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COLLECTION AND DEVELOPMENT IN THE CHANGING GLOBAL SCENARIO

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Abstract

Scholarly libraries are viewed as an operational hub of instructing, learning and examination exercises whose objective is to fulfill the data needs of its objective clients and this can be conceivable just through satisfactory assortment. In an advanced climate, assortment improvement strategy is going through a figurative change because of a variety of computerized assets which are effectively accessible through the web. The current paper endeavors to accentuate assortment improvement strategy, web based assortment and challenge in assortment working in computerized time. This current paper illuminates drifts just as necessities of assortment improvement in computerized climate. Catchphrases: Collection advancement, Collection improvement strategy, Process, Digital assortment and Digital assets. The meaning of undertakings is obsolete in the current situation and requires quick modification. He communicated the Committee's interests on the exhibition of the current in the changing worldwide situation. He likewise educated the Committee about the somber worldwide development situation. The quick changing worldwide situation has affected work relations with recent facts of befuddle among organic markets, outdated nature of abilities, breakdown of the standard business structures and seriousness prompting development of casual areas acquiring unmistakable quality.

Keywords: Collection development, Global Scenario, digital assortment, collection development, global environment.

Introduction

Libraries endeavor to foster assortment, assets and administrations to meet the social, enlightening, instructive and sporting requests of its objective clients, since libraries essentially objective is to fulfill the different requirements of its objective clients. On the opposite side with the headway of data and correspondence innovation, libraries have re-imagined its assets, tasks, and administrations because of changing requests of clients. Nowadays the clients like to peruse the web for their data needs as opposed to visiting the library. The scholastic library can't rival the cutting edge data innovation in its conventional assortment of print material. To draw in the understudies and to offer better types of assistance to its clients, the scholarly library ought to foster computerized assets alongside print materials. However the determination, securing and the spread of e resources are like print materials, however they vary from print material. The choice of value and amount of assortment is a significant and testing movement of a library. It incorporates a cycle of choosing, requesting and making installment of data material. A library includes a quantity of exercises identified with advancement of library assortment like assurance and coordination of determination strategy, recognizable proof of clients need, client considerations, choice of data material, arranging of asset sharing, assortment upkeep and weeding.

Collection development process?

Library assortment advancement is the interaction of methodically constructing the assortment of a specific library to meet the data needs of the library clients (an assistance populace) in an ideal and

There is no way of knowing how much precisely will get or come from different areas of life.

Meaning and Concept

Facultative intervention is a deliberate and functional intervention of leading library

is concerned to verify the marketing, buying and consumption needs of its respective clients. It comprises promotional, sales, managerial and administrative efforts in relation to world's

resources. Facultative intervention is the extent of library materials keeping in view clients' current operations and future perspectives. It includes holding the responsibility of the marketing, by not working in mere sales and making a open market. Facultative intervention is necessary which

is done mostly of past and present material and give solutions to operations. Facultative

intervention is continuous intervention, managed by circulation and library staff with statistical data

and facts and statistics. The way forward looking of the library and operations made it to

changing materials for the sake of these requirements, but both staff and collection. Library

intervention is the way forward looking the data needs of

individuals for continuous progress in an ideal and affordable way relating data mostly specially

held - get in from different associations. For get the International Federation of Library Associations

and Institutes

is the by individual intervention study studies several techniques for securing of past and in

words. Facultative intervention is significant topic of library in which statistics were made

to expand the pricing material for the fulfillment of its respective clients.

India and the changing global scenario

At the point when India accomplished autonomy, the nation was in the hold of a financial emergency.

Multi-spread illiteracy, lack of education and starvation were negatively affecting its life. In the

world aspects of education and the two universal studies were seen in the progression of political

level of that time, they were saturated with a feeling of pessimism and great frustration. Their

consideration was centered around improvement and social value.

A weakness of scenario is that they can be given to non participants, who can then see the scenario

as the "affordable set of possible futures" and consequently started to limit their thinking to some degree.

They have great ability to influence the reader to write ways due to the writer's imagination about

cases and effect. The writer's mental model of how the world works is transferred to the reader, and

probably unconsciously accepted. The struggle to be convincing and the dynamic of the story can make

it difficult to include important but boring details of connecting cause and effect.

Overview of Scenario and Definitions

is condition is a story with considerable circumstances and logical events that associates a future

condition with the present, while outlining key choices, resources, and outcomes all through the

scenario. Scenario is likely the most misused term in late research. What actually passes for a

scenario today is a conversation about a range of future prospects with information and investigation.

Such a conversation of late research is completely free and ought to be done, because it doesn't

confront a situation. It resembles fulfilling the content of a play's paper strategy with the content

of the play.

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is the play composed by the scenario. Frequently 'projections' are mistaken for situations. For instance, the IANP (IA) (Analysis Section) says: "Situations can be told from numerous points of view. The two most usual strategies utilized in situation examination have been calculation, composed accounts, and tables and figures giving mathematical information, frequently produced by complex IV models (quantitative situations)." No, the last are not situations, they are projections. Even situations encompass projections and figures, examining the circumstances and logical results of the situation. IV models give elective projections dependent on various presumptions or contributions to a numerical model. In the event that you change contributions to a model, such as teaching examples, preparation, sickness, fire, and so on, they, at that point you change the yield of the model as far as an animal creation. These give projections, not situations.

Scenarios have been developed and utilized to:

- Discover what is obscure that should be known, prior to deciding
- Understand the meaning of consequences
- Illustrate what is conceivable and what is preposterous
- Identify what systems may work in a scope of potential situations
- Make the future all the more genuine for chiefs to constrain new reasoning and new choices
- Learn what must be kept away from and reveal new freedoms. In this way, the need for a comprehensive assessment in libraries emerges because of the accompanying reasons. It saves the hour of the clients
- It builds productivity
- Speedy and simple access of data
- Quality of data assets
- More steady
- It assists with drawing in the clients
- It give distant admittance to clients
- It make empowers nonstop admittance to clients
- It helps in admittance to limitless data from various sources
- More cutting edge data

Assessment advancement strategy Policy is a composed arranging archive of a library for building its assessment expected to characterize the objective of parent establishment. It's anything but a living record versatile to change and development. It's anything but an important device just as rules for securing helpful and significant material in the library. It helps in creating and carrying out library assessment which incorporates identification, determination, getting and assessment of understanding material. It is a best practice for libraries and files and it ought to be composed.

Collection development in Digital environment

The IT insurgency has changed the customary part of libraries just as the conventional cycle of assessment improvement. In computerized time, libraries are reclassifying their assessment improvement arrangements because of minimal expense of e-assets, 24*7 admittance to e-assets, quick and simple access and multidimensional requirements of present day clients. In the computerized world assets range from books, diaries and reference books to advanced form, for example, digital

books, e-journals and interactive media and so on Digitalization has additionally influenced the safeguarding and accomplishing of assets.

The Committee takes note that around the world endeavors are being made to associate work principles with exchange and industry to refute the similar benefit of low work expenses of agricultural nations including India. It is perceived that India has so far has been opposing *its* any endeavor to interface work guidelines and exchange. Nonetheless, these patterns ought to be observed mindfully and guarantee that work guidelines don't become hindrances in exchange. The Committee sees that in the changing financial situation of worldwide inventory chains, work market also is quick turning into a worldwide element. There is a need to painstakingly dissect the effect of worldwide changes in the field of work and their effect on our industry. Effectively all the proposed global international alliances are fixing work statements in them. In case these issues become non-tariff boundaries, the Committee feels that there is a need to guarantee that we give good work to our work, give them formal positions and essential least friendly insurance floors and sanction ILO Conventions. For this it should be guaranteed that industry and work are in association as opposed to working experiencing some miscommunication.

The base-case scenario:

a contained episode An underlying situation thinks about the impacts of a fleeting, yet extreme decline in China, and has been utilized as an aide for the refreshed development projections. The effect of the Covid episode, and the actions used to contain its spread, is similar to an unfavorable inventory side shock, with an implemented decrease in the quantity of hours worked. Be that as it may, the impacts are reflected in more fragile interest. A decrease in certainty, predestined pay for laid-off laborers, and lower interest for movement and the travel industry benefits all hit customer spending; a decrease in income and higher vulnerability defer corporate venture, and existing stock levels are arrived behind schedule because of the disturbance of supply chains.

Situations can neglect to be valuable when their creators either dread analysis for saying such a large number of things that appear excessively "out of sight" dread that they will lose validity with chiefs. Now and then editors take out the dubious things. This loses a critical justification doing fates research: to invigorate new intuition in a climate where "truth" isn't discernable; henceforth, conceivable outcomes are worthy for conversation. If by some stroke of good luck the custom can be talked about, there is no motivation to attempt to show choices. In any event, when the eccentric is examined, it is normal forgotten later, when the occasions happen

Conclusion:

The current paper endeavors to accentuate on assortment improvement strategy, web based assortment and challenge in assortment working in computerized time. Libraries endeavor to foster assortment, assets and administrations to meet the social, enlightening, instructive and sporting requests of its objective clients, since libraries essentially objective is to fulfill the different requirements of its objective clients. A library includes a quantity of exercises identified with advancement of library assortment like assurance and coordination of determination strategy, recognizable proof of clients need, client considerations, choice of data material, arranging of asset sharing, assortment upkeep and weeding. Library assortment advancement is the interaction of methodically constructing the assortment of a specific library to meet the data needs of the library clients in an ideal and conservative way utilizing data assets privately held just as assets from different associations. Assortment

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Development strategy Policy is a compound strategic option of a firm for handling its operational strategy to achieve the objective of profit establishment.

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RE-ENGINEERING OF LIBRARY SERVICES IN THE PANDEMIC

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Abstract

At present the whole world is going through a critical phase of COVID-19 pandemic lockdown environment. Corona virus has threatened and affected almost all spheres of our living and livelihood. Every academic institution including libraries and information centres has been affected with Corona virus. The new normal, social distancing, masks, gloves and washing of our hands are here to stay in the world. Even all restrictions are lifted, until corona vaccine is discovered and implemented. The present study attempts to provide a better understanding of the measures to take into account when reopening the libraries and library services required for the post-pandemic academic library reopening phase. With a proper understanding of the pandemic, academic librarians can perform well in library re-opening time and similar pandemic conditions in the future and provide a better post-pandemic experience for library users in the library re-opening. Library staff and all the stakeholders shall have a general understanding of the pandemic. Academic librarians can lead all the safety protocols, policies, getting touch with the latest updates about the pandemic, disinfection practices in the library. The novel coronavirus (COVID-19) disease presented unique challenges to all the stakeholders of education system. The sudden and unexpected outbreak of the virus forced the library professionals, to ascertain ways of working in a rapid time frame like shifting to digital platform wherever possible and to provide adequate remote services to the users. Given the extrinsic challenges in providing services during a public health emergency, the purpose of this paper is to find out how technology became a saviour for the premier technological institutions of India during the COVID-19 pandemic. The study explores the type of services provided by libraries of Indian Institutes of Technology (IITs) based on the contents published on their webpages. The study highlights the significant initiatives taken by the libraries which can be followed by others to meet the post lockdown needs.

Keywords: Scholastic Librarians, COVID-19, Corona Virus, E-Resources, Library and Information Centers, Libraries

Introduction

The COVID-19 pandemic has constrained states overall to put their nations in full or halfway lockdown to contain the spread of the infection. Nonetheless, these lockdowns accompanied serious monetary and social results, which has likewise introduced one of a kind difficulties in the instructive area and has constrained understudies as well as strategy producers and specialist organizations including the bookkeepers to adjust and take on innovation as a practical and important choice to guarantee satisfaction of the instructive requirements of the partners and in defeating different obstacles in this pandemic time. India, on 30 January 2020, revealed its most memorable positive instance of the novel Covid (COVID-19) from the territory of Kerala with an understudy, who was concentrating on in Wuhan University and had headed out to India. At present the entire world is going through a basic period of COVID-19 pandemic lockdown environment. Covid has compromised and impacted practically all circles of our living and livelihood. Each scholarly organization including libraries and data focuses has been affected with Covid. The libraries across the globe are endeavoring hard to adapt to the emergent circumstance. As the secure phrases are connected with acquire

business as usual, the libraries are also preparing for returning and resumption of exercises. In this pandemic circumstance, all libraries have been the doors of significant data and information for directing research and improvement on the connected branches of knowledge. The scholastic libraries and data & reference administrations began to acquire significance by giving analysts the open door to explore scientific research, while counteraction of the infection. The new typical, social separating, masks, gloves and washing of our hands are staying put on the planet. Indeed, even all limitations are lifted, until crown antibody is find and executed. The current review endeavors to give a superior comprehension of the action to consider while returning the libraries and library administrations expected for the post-pandemic scholarly library resuming stage. With a legitimate comprehension of the pandemic, scholastic curators can perform well in library re-opening time and comparative pandemic circumstances later on and give a superior post-pandemic experience for library clients in the library re-opening

Objectives

The Primary target of the review is to figure out the offices and administrations given by the IIT libraries during COVID-19 pandemic from different perspectives:

- Type of offices and administrations gave to the clients.
- Mode of spread of administrations during the period.
- Preventive measures taken to battle Covid

The novel Covid (COVID-19) sickness introduced remarkable difficulties to every one of the partners of school system. The unexpected and startling flare-up of the infection constrained the library experts, to learn approaches to working in a fast time period like moving to computerized stage at every possible opportunity and to offer sufficient remote types of assistance to the clients. Given the extraneous difficulties in offering types of assistance during a general wellbeing crisis, the reason for this paper is to figure out how innovation turned into a friend in need for the chief mechanical foundations of India during the COVID - 19 pandemic. The review investigates the kind of administrations given by libraries of Indian Institutes of Technology (IITs) in view of the items distributed on their site pages. The review features the critical drives taken by the libraries which can be trailed by others to meet the post lockdown needs.

A novel Covid was first found in Wuhan city of China in October 2019, and it proclaimed a worldwide pandemic in March 2020 by the World Health Organization. In India, the primary instance of Covid was seen on 30th January 2020 in the Kerala express (The Wire, 2020). This illness, called Corona Virus Disease (COVID), spreads among people through immediate, roundabout, or close contact with tainted people through mouth and nose emissions (Kabadayi et al. 2020). After the spread of COVID19, numerous nations were unfavorably impacted by this pandemic since October 2019. Since December 2019, COVID-19 has been a colossal test to save the human local area. The clever COVID 19 made the wellbeing crisis and human existence emergency regarding the world. Likewise, a wide range of libraries and exhibition halls are unfavorably impacted by the COVID-19 pandemic and practically all libraries all over the planet have been confronting finished lockdown provokes in opening and giving admittance to their print assortments and administrations by benefactors. In India, every single instructive organization, schools, universities, colleges are in finished lockdown according to local government rules which influence the understudy's examinations. Most of undergraduates are remaining in their homes and they can't get their review materials from libraries. Today, college libraries are assuming an essential part to play out the obligation and conveyance of understanding materials (books/diaries) through computerized library administrations to the enlisted clients on their cell phones. During the nationalize lockdown March-June 2020 every one of the administrations were conveyed through web-based mode as virtual administrations to keep away from the spread of Covid in the human local area. This review covered the prescribed procedures and administration conveyance during the pandemic when the University Grant Commission (UGC) gave an authority roundabout to all colleges for classes suspended and online classes were begun through virtual gathering devices. During the web-based classes presented by college showing staff, college libraries are executed virtual library administrations as any open doors to changing the data conveyance scene. Toward the start of April 2020, library experts without precedent for world history

coded up without their library space to share the data assets and their social legacy. Practically all Indian college libraries and most advanced education foundation libraries had proactively given their colisted clients a unique sort of admittance to online e-assets (e-diaries, digital books, and book recordings, reports, and examination information as well as streaming admittance to interactive media assets over the web. The COVID 19 pandemic made an emergency with staff attempting to play out their ordinary obligations at work they needed to remotely depend on working.

Review of Literature

The job of libraries in open crises has been talked about with much consideration previously. For example Featherstone and others have featured the range of jobs that administrators can play in crisis. Through telephonic and email facets the creators recorded the tales of 23 North American curators who answered bombings and different demonstrations of psychological oppression, seismic tremors, plagues, fires, floods, storms, and cyclones. The review reports critical commitments of the custodians towards readiness and recuperation exercises of library administrators encompassing fiascos. Zach presents an outline of public libraries' reactions to crises and examined how public libraries have given fundamental data administrations during season of emergency. The review recommends that public libraries need to construct their situation as a dependable wellspring of essential data by giving fast and simple admittance to those supports searching for data about what to do in a crisis. Tu-Keefener and others have directed a circumstance explicit contextual analysis to recognize wellbeing data administrations and innovation access during and after the horrendous flooding in South Carolina.

The review explored the pretended by open libraries as accomplices of general wellbeing organizations during and after a fiasco. Center gathering gatherings and one on-one meeting technique was utilized to get the necessary information. The review suggested that public libraries ought to be proactively arranged to give dependable fiasco and wellbeing advanced assets for grown-up clients (Tu-Keefner, Liu, Hartnett, and Hastings, 2017). Cleric and Veil through their review named "Public Libraries as Post-Crisis Information Hubs" reports that public libraries assumed an extraordinary part by giving web admittance to local area individuals to demand help, to assist with tracking down missing loved ones, to document protection claims, and, as a rule, to start reconstructing their lives. This article reports the nature of administrations and exercises public libraries acted accordingly and recuperation in twelve unique networks affected by cyclones. The conversation incorporates an assessment of the nature of the reactions and furthermore records a few suggestions to work on the readiness and reaction in season of crises (Bishop and Veil, 2013). Jingjing Liu and others play accentuated the part libraries could play in misfortune readiness and recuperation by means of online entertainment by scattering tenable data. The suggestions given by the creators could help libraries to proactively think up risk correspondence procedures involving web-based entertainment for viable data administrations

Impact of COVID-19 Pandemic Lockdown on Libraries

Libraries are confronting difficulties and limitations in the lockdown climate. State and Central government and furthermore neighborhood specialists consistently are adopting various strategies so as to time, sometimes requesting the full conclusion of all scholarly establishments including libraries and data focuses. In this present circumstance existing library experts might take following preventive measures to check the spread of COVID-19 through the libraries:

- ◆ Libraries are shut
- ◆ Limitations to understudies, resources and examination researchers
- ◆ Treatment of library materials
- ◆ Supplier library benefits from a distance
- ◆ Versatile learning
- ◆ Online class/online class/online studio/online test/web based gathering
- ◆ Sharing library e-assets
- ◆ Expanding utilization of computerized library materials

Preventive Measures and Guidelines for Libraries in COVID-19 Pandemic

- ◆ The scholastic library ought to plan a coordinated pandemic avoidance convention to serve the library clients with awesome post-pandemic resuming experience as follows:

- ◆ Library clients wear facial covering generally
- ◆ Library staff will have facial covering and gloves if there should be an occurrence of taking care of returned library materials
- ◆ Course counter and reference work area staff will utilize face safeguard, cover and gloves
- ◆ Ordinary cleaning library
- ◆ Try not to contact nose, mouth and eyes
- ◆ Wash hands with cleanser and water
- ◆ Utilize 70 % liquor based sterilization.

Re-opening Strategies for Libraries

The continuum of library administrations during secure circumstances and post pandemic scenarios should be practice with legitimate consideration and understanding, particularly during post-pandemic conditions while re-starting exercises in a scholastic library after the lock down situation. Prevailing COVID-19 pandemic has given an educational example to scholarly custodians to re-think the manner in which they perform and in what ways they can plan for post-pandemic re-opening of the library as follows.

□ Post lockdown period will be totally unexpected climate in comparison to it was before lockdown. The library rules and guidelines, guides, handouts, concentrate on room facilities, outside guests, visitors, the staff and understudy family members, there will be limitations to everyone. There will be expected to change the library strategy, rules and guidelines, to make sure that each library client and the library assets ought to be protected in the library.

□ Putting restricted quantities of understudies, resources, research researchers, staff and other visitors using the library at any one time, and see that how to implement those, as well as identifying locations in and around the library where individuals might accumulate intently together, for example using one-way (if conceivable) entry and leave discrete. Restricting furnishings, shutting the reading rooms, or proceeding to delay programs. It is additionally fitting to clean the toilets frequently for wellbeing reason.

□ The library staff should have a propensity for wash routinely their hands habitually, access to safety materials like gloves and facemasks, and that hands sanitizer is accessible at the entrance of the library as well as close to hardware like PCs, electronic on/off switches, land line phone in the library.

□ Advancing web-based administrations and assets to control on numbers looking to visit the library

□ Eliminate, improving seats, tables and other furniture to oblige social removing.

□ Fostering the web-based arrangement of generally speaking assortment advancement of digital books, e-diaries, e-postulations and papers, e-data sets and give access through remote without human contact

□ The library rules ought to be modified and it ought to be plainly imparted to all students, faculties, research researchers and other library individuals through email, SMS alert, YouTube and the electronic board.

□ The library framework is experiencing significant change stage up to the furthest limit of COVID 19. To protect the staff from the Covid, the important hardware ought to be given and training is a fundamental element. The hardware incorporates straightforward screens if essential, providing the furniture so that base distance with the understudies and the library users should keep up with. Advancing work from home whichever is conceivable in this manner numbers of the staff, understudies and other library clients can be put taken care of.

◆ Zeroing in on normal cleaning processes, brief breaks ought to be accommodated library select for cleaning reason. The consideration ought to be given for escalating cleaning to the plastic, metallic surface where the infection show up for longer period, with the exception of the surfaces of copper and hard paper where the infection show up for brief period.

It is expected to explain that if circumstance of spreading COVID 19 establishes quickly due to the opening the library, it might close out of the blue for the security of all despite everything notice and it will be resume after the circumstance come typical and safe or if nothing else taken care of. To make mindfulness on friendly separating, safe hand cleanliness, general wellbeing, safe taking care of library materials, cleaning of library materials and use of accessible social media

(Govt of India,") Extensively this study utilizes the strategy for examination of the sites to figure out the reactions of the libraries of the chief mechanical establishments of India to COVID - 19.

Conclusion

A large portion of the libraries in India have shut down with presumption that the COVID 19 pandemic chain will separate and slow or go under control. However, step by step the quantities of active cases and the passings are expanding. Further every Indian State and Union Territory has different scenario. The Government is currently resuming the instructive foundations in near future, at last the libraries have additionally required re-opening with good to go systems. The unique procedure will not be helpful for the immense nation like India where the power of the pandemic varies from one spot to another. Subsequently the creator has recommended various systems. Academic Libraries on the web have become more equipped and certain about terms of resource management and digitalization. Data social orders are looking for data in computerized format, therefore, library administrations relies on gifted experts. Library assumes fundamental part in data acquisition, capacity, examination, understanding and spread of data among the library users. This Article has carried out an amazing open door to learn late mechanical headways in order to boost the utilization of library assets and administrations in overall lockdown and pandemic circumstances winning in the country. This conversation will give an outline on preventive measures and latest things in libraries to assume proactive part in the present and post pandemic circumstance. Coordinated pandemic counteraction practices can lead the scholastic library to provide a great re-opening experience for every one of its partners. Library staff and all the stakeholders will have a general comprehension of the pandemic. Scholarly bookkeepers can lend all the wellbeing conventions, strategies, getting contact with the most recent updates about the pandemic, disinfection rehearses in the library. The episode of the COVID-19 pandemic has required unexpected and extremist changes in conveyance of library administrations, as severe social separating and lockdown measures were forced in the beginning stages of the pandemic. The Internet and web advances have established a new and unparallel climate and empowering the libraries to improve and reinforce the exploration, educating and learning even in this troublesome and dubious time. The idea and practice of giving remote access of e assets by libraries isn't new, however the easy to use way took on by numerous libraries and the quantity of assets made accessible by them during the pandemic is praiseworthy. Impressive preparation by the library experts will be required even after the open of instructive grounds. It will be basic to re-survey each current assistance and once again plan it considering the public authority conventions to manage what is going on. Following severe social separating estimates visit to library could be limited when organizations re-open. Clients might interest for extra computerized assets in the event that the circumstance doesn't work on much for a more drawn out timeframe.

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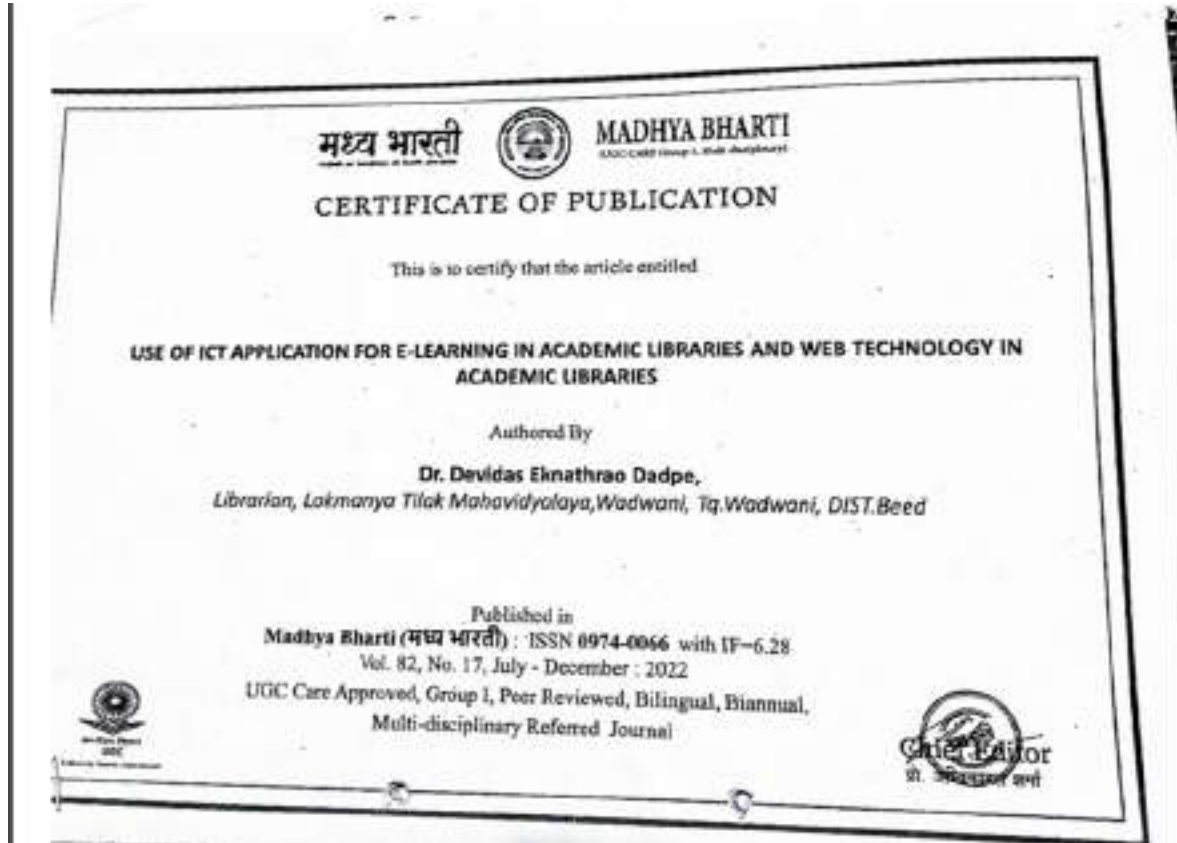
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USE OF ICT APPLICATION FOR E-LEARNING IN ACADEMIC LIBRARIES
AND WEB TECHNOLOGY IN ACADEMIC LIBRARIES.

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ABSTRACT

The primary motivation behind the review is to survey Application of Information and Communication Technology (ICT) in scholarly libraries. The use of ICT has given more viable and effective assistance conveyance in the library. The utilization of ICT offices is a significant device in the scholastic libraries as it upholds asset dividing between scholarly libraries, increment successful and proficient help conveyance, saves time, give promoting chance of its administrations, give rapid and simple admittance to data and to give more cutting-edge data to clients. ICT offices in the scholarly libraries are intended to pursue the completion of the organization points and goals. The article talked about the accompanying regions: to distinguish the Information and Communication Technologies (ICT) offices accessible in scholarly Libraries; to research regions ICT can be applied to in scholastic libraries; to analyze the provokes of ICT application to library benefits and propose methodologies for further developing ICT application to library administrations.

Public libraries assume a vital part in supporting training and education. They offer various types of assistance, exercises, assortments and assets for instruction and recreation. Bibliotheca Alexandrina is a global famous public library that offers various types of assistance for various clients around the world. E-learning is a rising and promising strategy for instructing and learning various subjects like the science, innovation, designing and math. The e-learning schooling system is very clever in Africa and the Middle East; subsequently, this paper presents the entire idea to the peruser. Moreover, it shows number of e-courses handling various areas given by various instructive organizations, public and public libraries around the world. ICTs empower libraries to find store, recover and disperse data. ICT devices, for example, CD-ROM, email are utilized in libraries for spread of data. Moreover, digitization of data assets which includes changing print assets over completely to electronic structure is additionally done, utilizing ICT. Data and Communication Technology (ICT) has carried remarkable changes and change to scholastic library and data administrations, regular LIS, for example, OPAC, client administrations, reference administration, bibliographic administrations, current mindfulness administrations, record conveyance, interlibrary advance, general media . ICT based assets are presently considered as being vital to a wide range of libraries and they are diminishing an enormous portion of library financial plans. They are utilized in overflow. These assets have tackled the issue of more. Scholastic libraries assume huge part in supporting exploration in all subjects.

Keywords: Academic Libraries, E-Learning, ICT's, Advanced Library, e-Learning Library Services, Facilities, Application, Information and Communication Technology (ICT) and Academic Libraries.

INTRODUCTION

With the continuous improvement of ICT's based learning advances, the customary approaches to educating is change in e-learning mode. E-learning is another idea of virtual learning, virtual learning room, and webbased training prompting foundation of virtual University with a perspective on broaden instructive open doors for all, anyplace and wherever. Today all the data is accessible inelectronically/advanced design. School system is dealt with issues like prepared and experienced instructors, absence of framework and need of value training. E-learning could take care of the issues. The future instruction is completely founded on e-learning.

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Data and correspondence innovations (DT) work with the course of distinguishing prod. assessment, putting away, handling and dispersing of data. The library and data science experts are using ICT to stay up with the issue of data blast. Innovation gives a device to the conveyance of library administration. Innovation additionally shapes and control points how administration can be conveyed. The virtual library building updates changing assistance designs, changing methods of administration conveyance, and changing mechanical applications. E-learning is useful implies a learning procedure in which clients might utilize various innovations, web, PC innovation, and media and it could be supplementing the regular school system at far degree. E-learning gives new aspects to advanced education and as well as different areas of training. This paper features the fundamental idea of e-learning, its benefits, hindrances, apparatuses for e-learning and furthermore further talk about the cooperation of scholarly libraries in the e-learning.

DEFINITIONS OF E-LEARNING

Derek Stockley (2003) characterizes the conveyance of an e-picking up, preparing or instruction program by electronic means

E-learning includes the utilization of a PC or electronic gadget (i.e. a cell phone) here and there to provide preparing, instructive or learning material. Greg Kestley (1997) characterizes Online Education (e-learning) as follows: "Online Education (e-learning) permits the investigation of advanced education flows through the electronic vehicle of web. Course materials including reference papers, concentrate on materials and contact with mentors and individual understudies are all accessed through the utilization of PCs and broadcast communications". New Zealand's Minister of Education characterizes e-advancing as, "Discovering that is empowered or supported by the utilization of computerized apparatuses and content. It regularly includes some type of intuitiveness, which might incorporate web-based collaboration between the student and their instructor or friends. E-learning valuable open doors are usually accessed through the web, however different advances in CD-ROM are likewise utilized. E-learning is depicted by European Commission as "the utilization of new media innovations and the web to work on the nature of advancing by working with assets and administrations also increase trades and cooperation". Kaplan-Leiserson considered e-learning "a wide arrangement of use and cycles, for example, web-based learning, PC based learning, virtual study halls and computerized cooperation. It incorporates the conveyance of content by means of web, internet/extranet sound and tape, satellite transmission, interactive TV's and CD-ROM". A far reaching definition from Department of Education, Training and Employment is follows; "Online schooling courses (e-learning courses) are directed through the web, permitting you to get and submit coursework and collaborate with members and your teacher by means of your PC and modem. The dominantly nonconcurrent nature of the illustrations, exercises and communication strategies permits you to take part in course on occasion and places advantageous to you". E-learning can be involved by students in conventional, up close and personal instructive settings or a distance as they connect from home, work environments, web bistros or libraries. The educator's job incorporates the standard aspects advancement of educational program, learning objectives and learning assets" and assistance of learning processes. E-learning is web empowered learning. E-learning gives quicker learning at diminished costs, expanded assistance to learning and clear responsibility for all members in the growing experience.

CHARACTERISTICS OF E-LEARNING

E-learning has numerous qualities, a portion of these are: • Any time learning office: 24x7 learning framework; • Anywhere learning: E-gaining permits gaining movement from one or the other office or home or any spots. It gives tenore across office; • Remote Learner Teacher: in the e-gaining climate instructor and student can be away from one another yet accomplishing the shared objective of training

by the method for ICT applications; • Learner Centered: It is a lot of word on the student's own decision, the student pick his/her learning module; • Lifelong Learning: The student will have the adaptability to learn and complete the program at their own pace; • Multimedia Nature: The course contents are accessible in electronic arrangement, for example, it very well may be text, sound or video structure.

Advantages & Disadvantages of Virtual Libraries

- > Quick admittance to assets. ...
- > Data refreshed right away. ...
- > No actual limits. ...
- > Support different learning styles. ...
- > Open for the handicapped. ...
- > Present understudy work. ...
- > Data recovery. ...
- > Showing apparatus for data proficiency

Objectives The major objectives of the present study are:

- (a) To know the mindfulness on e-learning among LIS experts.
- (b) To comprehend the LIS experts demeanor towards e-learning.
- (c) To know the ideal technique for finding out about the utilization of e-learning materials
- (d) To recognize the issues looked in the compelling usage of e-learning application.

CHALLENGES OF MANAGING ICT

The difficulties connect with obtaining of ICTs, safeguarding of electronic data assets, support and security issues, preparing of clients, and general absence of mindfulness and responsibility among library partners. Once more, e-learning incorporates both the obtaining as well as utilization of information dispersed and worked with by electronic means. "E-Learning is Internet-empowered learning. E-Learning gives quicker learning at decreased costs, expanded admittance to learning, and clear responsibility for all members in the growing experience. In the present fastpaced culture, associations that carry out e-Learning give their work force the capacity to transform change into a benefit.

Benefits of Digital Libraries

Advanced libraries are gotten to through the web from anyplace whenever. Accessibility of full-text reports empowers digital libraries to help progressed search, better presentation elements, and importance positioning. Gives concurrent access solicitations to the same electronic archive. Gives admittance to content in various formats including activity, illustrations, sound and video. Through fitting metadata and information trade conventions, advanced libraries can undoubtedly impart data to comparative computerized libraries and give improved admittance to clients. Computerized libraries work with protection of reports.

ACADEMIC LIBRARIES AND E-LEARNING

Scholarly libraries are viewed as the operational hubs of any scholastic establishment which backing educating, research and other scholarly projects. Scholarly libraries will assume a significant part in development and progress of any school system. It gives the any data to their client and fulfill their prerequisite related their subject, intrigued region, picking up, educating and research. E-learning (gave incredible open doors to libraries, to involved the library assets and administrations on the side of learning, exploration and effort. E-learning is the change all the customary approach to showing techniques, it is offering virtual homecoms to a without geological limits and nations, it is reforming change in the schooling system; it is likewise zeroing in on individual as opposed to a gathering. We can say that it is

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...actually considering educating techniques. E-learning is more to the individual than to many individuals or gatherings. Scholarly libraries have offices of advanced and e-learning. They can apply involved their ICT infrastructure on the side of e-learning and e-research by administrators to electronic assets, online data sets, online inventories, digital books, e-journals, e-databases, computerized libraries and electronic administration. The scholarly libraries give these offices to workbooks, membership in on-off grounds. A scholarly library dealing with the administration in regards to e-learning, for this reason scholarly libraries ought to lay out an e-learning forum, which would upgrade their scholarly educational plan with the assistance of employees and supporting staff. For learning forum every hour/month ought to be made alongside video conferencing and task transcending adaptable learning and educating with understudy learning at their own places. Scholarly libraries additionally support the e-learning with their sight and sound assets, which comprise of sound, video, CD/DVD, microfilm, microfiche and DVDs. Arising correspondences advances accordingly provide an open door to scholarly libraries to contain these media assets. These assets will upgrade administrators to data where whenever and anywhere 24*7 help to understand, employees.

e-Teaching and e-Learning

The prefix "e" has become progressively clear on the existence of individuals in manner many could never have envisioned under decade prior. No event, the "e" is utilized with awareness like food, reading, banking, diversion and presently training. The "e" represents electronic and it connects with the utilization of the Internet to attempt the great many exercises. As we become more acquainted with the language of the Internet we find exactly the same it plagues our day to day routines in the olden age. We promptly perceive <http://www.....> as an Internet site and see it put on vehicles, boards, sight seeing balloons, stock and in the electronic and print media. Instructors are presently starting to hear terms like e-teaching, e-learning and e-training as these imperceptibly become piece of our normal jargon. Scholarly libraries serve the teachers, including the new age of educators who will work in an Internet climate in hybridized and virtual hour/month circumstances. They will find some peace with new ideas of working in floating and spatial settings. Teachers work together, form and find new learning networks and investigate their current assets in their connection with data, materials and thoughts with their undergraduates and associates. The e-training includes e-instructing and e-advancing alongside the different other regulatory and vital measures expected to help instructing and learning in a web-based climate. It will coordinate a neighborhood, provincial, public and worldwide vision of schooling. An Academic Library should have a compelling e-learning system should be a decent mix of the innovation and the substance it conveys. It should likewise zero in on basic achievement factors that incorporate structure a learning society, marshaling genuine authority support, conveying a sustaining plan of action, and supporting the change all through the association.

Digital Libraries Supporting E-Learning

Computerized libraries assume a critical part in helping compelling e-growing experience as it can store and oversee a lot of computerized content, for example, full-text materials, bibliographic data sets, library inventories, picture and sound files, and so on. Better organization and capacity innovation, web crawlers at reasonable expenses are different purposes behind entering a computerized library. The benefit of advanced libraries in E-learning is that it permits students to utilize electronic assets from anywhere without knowing where it is geologically put away. To accomplish more extensively effectiveness in the quickly evolving climate, libraries are progressively searching for new ideal models to convey administration to clients on their work areas. Libraries are planning their web-based interfaces and helping their students in looking and recovering data. It offers administration, however upgrades insightful correspondence and examination among the supporters of the library. The substance the board framework gives a stage to overseeing dispersed web-based data assets, which is developing at an exceptional rate. Many open source content administration framework is accessible, and to give library administration on a solitary stage, the

Space Applications Center's (SAC) library planned its entryway utilizing Drupal: A Content Management System (CMS). The gateway gives data about library exercises, capabilities, assets, and administrations as displayed in fig. 2, and unites its assets and administrations on a solitary stage for the comfort of its clients. A CMS is a product application used to make, tweak and oversee data and give an e-learning stage to the e-students.

Academic Libraries and E-learning

Scholastic custodians by and large serve the subject academicians to give data in regards to educating, learning and examination. However not all over the place, yet e-learning has been coordinated in the educational plan of the majority of the college by various resources. From the library side it has been an extraordinary chance to coordinate the library assets and administrations on the side of learning, examination and effort. As of late a few strong advances have been taken to coordinate e-learning with the scholarly work. The majority of the advanced scholarly libraries are computerized and e-learning can really occur in a computerized climate. Scholarly libraries apply fitting correspondence advancements on the side of e-learning and e-research by giving consistent admittance to electronic assets and administrations. Electronic assets incorporate internet based lists, data sets, media, online diaries, computerized stores, electronic books, electronic documents and on the web/electronic administrations. The usage of state of the art advancements by scholastic libraries to give admittance to assets and administrations on the side of getting the hang of instructing and research has helped both nearby, parttime as well as distance students. The two understudies and speakers can attempt learning and examination without being in the library. A scholastic library, personnel and scholarly advancement division overseeing elearning may utilize proper innovations to work with learning and admittance to assets and administrations. It is very justifiable that an e-learning climate can furnish the two understudies and workforce with a manageable framework and consistent admittance to information, course happy, data assets and administrations, all from coordinated help point.

The drive which ought to be taken by The scholarly libraries ought to show a drive towards foundation of an e-learning support focus which would attempt preparing of the scholastic staff in coordinating the instructive innovation into the educational plan to give admittance to the substance. As a piece of this drives an Educational Technology unit will foster e-learning brilliant homerooms, alongside video conferencing and task instruments empowering adaptable learning and instructing with the understudies learning at their own place. The scholastic library should have a comprehensive methodology in e-learning by which different customary and computerized strategies and media are coordinated in learning and educating. As personnel and educators have started to take on e-learning systems as a piece of their showing collection, libraries assumed a key part, assisting with finding and coordinate assets to supplement projects and courses utilizing e-learning to offer help to understudies managing their tasks.

Role of Academic Librarians In e-Teaching and Learning

These days scholarly curators are a piece of e-educational experience and are effectively taking part by giving on the web and in person modules, guides, subject and class based records, as well as reference (simultaneous and email). The custodians offer classes and seminars on research systems, help understudies in deciding valuable academic assets, work with the staff in arranging and creating distance training courses (specifically online courses) to coordinate ideas of data proficiency all through the educational program. Workforce need support in these exercises on the grounds that the capacity to verbalize data needs, track down fitting data assets and basically survey the aftereffects of a web-based search are critical to progress in e-learning and this passes on the personnel to zero in on course satisfied. On account of libraries what is really great for the web-based understudy is likewise valuable for the grounds based understudy. By a review it was seen that the curator working with the e-learning are laying out a positive connection between the scholastic accomplishment and utilization of open rack library books. The bookkeepers ought to assume a committed part in supporting teachers and heads to understand

the capability of e-learning through the management of administration models need to libraries. Countries some place have found to foster online modules to help course incorporated guidance meeting, crisp understudies to effectively follow the administrators' show involving their own subjects for class work. Understudies get quick criticisms on search techniques during the meeting and can return attention to investigate their abilities for resulting tasks. Reference staff utilize the material to direct understudies in utilizing data assets well defined for their links at the reference work area. This mixed way to deal with data education offers understudies and educators with a capacity to address different learning styles and cognitive dynamic interest along the show to a day in and day out access that might cultivate expanded understudy contact with the bookkeepers.

Numerous bookkeepers uniquely college custodians are working with online course designers as well as educators in conventional courses to give online slides and help in library research, these incorporate modules that acquaint understudies with explicit assets as well as to basic assessment of assets, explicit about postulation readiness and so forth. Likewise with up close and personal library association, these modules are exceptionally successful when incorporated into course and examination material given by the teacher.

E-LEARNING INITIATIVES IN INDIA

The distance open training in India is spreading exceptionally quick. There are number of institutions offering distance training in LIS. The foundations of distance training are quick to take on the e-learning in LIS. As has been talked about before e-learning suits more to separate schooling. Understanding the significance of e-learning in distance training the India Council National Open University (ICNIOU) and different state open colleges in India are as of now testing its plausibility. Indeed, even the distance training branches of conventional colleges are likewise attempting to utilize the e-learning for their distance learning programs. VidyaOnline9 is one of such up-coming e-learning program for the LIS schooling. It is an endeavor of Vidysagar University, Coimbatore Digital Library (LDL) created by the DDC (Documentation Training and Research Center, Bangalore) gives computerized assets to those keen on e-learning. LIS offices from the customary colleges in India won't be a long ways behind to present need-based, momentary e-learning courses. Slowly, these divisions might try and run e-learning courses, lined up with their conventional courses.

LITERATURE REVIEW

There is many accessible innovations to pick, while applying it to library. Oketunji (2001) expressed that the ICT offices accessible for library use include: PC, CDROM, teleconferencing, organization, electrocopying and web. Joining the innovation and administrations, Daniel and Matthew (2000) portrayed the new improvement as apparatuses for data conveyance in the new thousand years. Such innovations are made sense of hence: Network is a kind of data and correspondence innovation that permits the connection of discrete PCs to share their assets together. Oni (2005) portrayed network as an approach to interfacing PCs so they can spoke with one another and share assets like printers and stockpiles space. Ogbonna (2003) added that organizations give open doors to asset sharing, asset sharing correspondence, information and full text looking among libraries in the organization. Cochrane (1992) characterized network as an arrangement of genuinely separate PCs with media transmission joins permitting the assets of each taking an interest establishment to be shared by one another.

Challenges of ICT Application to Library Services

There is the issue of regular change in the plans of data innovation as Oketunji (2001) expressed that one of the issues libraries utilizing data innovation might be confronting is successive changes advancements. New models of data and correspondence advances are imagined every now and again, libraries that need more assets will most likely be unable to confront the opposition. Likewise Madu a

Adeniran (2000) noticed that continuous changes in data advancements have not improved the situation as a portion of the gear and extras effectively become old. This suggests that the people who are specialists in a single arrangement of data and correspondence (ICT) will require persistent preparation for them to be important in the field or, in all likelihood they may as of now not be helpful. ICT application in libraries is a capital-concentrated adventure both in securing, establishment, support preparing and maintainability. Thus, not all libraries really do have assets to wander and support ICT all alone. Omekwe (2004) called attention to that underlying interest in framework study, plan execution, acquisition of equipment and programming could be pricey. He added that even after full execution of ICT, areas of additional use incorporate framework upkeep or substitution. Ankar and Walden (2001) recognize absence of monetary assets as one of the main hindrances restraining libraries from completely exploiting ICT. In another aspect, Bourgoain (2002) sees accessible monetary assets as one of the determinants of ICT execution.

Problem of Infrastructural Facilities-

one more issue related with the execution of ICT in libraries is the issue of poor infrastructural offices in greater part of our scholarly libraries contrasted with what gets in modern financial matters and, surprisingly, in numerous Asian as well as Latin American nations. Gbaje (2007) keeps up with that transfer speed network and their suppliers are conveyed utilizing costly innovation like VSAT and radio. These associations are extremely sluggish and flighty to help the transferring and downloading of electronic assets. Then again, Steimmuller (2001) in report of his experience of ICT in emerging nations forewarned that its ease of use among library activities is just conceivable where important offices are accessible. The issues of old library staff who have become so used to the manual strategies attempt to oppose the presentation of the new advancements. Ifidon (1999) likewise expressed that the capability of library staff protection from the presentation of PC advancements is on the high side, he further added that the possibilities of clients' opposition and inability to take on the utilization of on-line data have not reached a conclusion. Womboh and Abba (2008), express that is exceptionally off-base origination and conviction, relevantly, library staff needs to fight for themselves if they have any desire to join the ICT train. Any other way, the train of the ICT will abandon them, and clearly it will put them out of their positions. Aina (2004), while conceding the significant expense of ICT preparing is tremendous and just couple of bosses could stand to send staff on preparing consistently, there ought to be the chance of improving, one's vocation from ones work place.

ICT application in academic libraries

Techniques for improving the use of ICT offices in the libraries, it was seen from writing that great number of them tended to arrangement of ICT. The discoveries concurred with Ngurukwem (2006), that satisfactory arrangement of ICT offices in the libraries will prompt greatest utilization of the library activities to improve successful library administration. Likewise sufficient ICT offices are made conceivable through satisfactory subsidizing of the library. That is, assuming libraries are satisfactorily supported, sufficient use of ICT offices will be applied to library administrations. Aside from awards from the public authority, different wellsprings of creating cash ought to be sort by the library to resolve the issue of subsidizing. Akintunde (2006), recommends that Nigeria scholarly libraries should look for elective subsidizing assuming critical headway will be made in conveying ICTs. Procedure to enhance infrastructural offices in the library is in accordance with Okoro (2005) that framework advancement will assist with obliging numerous clients which would assist with working on the issue of allotting not many hours to each library clients. The discoveries is in accordance with Akintola (2003) and Akintunde (2003), that it is via preparing and holding of administrators in ICT abilities securing and application that upgrade their ICT capability. Ukachi (2008) is likewise on the side of this observing that there is need for preparing and retraining of library staff on ICT.

CONCLUSION

E-learning is giving new component of schooling and furthermore influencing training in various ways. E-learning teaches the clients and officers acquaintance to data in future. The scholastic library should convert to the e-learning instructive focus and furthermore assume an imperative part in e-learning schooling. Sustainable e-learning development and advancement is dependent on the capacities of e-instructors to see the commitment presented by the internet based open doors and to figure out the climate of the new climate. A system that helps e-instructors to characterize the scene will offer them backing and support as they push ahead. Nothing replaces great preparation in the production of e-training drives. A scholastic definitely should attempt an appraisal of the learning and automatic results it desires to accomplish through e-schooling (Palloff and Pratt, 2000). Reorienting e-instructors for this introduction will guarantee that the pedagogical, staff improvement and monetary worries are seen with due thought. It will integrate a neighborhood, local, public and global perspective on schooling. With the rise of further developed data advancements, libraries have additionally been early adopters of new data frameworks and administrations and have institutional passages for computerized information assets like internet based diaries and exceptional media assortments. As anyone might expect since personnel and educators have started to adjust e-learning procedures as a piece of their showing collection libraries are assuming a vital part via assisting with finding and sort out assets to supplement projects and courses utilizing e-learning and to offer help as understudies manage their tasks.

The world situation of LIS training is evolving quick. The change is authorized by many powers like innovation, segment highlights, financial characters, and so forth. The LIS schooling is answering these progressions by rolling out proper improvements in its instructing learning procedures. Reception of e-learning in LIS is vigorous mark of this reaction. The Indian LIS schooling as well, is gradually yet consistently gaining ground toward this path. Accessibility of appropriate and satisfactory foundation will add force to LIS e-learning in India. The use of ICT in library tasks has progressed significantly in a brief time frame. The improvement of ICT has changed the method of data stockpiling and recovery as well as dispersal of data to library clients. This study has likewise had the option to recognize a few reasons for applying ICT offices in the academic libraries by library staff. It was seen that the libraries under study applied ICT to a library administration positively, while certain areas of library benefits possibly they are not as expected applied or are not utilized by any stretch of the imagination. Notwithstanding, this exploration work has additionally have the option to recognize the difficulties confronting the execution of ICT in academic libraries going from deficient subsidizing.

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आज़ादी का
अमृत महोत्सव



इतिहासाचार्य वि. का. राजवाडे संशोधन मंडळ, धुळे



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॥ संशोधक ॥

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कार्यालय, इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००१
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नियतकालिकेतील लेखकांच्या विचारांगी मंडळ व शासन सहाय्य असेलच असे नाही.

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Use of pattern of mobile Technology among the Academicians: A study

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Abstract :

The mobile phone is now a very important communication tool. The dangers of a bad phone are mitigated by the wide use device. Despite its many benefits, it also has some drawbacks. The disadvantages of using a mobile phone are getting worse everyday. The main reasons for wasting money and time stem from unnecessary conversation. Users of modern cell phones can access a wide range of electronic media almost anywhere and at any time. Currently, university students are likely to have their phone on them while they are in class and studying. Subsequently, the principal reason for the current review is to research the utilization of mobile cell in classrooms with the assistance of the confirmation from Humanities and Actual Science Workforce Understudies of Jahangirnagar College. The majority of respondents used their phones for study, believing that a cell phone is an essential study tool. One of the most widely used information access devices, cell phones offer numerous capabilities that can be helpful during study. According to the findings of this study, designers of mobile phones need to take into account how young people use their phones for educational purposes. Students today have a plethora of options and challenges due to the prevalence of cell phones. Due to the intrinsic motivation of university students to want to communicate with one another, higher educational institutions can take advantage of the potential and capitalize on the cell phone for educational purposes.

Technology that travels with the user is called mobile technology. It consists of computing devices, portable two-way communication devices, and networking technology that connects them all. At the moment, internet-enabled devices like smartphones, tablets, and mobile devices define mobile technology. It is now possible to connect people from all over the world, no matter where they are, using mobile phones. In addition, they are portable and accessible, making communication easier than ever. Apps for social media sites make it possible for us to communicate with our loved ones on a daily basis.

Keywords: gender differences, medical students, mobile phone usage pattern, mobile devices.

Introduction :

Our daily lives, university life, and culture are all dominated by cell phones. Users of modern cell phones can access a wide range of electronic media almost anywhere and at any time. Even a casual look at today's college students will reveal that they use their phones, both openly and covertly, everywhere on campus, even in the classrooms. As mobile phone technology continues to advance at a rapid rate, it appears that the device can help students learn and perform better in school. In contrast, some recent research suggests that many college students perceive the cell phone primarily as a leisure device and most frequently use cell phones for social networking, surfing the Internet, watching videos, and playing games. For instance, modern



"smart-phones" provide students with immediate, portable access to many of the same education-enhancing capabilities as an Internet-connected computer, such as online information retrieval, file sharing, and interacting with professors and fellow students. Cell phones may hinder academic learning if they are primarily used for entertainment rather than instruction. Multiple aspects of students' day-to-day lives have been impacted by the recent rapid increase in cell phones, according to theoretical perspectives and previous empirical studies. After the presentation of PDA or cell phone in Bangladesh in 1993, today, we see individuals use them in a wide range of circumstances, from the most confidential circumstances like in bed to public places like in the roads, on the transport, in shops, eateries, public theaters, workplaces, at fill in as well as recreation, while going to courses, study halls, etc. In both classrooms and workplaces, mobile phones can be a major source of disruption. Texting, games, social media, and the internet are now accessible on nearly every mobile phone. Thus, they have lessened the consideration of understudies in classes and can consequently be damaging to learning. Due to the assumption that their students are using them to play games, text friends, or update their various social media accounts, many teachers have a zero-tolerance policy during class. The purpose of this paper is to investigate how important it is for college students to use their phones in class and how they use them.

The evaluation of learning outcomes is accelerated by mobile technology, allowing educators and students to quickly monitor progress. In the past, students had to wait for recommendations based on their knowledge for days or even weeks. Instead of making xerox copies, students carry digital notes on their phones. It's more straightforward when they need to take a study. And last but not least, when conducting research for a project when you do

not have access to a computer or laptop, mobile phones are extremely useful. Studies show that students' test scores and long-term learning retention suffer when phones are allowed in the classroom. Negative correlations between student achievement and off-task device use have been found in some correlational studies. evaluates and provides immediate feedback. Make it easier to customize learning, enhances the ongoing learning, makes communication easier.

Literature Review :

a large sample of Spanish high school students to identify intensive cell phone users using data on phone costs and frequency of use. They demonstrate that excessive cell phone use was associated with a number of negative behaviors, including smoking and excessive alcohol consumption, as well as academic failure. Among college students in the United States, there is a negative correlation between calling, texting, and self-reported grade point average. A self-reported measure of academic difficulty was also positively correlated with calling and texting among a sample of female Taiwanese university students. The majority of cell phones can now easily be used for popular activities like playing video games, browsing the Internet, and keeping an eye on social media sites. Each of these is connected by researchers.

The study's objective was to assess faculty members' acceptance of mobile learning. A concurrent mixed methods design was used as the research methodology. In the quantitative portion, descriptive-survey research was used, while phenomenological research was used in the qualitative portion. Quantitatively, the study population consisted of all female and male faculty members from technical-engineering groups at Shiraz University. A stratified random sampling method was used to select 87 participants. Purposive sampling with criteria



was used to select the participants for the qualitative portion, which included a small number of faculty members who had also participated in the quantitative portion. A researcher-created acceptance scale for mobile learning was one of the research instruments. After checking the legitimacy and dependability of the scale, it was circulated among the subjects, and the gathered information were broken down utilizing SPSS 21 programming. Semi-structured interviews with faculty members who had used mobile learning provided the basis for the collection of qualitative data. The faculty members' acceptance of mobile learning was higher than average in all areas, with the exception of usefulness, according to the quantitative findings, while usefulness was at a moderate level. The benefits of mobile learning, the obstacles and limitations of mobile learning, and the infrastructure required for effective mobile learning were among the 17 basic themes and three organizing themes that were extracted from the qualitative portion after the data were coded and summarized.

Education is no exception to the rapid expansion of technology in modern societies. Mobile learning has also emerged as a new technological achievement and educational trend that provides both educators and learners with ample opportunities. With the use of mobile technologies, the potential for effective teaching and learning is growing. This is due to the benefits of mobile learning, including the capacity to facilitate the development of critical thinking, participatory learning, problem solving, and the development of lifelong communication skills. Academic institutions, like learning organizations, also pay considerable attention to the use of advanced technologies to facilitate their progress, especially in the areas of teaching and learning (Information and communication technology).

The precise meaning of the term "mobile learning" is still a matter of debate. There are some key words that, despite the ambiguity, can be used to explain the idea. To explain mobile learning, Trankler uses terms like personal, spontaneous, situated, private, and portable as key words. According to Lam and Lee, mobile learning is a learning model that lets students use mobile and internet technologies to access educational materials at any time and from any location. Mobile devices are typically inexpensive, portable, and adaptable, among other characteristics. As a result, mobile technology seems to be very appealing to students and can be used in the process of learning. There are a number of mobile phone applications that can be helpful for teaching and learning, such as general software like Word, Excel, and PowerPoint and applications for learning languages and solving mathematical problems, among others. Mobile learning stands out from other learning technologies primarily due to its mobility. In spite of the previously mentioned advantages of portable learning, it can never completely supplant conventional schooling, however whenever utilized accurately, it can expand the benefit of existing learning styles (Lam et al., 2017).

Many groups, particularly teachers and students, use mobile phones to store information and consult dictionaries and thesauri. There has been a growing trend worldwide to use mobile phones for educational purposes. "Mobile learning acceptance" is defined as the intention to use mobile technology or the attitude toward using that technology. "People's recognizing recognition of people and a process or condition without attempting to change or end" is another definition of "Mobile learning acceptance." They have been portrayed as one of the applications and as one of the applications for teaching and learning in which it is portrayed as a new opportunity for the use of ICT in education. Ball

and Levy discovered in their study that faculty members' acceptance of and intention to use new teaching technologies were largely influenced by "experience." Chun wanted to find out how teachers felt about using mobile learning systems in his qualitative study. The following are the five areas that he discovered:

- (a) teachers' perceptions of mobile learning,
- (b) reasons for using mobile learning,
- (c) conduct guidelines for using mobile learning,
- (d) obstacles to mobile learning acceptance, and
- (e) the advantages of using mobile learning.

Mobile Phone Use and Prevalence of Self-Reported :

cell phones because they have a negative effect on how students behave. Chen also looked at how students and faculty members perceived and accepted the use of mobile devices in education in his research. The results showed a positive correlation between perception and acceptance. examined the levels of mobile learning acceptance and readiness among pre-service teachers at Middle East Technical University's Faculty of Education. The findings suggested that pre-service teachers had moderate levels of m-learning readiness and acceptance. In their study, Bere and Rambe also looked at how prepared pre-service teachers in teacher training colleges are for mobile learning. The outcomes showed that future instructors' readiness didn't shift by orientation, and that they utilized portable advancements for the most part for correspondence, considering, admittance to data and making arrangements. In his dissertation, Brown looked at how higher education teachers thought about mobile learning. The results showed that mobile learning techniques and tools were useful for professional learning, effective in formulating classroom instruction strategies, useful over time constraints when acquiring knowledge at any time and place, and facilitating teacher-student communication.

Enayati et al. conducted research on how students use mobile phones to access educational content. According to the findings, it is effective to learn by transferring course materials via text messages and mobile phones. However, compared to lectures, this method of content transfer has no advantages. Karimi et al. conducted a study to determine whether university mobile learning could be implemented. discovered that Payam-e-Noor University had the necessary hardware and software infrastructures, financial resources, and support to set up a mobile-based learning system. However, a mobile learning system could not be implemented at that university due to content and professional human resources issues. Kaliisa and Picard (2017) conducted a systematic review of studies on mobile learning in African higher education systems published between 2010 and 2016. According to their findings, mobile learning enhances student and teacher collaboration at African higher education institutions. It empowers learning communities, increases student participation and interaction, facilitates authentic learning and reflective practice, and alters lecturers' approaches all at once. The major obstacles to incorporating mobile learning into African higher education institutions are also highlighted in the findings, which include: poor attitudes among students and lecturers, incompatibility of mobile handsets with universities' online management systems, and a lack of policies to guide the implementation of mobile learning are all contributing factors to the poor technological infrastructures. Additionally, Baek et al.'s study analyzed the perspectives of Korean teachers regarding mobile learning. This study found that Korean teachers generally had a negative attitude toward mobile learning. When compared to male teachers, female teachers displayed a more upbeat attitude.

According to a quick literature review, mobile learning is generally regarded as a cutting-edge



technology, and there is a lot of research on it and its applications. Mobile learning acceptance among students and lecturers is crucial because the successful implementation of mobile learning depends on understanding the factors that influence students' and lecturers' acceptance of this method (Ilci, 2014). However, very little research has been conducted on mobile learning acceptance and mobile learning readiness in comparison to mobile learning studies and applications. Additionally, "mobile learning" has not been successfully implemented in many countries due to the low level of awareness, acceptance, accessibility, and technological skills among teachers and learners. Liu et al. assert that Even though mobile learning has become a popular area of research in many places around the world, few studies have looked at the factors that influence people's acceptance of mobile learning. Mobile learning readiness and acceptance are also emerging as important research areas in light of the rapid development of mobile learning in the technological world.

As a result, faculty members' attitudes toward the adoption of mobile learning are one of the factors influencing its implementation. Despite the fact that faculty members play a crucial role in the acceptance of mobile learning, previous research has primarily focused on the factors affecting student acceptance. Understanding and accepting mobile learning has an impact on how classroom instruction is organized. Determining the attitudes of teachers and students toward using mobile learning systems helps identify its strengths and weaknesses as well as develop the necessary technological infrastructures. This view is also supported by Mahan et al., who argue that instructors should improve their current teaching methods and adequately prepare students for a technology-based environment if students are interested in using this method, who argue that it is essential to assess future users' perceptions of mobile learning prior to designing and implementing a mobile learning system

because these perceptions significantly influence their willingness to adopt mobile learning. The widespread adoption of mobile learning in higher education is still hampered by a number of social, cultural, and organizational factors. For instance, Balash et al.'s research on Iranian university lecturers found that concluded that most of them are unwilling to accept mobile learning. Because mobile learning is still in its infancy in higher education, further research on its educational implications is required. Mobile learning in higher education is still in its infancy. For instance, despite the fact that many universities offer free programs, these programs are typically used for purposes other than education. A lack of research on the application of information systems is partly to blame for the inadequate utilization of these systems in developing nations; consequently, additional research is required to open the door to a more efficient application of these systems. The primary objective of this study's concurrent mixed-methods design is to assess faculty members' acceptance of mobile learning as an important factor in the design and implementation of a mobile learning system in light of its limitations. To this end, the accompanying inquiries are tested to:

The statistical population mobile phone:

147 male and female Shiraz University technical-engineering department faculty made up the quantitative statistical population of this study. A sample size of 106 people was obtained using the Cochran formula, and 110 questionnaires were distributed using stratified random sampling. A total of 87 completed questionnaires were returned, or 82% of the total. A phenomenological study takes into account the lived experiences of individuals with a phenomenon in the qualitative part. The technical-engineering professors at Shiraz University were the only group with firsthand knowledge of the use of mobile phones in

education. As a result, they were chosen to participate in the qualitative portion of this study. From the same faculty members who participated in the quantitative portion, a small group was chosen. As a result, this section's sampling strategy was deliberate, and the participants were chosen using the standard approach. There were two selection criteria for faculty members in the qualitative part: They were full-time faculty members with lived experience of using mobile in education and had at least one year of university experience. To that end, the quantitative portion of the study asked the participants: Do you know whether or not mobile phones are used in education? The members in the subjective part were chosen in view of their positive answers to the above question, and having a lived insight of involving cell phones in training.

Research Tools and Method of Data Collection :

A researcher-created scale of mobile learning acceptance served as a data collection tool in quantitative research. It had 53 questions about four aspects of mobile learning, including challenges and barriers, ease of use, self-efficacy, and ease of use. Qualitative data collection was based on the participants' experiences with mobile learning. Mobile learning was evaluated using a 5-point Likert scale. In order to discover and extract the faculty members' actual experiences with implementing mobile learning, semi-structured interviews were carried out. Questions about the advantages of using mobile phones for learning, the effects of mobile learning on faculty members' sense of self-efficacy, and the difficulties they face when using mobile phones were asked during the interview.

Some responses suggested that using a mobile phone as a teaching tool has a number of advantages in the educational process, including the ability to manage and plan the teaching process, improve individual participation in the teaching-learning process, and help students see

mobile applications as a necessary prerequisite. According to the quantitative data, the participants' mean scores increased above the average for self-efficacy and ease of use, while the dimension of usefulness remained at the average level. The findings of the qualitative part, which were derived from the participants' actual experiences, confirm these dimensions' illustration of the advantages of using a mobile phone. For instance, in the quantitative portion, the participants' actual experiences are reflected in the questions regarding student competence, ease of management and planning via mobile devices, and increased student engagement and participation. This finding is also consistent with the findings of Gan and Balakrishnan, who stated in their research that the use of mobile technology in education can improve teacher-student interaction, and that factors such as ease of use, self-efficacy, and enjoyment play a significant role in the acceptance of mobile learning.

On the other hand, some of the participants mentioned the obstacles and limitations that make it difficult to use mobile phones effectively in education. These obstacles and limitations include cheating, searching the internet for inappropriate content, violating the privacy of professors, using a small mobile screen, having less focus on learning in the classroom, not having equal access to mobile services for all students, and other similar issues. The participants reported that the challenges to mobile learning were higher than the average level, so the aforementioned points support the quantitative findings. Thomas et al.'s findings are consistent with these findings (2014), who found cheating by students, access to inappropriate material on the Internet, cyberbullying, and disruptions as potential barriers to mobile learning. The current findings are also consistent with the studies by Kaliisa, Picard, elik, and Karayaman, all of which found flaws and challenges in mobile use.

Factors and consequences related to smartphone use: lens of self-control

The factors that influence smartphone use and the effects of smartphone use are the two types of variables associated with adolescent smartphone use. In the first place, the elements impacting the juvenile utilization of cell phones have been viewed as predominantly connected with discretion. As you move at a formative stage, their restraint capacities are as yet juvenile, and that implies that cell phone fixation should have been visible to be firmly connected with motivation control observed that phone capacity was a huge indicator of cell phone involvement and accomplishment in youngsters. Heo and Lee tracked down that understudies with an unfortunate capacity to control their cell phone use were bound to confront homework and companion relationship challenges, and Yi and Child reasoned that teenagers expected to foster discretion methodologies due to their expanded weakness to cell phone compulsion, for which they proposed a remediation program including restraint preparing for dependent understudies.

In light of the limitations, some participants mentioned the infrastructures needed to make using mobile phones in education easier, such as creating powerful tools for controlling student behavior, blocking communication and social networking services, and establishing ethical rules and guidelines for proper mobile usage are all actions that competent institutions can take to facilitate the effective adoption of m-learning. The participants' personal accounts suggest that students have not yet adopted the classroom mobile device culture. In order to make it easier for employees to use mobile devices, this culture should be first established. It is important to note that one participant suggested the College of Educational Sciences as an effective institution for developing a culture conducive to effective mobile learning. As the discoveries of the quantitative segment show, portable learning

acknowledgment among employees is at a moderate level, implying that they will apply versatile innovation in schooling. However, participants' actual experiences suggest that the necessary infrastructures are not yet ready, which is consistent with the first study's examination of Pre-Service Teachers' Mobile Learning Readiness and Acceptance Levels. Despite the absence of mobile learning adoption infrastructures, the group's acceptance and readiness for m-learning were moderate, according to the findings. Kalina and Picard's findings, which identified weak technical infrastructures and the absence of guiding policies as the primary obstacles to facilitating mobile learning, also support the findings of this section of the study.

Even though faculty members play a crucial role in promoting mobile learning acceptance, studies have primarily focused on examining the factors that influence student acceptance. Therefore, the present study evaluated faculty members' mobile learning acceptance in education as one of the important factors. Although mobile learning can never completely replace traditional learning, it can increase the value of existing learning styles if used correctly. As mentioned in the introduction, it is important to assess future users' perceptions of mobile learning before designing and implementing a mobile learning system. The acceptance of m-learning among other program users, such as managers, programmers, and students, can be assessed in additional studies. Researchers may be able to expand their perspectives in this area by comparing the attitudes of all users. In order to improve the study's transferability, qualitative researchers focused on two primary considerations:

- (a) precise descriptions of the participants and their characteristics, as well as
- (b) an explanation of the findings' contextual boundaries based on relevant members of the

community of engineering faculties. In order to compare and evaluate the results, it is also suggested that additional studies of a similar nature be conducted in additional faculties and departments.

Pedagogical Uses of Advanced Mobile Devices

Mobile technology-integrated teaching can be used by educators to close the gap between the classroom and extracurricular activities. The consequence of involving advancements in which they are knowledgeable can engage learners, enhance picking up, delivering it more significant and important. In this context, Laurillard (2007) suggests using a pedagogy that is not only more sustainable and adaptable than traditional teaching methods but also encourages high-quality learning. Developing pedagogical applications that produce the desired learning outcomes necessitates a thorough understanding of the kinds of exercises required to learn complex concepts and higher-order thinking skills. In a similar vein, Sharples argues that, rather than technology, the driving forces behind innovative educational activities should be pedagogy and learning theories, which should be integrated with technology. Naismith and Corlett also look at pedagogies that focus on technology and recommend taking advantage of the unique technology features that can help users have better experiences: Implement in learning the advantages of mobile devices and use them to support learning, prepare wide-context materials that can be accessed in an easy and flexible manner, and create interactions that are quick and simple. Kearry et al. say that This makes it easier to create real-world tasks, learn in a variety of settings, and feel more connected and immediate. The findings of a meta-analysis conducted by Sung and colleagues call for more in-depth experimental research into how educators achieve what they refer to as orchestration by finding a common ground

among hardware, software, lesson content, teaching methods, and educational objectives. The authors suggest using a variety of learning-oriented software programs and a variety of educational activities that have already proven successful in order to achieve this. This demonstrates the extensive range of educational applications that are applicable. The authors also recommend expanding professional teacher-development programs to ensure that teachers are adequately prepared, which is the most significant barrier to implementing mobile learning.

Mobile Technology in Transport Behavior Studies: A Review

As shown in, smartphone apps are the most widely used end-to-end solution for mobile devices and affect a person's mobility relationship. In particular, these apps are a promising tool for trip organization and route planning. Mobile phones provided localized and real-time information about transportation even during the initial successful app implementations. Watkins, others utilized the convenience of an information system to investigate the impact that real-time data had on transit users, demonstrating that real-time mobile information cut both the perceived and actual amount of time spent waiting. In 2009, Tsirimpa presented a case study on real-time travel information from mobile devices for the Athens Metropolitan Area in Greece. The influence of information acquisition on activity rescheduling and individuals' attitudes were taken into account. Based on a smartphone travel choice survey, studies could estimate choice models and generalized estimating equations to quantify the primary impacts. Statistical methods could infer riders' characteristics. Riders are informed, through cutting-edge smartphone apps, of the advantages of choosing more environmentally friendly routes for a given trip. The way mobility approached environmental stewardship was

transformed by individualized messages and recommendations. More than 60% of non-regular cyclists at the regional level believed that smartphone apps would encourage more people to use bicycles, according to the study by Meireles and Riberiro. According to the survey, cycling mobile apps should put route calculation and location-based services for the built environment first. According to Asifha and Khoo, timing information is the most important factor in travel decisions. There is a linear relationship between the use of smartphone apps and the provision of information, which contributed to the overall intervention of transportation mode choice. Additionally, di Teulada and Meloni's research on the role of a smartphone app in the implementation of a voluntary travel behavior change program highlights the importance of personalized campaigns in promoting environmentally friendly modes of transportation.

Mobile Phone Data

Smartphone apps have been used directly to promote pedestrian safety and individual health and well-being as well as safe transportation. Smartphones are becoming increasingly useful tools for activity-based transportation because they take advantage of mobile devices' capabilities to integrate personal behavior models. Bopp and co. discovered that time, distance from the destination, and health concerns all have an impact on active travel. The most frequently requested app features include commute planning and estimated travel time. Rezae and co. evaluated the motivational power of an assistive transportation app for the support of autistic mobility, which relies on crowd information and readily available scenarios for taking public transportation. Smartphone apps that quantify raw physiological data as valid stress measures have been developed to identify negative emotions while driving. Weber and co. confirmed the growing interest in bicycle riding

through digital encouragement by elucidating the effects of riders engaging through smartphone apps and activity registration.

In contrast to conventional surveys, smartphone apps collected comprehensive user data regardless of mode of transportation or built environment. In addition, it made it easier for sensors' data and end users' data to interact in order to establish advantages in real-time calibration. Faghān Imani and others identified trips using algorithms and app-based data collection. The movement mode for trip legs and reason could be recorded with appropriate point of interaction plan and smoothed out process quality appraisal. Lynch and others, exhibited strategies for increasing the proportion of hear-to-reach riders through a smartphone-based household travel survey. Vich and co. dissected the variables that impacted the degree of movement spaces of rural suburbanites at the individual and ecological levels utilizing information from cell phone applications, in which the viability of the estimation technique for estimating action spaces was investigated. The findings suggested that socioeconomic and spatiotemporal factors had a significant impact on the activity space geography.

Mobile Data Value from a Scientific Perspective

Despite the growing use of mobile phone data, little is known about its contested value. The process of combining data from multiple sources is the focus of the majority of the existing literature. However, in the extreme case of an epicenter, previous studies have begun to capture value from new data from an activity location inference perspective. The ability to make use of these mobile data is especially important, but little is known about their mobility value from different points of view. According to what Spinney and L. discovered, the best way to study this point is to investigate the connection between mobility, data, and the construction of value. Not only can stakeholders

...evaluate the causal effect, but they can also interpret the hybridity of movements that have been transformed into data that were not previously available. We argue, based on the literature review, that mobile phone data sourcing, management, and analysis cannot be reduced to a single, well-defined category of data science. Instead, crucial insights into mobility are provided by the spatial and temporal organization and integration of mobile phone data.

Conclusion :

The absence of a solid theoretical framework that can produce efficient instructional, evaluative, and quality programs that heavily rely on mobile technology is the most serious issue we face today. However, the use of a cell phone as a study tool ought to be strongly encouraged in light of the numerous benefits it can provide. When we consider the rapidly evolving functions and numerous applications that are being introduced on a daily basis, the limitations of mobile devices might only be a problem in the short term. The study basically found that while students have a tendency to abuse their phones, they can be useful tools for learning. Because university students are intrinsically motivated to want to communicate with one another, higher education institutions can make use of the potential and capitalize on the cell phone for educational purposes. The study's findings also indicate that designers of mobile phones must consider how young people use their phones for educational purposes. Students today have a plethora of options and challenges due to the prevalence of cell phones. Regardless of a student's attitude or usage pattern, cell phones are unquestionably useful study tools and convenient tools. However, they can also be harmful sources of distraction.

Mixed methods are used in this study. The faculty members answered four questions on a researcher-created scale of mobile learning

समाप्त

acceptance in the quantitative portion: (Usability, utility, self-efficacy, and obstacles). Faculty members' acceptance of mobile learning is above average in all dimensions, with the exception of Usefulness, which is at a moderate level, and below the desired level in all dimensions, according to the quantitative findings. Consistent with Brown (2018), the findings suggest that faculty members believe that mobile use is not efficient enough for learning and that its usefulness is moderate, despite being above average in terms of self-efficacy and ease of use. They, on the other hand, believe that mobile learning comes with a lot of challenges and obstacles that are higher than average. The research conducted by Kalisa and Picard is supported by these outcomes. The faculty members' actual experiences with using mobile phones in education are the focus of the qualitative portion of the research. 17 fundamental themes were derived from interviews with potential research participants on the basis of this section's findings and its merging and summarization procedures. There were three organizing themes for the extracted fundamental themes, which included: advantages of using mobile phones in education, disadvantages of using mobile phones in education, and infrastructures that are required to make mobile learning in education possible. The evaluation of learning outcomes is accelerated by mobile technology, allowing educators and students to quickly monitor progress. In the past, students had to wait for recommendations based on their knowledge for days or even weeks. We can stay in touch with people we need to talk to, whether it's for work or for personal reasons. The way we conduct business has been improved by mobile technology. We have never been able to share as much with friends and family as we can today, and mobile technology is largely to blame.



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‘कोर्ट मार्शल’ नाटक की संवेदना

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भूमिका

भाषा के अध्ययन में साहित्य की रचना हमें विवेचन, विश्लेषण, भाषा की अभिव्यक्ति, आदि क्षमताओं से परिचित कराता है। भाषा हमें संस्कारित करती है। हमारी मानवीय संवेदनशीलता को भी बढ़ाती है। भाषा के गद्य रूपों में कुछ विधाएँ कथा पर आधारित होती हैं, तो कुछ कथा — कहानी की अपेक्षा अनुभव, चिंतन, विवेचन, आदि प्रवृत्तियों के आधार पर होती हैं। साहित्य के सभी रूप मनुष्य केंद्रित होते हैं। मानवी भाव-मूल्यों का चित्रण साहित्य में होता है। कथा के आधार पर मनुष्य की संवेदनशीलता को अधिक अच्छे ढंग से विकसित किया जा सकता है।

कथात्मक गद्य साहित्य में कहानी और उपन्यास सबसे महत्वपूर्ण विधाएँ हैं। नाटक तो साहित्य की विधा अवश्य है, लेकिन उसकी सार्थकता रंगमंच पर प्रस्तुतिकरण में होती है। साहित्य में भी नाटक का महत्व अनन्य साधारण है। नाटकों में कथा अवश्य होती है। कथा की व्यवस्थित कलात्मक और कार्य-कलात्मक भावमुक्त रचना को कथावस्तु कहते हैं। कहानी, उपन्यास तथा नाटक की कथावस्तु धारणा के बिना आग नहीं बढ़ सकती। चरित्र-चित्रण, देशकाल, वातावरण जैसे तत्व कथा साहित्य के लिए अनिवार्य रहते हैं। कहानी, उपन्यास, नाटक, पद्य में भी यह तत्व हो सकते हैं। परन्तु पद्य में काव्य के तत्व प्रधान हो जाते हैं। इनमें सही माध्यम गद्य ही है। भारतीय और पाश्चात्य शास्त्र में कथा वस्तु की योजना पर क्षमता के साथ विचार किया गया है।

उपन्यास और कहानी के समांतर ही नाटक और एकांकी का रिश्ता है।

नाटक और एकांकी जब तक रंगमंच पर प्रदर्शित रूप में नहीं देखे जाते तब तक हम उन्हें पढ़कर अपने मन के रंगमंच पर खेल सकते हैं। उसका अर्थ

र सकते हैं। उपन्यास, कहानी और एकांकी की कथावस्तु प्रायः आदि, मध्य और त के रूप में विकसित होती है। नाटक की कथावस्तु, जिसे नाट्य — शिल्प कहा जाता है; उसका विकास पांच सीढ़ियों में हुआ दिखाई देता है। यह कोई नियम ही है। कथा साहित्य के अध्ययन में यही देखना है कि कथा क्या है, उसकी कथावस्तु किस प्रकार बन गई है,

नाटककार परिचय

नाटककार स्वदेश दीपक हिंदी साहित्य में ख्यातिप्राप्त नाम है। इनका जन्म अगस्त १९४२ में हुआ। अब तक 'कोर्ट मार्शल', 'नाटक बाल भगवान', 'जलता आरथ', 'काल कोठरी' तथा 'सबसे उदास कविता' नामक इनकी नाट्य रचनाएं प्रकाशित हुई हैं। इनके नाटकों में क्रांतिकारी चरित्र प्रकट होते हैं। कोर्ट मार्शल नाटक द्वारा नए मानदण्ड कायम किये हैं। नाटकों के अतिरिक्त उपन्यास तथा कहानीयों के सृजन में भी नाटककार ने अपनी सृजनशीलता प्रस्तुत की है।

'कोर्ट मार्शल' में सेना का कोर्ट है। संसार में किसी भी सभ्य देश की सेना गंभीर अपराध करने पर कोर्ट मार्शल होता है। कोर्ट मार्शल के निर्णय के विरोध में किसी भी सिविल कोर्ट में अपील नहीं की जा सकती। एक सीनियर अफसर का सभापित जज होता है। उसके साथ दो अथवा चार सहयोगी जज होते हैं। इन सबका कार्य ज्यूरी जैसा होता है। कोर्ट मार्शल सही ढंग से हो इसके लिए सेना के कानून विभाग की तरफ से जज, एडवोकेट, सलाहकार जज भेजे जाते हैं। शेष कार्यवाही लगभग किसी भी सिविल कोर्ट की तरह होती है — सरकारी वकील, रक्षा पक्ष का वकील, गवाह आदि। ये दोनों वकील भी प्रायः सेना विभाग से भेजे जाते हैं।

'कोर्ट मार्शल' में 'मानवीय मूल्यों' का विवेचन —

इस रचना में नाटककार स्वदेश दीपक ने अस्पृश्यता की समस्या को बहुत गहराई में जाकर पकड़ा है। वह समस्या अब लगभग अशेष बन गई है। इस रचना का उद्देश्य यही है कि—सामाजिक व्यवस्था में व्याप्त अस्पृश्यता की समस्या और उससे उत्पन्न होनेवाली विषमताओं, विकृतियों एवं असंतुलन की ओर पाठकों का ध्यान आकर्षित करना। समाज में प्रचलित उंच—नीच व्यवस्था का या भेदों को प्रस्तुत करनेवाला यह बिकाश राय का वाक्य—

'सूबेदार साहब! सब केवल उतना नहीं होता जितना दिखाई दे। सब का केवल एक हिस्सा हम अपनी आंखों से देखते हैं और उसे पूरा सब मानने की गलती कर बैठते हैं कि जो कुछ आप, हम देखें वह सब ही हो।'—

सामाजिक यथार्थ, सामाजिक आपसी भेदों का यहां विवेचन दिखाई देता है। छुआ-छूत तथा अस्पृश्यता का निर्मूलन आधुनिक युग की एक प्रबल वृत्ति है। हमारे देश के सभी नेता, महात्मा इसे दूर करने के लिए सदियों से प्रयास कर रहे हैं। बदलते वक्त के साथ आज सभी वर्गों में नौकरी, शिक्षा, खान-पान रहन-सहन यहां तक कि सामाजिक संबंधों में भी पर्याप्त सुधार हुआ है। य कहीं-कहीं कुछ एकाध प्रसंग आज भी हमारे रोंगटे खड़े कर देता है।

जब एक व्यक्ति, संगठन द्वारा दूसरों पर अन्याय होता है, तब पीड़ित आक्रोश से आवाज उठाता है। जैसे

“क्यों ? सब मनुष्य तो एक जैसे होते हैं न ! लेकिन एक इन्सान ज जानवर बन जाए, जंगली जानवर, तो दूसरा इन्सान अपने बचाव के लिए हथिय उठायगा कि नहीं ? जरूर उठाएगा।”-²

फौज में प्रशिक्षित कैप्टन बी.डी. कपूर जैसे अधिकारियों का मन भी कलंकित छाया से कलूशित है। कैप्टन कपूर अपने आप को 'रुलिंग क्लास' खानदानी कहता है। अपने रेजिमेंट के जवानों के साथ मनमाना व्यवहार करता। इसे वह अपना अधिकार समझता है। वह उंच-नीच का भेद और गहरा करनेवा चरित्र है।

अफसरों द्वारा फ्री राशन बेचना, शराब अधिक मात्रा में पीना, पत्नियों साथ मार-पीट करना, अर्दलियों और जवानों को गालियां देना, आ अन्याय-अत्याचार तथा दुष्कर्म के चरित्र के रूप में नाटककार ने प्रस्तुतिकरण है। कैप्टन कपूर जैसे अधिकारी लाञ्छनास्पद व्यवहार करते हैं।

विकाश राय इस रचना का महत्वपूर्ण चरित्र है, जो जवान गमचन्द्र बचाव के लिए टेढ़े शब्दों का प्रयोग करते हैं। — “नियम और कानून केवल छोटे-कमजोर लोगों के लिए होते हैं। कहां मानते हैं रुज को बड़े और ताकतवर लोग सेवादार तो अफसर का निजी नौकर, मेरा मतलब, पर्सनल सखेंट बन जाता है।”

जिस पर अन्याय हुआ हो, उसकी आवाज को नियंत्रित करना चाहिए तथा उसे समाज में पीड़ित होकर ही जीवनयापन करना चाहिए। यही रचनाकार ने यहां प्रस्तुत किया है — “अन्याय की बात को कभी फेंकने देना चाहिए। उसे हमेशा से बड़े लोग दबाते आ रहे हैं। लेकिन आपको शायद नहीं कि छोटा अन्याय हमेशा बड़े अन्याय को जन्म देता है।”-³

इन्हीं शोषितों — पीड़ितों की आवाज एक दिन बढ़कर समाज में आग भडकाती है। यह विकाश राय के द्वारा रचनाकार प्रकट करते हैं।

अर्दलियो के साथ दुर्व्यवहार सेना में भी होता है। उनका असली काम अफसर की वर्दी तैयार करना तथा उनके हथियार साफ करना यही होता है। बाजार से सामान लाना, खाना बनाना, कपडे प्रेस करना, बच्चों को स्कूल छोडना और लाना, साहब को खुश रखना, आदि काम उनसे करवाए जाते हैं।

कैप्टन बिकाश राय ने अपने तर्कों से कैप्टन कपूर को जगाया। उसकी कुटिल मानसिकता को सबके सामने जाहिर किया। अपमान की पीडा से कैप्टन कपूर घायल किया। हर एक काल की समाज व्यवस्था का स्थायी भाव जतन करनेवाला यथार्थ निम्न वाक्य द्वारा प्रस्तुत होता है अंत में बिकाश राय के प्रखर तर्कों से कैप्टन कपूर की आत्मा जगती है। उसे अपने अपराधों का एहसास होता है। वह सभी लोगों के सामने स्वयं को लालित समझने लगता है। जिसके परिणाम स्वरूप वह आत्महत्या करता है। चूंकि ऐसे अपराधी को अदालत में कोई दंड निर्धारण नहीं। इस वास्तव को निम्न अंतिम वाक्य द्वारा नाटककार स्वदेश दीपक ने प्रस्तुत किया है।

“जब दुनिया की अदालत इन्साफ न कर सके, तो कभी—कभी उपरवाला इन्साफ कर देता है।”—

संक्षेप में, ‘कोर्ट मार्शल’ समाज में समता तथा मानवीय मूल्यों की प्रतिष्ठा कर समान अधिकार सबको देकर मानवी भविष्य को सुखी, समृद्ध एवं प्रगतिशील बनाने का नाटककार का प्रशंसनीय सफल प्रयास है। यह रचना सामाजिक भेद तथा शोषण वृत्त का त्याग करने का तथा मानवीय एकात्मता, राष्ट्र की अखण्डता का संदेश देती है।

सन्दर्भ

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२. स्वदेश दीपक — ‘कोर्ट मार्शल’ राजकमल प्रकाशन नयी दिल्ली, पृ.—७२
३. स्वदेशदीपक — ‘कोर्ट मार्शल’ राजकमल प्रकाशन नयी दिल्ली, पृ.—७६
४. स्वदेश दीपक — ‘कोर्ट मार्शल’ राजकमल प्रकाशन नयी दिल्ली, पृ.—७८
५. स्वदेश दीपक — ‘कोर्ट मार्शल’ राजकमल प्रकाशन नयी दिल्ली, पृ.—९६



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संपादक

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समकालीन हिंदी कविता

डॉ. गोविंद पांडव

साहित्य में समाज का बिम्ब विहित होता है। हर काल में निर्मित हुआ साहित्य उस काल के लिए समकालीन ही होता है। साहित्य के दर्पण में समाज का चित्रण होता है। साहित्यकार अपनी कल्पनाओं के साथ समाजिक यथार्थ का उचित समन्वय प्रस्तुत करते हैं। समकालीन कवि समाज के बिखरते जीवन मूल्यों तथा प्रासंगिक हो रहे संघर्ष मूल्यों को पुनर्जागृत करने का प्रयास करता है। समकालीन कविता की विशेषता यह है कि, वह नये समाज की यथार्थता पर खड़ी है। समकालीन कविता में अपने समय की पहचान होती है।

समकालीन कविता मनुष्य के संघर्षों को प्रभावी रूप से प्रस्तुत करती है। इस संदर्भ में डॉ. बलदेव वंशी लिखते हैं --- समकालीन हिंदी कविता अपनी प्रकृति और प्रभुत्व से जिस मानवीय संघर्ष की साझेदारी में उतरी है उसके पास भिड़ने के लिए आधार और शास्त्र विचार है। यह विचार वैज्ञानिक रुझान अथवा विचारात्मक कठोरता से रहित, सामाजिक अनुभवों से उद्भूत मानवीय और संवेदनात्मक विचार है। (१)

रचनाकार अपनी रचना में अपना सामर्थ्य और प्रभाव डाल सकता है। कुछ

डॉ. गोविंद पांडव : स.प्रा. एवं हिंदी विभाग अध्यक्ष, लोकमान्य तिलक महाविद्यालय, वडवणी.

