किरकोळ घटून दर ७.२ वर आला. यामुळे लोकसंख्येच्या वाढीच्या दरामध्ये तुलनेने थोडीशी वाढ झालीय राष्ट्रीय लोकसंख्यावाढीचा दर हा दर हजारी १४.९ आहे जो मागील दशकात १७.३ प्रति हजार होता. २००१–११ च्या दशकात भारताच्या लोकसंख्येमध्ये सुमारे १८.१ कोटी लोकांची भर पडली तथापि जन्मदर कमी करणे ही मूलभूत सामाजिक समायोजना अंमलात आणणे अत्यावश्यक आहे.

लोकसंख्या वाढण्याचे कारणे: भारतातील लोकसंख्या वाढीचा तीव्र परिणाम म्हणजे जन्माचा उच्च दर आणि आपल्या देशात मृत्यू दरात मोठ्या प्रमाणात घट. अशा प्रकारे उच्च जन्म दर कोणत्या घटकांचे आणि मृत्यूच्या प्रमाणात मोठ्या प्रमाणात घट होण्यास कारणीभूत असलेल्या घटकांचे विष्लेशण केले पाहिजे.

१. जन्म–मृत्युदर – आपल्या देशात मृत्युदरात घट झालेली आढळून येते. परंतु जन्मदर मात्र त्या मानाने घटलेला नाही. आपल्या देशाचा १००० लोकांमध्ये जन्मदर १८.२ आहे व मृत्युदर ७.३ आहे. त्यामुळे लोकसंख्येत वाढ होते.

२. बालविवाह– आजही अनेक मूला–मुलींचा विवाह कायद्याने घालून दिलेल्या नियमाप्रमाणे होत नाहीत. विवाह झाल्यावर लवकर मुले होतात. त्यावर नियंत्रण करण्यासाठीच्या माहितीचा अभाव व अज्ञान असते. या वयामध्ये महिला कोणत्याही गोष्टींचे निर्णय कुटुंबामध्ये घेऊ शकत नाही. त्याचप्रमाणे वयाच्या ४५ वर्शापर्यंत ती गर्भधारणा करू शकते. त्यामुळे अनेक अपत्य जन्माला येतात. हे देखील लोकसंख्या वाढीमध्ये भर घालणारे घटक आहेत.

३. मुलगा वंशाचा दिवा – समाजामध्ये काही अंधश्रद्धा असतात. मुलगा म्हणजे वंशाचा दिवा, मेल्यावर पाणी पाजण्यास, अग्नी देण्यास, संपत्तीला वारस मुलगाच पाहिजे, त्यामुळे मुलाची वाट पाहत कुटुंबात माणसे वाढतात. मुलगी ही परक्याचे धन समजले जाते त्यामुळे मुलगा होईपर्यंत कुटुंब नियोजन केले जात नाही. त्यामुळे लोकसंख्येत वाढ होताना दिसून येते.

४. मुले ही ईश्वरी देणगी आहे – आजही काही समाजामध्ये कुटुंब नियोजन करणे पाप मानले जाते. मुले ही ईश्वरीय देणगी समजले जाते. या अंधश्रद्धेपोटी लोकसंख्या वाढ होताना आढळून येते.

५. बाल मृत्यू व अर्भक मृत्यूचे प्रमाण – ग्रामीण भागांमध्ये बालमृत्यूचे व अर्भक मृत्यूचे प्रमाण जास्त असल्यामुळे अनेक मुलांना जन्म दिला जातो. त्यामुळेही लोकसंख्येमध्ये वाढ होते.

६. निरक्षरता – आपल्या देशात निरक्षरतेचे प्रमाण जास्त आहे.

निरक्षरतेमुळे अंधश्रद्धा वाढतात. लोकसंख्या वाढली तर माणसाला अनेक अडचणींना तोंड दयावे लागते. शिवाय शासनालासुद्धा आरोग्य सुविधा व इतर सुविधा पुरविणे अवघड होते. तेव्हा ही लोकसंख्यावाढ थांबविण्यासाठी विविध स्तरावर अनेक प्रयत्न चालू आहेत. ग्रामीण तसेच शहरी भागातील स्त्री पुरुषामध्ये जागृती निर्माण करणे गरजेचे आहे. लोकसंख्यावाढीमुळे अनेक अडचणी उभ्या राहतात. त्या संबंधीची जाणीव लोकांमध्ये निर्माण करायला हवी.

७. दारिद्रय गावोगावी जनतेचे दारिर्द्य हे आणखी एक कारण आहे. कारण जितकी कुटुंबातील व्यक्तीची संख्या तितके काम करणारे हात अशी त्यांची धारणा असते.

मृत्यूचे प्रमाण कमी होण्याचे मुख्य कारणे आहेतः

१. व्यापक आणि सुधारित वैद्याकीय आणि आरोग्य सुविधा.

२. वाहतूक व दळणवळणाच्या माध्यमांच्या विकासामुळे भारतात दुष्काळावर नियंत्रण.

३. मलेरिया आणि टीबीसारख्या भयानक रोगांवर नियंत्रण आणि देवीरोग, कांजन्या इत्यादी रोगांचे पूर्णपणे निर्मूलन केले गेले आहे.

४. ग्रामीण आणि शहरी दोन्ही भागात स्वच्छतेमध्ये सुधारणा आणि शुद्ध पिण्याच्या पाण्याचा पुरवठा. सर्वसामान्यांच्या एकूणच आर्थिक परिस्थितीत होणाऱ्या सुधारणांमुळे मृत्यूदरात घट झाली आहे. वरच्या चर्चेतून हे स्पश्ट होते की सतत वाढलेला जन्म दर आणि मृत्यू दरात तीव्र घट यामुळे भारत सध्या 'लोकसंख्या स्फोट' या कालखंडातून जात आहे.

लोकसंख्या संक्रमानचा सिद्धांत हा सिद्धांत एखाद्या देशाच्या लोकसंख्येच्या आकार आणि वाढ दरावर आर्थिक विकासाच्या परिणामाचे स्पष्टीकरण देतो. सिद्धांत आर्थिक विकासाच्या विविध टप्प्यांवरील लोकसंख्या वाढीच्या दराचा संदर्भ देतो. या सिद्धांतानुसार, अर्थव्यवस्थेच्या प्रगतीसह लोकसंख्या वाढीचे तीन वेगळे चरण आहेत जे बदलत्या सामाजिक–आर्थिक परिस्थितीनुसार जन्म दर आणि मृत्यूच्या दरात बदल झाल्यामुळे होते.

१. उच्च जन्म दर आणि तितकाच उच्च मृत्यू दर ज्यामुळे लोकसंख्येचा वेग स्थिर राहतो.

२. उच्च जन्म दर आणि वेगाने घसरत जाणारा मृत्यू दर ज्यामुळे लोकसंख्या स्फोट होते.

३. कमी जन्म दर आणि सामान्य मृत्यू दर लोकसंख्या वाढीचा दर कमी करते.

अतिरिक्त लोकसंख्या – भारताच्या सामाजिक विकासासाठी एक अडथळा वर्तमान स्थितीचा आढावा घेतला असता २०२१ मध्ये भारताची लोकसंख्या १३५ कोटी पेक्षा जास्त आहे. याचा अर्थ असा आहे की जगातील एकूण २.४ टक्के क्षेत्रावर जगातील जवळजवळ १७ टक्के लोक भारतात राहतात. आणि आपल्या संसाधनांचा पुरेपूर फायदा घेण्यासाठी देशाकडे भांडवल आणि तंत्रज्ञानाचा अभाव असल्याने बहुतेक भारतीय गरिबीत जीवन जगतात, बेरोजगाराला तोंड देतात आणि आरोग्य समस्यांनी ग्रस्त आहेत. त्यामुळे भारतातील जवळजवळ २० टक्के लोक आजही अनेक सुविधा पासून वंचित आहेत. आजच्या अविकसित तसेच विकसनशील देशांमध्ये वाढती लोकसंख्या सामाजिक विकासाला अडथळा ठरते. समाजाचा विकास करण्याचे ध्येय साध्य करत असतांना लोकसंख्या वाढीवर प्रभावी नियंत्रण ठेवणे आवश्यक आहे हे आता सर्वत्र मान्य आहे.

लोकसंख्येच्या वाढीने निर्माण झालेल्या समस्या

१. वाढत्या लोकसंख्येमुळे अतिरिक्त उत्पन्नाचा बराचसा भाग खाऊन टाकला आहे. त्यामुळे सामाजिक जीवनाचा दर्जा घसरला आहे.

२. भारतात लोकसंख्येच्या स्फोटांमुळे देशात अनेक समस्यांनी उग्ररूप धारण केले आहे, म्हणतात ना 'वाढती लोकसंख्या अनेक समस्यांची जननी' याचा प्रत्यय आज येत आहे. साठ टक्क्यांहून अधिक व्यक्ति शेती तसेच शेतीपूरक प्राथमिक व्यवसायात गुंतले आहेत. तरी अनेक भारतीय व्यक्तींना पुरेसे अन्नही मिळत नाही.

३. सतत वाढणारा जन्म दर देशाच्या अनुत्पादक लोकसंख्येत अधिक भर घालत आहे.

४. लोकसंख्येच्या वाढीमुळे बेरोजगारांची संख्या वाढली असून त्यामध्ये सातत्याने वाढ होत आहे.

५. लोकसंखेच्या प्रचंड वाढीमुळे सामाजिक विकासात बाधा निर्माण झाली आहे. त्यामुळे साहजिकच दरडोई उत्पन्न कमी झाले सर्वसामान्यांचे जीवनमान खालावले आहे.

निष्कर्ष– भारतात लोकसंख्या वाढीच्या वेगाने सामाजिक विकासास अडथळा निर्माण झाला आहे. यामुळे लोकसंख्येच्या दारिद्रात वाढ झाली आहे. अतिरिक्त लोकसंख्या वाढ बेरोजगारीची परिस्थिती निर्माण करते, दरडोई उत्पन्न कमी करते आणि उत्पादक लोकांचे प्रमाण घटवते, भांडवल निर्मितीला खीळ बसते आणि लोकांना अकार्यक्षम बनवते. त्यामुळे समाजातील बहुसंख्य व्यक्तींचा सामाजिक दर्जा घसरला आहे. म्हणून कुटुंब नियोजन कार्यक्रमाच्या माध्यमातून जन्मदर कमी करण्यासाठी सर्वतोपरी प्रयत्न केले पाहिजेत जेणेकरुन देशाच्या सामाजिक विकासासाठी असलेली संसाधने पुरेशी होतील. एवढेच नव्हे तर जलद लोकसंख्या वाढीचे प्रमुख कारणही गरीबीच आहे. जर लोकसंख्या वाढीवर गरीबी हे मुख्य कारण ठरत असेल तर गरिबांना चांगले शिक्षण आणि चांगले जीवनमान कसे निर्माण करता येईल याकडे लक्ष्य केंद्रित करावे लागेल.

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'भारतीय इतिहासातील आधुनिकतेचा नवा संदर्भ'

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★★★

प्रस्तावना – आधुनिक भारताचा इतिहास हा अनेकांगी अर्थांनी वैशिष्टयेपुर्ण असा आहे. या इतिहासात वसाहत वादाविरूध्द झगडणारा राष्ट्रवाद आहे, शेतकरी, मजुर, स्त्रीयांच्या चळवळी आहेत. प्रभावशाली अशा दीर्घकाळ चालणाऱ्या दुहेरी सामाजिक चळवळी आहेत. त्या म्हणजे ब्राह्मणी आणि ब्राह्मणेत्तर अशा चळवळी होत. प्रस्तुत स्वातंत्र्य लढा यांची पदरेही अनेक स्वरूपाची अशी आहेत. हा स्वातंत्र्य लढा जितका परकीय राजवटी विरूध्दच्या जुलूमशाही विरूध्दचा होता, तितकाच किंबहुना त्यापेक्षाही तीव्र असा अंतर्गत अशा बाबींसाठी शतकानुशतकांचा होता. त्यामुळे हा आधुनिक भारताचा इतिहास हा चकाकार अशा गतीचा वा स्वरूपाचा आहे. यात संदेह नाही.

प्राचीन भारत – सर्वप्रथम भायतीय इतिहासाला समजून घेण्याकरीता आपल्याला हे मान्य करावे लागते ही प्राचीन काळापासून भारत ही एक सातत्याने परकीय अशा राजवटींची भुमी राहिली आहे. त्यामुळे याच्या प्रत्येकातिहासात अशा राजवटींचा आपआपला प्रभाव पडला आहे. कोणतीही राजवट ही जरी सुरूवातीला राजकीय स्वरूपाची प्रभावशाली अशी राजवट असली तरी ती सर्वार्थाने तसीच असत नाही. त्यातंर्गत धार्मिक, सामाजिक आणि सांस्कृतिक असे त्यापेक्षाही प्रभावशाली असे घटक असतात. (थापर, 2000, प्रस्ता.) प्रस्तुत विचाराच्या स्पष्टीकरणादाखल प्राचीन भारताचे एक महत्वाचे उदाहरण देता येईल की, या काळात कनिश्कांनी आपली ग्रीक सत्ता येथे प्रभावीपणे उभी केली. आणि त्याच्या काळात सम्राट अशोकानंतरची दुसरी सर्वात प्रभावषाली अशी बौध्द धर्माला उभारी मिळाली. या त्याच्या सत्तेतून या बौध्द धर्मातील कला स्थापत्य प्रभावीपण उदय पावले. यांच्या काळात बौध्दांच्या प्रचंड मोठया अशा मुर्त्याच निर्माण झाल्या असे नाहीत तर या धम्माच्या बाबतीत त्याच्या धर्मग्रथांचे संकलन होऊन याचे पंथही उदय पावले. यांचे ग्रंथ स्पष्ट स्वरूपात पुढे आले. (गायधनी, राहूरीकर, 1998, 121) त्यामुळे त्यांच्या राजसत्तेचे आपण केलेले राजकीय विष्लेशण करून कदापी चालणार नाही. तो पर्यत तो अपुराच आहे.

मध्ययुगीन भारत – भारताच्या इतिहासात मध्यकाळात सुलतानशाही आणि मोगलषाही अशा तुर्कसत्ता भारतात आल्या या सत्तेचे स्वरूप विषद करताना कॉणशरद पाटील यांनी यास सांमती स्वरूपातच विषद केले आहे. (पाटील,1999, प्रस्ता.) आणि ते साधारपणे त्यांनी स्पष्ट करून दाखवले आहे. या मध्यकालीन भारतीय इतिहासात सातत्याने दारूल–उल–हर्ब अर्थात गैरइस्लाम आणि दारूल–उल–इस्लाम. इस्लाम भारत असेच स्थित्यंतर करण्याकडे सर्वच सत्ताधीशांचा कल होता. या मध्यकालीन भारताच्या बाबतीत एका इतिहासकाराने खुप मार्मिक असे विष्लेशण केले आहे की, या काळात या इस्लामी राजवटी भारतीय इतिहासाने स्विकारल्या याबाबत यात कोणताच निष्चित पर्याय नव्हता. परंतु जर का आपण सामाजिक आणि सांस्कृतिक पातळीवर सुक्ष्मपणाने पाहिले तर, आपणास असे दिसूनयेते की, या काळात हिंदू धर्मावर इस्लामचा आणि इस्लाम ध र्मावर हिंदुचा प्रचंड प्रभाव पडला हा प्रभाव केवळ धर्म मुल्यांचा, विचारांचाच होता असे नाही तर हिंदुच्या घर, स्वयंपाक गृह इथपर्यत इस्लामी संस्कृती आली, तर इस्लामच्या बाबतही हाच हिंदुचा प्रभाव राहिला. यात उदा.राजपुतांनी त्यांची पडदा पध्दती घेतली. हिंदुनी खाद्य संस्कृती, मुस्लीमांनीही खान बान पध्दती, हा प्रभाव इतका गुंतागुंतीचा जरी पडला असला तरीही हे दोन्ही धर्म कायम स्वरूपात निरनिराळेच असे राहिले. आणि त्यांनी या प्रभावासह आपले निराळेपणा टिकवून ठेवला होता. (हबीब, 2002, 123)

आधुनिक भारत – 18 व्या शतकात ज्यावेळी ब्रिटीशांनी भारतात आपले व्यापारवादी पाऊल ठेवले होते. आणि लवकरच त्यांच्या व्यापारवादाला सत्ता स्थापनेची सुसंधी चालून गेली. या काळात भारतीय इतिहासाच्या दुर्दैवाने एकही केंद्रीभूत अशी सत्ता नव्हती. सर्वच प्रादेशीक सत्ता होत्या यासाठी सत्तांची आपापली स्पर्धात्मक अशी कार्यक्षेत्र होती. त्यामुहे त्यांची सतत स्वतःच जुंपत होती. या सर्व स्थितीचा ब्रिटीशांनी जबर फायदा झाला. आणि आपल्या आपल्या येथील शाळांच्या पुस्तकामध्ये व्यापारी म्हणून आले आणि राज्यकर्ते बनले. (जावडेकर,1998,47) अशी उक्ती बनली. मुळात यामागे दीर्घ अशा सत्तांतराचा आणि भारतीय इतिहास अवस्थांतराचाच अधिक संदर्भ आहे. हे आपण समजून घेतले पाहिजे.

ब्रिटीश कालीन भारत समजून घ्यायला आपल्याला बऱ्याच सुक्ष्म अशा संकल्पना समजून घ्याव्या लागतात. यापैकी सर्वात महत्वाची संकल्पना म्हणजे राष्ट्रवादाची होय. प्राचीन मध्ययुगीन काळापासून जरी भारत हे एकसंघ राष्ट्र असा जरी इतिहास असला तरी दुसरी वस्तुस्थिती अशी आहे की ज्यावेळी हा ब्रिटीशांच्या हाती गेला त्यावेळी वर उल्लेख केल्याप्रमाणे हा प्रादेशीक सत्ताचा देश होता. ही ब्रिटीश सत्ता कार्यरत असतांना त्यांनी एकीकडे येथील सत्तांना अंकीकष्त करून दुसरीकडे प्रत्यक्ष ईस्ट इंडिया कंपनीची सत्ता अशा दुहेरी पध्दतीने आपल्या सत्तेचे बस्तान निर्माण केले होते. (चंद्रा,1990,12) 18 व्या शतकातील भारत आणि त्यांची ही वैविधता या बाबतीत ब्रिटीष इतिहासकाराने असे म्हटले आहे की, भारत हे आपल्यामध्येच

एक विष्व प्रतिकष्ती आहे. विष्वात जेवढया भाषा, संस्कष्ती, सांस्कृतिक बाबी आहेत, असतील त्यापेक्षाही भारतामध्ये वैविध्यता अधिक आहे. (चंद्रा, 2000, 70) एवढेच नव्हे तर ज्यावेळी भारताला स्वातंत्र्य देण्याची प्रत्यक्ष वेळ येवून ठेपली होती, त्यावेळी ब्रिटीष पंतप्रधान चर्चील, याने असे म्हटले होती की, भारतात कदापीही स्वातंत्र्य टिकवून राहणार नाही आणि यापेक्षाही या देशात कधीच लोकशाही नांदू शकणार नाही. *India is not capable for Democracy and Freedom* आणि कदाचित भारत परत या ब्रिटनसत्तेला त्याच्या भविष्याकरीता बोलविल असाच त्याचा अविर्भाव कायम होता. वरील स्पष्टीकरणावरून हे स्पष्ट होतेच की, प्राचीन काळापासून भारतीय इतिहासाला परकीय अशा राजवटींची त्यांच्या प्रभावाची दीर्घ अशी परंपरा आहे. तरीही आधुनिक भारताचा इतिहास हा निष्चितपणे या दोन्ही काळा पैसा निराळा आणि अभिजात असाच आहे. आधुनिक भारत आणि याच्या जाणिवा ब्वदेबपवनेदमे या निष्चितपणे ब्रिटीष केंद्रीत जरी असल्या तरी त्या खुप पुढे जावून राष्ट्रनिर्मितीच्याही पुढे स्वयंभू राष्ट्रवाद (Ultimate Nationalism) या परिघाच्या होत्या. यामध्ये त्यांनी आतापर्यंतचा सर्वच प्रभाव बाजुला सारत भारतीय संविधानातील शब्द सार्वभौम या सम हा निर्माण होत गेला (सरकार,2002,24) हे या आधुनिक भारतीय इतिहासाचे अभिजात असे वैशिष्टये आहे.

आधुनिक भारताचे वैशिष्ट्रये – आधुनिक भारताचे दीर्घ असे वैशिष्टये आहेत यांची विस्तृत अशी मांडणी प्रो.बिपन चंद्रा (1928–2014) यांनी आपल्या आधुनिक भारताच्या इतिहास मांडणीत केली आहे. यांनीच आपल्या लेखनातून आर्थिक राष्ट्रवादाच्या सिध्दांताची प्रखर अशी सैध्दांतिक मांडणी केली.

1) लोकशाहीत्मक संवैधानिक लढा.

2) सामाजिक सुधारणांचा लढा.

3) कामगार हिताच्या संघर्शाचा लढा.

4) स्त्रियांच्या हित, सुधारणांचा लढा.

5) ब्राह्मण, ब्राह्मणेत्तर सुधारणा.

6) जातीच्या शोषणाचा लढा.

7) सामंतशाही विरूध्दचा लढा.

8) प्रादेशिक सत्ता व त्याविरूध्दच्या शोषणाविरूध्दचा लढा.
9) स्थानिक सरकार शोषणाविरूध्दचा आदिवासींचा लढा.
10) जंगल बचाव पर्यावरणाचा संरक्षणाचा इतिहास.

या प्रकारची सर्वच वैशिष्टये विषद करतांना प्रो.चंद्रा यांनी सरतेशेवटी सर्वात महत्वाचे असे आधुनिक भारताच्या इतिहासाचे आणखी एक वैशिष्टये प्रस्तुत केले आहे. ते म्हणजे म.गांधी आणि त्यांच्या लढा आणि विचारदर्शन होय. म.गांधी आणि त्याच्या दृष्टीने प्रस्तुत होणारे गांधीवादाचे दर्शन सत्य आणि अहिंसा हे प्रो.चंद्रा हे आधुनिक भारताने जगाला दिलेली अपूर्व अशी देणगी आहे. असे त्यांनी मांडले आहे. त्यांच्या मते गांधीवादाच्या अंगाने आधुनिक भारतातील क्रमिकरित्या झालेल्या तीन चळवळी या अत्यंत संगत अषाच स्वरूपाच्या आणि महत्वपूर्ण आहेत. गांधीनी खऱ्या अर्थाने आधुनिक भारताची सर्वकश निर्मिती केली आणि जगातील सर्वात प्रखर अशा साम्राज्यवादी सत्तेविरूध्द भीती भारतीयांच्या मनामधून त्यांनी कायमची काढून टाकली. (चंद्रा,2000,112)

आधुनिक भारताच्या इतिहासातील दोशस्थळे – आधुनिक भारताच्या इतिहास हया अनेकांगी बाबीत वैशिष्टये पुर्ण अस असला तरीही या इतिहासात ब्रिटीश सत्ता या अर्थाने अनेक दोशस्थळे आपणांस निष्चितपणे दिसून येतात ती पुढीलप्रमाणे

1) भारतीय इतिहासात कधीच नव्हे त्या पातळीवर जमातवाद फोफावला.

2) हिंदु मुस्लीम जमातवादाने प्रखरता प्रस्तुत केली.

3) जातीय तत्वावर मतदार संघ निर्मित झाले.

4) लोकशाही लढयाला अनेक दिव्यातून जावे लागले.

5) हिंदु मुस्लीमांतील मध्यस्थ वर्ग ब्रिटीश धार्जिणा होता.

6) शेतकऱ्यांचे अतोनात शोषण झाले.

7) वर्ण व जातीने प्रखर स्वरूप धारण केले.

8) भारताचे दोन देशात विभाजन झाले. अशा प्रकारे आपणास स्पष्ट करता येते.

आधुनिक भारतातून येणारे इतिहास भान – आधुनिक भारताच्या इतिहासातून निष्चितपणे आपल्याला प्रभावी असे इतिहासभान प्राप्त होते. यात संदेह नाही. यातून आपल्या आधुनिक भारत या इतिहासाची एक प्रभावषाली अशा राष्ट्राची निर्मिती झाली. भारतात सातत्याने सामाजिक सुधारणांना प्रभावी असा प्रत्यक्ष अवकाश प्राप्त झाला होता. हिंदु मुस्लीम हा जरी जमातवाद निर्माण झाला असला तरी या वेळोवेळी हे दोन्ही समाज जिथे गरज पडेल त्या ठिकाणी येतील. सांस्कषतिक मूल्ये हा ऐतिहासिक ठेवा गृहित धरून हे दोन्ही समाज धर्म एकत्रितपणे लढले. उदा. वंगभंग चळवळ, चलेजाव चळवळ, असहकार चळवळ इ. (वैद्य, कोठेकर, 1998,124)

निष्कर्ष –

1) आधुनिक भारताचा इतिहास हा अभिजात आणि वैशिष्टपुर्ण असाच आहे.

2) हा लढा जितका परकीय सत्तेविरूध्दचा होता तितकाच तो अनादिकाळापासूनचा सामाजिक आणि सांस्कृतिक बाबींचा होता.

3) या इतिहासात जिथे एकीकडे गांधीवाद हा अभिजात आहे. तद्वतच आंबेडकरवाद ही येथील शोषणाविरूध्दचा अविष्कार आहे.

4) संवैधानिक लढा आहे.

5) हा लढा एकीकरणाच्या चळवळींचा आहे.

6) देशातील आर्थिक प्रगती, औद्योगिकरणांचा आहे.

थोडक्यात संबंध युरोपच्या इतिहासात जेवढे म्हणून प्रभावशाली विजय आणि ज्यामुळे युरोपचा इतिहास समृध्द आहे ते सारेच विषय या आधुनिक भारताच्या इतिहासात प्रस्तुत आहेतच.

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'महाराष्ट्राची लोककला लावणी'

श्री. प्रवीण भांकर सोलनकर
स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ नांदेड.

★★★

सारांश :– लावणीचे असलेले मराठी मानवी जीवनातील स्थान अतिशय महत्त्वाचे व मोलाचे आहे. लावणीला लोकसंस्कृती म्हटले आहे. आणि संस्कृती असलेल्या प्रत्येक घटनेला, स्थानाला अनन्य साधारण महत्व आहे. त्यामुळेच लावणीला महत्व प्राप्त झाले असावे असे वाटते. लावणी वाड्.मयातील रचनातून तत्कालीन समाज जीवनाचे विविध स्तरीय चित्र पहावयास मिळते. समाज जीवनातल्या या चित्रात धर्म आणि संस्कृती या अंगाचे जसे दर्शन घडते तसेच व्यक्ती जीवनाच्या पार्श्वभूमीवर त्यातील व्यक्तिजीवनाचे वेगवेगळे नमुने. स्वभाव विशेशांचे अनुभव आपल्याला जवळून दिसतात. लावणी वाड्. मयात प्रतिबिंबित झालेल्या तत्कालीन समाज जीवनाचे, त्या जीवनातील कुटुंब व्यवस्थेचे, कौटुंबिक नात्याचे आणि जिव्हाळयाचे जसे काही विशेष पहावयास मिळतात. तसेच समाजातील इतरही विषेश प्रसंगातून बरेच काही दिसून येते. अशा समाजजीवनाचा मागोवा याठिकाणी घेण्याचा प्रयत्न आहे.

बिजशब्दः–लावणीचीयाख्या,स्वरूप,प्रकार,लावणीकार, लावणीची आजची परिस्थती,उपाय या गोष्टीचा अभ्यास करणे क्रमप्राप्त ठरते.

प्रास्ताविक :– संताच्या भक्तिभावातून गौळणी,अभंगाची निर्मिती झाली,याच भावनेतून पुढे लावणी अवतरली असावी. लावणीची निर्मितीमागची प्रेरणा भक्तीची होती. या भक्तिभावात स्त्री मनाची विविध रूपे प्रकट झालेली आहेत. पुरूषमनाला असलेली स्त्रीदेहाची,आणि शृंगाराची अभिलाषा काही गौळणीतून व्यक्त होताना दिसते. हीच अभिलाषा लावणीला कारणीभूत ठरली असावी. लोकसंगीतात लावणी प्रकार आजही लोकप्रिय आहे. मात्र त्याचे स्वरूप बदलत गेले आणि लावणीतील लावण्यही हरपत गेले. चित्रपटांच्या गीतांवर होणारे नृत्य असे आजकालच्या लावणी फडांचे स्वरूप झाल्याने, खरीखुरी लावणी हळूहळू लुप्त होत आहे.

लावणीच्या व्याख्या :– 1 ''हृदयाला चटका लावते ती लावणी''.

1 – अ.ब. कोल्हटकर. कोणतेही गीत असो ते माणसाला आवडले पाहिजे. त्याप्रकारे लावणी सुध्दा कशी अपवाद असेल ती सुध्दा माणसाला नाचवते. ती सतत गुणगुणावी वाटते. ती मानसाच्या हृदयाला चटका लावते ती लावणी होय.

2 ''शेतात लावणी करताना म्हटले जाणारे ते लावणी गीत''शेतकरी शेतीत कामे करत असताना त्याला आलेला थकवा दूर होण्यासाठी म्हटले जाणारे गीत लावणी असते. लावणी करत असताना म्हटलेले गीत लावणी होय. कामे लवकर होण्यासाठी आपल्याला आलेला थकवा दूर होण्यासाठी व मनोरंजन होण्यासाठी गीत म्हणतात त्या सुध्दा एक प्रकारे लावणी होय.

3''लावणी हे एक प्रकारचे ग्राम्य गीत आहे'

KIND OF RURAL EROTIC SONG.– अशा प्रकाराचा उल्लेख मराठी व्युत्पत्तिकोशात आहे. म्तवजपब हे विशेषण इंग्रजीत लावण्यातील ग्राम्यता शृंगार विषयक असते, असे त्यांनी स्पष्ट केले आहे. इंग्रजी व मराठी अर्थातून ग्राम्यता, शृंगार व गेयता ही लावणीची तीन लक्षणे प्रामुख्याने आढळतात. या तीन लक्षणांसोबत नृत्यत्मकता हे ही लावणीचे लक्षण आहे असे मला सुचवावे वाटते. ग्रामीण किंवा ढंगाचे गीत म्हणजे लावणी असा अर्थ होतो.

4 ''लावणी म्हणजे शाहिरांनी विविध विषयावर तालबध्द,लयबध्द शब्दांनी साकार केलेली सुबक काव्यरचनना होय' तालबध्द, लयबध्द शब्दांपासून तयार झालेले गीत किंवा काव्यरचना लावणी होत असे देशमुख म्हणतात. सुबक रचना हया कोणत्या मानाव्यात आणि कोणत्या नाही याचे उत्तर देणे कठिण जाते. त्यामुळे हि व्याख्या अपुरी वाटते.

5 ''लावणी हा गायन प्रकार प्रामुख्याने भावनात्मक संगीताचा असल्याने लावणी म्हणजे शृंगार–विरहाचा परिपोष करणारी बहुजन समाजाच्या बोलीभाषेतील भावगीतच होय असे म्हटले असता चूक होणार नाही''. डॉ.मांडे यांनी लावणी हा गायन प्रकार असल्याचे सांगितले आहे. तसेच भावनेला प्राधान्य ते शृंगार विरह यांचा त्यात समावेश असतो. लावणीत एक प्रकारचा बहुजन समाज त्यांच्या बोलीभाषेत गीत तयार करतो आणि ते गीत म्हणजे लावणी अशी लावणीची व्याख्या केलेले आहे.

6 ''सर्वसाधारणपणे तालठेक्यात म्हणता येणारी पद्मावर्तनी वा भृंगावर्तनी मात्रावृतांत रचलेली कविता म्हणजे लावणी''.6

तालठेक्यात म्हणता येणारी पद्मावर्तनी, भषंावर्तनी मात्रावष्तांत रचलेली असते. यमक जुळणारी तालात म्हणता येणारी कविता ही लावणी असे जरी असले तरी सर्व कविता हया लावण्या होत नाहीत.

लावणीचे प्रकार

1) वगाची लावणी

2) बालेघाटी लावणी

3) छक्कड लावणी

4) जुन्नरी लावणी

5) धावती किंवा झडती लावणी

6) हौदयाची लावणी क्र वगाची लावणी – वग म्हणजे ओघाने केलेली रचना. वगाची चाल असलेली ही लावणी कथाप्रधान असून ती कथा सांगत पुढे जाते. शाहीर कथानकाचा थोडक्यात परिचय करून देतो. लोकांचे मन तात्काळ आकर्षन करणारे वगाची लावणी असते.

''कुणा देशात अमुक शहर,
तिथे राज्य करी तमका नरवीर
हत्ती घोडयाचं लावलष्कार
सेना मोठी – सेनापती कपटी''7

म्हणजे या लावणीचा बाजच मुळी वगाचा असतो. त्यामुळे वगाची चाल हा पद्यरचनेचा देखणा अविष्कार असतो यातून वगनाटयाची थोडक्यात रूपरेषा मांडली जात असते तिला तमाशा कलावंत 'नांदी' असे म्हणतात. या नांदीनेच शाहिरीच्या कार्यक्रमाला सुरूवात होते. वगाच्या लावणीमध्ये एखादी घटना मांडलेली आसते.

बालेघाटी लावणी – दुःखाची व विरहाची भावना असलेल्या लावणीला 'बालेघाटी लावणी' म्हटले जाते. या लावणीमध्ये दुःख,यातना, भोग आणि विरह भरलेला असतो. विरह भावना हा मानवी मनाचा एक आर्त आविष्कार आहे. ही भावना स्त्री आणि पुरूष या दोहोंच्याही मनातून संवेदित होते.

''उठउठुनी रातीची रडते
तळमळ पलंगी पडते
माझ्या संगती जळती समया
मी जागी निजता दुनिया
कुठे असाल,कधी याल,जवळी घ्याल''8

आपल्या पतीच्या जवळ नसण्याने पत्नीला रात्री–अपरात्री त्याच्या

आठवणीने ती रडत असते. ज्या प्रमाणे पणत्या जळत आहेत,त्या प्रमाणे मी पण जळत आहे. विरहाचे चित्रण जसे उत्कट व हळुवारपणे असते. एवढेच नाहीतर गतकाळाच्या आठवणी विस्मष्तीत गेल्या की,तेथे विरहाचा प्रत्यय योतोच.

छक्कड लावणी – छक्कड म्हणजे लावणीतील द्रुत चाल. 'छ' म्हणजे सहा ओळीचे कडवे ज्यात आहे ती छक्कड. पूर्वी नाचे लोक या लावण्या हावभाव करून सादर करायचे. स्त्रीचे वर्णन या छक्कड मध्ये केलेले असायचे. म्हणून याला छक्कड म्हणत असावेत. झगडा, छेड, राग, ईर्षा या भावनांचा कडक आविष्कार छक्कड मध्ये होत असतो. ठायी चालीतील लावण्या ऐकून कंटाळलेल्या रसिकावर छक्कड म्हणजे गुलाबपाण्याचा वर्षावच करून जातो. आधुनिक लावणीकार म्हणून ओळख असणारे सुहास म्हस्के यांनी हगणदारीमुक्त गाव या संकल्पनेवर छक्कड लावणी लिहीली आहे.

''गुड मॉर्निगंचा झालाय वांधा,
राया लगेच शौचालय बांधाकृ
रोज सकाळी पथक फिरतंया,
माझं काळीज धडधड करतंयाकृ
नाक झाकून कुठं चालायचं,
चांगल्या रस्त्याचं वाटूळ व्हायचं,
सा–या घाणीचा झालाय रेंदा,
राया लगेच शौचालय बांधाकृ''

सुहास म्हस्के यांची ही अधुनिक लावणी विजया पालव या लावण्यवतीने अकलूजच्या लावणी स्पर्धेत पहिल पारितोषिक मिळवून दिले आहे. या छक्कड प्रकारची लावणी सादर करण्यारी लावण्यवतीने चालू विषय हाताळून या लावणीला प्रसिध्द केलेले आहे. कारण खेडयात आजपण प्रत्येकाच्या घरात पंधरा–वीस हजारांचे मोबाईल आहेत. परंतु साध संडास बाथरूप नाही. महाराष्ट्र राज्य शासनाने हागणदारी मुक्त गाव योजना राबवून प्रत्येक गावात संडास बाथरूप बांधण्यासाठी प्रयत्न करत असताना ही छक्कड लावणीने अकलूज लावणी स्पर्धेत पहिले पारितोषिक मिळवून दिले आहे.

जुन्नरी लावणी – जुन्नरी लावणी हा लोककला प्रकार आता जास्त प्रमाणात कोणत्याही तमाशात किंवा लावणी फडात म्हटला जात नाही. जुन्नरी लावणीतील गद्य घाईने म्हणावे लागते. त्यासाठी धावती चाल असावी लागते. धावती चाल म्हणणे म्हणजे समोरील प्रेषकांना न समजण्यासारखे होते. त्यामुळे हा प्रकार लोप पावत चालचा आहे.

''कष्टाची बरी भाजि भाकरी तुप साखरेची चोरी नको। आल्या अतिथा मुठभर द्याया मागे – पुढती पाहु नको। दिली स्थिती देवाने तीतच मानी सुख कधी विटु नको।''9

अनंत फंदी यांच्या लावण्या फार प्रसिध्द आहेत. त्यापैकी ही जुन्नरी लावणी आहे. एखादा कीर्तनकार त्याच्या तीन तासाच्या व्याख्यानातून जे जीवनाचे तत्त्वज्ञान सांगतो ते अचूकपणे अनंत फंदी यांनी या लावणीतुन मांडले आहे. चोरीकरून पोट भरण्यापेक्षा कष्टाची भाजी भाकरी मानसाला सुख देत असते. आपल्या घरी येणा–या तहानलेल्या व भुकेलेल्या अन्न देताना मागे पुढे पाहू नका असे वर्णन या लावणीत केलेले आहे.

झडती लावणी – वरवरचे मनोरंजनात्मक वर्णन करणारी ही लावणी असते. शब्दचमत्कृती, शब्दललित्य, भावनेच्या आहारी न जाता केवळ मनोरंजनासाठी गंमत म्हणन केलेली लावण्यमयी रचना म्हणजे ध ाावती लावणी होय.

''ही नटरंगी नार, मारी काळजात वार,
पाडी कासोटयाला, पार चापुनिया पट्टी।
पाटलाला दावला चाळा, कुलकर्ण्याला घाली डोळा,
मास्तरानं सोडली शाळा हिच्यासाठी।।१।।

तेल्यापासून तेल नेती, वाण्यापासून गूळ नेती,
हनं गुजराला वेडा केला गं, खुळा झाला ब्राह्मण,''10

('मराठी पारंपारिक लावणी', पृ –73)

पठ्ठे बापूरावांच्या लावणीतील लावण्यवती आपलया आदाकारीने गावातील सर्वाना भुरळ घालीत आहे. बाराबलूतेदारी अस्तित्वात असणा–या काळात सर्व जातीजमाजींचा नामोल्लेख या लावणीत आला आहे. वाटेवरून येणारा जाणाराला या नटरंगीने सोडले नाही. पाटला बरोबर चाळा करते आणि कुलकर्णी काकाला डोळा मारते. हिच्या आदाकारीने तर कहरच केला गुरूजीन शाळेत येणेच बंद केले. प्रत्येक व्यापा–याला गोड बोलून त्यांच्यापासून तेल,गुळ,साखर अशा संसार उपयोगी वस्तू घेवून जाते. या लावणीतून पठ्ठे बापूरावांनी गावातील नटरंगी नार कसे संपूर्ण गाव बेजार करते याची प्रचती देतात.

हौदयाची किंवा चौकाची लावणी – चार चौकाची ,चार वेळा चाली बदलणारी लावणी म्हणजे चौकाची लावणी होय.हत्तीला सजवण्यासाठी त्याच्या पाठीवर अंबारी चौकोनी आकाराची असते, तसेच तालमीतील कुस्ती खेळण्याचा हौद चौकोनी असतो. त्याप्रमाणे लावणीत त्यावरून ही लावणी प्रकार तयार झालेला असावा असे वाटते. नऊ ते दहा ओळीची कडवे असणा–या रचनेला 'चौक' असेही म्हणतात. असे अनेक चौक एकत्रीत असलेल्या हया हौदयाच्या किंवा चौकाच्या लावण्या होत.

''घरामध्ये नवीन तरणी जान, सुबक ठेंगणी
वयाने लहान मला नुकतेच आले नहाण
पती दुष्मान परठाई अंग सखे दुःख
सांगू या कर्माची कहाणी।।१।।
मारून धनद्रव्यावर लाथ वाटते जावा
धरून याचा हात आबरू जाईल
याजगात अथवा घात करू काही। अगं सखें।।२।।''

('मराठी पारंपारिक लग्न होऊन घरामध्ये आलेल्या सुनबाईच भावनिक आंदोलनाचे प्रतिबिंध या लावणीतुन मांडण्यात आलेले आहे. ही लावणी सगनभाऊची आहे. या लावणीला हौदयाची लावणी असे म्हणता येईल कारण या लावणीतील प्रत्येक चौकाची चाल ही वेगळी आहे असे तिचे सादरीकरण करताना ते जाणवते. कारण त्यावेळी आपण रसिक प्रेक्षक असतो. लावणी वाचत असताना तीची चाल वाचकांना माहीत नसते. त्यामुळ वाचक लावणी ताला सुरात न वाचता अगदी साध्या पध्दतीने वाचतात. त्यामुळे त्यांना चाल लक्षात येत नाही.

लावणीचे महत्त्व महाराष्ट्राची लोककला किंवा लोकनष्त्य कला म्हटल्यावर लहानथोरापासून लावणीचे नाव घेतील. लावणी माहीत नसणारा कोणीही नसेल. एवढा लावणीचा प्रभाव मराठी रसिकांवर उमटलेला आहे. मात्र या लावणीला म्हणावी तशी प्रतिष्ठा मिळालेली नाही. कारण तिचे बोल व कामोत्तेजक,भावभावनांचे दर्शन यामुळे लोकांनी तिचा अर्थ वेगळा घेतला आणि तिला गावकुसाबाहेरचे जीवन जगावे लागले. गावकुसाबाहेर राहून तिने आपले अस्तित्व टिकवून ठेवले. गेल्या दोन–तीन दशकांत पांढरपेशांचेही मनोरंजन करताना दिसत आहे. त्या कलेने अनेक बदल–स्थित्यंतरे पचवली आहेत. लावणी पेशवाईच्या अस्ताबरोबर संपली असे वाटत असतानाच खोलवर घुसवली गेलेली ती एक कला आहे. जमिनीच्या आतून बाहेर पडून आकाशाच्या दिशेने वर फोफावलेली व बहरलेली जाणवते.

लावणी ही स्त्रीनष्त्यप्रधान कला असल्यामुळे त्याकडे सारेजण आकर्षित झालेले दिसतात. पेशवाईच्या काळापासून पुरूष मंडळी कामानिमित्त दोन तीन वर्ष तरी घराबाहेर असते. घरची स्त्री विरहात,चुकून नीतिच्या दष्टीने पाय वाकडे वळणे नाकारता येत नव्हते. अशा नीतिचे व अनीतिचे,विरहाचे इष्काचे मोठे रोचक वर्णन त्या काळापासून आज पण होत राहिले आहे. राधा–कष्ण,गवळणी,रासलिला,शंकरपार्वती हे विषय शाहिरांनी हाताळले तरी त्यांची वष्त्ती इष्कात रंगली. गल्लीपासून ते दिल्लीपर्यंत लावणी हा विषय गाजलेला होता. तसा विचार केला तर लावणी ही टाकाव नव्हती. जितके टाळाला महत्त्व होते तितकेच चाळाला पण महत्तव होते. टाळाची व चाळाची गरज संपूर्ण महाराष्ट्राला होती आणि आहे. लावण्याची लज्जत वाढवण्यासाठी सुंदर चालींना स्वरही सुमधूर,मंजूळ व गोड असावा लागतो. तरच लावणी लावणी होते. आज त्याच लावण्या तमाशातून फडातून,बारीतून यात्रामधून पहावयास व ऐकावयास मिळत होत्या. अजूनही पुष्कळ गायिका व नष्त्य कलावंतीणी आहेत. त्यांची उणीव नाही फक्त योग्य मार्गदर्शकाची,नियोजनाची,कलेशी प्रामाणिक राहून अदाकारी करण्याची आवश्यकता आहे. या चाल आणि ताल याच्या जोरावर काही लावण्या परदेशी गेल्या आहेत. काही चित्रपटात गेल्या आहेत. महाराष्ट्राची शान आणि कलेचा अभिमान असणारी ही लावणी जिवंत ठेवायची असेल तर नवनवीन वगनाटये,लावणी रचना करून योग्य ते शिक्षण कलावंताना देणे गरजेचे आहे.

लावणी महोत्सव कार्यक्रम घेणे गरजेचे आहे. लावण्यवत लावणीचे रूप गोंडस,साजरं गोजर मिळवायचे असेल लावणीकार,संगीत,दिगदर्शक,नवे नवे नष्त्य कलावंत,कलावंतीणीचा गौरव करून त्यांना मानधन दिले पाहिजे. लावणी रचणा–याकडून नव लावणी निर्मितीच्या निर्माणसाठी प्रोत्साहनपर बक्षीस योजना राबवाव्यात. लावणी टिकली तरच कलावंत टिकतील. लावणीरचनाकार व लावणी कलावंतीणीना योग्य स्थान जर समाजाने दिले तरच त्या योग्य प्रकारे लावणी सादर करतील.

शिफारशी

1. लावणी जिवंत ठेवण्यासाठी तिचा प्रचार करणे गरजेचे आहे.
2. लावणीकार यांना पेशवाईप्रमाणे मान सन्मान दिला पाहिजे.

3. मुंबई व नागपूर विद्यापीठाप्रमाणे लावणी हा विषय अभ्यासक्रमात ठेवला पाहिजे.

4. आकूलज लावणी महोत्सवाप्रामणे लावणी महोत्सव घ्यावेत.

5. लावण्यवती व लावणी रचनाकार यांना वृध्दापकाळात मानधन दयावे.

6. लावणी कार्यक्रमासाठी सांस्कषतिक भवने जिल्हाच्या ठिकाणी बांधावे.

7. राज्य सरकारच्या वतीने देण्यात येणारे पुरस्कार कलावतांना योग्य त्या वेळी दयावेत,

8. लावणीला अभ्यासक्रमात स्थान देण्यात यावे.

निष्कर्ष

1 लावणीतून शृंगाररस निर्झराप्रमाणे वाहतो.

2 लावणी वाद्यांमध्ये काळानुरूप बदल झालेला दिसला.

3 लावणी मनोरंजनाचे साधन आहे.

4 लावणीतून जीवन जगण्याचा दिलेला जीवनसंदेश हा तत्ववेत्त्याच्या भूमिकेतून मांडला आहे, असे दिसते.

संदर्भ :–

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मराठी विभाग
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★★★

प्रस्तावना - सुरेश भटांनी गझल हा सशक्त काव्य प्रकार तंत्र शुद्ध आकृती बंधासह मराठी कवितेमध्ये आणून मराठी कविता समृद्ध केली. गझलेला कोणत्याही विशिष्ट आशय विषयाचे बंधन नसावे, जे जे चांगले आहे ते ते गझलेमध्ये यायला पाहिजे, असा त्यांचा आग्रह होता. गझल म्हणजे प्रेमाची कविता है समीकरण बदलून त्यांनी गझलेमध्ये प्रेमासह सामाजिक विषय, राजकीय, आत्मचिंतन आदी जाणिवेने गझल लेखन केले आहे. सुरेश भटांनंतर गझलेचा परिघ अधिक व्यापक होत गेला आहे. सुरेश भटांनी मराठी गझलेला जो मान-सन्मान प्राप्त करून दिला तो पुढील चार ते पाच दशकांपासून उंचावत जाताना दिसतो आहे. सुरेश भटांनंतर मराठी गझलेतून कृषी विषयक जाणिवेची गझल, स्त्री विषयक जाणिवेची गझल, जागतिकीकरणाची गझल सुरेश भटांच्या पुढच्या काळाचा टप्पा आहेत. पण सामाजिक जाणीवेची गझल जास्त लोकप्रिय आणि जनमानसाच्या मनाचा ठाव घेणारी ठरली. त्या पुढचा महत्वाचा टप्पा म्हणून आंबेडकरवादी गझलेकडे पाहावे लागेल. आंबेडकरवादी जाणिवेची गझल ही मोठ्याप्रमाणात लिहिली जात आहे. बहुतांश मराठी गझलकारांचे प्रेरणास्थान सहाजिकच सुरेश भट हे होत. त्याला दलित गझलकारही अपवाद नाहीत रामदास कुहिटे, (वर्धा), हृदय (बंजू) चक्रधर (नागपूर) हे काफला (१९९०) ह्या पहिल्या प्रातिनिधिक मराठी गझल संग्रहातील दलित गझलकार सुरेश भटांचे ऋण मान्य करतात.

सुरेश भटांनंतर लिहिली गेलेली आंबेडकरवादी मराठी गझल रचनातंत्र आणि आकृतीबंधाच्या संदर्भात सुरेश भटांचा प्रभाव दिसून येतो. तर आशय अभिव्यक्तीच्या अंगाने वामनदादा कर्डकच आंबेडकरीवादी गझलेचे आद्यप्रणेते वा आंबेडकरी आद्य गझलकार ठरतात, यात शंका नाही. कारण डॉ. बाबासाहेब आंबेडकरांच्या विचार तत्वज्ञानाचे आणि वैश्विक मूल्य दर्शक बुढाच्या धम्माचे मानवतावादी तत्वज्ञान आहे. वामनदादा कर्डक आणि आंबेडकरी चळवळ हे समीकरण सर्वज्ञात आहे. आंबेडकरवादी आशय, विषय घेऊन गझल लिहिणारे वामनदादा कर्डक आंबेडकरवादी गझलेचे आयप्रणेते ठरतात. यामध्ये कोणतीही विसंगती नसून, सुसंगतीच आहे. भारतीय संविधानाच्या क्षितिजातून आंबेडकरीवादी साहित्याचा उगम झाला आणि महाकवी वामनदादा कर्डकांच्या लेखणीतून आंबेडकरवादी गझल जन्माला आली. आंबेडकरवादी गझलकार म्हणून भाऊ पंचभाई, हृदय चक्रधर, प्रमोद बाळके, फकीरा मोरे, नीलकांत ढोले, ल. स. रोकडे, सुदाम सोनुले, सिद्धार्थ भगत, गौरवकुमार आठवले, सुखदेव ढाणके, अनंत भीमनवार, रमेश बुरबुरे, प्रकाश मोरे, विनोद बुरबुरे, प्रल्हाद सोनवणे, अमोल शिरसाट, मंगेश गजभिये, मिलिंद हिवराळे, संदीप वाकोडे, अविनाश येलकर, प्रवीण हटकर, रवी चापके आदी गझलकारांचा उल्लेख करता येईल. जुन्या पिढीतील दलित कवींची गझल तंत्र शुद्धतेत कच्ची आहे, तर नव्या पिढीतील दलित कवींची गझल तंत्रशुद्धतेच्या बाबतीत बऱ्यापैकी समाधान देणारी आहे. असे म्हटले जाते की, कोणत्याही काळात नवीन पिढी ही आधीच्या पिढीच्या एक पाऊल पुढे असते. आधीच्या गझलकारांनी आकृतिबंधापेक्षा आशयालाच अधिक महत्व दिले होते. तर आज नव्या पिढीने आशयासोबत आकृतिबंधावरही आपले महारथ मिळवलेले आहे.

आंबेडकरवादी गझल - आंबेडकरवादी गझल डॉ. बाबासाहेब आंबेडकरांच्या विचार प्रेरणेतून जन्म आलेली आहे. सुरेश भटांनाही आंबेडकरवादी गझलेला जवळचे असलेले समाजवादाचे तत्वज्ञान महत्वाचे वाटत आलेले होते. माझे भांडण प्रवृत्तीशी आहे. ज्या वर्गाची सुखे-समृद्धी इतरांच्या दु:खावर अवलंबून असतात. ज्या वर्गाचा मोठेपणा इतरांच्या तथाकथित लहानपणावर अवलंबून असतो. ज्या गर्वाची सांस्कृतिक श्रेष्ठता इतरांच्या वंचितपणावर अवलंबून असते, त्या वर्गाविषयी माझ्या मनात घृणा आणि द्वेष आहे. निश्चितपणे तिरस्कार आहे. आधुनिक कालखंडात समाजवाद म्हणजे शोषण करणाऱ्या भांडवली व्यवस्थेतून सर्वसामान्य कामगार, कष्टकरी जनतेची सुटका व्हावी आणि स्वातंत्र्य, समता, बंधुता आणि न्याय या मूल्यांवर आधारित लोकशाही व्यवस्था दृढमूल व्हावी. हेच आजच्या आंबेडकरवादी गझलेचे उद्दिष्ट आहेत. आंबेडकरवादी गझलेची संकल्पना दृढमूल करणारे गझलकार, गझल समीक्षक प्रमोद वाळके, युगंधर. आंबेडकरवादी गझलेविषयी भाष्य करताना असे म्हणतात की, ''आंबेडकरवाद म्हणजे जीवनाचे सौंदर्यशास्त्र या सौंदर्यशास्त्राची जातीयता, धर्मनिरपेक्षता, बुद्धिप्रामाण्यवाद हे उपांगे आहेत. लोकशाही समाजवादाची प्रस्थापना करणे, संविधान संस्कृती रुजविणे, सांप्रदायिक शक्तींना थांबविण्यासाझी शर्थीने प्रयत्न करणे, इहवादाच्या अधिष्ठानावर स्वातंत्र्य, समता आणि बंधुत्वाचे दीपस्तंभ उभे करणे, ही त्याची उद्दिष्टये आहेत. या उद्दिष्टांचे अनुगामित्व पत्करणाऱ्या गझलकारालाच आंबेडकरवादी गझलकार म्हणणे संयुक्तिक ठरेल. तर आंबेडकरवादी गझल म्हणजे काय? सांगताना डॉ. यशवंत मनोहर म्हणतात, आंबेडकरवादी गझल म्हणजे मूल्यसंघर्षापोटी जन्माला येणारी विचागझल आहे. विषमतातीत जीवनासाठी जगभर चाललेल्या युद्धात ती सैनिक म्हणून सहभागी होते. शेरातील एका चरणाच्या हातात बाबासाहेबांचा वैज्ञानिक समाजवाद असतो आणि चरणाच्या दुसऱ्या हातात बाबासाहेबांचे एकूणच पुनर्रचनाशील तत्वज्ञान असते. या तत्वज्ञानाच्या बोधीवृक्षातून गझलेतील संवेदनांची आणि भावनांची नक्षत्रे उगवतात.श्श आंबेडकरवाद म्हणजे काय ते काही व्याख्येवरून समजून घेण्याचा प्रयत्न करता येईल

आंबेडकरी कविता दु:खाच्या कोषातून दु:खाबाहेर येणारी आणि मानवी सुखाच्या विश्व घटनेला कवटाळणारी कविता आहे. या कवितेला जन्म देणाऱ्या प्रतिभेचे दिशाकोनच निराळे आहेत, जे मन या कवितेतून बोलते आहे ते मन आंबेडकर मन आहे. यशवंत मनोहर आंबेडकरी कविता आंबेडकरी चळवळीची निर्मिती आहे. नव- सर्जक जाणिवांमधून उभा झालेला हा सांस्कृतिक विद्रोह अमानुष वेदनांना मानवी संवेदनेशी झालेल्या संयोगाची फलश्रुती आहे. ही संवेदना आंबेडकरी संस्कारांनी संस्कारीत झालेली असून, या संवेदनेशी ज्याचा स्पर्श

झाला त्याच्या उरा ओठांतून बाहेर पडणारा स्वर हा क्रांतीचे चिरंतन गीत होणार हे निश्चितश्श प्रा. सतेश्वर मोरे वरील आंबेडकरवादी भाष्यावरून आणि व्याख्येवरून असे म्हणता येईल की, अमानवीय, अवैज्ञानिक आणि विषमतावादी सामाजिक व्यवस्थेपासून दु:खी मानवाची मुक्ती करून स्वातंत्र्य, समता, बंधुता आणि न्याय या आदर्श मूल्यांवर मानवा-मानवातील भेद संपुष्टात आणणारी मानवतावादी विचारधारा ज्या आशय लेखनामध्ये ओतप्रोत भरलेली असते. त्या कवितेला या गझलेला आंबेडकरवादी असे म्हणता येईल. त्यामुळे गझल म्हणजे आंबेडकरी कविताच आहे. फरक तो एवढाच की, आंबेडकरी कविता मुक्तछंदात व्यक्त होते. तर गझल तिच्या विशिष्ट आकृतिबंधात लिहिली जाते. परंतु आंबेडकरी विचारांची प्रेरणा दोन्ही ठिकाणी सारखीच प्रवाहित असते. आंबेडकरवादांची मूल्ये ही विशिष्ट जात, धर्म, पंथ वा देशांपर्यंत मर्यादित नाहीत तर ते वैश्विक नाते निर्माण करणारे आहेत.

कर तू बंद कवाडे मज पर्वा नाही
मजसाठी तर सारे जग बाकी आहे
कायद्याचा प्रश्न नाही प्रश्न आहे वागण्याचा
कायद्याने कायद्याची रोज होते पायमल्ली.

जागतिकीकरणाच्या बदलत्या काळातही अभिजनवादी धर्ममार्तंड कोणत्याही बदलाचे वारे आपल्याला लागू देण्यास तयार नाहीत. परिवर्तन स्वीकारण्यास तयार नाहीत. कारण इतरांच्या शोषणांवरच त्यांच्या श्रेष्ठत्वाचा डोलारा उभा आहे. हे सर्व कुभांड माहिती असल्यामुळेच गझलकार त्याच्या बंद दाराला घाबरत नाही. किंवा त्याला पूर्णत माहिती आहे की, या अमानवीय व्यवस्थेला व्यवस्थित करण्यासाङ्गी कितीही कायद्याचे बंधन घातले तरी हे त्यातून पळवाट काढतील. कारण झोपलेल्याला जागे करता येते पण झोपेचे सोंग घेणाऱ्याला जागे करता येत नाही. या म्हणीप्रमाणे कायदे आपल्या नैतिकतेला जागृत करण्यासाठी आहेत. नाहीतर अधिकारांचा गैरफायदा घेतला जात आहे. अशा प्रवृत्तीसमोर आपले जीवन स्वाभीमानानेच जगले पाहिजे, अशी शिकवणच आंबेडकरवादी गझलेतून मिळते.

खुर्ची समोर कोण्या हलवू नकोस शेपूट
बापापरीच निर्भीड तूव्हावास वाघ मित्राश्श
ष्वाघ होऊनी जगणे आता शिकून घे तू
कुणाकुणाची कुठवर होते शिकार मित्रा

कोणत्याही ठिकाणी काम करताना निर्भीड राहणे, वाघासारखे राहणे म्हणजे आपल्या कामामध्ये चोख राहण्याचा सल्लाच कवी देतात. डॉ. आंबेडकरांनी सांगितलेले त्यांचा शब्द आंबेडकरी समाजासाठी लेखकांसाठी प्राणवायू झालेले आहेत. शिक्षण हे वाघिणीचे दूध आहे, जे तो प्राषण करेल तो गुरगुरल्याशिवाय राहणार नाही. या शब्दात शिक्षणाचे महत्व अज्ञान समाजामध्ये चेतना निर्माण करणारे ठरले आणि डॉ. आंबेडकर म्हणायचे, लक्षात ठेवा शेळ्या-मेंढ्यांची शिकार कोणीही करेल पण वाघाची नाही. म्हणून वाघांसारखे जगा. शंभर वर्षे शेळी म्हणून जगण्यापेक्षा एक दिवस वाघ बनून जगा. या सर्व संदेशामागचा उद्देश मागासलेल्या समाजामध्ये जाणीव जागृती निर्माण करण्याचा होता. त्याच जाणिवेतून शिकून पुढे आलेली पिढी लिहिती झाली. त्याच पिढीचा आदर्श घेत भटोत्तर आंबेडकरी गझलकार मार्गक्रमण करताना दिसताहेत.

शेळीसारखा वागलास तू वाघासारखा वाग मराठा मराठा समाज हा मुख्य शेतकरी समाज आहे. शेतीची अवस्था बिकट होत चालली आहे. शेतकऱ्यांच्या प्रश्नाकडे लक्ष दिले जात नाहीत. उलट त्यांना जाती-धर्माच्या अहंकारात ठेवले जाण्याची शक्कल पूर्वापार चालत आलेली आहे. एकाच वेलीवर एकाच ऋतूत जन्माला आलेली विविध जातीतील फुलांना जातिनिहाय वेगळे केले जात आहे.

संसर्ग माणसाचा झाला कसा ऋतूंना ?
आली फुले कशी हो जातीनिहाय भाऊ
जात अंताची खरी जर बात करतो
मग लढाया का पुढे तू जात करतो

हजारो वर्षाच्या जातीयवादी, विषमतावादी समाजामध्ये विशेष आरक्षणाचा लाभ घेतलेल्या अभिजन समाजामुळे इतर समाजाचे सामाजिक, धार्मिक, राजकीय, आर्थिक, सांस्कृतिक, मानसिक, बौद्धिक इत्यादी शोषण झालेले आहे. यातून थोडीफार झिज भरून निघावी म्हणून राजर्शि शाहू महाराजांनी देशात आरक्षणाची सुरुवात केली. त्याचाच पुढे सविस्तर विस्तार डॉ. बाबासाहेब आंबेडकरांनी केला. मागासवर्गीय, इतर मागासवर्गीय म्हणजेच आजच्या मराठा समाजापासून ते मातंग समाजापर्यंत सर्वांना आरक्षणाची गरज असल्याने त्यांना ते मिळण्यासाठी संघर्ष केला. परंतु काही महाभागांनी मागासलेले असतानाही आरक्षणाला विरोध केलेला होता. आता परिस्थिती बदलली. आरक्षणाच्या हक्काने समाजाच्या सर्वच स्तरात परिवर्तन दिसून येवू लागले. आणि त्यातील मुख्य विषय हा आरक्षण ठरला तेव्हा आता सर्वच समाजाकडून आरक्षणाची मागणी होताना दिसते तेव्हा ष्कोणत्याच कळपात नाही एकटाच चालतो मी धर्म माझा जात माझी फक्त संविधान आहे. जे कधी आरक्षणाला भीक संबोधित होते

लागले रांगेत आता का बरे भत्यास तेही

आज पाटीदार, मराठा, ब्राह्मण, जाट इत्यादी सर्वांना आरक्षण हवे आहे. याला कारण मागासवर्गीय समाजाची डोळ्यात भरणारी प्रगती आहे. त्याच्या सामाजिक स्तरात कमालीची झालेली भरभराट आहे. यावर अनेक संशोधने करावीत आणि या सामाजिक परिवर्तनाचा शोध घ्यावा, असे हा बदल आहे. या बदलासाठी फक्त आरक्षण हा एकच भाग कारणीभूत आहे, असे म्हणणे योग्य होणार नाही. तर त्या पाठीमागे जो विचार आहे. तो विचार समजून घेण्याची गरज आहे असे दिसून येते.

´ चाकरी आम्हा नको अन् भीकही आम्हा नको
न्याय हक्काचा शिरावर ताज आम्ही मागतो
भोवती धर्मांधतेचा कहर क्रूर होता,
धम्मधारी पावलांचा विनय पाहिला मीश्श

भगवान बुद्धांची मानवतावादी मूल्ये आणि डॉ. बाबासाहेबांचा क्रांतिसन्मुख विचार हाच खऱ्या अर्थाने मागासलेल्या समाजाच्या उत्थानाचा केंद्रबिंदू आहे. या बाबींकडे आरक्षण मागणाऱ्या समाजाने दुर्लक्ष करून चालणार नाही. या सर्व विचाराला आत्मसात केल्यामुळेच या समाजाची प्रगती होणे शक्य झालेले आहे. १९५० पासून संविधानिक भारत म्हणून एक नवी ओळख निर्माण झाली. आधीची मनूशाही, ठोकशाही, पेशवाई, राजेशाहीतील हुकूमशाही जावून लोकशाही आली. लोकशाहीच्या भवितव्याची जबाबदारी आपण भारतीय लोक म्हणून स्वीकारली. सर्वांना समान दर्जाची समान संधी प्राप्त व्हावी, राजकिय लोकशाहीतून सामाजिक लोकशाही प्रस्थापित व्हावी. जाती-धर्म विरहित एक

धर्मनिरपेक्ष भारत निर्माण व्हावा, ही डॉ. बाबासाहेब आंबेडकरांची धारणा होती. पण प्रत्यक्षात लोकशाहीतील लोकांच्या मनोभूमिकेमध्ये परिवर्तन झाले नाही तर मात्र हे सर्व कुचकामी ठरेल, असा धोका ही त्यांनी नोंदवून ठेवला होता.

मातीत जगतो मी, मातीत राब राबुन, माझ्याच जीवनाचा होतो कसा उकंडा
´राहू दे तुझ्याकडेच त्या हिटलरची मूर्ख तत्वे, बुद्धाची होती ती लोकशाही
मागतो आम्ही

मातीत राबणाऱ्या शेतकऱ्यांना अस्मानी संकट जसे छळते तसेच सुलतानी संकटही छळत असेल तर शेतकऱ्यांच्या जीवनाचा उकंडा होणे निश्चित आहे. तेव्हा मानवतेचे शासन म्हणून ज्या लोकशाहीचा एवढ्या मोठ्याप्रमाणात उदो उदो करण्यात येतो, त्या लोकशाहीला दोश दिला जातो. तसे पाहिले तर हा दोश लोकशाहीचा नसून, ती राबवणाऱ्या माणसांचा आहे. ती राबवणारी माणसे चांगल्या विचारांची असतील तर ते राज्य चांगल्या मूल्यांवर चालेल. निरपेक्ष लोकशाही देऊन भारताला पाया समानतेचा रचनास भीमराया डॉ. आंबेडकर हे एक नाव नसून, तो आता एक विचार झाला आहे. आणि डॉ. बाबासाहेबांचे नाव कोण्या विशिष्ट जातीचे वा धर्माचे नाही. तर ते एक वैश्विक विचारवंत आहेत. ते महापुरूष आहेत. आणि महापुरूष हा सर्वांचा असतो. नाव घेऊन फक्त चालत नाही. त्यांचे विचारही आचारात आणणे तितकेच महत्वाचे असते. त्यामुळे जातीने वा धर्माने बाबासाहेबांचे स्वत:ला समजणाऱ्या महाभागांचीही गझलेतून कानउघाडणी केलेली दिसते.ष्मुक्त केले काल ज्यांना गीत गाण्या क्रांतिचे का गुलामी सापळ्याचे लोक झाले सोबती बाबा तुझी कमाई लोभात हारणारे ते कालचे जुवारी होते तसेच दिसती आंबेडकरी विचार नास्तिक विचार नाहीत तर श्रद्धापूर्वक आस्तिक विचार आहेत. पण ही श्रद्धा डोळस आहे. परंपरेने, रूढीने चालत आलेल्या गोष्टी जशाच्या तशा स्वीकारीत नाही. आपल्या विवेकाच्या कसोटीवर वैज्ञानिक दृष्टिकोनातून पडताळून पाहिल्या जातात. माणसाचे कल्याण, माणसाची समृद्धी हा या विचाराचा केंद्रबिंद आहे. मूर्ती पूजा कोणाची? आणि कशाची? अशी चिकित्सा करण्याचे स्वातंत्र्य या विचाराने दिले आहे. म्हणून गौरवकुमार आठवले म्हणतात

पांगळ्यांना मानतो मी देव माझा, व्यर्थ पाशाणास ओवाळीत नाही
चालणाऱ्यांना दिला मी हात माझा, पाय त्यांचे मी कधी ओढीत नाही

जीवन जगताना सकारात्मक विचारांची फार गरज असते. म्हणून आपल्या आदर्शाच्या व्यक्तिमत्वातून आपल्याला सकारात्मकतेची प्रेरणा मिळत असते. तीच प्रेरणा घेवून कवी येथे व्यक्त होतो आहे. डॉ. बाबासाहेबांनी पुराणातील आदशांना नाकारून सिद्धार्थ गौतमाच्या नैतिकतेच्या आदर्शाचा स्वीकार केला. ज्यांनी चार्तुवर्ण्य व्यवस्था नाकारली. यक्षपूजा कर्मकांड असून, ती चुकीचा आदर्श समाजासमोर ठ्ठेवते आहे. म्हणून त्यांनी प्राणी हिंसा, दुसऱ्याची वस्तू हिसकावून घेणे, चारित्र्य संपन्न जीवन जगणे, मिथ्या वचन न करणे, मानवाचे मानसिक संतुलन बिघडवणारे नशापान न करणे अशा पंचशीलाच्या मार्गाला आदर्श समाजाच्या निर्मितीसाठी योग्य ठरवले होते. यामध्ये कोणतेही कर्मकांड वा चमत्कारादी प्रकार नसून, पूर्णतरू लौकिक आणि वास्तववादी विचारातून माणसाच्या जीवनामध्ये सुखाची प्राप्ती होवू शकते.

