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## RAMSEY CAMPBELL'S PACT OF THE FATHERS: A FINE ILLUSTRATION OF AN EXPERIMENT OF CONCEALED HORROR

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### Pact of the Fathers (2001)

It can also be noted that Campbell in his early career of writing turned to concealed horror. Concealed horror is, perhaps, a new type of horror. Gothic and cosmic horror deals with supernatural entities whereas mundane horror exposes human icons of horror. Concealed horror can be a manifestation of both supernatural and non-supernatural elements. But concealed horror takes place off stage like horror takes place in Greek tragedies. Concealed horror can be defined as a type of horror in which its functions are hidden and only its end results are brought forward. In other words, in concealed horror the focus is on the end result of horror rather than on functioning of horror. The Nameless, Silent Children and Pact of the Fathers expose concealed horror which generates far more horror than gothic and mundane one. These novels are more compelling and appalling as Campbell shows fatal operations of concealed horror that takes place mostly in the innocent world of children.

Daniella Logan, a university student and the daughter of the famous film mogul Teddy Logan is on her journey to Athens in Greece where the famous film actress Nana Babouris is living. The prime purpose of her visit is not clarified but Nana's comment, "rest as long as you like. Nobody knows you're here but us" (PF 16) denotes that something has happened with Daniella. The real action of the novel commences with the death of Daniella's father, Teddy Logan. He suddenly dies in an automobile accident while driving under the influence of alcohol—even though this is the bad habit Logan is never known to indulge. Daniella, after her father's funeral, decides to visit his grave. On the very night she goes to the spot but is shocked to see the figures in a black dress gathered around the grave of her father:

For a moment, as her brain refused to accept what was there, she thought only the shadow was preventing her from seeing the headstone and the mound. But they were hidden by at least a dozen figures dressed in black. Each of them held a flame above its head (PF 52).

The figures in a black dress flee around the church and disappear when they become aware of Daniella's presence. However, she finds the grave is disturbed: "One of the green squares meant to cover up her father's plot was askew" (PF 53). The police investigation begins following Daniella's complaint. The police Chief Simon Hastings, who is a friend of her father, comes for investigation. Simon with Daniella and her mother examines the site where they find Logan's grave is in its proper position. The whole matter appears to be mysterious and horrific for Daniella. Earlier, Daniella discovers that the black hatchback, which she noticed passing by her after the mysterious incident near the grave, belongs to the professor of popular fiction. But she is told that the car was stolen from the owner prior to the night of the funeral. However, intelligent Daniella feels something weird lies behind the scenes. She remembers her father, when asked, had not spoken about, "a slim white wooden box" (PF 27) hidden in the safe in his office. These all events compel Daniella to undertake a quest to expose the truth. She tries to get help from her father's friends Mr. Trask and Norman Wells but they seem to misguide her. The only clue left for Daniella is a 'white wooden box', which she thinks, lies safely in her father's safe where she had seen it. Curious to know what it contains, she approaches to her father's office—the Oxford Film. As she looks in the safe, someone shuts the door of the safe on her:

The heavy door swung towards her, trapping her neck against the edge of the safe. More darkness than the safe contained rushed into her skull... She grabbed the edge of the door and struggled to free herself, her feet shoving at the rug behind the desk only to rob her of balance. The door put on weight, and her right hand lost its grip on the edge. Her fingers skidded across the metal, and her elbow struck an arm—the arm of whoever had closed the safe on her (PF 171). Next day Daniella finds herself in the hospital. She is carried unconscious to a hospital by an estate agent. As a part of another police investigation, Daniella revisits the office with Simon Hastings and her mother. She is shocked to see the book *The Bible Decoded*, which she noticed on the shelf in her earlier visit, is stolen. Even the publisher of the book, Victor Shakespeare confuses Daniella when she inquires about the book. In a confused and bewildered state she revisits the grave of her father and is shocked to find the object hidden in the grave. It is a knife:

The point rose first, and then almost a foot of blade. Despite its length, it wasn't much of a knife. The point looked perilously thin, and the edges weren't quite straight. The handle, which she thought was oak, had been planed smooth, but the blade was slightly askew in it (PF 197-198).

Following this incidents, two incidents take place that lead Daniella to the jail and to the mental hospital. She is arrested by the police accusing her of wounding one of the girls. Actually, three girls, who were near the grave prior to Daniella, helped her to take out the knife and they claimed on it. In a scuffle, "a swing of the knife traced a red line across her throat" (PF 199) and the girl is wounded. Daniella with the help of the same knife slashes policewoman's palm when she comes to arrest her. However, she is released from the prison on the condition that she should go for counseling to Eamonn Reith, an old friend of her father. While waiting for Eamonn Reith at her home, Daniella wishes to go through her old school book. She is surprised to see a list of names written in her old school book. The names written with suffixes—Goldsmith, Blacksmith, Lawsmith—confuse and baffle Daniella. It is astonishing that some names are written with dates. Before she began pondering over the list, Reith appears for counselling. In the counseling it is suggested that Daniella should be admitted to the hospital. Hence, she is moved to the hospital—actually to the mental hospital. Sensing the danger, Daniella flees from the hospital with the help of her friend Chrysteen. In her journey with Chrysteen Daniella discloses the bitter truth. Names written with suffixes focus on: "some kind of society where only the members know who's in it" (PF 291). More shocking things are revealed when Chrysteen ponders over the list. Filmsmiths are Daniella's father and his partner. Mindsmith is Eamon Reith and Newssmith is Bill Trask. The dates written against some names reveal bitter truth—the dates on which society member's elder children are killed. Talksmith Reginald Gray's only daughter Felice was killed on the valentine day in 1992. Booksmith Victor Shakespeare lost his daughter Phillippa on 28<sup>th</sup> Aug 1981. Surprisingly, Chrysteen's father Simon Hasting is also the member of the society as Daniella and Chrysteen find *The Bible Decoded* and a same type of a knife in the drawer of Hastings. It becomes clear that this type of knife is a symbol of the society. Most of the members of the group killed their daughters thinking that it is sacrifice. They think that the performance of sacrifice is sacred one. Daniella comes to know it when she happens to read underlined lines from the book *The Bible Decoded*: "whosoever slayeth Cain, vengeance shall be taken on him sevenfold. Timothy Turner interpreted this to mean the performer of the sacrifice was regarded as sacred . . ." (PF 313). Later on, Mark Shakespeare reveals the bitter truth:

Only it looks as if they have to make, you know, a sacrifice when they are in bad trouble before the others will help them out, or sometimes just when they want to be helped to succeed (PF 363).

The names of members written without dates clearly indicate that these members have not performed sacrifices. Chrysteen's father belongs to this category so Chrysteen's life is in danger. Teddy Logan did not do what he was supposed to do so he was killed. Rethinking over the fatal incidents happened to her, Daniella feels unsafe and amid dangers. There is only way left for Daniella to fly to Athens in Greece. Accordingly, she goes to Athens only to discover that Nana Babouris, who is known as glamoursmith, is also a member of the society. She flees from the place with the help of Mark Shakespeare. Meanwhile, Chrysteen and her father die in a car accident. It is apparent that they are killed by the members. The novel moves to the tense situation in which all Smiths gather in Oxford Film to kill Daniella. But the novel concludes with a happy ending; all smiths are arrested by the police on suspicion and Daniella is at last saved.

Like *The Nameless*, *Pact of the Fathers* is a fine mixture of pathos, horror and confusion. What makes the novel so compelling and appalling is the presentation style of Campbell that manifests horror. Campbell prefers to weave horror with mystery showing readers in a baffling state. At one point in the novel what Daniella experiences is inexplicable:

Shrubs creaked and shook their dim leaves in a wind that was breathing down her neck. She shoved herself away from the handrail and strode furiously to prove that nobody was hiding. A gathering of shrubs around a tree, and darkness behind them—another clump of bushes, and nobody behind them either, nor any room. A curve of the lake brought her to a huddle of shrubs through which she could see the end of the bridge where she'd waited. Close to their roots, two footprints glistened in the soil (PF 32).

This single paragraph shows Campbell's style of evoking horror. Campbell is not interested in disclosing horror—who is chasing Daniella? Why does somebody chase Daniella? What is his purpose? These things have not been disclosed. But from this point the novel transfers into horrific mood. Though this is a minor scene in the novel, it proves to be a scary one. Moreover, the scene—of black dressed figures gathering and performing some rituals near the grave—poses a question whether the figures are human beings or non-human beings? This notion seems to be strengthened as: "she (Daniella) hadn't sighted the intruders when she stumbled to a halt" (PF 53). The attack on Daniella in the Oxford Film remains a mystery throughout the novel. Who tries to kill her is never exposed in the novel. One may doubt about Simon Hastings as the stolen book *The Bible Decoded* is found in his drawer. But his death wipes out all these things. It becomes very difficult to point out whether horror is a manifestation of a supernatural or a natural force. It has not been clarified when the event actually takes place. It has been clarified when one third of the novel is over. The school book of Daniella reveals the truth that some men are engaged in these fatal deeds. Inexplicitly and puzzling situations do play vital roles in making the novel horror one but *Pact of the Fathers* can be held as a genuine work of horror as it is packed with concealed horror. It is true that the employment of concealed horror is not as powerful as it is found in *The Nameless*. *Pact of the Fathers* revolves around the notion of concealed pact of some fathers. After a group of men with knives perform some mysterious ritual, Daniella is forced to investigate the matter. She discovers that her father had

been one of the members of the group. These members to achieve their success in business have formed a pact. The pact is associated with murdering the member's elder daughter. There is a pact within the pact that those who carry out it are assisted but those who lose their courage are destroyed. Nevertheless, the concealed pact is discovered, its method of murdering of a child remains concealed. Who killed Reg's daughter is concealed one:

The Grays were on holiday in Africa and one day while his wife was sick in bed Reg drove too close to the border with Felice. Ran into a terrorist ambush. They slashed the little girl to death. Afterwards the troops shot a whole village full of them, though I don't know if it was ever proved they were the ones (PF 306).

Reg's survival from this whole incident is also doubtful. Everything is concealed here—the murderers, the act of murdering, the performance of horror. Even after so many years Mark Shakespeare is suspicious about the death of her sister. Whatever he recalls today is horrible and mysterious. The people who were present at Teddy's funeral visited on one night to the house of Mark years before:

That was the night my sister was supposed to have walked out of the house in her sleep and a train killed her on the crossing down the road where there weren't any gates. . . She kept walking all over the house and not knowing how she'd got there. Except one night when I thought I heard someone go in her room and carry her downstairs, and that's where she woke up (PF 361-62).

There is no bloodshed, no violence and no apparent exploitation occurs in *Pact of the Fathers* as it is found in Campbell's other novels. But Campbell generates far more horror the way he presents the offstage horror. Though horror takes place beyond the eyes, Campbell gives a sense of things happening before eyes.

Though *Pact of the Fathers* is set in the post-modern period, it takes readers back to the gothic world in which villains chase helpless victims. Daniella is like gothic heroines who go on facing difficulties. Daniella—in quest of a missing box, a similarly missing book, and answers about the grave-group—faces threatening encounters. Although she is not locked up like gothic heroines, she becomes a victim of 'a prison that has no walls.' The renowned critic and scholar Gary William Crawford links Campbell's fiction to gothic fiction:

The power and persecution motifs of the Gothic novel in which villain heroes persecute helpless excessively feminine types are found in modern Gothic fiction as well. In effect, what Campbell and many other gothic writers in twentieth century have done is to transform Gothic motifs into modern settings (Crawford 33).

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### INTRODUCTION

Dr. B.R. Ambedkar in the essay "Prospects of Democracy in India", puts forth his view about Indian democracy. He is of the opinion that Indian democratic system is deeply rooted in the caste system so the success of this democracy is questionable. He asserts democracy is a mode of associated living but regrets the fact that Indian society is highly fragmented leading to detestation and contempt between people. Every aspect of life industry and commerce, politics, social life and even charity has been influenced by this disparity. People and society are divided ultimately leading to destruction of sympathy, harmony and co-operation between the people hampering the very cause of freedom and democracy. Dr. Ambedkar suggests that education is the only solution to mend these divides. Lower strata of the society are enlightened by giving them education. Education will lead them on the path of humanity and progress and prosperity.

Several movements were initiated by the subalterns especially the Dalits against the upper strata of society under the able guidance and leadership of Dr. Babasaheb Ambedkar, Mahatma Jyotirao Phule, Mahatma Gandhi, Shahu Maharaj in Indian history. The Dalit movements aimed at the liberation of Dalit folk from the oppressive structures in the Indian society. They rejected the sub-human status imposed on them.

Scenario of the twenty first century Indian society is even more disheartening; Dalits are still subjected to inhuman behaviour and they are treated as bonded labourers even in an independent India after sixty seven years. Effective implementation of the laws banning the untouchability is still posing a greater challenge to Indian democracy. It is a herculean task to finish the casteism from Indian minds.

### Dalit Literature

"The 1980's have seen a considerable development of autobiographical works by the Dalit literates, where the first stage of the Dalit life ends with his marriage. After his marriage, a new phase opens up – the life of a Dalit citizen. (Dalit p. 16) These writings capture the Dalits and Indian Literature nuances of their struggle through a wide variety of regional, experimental and linguistic means." (A.S.Sujata, p. 1)

Marathi Dalit writers have given a new dimension to the understanding of Indian literature. A strong political movement known as Dalit Panther initiated by Namdeo Dhasal, Arjun Dange, J.V. Pawar in the year 1972 modified the definition of Dalit literature, it is the literature of the Dalits, by the Dalits and for the Dalits. The preferred form of literature by the Dalit writers was the autobiography. These autobiographies are not only the impressions of the achievements in individual's life but more than that they voice the writer's search for identity in the social paradigm which also represents his fraternity. It is the suppressed voice for centuries which is articulating the self – within. According to A.S. Sujata these narratives not merely speak of individual identity but they represent collective identity.

### Time

Western philosophy believes in the linear concept of time. Everything has a beginning, middle and an end. But Hindu philosophy believes in cyclical time. The process of creation is cyclical and never ending, it begins to end and ends to begin. Both the philosophies believe in the moving nature of time though it is moving linearly or cyclically. Moving further is itself an indication of change and progress. The concept of time got attached with progress especially from Darwin's theory of Evolution and industrialisation process. There is no reference to stagnant or still time in any of the philosophies.

### Timma : A Biography

"Timma" is the life story of a Vadar person written by Dr. Prakash Jadhav first published in the year 2009. The protagonist of the novel Timma is the grandfather of the author. Vadar is one of the vimukta jati denotified tribes (VJNT) in Maharashtra. Ghisadi, Shikalgar, Kolhati, Gadi Lohar, Paradhi are some other nomadic tribes in

Maharashtra. They wandered from one village to other to earn their livelihood. The main occupation of Vadar was to break the stone, construct wells. It's not an easy job. It is a strenuous task, many a times it proved fatal costing their lives or leaving lifetime disability adding to the harrowing pangs of life.

Timma the protagonist is also migrating from one place to another along with his family members. They are wandering from place to place in search of work to make both ends meet. He has to take permission of the Village Head (Patil) before erecting his tent (Pal) on the outskirts of the village. He is always being derogated as criminal, thief, and drunkard. He is wandering almost for half a century before settling in the village Nitur Mod. Vadars were always supplying the stones to build the houses of other people but the thought of settling down in one place under fixed roof never occurred to them. Government's decision of allowing the use of Gairan for agricultural and settlement purpose specially for lower strata of society is implemented by the Patil's leadership which changes Timma's as well as his community's life at the end. They settle in one village, their children start taking education.

However in the beginning, the village head Patil warns him my house is on the right side near Maruti temple, wait over there, I will come but don't sit on the steps of the temple. Timma is wondering, the foundation of this temple is built with the same stones which Vadar has provided, even the statue of the God is carved in the stone provided by we people and Why we are kept away from the temple? But he has no time to think about it, he is only concerned about the work which will feed his family for few days.

When Patil asks him to come inside the home, he hesitates to enter. He is offered tea in "special asprushya cupbashi" it shows that the clutches of the untouchability are so tightly fastened in India.

Nagamma – Timma's wife, Nilabai, Rasikabai – Timma's daughters-in-law, Vyankata, Balya, Dnyanaba, – Timma's sons are doing the entrusted duties without any questioning to family head. Timma being the head of the family takes all the decisions for the family. And they obey him though they starve and suffer many a times. They never complain.

The people of his tribe fall prey to superstitions, intoxication, illiteracy, malnutrition, starvation etc. Lack of education and awareness has given rise to all kinds of superstitions in this community. Fear of ghosts when men are drunk and on their way back to home, promising offerings to Gods and Goddesses for fulfilment of particular tasks, the custom of child marriage, giving birth to many children though they aren't fed full refers to same. Alcohol is the only relief after the day's exhausting work at the cost of food, many times in many families. All the day's earning was spent on country liquor without paying attention to the needs of family members who starved many a times. Related vices like beating the wife and children, quarrels with other Vadars was regular scene at night time in the habitat of Vadar people. Child marriage is also one of the customs so Timma also marries his son and daughter when they haven't understood the meaning of marriage. Psychologically and physically they haven't matured, when Bai, Timma's daughter is inhumanly tied and carried to her in laws house, the customs become more important than humanity.

Vadar is at the lowest rank in the hierarchy of Dalits. They are not allowed to cremate the body of Tippa's mother in the grave of native Dalit people of the village. Mahar and Mang who also reside on the outskirts of the village. Vadars are treated as Dalits of the Dalit. Shesha and Narsha from that community threatened Vadars to death if they disobeyed the rules of the village. Though Patil mediates in the matter, Shesha and Narsha are claiming that Vadars are not the natives of the village like them and they eat anything so how they will be allowed for funeral in their grave? This highlights the graded inequality as stated by Dr. Babasaheb Ambedkar. Castes are not equal in their status. They are standing one above another. They are jealous of one another. This feature of the caste system has very harmful effect. It destroys willing and helpful co-operation and strong unity which could have proved fatal for the oppressors.

Vadars are not allowed on the common water resources of the village. Even Lamani (other tribal caste ladies) and Mahar and Mang people prohibit them to take water from their wells and bore wells. The heart rendering scene of Bai's death for a pot of water is the epitome of discrimination.

The time span covered in this biography is almost half a decade. Both the philosophies mentioned above prove futile to explain this passing of time in the protagonist Timma's life. He is aging, he has become old, his children get married and he has grandchildren, these are the only references to changing time in the book. Otherwise qualitatively or quantitatively there is no change in Timma's life till the end.

**CONCLUSION:**

Though Vadars are the victims of social discrimination, they never think of mutiny or revenge against their oppressors. In a way they follow the democratic order. Enlightenment comes in the form of education at the end. Till that time, it's a still time. During the fifty years span of the book the struggle for livelihood (for bhakari & mirchu) becomes the prominent incident, when outside world was witnessing vast technological, agricultural, socio-political, economic, educational changes, the family' day began with the search for food and ended with little or no food and still with no outrageous complaint . The time has stuck till the end when again Patil shows the new path to the suppressed family. The story begins with Patil and ends with Patil. Patil as an oppressor in the beginning changes into Patil as a guide at the end who shows them the right path of education to abolish the discrimination existing in the society. Timma a common man gives extraordinary message people are not bad, time is bad.

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**EDITORIAL**

Research has a significant role in the professional lives of university and college teachers. If we compare Indian Universities to the Western Universities in terms of research, we are far behind. Hardly 6 to 7 Nobel Prize winners are in India, whereas there are 84 Nobel Laureates in Harvard University alone. It clearly indicates the position of research in India.

There are several reasons that our university and college teachers are not serious about research. Many of the teachers don't have positive approach towards research. Some of them have real urge about research and they want their work to be published and commented so that there can be valid and reliable conclusions. But unfortunately they don't get proper platform to publish their work, as there are limited number of research journals available now. To cater the needs of the research scholars, we have started 'Vivek Research Journal'. This is a sincere attempt to encourage researchers in various disciplines to publish their research articles and help them to generate research culture among them.

It gives me immense pleasure to publish First issue of vol V, No.11 of Vivek Research Journal. It is a matter of pride that the response to this is overwhelming. I am very happy to mention that the journal is converted in to refereed journal. All the articles published in this issue are properly reviewed by the panel of referees and I believe that we are successful in maintaining the standard of the journal. I appreciate the efforts of the article writers and I am sure they will sustain and enhance their research culture

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## GENRE FICTION: A NEW EMERGING AREA OF RESEARCH

Dr. Advait. D. Joshi\*

### Abstract :

*Genre fiction or popular fiction has not only impressed masses but also the movie makers. The movies based on popular novels have achieved box office success at theaters and set a chain of production of movies. Stephen King and Peter Straub have become household names in America. Ramsey Campbell and Clive Barker have acquired special space in book houses in England. In short, this genre has established its separate identity on the rich and mosaic floor of English literature. There are many branches of popular fiction. They bear their separate identity but are linked with one another by some common threads and philosophy. The present research paper aims at presenting some common threads that found in some branches of genre fiction. It also focuses on the common philosophy that the branches of this genre deal with. The present paper also draws attention of research and scholars to the dearth of research as far as this genre is concerned*

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**Keywords :** Genre fiction, Common philosophy, Dearth of research, Fantasy and Horror

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### INTRODUCTION :

Noel Carroll, American philosopher, cultural theorist and film scholar in his book *The Philosophy of Horror or Paradoxes of the Heart* makes a fine statement: "The onslaught of horror novels and anthologies, at present at least, is as unstoppable and as inescapable as the monsters they portray." (Carroll 01)

This is a statement about horror novels which indirectly focus on the onslaught of novels of genre fiction. Over the years genre fiction or popular fiction has impressed masses and a number of its readers is increasing day by day. But as far as research is concerned these novels in particular and popular fiction in general are neglected. Scholars, research students and educated people have not

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paid attention to popular literature and its impact on masses as it is expected. In the famous film, 'The Gold Diggers' (the 1935 films, one of many of a series) in which one of the character says, 'who are we to laugh at popular music? It is the heartbeat of America. This question reflects the wisdom of the character. Why does one think popular literature is inferior and not worthy? It is a reflection of reality. This reflection of reality leads us to the philosophy of popular fiction.

There is still a dismissive attitude among scholars and there are many misconceptions about the 'value' and 'worth' of popular fiction even in the minds of readers also. There is a need to look at this genre separately and not in connection with mainstream literature. What is popular literature? The word 'popular' is, of course, used to mean whatever is liked, desired, and approved by a large number of people. Similarly, popular literature is literature is liked, desired, and read by a large number of people. The term popular literature is also used to mean fiction that is popular with a set of readers. According to Milhorn, 'Genre fiction is fiction of emotions. Its primary function is to evoke feelings. The writer's goal is to entertain the readers.

## GENRE FICTION: A NEW EMERGING AREA OF RESEARCH :

The term Popular Literature has become an umbrella term which accommodates Adventure Fiction, Fantasy, Historical, Mystery, Romance, Thriller, Horror, Science and Crime Fiction. Adventure fiction usually focuses on action or mission—set in exotic or forbidding locals—of a hero who overcomes obstacles to achieve his mission. Though a hero is placed in life-and death situation, the story generally ends happily showing triumph of a hero over the situation. Fantasy fiction like science and horror fiction also introduces 'unknown' or 'other' but magic plays a crucial role in this fiction. The story line, which is based on myth or legend, has mythical creatures as well as common animals as characters. Moving around historical event, time or period, the historical fiction presents real or fictional characters. They are portrayed skillfully that they become part of the times. The historical fiction tends to give accurate historical details relating to settings as well as to characters and events. Historical novels raise social and moral issues through their plots. The most popular and attractive mystery fiction, in which mystery plays a vital role, usually begins with a crime or murder. Mystery fiction

always employs an investigator or a team of investigators to discover who-dun-it. There are clues left for the investigators to trace the mystery. The story generally ends happily. Romance fiction presents a love story with a happy ending. The story is based on either a misunderstanding between a hero and a heroine or outside circumstances that force them apart. The story ends with the reunion of lovers. This fiction introduces type characters; men are handsome, smart, and dangerous where as women are strong, independent, and often beautiful. Science fiction, which is usually set in future, introduces 'unknown' or 'other'. The story line is packed with technical and scientific details and characters are secondary to topics and atmosphere. In short, fantasy, horror, and science fiction depict intrusion of 'unknown' into a life of a common man. This notion is also presented by suspense fiction. Though settings are present day, the story line presents a dark, menacing atmosphere. The action usually takes place within a narrow time frame—in only a few days. Though there is a confrontation between a hero and a villain, the hero survives. With the help of extensive details and technical language, thriller fiction centers on violence or threat of violence. Protagonists are always pre-

sented as strong and sympathetic who operate under their own personal codes. The story line is woven around national or international politics.

Though different characteristics offer these branches of genre fiction their own identity, these branches share some elements which link them to each other. But these elements appear with their generic touch. Fantasy and horror are drawn on everyday fears and tend to produce realm of creatures that are bigger than life. Both these fictions create nightmarish situations. However, fantasy fiction is more affirming and offers a protagonist a chance to win whereas in horror fiction a protagonist has to struggle to survive. In fantasy fiction evil is defeated but in horror fiction evil always survives. Horror and fantasy fiction have a sensitive approach while science fiction has a rational approach. Science, fantasy, and horror fiction employ a challenging 'other' or 'unknown' but in science fiction the 'other' is controlled by scientific knowledge and technology. In fantasy fiction the 'other' is subject to magic while in horror fiction the 'other' is beyond the control of a human power. Suspense plays a key role in thriller, mystery, romance, suspense, horror, and adventure fiction. Yet, in each



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of these fictions except in suspense fiction the central focus is on something other than suspense. Both in suspense and mystery fiction there is puzzle. In mystery fiction protagonist's aim is to get into puzzle to find out its working in order to solve it but in suspense fiction a protagonist tries to get out of puzzle. Mystery fiction begins with something happened whereas in suspense fiction something is going to happen. The pattern of suspense novels is similar to horror novels. Both the novels show a danger entering the sphere of human being's normal life. In suspense fiction, however, the danger is human. In horror fiction a danger can be both a supernatural element and a human being.

It becomes clear that the branches of genre or popular fiction, though they maintain separate identities, have some things in common. And there is a need to undertake a research focusing on these common things. Uncanny situations remain is at the centre of this genre. The notion of uncanny is connected with defamiliarization, ghostliness and disturb and disease. The familiar circumstances unexpectedly turn into unfamiliar. This turning is unanswerable and unquestionable as why or how this has happened.

This inexplicability is very nature of popular fiction. All the branches of genre or popular fiction move around the concept of the 'other' or the 'unknown'. It has always been believed that Ghosts, monsters, witches and strange entities exist in the 'other' or the 'unknown' world. They belong, as Lovecraft points out: "to spheres of existence whereof we know nothing and wherein we have no part" (Lovecraft 1). The famous horror novels of Ira Levin's *Rosemary's Baby* (1967), *The Exorcist* and Campbell's *To Wake the Dead* (1980) show human body invasion by the 'other'. The novels of John Wyndham's- *The Day of the Triffids* (1951), *The Kraken Wakes* (1953) and *The Midwitch Cuckoo* (1957) centre on monsters. In *The Day of the Triffids* the narrative begins with the protagonist Bill Masen is in the hospital due to the triffid plant. *The Kraken Wakes* present the alien, Meteors who threatens London and other parts. The novel presents an alien from gas giant. At the end of the novel scientists develop an underwater ultrasonic weapon to kill the alien. The famous fantasy novelists J. R. R. Tolkien (1892-1973) and Peter Soyler Beagle (b. 1939) manifest horror in their novels. Tolkien's *The Lord of the Rings* (1954-55) presents a journey of the ring

and battle fought for it. Beagle's *The Last Unicorn* (1968) depicts a battle between the forest owner Unicorn and the Red Bull. In short, it seems that these branches of genre fiction deal with the 'other'. H. G. Wells's *The Island of Dr. Moreau*, Ramsey Campbell's novels like *Silent Children* (2000) and *Secret Story* (2006) deal with the internal 'other'. Hence there is a scope for researcher to undertake the research focusing on this common theory of genre fiction. This type of research may focus on social aspects of this literature. A cursory study of this genre shows a common philosophy that reality is an illusion. Crime and horror fiction today present dangerous people and make people aware of them. For Campbell and P. D. James apparent reality is an illusion. It also seems that real horror or emerging horror is at the base of popular fiction. There is a need to undertake research on genre fiction which may focus on many social, moral and cultural aspects of genre fiction. Genre fiction is not an escapist fantasy. It is a social history. Popular literature is not important or worthy not because it tells us that an evil exists but it also tells us that an evil can be defeated.

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# Critical Space

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**Surveillance of Parental Anxiety with Young Adult Literature**

\*Mrs. Manik Shantimath Patil

**Abstract**

The parents and the children are closely related with each other. Both reciprocally form the family. One's suffering disturbs the whole scenario of whole family. The present paper examines the parental anxiety for the young adult children. Young adults who are through still immature inwardly, outwardly act with the maturity which provokes them to face many mishaps in the life. The present research article has signified the Young adult literature as being the guide for the adults and adolescents as it shows the ways to solve the problem in the real life. The young adults do not like the inspection of the parents. They want to prove that they also can lead in the life without the guidance and assistance and control of the parents. The present study claims the solution over the anxiety of the parents that the parents should love their children but should not compel their decisions on them. The proper care and love will enforce the children to adopt the good culture which will lead them on the right path of the life. The young adults who are well-bred, well-cared and well-loved can't break the trust of the parents.

The present research study is the analysis of Young Adult Literature to examine the parental anxiety for the adolescent children and to understand the parents' role in their growth. Analysis in this study is of the select novels *Someone Like You* of the American Young Adult fiction writer, Sarah Dessen. The aim of the study is, to analyze the characters in the select novels with their dialogues, communications with other characters, their emotional expressions to interpret the actions and the opinions of the characters and the novelist.

**Key Words:** *Young Adult Literature, parental anxiety, adult Fiction, etc.*

What is the role of parents in the lives of the adolescents? What do they expect from the adolescents and what do the adolescents expect from their parents? Does the young adult literature reflect the parental anxiety? What does this anxiety states? And whether the parents in real life may seek relief through it? It is the significant task that is to know the parental anxiety that reflects through young adult literature. There is little discussion how the young adult literature pictures the parental anxiety. The parents of the adolescents are

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always very much worried about their children. They feel quite restless about them.

Young adult fiction is quite popular term in the present age. It is also called as YA and also as juvenile fiction. The Young adult Library Services (YALSA) of the American Library association (ALA) defines a young adult as "someone between the ages of twelve and eighteen ([http://en.wikipedia.org/wiki/young\\_adult\\_fiction](http://en.wikipedia.org/wiki/young_adult_fiction))". The young adult literature draws the attention of the readers at the variety of issues-such of identity, sexuality, science fiction, depression, suicide, drug abuse, alcohol abuse, family struggles, divorce, friendship etc. Young adult literature is a broad term, and this paper will examine the select novel and the characters that are performing the role of the parents as well as those who the children of them of the age range to be between 12 and 20, the adolescents or young adults. Much of young adult literature ignores parental figures — they're often inconvenient to the plot of the story, which is why so many YA novels are set in boarding schools or feature orphaned protagonists. When they do play a part in the story, it's often a source of conflict. Since YA literature is about coming of age and gaining independence, it makes sense that many plots are predicated on tension with parents. Teens are trying to forge their identity, which often means rebellion. The best stories are built on a foundation of conflict, and for young adults that means the main characters are at odds with people in positions of authority, including parental figures.

The select author Sarah Dessen is the most prolific, leading and appreciated young adult fictionist. She has contributed much to enrich American literature by writing young adult novels. Sarah Dessen has been dominating young adult fiction since 1996. She has succeeded in drawing the attention of the critics, scholars and the readers by effectively handling the young adult fiction. Sarah Dessen through her young adult novels has handled various themes which relate and affect the young adults— search of self identity, friendship, mental agony through physical lacunas, poverty, drug addiction, fear of truth, agonies of the children of drug and alcohol addicted parents, parental divorce, insomnia etc. From the beginning she has focused her attention on the young adults through her novels. Her novels speak freely about the various issues, aspects and problems of the young adults. Sarah Dessen has laid excellent analysis of the critical situation that parents of the adolescents face through her writing.

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The present research critically studies the same through her select literary work *Someone Like You*. The select work for study *Someone Like You* (1998) is honored with the titles: An ALA Best Book for Young Adults, A School Library Journal Best Book of the Year, A Barnes and noble.com Best Teen Novel of the Year. It also won the Young Adult Book Award 2000-2001 of the South Carolina.

*Someone Like You* (1998) depicts a year in the life of two sixteen-year-old best friends, Scarlett and Halley. They have been best friends since they were eleven, when Scarlett and her mother moved next door to Halley's family. Although Scarlett is much bolder and more self-confident than Halley, the two girls immediately become friends. The novel begins at the end of the summer before the girls' junior year of high school. Scarlett has fallen in love with a boy named Michael Sherwood over the summer who is just a 16 yrs old, and the day after she enjoys with him for the first time, he is killed in a motorcycle accident. Halley, who has been going through a phase of separating herself from her mother after a trip to the Grand Canyon earlier in the summer, comes home from camp to be with Scarlett and attend the funeral. Scarlett tells Halley that Scarlett's boyfriend, Michael Sherwood, died in a motorcycle accident that afternoon, and she asks Halley to come home. Halley knows it is hard for Scarlett, who has never been the needy one, to even ask for her help, and Halley tells her that she is on her way. Halley lives in a middle class family with her parents very happily in quite safe atmosphere. Her mother is a therapist, an expert on adolescent behavior. She has written two books, dozens of seminars and done many talk shows advising parents on how to handle The Difficult Years. But she herself is quite confused for dealing with her own daughter. She used to advise her friends to stay in touch with the teens. This is the mockery Sarah Dessen has focused as her this experiment always irritates her own daughter, Halley, the protagonist of the novel. Though the therapist she can't understand the nature and behavior of her own daughter.

The select novel is an excellent example of the anxiety of the parents for their adolescent children. Halley's mother always complains that Halley speaks lies frequently and doesn't tell the things that happen in the school. She wishes that Halley should tell her everything in her life, about her friends, teachers and her mind. But considering the adolescents' point of view one can understand that the teenagers think themselves capable of handling the things. Moreover the fact is that though Halley is much loved and cared by her parents for the

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friendship of Scarlett she lies with her mother. It is the friendship which makes the both friends to help each other in the crisis as well as in the happiness. Halley accompanies and supports to Scarlett from start to end - in her grief, in her pregnancy; she helps her to face the society. She does each type of help which a child of father does in the pregnancy of his wife does. She hospitalizes her, reads the books for pregnancy, accompanies her in teenage pregnancy club, reminds her about her nutrition, understands her mental as well as the physical situation and supports even at the time of delivery. She slips away from the school and brings back to Scarlett from the hospital and saves her from abortion. While performing all these actions she has to speak lies with the parents. As a result Scarlett names the child as Grace Halley Thomas. Sarah Dessen comments on the friendship in *Someone Like You*, "...life is an ugly, awful place not to have a best friend." (Dessen Sarah, P. 23) The young adults are ready to do anything for the friendship. It is the friendship of Scarlett which saves Halley from the loss in the life as she smoothly drives her away from Macon, Halley's boyfriend that shows that he is in love with her but actually he just believes in the momentary pleasure. When the mother asks her about Macon Halley very angrily reacts over it in her mind, "You don't know everyone I know (Dessen, Sarah, p. 118)." She dislikes her life incapable beyond or without her mother. The adolescents feel insulted to see the interference of the parents in their lives. They are fed up of the extra care of the parents. Young adults do not like to be treated like the children. Though for the parents the children are always the children, the children dislike this approach. Especially young adults think their parents humiliate them. Halley's father, who is a radio jockey once refers the humorous account in the life of Halley when she was just five years, she feels embarrassed to listen it. Her mother also freely utilizes the example of her daughter, Halley in her books, lectures, articles as a therapist. Halley in select novel says, "My parents both made their living humiliating me" (p.73). In a particular group the adolescents like the company of the same aged. They want to be away from their parents. The young adults do not like the inspection of the parents. They want to show, prove that they also can lead in the life without the guidance and assistance and control of the parents. Halley dislikes the self approach of her mother in Halley's case.

The novel depicts tension of adolescents' parents. They know the mind of the young adults is quite sensitive and can be easily caught. Everywhere there

are temptations before them. Halley's parents are very much in the same. There are many attractive things lying before Halley which are easily accepted by her classmates without thinking their consequences. Even Halley who never misses a single lecture tempts to miss it by speaking lies with the rector as well as with the parents for Macon. Even she prefers to celebrate her birthday with Macon instead of with the parents.

The novel reveals the anxiety of the parents. In all the phases of life parents are caring for their children but adolescence is the biggest caring phase for the children. The parents can't imagine the disturbances in the lives of their children. So at each and every moment they try their level best to protect their children from the problems. It is the worry and tension of them for their children which provokes them to apply strict treatment if and when they find any mistake committed by their children. When Halley's mother finds her daughter's misbehavior she feels very angry and even declares the punishment for it. She declares one month's ban on Halley to go outside. She offers strict punishment, prepares rules, and keeps watch and what not for her. Whereas the father reacts very silently on each event but every time he discusses with his wife about Halley. He never stops his wife to speak angrily and take strict actions against Halley because he needs the welfare of the daughter. She feels very disturbed and angry for Halley. Halley feels surprised to see the changed nature and treatment of her mother. Halley's mother feels guilty to know the ingenuousness of Halley. She feels relaxed to see Halley's innocence and the lies she has spoken for the sake of her friend, Scarlett.

Whenever he realizes the solution of the problem he expresses his love for Halley by offering the milkshake. Milkshake is a kind of peace offering by Halley's father. It seems that they will be easily tempted but if the children are nourished proper love and care the culture never fails.

One of the greatest worries for the parents is that the company of their children. Though the parents think about the welfare of the children, the children consider it as their insult. The adolescence is the phase where the young adults can be easily trapped. It is the company of Ginny Tabor which attracts Halley towards smoking and drinking; Elizabeth Gunderson refers the dirty place Rahta again and again before Halley so Halley decides to express her love to Macon on that place; it is Macon who himself is a careless boy tempts

Halley but at another side Halley's mother finds solace whenever Halley is in the company of Scarlett.

The novel focuses on the problem of teenage pregnancy which is one of the biggest problems before the young adults and the cause of parental anxiety. "Instances of rape, violent crimes, shooting, murder, suicide, etc. are increasing every year during last few decades. Babies have babies; the proportion of unwanted teen pregnancies and peer pressure to have sex. The incidents of depression have doubled at puberty and adolescents are becoming the victims of drug addiction. All these facts clearly indicate deficiency that is known as 'emotional illiteracy (Emotional Illiteracy...P. 31)." Scarlett becomes pregnant and unfortunately she loses her boyfriend, Michael Sherwood. Marion, her mother feels shocked and sad to see her daughter's teen pregnancy. But her love for her daughter makes her to take the decision of abort the child. When Scarlett decides to keep the child she gives one more option of adoption to rescue from the unwanted child. But Scarlett dislikes both the decisions and rejects to accept them. Though her mother, Marion and many more in the society insist on her to abort the child she decides to keep it and succeeds in giving birth to the child with the help of Halley, her mother, Marion and Halley's mother.

The present study consoles the suffering parents that however the young adults drive themselves away from the parents; they can't break the trust of the parents. The young adults who are well-bred and well-cared and well-loved get the same experience. In the select novel, *Someone Like You* Sarah Dessen shows the protective parents. The parents in it always care for the safety and happiness of Halley. But Halley is fed of over care and worry of her mother. So still there is divergence of opinions among the mother and daughter and results into the clashes. At New Year's party Halley's mother uses her last weapon of trust in the case of Halley and allows her to go outside to attend the party. Halley has much self-respect and she doesn't feel excited in the case of Macon. She expects the acceptance of love for her by Macon and wishes to express her own. The young adults who are loved and cared properly are much responsible and self-controlled whereas Scarlett's mother Marion pays very less attention towards her daughter. She is always busy with her dating and smoking. As a result Scarlett misses in her life.

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Young adult literature is about growing up and finding out who you are, which often means navigating challenging relationships with parents. It's a big part of growing up, and YA lit reflects that. According to, MB Mullali, "Tossed into a seemingly hopeless situation, the protagonist rises to the occasion and takes advantage of the circumstances to learn and grow. He is pined against unfair or unusual problems and uses his wits and instincts to solve them. In the end he is all the better for his sufferings and difficulties, often in a happier position than before as a result" (<http://www.examiner.com/article/common-themes-youth-fiction>) that.

Young adult literature is also called as the Problem novels which reveal the problems with the proper solutions to the problem. The adults and adolescents, for both, young adult literature shows the ways to solve the problem in the real life. The present study signifies the truth that the parents should love their children but should not force their decisions on them. They should be aware of the likes and dislikes of the children. They must be aware of the fact that sometimes they also can fail in their decisions. Halley's mother dislikes Macon which is her right observation but her finding about Noah about whom she is quite confident and always tries to bring Halley near Noah. But at last she realizes her mistake when she finds his ill behavior with Halley. The young adults wish their parents to consider their happiness. Scarlett is emotionally attached with the baby she is carrying of Michael Sherwood but her mother tries to abort it without considering Scarlett's happiness.

The word 'family' is quite sensitive for both the parents and also for the children. It is incomplete if one is absent. It is quite natural that one is anxious for other. This anxiety is doubled in the case of the adolescent children at the side of the parents. Such an anxious position may add the stress in family and may create critical situation as Halley and her mother or Scarlett and her mother suffer through. On the contrary the emotional health may reduce the stress. The proper care and love for children will nourish them properly with good culture as Halley. Halley looks many temptations in her life but the culture she has received never permits her to do ill behavior and provokes her to act for the welfare of the friend. The children need the company of the parents but the parents must be conscious that the place of love and care should not be taken by the peer pressure. Alice Trupe in her article 'Addressing Addiction' says, "Peer

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pressure seems more often to lean young people into self-destructive behavior than into healthy and constructive experimentation" (P-23).

Love and culture of the parents perform the role of a torchbearer in the life of the young adults which lead them to avoid all the mishaps in their life and also help to lead them on the proper way of the life.

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## COMMERCE AND MANAGEMENT EDUCATION IN INDIA - CHALLENGES AHEAD

Dr. U. R. Shinde

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### Introduction

Commerce and management education in India is one of the important and oldest branches of education in India. It was started in 1886. It has recorded tremendous growth in the history of Indian education. It has been playing vital role in fostering trade and commerce in the country by providing human resources. It differs from other existing branches of education. The scope of this branch is wide and it covers so many sub branches like Accountancy, Marketing, and Human Resources etc. Under these wide spectrum various courses, degrees, diploma and post graduate courses run by various institutes and Universities in the country. Commerce and management education in India has directly or indirectly supporting the growth of trade and commerce activities in the country. As compared to other branches it is considered as most job providing education branch. So this stream has created large number of human resource to cater the need of industry. This stream is not only considered as a stream of employable education but it also creates large number of professionals like CA, CS, Tax consultants etc. It is engaged in providing self employment to plenty of youths of India. In the era of globalization this one of the important branch of higher education in India is facing lot of challenges about its usefulness and employability. Globalization calls for internationalization and multinationalisation of Commerce and management education in India. Globalization of Commerce and management education in India is also influenced by global business environment, interaction among government professional organizations, companies and Commerce schools.

### Globalisation-

The term 'globalization' refers to integration of economies and societies through cross country flows of information, ideas, technologies, goods, services, capital, finance and people. It has been historical process and there was rapid integration of the economies in terms of trade flows, movement of capital and migration of people. The growth of globalization was mainly led by the technological forces in the fields of transport and communication. As we know that the knowledge is the driving force in fast changing globalised economy and society. Quantity and quality of specialized human resources determine their competence in the global market. Globalization has created a multi-dimensional impact on the system of education. It promotes new tools & techniques in this area like E-learning, Flexible learning, Distance Education Programs and Overseas training. India has been adopted this global phenomenon. As part of globalization, the economic reform packages were introduced in India in the beginning of 1991. These reform packages leads to heavy compression on the public budgets on education sector, more specifically so on higher education. This has trickled down to public expenditure on education in general, and higher education in particular. Naturally the Commerce and management education system in a country has influenced by the globalization process at large. (Sharma, Saini and Joshi, 2012)

### Growth and Present Status of Commerce and Management Education in India-

The history of Commerce and management education in India is of over 50 years. It is found that the first full-time MBA programme in India was started in 1957. Then, the two Indian Institute of Management were started in Calcutta and Ahmedabad in 1961 and 1962, respectively. However, phenomenal growth of Commerce and management education in India was from 1991, the year of economic liberalization in India. Following table shows the decadal growth of Commerce and management institutes in India

Table No.1 Growth of Commerce and Management Institutions in India

Year	No. of Institutes	Growth	% of Growth
1958	9	-	
1968	14	5	56
1978	58	44	314
1988	87	29	50
1998	697	610	700
2008	1140	452	65
2013	2467	1318	115

(Source- Data compiled from AICTE and other allied sources)

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## COMMERCE EDUCATION IN INDIA : CHALLENGES AND OPPORTUNITIES

Dr. M. A. Koli  
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### Introduction

Recently business, commerce education and research are interrelated terms which includes finance, marketing, human resource management, business laws etc.. To elevate economy of our country, we need professional commerce community, economist and accountants with advanced practical knowledge. We have to train the new generation in different aspects of business environment and also to play a very important and vital role to enhance the quality of commerce education. There are varieties of subjects included in a commerce course, these includes financial accounting, cost accounting, financial management, economics and business laws.

### Objectives of the Study

- To examine and evaluate the commerce education in present scenario
- To know the challenges and opportunities in commerce education
- To make suggestions

### Higher education in India

India's higher education system is the third largest in the world, after China and the United States. As of 2009, India has 20 Central universities, 215 state universities, 100 deemed universities in India

In India Commerce as an educational stream is first opted at intermediate level i.e. 10+2 level or after class 10<sup>th</sup>. B.Com is awarded to students if he/she pursue commerce at the undergraduate level. Commerce education is that area of education which develops the required knowledge, skills and attitudes for the successful handling of trade, commerce and industry. Commerce education is living discipline and is totally different from other disciplines. For the economic development of the country and to meet the growing needs of the society, there is greater demand for sound development of commerce education in Indian Universities.

### Research Methodology

The required data for the present study have been collected mainly from secondary sources. The secondary data is collected through published books, journals, reports and by accessing Internet.

### Number of Commerce Students in India

In order to understand the progress of commerce education in India since independence we have to rely on statistics-

Year	No. of Students	% increase 1950-51 =100
1950-51	36,347	100
1960-61	78,312	215
1970-71	3,54,615	976
1991-92	11,54,804	3177
2005-06	20,00,000	5503

Source : - Vidyasagar University Journal fo Commerce

The above table reveals that number of commerce students in India since 1950-51 to 2005-06 has been increased.

### Challenges Before Commerce Education

1. Unpopularity of commerce at competitive examinations, the syllabi of commerce at competitive examinations is not attracting even the meritorious commerce students.
2. Lack of knowledge about commerce at school level as commerce education is not introduced at school level in many states

3. No preference or reservation for commerce graduate either in employment or in admission to professional courses like C.A., I.C.W.A., C.S., M.B.A., etc.
4. Instruction in regional media and inadequate or non availability of reading material in regional media.
5. Inadequate teaching aids like commerce lab, audio-video films etc. and untrained teachers.

### **Re-designing of Commerce Education and Job Opportunities**

Today commerce education is taking global dimension. Commerce graduates and post graduates from the college and the universities are now recognized as a potential talent in the educational market. Commerce offers foundation for many professional careers like Accountancy, Finance, Tax ,Banking etc. besides academic, research and many more. Commerce education provides a spring board for opportunities in a range of financial services, insurance, capital market, entrepreneurial ventures, and Government services.

The various alternatives are available for re-orientation of commerce education are-

- Academic Oriented Courses for giving liberal commerce education for developing quality of mind, logical thinking, initiative attitude to life and a general understanding of business.
- Self Employment Oriented Courses such as taxation, management accounting, and financial analysis, cost accounting.
- Job Oriented Courses such as computer accounting tally, salesmanship, advertising etc.

### **Suggestions**

To make commerce education more effective and job oriented following are the suggestions

1. Build close relationship with trade commerce and industry or establish university –industry Hub.
2. Use of computer in commerce education should be compulsory as per the needs and requirement of Industry.
3. University –industry /profession interaction for making the relevant.
4. Training is essential for the teacher. Faculty members should update their knowledge.
5. Placement is the ultimate goal of any business education. To place the students in industries, college can arrange campus recruitment and placement.

### **Conclusion**

Free economy offer new challenges as well as opportunities to universities around the world. The Institution must impart high quality education in the fields of commerce education and try to make some undergraduate and post graduate courses very popular among students. Pupils pursuing an undergraduate course in commerce should acquire practical knowledge of business management, financial accounting, marketing and business communication skill, apart from the above, placement should be the ultimate goal of any business education. The changes are very fast and our course must keep pace with the changes. Therefore we have to adopt ourselves to the changing environment.

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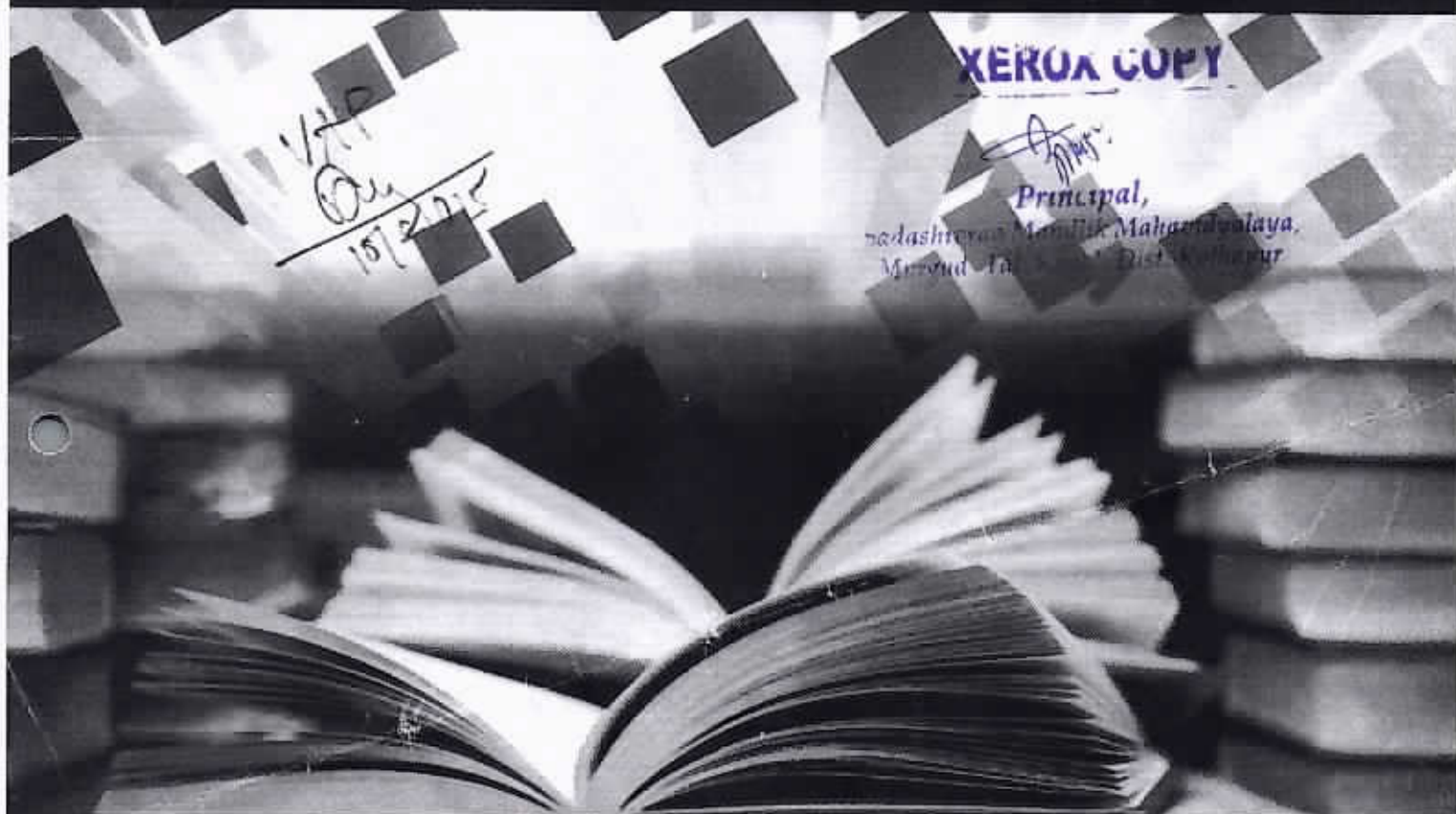
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## EFFECT OF MEDIA ON CULTURE

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### Introduction:

Culture is an inseparable aspect of any country.

Country is recognized by the culture of its people. People live in a society and society is formed by the group of men. Man is a social animal. Thus culture is formed when man started living in group. He developed his own living style that made him different than beast. His ability to think and speak developed it. Nature provided him food, cloth and shelter. Beyond these physical requirements, man has now another basic need i.e. communication. It is necessary now-a-days for being alive.

Culture is maintained through communication. Communication has now become an art of transmitting information from one person to another. We try to make others happy with our communication. It makes us very choosy while using words. We try to win people at large at a time with the effective use of language. This is the very stage where we need help of media. Media has now become an effective tool especially in the hands of businessmen. They try to reach out to their customer means masses at a time through advertisements. Obviously it is named as *consumer culture*. This very process of one person talking to many is called mass communication; and the medium used for it, like newspapers, magazines, television, radio, telephones, internet, cellphones etc., are called mass media. The present paper focuses impact of various media on our culture.

### Emergence of Media:

Media is developed 20<sup>th</sup> century onwards. The masses i.e. people have produced it out of their particular tastes and values which is why it is also termed as mass culture. The media has now so intermingled with culture that it is known as *media culture*! In its world it is responsible to build or destroy someone's image. Hence it is known as *image culture* too. Human life is now surrounded with this media. Broadly speaking, there are three basic types of media

viz. print, audio and audio-visual media. Let us see various forms of media that have paved the way to develop its culture.

**Print Media:** This is the very affordable type of media since the printing press came into exist. Newspaper is the well-known media that reaches every nook and corner of the world with its message for those who keep pace with time. The important information, beneficial for the welfare of the people is conveyed through it. In response to this people rush to accomplish its purpose. Magazines, books, pamphlets, circulars, boardings, wall-painted advertisements are included under the same title. These keep the masses update with the world around. They also guide people whether to accept or reject the culture they read through these sources.

**Audio Media:** The next affordable medium of mass communication and culture is audio media i.e. radio-like devices. It entertains with news, discussions through phone-in programmes, advertising messages, circulates news and opinions directly into the listener's home! Similarly, some hawkers, with some audio system, were also used to be hired by the local businessmen to advertise their products and services. Radio is such an effective medium of reaching every ear. It helps to maintain relations through wishing birthdays of some close relatives, friends, celebrities, local and national leaders etc. On the other hand, some government departments, such as health department, use it for the social welfare. Whenever any natural disaster fall upon or any epidemic threat prevailed in the city. This indicates the attachment between one to the masses or masses to the one as well.

**Audio-Visual Media:** The next most effective media is Audio-Visual Media. Television set peaked this to reach all over the world. Then computer made it run faster. Now-a-days android mobile phones hiked it reaching in each and everyone's hand. Technology has made some things possible which were once impossible. The motion pictures are much appealing to our visual and

auditory senses. Television programmes are helpful to spread education, information, entertainment, and advertising messages with its amazing creativity. Electronic hoardings are a newly introduced medium that attract people though they are in a huge crowd! As an example, when an epidemic breaks out, these medium gives audio-visual demo to the people about how to take precaution to protect themselves. This makes the people feel proud of their health care department and an invisible bond of relation is created. Thus mass media does not focus on entertainment only. It also reports news with its interpretations and opinions. Whatever may be the media they depend on each other.

**Effect of Media on Culture:** After knowing median and their functions, let us see its effect on our culture. In this modern era, people have to struggle every day to earn their bread and butter. For this they travel from their villages to the nearby cities. Cities are the places where people come from all over the world. This compels them to adjust themselves with the city culture. They have to communicate in the languages which is not their own. Television and radio help them to learn this new language and culture of new locality. But as every coin has two sides, media also has its both positive and negative effects. Let us first see the *positive side*.

**Radio** is the infotainment device now-a-days. It has many contests and gift hamper offering games. It caters great scope for listeners' general knowledge of anything going around the world. It also gives information about forthcoming happenings well in advance. It updates, alerts, warns the audience every now and then. Modern technology has made it so much portable that we can now carry this into our pocket in our mobile phones!

Cricket is the game originated in England is now played worldwide because of *television*. It has become a matter of prestige, reputation and image for the businessmen in the global market. World Cup matches make a business of crores in a single match! It brings businessmen of the world together for the same. Thus this is a great culture building game.

Television is also knowledge imparting device. It makes its viewers to watch knowledge based

programmes with demonstrations. Some companies introduce a new kitchen product that can save time of an office going lady. They show how it works and how to operate it. Some unknown services are introduced to a family loving businessman in the budget! The tour package, policy offers, discount products, festival offers etc.

Our nation needs a solid support of its youth to handle its administration skillfully. The best means to find and select brilliant stake holders for this competitive exams. Television news is very helpful for the competitive exam givers. Every update is given every minute. Various channels provide loads of information from every nook and corners of the world. Discovery channel shows amazing outcomes of researches. These are the inspiration for the upcoming researchers. It shows life documentary of world personalities as well. Thus regular TV watch may change one's life and personality. We feel free to exchange our knowledge with each other after watching a specific news or programme. This strengthens relationships with friends, family and people around us.

Television shows culture of various people with their clothes, foods habits, rituals, lifestyle etc. One can accept or reject what one likes or dislikes! Television is a good company for one who is alone at home, bored ones and is release from any tension in day to day life.

Television serials and films are of great help to share our culture with others. It emphasizes the importance of human values. It gives good practice of how to maintain one's personality; what are the good and bad outcomes of our behavior; how to cope with this competitive world in every sense. Thus television helps to build self-confidence, self-development, self-nourishment and self-awareness.

Now let us see the *negative side* of media. Though radio is knowledge imparting medium, listening all the time to it will not be fruitful. Limited programmes are broadcasted. It is not always possible that it will have a good range if one is using mobile radio. If the state is changed, it is not possible to listen one's local language programmes as some radio stations are broadcasted in local range only.

Coming to the television, it is not that it shows only good programmes. It also shows some unimportant

times that can badly affect our valuable culture, it shows some actresses in their short dress which is an appeal to *desire*. Some scenes in films, serials, advertisements can be damage to our values and culture. They focus on obscenity, sensuality, criminality, mess and negativity. This has made to title it as an *evil box*. One cannot make future bright sitting all the time in front of TV. Watching TV can become a distraction especially for children. It prevents children

from playing games which are necessary for their health and physical developments.

**Conclusion:** Media plays a vital role in the life of man. Culture can be built and destroyed by the means of media. Hence it has now become more powerful tool than any missile in the hands of every nation. If it is used skillfully it can prove to be a boon otherwise it will be a curse as it will steal one's creative time only to listen or watch the programmes.

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## **Ramsey Campbell's *Needing Ghosts*: A Fine Illustration of Weird Fiction**

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Ramsey Campbell (b. 1946) is a major writer of horror fiction. He effectively presents gothic, cosmic, mundane icons of horror placing them in modern settings. His novels can be grouped into four categories such as Gothic Horror novels, Cosmic Horror novels, Mundane Horror novels and Concealed Horror novels. Apart from novels, Campbell has written many novellas and short-stories which abound with above discussed types of horror. The present paper entitled *Ramsey Campbell's Needing Ghosts: A Fine Illustration of Weird Fiction* focuses on Campbell's distinguished way of weaving horror.

### **INTRODUCTION**

Ramsey Campbell, less popular but most proficient writer, has elevated horror fiction-supernatural and non-supernatural-to the level of literary merit. Though Campbell's first story collection *The Inhabitants of Lake and Less Welcome Tenants* (1964) reflects his love for supernatural horror fiction and H. P. Lovecraft's (1890-1937) influence on Campbell, his journey to date as a horror fiction writer attests his interest in 'mundane' or non-supernatural horror. Along with his supernatural horror novels, the novels like *The Face that Must Die* (1979) *The Nameless* (1981), *The One Safe Place* (1996), *Pact of the Fathers* (2001) and *Secret Story* (2006) send shivers in the hearts of readers, though they present serial killers and criminals as icons of horror. Horror fiction is, for Campbell, a mixture of supernatural element and human psyche. But Campbell's novella *Needing Ghosts* (1990) seems to be a different kind of fictional work which stuns readers and effectively gathers shudders of horror. Campbell thrusts readers into a baffling situation.

The story of the novel revolves around a man. Waking from the sleep, he feels himself a stranger and leaves the house in which he has slept. He travels by ferry and then takes a bus and finds himself in the heart of some large city. At a book stall he finds a book entitled *Cadenza* by Simon Mottershead and he finds his own picture on the cover of the book. This forces him to recollect certain things. He is to deliver a lecture at a writers group

that day. Naturally, he takes a taxi which takes him to the library housed in shopping mall. He delivers a lecture but is annoyed by a bald man. This man, as Mottershead thinks, has been chasing him. The man comes forward and wishes to have interaction with Mottershead. Fleeing, he again finds himself in a bookstore where he searches for a copy of *Cadenza* with his name as previous one he has left in the library. But he finds books of child pornography written by another person named Mottershead. He searches the same in another book shop where he gets nothing of the sort. Bewildered, Mottershead happens to meet the bald man. In a fight, 'he (Mottershead) knocks the hand aside and digging his fingers into the man's mouth, seizes the upper set of teeth' (NG 222). And, 'he throws them as high as he can. They lodge in the branches of a chestnut' (NG 222-223). Wandering in the park, Mottershead suddenly remembers that he has a family—a wife, a son, and a daughter. He also remembers that they live nearby. Absorbed in this thought, he comes to a house which he believes his own house. But it is not his house. He comes back his home and meets his wife and children. They insist him to take a rest. Suddenly he finds a videotape of his interview he had once given. This interview forces him to remember about his nervous breakdown. After some time he enters the room only to find that his family members are killed:

They are lying face up on the boards, their hands folded on their chests. His children's heads are nearest the door, his wife's feet are between them. . . Their faces look as if someone has tried unsuccessfully to pull and knead and pummel them into a semblance of calm (NG 253-254) The novella ends keeping readers in a bizarre situation. At the end Mottershead wonders whether he is mad or dead.

A cursory survey of horror fiction—published from 1980 to 1990—focuses on *Needing Ghosts* as an innovative horror novella. John Saul, the American novelist grew his interest in ghost possession theme as his novels *Comes the Blind Fury* (1980), *Nathaniel* (1984) and *Brain Child* (1985) moves around the ghost possession theme. At the same time the famous American horror novelist Suzy McKee Charnas preferred to present a vampire in his novel, *The Vampire Tapestry* (1980). The story of Dr. Edward Wayland reminds readers of the external 'other' around which the traditional and modern horror fiction preferred to move. These writers stuck to the traditional icons of horror and placed them in modern settings.

On this background *Needing Ghosts* proves to be a different kind of horror fiction in which Campbell has shown his skill of arousing horror simply by telling a story of a man. He surely thrusts readers into a baffling situation and the same atmosphere is continued till the end of the novella. And the same atmosphere pervades in the mind of readers after they finish their reading. In short, *Needing Ghost*, with its innovative mechanism of horror, its deceptive and hallucinatory atmosphere, and above all the employment of concealed horror, remains unmatched horror novella.

It becomes difficult for readers to think of Mottershead's state. What is his state? Is he really dead or mad? Or is he dreaming? Scholars and critics have interpreted the state of Mottershead in their own way. Dr S. T. Joshi, the American Critic (by birth Indian) has refereed the opinion of Steven J. Mariconda: The story of Simon Mottershead, a horror writer who has gone mad, murdered his family, and then turned the knife on himself. The events of the story, told from the perspective of Mottershead, after his death are, a surreal



series of episodes that lead to his realization of the murders. The crime narrative, Campbell's hint at the end, is simply a *dream* of the dead author (86).

Mottershead has *fallen into his own fictional universe*. Many points in the narrative seem to point to this conclusion. The frequent citation of books, bookstores, and the like suggest that we—and Mottershead—are somehow in a work of fiction rather than the real, waking world (87).

To support his argument, Dr. Joshi gives many examples from the novella which focus on Mottershead as a writer. At the same time he states that his interpretation and Mariconda's' can be fused together. Mottershead may indeed be dead, and thereby entered his own fictional world' (87). There can be many interpretations of the state of Mottershead or about the novella. Still the question is Mottershead mad, dreaming or dead? remains unanswered as Campbell has not left any clue in the story. Is it his dream or is he a mad? All the actions of Mottershead are done in madness or he sees a dream? All these questions are unanswered in the novella. As readers try to probe into the story, they get more and more baffled. Not only the state of Mottershead horrifies readers but also the technique of concealed horror, that Campbell uses, horrifies readers. However, this is not the first work of Campbell that shows his interest in concealed horror. Earlier, Campbell used the same technique in his novel *The Nameless* (1980).

Concealed horror differs from Gothic and Cosmic horror which deal with supernatural entities. Mundane horror prefers to expose human icons of horror. But concealed horror can be a manifestation of both supernatural and non-supernatural elements. It is a type of horror in which its functions are hidden and only its end results are brought forward. In other words, in concealed horror the focus is on the end result of horror rather than on functioning of horror.

*Needing Ghosts* is more compelling and appalling as Campbell presents Mottershead in such a way that it is very difficult to judge his state. Campbell has concealed many things in the novella. Has Mottershead killed himself? Has he killed his Family? Has he written a book? Does *Cadenza* belong to him? These things are not clarified by Campbell in the novella. He has left them for readers who move into a kind of world along with Mottershead as the narrative proceeds and they are simply dragged into the world that Campbell creates. They are shocked and confused on the every page of the novel and they are unable to judge the exact state of Mottershead and of the world he is moving. Is it a reality or dream? There remains a tenuous distinction between dream and reality in the novel. This tenuous distinction itself works as a mechanism of horror. Campbell has shown that anything can be a source of horror. Here, he has placed aside unknown entities-ghosts, monsters, witches and vampires-of the 'unknown' world and preferred unknown entities-serial killers, cannibals and murderers-of the 'known' world. *Needing Ghosts* may be short-listed as a mundane horror novella which moves around a man-dead or mad. In short, the tenuous distinction between dream and reality is a mechanism of horror presented by Campbell with a profound skill. He just presents a terrified story of Mottershead without explaining anything. Moreover, the cinematic technique, that Campbell uses, double horror of readers. The events happen rapidly to wrap the readers and a chain of such events do not allow readers to judge the situation. In short,

inexplicability works at every level in the novella. This inexplicability is the very nature of horror. The atmosphere, and the character presented in the novella are beyond our explanation and they make it dreadful one. Everything is uncanny in the novella. The notion of uncanny makes a difference between terror and horror. Terror is always real whereas horror blurs boundaries between reality and dream. When we cannot judge what is real and what is not real, horror manifests. It is this thing one finds in Campbell's *Needing Ghosts*. Hence, it is a perfect and fine illustration of weird fiction. This novella has elevated Campbell to a high and unmatched position which a few horror novelists can occupy.

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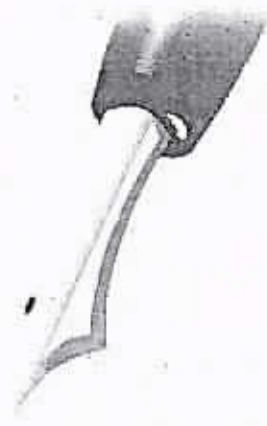
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## इक्कीसवीं शती के हिंदी उपन्यास में महानगरीय विमर्श

एच. एम. सोहनी

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सदाशिवराव मंडलिक महाविद्यालय,  
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### Research Paper - Hindi

आधुनिक युग में एक लोकप्रिय एवं सशक्त विधा के रूप में उपन्यास ने अपनी पहचान बनाई है। उपन्यासों में तत्कालीन मानवीय संबंधों एवं सामाजिक मुद्दों का विस्तार से विवेचन होता है। स्वतंत्रता प्राप्ति के पश्चात देश में संपूर्ण परिवर्तन तेजी से हो गया। जीवन में विभिन्न परिवर्तन आ गए। इन परिवर्तनों को हिंदी उपन्यास ने समेट लिया है।

महानगर कोशागत अर्थ :

महानगर का अर्थ है - "बड़ा नगर, नगर भेद।" महानगर को अंग्रेजी में 'मेट्रोपोलिटन' कहते हैं, जिस का अर्थ 'नगर-जननी' होता है। ग्रीक भाषा से 'मेट्रोपोलिटन' शब्द बना है। प्रस्तुत शब्द का अर्थ है - 'मातृनगर। ग्रीक नगर इसी भावना से विकसित हुए थे।

गाँव और महानगर की जीवनपद्धतियाँ परस्परविरोधी हैं। गाँव में आत्मीयता, अपनापन, इंसानियत मिलती है, जिस का नगर में अभाव होता है। बहुविध जीवनपद्धति, भौतिक सुविधाएँ, गतिशीलता, भावनात्मक दूरियाँ, यांत्रिकता, अकेलापन, औद्योगिककरण, झुग्गी-झोपड़ियाँ, वेश्यावृत्ति, भिक्षावृत्ति, प्रदर्शनप्रियता और फैशन आदि महानगरीय जीवन की विशेषताएँ हैं। नागरीकरण ने सामाजिक जीवन एवं अंतर्सम्बन्धों में तनाव की स्थितियाँ पैदा होती हैं। रिश्ते अर्थकेन्द्रित हो गए हैं। भावनात्मक दूरियाँ, नैतिक मुद्दों का न्हास टूटते परिवार, स्वच्छंदी जीवन, बढ़ते अपराध, झोपड़पट्टियों का नारकीय जीवन यह सब नागरीकरण की देन है। महानगर देश के भौतिक, आर्थिक



एवं वैज्ञानिक प्रगति के सूचक है। नागरीकरण की प्रक्रिया आधुनिक नहीं है। प्रस्तुत विधान को गोविंद मिश्र के उपन्यास 'हुजूर दरवार' में आजादी के पूर्व और बाद के कुछ दशकों के नागरी जीवन का चित्रण प्रस्तुत हुआ है। उषा महाजन का 'दिल्ली' इस उपन्यास में दिल्ली की असलियत, नई दिल्ली के निर्माण से संबंधित चित्रण है।

जयभद्र का 'हडप्पा' उपन्यास समय के विपर्यास से जुड़ी गंभीर तन्मयता और स्पर्श का समन्वय है। तेजिंदर के 'सीढ़ियों पर चिता' उपन्यास में मद्रास और चंडीगढ़ महानगरों का चित्रण है। मनोज सिंह ने 'बंधन' उपन्यास में महानगरीय जीवन की अकेलापन, डिप्रेशन, एवं मनोरोगियों की बढ़ती संख्या आदि समस्याओं का उजागर किया है।

**महानगरीय वर्ग व्यवस्था :**

महानगर समाज में प्रमुख तीन वर्ग पाए जाते हैं। उच्च वर्ग, मध्य वर्ग और निम्न वर्ग। वर्ग विभाजन का प्रमुख आधार है - अर्थ। आर्थिक विषमता ने वर्ग-विभेद को बढ़ाया है। उच्च वर्ग अपने बारे में ही सोचता है। पाश्चात्य शिक्षा और पाश्चात्य जीवन की ओर उच्च वर्ग का अधिक झुकाव दिखाई देता है। प्रस्तुत वर्ग में नैतिकता के लिए कोई स्थान नहीं। वे अलिशान बंगलो में रहना तथा अधिक धन पाने की लालसा रखते हैं। भौतिक सुविधाओं में अधिक विश्वास करता है। उच्चवर्ग में बाह्याखंडरता की प्रवृत्ति पाई जाती है। क्लब, डांस, पार्टियों में ये दिलचस्पी रखते हैं।

अन्य वर्गों की तुलना में मध्य वर्ग अधिक है। धार्मिकता तथा अंधविश्वास मध्यवर्ग में भी पाया जाता है। प्रदर्शनियों, साहित्यिक गोष्ठियों में मध्य वर्ग रुचि लेता है, जिससे उसका मनोरंजन और ज्ञानवर्धन भी होता है। मध्य वर्ग सदा उच्च वर्ग से अपनी तुलना करके अनुकरण करने की काशिष करता है। परंतु अपने संस्कारों को छोड़ नहीं पाता। यही इस वर्ग की विडंबना है।

निम्न वर्ग के लोग दिन में मेहनत करते हैं और रोजी-रोटी पाते हैं। यह वर्ग झोपड़ियों में नारकीय जीवन जीता है। प्रस्तुत वर्ग सुविधाओं से वंचित है। मनोरंजन के लिए बड़े-बड़े थियेटर्स में यह वर्ग नहीं जा सकता है। वे ढोल आदि लेकर गाते-बजाते हैं और अपना मनोरंजन कर लेते हैं।

इक्कीसवीं सदी के हिंदी उपन्यासकारों ने महानगरीय जीवन के तीनों वर्गों का चित्रण किया है। महानगरीय आर्थिक व्यवस्था दर्शाने वाले उपन्यासों में उल्लेखनीय है, सत्यजित राय का 'कम्बई का बागी' फिलिप मिडोज टेलर द्वारा लिखित तथा राजनाराण पाण्डेय द्वारा अनुदित उपन्यास 'एक ठग की दास्तान'। भैरष्ठा द्वारा लिखित 'मन्द्र' उपन्यास में ग्लैमर भरा क्षेत्र, बीजा बनने की परेशानियाँ तथा परिवारिक जीवन की छिन्नता-भिन्नता की विवशता को दर्शाया गया है।

हिंदी उपन्यासकारों ने महानगरीय जीवन में घटते जातीय अत्याचारों का भी चित्रण किया है। अब्दुल विस्मिल्लाह ने अपने 'अपवित्र आख्यान' उपन्यास में बहुसंख्य समुदाय और अल्पसंख्याक समुदाय की भावनाओं का चित्रण किया है। उनके अनुसार अल्पसंख्याक समुदाय को हेय दृष्टि से देखा जाता है। उन पर तमाम तरह के लांछन लगाए जाते हैं। अनवर सुहैल के उपन्यास 'पहचान' में मुसलमानों पर हुए अत्याचारों का चित्रण किया है। मोहनदास नैमिशराय ने 'जख्म हमारे' उपन्यास में गोधरा कांड में मुस्लिम अल्पसंख्याकों पर हुए अत्याचारों का चित्रण किया है। प्रस्तुत उपन्यास में गुजरात के साम्प्रदायिक तांडव का चित्रण किया है। यह दलित-मुस्लिम एकता की खोज की कहानी है, जो दूषित सवर्ण हिंदू मानसिकता की काट बन सकती है।

#### महानगरीय परिवार व्यवस्था :

वर्तमान युग में एकल परिवारों की संख्या अधिक है। पारिवारिक संबंध तनावभरे रहते हैं। जिससे अनेक समस्याएँ उत्पन्न होती हैं। 'मैं भी औरत हूँ' उपन्यास में अनुसया त्वागी ने गाजियाबाद शहर के मंजूता के पारिवारिक जीवन का चित्रण किया है। मनोरमा जफ़्फ़ द्वारा लिखित 'राधिका मोहन' उपन्यास में राधिका-मोहन का पारिवारिक जीवन दर्शाया गया है।

#### महानगरीय स्वार्थी जीवन :

भारतीय संस्कृति में देह की पवित्रता और शील का बहुत ही महत्व रहा है। स्वार्थ में अंधा मनुष्य रिश्ते-नाते, प्यार-मोहव्यत, मान-मर्यादा भूल जाता है। महानगरीय जीवन स्वार्थ से भरा हुआ है। अपने स्वार्थ के लिए लोग दूसरों पर अत्याचार करने की प्रवृत्ति बढ़ रही है। विष्णु प्रभाकर ने 'अर्धनारीश्वर' उपन्यास में तलाक, वलात्कार की समस्या, नारी शोषण, उत्पीड़न का चित्रण किया है। 'छोर' उपन्यास में भैरप्पा ने मुंबई के अमृता की निराशाजनक स्थिति का वर्णन किया है। अतः इससे स्पष्ट है कि महानगरीय जीवन स्वार्थ से भरा हुआ है।

#### महानगरीय राजनीतिक व्यवस्था :

राजनीति में सबसे अधिक गतिविधियाँ होती हैं। राजनीति और अपराध का चोली-दामन का संबंध है। पाँच वर्ष में एक बार हम अपने को वक्से में बंद कर देते हैं। फिर पाँच वर्ष तक उसके खुलने का इंतजार करना पड़ता है। मतदाताओंको पैसे बाँटे जाते हैं और चुनाव जीते जाते हैं। उस देश का भविष्य क्या होगा! हमारे नेताओं को केवल अपनी चिंता है। सामान्य जनता की किसी को चिंता नहीं है। सही अर्थों में स्मगलर और गुंडों का ही राज्य है।

आधुनिक युग में वंशपरंपरा की राजनीति का बोलबाला है। 'घरखा रचनाई' उपन्यास असगर वसाहत द्वारा लिखित है। प्रस्तुत उपन्यास में दिल्ली के राजनीतिक जीवन का चित्रण किया

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गया है। आम व्यक्ति को राजनीति में सत्ता पाने का अवसर न के बरोबर है। सत्ता या राजनीति पैतृक संपत्ति बन गई। कुर्सी को कोई छोड़ने के लिए तैयार नहीं है। शराव और शबाव नेताओं के लिए जरूरी चीजें बन गई है। राजनीतिज्ञ कूटनीति अपनाकर अपना स्थान बनाए रखते हैं। वे दबलबदलू होते हैं। आज स्वार्थ, भ्रष्टाचार, शोषण नैतिक मूल्य बन गए हैं। रक्षक ही भक्षक बन बैठे है। हमारी रक्षा रक्षा करने वाली पुलिस रिश्वत लिए बगैर किरसी का काम नहीं करती।

शिक्षा एक पवित्र क्षेत्र है। आज उसमें भी भाई भतीजावाद आ गया है। कम योग्यतावाले आगे बढ़ रहे है और योग्यता प्राप्त व्यक्ति को पीछे हटाया जा रहा है। जहाँ हमारे देश का भविष्य निर्माण होता है वहीं क्षेत्र भ्रष्टाचार की चपेट में आ गया है। सरकारी अस्पतालों की स्थिति भी ऐसी ही हैं। फिर हमारे देश का भविष्य उज्ज्वल कैसे होगा?

