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On

## CULTURE CONFLICT IN LITERATURE AND HUMANITIES

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कन्या महाविद्यालय सांगली

**सारांश**

*साहित्य और संस्कृति एक दूसरे से जूडे होते हैं। समाज का प्रतिबिंब साहित्य में दिखाई देता है। साहित्य संस्कृति का चित्रण करता है। साहित्य की विविध विधाओं में जैसे नाटक एकांकी कहानी उपन्यास में संस्कृति व्यक्त होती रहती है। साहित्य में चित्रित पात्र समाज से ही लिए जाते हैं। जिस समाज को साहित्य में चित्रित किया जाता है उस समाज की संस्कृति भी साहित्य में व्यक्त होती है। संस्कृति व्यक्ति के आचार विचार रहन सहन अभिव्यक्ति तीज त्योहार द्वारा व्यक्त होती है। छायावादी कविता भारतीय संस्कृति से प्रभावित है। छायावादी कविता में भारतीय संस्कृति के तत्व दिखाई देते हैं। कवि निराला ने भारतीय संस्कृति का वर्णन अपनी तुलसीदास नामक कविता में किया है। साहित्य में जहॉ भारतीय संस्कृति के चित्रण के साथ पाश्चात्य संस्कृति का चित्रण है वहॉ दोनों संस्कृति में टकराहट दिखाई देती है। जयशंकर प्रसाद का चंद्रगुप्त नाटक एक ऐतिहासिक नाटक है। है। इस नाटक में पाश्चात्य संस्कृति में पली बढी कार्नेलिया भारतीय संस्कृति को बहुत मानती है। यहॉ पाश्चात्य संस्कृति की भारतीय संस्कृति से टक्कर है।*

*जयशंकर प्रसाद के कामायनी की श्रद्धा भारतीय संस्कृति का प्रतिक है। इडा का परिचय पाश्चात्य संस्कृति के वर्णन में है। यहॉ पाश्चात्य संस्कृति और भारतीय संस्कृति में संघर्ष दिखाई देता हैं। भीष्म साहनी की 'चीफ की दावत' कहानी में मध्यमवर्गीय परिवार के शामनाथ के घर चीफ की दावत है। इस कहानी में संस्कृति की टकराहट दिखाई देती है।*

साहित्य और संस्कृति एक दूसरे से जूडे होते हैं। समाज का प्रतिबिंब साहित्य में दिखाई देता है। साहित्य संस्कृति का चित्रण करता है। साहित्य की विविध विधाओं में जैसे नाटक एकांकी कहानी उपन्यास में संस्कृति व्यक्त होती रहती है। साहित्य में चित्रित पात्र समाज से ही लिए जाते हैं। जिस समाज को साहित्य में चित्रित किया जाता है उस समाज की संस्कृति भी साहित्य में व्यक्त होती है। संस्कृति व्यक्ति के आचार विचार रहन, सहन , अभिव्यक्ति, तीज , त्योहार द्वारा व्यक्त होती है।

संस्कृति की परिभाषा . ...एक बडे लेखक का कहना है कि , संसार भर में जो भी सर्वोत्तम बातें जानी या कही गयी हैं , उनसे अपने आपको परिचित कराना, संस्कृति है।

एक दूसरी परिभाषा में यह कहा गया है कि , संस्कृति शारिरिक या मानसिक शक्तियों का प्रशिक्षण दृढिकरण या विकास अथवा उससे उत्पन्न अवस्था है। यह मन आचार अथवा रूचियों की परिष्कृति या शुद्धि है। यह सभ्यता का भीतर से प्रभावित हो उठना हैं। इस अर्थ में, संस्कृति कुछ ऐसी चीज का नाम हो जाता है जो बूनियादी और अंर्तराष्ट्रीय है। फिर संस्कृति के कुछ राष्ट्रीय पहलू भी होते हैं, और इसमें कोई संदेह नहीं कि अनेक राष्ट्रों ने अपना कुछ विशिष्ट व्यक्तित्व तथा अपने भीतर कुछ खास ढंग से मौलिक गुण विकसित कर लिए हैं।

रामधारी सिंह दिनकर की 'संस्कृति के चार अध्याय' इस पुस्तक की प्रस्तावना से ..

"पंडित जवाहरलाल नेहरू के भारतीय संस्कृति पर विचार

इस संस्कृति में समन्वयन तथा नए उपकरणों को बचाकर आत्मसात करने की अद्‌भूत योग्यता थी। जब तक इसका यह गुण शेष रहा , यह संस्कृति जीवित और गतिशील रही। लेकिन बाद को आकर इसकी गतिशीलता जाती रही। जिससे यह संस्कृति जड हो गई और उसके सारे पहलू कमजोर हो गए।"

भारतीय संस्कृति में चार बडी क्रांतियॉ हुई हैं। हमारी संस्कृति का इतिहास उन्हीं चार क्रांतियों का इतिहास है। पहली क्रांति तब हुई जब आर्य भारत वर्ष में आए अथवा जब भारत वर्ष में उनका आर्येतर जातियों से संपर्क हुआ। इस मिलन से जो संस्कृति उत्पन्न हुई वही भारत की बूनियादी संस्कृति बनी।



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दूसरी क्रांति तब हुई जब महावीर और गौतम बुद्ध ने इस स्थापित धर्म या संस्कृति के प्रति विद्रोह किया। तीसरी क्रांति उस समय हुई जब इस्लाम विजेताओं के धर्म के रूप में भारत पहुंचा और इस देश में हिंदुत्व के साथ उसका संपर्क हुआ। चौथी क्रांति तब हुई जब भारत में युरोप का आगमन हुआ तथा उसके संपर्क में आकर हिंदुत्व और इस्लाम दोनों ने नवजीवन का अनुभव किया।

मध्यकाल में मुगल राजाओं का आक्रमण हुआ। समाज पर मुगल संस्कृति का प्रभाव पडा। संस्कृत भारत की आदिभाषा है। पर संस्कृत के शब्दों के स्थान पर अरबी, फारसी के शब्द आ गए। अरबी ,फारसी भाषा का प्रचार प्रसार हुआ। संस्कृत भाषा दब गई। मुगल आक्रमणों से संघर्ष पैदा हुआ।

मुगल राजाओं ने मंदीर तोडकर मस्जिद बनाए। भारतीय संस्कृति पर हमला किया गया। मुगलों के आक्रमण से जो प्रतिक्रिया हुई उसके परिणाम स्वरूप भक्तिकाल के साहित्य का उदय हुआ । भक्तिकाल के साहित्य में भारतीय संस्कृति का जतन किया गया। तुलसीदास , सूरदास आदि कवियों ने अपने साहित्य में भारतीय संस्कृति और उसके मूल्यों को स्थान दिया। भक्तिकाल के साहित्य में मुगल संस्कृति और भारतीय संस्कृति की टकराहट है। भारत में अंग्रेजों का राज्य स्थापित होने के बाद यहाँ पाश्चात्य संस्कृति का विकास हुआ।

अंग्रेजी भाषा का प्रचार प्रसार करने के लिए अंग्रेजी माध्यम के स्कूल खुले। साहित्य के आधुनिक काल में ईसाईयत का प्रभाव दिखाई देता है। भारत के पुराणों को कथा , कहानियॉ बताया गया , इन्हें काल्पनिक माना गया। हिंदी साहित्य संस्कृति के संघर्ष से प्रभावित हुए बिना नहीं रहा। अंग्रेजी साहित्य का प्रभाव हिंदी साहित्य पर दिखाई देता है।

छायावादी कविता भारतीय संस्कृति से प्रभावित है। छायावादी कविता में भारतीय संस्कृति के तत्व दिखाई देते हैं। कवि निराला ने भारतीय संस्कृति का वर्णन अपनी 'तुलसीदास' नामक कविता में किया है। साहित्य में जहॉ भारतीय संस्कृति के चित्रण के साथ पाश्चात्य संस्कृति का चित्रण है वहॉ दोनों संस्कृति में टकराहट दिखाई देती है। जयशंकर प्रसाद का 'चंद्रगुप्त' नाटक एक ऐतिहासिक नाटक है। इस नाटक में मौर्यकालिन प्रतापी चंद्रगुप्त को सिंधु तट पर युध्द करते हुए चित्रित किया है। चाणक्य तक्षशीला से अपनी शिक्षा प्राप्त करके गुरूदक्षिणा के रूप में वहीं अध्यापन कर वापस लौटते हैं। इसी समय उनके पढाए हुए मगध के चंद्रगुप्त और सिंहरण भी स्नातक होते हैं। चंद्रगुप्त और चाणक्य मगध लौटते हैं। चाणक्य जैसे चतुर मंत्री और गुरू के निर्देश के अनुसार चंद्रगुप्त सिंधु तट पर ग्रीक सेना से लगातार युध्द करता है। नाटक में फिलिप्स , सेल्युकस ,कार्नेलिया , एलिस आदि ग्रीक पात्र हैं। प्रमुख पात्र कार्नेलिया को भारत देश के प्रति लगाव है। भारत की प्रकृति उसे प्रिय है। भारतीय संगीत की शिक्षा वह ले रही है। भारत में स्थापित मानवतावाद को वह बहुत मानती है। सिंधु के किनारे ग्रीक शिबिर में वृक्ष के पास बैठकर वह गाती है।

"अरुण यह मधुमय देश हमारा
जहॉ पहुँच अनजान क्षितिज को मिलता एक सहारा" ;१

कार्नेलिया सुवासिनी को वाद्य यंत्र बजाने को कहती है और सुवासिनी का गीत ध्यानमग्न होकर सुनती है। कार्नेलिया भारत के सम्राट चंद्रगुप्त की तरफदारी अपने पिता सेल्युकस से करती है। वो पिता को याद दिलाती है कि चंद्रगुप्त ने उनकी जान बचायी थी। वह बार बार पिता से कहकर भारत के साथ युद्ध करने से रोकती है।वह कहती है

"क्यों पिताजी चंद्रगुप्त ने क्या अपराध किया है।";२

सेल्युकस युद्ध में संधि कर अपने देश वापस जाना चाहता है। युद्ध की संधि की शर्त के अनुसार कार्नेलिया और चंद्रगुप्त का ब्याह होता है। इस नाटक में पाश्चात्य संस्कृति में पली बढी कार्नेलिया भारतीय संस्कृति को बहुत मानती है। यहॉ पाश्चात्य संस्कृति की भारतीय संस्कृति से टक्कर है।

जयशंकर प्रसाद के 'कामायनी' की श्रध्दा भारतीय संस्कृति का प्रतिक है। इडा का परिचय पाश्चात्य संस्कुति के वर्णन में है। इडा से मिलकर मनु ह्रदय से नहीं मस्तिष्क से काम करते है। उनमें भाव की जगह बुध्दी लेती है। इडा ज्ञान , बुध्दी का प्रतिक है। इडा तर्क का इस्तेमाल जानती है। इडा के निर्देश से मनु सारस्वत नगरी का शासक बन जाता है। मनु इडा की सलाह मानकर, बुध्दीवादी बन जाते हैं। पूंजीवादी सभ्यता नियमों के अनुशासन में हैं। नियम



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बदलते रहते है। पाश्चात्य के पूंजीवाद ने पूरे विश्व पर एकाधिकार स्थापित किया था। ब्रिटिश साम्राज्यवाद का चित्रण यहाँ है। औदयोगिक क्रांति के बाद पूँजीवाद उभरकर आया। बडे बडे करोडपति अधिक से अधिक मुनाफा कमाने लगे। भौतिक उन्नति हुई। समय का सदुपयोग करना आवश्यक हो गया । मुनाफा कमाने की जानलेवा प्रतियोगिता में योग्यतम की विजय होती है। आधुनिक सभ्यता विज्ञान को महत्व देती हैं। विज्ञान से विकास होता है। इस सभ्यता के दोष भी हैं., जैसे वर्गसंघर्ष , मनुष्य का कृत्रिम स्वरुप, ज्ञान ,इच्छा क्रिया में परस्पर विरोध, अहंकार, शासनकर्ताओं का आतंक आदि। मनु अपने कर्तव्य भूलकर अधिकार के नशे में अहंकारग्रस्त थे। इडा द्वारा दिखाए गए रास्ते पर चलकर मनु असफल होते हैं। मनु को पश्चाताप होता है। उन्हें अपना भविष्य समाप्त हुआ लगता है। तब श्रद्धा मनु को खोज लेती है, सहारा देकर साहस देती है। अपनी गलतियों को सुधार कर मानव अपने उत्तम कर्मों से उन्नति कर सकता है। यहाँ पाश्चात्य संस्कृति और भारतीय संस्कृति में संघर्ष दिखाई देता हैं।

भीष्म साहनी की 'चीफ की दावत' कहानी में मध्यमवर्गीय परिवार के शामनाथ के घर चीफ की दावत है। शामनाथ के दफतर का अफसर घर पर डिनर के लिए आए यह सौभाग्य की बात होती है। घर को इस प्रकार सजाया जाता है , कि अफसर खुश होकर शामनाथ की तरक्की कर दे। फालतु सामान को अलग रख दिया जाता। माँ घर की सजावट में बाधा बनती है। बुढापे की कुरुपता देखकर अफसर दुःखी हो जाएगा। माँ को जल्दी नींद आती है, नींद में खर्राटे लेती हैं। माँ ने बेटे के भविष्य के लिए अपने सारे गहने बेंच डाले थे। पाश्चात्य संस्कृति का अनुकरण करनेवाले शामनाथ अफसर की नजरों से माँ को छिपाकर रखना चाहते हैं। अफसर को घर ,पर्दे, सोफा कवर, कमरे की सजावट पसंद आयी। तभी अफसर को शामनाथ की माँ कुर्सी पर टॉग लिए ,अस्त व्यस्त बाल, खर्राटे लेती दिखाई दी। माँ ठीक से नमस्ते भी नहीं कर पाती । भडकिलापन , सभ्यता के नये शिष्टाचार , हाऊ डू यु डू कहना , अंग्रजी बोलना आदी माँ को नहीं आता । माँ चीफ के लिए गॉव का एक गीत गाती है। माँ के हाथ से बनी फुलकारी चीफ ३
को पसंद आती है। चीफ के लिए फुलकारी बनाने के लिए माँ तैयार हो जाती है। माँ अपने बेटे की तरक्की का माध्यम बनती है। माँ भारतीय संस्कृति का प्रतिक है। संस्कृति की टकराहट दिखाई देती है। भारतीय संस्कृति की विजय होती है।

निष्कर्ष रूप से हम कह सकते हैं कि हिंदी साहित्य में भारतीय संस्कृति के साथ अन्य संस्कृतियों का संर्धष दिखाई देता है।

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# पारिवारिक जीवन और 'शाल्मली' उपन्यास

**श्रीमती माधुरी परशुराम कांबळे**
सहाय्यक प्राध्यापिका
श्रीमती सी.बी.शाह.महिला महाविद्यालय
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भारतीय संस्कृति में प्राचीन काल से ही परिवार की परंपरा दिखाई देती है. मानव समाज का प्रारंभ परिवार से होता है. समाज की इकाई के रूप में परिवार को देखा जाता है .परिवार पति पत्नी और बच्चों के समूह को कहते हैं. परिवार के बिना समाज जीवन में निरंतरता नहीं आती. बच्चों पर संस्कार करना और समाज के आचार व्यवहार में उन्हें दीक्षित करने का कार्य परिवार में होता है. परिवार के द्वारा ही समाज की सांस्कृतिक विरासत और संस्कृति हस्तांतरित होती है. आज मानव विकास के साथ-साथ परिवार में भी बदलाव आ गया है. परिवार में नई प्रथा और परंपराओं का समावेश हुआ है और इसका प्रभाव पारिवारिक जीवन पर हो रहा है.

नासिरा शर्मा द्वारा लिखित उपन्यास 'शाल्मली' में शाल्मली के माध्यम से एक अफसर नारी के पारिवारिक द्वंद्व की कहानी चित्रित की गई है. पारिवारिक जीवन, पारिवारिक समस्याएं तथा परिवार के बदलते स्वरूप का तत्कालीन सामाजिक, आर्थिक, जीवन में पूरे प्रभाव का चित्र बड़ी बखूबी से किया है.उपन्यास के माध्यम से लेखिका ने पारिवारिक जीवन की विभिन्न प्रक्रियाओं को विभिन्न पात्रों के माध्यम से समझाने का प्रयास किया है .

**माता पिता**

भारतीय समाज में परिवार के लिए माता -पिता का एक अलग ही स्थान होता है. परिवार का मुख्य आधार पिता ही होते हैं. परिवार के पालन पोषण की जिम्मेदारी पिता पर ही होती है. जब तक बच्चे अपने पैरों पर खड़े नहीं होते तब तक उनकी पूरी जिम्मेदारी पिता पर ही होती है. पालन पोषण के साथ-साथ बच्चों के भविष्य के बारे में भी माता पिता हमेशा सतर्क रहते हैं. शाल्मली उपन्यास में शाल्मली के पिता अपने अपनी बेटी की होशियारी देखकर बहुत गर्व महसूस करते हैं शाल्मली की मां से कहते हैं " देखना एक दिन यह बड़ों बड़ों के कान कुतर डालेगी खूब नाम कमाएगी। मेरा सर ऊंचा करेगी।" हर परिवार में माता-पिता को लगता है कि उनके बच्चे पढ़ लिख कर बहुत नाम कमाए और जीवन में तरक्की हासिल करें. दूसरी ओर परिवार में बेटी को पराया धन समझा जाता है बेटी की शादी कराना ही माता पिता अपना कर्तव्य समझते हैं प्रस्तुत उपन्यास में शाल्मली की माता कहती है " लड़की पराया धन है, पति के घर सुख से रहे, यही सबसे बड़ा आशीर्वाद है बाकी तो..... ।"



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पिता बेटी :

हर परिवार के सदस्य एक दूसरे पर निर्भर होते हुए भी अपना एक अलग अस्तित्व बनाना चाहते हैं. प्रस्तुत उपन्यास में शाल्मली भी अपने जीवन के बारे में यही सोचती है की " इतना पढ़ लिख कर केवल गृहणी बनकर रह जाएगी" हर लड़की का सपना होता है कि वह पढ़ लिख कर कुछ बने वह केवल एक ग्रहणी बनकर रहना नहीं चाहती. उसके साथ वह अपने पैरों पर खड़े होने की आशा भी रखती है .

भारतीय संस्कृति में विवाह महत्वपूर्ण संस्था है. भारतीय परंपराओं में विवाह में बुजुर्गों की राय महत्वपूर्ण होती है. माता पिता ही अपने बच्चों के विवाह के फैसले करते हैं. प्रस्तुत उपन्यास में शाल्मली के पिता शाल्मली के विवाह को लेकर सोचते हैं कि " मैं भी इसी बात पर ध्यान दे रहा हूं कि ऐसे घर लड़की नहीं देनी है। एक ही तो लड़की है। हर तरह से ठोक बजा कर दूंगा। धन से तेरे लिए पति नहीं खरीदूंगा। मेरे ऊपर विश्वास रख।" समाज में दहेज की जो प्रथा चलती है वह शाल्मली के पिता को मंजूर नहीं है उन्हें लगता है दहेज देने का मतलब है, अपनी पढ़ी-लिखी लड़की के लिए लड़का खरीदना.

पति पत्नी

पौराणिक संस्कृति के अनुसार जन्म जन्मांतर का पति पत्नी का रिश्ता होता है. ऐसी समाज की मान्यता है. परिवार में पति पत्नी अनिवार्य इकाई है. शाल्मली उपन्यास में नरेश के रूप में एक ऐसे पति का चित्रण किया गया है जो अपनी पत्नी का हमेशा अपमान करता रहता है. उसकी पढ़ाई के विरुद्ध है. जब शाल्मली इंटरव्यू की बात नरेश से करती है, तो वह कहता है " क्या करोगी नौकरी करके? यह सुख कहीं.....।." " पढ़ाई लिखाई को गोली मारो! जीवन भर इस मगजपच्ची से क्या मिलना है? विवाह हो गया, बस।" नरेश को लगता है की लड़कियां केवल शादी करने तक पढ़ सकती है.

इन सारी परेशानियों के बावजूद शाल्मली आत्मविश्वास से आगे बढ़ना चाहती हैं, लेकिन नरेश का व्यवहार उसे हमेशा परेशान करता है. एक पल के लिए वह अपने विवाह के निर्णय पर पछताती है ,और सोचती है- "काश मैं विवाह न करती, फिर बिना विवाह किए इस अनुभव पर पहुंचती भी कैसे! विवाह करने का अपना अधिकार क्यों छोड़ती? जीवन को आकार देने की चेष्टा तो अब भी कर सकती है जो गुजर गया, सो गुजर गया।" मन में उठे ऐसे सवालों के बावजूद शाल्मली धैर्य से काम लेती हैं उसे लगता है नरेश ने उसे अगर मसूरी जाने की अनुमति ना दी होती तो आज इस पोजीशन पर नहीं होती. यही कारण है कि शाल्मली अपनी सहेली द्वारा कहे गए संबंध विच्छेद के बारे में भी सोचती नहीं है. और टूटते संबंधो को संभालती रहती है.

सास बहू

समाज की हर लड़की को शादी के उपरांत अपने पति के घर जाना होता है. वहां अलग-अलग रिश्तो से उसकी पहचान होती है. उसमें एक महत्वपूर्ण रिश्ता सास का होता है. समाज में सास बहू के रिश्ते को कभी सकारात्मक दृष्टिकोण से नहीं देखा जाता है. समाज की यह मान्यता होती है कि घर की सुख शांति का पूरा दायित्व घर की बहू का होता है. लेकिन ऐसा नहीं है. परिवार में घटित होने वाली हर घटना की जिम्मेदारी उस घर के हर सदस्य की होती है. प्रस्तुत उपन्यास की नायिका शाल्मली एक आदर्श बहू है, जो अपनी सास के प्रति स्नेह भाव रखती है. उसकी सास भी उससे स्नेह रखती है. शाल्मली अफसर होने के बावजूद अपनी सास की सेवा करती है. अपनी सास को किसी चीज की कमी महसूस ना हो इस बात का खास खयाल रखती है. जब उसे ऑफिस के काम से कुछ दिनों के लिए शहर से बाहर जाना है, तो वह अपने पति को हिदायत देते हुए कहती है कि- " सुनो, सप्ताह भर के लिए नागपुर जा रही हूं। मां पिताजी आते रहेंगे, मां जी का दिल बहला रहेगा ऑफिस से सीधे घर आ जाया करना सप्ताह भर की तो बात है।" इससे शाल्मली की अपनी सास के प्रति चिंता दिखाई देती है.

संयुक्त परिवार

भारतीय संस्कृति की महत्वपूर्ण देन संयुक्त परिवार है. आपसी प्रेम, मेल मिलाप, इसका आधार है. परिवार के सारे सदस्य, दादा दादी, माता पिता, पुत्र बहू, भांजे भांजे, सभी एक साथ मिलजुलकर रहते हैं. शाल्मली उपन्यास में नरेश का परिवार भी ऐसा ही है. जो देहात में बसता है. शाल्मली नरेश के गांव जाती है तो ऐसा भरा पूरा परिवार देखकर मुग्ध हो जाती है. शाल्माली छोटे परिवार से और शहर मे रहने के बावजूद उसे गांव में अच्छा लगता है. वह खुश होती है यह देख कर नरेश उससे कहता है " अभी तो खुश हो जब साथ रहना पड़ जाएगा, तो पता चलेगा फिर होगी चक चक।" नरेश को लगता है शाल्मली दो-चार दिन के लिए गांव में रहती है इसलिए खुश है. जब हमेशा के लिए गांव में रहना पड़ेगा तब उसे पता लगेगा. नरेश को भी गांव में अधिक रहना अच्छा नहीं लगता. वह शाल्मली से कहता है " एक सप्ताह के लिए गांव जाना अच्छा लगता है। उससे अधिक रुकना खल जाता है। लगने लगता है जैसे सो जागकर अपना समय नष्ट कर रहे हो।"

एकल परिवार

औद्योगिकरण को बढ़ावा मिलने के कारण रोजगार प्राप्ति के लिए लोग गांव छोड़कर शहर आकर बस जाते हैं. और वहीं से एकल परिवार का निर्माण होता हैं. एकल परिवार भौतिकवादी युग की ही देन है. जिसमें पति पत्नी उनकी अविवाहित संताने रहती है.



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शाल्मली का परिवार भी शहर में बसने वाला ऐसा ही एकल परिवार है. शाल्मली के परिवार में माता पिता और वह इतने ही लोग हैं. शादी के बाद शाल्मली भी अपने पति के घर रहती है. जिससे उसके माता-पिता अकेले हैं. शाल्मली को लगता है कि उसका पति नरेश कम से कम हफ्ते में एक बार तो उसके माता-पिता से मिले. शाल्मली के पिता बीमार होने पर नरेश उसके साथ जाने से इंकार कर देता है तो शाल्मली सोचती है की " इस समय नरेश चला आता तो कितना अच्छा होता! मां और पिताजी उसे देख कर निहाल हो जाते, मगर वह तो अपने जमाई होने का रोब रखना चाहता है। यह सामाजिक रिश्ते कितने खोखले और बनावट होते हैं।" शाल्मली को लगता है की नरेश उसके माता पिता के साथ बेटे जैसा व्यवहार करें लेकिन नरेश अपना दामाद होने का रोब बनाए रखना चाहता हैं .

**निष्कर्ष :**

नासिरा शर्मा जी ने अपने उपन्यास शाल्मली के माध्यम से परिवार के विभिन्न पहलुओं पर प्रकाश डाला हैं. इसमे भारतीय जीवन पद्धति के अनुसार नारी इस सत्य पर प्रकाश डाला हैं की नारी कितनी भी पढ़ी लिखी क्यों न हो उसे पति तथा ससुरालवालों की सेवा करनी ही पढ़ती हैं. पति की अवहेलना को सहते हुए खुशी से जीवन बिताना पड़ता हैं. शाल्मली के ससुराल और पिता के घर के माध्यम से दो अलग परिवार और संस्कृति का चित्रण किया गया हैं.

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श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली

समाज और साहित्य का परस्पर संबंध रहता है। समाज के यथार्थ का चित्रण साहित्य में रचनाकार करता है। जीवन में सुख, दुख , सत्य, असत्य , संघर्ष, करुणा का सामना हमेशा होता रहता है। मानव की इन्हीं अनुभूतियों का चित्रण साहित्य में किया जाता है।

जीवन का यथार्थ चित्रण करने वाले नाटकों को महत्वपूर्ण माना जाता है। आज की सरकारे बहुत ऊंचीए ऊंची बातें करती हैं। देश की सरकारें जनता के कल्याण की बातें करती हैं। लेकिन वास्तव में वे समस्याएं हल नहीं कर पाती हैं। हमारे देश में नौकरी पेशा लोगों की संख्या बहुत अधिक है। नौकरी समाप्त होने पर वह व्यक्ति पेंशन का हकदार होता है। यह उसका जन्म सिद्ध अधिकार है। वर्तमान काल में व्यवस्था इतनी भ्रष्ट हो गई है कि मंजिल पाना आसान है लेकिन, पेंशन पाना नहीं। इसी समस्या को नाटक में उठाया गया है।

' दिल्ली ऊंचा सुनती है' नाटक में कुसुम कुमार ने माधो सिंह के परिवार का संघर्ष चित्रित किया है। इस नाटक के मुख्य पात्र जिंदगी में संघर्ष का सामना करते हैं। नाटक का मुख्य पात्र माधो सिंह ने 36 साल दिल्ली में सरकारी क्लर्क की नौकरी की। वह नौकरी के लिए बीस किलोमीटर की दूरी साइकिल से तय करते थे। जब वे सेवानिवृत्त होते हैं, तो उन्हें सवा दो सौ पेंशन मिलती है। संघर्ष की शुरुआत उनकी जिंदगी में तब होती है जब उनकी 6 महीने से पेंशन रुक जाती है। शहर में रहकर उन्हें परिवार संभाल पाना असंभव हो जाता है। वे अपने पैतृक गांव में जाकर रहना पसंद करते हैं। अलीगढ़ के पास एक गांव में अपने मित्र मगनलाल के मकान में वे किराए से रहते हैं। घर में उन्हें बहुत अभाव का सामना करना पड़ता है। वे मकान का किराया दे सकने में असमर्थ थे। मगनलाल उन से किराया नहीं मांगते हैं। मगनलाल उन्हें कुछ चीजें देकर, जैसे कि चाय पत्ती शक्कर, दूध तथा कुछ रुपए उन्हें देकर उनकी सहायता करते हैं।



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माधो सिंह की इकलौती बेटी नीति है। नीति शादीशुदा है। दो साल पहले नीति का तलाक हो चुका है।वह परित्यक्ता है। बेटी का इलाज करने में माधव सिंह का बहुत खर्चा हो गया है। नीति मानसिक बीमारी से ग्रस्त है। हमेशा बीमार रहती है। इससे वह अपने आप को अपराधी महसूस करती है । पड़ोसी मगनलाल नीति के साथ शतरंज खेल कर उसकी उदासी दूर करने की कोशिश करते हैं। नीति की मां कमला भी उसे धीरज देती है किए पेंशन एक न एक दिन मिलेगीए भगवान के घर में देर है अंधेर नहीं। नीति चरित्रवान लड़की है। उसे हमेशा अपने पिता की चिंता रहती है। माधो सिंह को हमेशा बेटी की चिंता सताती है। बेटी की दवाइयों का खर्चा उठाने में माधो सिंह असमर्थ हैं।

' नीति . .....रियली पापा मैं जानती हूं बस इतना कि मैं आपकी चिंता बनी रहे हमेशा आपकी मुसीबतें बढ़ाती रही आप पर बोझ हूं, पापा मैं.....' 1

माधो सिंह की पत्नी कमला को किसी से रुपया उधार लेने की आदत नहीं है माधो सिंह को महसूस होता है कि , वह फांसी का फंदा लगा ले। केवल मकान मालिक की सहानुभूति , सहायता के बल पर वे जी रहे हैं ।

माधो सिंह अपनी पेंशन के बारे में पूछताछ करने दिल्ली जाते हैं। कार्यालय में उन्हें पता चलता है कि उन्हें मृत घोषित करने वाले दस्तावेज पेंशन फाइल में है ।

' माधो सिंह. सरकारी फाइलों में मेरी मौत हो चुकी है। पेंशन विभाग वालों के फैसले के मुताबिक मैं अब जिंदा नहीं हूं।' 2

नीति देर रात तक अपनी मां से बातें करती रही। गरीबी की हालत में वह अपने मां बाप पर बोझ बनने के अपराध से तंग आकर विष खाकर आत्महत्या कर लेती है। अपनी बेटी की मृत्यु का समाचार सुनकर माधो सिंह निराश हो जाते हैं।

' माधो सिंह. अब नहीं जी सकूंगा मगना .....अब नहीं.....' 3

' माधो सिंह . रोते हुए ) मुझे किसी चीज की आस नहीं अब..... नीति बेटी मेरे होते चल बसी मगना..... कौन सी आस बची हैए अब मेरे लिए ।' 4

सरकारी कार्यालय में लंबी लाइन लगाने के बाद माधो सिंह अपना जीवित होने का प्रमाण पत्र पाने में सफल होते हैं। प्रमाण पत्र पर माधो सिंह के बजाएं माधव सिंह लिखा है।

' माधो सिंह . इतना आसान काम नहीं। सरकारी लाल फीते से बंधी मेरी लाश को जिंदा करना इतना आसान नहीं।'5

माधो सिंह पेंशन कार्यालय में पत्र व्यवहार करते हैं। आर्थिक तंगी होने के बावजूद वे दिल्ली के चक्कर लगाते हैं। तब कहीं जाकर कार्यालय से चिट्ठी आती है कि, अर्थ सचिव ने मामला निपटाने के लिए एक अफसर की नियुक्ति की है। अब दिल्ली आने की जरूरत नहीं है, जो भी होगा पत्र द्वारा सूचित किया जाएगा। माधो सिंह को रुकी हुई पेंशन की आर्डर का इंतजार था । इस सूचना को वे बर्दाश्त नहीं कर पाते हैं, उन्हें चारों ओर अंधेरा दिखाई देता है। वे सीने पर हाथ रखकर



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एक और लुढ़क जाते हैं । अपनी आर्थिक तंगी की वजह से हुई, बेटी की मृत्यु कोए वे सह नहीं पाते हैं।

' दिल्ली ऊंचा सुनती है' यह नाटक सरकारी कार्यालय, सरकारी अस्पताल में व्याप्त भ्रष्टाचार , काम न करने की आदत पर प्रकाश डालता है।

सरकारी अस्पताल में व्याप्त भ्रष्टाचारए वहां चल रहे घोटाले, कर्मचारियों की काम चुकार की प्रवृत्ति आदि पर नाटक प्रकाश डालता है। कर्मचारी अपने सगे संबंधियों को लाइन में पहले स्थान देते हैं।

'युवक. अरे वा यह हरिओम कौन है लाइन में सबसे पहले आकर लगे हम और यह हरिओम कहां से धमक.

पड़े ।'6

मरीजों को महंगी दवाइयां नहीं मिल पाती हैं। अस्पताल के कर्मचारी महंगी दवाइयां खुद ले लेते हैं अपने रिश्तेदारों को दिलाते हैं।

'अंतिम मरीज. कीमती दवाई तो तुम और तुम्हारे डॉक्टर हड़प जाते हैं।

कर्मचारी. हम नाही हड़पते थे भैया उसके लिए सरकार के चाचा भतीजे बहुत हैं।' 7

मरीजों को बिना दवाई लिए वापस जाना पड़ता है। डॉक्टर अस्पताल में देर से आते हैं। आते ही डॉक्टर अपने मोबाइल फोन में व्यस्त हो जाते हैं। लंच की घंटी बजते ही डॉक्टर वापस चले जाते हैं। दवाखाना बंद हो जाता है। नाटक का प्रमुख पात्र माधव सिंह को अस्पताल की बुरी परिस्थिति का सामना करना पड़ता है। माधो सिंह जब अपना जीवित होने का प्रमाण पत्र लेने पहले प्राइवेट अस्पताल गए थे। वहां से उन्हें सरकारी अस्पताल भेजा गया। तब माधो सिंह अस्पताल की लाइन में लगे थे। उनका नंबर आते ही लंच की घंटी बज गई। उन्हें दिल्ली की सड़कों पर रात बितानी पड़ी। दूसरे दिन फिर से अस्पताल की लाइन में लगना पड़ा।

माधो सिंह सरकारी कार्यालय में होने वाले भ्रष्टाचारए काम टालने की प्रवृत्ति का शिकार है। पेंशन के कार्यालय में होने वाली धांधली, ध्यान पूर्वक काम न करनाए काम में गलतियां करना आदि के कारण सेवानिवृत्त कर्मचारियों को संघर्ष झेलना पड़ता है। जीवित व्यक्ति को वे कागज पर मृत घोषित कर देते हैं। माधो सिंह को अपने जीवित होने का प्रमाण पत्र पाने के लिए तथा रुकी हुई पेंशन फिर से शुरू करवाने के लिए बहुत संघर्ष का सामना करना पड़ा। इसी निराशा में उनकी मृत्यु हो गई।आर्थिक तंगी के कारण उनकी बेटी की भी मृत्यु हो गई है। पेंशन कार्यालय की एक क्लर्क अलका नीति की सहेली थी। इस परिचय के कारण माधो सिंह की पेंशन की फाइल खोली जाती है।

राम ने प्रजा द्वारा आपत्ति उठाने पर अपनी पत्नी सीता को वनवास भेज दिया था। देश के मंत्री जनता के लिए आदर्श होते हैं। मंत्री की दिनचर्या के बारे में लेखिका प्रकाश डालती है।

' मगन- मगर तब आप 3 घंटे तक मालिश करवाते थे।

मंत्री - बस वही तीन घंटे अपने थे।



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मगन - मालिश के बाद आप आधा घंटा नहाने में भी लगाते थे।'8

सामान्य आदमी का जीवन और मंत्री के जीवन में जमीन आसमान का फर्क होता है।

'मगन - नहीं आप मनुष्य कहां हैं। आप तो बड़े लोग हैं।

मंत्री - बड़ा भोला है तू बड़े लोग क्या मनुष्य नहीं होते ?

मगन - नहीं मंत्री जी ! मनुष्य की जिंदगी बड़ी मुश्किल जिंदगी होती है।' 9

सरकारी कार्यालयों में व्याप्त भ्रष्टाचार का सजीव चित्रण करने वाला यह नाटक बहुत प्रभावशाली ढंग से लिखा गया है ।

संदर्भ - संकेत


1 पृ 69, कुसुम कुमार , दिल्ली ऊंचा सुनती है।

2 पृ 53, वही

3 पृ 99 , वही

4 पृ 100, वही

5 पृ 68, वही

6 पृ 62, वही

7 पृ 67, वही

8 पृ 91, वही

9 पृ 91, वही


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**श्रीमती माधुरी परशुराम कांबळे**
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भारतीय संस्कृति में प्राचीन काल से ही परिवार की परंपरा दिखाई देती है. मानव समाज का प्रारंभ परिवार से होता है. समाज की इकाई के रूप में परिवार को देखा जाता है .परिवार पति पत्नी और बच्चों के समूह को कहते हैं. परिवार के बिना समाज जीवन में निरंतरता नहीं आती. बच्चों पर संस्कार करना और समाज के आचार व्यवहार में उन्हें दीक्षित करने का कार्य परिवार में होता है. परिवार के द्वारा ही समाज की सांस्कृतिक विरासत और संस्कृति हस्तांतरित होती है. आज मानव विकास के साथ-साथ परिवार में भी बदलाव आ गया है. परिवार में नई प्रथा और परंपराओं का समावेश हुआ है और इसका प्रभाव पारिवारिक जीवन पर हो रहा है.

नासिरा शर्मा द्वारा लिखित उपन्यास 'शाल्मली' में शाल्मली के माध्यम से एक अफसर नारी के पारिवारिक द्वंद्व की कहानी चित्रित की गई है. पारिवारिक जीवन, पारिवारिक समस्याएं तथा परिवार के बदलते स्वरूप का तत्कालीन सामाजिक, आर्थिक, जीवन में पूरे प्रभाव का चित्र बड़ी बखूबी से किया हे.उपन्यास के माध्यम से लेखिका ने पारिवारिक जीवन की विभिन्न प्रक्रियाओं को विभिन्न पात्रों के माध्यम से समझाने का प्रयास किया है .

**माता पिता**

भारतीय समाज में परिवार के लिए माता -पिता का एक अलग ही स्थान होता है. परिवार का मुख्य आधार पिता ही होते हैं. परिवार के पालन पोषण की जिम्मेदारी पिता पर ही होती है. जब तक बच्चे अपने पैरों पर खड़े नहीं होते तब तक उनकी पूरी जिम्मेदारी पिता पर ही होती है. पालन पोषण के साथ-साथ बच्चों के भविष्य के बारे में भी माता पिता हमेशा सतर्क रहते हैं. शाल्मली उपन्यास में शाल्मली के पिता अपने अपनी बेटी की होशियारी देखकर बहुत गर्व महसूस करते हैं शाल्मली की मां से कहते हैं " देखना एक दिन यह बड़ों बड़ों के कान कुतर डालेगी खूब नाम कमाएगी। मेरा सर ऊंचा करेगी।" हर परिवार में माता-पिता को लगता है कि उनके बच्चे पढ़ लिख कर बहुत नाम कमाए और जीवन में तरक्की हासिल करें. दूसरी ओर परिवार में बेटी को पराया धन समझा जाता है बेटी की शादी कराना ही माता पिता अपना कर्तव्य समझते हैं प्रस्तुत उपन्यास में शाल्मली की माता कहती है " लड़की पराया धन है, पति के घर सुख से रहे, यही सबसे बड़ा आशीर्वाद है बाकी तो..... ।"



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पिता बेटी :

हर परिवार के सदस्य एक दूसरे पर निर्भर होते हुए भी अपना एक अलग अस्तित्व बनाना चाहते हैं. प्रस्तुत उपन्यास में शाल्मली भी अपने जीवन के बारे में यही सोचती है की " इतना पढ़ लिख कर केवल गृहणी बनकर रह जाएगी" हर लड़की का सपना होता है कि वह पढ़ लिख कर कुछ बने .वह केवल एक ग्रहणी बनकर रहना नहीं चाहती. उसके साथ वह अपने पैरों पर खड़े होने की आशा भी रखती है .

भारतीय संस्कृति में विवाह महत्वपूर्ण संस्था है. भारतीय परंपराओं में विवाह में बुजुर्गों की राय महत्वपूर्ण होती है. माता पिता ही अपने बच्चों के विवाह के फैसले करते हैं. प्रस्तुत उपन्यास में शाल्मली के पिता शाल्मली के विवाह को लेकर सोचते हैं कि " मैं भी इसी बात पर ध्यान दे रहा हूं कि ऐसे घर लड़की नहीं देनी है। एक ही तो लड़की है। हर तरह से ठोक बजा कर दूंगा। धन से तेरे लिए पति नहीं खरीदूंगा। मेरे ऊपर विश्वास रख।" समाज में दहेज की जो प्रथा चलती है वह शाल्मली के पिता को मंजूर नहीं है उन्हें लगता है दहेज देने का मतलब है, अपनी पढ़ी-लिखी लड़की के लिए लड़का खरीदना.

पति पत्नी

पौराणिक संस्कृति के अनुसार जन्म जन्मांतर का पति पत्नी का रिश्ता होता है. ऐसी समाज की मान्यता है. परिवार में पति पत्नी अनिवार्य इकाई है. शाल्मली उपन्यास में नरेश के रूप में एक ऐसे पति का चित्रण किया गया है जो अपनी पत्नी का हमेशा अपमान करता रहता है. उसकी पढ़ाई के विरुद्ध है. जब शाल्मली इंटरव्यू की बात नरेश से करती है, तो वह कहता है " क्या करोगी नौकरी करके? यह सुख कहीं.....।" " पढ़ाई लिखाई को गोली मारो! जीवन भर इस मगजपच्ची से क्या मिलना है? विवाह हो गया, बस।" नरेश को लगता है की लड़कियां केवल शादी करने तक पढ़ सकती है.

इन सारी परेशानियों के बावजूद शाल्मली आत्मविश्वास से आगे बढ़ना चाहती हैं, लेकिन नरेश का व्यवहार उसे हमेशा परेशान करता है. एक पल के लिए वह अपने विवाह के निर्णय पर पछताती है ,और सोचती है- "काश मैं विवाह न करती, फिर बिना विवाह किए इस अनुभव पर पहुंचती भी कैसे! विवाह करने का अपना अधिकार क्यों छोड़ती? जीवन को आकार देने की चेष्टा तो अब भी कर सकती है जो गुजर गया, सो गुजर गया।" मन में उठे ऐसे सवालों के बावजूद शाल्मली धैर्य से काम लेती हैं उसे लगता है नरेश ने उसे अगर मसूरी जाने की अनुमति ना दी होती तो आज इस पोजीशन पर नहीं होती. यही कारण है कि शाल्मली अपनी सहेली द्वारा कहे गए संबंध विच्छेद के बारे में भी सोचती नहीं है. और टूटते संबंधो को संभालती रहती है.

सास बहू

समाज की हर लड़की को शादी के उपरांत अपने पति के घर जाना होता है. वहां अलग-अलग रिश्तो से उसकी पहचान होती है. उसमें एक महत्वपूर्ण रिश्ता सास का होता है. समाज में सास बहू के रिश्ते को कभी सकारात्मक दृष्टिकोण से नहीं देखा जाता है. समाज की यह मान्यता होती है कि घर की सुख शांति का पूरा दायित्व घर की बहू का होता है. लेकिन ऐसा नहीं है. परिवार में घटित होने वाली हर घटना की जिम्मेदारी उस घर के हर सदस्य की होती है. प्रस्तुत उपन्यास की नायिका शाल्मली एक आदर्श बहू है, जो अपनी सास के प्रति स्नेह भाव रखती है. उसकी सास भी उससे स्नेह रखती है. शाल्मली अफसर होने के बावजूद अपनी सास की सेवा करती है. अपनी सास को किसी चीज की कमी महसूस ना हो इस बात का खास खयाल रखती है. जब उसे ऑफिस के काम से कुछ दिनों के लिए शहर से बाहर जाना है, तो वह अपने पति को हिदायत देते हुए कहती है कि- " सुनो, सप्ताह भर के लिए नागपुर जा रही हूं। मां पिताजी आते रहेंगे, मां जी का दिल बहला रहेगा ऑफिस से सीधे घर आ जाया करना सप्ताह भर की तो बात है।" इससे शाल्मली की अपनी सास के प्रति चिंता दिखाई देती है.

संयुक्त परिवार

भारतीय संस्कृति की महत्वपूर्ण देन संयुक्त परिवार है. आपसी प्रेम, मेल मिलाप, इसका आधार है. परिवार के सारे सदस्य, दादा दादी, माता पिता, पुत्र बहू, भांजे भांजे, सभी एक साथ मिलजुलकर रहते हैं. शाल्मली उपन्यास में नरेश का परिवार भी ऐसा ही है. जो देहात में बसता है. शाल्मली नरेश के गांव जाती है तो ऐसा भरा पूरा परिवार देखकर मुग्ध हो जाती है. शाल्माली छोटे परिवार से और शहर मे रहने के बावजूद उसे गांव में अच्छा लगता है. वह खुश होती है यह देख कर नरेश उससे कहता है " अभी तो खुश हो जब साथ रहना पड़ जाएगा, तो पता चलेगा फिर होगी चक चक।" नरेश को लगता है शाल्मली दो-चार दिन के लिए गांव में रहती है इसलिए खुश है. जब हमेशा के लिए गांव में रहना पड़ेगा तब उसे पता लगेगा. नरेश को भी गांव में अधिक रहना अच्छा नहीं लगता. वह शाल्मली से कहता है " एक सप्ताह के लिए गांव जाना अच्छा लगता है। उससे अधिक रुकना खल जाता है। लगने लगता है जैसे सो जागकर अपना समय नष्ट कर रहे हो।"

एकल परिवार

औद्योगिकरण को बढ़ावा मिलने के कारण रोजगार प्राप्ति के लिए लोग गांव छोड़कर शहर आकर बस जाते हैं. और वहीं से एकल परिवार का निर्माण होता हैं. एकल परिवार भौतिकवादी युग की ही देन है. जिसमें पति पत्नी उनकी अविवाहित संताने रहती है.



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शाल्मली का परिवार भी शहर में बसने वाला ऐसा ही एकल परिवार है. शाल्मली के परिवार में माता पिता और वह इतने ही लोग हैं. शादी के बाद शाल्मली भी अपने पति के घर रहती है. जिससे उसके माता-पिता अकेले हैं. शाल्मली को लगता है कि उसका पति नरेश कम से कम हफ्ते में एक बार तो उसके माता-पिता से मिले. शाल्मली के पिता बीमार होने पर नरेश उसके साथ जाने से इंकार कर देता है तो शाल्मली सोचती है की " इस समय नरेश चला आता तो कितना अच्छा होता! मां और पिताजी उसे देख कर निहाल हो जाते, मगर वह तो अपने जगाई होने का रोब रखना चाहता है। यह सामाजिक रिश्ते कितने खोखले और बनावट होते हैं।" शाल्मली को लगता है की नरेश उसके माता पिता के साथ बेटे जैसा व्यवहार करें लेकिन नरेश अपना दामाद होने का रोब बनाए रखना चाहता हैं .

**निष्कर्ष :**

नासिरा शर्मा जी ने अपने उपन्यास शाल्मली के माध्यम से परिवार के विभिन्न पहलुओं पर प्रकाश डाला हैं. इसमे भारतीय जीवन पद्धति के अनुसार नारी इस सत्य पर प्रकाश डाला हैं की नारी कितनी भी पढ़ी लिखी क्यों न हो उसे पति तथा ससुरालवालों की सेवा करनी ही पढ़ती हैं. पति की अवहेलना को सहते हुए खुशी से जीवन बिताना पड़ता हैं. शाल्मली के ससुराल और पिता के घर के माध्यम से दो अलग परिवार और संस्कृति का चित्रण किया गया हैं.

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# कबीर के साहित्य की प्रासंगिकता

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हिंदी विभाग प्रमुख, श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली

साहित्य का संबंध मानव के हृदय से होता है। वैचारिक साहित्य मानव मस्तिष्क से संबधित होता है। यह साहित्य पाठक के बौद्धिक विचारों कों अपने दृष्टिकोण के अनुसार जागृत करता है। वैचारिकसाहित्य जीवन से ज्यादा जुडा रहता है। जीवन के व्यवहारतथाआदान प्रदान के लिए वह एक आर्दश सामने रखता है, जिससे उसका जीवन उच्चतर हो सके।

मनुष्य की सामाजिक अनुभूति बदलते हुए समाज के साथ परिवर्तित होती रहती है। प्रत्येक युग के समाज के अपने विधिनिषेध होते हैं । युग के अनुसार संस्कृति तथा मर्यादा होती है जो मानव चेतना की अनुभूति के स्वरूप को प्रभावित करते रहते हैं । साहित्य व्यक्ति की अनुभूतियों , भावनाओं और कल्पनाओं का ही रूप है। "वाल्मीकी , कालिदास या तुलसीदास के साहित्य में बहुत से ऐसे तत्व हैं जो मनुष्य के विचार , भाव , कल्पना तथा अन्तर को युग– युगान्तर तक आन्दोलित , आकर्षित तथा आलोकित करते रहेंगे।"(1) वैचारिक साहित्य मनुष्य के श्रेष्ठ एवं उच्चादर्श को निर्मित करते हैं। समाज , परिवार तथा स्वार्थमय जीवन से साहित्य को मुक्त कर उसे अमर साहित्य बनाते हैं। ऐसे साहित्य को रोम्यॉ रोलॉ ने धूमकेतु की तरह प्रचण्ड प्राण शक्ति और प्रकाण्ड दीप्ती संपन्न माना है। साहित्य का यह रुप सार्वकालिक , सार्वदेशिक माना जाता है।(2) ऐसा साहित्य लिखते समय लेखक उच्च भावभूमि पर पहुँचकर मानव हृदय की उन अनुभूतियों का वर्णन करता है जो चिरंतन है । यह साहित्य सार्वकालिक होता है।

आज वैचारिक साहित्य की आवश्यकता है। आज परंपरा से चले आते सम्मिलित परिवार व्यवस्था टूट रही है। वैवाहिक संबंधों की स्थापना में सवातंत्रय मिलता है। एक ऐसी सभ्यता का निर्माण हो रहा है जहॉ करीबी रिश्तों को महत्व नहीं रह गया हैं। व्यक्तिवादी प्रवृत्ति को बढावा मिल रहा है। इसमें व्यक्ति के सुख दुःख को महत्व मिल रहा है। आज का नागरिक अकेला है।

हिंदी साहित्य के इतिहास के भक्तिकाल में भक्ति की दो धाराएँ प्रचलित थीं– निर्गुण भक्ति काव्यधारा और सगुण भक्ति काव्यधारा । कबीर निर्गुण भक्ति काव्यधारा की ज्ञानाश्रयी शाखा के भक्त कवि हैं। कबीर के ईश्वर राम निर्गुण , निराकारी हैं। कबीर के अनुसार उनके राम पूरे विश्व में व्याप्त हैं। कबीर ने भक्ति में किए जानेवाले बाहयआडंबरों के लिए फटकारा हैं। वे लोगों को इकट्ठा करते और ज्ञान की बातें बताते थे। कबीर संत , भक्त , कवि , समाजसुधारक , क्रांतिकारी थे। कबीर के गुरू रामानंद थे।

कबीर बाहयाडंबर का विरोध करते हैं। उन्होंने मूर्तिपूजा का विरोध किया है। वे कहते हैं–

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" पाथर पूजै हरि मिलै तो मैं पूजौ पहार ।
तातै ये चाकी भली , पीसी खाय संसार ।। "

पत्थर निर्जीव है, बोल नहीं सकता तो हमारा काम कैसे करेगा ? उससे घर की आटा पीसने की चक्की भली है जो हमारा आटा पीस देती है।

" दुनिया ऐसी बावरी , पाथर पूजन जाय ।
घर की चाकी कोई न पूजे , जाको पीसो खाय ।। "

पत्थर पूजने से ईश्वर की कृपा होती है तो पहाडकी पूजा करनी चाहिए ।

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MATHUBAI GARWARE KANYA MAHAVIDYALAYA SANGLI

| आयोजक | श्री शाहू छत्रपती शिक्षण संस्थेचे, श्री शहाजी छत्रपती महाविद्यालय, दसरा चौक, कोल्हापूर | ISSN 2349-638x Impact Factor 3.025 |
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तीर्थस्थानों की यात्रा करने पर पाप धूल जाते हैं। गंगा स्नान करने से पुण्य प्राप्त होता है। इस अवधारणा का कबीर ने खंडन किया है।

"काशी काठै घर करै , पीने निर्मल नीर।
मुकुति नहीं हरि नांव , बिनु यौ कहे दास कबीर।। "

काशी के किनारे घर बनाकर , गंगा नदी का पवित्र पानी पीने से मुक्ति नहीं होती हैं। अगर ऐसा होता तो जल की मछलियों को मुक्ति मिल गयी होती।गंगास्नान करके शरीर की बाहरी मैल धोने सेही पवित्रता नहीं मिलती बल्कि आंतरिक पवित्रता भी आवश्यक है। मन के अंदर जो मनोविकार हैं , उनसे मुक्ति पाकर अच्छे विचार मन में लाना आवश्यक होता है। कबीर के अनुसार शरीर के भीतर ईश्वर विराजमान हैं , उन्हें तीर्थस्थानों में ढूँढने की आवश्यकता नहीं हैं।

कुछ साधु सिर मुँडा लेते थे तो कुछ अपनी जटाओं को बढा लेते थे। ऐसे साधुओं को कबीर ने फटकारा हैं।

" केसन कहा बिगारिया , जे मूडे सौ बार।
मन को काहे न मूडिये , जामे विषय विकार।। "

बालों ने क्या बिगाडा है जो लोग सिर मुँडाते हैं , उसके बदले मन के भीतरी विकारों से मुक्ति पाना बेहतर है।कबीर सिर मुँडने के बाहयआडंबर का विरोध करते हुए कहते हैं , भेड का शरीर बार बार मुँडा जाता है, पर उसे स्वर्ग प्राप्ति नहीं होती।

"मूँड मुडांए हरि मिले सब कोई लेय मुँडाय।
बार बार के मूँड ले , भेड न बैकंठ जाय।। "

कबीर साधुओं को फटकारते हैं कि , गेरुऑ वस्त्र पहनकर , माथे पर तिलक लगाने से व्यक्ति साधु नहीं बन जाता है। उनके अनुसार माला का जाप करना उपवास करना व्यर्थ है। मन में त्याग , निस्वार्थ भावना होना ही साधु का लक्षण हैं। मन की पवित्रता आवश्यक हैं।

" तन का जोगी सब करै , मन को विरला कोई।
सब सिधि सहजै पाइए , जे मन जोगी होइ।।"

मनुष्य हाथ से माला फेरता है पर मन उसका कहीं और भटकता है। ऐसे में ईश्वर का नाम जपना सिर्फ दिखावा है। आज समाज में ढोंगी साधु हैं जो माथे पर तिलक लगाकर लोगों को लूटते हैं।



"माला तो कर में फिरैं , जीभ फिरै मुख माहिं।
मनुवॉ तो दहुँ दिसि फिरै , यह तो सुमिरन नाहिं। "

कबीर ने धार्मिक कट्टरता का विरोध किया है। उस समय समाज में धार्मिक कट्टरता थी। समाज जात पात के बंधनों में बंधा था। हिंदु और मुसलमानों में संर्घष था। दोनों एकदूसरे के विरोधी थे। हिंदुओं में अनेक जातियॉ थीं। वे उॅचनीच छुआछूत मानते थे। कबीर ने छुआछूत का विरोध किया है। वे मुसलमानों को फटकारते हैं। मस्जिद में मुल्ला अजान देता है। ईश्वर को पुकारने के लिए जोर से चिल्लाना क्यों पडता है ?

" कांकर पाथर जोरी कै , मस्जिद लई चुनाय।
जा चढि मुल्ला बांग दे , क्या बहरा हुआ खुदाय।। "

हिंदुओं को भी मंदीर जाकर मूर्तिपूजा करने के विरोध में फटकारा है। धार्मिक कट्टरता आज भी दिखाई देती है। कबीर हिंदू और मुसलमान दोनों को उनकी जडता के लिए फटकारते है।

" अरे इन दोउन राह न पाई।
हिंदुअन की हिंदुवाई देखी , तुरकन की तुरकाई।। "



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कबीर मध्यकाल के ऐसे भक्त कवि है, जो मानवतावाद का संदेश देते है। मानव को अपने भीतर मानवता बनाए रखना है। आज इतने आतंकी हमले हुए हैं। वैद्यकीय सेवा में जरासी लापरवाही से मरीजों को अपनी जान गॅवाना पडता है। कारखानों में बननेवाले अन्नपदार्थ में मिलावट पाई जाती हैं। आज जीवन के कई क्षेत्र में जैसे पुलिस विभाग तथा कार्यालयों में मानवीय दृष्टिकोन अपनाने की आवश्यकता है। पुलिस कैदियों के साथ अमानवीय व्यवहार करते है। कार्यालयों में काम करवाने के लिए मोटी रकम मॉगी जाती है। सभी जगह भ्रष्टाचार व्याप्त हैं।धर्म के नाम पर हिंसा होती है। नारी की स्थिति हो या बंधुआ मजदूरो की स्थिति, मानवता समाज से गायब हो रही है। सामान्य वर्ग , शोषित पीडित के प्रति मानवीय दृष्टिकोण से देखने की आवश्यकता है। महात्मा गांधी ने भी मानवतावाद को सिद्धांत के रूप में अपनाया हैं। महात्मा गांधी के विचार कबीर के विचारों से मिलते जुलते हैं। धर्म जब मानवता के विरोध में जाता हैं , तब कबीर उसका विरोध करते हैं। कबीर के विचार आज भी उपयोगी हैं। कबीर के विचार आज हमारे विवादों को सुलझाने के लिए मार्गदर्शक हैं। रुढियों ,अंधविश्वासों में जकडे अशिक्षित समाज को कबीर के विचार जागरण का संदेश देते हैं।सामाजिक , सांस्कृतिक , धार्मिक शोषण के आज के युग में कबीर का साहित्य प्रासंगिक है।

कबीर के समय परिवार में नारी की स्थिति बदतर थी। वह वासनापूर्ति का माध्यम बनकर रह गई थी। सारा समाज अनैतिक मूल्यों से ग्रस्त था। कबीर ने चारित्र्यभ्रष्ट नारियों की निंदा की है। आज जीवन की भागदौड में इच्छित वस्तु पाने की दौड में मानव अपना चारित्र्य खोता जा रहा है। आज होटलों में नाचनेवाली बारबालाएँ , विज्ञापनों में नारी का अंगप्रदर्शन आदि स्वस्थ समाज के लक्षण नहीं हैं। कबीर ने चारित्र्यवान नारी की प्रशंसा की है। पतिव्रता नारियों को कबीर ने सम्मान दिया है। सुंदरता एवं वासना को महत्त्व देनेवाली विश्व की करोडों सुंदरियों के बदले कुरुप पतिव्रताओं को कबीर श्रेष्ठ मानते हैं।

"पतिबरता मैली भली काली कुचित कुरुप।
पतिबरता के रूप पर बारो कोटी सरूप।। "(3)

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कबीर के विचार आज भी प्रासंगिक हैं। शोषित असहाय पददलित समाज के उद्धार के लिए कबीर आगे आए। अंधविश्वासों , कर्मकांडों से मुक्ति दिलाने के लिए कबीर लोगों को फटकारते रहे। आज भी समाज में अन्याय होते हैं। समाज शोषण , असहायता का शिकार हो रहा है। इसलिए आज भी कबीर के विचार प्रेरक हे। सैंकडों वर्षो से गुलामी सहनेवालों के उद्धार का कार्य कबीर ने किया है।

आज भी लोग अंधविश्वास आडंबर का समर्थन करते है। उनके लिए कबीर के विचार मार्गदर्शक हैं। कबीर के विचारों की आज समाज के लिए ज्यादा जरुरत है। राजेंद्र यादव अपने लेख 'कबीर की प्रासंगिकता ' में कबीर पर अपने विचार व्यक्त करते हैं कि , " जब तक अन्याय है , शोषण है , निराश हताश जन हैं और उनके साथ किसी भी प्रकार का भेदभाव है , तब तक कबीर की प्रासंगिकता बनी रहेगी।" (4)

निष्कर्ष यह निकाला जा सकता है कि , कबीर के विचार आज भी प्रासंगिक हैं।

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# The Study Of Fair And Festivals In Various Communities Of India

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Department of English
Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli-416416

**Abstract-**

*India is considered to be land of fair and festivals. Fairs and festivals are integral part of Indian culture.Traditionally known largely for its historical and cultural dimension. This paper intends to focus on Fairs and Festivals in various communities of India and its benefits. This paper trace the impact of foreign culture and how fairs and festivals are highlighted for its immense business opportunities. The paper gives some suggestions to change the attitude and behavior towards the fairs and festivals in various communities of India*

***Keywords:*** *Community, fair and festival, celebrate, tradition, culture, enthusiasm, foreign etc.*

**Introduction-**

India is considered to be the land offairsand festivals.There are more festivals celebrated in India that anywhere else in the world and each of the festivals, which are celebrated here, has a reason or significance behind its celebration. This festival pertains to special and different occasions. Some welcome the season of the year, others celebrate religious occasions, national occasions etc. Most at the celebrations are based on rituals at prayers, exchanging good will, decorating houses, wearing new clothes, jewellery, music, singing, dance and feasting. A number at these festivals are common to most parts at India. However they may be called by different names in various parts at country or may be celebrated in a different fashion.

All Indian fair and festivals have lots of diversity according to the culture, life style, language, religion of each states and region. If someone wants to see the deep roots of the culture, belief, life style, living, food, art traditions of India, the fair and festivals are the window to view the true colour of India.

**Concept of fair and festivals-**

Fair and festivals are special events that broke up throughout year. A fair was essentially an economic event- a large multiday market. A festival, by contrast, celebrated a holiday or other special occasion. Fair and festivals not only spcied up social life but also gave people of different regions and social classes a chance to interact.

**Indian festivals in various communities-**

India, the land of varied culture and traditions, it is also a land of festivals and fairs. Fairs and festivals are the time to rejoice and have fun. Following are some at India's most enjoyable festivals.

**Hindu festivals-**

In Hindu religion, there is a tradition of celebrating almost everything. We have hundreds at festivals and fairs in Hindu calendar every year.

- **Diwali-**

Diwali is regarded as one of the most important festival of the Hindu calendar. It is also called the festival of light. The literal meaning of Deepavali in Sanskrit is 'a row of lamps'. Diwali festival is the one Hindu festival that unites the whole of India.

➢ **History of Diwali-**

History tells us the festival is celebrated mainly for four days and each day has a significance and history behind its celebration.

- The first day at the festival 'Naraka Chaturdasi' marks the killing at the demon king Naraka by bord Krishna and his wife Satyabhama.
- The second day is Amavasya. This very day Lord Vishnu rescued goddess Lakshmi from the prison at Demon king Bali and for that reason Goddess Lakshmi is worshipped on the day of Diwali.
- The third day is "Kartika Shudda Padyami" on this day Bali would come out at Pathala Loka and rule Bhuloka as per the boon given by lord Vishnu.
- The fourth day is referred as "Yama Dvitiya" on this day, lord Rama returned from exile to Ayodhya after 14 years at exile.

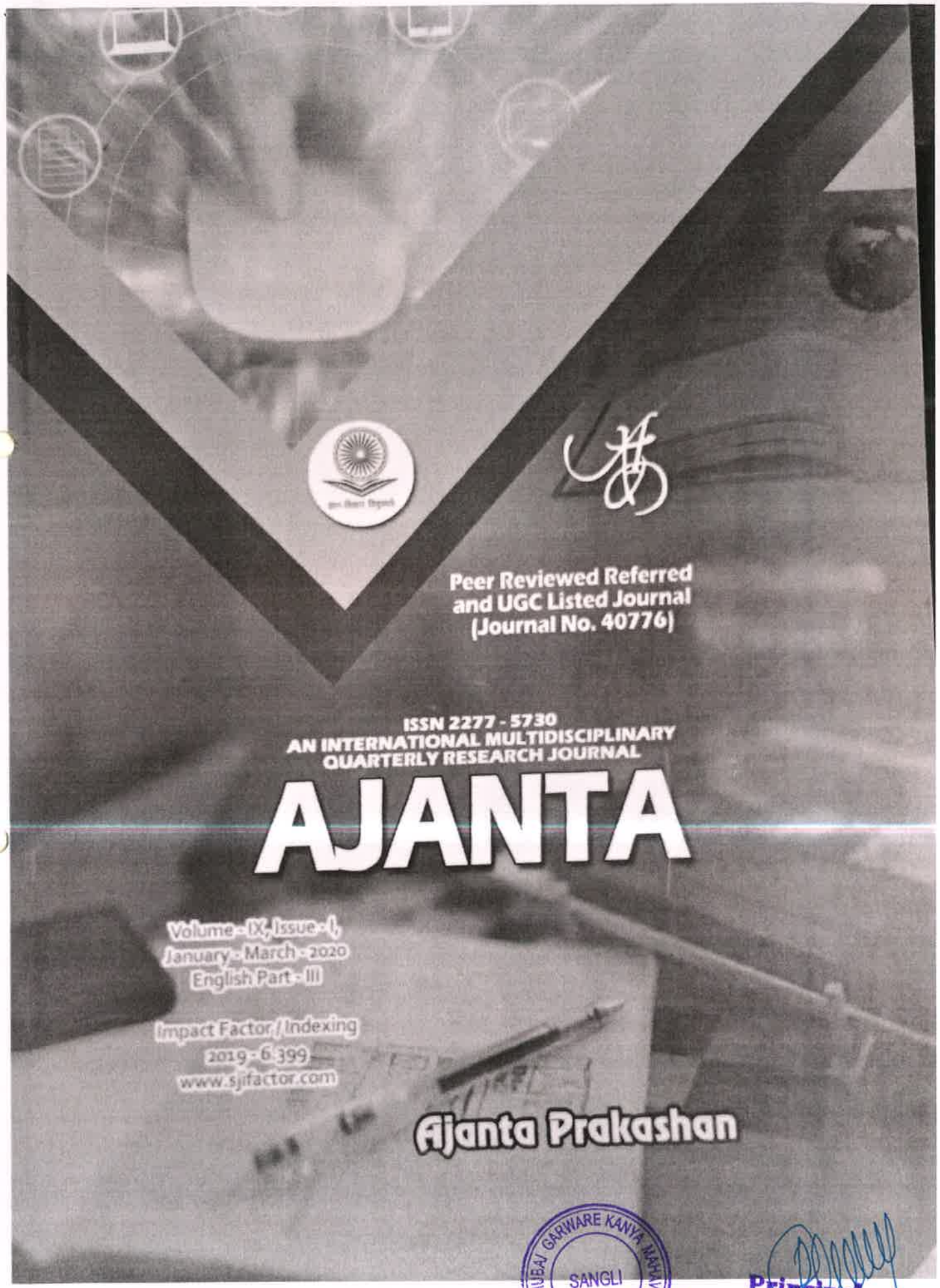
Normally Diwali festival is celebrated on a nation-wide scale on the dark fortnight of the Hindu month at Ashwin, which is usually the month of October or November every year. In these four days Padwa and Bhaubij is alsoCelebrated enthusiastically. Diwali festival is celebrated with full at joy and happiness

- **Dussehra-**

Dussehra is also called 'Navaratri Pooja' or 'Durga Pooja'. It is the festival at nine nights and is celebrated during first nine days of the Hindu months at Ashwin i.e.(September-October)



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# 27. The Reflection of Human Value through Literature

**Suchitra Balkrishna Golangade**
Lecturer, Department of English, Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli.

**Abstract**

Values impart significance to life, without values, life becomes a series of meaningless events and a shattering experience. As a child born, he imparts values from various sources. Society, family, education, friends, relatives is one part of importing values. Next to it literature also plays a vital role in disseminating moral and ethical values. Since ancient time literature is significant for importing human values. Vedas, Upanishadas epic poems Ramayan, Mahabharat, Holy Quran, Bible are the root source that gives utmost importance to human values like love, fraternity, kindness, peace, charity, morality, freedom, justice, tolerance, responsibility towards society etc. This paper traces the importance of human and moral values for better, peaceful and respectful living.

**Keywords:** Values, human, moral values, ethics, impart, education, literature, tradition, ancient text. etc.

**Concept of Value**

Values are ideas that guide us in action and are the guiding principles of our lives, essential for positive human behavior and actions. Human values are closely related with human life. Human life was not possible without values. Human values are found in all cultures, all societies and in all religions. Human values are set of consistence behavior and measures that guide human beings in doing what is right and acceptable by the society. These are virtues that guide us when we interact with other human beings. They also convey a positive and affective surge which reinforces the moral values, that permit us to live together in harmony and personally contribute to peace. Human values are a tool to manage human relations and a tool for peace when the tension is high.

A German philosopher 'Friedrich Nietzsche' (1844-1900) is said to have used the word, 'Values' first in 1880. In the German term value means 'dignity' or 'nobility'. According to its verbal meaning value signifies, the quality of an individual or thing. The term 'Value' literally

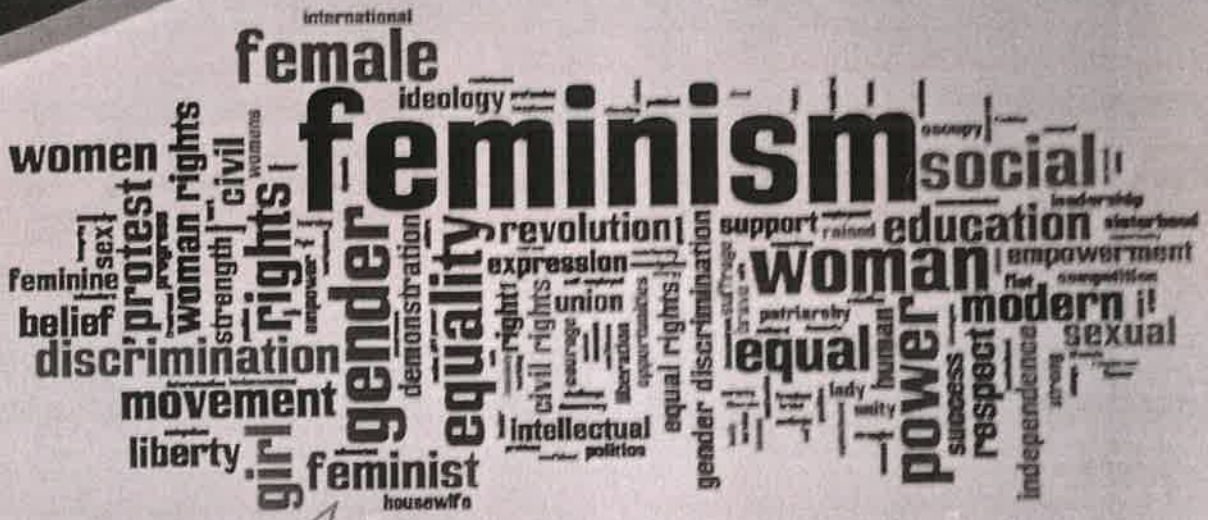


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# THE THEMATIC STUDY OF FEMINIST APPROACH IN SHASHI DESHPANDE'S NOVEL *THAT LONG SILENCE*

**SUCHITRA B. GOLANGADE**
Lecturer, Department of English, Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli

**Abstract**

*Feminism in literature is concerned with the representation of women in society. Shashi Despanele's novel That long silence expresses male superiority in the family relationship between Jaya and Mohan. Jaya was portrays as a traditional woman who became a silent victim. As woman she lost her identity in family. Jaya with support of Mr. Kamat, is ready to break the silence but in reality she accepts the silence. To bring a change one should be optimistic Jaya here is a representative of the urban, middle-class woman but unable to free herself from the clutches of male superiority. These ideas are a part and parcel of the society. This paper intends the thematic study of feminism perspective in the novel That long silence.*

**Key Words:**
Woman, feminism, house wife, marriage, husband, individuality, suffering, long silence, identity, tradition etc.

The term 'feminism' has its origin from the Latin word 'femina' which means 'woman'. Feminism is a social movement and ideology that fights for the political, economic and social rights for women. Feminism has always meant independence of mind, spirit and body. It's theory is that men and women should be equal politically, economically and socially. It is difficult for a common man to understand female psyche so the fight was fought by feminist to have clear understanding and expression of female psyche.

The term became popular from the early twentieth century in the western countries. It struggles for women's suffrage, also called 'suffragette movement'. But with the deterioration in the status of women in India and the subsequent efforts made during the freedom struggle to pave the way for equal access to education and equal status, there arouse a need for feminist studies in India. Some of the issues evoked by the western women also seen in Indian counter parts. Shashi Despande's novel, *That Long Silence* is one the example of it.

Shashi Despande is one of the famous contemporary India novelist in English. She was born in Dharwad, Karnataka in 1938. She was educated in Bombay and Bangalore. She was honored by Padmshri. She was highly gifted with sharp psychological insight into human mind and society she deals with the inner world of the Indian women in her novels. If we study Shashi Deshpande's novel, *That Long Silence*, her portrayal of need to be studied from



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# Geographical Review of Flood Problem: Special Reference Samdoli Village

(Tal. Miraj, Dist. Sangli)

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**ABSTRACT**

Natural disasters remain the negative effects of natural phenomena on human beings and the environment. In natural disaster flood, storm, drought, volcano, earthquake and landslides are comprised. This research study is concentrated on flood situation in Sangli District, with special reference to Samdoli. Samdoli (coordinates 16°52'02.99'' North Latitude - 74°29'46.73'' East Longitude) is a village in Miraj taluka of Sangli district. Samdoli was chosen as the study site, to study the problems that arise after the floods. In the year 2018, 2019, 2020 floods have hit Sangli district continuously. The floods triggered major damage to agriculture in Samdoli village. During this study, some solutions were suggested to help the flood affected people to understand and solve the problems that arose. For this research, primary and secondary data was obtained.

Key words: Samdoli Village, flood , agriculture effect, problems, solution.

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## INTRODUCTION:

It is very challenging to completely understand nature. Nature can provide man everything to living and it can take away everything if it gets furious, this is called a natural disaster. This case study is on flood disaster. "When the river level rises, the water in the river spreads out of the river basin to the surrounding area, it is called flood." In Sangli district flood hazard is happened from last three years 2018, 2019 and 2021. The village Samadoli, selected for the study, is situated in a region of moderate rainfall on river bank. The geographical area of Samdoli village is 13646 hector 98 R. The average temperature of this village is up to 25°C and the average rainfall is 789 mm.

## OBJECTIVE:

1) To study the effect of floods on agriculture and livelihood of the people.

2) To study the problems created by the flood and suggest solutions.

## STUDY AREA:

Samdoli Village is belongs to Miraj Taluka in Sangli district. It is 10 km far from Sangli headquarters. The local language of Samdoli village is Marathi. Total population of this village is 8614 (according to Census of India).The village of Samdoli is rich in agriculture. Due to natural and manmade causes the village is facing the problem flood continuously.




**Fig: 1 Study area map of Samdoli.**

## METHODOLOGY:

1) Used Google Earth software for the study of geographical location of Samdoli village.
2) Collect the primary data through questionnaire.
3) Collect the secondary data from Samdoli grampanchayat office.

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**DISCUSSION:**

The village Samdoli was developed by British government 125 years ago. The village has been rebuilt three times since then. Considering the roads in this village, all the roads are in the form of right angles, as can be seen in the village map. So it would be fair to say that this is a planned village. The main occupation of the village is agriculture and the main crops grown are sugarcane and vegetables. The agriculture land in this village is irrigated by both Krishna and Warna rivers. Water in these both rivers flows continuously throughout the year. Heavy rain in catchment area, construction of dams, encroachment in river basin, and construction in red zone area is the common problems of flood. In this ongoing research work some major facts about floods in village Samdoli have identified, that are as follows:

1) The river Warna flowing near the village of Samdoli takes a serpentine turn at a distance of 500 meters from the village. The river flows straight, and in times of flood the speed of the water is so high that the parts of the place where the river takes a serpentine turn become waterlogged.

2) Warna and Krishna rivers confluence near to the Haripur. This confluence is 4 km far from Samdoli. Because of confluence ; Warna river water push back side. It causes flood.

3) The floods in Samdoli village have had a major impact on agriculture. Because the farm land is 518 m above sea level and settlement area up to 550 m above sea level. This means that the agricultural area is lower than the settlement area.

**The effects of floods on people –**

Considering the flood-affected population in the village of Samdoli, 81% of the people migrate to safer places in the village itself and 29% of the people migrate outside the village. People live in Zilla Parishad schools, Gram Panchayat Halls during the flood period and some people migrated to nearby places like Tung, Shirala, Ashta, Kasbe Digraj.

| Places | No. of Migrated People in flood situation (%) |
|---|---|
| Samdoli | 81 |
| Outer side | 29 |

Table No. 1: No. of Migrated People in flood situation (%)

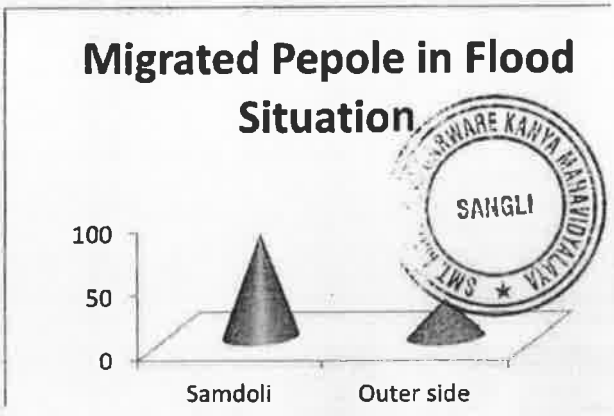



Fig. 2: Migrated people in Flood Situation

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**The effects of flood on Agriculture-**

Due to availability of good quality of soil, water and climate agriculture is well developed in Samdoli village. Majority of people are engaged in agricultural activities. Lift irrigation system initiative taken by Hon. Yashwantrao Chavan nurture Horticulture in this village. Now a days mono crop system is practiced in Samdoli village. Sugarcane is a major crop cultivated by farmer of Samdoli village. The average production of sugarcane crop is 140 ton per acre.

The effect of flood in Samdoli village is more on agriculture. The agricultural region is very close to the river Warna and the height of this region 518 m above sea level, this is 50 to 60 m less than the settlement area of the village (550 m). Therefore, flood heats agriculture region adversely more than settlement region.. In the flood of 2019, the water retained in agriculture region upto 14 to 15 days and in 2021 it was 5 to 6 days. In flood time due to excess water in agriculture, the quality of soil in the field degrades. Rice, urad, groundnut, soybean, sugarcane, vegetables, cauliflower, fodder crops were damaged in the floods. The total flood affected area is 931.29 hectares and the number of farmers affected is 1994.