रचनाएं कालधारा के प्रवाह में भी अपना स्थान अधिक सामर्थ्यवान होने से
से अटल रूप प्राप्त कर चुकी है। रचनाकार की शक्ति के संदर्भ में महात्मा
ने लिखा है -- " रचनाकार की शक्ति किन्ती भी जन प्रतिनिधि बनना
एच.पी. से कम नहीं होती। रचनाकार भी अपने समय तथा समाज का प्रतिनिधि
करता है। वह सर्वहारा वर्ग के दुःख दर्द का उद्घाता है तथा उसका उद्धार
वह व्यवस्था का ज्यों का त्यों स्वागत नहीं कर लेता वरन् सामाजिक विषयों
को दूर करने में शासन की भूमिका का पर्यवेक्षण करता है तथा अपने प्रोत्साहन
व्यक्त करता है। (2)

समकालीन कविता मनुष्य समाज एवं प्रकृति के साथ - साथ ज्ञान, उद्योग, कला,
कृषि, स्वास्थ्य, वाणिज्य आदि सभी क्षेत्रों को स्पर्श करती है। यह
कविताओं को मैं प्रस्तुत करता हूँ, जिनमें मानवी जीवन के हर एक पहलुओं
छूने की कोशिश दिखाई देती है।

वर्तमान स्थिति का अंकन करनेवाली निम्न कविता की पंक्तियाँ अत्र
वितन करने योग्य हैं ---

बीसवी सदी के लगभग इन अंतिम दिनों में
इतनी तेज और इतनी ज्यादा रोशनियों का इतना घना अँधेरा है
बीसवी सदी के लगभग इन अंतिम दिनों में
इतनी तेज और इतनी ज्यादा आवाजों का
ऐसा सन्नाटा है
कि सुनाई नहीं पड़ रहा है कुछ भी
और निरर्थक हो चुका है कुछ भी बोलना
सदी के लगभग इन अंतिम दिनों में(3)

रघुवीर सहाय की कविता में संघर्षरत मनुष्य तथा शोषितों के प्रति सहानुभूति
प्रकट करती हुई मलोग भूल गये हैं फ का यह अंश -
तुम हँसते हो कभी बिना जाने हुए
कभी मुस्कुराते हुए दीख पड़ते हो

पर वह मुस्कुराहटे नहीं
वह है एक दुःख भरे जीवन में एक क्षण
कोई एक चीज खुलने से मांस में आया हुआ दीलापन
अक्सर याद करो तो देखोगे कि तुम तब खुश नहीं थे
कि जब मुस्कुराए थे ।(४)

विख्यात कवि अशोक वाजपेयी के साहित्य में परिवेश और समय को अंकित
करने की अदम्य चाह दिखाई देती है । समय सबको मारता है और स्वयं भी मरता
। इस रचना में कवि इस तथ्य को प्रकट करते हैं -

अरण्य में एकांत में
अंधेरे रास्ते पर
पड़ोस के बियाबान और
घर में सन्नाटे में
समय खिचता है आकाश पर सूर्य-चंद्र
पृथ्वी पर वनस्पतियाँ प्रिय छवियाँ और लोग
मैंने उनसे अकस्मात कहा - तुम मेरा समय हो । (५)

वर्तमान काल में पारिवारिक विभाजन हो रहा है । औद्योगिक क्रांति, शास्त्र की
रखी की वजह से परिवार विभक्त हो रहे हैं ।

कवि का अंतर्मन अपना गाँव, गाँव की सोंधी महक, परिवार इन बातों में
मटक गया है । इसे व्यक्त करती हुई यह कविता-

घर बन रहा है
घर के नक्शे में माँ नहीं थी
नहीं थे कहीं घर के नक्शे में पिता
घर के नक्शे से गायब हो रहा था
माता पिता का घर
नक्शे में एक पूजा का कमरा है

माना जा रहा है कि

इसी में दिन भर रह लेंगी मैं

और बाहर बरामदों में जो रात में खाली रहेगा

उसमें ही सो लेंगे पिता -(६)

सांप्रदायिक दंगे की साजिश , आतंकवाद, सामाजिक प्रत्या-
वाली पंक्तियां -

आग और धुएँ के बीच

क्या सिर्फ जलेगा यह शहर

और राख में बदल जाएगा (७)

संक्षेप में, समकालीन कविता वर्ग, चरित्र तक अपने को सीमित
है अपितु समग्र जीवन का और मानव समुदाय का ऐसा विस्तारित
विश्व चेतना का सहज निर्वाह होने लगता है। यह कविता मनुष्य के
क्षेत्र को छूकर सदा के लिए चलती रहती है। विकसीत होती रहती

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भाषा का आरंभ सर्वप्रथम बोलचाल के रूप में होता है। प्रत्येक व्यक्ति या जनसमुदाय जो कुछ बोलता है, वह अपनी भाषा में लिपिबद्ध करते जाते हैं। जब कोई अन्य भाषा-भाषी उस जनसमुदाय के सम्पर्क में आता हो तो, अनुकरण की प्रवृत्ति करने को बाध्य करती है। अतः एक भाषा की सामग्री को दूसरी भाषा में रूपांतरित करने की क्रिया ही अनुवाद कहलाती है। 'अनुवाद' शब्द अंग्रेजी के 'Translation' शब्द का हिन्दी पर्याय है, जिसका अर्थ है, "एक भाषा से दूसरी भाषा में भाव-विचार को ले जाना" यह बात भावों तथा विचारों तक सीमित न रहकर विविध संस्कृति-सभ्यताओं तथा राष्ट्रों के बीच विकाससाधक संबंध स्थापित करने के लिए भी महत्वपूर्ण होती है। इस दृष्टि से सोचा जाए तो संसार में अनुवाद का कार्य दो भिन्न भाषा-भाषाओं के बीच सेतु के समान होता है। आज जैसे-जैसे संसार के लोग धर्म, जाति, राजनीति तथा राष्ट्र की सीमा लींघकर एक-दूसरे के करीब आ रहे हैं, वैसे-वैसे एक दूसरे में तात्त्विक स्थापित कर विकास के लिए इस अनुवाद ठपी आधुनिक सेतु की आवश्यकता बढ़ती जा रही है। उसमें वैश्विकरण की प्रक्रिया ने तो अनुवाद को और भी गति प्रदान की है।

मूलतः अनुवाद के लिए दो भाषाओं का होना आवश्यक होता है, एक मूल या स्रोत भाषा और दूसरी लक्ष्य भाषा। अनुवाद के लिए अनुवादक को दोनों भाषाओं का तथा भाषिक संरचना का ज्ञान होना आवश्यक है। मनुष्य के बुद्धिचातुर्य ने जहाँ वैज्ञानिक युग को जन्म दिया, वहीं इस वैज्ञानिक युग ने तथा वैश्विकरण की प्रक्रिया ने विश्व को छोटा-सा बना दिया, और अनुवाद की उपयोगिता को भी बढ़ावा दिया है। इसी के जरिए विश्व की हजारों भाषाओं का समृद्ध साहित्य को, सामाजिक, सांस्कृतिक तथा वैज्ञानिक धरोहर को बड़ी आसानी से विविध भाषाओं में पहुँचाया जा रहा है। अनुवाद के कारण आज कोई भी देश दूसरे देशों से अलग नहीं रह सकता।

अनुवाद की परिभाषा :

पटनायक के अनुसार -अनुवाद वह प्रक्रिया है जिसकेद्वारा सार्थक अनुभव को एक भाषा समुदाय से दूसरे भाषा समुदाय में सम्प्रेषित किया जाता है।

डॉ. भोलनाथ तिवारी के अनुसार -भाषा ध्वन्यात्मक प्रतीकों की व्यवस्था है और अनुवाद इनकी प्रतीकों का प्रतिस्थापन।

अनुवाद से भले ही ज्ञान-विज्ञान, आचार-विचार, अभिव्यक्ति लेखन में निष्कार आता हो, लेकिन अनुवाद का कार्य जितना सोचते हैं उतना आसान नहीं है। डॉ. विनोद गोदरे के अनुसार -अनुवाद का कार्य स्टेप पर मीथी तकीर खींचने के बजाए पानी पर तकीर खींचने जैसा कठिन है। एक विद्वान ने बड़ा सुंदर उदाहरण देते हुए कहा है कि अनुवाद का कार्य ठीक उसी प्रकार है, जिस प्रकार - "एक शीशी में भरे हुए इत्र को जब दूसरी शीशी में डालने लगते हैं, तब डालने ही में पहले कठिनाता उपस्थित होती है और यदि बिना दो-चार बुँद इधर-उधर टपके वह दूसरी शीशी में जाता गया, तो इस जलट फेर में उनके सुवास का विशेषांश उड़ जाता है।" यही शीशी संबंधी बात अनुवाद में आनेवाली कठिनाइयों की है और सुवास का



विषेषांष उठ जाने से तात्पर्य अनुदित सामग्री की सुन्दर अभिव्यक्ति के चक्कर में मूल विचार का भाव के माध्यम लेने से है।

मूलतः सृजनात्मक साहित्य (काल्पनिक) एवं सूचनाप्रधान साहित्य की प्रकृति भिन्न-भिन्न होती है। सृजनात्मक साहित्य की अनुभूति नियमो-उपनिषदों, पारिभाषिक पद्यावली से पूर्ण संवेदनपूर्ण होती है। जब सृजनात्मक और सूचनाप्रधान साहित्य के अनुवाद की अलग-अलग समस्याएँ होती हैं। सृजनात्मक साहित्य की अनुभूति नियमो-उपनिषदों, पारिभाषिक पद्यावली से पूर्ण संवेदनपूर्ण होती है। जब सृजनात्मक और सूचनाप्रधान साहित्य के अनुवाद की अलग-अलग समस्याएँ होती हैं। लेकिन यहाँ दोनों प्रकार के साहित्यिक अनुवादों में होनेवाली सामान्य समस्याओं के बारे में देखा जा रहा है।

आज की हमारी बातचीत का विषय है-मीडिया में अनुवाद की भूमिका। इसके अंतर्गत हम दो चीजों पर बात करनी है-(1) मीडिया; और (2) अनुवाद। मीडिया अनुवाद के बीच इस संबंध की चर्चा ने टि. मीडिया और इलेक्ट्रॉनिक मीडिया दोनों शामिल होंगे - पानी अखबार, पत्र-पत्रिकाएँ, रेडियो और टेलीविजन तो इसमें शामिल होंगे ही साथ-साथ फिल्म और कंप्यूटर पर चर्चा भी शामिल होगी क्योंकि ये दोनों मीडिया क्षेत्र के साध्य और साधन दोनों हैं।

मीडिया और अनुवाद में गहरे रूप से संबंध है। इतने गहरे संबंध हैं कि मीडिया में अनुवाद की भूमिका को हम अनुवाद में मीडिया की भूमिका भी कह सकते हैं। यह बात आपको कुछ अटपटी लग सकती होगी कि मीडिया अनुवाद में क्या भूमिका निभा सकता है लेकिन जब हम इन दोनों के स्वरूप और अपनी संबंध को अच्छी तरह समझ लेते हैं तो अटपटपन की अनुभूति समाप्त हो जाती है। गौर करने वाले अनुवाद भी एक तरह की मीडिया है। मीडिया और अनुवाद दोनों का माध्यम भाषा है और दोनों का काम सूचना को उन लोगों तक पहुँचना है जिन्हें उसकी जानकारी नहीं है। मीडिया सूचनाओं को इकट्ठा करके व्यवस्थित रूप देता है और फिर उन्हें सब लोगों तक पहुँचाता है। अनुवाद सूचना को उन लोगों तक पहुँचाता है जो सूचना की मूल भाषा नहीं जानते। पानी खबर जहाँ घटित हुई है वहाँ के लोग जो भाषा बोलते हैं, इस्तेमाल करते हैं, उस भाषा के अलावा भाषाएँ इस्तेमाल करने वाले लोगों तक पहुँचाना। इस तरह दोनों ही जानकारी को देश, काल और भाषा की सीमाओं को लौघते हुए दूर-दूर तक पहुँचाते हैं। प्रवास का स्वरूप अलग-अलग होते हुए इनमें उद्देश्य की समानता है।

अब देखना यह है कि अनुवाद और मीडिया एक-दूसरे से जुड़े कब? इतिहास की ओर नजर डालें तो पाएँगे कि जब अखबार का जन्म नहीं हुआ तब भी सूचना सुदूर स्थलों पर पहुँचाई जाती थी। मुन्धों द्वारा, पक्षियों द्वारा पहुँचाई जानेवाली इस सूचना में भाषा की दूरी अनुवाद तय करता था। सिकंदर का नाम एशिया से आनेवाले हमलावरों तक को भारत के विषय में सूचनाएँ उनकी भाषा में अनुदित होकर ही पहुँची थीं। अनुवाद का इतिहास उतना ही पुराना है जितनी मानव सभ्यता। भाषा की पुरुआत के साथ-साथ अनुवाद की पुरुआत हो गई थी। तब से अनुवाद हमारे साथ चलता आ रहा है और चलता रहेगा। हस्तलिखित पत्रों-फरमानों आदि के रूप में मीडिया का विस्तार सीमित था। प्रिंटिंग टेक्नोलॉजी के आरंभ के साथ इसका विस्तार हुआ। ज्ञान के क्षेत्र में आई क्रांति ने सूचना संश्लेषण एवं प्रसार को व्यापक और स्वाधीन रूप देकर साथ ही इस प्रसार में गति प्रदान की।

ज्ञान के इस विस्तार और प्रसार का वाहक अनुवाद बना। कहना न होगा कि मुद्रित मीडिया के आरंभ काल से ही अनुवाद उसके साथ रहा है। सुदूर स्थलों से सूचना एकत्र करने और उसे व्यवस्थित

प्रस्तुत करने में अनुवाद का सहारा निरंतर लिख जाता रहा है। यह सभी विकसित समाजों का सत्य रहा है। आज हम इस पर चर्चा भारतीय संदर्भों में विशेष रूप से हिंदी के संदर्भ में करेंगे। मिशनरियों के आगमन के बाद प्रिंमपुर ने प्रिंटिंग प्रेस पुरु की गई थी बाइबिल के भारतीय भाषाओं में अनुवाद के लिए। 22-24 भाषाओं में बाइबिल के अनुवाद छपते थे। वर्ण-प्रचार के प्रमुख उद्देश्य से पुरु हुए इस कदम ने शिक्षा के प्रचार में योगदान दिया क्योंकि विभिन्न भाषाओं में पत्रकारिता को प्रेरित किया। यहाँ में हिंदी पत्रकारिता की बात कर रहा हूँ जैसे हिंदी समाज का संदर्भ अन्य भारतीय भाषाओं से कुछ अलग नहीं है। यहाँ विषय को सीमित और सुनिश्चित करने के लिए इतिहास के इसी हाथों को उदाहरण जा रहा है।

पत्रकारिता में अनुवाद मुख्यतया दो तरह से सक्रिय रहता है-एक तो अखबार के लिए सूचनाएँ देश-विदेश के विभिन्न भाषा क्षेत्रों से उपलब्ध करके उनका उस भाषा में अनुवाद कराना होता है जिस भाषा में अखबार निकल रहा है। दूसरी विभिन्न भाषाओं में उपलब्ध ज्ञान अखबार में छोटी महत्वपूर्ण सामग्री को उस भाषा की पत्र-पत्रिकाओं में अनुदित रूप में या अनुवाद का आधार लेते हुए प्रस्तुत करना होता है।

आज जब हम वैज्ञानिक-तकनीकी प्रगति के चरम दौर से गुजर रहे हैं। भूमंडलीकरण के चरम दौर से गुजर रहे हैं। भूमंडलीकरण और बाजार केंद्रित उपभोगतावादी संस्कृति का हिस्सा बन गए हैं तब पत्रकारों का दायित्व इस प्रयोजनमूलक भाषा के प्रति और ज्यादा बढ़ जाता है। राजभाषा बनने के कारण हिंदी का प्राथमिक संदर्भ बड़ा है। इसका प्रभाव हिंदी पत्रकारिता पर भी पड़ा है। किंतु प्राथमिक हिंदी की खाँियों को दूर करने के लिए प्रेरित करने में भी पत्रकारिता अपना अपेक्षित, भूमिका निभा नहीं कर रही।

परिणामस्वरूप पत्रकारिता और अनुवाद के जुड़ाव के सुप्रिय परिणाम नहीं दिखाई दे रहे हैं। ऐसा नहीं कि हिंदी पत्र-पत्रिकाओं में स्तरीय और सुपाठ्य लेखन विलकुल है ही नहीं। जहाँ मूलतः हिंदी में सोच और प्रस्तुति होती है वहाँ उच्चतम कथ्य और सुंदर सहज भाषा भी मौजूद होती है। किंतु व्यापक रूप से यह स्थिति नहीं है। आगे कुछ उदाहरणों के माध्यम से इस बात को स्पष्ट करने का प्रयास किया गया जाएगा।

आज संचार माध्यम अपने व्यापक अर्थ में सफल हो रहा है। विज्ञान की प्रगति ने जन संचार को जो नये नये माध्यम दिये हैं उनसे सूचना संचार को गति मिली और अनुवाद कार्य में एक बड़ी तेज गति से प्रभाव दिखाई दे रही है। आज जनसंचार के माध्यमों से हर व्यक्ति को अपने देश में नहीं तो पूरी दुनिया में छिटक पटनाओं की त्वरित जानकारी मिल जाती है। इसीलिए हिंदी भाषा का वर्चस्व बाजार, उपभोक्ता, व्यवसाय और रोजगार की अन्य अनेकानेक संभावनाओं के साथ बढ़ रही है। अब वह दिन दूर नहीं लगता जब हिंदी विश्व भाषा बनकर बहुमुखी विकास करेगी।

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संपादक
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(संयुक्तांक)

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११ वाँ विश्व हिन्दी साहित्य सम्मेलन मॉरिशस में

नई दिल्ली (संपादकवाता) - हिन्दी भाषा का महाकुंभ विश्व हिन्दी साहित्य सम्मेलन 18 से 20 अगस्त 2018 के बीच मॉरिशस में आयोजित किया जानेवाला है। इस सम्मेलन के योग का अनावरण हाल ही में परराष्ट्र मंत्री सुषमा स्वराजजीने राजधानी नई दिल्ली में किया। इस समारोह में केंद्रीय मंत्री किरण रिजिजू, सत्यपाल सिंह और अन्य सान्त्वक उपस्थित थे।

इस अवसर परराष्ट्र मंत्री सुषमा स्वराजजीने कहा कि भारत और मॉरिशस के बीच द्विपक्षीय संबंध प्रगाढ़ हो रहे हैं। इन बीच जागतिक स्तरपर हिन्दी को प्रोत्साहन देने में मॉरिशस का बहुत बड़ा योगदान रहा है। इसके पूर्व भी सन 1976 और 1993 में विश्व हिन्दी साहित्य सम्मेलन मॉरिशस की धरतीपर आयोजित किया गया था। इस वर्ष भी 11 वाँ विश्व हिन्दी साहित्य सम्मेलन तिसरी बार मॉरिशस में आयोजित किया गया है। मॉरिशस की राजधानी पोर्ट लुईस में आयोजित इस विश्व सम्मेलन की 'जागतिक हिन्दी और भारतीय संस्कृति' यह विषय रखा गया है। इस सम्मेलन की खास विशेषता यह है कि सम्मेलन के पूर्व संध्या को गंगा आरती का आयोजन किया गया है। गंगा को भारतीय संस्कृति का प्रतिक माना गया है। सारे विश्व में गंगा को माता का दर्जा दिया गया है। इस विश्व सम्मेलन में भोपाल से मॉरिशस इस विषय पर भी विचार मंचन होगा। इस बहाने भोपाल में आयोजित 10 वें विश्व हिन्दी साहित्य सम्मेलन की समीक्षा भी होगी। ऐसी जानकारी परराष्ट्र मंत्री सुषमा स्वराजजीने दी। इस समय मॉरिशस के शिक्षा मंत्री लीला देवी दुकन लक्ष्मन जी ने विश्व साहित्य सम्मेलन की वेबसाइट का उद्घाटन भी किया।



अंग्रेजी के बाद सबसे लोकप्रिय... हिन्दी बनी अमरीका में दूसरे नंबर की भाषा

ब्राज़िल - हमारी हिन्दी अमरीका में दूसरी सबसे ज्यादा लोकप्रिय भाषा बन गई है। अमरीका में गैर अंग्रेजी भाषाओं में सबसे ज्यादा हिन्दी बोली जाती है। दुनिया ही नहीं एक अध्ययन के मुताबिक वहां के डॉक्टर इंग्लिश के अलावा सबसे ज्यादा स्पेनिश भाषा का उपयोग करते हैं और फिर उसके बाद हिन्दी का नंबर आता है। अमरीका के करीब 36.2 प्रतिशत बहुभाषी डॉक्टर स्पेनिश भाषा बोल लेते हैं। तो वहीं 13.8 प्रतिशत डॉक्टर हिन्दी बोलते हैं।

होर्नोमिटी नाम की एक ऑनलाइन सोशल नेटवर्किंग कंपनीने कुछ महिने पहिले एक अध्ययन किया था। यह कंपनी खुद को अमरीका की सबसे बड़ी मेडिकल सोशल नेटवर्क कंपनी बताती है। इस अध्ययन के लिए कंपनीने सड हजार डॉक्टरपर अध्ययन किया। अध्ययन में हिन्दी के अलावा शिर्ष 5 भाषाएं, फ्रेच 8.8%, पार्थिव/फारसी 7.8%, चिनी 5.2%, वही एक अन्य शोध के मुताबिक लगभग 30 करोड़ अमरीकीयों में से 2.5 करोड़ लोग नियमित हिन्दी का प्रयोग करते हैं।

भैद्यवार्ता

वसुन्धरा में अशोक वाजपेयी

- डॉ. गोविन्द पांडव

वसुन्धरा एन्क्लेव की वह दोपहर...
पसलक से ही दरवाजा खुल गया। और लगभग
अठारह वर्ष की प्रसन्न मुद्रा स्वागत भरी नजरों
से प्रकट हुई। मेरी पुस्तक बोझों से पहले "भाईपि
पांख" कहकर कई आलमारियों और किताबों
से भरे कमरे में एक कुर्सी पर स्वयं विराजमान
हूँ। हमें बैठने के लिए इशारा किया।

प्रशासनिक अधिकारी जैसा वह स्वभाव,
साहित्यिक प्रतिभा का तेज, समृद्ध जीवन की
चमक, प्रसन्न, हंसमुख व्यक्तित्व, उंचा कर,
शीर्ष वर्ण इन सारी विशेषताओं को मैं मन ही
मन परख रहा था। तुरन्त मुझे प्रश्न पुछा-कहाँ उल्लेख हो?

नवम्बर का महिना, आरंभिक दिनों में दोपहर में भी दिल्ली की हवा में
सर्दों महसूस हो रही थी। कोहरा, धुआं सारे शहर में कम-अधिक मात्रा में
अपना साक्षात्कार फैला रहा था। जानेवाले ठंडे मौसम की वह माली भणक थी।
मनोरंजन-2 मेट्रो स्टेशन के पास एक नया माहौल देखकर हम अभिभूत हो
रहे थे। मेरी सहचारिणी अनुराधा, लडका रोहित, लडकी कनुजा और हमारे
साथ रिश्तेदार सुधी, छाया तथा शोमान सुधाकर जो कुलकर्णी, लडकी योगिनी
एवं लडका अवधुत थे। दिल्ली टूरिज्म की गाड़ी से हम पहाड़गढ़ से निकलकर
वसुन्धरा एन्क्लेव आ गए थे।

अशोक वाजपेयी जी से सम्वाद आरम्भ हो गया और लगभग एक घंटे तक
चलता रहा। जीवन के कई पहलुओं को उन्होंने प्रस्तुत किया। जिनका मैंने
साहित्य में अध्ययन किया था। अपनी अनुमतिओं को प्रस्तुत करते हुए वे
बोले... सरगुजा जिलाधिकारी के पद पर कार्य करते हुए एक बार जंगल के
रस्ते जाना पड़ा। बड़े-बड़े टीनों को पार करते हुए हमारी जीप जा रही थी।
...। सुनसान सुपहाड़ के आसपास अचानक जीप बन्द पड़ गई। मैं और तीन
...। वे सभी गाड़ी की व्यवस्था में जूट गए। मैं अकेला दूर-दूर तक नजर
...। अचानक मेरी नजरे एक कमनीय, आकर्षक प्राध्यापकमूर्ति
पर पड़ी। वह बहुत ही महाकाय थी। उसका वह शिष्य मुझे बहुत भा गया।
एक क्षण के लिए मेरे आँसों के सामने शिष्यकार नजर आए। दूसरे ही क्षण उसे
अनचानेवाले शाही महाराजाओं का आभास हुआ। तभी अचानक विद्युत् की
ध्वनि, अज्ञात कोलाहल सुनने का आभास हुआ। तुरन्त निर्णय किया।
साधियों को पुकड़ता वह मूर्ति गाड़ी में डालकर ले आया। आज भी वह भ्रममूर्ति
अशोक जी के कक्ष में शोभा बढाती है। उसी मूर्ति के सामने बैठकर वे हमें
बताते जा रहे थे।

अशोक जी के कक्ष में सैयद हैदर रजा की अनेकानेक चित्र, पेंटिंग्स
सजाये हुए हैं। डेर सारी किताबें और किताबों से भरी आलमारियाँ मौजूद थीं।
दीवारों में भी कई आलमारियाँ बनाई गई हैं। उनमें सारी-की-सारी छोटी-बड़ी
किताबें, पत्रिकाएँ, चित्रकलाएँ, विस्तृत एवं आदि सम्पदा सजाई गई हैं।
गाड़ी एक बड़ा पुस्तकालय हमारे सामने प्रकट हो रहा था। एक-एक परदा
हटाकर दरवाजा खोलने हुए डेर सारी किताबों का विशाल प्रदर्शन हमें देखा
गया।

...। गोविन्द साहित्यकार रत्नाना अशोक जी के साहित्य का अध्ययन कर रही



है। इन सारी रचनाओं को अपनी भाषा में वह
अनुवाद कर रही है।

साहित्य के साथ अशोकजी ने कुमार
गन्धर्व, गंगुबाई हनगल, अजित कलकटे,
ए. भोमसेन जोशी, राहुल देशपांडे, महेश काठे
आदि शास्त्रीय संगीत में श्रेष्ठ विनृतियों का
पाठ कर शास्त्रीय संगीत का परिचय कराया।
उन्होंने कहा - "उत्तरी भारत में शास्त्रीय
संगीत उदय अवसर हुआ हो, लेकिन इसे सदैव
जीवित रखने का कार्य महाराष्ट्र एवं मराठी
संस्कृति के विद्यार्थी गावकों ने किया है।"

मैंने अशोक जी से सम्वाद करते-करते एक निवेदन किया और कुमे ही क्षण में
शोधनिदेशक प्राचार्य डॉ. सैयद शौकत अली जी के साथ मोबाइल पर सम्वाद में
अशोक जी जुड़ गए। सैयद सर से के तक उनका सम्वाद चलता रहा।

परभणी (महाराष्ट्र) में मराठी साहित्य सम्मेलन में किसी परिचिता के
आग्रह पर अशोकजी ने उपस्थित दर्बर्की की। इस सम्मेलन में अशोकजी ने स्वयं
स्पष्ट किया। कभी-कभार पुस्तक में वह तथ्य प्रस्तुत भी किया गया है।

साहित्यिक वर्षों के साथ अशोक जी पारिवारिक सन्दर्भ में कम जुड़ गए
हमें पता ही नहीं चला। नटरंग प्रतिष्ठान चलानेवाली सुधी रश्मि जी, लडकी
दुर्गा, आर्किटेक्ट कबीरजी, बहु, लडके आदि के बारे में विस्तृत परिचय कराया।
हमारा परिवार, साथ में आए हुए परिवर्तनों के साथ पारिवारिक आत्मोपस्था से
सम्वाद किया। लडकी कनुजा और लडका रोहित को स्पष्ट करते हुए वे बोले -
"मैं शास्त्र का छात्र होकर अंग्रेजी साहित्य में एम. ए. किया। हिन्दी, अंग्रेजी पत्र-
पत्रिकाओं में लेखन किया। हिन्दी भाषा में साहित्य, संस्कृति, भारतीय संगीत,
कला, शिल्प, आदि विषयों पर लेखन किया। भोपाल में रहनेवाले अशोक जी
दसवीं कक्षा के नागपुर बोर्ड के सफल छात्र रहे हैं। जिला प्रशासनिक अधिकारी
के रूप में सीधी, रायपुर, रायसमन्द, भोपाल, सरगुजा, आदि स्थानों में कार्य
किया। साथ में विशाल लेखन कार्य भी किया।

जलपान, भोजन का बार-बार वे आग्रह करते रहे। हम तो बार-बार
इनकार करते रहे। हिन्दी साहित्य में साहित्य में साहित्य अकादमी सम्मान,
टी.सी.टी. उपाधि, प्रान्त सरकार के दो सम्मान प्राप्त हैं। कई पत्र-पत्रिकाओं के
सम्पादन, आलोचनात्मक दस ग्रंथ, कविता के लगभग सोलह संकलन उनके
नाम पर दर्बर् हैं। कर्तव्यदक्ष जिला प्रशासन, संस्कृति मंत्रालय भारत सरकार
के सचिव, साहित्य के साथ कला, शिल्प, संस्कृतिके विद्वान अशोक जी एक
"बहुदिग् अकेला" व्यक्तित्व हैं। भारतीय समाज में नीति-अनौचित्यविषयक,
गतिविधियों का आकलन कर उनके सन्दर्भ में समय-समय पर प्रतिक्रिया देकर
मानवता की राह का सन्देश देने वाले अशोक जी और उनका साहित्य हमें सदैव
प्रेरणा देनेवाला है।

विद्यार्थी रश्मि, प्रकृति के चित्रों, उत्कृष्ट धर्मिता, संस्कृति के साहित्यिक,
उत्कृष्ट आलोचक अशोक जी का आज जन्मदिन है। 16 जनवरी के इस महान
पर्व पर उनके स्वस्थ और सुखीयों से सन्मग्न जीवन की आशा करते हैं।

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सहा. अध्यापक एवं हिंदी विभाग अध्यक्ष
लोकमान्य तिलक महाविद्यालय,
वडवणी जि. बीड (महाराष्ट्र)

वसुन्धरा एन्क्लेव की वह दोपहर...दस्ताक देते ही दरवाजा खुल गया। और लगभग अठहत्तर वर्ष की प्रसन्न मुद्रा स्वागत भरी नजरों से प्रकट हुई। मेरे कुछ बोलने से पहले "आईये पांडव" कहकर कई आलमारियों और किताबों से भरे कमरे में एक कुर्सी पर स्वयं विराजमान हुईं। हमें बैठने के लिए इशारा किया।



प्रशासनिक अधिकारी जैसा वह रुतबा, साहित्यिक प्रतिभा का तेज, सन्तुष्ट जीवन की चमक, प्रसन्न, हंसमुख व्यक्तित्व, उँचा कद, गौर वर्ण इन सारी विशेषताओं को मैं मन ही मन परख रहा था। तुरन्त मुझे प्रश्न पूछा—कहाँ ठहरे हो?

नवम्बर का महीना, आरंभिक दिनों में दोपहर में भी दिल्ली की हवा में सदी महसूस हो रही थी। कोहरा, धुआँ सारे शहर में कम-अधिक मात्रा में अपना साम्राज्य फैला रहा था। आनेवाले ठंडे मौसम की वह मानों भणक थी। मयूरविहार-2 मेट्रो स्टेशन के पास से एक नया माहौल देखकर हम अभिभूत हो रहे थे। मेरी सहचारिणी सुश्री, अनुराधा, लडका रोहित, लडकी ऋतुजा और हमारे साथ रिश्तेदार सुश्री, छाया तथा श्रीमान सुधाकर जी कुलकर्णी, लडकी योगिनी एवं लडका अक्वुत थे। दिल्ली टुरिज्म की गाडी से हम पहाडगंज से निकलकर वसुन्धरा एन्क्लेव आ गए थे।

अशोक वाजपेयी जी से सम्वाद आरम्भ हो गया और लगभग एक घंटे तक चलता रहा। जीवन के कई पहलुओं को उन्होंने प्रस्तुत किया। जिनका मैंने साहित्य में अध्ययन किया था। अपनी अनुभूतियों को प्रस्तुत करते हुए वे बोले...सरगुजा जिलाधिकारी के पद पर कार्य करते हुए एक बार जंगल के रास्ते जाना पडा। बड़े-बड़े टीलो को पार करते हुए हमारी जीप जा रही थी। किसी सुनसान खण्डहर के आसपास अचानक जीप बन्द पड गई। मैं सभी तीन व्यक्ति थे। वे सभी गाडी की व्यवस्था में जूट गए। मैं अकेला दूर-दूर तक नजरें लगाकर चलता रहा। अचानक मेरी नजरें एक कमनीय, आकर्षक पाषाणमूर्ति पर पडी। वह बहुत ही महाकाय थी। उसका वह पित्त मुझे बहुत भा गया। एक क्षण के लिए मेरे आँखों के सामने पित्तकार नजर आए। दूसरे ही क्षण उसे बनवानेवाले बाही महाराजाओं का आभास हुआ। तभी अचानक विध्वंस की ध्वनि, आकांत कोलाहल सुनने का आभास हुआ।... तुरन्त निर्णय लिया।



संस्कृत को पुनर्जा जा चुकी भाषा में सावधान ले आया।... अतः भी वह भगवद्गीता अथोक जी के साथ से होना बचाती है। उत्तरी पूर्वी के सामने बैठकर वे हमें बताते जा रहे थे।

अथोक जी के साथ से सैय्यद हैदर राज की अनेकानेक चित्र, पेंटिग्न सजाये हुए हैं। वे उनके किताबें और किताबों से भरी आलमघरियाँ भोजपुर भी। दीवारों में भी कई आलमघरियाँ सजाये हुए हैं। उनके सारी-की-सारी छोटी-बड़ी किताबें, पत्रिकाएँ, विस्मयकोश, विलीपन वगैरह सजाये हुए हैं। बाकी एक बड़ा पुस्तकालय हमारे सामने प्रकट हो रहा था। एक-एक बड़ा बड़ाकर दरवाजा खोलते हुए और सारी किताबों का विषय प्रदर्शन हम देख रहे थे।

संस्कृत साहित्यकार रेवाता अथोक जी को साहित्य का अध्ययन कर रही हैं। इन सारी किताबों को अपनी भाषा में वह अनुवाद कर रही हैं।

साहित्य के साथ अथोक जी ने कुमार गंधर्व, गंगूबाई हंगमल, अमित कलकरी, पं. विश्वनाथ जोशी, रतन देवगिरी, मोहन काळे आदि भारतीय संगीत में श्रेष्ठ विभूतियों को साव कर भारतीय संगीत का परिचय कराया। उन्होंने कहा - "उत्तरी भारत में भारतीय संगीत उदय अवश्य हुआ है, लेकिन इसे सदैव जीवित रखने का कार्य महाशय एवं मराठी संस्कृति के विद्वान् सावर्करी ने किया है।"

वे अथोक जी से सम्वाद करते-करते एक निवेदन किया और दूसरे ही क्षण वे सैय्यद हैदर प्रभाव जी, सैय्यद भीकर अली जी के साथ मोबाईल पर सम्वाद में अथोक जी जुट गए। सैय्यद सर से देर तक उनका सम्वाद चलता रहा।

पल्हणी (महाराष्ट्र) में मराठी साहित्य सम्मेलन में किसी परिचिता के आग्रह पर अथोक जी ने उपस्थित दर्ज की थी। इस सम्मेलन में अथोक जी ने साथ हम स्पष्ट किया। कली-कभार पुस्तक में यह लघु प्रस्तुत किया गया है।

साहित्यिक घर्षा के साथ अथोक जी पारिवारिक सम्पर्क में कब जुट गए हमें पता ही नहीं चला। गटरंग प्रतिष्ठान चलानेवाली सुमी रश्मि जी, लडकी सुनी, आकिटेक्ट कवीरजी, बट्ट, लडकी आदि के बारे में विस्तृत परिचय कराया। हमारा परिवार, साथ में आए हुए परिजनों के साथ पारिवारिक आत्मीयता से सम्वाद किया। लडकी जस्तुजा और लडका रोहित को स्पष्ट करते हुए वे बोले - मैं भारत का आज होकर अंग्रेजी साहित्य एम.ए. किया। हिन्दी, अंग्रेजी पत्र-पत्रिकाओं में लेखन किया। हिन्दी भाषा में साहित्य, संस्कृति, भारतीय संगीत, कला, गिन, आदि विषयों पर लेखन किया। नेपाल में रहनेवाले अथोक जी दसवी कक्षा के सावपुर बोर्ड के सफल छात्र रहे हैं। जिला प्रशासनिक अधिकारी के रूप में कार्य करते हुए-तीनी, सावपुर, सावसुन्द, नेपाल, सरगुजा, आदि स्थानों में कार्य किया। साथ में विषय लेखन कार्य भी जलपान, भोजन का बार-बार वे आग्रह करते रहे। हम ही बार-बार इनकार करते रहे। हिन्दी साहित्य में साहित्य में - साहित्य अकादमी सम्मान, टी.टी.टी. उपधि, प्रान्त सरकार की दो सम्मान प्राप्त हैं। कई पत्र-पत्रिकाओं के सम्पादन,



आलोचनात्मक दस ग्रंथ, कविता के लगभग सोलह संकलन उनके नाम पर दर्ज हैं। कर्तव्यदक्ष जिला प्रपासन, संस्कृति मन्त्रालय भारत सरकार के सचिव, साहित्य के साथ कला, फिल्म, संस्कृति के विद्वान, अशोक जी एक 'बहुरि अकेला' व्यक्तित्व हैं। भारतीय समाज में नीति-अनीतिविषयक, गतिविधियों का आकलन कर उसके सन्दर्भ में समय-समय पर प्रतिक्रिया देकर मानवता की राह का सन्देश देने वाले अशोक जी और उनका साहित्य हमें सदैव प्रेरणा देनेवाला है।

विख्यात कवि, प्रकृति के चितेरे, उत्सव धर्मिता, संस्कृति के साहित्यिक, उत्कृष्ट आलोचक अशोक जी का आज जन्मदिन है। 16 जनवरी के इस मंगल पर्व पर उनके स्वस्थ और खुशीयों से सम्पन्न जीवन की आशा करते हैं। मौसम परिवर्तन के साथ मकरसंक्रांति, बिहू, पोंगल, लोहड़ी के इस पावन पर्व पर समुचे भारत देश में एक आनन्द एवं उल्हास की लहर जनमानस में दौड़ रही है।

सन्दर्भ :

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- Chief & Executive Editor

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'रुकोगी नहीं राधिका' उपन्यास की संवेदना और गिन्य

डॉ. सवित्र चौधरी

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पृष्ठभूमि :- इराक रचना संवेदनाओं में अंतर्भूत होती है। मनुष्य का जीवन संवेदन में धारित होता है। इराक पटना तथा प्रयाग उसके स्वयं को पहचानने में प्रयत्न करने के उपन्यासों में दिव्य कथावस्तु में धारी हुई साहित्यिकृत होती है। अनेकालेक पटना-प्रयागों में अलग-अलग संवेदनाएं प्रकट होती रहती हैं। इन संवेदनाओं में इर्ष्या, ज्ञेय, ईश, प्रेम, कायालय, कर्मता, सुधार, ली, अज्ञान, विन्यास, योग्य, हान्य, श्रद्धा, दुःख, आशंका, आदि भावोंको संवेदनाएं रचना के माध्यम से रचनाकार प्रस्तुत करता है।

'रुकोगी नहीं राधिका' वह नारी स्वयं को चलन प्रवृत्तियों नारी रूप का एक महत्वपूर्ण अध्याय है। नारी राधिका में बहुत प्रखर रूप में चित्रित हुआ है। पुराने एवं नवोदय पौराणिक संस्कृति को सुलभतापूर्वक दृष्टि भी इसे मिलती है। तथा इस रचना में मनोवैज्ञानिक का भी समावेश हुआ है। नारी जीवन में किशोर एक महत्वपूर्ण एवं निर्णायक भूमिका निभाता है। इसी के आधार पर नारी के चुनाव को लेकर सुसंस्कृत सुविचार इसे अपने जीवन में संयोजन करने का प्रयास इस रचना के द्वारा रचनाकार ने किया है।

रचनाकार परिचय :-

उषा त्रिपथ (जन्म २४ दिसम्बर, 1930) प्रयाग की हिन्दी साहित्यकार हैं। बानपुर में जन्मी उषा त्रिपथ ने इलाहाबाद विन्वीरदालय में अज्ञेयी साहित्य में एम.ए. तथा पी.एच.डी. की पढ़ाई पूरी करने के बाद दिल्ली के लक्ष्मी कालीय कालीय और इलाहाबाद विन्वीरदालय में अध्यापन किया। इसी समय उन्हें फुलब्राइट स्कॉलरशिप मिली और वे अमेरिका चली गईं। अमेरिका के क्यूमिंगटन, इंडियाना में दो वर्ष पोस्ट डॉक्टरेल अध्ययन किया और 1964 में विन्वीरदालय, बॉटमन में टीकात्मक विभागाध्यक्ष के पद पर कार्य प्रारंभ किया। आलकतने संस्कृतिकृत होकर लेखन और रचना कर रही हैं। उषा त्रिपथ के कथा साहित्य में छठे सातवें दशक के शहरी परिवारों का संवेदनापूर्ण चित्रण मिलता है। उस समय शहरी जीवन में बढ़ती उदासी, अकेलेपन, उम्र आदि का अंकन करने में उन्होंने अत्यंत गहरे चर्चाओंका का परिचय दिया है।

प्रमुख कृतियाँ :-

कहानी संग्रह: बनवास, किलन बड़ा बुद्ध, शून्य निन्दने और गुलब के फूल, एक बड़े दूसरा, मेरी छिप बहनियाँ, लोणी बहनियाँ।

उपन्यास : रुकोगी नहीं राधिका, रोष पाज, पंचाल खंभे, लाल दीवारें, अलबेसी, भया कबीर उपास।

पुरस्कार व सम्मान :- वर्ष २००७ के पद्यभूषण डॉ. मीट्टी सम्माननामक पुरस्कार प्राप्त।

उषा त्रिपथ हिन्दी की कथानोष्कार और उपन्यासकारके रूप में सर्वोत्तम जानते हैं अब तक के चार उपन्यासों के- रुकोगी नहीं राधिका वह उनको दूसरी रचना। पहले उपन्यास में पंचाल खंभे, लाल दीवारें, आरती श्री, उपन्यास रोष पाज को मिलकर देखो-आहू तो नारी जीवन के अनेक पहलुओं का सही विचार प्रस्तुत हुआ है। यह पहलु हैं विचार। विचार में जीवन सार्थक का चुनाव काय में खोजे जाते तो नारी का शासन पूर्ण जीवन इसी पर आधारित होता है। आज के समाज में जब नारी की शिक्षा और में जागृत आई है। अल्प व्यक्तित्व वह ठीक हंग में बना रही है। यही नारी नए घर में जाकर संतुलन, समावेशन, अन्य समस्याओं ठीक तरह में निभे पाएगी। ऐसी हालत में अपने जीवन सार्थक के चुनाव का महत्व अधिक बढ़ जाता है। समाचार में नवोदय में जीवन सार्थक का चुनाव ही पूर्ण जीवन को सफलता है।

इस उपन्यास का लोपक 'रुकोगी नहीं राधिका' वह स्पष्ट करता है कि अब राधिकाएँ स्वयंसेवा को यह पर आने करने वाली हैं। उपन्यास को राधिका मनोव्य के रूप में अपने योग्य जीवनसाथी को पासती है... दोनों में एक साथ भय है। संवेदन में एक सफलता है। ये तुम्हारे मुँह, समस्याओं, तुम्हारे विगत संहित पूर्ण रूप में स्वीकार करेगा। लेकिन इस स्वीकार तक पहुँचने के पहले राधिका को बहुत कुछ करना समझना पड़ता है। वरना इस केसले तक पहुँच नहीं पाएगी वह।

"आधुनिक नारी राठी को चिता में नहीं, उनको चिता शोधनशीली अधिष्ठाता तथा वर्धन्य को मिलती में अपने को लाने को चर्चित में देखी जा सकती है।" ... (२)

'रुकोगी नहीं राधिका' वेस नारी वैदिक साहित्य प्रथम उपन्यास है, परंतु इसका सभ कुछ परिवेश द्वारा संघटन होता है।

यह परिवेश विचार मोक्य आता है। परंतु परिवेश कथा एवं कथा प्रयोगों के निर्माण यह प्रस्तुति के पीछे प्रमुख रूप से कार्यरत रहता है। रचना के शौरिक के अंतर्गत इसके प्रमाण देखे जा सकते हैं। रुकोगी नहीं राधिका यह एक नारी विमर्श को उत्कृष्ट रचना है।



उपन्यास में बनायी चल जाती है। पिता के विधे कालोन साहचर्य के कारण वह अपने और पापा के बीच विदया का आगमन अपने अधिपकारों पर अक्रमण प्रतीत करती है। राधिका को इस इधि को विदया हो उवागर करती हुई कहती है

"यह प्रायः देखा गया है कि जो लड़कियां इलेक्ट्रा कांफ्लेक्स से ग्रहित है होती है, वह विवाह करके सुखी नहीं होती।"

-(४)

पिता भी उसे सामने लाने को कोशिश नहीं करते। सब कुछ होने के कारण बन जाती है, बिना कुछ किए। इस रचना में मनोप तो कथावस्तु का परिणाम है। पर अधय इस रचना का मूल आधार है। वह राधिका को हर समय सहारा देता है। राधिका के लपक और अध्याई उसमें है विचार व्यवहार से वह समन्वय रखता है। वह यौन पवित्र चाहता है और वह ग्रह उसके कुंठ बन जाती है। इसे मुक्त नहीं हो पाता। जिस कमरे को कामना हो राधिका से करता है। उसी को वह भी करता है और फिर नि कल जाता है। साथ ले जाने की सताई भूंद देखी भी करता है। स्वयं का भी जोषार्य भग करता है और अपने लिए कुमारी को कामना करता है। यह सब करके उसका चरित्र बहुत हल्का हो जाता है। इसके कारण राधिका का चित्र प्रकट होता है।

विदेश में रहकर नैतिकता को दूर रखने वाला और वही कामना को स्वीकार करने वाला, मनोप अपने इन्ही में मीठ कर सही मार्ग पर आ जाता है। प्रयास और गलतीयां उसके जीवन को एक बड़ी पहली रहे है। मनोप अत्यधुनिक है। बोली भाषा एकदम बहिष्य है। अपनी भाषी से वह सम्मान देता है। इर बात,इर काम का उसका एक अंदाज अलग है। नारी स्वतंत्र और योग्यता को स्वीकार भी करता है। यह चरित्र उपन्यास को आवश्यकता है या कथावस्तु का परिणाम।

उठा प्रियंवदा ने विवाहको को मनमानी का यह सिलसिला यहां पर प्रस्तुत किया है। मनोप राधिका के मिलने को समाजिक स्वीकृति दिलाने के लिए सूचित करता है। भाषी का चरित्र बहुत विज्ञावटी और प्रदर्शन का लगता है। विदया के मृत्यु के पश्चात प्रसंग में कुछ बातें प्रस्तुत हो जाती है। राधिका के माध्यम से उसकी कद कराकर बहुत उंचा बना दिया है। नारी परंपरा के सदस्य के लिए समर्पित रूप के लिए बंद रह जाती है सोने के बटन वाली और अठसो वाली नानी।

रचनार्थ में कुछ समाविष्ट शिल्प इस प्रकार हैं।

नाटकीय शैली- इस रचना में बहुत सारे संवाद नाटकीय शैली में प्रस्तुत होते हैं। प्रसंग को शुरुआत और समय का अंत इसमें प्रकट होता है।

फ्लैशबैक- पूरे उपन्यास में लगभग छह-सात पर फ्लैशबैक आए हुए दिखाई देते हैं। कम से कम सूचित होने पर भी वे सबसे अधिक ध्यान में आते हैं। वे फ्लैश बैक ही है- अमेरिका से लौटता,राधिका के पिता को शरी, डेनोवाल के साथ अमेरिका जाना,पर जो चारें,यह सब फ्लैशबैक- के ही रूप है। फ्लैशबैक से अतीत में जाने को आकाशही-इन्ही संहन और सलग है कि फ्लैशबैक का साथ और काय घसा गया वह समझ में नहीं आता।

संवादशिल्प- लघु उपन्यास को ज्यादातर घटना संवादों में प्रस्तुत होती है। संवाद भी छोटे और सीधे है। इन संवादों को चरित्र से इस रचना का प्रभाव और सह लया है।

भेदना प्रवाहों - रुबेले नहीं राधिका यह लघु उपन्यास को कथावस्तु चेतना प्रवाही है। इसमें जीवन के कई फ्लैशबैक- राधिका की चारें और बहुत दुख सारे दुख बार-बार लेन गति से सामने आते हैं। फ्लैशबैक- बस यही इस कथावस्तु का प्रवाह प्रतिमान करने के लिए प्रवाह का रूप धारण लेता है।

प्रतीकशिल्प- विदया का मनोवैज्ञानिक प्रतीक होना स्वयं स्पष्ट है। इलेक्ट्रा इधि को पेदा करने के रूप में यह प्रतीक बनकर आती है और उसके माने के बाद राधिका इधि से मुक्त हो जाती है। नानी तो परंपरा और लयागमवी संस्कृति का प्रतीक है।

सारे चरित्र प्रतीक और प्रतिनिधी है। शिल्प के स्तर पर जाकर इस रचना के सारे पात्र प्रतीक के रूप में प्रकट होते हैं। आनंदकर,पाषा सोधय,उदाहरण रूप में कई स्थान प्रतीक - विधान बन सकते हैं। इन्हे अधयन कती ध्यान से स्पष्ट सकते हैं।

संक्षेप में, संवेदना और शिल्प को दृष्टि से रुबेलेगी नहीं राधिका यह रचना फ्लैशबैक- गतिमान प्रवाहमची,नाटकीय शैली, संकेत शिल्प, संवाद, प्रतीक और अलंकृत भाषा रूप इन सारी विशेषताओं से भरपूर है। जो छात्रों और पाठकों को कथावस्तु के रूप में रचना में समाविष्ट सारी सूचियाओं को प्रभावों ढंग में प्रस्तुत होती है।

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शुभिका :- मनुष्य समूह के बिना नहीं रह सकता। समूह, समाज में एक दूसरे के साथ जीवन बिताते समय वह अपनी प्रगति तनी करता है, जब वह नैतिक मूल्यों का स्वीकार करे। भारतीय संविधान में राष्ट्र की अखंडता, एकात्मता, समता, संघुता, श्रद्धा, विश्वास, करुणा, प्रेम, संकट में दूसरों की सहायता, इन्हीं मूल्यों पर भारतीय समाज अखण्ड है।

भाषा के अध्ययन में साहित्य की रचना हमें विवेचन, विश्लेषण, भाषा की अभिव्यक्ति, आदि क्षमताओं से परिचित कराता है। भाषा हमें संस्कारित करती हुई हमारी मानवीय संवेदनशीलता को भी बढ़ाती है। भाषा के गद्य रूपों में कुछ विधाएं कथा पर आधारित होती हैं, तो कुछ कथा - कहानी की अंशका अनुभव, विचार, विवेचन, आदि प्रवृत्तियों के आधार पर होती हैं। साहित्य के सभी रूप मनुष्य केंद्रित होते हैं। मानवी भाव-मूल्यों का चित्रण साहित्य में होता है। कथा के आधार पर मनुष्य की संवेदनशीलता को अधिक अच्छे ढंग से विकसित किया जा सकता है।

कथात्म गद्य साहित्य में कहानी और उपन्यास सबसे महत्वपूर्ण विधाएं हैं। नाटक तो साहित्य की छिद्र अवस्था है, लेकिन उसकी सार्थकता रंगमंच तथा प्रस्तुतिकरण में होती है। साहित्य में भी नाटक का महत्व अन्य साधारण है। नाटकों में कथा अवश्य होती है। कथा की व्यवस्थित कलात्मक और कार्य-कारण भावमुक्त रचना को कथावस्तु कहते हैं। कहानी, उपन्यास तथा नाटक की कथावस्तु धारणा के बिना आग नहीं बढ़ सकती। चरित्र-चित्रण, देशकाल, वातावरण जैसे तत्व कथा साहित्य के लिए अनिवार्य रहते हैं। कहानी, उपन्यास, नाटक, पद्य में भी यह तत्व हो सकते हैं। परन्तु पद्य में काव्य के तत्व प्रधान हो जाते हैं। इनका सही माध्यम गद्य ही है। भारतीय और पारश्चात्य शास्त्र में कथा वस्तु की योजना पर क्षमता के साथ विचार किया गया है।

उपन्यास और कहानी के समांतर ही नाटक और एकांकी का रिश्ता होता है।

नाटक और एकांकी जब तक रंगमंच पर प्रदर्शित रूप में नहीं देख सकते, तब तक हम उन्हें पढ़कर अपने मन के रंगमंच पर खेल सकते हैं। उसका अनुभव कर सकते हैं। उपन्यास, कहानी और एकांकी की कथावस्तु प्रायः आदि, माध्य और अंत के रूप में विकसित होती है। नाटक की कथावस्तु, जिसे नाट्य - शिल्प कहा जाता है; उसका विकास पांच सीढ़ियों में हुआ दिखाई देता है। यह कोई नियम नहीं है। कथा साहित्य के अध्ययन में यही देखना है कि कथा क्या है, उसकी कथावस्तु किस प्रकार बन गई है,

नाटककार परिचय -

नाटककार स्वदेश दीपक हिंदी साहित्य में ख्यातिप्राप्त नाम है। इनका जन्म 6 अगस्त 1942 में हुआ। अब तक 'कोर्ट मार्शल', 'नाटक बाल भगवान', 'जलता हुआ रथ', 'काल कोठरी' तथा 'सबसे उदास बर्ष' नामक इनकी नाट्य रचनाएं प्रकाशित हुई हैं। इनके नाटकों में क्रांतिकारी चरित्र प्रकट होते हैं।

कोर्ट मार्शल नाटक द्वारा नए मानदण्ड कायम किये हैं। नाटकों के अतिरिक्त उपन्यास तथा कहानीयों में सृजन में भी नाटककार ने अपनी सृजनशीलता प्रस्तुत की है।

'कोर्ट मार्शल' में सेना का कोर्ट है। संसार में किसी भी सभ्य देश की सेना में गंभीर अपराध करने पर कोर्ट मार्शल होता है। कोर्ट मार्शल के निर्णय के विरोध में किसी भी सिविल कोर्ट में अपील नहीं की जा सकती। एक शीनियर अफसर इसका स्थापित जज होता है। उसके साथ दो अथवा चार सहयोगी जज होते हैं। इन सबका कार्य ज्यूरी जैसा होता है। कोर्ट मार्शल सही ढंग से हो इसके लिए सेना के कानून विभाग की तरफ से जज, एडवोकेट, सहायकार जज भेजे जाते हैं। शेष कार्यवाही लगभग किसी भी सिविल कोर्ट की तरह होती है - सरकारी वकील, बचाव पक्ष का वकील, गवाह आदि। ये दोनों पक्षों भी प्रायः सेना विभाग से भेजे जाते हैं।

'कोर्ट मार्शल' में 'मानवीय मूल्यों' का विवेचन - इस रचना में नाटककार स्वदेश दीपक ने अस्पृश्यता की समस्या को बहुत गहराई में जाकर पकड़ा है। यह समस्या अब लगभग अशेष बन गई है। इस रचना का उद्देश्य यही है की-सामाजिक व्यवस्था में व्याप्त अस्पृश्यता की समस्या और उससे उत्पन्न होनेवाली विषमताओं, विकृतियों एवं असंतुलन की ओर पाठकों का ध्यान आकर्षित करना। समाज में प्रचलित उंच-नीच व्यवस्था का या भेदों को प्रस्तुत करनेवाला यह शिकार शय का वाक्य-

"सुबेदार साहब! सब केवल उतना नहीं होता जितना दिखाई दें। सब का केवल एक हिस्सा हम अपनी आंखों से देखते हैं और उसे पूरा सब मानने की गलती कर बैठते हैं कि जो कुछ आप, हम देखें वह सब ही हो।"-

सामाजिक व्यवस्था, सामाजिक आपसी भेदों का यहां विवेचन दिखाई देता है।

छुआ-छूत तथा अस्पृश्यता का निर्मूलन आधुनिक युग की एक प्रबल क्रांति है। हमारे देश के सभी नेता, महात्मा इसे दूर करने के लिए सदियों से प्रयास कर रहे हैं। बदलते वक्त के साथ आज सभी वर्गों में नौकरी, शिक्षा, खान-पान, रहन-सहन यहां तक कि सामाजिक संबंधों में भी पर्याप्त सुधार हुआ है। पर कहीं-कहीं कुछ एकाग्र प्रसंग आज भी हमारे रोंगटे खड़े कर देता है।

जब एक व्यक्ति, संगठन द्वारा दूसरों पर अन्याय होता है, तब पीड़ित आक्रोश से आवाज उठाता है। जैसे

"क्यों? सब मनुष्य तो एक जैसे होते हैं न! लेकिन एक इन्सान जब जानवर बन जाए, जंगल जानवर, तो दूसरा इन्सान अपने बचाव के लिए हथियार उठाएगा कि नहीं? जरूर उठाएगा।"-

फौज में प्रशिक्षित कैप्टन बी.डी. कपूर जैसे अधिकारियों का मन भी इस कलंकित छाया से कलुषित है। कैप्टन कपूर अपने आप को 'रुलिंग क्लास' का खानदानी कहता है। अपने रेजिमेंट के जवानों के साथ मनमाना व्यवहार करता है। इसे वह अपना अधिकार समझता है। वह उंच-नीच का भेद और महत्त्व करनेवाला चरित्र है।

अफसरों द्वारा फी राशन बेचना, शराब अधिक मात्रा में पीना, पत्नियों के साथ मात-पीट कल्प अर्दलियों और जवानों को गालियां देना, आदि अन्याय-अत्याचार तथा दुष्कर्म के चरित्र के रूप में नाटककार ने प्रस्तुतिकरण किया है। कैप्टन कपूर जैसे अधिकारी लांछनास्पद व्यवहार करते हैं।

विकासशाय इस रचना का महत्वपूर्ण चरित्र है, जो जवान शमशान्दर को बचाव के लिए लड़े शब्दों का प्रयोग करते हैं। - "नियम और कानून केवल छोटे और कमजोर लोगों के लिए होते हैं। कहां मानते हैं स्वयं को बड़े और ताकतवर लोग। सेवादार तो अफसर का गिजी नौकर, मेरा मतलब, पर्सनल सरवैट बन जाता है।"-³

जिस पर अन्याय हुआ हो, उसकी आवाज को नियंत्रित करना चाहिए। तथा उसे समाज में पीड़ित होकर ही जीवनयापन करना चाहिए। यही यथार्थ रचनाकार ने यहां प्रस्तुत किया है - "अन्याय की बात को कभी फूलने देना नहीं चाहिए। उसे हमेशा से बड़े लोग दबाते आ रहे हैं। लेकिन आपको शायद मासूम नहीं कि छोटा अन्याय हमेशा बड़े अन्याय को जन्म देता है।"-⁴

इसी शोषितों - पीड़ितों की आवाज एक दिन बढ़कर समाज में क्रांति की आग भड़काती है। यह विकास शय के द्वारा रचनाकार प्रकट करते हैं।

अर्दलियों के साथ दुर्व्यवहार सेना में भी होता है। उनका असली काम अफसर की वर्दी तैयार करना तथा उनके हथियार साफ करना यही होता है। बाजार से सामान लाना, खाना बनाना, कपड़े प्रेश करना, बच्चों को स्कूल छोड़ना और लाना, साहब को खुश रखना, आदि काम उनसे करवाए जाते हैं।

कैप्टन विकास शय ने अपने तर्कों से कैप्टन कपूर को जगाया। उसकी कुटिल मानसिकता को सबके सामने जाहिर किया। अपमान की पीड़ा से कैप्टन कपूर घायल किया। हर एक काल की समाज व्यवस्था का स्थायी भाव जतन करनेवाला यथार्थ निम्न वाक्य द्वारा प्रस्तुत होता है- "जो व्यवस्था, जो समाज जाति-भेद के आधार पर चलेगा, उंच-नीच के तराजू में आदमी को तौलेगा, उसकी आयु कभी लंबी नहीं होती। बिल्कुल नहीं होती।"-⁵

अंत में विकास शय के प्रखर तर्कों से कैप्टन कपूर की आत्मा जगती है। उसे अपने अपराधों का एहसास होता है। वह सभी लोगों के सामने स्वयं को लांछित समझने लगता है। जिसके परिणाम स्वरूप वह आत्महत्या करता है। चूंकि ऐसे अपराधी को अदालत में कोई दंड निर्धारण नहीं। इस वास्तव को निम्न अंतिम वाक्य द्वारा नाटककार स्वदेश दीपक ने प्रस्तुत किया है। वह इस प्रकार -

"जब दुनिया की अदालत इन्साफ न कर सके, तो कभी-कभी उपरवाला इन्साफ कर देता है।"-⁶

संक्षेप में, 'कोर्ट मार्शल' समाज में समता तथा मानवीय मूल्यों की प्रतिष्ठा कर समान अधिकार सबको देकर मानवी भविष्य को सुखी, समृद्ध एवं प्रगतिशील बनाने का नाटककार का प्रशंसनीय सफल प्रयास है। यह रचना सामाजिक भेद तथा शोषण वृत्ति का त्याग करने का तथा मानवीय एकात्मता, राष्ट्र की अखण्डता का संदेश देती है।

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विकलांगता को वरदान समझना चाहिए

डॉ. गोविन्द पांडव

स.प्र. एवं हिन्दी विभाग अध्यक्ष लोकमान्य तिलक महाविद्यालय, बडघणौ, तहसील बडघणौ, जिला बोंड (महाराष्ट्र)-

साहित्य में प्राचीन कालसे ही विकलांग चरित्रों को प्रस्तुत किया है। लेकिन इन चरित्रों की ओर किसीका ध्यान नहीं गया। विकलांगता एक तो जन्मजात या दुर्घटना के कारण उत्पन्न होती है। अदिकाल से लेकर विकलांग व्यक्तियों ने समाज के लिए बड़ा योगदान दिया है। वह भी मौलिक और सामान्य व्यक्तियों को सोचने के लिए मजबूर बनाता है। विकलांगता के भेद देखे जायें तो उसके अनेक स्वरूप दिखाई देते हैं जैसे नेत्रहीनता, अल्पदृष्टि, कुष्ठरोग के कारण, ग्रन्थिवाधित व्यक्ति, अस्मिन्वांग व्यक्ति, मानसिक रूपसे विकलांग।

विकलांगता एक ऐसे अवधारणा है। जिसे लेकर विवाद किया जा सकता है। सामाजिक दृष्टि से उपेक्षित, मानसम्मान और विकास से दूर जो शोषित हैं। पीड़ित हैं। जिनकी कोई पहचान नहीं बन पाई और जिनके अस्तित्व को समाज में नकारा जाता है। वह विकलांगता इस प्रतिकूल परिस्थिती के प्रति विकलांग चेतना बन जाती है।

विकलांग शब्द का अर्थ मानसिक अथवा शारीरिक विकलांगता के लिए विकलांग शब्द निर्धारण पंगू मानसिकता की देन कही जा सकती है। कुछ लोग मानसिक विकलांगता के प्रति व्यक्ति विशेष का अपना अपना मनरोपा है अपनी अलग सोच है। साहित्य की किसी भी विधा में विकलांग व्यक्ति कभी पीछे नहीं है। विकलांग व्यक्ति निराश्रित नहीं बल्कि विरसिष्ट होता है।

आजकल अनेक कारणों से विकलांगता कि मात्रा अधिक हो रही है। युद्ध, अपराध, प्रदूषण, अंध विश्वास, आर्थिक विषमता, अज्ञान, प्रकृतिका प्रकोप इन कारणों से विकलांगता मनुष्य में बढ़ रही है। जन्मजात विकलांगता और विमारसे उत्पन्न विकलांगता भी बढ़ती जा रही है। जहरीला भोजन, जलप्रदूषण, वायुप्रदूषण, मद्यपान, दंगे आदि कई कारणों से सामूहिक विकलांगता जन्म लेती है।

विकलांगता व्यक्ति के विकास में प्रभाव डालती है। इसके कारण उसकी गति प्रभावित होती है। लेकिन आत्मबल और मजबूत इरादों के सामने विकलांगता परास्त हुई है।

व्यक्ति शरीर के अंगों से विकलांग हो सकता है, मन से नहीं। वेद पुराणों में ऐसे महान पुरुषों की चर्चा है। उच्च शिक्षा संस्थानों में विकलांगता विषय को सामान्य अध्ययन में शामिल करना चाहिए। विकलांग विषय पर शोध कार्य हो। विकलांगों की प्रगति में मौडिया अच्छी भूमिका निभाएं।

साहित्यकार, लेखकों द्वारा निर्मित साहित्य में विकलांगों की व्यथा, कथा और सफलता की विषयधारा हो। इसके कारण साहित्य को नया आयाम मिलेगा। विकलांगों के हित में रेडियो, टेलिविजन, न्यूज चैनलों पर नियमित रूप से कार्यक्रम प्रसारित हों। लोकनाटका, नृत्य, नुक्कड़ नाटक, परंपरागत विधाओं के माध्यम से विकलांगों का उत्साह बढ़ाना चाहिए।

अगर कोई विकलांग व्यक्ति अपनी मेहनत और कार्यालय के चलते कुछ हासिल भी कर लेता है तो हमारा समाज उसे प्रोत्साहित करने को बजाए दया का पात्र समझता है। विकलांग होना कोई अभिशाप नहीं है। ऐसे व्यक्ति को दया नहीं, शाबासी की जरूरत रहती है।

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शारीरिक अथवा मानसिक कुशलता विकलांगता है। उसके कारण व्यक्ति के मन में निराशा और आत्महोनाता को धारणा निर्माण होती है। इसके परिणामस्वरूप वह व्यक्ति अकार्यवीर्य और आलसी बनता है। स्वयं को धरती का बोझ मानता है। लेकिन इस व्यक्ति को अगर सही दिशा और आत्मविश्वास मिल जाए तो वह विकास के उंचे शिखर को हासिल कर सकता है। उसे समय-समय प्रोत्साहित करना होता है। यह क्रियाशील सदैव रह जाए तो इन व्यक्तियों के लिए अपना नाम सफल बना सकता है।

दुनिया में ऐसे विश्वविख्यात विकलांग हैं उनकी लक्ष्य प्राप्ति में विकलांगता रुकावट नहीं बन पायी। उन विद्वान व्यक्तियों में महर्षि च्यवन, सूर्यदेवता के सारथी अरुण, वैदिक ऋचाकार रिषंतमा, श्रवण कुमार के माता पिता, केन्द्री को दासी मंधरा, इंद्र का पुत्र जयंत, कंस की दासी उपजा, महाभारत के धृतराष्ट्र, कवि सूरदास, कवि जायसी, संत कुर्मदास, एकलव्य, पृथ्वीराज चक्राण, महाराणा संग्राम सिंह, स्टिफन हॉकिन्स और सुधा चन्दन जैसी कई हस्तियों ने अपनी लक्ष्य हासिल किया।

दीर्घतमा, अष्टावक्र, शुक्राचार्य, जायसी, सूरदास, राणा संगी, रणजितसिंह, बिनादकुमार मिश्र, रवींद्र जैन, सुधा चन्दन, राजेंद्र यादव, वल्लभलाल, प्रभा साह, अंजली अरोड़ा, रितु बाबल, बाबा आमटे, होमर मिल्टन, बापरन, वाल्टर, हेनन केकर, स्टोफन हॉकिन्स, फैकलीन डी, रुजवेल्ट, आदि ने विकलांगता के बावजूद नो उपलब्धियां हासिल कीं, उन उपलब्धियों से सारी दुनिया में उनकी सफलता आज भी कायम है।

मलिक मोहम्मद जायसी सुफो कवि थे। पद्मावत रचना हिंदी की महाकाव्य माना जाता है। उनको कृपता देखकर शेरशाह सूरी हंस पड़ा था। तब जायसी ने काव्य में कहा - "मोहि का हंसास कि कोहरहि ?"

वस्तुतः विकलांग के लिये उनके माता-पिता, सम्बन्धी लोग, पास-पड़ोसी, समाज, सरकार, स्वैच्छक संस्थायें, अध्यापक, सहपाठी आदि-सभ्य के सहयोग और समर्थित प्रयास की आवश्यकता है। शिक्षा के साथ-साथ सभी का व्यावस्थिक सहयोग अपेक्षित है। इन विकलांगों को दया नहीं, सहारा चाहिए। उन्हें उनके बहने औसू पोंछने वाला नहीं, उन्हें रोककर हीन-भावना से ग्रस्त न हो जायें और अपने अन्दर की अन्तर्निहित शक्ति का प्रयोग कर अपने गुणों को विकसित कर सकें, उन्हें प्रकाश में ला सकें और अपनी अंगविकृति या अंग की कमी को किन्हीं अन्य गुणों या अन्य साधनों से पूर्ण कर अपना व्यक्तित्व और निहार सकें, ताकि अपना जीवन सफल रूप में जी सकें। कहावत है, जब आप सोचते हैं कि आपका सर्वस्व लुट गया, तब भी सोचिये कि परिस्थिती तो अस्तित्वमान है तथा विपरीत परिस्थितियों सहस्री व्यक्ति को प्रोत्साहित करती है। अतः जो कमी ईश्वर - प्रदत्त अर्थात् जन्मजात कमियाँ या दोष हों अथवा माता-पिता आदि की भूल का परिणाम हों या किन्हीं बीमारियों को देन हों या समाज के उन परिन्दों के कारण हों, जो समाज में ज्ञात गरीबों, दीनों, विकलांगों के प्रति दया, उपकार या पुण्य की भावना से दिये जाने वाले शिक्षा आदि को खातिर छोटे-छोटे बच्चों एकड़कर उन्हें अर्थ, लैगडे-गूले या विकलांग बनाकर / उनसे शिक्षा मँगवाकर या जेबकटो या चोरी कराकर, अपने लिये धन एकड़ करते हैं। ऐसे गैंग तमाम जगहों, विशेषकर महानगरों आदि में सक्रिय हैं, जो देश में विकलांगों की संख्या बढ़ाने का एक मोच या पूर्णतः कारण कहा जा सकता है। ऐसे गैंगों का सरकार, पुलिस आदि सुरक्षा-व्यवस्था व समाज को पता लगाकर उनका उन्मूलन कर देना चाहिये और दीवियों को कठोर से कठोरताम सजा देनी चाहिये।

नाथे मयूरी की अभिनेत्री की रूप में सुधा चन्दन सभी विकलांगों के लिए प्रेरणा हैं। छह साल की उम्र में सुधा चन्दन दुर्घटना की शिकार हुई उसका एक पैर कमजोर हो गया लेकिन इस विकलांगता को विनय पाकर उसने नृत्य की क्षेत्र में और अभिनय की क्षेत्र में अपना नाम कमाया। विकलांग होते हुए भी जयपूर फूट के सहारे उसने अभिनय के क्षेत्र में अपना नाम अजरामर बनाया। मयूरी नाम से जानी जाने वाली नर्तकी (सुधा चन्दन) को हम कभी भुला नहीं सकते, जो बचपन से नृत्य करने को इच्छुक रही, किन्तु घुटने से मोच का एक पैर किसी कारण से नहीं रहने से नृत्य नहीं कर पा

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रही थी, क्योंकि नृत्य दोनों पैरों से ही हो सकता था। कृत्रिम अंगों के बनावे जाने से वह कृत्रिम पैर लगातार सफलतापूर्वक नृत्य का सार्वजनिक मंच पर प्रदर्शन करती रही। इस तरह उसने अपनी नृत्य करने की कामना को पूर्ण किया।

हमारे प्राचीन ऋषि अष्टावक्र उद्यालक ऋषि के दीर्घत्व एवं कड़ोड़ ऋषि के पुत्र थे। शरीर से आठ जगह से छक (टेढ़े) होने के कारण वे अष्टावक्र कहलाये। इन्होंने विद्वान् पिता-नामा आदि जानी गुरुजनों के सम्पर्क में वचन से ही ज्ञानार्जन किया। एक बार राजा जनक की सभा में अपने पिता को परास्त करने वाले प्रबुध पण्डित से बारह वर्ष की आत्म-अवस्था में ही शाश्वतार्थ करने गये। वहाँ उनको देखकर सभासद हैस पडे। अष्टावक्र क्रोध होकर बोले, 'मैं समझता था पण्डितों को सभा होगी, किन्तु लगता है-यह तो चर्मकारों की सभा है। इस पर जनक ने पूछा, 'भगवन्, ऐसा क्यों कहा गया?' अष्टावक्र ने उत्तर दिया, 'आपकी सभा में बैठे लोग केवल घमड़े को पहचानते हैं, आत्मा और उसके गुण को नहीं। इस पर सभासद अत्यन्त लज्जित हुये। फिर अष्टावक्र ने प्रबुध पण्डित को शास्त्रार्थ में पराजित किया तथा आत्म-तत्त्व का निरूपण किया।

सूरदास जी भी दृष्टिहीन थे, किन्तु 'सूरसागर' रचकर और कृष्ण की बाललीला का वर्णन कर उन्होंने अपना जीवन सफल कर लिया। आज बाललीला-वर्णन में उनका कोई समान नहीं।

दृष्टिहीनता संभवतः श्रवण-शक्ति एवं भक्ति का चेतना को तेज कर देती है। बहुधा यह देखने में आता है कि दृष्टिहीन लोग अच्छे गायक होते हैं। बहुत से दृष्टिहीन शिक्षक विद्यालयों में या प्राइवेट रूप में संगीत शिक्षा देते हुये देखे जा सकते हैं।

म्याम्सो विवेकानन्द जी के शब्दों में-"तुम चेत हो, ज्ञानमय हो, अपने को क्षुद्र मत बनाओ" इत्यादि विचारों के द्वारा विकलांगों में आत्मविश्वास जगाना और भरन होना तथा उनमें सहस और उत्साह पैदा करना होगा, जिससे उनका जीवन उनके लिये, उनके घर के लिये और समाज के लिये, अभिशाप नहीं, बल्कि वरदान बन सके।

साहित्यकार विनोद कुमार मिश्र विकलांग साहित्य के संदर्भ में विख्यात हैं। उनके रचनाओं में विकलांग व्यक्तियोंकी व्यक्ति रेखाएँ तथा जीवनशैली को चित्रित किया गया है। अब तक पचास से अधिक पुस्तकें प्रकाशित हो चुकी हैं, जिनमें दो दर्शन पुस्तकें विकलांगता संबंधी शोध पर आधारित हैं। 'विकलांग विभूतियों की जीवनगाथाएँ' तथा 'विकलांगों के लिए करियर' अद्भुत एवं उपयोगी हैं।

अन्य रचनाओं में 'सचित्र विज्ञान व प्रौद्योगिकी विश्वकोश' (तीन खंड), 'विश्व के महान् आविष्कारक व उनके आविष्कार', 'अष्टावक्र' व 'हेलेन कोलर' की जीवनीयें आदि सम्मिलित हैं। अनेक राष्ट्रीय स्तर के पुरस्कारों से सम्मानित।

यह सत्य है कि अष्टावक्र वदर-आत्मज्ञान के अनूठे तरीके के आविष्कार से पूर्व भी लोगों को आत्मतत्त्व की जानकारी थी। पर यह आत्मतत्त्व खोज रूप में था। महाभारत से पूर्व लिखे गए वैदिक मंत्रों में दर्शन कम है और विभिन्न देवताओं की स्तुति ज्यादा है, पर जितना भी दर्शन है उसका केन्द्र सृष्टि और सृष्टिकर्ता का विवेचन ज्यादा है। गारदीय सूक्त में परमेश्वरी ऋषि के सामने एक ही समस्या है कि जब यह संसार नहीं था तब क्या था? हिरण्यगर्भ सूक्त में ऋषि उस परमतत्त्व की खोज में हैं, जिसके स्वर्णिम गर्भ से इस सृष्टि की उत्पत्ति हुई। पुरुष सूक्त में उस विराट् पुरुष का विवेचन है, जिससे समस्त प्रजा उत्पन्न हुई। मंत्र संसार को दिया था, 'एक सद विश्वः बहुधा वर्धन्ता' इसमें भी ऋषि सभी देवत्यों में निहित एक ही परमतत्त्व को ढूँढ रहा है।

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यहाँ अष्टावक्र ने आत्मज्ञान की नई विधि को संसार के रहस्यो लाने का कार्य किया यही उनके समकाली अन्य विद्वानों ने भी संबंधित विषयों पर नवीनतम विचार संसार को दिए। विदुषी सुर्वचला ने संसार को मिथ्या बताया। ज्ञानक के ही अपने कृतिता से संसार को न सिर्फे चकित किया बरन् यह साबित कर दिया कि मृत्यु मिथ्या है।

जब उनके पिता ने उन्हें क्रोधवश मृत्यु को दान कर दिया तो वे सीधे यमराज के पास पहुंचे और कई दिनों तक पूछे-पूछते रहकर यमराज को प्रतीक्षित करते। जब यमराज ने प्रसन्न होकर उनसे तीन बरदान मांगने को कहा तो तीसरे बरदान के रूप में उन्होंने ज्ञान प्राप्त किया।

अष्टावक्र ने पूरे विश्वास के साथ कहा, "आने वाले समय में मेरे सिध्दांत की बहुत आवश्यकता होगी। कलियुग में अनेक संत-महात्मा देश-विदेश में जन्म लेंगे और समता, स्वतंत्रता और भाईचारे के सिध्दांत को आगे बढ़ाएंगे। सभी व्यक्ति बराबर माने जाएंगे। विकलांगों, दलितों और कमजोरों का उध्दार होगा।"

सद्युक्त महात्मा बुध्द, नानक, स्वामी विवेकानंद सहित जितने भी संत-महात्माओं ने संसार में जन्म लिया उन्होंने अष्टावक्र की ही तरह अल्पायु में अल्पसमय में ज्ञान प्राप्त किया और संसार को जो दिशा दी वह अष्टावक्र के सिध्दांत पर ही आधारित है। संत कबीर और संत रेदास संसार को ज्ञान देने समय समाज पर बोझ नहीं बने। संन्यासी होने को बनाय अपना खर्च चलाने के लिए जीविकोपार्जन भी करते रहे। आज पूरे विश्व में समता का नारा कुलंद है और भेदभाव घटता जा रहा है। लोकतांत्रिक व्यवस्था स्थापित हो चुकी है।

तात्पर्य :- साहित्य के क्षेत्र में तथा संस्कृत राजनीति के क्षेत्र में विकलांग व्यक्तियों ने अपना एक अद्भूत स्थान हासिल किया है आज भी हर एक क्षेत्र में उनको तरकी समाज के लिए हितकारी बन रही है। उनके मन में साहस और आर्थाविश्वास का अर्लभाष करना यही भारतीय समाज का परम कर्तव्य है। एंसी व्यक्तियों को दया नहीं बल्कि आर्थाविश्वास का समर्पण हर समय मिलना चाहिए।

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और
संस्कृति
चिंतन

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"साहित्य, समाज और संस्कृति"

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मनुष्य के वैयक्तिक एवं सामाजिक संबंधों को संवेदनात्मक पृष्ठभूमि निर्माण करने का कार्य हिंदी साहित्य करता है।

साहित्य मनुष्य जीवन का दर्पण है। समाज के उत्थान-पतन में साहित्य का महत्वपूर्ण योगदान रहा है। पहले समाज निर्माण होता है, बाद में साहित्य। साहित्य-समूह, जति, राष्ट्र और विश्व उन्नति में महत्वपूर्ण भूमिका निभाता है। मानवीय संकल्पना के विविध आयाम हैं। इनमें वैयक्तिक संस्कार, सामाजिक दायित्व, वैचारिक-ग्रहण आदि आ जाते हैं। सामाजिक, राजनीतिक, आर्थिक, धार्मिक, सांस्कृतिक, आदि मनुष्य को, संवेदना के रूप में। साहित्य संवेदना के इन विभिन्न आयामों का चित्रण करता है।

समाज की परिभाषा देने हुए प्रो. आर. एम. मेकाडकर तथा चार्ल्स एच. पेग ने लिखा है - समाज प्रथाओं और प्रणालियों में, सत्ता और सहयोग, समूह और विभाजन, मानव व्यवहार के नियंत्रणों और स्वातंत्र्यों का संयोजन है। जो सदैव परिवर्तनशील और जटिल है। यह मानव संबंधों का जाल है।

मानवतावाद का मूल आधार मनुष्य है। संसार को समस्त प्रगति का केंद्र बिंदु मनुष्य ही है। मनुष्य के सर्वांगीण विकास में उसको भौतिक प्रगति के साथ उसको नैतिक प्रगति भी अपेक्षित है। व्यक्ति मानव समूह (समाज) का अंश है।

इसलिए व्यक्ति को केवल अपने लिए ही नहीं, अपितु सम्पूर्ण समाज के कल्याण के लिए कार्य करना चाहिए। मानवतावादी मानव सम्पूर्ण समाज कल्याण के लिए कार्य करता है।

मानवीय उच्चतर मूल्यों को मानवतावाद कहा जाता है। इसका अर्थ है स्वार्थ से ऊपर उठकर दूसरों के हित में कार्य करना। संसार में सभी मनुष्य आरम्भ में मेलजोल से रहें। एक-दूसरे की स्वातंत्र्यता का सम्मान करें। समानता तथा समान लाभ के सिद्धांत पर एक-दूसरे का सहयोग करें। विवाद एवं झगड़ों का निपटारा शांतिपूर्ण तरीकों से करें। यही मनुष्यता है, मानवता है।

मानवतावाद की अवधारणा को स्पष्ट करने हुए जयकिशन प्रसाद कन्नौज ने कि- मानवतावाद नवयुग का नवदर्शन है, जिसने मानव को मानव के रूप में स्थापित किया है।

भारत वर्ष में स्वातंत्र्य के पश्चात् मानव मध्यकालीन संघर्ष का सामना कर रहा है। वह स्वयं को पेश कटे हुए पत्थी की तरह अकेला और अस्हाय महसूस करता है। तब भी वह हार नहीं मानता बल्कि वह नैतिक वर्जनाओं, सामाजिक बर्बादों, आर्थिक विषमताओं तथा राजनीतिक शोषण के विरुद्ध आवाज उठाता है।

आत्मकथा से सारा जगत हेरान है। इसका परिणाम यह भी लवाहो। मानवता के लिए विश्वस्त पर मानवाधिकार संगठन कार्य करता है। हर एक राष्ट्र ने आत्मकथा का जयकार प्रतिबंध करना चाहिए।

शोषितों को शोषकों के प्रति आर्त पुकार। कवि अशोक पन्थर को कविता में विद्रोह का स्वर दिखाई देता है -

घोंट लो, पीट लो
में लो मरना चाहता हूँ।
यहीं से नहीं हटूंगा,
भारत का आम आदमी हूँ।
एक घटना की तरह घटूंगा।

श्रमिक वर्ग की महिला के काटों को देखकर कवि मन में मानवता जाग उठती है। श्रमिक वर्ग के प्रति गहन आत्मीय संवेदना, महानुभूति कवि निम्न पंक्तियों में प्रस्तुत करते हैं। छायावादी कवि सूर्यकांत त्रिपाठी निराला की रचना में इलहाबाद के पथ पर कड़ी धूप खाली दोपहर में पत्थर तोड़नेवाली युवती का वह इस रचना में गौरव करते हैं।

वह तोड़ती पत्थर,
देखा मैंने इलहाबाद के पथ पर
वह तोड़ती पत्थर।
कोई न छायादार
पेड़ वह जिसके तले बेंटी हुई खींकार, श्याम तन, वेष
यौवन,

नत- नयन, प्रिय-कर्म-रत मन
गुरु हथौड़ा हाथ,
करती बार-बार प्रहार'
मनुष्य को प्रकृति अनिश्चित होती है। कवि पंत को मनुष्य की शक्ति पर संदेह लगता है।

जीवित लोगों को कोई भोजन नहीं खिलाता बल्कि किसी शवपात्र में कपड़े, पूजनों- इत्र आदि से सजाया जाता है।

इसका विवेचन करनेवाली यह कविता-

मानव ऐसी भी विरक्ति क्या जीवन के प्रति ?
आत्मा का आयमान प्रेत और छाया से रति ।
शव को दे ड्रम रूप रंग, आदर मानव का
मानव को हम कुतियत चित्र बना दें शव का।

विधवात उपन्यास तथा कहानी सम्राट प्रेमचन्द ने इन बातों पर अपनी हर एक रचना में करारा प्रहार किया है। सुविधा के मरने पर गल्ल के जमीनदार तथा धनवान लोग चंदा जमा कर उसके लिए कफन की व्यवस्था करते हैं। लेकिन जब तक वह जिंदा थी, उसे किसी ने पेट के लिए कोई व्यवस्था नहीं की। इसलिए कहानी का नायक धीमू अपने बेटे माधव से बोलता है -
केसा बुरा रिवाज है, जिसे जीते जी तन डोकने को चौबड़ा भी न मिले। उसे मरने पर नया कफन चाहिए।

विधवा का दुःख देखकर कविमान जाग उठता है। वह ऐसी विधवा पत्नी है जो विवाहोपरांत अपने स्वामी से एक बार ही मिल पाई है। फिर भी वह मुहांगिन के क्षणों को याद करती है। उसके जीवन में कालधरु ने घोर तांडव किया है। उसका जीवन मृग-उदास हो गया है। आंधी - तूफान के पश्चात की घोर छायांशु छा गई है। इसे कवि प्रकट करता है -

वह इष्ट देव के मंदिर को पूजा - सी
वह दीप शिखा - सी शान्त, भाव में लीन
वह झर काल- ताण्डव की स्मृति- रेखा- सी
वह टूटे तह की कुटो लता - सी दौन
दलित भारत को ही विधवा है।

--- कौन उसको धीरज दे सके ?