हा देह जरी तृष्णेच्या ज्वालांनी व्याकुळ झाला बुद्धाच्या उपदेशाने तृष्णेला विझवत असतो. ज्यांच्या मुखी भीम ज्यांच्या मनी बुद्ध त्यांच्या उरी काळ घेतोय

आकार आंबेडकरवादी गझल मराठी गझलसृष्टीला नवा विचार देणारी गझल आहे. चळवळीचा बाज, इहवादी जीवनाचा साज आणि बुद्धिप्रामाण्यवादी आणि विज्ञानवादी आगाज असणारी गझल आहे..

सत्यास वर्तनारा ठरतो विचार द्रोही
धोक्यात लोकशाही... शंकाच उगीच नाही

वास्तवात निर्माण झालेल्या परिस्थितीवर भाष्य करताना कवी म्हणतात अभिव्यक्ती स्वातंत्र्याची गळचेपी होत आहे. देशभक्तीचे स्वरूप बदलते आहे. सोईच्या विचारांना राष्ट्रवादी आणि विरोधी विचारांना राष्ट्रद्रोही ठरविले जात आहे. अशा वातावरणात लोकशाही धोक्यात आल्याची शंका उगीच येत नाही तर जाहली ही लोकशाही बघ कशी घायाळ मित्रा पेशवाईचाच आला तर नव्हे हा काळ मित्रा हा विचार इतर जाणिवांपेक्षा दाहक आहे. समाज आणि देश हिताचा आहे. आता देशसेवा करावयाची असेल तर एकमेव मार्ग शिल्लक राहिलेला आहे आणि तो म्हणजे लोकशाही टिकवण्याचा तिचे संरक्षण करण्याचा. आंबेडकरी विचार, वादा करिता बाद म्हणून कधीच येत नाही तर सर्वसामान्यांच्या यातनांचा गोषवारा घेवून येतो. भोगलेल्या यातनांचा गोषवारा सर्व हा व्यर्थ नाही मांडिला वादाकरीता वाद मी डॉ. बाबासाहेब आंबेडकरांच्या विचार कक्षेतून वंचित असे कुठलेही क्षेत्र नाही. सामाजिक, धार्मिक, आर्थिक, स्त्रीमुक्ती, सांस्कृतिक, जल, जमीन इत्यादी संबंधी त्यांनी मौलिक विचार व्यक्त केलेले आहेत. ते आजच्या परिप्रेक्ष्यातही तंतोतंत लागू पडणारे आहे. ही डॉ. बाबासाहेबांच्या विचारांची कालातितता आहे. मराठी गझलेमध्ये आद्य आंबेडकरी गझलेचीही उपेक्षाच झालेली आहे. त्याचे कारण कदाचित मुसलसल गझल म्हणून ती दुर्लक्षित राहिली असावी, असा तर्क करता येतो. परंतु सुरेश भटांनंतरच्या मराठी गझलेमध्ये आंबेडकरवादी गझल गैरमुसलसल अशी अस्सल आकृतीबंधासह आशय आणि अभिव्यक्तीच्या अंगाने मराठीचे गझलक्षेत्र समृद्ध करणारी ठरली आहे. तिची संवादी भाषाशैली, प्रतिमा, प्रतिकांचे वेगळेपण लक्ष वेधून घेणारे ठरले आहे.

राख झाल्या झोपड्यांची राख सांभाळून येथे
न्याय समतेचे मनोरे बांधते माझी गझल

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गोषवारा – भारतातील ग्रामीण भागात शेती हा प्रमुख व्यवसाय आहे. बहुसंख्य लोक षेतीवर अवलंबून असतात. परंतु सर्वांकडे शेती करीता जमीन उपलब्ध नाही. त्याचप्रमाणे अनेकांजवळ असणारी जमीन ही त्यांना पुरेसे जीवनमान प्राप्त करून देत नाही. त्यामुळे ग्रामीण भागातील बहुसंख्य लोकांना शेतमजूर म्हणून काम करण्याशिवाय पर्याय नसतो. शेतमजूरांचे विविध गट पडतात. जसे भूमिहीन शेतमजूर जे कोणत्याही एका विशिष्ट जमीनदाराशी बांधलेले नसतात. परंतू ते इतरांकरीता आपले श्रम देत असतात. स्वतःची जमीन असणारे परंतू त्यामधून पुरेसे उत्पन्न प्राप्त होत नसल्याने इतरांच्या जमिनीवर काम करणारे, स्वतःजवळ जमीन असणारे परंतु कुटुंबातील सदस्यसंख्या जास्त असल्याने इतरांच्या शेतावर काम करावे लागणारे शेतमजूर असतात. यापैकी भूमिहीन शेतकरी अत्यंत हालाखीचे जीवन जगत आहेत. ग्रामीण भागातील बेकारी कमी करण्याकरिता सरकारने अनेक योजना राबविल्या आहेत. जसे कामाच्या बदली धान्य योजना, महाराष्ट्रातील रोजगार हमी योजना, राष्ट्रीय ग्रामीण रोजगार, एकात्मिक ग्रामीण विकास योजना, इत्यादी या योजनांद्वारे ग्रामीण भागातील दारिद्रय रेशेखाली जीवन जगणाऱ्या शेतमजूरांना मोठया प्रमाणावर लाभ झालेला आहे.

प्रस्तावना :– शेती व्यवसाय हा अत्यंत पुरातन असा व्यवसाय आहे. शेती व्यवसायाने मानवाला प्रारंभिक अवस्थेत जीवनमान व स्थैर्य प्राप्त करून दिले आहे. मानवाची अन्नधान्याची गरज शेती कडूनच पूर्ण करण्यात येते. भारतासारख्या विकसनशील आणि अमेरिका, जपान यासारख्या विकसित देशांतदेखील शेती व्यवसायाला विकासाच्या प्राथमिक अवस्थेत महत्वाचे स्थान होते. जसजषी अर्थव्यवस्था विकसीत होत जाते, तसतसा शेती व्यवसायाचा एकूण राष्ट्रीय उत्पन्नातील वाटा कमी होत जातो. भारतीय अर्थव्यवस्था विकसनशील अर्थव्यवस्था असल्याने एकूण राष्ट्रीय उत्पन्नातील शेतीक्षेत्राचा वाटा अद्यापही मोठा असल्याचे दिसून येते. ग्रामीण भागात प्रमुख व्यवसाय शेती असला तरी तो सर्व लोकांना रोजगार देऊ शकत नाही. ग्रामीण भागामध्ये जशी अल्पभूधारकांची संख्या सुध्दा मोठी आहे. त्याचप्रमाणे स्वतःजवळ काहीच जमीन नसणारे व स्वतःजवळील जमिनीमधून पुरेसे उत्पादनमान, उत्पन्न प्राप्त होवू न शकणाऱ्या लोकांची संख्या सुध्दा मोठी आहे. अशा लोकांना मात्र दुसऱ्याच्या शेतावर काम करणेच एवढाच पर्याय उपलब्ध असतो. ग्रामीण भागात शेतमजूर म्हणून करणारे व शहरी भागात मजूर, श्रमिक म्हणून काम करणारे हया दोहांमध्ये फरक असल्याचे दिसून येते. शहरी भागामधील मजुरांना व्यवसायाशी संबंधित असणारे ज्ञान, कौषल्य प्राप्त झालेले असते. ग्रामीण भागातील मजूरांना मात्र तशा प्रकारची संधी उपलब्ध होऊ शकत नाही.

संशोधन पध्दती :– या शोध निबंधाकरिता प्राथमिक व दुय्यम साधन सामग्रीचा उपयोग करण्यात आला आहे. भेटी व निरिक्षण नोंदविण्यात आले आहे. टी.व्ही वरील कार्यक्रम, वर्तमानपत्रे यांच्या आधारे शोध निबंध लिहिण्यात आला आहे.

उद्देश :–

1) शेतमजूर स्वतःची जमीन नसल्यामुळे विशिष्ट जमीनदाराशी बांधील राहतात काय याचा अभ्यास केला आहे.
2) शेतमजूराची जमीन सावकाराने ताब्यात घेतल्यावर शेतकऱ्याला शेतमजूर म्हणून काम करण्याशिवाय पर्याय नसतो याचा अभ्यास केला आहे.
3) शेतीची उत्पादन क्षमतेत वाढ नसल्यामुळे दुसऱ्याच्या शेतावर शेतमजूर म्हणून काम करण्याशिवाय पर्याय नसतो याचा अभ्यास केला आहे.
4) लोकसंख्या वाढीमुळे जमिनीचे मोठया प्रमाणावर तुकडीकरण झालेले असल्याने जमिनीच्या लहान तुकडयातून पुरेसे उत्पादन घेणे अवघड बनते. त्यामुळे अधिक उत्पन्न मिळविण्याकरीता शेतमजूर म्हणून काम करतो. याचा अभ्यास केला आहे.

गृहितके :–

1) शेतमजूर जमीनदाराशी बांधील असतात.
2) शेतजमिन सावकाराकडे गहान असल्याने शेतमजूर म्हणून काम करतात.
3) शेतीची उत्पादन क्षमता कमी असल्यामुळे दुसऱ्याकडे शेतमजूर म्हणून काम करतात.
4) भाऊ हिश्यामुळे जमिनीचे लहान तुकडे झाल्यामुळे शेतमजूर म्हणून काम करतात.
5) अधिक उत्पन्न मिळविण्याकरीता शेतमजूर म्हणून काम करतात.

शेतमजूरांचे वर्गीकरण :– शेतमजूरांचे वर्गीकरण पुढील प्रमाणे

1) भूमिहीन शेतमजूर :– ज्या शेतमजूरांकडे त्यांच्या मालकीची जमीन नसते त्यांना भूमिहीन षेतमजूर असे म्हणतात. भूमिहीन

शेतमजूर जे जमिनदाराशी, त्याच्या षेतावर काम करण्याकरीता बांधील असतात.

2) व्यक्तिशः स्वतंत्र भूमिहीन शेतमजूर :– भूमिहीन शेतमजूर जे व्यक्तिशः स्वतंत्र असतात परंतू इतरांकरीता ते आपले श्रम देत असतात. म्हणजेच या वर्गातील शेतमजूर कोणत्याही एका जमीनादारांशी बांधेले नसतात.

3) गरीब शेतमजूर :– ज्याशेतकऱ्याजवळ जमिनीचा लहानसा तुकडा असतो. पण त्यांना त्यामधून पुरेसे उत्पन्न उपलब्ध होत नसल्यामुळे इतर शेतकऱ्याकडे काम करतात.

4) कुटुंब संख्या जास्त असणारे शेतमजूर :– स्वतःजवळ शेती असणारे म्हणजेच आपल्या जवळील जमिनीतून पुरेसे उत्पन्न प्राप्त होऊ शकणारे ष्शेतकरी, परंतु कुटुंबावर अवलंबून राहणाऱ्या सदस्यांची संख्या मोठी असणारे व इतर मोठया षेतकऱ्यांकडे काम करणारे षेतकरी

शेतमजूरांची सद्यःस्थिती :– भूमिहीन षेतमजूरांची स्थिती अत्यंत दयनीय आहे. दारिद्रयाची आहे. भूमिहीन शेतमजूर गुलामांप्रमाणे आपले जीवन जगत असतात. त्यांना आपली मजूरी पैशाच्या स्वरूपात न मिळता वस्तूंच्या स्वरूपात जसे धान्य, कपउे, राहण्याकरीता षेतावर तात्पुरती जागा इत्यादीच्या स्वरूपाची प्राप्त होते. भूमिहीन षेतमजूर एका विशिष्ठ जमीनदारास किंवा मालकास बांधील असतात. त्यामुळे त्याला सोडून इतर कोणाकडे काम करण्याचे स्वातंत्र्य त्याला नसते. आपल्या मालकास खूष ठेवण्याकरीता काही भेटवस्तू त्यांना मालकास द्याव्या लागतात. ग्रामीण भागातील शेतमजूरांपैकी भूमिहीन शेतमजूरांची स्थिती अत्यंत दयनीय आहे.

शेतमजूरांची संख्येतील वाढीची कारणे :–

1) शेतीवर लोकसंख्येचा अधिक भार पडणे, घरातील धार्मिक कार्ये, अनुत्पादक कामे, यासारख्या विविध कार्याकरीता शेतकरी मोठया प्रमाणावर सावकारांकडून कर्जे घेत असतात. अनेकदा हे कर्जे फेडणे शेतकऱ्याच्या आवाक्याबाहेरचे असते. कर्ज सहज प्राप्त होत असल्यामुळे कर्ज घेण्याची त्यांची वृती वाढीस लागते. सावकार कर्जावर व्याजसुध्दा जास्त लावतात अशा परिस्थित कर्जफेडणे शक्य होत नाही. तारण म्हणून ठेवण्यात आलेली शेती सावकार आपल्या ताब्यात घेतो. त्यामुळे शेतकऱ्याला शेतमजूर म्हणून काम करण्याषिवाय पर्याय नसतो.

2) शेतीच्या उत्पादन वाढीकरीता मुबलक पाणीव्यवस्था, खते, बी–बियाण्यांचा पुरेशा प्रमाणात पुरवठा, त्याचबरोबर वित्तपुरवठा असणे आवश्यक असते. भारतात या सुविधा पुरेशा प्रमाणात नसल्यामुळे उत्पादनात वाढ होणे शक्य नसते. त्याचा परिणाम म्हणून शेतकऱ्याला षेतमजूर म्हणून काम करण्याशिवाय पर्याय नसतो.

3) कुटुंबातील संख्या वाढत असल्यामुळे जमिनीचे मोठया प्रमाणावर तुकडीकरण झालेले असल्याने, जमिनीच्या लहान तुकडयामध्ुन पुरेसे उत्पादन घेणे अवघड असते. परिणामी घरच्या गरजा भागविण्याकरीता व अधिक उत्पन्न मिळविण्याकरीता शेतकऱ्याला शेतमजूर म्हणून काम करण्या शिवाय दुसरा पर्याय नसतो.

निष्कर्ष :– भारतीय शेतमजूरांचा अभ्यास केला असता खालील निष्कर्श आढळून आलेत.

1) भूमिहीन शेतमजूर मालकी जमीन नसल्यामुळे जमीनदारंषी बांधील असतात.

2) घरातील धार्मिक कार्ये, अनुत्पादक कामे यासारख्या विविध कार्याकरीता शेतकरी मोठया प्रमाणावर सावकाराकडून कर्ज घेत असतात. कर्जे फेडू न सकल्यामुळे शेतजमीन सावकाराकडे गहाण ठेवीवी लागते. त्यामुळे शेतकरी षेतमजूर म्हणून काम करतात.

3) पाणीव्यवस्था, खते, बी–बियाणांचा पुरेशा पुरवठा, वित पुरवठा नसल्यामुळे षेतीची उत्पादक्षमता कमी होते. त्यामुळे शेतकऱ्याला दुसऱ्याकडे शेतमजूर म्हणून काम करावे लागते.

4) कुटुंबातील संख्या वाढल्यामुळे भाऊ हिष्षे होतात. त्यामुळे जमिनीचे लहान–लहान होतात तुकडे त्यामुळे शेतकऱ्याला शेतमजूर म्हणून काम करावे लागते.

5) जमिनीचे लहान तुकडयामुळे घरच्या गरजा भागविण्याकरीता व अधिक उत्पन्न मिळविण्याकरीता शेतमजूर म्हणून काम करतात.

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3. *वर्तमानपत्रे*

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महात्मा गांधीच्या विचाराची प्रस्तुतता

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डॉ.तात्यासाहेब नातू कला व वाणिज्य महाविद्यालय,
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★★★

निष्कर्ष महात्मा गांधी हे एक अध्यात्मवादी व आदर्शवादी विचारवंत होते.सत्य व अहिंसेच्या बळावर त्यानी उच्च आदर्शाची समाजामध्ये जोपासना केली.देशाने आज वेगवेगळ्या क्षेत्रामध्ये प्रगती केली तरीही महात्मा गांधीजीनी सांगीतलेल्या सत्य आणि अहिंसेच्या मार्गावरूनच प्रत्येकाला वाटचाल करावी लागेल. महात्मा गांधी यांचा जन्म दिवस संपूर्ण जगामध्ये आंतरराष्ट्रीय अहिंसा दिवस म्हणून साजरा केला जातो. यावरून गांधीजीचे विचार संपूर्ण मानवजातीसाठी प्रस्तुत आहेत.त्यामुळे जगाला गांधींजीच्या विचारानेच मार्गाक्रमन करावे लागेल. ामलूवतकरू सत्त्य, अहिंसा, अध्यात्म, ईश्वर, प्रस्तुतता, मानवता

प्रस्तावना– सत्य आणि अहिंसा या मानवी मुल्याची संपूर्ण जगाला देण देणारे महात्मा गांधी हे एक आदर्ष व अध्यात्मवादी पुरुश होते. ते मानवतावादी विचारवंत होते. धर्म आणि राजकारन याला दृश्टी दिली.आई–वडीलंच्य धार्मिक विचारांचा प्रभाव सुरवातीपासुन त्यंच्यवर पडला होता.गांधीजीवर गीता या हिंदु धर्मातील ग्रंथाचा सर्वात अध ीक प्रभाव पडला होता.गीतेला ते आपला मार्गदर्शक मानत होते. संकटकालात गीतेनेच माझे मार्गदर्शन केले आहे असे गांधीजीनी म्हटले आहे. गीतेप्रमानेच रामायंण,महाभारत आणि बौद्ध धर्मातील ग्रंथाचा प्रभाव पडला होता अहिंसक विचाराचे शिक्षन त्यांना बायबल या ग्रंथातुन मिळाले.

येशु ख्रिस्ताचे पुढील वाक्य त्यांच्या मनावर बिंबले होते देवा, त्यांना क्षमा कर,कारन ते काय करतात ह्यांची त्यांना जाणीव नाही.गांध ींजीच्या नेतीकने व राजकीय विचारावर जॉनरस्किन रस्किन डेव्हिड थुरो,टोलस्टोय ई.विचारांचा प्रभाव पडला आहे. न्द जव जेम स्रेंज ह्या पुस्तकाने त्यांच्या जीवनाला नवे वळण दिले. ह्या विचारातुन श्रमाला जीवनात महत्त्वाचे स्थान दिले.रामचंद्रजी ह्या समाजसुधारक कवीचाही प्रभाव गांधीजीच्या नेतिक व धार्मिक जीवनार झाला होता.याशिवाय गांधीजिंच्या काळात भारतात जी राजकीय परीस्थिती होती तीचा प्रभाव गांधीजीवर पडला होता.पारतंत्र्य व दारीद्रय ह्यानी त्यांच्या विचाराला चालना दिली. सत्य व अहिंसा हा त्यांच्या विचारांचा पाया होता.०यक्ती व समाजाला ते नेतिक बनवू इच्छित होते.त्यासाठी त्यांनी ही दोन तत्वे महत्त्वाची मानली.त्यांच्या मते सत्य व अहिंसा एक दूसरयाला पूरक आहेत.सत्याशिवाय कोणतेही तत्व पुर्ण होत नाही.

संशोधन पद्धती– प्रस्तुत संषोधन पेपर संदर्भ ग्रंथाच्या आधारे तयार करण्यात आला आहे. महात्मा गांधीजिंच्या राजकीय विचारांचा आधार सत्य हे तत्व आहे.सत्य हे त्यांनी साध्य मानले होते.अहिंसा या साधनाद्वारे सत्य साध्य करता येते. अशी त्यांची धारना होती.सत्याशिवाय कोणतेही तत्व पूर्ण नाही,असे स्पस्ट करून त्यांनी सत्त्याचे सापेक्ष सत्य आणि निरपेक्ष सत्य असे दोन प्रकार सांगीतले आहेत.सापेक्ष सत्याची कल्पना ही परिस्थितीनुसार बदलत असते. सापेक्ष सत्याच्या साहाय्याने ०यक्ती निरपेक्ष सत्याकडे जाते.निरपेक्ष सत्य म्हणजे सत्त,चीत्त व आनंद यांचा सुंदर समन्वय होय.निरपेक्ष सत्य म्हणजे ईष्वर होय. गांधीजिंच्या मते,निरपेक्ष सत्य हे श्रेष्ठ दर्जाचे सत्य असते.ते प्राप्त करन्ह्यासाठी सापेक्ष सत्त्याचा मार्ग स्वीकारावा लागतो.गांधींजीच्या मते, सत्य, प्रेम, आत्मबलिदान,बंधुत्व याद्वारे निरपेक्ष सत्य प्राप्त करता येते. गांधींजीनी सत्याचे प्रयोग या आत्मचरीत्रात सत्त्याची महती वर्णीलेली आहे.गांधीजीच्या मते सत्त्यामध्ये न्यायाचा अंतर्भाव असतो.अधर्म व अन्याय दूर करन्याचे सामर्थ्य सत्त्यामध्ये असते. सद्या परीस्थितीमध्ये भोतिक सुख प्राप्त करण्यासाठी मानव असत्त्य व अनेतिक मार्गाचा अवलंब करत आहे.गांधीजीनी सत्त्याचे महत्व विशद करताना सहस्र सूर्य एकत्र केले तरीही यावरून देनंदिन मानवी जीवनामध्ये सत्त्याचे महत्व अधोरेखित होते.

सत्त्याप्रमानेच गांधीजीनी आपल्या तत्त्वज्ञानात अहिंसा या तत्वाला अतिषय महत्व दिले आहे.गांधीजीच्या मते अहिंसेच्या मार्गानेच सत्त्य प्राप्त करता येते.सत्त्य व अहिंसा या एकाच नाण्याच्या दोन बाजू आहेत.कारण सत्त्य व अहिंसा एकमेकापासून अलग करणे कठीण असते.पष्ठ्वीच्या पाठीवरील कोणत्याही वस्तुमात्राला व प्राणिमात्राला विचाराने,शब्दाने वा कृत्याने संभवनारी दुखापत टाळने अशी अहिंसेची ०याख्या हरिजन मधील एका लेखात केली आहे.अहींसेला ते आत्मिक शक्ती म्हणतात.गांधीजीच्या मते अहिंसेचे कार्य केवळ नकारात्मक नाही तर सकारात्मक आहे.त्यांच्या मते परीपूर्ण अहिंसा ही केवळ ईष्वरालाच साध्य होवू शकते मनुष्य मात्र हा संपूर्णपणे अहिंसक होऊच शविचाकत नाही.गांधींजिंच्या विचाररची प्रस्तुतता अधोरेखित करताना श्री.मोहन धारीया म्हणतात. गांधींजिची हत्या एका माथेफिरूने केली, असे आपण म्हणतो,पण त्यांच्या विचारांची हत्या आपण सर्वानी केली. यावरून गांधींजिंच्या विचाराची प्रस्तुतता २१ ०या शतककातही अधोरेखित होते.आज दहषतवादाचा प्रश्न संपूर्ण जगाला भेडसावत आहे. दहशतवादामुळे अनेक निष्पापांचे जिव जात असुन जागतिक शांतता धोक्यामध्ये आलेली आहे. अशावेळी महात्मा गांधी यांनी सांगीतलेला ०यापक अहिंसेचा अर्थ सर्वानी घेतल्यास जगामध्ये

षांतता नांदेल.व हिंसाचार थांबण्यास मदत होऊ षकते.मानवी अपरीपूर्णतेमुळे काही ठिकाणी हिंसा अटळ असते. पण गांधींजिंच्या तत्वज्ञानात हिंसेला अजिबात थारा नाही.यावरून गांधींजिंच्या अहिंसारुपी तत्वज्ञान जगाला किती उपयुक्त आहे हे गांधीजिंनी जगाला प्रेम आणि मानवतेची षिकवन दिली.प्रेमषक्ती ही आत्मषक्ती किंवा सत्यषक्तीसारखीच आहे.ती षक्ती नसेल तर जग नश्ट होईल. सत्य अहिंसा या बलाढय निषस्त्र साधनाद्वारे प्रेम व मानवतेच्या आध ाारे गांधीजिनी संपूर्ण जगाला मानवतेची षिकवन दिली. यामुळे गांध ीविचार आजही उपयुक्त आहे. गांधीजिंनी सांगीतलेल्या विचाराषिवाय जगाला पर्याय नाही. २१ ०या शतकात ज्या अनेकविध समष्या निर्माण झाल्या आहेत.त्या वेगवेगळ्या समष्यावर गांधीविचार हेच उत्तर आहे. गांधीजीनी संपूर्ण आयुष्यभर सर्वधर्म समभाव जोपासला. भारताची फाळणी होउन धर्माच्या आधारावर दोन स्वतंत्र राष्ट्रे उदयाला आली. गांधीजिनी शेवटच्या क्षनापर्यंत फाळणीला विरोध केला पण त्यांना त्यात यश आले नाही.नोखालीतल्या हिंसेच्या तांडवाने गांध ीजिंच र्‍हद्या वेदनेने अक्षरषः कळवळून गेल. नोखालीतल्या महिलांचे हंबरडे मला बोलावत आहेत. माझ्या अहिंसेची परिक्षा आता नोखालीतच होणार आहे. दुखितांचे दुखं निवारण झाल्याषिवाय मी नोखालीतुन हलनार नाही.त्यात मला मृत्त्यू आला तरी चालेल,पण पराभूत होउन मी परतनार नाही. अशी प्रतीज्ञा करून गांधीजी नोखालीला निघाले. नोखालीच्या शांतीयात्रेत गांधीजिनी रात्रीचा मुकाम गरीबांच्या झोपडित केला. हिंदु–मुसलमानाच्या घरात राहिले हरिजन, कुंभार ,विणकर ,शेतकरी, ब्राह्मण, नाहवी, वाणी, लोहार अशा अनेकाच्या कुटुंबात राहिले. गांधीजीच्या अथक प्रयत्नामुळे नोखाली पुन्हा एकजिव होण्यास मदत झाली.

समारोप – भारतासारख्या विशाल लोकसंख्या असलेल्या देशात विविध धर्माचे लोक वास्तव्य करतात.देशामध्ये खर्‍या अर्थाने बंधुभावाची जोपासना करायची असेल तर गांधीजीनी सांगीतलेल्या सत्त्य आणि अहिंसेच्या मार्गावरून प्रतेकाला वाटचाल करावी लागेल. गांधीजीचे विचार संपूर्ण मानवजातीसाठी प्रस्तुत आहेत.जगाला गांध ीजीच्या विचारानेच मार्गाक्रमन करावे लागेल.

संदर्भग्रंथ सुची

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६. अज्ञात गांधी,देसाई नारायणभाई पृष्ठ क्र.५१२.

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तथागत गौतम बुद्धांचा आर्य आष्टांगिक मार्ग व त्यांचे सामाजिक महत्त्व

प्रा व्ही एन कांबळे
पदवी व पदव्युत्तर समाजशास्त्र विभाग प्रमुख
फुलसिंग नाईक महाविद्यालय,
पुसद जिल्हा यवतमाळ

★★★

प्रस्तावना – बौद्ध धर्माच्या तत्वज्ञानाचा मूळ गाभा, केंद्रस्थानी असणारी चार आर्य सत्ये व अष्टांगिक मार्ग हे दोन्ही एकाच नाण्याच्या दोन बाजू आहेत, पहिल्या तीन आर्यसत्यात उपदेशाचा तात्विक भाग असून चौथ्या आर्यसत्याचा आधारस्तंभ आर्य अष्टांगिक मार्ग आहे, म्हणून च या दोन्ही संकल्पनाना बौद्ध धर्मात महत्वाचे स्थान आहे,परत परत उत्पन्न होणारी तृष्णा ही दुःखाची जननी होय, अशा या तृष्णेचा नाश झाला की सर्व दुःखाचा नाश होतो, व्यक्ती जन्म मृत्यू च्या चक्रातून सुटते व सत्याचा मार्ग ज्ञात होऊन निर्वाण पदास पोहचते, दुःख तृष्णेपासून उत्पन्न होते, म्हणून त्याला विरोध ही आहे केवळ त्यासाठी खडतर तपृचर्या, शारीरिक क्लेश, देहदंड, कर्मकांड यांची आवश्यकता नसून सर्वसामान्यांना आचार ता येईल असा मार्ग गौतम बुद्धांनी सांगितला तो म्हणजे आर्य अष्टांगिक मार्ग होय. दैनंदिन जीवनात वागण्याचा आचारधर्म या आठ मार्गाद्वारे सांगितला आहे यालाच मध्यम प्रतिपदा असेही म्हणतात,या आर्य अष्टांगिक मार्गाबरोबरच अष्टविध कुमार्ग देखील गौतम बुद्धांनी सांगितले ते असे–मिथ्या श्रद्धा, मिथ्या निष्चय, मिथ्या वाणी, मिथ्या कृती, मिथ्या जीवन, मिथ्या प्रयत्न, मिथ्या विचार, मिथ्या समाधी,जी व्यक्ती कुमार्गाचा त्याग करून सुख, कल्याण, निर्वाण मिळविण्याचा प्रयत्न करते ती व्यक्ती आर्य अष्टांगिक मार्गाचाच अवलंब करते,

अष्टांगिक मार्ग–आर्य अश्टांगिक मार्गातील आठ मार्ग हे जसे दिशा दर्शक आहेत त्याचप्रमाणे सद्गुणांचे भांडार ही आहेत, पहिला मार्ग सम्यक दृश्टी हा दर्षन मार्ग आहे व यावरच या सातही मार्गाची उभारणी झालेली आहे, दैनंदिन व्यवहारात व्यक्तीने सदाचाराने वागण्यासाठी प्रथम त्याच्याजवळ यथार्थ, वास्तव दृष्टी असणे आवश्यक असते, तरच व्यक्ती सदाचाराने वागू शकतो, रेल्वेच्या इंजिनाप्रमाणे श्सम्यक दृष्टीष्हा मार्ग आहे, इंजिनामागिल सात डब्बे म्हणजे च आर्यसपृ मार्ग होय,

१) सम्यक दृष्टी–आर्य अष्टांगिक मार्गातील अग्रस्थानी असणारा हा मार्ग अत्यंत महत्त्वाचा आहे, यावरच इतर मार्गाचे अस्तित्व अवलंबून आहे यथा दृष्टी तथा सृष्टीष्या तत्वानुसार माणसाने आपली दृष्टी यथार्थ ठेवणे आवश्यक आहे, जे जे वास्तव आहे, ज्याची कारणमीमांसा स्पष्ट करता येते हे जाणून घेणे म्हणजे सम्यक दृष्टी होय,यामध्ये सत्य जाणणे,सद्सद्विवेक बुद्धी चा विकास झाल्याने विष्वातील मिथ्या बाबीकडे व्यक्ती दुर्लक्ष करू शकतो, अदभूत, चमत्कारिक कल्पनांचा त्याग करू शकतो, कर्मकांड, काल्पनिक दिव्यशक्ती, दैव या सर्वाचा त्याग करते, विष्वात घडणारी कोणतीही घटना दैवी शक्तीच्या कृपेने अथवा अवकृपेने घडत नसून ती निसर्ग नियमानुसारच घडते असे मानणे म्हणजेच सम्यक दृष्टी होय,कोणत्याही दबावाखाली न येता स्वतंत्र रित्या वास्तविकता जाणून घेण्याची वत्ती यामुळेच वाढू शकते,

२) सम्यक संकल्प– योग्य गोषटी करण्याचा श्चिय किंवा शुद्ध विचार विकसित करणे म्हणजे सम्यक संकल्प होय, अर्थात हे मानसिक स्वरूपाचे कार्य आहे, जेव्हा व्यक्ती ची दृष्टी यथार्थ बनते तेंव्हा योग्य विचार, योग्य हेतू, योग्य आकांक्षा व्यक्ती मनात बाळगून त्याप्रमाणे वागण्याचा प्रयत्न करते,सर्वाबद्दल प्रेम मैत्रीची भावना असणे, कोणत्याही दुःखी प्राण्याबद्दल मनात करुणा असणे, इतरांच्या सुखदुःखात सुखदुःख पाहणे, या सर्व बाबींचा समावेष सम्यक संकल्पात होतो, समाजशास्त्रीय दृष्टच्या विचार करता हा दुसरा आर्य मार्ग षुद्ध भावनेवर आधारित असल्याने व्यक्ती व समाज या दोहोंच्या दृष्टीने अत्यंत उपकारक वाटतो, कारण कोणतीही कृती प्रेरणेतूनच निर्माण होते, तेव्हा शुद्ध प्रेरणा असेल तर सामाजिक कृतीदेखील शुद्ध बनते, सम्यक संकल्पामुळे सर्वाबद्दल प्रेम, मैत्रीची भावना वाढते व दुराचारापासून व्यक्ती अलिप्त राहते.

३) सम्यक वाचा – जेंव्हा व्यक्तीची संपूर्ण विष्वविशयीची दृष्टी यथार्थ बनते, मनाशी युद्ध संकल्प व्यक्ती बाळगू लागते तेंव्हा तीची वाणी देखील यथार्थ बनते. थोडक्यात सत्यवचन,असत्याचा त्याग, परनिंदा करणे, चहाडी, शिविगाळ न करणे, समाजात भांडण होऊ नयेत ,हिंसाचार माजू नये, हे लक्षात ठेवून चांगले बोलणे, या सर्व बाबी समाज संघटनाच्या, स्थैर्याच्या दृष्टीने अत्यंत महत्वपूर्ण आहेत, सत्य व प्रिय संभाशणाने नेहमीच समाजाचे कल्याणच साधले आहे, शाब्दिक चकमकीतून होणारे भांडण तंटे, सामाजिक कलह यातुन सुटका करून घेण्यासाठी सम्यक वाचा आवष्यक आहे, म्हणूनच ही आर्य अष्टांगिक मार्गातील तिसरी पायरी होय

४) सम्यक कर्म – योग्य वर्तनाची शिकवण सम्यक कर्मा द्वारे मिळते,मानवी जीवन व समाज जीवन यांचेशी सुसंगत असेच वर्तन म्हणजे सम्यक कर्मांत होय, बौद्ध धर्मातील कायिक, वाचिक, मानसिक सत्कर्म ही व्यक्तीच्या विकासासाठी नेहमीच पोषक ठरली आहेत, समाजधारनेला पोषक असेच कर्म करणे म्हणजे सम्यक कर्म होय आणि अष्टांगिक मार्गातील होय

५) सम्यक आजीविका – जीवनावश्यक सर्वच बाबींचा सर्वांगीण विचार बुद्धाने केलेला आढळतो, शरीराचे अस्तित्व टिकून राहण्यासाठी

चरितार्थ चालविणे तर आवश्यक आहे पण आत्यंतिक हव्यासामुळे व्यक्ती व समाजाचा विनाश ओढवतो, हे मर्म त्यांनी जाणले होते, म्हणून च योग्य मार्गाने चरितार्थ चालविणे म्हणजे च सम्यक अनिविका हा मार्ग गौतम बुद्धाने सांगितला आहे, शस्त्राचा वापर, चौर्य कर्म, वेश्या व्यवसाय, लाचारी, अप्रामाणिकपणा, भ्रष्टाचार, इत्यादी कुकर्म किंवा निशिद्ध कर्मे म्हणून ओळखले जातात, तात्पर्य हेच की न्यायपूर्ण मार्गाने आपली उपजीविका चालविणे म्हणजेच सम्यक आजीविका होय, निर्वाण पदास पोहचवणारा हा पाचवा मार्ग होय,

६) सम्यक व्यायाम– अष्टांगिक मार्गापैकी हा सहावा मार्ग आहे, मनातील दुष्ट वासनांचे दमन करून चांगले विचार व सद्गुण यांची जोपासना करावी, वाईट अशुभ विचार यांना आसरा न देता षुभ विचाराने प्रेरित होऊन मानसिक, नैतिक, अध्यात्मिक उन्नती साठी प्रयत्नशील असणे म्हणजे सम्यक व्यायाम होय, सद्गुण युक्त प्रयत्नवाद सांगणारा हा मार्ग व्यक्तीला निश्चितच दैववाद, अंधश्रद्धा यापासून दूर नेणारा, सत्याच्या मार्गाकडे वाटचाल करणारा ठरतो

७) सम्यक स्मृती – जीवनात सत्य व नित्य दुःख आहे, सुख क्षण भंगुर आहे, याची जाणीव होणे, म्हणजे सम्यक स्मृती होय, दुष्ट वासनावर मनाचा पहारा ठेवणे हे सम्यक स्मृतीचे दुसरे नाव होय, आपल्या हातून कुकर्मे होऊ नयेत यासाठी सदैव जागृत असणे असाही सम्यक स्मृतीचा अर्थ घेतला जातो थोडक्यात मानवाने सदैव चांगल्याच बाबीचे स्मरण करावे, कृतीही तशीच करावी, ही निर्वाणपदाची सातवी पायरी होय

८) सम्यक समाधी – आर्य अष्टांगिक मार्गातील ही शेवटची पायरी आहे, मनाचे केंद्रीकरणात पाच अडथळे आहेत, लोभ, द्वेश, आळस, सुस्ती व अनिश्चय, निर्वाण प्राप्तीसाठी या सर्व अडथळ्यावर मात करून मनाची एकाग्रता वाढविणारा मार्ग म्हणजे सम्यक समाधी होय, बुद्धाच्या मते, ध्यानमार्गाचा अवलंब करून सम्यक समाधी साध्ता येते, ध्यानमार्गाचा अवलंब केल्याने सर्व विकारांवर, तृष्णेवर, विजय मिळवता येतो, सुख दुःखाच्या भावनेच्या पलीकडे व्यक्ती जाते, यामुळेच व्यक्ती निर्वाण पदास पात्र ठरते

आर्य अष्टांगिक मार्गाचे सामाजिक महत्त्व – बौद्ध धर्म हा संपूर्ण तरूप्रयत्न वादी, व्यवहारवादी असल्याने या धर्मातील प्रत्येक तत्वांना सामाजिक अर्थपुर्णता लाभते चार आर्यासत्याषी संबंधित अश्टांग मार्ग हा सर्वसामान्य जनतेला जीवनाच्या आदर्षाचे,आचरणाचे दिग्दर्षन करतो, कठोर देहदंड आधुनिक सुखपयोग यांच्यातील सुवर्णमध्य ठरणारा, आठ सद्गुणांनी युक्त असा संयम मार्ग तथागत गौतम बुद्धाने शोधून काढला,सम्यक दृष्टी पासून ते सम्यक समाधी पर्यंत ही आठ अंगे पायरी पायरीने दिलेली आहेत, यातूनच व्यक्ती जीवनाच्या दुःखाचा शेवटही होतो, मानवी जीवन हे दुःखमय आहे हे जाणून घेणे, जगातील इतर दुरूखीतांबद्दल करुणा वाटणे, अवि द्दो चा नाश करणारी वृत्ती समाजशास्त्रीय दृष्टीने अतिशय महत्त्वाची वाटते, जन्म, वार्धक्य, मृत्यू हया संसार लोकांतील बाबी अटळ आहेत,तृश्णा हीच अविद्येचे मूळ कारण आहे अशी ही सम्यक दृष्टी पदोपदी व्यक्तीला जाणीव करून देणारी आहे,मिथ्या वाणीचा त्याग करून संयम युक्त वर्तन समाजाच्या स्थैर्याला,सुस्थिरतेला उपयुक्त ठरते, सत्याची कास असणारी वाणी कोणत्याही काळी समाजाचे संवर्धन करणारीच ठरते, सम्यक उपजीविका या मार्गाद्वारे व्यक्तीने योग्य मार्गाने चरितार्थ चालवावा, परहिताला बाधा न आणणारा न्यायपूर्ण मार्ग उपजीविकेसाठी वापरावा, हा मार्ग तर आत्यंतिक स्पर्धा, अनाचार, अत्याचार या पासून समाजाचे संरक्षण करतो, चोरी, फसवणूक, भ्रश्टाचार यापासूनही समाजाची सुटका करतो, सम्यक व्यायाम हा मार्ग व्यक्तीला शिलाचा आधार घेऊन अळसाचा त्याग करून प्रयत्न करण्यास प्रवृत्त करतो, त्यामुळे व्यक्तितील दुर्गुणांचा त्याग होतो, सद्गुणांचा विकास होतो, पर्यायाने समाजाचाही विकास साधला जातो,सम्यक स्मृती हा मार्ग व्यक्तीला चित्ताचा समतोल कायम ठेवण्यासाठी आग्रह धरतो, त्यामुळे स्वभूमिकेपासून व्यक्ती कधीच विचलित होत नाही,सम्यक समाधीचा मार्ग व्यक्ती स सर्व मनोविकार दूर करण्यास मदत करतो, चित्ताची एकाग्रता, मनाचा समतोल राखणे या बाबी केंव्हाही व्यक्ती आणि समाजहितास उपकारकच आहेत,

सारांश, समाजधरणा, समाज विकास, समाज स्वास्थ्य, समाज चारित्र्य, समाज संघटन ,समाज अस्तित्व, व समाज सातत्य या सर्व दृष्टीने विचार करता, व्यक्ती च्या आचरणाचे यथायोग्य दिग्दर्शन करणारी ही आठ अंगे समाजाच्या दृष्टीने निश्चितच फलदायी ठरतात, असे महान तत्वज्ञान मांडणारे तथागत गौतम बुद्ध हे उच्च कोटीचे समाजशास्त्रज्ञ ठरतात हे निर्विवाद सत्य आहे.

संदर्भ ग्रंथ सूची

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प्रोफेसर आणि समाजशास्त्र विभागप्रमुख
इंद्रराज कला, वाणिज्य व इंद्रराज कला, वाणिज्य व विज्ञान
महाविद्यालय सिल्लोड, जि. औरंगाबाद.

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प्रस्थावना :– भारत स्वतंत्र झाल्यावर आपल्या देशासमोर अनेक समस्या होत्या, त्यापैकी सर्वात महत्वाची समस्या म्हणजे भारतीय समाज व्यवस्थेतील एकूण लोकसंख्यापैकी 86 टक्के भारतीय लोक निरक्षर होते. त्यामुळे भारतीय लोकांचा विकास साधायचा असेल तर त्यांना शिक्षण देणे महत्त्वाचे होते, त्यासाठी भारत सरकारने अनेक आयोग व समित्याची स्थापना आतापर्यंत केल्याची दिसून येते. त्यामध्ये डॉ. राधाकृष्णन आयोग, मुदलीयार समिती, डॉ. कोठारी आयोग, राष्ट्रीय शिक्षण आयोग वरील प्रमाणे आयोग आणि समित्या स्थापन होऊन ही साक्षरतेचे प्रमाण फारसे वाढले नाही. शिक्षणाची गंगा खेडयापाडयापर्यंत पोहचवण्यासाठी 2001 साली महाराष्ट्र शाासनाने कायम विनाअनुदानित शैक्षणिक धोरणाचा अवलंब केला. त्याचा परिणाम म्हणून या शिक्षणसंस्थेत काम करणाऱ्या विनाअनुदानित शिक्षकांना अनेक समस्याचा सामना करावा लागला आहे, व आजही ते सामना करत आहेत. या विनाअनुदानित धोरणात कसे बदल झाले ते पुढील प्रमाणे पाहता येईल.

Keywords शिक्षक, विनाअनुदानित शिक्षक, उच्च माध्यमिक शिक्षक, शैक्षणिक धोरण.

उदीष्टय :–

1) 2001 साली कायम विनाअनुदानित धोरण पुढे विनाअनुदानित धोरण झाले. त्याचा अभ्यास करणे.
2) विनाअनुदानित उच्च माध्यमिक शिक्षकांना सामाजिक आर्थिक समस्या आहेत का याचा अभ्यास करणे.
3) विनाअनुदानित धोरणाचा परिणामाचा अभ्यास करणे.

संशोधन आराखडा :– प्रस्तुत शोध निबंध लिहीत असतांना वर्णणात्मक संशोधन आराखडा वापरण्यात आला आहे. तसेच तथ्य संकलनासाठी द्वित्तीयक स्त्रोताचा वापर करण्यात आला आहे. त्यामध्ये ग्रंथालयातील संदर्भ पुस्तके, शासकीय दस्त ऐवज व वृत्तपत्राचा वापर केला आहे.

प्रस्तुत संशोधन :– भारतीय समाज व्यवस्थेचा अभ्यास करत असतांना अनेक सामाजिक समस्या आढळतात. त्यामध्ये दारिद्रय, बेरोजगारी, व्यसनाधिणता व वाढती गुन्हेगारी इत्यादी. वरील समस्या या भारतीय लोकांमध्ये असलेला शिक्षणाचा अभाव यामुळे दिसून येतात. परंतु आज भारत देश स्वतंत्र होऊन 73 वर्षे पुर्ण होत असतांना काही नवीन समस्या समोर येत आहेत, त्यातील समस्या ग्रस्थ हे सुशिक्षीत आहेत. प्रस्तुत शोध निबंधात जी समस्या मांडायची आहे ती म्हणजे विनाअनुदानित उच्च माध्यमिक शिक्षक. भारत देश स्वतंत्र झाल्यानंतर या देशाचा विकास व्हावा या उददेशाने अनेक योजना आखल्या गेल्या त्यामध्ये शेती, आरोग्य, उदयोगधंदे, रोजगार व या सर्वामध्ये प्रगती व्हावी यासाठी सर्व भारतीय जनतेला शिक्षण इत्यादी, यामध्ये भारतीय जनतेचा किंवा समाजव्यवस्थेचा विकास घडवून आणण्याच्या प्रक्रियेत शिक्षण हा घटक खुप महत्त्वाचा आहे. भारत स्वतंत्र झाला तेव्हा एकूण भारतीय समाजव्यवस्थेत फक्त 14 टक्के लोक साक्षर असल्याचे आढळते. यावरुन असे दिसून येते की, 1947 साली 86 टक्के भारतीय समाज हा निरक्षर होता, म्हणून भारतीय समाजव्यवस्थेचा विकास साधायचा असेल तर भारतीय लोकांचे साक्षरतेचे प्रमाण वाढले पाहिजे, यासाठी 1947 पासून आतापर्यंत अनेक शैक्षणिक आयोग व समित्यांची निर्मीती झाली. त्यामध्ये 1948 डॉ. राधाकृश्णन आयोग, 1952 मुदलियार समिती, 1968 कोठारी आयोग, व 1986 राष्ट्रीय शैक्षणिक आयोग, अशा प्रकारच्या आयोगाच्या शिफारशी वरुन शिक्षण व्यवस्थेत आजपर्यंत अनेक बदल घडून आले. वरील प्रमाणे बदल होत असतांना भारतीय समाज व्यवस्थेतील लोकांचे साक्षरतेचे प्रमाण वाढत होते. वरील आयोगांनी शिक्षणाचे तीन टप्प्यात विभाजन केले ते म्हणजे प्राथमिक शिक्षण, माध्यमिक शिक्षण व उच्च माध्यमिक शिक्षण अशा प्रकारे शिक्षणाचा विस्तार होत गेला. परंतु भारतीय जनतेला आरोग्याच्या सुविधा मिळू लागल्याने मृत्यूदर कमी झाला. त्यामुळे 1971 साली 54.81 कोटी असणारी लोकसंख्या वर्ष 2001 साली 102 कोटी झाली. 1971 ते 2001 या 30 वर्षात लोकसंख्या दुप्पट झाली होती. यामुळे वाढत्या लोकसंख्येच्या प्रमाणात शाळामध्ये वाढ करणे अपरिहार्य होते. तसेच शिक्षणावरील खर्च 1990–1991 दरम्यान G.D.P. च्या 4 टक्के असणारा खर्च पुढे आणखी कमी होत गेला 2010 मध्ये तर ळण्क्ण्च्य च्या 3.3 टक्के इतका कमी खर्च शिक्षणावर करण्यात आला. यावरुन असे दिसून येते की, शिक्षणावरील खर्च कमी होत गेला आहे. परंतु अजनू ही 2001 या सालापर्यंत एकूण लोकसंख्येच्या 35 टक्के भारतीय जनता निरक्षर आढळून आली. सन 1976 च्या संवैधानिक संशोध

ानानुसार शिक्षण ही केंद्र व राज्य शासनाची जबाबदारी असल्याने महाराष्ट्र शासनाने वर्ष 2001 पासून कायम विनाअनुदानित धोरणाचा अवलंब करुन शिक्षणाचा प्रसार व्हावा सर्वांना शिक्षण मिळावे या उददेशाने शासनाकडून कुठलिही आर्थिक मदत मिळणार नाही या अटींवर खाजगी शिक्षण संस्थाना शाळा काढण्यास परवानगी दिली. तेव्हा पासून महाराष्ट्रात प्राथमिक, माध्यमिक व उच्च माध्यमिक शिक्षण कायम विनाअनुदानित धोरणानुसार शाळा चालविण्यात आल्या. परंतु कायम विनाअनुदानित धोरणातील "कायम" शब्द वगळण्यात यावा अशी मागणी विविध घटकांकडून होऊ लागली, त्यामुळे अशा संस्थांना अनुदान देण्याचा निर्णय दिनांक 16/06/2009 रोजी निर्गमित झाला. तसेच शासनाने परवानगी दिल्यापासून सतत चार वर्शे ते वरील शासन निर्णय येईपर्यंत चालवली गेली अशा प्राथमिक, माध्यमिक व उच्च माध्यमिक शाळांना दरवर्शी 20 टक्के अनुदान देण्याचे ठरले त्यानुसार त्या शाळांना पुढील पाच वर्षात 100 टक्के अनुदान देण्यात येईल असे महाराष्ट्र शासनाने जाहिर केले. या काळात दहावी बोर्ड परिक्षेत उत्तीर्ण होण्याचे प्रमाण वाढले. उत्तीर्ण विद्यार्थ्यांच्या प्रमाणात उच्च माध्यमिक शाळा कमी प्रमाणात होत्या म्हणून शिक्षण संचालक (माध्यमिक व उच्च माध्यमिक) महाराष्ट्र राज्य पुणे, यांनी शालेय शिक्षण व क्रिडाविभाग, मंत्रालयाकडे दि. 24/06/2008 रोजी विनंती पत्राद्वारे नविन उच्च माध्यमिक इयत्ता 11 वी च्या वर्गास कायम विनाअनुदान तत्त्वावर परवानगी मागितली. ही विनंती मान्य करुन शासनाने दि. 29 ऑगस्ट 2009 रोजी तसा शासन आदेश निर्गमित केला व अशा उच्चमाध्यमिक शाळांचा, तसेच विनाअनुदानित तुकडयांचा "कायम" शब्द दि. 26 फेब्रुवारी 2014 च्या शासन निर्णयाद्वारे वगळून त्यांना अनुदानावर आणण्याचा निर्णय झाला. वरील कायम विनाअनुदानित धोरणाचा अभ्यास करतांना आज विनाअनुदानित शिक्षकांचे पुढील प्रकार आढळतात. 1) वर्ष 2001 पासूनचे प्राथमिक, माध्यमिक व उच्च माध्यमिक विनाअनुदानित शिक्षक, 2) 2008–2009 पासूनचे विनाअनुदानित उच्च माध्यमिक शिक्षक, 3) राज्यातील खाजगी मान्यता प्राप्त अनुदानित उच्च माध्यमिक शाळातील सन 2003–2004 ते 2010–11 या वर्षामधील वाढीव तुकडयातील विनाअनुदानित शिक्षक इत्यादी. वरील तिन्ही प्रकारच्या शिक्षकांनी आता पर्यंत 221 च्या वर आंदोलने करुन आपल्या मागण्या शासनाकडे केल्या आहेत. परंतु त्यांच्या मागण्या आजही पुर्ण झाल्या नाहीत.

15 ऑगस्ट 2019 भारत स्वातंत्र्य दिनी गोंदिया जिल्हयातील आदिवासी ज्यूनिअर कॉलेज (उच्च माध्यमिक शाळा) झाशीनगर, मोरगाव अर्जुनी या शाळेतील विनाअनुदानित उच्च माध्यमिक शिक्षक केशव गोबडे यांनी आत्महत्या केली. मागिल पंधरा वर्षापासून ते या विनाअनुदानित उच्च माध्यमिक शाळेवर काम करीत होते. शिक्षक हा शिक्षक असतो तो अनुदानित असो किंवा विना अनुदानित, शिक्षकाची आत्महत्या होणे ही आपल्या भारतीय संस्कृतीस न शोभनारी गोश्ट आहे. शिक्षक म्हणजे गुरु, "गुरु रे देवो, गुरु रे विष्णू, गुरु रे साक्षात परब्रम्हः" वैदिक कालखंडात गुरु ला अनन्य साधारण असे महत्व आहे. एवढेच नाही तर गुरु ही मनुश्य आहे. मनुश्य आहे म्हणून गरजा आहेत आणि त्या गरजा समाजव्यवस्थेत योग्य वेळी पुर्ण होणे गरजेच्या आहेत. प्राचिन काळापासून भारतीय समाजव्यवस्थेत चार आश्रम आहेत ब्रम्हचर्याश्रम, ग्रहस्थाश्रम, संन्यासाश्रम व वानप्रास्तआश्रम प्रत्येक आश्रमाचा कालखंड 25 वर्षाचा गृहीत धरुन मानवी आयुष्य 100 वर्षाचे गृहीत धरले गेले. तसेच हिंदू धर्मानुसार तीन पुरुशार्थ सांगितले आहेत ते म्हणजे अर्थ, काम व मोक्ष. वरील शिक्षकाची आत्महत्या ही एक सामाजिक घटना आहे. आयुश्यातील 25 वर्षे शिक्षण घेतल्यानंतर शुशिक्षित बेरोजगार होण्यापेक्षा विनाअनुदानित शिक्षक होऊन 15 वर्षे विनावेतन किंवा कमी वेतनावर काम करुन कुटुंबाच्या किमान गरजा पुर्ण करु न शकल्याने ही आत्महत्या झाली. अशा प्रकारच्या कित्येक आत्महत्या पुर्वीही विनाअनुदानित शिक्षकांनी केल्या आहेत. काहींनी अर्थप्राप्ती झाल्यावर गृहस्थाश्रमात प्रवेश करु म्हणून विवाहयोग्य असणारे वय निघुन गेले आहे. काही विनाअनुदानित शिक्षक सेवानिवृत्त झाल्याचे आढळते. शिक्षक म्हणून वेतन, मानधन तर सोडाच : पण शिक्षक म्हणून किमान असलेली प्रतिष्ठाही या विनाअनुदानित शाळेतील शिक्षकांना मिळत नाही. विनाअनुदानित शैक्षणिक धोरणाने शैक्षणिक विकास घडून आला परंतु शिक्षण प्रक्रियेतील एकूण 22500 शिक्षक विनाअनुदानित तत्त्वावर काम करीत असून राज्यातील

146 घोषीत व 1656 अघोशित शाळेतील विनाअनुदानित शिक्षक या समस्येला तोंड देत आहेत. शिक्षक हा महत्वाचा घटक शासनाच्या विनाअनुदानित धोरणामुळे सामाजिक व आर्थिक समस्येत गुरुफटला आहे. करीता या विनाअनुदानित शिक्षकाचा सामाजिक व आर्थिक दृष्टीकोनातून संशोधन होणे गरजेचे आहे.

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3) *डॉ. शेटकर, ग.,डॉ. शेवतेकर, शा.,डॉ. जोशी, शो., भारतीय शिक्षणाचा इतिहास मृश्मयी प्रकाशन औरंगाबाद.*
4) *डॉ. किसलय, श., पाण्डेय, अ., भारतीय शिक्षा–नीती (एक नजर) 2006 डिस्कवरी पब्लिशिंग हाऊस, नई दिल्ली.*
5) *शासन निर्णय दि. 29 ऑगस्ट 2009 महाराष्ट्र राज्य.*
6) *शासन निर्णय दि. 26 फेब्रुवारी 2014, महाराष्ट्र राज्य*
7) *दैनिक लोकशाही दि. 19 ऑगस्ट 2019.*
8) *दैनिक लोकमत दि. 22 ऑगस्ट 2019 पान नं. 08*

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ग्रामीण रोजगार हमी योजनेतील राजकारण

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प्रास्तावना :– ग्रामीण रोजगार हमी योजनेची बीजे सर्वप्रथम महाराष्ट्रामध्ये उमजली गेली. महाराष्ट्राचे तत्कालीन विधान परिशदेचे अध्यक्ष व महाराष्ट्रातील एक प्रसिद्ध विचारवंत कै. विलास सखाराम पागे यांनी रोजगार हमी योजनेची आखणी केली व या योजनेची प्रत्यक्ष कृती ही 1969 मध्ये सांगली जिल्ह्यातील तासगाव तालुक्यातील विसापूर गावात सुरू केली.

ग्रामीण भागातील शेतकरी, शेतमजुर, बेरोजगार ही मंडळी प्रामाणिकपणे कष्ट करू इच्छिते. पण त्यांच्या हातामध्ये कोणतेही काम करण्याचे साधन नाही. कोणत्याही रोजगाराची हमी नाही. त्यामुळे ग्रामीण भागातील प्रत्येक व्यक्तीस सरकारने कामाची हमी दिली पाहिजे असे श्री पागे यांना वाटू लागले. त्यादृष्टिने "मागेल त्याला काम व कामाप्रमाणे दाम" हा कायदा संमत करण्यात आला. व या कायद्याने बेरोजगार व्यक्तीस काम मिळवून देणे सोयीस्कर झाले.परंतु, आपल्या देशात आर्थिक प्रगतीमध्ये तसेच उद्योगधंदे व सेवा क्षेत्रात मोठ्या प्रमाणात रोजगार निर्मिती होत नाही. रोजगार हमी योजनेतुन ग्रामीण भागात वनीकरण, पाझर तलाव, शेततळे, मातीचे धरण, कालवे, तळ्यातील गाळ काढणे, जुन्या तळ्यांचे नुतनीकरण, रस्त्याचे रूंदीकरण, रस्ते, रोपवाटीका, वृक्ष लागवड अशा प्रकारचे अनेक कामे केली जातात. लोकशाही आणि 'रोहयो' या दोन्ही प्रक्रिया संपूर्ण देषाचे भवितव्य ठरविण्यासाठी असुन ही खऱ्या अर्थाने लोकशाहीत रूजलेली नाही. समाजातील राज्यकर्ते, बागायतदार, प्रशासकीय वर्ग, गावे पातळीवरील पुढारी वर्ग यांचा हस्तक्षेप या योजनेत होतांना दिसतो. यामुळे मजुरांना काम करतांना अनेक अडचणींना सामोरे जावे लागते. या लोकांच्या हस्तक्षेपामुळे रोजगार हमी योजना 'अर्ध्यात तुम्ही अर्ध्यात आम्ही' अशी अवस्था झाली आहे.

रोजगार हमी योजना चालु ठेवणे ही राज्यकर्त्या वर्गाची गरज आहे. कारण व्यापक हितसंबंध त्यांचे त्यामध्ये गुंतलेले आहेत. स्वतः पुरत्या विचारामुळे या योजनेचा फायदा प्रत्यक्ष मजुरांना होतांना दिसत नाही. मुळात ही योजना चांगली असली तरी याची योग्य पद्धतीने अंमलबजावणी होतांना दिसत नाही. ठराविक लोकांची मक्तेदारी 'रोहयो' मध्ये असल्याचा भास यातुन होतो. जगण्यासाठी जो धडपडतो आणि प्रामाणिकपणे कष्ट करू इच्छितो असा सर्वसामान्य माणूस या योजनेचा गाभा आहे. या योजनेमुळे दीर्घकाळ टिकणारी सार्वजनिक मालमत्ता ही ठराविक लोकांच्या हातात जाणार असेल तर त्याद्वारे महाराष्ट्राच्या पर्यायाने देशाच्या फक्त मुठभर लोकांच्या हातात संपत्तीचा मोलाचा भर पडेल. मजुरांचा या योजनेच्या नावाखाली राजकीय हस्तक्षेप वाढत गेला तर याचा मजुरांना फायदा होणार नाही. यावर आज विचार करणे गरजेचे आहे.

उद्दिष्टये :–

1) 'रोजगार हमी योजनेतील' राजकीय हस्तक्षेपाचा आढावा घेणे.

2) 'रोजगार हमी योजनेतील' मजुरांची होणारी उपेक्षांची कारण मिमांसा करणे.

3) 'रोजगार हमी योजनेमध्ये' होणाऱ्या भ्रष्टाचारा विषयी उपाययोजना सुचविणे.

संशोधन पद्धती :–या शोध निबंधासाठी संशोधकाने दुय्यम तथ्य संकलन पद्धतीचा वापर केला आहे. यामध्ये मासिके, साप्ताहिके, वर्तमानपत्रे, प्रकाशित व अप्रकाशित साहित्य, लेख शोध प्रबंधाचा वापर केला आहे.

"रोहयो" राजकीय हस्तक्षेप :–रोजगार हमी योजनेत काम करणारा मजूर अल्पभूधारक व छोटा शेतकरी, शेतमजूर आहे. या लोकांकडुन शासकीय कामाऐवजी श्रीमंत शेतकरी, जमीनदार व मध्यम शेतकरी शासकीय अनुदानावरती स्वतः शेतातील कामे व इतर कामे करून घेतात. सरकारच्या खर्चावर आपल्या शेतावर आपले काम म्हणून मजुरांना आपल्या शेतावर राबवुन घेतात. या योजनेवर कंत्राटदार व अधिकाऱ्यांच्या सहकार्याने मजुरांचे कामे कागदपत्री दाखवून पैसा उखळतात. प्रत्यक्ष त्या कामाची मजुरांना माहिती नसते. अनेक पुढारी आमदार आणि अधिकारी हे संगनमत करून 'रोहयो' मधील मजुरांचे कामे टँकर, पोकलॅण्ड यासारखी मोठी अवजारे लावुन करतात व अव्वाच्या सव्वा खर्च दाखवून लुटालुट करतात. याचाच अर्थ हे लोक रोजगार हमी योजनेतील काम 'अर्धे तुम्ही व अर्धे आम्ही' या वाक्याप्रमाणे काम करून घेतात. म्हणजे या योजनेच्या मजुरांना फायदा होत नाही. याचा लाभ पुढारी, कंत्राटदार, आमदार आणि सक्षम अधिकारी या योजनेचा पैसा लुबाडतांना दिसतात. या योजनेची अधिकाऱ्यांना किंमत राहिलेली नाही. वास्तविक त्यांनी मष्दा व जलसंधारणाची कामे केली तर पाच वर्शात महाराश्ट्राचा चेहरा मोहरा बदलु षकेल.

दृष्टीक्षेपात महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार हमी योजना– महाराष्ट्र

अ.	तपशिल	परिणाम	वर्ष 2016–17	वर्ष 2017–18
1.	जॉब कार्ड वितरीत केलेल्या एकूण कुटूंबाची संख्या	लाखात	81.72	83.22
2.	मजुरी वाटपासाठी बँक/पोस्टात मजुरांची उघडण्यात आलेली एकूण खाती	लाखात	68.48	68.42
3.	रोजगार उपलब्ध करून दिलेल्या एकुण कुटूंबाची संख्या	लाखात	14.33	16.98
4.	रोजगार उपलब्ध करून दिलेल्या एकूण मजुरांची संख्या	लाखात	27.26	31.40
5.	एकूण मनुष्य दिवस निर्मिती	लाखात	708.99	825.32
6.	सरासरी प्रती कुटूंब मनुष्य दिवस निर्मिती	दिवस	49	49
7.	100 दिवसापेक्षा जास्त दिवस रोजगार पुरविण्यात आलेल्या कुटूंबाची संख्या	लाखात	1.65	1.98
8.	एकूण खर्च.	कोटीत	2083.12	2300.06
9.	मजुरी व साहित्यावरिल खर्चाचे प्रमाण	टक्के	68.32	72.28
10.	चालु वर्षातील एकूण पुर्न कामे	लाखात	1.61	2.21

स्त्रोत : *https://mahaegs.maharashtra.in/site/Hame/Hame/Index.aspx*

उपाययोजना :– ग्रामीण रोजगार हमी योजनेमध्ये काम करणाऱ्या मजुरांना अडचण म्हणून राजकीय हस्तक्षेप हा मोठा पेचप्रसंग उभा राहिला आहे. या संदर्भात शासनाला योजनेतील कार्यवाही सुबद्ध पद्धतीने राबविली जाण्यासाठी काही उपाययोजना सुचविण्यात येतील.

1) शासनाने रोजगार हमी योजना कंत्राटी पद्धतीनेन राबविता या योजनेची कामी सक्षम प्रशासकीय वर्गाच्या देखरेखी अंतर्गत करावीत. जेणेकरून मजुरांच्या कामात व मजुरी मध्ये भ्रष्टाचार होणार नाही.

2) रोजगार हमी योजना पारदर्शक बनविण्यासाठी महाराष्ट्र शासनाने स्वतंत्र प्रशासन व्यवस्था निर्माण करावी.

3) शासन काही काळापासून बँक व पोस्ट ऑफीस मध्ये रोहयो मजुरांची पगार जमा करते. परंतु, जे कामे पोकलॅड, टॅक्टर यांच्या सहयाने करतात ते बंद करण्यात यावे.

4) रोजगार हमी योजनेमध्ये कामे केल्याचा तपशील ग्रामसभेत मजुरांच्या व गावकऱ्यांच्या समक्ष ग्रामसेवक व पंचायत समितीच्या अधिकाऱ्यांनी साद करावी.

5) रोजगार हमी योजना पातळीवर आणण्यासाठी केंद्र व राज्य सरकार स्वतंत्र मंत्री, प्रत्येक जिल्ह्यासाठी स्वतंत्र जिल्हाधिकारी यांची नियुक्ती असुनही रोहया पाहिजे तेवढी सक्षमपणे राबविली जात नाही याची कारणमिमांसा करावी.

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नविन शैक्षणिक धोरण २०२० : २१ वी शताब्दी लक्षप्राप्ती संदर्भाने

प्रा.अभिजीत अनिलराव पिलखाने
विभाग प्रमुख लोकप्रशासन विभाग,
चे.शि.प्र. कला वरिष्ठ महाविद्यालय, हर्सूल सावंगी, औरंगाबाद.

★★★

(**मुख्य शब्द :** उच्च शिक्षणाबाबत प्रावधान, भाषेची प्रासंगिकता, शिक्षणाबाबत धोरणे, शिक्षणाचे संस्कृतिकरण इ.)