महानगरों में कई प्रकार के लोग आकर बस जाते है। नए-नए व्यवसाय शुरू करते हैं। पाश्चात्यों के अनुकरण पर हम 'फ्रेंडशिप डे' तथा 'बेल्लेटाइन डे' मना रहे हैं। संगीत की धुन पर शराव पीकर नाचते हुए नए वर्ष का स्वागत किया जाता है। कैबरे के नाम पर होटलों में शरीर का भद्रा प्रदर्शन किया जाता है। महानगरों में पार्टियों में नाच-गाना, खाना-पीना, मौज-मस्ती होती है। प्रदर्शनप्रियता और फैशनपरस्ती में महानगरीय लोगों की अधिक रुचि दिखाई देती है। पाश्चात्य संस्कृति के अनुकरण के कारण हमारी मूल संस्कृति पीछे छुट रही है। परिणामस्वरूप महानगरों में धार्मिकता और बाह्याडंबर एक ढकोसला बन गया है।

हिंदी उपन्यासों में जीवन पर समग्रता से विमर्श हुआ है। वर्तमान जीवन की हर समस्या समकालीन उपन्यासों में दर्ज हो रही है। उपन्यास को मानवीय संवेदना का दर्पण कहना उचित लगता है।

### संदर्भ संकेत

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प्राचार्य

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## हिंदी साहित्य में व्यंग्य

हणमंत महादेव सोहनी

हिंदी विभाग,

सदाशिवराव मंडलिक महाविद्यालय,

मुरगुड, जि. कोल्हापूर.

हिंदी में व्यंग्य की परंपरा अत्यंत समृद्ध है। पिछले कई दशकों से व्यंग्यपरक विधा के संदर्भ में लेखन और विचारमंथन हो रहा है। व्यंग्य वह विधा है, जिसके माध्यम से व्यंग्यकार अपनी बात लाक्षणिक ढंग से अभिव्यंजित करता है।

व्यंग्य शब्द का शाब्दिक अर्थ है - विन + अंग अर्थात् - अंग हिन या अंग रहित। संस्कृत भाषा में व्यंग्य शब्द की व्युत्पत्ति 'अंज धातु में वि' उपसर्ग और 'व्यत' प्रत्यय लगाने से हुई है। व्यंग्य के अनेक रूप हैं जैसे - उपहास, परिहास, बोली, चुटकी, उपालंभ, कटाक्ष, आक्षेप, स्वांग, ठिठोली, वक्रोक्ति, प्रहसन, वाक-वैदग्ध्य, चुहल आदि।

साहित्यिक व्यंग्य में एक तरह का संवेदनामय आक्रोश निहित रहता है जिसमें व्यवस्था पर प्रहार करना मुख्य उद्देश्य रहता है। सीधे-सीधे साफ चोट करने वाली भाषा, बिना कहे कुछ कह देने वाली शैली और तीव्र-तीक्ष्ण भंगिमा ही व्यंग्य हैं। वस्तुतः व्यंग्य में एक गहरी समझ रहती है, इसका कहीं भी निरुद्देश्य प्रयोग नहीं किया जाता। हिंदी के प्रतिष्ठित व्यंग्यकार हरिशंकर परसाई कहते हैं- "व्यंग्य जीवन से साक्षात्कार और जीवन की आलोचना करता है, विसंगतियों, मिथ्याचारों का पर्दाफाश करता है।" अर्थात् व्यंग्य अपने जीवन में आने वाली विसंगतियों और मिथ्याचारों को सजागर करता है।

आचार्य हजारी प्रसाद द्विवेदी के अनुसार "व्यंग्य वह है जहाँ कहने वाला अधरोष्ठों में हँस रहा है और सुनाने वाला तिलमिला उठा हो, फिर भी कहने वाले को जवाब देना स्वयं को और उपहासास्पद बना लेना हो जाता हो।"

उपेन्द्रनाथ 'अश्क' के अनुसार "व्यंग्य झूठ का पर्दाफाश करता है तो उसमें वेपनाह काट आती है, लेकिन जब वह सच पर पर्दा डालने की कोशिश करता है तो बुरी तरह भोथरा हो जाता है।" व्यंग्य

जीवन की विसंगति, यथार्थ का विद्रुपात्मक चित्रण करने की प्रक्रिया है। इसमें मानसिक, भौतिक तथा कलात्मक प्रेरणाएँ एक साथ गतिशील होती हैं।

व्यंग्य के संदर्भ में दिए गए उपर्युक्त परिभाषाओं के आलोक में कहा जा सकता है कि इसमें आक्रोश के अतिरिक्त यथार्थता, प्रतिबद्धता, सजगता, संवेदनशीलता, गंभीरता, समसामायिकता जैसे तत्व विद्यमान रहते हैं। साहित्य में व्यक्ति और वर्ग के अवगुणों, दुर्बलताओं, कथनी - करनी के अंतर, समाज में व्याप्त जड़ता शोषण पाखंड तथा अत्याचार - अनाचार आदि बुराईयों का उपहास उड़ाने के लिए व्यक्रोक्ति और अतिरंजना आदि के उपकरणों द्वारा किए गए प्रकार को व्यंग्य कहते हैं।

साहित्य के क्षेत्र में व्यंग्य की लंबी परंपरा रही है। कवीर के चुभते व्यंग्य तो दशों - दिशाओं की विसंगतियों पर, धार्मिक आडंबरों पर तथा रुढिगत मान्यताओं पर गहरा प्रहार करते हैं। भारतेन्दु ने भारत की दुर्दशा पर दृष्टिपात करते हुए स्वदेश का धन विदेश जाने और अंग्रेजी सभ्यता - संस्कृति के अनावश्यक प्रसार को अपने व्यंग्यों का निशाना बनाया। उनके भीतर इन सबके प्रति गहन आक्रोश का भाव था।

राष्ट्रकवी मैथिलीशरण गुप्त ने 'भारत भारती' में अनेक तीखी व्यंग्यात्मक पंक्तियाँ लिखी हैं। नागार्जुन के प्रायः सभी रचनाओं में व्यंग्य घुट मिलता है। इनका यह व्यंग्य ही है जो इन्हें विपक्ष का कवि और जन-जन की वाणी को अभिव्यक्ति देने वाला बनाता है। नागार्जुन का काव्य समाज की राजनीतिक, धार्मिक और आर्थिक विसंगतियों के प्रति आक्रोश व्यक्त करता है। देश और समाज की ऐसी कोई विसंगती नहीं है जिस पर नागार्जुन की बंकिम दृष्टि न पड़ी हो।

नागार्जुन ने समाज में व्याप्त तात्कालिक विषमताओं पर प्रहार किया है। उन्होंने उन परिस्थितियों को भी उजागर करने का प्रयास किया है जिनके कारण भारत देश वर्षों की गुलामी की जंजीरों में जकड़ा रहा है। नागार्जुन के काव्य में असह्य मानवीय स्थितियों के प्रति व्यंग्य "मास्टर" और "प्रेत का बयान" कविता में मिलता है। "मास्टर" कविता में एक मास्टर किन परिस्थितियों में कार्य कर रहा है इसका विवरण दिया गया है। "प्रेत का बयान" कविता में अर्थाभाव में एक अध्यापक के जीवन का अंत किस प्रकार हो जाता है, इसका मौखिक चित्रण किया गया है।

हिंदी साहित्य में स्वातंत्र्योत्तर व्यंग्य पर चर्चा करते समय कई लेखकों का उल्लेख करने के दौरान व्यंग्य रचनाकारों में हरिशंकर परसाई सामाजिक विसंगतियों एवं विद्रुपताओं को उभरकर व्यक्त करने वाले लेखक एवं एक सशक्त भाष्यकार के संदर्भ में सम्मुख आते हैं। व्यंग्य का दर्शन तो हमें गद्य और पद्य इन दो विधाओं में प्रचुर मात्रा में प्राप्त होता है। चाहे कुछ भी हो व्यंग्य किसी भी शैली, अंदाज, विधा आदि में उभरकर आया हो लेकिन उसका प्रभाव हर दशक में रहा है। सामाजिक विसंगतियों के साथ - साथ राजनीतिक विरूपता को भी कई साहित्यकारों ने चित्रित किया है। ज्ञानदेव अग्निहोत्री ने 'शतुर्मुनी' नाटक में राजनीति के मूर्ख भोलेपन को व्यंग्य और विनोदपूर्ण शैली के माध्यम से चित्रित किया है। कवि धूमिल ने भी सत्ताधारियों को अपने व्यंग्य का विषय बनाया है। उन्होंने भ्रष्ट राजनीति और अव्यवस्था को अपनी

रचनाओं में चित्रित किया है। धूमिल की कविताओं में मानवीय दुर्बलताएं और सामाजिक विद्रुपता दिखाई देती है। 'कुकुरमुत्ता' के माध्यम से धूमिल ने आदम शोषित आदमी का जीवन दर्शन प्रस्तुत किया है।

गोपाल चतुर्वेदी ने अपने दीर्घ लेखकीय और प्रशासकीय अनुभव से भिन्न विसंगतियों, विद्रुपताओं नाकाविले वर्दाशत हालात को देखा-परखा तथा जाना पहचाना है। इन हालातों को अपनी बेलाग, मधुर मगर तीखी खिलदंडी शैली में मुक्त भाव से व्यक्त किया है। कभी किसी पाखंड को माध्यम बना कर अथवा किसी घटना की परतें उधेड़कर उन्होंने व्यंग्यात्मक लेखन कार्य किया है।

हिंदी व्यंग्य लेखक के रूप में सफलतम रचनाकारों की श्रेणी में शरद जोशी की अलग पहचान है। शरद जोशी के अधिकांश रचनाओं में सत्ताविरोध की झलक दिखाई देती है। शरद जोशी ने मंत्रियों के व्यक्तिगत स्वार्थपूर्ति, भ्रष्टाचार की विसंगतियों को उजागर करने हेतु कई व्यंग्य रचनाएँ की हैं। उन्होंने 'अंधो का हाथी', 'एक था गधा' आदि व्यंग्य नाटक लिखे हैं। शरद जोशी ने शासन की नीतियों पर भी व्यंग्य किए हैं। 'सरकार का जादू' इस दृष्टि से उनकी महत्वपूर्ण रचना है।

भारतीय समाज का मध्यम वर्ग विभिन्न प्रकार के परिवर्तनों, उनसे उभरने वाली दिक्कतों, चढ़ते-उतरते भावों और अभावों, महंगाई के संक्रास से सर्वाधिक प्रभावित होता है। अपनी सफेदपोशी के आवरण बनाएँ - बचाए रखने के लिए मध्यम वर्गीय व्यक्ति को तरह-तरह के पापड़ बेलने पड़ते हैं। भांति-भांति के खट्टे - मोटे, चटपटे और कडवे अनुभवों से गुजरना पड़ता है। अनेक व्यंग्य साहित्यकारों ने इन्हीं अनुभवों को व्यंग्यात्मक लेखन से चित्रित किया है। उनमें प्रमुख हैं - कवीर, आचार्य हजारी प्रसाद द्विवेदी, हरिशंकर परसाई, उपेन्द्रनाथ 'अश्क', भारतेन्दु, नागार्जुन, मैथिलीशरण गुप्त, ज्ञानदेव अग्निहोत्री, शरद जोशी, विष्णु प्रभाकर, प्रभाकर माचवे आदि साहित्यकारों के नाम दर्ज हैं।

श्रेष्ठ व्यंग्य की व्याख्या करते हुए यह कहा गया है कि "व्यंग्य चौराहे पर लगाए गए उस आदमकद आईने के समान होता है जिसमें हर रास्ते से गुजरने वाला व्यक्ति अपना प्रतिबिंब देख लेता है।" व्यंग्य साहित्य विपरीत परिस्थितियों के प्रति असंतोष जगाने के साथ-साथ बदलाव की वांछा और आकांक्षा को भी आंदोलित करता है।

### संदर्भ संकेत :-

1. श्रेष्ठ हास्य - व्यंग्य कविताएँ - काका हाथरसी, गिरिराज शरण
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Dr. M. A. Koli

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**Introduction**

The term Poultry refers to all those species of birds which are reared for economic benefit and they should be able to reproduce freely under captivity. Poultry includes chickens, turkeys, ducks, quails, pheasants, peafowls etc. The scientific poultry keeping in India was first initiated and advocated by Christian missionaries towards the beginning of 20<sup>th</sup> century A.D. They introduced small flocks of improved breeds from their countries. The performance of these birds was certainly better than 'deshi' fowls and thus attracted the attention of Government officials to introduce several poultry units in various parts of the country. At present, Andhra Pradesh is No. 1, both in poultry and egg production in the country followed by West Bengal, Tamil Nadu, Bihar, Kerala and Maharashtra. The other benefits from the poultry industry are rural employment; elimination of poverty, in addition to that it increases the per capita income. Landless labours get their domestic income from live stock, especially from poultry. Poultry business provides direct or indirect employment to over two million people with output of 45 billion eggs in 2004-05. India ranks among the top six egg producing countries in the world. Furthermore, poultry today is one of the fastest growing segments in the economy.

**Objectives of the study**

The objectives of the present study are as follows:

1. To study the challenges before poultry business in Kolhapur district.
2. To suggest the solutions to problems of poultry business

**Research Methodology**

In Kolhapur district there were near about 186 (2007) as poultry broiler units out of these 168 poultry units were functioning in the selected five talukas out of twelve talukas of Kolhapur district. Out of these 65 poultry units in the study area (i.e 50%) were selected for research purpose as sample units. The researcher has used simple random sampling method for selection of sample units among total population.

**Challenges before Poultry Business**

Poultry business is an agro allied business in Kolhapur district. It helps to the economy of the district. It provides employment and income generation opportunities. It is one of the fastest growing businesses in the district having an attachment with agriculture. Apart from all the above good things, poultry business in the district is passing through the major challenges. Every business has its limitation, problems or challenges under certain condition. Poultry business is no exception to this, these challenges are-

**1. Rising Cost of poultry Feed**

Poultry feed is the major problem before poultry owner in Kolhapur district because major cost of poultry business is poultry feed, in other words out of total recurring cost of poultry more than 65% is made on poultry feed. The following figures show the prices of poultry feed.

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Sr. No	Year	Rate per bag of 70 Kg. (Rs.)	Avg. Rate of per Kg. (Rs)	Change in %
1	2003-04	750	10.71	100
2	2004-05	760	10.85	101
3	2005-06	980	14.00	130
4	2006-07	1050	15.00	140
5	2007-08	1140	16.28	152

Source : Accounts of Venkatesh Feeds and Farms, Gadhinglaj 2007-08

Table No. 1 shows that in the year 2003-04 the average price of poultry feed was Rs. 10.71 per kg. In the year 2004-05 the average price of the same poultry feed was Rs. 10.85 per kg. it was increased by 1% as compared to base year 2003-04. In the year 2005-06 the average price of poultry feed was Rs. 14 per kg. it was increased by 30% as compared to base year. In the year 2006-07 the average price of poultry feed was Rs. 15 per kg. it was increased by 40% as compared to base year. In the year of 2007-08 the average price of poultry feed was Rs. 16.28 per kg. it was increased by 52% as compared to base year 2003-04.

During the period from 2003-04 to 2007-08 the average prices of poultry feed had continuously increased. The reasons behind this were less production of maize and soybean and on the other hand export of maize and soybean also the domestic agriculture production was not satisfactory due to erratic rainfall.

If we observe the data on prices of poultry feed; it reveals that right from 2003-04 to 2007-08; the prices were constantly increasing. The change in price in the year 2007-08 over the base year 2003-04 was 52%, which was too high to poultry farmers to purchase the feed and to rear the birds. The average price per kg. feed in 2003-04 was Rs. 10.71, which went up to Rs. 16.28 i.e. more than 50% high.

## 2. Marketing Method of Broiler Product

Currently poultry products pass through various intermediaries before they reach the final consumer. The presence of so many intermediaries between the producers and the consumers harm the interest of both - the producer does not get remunerative price for his product, while the consumer pays high price because of so many intermediaries.

The data regarding direct and indirect sale of broiler product is collected and presented in the following table.

Table no. 2 Marketing method of broiler product

Sr. No.	Taluka	Direct Sale (No. of poultry Units)	Indirect Sale (No. of Poultry Units)	Total No. of Poultry Units
1	Ajara	6 (21)	22 (79)	28 (100)
2	Chandgad	4 (27)	11 (73)	15 (100)
3	Gadhinglaj	8 (33)	16 (67)	24 (100)

4	Hakhanagale	3 (23)	10 (77)	13 (100)
5	Shirrol	1 (20)	4 (80)	5 (100)
<b>Total</b>		<b>22 (26)</b>	<b>63 (74)</b>	<b>85 (100)</b>

Source : Field Survey 2007-08

Note: Bracketed figure indicates percentage to total

Fig. No. 1 Marketing method of broiler product

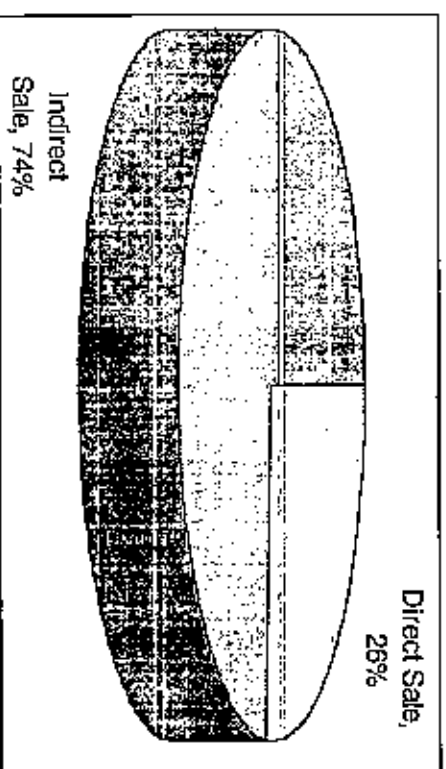


Table 2 indicates the method of marketing of broiler products from poultry owners to customer and to middlemen. In case of Ajara Taluka out of 28 poultry owners 21% were sold broiler product direct to customer and remaining 79% were sold through middlemen i.e. indirect sale. In case of Chandgad Taluka out of 15 poultry owners 27% were sold broiler product direct to customer and remaining 73% were sold through middlemen. In case of Gadhinglaj Taluka out of 24 poultry owners 33% had sold broiler product direct to customer and remaining 67% were selling through middlemen. In case of Hakhanagale Taluka out of 13 poultry owners 23% had sold broiler product direct to customer and remaining 77% were selling broiler product direct to customer and remaining 80% had sold through middlemen.

In Kollhapur district out of total 85 poultry owners on an average 26% had sold broiler product direct to customer and remaining 74% were sold through middlemen. The poultry farmers cannot keep the birds in the poultry units once they reach the marketable weight in 40 to 45 days. Due to the fear of incurring extra feed costs the farmers accept the low price offered by the wholesalers.

Automated broiler processing plants, cold storages and own transport with poultry units are important parts of the marketing for the broiler and eggs product. It encourages stability in supply and demand, also creates consistency and equilibrium in the market. But to avail these infrastructure facilities is the problem before poultry business due the huge investment in infrastructure facilities and small size of poultry units. In consideration these infrastructure facilities poultry owners are not getting expected prices to their poultry product.

#### 4. Poultry diseases

Preventive vaccination of chicks at hatchery and farm levels against New Castle, Marek's disease, Fowl pox, Bird Flu disease etc. has played vital role in keeping the poultry flock healthy. The greatest threat to success of poultry business is from diseases. Many people have either failed in the poultry business or taken heavy losses because they lacked understanding of the nature of diseases and their controls. Severe outbreak of a disease often results in heavy mortality. Occasionally, this may result in the destruction of entire flock.

#### 5. No guarantee of lifting poultry birds

In case of contract farming there was guarantee of lifting of poultry birds i.e. after 45 days. So there was saving in poultry feed, but in case of independent poultry units there was no lifting guarantee of poultry birds in time so the cost of feed increases and weight of poultry birds decreases, resulting loss to the poultry farmers.

#### Suggestions

With intention to help the poultry business the following suggestions have been made:

1. There is no uniformity in marketing of broiler product, so co-operative union of poultry owners is needed to market their products profitably. The co-operative union of private poultry farmer should be formed to solve their various problems like marketing, supply of medicine, poultry feed, transport etc.
2. To avoid discount, the feed and medicines are to be purchased in bulk quantity from wholesale market by the group of farmers, which will reduce recurring cost and transporting cost.
3. The Government should market poultry feed through Public Distribution System (PDS) so that poultry farmers can purchase it easily and at cheaper rate. The low quality ration food grains can only be sold to poultry farmers. There is a massive need of separate mechanism for poultry feed supply like fertilizers.
4. So far, there is no organization or union of private poultry owners, such poultry owners should come together and register the union, through which they can safeguard the interest of poultry owners.
5. The domestic poultry owners (female) should change their attitude to treat poultry as allied household activity and adopt commercial and professional's attitude. As poultry farming is traditional business done by women in rural area if they trained commercially they can do the poultry business more efficiently. For that purpose Government should encourage women to enter in this field.

6.

#### Conclusion

The rising cost of poultry feed and its quality is the serious problems before poultry business, because most of the recurring expenditure was on poultry feed. Marketing of poultry products is most serious problem confronting the business. It is still in the hands of intermediaries who exploit it maximum to their advantage. Due to disorganized marketing of broiler product consumers and producers both are suffering. The prices of poultry products are determined by the middlemen operating in the markets. Poultry owners frequently sustained heavy losses due to some contagious disease. Severe outbreak of a disease often results in heavy mortality. Poultry owners are suffering from some problems like high rate of interest on loan, high cost of feed, unorganized marketing system. Despite these problems it would be interesting to note that more than 95 percent poultry owners visualized their future prospects in the poultry business.

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## GLOBAL WARMING AND ITS EFFECTS ON AGRICULTURAL SECTOR IN BHUDARGAD THASIL

Prof. Dr. Magdum A. G.  
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Sadashivrao Mandlik Mahavidyalaya  
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### Introduction:-

Global warming is process of an average increase in the surrounding environment of an earth. Increase in the temperature occurred due to the gas of green house is called as 'Global Warming.' Before this, many of the times the global warming has occurred due to some natural causes. The recent global warming is totally manmade and only the human being is responsible for the environmental imbalance occurred on the earth.

Global warming is a problem created by developed countries and other countries feel that there will be increase in the insecurity in developing and poor country due to global warming. The developed countries have a fear that the rate of the development will come down and hence these countries do not give assurance of radiation of green houses. But the world in such situation expecting a lot from India and China to take some positive steps towards the problem of global warming. The developing countries due to their huge population, poverty and economic backwardness have to pay high price of global warming. In India it is necessary to understand the changes occurring in the climate and its effects on the agriculture.

Maharashtra is Indian's one of the states leading in agriculture sector. Western Maharashtra is very important for sugarcane production. Sugarcane is a prominent cash crop in this region. So sugar factories are developed in western Maharashtra. But global warming has become burning in agriculture sector.

Bhudargad Thasil is one of the Thasil emerged in agricultural sector in Kolhapur District. This Thasil is a hilly. Its major crops are Rice, Sugarcane, Nachni, and Vari. The farmers have been facing many problems in agricultural sector. That is low agricultural production, Land-erosion, pollution crop diseases etc. So these are the major issues made in Bhudargad Thasil. The present research paper highlight's the problems in agricultural sector with effect of global warming and given solutions on them.

### Objectives:-

- 1) To study the Impact of global warming on agricultural sector in Bhudargad Tahsil.
- 2) To study the remedies on the issues in agriculture sectors.

### Research Methodology:-

Entire work is based on primary data which will be gathered through questionnaire and intensive field work. Secondary data have been collection from other reference book for more information.

### Study Region:-

In Maharashtra Kolhapur is one of the leading districts in agriculture. And Bhudargad is a one fo leading tahsil in agricultural sector in Kolhapur district. Their location is 16° to 74° North longitudes. And 23° to 8° East longitude. These region found in south-west of Kolhapur district. Kolhapur to Bhudargad distance is 50 k. m. In this Tahasil found many Irrigation project's e.g. Patgaon dam, Faye dam, Zulapewadi dam etc. These region drainage patter is develop. Main river is Vedganga and Chikotra.

The geographical area is 64446 hectors and 117 villages, under agriculture area is 36055 hectors. The population is 150368 in the census of 2011.

In Bhudargad Tahsil's climate condition is temperate and humid. And three seasons are found in this Tahasil e.g. winter, Summer and Rainy etc. Here maximum tempter is 35° c and minimum tempter is 15° c. and average rainfall is 1464 m. m. Bhudargad Tahasil is one of the emerged Tahasil in agriculture sector. Their



main occupation is a agriculture. So mostly people may be depending upon agriculture. These regions's people economically depend on agriculture.

### **Impact of Global Warming on Agricultural Sector in Bhudargad Tahsil:-**

#### **Decreasing productivity in agriculture:-**

The global warming and climate changes impact on food production. Global warming impact on climate change e.g. dry climate may be effect on soil erosion and low growth to crops. In this way these process dreading to production in agriculture sector. In Bhudargad Tahsil particularly rice and sugarcane production is decreasing day by day.

#### **Soil Erosion:-**

Global warming directly impact on climate change. Due to climate change made inferable high rainfall, so this process made situation floods in river bed. So mostly water going in agriculture field. In this way soil erosion is majorly problem created the farmer's. In this Tahsil Vedganga and Chikkotra river's are flowing and every year come flood. In the bank of river sugarcane and rice crops also distraba from soil erosion. There mostly water come in sugarcane and rice field and many day these water saturated in this field and these impact on soil erosions. In this way Global warming indirectly impact of disease on crops

#### **Deasease on crop's:-**

Global Warming directly impact e.g. flowering of sugarcane, False, ceratovacuna lanigera, while grab, crop insect of. *helicopterpa*. These crop deasease also found in this region. In this way Global warming indirectly impact of diseases on crops.

#### **Impact of increasing Co<sub>2</sub> gases in weather:-**

Today increasing Co<sub>2</sub> in weather and their impact on Global warming. Co<sub>2</sub> is a important gas in weather because these help of crop growth Increasing the temp in weather their also positive effect on wheat, macca Soya bin etc.

#### **Flood:-**

Global warming impact on climate change, So in these region high rainfall carrying flood in Vedganga and Chikkotra river bank every year. A mostly water going on farmers field and these water also damaged. the crop's many day's water saturated in the agriculture fields, hence soil erosion made and sometime crop's flowing down water currents. In this way flood's is a majorly issue made from Global warming.

#### **Solutions:-**

- 1) Develop irrigation facilities and water conservation programs.
- 2) Tree plantation and water flowing situation in field.
- 3) Orgasmic fertilizer's used in agriculture.
- 4) Crop Insurance policy strangely planed.
- 5) The farmer's should make agriculture plan developed according to climate change.
- 6) The farmer's have made sustainable development of agriculture.
- 7) Programs may be organized for agriculture development.

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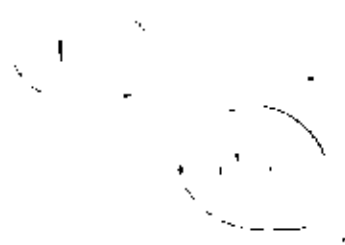


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RESEARCH ARTICLE

## Globalization and Indian Agriculture- General Consequences

Dr. U. R. Shinde

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**ABSTRACT:**

The term globalization refers to International Integration. It includes opening up of world trade, development of advanced means of communication, internationalization of financial markets, growing importance of MNC's, population migrations and more generally increased mobility of persons, goods, services, capital, data and ideas. It is a process through which the diverse world is unified into a single society. In short it is a creation of world into a global village. It is the recent concept that has come to govern the world since end of the 20<sup>th</sup> century with the end of the cold war and melting down of Soviet Union. The need of structural changes in various world economies, dominance of market related economies, growing importance of private resources and capital and pressure of world bank and other International organizations like IMF have started this process in many of the developing countries like India. It has brought in new opportunities to developing countries. Greater access to foreign markets, technology transfer, improved productivity and higher living standard are some of the advantages of this process to the countries like India. But it has also creates new challenges like growing inequality across and within nations, volatility in financial market and environmental deteriorations. As Indian is agrarian economy it is wise to know the impact of Globalization on Indian economy. An overview of Indian agricultural sector indicates that globalization did not yield the desired results in India. It has marginally contributing in minimizing poverty, and removing social inequalities. The desired objectives of this process have not been achieved in India. As far agricultural sector is concerned we have seen mixed results in the country. It is clear with the study that agriculture plays key role in the economy. Agriculture employees 60% of Indian population, yet it contribution varies only from 15 to 20% of the GDP. After adoption of globalization in 1991 Indian agriculture growth rate increase but at present the economy condition of the farmers is not satisfactory because input cost is high and output cost is low. Cut off of subsidies are hindering growth of agricultural sector. In the words of Gamani Corea, former Secretary- General, UNCTAD, "Globalization instead of being an equalizing process, has only widened the gap between the two in terms of monopoly in science and technology, flow of capital, access to natural resources, communication and nuclear armament"

**KEYWORDS:** Globalisation, International integration, agriculture, social inequality, subsidy.

**INTRODUCTION:**

The term globalization refers to International Integration. It includes opening up of world trade, development of advanced means of communication, internationalization of financial markets, growing importance of MNC's, population migrations and more generally increased mobility of persons, goods, services, capital, data and ideas. It is a process through which the diverse world is unified into a single society. In short it is a creation of world into a global village. It is the recent concept that has come to govern the world since end of the 20<sup>th</sup>

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## Contemporary Tribulations and Rejuvenation of Business and Management Education in India

<sup>1</sup>Dr.U.R.Shinde ✓

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**Introduction:** Business and management education in India is one of the important and oldest branches of education in India. It was started in 1886. It has recorded tremendous growth in the history of Indian education. It has been playing vital role in fostering trade and commerce in the country by providing human resources. It is differ from other existing branches of education. The scope of this branch is wide and it covers so many sub branches like Accountancy, Marketing, and Human Resources etc. Under these wide spectrum various courses, degrees, diploma and post graduate courses run by various institutes and Universities in the country. Business and management education in India has directly or indirectly supporting the growth of trade and commerce activities in the country. As compared to other branches it is considered as most job providing education branch. So this stream has created large number of human resource to cater the need of industry. This stream is not only considered as a stream of employable education but it also creates large number of professionals like CA, CS, Tax consultants etc. It is engaged in providing self employment to plenty of youths of India. In the era of globalization this one of the important branch of higher education in India is facing lot of challenges about its usefulness and employability. Globalization calls for internationalization and multinationalisation of business and management education in India. Globalization of business and management education in India is also influenced by global business environment, interaction among government professional organizations, companies and business schools.

**Globalisation-** The term 'globalization' refers to integration of economies and societies through cross country flows of information, ideas technologies, goods, services, capital, finance and people. It has been historical process and there was rapid integration of the economies in terms of trade flows, movement of capital and migration of people. The growth of globalization was mainly led by the technological forces in the fields of transport and communication. As we know that the knowledge is the driving force in fast changing globalised economy and society. Quantity and quality of specialized human resources determine their competence in the global market. Globalization has created a multi-dimensional impact on the system of education. It promotes new tools & techniques in this area like E-learning, Flexible learning, Distance Education Programs and Overseas training. India has been adopted this global phenomenon. As part of globalization, the economic reform packages were introduced in India in the beginning of 1991. These reform packages leads to heavy compression on the public budgets on education

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### प्रस्ताविक :

धनगरीची गीते समूहनाची निर्मिती आहे. समूहाच्या जीवनाशी त्यांच्या आचार - विचारांचे तादात्म्य असते, तसेच धर्मावृत्त प्रेम, प्रेमाळपणा, अंधश्रद्धा आणि उदात्ता इत्यादी गुण त्यांच्या गीतांतून प्रत्ययास येतात. धनगर गीतांतील जीवन - चित्रण, त्या जीवनातील सुख-दुःखाच्या भाव-भावना, आचार-विचार आणि त्यांनी जोपासलेल्या विविध श्रद्धा व त्या श्रद्धेतून धनगर लोक आनंदाने जीवन जगतात. त्यांचे निर्यातशी असलेले अतूट नाते. आणि त्यातूनच जीवनातील अनेक सुख-दुःखांना ते रामोरे जात असतात. एकूणच धनगर समूहनाचा आणि जीवनाचा आविष्कार धनगर गीतांतून होत असल्यामुळे धनगर समाजाचे वास्तव रूप त्यांच्या गीतांतून प्रगट होताना दिसते. धनगरी गीतांची निर्मिती कृपितस्कृती झालेली आहे.

धनगरांच्या सामाजिक जीवनदर्शनाला अनन्यसाधारण असे महत्त्व असते. जे अनुभवले, जगले, पाहिले, जे-जे वाटायला आले त्याचाच आविष्कार प्रामुख्याने धनगर गीतांतून स्पष्ट होतो. धनगर गीतांतून व्यक्त झोगारी सुख-दुःखे, स्त्रीजीवनातील घटना-प्रसंग, व्यक्ती, स्वभाव आणि परिसर, तसेच सामाजिक जीवन, कौटुंबिक नातेसंबंध आणि स्त्रियांच्या श्रद्धा, परंपरा आणि संस्कृती यांचे प्रतिबिंब धनगर गीतांमध्ये पडलेले दिसून येते.

### समाजजीवन :

धनगरी लोकसाहित्यातून व्यक्त होणारे समाजजीवन वैशिष्ट्यपूर्ण असून; सामाजिक जीवनाचे अनेक पैलू त्यामध्ये पाहायला मिळतात. आचार-विचार, रुढी, परंपरा, लोकगीते, लोककथागीते इत्यादींमधून धनगरी जीवन आविष्कृत होत असते. धनगरीची गीते धनगर लोकजीवनाचा अमूल ठेवा आहे. धनगरांच्या लोकसंस्कृतीचे जिवंत व उदात्त चित्रण गीतांतून स्पष्ट होताना दिसते. गीतांतील भाषा बोलीभाषा आहे. गीतांतील शब्द धनगर लोकजीवनाचे विशेष वेळून येतात. जात्यावरच्या ओव्यांतून दिसणारा जिद्दाळा, देवाटिकांच्या गीतांतून व्यक्त होणारी श्रद्धा आणि सण-उत्सवप्रसंगी गायल्या जाणा-या गीतांतून दिसणारा आनंद दिसून येतो.

### धनगरी गीते :

धनगरी गीते समाजजीवनाला नवी प्रेरणा देताना दिसतात. त्यांची गीते अंतःकरणगत स्फुरत असल्याने ती मनाला भावतात, धनगरीची गीते ऐकायल्याची असतात, गायचीही असतात आणि पाहायल्याची देखील असतात. या गीताला लाभलेल्या समूहिकतेतून प्रयोगात्मकता प्रत्ययास येते. या गीतांचा प्रयोग विधीसापेक्ष असतो. धनगरांच्या गीतांची निर्मिती कोणत्याही एका भाषाभाषाची नसते. म्हणजेच एक विशिष्ट काळी प्रेरणा वेळून या गीतांची निर्मिती झाली असते. मौखिक परंपरेमुळे या गीतांमध्ये लवचीकपणा आलेला असतो. या गीतांतील आकृतिबंध आणि अश्वय परंपरेने चालत आलेला असतो आणि त्यामध्ये प्रत्येक पिढीमध्ये मर पडत असते. नव-नवीन योजना आणि अभिव्यक्तीची पारंपरिकता धनगरी गीतांना प्राप्त होत असते.

धनगरांच्या गीतांची भाषा-संपन्न व समृद्ध आहे. ती लोकांची बोलीभाषा असल्यामुळे या गीतांची वेगळेपण लाभलेले आहे. गीतांतील शब्द चालते-चालते आहेत. त्यामुळे धनगरी गीते सदैव प्रवाही राहतात. प्रत्येक जीवनाच्या अनुभवातून आलेले हे शब्द आहेत. त्यांना जीवनानुभवाचे अनेक संदर्भ आहेत.

धनगर लोकगीतांमध्ये धनगर स्त्रियांच्या गीतांचा मोठा वाटा आहे. धनगर स्त्री मुळातच परंपराश्रित आणि भाविक वृत्तीची असल्याने परंपरेने चालत आलेल्या रुढी, प्रथा, विधी, कुलाचार आणि धर्माचार इत्यादींशी या गीतांचा घनिष्ट संबंध जोडलेला असतो. स्त्रीजीवनात धनगर गीतांना अनन्यसाधारण असे महत्त्व आहे. लग्नविधीतील हळव लवणे, रुजवत तयार करणे, लग्नाचे साहित्य तयार करणे, पुत्रजन्म, जावळाचे कार्यक्रम, सटवायिचा पूजा विधी, आसरा, स्त्रियांच्या श्रद्धा, यामध्ये नागस्मरण, तुळशीपूजा, सूर्यनमस्कार, उपवास, पंडी भरणे आणि गंगा ओलांडणे; तसेच विविध सण-समारंभ, कुलाचार इत्यादींचा संबंध स्त्रियांशी अत्यंत जवळचा असतो आणि या सर्वांमधूनच स्त्रीगीतांची निर्मिती व जडण-घडण होताना दिसते.

धनगर स्त्री ही जन्मतः कष्टाळू व श्रद्धाळू आहे. तिच्या मनातील भक्तिभाव आहे. उदाहरणार्थ, शंकर-पावती, विष्णू-लक्ष्मी, खंडोबा-धाणई, खंडोबा-म्हाळसा, राम-सीता, विठ्ठल-रुक्मिणी, श्रीकृष्ण, गणपती वा देवांचरोवरच सोनुवाई, काळुवाई, लक्ष्मीआई, मरीआई, मुंजा, आसरा, विरोवा, बुळोवा, भिचया, म्हसोवा अशाही देव-देवतांना धनगर स्त्रियांच्या जीवनात श्रद्धेचे स्थान आहे. देव-देवतांची भक्ती केल्याने किंवा उपासना केल्याने त्यांच्या कृपा-प्रसाद मिळून जीवन सुखी आणि समृद्ध बनते. या सर्व श्रद्धेतूनच देवदेवता विपयींची गीतांची निर्मिती झालेली दिसते. धनगर स्त्री गीतांतील स्त्रीजीवनावे वेगळेपण व त्याच्या अनुभूती या गीतांमधून दिसून येतात. स्त्री जीवनावे सामाजिक दर्शन आणि स्त्री समूहाच्या वैविध्यपूर्ण मनोवृत्ती व भाववृत्ती त्यांच्या अडळ स्त्रीगीतांतून व्यक्त होतांना दिसते. धनगर स्त्री श्रमपरिहारसाठी गीते म्हणताना दिसून येते. शेतातील कामे करताना, जात्यावर दळण दळताना ती सहजरित्या गीते म्हणत असते. शेतामध्ये काम करताना कंटाळा येऊ नये आणि आहे ते काम लवकर व्हावे यासाठी वी-विषाणू निवडणे, पेरणीस मदत करणे, खत विस्कटणे, टोकणी करणे, भांगलणी, खुरपणी, फाडणी, मळणी, उफसणी, रगडणी, साठवणी ते अगदी कापूस वेचणीपर्यंतची विविध प्रकारची कामे करताना धनगर स्त्रिया अगदी सहजरित्या गीते म्हणत असतात.

वाळतीप झालेली धनगर स्त्री आपल्या बाळाचा पाचवीचा विधी अजूनच भावपूर्ण वातावरणात पार पाडत असते. घटवीच बाळावर कोष होवू नये, वाळाच्या नशियाची अक्षरे तिने चांगली लिहावीत म्हणून पाचवीचा विधी उल्लाहने केला जातो. नामकरण विधीप्रसंगी धनगर स्त्रिया पाळणा या माध्यमातून राम कृष्ण, शिवाजी, महारराव, खंडेराव, तसेच सोनुवाई, काळुवाई, मळाई, जवाई, यवाई आणि अश्लियावाई इत्यादींची वर्णनपर गीते म्हणतात. लानविधीत अनेक विविधप्रसंगी धनगर स्त्रिया गीते म्हणताना दिसून येतात. कौटुंबिक जीवनातील नकळतपणे सामाजिक, सांस्कृतिक आणि धार्मिक कर्तव्यांचा आधिकार त्यांच्या गीतांतून प्रकट होतो.

धनगर स्त्रिया वाणाई, म्हाळसा, खंडोबा आणि विरोवा यांचा उपासना करतात. या उपासनेत विविध प्रकारची भक्तिपूर्ण गीते म्हणत असतात. यामध्ये विठ्ठल-रुक्मिणी, राम-कृष्ण, संत ज्ञानेश्वर, संत तुकाराम यांची वर्णनपर गीते म्हणतात. यावरून धनगर लोकजीवनावर चारकरी संप्रदायाचा प्रभाव प्रत्यक्ष व अप्रत्यक्ष दिसून येतो.

उदाहरणार्थ,

“इडला-इडला, कधी येताना माझ्या घरा  
माझ्या घरी शेळया- मॅड्या  
तुमच्या घरी पंताका दिंड्या  
इडला-इडला, कधी येताना माझ्या घरा  
माझ्या घरी वाळीदुळी  
तुमच्या घरी बनमाळी.”

घरील गीतांतून धनगर-समाजानुभूती दिसून येते.

नृत्यगीतांतून दिसून येणारे समाजजीवन ४

‘धनगर गीते’ आणि ‘नृत्य’ यांचा अतिशय जवळचा संबंध आहे. नृत्यातून गीताला प्रेरणा मिळते आणि हीच प्रेरणा गीताच्या वादोस महत्त्वाची ठरते. प्रसंगानुरूप गीते तयार करून ती ताला-मुगत म्हटली जातात. यातूनच पुढे समाजजीवनाचा उल्लेख होत राहतो.

उदा.

“फुगडी खेळताना फुगडी मोडली,  
राख्या सोनारांची क्रिडली मोडली.....SS...”  
“देवाच्या देऊळति देव राजा  
फुलांच्या वागेत वंधू माझा.....SS...”

चिनोड आणि सामाजिकता इत्यादी गुण आणि फुगडीची गिरकी आणि शब्दांचा ठेका यांमध्ये सुसंगतपणा दिसून येतो. धनगर मुलीमध्ये भुलावाई, टिकल्यापणी, सूरपारंब्या इत्यादी खेळ खेळतानाचीही गीते मनोरंजक वाटतात.

धनगरांच्या गंजीनृत्य गीतांतून धनगर समाजाच्या आचार-विचारांचे, चाली, रीतीचे, श्रद्धा-स्थानाचे, परमेश्वर भक्तीचे, आपत्वप्राप्तीचे अनेक संदर्भ समजून येतात. महारो देवाने धनगरांच्या पोटा-पाण्यासाठी, जगण्यासाठी मेंढपाळी करायला लावली म्हणून, शेळया-मॅड्यासाठी तो रानोपाळ हिंडले. आसुण्याभर घणंती करतो. शेळया-मॅड्यांच्या चा-यासाठी ती याभुळीचा झाडपाला झाडतो. या सर्व गाणंती, ऊन, वारा, पाऊस आणि थंडी यांना तोंड घावे लागते. त्यांच्या जीवनाला

हैर्ष्य नयते. तरीमुखा तो अशा अस्थिर धनंती जीवनाची उपेक्षा करील नाही. जलत त्यांची अढळ श्रद्धा असते. स्वतःच्या पोटापेक्षा शेळ्या-मेंढ्याचें पोट तो महत्त्वाचें मानतो. राणाच्यावेळी त्यांना आदरपूर्वक पूजतो. त्यातूनच त्याचे पशूविषयी अद्यंगारे आंतरिक प्रेम दिसून येते. हा व्यवसाय व भटकें जीवन महत्त्वाची देवानेच आपल्याला दिले आहे; याच आपण स्वीकार केला पाहिजे. या एकाच निष्ठेने तो जीवन जगत राहतो.

देवाला नवस करून पोटपाणी भिकण्यासाठी मेंढा वळी देण्याची प्रथाही तो प्राणागिकपणे पाळतो. जेजुरीला जाणे, गोंधळ घालणे, डोल-झांजावर मजीनूत करणे, नाच करणे हे सारे तो नवस फेडण्यासाठी करित असतो. पूर्वीचा धनगर समाज कितीही मुले झाली तरी त्यांचा योग्य खांभाळ करित असे. याचाही उल्लेख अनेक पुरुषगीतांतून आढळतो.

“घट्टणकोडोली पावाच्या धनगर राजानं,  
पोराच्या पावी नवस केला.....SS...”  
पोरं झमली चारा, पोरी झाल्या तेरा;  
कय-या केसाचा मेंढा कापिला.....SS...”

धनगर समाज जन्मतः अंधश्रद्धाळू, साधा-मोळा आणि भावडा असल्यामुळे त्याने देवाला केलेले नवस अत्यंत प्राणागिकपणे फेडतो. आर्थिक परिस्थिती नसताना देखील उसनवारी किंवा कर्जवाचारी होऊन नवस वेळेत फेडतो. या गीतांतून कल्पकता, घटना प्रसंगाचे औचित्य आहे.

धनगर पुरुष दोलाच्या सक्तीने विविध प्रकारची गीते म्हणत असतो. त्यांचे उपासना दैवत म्हणजे विसैवा. विरोधाच्या उपासना विधीतील 'सुवरान' आणि 'हुईक' सारखी कथागिते सादर करतात. याचबरोबर अनेक पारंपरिक गीतेही त्यांच्यामध्ये आजही प्रचलित आहेत. धनगर पुरुष प्रमुखांने हुईक, जागरण आणि सुवरान तसेच धमविषयक, सण-उत्सव प्रसंगी गीते म्हणत असलेले दिसतात.

“सुवरान मांडिला गा; सुवरान मांडिलं.  
सुवरान मांडिलं; विरुवा गा देवाचं;  
धरतरी मातचं; घेघराका पित्याचं  
चांदसूर्या वंधूचं; चांदसूर्या दोघाचं”

'हुईक' हा विरोधाच्या उपासनेचा विधी भक्तांच्या दीक्षाविधी स्वरूपाचा असतो. यावेळी धनगर भगत विरोधाबरोबर इतर देव-देवतांना हुईकास बोलावतात. त्यावेळी त्या त्या देवतांची धर्षणे गीतांतून करतात. धनगर लोकजीवनात हुईकाप्रमाणेच जागरणही महत्त्वाचे आहे. आपल्या घराण्याचा कुलाचार म्हणून जागरण घातले जाते. धनगर भगत आणि भक्त किंवा बाघ्या-भुरळी जागरणांमध्ये विविध प्रकारची गीते म्हणत असतात. खंडोवा-नापाई यांचे प्रेम, बाणाई-झाळसा यांचा सवती नसार, खंडोवा माहास्व, सामाजिक वर्णनपर नाट्यात्मक गीते इत्यादीविषयी जागरणात गीते म्हणत असतात.

महाराष्ट्राच्या धनगर लोकजीवनात 'सुवरान' या धनगर आख्यानांमध्ये स्वतःचे असे आगळे-वेगळे स्थान आहे. 'गाण', 'नाचण' आणि 'वाजविण' या तिन्ही कलांचा सुमेळ सुवरानमध्ये दिसून येतो. महाराष्ट्रात मोठ्या प्रमाणात पाहावयास मिळणा-या धनगर या जाती समूहातील एक विशेष गायन प्रकार म्हणून 'सुवरान' हे आख्यानकाव्य आजही ओळखले जाते. ओवीच्या छंदातील या रचना प्रकाराला मराठी लोकगायनातील महाकाव्य म्हटले तरी वाचणे ठरणार नाही. कारण सुवरान म्हणून जी ओवीवद्ध लोकगायन म्हटली जातात, ती प्रदीर्घ अशा कथेवर आधारित असतात. ही कथा लोककथेच्या जातकुळीतीलच असते. ही आख्याने गद्य-पद्य स्वरूपात गायली जातात. लोककथा, नाट्य आणि संवाद यांच्या सहायानेच सुवरान आकार घेत असते. धनगर मेंढपाळ जरी अजण्णी असला तरी; त्याला संगीताच्या नादशब्दाची ओळख आहे. धनगर ओवी ही पैलू नयलेल्या अनघड हिं-यासारखी असून 'भक्त' व 'मनोरंजन' हे तिचे प्रमुख अंग आहे.

श्रद्धा समजुती :

'होळीवा सण' हा धनगर लोकजीवनामध्ये श्रद्धेचे स्थान आहे. या दिवशी मोठ्याने वांधलून शिवा देण्याचा प्रकार आढळून येतो. या शिवा यमक अनुप्रासांमध्ये, पद्यामध्ये दिल्या जातात. या दिवशी शिवा देणे, बाँवलणे माफ असते, असा आजही समज आहे. होळीच्या दुय-या दिवशी धुलीवंदन साजरे केले जाते. या दिवशी घरोघरी मांसहाराचे जेवण केले जाते. प्रसंगानुरूप काही टिकाणी या दिवशी मद्यप्राशनही केले जाते. धनगरांची गीते मराठी लोकगायनेच्याला नवसलेले एक धन आहे. सुवरानमधील गीत, जागरणाची गीते, धनगर स्त्री गीते, आणि धनगर पुरुषांची गीते या सर्वांमधून धनगर समाजाची जीवनाकडे बघण्याची वृत्ती, त्यांची संस्कृती, धर्म, चालीरीती, त्यांच्या गीतांतून सहजपणे व्यक्त होतात. कृपी



संस्कृती आणि भटकी संस्कृती इत्यादींमधून धनगर गीतांची निर्मिती झाली असावी. धनगर लोकजीवनाच्या दृष्टीने गीते आश्रयसंपन्न असल्यामुळे ती लोकांच्या जिन्हाळ्याची आहेत. 'सुंवरान' आणि 'हुईक' या वेळी म्हटली जाणारी गीते विविधगोतांच्या स्वरूपाची असतात. आधारीतीने धनगर समाज भोळ्या-भावड्या स्वभावामुळे आपल्या श्रद्धा-समजुती मनापासून जपतो. तसेच त्या प्रसंगानुरूप अपमानदेवीत आर्तितो. मात्र वा श्रद्धा-समजुती आपुलकीने जपतो, तितक्याच पार पाडीत असतो. थोडक्यात असे म्हणता येईल की, धनगरांची श्रद्धा-समजुती ह्या त्यांच्या गीतांतून त्यांचे असेल सामाजिक जीवन उभे करते.

### सामाजिक जीवन :

पशुपालन हा धनगर समाजाचा पारंपरिक व्यवसाय आहे. प्रामुख्याने कार्यक्षेत्रातील पाच जिल्हातील धनगर आजही मेंढीपालनाचा व्यवसाय करतांना आढळतात. पुणे, सोलापूर जिल्हातील शहर आणि काही ग्रामीण भागातील धनगर नेहरी, व्यवसाय ब शेती करताना आढळून येतात. कोल्हापूर जिल्हातील शाहुवाडी, हातकर्णगले आणि सांगली जिल्हातील शिराळा, वाळवा येथील धनगर लोक जवळजवळ ९० टक्के मेंढीपालनाचा मुख्य व्यवसाय करतांना दिसतात.

धनगर समाज हा द्रविडोयन आहे असे अनेक समाजशास्त्रज्ञानी मान्य केले आहे. समाजातील काही घटकांनी म्हणजे, आर्यांनी समाजव्यवस्था धर्म आणि जातीनुसार ठरवलेली आहे. समाजनावर कर्मठ धर्माचा पगडा कायपरस्वरूपी बसविला. त्याचाच परिणाम म्हणून देशातील विशेषतः महाराष्ट्रातील प्रत्येक जातीसमोर अंधश्रद्धा, रूढी आणि परंपरेने पांगळ बनला, व समाजव्यवस्थेने स्त्रीला दुय्यम दर्जा दिला. त्यामुळे स्त्री आजही या सर्वांच्या ओझ्याखाली पार वाकून गेलेली दिसते. तिच्या भावना, मन समाजाने कधी ओळखलेच नाही. स्त्री जगाची उद्वारकर्त्री, चूल आणि मुल हेच तिचे जग अशा समाजव्यवस्थेचे आणि पुरुष संस्कृतीचे चित्रण धनगर स्त्रीगीतांतून पाहावयास मिळते. धनगर जात म्हणून वाटयाना आलेले जीवन, समाजामध्ये धनगर म्हणून येणारे अपमानास्पद जीवन तरीही आपल्या जातीविषयीचा अभिमान धनगर स्त्री-पुरुषांच्या अनेक गीतांतून आविष्कृत होतांना दिसून येतो.

### सुंवरान :

धनगरी गाण्यामध्ये 'सुंवरान' हे महत्त्वाचे मानले जाते. गाण्याच्या प्रारंभीच 'सुंवरान मांडिलं गा' या वाक्याने सुरुवात करून मंतर गुळ गाण्याला सुरुवात होते. 'सुंवरान' म्हणजे स्मरण किंवा आठवण. तर 'मांडिलं' म्हणजे मांडणे किंवा सांगणे. आठवणींमध्ये जे जे आले. ते सांगणे किंवा मांडणे होय.

आठवणीने किंवा स्मरणांनी मांडावयाची किंवा म्हणावयाची ही एक कला आहे. ही कला धनगर लोक पिढ्यान्पिढ्या जपत आलेले आहेत. हा समाज अजूनही आर्थिक, सामाजिक, कौटुंबिक, राजकीय, औद्योगिक आणि सांस्कृतिक दृष्ट्या मगासलेला असताना देखील आणि शैक्षणिक प्रपती नसताना देखील 'ओवी' अगदी सहजगत्या म्हणत असतात. हाच त्यांच्या व्यक्तिमत्त्वाचा विशेष मानवा लागेल.

'सुंवरान मांडिलं' किंवा 'सुंवरान मांडलं' हे पद प्रत्येक ओवी गीताच्या सुरुवातीलाच असते. एकूणच धनगर लोक मोठ्या भक्तिभावाने, प्रेमाने आणि आनंदाने आपल्या आवडत्या देवाचे स्मरण करताना दिसतात, या सर्व कथा गद्य रूपाने सांगितलेल्या असतात. रात्रभर जत्रा-यात्रेतून, जख्मा-वातून, स्पर्शतून तसेच गच्ची खेळताना आणि सकाळ-संध्याकाळची आरती म्हणताना धनगर लोक ओव्या मातात. त्यांच्या सोबतला डोल, कैताळ आणि पुगक या वाद्यांच्या साथीवर उत्कृष्ट अशी कथा सांगितली जाते. एकूणच कथा अनेक ओवीकार वेगवेगळ्या पद्धतीने आणि वेगवेगळ्या ताला-सुरात म्हणत असतात.

'सुंवरान' हे लोकसाहित्य निर्माण होण्यापाठीमागे प्रमुख अशी दोन कारणे प्रकर्षाने सांगता येतील.

परमेश्वराची भक्ती किंवा देवाचे स्मरण करणे होय.

स्मरणाने मनोरंजन घडवून रंजनाचाही उद्देश सफल करणे.

अशा दोन पद्धतीने 'सुंवरान' या लोकसाहित्याची निर्मिती सांगता येईल. या लोकसाहित्यामध्ये स्मरण कोणत्या देवाचे करायचे हा प्रश्न आहे. तेव्हा तत्कालीन काळामध्ये आपापल्या जातीप्रमाणे आपापल्या देवतांचे स्मरण करणे हा प्रघात होता. म्हणून धनगर लोक त्यांचे देवता-वा 'विरोवा' वा देवताला स्मरण करीत असतात. आपल्या देवताचे स्मरण करणे म्हणजेच 'सुंवरान' हे लोकसाहित्य होय आणि 'स्मरण' या शब्दापासूनच अपभ्रंश होऊन 'सुंवरान' हा शब्द तयार झाला आहे आणि आजही तो रूढ आहे.

हुईक' कथन :

धनगरी ओव्यामध्ये 'हुईक' (मविष्यकधन) ला विशेष असे महत्त्व आहे. जेथे जेथे विरोधाची देवस्थाने आहेत त्या त्या सर्व ठिकाणी 'हुईक' चा कार्यक्रम पार पाडला जातो. गजोनृत्य संपल्यानंतर हुईकचा कार्यक्रम सुरू होतो. म्हणजे पुढील वर्षाचे अंदाजे भविष्य सांगितले जाते. या भविष्यामध्ये कौटुंबिक, सामाजिक, आर्थिक, रोगराई, पाऊस-पाणी आणि चालू वर्षे कसे जाईल, अशा अनेक गोष्टींचा विचार 'हुईक' मध्ये विशेषत्वाने केला जातो.

'हुईक' (भाकणूक) सांगणारी व्यक्ती विरोधाचा भक्त असते. भाकणूक सुरू होण्यापूर्वी विरोधाचे अनेक भगत औव्या म्हणत असतात. तर काही भगत देवाचा विधी पार पाडीत असतात. अशावेळी अनेक भागांतून धनगर स्वतःच्या अडचणी सांगण्यासाठी किंवा कौटुंबिक स्वास्थ्य लाभण्यासाठी 'हुईक' या कार्यक्रमात हजर असतात. 'हुईक' सांगणा-या व्यक्तीचा गणवेश प्रत्येक भागानुसार वेगवेगळा असतो.

समारोप :

धनगरांचे सामाजिक जीवन वैशिष्ट्यपूर्ण असून सामाजिक जीवनाचे अनेक विध पैलू पाहण्यासार मिळतात. आचार, विचार, रूढी, परंपरा, लोकगीते, लोककथांमते इत्यादींमधून धनगर जीवन अविच्छेद होत असते. त्यांच्या औवीगीतांतून दिसणारा निव्हाळा, प्रेम, वास्तव्य, श्रद्धा आणि सण उत्सव परांगी गाविल्या जाणा-या गीतांतून दिसणारा आनंद अप्रतिमच आहे. त्यांची गीताना प्रयोगिक मूल्ये लाभलेली असतात. त्यांच्या गीतांची भाषा संपन्न व समृद्ध आहे. गीतांची भाषा वीली असल्यामुळे त्यांना वेगळेपण लाभलेले आहे.

संदर्भ ग्रंथ :

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## कलित काकंधरीतील स्त्रीचित्रण

प्रा. डॉ. शिवाजी महादेव होळगे.

मराठी विभाग प्रमुख, साहाय्यदाय मंडलिक महापिकालय, मुंबई ता. कागल  
जि. कोल्हापूर - ४१९२१९

प्रस्तावना :-

कलित साहित्याचा विचार करता अनेक दिवस येते की १९९० नंतर कलित साहित्य प्रवाह सुरू झाला. स्वातंत्र्योत्तरकाल कालखंडामध्ये शिक्षण समाजाच्या तलागाव्यापृत पोहोचले त्यामुळे समाजातील बहुजन वर्ग शिक्षण घेण्यास प्रवृत्त झाला. कानीय समाजातील अनेक मुले शिक्षण घेऊ लागली. कलित समाजामध्येही समाजपरिपूरतनाच्या चळवळीमुळे प डॉ. खासासाहेब आंधेडकरांच्या प्रेरणेमुळे शिक्षणाला महत्त्व आले. आपण व आपले जाडजडील आपल्या समाजातील अशिक्षित, ठरवित जीवण जगत असलेले लोक अर्पण समाजातील लोकाकडून होत असलेली मानहानी, पिळगपूक, अस्पृश्यतेचे काहक अक्षुभय शिक्षण घेतलेल्या पहिल्या कलित पिढीने आपल्या साहित्यातून व्यक्त केले, आणि पुढे अनेक नप्रीकृत कलित लेखकांनी विविध अनुभवांना याचा फोडली.

कलित साहित्य हे सुरक्षातीका कवितेच्या अंगाने अभिप्यक्त झाले नंतर कथ, आत्मकथा, काकंधरी आणि भोपटी नाटकाच्याअंगाने आपल्याला आलेले विविध अनेक काहक, पिळगपूक अनुभव, प्यथा, वेदना, पिळोह प्रकट होत गेला. कलित साहित्य हे कलित स्त्रीकधीलतेचे समाजाला मुक्त करणारे अनेक साहित्य आहे या अर्थेच साहित्याच्यापारतीनागे गीतमधुधक, म. फुले यांची जरी घेवणा आहे. तसेच मुख्य प्रेरणा ही डॉ. खासासाहेब आंधेडकरांची आहे त्यामुळेच कलित साहित्य हे वेदना, पिळोह आणि नकार, आत्मभान, सामाजिक न्याय विज्ञाननिष्ठा या तत्वावर आधारलेले आहे.

कलित साहित्यामुळे मराठी साहित्य क्षेत्र पृथकीगत झाले कलित साहित्य त्यातून आलेले नवीन जीवनावुभव यामुळे मराठी साहित्यात कलित साहित्याचे घेराळेपण सिद्ध झाले. कलित कविता कथेप्रमाणे कलित काकंधरीच ही विचार महत्त्वाचा ठरते. कलित काकंधरीतून आलेल्या प्यथा वेदना, पिळोह, नकार, अस्पृश्यता आपल्याला विचार प्रवृत्तकरतात तसेच त्यातील स्त्रीचित्रण आपले मन वेधून घेते

कलित काकंधरीतील स्त्रीचित्रण :-

कलित साहित्याचा विचार करता जवळपास दिडशे कलित काकंधरीचा अंग उपलब्ध आहेत. प्रस्तुत निबंधाच्या नयकित या अर्थेच काकंधरीचा विचार करणे केवळ अशक्य आहे त्यामुळे त्यातील काही प्रतिनिधीक कलित काकंधरीतील स्त्रीचित्रणाचा विचार करण्याचे प्रयोजन आहे. कलित जीवण चित्रण हा काकंधरीचा विषय होऊ शकतो. कारण कलित कोणत्याही ठिकाणाचा अक्षी त्याचे जीवण म्हणजेच एक काकंधरी असते त्यामुळेच आपल्याला कलितचे विविध स्तरातील जीवणचित्रण दिसते. उदा. महार, मांग, चांभार, वेदनाशी, आदिवासी, पावडी, काध्या मुसळी, तमासानी, वेध्या, मुसळी इत्यादी समाजाच्या उपेक्षित प्यक्षरीवेही जीवणचित्रण कलित काकंधरीतून पाहता येते तसेच त्यातून आलेले स्त्रीयांचे चित्रण लक्षवेधी ठरते.

कलित काकंधरीतून जरी एका प्यक्षरीकी कथा प्यथा आलेली असली तरी शोषटी ती अर्थ समाजाचीच कथा प्यथा ठरते कलित काकंधरी ही परंपरेतून-निर्माण झालेली काकंधरी नसून ती विशिष्ट प्रयोजनातून निर्माण झालेली काकंधरी आहे. आपल्या पुरूप प्रधान संस्कृतीत स्त्रीयांना गैरनीय दुय्यम स्थान असल्याचे दिसते अर्थेच स्तरात स्त्रीचे शोषण होवना दिसते. कलित स्त्रीचे तर दुहेरी शोषण होवना दिसते. तरीही ती आपल्या सुट्ट्यासाठी मुलांसाठी गैरनीय काळाकष्ट करीत असते. या समक्या परिस्थितीमध्ये पिवून गेलेली कलित स्त्री अनेक प्रकारची शुमिका-पार पाडते उदा- सुट्ट्यापत्न्य तर केव्हा आक्रमक ठरते तर केव्हा परिस्थितीला शरण जाते तर केव्हा परंपरेला ठेक केऊन स्त्रीजग्न नाकावण्याचा प्रयत्न करते. अशी ही कलित स्त्रीची विविध रूपे अनेक कलित काकंधरीतून प्यक्त झालेली आहेत कलित काकंधरीतून आलेल्या स्त्रीयांचा विचार करता चित्र, रीडन, (अण्णाभाऊ साठे), जानकी, बूड (बाबुसाय आनूल), नाथाकका, ७२ नैल (अशोक फुटककर), जगन- झुसपा ( उत्तम यंडू तुपे), नापत (अकपंत काळवे), पिंपुली (सुमंथा शेंडे), जंगल ( प. सा. बोधे), नुक्ती (जे. बी. माने), निघाड (अशिकांत लक्ष्मणकर) अशा अनेक

कार्कश-सूत्र आलेखा कलित स्त्रीयांच्या पंथ्या-वेळना रूपे आपल्या प्रत्यक्षा येतात कलित कार्कशरीतून विप्रित आलेख्या काही प्रतिनिधीक स्त्रीविषयमा विचार घडवून शोधनिर्घात केला आहे.

विना :-  
अपणाभाऊ साठे यांनी 'विना' या कलित कार्कशमध्ये विना या एका सुंदर, कुड्केपाथ्या फे-यात सापडलेल्या आणि परिनिधतीने हतबल आलेल्या तक्षणीची कथा सांगितलेली आहे. विनाच्या मळ्या मामाने म्हणजेच कृष्णाने तीला फसवून मुंघईला आपलेली असे. कृष्णाने आपल्या अहिणीला बोटे सांगून फसवणूक केलेली असे. विनाचे लग्न एका सुंदर प कर्तव्यकार बनवणाऱ्या मुंघईत करण असे असे कृष्ण आपल्या अहिणीला बोटेच सांगते प तीला मुंघईतील एका पेशेच्या अड्यात पिकून टाकतो विनाच्या भापनाई, गमावी, रघुपत्नी मारवांगोळी होते.

साधारण विनाचा 'कालखंड हा १९४६ थ्या सालातला. मुंघईत पेश्यांचा पर्व जोमाने जमाला येत होता कुड-या महासुखानंतवची परिनिधती मुंघईला एक वेगळेच पळण केळून गेली लोक चंगळपाकी चैन पिलानी अनेके खेड्यातील मारीअ असाहय तरुण मुलींना काल मुंघईतील पेश्यांच्या खाजारात कपडीमोल किमतीला पिकू लागले या मुलींचे पारिज्य फौजारी अंभ होऊ लागले. विनाच्या पाटवालाही प्रामुख्याने हेच जीपण आले विनाचे पूर्वी एक लग्न झालेले आहे परंतु तीच नवरा सुखसुखी पडतो प पुढा विना माहेरी येऊन राहते ती कायमचीच.

विना अतिशय रूपवान, देखणी असे तीच्या सौंदर्यामुळे गावातील काही लोकांच्या नजरा तीच्या शरिरापर पडत असतात तीला अतत ते त्रास देत राहतात. यत्र परिनिधतीचा फायदा कृष्णा नाम घेतो प तीला मुंघईला पेश्यांच्या अड्यात पिकतो. आपल्या अशुधा रक्षणकर्ता मामा शेपटी आपला कर्कशकाळ ठरला हे पाहून विनाला रूप दुख्य होते यापूर्वी विनाच्या मोठ्या अहिणीला म्हणजेच सोनालाही त्याने पेश्यांच्या अड्यात पिकलेले असे. 'जीवाच्या मोगान अशुच रक्षण कर' हा आईने दिलेला ज्ञानमंत्र कसा पयायचा हाच प्रश्न तीला अतत भेटनापत असेतो. कुड्केपाथ्या वप्रात सापडलेल्या विनापर अनेक पारिज्य प्रसंग येतात त्यातून मिश्राऊन जाणे तीला कठीण होते विनासावळ्या अनेक तरुण मुली पारिज्या अळी ठरतात. याचे पारिज्यपूर्ण विना विनात येते. विशेषता कलित समाजातील मुली या खूट चप्रात मोठ्या प्रमाणात सापडल्याचे विना या कलित कार्कशरीतून दिसते.

चंढन :-

अपणाभाऊनी पद्याप्रमाणे 'विना' या सुंदर तरुण लढाऊ प कुड्केपाथ्या फे-यात सापडलेल्या स्त्रीचे विषय 'केलेले' आहे. त्याचप्रमाणे त्यांची कुडकी सुंदर, तरुण स्त्री म्हणजे 'चंढन' होय विनाप्रमाणेच चंढन ही कुड्केपाथ्या फे-यात सापडले. आता-या खेड्यातील एक मारीअ आणि कुड्केरी शेतकऱ्याच्या सुट्ट्यात जमाला आलेली चंढन पोर्फी असे.पोट भरण्यासाठी ती मुंघईतील झोपडपट्टीत आपल्या नव-सावळोख कष्ट करीत राहते पण त्याही ठिकाणी विधे कुड्केप आड येते. तीच नवरा खणीत काम करताना एका बफोटत मृत्युमुखी पडतो चंढनपर आकाश कोनाकते आपल्या आळाखरोख ती एका झोपडपट्टीत राहते पण तिथेही तीच्या सौंदर्यामुळे ती छळाने काय पणने आजूआजुच्या आसना तीच्या शरिरापर खिळतात त्यातूनही ती नवतला सापडण्याचा प्रयत्न करते विना अनेक्यामुळे तीला कर्कज छलत असतात. पण चंढन न घाबरता आलेल्या संकटाला सामाना करीत राहते. तीच्यापर अलात्कनाचा प्रयत्नही होतो पण आपल्या लढाऊ पृथीमुळे ती नवतला अवाप करते असे अतत कुड्केपाथे फेये तीच पाठलाग करीत असतात परंतु या सर्प संकटापर ती मात कशाचच प्रयत्न करते यातून अपणाजी एका खेड्यातील सुंदर असाहय स्त्रीच्या मुंघईतील जीपणाच्या पाटवाला वेप्याचे दुख्य चंढनच्यारुपाने प्रयत्न केले आहे.