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**Flood Problems and Solution –**

**Problems:**

1) Many raw houses collapsed in the floodwaters.
2) People who lost their homes had to face financial difficulties to repair their homes.
3) Due to stagnant water in the field for 14-15 days, the vegetable crop in the field was completely damaged.
4) Farmers have to face agriculture economic investment loss because of crop damaged in flood.
5) After the floodwaters receded, the disease spread due to the debris carried by the swamps along with the water (e.g. dengue, malaria).

**Solution:**

1) Weather forecasting system must be functioned properly to notify people about flood in advance.
2) To divert excess water from river basins to low lying areas by constructing canals.
3) The river confluence project will reduce the intensity of floods and also provide water to the drought prone areas.
4) Disaster management team should be appointed at taluka level and local people should be trained in this regard.

**CONCLUSION:**

In this research work causes and impact of floods have been studied. The village Samdoli is a close vicinity to flood prone area. It is badly heat by flood in 2018, 2019 and 2021. The agriculture region badly heat

by flood more than settlement region. Crops in agriculture region are badly damaged by flood. In settlement region raw houses were collapsed, roads were damaged. Due to prolonged water retention in the field, the soil became saline as a result of which the soil remained swampy for some time even after the flood receded. In flood situation most of houses were covered by flood water in that context people migrated to safer area along with their animals.

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# शाश्वत विकासासाठी सेंद्रिय शेती

श्रीमती आर. व्ही. पाटील

**गोषवारा –**

शेती हा एक प्राचीन व्यवसाय आहे. देशाच्या अर्थव्यवस्थेतही शेतीस अत्यंत महत्वाचे स्थान आहे. जगातील अनेक देशात वाढत्या लोकसंख्येच्या वाढत्या अन्नधान्य गरजेतून हरितक्रांती झाली आणि रासायनिक शेतीचा प्रसार झाला. रासायनिक शेतीपध्दतीमुळे शेतीमध्ये रासायनिक खते, कीडनाशके आणि जलसिंचन इत्यादीचा अर्निबंध वापर वाढला. त्यामुळे मृदा अवनतीची समस्या निर्माण झाली. परिणामी मृदेच्या उत्पादन क्षमतेत व गुणवत्तेत घट झाली आणि विषयुक्त कृषीउत्पादनांची निर्मिती होऊन अन्नसुरक्षा व सजीवांचे आरोग्य धोक्यात येऊ लागले. त्यामुळे जैव विविधतेचा ऱ्हास होऊन पर्यावरण संतुलन बिघडत आहे.

मृदा ही एक महत्वपूर्ण साधनसंपत्ती आहे. कृषीव्यवसाय हा मृदेवर अवलंबून आहे. शाश्वत विकासासाठी मृदेचा काळजीपूर्वक वापर करून मृदासंवर्धन करणे गरजेचे आहे. सेंद्रिय शेती म्हणजे नैसर्गिक पध्दतीने केली जाणारी पर्यावरण पूरक शेती पध्दती आहे. सेंद्रिय शेतीमध्ये सेंद्रिय खते व सेंद्रिय कीडनाशकांचा वापर केला जातो. तसेच नियोजनपूर्वक जलसिंचन केले जाते. परिणामी मृदेचा पोत सुधारतो. मृदेची अवनती होत नाही तर मृदासंवर्धन होऊन गुणवत्तापूर्ण कृषी उत्पादनांची निर्मिती होते. त्यामुळे अन्नसुरक्षा व आरोग्य सुरक्षित राहते. जैवविविधता टिकून राहते. पर्यावरण संतुलन राखले जाते म्हणून शाश्वत विकासासाठी सेंद्रिय शेतीपध्दतीचा अधिक प्रचार आणि प्रभावी अंमलबजावणी होणे काळाची गरज आहे.

**बीज संज्ञा –** मृदा अवनती, मृदासंवर्धन

**प्रस्तावना :–**

शेती हा एक प्राचीन व्यवसाय आहे. देशाच्या अर्थव्यवस्थेतही शेतीस अत्यंत महत्वाचे स्थान आहे. जगातील अनेक देशात वाढत्या लोकसंख्येच्या वाढत्या अन्नधान्य गरजेतून हरितक्रांती झाली आणि आधुनिक शेती तंत्राचा वापर वाढला? रासायनिक शेतीचा प्रसार झाला. रासायनिक शेती पध्दतीमुळे शेतीमध्ये रासायनिक खते, रासायनिक कीडनाशके आणि जलसिंचन इ.चा अर्निबंध वापर वाढला त्यामुळे मृदा अवनतीची समस्या निर्माण झाली. परिणामी मृदेच्या उत्पादन क्षमतेत व गुणवत्तेत घट झाली आणि

**श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली**



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## Agriculture and Rural Development: Spatial Issues, Challenges and Approaches

**Saturday, 15th December, 2018**

*Organized by*

**Department of Geography**

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This is to certify that Mr./Miss/Mrs./Dr. श्रीमती. आर. व्ही. पाटील.
of श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली. has participated
and presented a paper entitled कोल्हापूर जिल्ह्यातील कृषी पर्यटन : ग्रामीण विकासाची संधी
in the One-day Interdisciplinary International Seminar on *"Agriculture and Rural Development: Spatial Issues, Challenges and Approaches"*, organized on Saturday, 15th December, 2018 by Department of Geography, Shri Shahaji Chhatrapati Mahavidyalaya, Kolhapur.

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# जागतिक तापमान वाढ - एक समस्या

**श्रीमती. आर. व्ही. पाटील**
सहाय्यक प्राध्यापक
भूगोल विभाग
श्रीमती मथुबाई गरवारे कन्या महाविदयालय, सांगली.

**सारांश -**

जागतिक तापमान वाढ ही जगापुढील सर्वात गंभीर समस्या आहे. औद्योगिक क्रांतीपासून जीवाश्म इंधनाचे ज्वलन व जंगलतोड यासारख्या अनेक मानवी कृतीमुळे हवेत सोडल्या जाणा-या कार्बनडायऑक्साइड व इतर हरितगृह वायूच्या प्रमाणात वाढ होउन जागतिक तापमान वाढ होत आहे.

जागतिक तापमान वाढीमुळे हवामान बदल, हिमनदया व हिमनगामध्ये घट, जलसाधनसंपत्ती, वनस्पती, कृषी, सागर व महासागर मानवी आरोग्य इत्यादीवर प्रतिकूल परिणाम होत आहेत. मानवी आरोग्य व पारिस्थितीकीचे अस्तित्व धोक्यात येत आहे. पृथ्वीचा विनाश टाळण्यासाठी तापमान वाढ नियंत्रित करणे आवश्यक आहे.

**बीज संज्ञा - जैवविविधता. पारिस्थितीकी.**

**प्रस्तावना -**

जागतिक तापमान वाढ ही जगापुढील सर्वात मोठी गंभीर समस्या आहे. जागतिक तापमान वाढ व त्यामुळे होणा-या हवामान बदलामुळे मानव व पारिस्थितीकीच्या अस्तित्वालाच धोका निर्माण होत आहे.

२० व्या शतकात मानवाने विकासाच्या नावाखाली निसर्गामध्ये केलेले अनावश्यक बदल तसेच कोणत्याही परिणामांची जाणीव न ठेवता केलेल्या भौतिक प्रक्रिया उदा. - औद्योगिकरण, वृक्षतोड, खाणकाम, आधुनिक शेती, भराव टाकणे इ.मुळे हरितगृह वायूत वाढ झाली परिणामी जागतिक तापमनात वाढ झाली.

जागतिक तापमान वाढीमूळे ध्रुवावरील बर्फ, ग्लेशिअर्स वितळणे, समुद्राची पातळी वाढणे, थंडीची - उष्णतेची वादळे, चक्रीवादळे, ढगफुटी अतिवृष्टी, पूर, दुष्काळ, वणवे, साथीचे रोग इ. नैसर्गिक आपत्तीत वाढ होत आहे आहे. शेती जलसाधनसंपत्ती, जैवविविधता, मानवी आरोग्य एकंदरीत पारिस्थितीकीय संतुलनावर जागतिक तापमान वाढीचा प्रतिकूल परिणाम होत आहे.

लोकसंख्या वाढीमुळेही मानवाच्या गरजांमुळे वाढ झाल्याने पर्यावरणातील घटकाचा -हास मोठया प्रमाणात होत आहे.

१९९७ ला क्योटो ; जपान येथे झालेली जागतिक परिषद, २००९ मध्ये झालेली कोपेनहन परिषद या तापमान वाढीवर नियंत्रण आणण्यासाठी जागतिक पातळीवर आयोजित केलेल्या महत्वाच्या परिषदा म्हणून ओळखल्या जातात. मात्र जागतिक पातळीवर तापमान वृध्दीच्या प्रश्नावर एकमत झाले नाही. २०१५ च्या पॅरिस करार करून सरासरी तापमान २ सेलसियस डिग्रीच्या आत ठेवण्याचा निर्धार केला॰ शक्यतो तापमान १.५ डिग्री॰ पर्यन्तच मर्यादित ठेवण्याचा निर्धार केला आहे. त्यासाठी कर्ब वायूचे प्रमाण ४५ टक्के कमी करून तापमान वाढ २०३० पर्यत पूर्ण नियंत्रित करण्याचे ठरले आहे.



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जागतिक तापमान वाढीचे गंभीर परिणाम पाहता मानव पर्यावरणाच्या अस्तित्वासाठी विकसित व विकसनशील देशानी कार्बन उत्सर्जन नियंत्रण करण्याच्या जागतिक करारांचे कठोर पालन करणे आवश्यक आहे. हरितगृहवायू उत्सर्जन कमी केल्यास जागतिक तापमान वाढ नियंत्रित होऊ शकेल. पृथ्वीचा विनाश टाळता येईल.

**उद्देष -**

१) जागतिक तापमान वाढीची कारणे जाणून घेणे.

२) जागतिक तापमान वाढीचे परिणाम अभ्यासणे.

३) जागतिक तापमान वाढ समस्यावर उपाययोजन योजणे.

**अभ्यासविषय विवेचन**

**जागतिक तापमान वाढ - एक समस्या**

जागतिक तापमान वाढ ही पृथ्वी सभोवतालच्या वातावरणाच्या सरासरी तापमान वाढीची प्रक्रिया आहे. जी काही प्रमाणात वातावरणातील हरितगृह वायूच्या एकूण प्रमाणात होणा-या वाढीमुळे होते यालाच जागतिक तापमान वाढ म्हणतात.

सूर्यापासून येणारा प्रकाश पृथ्वीला ऊर्जा देतो या प्रकाशाचे ऊर्जेत रूपांतर होते. त्यामुळे पृथ्वीचा पृष्ठभाग उबदार राहतो परंतु यापैकी बरीच ऊर्जा पृथ्वीच्या पृष्ठभागावरून परत जाते यातील काही ऊर्जा पृथ्वीच्या वातावरणात अटकते या ऊर्जा अटकाव करण्याच्या प्रकियेमध्ये वातावरणातील प्रमुख घटक म्हणून पाण्याची वाफए कार्बन डायऑक्साइड मिथेन क्लोरोफ्लुरोकार्बन इत्यादी वायू काम करतात या उष्णता शोषणाऱ्या वायूंनाच हरितगृह वायू म्हणतात. हरितगृह वायूंचे वातावरणातील प्रमाण आवश्यक पातळीपेक्षा वाढल्यास गरजेपेक्षा जादा ऊर्जा साठल्याने पृथ्वीच्या तापमानात वाढ होते.

नासा आणि भारतीय हवामान विभागाच्या आकडेवारीनुसार १९८६ नंतर पृथ्वीचे तापमान वाढू लागले आहे. अत्याधिक तापमान वाढीचे नवनवे विक्रम नोंदवले गेले. २०१८ वर्ष हे गेल्या १५० वर्षातील सर्वाधिक तापमानाचे वर्ष ठरले. आयपीपीसीच्या 'युनाटेड नेशन्स एन्व्हायरन्मेट प्रोग्राम' आणि गोडार्ट इन्स्टिट्यूश्न ऑफ स्पेस स्टडीच्या मागील आकडेवारीनुसार १९५० पासून पृथ्वीच्या सरासरी तापमानात वाढ होण्यास सुरुवात झाली. २०१३ पर्यन्त तापमान १ डीग्रीने वाढले गेल्या १०० वर्षात प्रथमच २००० २००५ २०१० २०१५ ही वर्षे सर्वाधिक उष्ण ठरली.

**जागतिक तापमान वाढीची कारणे -**

पाण्याची वाफ जरी समुद्र, नदया जलाशय येथून नैसर्गिकरित्या बाष्पीभवनाद्वारे निर्माण होत असली तरी विविध मानवी प्रक्रिया, शेती, औदयोगिकरण इत्यादीमुळे त्यात वाढ झाली आहे.

**हरित निवास वायू - १) कार्बन डायऑक्साईड** - जागतिक तापमान वाढीत कार्बन - डायऑक्साइडचा वाटा सर्वात जास्त आहे. जीवाश्म इंधन ज्वलन, वृक्षतोड आणि भूमिउपयोजनातील बदल इ. कारणामूळे



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कार्बनडायऑक्साईडची निर्मिती होते. औदयगिक क्रांतीनंतर या वायूच्या उत्सर्जनाच्या प्रमाणात वाढ होत आहे.

२) **मिथेन** - गुरे व कीटकात आतड्यातील किण्वन, कोळसा, नैसर्गिक वायू व खनिजतेल उत्पादनातून, जैववस्तूमान ज्वलन व कचरा क्षेत्र, भात शेती, दलदलीचे प्रदेश, टुंड्रा प्रदेश इत्यादी स्त्रोताद्वारे हवेत मिसळतो.

३) **क्लोरोफ्लुरोकार्बन** - प्रशीतन व वातानुकूलन, प्लॅस्टिक फोम, औदयगिक विद्रावक, वैयक्तिक निर्जंतुके इ. स्त्रोताद्वारे निर्मिती होऊन वातावरणात मिसळतो[७]

४) **नायट्रस ऑक्साईड** - खतांचा वापर, जीवाश्म इंधन ज्वलन, जैववस्तूमान ज्वलन या स्त्रोतामार्फत नायट्रस ऑक्साईड वायू वातावरणात मिसळतो.

जागतिक तापमान वाढीत हरितगृह वायुपैकी कार्बन डायॉक्साइड चा वाटा ६० % ए मिथेन २०% क्लोरोफ्लुरोकार्बन १४% ए नायट्रस ऑक्साइड चा वाटा ६ % आहे. हरितगृह वायूनिर्मितीत जीवाष्म इंधन ज्वलनाचा ४९ % ए शेती १३% आणि जंगलतोड १४% औद्योगिक प्रक्रिया २४ % असा वाटा आहे

हरितगृह वायूचे प्रमाण औद्योगिक क्रांतीआधी २०० पीपीएम होते पण आता ते ४०० पीपीएम एवढे झाले आहे अर्थातच यात कार्बन डायऑक्साईड चे प्रमाण जास्त आहे

**जगातील कार्बन डायऑक्साईड वायू उत्सर्जित करणारे आघाडीचे १० देश**

| Country | Share Of Global Co2 emissions (%) | Share Of World's Population (%) |
|---|---|---|
| U.S.A | 17.24 | 4.51 |
| China | 27.04 | 19.51 |
| European Union | 12.33 | 7.33 |
| India | 5.20 | 17.86 |
| Russia | 5.07 | 20.08 |
| Australia | 1.30 | 0.32 |
| Japan | 3.66 | 1.86 |
| Brazil | 1.46 | 2.84 |
| Saudi Arabia | 1.49 | 0.40 |
| South Africa | 1.45 | 0.73 |
| | Source DTE Annual,2014 | |

**जागतिक तापमान वाढ - परिणाम**

१) **जागतिक तापमान वाढ** - पृथ्वीचे सरासरी तापमान १५ अंश सेल्सिअस आहे तापमान दर दहा वर्षाला सुमारे ०.३ से. वाढ होत असते सध्याच्या गतीने हरित वायूंची वाढ होत गेली तर २०५० सालादरम्यान १.५ ते ५.५ से. पर्यन्त वाढ होईल असे तज्ज्ञांचे मत आहे.



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२) **हवामान बदल** - जागतिक तापमान वाढीमुळे उत्तर गोलार्ध जास्त तापून हिमनदया, पर्वतावरील बर्फ वेगाने वितळून तेथे उष्ण ऋतू निर्माण होईल. हिवाळयात व रात्रीचे तापमान वाढून वनस्पती व सजीव वाढीला लागणा-या काळ आणि वेळ बदलेल॰ उष्णता वाढल्याने बाष्पीभवन वाढून हवेतील बाष्पाचे प्रमाण जास्त होईल आणि त्यांचा काही ठिकाणी पर्जन्य वाढीवर परिणाम होईल. पावसाची तीव्रता क्षमता आणि आवाका वाढल्याने वादळ, चक्रीवादळे, ढगफुटी, पूर इ.मुळे जीवित व वित्त हानी होत आहे. विविध अभ्यासाअंती अरबी समुद्राचे तापमान वाढत असल्याने सरोवर आले वादळांची ची संख्या व तीव्रता वाढणार आहे. उदा. - निसर्गए तोक्ते चक्रीवादळे॰ मोठया प्रमाणात होणा-या बाष्पीभवनामुळे आणि वाढत्या वेगाने वाहणा-या वा-यामूळे दुष्काळी परिस्थिती निर्माण होईल त्यामुळे ते प्रदेश कायमचे वालूकामय होतील.

३) **तापमान वाढीमुळे हिमनदया व हिमनगांमध्ये घट** -

प्रत्येक वर्षी गंगोत्रीचा आकार २० मीटरने घटत आहे. हिमनग वितळयाने पायथ्याशी असणा-या गावांना धोका निर्माण झाला आहे. तसेच भविष्यात पूर जल दर्भिक्षालही तोंड दयावे लागणार आहे. आर्टिक व अंटाक्टिकावरील हिमनग वितळल्याने समुद्रपातळीत वाढ होत आहे. २०१९ वर्ष अंटार्क्टिका वरील सर्वात उष्ण वर्ष ठरले आहे

४) **जलसाधनसंपत्ती** - पर्जन्यातील बदल आणि वाढते बाष्पीभवन याचा महत्वपूर्ण परिणाम पिण्याच्या पाण्याचा दर्जा आणि साठा, जलसिंचनासाठी पाण्याची उपलब्धता, जलाचा औदयगिक उपयोग, जलविदयुतनिर्मिती आणि जलचर जीवन यावर होईल वाढत्या पर्जन्यामुळे वारंवार पूर येतील.

५) **वनस्पती** - हवामान बदलामुळे वनस्पती स्वरूपात बदल होउन त्याचा परिणाम जलचक्रावर होत आहे. वाढत्या तापमानामुळे वनस्पतीची वाढ खुटते. वनांच्या प्रकारामध्ये देखील बदल होत आहेत. स्प्रूससारख्या इतर सूचिपर्णी वनस्पतीची वने नष्ट होत आहेत. पूर, वादळे, दुष्काळ यासारख्या नैसर्गिक आपत्तीमूळे वनसंपदा नष्ट होत आहे. वनांना मोठया प्रमाणात वनवे लागत आहेत.

६) **परिसंस्था** - तापमान वाढीमूळे काही जैविक जाती आणि परिसंस्थेचा विस्कळीतपणा आणि जैवविविधता विनाशाच्या शक्यता नाकारता येत नाहीत.

७) **कृषी** - जगाच्या विविध विभागात असलेल्या पिकांच्या प्रकारावर अनुकूल आणि प्रतिकूल परिणाम होतील. कृषीसाठी योग्य असणा-या जमीनीमध्ये विस्कळीतपणा येईल. जागतिक तापमान वाढीमुळे मृदेचा ओलावा कमी होउन बाष्पोत्सर्जन वाढेल. गहू आणि मक्याच्या उत्पादनावर मोठया प्रमाणात परिणाम होईल. उत्तर गोलार्धातील गहू पिकाविणा-या क्षेत्राचे ध्रुवाकडे स्थानपालट होईल. भारताच्या बाबतीत उत्तर भारताच्या सुपीक पट्टयात गव्हाचे उत्पादन कमी होईल तापमान व आद्रतेच्या वाढीमुळे पिकांवरील किंडीमध्ये व रोगामध्ये वाढ होईल.

८) **महासागर व सागर** - जागतिक तापमान वाढीमुळे बर्फ, हिमनदया वितळून समुद्र पातळीत आणखी वाढ होईल.सध्याच्या प्रतिमानानुसार वातावरणाच्या सरासरी तापमानात ३ से. ने वाढ झाल्यास पुढील ५० ते १०० वर्षाचा कालखंडात जागतिक सागर जलाची पातळी ०.२ ते १.५ मी दरम्यान वाढेल. सागर जलाच्या पातळीत १ मी. ने वाढ झाली तर जगातील शाघाय, कैरो, बँकॉक, हॅम्बुर्ग आणि व्हेनिस सारख्या नगरातील सखल भाग जलमय होईल. भारत, इजिप्त, बांग्लादेश, चीन इ. देशाच्या कृषीचा किनारपट्टीचा



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सखल प्रदेश आणि त्रिभूज प्रदेश पाण्याखाली जाईल तसेच तांदूळ उत्पादनात घट होण्याची शक्यता असून व्यापारी मासेमारी व्यवसाय उध्वस्त होईल. तसेच प्रचंड जीवित व वित हानी होईल.

९) **मानवी आरोग्य** - तापमानवाढीमुळे मृत्युदरात वाढ होऊ शकते. संसंर्गजन्य रोगाच्या कक्षेत वाढ होईल. पर्जन्य वितरणात बदल झाल्याने मलेरिया, एलेफंटासायलीस इ. रोगांच्या प्रादुर्भाव वाढेल. जास्त तापमान व आर्द्रता यामुळे श्वसन आणि काताडीच्या रोगात वाढ होऊ शकेल.

**जागतिक तापमान वाढ नियंत्रण . उपाय**

१) **कार्बन डायऑक्साईड वायू निर्मितीवर नियंत्रण** - कार्बन डायऑक्साईड वायू तापमान शोषून घेतो त्यामुळे तापमान वाढीस मदत होत असल्याने या वायूच्या नियंत्रणासाठी ज्या ऊर्जा स्त्रोतापासून कार्बन डायऑक्साईड निर्माण होत नाही अशा पवन ऊर्जा, जलविदयुत, भू- औष्णिक, सौर ऊर्जा, भरती- ओहोटी ऊर्जा आणि अणूऊर्जेचा विकास करणे गरजेचे आहे.

२) **वनीकरण** - हरितगृह वायूंचे प्रमाण वाढत असून त्यात कार्बन डायऑक्साईड चे प्रमाण जास्त आहे. जंगले ही मोठया प्रमाणात कार्बन शोषून घेतात त्यांचे प्रमाण जवळपास ४५ टक्के आहे त्यामुळे जगातील तापमान वाढीचा प्रश्न कमी होण्यास वनीकरणची मदत होईल.

३) हरित वायू उत्सर्जन कमी करणे.

४) जीवश्म इंधनाचा सध्याचा वापराचा दर कमी करणे.

५) ऊर्जेचा उपयोग अधिक क्षमतेने करणे.

६) पुर्नवापरीय ऊर्जा स्त्रोतांच्या वापर करणे.

७) शाश्वत शेती पध्दतीचा अवलंब करणे.

८) लोकसंख्या वाढीवर नियंत्रण ठेवणे.

९) मिथेनचा इंधन म्हणून वापर करणे.

१०) मांसोत्पादन कमी करणे.

११) उदयोगधंदयांच्या धुराडयातून कार्यक्षमतेने कार्बन डायऑक्साईड वायू बाजूला काढणे.

१२द्ध सायकलचा वापर करणे

१३) जीवनशैलीत बदल करणे.

**निष्कर्ष -**

जागतिक तापमान वाढ ही २१ व्या शतकातील गंभीर समस्या आहे. विज्ञान तंत्रज्ञानाच्या प्रगतीतून औदयोगिकरण मोठया प्रमाणात झाले. त्याच बरोबर जंगलतोड, खाणकाम, भराव टाकणे, आधुनिक शेती या सारख्या क्रिया मानवाकडून मोठया प्रमाणात होत राहिल्या. औदयागिक क्रांतीपासून जीवाश्म इंधन ज्वलन व जंगलतोड झाल्याने कार्बन डायऑक्साईड या हरित निवास वायूच्या प्रमाणात वाढ झाल्याने जागतिक तापमान वाढ झाली त्यामुळे मोठया प्रमाणात हवामानात बदल होत आहेत. जगात ध्रुवावरील बर्फ, ग्लेशिअर्स, पर्वतशिखरावरील बर्फ वितळणे, समुद्र पातळी वाढणे, थंडीची-उष्णतेची वादळे, चक्रीवादळांची संख्या व तीव्रतेत वाढ उदाण अरबी समुद्रातील अलिकडे झालेले निसर्ग व तौक्ते चक्रीयवादळे, ढगफुटी, पूर, संसर्गजन्य रोग



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अशा नैसर्गिक आपत्तीत वाढ होत आहे. त्याच बरोबर जगातिक तापमान वाढीचा परिणाम म्हणून पिण्याच्या पाण्याचे दुर्भिक्ष्यए अन्न उत्पादनातील घट, शेती प्रकारात बदल, पिकावरील कीड, रोगराईत वाढ, जैवविविधतेत घटए वनस्पती प्रकारात व प्रमाणात घट. प्रदूषण असे अनेक प्रश्न निर्माण होत आहेत. मानवी आरोग्य व पारिस्थितीकी संतुलनासाठी जागतिक तापमान वाढीचे जागतिक पातळीवरील केल्या जाणा-या करांराचे विकसित व विकसनशील देशांनी कठोर पालन करून तापमान नियंत्रित करणे गरजेचे आहे. युध्द पातळीवर वृक्षलागवड आणि वनीकरण करणे व संवर्धन करणेण तसेच कर्ब वायूचे उत्सर्जन पूर्ण कमी करणे. कोळसा आधारित सर्व वीज आणि इतर प्रदूषण करणारे उदयोग त्वरीत बंद करून अपारंपारिक उर्जास्त्रोत वाढविले पाहिजेत. उदयोग आधारित अर्थव्यवस्था बदलून वन, वृक्ष, शेती आणि निसर्ग आधारित चिरंतन अर्थव्यवस्था निर्माण करणे काळाची गरज आहे. आपली चैनीची जीवनशैली बदलून निसर्गालापूरक अशी जीवनशैली अंगीकारली पाहिजे. ज्यामुळे जगतिक तापमान वाढ नियंत्रण होईल आणि पृथ्वीचा विनाश थांबविता येईल.

**संदर्भ -**

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# आधुनिक शेतीत जैवतंत्रज्ञान : काळाची गरज

**श्रीमती आर. व्ही. पाटील**
साहय्यक प्राध्यापक
श्रीमती मथूबाई गरवारे कन्या महाविदयालय, सांगली.

**सारांश -**

*आज जगात लोकसंख्येचा विस्फोट झाला आहे. वाढत्या लोकसंख्येच्या वाढत्या अन्नधान्याच्या गरजेतून आधुनिक शेती पध्दतीचा अवलंब केला गेला. आधुनिक शेती पध्दतीत रासायनिक खते, रासायनिक कीड-कीटकनाशके, जलसिंचन, यंत्रांचा वापर वाढला. आधुनिक शेती पध्दतीमुळे सुरूवातीच्या काळात शेती उत्पन्नात तात्कालिक वाढ झाली. मात्र आधुनिक शेती पध्दतीचे दीर्घकालीन विघातक परिणाम दिसून येत आहेत. रासायनिक खतांच्या व कीटकनाशकांच्या अयोग्य वापरामुळे मृदा व जल प्रदूषणात वाढ होत आहे. कीटकनाशकांचा अंश शेतमालात उतरत असून अन्नसाखळी असुरक्षित होत आहे. अतिजलसिंचनामुळे मृदा क्षारपड, नापीक होत असून मृदेची उत्पादकता घटत आहे.*

*आधुनिक शेतीच्या समस्यावरील उपाययोजनांसाठी जैवतंत्रान हे उपयुक्त तंत्र आहे. शेतीत जैवतंत्रज्ञान म्हणजे पिकांची वाढ, पिकांवरील रोग, कीडीचे नियंत्रण व कृषी उत्पादनाचा उत्तम दर्जा प्राप्त करण्यासाठी सजीवांचा वापर करणे होय. शेतीत जैवतंत्रज्ञानाच्या वापराचा कोणताही दुष्परिणाम मानव व पर्यावरणावर होत नाही. मानव व पर्यावरण यांच्या दृष्टीने शेतीत जैवतंत्रान ही काळाची गरज आहे.*

***बीजसंज्ञा - जैवतंत्रज्ञान, जैवविविधता.***

**प्रस्तावना -**

शेती हा मानवाचा प्राचीन व्यवसाय आहे. आज जगात लोकसंख्येचा विस्फोट झाला आहे. वाढत्या लोकसंख्येमुळे अधिक अन्नधान्य उत्पादनाची गरज निर्माण झाली त्यामुळे आधुनिक शेती पध्दती अवलंबिली गेली. सुरूवातीच्या काळात आधुनिक शेतीपध्दतीमुळे अन्नधान्य उत्पादनात तात्कालिक वाढ झाली मात्र दिर्घकालीन विघातक परिणाम दिसून येत आहेत.

आधुनिक शेती पध्दतीमुळे रासायनिक कीटकनाशके, रासायनिक खते, पाण्याचा, यंत्रे-अवजारांचा वापर वाढला आहे. रासायनिक कीटनाशकांच्या अयोग्य वापराने अन्नसाखळी असुरक्षित होत आहे. विषयुक्त शेतमाल बाजारपेठामधून परत येत आहे. अतिरिक्त जलसिंचनामूळे मृदा क्षारपड होउन नापीक होत आहेत. मृदेची उत्पादकता घटत आहे. पिकांचा दर्जा व गुणवत्ता खालावत आहे. आधुनिक शेतीपध्दतीमूळे मृदा, जल, हवेचे प्रदूषण वाढत आहे पर्यावरण संतुलन बिघडत आहे.

शेतीत जैवतंत्रज्ञानाचा वापर करणे म्हणजे पिकांची वाढ, पिकांवरील रोग, किडींचे नियंत्रण व कृषी उत्पादनाचा उत्तम दर्जा राखण्यासाठी सजीवांचाच शेतीमध्ये वापर करणे होय. त्यामुळे आधुनिक शेतीपध्दतीमुळे निर्माण झालेल्या कृषी समस्यावर उपाययोजना करणे शक्य होईल. अन्नसाखळी, कृषी परिसंस्था, जैवविविधता टिकून राहील म्हणून आधुनिक शेतीत जैवतंत्रज्ञानाचा वापर हा मानव व पर्यावरण यांच्या कल्याणाच्या दृष्टीने उपयुक्त असून ती एक काळाची गरज आहे.



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**उद्देश**

१ शेतीत जैवतंत्रज्ञान विषयक माहिती घेणे.

२ आधुनिक शेतीच्या समस्या व उपाय अभ्यासणे.

**अभ्यासपद्धती**

प्रस्तुत शोधनिबंधासाठी द्रुय्यम साधनसामुग्रीचा वापर केला आहे संदर्भ पुस्तके , मासिक , इंटरनेट इत्यादींमधून माहिती घेतली आहे

**अभ्यासविषय विवेचन - आधुनिक शेती जैवतंत्रज्ञान : काळाची गरज**

जगाच्या वाढत्या लोकसंख्येच्या वाढत्या अन्नाची गरज पूर्ण करण्याच्या उद्देशाने अधिक शेती उत्पादनासाठी आधुनिक शेती पद्धती स्वीकारली गेली आधुनिक शेती पद्धतीत रासायनिक खते , रासायनिक कीटकनाशके , पाण्याचा , यंत्रांचा , वापर अति व अयोग्य प्रमाणात केला जात आहे त्यामुळे कृषी परिसंस्था, मानव व पर्यावरण विषयक अनेक गंभीर समस्या निर्माण होत आहेत

**आधुनिक शेतीच्या समस्या**

१. क्षारयुक्त व अल्कधर्मी मृदानिर्मिती - शेतमालाच्या उत्पादनासाठी नायट्रोजन, फॉस्फरस , पोटॅशिअम इत्यादी रासायनिक खताच्या अति वापरामुळे मृदेचा खारवटपणा , क्षारयुक्त गुणधर्म वाढत आहे ही बाब पारिस्थितीकी समतोलाच्या दृष्टीने गंभीर आहे.

२. मृदेच्या उत्पादक क्षमतेत घट - पिकांची फेरपालट न करणे , कृषी व्यवस्थापनाचा अभाव , कृषीच्या अयोग्य पद्धती , मृदा व पाणी परीक्षणाचा अभाव , रासायनिक खतांचा अतिवापर इत्यादींमुळे मृदेच्या उत्पादन क्षमतेत घट होत आहे.

३. रासायनिक खतांच्या अतिरिक्त वापराचे प्रतिकूल परिणाम -

- सूक्ष्म पोषणमूल्यात असंतुलन - पिकांच्या वाढीसाठी कोणताही भेदभाव न करता रासायनिक खतांच्या अतिरिक्त वापर केल्याने सूक्ष्म पोषणमूल्यात असंतुलन निर्माण होत आहे
- नायट्रोजन प्रदूषण - पाण्याबरोबर खोलवर नत्रयुक्त खते झिरपतात त्यामुळे भूमिगत जलप्रदूषण होऊन आरोग्य धोक्यात येते. डेन्मार्क , इंग्लंड , फ्रान्स , जर्मनी , नेदरलँडमध्ये ही समस्या सार्वत्रिक आहे भारतातही ही समस्या आहे.
- पोषणमूल्यांचा अतिरिक्त प्रमाण - शेतामध्ये घातलेली खते वाहत्या पाण्याबरोबर जलाशयात मिसळतात यामुळे संबंधित जलाशयातील पोषणमूल्यांचा प्रमाण वाढते. जलाशयातील शैवाल वाढते ते पाण्यातील पोषणमूल्ये व ऑक्सिजन शोषून घेतात त्यामुळे जलचरांवर विपरीत परिणाम होतात मासे व तत्सम जलचर मृत पावतात तसेच त्यांचे जीवनचक्र लवकर संपते

४. कीटकनाशकांच्या अन्नसाखळीतील प्रवेशाने सजीवांचे आरोग्य धोक्यात - पर्यावरणात कीटकनाशके दीर्घकाळ टिकून राहतात अन्नसाखळीतून ही विषारी द्रव्ये सजीवांच्या शरीरात प्रवेश करतात याचा मानव, पशुपक्षी, मासे इत्यादी यांच्यावर परिणाम होऊन पक्षी ठिसूळ कवचांची अंडी घालतात अशी अंडी उबवण्यापूर्वीच घरट्यात फुटतात. शिसे, पारा , निकेल , तांबेयुक्त कीटकनाशकांमुळे रक्तदोष निर्माण होतो. डी.डी.टी. च्या अतिवापराने स्थूल शरीराच्या व्यक्तीमध्ये मेदविकार , रक्तदाब ,



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कर्करोग , दृष्टिदोष ,यकृताचे - मूत्राशयाचे विकार वाढीस लागतात यामुळेच डी.डी.टी. च्या अतिवापरावर आज अनेक देशात निर्बंध लादलेले आहेत

**आधुनिक शेतीत जैवतंत्रज्ञान**

जैवतंत्रज्ञान - व्याख्या

" पिकांची उत्पादनवाढ , पिकांवर उद्भवणारे रोग व किडी यांचे नियंत्रण , उत्पादनाचा उत्तम दर्जा प्राप्त करण्यासाठी सजीवांचाच उपयोग करून घेण्याच्या तंत्रास जैवतंत्रज्ञान म्हणतात "

जैविक पद्धतींचा किंवा प्रक्रियांचा औद्योगिक स्तरावर वापर करणे म्हणजे जैवतंत्रज्ञान होय

शेतीच्या विविध कामात विविध स्तरावर निरनिराळ्या सजीवांचा सहभाग वाढवून सहकार्य घेणे हे जैवतंत्रज्ञानाचे तत्व आहे

**आधुनिक शेतीच्या समस्यांवर उपायोजना करण्यास साहय्य होतील असे जैवतंत्रज्ञाचे घटक -**

**१) जीवाणूद्वारा नियंत्रण** - शेतीतील तण, रोपावरील कीड नियंत्रित करण्यासाठी निरनिराळया जीवाणूंचा वापर करण्याचे हे तंत्र आहे. काही वनस्पती किंवा किटक तणांचे शत्रू असतात त्यांचा तणनाशक म्हणून उपयोग करून घेतला जातो. अनेक पिकांचे नुकसान करण-या मावा व तुडतुडे यांच्या नियंत्रणासाठी क्रोयसोपरलाकारणी हे जीवाणू प्रभावी ठरतात. लेडीबर्ड हा परभक्षक जीवणू शेतक-यांचा मित्र आहे. सोयाबीन, बटाटा व अन्य पिकांचा नाश करणा-या 'स्पोटोटेरा' अळयांच्या नियंत्रणासाठी एस.एल.एन.पी.व्ही हा मॅजिक नावाचा जीवांणू उपयुक्त आहे. तसेच बदके, कोळी व बेडूक यांचाही असाच उपयोग करून घेतला जातो.

**२) परागीभवन व फळधारणा** - परागीभवन व फळधारणा या नैसर्गिक क्रिया असल्यातरी खात्रीशीर उत्पादन वाढीचा उपाय म्हणून या क्रिया हेतूपूर्वक घडवून आणल्या जातात. मधमाशा पाळणे, भुंगे, फुलपाखरे आकर्षित होण्यासाठी विशिष्ट फूलझाडे लावणे असे उपाय योजले जातात. आंबा, नारळ, जांभळे यांच्या बागामध्ये मधूमक्षिका पालनामुळे परागीभवनास व फळधारणेस चांगलाच उपयोग झालेला आहे. जवस, सूर्यफूल, तीळ यासारख्या तेलबियांच्या रोपावरील फुलांवर शेतकरी इतकेच हात फिरवतात यामुळे व्यापक परागीभवन होऊन अधिक फळधारणेची शक्यता वाढते.

**३) सूक्ष्म जीवांचा वापर** - मृदेतील सूक्ष्म जीवांचे अस्तित्व अत्यंत महत्वाचे असते. उदा.- ऱ्हायझोबियम वनस्पतींना पोषणयोग्य नत्रवायू उपलब्ध करून देण्याचे कार्य करतात. द्वीदल धान्यांच्या मुळांचे या कामी सहकार्य लाभते. द्विदल धान्याचे बी पेरण्यापूर्वी त्यावर त्या जिवाणूंचा लेप दिला जातो. हे बी पेरल्यावर सक्रिय होतात द्विदल धान्याच्या मुळावर ते हवेतील नत्रवायू घेऊन वाढतात व मृदेत नत्रवायू अधिक प्रमाणात स्थिरावतो यामुळे नत्रखताची आवश्यकता राहत नाही.

गांडूळाचा वापर हे ही जैवतंत्रज्ञान आहे. गांडूळाचे खत शेतीमध्ये वापरतात. गांडूळ मृदा खातात नंतर त्यांच्या शरीरीतून बाहेर पडलेली मृदा, विष्ठा, अंडी, हयुमस यांच्या मिश्रणातून उत्कृष्ट गांडूळ खत तयार होते.



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**४) उती संवर्धन** - एखादी पेशी किंवा पेशीचा समूह किंवा रोपटयाचा भाग, खोडाचे कांडे, पान, यासारखा एखादा भाग योग्य ती पोषणमूल्ये देऊन नियंत्रित वातावरणात वाढवितात याला उतीसंवर्धन म्हणतात. उतीसंवर्धनामध्ये फुलोरा, फलधारणा, बीजोत्पादन यासारख्या पारंपारिक पाय-या वगळून हवीतशी संकरित जात आपणास निर्माण करता येते. गहू, तांदूळ, मका व इतर अनेक पिकांच्या संकरित जाती आजपर्यन्त निर्माण केलेल्या आहेत.

**५) प्राणीजन्य उर्जेचा कार्यक्षम वापर** - शेती कामासाठी वापल्या जाणा-या प्रामुख्याने बैल, म्हैशी, रेडे इ. प्राण्यांची कार्यक्षमता वाढविण्यासाठी ती ज्या यंत्राला अवजाराला जोडली जातात त्यांच्या रचनेत, आकारात बदल केल्यास या प्राण्यांची उर्जा पर्याप्त प्रमाणात वापरली जाईल म्हणून त्यांची उपयुक्तता वाढेल. नांगराची रचना व आकारात बदल केले. जैविक शक्तीचा पर्याप्त वापर होण्यासाठी केले गेलेले यांत्रिक बदल म्हणून याचाही जैवतंत्रात वापर केला जाऊ शकतो.

**सेंद्रिय शेती** - रासायनिक खते, शेतीत वापली जाणारी रसायने, संप्रेरके, रासायनिक कीटकनाशके व जंतूनाशके यांचा वापर न करता सेंद्रिय घटकांचा शेतीत वापर करून जी शेती केली जात त्यासच सेंद्रिय शेती म्हणतात. पर्यावरणाला व मानवी आरोग्याला हानी न पोहचविता अपेक्षित उत्पादन देणारी सेंद्रिय शेती पध्दती आहे.

आधुनिक शेती समस्यावर उपाय म्हणून जैवतंत्रज्ञानचा वापर उपयुक्त आहे कारण

- शेती जैवतंत्रज्ञानात जीवाणूंद्वारे कीड नियंत्रण होते.
- विषरहित व गुणवत्तापूर्ण दर्जेदार शेती उत्पादने मिळतात.
- अन्नसाखळी सुरक्षित राहते.
- मृदासंवर्धन होऊन मृदेची उत्पादकता वाढते.
- कृषीपरिसंस्था - जैवविविधता टिकून राहते.
- पर्यावरण संतुलन वाढते व पर्यावरणावर कोणताही दुष्परिणाम परिणाम होत नाही.

उपरोक्त शेतीत जैवतंत्रज्ञानाच्या वापराचे फायदे होत असल्याने आधुनिक शेतीत जैवतंत्रज्ञानाच्या वापराने आधुनिक शेती समस्यांवर उपाययोजना करणे शक्य आहे.

**निष्कर्ष** -

जगात लोकसंख्येचा विस्फोट झाला आहे. वाढत्या लोकसंख्येची वाढती अन्नाची मागणी पुर्ततेसाठी आधुनिक शेती पध्दती स्विकारली गेली. आधुनिक शेती पध्दतीच्या तंत्राच्या वापराबाबतचे शेतक-यांचे अज्ञान, शिक्षणाचा अभाव इ. मुळे आधुनिक शेतीमध्ये रासायनिक खते, कीटकनाशके, पाणी, यंत्र इत्यादींचा अयोग्य पध्दतीने वापर केला गेल्याने क्षारपड मृदा, मृदेच्या उत्पादकतेतील घट, कृषी परिसंस्था, मानव, जैवविविधता, पर्यावरण इ. प्रतिकूल परिणाम होतात. असुरक्षित अन्नसाखळी, मृदा जल, हवा इ.चे प्रदूषण यासारख्या विपरीत समस्यांमध्ये वाढ होत आहे.



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आधुनिक शेतीच्या समस्यावर उपाययोजना करण्यासाठी शेतीत जैवतंत्रज्ञानाचा वापर वाढविणे गरजेचे आहे. कारण जैवतंत्राच्या वापराने मृदेचे आरोग्य उत्तम राहते. मृदासंवर्धन होते, मृदेची उत्पादकता वाढते, गुणवत्तापूर्ण दर्जेदार शेतमालाचे उत्पादन होते अन्नसाखळी सुरक्षित राहते. कृषी परिसंस्था, जैवविविधता टिकून राहते. पर्यावरणीय संतुलन साधले जाते. म्हणून मानव व पर्यावरणाच्या कल्याणासाठी आधुनिक शेतीत जैवतंत्रज्ञान ही काळाजी गरज बनली आहे.

**संदर्भ -**

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# शाश्वत शेती : आधुनिक काळाची गरज

**श्रीमती आर. व्ही. पाटील**
साहाय्यक प्राध्यापक
श्रीमती मथुबाई गरवारे कन्या महाविद्यालय,
सांगली

**सारांश**

शेती हा एक मानवाचा प्राचीन व्यवसाय आहे. भारतीय अर्थव्यवस्थेत शेती महत्त्वाची आहे. मानवी संस्कृतीच्या प्रारंभापासून मानव पिकांच्या वाढीसाठी जमिनीची मशागत करत आलेला आहे. सुरूवातीच्या कालखंडात मानवाच्या कृषीविषयकच्या सर्व क्रिया निसर्गाशी एकरूप होत्या. मानव व पर्यावरणामध्ये समतोल होता.

२१ व्या शतकात कृषीचे स्वरूप बदलत चालले आहे याची सुरूवात २० व्या शतकाच्या मध्यापासून झाली आहे. जगात अनेक देशात लोकसंख्या वाढली आणि अधिक अन्नाची गरज निर्माण झाली. या गरजपूर्तीसाठी हरितक्रांतीचा जन्म झाला. उपलब्ध जमिनीतून जास्तीत जास्त उत्पादन घेण्यासाठी नवीन कृषीतंत्राचा म्हणजेच संकरित बियाणे, रासायनिक खते, रासायनिक कीडनाशके, जलसिंचन, यंत्रे इ. चा वापर केल्याने तत्कालिन कृषी उत्पन्नात वाढ झाली. पण कृषी पर्यावरणविषयक समस्यात वाढ झाली. उदा. मृदा अवनती, जलप्रदूषण, हवाप्रदूषण, जनुकीय विविधता व जैवविविधतेचा ऱ्हास इत्यादी.

हरितक्रांतीमुळे मानव व पर्यावरण यांच्यातील समतोल बिघडला. पर्यावरणातील साधनसंपत्तीवर सजीवांचे अस्तित्त्व अवलंबून आहे. समाजाच्या गरजा भागविण्यासाठी नैसर्गिक साधनसंपत्तीचा वापर करीत असताना भविष्यकालीन समाजाच्या गरजा भागविण्याच्या क्षमतेवर त्याचा अनिष्ट परिणाम होता कामा नये याची काळजी घेतली पाहिजे. कृषी पर्यावरणाचा समतोल सांभाळला पाहिजे नाहीतर केवळ मानवजातीचे नव्हे तर संपूर्ण सृष्टीचे अस्तित्त्वच धोक्यात येईल. यासाठी मानव व पर्यावरण यांचा समतोल साधणाऱ्या शाश्वत शेतीची आधुनिक काळात गरज निर्माण झाली आहे.

**बीजसंज्ञा**

शाश्वत शेती, मृदा अवनती, जैवविविधता.

**प्रस्तावना**

शेती हा मानवाचा प्राचीन व्यवसाय आहे. मानवी संस्कृतीच्या प्रारंभापासून मानव पिकांच्या वाढीसाठी मशागत करत आलेला आहे. सुरूवातीच्या मानवाच्या कृषीविषयकाच्या सर्व क्रिया पर्यावरणपूरक होत्या. मानव व पर्यावरणामध्ये समतोल प्रस्थापित होता.

२१ व्या शतकात कृषीचे स्वरूप बदलत आहे. याची सुरूवात २० व्या शतकाच्या मध्यापासून झाली आहे. जगातील अनेक देशांची लोकसंख्या वेगाने वाढली. दरडोई जमिनीचे प्रमाण घटले, अन्नाची गरज वाढली त्यामुळे हरितक्रांतीचा जन्म झाला. उपलब्ध जमिनीतून जास्तीत जास्त कृषी उत्पादन घेण्यासाठी शेतीमध्ये संकरित बियाणे, रासायनिक खते, रासायनिक कीडनाशके, जलसिंचन यंत्रे इ. चा अनिर्बंध वापर वाढला. सुरूवातीच्या काळात कृषी उत्पन्नात वाढ झाली पण अनेक कृषी पर्यावरणविषयक समस्या निर्माण झाल्या. उदा. मृदा अवनती, जलप्रदूषण, हवाप्रदूषण, जनुकीय वैविधतेचा व जैवविविधतेचा ऱ्हास झाला. मानव व पर्यावरण यांच्यातील समतोल ढासळत चालला आहे. सर्व सजीवांच्या अस्तित्त्वासाठी साधनसंपत्तीची नितांत गरज आहे. गुणवत्तापूर्ण साधनसंपत्तीचे भावी पिढीच्या अस्तित्वासाठी जतन करणे क्रमप्राप्त आहे. यासाठी पर्यावरणपूरक नैसर्गिक व मानवी साधनसंपत्तीची काळजी घेणाऱ्या शाश्वत शेतीची आधुनिक काळात गरज निर्माण झाली आहे.

**उद्देश**

१. शाश्वत शेतीची माहिती घेणे.
२. शाश्वत शेतीची गरज जाणून घेणे.



SMT. MATHUBAI GARWARE KANYA MAHAVIDYALAYA SANGLI
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2019-20

The New Miraj Education Society's,

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## "Emerging Trends and Issues in Social Sciences"

**Saturday, 1st February, 2020**

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*Title of the Research Paper presented:* "शाश्वत शेती : आधुनिक काळाची गरज."

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# पर्यावरणातील महिलांचे योगदान - चिपको आंदोलन : एक अभ्यास

श्रीमती. आर.व्ही.पाटील
सहायक्यक प्राध्यापक
श्रीमती मथुबाई गरवारे कन्या महाविदयायलय सांगली

**सारांश**

वनसंपदा ही एक नैसर्गिक साधनसंपत्ती आहे. मानवी जीवनात वृक्षांना महत्वाचे स्थान आहे. प्राचीन काळापासून मानव अन्न, वस्त्र, निवारा इ.बाबतीत वनस्पतीवरच अवलंबून आहे.वनांमुळे आपणास लाकूड, मध, लाख, औषधी घटक इत्यादी मिळतात.तसेच अप्रत्यक्षपणे पर्जन्य प्रमाणात वाढ, अल्हाददायक हवामान, भूगर्भजल पातळी उंचावणे,जमिनीची धूप नियंत्रण मृदा संपन्नता, पूर नियत्रण, जैवविविधतेचे संरक्षण, पर्यटन स्थळांचा विकास, पर्यावरण संतुलन इत्यादी प्रकारचे फायदे होतात.

चिपको आंदोलनाची सुरूवात राजस्थानमधील खजेरीली खेडयात १७३१ मध्ये झाली. केवळ भारतातच नव्हे तर जगामध्ये महिलांनी केलेले हे पहिले आंदोलन आहे.चिपको आंदोलन हे वृक्षतोडीस विरोध करण्यासाठी केले होते.

पर्यावरणाच्या संतुलनासाठी राष्ट्रीय वनधोरण १९५२ नुसार देशाच्या एकूण भौगोलिक क्षेत्रफळाच्या ३३% क्षेत्र वनाखाली असणे आवश्यक आहे.वाळवंटीकरण कार्बनडाय, ऑक्साईड वायूची वृध्दी ,ओझोनक्षय जागतिक तापमान वाढ मृदाधूप अवर्षण दरडी कोसळणे विनाशकारी पूर जैवविविधतेचे घट इत्यादी गंभीर समस्या निर्माण झाल्या आहेत.त्यासाठी वनसंवर्धन व वनसंरक्षण करणे काळाची गरज बनली आहे.

**बीज संज्ञा**–वनसंवर्धन जैवविविधता

## प्रस्तावना

वनसंपदा ही एक नैसर्गिक साधनसंपत्ती आहे. मानव अन्न ,वस्त्र ,निवारा इ.बाबतीत वनस्पतीवरच अवलंबून आहे. वनांमुळे आपणास लाकूड, मध, लाख, औषधी घटक इत्यादी मिळतात. तसेच अप्रत्यक्षपणे पर्जन्य प्रमाणात वाढ, आल्हाददायक हवामान, भूगर्भजल पातळी उंचावणे,जमिनीची धूप नियंत्रण, जैवविविधतेचे सरंक्षण पर्यटन स्थळांचा विकास पर्यावरण संतुलन इत्यादीप्रकारचे फायदे होतात.

चिपकोआंदोलनाची सुरूवात राजस्थानमधील खेजरीला खेडयात १७३१ मध्ये झाली केवळ भारतातच नव्हे तर जगामध्ये महिलांनी केलेले हे पहिले आंदोलन आहे. चिपको आंदोलन हे वृक्षतोडीस विरोध करण्यासाठी केले होते

पर्यावरणाच्या संतुलनासाठी राष्ट्रीय वनधोरण १९५२ नुसार देशाच्या एकूण भौगोलिक क्षेत्रफळाच्या 33% क्षेत्र वनाखाली अ णे आवश्यक आहे.मानवाने अज्ञानातून किंवा स्वार्थी हेतूने अमाप वृक्षतोड केली. आहे आज देशात 22.50% व ढेच वनाच्छादन आहे. महाराष्ट्रात 20% वनाच्छादन आहे. वाढती लोकसंख्या कृषीक्षत्रात झालेली वाढ औघोगिकरण, नागरीकरण इ.कारणामुळे मानवाने अज्ञानातून किंवा स्वार्थी हेतूने वृक्षतोड केली आहे.ही एक चिंतेची बाब बनली आहे वृक्षतांडीमुळे जागतिक तापमान वाढ पर्जन्याची घट वाळवंटीकरण ओझोनक्षय कार्बनडाय ऑक्साईड वायूची वृध्दी मृदाधूप अवर्षण दरडी कोसळणे नदयाचे पूर जैवविविधतेचे घट इत्यादी गंभीर समस्या निर्माण झाल्याने वनसंवर्धन व वनसंरक्षण करणे काळाची गरज बनली आहे. यातूनच चिपको आंदोलनाचे महत्व अधोरेखित होते.

निसर्गावर आपले जीवन अवलंबून आहे. अमाप वृक्षतोड आणि उध्दवस्त होत चाललेली वने यामुळे पर्यावरणीय संतुलन बिघडले आहे.त्याची झळ आपल्याला मोठया प्रमाणात सोसावी लागत आहे.हे चित्र बदण्यासाठी वृक्षलागवडीचे जनआंदोलन अधिक व्यापक होणे व वनसंरक्षण कायदयाची कडक अंमलबजावणी होणे आवश्यक आहे.

उददेश

1) पर्यावरण संकल्पनेची माहिती घेणे.
2) वनसंवर्धनातील महिलांच्या योगदानाची माहिती घेणे
3) वनसंपदाचे पर्यावरणीय महत्व जाणून घेणे.

SMT. MATHUBAI GARWARE KANYA MAHAVIDYALAYA SANGLI

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**अभ्यासपध्दती**

प्रस्तुत शोधनिबंधासाठी दुययम साधनसामुग्रीचे वापर केला आहे.संदर्भ पुस्तके, मासिके व इंटरनेटचा उपयोग केला आहे.

**अभ्यासविशय विवेचन**

**पर्यावरण संकल्पना व अर्थ**

पर्यावरण ही संज्ञा फेंच भाषेतील Environ या शब्दापासून प्रचलित झाली आहे.Environ याचा अर्थ To Suround म्हणजेच सभोवताली असणे किंवा सभोवतालची परिस्थिती असा आहे.

पर्यावरणात वनस्पती, मानव, मानवेत्तर प्राणी, सुक्ष्मजीव इत्यादी जैविक घटक अणि हवा, पाणी, जमीन इ. अजैविक घटक अंतर्भूत होतात व या सर्व घटकांची परस्परकिया सातत्याने सुरू असते त्यातूनच पर्यावरण निर्मिती होते.

आपण ज्यामध्ये राहतो ते नैसर्गिक विश्व आणि लोकांनी निर्माण केलेल्या इतर गोष्टी यांना एकत्रितरित्या पर्यावरण असे म्हणतात. Karan Arms

**पर्यावरण संतुलनातील वृक्षांचे महत्व**

पर्यावरण संतुलनासाठी राष्ट्रीय वनधोरण १९५२ नुसार देशाच्या क्षेत्रफळाच्या 33% क्षेत्र वनाच्छादनाखाली असणे आवश्यक असते. आज भारतात 22.50% क्षेत्र व महाराष्ट्रात 20% क्षेत्र वनाच्छादनातील आहे. पर्यावरण संरक्षणासाठी वनांचे महत्व अधिक आहे. वृक्षांच्या आच्छादनामुळे हवामान आल्हाददायक बनते ,जलसंवर्धन होते अधिक आहे वृक्षांच्या आच्छादनामुळे हवामान आल्हाददायक बनते. जलसंवर्धन होते,. पूरनियंत्रण, मृदा संपन्नता वाढते, धूप नियंत्रण होते ,जैवविविधता टिकून राहते.

**वृक्षतोडीचे परिमाण**

जागतिक तापमान वाढ, वाळवंटीकरण, मृदा धूप, दरडी कोसळणे, विनाशकारी पूर, कार्बनडाय ऑक्साईड वायूची वाढ, अवर्षण,जैवविविधतेत घट एकंदरीत पर्यावरण असंतुलन इ.गंभीर समस्या वृक्षतोडीमुळे निर्माण होतात.

**चिपको आंदोलन** भारतामधील नव्हे तर जगामधील पहिले चिपको आंदोलन

१).खेजरीली आंदोलन– भारतात सर्वात प्रथम राजस्थानमधील जोधपूरपासून २५ कि.मी अंतरावरील खेजरीली खेडयात सन १७३१ मध्ये वृक्षतोड विरोधी चिपको आंदोलनाची सुरूवात झाली चिपको याचा अर्थ झाडाला कवटाळणे असा आहे.वृक्षतोड करणा या ठेकेदाराविरूद्ध महिलांनी छेडलेले हे जगातील पहिले आंदोलन आहे. खेजरीली खेडयातील अमृतदेवी या आंदोलनाच्या प्रणेत्या होत्या अमृतादेवीच्या नेतृत्वाखाली ३६३ बिश्नोई स्त्रिया एकत्र येउन 'खेजरी' या वृक्षाचे संरक्षण करण्यासाठी आंदोलन केले ठेकेदार वृक्ष तोडण्यास आल्यावर या स्त्रियांनी झाडांना कवटाळले झाडावर कुहाड चालविण्याऐवजी ती आमच्यावर चालवा असे ठेकेदारांना बजावले यामध्ये अमृतादेवी त्यांचा पती व तीन मुलींनी आपल्या जीवनाचा त्याग केला. त्यामुळे अनेक वृक्ष व पशूपक्षी यांना जीवदान मिळाले. यानंतर चिपको आंदोलनाची व्यापकता वाढत गेली.

२). गोपेश्वर आंदोलन–सन 1972 मध्येउत्तराखंडामधील गढवाल प्रांतातील गोपेश्वर या दुर्गम भागात चिपको आंदोलन सुरू झाले ॲश झाडांची तोड करणा या ठेकेदारांना विरोश केला.

३).रामपूर फाटा आंदोलन– काही दिवसानंतर गोपेश्वर पासून ८० कि.मी दूर रामपूर फाटा या दुस या खेडयात गोपेश्वर मधीलच आंदोलनाची ठेकेदारांनी वृक्षतोडीला विरोध केला व झाडांना कवटाळले आधी आमच्यावर कु हाड चालवा मग वृक्षतोडा आम्ही मरू पण झाडे तोडू देणार नाही अशी भूमिका घेतली .1973 मध्ये सुंदरलाल बहुगुणा यांच्या मार्गदर्शनाखाली उत्तरखंडातील मंडल येथे चिपको आंदोलन झाले या आंदोलनात गौरादेवी सुदेशादेवी बचनीदेवी यासारख्या स्त्रियांनी हिरहिरीने सहभाग घेतला अहिंसात्मक पध्दतीने केलेल्या आंदोलनाची जगाने नोंद घेतली.

1981 मध्ये बहुगुणा यांनी काश्मिर ते कोहिमा पर्यन्तच्या हिमालयात पदयात्रा काढून वृक्षतोडीविरूध्द मोहिम उघडली.

**चिपको आंदोलनातील नेते**

१).गोपेश्वर येथील चांदीप्रसाद भट्टहे या आंदोलनाचे खरे प्रवर्तक आहेत.

२).सुंदरलाल बहुगुणा या पर्यावरणवादी नेता व पत्रकार यांनी चळवळीचा व्यापक विस्तार केला.यांनी असे प्रतिपादन केले की विकास प्रकिया परिस्थितीकी स्थिरतेवर आधारित आहे. मूलत चिपको आंदोलन



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कंत्राटदार आणि नोकरशाही मिळून वनसाधनसंपत्तीचे शोषण आणि सामान्य जनता यांच्या विवादाविरूद्ध आवाज उठविणे असा आहे.

यानंतर चिपको आंदोलन हे डोंगराळ प्रदेशातील विकासावर आणि स्थिर अर्थव्यवस्थेसाठी स्थिर परिस्थितीकीची गरज याकरिता छेडले गेले.

अलकनंदा नदीच्या वरच्या पाणलोट क्षेत्रातील वृक्षांचा –हास तसेच उत्तराखंड टेकडयांच्या प्रदेशांत अनेक ठिकाणी मोठया प्रमाणात दरडी कोसळललेल्या गंगोत्रीपासून ५० कि.मी खाली भागिरथी नदीचे पात्र अडविले गेले.यानंतर लोकांच्या लक्षात आले. की डोंगरावर वृक्षांचे असणे किती महत्वाचे आहे. दरडी कोसळण्यास वृक्ष प्रतिबंध करतात. चिपको आंदोलनातील स्त्रियांचा सहभाग ही सर्वात महत्वपूर्ण घटना आहे.

## चिपको आंदोलनाची परिणती

१.चिपको आंदोलनाच्या निर्मितीनंतर पाच वर्षानी असे घोषित करण्यात आले की वनउत्पादन म्हणजे केवळ लाकूड नसून भूमी पाणी आणि ऑक्सीजन ही उत्पादनेदेखील तितकीच महत्वपूर्ण आहेत. गेल्या १०० वर्षात व्यापारी हेतूसाठी जी वृक्षतोड करण्यात आलेली आहे त्यामूळे मृदा व पाणी साधनसंपत्ती पाया ढासळलेला आहे.

२.वनांवरील अतिक्रमणे वाढल्यामुळे दरडी कोसळणे, महापूर, मृदेची झीज, व नदयांचे अनियमित प्रवाह यासारख्या गंभीर पर्यावरणीय समस्यांना आपण सहज तोंड देउ शकत नाही परंतु चिपको आंदोलनाने या समस्यांची पुनर्स्थापना करता येणे हे वैज्ञानिक सत्य आता स्पष्ट झालेले आहे.

3.चिपको आंदोलन देशाच्या कानाकोप यात पोहोचले आहे.हिमालयापासून कर्नाटकातील उंचवटयाचे जिल्हे राजस्थानातील अरवलीच्या रांगापर्यंत पोहोचले आहे.

४.कर्नाटकातील सिरसी गावातील शेतक–यांनी नैसर्गिक जंगले तोडून त्या ठिकाणी सागवान व निलगिरीच्या लागवडीविरूध्द आवाज उठविला आहे.

५ वृक्षतोड विरूध्द चिपको आंदोलन पश्चिम घाटापर्यत देखील फैलावले आहे.

## समारोप

निसर्गावर आपले जीवन अवलंबून आहे. अमाप वृक्षतोड आणिक उध्वस्त होत चाललेली वने यामुळे तापमान वाढ कार्बनडाय ऑक्साईडचे वाढते प्रमाण, पर्जन्यातील घट, मृदाधूप, दरडी कोसळणे, नदयांना पूर, येणे प्रदूषणात वाढ, जैवविविधतेत घट, भूगर्भजल पातळी खालावणे इ.यासारख्या गंभीर समस्या निर्माण होउन पर्यावरण संतुलन बिघडले आहे.

वृक्षांमुळे आपल्याला व गोत्पादने मिळतात.हवामान आल्हाददायक होते, पर्जन्यप्रमाण वाढते, धूपनियंत्रण, पूरनियंत्रण, भूजलापातळी वाढणे, जैवविविधता टिकून राहणे इ. फायदे होतात. पर्यावरणाचे संतुलन टिकून राहते. यादृष्टीने विचार करता चिपको आंदोलनाचे महत्व अधोरेखित होते.म्हणून पर्यावरण संतुलन साधणाया वनसंपदेचे संवर्धन व संरक्षण कायदयाचे काटेकोर पालन करणे महत्त्वाचे आहे.

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SMT. MAHADEVIBAI SARWARE KANYA MAHAVIDYALAYA ★ SANGLI

Principal,
S.M.G. Kanya Mahavidyalaya
SANGLI

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# A STUDY OF EVENT MANAGEMENT IN MULTIPURPOSE HALLS WITH SPECIAL REFERENCE TO KOLHAPUR CITY

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**ABSTRACT**

Event Management is planning and management of an event or activity. Event Managers while designing the plan for the event should keep in the mind the event objective, target audience, the tentative venue. Today, there is a need of proper Event Management planning is vital for the success of any event. An event manager looks after the security and safety of the people during the event. They make proper arrangement to manage large number of guests, any uncertain calamities and plan the event properly and link the theme of the event with the purpose. The most essential aspects of any event are that it is frequently a high point in someone's life. This is not a moment to be taken for granted or lightly. Events are once in a life time occasion in an individual's life so a birthday, engagement, wedding is very important to an individual nothing should go wrong during these events. Therefore, it is very important that an Event Manager while organising these functions big or small in the Multipurpose Halls should ensure that it is a success because it is once a life time occasion for the customer.

*Key Words- Event Management, Multipurpose Halls, plan, once in a life time.*

**1.1) Introduction -**

Event management is a multibillion-dollar industry that is rapidly expanding as more major shows and events are organized on a regular basis. The role of any event management company is to minimize customer stress by handling the seemingly endless number of decisions that come with any event. Event organizers are in charge of the various parts of an event which ranges from event's theme, location, marketing, entertainment, and food. Event management deals with creation of successful events. There is a arrange of different kind of events for which an event manager has to do different kinds of arrangements according to the different types of requirements the events demand. The Weddings in India requires great planning and perfection as the complexities of the event has to be dealt properly by the event managers so as to make the event successful.

In India most of the events such as Weddings, engagements, Birthdays, Reception and many such events are organised in the Multipurpose Halls, as it is suitable to the customers to make all arrangements in the Halls. If an event planner or firm is hired to make arrangements and plan the event very minutely it ensures full success of the events and making the customer stress free while enjoying this joyous occasion with family and friends.

**1.2) Objectives of the Study-**

Objectives of the study are as follows

1) To Study the role of event management in Multipurpose Halls.



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# १३. मार्क्सवादी तत्वज्ञान आणि नवमार्क्सवादी विचारसरणीचा मागोवा : एक अभ्यास

रोहिनी गीरीश देशपांडे
प्राध्यापक, मथुबाई बारवारे कन्या महाविद्यालय, सांगली.

**गोषवारा**

तिसऱ्या जगातील देशांचे साम्राज्यवादी देश अजूनही शोषण करतात. लॅटिन अमेरिकेमध्ये हे शोषण तीव्र स्वरूपात आहे. म्हणून लॅटिन अमेरिकन देशात त्याविरुद्ध आवाज उठवण्यास सुरुवात झाली आहे. तिसऱ्या जगातील देशात चीनमध्ये माओ-त्से-तुंग यांनी नवे विचार मांडले क्युबा मध्ये फिडेल कॅस्ट्रो व वे ग्वेरा यांनी क्युबातील क्रांतीच्या व्यवहारावर आधारित आपले क्रांतिकारी विचार व्यक्त केले. इजिप्तमध्ये प्रख्यात अर्थशास्त्रज्ञ अमीन याने तिसऱ्या जगातील देशांच्या आर्थिक मागासलेपणाची आणि विषम विकासाची कारणमीमांसा केली आहे. पहिल्या जगाच्या विकासासाठी तिसऱ्या जगाचा न्यूनविकास घडवला जात आहे असे मत त्यांनी व्यक्त केले आहे. नवसाम्राज्यवादी व नववसाहतवादी धोरणांचे खरे बळी लॅटिन अमेरिकन देश होते. या देशात सर्व प्रकारच्या साधनांची उपलब्धता असताना हे देश का मागास राहिले? या देशांचा न्यून विकास अथवा अर्ध विकास का होत आहे? या देशातील आर्थिक व राजकीय व्यवस्था परावलंबी का आहे? याचे विवेचन या देशातील मार्क्सवादी विचारवंतांनी केले. यात कॉरडेरो, आंद्रे गुंदर, फ्रँक इत्यादी विचारवंतांचा समावेश होता. सध्या हे जग दोन भागात विभागले आहे. केंद्र आणि परिघ. अमेरिका हे जागतिक साम्राज्यवादाचे केंद्र असून परिघातील संपत्तीचे मोठ्या प्रमाणावर शोषण करत आहे. या परिघामध्ये असणाऱ्या देशांचा विकास हा अर्धविकास आहे कारण त्यांचा विकास केंद्रातील देशाच्या विकासाशी जोडलेला आहे. तिसऱ्या जगातील देशांना अर्धविकसित ठेवण्यात या अर्थव्यवस्थांचा विकास होणार आहे. ही प्रक्रिया व्यापार संबंध, विज्ञान तंत्रज्ञान यावरील मक्तेदारी या संदर्भात आहे. आंतरराष्ट्रीय वित्तीय संस्था, बहुराष्ट्रीय संस्था यांच्या साहयाने चालू आहे. त्यातून तिसऱ्या जगातील देश व परावलंबी होत असून या परावलंबी देशांमध्ये परावलंबी राज्यसंस्थाही स्थापन झाल्या आहेत . या राज्यसंस्था अत्यंत कमजोर असून अशा सरकारची धोरणे समाज विरोधी असल्याने परोपजीवी भांडवलदारांचे या ठिकाणी प्राधान्य असते. या समाजविरोधी धोरणांना लोकांचा विरोध होतो आणि

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लोकशाही पद्धतीने राज्यकारभार चालवला जात नाही. त्यातून लष्करी हुकूमशाही यांचा जन्म होतो आणि हे सर्व लष्करी हुकूमशहा कमी-जास्त प्रमाणात अमेरिकेच्या साम्राज्यवादाचे हस्तक असतात. त्यामुळे या तिसऱ्या जगातील आणि त्याच्या आजूबाजूचे सर्वच देश अस्थिर असंतुष्ट आणि अशांत असतात. नवमार्क्सवादी विचारवंतांनी मार्क्स आणि लेनिन यांच्या विचारांचा मागोवा घेत आपले स्वतंत्र विचार मांडले आहेत. या विचारांचे स्वतंत्र दर्शनही त्यांनी घडविले आहे. त्याचा अभ्यास सदरच्या संशोधनामध्ये घेतलेला आहे.

**प्रस्तावना**

कार्ल मार्क्स चे हे नव्या युगातील एक महत्त्वाचे तत्वज्ञान आहे. मार्क्सवादी परंपरा १९१७ चा क्रांती नंतर हळूहळू दोन गटात विभागली गेली रशियात समाजवादी क्रांती झाल्यानंतर तेथे मार्क्सवादी विचारांच्या आधारे नवसमाज निर्मितीसाठी प्रारंभ झाला. मार्क्सच्या तत्त्वांची व्यवहारात अंमलबजावणी करीत असताना लेनिन व स्टॅलिन यांच्यापुढे अनेक समस्या निर्माण झाल्या. त्या समस्यांच्या संदर्भात त्यांनी आपले विचार मांडले. १९४९ सली चीनमध्ये क्रांती झाली. लेनिन स्टॅलिन व माओ त्से तुंग यांनी मांडलेल्या विचारां भोवतीच जगभराच्या परिवर्तनवादी व क्रांतिकारी शक्ती उभ्या राहिल्या आणि भांडवलशाही सरंजामशाही व साम्राज्यशाही यांच्याविरुद्ध त्यांनी संघर्ष उभा केला. युरोपमधील परिवर्तनवादी विचारास व व्यवहारात प्रतिबद्ध असणाऱ्या शक्ती परंतु लेनिनवादी तत्त्वांच्या पुरस्कर्त्या होत्या. पण युरोपमध्ये कम्युनिस्ट पक्षाच्या जवळ असणाऱ्या काही बुद्धिवंतांनी आणि विचारवंतांनी मार्क्सच्या तत्वज्ञानाचा अभ्यास सुरू केला. मुख्यत: चळवळीशी विसंगत अशा प्रवृत्तीचे काही लोक होते. तेही त्यामध्ये सामील झाले आणि या लोकांनी नवमार्क्सवादाचे बीजारोपण केले. नवमार्क्सवाद ही कल्पना निश्चित स्वरूपाची नाही. कारण अनेक प्रकारचे किंवा बऱ्याचदा परस्पर विरोधी भूमिका घेणारे विचारवंत हे देखील नवमार्क्सवादी विचारवंतांमध्ये सहभागी आहेत. परंतु नवमार्क्सवादी विचारवंत हे प्रामुख्याने युरोप आणि अमेरिकेमध्ये सापडतात.

**संशोधनाची उद्दिष्टे**

सदर संशोधनाची उद्दिष्टे पुढीलप्रमाणे सांगता येतील:-

१. मार्क्सचा तात्विक वैचारिक बैठकीचा आढावा घेणे
२. नव मार्क्सवादी विचारसरणीचा मागोवा घेणे




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**संशोधन पद्धती**

सदरच्या संशोधनासाठी संशोधकाने दुय्यम साधनसामग्रीच्या स्त्रोतांचा उपयोग केला आहे. ग्रंथालयांमध्ये उपलब्ध पुस्तके, ग्रंथ, मासिके, पाक्षिके, वृत्तपत्रे, संशोधन पत्रिका इत्यादींचा उपयोग केला आहे. तसेच इंटरनेटवर उपलब्ध असणाऱ्या माहितीचाही आधार घेऊन मार्क्स आणि त्यानंतर त्यांच्या विचारसरणीशी सुसंगत आधुनिक विचारांचा म्हणजेच नवमार्क्सवादी विचारांचा अभ्यास केला आहे.

**मार्क्सवादाची तात्विक वैचारिक बैठक**

मार्क्सवादाचे अनेक पैलू आहेत. त्यापैकी आर्थिक व राजकीय अधिक गाजले. तरी मूलभूत आहे तो तत्वज्ञान हा त्यांच्या अभ्यासाचा मूळ विषय. अर्थकारणाला व राजकारणाला तात्विक बैठक हवी असा त्याचा आग्रह होता. त्यांनी जी वैचारिक बैठक सुचविली ती भौतिक वादाची होती. समाज मनुष्यनिर्मित असल्याने योग्य ऐतिहासिक परिस्थितीत मनूष्येये बदलू शकतात. म्हणून योग्य परिस्थिती निर्माण करून कामगार वर्ग भांडवलशाहीतून समाजसत्तावादी समाज निर्माण करू शकतील असा हा मार्क्सचा भौतिकवादी कार्यशीलतेवर भर देणारा तात्विक दृष्टिकोन आहे. मार्क्सवाद अर्थकारण व राजकारण यांना तो पायाभूत आहे. आत्तापर्यंत तत्त्वज्ञांनी केवळ जग समजावून घेण्याचा प्रयत्न केला परंतु आपली जबाबदारी जग बदलणे ही आहे ही मार्क्स यांची तत्वज्ञानाबद्दलची भूमिका होती. समाज व्यवस्था बदलत असते आणि हा बदल उत्पादन साधने उत्पादन पद्धती व या पद्धतीत निर्माण झालेले सामाजिक संबंध यांच्या बदलामुळे घडून येतो हा मूळ सिद्धांत होय. यालाच ऐतिहासिक भौतिकवाद असे म्हणतात. इतिहास घडतो व तो बदलतो तो भौतिक कारणांमुळे आजूबाजूच्या परिस्थितीमुळे वस्तूंच्या उत्पादनाची व विनिमयाची साधने व पद्धती बदलल्यामुळे त्यांच्यामध्ये परमेश्वरी योजना नसते किंवा महान व्यक्तींचे कर्तृत्वही महत्वाचे नसते. या सिद्धांतानुसार मार्क्सने त्याच्या काळापर्यंतच्या मानवेतिहासाची संगती ही स्थूलमानाने लावून दाखविली आहे.

अठराव्या शतकाच्या उत्तरार्धात उत्पादन साधनात तंत्रविज्ञानातील शोधामुळे अभूतपूर्व औद्योगिक्रांती झाली. व्यापारी भांडवलाचे यंत्र उद्योगाच्या भांडवलात रूपांतर झाले. विविध यंत्रे निर्माण होऊन त्यांची मालकी प्रस्थापित झाली. ते समाजाचे सत्ताधीश झाले. तेच आजचे भांडवलदार होत. त्यांनी आपले राज्य प्रस्थापित केले. ही भांडवलशाही क्रांती होय. ती वेगवेगळ्या देशात वेगवेगळ्या वेळी घडून येते. पण इतिहास इथेच थांबत नाही. भांडवलशाहीच्या अंगभूत नियमानुसार कामगार वर्ग मोठा प्रबळ बनतो. उत्पादकांना समाजाच्या गरजेस पुरेल इतके उत्पादन वाढवता येत नाही. अशी स्थिती उत्पन्न होते. तेव्हा भांडवलशाही उत्पादन पद्धत



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समाजाच्या प्रगतीच्या मार्गात अडसर ठरते. मग कामगारांच्या नेतृत्वाखाली क्रांती घडून येते. राजकीय सत्ता कामगारवर्ग काबीज करतो. लुबाडणारे लुबाडले जातात व समाजवादी क्रांती घडून येते. वर्गहिन समाज अस्तित्वात येतो. राज्यसंस्थेची गरज हळूहळू संपते. राज्यसंस्था सुकत जाऊन ती गळून पडते. तात्पर्य अनेक ऐतिहासिक, सामाजिक शक्तीमुळे विकासाच्या नियमानुसार समाजवाद स्थापन होणे अटळ आहे असा मार्क्सवादाचा अंतिम निष्कर्ष आहे.

नवमार्क्सवाद म्हणजे काय?

नव मार्क्सवाद म्हणजे मार्क्स आणि एंजल्स यांच्या विचारांचा नव्या दृष्टिकोनातून प्राप्त परिस्थितीच्या संदर्भात केलेला अभ्यास होय. नवमार्क्सवादाची तीन प्रमुख लक्षणे आहेत.

1. नवमार्क्सवादी मार्क्सच्या विचारांचा अर्थ लेनिन आणि स्टॅलिन यांच्या विचारांच्या संदर्भात लावत नाहीत. त्याचप्रमाणे ते मार्क्सच्या विचारांची मिमांसा अधिकृत डाव्या पक्षाच्या भूमिकेच्या संदर्भात करत नाहीत.

2. नवमार्क्सवादाच्या मते, मार्क्सच्या तत्त्वज्ञानामध्ये अनेक गोष्टी संदिग्ध राहिल्या आहेत. मार्क्सचे मूलभूत तात्विक सिद्धांत मान्य करूनही त्याच्या मूलभूत सिद्धांतांची नव्या परिस्थितीत, नव्या साधनांच्या सहाय्याने मांडणी करता येते आणि ती तशी केलीही पाहिजे.