प्रस्तावना - शिक्षण प्रक्रियेला नियंत्रित करणारी सिद्धांत आणि नियम-कायदे यांच्या समुच्चयास शिक्षण-धोरण (ũation Policy) संबाधले जाते. योग्य वेळ आणि स्थानावर योग्य कार्य करण्याच्या कलेला धोरण (Policy) म्हणतात. धोरण, विचारपूर्वक निर्माण सिद्धांताची प्रणाली आहे जे योग्य निर्णय आणि सम्यक परिणाम करण्यास मदत करते. धोरण एक प्रक्रिया (Procedure) आणि कसे राबवयाचे या विषयी दिनानिर्देश करते.

राष्ट्रीय शिक्षण धोरण : भारतीय संविधानाच्या चौथ्या भागातील निती निर्देशक तत्वात प्राथमिक स्तरावरील सर्व बालकांना अनिवार्य आणि नि:शुल्क शिक्षण व्यवस्था करणे ही बाब नमुद केली आहे. सन १९४८ मध्ये डॉ. राधाकृष्णन यांच्या अध्यक्षतेत विश्वविद्यालय शिक्षण आयोग निर्माण करुन शिक्षण प्रणाली व्यवस्थित स्वरुपात आणण्याचे कार्य हाती घेण्यात आले. १९५२ मध्ये लक्ष्मी मुदलियर अध्यक्षतेत माध्यमिक शिक्षा आयोग, १९६४ मध्ये दौलत सिंह कोठारी अध्यक्षतेत नियुक्त आयोगाच्या शिफारशी आधारे १९६८ शिक्षण धोरण प्रस्ताव प्रकाशित केला गेला. यात राष्ट्रीय विकासाप्रती वचन बद्धता, चारित्रवान तसेच कार्यकुशल युवक युवती तैयार करण्याचे लक्ष संपादित करण्यात आले.

१९८६ सालात राष्ट्रीय शिक्षा धोरण लागु केले ते आजतागायत चालु होते. या दरम्यान राष्ट्रीय शिक्षा धोरणाची समिक्षण करणेसाठी १९९० मध्ये आचार्य राममुर्ती यांच्या अध्यक्षतेखाली तर १९९३ मध्ये प्रो. यशपाल समितीची निर्मिती करण्यात आली.

कोठारी आयोग - सन १९६४ मध्ये केंद्र सरकार यांनी डॉ. दौलत सिह कोठारी यांच्या अध्यक्षतेखाली शालेय शिक्षण प्रणाली याला नवीन आकार दिशा देणेसाठी आयोगाचे गठन केले, यालाच कोठारी आयोग असे संबोधले जाते. डॉ. कोठारी तेव्हा विद्यापीठ अनुदान आयोगाचे अध्यक्ष होते शालेय शिक्षणाबाबत विस्तृत स्वरुपात समिश्रण करतांना त्यांनी (कोठारी आयोग १९६४-६६) सामाजिक बदल लक्षात घेऊन शालेय शिक्षणात बदल सुचवत काही ठळक सूचना नमुद केल्या.

१९८६ ते २०२० या कालावधीत असा कोणता सामाजिक, आर्थिक आणि जागतिक बदल झाला ज्या कारणाने नविन राष्ट्रीय शिक्षण धोरण २०२० अमलात आणावे लागले. याबाबत उहापोह संबधित शोध प्रत्रिकेत आपण करणार आहोत.

शिक्षण याचा अर्थ अविस्तर शिक्षण प्राप्त करणे जे समाजासाठी उपयुक्त ठरते आणि यातून मनुष्यांचा आंतरीक आणि वैचारिक शक्तीना वाढण्यास मदत होते. शिक्षणाद्वारे प्राप्त ज्ञान आणि कौशल्य आधारे नागरिक घडवण्यास मदत होते. नविन शैक्षणिक धोरण २०२० घोषणा होताच मानव संसाधन मंत्रालय याचे नविन नामकरण शिक्षण मंत्रालय केले गेले. या धोरणा अतंर्गत २०३० पर्यंत १००% (Gross Enrolment Ratio) पूर्ण नामकन अनुपात, केंद्र आणि राज्यसरकार सहयोगाने जीडीपी च्या ६% सार्वजनिक न्याय शिक्षा क्षेत्रासाठी करण्याचे लक्ष्य आहे. राष्ट्रीय शिक्षा धोरणाचे प्रमुख बिदु खालील आपणास अधोरेखित करता येतात.

शालेय शिक्षणाबाबत प्रावधान - नविन शैक्षणिक धोरणात ५+३+३+४ अशी शैक्षणिक सरंचना केली गेली आहे. ३ ते १८ वर्ष वयोगटाचा समोवश होतो.पाच वर्ष Foundational Stage - ३ वर्ष प्री प्रायमरी शाळा आणि ग्रेड १,२ तीन वर्ष साठी प्री-पेट्रेरी स्टेज, तीन वर्ष मध्य (उच्च प्राथमिक) चरण ग्रेड ६,७,८ आणि ४ वर्ष माध्यमिक चरण ग्रेड ९,१०,११,१२, ज्ञे २०२० अंतर्गत National mission on foundational Literacy and Numeracy स्थापनेचा प्रस्ताव असून २०२५ पर्यंत कौशल्य सुनिश्चित केले जाईल. भाषा आणि संरक्षणात कक्षा - ५ पर्यंत स्थानिक भाषेत शालेय आणि कक्षा - ८ अणि पुढील वर्गासाङ्गी मातृभाषेतून शिक्षणाला प्रोत्साहन देण्यात आले आहे. याबरोबर प्राचीन भारतीय भाषा आणि संस्कृत भाषेचा विकल्पही उपलब्ध करुन देण्यात आला आहे. शारीरिक शिक्षणातंर्गत मार्शल आर्ट, मैदानी खेळ नृत्य योग याचा समावेश करुन शारीरिक हालचाल आणि व्यायाम याचीही उपलब्धता करुन देण्यात आली आहे.

भारतीय उच्चशिक्षा आयोग - नविन शैक्षणिक धोरणात उच्च शिक्षण संस्थासाठी एक नियामक आणि भारतीय उच्च शिक्षा परिषद (úgher Education Commission of India – HECI) तयार करण्याची परिकल्पना केली आहे. भारतीय उच्च शिक्षा आयोग. चिकित्सा आणि कायदा शिक्षण वगळता इतर सर्व उच्च शिक्षण क्षेत्रासाठी एकल विभाग (Single Umbrella Body) रुपात कार्य करेल. शिक्षण क्षेत्रातील डिजीटल शिक्षा संसाधनाना विकसित करणेसाङ्गी वेगळी संरचना आणण्याचे सुनिश्चित करण्यात आले ही संरचना आवश्यक संसाधन, सामग्री आणि क्षमता निर्माण हेतू समन्वयात्मक कार्य करेल.

शालेय शिक्षणातील गळतीचे प्रमाण कमी करणेसाठी जूनी १०+२ रचनेला आता बदलून ५+३+३+४ करण्यात आले.जसे की ५ (३ ते ८ वर्ष वयगट) जे (एल के जी ते वर्ग ३) अध्ययन ३ (८ ते ११ वयगट) जे (वर्ग ४ ते ६) अध्ययन करतील ३ (१२ ते १४ वयगट) जे (६ ते ८ वर्ग) अध्ययन४ (१४ ते १८ वयगट) जे (वर्ग ९ ते १२) अध्ययन करतील.

अतंर्गत भारतात सर्व स्पर्धा परीक्षा एकाच वेळी घेण्याचे नियोजन आहे कारण विद्यार्थी वेगवेगळ्या परिक्षा तयारी करण्याच व्यग्र असायचा, २०२० अतंर्गत अनेक परिक्षा ऐवजी एकच कॉमन एट्रेस टेस्ट जसे जेईई मेस् जेई एडवास डब्लूडी जेई अशा अनेकविध ऐवजी एकच परिक्षा द्यावी लागणार.

''खेलकुद के साथ शिक्षा इस धरोहर पर'' या विचाराने NEP चे स्वरुप दिसते.महाविद्यालय शैक्षणिक जिवनात १ वर्षाचे शिक्षण पूर्ण करणाऱ्यास काही कारणास्तव शिक्षण सोडल्यास १ वर्ष कॉलेज प्रमाणपत्र, २ वर्षाने सोडल्यास Diplom तर ३ वर्षाने सोडल्यास Bachelor Degree आणि पूर्ण ४ वर्ष केली असता Level Research Degree दिली जाईल. अर्धवट शिक्षण सोडणाऱ्या विद्यार्थ्यास परत नव्याने सुरु न करता जिथे सोडले तेथून सुरुवात हा विकल्प आहे. तसेच NEP अंतर्गत M.Phil (Master of Philosophy) डिग्री संपुष्टात आणून १००% (GRE) Graduate Record Examination हे लक्ष समोर ठेवले आहे.

शिक्षकांसाठी ४ वर्षाच्या अभ्यासक्रम या कालावधीत मुलांना कोणत्या प्रकारे अध्यपन केले जावे. याबाबत प्रबोधन आणि प्रशिक्षण, कोडीग आणि मातृभाषेतून शिक्षण देणे इ. बोर्ड परिक्षेचा दबाब विद्यार्थीवर्गावर कमी करणेसाठी सहामाही पद्धतीने परिक्षा Semister स्वरुपात होईल व ज्यात अधिकचे गुण प्राप्त होतील ते ग्राह्य धरण्यात यावे ही यातील विशेषबाब आहे. नविन शैक्षणिक धोरण २०२० हे शैक्षणिक वर्ष २०२२ पासून अंमलात आणण्याचा शासनाचा विचार कोरोना ससंर्गजन्य रोगाच्या जागतिक व्याप्तीने शक्य होणार नाही असे शैक्षणिक तज्ञांचे मत आहे.

मातृभाषेतून शिक्षण धोरणाने मातृभाषेतील शिक्षकांची असलेली कमतरता ही भासणार नाही कारण या शिक्षकांची भरती कराव्याच लागतील.०४ वर्षाचे होण्याचे कारण गुणवत्ता पूर्वक शिक्षकांची उपलब्धता व्हावी हा उद्देश अंत: केंद्रित मंत्रीमंडळाने २१ वी शतकातील भारत यात शिक्षणात शारीरीक, मानसिक आणि जागतिक स्पर्धाला सामोरे जाणारे असे शैक्षणिक अभ्यासक्रम सर्व वयोगासाठी निर्माण केले आहे.

सारांश देशातील शिक्षण व्यवस्थेत जवळपास ३४ वर्षानी बदल करण्यात येऊन प्राथमिक स्तरावर मातृभाषेतून शिक्षण तर स्तानक स्तर हा ०४ वर्षाचा केला आहे. प्राथमिक ते विश्वविद्यालय शिक्षण पद्धतीत बदल करणारी नविन शैक्षणिक धोरण २०२०, केंद्रिय सरकारने बुधवारी २९ जुलाई रोजी घोषणा करुन मानव संसाधन मंत्रालय याचे नाव बदलून शिक्षण / शिक्षा मंत्रालय करण्यात आले. या नव्या शैक्षणिक धोरणात व्यवहारीकता आणि कौशल्य विकासावर भर देण्यात आला आहे. नविन शिक्षण धोरणात अधोरेखित खालील महत्वाच्या बाबीत पाचवी वर्गापर्यंत मातृभाषेतून शिक्षण आणि शक्य असल्यास आठवी आणि त्यापुढील वर्गासाठी मातृभाषेतून शिक्षणाचा पर्याय खुला असावा. यात हिंदी, इंग्रजी बरोबरच स्थानिक भाषा विषय पाठ्यक्रमात असावे, देशातंर्गत १०+२ ही प्रचलित पद्धत बदलून ५+३+३+४ या रुपात पाठ्यक्रमाची निर्मिती प्रायमरी ते वर्ग दुसरा एक, तर तिसरी ते पाचवी दुसरा आणि साहवी ते आठवी तिसरा व नववी ते १२ वी हा चौथा आणि वर्गीकरणातील शेवटचा टप्पा असवा, बोर्ड परिक्षा कायम ठेऊन ज्ञान आधारीत करण्यात आली आहे.

नविन शैक्षणिक धोरणात मुल्यमापन करतांना आता तीन पद्धतीचा अवलंब होईल एक स्वत: मुल्यमापन करणे दुसरे सहपाठी मार्फत आणि तिसरे अध्यापका मार्फत वर्ग सहा पासून कोडिंग शिक्षण जे की कौशल्य विकासाचा एक महत्वपूर्ण भाग ठरेल, स्नातक (Graduate) ३ वर्ष ऐवजी ४ वर्षाचे आणि ४ वर्ष पूर्ण केल्यावर १ वर्षात (Graduate) स्तातकोत्तर पदवी मिळवू शकेल. एम.फिल पूर्ण स्वरुपात संपुष्टात आणून एम.ए. नंतर विद्यावाचस्पती (Ph.D) करता येईल. नविन धोरणात खाजगी आणि शासकीय विद्यापीटासाठी नियम एकच असतील, राष्ट्रीय पाली संस्था, पारसी आणि प्राकृत भारतीय अनुवाद संस्था आणि व्याख्या याची स्थापना करण्यात येईल.

नवीन शैक्षणिक धोरण भारतास प्रगती आणि नविनतम शोध निर्मितीचे केंद्रबिंदू ठरणारे असावे अशा पद्धतीने प्रत्येक वयोगटाचा विचार करुन हे धोरण निर्माण करण्यात आले आहे.

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सारांश – 'धर्म' हा भारतीय संस्कृतीच्या रचनेतील व विकासातील महत्त्वाचा घटक आहे. व्यक्तीचे विचार, भावना, संकल्प, प्रेरणा, संस्कार, सवयी व आचार या सर्व गोष्टी सर्वस्वी व्यक्तीच्या मनातील धार्मिक दृष्टिकोणावर अवलंबून असतात. विज्ञानाच्या क्षेत्रात माणसाने प्रचंड प्रगती केलेली असली तरी 'धर्म', 'तत्त्वज्ञान', 'नीती' या गोष्टी माणसाच्या दैनंदिन जीवनाचे अधिश्ठान आहेत. ज्या त्यांना प्रेरणा व मार्गदर्शन पुरवितात.

आजच्या भारतीय संस्कृतीच्या विकासात आर्य, द्रविड, हिंदू, बौध्द, जैन, ख्रिष्चन, शीख, इस्लाम, पारशी इत्यादी विविध धर्म प्रणालींनी आकार दिलेले आढळतो. प्रत्येकच धर्म व्यक्तीच्या वर्तनास मार्गदर्शक ठरतो. प्रेम, ज्ञान, दान, अहिंसा, सत्य इ. नैतिक मुल्यांची शिकवण देतो. एकूणच व्यक्ती व समूह यांच्या वर्तनाशी व व्यवहाराशी धर्माचा प्रत्यक्ष संबंध असतो.

प्रत्येक धर्माची नावे ही वेगवेगळी असली तरी अंतिमतः प्रत्येक धर्माची उभारणी ही व्यक्तीला नीतिमान बनविणे या संकल्पनेतूनच झालेली आहे असे दिसून येते, त्यामुळे धर्म हा मानवी जीवनाच्या इतिहासात महत्त्वाचा घटक ठरतो.

सांकेतिक शब्द : धर्म, नैतिक तत्त्वे, जीवनमूल्ये.

प्रस्तावना – भारतीय इतिहास हा धर्म दर्षन आणि संस्कृती यांच्या गाथांनी भरलेला आहे. धर्म हा तर मानवी संस्कृतीच्या रचनेतील महत्त्वाचा घटक होय- धर्माने सांगितलेली नैतिकतत्त्वे माणसाच्या दैनंदिन जीवनाचे अधिष्ठान आहेत. आजच्या भारतीय संस्कृतीच्या विकासाला द्रविड, हिंदू, बौद्ध, जैन, ख्रिश्चन, षीख, इस्लाम, पारशी इत्यादी विविध धर्म प्रणालींनी आकार व अर्थ दिलेला आढळतो. वरील सर्व धर्मांची स्थापना ही वेगवेगळ्या वेळी, वेगवेगळ्या काळी, स्थळी झाली असली तरी प्रत्येक धर्माने आपले मौलिक व नैतिक विचार लोकांपर्यंत पोहचविण्याचा प्रयत्न केलेला दिसून येतो.

त्यादृष्टीने प्रस्तुत शोधनिबंधात, भारतीय परंपरेतील प्रमुख धर्मांचा नैतिक दृष्टिकोण अभ्यासला. त्यांचे तात्त्विक व नैतिक

विचार हे या शोधनिबंधाच्या अध्ययनाचे केंद्र आहे.

भारतातील प्रमुख धर्माचे परिचय करून घेण्यापूर्वी 'धर्म' या संज्ञेचा अर्थ समजावून घ्यायला हवा. धर्म' हा शब्द 'धृ' या धातूपासून तयार झालेला असून 'धृ' याचा अर्थ 'धारण करणे' असा होतो. 'धारणात ध र्म मित्याह धर्मो धारयाति प्रजा अशी त्याची व्याख्या होते. म्हणजे प्रजेला एका सूत्रात बांधणारा तो धर्म, असा त्याचा अर्थ होतो. ऋग्वेदात आधार देणे, पोषण करणे, पालन करणे नैतिक कायदे व आचार अषा अर्थाने 'धर्म' हा शब्द योजिला गेल्याचे आढळते तर लोक व्यवहार नीट चालविणे हेच धर्माचे खरे कार्य होय असे महाभारतातील शांतीपर्वात म्हटलेले आहे.

वरील सर्व अर्थाशी मिळतीजुळती अशी व्याख्या 'ऐतरेय ब्राह्मण' या धर्मग्रंथात, न्यायभाश्यात, ऋग्वेदातील पुरूष सुक्तात केलेली आढळते तर मीमांसकाच्या जैमिनी सुत्रात 'चोदनालक्षणोर्थ धर्माः।' अशा धर्मविशयक कल्पनेत, चोदना म्हणजे उपदेश, आज्ञा, विधी, प्रेरणा होय तर मनुःस्मृती मध्ये धर्माची दहा लक्षणे सांगितलेली आहेत. 'धैर्य', 'क्षमा', 'संयम', 'अस्तेय', 'शौच', 'इंद्रियनिग्रह', 'बुध्दी', 'विद्या', 'सत्य' आणि 'क्रोध न करणे' इत्यादी धर्मशास्त्रामध्ये चार पुरूषार्थापैकी धर्म या पुरूषार्थाला सर्वात महत्त्वाचे स्थान आहे.

थोडक्यात, व्यक्ती व समाज यांनी कसे वागावे कोणती आचारसंहीता आचरणात आणावी याचे विवेचन 'धर्म' या शब्दात अभिप्रेत आहे तर धर्माचे प्रयोजन सांगतांना कणादांनी धर्माची व्याख्या – 'यतोभ्युदयानिः श्रेयसिद्धिः सः धर्म,' अशी केलेली आहे. म्हणजेच ज्याने संसारिक समृध्दी (अभ्युदय) आणि आध्यात्मिक कल्याण (निःश्रेयस) यांची सिध दी होते तो धर्म. वैशेशिकांनी केलेली धर्माची ही व्याख्या भौतिक आणि आध्यात्मिक दोन्ही क्षेत्रात समन्वय प्रस्थापित करते.

अशा प्रकारे भारतीय परंपरेत 'धर्म' या शब्दाचा अर्थ वेगवेगळया संदर्भात वेगवेगळा केलेला आढळतो. लैकिक अर्थाने ज्याला आपण धर्म म्हणतो तो म्हणजे 'हिंदू', 'इस्लाम', 'खिश्चन', ' बौध्द' या प्रमुख धर्मांची नैतिक जीवन दृष्टि जाणून घेवू.

हिंदू धर्म : जगातील अतिप्राचीन आद्यधर्म समजल्या जाणाऱ्या हिंदू धर्माने त्रिविध दृष्टिकोण स्वीकारलेला दिसून येतो. त्यामध्ये ऐहिकवाद, पारमार्थिकवाद व उभयवाद या तीन दृष्टिकोणांचा समावेश होतो. जसे हिंदू धर्माने समाजातील लोकांना दैनंदिन जीवन व्यवहार करीत असतांना माणसामाणसांमधील संबंध चांगले रहावे म्हणून आश्रम व्यवस्था, वर्णव्यवस्था सांगितली, 'सत्य', 'अहिंसा' व इतर 'नीतिधर्म' यांची मीमांसा केली. या सर्वावरून हिंदू धर्मातील ऐहिक दृष्टिकोण स्पष्ट होतो. तसेच उपनिशदातील सांगितलेल्या ब्राम्हणस्वरूपावरून, स्मृती व धर्मशास्त्रात केलेल्या आत्मा, परलोक इत्यादींच्या विवेचनावरून

तसेच पुराण ग्रंथ, आगम ग्रंथ यामध्ये सांगितलेल्या व्रत, यात्रा, उपासना या सर्व गोष्टीतून हिंदू धर्मातील आध्यात्मिक प्रेरणा स्पष्ट होते, जी पारलौकिक जगताविशयीची जागरूकता सुस्पष्ट करते. हिंदू धर्माने अनेक देवतावाद, पाप, पुण्य, पुनर्जन्म, कर्मसिध्दांत या गोश्टी मानल्या आहेत. हिंदू धर्मात आध्यात्मिक जीवनाबरोबरच समाजधारणेला व अभ्युदयालाही महत्त्व दिलेले दिसून येते. म्हणूनच या धर्मात इह–पर, प्रपंच–परमार्थ, प्रेयस–श्रेयस, अभ्युदय– निःश्रेयस इ. च्या संदर्भात समन्वयी दृष्टिकोण दिसून येतो. गीतेतील उपदेश, श्रुती, स्मृती, पुराणे, दर्शन, मध्ययुगीन संत, भारतीय तत्त्वचिंतकांनी याच भूमिकेचा स्वीकार केलेला दिसून येतो. हिंदू धर्माच्या आचारधर्माचे, विधींचे निरीक्षण केल्यास असे लक्षात येते की, ते ऐहिक सुखाला नाकारीत नाही तर त्यांनी मोक्षा व्यतिरिक्त अर्थ व काम हे पुरूशार्थ देखील स्वीकारलेले आहे. पण ते केवळ साधन म्हणून साध्य म्हणून नाही. हिंदू धर्मानुसार, धर्माधिष्टीत अर्थ काम हेच पुरूषार्थ होत. धर्म विरोधी अर्थ काम पुरूषार्थ नव्हे.

हिंदू धर्मातील आचारधर्माच्या या विवेचनात वर्णाश्रमधर्मानुसार केले जाणारे नित्यविधी म्हणजे संध्या, देवपूजा, पितृतर्पण, यज्ञ, अग्निपूजा, इ. चे पालन करणे आवश्यक मानलेले आहे. तर सकाम उपासनेमधे येे यज्ञ, दान, तप, व्रत, उपवास इत्यादींचा समावेश दिसून येतो. नैमित्तिक विधींमध्ये जन्म, मृत्यू, विवाह या प्रसंगी करण्यात येणाऱ्या विधींचा समावेश होतो. जीवनातील प्रत्येक अवस्थेत आध्यात्मिक महत्त्व देणे हा या संस्कार विधीचा हेतू आहे. यावरून प्रापंचिक व पारमार्थिक जीवन यात अंतर राहू नये व संपूर्ण मानवी जीवन पवित्र व्हावे, धर्मनिष्ठ व्हावे हा हिंदू धर्माचा हेतू दिसून येतो.

थोडक्यात, हिंदू धर्मशास्त्रात, मानवी जीवनामध्ये आध्यात्मिक साफल्य व जन्म–परंपरेवर आधारलेला कर्मसिध्दांत व चातुर्वर्ण्यव्यवस्था, तसेच आश्रमव्यवस्था याद्वारे मनुष्याला क्रमाक्रमाने मोक्षस्वरूपी परम पुरूशार्थ कसा साध्य करून घेता येतो, याविषयी जे मार्गदर्शन केलेले आहे, त्यातून हिंदू धर्मांतर्गत नीतिविचार व्यक्त होतातच पण त्याच बरोबर भारतीय नीती ही हिंदू धर्मशास्त्राचे अधिष्ठान होय हे सुस्पष्ट होते.

इस्लाम धर्म :– इस्लाम धर्मानुसार, हा धर्म ईष्वरी संदेशातून प्रकट झालेला पवित्र धर्म असून, ईश्वर एक आहे. मुहम्मद पैगंबर त्याचे प्रेषित आहेत. तत्कालीन अरब समाजातील अनीती, अंधश्रध्दा, यांना आळा घालण्यासाठी अरबस्थानातील मक्का या शहरी इ. स. 610 साली नव्या धर्माची स्थापना केली व त्याला 'इस्लाम' हे नाव दिले. इस्लाम हा अरबी शब्द असून त्याचा अर्थ 'शांतीमध्ये प्रवेश करणे' असा होतो.

पैगंबरांनी तत्त्वज्ञानाच्या जंजाळात न पडता सरळ कर्ममय धर्माचाच पुरस्कार केला. अनेकश्वरवाद व मुर्तिपूजा यांना त्यांनी कडाडून विरोध केला. इस्लाम धर्माचे इमान (श्रध्दा) व अमल (आचरण) असे दोन भाग पडतात.'इमान' म्हणजे प्रथा पुढील सहा गोष्टींवर त्यांचा मुलभूल श्रध्दा सामावलेल्या आहेत. 1) अलाह 2) देवदूत (फरिष्ते) 3) ईष्वरग्रंथ, कुराण 4) ईश्वराचे प्रेशित वा पैगंबर रसूल 5) अंतिम निवाडयाचा दिवस 6) ईष्वराचे आदेष नबीने घोषित केलेल्या सत्याची स्वीकृती.

इस्लाम धर्मानुसार जे पुण्यवान, सदाचरणी असतील ते जन्नतमध्ये जातात जे दुराचरणी आहेत ते 'जहन्नूम' म्हणजे नरकात जातात अशी श्रध्दा आहे. कुराणच्या 'अमल' या विभागातील ज्या पाच आवश्यक गोष्टी म्हणजे धार्मिक कृत्ये सांगितलेली आहेत त्यांना 'पंचअर्कात' असे म्हणतात. त्यामध्ये दिवसातून पाच वेळा नमाज पठण, पाच वेळा कलम पठण, दान देणे, रोजा ठेवणे व जीवनात एकदा तरी हजला जाणे आवश्यक मानले जाते. वरील सहा गोष्टींवर पूर्ण श्रध्दा व पाच आचारांचे पालन मिळून इस्लाम धर्म बनतो. वरील सहा गोष्टींवरून इस्लामांची जी जीवनदृष्टी स्पष्ट होते त्यात त्यांनी, इतर प्राण्यांच्या तुलनेत मानवास सृष्टीतील श्रेष्ठ घटक मानलेले आहे. तसेच मनुष्य जेव्हा जन्माला येतो तेव्हा तो कुठल्याही पूर्वसंस्कारांनी पापमय होत नाही. त्याला मिळणारे सुख वा दुःख हे त्याच्या कर्माचा परिणाम आहे. मरणोत्तर स्वर्गनरकाची कल्पना इस्लामांना मान्य आहे. तसेच ईष्वरी प्राप्तीसाठी इस्लामधर्ममध्ये कर्मकाण्डाला स्थान नाही. प्रत्येकाला त्याच्या कर्मफलाप्रमाणे स्वर्गनरक प्राप्त होतो. अशी त्यांची श्रध्दा आहे. याशिवाय इस्लाम धर्माने, मानवाने जीवनात कसे वागावे, या संबंधी काही नियम सांगितलेले आहेत. या नियमांचे पालन करणे प्रत्येक इस्लामी व्यक्तीचे कर्तव्य मानले गेले आहे. ते खालील प्रमाणे – 1) ईश्वराप्रित्यर्थ सेवा करणे 2) ज्ञान संपादन करणे, 3) न्यायी बनणे 4) सत्य बोलणे 5) शिष्टाचारांचे पालन करणे 6) कृतज्ञता दर्शविणे 7) दान देणे 8) मातापित्यांची सेवा करणे 9) सौजन्य व नम्रतेचा स्वीकार करणे 10) प्राण्यांवर दया करणे 11) संकटाला धैर्याने सामोरे जाणे 12) क्षमा करणे 13) पष्चात्ताप होणे 14) मद्यपान न करणे 15) व्यभिचार न करणे 16) जुगार न खेळणे इत्यादी सदाचारावर इस्लाम धर्माने भर दिलेला आहे. सारांष रूपाने इस्लाम धर्माविशयी असे सांगता येईल की, अनाचार, हिंसा, पाप–दुर्गुण दूर करून जीवनात तपष्चर्या व ईष्वर चिंतन यावर अधिक भर द्या, ही षिकवण त्यांनी समाजाला दिली.

बौध्द धर्म :– इ. स. पूर्व सहाव्या शतकात बौध्द धर्म उदयास आला. भगवान बुध्दांनी प्रवर्तित केलेल्या धर्माची जगातील प्रचलित धर्मात गणना होते. बौध्द धर्म हा जगातील एकच असा धर्म आहे की जो मानवी प्रज्ञेतून निर्माण झालेला धर्म होय. बुध्दांच्या धर्मप्रसाराच्या या कार्याला सारनाथ पासून प्रारंभ झाला. वैदिक धर्मातील यज्ञ जातिभेद, व आत्म्याचे अमरत्व यांना विरोध करून कर्मकांडापेक्षा नैतिक वर्तन हे श्रेष्ठ होय व तोच मुक्तीचा मार्ग होय असे या धर्माने सांगितले. म्हणून जप, तप, उपवास, व्रत, तीर्थयात्रा इत्यादी नियम व्यर्थ असून तृष्णेचा पूर्णपणे नायनाट करणे हाच मोक्षाचा खरा उपाय होय. अशी शिकवण गौतम बुध्दांनी आपल्या धर्मप्रसाराच्या माध्यमातून लोकांना दिली.

गौतम बुध्दांनी ज्या गोष्टी बुध्दी पलिकडच्या आहेत, अनाकलनीय आहेत, त्या गोष्टींविषयी म्हणजे विष्वाची निर्मिती, विनाश, ब्रम्हतत्त्व, आत्मतत्त्व याविषयी तटस्थेतेची भूमिका घेतलेली होती. आपल्या दैनंदिन जीवनातील दुःखाशी याचा कोणत्याही प्रकारे संबंध नाही. म्हणून प्रत्यक्ष अनुभवास येणारी संकटे व नित्य प्रतीत होणारी दुःखे, यांनाच प्रबळ प्रमाण घेऊन त्यांनी बौध्द धर्माची उभारणी केली. त्यामुळेच या धर्मात, ईश्वर, आत्मा, परलोक इत्यादी तत्त्वांचे खंडन केलेले दिसून येते. शुध्द चरीत्र व संयमात्मक जीवन जगण्यास महत्त्व दिलेले आढळते. म्हणूनच बौध्द धर्माने, 'प्रज्ञा' व 'करूणा' यांना श्रेष्ठ स्थान देणारा, नीतीचा मार्ग सांगितलेला आहे. ज्याच्या आधारे अहंकाराचा निरास, चित्तशुध्दी व विश्व व्यापक मैत्री यांच्या योगाने या जन्मातच निर्वाण प्राप्ती शक्य आहे. सारनाथ येथील प्रवचनात सांगितलेल्या चारआर्यसत्याचा व आर्य अष्टांगमार्गाचा माध्यमातून त्यांनी हा नीतीचा उपदेश लोकांपर्यंत पोहचविण्याचा प्रयत्न केला.

ख्रिस्ती धर्म :– येशू ख्रिस्तांच्या नावाने प्रचलित असलेल्या संप्रदायाला किंवा धर्माला ख्रिस्ती धर्म म्हणतात. येशू ख्रिस्तांनी आपल्या असामान्य दैवी तेजाने, कार्याने, श्रेष्ठ नीतिमूल्यांवर आधारलेल्या धर्माचे प्रवर्तन केले. त्यांच्याच नावाने ओळखला जाणारा हा धर्म म्हणजे 'ख्रिस्ती धर्म' होय.

हा धर्म कोणत्याही शास्त्रावर सिध्दांतावर किंवा सुत्रावर आधारलेला नसून ख्रिस्तांविषयी दृढ श्रध्दा हाच त्याचा पाया होय. आंतरिक नैतिक प्रगती हे धर्माचे खरे लक्षण होय असे ख्रिस्ती धर्म मानतो. त्यांनी सामान्य माणसाला अनुलक्षून उच्चतम नैतिक आदेषांची षिकवण दिलेली आहे. प्रार्थना, परोपकार, बंधूभाव ही मूल्ये आचरणात आणण्यावर ख्रिस्ती धर्माचा भर आहे. अहंकार शून्य व अनन्यशरण ईश्वरी भक्ती हे ख्रिस्ती धर्माचे प्रमुख अंग होय. जीवनात भक्तीभाव विकसित करण्यासाठी वैयक्तिक व सामुदायिक प्रार्थनेला ख्रिस्ती धर्मात महत्त्वाचे स्थान आहे. त्याच बरोबर दानधर्म, उपवास, व्रतोत्सव, सण, समारंभ या गोष्टी आचरणात आणण्यावर व तसेच 'पश्चात्तापाला' म्हणजे आपण केलेल्या पापाबद्दल ईश्वराजवळ कबुली देउन त्याची क्षमा मागणे, या पष्चात्तापाला ख्रिस्ती धर्मात मन पालटणे असे म्हणतात. हा पश्चात्ताप मनुश्याचे अहंकेंद्रित्व नष्ट करून त्याला ईश्वर केंद्रित करतो.

जगातील सर्व प्राणीमात्रांवर प्रेम करावे. शेजाऱ्यावरच नाही तर वैऱ्यावर देखील प्रेम करा, असा संदेश देणारा ख्रिस्ती धर्म हा करूणा, प्रेम, सेवा या श्रेष्ठ मूल्यांवर आधारलेला असून, विष्वकल्याण ही त्यांची ध्येय दृष्टी आहे. या धर्माने ऐहिक, पारलैकिक, व्यक्तिगत आणि सामाजिक जीवनाला नीतिमूल्यांचे अधिष्ठान दिलेले आहे. अशाप्रकारे 'धर्म' हाविशय जीवनस्पर्षी आहे. हा मानवी जीवनातील ऐतिहासिक घटक आहे. विविध धर्म संस्थापक, महापुरूश, प्रज्ञावंत, संत यांना जीवनाचा जो अन्वयार्थ समजला तो त्यांच्या त्यांच्या धर्मातून प्रकट झाला आहे व त्यानुसार त्या त्या धर्माच्या लोकसमूहात निर्माण झालेल्या धार्मिक प्रथा, दृष्टिकोण, मूल्यप्रणाली यामधून लोक समुहाचे धर्मशास्त्र निर्माण झाले असून, प्रत्येक धर्माचे धर्मशास्त्र हे स्वतंत्र आहे. प्रत्येकच धर्माने 'सत्य', 'अहिंसा', 'ब्रम्हचर्य', 'अपरिग्रह', 'अस्तेय' इ. जीवनमूल्यांना प्रतिष्ठा दिलेली आढळते. मानवाचा नैतिक विकास व्हावा व अज्ञान दूर व्हावे यासाठीच धर्माचे प्रवर्तन झालेले दिसून येते. त्याप्रमाणे प्रत्येकाने स्वहिता बरोबरच इतरांच्या हितासाठी देखील प्रयत्नशील रहावे, समाजाची सेवा करावी यावर सर्व धर्मांनी भर दिलेले आढळून येतो.

निष्कर्ष – सर्व धर्माचा इतिहास पाहता असे लक्षात येते की, प्रत्येकच धर्माच्या प्रवर्तनास व विकासास अनेक चिंतनशील निःस्वार्थी, लोक कल्याणाची इच्छा असणारे संत, महात्म प्रेशित, मुनी अशा महापुरूशांची प्रज्ञा व प्रयत्न यांची मदत झालेली आढळते. अतःप्रज्ञेचा साहाय्याने जाणलेले जीवनरहस्य या महापुरूशांनी आपल्या धर्मप्रणालीतून प्रकट केलेले आढळते. प्रत्येक धर्म संस्थापकाने मानवी जीवनात समाधान, षांती लाभावी व अंतिम सत्याकडे वाटचाल करता यावी म्हणून त्यांच्या धर्मग्रंथात आचारसंहीता घालून दिलेल्या आहेत. प्रत्येक धर्माची स्थापना करणारा धर्मसंस्थापक, त्याने घालून दिलेले आचार, विचार विषयक धर्मग्रंथ हा त्या त्या धर्माच्या लोकांसाठी श्रेष्ठ ठरतो. म्हणूनच जीवन जगत असताना आपापला धर्मग्रंथ प्रमाण मानूनच सर्व धर्मातील माणसे आयुश्यातील सारे व्यवहार करीत असतात. 'गीता', 'कुराण', 'बायबल', 'त्रिपिटक' यासारखे धर्मग्रंथ क्रमषः हिंदू मुसलमान, ख्रिष्चन, बौध्द इ. समाजाचा व्यवहाराला दिशा देताना दिसतात.

या प्रत्येक धर्मात प्रत्येक माणसाचा परमोच्च विकास व्हावा, त्याला पूर्णत्व प्राप्त व्हावे, त्याला परमोच्च आनंद मिळावा, कैवल्य, निर्वाण, मोक्ष मिळावा ही निःश्रेयस कल्पना प्रभावी दिसते, त्याच प्रमाणे सामाजिक सदाचरणावरही प्रत्येक धर्माने भर दिलेला आढळून येतो. याचाच अर्थ असा की, अभुदय (प्रपंच) आणि निःश्रेयस (परमार्थ) या दोन्हींची सांगड कशी घालावी याचे उत्तम मार्गदर्शन प्रत्येक धर्मात केलेले दिसून येते.

संदर्भ ग्रंथ

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2. *जोशी तर्कतीर्थ लक्ष्मणशास्त्री – लेखनसंग्रह खंड पहिला*
3. *जोशी तर्कतीर्थ लक्ष्मणशास्त्री – वैदिक संस्कृतीचा वकास.*
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वसंतराव नाईक महाविद्यालय, औरंगाबाद

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आधुनिक मराठी साहित्य प्रवाहातील विज्ञानसाहित्य हा एक महत्वपूर्ण वाङ्मय प्रकार असून विज्ञान कादंबरी हा त्यातील एक सशक्त साहित्य प्रकार आहे. आजवर मराठीत स्वतंत्र रूपांतरित व भाषांतरित अशा अनेक विज्ञान कादंब–यांची निर्मिती झालेली आहे. मराठीतील आघाडीच्या विज्ञान कादंबरीकारांच्या निवडक कादंब–यातील विज्ञानवादी जीवनदृष्टीचा शोध प्रस्तुत ठिकाणी घेतला आहे.

इ.स. 1960–70 च्या दशकात मराठी साहित्य प्रवाहात स्वतःची ओळख व अस्तित्व प्रस्थापित करतांनाच मराठी विज्ञान साहित्याने अनुभवाचे व अभ्यासाचे एक नवे दालन उघडे करून दिले. विज्ञान संशोधनामुळे गोंधळ, कुतूहल व आश्चर्य निर्माण झालेल्या सामान्यांच्या मनात विज्ञानाला साहित्य म्हणून रूजवणे हे विज्ञान साहित्यकांचे स्पखहणीय यश मानावे लागते. मराठी विज्ञान कादंबरीकारांनी विज्ञान आणि व्यक्तीच्या अनुबंधाचे अणुरेणू एका परिघात आणले, वैज्ञानिक प्रगतीच्या विधायक व विघातक अशा दोन्ही संभाव्य परिणामांचे चित्रण केले. माणूस व त्याचे जीवन हाच विज्ञान कादंबरीच्या निर्मितीचा प्रमुख घटक मानला एकूणच मराठी विज्ञान कादंबरीतून वैज्ञानिक प्रगतीच्या भविष्यकाळाचे, विज्ञानातील शोधांच्या परिणामांचे व त्याला सामो–या जाणा–या मानवाचे संभाव्यचित्र उभे केले. त्यातील समस्या प्रधान कथानकांमुळे त्या विज्ञानगर्भ व रहस्यमय झाल्या आहेत. विज्ञान कादंबरीतून एका अपरिचित पण संभाव्य अशा दृष्टीकोनातून जीवनदर्शन घडतांनाच विज्ञानाधिष्ठीत आशयाच्या माध्यमातून जीवसृष्टी व निसर्गाकडे पाहण्याचे रूढ संकेत बदलले. विज्ञान कादंबरीच्या आषय सूत्रातील विज्ञानाचे अधिष्ठान, वैज्ञानिक सूत्र–संकल्पनांचा कल्पनाविस्तार अज्ञात अशा भविष्यकाळाचे प्रक्षेपण, वातावरण, व्यक्तिरेखा, विज्ञानवादी जीवनदृश्टी व भाशेचे संमिश्र वळण यामुळे विज्ञान कादंबरीचे अन्य कादंबरीपेक्षा एक वेगळेपण निर्माण झाले आहे व एकूणच मराठी वाङ्मयाच्या कक्षा रूंदावल्या गेल्या आहेत.

विज्ञान कादंबरीचा आशय विज्ञाननिष्ठ असल्याने आपोआपच त्यातून एक विज्ञानवादी जीवनदृश्टी प्राप्त होते. विज्ञान कादंबरीचे वेगळेपण विज्ञाननिष्ठ आशयामध्ये आहे संभाव्य वैज्ञानिक सत्य हा विज्ञान कादंबरीचा आधार आहे. तरीही ती मानवकेंद्री असून मानवी जीवनाला व्यापणा–या चित्रणातून भविश्याचा वेध घेतला जातो. विज्ञाननिष्ठ, तर्कनिष्ठ, वस्तुनिष्ठ या विज्ञाननिष्ठेचा अविष्कार त्यातून होत असतानाच विज्ञान कादंबरीतून प्रमाण विज्ञान, कल्पनीय विज्ञान व काही वेळा व्याज विज्ञानही येते त्यातील कल्पनासृष्टी वाचकांपुढे वास्तव विष्वाचा नवार्थ मांडते आणि त्यातून मानवी जाणिवांच्या क्षितिज रूंदावते व एक नवी जीवनदृष्टी प्राप्त होते. विज्ञान कादंबरीकार वैज्ञानिक किंवा प्रचलित विज्ञानाची माहिती असलेला जाणकार असतो. त्याच्या जीवनदृष्टीचा परिणाम कादंबरीवर असतो, प्रचलित विज्ञानाच्या भक्कम आधारावर भविष्यविषयीचा बुध्दिनिष्ठ अंदाज व त्याचा मानवी जीवनावरील परिणाम अधोरेखित करताना ज्या विज्ञानातील शोधांचा परिणाम मानवी जीवनावर होतो त्याला विज्ञान कादंबरी केंद्रस्थानी मानते. वैज्ञानिक घडामोडीचे ज्ञान, विज्ञानामुळे निर्माण झालेले फायदे अथवा तोटे आणि त्याला सामोरे जाण्याचे, त्या प्रष्नांची उकल करण्यास विज्ञान कादंबरी साहायभूत ठरते. एक प्रकारचा विज्ञानव्यासंग वाढवण्याचे कार्य कादंबरीच्या माध्यमातून होते. विज्ञानातील नव्या संकल्पना नवे शोध हे सामाजिक, कौटुंबिक घडामोडीत महत्वाचे परिणाम साधणारे घटक असतात. या घडामोडीचे चित्रण विज्ञान कादंबरीत असल्याने वाचकांचे वैज्ञानिक कुतूहल शमवत एक वैज्ञानिक दृष्टिकोन–जीवनदृष्टी व भोवतालच्या विष्वाबद्दलचे ज्ञान अद्ययावत करण्यास विज्ञान कादंबरी महत्वाचे साधन ठरते. मराठी वैज्ञानिक कादंबरीतील दृष्टेपणाची चिकित्सा करताना रा.ग. जाधव म्हणतात, खरे तर, आपली अध्यात्मप्रवण मानसिकता आणि वैज्ञानिक जीवनदृष्टी यांच्या सर्जनशील संयोगातून आपणास वैज्ञानिक कादंबरीतून दृष्टेपणाची अपूर्व रंगरूपे गवसू शकतात. एवढेच नव्हे, तर सामाजिक वास्तवाच्या चित्रणालाही कालोचित असा दृष्टीपणा त्यामुळे प्राप्त होईल. वैज्ञानिक जीवनदृष्टी ही मूलतः समाज संस्कृती निरपेक्ष असते. सामाजिक–सांस्कृतिक वास्तवाच्या जटिल डोके दुखीतून बाहेर पडून नव्या मानवी परिप्रेक्ष्यातील निर्मिती करण्यास वैज्ञानिक मानसिकतेची मदत होईल असे वाटते. कादंबरीतील दृष्टेपण हे उद्या–परवाचे पाहूणे, संभाव्य पाहणे भावी भविष्यकालीन पाहणे यांसारख्या कथ्यनांचा त्याच्याशी संबंध सूचवत हे दृष्टेपण पुढचे पाहण्याशी बांधील असून भविष्यवेधक मर्मदृष्टी म्हणजेच कादंबरीतील दृष्टीपणा असून कादंबरीकार हाच त्याचा जनक असल्याने त्याची जीवनदृष्टी कादंबरीतील दृष्टेपण ठरते.

विज्ञान कादंबरीच्या माध्यमातून लेखक साहित्यमूल्यांची जोपासना करतानाच वाचकांना विज्ञानसाक्षर करून त्यांच्यातील गैरसमज, अंध ाश्रध्दा दूर करण्यास व एक वैज्ञानिक दृष्टिकोन निर्माण करण्यास मदत करतो. सत्यावरची श्रध्दा हा वैज्ञानिक दृष्टिकोनाचा पाया असतो. 'वैज्ञानिक दृष्टिकोनाची व्याप्ती' स्पष्ट करतांना सुधीर पानसे म्हणतात 'सम'वैज्ञानिक दृष्टिकोन ही संज्ञा केवळ विज्ञान शोधकार्य व संदर्भासाठी मर्यादित नसून त्याच्या अवाक्यात आपल्या संपूर्ण जीवनाचा व्यवहार मावतो. भोवताली व्यवहार करताना जी गृहितके, ज्या धारणा आपण अवलंबितो त्या तर्क आणि अनुभवाशी सुसंगत असाव्यात असा अग्रह वैज्ञानिक दृष्टिकोनात अभिप्रेत असतो''

विज्ञान कादंबरीच्या माध्यमातून वैज्ञानिक जीवनदृष्टी समाजात रूजली जाते व त्यासाठी लेखक वैज्ञानिक दृष्टिकोनाला समाजात उपकारक तसेच अपकारक असणा–या प्रेरणा–प्रवृत्तीचा शोध घेतो. विज्ञान कादंबरी वाचकाला जगाकडे डोळसपणे, चौकस बुध्दीने व विवेकशील वृतीने पाहण्यास व तर्कशुध्द पध्दतीने विचार करण्यास भाग पाडते. संभाव्य वैज्ञानिक प्रगतीचा भविष्यकालीन दर्शनातून वर्तमान वास्तवाचे अन्वयार्थ लक्षात आणून देताना कधी कधी त्यातून वास्तवदर्शी चित्रही रेखाटले जाते. एकूणच विज्ञान कादंबरीतील विज्ञान, वैज्ञानिक व विज्ञानव्यवहार यांच्या दर्शनातून एक वैज्ञानिक जीवनदृष्टी निर्माण होते. विज्ञान कादंबरी या सृजनषील वाङ्मय प्रकारातून वैज्ञानिक उदबोधन आणि मानव्याच्या शोधा बरोबरच प्रगत विज्ञानाचा मानवी जीवनावरील परिणामांची व वैज्ञानिक प्रगतीबरोबर बदलणारे नवे जग त्याविशयीचे कूतूहल शमवून एका नव्या विष्वाबोधाची प्रचिती करून देतानाच साहित्यकृती म्हणून काळाच्या कसोटीवर उतरते. हे स्पष्ट करताना रवींद्र किंबहुने म्हणतात, ''कुठल्याही साहित्यकृतीचे श्रेष्ठत्व किंवा महत्ता अंतिमतः तिच्यातील विष्वबोधाशी जडलेले असते. सदर विश्व बोध स्वतंत्र सहज, व्यापक आणि दर्जेदार भाषेतून व्यक्त होत असेल तरच ती कृती काळाच्या कसोटीवर टिकते आणि तिचा प्रभाव नंतरच्या पिढयांनाही नवी अर्थवत्ता सूचित करून देउ शकते.''अशी काळाच्या कसोटीवर टिकण्याची क्षमता विज्ञान कादंबरीमध्ये असून साहित्यमूल्यांबरोबरच त्यातील जीवनदर्शन विज्ञानप्रणीत मानवी समस्या व विज्ञानाने प्रभावित झालेल्या सामाजिक, सांस्कृतिक जीवनमूल्यांतून एक नवी जीवनदृष्टी प्रतीत होते. विज्ञान हे मानवी जीवनात अमूलाग्र परिवर्तन घडवण्याचे साधन आहे व विज्ञान कादंबरीच्या माध्यमातून परंपरेने जोपासले गेलेले गैरसमज दूर होउन नव्या ज्ञानाने मानवाचे उदबोधन होते व भविष्यकालीन समाजजीवनाची पूर्वकल्पना देण्यास उपयुक्त ठरते. एकूणच मराठी विज्ञान कादंबरीतून अशी विज्ञानवादी जीवनदृष्टी प्रतीत होताना दिसते.

जयंत नारळीकरांच्या एकूणच विज्ञान कादंबरीतून वाचकांची विज्ञानविषयक जागृती व वैज्ञानिक दृष्टीकोनाची निर्मिती करणा–या आहेत. विज्ञानाला केंद्रस्थानी ठेवून विज्ञान आणि मानवी जीवन यांच्या संबंधावर त्या प्रकाश टाकताना त्यातून विज्ञान प्रबोधनाची दृष्टी अभिव्यक्त करतात. 'प्रेशित' या कादंबरीतील वैज्ञानिक कल्पना परग्रहावरील सजीवसृष्टीचा पृथ्वीशी झालेला संपर्क हा असला तरी मानवी अस्तित्वाच्या लढयाला केंद्रस्थानी ठेवून वसाहतवादाच्या पार्श्वभूमीवर सांस्कृतिकदृष्टया भाष्य करते व पृथ्वीवरील भविश्यकालीन कल्पित आदर्ष स्थितीचे चित्र रेखाटतानाच त्यात खगोलशास्त्र, भौतिक, गणित, संगणक, मनोविज्ञान यांसारख्या विज्ञानातील आजवरच्या ज्ञानाचा आणि संभाव्य प्रगतीच्या शास्त्रीय आधाराने योगायोग कल्पित यांच्या माध्यमातून विज्ञान–तंत्रज्ञानाच्या प्रगतीचे दर्शन व भविष्यकालीन समाजाची नवी मूल्यदृष्टी प्रगट करते. विज्ञानातील शोध, शोधक्रिया रहस्याच्या मार्गाने उकलत रहस्य आणि विज्ञान यांचा संयोग साधते. 'सायक्लॉप्स' प्रकल्पाच्या माध्यमातून अवकाश संशोधकाचा आजवरचा टप्पा आणि भविष्यातील प्रगतीचा आलेख मांडला जातो. देश–विदेशातील संशोधक, वेधशाळा, त्यातील संशोधन विज्ञानविरोधी वातावरण, मानवातील विविधा वृत्ती–प्रवृत्ती, निसर्गाबददलचे त्याचे कुतूहल, मुलभूत संशोधनाचे सामान्यांच्या जीवनावर होणारे परिणाम इत्यादीतून एक वैज्ञानिक जीवनदृष्टीचा प्रत्यय येतो इ.स. 1985 ते इ.स. 2047 पर्यंतच्या विस्तृत वैज्ञानिक घडामोडीतून विज्ञानवादी जीवनदृष्टीचे दर्शन घडवतात 'वामन परत न आला' या कादंबरीतून विज्ञानाच्या प्रगतीतून मानवाने निसर्गाच्या नियमांमध्ये बदल करण्याचा प्रयत्न केला तर कोणते भयावह परिणाम भोगावे लागतील. याचे चित्र विज्ञान कल्पनेच्या साहचयाने उभे केले आहे. तर 'व्हायरस' मधील नारायण जगताप व 'अंतराळातील स्फोट' मधील अविनाष नेने यांच्या माध्यमातून संषोधकाची मानव्यासाठीची तळमळ, धडपड व त्यांच्या कार्यातून विज्ञानातील शोधकार्य अखिल मानवजातीच्या कल्याणाचे साधन व्हावे तदवतच विज्ञान प्रगतीच्या अतिवापराचे दुष्परिणाम व भविष्यातील अण्वस्त्रासारख्या घातक शस्त्रावर माथेफिरूंचा ताबा इत्यादींच्या माध्यमातून भविष्यकालीन मानवाच्या परस्पर संबंधावर भाष्य करते व विज्ञानाच्या विनाशक वापरावर मानवाने आवर घालून त्याचा विधायक वापर करावा हे सूचित करते. मनोरंजनातून विज्ञान प्रबोधनाची दृष्टी ठेवत एकूणच विज्ञान कादंबरी हे उद्याचे वास्तव असून त्या वास्तवाकडे पाहण्याची एक वेगळी दृष्टी नारळीकरांच्या कादंबरीतून दृष्टीस येते. निरंजन घाटे यांच्या 'वारस' कादंबरीतील भविष्यकालीन मानवाची विज्ञान–तंत्रज्ञानाची प्रगती आणि संपूर्ण विष्वाबाहेर अधिराज्य गाजवण्याची प्रेरणा या मानवी प्रवृत्तीवर भाष्य करते. तर हेबळेकरांच्या 'आदित्य' मधून आधुनिक विज्ञान संशोधनाचा वापर करणारा माणूसही तेवढाच सक्षम असावा, अन्यथा ते संशोधन मानवाच्या हितास बाधा निर्माण करणारे ठरू शकते, मानवातील भ्रष्टाचारी प्रवृत्ती विनाशकारी ठरू शकते व विज्ञानातील संशोधन हे मानवाच्या विधायक कार्यासाठीच असावे याची जाणीव करून देत विज्ञानवादी दृष्टीतून वर्तमानकालीन समस्यांचा वेध घेते. मानवाच्या अंतराळ प्रवासातील वैज्ञानिक प्रगतीचा वेध व भविश्यकाळात मानव पष्थ्वीबाहय वसाहती निर्माण करू शकतो. या बरोबरच मानवा–मानवातील वृत्ती–प्रवृत्ती, वंषभेद, वर्णभेद दूर झाला तर विज्ञानाच्या साहाचयाने मानव अशक्य गोष्टी शक्य करू शकेल, परंतु त्यासाठी माणसातला 'माणूस' जिवंत असणे गरजेचे असल्याची दृष्टी 'जोनास आर्क' मधील भारतीय शास्त्रज्ञ डॉ. परेश शिरालीच्या माध्यमातून दाखवून देतात, तर निसर्गाच्या पुढे मानव व त्याचे विज्ञानही अपुरे ठरते याची जाणीव करून देत आदिम संस्कृतीतील मानवाची विकृत कामांध वासना विनाशकारी मार्गानेच घेउन जाते याचे चित्र एका काल्पनिक संस्कष्तीच्या निर्मितीतून 'भद्रमुखी' सारख्या कादंबरीतून ज्वालामुखीच्या उद्रेकातून व आदिम संस्कृतीच्या विनाशातून लेखकाने दर्शवले आहे.

पृथ्वीवरील अण्वस्त्रांच्या निर्मितीसाठीची स्पर्धा, त्यासाठी केला जाणारा प्रचंड मोठा खर्च, वापरली जाणारी बुध्दी, विशमतेकडे केले जाणारे

दुर्लक्ष या सर्व गोष्टी मानवतेच्या दृष्टीकोनातून मूर्खपणाच्या आहेत याची जाणीव 'विप्लवा' या काल्पनिक पृथ्वीबाहय प्रगत जीवसृष्टीच्या आदर्श संस्कृतीच्या माध्यमातून दाखवतानाच अशा आदर्श संस्कृतीची खरी गरज पृथ्वीवरील मानवाला असल्याची कल्पनादृष्टी देतानाच मानवाला अखंड पृथ्वीबदल विचारप्रवृत्त करत एक नवी जीवनदृष्टी अरूणसाधू यांच्या 'विप्लवा' या कादंबरीतून प्राप्त होते तर 'स्फोट' सारख्या कादंबरीतून जगातील वाढत्या लोकसंख्येची समस्या आणि त्यावरील तेवढाच अनैसर्गिक उपाय, भावना व बौध्दिक वस्तुनिष्ठता यांच्या द्वंातील सामाजिक, मानसिक, नैतिक संघर्षाची चिकित्सा करणारी कादंबरी ठरते. 'क्लोनिंग' सारख्या तंत्रज्ञानाने मानवाने निसर्गाला दिलेले आव्हान व अंतराळ संशोधनातील मानवाचे भविष्यातील पुढचे पाउल, महत्त्वाकांक्षा यातून विज्ञानाच्या विश्वरूपाचे दर्शन डॉ. पंडित विद्यासागर यांच्या 'सुपरक्लोन' मधून घडते. विश्वाचे अनादी–अनंतरूप आणि त्यात मानवापेक्षा प्रगत संस्कृतीचा संपर्क झाला तर मानवाच्या अस्तित्वा संबंधीची समस्या, अज्ञात बददलची भीती आणि त्यातून मानवाने उचलले पाऊल, त्याचा भविश्यातील पिढीवर होउ शकणारे परिणाम याचे कल्पनाचित्र साकारतानाच संशोधनातील मूलगामी वैज्ञानिक दृष्टिकोन बाळगला नाही तर मानवजातीच्या प्रगतीची दिशाच खुंटेल अशी विज्ञान प्रगतीच्या संभाव्य परिणामाबददलची दृष्टी 'देवांसि जिवें मारिले' सारख्या कादंबरीतून प्रतीत होते. अंतराळातील सजीव हेच देव असून ते कुठल्याही ध र्माशी जोडले गेलेले नाहीत ही विज्ञानवादी दृष्टी दर्शविते. अंतराळातून मानवावर 'व्हायरसच्या' रूपाने येऊन शकणारे संकट आणि त्याच मानवातील सामूहिक व अंतर्गत मनोवृत्तीच्या शोधातून मानवी अस्तित्व, दुःख, वेदना यासारख्या गूढतेची विज्ञानाच्या साहचयाने केलेली उकल व वेदनारहित समाजनिर्मितीच्या दिशेने टाकलेले मानवाने पाऊल यांसारख्या मानशस्त्रीय वळणातून 'स्कायलॅब' सारख्या कादंबरीच्या माध्यमातून एक नवी दृष्टी वाचकांना चकित करते. तर 'ब्रेनवेव्हज' सारख्या कादंबरीतून उदात्त भावनेतून झालेल्या संशोध नाचे रूपांतर मानवाच्या विध्वंसक विकृत्तीमध्ये परावर्तित होउ शकते. अशा विकृत्तीला पोचवणारे संशोधन व संशोधक नष्ट होणे हीच ख–या संशोधकाची विज्ञानवादी जीवनदृष्टी प्रबळ ठरते. तर संशोध नाचा वापर अखिल मानवजातीच्या हितासाठी व्हावा की देश राष्ट्र आणि देशभक्ती यापुरतेच ते मर्यादित राहावे या द्वंद्वातून संशोध काच्या मनात निर्माण होणारा संघर्ष 'ऑपरेशन भागीरथी' सारख्या कादंबरीतून निर्माण होतो.

विज्ञानातील वेगवेगळया सूत्रावर, सिध्दांतावर आधारलेल्या विविध विषयांतून विज्ञान कादंबरीतून विज्ञानवादी जीवनदृष्टीचा परिचय होतो. आज विज्ञानाची प्रगती प्रचंड वेगाने होत आहे आणि त्याचा परिणाम मानवी जीवनावरही तेवढाच प्रचंड वेगाने होत आहे. विज्ञान–तंत्रज्ञानातून निर्माण झालेल्या साधनांचे बरे–वाईट परिणाम एकूणच मानवाच्या जीवनावरही होत आहेत, त्याच्या नाते–संबंधावर हात आहेत. अशा मानवी जीवनावर परिणाम घडवणा–या विज्ञानाच्या प्रभावामुळे निर्माण झालेल्या व होऊ शकणा–या प्रश्नांना मानव कसा सामोरा जातो याचे प्रभावी चित्र विज्ञान कादंबरीत आहे. विज्ञान कादंबरीतील आशयसूत्र विज्ञानाधारित आहे त्यातून येणा–या कल्पित भविष्याच्या चित्रणालाही विज्ञानाचा आधार आहे आणि मुख्य म्हणजे तिच्या केंद्रस्थानी माणूसच आहे. विज्ञान कादंबरीतील कथानकातून वाचकांना वास्तवाकडे पाहण्याची एक वेगळी दृष्टी निर्माण करण्याचे कौशल्य विज्ञान कादंबरीकरांनी साधलेले आहे. जीवनाच्या विविध पैलूंचे दर्शन त्यातून घडते हे जीवनदर्शन विज्ञानाच्या आधारे अज्ञात काळातील वैज्ञानिक प्रगतीच्या आधारे लेखकाने साधलेले असल्याने कल्पित आशयातून वास्तवाकडे पाहण्याची एक वेगळी दृष्टी विज्ञान कादंबरीतून निर्माण होते, कारण त्यातील कल्पिताचा पाया हा प्रचलित विज्ञानावर आधारलेला आहे. त्यामुळे त्यातून एक विज्ञानवादी जीवनदृष्टी प्रत्ययास येते व वाचकांचीही अशीच एक विज्ञानवादी जीवनदृष्टी विज्ञान कादंबरीच्या वाचनातून बनत राहते.

संदर्भ

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कला विज्ञान व वाणिज्य महाविद्यालय,

★★★

सारांश – **19** व्या शतकाच्या शेवटी इंग्लंड, अमेरिकेत झालेल्या मताधिकार आंदोलनापासून जागतिक स्त्रीमुक्ती चळवळीला सुरुवात झाली. २०व्या शतकात स्त्री हक्क व स्त्री स्वातंत्र्यासाठी अनेक आंदोलने झालेली दिसून येतात. अनेकदा स्त्रीवादी चळवळी पुरुशांच्या पुढाकाराने विकसित झालेल्या दिसून येतात. प्रस्तुत शोध निबंधात इतिहास लेखनातील स्त्रीवादी प्रवाह यावर अल्पसा प्रकाष टाकण्याचा प्रयत्न केला आहे.

बीजशब्द– स्त्री, स्त्रीवादी, इतिहास, प्रवाह.

उद्दिष्टे–

१) स्त्रीवादी चळवळीचा अर्थ जाणून घेणे.
२) स्त्रीवादी चळवळीच्या विविधशाखांवर प्रकाश टाकणे.
३) स्त्रीयां विषयीच्या इतिहास लेखनाचा आढावा घेणे.
४) स्त्री वादी इतिहास लेखनाची संकल्पना समजावून घेणे.

गृहितके –

१) स्त्री वादी चळवळीमुळे स्त्रीला स्वतःच्या शक्तीचे भान आले.
२) स्त्रीवादी इतिहास लेखन वर्तमानकालीन स्त्रियांची परिस्थिती बदलण्याच्या दृष्टीने महत्वपूर्ण असलेले दिसून येते.
३) स्त्री चळवळीचा इतिहास म्हणजे स्त्रियांच्या कर्तेपणाच्या इतिहासाची मांडणी स्त्रीवादी इतिहास करतो.

संशोधन पध्दती– वर्णनात्मक, ऐतिहासिक, विष्लेशणात्मक विषय ज्ञान–स्त्री वाद म्हणजे स्त्रीला स्वःताच्या शक्तीचे आलेले भान होय. एका बाजूने अन्याय, अत्याचार, शोषण या खाली दडपण्याचे याचे भान आणि दुसऱ्या बाजूला मानव जातीच्या प्रगती मधील सहभागाचे भान स्वतः ची किंमत स्वतःचा मान, स्वतःची अस्मिता यांचे भान म्हणजे स्त्रिवाद किंवा फेमिनिझम. जगाकडे नव्या चश्म्यातून पाहयला शिकणे म्हणजे फेमिनिझम फेमिनिझम ही आधुनिक काळातील संकल्पना आहे. Feminism हा मुळ शब्द लॅटिन भाषेतील आहे. विकिपीडिया व ऑक्सफर्ड शब्दकोशा प्रमाणे स्त्रीयांचा समान, राजकीय, सामाजिक ,आर्थिक आणि सांस्कृतिक हक्कांची व्याख्या करुन त्यासाठी लढणारे व हे हक्क कायम ठेवण्यासाठी लढणाऱ्या वेगवेगळ्या विचार सरणी व आंदोलने हे एकत्रितपणे म्हणजे स्त्रीवाद म्हणजे लिंगभेद झुगारुन स्त्रीपुरुष समानतेकडे वाटचाल करणारा विचार प्रवाह. पितृसत्ताक कुटुंब व्यवस्थेमुळे केवळ भारतात नव्हे तर जगाच्या इतिहासात स्त्रिया दीर्घकाळ शोषित व उपेक्षित राहिलेल्या पाश्चात्त्य देशात मात्र १८व्या शतकात स्त्रीवादी विचारसरणीचा उदय झाला. विकासित, विकसनशील देशात स्त्रीचळवळीचा अभ्यास वेगवेगळ्या टप्प्यावर केलेला आहे स्त्रीवाद म्हणजे समान हक्क, समान दर्जा ,व समान संधी होय. जगभरातील सर्व समाज व्यवस्थांनी स्त्रीच्या बाबतीत दुय्यम स्थान दिले गेले. सर्वत्र पितृसत्ताक कुटुंब व्यवस्था अस्तित्वात होती स्त्रीला स्वतःचे असे स्वतंत्र व्यक्तिमत्त्वही नव्हते. स्त्रीला पिता पुत्र पती यांच्या वर्चस्वाखाली राहावे लागत होते. युरोपमध्ये सोळाव्या शतकात धर्मसुधारणा चळवळ ,पुनरुज्जीवन चळवळ, फ्रेंच राज्यक्रांती, औद्योगिक क्रांती यासारख्या अनेक घटनांनी समाज जीवन हे ढवळून निघाले या सर्वांमुळे कला, विद्या साहित्य ,ज्ञान विज्ञान, तंत्रज्ञान आणि सामाजिक, आर्थिक ,राजकीय, क्षेत्रात बदल झाले यातून नवीन मूल्यव्यवस्था जन्माला आली . पाश्चात्त्य देशात स्त्रीया आपल्या अधिकारासाठी झगडू लागल्या. यातूनच पुढे स्त्री अभ्यासाची सुरुवात झाली. त्यातून स्त्रीयांच्या दडपणुकीच्या कारणांचा शोध घेऊन स्त्री–पुरुष समानतेच्या विचारातून स्त्रीवादी विचारसरणीचा उदय झाला तो पुढील प्रमाणे.