जानकी :-

आधुनाय आंगुल यांच्या 'सुड' या छोट्या कार्कशरीची जागकी ही नायिका जमाने कलित रूपाने अतिशय सुंदर आहे तरुण अनेक्यामुळे पचात आल्यापासून तीच्यापर गेहनी सैनिक अत्याचार होत असतात तीला रूप याला सहन करूंक सामतात यातून तीला स्त्रीपणाची घृणा येते. आपण आपले स्त्रीत्वाचे अविचल नाहीसे करावे आणि यातून मुक्तता मिळवली असे अतत तीला पाटू लागते तीची जीवनापरधी आसनाच ठरते आपण लपशर्या करून हा स्त्री देह, कष्ट करायचा असा विचार करून ती पेश्यागृहासाठी पंडते आणि सुखच्या शोधान प्रयास करू लागते 'अलख किंजल' नावाचा स्त्री तीला भेटतो. त्याच्या साकिंध्यात ती अशुतपूर्व अनुभव घेते तीचे मन काहीने शांत होते. ती स्वामीखरोख तीर्थयात्र करीत असता तीची पृथी अळू लागते आणि तीच्या मनात आलेली स्त्रीयाधडलधी घृणा, कामपाशनेचा क्रोध विररकर नाहीसे होतात. नवतथे स्त्रीत्वा आणि पुरुषाचे पुरुषत्व हे निभर्नाय आहे अशी धारणा झाल्यामुळे ती स्वामीखरोख वप्रात आनंकाचे स्त्रीकारने आधुनाय आंगुलांनी जानकीच्या माध्यमातून स्त्रीपुरुष संबंधाविषयीच्या

प्रश्नाला हात घटलेला आहे व त्वरित जागृती या कल्पित चरणीचे दुःख व्यक्त केले आहे जागृतीच्या एका वेगळ्या स्वरूपाचे चित्रण या कादंबरीतून जागृतीच्या व्यथा वेगळ्या माध्यमातून किटून येते.

साधकका :-

अशोक फुटकर यांच्या '७२ मेल' या कादंबरीतील साधककाचे दुःख तीच्या पाठ्याला झालेले जीवित अतिशय दातनामय व कल्पनेच्या पलिकडील आहे. साधकका ही कल्पित समाजातील परिस्थितीने जातलेली स्त्री पद्धत संघ जुले कशाचाही आधार नाही. विभाहीन जीवित तीच्या पाठ्याला झालेले हे जीवित दातनामय आहे समाजाचे वेगळेपण हे ७२ मेलचे अंततः पार करीत पाठी प्रकाश करीत असावा साधककाच्या पाठ्याला झालेल्या घटना प्रसंगाचे दातनामय चित्रण झालेले आहे. प्रकाशात साधककाची तीन जुले कृत्यमुक्ती पडतात त्यांची अंतिम संकटासाठी जबाबदारीही ती पार पाडू शकत नाही. त्यांना तसेच टाकून राहिलेल्या मुलासमवेत ती पुढील प्रकाश करीत राहते समाजात कुटुंबात कसलाच आधार नसलेल्या साधककाच्या पाठ्याला झालेले हे व्यथित जीवित जातीयतेचे अमानुष चटक, मानहानी, उपासनाय यामुळे पैतृगलेली साधकका आघात्या लहान मुलांना सांभाळताना पाळतांना झालेली संकट झेलताना होणारा भाग हे सर्व साधककाच्या व्यथितचित्रणातून व्यक्त होते.

जगन :-

येवू जोगतीणीची मुलगी 'जगन' ही कल्पित समाजातील परंपरांना झुगारून नव्या जीवनाची सुरवात करू पाहणारी एक धाडसी मुलगी आहे. उतम बंडू रुपे यांच्या 'मुलगा' या कल्पित कादंबरीतील 'जगन' ही नायिका रुपे यांनी या कादंबरीतून जोगत्यांच्या पारंपरिक कालिनीतीला वेद देण्याचा प्रयत्न केलेला आहे. जोगत्यांच्या समाजात यत्नसमा झेवाला शोकायत घेऊन जोगत्या नागून पोट भरणे, चरणीचा झुलपा लावून देणे इत्यादी प्रथा सुरत आहेत. विशेषतः महासाष्टातील काही भागात व कर्नाटकातील काही भागात ही प्रथा प्रचलीत आहेत. या दुष्ट चक्रात जगनला ही तीची आई येवू प परतू आडलू पाहतात. परतू अशावेळी हशा असाणा-या जगनला ही प्रथा मान्य नाही. तिची अपणे उदात्त व तशी किशा अपणे करणारी आहेत. जोगत्यांना फारपून त्यांच्यापर धरणासाठी करून संकटाची पासना भागिणीची मंडळी शोपटी त्यांना जा-यापर सोडून देतात कधी कधी प्रस्थापित समाजातील धरणीपासून जोगतीणीच्या पोटी जन्माला झालेल्या मुलाला धाप नाही हे दातनामय आहे. अजोरा मूल म्हणून त्याला जगाचे लागते तीची आई हात धाप व आई अंतते. अपूर्ण पालन पोषण तीच करते. येवूच्या पाठ्याला हे अपूर्ण जीवित झालेले अंतते जगन हे सर्व झुगारून देऊ पाहते जगनलाही रूप जाईत अमुअप येतात. उदा. जगनपर ती प्रेम करते पण तीच्या शरीराचा भोग घेऊन तीला तो सोडते. पुढे तीच्या जीवनात कृष्णा येते. कृष्णा हाही जगन प्रमाणे अपूर्ण समाजातील असतो. ती त्याच्यापर आर्या संसाधनी दुःख अपणे पाहते त्याचाही झुलपा लावून घेते त्याच्यापासून तीला एक बाळ होते ते एकदा अजादी पडल्यानंतर त्याला देवाभ्यासत जेण्यास येवू मज्जात करते देवीचा कोप म्हणून त्या आळासा वेलाम्माला पाहाण्यास कांमते याची धूड जगनला येते व ती यत्नसमाच्या मुअपट्याला मकीत नेऊन टाकते आणि नव्याने अयुष्य सुरत करते पारंपारिक जोगतीणीच्या कथाटयातून ती सुटते जगन आपले बरीत अतिशय टिकपण्यासाठी आटोकाट प्रयत्न करते संघर्ष करते झूज देते आसे पारंपरपूर्ण विनय जगनच्या चित्रणात येते एक नया विनय झुलपामधुन रुपे यांनी नाडून-जोगतीणीच्या प्रश्नांना दुःखाना पावा फोडण्याचे काम केले आहे. त्याची प्रतिनिधी म्हणून जगन विनीत झालेली आहे.

पासक :-

धरणीत कांधके यांच्या 'नापत' या कथासाठीच्या कादंबरीची 'पासक' ही कल्पित नायिका तीच्या पाठ्याला झालेले जीव घेणे जीवित, दुःख, देपदासी म्हणून समाजात होणारी मानहानी, अत्याय, अत्याचार, खलात्कार, पासनांघ गजसा समाजात मज्जापारी प्रतिष्ठा स्त्री म्हणून थांगली पागणून नाही. ती एक उपभोग्य परतू एपदीय किमत हे सर्व नापत या कादंबरीतून प्रत्ययाला येते. हे सर्व जीवित पासकच्या पाठ्याला येते पण या सर्व संकटांना बरवून न जाता अतिशय धिटपणे पासक त्यांना तोंड देते सापसाहेब इनामदार आपल्या पासनेची शिकार पासला करतो त्याच्यापासून पासकला मूल होते पण त्या मुलाचा स्त्रीकार तो करू शकत नाही. आपल्या घनाण्याची प्रतिष्ठा इनामदाराला महत्वाची पाटते. देपदासी म्हणजे अपूर्ण समाजाची कुणीही याचे व तीचा उपभोग घ्यावा अशी परतू आसे अपूर्ण समाजातील इनामदार सासण्यांना पाटत असते पण पासक शोपटपर्यंत आपल्या मुलाच्या हक्कासाठी लढत असते व शोपटी त्याला त्याचा हक्क मिळवून देते व एक परिश्रम घडपण्याचा प्रयतन करते पासकपासवी कल्पित स्त्री केंद्रक देपदासी प्रथेला खली न पडता

मज्जा संजाज घडविपयासाठी आपल्या कर्तृत्वाने लढ्याने यशस्वी होते 'पारू' या कविते वरील एक लेखी रूप मापत काढंखरीतून आपल्याला दिखून येते.

फिपुली :-

'फिपुली' ही मायिका 'फिपुली' या काढंखरीत जुगंधा शीडे यांनी विरित केलेली आहे. वरीलपत्र होना-या अत्याघातानी ही कथा आहे. चंद्रपूर जिल्ह्यातील सायबनच्या कुशीत सुमनापाने सुख या काढंखरीतचा विषय आहे. पात्रपत्रिक प्रथा, वरी एक उपभोग्य परतू, सुलानजिबी, शोषण या प्रश्नांना याचा फोटोपयाचे काम फिपुलीत झालेले आहे.

फिपुली ही निराधर्य आई पडील त्यात नसल्यामुळे मोठ्या अहिंसिकते सहते. सुखच्या नोंदर्यामुळे तीथे लवण एका श्रीमंताच्या मुलाशी केले जाते लवणानंतर मात्र तीच्यापत्र अनेक अंकांटे येतात. नवना तीला घरातून हाकलून देते. फिपुली एका मिशनरी शाळेत येते त्याठिकाणी मिशन-याचे घेन तीला मिळते ती या ठिकाणी बसते. त्यांच्या सुख सुखाने सहभागी होते अपतःचे सुख ती विनासते तशील विवृती मंडमच्या प्रेमांमुळे ती तेथेच राहण्याचा निर्णय घेते. पण काका ठेकेकानना मृत्यू झाल्यामुळे ती त्यांच्या मुलांना सांभाळण्यासाठी त्यांच्या घरी राहते. कारण फिपुलीने काका ठेकेकानना भाऊ मानलेले आहेत. हिंदू धर्मातील वरीयांना दिले गेलेले दुय्यमत्प त्यामुळे ती खिश्चन मिशन-यात भरूते पण शोपटी ती बहुजन समाजात येते. फिपुलीच्या प्यवतीनेचेतून लेखिकेने वरीच्या परतनातील असाहायता धिरीत केलेली आहे. फिपुलीच्यारूपाने लेखिकेने एक सामाजिक प्रश्नाला याचा फोटोपयाचे काम केव्याचे दिवते.

सखू :-

साशिकांत सायगायकर यांच्या 'विधाड' या कविते काढंखरीतील एक रूपसंपन्ना परंतु असाहय वरी म्हणजे सखू होय सखू ही मातंग समाजातील अशिक्षित अशी वरी आहे. सातना जिल्ह्यातील गोरेगायची मातंग परती या परतीत गेटाने वंसाय करणाऱी सखूची आई शगाबाई आपल्या तीन मुलांसह राहते सखूचे लवण मल्हारीपदोषय लागते पण मल्हारी सखूच्या करताना सार्पशांते त्याचा कृत्यू होतो. सखूपत्र सुख्याचे आभाळ कोसळते शिक्षाहित जीपत्र तिच्या घाट्याला येते. शि-या संतोष हे सखूच्या प्रेमासाठी आभापलेले असतात तीच्यापत्र काईट नगर ठेपून आसतात. सखूपत्र अळजखरी करण्याचा प्रयत्न करतात. या सार्प प्रकासातून पैतागलेला सखूचा सायगा तीच्या माहेरी पाठवितो. सखूच्या विजापत्र अशी यशीय यथले येतात पण तीला परत नसल्यामुळे ती नाकारते. शान्ताय घाटने मातंग तीच्यापत्र प्रेमाचे मादक करतो तो तीला खोटी आशंसांने केळना आपण लवण करू असे खोटेच सांगून उपभोगाने अने प्रत्येजत तीच्या घरीसधे लवके गोडलेली सखू मात्र सुख्यात घाचपडत राहते. वरीपत्र होणा-या अत्याघा अत्याघातानी ही पदिकीमा सातून प्यक्त होते. कविते वरीयापत्र वेहनीच असे अत्याघ अत्याघात होत असतात त्याला अ-याच कविते वरीया खळी पडत असतात याचे प्रत्यंतर सखूप्रमाणेच इतर अनेक कविते वरीयांच्याआसतील आपल्या प्रत्येजाला येते.

समासोप :-

पतिविधीक कविते काढंखरीतील कविते वरीयांचा विषय प्रस्तुत शोध निबंधात केलेला आहे. सार्प कविते काढंखरीतील वरीविषयांचा विषय या निबंधाच्या मर्यादेस फेपल असाकय आहे. कविते काढंखरीतून शेटलेल्या या सार्प कविते वरीया येगापेगळय रूपाने, सुख्यात, यातनात, उपेक्षित, असाहायतेत आणि शिक्षाहित विवृतीत शेटतात. त्यातील अ-याच कविते वरीया आपल्यापत्र होणा-या अत्याघ अत्याघातानी विवृंय पावणा-या आहेत तर काही असाहायतेमुळे आलेले सुख विनाटपणे सहन करणा-या आहेत. उर - घिग, घेकन, जानधी, जमल इत्याकी कविते वरीया लवळ पृथीच्या अत्याघवाला विवृंय करणा-या आहेत. कविते काढंखरीतील वरीयांचा विषय कवता विवृता,पविस्ववत्या, निराधर, जलन, मांग, घंभार, दोष इत्याकी विविध समाजातून आलेल्या वेपेक्षानी, सुखला, गरीब, अनाथ, नाप-याने आडेलेल्या अशाही वरीया विवृतात या सार्प वरीया सुख्याच्या सार्पने कोटलेल्या, सायन जीपन जागत असापा-या समाजातील मापशुं प्यवतीचे शय घनलेल्या फेपल उपभोग्य परतू म्हणून विवृतात टाकेल अ-याच कविते वरीया रूपपाने असल्याने समाजाच्या विवृानी नजरा रत्याय ताकण्यापत्र पडताका विवृतात. वेगापेगळय साईट प्रवंगाना त्यांना नेहमीच तोंड कयापे लागते याचा प्रत्यय कविते काढंखरीतील वरीविषयांच्या अत्याघ करताना येतो. कविते काढंखरीतील बहुतेक कविते वरीया या खेडोवडीत आहेत त्यामुळे त्यांच्यात अशिक्षितपणा, अज्ञान, वेपेक्षितपणा, अंधश्रम अवपुत्रपणागत दिखून येतात.

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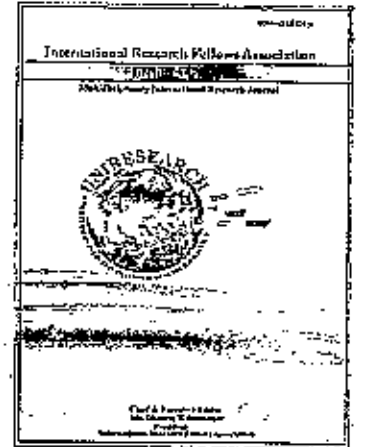
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वा. काराज जि. कोल्हापूर.

स्त्रीसमाजील शतकानुशतकाची चित्रपेढना जी फक्त जातीच्या बाधीने अन्न-शोषणाच्या माध्यमातून आध्यात्मिक मार्गाने दसक्या आपाजव अभिव्यक्त होत होती, तिला मुक्त करून देण्याचे काम ताराबाईनी केले. स्त्रीजातीला जाती, धर्म, देश यांच्यापलीकडे त्यांच्या पाटयाला झालेल्या चित्रपेढनेच्या धावत एकत्र गुंफू पाहतो. आणि म्हणूनच स्त्रीच्या दललेल्या चित्रपेढनेला प्रथम पाच कोठणा-या ताराबाई शिंदेनी आधुनिक स्त्रीवादाचे जाते अपत्यक्षणे जुळलेले दिवते.

'स्त्रीवाद' हा शब्द १९१० नंतर उपयोजिला जात आला तरी स्त्रीवादी जाणीव ताराबाई शिंदे यांच्या 'स्त्री पुरुष तुलना' मधून १८८९ मध्येच प्रकट झालेली दिसून येते. समाजात राजसोपणे घाललेल्या स्त्री आत्याचाच दशान, चौफेर व डोकळ पावन यामुळे झालेला सुधारकांच्या कार्याचा परिचय, तत्संबंधी चिंतन-मनन, त्यातून घडत गेलेली स्थतची पैचारिक भूमिका, त्यामुळे झालेले १९ व्या शतकाविषयीचे राजग आन, अतक स्त्री अस्त्याने स्त्री अंतःकरणतील पैदनांची जाण, मार्च १८८९ मध्ये पिध्या पिजयालक्ष्मीकडून घडलेल्या भूणहत्यासंदर्भात समाजात उमटलेल्या क्रिया-प्रतिक्रिया, पिध्या वृत्तपत्रांनी केलेली चिकित्सा, कोर्टाचा निकाल या ना-यामुळे ताराबाई मधील स्त्रीत्व, अतक जागे झाले एका पिध्याने भूणहत्या केली म्हणून तिच्यावर खटला भरला जाणू तिला फाशीची शिक्षा ठोठावण्यात येते. त्यामुळे अतिष्ठ कधीनी जर्जव झालेल्या प्रांपरिक समाजाची मानसिकता, नीतिमता मण्या दृष्टीतून तपसण्याची आपश्यकता ताराबाईना पाटली. "पिणामतः ताराबाईनी प्रबोधक शाब्दंत. नित्रयांची कैफियत मांडली व पुरुषधर्म स्त्रीजातीचे कसे शोषण करतो हे विचारपूर्वक विश्लेषण करून सांगितले." आयकांनी वृत्तपत्रे पाचणे अशिष्टपणाचे समाजा जाणा-या शक्तिप्रवरेच्या काळात ताराबाई फक्त वृत्तपत्र पाचतच नाहीत तर वृत्तपत्रातील घटनांभाबत चिकित्सकपणे मते मांडतात.

अतंत्र आपयाने जणाणा-या, अतंत्र व्यक्तित्व जोपासणा-या ताराबाईनी आपली आपड,मते,विचार घडपून निरसफोचपणे मांडण्याचे अतंत्रय निकपिले होते. सुशिक्षित, चिकित्सक ताराबाई कधी-पसंपत्रावर अखडलेल्या स्त्री जीवनाकडे डोकळपणे पाहात होत्या. स्त्रीचे अतंत्र अतित्व मानणा-या ताराबाईनी स्त्रीचे अतित्व नाकारणा-या हिंदू धर्मातील कधी-पसंपत्रावर व पुरुषांच्या दुटपीपणावर घणाघाती प्रहार केले. स्त्रीला व्हास, अवातंच या पितासाची अंधी मिळपी म्हणून आग्रह धरला. स्त्री प्रतिष्ठेचे पिचार पदअडपणे व धीटपणे मांडले. पिध्या पिवाहाशी संबधित नियंत्रणे, यामुळे होणारे, दुष्पिणाम, पडका पडतीमुळे नित्रयांची होणारी कोंडी, त्यांच्या पावडप्यावर येणारी नियंत्रणे, कौटुभिक राजकारण, स्त्रीच्या पाटयाला येणारे दैनंदिन जीवनातील पेचप्रसंग अशा अनेक मूलभूत प्रश्नांचा उहापोह 'स्त्री पुरुष तुलना' मध्ये ताराबाईनी केला. अलपिवाहाच्या प्रथेमुळे मुलांचे संपुष्टात येणारे बाल्य, पतिप्रताधर्माच्या नाप्रखाली स्त्रीवर लाडलेले पुरुषी वर्तन, स्त्रीची अतपिहीनता व शुलामिमीचे दुष्ख, पतिप्रताधर्माच्या आडून त्यांच्यावर लाडलेले दुय्यमत्व, त्यांचे होणारे शोषण, यामुळे नित्रयांना प्राप्त झालेले लाजिपणे स्थान यांचे नेमके दशान ताराबाईनी घडवले. धीटपणे, सुसंवातपणे, तर्कशुद्ध रितीने पदअड शाब्दंत स्त्री-पुरुष नात्यासंबंधी व स्त्रीच्या अतंत्र शोषणासंबंधी पुरुषांना खडसापून जाध पिचारला. समाजग महाभाबत आदी आर्ष महाकाव्यापाभून समाजातील लुप्ततामला, मंजुघोषा या कांड-या, मनोवनासायबे जाटक, गुणैभव सायबे वृत्तपत्र यातील स्त्रीप्रतिमांच्या चिकित्सेबादे स्त्रीच्या परपशतेला पुरुष मूल्यव्यवस्था कशी उभाखडार आहे याचे त्यांनी पिपेचन केले. समाजिय, हदिपिजव,पांडप प्रताप जैमिनी अशपमेध यातील दाखल्यांची चिकित्सा करून हेतताअतक मानल्या गेलेल्या व्यक्तीच्या अतनातील पिबंगती उघड केली. साहित्यातील अततक, पिपर्यत स्त्री चित्रणावर आक्षेप घेतला स्त्रीप्रतिमाबादे नित्रयांचे व्यक्तित्व जात्या दृष्ट, कुकमी, चंचल, मोहवश असल्याचे प्रतीत करणा-या या लेखनामागील पुरुषी प्रवृत्तीवर कडाडून टीका केली. साहित्यात वास्तपवादाचा आग्रह

घरतावा या लेखकांच्या रंजक पलयातूनही पृथीचा निषेध केला. त्यांची केलेली संवेदना व प्रस्तुतित्व धिकित्वा पाहता ताराबाईंच्या अखोल डोक्या व जाणीवपूर्वक केलेल्या पात्रनाचा प्रत्यय येतो. संस्कृत, इंग्रजी भाषाप्रभुत्वाखेरीलच खिन्नताच्या कथेपासून, स्त्रीक,सोमन मुदिलम समाजापिषयीचे त्यांनी दिलेले द्वाखले ताराबाईंच्या चौफेर पाचनाची साक्ष पटवतात. धर्मसंधांतून त्रिखांडांपिषयी मांडलेल्या चुकीच्या मतांतून, समाजाच्या धर्मसंधांपिषयीच्या अज्ञानील पृथीतुळे व शिक्षणाच्या अभावामुळे केवळ पुरुषांच्याच नष्टे तर त्रिखांडांच्याही मनात स्त्री जात म्हणजे घाईट, शूद्र, मत्स्यी,सूक्ष्म,अंधला, पुरुषांच्या जुलमने तुच्छ इ.गैरसमज खोलवर रुजलेले होते. ज्या कालखंडात स्त्रीला आपल्यापरील या अन्यायाची जाणीव नव्हती अशा कालखंडात ताराबाईंनी आपल्या व्यापक व वैविध्यपूर्ण पाचनाद्वारे झालेल्या वैचारिक सामर्थ्याच्या लक्षावर तर्कशुद्धपणे, पत्रबद्धपणे, धिकित्वाकपणे व निर्भिडपणे आपले विचार मांडून अन्यायी पुरुषी शक्तिशी लढा दिला. धार्मिक म्हणून आदराने पाचल्या जाणा-या पुढाण जाह्नवातील नीतिमूल्यातील हुटकीपणा उघड केला. पोथीपुढाणांपिषयीच्या भाषणां भाषिकतेत आठकलेल्या त्रिखांडांच्या पार्श्वभूमीवर त्या पोथीपुढाणांची डोक्या धिकित्वा करणा-या ताराबाईंचे वेगळेपण ठळकपणे अक्षरेखित होते. पुरुषवर्धित साहित्यातील विकृत स्त्रीचित्रणावर त्यांनी ठठपलेली टीकेची झोड त्यांच्यातील स्त्रीवादी दृष्टीचा प्रत्यय आपून देते. पुरुषी पृथीतून निर्माण झालेल्या साहित्यातील स्त्रीचित्रण अवास्तव, अप्रत्यक्षजनप्रधान, पुरुषी दृष्टीतून केले असल्याचे भांगून त्याची डोक्याने केलेली पत्रबद्ध धिकित्वा ही अप्रत्यक्ष पर्वापूर्वी केलेली स्त्रीवादी समीक्षा ठरते. ताराबाई पुढाणातील स्त्री चित्रणाची (मंदोदरी,कुती) स्त्रीवादी दृष्टिकोणातून उपहासात्मक धिकित्वा करतात. तत्कालीन समाजजीवनाचा जीवशास्त्रीय, पौष्णिक, सांस्कृतिक पाया दष्टा मष्टा जाणिवेने तपासून भारतीय संस्कृतीचा, वृद्धी परंपराधिशिक्त समाजव्यवस्थेचा पुरुषी प्रवृत्तीचा स्त्रीवादी समीक्षादृष्टीने पेश होतात. अगदी अलिकडे उघड्या झालेल्या स्त्रीवादी समीक्षेचा वापर अप्रत्यक्षे पर्वापूर्वी करणा-या ताराबाईं आपल्या अपतंत्र प्रमत्त स्त्रीवादी पिंडाचे दर्शन घडवतात. म्हणूनच स.ग.मालशे म्हणतात, "कालमानाचा विचार करता कै.ताराबाईंची साहित्यिक जाणही चांगलीच प्रमत्त होती असे म्हणता येते. मराठीतील स्त्रीनिष्ठ समीक्षेचा हा पहिला सूत्रपाठ म्हणावा लागेल." पुरुषी सुखोपभोगाचे साधन म्हणून झालेल्या ललित साहित्यातील स्त्रीचित्रणावर त्यांनी घेतलेला आक्षेप स्त्रीवादी समीक्षेत मौल्यवान भर घालणारा ठरला.

ताराबाईंनी कुटुंबव्यवस्थेची धारकाईने जाणची करून पुरुषांना अर्धश्रेष्ठत्व, देवतुल्यत्व अहाल करणा-या परंपरेला आव्हान देऊन स्त्री-पुरुषांना प्राधान्य देऊन स्त्रीला कनिष्ठ ठरवणाऱा सत्ता संघर्षाधिशिक्त पुरुषी काळा पुरुषश्रेष्ठत्वाची कल्पना स्त्रीला शास्त्र कुटुंब समाज सांध्याकडून निळणाची तुच्छ वागणूक, धर्मसंधांच्या नाश्यातून निर्मिलेल्या त्रिखांडांच्या व्यपस्थानिर्मित चुकीच्या प्रतिमा, पुरुषसत्ताक समाजाकडून अप्रत्यक्ष अपिचक्य वण त्रिखांडां कुसळी करून टाकणा-या मूल्याकल्पनांची स्त्री मानविकतेने केलेली रुजवणूक या सान्यावर ताराबाईंनी हल्ला चढविला यामागचा पुरुषी काळा उघड केला पुरुषांच्या अवगुणांचे साधन प्रतिपादन केले. विवाहित त्रिखांडांची अज्ञापिहीनता, सुलामी जाणणा-या ताराबाईंनी संसाधन स्त्रीला सन्मान, प्रतिष्ठा असावी,असे प्रतिपादन केले.तिचे महत्त्व श्रेष्ठत्व स्त्री पुरुषांचे परस्पर पुरकत्व जाणावे. दोघांनी परस्परपिषयी आदरभाव निष्ठा जोपासावी समान हक्क समान संधने यांचा स्वीकार करावा. असा स्त्री-पुरुष समानतेचा विचार ताराबाईंनी आग्रहाने मांडला. स्त्रीलादेखील व्यक्ती म्हणून संजानाचे हक्काचे पुरुषांच्या अघोषीचे सान अभावे याचे सान आनून दिले.तत्कालीन भारतीय कुटुंबव्यवस्थेत पती पत्नी नाते संबंध देव भक्त मालकी-सेवक अशा कर्तव्यभाषनेच्या पायावर उभे असताना त्या नात्यात समान पातळीवरील प्रेमभावना अभावी हा मांडलेला विचार त्या काळाच्या संदर्भात ताराबाईंच्या दृष्टिकोणाचा वेगळेपणा दर्शवितो. स्त्री-पुरुषांच्या परस्परपुरकतेमुळे स्त्रीला समान प्रतिष्ठा व हक्क मिळाले पाहिजेत. हक्कासाठी स्त्रीने अपत जागृत व्हावे, अपतची अवहेलना खपवून घेऊ नये,स्त्रीत्याचा न्यूनगंड बाळगू नये,स्त्रीत्व हे संधन न्यूनत्व नसून तिचे सामर्थ्य आहे असे सांगून त्या स्त्रीमध्ये आत्मविश्वास जागृत करून पाहतात. त्रिखांडांमधील आत्मसामर्थ्य जागृत झाल्यास त्या पुरुषांच्या जुलमी जोखडाव्याली कधीच राहणार नाहीत असा स्त्रीवादाशी साधर्म्य पावणारा विचार व्यक्त करतात. स्त्रीचे श्रेष्ठत्व सांगताना म्हणतात, "प्रत्यक्ष स्त्रीवादिहित समसंज्ञीचे देखील अगस्तीने दर्शन घेतले नाही." ताराबाईंची स्त्री पुरुष पिषयक समानतेची भूमिका प्रस्तुतित्व होती. स्त्री पुरुष नात्यातील असमानतेकडे लक्ष घेऊन

त्यामगील पुरुषी कायस्थान त्या अध्येरेखिल कबतात, ज्या काळात पुरुष सुधारक विद्यांच्या दुर्बिधतीपिषवी केपळ महाकुक्तीने पिध्द करव होवे त्या काळात एक स्त्रीने पुरुषांच्या प्रवृत्त्यालाच आप्णान देणे ही धटना क्रान्तिकारक होती.

धर्मशास्त्राच्या उरुळी परंपराच्या साहाय्याने स्त्रीशोषण करणा-या पुरुषी, कपटी राजकारणाची डोळस जाण अज्ञाना-या ताराबाई अतिशय अमानुष अशा स्त्रीच्या चालीतील पक्षपात उघड करतात. पुरुषाला पत्नी ह्यात अज्ञानाना अनेक विवाह करणाचे स्थातंज्य देऊन पिध्दांच्या पुनर्पिवाहात अंकी चालणा-या पैध्दांच्या स्त्रीतील पिध्दता ताराबाई पेशीवर टांगतात. विद्यांच्या दुर्बिध्याला प अज्ञानतील कारणीभूत अज्ञानाची पिध्दा पुनर्पिवाहखंडीची प्रथा साहायांप्रमाणेच अन्य जातीवही कशी पनावही आहे यासंबंधी केलेल्या पिध्दनापरून तत्कालीन उच्चवर्णीय सुधारकांपेक्षा परतुविधतीपिषवी ताराबाईची जाण अधिक व्यापक प परतुविष्ट अज्ञानाचा प्रत्यय येतो. धर्मशास्त्राल विद्यांना दोषी ठरवून पुरुषांना मात्र राजरोसपणे मोकळे सोडणा-या समाजाला ताराबाई ठणकावून सांगतात की सुटलीही स्त्री आपण होऊन परपुरुषांच्या गळ्यात पडणार नाही. दाखल्यांकारे देणिकांचे दोष नेमकेपणाने दाखवून स्त्रीला अर्डट मार्गाला लावणा-या पुरुषांना ताराबाई परखडपणे दोष देतात.

अशा स्त्रीने ताराबाईनी अतिशय सहकरपणे स्त्रीजीवनाचा मामोला घेतला. पुनर्पिवाहात अंकी अज्ञानाने विद्या फशी पडतात. विद्यांची पदाधिनता दूर करणाऱ्यानी ज्या धर्मशास्त्रांचा आधार घेऊन विद्यांना पनावीन प दुर्बल बनविले जाते त्या धर्मशास्त्रांची त्यांनी विकित्सा केली. इंग्रजांनी त्याच केलेले न्यायदानाचे कायदे, कायदात साक्षी पुनाव्याचे स्थान विद्यांची अज्ञानाची शोषणासाठी, त्यांची पविदिधती सुधारणासाठी अज्ञानाची कायद्याची आपश्यकता, अशा कामात साक्षी मिळणे कठीण यानुळे अशा चोवट्या संवंधात फशी पडणाऱ्या स्त्री, साक्षी अभावी सुटणाऱ्या पुरुष या सा-याचे परखड पडीक्षण करून त्याभिचारासंबंधीच्या या पिध्द न्यायपद्धतीपर कडाडून हल्ला केला कायद्याच्या न्याया मान्य करूनही पुरुषी संवंधशाहीला लगाम घालण्यासाठी कायद्याची आपश्यकता प्रतिपादली. ताराबाईनी पुरुषांच्या कामांश मुजोर परतुकीचे पाभाडे काढून पिध्दा विवाह प केशवपन अंकी कायद्याचा जोरदार पुनरकार केला. धर्माच्या जाणाऱ्याली विद्यांना पुनर्पिवाहाचा हक्क नाकारणा-यांना साक्षीच्या उदाहरणाकारे धर्माने पिध्दांना पुढा सौभाग्य नाकारले नाही याची जाणीव करून देतात. पुनर्पिवाहाचा पुनरकार करणा-या, स्त्रीचे अंतःकरण जाणाणा-या ताराबाई स्त्रीच्या लैंगिक गरजांकडे तिनेही दृष्टीने धीटपणे पाहताना म्हणतात, "मनोविवाह करून मनुष्य पस्तीत दाहून स्त्रीधर्मरक्षण होणे नाही ... एक केशवपन केले प हुरावे कुंकूपुनून अर्ध सौभाग्य हिशकून घेतले म्हणून काय झाले? अर्ध आहा प्रकाशनी मनपले तरी अंतर कोण नागपले?" पुरुषांप्रमाणेच स्त्रीलाही नैसर्गिक गरज अज्ञाना-या शरीरसुखाची आपश्यकता प्रतिपादून समाजाने पूर्णपणे दुर्लक्षिलेल्या स्त्रीच्या दैहिक गरजांकडे त्या लक्ष घेतात. यापिषवी खोलपेदेखील अनीतिमान समजल्या जाणा-या कालखंडात एका स्त्रीने अमानुष स्त्रीच्या दशाखाखाली स्त्रीच्या नैसर्गिक कामगारना देऊन टाकू पाहणा-या प्रवृत्तीला अगदी अचक प तर्कशुद्ध अंवाल करणे ही घटनाच क्रान्तिकारक होती. शास्त्रीयक गरजांना अनेकानिकपणे देऊन टाकल्या अनीतिकारक धर्मन होण्याची दोषांच्या बाबतीतील अभापिकता ताराबाई प्रतिपादतात. अतिशय कर्मठ अशा १९ व्या शतकात लैंगिकतेबाबत अतिशय धीट, पुरागांमी पिध्दा स्त्री अज्ञानही मोकळेपणाने मांडतात. आज २१व्या शतकातही पेश्यांना नीतिमूल्याहीन समजून त्यांच्याकडे माणूसकीहीन दृष्टीने पाहीले जात अज्ञानाना १९व्या शतकात ताराबाईनी त्यांच्याकडे तिनेगी प प्यपहाक्षी दृष्टिकोणतून पाहिले. ताराबाई लैंगिक संवंधाकडे तत्कालीन गुप्ततेचा सुत्रखां फाडून पारतप्राक्षी प समाजतेच्या नजरेने पाहतात. तत्संबंधी मोकळेपणाने चर्चा करतात.

अशा स्त्रीने पिपाहित स्त्रीकडून केल्या जाणा-या पातिप्रत्याष्टा अपेक्षा पिध्दा स्त्रीवर लादलेले निबंधवुक्त आचरण पुरुषी -नीतिमूल्यांचा सुटपीपणा स्त्री-पुरुष पिध्दता, विद्यांची परपशाता या साख्याला पुरुषानिमित्त मूल्यव्यवस्थाच कशी जबाबदार आहे याचा कडापोह त्यांनी अत्यंत परखडपणे केला.

व्यापक व सखोल पाठ्यांमुळे, चिंतनांमुळे ताराबाईंना समाज वास्तवाचे वेगळे व डोकस भान झालेले दिसून येते. इंग्रजी राजवटीतील सध्याधिक घाटना-या बदलाचा आर्थिक क्षेत्रातच होणावा दूरगामी परिणाम, औद्योगिकीकरणाने घेणे, त्यातून येणारे वारिष्ठ्य निर्देशित करून परिवर्तनाकडे व्यापक देशहिताच्या दृष्टीने त्या पाहतात. पुरुषांनाही न डमजलेला औद्योगिकीकरणाने इतका दूरगामी व गंभीर विचार मांडणा-या ताराबाई शिक्षणाने चिकित्सक पाचवाने माठलेला विचारांचा परत, आपले असामान्यत्व सिद्ध करतात.

इंग्रजांमुळे विनायांना मिळालेल्या शिक्षणाची फलश्रुती त्यांच्यात झालेल्या मानसिक व व्यावहारिक धैर्याबरोबरच, "त्यांच्या हृदयात जे अज्ञान प्रसृत होते ते जाळून त्यांना अता आपले सवेवाईट, कोणाशी कसे पागाडे; हा संशयाचा गाडा कसा हाकाळा, सत्यता, अपधर्म, पातिप्रत्य याविषयी चांगले समजू लागले व त्यामुळे आपले या भारतवर्षाची काही दिपसांनी निघती अगदी बदलून जाईल." यावरून ताराबाईंच्या दृष्टीने अज्ञानाचा ब्री शिक्षणाचा अर्थ व उपयोग यावर प्रकाश पडतो. सांश्रासिक जबाबदाऱ्यांच्या समर्थ पालनासाठी शिक्षण सावृत्त व गृहिणीपद स्त्रीच्या नैसर्गिक भूमिका आहेत, पातिप्रत्य, शील हे स्त्रीचे भूषण आहे या त्यांच्या विचारातून काहीशा पारंपरिक भूमिकेचा प्रत्यय येतो. विषेकनिष्ठ, सुद्विपादी, तर्कशुद्ध विषेक अज्ञान-या ताराबाई अज्ञानांत आहेत. त्यामुळे पारंपरिक घाटना-या या विचारांना अज्ञान-या त्यांच्या संश्रद्ध अंतःकरणाने साक्ष पडते.

प्रथम आत्मभान अज्ञान-या ताराबाईंनी एकदम समाज व्यावहारिकतातील स्त्रीच्या भूमिकेसंबंधी, तिच्या स्वाभाविकतां मूल्यभूत प्रश्न उभे केले. विचारांतच पुरुषप्रधान व्यवस्थेचा पगडा अज्ञान-या पुरुषांना, पुरुषी चर्चेसाठी ताराबाईंनी दिलेले सडेतोड आग्रह व वेगवेगळ्यांमधील धर्ममार्गदर्शकता सर्वांच्या कपटकारस्थानांची केलेली विवकाड कदाचित पेशपली नसल्याने जोतिबा फुलेंच्या 'सत्संग क्र.' प्रगल्भता कोणीच या निबंधाची दखल घेतली नाही. यावरून पुरुषी अहंकाऱ्या पुरुषांचा प्रत्यय येतो. ज्ञानाची तहात व शोषणालाच्या जीवनाविषयी जागरूक अज्ञान पिढातच अज्ञान-या : ताराबाईंनी पारंपरिक स्त्रीच्या साच्यातून मुक्त होऊन संसामर्थ्यावर अतंत्रपणे वेगळ्या दिशेने घाटघाल केली. विचारक्षमता, तर्कशक्ती, आत्मविश्वास यांच्या जोरावर रुढी-परंपरांनी जबरठलेल्या काळात 'आत्मजाणीव' झालेली जागृत स्त्री अशी वेगळ्या स्त्री प्रतिमेची छाप ताराबाई उमटवतात. ताराबाईंनी पुरुषांच्या सत्ता वर्चस्वाला आव्हान दिले. पुरुषांचा श्रेष्ठत्व व स्त्रीला गौणत्व देणारे स्त्रीशोषण करणारे समाजसंस्कृतीतील पुरुषी राजकारण उघड करून स्त्रीच्या दुय्यमत्वालाच नकार दिला. 'स्त्री-पुरुष तुलना' या निबंधाद्वारे ताराबाईंनी केलेली चिकित्सा सत्यनिघतीचे दर्शन तर घडपतेच पण आत्मनिरीक्षणाने उघडवतही करते. पाचकाला अंतर्मन करते. ताराबाईंच्या कर्तृत्वची दखल घेत त्यांच्या निबंधाचे महत्त्वाचा अद्योदेखित करतात. डॉ. विद्युत् आनंदत म्हणतात, 'हा निबंध एका आईने हिरीरीने आयकांच्या जातीची. कड घेऊन पुरुषांपेक्षा लिंगिला म्हणूनच केवळ महत्त्वाचा आहे असे मुळीच नाही. खरे तर ताराबाईंनी तत्कालीन स्त्रीजातीवर होणा-या अत्याय-अत्याचारांवर फक्त ताशेरे झाडले आहेत किंवा स्त्रीजातीविषयी तत्कालीन समाजाना फक्त झुंज लावण्याचा घेत केला अज्ञानता तरी त्या काळी ते घाटघाचेच दृश्य झाले आहेत. पण ताराबाईंचा प्रकल्प त्यापेक्षा व्यापक आहे. आईचे आधुन्य जनताना, एक प्यवती म्हणून तत्कालीन स्त्रीपुरुषांच्या आधुन्याचे अखोल चिंतन आणि निरीक्षण करून जुन्या मध्या साहित्याचा अभ्यास करून एक खणखणीत प्रतिकार किंवा निषेध (झुंज देण्याची तयारी) नोंदविण्याचे काम ह्या निबंधाने केले आहे.'

स्त्रीसमाजतील शतकानुशतकाची शिरोदेखा जी फक्त जात्याच्या बाबीने अंग-ओण्यांच्या माध्यमातून आध्यात्मिक मार्गाचे दखल्या आघाजात अभिप्रेरित होत होती, तिचा मुक्त कंठ प्राप्त करून देण्याचे काम ताराबाईंनी केले. स्त्रीजातीला जाती, धर्म, देश यांच्यापलीकडे त्यांच्या घाटघाला झालेल्या शिरोदेखेच्या धन्यात एकर गुंफू पाहतो. आणि म्हणूनच स्त्रीच्या दखलेल्या शिरोदेखेला प्रथम पाच घाटघा-या ताराबाई शिक्षेशी आधुनिक स्त्रीजातीचे माते अग्रत्यक्षणे जुळलेले दिसते. कितीतरी पुढच्या काळाशी जाते जोडणा-या ताराबाईंचा हा निबंध म्हणजे २०व्या शतकात उदयास आलेल्या स्त्रीजाती स्त्रीजाती १९ व्या शतकातील नाडीरूप आविष्कारण म्हणाय लागेल.

## संयुक्त महाराष्ट्र आंबेडकरी राजकीय चळवळीचे युतीचे राजकारण

प्रा. डॉ. भगवान माणे, राज्यशास्त्र अधिविभाग, शिवाजी विद्यापीठ कोल्हापूर

प्रस्तावना: १५ ऑगस्ट १९४७ रोजी भारत स्वतंत्र झाला. स्वातंत्र्यपूर्व काळापासून प्रांतिक सरकारच्या विधिमंडळात काँग्रेस पक्षाचे वर्चस्व होते. राष्ट्रीय काँग्रेसची विविध अधिवेतांन, त्यामधील उदात्त, पक्षश्रेष्ठीचे निर्णय, निवडणूक जाहिरनामे, शमधून भाषावार प्रांतरचनेची मागणी केली होती. भारतात विविध भाषा आणि प्रदेश आहेत. लोकशाही व्यवस्थेत, लोकशाही संवर्धनसाठी लोकभाषा हे माध्यम प्रभावी आहे. व्यक्तीच्या सर्वांगीण विकासाच्या भाषा बंधन महत्त्वाचा असून ज्ञान, संक्रमणाचे अनुभवजन्य आणि बुद्धीग्राह्य साधन म्हणून भाषेचे कार्य महत्त्वाचे होते. भाषा हे व्यक्ती - व्यक्ती, व्यक्ती - समाज, समाज आणि राष्ट्राच्या प्रगतीचे प्रभावी माध्यम आहे. म्हणून काँग्रेसने जाणीवपूर्वक भाषावार प्रांतरचनेचे तत्त्व स्विकारले होते. भाषावार प्रांत पुनर्रचनेमुळे स्वतंत्र राज्यासाठी देशाच्या विविध भागात आंदोलने आणि उठाव झाले. इंग्रज गेले परंतु फोडा आणि झोडा वितीचा काँग्रेसजनांनी भाषा वा प्रभावी हत्याराचा पुरवठा बापूर केला. भाषावार प्रांतरचनेमुळे भारताच्या विविध राज्यामध्ये आंदोलने झाली. संयुक्त महाराष्ट्रचे आंदोलनही त्याचा एक भाग आहे. १९५६ साली गुजरात व महाराष्ट्र यांचे मुंबईसह महाद्विभाषीक राज्य स्थापन करण्यात आले. महाराष्ट्रातील मराठी भाषीक लोक इतर विखुरलेले आहेत. परंतु जो भाग महाराष्ट्र राज्याला लागून आहे तेथील लोक मराठी भाषीक आहेत असा संपूर्ण प्रदेश एकत्र करणे म्हणजे संयुक्त महाराष्ट्राची मागणी होय. यामध्ये मध्यप्रान्त, बिदर्भ, मुंबई इलाहा आणि हैद्राबाद संस्थानातील मराठावाड्यातील भागांचा समावेश होत होता. परंतु काँग्रेसपक्षाचे, पंडित जवाहरलाल नेहरू व चक्रवर्ती राजगोपाल अहिर यांनी संयुक्त महाराष्ट्राचा प्रश्न भिन्न ठेवून भाषा वा प्रभावी हत्याराचा बापूर केला.

भाषीक वादाच्या मर्यादेसंबंधी डॉ. बाबासाहेब आंबेडकर असे स्पष्टीकरण देतात "एक राज्य एक भाषा हा जगातील सर्व राष्ट्रांनी अवलंबलेला सिद्धांत होय. जर्मनी, फ्रान्स, इटली, इंग्लंड, अमेरिका देशांच्या संविधानात एक राज्य एक भाषा हाच न्याय दिसून येईल."

१९५३ च्या न्यायमूर्ती फाजलखली आयोगाने भाषावार प्रांतरचनेनुसार मुंबईचे असताना महाराष्ट्र व गुजरातला वगळले. त्यामुळे महाराष्ट्रात मोठा असंतोष उफाळून आला. मुंबई काँग्रेसच्या वतीने संयुक्त महाराष्ट्र संदर्भात चौपाटीवर आयोजित केलेल्या सभेत मुख्यमंत्री मोरारजी देसाई आणि स.का. पाटील यांनी मुंबई महाराष्ट्राला कधीच मिळणार नाही. असे ठामपणे सांगितल्यामुळे सभेत चप्पल आणि दाडांचा वर्षाव करण्यात आला. मोरारजी देसाई यांच्या आदेशाने पोलीसांनी आंदोलकांवर गोळीबार केला. त्याच १०५ लोक हुतात्मे झाले.

केंद्रातील काँग्रेस नेतृत्व संयुक्त महाराष्ट्राचा प्रश्न सोडवत नाही असे दिवू लागल्यामुळे सेनापती बापट यांनी संयुक्त महाराष्ट्राच्या लढ्यासाठी आवाहन केले. डॉ. बाबासाहेब आंबेडकरांच्या नंतर आंबेडकरी राजकीय पक्षाचे राजकारण विखंडित असे राहिले. भारतातील बौद्धांच्या एकूण संख्येपैकी ८५.६२ टक्के बौद्ध लोक महाराष्ट्रात आहेत. महाराष्ट्राच्या एकूण लोकसंख्येत त्यांचे प्रमाण सोडवता टक्के असून महाराष्ट्राच्या राजकारणाचा व समाजकारणाचा विचार करता बौद्ध जनांचा कल कोणत्या पक्षाकडे आहे. याचा विचार सर्व राजकीय पक्षांना करावा लागतो. मुंबईसह संयुक्त महाराष्ट्राच्या स्थापनेसाठी अस्तित्वात आलेल्या संयुक्त महाराष्ट्र समितीची शेड्यूलकास्ट फेडरेशनने केलेली युती महाराष्ट्र राज्याच्या निर्मोतीस कारणीभूत झालेली आहे. प्रादेशिक पातळीवरील आपले वर्चस्व प्रस्थापित करण्यासाठी वर्चस्वासाठी जातींनी प्रदेशवादाचा फाटपुरव केल्याचे दिसून येते. आपणच खरे प्रदेशवादी आहोत प्रादेशिकता आणि प्रादेशिक संस्कृती यांचे आपण जतन व प्रतिनिधीत्व करतो या दृष्ट्यांचा अधिमन्यतेकरणासाठी महाराष्ट्रात मराठा समाजाने प्रयत्न केला आहे. महाराष्ट्राच्या निर्मोतीमध्ये उच्च व मध्यम जातींचे परस्पर सहकार्य झाल्याचे दिसून येते. महाराष्ट्रात ब्राह्मणतर चळवळीने ब्राह्मण वर्चस्वाविरोधी भूमिका घेतली होती. परंतु भाषावार प्रांतरचनेमध्ये संयुक्त महाराष्ट्राच्या चळवळीत हे दोन्ही जातीसमूह एकत्र आले. त्याचा परिणाम म्हणजे महाराष्ट्र राज्य निर्मोतीनंतर सत्ता मराठा समाजाकडे गेली. आणि ब्राह्मण राजकारणाबाहेर फेकले गेले. परंतु दुसरीबाजू म्हणजे ब्राह्मणांना बिगर राजकीय सार्वजनिक क्षेत्रात आपले वर्चस्व टिकविणे शक्य झाले. महाराष्ट्रातील मराठा समाजाने इतर मागास जातींच्या सत्तेच्या दाब्यांचे अपहरण करून स्वतःची सत्ता ही बहुजननांची सत्ता असल्याचा दावा केला. महाराष्ट्रात ब्राह्मण - मराठा सहकार्याचे कारण 'गुजराती - मराठा आणि बनियाना' प्रतिकार करण्याचा होता.

शोध निबंधाची समस्या :

भाषावार प्रांतरचनेनुसार मराठी भाषिकांचा महाराष्ट्रात समावेश करणे आवश्यक होते. मुंबईसह संयुक्त महाराष्ट्र राज्याची निर्मोती करणे आवश्यक असताना, काँग्रेस श्रेष्ठींनी वस्तुस्थितीकडे दुर्लक्ष करून महाद्विभाषीक राज्याची निर्मोती केली. काँग्रेसकडून भाषीक गटांना खूप कळत आपली राजकीय सत्ता बळकट करावयाची होती. परंतु संयुक्त महाराष्ट्रास काँग्रेसचा विरोध होता. संयुक्त महाराष्ट्र समितीने, शेड्यूल कास्ट फेडरेशनबरोबर युती करून काँग्रेस पक्षाचा दाबण संपादन केला. डॉ. बाबासाहेब आंबेडकर यांनी दिल्ली येथे संयुक्त महाराष्ट्राच्या नेत्यांबरोबर निवडणूकांच्या डावपेचाची चर्चा केली होती. आंबेडकरी राजकीय चळवळीने मुंबईपणे 'जर राजकीय पक्षांची युती केली तर आंबेडकरी राजकीय चळवळीला अपेक्षित यश प्राप्त होऊन राजकीय सत्ता हस्तगत करता येते ही शोधनिबंधाची समस्या आहे.

शोधनिबंधाची व्याप्ती संयुक्त महाराष्ट्र चळवळ, आणि शेड्यूलकास्ट फेडरेशनने केलेल्या युती पर्यंत मर्यादित आहे.

शोधनिबंधाची उद्दिष्टे :

१. भाषावार प्रांतरचनेचे उद्दीष्ट समजून घेणे.
२. संयुक्त महाराष्ट्र चळवळीचा आढावा घेणे.
३. डॉ. बाबासाहेब आंबेडकरांचे भाषावार पुनर्रचनेसंबंधीच्या विचारांचा आढावा घेणे.
४. संयुक्त महाराष्ट्र समिती आणि शेड्यूल कास्ट फेडरेशनच्या युतीचा आढावा घेणे.

भाषीक राज्यांची ऐतिहासिक पार्श्वभूमी :

१९०५ मध्ये लॉर्ड कर्झनने मराठांची फाळणी केल्यामुळे बंगालमध्ये प्रादेशिक ऐक्याच्या भावना उफाळून आल्या. भाषीक तत्वांमुळे प्रादेशिक भावनेची वाढ ही वित्ताच्या शातकातील महत्त्वपूर्ण घटना होती. विविध प्रांतातील भाषा, साहित्य आणि सांस्कृतिक प्रवाह शक्तीमान झाले होते. १९१९ मध्ये मद्रास प्रांतातील आंध्र जिखून स्वतंत्र आंध्रप्रांताच्या मागणीसाठी आंदोलन सुरू झाले. तमीळ संघामुळे अभिजात तामीळवाडयम, साहित्य,

मांससमाजाचाही प्रवेश केला त्यामुळे प्रशासनात आणि राजकारणात महाराजांच्या प्रणेतेयमता निर्माण झाली आपल्या माहुत कोथमल झुट्टर कुतेवाला या ठिकाणी अस्पृश्यांच्या नेमणूक केल्या यातून त्यांनी वैयक्तिक समता निर्माण करण्यासाठी प्रत्यक्ष कृतिवा अवतार केला. १९०८ साली राजकण्या आक्कासाहेब यांच्या लग्नाच्या तरातीत कंबरेस तलवारी बांधलेले गाड्या घोड्यांवरील रुखाबदार अस्पृश्य घोवमलांनी व यजेष्वाही हत्तीवरील संस्थानी घोड्यांशीवमाहुतांची नेमणूक करून आपल्या बरोबर समस्त अस्पृश्य समाजाचीही प्रतिष्ठा वाढविली होती. महाराजांच्या तो एक सामाजिक प्रयोगच होता.

अशा प्रकारे महाराजांनी अनेक सामाजिक प्रयोग केले त्यामध्ये प्रामुख्याने अस्पृश्यांच्या हातच्या अतोदकांचा जाहीर स्वीकार, गंगायाम कांबलेची कथा, भटवया - विभुरत जमातीया उधार फासेपारख्यांवर, गुन्हेगार समाज म्हणून सर्वात शिवला हेतो तो नाहिया करण्यासाठी महाराजांनी आपल्या जिवसस्तांनाच्या संस्थांनाची जबाबदारी त्यांच्यावर सोपविण्याचे निश्चित केले. आणि सोनतळी कंपनीच्या खास पहा-यावरचे नेमले गेले.अशातून महाराजांच्या सामाजिक समतेचे दर्शन होते.

महाराजांनी आपल्या कार्यात समाजाच्या सर्वांगीण बाणूस समता प्रस्थापित करण्यासाठी अंतर जातीय विवाहाचा कायदा मंगूर केला १९१७ च्या जुलैमध्ये त्यांनी आपल्या संस्थानात विधवांच्या पुनर्विवाहास कायदेशीर मान्यता देणारा कायदा समत केला. त्याच बरोबर घटसफोटाचा व चारवाचा कायदा देवदासी प्रथा प्रतिबंध कायदा अशा प्रकारे शाहू महाराजांनी हे कायदे म्हणजे स्त्रियांच्या सामाजिक स्वातंत्र्याच्या रक्षणचे कायदे होते. महाराजांचा काळार किती पुरोगामी होता, याची साक्षा हे कायदे देतात.शाहू महाराजांच्या कार्यांचा आपण अभ्यास केल्यास त्यांच्या प्रत्येक कार्योत सामाजिक समता प्रस्थापित होईल अशाच प्रकारेच आहे त्यांनी प्रामुख्याने शिक्षण अस्पृश्यता समाज प्रस्थापन स्त्रीवाये शिक्षण, सामाजिक प्रथा आणि परंपरा यांच्यामध्ये अमुलागूह बदल केला हा बदल करता त्यांनी समाजावर प्रदिथ परिणाम होणारे कायदे समत करून त्याचा योग्य अमंलबाजावणी होईल अशी व्यवस्था निर्माण केली त्यांनी सामाजिक ऐक्य निर्माण होण्यासाठी हिंदू -मुस्लीम ऐक्य आणि मुस्लिमि शिक्षण याकडे लक्षा दिले. याचकरून राजर्षी शाहू महाराजांचे हे सामाजिक कार्य समाजावर अमुलागूह परिणाम करणारे होते त्यांनी आपल्या कार्योतून समाजात असहिष्णुता होती आणि तीला दाम्भगनांचा अभय होता त्याच्या विरोधात आपले कार्ये केले आणि आपल्या संस्थानामध्ये सहिष्णुता निर्माण करण्याचे संकल्प केला व तो पुर्णत्वास केला. आजच्या परिस्थितीमध्ये शाहू महाराजांच्या विचारांचा जागर झाल्यास आपल्या देशात जी निर्माण झालेली असहिष्णुता आहे, असेम्हणणा-या व्यक्तित यमुहामध्ये सहिष्णुता निर्माण होईल त्यामुळे शाहू महाराजांचे विचारआज २१व्या शतकात सुद्धा समाजात सहिष्णुता निर्माण करण्यासाठी महत्त्वाचे आहेत आसेच म्हणता येईल.

देशापुढे सध्या अनेक आर्थिक सामाजिक राजकीय आणि सांस्कृतिक आव्हाने राढती बेरोजगारी आणि विषमता माहुगाई वैनिक व्यवहारांचा भाग झालेला भ्रष्टाचार नेढगीच्या प्रश्नाबरोबर धार्मिक व जातीय भेद असहिष्णुता या प्रश्नांचे स्वरूप जटील झाले आहे असहिष्णुता म्हणजे व्यक्तित्वा प्रामुक्तिक अधिकार आणि मुलभूत अधिकार प्रत्यापित गटाकडून झालेले अक्रमण हेच.सहिष्णुता म्हणजे प्रत्येक व्यक्तित जन्मत:च समान आहेत असा समतेचा विचार मांडला आहे मानवामानवांमध्ये रोगणत्याही आधारावर भेदभाव व करणे आणि प्रत्येकाला आपल्या व्यक्तित्वाचा विकास करण्याची समान संधी देणे होय.

गद्युगौन काळात वंशभेदत्वाचा आधारावर व्यक्तित्वा प्रतिष्ठा ठरविण्यात येत.असे व्यक्तित्वा तित्या जन्मानुसार सामाजिक दर्जा आणि त्या दर्जाला अनुकूल असे विशेषविचार मिळत असत. जाति व्यवस्थेमुळे जाती -जातीमध्ये श्रेष्ठता निर्माण होउन विषमता निर्माण झाली होती ती विषमता समाजाच्याअधोगतीसाठी . चगरणीभूत होती. त्यामुळे राजर्षी शाहू महाराजांनी आपल्या चर्यातून सामाजिक समता निर्माण केली.

समायेत:-

आजच्या काळात शाहूच्या सामाजिक समता मुल्यांचा आधारावर समाज शांतता निर्माण करता येईल. राजर्षी शाहूंनी आपल्या संस्थानामध्ये समता मुल्य स्वीकारून धर्मनिरपेक्षता निर्माण करण्याचा काम केले. भारतीय घटनेचे सर्व नागरिकांना विवासाची समान संधी दिलेली असली तरी आज सुद्धा समाजात असहिष्णुतेचे वातावरण निर्माण होत आहे हाच यितनांचा विषय आहे. देशातील सामाजिक समता मुल्यांच्या बळकटीसाठी शाहू महाराजांची सामाजिक समता आवश्यकता आहे देशातील असहिष्णुता राजर्षी शाहू महाराजांच्या सामाजिक समता या विचारसंजा नाहिशी करता येईल. त्यामुळे देशाची आज चरती असहिष्णुता शाहू महाराजांची सामाजिक समता या विचारात सहिष्णू वातावरण निर्माण होईल. त्यामुळे आजच्या काळात शाहूची सामाजिक समतेविचार आपल्याकडे दुसरा कोणताही पर्याय नाही.

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महाराजांनी शिक्षण आणि शिक्षकालयांना लोक-यात आस्था घालण्यासाठी अनेक तरुण उच्च शिक्षणस प्रवाहांत आले, परंतु त्यांच्या आर्थिक परिस्थिती मुळे त्यांना ते शिक्षण घेणे जमले नाही यासाठी विद्यार्थ्यांना आणि त्यामधून आपली प्रगती करणे या गोष्टी मागास वर्गातील विद्यार्थ्यां जमणे आणि यासाठी महाराजांनी वसतिगृह वळवळीचा उदय व विकास करण्यात आला यामधून मागास विद्यार्थ्यां आपले शिक्षण कार्ये पूर्ण करून प्रशासनात लोक-या मिळविण्यास सक्षम झाले यातून महाराजांनी शैक्षणिक समता निर्माण करण्याचे कार्य केले यासाठी खालील प्रमाणे वसतिगृह वळवळीचा उदय व विकास झाला.

१८९६ सालीच कोल्हापूरचा उच्च शिक्षणासाठी येणा-या विद्यार्थ्यांसाठी राजाराम कॉलेजचा जोडून एक वसतिगृह स्थापन केले होते हे वसतिगृह प्रारंभी सर्व जातीधर्माच्या मुलांसाठी खुले होते परंतु त्याच्यावर व्यवस्थापन ब्राह्मण मंडळाने होते त्यामुळे इतर जातीच्या विद्यार्थ्यांना त्या ठिकाणी जाऊ शकत नव्हते अशावेळी वसतिगृहावर वसतिगृहावर जंतारच्या काळात ब्राह्मणेतर मुलांची संस्था कमी झाली आणि साहजिकच ते वसतिगृह ब्राह्मण मंडळीच्या ताब्यात गेले त्यामुळे इतर मुलांच्या शिक्षणाची आणि राहण्याची सोय कोल्हापूरचा इतर मंडळी त्यातच १८९९ येथी संस्थानातील पदवीच्या या गावच्या चिमणाजी पाटलांचा पांडुरंग हा मुलाचा, मॅट्रिक परिक्षा पास झाला ही बातमी महाराजांना समजली त्यामुळे त्यांना गोठा आनंद झाला महाराजांनी त्याची प्रत्यक्ष चोलाहून विचारणा केली असा एक वास्तव महाराजांना समजून कि ब्राह्मणेतर मुलांच्या राहण्याची आणि वेळापत्रकी तसेच अभ्यासाची सोय कोल्हापूरचा नाष्टी त्यावर त्यांनी दुस-याच दिवशी यत्नांसह राजीसय विचारे इंडिनिअर आणि रावसाहेब भास्करराव जाधव अशी संस्थाने यादीन मराठा अधिका-यांना बोलावून मराठा विद्यार्थ्यांसाठी एक वसतिगृह काढण्याचा विचार केला आणि या विचाराने पाहिले अपत्य हिटोरिया मराठा बोर्डिंग २८ एप्रिल १९०२ येथी स्थापन झाले त्यानंतर मुस्लिम बोर्डिंगची स्थापना प्रिन्स शिवाजी मराठा बोर्डिंगची स्थापना मदार ऑफ बोर्डिंग हायसेस या सर्वे जाति धर्माच्या विद्यार्थ्यांसाठी महाराजांनी वसतिगृहांची स्थापना केली महाराजांच्या या कार्योतून समाजात शिक्षणाची पूर्ण सोय करण्याचा संकल्प त्यांनी केला आणि तो पूर्णत्वास गेला यातून महाराजांना शैक्षणिक क्षेत्रात समाजिक समता प्रस्थापित करण्याची होती.

महाराजांनी जातिचा जाहिरनामा काढून शैक्षणिक प्रगतीसाठी वसतिगृहांची स्थापना केली असली तरी या शैक्षणिक कार्योत मागासवर्गीयांच्या विद्यार्थ्यांची संख्या फार नगण्य होती हे ज्ञातेली महाराजांना समजून त्यावेळी असे लक्षात आले कि सरकारी शाळांमध्ये मागास वर्गीयांतील मुलांचा प्रवेश मिळत नाही त्यांच्या वेगळ्या शाळा आहेत. त्याचा दर्जा खाल्याला आहे अशा परिस्थितीमध्ये महाराजांनी एखाद्या विद्यार्थ्याने सरकारी शाळेत प्रवेश घेतल्यास त्याला अपमानाची कल्पना मिळत असते म्हणून महाराजांनी २४ ऑक्टोबर १९११ येथी एक महत्वाचा आदेश काढला त्या अन्वये अस्पृश्य वर्गीय सर्वे प्रयत्ने शिक्षण मोफत करण्यात आले. शिवाय हुशार विद्यार्थ्यांना वेळोवेळी खास शिष्यावृत्त्या दिल्या जाऊ लागल्या यातून मागास वर्गातील विद्यार्थ्यांच्या शिक्षणाची सोय झाली असली तरी त्यांची शैक्षणिक संस्थामधील असहिष्णूता संपली नव्हती म्हणून परत २८ सप्टेंबर १९१३ येथी महाराजांनी संस्थानातील अस्पृश्यांच्या शाळा बंद केल्याच्या आदेश जारी केला. त्यात ते म्हणतात, "करवीर इलाख्यात अस्पृश्य लोकांच्या मुलांसाठी स्वतंत्र शाळा असतात. त्या सर्वे येथ्या दुस-यापुढे बंद करण्यात याव्यात व अस्पृश्यां दारुण करून घेत जावे. सरकारी शाळांतून शिष्यांवर पाकण्याची नसल्याने सर्वे जातीच्या व धर्माच्या मुलांस एकाच बसविण्यात येत जावे." अशा प्रकारे महाराजांनी शैक्षणिक संस्थेमध्ये सामाजिक समता केली. यावरती महाराजांनी पुढची परिस्थिती विचारत घेऊन जरी मागास विद्यार्थ्यांसाठी शिष्यावृत्त्या दिल्या असल्या तरी त्या शिष्यावृत्ती देण्याचे कार्ये आरंभ घेणे चालू राहण्यासाठी १९२० मध्ये १० हजार रुपयांच्या प्रॉमिसरी नोटा तयार करून त्याच्या व्याजातून नंतर शिष्यावृत्त्या देण्याची व्यवस्था केली अशा प्रकारे शिक्षण क्षेत्रात अनेक अनुसंधान बदल करून महाराजांनी कोल्हापूर संस्थानात जी समता प्रस्थापित होण्याचे धोरणात्मक कार्ये केले. अदिशाहु महाराजांनी शैक्षणिक कार्योत समता निर्माण करून इतर क्षेत्रातील समता विचार केला त्यामधून त्यांनी दलितवाची सेवा हीच खरी मानवेची सेवा. या धोरणानुषाराची भूमिकेवर महाराजांनी आलेले दिसतात. या भूमिकेतून त्यांनी अस्पृश्यगुवतीचा पाहिला आदेश २७ जुलै १९१८ ला मंजूर होऊन कोल्हापूर गेझेटमध्ये ३ ऑगस्ट १९१८ येथी प्रसिध्द झाला त्यानुसार अस्पृश्यांचा वाढलेल्या अमानुष अशा हजेरी द्या पध्दतीचे निर्मूलन करण्यात आले. त्यानुसार महार, मान, रामोशी व वैश्य या चार जातीच्या लोकांची हजेरी बंद करण्यात आली. यातील ते कुणी गुन्हात सापडून शिक्षा झालेल असतील त्यांचा मात्र या हुकूमाने हजेरीची माफी नाही. अंमल ताबडतोब करण्यात यावा अशा प्रकारे महाराजांच्या पुढाकाराने हजेरीची प्रथा बंद करण्यात आली ही प्रथा बंद करण्याचे कारण महाराजांनी मागास परिषदेतील आघणात सांगितले वरी, ज्या अधिका-याकडे हजेरी लावल्यात घेत होती तो अधिकारी त्या जातीच्या लोकांच्या कडून फुकट श्रम करून घेत असत त्यामुळे त्या जातीच्या लोकांना गुलामगिरीप्रमाणे काम करावे लागत असे त्यामुळे गुलामगिरीपेक्षासुद्धा या विषयाचा शतकात अशा प्रकारची गुलामगिरी घालत होती. त्यामुळे महाराजांची या जातीच्या लोकांची हजेरीची प्रथा बंद करून समाजात समता निर्माण केली.

महाराजांना हजेरीच्या पध्दतीला बंदी केलीच त्याच्या खरोखर वेतवरुण पध्दतीचे निर्मूलन, महाराजांचा खालसा अस्पृश्यांना निर्धारणाचे चार जाहीरनामे अशा प्रकारे महाराजांनी हुकूम काढून समाजात योगाचा ही जाती धर्मावर अत्यास होणार नाही याची खबरदारी घेतली त्यामुळे महाराजांच्या कार्यात पूर्ण सामाजिक समतेची काय शरलेली होती असेच पहावयास दिसते. असे असेल तरी महाराजांनी फक्त हुकूम जाहीरनामे काढून सामाजिक समता निर्माण केली नाहीतर सामाजिक समता त्यामध्ये अस्पृश्य जातीचे लोकांनी आपल्या कर्तव्याने व बुध्दीने पुढे येतील त्यांना मान कारकून व उच्चाल कारकून अशा प्रकारच्या जाणा देण्यात याव्यात यामुळे अस्पृश्य जातीच्या हुशार लोकांची संख्या प्रशासनात वाढली. तसेच त्यांनी न्युनिस्पार्टीच्या घेअरमनपती अस्पृश्यांची - दत्ताबा पोवार यांची वेगळी केली तसेच न्युनिस्पार्टीच्या कारभारात



आता पर्यंत आपण समाज निर्मात्री पासून निर्माण होणारी असहिष्णुता आणि त्याचा होणारा परिणाम आपण दिसवत, घेतला देशातील असहिष्णुता मुळे समाजात कशा प्रकारे वातावरण निर्माण झाले आणि त्याचा वेग-या समाजावर कशा प्रकारे परिणाम होत असतो ते आपण जाणून घेण्याचा प्रयत्न केला परंतु राजर्षी शाहू महाराजांची दूर दृष्टी पाहता त्यांनी आपल्या राज्यात निर्माण केलेल्या सामाजिक समतेचा विचार केला असता त्यांची समाजा प्रति असणारी बांधणी आपल्याला समाजातून येतसमजात सामाजिक समता प्रस्तापित केल्यानंतर त्या राज्याचा लोक मान्यता किती प्रमाणात मिळते हे राजर्षी शाहू महाराजांनी आपल्या कार्यातून दाखवून दिले आहे. त्यामुळे देशात सहिष्णुता निर्माण करण्यासाठी आज सुद्धा राजर्षी शाहू महाराजांचे विचार महत्त्वाचे आहेत. यामध्ये प्रामुख्याने राजर्षी शाहू महाराजांची समाजात समता मुल्यांची जी निर्मिती केली, त्याची टक्कल नंतरच्या काळात भारतीय राज्य घटनाकारांना घ्यावी लागली त्यानुसार भारतीय घटनेच्या आधारवर आज भारतात समता मुल्यांची रुजवण समाजात केली जात आहे. परंतु आज आपण समाजात निर्माण होणारी असहिष्णुता पाहतो त्यामुळे आज सुद्धा आपण शाहू महाराजांनी विचारांची आणि कृतीची गरज आहे. आज सुद्धा आपल्याला आपल्या देशात अस्थिर असल्याची जाणीव होत आहे त्यामुळे आज देशातील असहिष्णुता चा विचार करताना शाहू महाराजांची सामाजिक समतेच्या मुल्यांचा आधारवर देशात सहिष्णुतापूर्वक वातावरण निर्माण करू शकतो.

प्रामुख्याने शाहू महाराजांचा कार्याचा काळखंड (जून १८७४ -६ ते १९२२) या काळात झाला. हा काळ म्हणजे संजवणी भारतात आपल्या सत्तेचा पाया घातला होता. त्याच्या पूर्वी भारतात फार प्राचीन काळी आपल्या समाजात प्रामुख्याने चार वर्ग होते त्यामध्ये शुद्र या वर्गावर समाजातील इतर वर्गांची सत्ता होती आणि शुद्रांना सामाजिक, आर्थिक आणि राजकीय स्वातंत्र्य आगटि नमद प्रमाणात होते. त्यामुळे आपल्या समाजात पुरोगामी विचारसरणी फार कमी प्रमाणात होती. प्रतिभागी विचारांवर समाज आपली वाटचाल करीत होता. त्या काळावधीत राजर्षी शाहू महाराजांचा राज्यभित्कडाला आणि त्यांनी कोल्हापूर संस्थानाची गादी संभारली त्यांनी आपल्या संस्थानामध्ये जी असहिष्णुता निर्माण झाली होती ती सामाजिक समता मधून कमी करण्याचा प्रयत्न केला. फक्त प्रयत्न केला नसून ती कमी करण्यासाठी त्यांनी प्रत्यक्ष रूढीचा वापर केला. त्यामध्ये त्यांनी अरक्षणचा कांतीकारी जाहीरनामा, अस्पृश्यताउद्धार शिक्षणप्रसार आणि अस्पृश्यता: निवारण, भटक्या विभूवत जमातीचा उद्धार, जातिभेद निवारण धळवळ स्त्री वर्गाच्या संरक्षणाचे कार्यदे यस्तिगृह चळवळीचा उदय व विकास अशा सामाजिक समता निर्माण करण्याच्या लोककल्याण कारी योजना समाजात राखतून समता निर्माणचे कार्य केले. त्याचे फलित म्हणजे आज आपल्याला समाजात जी जात-जमाती मधील होणारी वैचारिकता देवाण - देवाण महाव्यास मिळते.

राजर्षी शाहू महाराजांची सामाजिक समता पाहिलीतर आपल्याला त्यांच्या विचारांची जाणीव होते प्रामुख्याने सगता म्हणजे सर्वांना समाजातले वागणुक दिली जाईल तसेच कोणत्याही व्यक्तित्ता कायद्यां समोर समानतेची वागणुक मिळाली पाहिजे कायद्या समोर सर्व व्यक्तित समान मानल्या गेल्या पाहिजेत. सामाजिक न्याय प्रस्थापित होऊन समाजाचा सर्वांगीण विकास साधला पाहिजे अशा प्रपणे समाजातील समता प्रस्थापित करून शाहू महाराजांनी आपल्या संस्थाना मधील समाजाचा सर्वांगीण विकास केला त्यामध्ये त्यांनी प्रामुख्याने अरक्षणाचा कांतीकारी जाहीरनामा, यस्तिगृह चळवळीचा उदय व विकास, अस्पृश्यता:शिक्षणप्रसार आणि अस्पृश्यता:निवारण, जातिभेद निवारण धळवळ स्त्री' वर्गाच्या संरक्षणाचे कार्यदे मुस्लिमांचे शिक्षण आणि हिंदू -मुस्लिम देवय अशा प्रामुख्याने समाजाच्या सर्वांगीण विकासावर आणि ऊर्जातीवर प्रभाव पाडणारे शाहू महाराजांचे सामाजिक समता विचारांचे अत्यासात येतील देशातील असहिष्णुता कमी करण्याची आपल्यास आज या विचारांची गरज आहे.