३) नवमार्क्सवादी प्रत्यक्षार्थवादी व अनुभववादी तत्त्वज्ञानाचे कट्टर विरोधक आहेत. ते हेगेल, हुसेर्ल, फ्रॉईड, अस्तित्ववाद, संरचनावाद या विचारांच्या व विचार प्रवाहांचा मार्क्सवादाच्या फेर मांडणीत वापर करू इच्छितात तसा त्यांचा प्रयत्नही सुरू आहे. नवमार्क्सवादी हे क्रांतिकारक विचारवंत असून ते आदर्श समाज स्थापण्याचे मार्क्सचे ध्येय मान्य करतात. नवमार्क्सवादी विचार प्रवाह जगभर पसरलेले आहेत. तरी त्यांचे मुख्य अधिष्ठान अमेरिका आणि पश्चिम युरोप हे आहे. नवा मार्क्सवाद ही एकसंघ चळवळ नसून त्यामध्ये अनेक परस्परविरोधी विचारांचे गटही आहेत. या विचार प्रवाह मध्ये अँतोनियो ग्रामसी, जॉर्जी लुकाच, फ्रँकफर्ट स्कूल आणि चिकित्सक सिद्धांत, हर्बर्ट मार्क्युस, न्यू लेफ्ट चळवळ, फ्रेंच मार्क्सवाद, पूर्व युरोप मधील नवमार्क्सवादी विचार, नवमार्क्सवादी आणि तिसरे जग अशा विविध गटांमध्ये हे नवा मार्क्सवादी विचार विभागलेले आहेत. यापैकी ग्रामसी, लुकाच अल्थ्युजर आणि युरो कम्युनिस्ट हे मार्क्सवादी लेनीनवादी असून युरो कम्युनिझम हर्बर्ट मार्क्युस, फ्रँकफर्ट स्कूल इ. तसेच रशियातील काही विचारवंत हे नवमार्क्सवादी विचारांचे असलेले आढळतात.

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नवमार्क्सवादी विचारवंतांच्यामते, कोणतेही तत्त्व त्याच्या ऐतिहासिक व सामाजिक संदर्भातच तपासावे लागते. राजकीय सत्ता संपादन करण्यासाठी व ती टिकवून धरण्यासाठी विचारांच्या मदतीने प्रस्थापित केलेले सांस्कृतिक वर्चस्व महत्त्वाचे असते. प्रत्येक गोष्ट तिच्या समग्र ऐहिक संबंधांच्या संदर्भात तपासली पाहिजे. त्यासाठी समग्र परस्पर संबंधातून एक एका गोष्टीकडे पहावे कारण माणूस हा ऐतिहासिक प्रक्रियेच्या ओघात स्वतःमध्ये व इतिहासात बदल घडवून आणीत असतो. दुसऱ्या महायुद्धानंतर जागतिक विचार प्रवाहांचे विशेषतः आर्थिक राजकीय विचारप्रणाली चे नेतृत्व इंग्लंड, जर्मनी, फ्रान्स या पश्चिम युरोपातील देशांकडून अमेरिकेत गेले. त्या देशात अनेक विषयात वर्तनवादी क्रांती झाली. या क्रांतीमुळे परंपरागत विविध प्रकारचे विविध विषयातील सिद्धांत मोडीत काढण्यात आले. नंतर १९६५- ६६ नंतर व्हिएतनाम युद्धाविरुद्ध अमेरिकेत निदर्शने सुरू झाली. त्यामुळे आणि या देशात वाढत जाणार्या बेकारीमुळे असंख्य तरुण जागतिक विचारांकडे वळले. त्यात १९६७ मध्ये चीनमध्ये सांस्कृतिक क्रांती सुरू झाली. या काळात नवोदित चळवळ प्रथम विद्यार्थी वर्गात पसरली आणि त्यानंतर १९६८ मध्ये अनेक उठाव झाले. या उठावांमुळे पश्चिमेकडील पारंपरिक आणि अनुदार विचारविश्व मुळापासून हादरले गेले आणि नवमार्क्सवादी विचार परंपरा ही विविध बुद्धिवंतांमध्ये लोकप्रिय झाली. तात्विक पातळीवर अनेक विचारवंतांनी या विषयाच्या संदर्भात अनेक ग्रंथ लिहिले आहेत.

नवमार्क्सवादी मार्क्सवादाची लेनिनकृत मी मामांसा मान्य करीत नाही. त्यांचे असे मत आहे की, मार्क्स यांच्या मते, समाजवादी क्रांतीचे सूक्ष्म ध्येय मानवी स्वातंत्र्य हे आहे तर अविकसित देशात उत्पादनशक्ती साम्राज्यशाही व सरंजामशाही यांचा नाश करून विकसित करणे हे समाजवादी क्रांतीचे ध्येय आहे. पौर्वात्य देशात सुरू झालेले नवसमाजरचनेचे प्रयोग हे खऱ्या अर्थाने समाजवादी क्रांती चे प्रयोग नसून मागासलेल्या देशात जलदगतीने नवभांडवली उत्पादन शक्ती विकासीत करण्याचे ते प्रयत्न आहेत. असे त्यांचे मत होते. बहुसंख्य मार्क्सवादी यांना माओ त्से तुंग यांचे विचार मान्य नाहीत कारण हे विचारवंत मागास देशातील समाजवादी क्रांतीच्या प्रयोगाबाबत बोलत आहेत. त्यांचे विचार विकसित अशा पश्चिमेकडील देशांच्या उपयोगाचे नाहीत असे त्यांचे मत आहे. म्हणून नवमार्क्सवादी विचारवंतांचा भर मार्क्सच्या तत्वज्ञानावर आहे. नवमार्क्सवादी विचारवंतांच्या मते, सध्याच्या भांडवलशाही व्यवस्थेतून समाजवादी समाजव्यवस्था कशी स्थापन करावयाची व मार्क्स यांचे मानवी मुक्तीचे तत्वज्ञान कशाप्रकारे अमलात आणावयाचे हा महत्त्वाचा प्रश्न आहे. सोव्हिएत संघ व चीन मधील समाजव्यवस्था युरोपातील लोकांसाठी आदर्श नाहीत कारण त्या देशात निर्माण झालेले स्टॅलिन व माओ यांचे तत्वज्ञान बुद्धिवादी पाश्चिमात्य



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समाजातील लोकांना रुचत नाही. सोव्हिएत संघ व चीनमध्ये कामगार वर्गाच्या हुकूमशाहीच्या नावाखाली लोकांचे लोकशाही अधिकार नष्ट झाले आहेत आणि सर्व सत्ता चाणाक्ष, कार्यक्षम व सत्तालोलुप नोकरशाहीच्या हातात केंद्रित झाले आहे. अशा प्रकारची समाज व्यवस्था आदर्श समाज व्यवस्था असू शकत नाही असे त्यांचे मत आहे. सध्याची पश्चिम युरोप व अमेरिकेतील समाजव्यवस्था ही उत्तर औद्योगिक समाजव्यवस्था आहे. उत्तर औद्योगिक समाजाचे एक महत्त्वाचे वैशिष्ट्य म्हणजे त्या राज्यात बहुसंख्य कामगार वर्ग हा उत्पादक क्षेत्रात काम करीत नसून सामाजिक सेवा क्षेत्रात काम करीत असतो. विज्ञान व तंत्रज्ञान यामुळे शारीरिक कष्टाचे काम कमी त्रासदायक झालेले असते. या समाजाच्या संदर्भात त्यांनी आपले विचार मांडले आहेत.

निष्कर्ष

नवमार्क्सवादी विचारवंतांच्या मते, उत्तर औद्योगिक समाजात बहुसंख्य कामगार वर्ग हा पांढरपेशा झालेला असून हा कामगार वर्ग खऱ्या अर्थाने सर्वहारा राहिलेला नाही. म्हणजेच शारीरिक श्रम व बौद्धिक श्रम यांच्यातील फरक बराच कमी झाला आहे. त्यामुळे त्या समाजात बुद्धिवंतांची व पांढरपेशांची संख्या वाढते आहे. सामाजिक बदल म्हणजे फक्त मानवी स्वभावात बदल नसून एकूण भोवतालच्या निसर्गामध्ये बदल यामध्ये अपेक्षित आहे. त्याचप्रमाणे पर्यावरण व निसर्गाचे वाढत्या संकटापासून संरक्षण, स्त्री हक्काची मोहीम आणि संस्कृतीच्या सर्व क्षेत्रांमध्ये जागतिक स्तरावर मुक्ती असा अर्थ सामाजिक बदलांमध्ये अभिप्रेत आहे. हा समाजवाद इतर औद्योगिक समाजामध्ये प्रस्थापित करावयाचा आहे. नव्या पद्धतीमध्ये लोकांमध्ये काम व उत्पन्न यांचे पुनर्वितरण केले जाईल. हळूहळू शारीरिक श्रमातील कष्ट कमी होऊन , श्रम करण्यात आनंद वाटेल. ती जाचक सामाजिक गरज वाटणार नाही . लोकशाहीवादि शिक्षण पद्धती स्वीकारली जाईल. लोकांचे परस्परांमधील संबंध त्यातूनच स्थापन केलेल्या स्वायत्त व स्वतंत्र लोकपरिषदेकडून नियमित केले जातील. व्यक्ती व निसर्ग यांच्यात बदल घडवून आणीत व्यक्तीच्या व्यक्तिमत्त्वामध्ये निहित असलेल्या सर्व सुप्त व जागृत क्षमतांना मोकळी वाट करून देणे हे या नव्या समाजवादाचे महत्त्वाचे उद्दिष्ट आहे. अशाप्रकारचे उद्दिष्ट स्वातंत्र्य व लोकशाही अधिकार असणाऱ्या समाजातच प्राप्त होणे शक्य असते. आशा विचारा बरोबर त्यांनी राज्य संस्थेबाबतचे मार्क्सवादाचे जें सिद्धांत आहेत त्यांचाही पुनर्विचार करण्याची गरज निर्माण झालेली आहे असे मत व्यक्त केले आहे. या समाजवादी व भांडवलशाही देशातील मार्क्सवादी विचार उपचार माध्यमातून मांडलेले सिद्धांत पुन्हा अभ्यासाने अपेक्षित आहेत. नवमार्क्सवादी विचारवंतांनी लेनिनवादी वारसा नाकारला आहे. राज्य संस्थेमध्ये बहुकेंद्रित सत्तास्थाने निर्माण करून लोकांच्या हातात लोकशाही अधिकार देऊन आणि



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विविध लोकशाही अधिकारांचा राज्यसंस्थेच्या विविध अंगांना नियंत्रित करण्यासाठी उपयोग करून राज्यसंस्था काबूत आणता येतील. केंद्रीकृत अर्थव्यवस्था रद्द करून व कामगारांना नियमनाचे व व्यवस्थापनाचे अधिकार देऊन राज्य संस्था चालविणे शक्य होईल असे त्यांचे मत आहे. त्यामुळे सर्व मार्क्सवादी विचारवंतांपुढे सतत वाढत जाणाऱ्या राज्यसंस्थेच्या सत्तेवर नियंत्रण कसे ठेवावे हा प्रश्न आहे. आधुनिक काळात विज्ञान व तंत्रज्ञानाच्या विकासामुळे व राज्यांच्या वाढत्या कार्य क्षेत्रामुळे राज्य ही संस्था प्रत्येक व्यक्तीच्या डोक्यावर बसली आहे. या प्रचंड शक्तिशाली राज्य संस्थेवर नियंत्रण ठेवून एकाधिकारी पद्धतीने राज्य करणाऱ्या सर्वकष नोकरशाहीवर कसा अंकुश ठेवायचा हा दोन्ही भांडवलशाही व समाजवादी राज्यव्यवस्थेचे पुढील महत्त्वाचा प्रश्न आहे. नवमार्क्सवादी विचारवंतांनी मांडलेल्या विचारांचा एक अतिशय स्थूल आणि परिचयात्मक आढावा या ठिकाणी घेतला आहे. हे सर्व विवेचन स्थूल स्वरूपाचे असल्याने या विवेचनामध्ये तात्विक सूक्ष्मता व तरलपणा आणि त्यातील गुंतागुंतीच्या समस्यांची पूर्णपणे उकल झालेली नाही. परंतु नवमार्क्सवादी विचारवंतांना काही प्रश्न हाताळणे शक्य झालेले नाही हे या स्थूल विवेचनावरून तसेच नवमार्क्सवादी विचारांचे टिकात्मक परिक्षण करताना लक्षात येते. कारण नवमार्क्सवादी विचारवंतांची दृष्टी केवळ उत्तर औद्योगिक समाजव्यवस्थेवर केंद्रित झालेली दिसते. या विचारवंतांनी लेनिन यांच्या विचारांकडे दुर्लक्ष केल्यामुळे साम्राज्यवाद व नवसाम्राज्यवाद याचा फारसा तात्विक विचार केलेला दिसत नाही. विचारवंतांनी मार्क्स यांची हेगेली परंपरा मोठ्या जोमाने पुढे आणली. त्यांच्या इतिहासाच्या तत्वज्ञानात मानवाचा सर्जनशीलतेचे भान सर्वांनाच आणले आहे. परंतु मार्क्स यांच्या विचारातील अतिरिक्त मूल्य, उत्पादन संबंध, उत्पादन साधने यांचे महत्त्व आणि वर्गसंघर्ष इत्यादी कल्पना वगळून मार्क्सवादाचा विचार केल्याने तो परिपूर्ण वाटत नाही. नवमार्क्सवादी विचार अजूनही लोकांची चळवळ म्हणून पश्चिम युरोप व अमेरिकेत फारसा लोकप्रिय झालेला नाही. त्यामुळे त्यांचे स्वरूप बरेचसे तात्त्विक स्वरूपाचे आहे. त्यांच्या सिद्धांताची प्रत्यक्ष अंमलबजावणी झालेली नाही. तसेच या विचारांचे स्वरूप केवळ युरोप केंद्रीत असल्याचे दिसते. प्रस्थापित जाचक व भ्रष्ट भांडवलशाही व प्रस्थापित समाजवादी देशातील पांढरपेशी नोकरशाही यांच्या स्वरूपाबद्दल नवमार्क्सवादी विचारवंत असंतुष्ट असलेले दिसतात. या असंतोषातून या दोन्ही व्यवस्थांपेक्षा वेगळा असा तिसरा पर्याय शोधण्याचा ते प्रयत्न करीत आहेत असा निष्कर्ष याठिकाणी काढता येतो.

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# ब्रिटिश राजवटीचे भारतीय अर्थव्यवस्थेवरील परिणाम

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**प्रस्तावना-**

15 ऑगस्ट 1947 रोजी भारताला स्वातंत्र्य मिळाले आणि ब्रिटीशांची राजवट संपुष्टात आली. ब्रिटिशांच्या राजवटीत भारतीय अर्थव्यवस्थेच्या विकासाच्या दृष्टीने प्रयत्न करण्यात आले नाहीत. त्यामुळे स्वातंत्र्य मिळाले तेव्हा भारतीय अर्थव्यवस्था मागासलेली होती. दारिद्र्य, बेकारी, आर्थिक मागासलेपणा अशा अनेक समस्या भारतापुढे होत्या. या समस्यांची सोडवणूक करण्यासाठी स्वातंत्र्यप्राप्तीनंतरच्या काळात देशात नियोजनाचा अवलंब करुन आर्थिक विकास साध्य करण्याचा प्रयत्न केला. मात्र अजूनही भारतीय अर्थव्यवस्था पूर्णपणे विकसित झाली नाही. अल्पविकसित अर्थव्यवस्थेच्या बाबतीत जी अनेक लक्षणे दिसून येतात, त्यामध्ये ब्रिटिशांनी भारतीय अर्थव्यवस्थेवर केलेले आर्थिक आक्रमण हे कारण मूलभूत आहे. भारतीय अर्थव्यवस्थेच्या अल्पविकसितपणाचे एक कारण ब्रिटिशांच्या राजवटीत झालेले आर्थिक शोषण हे असल्याचे दिसून येते.

**संशोधनाची उद्दिष्टे:**

सदर संशोधनाची उद्दिष्टे पुढीलप्रमाणे सांगता येतील-

१. ब्रिटिश राजवटीमुळे भारतीय अर्थव्यवस्थेवर झालेला परिणाम अभ्यासणे

२. भारतातील औद्योगिक क्षेत्रावर ब्रिटिशांच्या आर्थिक वर्तणुकीचा झालेला परिणाम अभ्यासणे

संशोधन पद्धती:

संशोधकाने संशोधन पेपर लिहिताना दुय्यम साधनसामग्रीचा स्त्रोत वापरला आहे. पुस्तके, मासिके, पाक्षिके, दैनंदिन वृत्तपत्रे, इंटरनेट वरील माहिती, विविध अहवाल, वेबसाईट्स इत्यादी वरील साधनसामग्रीचा उपयोग केला आहे.

भारतीय अर्थव्यवस्थेवर ब्रिटिशांनी अनेक क्षेत्रात अनेक मार्गाने आक्रमणे केली. यामध्ये भारताच्या आर्थिक कार्यक्षेत्रात हस्तक्षेप करून जी अर्थव्यवस्था ब्रिटिशपूर्व कालखंडात उद्योगप्रधान होती ती कृषिप्रधान बनविली. तिला विकसित अवस्थेतून कुंठित अवस्थेत रुपांतरीत केले. त्याचा आढावा घेण्यासाठी दुय्यम साधनसामग्रीचा उपयोग करून सदरचा संशोधन पेपर लिहिला आहे.

ब्रिटिश राजवटीच्या काळात भारतीय अर्थव्यवस्थेच्या प्रगतीला खीळ बसली. ब्रिटिशांनी वेगवेगळ्या प्रकाराने भारताचे शोषण केले.येथील हस्त व्यवसायाच्या -हासाला ब्रिटिश राजवटीच जबाबदार आहे. भारतात ब्रिटिश राजवट 1757 ते 1947 या काळात होती. या राजवटीची दोन भागात विभागणी करता येते 1757 ते 1858 या काळात ईस्ट इंडिया कंपनीची राजवट होती तर 1858 ते 1947 या काळात ब्रिटिश सरकारची राजवट होती. ब्रिटिश काळातील भारतीय अर्थव्यवस्था ही अत्यंत खीळखिळी झालेली दिसून येते.

हस्तोद्योगांच्या -हासाला ब्रिटिश राजवट कारणीभूत ठरली. भारतात हस्तद्योगात तयार होणारी अनेक उत्पादने जगप्रसिद्ध होती त्या उत्पादनांची गुणवत्ता चांगली होती. मात्र ब्रिटिश राजवटीत उद्योगांच्या प्रगतीला खीळ बसली. अठराव्या शतकाच्या अखेरीस हस्त उद्योगांच्या -हासास ब्रिटिशांनी भारतातील राजवट, इंग्लंडमधील



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औद्योगिक क्रांती आणि यासारखे अनेक घटक कारणीभूत ठरलेले दिसतात. हस्तोद्योगांच्या -हासामुळे शेतीवरील लोकसंख्येचा भार वाढला.

ब्रिटिशांच्या राजवटीत भारतातील शेतीचे व्यापारीकरण घडून आले. औद्योगिक क्रांतीमुळे उत्पादनक्षमतेत प्रचंड प्रमाणात वाढ झाली त्यामुळे कच्च्या मालाच्या मागणीत वेगाने वाढ झाली. शेतीच्या व्यापारीकरणाच्या दृष्टीने प्रयत्न सुरू झाले. ब्रिटिश उद्योगांना आवश्यक असलेला कच्चामाल पुरेशा प्रमाणात उपलब्ध होईल या दृष्टीने ब्रिटिशांनी येथील शेती क्षेत्राकडे पहिले. शेतीचे व्यापारीकरण म्हणजे कुटुंबाच्या उपभोग ऐवजी विक्री करण्याच्या हेतूने शेतमालाचे उत्पादन करणे होय. देशाच्या आर्थिक इतिहासाच्या प्रत्येक अवस्थेत काही प्रमाणात का होईना पण शेती उत्पादन हे बाजारासाठी केले गेले आहे. मात्र सर्वसामान्य विक्रेय वाढाव्याच्या विक्री पेक्षा शेतीचे व्यापारीकरण वेगळे आहे. शेतीचे व्यापारीकरण याची प्रक्रिया औद्योगिक क्रांतीमुळे घडून आली.या प्रक्रियेस भारतातील रेल्वेच्या विकासामुळे हातभार लागला पंजाब मधून गहू बंगालमधून ताग आणि मुंबईमधून कापूस यांची इंग्लंड ला मोठ्या प्रमाणात निर्यात करण्यात आली.

ब्रिटिशांच्या राजवटीत भारतातील जमिन धारणेच्या बाबतीत बदल झाला. शेती पिकवणारा शेतकरी व सावकार यांच्यात मध्यस्थ निर्माण झाले. या राजवटीत जमीनदारी पद्धत सुरू झाली. जमीनदार शेतकऱ्यांकडून महसूल गोळा करून तो सरकारकडे जमा करीत होते. मात्र जमीनदाराने ठरविलेला खंड अतिरिक्त स्वरूपाचा होता. जमीनदार कुळांना जमीन कसण्यासाठी देत व त्यांच्याकडून खंड वसूल करीत. अधिक खंड वसूल करून ते शेती कसणाऱ्या कुळांचे शोषण करीत होते.

ब्रिटिशांच्या राजवटीत देशातील जनतेला मोठ्या प्रमाणात दुष्काळी परिस्थितीला तोंड द्यावे लागले. ईस्ट इंडिया कंपनीच्या राजवटीत 1765 ते 1858 या काळात 12 वेळा दुष्काळ पडले होते तर 1860 ते 1960 या काळात पडलेल्या दुष्काळाची संख्या 20 इतकी होती. वाहतूक व्यवस्थेची व विशेषतः रेल्वेची प्रगती झाल्याने एका ठिकाणाहून दुसऱ्या ठिकाणी अन्नधान्याची वाहतूक करून दुष्काळाचा सामना करणे शक्य झाले. मात्र अन्नधान्ये दुष्काळी भागात उपलब्ध झाली तरी त्यांच्या किमती जास्त असल्याने गरिबांना ते विकत घेणे अडचणीचे ठरले होते.

ब्रिटिशांच्या राजवटीत औद्योगिक संक्रमण घडून आले. 19 व्या शतकात देशी उद्योगांचा -हास होऊन मोठ्या आधुनिक उद्योगांची वाढ झाली. सुरवातीला या उद्योगांच्या वाढीचा वेग कमी असला तरी 19 व्या शतकाच्या अखेरीस हा वेग अधिक होता. 1850 ते 1955 या काळात देशात पहिली कापड गिरणी व ताग गिरणी सुरू झाली. भारतात 1905 मध्ये स्वदेशी चळवळ सुरू झाली त्यामुळे भारतीय उद्योगांना प्रोत्साहन मिळाले. 1890 ते 1914 या काळात अस्तित्वातील उद्योगांची हळूहळू परंतु सातत्यपूर्ण रीतीने वाढ झाली. तसेच नवीन उद्योगांची स्थापना झाली. पहिल्या महायुद्धाच्या काळात कारखानदारी उत्पादनांना मागणी वाढल्याने लोखंड व पोलाद,ताग सुती कापड वगैरेच्या उत्पादन वाढीला प्रोत्साहन मिळाले.

भारत ही ब्रिटिशांची वसाहत होती व ब्रिटिशांनी अनेक मार्गाने या वसाहतीचे शोषण केलेले आढळते. व्यापाराच्या माध्यमातून हे शोषण मोठ्या प्रमाणावर करण्यात आले. ब्रिटिशांच्या व्यापारविषयक धोरणाचे ध्येय हे भारत खाद्यपदार्थ व कच्चामाल निर्यात करणारा व कारखानदारी वस्तू आयात करणारा देश बनावा हे होते. हे ध्येय साध्य करण्यास उपयोगी पडतील अशी व्यापार विषयक धोरणे ब्रिटिशांनी राबविली भारतातील उपभोग्य वस्तूंचे उत्पादन करणाऱ्या उद्योगात ब्रिटिश भांडवलाची प्रत्यक्ष गुंतवणूक होण्यासाठी प्रोत्साहन देण्यात आले. तसेच ब्रिटिश प्रशासनाचा खर्च भारताला द्यावयास लावूनही ब्रिटिशांनी भरताचे शोषण केले.

19 व्या शतकाच्या सुरुवातीस असलेल्या भारतीय अर्थव्यवस्थेची आर्थिक विकासाच्या प्रगत अवस्थेला जाण्याची क्षमता होती. परंतु शंभर वर्षाच्या ब्रिटिश राजवटीत अर्थव्यवस्थेची क्षमता कुंठिततेच्या अवस्थेच्या



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दिशेने झाली. दरडोई उत्पन्नात झालेली मोठ्या प्रमाणावर घट आणि अर्थव्यवस्थेच्या उत्पादनक्षमतेत झालेली घट यातून ही कुंठीतता स्पष्ट होते. दरडोई उत्पन्नात झालेल्या घटीमुळे दारिद्र्यात वाढ होवून लोकांच्या राहणीमानाच्या पातळीत घट झाली. दरडोई उत्पन्नातील घटीमुळे भारतीय अर्थव्यवस्था उच्च वृद्धी दर साध्य करण्यास असमर्थ ठरली. भारतीय अर्थव्यवस्थेची घसरण आणखी एका गोष्टीतून स्पष्ट होते व ती गोष्ट म्हणजे 1881 ते 1931 या काळात शेती क्षेत्रात काम करणाऱ्या श्रमिकांचे प्रमाण वाढत गेले. विकासाच्या अवस्थेत शेतीक्षेत्रातील लोकसंख्येचे प्रमाण कमी होऊन उद्योग व सेवा क्षेत्रातील लोकसंख्येचे प्रमाण वाढत असते. ब्रिटिश राजवटीत भारतीय अर्थव्यवस्थेच्या बाबतीत मात्र नेमके उलटे घडलेले आढळते. अर्थव्यवस्थेला कुंठितता येण्यास परंपरागत तंत्रज्ञानाचा अवलंब, लोकसंख्येचे दडपण, सरकारचे वसाहतवादी धोरण, आर्थिक नि:सारण यासारखी कारणे जबाबदार ठरली.

ब्रिटिशांनी पद्धतशीरपणे शोषण करून अर्थव्यवस्थेला कुंठिततेच्या अवस्थेला आणले. हस्तव्यवसाय बंद पडण्याच्या दृष्टीने ब्रिटिशांनी प्रयत्न करून अर्थव्यवस्था खिळखिळी केली. भारताला स्वातंत्र्य मिळाले तेव्हा ब्रिटिशांकडून झालेले आर्थिक शोषण व फाळणी यामुळे अर्थव्यवस्थेची स्थिती अतिशय बिकट होती. स्वातंत्र्यप्राप्तीच्या वेळी अर्थव्यवस्थेपुढे दारिद्र्य, बेकारी, आर्थिक मागासलेपण यासारख्या अनेक समस्या निर्माण झाल्या. भारताने नियोजनाचा अवलंब करुन आर्थिक विकास साध्य करण्याच्या दृष्टीने वाटचाल सुरू केली. स्वातंत्र्यप्राप्तीच्या वेळी व नियोजनाला सुरवात केली तेव्हा भारतीय अर्थव्यवस्था कृषिप्रधान झालेली दिसून येते.

ब्रिटीश राजवटीच्या कालखंडात त्यांना व्यापार उत्तम करता यावा यासाठी त्यांनी भारतीय चलन रुपया हे स्वीकारले व ते रूढ केल्याचे दिसून येते. ब्रिटिशांनी भारतात व्यापारी बँकांची सुरुवात केली. व्यापारी बँकांच्या प्रगतीबरोबरच पैसा व पतपैसा यांचा वापर वाढला त्यामुळे पैशांची जबाबदारी स्वीकारणाऱ्या किंवा सांभाळणाऱ्या बँकेची आवश्यकता वाटू लागली. 1873 मध्ये वॉरन हेस्टिंग्जने लिहिलेल्या पत्राचा परिणाम म्हणून मध्यवर्ती बँक स्थापण्यासाठी पहिला प्रयत्न महत्त्वाचा ठरला. कारण यामध्ये मध्यवर्ती बँक भारतामध्ये स्थापन करणे किती आवश्यक आहे हे सांगितले होते. त्यानंतर मध्यवर्ती बँक स्थापन करण्याबाबत अनेक सूचना करण्यात आल्या होत्या. भारतात मध्यवर्ती बँक स्थापण्याचा खास प्रयत्न 1921 मध्ये झाला. या वर्षामध्ये तीन प्रेसिडेन्सी बँकांचे एकत्रीकरण करण्यात आले व त्यातून इंपिरियल बँक ऑफ इंडिया निर्माण झाली. ही बँक व्यापारी बँक असल्यामुळे व्यापारी बँकेची सर्व कामे करीत त्या बरोबर पतनियंत्रण, सरकारची बँक, चलन निर्मिती करणे, बँकांची बँक इत्यादी ही कार्य करत होती. भारतात एक स्वतंत्र मध्यवर्ती बँक असावी असे मत हिल्टन यंग कमिशनने व्यक्त केले होते. या कमिशनने भारतातील मध्यवर्ती बँकेची रचना व कार्य याबाबत अहवाल दिला. या बँकेचे नाव रिझर्व बँक ऑफ इंडिया असे असावे अशी शिफारस या कमिशनने केली होती. पण या कमिशनच्या अहवालाची अंमलबजावणी झाली नाही. 1931 मध्ये सेंट्रल बँकींग इन्क्वायरी कमिटीने रिझर्व बँकेची स्थापना करण्याबाबत शिफारस केली. या कमिशनच्या सर्व शिफारशी विचारात घेऊन 1934 मध्ये रिझर्व बँकेचा कायदा संमत झाला. 1 एप्रील 1935 ला रिझर्व बँक ऑफ इंडिया अस्तित्वात आली . परंतु हे सर्व भांडवल ब्रिटिश व्यापाऱ्यांच्या मालकीचे होते. पुढे मध्यवर्ती बँक सरकारच्या मालकीची असावी असे मत व्यक्त करण्यात आले कारण मध्यवर्ती बँकेत सरकारची आर्थिक उद्दिष्टे साध्य करावी लागतात. चलनविषयक धोरण ठरवावे लागतात. म्हणून सरकारची मालकी असणे योग्य असते. यासाठी भारतास स्वातंत्र्य मिळाल्यावर रिझर्व बँकेच्या राष्ट्रीय करण्याचा कायदा संमत करण्यात आला.

ब्रिटिश सत्तेचा भारतातील विस्तार आणि सरकारचे आर्थिक धोरण हे सुद्धा भारतीय हस्तोद्योगांच्या -हासाचे एक कारण होय. इंग्लंडमधील औद्योगिक वर्गाच्या सरकारने जकात व इतर उपाय योजनाद्वारे भारताच्या निर्यातीवर परिणाम घडवून आणला. भारतीय सुती कापडाच्या वस्तूंची निर्यात आफ्रिका, अमेरिका, वेस्टइंडीज इ.कडे वळविण्याचा प्रयत्न करण्यात आला. इंग्लंड मधून आयात केल्या जाणाऱ्या वस्तूंना देशी उत्पादनांपासून संरक्षण



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देण्याचे धोरण ईस्ट इंडिया कंपनीने स्वीकारले. भारतीय वस्तूंवर मोठ्या प्रमाणावर कर लादण्यात आले. अशा प्रकारे भारतात उत्पादित होणाऱ्या वस्तूवर कर आकारून व इंग्लंड मधून आयात होणाऱ्या वस्तूंना संरक्षण देऊन ब्रिटिश मालाशी स्पर्धा करता येऊ नये अशी तरतूद करण्यात आली. त्यामुळे भारतातील हस्तोद्योगांची पीछेहाट झाली.

या सर्वांचा परिणाम म्हणून भारतीय अर्थव्यवस्थेमध्ये बेकारी वाढली, शेतीवरील लोकसंख्येचा भार वाढला, लोकांच्या दारिद्र्यात वाढ झाली शेतीची उत्पादकता घटली, औद्योगिकीकरणाची गती मंदावली.ब्रिटिशांच्या राजवटीत भारतातील देशी राज्ये व संस्थाने नष्ट झाली. त्याचा सर्वात प्रथम व जास्त फटका भारतीय उद्योगाला बसला. राजे, संस्थानिक, राजे-परिवार यांच्या कडून येणाऱ्या मौल्यवान व कलाकुसरीच्या वस्तूंच्या मागणीत घट झाली. राज्य परिवाराकडून राज्य व संस्थाने नष्ट झाल्यानंतर ही काही प्रमाणातच अशा वस्तूंची मागणी चालू राहिली. मात्र अशी मागणी घटत जाण्याची प्रवृत्ती अनुभवास येत राहिली. राजवाड्यांच्या सुशोभीकरणासाठी आवश्यक असलेल्या कलाकुसरीच्या वस्तूंची मागणी ही कमी झाली. त्यामुळे अशा वस्तू तयार करणाऱ्या कारागिरांवर त्याचा परिणाम होऊन त्यांची आर्थिक परिस्थिती अत्यंत बिकट झाली.

**समारोप:**

ब्रिटिश राजवटीत रेल्वे,रस्ते, तार यंत्रणा यांच्या विकासामुळे देश-विदेशातील वस्तूंची स्पर्धेची तीव्रता वाढली .त्यातून हस्तोद्योगांच्या -हासाला गती मिळाली. 1869 मध्ये सुएझ कालवा वाहतुकीसाठी खुला झाल्याने वाहतूक खर्चात घट झाली. त्यामुळे भारतीय बाजारातील विदेशी वस्तूंचे प्रमाण बाढवून देशी उद्योगांसाठी स्पर्धा वाढली. त्यातून त्यांना आपली प्रगती साधणे अवघड झाले. याबरोबरच प्राचीन वसाहतीच्या साम्राज्यांचे आपल्या मातृभूमीचे जे नाते होते त्यापेक्षा भारतीय वसाहत व इंग्लंड या मधील नाते वेगळे होते. इंग्लंडने आपले व आपल्या वसाहतीचे हितसंबंध यात बदल केला. त्यामुळे वसाहत असलेल्या देशाच्या आर्थिक व सामाजिक स्थितीत मूलभूत बदल झाला. ब्रिटिशांचा राजकीय अंमल वाढविण्यासाठी उचललेल्या प्रत्येक पावलाबरोबर जुनी भारतीय अर्थव्यवस्था, आर्थिक व्यवस्था मोडून त्या ठिकाणी नवीन आर्थिक व्यवस्था निर्माण केली गेली. त्यामुळे भारतीय अर्थव्यवस्थेचा चेहरामोहराच बदलून गेला. एकूणच भारतीय अर्थव्यवस्था ही कुंठित अर्थव्यवस्था म्हणून जागतिक नकाशावर उदयास आली. ब्रिटिशांनी आपल्या कालावधीत इंग्लंडमधून अवजारे आणि यंत्रे यांच्या निर्यातीला बंदी घातली. तसेच कापड, मलमल यातील कारागिरांच्या स्थलांतराला बंदी घातली. यांना मोठ्या प्रमाणावरील कारखानदारी उत्पादन क्षेत्रात कामाचा अनुभव घेण्याची संधी नाकारण्यात आली. त्यामुळे भारतीय औद्योगिक क्षेत्राचा विस्तार होऊ शकला नाही. एकूणच भारतीय अर्थव्यवस्थेच्या मागासलेपणाला भारतावरील ब्रिटिश आक्रमणाचा दुरगामी परिणाम झालेला दिसून येतो.

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# 20. Impact of Covid-19 on Indian Agricultural Sector and MSME

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Economics Department Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli.

## Introduction

The covid-19 pandemic is the greatest global humanitarian challenge the world has faced since world war - II. The virus has spread widely and the number of cases is rising daily as governments work to show its spread. India had moved swiftly, implementing Proactive, nationwide, 21 day lockdown with the goal of flattening the curve and using the time to plan and resource responses adequately. India's effort to combat covid-19 virus has been praised all over the globe. However, the lockdown came with an economic cost and cascading impact on all the sections of the society. The COVID-19 induced lockdown in India was a huge economic shock. It started across the country on 24 March 2020 and is still ongoing with restrictions in one form or other. It stalled the economy with complete closure imposed on enterprises across all sectors. Even the agricultural activities were exempted, in the initial phases of the lockdown, the agricultural value chain also faced large-scale disruptions. This had a series of a serious detrimental effects on the rural Indian economy. Pandemic has also triggered a massive reverse migration from the urban to rural areas in large parts of the country.

In the present coronavirus pandemic, the immediate challenge was the restoration of the supply chain for essential commodities as well as reducing the plight of the distressed migrant worker. The government through its various interventions specifically through Prime Minister Garib Kalyan Yojana and MANREGA has provided timely relief to migrants in these difficult times. While most of the challenges presented by the pandemic have been efficiently handled. It is also important to make use of the opportunities the crisis provides.

## The Objectives of the Research Paper

Following are the objective of this research paper

1. To study the effect of covid-19 on the Indian agricultural sector and industrial sector
2. To study the measures adopted while dealing with various consequences during the pandemic period

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3. To make Conclusion and suggestions

**Research Methodology**

The researcher has used a secondary tool in writing the research paper. This includes books, magazines, fortnightly, various types of reports, information on the internet, information on websites, all these are used in writing this research paper.

This research paper examines the impact of covid-19 on the Indian agricultural sector and small-scale industries during this contagious period.

The policy adopted by the government and the private sector entrepreneurs on the negative impact on both the sectors during the contagious period of covid-19, which will lead to the recovery of the sectors in the subsequent period has been studied in this research paper.

**Impact on Agricultural Production**

The impact of lockdown imposed in the entire country owing to covid-19 on the overall production levels in the agricultural and allied sector has been significant with overall production levels in the agriculture and allied sector declining by 47% some of the reasons for the decline in agricultural activities include lack of availability of labour and machines need for social distancing and restrictions on the free movement of men and machinery. The outbreak of the pandemic has hit the poultry and related sectors the hardest and the demand has fallen drastically due to the widespread fear circulating in the wake of covid-19 that animal products carry the coronavirus and may be a source of the infection. As a result, the demand for productions emanating from the poultry, fisheries, and sheep /goat /pig sector has declined significantly during the lockdown period of April 2020. In the Dairy Sector, the demand for milk had not been impacted much but the demand for processed dairy products Viz Sweets, Khoya, paneer, cream, etc. was adversely affected mainly due to demand destruction caused by the lockdown. The closure of hotels, restaurants, sweet shops, parlour, and street sellers in particular depressed demand for processed dairy products as a consequence of declining demand. The dairy farmers were not getting remunerative prices for their milk which ultimately led to the decrease in the production of milk. All these factors resulted in a decline in production in the Dairy Sector by about 4% at all India levels within one month of the lockdown.

The spread of the pandemic and the subsequent lockdown that was imposed by the government had a significant impact on the farm gate prices of commodities in agriculture and the allied sector. This was mainly due to the fact that with the shouting down of major sectors of



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the economy, the demand for these commodities also dried up due to lack of transport, shutting down of rural haats / Markets and shops which led to a decrease in prices across many districts of the country. There is a significant adverse impact on different aspects of marketing of Agricultural Produce at all- India level, among all captured variables relating to the marketing of agro-products conduct of Weekly markets/ haats had been affected adversely. This is mainly because of the complete ban on the operation of such rural haats by the administration to stop the gathering of people so as to check the spread of the coronavirus. Notably, the degree of impact on the marketing of agricultural products had witnessed some variations across different states in the respect of each of the marketing aspects. The marketing of the harvested produce had been impacted adversely due to limitations of road transportation in many regions of India.

**Impact on MSMEs**

Micro, small and medium enterprises are considered to be the backbone of the Indian economy. The MSME sector in India is the second-largest employment generator after agriculture and acts as a breeding ground for entrepreneurs and investors with considerable support in strengthening the business ecosystem. The estimated number of MSME in India is 63 million and employs 110 million individuals. Indian MSME produces more than 6000 products for local and global consumption. According to the DCCIS data, the value of MSMEs-related products in India is $14739 0.08 million and contributed 48.56% of total exports. During 2017-18 MSMEs Exposed to a higher level of integration with Global value and Supply Chain are playing a critical role in Global Trade System data from 2019 shows that sector contributed 29% to overall GDP.

The potential of the Indian MSME sector is still untapped and is one of the reasons why government policies are now more convergent towards building a resilient ecosystem with better breadth and depth. The announcement of countrywide lockdown dragged MSME owners, employers,s and entered stakeholders in unexpected times, where no one had a negative impact on the supply of finished goods, the requirement of raw material and availability of employees to work in the production and supply process during April to June 2020, Sector faced challenges related to debt, repayments, wages/salaries, statutory dues etc.

Survey reports have shown that disruptions caused by the covid-19 pandemic have impacted MSMEs earning by 2o-50 % micro and small Enterprises faced the maximum heat, mainly due to liquidity crunch Enterprises working in an essential commodity business where



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better off in terms of interrupted but predictable cash flows. Some Enterprises involved their ways by shifting focus from essential commodities to non-essential commodities like the production of hand sanitizer and toiletries, PPE kits, reusable masks, etc., and are able to survive in tough times. MSMEs present in remote areas also faced lots of difficulties due to interrupted supply chain systems and intrastate lockdown provisions.

It is not only the enterprises that face challenges; even consumers are left with lower disposable income. Many enterprises laid off their workers because of the inability to pay salaries, vacated their offices due to incurring expenses, and halted their production due to stopped demand. Ambiguity in future trade and bounce back of new normal is keeping Financial Institutions at bay for intending any new financial lending or to cover uncertainty needed by the government, to boost Market confidence and bring back regular cash flow in the economy.

Economic Slowdown along with border tensions had again dragged us to focus back on self-sustainable values. The Swadeshi dream of the Atma Nirbhar Bharat Mission was launched to face two burning issues simultaneously, one being a boost to MSME and the other being less dependent upon foreign nations.

Out of 15 relief measures declared under this package, 6 were entirely focused to empower MSMEs.

**These 6 Measures are**

4. Definition level change For MSMEs
5. Credit and finance scheme
6. Allocating fund of. Equity participation
7. Relief in Non-Performing Asset
8. Clearing off dues to MSMEs
9. Disallowing Global Tenders

The Ministry of MSMEs is taking steps towards making these enterprises global and improving the overall business environment, by making it more conductive and transparent for all stakeholders.

The sector also holds answers to critical questions like unemployment, local economic development, fiscal deficit, trade balance, financial sector development, SDC alignment, and so on. Private sector engagement in various bottlenecks of the value chain and supply chain system is critical for the success of various policies announced by the government.



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Enterprises of any size in India are facing issues related to procurement of raw material, credit need, market, linkages, quality, standardization, pricing, business turn-around time, logging, and many more. New steps taken by the government are expected to act as a catalyst for the sector, not only to come out of pandemic-related shocks but also to get ready for a brighter future.

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# CONTEMPORARY ISSUES BEFORE INDIAN ECONOMY: POVERTY AND AGRICULTURAL CRISIS : A STUDY

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**Introduction :**

Agribusiness and industrial development in India, Agriculture is one of the major industries in India, Supplying raw materials to industries. Agriculture in India is a major source of livelihood. For the majority of the people in India 7 out of 10 people in India depend on agriculture for their livelihood. Agribusiness is of great importance in the Indian Economy: as an agribusiness of India provides employment to the majority of the people in India. Agribusiness plays an important role in India's foreign trade, it is necessary to grow food to feed the people who are working in the industrial sector and are not producing any food at all. The availability of such foodgrains is a necessary condition for the industrial development of the country. The development of agriculture boosted the supply of raw materials and boost Industrial Development India's agribusiness. Agricultural Development will increase exports of Agricultural commodities to foreign countries. Increased exports will enable India to earn Foreign Exchange. Machinery that cannot be manufactured in India or spare parts for industrial raw material like Chemicals cannot be manufactured in India and it will help accelerate India's industrial development and alternatively an economic growth.

**Key words:** Poverty Eradication, Farmer's suicide, Agricultural Crisis, Agribusiness etc.

**The objectives of the research paper:**

1. To study the dimensions and determinants of poverty in India .
2. To study the problems of Indian agriculture and agricultural crisis
3. To make conclusions and suggestions.

**Research methodology:**

The researcher has used a secondary tool in writing the research paper. This includes books,magazines, fortnightly, various types of reports, information on the internet, information on websites, all these are used in writing this research paper.

In this research paper, researcher have analysed the dimensions and determinants of poverty in India.

Researcher also examine the problem of the agricultural crisis in India

**Poverty :**

Poverty is one of the major problems facing India. Poverty is rampant in both rural and urban India. Poverty in India is due to rapidly growing population, low economic growth rate, high unemployment rate, economic inequality and many other factors. Measures taken during the planning period to tackle the problem of poverty in India. various programmes implemented which help in reducing poverty in the country. However, there is still widespread poverty in the country.



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# "A STUDY OF COMMERCE EDUCATION – PROSPECTS AND PROBLEMS"

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**1. Introduction –**

Education process should consist of imparting knowledge, developing skills and inculcating attitudes and values towards life and society. It should empower the individual to earn enough money to have a reasonable standard of living Higher education in India should be such that it can face the competition at global level. Education should be such that it can meet the ever changing demand of the market. It should include quality research activities in it.

Modern business commerce education covers diversified fields of education and research in different aspects of business environment. It includes Finance, Marketing, Accounting, Entrepreneurship, Commercial and Business laws. For the growth of region or country one needs advanced practical knowledge to enable to evaluate and analyze the complexities of large business and other financial institutions in one side and to face the stiff competition from large industries. Hence professional training is required in different aspects of business. Keeping in view the demand of time there is a bright future for commerce education. Number of education institutions have been open educate students in commerce with more practical based knowledge. Commerce is a basic faculty of Indian education system. There has to be certain changes in the education provided in commerce. So as to meet the changing demands of the nation and at global level one has to upgrade one's knowledge.

**2. Importance of Commerce Education –**

In our country commerce education is developed so as to support the growing needs of business enterprises. The education provided in commerce equips with skills useful for different areas of trade, commerce and industry. There should be a continuous supply of manpower to the industry and there is necessity for development of skilled manpower to manage the industrial growing trade and commerce. Over the years there is a change in education from theoretical to practical approach.

In this ever changing global environment it is very important to make changes in commerce education, equip the Students with skills and updated knowledge and recent trends in commerce. And hence it is very necessary to understand the problems and opportunities and issues in commerce education.

**3. Research Methodology –**

The present paper is based on secondary data the require data is collected from research journals, periodicals, books and internet. The study is useful to identify the shortcomings in commerce education and suggest sum remedies for professional growth of commerce education.

**4. Challenges of Commerce Education –**

The following are certain challenges that are faced in commerce education :-

1) Commerce education comes under the traditional course. The syllabus that is framed under the traditional course is not up to the mark to enable the students to appear for competition or professional crams such as C.A, L.S, I.C.W.A, etc.



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2) Professional courses such as Engineering, Medical, and M.B.A etc. have a demand then the traditional courses.
3) Commerce education does not ensure a good job guarantee to the students and enjoy a reasonable standard of living.
4) The commerce education syllabus does not include IT based education and latest up gradations. The syllabus is more theoretical than skill based and practical based education.
5) Even though commerce education is practical based teaching but there is very little exposure to it.
6) Commerce education is based on hard skills. There is very little stress on soft skills and IT based teaching.
7) The students lack proper communication skills which do not give them a proper platform for jobs.

Commerce education is facing innumerable problems today. But it is very important to make changes in commerce education so that the students who come from rural areas and are from low income group who cannot afford professional courses can actually get a good employability. Certain changes should be made in commerce education which is very important for such students.

1) Education should be based more on soft skills rather than hard skills.
2) Vocational/self employment courses such as taxation, management etc. should be included.
3) Job oriented courses such as computer training, salesmanship, industrial practice courses should be included for small job.
4) Hence there is saturation in Govt. jobs and industry. Students should be diverted to service industry like insurance, banking and telecommunication etc.
5) Computer should be used in commerce education as per the requirements of Industry.
6) College should strive more for placement of commerce students.
7) A relationship should be established with trade, commerce and industry.
8) Commerce association and commerce lab should be formed at college level so that the students can conduct research work and get updated knowledge in commerce education.

**5. Conclusion –**

With the ever changing scenario of 21st century there should be fast up gradation in information technology and mobile technology and it has become mandatory to use this technology in commerce education making it more practical based, So that it enables the students to acquire latest technology and making them capable for employment and also self employment.

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# HIGHER EDUCATION IN INDIA - AN OVERVIEW

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**ABSTRACT**:

*Higher education in India plays a very important role in developing a very dynamic youth, leadership virtues in them and a developed economy. It is rightly said that knowledge has power and power without knowledge will not last for long. It is necessary that the young generation so as to sustain themselves in the market, at national level and at global level should develop skills which will make them employable. Higher education has noticed a shift from national education to global education from teacher centric to learner centric and education nowadays has become a lifelong process and hence the researcher has chosen the topic "Higher Education in India – An Overview"*

## INTRODUCTION-

Higher education includes education at University level. It includes undergraduates and post graduate courses. Higher education includes education at universities, colleges, technical institutes, vocational colleges etc. Higher education plays a very important role in the development of human beings and modern societies as it enhances social, cultural and economic development. It promotes active citizenship and inculcates ethical values. Higher education is an important form of investment in human capital development. Higher education contributes to development by rapid industrialization of the economy, by providing manpower with professional, technical and managerial skills. Higher education helps in formation of a strong nation. Higher education not only enables the students to acquire high income jobs but also in rational decision making.

Indian Higher Education has grown remarkably since post –independence period. It has become the second largest system of higher education next to U.S.A... Over the years it is seen that there is interdependence and integration of world economy. And so in recent years, the Indian higher education system has a new role and a challenge to provide to the nation and world at large, skilled human powers at all levels having breadth of knowledge and confidence to confront effectively the social and economic issues. New development in science and technology, media revolution and internationalization of education and the ever expanding competitive environment are revolutionizing the education in true sense.

## CURRENT STATUS OF HIGHER EDUCATION-

The current status of higher education in India depicts that there is an increase in universities from 27 in 1950-51 to 760 in 2014-15. The total number of colleges has increased from 578 in 1950-51 to 38,498 in 2014-15. According to the U.G.C. annual report it is seen that 86.33% of students are enrolled as undergraduates whereas a low of 9.71% of students are enrolled for post graduates courses. A very low of 0.77% student are enrolled for research degree and a very low of 2.73% are enrolled for diploma and other courses. If we observe the faculty –wise trend of students it is seen that there is a highest enrollment rate of 36.06% for Arts, science faculty 19.02%and commerce and management has a enrollment of 6.28%.



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The Gross Enrollment Ratio (GER) in higher education in India has registered an increase from 24.5% in 2015-16 to 25.2% in 2016-17 according to latest All India Higher Education Survey released by HRD Ministry.

Despite these developments and an increase in GER there are still some problems and lacunas faced by the Indian Higher Education System.

**CHALLENGES OF HIGHER EDUCATION –**

1) The quality of teaching and learning is not up to the mark in India. There is no adequate number of qualified teachers. The curricula followed in colleges and universities are often outdated and rigid. Learning and assessments are often traditional. There is high student teacher ratio. There is not much research work done in higher education.
2) Even if there is a growth in Gross Enrollment ratio there are not many vacancies for higher education in universities, technical institutes thus depriving students to pursue higher education and widening the gap between the demand and supply of quality employees.
3) The third problem is of educational disparity seen in higher education system in rural and urban areas. There is even inequality in enrolment between rich and poor, men and women and people with disabilities. Inclusive growth is a priority for reform in Indian education.
4) The fourth problem in Indian Higher education is that despite the fact that there are number of Engineering Institutes and qualified engineering students. Still not even a single university is not a world class university or ranked in top universities list. As per U.G.C. guidelines the qualification of teachers has increased and the demands are for pursuing PH.D and.M.Phil, research degrees. Despite the fact that there is research work done it is not constructive and up to the mark.
5) Many a time's students from semi urban and rural areas cannot pursue education due to lack of adequate finance, non availability of educational institutes in nearby places, no proper guidance for pursuing higher education.
6) The traditional courses offered in higher education are not qualitative and do not develop skills that will make the students employable.

Thus these are some of the problems faced by the Indian higher education system. But despite these problems there are many new innovations and opportunities that are been developed over the years.

**OPPORTUNITIES AND PRIORITIES**

In this ever changing competitive world it becomes very necessary to equip the students and teachers with multi- tasking skills so that they can apply theoretical knowledge to real world problems. The inclusion of co curricular and extracurricular activities enhances the standards of education. These initiatives help to develop employable skills in the students.

Following are the initiatives taken in education field to make education for students of all walks of life -

1) Online education popularly known as MOOCS Massive Open Online Courses started by several elite research universities now launched under SWAYAM portal.MOOCs is the method of learning in which courses are made available over web /internet. These learning programs are available 24/7 and act as a



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correspondence course over Internet. Being accessible, affordable as well as flexible, MOOC's provide student centric and self paced learning for the students.

2) Learning through Distance education is also one new option for acquiring education. Since regular courses have capacity constraint and so distance education is one such mode of imparting higher education through distance education which is relevant today's demand of skilled human resources in various sectors of economy.
3) Establishing public private institutes for acquiring more students in the higher education stream.
4) For enhancement of quality of education use of information technology, various skilled development courses, inclusion of computer based courses and vocational courses, interdisciplinary courses have been done.

Thus new opportunities have been developed in higher education to attract young aspiring students to various avenues of education.

## CONCLUSION

The progress of nation depends on growth of education and research and technology. The government needs to invest in faculty development and provide incentives for research work. The process of imparting education has gone through a lot of changes in years. Information technology has influenced the education system and it is no longer required to always have physical access to institutions but uninterrupted access to internet in all courses is the path breaker.

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# A STUDY OF RECENT INNOVATIONS IN THE INDIAN BANKING SECTOR

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**ABSTRACT-**

*Banking sector in the recent years has undergone several changes .At present Banking sector has a major role to play in the financial sector. Banking sector today has different classes of banks i.e. the private , public sector, co-operative and foreign banks .Due to the advent of globalization banking sector have undergone tremendous changes from their traditional functions and have made innovations in their services according to the need and demand of the of the customers. These innovations have led to the development of electronic banking; electronic funds transfer, RTGS, Net banking, mobile banking, retail banking. The banking sector is also focusing on research and adopting and applying new technology and electronic data processing. The banks have established a close relationship with technology and upgraded their services accordingly. This paper is an attempt to study the latest innovations in banking.*

**Introduction-**

Banking sector has a very important role to play in the economy of a nation. Banks play a very important role to play in the circulation of money. Banking plays a major role in the development of a country as they help in creation of wealth, jobs, eradication of poverty and encouraging entrepreneurship development. Today banking is known as Innovative banking. Information technology plays a very important role in designing the bank products and their delivery in banking sector. Due to information technology banking has become very easy, things which were impossible few years ago are now possible like electronic banking, electronic fund transfer etc. Digitization in banking industry essentially means making banking smooth and seamless for the customer. Most of the private and public banks have focused on offering new technology based service to the customer like mobile banking etc. Indians are now ready to become cashless in this digitization.

**Research Methodology-**

The present paper is based on secondary data. The paper has used the most recent information available from published secondary data. Secondary data is collected from reference books, magazines, journals, research papers and from websites.

**Recent Innovations in Banking-**

The following are the recent innovations in the banking sector

(1) Automatic Teller Machine (ATM)- ATM is the most popular device in India that helps the customer to withdraw money anytime anywhere i.e. 24/7 . ATM card can be used to perform any routine banking transactions. ATM can be used for payment of utility bills, funds transfer between account, balance enquiry etc.

(2) Tele Banking- Tele banking facilitates the customers to do entire non-related banking on telephone. Under this device Automatic voice recorder is used for simple queries and transactions.

(3) Electronic Funds Transfer- Electronic funds where by anyone wants to make payment to another person can approach his / her bank and make cash payment or give instructions to transfer funds directly from his own account to the bank account of the receiver or beneficiary. All the details of the beneficiary such as receivers name, bank account number, bank name, city name so that the amount is correctly transferred to the account.

(4) Real Time gross Settlement (RTGS)- RTGS is a system in which electronic instructions can be given by banks to transfer funds from their account to the account of another bank. The RTGS is maintained and operated by the RBI. The RTGS is maintained and operated by the RBI and provider a means of efficient and faster



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funds transfer among banks facilitating their financial operations. Money reaches the beneficiary instantaneously and it is the beneficiary bank's duty to credit the beneficiary's account within two hours.

(5) Point of sale Terminal – Point of sale terminal is a computer terminal that is linked online to the computerized customer information file in a bank and magnetically encoded plastic transaction and that identifies the customer to the computer. During a transaction the customer's account is debited and retailer's account is credited by the computer for the amount of purchase.

(6) Electronic Clearing Service (ECS)- Electronic Clearing service is retail payment system that can be used to make bulk payments of a similar nature especially where each individual payment of respective nature and of relatively smaller amount. This facility is available for companies and govt. dept. to receive larger volume of payments rather than funds transfer by individuals.

(7)NEFT-National Electronic Funds Transfer is a nation- wide payment system. Under this Scheme, individuals can electronically transfer funds from any bank branch to any individual having an account with any other branch in the country participating in the scheme. NEFT transactions are settled in batches.

(8) Demat account – Demat account number is quoted for all transactions to enable electronic settlements of trades to take place. Every shareholder will have a demat account for the purpose of transacting. Access to the Demat account requires an internet password and a transaction password. Transfers or purchases of securities can then be initiated. Purchases and sales of securities on the Dematerialised account are automatically made once transactions are confirmed and completed.

(9)Mobile Banking – Mobile ... service provided by a bank or other fina... institution that allows its customers to conduct financial transactions remotely using a mobile device such as a smart phone or tablet. Unlike the related internet banking it uses software usually called as an app provided by the financial institution for the purpose. Mobile banking is usually available on 24 hours basis. Mobile banking is dependent on the availability of internet or data connection to mobile data. Mobile banking typically includes obtaining account balances, electronic bill payments, remote cheque deposit, P2P Payments and funds transfer between a customer's account and another's accounts.

In respect above developments in banking with help of Information technology the bank provides certain innovative products and policies they are E- Locker an online service for storing important documents for the privilege of banking customers. Cash deposit machine are installed for cash deposits by customers at these machines using their ATM. Know your customer norms simplified to facilitate financial inclusion and customer services. The recently launched Jan Dhan yojana scheme with the motive that every family must have a saving account.

**Conclusion –**

With the development and use of information technology in the field of banking the customers are able to use the new banking facilities like ATM, Internet banking , mobile banking RTGS,NEFT , Demat account etc. These banking facilities are being successfully operated and used by customers. Today's generation is showing keen interest in using this new technology. India will be moving towards digital India very fast.

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This is to certify that the article entitled

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Authored By

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# A study of employment in multi purpose Halls with special reference to kolhapur district

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**Abstract**
An efficient workforce or employees is termed as a backbone of any organisation. Employees are classified into two groups according to their skills and nature of employment. They are categorised as skilled and regular employees and the other set of employees can be termed as non Regular and skilled employees. The service industry is a Labour intensive industry and over the years has used a large number of non regular employees to accommodate the variations in supply and demand of its work. Therefore this paper is an attempt to focus on the nature of employment of these employees in service industry with special reference to multi purpose halls.
**Keywords:** Efficient workforce, non regular employees and multi purpose halls.

**Introduction**:
The unorganised Labour in India in informal sector faces defects In regulations or employment renovation pattern, or employee employer relationship and casual work culture. Informal sector covers large number of workers from rural and substantial numbers from the urban areas which potentially engages family Labour and technology . The unorganised labour's are engaged in casual seasonal and scattered employment pattern which are not unionised. Unorganised workers are also kept away from the Social Security benefits such as pensions, gratuity, employees insurance scheme etc. In India unorganised sector play a very important role in the development of Indian economy. And so for the effective implementation of Labour legislations For the informal sectors it is essential to study the existing employment pattern .

Employees in unorganized sector have a low job security, poor career growth, less leave and paid holidays. They further also have less protection against unfair trade practices. This sector is distinguished from formal sectors on the basis of deficiencies like seasonal employment, like of employee employer relationship and inadequate social security protection.

India is a country which has a very rich and varied culture. Organization of various functions like marriages, receptions, naming ceremony are a few which are a part of this rich culture. Most of this functions are organised in multipurpose halls. Multipurpose halls are a part of service industry and provide services to customers to organize their functions without any interruptions. The working of multipurpose halls is seasonal in nature. Since these functions are once in a life time functions for the customers. They have to be organised smoothly. The services provided by these multipurpose halls require labour intensive employment and have to be very prompt and efficient and so it is very important to understand the employment pattern in multipurpose halls. The researcher in this paper has made an attempt to understand the pattern of employment in this multipurpose halls.

**Objective of the study**
1. To study the pattern of employment in multipurpose halls.



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2. To study the problems and prospects of employees in multipurpose halls.
3. To draw conclusions and give suggestions if any.

**Research methodology**

The data for the study is majorly collected from primary dat and secondary data. The primary data is collected from the employees working in multipurpose halls through a structured questionnaires, interactions with employee and observation method

The secondary data for the study is collected from books, journals and research papers.

Sample size – 220

**Observations and Findings**

1. It is observed from the data collected that 73% of the employees engaged in multipurpose halls are male and 27% are females.
2. It is also observed that 66% of employees working in the multipurpose halls are in the age group 21-50 years.
3. It is observed that 45% of the employees have studied up to $10^{th}$ standard and the remaining 55% ae undergraduates.
4. It is observed that 68% of the employees working in the multipurpose halls have a work experience of up to 5 years.
5. It is further observed that 70% of the employees working in the multipurpose halls are temporary.
6. It is also seen that almost 70% of the employees donor possess any skills and are found working 8-10 hours in a day whether it is a functional or non-functional day.
7. It is found that 97% of the employees perform the same job during a function day and non-function day that is maintainance, cleanliness and security of the hall.
8. It is also observed 81% of these employees receive salary between rupees 5,000-10,000 per month and those who are wage workers receive a wage of 200 – 500 per day.
9. It is further found that 87% of the employees receive bonus in cash during festivals and they are provided adequate working conditions.

**Conclusion**

It is concluded from the above study that majority of employees working in these multipurpose halls are young, unskilled, with low educational qualification. The nature of their work is seasonal and from their experience it is observed that multipurpose halls face a high rate of labour turn over because of long working hours, routine work and low salary.

Among many research work done on unskilled and unorganized labour who contribute maximum to the income in Indian economy it is necessary to provide job security, attractive pay scale and other facilities to retain this unskilled labour.

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# The Study Of Makar Sankranti With Its Religious, Historical, Cultural And Social Aspects.

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**Abstract**

*India is a country of fairs and festivals.Fairs and festivals are part and parcel of Indian people. Indian people celebrate festivals with lot of joy and enthusiasm. Every festival has some reasons, mythology behind it. Every festival gives us not only joy and happiness but also scientific vision, health and positive energy. Our ancestors broke the methods of all festivals with the kin vision of health and scientific view.*

*Throughoutyear we celebrate lot of fairs and festivals like Sankranti, Holi, Diwali, Id, Christmas etc... If we take any festival for study, we can notice that there have mythology, history, reason, health related tips, purpose of unity and lot more things. Methods of celebration may be change with the changing time but mythology and importance of the day remain same. The change in celebration of festivals affected by time, money, our interest, social atmosphere, economical status etc...In Makar Sankranti festival we can observe all these factors.*

***Key words:****Fairs, festivals, mythology, celebration, facts, history, rituals, scientific etc...,*

**Makar Sankranti:**

As per the Gregorian calendar, from month of January we celebrated first festival ' Makar Sankranti '. Makar Sankranti marks the transition of the sun into the zodiac sign of Makarrashi (Capricorn) on its celestial path. It is also known as Uttarayana or the northward journey of the sun. This Uttarayanaperiod of six months is highly auspicious as it is the daytime of the devatas. Also, this is the only festival that invariably falls on the same date every year.

Makar Sankranti celebrated all over the India with different names and ways. The festival also known by the distinct names such as- Thai Pongal in Tamilnadu, Uttarayan in Gujarat, Lohriin Punjab, Poush Sankranti in Bengal, SuggiShishurSaenkraat in Kasmir, KichadiParv in UP and Bihar ; and In Maharashtra and Haryana it is known as 'Makar Sankranti'.

This Indian festival has such a great variety in just name. Makar Sankranti or Maghi is dedicated to the deity Surya.

**Mythologies behind the Makar Sankranti:**

There are few myths about this festival –

- According to legends, it is believed that Sankranti after whom the festival is named was a deity, who killed a demon called Sankarasur. The day next to Makar Sankrantiis calledKaridin or Kinkrant. On this day, Devi slayed the devil Kinkarasur.
- Mata Mahishasurmardini ,- a powerful form of Goddess Durga, had descended with the purpose of destroying Mahishasur. The Goddess had first set foot on earth, in the Kataraaj ashram of Rishi Kardam and Devahuti.
- It is also believed that on this day Lord Sun visits God Shani who is the owner of the constellation Makar.
- According to Hindu mythology, Lord Shiva once asked Basava(Bull) to visit on the earth and ask the Human to have an oil massage and bath every day. ButBasava(Bull) announced that eat daily and have an oil bath once in a month. This makes the Lord Shiva furious and he cursed the Basava(Bull) to live on the earth forever and said that Basava(Bull) has to plough the fields and help people to produce more food.
- According to the scriptures, Dakshinayan symbolizes as the night of God or the sign of negativity and Uttarayanis considered as a symbol of day of Gods or a sign of positivity.
- On this auspicious day people bath in holy rivers especially Ganga,Yamuna, Godavari, Krishna and Kaveri. This is believed to wash off past sins.
- Some of the world's pilgrimages like KumbhMela, Ganga SagarMela, MakaraMela are held on this auspicious day.

**Historical importance of the Makar Sankranti**:

- Makar Sankranti considered as the 'thanksgiving' festival because this festival is celebrated to thank the Sun God and Lord Indra for helping farmers in getting better yielding crops. During the festival, people reject old belongings and welcome new stuff.
- According to the Mahabharata, BhishmaPitamah had waited for the sun to be in uttarayan to embrace death.

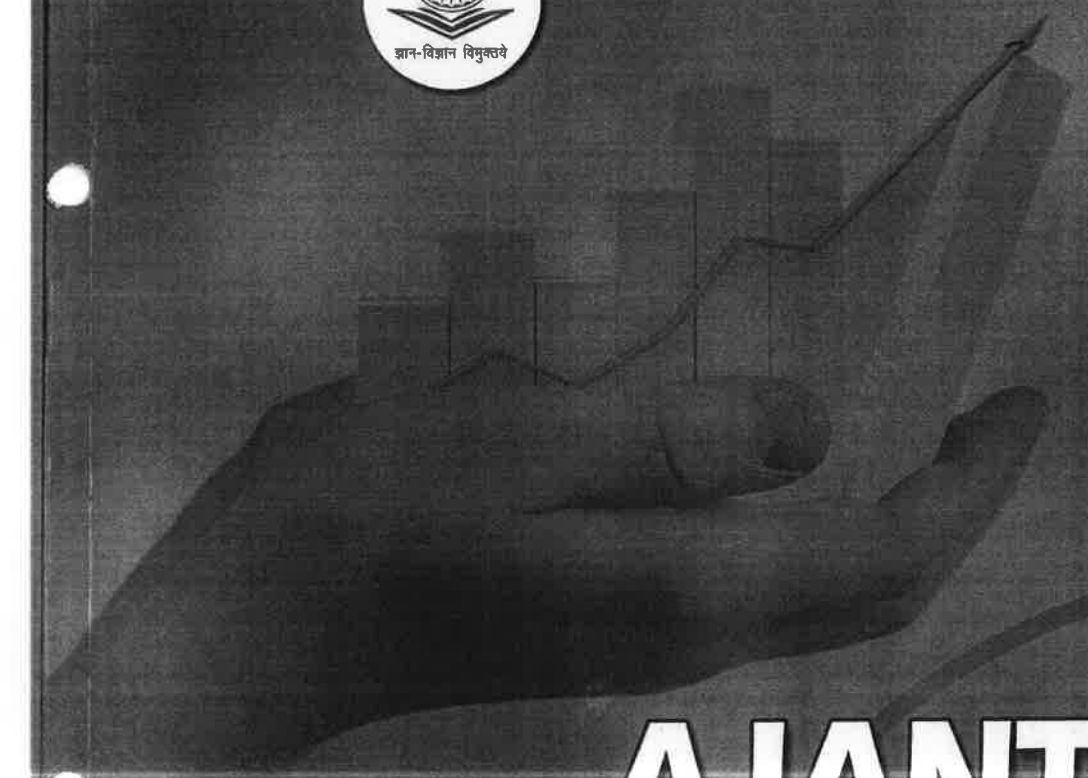


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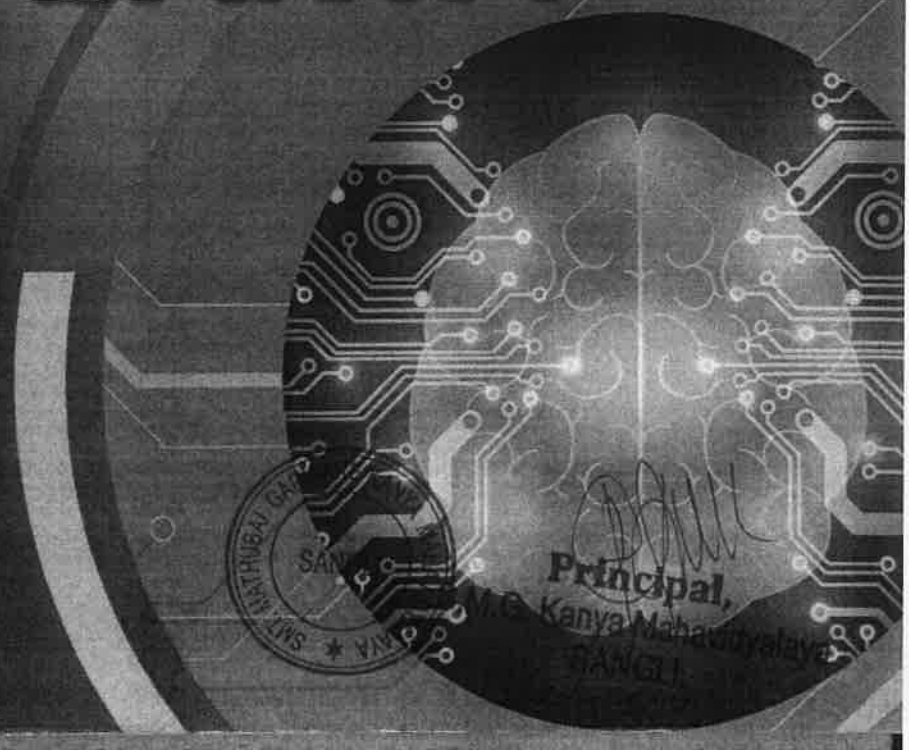


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# 3. The Study of Human Values from the Perspective of Swami Vivekananda

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**Abstract**

Amongst all living species the human being occupies a special and exalted place because of his power of analytical thinking, intellectual and values, morals which he carries. In order to save humanity from moral decay and social disorganization, it is essential to teach and preserve human values to younger generation throughout the world. In history we can observe great personalities with human values which reflected in their own personality. Such as Chattrapati Shivaji Maharaj, Maharana Pratap, Swami Vivekananda, Mahatma Phule, Mahatma Gandhi, Mother Teresa, Abraham Lincon etc…

The purpose of this paper is to study the greatest personality Swami Vivekananda who has moral and human values. These values made him great. If we want to live in peace, we need to develop human values in our generation. The decline of human values, world become unlivable, crime rate will increase, so it's need to study great personality for our better life and better world. According to Swami Vivekananda 'Man making means a harmonious development of the body, mind and soul.'

**Key Words:** human, values, Swami Vivekananda , personality, opinion etc…

Values play an important role in personal, social and cultural activity. Today, in 21st century, man in his mad race in pursuit of transient materialistic gains and objectives, but he should at least occasionally, pause and reflect on the real purpose and value of human life. Surprisingly the growth of mind is directly proportional to the growth of society and so is benefited for the country and world.

Values serve as guidelines in peoples' life and affect the way people and events are evaluated. In 21st century lot of evil things increased like corruption, human trafficking, rapes, terrorism etc… all these things are inhuman. If we develop values in our society then crime rate will automatically drop out. From childhood if child gets lessons of human values, then his personality automatically build as ideal person



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## SPECIAL ISSUE ON FEMINISM

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# THE STUDY OF GENDER INEQUALITY IN THE WORKS OF ANITA DESAI, KAMALA MARKANDAYA, JAI NIMBKAR AND SHASHI DESHPANDE

**DIPALI M. MANE**
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**Abstract**

*In 21st century and in postmodern age feminist movement reaches its highest position then also women faces many problems like discrimination, gender inequality, sex selective abortion etc... The main purpose of this paper is to study the Indian English Literature by the point of view of gender inequality. In India, after independence the second generation English women novelists have favorably responded to the issues of women in their works. To this group belong writers like Anita Desai, Kamala Markandaya, Jai Nimbkar, Shashi Despande, Sudha Murthy etc... An attempt has been made to find out the gender inequality in the works of Indian English Novelists Anita Desai, Kamala Markandaya, Jai Nimbkar, Shashi Despande.*

**Key Words:** gender inequality, feminism, social, domination, discrimination, women, literature, etc....

Charles Fourier, a utopian socialist and French Philosopher coined the word "fe'minisme" in 1837. The word 'feminism' and 'feminist' first appeared in France and Netherlands in 1872. Feminism, the belief in social, economic, and political equality of the sexes. Feminism is not the belief that one gender should be raised in power above another. Feminism is the notion that all humans are equal regardless of their gender. Feminists seek gender equality, the right to work for equal wages the right to equal access to health and education and equal political rights. Women have been the prime victims of years of patriarchy and toxic masculinity. Feminism is an attempt to get rid of this notion of dominance and subordination, to bring both genders on the same level.

Despite the progress made by feminist movements, women living in modern age still face many issues of discrimination. In India patriarchal culture has made this movement very crucial. An Indian woman faces issues of sex-selective abortion, discrimination, and gender inequality. Many Indian novelists like Anita Desai, Shashi Despande, Kiran Desai, Shobha De, Kamla Markandaya, Bharti Mukherjee and many other women novelists pinpointed various issues of women in their writings. The main issue which women face is gender inequality.

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the family is the social group of intimate person most of them are blood relatives and some of them are through marriage institution. In any society, family plays very important role. The family carries many functions. Among them three are very important. They are reproduction, care and nurture of children and mutual helpfulness for the peaceful human life in the society. The family as a social unit is built up and modified by the concerned society from time to time. The family and marriage institutions are closely related to each other.

Encyclopedia Britannica explains the term marriage as legally and socially accepted union usually between a man and a woman that is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the parents. In another words it is legally and formally recognized union of two people as partners in a personal relationship. Hence marriage is one of the deepest and the most complex involvements of human being.

A person has to play various roles after marriage. A girl, after marriage, becomes wife, daughter-in-law, mother etc. Then people and largely society expects much from that woman. As a wife she has to satisfy her husband's physical need. She has to obey her in-laws and many more. For a woman to be a successful wife she should win her husband's heart. At the same time she has to play the role of home maker. Then her next role comes i.e. mother. It is the most important role she has to play in her life. She has to give birth to kids and take care of them. At this stage to nurture, to teach, to train the kids become her important duties. She has to shower love over the family. If a woman fails to fulfill all her duties, it affects the whole family. The harmony and homogeneity of the family disturbs and disharmony starts. It is the beginning point of conflict and struggle within the family structure. So the role of a girl as a wife is the core part of any family.

**Causes of marital conflicts:**

**1 Lack of Emotional Maturity:**

It is the basic requirement of any married couple. If they don't

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have emotional maturity, foundation of married life itself gets collapsed. Both should understand each other's emotions and has to mould their own behavior. If they are unable to do so it goes towards the failure of their marriage.

**2. Psycho- Social Maturity Scale:**

Psycho-social maturity scale of husband and wife and other family members play a vital role in family functioning and happy or unhappy married life.

**3. Trust and Adjustment:**

Family life and marital life largely depend upon the mutual trust and respect for each other. Trust is the cardinal aspect of life. It can be defined as "belief by person in the integrity of the individual".

Economic matters, personal life and daily activities, psycho-sexual satisfaction, various decision making areas, roles and responsibilities, socio political issues, social relations all these factors are important in marital adjustment.

**4. Difference in Temperament:**

Men and women are different in every cell of their bodies and therefore they differ in many ways psychologically, emotionally and physically. To become successful in married life the partners have to understand each other. If they fail to understand their partner's strong and weak points, the married life starts to disturb. So to understand each other is the base of happy married life.

**5. Double Standards of Morality:**

Fidelity is root to become a successful marital couple. One has to achieve faith of one's partner. Any widespread and permanent change in the sex moves affects the marital relationship.

**6. Quarrelling in Marriage:**

Marriage is nothing but union of two different personalities. So there are many changes of quarreling. So how the couple copes with the situation is focal point of their relationship.

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### 7. Lack of Understanding:

To understand each other is basic need of any relationship. To strengthen the relationship, understanding is very important. To live happy and harmonious life the partners have to understand each other.

Along with all these things separate identity is also important issue in happy married life. To accept female partner as a separate identity is also crucial one.

Simone de has own personal approach at marriage. She says that marriage is the destiny traditionally offered to women by society. Marriage is considered as an unavoidable ceremony in woman's life. According to Simone, man and woman get different experiences after marriage. Their approach to look at marriage is also different. Man is considered an independent personality whose existence is justified by his work but in case of woman, marriage is part and parcel of her life. The first responsibility of a woman is to give birth to child. The second duty she has to follow is to satisfy the male partner's physical hunger i.e. sexual need and to look after his family. Society does not allow a woman any sexual activity apart from marriage. She has to be loyal to her husband. So the marriage has a practical consideration instead of the foundation of love. Simone sees the relationship between husband and wife as the relationship of master and slave. For her marriage institution is a trap for a woman and the woman should realize it. When the role of married women in Simone's fictions is studied, it is seen that the same approach is used by de Beauvoir. The married women feel utter depression, trauma in their lives due to their domestic life. The same approach of Simone is seen in her short fiction *The Woman Destroyed.* Monique is the protagonist in the story. Simone depicted her as a stereotyped wife who devoted her life to her family. She plays the role of loyal wife of Maurice. After marriage Monique forgets her personal aims and wishes. In course of time, she gives birth to two daughters tries to become an ideal mother. Thus husband and two daughters become her world. Maurice appreciates her work. In this connection Monique

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memorizes an early incident of her married life:

*When we (Monique and Maurice) were terribly poor, quite broke, my shifts enchanted him 'you (Monique)'re wonderful'. A single flower, a fruit, a pull over I(Monique) had knitted him they were immense treasures* (TWD 125)

The quotation focuses various aspects of married life of the couple. The aspects such as lovable relationship, mutual understanding, financial condition etc are highlighted. Their marriage makes him as happy as it makes her.