स्त्रीवादी विचारसरणीचे प्रमुख प्रवाह

१) उदारमतवादी स्त्री वाद

२) मार्क्सवादी स्त्रीवाद

३) जहालमतवादी स्त्रीवाद

४) समाजवादी स्त्रीवाद

५) काळा स्त्रीवाद

६) पर्यावरणी स्त्रीवाद – अठराव्या शतकात उदारमतवादी स्त्रीवादाचा युरोपमध्ये उदय झाला. या उदारमतवादी विचारसरणी स्त्री–पुरुष समानेतेवर भर देतात. स्त्रीने शिक्षण घेतलेच पाहिजे. जॉन स्टुअर्ट मिल, हॅरिएट टेलर दोघांनीही स्त्री–पुरुषांना सारखेच शिक्षण दिले पाहिजे. स्त्रीला पुरुषाच्या बरोबरीने नागरी हक्क व आर्थिक संधी ही मिळाल्या पाहिजे. जॉन स्टुअर्ट मिलचा सब्जेक्शन ऑफ वुमेनूहा ग्रंथ उदारमतवादी स्त्रीयांसाठी महत्त्वाचा मानला जातो. पत्नी व माता म्हणून स्त्रीयांना कामामध्ये शक्ती व वेळ खर्च होतो . स्त्रियांची उसंत व एकाग्रता ही सततच्या कामामुळे स्त्रियांकडून हिरावून घेतली जाते. एमली डेव्हिस, फ्लोरेंन्स, नाईटेगंल, फ्रान्सिस

पावर कॉल या स्त्रियांनी स्त्रीस्वातंत्र्याचा जोरदार पुरस्कार केलेला दिसून येतो.

मार्क्सवादी स्त्रीवाद–मार्क्सवादी स्त्री वादाने उदारमतवादी स्त्रीवादी विचारांतील कमतरता शोधून स्त्रीवाद हा अधिक मजबूत केला मार्क्सवादी स्त्रीवादी परंपरेत स्वप्नाळू समाजवादी विचारवंत फुरियर , रॉबर्ट ओवेन, त्याच प्रमाणे व्हीलर यांनी स्त्री प्रश्नासंबंधी विचार मंथन केलेले दिसते. भांडवल शाहीच्या उदया बरोबर स्त्रीचे आणखी अवमूल्यन झाले. स्त्रीयांचे श्रम स्वस्तात मिळून मजुरी कमीत ठरवली गेली. लिंगभाव सत्तासंबंध व समाजातील उत्पादनाचा व पुनरुत्पादन प्रक्रियेत स्त्रियांचे शोषण कसे होते याचे विष्लेशण मार्क्सवादी स्त्री वादाने केले.

फ्रेडरिक एंगल्स यांचाद ओरिजिन ऑफ द फॅमेली, प्रायव्हेट प्रोपर्टी अण्डद स्टेटहा मार्क्सवादी श्री वादी ग्रंथ होय. यामध्ये स्त्रियांचे शोषण हे निसर्गदत्त नसून ऐतिहासिक कालक्रमात कुटुंब व्यवस्था खाजगी मालमत्ता व राज्य संस्था हे कसे सुरु झाले याची मीमांसा केलेली आहे. मार्क्सवादी विचारवंत उदा. एंगल्स, कार्ल मार्क्स

जहालवादी स्त्रीवाद – जहाल स्त्रीयांच्या दुय्यम स्थानांची ची चिकित्सा करतो ऐतिहासिक दृष्ट्या स्त्रियांचे शोषण सर्वप्रथम झालेले दिसून येते. राज्य न्यायव्यवस्था अर्थव्यवस्था समाजातील विविध सामाजिक संस्था कुटुंब विवाह, धर्म, कला, साहित्य , तत्वज्ञान इ. संस्कृतीची विविध अंगे अषा सर्वच क्षेत्रांत व्यापून असलेली दिसून येतात. राजकीय, आर्थिक, सामाजिक, सांस्कृतिक, लैंगिक, भौतिक मानसिकता शोषणाला कारणीभूत ठरते. जहालवादी विचारवंत उदा. शुलामिय फायरस्थने, केटमिलेट, जर्मेन ग्रिअर

समाजवादी स्त्रीवाद – समाजवादी स्त्रीवादाचा जन्म मार्क्सवादी स्त्रीवादातून झाला जूलिएट मिचेल या समाजवादी विचार वतीनेवुमन्स इस्टेटया ग्रंथात भांडवलशाही विषयी व पितृ सत्तेविषयी विष्लेषण केले. स्त्री विषयक व पुरुश विषयक धारणा, लिंग दृश्टया कामाचे विभाजन याविषयीचा विचार जोपर्यंत बदलत नाही. तोपर्यंत स्त्री पुरुष समानता अस्तित्वात येणार नाही. असे विचार देखील मिचलने सायको घ्नॅलिसिस ॲण्ड फेमिनिझम या ग्रंथात मांडले. समाजवादी विचारवंत–उदा. हायटी हार्टमन, आइसिंग यंग,ज्युलिएट मिचेल

काळा स्त्रीवाद – बेल हुक्स या काळ्या विचार वंतीने मांडलेले स्त्रीवादी चळवळ आणि काळ्यांची यापासून वेगळी काळ्या स्त्रियांनी आपली वेगळी चूल का मांडावी?

कृष्णवर्णीय स्त्रिया कायमच समाजातील अधिकच शोषित गट राहिलेला दिसून येतो. पितृसत्ता, वंशवाद व वसाहतीक अशा पाशातून पीडित अशी काळ्या स्त्रीवादी भूमिका होती. कोम्बही रिव्हरी कलेक्टीव्ह या गटाने काळ्या स्त्रियांच्या मुक्ती मुळे वंशवाद, लिंग वाद व वर्गवाद यांचा शेवट होईल असे घोषित केले. काळ्या स्त्रीवादी विचारवंत–बेल हुक्स, घलिस वॉकर, जेला डेविस

पर्यावरणीय स्त्रीवाद – आपल्या सभोवतालचा निसर्ग, त्यामधील जैवविविधता, संसाधने यांचा उपयोग करून मानवाने प्रगती केली. परंतु वैज्ञानिक क्रांती नंतर भांडवलशाहीने निसर्गाची लुटालूट केली त्यामुळे पर्यावरणाचा समतोल ढासळला. वंदना शिवा, मारिया मिस, यासारख्या पर्यावरणीय स्त्रीवादांनी विज्ञान तंत्रज्ञानाची समीक्षा केली. स्त्रिया त्यांच्या जैविक जडणघडणी मुळे निसर्गतः हा भावनिक, हळव्या असतात. ऋतुचक्र, बाळंतपण, संगोपन या प्रक्रियांशी जोडलेले असल्यामुळे त्या निसर्गाला न ओरबडता त्या निसर्गाचे संवर्धन करतात. आफ्रिकेतील वंगारी मथाई व भारतातील मेधा पाटकर ही पर्यावरणवादी नेत्यांची उदा. आहे.

निष्कर्ष– स्त्री अभ्यासाने इतिहास या ज्ञान शाखेचे स्वरूप बदलले. स्त्रीवादाचे स्त्री बद्दलचे आकलन जसे बदलत गेले .तसे स्त्रीवादी इतिहास लेखनाचे स्वरूपही बदलले. स्त्रीवादी इतिहास लेखनाचा इतिहासाचा कालखंड आकलनावर, सामाजिक विष्लेशणावर आणि आणि सामाजिक बदलांच्या सिद्धांकनांवर प्रभाव पडला. जगभरातील विविध देशातील गटांनी स्त्रियांच्या प्रश्नांची मांडणी केली.उदा. भारतात महात्मा फुले, गोपाळ गणेश आगरकर, महात्मा गांधी, डॉ. बाबासाहेब आंबेडकर या नेत्यांनी स्त्रीमुक्तीचा विचार विकसित केला. इतिहास, राज्यशास्त्र अर्थशास्त्र समाजशास्त्र साहित्य या सर्वच शाखा स्त्रीवादी परिप्रेक्ष्यातून नवी मांडणी होताना आपणास दिसते.

संदर्भ

१) *विद्युत भागवत, शर्मिला रेगे, (संपादक) भारतातील समकालीन कळीचे प्रश्न स्त्रीवादी चळवळीचा आढावा.*

२) *विद्युत भागवत, षर्मिला रेगे, (संपादक) भारतातील समकालीन कळीचे प्रश्न स्त्रीवादी चळवळीचा चर्चा विषयचा आढावा.*

३) *डॉ. भारती नवथर, पुर्नवादाचा ऐतिहासिक अभ्यास (अप्रकाशित) लघुशोध प्रकल्प, २०१४*

४) *डॉ.भारती नवथर, पुर्नवादाचा ऐतिहासि अभ्यास (अप्रकाशित) लघुशोध प्रकल्प,२०१*

५) *प्रा.जास्वंदी वांबुरकर, (संपादक) इतिहासातील नवे प्रवाह , डायमंड पब्लिकेशन्स, २०१४*

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साहेब वि.पडलवार
(सहा.प्राध्यापक) समाजशास्त्र विभाग प्रमुख
ज.जि.म.वि.प्र. समाजाचे कला वाणिज्य व विज्ञान महाविद्यालय जळगाव.
अलमास अंजुम अहेफाज खान (संशोधक विद्यार्थीनी)

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प्रस्तावना – कुठल्याही समाजाच्या विकासात निम्मा वाटा हा त्या समाजातील स्त्री चा असतो. जेवढ समाजामध्ये स्त्रीला कनिश्ठ स्थान असेल त्या समाजाच्या विकासाची गती तेवढी मंदावलेली असते. समाजाचा विकास जलद आणि चिरंतर करावयाचा असेल तर देशाच्या सामाजिक, आर्थिक, राजकीय विकासात स्त्रीयांचा सहभाग आवष्यक आहे. हे सत्य सर्वानाच माहीत आणि मान्य असून देखील पितृसत्ता समाज व्यवस्थेत स्त्रीयांना रूढी, प्रथा,परंपरेने जखडलेले आहेत. सर्व सत्ता ही पुरुषांच्या हाती आहे, स्त्रीला प्रत्येक वेळेस दुय्यमत्व स्वीकारव लागलं आहे. आजही मुस्लिम महिलांची स्थिति बघीतली तर ती असमाधान कारक आहे. पितृसत्ता कुटुंबपद्धती, पुरुषवर्चस्व, कुटुंबात देण्यात येणार कनिष्ठतेची भावनेमुळे मुस्लिम स्त्रिया तुलनेने अजूनही मागासलेली आहे. त्यातही आर्थिक व्यवहार करण्यास आणि निर्णय घेण्यास ती सक्षम नाही, ती जरी स्वतः कमवती असली तरी निर्णय घेण्याची अधिकार तिच्या हातात पुरुशांच्या तुलनेने कमीच आहे. मोठ मोठे व्यवहार, गुंतवणुकी हे सर्व निर्णय पुरुशांच्याच हाती आहेत हे आपल्याला रोजच्या निरक्षणातून दिसून येईल. आपण आर्थिक साक्षर होणे म्हणजे अगदी सोप्या शब्दात श्आपल्या उत्पन्नाचा आणि खर्चाचा मेळ घालून योग्य ठिकाणी गुंतवणूक करणे आणि कुवतीनुसार जोखीम घेऊन चांगला परतावा मिळवणे होय. येणार्‍या काळात आर्थिक साक्षरता ही सर्वांसाठी अत्यंत गरजेची गोष्ट होणार आहे. कारण आपल्या आजूबाजूला ज्या झपाट्याने बदल होत आहेत ते तर आपण टाळू शकत नाही. आपल्या उत्पन्नाचा आणि खर्चाचा मेळ घालणे आणि चांगला परतावा मिळवणे हे आर्थिक साक्षरतेचे निकश म्हणता येतील. आपल्याला वाटते तेवढे ते अवघड नाही. अत्यंत सोपे ठोकताळे वापरून आपण ते बर्‍याच अंशी साध्य करू शकतो.

"मुस्लिम स्त्रियांची आर्थिक साक्षरता" विशेष संदर्भ औरंगाबाद शहरातील वस्ती प्रस्तुत विषयांमध्ये मुस्लिम स्त्रियाना बँकेविषयी माहती आहे का ?, बँकेचे व्यवहार खाते सुरू करणे, पैसे जमा करणे, काढणे, ऑनलाईन बँकिंग, कॅशलेस व्यवहार , व्यवहारासाठी मोबाइल, लॅपटॉप,संगणकचा वापर करता का? , विमा विषयी किती प्रमाणात स्त्रियांना माहीती आहे ?, असल्यास किती स्त्रियानी स्वतःचा विमा उतरविला आहे ?, करविशयक व बचती विशयी नियोजन किती आणि कसे करतात ? त्यामध्येही स्वतः स्त्री किती प्रमाणात करतात ?, की पती किंवा कुटुंबातील इतर पुरुश निर्णय घेतात या वरुन स्त्रीयांची आर्थिक साक्षरतेचे अध्ययन करण्यात आलेले आहे.

अर्थरू सरळ साध्या आणि सोप्या भाशेत आर्थिक साक्षरता म्हणजे पैसे काय आहेत ? आणि पैषांच्या साहाय्याने आपण काय काय करू शकतो ?, पैसे कुठे आणि कशासाठी खर्च करायला हवेत?, भविष्याच्या दृष्टीने पैशांच नियोजन करणे ह्या गोष्टींचे ज्ञान असणे म्हणजेच आर्थिक साक्षरता होय.

संशोधनाच उद्दिष्टे–

१) वस्तीत राहणार्‍या मुस्लिम स्त्रियांच्या बचत व गुंतवणूक विषयीक प्रवृत्तीचा अभ्यास करणे.

२) वस्तीत राहणार्‍या मुस्लिम स्त्रियांमधील बँकिंग व्यवहार व विमा विषयक व्यवहारांची माहिती जाणून घेणे व खर्च व कर प्रवृत्तीचा अभ्यास करणे.

३) राष्ट्रीयकृत बँकेविषयी योजनांची माहिती आहे किंवा नाही हे जाणून घेणे. ४)स्वतः मोठे आर्थिक व्यवहार तसेच व्यवहारासाठी इंटरनेट, मोबाईल, कॉम्प्युटर ई. साधनांचा वापर करतात की नाही हे जाणून घेणे.

गृहीतकृत्ये

१) औरंगाबादमधील वस्तीत राहणार्‍या मुस्लिम स्त्रिया स्वतः आर्थिक व्यवहार करत नाही.

२) औरंगाबादमधील वस्तीत राहणार्‍या मुस्लिम स्त्रिया ऑनलाईन बँकिंग करत नाही.

३) औरंगाबादमधील वस्तीत राहणार्‍या मुस्लिम स्त्रिया बँकेचे सर्व व्यवहार स्वतः करत नाही.संशोधन पद्धती प्रस्तुत संशोधनासाठी प्रथमिक आणि द्वितीयक सामग्रीचा वापर करण्यात आला आहे. प्राथमिक आधारसामग्री जमा करण्यासाठी नमूना निवड पध्दतीचा संभाव्य नमूना निवड पध्दतीचा वापर करण्यात आला आहे. नमूना म्हणून औरंगाबाद मधील वस्तीत राहणार्‍या ३० मुस्लिम स्त्रियांकडून मुलाखात अनुसूची च्या साह्याने तथ्य जमा करण्यात आले आहे. प्रस्तुत संशोधनासाठी प्राथमिक आणि द्वितीयक सामग्रीचा वापर करण्यात आलेला आहे. प्रत्यक्ष मुलाखात, इंटेरनेट, जनगणना अहवाल ई. माहिती तथ्याच्या सहाय्याने संशोधन केल आहे.

विश्लेषण – प्रस्तुत संषोधनामध्ये प्रष्नावलीच्या साह्याने तथ्य संकलन करुन विष्लेशण करण्याच्या प्रयत्न करण्यात आलेला आहे. त्यातले काही निवडक महत्वाचे प्रष्नांचे विष्लेशण, आणि स्पष्टीकरण पुढील प्रमाणे करण्यात आले आहे. ज्यामध्ये एकूण ३० नमूना पैकी टक्केवारीच्या साह्याने विष्लेशण करण्याचा प्रयत्न केलेला आहे. औरंगाबाद शहरातील वस्ती मध्ये राहणाऱ्या मुस्लिम स्त्रियांच्या एकूण ३० नमून्या पैकी करविषयक व बचतीविषयक नियोजना विषयी माहितीच्या अभ्यास केला असता असे स्पष्ट होते की निवडलेले ३० नामूना पैकी १० मुस्लिम स्त्रिया कर व बचतीविषयक नियोजन करतात तर २० स्त्रिया ह्या करत नाही. यावरुन साधारणतः ६६.६७ः मुस्लिम स्त्रियाना करविषयी व बचती विषयीक माहीती नसेल किंवा याविषयी काम कसे करायचं हे माहिती नसेल.

विमाविषयी माहितीचा अभ्यास या मुद्याचे अध्ययन करताना असे आढळून आले की, ३० पैकी केवळ ५ स्त्रियांना विमा विशयी सखोल माहिती होती, तसेच विमा विशयी माहीती नसलेल्याची संख्या २५ होती. म्हणजे केवळ १६.६७ः औरंगाबाद मध्ये वस्तीत राहणाऱ्या मुस्लिम स्त्रीयाना विमा विषयी माहिती आहे आणि ८३.३३ः स्त्रियाना विमा विषयी माहिती नाही. या प्रमाणेच ३० पैकी केवळ ४ स्त्रीया म्हणजे १३.३३ः अशे आढळून आले की जे बँकेच्या सर्व व्यवहार स्वतः करतात, बाकी २६ म्हणजेच ८६.६६ः स्त्रिया पतीच्या साह्याने बँकेच्या व्यवहार करतात. ऑनलाईन बँकिंगच्या संदर्भात अभ्यास करताना

गृहितकृत्याची पडताळणी –

१) औरंगाबादमधील वस्तीत राहणाऱ्या मुस्लिम स्त्रिया स्वतः मोठे आर्थिक व्यवहार करत नाही. मुलाखत अनुसूची च्या साह्याने संकलन केलेल्या तथ्याचे आधारे १३.३३टक्के स्त्रिया स्वतः मोठे आर्थिक व्यवहार करतात तर ८६.६६टक्के मुस्लिम स्त्रिया ह्या स्वतः मोठे आर्थिक व्यवहार करत नाही. यावरून गृहितकृत्य क्र. १ सिद्ध झाले.

२) औरंगाबादमधील वस्तीत राहणाऱ्या मुस्लिम स्त्रिया ऑनलाईन बँकिंग करत नाही. प्रसूत संशोधनामध्ये एकूण स्त्रियांच्या ९०ः स्त्रिया ह्या ऑनलाईन बँकिंग करत नाही तर १० टक्के स्त्रिया ह्या ऑनलाईन बँकिंग करतात. यावरून गृहितकृत्य क्र. २ सिद्ध झाले.

३) औरंगाबादमधील वस्तीत राहणाऱ्या मुस्लिम स्त्रिया बँकेचे सर्व व्यवहार स्वतः करता नाही. एकूण स्त्रियांपैकी १३.३३ टक्के बँकेच्या सर्व व्यवहार स्वतः करतात, बाकी २६ म्हणजेच ८६.६६टक्के स्त्रिया पतीच्या साह्याने बँकेच्या व्यवहार करतात. यावरून गृहितकृत्य क्र. ३ सिद्ध झाले.

निष्कर्ष – तथ्य संकलन, तथ्यांच विश्लेषण, गृहितकृत्याची पडताळणी या सर्व गोष्टींचा अध्ययन केल्यानंतर निदर्शनास येत की मुस्लिम स्त्रीला अजूनही प्रवाहसोबत बदलण्यास अनेक अडचणी आहेत. सर्व आर्थिक व्यवहाराकरीता मुस्लिम स्त्री ही अजूनही पुरुषांवर अवलंबून आहे. स्त्रियांच समाजिक दर्जा बादलवायचा असेल तर स्त्रीला आर्थिक स्वावलंबी होणे, आर्थिक साक्षर होणे गरजेच आहे. आर्थिक साक्षरतेमुळे सामाजिक, आर्थिक स्थिती बदलेल महिलांना त्यांच्या क्षमतांची जाणीव करून वैयक्तिक स्वातंत्र्य व निर्णय घेण्याचा अधिकार मिळण्यास मदत होईल.

शिफारसी–

१) मुस्लिम स्त्रियांसाठी करविशयक आणि बचतविशयक नियोजन कसे करावे तसेच बचत कोणत्या गोष्टीमध्ये करावी या विषयीचे ज्ञान तसेच जनजागृती करावी.

२) मुस्लिम स्त्रियांनी गुंतवणूकीमधील सहभाग वाढविला पाहिजे तसेच स्त्रीयांनी काशामध्ये गुंतवणूक केली? त्याचा हातभार देशाच्या विकासासाठी लागेल जसे की, स्त्रियांना सोन्या, चांदी, मध्ये गुंतवणूक करण्याऐवजी बँक, रोखे बाजार, म्यूचुअल फंड ई. मध्ये गुंतवणूक करायला पाहिजे यावविषयीचे मार्गदर्शन शासनाने वारंवार करायला हवे.

३) कुटुंबातील ज्येष्ठ व्यक्तिनी स्त्रीविषयीचा दृष्टिकोण बदलावा लागेलच, जेणेकरून स्त्रीयांना आर्थिक व्यवहार करण्यास संधी मिळेल तसेच मोठ्या आर्थिक व्यवहारविशयी माहिती मिळेल व समाजातील स्त्रीयांचा दर्जा उंचावेल.

४) बँकच्या योजनांची जनजागृती करायला हव्या जेणेकरून सर्वांना योजनेविषयी माहिती होईल व योजनांचा लोक उपभोग घेऊ षकतील.

५) आधुनिक तंत्रज्ञानाविषयी माहिती प्रशिक्षण प्रत्येक घरातील स्त्रियां पर्यन्त पोहोचवली पाहिजे. ऑनलाइन बँकिंग ई. गोष्टींच्या वापराचे फायदे काय आहेत? या विषयी जनजागृती करायला हवी.

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वृद्धांच्या कुटुंब विषयक समस्या –एक समाजशास्त्रीय अध्ययन

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प्रास्ताविक – कुटुंब संस्थेच्या विघटनातून वष्द्धाची समस्या निर्माण झाली संयुक्त कुटुंब आणि विभक्त कुटुंब हे सदस्य संख्या वर आधारित कुटुंबाचे प्रकार आहेत. संयुक्त कुटुंबात एकाहून अधिक पिण्याचे सदस्य एकत्र राहत असतात. सामायिक निवासस्थान सामायिक भोजन देव आदी देव कार्यक्रम संपत्ती पूजा विधी या बाबी संयुक्त कुटुंबात महत्त्वाचे असतात प्राचीन समाज व्यवस्था ही बलुतेदारी वर अवलंबून होती तर अर्थव्यवस्थाही शेतीवर अवलंबून होती कुटुंबात वृद्ध व्यक्तीला मानाचे स्थान होते त्यांच्या विचाराला घरात किंमत होती वृद्ध व्यक्तीला कुटुंबात सांभाळले जात होते जोपर्यंत त्यांचे हात–पाय चालत होते तोपर्यंत त्या व्यक्तीचाच कुटुंबात सल्ला घेत असत. परंतु आज विसाव्या शतकात औद्योगीकरण शहरीकरण आणि आधुनिकीकरण यामुळे संयुक्त कुटुंबांमध्ये संरक्षणात्मक आणि कार्यात्मक बदल झाले भारतात ६५ वर्षा वरील वर्धा चे प्रमाण 4 टक्के आहे आणि ते सतत वाढणार आहे तर अमेरिका स्वीडन इत्यादी अति प्रगत देशांमध्ये वृद्धांची संख्या बारा टक्के आहे वयोवृद्ध व्यक्तींना अनेक समस्यांना तोंड द्यावे लागते सर्वाधिक तरुणांची संख्या आज भारतामध्ये आहे परंतु काही दिवसानंतर भारत हा सर्वाधिक वृद्ध असणारा देश ठरणार आहे मानवाच्या जीवनात चार भाग पाडता येतात बालपण तारुण्य प्रौढत्व वरिधावस्था त्यातील वृद्धावस्था हा माणसाच्या आयुश्याचा साधारण ६५ व्या वर्षापासून मृत्यूपर्यंतचा कालखंड असतो वृद्धावस्थेत लोकांना अनेक समस्यांना सामोरे जावे लागते शरीरातील अनेक अवयव कमजोर झालेली असतात त्याचबरोबर कुटुंबातील अनेक व्यक्तीची बोलणी खावी लागतात. इ.स.२०५० पर्यंत देशातील वृद्धांची संख्या २५ टक्के होण्याची शक्यता आहे भारतातील अनेक समस्यांपैकी आपण वृद्धांच्या कौटुंबिक समस्यांचा अभ्यास करणार आहोत वृद्धाच्या समस्याचा अभ्यास करण्यासाठी स्वतंत्र शास्त्र उदयास आली आहे यास वृद्धाचे शास्त्र असे म्हणतात

वृद्धांची व्याख्या

१) एलिझाबेथ हरलॉक – वृद्धावस्था हा मानवी जीवनातील शेवटचा चरण आहे

२) **ऑक्सफर्ड डिक्शनरी**– वृद्ध म्हणजे सर्वसाधारणपणे साठ वर्षे पूर्ण केलेली व्यक्ती होय

३) हेन्ड्री आणि क्युमिंग– जीवनातील उपयोगी व अभिलाशा असणाऱ्या आरंभीच्या अवस्थेपासून दूर जाण्याच्या प्रक्रियेला वृद्धावस्था असे म्हणतात

संशोधनाचा उद्देश

१) वृद्धांच्या कौटुंबिक समस्यांचा अभ्यास करणे हा संशोधनाचा उद्देष आहे

२) वृद्धांच्या समस्या मागील कारणांचा आढावा घेणे

३) वृद्धाच्या समस्या चा अभ्यास करणे

४) वष्द्धांच्या समस्या वरील उपाय योजनांचा अभ्यास

१ संशोधनाची गृहितके–

१) वृद्धांचा कुटुंबातील दर्जा कमी झालेला आहे

२) वृद्धांना अनेक समस्यांना तोंड द्यावे लागत आहे

३) बदलत्या परिस्थितीषी वृद्धांना समायोजन साधता न आल्याने वष्द्धांचा प्रष्न गंभीर बनला आहे

४) अपवादात्मक परिस्थितीत वष्द्धाश्रम ही आधार अवस्था आवष्यक आहे

संशोधन पद्धती – प्रस्तुत षोध निबंध लिहिण्यासाठी द्वितीय स्त्रोतांचा आधार घेतला आहे यामध्ये ग्रंथ संपादित ग्रंथ वर्तमानपत्रे इत्यादींचा आधार घेतला आहे

वृद्धांच्या समस्या निर्मितीची कारणे – वृद्धत्व ही नैसर्गिक घटना आहे जन्माला आलेल्या प्रत्येक व्यक्तीला या अवस्थेतून जावेच लागते. त्याच बरोबर औद्योगीकरण भारतीय जीवन मुल्यावर पाचषे त्यांचा प्रभाव चंगळवाद संमिश्र समाज पद्धती यात वृद्धाला दुर्लक्षित केले. यातूनच वष्द्धांच्या समस्या निर्माण झाल्या. आणि सध्याच्या समाज व्यवस्थेच्या बदलत्या परिस्थितीनुसार वृद्धांच्या संख्येत सातत्याने वाढ होत आहे भारतात एकूण लोकसंख्येच्या जवळजवळ 75 टक्के लोक वृद्ध आहेत अशा वृद्धांच्या समस्या मागील पुढील कारणे पाहता येतील

१) कुटुंबाचे विघटन – भारतीय कुटुंबाच्या समस्यांना जबाबदार असलेला घटक म्हणून भारतातील बदललेल्या कुटुंबव्यवस्थेचा

नामोल्लेख करावा लागतो ारतीय समाजातील सर्व वृद्धांचा कुटुंबा महत्त्वाचा आधार होता परंतु पाश्चिमात्य राज्यकर्ते पाश्चात्त्य संपर्क त्यांनी येथे चालू केली कारखानदारी त्यातून वेगाने वाढलेले शहरीकरण यामुळे येथील कुटुंब पद्धती कुटुंबरचना कुटुंबाचे कार्य यामध्ये आमूलाग्र बदल झाला त्यामुळे व्यक्तीच्या वृद्धांचे अनेक प्रश्न निर्माण झाली म्हणून कुटुंबाचे विघटन हा एक प्रथाच या समस्येला कारण ठरलेला आहे

२) ग्रामीण भागाचे बदलते स्वरूप– पारंपारिक भारतीय समाजात अमृता पद्धती असल्यामुळे व्यवसायिक शिक्षण कुटुंबातच मिळत असे यामुळे वृद्धांच्या अनुभवाचा व्यावसायिक कसबा चा लाभ पुढील पिढीला होत असे शेती उद्योग याबाबतीत वर्धा कडून सल्ला घेतला जाईल पण आज आधुनिकीकरण औद्योगिकरणामुळे नवीन तंत्रज्ञान आले. त्यातून उत्पादन वाढले त्यामुळे वृद्धांच्या सल्ल्याला ज्ञानाला नवीन पुढे दुय्यम मानू लागली यातूनच दोन पिढ्यांमध्ये संघर्ष निर्माण होऊन वृद्धांचे प्रश्न निर्माण होऊ लागले

३) व्यक्तिवादी वृत्तीची जोपासना – आज भौतिक सुखाच्या कल्पनांच्या विस्तार झाल्यामुळे व्यक्तिवादी विचारांची जोपासना समाजात मोठ्या प्रमाणात होऊ लागली आहे आणि यादीत उत्पन्न उच्च सामाजिक दर्जा प्राप्त करण्याची अभिलाशा हिताला प्राधान्य यातून कुटुंबातील व्यक्ती व्यस्त झाले आहेत नोकरी व्यवसाय लघु उद्योग कुटिरोद्योग कौशल्य विविध स्पर्धात यशस्वी होण्यासाठी रस्सीखेच निर्माण झाली आहे त्यामुळे कुटुंबातील व्यक्तीचा सांभाळ करणे त्यांच्यासाठी वेळ देणे त्यांची काळजी घेणे कठीण झाली आहे यातूनच वृद्धांचा प्रश्न गंभीर बनला आहे

४) वृद्धत्वाकडे पाहण्याचा दृटिकोन – वृद्ध माणसाची शक्ती क्षीण होते. डोळ्यांना दिसत नाही, कानांनी ऐकू येत नाही, लक्षात राहत नाही, केस पिकतात, गळतात, त्वचेला सुरकुत्या पडतात इत्यादींमुळे वृद्ध व्यक्तींना कुटुंबातील व समाजातील व्यक्तींना समजून घेणे आवश्यक आहे. वृद्धांमध्ये हट्टीपणा, आग्रहत्मक भूमिका, आततायी स्वभाव याकडे कल चुकतो, यामुळे वृद्धाचे व नवीन पिढीचे विचार जुळत नाहीत. मने व मते यातील दरी रुंदावत जाते, संबंध पितृत्वाचे, सहानुभूतीचे राहण्याऐवजी तनाव पूर्ण होतात. यातून वृद्धाच्या समस्येत भर पडत जाते.

५) वृद्धांच्या कौटुंबिक समस्या – आज ग्रामीण व नागरी भागातील प्रत्येक मध्यमवर्गीय आणि निम्न वर्गीय कुटुंबाला आर्थिक समस्या जाणवते ह्यासाठी व्यक्ती व्यक्तिवादी दृष्टिकोनातून वर्तन करत आहे. मी व माझी बायको, मुले या शिवाय कुटुंबातील इतर व्यक्तीकडे लक्ष दिले जात नाही. येथूनच कुटुंबिक समस्यांना सुरुवात होते.

व्यवसाय, नोकरी, शेती करणाऱ्या नववधूना समाजातील बदलत्या वातावरणानुसार आपल्या पती व मुलाशिवाय इतरांची अडचण निर्माण होते येथेच कुटुंब बघण्यास सुरुवात होते. अशा वेळीच वृद्ध माता–पित्यांना शारीरिक, कौटुंबिक, मानसिक धक्का बसतो. एकाच घरात वेगळी चूल, वेगळा स्वयंपाक, वेगळी खोली जे काही संपूर्ण आयुश्य जगलं नाही असे जीवन जगण्याची वेळ आल्यामुळे मानसिक खच्चीकरण होत आहे.

कालपर्यंत अंगा खात्यांवर खेळणारी नातवंड आज आईवडिलांच्या सांगण्यामुळे दुरावली जात आहेत, सकाळ–संध्याकाळ विचारपूस करणाऱ्या व मुलगा–सून आता आठवड्यानंतर दिसू लागतील तीसुद्धा धुसफूस करीतच, कोठे जाव कसं जगावं कोठे बाहेर जायचं तर जवळ पैसा नाही, पैसा मागितला तर तो स्वखुशीने नमिता वैतागल्या सारखा फेकला जातो. मनात कुढत कुढत किती दिवस काढायचे यापेक्षा मरण आलेलं वर या मनोवृत्तीतून वृद्ध व्यक्ती जगत आहेत. जेवताना समाजातील इतर घटकांशी जुळवून घेणे जमते त्यावर त्यांना फारशी समस्या जाणवत नाही.

कुटुंबात वृद्धांना मानसन्मान न देणे.' कुटुंबातील व्यक्तीला आपण नकोसे झालो आहोत अशी वृद्धाची मानसिकता. विविध नाते संबंधित असणारे मतभेद. मालमत्तेची वाटणी न झाल्यामुळे. वृद्धाची सत्ता, वर्चस्व,मुलांना नको वाटणी इत्यादी कारणांमुळे कुटुंबात सत्तासंघर्श निर्माण होतो. बुद्धाचे पारंपारिक विचार नवीन पिढीतील लोकांना पटल्यामुळे दोघात सतत मतभेद होऊन कौटुंबिक समस्या निर्माण होते.

उपाय योजना –

१) स्वातंत्र्यपूर्व कालखंडात इ.स. 1940 मध्ये बेंगलोर येथे जीम तिपमदक पद needs society ही संस्था स्थापन करून वृद्धाची वृद्धाश्रमात द्वारे सेवा करण्याचा उद्देश समोर ठेवण्यात आला.

२) स्वातंत्र्योत्तर कालखंडात ई.स.1956 हिंदू दत्तक विधान कायद्यानुसार प्रत्येक व्यक्तीवर स्वतःच्या वृद्ध आई–वडिलांची काळजी घेण्याचे बंधनकारक करण्यात आले.

३) महाराष्ट्रात शासनाने 65 वर्षावरील निराधार व्यक्तींना निवृत्तिवेतन मिळण्याची व्यवस्था केली.

४) भारत सरकारने संजय गांधी निराधार योजने निराधारांना आर्थिक लाभ मिळवून देण्यात आला.

५) महाराष्ट्र सरकारने वृद्धांसाठी प्रवासभाड्यात सवलत देण्याची योजना एस.टी महामंडळाकडून राबवली.

६) वृद्धाश्रमांची उभारणी अनेक सामाजिक संस्था द्वारे व केंद्रीय समाज कल्याण बोर्ड कडून करण्यात आली.

७) वृद्धांसाठी दैनंदिन केंद्र स्थापन करणे यात मनोरंजन, खेळ,वाचनालय, वैद्यकीय मदत उपलब्ध करून देणे यात वृद्ध व्यक्ती दिवसभराचा कार्यक्रम आठवण रात्री आपल्या कुटुंबात परत जातील.

८) वृद्धांसाठी विविध बचत गट, वृद्धापकाळात निवृत्तीवेतन, तारुण्यातच सक्तीचे आर्थिक नियोजन करणे.

९) आधुनिक काळात वृद्धाश्रमाची कल्पना मान्य झाली आहे पुण्यामध्ये 885 मध्ये डेव्हिड ससून वृद्धाश्रम विदर्भातील नागपूर येथे मातृसेवा संघ द्वारे 1961 मधील पंचवटी वृद्धाश्रम.

निष्कर्ष –

१) विभक्त कुटुंब पद्धतीच्या व्यक्तिवादी दृष्टिकोनामुळे वृद्धांच्या कौटुंबिक समस्या निर्माण झालेली आहेत.

२) कुटुंबातील समाजातील व्यक्तींनी वृद्धांना समजून घेतल्यास व वृद्धांनी ही नवीन पिढी यांचे विचार जुळवून घेतल्यास वृद्धांच्या समस्या कमी होण्यास मदत होईल.

३) समाजातील सर्व वृद्धांना कौटुंबिक मानसिक, भावनिक, आधार मिळाल्यास वृद्धांचे प्रष्न सुलभतेने सुटतील.

४) पर्यायी आधारे व्यवस्थेमुळे दोन पिढीतील अंतर कमी होण्यास मदत होऊन संवाद सकारात्मक दिशेने होतील त्यातून वृद्धत्वाच्या प्रश्न निर्माण होणार नाहीत.

५) वृद्धत्व ही नैसर्गिक घटना आहे प्रत्येक व्यक्तीला या वस्तीतून जावेच लागते याची जाणीव निर्माण करणे गरजेचे वाटते.

समारोप – जर वष्द्धांना सुद्धा समजून घेतले आणि वृद्धांचा मान–सन्मान आदर सत्कार केला तर ते त्यांच्या समस्या विसरून जाऊन समाजाच्या मुख्य प्रवाहामध्ये सामील होतील आणि आनंदी जीवन जगतील त्यासाठी वरील उपाय योजनांचा सकारात्मक विचार व्हायला हवा.

संदर्भसूची –

१) समाजशास्त्रातील मूलभूत संकल्पना सर्जेराव साळुंखे

२) भारतीय समाज व्यवस्थेतील वृद्धाश्रम डॉ स्मिता अवचार

३) वृद्धांच्या समस्या चिंता आणि चिंतन डॉ दिलीप खैरनार

४) भारतीय समाज आव्हाने आणि समस्या रू रा.ज लोटे

५) संजय गांधी निराधार निराधार योजना कक्ष– सांगली

६) जेष्ठ नागरिक दिन वर्तमानपत्रे 20 ऑगस्ट 2018

७) सिंहासन –दिवाळी विषेशांक– 2018

८) भारतीय समाज प्रष्न आणि समस्या रू आर. बी. मेश्राम

९) भारतीय समाज प्रश्न आणि समस्या डॉ. सुधा काळदाते

१०) भारतातील सामाजिक समस्या प्रा. पी. के कुलकर्णी

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महिला सक्षमीकरण–एक वास्तव

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★★★

संकल्पणा – महिला सक्षमीकरण म्हणजे सामाजिक, आर्थिक, राजकिय, सांस्कृतीके व शैक्षणिक दृष्टया महिला शक्तीमान होणे होय. महिला सक्षमीकरण म्हणजे महिलांच्या असंभूत क्षमतांचा विधायक विकास होणे होय. स्त्रियांना पुरुषांच्या बरोबरीने निर्णय प्रक्रियेत व सामाजिक, राजकिय, आर्थिक व सांस्कृतीक व्यवस्थेत समान स्वरुपाची संधी, स्थान लाभ व प्रतिष्ठा मिळाली पाहिजे. जननक्षमता, लौगिकता श्रमावर तसेच विचारांवर फक्त् पुरुषांचे वर्चस्व न राहता स्त्रियांना पुरुशांच्या बरोबरीने स्थान मिळणे आवशयक आहे. या सारख्या विचारास महिला सक्षमी करणाचा पाया मानतात. महिला सक्षमीकरण ही एक दिर्घकाळ व निरंतर चालणारी प्रक्रिया आहे. या प्रकियेच्या व्दारे महिला सामुहिकपणे विकासाच्या ध्येयाने प्रेरित होऊन कार्यप्रवण राहातात. महिला आर्थीकदृष्टया स्वावलंबी स्वयंनिर्भर होतील तेव्हाचाच सर्व क्षेत्रात आत्विश्वासाने वावरु शकतील. ख–या अर्थाने त्याचे सबलीकरण होईल. स्तरूचे कुटुंब, समाज व राष्ट्राला त्यामुळे पुढे नेहतील. स्वयं सहाययता समुहाचा चळवळीमुळे महिला सक्षपिकरणातील ब–याच प्रमाणात पोषक वातावरण निर्माण झालेले आपणाला दिसून येते. स्वयंसहायता समुहाद्वारे बचत, कर्ज, व्यवसायामार्गाने महिला समाजात स्वावलंबी बनण्याचा प्रयत्न करतांना स्वतारूच्या विकासाबरोबर आपल्या कुटुंबाच्या आर्थीक आडचणी सोडविण्यास हातभार लावतात तसेच त्या या प्रेरणेतुन राजकारण प्रवेष करतांना दिसतात. श्शासकीय धोरणामुळे त्याचा राजकिय सहभाग वाढला आहे. व ब–याच प्रमाणात महिलांची राजसाता निर्माण झालेली आहे. स्त्रियांच्या आत्मविश्वासात वाढ होतांना आपणास दिसत आहे.

यावरुन ब–याच प्रमाणात सामाजिक दर्जात व स्थानात वाढ होतांना दिसते त्यामुळे सामाजिक व राजकिय दर्जात वाढ झालेली आपणाला दिसून येते. कुटुंबाच्या विकासामध्ये स्त्रियांचे खुप महत्व आहे. प्रत्यक्ष आर्थिक दृश्टीकोणातून तरी स्त्री विकास करीत नसलीतरी इतर बाबतीत कुटुंबातील मुले, पिता यांचा विकास स्त्रीयांमार्फत होत असतो. कुटुंबातील स्त्री जर सबला असेल तर ती आपल्या मुलांचा, कुटुंबाचा विकास खुप चांगल्या प्रकारे करु शकते. जर स्त्रीयांना आर्थीक बाबतीत संधी दिली तर ती योग्य प्रकारे कुटुंब आर्थिक दृ ष्टया सक्षम करु शकते.**व्याख्या** – सबलीकरण ही एक बहुविविध पैलू असलेली बहुस्तरीय आणि प्रवाही सकल्पना आहे. त्यामुळे सबलीकरण किंवा सक्षमीकरणाच्या बाबतीत एकच मत किंवा एकव विधान करता येत नाही. म्हणून वास्तव एकच व्याख्या करता येते नाही. 1) महिला सबलीकरण म्हणजे स्त्रीच्या अंगी निर्णय घेण्याची नियंत्रण करण्याची संघतीत करण्याची, मतप्रदर्शन करण्याची कृ तीशील कार्यक्रमाचे आयोजन, लोकसंपर्क, आर्थिक व्यवहार करण्याची क्षमता व आवड निर्माण होणे यास महिला सबलीकरण म्हणतात. 2) अबला महिलांना सबला करण्यासाठी त्यांना समानसंधी देण्यासासाठी विचार मांडणे म्हणजे महिला सबलीकरण होय. 3) सामाजिक व आर्थिक दृष्टया स्त्रायावरील अन्याय व अत्याचार दूर करुन त्यांना न्याय मिळवून देणे म्हणजेच महिला सबलीकरण होय. मानवी हक्काविषयी अनेक आंतरराष्ट्रीय करारात मान्यता मिळूनही स्त्राया निर्धन आणि निरक्षर राहण्याचे प्रमाण मोठे आहे. वैद्याकीय सुविधा, मालमतेची मालकी, पत पुरवठा प्रषिक्षण आणी रोजगाराच्या बाबतीत पुरुशांच्या तुलनेत राजकिय दृष्टया सक्रीय असलेल्या प्रमाण कमीच दिसून येते. घरगुती हिसांचार्‌यां बाबतीत जेवढे प्रमाण कार्य होणे आवष्यक आहे, तेवढे होतांना दिसत नाही. स्त्रायांची मानसिकता बदलणे अतिशय महत्वाचे दिसून येत आहे. ग्रामीण भागात आतासुध्दा म्हणावे तेवढया प्रमाणात स्त्राया अजूनही स्वतारू निर्णय घेवू शकत नाहीत. या भागात आणखी देखील त्यांना पुरुषांच्या निर्णयावर आवलंबून राहतात. म्हणून त्यांची निर्णयसक्षता वाढविणे गरजेचे आहे. घटनेने त्यांना जे विविध प्रकारचे अधिकार दिलेले आहेत याची सविस्तर माहिती त्यांच्यापर्यंत पोहविली पाहिजे. त्यांचे योग्य ते प्रबोधन झाले पाहिजे. अजूनही स्त्रि ही 100 टक्के सक्षम आहे हे आपण मान्य करु षकत नाही. ही वस्तुस्थिती आहे हे आपण मान्यच करावे लागेल. स्त्रायांच्या बाबतीत निर्णय स्वतंत्र आपले जीवन कसे व्यतित करायचे, काय श्किायचे, कसे जगायचे, कोणाबरोबर जगायचे, कुठे जगायचे हया बाबतीत सर्वच निर्णय सक्षम स्त्रीला घेता यावेत. तिला भावनिक व शारिरीक स्वातंत्रयाच्या बाबतीत, तिला आपल्या भावना व्यक्त करण्याचे स्वातंत्रय दिल्यास खर्‌या अर्थाने महिलांचे सक्षमीकरण झाले असे आपणास म्हणता येईल.

दैनंदिन जीवनात अगदी सहजतेने विविध भूमिका पार पाडत महिला समाजाच्या आधारस्तंभ बनल्या आहेत. कधी प्रेमळ कन्या, तर कधी वात्सल्यपुर्ण माता, तर कधी सक्षम सहचारिणी अशी विविध नाती अत्यंत कुशलतेने आणि कोमलतेने त्या व्यवस्थीतपणे पार पाडतांना दिसतात म्हणजेच त्या आपली कर्तव्य निभावतना दिसतात असे असले तरी जगाच्या पाठीवर बर्‌याच ठिकाणी समाजाकडून त्यांच्याकडे दुर्लक्ष होतांना दिसते तसेच महिला मोठया प्रमाणात सामाजीक असमानता, अत्याचार, आर्थिक पारंबन्तीबाबत आणि अन्य सामाजिक अत्याचारांना बळी पडतात अगदी काळा पासून महिलांवरील ही

बंधने त्यांच्या वैयक्तीक आणी व्यावसायीक विकासाच्या आड येत आहेत. महिलांना समाजात सन्मान प्राप्त करुन देण्यासाठी आर्ट ऑफ लिव्हींगने समाजातील विविध स्तरावरील महिलांना आत्म सन्मान, अंतर्गत मजबुती आणि रचनात्मक विकासात कारणीभूत होती ल असे महिला सक्षमीकरण कार्यक्रम सुरु केले आहेत. या कार्यक्रमांमुळे महिला आता सर्व समस्यांवर मात करत आपले कौशल्य, आत्मविश्वास आणि उपयोगिताबाबात अग्रेसर होतांना दिसतात. आपल्या कुटुंबामध्ये, इतर महिलासाठी आणि समाजामध्ये शांतीचे आणि सकारात्मक सामाजिक परिवर्तनाचे प्रतिनिधीत्व करतांना दिसतात. जीवनात प्रगती आणि सक्षमीकरणासाठी (Mahila sashaktikaran) शिक्षणापेक्षा जास्त परिणामकारक काय असू शकते. आर्ट ऑफ लिविंगने शिक्षणाद्वारे देशातील कान्या कोपरऱ्यातील ग्रामीण मुली आणि महिलांना समान दर्जाने सक्षम बनवले आहे. या वरुन असे सिध्द होते की, स्त्रियांना आत्मनिर्धर व स्वतारूच्या पायावर उभे राहाण्यासाठी षिक्षणाची अत्यंत आवष्यकता दिसून येते त्यामध्ये यांत्रीक, कौषल्य, व्यवसायीक, तांत्रीक शिक्षण चालविणाऱ्याला मुलींना व स्त्रियांना भेटल्यास खऱ्या अर्थाने सबलीकरणाची सुरुवात झालेली दिसून येईल. पुर्ण जगात भारत देशाची संस्कृती परंपरा आध्यात्म व भौगोलीक विविधता यामुळे ओळखता जातो. ही नाण्याची एक बाजू झाली पण हाच देश जगभर पुरुषप्रधान संस्कृतीसाठी प्रसिध्द आहे. तस बघितले तर भारतात महिलांना आदर्श शक्तीचे रुप मानूनर पुरातन काळापासून पुजनीय मानले गेलेले आहे. त्याच वेळी याच भारतात महिला घरात आणि समाजामध्ये बंधनामध्ये आडकलेल्या आहेत त्यांना दुययम स्थान दिले जाते. त्यांचे अधिकार व विकास यापासून त्यंना बऱ्यांचप्रमाणात दूर केले जाते. तरीसुध्दा स्त्री पुरुष समानतेच्या गोष्टी बोलल्या जातात. महिलांच्या स्वताच्या व अधिकाराविषयी कळकळ वाटत केली जाते. असे असतांना कोपर्डी किंवा निर्भयाकांड सारख्या घटना घडतांना दिसतात. अशा वेळेस महिलांचे प्रश्न बिकट समस्या म्हणून उभ्या राहतात. त्यावर उपचार म्हणून समाजास महिलांना स्वयत्तता सुरक्षा व संरक्षण देण्यासाठी सबलीकरणाने अभियानाची सुरुवात करतो पुरुषप्रधान संस्कृतीमुळे स्त्री आज समाज व कुटुंबाच्या बंधनात अडकून पडली आहे. अर्थात पिता, पती आण पुत्र यांच्या आदेशाने आणि बंधनाने ती आपले आयुष्ट काढते नोकरदार स्त्रीयासुध्दा स्वतरूला पुर्णपणे सक्षम मानत नाहीत. त्यांच्यादृष्टीने कार्यक्रम घटनाचा पुरतेच मर्यादित सबलीकरण आहे. पण तसे न होता वास्तविकतेत महिलांना त्यांच्या क्षमतांची जाणीव करुन वैयक्तीक स्वतंत्रय व निर्णय घेण्याचा अधिकार मिळणे होय वैयक्तीक स्वातंत्रय व निर्णय घेण्याचा आधिकार मिळणे होय तरच त्यांना खऱ्या अर्थाने मुक्त स्वातंत्रयाचा लाभ घेता येईल. त्यांना त्यांच्या क्षमताची जाणीव करुन व त्यांचे प्रबोधन करणे आवश्यक आहे तेव्हा त्यांना त्यांच्या एकूण अधिकाराची जावीण व माहिती होऊन त्यांचा विकास होण्यास मदत होईल व खऱ्या आर्थाने महिलांचे सबलीकरण होईल असे अभ्यासावरुन वाटते. मानवसमुहात स्त्रीजातीचा जवळपास निम्मा हिस्सा आहे. स्त्रियांशी दृतोत्साहीत करणारे वर्तन त्यांचा जीवनस्तर उंचावण्याकडे दुर्लक्ष करण्यापासून ते त्यांचा छळ आणि अत्याचार करण्यापर्यंत अनेक प्रकारे हीनत्तवाची वागणूक स्त्रीजातीला मिळत राहिली आहे. हा भेदभाव दूर करुन स्त्रियांच्या प्रगतीस पोषक वातावरणाची निर्मीती आणी त्यांचे सुव्यवस्थीत नियोजन करणे आणि लैंगिक समतेद्वारे जेंडर इक्वॉलिटी समाजाचे संतुलन साधने यासाठी पुरोगामी आणि विवेकी समाजाने बाळगलेला दृष्टिकोत केलेली कृती यांचा समुच्च म्हणजे स्त्री सक्षमीकरण, असे थोडक्यात म्हणता येईल. मानवी हक्काविषयी अनेक आंतरराष्ट्रीय करारात मान्यता मिळूनही स्त्रीया निर्धन आणी निरक्षर राहण्याचे प्रमाणे मोठे आहे. वैदयकीय सुविधा, मालमत्तेचा मालकी, पतपुरवठा, प्रशिक्षण आणी रोजगारात पुरुषांच्या तुलनेत स्त्रियांना कमी संधी मिळते. त्या पुरुषांच्या तुलनेत राजकीय दृष्टया सक्रीय असण्याची शक्यता फारच कमी आहे आणि त्या घरगुती हिंसाचाराचा बळी होण्याची शक्यता खुपच मोठी आहे. स्त्रियांना मानसिकता बदलणे हे अतिशय महत्त्वाचे आहे. ग्रामीण भागात अजूनही स्वतरूनिर्णय घेऊ शकत नाहीत. इथे त्या पुरुषांच्या निर्णयावर अवलंबून राहतात. त्यांची निर्णय क्षमता वाढणे गरजेचे आहे. घटनेने अनेक अधिकारी दिलेले आहेत, याची माहिती त्यांच्यापर्यंत पोहचली पाहिजी प्रबोधन झाले पाहिजे ती अजूनही 100 टक्के सक्षम आहे हे आपण मान्य करु शकत नाही. म्हणून आणखी समाज व्यवस्था आणि शासन व्यवस्थेने महिला सबलीकरणाकडे लक्ष देणे आवश्यक आहे.

निष्कर्ष

1) महिला सबलीकरणात महिलांच्या आंगभूत क्षमताचा विधायक विकास होतो.
2) स्वयंसहाययता समुह चळवळीमुळे महिला सबलीकरणाला पोषक वातावरण तयार झाले आहे.
3) कुटुंबात प्रामुख्याने आर्थिक दृश्टीने सक्षम करण्यासाठी स्त्रिची भूमिका महत्वाची ठरते.
4) महिला सबलीकरण ही एक अषी प्रक्रिया आहे की, स्त्रियामध्ये सकारात्मक दृष्टीकोन निर्माण करते.
5) महिला सक्षमीकरणासाठी महिलांनी स्वावलंबी व आत्मनिर्भर बनले पाहिजे.
6) वास्तविकतेत महिलांना त्यांच्या क्षमताची जानीव करुन वैयक्तीक स्वातंत्रय व निर्णय घेण्याचा अधिकार मिळणे आवश्यक आहे.

संदर्भ ग्रंथ सूची

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डॉ. एम. के. उमाठे कॉलेज, नागपूर.

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आजचा काळ हा जागतिकी करणाचा आहे. आपले जीवन आपले भावविश्व आणि आपला समाज जागतिकीकरणाच्या संज्ञेत बद्ध झालेला आहे १९९१ मध्ये भारताने जागतिकीकरणाचा स्विकार करून आपल्या आर्थिक धोरणांना नवे रूप दिले. त्याचा परिणाम सामान्य माणसाच्या जीवनावर अधिक झाला माणसाला माणुस म्हणून जगण्यासाठी करावी लागणारी धडपड करूनही त्यांच्या समस्या वाढतच गेल्या. साहित्य हे समाजाचे एक महत्वपूर्ण अंग आहे. जागतिकीकरणाच्या कच्चाटातून साहीत्य ही सुटले नाही. मराठी साहित्यावरही जागतिकीकरणाचे परिणाम होऊन नव्या अंगाने ते लिहिले जाऊ लागले. माणसाच्या जगण्याच्या मुलभूत प्रश्न साहित्य मांडू लागले. मराठी जागतिकीकरणाने स्थित्यंतर घडून आल्याचे जागवू लागले. त्यामुळे नव्या जीवन जाणिवा निर्माण होऊन साहित्य पुढे येऊ लागते त्याची समिक्षा होऊ लागली. जागतिकीकरणाची संज्ञा आर्थिक स्तरांबरोबरच धार्मिक, सामाजिक, सांस्कृतिक आणि वाङमयीन असा बहुविध क्षेत्रात बाधित करणारी अशी शक्तीमान, सामर्थ्यशाली संज्ञा आहे. जागतिकीकरण ही एक प्रक्रिया असुन तिचा संबंध मानवी जीवनाषी संस्कृतीशी आहे. जागतिकीकरणातून नव्या वसाहतवादी संस्कृतीचा जन्म झाला. संपूर्ण समाज जीवन ढवळून टाकणारी जागतिकीकरणाच्या प्रक्रियेचा मराठी साहित्यावर परिणाम कसा झाला. याचा आढावा प्रस्तुत शोधप्रबंधात घेण्याचा प्रयत्न केला आहे. जागतिकीकरणाच्या चर्चा सुरू झाल्या तेव्हा त्याच्या कशा कशावर परिणाम होईल यांची चर्चा सुरू झाली. नव्वदीला आम्ही नवे आर्थिक धोरण स्विकारले मुक्त धोरणाचा पुरस्कार केला. विविध सेवाक्षेत्रात खुलेपना आला. नागरिकीकरणाचे साहित्यावर काय परिणाम झाले होतात यांची वेगवेगळ्या ठिकाणी चर्चा सुरू झाली जागतिकीकरण म्हणजे काय? त्यांचे स्वरूप कसे असते व त्यांचा समाजावर व साहीत्यावर परिणाम कसा होतो.

जागतिकीकरण म्हणजे काय – डॉ. मनमोहन सिंग भारताचे अर्थमंत्री असताना त्यांनी अमलात आणलेल्या नविन आर्थिक धोरणांमुळे १९९१ मध्ये भारतातील जागतिकीकरणाच्या प्रक्रियेला चालना मिळाली त्यांच्या धोरणांना L.P.G. असे म्हटले गेले. 'एल' म्हणजे लिवलायझेशन म्हणजेच उदारीकरण आणि 'पी' म्हणजे प्रायव्हेटायझेशन म्हणजेच खाजगीकरण आणि 'जी' म्हणजे ग्लोबलायझेषन म्हणजेच जागतिकीकरण या तीन नवीन धोरणामूळेच भारतीय अर्थव्यवस्थेला जणु मोकळे आकाशच भांडवल आणि स्त्रोत आकृष्ट करण्यासाठी खुले वातावरण, आणि उदयोग सुरू करण्याची सुलभता उपलब्ध झालेल्या आहेत. अशा जागतिकीकरणाची व्याख्या काही अभ्यासकांनी दिलेला आहे.

1) मार्टिन आलब्रो आणि एलिझाबेध किंग :–"ज्यामुळे जगातील लोक एकाच वैष्विक समाजाचे महत्त्व बनतात अशा सर्व प्रक्रियांचा संदर्भ जागतिकीकरणाशी जोडलेला आहे."

2) ॲन्थनी गिडेन्स – "ज्यामुळे दुरावस्था प्रदेशांनी असलेले नाते अशा पध्दतीने जोडले जाते कि अनेक मैल दूर असलेल्या प्रदेशात घडणाऱ्या घटनांचे पडसाद स्थानिक घटनावर होतात आणि त्याच न्यायाने स्थानिक घटनांचा परिणाम जागतिक पातळीवरील घटनांवर होतो ती प्रक्रिया म्हणजे जागतिकीकरण" वरील व्याख्यावरून आपल्या लक्षात येते कि जागतिकिकरण, उदारीकरण आपल्या लक्षात येते. जागतिकीकरण याचा सरळ अर्थ 'मुक्तव्यापार' असा होतो. या प्रक्रियेत अमेरिका युरोपीय देश यांची मक्तेदारी असून त्यांनी आपला नवा साम्राज्यवाद जागतिक पातळीवर पसरविला आहे. याचे परिणाम, विकसनशील राष्ट्रातील साहित्य, कला, संस्कृती व समाज अशा सर्वच पातळीवर झाल्याचे दिसून येते. महाराष्ट्र आणि मराठी भाषा यांच्यावरही जागतिकीकरणाचा परिणाम झाला आहे. साहित्य व समाज यांचा अनोखा असा संबंध आहे. जे समाजात निर्माण होत असते तेच साहित्यात येत असते. साहित्य समाज अनुभवातून जन्माला येऊन समाजाचे वस्तुरूप दर्शन प्रश्न आणि समस्या यांच्यासह घडवित असते मराठी साहीत्यं 1990 नंतरच्या काळात जे निर्माण झाले ते जागतिकिरणाच्या प्रवाहातून झालेले आहे त्याचा विचार या ठिकाणी करणे महत्वाचे आहे.

जागतिकिकरण आणि मराठी कथा व कविता– जागतिकीकरणाने मराठी माणसाचे अंर्तबाहय जीवन ढवळून निघाले आहे. त्याने अनेक स्थिततरे मराठी साहित्यात घडून आली. माणसाचे जीवन गुंतागुतीचे बनले नव्या जाणीवा निर्माण झाल्या. त्यामुळे मराठी साहित्य नवा चेहरा, नवे अंतरंग घेऊन पुढे येऊ लागले याला मराठी कथाही उपवाद ठरली नाही. सदानंद देशमुख यांनी 'लचांड' आणि उठावण या कथासंग्रहातून बदलेल्या गावांचे चित्रण रेखाटले आहे. श्रीराम गुंदेकर यांनी 'उचल' या कथासंग्रहातून सावकारही तिला बळी पडणारे श्रमिक, वेठविगारी यांचे चित्रण केले आहे. राजेन्द्र महाळ यांच्या कोंडी, सतिश तराळ यांचा 'लढा' या कथा संग्रहातून बदलत्या परिस्थितिचे चित्रण प्रत्यकारीपणे झाल्याचे दिसून येते.

जागतिकीकरणाने गावांचा विकास झाला. असे वखर दिसत असले तरी गावे उजाड बनली हे वास्तव आहे. गावगाडयाचे स्वरूप बदलून गेले. स्वावलंबी असलेले गावे परावलंबी बनली गरीब माणसाला जगणे मुश्कील झाले. ग्रामसंस्कृतीला तडे गेले. आलुतेदार आणि बसुतेदार गोंधळून गेले जागतिकीकरणाने खेडयातील नात्यातला जिव्हाळा संपूर्ण कृत्रिमता आली शेतीवर जीवापाड प्रेम करणाऱ्या शेतकऱ्याला मुलगा शेती विकायला सांगु लागला आलेल्या पैशातून पान तंबाखुची टपरी, मोबाईल शॉप काढू लागला नाही तर ढाबा टाकण्याची विपरीत बुध्दी तरूणांना सुचू लागली हे सर्व जागतिकीकरणाच्या प्रभावातून घडत होते. या सर्वांना कवींनी आपल्या कवितांमधून शब्दबध्द केले आहे. मराठी कवितेत जागतिकीकरणाचे वारे वाहू लागते. इंद्रजित भालेराव (टाहो) या संग्रहातील एका कवितेत म्हणतात.

"जागतिकीकरणाचा एन्ड्रीन डबा
कुणी धुतला माझ्या निर्मळ गंगेत
निरागस विहार करणाऱ्या नौकात
कुणी आणून ओतला अचानक आकांत"

बदलल्या व्यवस्थेलाच कवी इंद्रजित भालेराव प्रश्न विचारतात जागतिकीकरणाचा विषारी डबा कोणी आणला आहे? देशात अनेक समस्या असतांना गरिबांसाठी नसलेल्या जागतिकीकरणाचा अनेक समस्या निर्माण केल्या. जागतिकीकरणामुळे गावांची होणारी वाताहात सदानंद देशमुख यांनी 'गावकळा' या काव्यसंग्रहातून मांडली आहे जागतिकीकरणाने गावापर्यंत पोहचलेली मीडियासारखी साधने यातील मनोरंजनाने तरूण तरूणींची वर्ग शेती कामाकडे दूर्लक्ष करू लागला. जागतिकीकरणाने कंथबुडे मोडलेल्या शेतकऱ्याचे दुःख भगवान ढग यांनी 'अन्यदात्याची मुळाक्षरे' या काव्य संग्रहात अभंग शैलीत मांडली आहेत.

समारोपः–

जागतिकीकरण हे आजच्या जीवनशैलीचे अखिल असे वास्तव झालेले आहे. आदिवासी, ग्रामीण, शहरी संस्कृती पर्यंत जागतिकीकरणाचा विळखा मानवी जीवनाला घटटपणे बसलेला आहे. सर्वसामान्य मानसाच्या विचार प्रक्रियेपासून त्यांच्या जीवन प्रक्रियेपर्यंत जागतिकीकरणाचे प्रभुत्व प्राधान्याने जाणवत्यावाचून राहत नाही. मानवी मुल्यधारेशी संबंधित असलेल्या समाजकारण, राजकारण, ध र्मकारण, शिक्षण संस्कृती आणि साहीत्यकारण इत्यादी अंगावर जागतिकीकरण धो.धो. कोसळत आहे. जागतिकीकरणाचा प्रभावाचा वेध मराठी साहित्यामध्ये घेण्याचा प्रयत्न केलेला आहे.

निष्कर्ष :–

1. जागतिकीकरण ही एक प्रक्रिया आहे.
२. १९९१ मध्ये गॅट करारावर सही करून भारताने खुले आर्थिक धोरण स्विकारले
3. जागतिकीकरणातून नव्या आर्थिक वसाहतवादी संस्कृतीचा जन्म झाला.
4. जागतिकीकरणाने खेडयांचे रूप बदलते. रस्ते, विज, पाणी, करमणूकीची साधने, सुविधा आपल्या परंतु खेडीही वकास बनत गेली.
5. शेती मालाला हमी भाव मिळत नसल्याने शेती व्यवसाय तोटयात जाऊ लागला. खते, बी, बीयाणे यांच्या किमती सतत वाढत राहील्या.
6. जागतिकीकरणाने माणसाचा चेहरा हरवला.
7. जागतिकीकरणाने मराठी साहीत्यात स्थित्यंतरे घडून आले. वास्तव परिस्थितीच्या रेखाटनाला प्राधान्य मिळाले नव्या जाणीवा साहीत्यात अवतरल्या.

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वसंतराव काळे महाविद्यालय,ढोकी,ता.जि.उस्मानाबाद.

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1 घोषवारा – कोरोना महामारीने संपूर्ण जगात थैमान घातला आहे. कोरोनाने लाखो लोकांचा जीव घेऊन ,अर्थव्यवस्थेचे कंबरडे मोडले आहे. त्यामुळे कोरोना महामारीने संपूर्ण भारतीय सामाज जीवन ढवळून निघाले आहे. covid–19 मुळे सामाजिक संबंधात दुरावा निर्माण होत आहे. मनुश्य एकलकोंडी बनत आहेत. कौटुंबिक कलह वाढले आहेत.उत्पन्न आणि खर्चाचे प्रमाण घटले आहे.गरीबीत वाढ, बेरोजगारीत वाढ झाली आहे. अनेक उद्योग अडचणीत येऊन कामगार वर्गांचे हाल झाले आहेत. लोकांचा ग्रामीण भागाकडे जाण्याचा ओढ वाढला आहे. विद्यार्थ्यांना मोबाईलची सवय लागत आहे. त्यांचे शैक्षणिक नुकसान झाले आहे. वृद्धांना मुक्तपणे फिरणे अवघड होऊन बसले आहे. लॉकडाऊन मुळे उद्योजक,व्यसायिक,व्यापारी व शेतकऱ्यांचे खूप नुकसान झाले आहे. प्रतिकारशक्ती वाढविण्यासाठी लोक आरोग्याकडे लक्ष देऊ लागले आहेत. कोरोनामुळे पर्यावरणात सुधारणा झाली आहे. लोकांना मास्क,सॅनिटाइजरची सवय लागली आहे.एकंदरीत कोरोनाच्या संकटाने संपूर्ण जमाज जीवन उध्वस्त झाले आहे.