१९०२ मध्ये शाहू महारां एडवर्ड बाटशाहाच्या राज्यावेडण सभारंभास उपस्थित राहण्यास लंडनाला गेले होते. तिकडे युरोपच्या तौ-वावर असतानाच २६ जूली रोजी एक अशुपूर्वी असा जाहीरनामा प्रसिध्द करविला तो असा होता. "सध्या कोल्हापूर संस्थानामध्ये सर्व वर्गांच्या प्रजेस शिक्षण देण्याबाबत व त्याच उत्तेजुन देण्याबाबत प्रयत्न केले आहेत परंतु सरकारच्या इच्छेप्रमाणे मागास केल्या लोकांच्या स्थितीत सदरहुन प्रयत्नास जितके चांवे तितके धरा आले नाही हे पाहून सरकारां फार दिलागिरी वाटते. कारण या उंच प्रतिष्ठ्या शिक्षण पर्यंत मागास समाज पोहचत नाही आणि पोहचतार तर त्याला संस्थानाच्या लोकरीत स्थान मिळणे कठिण होते त्यामुळे महाराजांनी उंच प्रतिष्ठ्या शिक्षण घेतलेल्या मागसलोच्या संस्थानाच्या लोकरीत घराय मोठा भाग या लोकां करित भिरक राखून ठेवण हे दुड होईल असे सरकारांनी ठरविले आहे आणि त्याची प्रत्यक्ष अंमलबजावणी हा डुकूम पोहोचल्या तरखेपासुन रिकामे झालेल्या जागावैकी शेकडस पन्नास जागा मागासलेल्या लोकांभा शराल्या तसेच ज्या ऑफिस मध्ये संध्या या प्रवर्गातील लोकवि प्रमाण ५०तक्के पेक्षा कमी असल्यास त्याच्या पुढील नेमणुका मागासवर्गातील लोकांच्या मधुन कराव्यात.

सुचना :-मागासलेल्या वर्गाचा अर्थ वान्हण,प्रभु, शेणवी, पारशी व दुसरे पुढे गेलेले वर्ग खेरीज करून सर्वे वर्ग असा समाजाचा

-शाहू स्यापती.

हिदुस्थानच्या इतिहासात आजवरच्या कोणाशी राजांचे आपल्या प्रजेसाठी इतकी अप्रतिम भेट दिलेली नव्हती महाराजांचे एक चरित्रकार धनंजय कोर यांनी त्यांचे वर्णन 'नविन युगाच्या आभामात्री घोषण करणारा अखदुत,अशा यथार्थ शब्दांनी केले आहे.शाहू महाराजांनी आपल्या संस्थानामध्ये सामाजिक समता निर्माण होण्यासाठी प्रथम उंच शिक्षणात उत्तेजन दिले आणि शिक्षण पूर्ण केल्यास संस्थानामध्ये लोकरीती हमी दिली अशा निर्णयाच्या आधारवर महाराजांनी समाजात समता निर्माण केला महाराजांनी आपल्या संस्थानामध्ये शिक्षणाच्या माध्यमातून मागासलेल्या जातिल्या लोकांना नेह-यात अरक्षण ठेवलेल्या समाजात शिक्षणाची नवीन उमेद निर्माण केली. प्रस्थापित करण्यासाठी महाराजांनी हा आरक्षणाचा कांतीकारी जाहीरनामा प्रसिध्द केला.

**देशातील असहिष्णुता: राजर्षी शाहू महाराजांची सामाजिक समता.**  
 प्रा. डॉ. टी. एम्. पाटील, (राज्यशास्त्र विभाग) महाशिवराव मंडलिक महाविद्यालय मुम्बूड - कोल्हापूर.  
 प्रा. शरद विठ्ठल पाटील, राज्यशास्त्र विभाग न्यू कॉलेज कोल्हापूर.

प्रस्तावना :- भारतीय संघराज्यीय लोकशाहीत भेल्या सहा दशकांमध्ये अनेक बदल झाले आहेत. इथे आपण या अनुशासकी परिभाषा निश्चित करणारी वैशिष्ट्ये, सामाजिक समतेच्या माध्यमातून पाहणार आहोत. स्वातंत्र्योत्तर काळात भारतीय संघराज्यीय लोकशाहीत बदल हे काळानुरूप अंगीकारणे आवश्यक होते. बलाढय लोकशाही असलेल्या भारत देशाने आंतरिक-बाहेरी अधिक अर्थपूर्ण हक्क व्यापित करण्याच्या प्रयत्नातून स्वतःला सातत्याने विवशित करण्याच्या प्रयत्न केले. त्यांच्या तिकासशील सहभाग आणि राष्ट्रीय धोरण यांच्यातील मतभेद चाकर विचार करता आज असहिष्णुता चाकर विचार करण्याची गरज आहे आणि यातून देशातील असहिष्णुता राजर्षी शाहू महाराजांची सामाजिक समता या लेखाद्वारे सामाजिक समतेच्या माध्यमातून शाहू महाराजांनी आपल्या संस्थानामध्ये कशा प्रकारे समाजात समता निर्माण केली आणि समाजाला धर्मनिरपेक्ष वातावरण घेऊन गेले. यातून समाजात सहिष्णुतेचे वातावरण निर्माण झाले त्यामुळे आजच्या देशाच्या सामाजिक परिस्थितीचा विचार करता सहिष्णु आणि असहिष्णुता यातील मतभेद कमी करण्यासाठी शाहूंच्या विचारातील समता गुल्यांचा अंगीकार प्रस्थापित विद्युतीकडून झाला पाहिजे, तर देशात शाहूंच्या विचारातील समतेवर देशांत सहिष्णुता निर्माण होईल.

उद्देश:- भारतीय घटनेच्या दरम्यान समतेच्या तत्वाचा समावेश केलेला आहे. घटनेच्या तिसऱ्या विभागात कलम १४ ते १८ मध्ये समतेचा अधिकार स्पष्ट केला आहे. भारतीय सर्वे व्याक्तिंना कायद्यासमोर समान मानले जाईल. समानतेची वागणूक, विवशनीची समान संधी तसेच सामाजिक विवशना समतेच्या आधारावर नष्ट करता येईल यासाठी शाहूंच्या विचारातील समता प्रस्थापित करून देशात सहिष्णुता निर्माण करणे.

विषय :- सहिष्णुता आणि असहिष्णुता यावरून सध्या देशात वाद होत आहे, परंतु दोन्ही घृती माणसात असतात, फक्त कशाळा किती महत्त्व द्यायचे हे त्या व्यक्तीवर अवलंबून असते. जर्यं वाढवायची शक्यता नाहीत, तो पर्यंत ती श्वापद असतात, पण ही नव्य वेळीच काढली पाहिजेत, कारण ती वाढली तर त्यांचा उपद्रव अधिक होतो, त्यामुळे देशांत असहिष्णुता अधिक प्रमाणात वाढली तर त्याचा उपद्रव समाजाला जास्त होईल आणि त्यामधून देशांत सामाजिक, आर्थिक आणि राजकीय असहिष्णुता निर्माण होईल.

देशातील असहिष्णुता निर्माण झाल्याचे वातावरण अशी सहिष्णु होकांची तरातर आहे. सरत्या सर्वा लोक सभे पासून सहित्य आकादमी पर्यंत सर्वत्र घर्षा चालू आहे. विनय सहिष्णुतावादाचे म्हणजे असे की, ही तकार व आरोप निव्वळ राजकारण घेरित असून खोटे आहेत. त्यांचा दावा आहे की, या देशाची संस्कृती हीच गुलत:सहिष्णु असून तिच्यासाठी असहिष्णुता ही परकीय भोष्ट आहे. या संस्कृतीत जन्मास येणारा माणूस जन्मत:च सहिष्णु असतो, या देशाची संस्कृती मानणारा असहिष्णु असू शकत नाही. या देशात इतिहास हा सहिष्णुतेचाच आहे.

सहिष्णुता आणि असहिष्णुता हा साथी सुधा प्रश्न नाही हा दोन संस्कृती मधील संघर्ष आहे. बुध्दपूर्ण संस्कृती सहिष्णु नव्हतीच बुध्दाचे सांस्कृतिक कांती केली व सहिष्णु संस्कृती उदयास आली, त्यानंतर इ.पू दुस-या शतकात पुत्र मित्र शुंगारे मळुंध्या साह्याने प्रतिकांती घडवून आणली व भारतीय समाज पुन्हा विवशनीचा व अन्यायाचा बळी झाला त्यानंतर सुमारे बावीशे वर्षांनी भारताच्या राज्यघटनेने पुन्हा पुर्वी सांस्कृतिक कांती घडवून आणली व आधुनिक मुल्यांचे व सहिष्णुतेचे युग सुरू झाले. परंतु आता मळु सांस्कृतिक प्रतिकांती घडविण्याचे प्रयत्न सुरू झाले आहेत. असहिष्णुतेचे वाढते वातावरण व घटना-या घटना या पुढील प्रतिकांतीची नांदी होत, अशी ही आजच्या वातावरणाची विचारवंत रावसाहेब कश्यप यांनी त्यांच्या मध्यमवर्गीय सम्यक दृष्टिचूळ केलेली गीर्मांसा आहे. त्यामुळे देशात सहिष्णुता आणि असहिष्णुता या दोन्ही वैचारिक विचारसरणीकडे शाहू महाराजांच्या 'सामाजिक समता मधून पक्षणे आज काळाची गरज झाली आहे, ज्यावेळी माणसाला स्था:ची जाणीव झाली तेव्हा तो प्राणी सृष्टीतून मनुष्य प्राण्यात घेण्याचा प्रयत्न करत होता. स्वतःच्या जाणिवेतुनच त्याची संपत्ती, सत्ता आणि मानकी जन्माला आली. कोण्या एकेकाळी स्वतःच्या टोळी पुरती जन्मला आलेली सत्ता जगभरात पसरली कुटुंबज्येता, टोळीज्येता जगज्येता असा त्याचा प्रवास सुरू झाला ज्ञान, तंत्रज्ञान, श्रीमंती, प्रदेश, प्राणी शेती अशी अनेक आयुष्यं त्याने सत्ता संपादनासाठी वापरली आणि ती टिकवणेही ठेवली "शेल्फ दिव्होज ते ब्लोबल दिव्होज" या माणसाच्या २१ व्या शतकातील वांबलयाक प्रवासात माणूस प्राचीन काळापासून एकेका पासून दुय्यत चालला आणि त्याची पुढची पायरी समाजात माणूसच माणसापासून अस्थिर झाला. आज या अस्थिर वातावरणाचे खोलांतर सहिष्णुता आणि असहिष्णुता मध्ये झाले.

माणसाचा झालेला प्रगतीचा प्रवास यामध्ये स्वनिर्मिती होती, गांव, तालुका, जिल्हा, राज्य आणि सध्याची निर्मिती आणि त्यानंतर निर्माण झालेली आपली सत्ता टिकवण्याची धडपड यातून समाजात अनेक स्थित्यंतर झाली. या स्थित्यांतर मध्ये टोळी प्रमुखांच्या हातात सत्ता त्यानंतर मळु कडून राज्य चालवण्यासाठी राजाची नियुक्त त्यानंतर समाजातील विवादांच्या मधून निर्माण झालेली लोक नियुक्त पध्दती असा राजाने लोक नियुक्त सरकार अशी समाजात निर्माण झालेली लोकशाही आशा लोकनियुक्त लोकशाही मध्ये असहिष्णुता मोठ्या प्रमाणात निर्माण होत आहे. समाजात असहिष्णुता निर्माण झाल्यास त्यामध्ये समाजाची वैचारिक प्रगती होत नाही. संस्काराने धर्ये प्राप्त होत नाही. त्या राज्यातील लोकांना त्या राज्यातील आपल्या आपुलकीपणा घाटत नाही. त्यामुळे समाजाची प्रगती होत नाही. आणि त्याचा परिणाम त्या राज्यातील असणा-या लोकनियुक्त सरकार किंवा राजावर होत असते. त्या राज्याला अधिम्यांता लक्षत नाही.

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आणि या जाती उपजाती आभासात स्पर्धा, कलह, संघर्ष करित असतात. भारतीय सामाजिक घडण लोकाशाही प्रगोत समानतेवर करण्याआड ही जातीयता प्रामुख्याने येत असते. जातीयतेचे सामाजिक आणि धार्मिक स्वरूप पूर्वी पैशा कातीसे कमी भयंकर व कमी जावक होताना दिसते. पण त्याच वेळी तिचे राजकीय व प्रशासकीय स्वरूप मात्र अनेकांना चिंताजनक वाटते आहे. स्वातंत्र्य प्राप्तीनंतर भारताने आपले संविधान तयार केले 'संचित विषमता' असे ज्या जाती समाजाचे वास्तव हजारों वर्षांपासून उत्क्रांत होत आले होते. तेथे अगदी दुसऱ्या दौकाची म्हणजे समाधिष्ठीत समाजरचना निर्माण करण्याचा संकल्प भारतीय संविधानाने सोडला व्यक्तिवा जन्मसिध्द दर्जा नाकारून नागरिक हा सर्वासोटी समान प्रतिष्ठा देण्याचा दर्जा निर्धारित केला. पण तरी सुध्दा जातीचा प्रभाव दिक्कूनच राहिला त्यामुळे 'बदलत्या' परिस्थितीशी नुसार घेण्यातून दिक्कून राहिलेली एक पुरातन संख्या असे जातीचे वर्णन भारतीय राजकारणाच्या संदर्भात करण्यात आले आहे. भारतीय धर्मनिरपेक्षते मध्ये बरचड जातीचे राजकारण, मध्यम जातीचे राजकारण, मंडल आयोगाच्या, शेफारशी जात, राजकारण संघर्ष जातीचे नवे आधार विविध राजकीय पक्षांची भुमिका या सर्वा प्रवाहातून भारतीय धर्मनिरपेक्षच्या चौकशीला आव्हान मिळत आहे.

IV). धर्मनिरपेक्षतेच्या बळकटीसाठी (वाढीसाठी) आवश्यक उपाय योजनांचा अभ्यास :-

भारतीय धर्मनिरपेक्षता अधिक मजबूत करण्यासाठी खालील उपाय योजना आवश्यक आहेत.

- भारतीय धर्मनिरपेक्ष समाजात हिंसात्मक बाबी वाढत असून, अशा हिंसा निर्माण करण्याच्या व्यक्ति किंवा समूह घाब्यावर न्यायलयाच्या मार्फत आवश्यक कारवाई होणे आवश्यक आहे.
- सांप्रदायिकता निर्माण करण्याच्या व्यक्ति व संघटना यावर कठोर कारवाई करावी. व धर्मनिरपेक्षतेच्या तत्वाबद्दल विश्वास निर्माण करावा.
- संसद व विधानमंडळाच्या सदस्यांनी धर्माच्या आधारावर राजकारणात वाक्यता करूनये अशा प्रकारची विधाने आल्यास संघर्षित व्याक्तिवर निवडणूक आयोगा मार्फत कारवाई करण्यात यावी.
- निवडणूकी प्रक्रियेत सुधारणा हव्यात पक्ष उमेदवार यांच्या कडून प्रखर प्रमाणात धर्मनिरपेक्ष मुल्यांचा प्रचार करण्यात यावा.
- राजकीय नेतृत्वांना व प्रशासनाला अधिक जनते प्रती जबाबदार घनविण्यात यावे यासाठी राजकीय जागरूकतेसाठी विशेष प्रयत्न केले जावेत.
- राजसकीय योजनांची अंमलबजावणी अल्पसंख्या, भागास व आर्थिक दृष्ट्या मागास समाजात प्रभावीपणे करण्यात यावी.
- राजकारणातील राजकीय वंशवाद समाप्त करून सामान्य जनतेला सहभागी करून घ्यावे निरंकशास समाजवादी प्रवृत्ती समाप्त केल्या जाव्यात.
- दारिद्र्य बेकारी व आर्थिक विषमता कमी करण्यासाठी आवश्यक ते कायदे योजना करून प्रयत्न करावेत.
- भारतीय गणराज्याचा विकास सारख्याच प्रमाणात सर्व जाती - धर्मातील व्यक्तिच्या पर्यंत करण्यात यावा यामध्ये प्रदेशीक प्रेम, जाती प्रेम, जमात प्रेम, या आधारावर राजकीय नेतृत्वाने विकास करू नये राजकीय नेतृत्वाने धर्मनिरपेक्षतेच्या आधारावर पूर्ण देशाचा विकास करावा.
- कायदेमंडळ कडून निर्माण होणारे कायदे कार्यकारी मंडळाने योग्य प्रकारे आमलात आणण्यानेत. यामध्ये काही दोष राहिल्यास न्याय मंडळाने आपल्या अधिकार क्षेत्राचा वापर करून ते कायदे प्रभावी पणे आमलात आणवावेत. बरोळ उपाय योजनांच्या आधारावर धर्मनिरपेक्षता समाजात प्रभावी पणे निर्माण होईल.

निष्कर्ष:- धर्मनिरपेक्षता म्हणजे धर्मला नाही किंवा धर्माचे अस्तित्व संपवण्याचा संकल्पही नाही तर सार्वजनिक जीवनात धर्माबाबत कोणती भुमिका घ्यायची याबद्दलची ती तारिक्य चौकशी आहे. आज भारतीय समाजात धर्माच्या आधारावर अनेक शक्ती आपले वर्चस्व निर्माण करताना दिसतात त्यामुळे प्रस्तुत लेखात आपण धर्मनिरपेक्षता म्हणजे काय तिची आजच्या काळानुसार उपयुक्तता तीच्या समोरील आव्हाने आणि धर्मनिरपेक्षता समाजात बळकट करण्याचे उपाय अभ्यासले आहे. वैविध्यपूर्ण सामाजिक रचना व संस्कृती असणाऱ्या भारतासारख्या लोकाशाही देशात म्हणून एका बाजूला अभिव्यक्ती स्वातंत्र्य पाहिजे तर दुसऱ्या बाजूला ज्या धर्माधनेमुळे असहिष्णुता व हिंसा निर्माण होते. अशा कोणत्याही गोष्टीला न्यायालयीत सौरक्षण असु नये तसे झाल्यास, संतुलित, नास्तबचादी, बुध्दिवादी, अहिंसक, शांततावादी विचारवंतांचे हकनाक बळी जातात. हे बळी शंभवण्यासाठी भारतीय घटनेच्या आधारावर प्रभावीपणे धर्मनिरपेक्ष मुल्यांचा विकास कार्यकारी मंडळाकडून झाला पाहिजे.

संदर्भ:-

- डॉ. मास्कर लक्ष्मण भोळे, भारतीय गणराज्याचे शासन आणि राजकारण, पिपळापूरे एन.के.भागपूर
- जी.एन. शेफन, व्यथिम मनानं सांगावसे वाटला की
- डॉ. बी. वाय कुलकर्णी, भारतीय संविधानात शासन व राजकीय प्रक्रिया,
- प्रा.बी.बी पाटील, प्रा. सी.डर्मिला चव्हाण, भारतीय शासन आणि राजकारण
- सुहास पळशीकर, समकालीन भारतीय राजकारण
- योजना (मराठी मासिक) ऑगस्ट २०१३ विशेषंक समावेशक लोकाशाही
- डॉ. अरुणा देशमुख, एकविसाव्या शतकातील बदलते समाज आणि राजकारण.

भारताच्या ९ सदस्य असलेल्या पीठा ते निसंदिग्ध शब्दांत म्हटले आहे की, धर्म निरपेक्षता भारतीय घटनेचा भुलाधार आहे तसेच ते घटनेचे लक्ष आहे. धार्मिक स्वातंत्र्य न्यायलयाने विहित केले आहे. त्यामुळे या तरतुदी मध्ये विरोध करता येत नाही.

**भारतीय राज्यघटनेच्या आधारावर धार्मिक स्वातंत्र्याचा अधिकार :-**

भारतात विविध धर्मांचे लोक राहतात. भारतातील सर्व लोकांच्या धर्म भावनांचा योग्य आदर ठेवणे हे संविधान कारांनी स्वतःचे कर्तव्य समजून भारत हे सर्व धर्माविषयी समदृष्टी देण्याचे राज्य असले पाहिजे. असे ठरविले आणि भारताच्या प्रास्ताविकेकच भारतीय गणराज्य हे निधर्म गणराज्य आहे हे स्पष्ट केले आहे भारतीय राज्यघटनेच्या तिसऱ्या विभागात कलम २५ ते २८ मध्ये धार्मिक स्वातंत्र्याच्या तरतुदी दिलेल्या आहेत.

**कलम २५ प्रमाणे :-** "सार्वजनिक सुव्यवस्था नितीमत्तांना बाधा नसणाऱ्या बाबतीत सर्व हक्क आहेत आणि धर्माचा उच्चार आचार आणि प्रचार करण्याचा हक्क आहे."

**कलम २६ प्रमाणे :-** "सार्वजनिक सुव्यवस्था नितीमत्ता व आरोग्य यांना बाधा न येईल अशा रीतीने प्रत्येक धार्मिक संप्रदायास पुढील अधिकार असतील.

अ. धार्मिक संस्था व्यापन करणे व चालविणे, व. धार्मिक बाबतीत स्वतःचा कारभार पाहणे. क. स्थावर व जंगम संपत्तीची मालकी असणे व ती संपादन करणे. ड. कायद्यानुसार सदर संपत्तीचा कारभार पाहणे.

**कलम २७ प्रमाणे :-** "ज्या कराचे उत्पन्न एखाद्या विशिष्ट धर्माच्या अगर धर्मपंथाच्या संबंधनासाठी आणि प्रचारसाठी एवढे जाण्याची विशिष्ट योजना असेल तर असा कर देण्याची कोणत्याही व्यक्तीवर सक्ती केली जाणार नाही." विशिष्ट धर्माच्या किंवा पंथाच्या प्रचारसाठी कर बसविता येणार नाही परंतु सर्व धर्मांना सारखीच मदत करण्यासाठी कर बसविता येईल (उदा. जगन्नाथ देवालयाने द्रष्ट विरुद्ध औरिसा राज्य या खटल्याचा निर्णय)

**कलम २८ :-** मध्ये असे स्पष्ट करण्यात आले आहे की, "पूर्वपणे सरकारी खर्चावर चालणाऱ्या शिक्षणसंस्थेत कोणतेही धार्मिक शिक्षण दिले जाणार नाही. निरसरकारी शिक्षण संस्थांवर असे शिक्षण देण्यास कोणतीही हरकत नाही. परंतु हे घेतलेच पाहिजे अशी सक्ती कोणाही विद्यार्थ्यांवर करता येणार नाही." भारतीय घटनेत धार्मिक स्वातंत्र्याचा अधिकार घेतलेच पाहिजे अशी सक्ती कोणाही विद्यार्थ्यांवर करता येणार नाही." भारतीय घटनेत धार्मिक स्वातंत्र्याचा अधिकार देण्यात आला असला तरीही भारताने धर्मातील राज्याची कल्पना स्वीकारलेली आहे. सर्वधर्मसमभाव या वृत्तीने राहून धर्मनिरपेक्ष राज्याची कल्पना साकार करण्याचे ध्येय घटनेने स्वीकारलेले आहे नागरिकांना जाही प्रमाणात धार्मिक स्वातंत्र्य देऊन आणि आवश्यकतेनुसार त्या स्वातंत्र्य मर्यादा ठेवून राज्या सामाजिक सुधारणा करण्याचा प्रयत्न करित आहे. धार्मिक, रूढ, प्रथा व परंपरा आणि सामाजिक सुधारणा यातील संबध कमी करून राज्य धर्मातील राज्य प्रस्थापित करण्याचा प्रयत्न करित आहे. समानता, स्वातंत्र्य, बंधुता या तत्वांचा अंगीकार करून राज्याने धर्म निरपेक्ष राज्य स्थापन करण्याचे उद्दिष्ट्य मान्य केलेले आहे. त्यामुळेच राज्याकडून धार्मिक स्वातंत्र्यावर मर्यादा घालण्यात आलेल्या आहेत. अर्थात, अशा मर्यादांमुळे व्यक्तिसंस्था धार्मिक स्वातंत्र्यावर अमर्याद बंधने पडणार नाहीत याविषयी राज्याकडून दक्षता घेतली जाते. एकंदरीत धर्मनिरपेक्ष राज्याचा पुरस्कार करून आपण घटनेच्या आधारावर राष्ट्राची प्रगति करण्याचे धोरण संविधान कर्त्यांनी राबविलेले होते.

**II). आजच्या काळानुसार धर्मनिरपेक्षतेची उपयुक्तता :-**

स्वातंत्र्योत्तर काळात भारत हे एक राष्ट्रराज्य असेल याविषयी फारसा वाद नव्हता. हिंदु राष्ट्रवादाचा पुरस्कार तेव्हाही संघ करित असे पण राजकीय क्षेत्रात हा युद्धा फारसा कोणी गंभीरपणे घेत नसे. आधुनिक लोकशाही राष्ट्रराज्ये जर राज्याचे असेल तर राज्यसंस्थेतने धर्मनिरपेक्ष राहिले पाहिजे असे स्वातंत्र्योत्तर काळात मानले गेले. इंदिरा गांधींनी १९७६ मध्ये घटनादुरुस्ती करून घटनेच्या प्रस्तावनेत 'धर्मनिरपेक्ष राज्य' हे एक उद्दिष्ट्य समाविष्ट केले तेव्हाही त्या उद्दिष्ट्या बदल फारसा वाद नव्हता एवढ्याकडे राज्य संस्थेविषयी एकवाक्यता असताना सरकार अल्प संस्थांना हक्कते माग दिले असा गैरसमज एका गटाकडून नेहमीच जोपासला गेला त्याच बरोबर धर्म आणि राजकारण या संबंधांविषयी कायम होतीच यामध्ये १९४७ मध्ये धर्माच्या आधारावर भारताचे फाळणीत रूपांतर झाले आणि पाकिस्तान निर्माण झाला. धर्म आणि राजकारण एकाच आल्या नंतर काय होते याची आनुभूति आपण आनुभवली आहे या सर्व प्रसंगी 'सेचुलरिझम' म्हणजे धर्मनिरपेक्षतेची विचार सरणी अंगीकारणे उपयुक्त आहे. आजच्या काळात धर्मनिरपेक्षता खालील गोष्टींसाठी उपयुक्त आहे. भारतीय संघराज्याच्या विकासासाठी अल्पसंख्या समुदांना राष्ट्रीयत्वाची भावना बाळीस लागण्यासाठी लोकशाहीच्या मुल्यांचा विकास होण्यासाठी

**१. भारतीय संघराज्याच्या विकासासाठी :-** पाश्चात्यांच्या धर्तीवर आपण संघराज्य शासन पध्दती स्वीकारली असली तरी धर्मनिरपेक्षतेचे असेही एक प्रारूप आहे. जे पूर्णपणे पाश्चात्य नाही अतिशय धार्मिक अशा विविध समाजांची गरज भागवते. व त्याचवेळी स्वातंत्र्य, समता व बंधुत्वाच्या संपकल्पना देखील सुरंगत असते. ते आहे भारतीय प्रारूप पाश्चात्य जगात मुख्यतः एकाच धर्मातर्गत विविधता दिसते. परंतु भारतात विविध धर्म आहेत. म्हणजे एकाच धर्माच्या विविध रूपाबाबतच नव्हे तर विविध धर्माबाबतच्या गोष्टींचा विचार करणारे आणि त्यांच्याही भ्रजा भागवणारे प्रारूप आहे. याच प्रारूपाच्या आधारावर आपण घटनेच्या आधारावर संघराज्याची निर्माती केली.

संघराज्यामध्ये लोकशाही, लोकशाही मूल्ये, लोकशाही वृत्ती लोकशाही समाज आणि लोकशाही व्यक्ती हे सारे एकरूप व एकसारखे असल्याशिवाय लोकशाही शासन, प्रशासन लोकशाही व्यवस्था व तिचे अपेक्षित लाभ समाजातील प्रत्येका पर्यंत पोहचणे ही अशक्य प्राय गोष्ट आहे. यासाठी संघराज्यात लोकशाहीची मुल्यांच्या आधारावर धर्मनिरपेक्षता निर्माण करून आर्थिक, सामाजिक, सांस्कृतिक आधारावर संघराज्याचा विकास होण्यास मदत होईल. भारतीय संघराज्यात प्रामुख्याने भाषावर प्रांत रचना करण्यात आली आहे. या भाषेवर प्रांत रचनेला जाती धर्माच्या आधारावर विभक्त करण्यात आले आहे. संघराज्यात अनेक जाती, धर्म पंथ व भाषा यांनी व्यापले आहे. त्यामुळे संघराज्यात लोकांच्या मतात धर्मनिरपेक्षतेची भावना निर्माण झाल्यास भारतीय संघराज्याचा विकास होण्यास मदत होईल. त्यामुळे संघराज्याच्या



विकाससाठी राज्यघटनेच्या आधारावर देशात धर्मनिरपेक्षता निर्माण करून लोकांच्या मतात राष्ट्रप्रोमाची जागृती करता येईल. म्हणून आजच्या काळात धर्मनिरपेक्षतेची उपयुक्तता आहे.

२. अल्प संख्याक समुहांना राष्ट्रीयत्वाची भावना वाढीस लागण्यासाठी :-

भारतात प्रामुख्याने अनेक जाती, उपजाती धर्म पंथ आहेत. आणि हेच भारताच 'दिविधतेच एकता'या तत्वाचा पुरस्कार करत आहेत. परंतु आलिकडील काही काळात प्रास्थापित सामाजिक घटकांच्या कडून विस्थापित सामाजिक घटकांच्यावर अन्याय अत्याचार होत आहे हे आपण पाहिल आहे यातून भारतीय राज्यघटनेत ४२ व्या घटनादुरुस्ती नुसार बदलण्यात आलेल्या धर्मनिरपेक्ष राज्याचा विकास ज्या प्रमाणात व्यवसाय पाहिले त्या प्रमाणात झाला नाही. कारण आज सुध्दा आपल्या देशात अनेक समाज घटकांना राष्ट्रमत्वाची भावना वाढीस लागली नाही आज समाजातील काही वर्गांना असहिष्णू जाणवत होत आहे. याचा परिणाम भारतात सामाजिक जिवनावर पडण्याची शक्यता आहे त्यामुळे भारतात सामाजिक आणि राजकीय व्यवस्था चांगल्या प्रकारे निर्माण होण्यासाठी आज देशातील अल्पसंख्याक समुहां मध्ये राष्ट्रीयत्वाची भावना वाढीस लागणे गरजेचे आहे. आणि याच साठी आजच्या काळात धर्मनिरपेक्ष मूल्यांची जपणूक होणे उपयुक्त आहे.

३. लोकशाही मूल्यांचा विकास होण्यासाठी :- भारताने धर्मनिरपेक्ष राज्यांची संकल्पना स्वीकारली असली व धर्म व राज्य यात विभाजन करण्यात आले असले. तरी प्रत्यक्ष व्यवहारात मात्र राज्यकर्त्यांनी धर्माचे राजकीयकरण केलेले दिसून येते. राज सत्तेने धर्मसत्तेवर नियंत्रण करू पाहत आहे. मत पेढी निर्मितीसाठी धार्मिक अभिजातांचा चापर लगेच राजकीय पक्ष करताना दिसतात. साधू, साध्वी, मौला, महंते, अवलिया, आचार्य, मौलाना व प्रभुतीचा निवडणूक प्रचारातील सहभाग अभूतपूर्व वाढला आहे. यातून राजकीय पक्ष तत्कालीन स्वार्थी संधत असले तरी भारतीय राजकीय लोकशाहीचे अतोनात नुकसान होत आहे. यातून सांप्रदायीकता वाढून धर्मनिरपेक्षतेचे तत्व मागे पडत आहे. यावरती सर्वात प्रभावी उपचार म्हणजे भारतीय समाजात धर्मनिरपेक्ष मूल्यांचा विकास होणे. आवश्यक आहे यातून समाजातील सहिष्णु आणि असहिष्णुता यातील चाद संभुलत येउन भारतात आपेक्षित लोकशाहीची निर्मिती होईल. यासाठी आजचा काळात धर्मनिरपेक्षच्या आधारावर लोकशाही मूल्यांचा विकास होणे आवश्यक आहे.

11) धर्मनिरपेक्षतेच्या समोरील आव्हानांचा अभ्यास करणे :-

— धर्माचे राजकारण :- भारत हे धर्मधिष्ठित राष्ट्र नाही. येथे अनेक धर्मांचे लोक राहतात. या सर्वांच्या नागरिकत्वाचा दर्जा समान आहे. स्वातंत्र्य भारताने स्वतःसाठी धर्मनिरपेक्ष संविधानाची निवड केली आहे धर्मने खरे पाहता समाजाला एकत्र धरून ठेवण्याचे कार्य होत असते. पण या देशात मात्र अनुभव वेगळा आहे इथे धर्म संघटना विवटभात्मक शक्ती म्हणून कार्य करताना पहावयास मिळतात. एकादा धर्माच्या राजकारणामुळे या देशाचे दोन तुकडे झाले. तरी त्या पासून हा देश फारसे काही शिकल्याचे आढळत नाही. आजवरचा इतिहास पाहता देशात धर्माचेच राजकारण अनुभवले आहे हे संदीत मोठे आव्हान धर्मनिरपेक्षते समोर आहे.

— राज्य सत्तेचा अधिकार :- समाज हिताखातर धार्मिक क्षेत्रात हस्तपेक्ष करण्याचा अधिकार अर्धातच राज्यसत्तेला आहे. आणि त्या दृष्टिने तिचा अधिकार धर्म संस्थेपेक्षा निर्धारपणे वरचढ आहे. याचा फायदा राज्यासत्ते मधील सत्ताधारी वर्ग घेतात. आणि समाजात आपल्या पक्षाच्या वाढीची धोरण ठरवतात. त्यामुळे समाजात धर्मधिष्ठित गटाचे प्राबल्य वाढते. या वाढलेल्या शक्तिच्या जोरावर समाजात धर्माचे राजकारण होते. त्यामुळे राज्यसत्तेने आपले अधिकार योग्य प्रमाणात चापरले पाहिजेत. सुध्दा मुददा धर्मनिरपेक्षतेच्या विकासातील मुद्द्यांचे आव्हान आहे.

— जमातवादयाची भूमिका : धर्माचा राजकारणासाठी चापर करून देतात. त्यांना जमातवादी म्हणून ओळखले जाते. जमातवादयांना राष्ट्र किंवा राष्ट्रराज्य या पेक्षा धार्मिक समुदाय हाच राजकीय निष्ठांचा केंद्रबिंदू वाटतो. जमातवाद हा राजकीय समिष्टातील भाग असल्यामुळे जमात वादयांना धर्माशी किंवा धर्मिक तत्वांशी काहीही वेगळे देणे नसते. जमातवाद बहुसंख्याकांचा असो की अल्पसंख्याकांचा असो राष्ट्रीय एकात्मतेचा बरोबर धर्मनिरपेक्षतेसाठी सारखाच धारक असतो. दोन्ही प्रकारच्या कडव्या धर्मांचे भारतीय संविधानातील धर्म निरपेक्षतेच्या तत्वाशी सारखेच वाचडे असते.

— धार्मिक अल्पसंख्याक :- हिंदू बहुसंख्याक असलेल्या भारतात मुस्लिम, ख्रिस्ती, पारशी, शीख, दाठरी बोहरा वगैरे अनेक जाती आहेत. प्रत्येकाला भारतीय संविधानाने धार्मिक आचार प्रचाराचे स्वातंत्र्य दिले आहे. इथली राज्यव्यवस्था धर्मनिरपेक्ष असल्यामुळे राज्यव्यवस्थेचा असा कोणताही धर्म नाही. धार्मिक आधारावर व्यक्ती — व्यक्तीत भेदभाव न करण्याची हमी राज्य व्यवस्थेने दिली आहे पण असे असुनही या धार्मिक अल्पसंख्याकांच्या मनातली सुस्थिततेची भावना कमी झालेली नाही विशेषतः मुस्लिम हा जो सर्वात मोठा असा अल्पसंख्याक गट आहे तो भारताच्या मुख्य प्रवाहाशी आजतागायत समरस होत शकलेला नाही त्यामुळे धर्मनिरपेक्षतेच्या संदर्भात प्रामुख्याने हिंदू—मुस्लिम व हिंदू—शीख यांच्यातील संबंधाचा विचार करणे आवश्यक आहे.

— हिंदू बहुसंख्याकांची भूमिका :- हिंदू समाज बहुसंख्याक असल्यामुळे धर्म निरपेक्षतेच्या संदर्भात त्याची जबाबदारी मोठी आहे. मुस्लिमांमधील धर्मनिरपेक्ष शक्ती बळकट करूनच जमातवादाचा मुकाबला करता येईल पण प्रत्यक्षात असे दिसते की मुस्लिमच्या प्रथक मानसिकतेच्या निर्मितीत हिंदू बहुसंख्या फार मोठे योगदान करत असतात. रामजन्मभूमी की बाबरी मशीद यासारख्या गौण प्रश्नाला अघाजवी महत्व प्राप्त होते. तसेच मुसलमान समाज पडतात. म्हणून हिंदूंनी महाभारती करावी. मुस्लिमांचे झोले मिरवतात तसे गणपतीचे प्रमाण आणि 'उत्साह' वाढावा अशा काही घटना हिंदू बहुसंख्या कडून होत आहे यातून मुस्लिम बांधवांच्यामध्ये अपूरतेची भावना निर्माण होत आहे. यातून धर्मनिरपेक्षता समाजात निर्माण होण्यात अडचण येते.

— जातीयतेची समस्या :- धर्माधतेखरीज जातीयता, भाषिकता, प्रोत्थिकता इत्यादी संकूचितनांमुळे ही धर्मनिरपेक्षतेच्या प्रक्रियेची गती अवरुध्द होत असते. भारतात धर्माच्या आधारे तर तटबंधा आहेतच आणि अंतर धर्म समुहांचे संबंध तणाव पूर्णही आहेतच पण तेवढ्यावरच हे संपत नाही प्रत्येक धर्माच्या अनुयायांमध्ये या देशात अनेक जाती उपजाती आहेत

## भारतीय राज्यघटना आणि धर्मनिरपेक्षता

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मा.शारद विठ्ठल पाटील, न्यू कॉलेज कोल्हापूर. मो.नं.- ८२७५९१८२६०

प्रस्तावना:-२६ नोव्हेंबर १९४९ या दिवशी म्हणजे ६७ वर्षांहून पासून आपण भारतीयानी राज्यघटना स्वीकारली तिला कायद्याचे स्वरूप दिले आणि पंतर ती घटना देशाला आपणा स्वतःला बदल केली. त्या घटनेच्या अन्वये आपण असा एक गंभीर निश्चय केला, की, या मातृ भूमिाला सार्वभौम प्रजासत्ताक लोकशाही राज्य बनवू आणि राज्याच्या सर्व नागरिकांना न्याय, स्वातंत्र्य समता आणि बंधुभाव प्राप्त करून देऊ या प्रजासत्ताक राज्याच्या मुलभूत रूपरेखांचा विचार करित असताना आपण काही गोष्टी विसरले. स्वातंत्र्याचा लढा आपण ज्या तत्वांवर लढलो तो तत्वे कदाचित उत्तरोत्तर वाढतच जाणार आहेत. अशा विश्वामुळे असेल किंवा हा अनेक पैलूंचा मला आपल्या एकात्मिक समाज रचना असलेल्या प्राचीन संस्कृतीच्या पायावर मक्कम उभा राहू शकेल, या खात्रीमुळे असेल,

आज स्वातंत्र्य भारताची दुसरी पिढी देशाच्या राज्य कारभारची सुद्धे शिसऱ्या पिढीकडे सोपवण्याच्या तयारीत आहेत.त्या वेळीही सर्वात महत्वाचा प्रश्न अनुत्तारिन्च रहतो आहे असे आपल्याला आढळून येते आहे. हा प्रश्न आसा कि विशेष हक्क असणाऱ्या मुठभर लोकांनी सामाजिक आर्थिक आणि राजकीय न्याय वळकावले आहेत. विचार स्वातंत्र्य, उच्चार स्वातंत्र्य, श्रध्दा व धार्मिक स्वातंत्र्य यामुळे मानवी आत्म्याची आध्यात्मिक आणि बौद्धिक नितीतत्वे स्वीकारली जावीत, अशी कल्पना होती. परंतु आज याच गोष्टी माणसाच्या पिळवणुकीची सहाज अशी साधने झाली आहेत.

देशातील राष्ट्रजीवनाची वाढचाल करणारी स्वातंत्र्य भारतीय राज्यघटना म्हणजे संविधान २६ नोव्हेंबर १९४७ पासून देशाला अर्पण करण्यात आले तेव्हापासून आजतागायत अखंड या विशाल देशाची सादचाल अत्यंत दिनाखात सुरू आहे, हे संविधान देशाची प्रशासकीय यंत्रणा कार्य प्रणव करण्याचा दस्तऐवज नसून एक सामाजिक, आर्थिक परिवर्तनाचे साधन आहे. त्याच बरोबर मानवाची प्रतिष्ठा हक्क, स्वातंत्र्य, समता वंधुता प्रदान करणारा हा एक महत्वाचा दस्तऐवज आहे. म्हणून आज ६७ वर्षांच्या भारतीय स्वातंत्र्याच्या इतिहासात धर्मनिरपेक्षता भारतीय समाजावर कशा प्रकारे अधिराज्य गाजवत आहे हे आपण पाहणार आहोत.

प्रागल्ह्याने भारतीय राज्याघटनेच्या आधारावर धर्मनिरपेक्ष समाजाची निर्माती होणे आवश्यक होते परंतु धर्मनिरपेक्षते समोर अनेक अव्हानांचा विळखा पडल्यामुळे भारतीय शासन व्यवस्थेमध्ये धर्मनिरपेक्षता ज्या अपेक्षेने निर्माण होणे आवश्यक होत त्या प्रमाणात निर्माण झाली नाही त्यामुळे आपण या शोध निबंधामध्ये धर्मनिरपेक्षता म्हणजे काय तिची आजच्या काळातील उपयुक्तता, धर्मनिरपेक्षता समोरील आजची आव्हाने आणि धर्मनिरपेक्षता समाजावर खोलवर रूजण्यासाठी कोणत्या उपाय योजना आखल्या जाव्यात या विषय मीमांसा करणार आहोत.

संशोधनाची उद्दिष्टे:-

I). भारतीय राज्यघटनेला अनुसरून धर्मनिरपेक्ष या संकल्पनेचा सिध्दांतिक अभ्यास करणे.

II). आजच्या काळानुसार धर्मनिरपेक्षतेची उपयुक्तता अभ्यासणे.

III). धर्मनिरपेक्ष समोरील आव्हानांचा अभ्यास करणे.

IV). धर्मनिरपेक्षतेच्या बळकटी करण्यासाठी उपाय योजनांचा अभ्यास करणे.

संशोधनाची पध्दती:- लघु शोध निबंधाच्या लेखनासाठी वर्णनात्मक संशोधन पध्दतीचा उपयोग करण्यात आला आहे.

संशोधनाचे स्रोत:- प्रस्तुत शोध निबंधाच्या लेखनासाठी दुय्यम साधन सामुग्रीचा उपयोग करण्यात आला असून यासाठी विविध संदर्भ ग्रंथ वर्तमान पत्रके उपयुक्त मासिकांचा योग्य प्रमाणात उपयोग करण्यात आला आहे.

आशय विश्लेषण :-

I). भारतीय राज्यघटनेला अनुसरून धर्मनिरपेक्ष या संकल्पनेचा सिध्दांतिक अभ्यास करणे:-

धर्म स्वातंत्र्य हा आदिफंडील काळात मान्य केलेला अंतर्गत महत्वाचा नागरी हक्क आहे. प्रत्येक व्यक्तिला स्वतःच्या धर्माचे आचरण आणि पालन करण्याचा हक्क असावा ही मुलभूत कल्पना आज बहुतेक देशांनी मान्य केली आहे. आधुनिक काळात धर्मनिरपेक्षता राज्य कल्पनेचा धार्मिक स्वातंत्र्य हा प्रमुख आधार आहे भारत हे धर्मनिरपेक्ष राज्य असून भारताने कोणताही धर्म राज्याचा धर्म म्हणून स्वीकृत केला नाही. भारत सर्व धर्मांना समान मानतो. सर्व धर्मांना येथे विचार आचार आणि प्रचार यांचे स्वातंत्र्य आहे. अर्थात या स्वातंत्र्याचा उपयोग घेताना सार्वजानिक सुरक्षितता शांतता आणि नितिमत्ता यांना बाधा होऊ नये हे अपेक्षित असते.

भारतीय संविधानानुसार धर्मनिरपेक्ष राज्य :-

भारत धर्मनिरपेक्ष राज्य आहे, याचा अर्थ भारतात कोणत्याही विशिष्ट पंथास, धर्मास, राज्यापथ नाही. राज्यास धर्म नाही सर्व धर्म राज्याच्या दृष्टिकोनातून समान आहेत. धर्म पंथांच्या आधारावर नागरिकांना फरक केला जाणार नाही भारतातील सर्व नागरिकांना धार्मिक स्वातंत्र्य असेल. आपल्या घटनेने भारतात धर्मातील राज्य निर्माण करण्याचे उद्दिष्टे मान्य केले आहे भारतात कायदा, स्वातंत्र्य, नीती धर्म, रूढी परंपरा यांचे असे वैशिष्ट्यपूर्ण नियम झाले आहे की या सर्व गोष्टी मानवी जीवनाचा व समाज जीवनाचा एक महत्वाचा अधिभाष्य भाग झालेल्या आहेत.

भारतीय व्यवस्थेच्या स्वरूपाच्या वाचनीत श्री. वेंकटरमन यांनी म्हटले आहे की, भारत धार्मिक राज्य नाही तसेच भारत धर्मविरोधी राज्य नाही. भारत धार्मिक संकिणतिच्या विचारापासून दूर आहे व धर्माच्या बाबतीत तटस्त आहे. पंथ, धर्म, निरपेक्षता हे भारतीय राज्य घटनेचे प्रथमपासून वैशिष्ट्ये असले तरी धर्म निरपेक्षता हा शब्द मात्र घटनेत प्रथम पासून नाही. धर्मनिरपेक्षता हा शब्द उददेश पत्रिकेत ४२ व्या घटनादुरुस्तीने समाविष्ट करण्यात आला. ११ मार्च १९९३ रोजी

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- 7) Poor financial inclusion
- 8) Faulty money lending system
- 9) High costs of agricultural inputs
- 10) Exploitation by moneylenders

#### CONCLUSION:

Agricultural credit plays an important role in agricultural production in India. The growth and the amount of agricultural credit have increased over the years. Several weaknesses have crept in which have affected the viability and sustainability of these institutions. Performance of agricultural credit in the reveals that though the overall flow of institutional credit has increase over the years, but there are several gaps in the system like inadequate provision of credit to marginal and small farmers.

Indebtedness is the critical and basic issue of Indian farmers. Indian farmers are always facing the financial problems. Due to poverty and insufficient income, they need to borrow amount from various credit agencies. Low income and productivity farmers are unable to repay the debt within the period. They become defaulters and unpaid amount increases gradually.

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percent), Karnataka (61.6 percent) and Maharashtra (54.8 percent) in 2003. Indebtedness is relatively lesser (varying between 40 to 60 percent) in the states like Haryana, Rajasthan, Gujarat, Maharashtra, West Bengal, Orissa, Madhya Pradesh, and Tripura. Moderate incidence of indebtedness (varying between 20 to 40 percent) is seen in the northern states like Jammu and Kashmir, Himachal Pradesh, Bihar, Uttar Pradesh, Jharkhand and Chhattisgarh and north-eastern states of Nagaland, Mizoram and Manipur. It were the hilly states of the northeast and Uttarakhand which had the lowest incidence of indebtedness.

At all India level, out of the 90.2 million farmer households (57.8 percent were farmer households) and out of them 51.9 percent were indebted in 2012. The percentage of highest indebtedness was in Andhra Pradesh (92.9%) followed by Telangana (89 %), Tamil Nadu (82.5 %), Karnataka and Kerala (77%) and Maharashtra (57.3%) in 2012. Indebtedness is relatively lesser (Between 40 to 60 percent) in the states like Bihar, Gujarat, Madhya Pradesh, Orissa, Punjab, Uttar Pradesh and West Bengal. Moderate incidence of indebtedness (varying between 20 to 40 percent) is seen in the states like Assam, Haryana, Himachal Pradesh, Jammu and Kashmir, Chhattisgarh and Jharkhand.

Agricultural development, when correlated with the incidence of indebtedness gives a significant positive relation, that is, the states where the land of agricultural development is large are the ones having high incidence of indebtedness.

#### CAUSES OF INDEBTEDNESS:

Some causes of the farmers' indebtedness are as follows-

- 1) Uncertain monsoon
- 2) Low income of farmers
- 3) Poverty
- 4) Lack of education
- 5) Inherited debts
- 6) Unproductive expenditure of debt



**Table No. 2**  
**Number and Proportion of Indebted Farmer Households**  
**in Major States of India**

Sr. No.	State	Estimated Number of indebted Farmer Households('00)		Per cent of Indebted Farmer Households	
		2002	2012	2002	2012
1	Telangana	--	22,628	--	89.1
2	Andhra Pradesh	49,493	33,421	82.0	92.9
3	Tamil Nadu	28,954	26,780	74.5	82.5
4	Kerala	14,126	10,908	64.4	77.7
5	Karnataka	24,897	32,775	61.6	77.3
6	Rajasthan	27,828	40,055	52.4	61.8
7	Orissa	20,250	25,830	47.8	57.5
8	Maharashtra	36,098	40,672	54.8	57.3
9	Punjab	12,069	7,499	65.4	53.2
10	West Bengal	34,696	32,787	50.1	51.5
11	Uttar Pradesh	69,199	79,081	40.3	43.8
12	Gujarat	19,644	16,743	51.9	42.6
13	Bihar	23,383	30,156	33.0	42.5
14	Haryana	10,330	6,645	53.1	42.3
15	Chhattisgarh	11,092	9,538	40.2	37.2
16	Jharkhand	5,893	6,464	20.9	28.9
17	Himachal Pradesh	3,030	2,457	33.4	27.9
18	Assam	4,536	5,995	18.1	17.5
<b>All India</b>		<b>4,34,242</b>	<b>4,68,481</b>	<b>48.6</b>	<b>51.9</b>

Source: Various All India Debt and Investment Surveys .

Table No. 2 shows that at the all India level, out of the 89.4 million farmer households (60.4 percent were farmer households) and out of them 48.6 per cent were indebted. The percentage of highest indebtedness was in Andhra Pradesh (82.0 percent) followed by Tamil Nadu (74.5 percent), Punjab (65.4 percent), Kerala (64.4



Economic Research, Rural Finance Access Survey conducted in Uttar Pradesh and Andhra Pradesh, indicated that the banks served primarily the needs of the richer rural borrowers: 44% of the large farmers were borrowers whereas 87% of the marginal farmers did not have access to credit. Access to institutional credit was particularly a problem for meeting unexpected expenditure and resulted in heavy dependence among poorer households on non-institutional sources, mostly traders, moneylenders and friends and relatives. The interest rate charged by informal sources was always quite high (48% per year). As per NSSO 59<sup>th</sup> round data, nearly 57.1 per cent of the loans outstanding at the farmer household level were from the formal institutions (24.5 per cent from banks and 27.3 per cent from the cooperatives), 19.6 per cent from the professional money lenders, 7.1 per cent from relatives and friends, 2.6 per cent from traders and the balance of 5.3 per cent from others including government (2.3 per cent). However, in Andhra Pradesh, Rajasthan, Manipur, Meghalaya the loan outstanding from professional moneylenders exceeded that from the banks and the cooperatives put together. The professional moneylenders had the largest percentage of farmer household indebted to them.

Indebtedness however, need not necessarily have a negative connotation. Indebtedness also implies accessibility to credit. Only when loan is taken under unfavorable terms or for non-income generation purpose and a farmer in turn is unable to repay over time and fall in perpetual indebtedness.

The reasons for indebtedness amongst farmers are many and one of the most important reasons is that farmers are not getting enough remuneration for their agricultural produce. This could possibly because of a sharp deceleration in the growth of prices of many agricultural commodities and increase in the cost of cultivation after the introduction of reforms. The uncertainty of weather as well as dependence on borrowed credit from an informal moneylender is also another reason. A direct outcome of the squeeze in farm incomes and dwindling employment opportunities has been a phenomenal rise in the level of indebtedness of the farmers.

Table shows that institutional credit has increased from 7.2 percent in 1951 to 64 percent in 1991 and declined to 59.8 percent in 2013. Consequently, the share of non-institutional credit to agriculture sector decreased from 92.8 percent in 1951 to 36 percent in 1991 and again increased to 42.9 percent in 2002. The share of Government was increased from 3.3 percent in 1951 to 5.7 percent in 1991 and decreased to 2.1 percent in 2013. The share of Co-operative Banks and Societies increased from 3.1 percent in 1951 to 27.3 percent in 2002. The share of Commercial Banks and RRBs increased from 0.8 percent in 1951 to 24.5 percent in 2002 and 48.9 percent in 2013.

The share of Agricultural and Professional Moneylenders decreased from 69.7 percent in 1951 to 18.2 percent in 2002. The share of Professional Moneylenders was decreased tremendously from 44.8 percents in 1951 to 8.3 percent in 1981. The reason was the state government passed a legislation making it compulsory for moneylenders to register their activities. But the share of moneylenders again increased up to 19.6 percent in the year 2002. Also the share of landlords was increased from 1.5 percent in 1951 to 8.6 percent in 1971 and decreased up to 0.8 percent in 2013. The share of Relatives and Friends decreased from 14.2 percent in 1951 to 4.4 percent in 2010. The Commercial Banks, Co-operative Banks, RRBs have increased their disbursement of loans to the agricultural sector with 48.9 percent in 2013. The non-institutional credit was declined due to the influence of the institutional loan for providing agriculture credit.

Agricultural growth is crucial for alleviating rural poverty. Access to institutional credit to more farmers and appropriate quantity and quality of agricultural credit are crucial for realizing the full potential of agriculture as a profitable activity.

#### **AGRICULTURAL CREDIT AND INDEBTEDNESS IN INDIA:**

Institutional finance is important particularly in diversification and switching over to commercial and high value agriculture. Further, the small farmers whose operations and surpluses are very small could ill afford high cost loans from non-institutional agencies. Though, the World Bank, National Council of Applied



low cost banking facilities to the weaker sections of rural area. The third phase introduced the financial sector reforms, characterized by the transformation of credit institutions into financially viable, organizationally strong and operationally efficient units and also the beginning of microfinance.

At the time of Independence, the most important source of agricultural credit was the moneylenders. In 1951 moneylenders accounted for as much as 71.6 percent of rural credit. Money lenders charged exorbitant rate of interest ranging from 18 percent to 50 percent or even more. They often manipulated accounts to their advantages by not entering the returned and interest paid into the account. They also forced the farmers to sell the agricultural produce to them at low prices. Long-term loans were often advanced against the security of land and moneylenders often manipulated things in such a way as to seize the land.

Over the years, the operations of the moneylenders have declined in view of debt relief legislations, the system of licensing moneylenders and restrictions on the use and transfer of land as security.

Table No. 1

Proportion of Institutional and Non-Institutional Rural Credit in India

Type of Credit Agency	1951	1961	1971	1981	1991	2002	2013
<b>Institutional Agencies</b>	7.2	14.8	29.2	61.2	64.0	57.1	59.8
Government	3.3	5.3	6.7	4.0	5.7	2.3	2.1
Co-op. Societies/Banks	3.1	9.1	20.1	28.6	18.6	27.3	14.8
Commercial Banks & RRBs	0.8	0.4	2.2	28.0	29.0	24.5	48.9
Insurance, Provident Fund and Other Institutions	—	—	0.2	0.6	10.7	3.0	—
<b>Non-Institutional Agencies</b>	92.8	85.2	70.8	38.8	36.0	42.9	40.2
Landlords	1.5	0.9	8.6	4.0	4.0	1.0	0.8
Agricultural Moneylenders	24.9	45.9	23.1	8.6	6.3	10.0	25.8
Professional Moneylenders	44.8	14.9	13.8	8.3	5.4	19.6	
Traders and Commission Agents	5.5	7.7	8.7	3.4	7.1	2.6	2.9
Relatives and Friends	14.2	6.8	13.8	9.0	6.7	7.1	9.1
Others	1.9	8.9	2.8	5.5	2.5	2.6	1.6
<b>Total</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

Source: Various Issues of All India Debt and Investment Surveys, NSSO



Need for agricultural credit arises because modern farm technology is costly and the personal resources of the farmers are inadequate. Provision of credit, as an input is essential for widespread use of improved agricultural methods.

Rural farmer households require credit for a number of reasons, which consist of both income generation and non-income purposes. Short term requirements of credit to meet the working capital needs and long term credit needs for the capital goods for farm sectors are well recognized, savings of these farmers being small, any other needs such as health related expenditure, social requirement are also met through borrowings. This becomes necessary in the absence of any social security or other risk improvement schemes. Farmers' unproductive needs are often not met by the institutional sources. Indeed institutional sources have been unable to meet the demand for credit that the neediest ones get eliminate from the system. Given extensive indebtedness and resulting suicide by the farmers, hence it is important to examine the nature and extent of farmers' indebtedness.

Rural and agricultural credit system in India has a long history. Moneylenders, Traders and other informal sources have traditionally been providing credit to the rural people, generally at exorbitant rate of interests. The presence of institutional finance in rural India dates back to as early as 1793 when the system of taccavi loans were introduced through which loans are provided to the agricultural at low rate of interest. The Land Improvement Loans Act of 1883 was the first consolidated law aimed at providing agricultural loans.

The various phases of institutional credit delivery system may be understood by analyzing the background policy interference in the Indian rural financial system. There are three phases of the rural credit delivery system. First phase (1904-1969) encompassed the dominance of the credit co-operatives; the second phase (1969-1991) was noticeable by the introduction of commercial banks into the rural credit delivery system through their nationalization in 1969 and priority sector lending policy, and setting up of the Regional Rural Banks (RRBS) all over India in 1975 RRBS supply

## Agricultural Credit And Farmers Indebtedness In India

*\*Mr. Kiran Shankar Pawar*

### **Abstract:**

Agriculture is a dominant sector of our economy and credit plays an important role in increasing agriculture production. Availability and access to timely, adequate and low cost credit from institutional sources is of great importance particularly to small and marginal farmers. Need for agricultural credit arises because modern farm technology is costly and the personal

resources of the farmers are inadequate. Indebtedness, however, need not necessarily have a negative connotation. Indebtedness also implies accessibility to credit. This paper examines the proportion of institutional and non-institutional credit supply in India and Institutional credit and indebtedness of farmers in India.

**Key words:** Farmers, Agricultural credit, Indebtedness,

### **Introduction:**

Agriculture is a dominant sector of our economy and credit plays an important role in increasing agriculture production. Availability and access to timely, adequate and low cost credit from institutional sources is of great importance particularly to small and marginal farmers. Along with other inputs, credit is essential for establishing sustainable and profitable farming systems. Experience has shown that easy access to financial services at affordable cost positively affects the productivity, asset formation and income and food security of the rural poor.

---

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**CONCLUSION:**

The agrarian crisis is multidimensional phenomenon; the indebtedness of the farming community is the root cause behind it. The factors that caused indebtedness are vital. The most important aspect is that the states where the agrarian crisis and farmers suicides are of higher order have been the comparatively developed in agriculture where green revolution brought development. Hence, it is significant to study the nature of agrarian economy of suicide affected states. So, there is need the government can appoint an expert group to make estimate and analyze causes and suggests remedial measures to prevent this unfortunate phenomenon.

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**Table No-1**  
**Farmers Suicides In India and Maharashtra during 1995 to 2012**

Sr. No.	Year	Farmers Suicides	
		India	Maharashtra
1	1995	10720(100)	1083 (100)
2	1996	13729(128)	1981 (183)
3	1997	13622(127)	1917 (097)
4	1998	16015(149)	2409 (126)
5	1999	16082(150)	2423 (100)
6	2000	16603(154)	3022 (125)
7	2001	16415(153)	3536 (117)
8	2002	17971(168)	3695 (104)
9	2003	17164(160)	3836 (104)
10	2004	18241(170)	4147 (108)
11	2005	17131(160)	3926 (95)
12	2006	17060(159)	4453 (113)
13	2007	16632(155)	4238 (95)
14	2008	16196(151)	3802 (90)
15	2009	17368(162)	2872 (75)
16	2010	15964(149)	3141 (109)
17	2011	14027(131)	3337 (106)
18	2012	13754(128)	3786 (113)
	<b>Total</b>	<b>2,84,694</b>	<b>57,604</b>

Note: Figures in brackets shows indices with 1995 as the base.

Source: National Crime Records Bureau 1995 to 2012.

Above table shows the Farmers Suicides in India and Maharashtra during the period of 1995 to 2012. In India there were 2,84,694 farmers committed suicide in India and 57,604 in Maharashtra. The table also indicates that on an average around 15816 farmers committed suicide in the country and 3165 in Maharashtra during the period of 1995 to 2012. In India the number of farmer's suicide was very high i.e. 18241 in the year 2004 and in Maharashtra State it was 4453 in the year 2006.

#### SUGGESTIONS:

1. Encourage organic farming techniques
2. Social expenditure costs associated with marriage in the family should be reduced.
3. Volunteers should be trained to identify psychological disorders and refer the patients accordingly
4. Create more insurance schemes to the small and marginal farmers
5. Timely and adequate support by way of credit to farmers with focusing small and Marginal farmers to have them modern equipment for improved agricultural productivity.
6. Train staff in primary health care facilities to deal with poisoning
7. Encourage the farmers to adopt allied activities like dairy, poultry with farming activities.
8. To form the SHGs of Tenant farmers & agricultural workers and give them micro-credit through banks.
9. Diversification/crop rotation in agricultural production in changed scenario.
10. To issue Kisan Credit Cards to all the eligible farmers to have them access to get ST, MT and LT loan from all the banks.
11. Arrangements of marketing /forward linkages /contract farming to sell their produce at Remunerative prices.
12. Adoption of Non-Farm activities with allied agricultural activities.
13. Adoption of upgraded technology inputs along with provision of infrastructure inputs like power at subsidized cost, supply of inputs like seeds, fertilizers, tractors and credit provision through all nationalized banks.

core reasons of agrarian distress and suicide. The widening gap between input-output prices has led towards further deterioration of the farm economy. The decline of public investment in agriculture and allied rural sectors, started in the late 1980s, accelerated during the period of economic reforms. An incidence of rural poverty (37.5%) is still at an alarming high.

Farmers suicide have been receiving a lot of social and public policy attention in the states of Andhra Pradesh, Karnataka, Kerala, Punjab and Maharashtra, in recent years. Tens of thousands of farmers in different states of India have committed suicide. These suicides can no more considered isolated cases of farmer's deaths but a symbol of deepening in the crisis of Indian agriculture. In the initial period of late 1990's when there were sporadic incidents of suicide across the country there was general indifference in these incidents. But when in early 2000 the number of farmer's deaths started rising fast in these five states.

The National Crime Records Bureau (NCRB) figures across 18 years for which data exist show that at least 2,84,694 Indian farmers have taken their lives since 1995. If dividing these eighteen years India saw 1,38,321 farms suicides between 1995 and 2003 at a annual average rate of 15369 and for 2004-2012 the number of 1,46,373 at a much higher annual average of 16264.

#### FARMERS' SUICIDES IN MAHARASHTRA-

Maharashtra is the second largest state in India both in terms of population and geographical area (3.08 lakh sq.km.). The State has a population of 11.24 crore in 2011. Which is 9.3 per cent of the total population of India. The state is highly urbanized with 45.2 per cent population residing in urban areas.

In Maharashtra, the contribution of agriculture and allied activities to the net state domestic product in current prices came down from 40 percent in 1960-61 to 13 percent in 2004-05 and 55 percent of the total workers are either cultivators or agricultural labourers.

In 1990s, India woke-up to spate of suicide among farmers community. The first state where suicides were reported was Maharashtra with particular reference to Vidharbha region. A look at the figures given out by State Crime Records Bureau makes it evident that farmers as a professional category is suffering from this problem of high suicide rates. Near about 3.4 million cotton farmers occupy the Vidharbha region. Incidence of farmers ending their lives in this region had hit epidemic like proportions recently.

The total number of farmers who have taken their own lives in Maharashtra since 1995 is 57,604 at an annual average of 3200, the rise is occurring even as the rural population is shrinking a fact broadly true across the country and in Maharashtra which has been urbanizing more rapidly. The increasing suicides rate suggests a major intensification of the pressure on the community.

#### CAUSES OF THE FARMER'S SUICIDES

Following factors contribute to the suicides among farmers

- 1) Indebtedness of small and marginal farmers
- 2) Increasing costs of cultivation
- 3) Relative absence of irrigation facilities
- 4) Uncertainty of agricultural enterprise in India
- 5) Falling prices of farm commodities
- 6) Absence of adequate social support infrastructure at village level.
- 7) Repeated crop failures
- 8) Lack of credit availability for small and marginal farmers
- 9) Improper supply of electricity
- 10) Reduction of agriculture subsidies



## FARMERS SUICIDE IN INDIA AND MAHARASHTRA

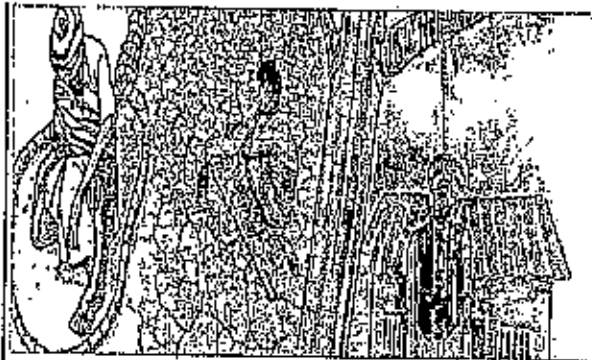
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### ABSTRACT

**A**griculture plays an important role in Indian economy and social development. India consisting of 16% of world's population sustains only on 2.4% of land resource. Agriculture sector is the only livelihood to the two-third of its population which gives employment to the 57% of work force. Despite a steady decline in its share to the gross Domestic Product (GDP) agriculture remains the largest economic sector in the country. Low and volatile growth rates under the sector and the recent escalation of an agrarian crisis in several parts of the country pose a threat not only to national food security but also to the economic well being of the nation as a whole. In 1950-51 the share of Agriculture in total GDP was 37.6%. Gradually it declined and has now come down to 13.7% in 2011-12. Still however 60% population depends on



agriculture for the livelihood.

**KEYWORDS:** Agriculture plays, Indian economy and social development.

### INTRODUCTION:

In 1988-89 growth rate in Agriculture in India was 15.4%, which has come down to 9.4% in 2006-07. Due to rapid growth of rural population and division of families the farmland has undergone rapid fragmentation. Now 80% of the farmland holding are with the small and marginal farmers owning land up to 5 acres. For this category of farmers cost of production by way of farm inputs has increased manifold over the years while the productivity of the land

remained at the same level and sale price of farm produce has not increased. These factors have driven farmers to the debt trap and have caused distress leading to suicide. If the landholding size is small then cost of production is high. The distressed economy of small scale crop cultivation is further accentuated by lack of knowledge, inadequate irrigation facility, scientific application of crop management, inappropriate system such as non availability of quality input material in time, non-remunerative prices, dominance of middle-men in Agricultural Marketing Structure.

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### FARMERS' SUICIDES IN INDIA-

A large number of farmer's suicides in various parts of the country are perhaps a most distressing phenomenon observed in India over the last two decade. It was particularly so during the decades of the 1990s and 2000s. The distress of the farmers highlighted the need to focus and analyse the problems and steps needed to revitalize agriculture. The Situation Assessment Survey (SAS) carried out by the National Sample Survey Organization [NSSO, 2005] had also highlighted that the agriculture is no longer a profitable enterprise; income from crop cultivation is not enough to meet the annual cultivation expenditure of the farmer. According to various studies/experts, non remunerative prices for crops, indebtedness and crop failures due to monsoon vagaries are, by and large, identified as the

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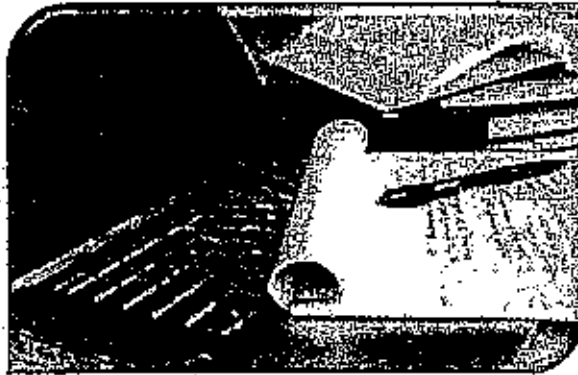
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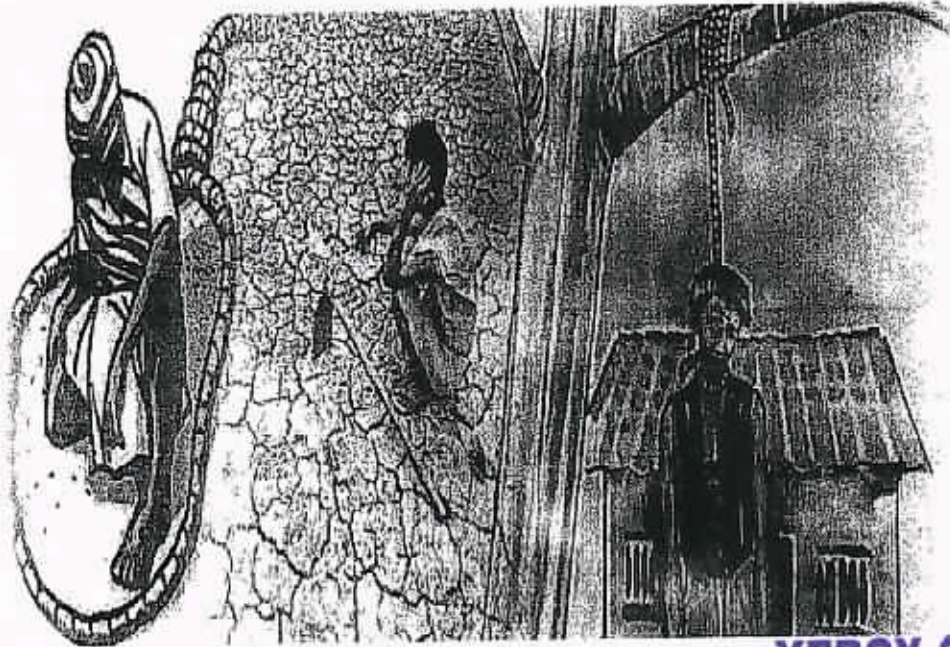
# Golden Research Thought

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## FARMERS SUICIDE IN INDIA AND MAHARASHTRA



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**Kiran Shankar Pawar**

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*Kiran*

Sadashivrao Mandlik Mahavidyalaya, Murgud, Tal. Kagal, Dist. Kolhapur

**ABSTRACT:** Agriculture plays an important role in Indian economy and social development. India consisting of 16% of world's population sustains only on 2.4% of land resource. Agriculture sector is the only live in on the two-third of its population which gives employment to the 57% of workforce. Despite a steady declining...

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**Editor - In - Chief - Dr. T. N. SHINDE**

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## 3. विधी, लोकविश्वास, लोककला, समजुती-

या तिसऱ्या प्रकारात विधिपरंपरा, धार्मिक विधी, संस्कारविधी, परंपरा, श्रद्धा, समजुती, लोकविश्वास, जन्म, नारसे, पाववी, लग्न, मूर्तिक, दृष्ट काढणे, चेदूक सारख्या विधी तसेच पाडवा, होळी, दसरा यासारखे सणउत्सव, ग्रामोत्सव, लोकोत्सव यासारख्या गोष्टींचा समावेश होतो.

## 4. प्रयोगसिद्ध लोककला-

या चौथ्या प्रकारात मांडेनी लोकसंगीत, विधिनाट्य, लोकनाट्य, लोकनृत्य याबरोबरच नृत्य, नागपंचमी, गौरीगणपतीच्या निमित्ताने होणारी सर्व प्रयोगरूपे इत्यादी गोष्टींचा समावेश केला आहे.

प्रभाकर मांडे यांनी जरीलप्रमाणे व्याप्ती स्पष्ट केली असली तरी आज सर्व अभ्यासक शाब्द लोकसाहित्य, आणि शाब्देतर लोकसाहित्य असेही वर्गीकरण करताना दिसतात. अशा या लोकसाहित्याच्या काही विशेषांचाही प्रस्तुत ठिकाणी विचार करता येईल.

1. लोकसाहित्याला प्राचीन अशी परंपरा आहे.
2. लोकसाहित्य मौखिक परंपरेने एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित होत असते.
3. परिवर्तनशीलता हा महत्त्वाचा विशेष असल्याने त्यामध्ये नित्यनूतनता दिसून येते.
4. लोकसाहित्यामधून समूहमनाचा तसेच लोकजीवनाचा आविष्कार घडत असतो.
5. लोकसाहित्यातून लोकसंस्कृतीचे दर्शन घडते.
6. लोकसाहित्यातून मानवी इतिहासाचा शोध घेता येतो.
7. लोकसाहित्यामध्ये प्रयोगात्मता असते.
8. लोकसाहित्याला स्थलकालाची बंधने नसतात. ते सर्वकालिक असते.
9. लोकसाहित्य हे परिवर्तनशील असले तरी त्याचा मूळ गाभा तोच असतो.
10. लोकसाहित्य विधीशी संबंधित असते.