दुःख का भार कौन ले सके

यह दुःख वह, जिसका नहीं कोई छोर है,

देव अत्याचार कैसा घोर कठिन है ?

क्या कभी पोछे किसी ने अश्रुजल ?

या करते रहे सबको विकल ?

बारहवो सदी में सन्त कबीर ने भी मनुष्य के लिए मानवता का सन्देश दिया है -

पाँच पड़ी जग मुआ, पींडत हक्या न कोय।

हाई आक्षर प्रेम का पढ़ै सो पींडत होय।

मानवता के लिए प्रेम, सद्भावना, सम्मान, सहाचार की आवश्यकता है। छोटा बड़ा, स्त्री-पुरुष, धनवान - निर्धन, जाति, वर्ण, संश्रदाय, धर्म, पंथ आदि से उपर उठकर जो व्यक्ति हर एक के साथ प्रेम सम्मान से पेश आये, वही सच्चा मानव है और मानवता का अस्तित्व वही है। निम्न पंक्तियों में कवि भौतिकवाद एवं कर्मकांड को परे होकर धर्म की परिभाषा करते हुए दिखाई देते हैं।

अब तो मजहब कोई ऐसा भी चलया जाय।

जिसने इंसान को इंसान बनाया जाय।

कवि मानवता के प्रति आशावादी है। मानव के प्रेम ने ही उसके आस - पास बनी हुई धर्म,कर्म,जडित पालि,वर्ण,भेद की दीवारों को नष्ट कर दिया है। इसी प्रेम में श्रंश्रवात के पथप्रष्ट मनुष्य को सहायता कर मजबूत बनाया है। देश के ही नहीं विश्व

के हर एक कोने में कोई मानव, समूह किसी आपदा में पड़ता है। दूर - दूर से मानव सहायता के लिए दौड़ पड़ता है। यही सच्ची मानवता है।

आदमी को आदमी बनाने के लिए

निदारी में प्यार की कहानी चाहिए।

और कहने के लिए कहानी प्यार की

स्यही नहीं, आंखों वाला पानी चाहिए।

अज मनुष्य अकेलापन महसूस करता है। इतनी सारी भीड़ में वह अदनापन चुंड रहा है। निदा फाजली (ग्यालियर) गजल में यह तथ्य प्रस्तुत करते हैं -

मन बेरागी तनु अनुरागी कदम-कदम दुखारी है।

जौखन जीना सहल न जानो बहुत बडी फनकारी है।

हर तरफ हर जगह बेशुमार आदमी।

फिर भी तन्हाइयो का शिकार आदमी।

संक्षेप में, ईश्वर द्वारा निर्मित प्राणियों में मनुष्य ही अदभूत उदाहरण है, क्योंकि उसमें अभिव्यक्ति का संश्रक्त और ठोस माध्यम है। मनुष्य भावुक और संवेदनशील होता है। उसको इस संवेदना और भावना पर समाज का अस्तित्व केंद्रित है। अतिसौ भाईचारा, सद्भावना, प्रेम, सम्मान, आदि का यथोचित प्रयोग कर समाज को कल्याण के पथपर अग्रसर करना ही मानव धर्म है। ये ही मानवता को समृद्ध करने वाले नैतिक मूल्य हैं। इनका पालन कर एक संस्कारित एवं आदर्श राष्ट्र निर्माण का स्वान हम अवश्य देख सकते हैं। महत्मा गांधीजी तथा सन्त तुलसीदास का रामराज्य वही है। जहां पर स्त्री, बाल, बुध्द, तथा सभी वर्गों के व्यक्ति सम्मान और प्रेम के पात्र रहे। इन गुणों के कारण मनुष्य समाज में प्रेम और सम्मान का पात्र बनता है। Service to man is service to God. इसलिए कहा गया है कि मनुष्य सेवा ही ईश्वर सेवा है।

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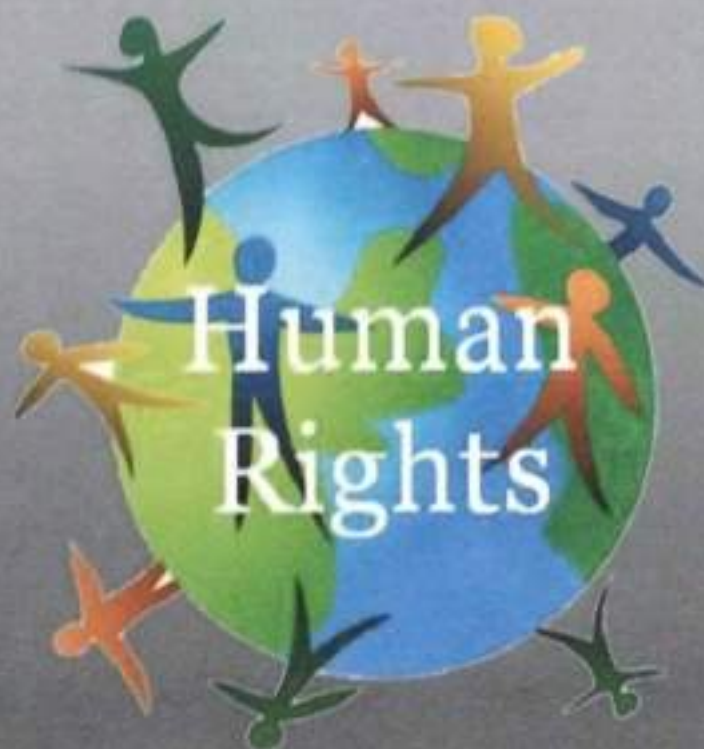
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पृष्ठभूमि -

समाज में मीडिया की भूमिका संवादवहन की होती है। यह समाज के विभिन्न वर्गों, सत्ता-केंद्रों, व्यक्तियों एवं संस्थाओं के बीच पुल का कार्य करता है। इसके लिए एक ओर जहां यह सरकार और सत्ता-केंद्रों तथा धर्मसत्ता, राजसत्ता, अर्थसत्ता आदि की योजनाओं, कार्यक्रमों तथा उपलब्धियों को जनता के बीच ले जाता है। उनकी विशेषताओं, कमजोरियों पर विमर्श करता है, वहीं वह जनता की दुखों-आकांक्षाओं, सपनों, उसकी अंदरूनी हलचलों और दिग्गमों को भी उसके दूसरे वर्गों एवं विभिन्न सत्ता-केंद्रों तक पहुंचाने का कार्य करता है। संवादवहन की इस प्रक्रिया में तथ्यों एवं घटनाओं के प्रस्तुतीकरण की ईमानदारी और निष्पक्षता ही उसकी व्यावसायिक नैतिकता को रेखांकित करती है। लोकतांत्रिक समाज में जनता अपने निर्वाचित प्रतिनिधियों के माध्यम से स्वयंशासित होती है। इसलिए उनमें मीडिया का दायित्व और भी बढ़ जाता है। अतएव यह अन्याय नहीं है कि लोकतांत्रिक मीडिया की भूमिका आकलन करते हुए उसको अपने चौथे स्तंभ का सम्मान देता है।

वर्तमान साहित्य का स्वरूप -

भाषा जितनी सरल और वैज्ञानिक प्रमाणित होगी, भाव संप्रेषण उतना ही तत्फल और सशक्त होगा। भाषा मान और विचारों की संप्रेषण वाहक होती है। भाषा की निरंतर बदलते वर्तमान स्वरूप में देखा जाए तो नित नए प्रयोग आज देखने को मिल रहे हैं। इसमें भाषा की सादृश्यता, समानता, निर्माण, योग, विखंडन, आदि में परिवर्तन की एक संख्या निर्मित होती जा रही है। बदलते परिवेश में भाषा के नवीनतम रूप को दिन - प्रतिदिन देखा जा सकता है। आज भाषा का स्वरूप वैश्विक और ग्लोबल हो चला है। वैश्वीकरण के उत्कृष्ट समय दर्शक वाली भाषा विकास में आधुनिक मूल्यों में समाहित या व्यवसाय की दृष्टि से हिंदी एक बड़ा क्षेत्र उपलब्ध कराती है।

वर्तमान युग में इंटरनेट की बेतहाशा बढ़ती हुई है और सोशल मीडिया का चलन और प्रचलन बढ़ा है। इनमें हाई स्पीड, ब्रॉडबैंड कनेक्शन, वाईफाई, हॉटस्पॉट तथा डोंगल ने इंटरनेट और सोशल मीडिया को काफी गतिशील बना दिया है। सोशल मीडिया व्यवसाय के उपकरणों के रूप में भी उपयोगी हो गया है बड़ी-बड़ी कंपनियां फेसबुक, ट्विटर, प्लेक्स, ईमेल, इंस्टाग्राम व्हाट्सएप, आदि डिजिटल माध्यमों के जरिए उपभोक्ताओं तक पहुंच बना रही है। डिजिटल दुनिया ने साहित्य भाषा के क्षेत्र में कई प्रकार की तकनीकों को विकास के एक नई क्रांति का आगाज किया है। हिंदी भाषा चिंतन और शिक्षण भी इससे अछूता नहीं रहा है। आज हिंदी का चलन वैश्विक हो गया है। नई हिंदी अब वैश्विक हिंदी के रूप में मानी जाती है।

डिजिटल हिंदी के युग में हमें शैक्षिक परिदृश्य में जिस तरह से परिवर्तन दिखाई देता है, वह बेहद दिलक्षयता से भरपूर है। आज नई हिंदी का आधार डिजिटल दुनिया से विश्वव्यापी हुआ दिखाई देता है। डिजिटल क्रांति ने हिंदी शिक्षण को नये अर्थों में प्रकट किया है। आज ऐसी डिजिटल क्रांति के चलते नई तकनीक, प्रौद्योगिकी को अपनाने से हिंदी भाषा एवं हिंदी शिक्षा का शिक्षण विश्व के अन्य भाषाई विषयों के साथ एक ऊँचवस पर दिखाई देता है।

मीडिया का प्रचलन -

यहां स्पष्ट कर दें कि मीडिया का सामान्य अभिप्राय समाचारपत्र, पत्रिकाओं, टेलीविजन, रेडियो, इंटरनेट आदि से लिया जाता है। यह आधुनिक मीडिया के चर्चित और प्रभावशाली रूप हैं। जो सूचनाओं के संग्रहण एवं संप्रेषण का दायित्व बखूबी निभाते हैं। लेकिन जिसे हम मीडिया यानी संवादवहन की युक्ति मानते आए हैं, उसकी हदें इससे कहीं अधिक व्यापक और समाज में विभिन्न रूपों में बँटी हुई हैं। पुराने जमाने के गीतकी, स्वांग, नाटक सभा से लेकर बैनर, पोस्टर, पंपलेट्स, संभाषण, लोकगायन, विज्ञापन, सेमिनार, चित्रकला, आदि मीडिया की प्रचलित परिभाषा से किंचित भिन्न होने के बावजूद उसी के विविध रूप हैं। आधुनिक मोबाइल फोन का प्रारंभिक उद्देश्य भले ही अलग-अलग स्थान पर मौजूद व्यक्तियों के बीच संवाद प्रक्रिया को आसान, बहुव्यापी और चलायमान बनाना हो, लेकिन उन्नत तकनीक, बाजार की जरूरतों तथा बढ़ती विज्ञापन-स्पर्धा ने उसे भी मीडिया के आधुनिक और शक्तिशाली विकल्प के रूप में प्रस्तुत किया है। इसी प्रकार साहित्य भी कंडाल लिखित शब्द, कविता, कहानी, उपन्यास, नाटक इत्यादि नहीं है। ये महज किराए हैं। जिनमें साहित्य अपने विभिन्न कलेवरों और रूपावरों के साथ प्रकट होता है। साहित्य इनमें अंतर्निहित वह तत्व है, जो पाठक-श्रोता-दृष्टा आदि के मन में नैतिक प्रेरणाओं और आत्मविश्वास का संचार करते हुए उनके विवेकीकरण में सहायक बनता है। उत्कलेशनीय है कि सत्ता गृह राजनीति की हो, पूंजी की या फिर धर्म की-वर्षस्व की भावना उसके चरित्र का अभिन्न हिस्सा होती है। जागरूक और शौचन्य समाज ऐसी सत्ता को उखाड़ फेंकने का सामर्थ्य रखता है। इसी डर के कारण सत्ताएं अपनी वर्षस्वकारी प्रवृत्तियों को छिपाए रखने का भरपूर प्रयास करती हैं। उचित समय पर पर्दाफाश न किया जाए तो उनका दमनकारी रूप लगातार उभरता चला जाता है। साहित्य और मीडिया से अपेक्षा की जाती है कि वे परस्पर एकजुट होकर लोकजागरण का अनुसंधान करें। धर्म की भांति बाजार भी समाज के विवेकीकरण से बघ्ता है। इसलिए पूंजीवादी समाज में मीडिया का स्वरूप इस तरह गढ़ा जाता है कि वह लोगों को ज्ञान-विज्ञान से समृद्ध करे।

उनकी आलोचनात्मक प्रकृतियों को विस्तार देने के बजाय, सूचनाओं के आदान-प्रदान या मनोरंजन को अपना लक्ष्य माने रहता है।

हिंदी साहित्यकार और मीडिया २

मीडिया के लिए योगदान देने वाले बहुत सारे साहित्यकार हिंदी भाषा में कार्यरत हैं। मीडिया अर्थात् प्रिंट मीडिया इलेक्ट्रॉनिक मीडिया। पत्र पत्रकारिता, साप्ताहिक, संवाद लेखन, विज्ञापन लेखन, कथा - कहानी, नाटक, रंगमंच, अभिनय तथा सिनेमा आदि के लिए जिन रचना और रचनाकारों ने का योगदान रहा है। उनमें से कुछ महत्वपूर्ण बातें यहां पर मैं प्रस्तुत करना आवश्यक समझता हूँ। उनमें से कुछ रचनाकार और रचना है निम्न रूप में है-

1. शरद जोशी

शरद जोशी का स्वतंत्रता काल में व्यंग्य को विद्या के रूप में विकसित करने में महत्वपूर्ण योगदान रहा है। नवभारत टाइम्स के श्रुति दिनर नामक स्तंभ की विशेषता यह थी कि उसे आम पाठक के लिए लेकर भारत के तत्कालीन राष्ट्रपति ज्ञानी जैल सिंह भी उसे पढ़ते थे। दूरदर्शन एवं फिल्मों से भी शरद जोशी जी जुड़े रहे। वह तो है जिनगी, विक्रम और बेताल जैसी दूरदर्शन धारावाहिक उन्होंने लिखी थी। चोरनी, छोटी सी बात, गोधुलि, जैसी फिल्मों में उन्होंने संवाद और पटकथा लिखी थी। शरद जोशी ने विद्या को सरसक करने में हिंदी संसार की बड़ी हस्ती रहे हैं। शरद जोशी ने हरिहाकर परसाई के समान जीवन के सभी क्षेत्रों से संबंध व्यंग्य लिखा है। इसलिए हिंदी के प्रथम कोटि के विख्यात व्यंग्यकारों में उनका नाम गौरव के साथ लिया जाता है। नुकीले, गहरे तथा तीखे व्यंग्य के साथ हिंदी साहित्य में आपकी रचनाओं से राजनीतिक, सामाजिक, साहित्यिक, प्रशासनिक, सांस्कृतिक, आर्थिक, धार्मिक विकृतियों का पर्दाफास मीडिया द्वारा हुआ है।

2. मुंशी प्रेमचंद रू-

हिंदी साहित्य के सर्वश्रेष्ठ उपन्यासकार एवं कहानीकार प्रेमचंद जी को हिंदी साहित्य में विशेष स्थान प्राप्त हुआ है। आपकी हर एक रचना में जन सामान्य का यथार्थ दर्शन होता है।

कहानियों में - बड़े घर की बेटी, रानी सारंग, शतरंज के खिलाड़ी, इंदगाह, कफन, गुली - डंडा, पूत की रात, आदि कहानियां विख्यात हैं। कहानी की कथावस्तु के आधार पर कई फिल्मों भी बन चुकी हैं।

उपन्यास रचना में शोचनीय हिंदी साहित्य का महाकाव्य माना जाता है। गबन, प्रेमश्रम, रंगभूमि, कर्मभूमि, सेवासदन, निर्मला, कायाकल्प, मंगलसूत्र, आदि उपन्यास की रचनाओं के आधार पर अनेक धारावाहिक एवं फिल्म कथाओं का सृजन हो गया है। दूरदर्शन के शैक्षणिक उपक्रम में प्रेमचंद जी की कहानी का प्रसारण कई दशकों से होता आ रहा है।

3. कन्हैयालाल मिश्र श्रमाकर १-

सुप्रसिद्ध ललित निबंधकार कन्हैयालाल मिश्र श्रमाकर गांधीवादी विचारधारा से प्रभावित हैं। धर्म, राष्ट्रियता तथा आदर्शवाद में अटूट निष्ठा हैं। आजीवन राष्ट्रवादी और पत्रकार रहकर देश और हिंदी की सेवा करने वाले स्वतंत्र लेखक के रूप में बहुचर्चित रहे हैं। आरंभ से ही सामाजिक एवं राजनीतिक कार्य में गहरी रुचि रखी है। गांधीवादी आंदोलन के समय में जेल यात्रा भी करनी पड़ी है। सहारनपुर में रहकर शिवशास्त्र और शंकर ज्ञानर सप्ताहिक पत्रों का संपादन - संचालन किया और हिंदी के अनेक नए लेखकों को स्थान देकर उत्साहित किया। व्यक्तिगत तौर पर गांधीवादी उदारता और स्वतंत्र चिंतन के धनी प्रभाकर जी आपने प्रेरणा पर दलित लेखन के कारण हिंदी साहित्य में विशेष स्थान रखते हैं। उनकी रचनाओं में - आकाश के तारे धरती के फूल, जिनगी मुस्कुराई, माटी हो गई सोना, बाजे पायलिया के धुंधले, दीप जले शब बजे, आदि रचनाएं तथा पत्र - पत्रिकाओं में छपी अन्य उच्च कोटि की सामग्री हिंदी साहित्य के लिए अनुपम देन हैं।

4. राजेंद्र यादव

नई कहानी आंदोलन के सबसे महत्वपूर्ण स्तंभ कथाकार, चिंतक, आलोचक तथा संपादक राजेंद्र यादव वर्तमान में स्त्री विमर्श, दलित विमर्श, जैसी बहसों को जन्म देकर 1986 से रहस्य मासिक का संपादन करते रहे। जिन्होंने कथाकार के रूप में अपनी विशिष्ट पहचान बनाई है। साथ ही हिंदी में कथा समीक्षा को नई दिशा और दृष्टि प्रदान की है। उनके व्यक्तित्व का सबसे प्रधान पहलू उनका लेखन है। वे पूर्वकालिक लेखक रहे हैं। क्योंकि अपने पेट के लिए उन्होंने कोई नौकरी नहीं की। इसलिए शायद उनका रचना संसार बहुत विशाल है। आपकी रचनाओं में उपन्यास - सारा आकाश, उजड़े हुए लोग, फुलटा, शह और मात, अनदेखे, एक इंस मुरकान, आदि।

कविता संकलन - आवाज तेरी है। आलोचना - एक दुनिया समानांतर।

5. कवि प्रदीप रू-

भारतीय फिल्म उद्योग के अग्र गीतकार, संगीतकार, राष्ट्रीय कवि, गायक कवि प्रदीप का जन्म मध्य प्रदेश के बड़नगर (नालवा) में 6 फरवरी 1915 को हुआ। प्रारंभ में मध्यप्रदेश बाद उत्तर प्रदेश में अपनी स्वयंभू एवं प्रतिभावाली शैली में उन्होंने कवि सम्मेलनों में रसिक जन समूह का मन मोह लिया था। इनके इलाहाबाद से मुंबई और कवि सम्मेलन से चित्रपट उद्योग में जाकर खड़ा कर दिया। उनके प्रशंसकों ने चाहे भारत में हो या विदेश में सो उनके लिखे और गाए गीत योरोप, अफ्रीका, अमरिका में बसे भारतीय मूल के लोगों में बहुत पसंद किए जाते हैं। उनके गाए हनुमान घालीसा, राम घालीसा, शिव घालीसा, कृष्ण घालीसा लक्ष्मी घालीसा, अरती, भजन और दयानंद सरस्वती की अग्र कहानी जो उन्होंने स्वयं लिखी हैय विदेशों में भारतीय परिवार में बहुत प्रचलित है। घर-घर में उन्हें गाय और सुना जाता है। हिंदी पत्रकार

संघ, संगीत नाटक अकादमी, कलाकार संघ द्वारा सम्मान तथा राष्ट्रकवि की उपाधि से अलंकृत किया गया है। जे. के. वतन के लोगोर कवि प्रदीप का यह गीत भूल सके ऐसा कौन सच्चा हिंदुस्तानी हो सकता है?

कवि प्रदीप की रचनाएं कालजयी हैं। प्रदीप जी के सभी गीत और उनके सुरों का जादू भारतीय जन को आज भी अभिभूत और कर देता है। समाज पर उनकी रचनाओं का प्रभाव आज भी वैसा ही है। जो उनके रचना काल में था। बल्कि उनके राष्ट्रीय गीतों का महत्व आज की विषम और संकट की स्थिति में और भी बढ़ गया है। प्रदीप जी के गीत राष्ट्रीय भावना के सच्चे प्रतीक हैं। सच्चे देशभक्त इनके गीतों को सुनकर आज भी रोमांचित होते हैं। हिंदी साहित्य के लिए उनके गीत एक श्रेष्ठ देन हैं। जो नीडिया में भी अपना प्रभाव डाल चुके हैं।

6. वि. स. खांडेकर

का ययाति उपन्यास भी इसी तरह महाभारत की कथा के सपक आत्मा का अर्थ खोजने वाली रचना है। इस उपन्यास को बॉम्बे में रखकर 1974 का ज्ञानपीठ पुरस्कार प्राप्त हुआ है। जादि पर्व की कथा में ययाति का अपने पुत्र को अपनी वृद्धावस्था देना और उसके बदले में पुत्र का जीवन प्राप्त करना यह एक अद्भुत घटना है। इस कथा में मिथक छिपा हुआ है।

खांडेकर जी ने यह समूची कथा ययाति, शर्मिष्ठा, देवयानी की आत्मा निवेदन के माध्यम से प्रस्तुत की है। जिन पात्रों को लेखक ने विभिन्न सिद्धांतों के रूप में प्रतीक रूप प्रदान किए हैं। उनके आपसी संबंधों से एक सांख्यिक अनुभव को रूपकबद्ध करने का लेखक का प्रयास है। लेकिन मानवता में विश्वास करने वाले और उसमें धंस से विकारों के कारण दुखी होने वाले लेखक का प्राथमिक मन इसमें व्यक्त हुआ है। भोग - त्याग, धर्म - काम, गृहस्थ धर्म - यति धर्म जीवन के छोर हैं। मनुष्य को चाहिए कि वह इन में समन्वय स्थापित करे। खांडेकर जी का यह दृष्टिकोण स्पष्ट होता है आज के सामाजिक जीवन पद्धति से प्रस्तुत करने का प्रयास मराठी उपन्यास में महत्वपूर्ण समझा जाता है। एक दृष्टि से मराठी साहित्य की यह रचना वीडियो में उत्कृष्ट कृति मानी जाती है।

महाभारत की पटकथा लिखने वाले संवाद लेखक डॉ. चोटी नासुन राजा हिंदी साहित्य के सर्वश्रेष्ठ उपन्यासकार माने जाते हैं। उनका आभा गांध, टीपी शुक्ला आदि महत्वपूर्ण रचनाएं प्रसिद्ध हैं। यह महाभारत दूरदर्शन पर पारंपारिक के रूप में अभी इसको कोरोना महामारी काल में प्रसारित किया गया। इसमें श्रीकृष्ण, पांडव, दुर्योधन, शकुनि, भीष्म, आदि के मुख से उच्चारित होने वाले सभी संवाद आज भी जनता में आकर्षण के बिंदु हैं।

टेलीविजन समाचार प्रसारण में खबरों का केंद्र होता है न्यूज़रूम। इस मायने में समाचार चीनलों में कामकाज का व केंद्र होता है जहां संपादक, पत्रकार, संवाददाता, प्रोड्यूसर और समाचार प्रसारण से जुड़े तमाम कर्मचारी खबरों को जना करने और उन्हें तराश कर प्रसारित करने का काम करते हैं। इस लिहाज से टेलीविजन चीनल में सबसे ज्यादा महानगरहनी वाला इलाका होता है - नव साहित्यकार श्रेष्ठ रचनाकार कवि हास्य व्यंग के रचयिता आदि। उन तमाम टेलीविजन प्रभाव बढ़ाने हेतु अपना योगदान देते हैं।

राष्ट्र को ही नहीं समूचे विश्व को अमन का संदेश देने वाले भारत के पूर्व प्रधानमंत्री अटल बिहारी वाजपेयी जी की है रचना से हमें यह संदेश मिलता है।

बाधाएं आती हैं आएँ, घिने प्रलय की घोर घटाएं,
पाव के नीचे अंगारे, सिर पर बरसे यदि ज्वालाएं,
निज हाथों से हंसते-हंसते,
आग लगाकर जलना होगा।
कदम मिलाकर चलना होगा।
हंसी कदन में तुफानों में,
अमर असंख्यक बलिदानों में,
उछानों में वीरानों में अपमानों में सम्मानों में,
उन्नत मस्तक उभरा सीनर,
पीड़ाओं में पलना होगा।
कदम मिलाकर चलना होगा।

स्वर्गीय अटल जी की 52 कविताओं में से हमें यह बोध निरंतर मिलता रहेगा कि, राष्ट्र समर्पण राष्ट्रभक्ति सर्वश्रेष्ठ है।

अमरकांत-

हिंदी साहित्य में प्रेमचंद की परंपरा के सच्चे वरिष्ठ कहानीकार अमरकांत ने अपने लेखन यात्रा नई कहानी के दौर में आरंभ की। आगश के रसेनिकर पत्र में अपने पत्रकारिता कार्य आरंभ किया। अमृत बाजार, भारत, कहानी, मनोरमा, आदि पत्र-पत्रिकाओं में संपादन से जुड़े रहे। सन् 1956 में प्रकाशित शशिपटी कलकट्टी कहानी सर्वा में आई। उसके बाद शदोपहर का भोजनर 2 जिंदगी और जोकर जैसी कहानियों के माध्यम से अमरकांत ने अपनी अलग पहचान बनाई। नीडिया के लिए उनकी कहानियां और उनका पत्रकारिता कार्य हिंदी साहित्य के लिए सर्वश्रेष्ठ योगदान रहा है।

शरत चंद्र चटर्जी-

सरल चंद्र चटर्जी की रदेवदास हिंदी साहित्य के लिए एक बड़ी उपलब्धि है। इस रचना के आधार पर तीन बार अलग-अलग ढंग से देवदास फिल्म बन चुकी है। और इस पटकथा ने भारतीय जनमानस में बड़ा आकर्षण निर्माण किया है।

पत्र- पत्रकारिता, हास्य - व्यंग्य, कविता, कहानी, फिल्म, धारावाहिक, आदि मीडिया के सभी संसाधनों में हिंदी साहित्य का विशेष महत्व रहा है। हिंदी रचनाकार, चाहे वह अहिंदी क्षेत्र के हो या विदेश में रहने वाले होय हिंदी साहित्य के लिए अपना बड़ा योगदान देते आए हैं। देते रहेंगे। हिंदी तो आज वैश्विक स्तर पर विश्व भाषा बनने की उम्मीद की कगार पर खड़ी है। वैश्विक स्तर पर हर एक विज्ञापन में हिंदी भाषा का प्रचार एवं प्रसार हो रहा है। हिंदी के गतिमान विस्तार को और दूर-दूर तक भाषा के लिए काम करने वाले सभी रचनाकारों को बहुत-बहुत शुभकामनाएं।

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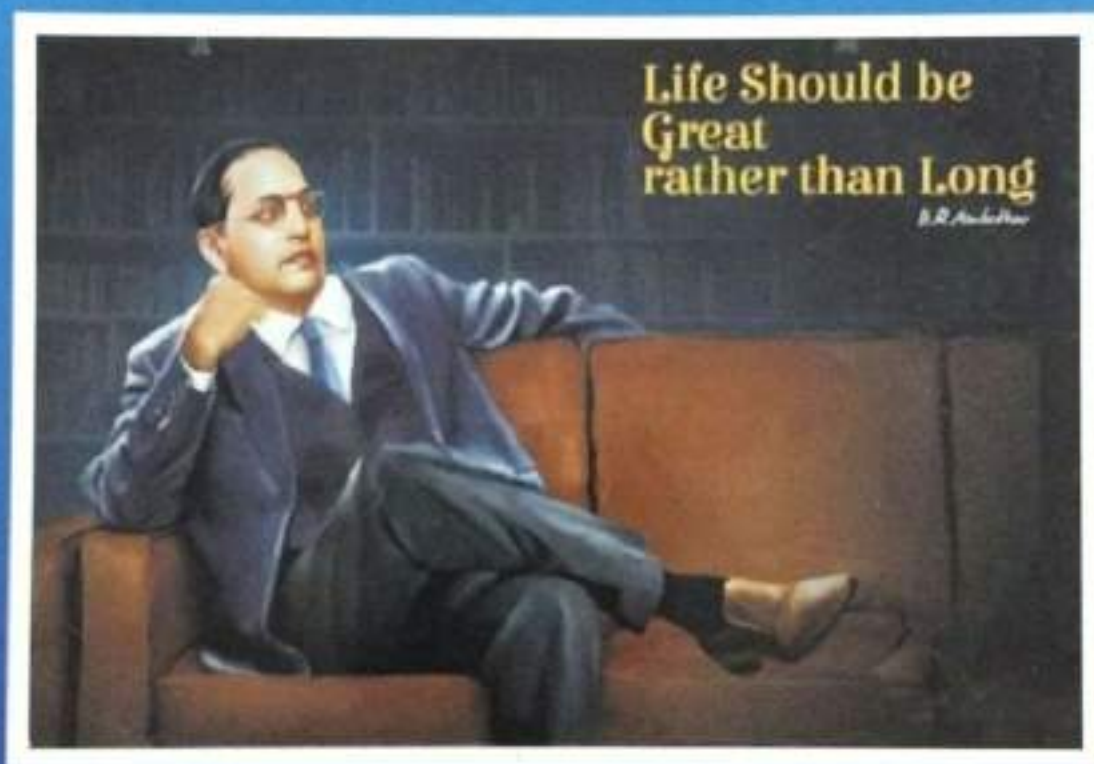
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पृष्ठभूमि - डॉ. गोविन्द पांडव

स. प्राध्यापक एवं हिंदी विभाग अध्यक्ष, लोकमान्य तिलक महाविद्यालय वडळणी, जिला बीड (महाराष्ट्र)

भारतवर्ष की स्वतंत्रता के बाद की सबसे महत्वपूर्ण घटना लोकतांत्रिक प्रणाली का स्वीकार करना। अर्थात् एक ऐसी संविधान बनना - जिसमें समता, धर्मनिरपेक्षता तथा बंधुभाव पर सर्वाधिक बल दिया गया हो। स्वतंत्रता के बाद देश अनेक संकटों से गुजर चुका था। देश में आड़े, शोषण - अत्याचार बढ़ रहा था। इसका परिणाम विधमता भी बढ़ गई थी। इसी समय लोकतंत्र पूरे देश में धीरे-धीरे जन्म रहा था। एशिया महाद्वीप के अनेक देश भारत के साथ गुलामी से मुक्त हुए थे। उनमें से कई देशों में रैनिपी सत्ता ने कब्जा पा लिया था। भारत में लोकतंत्र अपनी पूरी शक्ति के साथ बढ़ ही रहा था। लोकतांत्रिक शक्ति बढ़ होने के कारण ही इस देश के अधिपत्य को लेकर विद्वानों ने चौसवीं सदी के आरंभ के दशकों में हिंदी साहित्य में भी पूरी शक्ति के साथ राजनीतिक स्वतंत्रता तथा सामाजिक समता के चौसवीं सदी के आरंभिक चार दशकों पर महत्त्व गांधी पूर्णता छा गए थे और हिंदी साहित्य पर प्रेमचंद। हिंदी साहित्य में लोकतंत्र का होना ही महावीर प्रसाद द्विवेदी की सरस्वती के संपादक के रूप में। महावीर प्रसाद द्विवेदी जी ने इस पत्रिका के माध्यम से हिंदी प्रदेश में लोकतंत्र की शुरुआत की। बाद में प्रेमचंद साहित्य में इसकी प्रखर अभिव्यक्ति मिलने लगती है। यह सदी जनसंगठन की आत्मनिरीक्षण की रचनाएँ रही हैं।

जनता के भ्रमण तंत्र के हाथ खंडों के विरुद्ध कभी उस आते हैं और खुदों तौर पर कवि नागार्जुन जन संघर्ष में स्वयं सक्रिय भूमि की अपनी प्रतिबद्धता को घोषित करते हैं वे कविता में लिखते हैं

"प्रतिबद्ध हूँ, संबद्ध हूँ, आवद्ध हूँ
बहुजन समाज की अनुपम प्रगति के निमित्त
संकुचित 'स्व' की अपाधापी के निषेधार्थ
अधिवेक की भीड़ की भेड़िया- घस्तन के खिलाफ
अंध बंधीर व्यक्तियों को सही राह पर लाने के लिए।" 1 -

डॉ. अंबेडकर ने बुद्ध और उनका धम्म, क्रांति और प्रति क्रांति, अद्वैत कर्म थे, शुद्ध कर्म थे, ऐसे शीर्षक वाले कई महान ग्रंथ लिखे जिनसे भारतीय समाज और उसकी संस्कृति में मिले हुए काले रंग की विध्वंसकता को परिणाम करके सफेद से उजागर किया। जिससे भारतीय समाज व भारत की संस्कृति में एक हृदय सा मचा। डॉ. अंबेडकर ने सिर्फ संस्कृति के काले रंग को नहीं दर्शाया बल्कि उसे उलटने के तौर पर भारत को दिखा दिए। उनमें से एक मार्ग था कानून में सुधार और दूसरा था धर्म व्यवस्था में सुधार। सामान्य जनता की पीड़ा को अत्यंत स्पष्टता के साथ कवि नागार्जुन चित्रित करते हैं -

"मूख या क्षुधा नाम ही जिसका
ऐसी किसी व्याधि का पता नहीं हमको
सावधान महाराज
नाम नहीं लीजिएगा हमारे समक्ष फिर कभी मूख का।
तनिक भी पीर नहीं
दुख नहीं दुविधानही
सरसता पूर्वक निकले ये घाण
रह न सकी आंत जब पचिशा का हमला।" 2 -

समाज में समानता की तरह भिन्नता का होना भी जरूरी है। समाज में जब समान विचारधारा होगी, तभी समाज का अस्तित्व रहेगा। जब समाज के सदस्यों में मित्रता की भावना रहेगी तथा आपसी सहयोग कायम रहेगा, तब समाज आगे बढ़ेगा। एक समाज के लो परंपरा, लोक व्यवहार, रीति तथा कठिनाई, आदि की समानता के कारण यह एक सामाजिक संबंध पाए जाते हैं। वैदिक समाज में समानता ही व्यक्तियों के संबंध संरक्षित हो जाते हैं। सचचाई यह है कि समानता और भिन्नता एक दूसरे के विरोधी ना होकर एक दूसरे के पूरक हैं। इस तरह अंबेडकर जी बयबूकी जानते थे। इसलिए उनका यह सूत्र रहा कि समाज में भिन्नता समानता के अधीन होती है। अर्थात् समाज में समानता ही भिन्नता से अधिक है। समाज में कम विभाजन पाया जाता है। इसका कारण है कि समाज में सभी व्यक्ति एक समाज योग्य एवं समान हैं। समाज के अलग-अलग जरूरतों को पूरा करने के लिए विभिन्न व्यक्ति समाज में अलग-अलग प्रकार के कार्य करते हैं। समाज में जातकाल का आवरण है। क्योंकि इसके अभाव में सामाजिक संबंधों का निर्माण असंभव सा पतीत होता है। मानव सभी प्राणियों में सबसे ज्यादा जातकाल है। समाज में कोई भी व्यक्ति अपने विभिन्न आवरणों की पूर्ति अकेला नहीं कर सकता। यह आपसी निर्भरता की, सहयोग की भावना को देती है। यह पारस्परिक संबंध है, जो सामाजिकता की भावना को पैदा कर समाज को आगे बढ़ाने में मददगार सिद्ध होता है।

कवि समस्यओं से जुड़ा है छोटे किसान, दलित, गजदूर शोषित - पीड़ित लोगों का पक्ष कविता में लिया है। सामाजिक कर्तव्य का पक्ष-दिखाई देती है। समस्याओं से टकराने का साहस विभिन्न पंक्तियों में मिलता है। विद्रोह और क्रांति के लिए कवि उकसाते हैं। जैसे -

"नौ मशाल अब घर-घर को आलोकित कर दो

संतु बन्तों परा प्रयत्न के मध्य
शांति को सर्व मंगल हो जाने दो।" 3 —

हिंदी दलित आत्मकथा के बारे में प्रोफेसर डॉ संजय नवले ने लिखा है— "दलित आत्मकथाओं में दलितों के जीवन का सच चित्रित हुआ है। कहानी, उपन्यासों में थोड़ी बहुत कल्पना होती है। कल्पना के आधार पर किए हुए चित्र लोग विश्वास नहीं करेंगे। वहां जीवन का सत्य भी नहीं होगा। इस कारण दलित आत्मकथा में चित्रित जीवन देखकर, पढ़ कर इस दबे हुए तबके की जिंदगी समझ सकते हैं।" 4 —

सिद्धांत के तौर पर सब इस बात को मानते हैं कि, अपने बच्चों को पढ़ना सिखाना चाहिए। उनका जीवन सुधरेगा। अधिभय बनेगा। उजलवन होगा और नरक की स्थितियों से मुक्ति मिलेगी। ऐसा सोचकर बच्चों को स्कूल में दाखिला तो करवाते हैं। लेकिन जल्दी उनका यह सपना धक्कापूर हो सरारने का और दूसरा घर के कम में हाथ बड़ाकर वर्तमान को बचाने का।

संत रविदास जी जाति अन्मूलन के समर्थक थे। अपने दोहों के माध्यम से जनता को समाज प्रणाली की आन्करी टकर कहते हैं कि, जाति व्यवस्था के कारण लोग दुखी हैं। सभी लोग जाति व्यवस्था के चक्कर में फंसे हैं। यह जाति एक बीमारी है, जिसे मानवता को निगल डाला है। इसलिए वे लिखते हैं —

"जात पात के फेर भहि, उरही रहई सम लोग।

मनुशता को खात हई रविदास जात कस रोग।" 5 —

स्वाभाविक है कि इन स्थितियों में व्यक्ति वर्तमान को ही चुनता है। कुछ बच्चे स्कूल में दाखिला तो लेते हैं, लेकिन उसके एक चौथाई भी नहीं पढ़ पाते। इसका कारण समुदाय विशेष में फैली सामाजिक अंधविश्वास और अशिक्षा है। इस के संदर्भ में 'उपन्यास' आत्मकथा के लेखक लक्ष्मण नायकवाड ने लिखा है कि, जब स्कूल जाता शुरु करते हैं तो इतिहास से उनकी बस्ती के कुछ बच्चे बीमार पड़ जाते हैं। जिसके लिए समुदाय विशेष के लोग स्कूल जाने को जिम्मेदार मानते हैं।

पूज्यवादी व्यवस्था की मदद से दलितों से विपन्न के तमान अवसर छिन लेती है। क्योंकि दलित समाज सबसे निचले पायदान पर है। इस कारण तमान सामाजिक निरमितिया भी उसके बित्ताफ होती हैं। और उसकी शोषण की जमीन तैयार करती हैं। गांव में स्कूलों के लिए कोई व्यवस्था तो थी नहीं। सुविधा के अनुसार स्कूल की जगह बदल दी जाती है और उसका स्थान चौपाल, मंदिर, किसी सरपंच ने किसी दगदगे वाले आमिर की छोटी आदि ले लेते थे।

डॉ. बाबासाहेब आंबेडकर के आगमन से समस्त भारतीय दलित लोगों के जीवन में आशा की लई किरण आई। जिससे उन्हें मानव के रूप में जीने का अधिकार नहीं था, ऐसे दलित समाज की हजारों पीढ़ियां श्रेष्ठ वर्ण के अत्याचार, अनाचार, शोषण से बस्त थी। डॉ. बाबासाहेब आंबेडकर ने समस्त भारतीय दलित समाज को "शिक्षित बन्तों, संगठित बन्तों और संपर्क करो" यह नारा दिया। जिसे अपना मान कर दलित समाज डॉ. आंबेडकर काजीन पहली पीढ़ी ने उनका साथ दिया। उनसे प्रेरणा लेकर शिक्षित दलित समाज के लोगों ने अपनी व्यवसाय की बेकारी के साथ अभिव्यक्त करने का प्रयास किया। जो सर्वप्रथम मराठी के लेखकों ने किया था। इसका ही अनुकरण हिंदी के दलित साहित्यकारों ने किया। डॉ. आंबेडकर के अनुरोध पर हिंदी दलित साहित्य लेखन करने वाले साहित्यकारों की एक लंबी परंपरा का निर्माण हुआ।

भारतीय संविधान का सृजन करने वाले डॉ. आंबेडकर जी के मूल तत्व हिंदी साहित्य की हर एक विधा में समाविष्ट हैं। वह कहानी, उपन्यास, नाटक, आत्मकथा, आदि साहित्य विधाओं से भारतीय समाज राष्ट्रीय एकात्मता, बंधुता, आदि के संदर्भ में मूल संदेश प्राप्त होता है। अर्थात् हिंदी साहित्य की हर एक रचना हमें भारतीय संविधान का संदेश देती है।

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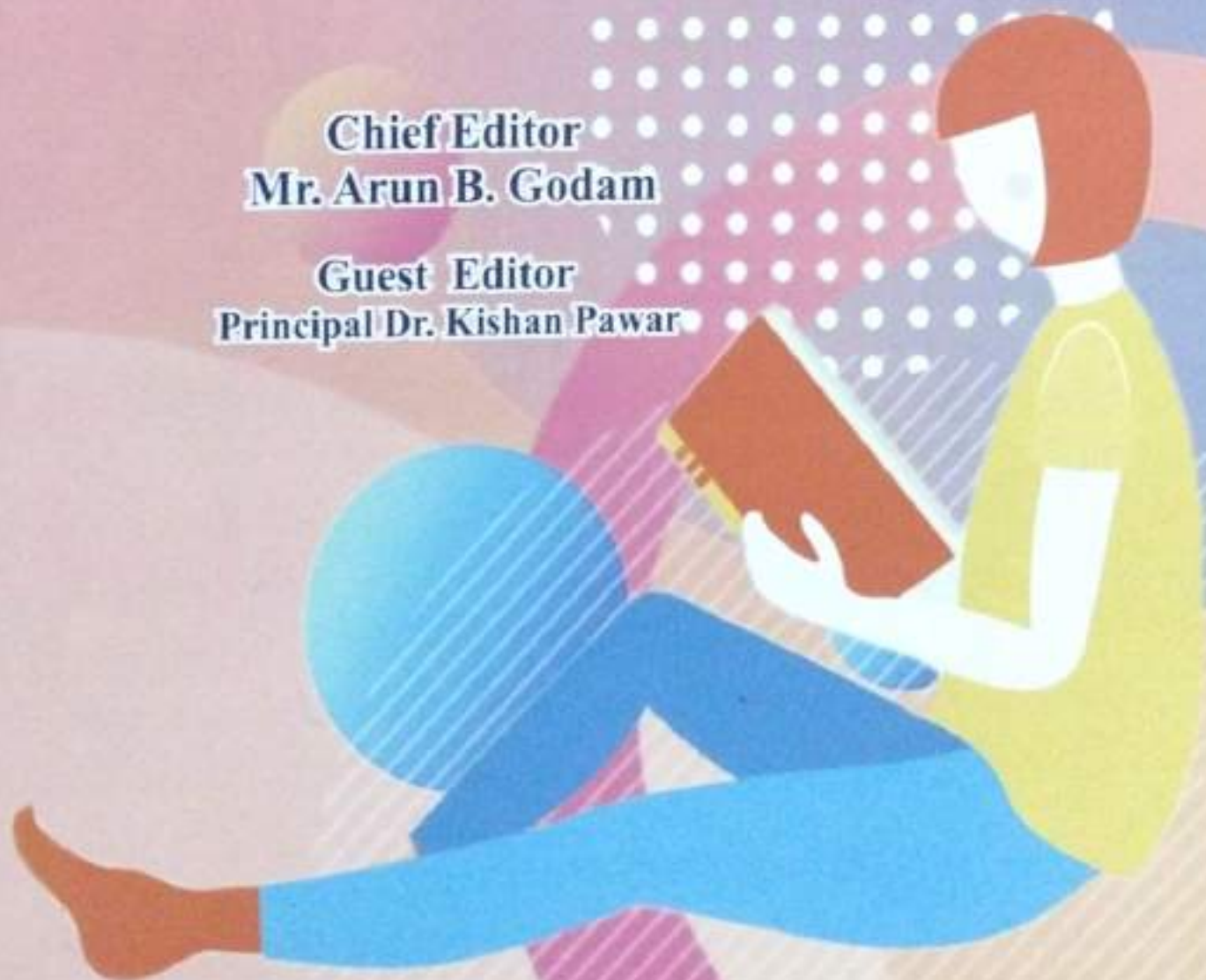
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डॉ. मोविन्द पांडव

हिंदी विभाग अध्यक्ष, लोकमान्य टिळक महाविद्यालय, वडवणी, जि. बी. व. - महाराष्ट्र

भारत एक विविध संस्कृति वाला देश है। एक तथ्य कि यहाँ यह बात इस के लोगों संस्कृति और मौसम में में भी प्रमुखता से दिखाई देती है। हिमालय की अन्धधर बर्फ से लेकर दक्षिण के दरदराज खेतों तक, पश्चिम के रेगिस्तान से पूर्व के नाम डेल्टा तक, सुधी गर्मी से लेकर पहाड़ियों की तराई के मध्य पठार की ठंडक तक, भारतीय जीवनशैली या इसकी भूगोल की भव्यता स्पष्ट रूप से दर्शाती है।

एक भारतीय के परिधान, भोजन और आदतें उसके उद्भव के स्थान के अनुसार अलग-अलग होते हैं। भारतीय संस्कृति अपने विशाल भौगोलिक स्थिति के समान अलग-अलग हैं। यहाँ के लोग अलग-अलग भाषाएँ बोलते हैं, अलग-अलग तरह के कपड़े पहनते हैं। भिन्न-भिन्न धर्मों का पालन करते हैं। अलग-अलग भोजन करते हैं किंतु उनका स्वभाव एक जैसा है। तो चाहे कोई खुशी का अवसर हो या कोई दुःख का क्षण, लोग पूरे दिल से इस में भाग लेते हैं। एक साथ खुशी या दर्द का अनुभव करते हैं। एक लौहकार एक आयोजन। किसी घर या परिवार के लिए सीमित नहीं पूरा समुदाय या आम पड़ोस का एक अवसर भी खुशियाँ मनाने में शामिल होता है। इस प्रकार एक भारतीय विवाह मेलजोल का आयोजन है। जिसमें न केवल घर और वधु बल्कि दो परिवारों का भी संगम होता है। चाहे उनकी संस्कृति या धर्म का मामला हो। इसी प्रकार दुःख में भी पड़ोसी और मित्र उस दर्द को कम करने में एक महत्वपूर्ण भूमिका निभाते हैं।

भारत की वैश्विक छवि एक उभरती हुई प्रगतिशील राष्ट्र की है। सच है कि भारत में सभी क्षेत्रों में कई सीमाओं को हार के वर्षों में पार किया है। जैसे कि वाणिज्य, प्रौद्योगिकी, विकास, आदि। इसके साथ ही उसने अपने अन्य रचनात्मक बौद्धिकता को उपेक्षित भी नहीं रखा है। आपको आश्चर्य है कि यह क्या है? तो यह वैकल्पिक विज्ञान है। जिसका निरंतर अभ्यास भारत में अंततः काल से किया जाता है। आयुर्वेद पूरी तरह से जड़ी बूटियों और प्राकृतिक खरपतवार से बनी दवाओं का एक विशिष्ट रूप है। जो दुनिया की किसी भी बीमारी का इलाज कर सकती है। आयुर्वेद का उल्लेख प्राचीन भारत के इंध रामायण में भी मिलता है। और आज भी दवाओं की पश्चिमी संकल्पना जब अपनी चरम सीमा पर पहुँच गई है। ऐसे लोग हैं जो बहु प्रकार की विशेषताओं के इलाज की वैकल्पिक विधियों की तलाश में हैं। आज कोरोना के काल में सारी पश्चिमी दवाएँ विफलता की कगार पर पहुँच चुकी है। ऐसे समय पर भारतीय आयुर्वेद की जड़ी बूटियाँ काम कर चली हैं। स्वास्थ्य, योग और ध्यान से मनुष्य की सुदृढ़ता कायम रखने का कार्य कर रही है। आयुर्वेद यह भारतीय संस्कृति की बड़ी देन है।

आज के समय में व्यक्ति के जीवन की बढ़ती जटिलताओं के साथ लोग निरंतर ऐसे माध्यम की खोज कर रहे हैं। जिसके जरिए यह मन की कुछ शक्ति या सके। यहाँ एक और विज्ञान है। जिससे हम ध्यान के नाम से जानते हैं तथा इसके साथ जुड़ी आध्यात्मिकता ध्यान और योग भारत तथा भारतीय आध्यात्मिकता के समानार्थी शब्द है। ध्यान लगाना योग का सबसे महत्वपूर्ण घटक है। जो व्यायाम की एक श्रृंखला सहित मन और शरीर का उपचार है। ध्यान शब्द में अनेक अभ्यास शामिल है। जो परिस्थितियों को साकार रूप में देखने, एक वस्तु या छवियों पर ध्यान केंद्रित करने, एक जटिल विचार के माध्यम से सोचने तथा एक उत्तेजक पुस्तक में हो जाने को भी शामिल करते हैं। यह सभी मोटे तौर पर ध्यान के ही प्रकार हैं।

डॉ. गुनाब राव लिखते हैं --- भारतीय संस्कृति में एक सश्रिष्ट एकता है। इसमें सभी संस्कृतियों का रूप मिलकर संगम मिले हुए नदी तालों के जी की तरह पवित्र रूप को प्राप्त करता है। भारतीय संस्कृति की अखंड धारा में ऐसी संस्कार हैं, जिसका अस्तित्व कहीं नहीं दिखाई देता। इतना सम्मिश्रण होने हुए भी वह अपने मौलिक एवं परिवर्तित रूप में विद्यमान है।.....1

संस्कृति शब्द संस्कार से बना है। आश्रितिक अर्थ में संस्कृति का अर्थ है सुधरने वाली या परिष्कार करने वाली। यजुर्वेद में संस्कृति को श्रेष्ठ माना गया है। जो विश्व में बरन करने योग्य है, वही संस्कृति है।

भारतीय संस्कृति विश्व की सर्वाधिक प्राचीन एवं समृद्ध संस्कृति है। इसे विश्व की सभी संस्कृतियों की जलनी कहा जाता है। जीने की कला हो या विज्ञान और राजनीति का क्षेत्र भारतीय संस्कृति का सर्वत्र विशेष स्थान रहा है। अन्य देशों की संस्कृतियाँ तो समय की धारा के साथ नष्ट होती रही हैं। किंतु भारत की संस्कृति आदि काल से ही अपनी परंपरागत अस्तित्व के साथ अजर अमर बनी हुई है।

डॉ. तगेड लिखते हैं - संस्कृति मानव जीवन की वह अवस्था है, जहाँ उसके प्राकृतिक रूपों का परिमार्जन हो जाता है। किसी भी देश की संस्कृति अपने आप में समृद्ध होती है। इससे उसका अंत एवं शून्य स्वरूप स्पष्ट होता है। संस्कृति परिवर्तनशील है। यही कारण है कि एक काल के संस्कृति को रूपों की तुलना दूसरे काल से तथा दूसरे काल के सांस्कृतिक रूप अभिव्यक्तियों की तुलना नहीं करनी चाहिए। न ही एक दूसरे को निकृष्ट एवं श्रेष्ठ बताना चाहिए।

आचार्य हजारी प्रसाद द्विवेदी जी ने भी अपने निबंधों में प्राचीन भारतीय संस्कृति के उदात्त स्वरूप को प्रत्यक्ष कर नई पीढ़ी को उसके प्रशस्त में परिचित किया है। राष्ट्रीयता का और एक पक्ष है जो रचनाकार और अपनी रचनाओं में वर्तमान के प्रति बिना व्यक्त करता है। देश की सामाजिक, राजनीतिक, आर्थिक विमंगलियों पर प्रहार करता है। वह बिना स्वतंत्रता संपर्क के प्रारंभिक काल से लेकर स्वतंत्रता प्राप्ति तथा उसके बाद के अनेक रचनाएँ इसका उदाहरण हैं। राष्ट्रीयता की भावना विकसित करने में आधुनिक साहित्य का बड़ा योगदान रहा है। राष्ट्रीयता से सामुदायिक भावना का विकास होता है और लोकतांत्रिक भावना भी राष्ट्रवाद से समृद्ध होती है। देश की रक्षा, संगठन, हित, एक समाज के जातीय स्वरूप के विकास की आकांक्षा, कोणित, राष्ट्रीय चेतना का आयोजन है। भारतीय संस्कृति में माता-पिता, गुरुजन और

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अपना राष्ट्र इसे अधिकतम महत्व दिया गया है। इनके प्रति नतमस्तक होना, इनका सम्मान करना और रक्षा करना यह हर एक भारतीय व्यक्ति का कर्तव्य बनता है। और यही बोध हमें भारतीय संस्कृति देती है। हमारे राष्ट्र को, जन्म भूमि को हम माता मानते हैं। यही हमारी संस्कृति की बड़ी महत्ता है।

प्रगति, विकास, संस्कृति, इतिहास, धर्मोप, अदि की उड़ भाषा होती है। भाषा को समृद्ध साहित्य करता है। मनुष्य चाहे किसी प्रगति कर ले, सम्भवा का रण भरे और जब तक वह भीतर से सम्भ नहीं होता - तब तक मनुष्य की सही मानने में प्रगति नहीं हो सकती। बाहरी सम्भवा भौतिक प्रगति को दर्शाती है। जो भितरी सम्भवा मानवता, मानवीय मूल्यों को, आरतों को परिभलित करती है, यह सम्भवा है।

साहित्य मनुष्य को शहर और भीतर से सम्भ बनने में मदद करता है। जो साहित्य तन और मन की सम्भवा प्रदान करता है। वह साक्षर साहित्य कहा जाता है। वर्तमान साहित्य प्रकृति एवं राष्ट्रीयता का मानवीकरण नहीं करता, बल्कि प्रकृति, समाज एवं राष्ट्र को उसके उंच सामाजिक संरक्ष के साथ रेखांकित करता है। यही साक्षर साहित्य होता है। समाज के अंतरिक और बाह्य प्रगति के लिए साहित्य हमेशा कल्पवृक्ष की तरह होता है। साहित्य की परिधि समाज का हर एक अंग रहा है। या किसी प्रकार का भेद नहीं रहा जो अन्याय और अत्याचार का निवारण हुआ। उसे साहित्य ने उठकर खड़े होकर पीड़ितों के अंसु भी पहुंचे हैं।

साक्षर, हिंदी भाषा एवं साहित्य पर भारतीय संस्कृति का, उसके जीवन मूल्यों का बहुत बड़ा प्रभाव दिखाई देता है। किसे हम भारत का सुसंस्कृत या सम्भ नागरिक समझते हैं, उसमें मानवता, सम्मान, श्रेष्ठ, असीम पढ़ा और माता-पिता गुरुजनों के प्रति, राष्ट्र के प्रति नतमस्तक होने का प्रमाण मिलता है। यही व्यक्ति विश्व के हर एक प्राणी के साथ सम्मान और आर्पीयता से प्रभुत होता है। यही भारतीय संस्कृति की विशेषता है।

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धुमकांड राहुल सांकृत्यायन

डॉ गोविन्द पांडव

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सूचिका :

भाषा को वैचारिक आदान-प्रदान का माध्यम कहा जाता है। किसी भाषा की सभी ध्वनियां, स्वर एक व्यवस्था में मिलकर संपूर्ण भाषा की अवधारणा बनाते हैं। भाषा अभिव्यक्ति का सर्वाधिक विश्वसनीय माध्यम है। यही नहीं वह हमारे अभ्यंतर के निर्माण, विकास, हमारी अस्मिता, सामाजिक संस्कृति की पहचान का भी साधन है। भाषा के बिना मनुष्य सर्वथा अपूर्ण है और अपनी इतिहास तथा परंपरा से विभिन्न है। संपूर्ण विश्व में हजारों भाषाएं बोली जाती हैं। अपनी मातृभाषा और अपने क्षेत्र की विशेष भाषा के वक्षपन से अभ्यस्त होने के कारण लोग भाषा विशेष को अच्छी तरह जानते हैं। दूसरे देश या समाज की भाषा सीखने के लिए उन्हें अतिरिक्त प्रयास करना पड़ता है। भाषा विज्ञान के जानकारों ने भाषाओं के कई वर्ग स्थापित करके अलग-अलग शाखाएं स्थापित की हैं। उन शाखाओं के भी अनेक वर्ग उपवर्ग बनाकर अपनी बड़ी-बड़ी भाषा और अनेक प्रांत भेद बोलियों को रखा है। हिंदी भाषा, भाषा विज्ञान की दृष्टि से आर्य भाषा तथा भारतीय शाखा की एक भाषा है। हिंदी की अनेक बोलियां हिंदी भाषा का भौगोलिक विस्तार इन सभी भाषाओं का परिचय करने के लिए हमें अपना स्थान छोड़कर पर्यटन करना पड़ता है। यात्रा करनी पड़ती है। यह यात्रा हमें विभिन्न साहित्य, भाषा, बोलियां, परिवेश, प्रकृति से हमें परिचित कराती हैं।

आज पूरे भारतवर्ष में आजादी का अमृत महोत्सव मनाया जा रहा है। इस अवसर पर हिंदी साहित्य में बहुनिध परिवर्तन के साथ देश विदेश की यात्रा करने वाले साहित्यकार राहुल सांकृत्यायन के उपन्यासों में बहुचर्चित ऐतिहासिक तथा वादगार स्थलों का विवेचन किया गया है। इस अनुसंधान पत्र में समाविष्ट करना मुझे बहुत ही आवश्यक लगा। इसलिए हिंदी भाषा एवं साहित्य की के इस शोध पत्र में मैंने राहुल सांकृत्यायन के साहित्य को उनके यात्रा और वृत्तान्त को चुना है।

राहुल सांकृत्यायन का परिचय :

राहुल सांकृत्यायन का जन्म 9 अप्रैल 1893 में पन्डहा, आजमगढ़, उत्तर प्रदेश में हुआ। पन्डहा इनका निनिहाल था। इनका वास्तविक नाम केदारनाथ पांडेय था। जब वह बौद्ध धर्म से प्रभावित होकर बौद्ध हो गए, तो अपना नाम राहुल रख लिया। सांकृत्य शोध के कारण इनका पूरा नाम राहुल सांकृत्यायन पड़ गया। पन्डहा में जन्म लेने के कारण इनका लालन-पालन इनकी अनुशामन प्रिय नाना पंडित रामशरण पांडक की देखरेख में हुआ। राहुल जी का बाल्यकाल पूरी तरह व्यतीत हुआ क्योंकि परिवार में और कोई बालक नहीं था। नाना - नानी को अपनी तरफ से अत्याधिक स्नेह था। इनकी प्रारंभिक शिक्षा "रानी की सराय" स्थित प्राथमिक पाठशाला में 5 वर्ष की अवस्था अर्थात् 1898 में आरंभ हुई। निजामाबाद के मिडिल स्कूल से इन्होंने परीक्षा उत्तीर्ण की। राहुल जी अथवा केदारनाथ का विवाह मात्र 11 वर्ष की आयु में संतोषी नामक एक कन्या से कर दिया गया। कई जगहों पर इनकी पत्नी का नाम रामदुलारी भी बताया गया है। राहुल जी ने अपने इस विवाह के सम्बन्ध में स्वयं लिखा है "उस वक्त 11 वर्ष की अवस्था में मेरे लिए यह तमाशा था। जब मैं मारे जीवन पर विचारता हूँ तो मालूम होता है समाज के प्रति विद्रोह का अंकुर पैदा करने में इसने ही पहला काम किया।" ... 1

वस्तुतः राहुल जी आरंभ से ही एक विद्रोही व्यक्तित्व के स्वामी थे। इस विद्रोही प्रकृति का ही एक उदाहरण है कि, राहुल जी ने इस पत्नी के रहते हुए भी अपना दूसरा विवाह एक कमी महिला ऐलेना से किया। उस समय वह रुस के लेनिनग्राद में एक विद्यालय में संस्कृत शिक्षक थे। यह 1937 की बात है। इस विवाह से उनको एक पुत्र भी हुआ उसका नाम पड़ा ईश्वरराहुलविचा।

राहुल जी की माता का देहांत बचपन में ही हो गया था। माता का प्रेम उन्हें अपनी नानी से ही मिला। अपनी नानी के संबंध में राहुल जी का कथन है कि, उनका दिल अत्यंत कोमल था। पशु और पक्षी भी उनके वात्सल्य से वंचित न थे। उनका स्वभाव बहुत मधुर था।2



नानी के रहने पर उन्हें घर से बिरक्ति हो गई। राहुल जी अपने घुमझड़ी अथवा यायावरी के लिए प्रसिद्ध हैं। वह त्याग कर यायावरी के लिए प्रवृत्त होने के पीछे घर के प्रति बिरक्ति तो थी ही। उनकी इस इच्छा को बच देने में एक व्यक्ति जो सहायक हुए वह तेजपुर के बाबा परमहंस। उन्होंने इन्हें उत्साहित करते हुए मो. इस्माइल की पुस्तक यायावरी की कहानीखुरदाई का नतीजा का एक एक शेर सुनाया, जो अति प्रसिद्ध है.....

मैर कर दुनिया की गाफिल जिदमानी फिर कहा?

जिदगी गर कुछ रही तो नौजबानी फिर कहा? 3

राहुल जी प्रथम बार घर से निकले तो इसी शहर को गुनगुनाते रहे। वह पहले फरिहा स्टेशन पर पहुंचे और वहां से बनारस। बनारस में ही उनके यायावरी जीवन का बीजारोपण हुआ। जिस समय राहुल जी ने घर छोड़ा था, उस समय उनके पास मात्र डेढ़ रुपए था। घुमझड़ को राहुल जी अत्यंत महत्व देते थे और उसे एक धर्म के रूप में लेते थे। उनके महत्व के संबंध में उन्होंने अपनी पुस्तक घुमझड़ शास्त्र में विस्तार से लिखा है..... संसार में यदि कोई सनातन धर्म है, तो घुमझड़ सृष्टि की नींव ही घुमझड़ पर आधारित है। यदि पुरुष यदि एक स्थान पर नहीं जा तालाब के किनारे गरम मुल्क में पड़े रहते, तो वह दुनिया को आगे नहीं ले जा सकते थे। शंकर को शंकर किमी अज्ञान नहीं बनाया है। उन्हें बड़ा बनाने वाला था यही घुमझड़ धर्म। बुद्ध धर्म को जन्म देने वाले महात्मा बुद्ध एक महान घुमझड़ थे। जैन धर्म के प्रतिष्ठापाक महावीर भी घुमझड़ थे। सिख मत के संस्थापक गुरु नानक देव अपने समय के महान घुमझड़ थे। स्वामी दयानंद को ऋषि दयानंद निसने बनाया, इसी घुमझड़ धर्म ने। प्रभु ईसा भी घुमझड़ थे.....4

राहुल जी की प्रथम महत्वपूर्ण विदेश यात्रा लंका की रही है। जहां 1927 ईस्वी के मध्य पहुंचे और 19 महीने तक वहां रहकर बौद्ध धर्म तथा वहां की भाषा का अध्ययन किया। राहुल जी मूलतः सनातन धर्म में ब्राह्मण थे। किंतु उन्होंने 1919 में बौद्ध धर्म को अपना लिया था। 1920 में उन्होंने भारतीय बौद्ध तीर्थों का व्यापक परिभ्रमण किया। श्रीलंका से 1928 में भारत लौटकर उन्होंने पुनः बुद्ध से संबंधित स्थानों की यात्रा की। उनकी सर्वाधिक महत्वपूर्ण यात्रा तिब्बत की है, जहां वे बौद्ध धर्म के ग्रंथों की प्राप्ति हेतु गए थे। भारत को राहुल जी की बहुत बड़ी देन रही है। 1929 में तिब्बत पहुंचकर 2000 की ताल पत्रों पर लिखित पांडुलिपि या खरीद ली। यह रूप उन्हें लंका में प्राप्त हुए थे। 17-18 खच्चरों पर लादकर इन पांडुलिपियों को वह भारत लाए। इस समय उन्होंने अपना नाम राहुल सांस्कृत्यायन धारण किया। उन्होंने 1931 में तीसरी बार लंका की यात्रा की। उनकी मुलाकात अनेक कौमल्यायन से हुई थी। उनके साथ 1932 में लंदन पहुंचे। लंदन में उन्होंने साहित्य का अध्ययन किया। तद्बाद, जापान, तिब्बत, कोरिया, मंचूरिया, रूस, इरान की यात्रा करते हुए वे भारत लौट आए।

उनके स्वाध्याय की यह उपलब्धि थी कि वह कई भाषाओं और विषयों के विद्वान बन चुके थे। उन्हें महापंडित राहुल सांस्कृत्यायन की उपाधि बनारस के विद्वानों ने दी। 1959 से 1961 तक लंका के विद्यालंकार विश्वविद्यालय में प्रोफेसर रहे। इसी विश्वविद्यालय से उन्होंने डीलिट की उपाधि प्राप्त कर ली। की राहुल जी अब अस्वस्थ रहने लगे थे। 1962-63 में अपनी चिकित्सा कराई। वे दुर्भाग्यवश पूर्ण मानसिक विधिसता, असाध्य शारीरिक व्याधि से ग्रस्त थे। उनकी मृत्यु व्याधियों से हुई। 1963 में 70 वर्ष की अवस्था में अपनी पूर्व पत्नी के साथ ही दिवंगत हुए।

राहुल जी के यूँ तो कई उपन्यास हैं, जिनमें..... सिंह सेनापति, जय बोधेय, दिवोदान, मधुर स्वप्न, विस्मृत यात्री, जीने के लिए, चाइमर्सी सदी, भागो नहीं दुनिया को बदलो, राजस्थानी रनिवास, आदि उपन्यास हैं।

सिंह सेनापति :

राहुल जी की ऐतिहासिक उपन्यास रचना है। जिसमें उत्तर कुरु, वैशाली, तक्षशिला के देवताओं का वर्णन करते हुए इन स्थानों के दैनंदिन जीवन, पोशाक, उत्सव पर वह भोजन, वस्त्र एवं संस्कारों का यथेष्ट वर्णन किया गया है। राजतंत्र और गणतंत्र में स्त्रियों की शंभार में स्पष्ट अंतर दिखलाया गया है। उपन्यास का मूल उद्देश्य राजतंत्र और गणतंत्र का है। अज्ञानता की सीमा को स्पर्श करते हुए प्रेम प्रसंग राहुल जी के मनोविकृति का सूचक है।

जय बोधेय :

यह रचना ऐतिहासिक उपन्यास की है। उपन्यास के पात्र में समुद्रगुप्त, चंद्रगुप्त, राम गुप्त, ध्रुव स्वामीनी, कहा गया है। कालिदासफोटिल्य, शकराज, आदि ऐतिहासिक पात्र हैं। कुछ लेखक के अपने काल्पनिक पात्र भी रहे मौजूद हैं। इस रचना में हिमालय का सौंदर्य और वहां के निवासियों का संघर्ष दिखाई देता है। दिवोदान :



यह 12 अध्याय वाला उपन्यास राहुल जी द्वारा 1960 में प्रकाशित हुआ। ऋग्वेद काल की घटनाओं पर आधारित इस की कथावस्तु है। इसमें उपन्यास का नायक दिवोदास और सारी कथा उसने असपास ही घूमती नजर आती है। जी ने इस रचना में एक धरोदात्त नायक की वृष्टि दिवोदास के रूप में की है।
मधुर स्वप्न :

मधुर स्वप्न यह रचना राजतंत्र के कुछ बिच को शाही महल के विवरण में द्वारा प्रस्तुत किया गया एक सफल उपन्यास है। विभाज्य एवं भव्य महल है। किंतु यहाँ हो रहे अत्याचार, अन्याय, दुराचार की कोई सीमा नहीं है। इस उपन्यास में भी कामवासना के चित्रण को किसी ने किसी बहाने राहुल जी ने डाला है। शाह कवात, दौरा नायक, बेव्या, आदि इस रचना के महत्वपूर्ण चरित्र हैं।

विस्मृत यात्री :

इस रचना में नरेंद्र यह उपन्यास का नायक है। वह यायावर है। भद्रा नामक एक युवती से प्रेम करता है और इस प्रेम में असफल होता है। यह उसका दुर्भाग्य है। वह बौद्ध यात्री बनकर विभिन्न स्थलों की यात्रा करता है। उपन्यास का नायक एक चिंतक है। वह राजनीतिक और सामाजिक समस्याओं के मूल में जाने का प्रयास करता है। वह जानता है कि सभी समस्या का मूल आर्थिक विषमता है। राहुल जी की साम्यवादी विचार धारा उपन्यास के नायक द्वारा प्रकट होती है।

जीने के लिए :

राहुल जी ने बिहार के छपरा के जेल में इस उपन्यास की रचना की है। इस उपन्यास में तत्कालीन परिस्थितियों का चित्रण हुआ है। महात्मा गांधी का अहिंसात्मक आंदोलन तथा मार्क्स के विचारों का चिंतन भी रचना में दिखाई देता है। 'जीने के लिए' उपन्यास केवल अंग्रेजी सत्ता के विरुद्ध नहीं है, अपितु साम्यवादी राहुल सांकृत्यायन ने पूंजी पतियों को भी समाज के शत्रु के रूप में ही प्रस्तुत किया है। नायक देवराज एक जगह इन पूंजी पतियों के विरुद्ध अपना आक्रोश व्यक्त करता है वह कहता है अपनी सारी शक्ति लगाकर हम गरीबों का खून चूस कर मोटे होने वाले इन लोगों को सामने से हटाना है। हमें दिखा देना है कि, ना हम अंग्रेज सरकार को चाहते हैं। ना उसके पिटू इन धनिया और जमींदारों को।.....5

बाइसवीं सदी :

यह रचना वापरी पद्धति में लिखी गई है। यही एक काल्पनिक कथा है। जो 20 वीं सदी में बाइसवीं सदी का दृश्य बना देती है। यहाँ बाइ ही जैसे समाज की कल्पना उपन्यासकार ने की है। इस रचना का नायक विश्व बंधु वह भी जमान लील है। मार्क्सवाद की स्तुति पाठ से या रचना अपूर्ण है।

भाग्य नहीं दुनिया को बदलो :

यह रचना सामाजिक तथा राजनीतिक स्वरूप में चित्रित है। इस उपन्यास की शैली संवादत्मक है। राजबली मैया, संतोषी, दुख राम इस रचना के महत्वपूर्ण चरित्र हैं। एक सच्ची साम्यवादी विचारधारा इस रचना में समाविष्ट है। नारी स्वतंत्रता का पक्ष राहुल जी ने इस रचना में प्रभावशाली बनाने बनाया है। भारतीय समाज में लड़कियाँ और युवतियाँ आजादी तथा प्रेम विवाह ही आदर्श विवाह होता है इस प्रकार के विचार इस रचना में विदित हैं। साम्यवाद का मेनिफेस्टो यह रचना है।

राजस्थानी रनिवास :

यह आत्मकथात्मक शैली का उपन्यास है। रनिवासियों की दयनीय स्थिति, राजस्थान के रीति रिवाज, रहल-सहन, वस्त्र आभूषण का भी वर्णन इसमें किया गया है। गौरी इस रचना की नायिका है। उत्पीड़न और शोषण से ग्रस्त नारियों का चित्रण इस रचना में किया गया है। राजस्थान सदियों से नारियों के लिए पर्दा प्रथा का कठोर लग रही रहा है। राजपूती शान का प्रतिक इसे माना गया है। राहुल जी ने शासकों के अंतपुर में प्रवेश कर इस उपन्यास में नारियों की कथा गाई है। इसमें राजस्थान के परदे में रहने वाली रनिवासियों की बेबसी दुख गाथा है। वहाँ की पुरुषों की अपेक्षा नारियों का वर्णन किया गया है। अब वह अतीत की वस्तु होने लगी है। इतिहास से विस्मृत हो जाने वाली इस जीवन का निपिबद्ध होना जरूरी है, ऐसा राहुल जी मानते हैं।

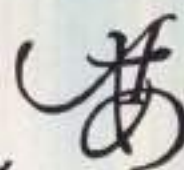
संक्षेप में कहा जाए तो, राहुल सांकृत्यायनवायावरी वृष्टि के रचनाकार रहे हैं। वह देश विदेश की यात्रा करते हुए बौद्ध धर्म के प्रचार कार्य में आजीवन घुमड़ड़ के रूप में घूमते रहे। उनकी हर एक रचना का मूल राजतंत्र का विरोध और गणतंत्र का कीर्तनात्मक रहा है। नारी स्वतंत्रता, शोषक शोषित का चित्रण, सामान्य जनता पर होने वाले अन्याय अत्याचार दुर्दशा का अंकन, यह स्पष्ट है। उनकी रचनाएँ काल्पनिक है जैसे कि बीसवीं सदी में जीवन जीने वाले रचनाकार 22 वीं सदी का स्वप्न सामने रखते हुए पाठकों को आने वाले भविष्य के संदर्भ में संकेत करते हैं।

Consider a function $f(x)$ defined on the interval $[a, b]$. The function is continuous on $[a, b]$ and differentiable on (a, b) . Then, there exists a point c in (a, b) such that $f'(c) = \frac{f(b) - f(a)}{b - a}$.

- 1. If $f(x) = x^2$, then $f'(x) = 2x$.
- 2. If $f(x) = x^3$, then $f'(x) = 3x^2$.
- 3. If $f(x) = x^4$, then $f'(x) = 4x^3$.
- 4. If $f(x) = x^5$, then $f'(x) = 5x^4$.
- 5. If $f(x) = x^n$, then $f'(x) = nx^{n-1}$.
- 6. If $f(x) = \sin x$, then $f'(x) = \cos x$.
- 7. If $f(x) = \cos x$, then $f'(x) = -\sin x$.



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मराठी विभाग, लोकमान्य टिळक महाविद्यालय, वडवणी, जि. बीड.

प्रस्तावना

भाषेद्वारे मनुष्य आपले विचार आपल्या भावना गेल्या अनेक वर्षांपासून ते आज तगायत वापरत आला आहे. अभिव्यक्ती आणि समाजाच्या विनिमयाचे प्रभावी साधन म्हणून भाषा महत्वाची भूमिका बजावत आहे. भाषेच्या जडणघडणीत लोक व्यवहाराच्या संवादाचे म्हणजे ऐकणे, बोलणे महत्वाची साधने आहेत यामुळे लोक जीवनाची, लोकसंस्कृतीचे आगळेवेगळे महत्त्व लक्षात येते. वाक्प्रचार, म्हणी, शब्दवैभव, उखाणे या द्वारे भाषेला साज आला आहे. बोली म्हणजे बोलण्याची भाषा बोलणे आणि ऐकणे हे सातत्याने घालत आले आहे. बोली मुख्यतः मौखिक परंपरेने आणि मौखिक रूपात प्रचलित राहण्याने तिला वेगळे वैभव मिळाले आहे. बोलीभाषेतून मराठी मनाचे लोकजीवनाचे लोकसंस्कृतीचे जशास तसे दर्शन घडते.

प्रमाण भाषेतून स्वतंत्र सर्वत्र सारखं लिहिलं जातं, वऱ्हाडी, मराठवाडी, कोल्हापुरी, ब्यानदेशी, कोकणी या मराठी भाषेच्या बोली आहेत. मुख्य भाषेला वळकट आणि समृद्ध करण्यात बोली भाषेचे योगदान मोठे आहे. भाषेचा विनिमय दोन रूपात केला जातो. मौखिक आणि लिखित रूपात. आज आपण व्यक्त होत आहोत म्हणजे भाषेचा विनियोग मौखिक रूपात अधिक प्रमाणात होत आहे. भाषेचे विनिमय दोन रूपात होतात मौखिक आणि लिखित रूपात .. मौखिक रूप म्हणजे बोली आणि लिखित रूप म्हणजे शाब्दिक भाषा मौखिक भाषा ही नैसर्गिक असते तर भाषेचे लिखित रूप म्हणजे कृत्रिम ..घडीव असते.

मराठवाडा बोलीतील साहित्याचे स्वरूप

भाषा हे संवादाचे प्रभावी माध्यम असून मानवी उत्क्रांती बरोबरच तिच्यात कालानुरूप बदल झाले. प्रदेशानुसार हा बदल झाला, यातून पुढे बोलीची विविध रूप पाहायला मिळतात. बोली त्या प्रदेशात बोलल्या जाणाऱ्या मुख्य भाषेचे रूप असल्यामुळे विशिष्ट भौगोलिक परिसरात राहणारा मानव समूह दैनंदिन जीवनात ज्या भाषेचा वापर करतो त्या भाषेला बोली संबोधले गेले. याबाबत डॉ. चिठ्ठल जंबाले म्हणतात " बोलीनी त्या त्या प्रदेशाची भाषिक संस्कृती मिळून केली. त्याचबरोबर भाषेची अस्मिता जिवंत ठेवली जाण्याचे काम सातत्याने होते. आहे प्रामुख्याने कोकणी, वऱ्हाडी, अहिराणी, गोमंतकी, झाडी या बोली आज प्रचलित आहेत. साध्यतिरिक्त सूक्ष्म भेद करता जवळपास 90 पेक्षा जास्त बोली आज आपल्या राज्यात बोलल्या जातात. या पार्श्वभूमी मराठवाड्यातील भाषिक संस्कृतीही आपले वेगळेपण निर्देशित करते. मराठी भाषेच्या इतर बोली प्रमाणे मराठवाडी बोली भाषा अभ्यासकांनी स्वतंत्र स्थान दिले नसले

दिल्ली मराठवाडी बोलीतील भाषिक विविधता आजही महत्वाची ठरत आहे विद्यमान मराठी भाषेची प्रचंड मराठवाडी बोलीनेच केलेली असून मराठीतील पहिले वांगमय मुकुंदराजांनी लिहिले, येथील सर्व मराठी बोलीतून साहित्य निर्माण केले. म्हणून मराठी भाषेची गंगोत्री मराठवाडी बोली आहे असे लक्ष्यासाने म्हणावे वाटते मराठवाडी बोलीतील साहित्याचे स्वरूप याही पुढे जाऊन स्पष्ट करताना डॉ. र. र. मातेकर म्हणतात की, इराकत, रंधी, फल हे वेदपूर्वकालीन विधी वैदिक भाषेतील शब्द आजही मराठी बोलीतील लेखक, कवी, कथाकार, कादंबरीकार, आत्मचरित्रकार यांच्या साहित्यातून दिसून येतात. यावरून मराठवाडा बोलीला प्राचीन परंपरा आहे, भाषा व बोली यांच्यात श्रेष्ठ-कनिष्ठत्व नसतं, मराठी बोलीला पुढे प्रमाणभाषेचा दर्जा प्राप्त होतो, मराठवाडा बोली संदर्भात डॉ. नागनाथ कोतापल्ले म्हणतात की, "मराठवाडी बोली चे स्वरूप शोधतांना मराठवाड्याच्या इतिहासाकडे आणि भूगोलाकडे लक्ष घेणे लागते. कधीकाळी मराठवाड्याची बोली प्रमाण मराठी होती यात शंका नाही. तबान्नापासून ते निजामापर्यंत अनेक राजवटीचा येथे संबंध आल्यामुळे याचा परिणाम देखील भाषेवर होत राहिला दिसून येतो. भाषेतील हा बदलांचा मुद्दा येथील संतांनीसुद्धा उचलून धरला. बोलीभाषेचा जीवपूर्वक त्यांनी वापर केला, संतांच्या रचना महाराष्ट्रभर आजही पोहोचत आहेत. संदर्भ आणि मूळ परंपरा असूनही नंतर मराठी प्रमाण भाषेचे केंद्र स्थान निश्चित करताना आजही मराठवाडा बोलीचा इतिहास तेव्हास जाणीवपूर्वक टाकून टाकला गेला आहे असेच म्हणावे लागेल".