2 प्रस्तावना – जागतिकीकरण, खाजगीकरण, उदारीकरणाच्या या युगात विज्ञानाने मानवी जीवनात आमूलाग्र असा बदल केला आहे. विज्ञान आणि तंत्रज्ञानाच्या माध्यमातून मानवाने आपल्या बुद्धीच्या जोरावर नैसर्गिक साधनसामग्रीचा वापर करून खूप प्रगती केली आहे. आज प्रत्येक जण भौतिक सुखाच्या पाठीमागे लागला आहे. आर्थिक विकास साध्य करण्यासाठी प्रत्येक देश एकमेकांच्या खूप जवळ आलं आणि जगाची एक अर्थव्यवस्था बनली ज्यास आपण जागतिक अर्थव्यवस्था म्हणतो. आज या जागतिकीकरणाच्या युगात कोणताही देश स्वतःला इतरांपासून वेगळा ठेवू शकत नाही. जागतिकीकरणामुळे स्पर्धा वाढली लोकांचे उत्पन्न वाढलं, खर्च वाढला, राहणीमानाचा दर्जा सुधारला , भौतिक सुखात वाढ झाली, आर्थिक प्रगतीबरोबरच आर्थिक विषमता वाढत गेली. कर्ज काढून उपभोग घेण्याची प्रवृत्ती वाढली. मनुष्य संपत्तीच्या पाठीमागे, भौतिक सुखाच्या पाठीमागे एवढा लागला की त्याला स्वतःच्या आरोग्याकडे लक्ष देण्यासाठी वेळ मिळेनासा झाला. मानसिक ताणतणाव वाढला, प्रदूषणामध्ये वाढ झाली. या स्पर्धेच्या युगात जो थांबला तो संपला असे त्याला वाटू लागले आणि त्यामुळे भौतिक सुखासाठी प्रत्येक जण स्पर्धा करू लागला. मनुष्याची ही जीवनशैली एका सूक्ष्म अशा कोरोना विशाणू मुळे बदली. चीनमधील वुहान शहरातून पसरलेली ही साथ अवघ्या बघता बघता जगभरात पसरली आणि डब्ल्यू एच ओ ने यास महामारी घोषित केले. या महामारीने आज संपूर्ण जगात थैमान घातले आहे. यापुढे जगातील बलशाली सत्ता देखील हतबल झालेल्या आहेत. या साथीने मानवी समूहाला भौतिक सुख किंवा आर्थिक प्रगती पेक्षा जिवंत राहणे हीच प्राथमिकता असल्याची जाणीव करून दिली. संपूर्ण जगाला वेटिस धरलेल्या कोरोना विशाणूच्या हल्ल्यामुळे मानव जातीच्या दिनचर्येत ,जीवनशैलीत अमुलाग्र बदल घडवून आला आहे. या कोरोनाच्या प्रकोपापासून भारत देखील स्वतःला रोखू शकला नाही. भारतात देखील कोरोनाची साथ दिवसेंदिवस वाढत असलेली दिसून येते.पहिली लाट,दुसरी लाट व येऊ घातलेली संभाव्या लाटेच्या भितीने देशातील संपूर्ण समाज जीवन भयभित झाले आहे. कोरोना महामारीमुळे भारतीय समाज जीवन पूर्णतः विशकळीत होऊन उध्वस्त झाले आहे.

1.3 संशोधनाची उद्दिष्टे–

1) Covid–19 चा भारतीय समाज जीवनावर परिणाम अभ्यासणे.
2) Covid–19 चा सामाजिक संबंधावर, अनावश्यक खर्चावर झालेला परिणाम अभ्यासणे.
3) Covid–19 चा सुक्षम उद्योग, कामगार व विद्यार्थी जीवनावरील परिणाम जाणून घेणे.
4) Covid–19 चा कृशी आणि कृशीवर आधारित उद्योगावरील परिणाम अभ्यासणे.

1.4 संशोधनाची गृहितके–

1) Covid–19 मुळे सामाजिक संबंधावर परिणाम झाला आहे.
2) Covid–19 मुळे अनावश्यक खर्चाला आळा बसला आहे.
3) Covid–19 चा सुक्षम उद्योग आणि कामगार वर्गावर विपरीत परिणाम झाला आहे.
4) Covid–19 चा वष्द्व आणि विद्यार्थी जीवनावर परिणाम झाला आहे.
5) Covid–19 कृशी आणि कृशीवर आधारित उद्योगावर विपरीत परिणाम झाला आहे.

1.5 संशोधन पद्धती– प्रस्तुत शोधनिबंधासाठी द्वितीय साधन सामुग्रीचा वापर करण्यात आलेला आहे.त्यामध्ये संदर्भग्रंथ, कोश, शोधप्रबंध, मासिक, साप्ताहिके, दैनिके, वेबसाईटस इ.चा आधार घेण्यात आला आहे.

1.6 Covid–19 – चा भारतीय समाज जीवनावर परिणाम– कोरोनाच्या साथीने संपूर्ण जगाला आपल्या विळख्यात घेतले असून संक्रमित लोकांची संख्या दिवसेंदिवस वाढत आहे.आज पर्यंत जगात

18 कोटी लोकांना कोरोनाचा संसर्ग झाला आहे. तर 40 लाख लोकांचा मृत्यू झाला आहे. भारतात तीन कोटी पेक्षा जास्त लोकांना कोरोनाचा संसर्ग झाला आहे.तर जवळपास चार लाख लोकांचा मृत्यू झाला आहे.भारतात कोरोनाच्या पहिल्यालाटे पेक्षा दुसरी लाट भयानक ठरली. आरोग्य व्यवस्थेची दानादान उडाली. ऑक्सिजनसाठी तर युध्द पातळीवर प्रयत्न रुग्णांना व नातेवाईकांना करावे लागले. दुसऱ्या लाटेत लोकांचे प्राधान्य हे जीव वाचवणे हेच प्रमुख होते. आनखी संभाव्य तीसऱ्या लाटेच्या भितीखाली समाज दबक्या स्वरात जीवन जगत आहे.

1) सामाजिक संबंधात दुरावा रू– कोरोनाविशाणू मुळे सामाजिक संबंध पूर्वीसारखे राहिले नाहीत तर त्यामध्ये दुरावा निर्माण झाल्याचे दिसते. कोरोनाविशाणू पासून आपला बचाव करण्यासाठी आपण सध्या समाजिक अंतराचे पालन करत आहोत. कोरोनाच्या भीतीमुळे जे सामाजिक अंतर आपण राखत आहोत. त्यामुळे सामाजिक संबंधात दुरावा निर्माण झालेला आहे. आपण पूर्वी मुक्त पणे कसलेही बंधन न पाळता मित्र–मैत्रिण, षेजारी, आपले नातेवाईक यांच्याकडे आवडीने जात होतोत. शॉपिंग, खरेदी विक्री किंवा इतर कोणत्याही कारणासाठी घराच्या बाहेर पडल्यानंतर आपला अनेकांशी संबंध येत होता. यातूनच आपल्या मित्रपरिवारात वाढ होत होती आणि आपण अशा आपल्या मित्र, नातेवाईक, शेजारी यांच्या सुखदु:खात सामील होत होतोत. एकमेकांना समजून घेऊन एकमेकांना आधार धीर देत होतोत. आणि त्यातून आपसात एक प्रकारची प्रेम, आपुलकीची भावना निर्माण होत होती. पण कोरोनाच्या भीतीमुळे एकमेकांकडे जाण्याचे प्रमाण कमी झाले आहे. सोशल मीडिया द्वारे केवळ विचारपूस होऊ लागली. एकमेकांना टाळण्याची प्रवृत्ती वाढत आहे. याचा परिणाम कुटुंब एकलकोंडी बनत असल्याचे चित्र आपणाला दिसत आहे. सामाजिक संबंध दुरावत आहेत. गावातील एखाद्या व्यक्तीच्या अंत्यविधीसाठी नातेवाईक मित्रमंडळी जवळचे लोक यायचे. पण कोरोनाच्या भीतीमुळे, कोरोनामुळे जरी एखाद्या व्यक्तीचा मृत्यू झाला नसला तरी त्याच्या अंत्यविधी मध्ये फारसे लोक येत नाहीत. अगदी कुटुंबातील व्यक्ती देखील अंत्यविधी करण्यासाठी पुढे येत नसल्याची उदाहरणे आपणाला दिसली आहेत. विवाह सोहळ्याच्या बाबतीत पण असाच बदल झालेला दिसतो. आता पन्नास लोकांच्या उपस्थितीत, सामाजिक अंतर ठेवून विवाह होत आहे. सण–उत्सव, विवाह सोहळा यासारख्या उपक्रमात लोकांचा सहभाग कमी झाला आहे. जर लोकांचा सहभाग असाच कमी राहिला तर माणसातील आपुलकी, दया, प्रेम हे कमी होतील आणि नवीन पिढी केवळ सोशल मीडियाद्वारे समाजशील होईल. आपल्या समाजात काही असे लोक आहेत की जे फक्त सोषल मीडियाच्या माध्यमातूनच् लोकांच्या संपर्कात राहतात. पण प्रत्यक्षात मात्र ते त्यांच्या संपर्कात आल्यास एक शब्दही बोलू शकत नाहीत. आणि म्हणून जर या सामाजिक अंतरामुळे मनुष्य असा वागू लागला तर समाजाच्या दृष्टीने हे खूप घातक आहे. यामुळे मनुष्याचा ताण वाढेल. मानसिक रुग्णांचे प्रमाण वाढेल, लोक एकलकोंडी बनतील आत्महत्येचे प्रमाण वाढेल. थोडक्यात कोरोनामुळे सामाजिक संबंधात दुरावा निर्माण झाला आहे.

2) लोकांच्या खर्चात घट – कोरोना साथी पूर्वी मागील २०–२५ वर्षांपासून लोकांच्या उत्पन्नात भरमसाठ वाढ झाली होती. आपण आपल्या देशात 1 लाखांपासून 70–75 लाखांच्या दरवशीर्च्या पॅकेजेसची भाषा बोलत होतोत. काही हजारांत उत्पन्न कमावणाऱ्यांच्या घरात आता लाखाने उत्पन्न येऊ लागले होते. त्यांना सर्व उत्तम दर्जाच्या आणि आकर्शक अशा गोष्टींचे आकर्षण वाटू लागले. महागड्या गोष्टींकडे कल वाढला. त्यांना अधिक खर्च करणे शक्य आहे. म्हणून ते साध्या दुकानात न जाता मॉल्सच्या वाटेने जाऊ लागले होते. या ग्राहकवर्गाने 'महागड्या जीवनशैलीचा' मनापासून स्वीकार केलेला दिसून येत होता. परंतु कोरोना विशाणूमुळे हे चित्र बदलत असलेले दिसत आहे. आता कोरोनाच्या भितीमुळे आणि लाकडाऊनमुळे कामगार गावाकडे गेलेले आहेत. अनेकांच्या नोकरी जाण्याच्या मार्गावर आहेत त्यामुळे अनावश्यक खर्च कमी केला जात आहे. पुर्वी काही लोकांचा घरापेक्षा बाहेरच खाण्याकडे कल होता. मुंबई–पुणे–अहमदाबाद अशा काही शहरांत 'किचनलेस होम' ही संकल्पना रूढ होत होती. तरुण जोडप्यांनी तिचा अवलंब करायला सुरुवात केली होती. सकाळी ८ ते रात्री १० पर्यंत घराबाहेर असलेल्या या तरुण जोडप्यांना 'किचन'ची आवश्यकताच भासत नव्हती. सकाळचा चहा–नास्ता बाहेर. दुपारचे जेवण ऑफिसच्या कॅंटिनमध्ये आणि रात्रीचे घरी परतताना चांगल्या हॉटेलमध्ये. ही जीवनशैली बनली होती. पण कोरोना मुळे ही जीवनशैली बदलत असलेली दिसते. आता रेस्टॉरंट मध्ये लोक जाण्यासाठी इच्छुक नाहीत.मार्केट,पर्यटन,रेस्टॉरंट बंद असल्यामुळे लोकांच्या खर्चात मोठी घट झाली आहे.लोक बाहेरचा साधा चहा सुध्दा टाळण्याचा प्रयत्न करताना दिसून येतात. सण, उत्सव,लग्न यासारखे सोहळे घरच्या घरी किंवा मर्यादित लोकांच्या उपस्थितीत साजरी केली जात आहेत. त्यामुळे या कार्यक्रमाचा खर्च देखील कमी झालेला आहे. थोडक्यात कोरोनामुळे खर्च घटलेला आहे हे स्पश्ट होते.

3) सुक्ष्म उद्योग – देशाच्या अर्थकारणात सूक्ष्म उद्योग खूप महत्त्वाची भूमिका बजावत असतात. हे छोटे उद्योग आणि त्यांच्या उपजीविकेचे साधन आहे. कोरोनाच्या महामारीला रोखण्यासाठी भारतात लॉकडाऊन केले. या लॉकडाऊनमुळे आणि कोरोनाच्या साथीने अनेकांच्या निर्वाहाचे साधन असलेला हा सूक्ष्म उद्योग अडचणीत आला. लॉकडाऊनमुळे या उद्योगातून उत्पादन किंवा विक्री होत नसल्याने, मात्र भाडे, घरखर्च, कर्ज परतफेड यासारख्या गोष्टी वरील खर्च कसा पूर्ण करायचा आणि जीवन कसे जगायचे हा फार मोठा प्रश्न या कमी भांडवलावर चालणाऱ्या उद्योगापुढे भेडसावत आहे. लॉकडाउन शिथिल केल्यामुळे काही प्रमाणात या उद्योगांना दिलासा मिळाला तरी झालेले नुकसान पचवण्याची ताकद या उद्योगांमध्ये नाही. सलून आणि ब्युटी पार्लर यासारखे व्यवसाय तर फार अडचणीत आले आहेत. कोरोना विशाणूंमुळे अनेकांचा व्यवसाय गेला. लोकांचे उत्पन्न कमी झाले. लोकांनी खर्च कमी केला. याचा परिणाम या छोट्या व्यवसायाच्या

मागणीवर झालेला दिसतो. सूक्ष्म उद्योगांची मागणी घटलेली दिसते.

4) कामगार वर्गाचे शहरी भागाकडून ग्रामीण भागाकडे स्थलांतर – कामगार हा उत्पादनाचा एक महत्त्वाचा घटक असून देशाच्या अर्थव्यवस्थेत याचे महत्त्व अनन्यसाधारण आहे. देशात स्वस्त, मुबलक आणि गतिशील श्रमिक असतील तर देशाची आर्थिक प्रगती होण्यास फार मदत होते. भारतासारख्या कृशीप्रधान, जास्त लोकसंख्येच्या देशात कृशी आणि कृशीवर आधारित उद्योगात 58 टक्के लोकसंख्या गुंतलेली आहे. इंग्लंड, अमेरिका यासारख्या विकसित देशात हेच प्रमाण केवळ दोन ते तीन टक्के आहे. भारतामध्ये शेती क्षेत्रामध्ये छुप्या बेकारीचे प्रमाण फार मोठ्या प्रमाणात आहे. गावाकडे पोट भरत नसल्यामुळे आणि स्वतःची प्रगती करण्यासाठी, स्वतःचे नशीब आजमावण्यासाठी अनेकांनी ग्रामीण भागातून शहरी भागाकडे स्थलांतर केले होते. मोठ्या शहरांमध्ये अनेक व्यवसायांमध्ये रोजंदारीवर छोटे–मोठे काम करणारे कामगार आलेले होते. महाराष्ट्रातील मुंबई, पुणे, नाशिक यासारख्या शहरांमध्ये अनेक वर्षापासून अनेक राज्यातून कामगार आले होते. परंतु कोरोना संसर्गाच्या पार्श्वभूमीवर सरकारने मार्च अखेर देशभर टाळेबंदी केली त्यामुळे हे कामगार बेरोजगार झाले. यात बहुसंख्य लोक हे रोजंदारीवर जगणारी होती. बेरोजगारीमुळे होत असलेले आर्थिक नुकसान, सातत्याने वाढत जाणारा अनिश्चित स्वरुपाचा लॉकडाऊन, गाठीचा संपत चाललेला पैसा आणि शहरातील कोरोना संसर्गाची वाढती भीती यांचा एकत्रित परिणाम म्हणून काही प्रवासी कामगार आपापल्या मूळ गावाकडे वळली. कामगारांना गावाकडच्या या प्रवासात अनंत हाल–अपेष्टा सहन कराव्या लागल्या. काही जणांचा दुर्दैवी मृत्यूही झाला. कोरोनामुळे कामगारांचे जीवनच बदलून गेले.

5) विद्यार्थी आणि वृद्ध – कोरोना पासून शिक्षण क्षेत्र देखील सुटले नाही. विद्यार्थ्यांचे शैक्षणिक नुकसान झाले. शाळा महाविद्यालय बंद केले गेले. शिक्षणाच्या प्रवाहापासून विद्यार्थी दूर होत चालेले आहेत. विद्यार्थ्यांच्या परीक्षा सुद्धा घेता येत नाही. अभ्यास नाही, मैदानी खेळ नाही, बाहेर फिरणे नाही, घरात विद्यार्थी कैद होऊन बसले आहेत. त्यातच ऑनलाइन टीचिंग चा प्रयोग या सर्वाचा मुलांच्या जीवनावर थोडा प्रभाव पडत आहे. मुलांना मोबाईलची सवय लागत आहे. विद्यार्थ्यांचा चिडचिडेपणा वाढत आहे. कोरोनाची भीती जास्त असल्याने त्यांना घराबाहेर पडता येत नाही घरातच ते कैद झाले आहेत. ते एकलकोंडी बनत आहे.

6) कृशी व कृशीवर आधारित उद्योग– कोरोनाच्या साथीपासून स्वतःला वाचवण्यासाठी भारतात लॉकडाऊन केले गेले आणि या लॉकडाऊनचा फटका शेतकरी वर्गाला फार मोठ्या प्रमाणात झालेला दिसतो. टरबूज, द्राक्षे, आंबे, भाजीपाला यासारख्या पिकांचे उत्पादन हाती आले असतानादेखील शेतकऱ्यांना लॉकडाऊनमुळे आपल्या मालाची विक्री करता आली नाही. बेभाव किंमती मध्ये त्यांना विक्री करावी लागली. विक्री करण्याचे नवीन आव्हान शेतकऱ्यांपुढे होते. यात शेतकऱ्यांचे फार मोठे आर्थिक नुकसान झाल्याचे दिसून येते. दुधाला देखील योग्य भाव मिळत नसल्याने दुधाची नासाडी झाली.

7) आरोग्य आणि पर्यावरण – कोरोनाच्या साथीपासून स्वतःला वाचवण्यासाठी प्रतिकार शक्ती वाढवणे गरजेचे असल्याने आता मनुष्य आरोग्याकडे लक्ष देऊ लागला आहे. लोक पायी फिरणे, योगासन, प्राणायाम करू लागली आहेत. आरोग्याबाबत जागरूक झाले आहेत. लॉकडाऊन व अनावश्यक प्रवास लोक टाळत असल्याने प्रदूशण कमी होऊन पर्यावरणात सुधारणा होत आहे. पूर्वी शहरी भागात रात्री घराबाहेर लोक जास्त वेळ रहात होती, आता मात्र चित्र बदललेले दिसते. लोक फार वेळ घराच्या बाहेर जात नाहीत. त्यांना घरात राहण्याची सवय लागली आहे. अनावश्यक फिरणे कमी झाले आहे. अशा प्रकारचा बदल कोरोनामुळे मनुष्याच्या जीवनात घडून आलेला आहे.

8) रोजगारा वरील परिणाम – देशात कोरोनाच्या संकटाने बेरोजगारी मध्ये मोठी भर टाकली आहे. देशात पहिल्या लाटे 14 कोटी तर दुसऱ्या लाटेत एक कोटी लोक बेरोजगार झाले आहेत. देशात बेरोजगारीचा दर 14.7 टक्क्यांपर्यंत वाढली आहे.ही एक गंभीर बाब आहे. अर्थतज्ञ रघुराम राजन यांच्या मते,कोरोनाचा सर्वात मोठा फटका असंघटित कामगार वर्गाला बसला आहे. लॉकडाऊनमुळे असंघटित मजुरांकडे उपजीविकेचे साधन राहिले नाही. त्यामुळे त्यांच्या पुढे अन्न, वस्त्र, निवारा याचा प्रश्न उभा राहिला आहे.

1.7 सारांश – भारतातील वाढत्या कोरोनाच्या प्रसाराने संपूर्ण समाज जीवन उद्ध्वस्त झालेले असताना लोकांच्या मनातील कोरोनाची भीती व अनिश्चितता कमी करून जास्तीत जास्त लोकांना कोरोनाची लस घेण्यास प्रवृत्त करणे गरजेचे आहे.तरच भारतातील कोरोना थांबेल व लोक आत्मविश्वासाने जगू लागतील, लोकांच्या मनातील कोरोना विषयीची अनावश्यक भीती काढून टाकावी लागेल. तरच भारतीय समाजाची घडी नव्याने सुव्य वस्थित बसेल व समाजाचा सामाजिक विकास घडून येईल.

1.8 संदर्भ सूची –

1) *कोसंबी राजरत्नरू कोरोना भारतातील सामाजिक, आर्थिक परिस्थिती, द वायर मराठी न्यूज– 2020*
2) *मार्थ हेनरिक्स रू मानवता पर कोरोना का कहर प्रकृती को क्या फायदा, बीबीसी हिंदी न्यूज, 9 जून –2020*
3) *IIMS Report, Govt-of India-2020 4, WHO, Coronavirus disease,COVID&19Situation Report – 153, Data as received by WHO from national authorities by 10:00 CEST 21 June 2020*

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खराशीच्या जिल्हा परिषद प्राथमिक शाळेचे वेगळेपण

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★★★

प्राथमिक शाळा त्यातल्या त्यात जिल्हा परिशदेची प्राथमिक शाळा म्हटल्याबरोबर आपल्या डोळ्यापुढे एक चित्र उभे राहते. एका रांगेत शाळेच्या खोल्या, त्यासमोर पटांगण अन् या सर्वांचे भोवती असतीलच तर एक संरक्षक भित. पण नुसत्या खोल्या, पटांगण अन् संरक्षक भिंत यानी षाळा घडत नसते तर ती शाळेशी संबंधीत प्रत्येक घटकाच्या सहकार्याने, सहभागाने घडते. नुसती घडतेच असे नव्हे तर नावा पालाही येते आणि पंचक्रोशीत प्रसिद्ध होते. असाच काहीसा अनुभव खराशीच्या प्राथमिक शाळेला भेट दिल्यावर आला.

उद्दिष्ट :– प्रगत शैक्षणिक महाराष्ट्र शैक्षणिक कार्यक्रमांतर्गत विद्यार्थी आणि शाळा प्रगत करण्यासाठी खराशीच्या जि.प. प्राथमिक शाळेने केलेल्या कार्यक्रम, उपक्रम आणि प्रयासांचे मूल्यमापन करणे तसेच विद्यार्थी, षाळा आणि शिक्षकांच्या गुणवत्तेमध्ये झालेल्या परिणामांची चिकित्सक पाहणी करणे हे या शाळा भेटीचे प्रमुख उद्देश होते. खराशीची जिल्हा परिषद प्राथमिक शाळा शासनाने प्रशंसलेली अन् त्यामुळेच शाळेला भेट दयावी ही उत्सुकता मनी बाळगुन आमच्या शाळेतील शिक्षकांनाही हा आगळावेगळा अनुभव घेता यावा म्हणून पुढाकार घेऊन एक सहलीच्या रूपात क्षेत्रभेट आयोजिली. शाळेत बुधवार हा दिवस अभ्यासगतांचा दिवस (भेटणाऱ्यांचा), पाहुण्यांचा दिवस असतो हे माहिती असल्याने बुधवार, दि. 09.01.2019 हा दिवस निश्चित केला. खराशी हे खेडे भंडारा जिल्ह्यात साकोली तहसीलीत साधारणतः 700 ते 800 लोकवस्तीचे गाव. पण सर्व गावकऱ्यांना अभिमान वाटावा असे नेत्रदीपक कार्य या शाळेने सर्वांच्या सहकार्याने, सहभागाने करून शाळेचा नावलौकिक शासनदरबारी नोंदविला. काय केले असेल या शाळेने? त्यातील प्रत्येक मानवी घटकाने? या उत्सुकतेपोटी आणि आपली ज्ञानेंद्रिये जागरूक ठेवून बुधवार, दि. 09.01.2019 रोजी शाळेला भेट दिली. आणि एका वेगळ्याच दुनियेत आलोत, जादूच्या ठिकाणी आलोत असा आभास झाला. शाळेच्या प्रवेशद्वारापाशी बस थांबली. बस मधून उतरून शाळेच्या प्रवेशाद्वारापाशी पोहचताच 4 ते 5 विद्यार्थांनी गुड मॉर्निंग मॅडमगुड मॉर्निंग सर म्हणून आमचे स्वागत केले. आत शिरताच प्रामुख्याने जाणवली ती शाळेतील स्वच्छता अन् शिस्त. शाळेतल्या प्रत्येक विद्यार्थ्यांचा गणवेश नीटनेटका, स्वच्छ अन् पूर्ण होता. आपल्या गणवेशाविषयीचा अभिमान प्रत्येक विद्यार्थ्यांच्या चेहेऱ्यावर दिसत होता. त्याच बरोबर प्रत्येक विद्यार्थ्यांच्या वागण्यात सहजता होती. शाळेच्या आवारात ध्वनिक्षेपकावरून कोणी तरी विद्यार्थ्यांना संबोधून बोलत होते. परिचयानंतर लक्षात आले की, आवाज शाळेच्या मुख्याध्यापक गुरूजी मुबारक अली सय्यद सरांचा.

संचयनी :– डाव्या बाजूला 8–10 विद्यार्थी, विद्यार्थीनी (मॉनिटर) रांगेत उभे होते. त्यांच्या पुढ्यातील रांगेत विद्यार्थी, विद्यार्थीनी वर्गवार, शिस्तीने उभे राहून आपल्याला आपल्या गंगाजळीत खाऊचे किती पैसे टाकायचे ते त्या समुह प्रमुखाला (ग्रष्प लिडर) सांगुन देत होते. जे विद्यार्थी, विद्यार्थीनी पैसे घेत होते ते प्रत्येकाला विचारत होते. "How much money do you want to deposit in your account today?" अन् मिळालेल्या उत्तरानुसार पैसे खात्यात जमा करून उरलेले पैसे परत करत होते. चौकशी अंती कळले की, षाळा "संचयनी" प्रकल्प राबविते. या प्रकल्पाद्वारे मुले, मुली आपल्या खाऊचे पैसे आपल्या खात्यात जमा करतात. त्याचा प्रत्येक मुलाचा हिशोब लिहिला जातो. यामुळे मुलांना बचतीची सवय तर लागतेच, शिवाय बचतीचे महत्व कळते आणि बँकेत पैशाची देवाण–घेवाण कशी चालते याचेही ज्ञान मिळते. शिवाय प्रत्येकाला मॉनिटर बनण्याची संधी मिळते. अशा पद्धतीने रोज जमलेली रक्कम आठवड्याच्या शेवटी एकूण जमलेली रक्कम विद्यार्थ्यांना कळते. हे सर्व पैसे दर शनिवारी शाळेच्या पोस्टातील खात्यात जमा होतात. जेणे करून विद्यार्थ्यांना जमलेल्या रकमेवर व्याजही मिळेल. सातत्याने व सचोटीने राबविलेल्या या संचयनीमुळे आज शाळेतील प्रत्येक विद्यार्थ्यांच्या खात्यात रूपये 10,000/– ते 12,000/– रक्कम जमा आहे. याच रकमेतून पुढे विद्यार्थी शैक्षणिक साधन म्हणून Android Mobile घेतात. पालकांचे तर हे स्वप्न आहे की, या रकमेतून मुलांना विमानाने मुंबई दर्शन करून आणावे. "केल्याने होत आहे रे, आधी केलेची पाहिजे कृकृ" याचा प्रत्यय पावलोपावली येत होता. संचयनीचे काम संपता संपता माईकवरून एक सूचना आली. आपआपली कामे आवरून पुढील पाच मिनीटात मुले परिपाठ (Assembly) साठी शिस्तीने आवाज, गोंधळ, गडबड न करता पटांगणात हजर झाली. त्यावेळी जाणवले की, शाळेत घंटा नाही. Bell-less घंटाविना शाळा असूनही सर्व कामे वेळेच्या आत आणि शिस्तबद्ध पद्धतीने होतांना पाहून खूप कौतूक वाटले.

परिपाठ :– प्रत्येकच शाळेत दिनचर्येचा भाग म्हणून परिपाठ घेतला जातो. पण या जिल्हा परिशदेच्या शाळेतील परिपाठ एकदम वेगळा असल्याचे जाणवले. मुलांचे शिस्तबद्ध पद्धतीने पटांगणात येऊन रांगेत उभे राहणे. रांगा आपसूकच तयार व्हाव्यात म्हणून पटांगणात कायम रंगविलेले गोलाकार, त्या गोलातच मुले उभी होत असल्याने आडवी, उभी, तिरपी कसेही बघितले तरी रांग सरळच दिसत होती. एका मिनीटात सर्व शिस्तीने उभे झाले. समोर डाव्या बाजूला उभ्या असलेल्या दुसरी, तिसरीच्या 4 मुलांच्या पथकाने वादचे वाजवायला सुरूवात केली. त्या वादचांच्या सुरात सर्वांनी सामुहिक राष्ट्रगीत

म्हटले. त्यापाठोपाठ प्रतिज्ञा आणि भारताचे संविधान झाल्या बरोबर "जय हिन्द" आणि "जय जवान– जय किसान" अषा विद्यार्थ्यांनी घोषणा दिल्या. यानंतर लगेच मुख्याध्यापकांनी आज Visitor's Day आहे त्यामुळे शाळेला भेट दयायला कोण कोण आलेत ते सांगितले व परिपाठ कसा होणार त्याची पाहुण्यांना कल्पना दिली. परिपाठाचे हेच स्वरूप दररोज (Visitors असो अथवा नसो) असेच असते हेही नमूद केले. आम्ही शाळेला भेट दिली त्या दिवशी दुसऱ्या वर्गातील मुले, मुली इंग्रजीतून परिपाठ घेत होती. प्रत्येक विद्यार्थी स्वतःची ओळख करून देतांना स्वतःच्या नावाच्या आद्याक्षराने सुरू होणारे इंग्रजी विशेषण लावून स्वतःचा परिचय करून देत होता. उदा. Respectful Rutuja, Pretty Prachi etc. अशाप्रकारे परिपाठ घेणाऱ्या विद्यार्थ्यांच्या चमूने स्वतःचा आगळावेगळा परिचय आम्हा सर्वांना करून दिला. त्यानंतर एकीने संचलन केले, दुसरीने त्या दिवसाच्या ठळक बातम्या सांगितल्या, तिसरीने तारखेनुसार त्या दिवशी 9 तारीख असल्याने सर्वांना सामुहिक 9 चा पाढा म्हणायला सांगितला. सर्वांकडुन 9 चा पाढा म्हणून घेण्याचा मुख्य उद्देष प्रत्येक दिवसाची तारीख विद्यार्थ्यांच्या लक्षात राहावी आणि पाढे पाठ व्हावे. त्यामुळे परिपाठात गणिताचाही अंतर्भाव झाला. पाहुण्यांची ओळख सांगतांना पाहुणे नागपूरचे आहेत म्हणून मुख्याध्यापकांनी विद्यार्थ्यांना नागपूरचे महत्व विचारले. प्रश्न सर्वांना उद्देशून विचारल्याने 5–7 विद्यार्थ्यांनी एकदम पण निरनिराळी उत्तरे दिली. नागपूर मोठे शहर आहे, नागपूर संत्र्यासाठी प्रसिद्ध आहे, नागपूला मेट्रो रेल्वे तयार होत आहे, नागपूरला महाराजबाग, अजब बंगला आहे इत्यादी उत्तरे पुढे आल्याने पाहुण्यांनाही विद्यार्थ्यांचे खूप कौतूक वाटले. त्यानंतर विद्यार्थ्याने दिनविषेश सांगितले. 9 जानेवारी हा दिवस कोणत्या कारणामुळे विषेश आहे, या दिवशी कोणाची जयंती/पुण्यतिथी आहे, मग या व्यक्तिंची वैशिष्टये काय? अशासारख्या प्रष्नांचा समावेश होता. 9 जानेवारी 1922 हा हर गोविंद खुराना यांचा जन्म दिवस. मग खुराना कोण? कशासाठी प्रसिद्ध? त्यांना नोबेल पुरस्कार कोणत्या संशोधनासाठी मिळाला? मग नोबेल पुरस्कार कोणी जाहिर केला? कोणत्या देशा तर्फे ? कोणत्या कामगिरीसाठी ? कोणत्या क्षेत्रातील कामगिरी? या वर्षीचा पुरस्कार कोणाला मिळाला? भारताला नोबेल पुरस्कार केव्हा मिळाले? आतापर्यंत किती भारतीयांना नोबेल पुरस्कार मिळाले? रमण मॅगसेस पुरस्कार कोणत्या देशाद्वारे दिला जातो? कोणत्या भारतीयांना आता पर्यंत रमण मॅगसेस पुरस्कार मिळाला? विदर्भातील कोणत्या कुटूंबातील तीन व्यक्तींना रमण मॅगसेस पुरस्कार मिळाला? कोणत्या कामगिरीसाठी? मग भारताद्वारे कोणते पुरस्कार दिले जातात? मग कोणत्या राष्ट्रपतींना भारतरत्न पुरस्कार मिळाले? मग सलग सगळ्या 15 राष्ट्रपतींची नावे, पंतप्रधानांची नावे, भारताचे इतर पुरस्कार कोणते? पद्मश्री, पद्मभूषण, पद्मविभूषण, शौर्यचक्र, अशोकचक्र, खेलरत्न, मग राष्ट्रीय क्रिडा दिन केव्हा? ध्यानचंद पुरस्कार, साहित्यातील पुरस्कार, ज्ञानपीठ पुरस्कार, साहित्यासाठी सर्व प्रथम कोणाला मिळाला? महाराष्ट्रातून कोणाला? अशी चौफेर प्रश्नांची उधळण मुख्याध्यापक करीत होते आणि उत्तरासाठी सर्व विद्यार्थ्यांचे हात वर प्रत्येकाला प्रत्येक प्रश्नाचे उत्तर माहित होते. सर मी असा प्रतिसाद विद्यार्थी देत होते. मुख्याध्यापक मधूनच कोणालाही उत्तर देण्याची संधी देत होते. कधी पहिल्या, दुसऱ्या वर्गातील विद्यार्थ्यांना उत्तरे विचारली जात होती. पहिली, दुसरीतील चिमुकलेही अगदी बरोबर उत्तर देत होते. विशेष म्हणजे विद्यार्थ्यांना ज्या भाषेत प्रश्न विचारले जात त्याच भाषेत विद्यार्थी पटकन उत्तर देत होते. त्यानंतरच्या विद्यार्थीनीने दिवसाचा नवा शब्द सांगितला. त्यापासून इंग्रजी वाक्य तयार करायला सांगितले. त्या शब्दाचा विरूद्धार्थी शब्द विचारला. विद्यार्थीही तरबेज! एका शब्दावरून अनेक शब्द सांगत गेले. विद्यार्थ्यांची शब्द संपदा Vocabulary समृद्ध व्हावी हा त्यामागचा मुळ उद्देश. मग कोणाचे काय चुकले? उच्चारण चुकले की ग्रामर? अशी चिकित्सा करायला लावली. शब्दसंपदा समृद्ध करण्याचा छोटासा प्रयत्न, प्रयोग! पण नित्यनेमाने परिपाठाचा भाग म्हणून अंतर्भूत झाल्याने इतक्या कमी वेळात (2–3 वर्षात) सर्व विद्यार्थ्यांची शब्दसंपदा समृद्ध झालेली दिसली. अतिशय स्तुत्य उपक्रम, प्रयत्न तेवढेच प्रमाणिक! मग 9 तारखेनंतर जानेवारीत येणारी 14 तारीख कशासाठी प्रसिद्ध? मकर संक्रमण म्हणजे काय? मग इतर राशी कोणत्या? नक्षत्रे किती व कोणती? ग्रह किती? कोणते? मग जागतिक खगोल दिन केव्हा? या आणि अशा प्रष्नांची उत्तरे केवळ पोपटपंची नसून मुलांचे सामान्यज्ञान खरोखरच समृद्ध आहे याचा प्रत्यय पाहुण्यांना यावा म्हणून इतरही काही प्रश्न मुख्याध्यापकांनी विचारले. स्वातंत्र्य दिन, प्रजासत्ताक दिन, नुकतीच चार राज्यात पार पडलेली निवडणूक, नविन मुख्यमंत्री अशासारखे चालू घडामोडीवरील अनेक प्रश्न विचारल्यावर तीही माहिती विद्यार्थ्यांनी अचूक आणि तप्तरतेने सांगितली. मुख्याध्यापक, शिक्षकांची त्यामागची मेहनत आणि विद्यार्थ्यांची तयारी पाहून आश्चर्य आणि कौतुक वाटले.

नंतरच्या विद्यार्थीनीने सुविचार सांगितला. सुविचार इंग्रजीतून होता. "School is a temple of knowledge" मग Temple म्हणजे काय? मग हिंदूच्या प्रार्थनास्थळाला काय म्हणतात? देवळात आपण कशासाठी जातो? प्रार्थना करण्यासाठी. काय प्रार्थना करतो? सुखी ठेव म्हणतो. मग शाळा हे देवस्थान तर इथले गुरूजी देव! गुरूजींना देव का मानायचे? नवनविन ज्ञान मिळते, वाईट सवयी दूर होऊन चांगल्या सवयी लागतात. समाजातील वाईट गोष्टी कोणत्या? त्या कशा नाहीशा करायच्या? त्यातुनच पुढे सावित्रीबाई फुले, विनोबा, तुकडोजी महाराजांची सामाजिक कार्ये यांचा अंतर्भाव करून मुख्याध्यापकांनी विद्यार्थ्यांना प्रश्न विचारले. अन् विद्यार्थ्यांनी उत्स्फुर्तपणे उत्तरे दिली. त्याच बरोबर ओघाने आलेली संत गाडगेबाबांची कथा! "खर्चु नको देवासाठी, पैसा शिक्षणाले लावा," सावित्रीबाईंनी केलेले स्त्री शिक्षणासाठीचे प्रयत्न, विद्यार्थ्यांचे आपल्या सभोवतालच्या समाजाचे असलेले भान, व्यसनाचे दुष्परिणाम, व्यसनमुक्तीसाठी विद्यार्थ्यांनी केलेले प्रयत्न, त्यांचे अनुभव झाडांनाही संवेदना असतात हा जगदीशचंद्र बोस यांनी दिलेला विचार, महात्मा गांधींचे आफ्रिकेतून परत येणे या सर्व विषयांवरील प्रश्नोत्तरांची शहानिशा परिपाठात झाली.

मुख्याध्यापकांसोबत चर्चा :– अशा या आगळ्यावेगळ्या शाळेतील नाविन्यपूर्ण परिपाठ पाहून, चेहऱ्यावरचे आश्चर्य अजून ओसरलेलेही नसतांना मुख्याध्यापकांनी चर्चेसाठी पाहुण्यांना वेळ दिला आहे हे कळताच सर्व Visitors तल्लीनतेने मुख्याध्यापकांचे बोलणे, निरनिराळ्या प्रश्नांना दिलेली उत्तरे काळजीपूर्वक ऐकू लागले. शाळेचे मुख्याध्यापक मुबारक अली सैय्यद सर प्रत्येक प्रश्नाचे अनुभवाधारित उत्तर देवू लागले. शारिरिक, मानसिक, भावनिक तसेच बौद्धिक संतुलनाचे अजब रसायन या मुख्याध्यापकांच्या व्यक्तिमत्वातून जाणवत होते. चर्चे दरम्यान कमीत कमी प्रश्न विचारून माहिती मिळविण्याचा प्रयत्न केला.

1) सुरूवात कुठून, कशी झाली – प्रश्नाच्या उत्तरादाखल सरांनी थोडा पूर्वार्ध, पुर्वानुभव कथन केला. खराशीपूर्वी आधी 2–3 वर्षे त्यांनी एका शाळेत शिक्षकाची नोकरी केली. डोक्यातील नवनव्या कल्पना त्यांनी मुख्याध्यापकासमोर मांडल्या. पण नवे रक्त, आपल्यापेक्षा वरचढ ठरतेय हे पाहून वरिष्ठांनी त्यांना त्रास दयायला सुरूवात केली. त्यामुळे त्यांनी आपल्या बदलीसाठी प्रयत्न केले. खराशीचे मुख्याध्यापक नुकतेच निवृत्त झाल्याने ही आडगावातील दोन शिक्षकी शाळा त्यांच्या पदरात पडली. शाळेचे रूप, विद्यार्थी संख्या, जुन्या मुख्याध्यापकांची कारकीर्द त्यांची गावात पसरलेली माहिती, प्रतिष्ठा हे सगळे बघताक्षणीच लक्षात आले की इथे शुन्यापासून सुरूवात करावी लागेल, जुन्या, बुरसटलेल्या कृती, वृत्ती–विचारांचा झाडणीने जाळे काढुन स्वच्छ करावे तसे मुळापासून प्रयत्न करावे लागतील. त्याबरोबरच घरची जबाबदारीही वाढली होती. पत्नीसोबत एका चिमुकलीची जबाबदारी एक सक्षम पिता म्हणून आली होती. तीही आता लवकरच षाळेत जाण्याच्या वयाची होणार होती. आपल्या मुलीला खराशीच्याच शाळेत शिकवायचे. मग तिला जे जे शिक्षण देणे शक्य असेल, गरजेचे असेल ते ते सर्व शिक्षण दयायचे. मग तिच्याबरोबर गावातील आणखी मुले आली तर त्यांनाही तसेच शिकवायचे. या दृष्टीने प्रयत्न सुरू केले. सुरूवातीला सहाय्यक शिक्षकांसोबत घरोघरी जावून प्रत्येक घरातील आई–वडिलांशी संवाद साधण्याचा प्रयत्न केला. जुन्या 'मास्तर' ने काय केले होते किंवा नव्हते याचा पाढा ऐकावा लागला. त्या पालकांच्या गैरसमजुती पुसून त्यांच्या मुलांना शाळेत पाठविण्याविषयी कित्येकदा विनवण्या कराव्या लागल्या. शाळेचे, शिकवण्याचे, अभ्यासाचे महत्व पटवून देत असतांनाच सरकारी प्रयत्न व मदतीची माहिती दिली. परिणामी, महिन्याभरात विद्यार्थी संख्या वाढली. ती 10 वर्षात 150 पर्यंत गेली. आता अंगणवाडी ते इयत्ता चौथी प्रत्येक वर्गात 30 विद्यार्थी आहेत. शाळेत 150 पैकी 98 विद्यार्थी परगावचे व बाकी खराशीचे आहेत आणि दरवर्शी नवे प्रवेश फक्त अंगणवाडीचेच आणि आता पुढच्या 3–4 वर्षातील प्रवेषासाठी विद्यार्थी प्रतिक्षेत आहेत. आता गेल्या काही वर्षापासून अशी स्थिती आलीय की शाळेला सुट्टी म्हटले की विद्यार्थी रडतात, कासावीस होतात. रोज शाळेत न चुकता, आनंदाने आणि मुख्य म्हणजे वेळेपूर्वीच येतात. मी आल्यापासून शाळेत घंटा नाही. 9.30 चा शाळेला विद्यार्थी 9 वाजताच हजर होतात. शिकतांना हेही विद्यार्थी कधी चुकतात, नाही असे नाही. परंतु, शासन निर्णय व परिपत्रक संकलन पुस्तिकेत (पा.क्र. 78) वाचल्याप्रमाणे "मुलांचे मूल्यमापन करत असतांना, योग्य शब्द वापरून, त्यांना शिकण्यास प्रवृत्त करणे, शिकण्यासाठी मदत करणे असे असावे. त्यांच्या भावना दुखविणारे नसावे" याची जाणीव या शाळेतील शिक्षकांना आहे याची प्रचिती सरांच्या बोलण्यातून आली.

2) प्रमुख आकर्षण काय – रोज विद्यार्थ्यांशी नियमित संवाद साधणे, त्यांना नवनवे शिकण्यासाठी प्रवृत्त करणे, नवे शिकलेल्या गोष्टी, संकल्पनाची पुनरावृत्ती, सराव करणे, त्यांना अभ्यासात नवी माहिती शोधण्यात गुंतवणे, मोबाईल गुगल सर्च चा वापर करून नवी माहिती शोधणे, संकलित करणे, आपल्या सभोवती घडणाऱ्या दैनंदिन घटनांची दखल घेणे, त्यांचा आपल्याशी संबंध शोधणे, संकलित करणे, आपल्या सभोवती घडणाऱ्या दैनंदिन घटनाची दखल घेण, त्यांचा आपल्याशी संबंध शोधणे, आपल्यावर होणार परिणाम अनुभवणे, वाईट, अप्रिय घटनांची पुनरावृत्ती होवू नये म्हणून काय, कशी काळजी घेणे अशा तऱ्हेने दैनंदिन परिपाठाची आगळी वेगळी रचना करून प्रत्येक विद्यार्थ्याचा परिपाठात समावेश करणे, त्यांच्यावर जबाबदारी पेलण्याचे संस्कार करणे, त्यासाठी प्रेरित करणे या सर्वांचे फलित आपण सर्वांनी परिपाठात पाहिले. असेच त्यांच्या सहभागाचे स्वरूप आपण प्रत्येक वर्गातही पाहालच. उदाहरणा दाखल सांगतो काही दिवसांपूर्वी मला इयत्ता तिसरीला महाराष्ट्रातील सर्व जिल्ह्यांचा अभ्यास शिकवायचा होता. वेळ फार कमी होता. म्हणून मी वर्गातल्या प्रत्येक विद्यार्थ्याला एकेक जिल्हा वाटून दिला. प्रत्येकाला पुस्तकातून, गुगल सर्चच्या मदतीने माहिती गोळा करायला सांगितले. ती त्यांना चर्चेतून एकमेकांशी शेअर करायला सांगितली. सर्वांच्या सहभागाने कमी वेळात अभ्यास पूर्ण झाला. तोही मिळालेल्या माहितीचा आधीच्या माहितीशी संबंध जोडून. सर्वांनाच सभोवतालचे ऐकणे, पाहणे, त्यातून शिकणे षक्य झाले.

खरोखरच अप्रतिम! अतुल्य उपक्रम! विद्यार्थ्यांना संचयनीद्वारे बँकेचे व्यवहार षिकविणे, त्यात सर्व विद्यार्थ्यांना संधी देणे, त्यांच्यात स्वच्छता, शिस्त, समाजभान सक्रमित करणे, शाळेबद्दल, विद्यार्थ्यांबद्दल, शिक्षकांबद्दल येथील वस्तूंबद्दल, समाजाबद्दल आपलेपणाची भावना निर्माण करणे हेही अशाच अतुल्य उपक्रमातून शक्य होवू शकते. ह्याच विद्यार्थ्यांना पुढे माध्यमिक शाळेत असेच अनुभव मिळत गेले, समृद्ध करणारे शिक्षण मिळत गेले तर नक्कीच यातून पुढल्या स्पर्धात्मक परिक्षांसाठी, निरनिराळ्या जबाबदारीच्या पदांसाठी सुजाण विद्याथी तयार होतील.

3) समाजाचा सहभाग कसा–आमचे खराशी गाव लहानसेच पण एखादा प्रोजेक्ट त्यांच्यापुढे मांडला. त्याच्या यशातून गावाला, समाजाला, विद्यार्थ्यांना पालकांना होणारा फायदा उधश्त केला, तर गावातले सगळेच सहभागी होतात. उदाहरण दयायचे झाले तर ह्या शाळेची इमारत फक्त दोन खोल्यांची होती. त्याही गळक्या, पडीत झालेल्या. शाळेसाठी खोल्या बांधण्यासाठी शासनाकडून थोडीफार आर्थिक

मदत मिळाली. पण ती पुरेशी नव्हती. मग गावकऱ्यापुढे हे आव्हान ठेवले. ज्याला जसे जमेल तसे, जितकी जमेल तितकी मदत प्रत्येकाने केली. दोनच्या तीन, तीनच्या चार, हळुहळु करत आता 4 वर्ग खोल्या, अंगणवाडीची वेगळी खोली, स्वयंपाकाची, सांस्कृतिक कार्यक्रमाला आणि रिसोर्स साठी अशा पुरेशा खोल्या बांधता आल्या. शाळेच्या संरक्षक भिती (कंपाऊंड वॉल) चेही तसेच! फक्त या सुरक्षित भिंतीची डिझाईन किल्ल्याच्या भितींसारखे वाटावे ही माझी कल्पना! पण खर्च मात्र नागरिकांच्या देणगीतून, सहभागातून शक्य झाला. नुसते इतकेच नाही, या नागरिकांचा, या विद्यार्थ्यांच्या पालकांचा उत्साह, सहभाग एवढा की, या पालकांसाठी प्रत्येक महिन्याच्या शेवटच्या शुक्रवारी संध्याकाळी शाळा भरते. आपली मुले काय शिकतात? कसे शिकतात? याचे ज्ञान या पालकांना या शुक्रवारच्या शाळेतून मिळते. सगळे मिळून सर्व कामे करतात. या विद्यार्थ्यांनी तर आपल्या आई–वडिलांना, वडिलधाऱ्यांना सहया करायला शिकविले, व्यसनातून सोडविले.

4) आणखी शाळेची काही वैशिष्ट – विद्यार्थ्यांना जास्तीत जास्त शिक्षण त्यांच्या मातृभाषेतून मिळावे; विद्यार्थ्यांना शिकविण्यापेक्षा त्यांना स्वतःहून शिकण्यास प्रवृत्त करावे ही जपान, फिनलॅन्डची पद्धती आहे. शाळेतील शिक्षक दीप स्तंभासारखे असतात. कुटूंबीयांनीही मुलांच्या शिक्षणाप्रती आपली जबाबदारी ओळखावी व स्वीकारावी. शाळा, विद्यार्थी, पालक, शिक्षक, समाज सर्वांनीच येणाऱ्या अडचणींना अडचणी न समजता प्रेरणा, आव्हान समजून कार्य केले तर ते नक्कीच यशस्वी होते. या विद्यार्थ्यांनी दररोज कमीत कमी एक तास तरी वाचन करणे अनिवार्य असते. ते ही विद्यार्थ्यांच्या पालकांद्वारे पाहणी (मॉनीटर) होते. शाळेतील असे हे विद्यार्थी घरी आपल्या पालकांसोबत इंग्रजी मधून संवाद करतात. नागपूर, चंद्रपूरच्या काही शाळांनी आमच्या अनुभवांचा, शाळेत राबवल्या जाणाऱ्या प्रकल्पाचा, कृतीचा चांगला उपयोग त्यांच्या शाळांमध्ये करून घेतला आहे.

5) पुढे काय – इयत्ता 4 थी पास झाल्यानंतर पुढे काय? अशाच प्रकारचे शिक्षण त्यांना मिळावे म्हणून काही प्रयत्न. माझी मुलगी खराशीच्या याच जिल्हा परिषद प्राथमिक शाळेतून पास झाली. पुढचे शिक्षण तिला याच गावातील शाळेत दयायचे हे ठरवून मी तिला शेजारच्या, जवळच्याच माध्यमिक शाळेत घातले. त्या शाळेतील मुख्याध्यापकांना आमच्या शाळेला भेट देण्याविषयीचे आमंत्रण दिले. शाळा भेटीत त्यांनी ज्या ज्या उल्लेखनीय, प्रशंसनीय गोष्टी अनुभवल्या, त्या सर्वांचा समावेश त्यांच्या माध्यमिक शाळेच्या परिपाठात करून तेथील विद्यार्थ्यामध्ये शिकण्याची आवड निर्माण केली. यंदाची 10 वी पास होणारी पहिलीच बॅच! त्यात 2 मुले मंडळाच्या निकालानुसार मेरिट मध्ये आली. माझी मुलगी 9 वीत आहे. पुढील वर्षी तीही मेरिट मध्ये 10 वी पास होईल असा मला विश्वास वाटतो. पुढे याच शाळेतील मुले आय.ए.एस., आय.पी.एस. सारख्या स्पर्धात्मक परिक्षांत उज्वल यश घेवून पास होतील, हे दिसले तर नवल वाटायला नको.

समारोप (शाळेचे मूल्यमापन) :– अनुकुल (Friendly) वातावरण शिकण्यासाठी पोषक ठरते. चाकोरी बाहेरील शिक्षणामुळे, विद्यार्थ्यांना रूचेल, पचेल असे शिक्षाण दिल्यामुळे शिकणे आनंददायी होते. याचा अनुभव प्रत्येक वर्ग भेटीत सर्वच अभ्यासगतांना आला. त्यांचे होणारे सातत्यपूर्ण सर्वकष मूल्यमापन, त्यांची वर्गातील शिस्त, स्वच्छता, स्वतःहून जबाबदारीने खोलीतील वस्तू पुसून, धूळ बसू न देता त्यांना योग्य तऱ्हेने हाताळीत, कशा वापरतात याचा प्रत्यक्ष अनुभव आला. विद्यार्थ्यांची जेवणाच्या सुटीतील शिस्त, स्वच्छता, स्वतःचे ताट धुवून ठेवण्याची जबाबदारी सर्वच काही प्रशंसनीय होते. एका आगळ्यावेगळ्या शाळेला भेट दिल्याचे, काही नविन करण्याजोग्या प्रयत्नांचे अनुभव अद्भूत होते. ज्ञानरचनावादाच्या माध्यमातून विद्यार्थ्यांना शिकण्यास प्रेरित करण, स्वतः शिकण्याची संधी देणे, त्यातून शिकलेले संस्कार कधीच न मिटणे आणि तेथील विद्यार्थी आणि शिक्षकांमध्ये वृद्धिंगत झालेल्या गुणवत्तेची पाहणी सार्थ, यथार्थ आहे हे जाणवले.

खराशी सारख्या इतरही ठिकाणच्या शाळांची, तेथील विद्यार्थ्यांची अशी प्रगती होतांना पाहून प्रगत शैक्षणिक महाराष्ट्राचे स्वप्न लवकरच सत्यात उतरेल. सतत हसत खेळत चैतन्यपूर्ण वातावरणात शिकणारे विद्यार्थी चटकन व्यक्त होतील; त्यांना खूप आनंदित करतील यात काही शंकाच नाही.

असे असले तरी या शाळेतले सर्व विद्यार्थी खेळात सहभागी होतात काय? वरचेवर आजारी पडतात काय? शाळेला कोणत्या सेवाभावी संस्थेची मदत मिळते काय? मुख्याध्यापकाच्या अनुपस्थितीत सगळे असे घडते काय? हे आणि आणखी कितीतरी प्रष्न सखोल संशोधनाचा विषय ठरतील.

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मध्य आशियाचा इतिहासाबद्दल राहूल सांकृत्यायन यांनी केलेले इतिहास विश्लेषण

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Abstract : महापंडित राहूल सांकृत्यायन यांचा जन्म 1 एप्रिल 1893 साली उत्तर प्रदेशातील पन्दहा, जिल्हा आजमगढ येथे झाला. त्यांचे मूळ नाव केदारनाथ पांडे असे होते. बौद्ध धर्म स्विकारल्यापासून त्यांनी राहूल सांकृत्यायन हे नाव धारण केले. सांकृत्यायन एक प्रतिभासंपन्न व्यक्तिमत्व होते. त्यांनी जी विविध क्षेत्रामध्ये प्रगती केली याचा मुलाधार म्हणजे त्यांची इतिहा दृष्टी होती. सांकृत्यायन यांनी मध्य आशियाचा इतिहास, अकबर, ऋग्वैदिक आर्य, मानव समाज, वोल्गा ते गंगा, इस्लामधर्मचाी रूपरेशा, तिबेटमध्ये बौद्ध धर्म इल्पही एतिहासीक ग्रंथ आपणास त्यांच्या इतिहास दृष्टीची साक्ष देतात.

सांकृत्यायन यांनी मध्य आशियाचा इतिहास हा एक असाच महत्वपूर्ण ग्रंथ लिहीला आहे. त्यात ते म्हणतात की, मध्य आशियाचा आपल्या इतिहासाशी खुप जवळचा संबंध आहे. ग्रीकांनी सुद्धा भारताच्या काही भागावर राज्य केले, शक, कुशाण मध्य आशियातून आले. या शासकांचा आणि राज्यकर्त्यांचा व त्यांच्या जातींच्या इतिहासाचा एक भाग मध्य आशियात आहे. त्यामुळे मध्य आशियाच्या इतिहास आपण समजुन घ्यावयास हवा असे सांकृत्यायन यांनी स्पष्ट केले आहे.

Keyword : तुर्क, मोगल, मध्य आशिया, ताम्रयुग, पितळयुग, दासप्रथा, संरजामशाही, साम्यवादी क्रांती, खलीफा, सेल्जुक, मंगोल, चगताई, द्वंदात्मक इतिहास, झारशाही, बोनान, मिथ्रोडेटस.

Methodology : सदरच्या संशोधनात राहूल सांकृत्यायन यांच्या मध्य आशियाच्या इतिहासाबद्दल अभ्यास केला आहे. व्यष्टी अध्ययन पद्धतीतुन याविषयी मांडणी केली आहे. एकुणच सदरील संशोधनाकरिता आंतरविद्याशाखीय अर्थात एकीकृत संशोधन पद्धतीचाच वापर केला आहे. प्रस्तुत संशोधनाद्वारे मध्य आशियाच्या इतिहासावर सांकृत्यायन यांनी कसा प्रकाश टाकला आहे याची साधक–बाधक चर्चा केली आहे.

Introduction : महापंडीत राहूल सांकृत्यायन व्यक्तित्व व कृतीत्व दोन्ही दृष्टीने श्रेष्ठ व्यक्ती होते. त्यांचा जन्म 1 एप्रिल 1893 साली पंदहा, जिल्हा आजमगढ, उत्तरप्रदेश राज्यात झाला. त्यांचे प्राथमिक शिक्षण उर्दु माध्यमातून झाले. इ.स. 1910 साली सांकृत्यायन संन्यस्त वृतीकडे आकृष्ट झाले. त्याचे मुळ नाव केदारनाथ पांडे असे होते. बौद्ध धर्म स्विकारल्यापासून त्यांनी राहूल सांकृत्यान हे नाव धारण केले व तेव्हापासून ते या नावाने परिचित आहेत. राहुल सांकत्यायन एक प्रतिभासंपन्न व्यक्तिमत्व होते, त्यांनी जी विविध क्षेत्रांमध्ये प्रगति केली त्याचा मुलाधार म्हणजे त्यांची इतिहासदृष्टी होती. सांकृत्यायन बहुभाशिक असल्यामुळे त्यांच्या इतिहासदृष्टीला आणखी प्रखरता प्राप्त झाली. तसेच त्यांना जवळपास छत्तीस भाशांचे ज्ञान होते. त्यांना हे भाशा ज्ञान देश–विदेशातील एतिहासीक स्त्रोतांचे अभ्यासासाठी अत्यंत उपयोगी ठरले. मध्य आशियाचा इतिहास, अकबर, ऋग्वैदिक आर्य, मानव समाज, वोल्गा ते गंगा, इस्लाम धर्माची रूपरेखा, तिबेट मध्ये बौद्ध धर्म इत्यादी एतिहासीक ग्रंथ आपणास त्यांच्या इतिहास दृष्टीची साक्ष देतात. सांकृत्यायन भुतकाळाला उघड्या डोळ्याने पहाणे आणि त्याचे स्पष्ट चित्र आपल्या समोर उभे करणे हा त्यांचा स्वभाव होता. त्यांनी तिबेटहून आणलेल्या बहुमुल्य ग्रंथांचा अभ्यास करून बुद्ध धर्माचा इतिहास आपल्यासमोर उभा केला. तसेच पुरातत्वीक अभिलेख, विटा, नाणी इत्यादींचे सुक्ष्म अवलोकन करून इ.स. पुर्व हजारो वर्षांच्या भारत–आशियाच्या भव्य इतिहासाची इमारत उभी केली. मानव जातीचा इतिहास सुद्धा त्यांनी मांडण्याचा प्रयत्न केला.

सांकृत्यायन मध्य आशियाबद्दल टिप्पणी करतांनी म्हणतात की, आधुनिक एतिहासीक घटनांकडे पाहत असतांना त्या मागची इतिहासाबद्दलची पार्श्वभूमी देखील आपण पाहिली पाहिजे. या पद्धतीने विचार करत असतांना मला कळले की मध्य आशियाच्या इतिहासाचा आमच्या इतिहासाशी खुप घनिष्ठ संबंध आहे. आर्याप्रमाणेच ग्रीक लोकांनी सुद्धा भारताच्या काही भागावर राज्य केले. शक, कुशाण तेथूनच आले. एवढेच नव्हे तर हुण, तुर्क, मोगल सुद्धा मध्य आशियातून भारतात आले. या शासकांचा आणि राज्यकर्त्यांचा व त्यांच्या जातींच्या इतिहासाचा एक भाग मध्य आशियात आहे, जो आपण माहित केल्याशिवाय इतिहास समजून घेऊ शकणार नाही. त्यामुळेच मला मध्य आशियाचा इतिहास लिहीण्याची प्रेरणा मिळाली.

सांकृत्यायन मध्य आशियाच्या इतिहासात मानवी कार्याचा इतिहास आपल्यासमोर मांडतातच पण त्याच बरोबर मानवाचा उद्भव व विकास यावरदेखील प्रकाश टाकतात. ह्याच क्रमाने लोह युगापासून आदिमानव ते आजच्या मानवाचा विकास, वैज्ञानिक व पुरातात्वीक पुराव्यांच्या आधारे या ग्रंथात मांडलेला आहे. सांकृत्यायन ताम्रयुग व पितळयुगाबद्ल असे वक्तव्य करतात की, जगात विभिन्न देशामध्ये ताम्रयुग व पितळ युगामध्ये अंतर आहे. जसे की, मध्य आशियामध्ये

2500 ते 1500 इ.स. पूर्व पर्यंत ताम्रयुग होते आणि 1500 ते 600 इ. स.पुर्व पर्यंत पितळ युग होते. युरोपियन देशांमध्ये पितळ युग अधिक लवकर आले होते. याचे कारण सांगत असतांना ते म्हणतात की, काकेशष, चकोस्लोव्हाकिया, स्पेन इ. प्रदेशात टिन तसेच तांबे या धातुच्या खाणी आहेत. ताम्रयुगीन लोकांनी टिन हा धातु तांब्यासोबत मिसळल्यापासून त्यांना पितळ या नव्या धातुचा शोध लागला. कथील हा धातु मेसोपोटेमिया आणि इतर देशांत सहजपणे उपलब्ध नवहता म्हणून येथे जास्त वेळपर्यंत ताम्रयुग होते.

ताम्रयुगाचे विवेचन सांकृत्यायन यांनी वैज्ञानिक समाजवादी दृष्टीकोनाने केले आहे. त्यांच्या मते एकीकडे या युगाने उदयोग व व्यापारात भरभराट आणली तसेच शेती व पशुपालनामुळे लोकांकडे संपत्ती आली. पण त्यामुळे समाजात दास प्रथेला सुरूवात झाली. तसेच समाजात संरजामशाही प्रस्थापित झाली.

सांकृत्यायन यांचा उपरोक्त ग्रंथ मध्य आशियाचा इतिहास दोन खंडात आहे. त्यात प्रागैतिहासीत काळापासून ते रशियातील साम्यवादी क्रांती (इ.स. 1917–1929) पर्यंतच्या काळाचे विस्तश्त विवरण त्यांनी यात मांडले आहे. पहिल्या खंडात षक, हुण, तुर्क, ग्रीक, अरब, उमैया, अब्बासी (खलीफा), गजनवी, सेल्जुक, घोरी, ख्वारेज्मी, मंगोल, चिनी, मुस्लिम, चगताई, बौद्ध, रशियन तथा तैमुर इ. कित्येक वंश व जातींचा द्वंदात्मक इतिहास रेखांकित केलेला आहे. तर दुसऱ्या खंडात पुढीलप्रमाणे इतिहास कालखंड व त्यांची सामाजिक, सांस्कृतिक, आर्थिक मांडणी केली आहे. ती पुढीलप्रमाणे–

1) चीनमध्ये मंगोल वंश (इ.स. 1200–1368)
2) रशियातील रूरिक वंष (इ.स. 911–1594)
3) चगताई, हुलाकू व तैमुर वंश
4) रशियाचा प्रसार (इ.स. 1598–1801)
5) रशियातील झारशाही (इ.स. 1801–1917)
6) रशियन साम्यवादी क्रांती (इ.स. 1917–1929)

ह्या सर्व गोष्टींचे / घटनांचे त्यांनी विस्तश्त विवेचन केले आहे. अशा प्रकारे सांकृत्यायन यांनी मध्य आशियाचा इतिहास या ग्रंथात मुलत राजकीय व आर्थिक दृष्टीकोन मांडत असतांना समयोचितपणे सामाजिक व सांस्कृतिक बाजुने सुद्धा लिखाण केल्याचे दिसते. सांकृत्यायन यांनी चीन, इराण ह्या देशांचा तत्कालीन इतिहास (इ.स. 910–1594) इथे मांडलेले आहे. कारण मध्य आशियाचे पुर्ण चित्र किंवा दृष्य चीन, ईराण आणि रशिया यांच्यातील परस्पर आंतरसंबंधातील संवादाचा परिणाम होय असे ते म्हणतात.ज्या इंडो–ग्रिक, शक तसेच हुण जमातींनी इ.स. पुर्व पहिल्या शतकात भारतीय इतिहासाला प्रभावित केले, ह्यांचा उगम, विकास आणि ह्या जमातींचा विभिन्न शाखा भारतात कशा पोहोचल्या याचे विस्तृत वर्णन केले आहे.

मध्य आशियातच चिनी भिंतीच्या एतिहासिकतेबद्दल ते म्हणतात की, चिमधील पहिला एतिहासीक राजवंश चिन याचा संस्थापक चिन–शी–होआंगती (225–206 इ.स.पुर्व) याने हुण आक्रमणापासून चिनचे संरक्षण करण्यासाठी चिनची भिंत बांधली आणि चिनमध्ये घुसलेल्या हुणांना उत्तरेकडे पळवून लावले." असा उपाय इतर राज्यकर्त्यांनी केला नाही असे इतिहासकार रामशरण शर्मा म्हणतात.

इ.स. पुर्व 176 साली चिनने हुणांना पळविल्यामुळे ते पश्चिमेकडे गेले. शक भारतात पण आले होते. त्यांच्याविषयी सांकृत्यायन म्हणतात की, 115 इ.स. पुर्व साली शकांच्या टोळ्या बलूचिस्तान व सिंध प्रांताकडे पळाल्या. येथे त्यांनी आपले षासन प्रस्थापित केले. शकांनी सिंधपासून सौराष्ट्र, अवंती व मथुरापर्यंत आपला राज्यविस्तार केला आणि त्यांनी क्षहरात वंशी आपला नेता मोग (77–58 इ.स.पुर्व) याच्या नेतृत्वाखाली इ.स. पुर्व 77 च्या आसपास गंधार पासून कपिशा (सध्या अफगणिस्तान पर्यंत आपले साम्राज्य नेले) मोग याने सिंध प्रांताच्या उत्तरेकडे कुच करून गंधार (तक्षशिला) जिंकून त्याला आपल्या राजधानीचे ठिकाण बनविले.

अधिकांश इतिहासकारांनी प्रथम 'शक' शासकाचे नाव 'मावेज' आहे असे मत मान्य केले आहे. महान पुरातत्वज्ञ मार्शल सुद्धा स्वीकार करतात की, प्रथम शक शासक 'मावेज' हाच होता. मावेज हाच मोग होय व तो इ.स. पुर्व 78 साली राज्य करत होता. सांकृत्यायन यांच्या मताची पुष्टी तक्षशिला येथे जो साम्रपट सापडला आहे त्याद्वारे होते.

शकांच्या बरोबरच पल्लवांचे सुद्धा त्यांनी विस्तृत वर्णन केले आहे. बहुतेक भारतीय इतिहासकार इराणच्या पार्थिव राजवंशापासून अपरिचित असल्यामुळे बोनान किंवा बोनानी यास पहिला पल्लव राजा मानतता. सांकृत्यायन म्हणतात की, "पल्लवांनी इराणवर 249 ते 226 इ.स. पुर्व पर्यंत राज्य केले. यांच्या एकूण शासकांची संख्या एकोणतीस होती. " ह्याचक्रमाने मांडणी करत ते सांगतात की बोनान किंवा बनाना सोळावा हा पार्शियन राजा मिथ्रदत्त प्रथम ह्याच्या काळात पार्शियनांनी परमोच्च विकास केला. बोनान याने इ.स. 7 ते इ.स. 16 पर्यंत राज्य केले."8 प्रो. झा. व श्रीमाळी सुद्धा बोनान ह्याच्याएवजी पल्लवांचा खरा संस्थापक मिथ्रोडेटस प्रथम किंवा मिथ्रदत्त ह्यास मानतात. त्यामुळे सांकृत्यायन यांनी मांडलेल्या वरील मांडणीची पुष्टी होते.