उपरोक्त सर्व विवेचनांवरून आणि वैशिष्ट्यांवरून असे म्हणता येईल की, लोकसाहित्य हा समाजजीवनाची गाथा आहे. त्यामध्ये समाजजीवनाचे प्रतिबिंब पडलेले पहावयास मिळते. अनेक भावभावना, अंतरीचा उमाळा ओतप्रत भरलेला असतो. त्यामुळे अभ्यासकाला आगळ्या वेगळ्या आनंदाचा प्रत्यय येताना दिसतो.

## संदर्भ-

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किंवा अधिक समानतत्वे असतात. त्यांना या तत्वाच्या किंवा तत्वाच्या संदर्भात स्वतःची अशी निराळी परंपरा असते. अशा प्रकारे डॉलन व्हॅड्सने 'लोक' ची संकल्पना स्पष्ट केली आहे. प्रभाकर मांडे म्हणतात 'लोक' या शब्दात अशा जनसमूहाचा समावेश असतो. जे खेड्यात राहतात किंवा शहरात राहतात. ज्यांना स्वतःच्या सांस्कृतिक परंपरांचे व वैशिष्ट्यांचे मात असते. जे परंपरेने चालत आलेले जीवन जगत असतात. ही परंपरा मौखिक स्वरूपात एका पिढीकडून दुसऱ्या पिढीकडे चालत येते. त्यांचे जीवन सहज आणि स्वाभाविक असते. (मांडे प्रभाकर : 1975 : 9) याबरोबरच महासाष्ट्र शब्दकोशातही विविध अर्थ दिलेले आहेत. शब्दकोशातील अर्थ आणि विविध अभ्यासकांच्या मतांचा विचार करता असे म्हणता येईल की, एका विशिष्ट मूळदेशातील सामाजिक आणि सांस्कृतिक एकत्व असणाऱ्या मानव समूहाला 'लोक' असे म्हणता येईल. इंग्रजीत वापरला जाणारा 'Folk' हा शब्द आणि भारतात प्राचीन काळापासून वापरला जाणारा 'लोक' हा शब्द दोन्ही शब्द हे समूहवाचक आहेत. लोकसाहित्यामध्ये वापरल्या जाणाऱ्या 'लोक' शब्दामध्ये जीवनप्रणालीसंबंधीची एकसंधता अपेक्षित असते. तो विशिष्ट मूळदेशात राहणारा, विशिष्ट संस्कृतीने बांधलेला आदिम संस्कृतीशी जवळीक असलेला असतो. प्राचीन काळातील अनेक अवशेष आपल्या प्रगत अवस्थेत त्याने टिकवून ठेवलेले असतात. अशा समूहाला 'लोक' ही संज्ञा लागू पडते. यावरून केवळ खेड्यात वास्तव्य असलेलाच म्हणजे 'लोक' नव्हे. थोडक्यात असे म्हणता येईल की रूढ 'लोक' शब्दाची संकल्पना लोकसाहित्यातील 'लोक' पेक्षा भिन्न स्वरूपाची आहे असे म्हणता येईल.

लोकसाहित्य या शब्दातील पहिल्या 'लोक' पदाचा विचार केल्यानंतर 'साहित्य' या पदाचा प्रस्तुत ठिकाणी करू. लोकसाहित्याला लोकवाङ्मय, लोकविद्या असेही संबोधले जाते. यामधील दुसरे पद हे साहित्य, वाङ्मय, विद्या असे आहे. हे शब्द विविध अर्थाने वापरले जातात. चार वेद, इतिहास, पुराण, सर्व विद्या, उपनिषदे, श्लोक, सूत्रे या विद्या म्हणून ओळखल्या जातात. याबरोबरच व्याकरणशास्त्र, योगशास्त्र, ज्योतिषशास्त्र यांचा समावेश विद्यांमध्ये केला जातो. वाङ्मय या पदासाठी इंग्रजीमध्ये 'Literature' असा शब्द रूढ आहे. हा शब्द साहित्य या शब्दाच्या जवळ जाणारा असला तरी त्यामध्ये फरक आहे तो असा की, वाङ्मय ही संज्ञा मुळात 'सर्जनात्मक' आणि शास्त्रीय वैचारिक अशा समग्र सामग्रीसाठी वापरणे आवश्यक आहे. इंग्रजीमधील 'Folklore' या शब्दासाठी मराठीत 'लोकसाहित्य' या शब्दाचा वापर दुर्गा मागवत यांनी प्रथम केला आणि आज तो रूढलेला दिसतो आहे. पण यातील 'lore' साठी वापरलेला 'साहित्य' या शब्दावर प्रभाकर मांडे यांनी आक्षेप घेतला आहे. पण दुर्गा मागवतांनी संस्कृतमध्ये ज्या अर्थाने साहित्य हा शब्द वापरला आहे त्या अर्थानेच प्रस्तुत शब्द वापरला आहे. 'लोकसाहित्य' या संज्ञेतील दुसरे पद साहित्य, विद्या, वाङ्मय अशा वेगवेगळ्या नावाने उपयोजिले जाते. उपरोक्त विवेचनाचा विचार करता विद्या या शब्दाची व्याप्ती व्यापक स्वरूपाची आहे. 'वाङ्मय' शब्दात वैचारिक शास्त्रीय सामग्रीचा अंतर्भाव होतो त्यामुळे 'विद्या' किंवा 'वाङ्मय' हे दोन्ही शब्द लोकसाहित्यासाठी वापरणे योग्य नाही. त्यामुळे लोकसाहित्य हीच संज्ञा योग्य राहिल. (शिंदे विश्वनाथ : 1998 : 44) हे डॉ. विश्वनाथ शिंदे यांचे मत सार्थ वाटते. लोकसाहित्य या संज्ञेचा विचार केल्यानंतर लोकसाहित्याच्या व्याप्तीचा विचार करू.

लोकसाहित्याची व्याप्ती :

मराठीमध्ये लोकसाहित्याची जी व्याप्ती प्रचलित आहे तिचे स्वरूप फारसे काटेकोर दिसत नाही. प्रभाकर मांडे यांनी लोकसाहित्याच्या व्याप्तीचे स्वरूप 'लोकसाहित्याचे स्वरूप' या ग्रंथात विस्ताराने सांगितले आहे. त्याचा थोडक्यात विचार खालीलप्रमाणे करता येईल.

1. मौखिक परंपरा -

मौखिक परंपरेत लोककथा, कथागीते, स्त्रीगीते, संपासकांची गप्पी, म्हणी, उखाणे, प्रहेलिका, वाक्प्रचार इत्यादी गोष्टींचा समावेश होतो. या गोष्टी परंपरेने चालत आलेल्या असतात. त्याचा कर्ता अनाभिक असतो. आणि त्यामध्ये समूहमनाचा आविष्कार होत असतो.

2. मौखिक संस्कृती -

यामध्ये शब्द सामग्रीपेक्षा वेगळ्या गोष्टींचा समावेश होतो. यामध्ये पारंपरिक व्यवसाय, व्यवसायातील कौशल्ये, आदिवासींच्या विविध कला, वास्तुशास्त्र, वैद्यकशास्त्र, तोडगे, मंत्रतंत्र या गोष्टींचा समावेश केला आहे.

## लोकसाहित्य संकल्पना व स्वरूप

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लोकसाहित्याला समाजजीवनाची गाथा म्हणता येईल. मौखिक परंपरेने एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित होणे, परिवर्तनशीलता, समूहजनाचा तसेच लोकजीवनाचा आविष्कार, लोकसंस्कृतीचे दर्शन, मानवी इतिहासाचा शोध, प्रयोगात्मता, स्थलकालातीतता आणि सार्वकालिकता, शाब्द आणि शाब्देतर स्वरूप ही वैशिष्ट्ये धारण करणाऱ्या लोकसाहित्यामध्ये समाजजीवनाचे प्रतिबिंब पडलेले पहावयास मिळते. अनेक भावभावना, अंतरीचा उभाळा ओतप्रत भरलेला असतो. त्यामुळे अभ्यासकाला आगळ्या वेगळ्या आनंदाचा प्रत्यय येताना दिसतो.

प्राचीन काळापासून मानव हा समूहाने जगणारा प्राणी आहे. तो पारंपरिक जीवनपद्धतीने जीवन जगत आलेला आहे असे दिसते. याचे कारण असे की प्राचीन काळापासून त्याच्या मनावर असलेला लोकसाहित्याचा खोलसा प्रभाव हेच म्हणता येईल. आज विज्ञानाने डोळ्यांना दिपवणारी भव्य दिव्य अशी प्रगती केली आहे. जागतिकीकरणाच्या युगात रोज नवे नवे शोध लागत आहेत, मानवी जीवन समृद्ध करण्यासाठी. विज्ञानाचा वापर केला जातो आहे. या सर्वांमुळे मानवी जीवनातल्या पारंपरिक गोष्टी नाहीसा होताना दिसताहेत हे जरी खरं असलं तरी मानवी जीवनातील रुढी, परंपरा, संस्कृती पूर्णपणे नाहीसी झाली आहे असे आजतरी आपल्या ठामपणे म्हणता येणार नाही. यालाच आज असे दिसते की पारंपरिक लोकजीवनातले जुनेच संदर्भ पुन्हा नव्याने मांडले जात आहेत असे दिसते. मानवाच्या मनावर अधिराज्य गाजवणाऱ्या धारणा या मानवाला त्याला मागे खेचत असतात. वर्तमान जीवनात जगतानाही त्याला जुन्या धारणा, परंपरा, रुढी, धारणा सतत आकर्षित करताना दिसत आहे. याचाच अर्थ असा की तो पारंपरिकतेतून पूर्णपणे मुक्त होऊ शकत नाही. लोकमानसावर पारंपरिक जीवनशैलीची घट्ट पकड असलेली दिसते. हा संपूर्ण विचार लोकसाहित्याच्या अंतर्गत येतो. प्रस्तुत शोधनिबंधामध्ये लोकसाहित्याच्या स्वरूपावर विचार केला जाणार आहे. प्रारंभी आपण लोकसाहित्य म्हणजे काय ते पाहू.

लोकसाहित्य म्हणजे काय ?

कोणत्याही साहित्याचा समग्र अभ्यास करावयाचा झाल्यास आपल्याला लिखित साहित्याबरोबरच मौखिक साहित्याचाही विचार करावा लागतो. खेड्यापाड्यातील लोकांनी मौखिक परंपरेने जोपासलेले जे साहित्य ते म्हणजे लोकसाहित्य असे आपल्याला म्हणता येईल. त्यामध्ये लोककथा, लोकगीते, रुढी, परंपरा, समजूती, लोकविश्वास, लोककला इत्यादी गोष्टींचा समावेश होतो. यामधून मानवी मनाचे, समाजव्यवहाराचे आणि संस्कृतीचे प्रकटीकरण होत असते असे दिसते. 'लोकसाहित्य म्हणजे लोकमानसाची कृती-संस्कृती.' (व्यवहारे शब्द : 1991 : 7) या व्यवहारेच्या मतानुसार लोकसाहित्य म्हणजे लोकमानसाचा आविष्कार असे म्हणता येईल हे लोकमानस ज्या कृती-उक्तीतून अभिव्यक्त होते त्यांचा समावेश लोकसाहित्यात होतो. लोकसाहित्यामध्ये मौखिक आविष्काराबरोबरच मौखिक संस्कृती, लोककला, लोकमानसाची कृती यांचा विशेष महत्त्व आहे; कारण या सर्वांमधून एक विशिष्टचा अशी संस्कृतीचे दर्शन घडते, आणि लोकसाहित्याच्या शब्दवद्ध आविष्कार हा लोकसंस्कृतीचा एक अविभाज्य भाग होय. अशा लोकसाहित्याचे स्वरूप पाहण्यापूर्वी 'लोकसाहित्य' या संज्ञेविषयी थोडा विचार करू

इंग्रजीमधील 'Folklore' या शब्दासाठी मराठीत 'लोकसाहित्य' या शब्दाचा वापर केला जातो. याबरोबरच 'लोकविद्या', 'लोकवाङ्मय', 'लोककला' अशा काही संज्ञा विविध अभ्यासकांनी सूचविल्या आहेत. (शिंदे विश्वनाथ : 38-40) 'लोक' आणि 'साहित्य' अशा सामासिक शब्दांनी 'लोकसाहित्य' हा शब्द बनला आहे. या दोन पदांपैकी 'श्वसा' साठी 'लोक' आणि 'lore' साठी 'साहित्य' असे शब्द वापरलेले आढळतात. लोक म्हणजे दोन किंवा दोन्हीक्षा अधिक व्यक्तींचा समूह, ज्यात वंश, भाषा, व्यवसाय, धर्म यापैकी एक

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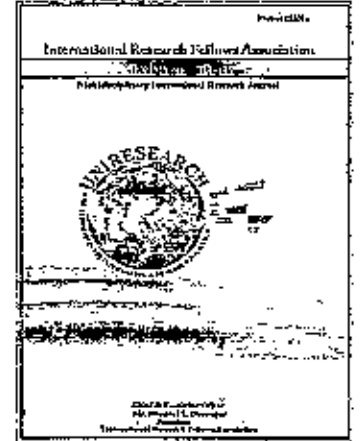
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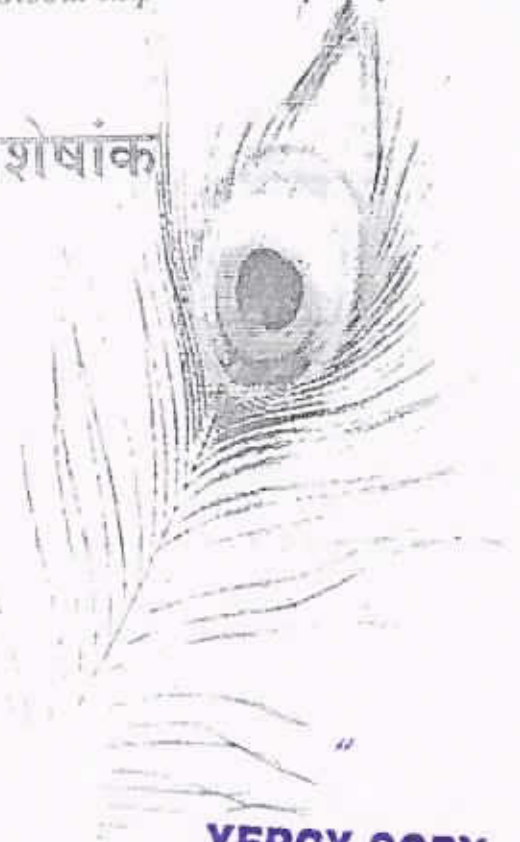
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NAAC Sponsored Two Day National Seminar on  
New Horizons In Academic Auditing For Competency Building Of Stakeholders

Organized by  
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Maharaja Bhamburda College, Kolhapur

Convener  
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Academic And Administrative Audit: A Path To Quality Enhancement

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Abstract-

A lot of debate is and has been taking place over the matter of quality enhancement in Indian higher education. Agencies like NAAC are established to raise the standard of higher education. NAAC has established some systems to enhance quality in Indian higher education. In this connection Internal Quality Assurance Cells are established in colleges as per the guidelines of NAAC. Academic and Administrative Audit is one of the benchmarks to enhance quality. The present paper entitled Academic and Administrative Audit: a path to quality enhancement discusses in detail the purpose, method, procedure, advantages and disadvantages of AAA. The present paper also discusses how AAA is helpful for quality enhancement in the era of globalization, information and technology.

Introduction-

Nowadays quality of higher education in India is and has been a major matter of concern as it is truth that higher education in India suffers from several deficiencies. Educational institutions have become factories of producing degree holders who do not fit themselves in an era of skilled manpower.

We are going through a very critical phase. There is a tremendous growth in all the areas. Many of the multinational companies have arrived in India. The markets are full of products with a variety. Advanced technologies and methods have changed the face of agriculture. It has become a big industry. Tourism has undergone a drastic change. In short, the revolutionary change has taken place in all spheres. It is the duty of educational institutions to train the students to be fit in this world. There is a need of skilled manpower. But we have not and cannot provide skilled manpower that is requirement of number of sectors today. The question can be raised regarding the standards of academic research. The standards are of poor quality and moribund. The former Home Minister Dr. Manmohan Singh sternly condemned the lack of quality in Indian Higher Education. '68% of the countries universities and 90% of its colleges are of poor and middling qualities'. Automatically the matter of quality is related to the fraternity of teachers. In his article *The Importance of Being A Teacher* K. Venkata Reddy finely relates the interconnection between teacher and quality education. He says:

The quality of nation depends upon the quality of its citizens. The quality of its citizens depends not exclusively but in critical measure upon the quality of their education. The quality of education depends, more than upon any other single factor; upon the quality of their teachers.. the teacher is the backbone of educational system (126-128)

It becomes clear that a teacher is the most important factor of education system. Along with many other factors a qualitative teacher is an asset of the institution. The prime purpose of the National Assessment and Accreditation Council is to assist Indian higher education institutions to march towards quality. The NAAC has developed some systems in order to bring qualitative change in higher education. In this regard Internal Quality Assurance Cells are established in every accredited institution as per the guidelines of NAAC. The IQAC plays an important role in improving the quality of academic and administrative activities of the institution. Academic and Administrative Audit (AAA) is term introduced by the NAAC as one of the benchmarks. The academic and extra-

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curricular activities are assessed-either by external or internal team- of the department. Nowadays in universities the academic and extra-curricular activities of the faculty are also assessed. Thus, the Academic Administrative Audit is done with the help of internal or external peer reviewed committee to assess performance of academic and administrative units of the college and to give valuable suggestions to increase level of academic standards of the college. At present there is a need to have assessment and audit of the faculty at individual level. This kind of assessment and audit is a path to quality enhancement. In a report of Subramanian committee report on education policy it is said that:

Compulsory licensing or certification for teachers and private schools should be made mandatory with provision for renewal every 10 years based on independent external testing.

The AAA will act as an agency as it will offer certification to the college every year. As expected by the T.S.R. Committee will get fulfilled as faculty members will get certificate every year by AAA.

#### **The purpose of Academic and Administrative Audit-**

The purpose of Academic and Administrative Audit is to evaluate the performance of each department, faculty and various innovative activities and to guide them in improving the quality of the institution. It is a pre-NAAC activity having three members in it. The committee is expected to visit the college and meet with the Principal, IQAC, faculty members, alumni, present students and parents. It is also expected to visit office, library, N.S.S and N.C.C and put suggestions which may prove to enhance the quality of the institution may suggest the following points.

1. The recruitment position of the institution.
2. Infrastructure of the college.
3. Teaching, learning and evaluation method of the institution.
4. Use of ICT in teaching.
5. The research of the faculty members.
6. The outreach activities of the institution.
7. Short term courses for the students.
8. Generation of funds.
9. Feedback mechanism
10. Green and energy audit of the college.
11. Future plan of the institute.
12. The challenges before the institution.

#### **The Procedure of AAA-**

The IQAC coordinator of the college is expected to prepare the format of AAA in consultation with academicians and put the same for discussion in IQAC meeting. Along with the necessary information points regarding strengths, weaknesses, challenges and opportunities may be incorporated in the format departmental heads are expected to submit the format to the principal through IQAC and the principal may select the appointed AAA Committee. This procedure is mandatory to every department. The documentation activities should be ready during the visit of AAA to the college. The institutions have to take this procedure as a miniature of NAAC as AAA is the need of time to enhance our quality.

#### **The Methodology -**

The AAA Committee will visit the institution as per the visit schedule. The college will be informed about the visit of AAA in time. During the visit the departments have to make a brief Power

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Presentation of the activities undertaken along with the innovative activities of the department. This visit will focus on the efforts taken for improving the quality. The committee will also interact with alumni and parents and the present students to have suggestions from them regarding various facilities, performance of teacher, and teaching learning and evaluation method of the department. The committee will visit the office and give valuable suggestion to the staff.

### The advantages of AAA-

The AAA system is supportive to the colleges to enhance quality. Following are the advantages of the system.

1. AAA is an opportunity to the college.
2. The colleges come to know about their present status regarding teaching, Learning and evaluation.
3. The present status of the research is discussed in detail.
4. Every faculty members will be guided and boosted by the AAA Committee which may help college to increase quality.
5. The college gets information about strengths, weaknesses, opportunities and challenges.
6. The management of the college may get ample time to ponder over the points AAA has pointed out.
7. It is a fruitful activity as far as research is concerned. The good researchers will be boosted by the committee whereas the others may be guided to undertake research.
8. AAA can serve as a mirror to the college.
9. The NAAC Procedure will be very easy for colleges.
10. It may be useful for the smooth administrative of the college.

### The Disadvantages of AAA-

1. It is a time consuming activity.
2. The faculty members may not take it seriously as it is pseudo-NAAC.
3. The AAA Committee is not academic authority hence its suggestion may not be taken seriously.

### Conclusion-

It is quite clear that higher education in our country has failed as far as quality is concerned. It is high time for every one of us to retrospect and introspect and to make actual assessment of our strengths, and weaknesses and ensure quality in our institution. It is said that in the era of knowledge and information our higher education institutions have not yielded so far expected results. The discredit goes to all of us. However, National Assessment and Accreditation Council has been making an endeavor to raise standards of educational institutions. Yet there is a need to assess and accredit colleges at micro level. And the AAA will certainly serve this purpose. It is proper time for colleges to have a path finder towards quality. The AAA is a path to quality enhancement. What requires is to have a positive attitude considering that it is an opportunity for us to evolve, and sustain quality. In short, the Academic and Administrative Audit is a path to quality enhancement. The traditional methods and skills have become outdated and have become hurdles in the way of progress. So there is a need for innovations and standards. Both are needed to shape the future of Indian higher education. The AAA will assist us to shape the future of our education.

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## झाडमाया : निसर्ग अनुभूतीची भावकविता

प्रा. डॉ. शिवाजी महादेव होडगे,  
प्रमुख, मराठी विभाग,  
सदाशिवराव मंडलिक महाविद्यालय,  
मुणुड, ता. कागल, जि. कोल्हापूर.

झाडमाया हा शब्द सहज उच्चारला तरी आपल्या मनात भाव कोवळेपणा जाणवतो. गारवा, शीतलता अशी संवेदना भावते. गंधमयता आकलनात येते अंतःकरणात हलुवारता स्पर्श करते. एक फु ललेलं, रसरशीत हिरव्या पानांचे गर्द दाटलेपण खूप प्रसन्नतेने विरंगुळा देते. झाडे ही आईसारखीच असतात. माया करणारी आपण उन्हात तापून इतरांना प्रेमळ छत्रछाया देणारी माय जशी असते तशीच ही झाडे. झाडमाया, आभाळमाया या दोन्ही शब्दांत मायेचे मृदु अंतःकरण जाणवते ही माया जगाआगळी असते. संजीवन देणारी असते. कोवळं, मंतरलेलं, निरागस, निष्पाप आणि मनाला नवी उभारी देणारं असं काहीस हे रूपडं असतं असंच निसर्गमित्र प्रवीण सूर्यवंशी यांच्या काव्यसंग्रहाचं आहे. प्रत्येक कवितेतली ही झाडमाया काळीजमाया बनूनच आपल्या अंतःकरणात पोहचते मनाला नवी कोवळीक येते. शहारून उठते वाचतावाचताच आपणही या झाडमायेत कसे गुंतून गेलो, लमरसून गेलो ते कळतच नाही. ही किमयाचाली झाडमाया आपल्याला सारं सारं चिसरायला लावते. झाडांच्या, वृक्षांच्या या कविता असल्या तरी लौकिक अर्थानं त्या निसर्गकविता भासतील. पण या सर्व कवितांचा आत्मा आहे. तो काळीज मायेचा आहे. निसर्गाचं केवळ चित्रण करणाऱ्या या कविता नसून कवीच्या जीवंत अनुभूतीची ही भावकविता आहे.

प्रवीण सूर्यवंशी यांची ही झाडमाया आहे ते झाडा जुडपांसोवत जगले, भोगले, आसुण्याचा क्षण क्षण वेचला. त्याचं मनोत्र चित्रण त्यांनी यासर्व कवितांतून केलेले आहे.

अत्यंत आत्मीयतेने, या कविता आविष्कृत झाल्या आहेत. म्हणूनच वाचकांना त्यातील अक्षर न अक्षर जीवंत वाटते हे कवितेतील भावात्मक आत्मरूप आपल्या काळजात उतरते. नांदत्या समाजाच्या आरोग्यासाठी चिंता वाहणारे पर्यावरणप्रेमी, वृक्षवृद्धीसाठी झोकून देणारे सामाजिक कार्यकर्ते प्रदूषणासंबंधी विवेक जागृत ठेवणारे, मनस्वीपणाने सतत कार्यरत असलेले श्री. प्रवीण सूर्यवंशी यांच्या आंतरिक जिह्वाळ्यातून झाडमायाचा अविष्कार घडला आहे.

त्यांनी समाज निकोप रहावा म्हणून सामाजिक बाधिलकी स्वीकारली आहे. वृक्षारोपण, वृक्षसंवर्धन हा ध्यास आहे. तोच त्यांचा श्वासही बनला आहे. सूर्यवंशी वृक्षप्रेमी आहेत. म्हणजेच अंतिमतः मानवप्रेमी आहेत. सर्व प्राणिमात्रांच्या जीवनकल्पासाठी जणू त्यांनी हा वसा घेतला आहे. घरची परिस्थिती सर्वसाधारण असताना ही एवढी जोखीम स्वीकारणे अत्यंत अवघड आहे. तरीही त्यांनी अत्यंत निःस्वार्थीपणे वनराई उभी केली आहे. सन १९७७ पासून आतापर्यंत दोन लाख, पन्नास हजार, रोपांचे भोफत वाटप केले आहे. एकवीस प्रकारच्या दुर्मीळ वनस्पतींचा संग्रह केला आहे. एक रोप आपल्या दारी हा उपक्रम शभवला आहे श्री. प्रवीण यांच्या व्यक्तिमत्वात कैवार आणि करुणा असल्यानेच हे महत्त्वकार्य त्यांच्या हातून घडते आहे. लोकविलक्षण असे त्यांचे चरित्र असल्याने वन मॅन ग्रीन आमी असे त्यांच्यासंबंधी म्हटले तर वाचगे ठरू नये.

सामाजिक कणव असल्यानं त्यांच्या कविताही भावकोवळ्या अशा उतरल्या आहेत. ते झाडमाया या कवितेत म्हणतात.

शुद्ध हवा ही सर्वांसाठी  
गार साबली देते माजली  
पाऊसधारा सुगंध वारा  
गुराढोरांना देत चारा  
झाडमाया झाडमाया ।

हीच खरी दौलत, झाडांमुळेच जीवमात्र जगते, तगते. निसर्ग फुलतो डुलतो. झाडं आहेत म्हणून सारं आहे. अशा या झाडांची सेवा करण्याचे दान मला दे असे कवी मोठ्या तळमळीने बोलतो आहे. विया लावण्याचा अभिवादन आनंद त्यांच्या नसा नसातून खेळत असतो. झुळझुळत असतो. विया लावण्याचे संजीवक कार्य केल्यावर कवी कृतार्थतेने म्हणतो.

इवलीशी रोपे लागता डुलाया  
मोकळा होतो मी आनंद वाटाय ।

असा हा निर्भर, निरागस आनंद कवितेत व्यक्त होतो. या कवितेतील भावदर्शन आपल्यालाही मनाला खुलवत राहाते. या संग्रहातील सर्वच ५२ कवितांतून झाडमाया प्रकटताना दिसते झाड याच असेल, तर विद्या शोधल्या पाहीजेत त्यांचा शोध, त्या विद्या पेरणे, रूजविणे हे कितीही कष्टाचे, विश्वनिर्मितीचे असले तरी त्यातील नवनिर्मितीचा आनंद हा काही वेगळाच आहे.

उगवेल रोप होईल झाड  
मातीला या मिळेल आधार  
मिळेल उब आणि गरवा  
चारा आणि पाळस धारा ।

○ मनाला कवी उभारी देणारा हा झाडा - झुडांचा निसर्ग आपल्या रम्यतेने जीवनच बहरून टाकतात. हे बहरणे, हे फुलणे पुत्र निसर्गाचा या कवितेत मोठ्या मनभावे चित्रित केले आहे.

इवलेसे रोप मुक्ताईच्या हाती  
मोगरा फुलतो आभाळाशी जाती  
ज्ञानेशाचे गीत मोगरा फुलतो  
आभाळात जातो दूरवर ।

अशी घाम गाळून निर्माण केलेली ही वनश्री आहे. जगकल्याणासाठी तिला सांभाळाचे, जपावे. तन मन धन करून जोपासावी वाढवावी आभाळमाया बनवावी तर आपले जीवन हरेभरे होईल. मोहरेल हे मोहरेलेपण आपल्याला सारे सारे काही देते. अशी अनोखी दुनिवा मोठ्या जिवांतीच्या परिश्रमाने उभी केली आहे. तरीही ते म्हणतात,

कुणी घालतात घाव  
फुलवर्षाव समजून  
वृक्षवर्तनासारखी  
त्यास साबली देईन ।

झाडावेळीच्यापासून खूप काही शिकता येते. उदारता, कृतज्ञता, निष्पापता, निरागसता, मंगलता, पवित्रता, अनाघ्रातावृत्ती, विश्वासासाठी, आत्मार्पण या गुणांचा आदर्श आपल्याला मिळेल.

मारा झोडा घाव घाला, संहार कर आग लावा, वणवे पेटवा, पानं फुलं कुस्करा, शिक्वाशाप घा, नासधूस आमच्या कपाळाला बांधा, दुष्काळात रणरणत्या उन्हात करपटलेली कात आमच्या अंगावर के का, कडाडणाऱ्या विजा कोसळू देत, अग्निवर्षाव होऊ दे, आम्ही झाडे तुमच्या डोक्यावर साबली धरण्यासाठी तुम्हाला जिणं देण्यासाठीच

○ शिकवण या कवितेत आलेला आशय आपल्याला चिंतन करावला लावतो. कसे असावे जीवन वृक्षाकडून शिकावे आकाशात झेपावून पुन्हा धरतीवर झुकावे ।

हेच जीवनसत्य, जीवनसार खरे सततत्व आपल्या अनुभूतीला येते. कवी माणसाच्या जीवनातील अंतिम सत्य मांडताना संवेदनशील होताना दिसतो आहे. वृक्षवल्ली सगे सौख्ये बनायला हवेत पण माणूस या संदर्भात वेफिकीर आहे. निष्काळजी आहे. अविचारीही बनतो आहे. तो वृक्षतोड

आमचं अस्तित्व असेल. असे झाडांचे उरलेले पिंजरे आर्त सुराने म्हणत राहतील. असाच काळीज कालवून टाकणारा स्वर या सान्या कवितांतून जाणवून जातो. कवीचे झाडा झुडांशी वृक्षवेलीशी झालेलं तादात्म्य प्रत्यक्षात येते. म्हणून कवी सर्वासाठी या कवितेत जाणवून देतो.

येथे रोपे बोलतात,  
येथे झाडे बोलतात

अगदी मनापासून बोलतात  
ते ऐकण्यासाठी हवेत  
हिरव्या मनाचे कान अन  
हिरव्या मनाचे ज्ञान ।

असे मन, असे अंतःकरण असेल तर कळेल  
निसर्गाच रूप कसं  
साजिर गांजिर सुंदर हाव  
सौंदर्यान नटलेला  
तोच खरा स्वर्ग हाव ।

कवीचा निसर्गावर खूप जीव आहे. निसर्ग नाना रूप रंगांचा असला तरी जीवनरंग हाच त्याचा खरा धर्म आहे. केवळ निसर्गाचं चित्रण करणाऱ्या पंधरा सोळा कविता आहेत. केवळ त्याचं चित्र रेखाटायचं म्हणून रेखाटलेल नाही. निसर्गात अंतर्भूत असलेल्या विविध भाव भावना चित्रित झाल्या आहेत. निसर्ग जीवंत आहे. चालता बोलता आहे, आपल्याशी संवाद साधणारा आहे. म्हणून पूजा या कवितेत

मातीवरी पाव माझे  
मन हिरवाईत न्हाई  
हृदयीच्या गाभान्यात  
निसर्गाची पूजा होई ।

शिकवण या कवितेत आलेला आशय आपल्याला चिंतन

करावला लावतो.  
कसे असावे जीवन  
वृक्षाकडून शिकावे  
आकाशात झेपावून  
पुन्हा धरतीवर झुकावे ।

हेच जीवनसत्य, जीवनसार खरे सततत्व आपल्या अनुभूतीला येते. कवी माणसाच्या जीवनातील अंतिम सत्य मांडताना संवेदनशील होताना दिसतो आहे. वृक्षवल्ली सगे सौख्ये बनायला हवेत पण माणूस या संदर्भात वेफिकीर आहे. निष्काळजी आहे. अविचारीही बनतो आहे. तो वृक्षतोड

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करतो परंतु परत वृक्षलागवडीकडं दुर्लक्ष करतो आहे. वणवे लावतो आहे भविष्याचा विचार न करता निसर्गपणे जगतो आहे पण याचा फटका धरित्रीपासून आभाळपर्यंत पोचतो वाकडे दुर्लक्ष करतो.

जग धावते वेगाने  
त्याला कोण आवरील ?

जग पेटते लुटते  
त्याला कोण सावरील ?

अशी कवीला चिंता लागून आहे. म्हणून तो कळकळून म्हणतो.

नाही बदललां काही  
नियत ही बदलली

स्तःसाठी माणसानं निसर्गाची हाणी केली ।

निसर्गाची नाना रूपे या सान्याच कवितांतून आली आहेत. बदलत चाललेल्या माणसाच्या जीवनातील विसंवाद ठायी ठायी मांडलेला आहे. उध्दवस्त होणारे विरवरूप अनेक कवितांतून रेखाटलेले आहे. निसर्गाचं रूजण, फुलणं, हरणं, बहरणं, मोहरणं, जीवाशिवाच्या आत्मतत्वांशी रमून जाणं, उल्लसित होणं या विविध तरंगाना नटलेली अशी ही झाडमाया आहे. कवीनं दुष्काळाच भयंकर रूप दुष्काळ या कवितेत शब्दशब्द केलं आहे. मानवी दुष्कृत्यां आणि कठोर झालेल्या निसर्गानं, जे नशिबी बांधलं ते असह्य अस आहे हा जो घाला घातला गेला आहे, ते पाहून कवीचं संवेदनशील मन हळहळत कळकळत.

धरणी लोकली, तापली  
कसा जीव धरी थारा  
माऊली ही जगताची  
तिच्छा करी आळा घाला।

माणसांची नियत खोटी बनली. स्वार्थामुळे अधोगती झाली आहे. असे काही असले तरी निसर्गाला ललकारू नवे त्याला आव्हान देऊ नये नाही तर उध्दवस्त होणे हे अटळ आहे, असेही विचार आणि भावार्थ अनेक कवितांपासून व्यक्त झाले आहेत. मानवी जीवांचे, प्राणिमात्रांचे जीवन आरोग्यदायी, प्रसन्न राहावं म्हणून स्वच्छता ही महत्त्वाची आहे. म्हणूनच कावळे, गिधाडं, बांसारखे जीव स्वच्छतादूताचे काम करताहेत म्हणजेच कवीने त्यांना स्वच्छतादूत म्हणून सन्मानित केले आहे. एवढेच नव्हे, तर भंगार गोळा करणाऱ्या भंगारणी, सफाई कामगार यांनाही स्वच्छतादूत म्हणून त्यांचा

गौरव केला आहे.

झाडमाया, हवाईपारणी, विनवणी, दुवां, वृक्ष माझा बंधू, तू निघून गेलास तेव्हा, देवराई, गंध फुलांचा, टाहो, आम्हां घरी धन, सावली पूजा, धरतीचा स्वर्ग इ. कविता मनोज्ञ अशा आहेत. लुसलुशीत, हसऱ्या, कावळ्या, हळव्या रोपांना स्वतःची वाळं असे माननारा कवी किती झाडमायेचा आहे ते भावून जातं. अंतःकरणातील करूणा, आणि, कणव, प्रेमळता, निरगसता याचेच विविध भावतरंग या कवितांतून आस्वादायला मिळतात. कविता कधी छंदोबंधात आकार घेतं, तर कधी मुक्तछंदाचा छंद धरते. भाषा तर अत्यंत सुबोध आणि भावमधुर आहे. मनरंगाच्या सहजतेमुळे सान्याच कविता चित्रदर्शी झाल्या आहेत. सर्वच कविता हिरवाईच्या, काळजीमायेच्या आहेत. खूपच भावतात. वाचकाचे अनुभव समृद्ध करतात, कवी म्हणतो

मन पाखरू पाखरू! फुला गुंजण घालत  
रानोवनी भटकून । एक सुवास भागत !

आज आपल्यासभोर सर्वात गंभीर प्रश्न आहे, तो जागतिक तापमानवाढीचा. अलीकडील काही वर्षांपासून पृथ्वीचे तापमान वाढत आहे आणि त्याचे प्रमुख कारण म्हणजे, हवेचे प्रदूषण, वाढती लोकसंख्या, वाढत्या गरजा, वाढते औद्योगिकीकरण, वाढती वाहण संख्या यामुळे हवेच्या प्रदूषणात दिवसेंदिवस मोठी भर पडत आहे. नैसर्गिकपणे हवेचे प्रदूषण कमी करण्याची क्षमता फक्त वृक्षांमध्ये, वनस्पतींमध्ये आहे. यासाठी आपल्याला वनांची, जंगलांची आवश्चकता आहे. पर्यावरणाचे संतुलन राखण्याचे महत्त्वाचे कार्य वृक्ष करतात. पण मानवी हस्तक्षेपामुळे वनक्षेत्र घटत चालले आहे. परिणामी पृथ्वीचे तापमान वाढते आहे. तापमानवाढीमुळे हवामान बदलत आहे. निसर्गचक्र बदलते आहे. याचा विपरीत परिणाम मानवी जीवनावर होतो आहे. पिक व्यवस्थेवर परिणाम झाल्याने पिकांचे उत्पादन घटत आहे. पावसाचे, थंडीचे प्रमाण कमी होत आहे. चक्रीवादळांचे प्रमाण वाढल्याने अवेळी पडणाऱ्या पावसामुळे मोठे नुकसान होत आहे. तापमानवाढीमुळे किटकजन्य रोगांचे प्रमाण वाढले आहे. यामुळे मानवी आरोग्य धोक्यात आले आहे. पिकांवर किडींचा प्रादुर्भाव वाढला आहे. मानवी जीवनात वृक्षांचे, झाडांचे महत्त्व फार मोठे आहे. वृक्ष हवेचे प्रदूषण कमी करतात. सुपीक मातीची होणारी धुप थांबवितात, हवेत गरवा निर्माण करतात. नैसर्गीक जलचक्र कार्यान्वयीत करून पर्यायमान वाढविण्यास मदत करतात. प्राणी व पक्ष्यांना

आसरा देतात. बिया व फळांच्या स्वरूपात अन्नपुरवठा करतात. अनेक वृक्षांमध्ये औषधी गुणधर्म असल्याने, वृक्ष आपणांस बहुमुल्य औषधी देतात. वृक्ष म्हणजे प्राणवायू पुरविणारे नैसर्गिक कारखानेच आहेत. जमीन सुपीक बनविण्याचे कार्य वृक्ष करतात. माणसाच्या जन्मापासून मृत्यूपर्यंत वृक्ष माणसाला साथ देतात. वृक्षसंपदा, पर्यावरण, जैव विविधता यांची आवश्यकता, यांचे मानवी जीवनातील महत्व या सारखे किचकट विषय काव्याच्या माध्यमातून जनतेसमोर ठेवण्याचे महत्वाचे कार्य प्रविण सुर्यवंशी यांनी केले आहे. पर्यावरण चळवळीत काम करताना आलेले अनुभव, वृक्ष संवर्धनाचे महत्व कवितेतून मांडण्याचा हा स्तुत्य व उपक्रमशील प्रयत्न आहे. झाडमाया या काव्यसंग्रहातील सर्व कविता वाचकांना अंतर्मुख करून पर्यावरण जनजागृती मोहिमेला अधिक गतीमान, बलशाली बनवून जीवंत निसर्ग अनुभूती देतील असा विश्वास वाटतो.

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## लायन्स नॅब आय हॉस्पिटल, मिरज, कुपवाड परीसराच्या विकासातील योगदान

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हरीपूर रोड, सांगली.

भारताला स्वतंत्र्य प्राप्त झाल्यानंतर सामान्य लोकांच्या समोर अनेक समस्या होत्या. तत्कालीन अस्तित्वात असणाऱ्या नवीन भारतीय सरकारला व्यक्तींच्या सामाजिक, आर्थिक, शैक्षणिक गरजा पूर्ण करणे शक्य नव्हते. त्या गरजांच्या पूर्ततेसाठी अशासकीय सेवाभावी संस्थाची निर्मिती झाली. २१ व्या शतकातील अशासकीय संस्थांचे कार्य उल्लेखनीय आहे. या अशासकीय संस्थांनी समाजाच्या विकासासाठी सरकारला मदत केली आहे. अशासकीय संस्था या सामाजिक वदलाची वाहिनी म्हणून कार्य करत असतात. त्यांच्या उद्दिष्टांच्या पूर्ततेसाठी समाजातील लोकांशी त्यांचे सौदारुपूर्णसंबंध असतात. अशासकीय संस्था या मागास लोकांच्या विकासात महत्वाची भूमिका वजावतात. समाजाला अशा मार्गदर्शन व मदतीची गरज असते. समाजाच्या सर्वच मूलमूल गरजांची पूर्तता करणे. शासन संस्थेला शक्य होत नाही तेव्हा अशासकीय संस्था ही उणीव भरून काढत असतात.

सांगली परिसरामध्ये अनेक अशासकीय संस्था स्थानिक पातळीवर कार्यरत आहेत या संस्था सामाजिक व आर्थिकदृष्ट्या मागास, शैक्षणिक दृष्ट्या अविकसित लोकांच्या गरजा पूर्ण करण्यासाठी कार्य करतात. यामध्ये रोटरी क्लब, लायन्स क्लब, निरामय विकास संस्था, मराठा समाज मंडळ, महात्मा गांधी ग्रंथालय या उल्लेखनीय कार्य करणाऱ्या संस्थांचा समावेश होतो.

सांगलीची आरोग्य फंदरी म्हणून ओळख निर्माण करण्यात अनेक आरोग्य सुविधा पुरविणार्या संस्थांचा हात आहे. यामधील लायन्स न्याव आय हॉस्पिटल हे नाव



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Tal. Gaganbavada, Dist. Kolhapur (M.S.)

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नेताजी सुभाषचंद्र बोस यांनी राष्ट्रीय काँग्रेसच्या माध्यमातून  
स्वातंत्र्यलढ्यात दिलेले योगदान

प्रा.पी.आर.फराकटे

इतिहास विभाग प्रमुख

सदाशिवराव मंडलिक महाविद्यालय भुरगूड जि.कोल्हापूर

प्रस्तावना :

भारताला स्वातंत्र्य मिळवून देण्यासाठी असंख्य क्रांतीकारकांनी स्वतःला शोकून दिले होते. त्यापैकी महान स्वातंत्र्य सेनानी नेताजी सुभाषचंद्र बोस यांनी राष्ट्रीय काँग्रेसच्या माध्यमातून स्वातंत्र्य लढ्यात दिलेले योगदान अन्यथा साधारण महत्वाचे होते. इ.स. १८८५ रोजी थोर विचारवंत जमेशचंद्र बॅनर्जी यांच्या अध्यक्षतेखाली अखिल भारतीय राष्ट्रीय काँग्रेसची स्थापना झाली. ही घटना हिंदुस्थानच्या राजकीय इतिहासात अभूतपूर्व कलाटणी देणारी ठरली. कारण राष्ट्रीय काँग्रेस ही देशपाळीवर स्थापना झालेली पहिलीच राजकीय संघटना असून तिनेच भारताच्या स्वातंत्र्य चळवळीचे नेतृत्व केले किंवा स्वातंत्र्यही मिळवून दिले. काँग्रेसच्या वाटचालीत देशाला स्वातंत्र्य मिळवून देण्याच्या पद्धतीवरून तीन स्वतंत्र विचारसरणीचे गुट उदयास आले होते ते म्हणजे महात्मा, जहाल, आणि सशस्त्र क्रांतीकारक हे होय. महात्मा गांधींच्या कालखंडात गांधी-नेहरू काँग्रेसच्या स्वातंत्र्य मिळविण्याचा मार्ग मान्य नसणारे अनेक लढवये नेते पुढे आले. त्यापैकीच एक म्हणजे नेताजी सुभाषचंद्र बोस होय. गांधीजींच्या बदल अत्यंत आदर असला तरी सुभाषबाबुंना त्यांचा स्वातंत्र्यप्राप्तीचा मार्ग मात्र अमान्य होता. परिणामी सलग दोन वेळा राष्ट्रीय काँग्रेसच्या आविश्काराचे अध्यक्ष होण्याच्या सुभाषचंद्र बोस यांनी राष्ट्रीय काँग्रेसचा त्याग करून भारतासाठी स्वातंत्र्यासाठी एका स्वतंत्र मार्गाचा अवलंब केला. त्याचच एक भाग म्हणून 'स्वराज्य पक्ष' (फारवर्ड ब्लॉक), भारताचे 'हंगामी सरकार', अझाद हिंद सेना, परीकष देशांची मदत आणि दुसरे महायुद्ध यांसंदर्भात नेताजी सुभाषचंद्र बोस यांनी दिलेले योगदान अतुलनीय स्वरूपाचे होते यात तिढ्यात शंका नाही. राष्ट्रीय काँग्रेसच्या नेत्यांच्या विचारसरणीला कट्टर विरोध असला तरी त्यांच्याबद्दल सुभाष बाबुंच्या मनात असणारा आदर हा अत्यंत उच्च दर्जाचा होता. त्यांचा हा आदर्श विद्यमान राजकारणातील नेत्यांनी घेण्याचा प्रयत्न केल्यास भारतीय लोकशाहीच्या यत्नांसाठी अनुकूल वातावरण तयार होईल असा विश्वास वाटतो. म्हणून प्रस्तुत शोधनिबंधात तात्काळीन काँग्रेस व नेताजी सुभाषचंद्र बोस यांच्यातील संबंधावर प्रकाश टाकण्याचा अल्पसा प्रयत्न केला आहे.

संशोधनाची उद्दिष्ट्ये

- १) स्वातंत्र्यपूर्व राष्ट्रीय काँग्रेसच्या विचारसरणीचा अभ्यास करणे.
- २) नेताजी सुभाषचंद्र यांच्या क्रांतीकारक विचारसरणीचे प्रकाश टाकणे.
- ३) महात्मा गांधी व नेताजी यांच्या विचारसरणीतील तफावत जाणवून घेणे.
- ४) नेताजींच्या काँग्रेसमधील कार्याचा आढावा घेणे.
- ५) नेताजींच्या काँग्रेसमधून बाहेर पडण्याच्या निर्णयावर प्रकाश टाकणे.

संशोधन पद्धती सवर शोधनिबंधासाठी ऐतिहासिक संशोधन पद्धतीचा वापर करण्यात आला असून दुय्यम संदर्भ साधनांचा वापर करण्यात आला आहे. याशिवाय विविध मासिके, वर्तमानपत्रे, लेख, यांचाही अभ्यास करून हा शोध निबंध पूर्ण करण्याचा प्रयत्न करण्यात आलेला आहे.

सुभाषचंद्र बोस यांचा अल्प परिचय

श्रीमंत वडिल जानकीदास व अर्धशील व पुण्यशिल अशा प्रभादेवी यांच्या पोटी २३ जानेवारी १८९७ रोजी कटक येथे सुभाषचंद्रांचा जन्म झाला. विधवा, सुसंस्कार व दानधर्म ही त्यांच्या कुटुंबाची वैशिष्ट्ये होती. १९१९ रोजी त्यांनी कलकत्ता विद्यापीठाची पदवी घेतली. त्यानंतर निकटवर्तीच यांच्या इच्छेमुळे आय.सी.एस. करण्यासाठी त्यांनी इंग्लंडला जावे लागले तेव्हा ते म्हणतात की, "टीक आहे मेजदा, एखावा विमुक्तल्या बेटाएवढा तो इंग्रजांचा देश हिंदुस्थानसारख्या खंडप्राय देशाला दोन शतके आपल्या बोटवर कसे नाचवतो त्यांच्या अंगी सामर्थ्य तरी काय आहे. ते मला या निमित्ताने जाऊन पहायचे आहे." पुढे ते आय.सी.एस. उत्तीर्ण होवून इंग्रजांच्या सेवेतही रुजू झाले. पण जेव्हा इंग्रजांच्या राजसिंहासनाशी एकनिष्ठ रहाण्याची शपथ घेण्याची पाळी त्यांच्यावर आली तेव्हा त्यांनी त्यास नकार दिला. कारण - राष्ट्रकार्यासाठी त्यांना आपल्या पायात कोण्याही वेड्या आडकावून घ्यायच्या नव्हत्या. म्हणूनच त्यांनी एका वर्षातच इंग्रजी नोकरीचा राजीनामा देवून स्वातंत्र्यचळवळीत उडी घेतली. ते देशभक्तीचे मोठे उपासक होते.



राणाप्रताप, छत्रपती शिवाजी महाराज व इटलीचा महान देशभक्त गॅरीवाल्डी हे त्यांची प्रेरणास्थाने होती. महात्मा गांधीजींच्या राष्ट्रीय काँग्रेसच्या राजकारणात ते जहालवादी राजकारणी म्हणूनच ओळखले गेले.

सुभाषचंद्र बोस व राष्ट्रीय काँग्रेस :

सुभाषचंद्र बोस यांनी १९२१ मध्ये उच्च आधिकाराच्या जागेकडे पाठ फिरवून भारतीय राजकारणात उडी घेतली, तेव्हा नुकतच जहाल युगाचे महान नेते लोकमान्य टिळक यांच्या निधनाने देशाच्या राजकारणात महात्मा गांधीचा उदय होवून त्यांच्याच हातात राष्ट्रीय काँग्रेसची पर्यायाने स्वातंत्र्यलढ्याची सर्व सूत्रे आली होती. आहिंसेवर आधारित असणाऱ्या महात्मा गांधीजींच्या राजकारणात एक जहालवादी राजकारणी म्हणूनच सुभाषचंद्र बोस यांना ओळखले जाऊ लागले. १९२० मध्ये महात्मा गांधींनी सुरू केलेल्या असहकार चळवळीत ते सहभागी झाले. परीणामी १९२१ ला त्यांना सहा महिने कारावासाची शिक्षा झाली. पण असहकार चळवळ स्थगित करण्याचा गांधीजींनी घेतलेला निर्णय त्यांना कदापी मान्य झाला नसल्याने त्यांनी गांधीजींवर टिका केली. त्यातूनच महात्मा गांधी व सुभाषचंद्र बोस यांच्यात राष्ट्रीय काँग्रेसमधील राजकीय विरोधाला सुरुवात झाली. परीणामी सुभाष चार्चुनी स्वराज्य पक्षाचे समर्थन करून सर्व वंगाल ढवळून काढला. १९२८ मध्ये स्वराज्य पक्षाने कोलकत्ता मध्ये झालेली कार्पोरेशनची निवडणूक जिंकली, आणि देशभक्त चित्तरंजन दास यांना कलकत्त्याचे महापौर तर सुभाषचंद्राना महानगरपालिकेचे मुख्य कार्यकारी अधिकारी बनविण्यात आले. दरम्यान बंगालमधील कांतीकारकांशी नेताजींचे सलोख्याचे संवध आहेत. हे लक्षात घेताच बंगालच्या सरकारने त्यांना तिन वर्षांची शिक्षा टोळावून मंडालेच्या तुरुंगात रवानगी केली. महात्मा गांधीजींच्या विचारसरणीला विरोध करणाऱ्या सुभाषचावुंची ऐवढी मोठी राजकारणात छपा होती की ते ब्रह्मदेशात तुरुंगात असतानाच त्यांच्या अनुपस्थितीत बंगाली जनतेने त्यांची बंगालच्या कायदेमंडळावर निवड करून त्यांचा सन्मान केला होता. या घटनेवरून भारतीय राजकारणातील महात्मा गांधींच्या विचारांना विरोध करणाऱ्या जनतेचा मोठा समूह आस्तिवात होता ही गोष्ट सिद्ध होते. पुढे नेहमीच प्रकृती खालवल्याने त्यातच त्यांनी सरकारच्या विरोधात उपोषण केल्याने १९३७ ला त्यांना कैदमुक्त करण्यात आले. त्याचवेळी भारतात सायमन कमिशन आले होते. तेव्हा नेताजींनी सायमन कमिशन विरोधी चळवळीचे नेतृत्व करून संपूर्ण बंगालमध्ये सायमन विरोधी वातावरण निर्माण करून सोडले होते. गांधींच्या विचारसरणीला त्यांचा विरोध असला तरी ब्रिटीशविरोधी वातावरण तयार करणाऱ्या त्यांच्या नेताजींनी कधीच विरोध केला नाही.

महात्मा गांधीजींच्या कालखंडातील राष्ट्रीय काँग्रेसमध्ये सरळ सरळ दोन विचारसरणीचे नेते होते. पैकी काँग्रेसमधील गांधीजींच्या मवाळ धोरणाला विरोध करून जहालवादी विचार सरणीचा पुरस्कार करणाऱ्या गटाचे सुभाषचंद्र बोस हे एक बडे नेते होते. त्यांचा गांधीजींना व्यक्तीशः विरोध असून त्यांच्यावद्दल मोठा आदर होता. पण त्यांच्या विचारसरणीला मात्र कडाडून विरोध होता. उदा. १९२८ च्या काँग्रेसच्या कलकत्ता अधिवेशनात घेण्यात आलेल्या अंतर्गत स्वायत्ततेच्या ठरावाला सुभाषचंद्र बोस यांनी कडाडून विरोध केला होता कारण ते संपूर्ण स्वातंत्र्याचे पुरस्कर्ते होते. दरम्यानच्या काळात अखिल भारतात त्यांची लोकप्रियता ऐवढी वाढली होती की, १९ फेब्रुवारी १९३८ मध्ये गुजराथमधील हरीपुरा या खेड्यात राष्ट्रीय काँग्रेसचे एकावनाव अधिवेशन भरले होते. या अधिवेशनाचे सुभाषचंद्र बोस हे अध्यक्ष झाले. ऐवढेच नाही तर यानंतरच्या वर्षी म्हणजेच १९३९ च्या मार्च महिन्यात त्यावेळच्या मध्यप्रांतातील त्रिपुरा या खेड्यात काँग्रेसचे वावण्याव अधिवेशन भरणार होते. यावेळी सुभाषचावुंच्या अध्यक्षपदास खुद्द महात्मा गांधीजींचाही विरोध होता. कारण एकतर सुभाषचावु यापूर्वी अध्यक्ष झाले होते आणि दुसरे म्हणजे गांधीजींच्या विचारसरणीचे ते कट्टर विरोधक होते. म्हणूनच गांधीजींनी यावेळी पट्टभी सितारामय्या हे अध्यक्ष व्हावेत अशी इच्छा व्यक्त केली. परीणामी मौलाना अझाद यांनी आपले नांव मागे घेतले. पण वैशिष्ट्य म्हणजे सुभाषचंद्र बोस यांनी मात्र माघार घेतिल नाही. पर्यायाने अध्यक्षपदासाठी निवडणूक झाली आणि १३७६ विरुद्ध १५७५ मंतांनी सुभाषचावु निवडून आले. ही निवडणूक म्हणजे राष्ट्रीय काँग्रेसमधील मवाळ विचारसरणीचा पर्यायाने महात्मागांधीजींचा पराभव असून जहाल विचारसरणीचा पर्यायाने सुभाषचंद्र बोस यांचा विजय होता. पुढे काही दिवसातच सुभाषचावुंनी गांधीजींच्या मनाविरुद्ध निवडणूक लढवल्याची खंत असो किंवा काँग्रेसच्या जेष्ठ नेत्यांवरोबर काम करणे आवघड वाटल्याने अध्यक्षपदाचा त्यांनी राजीनामा दिला. त्यांच्या वरील कृतीवर उलट-सुलट प्रतिक्रिया उमटल्या. दरम्यानच सुभाषचावु व महात्मा गांधी यांच्यामधील वैचारिक व भावनिक मतभेदावर बोट ठेवून त्यांच्यात दुरावा निर्माण करण्याचा अनेकांच्या कडून प्रयत्नही झाला. आणि सुभाषचावुंच्या हितशत्रूंना या कामात यशही आले. पण तेव्हापासूनच महात्मा गांधींनी सुभाषचंद्र बोस यांची प्रचंड धास्ती घेतली तर सुभाषचावुंच्या मनात काँग्रेसचा त्याग करून सशस्त्र कांतीचे विचार आधिक वेगाने घोषावू लागले. ज्याचा त्यांनी अत्यंत सलग्नीतल्या व्यक्तींच्या व्यतिरिक्त अन्य कुणाजवळही त्याचा भोवपसोट केला नाही. कदाचित देशाच्या स्वातंत्र्यासाठी देश सोडण्याचा निर्णय सुभाषचावुंनी याच विचार मंथनातून घेतला गेला असावा हे नाकारता येत नाही. पुढे त्यांनी काँग्रेसचा त्याग करून 'फॉरवर्ड ब्लॉक' हा नवा राजकीय पक्ष स्थापन केला. गांधीजीं एके ठिकाणी म्हणतात की, "एका बाजूला आमच्या अहिंसेच्या तत्वज्ञानाला जगाच्या प्रांगणात एक मंगल अधिष्ठान प्राप्त झाले आहे. तेव्हा अहिंसेचे धवल वस्त्र परिधान करून जगापुढे मी कोणत्या तोंडाने सांगु की, माझ्या काँग्रेसचा अध्यक्ष गुप्तपणे हिटलरच्या एजंटशी संधान बांधतो आहे"

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तर यास प्रतिउत्तर म्हणून सुभाषबाबुंचे अनुयायी म्हणतात की "चाचाजी तुम्ही सारे अहिंसेचे पुजारी आहात आणि आम्ही नेतार्जींचे धारकरी! आमच्या तलवारीमुळे जर काँग्रेसच्या अहिंसेला उणेपणा येत असेल तर आपण अशा संकटात पडताच कशाता." या एकमेकांना दिलेल्या उत्तर प्रतिउत्तमधून राष्ट्रीय काँग्रेसमध्ये असणाऱ्या मवाळ व जहाल विचारसरणीतील अंतर्गत विरोध किती उच्च कोटीचा होता याची कल्पना येते.

**समारोप :**

एका श्रीमंत घरात जन्मलेल्या सुभाषबाबुंनीं ऐश आरामीच्या जीवनाचा त्याग करून भारताच्या स्वातंत्र्यासाठी अहोरात्र प्रयत्न केले. महात्मा गांधी हे निशस्त्र उठावाच्या मार्गचे नेते होते तर नेताजी हे सशस्त्र उठावाच्या मार्गचे नेते होते. त्यांनी गांधीजींच्या प्रती मनात प्रचंड आदर ठेवला असला तरी त्यांच्या विचारसरणीला मात्र कडाडून विरोध केला. ते जहालवादी विचारसरणीचे कट्टर भक्त असून ते आपल्या सर्वमंडळांना म्हणत असत की, "आहिंसेचा वेड आग्रह धरून चूप बसू नका! क्रांतीच्या मार्गावर आपलं थडग बांधल गेल तरी बेहत्तर त्या घडग्यातूनच बाख्वाच्या चिळकांड्या उडू देत. मग गुलामीचे साखळदंडही तुटू देत" सगळ दोन वेळा राष्ट्रीय काँग्रेसचे अध्यक्षपद भूषविणाऱ्या नेताजींनी शेवटी काँग्रेसचा त्याग करून फॉरवर्ड ब्लॉक नावाचा नवा राजकीय पक्ष स्थापन केला. दरम्यानच १९३९ ला दुसऱ्या महायुद्धास प्रारंभ झाला. तेंव्हा इंग्रजांची अडचण ती भारताची संधी या हेतूने त्यांनी परदेशात जावून आझाद हिंद सेनेच्या सहाय्याने, हंगामी सरकारची स्थापना करून, 'तुम मुझे खुन दो, मैं तुझे आझादी दूंगा !' असे अवाहन करून 'चलो दिल्ली'चा नारा देवून स्वातंत्र्यप्राप्तीचा प्रयत्न केला. अखेर त्यांना यामध्ये अपयश आले असले तरी स्वातः गांधीजींनी नेताजींच्या या कार्याची व लोकप्रियतेची खरोखरच धास्ती घेतली होती. कारण नेताजींच्या लढयाकडे संपूर्ण देशवासीयांचे आकर्षण वाढू नये म्हणून त्यांना कोणत्यातरी कार्यात गुंतवून ठेवण्यासाठी गांधीजींनी १९४२च्या लढयाचा विचार केला. असे काही इतिहासकारांचे मत आहे. जशी गांधीजींना महात्मा ही उपाधी दिली गेली तशी सुभाषबाबुंनाही जनतेने नेताजी ही उपाधी दिली. भारताच्या स्वातंत्र्यासाठी गांधीजींनी तुरंगवास भोगला तसा नेताजींनीही भोगला होता. खरे पहात महात्मा गांधी आणि सुभाषचंद्र बोस या दोघांनीही स्वातंत्र्य प्राप्तीसाठी मर्णापासून प्रयत्न केले. दोघांचे मार्ग खरी वेगळे असले तरी ध्येय मात्र एकच होते. म्हणूनच काँग्रेसच्या राजकरणगत ज्याप्रमाणे गांधीजींनी महत्वाचे स्थान होते त्याप्रमाणे सुभाषचंद्र बोस यांनाही अत्यंत महत्वाचे स्थान होते हे मान्यच करावे लागते.

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### Land Holding and Cropping Pattern of the Maharashtra State

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#### Abstract:

Maharashtra is the second largest state in India in terms of population and third in geographical area. Distribution of land in rural Maharashtra indicates that there is unequal distribution of land among different categories of farmer households. The cropping pattern has greater importance in the state. The cropping pattern has undergone a change. Area under Food grains is declined but area under oilseeds, sugarcane and cotton is increased.

Key words- land holding, cropping pattern, operational holding.

#### Introduction:

Maharashtra is the second largest state in India in terms of population and third in geographical area (3.08 lakh sq.km). As per census 2011 the state has a population of 11.24 crore. Agriculture is the main source of occupation for 70 percent of Maharashtra state. The percentage share of agriculture and allied sector in total employment in the state according to the 2011 census is 52.7 percent. Agriculture provides food to the increasing population, supplies raw material to the industrial sector and furnished goods for exports and helps to earn foreign exchange. Weather conditions, soil, topography are important factors influencing the cropping pattern and crop production. The other inputs like irrigation, fertilizers, seeds, pesticides are influencing the crop growth.

#### Objectives of the study.

- 1) To analyze the land holding pattern of Maharashtra State.
- 2) To analyze the cropping pattern of Maharashtra State.

#### Nature of Soil

The Maharashtra state has variety of soils with its geographical location. The soil of Maharashtra State classified into six groups. These are black soils, red soils and yellow brown soil, coastal alluvial soils, mixed red and black soils, lateritic soils, and saline alkali soils. The lateritic soils occur mainly in the Sindhudurg and Ratnagiri districts and in the Northern west part of Satara district and Western part of Kolhapur district.

#### Climate and Rainfall

The state enjoys a tropical monsoon climate. The state experiences three distinct season's summer, winter and rainy season. The hot scorching summer starts from March to early June. The first week of June is the time for the beginning of the south-west monsoon. July and August is significantly rainy and September the south-west monsoonal currents weakens. The winter during November to February and in an unpleasant October transition, but turns into dusty, barren brown as the summer sets in again called 'October heat'.

### Agricultural Land Holdings Pattern in Maharashtra

Distribution of operational holdings, size and nature of land affects on agricultural business. These factors determinate the agrarian structure in the economy. Table No.1 shows the number of operational holdings and area in Maharashtra state.

Table 1  
Agricultural Operational Holdings and Area in Maharashtra State (2010-11)

Size class (ha)	No. of Operational Holdings (000)	Area of Operational Holdings (000ha)	Average Size of Holdings (ha)	
			2005-06	2010-11
Up to 1.0 hect.	3,709 (48.97)	3,186 (16.12)	0.86	0.87
1.0 to 2.0 hect.	4,052 (29.58)	5,739 (29.03)	1.26	1.42
2.0 to 5.0 hect.	2,473 (18.05)	7,155 (36.20)	2.73	2.89
5.0 to 10.0 hect.	396 (2.89)	2,603 (13.17)	6.16	6.57
10.0 and above	1,688 (0.49)	10,842 (54.8)	13.41	14.96
<b>Total</b>	<b>13,699 (100)</b>	<b>19,767 (100)</b>	<b>1.46</b>	<b>1.44</b>

Source: Economic Survey of Maharashtra 2013-14, pp. 87

Table No.1 shows that operational holdings and area in the Maharashtra state as per Agricultural Census 2010-11. Distribution of land in rural Maharashtra indicates that there is unequal distribution of land among different categories of farmer households. 48.97 percent of the landholders are having less than 1 hectare land. The ratio of land holders between 1 to 2 hectares is 29.58 percent. The proportion of landholders having land between 2 to 5 hectares is 18.05 percent and percentage of landholders having land more than 10 hectares is 0.49 percent. It shows the 50 percent land holders are marginal farmers in Maharashtra state. Large number of marginal and small farmers having very small proportion of ownership of land and small number of large farmers owned large proportion of ownership of land. Average size of land holdings is also decreased from 1.46 ha. to 1.44 ha. in the period of 2005-06 to 2010-11.

### Cropping Pattern in Maharashtra State

Cropping pattern is important indicator to measure the level of agricultural development. It indicates allocation of different crops. The proportion of cropped area under different crops to the gross cropped area at particular period, it treated as cropping pattern. If there is change in the preparation of areas under different crops, the cropping pattern undergone a change. The cropping pattern has greater importance in the state. Following Table No:2 shows the area under principal crops in Maharashtra State.

Table No. 2  
Area under Principal Crops, Production and Yield per Hectare in Maharashtra State  
(Area-'000 ha / Production-'000 MT / Yield- Per Ha kg)

Sr. No.	Crops	1990-91			2000-01			2012-13		
		Area	Production	Yield	Area	Production	Yield	Area	Production	Yield
1	Rice	1597 (7.30)	2344	1467	1512 (6.99)	1930	1277	1557 (7.97)	3057	1963
2	Wheat	867 (3.97)	909	1049	754 (3.49)	1948	1256	785 (4.02)	1199	1377
3	Jawar	6300 (28.82)	5929	941	5094 (21.56)	3988	783	3290 (16.84)	2108	641
4	Bajra	1940 (8.87)	1113	573	1800 (8.33)	1087	604	788 (4.03)	502	337
5	Other Cereals	432 (1.98)	443	1025	664 (3.04)	544	819	1020 (5.22)	1993	1954
6	All Cereals	11136 (50.94)	10740	964	9824 (45.44)	18497	865	7440 (38.08)	8850	1101
7	Tur	1004 (4.59)	1004	417	1096 (5.07)	660	602	1214 (6.21)	1006	829
8	Gram	668 (3.06)	355	532	676 (3.13)	351	519	1135 (5.81)	868	476
9	Moong				714	244	341	431 (2.21)	211	490
10	Udid				374	205		460 (2.84)	214	593
11	Other pulses	1585 (7.25)	667	421	497 (2.30)	177	356	182 (0.93)	61	335
12	All pulses	3257 (14.90)	1444	442	3557 (16.45)	1637	460	3322 (16.00)	2360	710
13	Total Food Grains	14393 (65.84)	12181	846	13382 (61.90)	10133	797	10762 (55.09)	11219	1042
14	Groundnut	864 (3.95)	979	1132	190 (0.87)	470	258	271 (1.32)	286	1055
15	Soya-bean	201 (0.92)	201	947	1142 (5.28)	1266	1109	3064 (15.60)	4690	1531
16	Sunflower	634 (2.90)	258	408	296 (1.37)	122	412	1057 (5.24)	518	3549
17	Other oilseeds	1127 (5.16)	455	404	1163 (5.34)	245	382	212 (1.06)	338	3653
18	All Oilseeds	2826 (12.93)	1802	666	2559 (11.84)	2099	820	3652 (18.69)	5106	1398
19	Sugarcane	442 (2.02)	38154	86.40	595 (2.75)	49569	83.27	935 (4.79)	77592	83.00
20	Cotton	272 (1.24)	1875	117	1077 (4.92)	1803	100	1187 (5.93)	6793	276
21	Total	21859 (100)			21619 (100)			19536 (100)		

Source: Economic Survey of Maharashtra, 2013-14, pp. -103 and 104.

The total gross cropped area in the state (55.09 percent area) was occupied by Food grains and remaining area by other crops in the year 2012-13. Cereal crops shared 38.08 percent of the gross cropped area. Among the cereal crops, Jawar stands out as the most important crop as it occupied 16.84 percent of the gross cropped area followed by rice (7.97%), other cereals (5.22%), wheat (4.02%) and Bajara (4.03%). Pulses occupied 17.00 percent are of these crops. Among the pulses Tur and Gram were prominent crops occupied 6.21 percent and 5.81 percent are of total gross cropped area. All oilseeds occupied 18.69 percent area in the state. Among oilseeds, Soya bean is the important oilseed crop and share of it is 15.68 percent followed by Groundnut 1.39 percent. Among the cash crops share of Cotton is 21.43 percent and share of Sugarcane is 4.79 percent.

Change in the cropping pattern over a period of time shows that area under Food grains shows declined trend. In 1990-91, area under Food grains was 65.84 percent, which decreased to 55.09 percent in 2012-13, due to reduction in total cereal crops area. In 1990-91, cereal crops occupied area declined from 50.94 percent in 1990-91 to 45.44 percent in 2000-01. Area under Jawar has shown declining trends while wheat and rice had constant trends during 1990-91 to 2012-13. In case of pulses, area under these crops has increased from 14.90 percent in 1990-91 to 17.00 percent in 2012-13.

In case of oilseed crops, area under these crops has increased. In 1990-91, it was 12.93 percent increased to 18.69 in 2012-13. In case of cash crops, area under sugarcane and cotton has increased during this period. Area under sugarcane was 2.0 percent in 1990-91 increased to 4.79 percent in 2012-13 and cotton 12.44 percent in 1990-91 to 21.43 percent in 2012-13.

Farmers grow many crops which are suited to or appropriate from point of view of production and yields. The principal crops of the state are Rice, Wheat, Jawar, Tur, Groundnut, Soya bean, Sunflower, Sugarcane and Cotton. Table No. 2 analyze the total and per hectare production of main crops in the state.

The first observation is that the trends are towards an increase in the production of Rice, Wheat, Tur, Gram, Soya bean, Sugarcane and Cotton in the period of 1990-91 to 2012-13. It is to be noted that the total production as well as per hectare production is increased. The state government provides high yields varieties of seeds, chemical fertilizers and the new technology which also caused changes on the cropping pattern and farmers motivated to cultivate these crops. It is to be noted that the production and yield of Jawar, Bajara, Groundnut and Sunflower where the unsatisfactory output performance in the state. All these crops were mostly depends upon monsoon. Insufficient and irregular monsoon results in the low productivity of these crops.

#### Conclusions:

Over a period of time agrarian relations are changed in Maharashtra. It indicates that there is unequal distribution of land among the different categories of farmers. Large number of marginal and small farmers having very small portion of ownership of land and small number of large farmers owned large proportion of ownership of land. Area and production under Wheat, Jawar, Bajara, Sunflower and Groundnut is decreased in this period. But Soya bean, Sugarcane and cotton shows significant progress.

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### Farmers Suicides in Kolhapur District of Maharashtra State

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#### Abstract:

*Suicides in general, including farmers' suicides, are a sad and complex phenomenon. Suicides are the most dramatic and terrible expression of the nervousness among the cultivating community, these should not distract from the other manifestations of what has become a deep rural depression. Hence we are studied the farmers' suicides at national, state and district level. Suicides among the farmers are regularly reported in Andhra Pradesh, Karnataka, Maharashtra, Kerala, Punjab and Tamil Nadu.*

**Key words:** farmer, indebtedness, suicides.

#### Introduction:

The large number of suicides by farmers in various regions of the country is perhaps the most distressing incident observed in India over the last two decades. These suicides, which reached almost epidemic proportions in certain regions of the country, were first picked up and reported by an alert press around the late 1990s. The public concern that these reports led to forced some of the state governments like Maharashtra, Andhra Pradesh and Karnataka to set up enquiry commissions to go into this phenomenon in the respective states<sup>1</sup>.

In Indian planning, agriculture sector ignored except few five years plan. Indian planning has not been given appropriate priority to agricultural sector. There are lots of limitations for protection to agriculture in new economic policy in globalization era. In aid of agriculture were drawn and in other hand importance of agricultural products allowed without restrictions at large amount. In the processes of industrialization there are drastic changes in climate due to this agricultural productivity suffered. Banking sector is not ready to provide loan to agriculture for avoiding risk. Hence, Farmers were trapped by private debt. Maharashtra government took some decision to tackle this problem. But unfortunately decisions taken by Maharashtra government are not effective because after the legal provision taken by government there is no development in farmers' life. According to some economist and socialist agriculture sector is a bone of Indian economy therefore farmers must have some protection but lack of protection and favorable policies to agriculture, lead to suicides of farmers at large.