Having such nice married life of twenty two years, Monique feels some changes in her husband's behavior. First she grasps it as a transitory period in his life. Being traditional wife, she suffers this problem very silently. She wants to clear the matter by means of communication but he gives the excuse of his profession and avoids it. Here the marital conflict arises because of lack of communication. As unable to tolerate the suspense, she decides to ask the reason of indifferent behavior and finally on Monday 27th Sept. at 3.p.m. she gets the answer of her husband's changed behavior. The reason of it is extra marital affair. Here the problem double standard of morality is highlighted.

After getting hint of Maurice's affair she wants to know detail information about it from Maurice. In condition of disturbed mood, she asks many questions to Maurice; who is she? Since when have you been lying to me? Did you go bed with her? Maurice answers every question. After getting the answers, instead of creative thinking, she thinks wrongly and makes the problem more serious. In this situation she expresses her condition as:

*Suddenly I (Monique) wanted to cry: I should not die of it that was the saddest thing about it. We (Monique & Maurice) gazed at Africa, a great way off through the blue haze, and the words we uttered were merely words. I lay back. The blow had stunned me. My head was empty with shock. I had to have a pause, a break in time, to understand what had happened to me* (TWD 114, 115)

Monique feels that her loyalty is paid by distrust and betrayal.

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Maurice understands Monique's condition and wants to share some conditions and situations with her. She thinks of breaking off. Instead of finding out solution, she engrossed herself in past. The lack of trust shakes the foundation of their solid marital life. At this stage of life, Monique experiences dilemma. She experiences the struggle between the two personalities, traditional woman who devotes her whole life to her husband and the modern woman who wants to show her agitation. In this situation the traditional woman overcomes the modern woman. She tolerates the problem and does not ask anything to him. To solve the problem of her disturbed married life, she wants to take help of another way i.e. physical relationship but it also proves in vain. Failure in keeping physical relationship gives her the problem of inferiority complex. While tolerating all these things Monique undergoes various psychological problems.

First Monique experiences trauma. This traumatic situation affects her psyche as well as her body. Firstly she loses the power to cope or to control and to integrate her emotions. She cannot understand how to behave and how to react to Maurice. She faces the problem of self annihilation. At the same time, her psyche affects her body. Monique's mental imbalance, too much tension affects her physically. She begins bleeding a fortnight earlier than she ought to have. Then she becomes the victim of depression. The general symptoms of depression are loss of interest in usual activities, excessive crying, pessimism, empty mood, thought of death, thought of suicide, persistent physical symptoms that do not respond to treatment etc. It is found that all these symptoms are seen in her personality. The disturbed life affects her sleep also. She suffers from sleeplessness.

The marital conflict, the broken relationship with husband creates another problem in Monique's personality i.e. loneliness, being aloof from everyone. Monique experiences another problem of loss of image along with loss of sense of self. Monique defines her image with the words such as honestly, sincerity. These words are given by Maurice to Monique while she was playing her roles

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of wife and mother. At this particular stage of life, Monique feels that Maurice has murdered all the words and the qualities. Hence he has murdered her image. In this regard, Monique expresses:

> *I don't know anything anymore. Not only who I am but how I ought to be. Black and white merge into one another, the world is an inextricable muddle and I no longer have any clear outlines. How is it possible to live without believing in anything or in myself?* (TWD 219)

The quotation focuses the problem of identity crisis. It is felt that Monique experiences the identity problem in her life because she has created her own image through other's eyes. In her own eye she is nothing. In this way marital conflict disturbs the whole personality of a woman.

Thus, through the example of Monique, Simone de Beauvoir tries to say that the married women suffer a lot in their life. Marriage is both beneficial as well as burden for both men and women but it is more burdensome to women than men.

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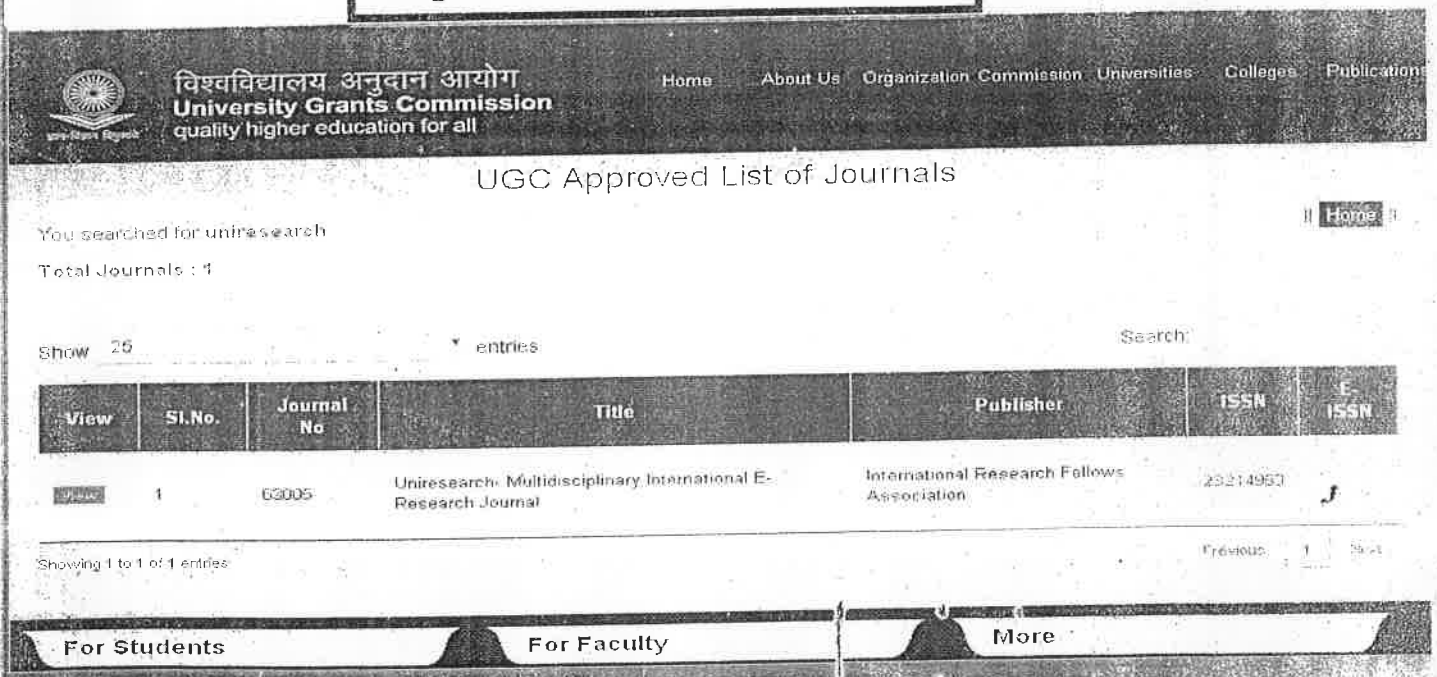
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# Emotional Problem of Adolescent Depicted in Simone De Beauvoir's Fiction *She Came to Stay*

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**Abstract :**

*Simone de Beauvoir has gained international renown as the exponent of woman's emancipation. At the same, she has also earned a significant place in twentieth-century as a writer of The Second Sex as well as French novelist. Her fictions mostly highlight the women characters from all strata. The novels focus agony, woo, suffering of feminine characters. The present research paper tries to focus emotional problem of an adolescent girl who belongs to the fiction She Came to Stay.*

**Key words:** emotion, feelings, problems, adolescent, psychology, girl etc.

The term 'adolescence' is derived from the Latin word 'adolescere'. It means 'to grow to maturity'. It is a period of biosocial transition between childhood and adulthood. It is the period where physical, psychological and social changes occur. The period is universally known as a period of fundamental biological, cognitive and social changes.

From physical point of view, there is growth of body; psychologically it is a period of adjustment, acute self-consciousness, rebelliousness and idealism. At the same time, it is the period where some changes occur from emotional point of view. Emotionally, the main function is to develop appropriate ways of adjusting to new feelings evoked by bodily changes. At this stage the teenagers face the main problem of identity crisis. So the important theme of this period is the rediscovery of one's self. It means that quest for identity is the core part of this age group. The search for an identity is lifelong process but it comes into focus during adolescent age. The teenagers have to incorporate into the self concept, the new feelings, and the new image. If they face any confusion in their new image, it is a great obstacle in their achievement. So the role confusion is a great hindrance in their path of development. At the same time conflict with parents is another problem with them. It is very important to note that parents- adolescents' relationship is very significant for adolescents' mental health as they rapidly develop physically, emotionally, socially, cognitively. Sometimes lack of respect for them is seen in their personality. They feel irritation towards elders. Sometimes task of establishing a relationship can be difficult which may result in negative effect, less closeness in the relationship. If not given proper way to their emotions such as anger, fear, love etc. they overpower the person and they may experience emotional turmoil. Among emotional problems they may experience anxiety, social withdrawal, moodiness, depression, difficulty in maintain friends, extreme sensitivity, excessive fear, jealousy etc.

Sexual attraction is another important issue of this stage. To achieve mature sexuality, the adolescents must overcome their unresolved sexual feelings. At this stage, it is important to control the impulses in a more satisfactory manner. The adolescents must construct their own

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values and ethical behavior which will guide their impulses, actions as well as desires. If they are unsuccessful to overcome such impulses, the adolescents indulge in emotional problems.

Now it is important to consider Simone's approach towards adolescents and especially adolescent girls. Simone has portrayed the traits of adolescent girl from sexual point of view as well as from the feminine roles the girl has to play. She focuses the ambivalent attitude of the adolescent girl regarding physical changes as well as to sexuality. Simone says that the adolescent girl swings between submissive nature and independence. At extreme stage, the girls consider themselves as an autonomous individual. She says:

> This is the trait that characterizes the young girl and give us the key to most of her behavior; she does not accept the destiny assigned to her by nature and by society; and yet she does not repudiate is completely; she is too much divided against herself to join battle with the world (Tss-375)

Thus the adolescent girl experience two different natures, within her. Thus she has to face storm which arises her within her. At the same time, discovering that she has separate identity in the world, the girl may devote a narcissistic cult to her body but simultaneously be revolted by the idea of male desire. Thus according to researcher, it is mysterious to know adolescents' behavior. It is difficult to predict their emotions as well as their emotions.

All the traits of adolescents are depicted by Simone de Beauvoir in her fictional portrayals of adolescents. For this research paper the example is taken from her novel *She Came to Stay* (1943). It is the first novel of Simone de Beauvoir. It is said that the novel is fictional account of Simone de Beauvoir and Jean Paul Sartre's relationship with Olga and Wanda. The novel moves around the relationship between Francoise and Pierre. Francoise is a theater and fiction writer whereas Pierre is theater director and actor. Both love each other with such intensity that both regard each other as a part of other. This relationship becomes complex with the entry of Xaviere. Her entry in the novel is mysterious. Readers are less informed regarding her background. Her parents, her childhood, her relatives all are in darkness. Then only whatever picture is portrayed in the novel, it shows it is a good example of emotional problem of adolescents.

Xaviere came into picture for the first time in the novel is the hotel scene. She co-incidentally meets another central character Francoise. Once again it is quite unknown how they get acquainted with each other. With the help of the conversation of the two characters, one can easily understand that Xaviere is an adolescent girl suffering from inferiority complex. Only information the readers get that Xaviere is from Roune and does not want to live with her aunt. As she is unable to do anything, she becomes victim of inferiority complex. At this stage she is unable to know her own personality so confusion regarding own identity is depicted in her personality. Having no work in hands, Xaviere turns towards prostitution. As people come to near her, she starts to screams and cries. She is frightened to see unknown people near her. Once a sailor says Xaviere that to dance with him. She refuses it. She is so frightened that she gulps down her calvados and rushes out of the place like a coward. Then she feels that she cannot do the prostitution. Due to the failure in this profession also, she experiences inferiority complex she loses her remaining confidence also. In this bad phase of life Francoise helps her from every aspect. She gives her separate room to live, introduces her to Pierre as well as supports her financially. She gives many chances to Xaviere to become social minded. With all these efforts


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Xaviere become successful to establish her life soundly. She starts to participate in theatre activities. She is successful in attracting Pierre's attention. Thus in this particular stage she faces adolescent emotional problem of sexual attraction. She knows that Francoise and Pierre are lovers but intentionally she attracts Pierre. Suddenly her inferiority complex changes into superiority. She starts to treat everybody inferiorly and calls herself as a senior actress. In this connection Jean Leighton attracts readers' attention by saying:

> She (Xaviere) continues to embroider little fancies about Pierre which charm him immeasurably but reveal that underneath this dreamy exterior Xaviere has a hard inner core of savage possessiveness (----) Xaviere is in reality full of rage and jealousy because she cannot succeed in completely tearing Pierre away from Francoise (SBOW – 168)

Researcher observes that Xaviere's disturbance, attracting Pierre's attention, utter jealousy for Francoise, getting sullen is nothing but sexual attraction of an adolescent girl. According to Freud, Sexual instincts are the main force of our conflicts. At surface level human being is socially conditioned but such forces create conflicts in any human being's life. Xaviere's case is not exception for it. In addition to it, her age factor is also responsible for it. At the teenage level, some physical, psychological and emotional changes occur. The adolescent generation requires proper way to adjust the situation. They have to overcome their unresolved sexual feelings. Xaviere is totally failed to control her sexual infatuation towards Pierre.

The next emotional problem of adolescents is moodiness which is reflected in Xaviere personality. The best example of it is party scene. The trio i.e. Pierre, Francoise and Xaviere decided to attend a party. Francoise reminded Xaviere of it beforehand. Xaviere is seen in a very enthusiastic mood to attend it but at the time of departure, suddenly, she says that she is not going to come in the party. At that time she is seen in her nightgown with yellowish face. Francoise insisted her to become ready but she was firm on her negative answer. She feels utter jealousy for Francoise. When Xaviere is informed that Pierre is very interested in it, immediately, readers find the changed mood of Xaviere. She says that she would be ready within a few second. It is seen that she has hurriedly got ready with smooth and clear face. She takes interest in everything. She travels with other two. Once again in the journey moody Xaviere is focused. The pleasant and happy Xaviere in the beginning of the journey gets angry with Francoise as she is talking with Pierre in the whole journey. Then in the party, Pierre expresses her negativity towards Xaviere's dressing style and suddenly her mood transforms into depression. Then she observes dancers and feels temptation for it. Suddenly she burns her hand with the cigarette. Francoise observes that Xaviere holds a half smoke cigarette in her right hand and moves slowly towards her left hand. While pinching the cigarette on the hand she is smiling.

> Xaviere was no longer watching the woman; she was staring into space. A cigarette was alight between her fingers and the glowing end was beginning to touch her flesh without her seeming to be aware of it, she seemed to be in the grip of hysterical ecstasy (SCS 292)

Here Xaviere is portrayed as crazy and dangerous. Her smile indicates at her madness Elizabeth Fallaize sees Xaviere's urge of sex in this burning episode. Fallaize comments:

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Xaviere's behavior in the night club, when she deliberately harms herself, suggests an aberrant, masochistic sexuality, her smile is the voluptuous, tortured smile of a woman possessed by sexual pleasure." (NOSB)

Francoise is unable to understand the situation so she alerts Xaviere. Pierre and Francoise both are surprised by her action and reaction and ask the reason behind it. She tells three reasons of it. She feels disgusting and depressed because of Pierre's negative remark about her dress. Secondly, according to her, Pierre was looking at her sarcastically and threateningly throughout the journey and thirdly she wants to hear Francoise scream. All the three reasons show Xaviere is typical case of emotionally disturbed adolescent girl. Researcher finds another abnormal trait of Xaviere's personality in writing suicidal note. Xaviere initiates in sexual relationship with Gerbert. She calls him in her room and forces him to keep relationship. She enjoys his company and gets asleep. Suddenly at the dawn, her mood gets disturbed. She becomes restless and feels ashamed and then becomes angry. She draws Gerbert out of home and drinks heavily. She feels guilt for whatever she has done so she writes a suicidal note, "No forgiveness" and beneath it there is a jumbled mass of illegible scribbles. After watching the note, Pierre and Francoise get disturbed and start to call her. They knock the door all the time but there is no response from her. Both are restless and find that waiting is the only source they have available. After sometime, they hear the sound of sobbing. Pierre and Francoise again start to call her and convince her to open the door. They are successful in their efforts. When Francoise asks her about the note, her explanation shocks the readers. It is nothing but childish action. Xaviere answers that after writing the note she wants to jump through window. She has gone near it but feels sleepy and so she withdraws the thought. Thus frightening others by writing suicidal note and to cancel it due to sleepiness is nothing but symptom of disturbed and abnormal psyche.

Thus the researcher is abiding to consider Xaviere's personality to be emotionally disturbed girl. Xaviere's sudden change from inferiority to superiority, feeling of jealousy for the great supported i.e. utter jealousy for Francoise, fluctuating moods, attempt of committing suicide and then childish whim to withdraw the attempt out of sleepiness are the various traits of disturbed human being.

It is noted that adolescent age is very delicate stage of life. One has to learn control one's emotions. If there is failure to control it, the one faces many troubles in one's life. The same is highlighted very efficiently by Simone de Beauvoir in her literature.

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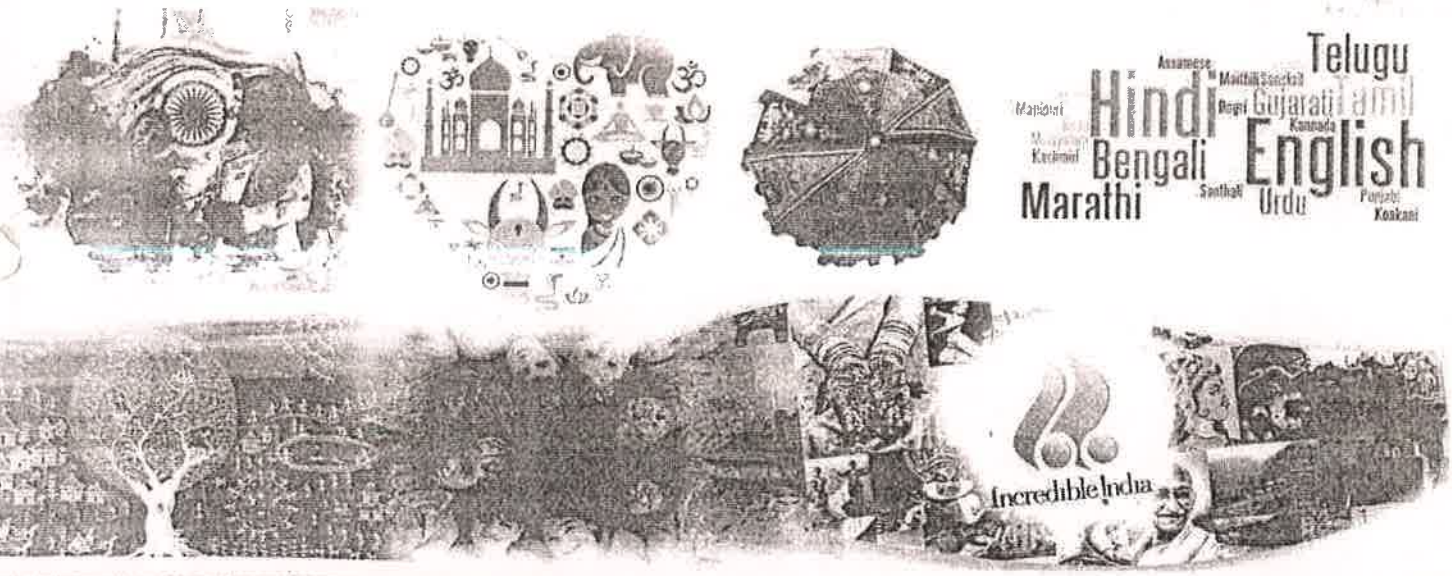
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# FEMINIST CONCERN IN RAMA MEHTA'S INSIDE THE HAVELI

VAISHALI VASANT JOSHI

**Abstract:** It is widely said that literature is a mirror of society. It reflects contemporary life. Rama Mehta's Sahitya Academy award winning novel *Inside the Haveli* is also good reflection of the Society. It pens the real picture of Oswal Family. It depicts struggle and adjustment of a woman. The present paper tries to focus some feminist concern of the novel.

**Keywords** – Woman, feminism, struggle, suffering, new woman etc.

Feminism has taken a new shape today with women coming out openly and frankly discussing their problems and situations. 'Me too' is one of the steps of current affairs. It is not the sudden happenings. It is the result of many years' struggle. The credit goes to many feminist critics, women writers such as Simone de Beauvoir, Mary Wollstonecraft, Elaine Showalter and Many more.

Feminism in India can be traced down to the days of great social reformer Raja ram Mohan Roy. The earliest feminists were men who had set out to introduce reforms in upper caste. Many other social reformers fought against child marriage, dowry system, female illiteracy, and the practice of Sati and other evil practices in traditional Indian society. We cannot forget efforts of Mahatma Jyotiba Phule, Krantijyoti Savitribai Phule and Maharshi Dhondo Keshav Karve who opened the doors of education for women. They were visionaries who paved the ways of education to the women.

Feminine is a cultural, political and intellectual movement that recognizes the fact that women are subjugated and need to be liberated. It is not about merely for equal rights and opportunities for women but about the respect and understanding from the male-dominated society. Feminism in its literary sense is the physical and psychic emancipation of women from the domination of man. The feminist theories focus social deprivations on the part of woman such as poor education or well paid jobs or psychological oppressions. Many women writers across the world have spoken on women issues which are discarded from so called life of sophisticated society.

In Indian writing feminism has been focused as a modest attempt for evaluating the real social scenario in regard with Indian women. The main concern of this writing is to show contemporary woman through emancipated, struggling for her own identity. Anita Desai, Shashi Deshpande, Kiran Desai, Shobha De and

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many other women novelists pinpointed various issues of women in their writings. Rama Mehta is one of them. Rama Mehta (1923-1978) was born in Nainital, India in 1923 and was known for sociologist and novelist. She was one of the first women to be appointed to Indian Foreign Service. She occupies significant place among the contemporary women novelists. She deals with various women issues. Her Inside the Haveli is well known novel published in 1977. It is a modern classic literature. It is a story of struggle a young woman. It is the story of a 'free-bird'- Geeta who is entrapped in 'haveli' with the bond of 'marriage', without informing the system of Purdah. The various customs and traditions threaten her to express her views and point of views. Rama Mehta is successful to depict the two different cultures of haveli through the main character Geeta. Geeta's life before marriage and Geeta's life after marriage are totally contrasted to each other.

She gets various shocks after getting married in Oswal family. From the very first moment in Udaipur, Geeta has to suffer criticism, sarcastic comments and taunt from even servants as she does not know the purdah system. One of the servants says, "She will never adjust. She is not one of us". .Another is that she cannot talk freely with male member even with her husband, Ajay. She has to convey her message to her father-in-law through her maids. It is very queer experience to a girl who has brought up in Bombay culture. Even two years after her marriage, her arrival in Udaipur, her father-in-law is stranger to her. The next thing which she feels awkward is that husband and wife cannot show their intimacy. Her husband disappears at the break of the day and she sees him only at night. Women of the haveli are prohibited to enter in the compartment of men. Even parents should not make a show of their attachment or love. There behavior is restricted by so called traditions and customs. All these things are indigestible for Geeta. We can call these customs as taboo customs.

For Geeta her life is nothing but adjustment. She does a lot of adjustments but living such life, she is successful to make some changes in the haveli. The first change is running classes for servants and their children. There was a great humdrum, so many family members are against her but her gather-in-law supports her. She feels great respect for him but she cannot express her feelings. With the passage of time she proves that her decision to servant class right. Everybody feels proud when the two proposals come to Sita, a servant girl. But before them she has suffer a lot. In each and every incident she feels that she is outsider and she is stranger to the family. In the company of other haveli member she experiences confusion. Throughout the novel it is seen that males are gods for women. They are undisputed masters. They are decision makers in the haveli. Arrival of male members is an auspicious event for all.

After death of Geeta's father-in-law, Geeta's life totally changed. She achieves security through reconciliation. The ethos of the novel is neither the victory nor the defeat but harmony and understanding between two cultures. She fights to maintain the modern values that she has always lived by. This is the victory of a woman. She asserts herself as an individual and putting an end to her doubts about herself. She tries to enjoy traditionally and modernity. She shows courage to break unnecessary yoke of traditions and becomes successful to maintain dignity of haveli. She tries to become the first 'new woman' in the haveli

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# Developing Oral Communication in English – The Specific Need of Time

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Abstract

*Communication in English is the lifeblood of an organization. Nowadays oral communication in English is the core part of any communication. Oral communication cannot be fruitfully acquired unless a student is sufficiently exposed to it through listening and reading skills. Ears play a very important role in oral communication. A teachers' role is also important to make the students competent in oral communication. The present paper tries to focus some issues which become hindrances to acquire oral competency as well as it suggest some remedies.*

Communication in English is the lifeblood of an organization. Nowadays oral communication in English is the core part of any communication. Oral communication cannot be fruitfully acquired unless a student is sufficiently exposed to it through listening and reading skills. Ears play a very important role in oral communication. A teachers' role is also important to make the students competent in oral communication. The present paper tries to focus some issues which become hindrances to acquire oral competency as well as it suggest some remedies.

Key Words: - Oral communication, English language, students, listening, mother-tongue etc.

Many things depend upon communication. In fact communication is the most powerful tool to solve problems. Effective communication is the art of successfully conveying one's meaning to others by means of an interchange of experience. In other words we can say that communication is the imparting or exchanging of information by message or otherwise and the effectiveness of this process is measured by observing its result.

In any communication, language plays an important role. It is often called a 'skill' than a subject. Language skills can be acquired only through practice. Language is primarily speech and knowing a language is often defined as the ability to understand and speak the language. In case of mother- tongue, the child gets sufficient scope for this in his daily environment. He hears his mother-tongue from everywhere -- from home, playground, school etc. With this listening, he catches the words and tries to use it in his daily life. So he feels his mother-tongue very easy to speak and communicate. In case of English the situation is very different.

English has now been established as a language of global communication and a language of opportunities. The language is considered a window to the world. Nowadays the English language is a powerful medium of communication all over the world. We can communicate almost in all places in the world with knowledge of English. A fairly high degree of proficiency in English and excellent communicative skills enhance students' employability. No indigenous language, however, has come up to replace English, either as a medium of communication or as an official language. So communication in English is the lifeblood of an organization. With all this background it is seen that our students find difficulty in oral communication in English. This paper tries to depict various reasons of difficulty in speaking English and its probable solutions.

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The problem of learning a language is basically a problem of linking the meaning with the appropriate language form. As the meaning arises from the situation, one has to grasp the situation in order to understand the expression. Once the link between the situation and the expression has been forged, the student practices the expression whenever the situation arises until it becomes part of his automatic habits. It is very easy for students to get expression in their mother-tongue but in case of English language, they get rare opportunity of natural resources to learn. They have to learn English language deliberately, usually in formal classroom. So teachers' responsibility has greatly increased in many ways.

Students studying in non-English medium schools feel difficulty in communicating in English. Although English is taught in all universities as a compulsory subject and includes communication skills in every syllabus, students qualifying as graduates or post graduates lack communicative competence. They feel frustrated and less confident while speaking in English.

Language, being the main tool of communication, English occupies the prime position among nations in the contemporary multinational and global business environment. In recent times, both oral and written English communication skills are being emphasized because of growing needs of effective international exchanges in the context of a globalized world. It is seen that, in some extent, Indian students are capable to write good English but they fail to communicate orally. So in the present condition English teaching and learning situation in the country gives rise to serious concerns that need to be focus with a better academic and professional outlook. According to the researcher, following are some factors which create barriers in English speaking fluency.

1. Poor Listening: - Listening is the basic skill to improve any language. A child learns his mother-tongue effortlessly as he listens that language naturally and at the same time from every place. In case of English, the child gets rare opportunity to listen it.
2. Fear of Grammar: - It is seen that many students are afraid of English Grammar. They have fear of tenses of English language. They are found with lack of knowledge as well as a practice of tense. Whenever they try to speak in English, they feel that whatever they are speaking is having lacuna of grammar. Mostly it is observed that most of the students use continuous present tense than that of simple tense. In such cases correcting them immediately by a teacher or observer get they low confidence. So the hesitation of speaking comes mainly from the fear of getting caught with grammatical mistakes.
3. Psychological Problems: - Many students suffer from the problem of shyness and mostly lack of confidence. They take less initiative and hardly take risk of speaking in English. When they try to speak English they think that others may feel it funny. They also think that they will laugh at them.
4. Lack of interest: - The next very important factor is that students lack interest to learn and to speak English language. They assume that English language is very difficult and they are incapable to learn it. This disinterestedness is a great barrier in oral communicative competence.
5. Problem of Pronunciation: - Many students experience that to pronounce English words are very difficult as some words differ in their spellings from their actual accent. So lacking of proper training of tones, rhythms, stress is also one of the reasons of speaking English language fluently.
6. Vocabulary: - words are basic component to enrich any language. With the help of words we can use language very effectively in any situation. This particular aspect of English language is very difficult for the students. When they want to express their feelings, they find that they have problem of vocabulary. They do not find the proper word for their feelings. So they feel problem in speaking English.

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Above stated are some problems which create barriers in speaking English fluently. At the same time the problems have solutions. These solutions or remedies are as follows: -

1. Active listening: - Being a good listener is the prerequisite for being a successful communicator. Good listening skills and showing a genuine interest are attributes of a successful communicator in academics. So it the responsibility of a teacher, in a particular situation, to provide many opportunities to listen variety of English to his students.
2. Change in syllabus, examination and evaluation system: - The various components leading to listen variety of English should be included in the syllabus. At the same traditional system of evaluation should be changed if we want to prepare our students to compete in the globalized world.
3. Teaching Method: - Instead of lecture method or Translation method, a teacher should adopt the method in which the students can participate actively. Due to which the students can get an opportunity to present their skill or to speak in front of other. The methods such as Discussion Method, Question- Answer Method, and Role Play etc. are very useful to make the teaching students-centered.
4. Language Laboratory: - It is also very important tool to improve speaking English. The students can get scientific knowledge of pronunciation and also get practice of conversation. Due to which they feel confidence in real condition.
5. Reading Sessions: When a person is a veracious reader, he has plenty of ideas to represent. At the same time he is enriched with the vocabulary. As a result he does not feel difficulty in speaking English. So a teacher should give reading sessions to the students which will prove it beneficial to the students.
6. Period of sharing reading: - Only giving opportunities of reading is not enough for improvement. With this reading opportunity, there should be the period of sharing what they have read. This sharing will boost their confidence as well as their oral competency.
7. Teacher's role: - Among all these things a teacher's role is also very important. Approach of a teacher towards education and his profession, his relationship with students, his creative ideas and many more things play a vital role in making the students more competent. Any teacher is a role model for the students. So what teacher thinks dos or behaves is very important to make the students enable competent in every situation.

Apart from all these things students also need to understand that their own interest is also important. They should know the importance of English communication skills. They should understand that teachers and society are taking pains in training them to become effective communicators so they should be very careful and energetic in learning oral communication skills.

Thus to conclude, it is the responsibility of every one to acquire the communication competence. Individual as well as collective efforts are necessary to overcome the challenge of enhancing oral communication skills.

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# THE THEME OF EMANCIPATION OF WORKING CLASS THROUGH EDUCATION WITH SPECIAL REFERENCE TO *PYGMALION*

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George Bernard Shaw, a great dramatist, essayist and critic, is considered as the Father of Ideas. At the time when Shaw came to English stage, English drama was slowly struggling to rise from the torpor into which it has fallen during the Victorian Age. Political drama had proved to be a failure and dramatists were looking for something real and alive. The Problem play was slowly emerging. In this transitional period, Shaw burst upon the scene almost with a clap of thunder. His plays created sensations. He writes plays with purpose. His stress on ideas is the basis of his drama. In his every play the central motive is some significant idea or problem. In his first play *Widower's House* he dealt with a problem of conscience in a society that does not allow for conscience. The play is an attack on the slum-landlordism of the society and upon individual. *The Philanderer* dealt with the subject of marriage and its limitations, particularly for women. Mrs. Warren's Profession is about slums and about love and marriage. It also dealt with the prostitution. Shaw's Man and Superman dealt with woman's pursuit of her mate. It also dealt with a definite philosophy of life and is an extremely ambitious work of Shaw. In Major Barbara religion and social problems are at centre. In Fanny's First Play, the religious theme is dealt with an attack on the critics' further study of relationship between parents and children.

Pygmalion is another famous play of Bernard Shaw. The full title of the play is *Pygmalion, a Romance in Five Act*. The title is taken from the ancient Greek legend of the famous sculptor named Pygmalion who could find nothing good in women. As a result he resolved to live out his life unmarried. In this play Shaw has portrayed Prof. Henry Higgins as a Pygmalion. Higgins is a famous man of phonetics of his time. Like others plays, Pygmalion is also a drama of Ideas which deals with the themes education, social status, middle class status, middle class morality, teacher-student relationship. The drama is thus serious comedy of laughter.

When the play opens, Eliza is presented as an ignorant girl selling flowers in Covent Garden with her Cockney. Eliza belongs to the poor class. Shaw is interested in pointing out two types of vulgarities. The first vulgarity is of the lower class represented by Eliza and the second one is of 'refined vulgarity of Middle Class'. In the beginning of the play, Eliza is presented as an ignorant poor flower-girl speaking cockney. Higgins boastfully announces to the crowd at St. Paul's church that "in three months I could pass that girl off as a duchess at an ambassador's garden party". This statement raises the main theme of the play. Higgins will be able to teach her to pronounce words as a duchess would, but how important are phonetics in deciding the true nature of a person's worth? The original text gives many instances which focus the relationship between Eliza and Higgins. Professor did not consider emotions of Eliza and continued his scientific experiments. It is seen that he was rude and treated her as a "bit of baggage". On the contrary, Colonel Pickering was tenderer. This basic contrast between the two men has continued throughout the drama.

Teaching or educating Eliza created two basic questions. One of them is pointed out by Mrs. Pearce "What is to become of her when you've finished your teaching? You must look ahead a little". Higgins did not understand the importance of the question and went on his training. The



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# Contribution of Indian English Women Novelists

**In Indian Writings in English**
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**Abstract:**

Indian Writers in English have made the most significance contribution in the field of the English novel. The credit also goes to women novelists whose contribution counts a lot in the novel writing and publishing. They dealt with various issues of women such as financial as well as psychological problems, secondary treatment, self-recognition, identity crisis, woman consciousness, man-woman relationship, disturbed human relationship etc. The present paper tries to highlight some Indian women writers, the various themes those they have handled and thus their contribution in Indian Writings in English.

**Key words:** women, Indian Writings in English, secondary treatment, Patriarchal system, literature

English literature is the literature written in the English language, including literature composed in English by writers from nook and corners of the world. It means English literature is as diverse as the varieties and dialects of English spoken around the world. India has also contributed in it. This contribution of India has been called Indian writings in English. The Indian English literature is gaining significance day by day. In such scenario one cannot easily forget the contribution of women writers.

Gender plays an important role in the life of a human being. In country like India, the role of a man and woman is being defined clearly and most of time people are naturally taught to follow a strict code of behavior that differs depending on sexes. When the life of a man is being reflected in his work of art, women's experiences and sufferings can be brought out in words accurately only by women. Men who write from female perspectives bring forth life only from a man's view. In patriarchal societies, men define strict roles and rules for women in their work of art.

Women's writing came to an existence as a separate category of scholarly interest relatively recently. In the west, the second wave of feminism promptly a general re evolution of women's historical contribution writing by women has given a new dimension to the Indian literature. In the 20th century women's writing has been considered a powerful medium of modernism and feminist statement. They have made notable contribution to literature. They play vital role in English. Traditionally the work of Indian women writers has been undervalued due to patriarchal assumptions. Patriarchal Indian social system kept women to the inferior status. They were not given any opportunity to express their views or show their talent. The secondary treatment and status given to them did not allow them to express the creative skills in writing bit women tried to overcome the situation and the result of it is that there is a galaxy of women writers who have contributed to the development of Indo-English literature. The synthesis of eastern and Western literary modes has given a comprehensive perspective to the Indo-English



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writers and they have successfully analyzed the psychological, emotional and spiritual crisis experience by Indian intellectuals. In such time most of the novelists put forth the Indian reality with Indian settings and characters. Fiction by women writers provides insights, a wealth of understandings, a reservoir of meanings and a basis of discussion.

Women's literature has often been defined by people or critics as a category of writing done by women. Women novelists have tried to focus contemporary burning issues. They present the age-old problems of Indian womanhood. Those issues deal with themes that range from childhood to complete womanhood. Subjugation of women is another theme of most of women novelists. Following are some prominent women novelists the researcher wants to focus:

**Githa Hariharan: -**

She is a famous literary figure among the literary artists of Indian writings in English. She penned several books, short stories, essays, newspapers articles and columns. She wrote five novels. They are *The Thousand faces of Night* (1992), *The Ghost of Vasu Master* (1994), *When Dreams Travels* (1999), *In Times Siege* (2003) and *A Fugitive Histories* (2009). All the women characters of her fictional writings deal with the question of identity of woman. They realize that they are only commodities and used by men to quench the thirst of their physical love. Even then they cannot escape from men's world. They try much but become victim of surroundings. Githa Hariharan demonstrates constrains on women's individual development. These constrains are of domestic life as well as of dominating patriarchal society. Their steps are revolutionary but results are nothing but failure. Githa Hariharan tries to depict women's consciousness. It is seen that they are conscious about their status in the house and at large in the society. Women realize their agony and their sufferings. They feel that they are misplaced. So they aim at liberation. Then their journey to establish a new identity begins. In her novels, Hariharan is able to invent meaningful new world with hopes, harmony, faith etc. The vision of a changing, moving reality through the passage of time is a new faith that reflects through the women characters. Devi in *The Thousand Faces of Night* comes out of Mahesh's-her husband's house and starts fresh life with Gopal. Finally she emerges as an individual and tries to find out meaning of relationship and returns to mother's house. Sita, Rekha, and Meena from her other novel become successful in managing their life. Hariharan wants her women characters to be decision maker.

**Anita Desai: -**

Anita Desai is one of the many voices of the modern Indian English fiction. She is recorder of the dilemma faced by a person in the Indian Urban set up theme. She started writing women-centric novels and projected feminine psyche. She has published ten novels and other literary works of immense value She explores dilemma of female consciousness in her novels especially in her novels Cry, the Peacock (1963) and *Where shall I go this summer*?(1974). Maya of *Cry, The Peacock* becomes neurotic and faces problem of alienation. Sita in Where shall we go this Summer? is psychic. It is observed that almost all the protagonists of Anita Desai's novels are sufferers of financial crisis as well as emotional problems. That's why Anita Desai is referred as Mother of the Indian Psychological novels. Her novels demonstrate her constant experimental and progressive maturation as a writer. She also deals with issues like the emotional poverty of the liberated woman.

**Shashi Deshpande:**

She depicted middle class women and their subjugation in her fictional world. The major themes she dealt with are human relationship, identity crisis, crisis of motherhood, reconciliation



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and reconstruction of self-identity. Her major novels are *Dark Hold No Terrors, That Long Silence, A Matter of Time, Binding Vine.* Self-realization and self-actualization are key words of her novels. She dealt with various angles of violence in the life of a woman.

**Manju Kapur**:

Manju Kapur focuses the feministic themes such as female education, empowerment of women, woman's financial independence, eradication of child marriage, abolition of dowry system inter-religious marriage; family bond, male-female bond, co-existence of past and present., etc. She portrays the women who are confident, ambitious and independent. She projected husband-wife relations in her novels. Her novels *'Difficult Daughters', 'A Married Woman', 'Home'* try to project themes as the woman of Modern era, problematic situations they face, the urge of women to become independent.

**Arundhati Roy**:

Arundhati Roy becomes very famous due to her novel *'A God of Small Things'*. The God of small things' won Britain's premier Booker prize, the Booker McConnell in 1997. The Novel proves to be a great shock to the whole world. With this novel she changed the history of women writings. She dealt with the conflict between the ruling class and labor class, patriarchal system, corruption in politics, tyranny and injustice on caste oppressed.

**Kiran Desai**:

She is daughter of Great novelist Anita Desai. Her novel *'The Inheritance of Loss'* wins Booker Prize. She focuses the issues as globalization, nationality, eco-consciousness, multiculturalism, class of values, growing isolation of human being in modern age. She also handles the theme of aftereffects of British colonialism in shaping identity and belonging.

**Bharati Mukharjee**:

Bharati Mukharjee is a versatile personality in Indian writings in English. Features of her fictional writings are cultural clashes, violence. She has tried to depict how the situation of migration and hybrid culture has become a consolation as well as a threat to the identity of women. Through the novels, she pinpoints that Indian women are more conscious for moral values, Indian nationality and personal relationships. She depicts the new dimensions of man-woman relationship. She depicted her protagonists as sensitive women and as women with self-awareness.

Apart from above versatile women novelists, there are also some women novelists who have contributed successfully to place Indian writings in English in world literature. They are Chitra Divakaruni, Nayantara Sahgal, Kamala Markadaya, Ruth Prawer Jhabvala and many more. All of them have expressed their concern for women and their problems. The variety of subjects, they have touched upon is a great contribution in creating awareness for the modern women all over the globe. Some of the writers have not claimed that they belong to feminist's movement yet their writings suggest that their inner spirit and feelings are for the welfare of the women only..

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# Online Education in Post -Pandemic Situation- Pros and Cons

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**Abstract:**

*Innovation is a watchword for 21ST century. It relates to the Educational field also. Teaching methods should evolve to suit the times. As the post pandemic situation is very crucial, there is a need to innovate new teaching style, teaching aids, new techniques to make the student community more attentive and concentrating and focused. The Indian Educational system is positively doing some changes but needs to act more seriously. The present research paper is trying to highlight the present scenario of educational system with its pros and cons.*

*Key words: Teaching learning process, teachers, Covid 19, online education etc.*

The year 2020 has been a series of blows for every field. It means that Covid-19 has affected each and every sector of human life such as business, day to day human life, employability etc. Educational field is one of them. According to the researcher covid-19 has affected the educational field extremely harshly. We were faced with a forced shutdown owing to the Corona pandemic. As the covid-19 pandemic spread worldwide, governments across the world were forced to shut down offices and businesses educational institutions. Thus the world is now trying to overcome financial, business, economic and health disruptions. This research paper is an attempt to study online education in a post pandemic situation. The research has taken into account the benefits as well as disadvantages of online education.

**Online education**:

Online education is a learning using the capability of the internet. It is web-based learning. Due to the pandemic situation, the whole education system faced drastic change and there was a rise of online teaching learning processes. There is a paradigm shift in the teaching learning process. The covid-19 driven physical distancing has thrown Open challenge to the educational system. There has been a serious urge for or an application of online and electronic media based learning at all levels. It is the need of time to ensure the infrastructure, methodology and content for online learning. In a post pandemic situation e-mode was considered the most suited option for teaching learning to save loss of academic semester as well as human lives. In any online teaching the emphasis has been given on the use of e- resources, web links, electronic media like radio, television, webcasting etc. Social media platforms like Face book, Skype, zoom meetings are used to keep the learning process operational by maintaining physical distancing. Due to this transformation in the educational field the role of teacher has totally changed. The sudden change in the mode of teaching learning process caught both the students and faculty members unprepared. Teachers become students or learners. They become students of Technology and try to cope up with the situation. For students more is totally new and demands access to fast and reliable internet with necessary wherewithal at all times. Online teaching is a timely and welcome move to maintain continued learning of the students without disturbing the academic schedule.

Webinar is an outcome of the online education. It means web- based seminar. The seminar which is conducted with the help of the internet it's called webinar. It is an engaging online event and allows the participants, in different locations, to gain knowledge. Online education is a specialized task as it involves learning psychology, behavior Analytics, content delivery and assessment to measure learners' progress.

Use of ICT is another aspect of online teaching learning process. Nowadays a popularity of flipped classroom and other avenues of learning such as Google classrooms, Zoom meeting, Google meet etc. It is nothing but switching from traditional classroom to modern classrooms. Now it is a proper time to think about how devices, applications and platforms will talk to each other to deliver instructions effectively. This thought will bring a refreshing change in approach as well as in point of view looking at the teaching learning process. Now the researcher wants to turn to the benefits or the advantages of online- teaching in the post pandemic situation. They are as follows:

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1. **Flexibility**: one can easily get any course through online teaching. So it is more flexible as well as convenient. There is no need to travel. This is more beneficial for the students from remote areas.
2. **Easier to attend class**: The students, who are unable to attend the class due to the distance or due to the family problems, can easily attend the class online.
3. **Location**: With the help of online teaching a student can admit any university of any state or any Nation. Location is not a barrier for learning any course. One can get admission in any university of any nation.
4. **Inculcating values**: online education one can inculcate the quality of punctuality, manners and etiquettes.

**Disadvantages**:

It is important to note that online education in post pandemic situations is without any pre planning. It is a sudden change in the learning teaching situation. so the teachers and students are not prepared for online education. So it is observed that teachers should have certain training for online teaching learning process.

1. **Economically Backward Students**: The students who are suffering from financial crisis are unable to pay for internet service. It is difficult for them to invest a certain amount for the internet. so they are away from online education. It is a great loss of such students that are intellectually high but they are unable to get the education.
2. **Internet service**: It is the big problem in cities as well as in villages. Students pay for internet service, the range or the coverage area is another big problem for them. Dis connectivity is another problem faced by teachers as well as the students.
3. **Proper training**: it is seen that teachers have shifted themselves from blackboard to the computer screen. So there is a great need to train the teachers. The online teaching should not be confined to passing on information only or even clearing the fundamental concepts. The teachers are expected to blend teaching of the subjects with a couple of skill based issues. The training of the teachers cover utilization of most advanced technologies in the teaching -learning process.
4. **Costly Education**: To think about poor students it is very costly to pay for 300/- to 500/- rs monthly. They have problems earning their livelihood. In such a condition to pay for the internet is not possible for them. In addition to it there are two or three children, it is the worst condition for the family to whom they should pay. So the online teaching is very costly for the average family.
5. **Individual attention**: In traditional methods or in the actual classroom the teacher pays individual attention to each and every student but while dealing with online class it is more difficult for the teacher to pay attention to each and every student.
6. **Concentration problem**. It is observed that students feel problems while concentrating on online class. There are disturbances from outer situations such as family chaos, noises of machines and instruments, no particular space for the class etc.
7. **Lack of infrastructure**: Students as well as teachers face the problem of infrastructure. It includes separate room, required furniture, internet connectivity with proper speed, headphones etc. Due to which the quality hampers in Indian situation regarding online teaching learning process.

**Conclusion**:

The researcher has observed that as well as experience that online teaching requires special quality and skills to deal with technology. Nowadays online education is not practiced seriously by most of the institutions and so the student community is at stake. It is the prime duty of the teacher as well as of the government to think very seriously and positively regarding online education. The teacher should also try to take efforts to undergo and to learn Technology. They should try to use advanced Technologies while dealing with online class. They should use various interesting teaching aids while dealing with the students online.

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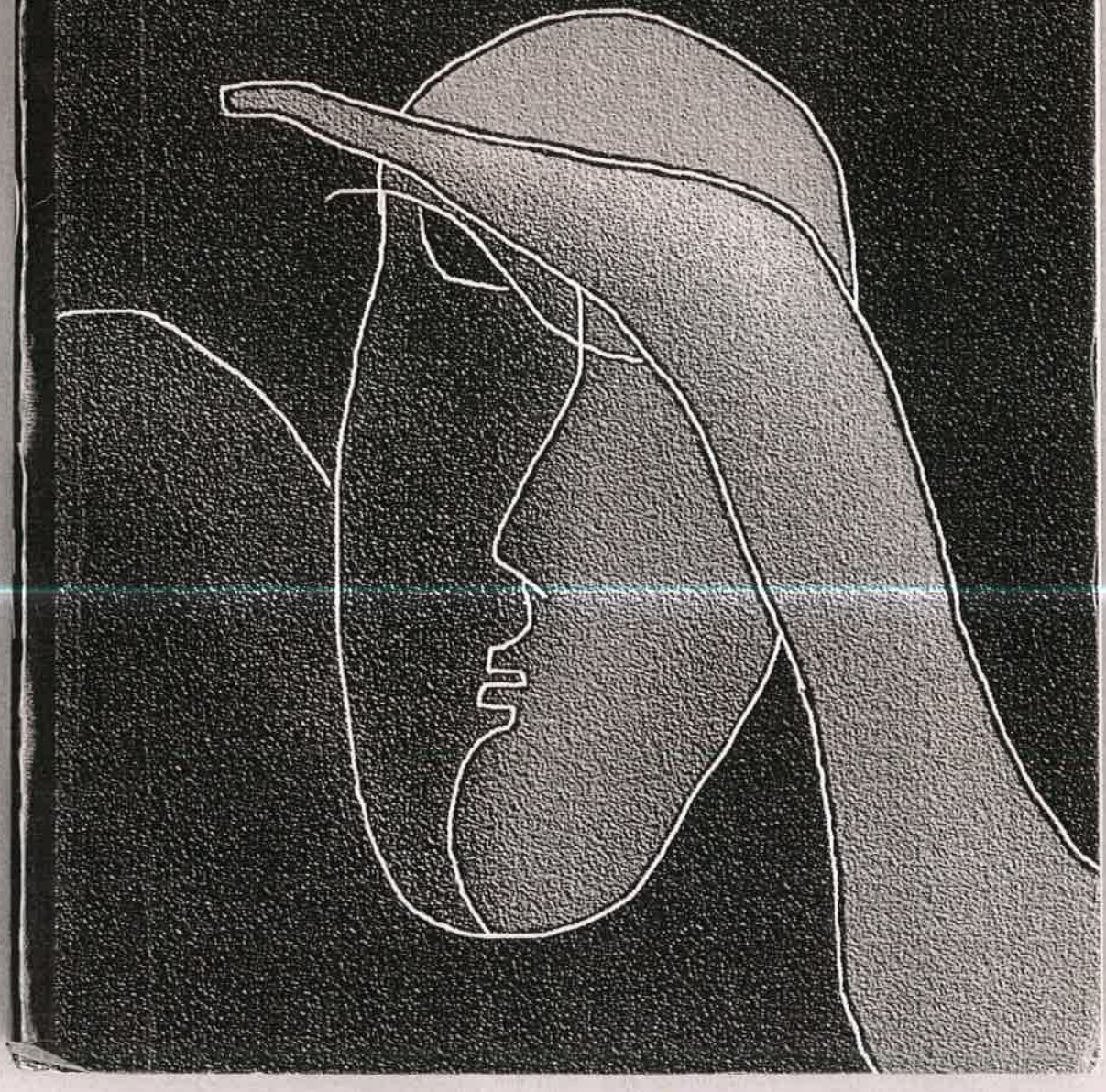
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# Teenage psychology depicted in Rabindranath Tagore's Short story *'Home Coming'*

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**Abstract**

Rabindranath Tagore has written in all kinds of literature which includes novels, poems and short stories. It is observed that he was interested in the education and upbringing of children. Rabindranath Tagore gave very realistic scenario of Child Psychology in his story. In the present research paper the researcher tries to highlight the behavioral aspect of adolescent children and how parents fail to understand them. And so the consequences of it are very horrible.

Short story is very famous literary genre of every age group. It did back to oral storytelling traditions. It, generally, includes only one important event. There are very less characters.

Many writers and critics tried to define short story. Here researcher refers M.H. Abrams definition:

"A short story is a brief work of prose fiction and most of the terms for analyzing the component elements, the types, and the narrative techniques of the novel are applicable to the short story as well."

The Indian short story has its own features. They tried to highlight the contemporary issues of the society. Today it has gained a significant position in literary field. We cannot forget the name of Rabindranath Tagore in this genre. They have emotional attachment also. Tagore's short stories reveal the inner process of mind. His stories have Universal appeal. Tagore is a keen observer of men and women. He understood what is happening with people and their psychology. So they are portrayal realistic picture of the society. They identify the pathos of children almost all his short stories. In the present research article, the researcher wants to depict how Rabindranath Tagore keenly observed the minute psychology of teenage boy. For this the researcher has chosen Tagore's short story *'Home Coming'*.

First of all the researcher wants to throw light into the teenage psychology. Adolescent is a stage of biosocial transition between childhood and adulthood. It differentiates distinguishes childhood behavior from adult behavior. It is the period where physical, psychological and social changes occur. From physical point of view, there is growth of body; psychologically it is a period of adjustment, acute self-



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consciousness, rebelliousness and idealism. At the same, it is the period where some changes occur from emotional point of view. Emotionally, the main function is to develop appropriate ways of adjusting to new feelings evoked by bodily changes. The teenagers experience a great change in perception for friends, parents as well as for the self. They experience conflict with parents. Sometimes they feel lack of respect for them. They feel irritation towards elders. If not given proper way to emotions ,they experience emotional turmoil. They experience storm and stress. They find themselves in fluctuating moods and emotions. At this stage, the teenagers face the main problem of quest for identity. The search for identity is life long process but it comes into focus during the adolescent age. It is the time where the adolescents have intensive urge for sense of self. If they face any confusion in their identity, it is a great obstacle in their achievement. So the role confusion is a great hindrance in their path of development. Love is an avenue towards identity.

All these aspects are seen in the select story of Rabindranath. The story begins with Phatik being described as a ringleader. He had mother and younger brother. *The Homecoming* describes the life and feelings of 14 years young boy. The story shows us a significance of affection in an adolescent boy. Phatik desires love and care from others as he feels very lonely, nobody cares for him. Teenage is such a crucial stage that nobody loves them as a baby nor is they of any use to the parents.

The first teenage problem is mischievousness.The story begins with naughtiness. Phatik was a leader of the boys of a village. They were planning to carry the load of the villager to another place and the owner of the log would be surprised and angry. They enjoyed the situation a lot. Meanwhile Makhan disturbed them and sat down on the log. He was pushed by the boys but failed. Being furious, he commanded to roll the log. As the result, Makhan fell down. Makhan harmed Phatik and finally went crying home. The next episode is very important as it shows the parents' behavior towards teenage child. The mother instead of understanding the whole situation blamed Phatik.

"She called out angrily: "So you have been hitting Makhan again?"

"Phatik answered indignantly: No, I haven't; who told you that?"

His mother took Makhan's side in a moment and pulled Phatik away, beating with her hands. When Phatik pushed her aside, she shouted out: "What! You little villain! Would you hit your own mother?" (32)

It shows how the parents should take precaution while behaving with teenage children especially boys. It leads the boy to violence. The next mistake the mother does is to send the boy to his uncle. In the beginning, the boy was very happy to visit uncle's house but as he experienced the different treatment from the aunt, we observe, the disturbed psychology of the adolescent boy. He wanted to impress his aunt as she hated him; he did some mistakes and once again created a big raft between them. At this juncture of life he longed for love very intensely but he didn't get it. Phatik was really in want of recognition and love; "he becomes the devoted


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who shows him consideration". Phatik tried the same but failed to
le felt uncle's house as a little short of torture. The atmosphere was
at he could hardly breathe. He started to dream of his own village. In
t, the school teachers were treated him badly as his performance was
is friend tortured him physically and mentally. He felt insulted. Here
bserved emotional turmoil of the teenage boy. The next morning Phatik
e in the house. There was a heavy rainfall. Police were called and
arch for him. At the end of the police were successful to find out him.
n was so horrible.

gh such was a terrible condition, Phatik's aunty started to comment
after hearing the words, he cried a lot. His health was continuously
g such condition he was talking about holidays, not to beat him, and so
expecting to see his mother but she was not there. Lastly she came but
not in condition to talk her. The last sentence he said was, "Mother, the
ve come".

o no t adolescent age is very critical to understand as the child is not
not an adult. It's the parents' duty to understand the situation and try to
child. If the parents are unable to do their duty, the child may become
ow parents behave with the teenage children, matter a lot.

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# Theme of Hunger and Crime in the Short Story of Manik Bandopadhyay with Special Reference to *Primeval*

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**Abstract:**
Manik Bandopadhyay projected and portrayed the ugly and unseemly reality of life in his literature. He has observed and analyzed the social life he perceived that's why his characters are from middle or lower middle class. The present story is not exception for it. The characters face very acute problem of hunger and it leads them to commit crime. The present research paper tries to attempt to investigate the complex and multi layered connection between hunger and crime.

**Key words:** Hunger, crime, sex desire, emotions etc.

Prabhu Kumar Bandopadhyay i.e Manik Bandopadhyay or Manik Banerjee was one of the founding fathers of modern Bengal fiction. He was born on 19th May 1908. In his only 48 years life span, he produced 42 novels and more than 200 short stories. He had passed ISC exam with the first division. Bengali writers were influenced by the changes in world literature. They were not shy to experiment and to break away from the overwhelming presence of Tagore. Manik Bandopadhyay was one of such writers. He has presented, in his own style, the rural life of Bangla people. He tried to project the complicated human psyche and the various problems of the common man. Manik is known for breaking away from the sentimentality of Tagore, his spirituality and idealism. While producing literature, Manik Bandopadhyay rejected Tagore's treatment of beauty and portrayed the ugly and unseemly reality of life. Manik Bandopadhyay's writing, especially his themes and style of literature was inspired by both Marxian philosophy and Freudian philosophy. He took a Freudian psychoanalytical approach in dealing with Sexual tension between men and women. He had a great impact of Russian Revolution that's why he had chosen the characters for his literature from backward society. He had observed and analyzed the social life he perceived. Almost all the characters of stories belong to the middle class and lower middle class.He focused and tried to depict the people who are perturbed by the conflict with reality and perversions in life. He focused the alleyways of the human mind. It is impossible to think of Manik Bandopadhyay without his artistic hunger, and his commitment and attachment to the society in which he not only lived but also progressed.

In the present research paper, the researcher has taken a short story of Manik Bandopadhyay's *Primeval*.

Hunger is a new affliction in the world. Deprivation of food and other necessities of living are the root problems of common people. Researcher finds very contradictions while thinking about hunger and food habits. One part of humanity desperately searches for more food to eat and another part bonds to burn calories. This part looks for new ways of slimming. This inequality in the distribution of food is not a new phenomenon in any country. The issues of inequality in the genesis of Hunger and famines are not in itself new. It is observed that hunger becomes a political issue many times.

There are many different ways to look at the problem of Hunger. The dictionary meaning of the term hunger is discomfort or painful sensation caused by want of food'. It is seen that undernourishment, debilitation, fatigue, and



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possibly mortality are some consequences of hunger. So hunger is a many headed monster. Hunger is a natural
The meaning of instinct is a natural or inherent attitude, impulse or capacity, or behavior that is mediated by
below the conscious level. In other words Instinct is something automatic and built-in to humans. Based
meanings humans have many instincts such as thrust, hunger, worm, safety of self, protecting one's child
greed, anger frustration, fear etc. So natural instincts include many aspects; food and water are one of them
also a natural instinct but it requires education. It comes from so many sources such as family education,
School, the law, or the media etc.

Now researcher turns to the second concept 'crime'; it refers to an act against law. It is a complex issue that
from many sources. The causes of crime have also been dynamic and changing according to the time. The
may be biological, psychological, social and economical instability for crime. Criminality is a type of
behavior characterized by self-centeredness, indifference to the suffering and needs of others and low self
As said earlier, there may be many reasons for committing crimes. It was and is one of the first aspects ever
to be related to criminal activity. Hunger and poverty are very close problems and they are root causes of
Researcher finds the same in the select short story.

In the present research paper, the researcher has used the term 'hunger' with two aspects. First aspect is
insufficient food. Secondly it is used as 'a physical hunger' or 'sexual Desire'. In the selected story the
Bikhu becomes a victim of both aspects of hunger.

It is seen that Physical hunger or sexual Desire is a natural instincts. The study says that there is a need for
education to control sexual desire. It happens with the protagonist of The Primeval.' It is observed that
controlled his situation of insufficient food for three days but was unable to control his sex desire. He became
to assault his survivor's sister and wife. Pralhad was his helper who tried his best to save Bikhu from his the
condition. He gave shelter his own house to him. But when he came to know about Bikhu's attack and bad
against his wife and sister, Prahlad, with the help of his friend Bharat, beat up Bikhu mercilessly. They threw him
more dead than alive. He limped into the dark and no one knew where he went. At the same night, Prahlad's
was seen in flames. It is inclined that it was Bikhu behind the burning. Here researcher wants to comment that a
can forget his survivor in front of sex desire. So it needs great self-control. Sex hunger leads Bikhu to commit a
Bikhu started his second phase of life as a beggar. He settled down himself as an expert beggar in a new city. He
learnt the many techniques of begging.

*"He gave up washing entirely and let his hair grow long into matted, greasy knots, colonized by filthy lice"(71)*

As days passed, he became successful to attain his physical power, though unable to mend his one hand. He
successful to live happy. He had managed to get shelter. He made available an old quilt of a dead man. He had
hay and had made a quite a soft mattress for himself. With the help of torn clothes, he made a pillow. He was
with his condition but now once again he became restless and felt sex desire.

*"Slowly he began to hate his existence. He lusted for women, and longed for his days of the reckless past. Wild memories haunt him" (72)*

He began to think about the beggar woman who sat outside the market. He was attracted towards his fellow
beggar, Panchi. He stared and started to go around her. He proposed her many times. Finally she told that the
beggar, Bashir is her partner. After hearing that news he felt utter jealousy. Suddenly his mental health
he started to plan something that is criminal. First of all he persuaded Panchi to leave Bashir and accept his
Panchi was adamant. Bashir, knowing his intention, warned Bikhu not to see Panchi gain. Both faced the
situation. After this, Bikhu was seen in revenge mood. After six months, Bikhu was found in some
position but strong in sex desire. He was not ready to leave the city without Panchi. Here researcher finds
psychological changes in Bikhu's personality. Bikhu became envious about every happy married couple. He
to feel rebelled against everything. He strode the riverbank seething with wordless rage. He wanted to kill
in the world and all the women to take with force.

Then he planned with cold blood. He packed his valuable things, collected the few rupees. He found a
which he had sharpened in his leisure time. He walked about half a mile and came near Bashir's house.
followed Panchi and Bashir once upon time without knowing to them.

Bikhu took out his sharpened weapon and made his way through darkness. He pondered how he could locate the
place where Bashir's heart was. Then with very cool mind, with exact judgment, he made powerful stroke. To
sure Bashir was dead, he caught his throat with his one good hand and strangled him with all his strength. When
became sure, he released his stranglehold. He ordered to keep quite. After committing murder whatever Bikhu
chaves, indicates his abnormality and criminal mentality.

*"...then he threw his head back, and laughed out loud, with pride and joy. Then he stared at Panchi angrily...do you wnt me to finish you off too?"(76)*

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Then he forcefully took the savings of Bashir from Panchi. Then he took Panchi to another town.
Thus the researcher wants to highlight that the hunger and crime are very effectively co relate each other. In addition to it, it is very easy to control the insufficient food situation but very difficult to control sex desire. If a person is unable to control the physical hunger, it leads him to commit a crime. So it needs to give proper education.

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# Constant vigilance attenuate the cognitive performance of security guards

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The facial recognition is an important task in criminal investigation procedure. The security guards can help to identify the suspected accused because they are constantly watching the people. The forensic psychologists are tackled such cases in the criminal justice system. The security guards may loss their ability to correctly identify the persons due to constant stress while performing the duty. The present study aimed at to identify the effect of experimentally induced stress on facial recognition ability of security guards. For this study 50 security guards from Sangli, Miraj, and Jaysingpur city of the Maharashtra States of India were recruited in the experimental study. The randomized two group design was employed to carry out the research. In the initial condition twenty identity card size photographs were shown to both groups. Afterward, artificial stress was induced in the experimental group through the difficult puzzle-solving task in a limited period. In the second condition, both groups were presented earlier photographs with another additional thirty new photographs. The subjects were asked to recognize the photographs which are shown earliest. The analyzed data revealed that control group has a highest mean score of facial recognition than experimental group. The results were discussed in the present research.

Keywords: experimentally induced stress, facial recognition, cognition and security guards

In the present circumstance, the crime rate is tremendously increased. The various criminal incidents have been exited at public places such as shopping mall, ATM centers, schools, colleges, universities movie theaters, government and private offices etc. The first responsibility of such cases has been imposed on security guards by the management. When such cases are recorded at the local police stations the security guards are called to identify the suspects. The security guards are constantly watching the persons; who enters and exists in front of the gate. While performing his duty through the whole day his cognitive ability to recognize the faces of persons visited in the offices may loss. The study of cognitive performance of students has been studied by various researcher in neighboring area of the researcher (Kamble, 2014; Minchekar, 2017). The security guards can play an important role in criminal investigation. According to this point of view present research has been carried out.

The human face plays an important role in our social interaction. The face recognition is also the key part of security systems. The security guards used to recognize those face by using some clues like any marks on face, spectacles, dress style and any unusual thing etc. They also use their intuitions, which is comes from their experience, about suspicious suspects or persons. Integration all these factors about face recognition helps security guards to retain the faces in mind. The function of face recognition under conditions of high level stress is much interested in cognitive psychology and forensic psychology. When witnessing a crime, the response of the eyewitness is almost always one of generating a stress response to the stressor imposed by the crime (Kenneth and Colleague, 2004). There is strong evidence that stress can impair contextual and episodic memory tasks (Henson, Shallice, & Dolan, 1999; Lupien et al., 1998; Nadel & Jacobs, 1998). The first systematic review of the literature relating the effects of heightened stress to eyewitness memory was conducted by Deffenbacher (1983). The moderate stress can also impair memory function. McEwen and Sapolsky (1995) have found that experimentally induced stress negatively affects cognitive ability. Payne et al. (2002) studied the impact of experimentally induced stress on the ability of human participants to accurately recognize words presented on a list. They found that stress selectively disrupted participants. This finding indicates that stress possibly through its impact on the hippocampus and prefrontal cortex, can potentiate false memories. Beato et al. (2012) studied on effect of stress on false recognition, they found, it does not enhance the vulnerability of individuals with acute stress to DRM false recognition, regardless of the level of processing. Bourne and Yaroush (2003) studied the stress and the cognition. They found mediating relationships between physiological states and cognitive functioning. How so far thus systematic reviews suggest that stress could influence the facial recognition.

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## *Objective of the study*

To study the effect of experimentally induced stress on facial recognition cognitive ability of security guards.

## *Hypothesis of the study*

The experimentally induced stress would significantly affect the facial recognition ability of security guards..

## Method

### *Participants*

The fifty security guards were selected for this experimental study. These security guard's working in college, bank, ATM, office, hospital and shopping malls. Their age ranged from 30 to 40 year. They were selected from Sangli, Miraj and Jaysingpur city of Maharashtra states of India.

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## *Instruments*

*Photographs:* Identity card size fifty photographs of college students were used to show to the security guards in two conditions. The twenty photographs for first condition and fifty photographs with additional of thirty new photographs were used. The random presentation method was used.

*Puzzle:* Paper pencil and oral puzzles were employed in the study. Difficulty level had been assessed through pilot study which was conducted on security guards. It was observed in the pilot study that the stress level was arisen while puzzle solving task. Some physical and emotional symptoms of stress arisen due to these puzzles. Hence, these puzzles are used as stress factors.

*Nonsense Syllabus:* Words based on Peterson and Peterson's trigrams (meaningless three-consonant syllables) are used in the study. These words are presented to the participants accordingly the design used for the recognition of identity card photos.

## *Research design*

Pre and post randomized two group design was employed for the study as under.

| Groups | 1st Condition | Interval | 2nd Condition |
|---|---|---|---|
| Controlled | Presentation of 20 photos | 20 minutes of cancellation task | Recognition |
| Experimental | Presentation of 20 photos | Presentation of puzzles for 20 minutes | Recognition |

## *Procedure*

The security guards were randomly divided into conditions viz. control and experimental. In the first condition both groups were presented twenty photographs. Afterward the control group was asked to perform a simple task of word cancellation in an alphabet chart for a twenty minutes. While the experimental group were given a puzzle solving task for a twenty minutes. In the final condition of experiment both groups were again presented twenty photographs with additional thirty photographs and asked to identify the previously shown photographs.

# Results and discussion

*Table 1: Showing mean, SD and t value of controlled and experimental groups for percentage of facial recognition*

| Group | n | Mean | SD | df | t |
|---|---|---|---|---|---|
| Control | 25 | 79.36 | 8.66 | 48 | 7.469** |
| Experimental | 25 | 58.20 | 11.20 | | |

** = 0.01 alpha level of significance

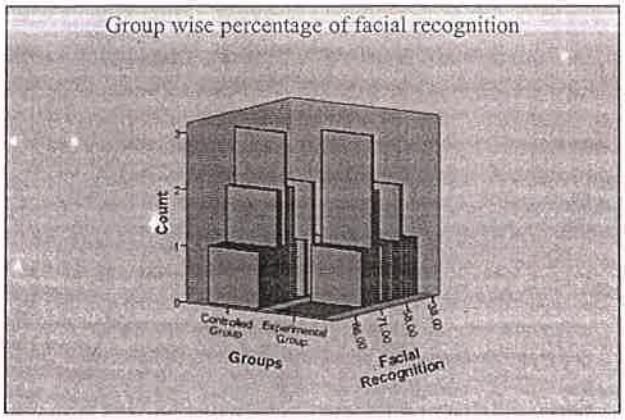



*Figure 1: Showing the group wise percentage of facial recognition*

Table 1 shows the difference between controlled and experimental group of security guards. The mean score of experimental group is 58.20 and SD is 11.20 and the mean score of control group is 79.36 and SD is 8.66 respectively. The obtained t value of mean difference is 7.469 which is significant on 0.01 level. The hypothesis stating the experimentally induced stress would significantly affect the facial recognition cognitive ability of security guards is accepted. The reason for poor facial recognition cognitive ability may lies in their working patterns. The security guards have to deal with so many individual in their respective eight hours duty. It means their job is society connected job where every individual is not alike. During the various interactions with these different people security guards might get it difficult to remain calm and maintain their cognitive ability. All these things contributed in the development of social and general anxiety as well. The study conducted by Davis, McKone, Dennett, O'Connor, O'Kearney, and Palermo (2011) on facial identity and social anxiety revealed that poorer face identity recognition was correlated with a small but significant increase in social anxiety but not general anxiety. Daudelin-Peltier et al. (2017) found that psychosocial stress significantly decrease the recognition sensitivity to emotional experience like disgust.

Environment where we work also contribute in perception. Most of the time security guards encounter with harsh noise around them which may affect their cognitive state. This may be another reason for poor facial recognition cognitive ability. In a study of short-term memory on traffic guards Bhosale and Minchekar (2017) found that high noise situations adversely affect on short-term memory of

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traffic guards. The finding of the present study is in line with previous studies.

The main aim of the study was that to see the heightened stress level affects the ability of recognition of the human faces among security guards. Since, the aim significantly proved; the study further extended to countercheck that do the same level of stress also affects the word perception? The results depicted in the table and graph 2 does not supported the extended aim.

*Table 2: Showing mean, SD and t value of controlled and experimental groups for percentage of consonant trigrams*

| Group | n | Mean | SD | df | t |
|---|---|---|---|---|---|
| Control | 25 | 85.80 | 9.53 | 48 | 1.22 |
| Experimental | 25 | 83.64 | 8.70 | | |

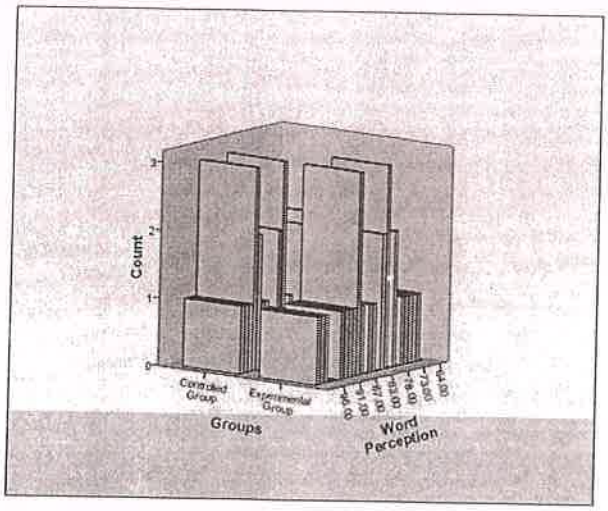



*Figure 2: Showing the group wise percentage of word perception*

Table 2 indicates that the security guards of control group has a mean score of percentage of consonant trigrams is 85.80 while the mean score of experimental group is 83.64 and the SDs are respectively 9.53 and 8.76. The obtained t value is 1.22 which is not significant. The retroactive inhibition effect due to the similar stimulus presented in both conditions is indicated by several researchers. This effect is not seen about the trigram consonant in the present investigation as similar stimulus are not presented in pre and post conditions. Corman and Wickens (1968) found significant decrement in retention was found with the inclusion of the similar material, but no significant relationship was found between the amount of retention and the temporal position of the interpolated material within the retention interval. But as indicated in table and graph 1 the inhibitory effect is observed about the facial recognition cognitive ability. Hence, it could be concluded that heightened level of stress affects the cognitive ability of facial recognition.

## Conclusion

- The facial recognition cognitive ability of security guards is less in experimental group.
- Facial recognition ability of security guards is strongly influenced by stress factors.

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# Self-efficacy and emotional intelligence among college youth with respect to family type and gender

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The current study was an endeavour to explore the differences in self-efficacy and emotional intelligence among the college youth with respect to their family type and between genders. It was also intended to assess the relationship between self-efficacy and emotional intelligence. The purposive sample of this study comprised of 120 students of first year degree college of Arts, Commerce and Science, 60 from joint and 60 from nuclear family. Both groups include 30 male and 30 female youth. The sample was studied by using Self-efficacy Scale (Mathur & Bhatnagar, 2012) and Emotional Intelligence Test (Sharma, 2011). The independent sample t test revealed significant differences in self-efficacy, and total and handling relations dimension of emotional intelligence of college youth in relation to their family type showing nuclear family youth are higher on self-efficacy while joint family youth score more on total and handling relations dimension of emotional intelligence. The study also depicted significant gender differences in self-efficacy and total emotional intelligence indicating male youth are higher on self-efficacy and total emotional intelligence than female youth. The domain-wise analysis of data shows similar trends in terms of self-awareness, motivating oneself, empathy and handling relations except managing emotions. Pearson's correlation showed significant and positive association between self-efficacy, and total and self-awareness, managing emotions and handling relations dimensions of emotional intelligence.

Keywords: self-efficacy, emotional intelligence, college youth, family type and gender

Today's college youth is living in an age of anxiety and complexity. Youth is passing through a transactional phase of rapid change and global competition. He or she needs to acquire some personality attributes - life skills like self-efficacy and emotional intelligence to succeed in this world of education and competence.

Self-efficacy is the most crucial factor determining the way people think about their capabilities, how to deal with task in hand, and quality of life. It is an individual's belief in his or her own ability to complete a task or reach a goal. Bandura (1997) viewed self-efficacy as a person's beliefs in his or her ability to organize and execute a required course of action to achieve a desired result. People with high self-efficacy are more likely to view difficult task as something to be mastered rather than something to be avoided. Therefore, they are more like to take a wider view of task in order to determine the best plan, to make more efforts to complete the task, and to persist longer in those efforts which can produce given levels of attainment. They are also more tends to perform more challenging and difficult task. Moreover, they are more likely to enjoy life because they are highly engaged and committed. People with low self-efficacy, on the other hand, are highly doubtful about their capabilities, have less faith in their own action, easily experience stress and depression, avoid difficult task, and have low level of aspiration and commitment. Self-efficacy has also been found to be associated with happiness (Hunagund & Hangal, 2014); academic achievement (Salami & Ogundokun, 2009); behaviours and attributes (Faulkner & Reeves, 2009; Schwarzer & Fuchs, 2009); well-being and its dimensions (Mamata & Sharma, 2013).

Emotional intelligence (EI) is another important personal attribute that refers to individual's ability to perceives, process, manage and utilize emotional information for his or her betterment of life. Thorndike (1920) conceptualized it as ability to understand the relations between people. Goleman (1998) has defined it as the ability of becoming self-aware of one's emotions and managing those emotions in daily interactions with others, thereby establishing emotional liaisons. According to Mayer et al. (2004), EI consists of the ability to perceive accurately, appraise and express emotions, access and or generate emotional knowledge, and to regulate emotions to promote emotional and intellectual growth. Bar-On (2000) emphasized on inter-related emotional and social competencies, skills and factors that determine how effectively an individual understand and express himself or herself, understand others and relate with them and also cope with daily demands. It plays a catalytic role in developing and maintaining healthy emotional and social life. Research on EI has also been found to be associated with academic achievement, social adjustment and empowerment (Evans, 2007; Rice, 2007); leadership (Harms & Crede, 2010); academics performance (Singaravelu, 2008); cognitive abilities (Nasar & Nasar, 2008); humour and hope (Batool et al., 2014); adjustment (Mahmoudi, 2012).

A strong sense of self-efficacy as a mastery experience play a vital role in enhancing people's emotional intelligence in many ways such as reacting of physical and emotional feelings of others, understanding own emotional feelings and using them in interpersonal relations effectively.

In the line of aforesaid discussion it was proposed in this study to explore the differences in self-efficacy and emotional intelligence among the college youth in relation to their family type and between

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genders. It was also decided to assess the relationship between self-efficacy and emotional intelligence. Studies have consistently showed that family environment plays a crucial role in personality development of youth. However, the influence of type of family on the development of self-efficacy belief and emotional intelligence of youth is still not fully explored. Moreover, the existence of joint family is in danger in fast changing social and cultural scenario. Hence the investigators feels need of study in this context with special reference to these variables by formulating the following hypotheses.

### *Hypotheses of the study*

In the line of aforesaid discussion it was proposed in this study to explore the differences in self-efficacy and emotional intelligence among the college youth in relation to their family type and between genders. It was also decided to assess the relationship between self-efficacy and emotional intelligence. Studies have consistently showed that family environment plays a crucial role in personality development of youth. However, the influence of type of family on the development of self-efficacy belief and emotional intelligence of youth is still not fully explored. Moreover, the existence of joint family is in danger in fast changing social and cultural scenario. Hence the investigators feels need of study in this context with special reference to these variables by formulating the following hypotheses.

- There would be significant differences in self-efficacy and emotional intelligence of college youth in relation to their family type and gender.
- Self-efficacy and emotional intelligence would be positively and significantly associated.

## Method

### *Participants*

The purposive sample of the current study consisted of 120 students of first year degree college of Arts, Commerce and Science, 60 from joint family (30 male & 30 female) and 60 from nuclear family (30 male &30 female), with an age range of 18 to 19 years (M = 18.33, SD = 0.42 years) drawn from different senior colleges in Islampur and Sangli city, Maharashtra.