सांकृत्यायन पुढे भारतात कुशाण साम्राज्याची झालेली स्थापना, कुजुल कदफिसिज, विम कदफिसिज व कनिष्क यांच्या अधिन कुशाण साम्राज्याच्या प्रसारावर मध्य आशियाच्या इतिहासामध्ये प्रकाश टाकला आहे. सांस्कृतिक अंगाने सुद्धा कुशाण काळाचे त्यांनी वर्णन केले आहे. सांकृत्यायन म्हणतात, "कुशाणांच्या अगोदर ग्रीक लोकांनी कला व स्थापत्यास मोठे प्रोत्साहन दिले, परंतु ग्रीक कला तोपर्यंत एकरूप झाली नाही तो पर्यंत कनिष्कच्या शासन व्यवस्थेने तशाप्रकारे वाव दिला. गौतम बुद्धांची पहिली मुर्ती कनिष्काच्या काळातच बनविली गेली. ग्रीक कलेला भारतीय गांधार शैलीत परिवर्तीत करण्याचे काम सुद्धा कनिष्कानेच केले.

अशा प्रकारे सांकृत्यान यांनी शक, पल्लव, कुशाण इत्यादींविषयी मध्य आशियाच्या विशेष संदर्भात विस्तृत अशी माहिती विविध चिनी भाषेतील ग्रंथ, नाणी, इत्यादींच्या द्वारे आपल्यासमोर मांडणी केलेली आहे.

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महात्मा फुले यांचे कृषी विषयक धोरण आणि सद्यस्थिती

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गोषवारा – विद्येविना मती गेली ,मतीविना नीती गेली, नीतीविना गती गेली ,गतीविना वित्त गेले , वित्ताविना शूद्र खचले, इतके अनर्थ एका अविद्येने केले. प्राचीन काळापासून ते आजपर्यंत शेतकऱ्यांची स्थिती नेहमीच दयनीय राहिली आहे .महात्मा फुले यांच्या मते शेतकऱ्यांच्या अन्याय–अत्याचार दयनीय स्थिती साठी केवळ अशिक्षित पण हेच एक महत्त्वाचे कारण आहे. आणि हे वास्तव देखील आहे. येथील शेतकरी ,कष्टकरी ,शुद्र समाज हा नेहमीच आपल्या गुलामीत राहावा यासाठी भारतात नेहमीच भटब्राह्मणानी यशस्वी प्रयत्न केला व आजही ते वेगवेगळ्या माध्यमातून सर्व घटकातील समाजाला लुटत असताना दिसतो .इंग्रज भारतात येण्यापहिले देखील सर्व राजाकडे सरकारी कामात ब्राह्मणांचे प्राबल्य होते व इंग्रज भारतात आल्यावर देखील त्यांचे प्राबल्य राहिले कारण की युरोपियन अधिकारी ऐशारामी असल्याकारणाने त्यांनी शेतकऱ्यांच्या प्रश्नाकडे फार लक्ष दिले नाही. या सर्वांमुळे वेळोवेळी शेतकऱ्यांच्या अन्यायात भरच पडत गेलेली दिसते. तसेच आज जरी अनेक योजना शेतकऱ्यांसाठी राबविल्या जात असल्या तरी प्रत्यक्षात त्या गरजू शेतकऱ्यांपर्यंत कितपत पोहोचतात हा एक महत्त्वाचा प्रश्न आहे. शेतकरी व शेती यांची एकूण सर्व स्थिती कशी आहे याविषयीचे विवेचन या शोधनिबंधात करण्याचा प्रयत्न करण्यात येणार आहे

बीजशब्द – शेती, भट ब्राह्मण ,दयनीय स्थिती, शिक्षण

प्रस्तावना – भारत हा कृशीप्रधान देश आहे .भारतीय परंपरेत शेती हा भांडवल निर्मितीचा मोठा भाग आहे. आजही भारतातील 70 टक्के लोक षेतीवर अवलंबून आहे. देषाची अर्थव्यवस्था शेतीवर अवलंबून असल्यामुळे शेती जीवनाला महात्मा फुले यांनी मोठ्या प्रमाणात प्राधान्य दिलेले दिसते. आधुनिक महाराष्ट्राच्या विकासात महात्मा फुले यांचे नाव अग्रक्रमाने येत. शिक्षण ,कृशी राजकारण ,समाजकारण अर्थकारण, धर्म ,साहित्य अशा अनेक क्षेत्रात नवे विचार ,नव्या जाणिवा आणि नवी मूल्य रुजविण्याचे काम त्यांनी केले. समाज परिवर्तनासाठी त्यांनी रचनात्मक कार्याला महत्त्व दिले. पाण्याची नासाडी व जमिनीची धूप थांबवणे शेतमालाला योग्य भाव व शेतकऱ्यांस पूरक असे सरकारचे धोरण व व्यापार हे घटक शेतकऱ्यांच्या प्रगती साठी आवश्यक आहे. स्वातंत्र्योत्तर काळात तर महाराष्ट्रीयन समाजात समाज परिवर्तन होण्यासाठी महात्मा फुले यांचे विचार अत्यंत महत्त्वाचे असल्याचे स्पष्ट होते.

महात्मा फुले यांच्या मते शेतकऱ्यांमध्ये कुणबी, माळी व धनगर असे तीन भेद आहे .जे लोक आपला उदरनिर्वाह शेतीवर करतात ते कुणबी होय. आपले शेतीचे काम सांभाळून बागायती करतात ते माळी व जे लोक शेतीबरोबर मेंढ्या, शेळ्यांचें कळप बाळगतात ते धनगर होय. पण या जातीचा आपापसात बेटी व्यवहार होत नसे1. महात्मा फुले म्हणतात की भटब्राह्मण हे शेतकऱ्यांना जन्माला येण्याच्या आधीच त्यांच्या आईला ज्यावेळेस ऋतू प्राप्त होतो तेव्हापासून तिच्या गर्भधारणादी संस्कारा पासून ते मरेपर्यंत कित्येक संस्कार व पूजेच्या माध्यमातून लुटला जातो .मेल्यावर देखील श्रद्धाच्या माध्यमातून सामान्यांची अडवणूक करण्याचा कार्यक्रम असतो. भटब्राह्मण हे उन्हाळ्यात पंखे , पावसाळ्यात छत्र्या तर हिवाळ्यात पांढऱ्या धाबळ्या घेतात .तसेच पूजाअर्चासाठी शेतकऱ्याकडून तांदूळ, नारळ, खारीक, सुपारी ,साखर ,फळफळावळ घेतात .तसेच ब्राह्मण भोजन व यथासांग दक्षिणा देखील घेतात3. भट ब्राह्मण हे त्या काळी वेगवेगळ्या पूजाअर्चाच्या माध्यमातून अज्ञानी शेतकऱ्यांची मोठी लूट करत असत. त्यामुळे शेतकऱ्यांची स्थिती दिवसेंदिवस जास्तच दयनीय होत गेलेली दिसते. यात पेशवे कालखंडात आणखीनच भर पडलेली दिसते. आज देखील शेतकरी व बहुजन समाज हा शिक्षण घेत असला तरी त्यामध्ये फार काही बदल झालेला दिसत नाही.

ज्यांना स्वतःची गुलामगिरी समजत नाही ते गुलामगिरीतून कसे मुक्त होणार असे महात्मा फुले म्हणतात. शेतकरी, शेतमजूर तसेच बारा बलुतेदार व अठरा अलुतेदार हा सर्व शेतीशी संबंधित असलेला समूह म्हणजे कुणबी होय. कुलकर्णी हे शेतसाऱ्यामुळे शेती जीवनाशी निगडित होते. पौराहित्य करणारा ब्राह्मण कुणब्याचे विधी, व्रत,वैकल्यं सण ,समारंभाच्या माध्यमातून शोषण करत होते .शेतीशी संबंधित संपूर्ण समाजाला महात्मा फुले हे षूद्र ५ म्हणून संबोधतात. कुणबी शूद्रांची सामाजिक सांस्कृतिक व आर्थिक स्थिती अत्यंत दयनीय होती .पेशव्यांची तिजोरी त्यांच्या ऐशरामामुळे रिकामी झाली की जुलूम जबरदस्तीने शेतकऱ्यांकडून शेतसारा गोळा केला जात असे .दुष्काळात शेतकऱ्याने अधिकाऱ्यांनी सांगून शेतसारा दिला नाही तर त्यांच्या मुलांच्या अंगावर कढईतील उकळते तेल टाकले जाईल, ओणवे उभे करून चाबकाने फटके मारत ,वाकून धुरावर डोके धरून त्यांच्या कानात बंदुकीची दारू उडवीत. पेशवाईतील शेतकऱ्याच्या दैन्यावस्थेला तीन घटक जबाबदार होते.१) अवर्षणग्रस्तता २)पेशवाई ३) पौरोहित्य करणारे ब्राह्मण होय. पेशवाईतील शेतकरी हा धर्म ,जात बंधनामुळे अधिकच पिळला जात असे. या काळात शेती व्यवसाय निसर्गावर अवलंबून होता .काही तुरळक राज्य वगळता

इतर राज्यकर्ता वर्ग हा उदासीन असल्याने शेतकऱ्यांच्या शोषणात भरच पडलेली दिसते . छत्रपती शिवाजी महाराजांच्या राज्यात शेतकऱ्यांच्या भाजीच्या दठालाही हात लावण्याची सैनिकांना मुभा नव्हती. पण पेशवाईत जनता त्रस्त झाली होती. बाजीराव पेषव्याने शेतकऱ्यांना साऱ्यासाठी अनेक प्रकारच्या शिक्षा देऊन देशोधडीला लावले होते.

भारतातील संस्थाने हे भटब्राह्मणांच्या कारस्थानाला आळा घालतील असे वाटत नाही .कारण की ते ब्राह्मण कारभाराच्या ओंजळीने पाणी पिऊन दिवसा गोप्रदाने व रात्री प्रजोत्पादन करीत स्वस्त बसतात . अशा संस्थानीकाकडून शेतकरी शूद्र यांचे कल्याण होणे शक्य नाही असे महात्मा फुले म्हणतात. ब्राम्हणो मम दैवत हे वेड त्यांच्या डोक्यातून जात नाही तोपर्यंत शेतकऱ्यांचा विकास शक्य नाही. एकूणच येथील शेतकऱ्यांच्या स्थिती साठी येथील धार्मिक बाब मोठ्या प्रमाणात अडसर झालेली दिसते. इंग्रजांची सत्ता आल्याने अनेक राज्य समाप्त झाली त्यामुळे सैन्यात वेगवेगळे काम करणारे सैनिक हे बेकार झाली .या सर्वांचा बोजा शेतीवर पडला पण आधुनिक पद्धतीने शेती करण्याचा अभाव असल्याकारणाने शेती वरील उत्पन्नात फार काही वाढ झालेली दिसत नाही. महात्मा फुले हे आधुनिक शेतीचा आग्रह धरताना दिसतात. पण आधुनिक शेतीसाठी शेतकऱ्यांना सर्वात पहिले शिक्षण मिळाले पाहिजे. सरकाने लोकलफंड गोळा करून पैसा जमा केला पण अशा शाळेत शिकवणारा शिक्षक हा ब्राह्मण असल्याकारणाने तो शेतकऱ्यांच्या मुलास काय शिक्षण देणार हा प्रश्न निर्माण होता. त्यामुळे ते ठोंबे राहणार असे महात्मा फुले म्हणतात. व ते वास्तव देखील होते. तो शिक्षक स्वतः शेतकरी नसल्याने त्याला फार आस्था असण्याचं कारण नाही. जे लोक आपल्या मतलबी धर्माच्या बडीवारामुळे शेतकऱ्यांचे शोषण करतात ते काय शिक्षण देणार 10. म्हणून नंतर छत्रपती शाहू महाराज हे म्हणतात की ज्या गटाचे नेतृत्व त्याच गटातील व्यक्तीने करावे. प्राण्यामध्ये सुद्धा वाघाच्या गटाचे नेतृत्व वाघच करतो.तर शेळीच्या गटाचे नेतृत्व शेळीच करते.

उत्तम शेती, मध्यम व्यापार आणि कनिष्ठ नोकरी ही व्यवस्था भारतात केवळ नावाला दिसते. असे असते तर महात्मा फुले यांना शेतकऱ्यांवरील अन्याय अत्याचाराविरुद्ध वाचा फोडावी लागली नसती. आज तर हे वाक्य उलट झालेले दिसते उत्तम नोकरी ,मध्यम व्यापार व कनिष्ठ शेती. आज महाराष्ट्रात गरीब शेतकऱ्यांच्या मुलांना बायका देखील भेटत नाही. यावरून देखील आपल्याला हे स्पष्ट होते की आज देखील शेतकऱ्यांची दयनीय स्थिती आहे .परत मुलांना बायका मिळावा यासाठी शेतकरी समूह अनेक पूजाअर्चामध्ये गुंतलेला दिसतो .या सर्वांवरून हे स्पष्ट होते की भटब्राह्मणाचे प्राबल्य कमी झालेले नाही .आजच्या आधुनिक समाजात वैदिक पद्धतीने लग्न समारंभ करण्याचे खूळ निर्माण करून जनतेतकडून मोठ्या प्रमाणात दक्षिणा मिळवली जात आहे. विधीला लागणारा वेळ जास्त तर दक्षिना देखील जास्त ही वास्तविकता आहे.

महात्मा फुले यांनी बळीराजाचे मिथक महाराष्ट्रातील ब्राह्मणेतर जातींना एक वेगळे सांस्कृतिक भान देण्यासाठी वापरले . बळीराजाचे राज्य हे शेतकऱ्यांचे राज्य ही बाब त्यांना मान्य होती म्हणूनच लोकशाही क्रांतीसाठी त्यांना हे आवश्यक वाटले. बळीचे राज्य हे लोकसत्ताक होते. बळीचे राज्य प्रस्थापित करणे म्हणजे शेतकऱ्यांचे व कामकऱ्यांचे आदर्श राज्य प्रस्थापित करणे होय .हे राज्य सर्वधर्म समभाव ,परस्परांच्या हक्काची जाणीव व सत्यवर्तन निर्माण करणाऱ्या लोकांचे राज्य होय. महाराष्ट्रात आज देखील स्त्रिया ओवाळतानी ईडा पिडा जावो ,बळीचे राज्य येवो श्असे म्हणतात .लोक मनात बळीराजा आज देखील घर करून असल्याचे यावरून स्पष्ट होते. महात्मा फुले गुलामगिरी ग्रंथाच्या प्रस्तावनेत म्हणतात की ज्या ईश्वराने शुद्राद्री अतिशुद्रास व इतर लोकस आपण निर्माण केलेल्या सर्व सुष्टीतील वस्तूचा सारख्या रीतीने उपभोग घेण्याची मोकळीक दिली असून भटलोक त्यांचे नावाचे खोटे ग्रंथ बनवून त्याजमध्ये सर्वाचे हक्क रद्द करून आपण अग्रगण्य होऊन बसले ज्यां ईश्वर्याने ही सृष्टी निर्माण केली तो भेद करत नाही.तर तुम्ही आम्ही कोण. ग्रंथ निर्मिती मानवाने केली आहे त्यात चुका असणे सहाजिक आहे .ग्रंथ म्हणजे पूर्णसत्य मान्यतेची गरज नाही. शेतकऱ्याच्या आसूड मध्ये महात्मा फुले जलसिंचन याविषयी म्हणतात की त्याचप्रमाणे आमच्या दयाळू सरकारने एकंदर सर्व डोंगर टेकड्यामधील दऱ्याखोऱ्यांनी तलावतळी ,जितकी होतील तितकी सोयीसोयीने बांधून काढावीत .म्हणजे त्यांच्या खालच्या प्रदेशात ओढ्याखोड्यांनीं भर उन्हाळ्यांत पाणी बसल्यामुळे जागोजागी लहान–मोठी धरणे चालून एकंदर सर्व विहिरींस पाण्याचा पुरवठा होऊन शेतकऱ्यांसहीत सरकारचा फायदा होणार आहे . एकंदर सर्व शेतें धुपून त्यामध्ये खोंगळया पडू नयेत, म्हणून सरकारने शेतकऱ्यापासून पाणलोटाच्या बाजूने शेतांच्या बांधांनी वरचेवर ताली दुरुस्त ठेवाव्यात, आमचे दयाळू सरकारने आपल्या राज्यांतील एकंदर सर्व शेताच्या पाहण्या पाणाड्याकडून ज्या ज्या ठिकाणी दोनग्या मोटांचे वर पाण्याचे झरे सापडतील, असा अदमास निघेल ,त्या सर्व जागांच्या खुणा त्या त्या गावंच्या नकाशांनी नमूद करून केवळ सरकारच्या माहितीशिवाय पाण्याचा मार्ग दाखविणाऱ्या पाणडयासह विहिरी खोदून बांधून काढणाऱ्या शूद्र शेतकऱ्यास लहान मोठी बक्षिसे सरकारातून देण्याची वहिवाट घालावी शूद्र शेतकऱ्यांस लहानमोठी बक्षिसे सरकारांतून देण्याची वहिवाट घालावी. शेतीसाठी पाणी असणे हे अत्यंत महत्वाचे आहे .चांगल्या प्रकारे शेती करायची असेल तर महात्मा फुले यांच्या मते जलसिंचनाचे उपाय महत्त्वाचे दिसतात. आज देखील फुले यांनी सांगितलेला उपाययोजनेनुसार महाराष्ट्रात जलसिंचनाची जलयुक्त शिवारा सारखी अनेककामे सुरू आहे .यावरून महात्मा फुले यांची दूरदृष्टी लक्षात येते.

भारतात इंग्रजी सत्ता प्रस्थापित होताच हळूहळू सर्व संस्थाने खालसा केली . त्यामुळे त्या संस्थांनाशी निगडीत लोक शेतीकडे वळले . यामुळे शेतीवरील बोजा वाढला पण उत्पादन न वाढल्यामुळे दारिद्र्यात आणखीनच भर पडली. तसेच सर्वच जंगल संपत्ती इंग्रजांनी ताब्यात

घेऊन त्यात पर्वत, डोंगर ,टेकड्या ,दरीखोरी ,पडीत जमिनी, गायरान मिळून फॉरेस्ट खाते तयार केल्यामुळे जंगलावर ज्या लोकांचा उदरनिर्वाह चालत असे तो बंद झाला त्यांचा ही बोजा शेतीवर पडला. तसेच सरकार शेतकऱ्याकडून कर घेई मात्र त्या प्रमाणात सुविधा देत नसे. तसेच अनेक वस्तू इंग्लंड वरून भारतात येऊ लागल्यामुळे व त्या स्वस्तात विकल्या जात असल्यामुळे बेरोजगारीत आणखीनच भर पडलेली दिसते.

शेतकरी समाजाला तलाठ्याच्या, कुलकर्णीच्या जाचातून वाचवावं. शेतकऱ्याच्या पैशातून जमा होणारा फंड आर्यभटांना शिकवण्यासाठी वापरू नका. तो शेतकऱ्यांच्या मुलांसाठी वापरा. हे त्यावेळी महात्मा फुले यांनी सांगितले. शेतकरी वर्गाला या व्यवस्थेविरुद्ध सावध करत असताना त्यांनी शेतकरी वर्गातील अज्ञानावरही आक्रमकपणे कोरडे ओढलेले दिसते. आजही शेतकरी अनेक नवनवीन समस्येला सामोरे जात असल्याचं दिसते. आजही शेतकरी अनेक नवनवीन समस्येला सामोरे जात असल्याचं दिसते. आज देखील शेतकऱ्यांच्या आत्महत्या मोठ्या प्रमाणात वाढल्या आहे जलसिंचनाचा अभाव, दुष्काळ व अवकाळी पाऊस यामुळे उत्पादन घटत आहे तर दुसरीकडे महागाई मोठ्या प्रमाणात वाढत आहे पण शेतकऱ्याच्या मालाला पाहिजे तो भाव मिळत नाही . कात्रीत सापडलेला हाताश शेतकरी आत्महत्या करतांनी दिसतो. सरकारने आत्महत्येची कारणे जाणून उपाययोजना करणे आवश्यक आहे तसेच सप्टेंबर २०२० मध्ये केंद्र सरकारने कृशी क्षेत्राशी संबंधित तीन कायदे मंजूर केले आहे. १) शेतकरी उत्पादने व्यापार व वाणिज्य कायदा. २) शेतकरी किंमत आश्वासन व कृशी सेवा करार कायदा. ३) अत्यावश्यक वस्तू कायदा. या कायद्यामुळे बाजार समित्या बंद होणार असल्याने शेतकऱ्याच्या मालाला हमीभाव मिळणार नाही. कंत्राटी शेतीमध्ये मोठमोठ्या कंपन्या शेतकऱ्या बरोबर करार करणार. यामध्ये शेतकऱ्याच्या मताला किती महत्त्व असणार हा एक प्रश्नच आहे. अशा अनेक तरतुदी या कायद्यात आहे . त्यामुळे या कायद्याला संपूर्ण भारत भर मोठा विरोध होताना दिसत आहे. भारतात शेतकरी हितासाठी आम्ही हा कायदा करत असल्याचे केंद्र सरकार म्हणत आहे .पण प्रत्यक्षात हा कायदा भांडवलदारांच्या हितासाठी दिसतो. शेतकरी कित्येक दिवसापासून कोरोना स्थितीत देखील आंदोलन करत आहे. पण सरकारला ह्या विषयी योग्य भूमिका घेत असल्याचे दिसत नाही.

महात्मा फुले यांनी श्रम करणारा शेतकरी हा आपल्या विचारांचा केंद्रबिंदू ठरलेला दिसतो .मध्यम व कनिष्ठ शेतकरी हा त्यांच्या चिंतनाचा प्रमुख आधार आहे. शेती सुधारणेच्या संदर्भात त्यांनी सुचवलेले उपाय वर्तमानातही चिंतनीय असल्याचे लक्षात येते. भारतीय समाजावर भटब्राह्मणांचे मोठ्या प्रमाणात प्राबल्य होते.त्यात भारतीय शेतकरी मोठ्या प्रमाणात पिळून निघालेला आपल्याला दिसतो. शेतकऱ्यांच्या अज्ञानामुळे त्यांची मोठ्या प्रमाणात दयनीय स्थिती निर्माण झाली. त्यामुळे महात्मा फुले यांनी शिक्षण आणि त्यातही स्त्री शिक्षणाच्या माध्यमातून समाज परिवर्तनाला एक नवीन दिशा दिलेली दिसते. दारिद्र्य व अज्ञानामुळे होणारे शोषण थांबविण्यासाठी शेतकऱ्यांना शिक्षित केले पाहिजे. ज्ञानाधारित शिक्षणाबरोबरच कृशी व व्यावसायिक शिक्षणावर भर दिला तर खऱ्या अर्थाने जनतेचा विकास होईल असे त्यांना वाटत होते आणि ते वास्तव देखील आहे आजच्या काळात देखील व्यावसायिक व कृषीविषयक शिक्षणाच्या माध्यमातून कृषिक्षेत्रात मोठ्या प्रमाणात प्रगती झालेली दिसते. या सर्वांच्या माध्यमातून महात्मा फुले यांनी कृशी प्रधान देशात शेती व शेतकऱ्यांची प्रगती हिच देषाची प्रगती असल्याचे मांडले आणि ते वास्तव देखील आहे. महात्मा फुले यांचे विचार हे आजही प्रासंगिक असल्याचे लक्षात येते. खऱ्या अर्थाने बहुजन समाजाला अन्याय अत्याचारातून बाहेर काढण्यासाठी महात्मा फुले यांनी अनमोल असे कार्य केल्याचे स्पष्ट होते. माणसाला माणसासारखं जगण्याचं बळच त्यांच्यामुळे मिळाले.

संदर्भसूची

१) *महात्मा फुले समग्र वाडरूमय , संपा धनंजय कीर ,डॉ.स.ग मालशे आणि य. दी. फडके, महाराष्ट्र राज्य साहित्य व सांस्कृती मंडळ मुंबई,२००६ ,पृ २६३.*

२) *उपरोक्त, पृ २६७.*

३) *उपरोक्त, पृ २६८.*

४) *महात्मा फुले शोधाच्या नव्या वाटा, संपा . हरी नरके ,मुंबई २००६, पृ.२१६–२१७.*

५) *महात्मा फुले यांचे शूद्रातिषूद्रविषयीचे विचार,सुलभा मुंडे, औरंगाबाद, २००० पृ २५–२६.*

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'लिंग शाळा आणि समाज' ह्या पेपरमधील प्रात्यक्षिक कार्यातून विकसित होणा–या मूल्यांचा अभ्यास.

प्राचार्या डॉ.पांढरे विद्युलता ज्ञा.
उमा शिक्षणशास्त्र महाविद्यालय, पंढरपूर

★★★

प्रस्तावना रू – 2015 मध्ये बी.एड्. अभ्यासक्रमाची NCTE व्दारे पुर्नरचना करण्यात आली. बी.एड्. अभ्यासक्रम हा दोन वर्षाचा करण्यात आला. ह्या दोन वर्षाच्या अभ्यासक्रमात काळाच्या गरजेनुसार नवीन विशयांचा समावेश करण्यात आला. त्यातीलच एक विषय लिंग, शाळा आणि समाज ह्या विषयातून लिंगविषमता नष्ट करुन लिंग समानतेकडे वाटचाल करण्यासंबंधी विविध घटकांचा समावेश करण्यात आला आहे. विविध स्त्री–पुरुष विषयक संकल्पना, समाजाची स्थिती, बदलाचे विविध घटक इ. आशयाचा समावेश पेपरमध्ये आहे. तात्विक भागाबरोबरच लिंग समानता रुजविण्यासाठी, विविध प्रात्यक्षिक कार्याचा समावेष केला आहे. ह्या प्रात्यक्षिक कार्यातून लिंग समानता रुजविणे हा प्रमुख उद्देष्य समोर ठेवून त्यावर आधारित बी.एड्. प्रशिक्षणार्थीस कार्य दिल्यास निश्चित त्यांच्या लिंग समानता रुजण्यास मदत होईल. हा दृष्टिकोन ठेवण्यात आला आहे. हाच दृश्टिकोन समोर ठेवून संषोधकाने एका प्रात्यक्षिकाची निवड केली आहे. त्यामध्ये विविध क्षेत्रातील आदर्श कार्य केलेल्या महिलांचा अभ्यास आणि सद्यास्थितीत आदर्श कार्य करणाऱ्या महिलांचा अभ्यास करण्यास प्रशिक्षणार्थीना प्रात्यक्षिक देण्यात आले. प्रात्यक्षिक कार्य पूर्ण करताना त्यांच्यामध्ये कोणकोणते मूल्य विकसित झाली. याचा अभ्यास सदर संशोधनामध्ये संशोधकाने करण्याचे निश्चित केले आहे.

महिलांची विविध कार्य क्षेत्रे सामाजिक क्षेत्र, शैक्षणिक क्षेत्र, क्रिडा क्षेत्र, राजकीय क्षेत्र,सांस्कृतिक क्षेत्र

सामाजिक क्षेत्र – समाजात समाजसेवा तसेच विविध सामाजिक कार्य करुन महिलांनी आपला वेगळा ठसा उमटविला आहे. उदा. सिंधूताई सपकाळ

शैक्षणिक क्षेत्र – शिक्षणाच्या बळावर आज सर्वच शिक्षणक्षेत्रात महिलांनी आपला ठसा उमटविला आहे. आज दहावी, बारावीच्या निकालात मुली ह्या मुलांच्यापेक्षा जास्त गुण घेवून उत्तीर्ण होतात. अनेक उच्च पदावर महिला आज शिक्षणाव्दारे पोहचल्या आहेत.

उदा. सोलापूर विद्यापीठाच्या कुलगुरु डॉ.मणालिनी फडणवीस, एस. एन.डी.टी. विद्यापीठाच्या कुलगुरु डॉ.वसुधा कामत इ. उदाहरणे आपणास पहावयास मिळतात.

क्रिडा क्षेत्र – शिक्षणाबरोबरच देशात तसेच आंतरराष्ट्रीय स्तरांवर महिलांनी आपले उच्च स्थान प्राप्त केले आहे. विविध/सर्वच क्रिडा प्रकारात महिलांचा सहभाग आहे. उदा. सानिया मिर्झा.

राजकीय क्षेत्र – स्त्रियांच्या राजकीय सबलीकरणाच्या दृष्टीने 73 वी घटनादुरुस्ती खरोखर एक क्रांतिकारक पाऊल होते. यामुळे स्थानिक स्वराज्य संस्थामध्ये स्त्रियांना 33ः आरक्षण प्राप्त झाले. सरपंच, ग्रामपंचायत सदस्य, पंचायत समिती सदस्य, नगरसेविका, नगराध्यक्ष, जिल्हा परिशद सदस्या व अध्यक्षा यासारख्या विविध पदांवर त्या विराजमान झाल्या आणि आपल्याकडील क्षमता सिध्द करुन दाखवित आहे.

उदा. देशाच्या प्रथम अर्थमंत्री निर्मला सीतारामन, अनेक खासदार, आमदार पदावर आज महिला विराजमान आहेत.

सामाजिक क्षेत्र – भारतीय संस्कृती ही पुरुषप्रधान संस्कृती असून समाजात स्त्रीला दुर्बल घटक असे स्थान दिले गेले. आज ह्यामध्ये बदल होण्यासाठी बालपणापासूनच कुटुंबात मुलगा आणि मुलगी यांना समानतेचे संस्कार करणे, मुलींमध्ये आत्मविश्वास निर्माण करणे गरजेचे आहे. त्यासाठी समाजातील परंपरा, रुढीबध्दता, प्रथा यांना नष्ट करणे हे कार्य आज समाजातील काही कुटुंब करत असलेले आपणास दिसून येतात. त्यामुळे आज मुलींना चांगले शिक्षण देण्यात पालक जागरुक झाला आहे.

सांस्कृतिक क्षेत्र – विविध सांस्कृतिक क्षेत्रातही आज महिला आपणास आपल्या कलेच्या जोरावर नावलौकिक मिळवत असलेल्या दिसून येतात.

2 संशोधनाची गरज व महत्त्व –

1) लिंग, शाळा व समाज पेपरमधून प्रात्यक्षिक कार्यातून महिलांच्या विविध कार्याची ओळख.
2) महिलांच्या विविध कार्यक्षेत्रांची ओळख
3) समाजास स्त्री–पुरुष समानता प्रदान करण्यासाठी
4) बी.एड्. प्रशिक्षणार्थी मध्ये स्त्री सक्षमतेविषयी विविध मूल्य विकसित करण्यासाठी.

3. संशोधनाची उद्दिष्टये –

1) बी.एड्. प्रशिक्षणार्थीमध्ये 'लिंग, शाळा व समाज' पेपरमधील प्रात्यक्षिक कार्याची माहिती देवून त्यावर आधारित प्रात्यक्षिक

कार्य राबविणे.

2) बी.एड्. प्रशिक्षणार्थीवर 'लिंग, शाळा व समाज' पेपरमधील प्रात्यक्षिक कार्याच्या पुर्तीनंतर विकसित झालेल्या मूल्यांच्या संदर्भात अभ्यास करणे.

3) बी.एड्. प्रशिक्षणार्थीमध्ये 'लिंग, शाळा व समाज' पेपरमधील प्रात्यक्षिक कार्यपुर्तीचा अभ्यास करणे.

4. संशोधन व्याप्ती – बी.एड्. प्रशिक्षण घेणाऱ्या 40 प्रशिक्षणार्थींचा समावेश सदर संशोधनात करण्यात आला आहे.

5. संशोधन मर्यादा

1) प्रस्तुत संशोधन हे बी.एड्. प्रशिक्षण घेणाऱ्या प्रशिक्षणार्थीपुरतेच मर्यादित आहे.

2) प्रस्तुत संशोधन हे उमा शिक्षणशास्त्र महाविद्यालय पंढरपूरमधील बी.एड्. प्रशिक्षणार्थीपुरते मर्यादित आहे.

3) प्रस्तुत संशोधन हे 'लिंग, शाळा व समाज' ह्या पेपरच्या प्रात्यक्षिक कार्यापुरते मर्यादित आहे.

संशोधन पध्दती व न्यादर्श – **संशोधन पध्दती** – प्रस्तुत संशोधनासाठी वर्णनात्मक पध्दतीचा वापर केला आहे.

न्यादर्श – संशोधकाने प्रस्तुत संशोधनासाठी 40 प्रशिक्षणार्थी गटाची निवड केली आहे.

संशोधन कार्यपध्दती – संशोधकाने प्रथम प्रात्यक्षिक कार्यासंबंधी प्रशिक्षणार्थींना संपूर्ण माहिती सांगितली. कार्य कसे करावे याबद्दल मार्गदर्शन केले. प्रशिक्षणार्थीकडून समाजात उल्लेखनीय कार्य केलेल्या आणि कार्य करत असलेल्या महिलांची माहिती प्रशिक्षणार्थींनी संग्रहीत केली. त्यानंतर संशोधकानी महिलांविषयक काही निवडक मूल्यांची चेकलिस्ट यादी प्रशिक्षणार्थींना दिली. आपण केलेल्या प्रात्यक्षिक कार्यातून आपणांस कोणत्या मूल्यांची ओळख झाली, बोध झाला यासंबंधी चेकलिस्टमध्ये खुणा करण्सयास सांगितल्या. संकलित चेकलिस्ट वरुन त्याचे शेकडेवारीमध्ये विष्लेशण करण्यात आले. त्याव्दारे प्रात्यक्षिक कार्यातून प्रषिक्षणार्थीमध्ये महिलांविशयक विकसित झालेल्या मूल्यांचा अभ्यास करण्यात आला.

संकलित माहितीचे विश्लेषण आणि अर्थनिर्वचन

संकलित माहितीचे वर्गीकरण करुन पुढीलप्रमाणे अर्थनिर्वचन करण्यात आले. 40 प्रशिक्षणार्थींव्दारे हे अर्थनिर्वचन पुढीलप्रमाणे खालील मूल्यांच्या आधारे प्रात्यक्षिक चेकलिस्ट व्दारे पडताळण्यास सांगितले.

1) प्रामाणिकपणा
2) खिलाडूवशत्ती
3) जिद्द
4) सहकार्य
5) त्याग
6) सकारात्मकवृत्ती
7) सामाजिकता
8) न्याय, समता

निष्कर्श –

1) प्रामाणिकपणा हे मूल्य 100टक्के प्रात्यक्षिक कार्यात दिसून येते, असे सर्व प्रशिक्षणार्थींनी स्पष्ट केले. प्रत्येक महिलेचे कार्य प्रामाणिकपणे केल्यामुळे ते विशिष्ट उंचीपर्यंत पोहचू शकल्या.

2) 'खिलाडूवृत्ती' हे मूल्य 30टक्के प्रात्यक्षिक कार्यात आलेले आहे. ज्या प्रशिक्षणार्थींनी खेळाडू महिलांचा अभ्यास केला आहे. अशा प्रात्यक्षिकात खिलाडूवृत्ती हे मूल्य दिसून आले.

3) जिद्द' हे मूल्य सर्व प्रात्यक्षिकांत दिसून येते म्हणजे 100टक्के प्रमाण असून 'त्याग' ह्या मूल्यांचे प्रमाणत 60टक्के प्रात्यक्षिकांमध्ये दिसून येतो.

4 सकारात्मक वृत्ती', 'सामाजिकता' ह्या मूल्यांचे प्रमाण ही सर्व प्रात्यक्षिकांत दिसून येते. त्याचे ही प्रमाण 100टक्के आहे.

समारोप – विभिन्न सामाजिक, राजकीय, शैक्षणिक कार्य करण्यासाठी महिलांनी विविध मूल्यांची जोपासना केलेली दिसून येते. मूल्यांच्याआधारे त्या आपल्या कार्याव्दारे यशस्वी झाल्या. समाजाला एक आदर्श घालून दिला. हा आदर्श सर्वांच्यासाठी एक प्रेरणा असून निश्चित ह्या महिलांच्या कार्याचा आढावा घेतल्यास अभ्यास केल्यास जीवनाला दिशा, बोध मिळण्यास मदत होते. विविध मूल्यांची रुजवणूक होण्यास प्रेरणा मिळते. म्हणून बी.एड्. प्रशिक्षणार्थींसाठी हे प्रात्यक्षिक अत्यंत उपयुक्त आहे.

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इंदिरा गांधी आणि नॅम
(1980–84 या कालखंडातील एक चिकित्सक अभ्यास)

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डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद

★★★

प्रस्तावना – अलिप्ततावाद हा शब्दप्रयोग सर्वप्रथम पंडित नेहरुंनी १९५४ मध्ये कोलंबोतील एका भाषणात केला. (मी माझ्या एका लेखात अलिप्ततावाद ह्या शब्दालाच हा शब्द वापरत आहे. कारण अलिप्तातावाद म्हणजे अलिप्त न राहणे तर सत्ता गटाच्या राजकारणापासून दूर राहात नव्याने स्वतंत्र झालेल्या राष्ट्रांच्या हितासाठी विकसित राष्ट्रांसोबत वेळप्रसंगी भांडने सुद्धा होय). आंतरराष्ट्रीय क्षेत्रात लष्करी स्वरूपाच्या व गटातटाच्या राजकारणापासून अलिप्त राहणे म्हणजे असलग्नतावाद होय. होकारात्मक तटस्थता असा अलिप्ततेचा अर्थ लावता येईल. भारताचे पहिले पंतप्रधान पंडित जवाहरलाल नेहरू भारताच्या अलिप्ततावादी धोरणाचे स्पष्टीकरण करताना म्हणाले होते की कोणत्याही राष्ट्राचे अंकित म्हणून न राहता. आंम्ही एक स्वंतत्र राष्ट्र या नात्याने आंतरराष्ट्रीय परिषदामध्ये भाग घेऊ. आम्ही सत्तागटाच्या राजकारणापासून अलिप्त राहू इच्छितो. अमेरिका, रशिया या महासत्ताच्या गटामध्ये सामील न होता जागतिक व्यासपिठावर भारतास सन्मानाचे स्थान मिळविता येईल. असलग्नतावादाचे उद्‌गाते असे नेहरुंना संबोधले जाते. नेहरूंनी आपल्या आचरणातून असलग्नतावादाला आंतरराष्ट्रीय पातळीवर महत्त्वाचे स्थान प्राप्त करून दिले. विधायक क्रियाशील व निश्चित स्वरूपाचा नीतीप्रवाह म्हणून असग्नतावाद या धोरणास महत्त्व आहे.

उद्देश : –

१) असल्ग्नतावाद ही नुकत्याच स्वतंत्र झालेल्या राष्ट्रांची संघटना होती.

२) प्रामुख्याने भारताचे पंतप्रधान जवाहरलाल नेहरू यांच्या संकल्पनेतून ती साकार झाली होती.

३) भारत प्रामुख्याने जगाचे नेतृत्व करत होता व अविकसित राष्ट्रांच्या साठी आर्थिक स्वावलंबत्व कसे प्राप्त करता येईल यासाठी प्रयत्न करत होता.

४) नेहरूंच्या कालखंडात या असल्ग्नतावाद धोरणाला महत्त्व होते. परंतु नेहरूंच्या नंतर ह्या धोरणाचे महत्व कमी झाले का ते तपासणे.

५) प्रामुख्याने इंदिरा गांधी यांचा नेहरूंच्या खालोखाल आंतरराष्ट्रीय प्रवास व दबदबा राहीला आहे.

६) इंदिरा गांधीनी ही सत्तागटाच्या राजकारणात असल्ग्नतावादी भूमिका कायम ठेवली.

७) इंदिरा गांधीच्या पहिल्या कालखंडावर. (१९६६–७७) संशोधन व लेख आहे. परंतु दुसर्या (१९८०–८४) ह्या कालखंडावर प्रामुख्याने संशोधन झालेले नाहीत. त्या निमित्ताने हा संशोधनपूर्ण लेख.

बेल्ग्रेड परिषदेला वीस वर्षे पूर्ण झाल्याबद्दल युगोस्लावियाचे वर्तमानपत्र बोर्बा यास १९ जानेवारी १९८१ रोजी इंदिरा गांधी यांनी संदेश पाठविला. त्यात त्या म्हणाल्या कि नॅम समुदायाच्या अंतर्गत असे देश होते. ज्यांनी आपली वसाहतवाद आणि परकीय अधिपत्यातून मुक्तता केली होती. नॅमची सदस्यसंख्या चार पटीने वाढली होती हा एक पुरावा होता की नॅमचे धोरण कित्ती समर्पक आणि सजीव होते. चळवळीने नेहमीच वसाहतवाद रंगभेद आणि साम्राज्यवादाचे अधिपत्य संपवण्यासाठी काम केले. भारत रंगभेद विरोधातील आफ्रिकन जनतेचा विजय आणि पॅलेस्टाइन जनतेच्या संघर्षाच्या सफलतेच्या प्रतीक्षेत होता. नॅमचे मुख्य सूत्र होते शांततापूर्ण सहजीवन. जर जगातील लोकांसाठी संपूर्ण विकास करायचा असेल तर अण्वस्त्र आणि युद्ध संपविणे आवश्यक होते.[1] परंतु आंतरराष्ट्रीय वातावरण बिघडत होते. जगाच्या वेगवेगळ्या भागात जागतिक सत्ताची शक्ती पसरली व शस्त्रास्त्र संघर्षात वाढ झाली. नॅमने नेहमीच आर्थिक सहकार्यावर जोर दिला. यासाठी अधिक कार्ये होणे जरुरीचे होते. ०९ फेब्रुवारी १९८१ रोजी दिल्ली येथे नॅम देशांच्या परराष्ट्र मंत्र्याची परिषद झाली. इंदिरा गांधीनी उद्‌घाटनपर भाषणात गांधीजीचे शब्द उध्वृत केले. "भारत अशा प्रत्येका पासून स्वंतत्र होऊ इच्छितो कि ज्याला आमच्या देशावर मालकी प्रस्थापित करण्याची इच्छा आहे. आम्हाला फक्त मालक बदलावयाचा नाही तर आमच्या भूमीवर आमची स्वतःची मालकी प्रस्थापित करावयाची आहे." त्या म्हणाल्या कि हे उदगार नॅमचे राजकीय तत्व होते या प्रकारची मुक्तता आणि शांतता स्वांतत्र्यासाठी नितांत गरजेची होती.[2] इंदिरा गांधी पुढे म्हणाल्या कि युरोपमध्ये शांतता होती, आशियात संकटे वाढत होती. लटीन अमेरिका आणि कॅरिबीयन क्षेत्रात नवीन दबाव काम करिता होते. आर्थिक धमक्या सुद्धा दिल्या जात होत्या. तसेच लष्करी शक्ती आणि अडयांना पुन्हा वाढविले जात होते. अणुयुद्धाचा धोका पाहता असल्ग्नतावादाची प्रासंगिकता आणि शांततेसाठी पुन्हा समर्पन यांची आवश्यकता होती. या परिषदेद्वारा महासत्ताच्या विरोधात आवाज उठवून युद्धाच्या भाषेचा त्याग, हिंदी महासागर आणि आशिया आफ्रिकेच्या वेगवेगळ्या भागात त्यांची उपस्थिती कमी करणे तसेच शांतता आणि समजूतदारपणा साठी चांगल्या मनाणे शोध सुरु करणे आवश्यक होते. त्या म्हणाल्या होत्या कि नॅम देषांना अफगानिस्तान संबधी दुरुख होते, पश्चिम आशियातील भांडणाचा जनतेवर तसेच नॅमवर

प्रभाव पडला होता. नॅमला आशा होती कि जागतिक सत्ता स्थानिक तणावाचे संघर्षात रुपांतर करणार नाहीत. शांतता आणि मानवजातीच्या भविश्याच्या कल्याणासाठी, युद्धात देश तसेच युद्धासाठी आतुर असनार्या देशांना त्यांनी आवाहन केले कि त्यांनी आपल्या जवानांना परत बोलवावे.

इंदिरा गांधी म्हणाल्या की हे अनुभव सिद्ध होते कि राजकीय अवडबंर आणि आर्थिक शोशण यांची निकटची साथ होती. राजकीय स्वातत्र्यांच्या सहाय्याने आर्थिक प्रगती संभाव होईल. नॅमच्या अंतर्गत राजकीय प्रगती बरोबरच आर्थिक पैलूंचे पण समान महत्त्व होते. अल्जियर्स, कोलम्बो आणि हॅवाना येथील परिषदेत आर्थिक घटकावर जोर दिला होता. त्यांचा आग्रह होता कि आंतरराष्ट्रीय आर्थिक व्यवस्था मजबुतीसाठी जागतिक वार्तालाप सुरु करावा. विकसित आणि विकसनशील राष्ट्रातील अडथळे दुर करणे ही एक जबाबदारी होती. विकसनशील देशांची एकजूट महत्वाची होती.[३] इंदिरा गांधी म्हणाल्या कि नॅमच्या विरोधात सरंक्षणवादाचा प्रयोग होत असेल,दुर्बलांच्या विरोधात मजबूत राष्ट्रे पारंपारिक अस्त्रे वापरीत असतील, तर नॅम राष्ट्रांनी अंतर्गत व्यापाराचा विस्तार का करू नये? विकसित राष्ट्राकडून अत्याधुनिक तंत्रज्ञान आणि अन्नधान्य सहाय्यासाठी दबावाचा प्रयोग होत असेल तर नॅम राष्ट्रांनी वित्तीय, तंत्रज्ञान आणि कृषिक्षेत्रात परस्परांच्या हितासाठी, सहकार्यासाठी व्यापक उपाय करणे आवश्यक होते. त्यांनी आवाहन केले होते कि नॅम राष्ट्रांच्या प्रत्येक बैठकीच्या वेळी जागतिक सत्ता संषय आणि विभाजनाचे बी पेरण्यासाठी कुटनीती आणि प्रचार यासाठी दुप्पट वेगाने सुरुवात करतात. दबावातून बाहेर पडण्यासाठी एकत्र येऊन सुद्धा मुल सिद्धांत आणि उद्देष्य यावर काम केले पाहिजे. नॅम राष्ट्रे शाब्दिक खेळीसाठी नाही तर नॅमचा प्रामाणिकपणा आणि प्रभाव यांचा पुर्नस्थापनेसाठी एकत्र आलो होतो. ११ फेब्रूवारी १९८१ रोजी इंदिरा गांधी म्हणाल्या कि अधिपत्याच्याविरुद्ध कठोर संघर्शासाठी नॅम राष्ट्रांनी परत एकदा कोणाच्या छत्रछायेखाली जावे का? नॅम राष्ट्रे सर्वासोबत मित्रता करू इच्छित होते. भारताचे हे धोरण होते कि ज्या ठिकाणी मित्रता होती तिला सदृढ करणे. ज्या ठिकाणी उदासीनता होती त्या ठिकाणी समजदारी आणि मनमिलाफ वाढविणे व षत्रुता असेल तर ती संपविणे.

युरोप आणि अमेरिका मोठ्या हुशारीने आशियायी भूमीकडे वळत होते. त्यांनी अटलांटिक महासागरलाच प्रदूषित केले नाही तर प्रशांत महासागर, हिंदी महासागर याकडे ते वळले होते. जागतिक सत्तातील संघर्ष जगाच्या वेगवेगळ्या भागात विषेशत पश्चिम, दक्षिण, आग्नेय आशियात लष्करी स्पर्धा, आण्विक शस्त्रास्त्रे बाळगणार्या देशांची वृद्धी, आर्थिक विकासासाठीची बेजबाबदारी आणि आंतरराष्ट्रीय व्यापारात बेफिकिरीचे आचरण या सर्व कारणामुळे नॅमसमोर समस्या निर्माण झाल्या होत्या. चिंतेचा विषय हा होता की जगाच्या आर्थीक, सामाजिक क्षेत्रात मोठ्या प्रमाणावर असंतुलन आणि असमानता तसेच लोकसंख्या वाढीचा दबाव आणि भौतिक, तांत्रिक साधनाच्या उपलब्धतेसंबधी सामंजस्यातील स्पष्टपणाचा अभाव. विश्वकल्याण तोपर्यंत कोरी कल्पना राहील जो पर्यंत विकसनषील देशांच्या आकांक्षा आंतरराष्ट्रीय अर्थव्यवस्थेच्या अंतर्गत प्रतिबिंबित आणि आंतरराष्ट्रीय चर्चा परिणामात रुपांतरीत होणार नाही.

०३ सप्टेंबर १९८१ नॅम देशांच्या प्रेस एजन्सीला इंदिरा गांधी यांनी मुलाखत दिली, मुलाखतीत त्यांना प्रश्न विचारण्यात आला कि, कालौघात आंतरराष्ट्रीय प्राधान्यक्रम व वसाहतवाद आणि साम्राज्यवाद नष्ट करणे या ऐवजी राष्ट्रीय विकास साध्य करणे हा झाला होता. हे नवीन आवाहन नॅम चळवळ कशी पेलणार होती. त्या म्हणल्या नॅम चळवळ आशिया, आफ्रिका, आणि इतर क्षेत्रातील जनतेच्या साम्राज्याविरोधी संघर्शाच्या परराष्ट्र धोरणांची तार्किक अभिव्यक्ती होती. नामिबियाला स्वातंत्र्य मिळणे बाकी होते, दक्षिण आफ्रिकेतील कृष्णवर्णियांना अन्यायाचे बळी व्हावे लागत होते. विकसनशील राष्ट्रावर आर्थिक, राजकीय दबाव टाकला जात होता. अंतर्गत प्रश्नात हस्तक्षेप केला जात होता. येणार्या वर्षात नॅम चळवळ ही विकासाच्या आड येणार्या अडथळ्यावर लक्ष केन्द्रीत करणार होती.[९]

नॅमचे ७ वे संमेलन

नॅमचे ०७ संमेलन ७–११ मार्च १९८३ या कालावधीत दिल्ली येथे आयोजित करण्यात आले. या संमेलनात ९६ देशांनी भाग घेतला, २६ देषांचा सहभाग अतिथी आणि निरीक्षक म्हणून राहिला.

०७ मार्च १९८३ च्या सकाळी इंदिरा गांधी यांची एकमताने मुख्य व्यक्ती म्हणून निवड झाली. फिडेल कॅस्ट्रो यांनी त्यांचे नाव सुचविले आणि इथियोपिया, मलेशिया, सायप्रस, अर्जेन्टिना यांच्या प्रतिनिधींनी अनुमोदन दिले. पॅलेस्टाईन लिबरल ऑर्गनायझेषन (पी.एल.ओ) ने त्यांना पाठिंबा दिला. परिशदेमध्ये बहामा, बारबादोस आणि कोलंबिया हे नवीन सदस्य नॅम चळवळीमध्ये सामील झाले. ०७ व्या परिशदेमध्ये इंदिरा गांधी यांचे उद्घाटनपर भाशण झाले. भाषणात मुख्य भर निषस्त्रीकरण आणि अण्वस्त्र युद्धांचा मानवंशास्त्रासाठी धोका आणि नवी आर्थिक व्यवस्था हे होते. इराण– इराक संघर्षाला त्यांनी 'शोकांतिक युद्ध' म्हटले. त्याचबरोबर त्यांनी अफगाणिस्तानमधील परिस्थितीचा उल्लेख केला. नॅम चळवळीच्या प्रतिनिधींनी इशारा दिला कि जागतिक अर्थव्यवस्था कोसळण्याच्या परिस्थितीत होती आणि अण्वस्त्र युद्धाचा धोका अस्तित्वात होता. त्यांनी खेद व्यक्त केला जगाच्या विकासासाठी कोणतीही सुरक्षा राहिलेली नव्हती. आर्थिक परिस्थिती तुटलेली होती. नॅम चळवळ ही आंतरराष्ट्रीय आर्थीक संबधाच्या बांधणीसाठी उभी होती. त्यांची अशी इच्छा होती कि येणार्या अक्टांड व इतर परिषदामध्ये कोणती नीती स्वीकारावी याची रूपरेषा तयार करावी.

इंदिरा गांधी म्हणाल्या कि मंदीमुळे जगातील उत्पादनामध्ये १.२ टक्क्यांनी १९८१ मध्ये घट झाली आणि विकसित देशामध्ये ३० दशलक्ष अधिक, १० टक्क्यापेक्षा बेरोजगारीचे प्रमाण वाढले, गरीब देशामध्ये बेरोजगारीची परिस्थिती सतत भेडसावत राहिली. तेल उत्पादक विकसनशील देशामध्ये मोठ्या प्रमाणात मानवी समस्येमध्ये वाढ झाली. १९७९ सालापासून विकसनशील देशांच्या निर्यात मुल्यातील

तूट १०० बिलियन डॉलर एवढी झाली होती. व आंतरराष्ट्रीय कर्जाचे ओझे ६०० बिलियन डॉलर एवढे झाले होते हि पूर्वीपेक्षा दुप्पट होते. विकसनशील देशांना मिळणाऱ्या मध्यम मुदतीच्या व दिर्घ मुदतीच्या कर्जात १० बिलियन डॉलर एवढी कपात झाली होती. सवलतीच्या दरात मिळणाऱ्या मदतीत झपाट्याने घट झाली होती. (आय.डी.ए.) ला देण्यात येणाऱ्या निधीत कपात झाल्यामुळे कमी उत्पन्न देशांना जागतिक बँकेतून मिळणाऱ्या मदतीवर मर्यादा आल्या होत्या. मागील दोन वर्षात निर्यातीतून मिळणारे विकसनशील देशांचे उत्पन्न ४० बिलियन डॉलर ने घटले होते. निर्यात केल्या जाणार्या वस्तूच्या किमतींनी मागच्या ५० वर्षाच्या निच्चांक गाठला होता. आंतरराष्ट्रीय कर्जावरील व्याजाचे दर कधी नव्हे एवढे वाढले होते. विकसनशील देशांना त्यांच्या उत्पादित वस्तूंना कमी भाव मिळत होता व आयात केलेल्या औद्योगीक वस्तूंना जास्त किमत द्यावी लागत होती. इंदिरा गांधी म्हणाल्या कि ओटावा परिषदेमधील कॅनकून आणि व्हसार्य परिषदेमध्ये विकसित आणि विकसनशील राष्ट्रांत कोणत्याही प्रकारचा संवाद झाला नव्हता. फक्त उत्तरेकडील काही राष्ट्रामध्ये सामाजिक, आर्थिक विकासासासंबधी त्यांच्या स्वतःच्या इच्छेनुसार संवाद झाला. अपुरे आणि असमान व कालबाह्य झालेल्या आर्थीक आणि आंतरराष्ट्रीय नानेनिधीतून सर्वसमावेशक सुधारणेचा प्रश्न अषा परिषदेमधुन सोडविला पाहिजे. गरिबी घालविण्यासाठी निदान महत्वाचे होते. विधान हे आपल्या मुल गरजा भागविणारे होते. परंतु ते काही समस्या निर्माण करण्याकडे जात होते. प्रत्येक देशाला विज्ञान आणि तंत्रज्ञानाचा आधार होता, परंतु तंत्रज्ञान वापर हा आपल्या अनुभवातून झाला पाहिजे. नॅम चळवळीने या विषयाकडे लक्ष दिले होते मागील काही वर्षात कृशी क्षेत्रात, बांधकाम, बिजवाणाच्या संशोधनात, सार्वजनिक, आरोग्य, तंत्रज्ञान, प्रशिक्षण, आणि काही ओद्योगिक क्षेत्रात चांगले सहकार्य राहिले होते. इंदिरा गांधी म्हणाल्या कि अद्याप ही वेगेवेगळ्या प्रकारचा हस्तक्षेप उघड आणि छुप्या रीतीने आशियायी, आफ्रिका, लॅटीन अमेरिका या ठिकाणी होत होता. जागतिक सत्तांचे हस्तक्षेप आणि आक्रमण हे न्यायीपणावर आणि नैतिक नव्हते पॅलेस्टाईन लोकांना पाठिंबा देण्याबाबतीत नॅम चळवळ एकदिलाची होती. इस्त्राईल निर्लज्जपणे आक्रमण करत होता पण अशा प्रकारे पॅलेस्टाईन लोकांचे रास्त हक्क कायमचे अडवून ठेवणे हे शक्य होणार नव्हते. दक्षिण आफ्रिका सुद्धा बेकायदेशिररित्या वागत होती. प्रिटोरिया सरकारने वंशवादाला संस्थात्मक स्वरूप दिले होते. आपले स्वतःचे लोक, नामिबियाचे लोक आणि शेजाऱ्याविरुद्ध केलेली आक्रमणे अपमानास्पद होती. सैनिकीकरण आणि अण्वस्त्रीकरण हे दिएगो गार्सिया वर आधारित होते. युनोने जाहीर केल्याप्रमाणे किनारपट्टीलगतचे क्षेत्र आणि भारतीय भूप्रदेश शांतता क्षेत्रात यायला पाहिजे. इंदिरा गांधीनी आवाहन केले कि अंतर्गत संबधांतून आणि युनोच्या सहकार्याने ३८ व्या आमसभेत एक आठवडा किंवा १० दिवस सगळ्यांनी एकत्र येऊन महत्वाच्या समस्यांवर चर्चा केल्यास ते फायद्याचे ठरेल. १९८५ हे वर्ष युनोच्या सबलीकरणासाठी महत्वाचे ठरावे जगातील शांतता हि निशस्त्रीकरणावर विसंबून होती. अण्वस्त्रधारी नसलेले सर्व देश शांततेसाठी एकत्र आले पाहिजेत. इंदिरा गांधीनी नॅम चळवळीच्या प्रमुख म्हणून १२ मार्च १९८३ रोजी पहिली पत्रकार परिषद घेतली. त्या म्हणाल्या कि नॅम चळवळीचे निर्णय प्रत्येक प्रश्नाची गुणवत्ता पाहून घेतलेले होते. कोणाच्या मैत्रीचा किंवा शत्रुत्वाचा विचार केलेला नव्हता. नॅम चळवळ रुळावर आलेली होती. व तिने आपल्या जुन्याच तत्त्वाचा व विचारांचा पुनरुच्चार केला होता. चळवळ कोणाच्याही बाजूला झुकलेली नव्हती. अफगाणीनिस्थानच्या प्रश्नावर जी आरडाओरड केली जात होती. त्यामुळे समस्येचे समाधान शोधण्यास मदत होणार नव्हती. अफगाणिस्तानमधील हस्तक्षेपाविषयी जे लोक आता बोलत होते. ते व्हियतनाममधील आक्रमणा विशयी कधी बोलले नव्हते. आपणास धोका आहे असे एखाद्या लहान देशाला वाटले असेल व त्याने परकीय सैनिकांना बोलावले असेल तर तो त्या देशाचा प्रश्न होता. इंदिरा गांधीना परकीय सैनिकांना बोलविणे किंवा परकीय हस्तक्षेप पसंत नव्हता. त्यांच्याबरोबर जगाच्या इतर भागातसुद्धा हस्तक्षेप होत होता व आशीयीकरण होत होते व निर्वाचित लोकांच्या जागी कळसूत्री सरकारे स्थापन केली जात होती याकडे दुर्लक्ष करता येणार नाही. इंदिरा गांधीनी ३० महिने जुन्या इराण इराक संघर्षावर खेद व्यक्त केला इराण आणि इराक यांनी शांततापूर्ण साह्चार्याने प्रश्न निभवायला हवेत असे त्या म्हणाल्या. नॅम चळवळीच्या ७ व्या परिषदेत बाह्यनिरिक्षक रिचर्ड एल.जॅक्सन हे होते. ते परराष्ट्र सेवेत अधिकारी होते. ते नॅम चळवळीच्या अभ्यासाचे निरीक्षक म्हणून राहिलेले होते. सोमालियात अमेरिकेचे राजदूत म्हणून आणि नंतर युनोच्या यु.एस.मिशन चे ते राजकीय सल्लागार म्हणून राहिलेले होते. त्यांनी निष्चयपूर्वक सांगितले कि १९८३ च्या नॅम प्रस्तावामध्ये संधिग्ता होती.

इंदिरा गांधी यांनी युरोपियन राष्ट्रांना नॅमची तत्वे व वंशवाद विरोध या मुद्द्यांची नेहमी जाणीव करून दिली. आय.डी.ए. बाबतीत इंदिरा गांधीनी स्पष्ट केले की, निधी भारत स्वतसाठी मागत नव्हता. विकसनशील राष्ट्रासाठी मागत होता. औद्योगिक मंदीने प्रगत राष्ट्रे सुद्धा त्रस्त होती. यासाठी इंदिरा गांधीनी जागतिक नाणेनिधी, उद्योगधंद्यातील स्थिरता यावर भर दिला. कडून विकासात्मक नवीन धोरणाची अपेक्षा केली. फ्रान्सच्या भेटीत त्यांनी नाणे व्यवस्थेतील सुधारणावर भर दिला. अध्यक्ष मितराँ आर्थिक संबधातील सहकार्याबाबत अनुकुल होते.

साधन सूची

१) *रिलेव्हन्स ऑफ नॉन आलाइनड मुव्व्हेंट, १६ जानेवारी १९८१, सिलेक्टेड स्पीचेस अँड राइटींग्ट ऑफ इंदिरा गांधी, पब्लीकेशन, डिव्हिजन भारत सरकार, नवी दिल्ली,१९८५ खंड ४, पृ ५०३.*

२) *उपरोक्त पृ५०४.*

३) *नॉन अलाइनमेंट अँड फ्रीडम, ०६ फेब्रूवारी १९८१, सिलेक्टेड स्पीचेस अँड राइटींग्ट ऑफ इंदिरा गांधी, नवी दिल्ली,१९८५ खंड ४, पृ ५०५.*

४) *उपरोक्त.*

५) *उपरोक्त पृ*

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डॉ. प्रकाश कांबळे
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श्रीमती सुशिलादेवी साळुंखे कॉलेज ऑफ एज्युकेशन, उस्मानाबाद.

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परिचय – रवींद्रनाथ टागोर एक थोर विचारवंत, एक थोर शिक्षणतज्ज्ञ. निसर्गवादाची तत्त्वे शिक्षणाच्या माध्यमातून साकार करणारे एक तपस्वी, निसर्गवादाबरोबरच आदर्शवाद देखील मानणारा व सत्यम, शिवम, सुंदरम यांना आपल्या आयु यामध्ये सर्वोच्च स्थान देणारा महापुरुष अशी त्यांची वर्णने करता येतील. रवींद्रनाथांचा जन्म पश्चिम बंगालमध्ये कोलकाता हरात ६ मे १८६१ रोजी ब्राम्हण कुटुंबात झाला. आई ारदादेवी, वडील देवेन्द्रनाथ टागोर. यांचे घराणे संगीत, विदया, कला यासाठी संपूर्ण बंगालमध ये प्रसिध्द होते. घरी कशाची चणचण नाही, एकंदरीत सुखवस्तू कुटुंब. वडील देवेन्द्रनाथ देशभक्त, विदवान आणि धर्मप्रिय होते. घराणे सुशिक्षित, सुसंस्कृत व कलाप्रेमी होते. हा घराण्याचा वारसा रवींद्रनाथांना लाभला. ओरिएंटल सेमिनरी शाळेत प्राथमिक शिक्षणासाठी त्यांचे नाव दाखल केले. प्रथम त्यांना शिक्षणाविषयी आवड वाटली कारण घरातील वातावरणात कोंडवाडयाप्रमाणे अडकून पडण्यापेक्षा शाळेत गेलेले बरे म्हणून. शाळेत जाणे सुरु झाले तेव्हा असे अनुभवास आले की, शाळा ही घरापेक्षा जास्त कोंडवाडा वाटू लागली. त्यांच्या शिक्षकांनी त्यांना सांगितले की, तू कोठेही शिकायला जा, तुला असाच अनुभव येईल. आता रवींद्रनाथांचे मन उदास झाले. त्यांना जशी शाळा हवी होती, तशी मिळाली नाही. चार भिंतीच्या आत दिल्या जाणाऱ्या शिक्षणामध्ये ते रमले नाहीत. आपले मन, कान व डोळे उघडे ठेवून ते जीवनाचा कानमंत्र शिकले. पुस्तकांपेक्षा आपल्या परिसरामध्ये त्यांचे मन रमत असे. परिसराशी, निसर्गाशी तसेच विश्वाशी ते समरस होत असे.

सुरुवातीस प्राथमिक शिक्षणाचे धडे त्यांना स्वत:च्या घरीच गिरवावे लागले. संगीत, कला, इंग्रजी, चित्रकला, बंगाली या वेगवेगळया खाजगी शिक्षकांची नेमणूक करण्यात आली. त्यांनी वयाच्या आठव्या वर्षी पहिली कविता लिहिली. उच्च शिक्षण घेण्यासाठी ते आपल्या मोठया भावाबरोबर १८७८ साली इंग्लंडला गेले होते. तेथे त्यांनी ब्राइटन शाळेत प्रवेश घेतला होता. तिथेही त्यांचे मन रमले नाही. त्यांनी ती शाळा सोडली. दोन व ार्षांनीच म्हणजे १८८० साली ते भारतात परत आले. सबब त्यांना कोणत्याच प्रकारचे शिक्षण घेता आले नाही. १८८१ साली त्यांचा विचार बदलला. त्यांना कायदयाचे शिक्षण घेण्याची इच्छा झाली. पण तसे प्रत्यक्षात झाले नाही. त्यांनी कोलकात्याजवळ बोलपूर येथे शांतिनिकेतन नावाची शाळा स्थापन केली. आजचे विश्वभारती विदयापीठ म्हणजेच पूर्वीचे शांतिनिकेतन. राजकीय क्षेत्रातही त्यांनी काही काळ काम केले मात्र ते क्षेत्र त्यांना आवडले नाही. १९२० ते १९३० या दहा वर्षांमध्ये त्यांनी अनेक देशांत प्रवास केला. त्यांचे लग्न मृणालिनीदेवी यांच्याशी झाले. त्यांना दोन मुले झाली. एकाचे नाव रवींद्र आणि दुसऱ्याचे नाव शमिंद्र. ही मुले देखील त्यांच्या आश्रमामध्ये राहत असत. १९०२ साली मृणालिनीदेवींचा मृत्यू झाला त्यामुळे मुलांची सर्व जबाबदारी रवींद्रनाथांवर येऊन पडली. त्यावेळी त्यांना खूप क टातून जावे लागले. रवींद्रनाथांनी गितांजली हा काव्यसंग्रह लिहिला. गितांजलीचे इंग्रजी भाषांतर १९१२ साली लंडनमध्ये प्रसिध्द झाले आणि १९१३ साली त्यांना साहित्याचे नोबेल पारितोषिक बहाल करण्यात आले. त्यांची मराठीमध्ये अनुवादित झालेली बरीच पुस्तके आहेत. काबुलीवाला आणि इतर कथा, भानुसिंहाची पत्रावली, योगायोग, रवींद्रकल्पना अशी अनेक पुस्तके प्रसिध्द झालेली आहेत.