Indebtedness is not new to Indian agriculture but suicides due to indebtedness are new phenomena. A combination of economic factors such as economic hardships of the pauperized farmer households, crop failures, unemployment and indebtedness has forced them to commit suicides. This has happened due to decline of community support mechanism as a result the emergence of new production relations<sup>2</sup>. The current wave of suicides of poor farmers in India indicates that they are in great distress<sup>3</sup>. Phenomena of suicides of poor farmers has been observed in various states of India especially where agriculture is highly commercialized. The suicides among farmers are regularly reported in Andhra Pradesh, Karnataka. This is harmful to the country's agricultural prospects which

further determine the food security of the country. The SAS by the NSSO 2003 clearly brought out that the states where the incidence of suicides were high were the states where the proportion of indebted farmers was also high, for instance, as in Andhra Pradesh, Karnataka, Maharashtra, Punjab, Tamil Nadu and Kerala.

The National Crime Records Bureau (NCRB) figures across 20 years for which data exist show that at least 3,08,798 Indian farmers have taken their lives since 1995. If dividing these eighteen years India saw 1,38,321 farms suicides between 1995 and 2003 at a annual average rate of 15,369 and for 2004-2012 the number of 1,46,373 at a much higher annual average of 16,264. The big five states of Karnataka, Andhra Pradesh, Maharashtra, Chhattisgarh and Madhya Pradesh account for just about a third of the country's population but two thirds of farmers suicides. These states can be called as suicide SEZ or Special Elimination Zone for farmers. TISS report identified that the unferable cost of agricultural production and indebtedness as the main reason for suicides. The repeated crop failures, instability to meet the increasing cost of cultivation and indebtedness appears to create a condition that forces farmers to commit suicide.

In 1990s, India woke-up to spate of suicide among farmers community. The first state where suicides were reported was Maharashtra with particular reference to Vidharbha region. A look at the figures given out by State Crime Records Bureau makes it evident that farmer as a professional category is suffering from this problem of high suicide rates. Near about 3.4 million cotton farmers occupy the Vidharbha region (mainly Amravati, Yavatmal, Wardha, Washin, Buldhana and Akola Districts). Incidence of farmers ending their lives in this region had hit epidemic like proportions recently.

In Maharashtra State Suicide Mortality Rate (SMR- suicide deaths for 1 lakh persons) for male farmers in Amravati division in 2004 at 140 is nearly seven times higher than the age-adjusted SMR for males in Maharashtra.

The total number of farmers who have taken their own lives in Maharashtra since 1995 is 64,754 at an annual average of 9238. Following table no.1 shows the farmers suicides in India and Maharashtra during 1995 to 2014.

Table No.1  
Farmers Suicides in India and Maharashtra during 1995 to 2014

Sr. No.	Year	Farmers Suicides	
		India	Maharashtra
1	1995	10720	1083 (10.1)
2	1996	13729	1981 (14.4)
3	1997	13622	1917 (14.1)
4	1998	16015	2409 (15.04)
5	1999	16082	2423 (15.6)
6	2000	16603	3022 (18.5)
7	2001	16415	3536 (21.55)
8	2002	17971	3695 (20.5)
9	2003	17164	3836 (22.3)
10	2004	18241	4147 (22.7)
11	2005	17131	3926 (22.9)
12	2006	17060	4453 (26.1)
13	2007	16632	4238 (25.5)

Table No. 2  
Farmers' Suicides in Kolhapur District

Year	No. of Suicides	Eligible for Govt. Assistance	Non-eligible	Reserved / Awaited
2004	02	02	--	--
2005	03	03	--	--
2006	14	10	04	--
2007	16	14	02	--
2008	18	16	02	--
2009	11	07	04	--
2010	07	06	01	--
2011	05	02	03	--
2013	02	00	02	--
2013	02	01	01	--
2015	07	02	02	03
Total	87	63	21	03

Source: Daily Lokmat Newspaper, Kolhapur edition, 13 August 2015, pp-02.

Table No.2 shows Farmers' Suicides in Kolhapur District during the period of 2004 to 2015. It shows that 87 farmers committed suicide in Kolhapur district from 2004 to 2015. Out of 87 suicides farmers, 63 (72.41%) cases are eligible for government assistance and 21 (24.14%) are not eligible for government assistance because they committed suicides due to other reasons than indebtedness and 03 (3.45%) cases are awaited from the government because their suicide reasons are not identified.

**Causes of Farmers Suicides:** Following factors contribute to the suicides among farmers

- 1) Indebtedness of small and marginal farmers
- 2) Increasing costs of cultivation
- 3) Relative absence of irrigation facilities
- 4) Uncertainty of agricultural enterprise in India
- 5) Falling prices of farm commodities
- 6) Absence of adequate social support infrastructure at village level.
- 7) Repeated crop failures
- 8) Lack of credit availability for small and marginal farmers
- 9) Improper supply of electricity
- 10) Reduction of agriculture subsidies
- 11) Extravagant expenditure on marriages and ceremonies.
- 12) Central and State government's rehabilitation packages, loan waiver scheme etc. are not implementing in proper way to relief needy farmers.
- 13) Illiteracy and traditional education.
- 14) Addiction of alcohol and other habits
- 15) Bad health and illness and inability to meet the essential expenditure on medicine and health services.
- 16) Unfavorable international policies.
- 17) Family dispute

14	2008	16196	3802 (23.5)
15	2009	17368	2872 (16.5)
16	2010	15964	3141 (19.7)
17	2011	14027	3337 (23.8)
18	2012	13754	3786 (27.5)
19	2013	11744	3146 (26.7)
20	2014	12360	4004 (32.4)
	Total	3,08,798	64,754 (21.0)

Source: National Crime Records Bureau 1995 to 2015.

Note: figures in brackets shows percentage

The table no. 1 shows that the farmers suicides in India and Maharashtra during the period of 1995 to 2014. In India there were 3,08,798 farmers committed suicides and 64,754 in Maharashtra state. The table also shows that on an average around 15,440 farmers committed suicide in the country and 3238 in Maharashtra during the period of 1995 to 2014. In the year 2004, the number of farmer's suicide was very high (18,241) in India and in Maharashtra State it was 4453 in the year 2006. The rise is occurring even as the rural population is shrinking a fact broadly true across the country and in Maharashtra which has been urbanizing more rapidly. The increasing suicides rate suggests a major intensification of the pressure on the community.

#### Farmers Suicides in Kolhapur District:

Kolhapur is agriculturally and economically developed district of Maharashtra state. It ranks fifth in the per capita income of the state. It is Rs.1,19,783 in 2013-14. The majority of farmers are cultivating rice and sugarcane crops in the district. These crops need more water but vagaries of monsoon rains are faced by farmers and it affects the production of crops.

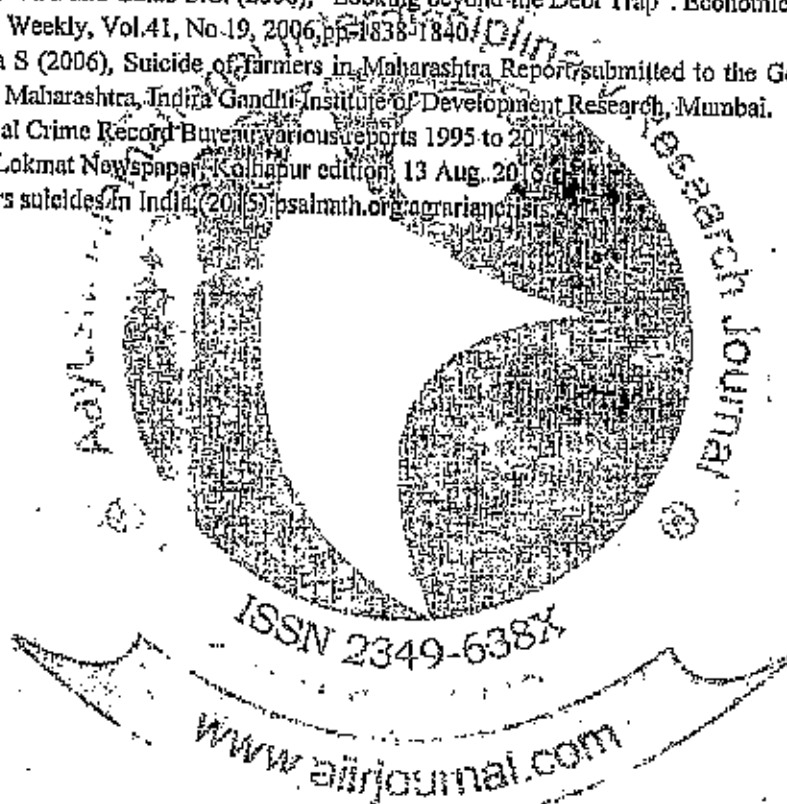
Per Capita Income is one of the factors of Economic Development. In 2013-14 per capita income of Maharashtra was Rs.1,17,091 and in 2014-15 it was increased by Rs.1,29,235. So, in the case of Kolhapur district in 2013-14 the per capita income was Rs.1,19,783. In Maharashtra in case of per capita income Kolhapur district shows 5<sup>th</sup> rank. Although in Kolhapur district the farmers committed suicides because the expenditure of agriculture is increasing, and farmers expenses for modern techniques in agriculture for example modern seeds, fertilizers, irrigation etc. due to this farmers takes more loans but because of unfavorable nature the more production could not get from agriculture and farmers also unable to repay their loans. The burden of bank loans, farmers committed suicides. Following Table No.2 shows the farmers suicides in Kolhapur District.

**Conclusion:**

In short, increasing indebtedness, increasing natural hazards, social customs, addition of alcohol, limited irrigation sources, large number of marginal and small farmers, low income level are major responsible factors for farmers' suicides. Farmers are always worked hard but they could not get appropriate return of efforts. Hence we are suggested that government has to provide all the services which give up to date knowledge of economic changes and to provide infrastructural facilities like irrigation, marketing, credit and processing.

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अप्रत्यक्षरित्या जीवदान देता कामा नये. राजे आमचे आहेत. त्यांच्याशी कस यागायचं ते आम्ही ठरवू." यातून पटेलानी राष्ट्रकुलाच्या सदस्य पदाच्या बदलतात मार्केट वॉटम कडे आपली भूमिका स्पष्ट केली ही भूमिका संस्थानाच्या विलीनीकरणासाठी महत्त्वाची ठरली कारण अखंड भारताला राष्ट्रकुलाचे सभासद होता यावे. भारतातील इतर कोणत्याही संस्थानिकाला सभासद पद मिळणार नाही ही व्यवस्था पटेलानी केली होती.

वल्लभभाई म्हणाले, "भारताच्या इतिहासातील एका अतिशय महत्त्वाच्या टप्प्यावर आपण येऊन पोहोचलो आहोत. सामूहिक प्रयत्नाने आपण आपल्या देशाला वैभवाच्या एका नवीन शिखरावर पोहोचवू शकू. आपल्यात जर एकी नसले तर आपल्यापुढे नवीन संकट उभी राहतील. नत्ता आशा आहे, भारतीय संस्थाने हे लक्षात घेतली की सरकारांना पर्याय बेबंदशाही आणि गोंधळ हा आहे. त्याच्या चपेट्यात लहान थोर सारेच भरडले जाते. यांना संधी उपलब्ध झाली, पण ते तिचा परस्पर फायद्यासाठी उपयोग करण्यात निकामी ठरले, असा ठपका पुढील पिढ्यांनी आपल्यावर टेंब्याची वेळ आपण आणावयास नको. यासाठी देशी संस्थानिक आपली संस्थाने विनशुत अखंड भारतात विलीन करतील जेणेकरून भारताच्या पवित्र भूमीला जगातील राष्ट्रामध्ये योग्य स्थान मिळाले आणि शांततेच्या समृद्धीच्या वसतिस्थानामध्ये तिचं रुपांतर होईल."

भारताला स्वातंत्र्य देऊन ब्रिटीश पार्लमेंट आमला हेतू साध्य केला होता. त्यांनी भारत आणि पाकिस्तान या दोन सार्वभौम राष्ट्राची निर्मिती केली होती या अनुषंगाने भारतातील संस्थानिकांना कोणत्या राष्ट्रात जायचं हा प्रश्न सर्वस्वी त्या संस्थानिकांचा राहणार होता. त्यामुळे अनेक संस्थानिक वेगळ्या सार्वभौम राष्ट्राच्या निर्मितीची स्वप्ने पाहता होती. संस्थानिकांना चाऊनध अधिकार दिले असते तर भारत पाकिस्तानाच्या बरोबर अनेक राष्ट्रे निर्माण झाली असती आणि आताचा एकसंध भारत राहिला नसता. आज जो एकसंध भारत आहे याच्या बाबतीत वल्लभ भाई पटेलानीची भूमिका महत्त्वपूर्ण आहे त्यांचे असे मत होते की, "आपण जर परिस्थिती नोट हाताळली नाही तर आपण कष्टाने मिळवलेले स्वातंत्र्य संस्थानिकांच्या फटीतून बाहेर पडेल."

प्रामुख्याने सरदार वल्लभभाई पटेलानीची संस्थानिक विलीनीकरणातील भूमिका इतर कोणत्याही भारतीय नेत्यापेक्षा महत्त्वपूर्ण आहे. त्यांनी आपल्या अधिकाराच्या माध्यमातून पॅलिटीकल डिपार्टमेंट, पोपाळचा नवाब पाकिस्तानचा हस्तक म्हणून काम करत होता. त्याला आपले संस्थान भारतात विलीन करायला लावले त्यांनी आपल्या भूमिकेतून अखंड भारताची निर्मिती केली तसेच देशाला स्वातंत्र्य मिळवायच्या अगोदर संस्थानिकांचे विलीनीकरण चालू केले होते. एकंदरीत भारताच्या एकीकरण आणि संस्थानिकांच्या विलीनीकरणात सरदार वल्लभभाई पटेल यांची भूमिका अत्यंत महत्त्वपूर्ण आहे. त्याच्या भूमिकेतूनच पोपाळ, हैद्राबाद यांच्यासह इतर संस्थानिकांना भारतात विलीनीकरणात त्यांची भूमिका अतुलनीय होती. आज जी अखंड भारताची प्रतिमा दिसते. त्यामध्ये सरदार वल्लभभाई पटेलानीचा इतकं दुसरे नेतृत्व भारताच्या एकीकरणाच्या प्रक्रियेत दिसत नाही. यावरून असे म्हणता येईल की, भारताचे एकीकरणात वल्लभभाईची भूमिका महत्त्वपूर्ण अशीच आहे.

संदर्भ -

१) वि. र. काळे - सरदार वल्लभभाई पटेल.

२) राजेंद्र मोहन भटनागर - सरदार

## सरदार वल्लभभाई पटेलची संस्थानाच्या विलीनीकरणातील भूमिका

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प्रस्तावना: उत्तरेस साबरमती आणि दक्षिणेस माही या नद्यांमध्ये सध्या जमिनीचा सुपीक पट्टा आढळून येतो. हा पूर्वी जंगलाचा आणि दलदलीचा प्रदेश होता, असे सांगितले तर कोणाचा विस्वास नसणार नाही हे फर्कतून लेखा पाटीदार या जमिनीचे आहे. अकराव्या शतकात या जमिनीचे पूर्वज पंजाबमधील गुजरातमधून येथे वस्तीला आले. त्यांनी इथली जंगल दूर केली. दलदल वटवली आणि हा प्रदेश सुपीक केला. या प्रदेशात मोडणारा खेडा जिल्हा सुपीक जमिन आणि दूध उत्पादनासाठी भारतभर प्रसिद्ध आहे. हे लेख पाटील प्रकृतीने फणखर आणि वृत्तीने चंडखोर होते. साहसप्रियता, साधेपणा, पुढाकार आणि दांडगा व्यवहारज्ञान या जन्मजात गुणांमुळे त्यांनी आपला उसा व्यापार उद्योगावर उठवला आहे. त्यांनी प्रशासकीय क्षेत्रातही नावकमावले आहे. काही तरी परदेशातही स्वाभिमूढ झाले आहेत. काही जण घर नमंदेपर्यंत पोहोचले अशाच एका खेडा जिल्ह्यातील कर्मसय या खेड्यात स्थानिक झालेल्या संतकरी कुटुंबात वल्लभभाईंचा जन्म हा २९ ऑक्टोबर १८७५ साली झाला. अशा एका महान युग पुरुषांचा सहवास भारतीय स्वातंत्र्याला लाभला. त्यांच्या सर्वांगीण संघर्ष व्यक्तिमत्त्वामुळे भारताच्या जडण घडणीत त्यांची भूमिका महत्त्वपूर्ण ठरली. त्यांच्या वेगवेगळ्या कामगिरीमुळेच आजची भारतसार्थी प्रतिमा दिसते ती निर्माण झाली. त्यांच्या फणखर बाण्यामुळे अखंड हिंदुस्थानाची निर्मिती झालीच तसेच त्यांच्या कर्तृत्वामुळे भारताला अखंडत्व प्राप्त झाले. अशा महान पुरुषांच्या विचारतून भारताला स्वातंत्र्याच्या वेळी निर्माण झालेला संस्थानाचा विलीनीकरणाचा मुद्दा संवेदनशील होता तो त्यांनी व्यवस्थित हाताळून अखंड भारताची निर्मिती केली. प्रस्तुत शोध निबंधात सरदार वल्लभभाई पटेलची संस्थानाच्या विलीनीकरणातील त्यांच्या भूमिकेचा विचार करणार आहोत.

१९४७ ला भारताला घे स्वतंत्र मिळाले तो फाळणीच्या रूपात मिळाले. या फाळणीचा परिणाम भारत पाकिस्तान भोगत होतेच याची परिणती पुन्हा भारताच्या अंतर्गत प्रदेशात येऊ नये आणि पुन्हा भारताचे विभागणी होऊ नये म्हणून त्यांनी आपल्या कुशल नेतृत्वाच्या आधारावर संस्थानांच्या विलीनीकरणाचा मुद्दा नियोजनात्मकरित्या हाताळला तसेच जी परिस्थिती निर्माण झाली होती ती सुधारण्यामध्ये त्यांची भूमिका महत्त्वपूर्ण होती. संस्थानांच्या विलीनीकरणातील पटेलची भूमिका :-

भारताला स्वातंत्र्य मिळण्याच्या अगोदर म्हणजे स्वतंत्र्याच्या संक्रमण कालावधीमध्ये पटेलानी पोर्ची मेनन याच्या धरोवर राज्यांना अखंड भारतात सामिल होण्याचा प्रस्ताव दिला होता. त्यांनी या राज्यांना समजावले की आपल्याला स्वायत्तता दिली जाणार नाही. आपल्याला आपले राज्य भारतात विलीन करावे लागेल. यामध्ये फक्त काश्मीर, गुजरात आणि हैदराबाद या राज्यांनी विरोध केला त्यांना आपली संस्थाने स्वतंत्र्य निर्माण करायची होती परंतु पटेलच्या फणखर व्यक्तिमत्त्वामुळे जुना गड आणि हैदराबाद भारतात विलीन झाले. परंतु काश्मीरचा प्रश्न मिळालाच निघाला नाही तो आज पर्यंत तसाच आहे. भारताच्या एकीकरणामध्ये पटेलानी ५०० च्या सर संस्थानांचा अक्षरराः चुटकीसरशी भारतीय संघराज्यात विलीनकरण घडवून आणला.

निर्मिती मंडळाने सत्तांतर करण्याच्या चोचनेनचे एक मेळ आरुन ठेवली होती. ज्या दिवशी संस्थानांनी आपले हक्क साम्राज्याकडे सोपवले होते. ते त्यांना परत केले जातील. ब्रिटीश सम्राटाचे सर्वभौमत्व संपुष्टात येईल. याचा अर्थ काँग्रेसीय चारभौम होतिल त्यांनी पूर्वी आपले हक्क ब्रिटीश सम्राटाच्या स्वाधीन केले तसे नवीन अस्तित्वात येणाऱ्या सरकारच्या स्वाधीन करावेत किंवा निर्मिती मंडळाने अप्रत्यक्षरित्या संस्थानिकांचे सर्वभौमत्व राखून ठेवण्यास सहमती दिली होती त्यामुळे डिसेंबर १९४६ मध्ये संस्थानिक आपले गट बनवले आहेत, अशी शंका वल्लभभाईंना आली. लवकरच भोपाळचा नवाब आणि पॅलिटिकल डिपार्टमेंटचा कोनराड कॉरफील्ड हे संस्थानिकांचे गट बनवत आहेत असे त्यांच्या नजरेस आले. याच काळात वल्लभभाईंनी हंगामी सरकारमधील गृहखात्याचा तावा घेतला. त्यावेळी पॅलिटिकल डिपार्टमेंट चालवलेली कारस्थाने कर्मधर्म संयोगाने त्यांच्या ध्यानी आली आणि ही कारस्थाने त्यांनी उधळून लावली. तसेच त्यांनी संस्थानिकांना आपल्या संघराज्यात सामिल होण्याशिवाय आपल्याकडे पर्याय नाही असा निर्वाणचा इशारा दिला त्यामुळे भारताचे एकीकरण करण्यामध्ये त्यांची भूमिका कसाप्रकारची होते हे स्पष्ट निदर्शनास येते.

पॅलिटिकल डिपार्टमेंटच्या कट कारस्थानांच एकच ध्येय होते की, भारताचे शक्य तितक्या प्रमाणात नुकसान करायचे या उद्देशाची जाणीव वल्लभभाईंना झाली त्याचवेळी त्यांना असे वाटले की आपला देश सुरक्षित आणि बळकट बनवायचा एकच मार्ग आहे आणि तो म्हणजे उरलेल्या भारताचे एकीकरण. या सर्व प्रसंगाने सरदार वल्लभभाई पटेल यांची संस्थानिकांच्या विलीनीकरणांमध्ये किती महत्त्वाची भूमिका होती याचा कल्पना येते.

दि. २० फेब्रुवारीला त्यांनी एका मित्राला लिहिले, "जून, १९४८ नंतर भारतात राजेशाही असणार नाही आणि श्रेष्ठच हवेत विरुन जाईल." अशा प्रकारचे उद्गार काढून ते ब्रिटीशांना इशारा देऊ पाहत होते आणि त्यांच्या भारतामधील नेतावर कुरघोडी करत होते. भोपाळचा नवाब आणि कॉरफील्ड यांच्या हातातून वाहलेले बनगणाच्या संस्थानिकांनाही हा इशारा होता. दुसऱ्या फोणत्याही भारतीय पुढन्याजवळ हा धाडपणा आणि धैर्य नव्हते. २६ मार्चच्या मार्जेट वॅटन बरोबरच्या बैठकीत भोपाळचा नवाब काही संस्थानिकांना भारतात सामील न होण्यास उत्तेजन देत होता. देशी संस्थानिक ही एक तिसरी सत्ता बनविणाऱ्या त्यांचा घाट होता व आपण त्याला पाठीचा दैत होते हे कॉरफील्डने कबूल केले. त्यामुळे भारताचे एकीकरण होऊ नये यासाठी कोणकोणत्या शक्ती काम करत होत्या हे समजून घेत. यामध्ये वल्लभभाईंनी आपल्या कुशाग्र बुद्धीमत्तेच्या जोरावर या सर्व प्रकार उधळून लावत भारताच्या एकीकरण मजबूत केले. तसेच पॅलिटिकल डिपार्टमेंटचा आपणखी एक डाव वल्लभभाईंनी उधळून लावला. क्राउन डिप्रेझेंटेटिव्ह पोलोस फोर्स संस्थानिकांना बहाल करायचा दृष्ट हेतू त्यांनी मनात धरला होता. तो प्रस्ताव त्या पॅलिटीकेचे सेन्ट्रल रिझर्व्ह फोर्समध्ये रूपांतर करून तर संघाच्या धोक्याचं मूळ उरलं असतं यामुळे संस्थानिक आपले धेगळे सैन्य ठेऊ शकले नाहीत. याचे श्रेय सरदार वल्लभभाई पटेलंना जाते. या सर्वात त्यांचा महत्त्वाचा उद्देश होता. संस्थानिकांना भारतात विलीन होण्यापासून दुसरा कोणताच पर्याय शिल्लक ठेवायचा नव्हता.

मार्जेट वॅटन यांनी ब्रिटनच्या राजाला भारत राष्ट्रकुलात राहिल, असे मी पाहिन असे वचन दिले होते. याला नुसती नेहरेनी मुंडी हळवून धरणा नव्हते. वल्लभभाईंच्या भरभक्कम पॉलिटियाशिवाय ते शक्य नव्हते. वल्लभभाईंना त्याची पूर्ण कल्पना होती. त्यांचा त्यांनी युरेपुर फायदा उठवला. भारतातील कोणतही संस्थाने वसाहत म्हणून राष्ट्रकुलाचे समासद होऊ शकणार नाही अशी प्रचारचे वचन त्यांनी त्या बदल्यात मिळवले. आपणखी एक गोष्ट त्यांनी केली, भारताच्या राष्ट्रकुलाच्या समासदत्वाला संमती देताना त्यांनी एक अट घातली. "सर्वभौमत्वाला आता तिलांजली दिली जावी. तुम्ही त्याला प्रत्यक्ष अणर

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## ग्रामीण भारताच्या विकासात महिलांचे योगदान : सुक्ष्म वित्त पुरवठा चळवळ

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### प्रस्तावना :-

भारतातील समाजाचे ग्रामीण समाज आणि शहरीसमाज असे दोन प्रकारचे वर्गीकरण करता येईल. ग्रामीण समाज म्हणजे गावातील किंवा खेड्यातील लोकांचा समाज तर नागरी समाज म्हणजे शहरातील किंवा नगरातील लोकांचा समाज असे म्हणता येईल. जगातील बहुसंख्य लोक हे ग्रामीण भागात राहतात. मानवी उत्क्रांतीत प्रथम ग्रामीण समाजाचीच व नंतर नागरी समाजाची निर्मिती झाली. त्यामुळे अभ्यासाच्या दृष्टीने नागरी समाजाच्या पेक्षा ग्रामीण समाजाला अधिक महत्त्व प्राप्त झाले. प्राचीन काळात ग्रामीण समाज समुहांचे जीवन साधे, सुखी आणि समाधानी होते. परंतु जगातील औद्योगिक क्रांतीनंतर स्थिती बदलत गेली. जगात १६ व्या व १७ व्या शतकात अनेक शास्त्रीय आणि तांत्रिक शोध लागले. परिणामी अशा शोधांवर आधारलेली अनेक यंत्रे व तंत्रे विकसित झाली. अनेक वस्तू आणि भौतिक सेवा यांच्या निर्मितीसाठी अशा यंत्रांचा मोठ्या प्रमाणात वापर होऊ लागला. यामुळे कारखानदारी उदयास आली. यालाच

प्रयोग करणाऱ्या आहेत। ऐसा करणेसही वहा मूल कथ्व को, पाठगत संवेदना को और रचना-सौंदर्य को, विदेशी भाषा के पाठ या शरीर में प्रवाहीत करत पाता है. छ आणि हीसुर्जनात्मकता अनुवादकाला मोंटे आम्हान ठरते. कारण त्याचा अतिरेक त्याला मूळ रचनेपासून (संवेदनेपासून) दूर वेळून जाऊ शकतो आणि त्याचा उपयोग न करता केलेला अनुवाद प्रभावहीन ठरतो.

७) स्त्रोत भाषेतील मूळ रचनाही त्या भाषेच्या वैशिष्ट्यांनुसार साधलेलीसुर्जनात्मक निर्मिती असते आणि त्यामुळेतीलातीचेसौंदर्य असते. अनुवादक त्याला लक्ष्य भाषेत अलंकारिक रूप देऊ शकतो परंतु या संदर्भाची जेव्हा तो पुनःसर्जन (पुनर्निर्मिती) साधू पाहतो तेव्हा त्याला लक्ष्य भाषेच्या स्वरूपाचा, शैलीचा जास्त आधार घ्यावा लागतो. स्त्रोत भाषेचे जास्त प्रमाणात येथे अनुकरण करता येत नाही आणि हीच मोठी अडचण अनुवादकासमोर उभी असते.

निर्मिती प्रक्रियेतील या अडचणी पाहिल्या तर आपल्या लक्षात येईल की अनुवादाच्या निर्मिती प्रक्रियेतसृजन किंवा नवनिर्मिती हा घटक मर्यादित स्वरूपात असतो आणि त्याचे स्वरूप सृजनात्मकसाहित्य निर्मितीतील निर्मिती किंवा सृजन यापेक्षा वेगळे असते (आपण प्रकरण क्र.२ मध्ये अनुवाद निर्मिती प्रक्रियेविषयी अधिकसुक्ष्मपणे विवेचन केलेले आहेच) यावरून आपल्या लक्षात येईल की अनुवादाची निर्मिती प्रक्रियाहीसृजनात्मक निर्मिती, प्रक्रियेपेक्षा वेगळ्या स्वरूपाची असते.

### संदर्भ ग्रंथ सूची

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यादव आनंद, ग्रामीणता, साहित्य आणि वास्तव, मेहता पब्लिकेशन, पुणे, प्र. आ.१९९१

संपा. मुलाटे वासुदेव, ग्रामीणसाहित्य, चळवळ आणि आम्ही, मेहता पब्लिकेशन, पुणे, प्र. आ.१९९६

मुलाटे वासुदेव, ग्रामीणसाहित्य, स्वरूप आणि दिशा, केलास प्रकाशन, औरंगाबाद, प्र. आ.१९९४

पाटील मोहन, ग्रामीणसाहित्य आणि संस्कृती, स्वरूप प्रकाशन, औरंगाबाद, प्र. आ.२००२





औद्योगिक क्रांती असे म्हटले जाते. या औद्योगिक क्रांतीमुळे औद्योगिक शहरीकरण, भांडवली अर्थव्यवस्था यांना चालना मिळाली. ब्रिटन मध्ये झालेल्या औद्योगिक क्रांतीने प्रथम युरोपियन राष्ट्रे, पाश्चात्य राष्ट्रे आणि नंतर आशिया - आफ्रिका खंडातील देशांना व्यापून टाकले. त्यामुळे औद्योगिकीकरणाने जाळे सर्व जगभर पसरले. सर्वत्र राष्ट्रत मोठे उद्योग सुरू झाल्याने शेती व्यावसायाचे महत्त्व कमी होऊ लागले. याचा परिणाम असा झाला कि, ग्रामीण भागातील घरगुती उद्योग मोडकळीस येवून बेकारी वाढू लागली. मोठे उद्योग शहरात सुरू झाल्याने बेकारीने ग्रासलेले. ग्रामीण लोक रोजगार मिळवण्यासाठी शहराकडे स्थलांतरित होऊ लागले. खेडी ओस पडू लागली ग्रामीण समाजात बेकारी, दारिद्र्य, रोगसर्प, अन्नधान्याचा तुटवडा, शैक्षणिक समस्या अशा अनेक विध समस्या निर्माण होऊ लागल्या. ग्रामीण जीवन दयानिय अवस्थेने ग्रासले. खेडी व ग्रामीण व्यवस्था भकास बनली.

सहजिकच अशा दुस्थितीत गेलेल्या ग्रामीण समाजकडे राज्यकर्ते, विचारवंत, समाजसुधारक, सामाजिक कार्यकर्ते यांचे लक्ष वेधले गेले. ग्रामीण जीवनाचा आणि तेशील समस्यांचा अभ्यास करण्यासाठी ते प्रेरित झाले. अशा अभ्यासातून ग्रामीण समाजातील अनेक समस्यांची सोडणूक करून ग्रामीण लोकांची स्थिती सुधारण्यासाठी विविध उपक्रम, कार्यक्रम, विविध योजना सुरू झाल्या. यामधून 'ग्रामीण विकास' (Rural Development) ही संकल्पना उदयास आली. सध्या जगातील बहुसंख्य देशांत 'ग्रामीण विकास' या संकल्पनेला महत्त्व प्राप्त झाले आहे. आशिया व आफ्रिका खंडातील निम्म्याहून अधिक देश खेड्यांचे देश म्हणून ओळखले जातात. अशा देशात 'खेड्यांचा विकास म्हणजे देशाचा विकास' असे मानले जाते. या देशांचे 'ग्रामीण विकास' हे महत्त्वाचे राष्ट्रीय उद्दीष्ट बनले आहे.

त्यामुळे राज्यशास्त्रात, अर्थशास्त्र, समाजशास्त्र, सामाजिक मानसशास्त्र अशा अनेक आंतरविद्याशाखांत ग्रामीण विकासाचा अर्थ, त्याचा उद्दीष्ट्ये, दृष्टीकोन, साधने व कार्यक्रम, योजना इ. संदर्भात अभ्यास सुरू आहे.

ग्रामीण विकासाची व्याख्या :- (Definition of Rural Development)

प्रस्तावनेतील 'ग्रामीण विकास' संकल्पनेचा अर्थ स्पष्ट पणे समजण्यासाठी पुढील काही व्याख्या अभ्यासणे योग्य ठरले.

१. संयुक्त राष्ट्र संघाची तज्ञ समिती :- 'ग्रामीण मानवी कल्याणाच्या दृष्टीने राजकीय, आर्थिक, सामाजिक, सांस्कृतिक अशा क्षेत्रात अपेक्षित परिवर्तन घडवून आणणे म्हणजे ग्रामीण विकास होय'.

२. जी - पार्थसारथी :- 'ग्रामीण भागातील गरीब लोकांना त्यांच्या भौतिक आणि मानवी साधनसंपत्तीचा अधिक चांगला उपयोग करण्याच्या संधी देवून त्यांचे जीवनमान उंचावणे हे ग्रामीण विकासातील निर्णायक घटकतत्व आहे. या शिवाय ग्रामीण साधनसंपत्तीच्या उपयोगास कार्यात्मक महत्त्व असत नाही'.

३. जेम्स. एच. कॉम्प :- 'ग्रामीण विकास ही सामुहिक प्रयत्नांची अशी प्रक्रिया आहे, की जिच्या द्वारे नागरी क्षेत्राबाहेर राहणाऱ्या लोकांच्या कल्याणात आणि आत्मसाक्षात्कारात सुधारणा करण्याचे ध्येय बाळगले जाते'.

४. मायकेल टॉडरॉ :- 'ग्रामीण विकासात पुढील तीन गोष्टींचा अंतर्भाव होतो.

अ. जीवनाच्या विविध स्तरांमध्ये सुधारणा करणे, ज्यामध्ये रोजगार, शिक्षण, आरोग्य, आहार, निवास व सामाजिक सेवांची विविधता यांचा समावेश आहे.

ब. ग्रामीण उत्पन्नाच्या वितरणातील असमानता आणि उत्पन्न व आर्थिक संधी या संदर्भातील ग्रामीणनागरी समतोलालातील असमानता कमी करणे.

क. या सुधारणांची गती टिकविण्याची व वाढविण्याची क्षमता वृद्धी करणे.

वरील व्याख्यांच्या आधारे 'ग्रामीण विकास' या संकल्पनेचा अर्थ पुढील प्रमाणे स्पष्ट करता येईल.

१. ग्रामीण भागातील उपलब्ध असलेल्या भौतिक व मानवी साधनासंपत्तीचा पुरेपूर उपयोग करून ग्रामीण जीवनाच्या विविध क्षेत्रात सुधारणा घडवून आणणे म्हणजे ग्रामीण विकास होय.

२. ग्रामीण लोकांचे विशेषतः दुर्बल किंवा गरीब लोकांचे जीवनमान त्यांच्या सक्रिय सहभागाद्वारे उंचावणे म्हणजे ग्रामीण विकास होय.

३. ग्रामीण लोकांच्या आर्थिक, राजकीय,

सामाजिक, शैक्षणिक, सांस्कृतिक अशा सर्व क्षेत्रात सुधारणा घडवून आणणे म्हणजे ग्रामीण विकास होय.

४. ग्रामीण भागातील गरिब लोकांपर्यंत विकासाचे लाभ पोहोचवण्यासाठी तयार केलेली संरचना म्हणजे ग्रामीण विकास होय.

५. ग्रामीण विकास ही ग्रामीण लोकांची त्यांचे पर्यावरण नियंत्रित करण्याची क्षमता सतत वाढवण्याची प्रक्रिया आहे. त्याच बरोबर अशा नियंत्रणामुळे निर्माण होणाऱ्या फायद्यांचे विस्तृत वितरण करणारी ही प्रक्रिया आहे.

**ग्रामीण विकासाचे स्वरूप व वैशिष्ट्ये :-**  
(Nature and characteristics of Rural Development):-

वरील व्याख्येवरून 'ग्रामीण विकास' या संकल्पनेचे स्वरूप स्पष्ट होते. या संकल्पनेचे सविस्तर आकलन होण्यासाठी किंवा ती समजावून घेण्यासाठी ग्रामीण विकास प्रक्रियेची वैशिष्ट्ये अभ्यासने महत्वाचे ठरेल.

**वैशिष्ट्ये :-**

१. सार्वत्रिक प्रक्रिया :-

ग्रामीण विकास ही ग्रामीण समाजात अपेक्षित परिवर्तन घडवून आणणारी प्रक्रिया असून ती सार्वत्रिक स्वरूपाची असलेली दिसून येते. याचे कारण म्हणजे जगातील बहुतेक सर्वत्र समाजात ग्रामीण विकास साध्य करण्यासाठी प्रयत्न केले जात आहेत. नागरी समाजाच्या तुलनेत ग्रामीण समाज मागासलेले आहेत. याचे कारण म्हणजे औद्योगिकरण, नागरिकरण, भांडवलदारी अर्थ व्यवस्था या मुळे शहरांचा विकास झपाट्याने होत आहे. तर ग्रामीण स्तरावर दारिद्र्य, बेकारी, निरक्षरता, अज्ञात, अनारोग्य, अंधःश्रद्धा, देवदासी प्रथा, अशा अनेक समस्या निर्माण झाल्या आहेत. अशा समस्यांचे उच्चाटन करण्यासाठी तसेच लोकांच्या जीवनमानात सुधारणा घडवून आणण्यासाठी अनेक उपक्रम, वेगवेगळे प्रकल्प, कार्यक्रम, निश्चित योजना राबवल्या जात आहेत. म्हणूनच ग्रामीण विकास ही सार्वत्रिक स्वरूपाची प्रक्रिया म्हणून ओळखली जाते.

२. संपूर्ण विकासाची प्रक्रिया :-

ग्रामीणविकास ही ग्रामीण व्यवस्थेची संपूर्ण विकास घडवून आणणारी प्रक्रिया आहे. ग्रामीण जीवनाच्या

सर्व क्षेत्रात म्हणजेच राजकीय, आर्थिक, सामाजिक, शैक्षणिक, सांस्कृतिक इत्यादी बाबत विकास घडवून आणणे असा ग्रामीण विकास संकल्पनेचा आशय आहे. या दृष्टीने ग्रामीण समाजाला आरोग्य सुविधा, सकस आहार, निवान्याची सोय, शैक्षणिक सुविधा, शुद्ध पिण्याचे पाणी, वीज, अशा आवश्यक आणि मुख्य सुविधा, सामान्यांपर्यंत पोहोचवून त्यांच्या जीवनमानाचा दर्जा उंचावणे अशा बाबींचा ग्रामीण विकासाच्या संज्ञेत समावेश केला आहे. या बरोबरच प्रगत यंत्र व तंत्रज्ञान, कला कौशल्ये आत्मसात करून अद्यावत ज्ञान, आधुनिक कल्पना व वैज्ञानिक दृष्टीकोन इत्यादींची ओळख करून देवून ती स्विकारावयास लावणे आणि परिवर्तनशिल, विकाससाधनाय प्रगतशील सुधारणावादी ग्रामीण समाज बनवणे हे यामध्ये अभिप्रेत आहे. असा संपूर्ण विकास घडवून आणण्यासाठी भारतात समुदाय विकास कार्यक्रम (CDP) किंवा एकात्मिक ग्रामीण विकास कार्यक्रम (IRD) असे कार्यक्रम राबवले जात आहेत.

३. दूर्बल घटकांच्या विकासावर भर :-

ग्रामीण विकास संकल्पना संपूर्ण विकासाला ध्येयाने प्रेरित झालेली आहे. तरी सुद्धा यामध्ये ग्रामीण भागातील दूर्बल आणि अतिमागास लोकांच्या समुहाकडे विशेष लक्ष पुरवले जात आहे. यामध्ये अल्पभूधारक शेतकरी, भूमिहीन कुटुंबे, आर्थिक दूर्बल घटक, आदिवासी आणि मागास वर्गातील जाती - जमाती, अनुसूचित जाती, भटक्या व विभूक्त जाती इत्यादींच्या जीवनमानाचा दर्जा उंचावण्यासाठी विशेष घटक योजना कार्यान्वीत केल्या जात आहेत. विशेषतः स्त्रियां, वृद्ध, वधित घटकांना प्राधान्य क्रमाने विकास प्रक्रियेत आणण्याच्या दृष्टीने नाविन्यपूर्ण उपक्रम राबवले जात आहेत.

४. सक्रिय लोकसहभाग :-

ग्रामीण जनतेच्या सक्रिय सहभाग हा ग्रामीण विकासाच्या यशस्वीतेचा मुख्य गाभा आहे. ग्रामीण सर्वांगीण उद्धारांची ध्येय - धोरणे, कार्यक्रम योजना निश्चित करणे, त्यावर नियंत्रण ठेवणे आणि त्यांची अंमलबजावणी करणे यासाठी ग्रामीण लोकांचा आत्मीक आणि साक्षिय सहभाग अत्यंत महत्वाचा असतो. ग्रामीण विकासात लोकसहभाग वाढवा म्हणून त्यांच्यात विकासाची प्रेरणा निर्माण करणे, त्यांचे प्रबोधन करणे,

विकासाभिमूख नेतृत्व निर्माण करणे आवश्यक असते. जेन्सू.एच. कॉर्ण असे म्हणतात की, 'ग्रामीण विकासाचे अंतिम उद्दीष्ट हे पायाभूत संरचना नसून लोकसमृद्धय आहे. आणि हे उद्दीष्ट साध्य करण्यासाठी लोकांचा सहभाग व सक्रियता महत्वाची ठरते.

५. निरंतर प्रक्रिया :-

ग्रामीण विकास ही अखंडीत म्हणजेच निरंतर चालणारी प्रक्रिया आहे. ग्रामीण समाज इतर समाजाप्रमाण पूर्णतः स्थितीशील नाही यात बदलल्या काळांनुसार बदल होत आलेले आहेत. अशा बदलांमुळे ग्रामीण समाजात नविन गरजा नव्या समस्या निर्माण होत असतात त्यांची पूर्तता करण्यासाठी व सोडवणूकीसाठी वेगवेगळे उपक्रम, योजना राबवाव्या लागतात. त्यामुळे ही विकासाची प्रक्रिया निरंतर स्वरूपाची राहते.

६. देशाच्या विकासाचे महत्त्वपूर्ण अंग :-

ग्रामीण विकास हा संपूर्ण समाजाला आणि देशाच्या विकासासाठीचे महत्त्वपूर्ण अंग बनले आहे. आफ्रो - आशिया खंडातील बहुसंख्य देश हे खेड्यांचे देश म्हणून ओळखले जातात. कारण या देशांमध्ये नागरीकरणाची गती मंद आहे. शहरांच्या तुलनेत खेड्यांची संख्या प्रचंड आहे. स्वातंत्र्य प्राप्ती वेळी देशात सुमारे ८० टक्के लोक खेड्यात राहत असत म्हणून त्यांचे विकसन करण्यासाठी 'खेड्यांकडे चला' असे राष्ट्रपिता महात्मा गांधी म्हणत असत. आजही सुमारे ७२ टक्के लोक खेड्यांमध्ये वास्तव्यास आहेत. त्यामुळे खेड्यांचा विकास हा देशाच्या विकासातील महत्त्वपूर्ण अंग बनले आहे.

७. सरकारचा पुढाकार :-

देशाच्या विकासाला दृष्टीने पर्यायाने ग्रामीण विकासाला दृष्टीने सरकारची भूमिका अत्यंत महत्वाची ठरते. त्यामुळे ग्रामीण विकासाची उद्दिष्ट्ये, व्यवहार रचना, धोरणे, कार्यक्रम व योजना यांचे नियोजन व अंमलबजावणी करणे महत्वाचे असते. तसेच त्यासाठी लागणारी प्रशासकीय यंत्रणा उभारणे, आर्थिक पाठपुरावा करणे, अशा योजनांत लोकसहभाग वाढवणे, त्यासाठी लोकजागृती व प्रबोधन करणे याकडे सरकार सतत लक्ष पुरवत असते. या अंतर्गत विकास कामांचा आढावा घेवून त्यांचे मुल्यमापन करणे, त्यानुसार आवश्यक त्या दुरुस्त्या करणे आणि हाती घेतलेल्या योजना;

कार्यक्रम पूर्वत्वाला नेणे यासाठी सरकार पुढाकार घेत असते.

बरील विवेचनावरून ग्रामीण विकासाच्या दृष्टीने दारिद्र्य निर्मूलन, शिक्षण प्रसार, आरोग्य सेवा पुरवणे, पायाभूत सुविधा निर्माण करणे, सामाजिक न्याय, पर्यावरणाचे संरक्षण व संवर्धन, शेती व इतर क्षेत्रात विज्ञान व तंत्रज्ञानाचा वापर संस्था व संघटनांची स्थापना अशी उद्दीष्ट्ये साध्य करण्यासाठी कल्याणकारी योजना राबवणे महत्वाचे ठरते. यातील बहुतेक उद्दीष्ट्ये साध्य करण्यासाठी 'ग्रामीण स्त्रियांच्या दृष्टीने 'सुक्ष्म वित्तपुरवठा चळवळ' महत्वाचे योगदान देत आहे.

'सुक्ष्म वित्तपुरवठा चळवळ':-

उगम व विकास :-

१५ ऑगस्ट १९४७ साली भारत देश पाठल्यातून मुक्त झाला व २६ जानेवारी १९५० साली भारताने प्रजासत्ताक राज्याचा स्वीकार केला. राज्य घटनेने स्त्री - पुरुष समानतेचा अधिकार दिला. स्त्रीलाही आचार, विचार, स्वातंत्र्य, शिक्षणाचे हक्क बहाल करण्यात आले. त्यानंतर मात्र भारतीय स्त्रीने भागे वळून पाहिले नाही. यशाची अनेक क्षेत्रे पादाकशांत केली. अनेक क्षितिज्याची दालने तिच्या करिता खुली झाली. वेळेवेळी तिच्या व्यक्तिमत्त्वाचे तेज वाढत गेले. स्त्रीशक्तीचे महत्त्व तिने समाजाला दाखवून दिले. कला, साहित्य, क्रीडा, मनोरंजन, संरक्षण, राजकारण, शैक्षणिक, विज्ञान इ. क्षेत्रांत तिने प्रशंसनीय कामगिरी बजावत असलेली दिसून येते. परंतु स्त्री साक्षरता, सक्षमीकरण, स्त्री विकास या संकल्पना ठराविक महिला या दुर्लक्षितच राहिल्या. याचा फायदा फक्त २० टक्के महिलांनाच झाला. मात्र ८० टक्के महिला या दुर्लक्षितच राहिल्या. या सर्व क्षेत्रांच्यामध्ये जास्तीत जास्त महिलांचा विकास व्हावा व महिला सक्षम व्हाव्यात व त्यांचा सर्वांगीण विकास व्हावा यासाठी महिला स्वयंसहाय्यता गट ही संकल्पना उदयास आली.

'स्वयंसहाय्यता' गट या नावाने हा गट उदयास आला असून हे एकमेकांस साहय्य करण्याचे संघटन आहे. याच्यामध्ये १० ते २० सभासदांचा समूह असून एकमेकांस मदत करणे हे मूलभूत तत्व आहे. या स्वयंसहाय्यता गटाच्या माध्यमातून दारिद्र्य निर्मूलन करणे आणि महिलांचे आर्थिक, सामाजिक, शैक्षणिक,

राजकीय, आरोग्य इत्यादीबाबत सक्षमीकरण करणे ही दोन मूलभूत स्वरूपाची उद्दिष्ट्ये समोर ठेवली आहेत. त्याचप्रमाणे महिलांच्या विकासाच्यादृष्टीने प्रेरणा दिली आहे व महिलांच्या विकास घडवून आणण्याचा हेतू ठेवलेला आहे. स्वातंत्र्य प्राप्तीनंतर या क्षेत्रात प्रगती होत आहे. भारतात महाराष्ट्र राज्याने स्वयंसहाय्यता गटांच्या माध्यमातून स्त्रियांना आर्थिक स्वावलंबी बनविण्याचे ध्येय ठेवून प्रयत्न केले आहे. भारतात राष्ट्रीय कृषी व ग्रामीण विकास बँक (नाबाई) National Bank of Agriculture and Rural Development (NABARD)च्या पुढाकाराने आणि केंद्र सरकारच्या पाठिंब्याने तसेच स्वयंसहाय्यता गटांशी साम्य असणारा प्रयोग 'म्हैसूर रिसेटलमेंट अँड डेव्हलपमेंट एजन्सीज' या संस्थेने हाती घेतला. सन १९८३ ते १९८५ या काळात बेंगलोरमधील या सेवाभावी संस्थेने भारतातील सर्वात मोठा व पहिला स्वयंसहाय्यता गटाचा उपकराविला. स्वयंसहाय्यता समूह (बचत गट) स्थापनेचा आणि महिलांच्या सक्षमीकरणाचा, त्यांच्या नेतृत्व विकासाचा कार्यक्रम आज संपूर्ण देशात सुरू झाला आहे. आजच्या काळात कोल्हापूर जिल्ह्यातील तसेच ग्रामीण भागातील सर्वसामान्य महिलांच्या दैनंदिन जीवनामध्ये आनंद, उत्साह व समाधान प्राप्त होण्यासाठी स्वयंसहाय्यता समूहांच्या माध्यमातून सदैव प्रयत्न सुरू ठेवले आहेत. म्हणून महिलांच्या सर्वांगीण विकासास ये स्वयंसहाय्यता समूहांचे (बचत गटांचे) महत्त्वाचे स्थान आहे. स्वयंसहाय्यता गट हे सेवाभावी कार्य करणाऱ्या संस्था म्हणून कार्यरत आहेत. त्यामुळे कोणत्याही संस्थेचा अभ्यास समाजाचा प्रगतीचा मानदंड ठरतो.

भारतीय स्वातंत्र्यानंतर लोकशाही समाजवादी समाजवादी रचनेच्या उद्दिष्टपूर्तीसाठी सहकार ही संकल्पना अतिशय महत्त्वाची ठरलेली आहे. अशा सहकाराच्या यशस्वीतेसाठी स्वयंसहाय्यता समूह (बचत गट) हे प्रभावी साधन आहे. स्वातंत्र्यानंतर वैज्ञानिक तंत्रज्ञान आणि संशोधनाच्या प्रगतीचा एक टप्पा ओलांडला आहे आणि या बदलाचा वेग वाढतच राहणार आहे. याला महिला बचत गटही अपवाद नाही. परंतु एकूणच स्वयंसहाय्यता गटांचे महिलांच्या विकासातील योगदान आणि भूमिका महत्त्वपूर्ण असल्याने अशा स्वयंसहाय्यता

गटांच्यावरील जनमाणसांचा विश्वास निर्माण होणे ही आजच्या काळाची गरज आहे.

भारतातील स्वयंसहाय्यता समूहास ऐतिहासिक पार्श्वभूमी असून, जगामध्ये स्वयंसहाय्यता गटांची चळवळ लघुवित्त बचत गट, शेजार गट, स्वयंसहाय्यता समूह, महिला बचत गट या वेगवेगळ्या संकल्पनेतून साकार होत आहे. या संकल्पनेच्या मुळात 'महिला सक्षमीकरण' असून जगभर ही चळवळ जोरत फोफावत आहे. जागतिक पातळीवर मागासलेले राष्ट्र म्हणून बांगलादेशाची प्रतिमा असली तरी अशा देशात स्वयंसहाय्यता गटांचे मूळ दिसून येते. बांगला देशातील चितगाव विद्यापीठातील अर्थशास्त्र विषयाचे प्राध्यापक व जगप्रसिद्ध ग्रामीण बँकेचे प्रणेते आणि सन २००६ चे जागतिक शांतता नोबेल पुरस्काराचे मानकरी असणारे प्रा. डॉ. महमंद युनूस यांनी सर्वप्रथम स्वयंसहाय्यता गटाची मूहूर्तमेढ रोवली.

भारतातील स्वयंसहाय्यता गट :-

भारत देशामध्ये सन १९५१ पासून सामाजिक, आर्थिक व राजकीय विकास घडवून आणण्याचा प्रयत्न सुरू आहे. पंचवार्षिक योजनेत दारिद्र्य निर्मूलन योजना राबवून रोजगार निर्मितीवर भर दिल्याचे दिसून येते. यापूर्वी गरीबी निर्मूलनासाठी त्याचप्रमाणे महिला सक्षमीकरणासाठी लघुउद्योग, कुटिरेद्योग इत्यादीसारख्या अर्थसाहाय्य योजना राबविण्यात आल्या; परंतु या योजनांचा पुरेसा फायदा झाला असे दिसून येत नाही. अशा सर्व योजनांचे एकत्रिकरण करून १ एप्रिल १९९९ पासून 'स्वर्ण जयंती ग्राम रोजगार' योजनेतर्गत स्वयंसहाय्यता गटांना प्रोत्साहन देण्यास सुरुवात झाली. या गटांतर्गत दारिद्र्य रेपेखालील कुटुंबातील समासयना कर्ज व अनुदान योजना राबविण्यात आली. १ व्या पंचवार्षिक योजनेच्या काळात स्वयंसहाय्यता गट हे बचत संकल्पाचे व दारिद्र्यात खितपत असलेल्या सदस्यांना कर्जासाठी मदत करणारे प्रभावी साधन मानले जाऊ लागले. तसेच ग्रामीण व शहरी भागातील दारिद्र्य निर्मूलनाचा उत्तम कार्यक्रम म्हणून स्वयंसहाय्यता गटाकडे लोक आकर्षित झाले.

भारत देशात सर्वप्रथम १९८५ मध्ये 'म्हैसूर पुनर्निर्धारण आणि विकास एजन्सी' (मायराडा) (Mysore Resettlement and Development Agencies) :-

MYRADA) या संस्थेने स्वयंसहाय्यता बचत गटाची चळवळ सुरू केली. या संस्थेतर्गत 'पतव्यवस्थापन गट' सुरू केले. सन १९९२ मध्ये 'मं च्वपिब त्तंतंस दक त्तहपतपवनजनतंस ब्मकपज षवपंजपवद च्या साहाय्याने भारतामध्ये स्वयंसहाय्यता बचत गट राबविण्यात सुरुवात झाली. त्यानंतर १९९३ मध्ये रिझर्व्ह बँकेने त्यास कायदेशीर मान्यता दिली. या चळवळीमध्ये लक्षणीयरित्या महिलांचा सहभाग वाढत गेल्याने प्रादेशिकदृष्ट्या चळवळीचे स्वरूप बदलत गेले. आज भारतामध्ये महाराष्ट्र, राजस्थान, तामिळनाडू, केरळ ही राज्ये स्वयंसहाय्यता गटाच्या संदर्भात अग्रेसर आहेत.

नाबार्डने सन १९९२ मध्ये स्वयंसहाय्यता गटांना बँकेशी जोडण्याचा पथ दर्शक प्रकल्प सुरू केला. त्याचबरोबर स्वयंसहाय्यता गटांना रिझर्व्ह बँकेने वित्तासाठी मार्गदर्शक तत्त्वे लागू करून १९९६ मध्ये स्वयंसहाय्यता गटांना बँक संलग्नतासाठी बँकींग क्षेत्राचा प्राधान्यक्रम कर्जाच्या क्षेत्रात समावेश केला. त्यामुळे स्वयंसहाय्यता गटाच्या बँक संलग्नता संख्येत वाढझाली. भारतामध्ये वित्तीय संस्थाबरोबर स्वयंसेवी संस्थांचे स्वयंसहाय्यता गटाच्या सक्षमीकरणात फार मोठे योगदान आहे.

स्वयंसहाय्यता गटाच्या माध्यमातून महिला या आर्थिक व्यवहारामध्ये प्रत्यक्ष सहभाग घेत आहेत. त्याचबरोबर गटाच्या माध्यमातून कर्जव्यवहार करून त्या स्वयंसेवागारास सुरुवात करत आहेत. आज बऱ्याच महिलांनी स्वतःची रोजगार सुरू करून वेगवेगळ्या वस्तूंचे उत्पादन करून त्या आर्थिकदृष्ट्या सक्षम झाल्या आहेत. व्यवसायबरोबरच गटाच्या माध्यमातून व ५० टक्के महिला आरक्षणाच्या माध्यमातून त्या राजकारणामध्ये प्रत्यक्ष सहभाग घेत आहेत आणि राजकारणात नेतृत्व विकास वाढत आहे. महिला बचत गटाच्या माध्यमातून सामाजिक, आर्थिक, राजकीय व शैक्षणिक क्षेत्रात मोठ्या उत्साहाने सहभाग घेऊन नेतृत्व करत आहेत. एकूणच स्वयंसहाय्यता गटाच्या माध्यमातून महिलांच्या नेतृत्व विकासाचा चालना मिळत आहे. स्वयंसहाय्यता गटाच्या प्रसारात महाराष्ट्रात अन्नपूर्णा ग्रामीण महिला व बालक विकास मंडळ, चैतन्य संस्था यांचे योगदान उल्लेखनीय आहे. त्याचप्रमाणे १९९८ - ९९ पासून प्रत्येक वर्षी केंद्रीय अंदाजपत्रकात स्वयंसहाय्यता बचत गटाबाबत तरतूदी केल्या आहेत.

शैक्षणिक क्षेत्रात स्वयंसहाय्यता बचत गटाच्या अभ्यासक्रमाला विद्यापीठ पातळीवर मान्यता देण्यात आली आहे. अशा प्रकारे सहकाराची लहान प्रतिकृती म्हणून ही चळवळ भारतामध्ये वाढत आहे. १९९२ - ९३ मध्ये भारतात स्वयंसहाय्यता समूह स्थापन करण्यासाठी २५५ संस्था स्थापन झाल्या. सन २०१५ सालात भारतात सुमारे ५० लाखापेक्षा जास्त स्वयंसहाय्यता गट कार्यरत आहेत.

महाराष्ट्रातील स्वयंसहाय्यता गट :-

भारतामध्ये महाराष्ट्र राज्य हे पुरोगामी विचारांचे राज्य असून हे राज्य स्वयंसहाय्यता गटाला प्रथम प्राधान्य दिलेले राज्य आहे. बांगलादेशाच्या धर्तीवर महाराष्ट्रामध्ये सर्व जिल्ह्यात स्वयंसहाय्यता महिला गट सुरू केले आहेत. सन १९४७ मध्ये अमरावती जिल्ह्यात काही सासू सुनांनी एकत्र येवून २५ पैसे बचतीचा गट सुरू केला होता. महाराष्ट्रात १९७० च्या दरम्यान 'इलावेन भट' यांनी 'महिला व सूक्ष्म वित्तपुरवठा' या विषयाची मांडणी केली होती. तसेच गडचिरोली मधील वडसा तालुक्यात १९८४ - ८५ मध्ये बचत गट सुरू केले होते. परंतु १९८८ नंतर बचत गटांनी चळवळीचे रूप धारण केले आणि अनेक गावांमध्ये महिला बचत गटांची स्थापना केली.

आंतरराष्ट्रीय कृषी विकास निधीच्या साहाय्याने १९९४ मध्ये महाराष्ट्र केंद्र सरकारच्या मदतीने 'महाराष्ट्र ग्रामीण पतपुरवठा प्रकल्प' एक नमुना प्रकल्प म्हणून सुरू केला. या योजनेत महिला विकासाचा समावेश करून तो प्रकल्प राबविण्याची जबाबदारी महिला आर्थिक महामंडळाकडे दिली होती. याच कार्यक्रमांतर्गत महिला स्वयंसहाय्यता गट स्थापनेस सुरुवात झाली. महाराष्ट्रामध्ये महिलांच्या विकासासाठी व उन्नतीसाठी महिला मंडळे, रोजगार हमी मजूर संघटना, वन औषधी प्रशिक्षण इत्यादी वेगवेगळ्या माध्यमातून स्वयंसहाय्यता गट सुरू आहेत. या चळवळीत बँका व स्वयंसेवी संस्थांचे योगदान महत्त्वपूर्ण आहे. यामध्ये चैतन्य संस्थेनेही महिला सक्षमीकरणासाठी एक मोठे व्यासपीठ तयार केले आहे. ही संस्था महिलांच्या सर्वांगीण विकासासाठी सतत कार्यरत असते. कारण महाराष्ट्रामध्ये चैतन्याच्या पुढाकाराने स्वयंसेवी संस्थामार्फत 'चालना व्यासपीठ' प्रत्येक जिल्ह्यात सुरू केले आहे.

चालना व्यासपीठ हे महिला सक्षमीकरणासाठी व महिलांची आर्थिक, सामाजिक, राजकीय, शैक्षणिक व्यवसायाची उत्तरी करण्यासाठीचे एक व्यासपीठ तयार करून या व्यासपीठाच्या माध्यमातून महिलांच्या नेतृत्व विकासासाठी चालना देण्याचे कार्य सतत सुरू आहे. स्वयंसहाय्यता गटांना सक्षम बनविण्यासाठी 'चालना' मार्फत स्वयंसेवक प्रकल्प सुरू आहे. या संस्थेचे प्रत्येक जिल्ह्यात विभागीय कार्यालय असून प्रत्येक महिन्याला सभा घेण्यात येते. चालनाद्वारे स्वयंसहाय्यता गट चळवळीला योग्य दिशा देण्याचे, महिलांच्या सक्षमता वाढीसाठी चांगल्याप्रकारे प्रभावी प्रशिक्षण देण्याचे काम सुरू आहे. त्यामुळेच महाराष्ट्रात सर्व ठिकाणी स्वयंसहाय्यता समूह चळवळ वाढीस लागलेली आहे. महाराष्ट्रात जून २०१५ सालात सुमारे ३ लाख महिला स्वयंसहाय्यता समूह कार्यरत असून त्यातील सुमारे निम्मे बचत गट बँकांशी संलग्नीत आहेत. महाराष्ट्रात या चळवळीमध्ये ४३७० बँक शाखा आहेत. चंद्रपूर जिल्हा हा स्वयंसहाय्यता वचत गटांच्या चळवळीत प्रथम क्रमांकावर आहे. महाराष्ट्रातील सर्वच जिल्ह्यांमध्ये या गटांची व्याप्ती आहे.

निष्कर्ष :-

१. सुक्ष्म वित्त पुरवठा चळवळीमुळे देशातील महिलांची आर्थिक सुबत्ता वाढीस लागली असून त्या सुक्ष्म आणि लघु उद्योगाकडे वळू लागले आहेत.

२. सुक्ष्म वित्त पुरवठा चळवळीमुळे देशातील महिला स्थानिक स्वराज्य संस्था आणि सामाजिक संस्था यांच्यात नेतृत्व करू लागले आहेत.

३. सुक्ष्म वित्त पुरवठा चळवळीमुळे देशातील ग्रामीण समाजाचा राहणीमानाचा दर्जा उंचावला असून शैक्षणिक जाणिवेचा वाढू लागल्या आहेत.

४. सुक्ष्म वित्त पुरवठा चळवळीमुळे देशातील नागरी आणि ग्रामीण समाजात आरोग्य आणि दारिद्र्य निर्मूलन याबाबत सजगता निर्माण होत आहे.

संदर्भ :-

१. बँक गरिबांच्या दारात - महमद युनुस
२. सुक्ष्म वित्त पुरवठा - महमद युनुस
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४. स्त्री और समाज - प्रदिप पंत
५. महिला विकास व राजकीय योजना - संगीता शर्मा

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## संसदीय कामकाजाचे अवमूल्यन

प्रा. कल्पना निंबार्ते

प्रगती महिला महाविद्यालय, भंडारा

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प्रस्तावना :

स्वातंत्र्यानंतर भारतात लोकशाहीचा स्वोकार करण्यात आला. लोकशाहीत लोकांनी आपले प्रतिनिधी निवडून घ्यावे व या प्रतिनिधींनी जनतेचे हित डोळ्यासमोर ठेऊन राज्यकारभार करावा आणि जनतेच्या प्रश्नांची सोडवणूक करावी अशी अपेक्षा असते. लोकप्रतिनिधींना जनतेचे प्रश्न मांडता यावे याकरिता केंद्रस्तरीय संसद व राज्यस्तरीय विधिमंडळाची निर्मिती करण्यात आली आहे. लोकप्रतिनिधींनी जनहीताचे, देशहीताचे कायदे करावे, जनतेचे प्रश्न सभागृहात मांडावे, जनतेच्या प्रश्नावर चर्चा करावी व जनतेचे प्रश्न सोडविण्यासाठी प्रयत्न करावे अशी संविधाननिर्मात्यांची रास्त अपेक्षा होती व लोकही याच अपेक्षेने लोकप्रतिनिधींना निवडून देत असतात. परंतु अलीकडच्या काही वर्षात गडबड, गोंधळ, गदारोळ, बहिष्कार, यामुळे सभागृहाचे कामकाज बंद पाडल्या जाते व दिवसेंदिवस या प्रकारात वाढ होताना दिसत आहे. त्यामुळे सभागृहात जेवढ्या प्रमाणात काम होणे अपेक्षित आहे ते होत नाही मग ते केंद्र असो की राज्य दोन्ही पातळींवर आनंदीआनंद दिसतो. परिणामी जनतेचे प्रश्न तसेच कायम राहतात.

जनतेचे प्रश्न सभागृहात मांडता यावेत याकरिता संविधानाने लोकप्रतिनिधींना अनेक संसदीय आयुधे बहाल केली आहेत. त्यांना निर्भयपणे काम करता यावे याकरिता अनेक सवलती व विशेषाधिकार सुद्धा देण्यात आले आहेत. लोकप्रतिनिधींना दिलेल्या संसदीय आयुधांमध्ये प्रश्नोत्तराचा तास, अविश्वास प्रस्ताव, लक्षवेधी सूचना, अर्ध्या तासाची चर्चा, विधेयकावरील चर्चा, ठराव, अर्थसंकल्पीय चर्चा, हक्कभंग प्रस्ताव,

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## 26. Mobile Phone Dependency and Anxiety among College Students

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**Abstract**  
This study aims at find out the relationship between Anxiety and the Mobile phone dependency. The sample of the study consisted of 76 undergraduate students from S. M. college Murgul, affiliated to Shivaji University Kolhapur, Maharashtra. The Sirkha's Comprehensive Anxiety Test (S C A T) Hindi version and The test of Mobile phone Dependency (TRMD) by Chahiz M. (2012) was used. After analysing the data, it is revealed that there is significant positive relationship.  $678 (r = .67, n = 76, p < .001)$  exists between mobile phone dependency and anxiety among college students.

**Key Words:** Mobile Phone Dependency, Anxiety.

**Introduction**  
There is a tremendous revolution taken place in 21<sup>st</sup> century in information and communication technology. Whatever available on computers earlier that is easily available on the tiny device called mobile phone or cell phone today. Technology, over the years has developed acquiring every corner of human life. Same is the case with mobile phones, they are becoming smaller and smaller day by day. Now days this device is called smartphone as this device is not only a communicating device but also a true companion of human being. Mobile phone has become a tool of many things such as sending and receiving S.M.S., e-mails, searching on web, online shopping, and thousands of songs and books, watching TV and Videos, moreover a mobile phone is a device of online banking.

The misuse of the mobile phone cannot be neglected. They are used while driving a vehicle which causes accidents. Many youngsters use mobile phones excessively which not only hampers their career but also disturbs their mentality. Overuse of mobile phones can lead to physiological and psychological health problems. Overuse of mobile phones can lead to members, can give a rise to social relationship problems. The young generation is wasting their valuable time on unnecessary mobile use. It is a clear loss of nation also. According to world health organization "excessive mobile phone use may causes a long-term health risk." Another health organization "excessive mobile phone use may causes a long-term health risk." Another

side effect of mobile phone is decreasing face to face communication and increasing of cybercrime.

Why some people more likely to become addicted to their smartphones than others? Are personality types determine the smartphone addiction to answer this question the research has been carried out. There is a study demonstrating that internet-addicted teenagers get higher scores in scale N (neuroticism) and P (Psychoticism) in comparison with the control group and they have specific personality characteristics. Eg. they show anger, depression, anxiety, impulsivity and other negative emotions and behavior patterns seek stimulations and receive less supports in actual lives in terms of neuroticism. With respect of psychotism they are less adaptive to the outside world with few concerns on other persons. Only in the virtual world of internet can find their confidence. (Kang, 2007) introvert type personality and lower self-esteem is related with the internet addiction among women (Framburger & Arzi, 2000). In the study Kubey, Levin and Barrows found that introvert people having problems in interpersonal relationship do prefer using the internet and any substitute real and face to face relations for cyber communication (Kubey, Levin & Barrows, 2001).

"Anxiety is an emotional and/or physiological response to known and/or unknown causes that may range from a normal reaction to extreme dysfunction (indicative of an anxiety disorder), affect decision-making and adherence to treatment, and impair functioning and/or affect quality of life." American Psychiatric Association (APA), 2000. Pearson, C., & Munishi, Z. (2016), conducted a study collecting information from 640 smartphone users between the ages of 13 and 69. And found that those who live with illnesses such as anxiety or depression, or those who have family problems to an extent that they are "emotionally unstable," are more dependent on the devices. Antler Entenmann, J., Inai, D (2017) conducted a cross sectional study and concluded that Several independent positive predictors of smartphone addiction emerged including depression and anxiety. The present study is an attempt to reveal the relationship between anxiety and mobile phone dependency.

**Objectives**

- 1) To measure the mobile phone dependency among college students.
- 2) To study the relationship between mobile phone dependency and Anxiety among college students.

**Statement of the Problem**

"To Study the relationship between mobile phone dependencies of students with their anxiety?"

**Hypothesis**

- 1) There is a Positive relationship between mobile phone dependency and anxiety among college students

**Research Variables**

- 1) Mobile phone dependency
- 2) Anxiety

**Research Design**

In this study an attempt has been made to find out the relation between mobile phone dependency and anxiety among college students. It is a survey research and a correlation study.

**Sample**

The sample of the study consisted of 76 undergraduate college students from Sardarshikru Mandlik College, Murgud Dist. Kolhapur, Maharashtra. It consists 45 male and 31 female students.

**Tools**

- 1) The Test of Mobile Phone Dependence (TMFD) By Chaitin, M. (2012)

The items included in this instrument were developed based on criteria contained in the Diagnostic and Statistical Manual for Mental Disorders-Fourth Edition-Text Revision (DSM-4-TR; American Psychiatric Association, 2000) for dependence disorder. The questionnaire consisted of 22 items and had high internal consistency validity (Cronbach's alpha = .94). TMFD showed strong and statistically significant correlations with the MIDQ. This is a reliable and valid tool for measuring mobile phone dependence.

- 2) Spilka's Comprehensive Anxiety Test (S-CAT) Hindi version.

Constructed by A.K.P. Spilka (Rajpur M.P.) and L.N.K. Sinha (Patna) scale and approved by National Psychological Corporation, Agre. Scale comprises of 90 questions, which are related to the personality of the individual. The answers were taken by 'Yes' or 'No' responses. The 'yes' response indicates the proneness for anxiety. The total score obtained in the scale may vary between 0 - 90. The obtained raw scores are converted into percentiles separately for males and females interpretation is carried out. The test retest reliability of the test is 0.85 and reliability coefficient is 0.92, and the validity is 0.62 significant beyond .001 level of significance.

**Analysis and Interpretation of Data**

The purpose of the study was to determine the relationship between mobile phone dependency and anxiety among college students. Pearson Correlational method is used for determining the relation between mobile phone dependency and Anxiety.

Table No 1: Table no 1 shows the correlation between mobile phone dependency and Anxiety among college students.

Correlations		S-CAT	TMFD
SCAT	Pearson Correlation	1	.678**
	Sig. (2-tailed)		.000
	N	76	76
TMFD	Pearson Correlation	.678**	1
	Sig. (2-tailed)	.000	
	N	76	76

\*\* . Correlation is significant at the 0.01 level (2-tailed).

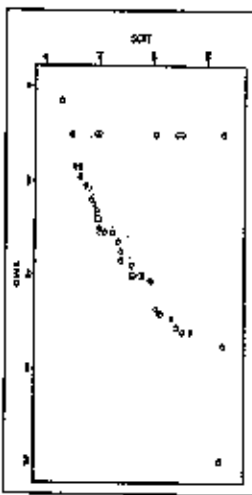


Table no 1 shows the correlation between mobile phone dependency and anxiety among college students. For this analysis Pearson correlation method was used. From the obtained value in table no 1 show the correlation score between mobile phone dependency and Anxiety is .678 ( $r = .678$ ,  $n = 76$ ,  $P < .001$ ) and it is significant at 0.01 level (2-tailed). This specifies that the correlation between mobile phone dependency and High Anxiety is positive. As per the norms of anxiety inventory Low score indicates Lower anxiety and High score indicates the Higher anxiety. It shows that Higher the level of Anxiety greater the mobile phone dependency. So the hypothesis "There is a Positive relationship between mobile phone dependency and anxiety among college students" is accepted here.

**Conclusion**

After analysing the data, it is revealed that there is significant positive relationship ( $r = .678$ ,  $n = 76$ ,  $p < .001$ ) exists between mobile phone dependency and anxiety among college students. The people with high anxiety show impaired mental health and some neurotic tendencies also displays boredom, lack of interest, feeling of rejection, and other negative emotions, impulsiveness, phobic tendencies and depression. Anxious people try to find situations. So, only in the simulated world of mobile phone can find their self-assurance.

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## 27. Foreign Direct Investment in Indian Retail Sector - Problems and Prospects

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### Abstract

Foreign Direct Investment (FDI) plays a very important role in the development of the nation. Sometimes domestically available capital is inadequate for the purpose of overall development of the country. Foreign capital is seen as a way of filling in gaps between domestic savings and investment. India can attract much larger foreign investments than it has done in the past. Indian government promotes FDI in retail sector by providing up to 51% for single brand segment and 100% in wholesale segment. It is given an opportunity for the global retail giants to enter India. The present study has focused on the problems and prospects of FDI in Indian retail sector in multibrand segment which aims to give a brief idea about the impact of foreign investments in retail sectors.