### *Instruments*

*Self-Efficacy Scale (SES) (Mathur & Bhatnagar, 2012):* This scale includes 22 items assessing eight aspects of self-efficacy such as self regularity skills (2 items), self-influence (3 items), self-confidence (3 items), social achievement (3 items), self (3 items), self-evolution (3 items), self-esteem (2 items) and self-cognition (3 items). The SES comprises of both positive (15) and negative (7) items with five alternatives ranging from 5 (strongly agree) to 1 (strongly disagree) on positive items. The negative items are scored in a reverse manner. The sum of total of these scores for 22 items is the score for this scale and it ranges from 22 to 110. High score indicates the high level of general self-efficacy belief of the individual. The test-retest reliability is found between 0.73 to 0.81 for male and 0.79 to 0.86 for female. The concurrent validity coefficient is found between 0.73 to 0.81 for male and 0.76 to 0.83 for female.

*Emotional Intelligence Test (EIT) (Sharma, 2011):* This scale constitutes of 60 positively and negatively stated items from five domains of emotional intelligence namely self- awareness (14 items), managing emotions (14 items), motivating oneself (10 items), empathy (6 items) and handling relationships (16 items). It is a Likert type five-point scale and scoring for positive statements is done by giving a score of 5 for always, 4 for most often, 3 for occasionally, 2 for rarely and 1 for never and just reverse scoring for negative items. The maximum possible score on this test is 300 and the minimum is 60 with high score showing high level of emotional intelligence and vice- versa. Author has reported satisfactory reliability and validity of the test.

### *Procedure*

Tools were administered in a small group of 10 to 15 students at a time in their respective colleges taking prior permission of the Principles. After briefing the purpose of the study and convincing to maintain the secrecy of their responses, the participants were requested to record their truthful responses. At the end of the administration, the participants were acknowledged for their cooperation. The data collected were analyzed using 't' test and Pearson's correlation technique.

## Results and discussion

*Table 1: Means, SDs and t values for the scores of self-efficacy and emotional intelligence among the college youth in relation to type of family (n=120)*

| Variables | Entire Sample | | Joint Family | | Nuclear Family | | t Values |
|---|---|---|---|---|---|---|---|
| | Mean | SD | Mean | SD | Mean | SD | |
| Self-efficacy | 71.17 | 6.23 | 66.28 | 3.38 | 76.06 | 4.27 | 13.97** |
| Self-awareness | 41.47 | 3.96 | 41.28 | 4.47 | 41.13 | 3.39 | .95 |
| Managing Emotions | 23.23 | 3.10 | 23.50 | 2.71 | 23.00 | 3.46 | .89 |
| Motivating oneself | 55.35 | 4.11 | 55.60 | 3.92 | 55.15 | 4.33 | .60 |
| Empathy | 30.31 | 4.41 | 30.60 | 3.79 | 30.02 | 4.97 | .72 |
| Handling Relations | 68.59 | 6.24 | 70.20 | 6.02 | 66.98 | 6.08 | 2.92** |
| Total EI | 218.97 | 11.66 | 221.66 | 12.37 | 216.28 | 10.32 | 2.59* |

** p < .01, * p < .05, df = 118

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Table 1 reveal a significant difference in self-efficacy of college youth in relation to their family type, indicating that nuclear family youth score higher on self-efficacy than joint family youth. The reason behind this may be the fact that in nuclear family as the number of members is less so everyone is required to play his or her role properly and carry responsibilities individually. People living in nuclear family, therefore, need to develop sense of competence as compare to people living in joint family who shares their responsibilities commonly. It is also true for college youth.

Results of the study also depict a significant difference in total and handling relation dimension of emotional intelligence of college youth with respect to their family type, showing that joint family youth are higher on total and handling relations dimension of EI than nuclear family youth (see Table 1). This finding bear similarily with Javeed (2014) who showed significantly higher emotional intelligence among joint family child than the nuclear family child. Singh and Modi (2012) found higher emotional intelligence among adolescents living in full families than those living in divorced families. Other studies also revealed that adolescents from joint families are more emotionally mature (Nanda & Chawla, 2005; Singh et al., 2014); show better emotional competence (Suthar, 2014); and have less behavioural problems (Kaut & Kaur, 2011) than those from nuclear families. This may be due to the fact that in joint family as the number of members is more so they can get ample opportunity for emotional sharing and handling interpersonal relations. This surely enhances EI ability among joint family members than nuclear family members including college youth.

*Table 2: Means, SDs and t values for the scores of self-efficacy and emotional intelligence among the college youth in relation to gender differences (n = 120)*

| Variables | Male | | Female | | t Values |
|---|---|---|---|---|---|
| | Mean | SD | Mean | SD | |
| Self-efficacy | 72.68 | 6.62 | 69.66 | 5.46 | 2.74** |
| Self-awareness | 43.26 | 3.50 | 39.68 | 3.59 | 5.59** |
| Managing Emotions | 23.33 | 2.73 | 23.13 | 3.45 | 0.35 |
| Motivating Oneself | 56.51 | 4.14 | 54.20 | 3.78 | 3.20** |
| Empathy | 31.26 | 4.72 | 29.36 | 3.89 | 2.43* |
| Handling Relations | 70.60 | 6.49 | 66.58 | 5.31 | 3.72** |
| Total EI | 224.98 | 11.66 | 212.97 | 8.05 | 6.59** |

** p < .01, *p < .05, df = 118

Table 2 elucidates a significant gender difference in self-efficacy, suggesting that males are higher on self-efficacy than their female counterparts. This result is supported by a study of Singh and Udainiya (2009) which reported higher self-efficacy among males than females. The reason may be that in traditional Indian culture where males are still considered superior so they are frequently expected to face life challenges and difficulties. They certainly required to develop higher competence as compared to females who are kept on back foot in most of the situations.

Table 2 also indicates gender difference in total emotional intelligence indicating males are higher on emotional intelligence than females. The domain-wise analysis of data shows similar trends in terms of self-awareness, motivating oneself, empathy and handling relations except managing emotions. These results are consistent with the study of Atta et al. (2014) in which males were found to be higher on emotional intelligence and its components. Other studies also justifies the findings of this study, showing males are higher on emotional intelligence than females (Ahamad et al., 2009; Audichya & Jain, 2009; Bhanderkar, 2007; Carr, 2009; Rai & Pande, 2009). An explanation of the significant gender difference in emotional intelligence may be that there is different emotional upbringing of male and female child in Indian society. Male children are taught to express and manage their own emotions, understand emotions of others and handle social relations, but on the other hand, female children are expected to be shy and less emotionally expressive in society. This facilitates males to develop higher emotional intelligence as compared to females.

*Table 3: Correlation between self-efficacy and emotional intelligence of college youth (n = 120)*

| Variables | Self- awareness | Managing Emotions | Motivating Oneself | Empathy | Handling Relations | Total EI |
|---|---|---|---|---|---|---|
| Self-efficacy | .183* | .230** | .152 | .164 | .242** | .264** |

** p < .01, *p < .05, df = 118

Table 3 shows a significant positive association between self-efficacy and overall emotional intelligence and also with EI dimensions of self-awareness, managing emotions and handling relations. It indicates that as the sense of self-efficacy among

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the college youth increases there is corresponding increase in their emotional intelligence. This result is in support of hypothesis number 2 and is confirmed by the study of Jadhav and Havalappanavare (2009) which revealed a significant positive relation between self-efficacy and emotional intelligence. Jadhav (2013) and Jadhav et al. (2014) also showed similar findings as they reported that self-efficacy is positively and significantly related to emotional intelligence. One reason for the association between these two constructs might be the global competition of modern life which necessitates everyone to be competent and emotionally intelligent. Therefore, the youth who feels sense of personal competence to deal effectively with various challenges and stressful situations may also able to manage his or her own emotions in this competitive world.

## Limitations of the study

The present study suffers from some limitations. The study is limited to only two cities in western Maharashtra. The type of education being received by students is not explored.

## Implications o the study

The findings of the present study might be useful for the personality researchers, psychologists and counsellors to better understand the role of family type and gender in the development of personal attributes like self-efficacy and emotional intelligence of college youth.

## Conclusion

From the trends of result revealed by the present study, it is concluded that there are significant differences in self- efficacy and overall emotional intelligence of college youth in relation to their family type. Nuclear family youth are higher on self-efficacy while joint family youth score more on emotional intelligence than their counterparts. The study also demonstrated significant gender differences in self-efficacy and overall emotional intelligence. Male youth are higher on self-efficacy and overall emotional intelligence than female youth. Furthermore, the study shows significant positive association between self-efficacy and emotional intelligence.

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# Social Media and Youth: A Psychological Exploration

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## Abstract

*Today's ever-changing technology has begun to have significant effects on the mental health field, and it will undoubtedly affect the field even more in the coming years. People spend all or most of their quality time in texting, tweeting, networking, gaming, Internet browsing, e-mailing, blogging, visiting virtual worlds, shopping online, or viewing online pornography. As people increasingly turn to the internet for activities that used to take place in the "real world"—communicating, networking, shopping, playing games, and participating in a community—a new psychological problem has emerged: an uncontrollable need to be online. This obsessive behavior creates psychological dysfunction which may address as early as possible by using various psychological treatments.*

**Key Words :** *Social Media, Youth, Mental Health Issues.*

A country's ability and potential for growth is determined by the size of its youth population. India has the world's highest number of 10 to 24-year-olds, with 242 million (World Population Prospects: The 2015 revision, Population Database of United Nations Population Division). As per India's Census 2011, Youth ranging from 15-24 years in India constitutes one-fifth i.e. 19.1% of India's total population and expected to have 34.33% share of youth in total population by 2020.

Youth shows strong will power, passion and motivation. Their innovative and creative thinking, risk taking behavior made them the most valuable human resource for fostering development of a nation in every aspect. If their energy and passion channelize properly, it may bring huge positive change in the society on the other hand if we fail to do so then it will be a great disaster.

Today Indian youth is experiencing and enjoying various revolutions. Digital or electronic services are one of them which provide us various ways to connect with others by using social media. There are various forms of social media. WhatsApp, Facebook, Twitter, Google plus are few of them. The excessive use of social media is an ongoing activity which is increasing at an alarming rate and leading to addiction form among Indian youth which is a serious concern.

Studies conducted worldwide including India documented various serious physical and psychological heath issues. It is observed that the social media is more addictive among the youths. Over utilization of it has been referred to as behavioral addiction. Such addicted users are unable to avoid being online to the point where it effects their personal, social life. An excessive use of social media, refrain them from participating in real life activities.

Social media is an open and free access and a very good option for catharsis where one can let out their pent-up emotions, thoughts and anger. Social networks, texting have become convenient tools for those who wish bully others. Most of the users are either being harassed on it or becoming addicted to it, leading to psychological problems. Many of them had some sort of harassment or bullying on social media unwanted tagging with nasty posts on Facebook and trolling on Twitter that the social media culture has spawned.

Social media made the youth more conscious about how they look and there is a constant sense of validation or approval from other around them, affecting their self-esteem and mental well-being. Constant bombardment of images on social media, peer pressure and selfie-culture has engendered this narcissistic behaviour that borders on psychological disorders. Youths have become more misguided into this like-comment-share and instant reaction culture, where many times people become upset if their friends do not like a post or a picture.



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# Constant vigilance attenuate the cognitive performance of security guards

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The facial recognition is an important task in criminal investigation procedure. The security guards can help to identify the suspected accused because they are constantly watching the people. The forensic psychologists are tackled such cases in the criminal justice system. The security guards may loss their ability to correctly identify the persons due to constant stress while performing the duty. The present study aimed at to identify the effect of experimentally induced stress on facial recognition ability of security guards. For this study 50 security guards from Sangli, Miraj, and Jaysingpur city of the Maharashtra States of India were recruited in the experimental study. The randomized two group design was employed to carry out the research. In the initial condition twenty identity card size photographs were shown to both groups. Afterward, artificial stress was induced in the experimental group through the difficult puzzle-solving task in a limited period. In the second condition, both groups were presented earlier photographs with another additional thirty new photographs. The subjects were asked to recognize the photographs which are shown earliest. The analyzed data revealed that control group has a highest mean score of facial recognition than experimental group. The results were discussed in the present research.

Keywords: experimentally induced stress, facial recognition, cognition and security guards

In the present circumstance, the crime rate is tremendously increased. The various criminal incidents have been exited at public places such as shopping mall, ATM centers, schools, colleges, universities movie theaters, government and private offices etc. The first responsibility of such cases has been imposed on security guards by the management. When such cases are recorded at the local police stations the security guards are called to identify the suspects. The security guards are constantly watching the persons; who enters and exists in front of the gate. While performing his duty through the whole day his cognitive ability to recognize the faces of persons visited in the offices may loss. The study of cognitive performance of students has been studied by various researcher in neighboring area of the researcher (Kamble, 2014; Minchekar, 2017). The security guards can play an important role in criminal investigation. According to this point of view present research has been carried out.

The human face plays an important role in our social interaction. The face recognition is also the key part of security systems. The security guards used to recognize those face by using some clues like any marks on face, spectacles, dress style and any unusual thing etc. They also use their intuitions, which is comes from their experience, about suspicious suspects or persons. Integration all these factors about face recognition helps security guards to retain the faces in mind. The function of face recognition under conditions of high level stress is much interested in cognitive psychology and forensic psychology. When witnessing a crime, the response of the eyewitness is almost always one of generating a stress response to the stressor imposed by the crime (Kenneth and Colleague, 2004). There is strong evidence that stress can impair contextual and episodic memory tasks (Henson, Shallice, & Dolan, 1999; Lupien et al., 1998; Nadel & Jacobs, 1998). The first systematic review of the literature relating the effects of heightened stress to eyewitness memory was conducted by Deffenbacher (1983). The moderate stress can also impair memory function. McEwen and Sapolsky (1995) have found that experimentally induced stress negatively affects cognitive ability. Payne et al. (2002) studied the impact of experimentally induced stress on the ability of human participants to accurately recognize words presented on a list. They found that stress selectively disrupted participants. This finding indicates that stress possibly through its impact on the hippocampus and prefrontal cortex, can potentiate false memories. Beato et al. (2012) studied on effect of stress on false recognition, they found, it does not enhance the vulnerability of individuals with acute stress to DRM false recognition, regardless of the level of processing. Bourne and Yaroush (2003) studied the stress and the cognition. They found mediating relationships between physiological states and cognitive functioning. How so far thus systematic reviews suggest that stress could influence the facial recognition.

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## *Objective of the study*

To study the effect of experimentally induced stress on facial recognition cognitive ability of security guards.

## *Hypothesis of the study*

The experimentally induced stress would significantly affect the facial recognition ability of security guards..

## Method

### *Participants*

The fifty security guards were selected for this experimental study. These security guard's working in college, bank, ATM, office, hospital and shopping malls. Their age ranged from 30 to 40 year. They were selected from Sangli, Miraj and Jaysingpur city of Maharashtra states of India.

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# Role Of Personality Factors And Gender In Dealing With Academic Stress Among Higher Secondary Students

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**Abstract**

*The current study aims at to explore the role of personality factors and gender in dealing with academic stress among the higher secondary students. It was also intended to assess the relationship between academic stress and personality factors. The purposive sample of this study comprised of 60 students including 30 male and 30 female of higher secondary level. The sample was studied by using Academic Stress Scale (Kamble, Vikas 2015), and NEO-Five Factor Inventory-3 (Costa & McCrae, 2004). The student t test revealed no significant gender differences in academic stress, total personality factors as well as in dimension of personality factors. Pearson's correlation showed significant and positive association between academic stress and neuroticism whereas extraversion, openness to experience, agreeableness, conscientiousness and total personality factors are significantly and negatively correlated with each other.*

**Keywords:***Academic Stress, Personality Factors, Higher Secondary students and Gender*

## Introduction

Do you think human life without stressors? Obviously not, today we are living in the world which is full of stressors. These stressors are affecting our everyday life. From childhood to late adulthood every one encounters various stressors. It means now a day's stress is planning an important role in human life.

Today's competitive world demand a little bit more from student if they want to survive. These extra demands are affecting either positively or negatively on student behaviour. A calculative amount of stress is useful in students' academic progression where as an excessive amount of stress will adversely affect academic performance. Hence, it becomes essential to study the academic stress among the students.

As we know stress is showing its powerful impact on human behavior. But question remains what is stress. According to Lazanes and Folkman (1984) Stress arises when individuals perceive that they cannot adequately cope with the demands being made on them or with threats to their well being'. When we consider that we are unable to control and deal effectively with the situation we became panic, helpless. It means that incidence which is taken place does not build stress but our personality attributes, thoughts and belief system which we acquire play a crucial role in building stress among us.

College days are considered as golden days of life. The day's which are full of excitement, unforgettable memories and bonding with friends. On the contrary this is the period of learning, acquiring new skills, knowledge which shapes our future. Higher


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# Effect of Self-esteem and Gender on Quality of life among Adults

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**Abstract**
The present paper aimed to study quality of life with reference to self-esteem and gender among adults. Eighty adults (40 males and 40 females) from different districts of Western Maharashtra participated in the present study. The participants received Quality of Life Scale (QOL) with eleven subscales (Sharma & Nasreen, 2012) and Self-Esteem Inventory (SEI-Adult From) (Coopersmith, 2002). The 2 x 2 factorial design was directed to assess the effect of self-esteem and gender in QOL. The obtained results are discussed in the light of earlier work.

Term quality of life was used for limited meaning i.e. 'the good life'. The good life was differentiated on the basis of having or not having materialistic things such as bank balance, bungalow, luxurious cars and other commodities. It means that the main focus was on quantity rather than quality. Later the focus was shifted and terms like mental health, well-being, life satisfaction, and happiness became more important for being a good and worth living life.
According to Britannica (2020) Quality of life (QOL) refers to the degree to which an individual is healthy, comfortable and able to participate in or enjoy life events. Where WHO defines QOL as an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns.
To fulfil a good quality of life Rutt Veenhoven (2000) stated four dimensions of QOL, they are livability of the environment, life-ability of the individual, external utility of life and inner appreciation of life. These four dimensions comprise of social relations, perception and feelings about self assessment, awareness about strengths and weakness, goal, values, experience and expectations.
Juozas Ruzevicius (2014) proposed a model of QOL. The domains of QOL include physical, material, psychological state, education and self-development, social relation, self-expression possibilities and leisure, safety and environment. Both the studies just mentioned here revels the importance of perception of own personal characteristics and psychological states like attitude, values and self-esteem in the development of quality of life.

**Self-esteem**
Self-esteem is a basic human need. It refers to the individual personal judgement of his or her worth (Coopersmith, 1967). According to Rosenberg (1965) self-esteem is a personal worth or worthiness. Branden (1969) defined self-esteem as the experience of being competent to cope with the basic challenges of life and being worthy of happiness. On the basis of how the term self-esteem is used Brown, Dutton and Cook (2001) distinguished it on three ways namely global or trait self-esteem- feeling about them, self-evaluations- evaluation of abilities and attributes and feelings of self-worth- momentary emotional state.



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Self-esteem is important for self regulation and quality of life. William James (1890) argued that self-esteem is an important aspect of mental health. People with high self-esteem experience more happiness, optimism, and motivation than those with low self-esteem, as well as less depression, anxiety, and negative mood. Person with high self-esteem is considered happier than a person who has low self-esteem. Individuals with a high level of self-esteem has the ability to accept happy moments, handle unpleasant situations, cope effectively with challenges, engage in close relationships and to improve their strengths (Baumeister, Campbell, Krueger and Vohs, 2003).

**Gender**

A gender difference is another important factor of QOL. The term 'Gender' refers to the social meaning of being a male or a female (Mischel et al., 2003, p. 422). Male and female differ biologically in many ways. Different upbringing patterns, cultural and social norms and so on make psychological differences among male and female. These differences reflect in their responses to various stimuli.

The evidence on gender differences in quality of life or related terms in general population are mixed. Most of the studies have been carried out on the sample of patients suffering from various physical and psychological diseases like cancer, cardiac, post traumatic disorders, depression and so on. Bonsaksen (2012) reported that on the outset females were associated with lower QOL, this association partly depends on higher level of depression but when level of depression was control the bivariate relationships between male and higher QOL were weakened.

Kotecho and Adamek (2017) studied QOL of older adults and found lower QOL among women with lower income group and lacking of formal education. Very few studies have been carried out on normal population. Hence this study is an attempt to explore the role of self-esteem and gender in quality of life in normal population.

**Objective of the Study**

Objective of the present study was to study the effect of self-esteem and gender on quality of life among adults.

**Hypotheses of the Study**

In the light of the above objectives, the following hypotheses have been formulated for their verification in the present study.

1) Adults with high self esteem would be significantly differ on quality of life than their counterparts.
2) There would be no gender differences in quality of life of adults.

**Method**

**Participants:**

Initially, 220 adults (140 males and 80 females) from Sangli, Kolhapur and Satara district of Western Maharashtra participated in the present study. In order to have equal number of males and females, hundred males and forty female cases were randomly eliminated on the basis of their high ($Q_3$) and low ($Q_1$) level of self-esteem. Thus 40 males (mean age = 52.87, SD = 2.80) and 40 females (mean age = 51.23, SD = 3.59) were retained for final analysis.

**Tools:**

**1. Quality of life scale (QOLS-SSNN):** The Quality of life scale is developed by Sarika Sharma and Dr. Nakhat Nasreen (2014) is used to measure QOL among adults. This scale contains 42 statements out of 38 statements are positive and only four are negative. All the statements are divided into eleven subscales viz. Life satisfaction, Goals and motivation, Spirituality, Happiness, Hopes and wishes, Stress reduction, Frustration/Depression/Anxiety, Adjustment, Physical well-being and self care, Effectiveness/Efficiency of myself and Personal development/personal evolution. Each statement had three alternatives to choose i.e. Always (Hamesha), Some-times (Kabhi-kabhi) and Never (Kabhi nahi). The respondents have to choose the one as per their opinion which is most applicable to them. The scoring for positive statements are 3, 2 and 1 and reverse for negative statements. The total score for a given trait is simply sum of the respective items. High score represents extreme QUL whereas low score indicates low level of QOL. The Cornbach's Alpha reliability coefficient is .806. Author reported satisfactory face and construct validity.

**2. Self-esteem inventory (SEI- Adult form):** Self-esteem among adults is measured by Self-Esteem Inventory developed by Coopersmith (2002). It contains 25 items which have two alternatives i.e. 'Like me' and 'Unlike me'. The respondents have to select one alternative for each item. A numerical value of 1 (one) is granted to each item answered in the keyed direction. The total score on this test is obtained by adding all scores then multiplying by four. A high score indicates higher self-esteem and the low score stands for lower self-esteem among the participants. The internal consistencies for grade 4 to 8 Kuder- Richardson reliability coefficients are .87 to .92, split-half reliability coefficient is .87, subscale and inter-correlations are .02 to .52, test-retest reliability with a time interval of twelve months is .88. The construct validity, concurrent validity, and predictive validity of the inventory is satisfactory. The



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original inventory is prepared in English language; however, it is suitably translated into Marathi language before using it in the present study.

**Procedure:**
Both the scales were administered to the participants at their working place with prior permission of the respective authorities in a small group of 10 to 15 participants at a time. The adults who voluntarily agreed to participate were used in the study.

**Statistical treatments:**
Descriptive statistic and analysis of variance (2×2) was applied for analyzing association of Quality of life with self-esteem and gender in adults.

**Results:**

Table 1: Comparison of Means and SDs for Quality of life in relation to Self-esteem and gender

| Variables | Levels | Mean | Sd |
|---|---|---|---|
| Self-esteem | High | 107.27 | 6.00 |
| | Low | 95.65 | 9.35 |
| Gender | Male | 99.60 | 10.27 |
| | Female | 103.32 | 8.33 |

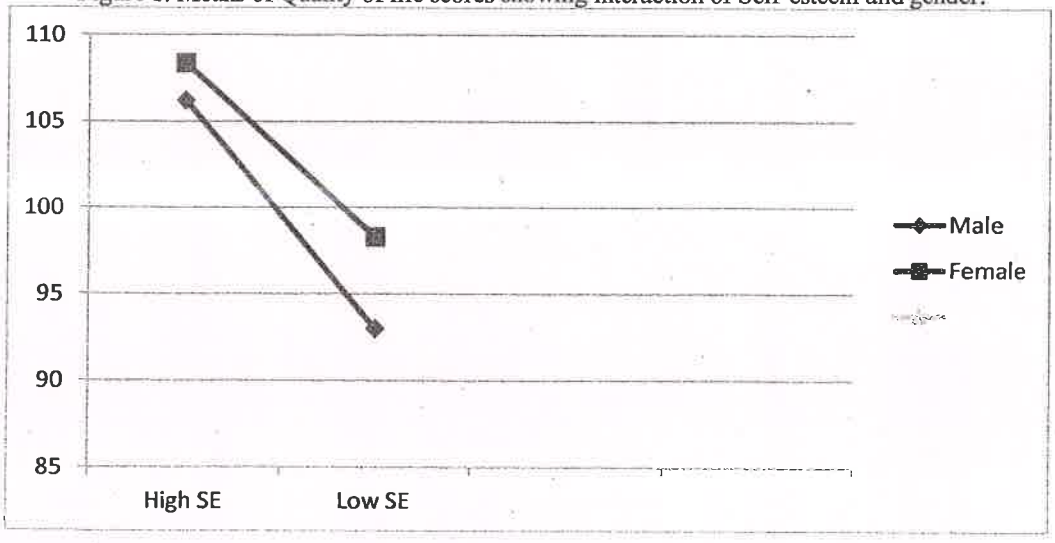
Table 1 reveal that the adults with high self-esteem have scored higher on quality of life score than their counterparts. As per gender is concern females have scored higher on the score of quality of life than males.

Table 2: ANOVA Summary for the effect of self-esteem and gender for Quality of life

| Source | df | Sum of Square | Means Square Variance | F Ratio |
|---|---|---|---|---|
| Self-Esteem (IV 1) | 1 | 2702.81 | 2702.81 | 54.66** |
| Gender (IV 2) | 1 | 277.51 | 277.51 | 4.60* |
| Interaction | 1 | 49.62 | 49.62 | 1.00 NS |
| SSw | 76 | 3757.95 | 49.44 | |
| Total | 79 | 6787.89 | 85.92 | |

**p<0.01 *p<0.05 NS=Non-Significant

Figure 1: Means of Quality of life scores showing interaction of Self-esteem and gender.




Results of 2x2 ANOVA showed that main effect of self-esteem was found to be significant [F(1,79) = 54.66, (P<0.01)] as adults high on self esteem (107.27) were high on QOL scores in comparison to adults low on self-esteem (95.65) on QOL. The main effect of gender was found to be significant [F(1,79) = 4.60, (P<0.05)] as females (103.32) were high on QOL in comparison to their male counterparts(99.60). Figure 1 showed no interaction effect on QOL scores of self-esteem and gender.



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**Discussion**

Results of the present study reveal that high self-esteem adult enjoys higher level of quality of life than their counterparts. Hypothesis no. 1 stating adults with high self-esteem would be significantly differ on quality of life than their counterparts is accepted. The reason for this is their thinking and behavioral patterns. As define earlier QOL is nothing but individual's experience of his or her own life situation. Individuals with high self-esteem tend to evaluate their present situation in positive way. They accept happy moments, are engaged in close relationship, handle unpleasant situations, cope effectively with stressors and challenges (Stavropoulos et al., 2015 cited in Abdel-Khalek, 2016). On the contrary individuals with low self-esteem experience feelings of worthlessness, inferiority and emotional instability leading towards dissatisfaction with life (Ha, 2006, cited in Abdel-Khalek, 2016).

The present study further explored gender difference for QOL among genders. Females scored higher on QOL than their counterparts. Hence hypothesis no. 2 stating there would be no gender differences in quality of life of adults is rejected. Regardless of all the amply documented manifestation of social inequalities in and outside the households the female respondent of the present study appear to be high in their QOL than their counterparts.

In a national survey of mental health and well-being, Dear K., Henderson S, and Korten A. (2002) found some interesting findings which may be helpful to understand concept of quality of life. They stated that quality of life depends upon several factors like education, having home, physical mental disorder, alcohol consumption, adjustment, unemployment; marital status the list goes on and on. This means that QOL is a complex as well as multidimensional concept and doesn't remain same throughout the life span.

Now a day government, non-government organisations, social and cultural organizations runs several welfare programmes for the betterment of women's mental health and well-being. In families and in work environment females gets social support. As a result women feel empowered with their lives. Another reason for gender difference should found in the background of the participants. Present sample of female participants is educated and economically independent. This independency may contribute in the increased level of QOL among females. Fodar et al. (2011) reported single women experience a better quality of work, work engagement and QOL than men.

**Conclusions**

The present work has yielded some surprising as well as interesting results. In the two way analysis of variance, self-esteem found to be strongly affecting the level of quality of life among adults where gender also plays a significant role in the development of quality of life among adults. From the cross-cultural perspective, this is an interesting finding and needs to be further explored.

**Limitation and Suggestions**

1) Study represents smaller geographical area and age group hence generalization will not possible. In future researcher should target bigger geographical area with large sample.

2) Other dimensions of quality of life except self-esteem and gender have not explored. It will be interesting to find out the role of demographic variables such as educational and economical back ground, health, social, marital status ect.

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# IMPORTANCE OF PRATAPGARH : A HISTORICAL STUDY

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Dept of History
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**Abstract**

Maharashtra is one of the modern, well developed and prosperous state in India which also has cultural heritage.Maharashtra is a state in the South Western region of India .The most significant masterworks of Indian architecture and sculpture are forts and monuments and some of them are situated in Maharashtra. Forts are the source of financial gains and foreign currency and they avail various employment opportunities for the state.Historical Fort monument has need ofpreservation and conservation. Chhatrapati Shivaji Maharaj brought Golden Era to the Forts as he built many resilient forts like Pratapgad. He chose proper places for forts which were maintained by storage of water and food. Pratapgad was one of the most important forts in Swarajya. Fort culture has an immense importance in the Shiva Dynasty. Pratapgad is described as one of the important Forts in the mediaeval period to protect Swarajya and safeguard from the attack of Afzal Khan .The Fort Pratapgad has a lot importance as Chhatrapati Shivaji Maharaj was given patronage and protection in it. Hence the researcher want to highlight about Pratapgad Fort only, in this article. Pratapgad displays the history of bravery and vitality by it's structure. Chhatrapati Shivaji Maharaj founded and then expanded the state and also weakened the enemies of the Maratha state. Therefore, Chhatrapat iShivaj iMaharaj is described as a man of forts.

**Keywords** - Fort,Buruj,Swaraj,Goddess.

**Introduction**

Forts of Maharashtra have played important role in the history of Marathas.It was one of the causes of success of Chhatrapati Shivaji Maharaj by their natural geographical strength favourable for Gorilla war. Forts contributed a lot to the successful victories of Maratha on Muslim Empires such as Mughals and Adilshahi. The Hills of Maharashtra offered him excellent sites for such forts. Chhatrapati Shivaji could create a Kingdom only because of forts.[1]

Chhatrapati Shivaji Maharaj is described as a great Warrior, an ideal King, the expert administrator and the creator of Swarajya or nation. Chhatrapati Shivaji Maharaj was fully absorbed by the thoughts of freedom of state and later he reached it in the unfavourable condition.The rise of Maratha power was in the the mid of 17th century. For which,Deccan Plateau was ultimately proved to be beneficial.The strongest point for the Maratha was its Forts.Almost every fort in the range of Sahyadri plaute protected and enriched the Swarajya movement.All these forts have historical importance, for example Raigad,Rajgad,Torna,Sinhagad, Vishal Gad etc.Similarly,Pratapgad also proved to be one of the important forts in this range.

**Objectives of the paper**

1. To know the historical importance of Pratapgad Fort.
2. To know the geographical importance of Pratapgad Fort.

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| 304 | डॉ. संजय पाटील | समकालीन भाषाव्यवहार, शिक्षण व रोजगाराच्या संधी | 1156 To 1157 |
| 305 | प्रा. उर्मिला क्षीरसागर | साताऱ्याच्या शैक्षणिक विकासातील समस्या व कर्मवीरांचे योगदान | 1158 To 1160 |
| 306 | सौ. वर्षा सुर्यकांत मस्के<br>डॉ.सुर्यकांत विश्वास मस्के | नैसर्गिक रंग निर्मिती व त्यांच्या उपयोजनाचा अभ्यास | 1161 To 1163 |
| 307 | कु.ज्योती शरद इंगळे | साहित्य आणि समाज वास्तव | 1164 To 1165 |
| 308 | डॉ.पांडुरंग बाळकृष्ण पाटील | महाविद्यालयीन ग्रंथालयाच्या समस्या, त्यांच्यासमोरील आव्हाने आणि उपाययोजना | 1166 To 1168 |
| 309 | डॉ. रविंद्र पांडुरंग भणगे | निर्वासितांचा प्रश्न | 1169 To 1176 |
| 310 | डॉ. निरंजन कौर सरदार | सामाजिक शास्त्रातील संशोधन समस्या आणि उपाय | 1177 To 1180 |


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# साताऱ्याच्या शैक्षणिक विकासातील समस्या व कर्मवीरांचे योगदान

प्रा. उर्मिला क्षीरसागर
श्रीमती मथुबाई गरवारे कन्या महाविदयालय सांगली.

**प्रस्तावना :-**

सातारा हा एक गौरवशाली इतिहास असणारा जुना जिल्हा आहे. जिल्ह्यास थोर ऐतिहासिक वारसा असून राजकीय, सामाजिक, सांस्कृतिक, शैक्षणिक परंपरा आहे. किर्ती संपन्न साताऱ्यात अनेक शैक्षणिक संस्था सेवाभावाने कार्य करीत आहेत यास्तव साताऱ्यातील शैक्षणिक समस्या, प्रगती व विकास पाहणे आवश्यक आहे. म. फुले, शाहू महाराज, डॉ. आंबेडकर, कर्मवीर भाऊराव पाटील इत्यादींच्या शैक्षणिक वारसा साताऱ्यास लाभला आहे. थोर शिक्षणतज्ञ कर्मवीर आण्णा यांनी अत्यंत प्रतिकूल स्थितीत विशिष्ट ध्येयाने प्रेरित होऊन श्रमातून शिक्षणाचे तत्वज्ञान राबवून बहुजन समाजाचा विकास साधला. शिक्षणाची दारे सर्वांना खुली नव्हती. सत्यशोधक चळवळीच्या मूशीतून तयार झालेल्या कर्मवीरांनी स्वातंत्र्यपूर्व काळात रयत शिक्षण संस्थेची स्थापना करुन शिक्षण प्रसाराचे जे अलौकिक कार्य केले ते आजच्या तरुण पिढीला समजणे आवश्यक आहे. त्यांच्या कार्याचा आदर्श युवा पिढीसमोर राहून प्रेरणा मिळावी म्हणून प्रस्तुत शोध निबंधात साताऱ्याच्या शैक्षणिक समस्यावर कर्मवीर आण्णांनी कशी मात केली व विकास साधला याचा आढावा घेतला आहे.

**अल्पपरिचय :-**

बहुजन समाजाला ज्ञानाची संजीवनी देणाऱ्या आण्णांचा जन्म कुंभोज येथे २२ सप्टेंबर १८८७ रोजी झाला.[१] ऐतवडे बुद्रूक येथे प्राथमिक शिक्षण झाल्यावर इंग्रजी सहावीपर्यंत शिक्षण कोल्हापूर येथे झाले. शाहू महाराजांकडून त्यांना पुरोगामी विचारांची दिशा व समाजसेवेचे संस्कार मिळाले. सन १९१४ ते १९२२ दरम्यान ओगले काच कारखाना व किर्लोस्कर नांगर यांचे विक्रेते म्हणून काम केले.[२] नंतर सातारा येथे धनजी शहा कूपर यांचे बरोबर भागीदारीत काम केले. करारानुसार कूपर यांनी नफ्याचा काही भाग शिक्षणावर खर्च करण्यास नकार दिल्याने त्यांनी राजीनामा दिला व स्वत:ला शिक्षण कार्यात वाहनू घेतले[३] शिक्षणाशिवाय ग्रामीण जनतेचा उद्धार शक्य नाही याची जाणीव होऊन कर्मवीरांना त्यांच्या कार्याची दिशा सापडली. शिक्षण म्हणजे जनजागृती, जनजागृती म्हणजे समाजक्रांती आणि समाजक्रांतीतून नवसमाज निर्मिती हे सूत्र त्यांना गवसले.

**साताऱ्याचा शैक्षणिक विकास :-**

१८२९ मध्ये प्रतापसिंह महाराजांनी सातारा येथे पहिली मराठी शाळा सुरु केली. पुढे डेक्कन एज्युकेशन सोसायटीच्या शाळा सुरु झाल्या. सीतारामपंत देवधर यांनी न्यू इंग्लिश स्कूलची उभारणी करुन सातारच्या शैक्षणिक विकासाची पायाभरणी केली. डॉ. कमळाबाई देशपांडे यांनी ऑक्टोंबर १९२२ मध्ये करंदीकरांच्या बंगल्यात कन्या शाळेची सुरुवात केली.[४] शैक्षणिक विकासाच्या चळवळीत सातारा शहर हे नेहमीच इतरांना मार्गदर्शक ठरले आहे. वि.रा. शिंदे, कर्मवीर आण्णा डॉ. आंबेडकर, बापूजी साळुंखे अशा महापुरुषांनी आपल्या अविश्रांत परिश्रमातून साताऱ्यात शाळा महाविद्यालयांच्या रुपाने प्रकाशाची मंदिरे उभारली. बलशाली राष्ट्राच्या उभारणीसाठी ही मंदिरेच समाजाला शक्ती देत आहेत.

कर्मवीर आण्णा खऱ्या अर्थाने दृष्टे महापुरुष होते. त्यांच्या विचारांची दिशा भविष्याचा वेध घेणारी होती, शिक्षण हे सामाजिक परिवर्तनाचे साधन आहे हे ओळखून हजारो वर्षापासून ज्या बहुजन समाजाला शिक्षण मिळाले नव्हते त्याच्या उद्धारासाठी शिक्षणाची पताका त्यांनी खेडोपाडी नेली. बहुजन समाजाच्या शिक्षणासाठी प्रयत्न करण्याचे महात्मा गांधीनी आवाहन करताच आण्णांनी शिक्षण प्रसाराचे काम हाती घेतले. श्रमातून शिक्षणाचे तत्वज्ञान राबवून ५ ऑक्टोंबर १९१९ रोजी सातारा जिल्ह्यातील काले या गावी रयत शिक्षण संस्थेची स्थापना केली.[५] पिढ्यान्पिढ्या शिक्षणाला वंचित झालेल्या बहुजन समाजापर्यंत ज्ञानाची गंगा पोहोचविण्याचा जो महान प्रयोग आण्णांनी केला त्याचे क्षेत्र केवळ सातारा,



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महाराष्ट्रापुरता मर्यादित नव्हता. भारतासारख्या खंडप्राय देशाला भेडसावणारी शैक्षणिक समस्या ठोस रितीने सोडवायची असेल तर आपल्याला कर्मवीरांच्या शैक्षणिक सिद्धांताकडे वळावे लागेल. त्यांच्यासमोरील समाज निरक्षर, दारिद्री होता त्यांनी गरज होती प्राथमिक शिक्षण देणाऱ्या शाळांची त्यांनी सातारा व परिसरात ५७८ व्हालंटरी शाळा सुरु केल्यानंतर ते माध्यमिक व उच्च शिक्षणाकडे वळले.(६)

**स्वावलंबी शिक्षणाचे तत्वज्ञान :-**

कर्मवीरांच्या स्वावलंबी शिक्षण योजनेमुळे महाराष्ट्राचा वैचारिक, बौद्धिक कायापालट झाला. १९२४ मध्ये संस्थेचे सातारा येथे स्थलांतर केले व एका हरिजन मुलासह वसतिगृहाचे कार्य सुरु केले. १९२७ ला म. गांधीच्या हस्ते श्री छत्रपती शाहू बोर्डिंग हाऊस असे नामकरण झाले.(७) परिश्रम व शिक्षण या एकाच नाण्याच्या दोन बाजू आहेत असे ते म्हणत. योग्य शिक्षक घडविण्यासाठी त्यांनी १९३५ मध्ये कै. रा. ब. काळे विद्यामंदिर हे कॉलेजचे प्रॉक्टिसिंग स्कूल म्हणून सुरु केले. १९४० मध्ये ग्रामीण प्रज्ञावंत मुलांसाठी सातारला महाराजा सयाजीराव मोफत वसतिगृहयुक्त माध्यमिक विद्यालय सुरु केले.(८) हायस्कूलसाठी मालोजीराजे नाईक निंबाळकर यांची 'फलटण निवास' ही इमारत मिळविली. मुलांना शारिरीक कामाची कामे करावी लागत त्यामुळे श्रमाची प्रतिष्ठा वाढली. महिला शिक्षणासाठी आण्णांनी १९४२ मध्ये जिजामाता अध्यापिका विद्यालय व लक्ष्मीबाई पाटील यांचे स्मरणार्थ मुलींचे वसतिगृह सुरु केले.(९) १९४२ मध्ये रयत सेवक सो. स्टोअर्स काढल्याने सर्व शाखांना धान्य, जळण, स्वस्त माल मिळू लागला. 'वटवृक्ष' हे बोधचिन्ह व 'स्वावलंबी शिक्षण' हे त्यांचे बोधवाक्य ठरले. ग्रामीण मुलांना उच्च शिक्षणासाठी पुणे, मुंबई येथे राहणे परवडणारे नव्हते, सर्वांची सोय बाहेरगावी करणे आण्णांना शक्य नव्हते म्हणून छ. शिवाजी कॉलेज हे संस्थेचे पहिले मोफत व निवासी कॉलेज जून १९४७ मध्ये सातारा येथे सुरु केले. पुढे तिथे शास्त्र, वाणिज्य शाखा उघडल्या. कर्मवीरांनी कॉलेजच्या माध्यमातून उच्च शिक्षणाच्या विश्वाला दिलेली महत्वाची देणगी म्हणजे 'कमवा व शिका' योजना होय. नव्या समाजाच्या उभारणीसाठी त्यांनी ही श्रममूल्यांकीत शिक्षण परंपरा सुरु केली आण्णांच्या स्वावलंबी प्रयोगामुळे .शेकडो मुले पदवीधर झाली व होत आहेत. १९५९-६० पासून पदव्युत्तर शिक्षण देण्यास कॉलेजने सुरुवात केली आण्णांच्या तत्वज्ञानामुळे अनेक विद्यार्थी आसपासच्या खेड्यातून उच्च शिक्षणासाठी सातारा येथे आले. मन व शरीर यांच्या संयोगातून ज्ञान व जीवन यात पडलेले अंतर कमी करता येईल असे आण्णांचे तत्वज्ञान होते. श्रमाची प्रतिष्ठा मुलांना पटवून दिली व जातीभेद दूर सारुन वसतिगृहयुक्त स्वावलंबी शिक्षणावर त्यांनी भर दिला.

**समारोप :-**

आपण आपल्या कष्टाच्या श्रमाच्या जोरावर आपले शिक्षण घेतले पाहिजे. असा संदेश विद्यार्थ्यांना देण्याचे मोठे कार्य रयत शिक्षण संस्था करीत आहे. सातारला आण्णांची शिक्षण संस्था नसती तर येथून शिक्षणाच्या व शिक्षकांच्या पिढ्या एवढ्या मोठ्या प्रमाणावर बाहेर पडल्या नसत्या. संस्थेने सातारच्या शैक्षणिक क्षेत्रात जी आमुलाग्र क्रांती केली व बहुजन समाजातील सुशिक्षितांची एक जबरदस्त फळी निर्माण केली त्यामुळे बहुजन समाजातील मुले आज मोठ्या पदावर कर्तव्यनिष्ठेने समाजसेवा करताना दिसतात. कर्मवीरांनी प्राथमिक शाळेपासून महाविद्यालयापर्यंत मोफत व वसतिगृहयुक्त शिक्षण मागास गरीब जनतेपर्यंत पोहोचविले. एकूणच सातारच्या शैक्षणिक विकासात कर्मवीर भाऊराव पाटील यांचा महत्वाचा वाटा आहे. कर्मवीरांच्या स्मृती कायमच्या जागृत ठेवायच्या असतील तर समाज परिवर्तनासाठी शिक्षण हे ध्येय पुढे ठेवून त्यांचा वारसा पुढे चालू ठेवणे ही काळाची गरज आहे.

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# HIGHER EDUCATION AND CHALLENGES

**Smt. Urmila Narsingrao Kshirsagar**

Assistant Professor in History, Smt.Mathubai Garware Kanya Mahavidyalaya Sangli

**ABSTRACT :**

*The higher education system in India is large and complex. The transformation in the education system of India from the ancient Gurukula system to today's Virtual Learning system is a reflexion of changing social contex. Higher education plays an important role in developing the nation. It helps the members of the society to develop well and to improve the strength of the nation. The quality of higher education is based on four foundations, Relevance, Accountability, Efficiency of the system and Equity. The higher education system as a service industry is a part of globalization under the umbrella of GATs.*

*There are many challenges before the higher education system today in the context of present phase of globalization, privatization, resource crunch and low gross enrolment ratio compared to the developed countries. The main objective of the paper is to highlight the challenges in Indian higher education. In addition few suggestions have also been given.*

*The higher education will not be able to achieve its objective unless it is relevant to the needs of the society. The major challenge before the higher education is to produce manpower which can match requirement of the world on one hand and also to meet the requirement of our society on the other. For improving and maintaining quality of education there is a need for increase in investment in higher education sector. Quality improvement in higher education has become a very important area of concern. It requires reforms in teacher training , curriculum, improvement in facilities and infrastructure, administration and management, teacher's motivation and a change in teaching style to make it attractive to the students.*

*According to Ex. President Dr.A.P.J.Kalam, if India wants to been a dominant powerful nation in 2020, then we do not neglect the importance of education.*

*This is all more necessary when the country is about to open its gates for the foreign education provides, to address the issues and meet the challenges it is absolutely necessary that the central Government, the State Government and Higher Educational Institutions join hands together.*

***Keywords*** *- Higher Education, Improvement, Quality.*

## Introduction :

'The training for country and love for nation' is the definition of education made by Kautilya. Mahatma Gandhi and Swami Vivekananda put a thought about education that 'Education means to create a mankind". The transformation in the education system of India from the ancient Gurukula system to modern Virtual Learning system is a reflection social change.

Education is a important tool of modernism. The future of nation depends on the education. The main purpose of education is expected creation of society and modest character through the education. Ex.President Dr.A.P.J.Kalam, believes that if India wants to be a dominant powerful nation in 2020, then we do not neglect the importance of education. In India there are many challenges before the higher education system today in the context of present phase of globalization, privatization, resource crunch and low gross



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enrolment ration compared to the developed countries. The main objective of the paper is to highlight, the challenges in Indian higher education. In addition, few suggestions have also been given.

**Higher Education in India : Historical Background.**

Attempts made by Britishers through East India Company and Missionaries because of their own selfishness. Lord Maculay put theory of filtration in 1835. Woods dispatch (1854) has an important place in the history of modern Indian Education. The western system of higher education has been progressing every year since the establishment of formal universities at Calcutta, Bombay and Madras in the year 1857. Then Hunter Commission (1882) made suggestion in regard to women and modern education. Lord Curzon put forward an Education Act on 11th March 1904 about Indian Universities. The Sadler Commission Report (1916) recommended the need for unitary teaching and residential universities to develop the higher education.

**Progress of Indian Higher Education : Post Independent era.**

After independence the growth in Indian Higher Education has been very impressive. A number of schemes have been implemented for the improvement of the higher education system of the country.

Since independence with establishment of various universities time to time the main aim of the Indian Government is to bring more students irrespective of caste, class, religion and gender under the expanding umbrella of higher education following are the committees and commissions on Higher Education Reforms :

1) Radhakrishnan Commission Report ( 1949)
2) Kothari commission Report (1964-66)
3) National Policy on Education. ( 1968)
4) National Policy Education (1986)
5) Acharya Ramamurthy Report ( 1990)
6) Programme of Action (1992)
7) Reddy Committee Report ( 1992)
8) National Knowledge commission (2003)
9) Yashpal Committee (2008)

The Govt. of India initiated a planned development of higher education in the country with the establishment of University Grant Commission in 1953. There were 20 universities and 500 college at the time of independence. At present there are more than 500 universities and 27000 colleges in India. The total number of teachers in universities and colleges is now over 6,00,000 wherever this figure was 15000 in the year 1950.

**Challenges before Indian Higher Education System :-**

Higher education is a powerful tool to create knowledge for an information based society. The core mission of higher education is to educate, train, undertake research and provide service to the community. Though India has the third largest higher education system in the world behind China and United States, there are many challenges before the higher education system today.

1) **Inflexibility in Higher Education** : We accepted Affilated Universities system which is given by Britishers and then the higher education spread rapidaly. Yet there are same lacunas in the education



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# HIGHER EDUCATION AND CHALLENGES

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*The higher education will not be able to achieve its objective unless it is relevant to the needs of the society. The major challenge before the higher education is to produce manpower which can match requirement of the world on one hand and also to meet the requirement of our society on the other. For improving and maintaining quality of education there is a need for increase in investment in higher education sector. Quality improvement in higher education has become a very important area of concern. It requires reforms in teacher training , curriculum, improvement in facilities and infrastructure, administration and management, teacher's motivation and a change in teaching style to make it attractive to the students.*

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*This is all more necessary when the country is about to open its gates for the foreign education provides, to address the issues and meet the challenges it is absolutely necessary that the central Government, the State Government and Higher Educational Institutions join hands together.*

***Keywords*** *- Higher Education, Improvement, Quality.*

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'The training for country and love for nation' is the definition of education made by Kautilya. Mahatma Gandhi and Swami Vivekananda put a thought about education that 'Education means to create a mankind". The transformation in the education system of India from the ancient Gurukula system to modern Virtual Learning system is a reflection social change.

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system. Universities becomes a factory of examination and so that affiliated universities is the barrier in our progress.

2) **Need of rapid spread of Higher Educating** : 10-12% students taking admission in their particular age (18-23) for the degree in India but when we see the ratio in America (45%), in Britain (52%), in France (51%), in Israil (30%) we need rapid spread of higher education in India. Our P.M. Manmohan Singh believes that there will be an increase of 20-25% in higher Education till 2020 then it will be necessary to start 1500 new universities.

3) **External and Open Education Systems** : Due to the increase in strength of the students, the university introduced the external educational system. By doing so we created educated but unskilled students.

After the introduction of open education system, there had to be an end to the external education system but all the states and every university being independent, provided education in their own way. So in India we see variety of higher education system.

4) **Inefficiency in Teaching** : An effective teacher needs to be a lifelong learner and need to strengthen his knowledge voluntarily. A good institution is known by its teachers. The institution should be supplied with various journals and good library facility which will energize the teacher's proficiency and competency.

5) **Shortage of Funds** : At present about 6% of the GDP has been allocated for education. Indian higher education system has always faced the problem of shortage of funds. The growth of higher education is not possible without enhanced funding. It becomes difficult to achieve the desired results.

6) **Medium of Higher Education** : Even though India has been enjoying 63 years of freedom, the question of giving higher education either in English or in Mother tongue still persists.

7) **Find out Student's Talent** : Same section of teachers involved in teaching in higher education system are lacks in intellectual interest and are not enough to motivate students to acquire more improved knowledge and find out the talents and potentials within students. Are these teachers be able to teach or guide new generation students in the era of globalization?

8) **Degree Oriented Mentality** : Majority of students of the university level are engaging themselves in copying notes rather than to go and read books in the university libraries. Hence large holdings of university libraries go unread, expensive journals remain unused. Due to the degree oriented mentality of the students create such type of feature.

9) **To up to date Knowledge** : In the age of globalization it is very important to feed the students the up to date knowledge and information The syllabus of some subject of our universities is outdated which lacks in synchronizing appropriately with the new information.

10) **Communication gap between Universities and colleges** : Because of increase in number of affiliated colleges communication gaps have developed between universities and colleges. The universities



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fail to intimate courses to the colleges in time. The colleges fail to get the information and ack on time.

**ial Inefficiency** : There is no regular orientation programme for newly appointed principal he registrars are also not strengthened by training programmes. A good number of managerial ıg programmes are to be conducted to enlighten the managerial skills.

**te Student Services** : Most of the higher education institute today are not capable enough to e services like conducting orientation programmer, health services, hostel facilities, guidance unseling services to the students.

**te Material Resources** : Most of the higher education institutions at present does not oper material resources like building, play ground, good number of classrooms , ucture, laboratory with sufficient equipments, toilet facilities, staffroom.

**ion of Higher Education** : There is a rapid increase in the privatization of higher ng. According to the Government there are no funds available for such Education but to what his matter is true, is to be examined. Due to private universities there should be extreme in the regular universities.

**e necessity of Deemed Universities** : There is a question of management, controlling and ıe of Deemed universities, The standard of syllabus and allotment of degrees provided these universities is questionable. Extreme fees, overflow of admissions beyond the capacity questions that arises. The Yashpal Commission had requested to stop giving these ties the honour of universities.

**e of Foreign Universities** : The foreign universities give importance to education that is o technical field. Due to this the human values, languages, culture, the realization of our vill be neglected. Apart from this, the foreign education is affordable only for the rich in India.

Indian higher education by making it suitable for growing number of youth and to mark in this age of globalization some steps should be taken.

:

o identify the objective of our higher education system. It is necessary to make the Indian ducation an instrument of producing skilled youth with talents and capabilities to solve

choose proper guide to provide better guidance to the youngsters of the nation and prepare face the world with their skill and knowledge. Hence there should be scope to train the with new technologies and make them good enough to guide the students. They must y update their knowledge base and the teaching methods.

tant to invest values and commitment into the system of higher education of the country the purpose of higher education will be defeated.



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* Promotion of higher education with good governance management development and planning is very essential.
* Education should allow children to reach their fullest potential in terms of congnitive emotional and creative capacities.
* Financial accountability is more important which I mean that the fund is to be used for the enhancement of the laboratory and library facilities.
* Both Academic ( Institutional goals and objectives, curriculum Design and Review, Teaching Learning and Evalution, Research and publication and Consultation and extension services. And Administrative (Organization and Management, Infrastructure

Facilities, Student feedback and Counseling) aspects should be assessed and to be improved.

* The appointment of the teachers and the admission of students should be based on talent and merit only.
* The whole and soul education system should be handed over to the central government, then only there will be universality among the universities spreaded all over the country.
* To reduce the burden of regular universities, introduce vocational courses for the students.
* The matter of the Reserved posts should be once again taken into discussion and it should be within its limit and to be functioned according to the main purpose.

F) **Crux** :-

The Indian higher education has to come forward to make strategic decisions in favour of our growing number of young population.

This is all more necessary when the country is about to open its gates for the foreign education providers, to address the issues and meet the challenges it is absolutely necessary that the Central Government, the State Government and Higher Educational Institutions join hands together.

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# INCLUSIVENESS IN INDIAN HIGHER EDUCATION

**Prof. Virupaksh R. Khanaj**
Associate Professor, Economics Dept.
Night College of Arts & Commerce, Ichalkaranji.

*'ered as a transformational tool. Education that stimulates man's positive thinking rather than lls which are developed through basic education, is important. It is necessary to everyone to ls in promoting multi-faceted personality development. In that sense the importance of HE is he literate society, a highly educated and happy society can lead to sustained development. So, de to make the HE sector more and more inclusive from the 11th five year plan. It currently shows e picture shows that the Indian HE sector has become more inclusive at the end of the 12th five same time the question of quality enhancement has become complicated too. On this backdrop nflict between quality versus inclusiveness in HE. However, it should be noted that the value of equally important and beneficial. In the next coming days, it is certain that the challenge of rit" will be to the Indian HE sector.*

multi-dimensional development of a person. In the all-round development of humans it lop their mental powers with intellectual and ideological concepts, turn their active :tion, professional qualifications, physical health, citizenship and socialism, beauty, y, kindness and humanity and creativity.

in Development Report realeased by the United Nations Development Programme al importance to education besides other factors like health and income. In order to f large number of illiterates in post independence India, the promotion of basic ig the foundation of HE has been started. After independence, the network of in India has become widespread, but this division has not reached the HE level in ntry and various social groups. As such, Inclusiveness of HE is still important at the there is also an argument that there is a conflict between the quality and ia. In this research paper, an attempt has been made to highlight the important Indian HE in the context of the current status.

## CESSITY OF INCLUSIVENESS IN INDIAN HIGHER EDUCATION

man flowrishing. It is proved that the lack of education is the main reason behind loitation of the poor, unemployment, poverty, inequality and all round exploration ially deprived classes in India. Through education process, there is a qualitative of a person and its potential increases. But in order to increase such capabilities, basic capacities such as reading, writing and conversation etc. develop skills that r to develop that type of production and management skills which will save time, highly educated people who have gained knowledge of happiness and longevity



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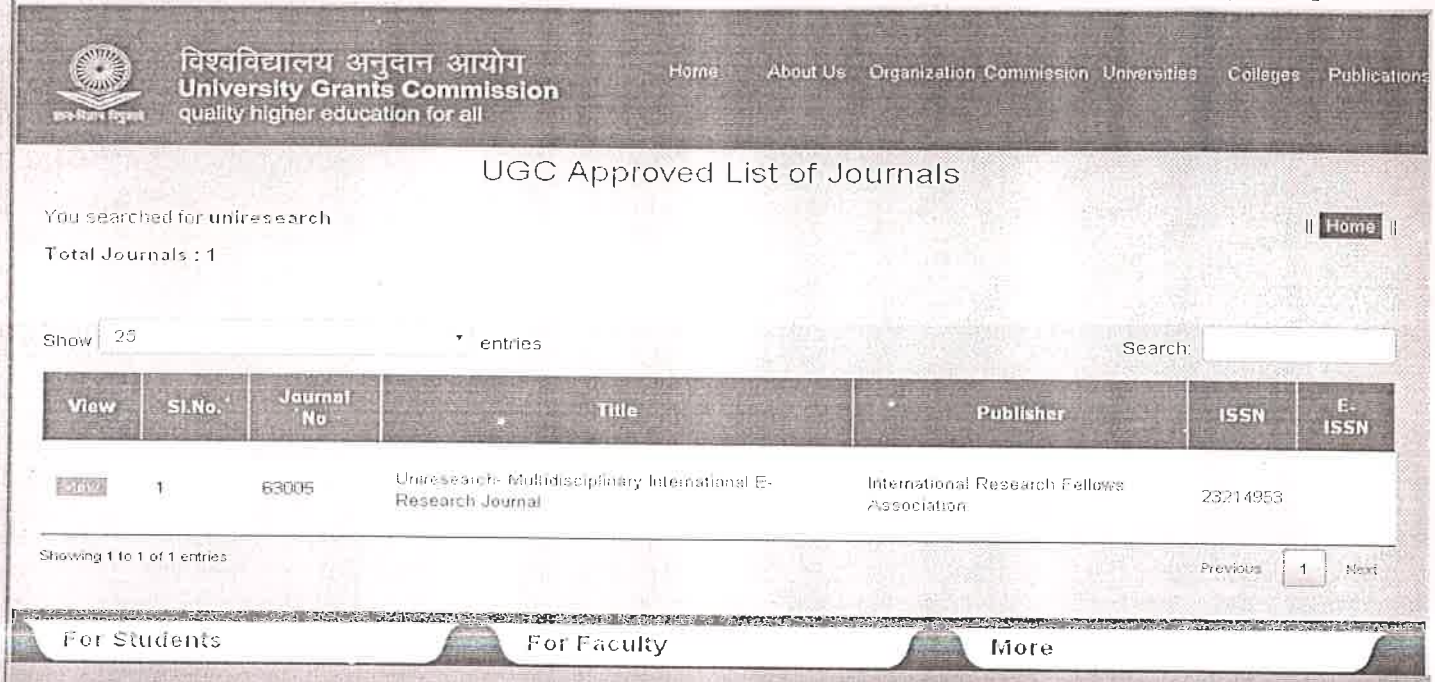
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# Litarary Contribution of (Hon.) Yashawantrao Chavhan

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**Abstract**
***"Literary Approach of Hon. Shri. Yashwantrao Chavan."***

*One may observe variety of traits in the versatile personality of Yashwantrao Chavan, while evaluating him especially in shaping up Modern Maharashtra. Inspite of remaining in active politics Yashwantrao shined as the impressive literary figure.*

*He happened to be a politician adept parliamentarian and an efficient Minister. He had a special sense of Marathi as well as English literature, thus in this research article a brief review has been taken up as far as possible. He thus is a well-known creative actor and an excellent critic. He always motivated new generation of literature and expected a lot from them.*

*Yashwantrao happened to be the best orator and writer. His autobiography 'Krishnakath' is the greater contribution in the field of literature. He offered the stature of state language to Marathi, treating it to be the most important language of communication. He implemented the scheme of rewards for the selected novels. He started offering remuneration to the best authors. He happened to be the best critic even. He has already given introduction to several novels. The sweetness of his personality was manifested through his language beauty. He never claimed that he was good literary figure. Today even his thoughts of the president of 'Sahitya Sammelan, inspire us.*

**Key – Words: -** Literature, Eminent, Modern, Critic.

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## Introduction:

A number of persons have contributed in the shaping of the modern state of Maharashtra. Yashwantrao Chavan is one of them. Born in the rural area, he created his own everlasting impression in the political arena of both state and national politics. It becomes indispensable to study the life-sketches of such personalities in order to make aware the present generation their responsibilities. Similarly, it becomes obligatory to showcase the works of Yashwantrao Chavan to the modern generation of the 21st century who are residing in the state of Maharashtra.

Yashwantrao Chavan made the poor, downtrodden and the peripheral common man to live with confidence. The visualization and direction which he gave through his life and works are certainly the signposts for generations to follow. It is, therefore, necessary to study in detail such a grand personality from historical perspective. The main objective of this paper is to study contribution of Yashwantrao Chavan in the literary field. Yashwantrao Chavan, born in a village,

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Devrashtre in Satara district on 12th March, 1913, took greater interest in Indian Freedom Fighting Movement since his childhood.[1] He was influenced by Mahatma Gandhi's Movement of Non-Violence. Consequently, his active participation in Freedom struggle landed him to the imprisonment for 18 months. In 1940, he was made the President of Satara District Congress. Further, he was sentenced for 2 years' imprisonment for his active participation in Quit India Movement in 1942.[2] In 1946, he was selected from the South Satara Constituency for Mumbai Region Legislative Assembly elections. Also, he was made the Parliamentary Secretary for Home Ministry, Government of Bombay Province, in the same year. In the year 1952, he got elected from Karad Constituency at Legislative Assembly Elections and he was made the Minister of Civil Supplies. [3] Furthermore, within just four years, he became the Chief Minister of Maharashtra state in 1956 when Mumbai was declared as a bilingual state.[4]

One can easily point out dimensional traits while evaluating the multifarious personality of Shri. Yashwantrao Chavan. It is always said that the Sahyadri Mountains shall always safeguard the Himalayas. It has proved to be 100% correct in case of Yashwantrao. His political career ranges from the Chief Minister of Maharashtra to Deputy Prime Minister of our country. Yet his contribution in the field of literature can not be ignored and thus the researcher has tried her level best to review his contribution in the field of literature in this research paper.

**The Inclination towards Literature: -**

He happened to be the most matured so far as his sensitivity to literature was concerned, as the heritage of it come from his mother, Vithabai. Ram Joshi and Nanda Surve published approximately 300 stanzas constructed by Vithabai in a special book.[5] The epic like 'Meghdut' was recited by Yashwantrao early in his childhood only. He started his reading of literature with the reading the biography of Jyotiba Phule. He never forgot the message, which was communicated socially to him. His life was inoulded by the poetry of Govindagraj. On his writing there was a lot of impact of the writing of the eminent author V. S. Khandekar. The love towards literature compelled him to participate in the freedom movement. He never treated politics as his exclusive province. He was equally active in Arts, Literature, Sports, Music, Dramas etc. Thus he motivated those with whom he came in contact. In his social and political life, the literature proved to be deeply rooted in his personality.

**The Role of Yashwantrao Chavan In The Field Of Literature : -**

Yashwantrao always tried to find out the real meaning in literature. He never looked at it, as a tool of relaxation only.

He could get pleasure of reading whenever he had leisure time. While traveling he could always enrich his speech by giving the latest literary references. He used to read stories, poems along with his thought-provoking writing. His approach towards literature was based on life experience. While defining 'Literature' he used to say that, "Literature is a manifestation of individual and social activity of the human beings through language."

Literature according to him should be as sensitive as mercury in the thermometer. He opined that the aim of literature finally should be to create sensation of human values. The literature of such kind is proved to be a real world literature.[6]

Yashwantrao himself happened to be the excellent orator and author. He read literature in English as well as in Marathi also. He read Phadke's, Khandekars novels the poetry of Kusumagraj, Sarojini Babar, N.D.Mahanor etc. and the lyrical literature of Durga Bhagvat, Iravati Karve and the witty writings of Mr. P. L. Deshpande etc. He was a man who gave equal importance to both literature and emotions.[7]

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He used to advise the readers that they should never take any interest in the private life of authors of autobiography and that a reader should be a moral judge. The another view taken up by him is that autobiography should be written neatly.

**The Legitimate Expectation from New Authors: -**

He expected few legitimate expectations especially from the new authors. As according to him, the nation building work can be undertaken by such authors. He says that the nation becomes strong by a good inculcation of thoughts and by the inspiring writings. According to him the author make the language rich. He was of the opining that the local problems should be solved by every writer of the respective regions.[8]

**The Writing of Yashwantrao and His Interest: -**

The correspondence by him from time to time can be a very good specimen of literature. Yashwantrao corresponded with many authorities such as Jawaharlal Neharu, many literary oriented personalities. Such correspondence is collected by Rambhau Joshi in 'Virungula'. His writing had touched every aspect of society. He depicted his childhood and many incident which moulded his personality in his autobiography 'Krishnakath'. His literary oriented personality is manifested through his writings such as 'Sahyadriche Vare', 'Yugantar', 'Runanubandha', 'Bhumika' etc. He has written introduction to books of other eminent authors.

He proved that he was closely related to literature by establishing 'Sahitya Sanskriti Mandal', 'Vishwakosh Mandal', 'Bhasha Sallagar Mandal', etc. after becoming the Chief Minister of Maharashtra.[9]

Yashwantrao was a man who tried his level best to communicate knowledge and science both to an ordinary man. He always used to remain present at All India Literature Conference. In 1948, first reward to his effect was conferned on him and in the same year he happened to be the inaugurator of Vidharbh Sahitya Conference. He happened to be the Chairman of Karad Sahitya Sammelan in 1975. He presented himself not as a Minister but as a interest taker.

His interest never gloomed in literature in spite of being in politics for years together. He attended the functions of Bade Gulam Ali Pandit Bhimasen Joshi, Hirabai Badodekar, Jyotsna Bhole etc. The literature arts, music, dramas, pictures, folk dramas etc. bloomed up because of his personal interest in it. He was very close with the eminent literature personalities such as V.S.Khandekar, G.D.Madgulakar, Sarojini Babar, P.L. Deshpande, Vasant Kanetkar, N.D.Mahanor, Ranjit Desai etc. who were appreciate by him from time to time. I thus personally feel that the Yashwantrao's social and progressive thoughts be followed today even.

**Conclusion: -**

Yashwantrao Chavan was a great personality who hails from an ordinary family of village and become an ideal to every one. He had realised the real importance or the weightage of words which can be revealed through his autobiography, stories and his love towards literature. His approach towards literature was really ideal.

The historians have to admit the fact that in a modern age no leader like Yashwantrao offered the contribution to literature. His contribution in shaping the state Maharashtra is undoubtedly great. He would have been a gigantic literary person, if he had not been in politics. According to N.S. Pandke a sensitive literary personality was hidden in him. But he could not devote the entire time to literature. No doubt but his writings, lectures, introductions and the best thoughts motivate us all today also.

Yashwantrao was a man who shaped and created history in literature. This is the status he has created today in entire Maharashtra and the same status shall continue in the days to come.

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# क्रांतिसिंह नाना पाटील आणि सत्यशोधक चळवळ

**डॉ उर्मीला क्षीरसागर**
श्रीमती मथुबई गरवारे कन्या
महाविद्यालय,सांगली

**प्रस्तावना**---- भारतीय स्वातंत्र्य चळवळीचा सामाजिक सुधारणा चळवळींचा इतिहास हा अनेक थोर निस्वार्थी देशभक्तांच्या समाजसुधारकांच्या कर्तुत्वाने लिहिला गेला आहे .सामाजिक सुधारणा चळवळी भाग घेणाऱ्या लाखो वीर निस्वार्थी युगपुरुषांची नोंद इतिहासात झालेली आहे त्यापैकीच एक क्रांतिसिंह नाना पाटील होय .ते 1942 च्या क्रांती लढ्यातील झुंजार सेनानी व सातारच्या प्रती सरकारचे प्रमुख संस्थापक म्हणून ओळखले जातात. प्रतिसरकारच्या माध्यमातून केलेले कार्य जितके महत्त्वाचे आहे ,तेवढेच त्यांचे सत्यशोधक चळवळीमध्ये केलेले कामही महत्त्वाचे वाटते, म्हणूनच प्रस्तुत शोधनिबंधात त्यांच्या सत्यशोधकीय कार्याचा आढावा घेण्याचा प्रयत्न केलेला आहे.

**सत्यशोधक** समाज---------- एकोणिसावे शतक हे भारताच्या इतिहासात प्रबोधनाचे शतक म्हणून ओळखले जाते इंग्रजी शिक्षणाच्या प्रवाहात आणि भारतामध्ये विशेषतः महाराष्ट्र मध्ये वैचारिक प्रबोधनाच्या प्रक्रियांमधून सुधारणावादाचा प्रवाह समाज जीवनामध्ये निर्माण झाला. त्या काळात समाजात अज्ञान, अंधश्रद्धा, रूढी व परंपरा आदींचा पगडा होता .धर्माचे वर्चस्व होते .वर्ण व्यवस्थेमध्ये ब्राह्मण सोडून सर्व जातींना शुद्र लेखले जात जातीयतेला पहिले आव्हान महात्मा फुले यांनी केले. बहुजन समाजात जागृती निर्माण करणे ,शूद्रांची स्थिती सुधारणे, सामाजिक व आर्थिक गुलामगिरी संपवणे ,शिक्षणाचा प्रसार करणे, अज्ञान अंधश्रद्धा दूर करणे ,समाजातील उच्च नीचता नष्ट करून सामाजिक समता निर्माण करणे इत्यादी हेतूसाठी महात्मा फुलेंनी पुण्यात सत्यशोधक समाजाची स्थापना 24 सप्टेंबर 1873 रोजी केली(1).
महाराष्ट्रातील बहुजन समाजाला प्रथम जागृत करण्याचे श्रेय महात्मा फुले व त्यांच्या सत्यशोधक समाजाला जाते .या समाजाने दिनकरराव जवळकर भास्करराव जाधव, केशवराव जेधे, क्रांतिसिंह नाना पाटील अण्णासाहेब लठ्ठे श्रीपतराव शिंदे कर्मवीर भाऊराव पाटील, केशवराव विचारे असे अनेक नेते दिले .त्यांनी महाराष्ट्राच्या समाज जीवनाच्या जडणघडणीमध्ये महत्त्वपूर्ण योगदान दिले आहे. सत्यशोधक समाजाच्या शाखा अनेक ठिकाणी स्थापन झाल्या परंतु फुले यांच्या निधनानंतर योग्य नेतृत्व अभावी ही चळवळ ओसरू लागली होती .छत्रपती शाहू महाराजांनी कोल्हापुरात शाहू सत्यशोधक समाज 11 जानेवारी 1911 रोजी स्थापन केला( 2) पुण्यात 1911 सालीच पहिली पुनर्गठित सत्यशोधक समाजाची परिषद भरली व धार्मिक विधी हे ब्राह्मणाशिवाय करण्याची चळवळ सुरू झाली .कोल्हापूर संस्थांच्या सर्व भागातही या चळवळीचे कार्य पोहोचले .पुढे सातारा पुणे सोलापूर या ठिकाणी चळवळीचा प्रसार झाला.

**सत्यशोधकीय विचारांचा क्रांतिसिंहवर प्रभाव**---------- रामचंद्र व ह गोजरा बाई या दांपत्याच्या पोटी त्यांचा जन्म 3 ऑगस्ट एकोणीसशे रोजी झाला (3) त्यांना प्रेमाने सर्व अण्णा म्हणत. येडेमच्छिंद्र या त्यांच्या गावी तिसरीपर्यंत शिक्षण झाले बालपणापासून सार्वजनिक कार्याची त्यांना आवड होती अगदी लहान वयात शिक्षणामुळे त्यांना बाहेरचे जग पहावयास मिळाले होते समाजातील अज्ञान अशिक्षितपणा दारिद्र्य यांचे भीषण स्वरूप त्यांना दिसले नानांवर छत्रपती शिवरायांचा प्रभाव होता त्यांच्या प्रमाणे आपणही समाजासाठी काहीतरी करावे अशी त्यांची इच्छा होती 1918 मध्ये कुटुंब चरितार्थासाठी त्यांनी त्याला त्याच्या हाताकडे उमेदवारी



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करण्यास सुरुवात केली या काळात सातारा जिल्ह्यात सत्यशोधक चळवळीचा चांगला प्रसार झाला होता जलश यांच्या माध्यमातून समाजातील अनिष्ट रूढी परंपरा अंधश्रद्धा यावर टीका केली जात यावेळी पाटील घाडगे गुरुजी यादव माणूस मोठा होऊ शकतो या समाजवादी विचारांवर आधारित अशा जलशांचा जल अशांच्या लोकनाट्य यांच्या धर्तीवर मनोरंजनातून लोकशिक्षण हा पाया होता (4) प्रभावामुळे नाना पाटील सत्यशोधक चळवळीकडे आकर्षित झाले.
नानांचा पिंडच मुली समाजसेवकाचा असल्याने त्यांनी आपली नोकरी सांभाळून चळवळीचे कार्यकर्ते म्हणून समाज प्रबोधन केले. गावगुंड, खऱ्याचे खोटे करणारे वकील, धार्मिक ढोंगीपणा ,शेतकऱ्यांमध्ये बोकाळलेली व्यसने, कर्जबाजारीपणा ,लग्नातील उधळपट्टी इत्यादीमुळे नानांचे मन अस्वस्थ होत असे .17 व 18 जुले 1920 रोजी सातारा येथे भास्कररराव जाधव यांच्या नेतृत्वाखाली सत्यशोधक समाजाच्या कार्यकारिणीची बैठक झाली .या परिषदेला सुमारे चार हजार कार्यकर्ते उपस्थित होते .परिषद यशस्वी होण्यासाठी नाना सह सर्वांनी खूप कष्ट घेतले त्यावेळी सातारा जिल्ह्यात कर्मवीर अण्णा, केशवराव विचारे रामचंद्र शिंदे ,नाना पाटील, नलावडे वकिल, मानसिंगराव जगताप इत्यादी कार्यकर्ते प्रभावी होते(5) नानांनी सत्यशोधक चळवळीचे वांग्मय आणि धार्मिक विधी ची पुस्तके विकत घेऊन भटजी विना सर्व धार्मिक विधी पार पडण्याचा प्रचार केला. त्यांची परखड भाषणे ऐकण्यास लोक उत्सुक असत 1918 ते 1920 या काळात नाना दक्षिण साताऱ्यातील सत्यशोधक चळवळीचे नेते म्हणून नावारूपास आले.

**नानांचा सत्यशोधकी विवाह**---------- 24 मध्ये डिसेंबर 1920 मध्ये नानांच्या उमेदवारीचा काळ संपून कराड तालुक्यातील सुरती सजा येथे त्यांची तलाठी म्हणून नियुक्ती झाली. त्यावेळी सरकारी नोकर असताना त्यांनी चळवळीत काम सुरूच ठेवले .लग्नातील वारेमाप खर्च टाळून ब्राह्मणांची मक्तेदारी संपवण्यासाठी वीना भटजी लग्न लावावी यासाठी त्यांनी लोकांच्यात जागृती केली. सरकारी वरिष्ठ अधिकाऱ्यांना नानांचे हे चळवळीतील काम खटकत असल्यामुळे त्यांना नोकरीस मुकावे लागेल, याची भीती नानांच्या कुटुंबियांना वाटत होती. त्यामुळे त्यांना चळवळीपासून परावृत्त करण्यासाठी त्यांचा विवाह जानेवारी 1921 मध्ये दुधोंडी च्या कृष्णा नलवडे यांची कन्या आकुबाई शी करण्याचे ठरविले(6) स्वतःचा विवाह सत्यशोधक पद्धतीने करण्याच्या अटीवरच नानांनी विवाहाला होकार दिला .त्यांचा विवाह जगा वेगळा होता. विवाहात वाजंत्री ,भटजी, जेवणावळी, आरास दारूची आतषबाजी, घोडा, वरात मानपान, रुसवे-फुगवे असे काही नव्हते ,होते ते फक्त नवरा नवरी., प्रचंड जनसमुदाय आणि दोन हार .स्वतः नानांनी सत्यशोधकीय मंगलाष्टका म्हणल्या. उपस्थितांना त्यांनी आपल्या भाषणाची मेजवानी दिली(7) आपण फक्त बोलके सुधारक नसून कृतिशील आहोत हे दाखवून दिले .हा विवाह त्या काळात खूप गाजला. पुढे स्वातंत्र्यलढ्याच्या धावपळीतही नानांनी अशा प्रकारचे विवाह लावले या विवाहांना त्यांनी गांधी लग्न असे नाव दिले .आपली सख्खी बहीण गंगुताई व मुलगी हौसा ताई यांचे विवाह याच पद्धतीने लावले अनेक सामुदायिक विवाह त्यांनी असेच लावले. गांधी लग्न हे अण्णांच्या सत्यशोधक विचाराचे फलित होय. 1948 कुंडल येथे त्यांनी एक विधवाविवाह घडवला अशी लग्ने म्हणजे समाज प्रबोधनाचे मेळावेच होते(8).

**प्रौढ साक्षरतेचा प्रसार**---------- सत्यशोधक चळवळीमध्ये शिक्षण प्रसार हे एक महत्त्वाचे तत्त्व होते. लोकांचे दैन्य व दुःख हटविण्यासाठी नानांनी शिक्षणप्रसाराचे कार्य सुरू केले .त्यांना शिक्षणाचे महत्त्व पटवून देण्यासाठी रात्रीच्या शाळा सुरू केल्या (9) पुढे जिल्ह्यात अशा अनेक शाळा सत्यशोधक चळवळीच्या कार्यकर्त्यांमार्फत सुरू केल्या त्यांनी याबाबत कर्मवीर अण्णानाही सहकार्य केले प्रपंच सुरू झाल्यावर स्वतःच्या पत्नीला पहिली भेट दिली ,ती पाटी व पेन्सिल. तिलाही साक्षर करण्याचा मनोदय घरच्यांना सांगितला .कुटुंबियांनी विरोध केला, तेव्हा नानांनी सांगितले की जोपर्यंत माझ्या पत्नीला लिहिता वाचता येणार नाही, तोपर्यंत मी तिचा बायको म्हणून स्वीकार करणार नाही .आमचे नवरा-बायकोचे संबंध राहणार नाहीत .नानांचा निश्चय पाहून त्यांच्या आजीने माघार घेऊन त्यांच्या शिक्षणाला संमती दिली. नंतर जेव्हा साक्षर होऊन आकुबाई पुस्तके वाचू लागल्या तेव्हा त्यांनी आपले वैवाहिक जीवन सुरु केले(10).