बोलपूर आश्रमाची स्थापना – बोलपूर रेल्वेस्थानकापासून पाच सहा मैल अंतरावर देवेन्द्रनाथ यांची शेती होती. सारा परिसर निसर्गाने नटलेला होता. यात्रेत जमिनीचे देवेन्द्रनाथांनी शांतिनिकेतन असे नामकरण केले. हे स्थळ त्यांना खूप आवडायचे. १९०१ साली रवींद्रनाथांनी तिथे एक शाळा सुरु केली. पुढे हे स्थळ त्यांचे ध्येय व स्वप्न बनले. शब्द आणि शांती, संस्कार आणि शांती, निसर्ग आणि शांती, संगीत आणि शांती, भक्ती आणि शांती यांचे समीकरणच नव्हे तर स्मारकच ठरले. इथेच रवींद्रनाथांना उदात्त, उदार भारतीय परंपरांचे आकलन झाले. वैष्विक मानवधर्माचा साक्षात्कार झाला. त्यांच्या प्रतिभेला पंख फुटले आणि भारताच्या भूत वर्तमानात भ्रमंती करत मानवतेचे सुरेख चित्र रेखाटण्यात ते तल्लीन झाले. इथेच गुरुदेवांच्या शिक्षणवि ायक विचारांना पालवी फुटली. शांतिनिकेतन येथील शिक्षणपध्दती ही रवींद्रनाथांच्या अभ्यासू, संशोधक आणि विशाल दृष्टिकोणाची देणगी होती. येथे आश्रम पध्दतीच्या शिक्षणाची सोय होती. या ठिकाणी प्राचीन गुरुकुल पध्दतीचा अवलंब करण्यात आला होता. शांतिनिकेतनला प्राचीन गुरुकुल पध्दतीचे अधिष्ठान म्हणून संबोधले जात होते. शांतिनिकेतन ही उदयानशाळा आहे. वर्ग खुल्या वातावरणात भरत होते. निसर्गमय वातावरणात मुले झाडाखाली बसून अध्ययन करत होती. विदयार्थी आश्रमातील वसतिगृहामध्ये राहून एकत्र जेवण घेत होती. बालकांना तेथे स्वावलंबनाचे व श्रमप्रति ठेचे आपोआप शिक्षण मिळत होते. संगीत, नाटय, नृत्य, साहित्य यांचा अभ्यास केला जात होता. सर्व शिक्षक हे आपापल्या कलेत निणात होते. सर्व शिक्षण मातृभा शेतून देण्याची व्यवस्था केलेली होती. येथे त्रिभाशा सुत्राचाही वापर केला जात होता. हिंदी रा ट्रभाशा म्हणून तर

इंग्रजी परकीय भाषा म्हणून शिकविली जात होती. येथे बागकाम, पुस्तक बांधणी, सुतारकाम इ. अनेक विषयांचे शिक्षण देण्याची सोय केलेली होती. कृतिदवारे शिक्षण यावरती विशेष भर दिलेला होता. येथे कृत्रिमतेला वाव नव्हता. स्वतंत्र वातावरणात बालक आणि शिक्षक अनुभव घेत होते. रवींद्रनाथांचे तत्त्वज्ञान म्हणजे आंतरराष्ट्रीय विश्वबंधुत्व आणि विश्वकुटुंबकत्व होय. या दोन्हींचा सुरेख संगम येथे पाहावयास मिळतो. या वसतिगृहात्मक शाळेत शिशु विभागात वयाच्या दहा वर्षापर्यंत, मध्य विभागात वयाच्या दहा ते पंधरा आणि आदय विभागात पंधरा वर्षानंतरच्या मुलांचा समावेश होता. शाळेचा प्रत्येक दिवस संगीताच्या मधुर सुराने उजाडत होता आणि सुरेल संगीतानेच मावळतही होता.

विश्वभारती विदयापीठाची स्थापना : विश्वभारती हे देशाच्या बौदिधक व आर्थिक जीवनाचे केंद्र व्हावे अशी टागोरांची इच्छा होती. विश्वभारती विदयापीठाची स्थापना ६ मे १९२२ रोजी केली गेली. सार्वत्रिक ज्ञान आणि जागतिक संस्कभती असा अर्थबोध विश्वभारती या शब्दावरुन होतो. शांतिनिकेतन आश्रमापासून विश्वभारती विदयापीठ उदयास आले. विदयापीठीय शिक्षणाबाबत टागोरांचे विचार वेगळे होते. या विदयापीठामध ये पौर्वात्य व पाश्चिमात्य संस्क तीचा उगम पाहावयास मिळतो. विश्वभारती हे आंतरराष्ट्रीय विदयापीठ म्हणून प्रसिध्द आहे. भारती म्हणजे संस्कृती. विश्वभारती या शब्दावरुन विश्वाच्या संस्कृतीची निर्मिती रवींद्रनाथांना करावयाची होती असे प्रतीत होते. **यत्र विश्व भवति एक नीडम्** हे विश्वभारती विदयापीठाचे बोधवाक्य होते. विश्व जेथे एकत्र येऊन मिळते असे ठिकाण असा या बोधवाक्याचा अर्थ होतो. येथे विभिन्न धर्माच्या राष्ट्रीयत्वाच्या शिक्षकांना तसेच विदयार्थ्यांना राहण्याची सोय होती. विश्वभारती विदयापीठाची उदिदष्टे पुढीलप्रमाणे होती –

- पौर्वात्य व पाश्चिमात्य संस्कृतीचा सुरेख संगम घडविणे.
- जागतिक शांतता प्रस्थापित करणे.
- ग्रामीण पुनर्रचनेसाठी संस्था स्थापित करणे.
- पौर्वात्य संस्कृतीचे दर्शन घडविणे.
- जग एक कुटुंब या भावनेचा विकास करणे.
- सत्याचा व साक्षात्काराचा ध्यास घेणे.
- मानवी मनाचा शोध घेणे.

विश्वभारती विदयापीठामध्ये गणवेशाची सक्ती होती. प्रार्थना, क्रीडांगण व उत्सवाच्या वेळी गणवेश वापरणे आवश्यक होते. परदेशी विदयार्थ्यांना भारतीय संस्कृती, कला आणि भारतीय विदयार्थ्यांना ज्ञान देण्यास इंग्रजी माध्यमाची सोय होती. मध्यवर्ती व प्रत्येक विभागाची स्वतंत्र ग्रंथालये होती. बौध्दिक विकास व अभ्यासक्रमातून सांस्क तिक विकास यावर भर होता. गुणवत्तेनुसार शियवक्त्या व फी माफीची सवलत उपलब्ध होती. नैसर्गिक परिसरात वसतिग हात्मक योजना व विदयार्थ्यांना भोजनाची व्यवस्था होती. परदेशी विदयार्थ्यांना त्यांचे राष्ट्रीय पोशाख वापरण्याची सूट होती.

श्रीनिकेतन संस्थेची स्थापना : ग्रामीण भागातील जनतेचा उध्दार केल्या शिवाय देशाचा उध्दार होणे शक्य नाही याची जाण रवींद्रनाथांना होती. भारत देश हा अनेक खेडयांनी मिळून बनलेला आहे. कोलकात्याजवळ सुरुल या गावी ६ फेब्रुवारी १९२२ रोजी श्रीनिकेतनची स्थापना रवींद्रनाथांनी केली. श्री चा अर्थ विकास किंवा कल्याण असा आहे. ही एक वैशिष्टयपूर्ण संस्था होती. ग्रामीण भागातील जनतेला शिक्षण देणे व तेथील नैसर्गिक साधन संपत्तीचा विकास करणे हे उदिदष्ट होते. त्यांची इच्छा होती की, खेडे हे कल्याण गृह व सौंदर्याचे गृह याचे केंद्र असावे. यात शिक्षण, चर्चा, कृषी विभाग, समाजकार्य विभाग, शिक्षणाचे कार्य चालत होते. ग्रामीण भागातील लोकांच्या समस्या आर्थिक आणि सामाजिक आशयाच्या दृ टीने सोडविणे आणि त्यांच्या अशा आशयाच्या आधारावर कामाचा विस्तार करणे याचा समावेश होता. तिथे मुलांसाठी ग्रामीण माध्यमिक शाळा होती व तांत्रिक आणि व्यावसायिक शिक्षणाची सोय केलेली होती. ग्रामीण शाळेला शिक्षाशास्त्र असे नाव दिलेले होते.

शिक्षणाची उदिदष्टे :

१. बालकाचा शारीरिक विकास करणे – शिक्षणाचा प्रमुख उददेश बालकाचा शारीरिक विकास करणे हा होय.यासाठी बालकाला मोकळया वातावरणा मध्ये खेळण्यासाठी, बसण्या उठण्यासाठी, शिकण्यासाठी स्वातंत्र्य असावे. त्यावर कोणतेही दडपण नसावे.

२. बालकाचा मानसिक विकास करणे – शिक्षणाचा प्रमुख उददेश फक्त बालकाचा शारीरिक विकास करणे एवढाच नसून बालकाचा मानसिक विकास करणे हा देखील आहे. पुस्तकांपेक्षा प्रत्यक्ष जीवंत व्यक्तीना समजून घेणे म्हणजे शिक्षण होय. मानसिक विकास करण्यासाठी पुस्तक हे माध्यम योग्य नाही असे रवींद्रनाथांचे मत होते.

३. बालकाचा सर्वांगीण विकास करणे – शिक्षणाचा उददेश हा बालकाचा सर्वांगीण विकास करणे हा असला पाहिजे असे टागोरांना वाटे. हृदयाचा भावनेशी, डोक्याचा बौध्दिक विकासाशी आणि हाताचा ारीरिक विकासाशी संबंध आहे. व्यक्तीचा आध्यात्मिक विकास घडून येणेही आवश्यक आहे.

४. वातावरणाशी समन्वय साधणे – बालकाचे जीवनाशी समायोजन करण्यासाठी चांगल्या प्रकारच्या वातावरणाची गरज असते आणि याच विचारधारेतून ते शाळेमध्ये गेले नाहीत. शाळेत दिले जाणारे शिक्षण हे बालकास त्याच्या वातावरणाशी समन्वय साधत नाही. त्यामुळे त्यांनी स्थापन केलेल्या शांतिनिकेतन येथे निसर्गरम्य वातावरणात शिक्षण देण्याची व्यवस्था केलेली होती.

५. स्वयंशासनाचा विकास करणे – रवींद्रनाथांनी स्वयंशासन याला खूप महत्त्व दिले आहे. स्वयंशासनाचा विकास झाला पाहिजे असे

त्यांना वाटत होते. त्यांनी ब्रम्हचर्यावर विशेष भर दिला होता. ब्रम्हचर्यामुळे व्यक्ती जीवनातील मोठे ध्येय गाठू शकते असे त्यांचे मत होते. म्हणून व्यक्तीला संयम व स्वयंशासन प्रदान करणाऱ्या शिक्षण पध्दतीला त्यांनी अधिक महत्त्व दिले.

६. विश्वबंधुत्त्वाचा विकास करणे – जगातील सर्व प्राणीमात्र एकाच ईश्वराची लेकरे आहेत अशी रवींद्रनाथांची विचारसरणी होती. परस्परांमध्ये संघर्ष होऊ नये या मताचे ते होते. त्यामुळे संकुचित रा ट्रीयतेऐवजी विश्वबंधुत्त्वाची भावना त्यांनी श्रेष्ठ मानली. पूर्व आणि पश्चिम येथील सभ्यतेस संतुलित आणि त्यात समन्वय घडवून आणल्यास विश्व बंधुत्त्वाची भावना वाढीस लागते यावर त्यांचा विश्वास होता.

७. बालकांना स्वयंप्रकाशित होण्याची संधी देणे – भगवान गौतम बुध्दांनी म्हटले आहे की, स्वयंप्रकाशित व्हा. याच उददेशाने बालकांना तशी संधी उपलब्ध करुन दिली पाहिजे. बालकामध्ये एक क्रियाशील व अचेतन मन असते. बालकांना चांगल्या वातावरणाची अत्यंत गरज असते. त्यांना चित्रकला, हस्तकला, काव्य, संगीत इ. वि ायांचे ज्ञान देऊन त्यांना स्वयंप्रकाशित होण्याची संधी उपलब्ध करुन दिली गेली पाहिजे.

शिक्षकाची भूमिका : विदयार्थ्यांच्या जीवनामध्ये शिक्षकाची भूमिका ही अत्यंत महत्त्वाची असते. रवींद्रनाथांच्या मते शिक्षकाची भूमिका ही मार्गदर्शकाची असली पाहिजे. शिक्षक हा अनुभवी, चारित्र्यसंपन्न, ज्ञानी व चिंतनशील असावा. शिक्षकाकडे सहानुभूती, समजूतदारपणा, कल्पकता, नाविन्यपूर्णता असली पाहिजे तरच बालकाचा विकास हा अत्यंत चांगल्या प्रकारे होऊ शकतो असे त्यांना वाटे. जिच्याजवळ प्रेमभावना नाही ती व्यक्ती शिक्षक होण्याच्या लायकीची नाही, असे रवींद्रनाथांचे मत होते. ज्याप्रमाणे एक दिवा दुसऱ्या दिव्यास प्रज्ज्वलीत करतो त्याप्रमाणे एक शिक्षक जोपर्यंत स्वत: ज्ञानार्जन करत नाही तोपर्यंत तो बालकास योग्य ज्ञान देऊ शकत नाही. शिक्षकाने बालकांशी समरस होण्याचा प्रयत्न केला पाहिजे. रवींद्रनाथांनी जी वसतिगृहाची स्थापना केली होती ती त्यासाठीच. विदयार्थी आणि शिक्षक हे एकमेकांच्या सानिध्यात राहिले तर त्यांच्यामध्ये अधिक जवळीकता येईल व विदयार्थ्यांची शिक्षकांबददलची भिती कमी होईल. ज्या व्यक्तीचे बालपण हरवले आहे तो शिक्षक होणार नाही. शिक्षकाने आपले अध्ययन सोडून दिले नाही पाहिजे. सतत त्याने बालकाच्या बुध्दीला धारदार बनवले पाहिजे. मुलांना केवळ सत्याची माहिती देऊन चालणार नाही तर शिक्षकाने सत्याचरण केले पाहिजे म्हणजे त्यापासून विदयार्थी प्रेरणा घेतील असे रवींद्रनाथांचे मत होते.

समारोप : आज सारे जग बुध्दांच्या पुनर्जन्माची इच्छा करत आहे. बुध्दाने आपल्या प्रेम, दया, शांती, चांगुलपणा यांच्या साहयाने पृथ्वीच्या हृदयातील काळे डाग पुसून टाकावेत अशी रवींद्रनाथ बुध्दाला प्रार्थना करतात. रवींद्रनाथ टागोर हे एक थोर शिक्षणतज्ज्ञ, महान कवी आणि भविष्याचा वेध घेणारे द्रष्टे होते. त्यांनी मांडलेले शिक्षणविशयक विचार वास्तविक व यथार्थ जीवनाशी निगडीत होते. आधी केले आणि मग सांगितले या न्यायाने रवींद्रनाथांनी आपले कार्य केले. डॉ.मुखर्जींच्या मतानुसार रवींद्रनाथ टागोर हे आधुनिक भारतातील शैक्षणिक पुनरुत्तीन करणारे एक महान मसिहा होते.

संदर्भ :

१) *डॉ.के.यु.घोरमोडे, डॉ.कला घोरमोडे, शैक्षणिक विचारवंत भारतीय व पाश्चात्य (२००६), नागपूर, विदया प्रकाशन.*

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३) *प्रा.ना.ग.पवार, शिक्षणक्षेत्रातील विचारवंत, पुणे, नुतन प्रकाशन.*

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डॉ.संजय गायकवाड & सुनिल ताकतोडे, जि.हिंगोली ||122

28) नैसर्गिक साधन संपत्तीचे जतन काळाची गरज
प्रा.डी. जी. कापुरे, जि. कोल्हापूर ||124

29) मनोबोध-एक प्रगट चिंतन
प्रा. मेधा गोसावी, बीड ||127

30) बंजारा समाजाची पारंपरिकतेकडून आधूनिकतेकडे वाटचाल एकसमाजशास्त्रीय अध्ययन
डॉ.टेंगसे सुनिता & प्रा.सुलोचना जाधव, किनवट ||129

31) स्वामी विवेकानंदाचे शैक्षणिक विचार
श्री. ज-हाड विजय बाबासाहेब ||132

32) मराठवाडयातील महिला डॉक्टरांच्या अर्थिक -एक दृष्टीकोन
प्रा.डॉ.प्रकर्ष सुभाषराव देशमुख, जि.लातूर ||134

33) संशोधनातील निरीक्षण पध्दतीचा अभ्यास (Observation Method)
प्रा. डॉ. टी.जी. सिराळ, जि. हिंगोली ||140

34) संयुक्त आणि विभक्त कुटुंबातील कुटुंबजीवन शिक्षणाच्या प्रभावाचा तुलनात्मक ...
वर्षा अंबादास संन्याशी & डॉ. बालाजी मुंडे, जालना ||145

35) पाणी आणि संबंधीत समस्या Water and Related Issues
प्राचार्य डॉ.शेख.एस.जे, जि. जळगाव ||148

36) बैंकिंग क्षेत्र में सुधार
मनोज कुमार गर्ग, श्रीगंगानगर ||151

37) हरीलाल 'मिलन' के काव्य साहित्य में राष्ट्रीय चेतना का उद्‌बोधन एवं स्वरूप
वन्दना शिवहरे, ग्वालियर (म.प्र.) ||154

38) आचार्य अभिनवगुप्त प्रतिपादित प्रमुख सिद्धान्त
चन्द्र किशोर, कानपुर नगर, उ०प्र० ||157

39) उच्चतर माध्यमिक विद्यालय में अध्ययनत् विद्यार्थियों के गणित चिंता पर एक ...
शत्रुघन भोई & रेणुका शर्मा, रायपुर (छ.ग.) ||160

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प्रास्ताविक :—

प्राचीन काळापासून मानवाला अन्न, वस्त्र, निवारा या तीन गरजा कायम लागत आल्या आहेत. परंतू या गरजेसाठी मानवाने निर्सगात अनेक बदल केलेले दिसून येतात. परंतू या मुळे एकमेव जीवसृष्टी असलेला ग्रह म्हणजे पृथ्वी आणि या पृथ्वीवर असलेली नैसर्गिक साधन संपतीचे जतन नाही झाले तर फार मोठे नैसर्गिक संकट चालून येवू शकते त्यासाठी नैसर्गिक साधनसंपतीचे व्यवस्थापन व जतन करणे आवश्यक आहे. त्यासाठी विकसीत अशा मानव प्राण्यांने पुढाकार घेतला पाहीजे. मानवांनीच आपल्या प्रमुख गरजा पैकी काही गरजा जर कमी केल्या तर ते शक्य आहे. हवा, पाणी, डोंगर, दऱ्या, जंगल व जंगली जीव यांचा नैसर्गिक स्त्रोत ठेवून दुर्मिळातील दुर्मिळ अशा घटकाला संरक्षण दिले पाहीजे. उर्जास्त्रोत, वनसंपदा, वन्यप्राणी, नैसर्गिक जलसाठे, भूगर्भातील खनीजे, हवा प्रदुषणाला आळा, जलसंवर्धन, सागरी किनारपट्टीचे संरक्षण, पर्वतरांगांचे संरक्षण, प्रमुख नदयाचे संरक्षण व लोकसंख्या विषयक धोरण आदि बाबी लक्षात घेवून या सर्व नैसर्गिक संसाधनाचे संरक्षण अर्थात जतन केले पाहीजे हिच काळाची गरज आहे. ती थोडक्यात पुढील प्रमाणे सांगता येईल.

उर्जा संपदेचे जतन : काळाची गरज :—

उर्जानिर्मितीसाठी लाकुड, खनिजतेल, दगडी कोळसा, जलविद्यूत, अणुशक्ती, वारा, सागरी लाटा, सौर उष्णता, गॅस या घटकाचा वापर केला जातो यापैकी दगडी कोळसा, खनिजतेल, नैसर्गिक वायू हे एकदा वापरात आले की, संपुष्टात येणारे संसाधने आहेत. म्हणून यांचा वापर जपून केला पाहीजे. तर पवनउर्जा, सौरउर्जा, जलविद्यूत उर्जा, सागरी लाटापासून निर्मित उर्जा या उर्जा स्त्रोताचा वापर जास्तीत जास्त केला पाहीजे कारण की, या उर्जा पुर्ननिर्मित होऊ शकतात. परंतू जगात सर्वात जास्त वापर खनिजतेल, दगडी कोळसा व नैसर्गिक वायू या उर्जा संसाधनाचा वापर जास्त प्रमाणात होतो. कालमर्यादीत शंभर दोनशे वर्षात या उर्जास्त्रोताचे साठे संपले तर उर्जेचा मोठा प्रश्न निर्माण होऊ शकतो यामुळे पुर्ननिर्मित उर्जा स्त्रोतांचा वापर जादा केला पाहीजे किंवा त्यावर उपाययोजना केल्या पाहीजे तरच उदयाचा प्रकाश आपल्याला दिसेल म्हणून उर्जासंपदेचे जतन हिच काळाची गरज ठरते.

खनिज संसाधनाचा मर्यादित वापर काळाची गरज:—

नैसर्गिक साधन संपत्तीत खनिज संसाधन हे एक महत्वाचे साधन आहे. भूस्तरातील खडकाच्या रचनेत अनेक खनिजे सापडतात. त्यापैकी सोने, जस्त, लोह, मँगनीज, तांबे, पितळ, चांदी ही धातू खनिजे आहेत यामध्ये धातूचे प्रमाण जास्त असते तर ग्रॅफाईट, फ्लुओराईट, ॲमेटाईट, कॅल्साईट इ. अधातू खनिजे म्हणून ओळखली जातात हे सर्व खनिजे व याच्या व्यतिरिक्त बॉक्साईट, दगडी कोळसा, कथील, गंधक, मीठ, वाळू असे अनेक खनिजे मानव आपल्या दैनंदिन जीवनात करतो. वेगवेगळया मौल्यवान वस्तूमध्ये या खनिजांचा उपयोग होत असल्यामुळे मोठया प्रमाणात खाणकाम विविध देशात चालू आहे. महाराष्ट्रात चंद्रपूर जिल्हयात मोठया प्रमाणात दगडी कोळसाच्या खाणी निर्माण केल्या आहेत. कित्येक वर्षापासून खाणकाम चालू असल्यामुळे तेथील काही प्रदेश ओसाड झाला आहे. तेथे निर्मनुष्य वातावरण दिसून येते. तर आफ्रीका या देशात सोन्याच्या खाणी जास्त असल्यामुळे तेथे ही काही प्रदेशात अशीच अवस्था आहे. अती खाणकाम व खनिज संसाधनाचा जादा वापर या मुळे कधीकाळ बराच प्रदेश ओसाड होऊन तेथील जीवसश्टी संपुष्टात येईल व त्याचा विपरित परिणाम पर्यावरणावर होईल या साठी खनिज साधना विषयक जागतिक पातळीवर

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जनजागृती करून खनिज संसाधनाचा मर्यादित वापर हीच काळाची गरज ठरेल.

जलसंवर्धन काळाची गरज :—

पृथ्वीवर जवळजवळ ९३ टक्के भाग हा सागरी पाण्याचा आहे व ते पाणी क्षारयुक्त आहे. २ टक्के भाग हा ध्रुवीय प्रदेशातील तर केवळ ५ टक्के पाणी जमिनीवरील पाण्याच्या स्वरूपात आहे. त्यात केवळ ०.९ टक्के पाणी गोडे आहे. सजीवांना व वनस्पती तसेच कृषिक्षेत्रासाठी त्याचा उपयोग होतो. वाढत्या लोकसंख्येची गरज पाहता ते पाणी अपुरे पडते. एकूण जगाचा विचार करता एक अब्ज पन्नास कोटी लोकांना शुद्ध पाटील पिण्यास मिळत नाही. आखाती देशात तर मोठया प्रमाणात पाणी टंचाई असते. भारतात एकंदरीत पावसाचे केवळ दहा टक्के पाणी आडवले जाते. दुष्काळी भागात आता सुद्धा पाणी टंचाई मोठया प्रमाणात दिसून येते. यावर जलसंवर्धनासाठी शासन तथा जनतेमधूनसुद्धा पाणी अडवणे, पाणी जीरवणे यासाठी प्रयत्न झाले पाहीजे. शेती पुरक व्यवसाय व औद्योगिक कारखानदारी व पिण्याचे पाणी एकंदरीत सर्व बाबी पाण्यावर अवलंबून आहेत. जलसाक्षरता हिच काळाची गरज आहे भूगर्भातील पाणी साठयाचा अतीवापर केल्यामुळे पाणी प्रश्न कायम टिकून राहतो यासाठी पाणी गरजेपुरते वापरले पाहीजेत्र शेती व्यवसायात ठिबक, तुषार सिंचनाचा वापर करणे, कारखानदारीसाठी वापरात असलेले पाणी पुर्नस्वच्छ करून वापरणे, व सर्वसामान्य जनतेला पाण्याचे महत्व सांगणे आदि बाबी केल्यातर जलसंवर्धन काळाची गरज आहे असे लक्षात येईल.

मृदा संपदा जतन काळाची गरज :—

खडकाची झीज होवून त्याचे रूपांतर मृदा म्हणजे मातीत होते. या मातीवरच वनस्पती, सजीवप्राणी जीवन जगत असतात. पृथ्वीच्या एकूण भूभागापैकी भूमी ही केवळ २९ टक्के एवढी आहे. त्यावरच कृषि, मानवी वसाहती, जंगले, कारखाने असे अनेक घटक दिसून येतात. वाढत्या लोकसंख्येच्या अन्नाची गरज माती या महत्वाच्या नैसर्गिक घटकापासूनच भागवली जाते. मातीत उत्पादित अन्नघटक एकंदरीत जीवसृष्टीला जगवत असते. मातीचे पोषण करण्यासाठी कृषि उपजत प्रकारे ठेवली पाहीजे. शेती व्यवसाय करीत असताना तिची मशागत योग्य प्रमाणे केली पाहीजे जमीन पाणथळ होऊ नये म्हणून निचरा पद्धतीने शेती केली पाहीजे. रासायनिक खते किटक नाशके यांचे प्रमाण जास्त झाले तर ते शेतीला मारक आहे. अती प्रमाणात सुपीक जमिनीचा वापर झाला तर ती जमिन काही काळानंतर नापीक होवू शकते. रासायनिक खते, अती जलसिंचन या बाबीमुळे जमिनीतील सुपिकता नष्ट होण्याच्या मार्गावर आहे. तरी सेंद्रीय खताचा वापर शेतजमिनीत जास्तीत जास्त प्रमाणात झाला तर तिची सुपिकता वाढू शकते. म्हणून उपजत मृदा निर्मिती हेच धोरण ठरवून मृदा संपदा जतन केली पाहीजे हिच काळाची गरज आहे.

वन संपदा जनत काळाची गरज :

वनस्पती जर नसती तर एकही जीव इतर ग्रहाप्रमाणे पृथ्वीवरसुद्धा नसता. प्राणवायू (ऑक्सीजन) ची निर्मिती करणारा व एकंदरीत पर्यावरणाचा सर्वात महत्वाचा घटक ही वनसंपदा आहे. हा नैसर्गिक घटक कार्बन डायऑक्साईड वायूचे शोषण करतो व प्राणवायू (ऑक्सीजन) बाहेर सोडतो. रात्रीच्या वेळी ही क्रिया अत्यंत वेगाने चालते. हे प्राणवायूचे चक्रच सजीव सश्ष्टीला टिकून ठेवते. या व्यतिरिक्त मानवी जीवनात वनस्पतीचे अनन्यसाधारण असे महत्व आहे. वनातून फळे, फुले, औषधे, फर्निचरसाठी लाकडे, गृहनिर्मितीसाठी लाकडे असे बरेच घटक ही नैसर्गिक संपदा मानवाला देवून जाते. पाण्याबरोबर जीवसृष्टीला वनस्पती पासून मिळणारा ऑक्सीजनचा साठा अत्यंत महत्वाचा आहे. हा ऑक्सीजनचा कारखानाकेवळ वनिकरणातूनच चालत असतो. लक्षावधी वनस्पती जपून ठेवणे यासाठी आता शासकिय पातळीवरसुद्धा जोरदार प्रयत्न केलेले दिसून येतात. त्याला सामाजिक स्तरावरसुद्धा सहकार्य लाभले पाहीजे तरच वनसंपदा जतन करता येईल व हिच खरी काळाची गरज आहे.

वन्यजीव किंवा प्राणी संवर्धन काळाची गरज:—

वनस्पती बरोबरच पर्यावरणाचा समतोलासाठी प्राणी, पक्षी हे घटकसुद्धा फार महत्वाचे आहेत. पक्षी व किटक वनस्पतींच्या परागकणांचे वहन करून वनस्पतीच्या लागवडीचा प्रसार करतात. आजघडीला

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जगात सर्वत्र होत असलेल्या जंगलतोडीमुळे प्राणी व पक्षी नामशेष होण्याच्या मार्गावर आहेत. परंतू या प्राण्यांचा एकंदरीत उपयोग जीवसृष्टीला व पर्यावरणाला होत असतो. बैल, घोडे, उंट, खेचर, गाढव, हत्ती, रेडे, कुत्रा इ. प्राण्याचा उपयोग मानव वाहतुकीसाठी करतो, त्यापासून अनेक उपयोगी कर्म करून घेतो तर गाय, म्हैस, शेळी, मेंढी इ. प्राण्यापासून दूध व मांस या अन्नातील महत्वाची गरज भागते. तर सेंद्रीय शेतीला शेण, मलमुत्र उपयुक्त असते. वन्यजीवाच्या अस्तित्वामुळे पर्यावरणात समतोल टिकून राहतो. हरीण, ससा, वाघ, सिंह आदि वन्य जीवाचे महत्वसुद्धा पर्यावरणात अनन्यसाधारण आहे. एकंदरीत सर्व वन्यजीव किंवा प्राण्यामुळे अन्नसाखळी निर्माण झाली आहे या अन्नसाखळीतील एखादा घटक कमी झाला तर त्याचे विपरित परिणाम पर्यावरणात दिसून येतात. म्हणून नैसर्गिक साधन संपत्तीत वन्यजीव किंवा प्राणी, पक्षी संवर्धन ही एक महत्वाची काळाची गरज आहे असे दिसून येते.

निष्कर्ष :–

एकंदरीत ''नैसर्गिक साधनसंपत्तीचे जतन काळाची गरज'' या शोधनिबंधात पर्यावरण समातोलासाठी उर्जासंपदा, खनिजसंपदा, जलसंपदा यांचा जपून वापर करणे ही काळाची गरज आहेत्र असे स्पष्ट होते तर मृदा संपदा व तिची सुपिकता टिकवून ठेवणे गरजेचे आहे हे स्पष्ट केले आहे. तर वनसंपदा व वन्यजीव किंवा प्राणी संवर्धन यांचे रक्षण मानवाने केलेच पाहीजे. सूचक संधोधन करण्याचा प्रयत्न केला आहेतरी वरील सर्व नैसर्गिक संपदाचे संरक्षण नाही झालेतर एकंदरीत पर्यावरणाला व सजीवसृष्टीला विपरित परिणामाला सामोरे जावे लागेल असे दिसून येते. म्हणून ''नैसर्गिक साधनसंपत्तीचे जतन काळाची गरज'' आहे.

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शिविम संशोधन पत्रिका

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श्री प्रिन्स शिवाजी मराठा बोर्डिंग हाऊस, कोल्हापूर संचलित

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१९९० नंतरची मराठी कादंबरी

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अध्यक्ष, शिवाजी विद्यापीठ मराठी शिक्षक संघ, कोल्हापूर

द्वारा : 'शब्दगंध', प्लॉट नं. ३/ब, नृसिंह कॉलनी,

फुलेवाडी रिंगरोड, कोल्हापूर-४१६०१०

• मुद्रक •

भारती मुद्रणालय

८३२, ई वॉर्ड, शाहूपुरी ४थी गल्ली, कोल्हापूर. फोन नं.: ०२३१-२६५४३२९

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ही संशोधन पत्रिका प्रकाशक डॉ. प्रकाश दुकळे, यांनी शिवाजी विद्यापीठ मराठी शिक्षक संघ, कोल्हापूर यासाठी भारती मुद्रणालय, कोल्हापूर येथे छापून 'शब्दगंध', प्लॉट नं. ३/ब, नृसिंह कॉलनी, फुलेवाडी रिंगरोड, कोल्हापूर-४१६०१० येथे प्रकाशित केली. या पत्रिकेत प्रकट झालेल्या मतांशी संपादक, प्रकाशक व मुद्रक सहमत असतीलच असे नाही.

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अंतरंग

	संपादकीय	..... २
१.	नव्वदोत्तरी मराठी आदिवासी कादंबरीतील भिल्ल जमातीचे संस्कृती चित्रण	प्रा. डॉ. कांचन नलवडे ७
२.	१९९० नंतरच्या कादंबरीतील लैंगिक जाणिवा	डॉ. वैजंयती जाधव-भोसले १२
३.	१९९० नंतरची मराठी विज्ञान कादंबरी	डॉ. गीता गवस-येर्लेकर १८
४.	आंबेडकरी विचार असणारी १९९० नंतरची मराठी कादंबरी	डॉ. विनोद कांबळे २३
५.	१९९० नंतरच्या मराठी कादंबरीचे बदलते स्वरूप	डॉ. अशोक सदाशिव तवर ३०
६.	१९९० नंतरच्या ग्रामीण कादंबरीतील पडझडीचे चित्रण.	प्रा. सौ. प्रेरणा एल. चव्हाण..... ३९
७.	१९९० नंतरची दलित कादंबरी	डॉ. प्रताप गायकवाड ४३
८.	जागतिकीकरण आणि १९९० नंतरची मराठी ग्रामीण कादंबरी	प्रा. मृदुला जयंत वाघमारे ४८
९.	१९९० नंतरच्या मराठी कादंबरीतील नैतिकता	डॉ. प्रकाश आप्पासो हुलेनवर ५३
१०.	आदिवासी कादंबरीतील व्यवसाय आणि भाषा	प्रा. डॉ. पांडुरंग ऐवळे ५८
११.	जागतिकीकरण आणि १९९० नंतरची मराठी कादंबरी	प्रा. डॉ. नामदेव कृष्णा मोळे ६३
१२.	१९९० नंतरच्या ग्रामीण कादंबरीतील स्त्रीचित्रण	प्रियांका अशोक कुंभार ६८
१३.	'१९९० नंतरच्या कादंबरीचा आकृतीबंध'	प्रा. वैशाली श्रीकांत गुंजेकर ७१
१४.	नव्वदोत्तरी ग्रामीण कादंबरीतील शोषणव्यवस्थेचे चित्रण	श्री. रघुनाथ आण्णा मुडळे ७८
१५.	जागतिकीकरण आणि १९९० नंतरची मराठी कादंबरी	श्री. अशोक जनार्दन पाटील ८२
१६.	नव्वदोत्तरी कादंबरीतील माध्यमांतर	डॉ. अजित यल्लाप्पा कांबळे..... ८६
१७.	१९९० नंतरच्या मराठी आत्मकथनात्मक कादंबरीतील नांगरे पाटलांची विजिगीषू वृत्ती	प्रा. डॉ. संग्राम गोपीनाथ थोरात .. ९१
१८.	१९९० नंतरची मराठी कादंबरी आणि चित्रपट	डॉ. हेमंत नामदेव कुंभार ९७
१९.	१९९० नंतरची मराठीतील स्त्री लिखित - कादंबरी	प्रा. डॉ. स्वाती दीपक दामोदरे ...१०२
२०.	'नव्वदोत्तरी ग्रामीण कादंबरीतील स्त्री जाणिवा'	प्रा. संगीता नामदेव खरात १०८
२१.	१९९० नंतरच्या मराठी कादंबरीतून येणारे धनगर समाजातील 'स्त्री'चित्रण	डॉ. संदीप भ. वाकडे १११
२२.	नव्वदोत्तरी मराठी कादंबरी आणि चित्रपट माध्यमांतर	प्रा. डॉ. सागर अशोक लटके ११७
२३.	जागतिकीकरणानंतरची कृषी जीवनाचा वेध घेणारी कादंबरी	प्रा. मोहन बाबुराव चव्हाण १२६
२४.	१९९० नंतरची महानगरीय कादंबरी	प्रा. डॉ. सुकुमार दादू आवळे १३१
२५.	धूळपावलं - राजकारणाने विदिर्ण समाजाचे चित्रण	प्रा. डॉ. विठ्ठल नामदेव रोटे.....१३७
२६.	नव्वदोत्तर कादंबरीतील ग्रामसंवेदना	प्रा. सुहास व्यंकटेश कुलकर्णी ...१४१
२७.	तसलिमा नासरीन यांच्या 'लज्जा' कादंबरीतील सामाजिक प्रश्न	प्रोफेसर डॉ.सुभाष वाघमारे.....१४६
२८.	महेंद्र कदम यांच्या तणस कादंबरीची स्त्रीवादी मीमांसा	प्रा. डॉ. सुवर्णा नामदेव पाटील ..१५२
२९.	नव्वदनंतरच्या स्त्री-लिखित मराठी कादंबरीतील नवे भान	सुस्मिता आनंदा खुटाळे.....१५६
३०.	नवदोत्तरी ग्रामीण कादंबरीतील ग्रामसंवेदनाच्या पडझडीचे चित्रण	श्रीमती सुरेखा बसाप्पा व्हसमने ..१६२
३१.	पीक आणि मराठी कादंबरी	डॉ. सुरेश बाळकृष्ण शिंदे.....१६६
३२.	'हिंदू' कादंबरीतील कृषी व स्त्रीजीवन चित्रण	डॉ. तातोबा बदामे.....१७३
३३.	नव्वदोत्तरी कादंबरीतील आधुनिक विचारांच्या स्त्रीव्यक्तिरेखा	शैला आनंदराव क्षीरसागर १७९

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१९९० नंतरची महानगरीय कादंबरी

प्रा. डॉ. सुकुमार दादू आवळे

राजा शिवछत्रपती कला, वाणिज्य महाविद्यालय, महागाव, ता. गडहिंग्लज जि. कोल्हापूर.

प्रस्तावना

गेल्या पन्नास वर्षात नगरांचे महानगरात रुपांतर होत गेले. वैज्ञानिक प्रगती, तंत्रज्ञान, औद्योगिक प्रगती आणि भांडवलधार्जिणी सरकारी धोरणे याला कारणीभूत ठरल्याचे दिसून येते. पर्यायाने शहरे, महानगरे वेगाने विकसित होत गेली. वेगवेगळ्या देश, विदेश, प्रदेशातील लोक रोजगार,उद्योग, व्यवसाय, नोकरी आदीसाठी शहर, महानगरे ही सहस्त्रमुखी महाकाय जीवंत वस्तू बनली. स्पर्धा, श्रमविभागणी, खंडितपणा या व इतर घटकांमुळे महानगरीय जीवनाची एक विशिष्टमहानगरीय जीवनशैली तयार झाली. व्यामिश्र सांस्कृतिक विश्व, खंडित, औपचारिक मानवी संबंध, गर्दी, गतिमानता, एकाकीपण, अर्थ व कामाला मिळालेले अवास्तव महत्त्व इत्यादी घटक महानगरीय जीवनात दिसून येतात. याचा परिणाम विशाल अशा महानगरीय गजबजलेल्या गर्दीत माणूस पुन्हा एकटा व एकाकीपणाकडे वाटचाल करताना दिसतो. आजच्या महानगरीय जीवनात प्रामुख्याने अतिउच्चवर्ग, उच्चवर्ग, मध्यमवर्ग व कष्टकरी सामान्य झोपडपट्टीवासीय असे मुख्य स्तर दिसून येतात. या महानगरातील एकूण स्तरांतील जगण्याचे वेगळेपण दिसून येते. याचे चित्रण अनेकविध आशयसूत्रांच्या रुपाने १९९० नंतरच्या महानगरीय कादंबरीत दिसून येते.

महानगरातील बदलत्या वास्तवाचे चित्रण करणाऱ्या काही वैशिष्ट्यपूर्ण महानगरीय कादंबऱ्यांची निर्मिती झालेली पहावयास मिळते. या महानगरीय कादंबऱ्यातून महानगरीय विविध समस्यांचे व जीवनजाणिवांचे चित्रण विविध आशयानुरुप आले आहे. १९९० नंतरची महानगरीय कादंबरी पूर्व अनुभव, संवेदना जमेस घेऊन ती आणखी जोरकसपणे महानगरीय जीवन चित्रणांचा आयाम द्विगुणीत करताना दिसते. यामध्ये १९९० पूर्व लेखन करणारे लेखकही पुढे लेखन करताना दिसतात. यामध्ये 'झिपऱ्या'(१९९०), शांता गोखले 'रीटा वेलिणकर'(१९९०), ह. मो. मराठे 'कलियुग'(१९९१), 'नरिमन पॉईन्टचा समुद्र'(२००१), श्री. ना. पेंडसे 'कामेरू'(१९९७), मधु मंगेश कर्णिक 'संधिकाल'(१९९९), बाबूराव बागूल 'कोंडी'(२०००), कविता महाजन 'भिन्न'(२००७), दिवाकर कांबळी 'गिरणगाव नाका'(२०१०) इत्यादी लेखकांनी पुढे लेखन करून १९९० नंतरच्या महानगरीय कादंबरीला बळकटीच आणल्याचे दिसून येते. या लेखकांबरोबरच संजीव खांडेकर 'अशांतपर्व'(१९९२), संजय जोशी 'नचिकेताचे उपाख्यान'(१९९६), रंगा मराठे 'महामार्ग'(१९९२), शंकर सखाराम 'बखर सदाशिव वाशीकरची'(२०१०), 'सुमेध वडावाला'(रिसबुड), 'तृष्णा'(२०००), 'संदर्भासहित स्पष्टीकरण'(२००६), 'देह जाओअथवा जाओ'(२०१२), रंगनाथ पठारे 'भर चौकातील अरण्यरूदन', जी. के. ऐनापूरे 'रिबोट'(२००८) इत्यादी लेखकांनी महानगरीय कादंबरीचे लेखन करून हा प्रवाह अधिक विस्तीर्ण केल्याचे दिसून येते.

संशोधनाची उद्दिष्ट्ये

१. मराठी साहित्यातील महानगरीय प्रवाहाचा शोध घेणे.

२. मराठी साहित्यातील महानगरीय कादंबरीची परंपरा शोध घेणे.

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३. १९९० च्या (निवडक) महानगरीय कादंबरीतील आशयसूत्रांचा शोध घेणे.
४. महानगरीय विविध समस्या व जीवनजाणिवाचां शोध घेणे.
५. महानगरातील बदलत्या वास्तवचित्रणाचा शोध घेणे.

संशोधन पद्धती

१९९० नंतरच्या महानगरीय कादंबरीचा अभ्यास करताना त्या लेखकाचे सामाजिक जीवन, व्यक्तिगत जीवन अभ्यास करणे, साहित्य आणि समाज यांचा संबंध जाणून घेणे. १९९० नंतर महानगरीय साहित्याचा अभ्यास करताना समाजशास्त्रीय पद्धतीचा अवलंब केला आहे. त्याबरोबरच त्यांच्या साहित्यातील वाङ्मयमयीन विशेषांचाही शोध घेतला आहे.

महानगरातील एकाकीपणा/पोरकेपण/अनाथपण

'तृष्णा' (२०००) या कादंबरीमधून सुमेध वडावाला (रिसबुड) यांनी महानगरातील 'समलिंगी संभोगेच्छू' पुरुषांच्या मानसिकतेचा वेध घेऊन अतिशय संवेदनशील असा आशय विषय मांडला आहे. 'गे' पुरुषांना आयुष्याच्या शेवटी एक विलक्षण एकटेपणा जाणवतो. दुःखाने व्याकूळ झालेल्या 'गे' पुरुषांचे चित्रण या कादंबरीत येते. कादंबरीचे लेखन संवेदनशीलपणे आणि संयमाने झाल्याने अश्लिल व कामोत्तेजक वर्णन येत नाही.

झोपडपट्टीविषयक आशयसूत्रे

महानगरातील राहत्या जागेची भीषण समस्या आणि त्यातून निर्माण झालेल्या महाकाय झोपडपट्ट्या यामधून घडणाऱ्या अनेक अवैध गोष्टी, घटना, प्रसंग, तंटे-बखेडे, माणसांचे चित्र-विचित्र वागणे, बेतालपणा, बेफिकीरी, बकालपण, रोगट वातावरण, प्रचंड घाणीचे साम्राज्य, रोग पसरविणाऱ्या प्राण्यांचे साम्राज्य, अस्वच्छता, शिवराळ भाषा, दारिद्र्य, उपासमार, अवैध धंदे, दादागिरी, मारामारी, खून इत्यादींनी झोपडपट्टीचे जनजीवन बजबजपुरीने भरलेले असते. अशा नरकमय, जीवघेण्या वातावरणात जगणाऱ्या माणसांच्या जीवन जाणिवा झोपडपट्टीविषयक आशयसूत्रांनी युक्त १९९० नंतरच्या काही महानगरीय कादंबरीमध्ये प्रभावीपणे चित्रित झालेले दिसून येते. 'झिपऱ्या' (१९९०) अरुण साधु, 'कोंडी' (२०००) बाबुराव बागुल, 'भर चौकातील अरण्यरुदन' (२००८) रंगनाथ पठारे, 'बखर सदाशिव वाशिकरची' (२०१०) शंकर सखाराम यांनी लेखन केल्याचे दिसून येते.

अरुण साधू यांनी 'झिपऱ्या' कादंबरीमूधन बूट पॉलिश करणाऱ्या झोपडपट्टीतील एका मोठ्या वर्गातील मुलांचे शुद्ध नैतिकतेचे कष्टाचे जगणे चित्रित केले आहे. बाबूराव बागूल यांनी 'कोंडी' कादंबरीतून माटुंग्याच्या लेबर कॅम्प झोपडपट्टीवासियांचे वास्तवदर्शी चित्रण केले आहे. 'भर चौकातील अरण्यरुदन' या कादंबरीतून रंगनाथ पठारे यांनी महानगरीय दलित, झोपडपट्टीवासीय कष्टकरी वर्गाचे चित्रण समर्पकपणे केलेले दिसून येते. झोपडपट्टी वासियांच्या विदारक स्थितिचे चित्रण 'बखर सदाशिव वाशिकरची' या कादंबरीतून शंकर सखाराम चपखलपणे करताना दिसतात.

उद्योगजगतविषयक आशयसूत्रे

उद्योग विश्वातील आशयसूत्रे 'कलियुग' (१९९१), 'नरिमन पॉईंटचा समुद्र'(२००१) ह.मो. मराठे, 'अशांत पर्व' (१९९२) संजीव खांडेकर, 'महामार्ग' (१९९२) रंगा मराठे, 'रिबोट' (२००८) जी.के.ऐनापुरे इत्यादींच्या कादंबरीतून येताना दिसून येते.

'रिबोट' कादंबरी मुंबईच्या गिरणगावातील गिरणी कामगारांचे प्रश्न चित्रित करते. कामगार बेरोजगार होऊन त्यांचे दैनंदिन होणारे जीवघेणे हाल विदारकपणे जी.के. ऐनापुरे यांनी या चित्रित

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केलेले दिसून येतात. कादंबरीतील डॉक्टरसारखे पात्र जमिनीच्या खरेदी-विक्रीच्या दलालीचे काम करतो. तो पाश्चात्य कंपन्यांना गिरणी मालकांना हाताशी धरून जमिनी विकायलालावतो. त्या गिरणीच्या जागेवर मोठाले टॉवर्स, मॉल्स उभारले जातात. हे पाहून हताश वायदेशी पांड्याच्या मनातील वादळ पुढील विधानातून व्यक्त होऊन कामगार जीवनाची विदारक स्थिती नजरेस आणताना दिसून येते. तो म्हणतो, ''गिरणगांव आहे पण गिरण्या कुठे आहेत? मग चिमणीतून येणारा धूर कसा दिसणार? पूर्वी गिरण्या होत्या ह्या गिरणीच्या पैशावर आमची कुटुंब जगली वाचली.खेड्यातून सुरु झालेला आमचा प्रवास हा मुंबईच्या वाट्याला लागला. समाधानानं टमटमला आणि आता मातीमोल झाला. हे मातीला मिसळणं मातीमोल होणं कुणाला दिसंलय?'' यावरुन तत्कालीन औद्योगिक धोरण व त्याचा गिरणी मालकांनी साधलेला स्वार्थ निदर्शनास येतो.

स्त्री विषयक आशयसूत्रे

महानगरीय वातावरण, नोकरी, व्यवसाय गृहिणी इत्यादी भूमिका बजावून स्त्रियांना विविध समस्यांना सामोरे जावे लागलेले दिसते. याचे १९९० नंतरच्या महानगरीय कादंबरीत चित्रण आलेले दिसून येते. 'रीटा वेलिणकर' (१९९०) शांता गोखले, 'भूमी' (२००४) आशा बगे, 'संदर्भासहीत स्पष्टीकरण' (२००६) सुमेध वडावाला (रिसबूड) इत्यादी महानगरीय कादंबरीत कमी अधिक प्रमाणात चित्रित झाल्याचे दिसून येते.

'भूमी' मधून स्त्रीजीवनाची फरफट आशा बगे चित्रित करतात.शांता गोखले यांनी 'रीटा वेलिणकर' या कादंबरीतून विवाह आणि विवाहबाह्य संबंधातून होरपळणाऱ्या स्त्रीमनाचे, पुरुषी दांभिकतेचे स्त्रीविषयक आशयसूत्रांनी प्रभावीपणे चित्रण केलेले दिसून येते. समाजातील अनिष्ठ रुढी-परंपरेला विरोध केल्यामुळे विविध समस्येला बळी गेलेल्या स्त्रीमनाचे चित्रण सुमेध वडावाला (रिसबुड) 'संदर्भासहित स्पष्टीकरण' या कादंबरीतून करताना दिसतात. एडस्च्या पार्श्वभूमीवर बदलत जाणाऱ्या स्त्रीचे भावविश्व 'भिन्न' या कादंबरीतून कविता महाजन साकारताना दिसतात.

सामाजिक, राजकीय, शैक्षणिक, सांस्कृतिक विषयक आशयसूत्रे

साहित्य हे सामाजिक, राजकीय, शैक्षणिक, सांस्कृतिक घटना, प्रसंगाचा जणू ठेवाच असते. हा साहित्यरुपी ठेवा लेखक अनुभव संपन्नतेने कल्पकतेने विविध आशयातून मांडत असतो. कादंबरी वाङ्मयप्रकार याला अपवाद नाही.कादंबरीमध्ये तत्कालीन तसेच बदलत्या घटनांचे साद प्रतिसाद उमटत असतात. साहजिकच कादंबरीतील विविध आशयसूत्रांमधून मानवी जीवनाचा आलेख लेखक कलाकृतीतून समाजासमोर मांडत असतो. अशा सामाजिक, राजकीय, शैक्षणिक, सांस्कृतिक अंगांनी आशयसूत्रे ही १९९० नंतरच्या महानगरीय कादंबरीतून आलेली दिसतात. यामध्ये 'संधिकाल' (१९९९), 'देह जाओ अथवा जाओ' (२००५) सुमेध वडावाला (रिसबुड), 'तडजोड'(१९९२), 'मुखवटा'(१९९९) अरुण साधू, 'भर चौकातील अरण्यरुदन'(२००८) रंगनाथ पठारे 'बखर सदाशिव वाशीकरची'(२०१०), शंकर सखाराम इत्यादी कादंबरीकारांनी ही आशयसूत्रे रेखांकित केल्याचे दिसून येते.

स्वातंत्र्योत्तर काळातील एका सारस्वत कुटुंबाची तीन पिढ्यांची हकीगत 'संधिकाल' या कादंबरीतून कर्णिकांनी मांडली आहे. या कादंबरीविषयी म.द. हातकणंगलेकर म्हणतात, ''स्वातंत्र्य प्राप्तीनंतर महानगरातील राजकीय, सामाजिक, औद्योगिक, सांस्कृतिक घडामोडींना स्पर्श केला आहे... त्याचा विशाल पट आपल्यासमोर उलगडला आहे.'' मुंबईतील लुप्त होऊ पाहणाऱ्या चाळ संस्कृतीचे व तेथील मध्यमवर्गीय समाजजीवनाचे चित्रण 'देह जाओ अथवा जाओ' या कादंबरीतून

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सुमेध वडावाला (रिसबुड) यांनी केले आहे.

'भर चौकातील अरण्यरुदन' व 'न्यूज चॅनेल' चे प्रसंगपरत्वे चित्रण येताना दिसते. 'तडजोड' ही कादंबरी समकालीन राजकीय जीवनाचे वास्तव प्रतिबिंब टिपणारी एक प्रवाही राजकीय कादंबरी आहे. 'तडजोड' कादंबरीविषयी राजेंद्र वडमारे म्हणतात, ''बदलत्या आर्थिक, सामाजिक, राजकीय पर्यावरणाचे अनेक ताणेबाणे यातील सत्ताकारणाच्या केंद्राशी बांधलेले आहेत. 'बखर सदाशिव वाशीकरची' या कादंबरीच्या नायकाला मुंबईच्या उपनगरातील एका माध्यमिक शाळेत शिक्षक म्हणून काम करीत असताना त्याला जे महानगरीचे भीषण स्वरूप अनुभवास आले त्याचे शिक्षण विषयक अनुभवासह विविध आशयातून समकालीन संस्कृतीतील एकंदर मूल्यऱ्हासाचे चित्रण या कादंबरीतून शंकर सखाराम यांनी केले आहे.

अवैध धंदे, भ्रष्टाचार, गुन्हेगारी, मारामारी विषयक आशयसूत्रे

महानगरात माणसे अनेक समस्यांशी झगडत जीवनाला सामोरी जात असतात. आपले जीवनमान सुधारले पाहिजे, उंचावले पाहिजे ही अभिलाषा प्रत्येकाचीच असते. यासाठी जगण्यासाठीची धावपळ, स्पर्धा सुरुच असते. त्याशिवाय वर्ग बदलाकरिता, श्रीमंतीसाठी, वर्चस्वासाठी जीवघेणी धडपड असते. याबरोबरच वैफल्य, बेरोजगारी, बकाल या समस्येतून बेजार झालेले युवकही दिसतात. या विविध कारणांनी महानगरातील माणसे अवैध धंदे, भ्रष्टाचार, गुन्हेगारी, मारामारी, संघर्ष, खून इत्यादींना बळी पडलेली दिसून येतात. या अनुषंगाने प्रसंगपरत्वे कमी-अधिक प्रमाणात १९९० नंतरच्या महानगरीय कादंबरीत लेखन झालेले दिसून येते. त्यामध्ये 'भर चौकातील अरण्यरूदन'(२००८), रंगनाथ पठारे'बखर सदाशिव वाशीकरची'(२०१०), शंकर सखाराम 'कामेरू'(१९९७), श्री. ना. पेंडसे 'गिरणगांव नाका' (२०१०), दिवाकर कांबळी आदी लेखकांनी ही आशयसूत्रे चित्रित केलेली दिसून येतात.'कामेरु' या कादंबरीतून श्री.ना. पेंडसे यांनी गुळपेंडी आणि मुंबई अशा दुहेरी प्रकारच्या जीवन चित्रणातून अनैतिक संबंधाची गुंतागुत व अवैध धंद्याचे चित्रण केलेले दिसून येते. 'गिरगांव नाका' या कादंबरीतून विकास कोचरेकर या आईबापाचा पत्ता नसलेल्या आणि आजोबांनी सांभाळलेल्या युवकाला महानगरातून आलेले बकालपण दिवाकर कांबळी चित्रीत करतात.

मूल्यऱ्हास विषयक आशयसूत्रे

स्वातंत्र्योत्तर काळानंतर कमालीच्या वेगाने मूल्यऱ्हास होऊ लागला. १९९० नंतरच्या महानगरीय कादंबरीमध्ये काही कादंबरीकारांनी याची नोंद घेतल्याचे दिसून येते. त्यामध्ये 'संधिकाल' (१९९९) मधु मंगेश कर्णिक, 'नचिकेताचे उपाख्यान' (१९९६) संजय जोशी या कादंबरीकारांनी 'मूल्यऱ्हासाचे चित्रण' प्रभावीपणे केलेले दिसून येते.

कर्णिकांनी स्वातंत्र्योत्तर काळातील अगणित घटनांबरोबर महानगरातील मध्यमवर्गीयांचा वेगाने होणारा मूल्यऱ्हासही मांडला आहे. दुसऱ्या महायुद्धानंतर जो मानवी मूल्यांचा ऱ्हास सुरु झाला, अनैतिकता हा जीवनमार्ग बनला, याप्रमाणे भारतीय नैतिक मूल्यांची जपणूक करणारा जो मध्यमवर्ग, त्या वर्गातील मूल्य व्यवस्थेवरचा विश्वास उद्ध्वस्त होऊ लागला. पर्यायाने त्यांची कुटुंबव्यवस्था कोलमडली. नातेसंबंधातील माणूसकी नष्ट होऊ लागली. चंगळवादाचे थैमान सुरु झाले.संस्कार संपन्न मध्यमवर्गीय तरुण पिढीला चैनविलासी आयुष्याची चटक लागली आणि तिचे मनःस्वास्थ्य हरपले. अशी काहीशी आशयसूत्रे 'नचिकेताचे उपाख्यान' या कादंबरीतून संजय जोशी यांनी चित्रित केलेली दिसून येतात.

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निष्कर्ष :

१. १९९० नंतरच्या महानगरीय कादंबरीतून आशयसूत्रांचे विविध पदर उलघडलेले दिसतात
२. 'तृष्णा' कादंबरी 'गे' पुरुषांच्या मानसिकतेचा वेघ घेताना दिसते.
३. 'झिपऱ्या', 'कोंडी', 'भर चौकातील अरण्यरुदन', 'बखर सदाशिव वाशीकरची'या कादंबरीतून झोपडपट्टी विषयक आशयसूत्रे प्रभावीपणे चित्रित झालेले दिसून येते.
४. 'कलियुग', 'नरिमन पॉईंटचा समुद्र', 'अशांतपर्व', 'महामार्ग', 'रिबोट' या कादंबरीतून उद्योगविषयक आशयसूत्रे येताना दिसतात.
५. 'रीटा वेलिणकर', 'भूमी', 'संदर्भासहीत स्पष्टीकरण', 'भिन्न' या कादंबरीमधून स्त्रीविषयक आशयसूत्रे प्रभावीपणे आलेचे दिसून येते.
६. 'संधिकाल', 'देह जाओ अथवा जाओ', 'तडजोड', 'मुखवटा', 'भर चौकातील अरण्यरुदन', 'बखर सदाशिव वाशीकरची' या कांदबरीमधून सामाजिक, राजकीय, शैक्षणिक, सांस्कृतिक आशयसूत्रे रेखांकित केल्याचे दिसून येते.
७. अवैध धंदे, भ्रष्टाचार, गुन्हेगारी, मारामारी विषयक आशयसूत्रांची मांडणी, 'गिरणगाव नाका', 'कामेरु' इत्यादी कादंबरीतून झाल्याचे दिसून येते.
८. 'संधिकाल', 'नचिकेताचे उपाख्यान' या कादंबरीतून मूल्यऱ्हासाचे चित्रण प्रभावीपणे केलेचे दिसून येते.

समारोप

एकंदरीत १९९० नंतरच्या महानगरीय कादंबरीतून आशयसूत्राचे विविध पदर उलघडलेले दिसतात. महानगरातील समस्या व गतिमानतेमुळे येथील माणसाला गर्दी असूनही एकाकीपण येते. 'तृष्णा' मधून 'गे पुरुषांना' आयुष्याच्या शेवटी वाटणारा एकटेपणा सुमेध वडावाला (रिसबुड) चित्रित करतात. अरुण साधूंनी 'झिपऱ्या' या कादंबरीतून बुटपॉलिश करणाऱ्या झोपडपट्टीतील एका मोठ्या वर्गातील मुलांचे शुद्ध नैतिकतेचे, कष्टाचे जगणे यातून मूल्यात्मक दृष्टिकोन व्यक्त केला आहे. .'कोंडी' कादंबरीतून माटुंग्याच्या लेबर कँप झोपडपट्टीवासियांचे वास्तवदर्शी चित्रण बाबूराव बागूल यांनी केले आहे. .'भर चौकातील अरण्यरुदन' या कादंबरीतून दलित, झोपडपट्टीवासीय, कष्टकरी वर्गातील शोषणाचे चित्रण केले आहे.'बखर सदाशिव वाशीकरची' या कादंबरीतून शंकर सखाराम यांनी झोपडपट्टीचे विदारक स्थितीबरोबर इतरही स्तराचे चित्रण केले आहे.

ह.मो. मराठे यांनी 'कलियुग', 'नरिमन पॉईंटचा समुद्र' या कादंबरीतून उद्योगजगताचे चित्रण केले आहे. .'अशांतपर्व' या संजीव खांडेकर यांच्या कादंबरीतून संगणकाने निर्माण झालेला बेरोजगारीचा प्रश्न, राखीव जागा आणि सवर्णाच्या मनातील द्वेष, मत्सराची भावना, कामगार संघटनातील हेवेदावे, नव्याने निर्माण होणारे नेतृत्व, भ्रष्टाचार, मालक अधिकारी संबंध इ. चे चित्रण होताना दिसते.'महामार्ग' या रंगा मराठे यांचे कादंबरीतून कारखाना प्रशासनातील अंतर्गत गैरव्यवहार, व्यवस्थापनातील अंतर्गत डावपेच, हेवेदावे, सूडबुद्धी, भ्रष्ट व्यवहार इ. चे चित्रण केले.

'रीटा वेलिणकर' या कादंबरीतून विवाह आणि विवाहबाह्य संबंधातून होरपळणाऱ्या स्त्रियांचे चित्रण पुरुष दांभिकतेतून येते.'भूमी' मधून मैथिलीच्या रूपाने स्त्रीजीवनाची फरफट, स्त्रीजीवनविषयक आशयसूत्रांमधून मांडतात.'संदर्भासहित स्पष्टीकरण' या सुमेध वडावाला (रिसबुड) यांच्या कादंबरीतून समाजातील अनिष्ट रुढींना विरोध केल्याने अन्याय, अत्याचाराला बळी पडलेल्या स्त्रियांचे चित्रण

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येते.'भिन्न' कादंबरीतून कविता महाजन यांनी एडस्च्या पार्श्वभूमीवर बदलत जाणाऱ्या स्त्रीयांचे चित्रण केले आहे.

'संधिकाल' या कादंबरीतून मधु मंगेश कर्णिक यांनी स्वातंत्र्योत्तर काळातील विविध घटनांचा महानगरीय तपशिल या सामाजिक आशयांनी चित्रित केलेला दिसून येतो.सुमेध वडावाला (रिसबुड) यांनी मुंबईतील लुप्त होऊ पाहणाऱ्या चाळ संस्कृतीचे चित्रण 'देह जाओ अथवा जाओ' या कादंबरीतून केलेले दिसून येते. समकालीन राजकीय जीवनाचे बेगडी रूप 'तडजोड' या कादंबरीतून अरुण साधू साकारतात.'बखर सदाशिव वाशीकरची' या शंकर सखाराम यांच्या कादंबरीतून माध्यमिक शिक्षणातील अशैक्षणिक व अनिष्ठ प्रवृत्ती निदर्शनास आणलेल्या दिसून येतात.

'कामेरू' श्री. ना. पेंडसे, 'गिरणगांव नाका' दिवाकर कांबळी यांच्या कादंबरीतून अवैध धंदे व अनैतिक संबंधाची गुंतागुंत, महानगरातील बकाल जीवन ही आशयसूत्रे प्रभावीपणे आलेली दिसून येतात. महानगरातील मूल्यऱ्हासाचे चित्रण 'संधिकाल' मधु मंगेश कर्णिक, 'नचिकेताचे उपाख्यान' संजय जोशी यांच्या कादंबरीतून येते.एकूणच १९९० नंतरची महानगरीय कादंबरी अनेक आशयसूत्रे घेऊन जन्माला आल्या आहेत. त्यामुळे एकाच कादंबरीत प्रधान आशयसूत्रांची आणि उपआशयसूत्र यांची सरमिसळ झाली असल्याचे पहावयास मिळते.

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135.	प्रा.डॉ. संतोष तुकाराम कदम	शिक्षणातून सामाजिक परिवर्तन करणारा द्रष्टा शिक्षणतज्ञ : शिक्षणमहर्षी डॉ. बापूजी साळुंखे	518
136.	प्रा. डॉ. लक्ष्मी दादासो भोसले	देशभक्त रत्नाप्पा कुंभार यांचे स्वातंत्र्य चळवळीतील आणि सहकार चळवळीतील कार्य	522
137.	डॉ.श्वेता एन.दवे	जीवन पद्धति	526
138.	डॉ. गोदावरी आत्माराम गौरकर	चंद्रपूर जिल्हा: तालुकानिहाय लोकसंख्या घनतेचा अभ्यास	533
139.	केदार सुदामराव गरड	शाश्वत विकास आणि भारत	537
140.	प्रा. रमेश कचरु शिंदे	शाश्वत विकासासाठी शाश्वत शेतीची गरज	542
141.	हिना वर्मा	भारतीय गणतंत्र तथा पर्यावरण का यथार्थ : एक समीक्षा	545
142.	प्रा.विकास सुभाष वालकर	शाश्वत विकासामध्ये लोकशाहीवर प्रसारमाध्यमांचा पडणारा प्रभाव	548
143.	डॉ. सुरेश वि. सामाते	शाश्वत विकासची संकल्पना आणि अंमलबजाणी	551
144.	प्रा. डॉ. स म । फुलचंद शिराळे	जैवविविधता आ । शाश्वत वि स	555
145.	डॉ. सुखदेव एस. उंदरे	सतत विकास एवंम् जीवन के अस्तित्व कि निर्भरता	559
146.	प्रा. डी. जी. कापुरे	मानवी जीवनाचा ऐतिहासिक आढावा व पर्यावरण	562
147.	प्रा. डॉ. बिराजदार एस.एम.	पर्यावरण बदल आणि शेती उत्पादन	566
148.	डॉ. राजेंद्र ठाकर श्री. अनिल एम. वळवी	निसर्ग जाणीवा आणि आदिवासी साहित्य	569
149.	डॉ.सोमनाथ विष्णु काळे	भारतातील जलसिंचन व शेतीउत्पादकता : एक दृष्टीक्षेप	573
150.	डॉ. भगवान सुरेश मनाळ	नैसर्गिक संसाधने आणि शाश्वत विकासापुढील आव्हाने	577
151.	अशोकराव नारसिंगराव चिते	भारतातील कृषी विपणन व्यवस्था आणि नवीन कृषी कायदा 2020	582
152.	Telsang Hanamant Bhimrao	नैसर्गिक साधनांचे वर्गीकरण.यात्रा-उत्सव काळातील पर्यावरण पूरक संदेश	587
153.	डॉ.केरबा कांबळे	लातूर जिल्ह्यातील यात्रा केंद्राच्या मोजमाप करण्याच्या पध्दतीचा भौगोलिक अभ्यास	591
154.	प्रा. निलेश दशरथ राऊत	नैसर्गीक साधनसंपदा आणि शाश्वत विकास	592

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मानवी जीवनाचा ऐतिहासिक आढावा व पर्यावरण

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प्रास्ताविक :–

मानवी जीवनाचा उदय पहाता सर्वसाधारणपणे पाच कोटी वर्षापूर्वी आफ्रीका खंडात झालेला दिसून येतो, होमोहेबिलिस, कीनियापिथीकस, ऑस्ट्रेलोपिथीकस, होमोइरेक्टस, होमोसेपियन्स निएंडरथल, क्रोमग्नॉन ते आज पर्यंतचा आधुनिक मानव असे मानवी जीवनाचे टप्पे आपणास दिसून येतात. तेव्हापासून ते आजतागायत मानवाचा व पर्यावरणाचा संबंध जवळचा दिसून येतो. जर हया पृथ्वी ग्रहावर पर्यावरण नसते तर जीवसृष्टी नसती आणि आजचा पर्यावरणातील सर्वात महत्वाचा परंतू पर्यावरणपुरक जीवन जगत असताना पर्यावरणात हस्तेक्षेप करणारा मानव हा घटक सुद्धा नसता, मूळ आफ्रीका खंडात माकडी अवस्थेपासून निर्माण झालेला मणुष्य वातावरणीय बदलानुसार पुढे स्थलांतर करू लागला व पर्यावरणातील पोषक घटकांचा फायदा घेऊन तो आपले जीवन उत्क्रांत करू लागला निसर्गातील बहुतांश घटकासोबत त्याने आपल्या कुशाग्र बुद्धीमत्तेने वावरण्यास सुरूवात केली. खानपान व रहाणीमान याचे टप्पे हळुहळु उत्क्रांत होऊ लागले. उबदार व पोषक वातावरणात मानवाने राहाण्यास सुरूवात केली व नवअश्मयुगात अग्नीच्या शोधाने त्याचे जीवन प्रकाशमान झाले तर चाकाच्या शोधाने गतीमान झाले. अश्मयुगात हळुहळू टोळी ही संकल्पना अस्तित्वात आली तेव्हा तो गुफेमध्ये सुरक्षेच्या कारणास्तव राहू लागला. पुढे कंदमुळे, फळे हे त्याचे मुख्य अन्न झाले. मूळ मांसाहारी असलेला मानव पर्यावरण पुरक वातावरणात स्थिर झाला, मांसाहार शिकार, कंदमुळे, फळे ते धान्य असा त्याचा खानपाणाचा प्रवास सुरू झाला. कुशाग्र बुद्धीमत्तेमुळे संकृती समाज, धर्म या बाबी विकसीत होऊ लागल्या मानव स्थिर जीवन जगू लागला. तस तसे त्याचे व पर्यावरणाचे संबंध जवळीक झाले. एक काळ पर्यावरणात आपल अस्तित्व शोधणारा मनुष्य आता पर्यावरणात हस्तक्षेप करू लागला. पुढे मध्ययुगिन काळात मानवाचा हस्तक्षेप अल्प प्रमाणात दिसू लागला तर आताच्या आधुनिक काळात मानवी हस्तक्षेप मोठया प्रमाणात दिसून येत आहे. मानवी जीवनाचा ऐतिहासिक आढावा व पर्यावरण या प्रस्तुत शोध निबंधात त्याची थोडक्यात अचूक माहिती देण्याचा प्रयत्न पुढील प्रमाणे करण्यात आला आहे.