### Introduction

Foreign direct investment is the investment of foreign assets into domestic structures, equipment and organizations. It does not include foreign investment into the stock markets. Foreign direct investment is thought to be more useful to a country than the investments in the equity of its companies because equity investments are potentially "hot Money" which can leave at the first sign of trouble, whereas FDI is durable and generally useful whether things go well or badly. Foreign investment plays a significant role in development of any economy as like India. Many countries provide a many incentives for attracting the foreign direct investment. Need of FDI depends on savings and investment are in any country. Foreign direct investment acts as a bridge to fulfill the gap between investment and saving.

### What is FDI?

According to the International Monetary Fund, foreign direct investment, commonly known as FDI, "...refers to an investment made to acquire lasting or long-term interest in enterprises operating outside of the economy of the investor." The investment is direct because

the investor, which could be a foreign person, company or group of entities, is seeking to control, manage, or have significant influence over the foreign enterprise. Direct investment is assumed to have occurred when an investor has acquired 10% or more of the voting power of a firm located in a foreign economy. FDI is a major source of external finance which means that countries with limited amounts of capital can receive finance beyond national borders from wealthier countries. Exports and FDI have been the two key ingredients in China's rapid economic growth. According to the World Bank, FDI and small business growth are the two critical elements in developing the private sector in lower-income economies and reducing poverty.

### **Research Methodology**

This research paper is based on information collected from various secondary sources, research articles, website, journals, and data available online and various books etc.

### **Retailing in India**

Trade or retailing is the single largest component of the services sector in terms of contribution to GDP. Its massive share of 10-11% is double the figure of the next largest broad economic activity in the services sector. Retailing is the largest private sector in India and second to agriculture in employment. After farming, retailing is India's major occupation. The retail industry is divided into organized and unorganized sectors.

### **Organized Retailing**

Organized retailing refers to trading activities undertaken by licensed retailers, that is, those who are registered for sales tax, income tax etc. These include the corporate-backed hypermarkets and retail chains, and also the privately owned large retail businesses. Modern format retailers which include Supermarkets like Foodworld, Big Bazaar, Departmental stores. Some of the biggest Indian corporate houses like the Future group, Raheja group, Reliance, TATA's, Aditya Birla Group etc. have made massive investments in India's organized retail business.

### **Unorganized Retailing**

On the other hand, refers to the traditional formats of low-cost retailing, for example, the local kirana shops, owner manned general stores, convenience stores, hand cart and pavement vendors, etc. Unorganized retailing is by far the prevalent form of trade in India- constituting 95% of the trade, while organized trade accounts only for the remaining 5%. Organized retail trade employs roughly 0.5 million people and unorganized 39.5 million. With India's growing



per capita income and a rising middle class, the retail sector has the potential to be the real growth engine of the country's economy. While demand for a superior shopping experience is evident in the metropolitan cities. As part of its retail transformation, India has seen substantial increase in mall space in recent years. Over the past decade, such cities as Delhi, Mumbai and Bangalore have shown prominent growth in retail stock, while Hyderabad, Pune Chennai Kolkata and many other tier III towns are rapidly emerging as the retail growth corridors of the next decade.

### Determinants of FDI

The determinant varies from one country to another due to their unique characteristics and opportunities for the potential investor. In specific the determinants of FDI in India re-

1. **Stable policies:** India stable economic and socio policies have attracted investors across border. Investors prefer countries which stable economic policies. If the government makes changes in policies which will have effect on the business. The business requires a lot of funds to be deployed and any change in policy against the investor will have a negative effect.
2. **Economic factors:** Different economic factors encourage inward FDI. These include interest on loans, tax breaks, grants, subsidies and the removal of restrictions and limitation. The government of India has given many tax exemption and subsidies to the foreign investors who would help in developing the economy.
3. **Availability of Cheap labor:** The availability of low cost and skilled labor has been major cause of FDI in countries like china and India. Low cost labor availability of cheap raw materials enables foreign investor to minimize cost of production and thereby increase profits.
4. **Basic Infrastructure:** India though is a developing country, it has developed special economic zone where there have focused to build required infrastructure such a roads, effective transportation and registered carrier departure worldwide, information and communication network/ technology, powers, financial institutions and legal system and other amenities which are must for the success of the business.
5. **Availability of natural resources:** As we that India has large volume of natural resources such as coal, iron ore, natural gas etc. If natural resources are available they can be used in production process or for extraction of mines by the foreign investors.

## Problems of FDI in Indian Retail Sector

### 1. Adverse Impact on the employment

In the absence of any substantial improvement in the employment generating capacity of the manufacturing industries in our country, entry of foreign capital in the retail sector is likely to play havoc with the livelihood of millions. Let alone the average Indian retailer in the unorganized sector, no Indian retailer in the organized sector will be able to meet the onslaught from a firm such as Wal-Mart when it comes in full swing. With its incredibly deep pockets Wal-Mart will be able to sustain losses for many years till its immediate competition is wiped out. This is a normal predatory strategy used by large players to drive out small and dispersed competition. This entails job losses by the millions. A back-of-the-envelope calculation can substantiate the point. If we take the case of India, it has 35 towns each with a population over 1 million.

### 2. Threat on Organized retail Players

Entry of global players would increase internal rivalry among the players than promoting business of overall industry. Their economies of scale will allow them to reduce their margin to provide value for money products in the beginning to grab the market share which is not possible for domestic players to reduce in comparison to global players because of huge investment. Majority of the Indian players have not attained even break-even point as organized retail is still at the nascent stage in India.

### 3. Huge Spread of Retail Chain Stores

Financially strong giants will spread their function at multiple locations to cater to maximum markets with full fledged infrastructure which is not possible for domestic player to cater.

### 4. Monopoly in the Customer Market

Foreign players may create monopoly by providing products at discounted rates in the beginning to grab the market share by displacing domestic giants and after getting good market or monopoly in the market may create of global giants to exploit the customers by inducing price hike and customers would not get any option than to purchase at the available prices.

### 5. Distortion of Urban Development and Culture

The promotion of large retail stores with huge retail space also fosters a different kind of urban development than what we have followed in India till date. Large shopping malls with all known retail chains with their showrooms as a part of urban development is familiar in the US

where the consumers live in suburbs, drives long distances for his/her shopping and lives in a community that hardly knows each other. The problem with this model is that it neglects the simple Indian reality where most households do not have cars and need local markets.

### Prospects of FDI in Indian retail Sector

#### 1. It will Improve Competition and Bring Prices Down

Retail trade in India is fragmented, unorganized, un-networked, inefficient and individually small. An all too visible manifestation of the inefficiencies is the huge disparity between the price which the producer gets and the price which the consumer pays-sometimes as high as 10-20 times. Clearly, what is needed is an efficient supply chain backed by improved infrastructure, cold storages, packing and transportation. The traditional system of distribution, ending with the mom and pop or the street-side vegetable seller, is just not capable of creating it.

#### 2. Investing in Technology and Better Supply Chain Management

The cold storage chains set up by international retailers will solve the perennial problem of wastages. As much as 40 % of India's fruits and vegetables rot due to lack of processing facilities. The foreign retail giant houses like Wal-Mart and Carrefour can bring better managerial practices and IT friendly techniques to cut wastages and set up integrated supply chains to gradually replace the present disorganized and fragmented retail market.

#### 3. Controlling Inflation

Industry trends for retail sector indicate that organized retailing has major impact in controlling inflation because large organized retailers are able to buy directly from producers at most competitive prices.

#### 4. Manpower and Skill Development

By allowing market intelligent and best management practices of corporations such as Wal-Mart, /Carrefour, etc. to enter India the know-how and professionalism of Indian employees shall increase. Also there shall be a greater managerial talent inflow from other countries which add to transfer of knowledge and technical know-how.

#### 5. Increase in Employment Levels

Employment shall be generated at various levels and across the entire value chain. Retailing industry doesn't need very high level skill sets. Graduates and school pass outs shall be suitable for the jobs and this is a major unemployed demographic group. It is projected that job

generation will be similar to that of the ITES industry. More employment generation shall lead to an increase in the tax-paying population.

#### 6. Tourism development

The Singapore and Dubai shopping festivals were examples of the possibilities for improving tourism development due to retail industry.

#### Conclusion

The entry of FDI in the retail sector is inevitable. But with the instruments of public policy in its hands, the government can create conditions that slow down their entry. The Government can try to ensure that the domestic and foreign players are approximately on an equal footing and that the domestic traders are not at an especial disadvantage. While it is true that some dislocation of traditional retailers will be felt, the government must ensure that retail does not remain concentrated in few foreign hands.

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## GEOGRAPHY

खिद्रापूर एक दुर्लक्षीत पर्यटन स्थळ: एक चिकित्सक  
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प्रा. दादासाहेब आप्पासाहेब सरदेसाई  
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## गोशवारा

आज पर्यटन हा जगातील सर्वात मोठा आणि वेगाने विकसित होणारा व्यवसाय आहे. जगामध्ये पर्यटनाच्या दृष्टीने नैसर्गिक सौंदर्य लाभलेल्या ठिकाणासोबतच सांस्कृतिक आणि ऐतिहासिक वारसा लाभलेली ठिकाणे देखील पर्यटकांना ना आकर्षण घेत आहेत. पर्यटन हा फक्त आर्थिक व्यवसाय नसून यामधून इतिहास, निसर्ग, संस्कृती आणि परंपरा यांना एकत्रित आणून लोकांच्या जीवनात मानसिक स्वास्थ्य व आनंद देणारा व्यवसाय आहे. आजच्या आधुनिक धावपळीच्या जीवनात पर्यटनाचे महत्त्व दिवसेंदिवस अधिकच वाढत चालेले आहे.

खिद्रापूर हे कोल्हापूर जिल्ह्यातील महत्त्वाचे सांस्कृतिक व ऐतिहासिक वारसा लाभलेले ठिकाण आहे. शिरोळ तालुक्यात कृष्णा नदीच्या काठावर वास्तुशिल्प शैलीचा उत्कृष्ट नमुना असलेले व महाराष्ट्राचे खजूराहो म्हणून ओळखले जाणारे ठिकाण म्हणजे खिद्रापूर होय. खिद्रापूर येथे अकराव्या शतकात बांधलेले व उत्कृष्ट शिल्पशैली लाभलेले कोपेश्वराचे द्रविड शैलीचे मंदिर आहे. परंतु पर्यटन विकासाच्या दृष्टीने विचार करता हे दुर्लक्षित राहिले आहे.

प्रस्तुत शोध निबंधात खिद्रापूर हे पर्यटन विकासाच्या दृष्टीने दुर्लक्षित का राहिले. या ठिकाणाच्या पर्यटन विकासाच्या दृष्टीने कसा विकास करता येईल व येथे पर्यटन विकासाकरीता संभाव्य कोणत्या गोष्टी उपलब्ध आहेत याचा शोध घेण्याचा प्रयत्न केला आहे.

## प्रस्तावना :

आज पर्यटन हा जगातील सर्वात मोठा आणि वेगाने विकसित होणारा व्यवसाय असून स्थूल राष्ट्रीय उत्पन्न व रोजगार निर्मितीच्या संधी या दृष्टीने त्याचे महत्त्व दिवसेंदिवस वाढत आहे. जगामध्ये पर्यटनाच्या दृष्टीने नैसर्गिक सौंदर्य ठिकाणावरोबरच सांस्कृतिक आणि ऐतिहासिक वारसा लाभलेली ठिकाणे देखील पर्यटकांना आकर्षण घेत आहेत. पर्यटन हा फक्त आर्थिक



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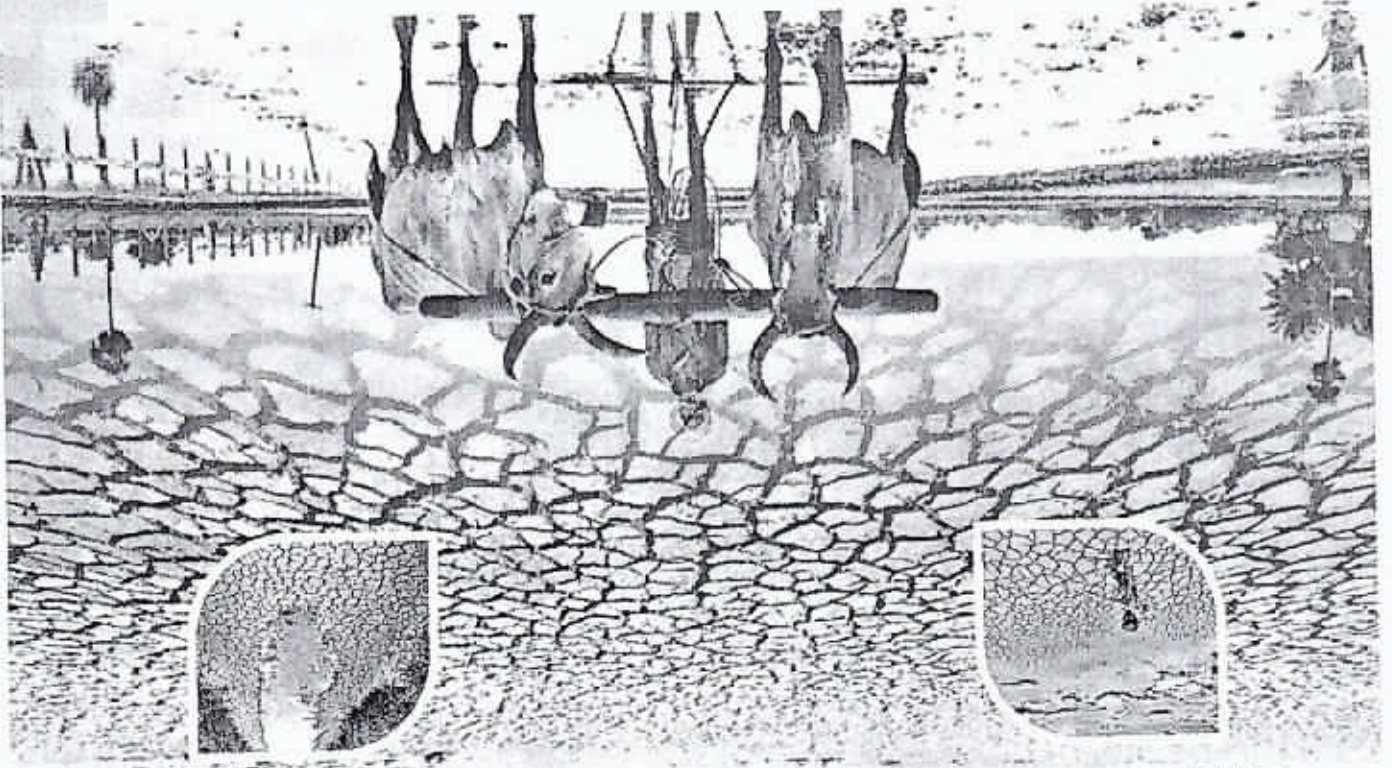
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दशा : समस्या व आंदोलने

# PLIGHT OF INDIAN FARMERS : ISSUES AND CHALLENGES

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Rural indebtedness has always been a major social and economic issue in India. Indebtedness has been acknowledged as one of the most infamous obstacles in the way of rural prosperity. It is cancerous, self-perpetuating, malignant and maleficent. Despite the tremendous expansion of the banking network and the growth of institutional credit for agriculture, the severity of agricultural indebtedness persists. It abates socioeconomic production, abashes social psyche, aggravates inequalities in the distribution of socioeconomic opportunities and benefits, arrests social progress and misdirects social efforts. Within the given institutional structure of the Indian society, it is felt that a cure for indebtedness is extremely difficult, if not impossible. It is so because poverty, coupled with unequal distribution of economic resources, breeds indebtedness, which in turn, consolidates the causes of poverty and distributional injustice. This vicious circle can, of course, be broken, but it requires a strong social will and a manifestation thereof in determined efforts to eradicate the problem of rural poverty and indebtedness. There is a pressing need for identification of the weaker links of the said causal chain that makes the vicious circle. A prudent strategy to break the circle would

expressed that 'The Indian farmers born in debts, lives in debts and dies in debts' 1928, was created in British India to examine and report on the conditions of the farmers in the villages and the agricultural wage labourers. The Royal commission on agriculture in India which includes inability of our economic system to reach to the needy farmers, landless people in Rural indebtedness is an indicator of the weak financial infrastructure of over country,

#### Rural Indebtedness:

accumulating, he becomes indebted. paying off his debt. When borrower fails to repay the loan in time and the loan goes or when he spends his income for unproductive purposes and does not save for the purpose of indebtedness arises when the income of the farmer is not sufficient to repay the debt incurred borrowing particularly when the funds are required for agricultural operations, but Rural debt and rural borrowing indicate two different things. There is nothing wrong in to the problem of rural indebtedness.

poor farmers and wage labourers etc. when are unable to repay a loan and accumulate it give rise economy. Indebtedness means an obligation to pay money to another party. In rural India the Rural indebtedness is one of the biggest and most serious problems of rural Indian

#### Introduction

Rural indebtedness is one of the most serious problems of rural Indian economy. Indebtedness has been acknowledged as one of the most infamous obstacles in the way of rural prosperity. It is cancerous, self-perpetuating, malignant and maleficent. Despite the tremendous expansion of the banking network and the growth of institutional credit for agriculture, the severity of agricultural indebtedness persists. It abates socioeconomic production, abashes social psyche, aggravates inequalities in the distribution of socioeconomic opportunities and benefits, arrests social progress and misdirects social efforts. Hence researcher has tried to study the incidence of rural indebtedness.

Key words: Incidence, Indebtedness, Rural households,

#### Abstract:

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## RURAL INDEBTEDNESS IN INDIA

attack these weaker links. The task of identification of the weaker links necessitates social research to be carried out. We must note that the problem of rural indebtedness is not sociological, economic or political problem in isolation; it is a serious and crucial problem that its roots in the social, political and economic texture of the society.

The reasons for indebtedness amongst farmers are many and one of the most important reasons is that farmers are not getting enough remuneration for their produce. This could be possible because of a sharp deceleration in the growth of prices of many agricultural commodities and increase in the cost of cultivation after the introduction of reforms. The uncertainty of weather as well as dependence on borrowed credit from an informal moneylender is also another reason to add on. A direct outcome of the squeeze in farm incomes and dwindling employment opportunities has been a phenomenal rise in the level of indebtedness of the farmers.

**Incidence of Indebtedness:**

The number of those under debt is very large indeed. According to some surveys (All India credit survey 1951-52 and All India debt and investment survey 1961-62) as many as 67 to 69 per cent of the farming households were under debt, during the period between 1950's and 1960's of the non farming households as many as 52 per cent were under debt. Another estimate (National Sample Survey) puts the number of rural households burdened with debt at 36 percent in 1953-54 and 54 percent in 1960-61. Despite differences in these estimates, it is obvious that the proportion of rural households, largely farmers is very high. The following Table No.7.1 shows the average amount of debt of rural households in India.

**Table No. 1**

**Average Amount of Debt of Rural Households in India**

Years	Farmers Debt (Rs. in Crores)
1961	1,670 (100)
1971	3,374(202)
1981	5,737(170)
1991	17,668(308)
2002	81,709(462)
2013	2,92,472(358)

Source: Various issues of Debt and Investment Survey, NSSO Reports of India  
 Note: Figures in brackets shows indices with 1961 as the base.

Table shows average amount of debt of farmer households and proportion of indebted households in India, since 1961 to 2013.

It shows that farmers' debt in India is successively increased as Rs.1,670, Rs.3,374, Rs.5,737, Rs.17,668, Rs.81,709 and Rs.2,92,472 crores since 1961 to 2013.

**Incidence of Indebtedness in India:**

The Incidence of indebtedness of all rural households in major states in India, since 1971 to 2013 is shown in the following table.

**Table No.2**

**Incidence of Indebtedness of All Rural Households in Major States in India**

Sr. No.	States	Incidence of Indebtedness (%)			
		1971	1981	1991	2002
1	Andhra Pradesh	48	26.5	34.6	42.3
2	Assam	27	4.8	6.2	7.5
3	Bihar	42	13.2	16.2	21.8
4	Gujarat	47	18.5	16.5	28.1
					26.0

Table No.2 shows that Incidence of Indebtedness at all India level in 1991 has increased over 1981 estimate in the rural India, from 20.0 percent to 23.4 percent. However, the 1991 estimate is still far lower than the 1971 estimate of 43 percent. States like Andhra Pradesh, Kerala, Tamil Nadu and Rajasthan continue to be among the most indebted ones while Assam and Haryana among least indebted in 1991 also. After the globalization, from 1991 the IOI of rural agricultural households increased very significantly in the year 2002, 26.5 percent rural households were indebted and it increased up to 31.4 percent in 2013.

Among the states in rural India, in 2013, the highest incidence of indebtedness is noticed in Telangana (59.1%) followed by Andhra Pradesh (54.1%), Kerala (49.5%), Karnataka (46.4%), Tamil Nadu (39.7%), Rajasthan (37%), Maharashtra (31.3%), Assam (10.1%) and Jammu and Kashmir (12.7%) are found to report very low incidence of indebtedness in 2013.

In the Maharashtra State incidence of indebtedness was 46 percent in 1971 and remain same (22.4%) in 1981 and 1991. But after the globalization incidence of indebtedness is increased by 27.5 percent in 2002 to 31.3 percent in 2013.

It means that big states shows higher indebtedness and small states show lower indebtedness. In India the incidence of indebtedness of rural households is continuously increased from 20.0 percent to 31.4 percent since 1981 to 2013.

There are many reasons of rural indebtedness; some are uncertain monsoon, high costs of agricultural inputs, low income of farmers, poverty, lack of education, inherited debts, unproductive expenditure of debt, poor financial inclusion, faulty money lending system, exploitation by moneylenders etc.

Remedial measures:  
Following are the few remedial measures to control farmers' indebtedness-  
a) Debts that are so excessive and standing are since a long time should be settled.  
b) Cancelling all the debt paid to the moneylenders and landlords.  
c) The farmers' income should increase hence the farmers could meet their unproductive expenses and are not forced to take loan.  
d) Information regarding the laws and their implementation should be given to the farmers so that farmers do not get into the clutches of the landlords and moneylenders.

Sources: 1) Various Issues of Households Assets and Liabilities, Debt and Investment Survey, NSSO Reports of India.

	All India	43	20.0	23.4	26.5	31.4
20	Telangana	--	--	--	--	59.1
19	Jharkhand	--	--	12.0	18.5	
18	Chhattisgarh	--	--	19.8	13.9	
17	West Bengal	37	18.2	26.3	23.6	
16	Uttar Pradesh	38	17.7	18.9	23.4	29.6
15	Tamil Nadu	49	28.7	29.6	31.3	39.7
14	Rajasthan	57	24.7	30.2	33.8	37.4
13	Punjab	54	19.5	25.1	25.7	33.1
12	Orissa	37	20.4	23.3	26.4	26.7
11	Maharashtra	46	22.8	22.4	27.5	31.3
10	Madhya Pradesh	42	20.6	20.8	26.1	24.7
9	Kerala	34	28.5	30.7	39.4	49.5
8	Karnataka	50	24.0	28.1	31.3	46.4
7	Jammu & Kashmir	48	8.9	14.0	3.6	12.7
6	Himachal Pradesh	37	12.3	21.5	15.3	26.0
5	Haryana	35	10.6	27.7	27.3	23.9

e) Farmers should avoid borrowings for unproductive purpose e.g. marriages, deaths, religious and social festivals or functions etc. through proper schemes.

**Conclusion:** The problem of Farmers indebtedness in India it has been most serious issue for rural economy of India. Rural indebtedness is an indicator of the weak financial infrastructure of over country. After the globalization, from 1991 the incidence of indebtedness of rural agricultural households increased very significantly and big states shows higher indebtedness in the country. Hence, there is need the government can appoint an expert group to make estimate and analyze causes and suggests remedial measures to prevent rural indebtedness.

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## 10. Need of Second Green Revolution

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### Abstract

The main aim of this paper is to study the causes and advantages of first green revolution and need for a second green revolution in Indian agriculture. Only 17 percent land is irrigated in the first five year plan. India was faced by floods and cyclones. People suffered from hunger and starvation. The demand for food was much more than the production which called for the first green revolution. Then the first green revolution was launched to make sure the food security as there was severe lack of food in the country which increases to the agriculture sector. In the first green revolution India's Foodgrains production increased from 81.0 million tonnes in third plan to 237.4 million tonnes in the eleventh plan. But more recently, it has been felt that high-yielding varieties have reached an area of stability and the scope for future increase in production appears to be very limited. The seed-water-fertilizer technology has probably exhausted its potential and is now at a point of second green revolution.

**Key words:** Green Revolution, Food grain production, High Yield Variety, Sustainable, Introduction

Green Revolution initiated in the 1960s centered around the use of semi-dwarf high yield varieties responsive to irrigation and chemical fertilizers yielded good results in giving a big boost to the production of wheat in the first stage and production of rice in the next stage. But more recently, it has been felt that high-yielding varieties have reached an area of stability and the scope for future increase in production appears to be very limited. In other words, The seed-water-fertilizer technology has probably exhausted its potential and is now at a point of diminishing returns.

Despite dominance of agriculture, famines, crop, failure, shortages of food have been visiting India causing fam. Hence per capita availability of food as well as its security is needed to be obtained through second green revolution.

The period after 1966 saw substantial increase in food grain production especially wheat production. HYVP depended for its success especially on the availability of proper irrigation



facilities and various other inputs. On account of this season, it is said that the new agricultural strategy led to an increase in inter-regional and interpersonal inequalities.

**Increase in Production and Productivity**

As a result of new agricultural strategy, Foodgrains production increased substantially from 81.0 million tonnes in third plan to 237.4 million tonnes in the eleventh plan. In 2012-13 the production of Foodgrains increased further to 257.1 million tonnes. According to second advance estimates for 2013-14, production of Foodgrains in 2013-14 is estimated to have touched the record of 263.2 million tonnes.

HVP was restricted to only five crops like wheat, rice, Jowar, Bajara and maize. Therefore non-foodgrains were excluded from the field of the new strategy. As far as Foodgrains are concerned, wheat seems to have made rapid strides with its production increased from 11.1 million tonnes in third plan to 84.4 million tonnes in eleventh plan. The overall contribution of wheat to total Foodgrains has increased from 13 percent to 36.3 percent in the period of 1950-51 to 2013-14. While the yield per hectare of all food grains which was 710 kgs in 1960-61 to increase to 2125 kgs in 2012-13. It is on account of these reasons that wheat has remained the mainstay of the green revolution over the years.

Table No.1: All India compound growth rates of production and yield of some crops, 1949-50 to 2012-13

Crops	Pre-green revolution period 1949-50 to 1964-65		1967-68 to 1980-81		1980-81 to 1989-90		1990-91 to 1999-2000		2000-01 to 2012-13	
	Prod	Yield	Prod	Yield	Prod	Yield	Prod	Yield	Prod	Yield
Rice	3.5	2.3	2.2	1.5	3.6	3.2	2.0	1.3	1.7	2.0
Wheat	4.0	1.3	5.7	2.6	3.6	3.1	3.6	1.8	2.3	1.1
Jowar	2.5	1.5	2.0	3.2	0.3	1.3	-3.1	0.5	-2.6	0.9
Bajara	2.3	1.2	-0.4	0.8	0.0	1.1	1.0	2.4	1.9	4.5
Maize	3.9	1.2	0.0	0.0	1.9	2.1	3.3	2.3	4.9	2.6
Total Pulses	1.4	-0.2	-0.4	-0.7	1.5	1.6	0.6	0.9	3.9	2.9
Total	2.8	1.8-4	2.2	1.3	2.9	2.7	2.0	1.5	2.1	2.1
Foodgrains	4.3	1.0	2.6	0.8	2.7	1.2	2.7	1.1	1.1	-0.2
Sugarcane	3.2	0.3	1.6	0.7	5.2	2.4	1.6	1.2	4.1	2.9
Total oilseeds	3.7	0.9	2.3	1.2	3.8	2.3	2.7	1.1	3.8*	2.4*
Non-food grains	3.2		2.2		3.2		2.3		2.8*	
All crops	1.2		1.3		2.6		2.3		3.3*	

Source: Indian Economy, Puri V.K. and Misra S.K., Himalaya Publishing House

Mumbai, pp-286

Table no.1 shows that, the rate of growth of wheat production which was 4.0 percent per annum in the pre-green revolution period increased up to 5.7 percent in 1967-68 to 1980-81 period and rate of growth of productivity doubled over the period from 1.3 percent to 2.6 percent per annum. It was happened due to the adoption of new HYVs of seeds in the irrigated areas in certain regions of country (Punjab, Haryana and Western Uttar Pradesh). Other crops lagged considerably behind. But during the period of 1980s green revolution started spreading to more crops. The sources of agricultural growth changed from expansion in the pre-green revolution period to yield growth in the later period. But during the 1962 to 2003-06 the yield growth accounted for 85.2 percent to growth of output, while the contribution of area growth was only 14.4 percent.

**Decrease in Agricultural Growth Rates in the Reform Period**

After 1980s the agricultural growth decreased in the economic reform period 1991. It clear from the above table, the rate of growth of production of Foodgrains fell from 2.9 percent in 1980 to 2.0 percent in 1990 and all crops together, the rate of growth of production decreased from 3.2 percent to 2.3 percent in the same period. Table shows that, the rate of growth of productivity of Foodgrains and all crops after falling in 1990 improved during 2000. Table also shows, output growth in economic reforms period would have been still lower and productivity not accelerated in the period of 2000-01 and 2012-13.

Causes of decrease in agricultural growth rate: The main reasons for the decrease in agricultural growth rate are as follows-

- 1) Significant decrease in the public and private investment in agriculture.
- 2) Decreasing farm size.
- 3) Failure to develop new technologies.
- 4) Inadequate irrigation cover.
- 5) Inadequate use of technology.
- 6) Unbalanced use of inputs.
- 7) Decline in plan outlay.
- 8) Weaknesses in credit delivery system.

**Need of Second Green Revolution**

The first Green Revolution was launched to ensure food security as there was severe shortage of food in the country. Now our food supply is well secure. Meeting the growing needs

is within reach. Hence, the second Green Revolution should aim at promoting sustainable livelihood, enabling the rural poor to come out of poverty by generating profitable self-employment. The first Green Revolution designed at undertaking mass agricultural production, the second green revolution should be to support agricultural production by the masses.

India was an importer of food grains. Due to traditional agricultural methods productivity is low and growing population, food grains had to be imported. That drained the already inadequate foreign reserves. Due to the green revolution production increased. Hence Indian government was able to maintain buffer stock. But the problem of hunger and starvation continue to plague of the India. The big part of the Indian population suffers from hunger. According to a report by International Food Policy Research Institute, one-sixth of the population of India is starving; 190 million people go hungry daily. Near about one third children below age of five years are underweight. India accounts for thirty percent of neonatal deaths globally, linked to malnutrition; hence India need second green revolution. The second Green Revolution should center on generation of employment for small and marginal farmers, while enhancing agricultural production in non-irrigated areas.

Dr. M.S. Swaminathan, the architect of India's first green revolution listed five components of agricultural renewal in his report of the National Commission on Farmers. These are -

- 1) Soil health enhancement.
- 2) Water harvesting and sustainable and equitable use of water.
- 3) Access to affordable credit and crop and life insurance reforms.
- 4) Development and dissemination of appropriate technologies and improved opportunities.
- 5) Infrastructure and regulation for marketing of agricultural produce.

Prime Minister Manmohan Sing has given a call for a "Second Green Revolution" and he give two reasons to understand why the first green revolution has run out of steam. First, it is not benefit dry land farming, and second, it was not scale-neutral and had thus benefited only large farmers. While, the production of Foodgrains and other crops substantially improved in India but the spread of green revolution in reducing poverty remained rather limited. Hence Prime Minister argued that second green revolution should concentrate on the small and marginal farmers.

following programmes -

- 1) National Horticulture Mission 2005
- 2) Rashtriya Krishi Vikas Yojana 2007
- 3) National Food Security Mission 2007
- 4) Mission for Integrated Development of Horticulture 2014-15
- 5) Pradhan mantri Krishi Sinchan Yojana 2015

#### Suggestions

- Adequate infrastructural support in terms of irrigation, credit, market, road, etc. would be necessary.
- Expansion of farm land.
- Double or triple cropping in presented land.
- Use of superior genetics seeds.
- Increase in private sector investment.
- Efficient marketing of agricultural production.
- Linking of rivers.
- Employment opportunities are created for rural poor and small and marginal farmers.

#### Conclusions

The period after 1966 saw substantial increase in food grain production especially wheat production. HYVP depended for its success especially on the availability of proper irrigation facilities. But after 1980s the agricultural growth decreased in the economic reform period 1991. The rate of growth of all crops production decreased from 3.2 percent to 2.3 percent in the same period. Hence, India need second green revolution to bring food and nutritional security to billions of Indian population. For achieving this goal we need to enhance vegetables, fruits, foodgrains, oilseeds, pulses, livestock etc. Government should focus on small and marginal farmers to increasing agricultural production and productivity.

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1. Selection of a research topic
  2. Definition of a research problem
  3. Literature survey and reference collection
  4. Assessment of current status of the topic chosen
  5. Formulation of hypotheses
  6. Research design
- A general set of sequential components of research is the following-

#### Various stages of a research

1. To discover new facts
2. To verify and test important facts
3. To analyse an event or process or phenomenon to identify the causes and effect relationship.
4. To find solutions to scientific non-scientific and social problems and
5. To overcome or solve the problems occurring in our everyday life.

#### What are the objectives of research?

The prime objectives of research are-  
 1. To discover new facts  
 2. To verify and test important facts  
 3. To analyse an event or process or phenomenon to identify the causes and effect relationship.  
 4. To find solutions to scientific non-scientific and social problems and  
 5. To overcome or solve the problems occurring in our everyday life.

#### Methodology of the study

1. To study the various stages in research.
2. To study the various stages in research.

#### Objective of the Study

Research is not confined to science and technology only. There are vast areas of research in other disciplines such as languages, literature, history and sociology. Whatever might be the subject research has to be an active, diligent and systematic process of inquiry in order to discover, interpret or revise facts, events, behaviours and theories. Research is done with the help of study, experiment, observation, analysis comparison and reasoning.

## EMERGING AREAS OF RESEARCH IN MANAGEMENT

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#### Introduction

In modern time, there has been considerable increase in research activity throughout the world, and methods researches in the field of business and industry have become more rigorous and well-developed. A research work may occasionally simply by need for administrative facts on some aspects of public life, or be designed to investigate a cause-effect relationship or to throw fresh light on some aspect of business theory. Business research in its widest sense has been a feature of commerce and industry for decades. Whether through its executives, salesmen or professional advisers, ever business organizations try to study its market and its marketing methods. Research methodology in its modern form is enjoying a great vogue in all the developing countries, and no doubt, with modern mass-production of consumer goods and the increasing competition between brands, its importance will grow rather than decrease.

#### What is research?

Research is a logical and systematic search for new and useful information on a particular topic. It is an investigation of finding solutions to scientific and social problems through objective and systematic analysis. It is a research of knowledge that is a discovery of hidden truths. Here knowledge means information about matters. The information might be collected from different sources like experience, human beings, books journals etc. A research can lead to new contributions to the existing knowledge. Only through research it is possible to make progress in a field. Research is indeed civilization and determines the economic, social and political development of a nation.

daily lives are the result of performance of production functions. With the advent of industrial revolution during the 1770s, machines were invented and high growth in production was achieved. This also led to the need of systematic analysis of production problems. Fredrick W. Taylor was considered to be the pioneer in the development of modern production management thought. He found that the manufacturing methods were largely determined by workers who held them as trade secrets. He advocated that methods of production should be determined by management on the basis of scientific investigation.

**Personnel Management**

Personnel management has great relevance to organisations, as organization are congregations of people. Of the four factors of production- land, capital, labour and organisation- the latter two assume significance, as they are involved with the human element. Even the term management is defined as the art of getting things done through and with the help of people. In this context, dynamic personnel management aims at obtaining and maintaining a capable and effective workforce, motivating the employees individually and in groups to contribute their optimum to the fulfilment of organizational goals, while advancing towards their own individual and group goals. Personnel management is, thus, the development and administration of programmes, policies and procedures which aim at motivating the employees to work cooperatively and willingly.

**Marketing Management**

Marketing has assumed such a great significance in these days that most corporate managements consider customer satisfaction as the only source of profitable operations. Companies are now adopting the marketing management concept and are continually adjusting their organisation design to suit the market policies and practices. Marketing, in fact, is the principal revenue generating activity. All other activities of the firm are revenue

7. Actual investigation
8. Data analysis
9. Interpretation of result
10. Report

**Research in Management**

Management in general is said to encompass the aspects like planning, organization, staffing, directing and controlling, the discipline has spread itself to the specialised areas now. Thus we have management concepts as applied to finance, production, personnel and marketing. A brief explanation would help us to know the issues involved in each of these areas

**Financial Management**

Financial management is one of the most pivotal functional areas of management, as the effectiveness of a business enterprise significantly depends on the efficient utilisation of its financial resources. Shareholders provide capital to a company with the expectation of earning a competitive rate of return from their investment and if this expectation is not fulfilled, they may sell their shares which may push down the market price of the company's stock. This will tend to jeopardize its ability to raise additional financial resources in the capital market.

- i) Determination of financial needs of the enterprise;
  - ii) Raising funds at minimum cost;
  - iii) Making of optimum allocation of funds to specific aspects;
  - iv) Development of tools of control for evaluating the financial performance of the enterprise; and
  - v) Development of financial data for decision making.
- Production Management
- Production is concerned with the conversion of material and human inputs into outputs of goods and service. The production system creates utilities through this process of conversion. All the things which we consume and services that we utilized during the courses of our



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consuming. If marketing fails to generate sufficient revenues for meeting all expenses and producing profits, the firm will be unable to survive and grow. Marketing is the means through which a firm matches its total effort with the market. Marketing creates various kinds of utilities. It creates place utility by making the goods and services available wherever they are in demand. Time utility is created by supplying the goods as and when they are needed. Thus marketing covers the issues like product,

planning and development, Pricing, promotion and distribution.

**Conclusion**

This study is mainly focus on financial, production, personnel and marketing management. Each of these areas now has grown to be a major discipline for teaching and research. In fact, there are separate institutes like the Institute of Marketing and Management, National Institute of Personnel management, Institute for Financial Management and Research specialising in these disciplines.



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## 14. Stephen King's the Long Walk: A Mundane Horror Novel

Dr. Advait Dhandiram Joshi

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Murgud Dist-Kolhapur.

### Abstract

The present paper focuses on elements of mundane horror reflected in *The Long Walk*. King, in the novel, deals with the world of children who become victims of institutional whimsical people. King effectively discusses many issues as like exploitation of child negative role of authorized institutions etc which spring from mundane horror. This type horror springs from fatal human deeds that consume human life. Many horror novelists including King and Ramsey Campbell are worried about this mundane horror,

### Key Words- mundane, exploitation, children, horror

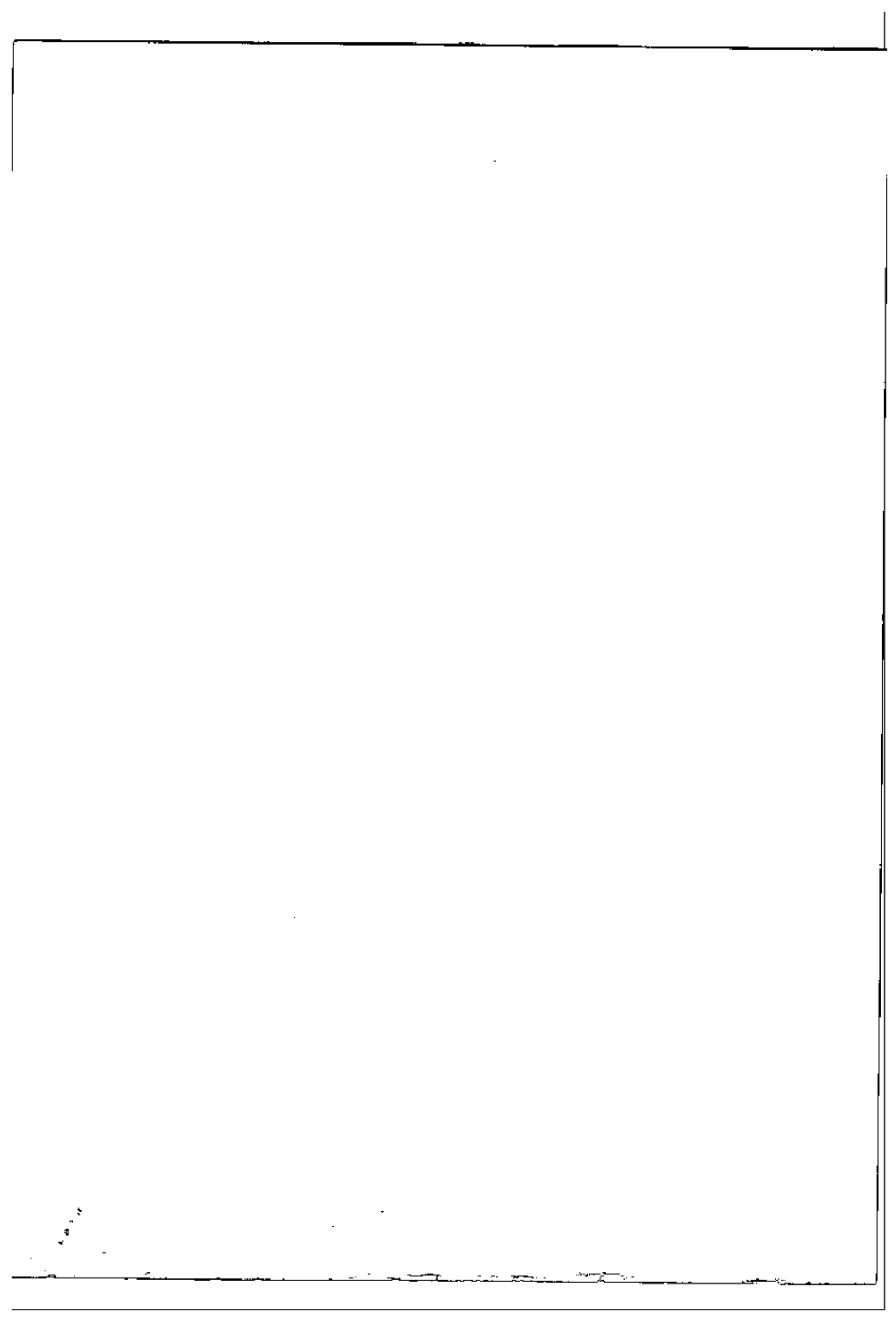
Horror fiction, since its inception, has attracted masters of literature, movie makers and masses as it is an embodiment of supernatural entities. Moving around the concept of 'other' 'Unknown', the fiction has introduced new types of horror. This fiction, during the period Gothic, confined protagonists in dark mansions and palaces with awful supernatural powers. The juxtaposition aroused horror in the mind of readers. However, with the passage of time horror novelists brought human icons of horror- killers, serial killers, lunatic people and antagonists. The fine example of the novel with a human icon of horror is *Psycho* (1959). Prior to this, Robert Bloch (1917-1994), Thomas Harris (b.1940), Bret Easton Ellis (b.1964) and Ramsey Campbell (b.1946) introduced human icons of horror in their novels. They felt that human fatal deed is enough to arouse horror. Stephen King, the famous American horror novelist, placed himself in the array of these writers by handling mundane horror in his some novels. *The Long Walk* (1979) is a fine illustration of mundane horror. The novel is published under the pseudo name Richard Bachman. This is one more novel of King published under the pseudo name. It seems that horror novelist developed the style of publishing novels under pseudo name. Ramsey Campbell published *Crow* (1983) under pseudo name.

*The Long Walk* is a mundane horror novel woven around the world of teenage boys. One (16) teenage boys participate in the walking contest which is known as 'The Long Walk' or 'The Walk'. There is a condition of maintaining the speed of at least four miles per hour. The contestants have to fulfill this condition. If any contestant drops the speed for 30 seconds, he gets punished. If the walker slows down after he gets three warnings, then he is ticketed. As the novel progresses, the term ticketed is clarified. It is nothing but death offered by the soldiers shot in half-tracks along the road side. Thus, the slower contestants are shot dead by the soldiers. The soldiers use electronic equipment to decide walkers' speed.

Actually, the walk begins at the Canada border in the morning on 1 May and is supposed to end down the east coast of United States unless the winner is declared. There are no facilities left for the walkers such as steps, and rest periods. The established finish line is not at all there. The walker does not stop anywhere for any reason. The race ends only when the walker is left alive. The walkers, of course, can take help from any soldier. They also can bring anything they carry including food or clothing. The walkers are not allowed to take any help from bystanders. The winner receives 'The Prize' anything he wishes for the remaining life. The reality is that not a single past winner is survived. All the winners have died soon after the walk.

16 years old Raymond Davis Garraty is the protagonist of the novel. He is from the state of Maine. He had seen only one long walk in his life. Garraty meets many boys during the course of the walk, including Peter McVities, Hank Olson and several other boys. As they walk, they learn many things including one of the contestants Scramm is married. But when they realize that they will soon die. All the walkers agree to sue the prize to take of his pregnant widow-Cathy. After some days Garraty decides that he cannot walk further. He goes to tell Stebbins that he is about to leave the contest. Garraty catches up the Stebbins to tell him this, but before he speaks anything, Stebbins collapses and dies. And Garraty is declared the winner. Unnoticed of the celebrations going around him, Garraty keeps walking. He believes that the race is still going on. During the walk Garraty has hallucination of a dark figure. He thinks that he is another contestant. In between Major comes to him. Declaring Garraty the winner, Major touches his shoulder. Garraty somehow manages to run.

*The Long Walk* is listed as a dystopian novel. The utopia or dystopia novels deal with social and political structure. Dystopian fiction depicts an utterly horrible or degraded society or political whereas utopian fiction depicts an ideal society. *The Long Walk* bears this characteristic



of dystopian novel. King sets his novel in the world of children. In *The Long Walk* one of the effective presentation of 'collective other' by King. The core makers of people—government and soldiers—play with the lives of innocent children. Here King blames Government military for being responsible to create real horrors. Soldiers represent the 'collective other'. There are many points in the novel where one can witness cruelty of soldiers. They hesitate in killing innocent children. At one point in the novel Garraty does experience this:

It was somebody else who was being dragged off. The face was small and exhausted very dead beneath the whipping mane of his hair (227).  
And:

Two shots rang out suddenly. There was a cry, then a third shot. They looked and saw a boy in a blue sweater and dirty white clamdiggers lying face down in a puddle of water. One of his shoes had come off. Garraty saw he had been wearing white athletic socks. Him recommended them (56).

There is no monster or any traditional icons of horror involved in the novel. The novel depicts killing of innocent children under the name of the competition, rounds leading among readers. The depiction touches hearts of readers as the incidents are put before readers through the eyes of the protagonist.

King seems to be worried about children and their upbringing and evil practice and the organized crime made against children. The novel arouses readers with fear as the purpose of the group or a soldier is not clarified. It becomes the cause of rousing horror.

*The Long Walk* is a gripping story. It also shows King's ability of dealing with mundane things and turning them into a source of horror. Boys slowly move into the world of death and madness. But all Americans watch, cheer and place bets on walkers. This is all puzzling for readers and whatever happens before the eyes of bystanders as well as characters is beyond their explanation. This inexplicability mounds horror both on characters and bystanders.

In *The Long Walk* there are many horrific episodes. They are not stereotypic horror incidents. There are no images of blood-letting monsters. But King explores too much suffering of human mind and body. Olson's death is a fine example of it. King frequently uses the word horror as a touchstone in critical passages. Moreover, the writing style of King evokes horror.

*The Long Walk* has a shallow ending which fails to continue the atmosphere of horror

of the novel built from the beginning. The end of these novels are puzzling one. At the end of the novel the horror element either ran away or is left.

*The Long Walk* ends in a puzzling manner. The end of the novel shows that horror cannot be conquered or defeated and it may turn in future as well. The novel carries tense atmosphere of horror from its beginning. This tense atmosphere grips readers. But it seems to be collapsed at the end of the novel. However, the novel suggests that the evil human beings experience is more human than supernatural in origin. Despite the flaws, *The Long Walk* is a memorable novel as it depicts upcoming horror. Collings also mentions the same thing:

*The Long Walk* effects the America of the future economically, politically and socially; the walkers become sacrificial victims expended in order to ensure stability and prosperity. . . . King manages to create empathy as well as sympathy for the pains Garraty and others endure during the long walk. He handles their immaturity and emotional outbursts with restraint, while simultaneously instilling the readers with a sense of psychological horror as the walk progresses, as children in agony amid the cheers of great good crowd (32).

In short, King underlines the fact that human life is not safe in future. This very idea and the atmosphere he creates in the novel rouse endless horror. *The Long Walk* (1979) does create everlasting horror, though they it is listed as the novels of science-fiction. They bear the features of horror fiction which put them fit in the world of horror fiction. Collings praises King for his skill of creating horror:

In Stephen King's writing, we explore many "facets" of horror as they glint from widely divergent perspectives. King's writing is not straight-line in the sense that he went through a "mainstream phase", a separate "horror phase" or a distinct "epic fantasy quest" phase. Instead, his forms and themes intertwine, reflecting each other, glittering like the continuous movement of light around a brilliantly set gemstone (03).

Furthermore, Collings has finely stated about the novel in his book *Stephen King as Richard Bachman*:

In one sense, King's decision, taken as early as in his career as 1977, his four anti-supernatural novels under a pseudonym was consistent with a well-defined trend in horror fiction (25).

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King works well within the sphere of this internal horror. His novels place him in the post-gothic tradition of Poe, Lovecraft and other practitioners of the horrific (26). What makes this novel more compelling and horrific one that the protagonists' death of death. He is aware of death chasing him in the form of human being. Unexpected, and death horrifies people. Herein the protagonist invites death when he participates in the gu short, it can be humbly said that King is a significant commentator of the human conditio Americas. The themes, the subject matter, the icons of horror, the terrific situations in which places his protagonists, and the language of king are enough to frighten readers and they forget the novels. The aftereffect of these novels is terrific one. In this connection Davis in comments:

Once the reader is able to read into subtexts of Stephen King's fiction, he or she come out of his books with much more than a good scare (27). The human antagonists in the form of the protective authorities are enough to the everlasting horror. Thus *The Long Walk* is a perfect mundane horror novel.

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# 15. Are Dyslexic Teachers Effective?

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### Abstract

Throughout the profession as a Teacher Trainer, gone through the various learning abilities of the students and found some of the students facing the unique problems even being very skilful in some of the areas, which made to think, Are they Dyslexic? If yes, Can they become a effective teachers? Do they need any support? Are they gifted of being dyslexic? Are there any special laws to support them in their jobs? Etc... The purpose of this article is to found and explain the answers of the questions and also to explain the problems faced by Dyslexic teachers and the strategies which can support them to use their giftedness in teaching and come off from their drawbacks, convert their drawbacks in to strengths.

Key words: Dyslexia, Adult dyslexia, Dyslexic teacher, Strategies for Dyslexic teachers.

### Introduction

Dyslexia is the most common neurobiological disorder that affects the learning process in one or more of reading, spelling and writing. Dyslexia adversely affects many children and teenagers during school years and if it is not addressed, it will continue to affect them throughout adulthood also. Dyslexia is a condition that makes it hard to learn to read and learn. It happens when there is a problem with the way the brain processes graphic symbols.

Dyslexia is a condition that makes it hard to learn to read and learn. It happens when there is a problem with the way the brain processes graphic symbols.

The problem in dyslexia is a linguistic one, not a visual one. Dyslexia in the way stems for many lack of intelligence. People with severe dyslexia can be brilliant. Although if is a neurological condition, dyslexia is not linked to intelligence. The effects of dyslexia vary from person to person. The only shared trait among people with dyslexia is that they read at levels lower than typical for people of their age.



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## A STUDY OF ISLAMIC BANKING SYSTEM

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### ABSTRACT

India is largest Muslim population in the world. 180 Million Representing about 14% of the total population according to 2011 census. In India little or no facilities for Muslim sum are financially marginalized and excluded and poor. Hence the study of Islamic banking is important. The main objectives of study is analyzes the Nature, advantages, Challenges of Islamic Banking. Understand Theoretical Overview and Concept of Islamic Banking. The study based on secondary data. The researcher finds out those Islamic banks based on Islamic Law. The conclusion of study is Islamic banks are working with social and ethical basis they work for society. Conventional banks are charge extra charges, charge high interest rate they can earn more profit but the Islamic banks are not charge interest, extra fines they only get back principle amount and sum interest that based on profit and loss of that transaction hence the Islamic banks can very important role play in the society.

### Introduction

The banking system of the world is based on Interest System. The main income source of the banks is interest on loan and borrowing and they also give interest on deposits but the alternative banking system is Islamic banking system which prohibits charging interest and it is based on Profit/Loss sharing system. India is largest Muslim population in the world. 180 Million Representing about 14% of the total population according to 2011 census. In India little or no facilities for Muslim sum are Establishment of Islamic Banks as under:

- 1) First Private Commercial Bank in Dubai
- 2) Bahrain Islamic Bank
- 3) Faisal Islamic Bank of Sudan

The Islamic banking system based on Islamic Law also called Shariah Law. The Islamic Principal mainly focused on ethical and moral value based. The main principle of Islamic banking is Prohibition of interest i.e. Riba Islamic banking and conventional banking objectives are some but the product or means

In Islamic Banking sum rules can follow they as under:

- 1) No Interest Charge (Riba)
- 2) Introduction of an Islamic Tax, Zakat.
- 3) Sharing Profit cost and Loss
- 4) Prohibition of investing in unlawful business

Muslim Communities cannot beneficiaries in government programmes. In

financially marginalized and excluded and poor hence to Islamic banking run with modern financial and economic activities.

The concept of Islamic Banking comes in Islam. The First Islamic bank establish in 1963 by Ahmad El Najjar as "Nasie Social Bank" in Egyptian town of Mit Ghamm and it was first Islamic bank is interest free. The Egypt is viewed as the pioneer of modern Islamic banking.

1975

1979

1977

using for achieving them are different as they exclude the interest payments.

The concept of Islamic banking is based on holly Quran that says ALLAH has allowed legal and prohibits interest. The non Muslim communities also attract to Islamic Banking it is based on ethical financial solution.

India a SHGs (Self-Help Groups are more famous but the Muslim women are less

participate in SHG programmes and also the government programmes.

### 1. Objectives of Study:

- 1) To Analyze the Nature, advantages and Challenges of Islamic Banking.
- 2) To Understand and Theoretical Overview and Concept of Islamic Banking.

### 2. Methodology:

The Study based on secondary data collected from various sources Magazines, Internet Website, News Paper, Research Papers and journals.

### 3. Islamic Banking:

Concept of Conventional banking V/S Islamic Banking:

**Conventional Banking:** Conventional banking based on sum principles that principles are prepare a man. In conventional banking a profit generation is main objectives of banks sum time extra charges, penalty and extra charges can be charged in conventional banking. The interest can be predetermined rate. Conventional banks involve in transaction with consumer they take benefit from consumer in form of interest. The conventional banks are give guarantee to customers about all deposits. Customers of conventional banking are creditors and debtors. Sum times additional interest can be charged on defaulters and in conventional banks invest their deposit in interest based product/modes. Paid loan and getting it back with compounding rate of interest it is main function on conventional banking.

**Islamic Banking:** It is based on Islamic Principles. In Islamic banking profit can maximizing but restrictions to Shariah (Islamic Principles). In Islamic banking system the banks can not charge and no any provision extra charges, commission, penalty etc from the customers. Islamic banks promote risk sharing between providers of capital. In Modern Islamic banking new function introduced an Islamic bank that is service oriented function. Islamic bank cannot give guarantee about deposits. The

customers of Islamic banking are partners, investors, traders, buyers and sellers. In Islamic banking no any provision to charge extra money form the defaulters. Islamic banks operate on the basis of profit and loss sharing.

### Objectives of Islamic Banking:

The main objectives of Islamic bank are economic development of the society and using the resource in a manner that is acceptable in Islam.

1. Provide to peoples Islamic financial services
2. To develop financial product and services which useful in Islamic financial market.
3. To create returns those are legally acceptable manner.
4. To balance profitability with use of morality.
5. To provide loan and interest free facility to Muslim and Non-Muslims.

**Types of Islamic Banking:** The various types on Islamic banks on the basis of function and nature of work.

- 1) **Islamic Social Banks:** These banks are work on social objectives such as encourage and saving habits among its customers. The Mit Ghamr Saving bank Egypt is a social bank.
- 2) **Islamic Development Banks:** These banks are work on Socio-Economic development. They provide loan for public sector for development purpose. In Saudi Arabia Country famous to these banks.
- 3) **Islamic Holding banks:** These banks are support or assist to other Islamic banks. They also identify Investment opportunities and finance provide to Islamic Banks. Dar al-mal al Islami Trust, Al-Barakah group, Islamic banking system International etc. are working as Islamic commercial bank.
- 4) **Islamic Commercial Banks:** These banks working for entrepreneurs for

commercial purpose. They collect deposits and provide to Entrepreneurs.

**Islamic Banking Operation:** The Islamic banks operate following way,

1. **Deposit Account:** They accept deposit like saving, current and Investment saving account and accept deposits.

**Product of Islamic Banking:**

- |   |                    |
|---|--------------------|
| 1) Mudarabah (Fund Management)            | 8) Qard Hasan      |
| 2) Musharakah (Co-ownership in an assets) | 9) Hala Activities |
| 3) Prohibition of Riba                    | 10) Sukak          |
| 4) Murabah (Sale of goods with profit)    | 11) Wadiah         |
| 5) Takaful                                | 12) Salam          |
| 6) Ijarah (leasing)                       | 13) Waqf           |
| 7) Wakala Financing                       | 14) Istisna        |

**Regulation for Islamic Banking in India**

In India a Islamic banks are not functioning under banking regulation acts and rules such as

- 1) Banking Regulation Act 1949
- 2) Negotiable Instruments Act 1881
- 3) RBI act 1934
- 4) Co-operative Societies Act 1961

Hence the Islamic banks are not establish in India because of following laws are restricted and legal framework is difficult to establish the Islamic banks. They are working under N.B.F.C. (Non Banking Financial Companies Reserve Bank directives 1997 RBI Act 1997 and run on profit and loss based on Islamic principle. The Reserve bank of India is compulsory to Islamic Banking for registration. April 1999 the minimum requirement of owned

fund will be 2 Crore. The central bank and SEBI can regulate the Islamic Banking System.

**Foundation of Islamic Finance/Banking:**

The IFSI (Islamic Financial Services Industry) is component of a broader financial system. On the basis of Shariah Rules and Principles the IFSI design and operation of Islamic banks financial instruments, institution, market and infrastructure.

**The components of this IFSI involves of**

- 1) Islamic Capital Market
- 2) Islamic Banking Industry
- 3) Islamic Insurance
- 4) Islamic Non-Banking Financial Services
- 5) Islamic Money Market.

**Pillars of Islamic Banks/Finance:**

- 1) **Ban on Interest:** No interest can charge any financial transaction.
- 2) **Ban on Speculation Activities:** The terms and condition about transaction can be clear and known all parties.
- 3) **Ban of Unlawful Activities:** The unlawful activities such as port, weapons, gambling, horse riding etc.
- 4) **Profit and Loss Principles:** parties to the financial transaction must share the rewards and the risks attached to it.

5) **Asset backing Principle:** Financial transaction must tangible and identifiable.

**Challenges of Islamic Banking in India:**

1) **Peoples Influencing on Banking System:**

The people of all sector such as regulators, social activists, politicians, policy makers, bureaucrats, bankers or customers are assumed that Islamic Banking is only for Muslims and it not possible to banks are run without interest.

2) **Amendments in Banking Laws:** The Islamic bank based on Islamic law and Interest free banking. In India banking regulation act does not permit Interest Free banking systems. In India the banking law can be modify or separate guideline and regulation for Islamic banking and open separate window for Islamic banking.

3) **Lack of Awareness:** The main reason of under development of Islamic banks is lacks of awareness of Islamic banking System peoples are unknown about Islamic banking.

4) **Lack of Experts:** Lack of experts in Islamic banking for proper manages banking system and proper framework of banking it is main challenge of Islamic banking.

5) **Baseless Banking System:** No base of Islamic Banking. They cannot follow RBI Guidelines, No any regular Audit, Un-registration etc.

6) **Interest:** In Islamic banking no interest rate can be Predetermined but in conventional banking system the interest rate can be determined first. The return/Interest rate can be determining afterwards.

7) **Competition to Conventional Banking:** The Islamic banks are compute from Conventional banking and the scope of conventional banking is very large the Islamic banking cannot face competition.

8) **Lack of Human Resource:** So many people's are expert in banking and finance

sum peoples are experts is Islamic Law and Islamic banking but very small number of peoples who expert in banking, finance and Islamic banking. Only sum Educational Institutes are offering about Islamic banking and finance courses.

9) **Political Weapon:** The banks are using as political weapon. The politics can influence in working on banking operation hence it is major challenge in Islamic Banking.

10) **S.L.R. Requirement:** The commercial banks are following the S.L.R. requirement of RBI. i.e. they keep their funds in liquid form. In Islamic banking Shariah Law does not accept and not follow S.L.R. Requirement because large number of Cash, Gold and Government Securities using S.L.R. and the interest and risk is offer hence it is unacceptable Under Shariah Law.

11) **Misunderstand about Islamic Banking:** In case of conventional banking is open for all religion and they also involved but in case of Islamic banking misconception that Islamic banking is only for Muslims.

**Advantages of Islamic banking:**

In India the Muslim Population is high they are financially, socially and economically weak and backward. The Islamic community takes benefit from Islamic banking to a large extent, the Islamic banking not only Islamic community but also non-Islamic community but wider range of choice.

1) **Financial Inclusion:** The Islamic banking system is useful to betterment of Muslim community to achievement of the financial inclusion for all.

2) **Inclusive Growth:** The Islamic banks provide cheap credit to large number of people also the all banking facilities provide lowest expenditure.

3) **Substantial Flow of Funds:** An Islamic bank provides substantial funds in the

market. Large numbers of Muslims are participating in Islamic banking hence large amounts of money turnovers.

- 4) **Investment Fund from other Countries:** Islamic Banking also invested in other countries. The banks are collected huge amount of funds and invested in other countries.
- 5) **Prohibition of other activities:** The Islamic banking system is prohibited sum activities like gambling, alcohol, weapon, pornography etc. And they promote economic, social and Ethical activities.
- 6) **Large Financial Option:** The Islamic banks provide large number of financial modes introduced. In other banks are facing lot of competition, innovation and efficiency but Islamic bank are solve the all problems.

#### 4. Finding:

- 1) Islamic bank based on Islamic Law.
- 2) Islamic banks are cover under NBFI (Non Banking Financial Institutes)
- 3) India is a significance market for Islamic banking because of High population of Muslims in India but the banks are create awareness of Islamic banking system and sum regulatory environment can be change.

#### 5. Suggestion:

Islamic banks can create awareness programme to investors, Business man,

political leaders, regulators, bankers etc. through workshop, seminar, conference, meetings, and interaction sessions and provide material of Islamic banking system. The Islamic banks can prepare research material, books and documents in different languages like Hindi, English, Urdu and other required area wise languages. The Government of India and RBI can prepare a separate law/Provision of Islamic banking in India and encourage the Islamic banks, give financial assistance, supervise the Islamic banks and development scheme can be planned. Islamic Banks find new experiments and innovative ideas create to the existing financial network.

#### 6. Conclusion:

In India the Islamic banks are not very famous. It is hoped that their participation in Indian banking will lead to further infrastructural development in India. Islamic banks are working with social and ethical basis they work for society. Conventional banks are charge extra charges, charge high interest rate they can earn more profit but the Islamic banks are not charge interest, extra fines they only get back principle amount and sum interest that based on profit and loss of that transaction hence the Islamic banks can very important role play in the society.

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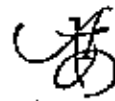
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## 5. A Study of Multiculturalism in Education

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### Abstract

India is based on culture because in India different cultural hence in India is required Multicultural Education system. This paper is describing concept of Multiculturalism in Education. The concept of Multiculturalism in education and its challenges can be described. The objectives of this study are overview and Concept of Multiculturalism in Education and Multiculturalism Education in Maharashtra. The research based on secondary data. Researcher find out after globalisation the Multiculturalism in education is increase and currently the Multicultural in education is need. Researcher concludes that In India multiple religions, castes, sects, professions and lifestyles hence Multicultural in education system is important. The paper identifies different components of multicultural education and concludes with suggestions for modifying and adapting the educational system to be multicultural.

### Introduction

Indian Multilingualism is large is size having 1620 mother tongues reduced to 200 languages. India is not only multilingual but multicultural in education, having multiple religions, castes, sects, professions and lifestyles. Education objectives are creation of teaching and learning environments and also produce more knowledgeable and skilled person, positive change in attitudes and values of learners. Education is all level it is cultivate the human mind and it is useful to development of a country. Currently the higher educational quality is depend upon curriculum, assessment and overall learning and creates students with industry relevant skills. After 1991 India accept LPG policy. After this decision our society more dependent on other societies and other cultural. The education system is also one part of that. The Global education system provides the students with the job opportunity to see as a nation we fit into the world society. India is a second largest country on the based on population. There are so many culture, religion, caste and ethnic group in the country. There is not possible to include the every

cultural ritual in the curriculum. This is big challenges in the construction of curriculum. However, some major cultural religious rituals must be included in the curriculum. It is not possible to teacher learn all different cultural education hence it is challenges to the teacher to every cultural features include in learning and teaching process and its impact the multicultural classroom environment is successful for students in the development of the personality, understand different cultural and it's helpful to social and spiritual development.

#### Objectives of Study

- 1) To study overview and Concept of Multiculturalism in Education.
- 2) To Study Multiculturalism Education in Maharashtra.

#### Methodology

The Study based on secondary data collected from various sources Magazines, Internet Website, News Paper, Research Papers and journals.

#### Data Analysis and Interpretation

##### Higher Education System in India

The Special reference of India is Educational /Knowledge hub since the beginning of human civilization. Primarily the Gurukul System is main base of education but currently modern technology based learning system have changed human life. The Britishers changed Indian education system i.e. Gurukul System and they implement western and secular education (Current education system) system in India. They established first college was set up in 1918 in Serampore in Bengal State imparting western education in India. The britishers established three central university Calcutta, Bombay and Madras in 1857. After post independence Higher education system is remarkable way.

##### Higher Education in Maharashtra

In Maharashtra various higher education institutes are established such as central and state universities, Affiliated university, Institution of national importance, Deemed universities, open universities and Autonomous Institutes etc. The UGC, AICTE and RCI etc. supervise and support to this universities. The Universities in Maharashtra are single faculty universities (agri, medical, tech) multi faculty universities, Institutes (IIM and IIT), deemed universities etc. Maharashtra is tradition of sustained engagement with the process of social reforms and empowerment of people through creating wider access to education. In 1821 British Government stated Sanskrit college in pune (Current Deccan college Pune). The Mahatma

Jyotiba Phule was opened first school in 1848 for women and it is foundation of women educational resolution. In 20<sup>th</sup> Century was change the structure of education system because of Karmaveer Bhaurao Patil was establishe Rayat Shikshan Sanstha, Bapuji Solunkhe established Vivekanand Sanstah and Punjabrao Deshmukh established Sbri Shivaji Shikshan Sanstha etc.

### Meaning of Multiculturalism

This is the confirmation that all people are members of their society and that they are conditioned by their surroundings and cultures. It is opposed to any inborn bias against other cultures, but rather shows an nervousness to find interest in different world views, as well as examining them critically, absorbing what is found to be of worth and value. This is only possible if individuals are exposed to knowledge and skills from other societies.

Multicultural education is a progressive approach for transforming education that holistically analyzes and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally.(Paul Gorski 2000)

Multiculturalism is a system of beliefs and behaviours that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context, which empowers all within the organization or society.( Yusof, 2003)

India is based on culture because in India different cultural hence in India is required Multicultural Education system. Multicultural education advocates the belief that students and their life histories and experiences should be placed at the centre of the teaching and learning process and that pedagogy should occur in a background that is familiar to students and that addresses various ways of thinking. The teacher and students are seriously analyse domination and power relations in their communities, society and the world. Multicultural education may also contribute to the lives of students of color beyond the classroom. It may help the development of positive self-esteem, leading to students who feel better about themselves and their work. This positive view extends to the home cultures of the students as well, obviously increasing pride in and comfort with their home cultures. Multicultural education may also improve the skills of students of color with other ethnic and cultural groups, increasing positive cross-cultural relations.

Multiculturalism is not restricted to people of color it is a universal issue that needs implementation in educational institutions, on all levels. Equality does not have to mean monolingual or bilingualism in every building, but it does require a multicultural awakening in curriculum development, which provides Equity.

### Indian Constitution

Under the Indian Constitution sum fundamental rights for the peoples that area as follow.

Rights	Article	Rights	Article
Right to Equality	Article-14 to 18	Cultural Educational Right	Article 29 to 30
Right to Freedom	Article-19 to 22	Right to Constitutional Remedies	Article 32
Right to Against Exploitation	Article-23 to 24	Right to Freedom of Religion	25 to 28

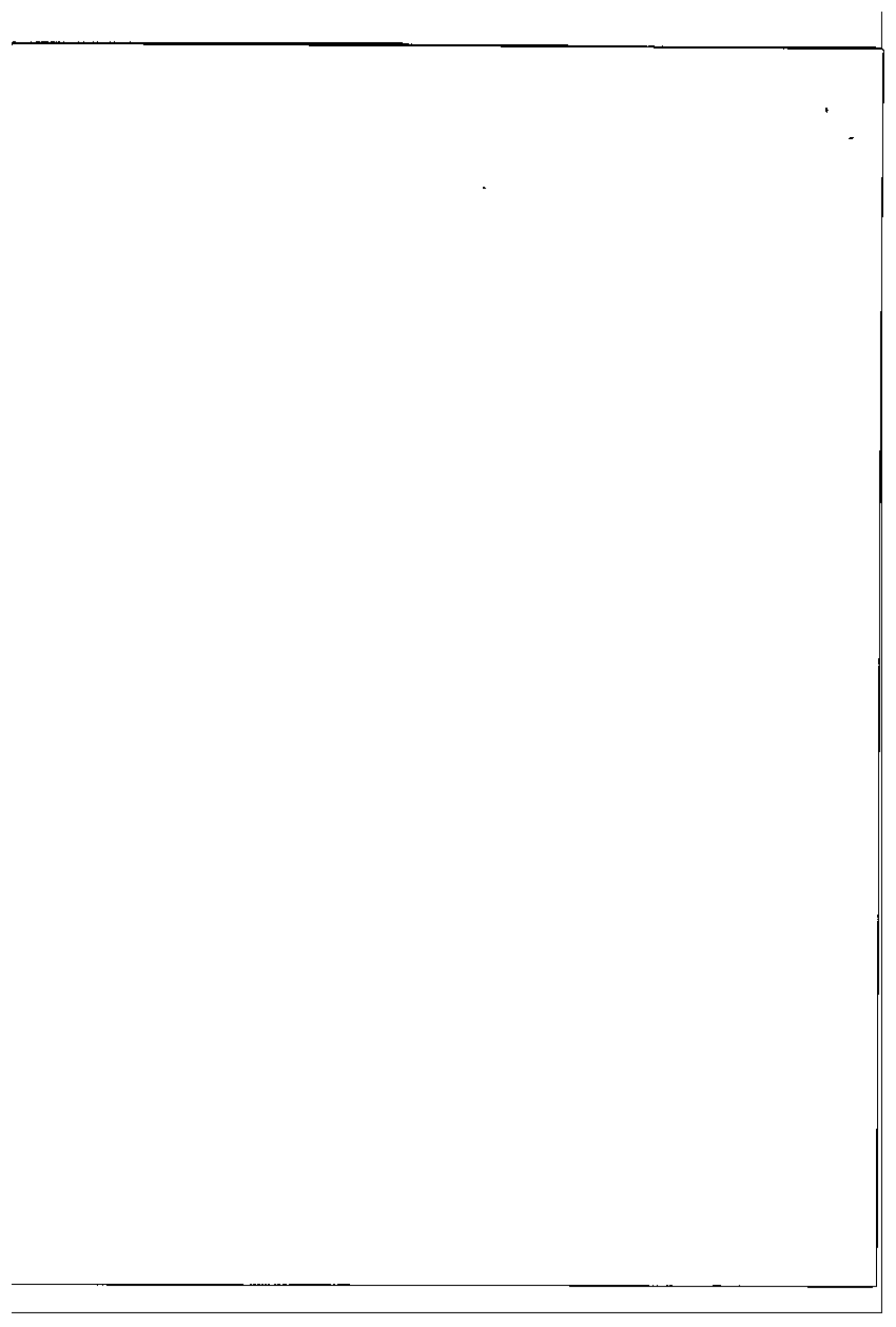
Under the fundamental duties (Article-51-A), it shall be the duty of all citizen of India- to up hold and protect the independence, unity and integrity of India, to promote harmony and the sprite of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of woman, to develop the scientific temper, humanism and the sprite of inquiry and reform, to abjure violence (Upadhayaya, 2006).

### Goals and Importance in Multiculturalism Education

Multiculturalism in Education is significance in India because India is Multi cultural Country.

1. Encourage to students to learn different cultural experience and empowerment in different area.
2. Develop the peace and harmony in the society with the help of Multiculturalism education.
3. It helps to students to develop the skill, knowledge, attitudes with own cultural and other cultural.
4. This education provides expand cultural competencies.
5. Multiculturalism education system is reduce the discrimination about other cultural, religion and event.
6. To achieve every student his or her potential.