**चळवळीचा प्रसार व प्रचार**---------- अनिष्ट चालीरीतींना विरोध करण्यासाठी नानांनी कधी पुस्तके हाती घेतली नाहीत ,पण सर्वसामान्य शेतकरी कष्टकरी माणसांच्या सभातून ते प्रचार करीत .त्यांना अज्ञानातून बाहेर काढून आपले म्हणणे पटवून देण्यासाठी नाना मराठमोळ्या गावरान भाषेत विनोदी ढंगाने करीत .तीन-चार तास भाषणे होत. शिवाजीराजे, महात्मा फुले ,शाहू महाराज यांच्या नावाचा जयजयकार करून ते भाषणाला सुरुवात करत. भाषणात लोकांना कधी ते अंकलखोप च्या मसोबा च्या डोळ्यांच्या चोरीची कथा सांगत ,कधी पंढरपूरच्या बडव्यांच्या हातचलाखी ची गंमत सांगित .कधी गावातील मरिआईच्या गाड्याची झालेली कुचंबणा सांगीत.अशा प्रकारे अनेक विषयावर ते प्रबोधन करीत. पिंडाला कावळा शिवणे या विधीतील फोलपणा ते आपल्या शैलीत लोकांना सांगत, अशा प्रकारे विविध उदाहरणांच्या मदतीने सत्यशोधक समाजाचा संदेश खेडोपाड्यात पोहोचविला गेला े. एक प्रभावी वक्ते म्हणून समाजाला परिचित नव्हते तर इंग्रज दरबारी ही त्यांची ओळख यामुळेच झालेली होती .ग्रामीण जनतेवर दीर्घकाळ त्यांच्या वक्तव्याचा प्रभाव होता. नानांच्या वक्तृत्व शैलीचा विकास ही सत्यशोधक चळवळीच्या काळातच झाला. सत्यशोधक समाजाचा एक निष्ठावंत पाईक या नात्याने त्यांनी खूप परीश्रम घेतले. 1930 मध्ये गांधीजींच्या हाकेला प्रतिसाद देऊन ते सक्रियपणे स्वातंत्र्य चळवळीमध्ये सहभागी झाले. ते हाडाचे सत्यशोधकी होते. राजकीय चळवळ करीत असतानाही त्यांनी समाजसुधारणेसाठी प्रयत्न केले या चळवळीने नानांना ग्रामीण भागात नेते म्हणून मान्यता मिळवून दिली ,तसेच लोकांचा विश्वासही



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त्यांनी मिळविला प्रतिसरकारच्या माध्यमातून हातात सत्ता आल्यावर त्यांनी केलेली ग्राम राज्याची स्थापना म्हणजे सत्यशोधक चळवळीतील सुधारणा वरती चढविलेले शिखरजी होते.

**समारोप**-------- आपल्या वैशिष्ट्यपूर्ण प्रचाराच्या पद्धतीने नानांनी सत्यशोधक चळवळीचे तत्त्वज्ञान ग्रामीण समाजात खोलवर रुजविले. बहुजन समाजातील अज्ञान, अंधश्रद्धा नष्ट करून व्यसनमुक्त समाज निर्माण करण्यासाठी समाज परिवर्तन घडविण्यासाठी त्यांनी 1920 ते 1932 या काळात अखंडपणे प्रयत्न केले. स्वतःचे लग्न व पत्नीचे शिक्षण या वैयक्तिक उदाहरणावरून त्यांनी आपण फक्त बोलके सुधारक नसून करते सुधारक असल्याचे दाखवून दिले .अनोख्या भाषण शैलीमुळे लोक त्यांच्याकडे आकृष्ट झाले.नेतेपण आपण होऊन त्यांच्याकडे आले .1942 च्या लढ्यातील प्रतिसरकारच्या यशा सत्यशोधक चळवळीच्या माध्यमातून त्यांनी साताऱ्यातील समाजात केलेली जागृती व मिळविलेल्या विश्वास याचा ही महत्त्वपूर्ण वाटा आहे. राजकारणाच्या धावपळीतही त्यांनी सामाजिक बांधिलकी जपली. अखेरपर्यंत नाना पाटील एक सत्यशोधक एकच राहिले.

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| ५ | आण्णाभाऊ साठे यांच्या साहित्यातील मानवतावाद संघर्ष आणि स्थानिक इतिहासाचे वास्तववादी चित्रण<br>**प्रा. डॉ. वंदना रा. लोंढ** | २२-२५ |
| ६ | खिरविरे येथील सावकारांच्या वह्यांची होळी (७ नोव्हेंबर १९४९)<br>**डॉ. गणेश शंकर विधाटे** | २६-२८ |
| ७ | दुसऱ्या महायुद्धातील यशवंत घाडगे यांची कामगिरी<br>**किरण गणपत कुंभार** | २९-३१ |
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| ९ | घारापुरी लेणीचा एक ऐतिहासीक अभ्यास<br>**डॉ. भानुदास धोंडिबा शिंदे** | ३७-४१ |
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| ११ | उत्तर पेशवेकालीन तुरुंग व्यवस्था<br>**प्रिया ब्रिजेश कुलकर्णी** | ४६-४८ |
| १२ | शेतकऱ्यांच्या व्यथा व महात्मा फुले यांचे उपाय<br>**प्रा. कोकाटे अनिल दत्तात्रय** | ४९-५२ |




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# ३. साहित्यिक अण्णाभाऊ साठे यांचे योगदान

डॉ. उर्मिला क्षीरसागर
श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली.

**प्रस्तावना**

मराठी साहित्याला व संस्कृतीला चैतन्य प्राप्त करून देण्याचे काम या मराठी साहित्यिक कलावंतांनी केले ,त्यात अण्णाभाऊ साठे यांचे नाव अग्रक्रमाने घेतले पाहिजे .त्यांच्या साहित्याचे विचार विश्व व्यापक होते. महाराष्ट्राच्या ग्रामीण जीवनाचे व संस्कृतीचे पहिले चित्रणकर्तेम्हणून अण्णाभाऊंचा उदय झाला कारण त्यांना या जीवनाचे संस्कृतीचे प्रत्यक्ष ज्ञान होते ,तसेच अनुभवही होता .आपल्या आत्मविश्वासाच्या बळावर सुमारे तीस कादंबऱ्या व बारा कथासंग्रह त्यांनी लिहिले. त्याच्या अनेक आवृत्त्या निघाल्या.(१) त्यांच्या साहित्याचे केवळ भारतातच नव्हे तर जगातील अनेक देशात कौतुक झाले

**शोधनिबंधाचा हेतू**

अण्णाभाऊ हेसाहित्यिक व समाजसुधारक होते. महाराष्ट्राच्या सामाजिक व सांस्कृतिक क्षेत्रात त्यांनी मोलाचे योगदान दिले. भारतीय इतिहासात त्यांच्या साहित्याला महत्त्वाचे स्थान आहे. मराठी साहित्यातील अनेक प्रकार त्यांनी कुशलतेने हाताळले. त्यांच्या साहित्याचे विविध पैलू आजच्या तरुण पिढीस समजावे यासाठी हा शोधनिबंध लिहिला आहे.

**साधने**

प्रस्तुत शोधनिबधासाठी अण्णाभाऊंच्या जीवनावरील विविध लेख, चरित्रग्रंथ, विश्वकोश, वर्तमानपत्रे इत्यादी साधनांचा वापर केलेला आहे

**पुर्वचरित्र**

महाराष्ट्राच्या सामाजिक आणि सांस्कृतिक परिघातील एक कृतिशील आणि उमदा साहित्यिकम्हणजे अण्णाभाऊ साठे होय .अखंड महाराष्ट्रासाठी व मराठी भाषेच्या सन्मानासाठी लढलेला एक ओजस्वी शाहीयांच्या चेहऱ्यावर जो करारीपणा दिसतो, तोच करारीपणा प्रत्यक्षत्यांच्या जीवनातही तेवढाच तीव्र होता. संयुक्त महाराष्ट्राचा लढा असू दे किंवा लोकशाहीसाठी ची झुंज, त्यांची धगधगती वाणी आणि टिपेचा सूर जनमानसाचा अगदीठाव घेत असे. अण्णाभाऊंचे सारे साहित्य, वांग्मययाअद्वैतयातआहे त्यांच्या साहित्याच्या निर्मितीची बीजे आणि प्रेरणा चिंतनाच्या मूठभर कक्षा आणि आकलनाचा आवेग, साम्यवादी विचार प्रणालीची बांधिलकी दारिद्र्याच्या निशाणाखाली एकत्रित होऊन जगण्यासाठी पत्करावे लागणारेहौतात्म्य आणि माणूस म्हणून जगण्याविषयी चे आवाहन आदि साऱ्या गोष्टींची उकल या द्वैतात आहे(२),अण्णाभाऊंचा जन्म 1 ऑगस्ट 1920 रोजी वाटेगाव, जिल्हा सांगली येथे झाला(३).



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आकरीची गरज पुरी होत नसल्यामुळे ते शिक्षण घेऊन सुसंस्कृत होण्याचे स्वप्न सुद्धा पाहू शकत नसत, मग वांग्मयीन जाण तर दूरच राहिली.त्यांचे मूळ नाव तुकाराम होते. भाऊ हे वडिलांचे तर वालुबाई हे आईचे नाव.तुकाराम ज्येष्ठपुत्र असल्याने लोक आदराने त्यांना अण्णा म्हणत. त्यांचे शिक्षण किती यावर मतभेद आहेत, ते दुसरीपर्यंत शिकले असावेत

जडणघडण

बालपणातील त्यांच्या घडणीमध्ये मोठ्या प्रमाणात त्यांच्या स्वतःच्या शारीरिक व मानसिक सवर्यीचा वाटा आहे 1932 ते 1936 या काळात लोकगीते, कवने, पोवाडे पाठ करणे ते वरच्या पट्टीत गाणे, अशी त्यांना आवड होती .क्रांतिसिंह नाना पाटील यांच्या भाषणांचा प्रभाव पाहून त्यांनी स्वातंत्र्यलढ्यात उडी घेतली. कार्ल मार्क्सच्या साम्यवादी विचारांकडेही ते आकर्षित . त्यांनी आंबेडकरी प्रेरणेने आणि मार्क्सवादी जाणिवांनी लेखन केले .मराठी साहित्यातील अनेक प्रकार त्यांनी सारख्याच कुशलतेने हाताळले आहेत. चरित्रपर ग्रामीण आणि दलित या तिन्ही प्रवाहामध्ये त्यांच्या कादंबऱ्यांनी इतिहास घडविला.

साहित्यिक योगदान

जातीय तणाव आणि आर्थिक शोषण यांच्याविरुद्ध जगणारा शोषित माणूस त्यांच्या साहित्याच्या केंद्रस्थानी आहे. त्यामुळे मराठी साहित्याचा चेहरामोहरा खऱ्या अर्थाने अण्णाभाऊंच्या साहित्यकृती मुळे बदलला. भारतीय साहित्य क्षेत्रात अण्णाभाऊ हे खऱ्या अर्थाने अष्टपैलू लेखक आहेत की ज्यांनी साहित्याचे सर्व प्रकार यशस्वीपणे हाताळले आहेत. ते महाराष्ट्रातील एक प्रतिभावंत साहित्यिकहोय, व जागतिक क्षेत्रातील इत्यंभूत माहिती त्या देशातील सामाजिक राजकीय स्थित्यंतरे त्याचा होणारा चांगला-वाईट परिणाम याची सांगोपांग मांडणी त्यांच्या साहित्यात पहावयास मिळते. त्यांचे लिखाण म्हणजे सामान्य माणसाला सामान्य भाषेत केलेला उपदेश होय. साहित्यातून त्यांनी सामाजिक जीवन सामाजिक समस्या ,अन्याय-अत्याचार इत्यादींची मांडणी केली आहे.

आपल्या अनेक कथांमधून सामाजिक-राजकीय, धार्मिक, कौटुंबिक समस्यांना त्यांनी तोंड फोडले. महाराष्ट्राचे एक पारंपारिक लोकजीवन त्यांच्या कथात्म साहित्यात दिसून येते .पुरोगामी महाराष्ट्राच्या जडणघडणीमध्ये त्यांच्या साहित्याचा अतिशय मोलाचा उपयोग झाला आहे. त्यांच्या विचारातून लेखन विषयक भूमिका, बांधिलकी जशी व्यक्त होते तशीच समाजपरिवर्तनाची असलेली तळमळ ,देशाची सुख समृद्धी व देशभक्ती यांचाही प्रत्यय येतो.(४) त्यांनी श्रीमंत कष्टकऱ्यांना शोषितांना आपल्या साहित्यातून नायक बनवण्याचे ऐतिहासिक कार्य अगदी सहजपणे पेलूनमार्क्सवादआलापर्यायाने परिवर्तनवादी आंबेडकरवादी साहित्याचा गती देण्याचे कार्य केले. मानवजातीच्या कल्याणाची कामना करणारे प्रभावी लेखन त्यांनी केले. आपल्या लिखाणातून मराठी साहित्याचे विश्व विशिष्ट घटका पुरते मर्यादित नसून त्या देशातील तळागाळातील व्यक्ती ही एक नायकच आहे हे त्यांनी दाखवून दिले .समाज परिवर्तन व्हावे या हेतूने फकीरा, वैजयंता ,वारणेचा वाघ अलगुज ,चंदन गुलाम, रूपा, रानबोका, धुंद ,चित्रा, मथुरा ,अहंकार, फुलपाखरू ,केवड्याचे कणीस, माकडीचा माळ, रानगंगा



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,आवडी, अग्निदिव्य इत्यादीसारख्या कादंबऱ्यांमधून समाजातील विषमता, स्त्रियांविषयी असलेला दृष्टिकोन, गावगाड्यातील राजकारण आणि शोषण व्यवस्था इत्यादी विषयी विस्तृत लिखाण केले .अनेक वगनाट्य तून समाजातील वास्तविकता मोठ्या ताकतीने मांडली आहे व मानवतावादाचा प्रचार केला.

कार्ल मार्क्सच्या विचाराप्रमाणे श्रमिकांचे राज्य अस्तित्वात यावे या हेतूने सामान्यांचे दुःख साहित्यातून मांडले .त्यांनी सुंदर प्रेम कथा लिहिल्या. मराठी कथेचे पांढरपेशा वळण बदलले. विषयवआशयाच्याकक्षा रुंदावल्या. त्यांची सगळी महाराष्ट्र गीते पाहिल्यानंतर मराठी माणूस ,त्याचा गौरवशाली इतिहास, झुंजण्याचे सामर्थ्य ,लढाऊ बाणा वीरवृत्ती ,आवेश यांचे स्वाभिमानी चित्र या सर्व गीतांमधून त्यांनी रेखाटले आहे(५). महाराष्ट्राच्या ग्रामीण जीवनाचे व संस्कृतीचे ते पहिले प्रमुख इतिहासकार होय.साहसाचेचित्रण करणाऱ्या कादंबऱ्या (वारणेच्या खोऱ्यात), महिलांच्या समस्या वरील कादंबऱ्या( चित्रा, वैजयंता))प्रेमाचे चित्रण करणाऱ्या कादंबऱ्या( रानगंगा, अहंकार) ग्रामीण जीवनाचे चित्रण करणाऱ्या (रानबोका) इत्यादी अनेक साहित्य प्रकार त्यांनी हाताळले, तरी त्यांची अंगभूत प्रतिभा ही एका कथा लेखकाची होती .त्यांच्या कथांचे साधारणता पुढील प्रकारात वर्गीकरण होईल–कलात्मक, विनोदी कथा ,सामाजिक राजकीय ऐतिहासिक जीवनावरील कथा, आत्मचरित्रात्मक कथा, शोकांत व हृदयद्रावक कथा,गुन्हेगारी जीवनाचे वर्णन करणाऱ्या कथा ,कौटुंबिक कथा, अंधश्रद्धा विरुद्ध च्या कथा इत्यादी.(६)

आधुनिक मराठी साहित्यात एक प्रगतिशील व वैज्ञानिक विचारसरणी चे लेखक म्हणून त्यांना महत्त्वाचे स्थान आहे .आपल्या काव्य लेखनाच्या कारकिर्दीत त्यांनी पोवाडा, लावणी ,पदे ,गीते, गण छक्कडइत्यादी लोकगीतांचे प्रकार हाताळले. अनुभवालाही अनुभूती दाखविणारे लिखाण हे त्यांचे खास वैशिष्ट्य होय .त्यांच्या समग्र साहित्यातत्यांनी जीवन संघर्षातून प्रचंड वाचन, चिंतन आणि मननातून स्वतःच स्वतःच्या प्रयत्नांनी कमावलेली स्वतंत्र अशी जीवनदृष्टी अभिव्यक्त झाली आहे. त्यामुळे त्यांचे साहित्य वाचकांच्या हृदयाला भिडते. त्यांच्या जाणिवा उन्नत करते आणि त्याला जीवनाकडे बघण्याची एक नवी दृष्टी देते.(७) त्यांनी तमाशाच्या कलेला समृद्ध केले .लोकरंजन यासाठी लोकनाट्य नावाने आजही ते महाराष्ट्राच्या कानाकोपऱ्यात गर्जत आहे, याचे कारण वीर रस, शृंगार रस, कोमलता, क्रौर्य या सर्वांचे समीकरण म्हणजे अण्णाभाऊ होय. समाज केवळ भौतिक दृष्टीने समृद्ध होऊन चालत नाही तर नैतिक दृष्ट्या अधिक अधिष्ठान असावे लागते ही त्यांची धारणा होती. त्यांच्या साहित्यातील एकही पात्र असे नाही की जे दुर्गुणी बनले आहे, उलट दुर्गुणी पात्र सद्गुणी बनावीत आणि समाजाच्या उपयोगी ठरावीत असाच त्यांचा प्रयत्न होता. सत्तू, चंदन ,फकीरा, विष्णुपंत कुलकर्णी अशी कितीतरी पात्रे केवळ सौंदर्य दर्शना कडे नव्हे तर समृद्ध जीवन दर्शना कडे जाताना . अन्यायावर तुटून पडतात, या सगळ्या प्रक्रियेतून आदर्श जीवन व्यवस्थेसाठी दलित जनतेच्या मर्मभेदक आक्रोशाचा आविष्कार होतो.

अमृता,आबी, कृष्णाकाठच्या कथा, पिसाळलेला माणूस ,फरारी, बरबाद्या कंजारी ,भुताचा मळा ,रानवेली, राम रावण युद्ध ,निखारा इत्यादी 250 ते 300 कथा त्यांनी लिहिल्या. या कथा मराठी साहित्य पुरत्या मर्यादित न राहता त्या अनुवादातून सर्व प्रमुख भारतीय भाषांमध्ये पोहोचल्या. त्याचप्रमाणे जर्मन इंग्रजी पोलीस रशियन स्लोव्हाक इत्यादी विदेशी भाषांतही अनुवाद झाले. कथा लेखन करताना जी व्यक्तिचित्रे रेखाटली आहेत ती प्रत्यक्ष



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त्यांना कुठे ना कुठे भेटली आहेत. ्या माणसांच्या जीवनातील दुःख, गरिबी, असहाय्यता, व्यसने; धाडसे ,संघर्ष ,अंधश्रद्धा या सर्व बाबी जवळून त्यांनी पाहिल्या होत्या म्हणून त्यांचे साहित्य हे वास्तवाशी सामना करताना दिसून येते. अकलेची गोष्ट ,खापऱ्या, देशभक्त घोटाळे, माझी मुंबई, पुढारी मिळाला, इनामदार, बिलंदर बुडवे, पेंग्याचं लगीन इत्यादी लोकनाट्य ,वगनाट्य त्यांनी लिहिली जाणीवपूर्वक तमाशा सुसंस्कृत लोककलेला लोकनाट्याचे रूप त्यांनी दिले. त्यांनी लिहिलेल्या लावणीत माझी मैना गावावर राहिली आणि मुंबईची लावणी या अविस्मरणीय आहेत.(८) गण लेखनाला त्यांनी वेगळे स्वतंत्र रूप दिले. संयुक्त महाराष्ट्राची गीते ही त्यांची मोलाची गीत संपदा होय. स्टालिनग्राडचा पोवाडा, बंगालची हाक ,बर्लिनचा पोवाडा, पंजाब-दिल्लीचा दंगा इत्यादी पोवाड्यांच्या माध्यमातून त्यांनी जनजागृती केली .लाल बावटा या कलापथकाच्या माध्यमातून राष्ट्रीय विचारांचा प्रसार केला.

अण्णाभाऊंच्या साहित्यावर आधारित साहित्य अनेक लेखकांनी निर्माण केले .सदा कराडे, आसाराम गायकवाड ,बाबुराव गुरव, किशोर जाधव, दिनकर साठे ,बजरंग कोरडे इत्यादींनी लेखन केले .त्यांनी विविध पुस्तकांना प्रस्तावना लिहिल्या. कमीत कमी शब्दात जास्तीत जास्त आशय कसा ठासुन भरावा याचा, या प्रस्तावना आदर्श आहेत. त्यातून त्यांची जीवनदृष्टी वांग्मयीन दृष्टिकोण याचे प्रत्यंतर येते. अण्णाभाऊ सामाजिक बांधिलकी मानणारे जीवन सन्मुख साहित्यिक होते. नाट्यमयता हा त्यांच्या लेखनशैलीचा खास गुण होता. त्यांनी मराठी कथेचे एक वेगळे रूप वाचकांसमोर आणली. मराठी भाषा, प्रदेश, संस्कृती यासंबंधी अलोट प्रेम त्यांच्या साहित्यातून व्यक्त होते. महाराष्ट्राच्या अव्वल व्यक्तिमत्त्वाचा आविष्कार हे त्यांच्या वांगमायचे खास वेगळेपण आहे. त्यांच्यापासून प्रेरणा घेऊन दलित लेखकांची एक प्रतिभावान पिढी निर्माण झाली, त्यात बाबूराव बागूल ,नामदेव ढसाळ ,लक्ष्मण माने यशवंत मनोहर, दया पवार ,केशव मेश्राम ,शरणकुमार लिंबाळे इत्यादीचा अंतर्भाव होतो .अण्णाभाऊंच्या काही कादंबऱ्यांवर चित्रपटही निघाले उदा. वैजयंता ,टिळा लावते मी रक्ताचा, डोंगरची मैना, चित्रा, फकीरा, वारणेचा वाघ इत्यादी(९).त्यांच्या वागमयानेएकूणच मराठी वाङ्ममयाला विषय,आशय,जीवन प्रश्न आणि मांडणीच्या संदर्भात वेगळेपणा बहाल केला, त्यांनी साहित्य सर्वसामान्य वाचकांपर्यंत नेले

निष्कर्ष

1. अण्णाभाऊ हे आधुनिक मराठीतीलवैविध्यपूर्ण आणि विपुल लेखन करणारे सिद्धहस्त व समर्थ लेखक होय.
2. ते स्वतंत्र स्वयंभू आणि उत्तर कालीनयावर खोलवर प्रभाव टाकणारे ललित लेखक आहेत.
3. त्यांनी कथा-कादंबरी ,लावणी ,पोवाडा ,नाटक, लोकनाट्य ,प्रवासवर्णन,छक्कड, पदे, गण असे विविध प्रकारचे लेखन यशस्वीरित्या केले असले तरी त्यांचा पिंड मूलतः कथाकाराचाआहे.
4. त्यांनी आधुनिक मराठी वाङ्मयातआशयविषयाचे नवे प्रवाह आणले. ते मराठीतील पहिले समर्थ दलित लेखक आहेत .पुढील दलित लेखक समीक्षकांना नवी वाट निर्माण करून देणारे हे आघाडीचे शिलेदारहोय.



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5. तमाशा कलेचे उद्धार करते व श्रेष्ठ कलावंत होय.
6. लोककला, लोकसमूह, लोकसंघर्ष, लोकरूची यांनी युक्त अण्णाभाऊंची भाषाशैली हे मराठीतील एक आकर्षक सौंदर्यस्थळ आहे.

संदर्भ

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# संत गाडगेमहाराज बहुजनांचे कैवारी

**डॉ. उर्मिला क्षीरसागर**
श्रीमती मथुबाई गरवारे कन्या महाविद्यालय
सांगली

**प्रस्तावना :**

महाराष्ट्राची भूमी ही संतांची विचारवंतांची समाजसुधारकांची आहे. संत महंत यांच्या कार्यामुळे एका नव्या युगाची सुरुवात झाली. एक वेगळा विचार प्रवाह तिथे निर्माण झाला. सामाजिक समतेचा नवा संदेश समाजाला मिळाला. सर्व समाज एक प्रकारच्या संक्रमणावस्थेतून वाटचाल करू लागला. या परिवर्तनामुळे येथील धार्मिक, सामाजिक, आर्थिक, सांस्कृतिक जीवन ढवळून निघाले. समाज आपली परंपरागत चालत आलेली जुनी संस्कृती सोडण्यास सहजासहजी तयार नव्हता तर दुसऱ्या बाजूला परिस्थितीच्या दबावामुळे होऊ घातलेल्या परिवर्तनाला तो रोखुही शकत नव्हता. अशाप्रकारे या समाजाची झालेली ही कोंडी फोडण्याचे महत्त्वाचे काम येथील समाजसुधारकांनी केले. आधुनिक महाराष्ट्राच्या सामाजिक व शैक्षणिक सुधारणाच्या दृष्टीने कार्य करणाऱ्या ज्या अनेक व्यक्ती, महात्मे, संत होऊन गेले त्यात संत गाडगे महाराजांचा वरचा क्रम लागतो .

**शोधनिबंधाचा हेतू :**

कोणताही गाजावाजा न करता, स्वतंत्र संस्थान निर्माण न करता केवळ आपल्या आचरणाने किर्तन या सामान्य माध्यमाद्वारे समाजसुधारणा घडविण्याचा प्रयत्न गाडगे महाराजांनी केला. समाजातील अज्ञान अयोग्य व घातक सवयी अनिष्ट सामाजिक धार्मिक परंपरा यावर आघात करण्याचे काम त्यांनी आपल्या कीर्तनातून केले. म्हणूनच प्रस्तुत शोधनिबंधात गाडगे महाराजांच्या कार्याचा थोडक्यात आढावा घेण्याचा प्रयत्न केला आहे.

**अल्प परीचय :**

वऱ्हाड प्रांतात अमरावती जिल्ह्यातील दर्यापूर तालुक्यातील शेणगाव येथे २३ फेब्रुवारी १८७६ रोजी गाडगे महाराजांचा जन्म परीट घराण्यात झाला. वडिलांचे नाव झिंगराजी व आईचे नाव सखुबाई होते. आडनाव जानोरकर होते. वडिलांच्या निधनानंतर अतिशय वाईट परिस्थितीत त्यांना जगावे लागले. गुरे चारण्याचेही काम त्यांनी केले. आपल्या सवंगड्याबरोबर जातीपातीचा विचार न करता ते एकत्र जेवत करीत. कुंताबाईशी त्यांचा विवाह झाला. त्यांचे मन लोक सेवेत गुंतले होते. मानवी जीवनातील दुःख, दैन्य, अनिश्चितता इत्यादी अनुभवाने ते अंतर्मुख बनले. ११ फेब्रुवारी १९०५ ला जगाचा संसार सुखी करण्यासाठी ते घराबाहेर पडले. दैन्य दुःखाचे त्यांनी जवळून निरीक्षण केले होते. भगत तांत्रिक-मांत्रिक, गंडेदोरे इत्यादीचा दांभिकपणा त्यांच्या लक्षात आला, हे सर्व बदलले पाहिजे याची जाणीव त्यांना झाली. त्यासाठी आपल्या अंगी असलेले सर्व बळ पणाला लावून प्रयत्नाची पराकाष्टा करण्याचा त्यांनी निश्चय केला.

**सामाजिक सुधारणा :**

त्यांनी कीर्तन हे समाज प्रबोधनाचे साधन बनविले. कीर्तनाने मानवजातीस सुज्ञ करण्याचा प्रयत्न केला. समाजसुधारणा व लोकशिक्षणासाठी त्यांनी कीर्तनाच्या माध्यमाचा उपयोग केला. बाबांनी आपल्या कीर्तनातून भुकेल्यांना जेवण, तहानलेल्यांना पाणी, उघड्या नागड्याना वस्त्र, गरीब मुला मुलींना शिक्षणासाठी मदत, बेघरांना आसरा, अंध, पंगू, रोग्यांना औषधोपचार, बेकारांना रोजगार, पशु-पक्षी मुक्या प्राण्यांना अभय, गरीब तरुण-तरुणींचे लग्न, दुःखी व निराश यांना हिम्मत, हा संदेश दिला. ते स्वतः निरक्षर असले तरी समाजाच्या सुधारणेसाठी उपयुक्त अभंग चटकन सांगू शकत. त्यांचे कीर्तन म्हणजे श्रोत्यांशी चाललेला सुसंवादच होता. ते कीर्तनात श्रोत्यांना प्रश्न विचारत, त्यांना त्यांचे अज्ञान दूरगुण व दोष याची जाणीव करून देत. त्यांची भाषा अतिशय साधी सरळ होती. त्यांच्याकडे सूक्ष्म निरीक्षण शक्ती होती. समाजातील दोषांचा अचूक वेध त्यांनी घेतला होता. विदर्भातील ऋणमोचन या आपल्या गावापासून त्यांनी कीर्तनाद्वारे लोकशिक्षणाच्या कार्यास सुरुवात केली. संपूर्ण महाराष्ट्र, कर्नाटक, आंध्र, गुजरात येथील गावोगावी फिरून लोकजागृती केली. पारमार्थिक विषयाबरोबर नैतिक विषयांचे ही ज्ञान त्यांनी दिले. आपला स्वतःचा खराटा संप्रदाय निर्माण केला. खराट्याने घरातला, दारातला, गावातला नुसता केरच काढला नाही तर त्यांनी जुने विचार झाडून माणसांची मने स्वच्छ करण्याचा आयुष्यभर प्रयत्न केला. स्वच्छतेचे महत्त्व केवळ कीर्तनात सांगून ते थांबले नाहीत तर स्वतः च्या उदाहरणाने त्यांनी स्वच्छतेच्या मार्ग लोकांना दाखविला. त्यांनी जातीभेदाला विरोध केला. जातिभेद दूर करण्याचे समाजाला आवाहन केले. देवाला बळी देऊ नका, हा विचार समाजात पोहोचविला. ते शिक्षण प्रसारक ही होते. शिक्षण गरिबा पर्यंत पोहोचले पाहिजे असा त्यांचा दृष्टिकोन होता. अंधश्रद्धेवर त्यांनी कठोर टीका केली. दारूच्या व्यसनाला विरोध करून कीर्तनातून त्याद्वारे संदेश दिला. त्यांनी आपल्या विचारांना आचाराची जोड दिली. त्यांनी जागोजागी धर्मशाळा, सदावर्ते, पाणपोया, शाळा, बोर्डिंग सुरू केली. आळंदी, पंढरपूर, देहू, नाशिक येथे यात्रेकरूंसाठी धर्मशाळा बांधल्या, अन्नछत्रे चालू केली. अनेक ठिकाणी शाळा काढल्या. त्यांना समाजाकडून मोठ्या प्रमाणात सहकार्य मिळाले. अध्यात्मामध्ये न शिरता त्यांनी समाजाला साधी राहणी, मानवता, भूतदया व स्वच्छता यांची शिकवण दिली. त्यांनी आपली गादी किंवा मठ तयार केला नाही. बाळासाहेब खेर, कर्मवीर अण्णा, पंजाबराव देशमुख, आचार्य अत्रे, डॉक्टर आंबेडकर इत्यादी मान्यवरांबद्दल त्यांना आदर होता. महात्मा गांधीं विषयी त्यांच्या मनात नितांत श्रद्धा होती. आयुष्यभर त्यांनी समाजसेवेचे कार्य केले.



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**समारोप :**

आपले विचार आपल्या कृतीत आणणारे संत गाडगे महाराज हे कृतिशील समाज सुधारक होते. त्यांनी जनजागृतीचे कार्य प्रभावीपणे केले. अविश्रांत काम केले. आचार विचाराने समाजाच्या मनात सुधारणांची ज्योत पेटविली. अखेरच्या क्षणापर्यंत ते काम करीत राहिले. त्यांना खराटे बादशहा, गरीबांचा कैवारी असे म्हटले जाते. लोकोपयोगी संस्थांची उभारणी करणारे संत गाडगे महाराज यांनी बहुजन समाजाच्या सुधारणेसाठी अविरत कष्ट घेतले. त्यामुळेच त्यांना महाराष्ट्राच्या समाजसुधारणेच्या क्षेत्रात कार्य करणाऱ्या व्यक्तीत अग्रणीचा मान दिला जातो. त्यांच्या कार्याचा आदर्श आजच्या तरुण पिढीने घेणे गरजेचे आहे.

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# वीरगळ इतिहासाचे अबोल साक्षीदार

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**प्रस्तावना**

इतिहासाच्या अध्ययनासाठी अनेक साधने उपयुक्त ठरतात .त्यापैकीच एक वस्तूरुपी पण अविनाशी असणारे वीरगळ हे साधन महत्त्वाचे आहे .प्राचीन मध्ययुगीन व आधुनिक काळातील इतिहासासाठी हे साधन उपयोगी पडते. वीरगळ एखाद्या शिलालेखा प्रमाणे घडलेल्या घटनेची अगदी संक्षिप्त पण महत्त्वपूर्ण माहिती देणारे प्राथमिक दर्जाचे अस्सल साधन होय. वीरगळ ही परंपरा भारतात सर्व प्रांतांमध्ये आढळून येते .विशेषतः महाराष्ट्र, कर्नाटक ,आंध्र प्रदेश ,तमिळनाडू,केरळ या राज्यांमध्ये दक्षिणेकडे ही परंपरा मोठ्या प्रमाणावर टिकून राहिलेली आहे.

**वीरगळ व्याख्या-**

**अनेक इतिहास संशोधकांनी अभ्यासकांनी वीरगळ आच्याच्या अनेक व्याख्या केलेल्या आहेत.वीरगळ आच्या व्याख्या वेगवेगळ्या संकल्पनेवर आधारित वेगवेगळ्या ग्रंथांमधून केलेल्या दिसतात .मरण पावलेल्या वीराची पूजा करणे यातून वीरगळ निर्मिती सुरू झालेली दिसते .म्हणजे वीरगळ व वीर पूजा यांचा संबंध जवळचा दिसतो .शूर पुरूषांच्या स्मारकशिळा म्हणजे वीरगळ होय . किंवा एखाद्याकृत्यात गतप्राण झालेल्या शूर पराक्रमी पुरुषांना वीर असे म्हणतात व त्यांच्या स्मृती साठी उभ्या केलेल्या दगडांना वीरगळ म्हणतात .भारतीय संस्कृती कोश अनुसार कर्नाटकात वीर कल्लू म्हणून ओळखले जातात त्यांनाच महाराष्ट्रात वीरगळ म्हणतात हॉपकिन्सच या लेखका नुसार रणांगणावर लढता लढता जो वीर मरण स्वीकारतो व तो यक्ष लोकांचा एक भाग बनतो त्याचे वीरगळ तयार केले जाते मृत्यूने जो एक एकयक्षलोकी पोहोचत असतो तो शस्त्राने मरण पावलेला शूर वीर असतो अशी व्याख्या वीरगळयाची महाभारतात आढळते शूरवीर कोणत्याही कारणास्तव वीरगती प्राप्त करतो लढाया स्मरणार्थ गावागावात शिल्प उभे केले तर त्यास वीरगळ म्हणतात.**

विराचा दगड या अर्थाच्या वीर कल या कन्नड शब्दावरून वीरगळ शब्द आला आहे.महाराष्ट्रात बऱ्याच ठिकाणी गावाच्या वेशीजवळ मंदिराच्या प्रांगणात किल्ल्यांच्या वाटा वर काही शीला शिल्पे आढळतात त्यावर युद्धातील प्रसंग तसेच धारातीर्थी पडलेले वीर आढळतात तेच वीरगळ होय वीरगळ हा शब्द विर संस्कृत कल्लू कन्नड अशा दोन शब्दांचा मिळून झाला आहे कल्लू म्हणजे दगड अथवा शिळा ज्याप्रमाणे संस्कृत साहित्यामध्ये वीरगळ याची माहिती मिळते त्याप्रमाणे कन्नड गुजराती साहित्यात देखील बऱ्याच व्याख्या मिळतात वीरगळ ही संकल्पना राजस्थान उत्तर प्रदेश मध्य प्रदेश महाराष्ट्र हिमाचल प्रदेश दक्षिण भारत अशा भारताच्या विविध भागांमध्ये सापडते हाराष्ट्रातसापडणाऱ्याबहुतांशी वीर गडावर काहीही लिहिलेले नाही हिच्या प्रमाणे मरण पावलेल्या शुरांची असतात त्याप्रमाणे ती मरण पावलेल्या स्त्रियांचीही असतात तसेच केवळ युद्धात मरण पावलेल्या शूरवीरांचीविरगळ तयार केले जातात असे नसून चांगले कार्य करून मरण पावलेल्या इतरही वीरांची वीरगळ बनवितात आपल्या राज्यासाठी गावाची धर्मासाठी मरण पावलेल्यांची देखील वीरगळ तयार केली जातात यामुळेच विरंगुळा चे विविध प्रकार पडतात त्यांचाही अभ्यास महत्त्वाचा ठरतो

**वीरगळसंकल्पना**

**वीरगळ ही संकल्पना हिंदू संस्कृती मधील अध्यात्मिक विचारातून बाहेर पडलेली दिसते**मृत्यूनंतर माणसाला मोक्ष किंवा स्वर्गप्राप्ती होत असते मोक्ष प्राप्तीसाठी किंवा स्वर्गात प्रवेश मिळविण्यासाठी माणूस जी चांगली कृत्ये करीत असे त्यात लढाया पशु रक्षण मायभूमीचे रक्षण चोरांपासून रक्षण इत्यादीचा समावेश होतो त्याबरोबर सती जाणे दिलेला शब्द पाळणे या सीटी ही मरण स्वीकारणे या सही स्थान होते या सर्व संकल्पना या वीरगळ निर्मितीचे एक कारण ठरतात मृत्यू नंतरचे जीवन ही वीरगळ निर्मितीची प्रेरणा ठरते रणांगणावर धारातीर्थी पडणे म्हणजे स्वर्गप्राप्ती ही खूणगाठ माणसाच्या मनाने बांधली म्हणूनच अशा शूरांच्या स्मारक शिळा तयार होऊ लागल्या चांगले कृत्य केल्यानंतर मृत्यू आलेल्या माणसाची स्मारके म्हणजेच वीरगळ बनवणे ही प्रथा प्राचीन काळापासून चालत आलेली आहे मरणोत्तर एखाद्या माणसाचे केलेले कौतुक किंवा समाजाने त्याला दिलेली शाबासकी किंवा दिलेले प्रशस्तीपत्रक म्हणजे वीरगळ होय यावरून वीरगळ संकल्पना स्पष्ट होते

**विरगळाचीरचना**

**वीरगळ हे वस्तू रुपी साधन असल्यामुळे**दगडाच्या साह्याने ते बनविले जातात मुद्दाम घडविलेल्या आयताकृती व एका बाजूने गोलाकार किंवा कोनाकृती असलेल्या क***** दगडावर वीर गडाचे अंकल करीत असत साधारण कहा वीर गडाची उंची तीन फूट आतापासून सहा फुटापर्यंत असे रुंदी अंदाजे दीड ते दोन फूट असे अशा दगडी शिळेवर तीन चार पाच कप्प्यांमध्ये वीरगळ बनविले जात कधी ते सहा ते आठ कप्पे पण असत साधारणतः तीन कपड्यांचे वीरगळ मोठ्या प्रमाणावर बनविले जात सामान्य यामध्ये तळाच्या कप्प्यात लढायचे दृश्य दुसऱ्या कप्प्यात वृत्त व्यक्ती स्वर्गाकडे नेत असल्याचा देखावा वरच्या चौकोनात तो वीर शिवमय झाला हे दाखवण्यासाठी शिवपिंडीची पूजा करताना कोरलेला असतो यात सर्वात वरती चंद्र-सूर्य दाखविले जातात जोवर चंद्र सूर्य असेल तोवर वीरांचे स्मरण होत राहील असा याचा अर्थ होतो तसेच वीरगती प्राप्त झाल्यावर वीरा सोबत त्याची पत्नी सती गेलेली असेल तर त्या वीर गडावर हात कोरलेला असतो त्या हातांचा आकार असतो केवळ हात कोरलेला असतो त्यास सतीशिळा असे म्हणतात यापेक्षा वेगळ्या पद्धतीचे वीरगळ सुद्धा बनविले जात असत



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**ीरगळचे प्रकार**

वीरगळचे विविध प्रकार आढळतात त्यात युद्ध निदर्शक , पशु हल्ला निदर्शक वीरगळ ,बलिदान व आत्मबलिदान निदर्शक ीरगळ ,पशु निदर्शक वीरगळ ,सती गळ इत्यादीचा समावेश होतो युद्ध निदर्शक वीर गळ्यामध्ये लढाई वर जास्त भर दिलेला असतो नढायांचे विविध प्रकार वीरगळ या द्वारे ओळखता येतात उदाहरणार्थ पायदळ लढाई,हत्ती दळ लढाई,घोडदळ लढाई, राज्यकर्त्यांची नढाई इत्यादी ,हे सर्व प्रकार तळाच्या कप्प्यात कोरलेले असतात .पशु हल्ला निदर्शक वीर गळ्यामध्ये पशु वर झालेले आक्रमण आणि ते ारतविण्यासाठी झालेली लढाई तसेच त्यामध्ये आलेले वीर मरण हे दाखवितात. लढाईमध्ये धारातीर्थी पडलेल्या स्त्रियांची किंवा सती ालेल्या स्त्रियांची देखील वीरगळ तयार करण्याची पद्धती होती यास सतीचा दगड किंवा सतीगळम्हणतात ज्या प्रमाणे माणसे चांगल्या ामासाठी मरण पत्करत असतो त्याप्रमाणे मानवी आयुष्याची बांधले गेलेले कुत्रा, घोडे ,गाढव इत्यादी प्राणी सुद्धा आपल्या ालकासाठी प्रसंगी जीव देत त्या मधून सुद्धा वीरगळ निर्मिती होत असे असे प्रकार सर्वत्र दिसतात ,त्याला दुर्मिळ वीरगळ म्हणून ओळखले जाते.

**ज्ञात वीरगळ यांची नेमकी स्थिती**

इंग्रजीत वीरगळ यांना हिरो स्टोन म्हणतात वीरगळ यांची ही परंपरा कर्नाटकातून आपल्या राज्यात आल्याचे सांगतात कर्नाटकात अत्यंत ोठे शिल्पपट असलेले विरगळ पाहायला मिळतात. तुलनेने राज्यात वीरगळ यांची संख्या कमी आहे. देशाच्या उत्तरेकडील भागात ीरब्राह्म,दक्षिणेकडे कर्नाटकात कल्लू,केरळाततरा असे वीरगळ यांना म्हणतात ,कोकणात चालुक्य राजवटीत शिल्पकलेचा उत्तम नमुना असलेली अनेक शिवमंदिरे बांधली गेली या मंदिराच्या आवारात किंवा परिसरात असलेले विरगळ आपले लक्ष वेधून घेतात. वीरगळ याबाबत माहिती र अनेकांना त्या पूजेच्या मूर्ती वाटतात ,त्यामुळे नकळतपणे हात याठिकाणी जोडले जातात. राज्यातील गावांमध्ये देखील हे वीरगळ ाहायला मिळतात, यावरून या गावच्या परिसराचा हजारो वर्ष जुना असा इतिहास उलगडला जाऊ शकतो, पण हे वीरगळ सध्या दुर्लक्षित आहेत. ायगड जिल्ह्यातील माणगाव तालुक्यातील उंबर्डी गाव संग्रहालय संग्रहालय म्हणून ओळखले जाते इथल्या शिव मंदिराच्या आवारात 45 वीरगळ आहेत या ठिकाणी सतीचे हात असलेले विरगळ देखील पाहायला मिळतात. बोरिवली जवळच्या एक सार गावामध्ये वीर गळावरनौका युद्ध दाखविले आहे ,हा वीरगळ शिलाहार राजा सोमेश्वर व देवगिरीचा राजा महादेव यांच्यात झालेल्या युद्धाचा प्रसंग दाखविणारा आहे ,सातारा जिल्ह्यातील किकली गर जिल्ह्यातील श्रीगोंदा रत्नागिरी जिल्ह्यातील राजापूर तालुक्यात हीधुतपापेश्वर मंदिराबाहेर व सिंधुदुर्ग जिल्ह्यातील वाडा इथल्या विमलेश्वर ंदिराच्या बाहेर असे वीरगळ मांडून ठेवले आहेत.

**मारोप**

कित्येक शतकेजुन्या असलेल्या वीरगळ यांचा अभ्यास होणे महत्त्वाचे व गरजेचे वाटते .सध्या हे वीरगळ दुर्लक्षित आहेत ऊन वारा पाऊस ांचा मारा सोसत विखुरलेले दिसून येतात, त्यामुळे त्याचे संवर्धन होणे आणि त्याचा अभ्यास होणे काळाची गरज आहे कारण हे वीरगळ हजारो वर्ष ुन्या अशा इतिहासाचे मूक साक्षीदार आहेत. वास्तविक विरगळयावर काही शिलालेख नसताना देखील वीरगळ यामुळे फार मोठा इतिहास प्रकाशात ेतो म्हणून इतिहासाच्या या मुक्या परंतु वस्तू रुपी साधनावर जिल्हानिहाय संशोधन होणे गरजेचे आहे.

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# २८. धुळे खजिना लूट : एक अभ्यास

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**प्रस्तावना**

भारतीय स्वातंत्र्याचे युद्ध पर्व हे जगाच्या इतिहासात अपूर्व आहे .स्वातंत्र्य चळवळीचा इतिहास अतिशय रोमहर्षक व प्रेरणादायी असा आहे. ब्रिटिश राजवटीचा शेवट करण्यासाठी अनेकांनी तुरुंगवास भोगला प्राणांच्या आहुत्या दिल्या. अनेकांनी भूमिगत राहून लढा दिला. अशा सर्व देशभक्तांच्या अद्वितीय त्यागामुळे देश स्वतंत्र झाला .कोणत्याही व्यक्तीचे कार्य हा इतिहासाचा एक भाग असतो, तो भावी काळाला मार्गदर्शक ठरतो थोर महनीय कामगिरी करणाऱ्या अनेक थोर विभूती प्रत्येक काळात देशात होऊन गेल्या, त्यापैकीच एक म्हणजे सातारा जिल्ह्यातील क्रांतिसिंह नाना पाटील होय.

**शोध निबंधाचा हेतू**

कोणतीही चळवळ यशस्वी होण्याकरिता दूरगामी दृष्टी लाभलेले लढाऊ क्रांतिकारी आणि निस्पृह नेतृत्व लाभणे गरजेचे असते. भारतीय स्वातंत्र्य चळवळीतील असे नेतृत्व गुण असणाऱ्याव्यक्तीपैकीक्रांतिसिंह नाना पाटील हे एक होय. सर्वसामान्य जनतेचा नेता व महाराष्ट्रातील लोकप्रिय पुढारी म्हणून त्यांची गणना होते. सातारा येथील चळवळीचे नाव देशात सर्व ठिकाणी पोहोचले ते क्रांतिसिंह नानामुळेच.प्रति सरकारचे कार्य चालू राहावे यासाठी पैशाची गरज होती, म्हणून धुळे खजिना लुटण्याची योजना आखली गेली. त्या संबंधी थोडक्यात माहिती घेण्यासाठी प्रस्तुत शोधनिबंध लिहिला आहे.

**पूर्व आयुष्य**

रामचंद्र व गजराबाई या दांपत्याच्या पोटी नाना पाटील यांचा जन्म 3 ऑगस्ट 1920 दिवशी झाला.[1] येडेमच्छिंद्र या गावी तिसरीपर्यंत शिक्षण झाले. नंतर नरसिंगपूर येथे सातवीपर्यंतचे शिक्षण घेतले .1920 सली कराड तालुक्यात तलाठी म्हणून त्यांची नेमणूक झाली.[2] सार्वजनिक कार्याच्या ओढीमुळे त्यांनी सरकारी नोकरीचा राजीनामा दिला. सत्यशोधक चळवळीचे हि काम त्यांनी केले. आपण फक्त बोलके सुधारक नसून करते सुधारक असल्याचे दाखवून दिले. 1942 च्या लढ्यातील प्रतिसरकारच्या यशात सत्यशोधक चळवळीच्या माध्यमातून त्यांनी साताऱ्यातील समाजात केलेली जागृती व मिळविलेले विश्वास याचा ही महत्त्वपूर्ण वाटा आहे. राजकारणाच्या धावपळीतही आपली सामाजिक बांधिलकी नाना पाटील कधीही विसरले नाहीत.

**प्रतिसरकारची निर्मिती**

गांधीजींच्या विचारांचे त्यांना आकर्षण होते. भारतीय स्वातंत्र्य चळवळीत त्यांनी स्वतःलाझोकून दिले. काँग्रेस नेत्यांच्या प्रत्येक कृतीचा प्रामाणिक पणा अभ्यास करीत होते.बिळाशी सत्याग्रह हातही त्यांनी भाग घेतला



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होता.रेठरे धरण येथील जंगल सत्याग्रह आतही त्यांनी सहभाग घेतला होता. प्रभात फेऱ्या काढणे नभातून भाषणे देणे याबरोबरच त्यांनी कायदेभंग करून जनजागृती केली. 1942 च्या स्वातंत्र्यलढ्यात प्रत्येक काँग्रेस कार्यकर्ता ने स्वतःलाच नेतृत्व करावे असा आदेश महात्मा गांधीजींनी आठ ऑगस्टला दिला होता. ब्रिटिश राजवटीला धडकी भरवावी असे सशस्त्र क्रांतीचे लक्ष होते. सातारा जिल्हा प्रसिद्धीस आला तो प्रतिसरकारच्याकारवा यामुळेच. नाना पाटील यांनी शिवरायांच्या गनिमी युद्ध काव्याचे तंत्र अवलंबले छोट्या 8छोट्या गावातून सभा घेऊन जागृती केली सातारा जिल्ह्यात हे आंदोलन पेटले नाना पाटील यांच्या जवळील उपजत गुणांमुळे ते स्वयंभू क्रांतिकारक बनले. साताऱ्यातील प्रतिसरकार हे कोणत्या व्यक्तीची किंवा समूहाची कल्पना नव्हती.ब्रिटिशांना भारत सोडण्यास भाग पाडणे व आपल्या लोकांचे कल्याण करणे संरक्षण करणे या भूमिकेतून बनले होते. त्यास पत्री सरकार म्हटले जाते.[3] तरुणांना सैनिकी व संरक्षणाचे शिक्षण देण्यासाठी शिबिरे घेतली जात. या सर्व कामासाठी पैसा गरजेचा होता. शेनोली पे ट्रेन लुटीची लुटीचा पैसा व न्यायदानाच्या प्रक्रियेतून थोडीफार होणारी अर्थप्राप्तीयातून प्रति सरकारची आर्थिक गरज भागविली जात होती. सारा वसुलीसाठी येणाऱ्या सरकारी अधिकाऱ्यांना तुफान सेनेने पिटाळून लावले होते, त्यामुळे जनता स्वखुशीने सारा प्रतिसरकार कडे जमा करू लागली होती, परंतु गरीब जनतेच्या पैशातून सरकार चालवण्याची पद्धत गरीब जनतेच्या कल्याणाचा प्रमुख उद्देश ठेवलेल्या नाना पाटील यांच्या मनाला खटकत होती. त्यामुळे सरकारी खजिना म्हणजे जनतेचा पैसा तो जनतेच्या कल्याणासाठी वापरण्याचे नाना पाटील यांनी ठरविले.

**धुळे खजिना लूट**

छत्रपती शिवरायांच्या कल्याण खजिन्याची लूट डोळ्यासमोर ठेवून अर्थ प्राप्तीसाठी नाना पाटील यांच्या मार्गदर्शनाने जी. डी. लाड ,नागनाथ अण्णा नायकवडी, धोंडीराम माळी, आदींनी एक धाडसी बेत आखला तो म्हणजे धुळे खजिन्याची लूट होय.याकामी खानदेशातील डॉक्टर उत्तमराव पाटील या लढवय्या भूमीगताची त्यांना मोलाची मदत झाली.साताऱ्यातून जी डी लाड, नागनाथ अण्णा,निवृत्ती कळके,आप्पा पाटील ,किसन मास्तर,चौकी वाले वस्ताद,सावळाराम धनगर धोंडीराम माळी, बाळा जोशी, रघुनाथ रावळ, दत्तू जाधव, रामू तात्या असे बारा भूमिगत या मोहिमेवर निघाले .खानदेशात त्यांना, उत्तमराव,व्यंकटराव पाटील,विष्णू पाटील, शंकर माळी असे चौघे मिळाली.[४] त्यांना धुळ्यापासून नंदुरबारला साडे पाच लाखाचा खजिना बसणे जाणार असल्याची खात्रीशीर बातमी मिळाली. त्यांनी साक्री लुटीचा बेत पुढे ढकलून आपले लक्ष धुळ्याच्या खजिना कडे वळविले.ठाण्याजवळील डोंगरात खजिना लुटण्याचा बेत पक्का केला. लुटी साठी निवडलेली जागा चिमणी ठाण्यापासून दोनमैलअंतरावरील डोंगराच्या पठारावर मोक्याची जागा होती, त्यामुळे गाडीचा वेग आपोआप कमी होत असल्यामुळे ती थांबविणे सहज शक्य होते .तर जवळच असणारे जंगल त्यांना लपण्यासाठी सुलभ होते. दोन गट करून सर्व जण वेगवेगळ्या मार्गाने धुळ्यापासूनचिमण ठाण्याकडे निघाले.[५]

14 एप्रिल 1944 च्या भल्या पहाटे पहिल्या गटातील आठ जण ठाण्याला पोहोचलेलुटीच्याजागी लुटूपुटूची मारामारी सुरू केली. येणारी-जाणारी वाहने त्यांचे भांडण पाहून थांबवित होती ,त्याच वेळी डॉक्टर उत्तमराव पाटील



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यांनी नियोजनाप्रमाणे शिताफीने खजिन्याच्या बस मध्ये प्रवेश मिळविला होता. बस चढावर आल्यावर ड्रायव्हरने चौघांची मारामारी पाहून त्यांना बाजूला होण्यास सांगितले,पण ते बाजूला झाले नाहीत . धोंडीराम माळी नी रिवॉल्वर काढून हवेत दोन गोळ्या झाडून बस थांबविली. ड्रायव्हर वर गोळी झाडली जखमी ड्रायव्हरचाबसवरील ताबा सुटून बस गिअर मध्ये बंद पडली . खजिन्याची राखण करणाऱ्याहेडकॉन्स्टेबल ने बंदूक उचलून फायरिंग करण्यापूर्वीच माळीन नी त्याच्या पाठीत गोळी घालून सर्वांना खाली उतरविले .बसमधील खजिनाच या पेट्या बाहेर काढून त्यांची कुलपे तोडून त्यातील नोटाचौघा भूमिगत आनी आपली धोत्रेफेडून त्यात बांधून घेतल्या .ही घटना वीस मिनिटात घडली. निघताना भूमिगत भूमिका त्यांनी बस चे टायर गोळ्या मारून फोडले. भारत माता की जय ,अशा घोषणा दिल्या. नाना पाटील की जय ,अशा घोषणा देऊन त्यांनी पलायन केले .धुळ्याहून पोलिस आल्यावर भूमिगत त्यांचा पाठलाग सुरू केला. भूमिगत जंगलात पळून गेले.पोलिसांनी गोळीबार केला भूमिगतांना गोळीने प्रत्युत्तर दिले.बापू लाड यांच्या पायाच्या पोटरी गोळी लागली, तर नागनाथअण्णा यांच्या खांद्याला गोळी चाटून गेली तरीही ते निकराने प्रतिकार करीत होते. अंधार पडल्याने पोलिसांनी गोळीबार थांबून माघार घेतली.[६] दोन गट करून वेगवेगळ्या मार्गांनी बोरकुंड ला जाण्यासाठी निघाले. पहिल्या गटातील नागनाथअण्णामेहेरगाव ला आले एका शेतात नोटांचे गाठोडे पुरली. तसेच तेथे एका शेतकऱ्याला दहा हजार रुपये देऊन विश्रांती घेतली .पहाटे नंदगाव मार्गे बोरकुंड ला आले. विश्रांतीनंतर 16 एप्रिल ला नागनाथ अण्णा व कळके मेहर गावला परत आले. उरलेले नोटांचे गाठोडे घेऊन बोरकुंड ला आले .दुसऱ्या गटातील उत्तमराव पाटील वगैरभूमिगतखोपरे येथे आले.लाडान च्याजखमेवर मलमपट्टी केली 16 एप्रिल रोजी बोरकुंड ला आले दोन्ही गट एकमेकांना भेटले. बैलगाडीने नाशिक जिल्ह्यातील साकोरा गावी गेली .विश्रांती घेऊन पैसे मोजले 431000.होते पैकी एक लाख खान देशासाठी उत्तमराव कडे दिले. एक लाख मध्यवर्ती कामासाठी अच्युतराव याकडेपाठवविले उरलेले पैसे घेऊन सर्वजणसातारला परत आले.[७]

**समारोप**

अशाप्रकारे धुळे येथील खजिना भूमिगत क्रांतिकारकांनी धाडसाने लुटून आपल्या कार्यासाठी पैसे जमविले. कोणाही भूमिगत तास अटक न होता सर्वजण सहीसलामत सुखरूप साताऱ्यास पोहोचले .सरकारची यात प्रकरणात खूप मोठी नाचक्की झाली.धुळ्याच्या या खजिन्याचा वापर करून त्यांना पाटील यांनी आताच्या प्रतिसरकारची मजबूत अशी चौकट उभारून ग्रामराज्य मजबूत केले.धुळ्याच्या खजिन्याची लूट ही सातारा प्रतिसरकारच्याकारकिर्दीतील रोमहर्षक व महत्त्वपूर्ण अशी घटना आहे .साताऱ्याचेप्रतिसरकार हे नाना पाटील यांच्या नेतृत्वाखाली स्वातंत्र्य प्रेमी जनतेने स्वाभिमानाचे रक्षण करण्यासाठी केलेले स्वयंस्फूर्त उठाव होता.

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5. पाटील उत्तमराव, क्रांतिपर्व, महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ मंत्रालय मुंबई ,32, प्रकाशन मे 1987, पृष्ठ क्रमांक 126 127
6. मुंबई पुराभिलेखागार विभाग, महाराष्ट्र राज्य होम डिपार्टमेंट स्पेशल फाईननंबर 1110(41)3( 5 )1944, पृष्ठ क्रमांक 13
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# प्रतिष्ठान

सप्टेंबर-ऑक्टोबर २०१७



मराठवाडा साहित्य परिषद, औरंगाबाद

SHRI MATHURADEVI DARWARE KANYA MAHAVIDYALAYA SANGLI
Principal,
S.M.G. Kanya Mahavidyalaya
SANGLI

# प्रतिष्ठान

**सप्टेंबर-ऑक्टोबर २०१७**
**वर्ष : ६६ वे, अंक : पहिला**

कार्यकारी संपादक
**आसाराम लोमटे**

संपादक मंडळ
**डॉ. शेषराव मोहिते, डॉ. जगदीश कदम, प्रा. विलास वैद्य, डॉ. संजीवनी तडेगावकर, प्रा. हेमलता पाटील, देविदास फुलारी, विलास सिंदगीकर**

अक्षरजुळणी व मांडणी
**कॉम्प-प्रिंट कल्पना प्रा. लि., पुणे**
(०२०) २४४७७५२७

संपादकीय पत्रव्यवहार :
**आसाराम लोमटे**
२४, संभाजीनगर, परभणी- ४३१४०१
aasaramlomte@gmail.com

**वार्षिक वर्गणी**
* व्यक्तीसाठी : ३०० रुपये
* संस्थेसाठी : ३५० रुपये

**त्रैवार्षिक वर्गणी**
* व्यक्तीसाठी : ८०० रुपये
* संस्थेसाठी : ९०० रुपये

**या अंकाची किंमत ५० रुपये**

**वर्गणी, वितरण संपर्क :**
मराठवाडा साहित्य परिषद,
अनंत भालेराव भवन, सम्मित्र वसाहत
औरंगाबाद- ४३१००१,
दूरध्वनी (०२४०) २३३३६०७

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- हा अंक आसाराम लोमटे यांनी संपादित केला असून, कॉम्प-प्रिंट कल्पना प्रा. लि., पुणे येथे छापून कार्यवाह डॉ. दादा गोरे यांनी मराठवाडा साहित्य परिषदेसाठी प्रसिद्ध केला आहे.
- कृपया वर्गणी मनिऑर्डरने किंवा चेकने पाठवू नये. 'मराठवाडा साहित्य परिषद' या नावाने डिमांड ड्राफ्ट काढून पाठवावा.
- या नियतकालिकाच्या प्रकाशनार्थ महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाकडून अनुदान मिळाले असले तरी या नियतकालिकातील लेखकांच्या विचारांशी मंडळ व राज्यशासन सहमत असेलच असे नाही.

SANGLI
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# 'बगळा' : निरागस भावविश्वाचा प्रभावी आविष्कार

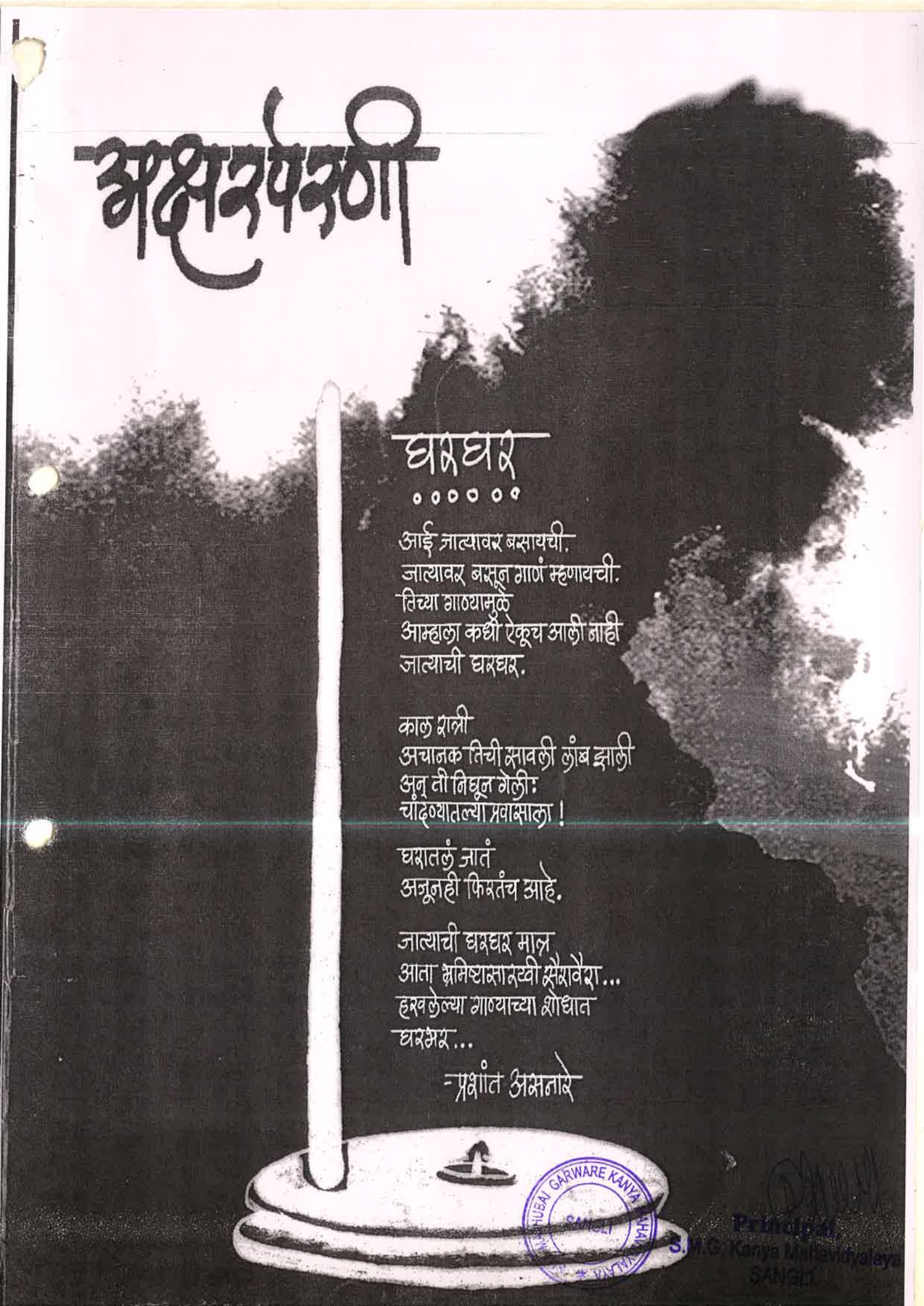
संदीप दळवी

'बगळा' ही प्रसाद कुमठेकर यांची वेगळं अनुभवसूत्र असलेली कादंबरी अलीकडेच प्रकाशित झाली. अनुभवद्रव्याला साक्षात करण्यासाठी त्यांनी आविष्काराची निराळी रीत अवलंबली आहे. मराठवाड्यातील उदगीर परिसरातील बोलीभाषा, तिथला बहुभाषिक, बहुसांस्कृतिक व्यवहार या निमित्ताने प्रकटला आहे. या परिसराची उपस्थिती महाराष्ट्राच्या समाज-सांस्कृतिक नकाशावर फारशी दिसत नाही. या प्रदेशाचा कर्नाटक, आंध्र प्रदेश या भागाशी जैव असा संबंध आहे. भौगोलिक अंतरही फारसे नाही. स्वातंत्र्यप्राप्तीपर्यंत हा प्रदेश निजामाच्या अधिपत्याखाली होता. त्याचा गडद असा ठसा इथल्या लोकांच्या वर्तनव्यवहारावर आजही जाणवतो. त्यामुळे या प्रदेशाचा आवाज, तिथला प्रश्नव्यवहार मराठी साहित्यात प्रतिबिंबित झाला नाही. ही उणीव भरून काढण्याचे काम प्रसाद कुमठेकर यांनी या कादंबरीद्वारे केले आहे. बगळ्याच्या प्रतीकात्मकतेतून त्यांनी चिंत्या या लहान मुलाचे भावविश्व प्रत्ययकारितेने साकारले आहे. त्यासाठी त्यांनी कथनाचे अनेकविध प्रयोग केले आहेत. या कादंबरीत अनेक कथनकर्ते आहेत. अनेक पात्रांच्या कथनातून चिंत्याची गोष्ट आकाराला येते. कथनाची शृंखलाबद्ध साखळी येथे पहावयास मिळते. त्यामुळे चिंत्याबरोबर इतर पात्रेही महत्त्वाची ठरतात. तशी पूरक भूमी व पुरेसा अवकाशही त्यांना मिळाला आहे. ती कणखरपणे उभी राहतात आणि आपल्या कथनक्रियेतून कादंबरीच्या संरचनेला आकारित करतात. या क्रियेमध्ये त्यांची कथनावरची पकड ढिली होत नाही. ज्या पात्रावर प्रसंगाचा शेवट बेतलेला आहे, तेच पात्र पुढील प्रसंगाच्या कथनाची सूत्रे स्वीकारते. त्यामुळे कथनाची पातळी सातत्याने बदलत असली तरी कालानुक्रमाची एकरेषीयता कुठेच मोडत नाही. अशा अनेक विशेषांमुळे ही कादंबरी महत्त्वाची ठरते. अर्पणपत्रिकेपासूनच ही चुणूक आपल्याला पहायला मिळते.

या कांदबरीची अर्पणपत्रिका नावीन्यपूर्ण आहे. लेखकाच्या भूतकाळाचा गडद असा ठसा त्यावर आहे. आजवरचा प्रवास, त्यातले सोसलेपण, खुडलेपण त्यात आहे. सतत अपेक्षांच्या ओझ्याखाली, दडपणाखाली दबलेल्या व्यक्तीचे हे वृत्तकथन आहे. ऋणनिर्देशही वेधक आहे. विविध टप्प्यांवर भेटलेल्या जिवलगांविषयी हे प्राजंळ कथन आहे. त्यातली नर्मविनोदी दृष्टी जगण्याविषयी मूल्यगर्भ विचार देणारी आहे. त्यातील थेटपणा विचारप्रवृत्त करणारा आहे. या कादंबरीचे मनोगतही वैशिष्ट्यपूर्ण आहे. हटके आहे. हे मनोगत प्रसाद कुमठेकर यांचा भू-जैविक प्रवास चितारणारे आहे. या भौगोलिकतेत व्यक्ती, कुटुंब, परिसराचे सजीव चित्र आहे. या परिसरातील लोकांचे स्वभावविशेष, प्राकृतिक रचना, कालपरत्वे झालेली स्थित्यंतरे याचा धांडोळा घेतला आहे. 'स्व' आणि 'पर' असा क्रमबद्ध प्रवास परिसराच्या मूर्त अवकाशासह कुमठेकर यांनी साक्षात केला आहे. व्यक्त होण्याची निकडही अपरिहार्य अशा अस्वस्थतेतून आल्याचे त्यांनी नमूद केले आहे. एक सामान्य मुलगा ज्याला लिहायला-वाचायला उशिरा आले तो या कादंबरीत आपल्या भावविश्वाचा मोठा कॅनव्हास अनेक पात्रांच्या आधारे उभा करतो. अनेक विषयबिंदूंना स्पर्श करत विचार करावयास भाग पाडतो. कथनविषयक अनेक प्रयोग करत कथनाच्या अनेक शक्यता आजमावल्या. त्यामुळे आशयद्रव्याला सुसंघटित आकार देत कादंबरी रचनेचे एक नवे रूप

SMT. GANGUBAI HIRE KANYA MAHAVIDYALAYA SANGLI
Principal,
S.M.G. Kanya Mahavidyalaya
SANGLI

# अक्षरपेरणी



## घरघर

आई जात्यावर बसायची.
जात्यावर बसून गाणं म्हणायची.
तिच्या गाण्यामुळे
आम्हाला कधी ऐकूच आली नाही
जात्याची घरघर.

काल रात्री
अचानक तिची सावली लांब झाली
अन् ती निघून गेली:
चांदण्यातल्या प्रवासाला !

घरातलं जातं
अजूनही फिरतंच आहे.

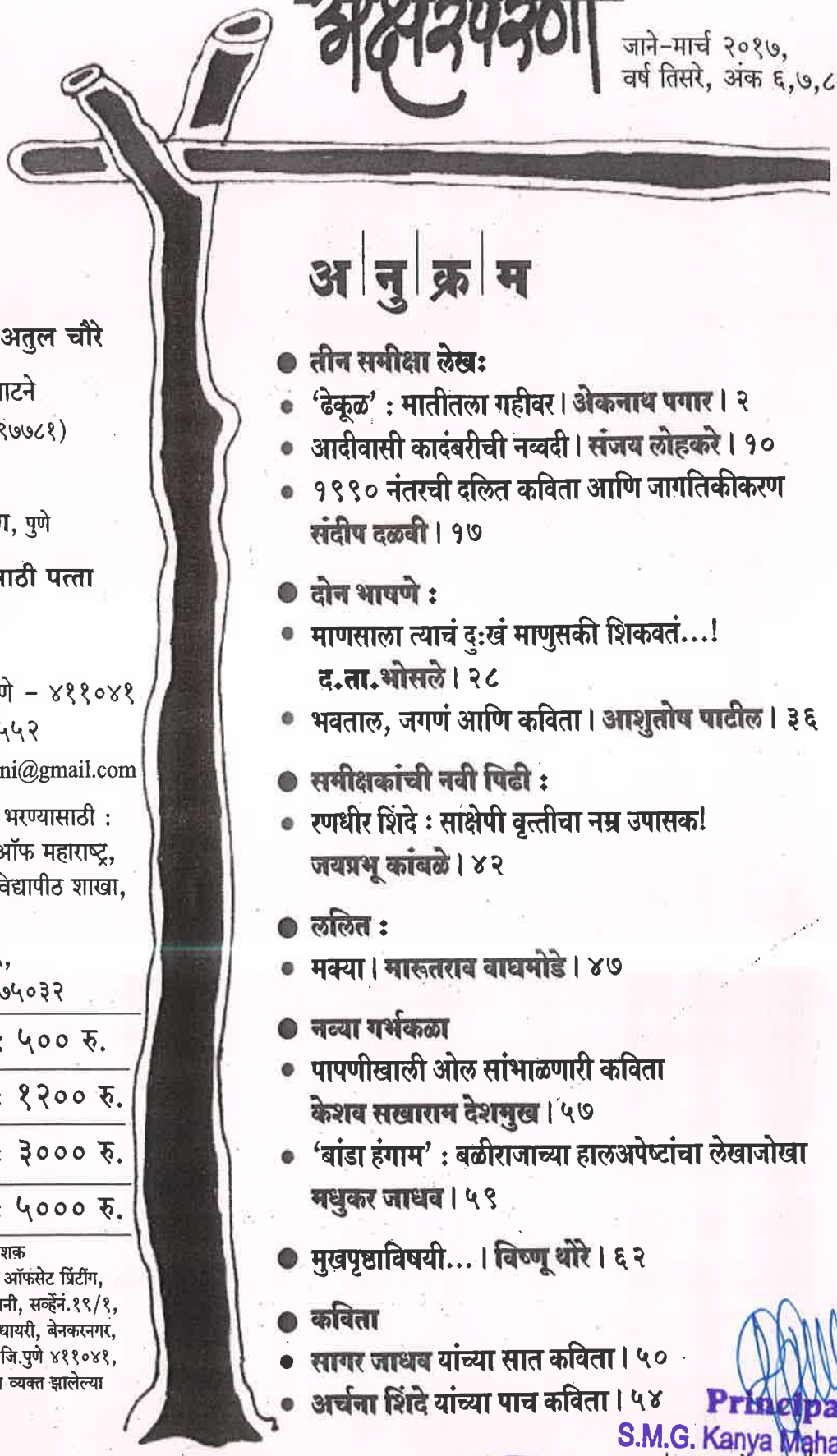
जात्याची घरघर माझ
आता मिष्टान्नाच्या पैशावेरा...
हरवलेल्या गाण्याच्या शोधात
घरभर...

-प्रशांत असनारे

Principal
S.M.G. Kanya Mahavidyalaya
SANGLI

# अक्षरपेरणी

जाने-मार्च २०१७,
वर्ष तिसरे, अंक ६,७,८


संपादक
**बाळासाहेब घोंगडे**

सहसंपादक
**ईश्वरचंद्र हलगरे । अतुल चौरे**

सुलेखन-मुखपृष्ठ-रेखाटने
**विष्णू थोरे** (९३२५१९७७८१)

मांडणी
**आर्ट ॲंडव्हर्टायझिंग**, पुणे

**साहित्य पाठवण्यासाठी पत्ता**
संपादक, अक्षरपेरणी
धायरी, बेनकरनगर,
आंगणवाडीजवळ, पुणे - ४११०४१
संवाद : ९६५७५०२५५२
इ-मेल : aksharperani@gmail.com

'अक्षरपेरणी'ची वर्गणी भरण्यासाठी :
बाळू बी.घोंगडे, बॅंक ऑफ महाराष्ट्र,
सावित्रीबाई फुले पुणे विद्यापीठ शाखा,
आयएफएससी कोड :
एमएएचबी ०००१३५५,
अकॉऊंट नं.२००६३०७५०३२

| | |
|---|---|
| वार्षिक वर्गणी | : ५०० रु. |
| त्रैवार्षिक | : १२०० रु. |
| दशवार्षिक | : ३००० रु. |
| आजीव | : ५००० रु. |

हे मासिक मालक-मुद्रक-प्रकाशक
बाळासाहेब घोंगडे यांनी समर्थ ऑफसेट प्रिंटींग,
प्लॉट नं.१८, हिंगणे होम कॉलनी, सर्व्हे नं.१९/१,
कर्वेनगर, पुणे ५२ येथे छापून धायरी, बेनकरनगर,
आंगणवाडीजवळ, ता.हवेली, जि.पुणे ४११०४१,
येथे प्रकाशित केले. या अंकात व्यक्त झालेल्या


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- **अर्चना शिंदे** यांच्या पाच कविता। ५४



Principal,
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SANGLI

समीक्षा लेख

संदीप दळवी

जागतिकीकरणातून आकारास आलेल्या नव-वसाहतवादी वर्गाच्या तडाख्यात इथला शोषित, कष्टकरी, दलित, सर्वहारा वर्ग पिचला जातो आहे. त्यांच्या संवेदनेला या नव्या जगात जागा नाही. त्याचं दु:खभारित जगणं माध्यमांच्या नजरेला पडत नाही. अस्थिरतेच्या, अशाश्वततेच्या कचाट्यात तो सापडला आहे. त्यांच्या संवेदनविश्वाला मुखर करण्याचे काम समकालीन वाङ्मयीन पर्यावरणात झाल्याचे दिसते. यामध्ये समकालातील कवींचा मोठा हातभार आहे.