संशोधन पद्धती :–

मानवी जीवनाचा ऐतिहासिक आढावा व पर्यावरण या प्रस्तुत शोध निबंधासाठी वर्णनात्मक व विश्लेषणात्मक ऐतिहासिक व शास्त्रशुद्ध आधुनिक संशोधन पद्धतीचा अवलंब केलेला आहे. मानव व पर्यावरणामधील संबंधासह मानवी जीवनाचा विकास या बाबींचा आढावा घेण्यात आलेला आहे. सूर्यापासून निर्माण झालेली जीवसृष्टी पुढे वाढत गेली व या जीवसृष्टीमध्ये सर्वात बुद्धीवान मनुष्य प्राणी असल्यामुळे त्याने जीवावरण, वातावरण, जलावरण अशा सर्वच क्षेत्रात हस्तक्षेप केलेला दिसून येतो. त्याच पर्यावरणातील मुख्य घटकावर परिणाम झालेला पहावयास मिळतो. मानव व पर्यावरणातील घटकाशी आलेला संबंध प्रस्तुत शोध निबंधात पुढील प्रमाणे विषद करता येईल.

शोध निबंधाचा हेतू :–

१) मानवाने आपली प्रगती साधत असताना शेती व्यवसाय केला त्यात पर्यावरणाचे महत्व विषद करणे.
२) मानवाचा ऐतिहासिक विकासामध्ये वनसंपदेला अनन्य साधारण असे महत्व आहे.
३) मानवी विकासात जलसंपदा अत्यंत महत्वाची आहे.
४) पर्यावरणातील मानव हा एक घटक आहे म्हणून पर्यावरण व मानव याचे महत्व विषद केलेले आहे.
५) जीवसृष्टी किंवा जीवावरण हा पर्यावरणातील एक महत्वाचा घटक आहे म्हणून मानव व पशुपक्षी यांचेसुद्धा पर्यावरणात महत्वाचे स्थान आहे.
६) नैसर्गिक साधन संपतीचा होणारा ऱ्हास पुढे मानवी अस्तित्व संपुष्टात आणील म्हणून मानवाने काळजी घेणे गरजेचे आहे.
७) मानवी अस्तित्व टिकून राहण्यासाठी पर्यावरणातील ढवळा ढवळ बंद झाली पाहिजे असे दिसून येते.

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उपरोक्त मुद्दया नुसार मानवी जीवनाचा ऐतिहासिक आढावा व पर्यावरण या शोध निबंधाचे हेतू स्पष्ट होताना दिसून येतात पुढील प्रमाणे प्रस्तुत शोध निबंधाची माहिती देता येईल.

मानव व पर्यावरण :—

सूर्यापासून पृथ्वीचे अस्तित्व निर्माण झाले सर्व प्रथम हायड्रोजन व ऑक्सीजन हे दोन वायू इतर ग्रहाच्या तुलनेत पृथ्वीवर मुबलक असल्यामुळे पाणी निर्माण झाले. हळू हळू कोटयावधी वर्षानंतर पाण्याच्या अस्तित्वात शेवाळ नामक वनस्पती निर्माण झाली. नंतर सागरी बुरशीजन्य घटकापासून अमिबा नावाचा एकपेशी प्राणी अस्तित्वात आला. कोटयावधी वर्षे त्याच्या शारीरिक पेशीय बदलामुळे वेगवेगळे जीव अस्तित्वात येवू लागले. जलचर, भूचर व उभयचर असे जीवसृष्टीचे घटक दिसून येवू लागले. यामध्ये पुढे मानवाचा विकास होवू लागला. सर्वप्रथम मानव हा प्राणी पाण्यातून आल्यामुळे आजही मानवी शरीरात पाण्याचे प्रमाण इतर घटकाच्या तुलनेत जादा असते म्हणून मानव हा पर्यावरणाचाच एक अविभाज्य घटक आहे. चार्लस डार्वीन यांनी आपल्या संशोधनात सुद्धा सर्वप्रथम जलचरापासून भूचर निर्माण झाले आणि यातूनच मानवाची शरीरिक ठेवण अस्तित्वात आली असे सांगितले आहे. होमोहेबिलिस, कीनियापिथीकस, ऑस्ट्रेलोपिथीकस, होमोइरेक्टस, होमोसेपियन्स निएंडरथल, क्रोमग्नॉन अशा मानवी अवस्था निर्माण झाल्या होत्या. आजचा आधुनिक माणुस क्रोमग्नॉन या वंशातील दिसून येतो. पाच कोटी वर्षे मानवाचे अस्तित्व पर्यावरणात निर्माण झाले. सर्वप्रथम मानवाने पर्यावरणातील पोषक घटकाचा अभ्यास करण्यात आपले कोटयावधी कालखंड घातला. हळुहळू पोषक वातावरण, पोषक जलावरण व पोषक भूआवरण यामध्ये तो आपले आयुष्य व्यतीत करू लागला. जस जसा काळ बदलत गेला तस तसा मणुष्य आपल्या गरजा बदलू लागला. आज आधुनिक काळात मानवाच्या असंख्य गरजामुळे पर्यावरणात मोठया प्रमाणात हस्तक्षेप दिसून येतो. पर्यावरण व मानव हा मुद्दा पहात असताना पर्यावरणातूनच मानवाची निर्मिती झाल्याचे दिसून येते.

मानव आणि कृषी व्यवसाय :—

मानव हा मुळात बुद्धिमान प्राणी असल्यामुळे त्याच्या कुशाग्र बुद्धीमत्तेला अनेक प्रश्न पडत असत. सर्व प्रथम मानव हा रानटी व भटके जीवन जगत होता. हळुहळू शिकार हाच त्याचा व्यवसाय असला तरी कधीकधी शिकार करणे जोखमिचे होऊ लागले. अशातच त्याला पर्यावरणातील माती हा पोषक घटक असून त्यामध्ये कंदमुळे, फळे, फूले, पाने हे खाऊ लागला. पुढे प्रागैऐतिहासिक काळात त्याला जल तेथे स्थल या उक्तीप्रमाणे शेतीचा शोध लागला. नवाश्म युगामध्ये त्यांनी जगातील नदयांच्या प्रदेशात शेती व्यवसायाला चालना दिली. भारतात सप्तसिंधूचा प्रदेश, गंगा नदीचा प्रदेश, दक्षिणेचा गोदावरी, महानदी व कावेरी आदि नदी परिसरात तो शेती करू लागला. वातावरणीय पोषकतेचा अभ्यास व शेती हा त्याला काळानुरूप होवू लागला. पर्यावरणातील एक महत्वाचा घटक म्हणून मानव हा पहिला प्राणी शेती व्यवसायात पडलेला दिसून येतो.

मानव आणि जलसंपदा :—

मानवी जीवनाचा ऐतिहासिक आढावा घेत असताना जलसंपदा हा पर्यावरणातील महत्वाचा घटक मानवी जीवनाला अत्यंत उपयुक्ततेचा आहे. पाणी हे जीवसृष्टीच्या संचालनासाठी महत्वाचा घटक आहे. मानवाने शेतीविषयक कार्यासाठी पाणी हा महत्वाचा घटक आहे असे ओळखुन आपला रहिवास नदीपरिसरात किंवा मोठया जलसाठयाच्या शेजारी अस्तित्वात आणला. नाईल, गंगा, मिसीसीपी, गोदावरी, ॲमेझॉन, यांगली, एनीस, व्होलगा आदि नदी परिसरात मानवी जीवन व प्रथम मानवी संस्कृती अस्तित्वात आली. गोडया पाण्याची जलसंपदा मानवाच्या व एकंदरीत जीवसृष्टीच्या काळानुरूप संचलनासाठी महत्वाची वाटते. जगात ०.९ टक्के एवढेच पाणी उपयुक्त आहे. पाऊस, पाणी या मुळेच मानवी जीवन समृद्ध व फुलून गेलेले दिसून येते. जलसंपदा ही मानवी जीवनात अत्यंत महत्वाची व अनन्य साधारण अशी पर्यावरणीय बाब दिसून येते असे स्पष्ट सांगता येईल.

मानव व वनसंपदा :—

पर्यावरणामध्ये वनसंपदा हा मानवासाठी असलेला अत्यंत उपयुक्त असा घटक आहेत्र वनसंपदेमुळे ऑक्सीजनची निर्मिती होते हे ऑक्सीजन एकंदरीत जीवसृष्टीला जीवंत ठेवण्याचे कार्य करते. वन संपदा या पर्यावरणातील महत्वाच्या घटकाचा मानवाने आपले जीवन समृद्ध करण्यासाठी मोठया प्रमाणात उपयोग केलेला दिसून येतो. औषधी व शेती विषयक औजारे, गृहउपयोगी वस्तू यासाठी वन संपदेचा उपयोग इतर

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प्राण्यापेक्षा मनुष्यप्राणी करत आलेला आहे. मानवी जीवनात पर्यावरणाबरोबर वनसंपदेच महत्व अनन्य साधारण आहे. वेगवेगळ्या पशुपक्षाबरोबर मानवाने या वनसंपदेमुळेच संवाद साधलेला दिसून येतो. वन संपदेमधून बाहेर निघालेले प्राणी हे पुढे माणसाळले व त्या प्राण्यांचा उपयोग मानवाने संरक्षण व शेती विषयक कामकाजासाठी, मांस भक्षणासाठी, दुधासाठी केलेला दिसून येतो. जंगलात राहीलेले हे वन्य जीव ठरले तरी त्यांचे महत्व इतर प्राण्यांना एकंदरीत अन्न साखळी व जीवसृष्टीचा गाडा टिकवून ठेवण्यात अनन्य साधारण आहे. वनसंपदा व मानव हा मुद्दा पहात असताना मानवी अस्तीत्व हे वनसंपदेवर अवलंबून आहे असे दिसून येते.

मानव व पशुपक्षी :–

पर्यावरणातील जीवावरण या घटकात मानवाबरोबर पशुपक्षी यांचे महत्व अनन्य साधारण आहे. जीवसृष्टी व पर्यावरणात समतोल राहण्यासाठी पशुपक्षी यांचे अस्तीत्व हे स्पष्ट दिसून येते. आधुनिक काळात मानवाने भ्रमणध्वनी व इंटरनेट, सॅटेलाईट अशी उपयुक्त उपकरणे शोधून काढले आहेत. मानव फोरजीतून फाईवजी मध्ये प्रवेश करीत आहे. यामुळे लहान व सुक्ष्म असे पक्षी भ्रमण लहरीला बळी ठरत आहेत. पुढे मोठे पक्षी बळी ठरण्याची शक्यता आहे. एकंदरीत जीवसृष्टीतील पक्षी हा घटक जर नाहीसा झाला तर पृथ्वी तलावर किटक राज्य येवू शकते. अगोदरच एकंदरीत जीवसृष्टीच्या ७५ टक्के घटक हा किटकांनी व्यापलेला आहे. त्यावर पक्षांचे नियंत्रण आहे. म्हणून किटक हे घटक नियंत्रणात आहेत त्याचप्रमाणे जीवसृष्टीतील जंगली हिंस्त्र मांसभक्षक व तृणभक्षक पशुपक्षी हे सुद्धा जंगलसंहिता गवत व इतर जंगली व गवताळ प्रदेश निर्माण करण्यासाठी उपयुक्त आहेत म्हणून मानवाने पर्यावरणाचा रक्षक म्हणून पुढे येवून पशुपक्षांचे संरक्षण केले पाहिजे. एकंदरीत पर्यावरणातील जीवावरण हा घटक जपला पाहिजे तरच मानवी अस्तीत्व पुढील अनंत काळासाठी टिकून राहीला नसता. पर्यावरणातील जीवावरण हा घटक नष्ट झाला म्हणजे मानवी अस्तीत्व आपोआप नष्ट होईल असे दिसून येते.

नैसर्गिक साधनसंपतीचा ऱ्हास व मानवी अस्तीत्व :–

पर्यावरणात केवळ मनुष्य असा प्राणी आहे जो नैसर्गिक साधन संपतीचा भोक्ता म्हणून ओळखला जातो. मानवाने आपले जीवन समृद्ध बनविण्यासाठी मोठया प्रमाणात पर्यावरणातील शिलावरण, जलावरण, जीवावरण, वातावरण अशा विविध घटकात हस्तक्षेप केलेला दिसून येतो. धातु संशोधन करत असताना मानवानी नवाश्मयुगात सर्व प्रथम तांबे या धातुचा शोध लावला. तांब्याच्या वस्तू प्राचीन काळात मोठया प्रमाणात वापर होवू लागला. तांबे, सोने, चांदी, ॲल्युमिनिअम, जस्त, शिसे अशा अनेक धातुंचा उपयोग मणुष्य करू लागला त्यासाठी नको ते डोंगर पोखरू लागला. खनिजे व खनिजजन्य पदार्थांचा वापरसुद्धा मानवी जीवनात वाढू लागला. त्यामुळे नैसर्गिक साधन संपतीचा ऱ्हास होताना दिसत आहे. जलसंपदा, वनसंपदा सर्वच क्षेत्रातील नैसर्गिक साधन संपती ऱ्हास पावताना दिसत आहे. तरी मानवाने वेळीच सावधान होवून नैसर्गिक साधन संपतीचा वापर कमी प्रमाणात केला, नैसर्गिक डोंगर, नदीचे प्रवाह, वनाचे क्षेत्र खाणकाम क्षेत्र या सर्व गोष्टी राखुन ठेवल्या तरच मानवी अस्तित्व कायम टिकून राहील असे दिसून येते.

पर्यावरण पुरक विकासाची गरज :–

प्राचीन काळापासुन आजतागायत मानवी विकास सरळ व चढत्या रेषेत दिसून येतो. तरी मानवाने आज आधुनिक काळात पर्यावरणात अनेक हस्तक्षेप केलेले दिसून येतात. नदी अडविणे, मोठे धरणे बांधणे, नैसर्गिक पाण्याचा प्रवाह आडविल्यामुळे पूरपरिस्थितीला मानव सामोरे जात आहेत. भूप्रदूषणात मानवाने पॉलीथीन पिशव्या व तत्सम वस्तूंची निर्मिती करून मोठया प्रमाणात भूप्रदूषण केले आहे. हे वेळीच रोखण्यासाठी नैसर्गिक वस्तूंचा पर्याय निवडला पाहिजे. पर्यावरणपुरक वस्तूंचा वापर जास्तीत जास्त मानवानी केला पाहिजे. नैसर्गिक शेती, नैसर्गिक जीवनशैली याचा स्विकार मानवाने केला पाहिजे. पर्यावरणपुरक विकासाची गरज आज मानवी जीवनात प्रामुख्याने भासते. पर्यावरण पुरक विकास झाला तरच या पृथ्वीचे नंदनवन व मानवी अस्तीत्व कायम टिकून राहील असे दिसून येते हे स्पष्ट सांगता येईल.

सारांश/निष्कर्ष :–

मानवी जीवनाचा ऐतिहासिक आढावा व पर्यावरण या संशोधनपर शोध निबंध मानवाचे व पर्यावरणाचे अस्तित्व टिकवून ठेवण्यासाठी मार्गदर्शक ठरतो. मानवाने आज साधलेली प्रगती कोटयावधी वर्षाच्या वाटचालीचा चढता व सरळ रेषेतील आलेख आहे. मानव आपले जीवन व्यतीत करताना शिकारी

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पासून ते शेतीपर्यंत त्यांनी वाटचाल केलेली दिसून येते. प्राचीन काळात वनवासी भटकत असताना त्याला लागलेला शेतीचा शोध, जलसंपदा, वनसंपदा, शेती व्यवसाय, साधन संपती, पशुपक्षी या सर्व पर्यावरणातील घटकांचा त्याने आपले जीवन समृद्ध करण्यासाठी योग्य वापर केलेला दिसून येतो. आज आधुनिक काळात मानवाने पर्यावरणाला पोषक अशा गोष्टी स्विकारण्यापेक्षा स्वत:चे जीवन समृद्ध व अल्हाददायक करण्याचे ठरविले आहे. तरी याबाबी मुळे पर्यावरणाचा ऱ्हास होताना दिसून येतो ही बाब पर्यावरणातून निर्माण झालेल्या मानवी लोकसंख्येच्या मयदिला अत्यंत घातक अशी दिसून येते. मानवाने पर्यावरणासाठी आपल्या परीने सर्वच नैसर्गिक घटक प्रदूषण विरहीत राहतील अशी काळजी घेतली पाहिजे. शेती व्यवसाय, पशु व पक्षी, जलसंपदेचे शुद्धीकरण, भूसंपदेचे शुद्धीकरण, वनसंपदेचे जतन करने ही अत्यंत काळाची गरज आहे. असे प्रस्तुत शोध निबंधातून दिसून येते सांगता येईल.

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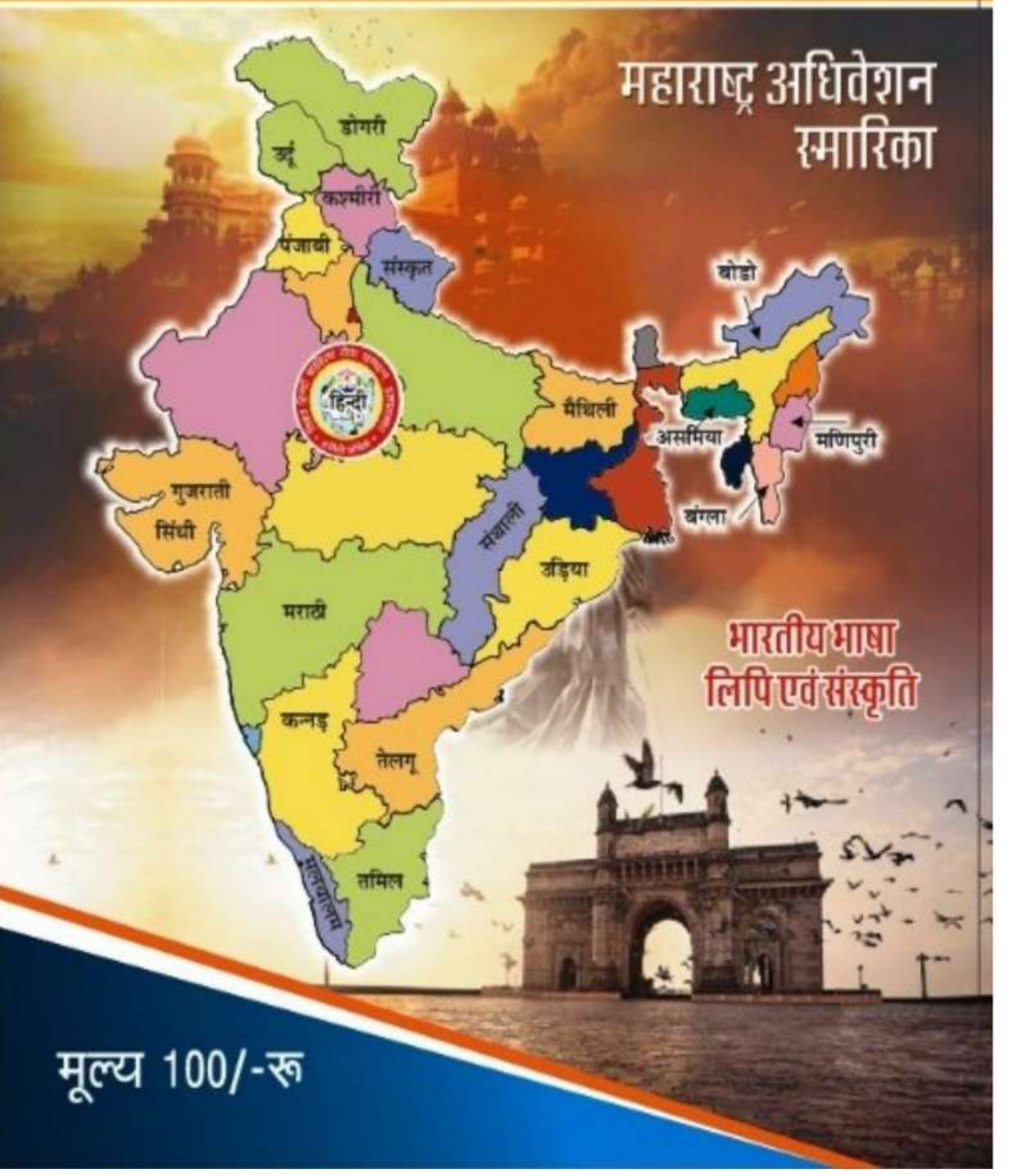

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इस अंक में.....

1– शुभकामना संदेश 02
2– अध्यक्ष की कलम से...-डॉ० शहाबुद्दीन नियाज़ मुहम्मद शेख 07
3– अपनी बात- घर से निकलते ही कुछ दूर चलते ही..... -गोकुलेश्वर कुमार द्विवेदी 08
4- संपादकीय-डॉ० भरत त्र्यंबक शेणकर 09

आलेख :

5- हिंदी एवं भारतीय भाषा-साहित्य में अन्तः सम्बन्ध - डॉ० सत्यभामा अडिल 11
6- हिंदी भाषा में व्याकरण संबंधी अशुद्धियाँ - डॉ० सीमा वर्मा 14
7- महाराष्ट्र-मराठी : चंदगडी प्रदेश बोली और संस्कृति का परिचय - डॉ० संजीवनी संदीप पाटिल 16
8- भारतीय भाषा लिपि और संस्कृति - डॉ० ओम प्रकाश त्रिपाठी 19
9- महाराष्ट्र की संस्कृति : डॉ० प्रतिभा जी येरेकार 22
10- छत्तीसगढ़ की लोक संस्कृति : डॉ० सरस्वती वर्मा 25
11- राष्ट्रलिपि : देवनागरी लिपि - प्रा. डॉ. मंगल कोंडीबा ससाणे 28
12- पूर्वोत्तर की लिपि विहीन बोलियों के लिए देवनागरी लिपि - डॉ० रिना रमेश सुरडकर 30
13– क्रांतदर्शी संत तुकाराम के काव्य की प्रासंगिकता - डॉ० भरत त्रयंबक शेणकर 32
14- देवनागरी लिपि का उद्भव और विकास - डॉ० रश्मि चौबे 35
15– भाषाओं में उभरती हुई नई प्रवृत्तियाँ - सौ० सुगंध हिंदुराव घरपणकर 40
16- राजस्थानी भाषा, लिपि एवं संस्कृति - प्रा. पूर्णिमा उमेश झेंडे 43
17– भारतीय भाषा, लिपि एवं संस्कृति - डॉ० मुक्ता कान्हा कौशिक 45
18- 'महादेवी की काव्य भाषा भावानुगामिनी : विरह-भाव के परिप्रेक्ष्य में' - ममता रेवापाटी 47
19- राष्ट्रीय एकता में देवनागरी लिपि की भूमिका - प्रा. ललिता घोडके 49
20- नागरी लिपि की वैज्ञानिकता - डॉ. प्रा. ऐनूर शब्बीर शेख 51
21- खान्देश का लोक साहित्य एवं लोक संस्कृति का परिचय - डॉ० रुपाली चौधरी 54
22- सिंधी भाषा व लिपि का उद्भव व विकास - प्रा० मधु मनोहरलाल भंभाणी 57
23- ब्रज की पीड़ा - संतोष शर्मा 'शान' 61
24- दक्षिण भारत द्वारा भारतीय संस्कृति का विकास - डॉ० आरती बोरकर 62
25- देवनागरी लिपि : एक आदर्श लिपि - मधुकर सखाराम शेटे 66
26– साहित्य और नैतिक मूल्य - डॉ० शरद भानुदास कोलते 68
27- संत दादू दयाल के काव्य में सामाजिक दृष्टि - प्रा. थोरात बबन किसन 71
28- महाराष्ट्र की लोककला - प्रा. रोहिणी बालचंद डावरे 74
29– आधुनिक मराठी साहित्य - डॉ० अशोक द्रोपद गायकवाड़ 78

भाषाओं में उभरती हुई नई प्रवृत्तियाँ

(विशेष संदर्भ-हिंदी भाषा)

"संस्कृत से प्राकृत एवं इसके भेद फिर अपभ्रंश में तत्सम शब्द से तद्भव शब्द बने और हिन्दी खड़ी बोली के रूप में देशज एवं विदेशी शब्दों के माध्यम से समृद्ध आज तक होती रही।"
आज हिन्दी प्रशासन, विधि, चिकित्सा, न्याय, शिक्षा, तकनीकी एवं और ऐसे अनेक क्षेत्रों में, पत्रकारिता में सशक्त माध्यम बन गयी है।

-सौ. सुगंधा हिंदुराव घरपणकर
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संसार में लोगों के बीच संप्रेषण के लिए शब्द ही माध्यम होते हैं। अनेकानेक भाषाओं के शब्द भंडार इसके मूलाधार होते है; अमेरिका, यूरोप, एशिया, अफ्रिका, आस्ट्रेलिया जैसे महादेशों के विभिन्न देशों की भिन्न-भिन्न भाषाएँ है। भारत वर्ष एशिया महादेश का अति प्राचीन देश है जिसका पूर्व या शास्त्रीय नाम आर्यावर्त था।

इस आर्यावर्त की भाषा संस्कृत थी और इसके शब्द-भण्डार के अनेक कोश थे और अभी भी हैं। विश्वकोश, हलायुध कोश, अमरकोश, शब्द कल्पद्रुम एवं शब्दस्तोभमहानिधि आदि जैसे महाग्रंथ है। जिनके शब्दों के आधार पर जनसंचार होता था। "संस्कृत से प्राकृत एवं इसके भेद फिर अपभ्रंश में तत्सम शब्द से तद्भव शब्द बने और हिन्दी खड़ी बोली के रूप में देशज एवं विदेशी शब्दों के माध्यम से समृद्ध आज तक होती रही।"

साहित्यिक क्षेत्र की हिन्दी परिनिष्ठित होती है और जनसंचार की हिन्दी कुछ उससे हल्की एवं सहबोध्य होती है। आज हिन्दी प्रशासन, विधि, चिकित्सा, न्याय, शिक्षा, तकनीकी एवं और ऐसे अनेक क्षेत्रों में, पत्रकारिता में सशक्त माध्यम बन गयी है। "जीविकोपार्जन, व्यवसाय, खेलजगत आदि क्षेत्रों में इसका वर्चस्व देखा जा सकता है। सिनेमा, विज्ञापन, दूरदर्शन संसार पर हिन्दी छा गयी है।"[1] भारत में रेडियो पत्रकारिता का इतिहास भी लगभग 70 वर्ष पुराना है। आकाशवाणी की शुरुआत 1936 में 'All India' के नाम से हुई, तभी से यह लगातार कार्यरत है।

भूमंडलीकरण ने आर्थिक विकास के जो तीव्रगामी घोड़े पूरी दुनिया में दौड़ा दिए और इसके साथ उसने सूचना क्रांति का जो विस्फोट किया वह सब अंग्रेजी भाषा के माध्यम से ही हुआ। इंटरनेट और कम्प्युटर ने औद्योगिक विकास में जो महत्वपूर्ण भूमिका निभाई उनका माध्यम अंग्रेजी ही रहा। वैश्वीकरण जिस प्रकार मोनो कल्चर का विकास कर रहा है, भाषा की दृष्टि से भी उसी प्रकार समस्त विश्व को अंग्रेजीकरण की प्रक्रिया में ढाल रहा है।

इन सब बातों का विश्लेषण यदि भारतीय भाषाओं और विशेषतः हिंदी के संदर्भ में किया जाय तो यह बात बहुत तेजी से उभरकर आती है कि भारतीय भाषाओं का अंग्रेजीकरण इस वैश्विक प्रक्रिया में और भी तेजी से हो रहा है। हिंदी भाषा को ही आप लीजिए, तो यह स्पष्ट देखा जा सकता है कि आज उसका स्वरूप और प्रकृति द्रुत गति से परिवर्तन की प्रक्रिया में है। यहाँ हिंदी भाषा की सर्वप्रमुखता शक्ति को कोई नकार नहीं रहा है। बाजार और विज्ञापन की शक्तियों ने उसकी क्षमता और उपादेयता को पहचान कर अपने ही ढंग से उसका अनुकूलन प्रारंभ किया है और जिससे उसका चलित रूप और अधिक समृद्धतर रूप में विकसित हो रहा है। पंजाबी-हिंदी और अंग्रेजी का जो

हिंदी भाषा में ताल-मेल उपस्थित हो रहा है, वह उसके परिनिष्ठित स्वरूप के लिए जरूर चिंता का विषय है किन्तु बाजार उसका भरपूर उपभोग कर रहा है। हिंदी भाषा की इस शक्ति को पहचान कर अंग्रेजी समाचार पत्रों का विज्ञापन संसार और बहुराष्ट्रीय कंपनियों तथा अन्य बड़ी कंपनियों के विपणन विशेषज्ञ बाजार-विज्ञापन में हिंदी के प्रयोग को विशेष महत्व देते चले जा रहे है। इसलिए हिंदी भाषा आज बाजार की सर्वाधिक प्रिय भाषा बन गई है। रोमन में लिखी हिंदी के बिना अंग्रेजी समाचार पत्रों का भी काम नहीं चल पा रहा है –"AA GAYAA EK DUM ASLI INDIAN" या "KAR LO DUNIYA MUTTHI MEN" जैसे विज्ञापनों से समाचार पत्र भी भरे रहते है। एक खबर शीर्षक अंग्रेजी अख़बार में इस प्रकार है - NRI kaa Desi Dil कहने का तात्पर्य यह है कि इधर अधिकांश हिंदी समाचार पत्र जो चरित्र में समाचार पत्र कम, उत्पादन प्रोडक्ट अधिक बन गए है, वे देवनागरी में अंग्रेजी और स्थानीय भाषाओं का तड़का इस प्रकार लगा कर भाषा का एक अलग चलित रूप जबरदस्ती थोपते हुए, हिंदी का नया चरित्र गढ़ रहे है। जैसे : 'वांटेड, हैपिली मेरिड विद चंडीगढ़/लाइफ राउंड दी क्लार्क/वर्किंग मांम की लाइफ/कैरियर प्लस।'

कुछ समाचार-पत्र रोमन में अपने हिंदी शीर्षक देने में नहीं हिचक रहे है, जैसे - Dance with me, Filmi work, Good luck, Fashion Trade, Hellow Delhi आदि-आदि। पंजाबी-हिंदी भाषा का आपसी मिश्रण का हिंदी रूप इस उदाहरण से समझा जा सकता है- 'बूढ़े बाजू तो पक्के बाल, चलदे ने बड़ी शान नाल/ एना सौंखा नई वोटोरा नूं समझाना।'

भाषाई परिनिष्ठता, शुचिता का प्रश्न यहाँ बेमानी हो गया है। भाषाई शुद्धता की दीवारे तेजी से गिरती जा रही है। यह विचारणीय नहीं है कि बाजार की शक्तियों ने हिंदी को कितना उर्जावान और सक्षम-सशक्त किया है बल्कि चिंता का विषय यह है कि भूमंडलीकरण की इस प्रक्रिया ने जन भाषाओं और बोलियों को हाशिए पर डालकर उन्हें विलुप्ति की ओर अग्रसर किया है। प्रांतीय भाषाओं की भी स्थिति यही है, उनका अधिकाधिक अंग्रेजीकरण हो रहा है।

भाषा हमेशा से समय और परिस्थितियों के साथ बदलती रही है। ऐसा नहीं है कि 21वीं सदी में भाषा बदल रही है। हिंदी तब भी बदल रही थी 20वीं सदी आ रही थी। भाषा जो है वह निरंतर बदलती है और बदलता रहना उसका स्वभाव है उसकी नियति है उसकी प्रकृति है। 21वीं सदी की जो हिंदी भाषा है उसका और बाकी जो भाषा रही है उसके बीच का अंतर है वह है तकनीकी क्रांति का। तकनीकी क्रांति कोई आज की क्रांति नहीं है। 200 साल हो गए यह चल रही है पर वह जितनी तेजी से आज बदल रही है उतनी शायद पहले नहीं बदली थी। जो लोग कहते है कि भाषा का मानदंड बनाया जाय; मेरी समझ से वे गलत कह रहे हैं। इंटरनेट की भाषा अलग होगी और टी.वी. की भाषा अलग होगी, प्रिंट मीडिया की भाषा अलग होगी। दिक्कत तब आएगी जब कन्वार्जेस आएगा। रेडियो की भाषा अलग है और टी.वी. की भाषा बिलकुल अलग है। टी.वी. के पास विजुअल का एक बड़ा संसार होता है। विजुअल के सपोर्ट से चलते उनकी जो भाषा होगी वह बिल्कुल अलग ही होगी और वह आम जनता के बिल्कुल करीब होगी। अतः कहा जा सकता है कि हिंदी भाषा का समूचा स्वरूप, प्रावधान और प्रक्रिया तेजी से ग्लोबल हो रही है और इसके भौतिक और ऐतिहासिक कारण है। वह किसी षडयंत्र के तहत नहीं हो रही है। यह बहुत पहले से हो रही है। विज्ञापन मीडिया का अनिवार्य अंग है। सच तो यह है कि मीडिया के बहुत बड़े वर्ग की सांसे विज्ञापन की आक्सीजन से ही चलती है। इसलिए विज्ञापनों में प्रयोग की जाने वाली भाषा भी हिंदी के स्वरूप पर असर डालती है। विज्ञापनों में हिंदी की बढ़ती स्वीकार्यता का आलम यह है कि विज्ञापन लिखे या दिखाए तो अंग्रेजी में जाते है लेकिन वह भाषा आमफहम हिंदी होती है।

हिंदी भाषा हमेशा और हर रूप में अपने को बदलती रही है। इस बदलती परिस्थितियों में वह नई प्रवृत्तियों को भी धारण करती जाती है। आज हम देखते है कि भारत की विदेशी

नीति में हिंदी को एक ख़ास महत्व दिया जाने लगा है, यह हमारी भाषा के प्रति बदली हुई प्रवृत्तियों का नतीजा है। हिंदी की बदली प्रवृत्तियों का एहसास भारत सरकार को भी है। इसलिए 10 जनवरी सन् 2015 को विश्व हिंदी दिवस के अवसर पर आयोजित कार्यक्रम को संबोधित करते हुए, विदेश मंत्री सुषमा स्वराज ने विदेश नीति के मामले में अपनी भाषा नीति को स्पष्ट करते हुए, कहा था कि "जहाँ तक मेरी अपनी भाषा नीति का संबंध है, मैंने सभी अधिकारियों को कह रखा है कि जब भी द्विपक्षीय वार्ता के लिए कोई विदेशी अतिथि आएगा, अगर वह अंग्रेजी जानता है तो मैं अंग्रेजी में बात करूँगी क्योंकि मैं बोलूं, वो समझे, वो बोले और मैं समझूं। भाषांतरण की आवश्यकता नहीं पड़ेगी। लेकिन अगर कोई जपानी में बोलता है, चीनी में बोलता है, रूसी में बोलता है, स्पेनिश में बोलता है, जर्मन में बोलता है... तो मुझ पर यह बाध्यता मत कीजिए कि मैं अंग्रेजी में बात करूँ। फिर मैं भी हिंदी में बात करूँगी ताकि वह यह प्रभाव लेकर जाए कि भारत की भाषा हिंदी है, अंग्रेजी नहीं। और मैंने उसी दिन कहा कि इन हर भाषाओं में से हिंदी के भाषांतरणकार अगर नहीं उपलब्ध है तो तैयार करो।"

अगर हम हिंदी साहित्य को देखे तो आज के साहित्यकारों खास कर से उपन्यासकारों के उपन्यासों में कथ्य की व्यापकता, वैविध्य और शिल्प के नये रूपों ने उपन्यासों की भाषा को भी एक नई दीप्ति से मंडित किया है। नई पीढी के लेखकों ने भाषा को अपने परिवेश की नई नई चीजों, उपकरणों, संवेदनाओं से उपमान, बिम्ब आदि दे कर, इतना ताजा, साभिप्राय, अर्थ सक्षम और ऊर्जावान बना दिया है कि हिंदी भाषा एक दम से खिल उठी है। इसके कुछ उदाहरण इस प्रकार देखे जा सकते है कि "साहिल से बिदा लेकर उठी तो मन अदबदा सा प्रेशर कुकर हो गया था।" एक और उदाहरण है "नये मन चुप्पी कुछ चोट खा गया, लेकिन आयोडेक्स मलिए काम पे चलिए भाव से मैं आगे बढ़ गई।" इन औपन्यासिक अंशों को देखकर कहा जा सकता है कि भाषा की शुद्धता की कृत्रिम दीवारों को तोड़ती यह कथा भाषा अंग्रेजी से अंकुठ भाव से शब्द अपनाती है जिस अंकुठ भाव से हमारे दैनिक जीवन में उनका प्रयोग हो रहा है। आज हिंदी उपन्यास अपनी इसी भाषा की समृद्धी के बल पर वैश्विक स्तर पर प्रतिष्ठित है।

दर असल भाषा की ताकत होती क्या है? राजनीतिक तौर पर ही नहीं बल्कि सामाजिक तौर पर भी सरोकार और संवाद बनाने वाले माध्यमों के लिए अब यह क्यों जरूरी होता चला जा रहा है कि वह जनभाषा हिंदी का प्रयोग करें?

आज स्थिति यह है कि खबरों के केंद्र से लेकर न्यूज एंटरटेंमेंट चैनल, रेडियो, प्रिंट, फिल्म, नाटक से लेकर हर विधा में हिंदी भाषा ने अपने को कायम कर लिया है। आज अगर फैशन में रहना हो तो भी हिंदी चाहिए और वोट बटोरना हो तो भी हिंदी भाषा चाहिए। यह परिवर्तन हिंदी भाषा की ऊर्जा का प्रमाण है।

जिसमें विज्ञापनों की भूमिका महत्वपूर्ण है-जैसे इलेक्ट्रॉनिक माध्यम से प्रकाशित एवं प्रसारित होने वाले विज्ञापन-विज्ञापन वाटिका शैम्पू "इतने सिल्की, इतने नैचुरल बाल, वाटिका, हिना कंडिशनिंग से।"[13]
कुछ और उदाहरण : "इसको लगा डाला तो लाईफ झिंगालाला"

टाटा स्काय, टी.व्ही. विज्ञापन
"थंडा मतलब कोका कोला"
प्रोडक्ट विज्ञापन
"मुन्नी झंडू बाम हुइ डार्लिंग तेरे लिए" प्रोडक्ट विज्ञापन
"करारे कजरारे तेरे कारे-कारे नैना"
बंटी बबली फिल्म

अंत में भाषा के विस्तार के संदर्भ में मुझे कबीर जी की एक पंक्ति याद आती है-"संस्किरत है कूप जल भाखा बहता नीर"-कबीर!
अर्थात संस्कृत भाषा कुँए के जल के समान है और हमारी भाषा बहती हुई नदी के समान है
"वसुधैव कुटुंबकम्"

संदर्भ ग्रंथ :

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2. डॉ. रेशमा नदाफ, 'जनसंचार एवं पत्रकारिता"-पृष्ठ 60.
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Sr. No.	Name of the Author	Title of the Paper	Page No.
223	प्रा.संतोष विश्वनाथ यादव	डॉ.बाबासाहेब आंबेडकर यांचे जातीव्यवस्थे संबंधी चिकित्सक विचार	1049
224	प्रा. अर्जून वामणराव कांबळे	डॉ. बाबासाहेब आणि आजचा बौध्द समाज.एक दृष्टिकोण	1053
225	डॉ. अनिल म्हाळाप्पा गाडेकर	डॉ. बाबासाहेब आंबेडकर आणि समाजसुधारणा : एक समाजशास्त्रीय अभ्यास	1057
226	विकास गवई	पत्रकारिता आणि डॉ. बाबासाहेब आंबेडकर	1062
227	डॉ. विनोद संभाजी सोनवणे	डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार : एक चिकित्सक अभ्यास	1066
228	डॉ. मृदुला निळकंठ रायपुरे	डॉ. बाबासाहेब आंबेडकर आणि भाषावार प्रांतरचना	1070
229	डॉ. सीमा लालचंद गोलाईत	स्त्रीयांचे मानवाधिकार: डॉ. बाबासाहेब आंबेडकरांच्या दृष्टिकोनातून	1073
230	डॉ. अनिता ए. सार्वे	डॉ. बाबासाहेब आंबेडकरांचे महिलांसाठी कार्य	1078
231	डॉ. रागिणी मोटघरे	डॉ. बाबासाहेब आंबेडकर आणि भारतीय महिलांचे सक्षमीकरण	1082
232	डॉ. एम.के. कन्नाडे	कामगारांचे कैवारी : डॉ बाबासाहेब आंबेडकर	1085
233	डॉ. लक्ष्मीकांत चोपकर	डॉ. बाबासाहेब आंबेडकर व कामगार चळवळ - एक दृष्टिकोन	1092
234	प्रा डॉ. के पी देशमुख	डॉ. बाबासाहेब आंबेडकरांचे कृषीविषयक कार्य आणि भारतीय अर्थव्यवस्था	1099
235	प्रा.शशिकांत दिवाण भामरे	डॉ.बाबासाहेब आंबेडकर यांच्या आर्थिक विचारांचे अध्ययन	1104

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डॉ. बाबासाहेब आंबेडकरांचे कृषीविषयक कार्य आणि भारतीय अर्थव्यवस्था

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ता. गडहिंग्लज जि. कोल्हापुर

प्रस्तावना -

शेती हा मानवाच्या जिवनातील महत्वाचा व्यवसाय असून तो अत्यंत प्राचीन काळापासून केला जातो. डॉ. बाबासाहेब आंबेडकर शेतीकडे अत्यंत वास्तववादी व व्यवहारीक दृष्टीकोनातून बघायचे. शेती हे केवळ उदरनिर्वाहाचे साधन नसून, उदरनिर्वाहाबरोबरच रोजगार निर्मिती व कृषीप्रधान देशाच्या भांडवल निर्मितीचा महत्वपूर्ण स्त्रोत आहे असे त्यांचे मत होते. यामुळे शेतीला उद्योगाचा दर्जा देऊन शेती व उद्योग यांना समान पध्दतीने चालना द्यावी असे ते म्हणत. देशाचा विकास साधण्यासाठी ते आजही गरजेचे आहे याबाबत ते आग्रही होते.

डॉ. बाबासाहेब आंबेडकरांनी शेतीचा सर्वांगिण विकास व्हावा यासाठी सातत्याने प्रयत्न केल्याचे दिसून येते. तत्कालीन राज्यकर्त्यांचा शेतीकडे बघण्याचा दृष्टीकोन अत्यंत सापत्न होता, याचे चित्र आजही दिसून येते (उदा. उद्योगाकडून मोठया प्रमाणात कर्ज घेऊन ते बुडवले जाते, मात्र शेतकरी कर्जाबाबत बोलत असतांना शेतकरी कर्ज बुडवतो असा कांगावा केला जातो.) डॉ. आंबेडकर यांनी तत्कालीन शेती व शेतकऱ्यासमोरील असलेले प्रश्न सोडविण्यासाठी तसेच शेतीच्या दीर्घकालीन विकासासाठी त्या प्रश्नांची अत्यंत शास्त्रशुध्द मांडणी करुन ते सोडवण्याचे प्रयत्न केले असल्याचे दिसून येते. यामध्ये जमीन सुधारणा , सिंचन व पाणी, शेतकरी व कामगार चळवळी या संबंधी विचार, समुहशेतीबाबतचे विचार. याबाबत सविस्तर विवेचन व यांची सद्यःस्थितीत उपयुक्तता याबाबत विश्लेषण पुढीलप्रमाणे करण्यात आलेले आहे.

शोध निबंधाची उदिदृष्टये :-

१) डॉ. बाबासाहेब आंबेडकर यांच्या शेतीविषयक विचाराचा अभ्यास करणे.

२) डॉ. बाबासाहेब आंबेडकर यांच्या शेतीविषयक विचारांची सद्यःस्थिती अभ्यासणे.

संशोधन पध्दती :-

शोध निबंध पूर्ण करण्यासाठी दुय्यम साधनांचा वापर करण्यात आला आहे. ज्यामध्ये संदर्भ ग्रंथ, पुस्तके, साप्ताहिके, मासिके, वर्तमानपत्रे, इंटरनेट यासारख्या प्रभावी साधनांचा आधार घेण्यात आला आहे. तसेच या शोध निबंधासाठी ऐतिहासिक, तुलनात्मक व विश्लेषणात्मक पध्दतीचा अवलंब करण्यात आला आहे.

डॉ. बाबासाहेब आंबेडकर यांचे कृषीविषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांनी शेती व शेतकऱ्याच्या दीर्घकालीन विकासासाठी व यातून देशाच्या विकासासाठी पूरक असे विचार मांडले आहेत.

जमीन सुधारणा विषयक विचार :-

शेती क्षेत्रातील शोषण कमी होऊन आर्थिक समता प्रस्थापित झाली तरच सामाजिक न्याय प्रस्तापित होईल म्हणून आर्थिक समतेसाठी त्यांनी शासनाचा हस्तक्षेप अपरिहार्य मानला. त्यासाठी त्यांनी सामुदायिक शेतीची संकल्पना मांडली.

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ता.गडहिंग्लज,जि.कोल्हापूर.

सामुदायिक शेती म्हणजे शेतीचे राष्ट्रीयीकरण - शासनाने शेतजमीनी ताब्यात घेऊन त्या विकसीत कराव्यात अशा शेतजमीनी शेतकऱ्यांना कांही अटीवर कसण्यासाठी द्याव्यात. यामुळे सामाजिक अन्याय व शोषण दूर होईल. शेती आदानांचा पुरवठा शासनामार्फत शेतकऱ्यांना योग्य किंमतीत केला जाईल. त्यामुळे शेतीतून उत्पादीत होणारे उत्पन्न हे सर्व शेतकऱ्यांना सारखेच मिळेल.

डॉ. आंबेडकरांचे सामुदायिक शेतीबाबतचे विचार अतिशयोक्ती वाटत असली तरी मोठया प्रमाणात असलेली आर्थिक विषमता, दारिद्रय , वाढत्या शेतकरी आत्महत्या, बेकारी यासारख्या समस्यांवर सामुदायिक शेती हा उपाय ठरु शकतो. आज भांडवलदाराकडून मोठया प्रमाणावर शेतजमिनीची खरेदी केली जात आहे. या जमिनीतील कांही शेतजमिनी उपजावू असून देखील पडीक ठेवल्या जातात. तर कांही शेतजमिनी या लोकांनी शेतकऱ्यांना बटाईने (५० - ५० टक्याने) कसलास दिल्या आहेत. ही शेती करतांना शेतकऱ्यांना नैसर्गिक आपत्ती व बाजारातील धोक्यांचा सामना करावा लागतो. येथे या बटाईदार शेतकऱ्यांना कोणत्याही प्रकारचे विमा संरक्षण मिळत नाही. त्यामुळे अशा परिस्थितीत एखादेवेळी या शेतकऱ्यांना पोटापुरते जरी मुश्कीलीनेच हाती लागते. या परिस्थितीतून मुक्ततेसाठी सामुदायिक शेती हाच एकमेव पर्याय ठरतो.

देशाची वाढती लोकसंख्या व घटत जाणारे धारणक्षेत्र याचा आढावा घेतल्यास मागील ५० वर्षाच्या काळात सरासरी धारण क्षेत्र हे निम्यापेक्षा कमी झाले आहे. देशातील सीमांत व लहान शेतकऱ्यांचे प्रमाण एकूण शेतकऱ्यांच्या ८५टक्के इतके मोठे आहे. १९७०—७१ मध्ये जमीनीचे सरासरी धारणक्षेत्र २.३ हेक्टर इतके होते ते कमी होऊन २०१५ — २०१६ मध्ये १—०८ हेक्टर इतके झाले आहे. या प्रश्नावर डॉ.आंबेडकरांनी "स्मॉल होल्डिंग इन इंडिया ॲन्ड दिअर रेमीडीज " या शोधनिबंधात वाढती लोकसंख्या आणि औद्योगिकरणाची मंद गती याचा परिणाम शेतीवरील अवलंबित लोकसंख्येत वाढ याकारणामुळे शेतीचे तुकडीकरण होऊन धारणक्षेत्र लहान बनले आहे. यातून अकिफायतशिर धारणक्षेत्र बनून जमिनी पडीक बनल्या आहेत. यामुळे राष्ट्रीय कृषी उत्पादन घटले आहे व त्यातून दारिद्रय वाढले आहे. यावर उपाय सांगताना डॉ. बाबासाहेब आंबेडकर सांगतात देशातील औद्योगिकरणाचा विकास करावा. यामुळे शेतीवर अवलंबून असलेल्या लोकसंख्येचा बोझा कमी होईल व उद्योगांचा ही विकास होईल. प्रा.लेव्हीस यांच्या प्रतिमानाच्या अगोदर बाबासाहेबांनी त्यापध्दतीचे मॉडल आपल्या विचारातून मांडले व ते भारतीय अर्थव्यवस्थेला तंतोतंत लागू होते. यातून शेतीतील कच्चा माल उद्योगाला मिळून उद्योगाचा ही चांगला विकास होईल व आधुनिक पध्दतीने शेती कसण्यास चालना मिळेल. यासाठी शासनाने प्रयत्न केल्यास शेती उत्पादन वाढून शेती विकसीत होईल.

शेतकरी संघटन विषयक कार्य :-

मुंबई इलाख्यातील कांही भागात "खोती" ही भूधारणा पध्दती प्रचलीत होती. या पध्दतीत शेत सारा गोळा करण्यासाठी शासनाने खोतांची नियुक्ती केली होती. यात जमिनीतील उत्पनाचा अर्धा भाग आणि वरकस जमिनीतील पिकांचा एक तृतिअंश भाग खोतांनी कुळाकडून वसूल करावा अशी ही पध्दती होती. याशिवाय शेतसारा वसूल करण्याचा अधिकार ही सरकारने त्यांनाच दिला . त्यामुळे शेतकऱ्यांचे परमोच्च शोषण करण्याचा परवानाच खोतांना मिळाला होता. येथे शेतकऱ्यांनी प्रचंड कष्ट करायचे आणि खोतांनी फुकटच खायचे अशी ही पध्दती होती. डॉ.बाबासाहेबांना ही पध्दती मान्य नव्हती. त्यामुळे त्यांनी या पध्दतीच्या विरोधात आवाज उठविला. शेतकऱ्यांना या विरोधात संघटीत आवाज उठविण्यासाठी प्रेरीत केले. त्याचा परिणाम म्हणून १८९३—९७ या कालखंडात शेतकऱ्यांनी खोती पध्दतीविरोधात आंदोलन उभे केले. बाबासाहेबांनी खोतांना 'आयत्या बिळात नागोबा' असे संबोधन दिले. हे खोती पध्दतीच्या विरोधातील आंदोलन म्हणजेच शेतकरी संघटनेची मुहूर्तमेढ होय. सन १९३७ मध्ये खोती पध्दतीने शेतकऱ्यांचे होणारे शोषण थांबवून शेतकरी हिताचे संरक्षण व्हावे यासंबंधी विधेयक डॉ.आंबेडकरांनी आणले. हे खोती अंताचे विधेयक म्हणजेच जमीन सुधारणांची व शेतकरी चळवळीच्या यशाची नांदी होय.

कोल्हापूर. ता. करवीर

डॉ. आंबेडकरांनी शेतकरी व कामगारांच्या हितासाठी मजूर पक्षाची स्थापना केली. पक्षाचा शेतकरी व कामगारांची कैफियत मांडणारा जाहिरनामा प्रसिध्द केला. पक्षाच्यावतीने १९३८मध्ये शेतकऱ्यांचा असेंब्लीवर मोर्चा काढला. त्यात शेतकऱ्यांच्या विविध मागण्या सादर करुन त्या तातडीने सोडविण्याची मागणी केली.

आजच्या भांडवलशाही अर्थव्यवस्था व जागतिकीकरणाच्या युगात शेतकऱ्यांची आर्थिक परिस्थिती अधिक बिकट बनत चालली आहे. त्यांचे चोहोबाजूने शोषण होत आहे. या स्पर्धेच्या युगात त्यांना आपले अस्तित्व टिकवावयाचे असेल तर बाबासाहेबांच्या स्वप्नातील शेतकरी संघटना व त्यांच्या शेतीविषयक विचारांची आवश्यकता आहे. आज देश पातळीवरील शेतीविषयक कांही कायदे व जागतिक परिस्थिती ही शेतकरी हिताला बाधा आणणारी आहे. याची पुर्नमांडणी करण्याची आवश्यकता आहे. तसेच सद्या येऊ घातलेले तीन शेती विधेयक -२०२०, कृषी उत्पन्न , व्यापार व वाणिज्य विधेयक, हमीभाव आणि शेती सेवा करार विधेयक आणि अत्यावश्यक वस्तू विधेयक, या विधेयकाबाबतही शेतकरी वर्गामध्ये भिती व संभ्रम अवस्था निर्माण झाली आहे. आजच्या शेतकऱ्यांची दैन्य अवस्था , वाढत्या शेतकरी आत्महत्या, दारिद्रय यामुळे शेतकऱ्यांचा सरकारवरील विश्वास उडाला असल्याचे दिसणे, सरकारने शेतकऱ्यांची बाजू विचारात घ्यावी यासाठी शेतकरी संघांत एकीची अत्यंत आवश्यकता आहे. त्यातून येणारे कायदे हे शेतकऱ्यांच्या फायदयाचा विचार करु लागतील. येथे डॉ. आंबेडकरांच्या विचारातील प्रबळ असा शेतकरी संघटनेची गरज असल्याचे दिसून येते. वरील कृषी विधेयक -२०२० ला शेतकऱ्यांचा विरोध असून देखील सरकार कायदयात बदल करायला तयार होत नाही. त्यामुळे हे कायदे शेतकऱ्यांच हिताचे होणार का भांडवलदारांच्या हिताचे होणार अशी शंका उपस्थित होते. त्यामुळे येथे डॉ.बाबासाहेब आंबेडकरांच्या शेतकरी चळवळ व शेती विषयक विचारांची आज देशाला गरज असल्याचे दिसून येते.

सिंचन व पाणी विषयक कार्य :-

देशाच्या सर्वांगिण विकासात नदया, पाण्याचे नियोजन, पाण्याचा वापर आणि वीज निर्मिती याचे मोलाचे योगदान आहे हे बाबासाहेबांनी ओळखले होते. त्यांनी देशाचा दीर्घकालीन विकास डोळयासमोर ठेऊन उपलब्ध पाण्याचे नियोजन करण्याचा प्रयत्न केला. स्वातंत्र्यप्राप्तीच्या पूर्वी देशात पाण्याची उपलब्धता व वापर याबाबत मतभिन्नता होती. नदयांचे पाणी व पूर ही एक गंभीर समस्या म्हणून पाण्याकडे पाहिले जायचे. त्यामुळे देशात पाण्याच्या नियोजनाबाबत कोणतीही संस्था कार्यरत नव्हती. पाणी हा विषय केवळ राज्य सरकारच्याच अखत्यारीत होता. त्यामुळे पाण्याच्या नियोजनाबाबत सर्व गोंधळच होता. डॉ.बाबासाहेब आंबेडकरांनी याबाबत नियोजन करतांना सर्वप्रथम त्यांनी पाणी व्यवस्थापनाचा विषय राज्यघटनेच्या ५६व्या कलमवृत्ती सूचित अंतर्भूत केला. पाण्याच्या व्यवस्थापनासाठी केंद्रीय पातळीवर एखादी संस्था असावी यासाठी केंद्रीय विद्यूत व जलआयोगाची स्थापना सन १९४५ मध्ये केली. एकंदरीत देशातील पाण्याचे नियोजन करुन त्याचा वापर देशाच्या सर्वांगिण विकासासाठी करणेची जबाबदारीच डॉ. आंबेडकरांनी घेतलेली दिसून येते.

देशातील कांही भागात भरमसाठ पडणारा पाऊस, यातून निर्माण होणारे पुराचे संकट, यामुळे मोठयाप्रमाणात मनुष्य व वित्तीय हानी व्हायची. हे संकट दूर करण्यासाठी या नदयावर धरणांची निर्मिती करुन ते पाणी नंतरच्या काळात वापरण्यासाठीचे धोरण त्यांनी ठरविले. यासाठी नदी खोरे विकास प्राधिकरणाची स्थापना केली व या माध्यमातून नदी खोऱ्यांचा व धरणांचा विकास करुन त्या पाण्याचा वापर सिंचन, विद्यूतनिर्मिती, औद्योगिकरण, देशांतर्गत जलवाहतूक करण्याबाबतचे नियोजन आखले गेले. सन १९४४ ते १९४६ या कालखंडात त्यांनी दामोधर खोरे प्राधिकरण, सोननदी विकास प्राधिकरण, महानदी, कोसी,चंबळ तसेच दक्षिणेतील नदया प्राधिकरणाची स्थापना केली. सन १९४४मध्ये केंद्रीय जल आयोग तसेच पाटबंधारे व नौकानयन आयोगाची स्थापना केली. सन १९४३मध्ये विद्यूत निर्मितीला चालना देण्यासाठी केंद्रीय तांत्रिक मंडळाची स्थापना केली. राष्ट्रीय पॉवर ग्रीडची संकल्पना मांडली. देशभरातील पाण्याचे नियोजन करण्याचा एक प्लॅनच डॉ.

आंबेडकरांनी १९४२ ते १९४६ या अल्पकाळात केलेला दिसून येतो. शेती व्यवस्थापनासाठी पाणी आणि वीज हे मुख्य घटक आहेत. पाण्याशिवाय शेतीचा विकास अशक्य आहे. हे त्यांनी वेळोवेळी तत्कालीन सरकारच्या निदर्शनास आणून दिले.

आधुनिक भारताच्या निर्मितीसाठी मुलभूत घटकांच्या विकासाच्या दीर्घकालीन योजना त्यांनी विकसीत केल्या. विद्युतनिर्मिती क्षेत्रात जे यश आपल्याला आज दिसते त्याची पायाभरणी डॉ.आंबेडकरांनी केली होती. जास्त लोकसंख्येच्या देशात एकमेव शेती क्षेत्र हे मोठ्या रोजगाराला सामावू शकते. तसेच उत्पादीत शेतमालावर आधारीत उद्योगांची निर्मिती करुन औद्योगिकरणाला चालना देता येते. यातून शेती व उद्योग या दोन्ही क्षेत्रात रोजगाराच्या संधी निर्माण होतात. म्हणूनच त्यांनी कृषीविषयक धोरणाला विशेष महत्व दिले जात असल्याचे दिसून येते. आजची परिस्थिती पाहता शेतीक्षेत्रात निर्माण झालेले अरिष्टे, हवामानातील बदल, देशातील रोजगाराचे घटते प्रमाण, दारिद्रय, गुन्हेगारी या समस्यावर उपाय म्हणून डॉ.बाबासाहेब आंबेडकरांचे विचार अनंत उपयोगी असल्याचे दिसतात. कारण शेतीतील सिंचनात वाढ करावी त्यासाठी रिव्हर लिंकींग योजना वॉटर ग्रीड योजनांची प्रभावी अंमलबजावणी करावी त्यातून सिंचन वाढेल. शासनाने कृषी धोरणाला प्राधान्य देवून शेती आधारीत उद्योगाला चालना दयावी. म्हणजेच शेतीला प्राध्यान्य देवून देशाचा विकास साधन्याचा प्रयत्न केल्यास मोठ्या प्रमाणात रोजगार निर्मिती होईल. त्यातून लोकांची खरेदी शक्ती वाढून औद्योगिक विकासाला चालना मिळेल व त्याचा परिणाम देशाचा सर्वांगिण विकास होईल.

संदर्भ :-

डॉ. बाबासाहेब आंबेडकर यांनी आजच्या ७५ वर्षापूर्वी शेती व शेतकऱ्याविषयी मांडलेले विचार व केलेले कार्य हे आजही तेवढेच उपयोगी असलेले दिसतात. यामध्ये जमीन सुधारणा व जमिनीच्या पुर्नवाटपाविषयी विचार - कसणाऱ्याच्याच मालकीची जमिन असेल तर तो अत्यंत कष्टाने उत्पन्न काढतो. शेतकरी विरोधी खोती व जमीनदारी पध्दतीत शेतकऱ्यांचे शोषण होते व करुनही हाती काहींच लागत नसेल तर उत्पादन करण्याचा उत्साह राहात नाही. त्यामुळे खोती पध्दती नष्ट करुन सरकार कडील अतिरिक्त जमिनी भूमिहीनांना वाटप करणे यासंबंधी कार्य देशाच्या शेती व्यवस्थेवर दुरगामी परिणाम करणारे व शेती व शेतकऱ्यांच्या विकासाला अनुकूल ठरले. आजच्या घडीलाही जो शेतीत राबतो, कष्ट करतो त्यालाच त्याच्या उत्पन्नाचा मोबदला मिळाला पाहिजे.

कोणत्याही शोषीत घटकांचे शोषण होत असल्यास त्या घटकांचे शोषण रोजगारासाठी संघटन असले पाहिजे, असे डॉ.आंबेडकरांना वाटायचे. संघटनेचे महत्व त्यांनी जाणले होते. 'शिका संघटीत व्हा, संघर्ष करा' हे त्यांचे ब्रीद वाक्य होते. शेतकरी व कामगार वर्गाचे शोषण त्यांनी जवळून पाहिले होते.. या घटकांची शोषणापासून मुक्ती व्हावी म्हणून त्यांनी शेतकरी कामगारांच्या संघटनाची पायाभरणी केली. त्यांच्या प्रश्नांची सोडवणूक करण्यासाठी शेतकरी व कामगार पक्षाची स्थापना केली. जागतिकीकरणाच्या काळात शेतकरी व कामगार चळवळी मोडीत काढण्यासाठी सर्वतोपरी प्रयत्न चालू आहेत. त्यातून या संघटना/संघटना आज कमकूवत होऊन शेतकरी व कामगार वर्गाचे शोषण वाढले आहे. तेंव्हा डॉ. बाबासाहेब आंबेडकरांच्या विचारांची शेतकरी संघटना पुन्हा नव्याने निर्माण होणे गरजेचे आहे.

आधुनिक पध्दतीने शेती कसण्यासाठी पाण्याची आवश्यकता आहे. त्याशिवाय शेती करणे म्हणजे निसर्गासोबत जुगार आहे आणि जागतिक तापमान वाढीमुळे निसर्गाचे संतुलन मोठया प्रमाणात बिघडले आहे. अशा परिस्थितीत उत्पन्न वाढून शेती संपन्न व्हावी. त्यातून उद्योग व्यापार वाढावा, पाण्यापासून वीजनिर्मिती, नौकानयन करुन सार्वभौम विकास व्हावा याहेतूने डॉ. बाबासाहेब आंबेडकरांनी १९४२ ते १९४६ या काळात देशाच्या सिंचन धोरणाची मुहूर्तमेढ रोवली. त्या काळातील त्यांचे सिंचन विषयक कार्य देशाच्या आजपर्यंतच्या सिंचनाच्या विकासाला अत्यंत

उपयुक्त ठरले. यापुढे ही बाबासाहेबांच्या सिंचन विषयक यामध्ये वॉटर ग्रीड योजना, नदयाजोड योजना यासारख्या विचारांची गरज असल्याचे दिसून येते.

आजच्या घडीला भारताचे शेतीक्षेत्र अनेक पातळयावर संकटात सापडलेले दिसत आहे. ज्या समस्या स्वातंत्र्यापूर्वेळी शेतीक्षेत्रापुढे होत्या त्या आजही दिसतात. जागतिकीकरणानंतरच्या काळात तर शेती व्यवसायाकडे शासनाचे दुर्लक्ष व पर्यावरण असमतोल यामुळे शेती व्यवसाय नकोसा झाला आहे. शेतीला अनेक संकटाला सामोरे जावे लागत आहे. या समस्यांचा अभ्यास करताना डॉ.बाबासाहेबांचे शेतीविषयक विचार व कार्य आजही भारतीय शेतीला दिशादर्शक ठरतील हे नक्की...

उपाययोजना :-

जमीनीचे विषम वाटप, सिंचनाचे क्षेत्र कमी यामुळे सिंचनाखालील शेती असणारा शेतकरी , जमिनदार या वर्गालाच बँका कृषी कर्ज देण्यास प्राधान्य देत आहेत व अल्पभूधारक व कोरडवाहू शेतकऱ्यांकडे दुर्लक्ष केले जात आहे. शासकीय योजनांचा लाभ ही सिंचनाखालील बागायतदार शेतकरी मोठया प्रमाणात होत असल्याचे दिसतात. यामुळे डॉ.बाबासाहेब आंबेडकर यांच्या स्वप्नातील नदया जोड प्रकल्प ग्रीड योजना यासारखे प्रकल्प राबवून देषातील सिंचनाचे क्षेत्र वाढवावे. जमीनदार व उद्योजकाकडील अतिरिक्त जमिनी शासनाने खरेदी करुन अन्य शेतकऱ्यांत वाटप कराव्यात. शेतकऱ्यांचे शोषण टाळण्यासाठी शासनाने शेतकऱ्यांना उत्पादन खर्चावर आधारीत किंमती द्याव्यात.

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