ठोठरी साहित्यातील बोली

मराठवाड्यातील साठोठरी साहित्य तून बोलीचे नवे प्रतिबिंब जाणवते, ते पाहता या बोलीचे स्वरूप आणि वैशिष्ट्ये महत्त्वपूर्ण आहे. मराठवाड्याच्या भौगोलिक सीमा लक्षात घेता कर्नाटक, तामिळनाडू, तपदेश, मध्य प्रदेश या राज्याबरोबरच विदर्भ, खानदेश, पश्चिम महाराष्ट्र या राज्यात येणार्या प्रदेशाने हे जपारेखित केल्या आहेत. त्यामुळे या सीमावर्ती भागातील संपूर्ण लोकजीवनात वर्तनात अनुक्रमे लक्षी तामीळ तेलगू व्हाडी अहिराणी वागवानी या भाषा व लोकांचा प्रभाव मराठवाड्यातील साहित्याच्या साहित्यावर प्रमुख्याने जाणवतो. यासंदर्भात डॉ. कोतापल्ले म्हणतात, " रा. र. बोराडे हे यथेष्ट महत्वाचे ग्रामीण लेखक आहेत. त्यांच्या समय साहित्यातून लातूर, उस्मानाबाद जिल्हातील विहित असलेली बोली पाहण्यास मिळते. पाचोळा या कादंबरीतील पार्वतीचे निवेदन हे ग्रामीण स्त्रियांच्या जीवनेचे रूप आहे. वाळवण, मळणी, आहेर, बांध, मुरहानी ही त्यांच्या कथांची शीर्षके सुद्धा बोलीचे संदर्भ घेऊन करतात मराठवाड्यातील साहित्यिक ना. धो. महानोर, गणेश घाडगे, गणेश आवटे, त्र्यंबक कावडीकर, भास्कर चंदनशिव, उमेश मोहिते, श्रीराम गुंदेकर, भीमराव वाघचौरे, भास्कर बडे, जयराम ठाकरे, केशव देशमुख, वासुदेव मुलाटे, किशोर घोरपडे, सत्यद अलाऊद्दीन, प्रभाकर साठेगावकर, राजाराम पाठ, रामदिप डाके, भा.य. वाघमारे या आठवड्यातील ग्रामीण लेखकांनी, कवींनी आपल्या परिसरातील मराठवाडी बोली साहित्यातून जशास कशी मांडली आहे .

ग्रामजीवन व लोक भाषा

मराठवाडा हा भाषिक घात म्हणून ओळखला जातो. मराठवाड्यातील ग्रामीण जीवनातील लोक भाषेचे निराकरण नजरेत ठेवण्यासारखे आहे. संघट साधनांना ही माणसं जशास तशी ठळकपणे लक्षात राहतात, ते कोणत्या परिसरातून आले आहेत, त्यांचा सामाजिक आर्थिक जात निहाय टाकी कोणता? इ पटकात जशात यायला लागते, याबाबत ही. आजूढ घट्टय यांचे मत संस्मरणीय वाटते. ही घट्टय म्हणतात, ग्रामीण जीवनातील लोक भाषा हा रचणीच्या जगण्याचा आरसा असतो म्हणून सामान्यतः एकाचाला न पाहता ही कोणत्या वे वेय जिम परिभर यालावरण ओळखण्याची पद्धत जेदाजाने याला हने आणि ती संशोलेत खरी होते समोवालाचा सामाजिक टाकी जाती विशिष्ट का धरून पंच कार्यलेख पट लोक परिभर या कावीमुळे ग्रामीण जीवनातील भाषेचे विशिष्ट रूप प्रतिबिंबित होताना मराठवाड्यातील जेदाजाने त्यांचे अनुभवविश्व सज्ज केले आहे ग्रामीण काटेपरीभरचे ग्राम विश्व साकार करताना त्यांच्या अनुभवातील त्या त्या परिसरातील लोक भाषेचा उपयोग केला आहे साहित्य कलेशी निगडित झालेली भाषा हे माध्यम वैशिष्ट्यपूर्ण ठरलेली आहे की वैशिष्टे पूर्णतः ही भाषा ज्या समाजात बोलली जाते संस्कृतीचा सतत विन संदर्भित असते. त्या सर्वांचे स्पष्ट विना लाभलेले असते त्यावर तिचे प्राण पोषण होत असते साहित्यिक कलावंत जेव्हा तिचा याचक लागते तेव्हा कलावंतांच्या व्यक्तिमत्त्वाचा संस्कार तिच्यावर आधीभाष्य होत कलाकृती यानात आकार घेताना तिच्या काळ आगून तिची भाषा सिद्ध होत जाते संपूर्ण ग्रामीण भाषा जिहिनी जाणारी कथा जन्माला येताना ग्रामीण लोकभाषेत ती जन्माला येते तिच्यावर दुसरी भाषा जोडून लागता येत नाही बोली भाषेचे वेगळेपण जाळना, परभणी काळचा भाग व परभणीतील होतू भागाचे भाषिक उपचारण बर्याच अंशी समसमान आहे आपले आपले आले गेले इत्यादी भाषिक उपचारण समान पातळीवर होताना दिसते परभणी हा मराठवाड्याचा मध्य भाग आहे या जिब्बाला निकटूनच हने मराठवाड्यातल्या जिब्बालाचा सीमा आहेत म्हणून खाजदेश, तेसंगणा, अंध प्रदेश, कर्नाटक, जहमदपूर किवा सोलापूर घट्टयाच्या भाषेचा भाषिक स्पर्श पाहण्याला मिळते भाषेचे वेगळेपण जाणवायला लागते त्यामुळे या घट्टयात विन प्रभावी मराठवाडी बोली बोलली जाते. तिचे स्वसुध बर्याचैकी रमेल व होत आहे. असे म्हणतात की. अधिकशित भागात बोलीभाषा अधिक जिवंत आणि अधिक ताजी असते.

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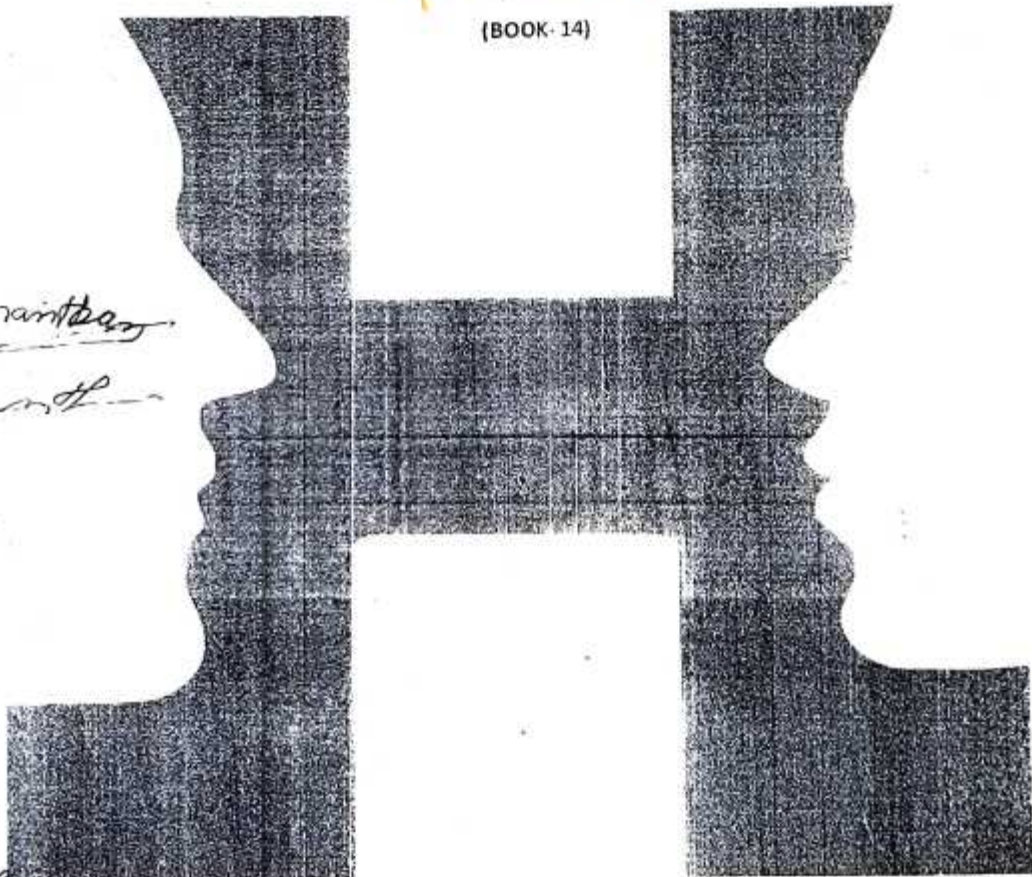
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Presentation of Personality development in Girish Karnad's *Naga Mandala*

Dr M D Sasane
LTM Wadwan

India has always been known as the land that portrayed cultural and traditional vibrancy through its conventional arts and crafts. The 35 states and union territories sprawled across the country have their own distinct cultural and traditional identities that are displayed through various forms of art prevalent there. Every region in India has its own style and pattern of art, which is known as folk art. The folk art of India is very ethnic, simple, colourful and vibrant enough to speak volumes about the country's rich heritage. Folk art projects the cultural heritage of those regions which are prominent contenders in the field of Indian folk art.

Folk arts in India apparently have a great potential at the international platform because of its traditional aesthetic sensibility. The Government of India as well as other societies and associations, have therefore made all efforts to promote such art forms as an intrinsic part of India's cultural identity. Some of the regions of India are quite popular among foreign tourists because of their ethnic and traditional riches.

Apart from the efforts at the governmental level, the writers and performers have kept these folk art forms alive for the present and future generations. In fact, the regional folk art forms have been very popular among the leading performing arts like movies and plays. The flexibility of the folk art forms has enabled the playwrights to devise them in their own way to suit to the modern times. The energy of folk theatre comes from the fact that although it seems to uphold traditional values, it also has the means of questioning these values. The playwrights like Vijay Tendulkar, Badal Sircar, Habeeb Tanveer and Girish Karnad have judiciously made use of these folk forms to make them relevant to the present times.

Girish Karnad, a versatile genius occupies a prominent place in Indian English drama with his ability to blend the ancient elements of Indian drama with the forces of contemporary times. His plays are the medium to discuss the socio-political and cultural problems of India. His popular plays based on folk tales and myths - *Hayavadana*, *Naga Mandala*, *Yayati*, *The Fire and Rain* and *Bali: the Sacrifice* have women characters as the protagonists namely *Padmini*, *Rani*, *Chitrlekha*, *Vishakha* and *Nittilai* and *Amritmati*. All these plays speak of the focus and concentration given to the women characters as compared to their male counterparts.

A humble attempt is made in the paper how Girish Karnad has enacted a saga of women personality building in his popular play, *Naga Mandala*. It is the story of personality making of an ignorant, oppressed and submissive wife into a goddess like strong woman.

Naga Mandala a play with a *Cobra* is based on two Kannada folk tales Karnad had heard from his mentor-friend and well known poet A. K. Ramanujan, to whom Karnad dedicates the play. The issues of gender bias in society and the oppression of women by the patriarchal order happen to form an important part of Karnad's plays. *Naga Mandala* brings to the forefront the dramatist's critique of hypocrisy of patriarchy and an expecting woman's complete ignorance of sexuality at the same time expecting her loyalty.

Rani the protagonist of the play is naïve and ignorant of the physical dimension of marriage. Her husband Appanna is adulterous and ignores his wife. It is a shocking experience for her to live all alone and locked in the house. The plot of the drama focuses upon the state of a young married woman who is subjected to sheer neglect. The imprisonment of Rani by Appanna while he is away is inhuman. Appanna's neglect of Rani is caused by his involvement with a concubine. When she comes to know about his illicit relation with some woman she does not cherish any hatred for him. She is afraid to displease him. She never asks him about it. Appanna remains stern in his treatment with Rani so that she should always be in a dismayed state and should not think of her natural passions. In his view, Rani is just a figure that has filled the gap in his social position as a married man. Appanna's attitude towards Rani is very cynical in many incidents. In Act I there are many incidents when Rani is ordered, slapped, pushed aside and thrown on the floor. The play throws light on the age old patriarchy in which men treat women as per their need and whim and women are not supposed to raise any questions.

A twist takes place in the play, when a cobra allured by a magical mixture becomes lover to Rani, ushering her from maidenhood to motherhood physically as well as mentally. The *Naga* appearing in the form of her husband Appanna emerges as the harbinger of change in her life. Karnad exposes the double standard of patriarchal society, which ignores male adultery but forces a woman to pass through trials of proving her purity repeatedly. The play shows the inhumanity of men towards women and mocks at it by investing humane qualities to a snake. The snake ordeal in *Naga Mandala* is used to prove Rani's chastity. It reworks the Ramayana myth, where Sita is made to pass the trials in order to satisfy the subjects of Ayodhya. Similarly, Rani is accused of infidelity by Appanna is forced to undergo the almost suicidal test to prove her innocence. She is asked to pick in her hand the snake. If the snake hurts her, she is infidel, and if she escapes safe, she will be proved as chaste. Quite interestingly, the *Naga* comes as rescuer of Rani. The miracle takes place during the snake ordeal. Her safe escape from the

snake ordeal turns Rani into a goddess not only for her husband but also for the whole village. The concubines and her husband fall at her feet. Appanna is compelled to accept someone else's child in the womb of Rani as his own.

The play *Naga Mandala* is also about transformation. It is the story of feminine triumph over patriarchal society. At physical level- the flames into female voices, the story transforms into a young woman and a snake into a man. Besides these, there is psychic and emotional transformation of different characters. The transformation of Rani from a simple, neglected wife into the incarnation of goddess. Now she is out of the reach of normal ways of life. As per her name, Rani finally rules the house. Rani's ignorance, real or feigned, about the two different husbands visiting her - one during the day and the other at night- does not leave her open to moral chastisement and adultery solely because she says, " Rani: The pig, the whale, the eagle- none of them asks why. So I won't either. But they ask for it again. So I can too. can't? (*Naga Mandala*, 26) Her words are significant as they express in a subtle way by not following the dictum to never ask a question but merely follow orders. Rani adopts new ways to transcend age-old subjection of woman. Though helpless and imprisoned, she never surrenders and continues her struggle for identity- as a wife, as a mother and as a woman. The conversation between Naga and Rani is worth considering when Appanna has complained to the Village Elders against her. Naga asks her to face the ordeal and she does not understand him. Yet he insists on taking an oath by king Cobra. She is wild and asks him to kill her so that she will be spared the humiliation. The epigraph also highlights the boldness in the act of a woman asking for sexual pleasure and waiting for every night, reversing the myth of female frigidity and the social dictum that a wife's role is merely that of satisfying her husband's sexual needs, and she has none of her own. It is the transformation of woman into an emerging New Assertive woman armed with an independent mind of her own.

Naga's love for Rani and his ability to raise her from ignorance to knowledge about her sexuality further points towards Appanna's indifference and callousness towards his wife. Rani finally accepts Cobra who gave her love and motherhood.

RANI. You don't know how heavy you are.

Let me get used to you... This hair is the symbol of my wedded bliss.

Live in there happily, forever. (*Naga Mandala* 64)

Rani's acceptance of Naga as her own is acute reply to the question of extra-marital relation. Rani is the very powerful description of Indian woman. It becomes the story of every woman. It is the plight of woman changes to a visibly powerful figure, a new level of avatar of 'Goddess'

Naga Mandala uses the device of mythology and folklore to bring forth the ills of a patriarchal society. The contribution of myth and folklore in the play has

thematic significance. Since folklores and myths are integral part of folk life acting as means of passing wisdom through generations. The use of these enables Karnad to depict its mental landscape. It enables the viewer to question the actual difference between reality and fantasy.

In this way, in the play, Karnad presents how the protagonist Rani's role-playing with her husband as a docile wife and with the cobra as a beloved and her performance during the snake ordeal before the villages develop her into an empowered woman who no longer obeys but dictates.

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Folk Theatre Forms as the Performance Potentials in Vijay Tendulkar's *Ghashiram Kotwal*

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Introduction:

The word 'folklore' has wide range of connotations ranging from natural to native, traditional to rural. The outpourings from the heart of native people later take form of folklore. The term folklore suggests people belonging to different groups, which shared a common factor, language, religion, culture and traditions. The knowledge of such kinds of traditions and cultures is known as folklore. The very notion of folk conjures up the feeling that it belongs to the field of illiterate and marginalized people. It is a fact that the oral tradition, on which the folklore is based, has been a way of life since ages. Basically, folklore signifies traditions, ancient customs and festivals, old dateless ballads, archaic myths, legends and fables, timeless tales, proverbs and other material preserved in words or in writing. The derivations of folklore is not one but many. Every nation consists of different ethnic communities, which have retained and preserved their own distinctive identities. Despite this dissemblance, people belonging to different cultures share a collective subconsciousness, which stimulates an understanding of human agony and grief. Folklore is a way to raise one's awareness of the culture that one is coming from. In understanding and appreciating the folklore, one develops an understanding of culture from whence it springs. The study of folklore establishes unity among the different people living in the same country. Traditional culture is seen as proof of distinctiveness among different societies and that a culture can be based on folk tradition.

Sometimes folklore has caused confusion and controversy, because oral traditions were not understood and studied properly. Therefore, the collection, preservation and reconstruction of the original forms became the main aim of folklore studies. As Walter Ong propounded in his *Orality and Literacy*, orality moves from primary orality to secondary orality. In other words, 'Primary Orality' is the solely oral means through which cultures communicate without any form of writing and secondary orality is dependent on the literate culture- writing, printing, performance and electronic. Following primarily oral culture, writing cultures arrived and co-existed with oral cultures for a period. The orality related to the use of writing and printing is in many ways a return to more oral techniques than that had been present in the written and print techniques, a sort of secondary orality, yet quite different from traditional characteristics of orality. The present paper locates the performing aspects of folklore in Vijay Tendulkar's *Ghashiram Kotwal*. It highlights how folklore not having a static and fixed status, changes according to the needs of time, situation or context, and moves from primary to Secondary Orality. While Girish Karnad employs the devices of



myth and history, Vijay Tendulkar has significantly changed the form and pattern of Indian drama with various forms of folk theatre.

Ghashiram Kotwal: the Play

Tendulkar has made an ingenious use of folk art to launch an attack on negative elements of society. *Ghashiram Kotwal* is an attempt to integrate various music forms into Marathi theatre. Tendulkar not only experimented with the Sangeet Nataka genre but also borrowed performing aspects of folklore that includes Tamasha, Dashavatar Khel, Lavani and Kirtana-Abhanga. The play is set in 18th century and has the lineaments of a classic folktale. The ageing, but extremely ruthless, prominent minister, Nana Phadanavis (1740-1800) on behalf of the minor Sawai Madhoro, ran the Peshwa reign of Pune. The Brahmins are busy in Bhajanas and Tamashas, temples and gambling dens, pious wives, and dancing girls at the same time. A Kanauji Brahmin Ghashiram comes into this city to make a living but victimized by the Brahmins of Pune city. He was insulted and thrown out on false charges. Ghashiram vows to avenge and returns with his daughter. He sets his daughter on Nana, who is so much besotted with her beauty and youth that he appoints Ghashiram his Kotwal, or the police chief of the city. Thus, vowed Ghashiram buys power with an exchange of the virtue of his own daughter at the altar of power. Ghashiram begins to finish the Brahmins who rise up against him. When Nana finds that Ghashiram and his daughter are no longer useful for him, he puts them to painful death. The regime survives and Pune returns to its colourful life. The play teaches how men in power give rise to ideologies to serve their purpose, and later destroy them when they became useless. It is a political satire, written as historical drama.

Folk Theatre Forms in the Play

Tendulkar has made an ingenious use of folk art to launch an attack on the hollowness of society. The play begins with devotional song and Ganapati, Saraswati and Lakshami, come in dancing mode. This establishes a link with Dashavatari Khel, which begins with these three deities. Dashavatari Khel is a folk theatre form practised by farmers of Konkan coast, especially in the Sindhudurg district of Maharashtra and in the North Goa district of Goa. In Dashavatar khel, the performers personify the ten incarnations of the Hindu God Vishnu. It is traditionally performed after midnight during the annual festival of a village deity. Apart from the stylised make-up, the Dashavatar performers also wear masks of wood and paper. The strategic placement of song and music helps to provide dramatic relief. Tendulkar uses Lavani (love and youthful beauty song), a genre of music popular in Maharashtra. Lavani is a combination of traditional song and dance, which particularly performed to the beats of Dholki, a percussion instrument. Lavani has contributed substantially to the development of Marathi theatre. In the play, lavani highlights the sensuous and passionate elements at the same time provides a comment on the social corruption. The juxtaposition of lavani serves to bring out the contradiction in social values and norms. The musical form helps to 'deglamorize' history. The lavani, the beatings of



Mridinga drum and the rhythm with the beats of Tabla is a classic creation where the playwright suggests the sexuality implicit in power. In another scene Ghashiram is accused of being the thief and thrown into the audience so that he could rise up again to promise his revenge on the Brahmins of Pune, Tendulkar has used an excellent blend of classic music, the Abhanga and lavani :

The Abhanga changes to Lavani- a change from a religious song to a love ballad. The Haridasa sings a Lavani suddenly an Abhanga. Back to lavani Nana in lavani state of mind. The last of the sermon -repetition of Gods names comes loudly... (Ghashiram Kotwal Act I,27)

The blend of Abhanga -a devotional song and Lavani-the love song by the Haridasa is noteworthy. The mixer of 'Abhanga' with the 'Lavani' actually highlights the moral corruption as it tries to hide their lust behind the respectability of religion. Tendulkar achieves a powerful effect when on stage most inhuman crimes are perpetrated with very decorous chants of Kirtana hummed in all seriousness. Here Tendulkar contrasts the two simultaneous dramatic effects to unravel the shame and snobbery. The song sung or hummed by the chorus establishes the appropriate mood and comment on the action.

Tendulkar has also used the form of Tamasha, a traditional folk theatre of Maharashtra, flourished in the courts of Maratha rulers of the 18th and 19th centuries and attained its artistic peak during the reign of Bajirao II. In present play, the use of Tamasha ensures the presence of some colourful language. Folklore is an essential way that cultural knowledge and wisdom is passed down from one generation to generation. It is not a relic of the past as commonly believed but an expression of the present-day issues too. In *Ghashiram Kotwal* the performance elements of folklore like Tamasha, Lavani, Abhanga, Dashavatar not only reinforce Ong's concept of Secondary Orality but also critiques the spiritual, moral, and social hedonism in the culture of the Pune city.

Conclusion

Thus, Tendulkar has made an inventive use of folk art to launch an attack on the hollowness of society. Tendulkar proves that the traditional forms need not to be treated as precious art craft but can be adopted to explore modern themes suitable for the urban audience. The blend of folklore with the mainstream urban drama has created a unique landmark in the history of modern drama. The use of the folk theatre forms heightens the theatrical effect of the play that made the play popular in the hands of legendary director Jabbar Patel. Both in terms of the thematic and technical strategies, *Ghashiram Kotwal* is an outstanding and innovative experiment that offers a new direction to modern theatre

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Domestic Injustice in Mahesh Elkunchwar's *Old Stone Mansion*

Dr M D Sasane
LTM Wadwani Dist. Beed

In the old times, women performed the living and active treasures of worldly experiences and wisdom available within the very threshold of the family. In the wake of the uncensored media attacking on the delicate minds of the children, women in the form of mother, grandmother, aunts play the protective walls against the invisible evil influences prevalent around. The roles of the women have revived its significance in the present family set up where the men as well as women remain out of house. However, women have not been able to escape the victimization at the hands of men. They are compelled to remain voiceless and deprived of any right in the domestic periphery. The present paper aims to highlight in Mahesh Elkunchwar's masterpiece play *Old Stone Mansion* how the women even in the literary pieces face domestic injustice at the hands of men.

Mahesh Elkunchwar (b. 1939) has emerged as a major dramatist writing in Marathi, theater. His major works include *Holy*, *Sultan*, *Kaifiyat*, *Lust*, *Party*, *Reflection*, *Flower of Blood*, and *Old Stone Mansion*. The eminent translators like Shanta Gokhale and Supantha Bhattacharya have translated these plays in English. The last mentioned of these, *Old Stone Mansion* is English translation of his original Marathi play 'Wada Chirebandi' by Shanta Gokhale. The *Wada Chirebandi* is a much-discussed play in the Marathi theater world. As the playwright terms it, the play is a realistic play about the process of social collapse of the aristocratic families in small places. The Marathi word *Wada* is not merely an old ancestral country house made of stone but the symbol of feudal mentality of the inhabitants being buried in its decay and yet not ready to come out of its shambles (Elkunchwar, Introduction, viii-xi). It is a social evidence of how the caste pride, reluctance to change and the vainglory of the past make these people pauper but they have to make show of their riches. Samik Bandopadhyaya interprets how women are the ultimate sufferers:

The wada insularity is a product of the large joint family with its hierarchic patriarchy that holds the tensions in check under a facile pretence of authority. The senior males are lazy drones; the elder women are patient upholders and preserves of the system. The younger males of the same

generation are as subservient as the women in the submission to authority. (Preface, viii).

In the same realistic play, Mahesh Elkunchwar portrays naturalistic and pitiable pictures of the women in this wada. In the play one finds six female characters, namely the old Dadi, Aai, two sisters-in-laws-Vahini and Anjali, an unmarried daughter Prabha and an ultra romantic Ranju. Of the two grandmothers, Dadi is too old to be aware of her surroundings, and the other, too aware of the realities to be old. Purposely, the playwright has kept them nameless as they are without any voice and authority when the play opens and they remain so on throughout the play. These two grandmothers are mentioned throughout the play as Dadi and Aai. The first has just lost her son and the latter her husband. The mother of deceased Venkatesh Deshpande of Dharangaon called Dadi is ninety year old, and his wife, called as Aai, a five day widow is seventy year old. The deceased has left behind three sons and an unmarried daughter- the eldest Bhaskar (50), Sudhir (40), Prabha (35) and unmarried Chandu (30). Bhaskar has two children- an out of school Parag (18) and a 10th fail filmy Ranju(17).

Dadi is so old that she has lost her senses and ability to move by herself. Dadi's condition speaks of the neglect she has met throughout her life. When Bombay living Sudhir tells Prabha that he had bought a shawl for Dadi, Prabha rightly says, "For Dadi! Who's even given her anything new to wear! Her shawl will go straight into Vahini's trunk. Dadi doesn't need more than some tattered old rug thrown over her (Old Stone Mansion, 142)". The intervening stage direction shows that nobody pays attention to her cries; even her calling does not disturb her grandson's snoring. She again shouts, "Isn't there any one near here? Venkatesh, have you abandoned poor blind me?" Venkatesh! What time is it dear? (134). When Sudhir, her Bombay-living grandson asks to his sister-in-law, "Have you told Dadi about Tatyaji passing away? (8), Vahini, wife of Bhaskar replies indifferently:

"Aho, if we have to tell her, what do we tell her? She cannot hear, cannot see. Nothing reaches her. All day she sitting in a daze, you see. And every fifteen minutes what time is it! What time is it? But she's not no trouble. When it's mealtime, you serve the food and put the plate in front of her, when it's night, you put her to bed. Such a calamity in the house. It's her own son gone. But does she know, do you think? Happy person really (8).

In the play, Dadi is rightly compared with the old tractor standing in front of house. As the inmates can neither use the tractor nor can they get rid of it. The same is the condition of Dadi. Both are immobile, useless but their existence cannot be ignored. In the final scene, Dadi is seen near the old tractor mysteriously. To quote Bandopadhyay again:

Dadi is Time and the silent spectator who sees Time flit by in front of her eyes. Something of the mystique of Time as obsession comes into play when mysteriously unnoticed by anyone else. Dadi crawls up to the tractor, one never knows why (ix).

Dadi's heedless shouting at intervals symbolizes her constant reminders of changing time and decay caused by it and the elders not taking any clue from it. Her comments are realistic, unlike other parasite family members who are aware of it but shy to admit it. She points to the parasite family members living on the bygone days:

The Deshpande household is not running well. I can tell you. The mice trouble me all night. They run all over the house. They have dug up the whole mansion. No one plasters the place. No one fills the hole. My dear. How much can I do? What can I do? I have been driven beyond my depth. The daughters-in-law have come. The granddaughter-in-law has arrived. Great grandsons arrived. Now give me leave. I am a through with everything noting is left (50).

Another suffering woman in the play is 70-year-old Aai, widow of deceased Venkatesh Deshpande. Death of her husband suddenly converts her from master to a passive spectator. The head woman of the family suddenly becomes a helpless sufferer. Her unwed daughter change in the house after death of Tatyaji. She says, it's not even five days since Tatyaji The house keys

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Another suffering woman in the play is 70-year-old Aai, widow of deceased Venkatesh Deshpande. Death of her husband suddenly converts her from master to a passive spectator. The head woman of the family suddenly becomes a helpless sufferer. Her unwed daughter Prabha marks the change in the house after death of Tatyaji. She says, "... But let me tell you, Sudhir, it's not even five days since Tatyaji died. Five days. And Vahini has changed already. The house keys moved instantly into her keep. And Aai went instantly into the shadows of the back room".... (141). Her accounts unfold how she has never had any voice in the decision-making when her husband was alive. She narrates to her unmarried daughter Prabha:

My dear, even when he (Tatyaji) was alive, I did not have the right to lift my finger and give something to anyone. And now? Now I am completely dependent on other.

Prabha, when I could to get happiness, I myself waved goodbye to it. If you do not get something you want, it's best to reject it, my dear (43).

Prabha, her daughter says:

How long will you tolerate it? When Tatyaji was alive, not a day passed when he did not snap at you. How long will you keep all that buried in you mind? (43)

Prabha also marks how Aai came to lose her authority and Vahini, Bhaskar's wife, usurped it:

It's not even five days since Tatyaji has gone. Five days. In these five days Vahini has changed. There was no delay in the house keys reaching her waistband. And no delay before Aai was shoved into the darkness of the back room. When Tatyaji was alive, one could not hear Vahini's steps in the veranda, ever. Within five days, you hear her commands from outside the mansion (9).

Aai is aware of the schemes people around her hatching. She notes the changes and decides to cope with, as she is helpless as usual, first before husband and now before her two elder selfish sons. She shares her condition with Prabha:

Do you think I do not know what is happening around me? What is being planned? But it was different as long as he was alive. (Pause.) Prabha, I must tell you one thing. Do not be angry. My term is over. Now it's the reign of your sister-in-law. Keep that in mind. If tomorrow you ask me to mediate between you, I am not going to. After all, it's they who are going to be in charge. I will have to spend my days with them (43).

Aai knows well what in her fate. She says, "I will have to do that (work) as long as my hands are capable" (46). In her term as wife, she was subservient to her husband and now as widow, she has prepared to be subservient to her sons and daughters-in-law. In the concluding scene, when Bhaskar and Sudhir quarrel over their rights and shrink from their responsibility, it is Aai who offers to sell off her share of the mansion for the thirteenth day ceremony.

Aai's character emerges as sacrificing one when her two elder sons—Bhaskar and Sudhir toy and quarrel over responsibility of bringing groceries for the last rites of her husband, she offers whatever has saved for herself. She says:

P. * - Jala
Arey. What do I need it for? He (Tatyaji) has given it to me before he died. I had kept it away so that it would come in useful at time so of need. His money. Let it be used for his shradh(15).

Sell off that portion at the back. Arrey. What do I need it for? It's his (Tatyaji) last expense. If everything is not done well, I shall regret all my life. Once it is decided, it's done. Sell that off (36).

Somehow, Aai musters courage to ask for Prabha's rightful share in the family gold and intends to educate her. She says:

This time I am not going to be afraid. You will see. I am telling you. If everything is going to work out well for you, I shall fight for you (41).

I shall give you whatever belongs to you. Whatever happens? I shall (46).

However, her plans are not realized because Ranju is reported to have eloped with the invisible teacher along with the family jewelry, it is Aai who protects her and does not regret over the loss of the gold.

In the final scene, Aai stuns and becomes senseless like Dadi. Both the grandmothers in the play, Dadi and Aai are just the burden bearers of tradition and male domination without any voice to raise, the protectors and are concerned about the family welfare with no results.

Another figure from the play who suffers due to the vainglory of the family and poverty caused by it is Prabha, the 35-year-old unmarried woman of the house. Like Dadi and Aai, She speaks but without any result at all. She is a young counterpart of her Dadi and Aai. She knows the plight of an unmarried sister in the family. She says to her brother Sudhir, "When the father dies, the daughter must look out for herself. I must live off whatever crumbs you brothers throw me now. You're all right." (141). She knows that there is nobody to think of her future. The fact that even being unmarried she is no longer considered member of the family. She is treated as an outsider. She complains to Sudhir, "When Tatyaji died, I was at the Panchayat library. They couldn't send me a simple message. Although Parag and Ranju were at home" (141).

Prabha is the most vocal member of the family. She is not a passive sufferer. At least, unlike her grandmother and mother, she gives vent to her anger at how became victim of the family tradition. She complains to her widow mother:

I got first class in Matric. That was twenty years ago. I wanted to

doctor. But a Deshpande daughter could not stay in hostel alone and study. Their prestige. Their honour. All that would have been hurt. It did not matter my life was ruined (30).

Prabha does not shy from holding her brothers responsible for not finding a proper match for her. She makes them listen:

That's all right! First, stop me from studying and then blame me for it! Weren't you, as brothers, responsible in any way? You, Sudhir. Every time you came here you said you'd look for a match in Bombay. You never found time for me did you? You couldn't manage a simple thing like sending books. Don't think I'm panting to get married. It's done with now. It's too late. But don't think that'll stop me from holding a mirror up to your faces (166)."

Prabha is the only female character who can see through the schemes of her brothers. All her complains in the face of her brothers are termed that she makes same scenes. Though unsuccessful, she is the commentator on the characters of the play. Prabha warns her mother of the selfishness of her brothers, "Aai don't you understand? They'll devour you bit by bit, when they're done, they'll throw aside like junk. They are putting up with you now because you work. What will you do when you're worn out? Those two cannot see beyond their wives and children" (182).

Finally, Prabha expresses her will to complete her B.A. to find a job in city. She manages to convince her mother. She wants to get rid of the wada. She says to her mother, "Let me go out of here, Aai. This wada will devour me. I feel so stifled in this darkness. Let me go to Amaravati" (183). But like, her Aai's, her dreams shatters and the wada devours her in its darkness.

The revolutionary female character in the play is Ranju, who tries to get rid of this wada and its problems, but she too fails in her futile attempts and gets herself cheated.

In brief, Dadi, Aai, Prabha and Ranju become the victim of the wada psyche and find themselves buried under its heavy burden of vainglory. They are denied right to health in case of Dadi, right to property and decision making in case of Aai and right to education in case of Prabha. Their cries are buried under the wada in the play. In the

present terminology, they are the victims of the domestic injustice at different stages of life that women in India have to even today.

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Transition of Tradition Through Translation

Every society has its own history and mythology, its own tradition and culture that decide, shape the personality, characters and psychology of the people that live in the society. Indian society has a great diversity of tradition and culture. As literature mirrors society, it also reflects its traditions and cultures, values and customs. We can observe how the culture of a society gets reflected in literature and we can find the same characteristics, features of the culture in its translation into other languages. Translation tries to capture and communicate the cultural gestures and elements of a work in the receptor culture. The present paper is an attempt to show how translation from different regions, different periods brings people nearer and acquaints them with a great variety and diversity of culture and tradition of our country.

Girish Karnad's first play *Yayati* is a story taken from the *Mahabharata*. *Tughlaq* was inspired by the historical character of Mohammed-bin-Tughlaq, the fourteen century sultan of Delhi. Socio-cultural practices like Sati, Varna and the patriarchal are presented in *Yayati*, *Nagamandala*, *Tale-Danda*, *The Fire and the Rain* etc.

Karnad's *Nagamandala* is inspired by the snake myths prevalent in South India. It is a dramatization of two folk tales of Karnataka. The play is based on the two stories that A. K. Ramanujan, his mentor, Professor told him several years ago.

Nagamandala portrays the picture of the emerging New Assertive woman with an independent mind of her own. Karnad's use of folktales and myths highlights social awareness and exposes the hollowness of ancient, rigid ideas imposed on women. Karnad exposes the exploitation of women that occurs in society at the same time he mocks at the idea of chastity and aims at emancipation and empowerment of women.

S.L. Bhyrappa is one of the renowned novelists of Kannada literature. He authored Twenty-four novels. Many of his novels have been translated into other Indian languages. His novel *Parva* is the most critically acclaimed of all his novels, narrates the social structure, values and morality in the epic of *Mahabharata*.

His novel *Vanshviksha* has received the Kannada Sahitya Academy in 1966. It is the story of a young widow torn between her love and her child. In a family dominated by traditional values; the remarriage of a widowed daughter-in-law comes as a shock assault. The novel has been translated into many languages but it has been translated into English by the author himself.

The act of translation is an art of combining both the skill of mastery over languages at the same time the knowledge and interest in the content and culture of the source language text. S.L. Bhyrappa, while translating his own text into another language, there appears a difference between the two texts.

"It is true that we and we alone
carry the burden of our anguish"

(*Vanshviksha*, 13.)

The repetition of pronoun for emphasis sake is a Mother Tongue Influence.

Dalit literature has occupied its own identity and place in Indian writing in English. Daya Pawar's *Bahuta* is widely acclaimed as the first Dalit autobiography in Marathi. Many Dalit autobiographies have been translated into English. For example- Dr. Narendra Jadhav's *Aamchi Baap Ani Amhi* is translated into English as *Outcaste: A Memoir*. Laxman Gaikwad's *Uchhu* has been translated into English as *The Branded*. Dr. Sharankumar Limbale's *Aktarmashi* has been translated into English as *The Outcaste*. Urmila Pawar's *Aaydan* has been translated into English as *The Weave of My Life: A Dalit Woman's Memoir*. Om Prakash Valmiki's *Joothan* is one of the most remarkable work of this kind. Baburao Bagul's *Jevha Mi Jai Chorli Hoti* (When I Concealed My Caste) brought a new momentum to Dalit Literature.

Laxman Mane's *Upura* has been translated into English as *An Outsider* by A. K. Kamat, Professor of French in Mumbai University then Bombay University. The original *Upura* in Marathi has been published by Granthali where the English translated is by Sahitya Akademi. *An Outsider* received many prestigious awards like Bando Goyal Mokadam Paraskar (1982), Bhartiya Vidyapeeth Paraskar (1982), Homi Bhabha Fellowship (1985), N. C. Kelkar Paraskar (1982).

Laxman Mane's *An Outsider* is a record of all the varied experiences of author's life who always remains an outsider in the social order and led a neglected and marginalized existence. In spite of his genuine attempts he could not become a part of the main stream of the society. As the writer hails from the Kaikadi Community - a nomadic tribe wandering from place to place, various strains and dialects used. Many Kaikadi words, phrases and proverbs also figure in the text. The use of regional words has added novelty. It offers the

readers aglimpse into a language and culture which is unlike their own. The use of abusive language is remarkable. Here language acts as index of culture and therefore Dalit language. Basically Dalit literature is literature of protest. These translated documents have about the plight of these marginalized communities live at the lowest rung of the society and demand an egalitarian society.

Godaan is a famous Hindi novel by Munshi Premchand. It was first published in 1936 and is considered as the greatest Hindi novels of Modern Indian Literature. It has been translated into English 1957 by Jai Ratan and P. Lal as *The Gift of Cow*. Gordon C. Roadarmel translated it into English in 1968 that is now considered a classical in itself.

Godaan is the story of Hori, a peasant who fails to fulfil his only dream to buy a cow has to give a cow in charity before his death just to improve his next life. It is a sharp satire on religious ritual touches our heart. *Godaan* is full of Sanskrit maxim. Once while talking with Gobar, he says:

“Vrikshon mein phal lagate hain,
unhain Janata khati hai,
kheton mein anaaj hota hai,
wah sansaar ke kaam aata hai,
gay ke than mein doodh hota hai,
wah khud peene nahi jaati,
doosre hee peetehai;
meghon se varsha hoti hai,
usase prithvi tript hoti hai”

(*Godaan*.10.)

It reminds us of Upanishada. Regional words are used here and there and it is very difficult to translate them into English without losing their beauty and connotation. The social hierarchy is remarkable in *Godaan*. In India certain conventional societal addresses are also prevalent. In *Godaan* Horion meeting Bhola greets him as *raam raam bhai*(8). The Zamindar is addressed as “*Raisaheb*”. Hori, the protagonist is “*Bhaiya*” for his younger brother whereas Bhola, Damdi, Bansi and others call Hori “*Mehto*”. Being the highest in the social ladder, the villagers addresses Datadin as “*Maharaj*”. Brahmin father and son Pandit Datadin and Matadin would not accept food or even water from Selia as she is a cobbler by birth and hence consider as untouchable -shows caste system and social hierarchy.

Perumal Murugan is one of the finest writers in Tamil languages. Three of his novels have been translated into English. Perumal Murugan wrote a novel *Madhurogaban* in 2010. It has been translated into English by Aniruddhan Vasudevan titled *One Part Woman* in 2013. It is a novel based on an ancient practice called “*Niyoga*” among Tamil Hindus. It also questions the status of women in society. Murugan has been out spoken about the evil practices of caste discrimination. Criminal complaints were filed against Murugan on the ground of obscenity and spreading disharmony in communities. The novel led to, temporarily, Perumal's withdrawal from writing life.

In this way, without translation, people are deprived of other cultures' knowledge and translation opens door to a vast arsenal of literature that is traditionally unavailable to a far larger number of people. Translation bridges the divide between languages, cultures and ideas. It can lead to appreciation and create better understanding of other countries, religions, cultures and socio-political issues. We are fortunate enough to have such a rich diversity of literature associated with our regional languages

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A New Reading of U.R. Ananthamurthy's Samskara

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"Let's see who wins in the end-you or me.
I'll destroy Brahminism, I certainly will.
My only sorrow is that there's no Brahminism
really left to des troy in this place-except you."

(Samskara,22).

U R Ananthamurthy (1932-2014) is one of the most celebrated modern writers, a recipient of the Jyapeeth Award. He was a novelist, poet, playwright and literary critic. Originally published in Kannada in 1965 and translated into English by A.K. Ramanujan, Samskara provoked controversy and became a success. Certain Brahmins communities felt that the novel put them into negative shade. The present novel samskara is the most controversial and celebrated work of U. R. Ananthamurthy.

Samskara begins with one of the central cleansing and purification rituals in the rites of Hindu worship. Praneshacharya the most respected Brahmin in his traditional and conservative Agrahara, has faithfully carried out this rituals for more than twenty years. The theme of the novel is the story of a decaying brahmin Agrahara in the old Konkan region. Praneshacharya is the leader of the Durvasapura Agrahara. He has married an invalid woman called Bhagirathi so as to earn greater opportunities to purify his soul. Despite twenty years of his married life, he could not enjoy the pleasures of sex. He believed that Lord Krishna wanted to test him on his way to salvation. As Bhagirathi has been always ill.

ing of U.R. Ananthamurthy's Samskara
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who wins in the end-you or me.
Brahminism, I certainly will.
Tomorrow is that there's no Brahminism
des Troy in this place-except you."

(Samskara, 22).

Ananthamurthy (1932-2014) is one of the most
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The novel begins with one of the central cleansing and
rites of Hindu worship. Praneshacharya the
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years. One of the novel is the story of a decaying Brahmin
in the Konkan region. Praneshacharya is the leader
of an Agrahara. He has married an invalid woman
so as to earn greater opportunities to purify his
ancestors. In many years of his married life, he could not enjoy
sex. He believed that Lord Krishna wanted to give him
salvation. As Bhagirathi has been always

Praneshacharya looks after her like a child, but not out of
love but as a calculated penance. Praneshacharya has faithfully
carried out this rituals for more than twenty years. He views sexless
marriage as a penance and a sacrifice that will deliver salvation in
this life and in the life to come. His religious extremism has blinded
him to the physical enjoyments of the world outside of his rigid rituals
and cleansing baths.

But the death of an impious and sinful Brahmin, Naranappa,
in the Agrahara brings Praneshacharya to a spiritual crisis of his
own that makes him question his long-practical rituals and beliefs.
Naranappa abandoned his wife and took up a lower caste prostitute
named Chandri. He had invited Muslims to the Agrahara, he fished
in holy waters, gave alcohol to a relative's son, ate meat, ... the list
goes on. The death of Naranappa created a controversy in the
Agrahara and the Brahmins were divided in their struggle on the
burial of Naranappa. He is the anti-Brahmin while Praneshacharya
despite his marital hypocrisy represents the best Brahminism.
These two characters represents two extremes, one leading a life
full of carnal desires, and the others a life of the other world.

Chandri, Naranappa's low-caste keep delivers the news of
his death to the Agrahara. This announcement causes an immediate
conflict over the performance of the death rites for this sinful man.
Brahmin's hatred for the deceased, prevent them from expelling
Naranappa from Agrahara. Now that he has died, none of them
wants to perform the death rites for his body. If they do the rites for
such a sinful Brahmin, no one will ever invite them for a Brahmin
meal, on the other hand they can't keep the dead body uncremated
as there can be no food and fast for ever. And since he was not
excommunicated, no one but a Brahmin can touch his body.

They prefer dead body rotten in the name of tradition and
customs to perform the death rites. At the same time they are not
ready to accept that any outcaste can perform his death rites. These
villagers have nothing to do with the world; they live in their own
religious cynicism. They refuse to go beyond the Vedas and the
Puranas.

In order to bribe the Brahmins to bury her man, Chandri takes off her gold jewellery. The lust of gold causes many of the Brahmins to change their minds for performing the last rituals of Naranappa. It's surprising and pathetic for one when the people like Garudacharya and Lakshamanacharya who were abusing Naranappa the most, come to Praneshacharya to convince him. Garudacharya who once blamed Praneshacharya for not excommunicating Naranappa at the right time, now he is asking for a way out:

"Suppose one didn't get an answer in the Books
Not that I mean we can't get it there. Suppose
We didn't. Haven't you yourself said, there's such
a thing as a dharma, a rule for emergencies?

Didn't you-what- once suggest that- if a man's life
depended on it we could feed him even cow's flesh
- such a thing wouldn't be a sin- didn't you say.....
because the supreme dharma is the saving of a life
- what do you say?" (Samskara, 27).

Garudacharya attempts to cajole and flatter him. If
Praneshacharya permits him, he is ready to perform the rites for
Naranappa for gold.

Lakshamanacharya, the one who was severing his kinship
with Naranappa all the time, comes to Praneshacharya and says:

"Acharya-re, if The Books have no objection,

I've none either. Naranappa is my wife's
sister's husband, isn't he, after all?

If you don't mind, no one but me has
the right to perform the death-rite" (Samskara, 30).

It exposes Brahmins' duplicity that fights over the earthly
possessions of the deceased before the funeral has taken place. It
focuses on ritual and tradition rather than practical life.

Another Brahmin fellow Dasacharya came to Praneshacharya and says:

"...I'll die if I miss meal. You must find a way. This is an emergency and there must be a rule for it. Tell us if we can eat while there 's a dead body in the agrahara. (Samskara, 31).

Actually these are the same fellows who said until the body is properly cremated there can be no worship, no bathing, no prayers, no food, nothing. But now they were ready to compromise with so called tradition and rituals. If Praneshacharya permits him, Garudacharya is ready to perform the rites for Naranappa.

At this Pranashacharya felt disturbed. He realises that all these fellow wanted the gold offered by Chandri. Praneshacharya is expected to find the answer in religious books and to find out solution to the present crisis. The irony is of seeking answers to contemporary problems in the texts that were written ages ago. But after turning over every palm-leaf text there was nothing acceptable to his conscience. He was afraid of admitting that the Book of Dharma had no solution to the present dilemma. The another fear was to be questioned by the other pundits about his wisdom as claimed to be 'Crest-Jewel of Vedanta philosophy':

"Afraid of admitting that the Books of Dharma had no solution to the present dilemma..... There was a time when the brahmin's power of penance ruled the world. Then one didn't buckle under any such threat. It's because the times are getting worse such dilemmas torment us." (Samskara, 41)

Praneshacharya thinks if there is no answer in the Book of Dharma, it's truly victory of Naranappa and defeat for himself. He asks himself why he hadn't excommunicated Naranappa all these

years. It seems because of Naranappa's threat to turn Muslim. But if one looks at it, it was not only the threat or pure pity for Naranappa, but there was Pranesacharya's uncontrollable willfulness also, that made him confident that he must bring Naranappa back to the right path by the power of his virtue, his austerities, his two fasts a week. While thinking about the Naranappa's behaviour Pranesacharya is completely confused. He asks himself:

"The original question was, why had

Naranappa gone sour, become venomous?

The books says, one gets to be a brahmin

only by the merits earned in many past

lives. If so, why had Naranappa thrown his

brahminhood into the gutter with his own

two hands?" (Samskara,42)

As a fact of desperation, Pranesacharya decides to go to the temple of Maruti the monkey. He meditates all the day, but no sign is forthcoming. He performs an elaborate ritual and chants. After several hours, he is exhausted, hungry and frustrated. He suddenly remembers it was time for his wife's medicine. He wanders out of the temple and he encounters Chandri. Chandri was there in the darkness for the result of his prayer. Due to darkness he accidentally falls on Chandri. His hands fell straight on the bosoms of Chandri. In that moment Pranesacharya's mind falls and they come closer, unconsciously embraced and caressed each other in the darkness. As if in a dream, Pranesacharya had sexual intercourse with Chandri. In the morning he asks Chandri to get back to village and explain the villagers what had happened. This intercourse turns out to be the catalyst for Pranesacharya's spiritual crisis.

When he finds his way back to his wife, he attempts to perform the bathing ritual for her, which he was performing since last twenty years, Pranesacharya for the first time in their marriage finds her as a disgusting and invalid. He no longer feels treating

in this life of penance that he has forced on himself. In his twenty years of married life and forty years of life he has never experienced intercourse with a woman. Through the exploration of Chandri's supple and healthy body, a new world of flesh and desire opens before him. For the first time his eyes were beginning to see the beautiful and the ugly. He wants for himself a share of all pleasures. Now he is a changed man. He loses interest in guiding the other Brahmins. Very soon his wife Bhagirathi dies. After the cremation of his wife, he did not return to the Agrahara. He wanders with no plan.

The most shocking realization for Praneshacharya is his deeper understanding of Naranappa's decision to live with Chandri despite incurring the disapproval of the entire Agrahara.

After Naranappa's death strange events pile up in Agrahara. Dead rats appear in houses, vultures descent on roofs. People fall sick and suddenly die. And the actual reason behind all these events is Naranappa. Before his death he travelled to a nearby town, where he caught the bubonic plague. And being unchecked the disease now spreads across the Agrahara. But the irony is, the villagers interpret it as a spiritual plague.

Praneshacharya finds himself unable to provide the answer. He feels wretched to remember what Naranappa had said mockingly:

"To keep your brahminhood you must read Vedas and holy legends without understanding, without responding to their passion. Embedded in his passion, in his learning, was an explosive spark, which was not there in the others' stupidity. Now the tamed tiger leaping out, baring its teeth....." (Samskara, 71).

It was during this wandering in the forest he meets Putta. This encounter presents Praneshacharya's search for way out from rigidity to rites. Putta gives him company though Praneshacharya tries to avoid him. He was a man lived in the present and gave

importance to enjoying the pleasures of life. He does not pretend to be spiritual.

One finds in the novel a pointed critique of a society where religion and traditions are more important than the reality of life. When an answer is urgently needed, the people wait and the body festers, more and more people are falling sick and dying. The need of an hour is how to save the people, but the whole Agrahara is engaged in discussion of what to do with a dead body. The dead body lied awaiting cremation in the Agrahara and Praneshacharya could not give any guidance. His wisdom doesn't prove useful. And for the decision rely on the ancient age old texts. Ananthamurthy presents a rich portrait of a society on the verge of collapse. Naranappa's corpse in fact becomes a dark mirror to the agrahara. These villagers have nothing to do with the world. They live in their own religious cynicism. Naranappa is the anti-Brahmin while Praneshacharya despite his marital hypocrisy represents the best Brahminism. But at the end of the novel, Praneshacharya is found wrestling with question of virtuality and reality. As Naranappa had challenged Praneshacharya, it's truly victory of Naranappa and defeat for Praneshacharya himself. Even at the end of the novel U. R. Ananthamurthy does not make things clear. The novel ends inconclusively.

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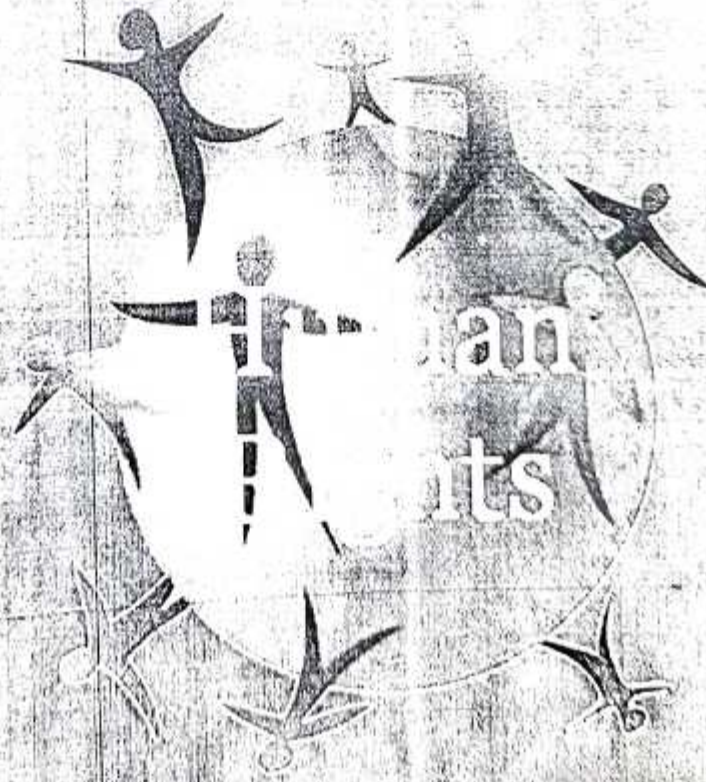
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Human Rights



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Reflection of Human Rights in Betty Mahmoody's Not Without My Daughter

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"To Deny people their human rights is to challenge their very humanity"

- Nelson Mandela

Betty Mahmoody, born June 9, 1945 in Alma, Michigan, is an American author and public speaker best known for her book **Not Without My Daughter**, which is subsequently made into a film of the same name. She is the president and co-founder of One World : For Children, an organisation that promotes understanding between cultures and strives to offer security and protection to children of bi-cultural marriages.

It is an autobiographical book detailing the escape of Betty and her daughter, Mahtob, from her abusive husband in Iran. In 1977, Betty marries Dr. Sayyed Bozorg Mehmoody "Moody". In 1984, when their daughter was four years old, Betty reluctantly agrees to accompany her husband on a two-week vacation to Iran in order for his family to meet Mahtob. However, at the end of the two weeks, Moody decides that he and his wife and daughter should remain in Iran.

It is the story of an individual experience, not a comment on Islam or the women of Islam; or even Iran. It's Betty's experience, and the hatred she describes towards her in-laws is stemming from her plight. Betty Mahmoody agrees to visit Iran with her husband, Moody, and daughter, Mahtob, despite nagging thoughts to the contrary. Once there, Betty finds herself suffocated among a repressive environment that devalues women. Looking forward to their return home, Betty and Mahtob are shocked and dismayed when Moody reveals they will not be boarding the plane as planned. In fact, their new home, will be in Iran.

This is the terrifying account of their ordeal and escape to safety. Betty Mahmoody (Sally Field) is an American woman married to "Moody, an Iranian-American living in the United States. When Moody informs her that he wants her and their daughter, Mahtob, to visit Iran with him, Betty is reluctant because of the country's harsh treatment of women. When the family arrives in Iran, Betty discovers that her husband plans to stay in the country for good, and has no intention of letting her or Mahtob return to the United States. He takes their passports and forces them to stay as he decides they will not return to America ever.

On August 3, 1984, Moody, Betty, and Mahtob had spent two days traveling from their home in Detroit to Moody's native country of Iran. In preparation for their arrival, Betty, at Moody's request, gives her American passport to him in order for it not to be confiscated by the customs official. When they had landed in Tehran, Moody's family gathers at the airport to meet them and showers them with gifts. The family gives Betty a montoe and a roosarie (traditional female clothes in Iran), and instructs her to wear them whenever she went outside their home. During the next two weeks, Betty and Mahtob long for the vacation to be over. They face difficulty adjusting to the Iranian lifestyle. But they also face familial challenges: Moody's sister, Ameh Bozorg, (literally "great aunt"), who is their host, views Betty with contempt, simply for being an American and holding to American ideals. Moody's attitude towards Betty also changes. He forces her to abide by increasingly strict Iranian customs; he lies to her; he claims that she is lying whenever she complains; he ignores her and their daughter for days at a time; he even blinds himself to the oppression of women in Iran. All these changes in Moody horrify Betty.

The day before their scheduled return to the United States, one of Moody's relatives goes to the airport in order to make the preparations for their departure. He informs them that, since Betty had an American passport, she needs to turn in her passport to the airport officials three days before her departure. When she confronts Moody about not turning in her passport, he informs her that he had decided to stay and that Betty and Mahtob would remain in Iran for the rest of their lives.

.....Moody growled, 'I do not have to let you go home, you have to do whatever I say, and you are staying here.' He pushed my shoulders slamming me onto the bed. He screams 'You are here for the rest of your life. Do you to understand? You are here for the rest of your life. Do you to understand? you are not leaving Iran, you are here !! and till you die.' (Page, 58)

Moody denies her right to life, right to a nationality, right to freedom of movement, right to leave any country; the rights that are defined in 30 articles in the Universal Declaration of Human Rights by the General Assembly of UNO in 1948.

Betty tries to get help from Moody's family, but they approves of Moody's actions, and refuses to help. Moody forces Betty to call her parents to let them know that she would be staying in Iran for a while longer. She horrifies by the unhygienic conditions of Iran and the total misogynistic lack of rights of women, and the violent anti-American propoganda fed to the population. She refuses offers to get out of this vile country unless she can take her daughter with her.

About a week later, when Betty is alone, her parents calls and gives her the address of the U.S. Interest Section of the Swiss Embassy in Tehran. Betty waits for a chance to contact the Swiss Embassy. Her desire to leave Iran magnifies by Moody's physical abuse. Even in public, any injury or violence toward Betty and Mahtob was allowed. The Iranian laws granted Moody absolute authority over his wife and daughter. In September, while Moody was away, Betty and Mahtob travels to the Swiss Embassy, and speaks to Helen. Helen informs them that, since Betty's husband is an Iranian, Iran's laws dictates that she, too, becomes an Iranian citizen. When Betty and Mahtob returns to the house, Moody threatens to kill her if she left again, and commands the rest of the family to prevent her from leaving. Betty's every move was being watched. Betty realizes that she and Mahtob could not escape with the surveillance. She reasons that the only way that Moody would stop watching her is for her to convince him that she is willing to stay in Iran. Her attitude improves, and she convinces him to move in with different relatives. Betty starts helping around the house and preparing dinner. Moody accompanies her on all her errands. Eventually, he claims to not have the time and tells her to go herself. On one of these occasions, she befriends the owner of a menswear store named Hamid. Hamid sympathizes with Betty, and offers her use of his telephone if she needed it.

While watching Mahtob play in the park, Betty encounters Judy, another American woman married to an Iranian. Betty relays her plight to Judy, who promises to help. A couple days later, Judy invites Betty to a party where she could talk to Judy's friend Rasheed about finding a way to escape the country. Rasheed asks her to call him in two weeks. In December, two weeks after the dinner party, Rasheed informs Betty that the smuggler is unwilling to take a woman and a child on the journey over the mountains into Turkey, especially during the winter. After the New Year in 1985, Betty travels to the embassy to speak with Helen. Helen has Betty and Mahtob fill out applications for new passports. When Betty asks about a way for her and Mahtob to be smuggled out of Iran, Helen warns against trusting smugglers, especially those willing to smuggle across the treacherous Turkish border.

In late June, 1985, Moody, Betty, and Mahtob moves into their own apartment, limiting Moody's surveillance and giving Betty more freedom. Betty contacts Rasheed again, but his friend still refuses to take a child. One day, an unnamed individual instructs Betty to go to an address and ask for the manager Amahl, who would find a way for both Betty and Mahtob to escape. Amahl informs Betty that he had planned a route and was attempting to work out the details. However, after several months, Amahl is still trying to construct a way of escape.

The original plan was to fly Betty and Mahtob to Bandar Abbas from Tehran. Once there, they would take a boat and travel across the Persian Gulf to one of the Gulf Arab States. Another optional plan being developed by Amahl was to fly Betty and her daughter to Zahidan. At Zahidan, they would be smuggled into the Pakistani province of Balochistan, which borders Iran. From Balochistan's largest city, Quetta, they would be flown to the port city of Karachi in the Sindh province and transit back to America. Neither of these plans materializes because Betty escapes from Moody early. Betty also mentions in the book that Amahl had informed her that the cold weather and snowfall in Balochistan was more severe than usual, and reports of bandits abducting travellers meant putting them at further risk, so he had reservations of using that route.

In mid-January 1986, Betty learns that her father is dying. Moody insists that Betty return to the U.S. but demanded that Mahtob remain in Iran. Despite her refusal to leave without Mahtob, Moody books her a flight on January 31. On January 29, 1986, Moody, an anesthesiologist, is unexpectedly called to the hospital. Knowing that this is her last chance before she is forced to leave Iran without her daughter, Betty calls Amahl asking for instructions. He directs them to an apartment where they remains for three days as Amahl completes their travel arrangements. They are to travel through Turkey; the smugglers would take them from Tehran to Tabriz, and then van. From there, Betty and Mahtob would need to find a way to Ankara and get to the U.S. Embassy.

On January 31, the smugglers drove Betty and Mahtob to the airport. For the next day and most of the night, they spend the night. For the next day and most of the night, they spend the night.

border into Turkey, where Betty nearly succumbs to exhaustion and hypothermia. They spend the rest of the night in a small hut, and travel to Van in the morning. Betty and Mahtob find a bus, and spend the next 32 hours traveling to Ankara. Once they arrive, the U.S. Embassy grants them sanctuary, and helps them get airline tickets for a trip back to the U.S. later that day. On February 7, 1986, Betty and Mahtob finally arrive back home 'AMERICA' (514), after spending eighteen months trapped in Iran. Betty Mahmoody's experiences as a captive, with her daughter Mahtob, of her increasingly violent husband who keeps her a prisoner to stop her leaving the Islamic Republic of Iran.

Though the story is true, characters are authentic, the events real, but the names and identifying details of certain individuals have been disguised in order to protect them. And their families against the possibility of arrest and execution by the Government of the Islamic Republic of Iran, these are: Hamid, the owner of a menswear store; Judy, an American woman married to an Iranian; Judy's brother in law, Ali; Judy's friends, Rashid, Trish, and Suzanne; the school teacher Mrs Azhar; the mysterious mis Alavi; Amahl and the smuggler, Mosehn.

The need of defining the human rights was felt at large after the Second World War. It resulted into the Universal Declaration of Human Rights by the General Assembly of UNO in 1948. It set the fundamental rights to the human beings residing in the civil society of all the member countries of UNO. These rights are defined in 30 articles in UDHR. Major among these human rights include right to life, right to a nationality, right to freedom of movement, right to leave any country, right to freedom of thought, conscience and religion; right to freedom of opinion and expression, right to work, right to free choice of employment, the right to education. These human rights are applicable to all the human beings irrespective of their caste, creed, religion, sex, colour and location.

Though it is mandatory to the member countries of the UNO to see that its citizens enjoy these rights to the full and ensure their protection as the state responsibility, it is found that autocratic rulers, no matter the form of governance, in many countries appear to be denying and violating these rights in the name of national and social security. It is seen that masses in the world are not aware of these rights given to them and responsibility of the States' to provide congenial environment for their exercise. And the book *Not Without My Daughter* sets the best example of the denial of human rights. It's still as shocking today as it was all those years ago.

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Literature, Culture and Media

Chief Editor
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Censorship and the Right to Free Speech and Expression With Special Reference to the Screen World

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The Indian Government's decision then led by late PV Narsimh Rao and finance minister Dr Manmohan Singh of Open Economy in the early 1990s not only changed the directions of the Indian economy but also left permanent impact on the social psychology of the Indian society. The sprouting of private industry, entry of multinational companies in India and earlier to that the implementation of the Mandal Commission's recommendations of the reservation for the OBCs in the services and education developed a sense of insecurity for the erstwhile ruling groups in India. These groups began to assert their powerful existence in the society and politics by creating their group icons.

In the post-1990 politics, the regional parties began to play crucial roles in the formation of governments at the centre. The sections of the former Janata Dal emerged as the regional parties in UP, Bihar, Odisha, Karnataka, Hariyana. Some heavy weight leaders like Mamta Banerjee in West Bengal, Prakash sing Badal consciously nurtured the regional asmita. The historical icons like Rabindranath Tagore, Subhash Chandra Bose, Vivekanand in West Bengal, Bhagat Singh in Punjab, Maharana Pratap in Rajasthan, Shivaji, the Great in Maharashtra, Birsa Munda in Jharkhand, Basveshwara in Karnataka, Sardar Vallabhbhai Patel in Gujarat were used for this purpose. In southern states like Tamil Nadu and Andhra Pradesh, the political leaders are the actors are worshipped like gods and have their temples and bhaktas.

The rise of the regional political parties gave a momentum to the making of religious and regional icons. The closure of 1980s witnessed Ram, the character from the Ramayana, made popular by RamanandSagar's mega tele-serial became politico-religious icon, as the late Prime Minister Rajiv Gandhi had opened the gates of the disputed site in Ayodhya in 1986.

Simultaneously, the role of vote bank politics pampered certain sections of society. The communities and castes have their icons in the form of the mythological, historical, and political figures- Shivaji, the Great for the Marathas, Devi Ahilyabai Jolkar for Dhangars, Guru Nanak Dev for the Sikhs, Mahatma Basveshwar for the Lingayats (VirShaiva), Mahatma Jyotiba Phule for Malis, Dr B R Ambedkar for Dalits, Anna Bhau Sath for the Matangas. Some saints are hijacked and possessed by particular groups as they carry their caste titles like Sant Namdev for Shimpis (traditionally the tailors), Sant Tukaram for the Marathas, Sant Sawata Mali for gardeners, Narhari Sonar for the Goldsmiths, Rohidas for the Cobblers, Sant Dnyaneshwar for the Brahmins, and Chokha Mela for the untouchables. Even some mythological figures like Parashuram for Brahmins, and Walmikirishi for the Kolis served the same purpose. Despite the proven fact that some of these figures served the humanity irrespective of caste and sect, they remained icons for particular groups. These icons have become sensitive names to make any comment, not to think of the founders and the leaders of the religions. Any slight comment on any one of these may cause band, rasta roko and even riots in the regions. The safeguards made by these religions, communities and caste based groups for these saintly, historical and political characters have made them super human beings and thereby, sacrosanct for any kind of criticism leading to re-assessment of these figures who happen to guide and lead a large section of the society.

With the advent of the means of mass media and means of entertainment, the agencies of these means try to appease and thereby cash the strong and unbending loyalty towards these icons by filming them on small and big screen. Mythology and historical figures have been the favorite TRP raisers for the small screen world (TV). The TV serials on various channels filling them with chamtkars and exaggerations have made records of popularity and raised the TRP of the channels. The mega serials like RamanandSagar's the Ramayana, B.R. Chopra's the Mahabharata and lately Dheeraj Kumar's series of various mythological characters and various versions of these characters have cashed the religiosity of the people, not to think of the political mileage these serials raised. Now days there are some serials on the life of saintly and historical figures too. The Sword of Tipu Sultan based on Bhagwan S Gidwani's book was popular in the 1990s. It generated much heat. When it was likely to be banned, Girish Karnad had to organize rallies for its telecast. Even in the 21st century, no TV channel is exception to the popular mode of the religious and historical serials. There had been various versions of the same characters, religious and historical events. The new Mahabharata

Chakravarti Samrat Ashok, Chandra Nandini, Maharana Pratap, Poras, Shivaji, the Great and Swarajyarakshak Sambhaji have attained much IRP. It appears that some TV channels are devoted exclusively for the spread of religious principles.

In south India, filming moved around the mythological characters easing the entry of the actors in politics in the south India like that of legendary MG Ramchandran, NT Ramarao and few others. In south India, the actors always felt an unbound attraction for politics. Vijaykant and K Chiranjivi made their attempts. Last year, Kamal Hassan and the legendary Rajnikantare in news for their declared entry in politics. Marathi cinema lived long on the mythological, saints and historical characters. No actor in 1960s and 1970s could save himself from the temptation of playing the role of the legendary Shivaji, the Great.

In Bollywood movies, history has been a favorite topic for all times. Mughal-e-Azam in 1960s had been the most popular film, though it was based on the love story of Shahzaja Salim and Anarkali, a court dancer, its focus has been Akbar, the Great. The artists playing the lead roles, Dilip Kumar, Madhubala and legendary Prithviraj Kapoor made it memorable. (Quite interestingly, most of the comedy reality shows have made maximum fun of the characters from this film without raising anger or protest from any corner of the Indian society.) The most hype of the media of all types in recent times has been claimed by Sanjay Leela Bhansali's mega movie *Padmavati* based on a 14th century historical (?) figure from Rajasthan who reportedly committed johan (self immolation) along with many royal women to save pride and possible molestation in the wake of defeat at the hands of Allaud-din Khilji. Reportedly, the film director is alleged to have shown some scenes of Rani Padmavati with Allaud-din Khilji, who, according to the Rajputs to whose race the queen belonged, had never met her. (Sanjay Leela Bhansali's previous move, *Bajirao Mastani* too was opposed by the Brahmin descendents of the Peshava Bajirao objecting that the wife of Bajirao, Kashibai and his beloved, Mastani who too was extremely beautiful like Padmavati, never met each other whereas Bhansali's movie has song shot on them dancing together). Despite Bhansali's repeated appeals, there is strong protest for banning the release of the movie in various states in the country. Though some select TV reporters, for whom Bhansali gave an unauthorized screening of the *Padmavati* movie, (which displeased the Censor Board) have given clean chit to the movie), Bhansali had to postpone its release.

The Rajput community seems to be very much displeased with Bhansali and the *Padmavati* team. The film faces the disturbances during the film shooting itself as the studio was set to fire twice. Sanjay Leela Bhansali and the actress Deepika Padukone who plays the eponymous role are openly threatened to death. The Union and the state governments have kept either mum or siding with the Rajput community as some union and state ministers have openly opposed the film. Then Rajsthan CM made clear that the state would ban the movie even if it is green signaled by the Censor Board. The central government has no comment on this issue. Quite ironically, the governments who are statutory protectors of the fundamental rights of the people ensured in the constitution appear to have given in to the mobs. The mobs have taken over the legal rights of the Censor Board. This new form of mob censorship has raised a grave threat to the right to free speech and expression in the republic of India. The election politics makes the political parties in power and opposition helpless to curb these mobs censoring the works of arts.

In the course of time, the cinemas and TV shed its mythological flavor for a time being. However, some movies could dare some political allegories. The Hindu Sangathans has protested against the novel and movie *Tamas*. Guljar's Hindi movie, *Andhi* and the famous *Kissa Kursika* faced ban like situation at it contained some indirect references to the politicians of the then times. The controversies, though slight in nature, on the movies like *The Accidental Prime Minister* and *Indu Sarkar* point to the same case. There have been some attempts to curb.

The constitutional assurance of the freedom of worship and belief made, as the fundamental right seem to be confronting with another fundamental right of the right to free expression. On the one hand, the Constitution of India entitles the citizen to the freedom of worship and belief in their own way, as the Constitution makers took care that the Republic will not have any state religion but will have equal attitude towards all the religions in the state. This freedom will not be mistaken as the license to shut doors for the changes, reconsideration and criticism in the interest of its followers. Any opinion other than the popular opinion held by followers is strongly protested in the violent mode. In other words, the individual is not allowed to exercise his right to free expression about the figures and icons he does not belong to. Not only the direct criticism but also different interpretation in any form is termed either as insult to the icons or blasphemy. The artists are not allowed to present their opinions in the form of a pictures, paintings, sculptures, poetry, play, even not the means of entertainment like movies. The painters like M.F. Husain are forced leave

their own country. The writers like PerumalMurugan are compelled to commit suicide as a writer playwrights like Vijay Tendulkar, HabeebTanveer and GirishKarand had to face wrath of the fundamental Actors like Amir Khan had to face the ire of the social media for his transparent opinions. The noted Naseeruddin Shah rightly recently said that it would have been impossible to make movies like *Jannat* *Yaaro* in the present times.

In fact, it is the prime function of the Censor Board is watch the movie, recommend some changes necessary and to certify it as per its category for public watching. Before the Board discharges its duty, the called protectors of Rani Padmavati's image and honor banned the movie. The community and the vote they possess seem to have hijacked the authority and power of the board.

Quite ironically, in the State government and the Union government either side with the community or keep the mum with on this issue. Last few years have seen the birth of the mob censorship government seems to have given in to the vote bank politics. No party had been exception to this fall parties and the excuses may be different but the intentions have remained the same in past and at present would not be improper to suggest that right to worship and belief be replaced with the right to protect their arts in the future to come. Even the slight remark may offend some mob and may invite ban on the the protectors of constitutional rights prefer to side with the mob their suggestive silence.

One may note the recent row over the release of films like *Padmavati*, Marathi movie like *Dastak* *Nude*, and the Malyalam movie *S Durga*. Out of these, only *Dashkiriya* could see the light of the screen as Brahmins opposed it tried to bam it by filing a legal suite in the court, which was refused by the high court Maharashtra. The movie, *S Durga* (changing its title from *Sexy Durga*) could not be shown in the international film festival at Goa despite having due certification from the Censor Board. The State Government of Kerala seems to be frightened with the public anger as the title of the movie refereed to a Hindu goddess. India's record of accomplishment with press and media freedom is shoddy at best. In 2021, the Freedom of World report by Freedom House gave India a Civil Liberties Rating of 33/60. India got a 2/4 on the subcategory— on 'free and independent India', on 'individual's freedom to practice and express their religious faith or non-belief in public and private', and a on 'academic freedom, and the educational system's freedom from extensive political indoctrination. In 2021, the World Press Freedom Index ranked India at 142nd out of 180 countries— a drop from India's 2017 ranking of 133rd. *TheCinematograph(Amendment) Bill 2021 attempts to curb the social media is going to deteriorate the conditions further.*

Solutions:

Once the noted singer Asha Bhosle in the wake of remixing of the old songs observed that the remixing has helped the old songs to renew the taste of the new generations otherwise they would have gone into oblivion (the legendary LataMangeshkar held opinion quite contrary to this). It is true in case of historical novels, plays, TV serial and movies too. These rows of controversies over these pieces of arts have generated interest and urge among the people for these iconic figures of whom they are either un-informed or half-informed. Very few people among the protestors of the artistic works have the first hand access to the authentic records. In fact, these rows of controversies have proved bless in guise as the young generations have begun to look for *Padmavati* in their smart phones otherwise the character of *Padmavati* would have been confined to the pages of Mohammad Jayasi's piece unread pages sinking on the bookshelves.

As a part of solution, the protesting groups need to form or hire a group of scholars to study the history and refute the presentations in the film terming them as pure fantasy of the filmmaker in the civil and legal ways. Boycotting the movie or pamphleteering can be explored to register the protest and disapproval. (In fact, no artist ever claims that his presentations are the reality or are faithful to the history).

Above all, the readers and the cinema goers are no way going to accept the presentations of the history in the play or movie as history or slice of historical truth (which itself can be subjected to testing). They are well aware that these are the mere pieces of entertainment only. The final decision regarding the fairness /unfairness should be left to the people who, in the words of Shri SharadPawar, have repeatedly shown their wisdom over the years through the ballot papers.

The fundamental question is: How far is it right on the part of the governments and the protesting groups to deny a large section of society who are no way concerned with the history of the entertainment only because a small chunk of

majority belonging to a particular group is a tantamount to denying the right to free expression of the artists who happen to be in minority. The scholars of the academia need to realize and take their stand.

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Vision of the Teacher Education in NEP 2020: Problems and ProspectsProf. R T Bedre¹, Dr MD Sasane²,¹Director, UGC- HRDC, Dr Harsingh Gaur Vishwavidyalaya, Nagpur MP²Head, Dept of English, LTM Walujan MS**Corresponding Author***

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Abstract: The present paper focuses on the very fundamental changes set in the NEP 2020 document in teacher education. The paper discusses some of the issues in implementing these changes in the teacher education field in the country. It also offers possible solutions to meet these issues.

Keywords: NEP, NCTE, RUSA, NKC

Introduction

The Kothari commission in 1964 underlined the significance of the role of the teacher in the words, "Nothing is more important than securing a sufficient supply of high-quality recruits to the teaching profession, providing them with the best possible professional preparation and crating satisfactory conditions of work in which they can be fully effective" (Z A Khan, P.2). Teacher education underwent many minor and major changes over the period of time to keep pace with the changing time and its mandates like according the statutory status to NCTE with the function to formalize its function to formally oversee standards, procedures and processes in the Indian education system. NCTE brought amendments in teacher education rules in 2005, 2007, 2009, 2010, 2011, and 2018 and in 2019. The indifference towards the functioning of teacher training programs at various levels resulted in the deterioration of quality and losing its placement potentials. The number of respondent teacher education colleges in AISHE 2019 speaks of this negligence and points to the fact that everything with teacher training college and institutions is not well. The vicious cycle of less students, less financial resources, less number of faculties, insufficient infrastructure and required learning resources which finally resulted into the complete absence of quality in teacher education programs. This caused the loss of placement opportunities for these programs.

After a long-awaited gap, teacher education in India has received much needed and noteworthy attention in some policy documents of the government in NEP 2020. It seems to have seriously taken the Justice J S Varma Commission's remarks on the plight of the teacher education in the country that a majority of standalone TEIs over 10,000 in number are not even attempting serious teacher education but are essentially selling degrees for a price (NEP 2020, P. 42). In fact, things are worse than observed by the Justice Varma commission. The demand and supply principle was totally overlooked. Today the teacher education institutes and colleges face the problem of finding students, teachers and resources to meet the expenses which badly affects the quality.

The NEP 2020 document has given serious thought to the issue of teacher education and decided to make major evolutionary changes at the regulatory and curriculum level. The focus of the document is on the following points in the field of teacher training institutes.

a. Reforms in the Regulatory System

The policy makers seem to have diagnosed that the roots of the ills of teacher education lie in its faulty and incompetent regulatory mechanism. It points to the collective failures of the State Governments, affiliating universities, and NCTE as well. To quote verbatim from the documents:

Regulatory efforts so far have neither been able to curb the malpractices in the system nor enforce basic standards for quality, and in fact have had the negative effect of curbing the growing excellence and innovation in the sector (NEP 2020, P. 42)

The NEP document proposes to develop such a mechanism that would take stringent actions and measures to root out the ills and improve the quality in teacher education. It plans to empower the regulatory body of teacher education to shut down the teacher education institutes if they fail to comply with the quality benchmarks. It will surely work as many thousands of teacher education institutes /colleges are without the required number of teaching faculties and infrastructure, and even students. Only the institutes with sound infrastructure and teaching faculties will survive. However, the deadline stipulated (2030) to achieve this target is too long.

b. Admission Policy to Education Programs

The NEP 2020 seems to have geared itself for bringing quality in teacher education. After closing down the dysfunctional teacher education colleges and institutes, it attempts at inviting the inputs (students) who have proven their merit and inclination towards the teacher education through an entrance test conducted by the National Testing Agency. It also attempts to make provisions of the scholarships for the students in each teacher education program of various durations.

c. Opening Education Departments in Each University and Colleges

The NEP 2020 policy makers seem to have taken the data inputs about teacher education in the country. It must have been found that most universities in the country do not have Education as a department; and as the result, the system has failed to regulate the teacher education program mostly running in the stand-alone education institutes. Therefore, the policy proposes that teacher education programs be conducted in composite multidisciplinary institutions. To this end, it mandates that all universities and colleges must open education departments, which offer B. Ed. Programs in addition to

other disciplines. And every survived teacher education institute will be converted into multidisciplinary institutions.

d. Restructuring the Length of the Education Programs

As proposed in case of every degree education, in teacher education degree as well, the NEP proposes to offer a 4 year integrated B. Ed program in which major portion of the curriculum will be from education science and remaining to other disciplines like language, history, mathematics, etc where the learners will achieve specialization. In other words, Education will be one of the core subjects in such an integrated program where other subjects will be choice based, whereby; the teacher education graduates will carry attributes in education as well as other disciplines. In short, teacher education shall not remain a stand-alone discipline henceforth. It will be a degree like any other discipline instead of being a post-graduate bachelor's degree as it is now.

Further, the policy speaks about the provision that HEIs offering 4 years integrated B. Ed., program will also be offering 2 year B. Ed program for other degree holders, 1 year B. Ed., for other 4year integrated degree holders other than in education.

e. Inclusion of Education Studies at UG, PG and Research Courses

The NEP 2020 document underlines the significance of teacher education in the world of teaching-learning by making it an indispensable part of every college and university by opening the department of education therein. It takes care that every graduate should be equipped with the basics of education in his/her leanings.

At the same time, the policy plans make credit-based courses in teaching, learning, and pedagogy related as the core part of the Ph.D. course irrespective of the Ph.D. subjects/areas. It believes that it will equip every researcher, and thereby, every teacher in higher education ready with pre-service training in pedagogy. It also talks about the term 'teaching assistantships' like the internship in the medical and other courses. This scheme will share the workload of the schools and colleges in the vicinity of the research centres.

f. Developing the Placement Opportunities for the Education Graduates

The policy seems to have decided to re-define the eligibility of the teachers in the schools. As it says that the 4 years integrated B. Ed program will become the minimal degree qualification for school teachers by 2030. In fact, it is a very welcome move as the 4 years integrated B. Ed. graduates will be well equipped with pedagogy and specialized in one particular discipline. As stated earlier, Ph.D. scholars will be serving as teaching assistants in the schools.

It appears that every university and college is going to have an education department, and every stand-alone institute of education is going to become a multidisciplinary institute, the graduates and post-graduates in education are going to have ample opportunities by 2030 as it is also going to ensure the availability of a range of experts in education and related disciplines as well as specialized subjects.

• Problems in Opening Department of Education in Colleges and Universities

As stated above, the NEP has decided to open the teaching department of education in every university and colleges. Here one has to take into consideration that most load of the higher education in

India is borne by the respective state governments as per their own policies of the higher education. It is a rather easier matter in the central universities where the central government looks after the financial matters, but in the case of state universities, the states have their own say and their issues regarding finance and others.

As an example, in the case of the Maharashtra government, the faculty of Education comes under the category of professional courses, where the state government policy is not to provide any financial assistance towards salary to the colleges and universities as well. These courses in education are to be managed by the college/university administration out of the revenue generation since 1999.