# १९९० नंतरची दलित कविता आणि जागतिकीकरण



नव्वदोत्तरी ह्या संज्ञेचा कालिक अर्थ १९९० नंतरचा काळ. अर्थात एवढ्या सीमित चौकटीतून आपल्याला या काळाकडे पाहता येत नाही. १९९० नंतरच्या काळात उद्‌भवलेल्या जटील, भयावह समस्या आणि त्यामुळे बदललेले मानवी वर्तनव्यवहार, समाज-सांस्कृतिक पर्यावरण, आर्थिक आणि राजकीय पातळीवर मूलगामी स्वरूपाचे झालेले बदल असा दुसरा अर्थही नव्वदोत्तरी या संज्ञेतून ध्वनित होतो. या काळात जागतिकीकरण, उदारीकरण आणि खाजगीकरण या तत्त्वत्रयीतून एक नवे रचित आकारास आले. बाजारकेंद्रितता, वस्तुकेंद्रितता जगण्याच्या केंद्रस्थानी

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एप्रिल-जून २०१७ । वर्ष : तिसरे । अंक : ९,१०,११

# अक्षरदर्पणी

"ट्यूबेस्टमध्ये रियक्यून जावा आपला एखादा दात
तसा हा भणंग भोवतालतला व्यर्थ कोलाहल
आणि या गर्दीतला आपल्यासारखाच मी एक
वारसाहक्कानं सातबारावर नाव आलेला
पॅनकार्ड,आधारकार्ड, ड्रायव्हिंग लायसन्सवर
सर्व्हिसबुकवर नोंद असलेला
डोळ्याखालचा काळा व्रण, गालावरचा तीळ
अशा जन्मजात ओळखींनं वावरणारा
आपल्या शुक्राणूंवरही पुढच्या पिढीचं नावं कोरणाऱ्या
वंशावळीचा मी एक वाहक
कोणत्या प्रयोजनासाठी मी जन्माला आलो वगैरे प्रश्न
बाप होण्यापूर्वी पडत
आता कळतंय जन्माला घालणाऱ्यालाही
त्याचं उत्तर देता येत नाही
आणि आपसुकच वाढत जातं बायकामुलांसंकट
आपलं गणगोत
मातीच्या नखात साचत जावा मळ तशी ही नाती"

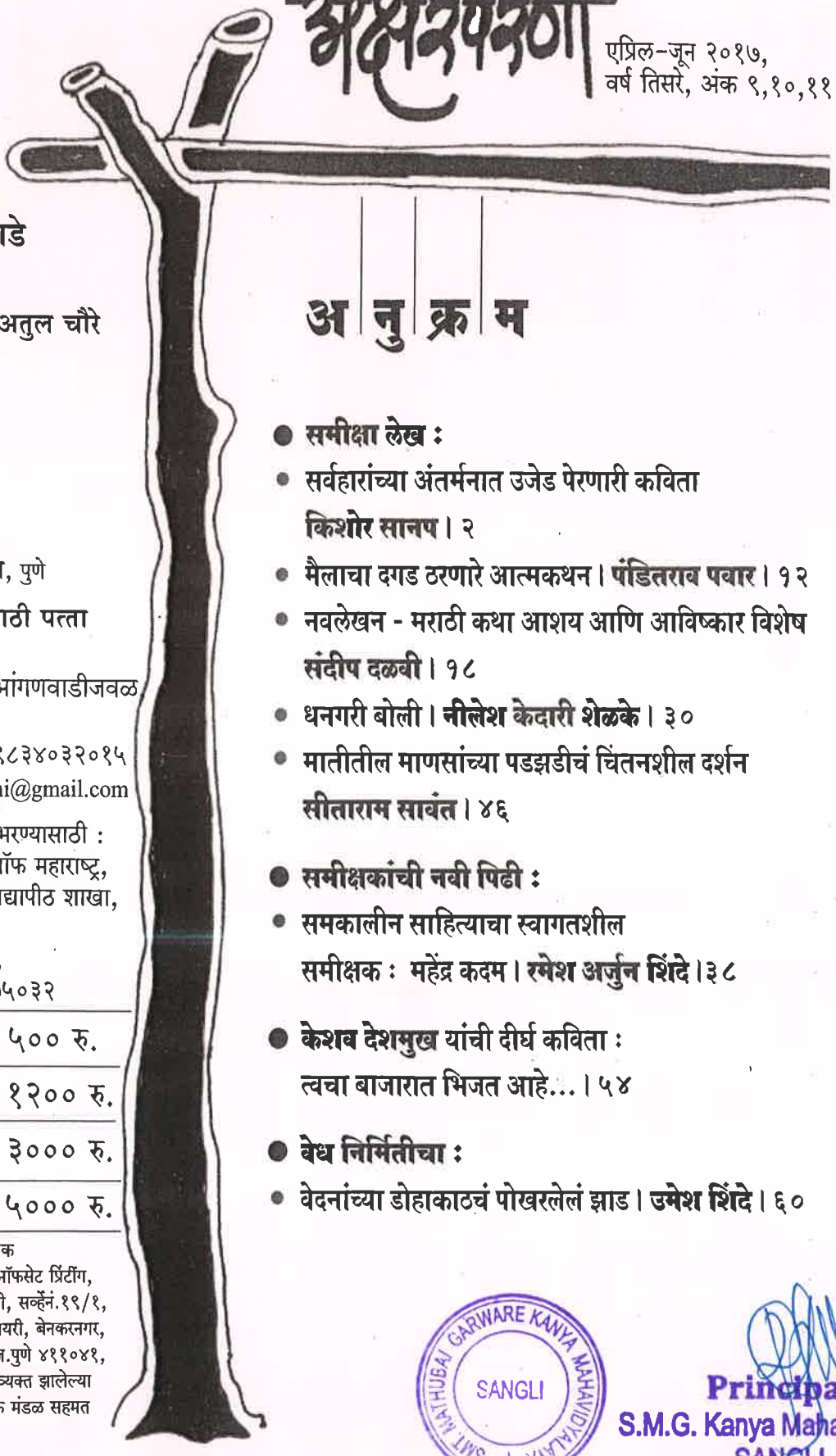
पी. विठ्ठल

('शुन्य एक मी' या कवितासंग्रहातून साभार)

SUT MAHARSHI SHINDE KANYA MAHAVIDYALAYA
Principal
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# अक्षरपेरणी

एप्रिल-जून २०१७,
वर्ष तिसरे, अंक ९,१०,११


संपादक
**बाळासाहेब घोंगडे**

सहसंपादक
**ईश्वरचंद्र हलगरे । अतुल चौरे**

सुलेखन-मुखपृष्ठ
**नयन बाराहाते**

रेखाटणे
**विष्णू थोरे**

मांडणी
**आर्ट ॲंडव्हर्टायझिंग**, पुणे



**साहित्य पाठवण्यासाठी पत्ता**
संपादक, अक्षरपेरणी
धायरी, बेनकरनगर, आंगणवाडीजवळ
पुणे - ४११०४१
भ्र.:९६५७५०२५५२। ९८३४०३२०१५
इ-मेल : aksharperani@gmail.com



'अक्षरपेरणी'ची वर्गणी भरण्यासाठी :
बाळू बी.घोंगडे, बॅंक ऑफ महाराष्ट्र,
सावित्रीबाई फुले पुणे विद्यापीठ शाखा,
आयएफएससी कोड :
एमएएचबी ०००१३५५,
अकॉऊंट नं.२००६३०७५०३२

| | |
|---|---|
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| दशवार्षिक | : ३००० रु. |
| आजीव | : ५००० रु. |

हे मासिक मालक-मुद्रक-प्रकाशक बाळासाहेब घोंगडे यांनी समर्थ ऑफसेट प्रिंटींग, प्लॉट नं.१८, हिंगणे होम कॉलनी, सर्व्हेनं.१९/१, कर्वेनगर, पुणे ५२ येथे छापून धायरी, बेनकरनगर, आंगणवाडीजवळ, ता.हवेली, जि.पुणे ४११०४१, येथे प्रकाशित केले. या अंकात व्यक्त झालेल्या सर्वच मतांशी संपादक व संपादक मंडळ सहमत असतीलच असे नाही.


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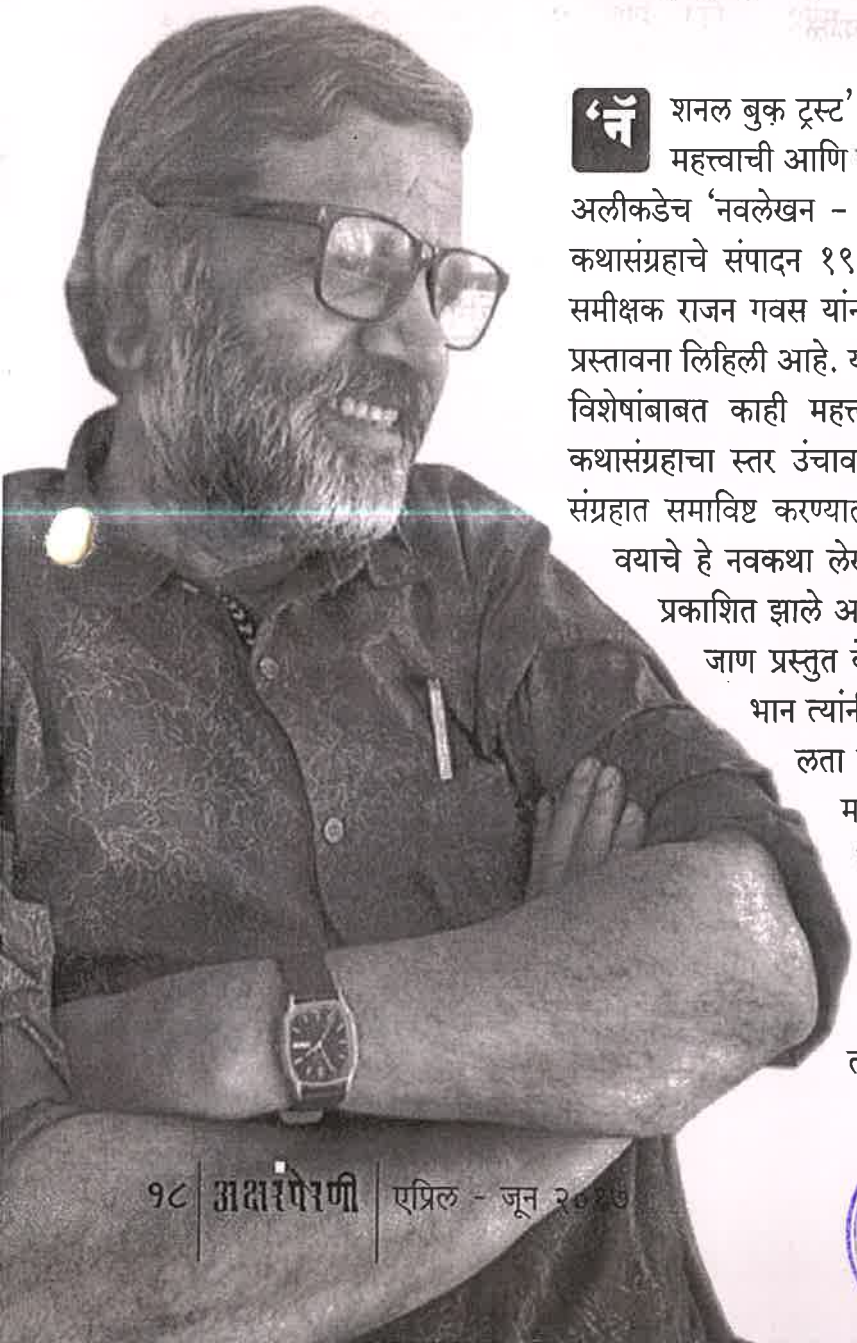
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समीक्षा लेख

संदीप दळवी

# नवलेखन - मराठी कथा
# आशय आणि आविष्कारविशेष



'नॅशनल बुक ट्रस्ट' ही भारत सरकारच्या अखत्यारीत असलेली एक महत्त्वाची आणि स्वायत्त प्रकाशन संस्था आहे. या प्रकाशन संस्थेने अलीकडेच 'नवलेखन - मराठी कथा' हा कथासंग्रह प्रकाशित केला. या कथासंग्रहाचे संपादन १९८० नंतरच्या कालखंडातील महत्त्वाचे लेखक-समीक्षक राजन गवस यांनी केले आहे. या संग्रहास त्यांनी साक्षेपी अशी प्रस्तावना लिहिली आहे. या नवकथा लेखकांच्या आशय आणि अभिव्यक्ती विशेषांबाबत काही महत्त्वाची निरीक्षणे नोंदवली आहेत. त्यामुळे या कथासंग्रहाचा स्तर उंचावला आहे. एकूण १५ नवलेखकांच्या कथा या संग्रहात समाविष्ट करण्यात आल्या आहेत. मुख्यत्वे ४० वर्षांपेक्षा कमी वयाचे हे नवकथा लेखक आहेत. यातील काही लेखकांचे कथासंग्रह प्रकाशित झाले असून त्यांनी कथा या वाङ्मयप्रकाराविषयी विशेष जाण प्रस्तुत केली आहे. कथेच्या रूपबंधाविषयी सजग असे भान त्यांनी दाखवले आहे. प्रणव सखदेव आणि मनस्विनी लता रवींद्र यांच्या कथा या अनुषंगाने पाहता येतील. मात्र यातील बहुतांशी लेखकांच्या लेखनाचे हे प्रारंभपर्व आहे. त्यामुळे एकरेषीय पद्धतीने कथन करण्यावर या लेखकांचा भर आहे. तसेच या कथा सीमित अवकाशापलीकडे मानवी वर्तनव्यवहाराला भिडताना दिसत नाहीत, तरीही या कथाकारांचे महत्त्वाचे योगदान असे की,

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# AAYUSHI INTERNATIONAL INTERDISCIPLINARY RESEARCH JOURNAL (AIIRJ)

UGC Approved Monthly Journal

## Special Issue No. 18
## संत साहित्याचे सामाजिक योगदान

संपादक

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Principal,
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# संत साहित्यातील मूल्याधिष्ठितता आणि वर्तमानातील प्रस्तुतता

**प्रा. डॉ. संदीप दळवी**
श्रीमती मथुबाई गरवारे कन्या महाविद्यालय,
सांगली.४१६ ४१६

संत साहित्याचा लिखित स्वरूपातील इतिहास आठशे वर्षाचा आहे. या प्रदीर्घ कालखंडात महाराष्ट्रात अनेक राजकीय, समाज-सांस्कृतिक स्थित्यंतरे झाली. परचक्रांच्या सततच्या आक्रमणामुळे महाराष्ट्रातील जनजीवन विस्कळीत झाले. अशा अस्थिर, अनिर्बंध सत्तेच्या दबावातही संत साहित्य संपूर्ण समाजाला वेढून राहिले. संत साहित्य ज्या काळात आकाराला आले, त्या काळात महाराष्ट्र विशिष्ट अशा संक्रमणावस्थेतून जात होता. अशा कोसळत्या काळात समाजाला नैतिक बळ देण्याचे काम संत साहित्याने केले. हताश, हतबल झालेल्या लोकांच्या जगण्यात आश्वासकतेचे सूर भरले. आजचा महाराष्ट्र अथवा देशही एका विशिष्ट अशा संक्रमणावस्थेतून जात आहे. जागतिकीकरण, खुली अर्थव्यवस्था, विज्ञान-तंत्रज्ञानाने छाती दडपून टाकणारी केलेली प्रगती, संपर्कमाध्यमांचा वाढता प्रभाव यातून येणारे सांस्कृतिक एकारलेपण मानवी जीवनमूल्यांचा संकोच करत आहे. मूलतत्त्ववादी विचार नव्याने जोम धरत आहे. सर्वत्र अस्थिरता, असुरक्षितता, भयावहता पसरली आहे. अशा पडझडीच्या काळात संत साहित्यातील विचाराच्या उपयुक्ततेची चर्चा प्रस्तुत निबंधात केली आहे.

संत साहित्याची वर्तमानातील प्रस्तुतता याविषयी विचार करत असताना आजचा काळ आणि या काळाने धारण केलेले रूप पाहाणे गरजेचे आहे. आजचा काळ हा प्रश्नोपनिषिदांचा आहे असे म्हटले जाते. अनेक प्रश्न या काळाने निर्माण केले आहेत. या काळाची गती प्रचंड आहे. या गतीने धावणे आणि हे काळ संवेदन चिमटीत पकडणे अवघड आहे. माध्यमव्यवहारामध्ये झालेल्या उलथापालथीमुळे माहितीचा प्रचंड स्फोट आपल्यावर कोसळतो आहे. भीती, असुरक्षितता, अस्थिरता, भविष्यविषयी अनिश्चितता या गोष्टी मानवी जगण्याला वेढून राहिल्या आहेत. यांत्रिकतेच्या कचाट्यात सापडलेले मानवी जीवनही यांत्रिक झाले आहे. त्याच्या सर्व वर्तनव्यवहारावर यांत्रिकतेचे सावट पसरले आहे. त्यांचे संवेदनविश्व वस्तूमय जगताशी बांधले गेले आहे. व्यवहारस्वाद हाच आता जगण्याचा पाया झाला आहे. सर्व बंध आर्थिक गणिताने निर्धारित केले आहेत. भौतिक सुख आणि आभासी दुनयेत सर्वजण रममाण होत आहेत. व्यक्तिकेंद्रिततेमुळे एकेकट्याचे विश्व आकाराला येऊ लागले आहे. समाज या संकल्पनेला, त्यातील समन्वयाला जोराचे हादरे बसत आहेत. याच काळात सत्तासंबंध अधिक टोकदार झालेले दिसत आहेत. धार्मिक कलह वाढवण्यात इथली सर्वंकष सत्ता गुंतलेली दिसते. प्रादेशिक, जातीय, भाषिक अस्मितांना गोंजारणारा, टोकदार करणारा हा काळ आहे. विविध जाती-पातींचे निघत असलेले मोर्चे हे त्याचेच द्योतक आहे. या काळाचे आणि या काळाने निर्माण केलेल्या प्रश्नांचे करायचे काय? हा आपल्यासमोरचा प्रश्न आहे. अशा या कोसळत्या शतकात आपल्याला देशी परंपरेतील तत्त्वधारणा अंगीकारणे गरजेचे आहे. त्यादृष्टीने आपल्याला संत साहित्याकडे पहावे लागेल.

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वारकरी संप्रदायाचे समाज-सांस्कृतिक महत्त्व विलक्षण आहे. यासंदर्भात नेमाडे म्हणतात, ''वारकरी संप्रदायाला महाराष्ट्रात तेराव्या शतकापासून उज्ज्वल असा इतिहास आहे. नामदेवाने लोकप्रिय केलेल्या या संप्रदायाचे दैवत विठ्ठल असून हा संप्रदाय शैव आणि वैष्णव पंथांचा समन्वय म्हणून सांस्कृतिक इतिहासात सुप्रसिद्ध आहे. या संप्रदायाला एक असा प्रेषित नाही, एक विशिष्ट अशी लिखित संहिता नाही, एकसत्ताक स्वरूप नाही आणि कोणत्याही एक वर्गाचे, वर्णाचे अथवा जातीचे यावर वर्चस्व नाही. या पंथाने काळानुसार विकेंद्रीकरणाच्या तत्त्वाने पंढरपूरशिवाय महाराष्ट्र, कर्नाटक आणि



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# अक्षरगाथा

वर्ष : नववे । अंक : पहिला
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संपादक
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संपादन साहाय्य
डॉ. कमलाकर चव्हाण
डॉ. माधव जाधव

प्रकाशक
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मुद्रिततपासणी
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अथवा
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* या अंकातील लेखांतून व्यक्त झालेल्या लेखकांच्या मतांशी संपादक, मुद्रक आणि प्रकाशक सहमत असतीलच असे नाही.

पृष्ठ क्र.३

(मुखपृष्ठ व मलपृष्ठासह या अंकाची एकूण पृष्ठसंख्या १३२ आहे)

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प्रा. संदीप दळवी

श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली.४१६ ४१६ भ्र. ९९२१३६४९३८

१९६० नंतरच्या कालखंडात आपल्या समाज-सांस्कृतिक प्रारूपात मूलगामी स्वरूपाचे बदल झाले. शिक्षणाचे सार्वत्रिकरण, संयुक्त महाराष्ट्र चळवळ, भाषावार राज्याची पुनर्रचना आणि स्वतंत्र महाराष्ट्राची निर्मिती अशा घटितांनी आपल्या सांस्कृतिक पर्यावरणात कमालीची उलथापालथ झाली. शिक्षणाच्या सार्वत्रिकरणामुळे परिघाबाहेरील शोषित, वंचित समूहवर्ग शिक्षित झाला. त्यास प्रस्थापित वाङ्मयव्यवहारात आपले चित्रण कुठेच दिसले नाही. आपलं दु:खभारित जगणं परिघाच्या बाहेर असल्याचे त्यांच्या लक्षात आले. यातूनच ग्रामीण, दलित, स्त्रीवादी, आदिवासी, मुस्लीम, ख्रिस्ती असे विविध साहित्यप्रवाह आकाराला आले. या प्रवाहांमुळे अलक्षित अनुभवविश्व साहित्यात आले. या प्रवाहांनी कुंठित झालेल्या मराठी वाङ्मयविश्वाला समृद्ध केले. नवी भाषा, नवे रचनाबंध, नवी मूल्ये रुजवत वाङ्मयीन व्यवहाराच्या कक्षा रुंदावण्याचे काम केले. अर्थात, प्रवाहागणिक वैचारिक आणि तात्त्विक बैठक निराळी आहे. अनुभव प्रकटीकरणाची रीतही निराळी आहे. ग्रामीण साहित्य हे काहीसे संयतपणे आपलं दु:खरे जग साक्षांकित करते. दलित साहित्य वेदना, विद्रोह, नकार या तत्त्वत्रयींना अनुसरत, रूढ रचनातंत्राचे संकेत मोडत आपल्या अनुभवविश्वाचे आविष्करण करते. स्त्रीवादी विचारप्रवाह हा पाश्चात्य स्त्रीवादी जीवनदृष्टीवर, वैचारिकतेवर आधारलेला आहे. १९७५ नंतरच्या मराठी स्त्रीसाहित्यात जे विद्रोही संवेदन कार्यरत झाले आहे त्यामागे पाश्चात्त्य स्त्रीवादी विचारव्यूह, स्त्रियांच्या चळवळी कारणीभूत आहेत. भाषेच्या अनुषंगाने लक्षणीय बदल या काळातील स्त्रीकवितांमध्ये झालेले दिसतात. याबरोबरच भटके, विमुक्त, मुस्लीम, आदिवासी, ख्रिस्ती असे विविध प्रवाहांचे साहित्य अस्तित्वाच्या झगड्यातून या काळात आकारास आले. व्यवस्थेच्या टाचेखाली, धर्मसत्तेच्या, राजसत्तेच्या आधिपत्याखाली दबलेल्या समूहवर्गाचे हे दु:खरे जग आहे. साठोत्तरी वाङ्मयीन प्रवाहांनी शोषणांच्या विविध रूपांचा, त्यातील ताण्याबाण्याचा, अंतर्विरोधांचा, धार्मिक व राजकीय सत्तासंबंधाचा, समाज-सांस्कृतिक स्थित्यंतराचा वेध घेत सौंदर्याचे नवे मापदंड प्रस्थापित केले. एकंदर या प्रवाहांचे योगदान आणि मर्यादा अधोरेखित करत असताना या विचारप्रवाहांचा क्रमश: विचार करणे अधिक सयुक्तिक ठरेल.

साठोत्तरी वाङ्मयीन प्रवाहातील एक सशक्त प्रवाह म्हणून ग्रामीण साहित्याकडे पाहिले जाते. साठपूर्व काळातही ग्रामीण भूभागाचे चित्रण मराठी साहित्यात आले. परंतु, अधिकतर ते अतिरंजित आणि फडकेप्रणीत रचनातंत्रात अडकले होते. या काळातील ग्रामीण साहित्य कृषिजनसंस्कृतीशी नातेबंध निर्माण करताना दिसत नाही. तसेच जातीयता, सत्तासंबंध, शोषकव्यवस्था, गावगाड्याचे स्वरूप, भाषा अशा गावगाड्याशी निगडित असणाऱ्या संदर्भव्यूहापासून हे साहित्य दूर राहते. मुख्यत्वे गावगाड्याचे चित्रण करणारा हा लेखकवर्ग नागर अवकाशात राहत होता. बाहेरून कृषिजनसंस्कृतीचे अवलोकन करून त्यांनी वरवरचे पृष्ठस्तरीय, रंजनप्रधान चित्र उभे केले.

१९६० नंतरच्या कालखंडात ग्रामीण भूभागातील नवशिक्षित तरुणवर्ग लिहिता झाला. व्यंकटेश माडगूळकर, उद्धव शेळके, शंकर पाटील, आनंद



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# अक्षरस्पर्श

दिवाळी २०१८

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अक्षरदान हा अंक मालक, मुद्रक, प्रकाशक मोतीराम पौळ यांनी शिवानी प्रिंटर्स, कसबा पेठ, पुणे येथे छापून भारत कॉलनी, कर्वेनगर, पुणे-५२ येथे प्रकाशित केला आहे.

*खाजगी वितरणासाठी

या मासिकाच्या कोणत्याही भागाचा उपयोग संपादकाच्या परवानगीशिवाय करू नये. या अंकातील मजकूराशी संपादक सहमत असतोच असे नाही.

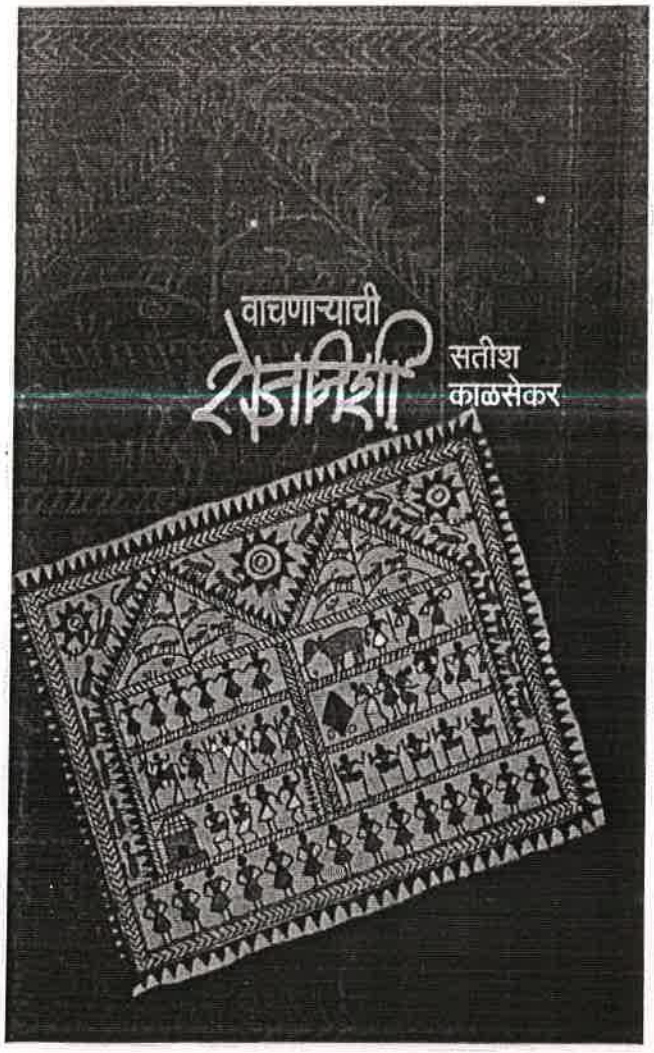
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साहित्य अकादमी पुरस्कृत
चिंतन व मंथन

# जगणं अर्थपूर्ण करणारी 'पायपीट'

संदीप दळवी




**सतीश** काळसेकर हे साठोत्तरी मराठी कवितेतील ठळक नाव. लघुनियतकालिकाच्या चळवळीत महत्त्वाचे अध्वर्यू. 'इंद्रियोपनिषिद', 'विलंबित', 'साक्षात' या कवितासंग्रहांमधून नागर जीवनानुभवाचे सूक्ष्म दर्शन त्यांनी घडवले. संपादक आणि अनुवादक म्हणूनही त्यांचे योगदान महत्त्वाचे आहे. त्यांचं वाचन आणि प्रवासावरचं विलक्षण प्रेम सर्वश्रुत आहे. यातूनच जगण्यातील अर्थपूर्णतेचा शोध ते घेतात. 'वाचन' आणि प्रवास यातून आलेल्या अनुभूतीचे कथन त्यांनी 'वाचणाऱ्याची रोजनिशी' आणि 'पायपीट' या ग्रंथांतून केले आहे. त्यांचे 'पायपीट' हे प्रवासकथन २०१५ मध्ये प्रकाशित झाले. या ग्रंथात प्रवास हा घटक जरी केंद्रवर्ती असला तरी या पायपिटीला त्यांनी अनेक घटकांगाशी जोडले आहे. या वृत्तांतकथनामध्ये शोषित, वंचित समूह घटकांना महत्त्वाचे स्थान आहे. प्रवासाच्या परिक्षेत्रातील समाज-सांस्कृतिक पर्यावरणही त्यातून साक्षात झाले आहे. अनेक स्तरातील माणसांचे विश्व त्यात सामावले आहे. प्रादेशिकत्वाचे वेगळेपणही त्यातून साक्षात झाले आहे. साहित्याशी असलेल्या दृढ ऋणानुबंधाचा प्रत्ययही जागोजागी येतो. जवळपास पन्नासेक वर्षे देशाच्या विविध भागातून केलेला प्रवास कालिक स्थित्यंतराचा एक महत्त्वाचा दस्ताऐवज आहे. भारताचा अख्खा नकाशा त्यांनी अनेकवेळा धुंडाळला



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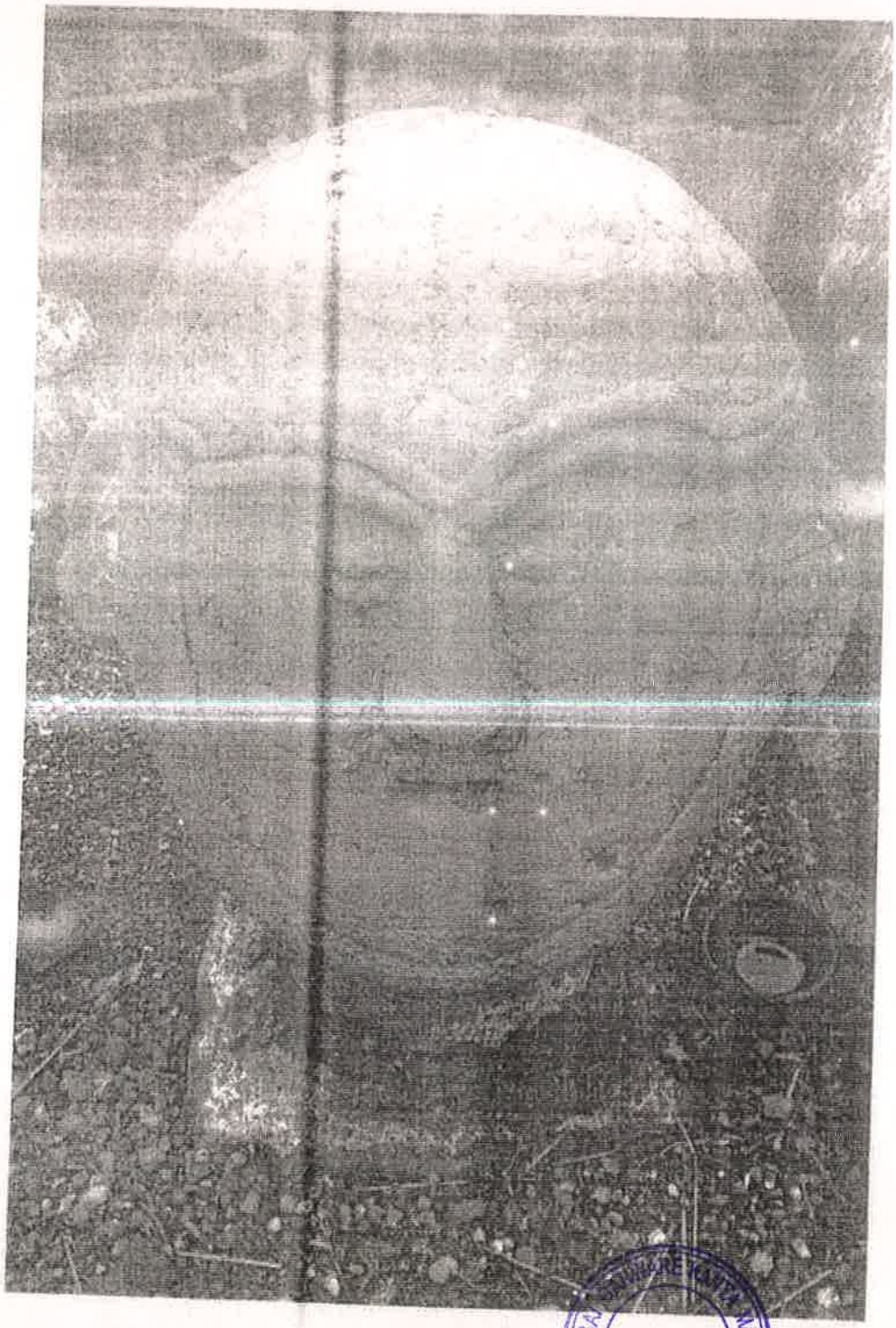
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# ॥ ध्वनि ॥

एप्रिल-मे-जून २०१८



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*॥ तुका म्हणे आम्ही विधीचे जनिते । स्वयंभू, आईतें केले नव्हें ॥*

न वा क्ष र

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**अनुक्रम**

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व्यवस्थापक, नवाक्षर दर्शन, बी-४, विठ्ठल कृपा अपार्टमेंट, सबनीसवाडा, सावंतवाडी
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वार्षिक/त्रैवार्षिक वर्गणीऐवजी कायमस्वरूपी देणगी मूल्य २०००/- रुपये पाठवावे.
या रकमेचा डीडी/चेक 'संपादक दर्शन' या नावाने काढावा.

हा अंक प्रकाशक श्री. वीरधवल परब यांनी भारती मुद्रणालय, कोल्हापूर येथे छापून सबनीसवाडा, सावंतवाडी, जि. सिंधुदुर्ग येथे खाजगी वितरणार्थ प्रकाशित केला. यात प्रसिद्ध झालेल्या मतांशी संपादक, प्रकाशक, मुद्रक सहमत असतीलच असे नाही.

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# शोषितांच्या अस्तित्वाचा कोलाहल

संदीप दळवी

आजची मराठी कथा अनेक अंगांनी विस्तारत आहे. जयंत पवार, समर खडस, आसाराम लोमटे, किरण गुरव, नीरजा, मनस्विनी लता रवींद्र या लेखकांनी मराठी कथेला एक नवे परिमाण प्राप्त करून दिले आहे. सर्वसामान्य माणसाचे जगणे केंद्रवर्ती ठेवत, त्याच्या जगण्यातील विविध परिमितीचे, सूक्ष्म कंगोऱ्यांचे अनेकपदरी दर्शन त्यांनी घडवले आहे. या लेखकांनी कथेविषयीच्या पूर्व समजुतींना ओलांडत नवी जाण प्रस्तुत केली आहे. त्यांचे कथालेखन दीर्घत्वाकडे झुकणारे आहे. दीर्घकथेचा रूपबंध स्वीकारल्यामुळे त्यांना वर्तमानातील गुंतागुंत, जटिलता कवेत घेता आली आहे. एकापेक्षा अधिक पात्रे केंद्रस्थानी ठेवत वेगवेगळे आवाज पृष्ठस्तरावर आणणे शक्य झाले आहे. अशा अनेक आवाजीपणामुळे दीर्घकथेचा स्वतंत्र बाज, आविष्कारणाची निराळी रीत विकसित झाली आहे. अपेक्षित परिणामासाठी रूपाची ही घडण फायदेशीर ठरली आहे. नेमाडे यांची कथेविषयाची विधाने सकारात्मक अर्थाने आजच्या मराठी कथेला बळ पुरवणारी ठरली आहेत. चिंचोळा, एकसुरी, गौण म्हणून स्थिरावलेल्या या वाङ्मयप्रकारात नजिकच्या काळात मोठे बदल झाले. वर उल्लेखलेले लेखक बहुविध आशयसूत्रे, त्यातील अंतर्विरोध नेमकेपणाने मांडत कथालेखनाचे एक नवे रचित साकारत आहेत.

या लेखकांना कथा या वाङ्मयप्रकाराची सजग जाण आहे. वरवरचे पृष्ठस्तरीय वास्तव मांडण्यापेक्षा खोलवरचे गर्भित सूचन करण्याकडे त्यांचा कल आहे. धर्म, जात, लिंग, प्रदेश अशा अस्मितार्केंद्री गोष्टींची दाट छाया पसरलेल्या काळाची वस्तुनिष्ठ चिकित्सा करण्याचे काम या लेखकांनी केले आहे. शोषित, वंचित, कष्टकरी वर्ग त्यांच्या साहित्यातून सातत्याने अवतीर्ण झाला आहे. तसेच, या जगाशी त्यांचे आंतरिक नाते आहे.

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जयंत पवार यांनी अतिशय अल्प कालावधीत मराठी साहित्यविश्वात आपली निराळी ओळख निर्माण केली आहे. भाऊ पाध्येनंतर महानगरीय संवेदनविश्व जयंत पवार यांच्या कथा आणि नाटकातून समर्थपणे आले आहे. जयंत पवार यांनी नाटक आणि कथा या दोन्ही वाङ्मय प्रकारात लक्षणीय भर घातली आहे. 'अधांतर' हे त्यांचे पहिले नाटक १९९९ साली प्रकाशित झाले. या नाटकाच्या पहिल्या प्रयोगास विजय तेंडुलकर उपस्थित होते. या नाटकाविषयी, त्याच्या परिणामाविषयी आणि या नाटकातून पवार करत असलेल्या विधानाविषयी त्यांनी महत्त्वाचे भाष्य केले आहे. शेवटी तेंडुलकर म्हणतात, "नाटककार नाटक घडवतो; परंतु मोठे नाटक नाटककाराला घडवते. या नाटकाने जयंतला नाटककार म्हणून घडवले आहे. या नाटकानंतर नाटक लिहिणे जयंतला सोपे उरलेले नाही." यावरून या नाटकाचे मोठेपण लक्षात येते. या नाटकात त्यांनी अनेक गोष्टी समांतरपणे तेवत ठेवल्या आहेत. गिरणी कामगारांचा संप, बेकारीच्या झळा, गिरणी कामगारांच्या मुलांची गुंडगिरीकडे चाललेली वाटचाल, चाळसंस्कृती, साहित्यव्यवहार, मोडकळीस आलेली कुटुंबव्यवस्था आणि अशा बहुविध प्रश्नातून निर्माण झालेले ताण, त्यामुळे नात्यांमध्ये आलेला भुसभुसशीतपणा आणि एकूणच भयावह दिशेने चाललेली वाटचाल याचे नेमके सूचन या नाटकात आहे. यानंतर त्यांनी 'काय डेंजर वारा सुटलाय', 'माझं घर', 'टेंगशेच्या स्वप्नात ट्रेन' अशी महत्त्वाची नाटके लिहिली आहेत. या नाटकांमधूनही त्यांनी सर्वसामान्य



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# अक्षरवाङ्मय

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( पृष्ठे १०८)




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अक्षरगाथा

ऑक्टोबर–नोव्हेंबर–डिसेंबर २०१९

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* या अंकातील लेखांतून व्यक्त झालेल्या लेखकांच्या मतांशी संपादक, मुद्रक आणि प्रकाशक सहमत असतीलच असे नाही.

पृष्ठ क्र.३ (मुखपृष्ठ व मलपृष्ठासह या अंकाची एकूण पृष्ठसंख्या १०८ आहे)

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भास्कर चंदनशिव यांनी मराठीमध्ये महत्त्वाचे असे कथालेखन केले आहे. 'जांभळढव्ह', 'मरणकळा', 'अंगारमाती', 'नवी वारूळ', 'बिरडं' असे पाच कथासंग्रह त्यांचे प्रसिद्ध आहेत. स्वातंत्र्योत्तर गावगाड्याचे समग्र दर्शन त्यांच्या कथांमधून घडते. त्यांच्या कथांमधून तो अत्यंत बारकाव्यानिशी आला आहे. दलित, उपेक्षित, कष्टकरी, कृषिजनसंस्कृतीशी निगडित असणारा वर्गसमूह त्यांच्या कथांच्या केंद्रस्थानी आहे. जातीय उतरंडीचे व अंतर्गत संघर्षाचे वास्तव चित्रण त्यांच्या कथांमधून येते. दुष्काळाच्या अविरत झळा सोसणाऱ्या मराठवाडा-उस्मानाबादचे अवकाशक्षेत्र त्यांच्या कथेत आहे. त्या प्रदेशाचे दु:खभारित जगणे, आजवरची भू-सांस्कृतिक स्थित्यंतरे, जातीयता, धर्मसत्ता, दुष्काळ, स्त्रीजीवन अशा विविध गोष्टींना पोटात घेत त्यांची कथा विस्तारत जाते. दुष्काळ आणि भूक त्यांच्या कथेतून सातत्याने अवतीर्ण झाली आहे. १९७२ च्या दुष्काळामुळे जीवितसृष्टीची झालेली अपरिमित हानी, जनावरांच्या ओस पडलेल्या दावणी, माणसांची पोटापाण्यासाठी दाहीदिशा झालेली ससेहोलपट, खानदानीपणाचे ढासळलेले डोलारे, पशुजगतावरचा घाला विराट अस्मानी संकटात मानवी जगण्याल क्षुद्रत्व याचे अनेकपदरी दर्शन चंदनशिव यां आहे. राज्यकर्त्यावर्गाचे अशा पडझडीकडे अक्षम्य दुर्लक्ष याचीही त्यांना ची ग्रामजीवनातल्या स्थित्यंतराविषयी व शोषण रीतीविषयीही त्यांची कथा काहीएक भ एकूणच चंदनशिव शेतीप्रश्नाकडे अत्यंत संवे पाहतात. त्यासाठी कृषिसंस्कृतीच्या इ अभ्यास करतात. प्रसंगी आंदोलन करत लढा देतात व हे अनुभवविश्व तिथल्या बोलीतून तितक्याच तन्मयतेने मांडतात त्यातील कारुण्य संवेदनशील माणसाला करते.

भास्कर चंदनशिव यांच्या कथांचा अंगाने काहीएक प्रमाणात अभ्यास झाले मात्र भाषिक स्वरूपाचा अभ्यास फारसा झ नाही. मुख्यत्वे भास्कर चंदनशिव यांच्या संवेदनविश्व काहीसे अपरिचित आहे. हे संवेदनविश्व साकारण्यासाठी त्यां



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- हा अंक आसाराम लोमटे यांनी संपादित केला असून, **रुद्रायणी ऑफसेट, सिडको, औरंगाबाद** येथे छापून कार्यवाह **डॉ. दादा गोरे** यांनी मराठवाडा साहित्य परिषदेसाठी प्रसिद्ध केला आहे.
- कृपया वर्गणी मनिऑर्डरने किंवा चेकने पाठवू नये. 'मराठवाडा साहित्य परिषद' या नावाने डिमांड ड्राफ्ट काढून पाठवावा.
- या नियतकालिकाच्या प्रकाशनार्थ महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाकडून अनुदान मिळाले असले तरी या नियतकालिकातील लेखकांच्या विचारांशी मंडळ व राज्यशासन सहमत असेलच असे नाही.

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# समकालीन सत्ताकेंद्राची पारदर्शी चिन्नकीत

## संदीप दळवी

प्रवीण बांदेकर हे समकाळातील महत्त्वाचे कादंबरीकार आहेत. या काळातील विविध पातळ्यांवरचा अराजक चेहरा त्यांनी बहुविध परिप्रेक्ष्यातून साकारला आहे. ऐतिहासिक, भौगोलिक, समाज-सांस्कृतिक, राजकीय संवेदनांचा विस्तृत पट त्यांच्या कादंबऱ्यात पहायला मिळतो. स्थानिक ते राष्ट्रीय पातळीवर निर्माण झालेल्या प्रश्नांना त्यांनी आपल्या कादंबऱ्यांच्या माध्यमातून समाज-व्यवहाराच्या पटलावर आणले आहे. या प्रश्नोपनिषदांची चिकित्सा करण्याचे कामही त्यांची कादंबरी करते. हे सर्व त्यांनी अतिशय सूचकपणे व तितक्याच तार्किकतेने कथन केले आहे. त्यासाठी कथनपद्धतींचा व फँटसीचा खुबीने वापर केला आहे. 'चाळेगत' कादंबरीमध्ये कोकणच्या बदलत्या मूल्य चौकटीचा, राजकीय-सामाजिक स्थितीगतीचा परामर्श घेतला आहे. समाजवाद ते हिंदुत्ववादापर्यंतचा प्रवास कोकणच्या वाटचालीचा व भवितव्याचा सूतोवाच करणारा आहे. गेल्या तीनेक दशकांमध्ये कोकणच्या भूमीत लुटारू व गुंडगिरी प्रवृत्तीचा झालेल्या शिरकावामुळे तिथल्या मूळच्या लोकांच्या व्यवसायावर गंडांतर येऊ लागले. खाण व्यवसाय आणि ट्रॉलर्सच्या आक्रमणाने तिथले नैसर्गिक पर्यावरण धोक्यात आले. या पालटलेल्या भूजैविक स्थितीगतीच्या परिणामातून आकारलेले जनसामान्यांचे जगणे 'चाळेगत'मधून प्रकर्षाने येते. 'उजव्या सोंडेच्या बाहुल्या' या कादंबरीमधून मूलतत्त्ववाद्यांच्या ध्येयधोरणांची चिकित्सा केली आहे. स्वातंत्र्योत्तर काळात सत्ताधारी वर्गाने जाणीवपूर्वक रुजवलेली समाजवादी धर्मनिरपेक्षतेची वीण आता विसावू लागली आहे. धर्मांधता सत्ताकारणाच्या केंद्रस्थानी आल्याने सामाजिक पर्यावरण दूषित होत आहे. या सगळ्याचा लेखाजोखा म्हणजे ही कादंबरी आहे. 'इंडियन ॲनिमल फार्म' ही बांदेकर यांची तिसरी कादंबरी. समकालीन राजकारणाची ही एक रूपककथा आहे. अत्यंत संवेदनशील विषय हाताळताना त्यांना जोखीम पत्कारावी लागली आहे. याची परिणती काय होऊ शकते याची जाणीवही त्यांना आहे. मुख्यत्वे राजकीय विधान करत असताना त्यासंबंधीची विचारप्रणालीही फार पक्की लागते. ललित स्वरूपाचे लेखन करणाऱ्या लेखकामध्ये ती अभावानेच जाणवते. प्रवीण बांदेकर यांची राजकीय भूमिका व दृष्टिकोण स्पष्ट आहेत. हे या कादंबरीतून प्रत्ययास येते.

-१-

या कादंबरीच्या मनोगतात बांदेकरांनी आपल्या गोष्ट सांगण्याच्या कथनपरंपरेविषयी काहीएक भाष्य केले आहे. एका अर्थाने आपल्या देशी कथनशैलीचा गौरव केला आहे. आपली कथन परंपरा ही थेटपणे मानवी जीवनाचं चित्रण करणारी कधीही नव्हती. पशू-पक्ष्यांवर आरोपन करून मानवी जीवनावर चिंतनात्मक भाष्य केले जायचे. या कथा मौखिकतेवर आधारलेल्या असायच्या. कथनकर्त्यांच्या कौशल्यावर गोष्टींची लांबी कमी-जास्त व्हायची. त्यात कुतूहल असायचं. अद्‌भूतरम्य गोष्टींनी वातावरण भारलेलं असायचं. कथानकाची गुंतागुंत श्रोत्यांना खिळवून ठेवायची. लोक कथेत गुंतत जायचे. या गोष्टी एकातून दुसरी, त्यातून तिसरी अशाप्रकारे विस्तारत जायच्या. अशी शृंखलाबद्धता बृहद गोष्टींचे रूप धारण करायची. जैन आणि बौद्ध धर्मियांनी प्राकृत भाषेमध्ये अशा गोष्टींची विपुल प्रमाणात निर्मिती केलेली आढळते. या गोष्टींमधून सृष्ट आणि दृष्ट प्रवृत्तींचा झगडा सातत्याने विविध



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समाज प्रबोधन संस्थेचे प्रकाशन

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- रामविलास पासवान / शैलेंद्र खरात / १०४

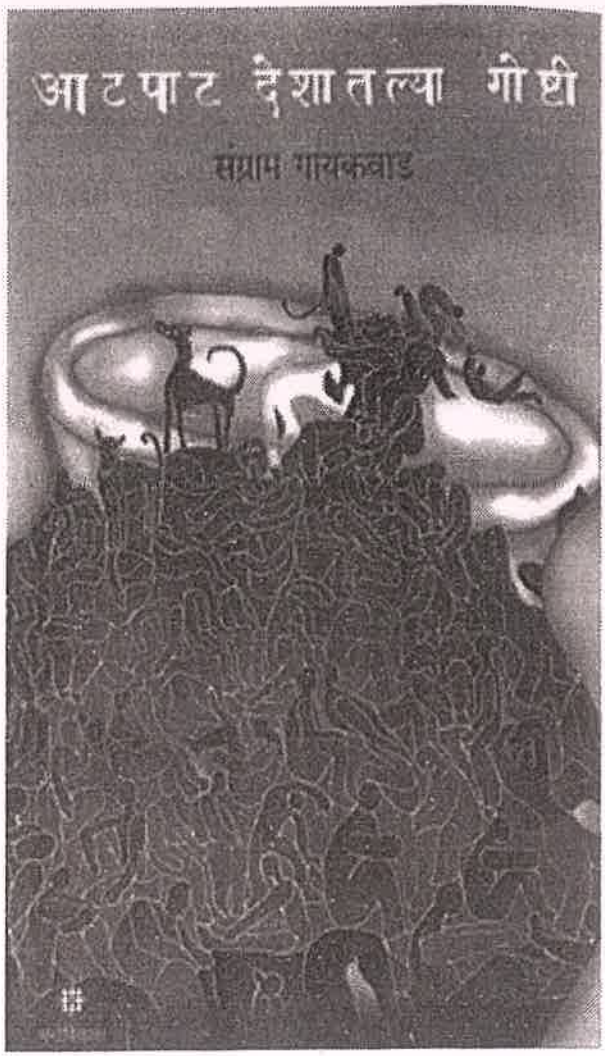
☐ पुस्तक परिचय / १०७


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ग्रंथ परीक्षण

संदीप दळवी

# व्यक्ती आणि व्यवस्थासंबंधाचा मूल्यगर्भ शोध




आजची मराठी कादंबरी विविधांगी जीवनानुभवाचा समृद्ध आविष्कार घडवत आहे. प्रवीण बांदेकर, किरण गुरव, प्रसाद कुमठेकर असे काही नव्या दमाचे कादंबरीकार या वाङ्मयप्रकारात वैशिष्ट्यपूर्ण भर घालत आहेत. याच परंपरेतील संग्राम गायकवाड हे एक महत्त्वाचे नाव आहे. 'आटपाट देशातल्या गोष्टी' ही त्यांची अत्यंत गांभीर्याने आणि परिश्रमपूर्वक लिहलेली पहिली कादंबरी. मराठीत प्रशासकीय सेवा त्यातही करविभागातील अनुभवविश्वावर प्रकाश टाकणारे ललित स्वरूपाचे लेखन फारच त्रोटक आहे. याविषयी सर्वांनाच प्रचंड कुतूहल असते. तिथे काम करणाऱ्या अधिकाऱ्यांविषयी आकर्षण व असूया अशी संमिश्र भावना आपल्या मनात कायम असते. बाहेरून झगमगाटी दिसणाऱ्या या दुनियेची अंतर्गत व्यवस्था कशी कार्यरत असते याविषयी मात्र अनभिज्ञ असतो. या दुनियेची अनोखी सफर संग्राम गायकवाड आपल्याला घडवून आणतात. गायकवाड यांनी जाणीवपूर्वक अशा प्रकारच्या कादंबरीचा फॉर्म स्वीकारला आहे. यासाठी पार्श्वभूमीदाखल निवडलेला देशही कल्पित आहे. मौखिक कथेतील सुपरिचित 'आटपाट' असे या देशाचे नाव आहे.

संदीप दळवी
मराठी विभाग, श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली ४१६४१६
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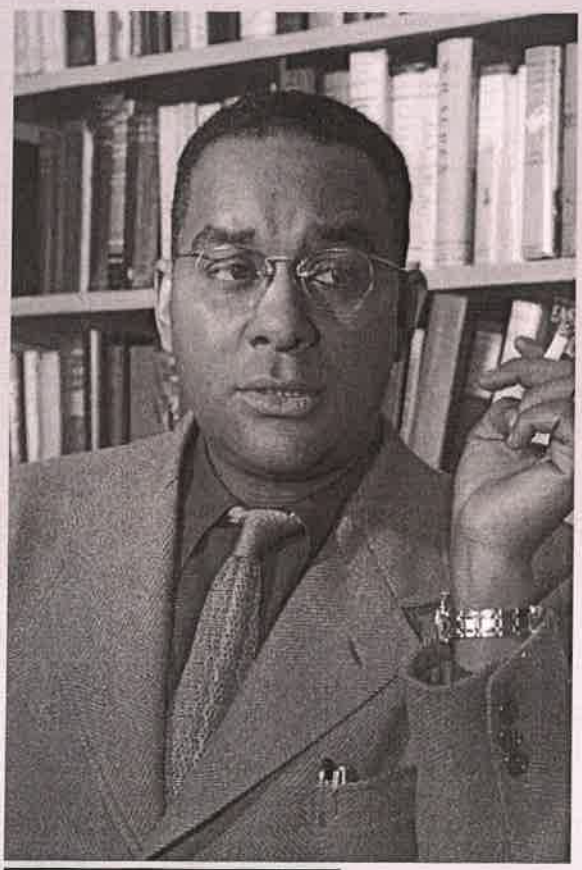
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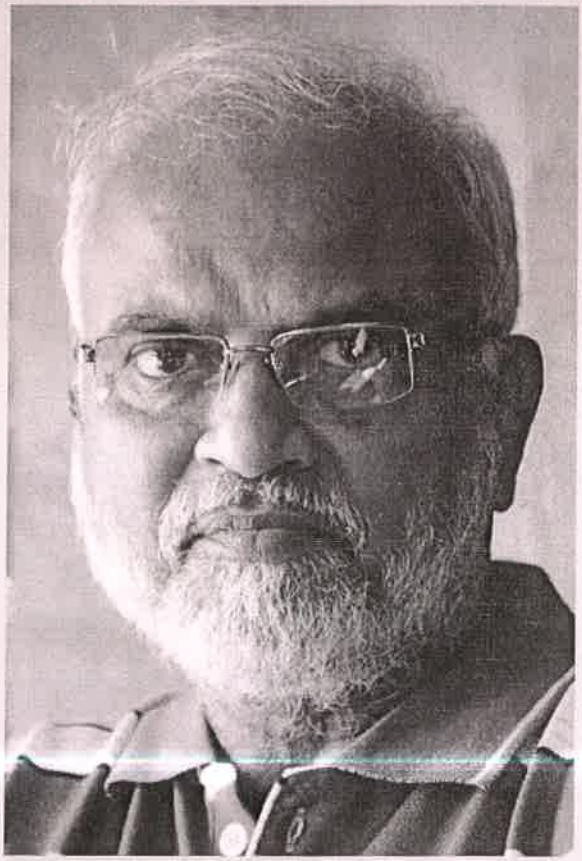
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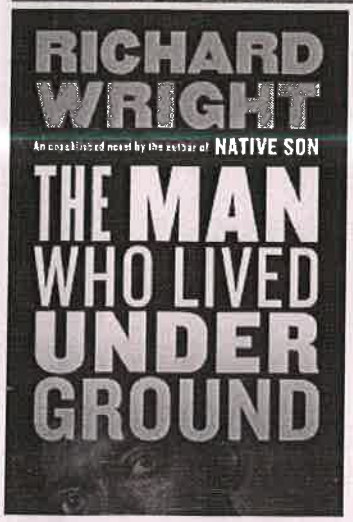
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# मुक्त शब्द

जुलै २०२१
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# मुक्त शब्द

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उदय रोटे

संपादन साहाय्य – प्राजक्ती बक्षी

सहकार्य – जुई कालप

अक्षरजुळणी व मांडणी – मिलिंद सकपाळ

मुद्रक – सिद्धीविनायक आर्ट्स



या अंकातील मजकुराशी मालक, प्रकाशक, संपादक सहमत असतीलच असे नाही.



'**मुक्त शब्द**' हे मासिक मुद्रक, प्रकाशक आणि मालक – **यशोधन पाटील** यांनी सिद्धीविनायक आर्ट्स, दुकान नं. ३, राज क्रिस्टल बिल्डिंग, रॉयल कॉम्प्लेक्स, एक्सर रोड, बोरीवली (प.), मुंबई ९१ येथे छापून ए/२०३, जनकल्याण, वझिरा नाका, बोरीवली (पश्चिम), मुंबई ४०० ०९१ येथून प्रसिद्ध केले.



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## अनुक्रम


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**संपादकीय २** – ६

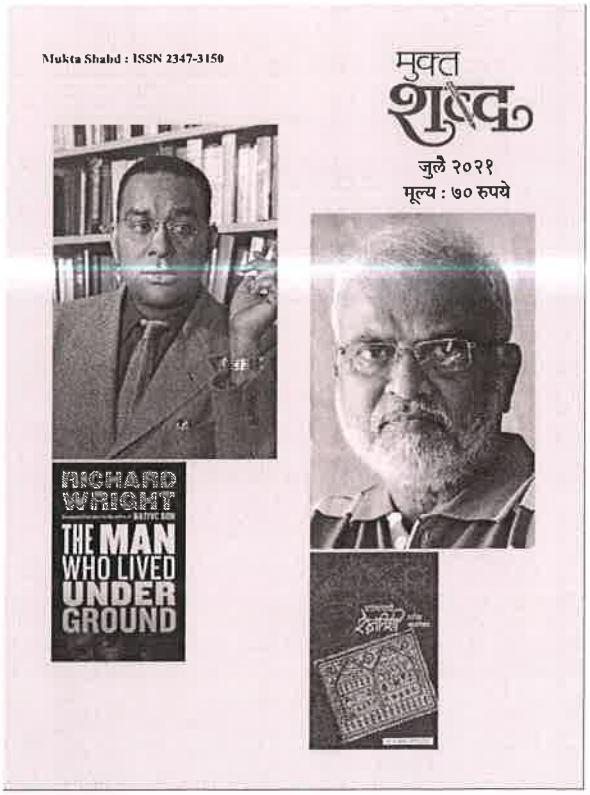
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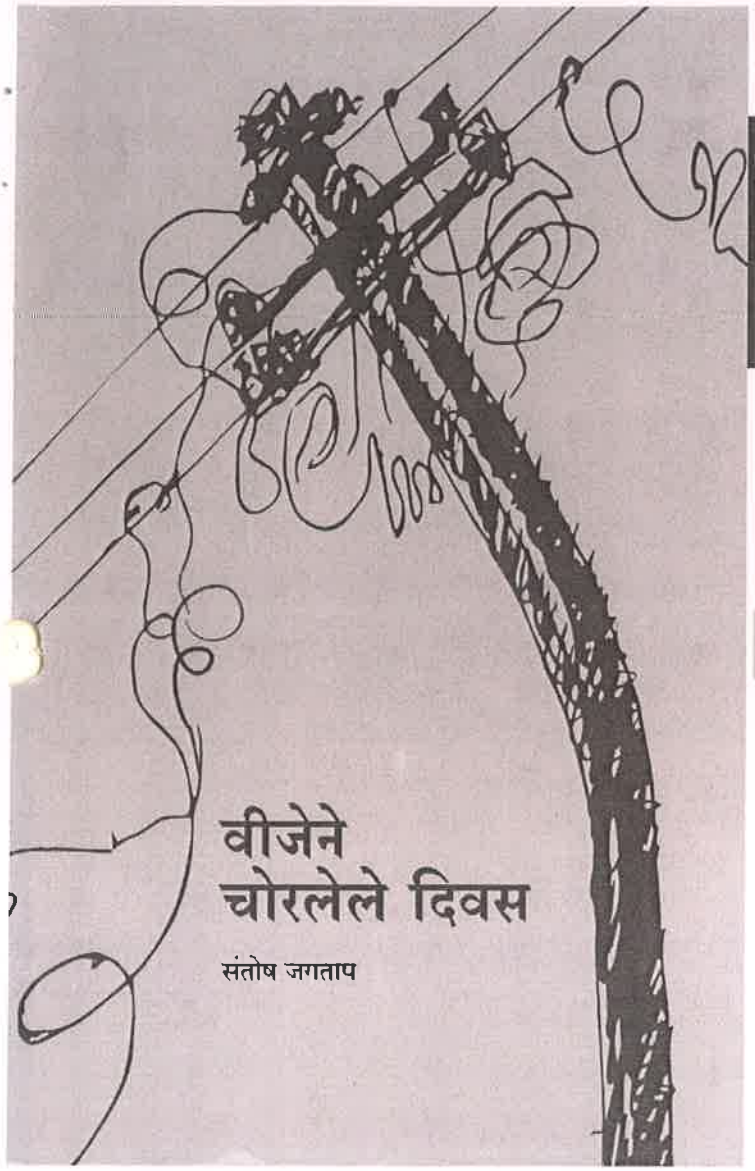
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# शेतकऱ्यांच्या शोषणाचा बहुमितीय आविष्कार

**संदीप दळवी**

> वास्तव तपशिलांचा सर्जक उपयोग करून सशक्त कादंबरी लिहिता येते, हे आसाराम लोमटे आणि किरण गुरव यांनी दाखवून दिले आहे. संतोष जगताप यांची 'वीजेने चोरलेले दिवस' ही कादंबरी याच परंपरेत सामावणारी आहे. या कादंबरीत त्यांनी भारनियमनासारखा काहीसा अनोखा, सीमित विषय त्यातील विविध परिमाणांसह विलक्षण ताकदीने रेखाटला आहे. भारनियमनाने शेतकऱ्यांच्या जीवनात नव्या शोषणाच्या पद्धती कशा आकारत जातात, याचा साकल्याने परामर्श जगताप यांनी या कादंबरीत घेतला आहे.

मराठीमध्ये वास्तववादी कादंबरीलेखनाची परंपरामोठी आहे. भालचंद्र नेमाडे यांनी वास्तवाचे चार तुकडे सांधून कादंबरी लिहिता येते, असे म्हणत वास्तववादाचा जोरकसपणे पुरस्कार केला. याचा उलटा परिणाम होऊन सरधोपट वास्तववादी कादंबऱ्यांचे पीकच जोरात फोफावले. जे पाहिलं, अनुभवलं ते रचत गेलं की झाली कादंबरी, अशी समजूत बळावत गेली. खरंतर वास्तव कधीही एकरेषीय नसते. ते बहुपदरी, बहुकेंद्री असते. पृष्ठस्तरीय वास्तवाला अनेक कंगोरे असतात. त्यांना मुखर करण्याबरोबर त्यामागील कार्यरत व्यवस्थांचा शोध घेणे, हे चांगल्या कादंबरीकाराचे लक्षण असते. त्यासाठी काहीएक तयारीची, अभ्यासाची गरज असते. मराठी कादंबरीकारांना मात्र या गोष्टींचा विसर पडला आहे की काय? अशीच एकंदर स्थिती आहे. भालचंद्र नेमाडे, रंगनाथ पठारे, श्याम मनोहर, नंदा खरे, प्रवीण बांदेकर असे काही अपवादात्मक कादंबरीकार लेखनासाठी मेहनत घेताना दिसतात. कादंबरीचा विषय हा दीर्घकाळ त्यांच्या चिंतनाचा, अभ्यासाचा राहिलेला असतो. कथन आणि भाषिक पातळीवरही विलक्षण सजगता त्यांच्या कादंबऱ्यांमध्ये आहे. ग्रामीण अवकाश केंद्रस्थानी असणाऱ्या कादंबऱ्यांमध्ये या गोष्टींचा अभाव जाणवायचा. अलीकडे आसाराम लोमटे आणि किरण गुरव यांच्या कथा-कादंबऱ्यांतून या गोष्टी फार प्रभावीपणे आल्या आहेत. वास्तव तपशिलांचा सर्जक उपयोग करून सशक्त कादंबरी लिहिता येते, हे या लेखकांनी दाखवून दिले. संतोष जगताप यांची 'वीजेने चोरलेले दिवस' ही कादंबरी याच परंपरेत सामावणारी आहे. या कादंबरीत त्यांनी भारनियमनासारखा काहीसा अनोखा, सीमित विषय त्यातील विविध परिमाणांसह विलक्षण ताकदीने रेखाटला आहे. भारनियमनाने शेतकऱ्यांच्या जीवनात नव्या शोषणाच्या पद्धती कशा आकारत जातात, याचा साकल्याने परामर्श जगताप यांनी घेतला आहे.

मुख्यत्वे शेतीचा शोध हा मानवी उत्क्रांतीमधील महत्त्वाचा



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व

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**यांचे संयुक्त विद्यमाने**

## दोन दिवसीय राष्ट्रीय चर्चासत्र



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SHRIMATI SARVAKARE KANYA MAHAVIDYALAYA SANGLI

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प्रमुख मराठी विभाग
पीपल्स महाविद्यालय, नांदेड

भारतीय समाजव्यवस्थेमध्ये आमूलाग्र क्रांती घडवून आणण्यासाठी आधुनिक भारतात निर्माण झालेल्या फुले आंबेडकरी आंदोलनाच्या परिणामातून मराठीमध्ये दलित साहित्याचा उदय झाला. दलित साहित्य प्रवाहाची निर्मिती वाङ्मयीन प्रेरणेतून झालेली नाही. तर ती जीवनविषयक वैचारिक प्रेरणेतून झालेली आहे. त्यामुळे दलित साहित्य केवळ वाङ्मयाच्या क्षेत्रात काही एक नवीन निर्मिती करू पाहणारा साहित्य प्रवाह नाही, तर तो समग्र समाजजीवनातच आमूलाग्र क्रांती घडवू पाहणारा साहित्य प्रवाह आहे. या साहित्य प्रवाहाला भारतीयांच्या मनामनांची मशागत करायची आहे. त्या मनांमध्ये नव्या मानवी मूल्यांची पेरणी करायची आहे. हा साहित्य प्रवाह वाचकांच्या मनाला केवळ कलेच्या आस्वादातून मिळणारा आनंद देण्यासाठी निर्माण झालेला नाही तर जीवनातील कुरूपतेला व मनुजवैरी दाहकतेला नष्ट करून समग्र मानवी जीवनच आनंदमय बनवू पाहणारा हा प्रवाह आहे. मराठी साहित्यात उदयाला आलेल्या या प्रवाहाने एकूणच साहित्यक्षेत्र ढवळून टाकले. या साहित्याचा प्रभाव पुढे हिंदी, कन्नड, गुजराती, मल्याळम, बंगाली, उडीया इत्यादी भाषांमधील साहित्यावरही पडला आणि त्यातून त्या त्या भाषांमध्ये देखील दलित साहित्याचा एक नवा प्रवाह निर्माण झाला.

मराठी साहित्याच्या अनुभवकक्षा विस्तारीत करणारा व मराठी साहित्याला खऱ्या अर्थाने समग्र मराठी माणसांचे साहित्य बनविण्याची प्रक्रिया सुरू करणारा



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# १९९० नंतरची दलित कविता आणि जागतिकीकरण

– संदीप दळवी

नव्वदोत्तरी ह्या संज्ञेचा कालिक अर्थ १९९० नंतरचा काळ. अर्थात एवढ्या सीमित चौकटीतून आपल्याला या काळाकडे पाहता येत नाही. १९९० नंतरच्या काळात उद्‌भवलेल्या जटील, भयावह समस्या आणि त्यामुळे बदललेले मानवी वर्तनव्यवहार, समाज-सांस्कृतिक पर्यावरण, आर्थिक आणि राजकीय पातळीवर मूलगामी स्वरूपाचे झालेले बदल असा दुसरा अर्थही नव्वदोत्तरी या संज्ञेतून ध्वनित होतो. या काळात जागतिकीकरण, उदारीकरण आणि खाजगीकरण या तत्त्वत्रयीतून एक नवे रचित आकारास आले. बाजारकेंद्रितता, वस्तुकेंद्रितता जगण्याच्या केंद्रस्थानी आल्यामुळे पारंपरिक मूल्यव्यवस्थेला तडे गेले. बाजाराचं बदललेले स्वरूप, मानवी जीवनावर वस्तुंचे वेगाने होणारे आक्रमण आणि माणसांची वस्तुशरणता याला सार्वत्रिक परिमाण प्राप्त होताना दिसत आहे.

जागतिकरणाच्या या भयावह लाटेत आपल्या समाज-सांस्कृतिक प्रारूपात मोठ्या प्रमाणात बदल झाला आहे. या नव्याने निर्माण झालेल्या प्रारूपावर नव-भांडवलदारी वर्गाची मक्तेदारी आहे. त्यांच्याच हातात सत्तेची सर्व सूत्रे एकवटलेली आहेत. शासनसंस्था या काळात दुय्यम ठरत आहेत. ही भांडवलदारी वृत्ती नफेखोरीचे तत्त्व अंगीकारत माणसाला माणसापासून तोडत आहे. अनियंत्रित ग्राहकपण त्यांच्यावर लादत आहेत. संवाद माध्यमाच्या क्रांतीमुळे ग्राम आणि नागर संवेदनविश्वाची एकमेकात घुसळण होत आहे. टी.व्ही, मोबाईल, इंटरनेट, फेसबुक, व्हाटसअप सारख्या अप्रत्यक्ष संवादाची प्रारूपे वेगाने विकसित होत आहेत. प्रत्यक्ष संवादाची जागा आता या आभासी जगाने घेतली आहे. हे आभासी जगच आता जगण्याच्या केंद्रस्थानी आल्यामुळे एकेकट्याचा समाज आकाराला येऊ लागला आहे. सगळीकडूनचं आभासी जगाचा मारा होतो आहे.



जागतिकरणाच्या या नव्या पर्वाने अनेक आव्हानांची नवी शृंखला तयार केली आहे. तिचा आलेख उत्तरोत्तर उर्ध्वगामी पद्धतीने वाढत आहे. यामध्ये, ''विकासाच्या नावाखाली संसाधन संपदेचा विनाश, स्थानिक जनसमूहाचे विस्थापन, त्यांच्या लोकशाही हक्कांचा संकोच तसेच पर्यावरणीय ऱ्हास आणि असंतुलन अशा अनेक गंभीर समस्या निर्माण झाल्या आहेत आणि दिवसेंदिवस त्या तीव्र होत चालल्या आहेत. पाणी, जंगल, जमीन, किनारे इत्यादींवर देशी-विदेशी भांडवली सत्ता कब्जा करत असून, कष्टकऱ्यांचे हक्क, लोकशाही प्रक्रिया आणि सार्वजनिक हित संकटात आणत आहेत.''[१] याबरोबरच बेरोजगारीचे गंडांतर आधुनिकतेतून निर्माण झालेल्या तंत्राधिष्ठितेमुळे निर्माण झाले आहे. या यंत्र संस्कृतीचा जोरदार फटका इथल्या कामगार जगतास बसला आहे.

जागतिकीकरणातून आकारास आलेल्या नव-वसाहतवादी वर्गाच्या तडाख्यात इथला शोषित, कष्टकरी, दलित, सर्वहारा वर्ग पिचला जातो आहे. त्यांच्या संवेदनेला या नव्या जगात जागा नाही. त्याचं दुःखभारित जगणं माध्यमांच्या नजरेला पडत नाही. अस्थिरतेच्या, अशाश्वततेच्या कचाट्यात तो सापडला आहे. त्यांच्या संवेदनविश्वाला मुखर करण्याचे काम समकालीन वाङ्मयीन पर्यावरणात झाल्याचे दिसते. यामध्ये समकालातील कवींचा मोठा हातभार आहे. मराठीमध्ये नागर जीवनानुभवाचे संवेदन साक्षात करणाऱ्या मंगेश नारायण काळे, हेमंत दिवटे, सचिन केतकर, मन्या जोशी, वर्जेश सोलंकी बरोबर ग्रामसंवेदना मुखर करणाऱ्या प्रवीण बांदेकर, वीरधवल परब, अजय कांडर, मोहन कुंभार यांनी ग्रामअवकाशावरील जागतिकीकरणाचे आक्रमण आणि त्यामुळे भरडला जाणाऱ्या शेतकरी वर्गाचे अनुभवविश्व मांडले आहे. याबरोबरच समकाळामध्ये दलित, शोषित, सर्वहारा वर्गाचे आशयविश्व अरुण काळे, लहू कानडे, उत्तम अंभोरे, अविनाश गायकवाड, महेंद्र भवरे, प्रज्ञा दया पवार, केतन पिंपळापुरे यांनी साकारले आहे. नव्याने निर्माण होत असलेल्या दमणकारी यंत्रणेचा पर्दाफाश या कवींनी केला आहे. या काळात धार्मिक मूलतत्त्ववादी संघटना नव्याने आकार घेत सामाजिक पर्यावरण प्रदूषित करत आहेत. सामाजिक समतोल बिघडवत जनसामान्यांच जगणं अस्थिर करत आहेत. अशा परिस्थितीला सामोरे जात त्यास विरोध करण्याचे काम या कवींनी केले आहे. प्रस्तुत निबंधामध्ये मुख्यत्वे अरुण काळे, लहू कानडे, प्रज्ञा दया पवार आणि सुनील अवचार या चार कवींचा विचार जागतिकीकरणाच्या संदर्भीय पातळीवर करणार आहोत. तसेच या कवींनी जागतिकीकरणाविरोधी सूर साक्षात करण्यासाठी आविष्कार विशेषांचा वापर कसा केला आहे याचाही वेध घेण्यात येणार आहे.



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# प्रतिष्ठान

सप्टेंबर–ऑक्टोबर २०१७



मराठवाडा साहित्य परिषद, औरंगाबाद

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# प्रतिष्ठान

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कार्यकारी संपादक
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- हा अंक आसाराम लोमटे यांनी संपादित केला असून, कॉम्प-प्रिंट कल्पना प्रा. लि., पुणे येथे छापून कार्यवाह डॉ. दादा गोरे यांनी मराठवाडा साहित्य परिषदेसाठी प्रसिद्ध केला आहे.
- कृपया वर्गणी मनिऑर्डरने किंवा चेकने पाठवू नये. 'मराठवाडा साहित्य परिषद' या नावाने डिमांड ड्राफ्ट काढून पाठवावा.
- या नियतकालिकाच्या प्रकाशनार्थ महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाकडून अनुदान मिळाले असले तरी या नियतकालिकातील लेखकांच्या विचारांशी मंडळ व राज्यशासन सहमत असेलच असे नाही.



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मुद्रक
मुद्रा ऑफसेट प्रिंटर्स अँड प्रोसेसर्स
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एम. जी. रोड, नांदेड-३.

मुखपृष्ठ, अक्षरमांडणी
विजयकुमार चित्तरवाड-९४२१९८७८०९

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पृष्ठ क्र.३

(मुखपृष्ठ व मलपृष्ठासह या अंकाची एकूण पृष्ठसंख्या १६८ आहे)

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ऑक्टोबर-नोव्हेंबर-डिसेंबर २०१९

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डॉ. आप्पा दत्तू माने

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# संत साहित्यातील मूल्याधिष्ठितता आणि वर्तमानातील प्रस्तुतता

**प्रा. डॉ. संदीप दळवी**
श्रीमती मथुबाई गरवारे कन्या महाविद्यालय,
सांगली.४१६ ४१६

संत साहित्याचा लिखित स्वरूपातील इतिहास आठशे वर्षाचा आहे. या प्रदीर्घ कालखंडात महाराष्ट्रात अनेक राजकीय, समाज-सांस्कृतिक स्थित्यंतरे झाली. परचक्रांच्या सततच्या आक्रमणामुळे महाराष्ट्रातील जनजीवन विस्कळीत झाले. अशा अस्थिर, अनिर्बंध सत्तेच्या दबावातही संत साहित्य संपूर्ण समाजाला वेढून राहिले. संत साहित्य ज्या काळात आकाराला आले, त्या काळात महाराष्ट्र विशिष्ट अशा संक्रमणावस्थेतून जात होता. अशा कोसळत्या काळात समाजाला नैतिक बळ देण्याचे काम संत साहित्याने केले. हताश, हतबल झालेल्या लोकांच्या जगण्यात आश्वासकतेचे सूर भरले. आजचा महाराष्ट्र अथवा देशही एका विशिष्ट अशा संक्रमणावस्थेतून जात आहे. जागतिकीकरण, खुली अर्थव्यवस्था, विज्ञान-तंत्रज्ञानाने छाती दडपून टाकणारी केलेली प्रगती, संपर्कमाध्यमांचा वाढता प्रभाव यातून येणारे सांस्कृतिक एकारलेपण मानवी जीवनमूल्यांचा संकोच करत आहे. मूलतत्त्ववादी विचार नव्याने जोम धरत आहे. सर्वत्र अस्थिरता, असुरक्षितता, भयावहता पसरली आहे. अशा पडझडीच्या काळात संत साहित्यातील विचाराच्या उपयुक्ततेची चर्चा प्रस्तुत निबंधात केली आहे.

संत साहित्याची वर्तमानातील प्रस्तुतता याविषयी विचार करत असताना आजचा काळ आणि या काळाने धारण केलेले रूप पाहाणे गरजेचे आहे. आजचा काळ हा प्रश्नोपनिषिदांचा आहे असे म्हटले जाते. अनेक प्रश्न या काळाने निर्माण केले आहेत. या काळाची गती प्रचंड आहे. या गतीने धावणे आणि हे काळ संवेदन चिमटीत पकडणे अवघड आहे. माध्यमव्यवहारामध्ये झालेल्या उलथापालथीमुळे माहितीचा प्रचंड स्फोट आपल्यावर कोसळतो आहे. भीती, असुरक्षितता, अस्थिरता, भविष्यविषयी अनिश्चितता या गोष्टी मानवी जगण्याला वेढून राहिल्या आहेत. यांत्रिकतेच्या कचाट्यात सापडलेले मानवी जीवनही यांत्रिक झाले आहे. त्याच्या सर्व वर्तनव्यवहारावर यांत्रिकतेचे सावट पसरले आहे. त्यांचे संवेदनविश्व वस्तूमय जगताशी बांधले गेले आहे. व्यवहारवाद हाच आता जगण्याचा पाया झाला आहे. सर्व बंध आर्थिक गणिताने निर्धारित केले आहेत. भौतिक सुख आणि आभासी दुनयेत सर्वजण रममाण होत आहेत. व्यक्तिकेंद्रिततेमुळे एकेकट्याचे विश्व आकाराला येऊ लागले आहे. समाज या संकल्पनेला, त्यातील समन्वयाला जोराचे हादरे बसत आहेत. याच काळात सत्तासंबंध अधिक टोकदार झालेले दिसत आहेत. धार्मिक कलह वाढवण्यात इथली सर्वंकष सत्ता गुंतलेली दिसते. प्रादेशिक, जातीय, भाषिक अस्मितांना गोंजारणारा, टोकदार करणारा हा काळ आहे. विविध जाती-पातींचे निघत असलेले मोर्चे हे त्याचेच द्योतक आहे. या काळाचे आणि या काळाने निर्माण केलेल्या प्रश्नांचे करायचे काय? हा आपल्यासमोरचा प्रश्न आहे. अशा या कोसळत्या शतकात आपल्याला देशी परंपरेतील तत्त्वधारणा अंगीकारणे गरजेचे आहे. त्यादृष्टीने आपल्याला संत साहित्याकडे पहावे लागेल.