Furthermore, the state government of Maharashtra followed the policy of sanctioning permissions to the private management to start higher education institutes (colleges and courses) on a permanent non-grant basis. The state will not provide any grant towards salary like the professional courses after 2001. It was revised in 2012 and the term 'permanent non-grant basis' was turned into 'self-financed colleges/courses'. Now in such a situation, it is to be seen how the multidisciplinary colleges in the state are going to start and run the education departments without the financial assistance of the government. It will definitely hamper the quality of education in the absence of teachers. The plight of teacher education has already been mentioned in the privately managed teacher education institutes where diploma, degree, and postgraduate courses are offered. Therefore, the plan of starting education departments in colleges and universities, particularly in the states seems beyond achievement.

- **Issues in Including the Education Courses at UG, PG, and Research level**

In addition to the financial issues, it is highly impossible to find so many teachers for teacher education faculty with the required qualifications (Ph.D./ NET/SET) for all these proposed courses in education in the colleges and universities. In the last decade and beyond, in the absence of placement opportunities in the teaching field for teacher education graduates, the learners have turned their backs towards teacher education; it remains the last choice for the graduates from the conventional courses. Finding the minimum number of students for the teacher education courses is the main reason for turning these institutes dysfunctional in recent years. In such a situation, it is highly difficult to 'ensure the availability of a range of experts in education and related disciplines as well as specialized subjects'. Therefore, it won't be wise to introduce the education portion in PG and research level even by 2030. Beforehand, the existing teacher education colleges will have to concentrate on PGs and research in the teacher education field.

- **Issue of Placement Opportunities for the Education Graduates**

The policy has decided to revise the qualification criterion for the school teachers. It speaks of making the four-year integrated B. Ed., as the mandatory qualification for the school teachers. In fact, there are millions of graduates in teacher education having lost the hope of finding employment as the state government in many states (like Maharashtra and Bihar) neglected or stopped/ banned on the recruitment of teachers. First, the policy makers have to offer some relaxation for these prevailing B. Ed., graduates in employment. Again, the policy speaks of teacher education institutes offering 1 year and 2 years B.Ed., courses. the billion-dollar question is: who will join these courses when the

policy itself speaks of making the four-year integrated B. Ed. as the mandatory qualification for the school teachers?

The Final Solution:

The final solution to all these issues of higher education in general, and teacher education in particular is that the central government should take over the responsibility of running the higher education in the country and the states must be left with the school education. The issues of finance, infrastructure, recruitment, central admission policies are better handled by the central government than the state governments are doing due to their limitations in financial capacities, negligence, and indifference. The quality of the education in the central government-funded and managed universities and colleges is far better than those run by the state governments. All India look to the higher education is much more required to remove the disparities in terms of quality and infrastructure among the regions and states in the country.

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**EMERGING TRENDS IN SCIENCE, SOCIAL SCIENCE,
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MULTIDISCIPLINARY

APPROACH

Volume-1

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CHAPTER 4

EDUCATIONAL LOANS NEED TO BE TREATED AS THE EMPOWERMENT LOANS, NOT THE LUXURY LOANS

Dr. R.T. Bedre and Dr. M.D. Sasane

Abstract:

Recent reports regarding the disbursement and repayment of the educational loans point to facts of higher education in India. It sheds light on the quality of higher education and bank approach towards educational loans. It also analyzes the reasons of defaulters and makes some valid suggestion to the banking sector, corporate houses and employment sectors to strengthen the education system and benefit the demographic dividend as envisioned in the National Education Policy 2020. It has consulted newspapers, bank websites, bank officials and the NEP 2020 document.

Key Words: Banking products, defaulters, NEP2020

Introduction:

Realizing the pivotal role of education in transformation of society, the social reformers like Mahatma Jyotiba Phule, Rajrishi Shahu Maharaj, Dhondo Keshav Karve, Karmveer Bhaurao Patil, Dr B R Ambedkar, Raja Rammohan Roy and Mahatma Gandhi, Jawaharlal Nehru and many like them gave special focused attention to the establishment of the educational institutions in the country. Their efforts bore fruits in states like Maharashtra in terms of the social transformation.

Over the years, education both school and higher education have become more expensive than ever. Quality education has been missing in the state funded institutions as compared to the private ones excepting few institutions of the national importance like IITs, IIMs and likes them.

In the past, the Indian society used to borrow money from lenders for marriages and seed money for agriculture farming. It took late to realize the significance of education over the marriages, therefore did not seem to have borrowed for education purpose. Over the years, the spread of education and employment (job, particularly) it brought, the middle class and lower middle class is convinced the significance of education for livelihood.

Recent times, there appeared a noticeable inclination of the middle and lower middle class towards borrowing loans from the banking sector for pursuing education, particularly professional and higher education in India and abroad for the various reasons. It has become one of the significant products of the banking sector in the list of loans. However, the recent figures of education loans in terms of its amounts, rate of interest, its repayments and its relation with the employability of the higher education in India invite some serious attention.

Facts of the Education Loan

The piece of information regarding the education loans sought by The Indian Express through RTI invites attention to three significant issues. First, the amount disbursed by the banks for higher education in India and abroad, it informs that in recent times (period not specified in the newspaper) the four Indian banks (SBI, Canara Bank, Union Bank of India and Indian Overseas Bank) have disbursed an amount of Rs. 23 thousand crores nearing 65% of the total loans and leaving 35% share to other banks sum total arriving at 35 thousand crores.

Second, 4.7 % of defaulters among the students pursuing higher education in other institutions than mentioned above are noticed. These students have availed education loan below 7.5 lacs and only 0.45% of the students of institutions of national importance. In other words, majority of the big borrowers (loan more than Rs.7.5 Lacs) have managed to repay the loan amount, but small loan borrowers have become cause of worry for banks and education policy makers in India.

Third, it has raised an issue of potential of higher education institutions in India barring the institutions of national importance (in

which the students of high caliber only can admit themselves and their parents afford to pay the fees. The remaining universities and institutions seem to have failed to generate the employability among the students who may find employment after completing education and will be in position to repay the education loans. In other words, the students even after paying the fees in lacs and spending four to five years in education do not find jobs, even with professional degrees.

Having accepting these facts of education loans and their repayments and employability of the majority of the higher education institutions in India, one needs to dig into these issues with deeper insights.

Reason of Defaulters of Education Loan

One of the reasons for the defaulters of the education loan is the rate of interest for the education loans. A glance at the interest rates of education loans offered by the leading public bank and private bank will make the things clear.

Table of Comparative Interest Rates of Various Products

Sr. No.	Type of loan	Rate of Interest	
		SBI	HDFC
1	Education loan	8.5%	9.55%
2	Home Loan	8.95%	8.40%
3	Auto Loan	8.55%	8.00%
4	Personal Loan	11.40%	10.50%

Source: websites of the concerned banks, slight variation in accordance with loan amount may be there.

It points to the fact that the significant sector tantamount to welfare sector is second expensive only to personal loan. The luxury loans and housing loans are comparatively cheaper than the education loans. It points to the fact that the bank policies give more significance to luxury loan than to empowering education loan. It shows the banks' and thereby, the government's indifferent and cold approach to the education and schemes supporting the education, but the government does not fail to make the students apply for education

loan through www.vidyalakshmi.co.in portal to show it off. In fact, education is a society building sector and future of the country. Here the business and corporate loans, subsidies and written offs given to them are not taken into consideration.

Measures Leading to Solution:

First, the government should reduce the rate of interest for education loan at par with the agriculture loan like crop loan or the self-help group loans at the lowest subsidized rate as it helps build the future of the students. The policy needs to be more pro-education than business/ corporate.

Second, the public and private banks also should be guided to offer a fixed number of education every year for empowering the society as the proportion of education borrowers is very small as compared to the developed country. Banks officials performing better in education loan may be incentivized. Availing education loan for non-employed/ non-salaried families is most difficult task even today. It needs to be treated as an empowering welfare scheme.

Third, as envisioned in the National Education Policy 2020, the industries and corporate houses should compulsorily offer a significant portion of their profit to scholarships/ sponsorships and fellowships in higher education as their corporate social responsibility other than their own educational institutions.

Fourth, the employment sectors, both public and private should be directed to enter in the MoUs with the students, banks and higher education institutions by which the guaranteed employment in the form of apprenticeship be offered to the students so that s/he will be able to repay the loan.

One more attention inviting measure will be to offer education loan for secondary and higher secondary education as the facility of these level education is not available in the rural areas where dropout rate is high, particularly in case of girls. The parents prefer spending on education of sons to that of daughters. Secondary and higher secondary education at the tahesil level towns is equally expensive and beyond the capacity of the poor and lower middle classes given

the residential and living expenditure. The education loan facility at the secondary and higher secondary level will work as a boost to increase the GER of secondary and higher education, particularly in case of girls.

These measures to support and empower the youths of the university and colleges in India are badly needed. India can afford neither the students be bereft of quality-employable education nor the banks be drowned in NPAs if the governments, both union and provincial to use the labor force of the youths to make India a Vishwaguru, again as envisioned in the NEP2020.

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लोकमान्य टिळक महाविद्यालय, वडवणी
भा. वडवणी वि. बी.डी

धाराष्ट्र हे सांस्कृतिकदृष्ट्या संपन्न असे राज्य आहे. प्राचीन काळापासून समृद्ध लोककलांचा वारसा महाराष्ट्राच्या तटापटोला आहे. मूर्तिक परंपरेने चाळत आलेल्या या लोककलेत मराठी मन्नेचे उल्कट भावदरीन पहायला मिळते. लोककलेचे अस्तित्व हे लोकजीवनात बंधिलेले असल्यामुळे आज ही प्राचीन धारातून विविध लोककलेचे जन्म होत आहे. समकालीन विविध गटातून तयार झालेल्या कथा, शंभोगाव्या सणा-उत्सवांत, चाली जगाची गीते परंपरेने चालत आलेली आहेत. कौतूक, दरावाता, वगनाट्य, लोकनाट्य, विधानट्य, तमाशा, बाहुकपी, मस्णजोगी, डोबान्याचे खेळ, पोकाडा, लावणी, झपुंरेव, धालई, मोषट्ट इ. लोककला परंपरेने चालत आलेल्या आहेत. उच्च्या अर्थाने या लोककला समुदायीक जोडनाला ठेवाव देणाऱ्या आहेत. लोकगीते गावतांना व लोककलेचे प्रदर्शकना काळाचा रज्ज्याचा उत्सार हा विशिष्ट पद्धतीने सोंगारा असल्याने ऐकतांना मनस विंगत अन्वट होते. या लोककलेतना महाराष्ट्रात लोकमान्यता हीतीच शिवाय उच्चली रणू महाप्राज, संचाजोगीराव गावकवाड आणि पंराबांध्या काळात राजमान्यताही होनी करून लोक संस्कृतीचा सहज सुंदर अविष्कार धडविणारी लोककला ही अनेक लोकजीवनातून आल्या तटा संश्लित लोकमानसात आजही आसले स्थान टिकवून आहे.

तमाशाची उद्दणचडण :-

'तमाशा' हा शब्द मुळाव्या मराठी नवून तो फारसतून मराठीत आला. 'तमाशा' शब्दाचा अर्थ 'उपहा दंडावा' असा आहे. महाराष्ट्रातील प्रांमाण भागातील लोकांचा अजडत उल्कटकार आहे. तमाशा हा खेडवळांचा भडक गृणार वाटत असला तरी पड्डे झपुंराच चनी घटल्यासारखे लोकां सारे मिट गुणेशा । आतपणे कौतूक वरून तमाशा ।। आणी ही लोककला आहे चली-व गुणार या दोहोंच्या संयोगातून तमाशाचा जन्म झालेला आहे. मराठीत विशिष्ट संस्कृतीसाठी ही संज्ञा वापरण्यात येत असली तरी महाराष्ट्रात खजुंरे बाहुकचे खेळ, दरावाताचे खेळ, निर्मिराजी संगे आणून केलेले खेळ, वगळीचे खेळ हे प्रकार आधीपासूनच रूढ होते आणि अशा खेळासारखेच परकीयांनी 'तमाशा' हा शब्द वापरला व लोकसाधून ती महाराष्ट्रातील इतर लोकजातीची स्वीकारला आहे. उच्चाने महाराष्ट्रापासून 'तमाशा' हा शब्द लोकांना माहित होला, पण त्याचा ते तयार करत

नवले. अशा खेळांना हे गीते म्हणता. कालांतराने या गीतांचाच 'खेळ तमाशा' हा शब्द वापर होऊन वगळ्या (१२ ला) लोकसाधून 'तमाशा' ही संज्ञा अस्तित्वात झाले.

महाराष्ट्रात तमाशाची हीच परंपरा आजकाली तमाशा - त्या म्हणजे अक्षर, अक्षरकारातून दूर वगळी ही तमाशा. मराठी परंपरेत या खेळाचा पण काळाचे जण प्रसंगी या या गीतांची लोककलेतून उगम घेतल्या खेळाचे उल्कट-मुळी, झपुंरेव, बाहुकपी, चाली व चोरीनाटून 'तमाशा' ही लोककला समृद्ध बनली. काही अक्षरकारांच्या जसे 'तमाशा' ही लोकीच्या प्रसंगीत उल्कटात आला आहे. होळीची उल्क ही उच्चली शिवाची उच्चालाच्या काळापासून अस्तित्वात आहे. होळीच्या काळात दिवशी होळीच्या चवकाली तमाशा करून काही तरी वगळ्याच काही या खेळाचे गीते बनवून उल्कत असते असे तमाशा आहे. महाराष्ट्रातील ही परंपरा काळाच्या संचाकाळाचे असे वेग वेग शिवाच तमाशाचा संचाकाळातील अनेक खेळात महाराष्ट्रातून आली.

'ते अ बुजान, हा सल्लाखण, ही व जण तमाशा ।

अक्षरकारांचे व लोकी खेळी, असे नि हे सुविधा ।

या गाथेत आठवणाचे इतलेच अनेक महाराष्ट्रातून आठवणासारखी लोककलाची (धुपट) अस्वीकृत आणि त्यांच्या अदुपेपणे प्रसंगीत घडत नसत. सिद्धी आहे वगळी.

'तमाशा' या लोकगीतना वगळ्याच्या उल्कटाच्या उल्कत वेळात वेळा आणि उच्चालाची परिस्थितीत झालत या शिवाची विद्यमानाचे तटापेट असले तरीही वगळ्याचा परिचित असला लागले ते पंराबांधांतच. १७ व्या शतकाच्या सुरुवाती व १८ व्या शतकाच्या सुरुवाती तमाशा या लोककलेचा जन्म झाला. उल्कत पंराबांधीत सुरुवाती घेतल्याच व तुला वगळीत लोक कलाकलेत तमाशाचे शाहित्वात एकाच तटापेटातून लोकसाधून तमाशाचा विंगत उल्कत झाला.

तमाशाचे स्वरूप

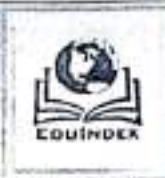
'तमाशा' ही महाराष्ट्राची अस्तित्वात लोकगीत लोककला असून महाराष्ट्रातील लोककलांचो ओळख तमाशाची प्रसंगीत आहे. तमाशा ही चाली उच्चाल व चाली मनातित्वा करणारी कला आहे. महाराष्ट्रात लोककलांच्याच तमाशा करतात जणे उच्चाला वगळी उल्कटाच्या व लोकाच वेळी तमाशा घडत उणे उच्चाला. तमाशाचा जन्म उच्चालाचे मनातित्वासाठी झाला आहे. 'तमाशा' म्हणजे विविध प्रकारच्या संगीती एकाच शिवाच अस्तित्वात वगळी या एकाच कला संगीत व गायकालाचे उच्चाला संगीत 'तमाशा' म्हणजे संगीत प्रसंगीत दृश्य, चलाचारीत शिवाच, खेळ, चाली इ. विविध अर्थ तमाशाच्या शब्दाचे असले तरी एक मनातित्वात लोकगीत असा तटापेटातून आणून तमाशाचा पार खेळीत झाला आहे. खेळणी, इत, गुणतुने या सारख्या संचाकाळाचे तमाशा संगीत असे. लोक अक्षरकारांच्या तमाशाचा घड असतो. १०-१२ लोकगीत समुह आणल्या संगीत वगळ्याच्या

आधुनिकीकरणचा प्रीत्यंत तत्वांशका इतिहास पहायला मिळतो. औद्योगिकीकरणामुळे
 समाजात ३ प्रमुख जागांच्या बदललेल्या अवस्थेचा परिणाम साहजिक झालेला दिसतो.
 विरक्त, अंधकारादी, दुर्बलते, वैभवेपाहत्या प्रमाणातूनचून होणारा समाजात
 कार्यक्षमतेच्या अभाव प्रलय घडत आहे. समाजात सगळींही जीविते शिल्लक राहिले असले
 तरी समाजाचे समाजिक माने स्वल्प पात बदलले आहे. बलाढी तर अनाश्रित दिसते.
 समाजात अल्पते एवढी शिमेची घाली मारली जाताना. त्याचे स्वल्प विस्तारकार्य
 होत आहे. समाजात पूर्वी उपराशाभोजना नव्हे, आता प्रकाराधी खात घेऊन गेली आहे.
 त्याचप्रमाणे समाज जी ही भद्रक, बटबटीत अशा संकष्टांना अमुन त्यात उतान हावकावकाव
 शिल्लकीत होते सादर करणात येत असल्यामुळे प्रेक्षकांनाही ते आवडते. सुन्या अर्थाने
 १९५२ मध्ये समाजाचे घड्याची जागा मनोरंजन करणाऱ्या मराठी, हिंदी चित्रपटांनी घेतली.
 त्यामुळे चित्रपटाच्या तात्काय समाजाचा धातू लागला. काळ बदलला की विषय बदलताना
 त्यामुळे मान्यताही बदलत गेली. या सान्याचा परिणाम समाजा लोककलेवर झालेला टिमटो.
 समाजाचे समाजिक प्रवाही देशी स्वरूप हळूहळू लुप्त होत आहे असे म्हणता येईल. परंतु
 समाज अशाच महत्त्वाची ही लोककला निरूपण प्रधान आहे. निवेदन, निरूपण, संवाद
 विचार समाजाची साधनेच कला सादर केली जाते. काळान्या ओघात या लोककला लोप
 रावत पाहण्या आहेत. परंतु लोकमनोरंजनाची साधने म्हणून शतकानुरातके लोकशिक्षण व
 समाज जाणवणे कार्य या लोककलांनी केले. सामान्य मागतांच्या जीवनातील विचार -
 काव्य, दृष्ट प्रकृती नाहारा करून त्यांचे जीवन सुखी कावे म्हणून चांगला विचार
 समाजात घेतात रुजाविला आहे. असेच म्हणावे लागते.

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Benefits of Yoga in Sports Psychology

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Abstract:

Yoga benefits for mind to improve the whole quality of everyday life. Today, sportsman's regular practice yoga to improve their all-round personality development. Specially, Yoga improves mood, anxiety and depression decrease, concentration improves, memory improves, kinaesthetic awareness increase and relieves stress. Yoga will improve performance and work capacity of sportsman. The mind-body connection in yoga is essential to helping sportsman develop mental acuity and concentration. Yoga helps you to relax not just tight muscles, but also anxious and overstressed minds. It is concluded that yoga practice to development of mentally builds-up a positive attitude in a person and to lead a normal day to day life.

Keywords: Yoga, sportsman, Sports Psychology.

Introduction:-

The standard acts of yoga for an overall character advancement of physical mental, scholarly, enthusiastic and profound level. Yoga has numerous advantages for body and brain to improve the entire nature of regular day to day existence. Yoga systems are known to improve one's general exhibition and work limit. Yoga was initially created by Hindu ministers who lived economical ways of life described by order and reflection. Besides offset with nature, old Indian scholars perceived medical advantages of Yoga including appropriate organ working and entire prosperity. These medical advantages have additionally been recognized in the present

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day. Yamas is managing our general surroundings. This is our ethical set of accepted rules. These are the ethical rules that oversee the manner in which you treat others and the world around you. Niyamas is managing yourself. These are five observances or rules of lead, by which we should live our lives for example immaculateness, humility, happiness, discipline, self-study and affirmation of our own limits. Asana is managing the body. These are the physical stances or activities in yoga. Pranayama is care of relaxing. This is the cognizant control of vitality by rehearsing controlled breathing procedures.

Pratyahara is separation from faculties. This means the withdrawal of the faculties. It encourages us to close the ways to the faculties with the goal that the brain can in any case know about outside boosts yet never again reacts to them. Dharana is fixation. This is the capacity to concentrate our whole fixation on one article, one inquiry, or one thought and keep it there. Dhyana (contemplation or positive, careful spotlight on the present) this is a communication with the object of focus whereby we become eyewitnesses and view the item instinctively, free from emotional ideas. It is an acceptance. Samadhi: The total: the inward opportunity. This is the finished inclination of being at one with the world, information on the genuine self. Extreme edification! Inward Happiness!

Mental advantages of yoga:-

- Mood improves: Yoga has a more prominent beneficial outcome on an individual's state of mind than strolling and different types of activity, which might be because of more significant levels of the cerebrum compound gamma-amino butyric corrosive.
- Self-acceptance: Trouble tolerating something, hard to change, disregarding it, scrutinizing it, making yourself feel terrible, self-harsh reactions and remorseless decisions, self-negative. Yoga can above circumstance unravel. Yoga can help discover harmony inside the psyche and better sentiments.
- Anxiety and Depression decrease: yoga can achieve this by managing an individual's pressure reaction framework. Yoga seems to adjust pressure reaction frameworks. Diminishes

Benefits of Yoga in Sports Psychology

physiological excitement for instance lower pulse and heart just as improve breath. Yoga rehearses help increment pulse inconstancy. Yoga capacities like other self-relieving methods, for example, reflection, unwinding, work out

- Concentration improves: Yoga has been demonstrated viable at improving concentration, it is the ideal method to clear your psyche and quiet your faculties. As you evacuate the static clamor in your mind and center your psyche, you'll see that you're ready to recollect things and concentrate.

- Memory improves: Brain is significant piece of body. Cerebrum serves to deduction, center and control. You need your cerebrum to remain dynamic to keep your body working appropriately. There are a few different ways to improve your memory and fixation. Yoga is great choice to expand your mind power. yoga increment the generation of a protein called cerebrum determined neurotrophic development factor, which invigorates the development of associations among neurons.

- Kinaesthetic mindfulness increment: yoga is improving their body awareness. yoga better improving muscle compression and well help bodies posture. yoga which would help in having a decent feeling of equalization and reacting to improvements suitably.

- Relieves stress: yoga methods will help your breathing which will immediately unwind you. Breathing will help discharge the pressure from your shoulders, back, and neck. Some breathing that will decrease worry in the sensory system.

Conclusion:-

The regular practice of yoga to development of mentally builds-up a positive attitude in a person and to lead a normal day to day life.

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Sport and Research study and Practice in Physical Education

Dr. Mahesh Vijaykumar Rajenimbalkar

Physical Director, Lokmanya Tilak Mahavidyalay, Tq. Wadawani, Dist. Beed.

INTRODUCTION :-

In 2003, Larry Locke and Dolly Lambdin published a gem of a book through Human Kinetics, *Putting research to work in elementary physical education: Conversations in the gym*. Whether working with pre-service teachers, novice or veteran, primary/elementary or post-primary/secondary we found this book invaluable for helping professionals learn to read, understand and appreciate research and its application to practice. Like the first edition, *Research and practice in physical education*, now published by Routledge, is for physical educators. The audience we invite to read this book is similar to the audience for the first edition, including primary and post-primary physical educators, teacher educators and their pre-service teachers, novice researchers and those pursuing graduate study in sport pedagogy, programmed administrators and coaches working with young people in physical activity and sport settings, and research scholars. So as not to confuse you, please note that we will refer to primary/elementary or post-primary/secondary interchangeably depending on the research report and the part of the world from which the researchers came. It is our intent to share, report and discuss research in ways that clarify the implications and applications for practice, assisting those interested in quality physical education and physical activity.

Who are we . . . the authors?

We are four physical educators who have taught in schools at all levels, coached at primary, post-primary, collegiate and disability athletics, worked as a full-time research fellow, in curriculum development and teacher education, conducted research on teaching, coaching and teacher education, and supervised undergraduate, master's and doctoral research. One of us identifies most with her role as a primary teacher, while another values her research agenda and how it can inform practice. One of our final two authors is most committed to post primary students and their engagement in physical activity and the other values her work in teacher education across initial and in-service education. Our collective teaching and research remits in education span over 125 years in three countries, the United States, the United Kingdom and Ireland. In describing ourselves we realise that many of our friends and colleagues call us 'nerds' because of our intense investment in our work and never missing an opportunity to discuss it even in social situations. When your work is enjoyable and a passion, can it really be considered work? We not only enjoy teaching,

Who are you . . . the reader?

We often lament the fact that researchers tend to talk to researchers, and while their findings may indeed be intended to impact practice, the practitioners are not those with whom they share, discuss and build relationships around application. This text is intended to be accessible to a diverse group of readers, share an assortment of research studies that have relevance to teaching primary and secondary physical education internationally and will not require readers to possess a highly technical vocabulary, advanced scientific knowledge, or

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Scope of this book :- To clarify what this book is and what it is not... let us explain. It does not aim to teach you how to design and conduct research, nor does it intend to provide you with 'how to' teach physical education or physical activity in various settings. It does not suggest programme design guidance or how to improve teaching based on research. What it does do is provide you with our insights on research and our discussions on what that research said to us, the implications we drew from each study for our own teaching practice and how you might read and interpret research to meet your own needs and those of your students. As noted previously, we tended to focus more on how the research caused us to think outside the box and make practitioner decisions on how to apply what we read. We hope that you can learn from the dialogue that took place between us and how we sorted through what we were able to draw from the various research papers. If you do get involved in your own discussion groups, enjoy them, draw as much as you can from each other, and learn from one another's insights but most of all be open to what you can gain from research that has been conducted and published to inform our practice of teaching physical education.

Characteristics of research included in this book:- As with the Locke and Lambdin edition, to be included as research in this book, each study required all of the following:

- Development of a question, which may have been as narrow as "How frequently does that happen?" or as broad as "What's going on here?"
- Explanation of how the question fit into what we already knew (literature review) and why it was worth asking (rationale).
- Design of a carefully specified method for collecting accurate information (data) bearing on the question – information that may have been collected as numbers or words.
- Recording and preserving of data in a careful and systematic way.
- Analysing of the data in a manner that maintained its integrity while clarifying its meanings.
- Specification of exactly how the data related to the original question (findings).
- Presentation of the investigator's interpretation of what the findings may have meant when considered in the light of the entire study (discussion and conclusions).

By noting what we have included as research papers you should also be able to see what we have excluded. There were instances where we selected a research report, read it, learned from it and then, when we convened for discussion, one of us would remark, 'we can't use this as it does not meet our criteria'. While disappointed in some cases we stuck to the guidelines we drew in making our selections, which means we did not include popular journal articles, theoretical pieces by noted scholars or practitioner descriptions of teaching strategies or programmed design. This is not a condemnation of these types of papers or in any way speaks to their quality or value – just that they did not fit the criteria for reading and applying evidence-based research to practice. As stated so well by Locke and Lambdin in the first edition: All the studies we selected for this text are examples of educational research that deal with pedagogy and programed in physical education and general education in one instance. Noting that each research study has undergone the peer review process, all represent reasonable levels of adherence to standards for careful planning, sound data collection, thoughtful analysis and appropriate conclusions. While this does not suggest that any of the studies or subsequent publications is without its limitations, we have judged the decisions of the review boards to be sound, and where we question some aspect of the

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research we note that in the 'Research perspective' On the other hand, we found that in some cases, while we questioned aspects of the research itself, we found the reports compelling, thought provoking or that they prompted us to question our own understandings of research and its application to practice.

Purpose for this book:- In recent years there has been ongoing debate between practicing teachers and researchers about the relevance of pedagogical research for teaching young people in schools. As Locke and Lambdin (2003) originally noted, research findings in education do not provide assurance that something will always occur, in all settings and with all students, but they do provide insight into how things might be adapted or revised to improve practice. As we noted previously, research is not always reported in ways that clarify these implications and applications for teachers. As teacher educators we must help teaching professionals learn to read, understand and apply research findings to their teaching settings so that they might better impact and facilitate student learning. In other words, instead of separating theory from practice, we must help pre-service and practicing teachers see the connection between the two, interpret what research is telling us about practice, and find ways to adapt and revise it for our own practice. Like Locke and Lambdin, we anticipate that this textbook will assist pre-service teachers, practicing teachers and others working with children and youth in physical activity settings to value research and use it to improve practice and challenge learners in physical education.

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"RELATION BETWEEN BMI AND PHYSICAL FITNESS COMPONENTS OF SCHOOL BOYS"**DR. MAHESH VIJAYKUMAR RAJENIMBALKAR**

Physical Director, Lokmanya Tilak Mahavidyalay, Wadawani, Dist. Beed

maheshraje16@gmail.com**ABSTRACT:**

The aim of this study was to analyze the relation between body mass index (BMI) and Physical fitness components of school going boys aged 14 to 16 years old. This study was conducted on 755 (sit-up test-754) male school boys of selected body mass index (BMI) and physical fitness components. The selected variables for the study were body mass index (BMI) and Physical fitness components. The statistical analyses used to test the data are reported as Mean, mode, medium, Standard Deviation and Pearson correlation Sig. (2-tailed). It was concluded that the extremely low correlation between BMI and Body Fat measurements component. The negative correlation between BMI and 9 min Run and Walk test component. The low correlation between BMI and sit-up test component. The very low correlation between BMI and Sit & Reach test component.

KEYWORDS: Body mass index, Physical fitness components and Boys.

INTRODUCTION:

Physical fitness as refers to the dynamic and physiological state of individual and a continuum from optimal human performance to server and death. The athletes would be found towards the upper and the continuum fluctuating up or down and depending on their state training- whilst at the other conditions of lines could exist while this term may be satisfactory in a descriptive sense, problems arise when attempts are made to define the concept and operational way, when we try to measure to develop the complexity arises because the physical fitness is made up of series components. Physical fitness is one aspect of total fitness. Scientific evidence has been produced to show that the general health and physical performance, ability of the people depends mainly on their physical fitness. Physical Fitness is a capacity for sustained physical activities. Exercise and physical activity produces a wide variety of benefits for individuals. Regular exercise not only keeps our body fit but it also helps in maintaining our mind fresh for a longer period of time. Body Mass Index (BMI) is a ratio of total body weight to height. Several ratios have been proposed, but one used most frequently. Weight (in kilograms) divided by height (in meters) square (kg/m²). Calculated BMI can then be compared against standard value to determine whether the individual has acceptable body weight, is overweight, or is obese.

PURPOSE OF THE STUDY:

The purpose of this study was to find out BMI in relation to Physical fitness components of school boys in Aurangabad district.

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METHODOLOGY:

A total of 755 (sit-up test-754) male school boys aged 14-16 years from 20 randomly selected districts in Aurangabad participated in this study. In this study including different test i.e. height, weight, body composition and Body Fat measurement were taken. Physical fitness component test was performed using 9 min Run and Walk test, sit-up test and Sit & Reach test to assess physical fitness.

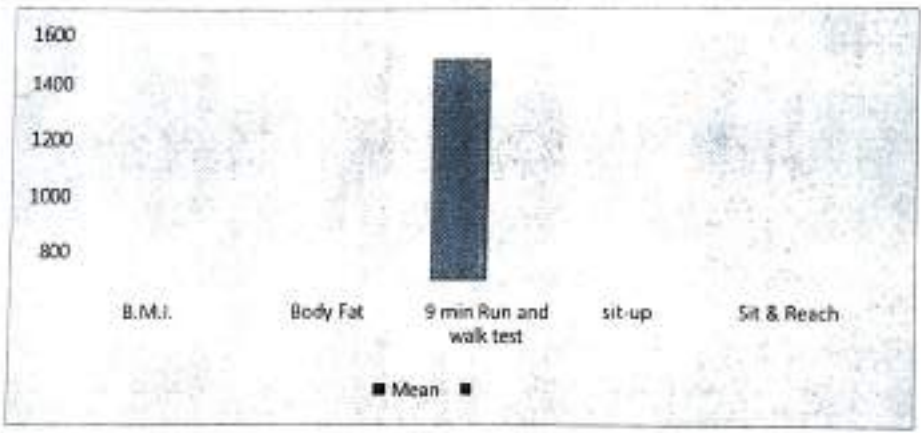
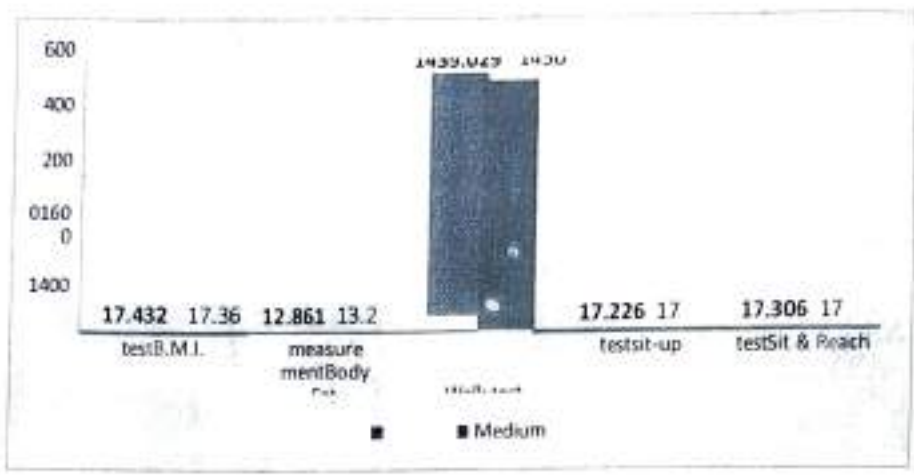
STATISTICS:

The statistical analyses used to test the data are reported as Mean, mode, medium, Standard Deviation and Pearson correlation Sig. (2-tailed).

ANALYSIS AND INTERPRETATION OF RESULTS:

Statistic	B.M.I. test	Body Fat measurement	9 min Run and Walk test	sit-up test	Sit & Reach test
Number	755	755	755	754	755
Mean	17.4329	12.8619	1439.0291	17.2267	17.3060
Medium	17.3604	13.2000	1450.0000	17.0000	17.0000
Mode	16.41	14.50	1400.00	18.00	18.00
Standard Deviation	2.24743	2.33457	178.06871	4.54200	2.72388

The above table shows that BMI mean (S.D.) 17.4329 (2.24743) and Medium (Mode) 17.3604 (16.41), Body Fat measurements mean (S.D.) 12.8619 (2.33457) and Medium (Mode) 13.2000 (14.50), 9 min Run and Walk test mean (S.D.) 1439.0291(178.06871) and Medium (Mode) 1450.0000 (1400.00), sit-up test mean (S.D.) 17.2267 (4.54200) and Medium (Mode) 17.0000 (18.00), Sit & Reach test mean (S.D.) 17.3060 (2.72388) and Medium (Mode) 17.0000 (18.00) respectively.



Relationship between Physical fitness component and other component:

Test	statistic	Body Fat measurement	9 min Run and Walk test	sit-up test	Sit & Reach test
B.M.I. test	Pearson correlation Sig. (2-tailed)	.006	-.036	.038	.021
		.879	.312	.292	.571
	N	755	755	754	755

The above Table Shows that correlation between B.M.I. test and Body Fat measurements is ($r= 0.29$ P<0.005), correlation between B.M.I. test and 9 min Run and Walk test is ($r= -0.36$ P<0.005), correlation between B.M.I. test and sit up test is ($r= -0.38$ P<0.005), correlation between B.M.I. test and Sit & Reach test is ($r= -0.21$ P<0.005) respectively

CONCLUSION:

The following Body mass index exhibited a significant Pearson correlation with physical fitness components.

- 1) Extremely low correlation between B.M.I. and Body Fat measurements component
- 2) Negative correlation between B.M.I. and 9 min Run and Walk test component.
- 3) Low correlation between B.M.I. and Sit up test component.
- 4) Very low correlation between B.M.I. and Sit & Reach test component.

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निष्कर्ष :

१. छत्रपती शाहू महाराजांच्या राज्यभिमान, धर्माभिमान आणि देशाभिमान विलोभणीय होता.

२. शाहू महाराजावर अस्पृश्योधारामुळे मोठ्या प्रमाणात टिका झाली, पण मानवता व समानतेच्या दृष्टीने कलंक असलेली अस्पृश्यता नष्ट करण्याच्या प्रयत्नापासून ते दूर झाले नाहीत.

३. मोफत व सक्तीचे प्राथमिक शिक्षण शाहू महाराजांची सुरुू केले. आजही त्याच घोषणा होताना दिसत आहेत.

४ सामाजिक सुधारणा बरोबरच शाहू महाराजांनी शेतीस प्रोत्साहन दिले व सद्यःस्थितीस शेतकरी आत्महत्याचे प्रमाण वाढताना दिसून येत आहे.

५. सद्यःस्थितीला शाहू महाराजांची जलनिती अभ्यासणे गरजेचे आहे.

शिफारशी :

१) छत्रपती शाहू महाराजांनी सुरुू केलेले आरक्षण सद्यःस्थितीस गरजू लोकांना मिळणे आवश्यक आहे. यामध्ये जात, धर्म यावर आरक्षण न देता आर्थिक निकषावर आरक्षण देणे गरजेचे आहे.

२) शाहू महाराजांनी शेतकऱ्यांसाठी केलेल्या सुधारणा विचारात घेऊन सद्यःस्थितीस शेतकऱ्यांचे दारिद्र्य कमी होईल यासाठी प्रयत्न करणे आवश्यक आहे.

संदर्भ सूची :

१. कीर धनंजय, राजर्षी शाहू छत्रपती, पॉप्युलर प्रकाशन, मुंबई-२००९.
२. नाईक तु.बा. छत्रपती राजर्षी शाहू महाराज, युनिव्हर्सल पब्लिकेशन, कोल्हापूर-२००५.
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४. सूर्यवंशी कृ.गो. राजर्षी शाहू : राजा व माणूस, श्री.लेखन वाचन भांडार, पुणे-१९८४.
५. जाधव भ.ब. राजर्षी शाहू महाराजांची भाषणे, पहिली आवृत्ती, कोल्हापूर-१९७१.
६. लुहे आ.बा. छत्रपती शाहू महाराज यांचे चरित्र, बेळगांव-१९२५.

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महात्मा गांधीच्या अहिंसा तत्वांची प्रासंगिकता : एक ऐतिहासिक अवलोकन

प्रा.एस.के.तांदळे

राज्यशास्त्र विभाग प्रमुख

लोकमान्य टिळक महाविद्यालय बडवणी, जि.बीड

महात्मा मोहनदास करमचंद गांधी यांचे स्थान भारतातच नव्हे तर जगात अद्वितीय होते ते गांधींचे विरोधकही मान्य करतात. बलाढ्य सम्राज्यशक्तीचा प्रतिकार अहिंसेच्या मार्गाने करता येतो हे त्यांनी जगाला दाखवून दिले आहे. त्यांनी आपल्या राजकीय संघर्षातून व सामाजिक कार्याच्या अनुभवातून जे विचार मांडले ते 'गांधीवाद' या नावाने ओळखले जाऊ लागते.

महात्मा गांधीजींनी सत्य अहिंसा या मूल्यांना आपल्या जगण्यातून जनतेसमोर ठेवले याची साक्ष त्यांच्या चरित्रामधून दिसून येते. भारताच्या स्वातंत्र्य लढ्यामध्ये सत्याग्रह व अहिंसा या दोन मूल्यांना त्यांनी शस्त्र म्हणून वापरलेले आहे. भारतीय स्वातंत्र्य लढ्याचे नेतृत्व महात्मा गांधीकडे लोकमान्य टिळकांच्या मृत्यूनंतर १९२० ला आहे. भातोंयांकडे शस्त्रास्त्रांचा व प्रशिक्षित सैनिकांचा तुटवडा होता या उलट ब्रिटीशांकडे सत्ता होती. त्यांच्याकडे प्रशिक्षित सैन्य व आधुनिक शस्त्रास्त्रांचा मुबलक पुरवठा होता याच शक्तीच्या आधारे ते भारतावर राज्य करत होते. त्यांच्याशी शस्त्राने लढणे अव्यवहार्य व आत्मघातकी होते असे जरी असले तरी ब्रिटीशांचा लोकशाही मूल्यांवर विश्वास होता. म्हणून अशा परिस्थितीत अहिंसात्मक मार्गाने स्वातंत्र्य मिळवून घेणे अधिक व्यवहार्य व संयुक्तीक होते म्हणूनच महात्मा गांधीजींनी स्वीकारलेल्या सत्याग्रह अहिंसेचा मार्ग भारतीय स्वातंत्र्य लढा यशस्वी करण्यात उपयुक्त ठरलेला दिसतो. मानवाला अणुपले जीवन सुखी समाधानी करण्यासाठी अहिंसा हे तत्व महत्त्वाचे आहे. हिटलर,मुसॉलिनी यांनी हिंसात्मक मार्गांचा अवलंब करून स्वतःची व देशाची हानी केलेली आहे. महात्मा गांधींनी तर अहिंसा या तत्वाचा अवलंब करून भारतास स्वातंत्र्य मिळवून दिलेले आहे. त्यामुळेच आज जग भारताकडे शांततावादी राष्ट्र म्हणून पाहते.गांधींचा अहिंसेचा मार्ग भेकड व पळकटे पणाचा नव्हता भारतीय स्वातंत्र्य लढ्यात

स्वातंत्र्यानंतर आजही उपयोगी आहे.

विषय निवडी मागची भूमिका व महत्त्व-

अहिंसा हे मूल्य मनुष्यामधील पशुत्वाचे गुणधर्म दूर करून देवत्वाचे गुण निर्माण करणारे शस्त्र आहे ज्या हिंसेने मनुष्य जातीचे प्रचंड नुकसान केले त्या हिंसला शांततावादी व मानवतेवर विश्वास असणाऱ्या व्यक्तींनी नेहमीच विरोध केला आहे हे हिंसेचा मार्ग पत्करून मानव जातीचे प्रचंड नुकसान करणाऱ्यांना सुध्दा पश्चाताप झालेला आहे याचे उदा. अशोकाने देता येईल. कलिगांच्या लढाईत झालेल्या प्राणाहानीमुळे अशोकाला पश्चाताप होऊन तो अहिंसामार्गाकडे वळला तसेच आजही बरेच नक्षलवादी समर्पन करून हिंसेचा मार्ग सोडताना दिसतात. समाज सेवक आणा हजारे यांनी अहिंसात्मक मार्गानेच जनलोकपाल बोल विषय आंदोलन करून सरकारला आपल्या मागण्या मान्य करावयास भाग पाडलेले दिसते.

जगातील अनेक व्यक्तींनी देखील महात्मा गांधींच्या अहिंसेला प्रणाम केलेला आहे त्यात नेल्सन मंडेलाचा ही उल्लेख केतो. जॉर्ज स्टॉन यांनी म्हटले आहे. गांधीजीसारखा हाडाचा मासाचा माणूस या पृथ्वीतलाव होऊन गेला यावर पुढील पिढ्यांना कदाचित विश्वास बसणार नाही. महात्मा गांधींनी अहिंसा या तत्वाने जगास प्रभावित केलेले दिसते आजही त्यांचे अहिंसात्मक विचार तितकेच प्रभावी आहेत म्हणूनच आम्ही गांधींच्या अहिंसा तत्वांची प्रारंभिकता एक ऐतिहासिक अवलोकन हा महत्त्वपूर्ण विषय शोध निबंधासाठी निवडलेला आहे.

उद्दिष्टे: १. गांधीजींच्या अहिंसा विषयक तत्वांचा शोध घेणे.

२. गांधीजींच्या अहिंसा या तत्वांपाठी मागील भूमिकेचा शोध घेणे.

३. गांधीजींच्या अहिंसा तत्वांचे महत्त्व लक्षात आणून देणे.

४. आजच्या काळात अहिंसा या तत्वाच्या उपयुक्तते विषय मांडणी करणे.

विषयाची व्याप्ती व मर्यादा:

महात्मा गांधींनी अनेक विषयावर लेखन केलेले आहे तसेच त्यांच्या व्यक्तीमत्वाचे अनेक पैलू आहेत. त्यांचे जीवन व कार्य हा व्यापक विषय असल्याने शोध निबंधात गांधींच्या अहिंसा या तत्वाचा विचार केलेला आहे.

संशोधन पध्दती व साधन सामुग्री:

प्रस्तुत विषय विश्लेषणात्मक पध्दतीचा असून काही ठिकाणी चरित्रात्मक पध्दतीचा अवलंब केलेला आहे. त्यासाठी गांधीजींच्या विषयी लिहिलेले ग्रंथ, मासिके, वर्तमानपत्रके या विषयीची साधन सामुग्री म्हणून वापरलेली आहे.

अहिंसेचा अर्थ:

शब्दकोशात अहिंसा या शब्दाचा अर्थ म्हणून हिंसेचा अभाव कोणत्याही प्राण्यास इजा न करणे असा दिलेला आहे. यापेक्षा महात्मा

गांधीजींचे अहिंसा विषयक विचार व्यापक आहेत. गांधीजींनी अहिंसा या आपल्या तत्वाचे विश्लेषण करताना यंग इंडिया आपल्या इंग्रजी साप्ताहिकाने १९२० ला लिहीले आहे. Where there is only a choice between cowardice and violence, I would rather have violence, I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless to her own dishonor.

महात्मा गांधीजींची अहिंसा:

सत्य अहिंसेचा पुजारी असे गांधीजींचे वर्णन केलेले दिसते. अहिंसेच्या त्यांच्या आग्रहामुळेच त्यांना संतत्य प्राप्त झाले. त्यांनी जगात पहिला स्वातंत्र्य लढा सत्य व अहिंसेच्या मुल्यांने लढला आहे.

अहिंसेबद्दल विचार प्रगट करताना गांधीजी म्हणतात. इतरांना केवळ शारीरिक कष्ट न देणे रक्तापात न करणे म्हणजे अहिंसा असा अहिंसेचा साधा अर्थ घेतला जातो. परंतु माझ्या मतं अहिंसेचा अर्थ एवढाच नाही तर शरीर व मन या दोन्ही मार्गांनी अहिंसेचे पालन व्हावयास पाहिजे. कठोर शब्दाने इतरांचे मन दुखाविते ही देखील हिंसा होय.

जे आपल्यावर प्रेम करतात त्यांच्यावर प्रेम करणे म्हणजे अहिंसा नाही. गांधीजींनी सांगितलेली ही अहिंसा स्वार्थी व्यवहाराचा भाग नसून आदर्श मानवी जीवन शैलीचा भाग असल्याचे मानले जाते.

अहिंसेने संरक्षण कसे होईल असा प्रश्न आल्यानंतर महात्मा गांधी म्हणतात आत्मिक प्रतिकार करून राष्ट्रांतर्गत छळ व शोषणातून किंवा राष्ट्रेबाह्य आक्रमणापासून स्वतःचा बचाव करू शकतात हिंसक युद्धाला जशी पूर्व तयारी लागते तशी अहिंसात्मक मार्गाने बचाव करण्यासाठीही पूर्वतयारी लागते. हिंसेपेक्षा जास्त शक्ती अहिंसेत असल्यानेच शस्त्रास स्पर्धेचा व हिंसाचाराचा अंत अहिंसक प्रतिकारानेच होऊ शकतो.

अहिंसेचे प्रकार:

महात्मा गांधींनी अहिंसेचे प्रमुख चार प्रकार सांगितलेले आहेत.

१. नकारात्मक अहिंसा:

नकारात्मक अहिंसे बद्दल गांधीजींनी लिहीले आहे की व्यक्तीने कोणत्याही प्रकारची हिंसा न करणे, शब्द कृतीद्वारे इतरांना कष्ट न देणे, त्रास न देणे होय. यात मुख्यतः क्रोध, स्वार्थ दुर्भावणा घृणा अशा कारणाने इतर व्यक्तींना त्रास न देणे, अत्याचार, हत्या व अपमान न करणे.

२. विधायक अहिंसा:

दुसऱ्यावर प्रेम करणे, स्वतःस त्रास देवून सूखी करणे म्हणजेच विधायक अहिंसा होय.

३. निरपेक्ष अहिंसा:

यात धर्माचे पूर्ण करणे, या अहिंसेच्या प्रकारात स्वतःमधील

अहिंकार , रखाय, क्रोध द्वेषाच्या भावनेचा त्याग करणे या प्रकारच्या अहिंसेना महात्मानवाची अहिंसा म्हणतात.

४. नैतिक अहिंसा:

नैतिक अहिंसेचे आणखी तीन प्रकार सांगितले आहेत आणि व्यवहारा अशीच अहिंसा दिसून येते असे गांधी म्हणतात.

१. वीर पुरुषाची अहिंसा:

ही श्रेष्ठप्रकारची अहिंसा आहे आवश्यकता म्हणून अहिंसा स्वीकारण्यापेक्षा मनाच्या नैतिकतेने तिचा स्वीकार करणे म्हणजे विरपुरुषांची होय.

२. दुर्बल व्यक्तीची अहिंसा:

एखादी व्यक्तीच्या ठिकाणी परिस्थितीचा सामना करण्याचे गैर नसते तेव्हा अहिंसा तत्वाचा स्विकार करते. ही अहिंसा दुय्यम दर्जाची आहे पण हळू हळू बळ मिळून हीच विरपुरुषाच्या अहिंसेमध्ये रूपांतर होते.

३. भिन्ना व्यक्तीची अहिंसा:

एखाद्या व्यक्तीच्या ठिकाणी परिस्थितीचा सामना करण्याचे धैर्य नसते तेव्हा अहिंसा तत्वाचा स्विकार करते. पण गांधी म्हणतात भिन्ना व्यक्तीला अहिंसेच्या मार्गाचा अवलंब करण्याचा अधिकार नाही.

महात्मा गांधी मानवाच्या चांगूल पणावर विस्वास टाकतात .आक्रमक कितीही क्रूर असला तरी त्याला हृदय असतेच आणि सत्यागृहोच्या अहिंसक मार्गाने हेलावेल असे गांधीजीना वाटते. पूर्ण अहिंसा केवळ ईश्वरालाच शक्य आहे. या मार्गाचा गृहीत धरूनही खडतर रस्त्यावर मार्गस्थ होण्याशिवाय दुसरा एखादा श्रेष्ठ पर्याय मानवाजवळ नाही. त्यामुळे अहिंसा हा एकमेव मार्ग शिल्लक उरतो, पण अहिंसा या मुल्यांचा स्विकार सक्तीतून न होता आंतरिक असक्तीतून झाला पाहिजे. भिरुतेतून आलेली अहिंसा आणि हिंसा यापेकी एकाची निवड करण्याचा प्रसंग असल्यास मी हिंसेचा उपदेश करीन,असे गांधीजी म्हणतात.

निष्कर्ष:-

१. महात्मा गांधींनी अहिंसात्मक मार्गाने जो लढा लढला त्यातूनच राष्ट्रीय चळवळीत त्यांचे नेतृत्व पुढे आले.
२. हिंसेपेक्षा अहिंसेचा मार्ग पत्कारून त्यास आध्यात्म्याची जांड दिल्याने जनसामान्यांचा पाठिंब्या राष्ट्रीय चळवळीस मिळाला.
३. अहिंसेच्या मार्गाने आंदोलन यशस्वी करणारे महात्मा गांधी जगातील पहिले एकमेव नेते.
४. अहिंसा हे तत्व प्राचीन काळापासून असले तरी अहिंसा या तत्वाची महात्मा गांधींनी जगास ओळख करून त्याची सामर्थ्य कृतीद्वारे प्रतिपादीत केले.
५. मनपरिवर्तनासाठी अहिंसेचा वापर करणार महात्मा गांधी हे भारतीय स्वातंत्र्य लढ्याचे उर्ध्वही हाते.

६. अहिंसात्मक आंदोलनाचा मार्ग पत्कारून गांधीजींनी सामान्य मानवांना अन्याय अत्याचाराविरुद्ध लढण्याची प्रेरणा दिली.

७. इंग्लंडाच्या शक्ती सामर्थ्यापेक्षा अहिंसात्मक मार्गाने केलेले आंदोलन यशस्वी ठरले.

८. महात्मा गांधींचे अहिंसा हे मूल्य आदर्शकत य जगाला प्रभावी करणारे आहे. यापासून प्रेरणा घेऊन जगाला अनेक जन कार्यरत आहे.

९. महात्मा गांधींच्या अहिंसात्मक तत्वावर विश्वास ठेवून अण्णा हजारे यांनी केलेले जन्मलोकपाल विल विषयक आंदोलन यशस्वी झाले.

१०. गांधींचे अहिंसाविषयक विचाराने मानवाची मनोवृत्ती पशुत्वाकडून देवत्वाकडे नेणारी आहे.

११. महात्मा गांधींच्या अहिंसा या तत्वाचा स्वीकार केलेल्यास जगातील दहशतवाद, धार्मिक द्वेष मत्सर, अन्याय व अत्याचार संपून त्याच्या जागी शांतता, बंधुभाव, समता व न्याय प्रस्थापीत होऊ शकेल.

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Dr.Sanjay B. Salunke, Assistant Professor in English

3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (2017-23)

Paper-1 24 March 2017

- **Paper Title :** *Gandhi's Philosophy of Education* (Content No-39 pp.207-213)
- **Book/Journal Name:** Chronicle of Humanities and Cultural Journal
- **Special Issue on:** Relevance of Gandhian Thought in Present Era (Book II)
- **ISSN:**2454-5503
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- **Author:** Single

Paper-2 14 February 2019

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- **Book/Journal Name:** Pune Research Times
- **Special Issue on:** National Conference IPRP-2019 **ISSN:**2456-0960
- **Impact Factor:**3.18
- **Author:** 1-Co-author-Dr.Nawale B.A

Paper-3 18 February 2019

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- **Special Issue on:** 130 (III) Conference The Role of Government to Protect the Human Rights **ISSN:**2348-7143
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Paper-4 07February 2020

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Paper-5 **07February 2020**

- **Paper Title :** *Identity Crisis in Earl Lovelace's The Dragon Can't Dance* (Index No-35 pp.203-207)
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Paper-6 **20 October 2020**

- **Paper Title :***The Impact of Covid-19 on Education* (Index No-06 pp. 22-24)
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- Conference The History of Pandemic like Covid-19 and Its Impact on Socio-Economic and Political Sectors in the Word
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- **Author:** Single

Paper-7 **07 November 2020**

- **Paper Title :** *Protection of Human Rights and Convention against Torture and other Cruel Inhuman or Degrading Treatment or Punishment* (Index No-28 pp. 80-82)
- **Book/Journal Name:** Current Global Reviewer
- **Impact Factor :**7.139(SJIF)
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- **ISSN:**2319-8648
- **Publisher:** Shaurya Publication Latur MS
- **Author:** Single

Paper-8 **12 April 2021**

- **Paper Title:** *Dr. B.R. Ambedkar : Champion of Human Rights* (Index No-13 pp. 52-53)
- **Book/Journal Name:** Current Global Reviewer
- **Impact Factor :**7.139(SJIF)
- **Special Issue on:** Issue No- 40,Vol- I , National Conference on Thoughts of Dr. B.R .Ambedkar
- **ISSN:**2319-8648
- **Publisher:** Shaurya Publication Latur MS
- **Author:** Single

Paper-9 **05 September 2021**

- **Paper Title:** *Caribbean Literature and Culture : An Overview*
- (Index No-07 pp. 32-35)
- **Book/Journal Name:** Current Global Reviewer
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- **Special Issue on:** Issue No- 43,Vol- I ,
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Paper-10 **05 September 2021**

- **Paper Title:** *Postcolonial Literature and its Importance*
- (Index No-07 pp. 32-35)
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(Book II)

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Gandhi's Philosophy Of Education

Sanjay B. Salunke

Assistant Professor Dept. of English
Lokmanya Tilak Mahavidyalaya
Wadvani, Dist Beed (Ms)

Mahatma Gandhi the Titan of the modern age. He was the great social and political leader and creative personalities who has given a new direction to the social political and educational life of the India. It would be a mistake to consider Gandhi merely a socio political leader. He was also a stalwert among creative personalities. Gandhi was an innovater of ideas. The very technic of Satyagraha and non co-operation as invented by him. Was an outstanding contribution to the political and social custom. Gandhi was an eminent educationist. According to Gandhi the ultimate aim of education is character building. Once Gandhi said *All your scholarship, all your study of Shakespeare and Wordsworth would be in vain, if at the same time you do not build your character and attain mastery over your thoughts and actions. When you have attained self-mastery and learn to control your passions, you will not utter notes of despair.*

Mahatma Gandhi propounded a conception of education which aims at developing the total personality of men and women. He laid great stress on moral spiritual education, and he also emphasised the need of manual or vocational training. Gandhiji envisaged education as an instrument of fulfilling the social purpose and did not approve the Western system of education. He aimed at evolving a pattern of education which suited the genius and exigencies of India and ushered her in an era of peace, prosperity and happiness for all.

The aim of education, according to Gandhiji, is the complete development of physical, intellectual, spiritual and moral faculties of man. He repented all through his life and later on realized that "physical training should have as much place in the curriculum as mental training." The supreme aim of education is *"to make men who can see clearly and imagine vividly, think soundly and will nobly, plan quickly and act faithfully for their country's service."* This is the Gandhian ideal of education, which aims at the perfect development by

intellectual faculties, but intellectual brilliance unaccompanied by sound moral character and spiritual development cannot deliver the goods. Therefore he regarded character building as proper foundation of education. ".....I had always given," says Mahatma Gandhi, *"the first place to the culture of the heart or the building of character."* "The training of the spirit was equally important. He says: *"To develop the spirit is to build character and to enable one to work towards knowledge of God and self-realization. And I held that this was an essential part of the training of the young, and that all training without culture of the spirit was of no use, and might be even harmful."* Just as physical training is imparted through physical exercise, and intellectual training is imparted through intellectual exercise, and intellectual exercise, even so the training of the spirit is possible only through the exercise, of the spirit. The exercise of the spirit entirely depends on the life and character of the teacher.

Mahatma Gandhi felt that literacy was essential but he did not put emphasis, on literal education. He especially decried the English educational system because it did not inoculate the spirit of liberty and national welfare in the youths of the country. It developed slave mentality. Gandhi put emphasis on natural training. *"The eyes will read the pictures of letters and words as they will know other things of life; the ears will catch the names and meanings of things and sentences. The whole training will be natural, responsive, and therefore, the quickest and cheapest in the world."*

Mahatma Gandhi laid much greater stress upon manual education than upon literary or the eretical education, because he knew that man has to earn his bread by the exercise of his hands. Education must take the youth self sufficient and for it manual or vocational training can be extended to the remotest corners of India. The kind of education was aimed at under the Wardha Scheme of education.

Explaining the aim of education Gandhi writes "By education, I mean an all round drawing out of the best in child and man, Body, mind and spirit. Literacy is not end of education not even the beginning. It is one of the means where by man and women can be educated. Literacy in itself is no education.

However, the main feature of the educational system that Gandhi considered to be ideal, was that education should at once

cater for the economic needs of the masses. This not merely a psychological ideal like all round development of personality but something closely related to vocational-training. "The education ought to be for them a kind of insurance against unemployment." One feature of Gandhiji's educational system is that its aim and cultivating what is the ideal instead of what is existent in the child as actual potential. This fact is evident from the comment one and from his following words. "*True education is that which draws out the stimulates the spiritual intellectual and physical faculty of the children.*" Thirdly, he considered education should be directed towards making the man proceed towards the goal of God-realization.

Gandhi writes, "If India has resolved to eschew violence, this system of education becomes an integral part of the discipline she has to go through. We are told the England spends millions on education. America also does do so. But we forget that all wealth is obtained through exploitation. They have reduced the Art of exploitation to a science and might well give their boys the costly education they do. We cannot, will not think in terms of exploitation, and we have no alternative but this plan of education which is based on non-violence."

The aim of education, according to Gandhi, is to inculcate non-violence in man.

Gandhiji believed that the atmosphere of educational institutions should be such that children may get the training corporate life based on social aspects of democracy. They should learn how to adjust themselves in the best manner with their social environment. A proper civic sense and adjustment makes the political order also to function properly. This point is significant with reference to Gandhiji's political idea because the very prerequisite for it is morally trained individual imbued with non-violent culture.

Like a naturalist in education, Gandhiji opposed an emphasis on formal aspects of education and bookish knowledge. He like a naturalist wanted to make a education a spontaneous activity. But he was also an ideals in education. He wanted to make man morally strong in the sense of cultivating such values as Aparigraha, Bramhacharya, Non-violence etc. His aim is to establish the kingdom of God on earth. And in the case this value could never be fully realizable his educational ideal is

in this respect close to the educational ideal of ancient India as well as medieval Christian scholastics.

Gandhiji did not believe that education could have only one aim. He imagined the different aspects of education and for these fixed different goals. According to him, the apparently so many of these goals appeared to be self contradictory but if one deeply studies them he would find them to be self consistent. In the past while some philosophers considered economic self-reliance to be the ideal of education, others have held self-realization to be its aim. Some philosophers consider all round development of personality to be its goal while others emphasized its social aspects. Gandhiji held two views about education firstly, that all these goals are not mutually antagonistic but complimentary. Secondly, for economic self-reliance are very important. Let us examine one by one these different aims of education.

Gandhiji writes "The end of the knowledge must be the building up of character."

We know character in the settled disposition of will. Just as general behavior can be thought as proceeding from personality, morality or immorality of behaviour or conduct proceeds from character. To build up the character of the student is as much the responsibility of the teacher as that of the student himself.

In keeping with ancient India ideal of Ashram Vayastha Gandhiji emphasized the role of celibacy in his ideal form of education. He held education should cultivate in man, a sense of spiritual as well as political and economic freedom.

The point worth noting is Gandhiji did not believe in God-realization as the sole and ultimate aim of education, because according to him all human activity, politics, ethics religion etc. are as much directed towards God realization as education is. Thus, in this regard he was under the influence of ancient Indian ideal of education.

Gandhiji believed as the spiritual aim of education Bramhachari and vidyarthi should be considered as synonymous. Bramhacharya consists in curbing all lower passions and in pursuing all higher ideals of life. He was against the western educational system. In this connection, his ideals of simple living and high thinking is relevant.

As we know Gandhiji was practical idealist. He was as much a realist as an idealist. This fact becomes obvious from his emphasis on the fact that as within the aim of educational system he wanted to make millions of illiterate Indians literate. Secondly by emphasizing the concepts of adult education and sex education along with such idealistic aims as self-realization, he has given his educational philosophy a realistic texture.

This has been a very old problem of education whether its aim is individual or social. For individualistic aim of education economic self reliance, mental development of individual and political socialization and cultivation of democratic ideals etc., are meant. Some western philosophers believe if social aims education such as fixed by Plato are applied individuality become restricted aims of Gandhiji's view in this connection was that individual aims of education and social aims of education are not antagonistic. According to the author of present dissertation this is so because Gandhiji as one of the educational ideal prescribes non-violence, Gandhiji is one of the educational ideal prescribes non-violence, equally applicable both for the educational ideal prescribes non-violence, equally applicable both for the individual and society. The very ideal of non-violence is such that it eliminate antagonism and conflicts form either of the two parties, or procedure for which is applied from either of the two parties, or procedure for which it is applied. Secondly, Gandhiji also highlighted the complimentarily. He writes "A nation cannot advance without the units of which it is composed advancing, and conversely, an individual cannot advance without the nation of which it is a part also advancing."

As we saw Gandhi able to achieve this harmony in his educational philosophy because his social ideal is also conflict less society.

Gandhiji expressed his views on sex education. "Sexual science is of two kinds that which is used for controlling or overcoming the sexual passion and that which is used to stimulate and feed it. Instructing in the former is as necessary a part of child's education as the latter is harmful and dangerous and fit therefore only to be shunned."

The views mentioned above are quite scientific, because the more the sexual passions are stimulated te more uncontrollable it becomes. The ancient Indian ideal is transformation of sexual

energies. It was on the basis of this ideal the science of Yoga was invented. Gandhiji says teaching about sex must come only that person who has himself attained a victory over his passions. Western psychologist and educationalist should pay an attention to this ideal.

In a country like India where millions of illiterate people live, adult education is a must. Under the guidance of Gandhiji millions of young men and women went to villages and provided the illiterate villagers the knowledge of reading and writing, and gave them first lesson in literacy. Adult education is not in itself as much an aim of education as it is a part of educational planning.

In vedic age women occupied a high place in society. Gandhiji opines that the primary education should be provided by women teachers; secondly he believed that women should be educated necessarily, that they may stand and work shoulder to shoulder with the man folk.

To solve linguistic problem Gandhiji advocated that to write all Indian languages Devnagri script should be used. Secondly he also believed that English and Urdu should also be given an important place in the education curriculum. Education or Taleem for Sarvodaya is Gandhiji's social ideal, Vinoba Bhave was its main exponent. According to Vinoba Bhave the following are the main features of Sarvodaya. No one in the society should be given special prerogatives. Instead there should be the rule of moral ideas. Individual should concentrate on social welfare, while the society should give the individual free-dom for self-development. For all works honestly done, there should be the same moral, social and economic significance. The education should try to establish a society on the lines of these ideals. This is, in short, Gandhiji's educational philosophy.

Gandhi's philosophy of education can be summed of in the following way. Education means all round development that is body, mind and spirit. It should inculcate values on head, heart and hand. Education should cater the economic needs of the masses. Education should teach non-voilence to man democratic values must be imbibed with non-voilent culture. The most important contribution of Gandhi to education system is that he synthesised naturalism and idealism and opposed an emphasis on

formal aspects on education and bookish knowledge. According to Gandhi the end of knoweldge building up of character. In a multilingual country like India. To all-write Indian language Devnagari should be used. And Gandhi's views of vocational education are valuable to develop the skills of students and they are relevant to the skill India scheme of education today.

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (2017-23)

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CONTOURS AND NUANCES OF INTELLECTUAL PROPERTY RIGHTS, COPY RIGHTS AND PATENTS: A FEW EXPLORATIONS

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ABSTRACT

The cardinal concepts such as 'intellectual property rights,' 'copy rights' 'trademarks' and 'patents' is generally connected with a special kind of property known as 'intellectual property' (IP). 'Intellectual property' is a special wealth and power acquired by human beings out of an infinite and perpetual capacity of hard work. The term, 'intellectual property' first came into being in the 19th century, but only became commonly used towards the end of the 20th century. The World Intellectual Property Organization (WIPO) was founded in 1967 as a specialized agency of the United Nations with its headquarters in Geneva, Switzerland. WIPO is mandated with ensuring that an international system of IP is established to safeguard and protect creativity in a balanced and appropriate manner. In June 2000, the Policy Advisory Commission (PAC) of the World Intellectual Property Organization (WIPO), namely WIPO-PAC, met in Geneva to define and refine policy related to intellectual property. The idea of intellectual property came into being as early as 1883. Concern had been raised a few years earlier, when a group of creators would not participate in the International Exhibition of Inventions in Vienna for fear of their ideas being stolen. The 1883 Paris Convention for the Protection of Industrial Property marked the first major treaty to be signed regarding intellectual property protection. This accord pertained particularly to protection of IP between countries. These industrial property rights patents, trademarks and industrial designs. The treaty paved the way for organizations such as WIPO. The changing face of the world today has precipitated a growing need to address the subject. Intellectual Property falls broadly into two categories: industrial property and copyright. Industrial property includes laws relating to patented inventions, trademarks and

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designs. Literary and artistic works fall under copyright law. These works may include poetry, drama, dance, novels, music, films, paintings, photographs, and other fine art and designs. Artists and their performances are included in copyright issues, whether this pertains to stage, screen, recordings, broadcasts or media programs.

INTRODUCTION

There are few kinds of property which can be divided into two categories: ‘movable property’ such as car, pen, furniture, dress etc. which can be movable from one place to another place and ‘immovable property’ such as land, building etc. which cannot be movable from one place to another place. ‘Intellectual property’ is a category of that comprises intangible creations of the human intellect. It encompasses two types of rights: a) Industrial Property Rights such as trademarks, patents, designations of origin, industrial designs and models etc and; b) Copyright related to literary works, inventions etc. It was not till the 19th C. that the term, ‘Intellectual Property’ began and in the recent time, it has become the watchword in the major part of the world. The main aim of ‘Intellectual Property Law’ is to stimulate, encourage and protect the creation of a large variety of property and goods.

The nature of intellectual property is quite specific. ‘Intellectual property’ is a creation of human mind that is human intellect. It is intangible property. Its exclusive rights given by statutes. It attended with limitations and exceptions. It is time-bound. It is territorial. Intellectual property is a property that arises from the human intellect. It is a product of human creation. Intellectual property comprises two distinct forms: a) literary and artistic works; b) industrial property. Literary and artistic works consists of books, paintings, musical compositions, plays, movies, radio/tv programs, performances, and other artistic works. They are protected by “copyright. Industrial property is protected by patented objects, trademarks, industrial designs, trade secrets, layout designs etc. Industrial property consists of physical matter that is the product of an idea or concept. The notion of who controls knowledge, or the property of the mind, has manifested in the concept of intellectual property. This has become increasingly challenging in the information age and the era of the worldwide web, as the proliferation of knowledge abounds. Determining the source of knowledge and ownership can be problematic. WIPO has drawn a picture of the 21st century as a time of knowledge-based economies, with intellectual property a crucial aspect of this. The aim of WIPO is to ensure that creative potential is encouraged, while at the same time protecting the ownership of such knowledge. The attention given to IP has raised awareness of the significance of intellectual property ownership of individual creators. The intellectual ideas, innovations and creations of the mind are acknowledged and protected by legal organizations. The recognition of these talents, and the ideas and artistic works emanating from these intellectual creations, is essential to a just society. Given that a financial component is also generally part of the creation, due credit, acknowledgment and

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protection of the creator is essential. IP policies and laws are constantly revisited to ensure due protection and credit. The extremely fast pace with which the technological environment is advancing has necessitated keeping abreast with what these changes mean to IP rights and regulations.

Major types of industrial property includes functional & technical inventions, patents, purely artistic works, copyright, a symbol, logo, word, sound, color, design, etc. ‘Trademark’ is a distinguished intellectual industrial property. Industrial designs is related to geographical indications. They are related to layout designs/topographies integrated circuits, trade secrets, protection of new plant varieties. Copyright law protects the expression of an idea and not the idea itself. There is no requirement for novelty or uniqueness as there is in patent law. The term ‘original’ in the copyright law means that the work originated with the author. The things covered by copyright are such as literary creations, films, dramatic works, musical compositions, artistic creations, sound recordings, music. The things which may not be covered by copyright are such as ideas, recipes, names, titles or short phrases, works lacking originality e.g. the phone book, facts, scope of copyright and others. There are two kinds of rights: moral rights to protect personality of author, and economic rights to bring economic benefits. According to the law of copyright ownership of rights of a literary work is associated with an author, drama with a dramatist, music with the composer, artistic work with artist e.g. painter, sculptor, architect, writer; photograph with a photographer, computer programme with person who causes the work to be created; cinematograph film with a producer; sound recording with a producer and so on. Generally duration of copyright of literary, dramatic, musical and artistic works published during life time of author consist of life time plus 60 years.

‘Trademark’ is a name of an enterprise or a mark capable of being represented graphically, distinguishing the goods or services of one person from those of others e. g., lux, godrej, tvs, tata, telco, 555, apple and many more. Trade mark can be sign, words, letters, numbers, drawings, pictures, emblem, colors or combination of colors, shape of goods, graphic representation or packaging or any combination of the above as applied to an article or a product. There is an immense applicability of trademark. A trademark is a sign used on, or in connection with the marketing of goods or services. “Used on” the goods means that it may appear not only on the goods themselves but on the container or wrapper in which the goods are when they are sold registration of trade mark. Trademarks are registered by national trade mark registries and are valid in that country. The registration is made after examination and publication. The period of registration is for 10 years but can be renewed indefinitely. There are a few kinds of trademarks such as marks on goods, service marks, certification trademark, collective marks, well known marks, trade names well-known marks such as coca cola for soft drink, toblerone i. e. triangular-shaped chocolates. There are also trade names such as Godrej- furniture, refrigerators, store-well, compactor etc. Thus trademark is a



symbol, logo, word, sound, color, design, or other device that is used to identify a business or a product in commerce. Different symbols are intent to use application filed for product intent to use application filed for services. Registered trademark has a special value. Registration procedure includes the steps such as application for search, application for registration, examination of trademark, advertisement of trademark, filing of opposition, and certificate issued.

Patent is an exclusive right granted for an invention, which is a product or a process that provides a new way of doing something, or offers a new technical solution to a problem. With a patent the limited monopoly right granted by the state enables an inventor to prohibit another person from manufacturing, using or selling the patented product or from using the patented process, without permission. Generally a period of patents is 20 years. Patent laws are updated, together with copyright laws. The latter has specific ramifications for issues of piracy, which has become rampant as a result of the ease with which applications, especially music and film, can be downloaded from the Internet. Copyright and piracy laws are required to safeguard against such eventualities. Enhanced protection is needed with respect to new methods of communication technology that both allow the expansion of knowledge and creativity, and simultaneously place these in danger of copyright infringement.

The entities such as inventions in all fields of technology, whether products or processes, if they meet the criteria of novelty; non-obviousness; industrial application (utility) can be patented. There are two categories for patentable inventions: products and processes grant of patent. Patents are granted by national patent offices after publication and substantial examination of the applications. In India provisions exist for pre-grant and post grant opposition by others. They are valid within the territorial limits of the country. Foreigners can also apply for patents

A few inventions are not patentable. An invention which is frivolous or which claims anything obviously contrary to the well established natural laws e.g. machine giving more than 100% performance, perpetual motion machine, Newton's laws of gravitation. A machine whose primary or intended use or commercial exploitation of which could be contrary to public order or morality or which causes serious prejudice to human, animal or plant life or health or to the environment: gambling machine, device for house-breaking, biological warfare material or device, terminator gene technology, embryonic stem cell. A mere discovery of a scientific principle or formulation of an abstract theory or discovery of any living thing or non-living substance occurring in nature, discovery adds to the human knowledge by disclosing something, not seen before, whereas, invention adds to human knowledge by suggesting an action resulting in a new product or new process e.g. Archimedes principle, super conducting phenomenon as such – not patentable. However, an apparatus /method for technological application may be patentable. The mere discovery of a



new form of a known substance which does not result in the enhancement of the known efficacy of that substance or the mere discovery of any new property or new use for a known substance or of the mere use of a known process, machine or apparatus, unless such known process results in a new product or employs at least one new reactant. A substance obtained by mere admixture resulting only in the aggregation of the properties of the components thereof or a process for producing such substance, e.g. paracetamol (antipyretic) +brufen (analgesic) = a drug (antipyretic & analgesic). A soft drink that is only a mixture of sugar and some colorants in water but, a mixture resulting in synergistic properties of mixture of ingredients may be patentable e.g soap, detergent, lubricant. Mere arrangement or re-arrangement or duplication of known devices, each functioning independently of one another in a known way. For example, a bucket fitted with torch, an umbrella with fan, a clock and radio in a single cabinet, a flour-mill provided with sieving method of agriculture or horticulture e. g. cultivation of algae, producing new form of a known plant, preparation of an improved soil. However, agricultural equipments are patentable. Plants & animals in whole or any part thereof other than micro-organisms, but including seeds, varieties and species and essentially biological process for production or propagation of plants & animals e.g. clones and new varieties of plants: a process for production of plants or animals if it consists entirely of natural phenomena such as crossing or selection a mathematical method or a business method or algorithms or a computer programme per se. These are the outcomes of mental process only and do not involve industrial process or product. For example, computer programme claimed by itself or as a record on a carrier. The entities such as a literary, dramatic, musical or artistic work or any other aesthetic creation including cinematographic work and television productions are nonpatentable. These subject-matters fall under the copy-right protection. A mere scheme or rule or method of performing mental act or method of playing game is nonpatentable. Scheme for learning a language, method for solving a crossword puzzle, method of learning a language, method of teaching /learning - not patentable. Novel apparatus for playing game or carrying out a scheme is non-patentable. Presentation of information such as any manner or method of expressing information, whether by spoken words, visual display, symbols, diagrams or information recorded on a carrier topography of integrated circuits is non-patentable. An invention which, in effect, is the traditional knowledge or an aggregation or duplication of known properties of traditionally known component or components. Traditional knowledge is already in public domain, and hence, not patentable. However, any value-addition using traditional knowledge leading to a new process or product, possessing novelty, inventive step and industrial geographical indications of goods are patentable.

Geographical indication is an indication which identifies goods as agricultural goods, natural goods or manufactured goods as originating, or manufactured in the territory of country, or a region or locality in that territory, where a given quality, reputation or other characteristic of such goods is essentially attributable to its geographical origin e.g. nagpur

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5P age



orange, paris perfume, banaras silk. Explanation clarifies that gi need not be a geographical name e.g. alphonso, basmati. Goods include goods of handicraft or of industry and also foodstuff. In india, geographical indications have to be registered. Geographical indications registry examines and publishes the application before registration. Registration is valid for 10 years but can be renewed indefinitely gives exclusive right to use the geographical indication on the goods. Some inventions, data, information cannot be protected by any of the available means of intellectual property rights. Such information is held confidential as a trade secret. Trade secret can be an invention, idea, survey method, manufacturing process, experiment results, chemical formula, recipe, financial strategy, client database etc. Generally trade secrets are preferred when invention is not patentable. Patent protection is limited to 20 years, when secret can be kept beyond that period. When cost of patent protection are prohibitive. Using protective techniques like digital data security tools and restricting entry into area where trade secret is worked or held. National legislations provide protection in form of injunction and damages if secret information is illegally acquired or used.

Industrial designs means only the features of shape, configuration, pattern, ornament or composition of lines or colours applied to any article whether in two dimensional or three dimensional or in both forms, by any industrial process or means, whether manual, mechanical or chemical, separate or combined, which in the finished article appeal to and are judged solely by the eye. It includes consumer products, pharmaceutical product, textile & jewellery etc.

There are many complex aspects of intellectual property rights that need to be continuously addressed. Today, workplace situations are at the forefront of the IP debate with regard to ownership. Although there is often discussion about who controls property use within an organization, what is more difficult is determining who owns the intellectual property in the workplace. By and large, the cardinal concepts such as 'intellectual property rights,' 'copy rights' 'trademarks' and 'patents' which generally connected with a special kind of property known as 'intellectual property' have possessed a paramount importance in the *glocal* age.

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (2017-23)

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THE ROLE OF GOVERNMENT TO PROTECT THE HUMAN RIGHTS

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Provisions and Agencies for Protecting Human Rights

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Introduction :

The protection of Human Rights is the most important issue today, because without human right humanity cannot progress. Some international reports show that, human rights are violated in the number of states, assault on human dignity on massive scale is a matter of deep concern. There are various agencies to protect and promote the human rights throughout the world. The present paper is through light on some agencies and provisions which are working for protection of human rights. As a specified by the United Nation that to achieve international cooperation in solving international problems of an economic, social, cultural and humanitarian character and in promoting and encouraging respect for human rights and for fundamental freedom for all without distinction as to race, sex, language or religion. We have many laws and covenants to promote human rights, violations in various level are still going on. There is a wide gap between the 'promise' and 'performance' because of the absence of any effective implementation machinery. Enforcement of human rights is also very important. The measures taken by the various national governments towards making available the various human rights promised by the international covenants to their citizens can be called enforcement of human rights. They are Judiciary, National Human Rights Commission and Media.

Concept of Human Rights:

The concept of human right is based on the assumption that human beings are born equal in dignity and rights and these rights have been designated to be universal in application, inalienable in exercise and inherent to all persons. Human beings are entitled to some basic and natural rights otherwise their life would be meaningless. Human rights and fundamental freedom allow us to fully develop and use our intelligence, our talents and our conscience and to satisfy our spiritual and other needs.

Meaning of Human Rights :

According to Norberto Bobbio 'A right is multi dimensional dynamic concept, embracing almost all areas of life like social, cultural, economical and political fields and human rights are referred as fundamental rights, basic rights, inherent rights, natural rights and birth rights.' Human rights are rights of exceptional importance and belong to every individual by virtue of being a human. These rights are necessary to ensure the dignity of every person as a human being irrespective of race, religion, language, caste, sex or any other reason. The concept of Human right is based on the notion of equality of human being.

Agencies for Protecting Human Rights :

- a. **Judiciary :** Judiciary is the guardian of fundamental rights, which always tries to protect the rights of the people. It protects the rights of the citizens for government and private encroachment. One of the most important features of judiciary in modern time is the power of judicial review, it can declare a law passed by the parliament or an executive order is null and void, if it is against the provisions of the constitution. Judiciary performs the functions of implementation of human rights mainly by innovative interpretation and applications of the human rights provision of the constitution. The major contributions of judiciary to the human rights jurisprudence are as follows:
 - 1) Substantial expansion of the concept of human rights under Article 21 of the constitution.
 - 2) Procedural innovation of Public Interest Litigation.
- b. **Indian Judiciary and Human Rights :** Indian Judiciary is able to protect the human rights and prevents the executive and legislative branches from violating their area of jurisdiction because of several features of Indian constitution. They are the following:
 - i. **Separation of Powers :** There is an independent judiciary in India and it is fully separated from the legislature and the executive. Therefore the judiciary is able to provide justice without fear and favour.
 - ii. **Written Constitution :** India has a system of written constitution law. It increases the success of judiciary to identify the mistakes on the part of the executive and legislature. Each and every provision of the fundamental rights is also described in the constitution. Therefore the judiciary is able to read every law preferably that related to the rights of the citizens.



iii. **Rule of Law** : Indian constitution guarantees rule of law to every citizens. It provides equality of law among equals and equal protection of law. It ensures that the judiciary can protect the human rights of the citizens based on the principle of rule of law.

iv. **Integrity and freedom of judiciary**: Indian Constitution ensures the freedom and integrity of the judiciary. The judges of the Supreme Court and the High Courts cannot be removed the whims and fancies of the executive.

v. **Social representation** : If the judiciary is socially representing the population, it is helpful on two reasons. It ensure the impartiality of the judges. It also help the judge to the patient to listen to the human rights concerns of the different sections of the population. For example women, dalits, minorities, etc.

vi. **Training and educational background of Judges** : The values and principles of the education system which gives training to the aspirant judges helps a lot to increase the professional quality to deal with human right cases.

vii. **Judicial activism** : The judiciary's human right consciousness has been changed along with the change of judiciary form a passivist to an activist. During the initial stages, the judiciary in India was followed the black letter of law tradition or it was passivist in character. This image of the court was changed with the emergence of Public Interest Litigation and the judicial activism helped too much to the people to enjoy their rights.

WRIT PETITION : The Supreme Court under article 32 and the High Court under article 226 have the power to issue certain writs for the enforcement of the fundamental rights to any person or authority or the government within its territorial jurisdiction. There are five kinds of writs. They are Habeas Corpus, Mandamus, Cerciorary, Quo-Warranto and Prohibition.

PUBLIC INTEREST LITIGATION : (PIL) stands for litigation in the interest of the public. It emerged as by-product of the influence of welfare ideology on the judiciary. The traditional legal theory of judicial process envisaged passive role for the courts. The traditional legal theory demands for a neutral or passive judiciary which follows the black letters of law. Therefore the procedure in the judicial process were not at all liberal.

PIL stands for the liberalization of the procedure in judicial process especially the provision of locus standi. Locus standi means, a person must show that he is adversely effected by the impugned action or that his own right has been violated. Further the issue he raises must be justifiable issue that can be resolved through judicial process. The liberalization of the provision of locus standi empowers a person to approach the court for addressing injustice in locus standi empowers a person to approach the court for addressing injustice in which he may not be a party of victim. This gives power of the people to approach the court for the protection of the right of the vulnerable or marginalized who are not in a position to argue for the rights. It can also be used the general welfare of the public. In shon PIL empower the courts to act in favour of the social cause. PIL in India is an improved version of the PIL in USA.

National Human Rights Commission :

The protection of Human Right Act 1993 demands for the constitution of a National Human Rights Commission, State Human Rights Commission and Human Rights Courts. A national human right institution is an independent organization established by the government according to specific legislation and aimed at to promote and protect human rights at national level. NHRC defining human rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution. International covenants that is ICCR and ICESER and enforceable by courts in India. The NHRC of India was the first such commission constituted in the South Asia region. NHRC consist of 5 members including the chairman, CJ of Supreme Court.

Function and powers of NHRC :

- a. **Inquiry and investigation** : The NHRC may inquire into and investigate complaints of human rights violations, their abetment or the negligence in the prevention of such violations by a public servant. Such enquiry undertake through its own initiative (Suo motto) or based on a petition presented by a victim or any person on his/her behalf.
- b. **Inspections** : The NHRC can undertake inspections and make recommendations on living conditions in jails and other institutions. It may also monitor existing legal and constitutional mechanism for protecting human rights and measures for effective implementation and suggest ought to be instituted to better protect



c. **Intervention in court proceedings:** The NHRC may intervene, with the court permission, in proceedings involving human rights violation. For example the NHRC has effectively intervened in a case of gross violation of human rights in the Best Bakery case.

d. **Sensitization:** The NHRC is entrusted with spreading human rights literacy and awareness and encouraging efforts of non-governmental organizations and institutions working in the field of human rights. The NHRC is mandated to sensitize the government to its constitutional obligations to accede and honour international human rights treaties.

Media:

The role of media is very important in protect in the human rights. All media which includes print, electronic and the new media one way or another way protecting and promoting human rights by publishing their concerns regarding different rights. Recently many scams were brought into light by the media. Now, the new media and the social network help a lot for the anti-corruption campaigns and for protecting the human rights. The media publish the human rights violation stories and invite the attention of the authorities in the concerned matter. Through the investigative journalism the journalist exposes many human right violation issues before the public and the government. It had successfully in many cases of corruption and criminalized politics. The media helps in keeping the state and its agencies accountable and democratic.

There is a need to promote and protect human rights, the effective implementation machinery is important for the enforcement of human rights for the protection of human dignity there is a need to undertake and promote research in the field of human rights.

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (2017-23)

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Modern techniques in The Substance and the Shadows An Autobiography of Dilip Kumar

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The substance and the shadow is an autobiography of Dilip Kumar popularly known as Yusuf Khan Sahab. It is narrated to Udayatara Nair who later on shaped it into autobiography. It is an authentic heartfelt and compelling narrative straight from the heart of Dilip Kumar that reveals for the first time numerous unknown aspects of the life and times of one of the greatest legends who stands out as a symbol of secular India. Dilip Kumar born as Yusuf Khan began diffident novice in Hindi cinema in the early 1940s. He went on to attain the Pinnacle of stardom within a short time. In his almost six decades long career he came up with wonderful performances in one hit film after another on the basis of his innovative capability determination, hard work and never say die attitude. Dilip Kumar is considered as the original actor in Hindi cinema. There are hundreds of the actors who tried to imitate the style of Dilip Kumar in Hindi cinema. Even the South actor Kamal Hassan worships the acting of Dilip Kumar. In this unique autobiography Dilip Kumar traces his journey right from his birth to the present time. He recounts his interactions and relationships with a wide variety of people not only from his family and the film industry but also from other fields of life including politicians. He narrates his marriage with Saira Banu which reads like a fairy tale. Dilip Kumar writes about the turning point in his life when he met Devika Rani who was the boss of Bombay talkies. Devika Rani offered him an acting job in Hindi cinema. His first film was JwarBhata which was released in 1944. Dilip Kumar writes about how he had to develop his own unique style which would set him apart from his contemporary actors. Dilip Kumar writes about how

soon he soared to great heights with movies such as Jugnu, Shahid, Mela, Andaaz, Didar, Daag and Devdas. In these Hindi films he played the tragedian with such intensity that his mind was adversely affected. so, he had to consult with British psychiatrist who had advised him to play roles in a comedy cinema. It resulted in wonderful performances in the films such as Azad and Kohinoor. His portrayal as a tonga driver in Nayadaur was highly appreciated. In the films such as Ganga Jamuna, leader, Dil Diya Dard Liya, Ram aur Shyam, Aadami, Sangharsh, Gopi, Sagina and Bairaag he played judicious mix of serious and light hearted roles. After break of five years he started his second innings with Kranti released in 1981 after which he appeared in a series of hits such as Vidhata, Shakti, Mashaal, Karma, Saudagar and Oila. Dilip Kumar has many prestigious awards to his credit he has a record of the Filmfare best actor award at times he got the Padma Bhushan the Dada Saheb Phalke award and the Nishan e Imtiaz, Pakistan's highest civilian award. According to Dilip Kumar every actor has to possess reasonable degree of social responsibility. The actor who is adopted by millions of people owes something to the society which has given him an elevated and highly respected position.

The chapters like The turning point, Lights Camera Action and Madhubala are very interesting in the autobiography. The most unique part of the autobiography is the Reminiscences given by 43 persons comprising his family members and friends. About Dilip Kumar's greatness actress Shabana Azmi records: 'He has inspired generations of actors in Indian film industry -some have survived by directly imitating him; others have drawn succour from his incredible body of work. Unknown to him, I have been an Eklavya to his Dronacharya. According to Shabana Azmi acting is not a horse race in which the one who runs the fastest past the post is the winner. An actor can play a definite Hamlet but be disastrous Othello. How then is he to be judged? Surely versatility is the true hallmark of an actor. And Dilip Kumar stands tall when it comes to that yardstick. Who can forget the intensity of Devdas, the

insouciance of Ganga, the irreverence of Shyam, the death of romance as Salim in Mughal e Azam?. (343) Amitabh Bachchan Shakti. He writes how he feared to stand in front of camera with Dilip Sahab. Kamal Hassan the great South actor says that there are two actors who have been his primers Sivaji Ganesan and Dilip Kumar Sahab. Kamal Hassan says that it was during a conversation with Ramesh Sippy before he started to work in his Sagar released in 1985 that he asked him whether he had seen Ganga Jamuna. He told him that he had seen most of Dilip Sahab's early classics but he had not watched Ganga Jamuna. At this Ramesh Sippy said. 'what are you saying watch the film before you begin to work in Sagar it will help you he maintained that every actor should compulsorily watch Ganga Jamuna for a study of screen historicity. I did not deliver watching Ganga Jamuna after that chat and what revelation it was.!' Kamal Haasan records: 'I must say that it was after watching Dilip Kumar Sahab in films such as Ganga Jamuna Mughal-e-Azam Devdas Kohinoor and many other unforgettable classics that I began to understand the meaning of subtlety.' (378)

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Dr.Sanjay B. Salunke, Assistant Professor in English

3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (2017-23)

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Identity Crisis in Earl Lovelace's *The Dragon Can't Dance*

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The *Dragon Can't Dance* is a novel by Trinidadian Author Earl Lovelace, set in the slum of Port of Spain. The Novel centres on the life of Aldrick Prospect, a man who spends the entire year recreating his dragon costume for carnival. Aldrick's interactions with other people who live in his neighbourhood (including Fisheye, a local hoodlum, and Parirag, a rural Indian who moves in the city to get away from his familial heritage) from the backdrop for their individual struggles for self-definition in a society dominated by its racial divisions and colonial legacies. The story culminates when Aldrick and Fisheye, along with a small number of followers, hijack a police van and take two police officers hostage. The events surrounding the hostage-taking, and the aftermath of the event lead the reader on a journey through the colonial psyche, and expose the deep seated problems of a society that still has not reconciled itself with his colonial past and racial divisions.

Earl Lovelace's *The Dragon can't Dance* is a novel that mirrors and reflects the very core of the many problems encountered by the Caribbean people. The novel written in well crafted mulatto style of writing hinges on the poverty, suffering, frustration, enslavement, identity crisis and continual desire and quest for new personhood that characterise the lives of many Caribbean people. The writer did much to depict the situation of agony, imperialist and new colonialism that is part of the forces that oppress the people. Also we vividly encountered the glory picture of exploitation and insensitivity on the part of Caribbean leaders which has continued to hinder and militate against the much desired growth of the people.

The novel *The Dragon Can't Dance* is a realistic depiction of the conditions of exile, loss of identity cultural enslavement, rootlessness and colonialism of the mind which an average Caribbean has to cope with. It highlights the desire to be one and coming together of different people forced to exit in an Island by the whims and caprices of their colonial masters.

In the novel the writer demonstrated a clear knowledge of the situation, poverty, and agony of his people. Following the end of colonialism the people of Caribbean were abandoned to their fate and unknown future with little or nothing with which they will face and future and destiny staring in their faces. Many parts of the Islands becomes the very reflection of poverty and backwardness which to be break free from entails a lot of sordid acts which betrayal of one's root and spirit of rebellion is part of them.

The author did much to capture the situation of his people confined in the Calvary Hill of the Alice street. The area is the very definition of poverty and backwardness. The hill is no promise of the future and development for the people rather a kind of uncoordinated and frustrated lives was the rhythm of the day. The people in the Hill has nothing to boast, of nothing to show to the world and pride themselves in except poverty and backwardness. What Calvary Hill produces are innocent girls turn prostitutes, and innocent young boys turn into arm-robbers and all other different kind of evils not healthy for the society. That was why Aldrick, the protagonist of the novel voiced out his resentment for himself. The people and the kind of life which Calvary Hill can only afford the them.

Aldrick was worried about the fate of the youths of Island but most especially, the girl he loves so much Sylvia but knows he can't have her because he has no financial way-withal to do so and he was aware that just like all others, the life of whoredom will rise and envelope Sylvia. As just as they wished she could be different, Sylvia was later taken over by such fated life to the disappointment

people.

The people do not only have to cope with poverty and frustration but also discrimination. People brought together from different corners of the world especially Africa. They had to accept their fate as one and through the carnival dance they tried to assert their oneness. The song and carnival is only music and demonstrational for their quest to be one. This is Cleothilda has exclaimed on hearing the music of the carnival thus:

You hear rhythm miss olive? You hear song? Carnival She would cry out. 'Bachana Trinidad! All o'we one'. And with the eyes of the yard upon her, and just a bit breathless from her efforts, she would pause, assuming now a tone of seriousness, already intent on contradicting an unvoiced objection, and shout for the whole yard to hear: 'Miss Olive, we is all one people, No matter what they say, all o'we is one

Further she expressed this oneness of different groups of people thus; 'All o'we is one. We have the same pains. Indian, Chinese, white black, rich poor. All o'we is one. All of us have here on this Island.

The carnival is to them a symbol of oneness, the only thing that unites them together and makes them one. Though different people, from different areas, the need to be one and achieve a common goal and destiny for themselves. This is what the carnival is symbolic of each time they sing and dance to Port of Spain. They do it as accepting to be one are in continual search and quest for identity, the quest for whom they are and what in reality defines them as a people. Their rootlessness and culture of their environment is what they must endure and mix up with the new culture of their environment but not in abolition of the search for their true personality. The people while accepting their fate still search for that of them which they believe they must have somehow misplaced somewhere.

The discovery of that part of themselves which was lost, the part with which they had to reclaim and their quest for a new identity is the essence of the carnival and the message of the dragon. The Carnival and the dragon dance are purely symbolic. They are symbolic as a viable way of asserting to the world, the new self, the new discovery of who they are; their identity and personhood which the world must accept and come to look at them as. This new identity and personhood share a link with their past, who they truly are through which they hope to conquer the exploitation, oppression and subjugation in the Island. The carnival was the only time the people express their oneness and seem to shove off the pains of dehumanization to savour and glorify in the sense of what they have only discovered, their true self, who they are which they had lost. The dragon dance becomes symbolic of their discovery and assertion of who they are. The dragon dance is symbolic of their newly discovered self, the true African blood in them which the rest of the world must accept or be consumed by the dragon fire.

The carnival and the dragon is a means of asserting the people's identity and personhood.

Aldrick with the dragon wishes people to accept them for who they are while he threatens to burn with them fire. He hopes that dance to assert his ancestral roots and the spirit of warriorhood in them. They hope with the carnival to impose on the people, a revolutionary acceptance of their new self, a new identity and new personhood born out of their discovery of their true self and identity.

Conclusion :

In conclusion the novel is about the identity crisis, ancestral enslavement and loss of personhood. We see the quest and search for identity which propelled the people to go back with their roots, their blackness and warriorhood linked to their African ancestry. They hope to use this discovery and link to reclaim themselves and give a new identity and personhood themselves.

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3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (2017-23)

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The Impact Of Covid-19 On Education

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The impact of COVID-19 is observed in every sector around the world and the education sector of India as well as world are badly affected by this. All educational activities have been halted and it has proved that change is inevitable. This kind of public health crisis, unprecedented in our lifetimes, has caused severe human suffering and loss of life. The exponential rise in infected patients and the dramatic consequences of serious cases of the disease have overwhelmed hospitals and health professionals and put significant strain on the health sector. As governments grappled with the spread of the disease by closing down entire economic sectors and imposing widespread restrictions on mobility, the sanitary crisis evolved into a major economic crisis which is expected to burden societies for years to come. All this has implications for education, which depends on tax money but which is also the key to tomorrow's tax income.

The COVID-19 pandemic has not stopped at national borders. It has affected people regardless of nationality, level of education, income or gender. But the same has not been true for its consequences, which have hit the most vulnerable hardest. Education is no exception. Students from privileged backgrounds, supported by their parents and eager and able to learn, could find their way past closed school doors to alternative learning opportunities. Those from disadvantaged backgrounds often remained shut out when their schools shut down. This crisis has exposed the many inadequacies and inequities in our education systems – from access to the broadband and computers needed for online education, and the supportive environments needed to focus on learning, up to the misalignment between resources and needs.

The lockdowns in response to COVID-19 have interrupted conventional schooling with nationwide school closures in most countries and it has far reaching economical and societal consequences. While the educational community have made concerted efforts to maintain learning continuity during this period, children and students have had to rely more on their own resources to continue learning remotely through the Internet, television or radio. Teachers also had to adapt to new pedagogical concepts and modes of delivery of teaching, for which they may not have been trained. In particular, learners in the most marginalized groups, who don't have access to digital learning resources or lack the resilience and engagement to learn on their own, are at risk of falling behind and this learning loss will lead to skill loss. If schools are slow to return to prior levels of performance, the growth losses will be proportionately higher. Of course, slower growth from the loss of skills in today's students will only be seen in the long term. However, when considered over this term, the impact becomes significant. In other words, countries will continue to face reduced economic well-being, even if their schools immediately return to pre-pandemic levels of performance.

The COVID-19 pandemic has also had a severe impact on higher education as universities closed their premises and countries shut their borders in response to lockdown measures. Although higher education institutions were quick to replace face-to-face lectures with online learning, these closures affected learning and examinations as well as the safety and legal status of international students in their host country. Perhaps most importantly, the crisis raises questions about the value offered by a university education which includes networking and social opportunities as well as educational content. To remain relevant, universities will need to reinvent their learning environments so that digitalization expands and complements student-teacher and other relationships. Reopening schools



and universities will bring unquestionable benefits to students and the wider economy. In addition, reopening schools will bring economic benefits to families by enabling some parents to return to work. Those benefits, however, must be carefully weighed against the health risks and the requirement to mitigate the toll of the pandemic. The need for such trade-offs calls for sustained and effective coordination between education and public health authorities at different levels of government, enhanced by local participation.

Several steps can be taken to manage the risks and trade-offs, including physical distancing measures, establishing hygiene protocols, revising personnel and attendance policies, and investing in staff training on appropriate measures to cope with the virus. However, the challenges do not end with the immediate crisis. In particular, spending on education may be compromised in the coming years. As public funds are directed to health and social welfare, long-term public spending on education is at risk despite short-term stimulus packages in some countries. Private funding will also become scarce as the economy weakens and unemployment rises. At tertiary level, the decline in the international student mobility following travel restrictions is already reducing the funds available in countries where foreign students pay higher fees. More widely, the lockdown has exacerbated inequality among workers.

This is a crucial time for education sector. While teleworking is often an option for the most qualified, it is seldom possible for those with lower levels of education, many of whom have been on the front lines in the response to the pandemic, providing essential services to society. Throughout this crisis, education systems are increasingly looking towards international policy experiences, data and analyses as they develop their policy responses. Some countries have introduced short-term support measures: Supply of digital learning devices financial support to students and schools Funds for safety and cleaning. While the long-term impact of the crisis is uncertain, the pandemic may affect public spending on education as funds are diverted into the health sector and the economy.

All this has implications for education, which depends on tax money but which is also the key to tomorrow's tax income. Decisions concerning budget allocations to various sectors (including education, healthcare, social security and defense) depend on countries' priorities and the prevalence of private provision of these services. Education is an area in which all governments intervene to fund, direct or regulate the provision of services. As there is no guarantee that markets will provide equitable access to educational opportunities, government funding of educational services is needed to ensure that education is not beyond the reach of some members of society. The slowdown of economic growth associated with the spread of the virus may affect the availability of public funding for education. Economic crises have put pressure on public budgets in the past. In some countries, this has led to reductions in public funding for education. It may take a few years to see the effect of a crisis on education funding. However, the current crisis may affect education budgets more quickly as public revenues decline sharply and governments review the prioritization of education in national budgets. Forecasts predict that the pandemic will lead to slower growth in government spending in the coming year, and that if the share of government spending devoted to education were to remain unchanged, education spending would continue to grow but at significantly lower rates than before the pandemic. In the short term some countries have implemented immediate financial measures to support students and education systems in coping with the disruptions and economic impact of school and university closures.

In nutshell this unprecedented pandemic has created havoc and it has changed the structure of education and teaching learning and evaluation it is our responsibility of the states, communities and educators and families to equipped with resources to empower students and resume the education , which is critical determinant of countries economic future .with new force and there is a need of multi-pronged strategy for the rejuvenation of education system



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Protection of Human Rights and Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment

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Introduction

Universal Declaration of Human Rights(UDHR) states in the preamble that recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom justice and peace in the world. Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Article 1 of the UDHR states that 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in spirit of brotherhood.'

Article 3 indicates that everyone has the right to life, liberty and the security of person.

Article 5 emphasizes the point No one should be subjected to torture or to cruel, inhuman or degrading treatment.

Many constitutions and bills of rights have some provisions to forbid the imposition on what the US constitution terms cruel and unusual punishment, and ban on the degrading punishment is typical of these. While a ban on cruelty whether or not obeyed, depends on a very general and consensual moral code, the idea of degradation as unacceptable punishment is rather more recent related to a rather specific strand in humanitarian thinking. Essentially the idea that it is improper to degrade another human being comes from the current thought of described as 'dignitarian' and best represented best by the first article of the German constitution, which states The dignity of man shall be inviolable. To respect and protect, it shall be the duty of all state authority.

The Preamble and Part I of the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, adopted by the General Assembly of the United Nations on 10 December 1984, makes the provisions of protection of human rights that appears below; Part II is concerned with institutional and procedural matters.

The States Parties to this Convention, Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, Recognizing that those rights derive from the inherent dignity of the human person, Considering the obligation of States under the Charter, in particular article 55, to promote universal respect for, and observance of, human rights and fundamental freedoms, Having regard to article 5 of the Universal Declaration of Human Rights and article 7 of the International Covenant on Civil and Political Rights, both of which provide that no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment, Having regard also to the Declaration on the Protection of All Persons from Being Subjected to Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, adopted by the General Assembly on 9 December 1975, Desiring to make more effective the struggle against torture and other cruel, inhuman or degrading treatment or punishment throughout the world, Have agreed as follows:

Part I Article 1 1 For the purposes of this Convention, the term 'torture' means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent in or incidental to lawful sanctions.

2 This article is without prejudice to any international instrument or national legislation which does or may contain provisions of wider application.

Article 2 1 Each State Party shall take effective legislative, administrative, judicial or other measures to prevent acts of torture in any territory under its jurisdiction,

2 No exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification of torture.

3 An order from a superior officer or a public authority may not be invoked as a justification of torture.

Article 3 1 No State Party shall expel, return ('refouler') or extradite a person to another State where there are substantial grounds for believing that he would be in danger of being subjected to torture.

2 For the purpose of determining whether there are such grounds, the competent authorities shall take into account all relevant considerations including, where applicable, the existence in the State concerned of a consistent pattern of gross, flagrant or mass violations of human rights.

Article 4 1 Each State Party shall ensure that all acts of torture are offences under its criminal law. The same shall apply to an attempt to commit torture and to an act by any person which constitutes complicity or participation in torture.

2 Each State Party shall make these offences punishable by appropriate penalties which take into account their grave nature.

Article 5 1 Each State Party shall take such measures as may be necessary to establish its jurisdiction over the offences referred to in article 4 in the following cases:

a When the offences are committed in any territory under its jurisdiction or on board a ship or aircraft registered in that State;

b When the alleged offender is a national of that State; c When the victim is a national of that State if that State considers it appropriate.

2 Each State Party shall likewise take such measures as may be necessary to establish its jurisdiction over such offences in cases where the alleged offender is present in any territory under its jurisdiction and it does not extradite him pursuant to article 8 to any of the States mentioned in paragraph 1 of this article. 3 This Convention does not exclude any criminal jurisdiction exercised in accordance with internal law.

Article 6 1 Upon being satisfied, after an examination of information available to it, that the circumstances so warrant, any State Party in whose territory a person alleged to have committed any offence referred to in article 4 is present shall take him into custody or take other legal measures to ensure his presence. The custody and other legal measures shall be as provided in the law of that State but may be continued only for such time as is necessary to enable any criminal or extradition proceedings to be instituted.

2 Such State shall immediately make a preliminary inquiry into the facts.

3 Any person in custody pursuant to paragraph 1 of this article shall be assisted in communicating immediately with the nearest appropriate representative of the State of which he is a national, or, if he is a stateless person, with the representative of the State where he usually resides.

4 When a State, pursuant to this article, has taken a person into custody, it shall immediately notify the States referred to in article 5, paragraph 1, of the fact that such person is in custody and of the circumstances which warrant his detention. The State which makes the preliminary inquiry contemplated in paragraph 2 of this article shall promptly report its findings to the said States and shall indicate whether it intends to exercise jurisdiction.

Article 7 1 The State Party in the territory under whose jurisdiction a person alleged to have committed any offence referred to in article 4 is found shall in the cases contemplated in article 5, if it does not extradite him, submit the case to its competent authorities for the purpose of prosecution.

2 These authorities shall take their decision in the same manner as in the case of any ordinary offence of a serious nature under the law of that State. In the cases referred to in article 5, paragraph 2, the standards of evidence required for prosecution and conviction shall in no way be less stringent than those which apply in the cases referred to in article 5, paragraph 1.

3 Any person regarding whom proceedings are brought in connection with any of the offences referred to in article 4 shall be guaranteed fair treatment at all stages of the proceedings.

Article 8 1 The offences referred to in article 4 shall be deemed to be included as extraditable offences in any extradition treaty existing between States Parties. States Parties undertake to include such offences as extraditable offences in every extradition treaty to be concluded between them. 2 If a State Party which makes extradition conditional on the existence of a treaty receives a request for extradition from another State Party with which it has no extradition treaty, it may consider this Convention as the legal basis for extradition in respect of such offences. Extradition shall be subject to the other conditions provided by the law of the requested State. 3 States Parties which do not make extradition conditional on the existence of a treaty shall recognize such offences as extraditable offences between themselves subject to the conditions provided by the law of the requested State. 4 Such offences shall be treated, for the purpose of extradition between States Parties, as if they had been committed not only in the place in which they occurred but also in the territories of the States required to establish their jurisdiction in accordance with article 5, paragraph 1.

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Article 9 1 States Parties shall afford one another the greatest measure of assistance in connection with criminal proceedings brought in respect of any of the offences referred to in article 4, including the supply of all evidence at their disposal necessary for the proceedings. 2 States Parties shall carry out their obligations under paragraph 1 of this article in conformity with any treaties or mutual judicial assistance that may exist between them.

Article 10 1 Each State Party shall ensure that education and information regarding the prohibition against torture are fully included in the training of law enforcement personnel, civil or military, medical personnel, public officials and other persons who may be involved in the custody, interrogation or treatment of any individuals subjected to any form of arrest, detention or imprisonment. 2 Each State Party shall include this prohibition in the rules or instructions issued in regard to the duties and functions of any such persons.

Article 11 Each State Party shall keep under systematic review interrogation rules, instructions, methods and practices as well as arrangements for the custody and treatment of persons subjected to any form of arrest, detention or imprisonment in any territory under its jurisdiction, with a view to preventing any cases of torture.

Article 12 Each State Party shall ensure that its competent authorities proceed to a prompt and impartial investigation, wherever there is reasonable ground to believe that an act of torture has been committed in any territory under its jurisdiction.

Article 13 Each State Party shall ensure that any individual who alleges he has been subjected to torture in any territory under its jurisdiction has the right to complain to, and to have his case promptly and impartially examined by, its competent authorities. Steps shall be taken to ensure that the complainant and witnesses are protected against all ill-treatment or intimidation as a consequence of his complaint or any evidence given.

Article 14 1 Each State Party shall ensure in its legal system that the victim of an act of torture obtains redress and has an enforceable right to fair and adequate compensation, including the means for as full rehabilitation as possible. In the event of the death of the victim as a result of an act of torture, his dependents shall be entitled to compensation. 2 Nothing in this article shall affect any right of the victim or other persons to compensation which may exist under national law. Article 15 Each State Party shall ensure that any statement which is established to have been made as a result of torture shall not be invoked as evidence in any proceedings, except against a person accused of torture as evidence that the statement was made.

Article 16 1 Each State Party shall undertake to prevent in any territory under its jurisdiction other acts of cruel, inhuman or degrading treatment or punishment which do not amount to torture as defined in article 1, when such acts are committed by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. In particular, the obligations contained in articles 10, 11, 12 and 13 shall apply with the substitution for references to torture of references to other forms of cruel, inhuman or degrading treatment or punishment. 2 The provisions of this Convention are without prejudice to the provisions of any other international instrument or national law which prohibits cruel, inhuman or degrading treatment or punishment or which relates to extradition or expulsion.

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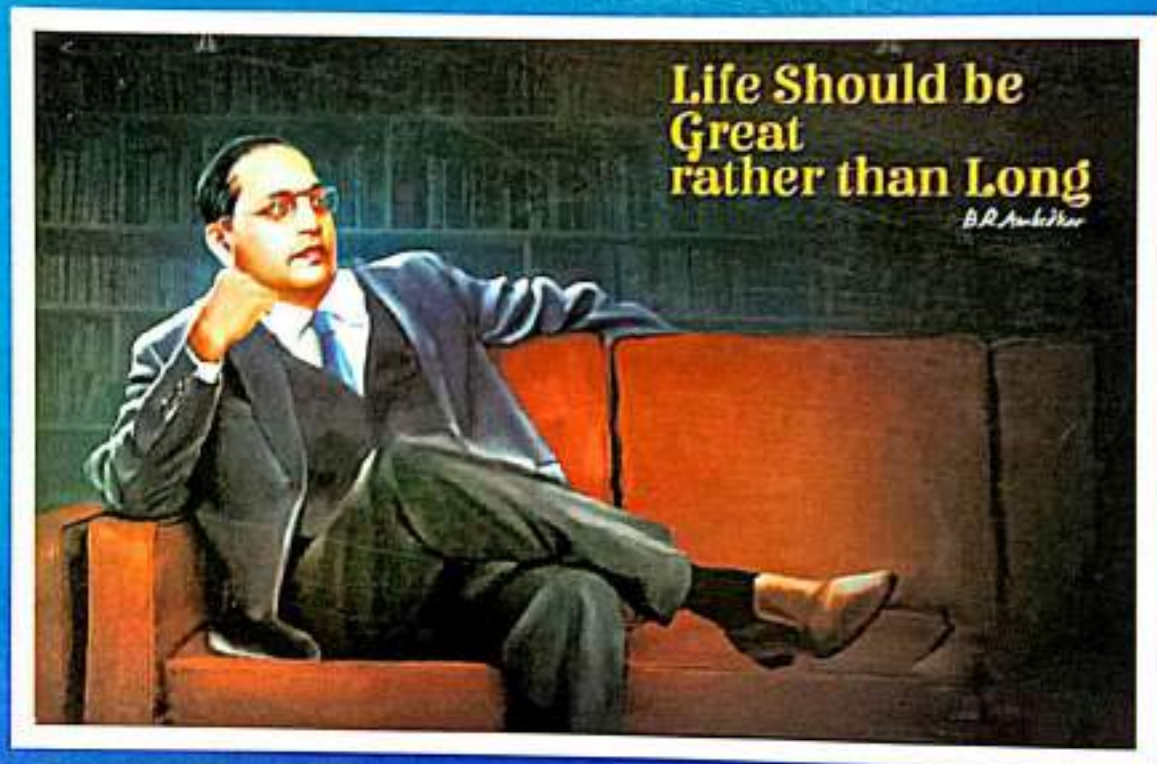
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Dr. B.R. Ambedkar: Champion of Human Rights

Sanjay Bhagwat Salunke

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Introduction:

Bhimrao Ambedkar was born on 14 April, 1891 at Mhow in Madhya Pradesh. His father Ramji retired from the Army as Subedar-Major in 1893. Maharaja Sayaji Rao of Baroda, a progressive ruler, sent Bhimrao to Columbia University in July, 1913 for higher studies as a Gaekwad Scholar, from where he obtained his M.A. and Ph.D. degrees. He joined the London School of Economics as a graduate student in June, 1916 and also the Gray's Inn for doing Bar-at-Law. But he had to come back to India because of the termination of his scholarship. In July, 1917 he was appointed Military Secretary to the Maharaja of Baroda. However, his fellow orthodox Hindu staff humiliated him so much that he left Baroda and came back to Bombay in November, 1917. He joined the Sydenham College, Bombay as Professor of Political Economy but there too, due to the stigma of untouchability; the treatment given to him by the students and fellow professors was humiliating. He appeared before the Southborough Commission in 1919 and started *Mook Nayak*, a fortnightly paper in January, 1920. Dr. Ambedkar went to London again in September, 1920, to resume his studies at the London School of Economics and also at Gray's Inn to qualify as a barrister. He came into prominence when he organized the Mahad Tank *Satyagraha*, the burning of *Manusmriti* in 1927 and the Kala Ram Temple entry at Nasik in 1930.

Dr. B. R. Ambedkar is one of the most eminent intellectual figures of modern India. He appeared on the Indian socio-political scene in early 1920s and remained in the forefront of all social, economic, political and religious efforts for upliftment of the lowest stratum of the Indian society known as untouchables, women and other backward classes. He was a great scholar who made outstanding contributions as an economist, sociologist, legal luminary, educationist, journalist, parliamentarian and above all, as a social reformer and champion of human rights.

Dr. B. R. Ambedkar was one of the most remarkable leaders who shaped the polity of India in the nascent years of our freedom. He was a thinker, revolutionary, and a champion for human rights and human dignity. He worked for the uplift of the Scheduled Castes and other weaker sections of society. He was a versatile genius who wrote on such diverse subjects as Anthropology, Sociology, Economics, Philosophy, Religion, Law, History and Politics. His burning passion to fight against injustice made him a natural leader of the oppressed and the downtrodden sections of Indian society who were persecuted for centuries. Throughout his life, he fought for social justice and political safeguards for the Scheduled Castes. Dr. Ambedkar strove to provide, through the Constitution, a number of basic socio-political rights to the people of India in the shape of Fundamental Rights and Directive Principles. As the chief architect of the Indian Constitution, he championed the cause of the Scheduled Castes and other weaker sections of society.

Dr. Ambedkar was an eminent educationist, a great economist, an able administrator and a radical social and political thinker of his time. To remain only as a leader of the underprivileged was not the final destiny for him. He had many higher things to do and, therefore, he naturally fitted into the varied roles that he was to play later in Indian social and political life. After returning from England, he started legal practice at the Bombay High Court where he established himself as an able barrister and as the champion of the cause of the weaker sections of society. Dr. Ambedkar wanted social justice and demanded constitutional safeguards to be used as a lever for their social and economic uplift. Dr. B.R. Ambedkar was indeed a great man, who is a versatile genius; who played a crucial role in the political, social, economic, religious and other spheres to attain his objectives. Dr. Ambedkar emerged as a colossus in the Indian political arena to champion the cause of the Depressed Classes and uphold human dignity.

B.R. Ambedkar was personally witness to the many humiliating privations which were being heaped upon the so-called untouchables of India which suffered oppression for centuries.

Dr. Ambedkar wanted social justice and demanded constitutional safeguards to be used as a lever for their social and economic uplift. Dr. Ambedkar's life-long mission was to bring about a social revolution, particularly among the Hindus. He stood against orthodoxy in Hinduism and the prevailing caste system in the contemporary society. He was opposed to majority rule which suppressed minorities specially the Scheduled Castes. He thus played a crucial role in the emancipation of the downtrodden sections of society who were treated like slaves for centuries.

Dr. Ambedkar was also a legal luminary and a constitutional expert. As the architect of our Constitution, he has contributed immensely to build up parliamentary institutions and worked for their consolidation. For, he believed that these institutions were the central lever of social engineering which can herald a better tomorrow for the suffering millions. Dr. Ambedkar wanted to give such a Constitution to India as would help establish a new social order based on the lofty principles of social, economic and political justice.

Dr. Ambedkar viewed Parliament as a potent instrument of social change. Dr. Ambedkar was an able parliamentarian. He took his parliamentary duties seriously. He would always come prepared to the House and

would speak on the subject with great authority. Whenever any question arose about the weaker sections of the society, he would try to secure maximum political advantage and protection for them. This was indeed natural for him because he had fought for the uplift of these sections of society during his entire political career. Dr. Ambedkar played the key role. The Constitution of a country, no doubt, is essentially a legal document, but by incorporating the principles of socio-economic justice along with political and civil rights which are of fundamental character, Dr. Ambedkar, in fact, sought to make the Indian Constitution an effective medium of social change. He knew that to ensure justice the Fundamental Rights were of immense importance. To make those rights really effective, it was essential to ensure that every citizen be in a position to claim those rights and that they be binding on every authority. In fact, he wanted the Fundamental Rights to be binding on every authority which had been created by law and which had certain powers to make laws, to make rules and to make by-laws. Fundamental Rights, he believed, were essential for the development of the individual and for the flowering of his personality and, therefore, they were of paramount importance. These rights, however, cannot be absolute in nature. All rights, he thought, should necessarily be attended by corresponding duties.

Dr. B.R. Ambedkar was undoubtedly one of the chief architects of the Indian Constitution. But he was much more: he was a social rebel who raised the banner of revolt against the inequitable caste-ridden society. Dr. Ambedkar took up the arduous task of awakening the conscience of the downtrodden sections of society like the Scheduled Castes and Scheduled Tribes. Dr. Ambedkar roused their frozen conscience and brought new consciousness among them. He asked them to forget all about the 'sins' of their ancestors and strongly pleaded with them not to wait for their fictitious rebirth for the alleviation of their sufferings. He urged them that their social liberation must be ensured in this very life and that too as their legitimate right as free citizens.

Babasaheb Ambedkar really tried to tackle the problem of untouchability. Among the Depressed Classes themselves, there were social gradation: there were socially superior and socially inferior groups among them. This made the problem further complicated. But Dr. Ambedkar became the spokesman of their sufferings and disabilities and a passionate fighter for their elementary human rights. The All India Depressed Classes Federation was founded and led by Dr. Ambedkar. He declared that unless the oppressed 'untouchables' organized themselves for a common cause, no amount of moral pressure on the caste Hindus will ever improve their condition. He asked them to forget about their own differences and social gradations and to "Organize, Educate and Agitate". Dr. Babasaheb Ambedkar believed that unless the Indian people secure political power and that power did not concentrate in the hands of socially oppressed sections of the Indian society, it was not possible to completely wipe out all social, legal and cultural disabilities, from which the oppressed sections were suffering.

Dr. Ambedkar's social thinking was a result of his total dissatisfaction with the humiliating treatment meted out to the members of his community by the so-called higher caste Hindus. His philosophy, therefore, had the objectives of the attainment of social amelioration, political enlightenment, and spiritual awakening for his community. His intense desire was to create a new society through inculcation of the spirit of independence and self-realization among the 'untouchables'. In other words, he wanted them to stand on their own feet in an age no longer governed by the laws of Manu. Dr. Ambedkar fought many struggles for the realization of his goal of social equality.

Conclusion:

Dr. B. R. Ambedkar, by championing the cause of the downtrodden, made an indelible mark on public affairs and the national scene. Dr. Ambedkar was one of the great sons of India. He was a great leader, writer, educationist, statesman, and crusader for social and economic equality. He was a social revolutionary who championed the cause of the teeming millions belonging to the weaker sections of society. He was a great patriot and a constitutional expert. He is remembered as a messiah of the millions of 'untouchables' and other oppressed sections of society in the country. Dr. Ambedkar always fought for the rights and privileges of the downtrodden and the underprivileged. He will be remembered for his outstanding contributions as a scholar and social revolutionary, who championed for human rights.

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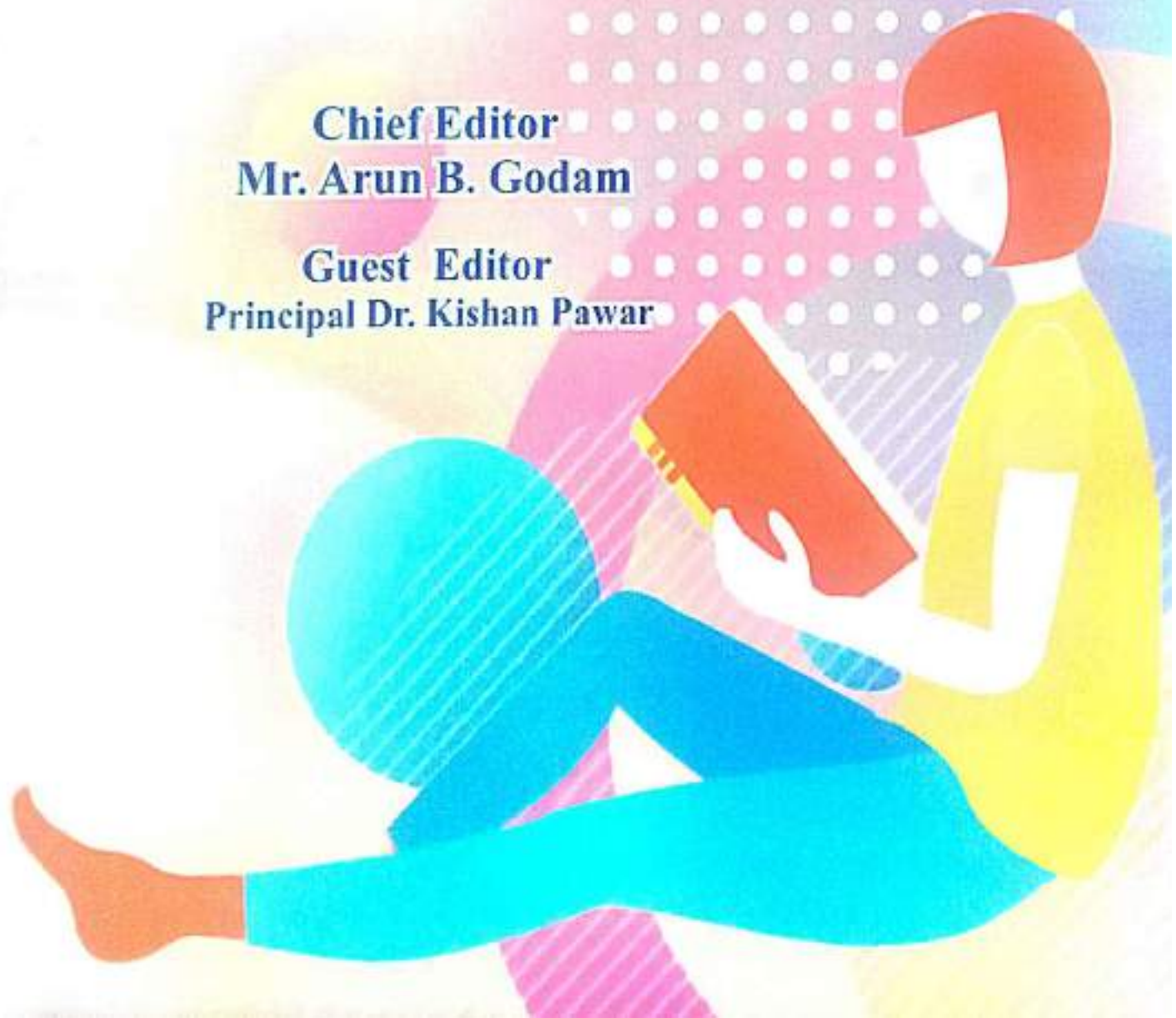
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Caribbean Literature and Culture: An Overview

Sanjay Bhagwat Salunke

Assistant Professor in English, Lokmanya Tilak Mahavidyalaya, Wadwani, Dist-Beed

Introduction

The present paper is aimed at to throw light on the literature and culture of the Caribbean region and people. The Caribbean is made up of over 27 Island nations; it is the group existing alongside the Mediterranean Sea. It was discovered by Christopher Columbus and it got its name the Caribbean from the Caribs, a fearless and warlike tribe of red-Indian, who were the original inhabitants of the Lesser Antilles before the arrival of the European conquistadors. The Caribbean Islands are in fact a vast chain of volcanic mountain laying along the floor of the Caribbean Sea, whose tops extended the water to form the various islands of the region. The islands of Caribbean are divided into three main groups namely the Bahaman, the Greater Antilles and the Lesser Antilles the Caribbean region is also referred to as the West Indies.

The term West Indies was first used in the 1400s by Columbus. The first inhabitants of West Indies were the American Indians, prominent among who were the Caribs, the Arwaks the Azuts etc. The Caribs were confined to the Lesser Antilles which the Spanish felt were not valuable enough to be colonized. The Dutch, the French, the Danish and the English came and took over the areas inhabited by the Caribs. They found sugar farming so lucrative that by the end of 18th century sugar became the largest British import. As a result, the Caribbean became the most valued region.

The 'New World' plantations grew like wildfire to fulfill the growing need of the old world. In order to generate enough work forces, who will work without wages, an organized system of slavery was employed. The institution of slavery tragically produced a catastrophic conflict into the life of the Caribbean people. The development of personal lineage or family traditions was impossible because the slave owners prohibited the slaves from marrying; restlessness became the portion of the slaves to the advantage of plantation owners. During Columbus' the second trip to the Caribbean in 1493, he brought Spanish domestic cereals, vegetables, fruits, sugar cane to the West Indies. It is therefore, correct to regard West Indies as an imported people in a largely imported environment. The early and later imperialist in the Caribbean had the sole motive of exploiting the natural, mineral, and agricultural resources of the area both for personal benefits and for the good of their various mother countries. The imperialists fought to obtain a considerable share of the Caribbean wealth especially the lure of gold, sugar and slaves. Thus, precipitated imperialist forays into the area by Spain, Portugal, Britain, France and Netherlands, this gave rise naturally to piracy, double crossing, brutality and lack of cohesion among the powers. Each group of Europeans had its own language, religion and political allegiances. They were also constantly engaged in the bid to protect or expand their territories. Therefore, they had little opportunity or need to exert a unified political and cultural control over the non-European population.

The Spaniards who were the original imperialists in the Caribbean already had a system of slavery which made it easy for them to resort to this method of procuring labour for their mines and plantations. Negro slavery was initiated by the king of Spain on 3 September 1501 and began with the transportation of numbers of Christian Negro slaves from Spain to West Indies. African slaves trade began shortly afterwards. Negro slavery provided easily available and replicable unskilled labour, it also led to a change in the racial composition and social structure of the islands.

The West Indies can be referred to as artificially created society because with the exception of the indigenous Indian population which was largely swiftly exterminated, the inhabitants of the Caribbean either migrated or were forcibly transported there. We observe this conglomeration of people of different races and religious beliefs and with different motives of being in the Caribbean. It was difficult to create a Caribbean ethos, especially given the fundamental inequalities created.

emancipation period didn't bring immediate fundamental changes in the lives of the slaves. Education in the early period of colonial rule was designed to impart the rudiments of reading, writing and moral instruction to the blacks, this was initially organized by missionaries. Later on the blacks were subjected to foreign history, literacy and musical traditions and even the value system of the metropole was wholeheartedly imposed on them. Thus the post-emancipation West Indies was still strongly under foreign domination through colonialism. There is a foreign derived metropolitan culture which is mostly seen among the upper and middle classes and the black creole culture which contains many African derived elements and is practiced mainly by the lower classes.

Demographic Mix and Plural Caribbean Society:

The wider Caribbean have inherited a mixed legacy from the past, these lands were first home to indigenous people, but many others have come to these shores. The subsequent creation of a plantation economy by the white planters was only made possible by the slave trade that operated for over two centuries and led to the influx of hundreds of thousands of black slaves from the West Africa. In the nineteenth century, the demographic mix in the region was further enriched by the immigration of indentured labourers from the Indian subcontinent and by Levantine traders. All of these elements, including mixed race descendants of the now extinct Amerindian tribes and folk have contributed to the psychological mix that constitutes the Caribbean population. Consequently, the vast majority of the current inhabitants descend from people who have all arrived in the last four centuries from a variety of 'elsewhere' from Europe, Africa and more recently from various parts of Asia. The Caribbean society is a plural society which is made up of the people displaying different modes of behavior. The fragmentary nature of the society gives the literature of this area an acute sense of scale and attempts to come to terms with the consequences of colonization. The Caribbean literature celebrates a new ethos and identified as different from the Europeans, Africans, Chinese and Indian but a strange and pleasurable mixture of all these.

Benitez-Rojo's phrase 'of the Caribbean basin' suggests Geographically, the Caribbean basin is regarded as an entity, comprising the Caribbean islands as well as the coastal areas of the USA, South and Central America. However, a literary and cultural study has tended to segment the region into Anglophone, Francophone and Hispanic units, etc. The comparative studies of the literatures and cultures of the Caribbean Basin are relatively rare. However, the Caribbean is not just confined to the geographical region of the Caribbean basin.

The English-speaking Caribbean is uniquely placed both geographically and historically, at the meeting point between three continents- Europe, Africa and America-and between three poetic traditions-the British, the West African and the North American. These remarks remind us that Caribbean literature is not just literature produced in the Caribbean itself but also in other parts of the world, such as Britain, France, Spain, the USA and Canada, where many people from the Caribbean live today. In a similar sense, 'Caribbeaness will always remain beyond the horizon; its parameters will always remain fluid. In *The People Who Came (1986)*, a three-volume history of the Americas for Caribbean secondary schools edited by Kamau Brathwaite, Alma Norman writes:

'We who live in the Caribbean might be called 'people on the move'. Our people have always migrated from the Caribbean to other regions. In the past, people also migrated in great numbers to the Caribbean. They came from Africa, from Asia, and from Europe'. (Brathwaite & Norman 6)

The majority of the Caribbean nations gained independence from Europe in the 1960s, although some of the territories of the Francophone Caribbean, such as Guadeloupe, Martinique and Guyane (French Guyana),

are still colonies of France. Especially in the Anglophone Caribbean, independence was followed by a massive emigration to the British 'motherland' in the hope of partaking in an economic prosperity that was lacking at home. The first generation of Caribbean emigrants, who came to Britain in the 1950s, is known as the 'Windrush Generation' after the name of the first boat that took Jamaicans to London in 1948, the SS *Empire Windrush*. Today there are also large diaspora communities in the USA, especially from the Hispanic and Francophone Caribbean, such as Puerto Rico and Haiti, and in Canada mainly from the Anglophone and Francophone Caribbean.

The most of the Caribbean territories have become independent nations since the 1960s. Even though some territories retain the colonial ties to the United Kingdom. They all share, apart from the English language, a number of political, cultural and social ties which make it useful to consider their literary output in a single category. The literature of the Caribbean is exceptional, both in language and subject as more than a million and a half Africans, along with many Indians and South Asians were brought to the Caribbean between the 15th and 19th centuries. Presently, their descendants are active in literature and the arts; they are producing literature with strong and direct ties to traditional African expressions. This literary connection, combined with the idea of survival, exile, resistance, endurance, and emigration to other parts of America. It provides a body of work that is essential for the study of the Caribbean and the Black Diaspora and indeed central for our understanding of the New World.

In spite of the gain of political independence, from the ruling colonial power of British. The most of these countries still experience the pains of the years of colonialism and are still striving to free from the shadows of the departed colonial masters. The history of the Caribbean is peculiar. It does not evolve gradually and naturally out of the remote mythological and archeological past but begins abruptly with the discovery of the Bahamas in 1492 by Christopher Columbus. This abrupt beginning has led historians like Eric Williams and literary artists like V.S. Naipaul to assert that the Caribbean is merely a geographical expression which lacks a noteworthy history. Naipaul, in particular claims that the West Indies is a sterile, static manufactured society due to the accidental nature of its discovery and the brutal mode of occupation and violence among the colonizing forces. Similarly the many Caribbean scholars have also concluded that the area is 'history less'.

The term 'Caribbean Literature' is generally accepted for the literature of the various territories of the Caribbean region. The more wide-ranging term 'Caribbean Literature' generally refers to the literature of all Caribbean territories regardless of language whether written in English, Spanish, French or Dutch or one of numerous creoles. The Caribbean territories include in the category West Indian. The literature of Anguilla, Antigua and Barbuda, Aruba, Cuba, Curacao, the Bahamas, Barbados, Belize, the British Virgin Islands, the Cayman Islands, Dominica, Grenada, Haiti, Guyana, Jamaica, Montserrat, Saint Martin, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, Turks and Caicos, on the U.S. Virgin Islands and the French and Tobago would be normally considered to belong to the wider category of West Indian literature. In her introduction to *The Penguin Book of Caribbean Verse in English* (1986), Paula Burnett writes:

Caribbean literature is, of course, first of all by and for Caribbean people. Like any culture, it gives expression to a particular people's experience. But Caribbean literature is also international in a special sense, both because it is a unique cultural hybrid, and because the Caribbean experience is being lived and explored artistically in Europe and North America as well as in the Caribbean region itself. (Paula Burnett, xviii)

The literary works of the Caribbean area are written in Spanish, French or English language. The literature of the Caribbean has no indigenous tradition. The genesis of Caribbean aesthetic has been traced to

many scholars of the tradition to a desire to decolonize and indigenize imaginatively, and to claim a space for a history, geography and a people which had been dominated by British Victorians both literally and literally. Certainly this desire to reclaim and restore after native cultural traditions has been a prime motivating factor for many Caribbean writers. Throughout the twentieth century, any attempt to assess a Caribbean aesthetic must clearly take into account the influence which British colonial educational policy and policy more generally would have exercised over notions of the literacy and emerging post-colonial identities. Colonial institutions had played a primary role in determining the nature and value of literature in the West Indies.

Key Forms, Major Themes and Figures in the Caribbean Literature:

For the first part of 20th century, Caribbean writers defined themselves and their culture in the language of their colonizers. But in a post-independence era, they started writing with a new self-determination and pride of origin. The post-independent authors increasingly used local styles and vocabularies with a newly created concordance. Caribbean literature allows all the various languages, European, and local to be analyzed together for the first time and it provides a powerful new tool for postcolonial studies. The West Indian literature deals with the major themes such as, the interaction of people with landscape or place; rituals of the folk; village to city movements and resulting tensions; fragmented West Indian society, as a result of race and class; exile; the search for new political models; the search for self. Besides the Caribbean writers handled the themes of innocence exile and return to the motherland, resistance and endurance, engagement of alienation, self-determination and domination. However, the alienation theme is predominant in Caribbean literature in various forms such as homelessness, restlessness and exile. So the primary cultural commitment of the Caribbean writers remains the search for identity and self-discovery.

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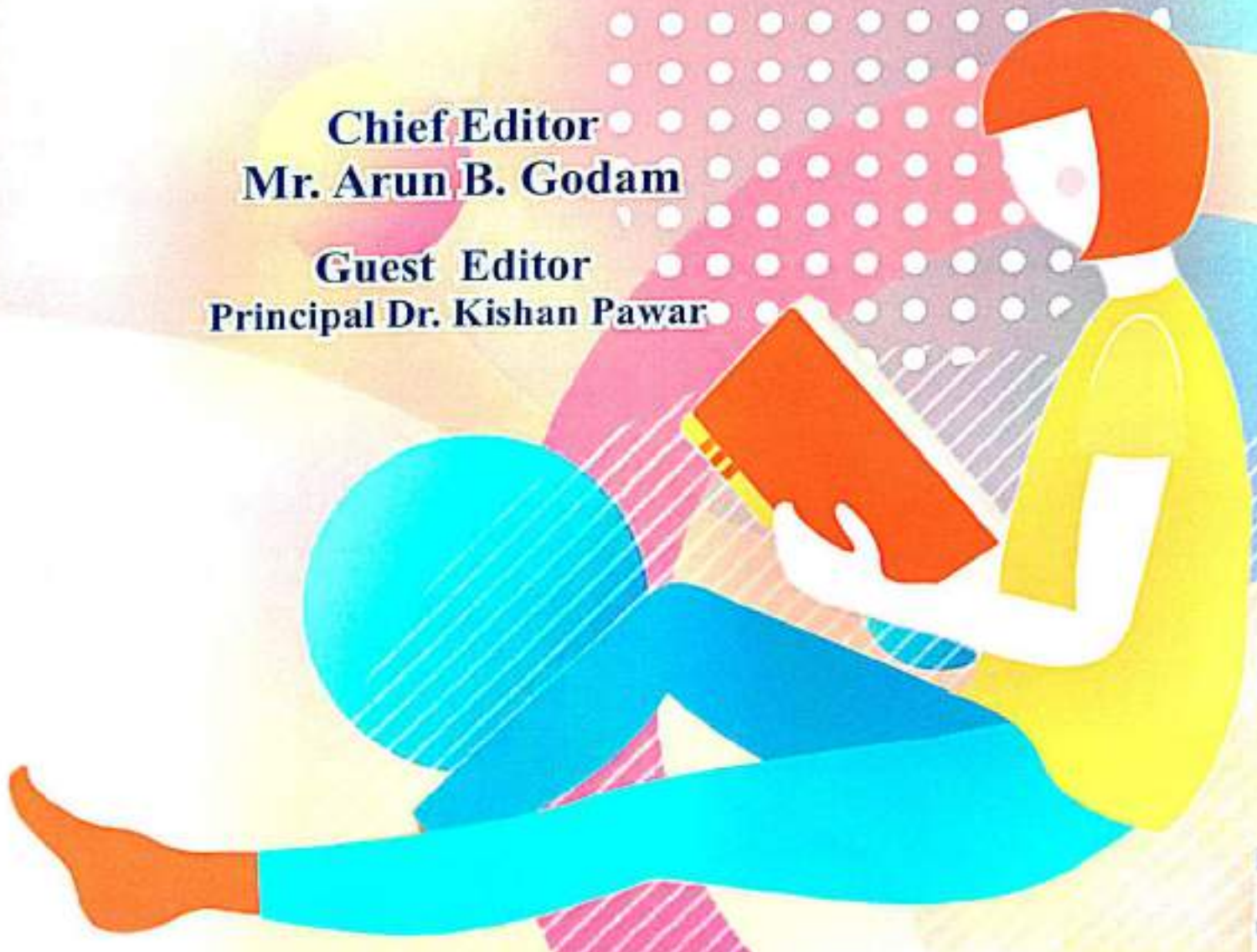
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Post-colonial Literature and It's Importance**Dr. Balasaheb S Bhosale**Associate Professor and Head Department of English
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The present research paper highlights the major tenets of the post-colonial literature and explores the growing importance of this new literary theory. Colonialism has come to be one of the defining historical factors for many countries of the world, which Africa as well as the Caribbean is inevitably part of the history. The history of the Caribbean people is the history of rather 'unfortunate' people, who were brought together from various parts of the earth especially from Africa. During colonialism and slavery they were forced to live together and forge their paths of slave trade.

The importance of Postcolonial Literature is growing internationally as the Postcolonial Literature like most of the literatures of the world widen our horizons of understanding and perception about the world. Through the novels, plays and poems and short stories it is possible to come into contact with the divergent experiences of many other multifarious people across the globe. Postcolonial Literature is concerned with Europe's dominance over the rest of the world. The countries of Europe i.e. England primarily and to a lesser extent, France, Spain, Portugal, and the Netherlands colonized many other countries and states. The European empire was extended over a large territory of the world; consequently the term post colonialism is used to refer to all the cultures affected by the imperial process from the movement of colonization to the present day. Postcolonialism examines and analyses the aftermath of colonization and the effect of colonial oppression. Moreover it analyses the literature that was affected by the imperial process; and that grew in response to colonial domination, right from the time of contact between the colonizer and the colonized down to the contemporary situation. The Postcolonial Literature encompasses the native people's encounter with the colonizers and colonial oppression in all its forms. It also depicts the struggle for individual and collective cultural identity and the related themes of alienation, unhomeliness, double consciousness and hybridity.

Postcolonial studies is the critical analysis of the history, culture, literature, and modes of discourse that are specific to the former colonies of England, Spain, France, and other European imperial powers. These studies have focused especially on the Third World countries in Africa, Asia, the Caribbean islands and South America. Some scholars, however, extend the scope of such analyses also to the discourse and cultural production of countries such as Australia, Canada, and New Zealand, which achieved independence much earlier than the Third World countries. Postcolonial studies sometimes also encompass aspects of British Literature in the 18th and 19th centuries, viewed through a perspective that reveals the ways in which the social and economic life represented in that literature was tacitly underwritten by colonial exploitation. According to John McLeod,

Postcolonialism involves texts produced by writers from countries with a history of colonialism, primarily those texts concerned with the workings and legacy of colonialism in either the past or the present; or texts produced by those that have migrated from countries with a history of colonialism, or those descended from migrant families, which deal in the main with diaspora experience and its many consequences; or texts produced during colonialism that directly address the experiences of Empire, and those that seem not to (McLeod, 20).

An important text in establishing the theory and practice in this field of study was *Orientalism* (1978) by the Palestinian-American scholar Edward Said, which applied a revised form of Michel Foucault's historicist critique of discourse to analyze what he called 'cultural imperialism'. This mode of imperialism imposed its power not by force, but by the effective means of disseminating in subjugated colonies a Eurocentric discourse that assumed the normality and pre-eminence of everything 'occidental' correlatively with its representations of

the 'oriental' as an exotic and inferior other. The term *Orientalism* is now sometimes applied to cultural imperialism by means of the control of discourse, not only in the Orient, but anywhere in the world

Major Issues in Postcolonial Literature

The rapidly expanding field of post colonial studies, as a result, is not a unified movement with a distinctive methodology. One can, however, identify several central and recurrent issues in the post colonialism. The Postcolonial writing has increasingly moved toward addressing problems of the newly independent states, the bicultural (native and European) legacies of these in Asia or Africa, The tensions of local identities and local legacies (of feudalism or tribal conflict).The establishment of distinct native culture within the framework of new forms of government (democracy, socialism) and the constant engagement with contemporary world system of neocolonialism. It is possible to see the shift from 'Commonwealth' to 'postcolonial' as the shift from mere anti-colonial sentiment , relatively binaristic identities ('us versus the European 'them') and nation-building in the former to negotiating new social challenges, including the assertion of multiple and fragmented identities, fundamentalism seeking to return to older identities, and globalization in the latter. A major element in the postcolonial agenda is to destabilish Eurocentric norms of literary and artistic values, and to expand the literary *canon* to include colonial and postcolonial writers. The rejection of the 'master narrative' or Western imperialism- in which the colonial 'other ' is not only subordinated and marginalized, but in effect deleted as a cultural agency and its replacement by a counter-narrative in which the colonial culture fight their way back into a world history written by Europeans.

The research in Postcolonial Studies is growing because postcolonial critique allows for a wide ranging investigation into power relations in various contexts. The formation of empire, the impact of colonization on postcolonial history, economy, science and culture, the cultural productions of colonized societies, feminism and post colonialism, agency for marginalized people, colonial education ,emergent forms of postcolonial identity . issues of double consciousness and hybridity ,various aspects of colonial oppression psychology of anti colonialist resistance, and the state of the post colony in contemporary economic and cultural contexts are some broad topics are covered in the literary field of post colonialism.

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Languages, Art and Culture**

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NEP-2020: Benefits of Mother Tongue as the Medium of Instruction

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Introduction:

The new National Education Policy (NEP) 2020 for the country comes after almost 34 years, to bring “large-scale transformational reforms” in both school and higher education sector. It stipulates for a complete overhaul of the existing education system in the country. The NEP-2020 move to introduce the mother tongue as the medium of instruction up to class 5 is a remarkable decision. The move could drastically change the teaching and learning process by introducing the mother tongue as the primary mode of instruction in lower classes.

The NEP-2020 strongly recommends that the More HEIs, and more programmes in higher education, will use the mother tongue/local language as a medium of instruction, and/or offer programmes bilingually, in order to increase access and GER and also to promote the strength, usage, and vibrancy of all Indian languages. The promotion of Indian languages is possible only if they are used regularly and if they are used for teaching and learning- NEP-2020

The recommendations regarding languages may create a long-term impact in nation building because imparting school education in mother tongue or regional language may bring drastic change in the ongoing process of human resource development. .

India is a multicultural and multilingual country and a treasure of cultural and natural wealth. The preservation and promotion of Indian arts and culture is important not only for the nation but also for the individual. Cultural awareness and expression are among the major competencies considered important to develop in children, in order to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities.

Language, of course, is inextricably linked to art and culture. In particular, languages influence the way people of a given culture speak with others, including with family members, authority figures, peers, and strangers, and influence the tone of conversation. Culture is, thus, encased in our languages. Art, in the form of literature, plays, music, film, etc. cannot be fully appreciated without language. In order to preserve and promote culture, one must preserve and promote a culture's languages.- NEP-2020

Unfortunately, Indian languages have not received their due attention and care, with the country losing over 220 languages in the last 50 years alone. UNESCO has declared 197 Indian languages as ‘endangered’. Various unscripted languages are particularly in danger of becoming extinct. Moreover, even those languages of India that are not officially on such endangered lists, such as the 22 languages of Eighth Schedule of the Constitution of India, are facing serious difficulties on many fronts. Teaching and learning of Indian languages need to be integrated with school and higher education at every level

The draft National Education Policy, prepared by a committee headed by scientist Dr. Kasturirangan has recommended the three-language formula.

The NEP-2020 policy regarding language states that the Three-language formula will continue to be implemented in schools, with greater flexibility, but that “no language will be imposed on any state”. NEP-2020

While keeping in mind the Constitutional provisions, aspirations of the people, regions, and the Union, and the need to promote multilingualism as well as promote national unity. The NEP-2020 states that there would be no compulsion and students of both private and public schools can pick their own languages as long as two of the three were Indian languages. The NEP-2020 has increased focus on regional languages of India and has

‘emphasized’ on the use of mother tongue or local language as the medium of instruction till Class 5 while, recommending its continuance till Class 8 and beyond.

The Three-Language Formula: There is also flexibility given to States to choose the languages for the three language formula

First language: It will be the mother tongue or regional language.

Second language: In Hindi speaking states, it will be other modern Indian languages or English. In non-Hindi speaking states, it will be Hindi or English.

Third Language: In Hindi speaking states, it will be English or a modern Indian language. In the non-Hindi speaking state, it will be English or a modern Indian language.

Multilingualism and the Power of Language: The new National Education Policy (NEP) has a segment called ‘multilingualism, and power of language’. In this segment the policy has emphasized mother tongue/local language/regional language as the medium of instruction at least till Grade 5, but preferably till Grade 8 and beyond. Sanskrit to be offered at all levels of school and higher education as an option for students, including in the three-language formula. Other classical languages and literatures of India also to be available as options. No language will be imposed on any student. Some foreign languages like Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian, will also be offered at the secondary level in school education

Benefits of Learning and instructions in Mother Tongue: Mother Tongue is the language that a person learns from his infancy. It is the first language that a person learns so that he could socially engage with his parents and other relatives. Language is not only used to communicate but also to a huge extent; it is used to preserve the culture and refinement of their race.

The Kothari Commission (1966) said, “Mother tongue has a pre-eminent claim as the medium of instruction at the school and college stages. Moreover, the medium of instruction at the 6 school and higher education should generally be the same. The regional language should, therefore, be adopted as the medium of instruction at the higher stage”--.
The Kothari Commission (1966)

Nowadays, the mother tongue is losing its importance against other languages. However, several pieces of research conducted by psychologists showed that people react differently when shown words of their mother language in comparison to when shown words of other known languages. There are several benefits of learning in mother tongue therefore to preserve the rich cultural aspect of a person’s existence the mother tongue should be preserved at any cost.

- A child’s learning begins at home in the mother tongue and when a child comes to school to learn in a foreign language, it does slow down the learning process. Continuing the learning in the mother tongue **will ensure faster learning and retention.**
- Exposure to more than one language leads to **higher synaptic activity in the brain of a child** and the multi-language processing leads to higher mental agility. This mental flexibility transfers to all areas of brain functioning.
- The use of the mother tongue as a medium of instruction will also result in a **higher rate of parental participation in a child’s learning.** In India due to a lack of knowledge of English, many parents are unable to participate in their child’s schooling effectively. The change to the inclusion of the mother tongue will eliminate this challenge leading to stronger home-school partnerships.
- Learning in the local language boosts the self-confidence of children and they will be able to express themselves better without any hesitation.
- Mother tongue isn’t just a language but a sense of belonging for an individual. Learning in the local language helps to preserve our cultural roots and deepen our understanding of our heritage.
- With the use of local languages for learning, dropout rates can be dramatically reduced in rural India. A lot of students show disinterest to go to school because they are unable to connect with English and with no substitute coaching and lack of parent’s intervention, the odds are against them. The use of a known language can dramatically alter the situation.
- The switch to the local language will be a big boon for teachers, too. The realistic situation on the ground is that many teachers in “English medium” schools are not actually fluent in English. After all, one needs to have numerous

and multiple opportunities to listen to and practice conversing in a language to become fluent in it. Imagine the interest, enthusiasm, and creativity of teachers when they can teach in the local language.

- Knowing more than one language helps in developing new perspectives for an individual and brings in various social and cultural opportunities.
- Learning in a mother tongue develops a sense of pride and it could infuse a sense of ownership and pride in own culture and heritage in children.
- Introduction of mother tongue at primary level sets a strong base to learn other languages at the higher level of education.
- Introduction of mother tongue at primary level will develop competencies, and promote vernacular languages and provide comfort ability in learning, and it will rescue the threat of extinction of languages. Use of Mother tongue is necessary to release the creative energies of the people.

The three-language early foundational based learning will improve focus on Indian classical languages. Learning mother tongue will also **help future generations forge a relation with their own social and cultural fabric**. Secondly, it will help students **learn more about their social practices and identities**. Thirdly, **it will keep a check on the process of erosion of their own self** which begins when they enter school where they are suddenly thrown into learning English language. The term mother tongue and local languages together mentioned in the NEP 2020 will also reduce possibility of leaders playing politics over language.

Conclusions: The promotion of mother tongue in education system till class 5 as medium of instruction is very welcome step because medium of instruction should be the language that is most prevalent in the child's surroundings. The pedagogical research has established beyond much doubt that **children learn best if they learn in their mother tongue or local language in the primary classes**. Whereas, not learning enough about mother tongue begins the process of detachment from their own society.

In the age of globalization the relevance of learning through mother tongue has been increasing because of the plurality of languages. The

multinationals as well as corporates and governments need to communicate in local languages in order to increase their reach. Only 10.4% of people know English, rest do not. So, MNCs will need to give instructions and create publicity in local languages, which is a huge opportunity for translators. It will be a very big business. Secondly, we will need interpreters. Thirdly, in tourism there will be a need for translators.

The New Education Policy will help contribute towards developing atmanirbhar Bharat (self-reliant India). A person who stays connected with his mother tongue may also realize the importance of local products. In fact, the basic constituent of making of atmanirbhar Bharat lies in being fully aware and appreciating indigenous culture and society that can be attained by re-forging relationships with our own language.

Thus, this liberal framework and recommendation of conducting the foundation years in the mother tongue will surely help our students to learn the basic concepts quickly without having to deal with an alien language. Learning is always effective when it's from the principle of learning known to the unknown. With a strong foundation in the mother tongue or local language, a child can easily make a shift to learning another language. Hence, we can conclude by saying that the importance of the mother tongue is undeniable. However it is true that the implementation process will show exactly how prepared India is for the promotion of indigenous languages, art and culture.

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**Women Empowerment in India :
Journey of 75 Years**

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Prof. Rajani Shikhare

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Women Empowerment and Sustainable Development Goal 5

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Introduction:

Status of Women: Gender bias is undermining

our social fabric and devalues all of us. It is not just a human rights issue; it is a tremendous waste of the world's human potential. Women around the world continue to face enormous political, economic, and social barriers to achieving equality in politics, economy, health, and education. Women are often underrepresented in decision-making positions in government and public and private institutions. By denying women equal rights, we deny half the population a chance to live life at its fullest. Women are often seen as a vulnerable group, but they should be seen as change agents whose participation is key to the advancement of our countries and societies. The political, economic and social equality for women will benefit all the world's citizens. Together we can eradicate prejudice and work for equal rights and respect for all

Gender-based violence remains a global epidemic, affecting more than one in three women over the course of a lifetime. Violence against women and girls, including human trafficking and the harmful practice of female genital mutilation or cutting, is a violation of human rights and hinders development. Women hold only about 22 percent of parliament seats globally. A recent World Bank survey of 173 countries found that around 155 still have at least one law impeding women's economic opportunities. Some 53 percent of employed women depend on informal, under-regulated sectors, such as domestic work and agriculture, and less than 20 percent of landholders are women.. An estimated 62 million girls globally are out of school. These numbers remind us of how much further we have to go. During the MDG era, some significant milestones were met regarding gender equality. And yet, women continue to experience significant gaps in

terms of poverty, labor market and wages, and participation in private and public decision-making.

Sustainable Development Goals (SDGs): The Sustainable Development Goals (SDGs) have been adopted in September 2015 by the [United Nations](#) by U.N. member states, set the 2030 agenda for sustainable development and helped frame political and economic policies.

The Sustainable Development Goals or Global Goals are a collection of 17 interlinked objectives designed to serve as a "shared blueprint for peace and prosperity for people and the planet now and into the future". Wikipedia

There are a total of 17 Sustainable Development Goals: 1. **Ending poverty** everywhere in all its forms 2. **Ending world hunger** by achieving food security, improving nutrition, and promoting sustainable agriculture 3. **Ensuring healthy lives and well-being** for everyone at all stages 4. **Ensuring inclusive and equitable quality education** and promoting opportunities for lifelong learning 5. **Achieving gender equality and empowering women** at all stages of life 6. **Ensuring water availability**, sustainable management, and adequate sanitation for all 7. **Ensuring access to affordable, sustainable, reliable, and modern energy** for all 8. **Promoting economic growth** that is sustainable and inclusive with an assurance of productive employment and decent work for all 9. **Building resilient infrastructure**, promoting sustainable and inclusive industrialization that fosters innovation 10. **Reducing inequalities within and among countries** 11. **Making human settlements and cities inclusive, safe, and sustainable** 12. **Ensuring a sustainable pattern of consumption and production** 13. **Taking quick actions to combat climate change** 14. **Conserving the oceans, seas, and marine resources** and using them mindfully 15. **Protecting, promoting, and restoring the sustainable use of terrestrial ecosystems**, along with managing forests sustainably, combating desertification, halting

biodiversity loss, and reversing land degradation 16. **Promoting peaceful and inclusive societies** for sustainable development, providing access to justice for everyone, and building effective, accountable, inclusive institutions at all levels 17. **Strengthening the implementation and revitalizing of the global partnership** for sustainable development.

Three core elements of sustainable development are economic growth, social inclusion and environmental protection. The SDGs cover a broad range of social and economic development issues. These include poverty, hunger, health, education, climate change, gender equality, water supply, sanitation, energy, urbanization, environment and justice, and address a broad range of development issues. The SDG 5 concerns achieving gender equality and empowering all women and girls.

SDG 5: Achieve gender equality and empower all women and girls. SDG 5 is a stand-alone goal aimed at achieving gender equality and empowering women and girls. This goal addresses three main areas for action ending violence against women and girls, gender equality in decision-making positions in government, public and private institutions, and gender equality in “distribution of capabilities.

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Providing women and girls with **equal access to education, health care, decent work**, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large. There are 9 targets and 14 Indicators for SDG 5.

The targets for SDG 5: The targets and indicators for SDG 5 are extensive and provide equal opportunity for females (women and girls). Targets cover a broad crosscutting gender issues including ending all forms of discrimination against all females everywhere. By strengthening the commitment towards a more gender equal world, the targets help in making the goals more specific. Indicators represent the metrics by which the world aims to track whether these targets are achieved.

- 5.1 End all forms of discrimination against all women and girls everywhere
- 5.2 Eliminate all forms of violence against all women and girls in the public and private

spheres, including trafficking and sexual and other types of exploitation

- 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation
- 5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate
- 5.5 Ensure women’s full and effective participation and equal opportunities for leadership at all levels of decision making in political, economic and public life
- 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences
- 5.7 Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws
- 5.8 Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women
- 5.9 Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

Recommendations: Measures for women Empowerment:

The pitiable condition of women alarms and points to areas where efforts must be concentrated for empowering women. There is need of breaking down the legal, economic, and social barriers that hinder women’s participation in countries’ development. One should fight against injustice and inequality and create an environment where all citizens can thrive and contribute to their fullest potential. Women’s empowerment is key to unlocking their potential to build a more just and prosperous future.

Equality is central to achieving all the goals and becomes a precondition for fulfilling the Sustainable Development Goals. The targets call for an end to gender discrimination. Gender equality by 2030 requires urgent action to eliminate many root causes of discrimination that curtail women's rights in private and public spheres. Our development work calls for turning these global goals into local actions and solutions. By tailoring our programs to address women's and girls' needs, especially women from marginalized communities and mainstreaming the SDGs throughout our programming, we should enable women to become catalysts of transformation for a better future.

There are 17 goals and 169 targets specific targets to be achieved by 2030. Reaching the goals requires action on all fronts – governments, businesses, civil society and people everywhere all have a role to play. Though, SDGs are not legally binding the increasing inequality among and within countries requires urgent attention. The countries should work towards progressive gender equality policies that recognize how structures can enable progress towards women and girls empowerment. It is our responsibility to providing women and girls with equal access to education, technology, health care, decent work, and representation in political and economic decision-making processes will nurture sustainable economies and benefit societies and humanity at large.

The commitment to advancing gender equality has brought improvements in some areas, but the promise of a world in which every woman and girl enjoys full gender equality and all [legal](#), [social](#) and [economic](#) barriers to their empowerment, empowering women and girls through technology. There is a direct relationship between technology advancement and women empowerment including digital empowerment, which is still wanting.

Whatever may be the hurdles and difficulties in the women empowerment, we should not lose sight of the progress made, and we should celebrate the social, economic, cultural, and political victories of women paving the way to equality. We need to commend the courage of female activists who are challenging the status quo, pushing boundaries,

changing cultural and social norms, saving lives, speaking up, and changing society and the world. It is their work that propels us a step closer to achieving equality for all.

There has been progress over the last decades, but the world is not on track to achieve gender equality by 2030. There is a need to improve SDG implementation and monitoring. The countries need to find more ways “to mobilize additional resources for gender equality. The achievement of gender equality and women's empowerment is must for better future for all. Without heightened commitment from the global community, gender equality will remain nothing more than an unrealized goal. The time to act and invest in women and girls is now. If we fulfill SDG 5 by 2030, it is expected that “hunger and poverty cases will reduce significantly, and by the end of the century more than half of the third world countries will have fully developed. It is important to establish a common focus to make the process of sustainable development feasible and operational. A far more optimistic future is still attainable only by drastically changing development policies, incentives and actions. The much deeper, faster and more ambitious response is needed to unleash the social and economic transformation needed to achieve our 2030 goals.

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सेवाक्षेत्र व कृषी विकासात स्त्रियांचा सहभाग

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गोषवारा (Abstract):

ग्रामीण क्षेत्रातील महिलांना असंघटीत क्षेत्रात काम करतांना अनेक समस्या उद्भवतात. कमी शिकलेल्या महिलांना घराबाहेर काम करतांना भटकंती कमकुवत व दयनित स्थितीत पैसा कमावण्यासाठी काम करावे लागते. सद्यास्थितीत ग्रामीण महिलांच्या विकासासाठी शासकीय स्तरावर अनेक योजना राबविल्या जातात पण त्याची पूर्ण माहिती वेळेवर महिलांना पुर्ण न मिळाल्याचे दिसून येते. त्यामुळे शासकिय योजनेचा योग्य तो फायदा मिळत नाही. ग्रामीण शेतमजूर व अन्य मजूर महिला या अनुजही दुर्बल गरीब व निराधार आहेत. त्यांना त्या शासकिय योजनांची माहिती मिळावी त्यासाठी विविध ठिकाणी वेळोवेळी असे चर्चासत्र, परिसंवाद पुस्तिकाद्वारे माहिती देवून त्यांच्या विकासाला गती देता येते त्यातून कृषीविकास, उद्योग सेवा क्षेत्रात सहभाग वाढेल आणि ग्रामीण भागाचा विकास करता येईल.

Keywords: सेवाक्षेत्र, कृषी विकास, स्त्रियां

प्रस्तावना :

देशातील नैसर्गिक साधन संपत्तीचा योग्य उपयोग करून घेण्यासाठी मनुष्यबळ स्त्री व पुरुषांची श्रमशक्ती देशाच्या प्रगतीला अत्यंत महत्वाची आहे. देशातील एकूण श्रमशक्तीत स्त्रियांचे योगदान गरीब स्वरूपाचे आहे. शेती, उद्योग, सेवाक्षेत्र, कारखाने, लघु व कुटीर उद्योग यात स्त्रियांना पुरुषांच्या बरोबरीने काम करावे लागत आहे. कृषी क्षेत्रातील शेतीशी संबंधित प्रत्येक कामामध्ये आजच नाही पूर्वीपासूनच महिला मोठ्या प्रमाणात काम करतांना दिसतात. बघत गटाच्या माध्यमातून लघु व कुटीर उद्योग. घराघरातून चालविल्या जात आहेत. उदा. शेवया करणे, पापड तयार करणे, वेगवेगळी लोणची, आवळ्याचे विविध पदार्थ बनविले, डाळ,शिलाई काम, झेरॉक्स मशिन चालविणे, टोमॅटो व अन्य फळांचा सॉस तयार करणे. व विकणे, अगरबत्ती



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मेणबत्ती तयार करणे कापूरवडी, दोने पत्रावळी मोहफुल गोळा करणे. यासारखी विविध कामे आज स्त्रिया ग्रामीण भागात शेतीशी संलग्न व्यवसाय करताना दिसतात. त्यातून त्यांच्या कुटुंबाच्या व एकंदर ग्रामीण भागाचा निश्चित विकास होण्यास मदत होते.

औद्योगिक क्रांतीनगर सर्वच समाजामध्ये व्यक्तीचे जीवन पूर्वीपेक्षा अधिक जटील व गुंतागुंतीचे झाले आहे. पूर्वीच्या काळापेक्षा आजच्या काळात व्यक्तीवर येणाऱ्या आकस्मिक संकटाची वाढलेली जबाबदारी फार जास्त आहे. म्हणून केवळ भारतातच नव्हे जगातील सर्वच देशांमध्ये सामाजिक सुरक्षिततेची नितांत आवश्यकता वर्तमान काळात निर्माण झालेली आहे. स्त्री हा कुटुंबाचा प्रमुख आधारस्तंभ आहे. पुरुषांच्या बरोबरीने ग्रामीण भागातील स्त्रियांना आर्थिक, कौटुंबिक व सामाजिक कार्य करावे लागते. वाढत्या महागाईत व कुटुंबाच्या वाढत्या गरजा पूर्ण करतांना कुटुंबातील पुरुषांनी कमाविलेला पैसा कमी पडतो त्यामुळे स्त्रियांना अर्थाजन करण्यासाठी घरातील काम व घरा बाहेरील शेतातील दोन्ही कामे करावी लागतात पण स्त्रियांचा काम करताना समाजातील दर्जा सर्वच बाबतीत दुय्यम ठरविला जातो. स्त्रियांना अनेक आर्थिक, कौटुंबिक व सामाजिक समस्यांना सामोरे जावे लागते. समाजाने लावलेल्या जुन्या धार्मिक परंपरा, नैतिक सिमा सांभाळून कामे करावी लागतात.

ग्रामीण भागातील स्त्रियांची स्थिती व तिचा दर्जा :

ग्रामीण भागात अजूनही महिलांचे महत्व जन्मानंतर पित्यावर, लग्नानंतर पतीवर, आणि वृद्धापकाळी पुत्रावर अवलंबून रहावे लागे आणि चूल जिण् ामूल व सामाजत महिलांना दुय्यम स्थान आहे. महिलांनी नोकरी करणे अथवा जास्त शिक्षण बाहेर जावून घेणे याला ग्रामीण भागात फारच कमी पाठबळ आहे. कारण जास्त शिक्षण घेतले तर जास्त हुंडा द्यावा लागेल, मुलगी ही दुसऱ्याचे धन आहे, मलीच्या शिक्षणावरील खर्च एक बोजा आहे. अशा चुकीच्या मानसिक धारणांमुळे घर, आंगण व गाव हीच तीची मर्यादा ठरते. त्यामुळे तिच्या प्रगतीमध्ये अनेक अडचणी येतात.

आजच्या बदलत्या युगात लाकांचे विचार बदलले असले तरी घरातील दारिद्र्य मुलांचे पालन-पोषण, महागाडे शिक्षण, बेकारी इत्यादी अनेक समस्यांना सामोरे जावे लागते. मिळेल ते काम करून पोट भरावे लागते. वरून कुटुंबातील व्यक्तीला दारूचे व अन्य वेसन असल्यास घरातील अन्याय अत्याचार हा सुध्दा सहन करावा लागतो. महिलांनी कितीही कष्ट करून पैसा मिळविला असला तरी त्या पैशावर खर्च करण्याचा हक्क महिलांना नसतो. घरातील पुरुष हाच त्या पैशाचा धनी खरा हक्कदार असतो. तोच जमाखर्च ठेवतो आणि पैसा खर्च करतो. महिला ह्या कितीही कष्ट करून आर्थिकदृष्ट्या स्वयंपूर्ण व विकसित असल्या तरी समाजाचे स्त्रिविषयक



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दृष्टीकोन स्त्री म्हणून समाजाकडून गिहनारी वागणूक ही दुःखी शोषक, गुलामगिरीची अशीच असते.

अगोदर उल्लेखिल्याप्रमाणे स्त्रीला बालवयात वडीलांचा, तारुण्यात घरची पत्नी म्हणून पतीचा, आणि म्हातारपणी पुत्राचा आधार असतो. म्हणजेच पितृसत्ताक कुटुंब पध्दतीमुळे स्त्री मागे राहण्याचे कारण वडील, पती व पुत्र आहे. तिला स्वतंत्रपणे विचार मांडण्याचा वागण्याचा मुळीच स्वातंत्र्य नसते. सामाजिक वातावरण, प्रतिष्ठा सद्या समाजाची विचार सरणी स्त्री बदल फारच वाईट आहे. माणूस स्वतःला माणूस म्हणून जगणे कमी झाले. मानवीवृत्ती सद्या बदलत आहे. मुलींकडे पाहण्याचा दृष्टीकोण समाजाचा बदलविणे आवश्यक आहे. स्वातंत्र्यपूर्वकाळात

महिलांना जगण्याचा वर निवडण्याचा पूर्ण हक्क होता म्हणून पूर्वीच्या विजयामाता, राणी लक्ष्मीबाई, महाराणी ताराबाई, येशुबाई राणीसाहेब, सातवाहनकालीन राणी गौतमी, मैत्री, गार्गी, नागनिका प्राचीन काळातील स्त्रिया पुरुषांच्या बरोबरीने सर्व प्रकारचे काम करू शकल्या व इतिहासात अजरामर झाल्या. बुध्दाच्या तत्वज्ञानानुसार महिलांना समान हक्क आहे. वडीलांच्या संपत्तीमध्ये समान हक्क मिळावा म्हणून डॉ. बाबासाहेब यांनी सामाजिक संपत्तीमध्ये महिलांना समान हक्क मिळावे म्हणून 'हिंदू कोड बिल' मांडले. पं. नेहरू सरकारने ते पारित केले नाही. 50 टक्के महिलांची आज आर्थिक स्थिती 'ना घर का' ना 'घाट का' अशी आहे. म्हणून महिलांच्या विकासासाठी शिक्षण हेच एक महत्वाचे विकासाचे शस्त्र आहे. परंतु इंग्रजी शिक्षण महागले, मराठी शिक्षणाचे महत्त्व कमी झाले, शाळा बंद पडल्या त्यामुळे बाहेर शिक्षणासाठी जाता येत नाही. बाहेरील वातावरण गुन्हेगारी, गुंडागर्दीचे असल्यामुळे महिला ह्या पुन्हा मागे पडत आहे. त्यांच्या विकासासाठी योग्य व मोफत शिक्षण शिष्यवृत्ती असली तरी बाहेर जावून शिक्षण घेणे ग्रामीण महिलांना शक्य होत नाही. जवळपास हे शिक्षण असेल तेच घ्यावे लागते.