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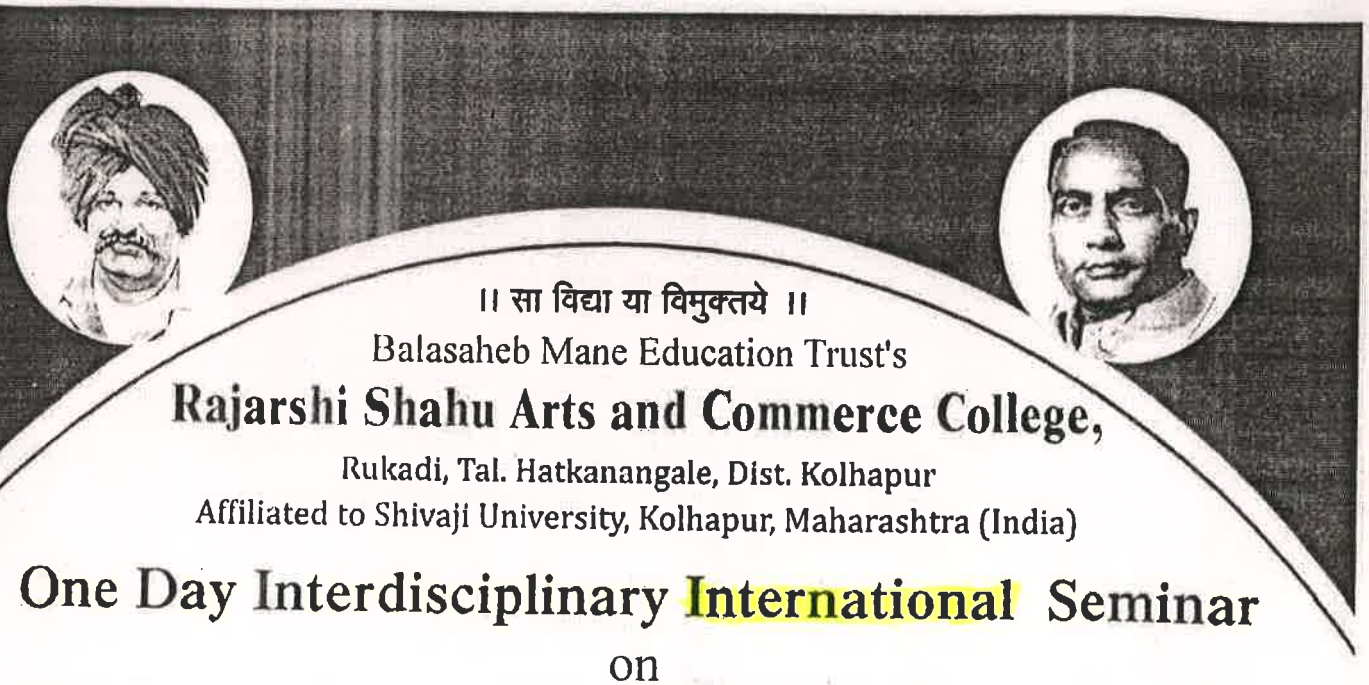
वारकरी संप्रदायाचे समाज-सांस्कृतिक महत्त्व विलक्षण आहे. यासंदर्भात नेमाडे म्हणतात, ''वारकरी संप्रदायाला महाराष्ट्रात तेराव्या शतकापासून उज्ज्वल असा इतिहास आहे. नामदेवाने लोकप्रिय केलेल्या या संप्रदायाचे दैवत विठ्ठल असून हा संप्रदाय शैव आणि वैष्णव पंथांचा समन्वय म्हणून सांस्कृतिक इतिहासात सुप्रसिद्ध आहे. या संप्रदायाला एक असा प्रेषित नाही, एक विशिष्ट अशी लिखित संहिता नाही, एकसत्ताक स्वरूप नाही आणि कोणत्याही एक वर्गाचे, वर्णाचे अथवा जातीचे यावर वर्चस्व नाही. या पंथाने काळानुसार विकेंद्रीकरणाच्या तत्त्वाने पंढरपूरशिवाय महाराष्ट्र, कर्नाटक आणि



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॥ सा विद्या या विमुक्तये ॥

Balasaheb Mane Education Trust's

# Rajarshi Shahu Arts and Commerce College,

Rukadi, Tal. Hatkanangale, Dist. Kolhapur

Affiliated to Shivaji University, Kolhapur, Maharashtra (India)

## One Day Interdisciplinary International Seminar

on

## Reflection of Education in Literature

## साहित्यातील शिक्षणाचे प्रतिबिंब

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in the One Day Interdisciplinary International Seminar on 'Reflection of Education in Literature' organized by Rajarshi Shahu Arts and Commerce College, Rukadi, Dist. Kolhapur, Maharashtra (India) on 1 March, 2019.

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Coordinator

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# Construction and Standardization of Kabaddi Skill Tests for Junior Boys

Mrs. Leena Bhimarao Patil* and Dr. Jagdhish P. Zadbuke**

**ABSTRACT**

The purpose of this study was to construct and standardize Kabaddi skill tests for Junior Boys. The study was conducted on 130 Junior Boys Kabaddi players from Sangli and Kolhapur Districts. Researcher designed two skill tests of Hand Touch Skill Tests and Toe Touch Skill Tests. For Getting objectivity, Researcher developed New Electronic Device and made the use of it in Design while taking the actual skill tests on the field. Content Validity was confirmed with the help of three experts from the area of Physical Education and sports. Test Retest had been taken with considered gap of one month in between Collected data were statistically examined with Pearson Correlation Coefficient. Correlation between Test and Retest of both Hand Touch and Toe Skill Tests were significant at the 0.01 level. Thus the skill tests which can successfully measure the Hand Touch and Toe Touch ability of the players with acceptable reliability and validity.

*Keywords:* Construction, Standardization, Kabaddi, Skill Tests, Junior Boys, New Electronic Device

## INTRODUCTION

The initial use of sports skill test was the Athletic Badge Test in 1913. The Badgetest was based on constitutes an important part of sports skills. In 1924, Brace developed a skill test for basketball. During the three decades i.e. 1920's, 1930's and 1940's skill tests were developed for almost every sport.

There has been a gradual but significant change in trend of the game past 50 years, i.e., introduction of mats, shoes, new techniques and changes in rules. But this made Kabaddi game more interesting and advantageous for skilled players. The consequences of all this, Kabaddi game reached at International level.

Kabaddi game having the target of being in Olympic Games. To serve this purpose more and more countries should come forth to play this game, which are the main criteria of Olympic Games. To fulfill this purpose Kabaddi game must be having profound scientific base Due to it skill of the game will improve and obviously it develops the Kabaddi game. To make Kabaddi game scientific based, research is the main tool. Even for the development of the game systematic evaluation having great need, which plays measure role in the development of the game. Test is an inseparable part of evolutional process. On this background of reviews researcher intend to construct Kabaddi game skill test.

## METHODOLOGY

- **Normative Survey Method**

### 1. Preparatory Stage

In this stage Researcher had chosen two offensive skills from Kabaddi, which were basic techniques and mostly used in the game of Kabaddi as per experts opinion. Researcher designed

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two tests of Hand Touch Skill and Toe Touch Skill. As per criteria of good tests, for getting reliability, validity and objectivity researcher developed Electronic instrument with the help of Electronic Engineer.

Considering the Judgment of various experts in the area of Physical Education and sports and on the basis of investigator's professional experience skill tests design as well as instrument were modified. This ensured the preliminary value of content validity of tests design and instrument. Thirty (N=30) Junior Boys Kabaddi players from Sangli city were tested primarily by administering the newly constructed tests on 'First try-out' basis. The limitations, if any in administering each test were recorded for further improvement of the test. After a considerable period of a gap (one month), the tests were administered for 'Second try-out'. The test-retest reliability coefficient was assessed for each test. The significant reliability coefficient ensured the 'Preliminary form' of the tests.

### 2. Middle Stage

Based on the reliability and validity of the 'Preliminary Form' of the Kabaddi Skill Tests each test was again modified, if deemed necessary. In this stage the constructed tests were administered on a sufficiently large number of sample (N=100) which was drawn from Sangli and Kolhapur district, junior level district level boys. The subject's age group and sex remained same as mentioned in the 'Preparatory Stage'. The direction about the process of test administration,rules for participation in each skill test and scoring principles were explicitly determined.

### 3. Final Stage

The reliability coefficient of the test was calculated. The significant reliability and validity coefficients ensured the 'Final Form' of the 'Kabaddi skilltests.

## Statistics Analysis

**Table 4.1: Table of Descriptive Statistics of Hand Touch Skill Test**

| | Mean | Std. Deviation | N |
|---|---|---|---|
| Hand Touch Test | 5.908 | 1.4330 | 130 |
| Hand Touch Retest | 6.869 | 1.3605 | 130 |

**Table 4.2: Table of Correlations of Hand Touch Skill Test**

| Hand Touch Hand Touch Test Retest | |
|---|---|
| Pearson Correlation | 1 0.825** |
| Hand Touch Test Sig. (2-tailed) | 0.001 |
| N | 130 130 |
| Pearson Correlation | 0.825** 1 |
| Hand Touch Retest Sig. (2-tailed) | 0.001 |
| N | 130 130 |

**. Correlation is significant at the 0.01 level (2-tailed).

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**Table 4.3: Table of Descriptive Statistics of Toe Touch Skill Test**

| | Mean | Std. Deviation | N |
|---|---|---|---|
| Toe Touch Test | 6.315 | 1.4469 | 130 |
| Toe Touch Retest | 7.092 | 1.3321 | 130 |

**Table 4.4: Table of Correlations of Toe Touch Skill Test**

| Toe TouchToe Touch TestRetest | |
|---|---|
| Pearson Correlation | 1 0.850** |
| Toe Touch Test Sig. (2-tailed) | 0.001 |
| N | 130 130 |
| Toe Touch Retest Pearson Correlation | 0.850** 1 |
| Sig. (2-tailed) | 0.001 |
| N | 130 130 |

**. Correlation is significant at the 0.01 level (2-tailed).

## DISCUSSION OF HAND TOUCH AND TOE TOUCH SKILL TESTS RESULTS

The main objective of constructing the 'Kabaddi Skill Test' has been considered to measure and evaluate the skill ability of Kabaddi game i.e. (1) Hand Touch Skill Test (2) Toe Touch Skill Test for Jr. Boys.

In this construction of Kabaddi Skill Test two major parts were there one was to design the skill test I.e. Hand Touch Skill Test and Toe Touch Skill Test. Another was to prepare the new electronic device to use in the both skill tests. While designing the test Researcher had focused on Peripheral vision of the players, reaction time, skill execution ability, perfection in skill execution at game situation these all things included in one design.

There was a great need of like this type of electronic device to bring the objectivity along with above criteria. Subjectivity was totally discarded by making use of sensors in the device. The reliability and validity of the sensors were tested through proper channel by the company who were developed it. That's why this prepared device was reliable and valid. This device was successfully applied to measure and evaluate Kabaddi Skill execution ability. It was very useful science based device which was newly developed and prepared through there search work.

Kabaddi skill tests i.e. Hand Touch Skill Test and Toe Touch Skill Test were found reliable. However, the reliability correlation coefficient were reported as 0.825 for Hand Touch Skill Test and 0.850 for Toe Touch Skill Test, which were highly significant at 0.05 significance level (P=0.001). This indicates that Hand Touch Skill Test and Toe Touch Skill Test were reliable. Face validity were tested for both skill tests I.e. Hand Touch Skill Test and Toe Touch Skill Test by taking the opinions of three experts from Kabaddi as well as Physical Education fields. Both the tests have become a valid scale to measure the Kabaddi Skill ability.

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## FINDINGS OF STANDARDIZATION OF KABADDI SKILL TESTS

The reliability of Hand Touch Skill Test and Toe Touch Skill Test were tested by Pearson Correlation Coefficient. The correlation between test and retest of Hand Touch Skill Test was 0.825 which was highly significant at 0.05 significance level (p=0.001).This indicates that Hand Touch Skill Test was reliable.

The correlation between test and retest of Toe Touch Skill Test was 0.850 which was highly significant at 0.05 significance level (p=0.001). This indicates that Hand Touch Skill Test was reliable. The results finally indicate that Hand Touch Skill Test and Toe Touch Skill Test were reliable and valid. Thus the hypothesis "H1: The Kabaddi game skill tests would possess sufficient degree of Reliability, validity and objectivity along with the acceptable norms" has been retaining statically.

## CONCLUSIONS

1. New electronic device has been prepared to measure Kabaddi Skill ability i.e. Hand Touch Skill Toe Touch Skill.
2. The Kabaddi skill Tests which can successfully measure the Hand touch and Toe touch ability of the players of junior age group with acceptablereliability and validity.
3. Standardize percentile norms along with gradation has been prepared withthe help of skill tests results.
4. Hand Touch Skill Test and Toe Touch Skill Test are definitely usable for competitive sports of Kabaddi from district to International level.
5. These skill tests can be used for making decision of team selection in Kabaddi game.

## CONTRIBUTION TO THE KNOWLEDGE:

1. The literature of Physical Education and sports is less informative with reference to the game Kabaddi. The knowledge being evolved from the present piece of research could contribute a new direction by presenting standardized Kabaddi skill tests for the promotion of this indigenous game, which in turn could enrich the literature of Physical Education and sports.
2. In the history of Kabaddi, there were no single standardized tests available. Through this research, Researcher has standardized skill tests first time in Kabaddi Game.
3. Researcher has developed new electronic device for these skill tests. A like new standardized skill tests this device is also totally new innovation for the field of Kabaddi.

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GARWARE KANYA MAHAVIDYALAYA SANGLI

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# PRESENT SCENARIO IN PHYSICAL EDUCATION & SPORTS

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*Director of Physical Education*

*Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli.*

*Abstract*

*Young people are the assets of any country in the world. India is second in population but highest in young population. Physical Education and Sports are the magic wands which channelize this young population in proper way. The present scenario in Physical Education and Sports is having different picture which is not so good. We are facing many problems as this field has low status, less awareness about its importance, lack of skilled and quality people. Even government needs to take strong steps towards promotion of this field and to have proper policies to achieve the level of international standard.*

***Key Words:*** *Physical Education, Sports, Present Scenario.*

**Introduction:**

Physical Education has turned out to be an integral part of the lives of people. Because it ensures a better health and assures them a happy life ahead. If we see the present condition of health of society, we get disappointed. There are so many different diseases, most of which gets due to lack of physical movement. E.g. blood pressure, diabetes, heart attacks, obesity and many more. For healthy lifestyle, one needs to follow a set of workouts both for the body as well as the mind. If the body is fit, everything with respect to body functions goes on completely.

Nowadays the lifestyle of a human being became worst. This the main reason where whole building of a life collapsed like anything. He is facing so many problems. They are sociological, emotional, mental and health related. For all these problems, Physical Education is the best remedy to overcome on it. Physical Education is the base of healthy long life. Today this base only removed from the life and everything shattered. Everyone is running behind money but they forgot that 'Health is Wealth'. That's why everybody must understand the importance of Physical Education in their life.

Physical Education is utmost important especially because it forms a base for higher growth and proper development. This the time, we all must include it in our life otherwise we confront such problems which cannot be overcome by us.

A Sport is a part of Physical Education, which nowadays became token of prestige for developed countries. Where India is in this race? What is the present situation of sport in India? All these things are discussed in this research paper.

**Objective:**

1) To study the present scenario in Physical Education
2) To study the present scenario in Sports

**Methodology of the study:**

The present research paper is exclusively prepared for the study of present scenario of Physical Education and Sports in India. The present study has been descriptive; the data for the study were obtained from secondary sources. The secondary data has been collated from various books and websites.



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**Result and Discussion:**

➢ ***What is Physical Education:***

Physical Education is defined as the process of bringing changes in an individual's life that are usually brought about by various experiences. It not only aims at the physical health, but also incorporates other important aspects such as the mental, spiritual, social, emotional and moral health. All such things are acquired by the same sets of physical activities that can bring multiple benefits to an individual. It also helps in ensuring an overall cognitive health that is associated with the mental health which is the first requirement in the modern times, where everyone is highly involved in their busy lifestyles.

➢ ***What is Sports:***

"A human activity capable of achieving a result requiring physical exertion and/ or physical skill, which, by its nature and organization, is competitive and is generally accepted as being a sport."(Australian Sports Commission, ASC)

Sports means all forms of physical activity which, through casual or organized participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels. Sports develop a sense of friendliness among the children and develop their team spirit. It helps children to develop mental and physical toughness. Sports shape their body and make it strong and active. Children should actively participate in Sports to avoid being tired and lethargy. Sports are the sources of recreation. They provide relief and sense of monotony of routine marked by miseries, hardships and hurdles. They instill or infuse a sportive spirit to take up the heavy burden of life in a lighter vein and not to think of life either as a tragedy or a comedy but as the ordinary business of living. Sports foster a real sense of community and they help us to achieve our personal best every time, no matter if we are just doing them for fun as amateurs or if we are professional athletes.

➢ ***Present scenario in Physical Education:***

Physical Education is the base of life, it became focused aspect of life and all developed countries in the world are giving first preference to it, at the same time where we are in the Indian context of physical education.

- **The concept of physical Education in mind of general public & academicians:**

Physical Education never received the importance it deserves. It is neglected, even though included as a part of curriculum from early stages. The purpose of it to develop all round personality of a child through physical activity, but it has never been taken seriously by the educational administrators, the academicians, the students and the parents also. They all think that Physical Education is the worst subject, which unnecessarily killing the very important time of study. Parents having the notion that teacher must concentrate on other subject rather than Physical Education. When exams are approaching, Physical Education classes are engaged by other subject teacher. The same thing is about parents also, they do not allow their children to play. They think that to play means wasting the time of study. They make their schedule such a way that they don't get time to play. Why this so because they don't aware about the importance of Physical Education. They altogether reduced the time devoted to Physical Education.

- **No due attention to Physical Education:**

Physical Education is a phase of total education process. All round development of individual's physical,



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mental, social, moral is the real aim of Physical Education. In the Indian context, Physical Education perhaps only aspect of education which has not been given due attention. We have ever stressed the academic aspects, the Physical Education one being relatively untouched.

- **No concrete programme of Physical Education:**

There were no sincere efforts on our part to prepare any concrete and far–reaching programme of Physical Education specially suited to our conditions. Result increasing large number of Indians who are neglecting their bodies for whom Physical Education is similar to physical training.

- **Reduced budgets plus inadequate financial, material and staff resources:**

A budget for this subject is reduced day by day. Compare to other countries, financial, material, and staff resources are inadequate to run programmes of Physical Education.

- **Physical Education suffers from low status:**

In the schools and colleges, how much respect academic subject teacher getting that much respect physical education teacher not getting at all. All are thinking that Physical Education is not worth subject.

Present Scenario in Sports:

"Every human being has a fundamental right of access to Physical Education and Sports which are essential for the full development of his personality. The freedom to develop physical intellectual and moral powers through Physical Education and Sports must be guaranteed both within the educational system and in other aspect of social life."- International Charter of Physical Education and Sports, UNESCO 1978.

In developed countries, sports getting prime importance due to their notion, mindset and awareness. On the contrary, India is in great need of reform and compatible policies for growth in this sector. Let's see the present situation of sports in India.

- **No concurred sports culture:**

Proper Sports culture yet to develop in India. Quality Sports academics are very few or almost not available in India. Government provides the infrastructure, but having problems of maintenance. Recent example of Balewadi (Pune) Sports complex, where for expenditure of maintenance, they are giving halls on rent for marriages. It is very ridiculous. In this complex physiotherapy lab, physiology labs are available; many advanced instruments are in your hand to use but proper quality expert to utilize all facilities are not appointed. Because they are not available. Another example was of foreign hockey coach who used altitude training cabin from physiology lab; who got good result in competition. Due to that endurance of hockey players increased and got positive result. On the other hand quality equipment, grounds are not available. E.g.1) Astro turf or synthetic tracks are not there at grass root level. When surface changes, the skills also changes accordingly; and that hampering the performances. 2) Madhura Sinhasane a national weight lifting player didn't get Osaka bar for practice while facing International competition.

These are some examples which shows that we are not having concurred sports culture.

- **India is not multi Sports nation:**

There is a need to develop India as a multi-Sports nation, while in the present scenario, only few games have been recognized and given importance widely like cricket. While some richer Sports get more 'richer', other Sports aren't even recognized.



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- **No effective Sports population in India:**

Another reason found as to why India is under forming internationally is that there is no effective Sports population in India when compared to being second most populous country with a population of over 1.2 billion. This is mainly because academic education is highly preferred to Physical Education. Former is a conventional option – safest route for financial stability. There comes hesitation and dilemma in choosing between Sports and former education as a career option by many Sports persons.

- **Career opportunity in Sports:**

Career opportunities for any Sports person with the exception of few popular Sports are still limited. Moreover there comes question of what's next, after 35-40 yrs of age. Very few take it as their professional career, while many settles down in the jobs it fetches. This is because a Sport is still majorly not seen as a profession which can be pursued economically. Sadly, Sports along with Education doesn't become a possibility in India after high school.

- **Sports in India is full of scandals, favoritism and corruption:**

Though it undeniable that Government is making efforts with schemes like Khelo India, Panchayat Yuva Krida aur Khel Abhiyan (PYKKA) and many more. There is still emphasis on poor infrastructure, improper public spending, lack of transparency, delay in funds, and accessibility to training (especially in rural areas). Sports Industry is no exception to scandals, favoritism and corruption.

**Conclusion:**

The Physical Education Curriculum needs to be linked to overall well-being of children and youth as they matriculate through the curriculum. Furthermore the importance of physical activity as a way of creating greater attentiveness in the classroom has not been recognized. The opportunity for schools to provide brain breaks, which stimulate students and reenergizes their efforts, has largely been ignored in the overall curriculum.

India is in great need of reform and compatible policies for growth in Sports. Least of all, government could be more responsible and provide proper assistance for aspiring Sports men and women. While Sports industry is one of the largest sector generating employment and revenue in other nations, India is still in the need to develop it.

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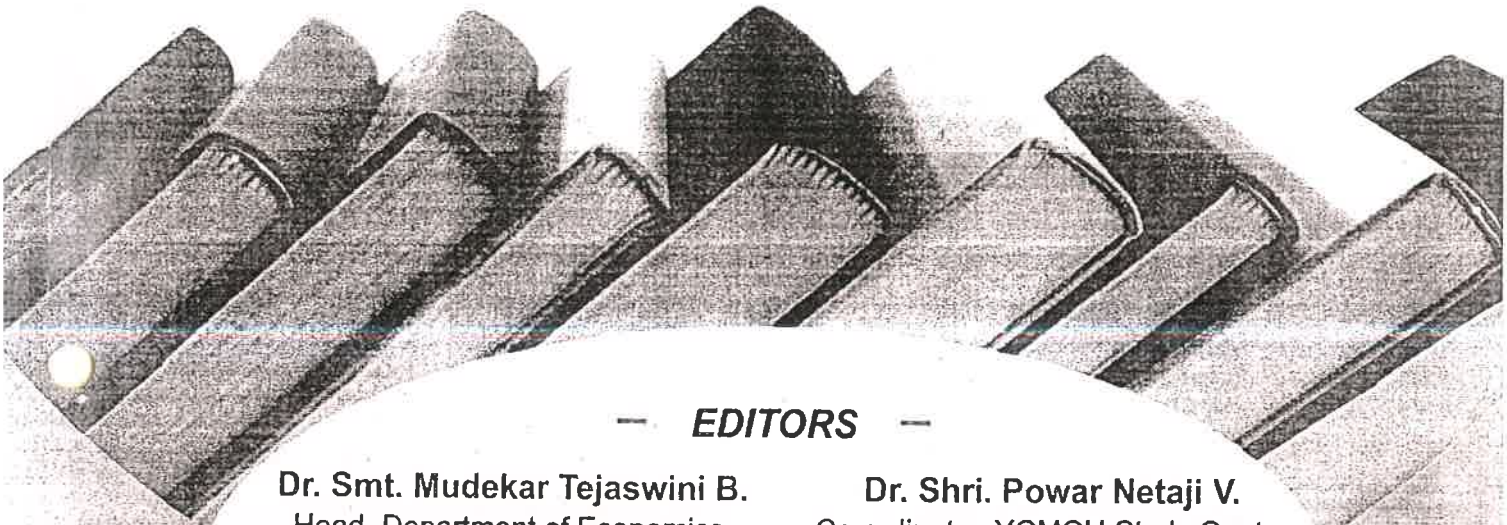

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# CHRONOBIOLOGY & SPORTS PERFORMANCE

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## Introduction:

Sports have become very competitive in recent days. The margin of victory in competitive sports is usually a few centimeters or fraction of a second. There are many factors, which influences the performance of a sportsman. Athletes, trainers and coaches devote as much time as possible for training to maximize the performance. It is well known that the quality and quantity of training have a bearing on better performance. As all the athletes are given quality training, various subtle factors, which may have slightest influence on performance, must be given due importance. Of those "time *of the day*" may play an important role.

As sports have became so much competitive, it is very important for trainers, coaches and sports scientists to see overall manageable areas that could enhance the potential of sports persons and that the adopted approaches are legal beneficial and friendly for human health, sports spirit.

The Sports Scientist, Trainers and Coaches have accepted that athletic performances are affected by multiple factors. To attend the unsurpassed, out of an athlete, the one of the important factors is '*time*".

The factor "*time*" influences the training in term of frequencies, loading, flexibility, biological condition, and psychological condition, expiratory flow rate, circulatory system, endocrine system and their secretion cycle, food intake and other factors that are decisive part of a training plan. So in a nutshell for controlling to minimize the effect of all above factors for enhancing the feat, we have to take the help of Chronobiology.

## Objectives:

1. To study the impact of Circadian Rhythms on sports performances.
2. To find out indirect evidence for Circadian Variation in sports performance.

## Methodology of the study:

The present research paper is exclusively prepared for the study of Chronobiology in context of sport performance. The present study has been descriptive; the data for the study were obtained from secondary sources. The secondary data has been collated from various books and websites.

## Results & Discussion:

- **What is Chronobiology:**

A discipline can be called scientific, if dealing with a field of natural phenomena that are objective and measurable, possibly not causal but systematic. Chronobiology fulfills these requirements as it explores biological rhythms which are an integral part of the organization of living matter. As a matter of fact, the speculative objective of chronobiological investigation is the rhythmic repetitivity of biological events along both phylogenetic and ontogenetic lines.

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Chronobiology can be defined as "the scientific discipline that qualifies and explores the mechanism of biological time structure and their relationship to the rhythmic manifestations in living matter".

In human, the length of biological cycles known as the period, ranges from small fraction of a second, such as in neural firing rates, to slower change rate that recur every 30 day or so (circamesual), or with seasonal changes that recur once (circannual) or twice a year(circabiannual) . Rhythms associated with solar day are called Circadian. Rhythms with periods longer than a day (more than 28 hours) are known as Infradian, those recurring repeatedly within a day(less than 20 hours) are known as Ultradian.

Circadian Rhythms are the daily rhythms, which are synchronized with the 24-hour light/ dark cycle and govern the body's physiological and psychological systems. These systems follow a strict cycle with maximum and minimum occurring at specific time of the day.

- Impact of Circadian Rhythms on sports performance:

As the margins of victory in competitive sports are usually diminutive, subject's biological rhythm should be recognized as an important factor in competitive attempts or in ability to meet certain performance standard required. The body clock that is responsible for these rhythms is normally adjusted to each day by the very regularity of our life style and the ways in which this will expose us to the Environmental Rhythm. Recent researches have begun to reveal some of the property of this clock together with the ways in which it is controlled and exerts its effect throughout the body.

Performance is a very broad term. Sports Events usually comprise a combination of task components, which should be taken care of. It is the lack of facilities and lack of research in the field of sport performance that most often deter the Indian athlete to come close to the world-class level of performance. Athlete performance is being influenced by a number of factors. Circadian rhythm is one of those important factors.

Everyone's performance level has rhythmic variation, although the amplitude of these rhythms is classified as Circadian, Ultradian, Infradian. For instance, basic components of performance, such as flexibility, muscular strength, and reaction time, in almost every sport have rhythmic peaks and through that follow a circadian pattern.

The goals of sports Chronobiology consultation are to reduce impairments of sports performance related to circadian adversity (e.g., early morning, early afternoon or late evening dips in performance, jet lag) and seasonal and menstrual rhythms, and to prevent and minimize sleep debt. Both goals can be accomplished with appropriate schedules that integrate practice, rest / activity, sleep/ wake, meals travel and for shifting circadian rhythms, timed light exposure and avoidance.

Psycho logical Impact is another important consideration. People who have jet lag are more likely to be depressed, anxious and make poor decisions. This is a major reason that people hire consultants specializing in competitive sports and circadian rhythms. Planning proactively for these symptoms and developing ways to prevent them can make all the difference for a person who is pushing themselves to their personal best.

Are you tired of performing at less than your personal best? Adopting a few of these measures to get your Circadian Rhythm on track may be the answer. If athletes benefit from light therapy, melatonin and other circadian rhythm therapies, the average person will likely see

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a noticeable difference as well. The research on optimizing sports and Circadian Rhythms can be easily applied to your own life to give you the competitive edge you need.

Study of association between rhythm and exercise is a recent and emerging area of research in the domain of exercise physiology and sports medicine. Many international laboratories are working in this area. Research Institute for Sports and Exercise, Liverpool, and John Moores University, U.K. are two important institutions where research work in the field of exercise and biological rhythm that includes circadian rhythm, sleep, travel fatigue, circamensual rhythms, is carried out.

Notwithstanding any discussions about the relative importance of endogenous and exogenous mechanisms to Circadian Rhythms in sports performance, it could be argued that if sports performance does vary with time of day in normal everyday conditions, then this has direct impact on the athlete. Performance that occurs outside the "peak window" over a 24h period may be potentially less than optimal with the within-day variation being greater than that required to differentiate between successful and unsuccessful performers. This impact makes an understanding of the circadian variation in sports performance an important practical consideration for both athletes and coaches in competition and might have important implications for both the short- and long- term success of an athlete or team. There is also an impact on athletic training, where the motivational climate of competitive stress is absent, and the training stimulus is highly dependent on the athlete's input of effort.

- **Indirect evidence for Circadian Variation in sports performance:**

Indirect evidence for the existence of Circadian Rhythms in sports performance comes from examination of the times of day at which athletes perform best (or worst) in actual sports events. The element, which is maximized in this type of "ex post facto" examination, is obviously external validity of sample and performances. Previous evaluations of world record breaking performances in sports events seem to indicate a Circadian Variation with world records broken by athletes competing in the early evening, the time of the day at which body temperature is highest.

We have stressed in number of publications that such ex post facto research should, of course, be interpreted with caution, since there is a bias for scheduling finals of track and field competitions in the afternoon or evening due to extraneous influences such as demands of television. The lack of control over environmental influences on performance is also a major problem concerning evidence from field based studies for instance; environmental temperature may also be more favorable to record-breaking performances in the evening, especially in summer. Circadian fluctuations in meteorological conditions such as wind speed and direction may also affect performances in cycling or field sports involving high velocities of projectiles.

The lack of full control over extraneous influences on performance is the major problem concerning the evidence outlined above: The need for more conclusive proof of the existence of circadian variation in performance has led to researchers carrying out controlled laboratory-based investigations.

Conclusion:

Chronobiology which is the science of rhythms in biological processes and a science of time and timing, having more or less impact on the sports performances. When we are expecting peak performances or record breaking performances from athletes then we must considerate this factor while training or planning. We can't ignore the importance and impact of circadian

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rhythms on performances. But still more and more research work should be done to give solid support to this factor.

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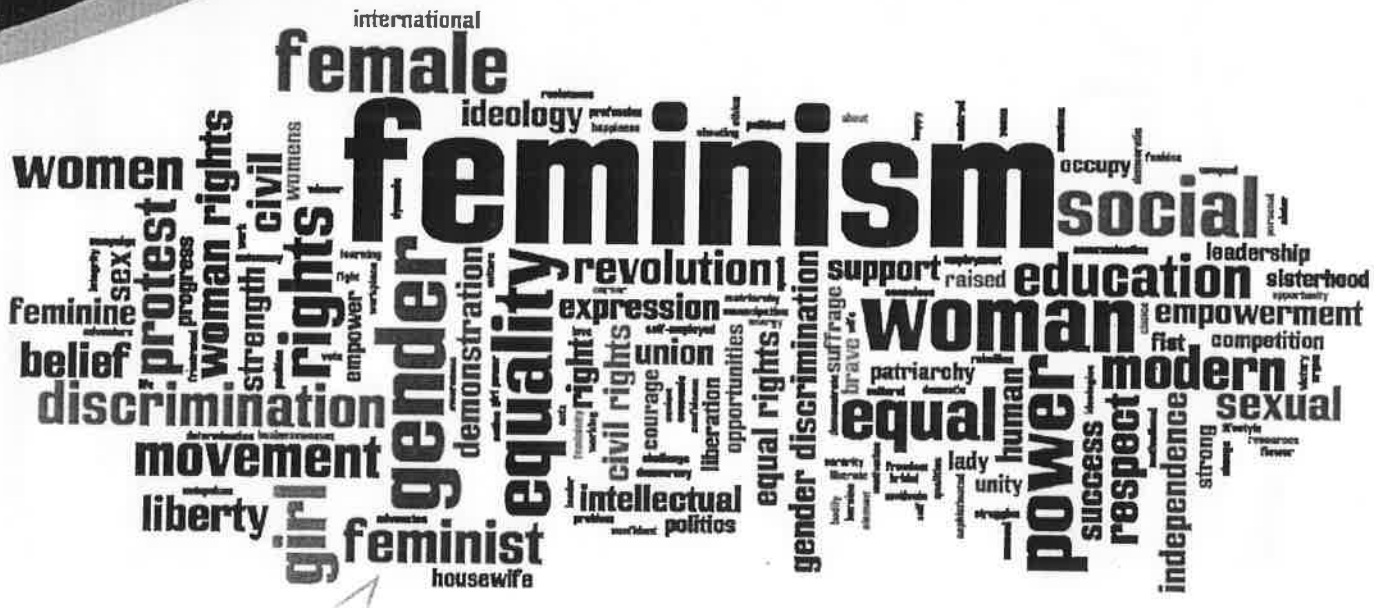

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## SPECIAL ISSUE ON
## FEMINISM

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# WOMEN SUBJUGATION AND SUPPRESSION IN MAHESH DATTANI'S "BRAVELY FOUGHT THE QUEEN"

DR. ANIL SUGATE[1] & RUPALI GORAKH WAGHMARE[2]
[1]Assistant Professor & [2]Research Scholar, Smt. M. G. Kanya Mahavidyalaya, Sangli

**Abstract**

*It is a melancholy truth of the civilized country that the most respectable women are the most Oppressed and subjugated one. Oppression is an unjust treatment or exercise of power. It also refers to a more insidious type of manipulation and control, in this instance involving the subjugation and Marginalization of specific groups of people within a country or society such as girls and women. It is a type of injustice. Mahesh Dattani in his play 'Bravely Fought the Queen' seeks to situate he focus of the timeless face of exploitation, subjugation and suppression of women and the sense of wrong carried about by them in the five woman characters-Baa, Dolly, Alka, Lalitha and Daksha. The present paper unfolds diverse aspects of marginalized women. The powerful depiction of characters with very honest and close observation of Dattani's scrutinizer eyes and very deftness of his stagecraft in which the interior and exterior are often dissolved into one have forced the spectator to rethink on the fringe issues while inducing a change of attitude toward women.*

**Key Words:**

subjugation, suppression, exploitation, victimization, patriarchal system, Ill-treatment

The representation of women in literature was one of the most important forms of 'socialisation'. It provided the role models to women and men and constituted acceptable versions of the 'feminine' and feminine goals and aspirations. Feminists pointed out that in the 19 th century play very few women work for living. Instead, the focus of interest is on the heroine's choice of marriage partner and social positions that will determine her happiness and fulfillment in life. The feminine literature in the 1970s exposed the mechanisms of patriarchy, that is, the cultural mindset in men and women which showed sexual inequality. In 1980s, the mood of feminism was changed. It switched it's focus from attacking male versions of the world to exploring the nature of the female world and outlook and reconstructing the lost or suppressed records of female experience.

At present the situation has been changed. In some cases women have proved superior to men, but the terms like fair sex, better half, confinement to the four walls of home still ring in our ears to keep reminding us that women are inferior to men. Mahesh Dattani's play 'Bravely Fought the Queen' exactly hints at that. The social group of the play is upper middle class. The title of the play goes back to a traditional Hindi text we learnt in school, 'Khoob



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ladi mardani who to Jhansiwali Rani Thi' but had to translate it in English as an exercise –but with it's refrain of 'so bravely fought the manly queen' it comes right up to date in its questioning of female and male roles in society. The Queen of Jhansi is known for her exceptional courage and valour in her fight against the British forces. There is also a repeated reference to Naina Devi, the thumri singer who wanted to sing love songs – thumris – sung by whores. These women resisted the patriarchal mode of arresting the growth of women. But in the play 'Bravely Fought the Queen', there is no fighter like them. We expect of emancipation of modern women, but feel let down by revealation of their actual state. The female characters like Dolly, Alka, Baa and Lalitha displays their existence depended on their husband.

According to Hinduism, women must worship their husbands like God and master, even if he is a brute, is an irresponsible and has no improvable qualities. Baa herself is a sufferer. In her mouth, as a married women she had suffered a lot at her husband's hands. Her husband was a violent, cruel and heartless man, a dominating person. She had sensed this side of the man even before their marriage, when he told her that she would sing only for him and not to anybody else. In other words, her wish to sing was crushed by him even before they were married. There are at least two references to this I'll treatment. We see Baa telling him. "You hit me? Don't ever hit me. You hit me? I only speak the truth and you hit me? go on. Hit me again. The children should see what a demon you are. Aah! Jitu! Nitin! Are you watching? See your father. No. No. Not on the face. What will the neighbours say? Not on the face, I beg you." (P.57) Baa is suffered a lot by her husband's i'll-treatment. She had to face humiliation physically as well as psychologically at his hands. Even she is tortured by husband in front of their sons. When he had hit on her faces he told him not to hit on the face, otherwise neighbours would ask. This shows helplessness and subjugation of women.

Dolly is the wife of Jiten, who along with Nitin, run an advertising agency. In her married life she is far from happiness. She too is a victim of patriarchy. Jiten does not care for her. Actually he beats her up. In this he resembles his father and continues the family trend of i'll-treating wives. His father used to beat his mother, he beats Dolly. His beating results in the deformed, premature birth of Daksha, who is also mentally retarded. Her husband Jiten neither loyal to her nor he tries to understand her; he gets his satisfaction of sexual desire from whore instead. He marries Dolly not because of any attraction or love for her but only for the sake of social norm of marriage. Dolly suffers a lot because she is a woman.

Alka is the younger sister of Dolly and wife of Nitin. She also suffers from the same predicament. Firstly, she suffers at the hands of her own brother, Praful. He burnt her hair for



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returning home from school with the neighbour's son on his scooter instead of walking with Dolly. Alka speaks about him to Lalitha, "He lit the stove and pushed my face in front of it! I thought he was going to burn my face! He burnt my hair. I can still smell my hair on fire" (257). Secondly, she suffers a lot at the hands of her husband, Nitin. her husband has homosexual relationship with her brother, Praful. Alka suffers for her husband's fault, just because the society is male dominated. Her loneliness reflects he victimization of women in the patriarchal system.

Jiten and Nitin both brothers are obviously no respect of women rather they are hateful and unhealthy members of society. Jiten is a womanizer and both of them neglect their wives and have been beating them up and driving them out of the house. In the eyes of Jiten and Nitin, woman is a commodity and an enjoyable thing. Through these characters Dattani wants to light on the harsh reality of the society.

Lalita, the wife of Shridhar, an employee in Nitin and Jiten's office is another female character in the play. She is not so unlucky like Baa, Dolly, Alka and Daksha. Her husband cares her, loves her, supports her. She introduces herself to Dolly, "I do a bit of writing. Freelance. I write an occasional woman's column for the Times. Sometimes I review cultural events. I am into meditation. I grow bonsai plants. I do a bit of creative writing as well. You know poetry and stuff like that." (P.15). Lalitha is a versatile character but she is just a bonsai dependent of her husband for everything. A bonsai that accepts and learns to live under the condition imposed on it. Her career does not provide any economic independence. Her passion for growing bonsai's symbolically reflects her own mindset. She is not suffered in the hands of Shridhar but there is the society, which does not even allow her to return home by herself from Dolly's house.

Dattani talks about the two generations who seem to be sharing the same experience at the hand of their heartless husband's and yet to come third generation, Daksha who also experiences the maltreatment of her father even before her birth and is born as a disable child. Dattani's use of bonsai is an interesting trope in the play. On one hand it reflects on the nurturing aspects of Lalitha. On the other hand, it reflects the attitude of a power ridden society towards them.

The play clearly depicts the plight of modern educated women. In this play all the women Characters are the examples of victimization that is still prevalent in urban families of our country. It also shows the reality that women are always subjugated and suppressed for a long time. They suffered not because they are sinners but because of the men whom they



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believed and submitted themselves and their life in their hands. As Simone de Beauvoir perceives and comments, "The position that women occupy in the society is comparable in many respects to that of racial minorities in spite of the fact that women are born as sinners and they suffering just because of men whom they trust a lot. They not only surrender themselves but also their life which is fully ruled by one man army As Dattani says in an interview to Laxmi Subramanyam : "I am not sure I have portrayed the woman as victims as of their own rages and repression. This has serious consequences of the lives of women."

The women in the play are creations like Lalitha's bonsais, whose roots or their desire are Constantly trimmed and cut so that they spread only to a particular level. This stresses the oppression, Control and distorted growth of the women in the patriarchal society. All the female character in the play are suppressed, subjugated, suffocated. The bonsai is a symbol of reparation, control and perversion though superficially it looks a wonder fully decorative piece.

In order to convey this message to the audience and the reader as well and to make then realize and accept that such things do happen in the society. Dattani does not restrict him self to using common Indian day-to-day abuses. Like men, women also require proper space and atmosphere for the proper and healthy growth of their personality. While writing plays he explores both the masculine and the feminine self within him. He says to Laxmi Subramanyam : "they are humans. They want something. They face obstacles. They will do anything in their power to get it. All I focus is the powerlessness of these people.....And I am not going to change my sensibilities for political correctness either. My only defence is to say that I am not biased against women." (134). This is why Dattani is held as "a playwright of works stature."

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# *Ants Among Elephants* : A story of Tranquil Heroism in the Formation of Modern India

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**Abstract**
Like all heroes, this category of people changed things, righted wrongs, and made things better for those who are kept aloof even after the provision of heroic activities. Their recognition as visionaries, successful entrepreneurs or legends are neglected. This heroism is an event where something spectacular happens, but no one is there to see it. Sujatha Gidla paints it for expectations of no reply, because there is no need of one as such. That was a tranquil heroism moment. There is presumably a greater amount of them than we may envision, since they are so barely noticeable. Tranquil heroism is about regularly battling in an internal combat zone, yet in any event, when their difficulties are outer and public, they only sometimes point out themselves. Gidla makes up for the shortcoming and brings to the front the criticalness to separate inside the tranquil heroism itself: that of the silent hero and the silent heroine. The world relies on the clearness and boldness of calm legends. However, such moments of heroism are rarely appreciated enough. By far more terrible, they are put forth to languish over these attempts, just like the case with Gidla.

**Keywords:** Tranquil heroism, Silent Hero, Silent Heroin, calm legends,

*Ants among Elephants* demystifies the sentimentalism that we love to attach with the Anti Colonial Movement in India and the ensuing endeavours to decolonise a country overflowing with potential outcomes. The void that had been made in the inferior investigations concerning perusing the Dalit women's activist experience made to look deeper in the tranquil heroism. We have perused broadly on the amazing intercessions made by the silent heroes in the political undertaking of post Independent India, however some way or another somewhere the actual edge had been exceptionally exclusionary; Gidla makes up for up the shortcoming and brings to front the criticalness to separate inside the Dalit experience. It is about the tranquil heroism in a wider perspective.

In the recent past, at a meeting that united scholastics, essayists and craftsmen in Kochi in south India, the historian Vivek Dhareshwar disrupted his crowd by saying that the word like cast doesn't exist in Indian context but it was for the physical comfort of the Britishers to comprehend and demoralise India, which was disguised nearly immediately by Indians. For him an interpretation of "jaati" was not similar to the caste but only the translation of said word. It is the disguise by Indians of the suppositions that the word includes implied, ageless and validated conceptuality. It is for a certain that, presumably the upper-caste Brahminical tone would adore such a contention as additional help for its statement of belief: that Hinduism is an awesome religion, and any flaw it may have has been brought about by downtrodden. It appears to be somewhat biased to credit such imaginative calculated powers discount to the British. In the event that Indians prefer designed adaptations of their way of life, they should assume liability and acknowledgment for having made an exceptionally huge number.

The story has a graphic description of violence: symbolic violence. A continuous reminder of Dr. Ambedkar words, that there is no caste but only castes in India in the first book



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is haunting. It further pins to serious realisation that castes no matter how the Gandhian Project had chosen to view it in the light of a 'united India', had only divided India further. Dr. Ambedkar had unequivocally advanced the truth that India is a long way from mutual agreement and crew, and supported in contexts the casts in India. The truth that changes itself into class, makes them disdain each other rather than building opposition against the oppressor, the truth that makes them immobile, the truth that supports different man controlled societies, various unapproachable bodies that track down no language to battle Brahminism. Gidla, while leaving a Marxist engraving of the excitement of class awareness, an outfitted battle, drops the rhythm to get back to the caste -ridden soils of India set in the Nehruvian venture of improvement. Brutality had been diversely planned by various vested parties to guarantee their influence in the political developments, however savagery restricted out on and viciousness turned to, by the Dalit female stands general all through the book. This story of a female lead is the real source of the tranquil heroism.

Fifty-three-year-old Sujatha Gidla is an engineer by practice. She works as a conductor on the New York City Subway. Her birth is of Indian origin. For the foreign people it is a society mired in casteism from the time incessant. The main source of authorisation of caste divisions based on *karma* (work) is the *Dharmaśāstra* (Hindu law book) Manusmriti. With reason unknown, it acknowledges and justifies the *dharma* (duty) of the people of the Indian society. Very interestingly, it puts forward the sense of hierarchy. It is as if stems from the belief that each division emanated from Bramha, the god of creation: *brahmins* (priests and teachers) emanated from the head, *kshatriyas* (warriors and rulers) from the arms, *vaishyas* (traders and merchants) from the thighs, and *shudras* (laborers) from the feet. Gidla is untouchable. And so she leads with an example. She is the prototype of tranquil heroism only because she is simply non-existent in this scheme of creation.

Manjula's fear and shame of being a Dalit girl is a sort of fear and reason to the category of tranquil heroism. However, it terrifies her for societal rejection and the poverty of her parents who cannot afford dowry. The tolerance and acceptance of her mother's situation further heightens her character and heroism. Being a witness of the banality of the suffering of her mother's life makes her stronger. It also helps her to record the rhythms of violence with a feeling of absolute insurgence.

Dr. Babasaheb Ambedkar come up with his anti-caste struggle after the Marxism and communism. The torchbearer 'untouchables' within the Communist parties were with tranquil heroics. One of those is Satyam's own death. It is the tale of tranquil heroism. The greater part of his heroics as a poet and a writer are in tranquillity. His death was given more coverage and attention compared to his life. This is one of the ingredients of the tranquil heroism where *death* becomes a spectacle rather than *life*. It is very interesting to ponder over that how the death of a Dalit merely reduces to a commodity in the political economy. The Brahmanical class dominates the Indian political economy and that makes all the difference.

With tranquil Heroics, Satyamurthy comes up as a simple figure in the large narrative and gives it a luminous intensity beyond the darkness. The ferocious intimacy in dragging out every bit of the family history within a deadening culture set against the failed promise of Marxism that makes riveting. Gidla's anger is a rebel of tranquil heroism. She flings her experience into the face of her reader.

*Ants Among Elephants* heightens our indulgent of tranquil heroism in India, and the cause of this, the role of the outrage of the religious myth in legitimizing structural violence. This venturing, insecurity and visionary vitality – if not the mercilessness that Satyam and his



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family confronted – moulded the existences of numerous Indians in the initial years of the twentieth century from the magnificent age to the initial years of Independence. Reading Gidla's book reminds one's own parentage. The rise of Manjula and Satyam from the unknown parts of east Bengal, scarcities and dislocations caused by partition and the brightness of their beliefs are the carriers of tranquil heroism. Gidla's narrative is part essayistic, part novelistic. Manjula devoured singularly "strong" heroines. There is an incandescent fictionality about the said age in India. It was strong and cut across caste. Yet Gidla satirically presents it that, for her ancestors, caste was fate. Unquestionably, transformation come along. One of the singular results of that transformation is the tranquil heroism in *Ants Among Elephants*.

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# Christian Plots of the World of Tolkien

**Anil Sugate & Ruturaj Kuldeep**

A triumph is not a triumph unless for a large group of new perplexities. This is the scene at each plot of his most of the books. This essay draws attention towards the use of Christian stories as a base to the novels of father of fiction, J.R.R. Tolkien. The lead character after conquest is once again at the commonalities of daily routine experiencing. Frodo and friends are less compensated and perceived for their grit-clinched finishes. Bilbo returns to Bag End, the Hobbiton, to guarantee his property discounted. Cleverly, the destruction of detestable force is closed down, and supplanted with trouble of flight. The accomplishment is allegorised. It is repeated in the Hebraic way of thinking of Faramir as statements like "The sun rises the sun goes down… and there is just the same old thing".

**Keywords:** Allegory, Christianity, Christian allegory, plot, faith, providence

It is the advice to the pupils by Jesus on the interruption that allurement carries with it. The design is not to show the shortcoming

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that each person conveys yet to feature enticement as one of the most noteworthy hurting component. This is at the underlying foundations of Bible standards as Adam and Eve fall prey to the allurement just and face the risks. For Tolkien it is one of the major topics. He uses it at its fullest. All the select books hold this subject to the middle. A large part of the primary characters obligatory seems to the trial of enticement. Few are enticed because of the obliviousness and the most of them are enticed by childish reason. Obliviousness can be restored by the shrewdness of astute like Gandalf yet it becomes troublesome when goes to the insightful people. Book of scriptures also sentences yielding to the enticement of wrongdoing. It is an intruding. Book of scriptures also has 'enticement' as the focal subject. That makes Tolkien to resemble it.

Here, temptation plays its role. Not only is it the by-product of malice, but the nobility of the virtuous man often quickly becomes corrupt when he comes into contact with temptation. People with good intentions and the strength of will are dissatisfied with the temptation.

Boromir has sturdy will energy too. But whilst the temptation overpowers he loses his senses. He is aware of nicely that the Ring is evil, identical like Gandalf, however now he desires it for the reason of destruction of evil. He feels evil energy is an alternative for the evil energy. Ultimately, people who desire to do right out in their right will are usually on the hazard of temptation with the aid of using evil. Gollum's negative situation is the result of temptation. Temptation offers the entirety to everybody, effects follows. It is just like the Adam and Eve's temptation for the Apple that throws out of the Eden Garden so the characters within side the pick out novels face accordingly.

It has its birth in the 'Eden Garden', which proclaims the irresistible temptation of plucking up the Apple of knowledge. Alacrity towards God ends when fall to a temptation. Frodo becomes the role model for such a difficult task of carrying the Ring. It is difficult not because the evil power is in need of it but because it tempts to be save.



All the eligible figures find it too difficult to resist. The temptation is a satanic wish to disobey the hierarchy and to be in the place that belongs to almighty. It has its delivery within side the 'Eden Garden', which broadcasts the impossible to resist temptation of plucking up the Apple of knowledge. Alacrity toward God ends while fall to a temptation. The temptation is a satanic desire to disobey the hierarchy and to be within side the vicinity that belongs to almighty.

### *The Hobbit, or There and Back Again* an basically a Christian Story:

Tolkien chooses to utilize an alternate way of composing that bolsters his outrageous love for religion just as to satisfy his push for story composing. Tolkien's hobbit proves that the cause to a lifestyles may be completed at any spot of time.

Unwanted adventurous lifestyles is out of the field concept for Bilbo. Acceptance and motion taken will assist the vacancy of purposeless lifestyles. No troubles, no visitors and no disturbance kind lifestyles he lives. It is an outline of lifestyles proven with the aid of using modern-day writers. It kick-starts offat the choice of Bilbo as a thief of the business enterprise that moves at his hobbit hollow one morning. They flip to be the dwarves reminding the fairy tale of seven dwarfs locating a princess at their home. Here the princess is Bilbo the Hobbit however the visitors are dwarves, 13 in number. In the adventure, they come upon the creature known as Beorn, the pores and skin changer, and are rescued. 'The soar of faith' discovers a threat withinside the break out of Bilbo with 'the Ring' in his finger. Bilbo's rescues Dwarfs from the massive spiders within side the Mirkwood, after which the imprisonment via way of means of Elves is vital sufficient to show him as the 'burglar'. His stealing Arkenstone, a high quality of the Lonely Mountain, and working of the same, units the sample of the Battle of the Five Armies: Dwarves, Men, Elves, Orcs, and the Eagles.

The final lines of the novel are significant in the perspective of providence and its effect. In a discussion about the happenings

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and rise of a Hobbit as a matter of luck, Gandalf indirectly rejects the rejection of disbelief in the Christian sense of providence.

### Plot of *The Fellowship of the Ring:*

Selection of the lead character, traditionally, depends on the mightiness and superlative skill comparatively. *The Fellowship of the Ring* is a beginning of the quest that turns to be fatal. It is a fairy tale about the quest of carrying 'the Ring' for its destruction.

How tough it is for to disclaim the power, the avarice is proven at the starting whilst Gandalf attempting his exceptional to persuade Frodo to take it. The fellowship includes two Men, one Elf, and one Dwarf later to make it nine. They receive Christmas presents in Lórien, the Elven world of Celeborn and Galadriel. They are for wisdom, understanding, counsel, fortitude, knowledge, piety and fear. The simple-looking tale draws on the ideals of Christians. The Christian philosophy of Good and Evil is used by Tolkien. In the evil side, he places 'the ring' and not 'the ring' on the good side. The important way to explain the idea is to feel able to kill or use the ring.

### Plot of *The Two Towers*

Barad-dûr and Orthanc refer to The Two Towers. Barad-dûr is the eye of the Sauron that manoeuvres the middle earth, and Orthanc is the tight grip of Saruman at Isengard. The plot of The Two Towers is to put together evil and a wizard's power.

Even if the fellowship is dissolved, the search does not end. As Boromir fights Orcs in defence of the other two Hobbits, Merry and Pippin, the connection between the two novels remains at the same pace. He fights courageously. The presumption persists. Boromir battles for fellowship right after the disagreement. In general, Tolkien points towards directions. It looks simple, but with a deeper contexts too. The Mordor is centered in the East and the fellowship, as he shows, wizards and good creatures like Treebeard are going from the East to the West. As Christianity exists in the West of England, it is symbolic.

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As the key to the quest, the use of the 'faith' holds tight. In the three book series of The Lord of Rigs, the novel is the connector to the spiritual journey that starts and ends. With a significant demonic spirit, Tolkien leads the novel to an end with intended meaning. The temptation is the most potential threat to 'faith.' It is used by evil as a weapon.

### Plot of *The Return of the King*

The tale is about the return of hope, the return of confidence, and the King's return. Tolkien uses the character of Aragorn to explain the king's return as Jesus did. There are also questions and disagreements regarding the second coming. The non-believers, the return of Jesus, and the protection of faith in the minds of the disciples are hard to persuade.

The course of the King's return is set. Aragorn is the figure of Christ and the true sense that he is returning to the lands of Gondor. The people of Mordor have waited countless times. The thought of moving back is no longer a mystery at all. The act of healing and recovery, when he finally comes to the country, is the same as Jesus. That's why he's seen taking support from the dead.

As the army of Sauron dies away when 'the Ring' is unmade, the exhausted and hopeless citizens of the Middle Earth, battling for their last at the Black Gate, revive. Forgiving Gollum by Bilbo and also by Frodo is meant to stress providence.

### Conclusion:

The theological submissions shaped his outlook. The development of Catholic Christian Plots is a clear turning point. The Christian allegory story would take advantage of the events of Jesus' life. They incorporate the concepts of Christianity, including good and evil, historical perspective, free will and predestination, grace, mercy, providence, judgment, salvation, and obedience.

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07

# The Veneer of Economically Advanced Society in Sebastian Faulks's "A Week in December "

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**Abstract**
*The global financial crisis, sometimes known as the Great Recession, proved a catalyst for the creation of a new contemporary genre. Authors like Joseph Conrad, Emily Zola, Charles Dickens, Trollope, John Steinbuck, etc. and others have been prioritized financial and economic factors. Modern British and American authors have created a new genre to reflect the new millennial credit crisis and its ramifications for modern society. The fundamental issue of modern recession authors has been finance and credit, and a flow of such financial narratives has formed in the literature. The narrators spawned a new trend of writing that mocks the impact of the financial crisis on modern human existence and on the society during and after the credit crunch. The narratives of these authors deal with finance, emphasizing the human relationship with financial fluctuations. Crunch fiction writers give critical and alternative perspectives on the new millennium's financialization of society. Their writings also make a significant contribution to the body of new millennium. The fiction of john Lanchester, Sebastian Faulks, Robert Harris, Adam Haslett, Paula Hawkins and Sabin Willet highlight the interconnected state of finance and society during and after the credit crunch. Their work also contributes to the growing body of new millennial literature and culture studies.*

Keywords - *Financial crisis, credit crunch, crunch fiction, economy.*

## Introduction

Crunch Literature highlights personal, financial and social spaces and it engulfs identity, gender and ethnicity. Financial crunch and crisis in finance capital are reflected in cultural expressions such as fiction, poetry, drama and films. Every social order brings certain spatial restrictions upon human beings who respond to these restrictions by exploring alternate spaces – be it imaginative or geographical. Social realities such as market, money, location, dislocation and shift in social class membership complicate the issues of space and identity further, in the context of the crunch. Since finance and place an individual enjoys in a society, it becomes an interesting engagement to analyse the spatial orders and spatial constructions in crunch fiction. Do people explore non-places in crunch time? Do they invent alternate spaces in such a time? These are few questions addressed in this study. The post 9/11 fiction in the US and the UK holds some of the answers to these questions.

Crunch authors including John Lanchester, Sebastian Faulks and Robert Harris portray contemporary western man's interactions with family, society, finance, market, identity, space, sexuality, location and dislocation. Their characters wade through socio-economic realities to determine the borders of social hierarchy, social class, savers, spenders, and lenders in their novels which handle all of these complicated theme formulations. Between 2007 and 2011, these novels chronicle the trauma of crunch as well as the drama of crunch. The authors under inspection provide accessible contexts and understandable representations of events that appear to be unrepresented; they develop new communities of knowing and reframing the period of economic freedom preceding the crunch.

## Crunch Literature

Crunch literature aims to conduct a thorough investigation of space, trauma and human relationships in crunch writer's fiction. The global economic catastrophe, particularly in 2007-2008, has considerable impact on contemporary human life. Not only monetarily, but also



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mentally and socially, modern individuals have found themselves in a precarious situation. They have dealt with financial difficulties, worry, and dissatisfaction. In their writing, the selected writers express the trauma of their characters amid the economic catastrophe by addressing issues such as space, economic, prosperity, loss, recession, financial recession, financial crisis, and frustration. These financial narratives depict the economic procedures that go into building various facets of human life. The current article aims to examine these narratives and highlight the interplay of familial, economic, and cultural dimensions of the lifestyles depicted. In the twenty first century crunch has been a novelistic impulse. Crunch literature is a new literary genre that has emerged in the modern literary era.

Economic, financial, and technological issues are addressed in the representative novels. They set the tone for both the trauma and drama of crunch. During the economic catastrophe, crunch authors accounts highlight the intersection of trauma and human relations. The article's goal is to figure out how they interact with the market, money and financial capital. The researcher aims to evaluate the impact of financial crisis, economic volatility, and altering man-woman relationships by analysing literature. The study attempts to see these novels as financial records and to trace the trajectories of changing man-woman relationships in them. The study aims to apply the ideas of crunch literature, a modern critical instrument, to the analysis and explorations of family, society and culture in selected crunch fiction works. The finances capes, spaces, and places depicted in these novels invite a geo-economic critical analysis. The crunch literature attempts to consider these novels as financial records and to identify the trajectories of changing human relations in them. The finances capes, spaces, and locations represented in these novels compel a geo-economic critical study, despite the fact that the novels are concerned with various aspects.

**Cultural Studies**

Cultural Studies began to examine the culture with its political significance. It has prioritized the relationship between power and culture. It rejects the distinction between high and low culture, as well as between elite and popular culture. It is concerned with the interaction between cultural labour and other issues, such as manufacturing methods. At the beginning, culture had a narrow definition, referring to upper-class cultural products such as habits, customs, and ideas. Cultural Studies on the other hand, has now been broadened. Authors such as Richard Hogarth, Stuart Hall, Tony Bennett have made significant contributions to the discipline of Cultural Studies. Cultural critics argue that the division between high and low, or elite and popular is based on economies rather than culture. Those who have economic power are likewise able to wield cultural power. Culture is now being explored as a means of generating meanings and ideas. There is a significant link between culture and power. The Cultural Studies accepted Antonio Gramsci's idea of hegemony, and the theory of cultural hegemony is crucial in the field. It has been centered on the working class's everyday culture as well as non-elite groups such as subaltern groups.

Western civilization gave birth to Cultural Studies because of their interest in mass culture. The reviewers' initial concept was both Marxist and Post-Structuralist. The social and materialistic perspectives were emphasized on Cultural Studies. Cultural Studies forbade the study of literary texts from an aesthetic standpoint. According to Cultural Studies, a work should be examined from a social, economic, political, historical, and cultural standpoint. Cultural academics believe that language is the medium through which culture is represented. Language may simply define a society's cultural component. And the world witnessed globalization, which linked local culture and daily life with global economies, markets, and people's demands. In the study of contemporary culture, the function of finance must be examined. The author investigates the connection between culture and globalization. Cultural



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Studies looks at the culture of contemporary society and the impact of socio-economic and political forces on it. The study of everyday life and the lifestyle of people is an important topic in Cultural Studies. The way an individual lives determines identity. An individual's identity is a representation of their life and experiences. The social construction of a person's identity. Cultural Studies are concerned with human behaviour and how it affects social relationships. Cultural Studies investigates cultural artefacts and assign meaning and value to artefacts in culture.

**British Cultural Studies**

In 1950, the United Kingdom pioneered Cultural Studies. Cultural Studies was founded by pioneers including Richard Hogarth Raymond Williams, Stuart Hall, and E.P. Thompson. Richard Hogarth was the inaugural director of the Birmingham-based Contemporary Centre for Cultural Studies, which was founded in 1964. The post-war period in Britain had seen the emergence of popular culture, which aimed to investigate the social, economic, and political aspects of modernity. Academics' interest in working-class culture and cultural artefacts gave rise to British Cultural Studies. The current centre of Cultural Studies has steered the cultural forms that are intertwined with society and social change. Richard Hogarth's "The Usage of Literacy", was published in 1957 and has sparked interest in the field of Cultural Studies. His work was a form of survey that looked at the post-war era's society and values. The text is autobiographical and depicts the impact of mass culture on the values and artefacts of working-class society. Hogarth's "The Usage of Literacy", draws attention to working-class culture, language, customs, ideas and daily life.

Hogarth's "The Usage of Literacy', analyses the discourses that have been acknowledged as analysed protocols of the literary studies. Hogarth has explored the interconnection between an individual's personal, everyday life, and various cultural aspects of human life such as sports, clubs, pubs, newspapers, and so on. He had researched the function of the family in society, their way of life, their relationships, and their languages. Hogarth's account of working-class families' daily lives has a profound connection to the formation of a culture. His contribution to the study of popular culture, or culture of masses, is noteworthy. His goal was not to critique the prior traditional approach to culture, but rather to condemn the production of meanings and consumption of culture as a result of those meanings. In his critical book, he looked at how the production of meanings and the consumption of meaning in popular culture are intertwined. Hogarth's "The Usage of Literacy", examines socio-economic variables, as well as impact of political economy on the culture of society and cultural artefacts. He dealt with the socio-economic concerns of working-class families, and his text provided Cultural Studies a new path. His book had an impact on popular culture and media culture. Until 1968, he was the founding director of the Birmingham Contemporary Centre for Cultural Studies. Stuart Hall continued his work and had a stronger impact on Cultural Studies.

Raymond Williams was another major Cultural Studies academic who came from a working-class family. In 1958, he published "Culture and Society", which had a significant impact on Cultural Studies. The history of literature, as well as the link between the literary text and its ideas, are topics of interest in "Culture and Society". Williams has the literature of the 19th and 20th centuries, as well as the representation of culture throughout that particular period. It establishes a link between the literary work and the culture. Culture, according to Williams, is a material, intellectual, and spiritual manner of life. He looked at culture through the lens of human experiences and language. Unwittingly, he had delved into the linguistic system by researching the role of culture. For Williams, understanding the literary text and society requires an understanding of culture. He claimed that a literary piece should be examined from a materialistic and historical point of view. The history of the civilization is influenced by



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changes in common and ordinary human life. Raymond Williams laid the groundwork for Cultural Studies by viewing culture as an impending thing.

The Cultural Studies in Britain explored the ideas of Cultural Studies. It investigates how language of society and culture are intertwined. Language is a medium of communication, as well as a manifestation of culture and cultural artefacts. Marxism has an impact on Cultural Studies as well. It has taken Antonio Gramsci's concept of hegemony and expanded it into the concept of cultural hegemony in the field of Cultural Studies. Cultural Studies investigates the language employed in literary texts and its relationship to society. Cultural Studies appears to be a literary piece written from a materialistic perspective, not just for the sake of aesthetic pleasure. The fundamental concepts of British Cultural Studies are popular culture, identity, power, and political economy.

**Sebastian Faulks's "A Week in December"**

Sebastian's novel "A Week in December" is separated into seven chapters, each of which depicts an existence of different fields. The work depicts social, political, and economic perspectives. The novel "A Week in December", published in 2009, is based on the week leading up to Christmas in 2007. The work is divided into seven chapters, each depicting events that occurred inside a week. Each chapter begins with the day and date of week in December 2007. The sketch of seven different personalities is depicted throughout the course of seven days. The title of the novel is both meaningful and symbolic. The novel begins on Sunday, December 16th, and concludes on Saturday, December 22nd. In the guest list of Sophie Topping, Sebastian introduces all the characters of the novel. Sophie has prepared a dinner party of the most influential people in the world. She intends to invite the most prominent, powerful and well-intentioned individuals to the party. The celebration was held in honour of her husband's victory in the state election, in which he was elected to the legislature. The 'Literary Review' considers this as follows:

"..... there are two types terrorist in this country: one type universally reviled and against whom no measure is unjustified, and the other, the one who arguably does more damage, who gets invited to dinner with the Tory party leader. As the days pass, finding out who will succeed with his act of terrorism, and who will fail, makes for a thoroughly thrilling ride."

The plot of the novel revolves around characters from politicians, industry people, journalists, party fund donors, charity committees, sports, billionaire TV channel owners, law firms, hedge funds, teaching, financial sector and is told from Sebastian's point of view. Sebastian tells the experiences of people from all fields of life, including the social, political, economic, and financial sectors. John Veals is a significant character in the novel. Hedge fund manager John Veals has opened up office in an Old Pye Street, which is a major thoroughfare in the city. Every weekend, he spends alone at his office. John Veals is a shrewd character who is usually cautions when discussing financial matters or security risks. He avoids any distractions and hurdles in his business, he stationed his servants in adjacent cities.

John has 27 years of experience in finance is a cutthroat businessman. He was obsessed with accumulating ever-increasing sums of money and profits. John has a vast grasp of finance and financial strategies. He was well-versed in the subject of rational markets, having studied several books on the subject. He also studied the theories of Merton, Black and Scholes to broaden his understanding of financial methods. At the same time, he recognizes them as garbage. His uncle Hendon taught John everything he knows about life and money. He taught him how to bet, particularly about horseback riding. John recognized the significance of information. His uncle instilled in him the need of gathering knowledge before pursuing a game. This theory is also used by John in his business

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The impact of John's practical approach on his personal life is also discussed in in Chapter II. John Veals is nearly completely absorbed in his financial meetings and dinners, and his wife's indulgence in her own way of life has an effect on their son Finbarr. Finn feels completely forgotten by his parents, and this chapter explores his disconnection from the real world. He is a drug-addict who also smokes. In his 10 million pounds home, he feels restless. It appears to be a colossus of greed and possession. Sebastian describes Finbar's life, "The world was a sphere, inside another sphere, whose curvature was evident to him". Finn is lonely and longs for his mother. He wants to stop smoking and using drugs, but he doesn't have his parents. He lies in the garden, thinking about how much better things would be if his parents were there to help him. He becomes sadder and hollower when he realizes how lonely he is.

Vanessa and John's married life is discussed in Chapter V. Vanessa lost herself in her thoughts regarding her husband's business dealings. Her marriage to John had left her feeling lonely. John has promised her a rich life before they marry. Vanessa, on the other Side, has determined that marriage with John was really a business transaction. John arranges a silent dinner party for her and presents her with a set of tiny jeweler boxes. Vanessa considers them to be dull evenings, and she constantly looks forward to getting home from that awful spot. She has a sense of loneliness. She reads novels to keep herself from feeling lonely, but it won't help her stop overthinking. She discovered that John is solely interested in making money. He was never a fan of golf or tennis. He goes to the theatre on occasion. He goes to the theatre or the opera solely for financial benefit.

According to Vanessa, John is a dull individual who believes that going to the movies and watching television is a waste of time. He has decided not to go shopping. His personal shopper delivers clothes to him. John was never a big reader and had no idea how to swim. John believes that vacations and travels keep him away from the market. Foreign cultures, arts, and structures have never piqued his curiosity. John was Jewish, but he didn't believe in any gods or goddesses, and he didn't follow any religious traditions. She despites going on weekends. Vanessa enjoys reading books and novels, but John has never done so. Even music disturbs John, and he refuses to listen to it. He tells the cab driver to turn off the annoying music. John is not a fan of art galleries. Vanessa was well aware of John's hate for his best friend and business partner Stephen Godley. John has little social life outside of work. He has always been preoccupied with money and the financial sector.

John's personality is revealed in Chapter V. Sebastian Faulks claims that John could only communicate in monetary terms. He doesn't have any hobbies or ways to pass the time. Vanessa believes John is in possession of millions of dollars, and she is the sole bearer of his demands. Vanessa informs Sophie, '……. Losing all his money would be worse for him than losing all his family. So, he doesn't mind swearing on them.' Venessa's statement seems quite plausible. Vanessa expects love, care, and companionship from her husband, but she did not receive it. She is always drinking and smoking while thinking about John and her loneliness.

The horrific state of John's 16-year-old son Finn is described in sixth chapter. Finn has to deal with the consequences of his parents' ignorance. He is entirely dependent on narcotics, cigarettes, and booze. Finn is currently in critical condition. He has the impression that the room is crammed with people and voices. He has baffled as to what was wrong with him. He looks pale and frail. He repeatedly calls his mother. His other thought, on the other side, assures him she will never come. Finn's voice isn't audible to her. His head is now overflowing with strange ideas that he can't seem to arrange. His entire body is immobilized. He is unable to move any portion of his body because to the drugs. He wanted to call his mother but couldn't think of the right words. When his mother finally heard his voice, she bolted. She slammed her first at him. Finn was whimpering and holding himself when she found him. She frightens Finn



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by looking for someone else to chat with, but the room was empty. Finn begins to attacks her by throwing objects at her. Vanessa holds her responsible for Finn's illness. She blames herself for everything, and she claims she never paid attention to her son. Dr. Burnell informs her that Finn has developed a major drug addiction and recommends that he be put in a detox or psychiatric Centre. John Veals is fully oblivious of his son's predicament. He is engrossed in the data of the ARB. They continued to rise. He is too preoccupied with business meetings and auctions to think about anything else.

Sebastian has given title to the Chapter VII as "Saturday, December 20". Chapter VI provides the information about the worst case of error. Vanessa admits Finn to the Glendal psychiatric. Vanessa isn't used to being in such bad locations, and putting her son in one wa making her even more uneasy. The Dr. Leftrook informs to the desperate Vanessa her that Fin is suffering from Schizophrenia as a result of a drug overdose. Dr. Leftrook didn't want to giv Vanessa a false sense of pity. She gives a thorough explanation of the condition. Finn ha developed bipolar disorder as a result of his frequent drug use. Dr. informs Vanessa that findin out about Finn's next treatment will take six weeks. Vanessa feels helpless, betrayed, an remorseful. She dials her husband John's number and informs him about Finn. But John ask "Darling, would you mind calling back a little late? In Zurich, I'm waiting a call from Duffy. The incident demonstrates John's indifference to his family.

The novel concludes with John's heinous plan to bankrupt ARB. He decided to provid Martin Ryman a photocopy of the ARB's debt covenant, which he will pass on to Magnu Darke. John's goal was to bankrupt ARB and all of its subsidiaries, including investment bank John was going to be more profitable as a result of all his business operations. By causin financial crisis, he expects to make twice as much money. John thinks and laughs as he lool towards London, "Then, or rather, if, the financial crisis ever calmed, there would be recession. Millions of people would lose their employment around the world, and millio more would go hungry or have their modest lifestyles disrupted."

**Conclusion** Sebastian Faulks helped to develop the tradition of financial storytelling in Engli literature. He looked into how the new millennium crisis influenced his writing on credit cultu and credit crunch literature. The crunch literature evaluates and reflects social and econom concerns as well as changes in human existence, society, and nation. In the crunch literatu the cultural perspective on socio- economic changes, financialization of the society, and impacts is depicted. In the modern era, it has provided new ideas, knowledge, and perspectiv The authors of the crunch literature see the crisis as a chance to reconsider the relationsh between money and society, finance and culture, and finance and nation. Sebastian Faul examined the influence of social, economic fluctuations on the human life and relationshi Faulks, as a crunch author, lived through the 2007-08 credit crisis. His experiences were bo inspirational and illustrative within the new wave of the writing.

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# INTERPLAY OF FAMILIAL, ECONOMIC AND CULTURAL ASPECTS OF LIVES DEPICTED IN JOHN LANCHESTER'S CRUNCH FICTION 'CAPITAL'

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**ABSTRACT**

*The realm of finance has long been piqued the interest of writers, and this is especially true in the aftermath of the credit crisis. Since the seventeenth century till now, the world has seen numerous economic meltdowns. The term 'Credit Crunch' refers to a period in which lenders have not in a condition of repayment of the credit. The global financial crisis of 2007-08, had a strong influence on the economy of major economies such as the United States and United Kingdom and also on other countries. Modern British and American authors have created a new genre to reflect a new millennial credit crisis and its legacy for contemporary society. Sathnam Sanghera, a critic, coined the phrase . 'Crunch Lit', when he conducted a survey of financial narratives. The wave of such financial narratives was carried on by few British and American crunch authors in the twentieth century, 'Capital', written by John Lanchester, is one of them. Many of these crunch authors have been through the drama of crunch and the trauma of crunch. The impact of financial crisis on an individual, society, economy, nation, and so on is the topic of 'crunch fiction' narrators. The global economic crisis of 2007-08 had an impact on socio-economic, political, geographical and cultural situations. Financial crisis, immigration, man-woman relationship, trauma are all prominent topics in Lanchester's 'Capital'.*

**Keywords:** Financial Crisis, Credit Crunch, Crunch Fiction, Economy.

## Introduction

Finance has proved its significance in the lives of the individuals and societies. Human economic affairs have an impact on human existence. By investing money, a person can safeguard his personal life while also improving his lifestyle. The socio-economic environment has a significant impact on human existence. In the twenty first century, the entire world has become interconnected. Interaction in the economic sector has an impact on the nation's economy as well. The United Kingdom and the United States are two of the world's most developed countries. The economic sectors of such developed countries interact with the economies of other countries throughout the world. Money is a symbolic aspect that



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denotes both power and status. The world of finance was influenced by both direct and indirect forces. Throughout the history, several economic meltdowns have occurred around the world. From the seventeenth century until the present day, the world has been witnessing economic meltdowns. The term 'Economic Meltdown' or 'Recession' refers to a state of affairs in which the economy is affected by a credit crunch. The availability of loans and interest rates determine the severity of the credit crisis. A credit crunch occurs when the financial sector is unable to lend money due to severe economic conditions. Many economists believe that a credit crunch is not an uncommon occurrence. However, such interchanging variables in the economic sector have altered human life.

The financial crisis of 2007-08 was one of the worst in the history of the financial sector. The 'Housing Recession in the United States' is what it's called. It has had a significant global impact. The realm of money has long piqued the interest of writers, and this is especially true in the aftermath of the credit crisis. The global financial crisis sparked the creation of a new literary genre. Many of the authors have personal experience with changing socio-economic conditions. They have used literature to describe their experiences and have demonstrated that financial crisis is an interjectory component of economic situations and human life. Such financial narratives have served as a significant vehicle for representing contemporary society's social, political, cultural and economic conditions. Financial crunch and crisis in finance capital are reflected in cultural expressions such as fiction, poetry, drama and films. Every social order brings certain spatial restrictions upon human beings who respond to these restrictions by exploring alternate spaces – be it imaginative or geographical. Social realities such as market, money, location, dislocation and shift in social class membership complicate the issues of space and identity further, in the context of the crunch. Since finance and place an individual enjoys in a society, it becomes an interesting engagement to analyse the spatial orders and spatial constructions in crunch fiction.

**Crunch Literature**

In a critique of financial narratives, critic Sathnam Sanghera used the term 'Crunch Lit'. The worldwide economic crisis triggered the term 'Crunch Lit'. The financial crisis of 2007-08 had been the subject of many financial narratives. 'Finance' has proven to be a popular theme and symbol of an individual, society, and nation. Novelists from the nineteenth century such as Anthony Trollope, George Gissing, George Eliot, Charles Dickens, William Makepeace Thackeray, and others produced stories about finance, bankruptcy, social mobility, investment failure, scandalous financiers and so on. Few twentieths century American and British authors, such as John Lanchester, Sebastian Faulks, Robert Harris, Paula Hawkins, Sabin Willett, Adam Haslett, followed the wave of such financial themes. These credit crunch writers have written narratives both before and after credit crunch. The majority of the authors have been experienced the drama of crunch and the trauma of crunch. Financial narratives written before, during, and after the financial crisis of 2007-08 are known as 'Crunch Fiction'. As a result, 'Crunch Fiction' is a new literary genre from the twenty first century that reflects the financial spectrum.

The credit crunch had a significant impact on people's lives, society, culture, politics, and the nation as a whole. The impact of the credit crunch on the nation's economic situation has been the focus of crunch fiction's narrators. It also delves into the highs and lows of a man-woman relationship. The panic of 2007-08 had left the country in a state of unemployment, poverty, frustration, and trauma, among the other things. 'Crunch Lit' is a



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