शिक्षणाच्या संदर्भात महात्मा फुले म्हणतात :

एका पुरुषाला शिकविले तर तो एकटा सुशिक्षित होतो पण स्त्रिला शिक्षण दिले तर एका कुटुंबाला सुशिक्षित करते. शिक्षण हे मानवी विकास घडवून आणणारे एक प्रभावी साधन आहे. आधुनिक काळात मानवी जीवनाबरोबरच स्त्रियांचा बौद्धिक, शारिरीक व सामाजिक विकास व्हावा यासाठी 'स्त्री शिक्षण कार्यक्रम' यात अनेक सुधारणा केल्या जात आहेत. पण त्याचा लाभ ग्रामीण वातावरण व सामाजिक बुरसटलेल्या व गदूळ विचारसरणी यामुळे अनेक समस्या स्त्री प्रगतीमध्ये येतात. डॉ. बाबासाहेब आंबेडकर म्हणतात, मुलांच्या शिक्षणाबरोबरच मुलींच्या शिक्षणासाठी धडपड केली तर आपल्या समाजाची प्रगती झपाट्याने होईल. आई सुशिक्षित व निरोगी असल्याशिवाय मुले चांगली सुसंस्कृत व हुशार विद्वान होणार नाहीत कारण लहानपणापासून मुलास आईचा निकटचा सहवास लाभतो पण भारतातील बहुसंख्य महिलांना पुस्तकांचा गंधही नसल्यामुळे व



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कमी जाणी असलेल्या स्त्रीयांना गुलांचे खरे हित कशात आहे याचे ज्ञान नसते. शिक्षणाच्या अभावामुळे महिलांची प्रगती कुंठीत होते. प्रगतीचा वाटा हस्तगत करता येत नाही. एक स्त्री ही दुसऱ्या स्त्रीकडे वरी म्हणून संकुचित दृष्टीने पाहते त्यामुळे भ्रूणहत्या, मांडणी व घटस्पीट, अत्याचार मारझोड इत्यादी समस्या उदभवतात. महिला मानसिकदृष्ट्या पिडित होतात. अशी परिस्थिती असेल तर देशाच्या विकासात महिलांचे योगदान कमी लागेल. देशातील दारिद्र्याचे दृष्टचक्र मोडून काढण्याचे शिक्षण एक शस्त्र आहे. शिक्षण म्हणजे राष्ट्रीय मुंतवणूक आहे. पण आपल्या देशात शिक्षणावरील सरकारी खर्च फारच कमी आहे. राज्यशासन एकूण वित्तीय महसूल खर्चापैकी सुमारे 1/6 भाग सर्वसाधारण शिक्षणावर खर्च करते. शासनाच्या अर्थसंकल्पणाच्या माध्यमातून विविध संधी उपलब्ध करून दिल्या तरीपण लाभ घेण्याच्या मार्गात अनेक अडचणी येतात. त्या दूर करणे आवश्यक आहे.

कृषी विकास स्त्रियांचा वाढता सहभाग :

ग्रामीण विकासात कृषीमाल गुरुकिल्ली आहे. कमी खर्चात अधिक उत्पन्न मिळवून देणारे साधन म्हणजे शेतमाल होय. उदा. तुळशीपासून पावडर, तेल अर्क, तुळशी तेल, निंबापासून तेल, बोरपासून बोरकूट पापड्या फळापासून ज्यूस, मुरब्बा, लोणची भुकटी, मेथी, गांजर, मुळा, पालक, कडुलिंबू शेवगा, बटाटा, कांदा, लसून चटणी, कोथींबीर, पावडर, बेकरी, उत्पादन, खदयतेल मका पशु खाद्य अल्कोहोल, डेप, पापड, शेवया व इतर अन्य वस्तू आज ग्रामीण महिला बनवित आहेत. व लोकांना कमी दरात विकत आहेत. त्यामुळे त्यांना ग्रामिण भागात आर्थिक व कौटुंबिक उन्नती करण्यास फार मोठी मदत झाली. सोबतच देशाच्या विकासात सुध्दा हातभार लागत आहे. शेतकऱ्यांच्या आर्थिक परिस्थितीत सुधारणा करण्यास स्त्रीया मदतगार ठरत आहेत.

आधुनिक काळात बचत गटाच्या माध्यमातून महिलांना मायक्रोफायनान्स द्वारे छोटी छोटी स्वरूपात कर्ज देवून त्यांच्याकडून बऱ्याच वस्तू तयार केल्या जातात. त्यांच्या मालाला विदेशी बाजारपेठ जर उपलब्ध करून दिली तर त्यांना जास्त किंमत मिळेल आणि उद्योगाचा विस्तार करण्यास मदत मिळेल, पैशातून पुन्हा त्यांच्या कौशल्यावर आधारित उद्योग सुरू होतील. महिला ह्या कर्ज चुकते करण्यात प्रामाणिक असतात, मेहनत करत असतात. त्यांच्या मेहनतीला सेवा क्षेत्रातून जर वाव मिळाला तर त्यांच्या देशाच्या राष्ट्रीय उत्पन्नात वाढ होण्यास मदत होईल.

कृषी क्षेत्रात विकासात सेवा क्षेत्राचे योगदान :

आधुनिक काळात अनेक क्षेत्रात संघर्षातून स्वबळावर महिला आपले बौद्धिक आत्मीक आणि मानसिक कौशल्याच्या आधारावर पुरुषांपेक्षा अधिक प्रभावीपणे, प्रामाणिकपणे भारताच्या विकासात महिलांची भूमिका महत्त्वपूर्ण मानली जात आहे. आज विविध क्षेत्रात महिला पुढे येत



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आहेत. उद्योगधंद्यात कारखान्यात इत्यादी क्षेत्रात अभियंता, वैज्ञानिक, सैनिक, सेवाक्षेत्र उपहारगृह विश्रामगृह मनोरंजन, शिक्षण, खाद्य उद्योग इ. विविध लघु व कुठीर उद्योग चालवून ग्राहकांना सेवा पुरविण्याचे काम करतांना महिला पुढे आलेल्या आहेत. विमा कंपन्या, बँका, सौंदर्य प्रसादन विषयक सेवा, ड्रायव्हींग, प्रवासवाहतूक वरील, सामाजिक क्षेत्र, पोलीस सल्लागार, पर्यटन सेवा शिवाय कृषी क्षेत्रातील सर्व काम आज महिला करताना दिसते आहे. सेवा क्षेत्रात पुरुषांपेक्षा महिलांचे प्रमाण कमी असले तरी काम करण्याचे धाडस महिलांमध्ये वाढत आहे. ही एक महिलांची प्रगती आहे. यामुळे देशाच्या विकासात मोठे सहकार्य लाभणार आहे. सोबतच समाज परिवर्तन होऊन स्त्री-पुरुष समानता निर्माण होऊन अनेक क्षेत्रात पुरुषांच्या खांद्याला खांदा लावून काम करताना स्त्री दिसते आहे. ग्रामीण व शहरी समाजातील स्त्रींवावर अन्यायाला वाचा फोडण्यासाठी सामाजिक कार्यकर्त्या महिला पुढे येताना दिसताहेत, तळागाळातील स्त्रीया बचत ग्ाटाच्या माध्यमातून सक्षम करून हजारो महिलांना काम मिळत आहे. स्त्रियांचा सर्वांगीन विकास करण्यासाठी केंद्र सरकार व राज्यसरकार स्त्री विकासाच्या संदर्भात कायद्याची अमलबजावणी करून महिलांना विकासाच्या प्रवाहात आणले पाहिजे जेणेकरून समस्त राष्ट्राचा व देशाचा विकास होईल.

शेती आधारित उद्योगासमोरील अडचणी :

- 1) दळण-वळणाच्या सोयींचा अभाव, यामुळे या द्योगातील वस्तुंचा बाजारपेठेत वेळेवर होणारा पुरवठा होत नाही.
- 2) उत्पादित माल साठवून ठेवण्यासाठी गोदाम व्यवस्था, शितगृहे ग्रामिण भागात नाहीत, वेळेवर माल कोणी खरेदी केला नाही तर माल खराब होतो. कमी किंमतीत माल विकल्याशिवाय पर्याय उरत नाही. त्यामुळे केलेला खर्च पुर्णपणे निघत नाही.
- 3) शेती उद्योगाच्या खर्चात वाढत्या स्पर्धेमुळे वाढ होत आहे.
- 4) सरकारच्या धोरणाचाही परिणाम शेती व्यवसायावर होवू लागला आहे
- 5) या उद्योगांना भांडवलाची कमतरता भासत असल्यामुळे अनेक प्रश्न निर्माण होत आहेत. कच्चा मालाचा अपुरा पुरवठा, भार नियमन, पाणी समस्या, उत्तम दर्जाचे बि-बियाणांचा अभाव, यामुळे शेती व्यवसाय मागे पडत आहे.
- 6) योग्य शिक्षण व प्रशिक्षण सुविधांच्या अभावामुळे अनेक समस्या निर्माण झाल्या आहेत. शेतीवर आधारित उद्योगांच्या समस्या सोडविण्यास आवश्यक उपाय-योजना :
 - 1) सिंचन व्यवस्था व विस्तारित्यांचे प्रश्न वेळेवर सोडविणे आवश्यक आहे.
 - 2) शहरी भागाप्रमाणेच ग्रामीण भागात शितगृह गोदामांची निर्मिती होणे गरजेचे आहे.



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- 3) विद्युत भारनियमन बंद करण्यात यावयास हवे, याला पर्याय उपलब्ध होईल अशी उपाययोजना करणे गरजेचे आहे.
- 4) नियंत्रित बाजारपेठांची संख्या वाढली पाहिजे
- 5) दळण-वळणांच्या सुविधा रस्ते चांगल्या दर्जाचे निर्माण होणे गरजेचे आहे
- 6) अल्प दरांत बँकानी विकासासाठी कर्ज पुरवठा व अनुदान देणे आवश्यक आहे.
- 7) पिकविमा काढणे व योग्य पध्दतीने वेळेवर पुरवठा करणे आवश्यक
- 8) निर्यात वृद्धीच्या सुविधा शासनाने निर्माण कराव्यात.
- 9) प्रशिक्षण संस्था, संशोधन सुविधा उपलब्ध करून द्याव्यात
- 10) शेतीला लागणारा खर्च कमी होण्यासाठी सहकारी पध्दतीने शेती केली जावी.

सारांश :

स्त्री व पुरुष समाज व्यवस्थेचे दोन मुख्य घटक आहेत. एका घटकाच्या आधारे समाज चालने शक्य नाही आदर्श जीवनाकडे वाटचाल करण्यासाठी दोघांचीही प्रगती समान, अधिकार मिळणे गरजेचे आहे. सर्वच देशांत शेती विकास होत आहे. भारतातील सामाजिक दुशित वातावरणामुळे, सेवा क्षेत्राच्या विकासाला दुय्यम दर्जा मिळत चालल्यामुळे प्रगतीचा वेग कमी होत आहे. आज अनक सेवा नव्याने उदयाला येत आहेत. परंतु सेवा उपभोगाच्या पर्यंत पोहंचाव्यात. आगोदर त्याचे योग्य नियोजन व आधुनिकीकरण होणे गरजेचे आहे. महिलांच्या स्थिती व समाजाच्या विचारात बदल करणे आवश्यक आहे.

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स्वातंत्र्योत्तर भारताचे परराष्ट्र धोरण व त्यावरील प्रभाव

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प्रस्तावना :

कोणत्याही देशाचे परराष्ट्र धोरण हे एका राष्ट्राने इतर राष्ट्रांबरोबर संबंध प्रस्थापित करण्यासाठी निर्माण केलेली यंत्रणा असते. ही यंत्रणा राष्ट्र आपल्या हितसंबंधाच्या रक्षणासाठी इतर राष्ट्रांवर प्रभाव टाकण्यासाठी योजनाबद्ध कृती करत असतात. परराष्ट्र धोरण हे व्यक्ती व परिस्थिती सापेक्ष असते म्हणून ते नेहमीच गतिमान आणि परिवर्तनीय असते. परराष्ट्र धोरणाच्या माध्यमातून राष्ट्रांची प्रमुख उद्दिष्टे मुल्ये आंतरराष्ट्रीय समुदायापुढे मांडली जातात. राष्ट्रांमधील परस्परासंबंधीच्या वर्तणुकी संदर्भातील नियम म्हणजे त्या देशाचे परराष्ट्र धोरण असेही आपणास म्हणता येऊ शकते. अशी नियम ठरवत असताना विभागीय तसेच आंतरराष्ट्रीय पातळीवरील परिस्थिती लक्षात घेऊन नियमांची आखणी केली जाते, एखाद्या राष्ट्राचे स्वातंत्र्य, सार्वभौमत्व, अंतर्गत व बाह्य सुरक्षा जपणे हे परराष्ट्र धोरणाचे मुख्य उद्दिष्ट असू शकते कोणतेही राष्ट्रात परराष्ट्र धोरण ठरवण्याचे कार्य तेथील केंद्रीय शासन किंवा सर्वोच्च सत्ता ठरवत असते. देशांतर्गत व बाह्य घटक गृहीत धरून परराष्ट्र धोरण ठरवले जात असते. परराष्ट्र धोरण निर्मिती ही स्वायत्तता या विचारावर आधारित असावी, इतर राष्ट्रांचा त्यावर प्रभाव असणार नाही, अशी प्रत्येक राष्ट्राला वाटत असते. परराष्ट्र धोरण ही स्वतंत्र विभागामार्फत ठरविले जाते. संस्थात्मक स्वरूपात परराष्ट्र धोरणाची निर्मिती प्रक्रिया असते.

१) उद्दिष्टे :

प्रत्येक राष्ट्र आपल्या परराष्ट्र धोरणाच्या माध्यमातून राष्ट्रीय उद्दिष्टे व जागतिक गोष्टीत उद्दिष्टे साधण्याचा प्रयत्न करत असतात. राष्ट्रांच्या सीमारेषांचे रक्षण करणे, राष्ट्रीय सामर्थ्यात वाढ करणे आर्थिक विकास साध्य करणे व आर्थिक विकासासाठी आवश्यक परिस्थिती विभागीय तसेच आंतरराष्ट्रीय पातळीवर निर्माण करणे यात इतर राष्ट्रांच्या आवश्यकता असल्यास सहकार्याची अपेक्षा ठेवणे व त्यासाठी प्रयत्नरत असणे या उद्दिष्टातूनच प्रत्येक राष्ट्र आपले परराष्ट्र धोरण ठरविण्याचा प्रयत्न करत असते. या माध्यमातूनच भारताच्या परराष्ट्र धोरणात स्वातंत्र्योत्तरभार

काळानंतर होत गेलेली बदल व परिवर्तने या शोधनिबंधाच्या माध्यमातून स्पष्ट करण्याचा प्रयत्न केला जाणार आहे. २१ व्या शतकातील भारताच्या परराष्ट्र धोरणाची वाटचाल कोणत्या पायाभूत घटकांच्या आधारे व विचारांच्या आधारे विकसित होत आहे. यावर प्रकाश टाकण्यासाठी हा शोधनिबंध लिहिण्याचा प्रयत्न होत आहे. या निबंधाच्या माध्यमातून भारताच्या परराष्ट्र धोरणात कोणत्या स्वरूपाच्या आणि कशी टप्प्याटप्प्याने परिवर्तने होत गेली व त्यांचा वैचारिक आधार कसा राहिला यावर प्रकाश टाकण्याचा प्रयत्न केला जाणार आहे. या शोधनिबंधासाठी काही गृहीतके निश्चित केली गेली आहेत.

२) गृहीत तत्त्वे :

- १) भारत भारताच्या परराष्ट्र धोरणात पंडित जवाहरलाल नेहरूंच्या विचारांचा आशय शोधणे.
- २) आशिया खंडातील राजकारणात भारताच्या अस्तित्वाची ओळख शोधणे.
- ३) आंतरराष्ट्रीय राजकारणात भारताच्या परराष्ट्र धोरणात नेमके कोणते बदल झाले हे तपासणे.
- ४) भारताच्या नैतिक अधिष्ठानाचा महती शोधणे.
- ५) भारताच्या परराष्ट्र धोरणावर गांधी तत्वांचा प्रभाव तपासणे आणि पंडित जवाहर नेहरू यांच्या विचारातून आपली राष्ट्र ही भूमिका कशी पार पाडतो आहे हे तपासणे.
- ६) संयुक्त राष्ट्र संघटनेची स्थापना झाल्यामुळे राष्ट्रांचा युद्धापेक्षा या संघटनेच्या माध्यमातून आपापसातील संघर्ष सोडविण्याकडे कल राहिल यावर भारताचा कटाक्ष शोधणे.

३) भारताच्या परराष्ट्र धोरण निर्मितीवर प्रकाश टाकणारे मुख्य घटक :

- १) भारताचे पंचशील धोरण .
- २) देशांतर्गत व बाह्य परिस्थिती.
- ३) विभागीय तसेच आंतरराष्ट्रीय पातळीवरील सत्ता संतुलनाची समीकरणे.



- ४) राष्ट्राची भौगोलिक स्थान.
- ५) देशांतर्गत राजकीय परिस्थिती, राजकीय स्थैर्य व परराष्ट्र धोरण यांचा परस्परांशी कनिष्ठ संबंध आहे.
- ६) प्रसारमाध्यमे देशांतर्गत व आंतरराष्ट्रीय जनमत.
- ७) विभागीय व्यापार संघ, आंतरराष्ट्रीय संस्था संघटना, आंतरराष्ट्रीय बिगर शासकीय संघटनेची अहवाल.
- ८) आंतरराष्ट्रीय तह व करार.
- ९) शेजारील राष्ट्रांबरोबरचे संबंध.

४) भारतीय परराष्ट्र धोरण निर्मितीत नेहरूंचे योगदान :

भारताचे पहिले पंतप्रधान आणि परराष्ट्र मंत्री पंडित जवाहरलाल नेहरू यांचे भारतीय परराष्ट्र धोरणाच्या निर्मितीत महत्त्वाचे योगदान राहिले आहे. त्यांच्या या योगदानामुळे भारतीय परराष्ट्र धोरणाची शिल्पकार अशी त्यांची ओळख निर्माण झाली आहे. नेहरूंनी स्वातंत्र्योत्तर भारतीय परराष्ट्र धोरणाचा केवळ पणाच घातला नाही, तर भारतीय परराष्ट्र धोरणाची आधारभूत तत्वे आणि उद्दिष्टे निर्धारित करून परराष्ट्र धोरणाला एक निश्चित आदि दिशा देण्याचा प्रयत्न केला आहे. भारतीय परराष्ट्र धोरणाचे एक अभ्यासक इंदरमल्होत्रा यांच्या मते स्वातंत्र्योत्तर भारताच्या परराष्ट्र धोरणाचे एक परराष्ट्र धोरण निर्मितीत जेवढे योगदान दिले जवाहरलाल नेहरूंचे होते, तेवढे योगदान इतर कोणत्याही प्रतांब नेत्याची नव्हते. पंडित नेहरूंनी जवळजवळ पहिली दहा वर्षे भारताच्या पंतप्रधान पदाची आणि परराष्ट्रमंत्री पदाची पदांभोवती इतक्या दीर्घकाळपर्यंत परराष्ट्रमंत्रीपद त्यांच्याकडे राहिल्यामुळे भारतीय परराष्ट्र धोरणाची उद्दिष्टे, तत्वे निर्धारित करून नेहरूंना पुरेसा वाव मिळाला होता. नेहरूंनी निर्धारित केलेल्या परराष्ट्र धोरणामुळे भारताला तत्कालीन आंतरराष्ट्रीय राजकारणात एक दर्जा प्राप्त झाला आहे. एक उगवती आशियाई शक्ती आणि तिसऱ्या जगाचे नेतृत्व करण्याची क्षमता असणारे एक व मान्यते भारताकडे पाहिले जाऊ लागले. नेहरूंच्या योगदानामुळे शीतयुद्धात दूषित झालेल्या आंतरराष्ट्रीय राजकारणात जवळ परराष्ट्र धोरणाचे स्वातंत्र्य आबाजीत ठेवणे शक्य झाले.

५) भारताच्या परराष्ट्र धोरणाची मूलभूत तत्वे :

भारतीय परराष्ट्र धोरणाची मूलतत्वे खालील प्रमाणे सांगता येतात.

- १) भारताच्या नैतिक अधिष्ठानाचे श्रेष्ठत्व.
- २) भारताने पश्चिमे राष्ट्रांच्या वसाहतवादी धोरणाचा केलेला निषेध.
- ३) निर्वासनाच्या चळवळीला प्रामुख्याने आशिया, आफ्रिका आणि लॅटिन अमेरिकन राष्ट्रात सुरू झालेल्या समर्थन देणे.

६) गांधीजींच्या तत्वांचा भारताच्या परराष्ट्र धोरणावरील प्रभाव :

भारताच्या परराष्ट्र धोरणावर महात्मा गांधींच्या विचारांचा स्पष्ट प्रभाव दिसत होता. जसे परराष्ट्र धोरणातील प्रमुख तत्वे शांतता, अहिंसा, परराष्ट्रीयवाद हस्तक्षेपा विरोधी धोरण, संयम आणि सहनशीलता, नैतिक अधिष्ठान यासारखी तत्वे गांधीवादाने प्रभावित झालेली होती. युद्ध आणि संघर्षाला असलेला भारताचा विरोध, अणुबाँम्बचा भारताने केलेला निषेध, निःस्वीकरणावर भारताने दिलेला भर. वसाहतवादाचा भारताने केलेला विरोध. ही वैशिष्ट्ये गांधीजींच्या विचाराने प्रभावित झालेली दिसतात. भारताच्या अलिप्ततावादी संकल्पनेची बीजेही महात्मा गांधींच्या विचारात सापडतात. ज्या पंचशील तत्वांची पंडित नेहरूंनी उभारणी केली होती त्या तत्वांचा आधार देखील महात्मा गांधींच्या विचारात आहे. संयुक्त राष्ट्र संघटनेला भारताने केलेले समर्थन, राष्ट्रांमधील प्रश्न युद्धाच्या मागने न सोडवता ते शांतता चर्चा आणि सहकार्याच्या माध्यमातून सोडवण्याच्या तत्वावर भारताचा असलेला भर. यावर महात्मा गांधींच्या विचारांची छाप स्पष्टपणे दिसते.

७) भारताने केलेले तिसऱ्या जगाचे नेतृत्व :

स्वातंत्र्योत्तर भारताने आशिया आणि आफ्रिका खंडातील गरीब व विकसनशील राष्ट्रांचे नेतृत्व करावे अशी आफ्रिका खंडातील सर्व राष्ट्रांना एकत्र करून त्यांची सामूहिक ओळख निर्माण करण्यासाठी प्रयत्न करावेत इतर राष्ट्रांमध्ये चालू असलेल्या वसाहतवाद विरोधी चळवळींना मदत करावी वसाहतवादाच्या जोकडातून जी राष्ट्रीय स्वतंत्र झाली आहेत त्यांच्या आर्थिक विकासासाठी भारताने प्रयत्न करावेत भारताला ब्रिटिश राजकीय सत्तेचा वारसा लाभल्यामुळे भारताचे स्थान इतर राष्ट्रांच्या तुलनेत मोठे आहे, अशी धारणा नेहरूंची होती परिणामी भारताने इतर राष्ट्रांचे नेतृत्व करावे भारताकडे तिसऱ्या जगाचा नेता म्हणून पाहिले जाऊ लागले होते, त्याचा आधार घेऊन शीतयुद्धाच्या धुवीकरणाच्या काळात आफ्रो- आशियाई राष्ट्रांचा एक स्वतंत्र गट विकसित करून, जो अलिप्ततावादी राष्ट्रांचा गट म्हणून ओळखला जातो आहे. त्याचा प्रभाव आंतरराष्ट्रीय राजकारणावर पाडण्याची क्षमता भारतामध्ये आहे. आंतरराष्ट्रीय प्रतिष्ठा भारताला जी निर्माण झाली ती नेहरूंच्या तिसऱ्या जगाच्या नेतृत्वाच्या क्षमतेने मुळे निर्माण झाली होती. यास भारताच्या परराष्ट्र धोरणातील सुवर्णकाळ मनावयास हरकत नाही.

८) अलिप्ततावाद भारताच्या परराष्ट्र धोरणाचा मुलाधार :

स्वातंत्र्योत्तर भारताच्या परराष्ट्र धोरणावर दृष्टीक्षेप टाकला असता संपूर्ण शीतयुद्धाच्या काळात भारतीय परराष्ट्र धोरणाचा आधार बनला तो भारताने स्वीकारलेला अलिप्ततावाद याला



नाकारता येत नाही याच्याही पुढे जाऊन आली तर त्या वादाचा उल्लेख तत्कालीन भारताचे राष्ट्रीय सुरक्षा धोरण या नावाने पण उल्लेख करता येतो शीतयुद्धाच्या राजकारणाकडे तत्कालीन पंतप्रधान पंडित नेहरूंनी आंतरराष्ट्रीय संघर्षाचा स्रोत म्हणून पाहिले शीतयुद्धकालीन विचारसरणीतील संघर्ष सत्तेचे राजकारण शस्त्रास्त्र स्पर्धा लष्करी संघटनांची निर्मिती यापासून भारताला वेगळे ठेवण्याची नेहरूंची इच्छा होती. शीतयुद्धाच्या राजकारणात पडून अमेरिका किंवा सोवियत रशियाची बाजू उचलून धरण्यापेक्षा आपले स्वतंत्र अस्तित्व जोपासून भांडवलशाही व साम्यवादी अशा दोन्ही गटाबरोबर मैत्री आणि सहकार्याचे संबंध प्रस्थापित करून भारताच्या सर्वांगीण विकासासाठी थोडक्यात भारताचे आर्थिक विकासाचे उद्दिष्ट पूर्ण करण्यासाठी भारताला आपल्या आर्थिक विकासासाठी अमेरिका आणि सोवियत रशिया या दोन्हीची ही आवश्यकता होती याचा विचार करून निर्णय भांडवलवादी व साम्यवादी गटातील चांगल्या गोष्टी स्वीकारल्या होत्या याशिवाय भारताच्या परराष्ट्र धोरण निर्णय प्रक्रियेतील स्वायत्तता टिकून ठेवावयाची होती भारत जर शीतयुद्धाच्या राजकारणात पडला असता तर अमेरिका किंवा सोवियत रशियाच्या धोरणांनी भारताचे परराष्ट्र धोरण प्रभावित झाली असते परराष्ट्र धोरणातील निर्णय स्वतंत्र टिकवणे हे नेहरूंच्या अलिप्ततावादी धोरणाचे मुख्य उद्दिष्ट होते अलिप्ततावाद म्हणजे तटस्थता नाही या उलट अलिप्ततावाद आंतरराष्ट्रीय राजकारणातील सहभागाचा पुरस्कार करतो तथापि हा सहभाग सकारात्मक आणि विकासात्मक असावा अशी अपेक्षा अलिप्तता वादाची आहे आशिया आफ्रिका खंडातील नव्याने स्वतंत्र झालेल्या राष्ट्रांसाठी अलिप्ततावादाच्या रूपाने शीत युद्धकालीन सत्ता संघर्षाच्या राज्यकारणापासून अलिप्त राहण्याचा आणि सहकार्याच्या माध्यमातून आपला आर्थिक विकास उत्तम मार्ग उपलब्ध करून दिला होता हे लक्षात घेण्यासारखेच आहे नेहरूंनी स्वीकारलेला अलिप्ततावाद केवळ आशिया आफ्रिका खंडातील स्वतंत्र झालेल्या व विकास करू इच्छिणाऱ्या देशांना मिळालेला एक स्वतंत्र स्रोतच होता असे म्हणता येते.

१) भारतीय परराष्ट्र धोरणाची शीत युद्धोत्तरतत्त्वे :

१) परराष्ट्र धोरणातून निर्णय स्वातंत्र्य अबाधित ठेवणे हे नेहरूंच्या परराष्ट्र धोरणाचे मुख्य उद्दिष्ट होते शीतयुद्धाच्या राजकारणापासून अलिप्त राहण्याचा अर्थ अलिप्ततावादी विचारांची बस सुधारण्याचा प्रयत्न करणे व त्या आजची नी युद्ध जरी संयुक्त आले असले आणि अलिप्ततावादी चळवळीला तत्पार उतरली कळव लागली असली तरी परराष्ट्र धोरणातील निर्णय स्वातंत्र्य आम्हादी ठेवण्यासाठी प्रयत्न प्रयत्नशील आहे. आज भारत अर्थात अमेरिका संबंध अलिप्तताय घनिष्ठ झाले आहेत, भारत अर्थात अमेरिकेतील सामाजिक

भागीदारी जरी विकसित होत असली तरी भारताने आपले परराष्ट्र धोरण अमेरिकेच्या प्रभावापासून दूर ठेवले आहे. इराण, इराक, सीरिया तसेच तैवांच्या प्रश्नावर भारताने अमेरिकेचा दबाव न जुमानता आपली स्वतंत्र भूमिका कायम ठेवली आहे व ती स्पष्ट केली आहे नंबर दोन शांतता सहजीवन विकास शांततापूर्ण माध्यमातून राष्ट्रा-राष्ट्रांमधील प्रश्न सोडवण्यावर भा निशस्त्रीकरणासाठी प्रयत्न संयुक्त राष्ट्र संघटनेला सहकार्य करण्याची भूमिका ही तत्त्वे भारताच्या परराष्ट्र धोरणातील मुख्यत्वे आहेत भारतीय पर जास्त धोरणात कायम आहेत या तत्त्वां प्रति भारत आजही वचनबद्ध असून त्यासाठी तो प्रयत्नशील आहे नंबर तीन आजही भारतीय परराष्ट्र धोरणाचा आधार म्हणून अलिप्ततावादी विचारसरणीकडे पाहिले जाते आज जरी बहुसंख्य राष्ट्रांचे वचनबद्धता कमी झाली असली आणि युद्धोत्तर विश्वचरनेत ही चळवळ कालवाही होण्याच्या मार्गावर असली तरी भारत मात्र अद्याप या विचारसरणी विषयी प्रामाणिक आहे अलिप्ततावाद आजही भारतीय परराष्ट्र धोरणाचे मुख्य उद्दिष्ट आहे या संदर्भाने भारताचे पंतप्रधान व परराष्ट्र मंत्री इंदुकुमार गुजराल जाने १९९६ साली भारतीय परराष्ट्र धोरण आणि अलिप्ततावाद यांच्यातील परराष्ट्र संबंधाविषयी केलेली विधान या दृष्टीने महत्त्वाचे आहे त्यांच्यामते, 'the non-alignment figures firmly in India's world view and constitute an important plank in our foreign policy. We remain firmly committed to the philosophy and values of Non-alignment.' अलिप्ततावादी विचारसरणीचे भारतीय परराष्ट्र धोरणातील सातत्य गेल्या अनेक दशकात भारताने घेतलेल्या अनेक निर्णय मधून प्रतिबिंबित होते. अण्वस्त्र प्रसार बंदी करणे व अणुचाचणी बंदी करणे विषयी आंतरराष्ट्रीय दबावजला बंदी न पडता भारत आणि आबादीत ठेवलेले आपले निराकरण निर्णय स्वातंत्र्य भारताने इराक आणि अफगाणिस्तान मध्ये अमेरिकेची विनंती नजुमानता शांती सैनिक पाठविण्यास दिलेला नकार, यासारख्या अनेक निर्णयांमधून अलिप्ततावादाचे भारतीय परराष्ट्र धोरण अस्तित्व आणि महत्त्व स्पष्ट होते.

२) आंतरराष्ट्रीय राजकारणाचे लोकशाहीकरण करणे हे परराष्ट्र धोरणाचे महत्त्वाचे उद्दिष्ट होते. आंतरराष्ट्रीय विश्व राज्यात ही लोकशाही तत्त्वावर आधारित असावी अशी नेहरूंची इच्छा होती. राष्ट्र राष्ट्रांमधील समानता आणि आंतरराष्ट्रीय व्यापारवादी इच्छा भारताने प्रयत्न करावेत असे नेहरूंना शांतत्वाने वाटत होते. नेहरूंचे तत्त्व आजही भारतीय परराष्ट्र धोरणाचे प्रमुख उद्दिष्ट म्हणून कायम आहे. आज बहुसंख्य विश्वचरनेच्या निर्मितीसाठी आणि एखाद्या विशिष्ट राष्ट्राची आंतरराष्ट्रीय राजकारणातील



१०) परराष्ट्र धोरणाचे शीतयुद्धोत्तर स्वरूप :

२१व्या शतकात भारतीय परराष्ट्र धोरणाची तीन मुख्य उद्दिष्टे दिसून येतात

- भारताच्या आर्थिक सामर्थ्याचा विकास करणे भारताच्या आर्थिक आणि व्यापारी हितसंबंधांच्या आरक्षणासाठी परराष्ट्र धोरण आणि राजनयशाचा साधन म्हणून वापर करणे.
- भारताचे अंतर्गत आणि बाह्य सुरक्षेला आव्हान देणाऱ्या घटकांचा सामना करण्यासाठी आवश्यक क्षमतांचा विकास करणे.
- आर्थिक आणि सामाजिक दृष्ट्या महत्त्वाच्या राष्ट्रांबरोबर भागीदारी विकसित करणे इसवी सन २००० साली पंतप्रधान अटल बिहारी वाजपेयी यांनी अमेरिका रशिया इन्डोनेशिया आणि चीन बरोबर आर्थिक आणि लष्करी संबंध दृढ करण्यासाठी एक महत्त्वाकांक्षी धोरण आखले हे धोरण P5 P वा नावाने ओळखले जाते. या धोरणाचा विकास पुढे मनमोहन सिंग यांनी केलेला दिसतो. शीतयुद्धोत्तर काळात भारतीय परराष्ट्र धोरणाला एक नवीन दिशा मिळाली. भारताचे वाढते आर्थिक आणि लष्करी सामर्थ्य, विभागीय महासत्ता बनण्याची भारताची प्लानांकना, जगतिक महासत्तांबरोबर संबंध प्रस्थापित करण्यासाठी भारताचे वाढलेले प्रयत्न, भारताची चीन, जपान आणि इंडोनेशिया यासारख्या राष्ट्रांबरोबर अनेक क्षेत्रांमधील विशेषतः ऊर्जा आणि इंधन क्षेत्रातील स्पर्धा, चीनचे वाढते आर्थिक व लष्करी सामर्थ्य, चीनची वाढती कोरपण शक्ती व आक्रमकता, आंतरराष्ट्रीय दहशतवाद व्हावे आर्थिक सामर्थ्य, दहशतवादाचा दक्षिणी राष्ट्रांना वाढतेला धोका इत्यादी गोष्टींचा भारताच्या परराष्ट्र धोरणास परिणाम झालेला दिसतो. तो परिणाम २१ व्या शतकातील परराष्ट्र धोरणावर प्रामुख्याने झालेला दिसतो.

११) आधुनिक घालाचा आर्थिक विकास आणि परराष्ट्र धोरण :

- २००० एक भारताच्या आर्थिक प्रगतीमुळे भारताची आंतरराष्ट्रीय पद सुधारले असून त्याचा परिणाम म्हणून आंतरराष्ट्रीय राजकारणाची भारताची भूमिका वाढली आहे.
- भारताच्या आर्थिक विकासांमुळे भारताला आंतरराष्ट्रीय क्षेत्रात प्रगतीच्या अनेक संधी उपलब्ध झाले आहेत आणि परराष्ट्रांबरोबर सयान पातळीवरचे संबंध प्रस्थापित करणे भारताला शक्य झाले आहे. उदाहरणार्थ अमेरिका.

३) भारताच्या आर्थिक उदारीकरण आणि जागतिकीकरणाच्या धोरणामुळे दक्षिण आशियात विभागीय पातळीवर एकीकरणाची आणि सहकार्याची प्रक्रिया गतिमान झाली आहे.

४) भारताच्या आर्थिक विकासांमुळे विभागीय तसेच आंतरराष्ट्रीय पातळीवर भारताला इतर राष्ट्रांबरोबर लोकशाही मूल्ये बहुलतावाद आणि धर्मनिरपेक्षता या आधारावर संबंध प्रस्थापित करणे शक्य झाले आहे.

असे असले तरी भारत सातत्याने दहशतवादी आणि नक्षली हल्ल्यांना बळी पडतो आहे. शेकडो निरापराध नागरिकांना आपला जीव या हल्ल्यांमध्ये गमावा लागला आहे, आज पर्यंत अंतर्गत सुरक्षेचा सामना करण्यासाठी एखादे व्यापक राष्ट्रीय सुरक्षा धोरण आखण्यात आलेली नाही. अंतर्गत सुरक्षेच्या व्यवस्थापनाविषयी सुरक्षेची निगडित विविध घटकांमध्ये समन्वय साधण्यासाठी केंद्र सरकार आणि घटक राज्यांची भूमिका निर्धारित करण्यासाठी पोलीस, गुप्तचर संघटना, लष्कर निमलष्करी दले यांची भूमिका निर्धारित करण्यासाठी आवश्यक त्या सुरक्षा धोरण गेल्या ७५ वर्षात आखण्यात आलेली नाही. भारतात राष्ट्रीय सुरक्षेची निगडित प्रश्नांकडे पक्षीय राजकारणाच्या आणि संकुचित राजकीय हितसंबंधांच्या दृष्टिकोनातून पाहिले जात असल्यामुळे या प्रश्नावर राष्ट्रीय पातळीवरून तोडगा काढण्याचे प्रयत्न अपयशी ठरत आहेत. राष्ट्रीय दहशतवाद विरोधी केंद्रात एन. टी.सी.टी. चा विविध राजकीय पक्ष आणि घटक राज्यांकडून होणारा विरोध हेच दर्शवितो. भारताला जर भविष्यात अंतर्गत आणि बाह्य सुरक्षेची निगडित प्रश्नावर मात करावयाची असेल तर परराष्ट्र आणि संरक्षण क्षेत्राची राजकीय अपेक्षा त्वरित थांबवावी लागणार आहे.

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भारतातील बालकामगार निर्मूलनासाठी उपाययोजना

डॉ. पोळडे एस.एम.

समानाशास्र विभाग,

श्रीकाव्यन्व टिळक महाविद्यालय, चटवणी

प्रस्तावना :

बाल कामगार ही एक विश्वव्यापी समस्या निर्मूलण झालेली आहे. प्रामुख्याने विकसनशील देशात ही समस्या उग्र रूप धारण करत आहे. २००५ च्या युनिसेफच्या अहवालामध्ये जगात सर्वांत जास्त बालकामगार असलेला देश म्हणून भारताचा उल्लेख केला आहे. भारतानंतर बांगलादेशाचा क्रमांक लागतो. भारताने १९९४ साली संमत केलेल्या कायदानुसार १६ वर्षांच्या आतील मुलांना जर कामावर ठेवले किंवा त्यांना कष्टाची कामे करावना भाग पाडले तर त्यांना बालकामगार असे म्हणतात. समाजात जे जे घटक वांचत, दुर्बल असतो त्यांच्या विकासासाठी प्रयत्न केले जातात. लहान मुल देखील समाजातील मागास घटक आहे. हे अनेक निरोक्षणातून सिध्द झाले आहे. २१ व्या शतकातील बालमजूर हा सर्वांत महत्त्वाचा प्रश्न जगासमोर उभा आहे. जगामध्ये कांटावावधी बालमजूर आहेत. आजचे बालक हेच उद्याचे नागरिक असतात आणि त्यामुळेच सुसंस्कृत समाजात मुलांच्या विकासावर प्रामुख्याने भर देला जातो. राष्ट्राच्या उज्वल भविष्याकरीता त्यांचो आवश्यकता असता. त्यांना संरक्षण देणे हे प्रत्येक समाजाचे/राष्ट्राचे कर्तव्य ठरते. परंतु समाजात मात्र अनेक लहान मुले आपला व कुटुंबाचा उदरनिर्वाह चालवीण्याकरीता राबवताना दिसून येतात. त्यामुळे विविध सुखसोईच्या अभावामुळे त्यांच्या व्यक्तिमत्त्व विकास व आरोग्यावर प्रतिकूल परिणाम होतो. मुलांच्या एकूण विकासाच्या दृष्टीने अत्यंत वाईट स्थिती आहे.

भारतात बालकामगारांमध्ये अनेक मुले हॉटेल, बांधकाम व्यवसायात बौद्धी तयार करण्याच्या कारखान्यात गाईचे बसविणे, काढीपेट्या, हिरे पॉलिश करणे, काच बागड्या तयार करणे, सोभेची दासू तयार करणे, भौक मागणे इत्यादी उद्योगात साधारणपणे काम करताना दिसून येतात. मोठ्या महानगरात तर हॉटेलमध्ये भणार गोळा करणे, दुध पोचविणे, भुण्णे-भांडी करणे, चुट पॉलिश करणे, पेट्रोल पंपावर व सिग्नल गाडी पुसविणाऱ्या मुलांचो संख्या लक्षाणीय आहे. अशाप्रकारे लहान वयातच मुलांना काम करावे लागून शिक्षणापासून वंचित ठेवून त्यांच्या शारीरिक, मानसिक विकासात बाधा निर्माण केली जाते.

बालकामगारांच्या व्याख्या :

१. "बालकामगार म्हणजे १४ वर्षांच्यातील शालेय जणारी अथवा न जाणारी आणि बालमजूर कायद्यामध्ये नमूद केलेल्या किंवा नमूद नसलेल्याही कामांमध्ये पूर्णवेळ किंवा अर्धवेळ गुंतलेली सर्व मुले." **बालमजुरी निर्मूलन : राज्य कृती आराखडा, महाराष्ट्र शासन.**
२. "बाल मजुरांमध्ये अर्धरूपक वयात प्रौढासरखे जीवन जगणाऱ्या मुलांचा समावेश होतो. आरोग्याला तसेच मानसिक आणि शारीरिक विकासाला हानिकारक परिस्थितींमध्ये, लुटपुंज्या येतानाचर त्यांना तासन् तास काम करावे लागते. बऱ्याच जगाना कुटुंबापासून दूर रहावे लागते. उज्वळल भविष्यासाठी अर्धपूर्ण शैक्षणिक संधीपासून वऱ्याच वेळा अशी मुले वंचित राहतात." **आंतरराष्ट्रीय कामगार संघटना.**
३. "मुलांच्या पूर्व शारीरिक विकासात त्यांच्या किमान अपेक्षित शिक्षण घेण्याच्या संघीत किंवा त्यांचा आवश्यक असलेल्या मनोरंजनाच्या कामात अडसर निर्माण करणारे कोणतेही काम मुले करत असतील तर त्यांना बालकामगार म्हणतात." **होमर फोक्स.**
४. "बालकामगार म्हणजे मानसिक, शारीरिक, सामाजिक, नैतिकदृष्ट्या धोकादायक व ज्यामुळे शिक्षणात खंड पडेल किंवा व्यत्यय येत असलेला अशा कामांमध्ये सहभागी बालक." **ग्लोबल मार्च अगेन्स्ट चाईल्ड लेबर.**

बालकामगार : गैरसमज व वस्तुस्थिती :

बालकामगारासंबंधी अनेक गैरसमज आहेत. या गैरसमजामुळे बाल कामगारामागील खडबडीत स्थिती लागून बाल कामगारांचे निर्मूलन आणि प्रतिबंध करण्यात अडथळे निर्माण केले जातात.

अ.क्र.	गैरसमज	वस्तुस्थिती
१.	मुलांना नोकरी देऊन पालक त्यांच्यावर उपाकार करतात.	मुले जरी चंतनात काम करतात, मुलांवर आरडाओरड, जबरदस्ती करून मुलांकडून जास्त काम विनासापास करून घेता येते. मुले सोप्यात काम घ्या-नाहांत. म्हणून मालक मुलांना कामावर ठेवतात.
२.	बाल कामगार ही केवळ दारिद्र्यामुळे निर्माण होते.	बाल कामगार दारिद्र्यामुळे निर्माण होत असतो तर सर्वत्र गरीब कुटुंबात बाल कामगार द्याली असते पण अनेक गरीब मुले आज शाळांमधून शिक्षण दारिद्र्याबरोबर पालकांची शिक्षणाविषयी अनास्था असते तेव्हाच बालकामगार निर्माण होते.
३.	जर मुलांनी काय केले नाहीतर त्यांच्या कुटुंबाची उपासमार होईल.	आज प्रदेशात एम्.को. फाऊंडेशन या स्वयंसेवी संस्थेने हजारो बालकामगार कामापासून मुक्त करून शिक्षणाच्या प्रवाहात आपले. पण त्यांच्या कुटुंबाची उपासमार झाली नाही! प्रश्न आहे तो बालमजुरीचे द्रव्य परिणाम व मुलांच्या शिक्षणाचे महत्त्व पालकांना पटण्याचा.
४.	लहानपणी काम करवताने मुलांना भविष्यासाठी उपयुक्त असे कौशल्य प्राप्त होणे.	मुलांना दिलेली कामे बहुधा सोपी आणि तीव्र-तीव्र असतात उदा. लंबात भाजणे पिशव्या भरणे, सामान घेऊन जाणे किंवा आणणे, मोठे मुले ज्या कामात मग असतात. त्या कंठर मोठ्याच्या आणि कपटाच्या कामांना कौशल्य म्हणणे चुकीचे आहे. कारण कुडल्याही व्यवसायाचे मनापासून शिक्षण फक्त मोठी झालेलीच मुले आत्मसात करू शकतात हे सर्वमान्य सत्य आहे.
५.	मुलांना स्वतः लाच काम करायला आवडते.	जेव्हा मुले कामांना पसंती देतात तेव्हा त्यांच्याकडे दुसरा पर्याय नसतो. शाळेत त्यांच्याकडे दुसरा पर्याय नसतो. शाळेत शिकायला त्यांना आवडत नाही. शाळा किंदाळा येतो, शिकवलेले समजत नाही, शाळेत भौतिक सुविधांचा अभाव असतो म्हणून मुले शाळा सोडून कामाकडे वळतात. एकदा मुले पैसे कमावण्याला लागले की, स्वतःची किंमत वाढवण्यासाठी वाटते आणि मग शिक्षणापासून दूरच राहतात.

अशाप्रकारे बालकामगारासंबंधी गैर समजूती निर्माण करण्यात आलेल्या आहेत. परंतु वस्तुस्थिती ही खोड्या प्रकारची आहे.

बालकामगार निर्मूलनाचे उपाय :

१. १९३३ च्या कायदानुसार मुलांच्या पालकांनी कर्न मिळविण्यासाठी मुलांचे श्रम मालकाकडे गहाण ठेवले व मालकात मुलांकडून श्रम घेण्याची प्रथा बंकापदेशीर ठरवण्यात आली. १९३८ साली बालकामगार कायदा पंज १५ वर्षांचातील बालकांना रेल्वे बंदर येथे माल उचलणे वा ठेवण्यास प्रतिबंध केला आहे.
२. १९४८ च्या अरसज्ञाना कायदानुसार १४ वर्षांचातील मुलांना काम करण्यास बंदी घालली आहे. तर १९५२ च्या खाल कायदानुसार मुलांना ४.५ वर्षांपेक्षा जास्त काम करता येणार नाही.
३. १९८६ च्या नियमानुसार धोक्यादायक कारखान्याच्या ठिकाणी १४ वर्षांचातील मुलांना काम करणे बंदी.
४. १९७९ बालक वर्षे म्हणून साजरे करण्यात आले.
५. १९९६ चे सुप्रीम कोर्टाचे आदेश.
 - १) ८ ते १४ वर्षांपेक्षा सव्हे मुलांना धोक्यादायक कारखान्यात बंदी आणण्या करवरे करावेत.
 - २) धोका नसणाऱ्या व्यवसायात बाल मजुरांसंबंधी कायदे करावे व त्याची अंमलबजावणी करावी.
 - ३) लहान मुलांच्या विकासासाठी बालकल्याण निधी उभारावा असेही वा कायद्यात तरतुद आहे.
६. प्राथमिक शिक्षणाचे साधोउपकीकरण करावे.

७. शाळेतील गजाली झालेल्या मुलांसाठी रोजू शाळा, संग्रहालय घर्म, वंशकालीन घर्म व त्याद्वारे त्यांना शाळेच्या मुख्य प्रवाहात आणावे.
 ८. धोकादायक व्यवसायात काम करणाऱ्या मुलांचो त्वरीत मुक्तता वाचून त्यांचे धर्मवसन करणे.
 ९. शाळेचे शिक्षणाची गुणवत्ता वाढवणे.
 १०. दारिद्र्य निर्मूलनासाठी उपाय योजना करणे.
 ११. मुलांच्या शिक्षणाबाबत जाणीव जागृती विशेषतः मुलांच्या शिक्षणाचे महत्त्व पटवून देणे.
 १२. पालकांना अर्धोत्पादनासंबंधी प्रशिक्षण, रोजगाराच्या अधिक संधी देणे.
 १३. बालमजुरांच्या अनिष्ट परिणामाबाबत अधिक जाणीव जागृती करणे.
 १४. प्रसार माध्यमातून प्राथमिक शिक्षणाच्या सार्वत्रिकीकरणासंधी जाणीव जागृती करणे.
 १५. समुदायातील प्रत्येक मुल शाळेत जात आहे यासाठी समिर्षण रचना निर्माण करणे.
- अशा पध्दतीने काही मुलभूत उपाय भारतीय समाजव्यवस्थेत राबविले तर बालकामगारांची समस्या कमी होईल. त्यासाठी सर्व संघटना, प्रसार माध्यमे यांची भूमिका महत्त्वाची ठरू शकते.

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महिला सबलीकरणाच्या समस्या : आव्हाने आणि उपाय



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कौटुंबिक कायदे आणि स्त्रियांचा बदलता सामाजिक दर्जा

प्रा. पोळडे एस.एम.

समाजशास्त्र विभागप्रमुख, लोकमान्य टिळक महाविद्यालय, वडवणी

प्रस्तावना

एखाद्या व्यक्तीचा दर्जा ठरवित असतांना तिच्या कौटुंबिक, सामाजिक परिस्थिती, शैक्षणिक, आर्थिक, राजकीय स्वातंत्र्य आणि अधिकार यांचा विचार करणे आवश्यक असते. कौटुंबिक परिस्थितीवरच स्त्रीचा दर्जा ठरविला जातो. ज्या कुटुंबाला वैचारिक बारसा लाभलेला असतो अशा कुटुंबातील स्त्रीयांना स्वातंत्र्य आणि अधिकाराचा मोकळा स्वास पोता येतो. स्त्रीयांचा सर्वांगीण विकास व्हावा म्हणून राज्यघटनेने स्त्रीयांच्या उन्नती करिता विविध कायद्यांची धोरणात्मक निर्मिती करून, प्रभाविपणे अंमलबजावणीची तरतूद केलेली आहे.

भारतामध्ये स्त्रीचा सामाजिक दर्जा हा पुरातन कालापासून दुय्यम राहिलेला आहे. त्यामुळे तिचा सर्वांगीण विकास होऊ शकला नाही. नाचक स्त्री, प्रथा, परंपरा ह्या तीच्या विकासातील प्रमुख अडथळे म्हणून आपल्याला नोंदवता येतील. 'घूल आणि मूल' या दोन घटकाव्यतिरिक्त स्त्रीची ओळखच नव्हती.

स्वातंत्र्योत्तर कालखंडात भारतीय राज्यघटनेने स्वातंत्र्य, समता, बंधुता आणि न्याय या तत्वांचा अंगीकार करून स्त्री-पुरुष समतेचा पुरस्कार भारतीय राज्यघटनेने केलेला आहे. कौटुंबिक जाघातून स्त्रीची मूक्तता व्हावी म्हणून शासनस्तरावर विविध कायद्यांची निर्मिती करून स्त्रीचा सामाजिक, आर्थिक, शैक्षणिक, सांस्कृतिक, धार्मिक व राजकीय संरक्षण दिल्यामुळे स्त्रीयांच्या सामाजिक दर्जामध्ये परिवर्तन होत आहे. याला मूल्य शिक्षणाची व कौटुंबिक संस्काराची नितान्त आवश्यकता आहे.

कायदा म्हणजे काय?

- 1) "व्यक्तीच्या बाह्य वर्तनावर सक्तीने निर्बंध घालण्यासाठी राज्याच्या सार्वभौम सत्तेकडून निश्चित केलेला सर्वसाधारण नियम म्हणजे कायदा होय." प्रा.हॉर्लेड
- 2) "कायदा म्हणजे असे नियम को, जे नागरिकांच्या वर्तुणांकोसंबंधी असतात आणि ज्यांचे उल्लंघन केल्यास राज्याच्या दंडकशक्तीच्या यंत्रणेद्वारे शिक्षा करण्यात येते." डॉ. आर्शिवांदम्

दर्जा म्हणजे काय?

- 1) "कोणत्याही व्यक्तीला विशिष्ट व्यवस्थेत विशिष्ट काळी जे स्थान असते त्याला त्या व्यक्तीचा दर्जा असे म्हणतात." राल्फ लिटन
- 2) "व्यक्तीच्या समाजामधील स्थानास सामान्यपणे दर्जा मानले जाते." आर टी लॅपिअर

स्त्रीविषयक कायदे व सामाजिक दर्जामध्ये बदल

हिंदू विवाह कायदा 1955

इ.स. 1955 चा हिंदू विवाह विषयक कायद्यामुळे स्त्रियांच्या वैवाहिक दर्जामध्ये परिवर्तन झाले. समानतातील सर्व धर्मातील स्त्रियांना याचा फायदा झाला. या कायद्यानुसार स्त्रियांचे विवाह वय कमीत-कमी 18 वर्षे करण्यात आल्यामुळे स्त्रियांच्या विवाहासाठी आवश्यक असणाऱ्या शारीरिक विकासाला व मानसिक तयारीला अवसर प्राप्त झाला. पहिली पत्नी निवृत्त असतांना दुसऱ्या स्त्रीशी लग्न करणे बेकायदेशीर व शिक्षेस पात्र मानले गेले. पतीकडून होणारा शारीरिक व मानसिक छळ, पतीची बाहेरवाली वृत्ती, त्याचे शैक्षणिक आजारपण या व इतर कारणासाठी पत्नीला घटस्फोटाचा अधिकार या कायद्याने दिला. या कायद्यामुळे स्त्रीचा कौटुंबिक व सामाजिक दर्जामध्ये परिवर्तन होत आहे.

विशेष विवाह कायदा 1954

इ.स. 1870 साली झालेल्या नोंदणी विवाह कायद्यामध्ये सुधारणा करण्यात येऊन 1954 मध्ये नवीन कायदा संमत करण्यात आला. या कायद्यामुळे सर्व धर्म, संप्रदायांच्या व्यक्तींना धर्म न बदलता विवाह करण्यास मान्यता प्रदान करण्यात आली. स्त्रीला आपला नोंदोदार स्वतः निवडण्याचे स्वातंत्र्य आणि त्या स्वातंत्र्याला कायदेशीर संरक्षण प्राप्त झाल्यामुळे आंतरजातीय व आंतर धर्मीय विवाहाच्या प्रमाणात वाढ होऊ लागली. पारंपारिक संयुक्त कुटुंब पध्दतीमध्ये स्त्रीच्या स्वतंत्र्य व्यक्तिमत्त्वाच्या विकासास निर्माण होणारे अनेक अडसर दूर होऊन तिच्या सामाजिक, आर्थिक व सांस्कृतिक दर्जात परिवर्तन होण्यास सुरुवात झाली.

वारसा हक्क कायदा इ.स. 1956

इ.स. 1956 च्या कायद्याने "आर्थिक स्वातंत्र्य अर्थात स्वातंत्र्य ही स्त्री स्वातंत्र्याची गुरू किल्ली मानावी लागेल. मात्र भारतीय स्त्रीचे आर्थिक अधिकार सातत्याने दडकल्यामुळे ती सतत दुय्यम स्थानी राहिल्याचे दिसून येते. परंतु 1956 च्या वारसाहक्क कायद्याने तिला पत्नी, माता, कन्या अशा विविध नात्याने तिला वारसा हक्क प्रदान करण्यात आल्यामुळे तिचा आर्थिक स्तर उंचावून तिच्या आर्थिक दर्जात वाढ होण्यास मदत मिळाली.

दत्तक कायदा इ.स. 1956

'मातृत्व' हा भारतीय संस्कृतीने स्त्रीच्या जीवनातील सर्वोच्च गौरवाचा क्षण मानलेला आहे. स्त्रीला मुलगा किंवा मुलगी आपल्या होणे महत्त्वाचे आहे. परंतु स्त्रीला जर अपत्य नसेल तर अशा स्त्रियांना समाजामध्ये जगणे मुश्किल होते. इ.स. 1956 च्या दत्तक कायद्याने अशांचा



नवीकरण दिसला. या कायदानुसार एखाद्या स्त्रीला देखील मूलगा किंवा मुलगी दत्तक घेण्याचा अधिकार प्राप्त झालेला आहे. कुटुंबात देखील पत्नीच्या संमतेशिवाय एकट्या पतीला मूल दत्तक घेता येत नाही. अर्चात स्त्रीच्या संमतीला महत्व प्राप्त झाले.

पोटगीचा कायदा इ.स. 1956

विवाह हा सोहळा संस्कारांपैकी एक महत्त्वाचा संस्कार आहे. इ.स. 1956 साली पोटगीचा कायदा झाल्यामुळे घटस्फोटीत, पालक्या सिरियांच्या उदरनिर्वाहासाठी उरविक पैसे देण्याची कायदेशीर जबाबदारी पुरुषावर पडली. या कायद्यामुळे सिरियांची होणारी आर्थिक कुचंबना कमी होण्यास मदत झाली.

गर्भपाताचा कायदा इ.स. 1972

1 एप्रिल 1972 रोजी गर्भपाताचा कायदा संमत करून त्याची अंमलबजावणी करण्यास सुरुवात झाली या कायद्यामुळे स्त्रीवर जबरदस्तीने मातृत्व लादण्याचे प्रमाण कमी होऊन ती आपल्या इच्छेनुसार संतती सौख्य प्राप्त करून घेण्याची मोकळीक मिळा प्राप्त झाली.

गर्भजल परीक्षा विरोधक कायदा इ.स. 1988

भारतीय समाजामध्ये पितृसत्ताक कुटुंब पध्दती असल्यामुळे कुटुंबामध्ये पुरुषाला अनन्य असे महत्व प्राप्त झालेले होते. त्यामुळे कुटुंबाचा वारसा घालविण्यासाठी मुलगाच हवा असो मानसिकता तयार झाली. कारणाने आजही समाजामध्ये मुलीच्या जन्माचे घरातमध्ये स्वागत होताने दिसत नाही. विज्ञान आणि तंत्रज्ञानाचा वापर अशा विघातक कृत्य करण्यासाठी वापर होत आहे. गर्भजल परीक्षा करून मुलीचा गर्भ असेल तर तो काढून टाकणे अशा अमानवी व पाशवी कृत्याला आज घालण्यासाठी 1988 मध्ये गर्भजल परीक्षा विरोधक कायदा संमत करण्यात आला.

हुंडा प्रतिबंधक कायदा इ.स. 1961

भारतीय समाजामध्ये भान व खोटी प्रतिष्ठा जपण्यासाठी हुंडा घेणे व देणे समाजात प्रथा रुढ झाली. परंतु कालांतराने या प्रथेचे रूपांतर सामाजिक समस्येमध्ये झाले. या प्रथेमुळे समाजात अनेक सिरियांची मानसिक शारीरिक कुचंबना होऊन मरणवातना भोगाव्या लागल्या. काही वेळेस तर जीवन संपवण्याची मानसिकता तयारी झाली. हुंड्यासारख्या समस्येला आज घालण्यासाठी इ.स. 1961 मध्ये हुंडाप्रतिबंधक कायदा पास करण्यात आला. यामुळे स्त्रीला कायदेशीर संरक्षण प्राप्त झाले.

सतीबंधी कायदा इ.स. 1987

प्राचीन काळातमध्ये भारतीय समाजात पतीच्या निधनानंतर पत्नीने सती जाण्याची अनिष्ट प्रथा समाजामध्ये रुढ होती. या प्रथेला विरोध करून इ.स. 1829 मध्ये राजारावमोहन रॉय यांच्या अध्यक्षतेखाली सती प्रतिषेधक कायदा संमत करण्यात आला. तरी काही भागातमध्ये तुरळक ठिकाणी ही प्रथा समाजामध्ये चालू होती. इ.स. 1987 साली राजस्थान मध्ये घडलेल्या रूपकुंवर सती प्रकरणांमुळे संपूर्ण भारत देश हादरून गेला. संपूर्ण देशभरातून सामाजिक विरोधामुळे 16 डिसेंबर 1987 रोजी सतीप्रथा निवारण कायदा सरकारने संमत केला. या कायदानुसार सती जाणे, सती जाण्यास भाग पाडणे, प्रोत्साहन देणे, जबरदस्ती करणे, अशा कृतीला गुन्हा मानून त्यास कठोर शिक्षेची तरतूद करण्यात आली.

कौटुंबिक हिंसाचार विरोधी कायदा 2005

कौटुंबिक हिंसाचारपासून महिलांचे संरक्षण करण्यासाठी करण्यात आलेला हा कायदा म्हणजे स्त्री सशक्तीकरणातील एक ऐतिहासिक पाऊल ठरले. या कायद्याची अंमलबजावणी 26 ऑक्टोबर 2006 पासून करण्यात आली. या कायद्यामुळे स्त्रीला पत्नी, विधवा, बहीण माता, भावजय, मेहुणी मुलगी अशा विविध रूपात व प्रत्यक्ष लग्न झाले नसले तरी पत्नीसन्धान नाते असलेल्या स्त्रीलाही संरक्षण प्राप्त झाले.

सारांश

कौटुंबिक कायदे आणि सिरियांच्या बदलता सामाजिक दर्जा वावर चिंतन केले असता असे लक्षात आले की सिरियांच्या अधिकाराची जपवणूक करण्यासाठी किंवा तिचा सामाजिक दर्जा टिकवून ठेवण्यासाठी देशामध्ये विविध कायदे करण्यात आले, पण त्या कायद्याची प्राप्तीत अंमलबजावणी म्हणावी तेवढी झालेली दिसून येत नाही. त्यामुळे आजही भारतातील सिरियांच्या सामाजिक दर्जा पुरुषांच्या तुलनेत दुय्यमच दिसून येत आहे.

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- 8) डॉ. पाटेल मिल्ता, भारतीय स्त्री जीवन.

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आणि अशा विवाहातून जन्माला आलेल्या मुलास कायदेशीर मान्यता दिली. तसेच त्यांनी बहुविवाह आणि बालविवाह या प्रत्येकाविरोधात आपले मत मांडून असे सांगितले की या प्रथा हिंदू धार्मिक ग्रंथांमध्ये मान्य नाहीत.

४) पंडीता रमाबाई :

ह्या एक भारतातील प्रमुख सामाजिक सुधारक होत्या. त्यांनी भारतातील शिवांच्या शिक्षणासाठी आणि मोक्ष प्राप्तीसाठी महत्त्वपूर्ण कार्य केले. स्त्री समाजसुधारक असल्यामुळे त्यांनी शिवांच्या समस्या स्वतःच्या अनुभवावरून जाणल्या असल्यामुळे याकडे त्यांनी आपले लक्ष वेधले.

५) महात्मा फुले :

फुले यांनी शिवांच्या सामाजिक सुधारणेसाठी विशेष प्रयत्न केले. ते म्हणतात की, महिलांशिवाय कुटुंबाचा, समाजाचा, देशाचा आणि जगाचा विकास होऊ शकत नाही, कारण समाजाचा व देशाचा आणि जगाचा विकास करायचा असेल तर महिलांचा विकास करून त्यांना समाजाच्या प्रवाहात महत्त्वाचे स्थान दिले पाहिजे आणि हे काम महिलांना शिक्षणाच्या प्रवाहात आणण्याशिवाय पूर्ण होऊ शकत नाही. यासाठी १८४८ मध्ये पुण्यामध्ये मुलींसाठी पहिली शाळा सुरू केली व १८५१ मध्ये त्यांनी मुलींसाठी दुसरी मोठी शाळा सुरू केली व ती अतिशय लोकप्रिय झाली. त्या शाळेमध्ये धर्म, ज्ञाती किंवा पंथ यांच्यात कोणत्याही प्रकारचा भेदभाव नव्हता. त्यापुढे जाऊन न्योतिबा बाल विवाहाच्या विरोधात होते आणि विधवा पुनर्विवाहाचे समर्थक होते. ते विद्याग्रत शिवांच्या सामाजिक प्रनाबहल रूप सहनुभूतिशील होते. अशा समस्याग्रत गरीब आणि शोषित शिवांसाठी त्यांनी समाजाची दारे उघडण्याचे काम केले.

६) राजर्षी शाहू महाराज :

यांनी शिवांच्या सामाजिक सुधारणेसाठी शिवांना मोफत शिक्षण सुरू करून एक चळवळ सुरू केली. तसेच त्यांनी १९१८ मध्ये विधवा पुनर्विवाह कायदा १२ जुलै रोजी १९१९ मध्ये आंतरजातीय विवाह कायदा व ११ जुलै १९१९ मध्ये काडीमोड व घटस्फोट कायदा करून शिवांना समाजाच्या मुख्य प्रवाहात आणून समाजपरिवर्तनाचे काम केले.

७) महर्षी धोंडो केशव कर्वे :

कर्वे यांनी स्त्रीला शिक्षण देऊन तिला स्वावलंबी करणे व तिची दाम्यातून सुटका करण्यासाठी आपले संपूर्ण आयुष्य वेचले. त्यांच्या काळात बालविवाहामुळे बालविधवांचे प्रमाण खूप मोठे होते, त्यांचे

करुणास्पद जीवन संपविण्यासाठी इ.स.१८९३ मध्ये त्यांनी विधवा विवाह उमेदक मंडळ स्थापन करून विधवा पुनर्विवाहाला चालना दिली. पुढे जाऊन त्यांनी ब्राम्हणांच्या विधवा शिवांसाठी इ.स. १९०७ साली हिंगणे येथे महिला विद्यालय सुरू केले, त्यानंतर इ.स. १९०८ साली निष्काम कर्ममठ संस्थेची स्थापना केली तर १९१६ साली मुंबई येथे महिला विद्यापीठ स्थापन करून स्त्री शिक्षण व स्त्रीच्या सर्वांगीण प्रगतीच्या चळवळीला अधिक गती दिली. तसेच शिवांच्या स्थितीत सुधारणा करण्यासाठी इ.स. १९१७ मध्ये 'भारतीय महिला समिती' मद्रासमध्ये स्थापन केली व या समितीच्या सभापती डॉ. अनी बेझंट यांना करून शिवांना सामाजिक सुधारणेत प्रतिनिधित्व दिले.

सारांश :

शिवांच्या सामाजिक सुधारणेसाठी विविध समाजसुधारकांनी मांडलेल्या सामाजिक आणि शैक्षणिक विचारांचा अभ्यास केल्यानंतर असे दिसून आले की, १९ व्या शतकामध्ये शिवांना अनेक समस्यांनी ग्रसले होते, त्यामध्ये सतीप्रथा, स्त्रीशिक्षण बंदी, बालविवाह, विधवा विवाह बंदी किंवा विधवा पुनर्विवाह, बहुपत्नीत्व, केशवपन, पडदा पध्दती आणि श्रिदास्यत्व यासारख्या अनिष्ट प्रथा समाजात होत्या. या सामाजिक प्रथांना याचा फोडून त्यांनी समाजाच्या मुख्य प्रवाहात आणण्यासाठी विविध सामाजिक कायद्यांच्या अंमलबजावणीसाठी विशेष प्रयत्न करून कायदे करून घेतले व शिवांना समाजात सन्मानाने जगण्याची उमेद निर्माण केली.

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प्रा. पोळडे एस. एम.

समाजशास्त्र विभागप्रमुख,

लोकमान्य टिळक महाविद्यालय, वडवणी जि. बीड

प्रस्तावना :

आजच्या बदलत्या जीवनशैलीमध्ये वृद्धांच्या समस्यांमध्ये दिवसेंदिवस वाढ होत आहे. २१ व्या शतकात आधुनिकीकरण, जागतिकीकरण, भांडवलशाही, माहिती तंत्रज्ञान, उत्तर आधुनिकता, संस्कृतीकरण, पश्चिमात्यकरण यामुळे भारतीय समाजातील संयुक्त कुटुंबात लक्षणीय बदल झाला आहे. अलीकडच्या काही वर्षांत ग्रामीण भागातील विभक्त वृद्धांच्या समस्या अभ्यासताना वृद्धांचे संघर्षमय, यातनामय जीवन, एकटेपणा हा मोठ्या प्रमाणात दिसून येतो. इतकेच नव्हे तर तो अधिक तीव्र होत आहे. विभक्त वृद्धांचे जीवन, त्यांचा दर्जा, वर्तवणूक समजून घेण्यासाठी वृद्धांचे आहार, सामाजिक, मानसिक, कौटुंबिक, सांस्कृतिक आणि आरोग्यविषयक समस्यांचा समाजशास्त्रीय दृष्टीकोनातून अभ्यास करणे महत्त्वाचा आहे.

हेल्थएज इंडियाने वृद्ध लोकसंख्येचा सर्व्हे केला असता असे दिसून आले की, युरोप खंड जगातील सर्व खंडात वृद्ध लोकसंख्येत आघाडीवर आहे. युरोपच्या एकूण लोकसंख्येचा पाचवा हिस्सा वृद्धांचा आहे. युरोपच्या एकूण लोकसंख्येचा पाचवा हिस्सा वृद्धांचा आहे. उत्तर अमेरिका २३ टक्के, पूर्व आशिया १७ टक्के, लॅटिन अमेरिका १२ टक्के, दक्षिण आशिया १० टक्के, इटली, ग्रीक, स्वित्झरलंडची वृद्ध लोकसंख्या २८ टक्के आहे. चीन २३ कोटी, भारत १४ कोटी, इंडोनेशिया, ब्राझील ३ कोटींच्या जवळपास, पाकिस्तान ९ कोटी अशा तीव्र गतीने वृद्धांच्या लोकसंख्येत जागतिक स्तरावर वाढ होत आहे. या वाढत्या वृद्धांच्या लोकसंख्येमुळे वृद्धांच्या समस्यांमध्ये वाढ होत असल्याचे दिसून येते. म्हणून वृद्धांच्या समस्या व उपाययोजना विषय संशोधन लेखासाठी निवडण्यात आला आहे.

○ वृद्धत्व म्हणजे काय ? :

"वृद्धत्व म्हणजे नवीन परिस्थितीशी जुळवून घेण्याचा शरीराच्या सामर्थ्याचा न्हास होय. वृद्धत्व ही सतत वाढत जाणारी पाणसाचा जोश कमी करणारी व शेवटी मरणाच्या दारी जावून थांबणारी

शरीरातगत प्रतिकूल बदलाची स्थिती होय." समाजकाय ज्ञानकाय

व्यक्तीच्या जीवनातील शेवटचा कालखंड म्हणजे वृद्ध अवस्था होय. वृद्धाबाबत अनेक समाजशास्त्रज्ञांनी आणि संशोधकांनी अद्ययन केले असून वृद्धत्वाला जीवनातील शेवटच्या कालखंडाचे, अंतिम कालावधी, संपणारा कालावधी, मावळणारा कालावधी असे म्हटले आहे.

○ संशोधनाची उद्दिष्टे :

१. वृद्धांच्या जीवनातील विविध घटक जाणून घेणे.
२. वृद्धांच्या जीवनातील समस्या अभ्यासणे.
३. वृद्धांच्या समस्यांवरील उपाययोजना सुचविणे.

○ संशोधन पध्दती :

प्रस्तुत संशोधन लेखासाठी 'वृद्धांच्या समस्या आणि उपाययोजना' या शीर्षकांतर्गत संशोधन लेख लिहित असताना विश्लेषणात्मक संशोधन पध्दतीचा वापर केला आहे. यामध्ये द्वितीय आधार सामग्रीचा वापर करण्यात येणार आहे. त्यामध्ये संदर्भग्रंथ, मासिके, नियतकालिके, वर्तमानपत्रे, संकेतस्थळे इत्यादींचा वापर करण्यात येणार आहे.

○ वृद्धांच्या समस्या :

१. सामाजिक समस्या :

वृद्धांचा प्रश्न हा त्या व्यक्तीचा वैयक्तिक असला तरी सामाजिक स्वरूपाचा सुध्दा आहे. वृद्ध व्यक्तीच्या इतरांकडून मिळणारी यागणूक, समूहाकडून मिळणारी यागणूक ही काहीशा वेगळेपणाची असल्यामुळे त्या वृद्धांमध्ये मतभेद निर्माण होताना समाजातील दुरतेची भावना वाढते. यातून कलह व संघर्षात्मक परिस्थिती निर्माण होते. जेम्स कॉलमन व डॉनाल्ड क्रेसच्या मते, वृद्धावस्था ही सामाजिक तसेच जैविक प्रक्रिया आहे.

२. आर्थिक समस्या :

वृद्ध अवस्थेमध्ये शारीरिक व मानसिक कार्यक्षमता घटता जाते. मिळकतीचा स्वातः कमी होत जातो. त्यांना आपल्या मुलभूत गरजा व इतर आवश्यक गरजा पूर्ण करण्यासाठी इतरावर अवलंबून राहावे लागते. मिळणाऱ्या मिळकतीमधून त्यांच्या गरजा पूर्ण होत नाहीत. त्यामुळे वृद्धांच्या जीवनामध्ये आर्थिक समस्या निर्माण होते.

३. आरोग्यविषयक समस्या :

आज जर राष्ट्रीय आकडेवारी पाहिली तर लक्षात येईल की, साधारण एकूण लोकसंख्येपैकी ४.५ ते ५.१ टक्के व्यक्ती वृद्ध आहेत. या वाढत्या वृद्धांच्या लोकसंख्येमुळे सामाजिक समस्यांमध्ये आरोग्यविषयक समस्या निर्माण झाली आहे. अनेक आरोग्य शास्त्रज्ञ या संदर्भात संशोधन केलेले आहे. वयाच्या प्रत्येक टप्प्यावर वेगवेगळ्या

आजारांना त्यांना तोंड घावे लागते. अशा आजारापेक्षा सगळ्यात मोठी समस्या म्हणजे वृद्धांचे मानसिक आजार, वृद्धांचे निवृत्ती जीवन, एकटेपणा सहकारी मृत्युमुळे साथ सोडून गेलेला असल्यास जास्तच जाणवतो. कुटुंबातील तरुण सदस्य आपल्या कामामध्ये व्यग्र असल्यामुळे वृद्धांचे मानसिक आजाराचे प्रमाण वाढले आहे. म्हणून प्रत्येकाने आपल्या वाढदिवशी मोज-मनेला फाटा देवून दर सहा महिन्याला आपल्या शरीराची तपासणी केली पाहिजे.

४. कौटुंबिक समस्या :

भारतीय संस्कृतीला अनेक वर्षांचा इतिहास आहे. त्यातूनच संस्कृतीचा काळाच्या ओघात हळूवारपणे विकास होत गेला. भारतीय समाजाचे मुख्य वैशिष्ट्ये म्हणून संयुक्त कुटुंब पध्दतीचा उल्लेख केला जातो. या संयुक्त कुटुंब पध्दतीमध्ये वयाला व अनुभवाला जास्त महत्त्व होते. कुटुंबातील वृद्ध व्यक्ती कर्ता पुरुष म्हणून ओळखली जायची. समाजाच्या विविध सामाजिक संस्थात वृद्धांना प्रमुख कार्ये करावे लागत असल्यामुळे त्यांना समाजातही मानाचे स्थान होते. वृद्धमंडळी शारीरिकदृष्ट्या जरी क्षीण होत असली तरी मानसिकदृष्ट्या ते सक्षम असलेले दिसून येते. परंतु आधुनिक समाजामध्ये संयुक्त कुटुंबाचे विघटन होऊन विभक्त कुटुंब पध्दती अस्तित्वात आली. त्यामुळे वृद्धांच्या बाबतीत अनेकदा कुटुंबामध्ये कलह झालेला दिसतो. त्यामधुन त्यांच्यामध्ये असुरक्षिततेची भावना निर्माण होते.

५. मानसिक समस्या :

भारतात २०११ च्या लोकसंख्येनुसार ८ टक्के लोक हे वयाच्या ६० वर्षे व त्यापेक्षा जास्त वयोगटातील आहेत. (लोकसत्ता, १४ एप्रिल २०१६) महाराष्ट्रात ही संख्या लोकसंख्येच्या तुलनेत ९.३ टक्के आहे. वृद्धावस्थेत प्रत्येक व्यक्तीत मानसिक व शारीरिक बदल मोठ्या प्रमाणावर घडवून येतात. त्याकडे लक्ष न दिल्याने वृद्धांमध्ये मानसिक समस्या निर्माण होते. व्यक्ती नैराश्य अवस्थेमध्ये जावून आत्महत्याकडे वळते. यामध्ये मोठ्याप्रमाणात वाढ झाली आहे.

○ उपाययोजना :

१. सतत वाढत चाललेली वृद्धांची संख्या व त्यामधुन निर्माण होणारे प्रश्न सोडविण्यासाठी स्वयंसेवी संस्थांची संख्या वाढविणे.

२. वृद्ध संस्था आकाराने लहान व व्यवस्थापनास सुलभ असाव्यात.

३. वृद्धांच्या समस्येवर दिन केंद्रे हा महत्त्वाचा उपाय आहे. वृद्धांनी आपला दिवसाचा वेळ योग्ये वृत्तपत्र वाचन, गप्पागोष्टी, मनोरंजन इत्यादी कार्यांत घालवावे व रात्री आपल्या घरी घालावे म्हणजे दिन

केंद्रात त्यांचा दिवस चांगला जाईल व रात्री त्यांना कुटुंबासमवेत राहता येईल.

४. करमणूक आणि वैद्यकीय सेवा या वृद्ध व्यक्तींच्या मूलभूत गरजा आहेत. प्रत्येक वृद्ध व्यक्तींसाठी वैद्यकीय सेवा मोफत उपलब्ध करून दिल्यास काही प्रमाणात त्यांच्या समस्या कमी करता येतील.

५. प्रत्येक वृद्धांना आर्थिक गरजा भागविण्यासाठी निवृत्ती वेतन दिले जावे.

६. आपल्या देशामध्ये वृद्धांसाठी संख्या फारच कमी आहे ती वाढविण्यासाठी समाज व शासनाने लक्ष दिले पाहिजे.

७. वृद्धांनी स्वतःहाची काळजी घ्यावी असे नक्कीच नाही. त्यांना स्वावलंबी राहण्यासाठी इतरांच्या सहकार्याची गरज असते. कारण मनुष्य हा कधीच स्वावलंबी नव्हता. घरातील प्रत्येकाला एकमेकांच्या आधाराची गरज असते. त्यामुळे प्रत्येकांनी एकमेकांना मदत केली पाहिजे.

८. आपल्या कुटुंबाविषयी कोणताही निर्णय घेत असतांनी कुटुंबातील व्यस्कर व्यक्तींचा सल्ला घ्यावा. त्यामुळे त्यांना मानसिक आधार मिळेल.

९. समाजाने देखील वृद्ध व्यक्तींचा उपयोग करून घ्यावा. उच्च विद्याविभूषित व्यक्तींची सल्लागार म्हणून नेमणूक करणे, निराधार आणि महिलांची काळजी घेण्यास सुचविणे. अशा कार्यात वृद्धांचे सहकार्य घेता येईल.

१०. जेष्ठाना पुरक असे कायदे व प्रचलित कायद्यात बदल करून शासकीय, निमशासकीय तसेच खाजगी क्षेत्रात सामाजिक सुरक्षा देणारे कायदे निर्माण करावेत.

११. शासनाने आर्थिक अनुदानाची व्यवस्था करावी. वचत, विमा, बँक इत्यादी मदत घ्यावी. कमी व्याजदराने कर्ज उपलब्ध करून वृद्धांच्या कल्याणाकरिता कार्य करावे.

१२. वृद्ध लोकांची दर तीन महिन्याला तालुका रुग्णालयात व जिल्हा रुग्णालय पांचव्यामार्फत तपासणी व उपचार सप्ताह विनाशुल्क आयोजित करावा.

१३. जेष्ठ लोकांसाठी ज्या विविध सेवाभावी संस्था कार्यरत आहेत. त्यांच्या माध्यमातून तज्ज्ञ डॉक्टरांची व्याख्यान आयोजित करावीत. ज्यामुळे त्यांना आरोग्यसंदर्भात मार्गदर्शन मिळेल.

१४. जुन्या व नव्या पिढीतील वैचारिक अंतर कमी करण्यासाठी प्रयत्न करावेत.

१५. कौटुंबिक कलह व इतर प्रश्न निर्माण होणार नाहीत याची काळजी सर्वांनी घ्यावी.

१६. वृध्दानो मार्गदर्शकाची व सल्ल्याची भूमिका ठेवावी.
१७. रिकाम्या बेंळेत समाजोपयोगी व देशहिताची कामे करावीत. ज्यामुळे बेंळही चांगला जाईल व जौहरनाचा आनंदही घेता येईल.

१८. वृध्दांची मंडळे असावीत, त्यात त्यांना नेण्या-आणण्याची व्यवस्था असावी. मंडळाचे शुल्क भरण्यात काटकसर असू नये. त्यांचे छंद जोपासले पाहिजेत.

○ सारांश :

वृध्दावस्था ही व्यक्तीच्या जीवनातील अनिवार्य बाब आहे. ही वैयक्तिक व सामाजिक समस्या आहे. औद्योगिक क्रांतीमुळे पश्चात्य देशांप्रमाणे भारतामध्ये वृध्दांची समस्या प्रकटाने जाणवते. वृध्दांकरिता भारतीय संविधानात तरतुद केली असून विविध कायदे, कार्यक्रम व योजना राबविल्या आहेत. औद्योगिकीकरण, नागरीकरण यामुळे कुटूंब व्यवस्थेवर सर्वाधिक प्रभाव पडला. संयुक्त कुटूंबाचे विघटन होऊन विभक्त कुटूंबाची निर्मिती झाली. कौटुंबिक विघटनामुळे वृध्दांकडे पाहण्याचा आदर, मानाचा, प्रतिष्ठेचा दृष्टीकोन जाऊन कुटूंबातील अक्वहेलना, अपमान, अडगळ त्यांच्या वाटचाला आली.

एकूणच आधुनिक काळामध्ये वृध्दांश्रम ही समाजाची आवश्यक गरज झाली असून विकास व प्रगतीची कितोही मोठी उंची गाठली तरीही वृध्दांश्रमातील वृध्दांची संख्या वाढतच जाणार असून बदलत्या काळात वृध्दांवर एक सकारात्मक दृष्टीकोन निर्माण होईल असा आशावाद आहे.

○ संदर्भ ग्रंथ :

१. भारतीय समाज : प्रश्न आणि समस्या
डॉ. सुधा काळदाले
२. वृध्दांच्या समस्या : चिंता आणि चिंतन
डॉ. दिलीप खैरनार
३. वृध्दांश्रम : काळाची एक गरज, दि.म. संत
४. वार्धक्य, देशपांडे सुरेश
५. लोकसत्ता (१४ एप्रिल २०१६), दै. वर्तमानपत्र
६. योजना मासिक (जानेवारी २००६)
७. समाजप्रबोधन पत्रिका, पुणे.
८. पंचायत भारती, मुंबई.
९. संकेतस्थळे.



समकालीन भारतातील वृध्दांच्या : एक अध्ययन

प्रा.डॉ. आनंदाव एम. एम.

(समाजशास्त्र विभाग प्रमुख)

लोकमान्य महाविद्यालय, सोनवड

१. प्रस्तावना:

'वृध्दत्व' ही मानवी जीवनातील एक अविनाशक अवस्था आहे. वयाच्या अधारावरूनच जी मानवी जीवनाचे अन्वय अवस्था म्हणजे 'वृध्दावस्था'. भारतीय समाजातील पारंपारिक प्रमाणिके यामुळे एकेकाळी वृध्दांचा अतिशय आदर केला जात असे. वृध्दांची योग्य कळजी घेतली जात असत. ते कुटूंबप्रमुख आणि निर्णय घेण्याच्या प्रक्रियेत महत्त्वाची भूमिका बजावित असत. कृषिप्रधान समाजात वृध्द हे आदरानिच होते. ते कुटूंबाचे कर्ण प्रमुख होते. कौटुंबिक बाबतीतच त्यांचा सल्ला महत्त्वाचा होत असे. नाही तर गावातील घडामोडींबाबतही त्यांचा अनुभव, ज्ञान, ज्ञान, विद्वता यांचे जणू दीपगृह असलेल्या वृध्दांचा सल्ला महत्त्व मानला जाई. सद्यस्थितीत मात्र खुपच परिवर्तन झाले आहे. औद्योगिकीकरण, शहरीकरण आणि पश्चिमात्यीकरण यांच्या प्रभावाने बदलेली अर्थव्यवस्था, सामाजिक संरचना आणि सामाजिक न्याय यामुळे एकत्र कुटूंब पध्दती वंगाने विस्कळीत होवू लागली आहे. पिढीतील आंतर वाढत आहे. तरुणांची वृत्ती अधिकाधिक व्यक्तिमत्त्व बनत चालली आहे. वृध्दांबाबतचा आदर आणि वृध्दांचा कुटूंबावरील निर्विवाद व निःशक अधिकारही नष्ट होवू लागला आहे. त्यामुळे वृध्दाना सामाजिक, भावनिक, आर्थिक आणि कौटुंबिक समस्यांचा सामोरा जावे लागत आहे. हेजो आणि क्स्मिंग यांच्या मते, "जीवनातील महत्त्वपूर्ण तसेच पूर्णपणे उपयोगी आणि ज्योतिषाची अभिप्राया असलेली अशा आरंभीच्या काळापासून दूर जाण्याच्या प्रक्रियेला वृध्दावस्था असे म्हणतात." व्यक्तीच्या जीवनाकाळातील शेवटचा काळ म्हणजे वृध्दावस्था. या काळात व्यक्ती शारीरिकदृष्ट्या परावर्तनीय बनते. या काळातच व्यक्तींना खुन्या आधाराची गरज असते. परंतु कुटूंबात वृध्द उर्ध्व-प्रांहेनांना सामोरा घेतले जात नाही. म्हणून वृध्दांची समस्या निर्माण होत आहे.

महिला आणि पुरुषांमधील अंतर स्पष्ट करण्याचे काम लिंगभावाची संकल्पना करते. समाजाने तयार केलेली स्त्रीची प्रतिमा आणि निसर्गाने नव्हे तर समाजाने घडवलेला स्त्री-पुरुषांचा स्वभाव याला आजच्या परिभाषेत 'लिंगभाव' असे म्हणतात. वास्तविक पाहता लिंगभावाचे आधार नैसर्गिक नसून सामाजिक स्वरूपाचे आहेत. आकांक्षा, हक्क व कर्तव्ये, दर्जा व भूमिका, बतन प्रकार इत्यादी बाबतीत भेद निर्माण केलेला आहे. काही धोंड्या अदिम समाजाचा अणुवाद वगळता जगातील बहुतेक समाज हे पुरुष प्रधान स्वरूपाचे असून या समाजामध्ये स्त्रियांच्या तुलनेत पुरुषांना अनेक हक्क, विशेषाधिकार, स्वातंत्र्य, सवलती व संधी दिलेल्या आहेत. याउलट स्त्रियांना या सवें बाबींपासून वंचित ठेवलेले दिसून येते. म्हणूनच समाजात पुरुषांचे स्थान व दर्जा उच्च तर स्त्रियांचा स्थान व दर्जा कनिष्ठ मानला जातो. त्यामुळेच सर्वच समाजात स्त्री-पुरुष विषमता निर्माण झालेली आहे.

* **Ann Oakley (अॅने ओकले)** : यांच्या मते, "लिंगभाव विषमतेचा संबंध संस्कृतीशी असतो आणि त्यामुळे स्त्री-पुरुषांचे सामाजिक



याचाच अर्थ समाज व संस्कृतीच्या आधारे खऱ्या स्वरूपात लिंगभेदाची भूमिका ठरविली जाते. आपण जन्मापासून या भूमिकेचे पालन करतो व त्याला आत्मसात करतो. त्यामुळे समाज, संस्कृती व सामाजिकरणाच्या माध्यमातून लिंगभाव विषमता अधिक दृढ होत जाते.

*** अभ्यास विषयाचे महत्त्व :**

लिंग असमानता स्त्रियांचे प्रश्न आणि त्यावरील उपाययोजना या विषयाचा अभ्यास करत असतांना आपणास असे दिसते की] भारतामध्ये जात, वर्ग, धर्म, पितृसत्ता, लिंगभेद, वंश या मुख्य कारणामुळे व त्या अनुषंगाने असलेल्या सांस्कृतिक परिप्रेक्ष्यामध्ये स्त्रियांना सामाजिक, आर्थिक, राजकीय, भावनांक व शारीरिक अशा सर्वच पातळ्यांवरती भेदभावाला व त्या सोबतच घडणाऱ्या हिंसेला सामोरे जावे लागते. स्त्रिया वेगवेगळ्या क्षेत्रात पुढे येत असल्या तरी देखील समाजातील चालविवाहाचे प्रमाण, स्त्रियांवरील वाढता हिंसाचार, रोजगारभ्रमूख व व्यावसायिक शिक्षणातील मुलींचे अत्यल्प प्रमाण, सर्वच बाबतीत सामाजिक नितीमुल्यांची दुटप्पी भूमिका, समाजात सार्वत्रिक दिसून येणारा पुरुष प्रधान दृष्टीकोन आज एकावसाव्या शतकातही प्रकर्षाने दिसून येत आहे

*** लिंगभेद असमानतेची कारणे :**

- १) दारिद्र्य, गरिबी आणि शिक्षणाचा अभाव या गोष्टी समाजात लिंग-असमानता निर्माण करण्यास कारणीभूत आहेत.
- २) माहिलांना समान किंवा त्यापेक्षा जास्त कामासाठी समान वेतन मिळत नाही तर त्यांना कमी कौशल्याच्या नोकऱ्या दिल्या जातात. त्यासाठी कमी वेतन दिले जाते हे एक लिंगाच्या आधारे असमानतेचे प्रमुख कारण बनले.
- ३) मुलगी शिक्षित करणे, आजही चाईट गुंतवणुक म्हणून समाजात पाहिले जाते. कारण तिचे लग्न होणार आहे एक दिवस तिचे पितृत्व घर सोडले जाईल. अशा विचारांमुळे समाजात स्त्री व पुरुष यांच्यामध्ये भेद निर्माण होत आहे.
- ४) भारतीय समाजाला पितृसत्ताक पध्दत लागलेली एक कोड आहे. कारण त्यामध्ये सामाजिक संरचना आणि पध्दतीची एक प्रणाली आहे. ज्यात पुरुष वर्चस्व ठेवतात, अत्याचार करतात आणि स्त्रींचे शोषण करतात.
- ५) पूर्वोपासून चालत आलेल्या सामाजिक प्रथेनुसार मुलगी आपल्या वडिलांच्या ताब्यात असणे आवश्यक आहे. लग्न झाल्यावर ती आपल्या पतीच्या ताब्यात असली पाहिजे आणि वृद्ध अवस्थेत तिच्या मुलांच्या ताब्यात असणे आवश्यक आहे हे एक लिंगभेदाचे प्रमुख कारण असल्याचे दिसते.

*** स्त्री विषयक प्रश्न :**

- १) लिंगभेदाचा विचार करता स्त्रियांची समाजातील असुरक्षितता वाढत असल्याचे दिसते. कारण लिंगभेदाच्या या व्यवस्थात्मक रचनेत कुटुंबांतगत घरात, ओळखीच्या नातेवाईकांकडून मोठ्या प्रमाणात स्त्रियांवर हिंसाचार होताना दिसून येतो.
- २) प्राचीन कालखंडापासून हुंडा ही अर्निष्ठ प्रथा भारतीय समाजात अस्तित्वात असलेली दिसून येते. या हुंडाप्रथेच्या विकृत रूपाच्या परिणामी हुंडा बळीच्या घटना घडतात. ही लिंग असमानतेची समस्या आहे असे दिसून येते.
- ३) लिंग असमानतेमुळे कुटुंबात माहिलांना विविध शारीरिक छळास सामोरे जावे लागते. त्यात मारहाण, शारीरिक दुखापत करणे, वेदना देणे, मार देणे यामधून स्त्रीच्या मनामध्ये भिती निर्माण केली जाते. तिचा कुटुंबात छळ करून हीन वागणूक दिली जाते.
- ४) लिंग असमानतेमुळे समाजात पुरुषांकडून स्त्रींवर लैंगिक अत्याचाराच्या घटना घडताना दिसतात. त्यामध्ये अश्लील फोटो काढणे, विविध हावभाव, स्त्रीची बदनामी करणे यासारख्या कृत्यास स्त्रीस सामोरे जावे लागते.
- ५) पुरुषप्रधान संस्कृतीमुळे आजही स्त्रीयाना समाजात वेगवेगळ्या वस्तुच्या उपभोगापासून वंचित ठेऊन त्यांना चांगले वस्त्र न पुरवणे, नोकरी करण्यास मज्जाव करणे, पैसे खर्च करण्यास परवानगी न देणे अशा अनेक आर्थिक वस्तुच्या उपभोगापासून लिंग असमानतेमुळे दूर ठेऊन त्यांच्यावर एक प्रकारचा आर्थिक अत्याचार केला जातो.
- ६) आजही समाजामध्ये लिंग असमानतेतून विविध शासकीय, निमशासकीय, खाजगी कार्यालयांमध्ये आणि कारखानदारी व्यवसायांमध्ये स्त्री-पुरुष यांच्यामध्ये वचस्व प्रस्थापित करण्यासाठी लिंगभेद झाल्याचे दिसून येते.
- ७) आज विविध क्षेत्रात स्त्रिया उल्लेखनीय कामगिरी करतांना दिसत आहेत असे कुठलेही क्षेत्र नाही की, जिथे स्त्रिया आपल्याला दिसून येत नाहीत. त्यामध्ये माहिती तंत्रज्ञान, विज्ञान, कला, क्रीडा, गिर्यारोहण, संरक्षण, समाजकारण, राजकारण, अर्थकारण यामध्ये स्त्रिया काम करत असल्या तरी आजही समाजामध्ये लिंग असमानतेमुळे त्यांचे वचस्व कमी करण्यास पुरुषप्रधान संस्कृती पुढे असल्याचे दिसते.

*** स्त्रियांना समाजात समान दर्जा मिळावा यासाठी तयार करण्यात आलेले घटनात्मक कायदे :**

- १) मनी अटकाळ अधिनियम -१९८८



- २) हुंडा बंदी कायदा अधिनियम-६१
- ३) आंतरजातीय किंवा आंतरधर्मीय विवाह करण्याचा विव्याहित जोडप्यांना योग्य दर्जा देण्यासाठी विशेष विव्याह कायदा अधिनियम-१९५.
- ४) कौटुंबिक हिंसाचारापासून महिलांचे संरक्षण अधिनियम २००५ व नियम २००६ संपूर्ण भारतात २६ ऑक्टोबर २००६ मध्ये लागू करण्यात आला.

**भारतीय दंड संहिता (आय.पी.सी.) च्या अंतर्गत सन २०१० ते २०१४
स्त्रियांच्या विरोधात घडलेल्या गुन्हांचा तपशील**

अ.क्र.	गुन्हाचे स्वरूप	२०१०	२०११	२०१२	२०१३	२०१४
१.	हुंडाबळीचे गुन्हे	८३९१	८६१८	८२३३	८०८३	८४५५
२.	सासरच्या कुटुंबियांकडून होणाऱ्या छळाचे गुन्हे	९४०४१	९९१३५	१०६५२७	११८८६६	१२२८७७
३.	बलात्काराचे गुन्हे	२२१७२	२४२०६	२४९२३	३३७०७	३६७३५
वर्षानिहाय महिलांवर होणाऱ्या गुन्हांची टक्केवारी		९.६	९.४	१०.२	११.२	११.४

*** लिंग असमानता कमी करण्यासाठी उपाययोजना :**

- १) स्त्रियांचा सर्वांगीण विकास व सक्षमीकरणासाठी प्रागतिक दृष्टीकोन रूजविणे व स्त्री आणि पुरुष यांचे परस्पर संबंध अधिक सलोख्याचे व निकोप व्हावेत यासाठी प्रयत्न करणे.
- २) राजकीय, आर्थिक, सामाजिक, सांस्कृतिक आणि नागरी क्षेत्रांमध्ये स्त्री-पुरुषांना समानतेने सवें मान्यी अधिकार आणि मुलभूत स्वातंत्र्य मिळवून देणे.
- ३) स्त्रियांना आरोग्य, सर्व स्तरातील गुणात्मक शिक्षण, कॉरअर आणि व्यावसायिक मार्गदर्शन, रोजगार, समानवेतन, आरोग्य आणि सुरक्षितता, सामाजिक सुरक्षा आणि सार्वजनिक कार्यालये यामध्ये प्रवेशाची समान संधी मिळाली पाहिजे.
- ४) स्त्रियां विरुद्धच्या सर्व प्रकारच्या विषमतांच्या निर्मूलनासाठी न्याय व्यवस्थेचे बळकटीकरण करणे आवश्यक आहे.
- ५) स्त्री-पुरुष जन्मदर समान ठेवण्यासाठी प्रभावी उपाययोजना करणे.
- ६) शासनाच्या सर्व स्तरावरील निर्णय प्रक्रियेत समाजातील सर्व महिलांच्या हिताचे व हक्काचे संवर्धन करण्यासाठी प्रयत्न करणे.
- ७) स्त्रियांवर अन्याय करणाऱ्या अनिष्ट प्रथेपासून त्यांची मुक्तता होण्यासाठी प्रतिबंधात्मक उपाययोजना करणे.
- ८) समाजाच्या मुख्य प्रवाहातून बाहेर फेकल्या गेलेल्या एकल स्त्रिया, दंडदासी, दंडविहारी करणाऱ्या महिला, लोक कलावंत महिला यांच्या पुनर्वसनासाठी प्रयत्न करणे.
- ९) विषमतामुलक सामाजिक संरचनेमुळे अनुसूचित जाती/अनुसूचित जमाती/विमुक्त जाती व भटक्या जमाती आणि अल्पसंख्यांक समुदायातील महिलांवर होणारा अन्याय दूर करण्यासाठी विशेष प्रयत्न करणे.
- १०) असंगठित क्षेत्रात कार्यरत असलेल्या स्त्रियांच्या हक्कांसाठी व संरक्षणासाठी प्रयत्न करणे.

*** संदर्भ ग्रंथ :**

- [१] स्त्री अभ्यास विषयाचे महत्त्व- डॉ. साविता बर्हड.
- [२] समाजशास्त्र संशोधन पात्रिका-डॉ. सॉडगे टी.पी.
- [३] भारतातील सामाजिक समस्या- रा.ज. लॉटे.
- [४] आधुनिक भारतातील सामाजिक समस्या-डॉ. दिलीप खेरनार.
- [५] भारताच्या विघटनात्मक समस्या-डॉ. दा.धो. काचोळे.
- [६] भारतीय सामाजिक समस्या-भांडरकर, शब्बीर, पालकर.
- [७] स्त्री अभ्यास क्षेत्र आज्ञाने आणि शक्तता-विद्युत भागवत.
- [८] लिंगभाव समजून घेताना-अनुवाद श्रुती तांबे.
- [९] संकेत स्थळे.



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Address / a Resource talk / Chaired a session/ Presented a Paper entitled जागतिकीकरण आणि शेतकऱ्यांच्या
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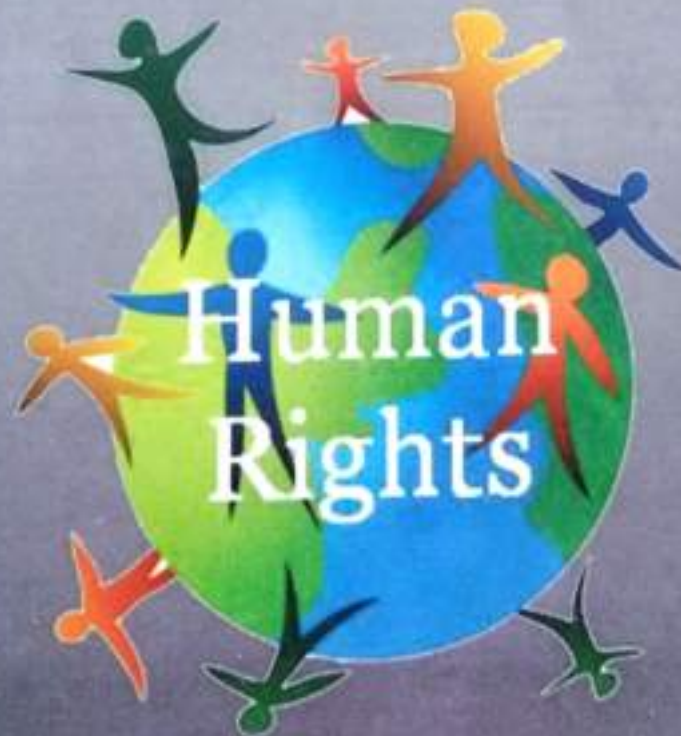
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संक्षेपाने :

मानवी हक्क म्हणजे अशा प्रकारचा अधिकार की, व्यक्ती कोणत्याही जाती, धर्म, बंध, लिंग, भाषा व राष्ट्रचा असो त्यास माणूस मानून जे निर्यात-च अधिकार प्राप्त झाले आहेत. त्या अधिकारास कोणत्याही प्रकारच्या राज्याला किंवा समाजाला नाकारता येत नाही. त्यामुळे मानवी हक्काला महत्त्व आहे. म्हणून १० डिसेंबर १९४८ हा जागतिक मानवी हक्क दिन साजरा केला जातो. पण बालकांना शिक्षणाचे विचार कोणत्याच स्वातंत्र्य देण्यावेळी त्यांना कळकट, मळकट कपड्यावर हॉटेल, टाचे, कारखाने अशा विविध व्यवसाय जिथे भावनिक ओलावा नाही, सुख नाही, मन्मान नाही. अशा ठिकाणी आपली गरज भागविण्यासाठी काम करावे लागते. आपण ज्यांना देशाचे उज्वल भविष्य म्हणतो ते काही बऱ्याच अंशी आपल्या मुलभूत हक्कापासून वंचित आहेत.

प्रस्तावना :

भारतात समाजातील सामाजिक समस्यांमध्ये बालकामगारांची संख्या ही १९७० नंतर खूप मोठ्या प्रमाणात वाढवू लागली. त्यात मुलांचा शारीरिक, मानसिक छळ मोठ्या प्रमाणात होतो. औद्योगिक क्रांतीपूर्वी म्हणजे अठराव्या शतकापूर्वी बालकामगारांची समस्या नव्हती. औद्योगिक क्रांतीच्या प्रारंभापासून म्हणजे इ.स. १७६० नंतर प्रथम इंग्लंडमध्ये मोठ्या संख्येने कुळांना शेतावरून हाकलून लावण्यात आले आणि शेतावर कुलने घालण्यात आली. त्यामुळे हनारा कुटुंबे बेकार होऊन रस्त्यावर आली. याच वेळी इंग्लंडमध्ये निरनिराळ्या उद्योगांचे कारखाने उभे व्हा लागले. त्यामुळे बेकार कुटुंबांना मिळेल त्या मजुरीवर जास्त वेळ काम करण्याची पाळी आली. तसेच कुटुंबाच्या अत्यंत कमी उत्पन्नामुळे जवळ मुलांनाही काम करणे भाग पडले आणि यातून बालकामगारांची समस्या निर्माण झाली आणि मानवी हक्काची गरज व्यक्त करण्याची जगिंधी भारतात निर्माण झाली.

मानव हा समाजातील प्राणी आहे. मानव आणि समाज एकमेकांच्या गरजा भागीकतात त्यानुसार शारीरिक, मानसिक, सामाजिक आणि आर्थिक गरज या मुलभूत बाबी आहेत. त्यात बालकांचा विचार केला तर असे सांगता येते की, नोव्हेंबर १९८९ मध्ये ३० व्या वर्षांपेपर्यंत दिवशी बाल हक्काचा जाहीरनामा सर्वानुमते स्वीकृत केला गेला आणि सप्टेंबर १८९० रोजी तो प्रत्यक्षाल अंमलात आला. त्यात जीवित्याचा हक्क राष्ट्रीयत्वाचा हक्क, अभिव्यक्तीचा हक्क, बालमजुरांच्या शोषणाविरोधी हक्क, कौटुंबिक वातावरणाचा हक्क शिक्षणाचा हक्क इत्यादींचा समावेश आहे. सर्व मानवांना मानवी हक्क असतात आणि सर्वजण ते उपभोगू शकतात. तरी देखील मानवी समाजात बालकामगार असुरक्षित आहे. मानवाच्या मान्याने त्यांनाही मानवी हक्क, स्वातंत्र्य आहे, पण समाजातील प्रबळ गटाकडून त्यांच्या हक्काची पायमल्ली केली जाते. त्याचा अभ्यास होणे गरजेचे आहे. म्हणून मानवी हक्क व बालकामगार निर्मुलनाचे उपाय समाजशास्त्रीय अभ्यास हा विषय मी शोध निबंधासाठी घेतला आहे.

मानवी हक्क :

मानवी हक्काची संकल्पना नैसर्गिक विधी या संकल्पनेचे अपत्य आहे. जन्मानेच माणूस काही हक्क घेऊन येतो. त्या गृहितकृत्यावर या हक्काची मंडणी करण्यात येते ही संकल्पना ग्रीक व रोमन तसेच ख्रिस्ती तत्वज्ञानात विचारकेंद्री मंडली आहे. त्यासाठी फ्रान्सची राज्यक्रांती आणि त्यानंतर व्यक्ती स्वातंत्र्याचा व नागरिकांच्या हक्काचा जाहीरनामा हा एक महत्त्वाचा टप्पा होता. फ्रान्समधील क्रांतीच्या मार्गे मानवी हक्कांची प्रेरणा होती. अमेरिकन स्वातंत्र्याची व संविधानाची ही तीथ, प्रेरणा होती. पुढे भारताच्या संविधानात अंतर्भूत झालेल्या मुलभूत अधिकारांपैकी तीथ प्रेरणा होती. मानवी हक्क हे जागतिक असून सर्वांना समान असतात. त्यात जीवनाधिकार (Right of Life) यातनापासून मुक्ता (Freedom from Torture) गुलागिरीपासून मुक्ता (Freedom from Slavery) इत्यादी असे असले तरी भारतीय समाजात बाल कामगारांच्या प्रश्नाचे उग्र रूप धारण केले आहे ही परिस्थिती आपल्याला स्पष्टपणे जाणवते.

बालकामगार :

“बालकामगार म्हणजे ज्या कामगाराचे वय १४ वर्षांच्या आत असले अशा बालकास बालकामगार म्हटले जाते.” म्हणजे कष्टाची जाग ज्यांच्या जीविताला धोका असतो अशी कामे करणारी अल्पवयीन मुले होय. आंतरराष्ट्रीय कामगार संघटनेचे बालकामगार म्हणजे अशी अल्पवयीन व्यक्ती की जिच्यावर अकाली प्रौढत्व लादले जाते. त्यांच्या शारीरिक आणि बौद्धिक क्षमतांचा विचार न करता कमी वेतनावर कष्टाची कामे करण्याची सक्ती केली जाते. तसेच संयुक्तराष्ट्र संघाच्या बालकामगार विषयक समितीने असे प्रतिपादन केले आहे की, बाल हा लोकांमध्ये असतो असा घटक न्यायाला अल्प वेतन देवून कष्टाची कामे करावयास भाग पाडले जाते. ती बालकामगार होय. त्याचप्रमाणे भारतीय संविधानातील कलम क्र. २४ मध्ये कारखान्यात किंवा धोकादायक ठिकाणी काम करणाऱ्या वयाच्या १४ वर्षांखालील व्यक्ती म्हणजे बालकामगार होय.

अभ्यासाची उद्दिष्ट्ये :

- १) भारतातील बालकामगार समस्यांच्या स्वरूपाचे अध्ययन करणे.
- २) बालकामगार समस्या निर्मुलनासाठी भारत सरकारने केलेल्या घटनात्मक तरतुदी व विविध कायदे यांचे अध्ययन करणे.
- ३) मानवी हक्क व बालकामगार याचा आढावा घेणे.

गुहांक :

- १) बालकामगार समस्या गुंतागुंतीची बनली आहे.
- २) बालकामगार संदर्भात मानवी हक्काचा विचार होत नाही.
- ३) बालकामगार समस्यांच्या संदर्भात करण्यात आलेल्या कायद्यांचा निर्मुलनासाठी मोठ्या प्रमाणात उपभोग घेत नाही.

* अभ्यासाचे महत्व :

संयुक्त राष्ट्र परिषदेने स्वीकृत केलेल्या नागरी, राजकीय, सामाजिक, आर्थिक व सांस्कृतिक अधिकारांच्या आंतरराष्ट्रीय जाहिरनाम्यानुसार भारतीय केंद्र सरकारने मान्य केलेले सर्व अधिकार ज्यांना कायद्याने मान्यता दिली आहे असे सर्व अधिकार म्हणजे मानवी हक्क होय, यात बालकामगारांचा सुध्दा समावेश होतो, तरी पण भारतीय समाजातील बालकामगार समस्यांचा आढावा घेतल्यास असे लक्षात येते की, भारतात बालकामगार समस्येचे संदर्भात शासकीय, अशासकीय पातळीवर खूप प्रयत्न झाले, पण त्याला पाहिजे तेवढे यश मिळाले नाही. म्हणून मानवी हक्क व बालकामगार निर्मूलनाचे उपाय समाजशास्त्रीय अभ्यास हा विषय महत्त्वाचा आहे.

* संशोधन पध्दती :

प्रस्तुत शोधनिबंधाची मांडणी ही दुय्यम सामग्रीवर आधारलेली आहे. यासाठी विविध लेख, मासिके, संदर्भ ग्रंथ, इंटरनेट आणि विकीपीडिया इत्यादींचा वापर केला जाणार असून वर्णनात्मक संशोधन पध्दतीचे स्वरूप आहे.

* बालकामगार निर्मूलनाच्या उपाययोजना :

भारतातील बालकामगारांची समस्या पहला तिचे निर्मूलन होणे ही उल्लेखनीय बाब आहे. त्यासाठी शासकीय व अशासकीय पातळीवर प्रयत्न केले जातात. यावरून बालकामगारांच्या समस्यांची गांभिर्याने जाणीव निर्माण झाली असल्याचे दिसते. याने सर्व क्षेत्रात होणाऱ्या मूलांचे शोषण थांबवून त्यांचा सर्वांगीण विकासासाठी आवश्यक त्या सुविधा उपलब्ध करून देण्याची आवश्यकता आहे.

* प्रतिबंधात्मक उपाय :

शासकीय पातळीवर या समस्येचे उच्चाटन व्हावे यासाठी शासकीय स्तरावर विविध कायदे तयार करण्यात आले.

१) १९२२ च्या अधिनियमाद्वारे बालकांचे कामाचे तास कमी करण्यात आले आहे.

२) बालश्रम कायदा-१९३३ :

रोयल कमिशनने १९३३ साली बालश्रम कायदा पास करण्यात आला असून या कायद्याने पालकांनी कर्ज मिळण्यासाठी मुलांचे श्रम मालकांकडे गहाण ठेवणे व मालकास मुलाकडून काम करवून घेण्याची प्रथा बंकायदेशीर ठरविण्यात आली. हा कायदा १५ वर्षांपेक्षा मुलांबाबत होता व त्याचे उल्लंघन करणाऱ्या पालकास व मालकास दंड ठोठावण्याची तरतूद घात केली गेली.

३) बाल रोजगार कायदा १९३८ :

इ.स. १९३८ साली बाल रोजगार कायदा करून १५ वर्षांखालील बालकांना रेल्वे, बंदर या ठिकाणी माल उचलणे व ठेवणे घात प्रतिबंध केला आहे. तसेच विड्या तयार करणे, साबण बनविणे, स्फोटके व दारुगोळा तयार करणे इत्यादी व्यवसायात बालकांना काम करण्यास मनाई करण्यात आली आहे.

४) कंपनी कायदा १९४८ :

इ.स. १९४८ ला कारखाना कायदा पास करून १५ वर्षांखालील बालकांना कारखान्यात कायम करण्यास प्रतिबंध केला आहे. तसेच इतरत्र बालकांना साडेचार तासांपेक्षा अधिक वेळ काम करता येणार नाही. तसेच रधी १० ते सकाळी ६ वाजेपर्यंत बालकामगारांची वेळ उरू नये आणि यंत्रासंबंधी कामे देऊ नये.

५) मळे कामगार कायदा इ.स. १९५१ :

इ.स. १९५१ च्या मळे कामगार कायदानुसार मुलांना मळ्यामध्ये काम करण्यास प्रतिबंध करण्यात आला आहे.

६) खाण कायदा १९५२ :

इ.स. १९५२ च्या खाण कायदानुसार १५ वर्षांपेक्षा कमी वय असलेल्या कोणत्याही व्यक्तीला खाणीमध्ये कोणत्याही प्रकाराचे काम देणे येणार नाही. तसेच बालकामगारांना चार तासांपेक्षा जास्त वेळ काम देता येणार नाही.

७) इ.स. १९६६ बाल अधिनियम :

इ.स. १९६६ बाल अधिनियम या कायद्याने वय १५ वर्षे निर्धारित करण्यात आले आणि उल्लंघन करणाऱ्यांना २०० रुपये दंडाची शिक्षा सांगितली आहे.

८) इ.स. १९७९ आंतरराष्ट्रीय बालक वर्ष :

इ.स. १९७९ हे वर्ष संपूर्ण जगभर आंतरराष्ट्रीय बालक वर्ष म्हणून साजरे केले.

९) बालश्रम प्रतिबंध आणि अधिनियम कायदा १९८६ :

बंगलोर येथील Concerned for the child labour या संस्थेने या समस्येच्या सोडवणुकीसाठी प्रयत्न करून इ.स. १९८६ साली अर्मलबजावणी व्हावी यासाठी इ.स. १९८७ साली बालकामगारांकरिता एक राष्ट्रीय धोरण जाहीर करण्यात आले, त्यात धोक्याच्या ठिकाणी कामावर न पाठविणे, बाल विकासावर भर, मुलांना व त्यांच्या पालकांना शिक्षण देणे, व्यवसाय प्रशिक्षण शाळांची तरतूद करणे या बाबींचे समावेश करण्यात आला.

१०) संयुक्तराष्ट्र संघाने १९८९ मध्ये मुलांना समान संधी हक्कांचे संरक्षण देण्यासाठी मुलांचे आरोग्य व पोषण, निःशुल्क सक्तीचे प्राथमिक शिक्षण, आर्थिक शोषण व बालश्रमाविरोधी संरक्षण इत्यादी संकल्प तरतूदी केल्या. १९९२ साली या संकल्पावर भारताने स्वाक्षरी केली.

११) इ.स. १९९० मध्ये बालकामगार निर्मूलनाची जागतिक परिषद संपन्न झाली. या परिषदेत बालश्रम करणाऱ्यांना संरक्षण देणे व बालकल्याण या बाबींवर भर देण्यात आला.

१२) इ.स. १९९६ मध्ये साकं परिषदेत इ.स. २०१० पर्यंत बालवेर्तावगारी नाहीशी करण्याचे ठरविण्यात आले.

१३) इ.स. २००२ साली नॅशनल हेल्थ पॉलीसोनुसार बालकांचे आरोग्य उंचावणे हे प्राथमिक उद्दिष्ट ठरविण्यात आले.

भारतीय संविधानातील घटनात्मक तरतूदी :

१) कलम २३ नुसार बालकांप्रति दुर्व्यवहार बालकांचे शोषण दंडणीय अपराध मानला आहे.

- २) कलम २४ प्रमाणे १४ वर्षांखालील बालकांना कोणत्याही औद्योगिक व इतर ठिकाणी कामास प्रलंबित असून त्यांचे उल्लंघन करणे गुन्हा मानण्यात आला.
- ३) कलम ३९ (ई) नुसार स्वास्थ्यास हानी पोहोचविणाऱ्या व्यवसायात काम करण्यास प्रतिबंध करण्यात आला आहे.
- ४) कलम ३९ (घ) नुसार बालकांचे व्यक्तिमत्त्व विकास करणे व शोषणापासून रक्षण करण्याची तरतूद आहे.
- अशा पध्दतीने मानवी हक्क व बालकामगार निर्मूलनाचा उपाय याचा आढावा घेताना बालकामगार समस्यांचे उच्चाटन, पुनर्वसनाच्या उपाययोजना तसेच बाल कामगारांच्या पालकांच्या आर्थिक उन्नतीसाठी कार्यक्रम याचा विचार होणे गरजेचे आहे. कारण बालकामगार हा विषय सर्वाधिक संवेदनशील व आव्हानात्मक आहे. त्यासाठी मानवी हक्कांचा विचार करून बालकामगार निर्मूलनाच्या उपायांचा त्वरीतप्रभावी विचार करता येतो.

संदर्भ ग्रंथ :

- १) कांबळे उध्दव- मानवी हक्क तत्त्व आणि दिशाभूल.
- २) <http://mr.wikipedia.org/wiki>
- ३) भारतीय समाजविज्ञान कोष-खंड-२.
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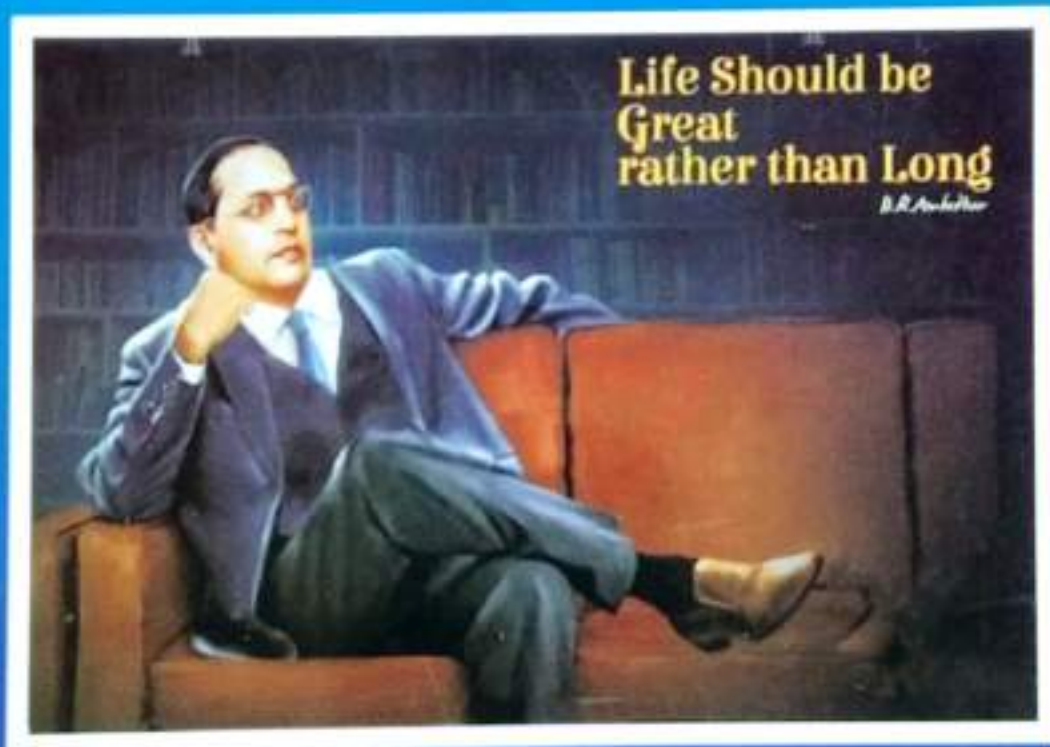
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Thoughts of Dr. B.R. Ambedkar



Chief Editor
Mr. Arun B. Godam

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Principal Dr. Kishan Pawar

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प्र. पोकळे एस.एम.

समाजशास्त्र विभाग, लोकमान्य टिळक महाविद्यालय, चडवणी ता. चडवणी जि. बीड

गोष्टवारा :

भारतामध्ये हिंदू समाजाची रचना ही जातीवर आधारलेली दिसून येते. जातीव्यवस्थेमध्ये जात व उपजाती अनेक प्रकाराच्या असून त्यामध्ये ही एकमेकांना श्रेष्ठ व कनिष्ठ समजण्याची मानसिकता दिसते. जात ही जन्मद्वर आधारित असून ज्या जातीत जन्माला त्याच जातीच्या नावां रुढी, परंपरा, प्रथा या स्विकार करून समाजामध्ये वर्तन करावे लागते. यामुळे व्यक्तीच्या अंगी असलेली क्षमता व गुणगुण यावर मोठ्या प्रमाणात बंधने येऊन व्यक्तीचा विकास खुंटतो. या दृष्टीकोनातून समाजाला बाहेर काढण्यासाठी अनेक समाजसुधारकांनी जातीव्यवस्थेचा सखोल अभ्यास केला. त्यामध्ये प्रामुख्याने जाती निर्मूलनासाठी डॉ. बाबासाहेब आंबेडकरांचे कार्य महत्त्वाचे आहे.

प्रस्तावना :

भारतासारख्या विकसितेने नटलेल्या देशाला लागलेला दुर्धर रोग म्हणजे अस्पृश्यता याचा उदय जातीव्यवस्थेत तर जाती व्यवस्थेचा उगम हा वर्णव्यवस्थेत आहे. मानवाने ही अमानवी जाती व्यवस्था अर्थात अस्पृश्यता ही एवढ्या कुशलतेने रचली आहे की त्याचा अभ्यास करत असतांनी त्यांच्या या अमानुष कल्पनेची कोंब येते व डोके दुभंगून जाते. हिंदू धर्मांमध्ये जातीव्यवस्थेला दिलेले महत्त्व आणि अस्पृश्यतेला जातीचे अमोघ सामर्थ्य लाभले.

अस्पृश्यतेचा स्रोत असलेल्या जातीव्यवस्थेला हिंदू तत्त्वज्ञानी जणू अमृत पाजले. त्यामुळे हजारो वर्षांची जात आजही अमर आहे माणसे जातीतच जन्मतात, जातीतच जगतात आणि जातीतच मरतात. पण जात काही मरत नाही. स्वातंत्र्याच्या ७० वर्षांनंतर देखील जात शक्तिशाली राहिल्याच विवाह, मालमत्ता याची देवाण-घेवाण होत नाही. देश महासत्ता बनण्याचे स्वप्न पाहत असतांनी बाहेर चाललेले जाती व्यवस्थेमधील अमानुष अशा जाती व्यवस्थेने अस्पृश्यतेने जीवन जगणाऱ्या माणसांचे माणूसपण हिरावून घेतले. अमानवी जीवन जगणाऱ्या मरण घेत नाही म्हणून कित्येक वर्षे अस्पृश्यतेच्या अंधार खडईत अमानुष जगणाऱ्या माणसांच्या जीवनात प्रकाश उजळण्याचा प्रयत्न महात्मा ज्योतिबा फुले आणि डॉ. बाबासाहेब आंबेडकरांनी केला. डॉ. आंबेडकरांनी या अस्पृश्यतेची दाढकता अनुभवली होती. त्यामुळे त्यांनी आपुऱ्यांच्या शेवटी हिंदू धर्मांच्या जायक रुढी, परंपरा यातून मुक्त होण्यासाठी धर्मांतर केले.

भारतीय समाजाची अविभाज्य घटक असलेल्या जाती व्यवस्थेचा अभ्यास केल्याशिवाय भारतीय समाजाचे वास्तव कळत नाही. या दृष्टीकोनातूनच मागील काही शतकापासून समाजशास्त्र व मानवशास्त्राने जाती व्यवस्थेच्या अभ्यासावर लक्ष केंद्रित केले आहे. यामध्ये प्रामुख्याने डॉ. एस.जी. केतकर (१९०६), सर एच रिझले (१९०९), एन. के. दत्त (१९३०), डॉ. इरावती कर्वे (१९६३), एम.एन. श्रीनिवास (१९६४) यांनी जातीची उत्पत्ती, इतिहास, अंतर्गत संबंध, जातीव्यवस्थेत होणारे परिवर्तन, जातीची आधुनिकता आणि जातीचे राजकारण इत्यादी पैलूंचे अध्ययन केले आहे.

परंतु डॉ. बाबासाहेब आंबेडकरांनी जाती व्यवस्थेच्या दृष्टीकोनातून अडकलेल्या माणसाला त्यातून बाहेर काढण्यासाठी जातीचे मूळ लोपणे आवश्यक असून त्या दृष्टीकोनातून त्यांनी जाती निर्मूलनासाठी अध्ययन केले आहे.

जातीचा अर्थ :

जात हा शब्द 'जन' या धातूपासून बनला असून याचा अर्थ जन्म घेणे असा होतो. इंग्रजी भाषेतील 'caste' हा शब्द पोर्तुगीज भाषेतील 'casta' या शब्दापासून तयार झाला असून याचा अर्थ 'वंशशुद्धता' असा आहे. या अर्थाने जातीव्यवस्था ही वंशशुद्धतेच्या कल्पनेवर आधारलेली व्यवस्था ठरते.

व्याख्या :

डॉ. बाबासाहेब आंबेडकर यांच्यामते, "बाहिरी विवाह बंधनावर अंतर्गत विवाह बंधनाचे वर्चस्व प्रस्थापित होणे म्हणजे जात होय."

"जात हा एक बंद वर्ग आहे."

संशोधनाचा उद्देश :

- १) साहित्याचा अडाव घेणे.
- २) डॉ. बाबासाहेब आंबेडकर यांचे जाती निर्मूलन विषयक विचार स्पष्ट करणे.
- ३) तथ्य संकलनावर आधारित निष्कर्ष मांडणे.

गृहीतकृत्य :

- १) परंपरावादी जातीव्यवस्थेचा नास होत आहे.
- २) आधुनिक जातीव्यवस्थेचा जन्म झाला आहे.

तथ्य संकलन :

संशोधन पेपर लिहितांना दुय्यम तथ्य संकलनाचा आधार घेण्यात आला आहे.

जाती निर्मूलन विषयक विचार :

डॉ. बाबासाहेब आंबेडकरांनी भारतीय जातीव्यवस्थेचे दोष व जाती व्यवस्थेने अस्पृश्य समाजावर केलेल्या अन्याया संबंधीचे विचार व प्रेषात मांडले आहे. या जातीव्यवस्थेमुळे अस्पृश्य समाजावर अमानुष अत्याचार झाले. त्यांनी जाती निर्मूलन (Annihilation of Castes) हे पुस्तक लिहिले. त्याला ७५ वर्षे होऊन गेली परंतु जाती नष्ट करण्याचे त्यांचे स्वप्न अधुरंच राहिले. शाळेच्या दाखल्यावरून जात हटणार का ? (लोकसत्ता, १७ जानेवारी) हा प्रकाश आंबेडकर यांचा विचार ते स्वप्न कृतीत उतरविण्याच्या दृष्टीने एक महत्त्वाचे पाऊल ठावे. स्वयंसेवा जातीचा उपयोग आणि शब्दप्रयोग आपण जेवढा कमी करू तेवढ्या लवकर जाती नष्ट होतील.

डॉ. बाबासाहेब आंबेडकर यांनी जाती निर्मूलनाच्या लढाईसाठी आपले सर्व आयुष्य खर्ची घातले. परंतु ती जातीव्यवस्था आजही कर्करोगासारखी आपल्याला पोखरून काढत आहे. चांगल्या समाजाची निर्मिती होण्यासाठी जातीय सलोखाच केवळ महत्त्वाचा नसून जातीव्यवस्थेचे समूळ उच्चाटन होणे महत्त्वाचे आहे. आपल्या देशातील जातीव्यवस्था व अस्पृश्यता यावर गेल्या दोंडशे वर्षांपासून फिशन नसून असले तरी आजही समाज व्यवस्थेला छिन्न विच्छन्न करणारी विषमतामूलक जातीयता मुळापासून संपलेली नाही आणि नजिकच्या काळात ती संपेल असा भावाडा आशावाद बाळगणे मुखपणाचे ठरेल. हिंदू धर्माला लागलेला अस्पृश्यतेचा कर्लक भुवून काढण्यासाठी दलिततर समाज संपेल असा भावाडा आशावाद बाळगणे मुखपणाचे ठरेल. हिंदू धर्माला लागलेला अस्पृश्यतेचा कर्लक भुवून काढण्यासाठी दलिततर समाज सुधारकांनी अनेक प्रयास केला. बाबासाहेबांनी अस्पृश्यता पाळण्याला कायदान्वये बंदी घातली, परंतु अस्पृश्यता नष्ट झाली असली तरी जातीयतेने आपले मूळ समाजात अधिक घडू केले आहे. जाती व्यवस्था नष्ट करण्यासाठी दोंडशे वर्षांमध्ये फक्त आंतरजातीय विवाहाची तरतूद करण्याशिवाय कोणताही ठोस कार्यक्रम आखला गेला नाही. जागतिकीकरण, औद्योगिकीकरण व नागरीकरण यामुळे व्यक्तीच्या जीवनामध्ये मोठ्या प्रमाणात परिवर्तन झाले. परंतु जात काय संपुष्टात आली नाही.

जाती अस्तित्वात असताना जातीयता संपली असे म्हणताच वेगार नाही. समाजात उच्च निचतेचा भाव उत्पन्न करणारी जाती व्यवस्था नष्ट झाली पाहिजे, अशी सैध्दांतिक मांडणी डॉ. बाबासाहेब आंबेडकर यांनी केली आहे. बाबासाहेबांनी इ.स. १९१६ मध्ये त्यांनी 'भारतीय जाती' या शोध निबंधात जातीव्यवस्थेचा उगम, रचना आणि विकसन याची मांडणी केली आहे. आपण आजतागायत जातीची पुनरचना करण्याच्याच प्रक्रियेत गुंतलो आहोत. जाती तशाच ठेवून त्यांचा एकोपा साधण्याने ही सामाजिक कौड मुळापासून नष्ट होणार नाही. जाती निर्मूलनाचा आपण सर्वांना मिळून लढावे लागणार आहे. हजारो वर्षांच्या जातीव्यवस्थेला उखडून टाकण्यासाठी केवळ आंतरजातीय विवाह प्रोत्साहन देवून अथवा आरक्षणाचे मुकडे देवून भागणार नाही. जातीव्यवस्था मजबूत करणारी आपली समाजरचना आणि प्रामुख्याने आपली निवडणूक प्रक्रिया बदलायला हवी. समाज प्रबोधन, सामाजिक चळवळी यामुळे काहीशी खिळखिळी बनलेली जातीव्यवस्था निवडणूक आल्या की आपला खुंटा अधिक बळकट करीत असते. आपणही जातीविरहित समाज निर्माण करायचा आहे हे निवडणुकीच्या भाषणात सांगणारे सर्व पक्षाचे नेते तिकीट वाटपाच्यावेळी मतदार संघात कोणत्या जातीचे लोक किती आणि अन्य जातीचे मतदार आपल्याकडे खेचून आणण्यासाठी त्या-त्या जातीचे त्यांचे समर्थक किती याचा प्रामुखने विचार करतात. मतदार ही आपल्या जातीच्या उमेदवारांना मते देतात. जातीच्या मतावरून निवडून येणाऱ्या नेत्यांनाही जातीव्यवस्था फायद्याची असते. त्यामुळेच वेगवेगळ्या जातीतील समूह मोठ्या प्रमाणावर एकवटू लागतात आणि जातीच्या छत्रछायेखाली संघटित होण्याची प्रक्रिया घातक आहे. सत्तेत वाटेकरी होण्यासाठी आपल्या जात बांधवांना संघटित करून आपली राजकीय ताकद वाढविण्यावरच त्या-त्या समाजातील नेत्यांचा भर असतो. निवडणुका जिंकण्याच्या, आपली बारगणीन वापर वाढवण्याच्या अडुहासापोटी आपण जाती व्यवस्थेला संजीवनी देत आहोत. याचे भान पुढाऱ्यांना राहिले नाही. तळागळातील, डोंगर कयारीत, दलित, मागासवर्गीय, अल्पसंख्याकांनी आपल्या न्याय हक्कासाठी संघटित व्हायला हवे. मात्र ते एका विशिष्ट जातीच्या, धर्माच्या, पंथाच्या झंड्याखाली जातीच्या आणि धर्माच्या नावाखाली तयार होणाऱ्या राजकीय संघटना आणि पक्षाला कायदाने बंदी घालायला हवी. जातीव्यवस्थेची लढाई यशस्वी करायची असेल तर प्रामाणिक प्रयत्नाबरोबरच आपल्या निवडणूक प्रक्रियेत बदल करायला हवेत.

डॉ. बाबासाहेब आंबेडकरांचे जाती व्यवस्था नष्ट करण्याचे मार्गदर्शक तत्त्वे :

- १) ज्या विवाह संस्थेद्वारा जातीसंस्था अस्तित्वात आला. त्या विवाह संस्थेचा उपयोग जाती नष्ट करण्यासाठी केला पाहिजे.
- २) जो धर्म जातीचे संस्कार शिकवितो त्या धर्माचा त्याग केला पाहिजे आणि जातीच्या जोखडातून बाहेर पडले पाहिजे.
- ३) राष्ट्रीय संघर्षाचे फेरवाटप करणे आणि राष्ट्राने समाजवादाचा पुरस्कार केला पाहिजे.
- ४) कायदाने स्त्री-पुरुष यांना समान अधिकार व हक्क दिले पाहिजेत.
- ५) समाजात सामाजिक सहिष्णुता निर्माण केली पाहिजे.

सारांश :

डॉ. आंबेडकरांनी भारतीय समाजातील प्राचीन काळापासून अस्तित्वात असलेली जातीव्यवस्था नष्ट करण्यासाठी समाजातील जनतेचे मानसिकता बदलण्याची गरज आहे. जोपर्यंत या देशातील प्राचीन धर्मग्रंथ स्मृतिग्रंथ, रूढी परंपरा कायदाने नष्ट होणार नाहीत. जातीव्यवस्था नष्ट होणार नाही. जातीव्यवस्था देशाच्या प्रगतीतील मुख्य अडथळण असून ती दूर करण्यासाठी डॉ. बाबासाहेब आंबेडकरांच्या विचारांचा अवलंब समाजाने केला पाहिजे. तरच जाती निर्मूलन शक्य आहे.

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भारतातील ग्रामीण विकास - एक चिकित्सक अभ्यास

प्रा. पोळळे एस.एम.

समाजशास्त्र विभाग प्रमुख

लो. टिळक महाविद्यालय वडवणी

प्रस्तावना:

मानव जीवनातील विविध समस्या कमी करून सुलभ व सुरक्षित जीवन जगण्याच्या प्रयत्नातूनच विकासाचे विविध मार्ग निर्माण झाले. भौगोलिक रचना, पर्यावरण, सभोवतलच्या परिस्थिती-नुसार समाज विकासाची उदिष्टे ठरत गेली. भारतीय समाजाच्या विकासाची दिशा ही मुख्यत्वे ग्रामीण विकासावरच अवलंबून आहे. त्यामुळे स्वातंत्र्यपूर्व व स्वातंत्र्यांतर या दोन्ही कालखंडात ग्रामीण विकासाचे विविध प्रयोग झाले व होत आहेत. कारण भारताची मुख्य गरज ग्रामीण विकास हीच आहे. विकास म्हणजे साव्योगीय मानवी कल्याणासाठी जाणीवपूर्वक केलेले प्रयत्न होय. दारिद्र्यातून मानवाची मुक्ता करणे हा विकास प्रक्रियेचा मुख्य हेतू आहे.

ग्रामीण भागातील निरक्षरता, बेकारी, रोगराई निर्मुलन, दुर्बल घटकांना अधिक मदत करणे ही विकास प्रक्रियेची मुख्य उदिष्टे साध्य करण्यासाठी विविध पातळींवरून विविध पध्दतीने आणि विविध साधनांच्या माध्यमातून प्रयत्न केले जात आहेत. विविध सकारात्मक-नकारात्मक घटनांमुळे ग्रामीण समाजात सतत बदल होत गेले. काही अतिसूक्ष्म, काही मंद काही लक्षवेधक तर काही गुणात्मक बदलांमुळे ग्रामीण समाज नवीन स्वरूप धारण करत गेला. भारतीय ग्रामीण विकास प्रक्रियेचा विचार करता स्वातंत्र्यप्राप्तीनंतर नियोजनपूर्वक विविध विकास कार्यक्रमाची आखणी करून त्याची अंमलबजावणी केली जात आहे.

भारतीय खेड्यांना वैदिक कालखंडापासून प्रशासकीय महत्त्व होते. वर्तमानकाळातही खेडे हा भारताचा म्हत्वाचा घटक मानूनच ग्रामीण विकासाच्या योजनांची आखणी करून त्या राबविण्यात येत आहेत. त्यामध्ये ग्रामुख्याने, समुदाय विकास योजना, राष्ट्रीय विस्तार सेवा, एकात्मिक ग्रामीण विकास, महात्मा गांधी स्वच्छता अभियान, तंटामुक्त गांव अभियान अशा विविध योजनांच्या शेती सुधारणा, उत्पादकता वाढ, दारिद्र्य, बेकारी निर्मुलन स्वलांतर प्रतिबंध, शिक्षण सुविधा, पिण्याचे पाणी, आरोग्य सुधारणा, स्वावलंबन, मुलभूत सोयी सुविधा निर्माण करून उच्च जीवनमान कल्पना रूजवणे, अंधश्रद्धा ही उदिष्टे साध्य करून ग्रामीण विकासाला चालना देण्याचा प्रयत्न केला जात आहे. लोकशाही मार्गाने कल्याणकारी राज्यांच्या निर्मितीचे ध्येय साध्य करण्यासाठी भारतात सन 1951-52 पासून ते आजपर्यंत पंचवार्षिक योजना राबविण्यात येत आहे. वार्षिक अर्थसंकल्पात ग्रामीण विकासाचे ध्येय साध्य करण्यासाठी विशेष आर्थिक तरतुद करण्याचा प्रयत्न केला गेला.

विकसनशोल देशांना ग्रामीण विकासाला दुर्लक्षित करता येणार नाही. कारण तेथील बहुसंख्य जनता ग्रामीण भागात वास्तव्य करून आहे. त्याचा मुख्य व्यवसाय शेती व शेतीपुरक उद्योग हा आहे. त्यावरच त्यांची उपजिवीका अवलंबून आहे. ग्रामीण जनतेच्या विकासावर आणि त्यांची क्रयशीलता टिकवून ठेवण्यावरच देशाचा औद्योगिक, आर्थिक आणि सामाजिक विकास अवलंबून आहे. करण औद्योगिक क्षेत्रातून उत्पादित होणा-या उत्पादनाची मुख्य बाजारपेठ म्हणजे ग्रामीण समाजाच आहे. त्यामुळे विकासाच्या माध्यमातून ग्रामीण भागातील लोकांची खरेदी शक्ती टिकवून ठेवणे ही मुख्य आहे.

ग्रामीण विकासाची व्याख्या:

1. "ग्रामीण भागात राहणाऱ्या लोकांचे दारिद्र्य, बेकारी, निरक्षरता व रोगराई हे चार शत्रू नष्ट करून त्यांच्या राहणीमानाची पातळी उंचावणे आणि त्याकरिता ग्रामीण भागाचा सर्वांगीण विकासावर भर देणे म्हणजे ग्रामीण विकास होय"
2. "सार्वजनिक आरोग्य, शिक्षण, शेती आणि चळवळ या स्वरूपात ग्रामीण समाजाचे वेगवेगळे बदल घडवून आणणे म्हणजे ग्रामीण विकास होय."
3. "ग्रामीण जनतेला किमान प्राथमिक गरजांचे सोय सहज उपलब्ध करून दैनंदिन जीवनावश्यक गोष्टी उपलब्ध होतील या दृष्टीने प्रयत्न करणे म्हणजेच ग्रामीण विकास होय."

अध्ययनाची उद्दिष्टे :

1. विविध विकास योजनांचे सकारात्मक फलित काय? याचा अभ्यास करणे.
2. विकासाचे आपले ध्येय साध्य झाले काय? याचा मागोवा घेणे.
3. स्थानिक जनता विकास प्रक्रियेत सहभागी झाली काय? याचा अभ्यास करणे.

गृहीत कृत्ये:

1. विविध विकास योजनांचे सकारात्मक परिणाम कमी दिसून येतात.
2. आपले ग्रामीण विकासाचे ध्येय साध्य झाले असे वाटत नाही योग्य व परिपूर्ण कार्यक्रमांची कमतरता आहे.
3. लोक सहभागाचा अभाव

ग्रामीण विकासासाठी राबवण्यात आलेल्या योजना:-

लोकशाही मार्गाने कल्याणकारी राज्यांच्या निर्मितोचे ध्येय गाठण्यासाठी पंचवार्षिक योजनांच्या माध्यमातून विविध विकास योजना राबविण्यात आल्या मात्र त्याचा अनुभव फार उत्साहवर्धक नाही. प्रत्येक पंचवार्षिक योजनेत मोठी आर्थिक तरतुद करून मोठ्या प्रमाणात खर्च करण्यात आला, तरीही खेड्यापाड्यांच्या मुलभूत गरजा अपूर्णच राहिल्याचे चित्र सर्वत्र पाहण्यास मिळते. भौगोलिक विकास व मनोरचना परिवर्तनसाठी अनेक योजना राबवल्या गेल्या. त्याची सुची थोडक्यात:-

1) अवर्षण प्रवण विभाग कार्यक्रम 2) एकात्मिक ग्रामीण विकास कार्यक्रम 3) ग्राम सुधार कार्यक्रम 4) पंतप्रधान ग्राम सडक योजना 5) ग्रामीण पाणी पुरवठा 6) एकात्मिक उर्जा कार्यक्रम 7) गृहनिर्माण योजना 8) राष्ट्रीय ग्रामीण रोजगार हमी योजना 9) कुटीर जोती योजना 10) पंतप्रधान आवस योजना 11) पडीक जमिन विकास योजन 12) पाणलोट क्षेत्र विकास योजना 13) निर्मल ग्रामयोजन 14) सामाजिक दनीकरण 15) संजय गांधी निराधार योजना 16) सकस अहार योजना 17) महिला सबलोकरण 18) मोहर योजना 19) अपंग कल्याण योजना 20) जीवनधारा व जवाहर विहीर योजना 21) ग्रामीण महिला व बालके विकास 22) महिला आर्थिक विकास महामंडळ 23) राष्ट्रीय मातृत्व लाभ योजना 24) बळीराजा सुरक्षा विमा योजना 25) संत गाडगेबाबा ग्राम स्वच्छता अभियान 26) महात्मा गांधी तंटामुक्त ग्राम अभियान 27) अंधश्रद्धा निर्मूलन 28) व्यसनमुक्ती पुरस्कार 29) कर्मवीर दादासाहेब गायकवाड स्वाभिमान योजना.

या शिवाय कन्यादान योजना, स्वयंसिध्द कार्यक्रम, प्रधानमंत्री ग्रामोदय योजना, डॉ. बाबासाहेब आंबेडकर दलित मित्र पुरस्कार योजना इ. विकास कार्यक्रमांच्या माध्यमातून भौतिक विकास, सामाजिक न्याय व मानसिक परिवर्तनसाठी सातत्याने प्रयत्न केले जात आहेत. बारामाही ग्रामीण रस्ते, ग्रामीण विद्युतीकरण, ग्रामीण दुरध्वनी, ग्रामीण पेयजल योजना, ग्रामीण सिंचन, सर्व शिक्षण मोहिम, मध्यान्ह भोजन, एकात्मिक बालविकास, राष्ट्रीय ग्रामीण रोजगार हमी योजना कार्यक्रम-2005 यासारखे गतकाळातील विषयांची नावे बदलून पुन्हा भारत निर्माण योजना म्हणून नव्याने सुरु करावे लागले. याचा अर्थ आतपर्यंत ग्रामीण विकासासाठी आखण्यात आलेल्या व आमलात आणलेल्या सर्व योजना अपेक्षित ध्येय साध्य करू शकल्या नाहीत असे वाटते.

निष्कर्ष:- भारतातील ग्रामीण विकास प्रक्रिया समाजशास्त्र दृष्टीेकोनातून अभ्यास करता खालील प्रमाणे चित्र स्पष्ट होते.

1. ग्रामीण क्षेत्रात सर्वत्र पातळीवर निराशा, निरुत्साह, मानसिक अस्वच्छता, असुरक्षीतता दिसून येते.
2. मुलभूत सोयी-सुविधांचा अभाव, विजेचा तुटवडा, पिण्याच्या पाण्याचे दुर्भिक्ष, अर्धवट सिंचन सुविधा शैक्षणिक दुरावस्था बेरोजगारी, रस्त्यांचा अभाव इ. प्रश्न आजही कायम आहेत.
3. एकात्मिक उर्जा विकास कार्यक्रम प्रभावीपणे राबवला गेला नाही.
4. शैक्षणिक विकासाचा प्रश्न तोंड आहे.
5. शेती विकासासाठी केलेल्या प्रयत्नांना काही प्रमाणात यश आले, परंतु खर्चावर आधारित शेतमालाला भाव न मिळाल्याने शेतो व्यवसाय उध्वस्त झाला आहे. शेतकरी आत्मविश्वास गमावून आत्महत्या कडे वळत आहे.
6. सहकारी सुत्रे अभिजन वर्गाकडे गेल्याने लहान शेतक-यांना सहकारी चळवळींवर अत्यल्प लाभ झाल्याचे पहावयास मिळते.
7. सरकारी योजना आहे हात धुवून घ्या ही मानसिकता वाढत चालली आहे.

8. स्वार्थी मनोवृत्तीत वाढ व लोकसहभागाचा अभाव सर्वत्र दिसून येतो.
9. व्यसनाधीनता, व भांडण तंट्यामध्ये वेळ आणि पैसा मोठ्या प्रमाणात खर्च केला जात आहे.
10. स्थानिक नेतृत्व कल्पक व विकासाचा दृष्टीकोन बाळगणारे असावायास हवे, मात्र वर्तमान ग्रामिण नेतृत्वाचा विचार करता स्वार्थोवृत्ती दादागोरी हे नेतृत्व गुण महत्वाचे मानले जाते, त्यामुळे विकास प्रक्रिया गतीहीन झाली आहे.
11. महिला व बालकल्याणसाठी विशेष प्रयत्नांचो गरज आहे असे वाटते.
12. नेते, प्रशासकिय अधिकारी व जनता यांचा परस्पर समन्वय कमी झाल्याचे दिसून येते.
13. शासनबंधवणा, शासकिय योजना बदल लोकांमध्ये असलेली पुर्वीची आपुलकी आणि आकर्षण कमी झाल्याचे दिसून येते.
14. योजना न राबवता पैसा कमावण ही विकास विरोधी मानसिकता बळवत चालली आहे.

उपाययोजना:

1. योजना जनतेच्या मनात विकास योजना बदल आणि अंमलबजावणी संदर्भात गैरसमज निर्माण का झाले याचा शोध घेणे व त्याचे समाधान करणे आवश्यक आहे.
2. शेती मालासाठी बाजारपेठा व भावाची हमी देणे आवश्यक आहे.
3. सहकारी चळवळीचे पुनःजीवन द्यावे.
4. निर्दोष प्रशिक्षित स्थानिक नेतृत्व निर्माण करण्याचा प्रयत्न केला जावा.
5. प्रशासनाचा हस्तक्षेप कमी करून स्थानिक लोकांच्या गरजा व उपलब्ध साधनाचा विचार करून योजना आखल्या जाव्यात.
6. आरोग्य, स्वच्छता तंटामुक्ती यासाठी विशेष प्रयत्न केले जावेत.
7. दुसऱ्याने केले पाहिजे दिले पाहिजे, मोफत मिळाले पाहिजे, ही मनोवृत्ती वाढत चालल्याने कार्य संस्कृती लोप पावत चालली आहे, परिणामी विकास योजना अपयशी ठरत आहेत, म्हणून ग्रामीण जनतेची मनोवृत्ती बदलण्याचा प्रयत्न केला पाहिजे.
8. अनुदाना ऐवजी श्रमदानाची भावना निर्माण करणे आवश्यक आहे.
9. ग्रामीण स्त्री, कृषी विकास, अरोग्य, स्वच्छता, पर्यावरण संरक्षण, पाणलोट क्षेत्र विकास, शिक्षण सुविधा, उर्जा स्थानिक नेतृत्व, प्रशासकिय सुधारणा, ही ग्रामीण विकासाची महत्वाची अंगे आहेत. याचे भान ठेवून विकास कार्यक्रम आखावे लागतील.

सारांश :

ग्रामीण भागातील लोकांचे वर्तमान जीवन संघर्षमय झालेले आहे. कारण लोकांना विकास कार्यात सहभागी करून घेतले जात नाही. परिणामी अनेक विकास योजना राबवल्या गेल्या त्यावर प्रचंड पैसाही खर्च करण्यात आला. त्याचे फलित म्हणून काही प्रमाणात भौतिक सुधारणा दिसून येतात परंतु मानवी विकासाच्या संदर्भात लक्षवेधक क्रांती झाली असे म्हणता येणार नाही. ग्रामीण समाज पूर्णपणे गोंधळलेला दिसून येतो. शेती फायदेशीर राहिली नसल्याने कामाच्या शोधात लोक शहरांकडे स्थलांतर करत आहेत. एकोकडे शहरात लोकांची गर्दी वाढत आहे. तर दुसरीकडे खेडी ओस पडत चालली आहेत.

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प्रा. पोकळे एस.एम.

समाजशास्त्र विभाग प्रमुख
लो.टिळक महाविद्यालय वडवणी

सारांश:

समाजाचा सर्वांगीन विकास करणे तसेच नैसर्गिक संसाधनाचा समतोल वापर करून सामाजिक व आर्थिक विषमता दूर करणे ही उद्दिष्टे अभिप्रेत आहेत. त्याचबरोबर मानवाच्या अविचारी कृतीवर नियंत्रण, नैसर्गिक संसाधनांचे संरक्षण व पर्यावरणीय समस्यांच्या निवारणासाठी निर्धारित केलेली तत्वे यांचा पर्यावरण व्यवस्थापनात सामावेश होतो.

प्रस्तावना:

शाश्वत विकास किंवा टिकाऊ विकास, पर्यावरण आणि विकास जागतिक आरोग्याच्या अनुशंगाने धारणी विकास ज्यांच्या अंतर्गत अनेक पिढ्यांच्या गरजा भागविल्या जातात. शाश्वत विकास म्हणजे प्रत्येकासाठी असणारा विकास हा कायमचाच असतो, आणि ते साध्य करण्याच्या प्रक्रियेदरम्यान पर्यावरणाचे कोणतेही अवनती होत नाही. आर्थिक व सामाजिक न्याय म्हणजेच समाजातील प्रत्येक घटकाचा वाटा आर्थिक कृषीमध्ये संसाधनाचे समान वितरण हे शाश्वत विकासाचे महत्वपूर्ण साधन आहे. आतापर्यंत आम्ही विकासाच्या रूपात आर्थिक वाढीचा आग्रह धरतो. पण त्यात बहुजन समाजाचा सहभाग नसेल तर अशा अर्थिक वाढीचा काय फायदा जेव्हा समाजातील प्रत्येक घटकाचा त्यात सहभाग असेल आणि समाजातील कोणताही घटक स्वतःला उपेक्षित किंवा वंचित मानत नाही तेव्हाच आर्थिक कृषी प्रभावी ठरेल. विकासाच्या भार्यतीत अखेरच्या टप्प्यावर उभे असलेल्या व्यक्ती असे वाटले पाहिजे की, त्याचेही समाजात अस्तित्व ते ही या व्यवस्थेमध्ये सामिल आहेत. आणि देशही त्याच्या बदललेल्या चिंतीत आहे. ही भावना त्याच्यात निर्माण होणे गरजेचे आहे.

उद्दिष्टे :

1. शाश्वत विकासाची संकल्पना स्पष्ट करणे.
2. शाश्वत विकासाचे महत्व अभ्यासणे.

गृहीतके :

1. शाश्वत विकास ही व्यापक व टिकाऊ संकल्पना आहे.

संशोधन व तथ्य संकलन पध्दती:

प्रस्तुत शोध निबंधासाठी प्राथमिक व दुय्यम स्त्रोतांचे अधार घेण्यात आला आहे. त्यात दुर्लभ संदर्भग्रंथ क्रमिक पुस्तके, मासिके, वर्तमानपत्रे व इंटरनेटवरील माहितीचा सामावेश आहे. या माहितीच्या आधारे वर्णनात्मक विश्लेषण करण्यात आले आहे.

शाश्वत विकास म्हणजे काय

शाश्वत विकास हा एक विकास आहे जो भविष्यातील पिढ्यांच्या स्वतःच्या गरजा पूर्ण करण्याच्या क्षमतेची तडजोड न करता, वर्तमान गरजा पूर्ण करतो. शाश्वत विकासाची संकल्पना विविध प्रकारे समजली जाऊ शकते. परंतु त्याच्या -हृदयात ही विकासाची एक पध्दत आहे. जर आपल्या समाजाच्या पर्यावरणीय, सामाजिक आणि आर्थिक मर्यादाबद्दल समजून घेण्याचा प्रयत्न करतो, शाश्वत विकास आणि शाश्वतता यात काय फरक आहे कोणी विचार करू शकेल शाश्वतता ही दिर्घकालीन उद्दिष्ट्ये म्हणजे अधिक टिकाऊ म्हणून उल्लेखित केले जाते. तर शाश्वत विकास म्हणजे जे साध्य करण्यासाठी वापरल्या जाणा-या विविध प्रक्रिया आणि मार्ग असतात याध्ये शाश्वत मोती आणि वनीकरण, शाश्वत उत्पादन आणि उपभोग, चांगले सरकार, संशोधन आणि तंत्रज्ञान हस्तांतरण, शिक्षण आणि प्रशिक्षण इत्यादी सामावेश होतो. शाश्वत विकासाचे ध्येय :

स्थिर आर्थिक वाढ:-

निसर्गी जीवनीतील खाली देणारे साधन म्हणून गरिबी आणि भूक दूर करणे.

नैसर्गिक संसाधनांचे संरक्षण :-

पाणी, स्वच्छता आणि अक्षय उर्जा यासारख्या मुलभूत सुविधांमध्ये व्यापक प्रवेश सुनिश्चित करा.

सामाजिक वाढ आणि समानता:-

जागतिक असमानता कमी करून विशेषतः स्त्री आणि पुरुष यांच्यातील असमानता सर्वसाधारण शिक्का आणि चांगल्या कामाच्या माध्यमातून पुढील पिढीसाठी संधी उपलब्ध करून देणे. नावीन्यपूर्ण आणि लवचिक पायाभूत सुविधांना चालना देण्यासाठी शाश्वतपणे निर्माण आणि वापर करण्यास सक्षम असलेले समुदाय आणि शहरे तयार करा.

पर्यावरण संरक्षण:-

हवामान बदलाशी लढा देणे आणि सागरी आणि जमीन परिसंस्थांचे रक्षण करणे आवश्यक आहे.

शाश्वत विकासाचे महत्व:-

शाश्वत विकासात हा परिभाषित करणे कठीण आहे कारण त्यात अनेक घटक सामाविष्ट आहेत. परंतु लोक शाश्वत विकासात उपक्रमांचे प्रथमिक चालक आहेत.

➡ अत्यावश्यक मानवी गरजांची पूर्तता :

लोकसंख्येच्या विस्तारामुळे धान्य, निवारा आणि पाणी या सारख्या न्यायित जीवनाश्यक गोष्टीसाठी लोकांना स्पर्धा करावी लागेल या मुलभूत गरजांची पुरेशी तरतुद जवळजवळ पूर्णपणे पायाभूत सुविधांवर अवलंबून आहे. त्यांना विस्तारीत कालावधीसाठी समर्थन देवू शकते.

❖ कृषी आवश्यकता :

वाढत्या लोकसंख्येचा अनुशंगाने कृषी क्षेत्र हि वाढले पाहिजे 3 अब्जाहून अधिक लोकांना कसे खायला द्यावे याची कल्पना करणे कठीण आहे. भविष्यात ती टिकाऊ मशागत लागवड, सिंचन फवारणी आणि कापणी प्रक्रिया वापरल्या गेल्या तर जीवाश्म इंधन संसाधनाचा अपेक्षित -हास लाक्षात घेता ते अर्थिकदृष्ट्या बोजा ठरू भाकतात शाश्वत विकास हे कृषी धोरणावर लक्ष केंद्रित करते, जे जमिनीच्या अखंडतेचे रक्षण करताना उच्च उत्पादन देतात जे मोठ्या लोकसंख्येला अन्न पुरवतात. प्रभावी बीजतंत्र आणि पिक रोटेशन पध्दती होय.

❖ हवामान बदल व्यवस्थापन :

शाश्वत विकास तंत्रे हवामान बदल कमी करण्यास मदत करू शकतात तेल नैसर्गिक वायू आणि कोळसा यासारख्या जीवाश्म इंधनाचा वापर मर्यादित करणे हे शाश्वत विकासाचे उद्दिष्ट आहे. जीवाश्म इंधन उर्जेचे स्रोत टिकाऊ नाहीत कारण ते भविष्यात कमी होतील आणि हरीतगृह वायू उत्सर्जनासाठी जबाबदार आहेत.

❖ अर्थिक स्थिरता :

शाश्वत विकास धोरणांमध्ये जगभरातील अधिक अर्थिकदृष्ट्या स्थिर होण्यास मदत करण्याची क्षमता आहे. जीवाश्म इंधनावर प्रवेश नसलेले विकसनशील देश त्यांचा अर्थव्यवस्थेच्या नवीकरणीय उर्जा स्रोतासह सामर्थ्य देऊ शकतात. हे देश जीवाश्म इंधन तंत्रावर आधारीत मर्यादित नोक-यांच्या निरोधात अक्षय उर्जा तंत्रज्ञानाच्या विकासाद्वारे दीर्घकालीन रोजगार निर्माण करू शकतात.

❖ जैवविविधता टिकवून ठेवा:

जैवविविधतेवर अनिश्चित विकास आणि अतिवापराचा मोठा परिणाम होतो. जीवनसृष्टीची परिस्थितीची अशा प्रकारे सेट केली जाते की प्रजाती जगण्यासाठी एकमेकांवर अवलंबून असतात. वनस्पती, मानवी श्वसोच्छ्वासासाठी आवश्यक ऑक्सीजन तयार करत असतात. वनस्पतींना वाढ आणि उत्पादनासाठी कार्बनडाय ऑक्साईड ची आवश्यकता असते. जे मानव श्वास सोडतात अनिश्चित विकास पध्दती, जसे की वातावरण हरितगृह वायू सोडते, ज्यामुळे वनस्पतींच्या अनेक प्रजाती नष्ट होतात. आणि वातावरणातील ऑक्सीजनचे नुकसान होते.

❖ शाश्वत विकासासमोरील आव्हाने:

नवीन सहस्राब्दीमध्ये जागतिक विकास उद्दिष्टे साध्य करण्याच्या दिशेने लक्षणीय प्रगती झाली आहे. विकसनशील आणि वाढत्या अर्थव्यवस्थेला मजबूत आर्थिक बाढीमुळे जागतिक आर्थिक संकट येई पर्यंत जागातील सर्व भागांमध्ये गरिबी कमी होत होती. जागतिक आर्थिक संकटाने प्रगतीची नाजूकता उघड केली आणि पर्यावरणीय -हासाला गती दिल्याने समुदायावर वाढत्या खर्चाचा बोजा पडतो. सखोल जागतिकीकरण, सतत असमानता, लोकसंख्या शास्त्रीय विविधता आणि पर्यावरणाचा -हास ही शाश्वत विकासाची आर्थिक, सामाजिक, तांत्रिक,

लोकसंख्याशास्त्रीय आणि पर्यावरण ही शाश्वत विकासापुढील आव्हाने आहेत.

❖ सखोल जागतिकीकरण

जागतिकीकरण ही संकल्पना आधुनिक काळात उदयास आलेली संकल्पना असली तरी व्यापाराच्या प्रमाणात आजचे जागतिकीकरण अर्थपूर्ण नाही. परंतु ते गुणात्मक दृष्ट्या वेगळे आहे. स्वतंत्र कार्पोरेशन आणि पोर्टफोलिओ गुंतवणुकीमधील वस्तू आणि सेवा मधील व्यापाराद्वारे परिभाषित केलेल्या उथळ एकीकरणाऐवजी जागतिकीकरणाच्या या नवीन टप्प्याने खोल एकीकरण आणले आहे. जे आंतरराष्ट्रीय कार्पोरेशन द्वारे आयोजित केले जाते. जे कॅस-बॉर्डर मुल्याचे वस्तू आणि सेवांचे उत्पादन जोडतात.

तथापी प्रमुख संशोधन आणि विकास क्रियाकल्प क्वचित आउटसोर्स केले जातात असल्याकडे कॉर्पोरेट मुख्यालय केंद्रित केले जात असल्याने काही विशिष्ट देशानेच या बाजारपेठेत प्रवेश केला आहे. जागतिक उत्पादनातील बदल जागतिक व्यापार पध्दती बदल्यास परावर्तित होतात. एकुणच व्यापार जागतिक GDP पेक्षा ४-५% प्रमाणत वाढला आहे. आणि उदयोन्मुख राष्ट्रे जागतिक व्यापारात त्यांचा वाटा वाढवण्याव्यतिरिक्त उत्पादित वस्तूंच्या निर्यातीत विविधता आणण्यात आणि वाढविण्यात सक्षम आहेत. 2008 आणि 2009 च्या अर्थिक मंदीच्या दरम्यान त्यांच्या पतनानंतर व्यापार हळूहळू सावरला. आणि व्यापाराचा विस्तार हा संकटापूर्वीच्या तुलनेत खुपच कमी असल्याचा अंदाज आहे. म्हणून व्यापार जागतिकीकरणाच्या सभाव्य कमकुवतपणाचे संकेत देतो. त्यामुळे शाश्वत विकासासमोरील सर्वोच्या आव्हानांपैकी एक बनले आहे.

❖ सतत असमानता :

सतत समागता हे शाश्वत विकासासमोरील आव्हानांपैकी एक आहे. उत्पन्नातील अराग्नता ही देशाच्या परिपतनशीलते सह उच्चदमवणा-या सतत असमानतेचा सर्वात स्पष्ट पैलूपैकी एक आहे. अलिकडच्या काळात जगभरातील आर्थिक विषमता लक्षणीयरीत्या कमी झाली असताना, अनेक देशांमध्ये अप्रत्यक्ष पडून शाश्वत विकास धोक्यात येतो.

❖ लोकसंख्येतील बदल :

लोकसंख्येतील बदल हे शाश्वत विकासा समोरील महत्त्वसचे आव्हान आहे. जागतिक लोकसंख्या वाढ मंदावली असताना काही विकसनशील राष्ट्रांमध्ये ती अजुनही लक्षणीय आहे. आणि जागतिक लोकसंख्या झपाट्याने वृद्ध होत असताना, काही देश त्यांच्या एकुण लोकसंख्येमध्ये तरुण लोकांचे प्रमाण वाढताना दिसत आहे. या विविधतेचा तसेच सतत असमानतेचा परिणाम म्हणून देशांतर्गत आणि जागतिक स्तरावर रूपांतराचा दबाव निर्माण होत आहे. हे लोकसंख्या शास्त्री ट्रेड भविष्यातील विकास धोरणासमोर सर्व स्तरावर आव्हाने निर्माण करतील वाढत्या शहरीकरणामुळे स्थानिक विकास आकारला येईल. राष्ट्रीय विकास धोरणांना बदलत्या

लोकसंख्याराष्ट्रीय संरक्षणेरी जुळवून घेणे आवश्यक आहे. आणि जागतिक स्थलांतरीत दबावांना संबोधत करणे आवश्यक आहे.

पर्यावरणाचा –हास :

मानव समाज अलिकडच्या काळामध्ये पर्यावरणाकडे दुर्लक्ष करीत आहे. असतानी दिसत आहे. पण जागतिक हवामान ही मानवी प्रगतीची पुर्व अट आहे. हे तो विसरून गेल्यामुळे मानवाची स्थिरता हि क्रियाकल्पामुळे धोक्यात आली आहे. तसेच हरितगृह वायू उत्सर्जन, जागतिक लोकसंख्या वाढ (दशलक्ष) संसाधनांचा वापर आणि निवासस्थानतील परिवर्तन चालू दराने किंवा त्यापेक्षा जास्त राहिल्यास, अलिकडच्या सहस्राब्दीमध्ये मानवी विकासास अनुकूल असलेला पर्यावरणीय परिस्थितीमध्ये अपरिवर्तनीयपणे बदल होत राहिल्यास पृथ्वीच्या जैवक्षेत्रात बदल होण्याची शक्यता आहे. म्हणून सर्जा अधिक विस्तारासाठी जीपरम इंधनावर अवलंबून राहणे, तसेच औद्योगिक प्रकारची भोती हे बदल घडवून आणत आहेत. वढत्या आणि यादत्या श्रीमंत जागतिक लोकसंख्या पोसण्यासाठी हे बदल आवश्यक आहेत. यामुळे ते भा वत विकासासमोर अडान बनवून उमे आहे.

निष्कर्ष :

शेवटी शाश्वत विकासापुढील आव्हाने मानवी अस्तित्वाचा प्रमुख क्षेत्रामध्ये कापली जातात. आणि शाश्वत विकासाच्या या आव्हानांना सामारे जाण्यासाठी राजकिय, आर्थिक, पर्यावरण आणि अगदी कौटुंबिक सर्व क्षेत्रे सज्ज असणे आवश्यक आहे.

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मध्यकालीन भारत

(1206 - 1707)

डॉ. किशन मनोहर पवार

मध्यकालीन भारत

(1206 ई. से 1707)



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जन्म- 22 मई 1960

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सदस्यता-

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-मार्गदर्शक, पीएच.डी. संशोधक डॉ. बाबासाहेब अंबेडकर मराठवाड़ा विश्वविद्यालय, औरंगाबाद (महाराष्ट्र)

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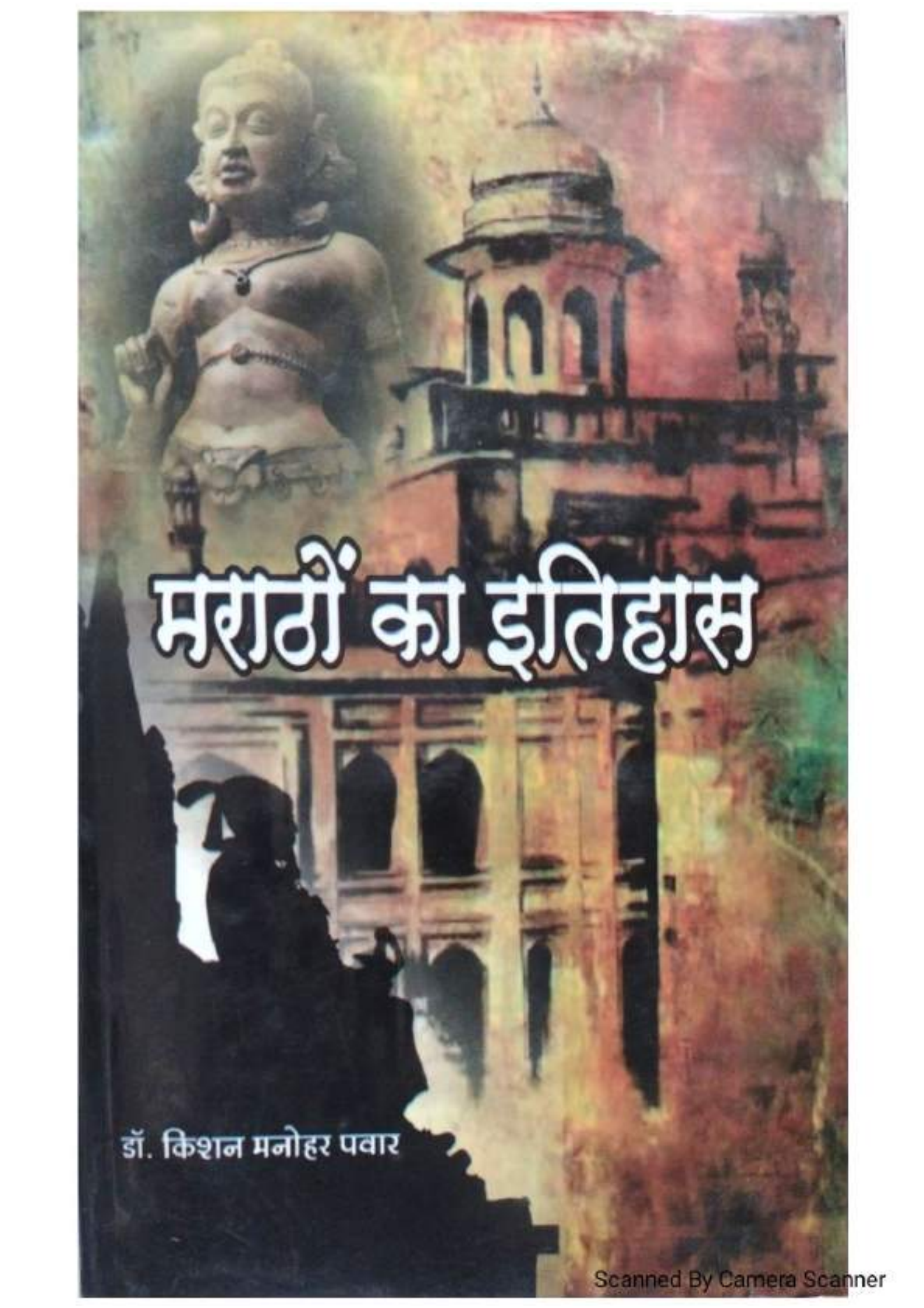
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