7. To encourage students to take active participate in their own stories, thoughts and experiences in learning process.
8. To welcoming the different charity of different group who have contributed to our knowledge base.
9. To develop positive attitudes about different peoples and cultural values.
10. To produce good citizens of the school, community, county and the world.
11. To develop critical, analyzing decision making skill.
12. Cultural differences have strong point and value.
13. School and institutions of higher learning should be models for the society in reflecting respect for cultural differences and look of human rights.
14. Social fairness and equality for all people should be of supreme importance in the design and delivery of curricula.
15. Attitudes and values necessary for the continuation of a self-governing society can be promoted in schools and institutions of higher education.
16. Schooling can provide the knowledge, skills, and dispositions for redeployment of power and income among different groups of people.
17. Educators at institutions of higher education work with local communities to create an surroundings that is supportive of respect for variety and multiculturalism.
18. Institutions of higher education whose leaders hold these values of multicultural education and attain high educational standards become models for a variety of public schools and for the communities in which these schools are situated.

To achieve these goals, it is very essential for teacher to be knowledgeable about different in culture, religion, ethnicity and even the language spoken by the student. It has also become compulsory that university communities provide a supportive environment that respects diversity and provide programs that are inclusive for all who are part of it. University commissioner and professor should be aware of the various cultural elements in order to be able to provide equitable services.

#### Issues & Challenges of Multicultural Education

- 1) **Knowledge Adoption:** teachers need to effectively implement multicultural education, Major paradigms in multicultural education, Major concepts in multicultural education,

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historical and cultural knowledge of major ethnic groups and pedagogical knowledge to tailor curriculum and teaching style.

- 2) **Change Curriculum:** The Curriculum can be change and sum teachers take training in where multiculturalism has already won full integration into the curriculum or where they are given free reign over the curriculum. This means that teachers who want to use multicultural curriculum must find ways to integrate it into their existing lesson plans or integrate special multicultural lessons into the existing curricula.
- 3) **Communicating Complexity:** As teacher's worker to construct multicultural knowledge and include multicultural curriculum in their classrooms, they also struggle with accurately what to include in a multicultural curriculum. Teachers, already facing short periods for module and few supplied multicultural materials, have still another challenge to face the complexity of the material.
- 4) **Valuing Multicultural Education:** Teachers also face challenges to putting multicultural education into implement, and push back from administration, school systems, and parents for teaching multicultural education. Part of the challenge to teaching multicultural education is structural. Teachers, and even principals, do not generally have complete right over their classrooms.

#### **Benefits of Multiculturalism in Education**

1. Multicultural education increases efficiency because a variety of mental resources are available for completing the same tasks and it promotes cognitive and ethical development among all people.
2. Multicultural education increases creative problem-solving skills through the different perspectives applied to same problems to reach solutions.
3. Multicultural education increases positive attitude and relationships through achievement of common goals, respect, appreciation, and commitment to equality among the intellectuals at institutions of higher education.
4. Multicultural education decreases stereotyping and unfairness through direct contact and communications among different individuals.
5. Multicultural education renews energy of society through the richness of the different cultures of its members and fosters development of a broader and more stylish view of the world.

### Findings

- 1) After Globalisation the Multiculturalism in Education is remarkable.
- 2) Multiculturalism in education is not restricted but it is need of current situation.
- 3) This reality becomes clearer on campuses where there is increasing diversity in minority student as well as staff populations.
- 4) Institutions of Higher Education are Models for a equally sustaining world. The students and faculty, on many campuses today come from various countries.

### Suggestions

The Government should support to Multiculturalism in education and it is need to implement to all level of educational institutes and universities. Today with the rapidly increasing interconnections among all nations in the world, particularly as we face global issues related to the ecosystem, nuclear weapons, terrorism, human rights, and scarce national resources, the scope of multicultural education must be broadened to include global perspectives. Institutions of higher education are models for the communities and nations in which they are positioned and can serve as the local for implementation for the global perspectives of multicultural education.

### Conclusion

Researcher concludes that In India multiple religions, castes, sects, professions and lifestyles hence Multicultural in education system is important. The teachers should acquire Multicultural activities, skills and techniques and teach to student and crate multiculturalism education environment in the classroom. These students, faculty, and staff have various cultural, racial, ethnic, religious, and socio-economic backgrounds also today it has become compulsory for universities to admit students and faculty from various cultural, racial, ethnic, religious, and socio-economic backgrounds. The Educational University and Institutes are run and introduced different Multiculturalism in learning syllabus. Institutions of higher education whose leaders hold the global perspective of multicultural education will not only obtain the benefits of multicultural education but also become pillars of academic excellence, models for democratic pluralistic societies, and attractions for international economic and human resources as they promote good human relations within their own nation and with other nations in today's increasingly interdependent world.

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प्रा. जयसिंग मारुती कांबळे

सहाय्यक प्राध्यापक, इतिहास विभाग, 'सदाशिवराव मंडलिक महाविद्यालय, मुरगूड.

भारतीय संस्कृती ही बहुसंस्कृती आहे. जगाच्या संदर्भात बहुसंस्कृतीवाद ही संकल्पना जरी 1980 च्या दशकात विकसित झाली असली, तरी अगदी प्राचीन काळापासून म्हणजे सिंधू संस्कृतीपासून भारतामध्ये सांस्कृतिक विविधता आपणास आढळते. सन 1991 पासून जगामध्ये बहुसंस्कृतीवादाची संकल्पना जोर धरू लागली. यावर्षी खाजगीकरण, उदासीकरण व जागतिकीकरणाची नीती सर्व राष्ट्रांनी अंगिकारली. यातून एका राष्ट्राचा दुसऱ्या राष्ट्रशी संपर्क वाढण्यास मदत झाली. राष्ट्रा-संस्थांमध्ये दैनंदिन वस्तूपासून, जीवनशैली पर्यंत सर्वच गोष्टींची देवाण-घेवाण वाढली. संपर्काची साधने वाढली. विज्ञान-तंत्रज्ञानामध्ये प्रगती झाली. आचार-विचारांपासून सांस्कृतिक आदान-प्रदान होण्याची सुरुवात झाली. या सर्वांच्या परिणामस्वरूप बहुसंस्कृतीवाद ही संकल्पना रुजण्यास मदत झाली. 'स्वतःच्या संस्कृतीनुसार आचरण करून तिचे जतन करून जेथे अनेक समुदाय एकत्र राहतात व विकसित होतात. अशा ठिकाणी विकसित झालेल्या संस्कृतीला बहुसंस्कृतीवादी संस्कृती म्हणतात.' वास्तविक पाहता बहुसंस्कृतीवाद ही राजकीय संकल्पना आहे. राजकीय गरजेपोटी एका राष्ट्राकडून दुसऱ्या राष्ट्राने राजकीय तत्वप्रणाली स्वीकारली व ही संकल्पना जागतिक पातळीवर रुजण्यास सुरुवात झाली. पुढे ज्यावेळी जागतिकीकरणाची सुरुवात झाली त्यावेळी व्यापार व अन्य गोष्टींद्वारा ही संकल्पना प्रसारित होण्यास मदत झाली.

विज्ञान तंत्रज्ञानातील प्रगतीमुळे आज पूर्ण विश्व एका खेड्यासारखे बनले आहे. इंटरनेट सारखे अस्त्र शोधले गेल्यामुळे बोट्याच्या एका क्लिकवर जग आले आहे. काळ, वेळ, पैसा यांची बचत झाली आहे. जगाच्या एका काना-कोपऱ्यात घडलेल्या घटनेचा परिणाम काही क्षणातच दुसऱ्या टोकापर्यंत पोहचू लागला आहे. अशा प्रसंगी जगातील कोणताही देश हा एकल संस्कृतीचा देश राहू शकत नाही आणि म्हणूनच प्रस्तुत शोध लेखामध्ये बहुसंस्कृतीवाद आणि भारत या संदर्भात विचार मांडण्याचा प्रयत्न केला आहे.

### प्राचीन बहुसांस्कृतिकता

प्राचीन भारतीय संस्कृतीचा विकास सिंधू संस्कृती पासून मानला जातो. या संस्कृतीचा विस्तार दक्षिण आफ्रिकेपासून संपूर्ण आशिया खंडामध्ये झालेला आपणास आढळतो आणि म्हणून जागतिक संस्कृतीचा अभ्यास करताना सिंधू संस्कृतीला महत्त्वपूर्ण स्थान असल्याचे आढळते. या संस्कृतीच्या अनेक वैशिष्ट्यांपैकी एक वैशिष्ट्य म्हणजे या संस्कृतीचा अन्य संस्कृतीशी असलेला संपर्क होय. या काळात देखील भारतीय लोकांचा व्यापार उद्दिमाच्या निमित्ताने जगातील ग्रीक, अरब सारख्या प्रगत संस्कृतीशी संबंध आल्याचे अनेक दाखले इतिहासात सापडतात. या काळापासून भारतीय संस्कृती ही वैविध्यपूर्ण व दुसऱ्या संस्कृतीतील चांगल्या गोष्टींचे अनुकरण करणारी संस्कृती म्हणून ओळखली जाऊ लागली. इ.स.पू. 1500 च्या दरम्यान आर्यांचे आगमन भारतात झाले व वैदिक संस्कृतीची

सुरुवात झाली. आर्यांनी उत्तर भारतात स्वतःचे वस्तान बसवले व स्वतःची संस्कृती विकसित केली तसेच मूळ संस्कृती ही आत्मसात केली.

### मध्ययुगीन संस्कृती

इ.स. सातव्या शतकापर्यंत भारतीय लोकांचा अन्य जाती समुहाशी प्रत्यक्ष संपर्क फार कमी प्रमाणात आला. सातव्या शतकात मुहम्मदविन कासीम या मुसलमान शासकाने भारतावर स्वारी केली व हळू-हळू मुसलमान सत्ताधिकांचा ओढा भारताकडे होऊ लागला. यातूनच दहाव्या शतकामध्ये मुहम्मद गजनी ने अमृतसर येथील सुवर्ण मंदिरावर स्वारी करून ते सतरावेळा लुटले व मुसलमानी सत्तांची अंमल सुरु केली. यातूनच सुलतानशाही, मुघलशाही अशा सत्ता येथे स्थिरावल्या या सत्ताधिकांनी स्वतःच्या अरबी संस्कृती बरोबरच या देशातील संस्कृतीचाही स्वीकार केला, अंगिकार केला. याच कालावधित युरोपियन देशांचा व सत्तांचा संबंध भारतीय संस्कृतीशी आला. व्यापाराच्या उद्देशाने हे पाश्चिमात्य देश भारतात आले. पण जस-जसा कालावधी जाऊ लागला तसे या देशात राज्य करणे सोपे असल्याचे लक्षात येऊन इंग्रज, पोर्तुगिज सारखे सत्ताधिश येथे स्थिरावले व आपल्या मूळ संस्कृतीने पाश्चात्य संस्कृतीनुसार स्वतःची कात टाकण्यास सुरुवात केली व यातूनच आधुनिकतेकडे वाटचाल झाली.

### अर्वाचीन संस्कृती

भारतीयांचा जस जसा पाश्चात्य देशांशी संपर्क वाढू लागला तस तशी भारतीय विचारसरणी बदलू लागली मध्ययुगात काहीशी कट्टर झालेली संस्कृती पुन्हा लवचिक होऊन सर्वसमावेशक होऊ लागली. यामध्ये इंग्रजी शिक्षण व इंग्रजांनी केलेल्या सामाजिक, राजकीय सुधारणांचा वाटा महत्त्वपूर्ण आहे. सामाजिक सुधारणांमुळे समाज रचनेत बदल झाले वर्णाश्रम व्यवस्थेवर आधारित असलेल्या भारतीय समाजात इंग्रज, डच, पोर्तुगिज, फ्रेंच या संस्कृतीतील आचार विचारांचा परिणाम झाला. एका वाजूला स्वतःच्या रुढी परंपरा अबाधित राखत या नव बदलाचा स्वीकार भारतीय समाज करू लागला इंग्रजांनी विशेषतः 1857 पासून भारतीयांना राजकीय सुधारणा देण्यास सुरुवात केली. तत्पूर्वी हा देश अनेक छोट्या मोठ्या संस्थानांमुळे तुकड्यां-तुकड्यांमध्ये देश होता त्याला सन 1857 नंतर एका धाव्यात बांधण्याचा प्रयत्न झाला व राजकीय जाणिव जागृती होऊ लागली. याचाच परिणाम असा झाला की राष्ट्रवाद, एकराष्ट्र, एकदेश, राष्ट्रीयता या संकल्पना उदयास येऊन अखेर 1947 च्या ऑगस्ट मध्ये या देशाला इंग्रजांपासून स्वातंत्र्य मिळाले, पण आजही इंग्रजी लोक व त्यांची संस्कृती भारतामध्ये आपणास दिसून येते. 26 जानेवारी 1950 पासून आपण स्वतंत्र राज्यघटना स्वीकारली व जगाच्या नकाशावर एक सार्वभौम राज्य उदयास आले.

यापुढील कालावधीत भारताची संस्कृती ही अनेक अर्थानी बहुसंस्कृती असल्याचे आपणास दिसून येते. जसजसा कालावधी जाऊ लागला तसे तसे विकासाचे व समाज रचनेचे संदर्भ बदलू लागले. यातूनच वैश्विक पातळीवर झालेल्या बदलांतून सन 1991 मध्ये जागतिकीकरणाची नीती अवलंबली गेली व भारत जगाच्या नकाशावरील एक महत्त्वपूर्ण देश बनला. जगामध्ये ज्या काही विशाल बहुसंस्कृती विकसित झाल्या त्यामध्ये 'भारत, अमेरिका व कॅनडा हे प्रमुख देश आहेत.'<sup>2</sup> या प्रत्येक देशामध्ये विकसित झालेली बहुसंस्कृतिकता ही वेगवेगळ्या संदर्भाशी संबंधित आहे. भारतामध्ये प्रामुख्याने उदासीकरण, खाजगीकरण व जागतिकीकरण या नवीन आर्थिक नीतीमुळे तिचा विकास झाला.

**उदारीकरण – (Libratization)**

‘शासकीय हस्तक्षेप व नियंत्रण कमी करण्याकडे कल असणाऱ्या आर्थिक घोरणांचा अवलंब करणारी प्रक्रिया म्हणजे उदारीकरण या प्रक्रियेत अर्थव्यवस्थेत खासगी क्षेत्राला अधिक सहभागी करून घेण्यात येते. घोरणामध्ये सामान्यतः उद्योग धंद्याच्या खासगी करणावर भर देण्यात येतो. जसजशी ही नीती विकसित झाली तसे भारतामध्ये पुन्हा नव्याने उद्योग धंदे निर्माण करण्यासाठी व स्वतःचा माल विकण्यासाठी अनेक देशांनी सुरुवात केली याचा परिणाम भारतामध्ये नव व्यापार संस्कृती उदयास आली. यातून अर्थनीतीची परिणामे बदलू लागली. जास्तीत जास्त नफा मिळविणे हे व्यापारी तत्त्व उदयास आले तसे जागतिक स्तरावरून अनेक व्यापार येथे आले तसेच भारतीय व्यापाराने ही कात टाकून या रेट्यामध्ये स्वतःला झोकून दिले. यातून अंबानी, बजाज, टाटा, अदानी सारखे मोठ-मोठे उद्योग समूह तयार झाले. बाजार पेठांचे महत्त्व वाढले.

**खाजगीकरण (Privatization)**

खाजगीकरण म्हणजे सार्वजनिक क्षेत्रातील कंपन्यांची मालकी व नियंत्रण खाजगी व्यक्ती किंवा खाजगी कंपनीला हस्तांतरित करणे याचा प्रमुख उद्देश खाजगी कंपन्यांमार्फत आर्थिक विकास हा आहे. यामध्ये परकीय गुंतवणुकीला चालना देणे गरजेचे असते. परिणामतः विदेशी व देशी अनेक खाजगी कंपन्यांची भांडवली गुंतवणूक वाढून सार्वजनिक क्षेत्रामध्ये सरकारची मक्तेदारी कमी होऊ लागली यातूनच वेगवेगळ्या भू-भागांवर वेगवेगळ्या कंपन्या स्वतःची सांस्कृतिक व सामाजिक रुजवणूक करू लागतात.

**जागतिकीकरण – (Globalization)**

जागतिक पातळीवर वस्तू, सेवा, कर, तंत्रज्ञान इत्यादी गोष्टींवर असणारे नियंत्रण कमी करून जगातील कोणत्याही देशाला कुठेही स्वतःच्या उत्पादनाची विक्री करण्याची मुभा याद्वारे दिली जाते यामुळे जागतिक अर्थव्यवस्था नवीन रूपामध्ये तयार झाली. अनेक गोष्टींची देवाण-घेवाण करणे सहज सोपे झाले. एका देशातील चाली रीती, परंपरा-रूढींचा परिणाम दुसऱ्या देशावर होऊ लागला. तंत्रज्ञान विकासामुळे वेळेची बचत झाली. श्रमाची बचत झाल्याने जगण्याची शैली बदलली. जगण्याची परिमाणे बदलण्यास मदत झाली. विश्वाचे रूपांतर खेड्यामध्ये झाल्याने आचार-विचार, व्यवहार, वस्तू, साधन-संपत्ती, विज्ञान-तंत्रज्ञान सेवा अशा सर्वच गोष्टींचे आदान-प्रदान सहजतने होऊ लागले. परिणामतः कोणत्याही देशाची संस्कृती एकल संस्कृती राहू शकली नाही. तिला जागतिक बदलांवर बरेच बदलावे लागले. याचे काही इष्ट-अनिष्ट परिणाम झाले ते खालीलप्रमाणे –

**जागतिकीकरणाचे परिणाम**

१. बाजारवादाचा उदय
२. पैसा केंद्रबिंदू बनला
३. एका संस्कृतीचा दुसऱ्या संस्कृती वर परिणाम
४. जागतिक पातळीवर देश एकत्र येण्यास मदत झाली
५. विज्ञान तंत्रज्ञानामध्ये प्रगती
६. जीवनशैलीत झालेला बदल

७. संपर्क साधनांची सुवर्लकता
८. रोजगारांच्या नवनवीन रंधी
९. तंत्रज्ञानाचा वापर मोठया प्रमाणात होऊ लागला
१०. जगण्याची परिणामे बदलली

अशाप्रकारे अनेक परिणाम आपणास सांगता येतील या सर्व गोष्टींचा परिणाम भारताच्या ऐतिहासिक घडामोडींवर ही ज्ञाला. भारताची बहुसंस्कृती जगाने अवलंबावी व स्वतःचे जीवन सुसह्य करावे अशी विचारसरणी मांडण्याचा प्रयत्न होऊ लागला. ऑक्सफर्ड युनिव्हर्सिटीतल्या आपल्या भाषणामध्ये भारताचे माजी उपराष्ट्रपती हनीद अन्सारी यांनी, 'भारताचा बहुसंस्कृतीवाद जगाने आत्मसात केला पाहिजे.'<sup>3</sup> अशा आशयाचे भाषण दिले. आज संपूर्ण जगाला भारतातील बहुसंस्कृतिकता ही महत्त्वपूर्ण देणगी आहे. यामुळे हजारों वर्षांची संस्कृती लाभलेला हा देश आजही अवाधित आहे. यापुढील काळामध्ये जगातील अन्य देशांकरीता भारत एक आदर्श ठरणार आहे. हाच विचार व्यक्त करताना सन 1997 साली 'पतन की कगार पर खडी पश्चिम की तथाकथित सभ्यता' या विषयावरील एक लेख 'भारत का बहुसंस्कृतिवाद ही नूतन विश्व का आधार बनेगा' या आशयाने प्रकाशित ज्ञाला.<sup>4</sup> यावरून आपल्याला असे म्हणता येते की भारतामध्ये पूर्वी पासूनच अस्तित्वात असलेला बहुसंस्कृतीवाद आज जगासाठी प्रेरणादायक आहे. बहुसंस्कृतिकवादाचे भारतावरील परिणाम

सामान्यतः जे परिणाम जागतिकीकरणाचे आहेत तेच परिणाम बहुसंस्कृतीवादाचे ही असल्याचे दिसून येते. तरीसुद्धा सन 1991 नंतरच्या सांस्कृतिक जीवनावर ज्ञालेले परिणाम आपल्याला खालील प्रकारे सांगता येतील.

- 1) विज्ञान तंत्रज्ञानात ज्ञालेल्या वेगवान प्रगतीमुळे साधारण व्यक्तींची जीवनशैली बदलली.
- 2) सांप्रदायिकता, दहशतवाद, अलगाववादी विचारसरणी, नक्षलवाद सारख्या समस्यांची उत्पत्ती ज्ञाल्याचे दिसून येते.
- 3) गरीब-श्रीमंतातील दरी वाढलेली दिसून येते.
- 4) दुसऱ्या संस्कृतीशी संपर्क आल्याने जगण्याची परिणामे बदलली.
- 5) शिक्षण, कला, संस्कृतींवर परिणाम ज्ञाला.
- 6) जीवनाच्या प्रत्येक क्षेत्रावर थोड्या फार प्रमाणात परिणाम ज्ञाला.
- 7) राजकीय परिणामे बदलली.
- 8) आंतरराष्ट्रीय घोरणांचा देशावर थेट परिणाम होऊ लागला.

#### निष्कर्ष

अशा प्रकारे आज विकसित ज्ञालेल्या बहुसंस्कृतीवादामुळे एका वाजूला जग एकत्र येऊ पाहत आहे तर दुसऱ्या वाजूला नीती मूल्यांची न्हास ही होताना दिसत आहे. भारतामध्ये प्राचीन काळपासून असलेल्या संस्कृतीने हे सर्व बदल काळातील स्थित्यंशमध्ये स्वतःचे अस्तित्त्व टिकवून आज स्वतःला जगाची एक आदर्श व प्रेरणादायी संस्कृती बनवले आहे. सन 1991 नंतर ज्ञालेल्या नव्या आर्थिक घोरणांचा स्वीकार करूनही स्वतःचे असलेले पारंपरिक रूप जोपासण्यात यशस्वी ज्ञालेली आहे. अनेक आंदोलने पचवून जागतिकीकरणाच्या रेट्यात स्वतःला तग धरलेला आहे.

विज्ञान-तंत्रज्ञानातील प्रगतीचा अवलंब करून ही स्वतःची वेगळी ओळख टिकवून ठेवलेली आहे. इंटरनेट, मोबाईल, टीव्ही, फोटोग्राफी सारख्या माध्यमातून जगासमोर स्वतःचा आदर्श प्रस्थापित केलेला आहे. सुरवातीपासून असलेल्या शांती, संयम, अध्याम, योगा यासारख्या तत्वांच्या जोरावर जगासमोर स्वतःचा आदर्श निर्माण केला आहे. अनेक आघात सहन करूनही स्वतःचे वेगळेपण जोपासले आहे व स्वतःच्या बहुसंस्कृतीचा आदर्श अन्य देशांसमोर प्रस्थापित करण्यात यशस्वी झालेली आहे. पुढील काळात जगाचा इतिहास लिहीताना भारतातील बहुसंस्कृतीवादाचा मुद्दा महत्त्वपूर्ण मुद्दा असेल. भारताचा बहुसंस्कृतीवाद आज भारतीय इतिहासातील एक मैलाचा दगड ठरलेला दिसून येतो.

संदर्भ

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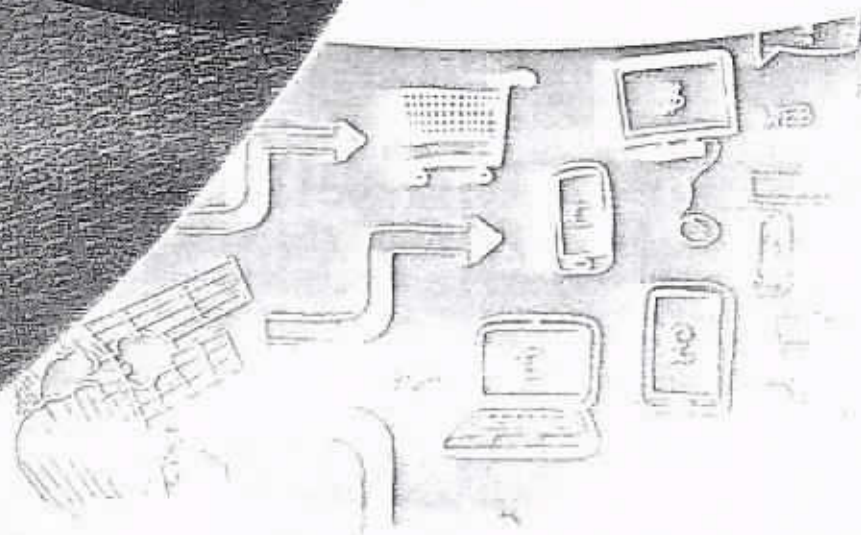
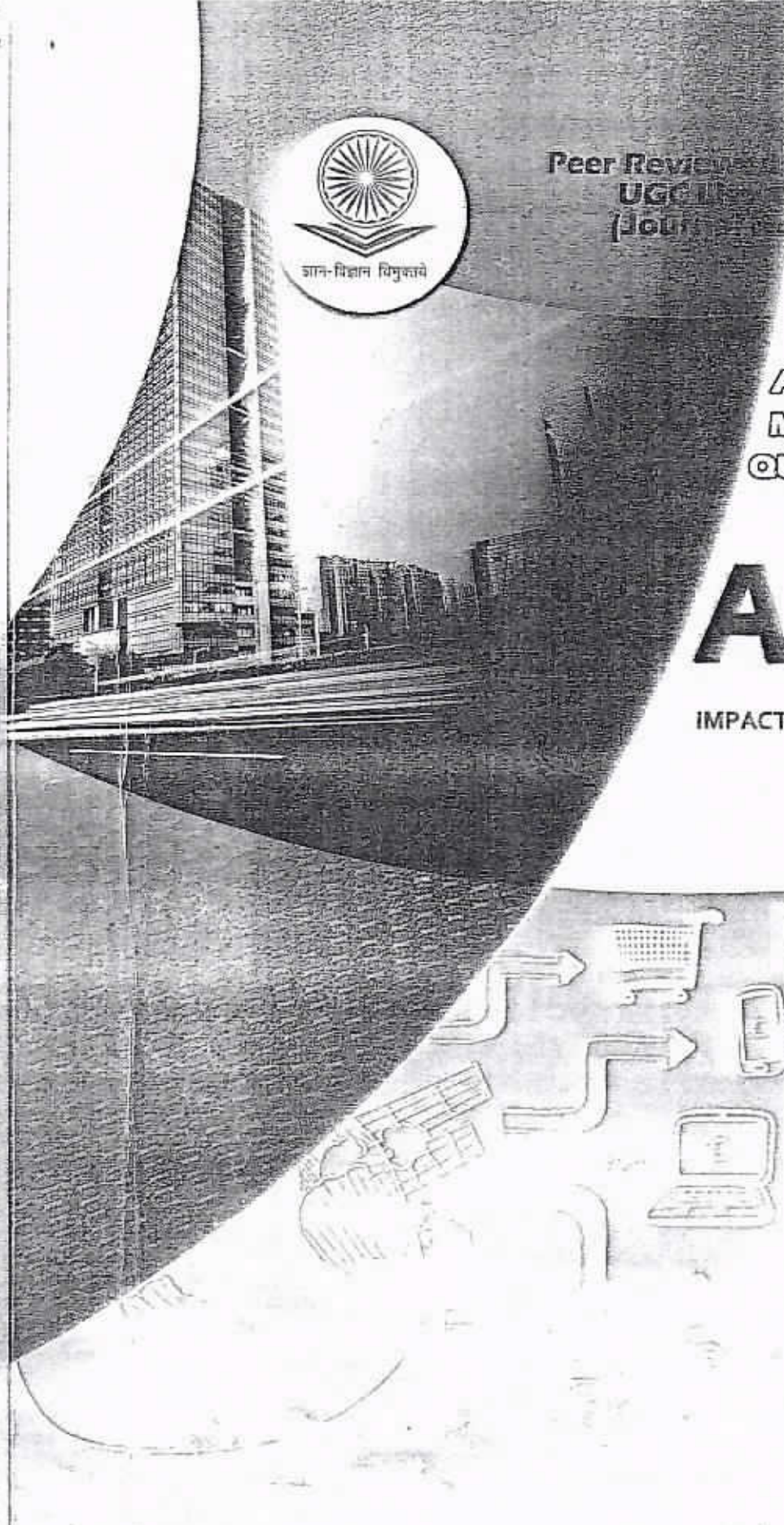


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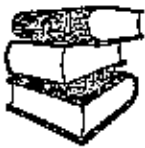
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प्रा. डॉ. शिवाजी महादेव होडगे

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मराठी कादंबरी निर्मितीशी सामाजिक सांस्कृतिक पर्यावरणाचा जवळचा संबंध आहे. विविध जाती समुह तसेच वेगवेगळ्या भूप्रदेशातील लेखकांनी कादंबरी लेखन केले आहे. त्यामुळे फार मोठा समाजाचा पट कादंबरीच्या कक्षात आला आहे. वाचकांचे भू-सांस्कृतिक पर्यावरण ग्रामीण, निमशहरी, महानगरीय अशा सर्व समाज स्तराला वाचक साहित्य व्यवहाराच्या केंद्रस्थानी आहे. संस्कृतीच्या अर्थपटाच्या आधारेच वाचक साहित्य कृतीतील बोलण्याचे आणि वागण्याचे अर्थ समजावून घेतो. साहित्य कृतीचा आशय मानवी जीवनाशी निगडित असतो. तो आशय पात्रे, त्यांच्या कृती आणि उक्ती त्यांच्या संदर्भातील घटिते यांतून उलगडत जातो. भाषेच्या सहाय्याने इतिहास व संस्कृती असलेला एक समाजच साहित्य कृतीतून दिसून येतो. त्यामुळे साहित्य कृतीचा अन्वयार्थ सांस्कृतिक दृष्टिकोणातून लावणे महत्वाचे उरते. सामाजिक संरचनांचा मोठा अवकाश व्यापक पट कवेत घेणाऱ्या कादंबरी या साहित्यप्रकाराच्या दृष्टीने हे महत्वाचे उरत असते. प्रस्तुत शोध निबंधात बहुसांस्कृतिकवाद कोणकोणत्या मराठी कादंबरीत आला आहे यांचे विवेचन ठराविक कादंबरीच्या आशयाच्या दृष्टीने केले आहे.

ब. बळीचा ही राजन गवस यांची कादंबरी कृषिजन संस्कृतीच्या मूल्यव्यवस्थेची मांडणी करणारी कादंबरी. या कादंबरीच्या कथानकात येणारा भूप्रदेश कोल्हापूरच्या पश्चिमेस आजरा, गडहिंग्लज वगैरे कोकणच्या वाजूचा आहे. हा भूप्रदेश मूळचा बळीच्या ताब्यातला प्रदेश होता. त्यावर जोतिबा नावाचा अधिकारी होता. या जोतिबाची काळी अजूनही त्या भागात मिरवली जाते. हा भौगोलिक - सांस्कृतिक संदर्भ या कथानकात आलेला आहे. त्याच बरोबर दक्षिणेत दुसरे क्षेत्र बळीच्या ताब्यात होते त्यास महाराष्ट्र म्हणत असत. असाही उल्लेख फुल्यांच्या गुलामगिरीमध्ये येतो. त्या अर्थाने ब. बळीचा या कादंबरीचा सांस्कृतिक भूगोल हा फुल्यांना अभिप्रेत असलेल्या प्रदेशाशी निगडित आहे. शेती ही भारतातील बहुसंख्य समाजाच्या उदरनिर्वाहाचे मुख्य साधन आहे. म्हणून कृषि संस्कृती हीच भारतीय संस्कृतीची खरी ओळख आहे. त्यामुळे देशभरातील साहित्य - सांस्कृतिक, सामाजिक, राजकीय चळवळीमध्ये शेतकरी आणि शेती केंद्रवर्ती राहिली आहे. जागतिकीकरणामुळे शेतकऱ्यांच्या जीवनात अनेक समस्या निर्माण झाल्या. या शेतकऱ्यांच्या प्रश्नांना, समस्यांना सबळ उत्तरे देता येतील काय ? हा महत्वाचा प्रश्न ही कादंबरी विचारताना दिसते. कृषि संस्कृती, नातेसंबंधची पडझड, कुटुंबाचे विघटन, समाजातील मुल्यांचा न्हास, समाजव्यवस्थेत झिरपलेला अष्टाचार, राजकारण्यांची वृत्ती, प्रवृत्ती, त्यांची वर्तने, पर्यावरणाचा न्हास, सुधारणेच्या नावाखाली खेड्यांना आलेली सूर्ज, शेतकरी स्त्रियांची परिस्थितीशी चाललेली झुंज, त्यांची सोशीकता अशा बहुकेंद्रीत आशयाला एकाच वेळी भिडण्याचे महत्वाचा चकूव लेखकाने केला आहे. एकंदरीत कृषिजन संस्कृतीची मूल्यव्यवस्था या कादंबरीतून अधोरेखित केली जाते. सदानंद देशमुख यांची साहित्य अकादमी प्राप्त बारोमास, या कादंबरीमध्ये कृषिव्यवस्थेतील बदलामुळे पारंपारिक आधुनिक अशा पेचात सापडलेल्या शेतकरी कुटुंबातील सुशिक्षित संवेदनशील तरुणांच्या वाट्याला आलेल्या भोगाचे

यथार्थ चित्रण या कादंबरीतून घडते. शेतीचे सध्याचे स्वरूप व त्यातील अडचणी, यातून होणारी शेतकऱ्यांची दमछाक देशमुखानी एका सुशिक्षित तरुणाच्या व कुटुंबियांच्या माध्यमातून मांडली आहे. या कादंबरीतील मुख्य व्यक्तिरेखा एकनाथ तनपुरे, तनपुरे कुटुंबात एकनाथची वायको अलका आहे. जीण एकनाथच्या शिक्षणाकडे वधून त्याच्याशी लग्न केले. एकनाथचा लहान भाऊ मधू आई-शेवंतामाय, वडील - सुभानराय दोघंडी शेतकरी वहीण मंगलका लग्न होवून आपल्या सासरी आहे. एकनाथ एम.ए. बी.एड. झालेला आहे. नोकरीसाठी लाच देऊ न शकल्याने एकनाथ वडिलोपार्जित शेती करू लागतो. लहान भाऊ मधू हुशार आहे. मात्र शेती न करता गुप्त धनाच्या शोधार्थ आहे.

जागतिकीकरणानंतरच्या बदललेल्या सामाजिक, सांस्कृतिक परिस्थितीची पार्श्वभूमी वारोमासची आहे. तनपुरे कुटुंबाची होणारी घुसमट, कुठेच मार्ग दिसत नसल्यामुळे अंधश्रद्धेकडे होणारी वाटचाल, आर्थिक रक्षेच्या अभावामुळे भावा भावात विघडलेले संबंध, विस्कटलेली वैवाहिक नाती, नोकरीसाठीच्या असहाय्यतेचा फायदा घेऊन पैसे घेणारे व फसाविणाने नोकरीचे दलाल या परिस्थितीचा राजकीय फायदा घेणारे नेते या सगळ्या गोष्टींचा परस्पर बहुसंस्कृतीचा संबंध देशमुखानी चांगल्या पध्दतीने मांडला आहे. देशमुख यांनी हा एक खूप मोठा विषय घेतला आहे. शेती, राजकारण, समाजकारण, अर्थकारण, जागतिकीकरण या विषयांचा सखोल अभ्यास लेखकाने केलेला दिसून येतो. खाजगीकरणाचा बाजार, शिक्षणातून येणारी वेकारी, बेरोजगारी, शिक्षित तरुणाचे दुःख मांडणारी ही कादंबरी आहे. खानदेश, बुलढाणा परिसरातील अहिराणी भाषेतील अनेक शब्द, वाक्यप्रचार या कादंबरीतून आले आहेत. समकालीन वास्तवातील समूहसंस्कृतीचे आकलन कादंबरीकाराने नोंदविले आहे. कृष्णात खोत यांची गावठाण या कादंबरीत बहुजन समाजात, दुःख दारिद्र्यात जन्मलेल्या संकटांना सतत सामोऱ्या जाणाऱ्या उपजत शहाणपण असलेल्या आनंदी नावाच्या दुःखी मुलीची, तिच्या जीवनानुभवाची ही कहाणी विपणन करणारी आहे. आनंदी समवेत तिचे कष्टकरी आई-वडील, धाकटा भाऊ, मैत्रिणी, सगे सोयरे, दुसऱ्यालेल सासर यांचे भोवतालच्या गावगाड्यांचे हृदयस्पर्शी चित्रण कादंबरीत येते. पिकं, गुरंदोरं, पशुपक्षी, झाडंझुडपं, डोंगरदऱ्या, निर्मळ नदी, कौल देणारी तांबूजाई इत्यादींचे विलक्षण दर्शन कादंबरीत घडते. मानवी नात्यातील भावबंधाच भीषण आणि कोमलही रूप या कादंबरीतून होते. लेखकाच लहानपण पन्हाळगडाच्या पायथ्याशी असलेल्या एका खेड्यात. गेलंलं असल्याने तेथील भूमीशी अतुट नातं आहे. कुठल्याही पारंपारिक संस्काराचा स्पर्श नसलेली, सहजपणे उलगडत आलेली ही कादंबरी मराठी ग्रामीण साहित्याचा नवा टप्पा गाठत असल्याचे जाणवते. रौंदाळा कादंबरीत गावातील माणूस राजकारणाच्या कोणत्या ना कोणत्या गटात कसा ओढला जातो, त्याची इच्छा असून त्याला गटापासून वेगळ राहता येत नाही, यातून राजकारणातील सहभाग अपरिहार्य बनतो यात माणूस अधिक गुंतत जातो, यातून भावा - भावात वाद होतात. मग गावात वाद निर्माण होतात. त्यातून गावाचे गावपणे हरवून गेलं आहे. सगळं गाव उद्ध्वस्त झालंय त्यातून सणवार, उत्सव, लग्न सोहळे साजरे करण्याची पध्दती बदलली. रुढी परंपरा, सांस्कृतिकता बदलत गेल्या. आगचे जुने खेळ मोडले. तालमी वंद झाल्या घराचा वाद चव्हाट्यावर आला. खेडं गावच या कादंबरीचा नायक आहे. या कादंबरीचा कन्नड भाषेत अनुवाद झाला आहे, पाऊस हाच कादंबरीचा नायक असणारी खोत यांची झाड-झिंवड कादंबरीत पाऊस वेळेत न आल्यानं, वेळेत आल्यानं, कमी पडल्यानं आणि जास्त पडल्यानं शेतकऱ्यांचे हाल होतात. नदीला आलेल्या पुरामुळे सामान्य माणसांचे कसे हाल होतात, खेडूत माणूस देवापुढे हात जोडतो यातून अंधश्रद्धा वाढीस लागते. पावसाची विविध रूपे या कादंबरीतून दिसून येतात. खेड्यातील जमिनीलाही सोन्याचा भाव आला आहे. ज्या काळ्या आईच्या कुशीत खेड्यात

जन्मतो, वाढतो, खेळतो, वागडतो, ती काळी आई आता उवांगपती आणि विल्डरांच्या घशात चालली आहे. यावर आधारित खोत यांची धूळमाती ही कादंबरी प्रकाशित झाली आहे. वरील प्रकारे खोत यांच्या कादंबरीतून येणारे खेड्यातील विविध जाती पातीचे, विविध संस्कृतीचे लोक आपला गांव म्हणून राहतात. पण जागतिकीकरणामुळे या गावाचे गावपण\*हरवत चालल्याची खंत लेखकालाही अस्वस्थ करते.

बहुसंस्कृतिकवाद हा भालचंद्र नेमाडे यांच्या हिंदू (जगण्याची समृद्ध आडगळ) कादंबरीचा महत्त्वाचा विशेष आहे. बहुजनांचा संस्कृतिपट्ट या कादंबरीतून उलगडतो. कादंबरीच्या प्रारंभी इरिपूरा हे सिंधू संस्कृतीतील गाव आहे. हरीपूरमध्ये प्रतिक्रमात्मतेने सिंधू संस्कृतीचे चित्र उभे केले आहे. त्याचे अवशेष दाखविले आहेत. सिंधू संस्कृतीची वर्ण जात विरहीत संस्कृती हरीपूरची आहे. तर खंडेरावचे मोरगांव मात्र सर्व प्रकारची वारा वलुतेदारी वाढवत ती प्रतिष्ठित करत वाहेऱ्यांनाही सामावून घेत वाढवत आहे. या ग्रामरचनेचे केंद्र कुणबी आहे. पुढे भालचंद्र नेमाडे कुणबी केंद्रवर्ती असणाऱ्या कृषि संस्कृतीचा पट कादंबरीत उभा करतात. हिंदूमध्ये शेतकरी समुहाचं जगणं केंद्रस्थानी आहे. खेडेगावातील कुणब्याने निर्मिलेली गावगाड्याची व्यवस्था एकमेकांच्या सहाय्याने विकसीत होत आली. औद्योगिकीकरणाच्या, नागरीकरणाच्या झपाट्यात कोणते रिथंत्वंतर ग्रामसंस्कृती अनुभवते याचेही वास्तवदर्शी चित्र येते. सिंधू संस्कृतीच्या उभेमापासूनचा हा सर्व पट कादंबरीत रिचवताना या समुहाच्या लोकजीवनाचे आख्यान वनून येते. एकूणच भारतीय कादंबरीच्या वावतीतील मॅनेजर पॅन्डेय यांचे निरीक्षण महत्त्वाचे आहे. ते म्हणतात शेतकऱ्यांच्या जीवनाशी कादंबरी जोडली जाणं म्हणजे भारतीय समाजाच्या समग्रतेच्या केंद्राशी जोडलं जाणं असे शेतीसमुहाच्या जीवनाशी जोडून घेतं. हिंदू कादंबरी भारतीय उपखंडातील सामान्य जनांच्या इतिहास - संस्कृतीचे दर्शन घडविते. एका गावाची पार्श्वभूमी घेऊन त्यात राहणाऱा अठरा पगड समाज त्यांचे परस्पर संबंध आणि वाहेऱ्या जगाशी असलेले संबंध यांची वीण कादंबरीत चित्रित केलेली आहे. त्यात पिढ्यांच्या संकमणामुळे, वाह्य जगातल्या सत्ता संघर्षामुळे झालेले बदल चित्रित केलेले आहेत. त्याद्वारे संबंध भारतीय उपखंडाचा, तिथल्या संस्कृतीचा आढावा घेतला आहे. भारतीय तत्वविचार भारतीयांच्या सेजच्या जगण्याचा अदिर्भाज्य भाग म्हणून येतात, भारतीय समाजाची सहिष्णुता, व्यामिश्रता, समंजसपणा, सर्वांना सामावून घेण्याची वृत्ती अशा घटकांबरोबरच रूढीप्रियता, हेवेदावे, हेकेखोरपणा अशाही गोष्टी येतात. विविध वंश, वर्णांच्या लोकांच्या हजारे वर्णांच्या परस्पर संबंधातून वनलेली ही सांस्कृतिक वीण उलघडून दाखविली आहे. कादंबरीतील खंडेराव..... घराला अंगण आणि दारी पिंपळ ही तुडी ओळख ह्या गोष्टी नसलेलं भोवताल तुला चालेल ? अशा कादंबरीतील वाक्यातून कृषिसंस्कृतीच्या समाजरचनेची विचारधारा हिंदू कादंबरीतून दिसून येते.

कर्नाटकातील सुप्रसिध्द लेखक डॉ. एस. एल. भैरप्पा यांच्या वंशवृक्ष या भारतभर गाजलेल्या कादंबरीचा सौ. उमा कुलकर्णी यांनी केलेला अनुवाद जीवनाच्या बदलत्या स्वरूपाचा गांभिर्याने अविष्कार करू पाहणारा कादंबरीकार म्हणून त्यांचा लौकीक आहे. वंशवृक्ष म्हणजे संस्कृतीचे आणि हिंदू धर्माचे पंडीत श्रीनिवास श्रोत्री, त्यांची विधवा सून कात्यायनी व इतिहासाचे प्रा. सदाशिवराव या तिघांच्या जीवनानुभाचे एक कलात्मक संघटन आहे. हे करताना कादंबरीकाराने वंश व वंशोधदार या हिंदू विचार सूत्राचा खोलवर जाऊन मागोवा घेतला आहे. जवळजवळ वीस वर्षांचा पट असणाऱ्या या कादंबरीतील विशाल आशयप्रदेश घडणाऱ्या कथानकात श्रोत्रींच्या तीन पिढ्यांचा इतिहास आहे. वंगळूर, म्हैसूर, चांगुडी टेकडी आणि उटकमंडच्या वाटेवर नंजनगूड गाव तिथली कपिला नदी या परिसरात घडणाऱ्या

या कथाविश्वाचे वातावरण श्रोत्री आणि सदाशिवराव यांच्या जीवनपध्दतीने धीर गंभीर विचार संघर्षाने भारलेले आहे. वंशवृक्ष ची भारतीय बहुसंस्कृतीच्या दृष्टिकोनातून केलेली क्रिया -- प्रतिक्रियात्मक चर्चा वाचकांच्या विचारांना आव्हान देणारी आहे. डॉ. भैरप्पा कन्नड भाषेत लिहितात पण कर्नाटक प्रांत, कन्नड भाषा तेशील सांस्कृतिक, सामाजिक, राजकीय इत्यादी प्रकरणा पसारा त्यांच्या कादंबरीवर वर्चस्व गाजवीत नाही. त्यामूळे प्रादेशिक कादंबरी म्हणता येत नाही. समग्र भारतीय बहुसंस्कृतीचा म्हणून जो एक परिवेश आहे त्याच्यासहच त्यांची कादंबरी आपल्या समोर येते.

वरील प्रमाणे कादंबरीत येणाऱ्या व्यक्तितरेखा, भाषाशैली, परिसर, पर्यावरण इत्यादी मुद्यांच्या आधारे आलेला बहुसंस्कृतीवाद आपण पाहिला आहे. भारताची संस्कृती त्याचा दीर्घ इतिहास, भूगोल आणि लोकसंख्या शास्त्रापासून बनलेली आहे. भारतातील भाषा, धर्म, नृत्य, संगीत, साहित्य, वास्तुकला आणि रितिरिवाज देशाच्या वेगवेगळ्या ठिकाणी त्यात फरक पडत जातो. तरीही त्यांच्यात एकसमानता आहे. भारताची बहुसंस्कृती या विविध उप-संस्कृतींचा एक संयोजन असल्याचे दिसून येते.

#### संदर्भग्रंथ

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## GST FOR EDUCATION SECTOR AND SERVICES: KEY CONCERNS

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### Abstract

*The education system in the country indirectly decides how the economy of that country will flourish. Because, it promotes understanding, vision, creativity and productivity of the people which helps in economic development of the country. The education and training sector in India is one of the key priority areas of the government. It also has been a sensitive issue, as education is seen as more social activity than any business one. Free and compulsory elementary education is right of every child in the country, and it is obligatory to government to provide free and compulsory education. The same is reflected by their desire to levy low or no tax on this sector. Rather to promote education it would be beneficial if educational services are exempted from tax.*

**Keywords:** Education Sector, Goods & Services Tax

### Introduction-

Education sector in India has been strategic priority of the government. India is a country which has the largest population in the world in the age group of 5-24. This population is normally engaged in education sector. The country has over 250 mn school going students, more than any other country in the world. It also has one of the largest networks of higher education institutes in the world. In, 2017-18 the number of colleges and Universities in India reached to 39050 and 903 respectively. Besides this, 36.64 mn students has been enrolled in higher education in the year 2017-18, which leads to 25.8% GER in higher education in the same year. The education sector in India has witnessed a paradigm shift in recent times. Once upon a time it was operating primarily as philanthropic or a nation building activity. But nowadays it has gradually transformed into a economic activity. The education sector in India is estimated at 9170 crs in the year 2018 and immediately it is expected to cross 10000 crs in the year 2019. Therefore, education sector is playing vital role in Indian economy. The education system in the country indirectly decides how the economy of that country will flourish. Because, it promotes understanding,

vision, creativity and productivity of the people which helps in economic development of the country. The education and training sector in India is one of the key priority areas of the government. It also has been a sensitive issue, as education is seen as more social activity than any business one. Free and compulsory elementary education is right of every child in the country, and it is obligatory to government to provide free and compulsory education. The same is reflected by their desire to levy low or no tax on this sector. Rather to promote education it would be beneficial if educational services are exempted from tax. On the other hand, commercialisation of education is also rapidly taking place, and this sector is becoming an organised industry with huge revenues. In this context and in the light of introducing GST on educational services, this article intend to asses and analyses impact of GST on educational services and various provisions made by GST counsel in this regard.

### Objectives of the study-

This research paper has following objectives.

1. This research article intends to throw light on the provisions applicable for educational services under GST.
2. To discuss key concerns of Education sector and GST rules.

### Research Methodology-

This paper is discussion paper and it is purely based on secondary data. All literature published by GST counsel, CBEC and other internet material referred for it. By discussing various provision under GST rules for education sector services, the researcher has concluded some remarks.

### Pre-GST regime and taxability of educational services-

Before discussing provisions regarding educational services under GST regime, it is necessary to see silhouette of tax structure for educational services during pre- GST regime. Under this regime various services provided by an educational institution to its students or faculty or staff were exempt via notification no.ST-25/2012 dated 26/6/12. Later on the exemption in relation to services provided to educational institutes was modified with effect from 1<sup>st</sup> April, 2014 and scope of the exemptions for services provided to the educational institutes. Through this modification institutes providing preschool education and education up to higher secondary school or equivalent was restricted to some specified services as under

1. Transportation of students, faculty and staff
2. Catering, including any mid-day meals scheme sponsored by the Government;
3. Security services performed in such educational institution
4. Cleaning services performed in such educational institution
5. House-keeping services performed in such educational institution
6. Services relating to admission to, or conduct of examination by, such institution

Any other service provided apart from those mentioned above to educational institution (Institution providing pre-school education and education up to higher secondary school or equivalent) was taxable. Besides, any service provided to an institution other than Institution providing pre-school education and education up

to higher secondary school or equivalent was also taxable.

In a nutshell under pre GST regime, services provided by educational institutes to its students or faculty or staff were exempt earlier. Later on it was restricted to some specific services.

### Education Institutes under GST-

In fact, Education is not defined in the CGST Act but as per apex court decision i.e. Loka Shikshana Trust V/s CIT, education is process of training and developing knowledge, skills and character of student by normal schooling. However under GST 'Educational institutes' is defined as an institution providing services by way of

- Pre-school education and education up to higher secondary school or equivalent;
- Education as a part of a curriculum for obtaining a qualification recognised by any law for the time being in force;
- Education as a part of an approved vocational education course

As per notification no. 12 CTR dated 28<sup>th</sup> July 2017, an "approved vocational education course" means, -

- a. A course run by an industrial training institute or an industrial training centre affiliated to the National Council for Vocational Training or State Council for Vocational Training offering courses in designated trades notified under the Apprentices Act, 1961 (52 of 1961); or
- b. A Modular Employable Skill Course, approved by the National Council of Vocational Training, run by a person registered with the Directorate General of Training, Ministry of Skill Development and Entrepreneurship.

It is also clarified by GST act that

1. Conduct of degree courses by colleges, universities or institutions which lead grant of qualifications recognized by law would be exempted from GST.

2. Training given by private coaching institutes or other unrecognised institution or self styled educational institution would not be exempted as such training does not lead to grant of a recognized
3. Services provided by way of education as a part of a prescribed curriculum for obtaining a qualification recognized by a law of a foreign country are also not exempted because the course / degree not recognized by Indian Law.

**Registration of Educational Institutions-**

If majority educational services are out of ambit of GST, then the question arises, whether such educational institutes should be registered or not under GST. The act says that

1. Where the educational institution is providing only education as a service then

such fees are chargeable at NIL rate and such educational institutions are not required to be registered.

2. Where educational institutions are also providing other supplies or other services, i.e., providing books to students, providing shoes or uniforms etc to students then in such cases such institutions are liable to get themselves registered.

**Classification of Educational Services provided by Educational institutes under GST:-**

For the purpose of determining tax liability of any educational institute under GST, the services provided by such institute are classified as under.

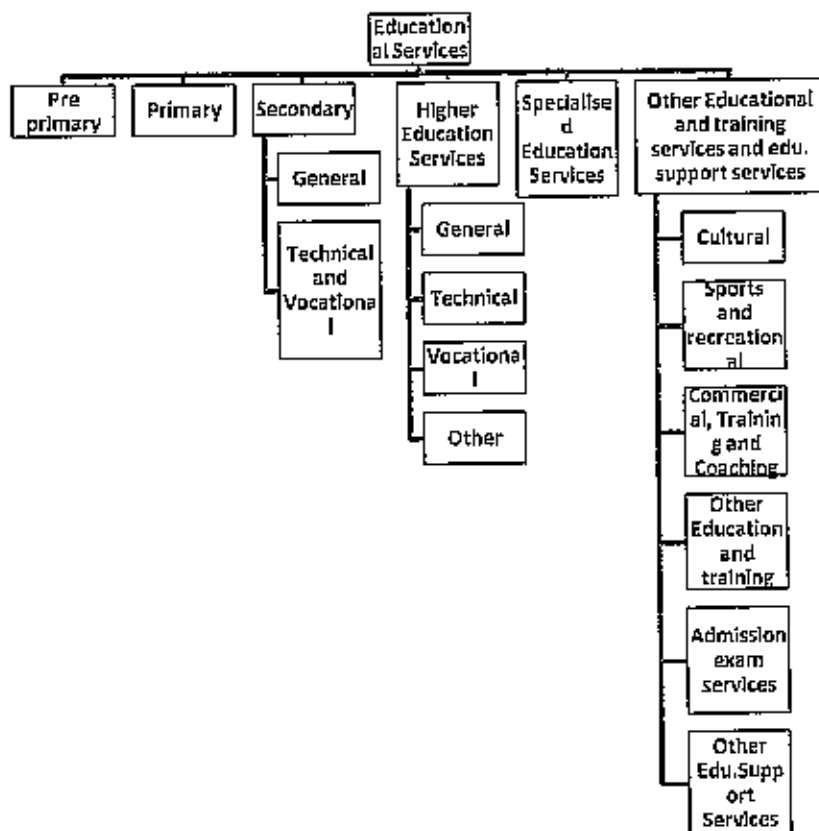


Figure No.1

**Rates of GST for Educational Services-**

The GST rates for educational sector and its services are made applicable via notification

No. 11/2017-Central Tax (Rate) dated 28.06.2017 and No. 12/2017-Central Tax (Rate) dated 28.06.2017. These rates are as under.

**Table No.1**

Chapter/ Section/Heading	Description of Service	Rate / Notification
9992	Education Services	18% as per serial no 30 of notification no. 11 CTR dated 28 <sup>th</sup> July 2017
9992	Services provided – (a) by an educational institution to its students, faculty and staff; (b) to an educational institution, by way of, – (i) transportation of students, faculty and staff; (ii) catering, including any mid-day meals scheme sponsored by the Central Government, State Government or Union territory; (iii) security or cleaning or housekeeping services performed in such educational institution; (iv) services relating to admission to, or conduct of examination by, such institution; up to higher secondary; <u>Provided that</u> nothing contained in entry (b) shall apply to an educational institution other than an institution providing services by way of pre-school education and education up to higher secondary school or Equivalent	NIL as per serial no 66 of notification no. 12 CTR dated 28 <sup>th</sup> July 2017
9992	Services provided by the Indian Institutes of Management, as per the guidelines of the Central Government, to their students, by way of the following educational programmes, except Executive Development Programme: – (a) two year full time Post Graduate Programmes in Management for the Post	NIL as per serial no 67 of notification no. 12 CTR dated 28 <sup>th</sup> July 2017

	Graduate Diploma in Management, to which admissions are made on the basis of Common Admission Test (CAT) conducted by the Indian Institute of Management; (b) fellow programme in Management; (c) five year integrated programme in Management.	
90 or any Chapter	Technical aids for education, rehabilitation, vocational training and employment of the blind such as Braille typewriters, braille watches, teaching and learning aids, games and other instruments and vocational aids specifically adapted for use of the blind Braille instruments, paper etc.	5% as per serial No. 257 of Schedule I of the Notification No. 1 CTR dated 28th June, 2017
9023	Instruments, apparatus and models, designed for demonstration purposes (for example, in education or exhibitions), unsuitable for other uses	28% as per serial No. 191 of Schedule IV of the Notification No. 1 CTR dated 28th June, 2017

**Exemptions granted to Educational institutes-**

As per prevailing GST rules following exemptions are available to educational institutes.

1. Income from education is wholly exempt from GST if a charitable trust is running a school, college or education institution for abandoned, orphans, homeless children, physically or mentally abused persons, prisoners or persons over the age of 65 years or above residing in a rural area.
2. Government or local authority or governmental authority carrying on the activity of education is exempted from GST as this is not included in the ambit of supply of services. For Example – Government schools / Municipal schools.
3. Education provided by below are also Exempted Under GST:
  - a. National skill development corporation set up by the Indian government
  - b. National skill development corporation approved sector skill councils

- c. National skill development corporation approved assessment agencies
- d. The national skill development programs approved by NSDC Vocational skill development program approved under national skill certification and monetary reward scheme
- e. Any scheme implemented by NSDC with training partners
4. Exemption has also been granted to the services provided by the IIM–
  - a. 2 year full-time residential PG programs in Management for Post Graduate Diploma in Management, admission in which is granted via CAT
  - b. Fellowship programs in Management
  - c. 5 Year Integrated Programs in management studies (but excludes the Executive Development Program).



Education Related services which are exempt-

Following Education Related Services are Exempt Under GST:

1. Curriculum related or course materials,
2. Assessment and examination fees,
3. Student administrative services such as registration, printing of academic transcripts, issuing or replacement of student cards, late fee payments, administration of the library etc
4. Excursion and field trips related to the course of study or part of curriculum requirement, except for food and accommodation supplied on those trips
5. Services provided by educational institutions to students, faculty, and staff as stated earlier

Therefore, services provided by an educational institution to students, faculty and staff are exempt. The output services of lodging/boarding in hostels provided by such educational institutions which are providing pre-school education and education up to higher secondary school or equivalent or education leading to a qualification recognised by law, are fully exempt from GST. Annual subscription/fees charged as lodging/boarding charges by such educational institutions from its students for hostel accommodation shall therefore, not attract GST. Input services like canteen, repairs and maintenance etc. provided by private players to educational institutions are subject to GST. As output services are exempted, the Educational institutions may not be able to avail credit of tax paid on the input side. Auxiliary education services entry no 66 of notification no. 12, if provided to educational institutions providing degree or higher education, the same would not be exempt from GST. The supply of placement services provided to

educational institutions for securing job placements for the students shall be liable to GST. Educational institutes such as IITs, IIMs charge a fee from prospective employers like corporate houses/ MNCs, who come to the institutes for recruiting candidates through campus interviews in relation to campus recruitments. Such services shall also be liable to GST.

#### Conclusion

The prevailing GST structure has given exemptions to educational institutes' providing education up higher secondary school or equivalent. Auxiliary services received by such educational institutes for the purpose of education up to higher secondary level are also exempt from GST. But other services related to education, not covered under exemption ambit rather it would be taxed at a standard rate of 18% with full admissibility of input tax credit for such taxable services in cases where the output service is not exempt. In case of private coaching classes previously the government charged 14% tax on all such educations and now it is increased to 18%. The Indian Institutes of Management Act, 2017, gives tax exemptions for courses offered by the IIMs but the ruling said that the executive programmes are not categorically exempted from tax. So it can be assumed that only certain courses from IIM are exempted while others are taxable as per the ruling. Some recent decision Over GST on School indicates that if the school run summer camp or coaching classes for other students apart from the school students or if the school rent the school premise for marriage and other functions it will come under tax ambit. As per a statement made by the Finance Ministry, GST is not leviable on foods and drinks that are supplied by schools (up to higher secondary) directly to their students. However, food items supplied by school canteens and mess are taxable at 5 percent GST rate with no input tax credit. We have seen that education is a nation priority of a country like India. Educational system is essential nation building process. We also know

that Right to education is now become basic and fundamental right of every child in the country. While framing GST laws, GST counsel have

taken due consideration of this importance of education sector.

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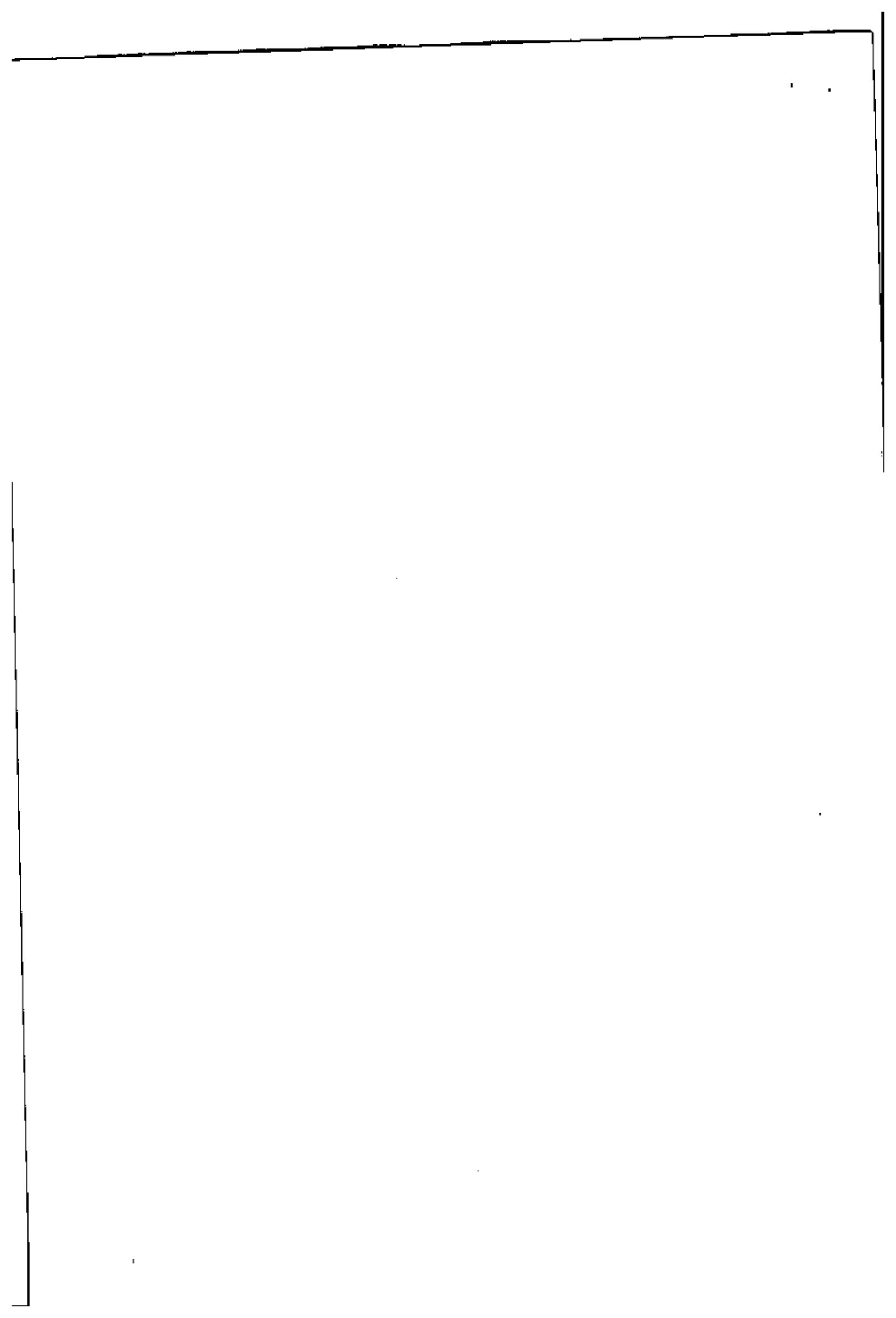
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## 19. Multi-Cultured Workforce: Virtues and Challenges

Dr. U. R. Shinde

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Tal. Kagal Dist. Kolhapur.

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### Introduction

Globalisation has changed every aspect of life of human being as well as business activities. Development of science and technology, new inventions, boom of information technology has also accelerated the pace and dimensions of corporate world. Fast means of communication, easy migration and cross border movement of industrial resources has drastically changed the arena of industries and business. Most of the corporate entities are now operating globally. Therefore; they need to share their various resources across the world. Human resource is one of them. Besides, service industry in the world is becoming more and more dominant. Skilled and semi skilled work force is the main and major part of this industry. The workforce of any industry is a reflection of the population from which it is drawn, despite some distortions that may be caused by discrimination or cultural bias in hiring. These work force demographic trends are becoming significant and the corporate management is now largely dealing with multi cultured workforce. In the context this paper will try to throw light on the virtues and challenges of multi cultured workforce in corporate sector.

### Objectives of the Research Paper

The present research paper has following objectives.

1. To know virtues of multi cultured workforce.
2. To understand the challenges of multi cultured workforce in corporate sector.

### What is Multiculturalism?

Multi cultured workforce in any organisation is a result of multiculturalism in the area where the organisation is operating. Therefore, before assessing the virtues and challenges of multi cultured workforce one should know what actually multiculturalism means. According business dictionary multiculturalism means the presence of, or support for the presence of, several distinct cultural or ethnic groups within a society. Rather multiculturalism is



a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant. It is nothing but nurturing a religious community where people of all races, ethnicities, and affirmed in every aspect of congregational life i.e. worship, fellowship, leadership, governance, religious education, social justice etc. In other words multiculturalism means where one cultural identity does not dominate all other identities; that people are able to participate in their faith community without denying or hiding their cultural identities. As all other parts of human life it is also reflected in business and corporate life by the way of multi cultured workforce.

### **Multi-Cultured Workforce**

The phrase "multicultural workforce" refers to the changing age, sex, ethnicity, physical ability, race, and sexual orientation of employees across all types and places of work. A multi-cultured work force is one made up of men and women from a variety of different cultural and racial backgrounds. A multi cultured workforce is one in which a wide range of cultural differences exist among the employees in the organisation. While a number of major and minor traits are used to describe cultural differences, the most common traits used to identify the level of multiculturalism evident in given workforce often boils down to "age, sex, ethnicity, physical ability, race and sexual orientation (Encyclopaedia of business) In most of the developed countries, the population has continued to grow more racially and ethnically diverse in the last decades and this diversity is now reflected in the work place. Managing this diversity in such a way that the benefits are maximized and the challenges minimized is an important aspect of managing any business organisation today. They are going to be dealing with people from different places, so if you know their culture, it will make things much easier.

### **Virtues and Challenges of Multi-Cultured Workforce**

In the era of globalisation workplace or staff of any organisation can come from across world i.e Midwest, Asia, Africa and Europe etc. Fusing a multicultural workforce into an effective team is often challenging, but it also gives some global advantages. Multi cultured business organisations often have an edge dealing with customers from other cultures. Diversity in workforce is healthier for an internal operation in any organisation as well as, it is also challengeable to manage such diversified workforce. Following are some virtues and challenges of such diversified multi cultured workforce.

## **Virtues of Having Multi-Cultured Workforce**

### **1. Respect for Cultural Differences**

Multicultural workplace is hugely beneficial for employees. They enjoy their work together. They respect their fellow employees and encourage the open and free expression of ideas. The languages spoken in the office are core to their diversity and embracing different cultures and values. It allows them to not have groupthink. They are always being exposed to new ideas and perspectives. They can learn to be more open-minded, flexible and tolerant. They learn about culture and things happening in all these countries, so basically it allows them to understand better this complex world and teach employees to respect all cultural difference among the organisation

### **2. Better Creativity**

The teams that include members from multiple backgrounds and experiences work more creatively to innovate and solve problems. The more your network includes individuals from different cultural backgrounds, the more you will be creatively stimulated by different ideas and perspectives (Abreu, 2014). Importantly, these ideas do not necessarily come from the network members who are culturally different from you. (Roy Y.J. Chua, 2011). Multicultural office contributes to creativity in the office and a fresh approach on projects. It's fantastic the way colleagues find different ways to express themselves, mixing languages and gestures and teaching each other words in different languages. It gives you new ideas and perspectives for facing questions and challenges.

### **3. Diverse and Delicious Treats**

Every workplace we found joy when someone has put some treats to share in the break-room. Chocolate chip cookies, Brownies. But in a multicultural workplace, we found more frequently that the people enjoy a more diverse assortment of delectable treats. That's because employees visit their native countries and return with favourite treats for children as primarily sweets and primarily wine and liqueurs for adults.

### **4. Align with an Increasingly Global Workforce**

A multicultural workplace is a job perk, which helps with recruiting new employees for global operations of the business. But it also reflects a growing awareness that the world is a much smaller place than previously thought and business happens across countries and cultures. Globally, we are changing daily, but many cultural aspects of different nations took time to

develop. Continuous learning and being aware of cultural awareness brings groups together. It helps everyone to align himself or herself with global workforce around him or her.

### **5. Creating Multilingual Workforce**

It is helpful to the employees to learn and strengthen second and third language. It is as helpful as it is to study vocabulary, master grammar and read and watch everything they can find in the language they want to learn, nothing beats speaking it. Most people learning a language want to ultimately converse with others in that language. They can new word from other languages every day. In addition there are also the language benefits. In a global marketplace, a company with a large diversity of bilingual employees will have definite advantages over businesses that don't. Quite simply they'll be better equipped to deal with overseas clients because they can converse in the same language

### **6. Better Service for Customers and Partners**

A multicultural workforce can improve companies' ability to connect and communicate with customers. Another way it improves customer service. Employees who are part of a multicultural workforce generally are more sensitive to other culture (Hamel n.d). The technology terminology required to explain a technology issue makes it even more valuable to be able to communicate with a customer in her or his native language. Such employees offering support or assistance, communication is key as it allows for the problem to be explained.

### **7. Increased Productivity and Morale**

The more diverse the workforce, the more ideas and processes a company might adopt. In doing so, the array of solutions that can be offered to customers is increased. This in turn can strengthen productivity and make for a better equipped business moving forwards. But not only this, Workplace diversity also has the ability to increase employee morale, especially when a company has diverse or multicultural leadership. It allows managers to bring in new skills and working methods which can have a positive effect on employees, irrespective of their culture, gender, or race.

### **8. Improved Cultural Diversity**

Nowadays, technology allows even small scale companies to conduct business on a global scale. Ultimately it might mean that a business has to deal with cultures that are different to theirs. Therefore an organisation that has limited diversity within its ranks, for example, might struggle to deal with the nuances of say Japanese or Chinese markets, where cultural differences

can be vast. Conversely a multicultural company, who has Chinese or Japanese team members, can call upon them for advice about best practices or even get them to lead the deal.

#### **9. Positive Reputation for Retaining Talent**

The companies that have a multicultural workforce are often perceived as better employees by potential job seekers. Why? Potential employees want to know whether or not a company treats their staff fairly, regardless of race, gender, or ethnicity. Because having a multicultural workforce shows that the company or organisation clearly does, they are often able to attract and retain the cream of the talent, which isn't of course limited to one homogeneous group. According to a Glassdoor survey, two thirds of job hunters indicated that diversity was important to them when evaluating companies and job offers. In a competitive global job market, demonstrating that your business is invested in fostering a multicultural and inclusive environment can make you stand out to the right candidates. Making diversity an important part of the recruiting process will broaden your talent pool of prospective employees.

#### **10. More Competitive and Profitable Business**

A multicultural workforce can give an organization an important edge when expanding into new markets. Often, a product or service needs to be adapted to succeed overseas. Understanding local laws, regulations, and customs, as well as the competitive landscape, can help a business to thrive. Moreover, local connections, native language skills, and cultural understanding can boost international business development exponentially. And being more competitive ultimately means being more profitable. Recent research from McKinsey also underscores the fact that diversity is good for a business's bottom line. In fact, ethnically diverse companies were shown to be 35% more likely to have financial returns above the national industry median.

#### **11. A Broader and More Adaptable Range of Products and Services**

Having multi cultured workforce, companies benefit from hiring professionals with a broad range of skills that are often not accessible when hiring locally. Globally oriented companies can add to their service range by leveraging the skills and experience their international employees bring to the table. A broader skills base and a more potentially diverse offering of products and services can help your business to have the competitive advantage of adaptability. In today's volatile and uncertain global business environment, nimble and adaptable organizations are the ones that thrive. A company with cultural and cognitive diversity can be

quicker to spot a gap in the market. It will also have the global (or market-specific) insight and experience to help a new or adapted product to meet changing consumer behaviour.

### **12. Large Opportunity for Personal and Professional Growth**

Basically, an inclusive and culturally diverse business will attract talented, ambitious, and globally minded professionals who will appreciate the opportunity for personal and professional growth. Working across cultures can be a truly enriching experiencing, allowing others to learn about perspectives and traditions from around the world. A diverse set of colleagues can be professionally enriching too exposing you to new skills and approaches to work, and developing an international network that can take your career in exciting new directions or abroad.

### **Challenges for Having Multi- Cultured Workforce**

In recent years, many employers have embraced cultural diversity initiatives with an objective of creating create an all-inclusive workplace environment. Most analysts agree that a diverse workforce is a worthy aspiration. However, cultural diversity can give rise to ethical issues that can be challenging for managers and employees to resolve.

#### **1. Religious Clashes**

A culturally diverse workforce may include individuals with different religious beliefs. There may be times when employees' religious beliefs clash with the organization's diversity policies. For example, a diverse organization welcomes vendors, employees and customers of different sexual orientation. This attitude of inclusion may pose an ethical dilemma for employees who have a religion-based belief that heterosexuality is the only acceptable sexual orientation. Managers should be prepared to address these issues head on and clarify that, whatever an employee's personal beliefs are, the employee must respect others in the workplace.

#### **2. Gender Issues**

An atmosphere of inclusion where female employees have the same opportunities for promotion as male can generate several ethical challenges. In some countries, women are legally subordinate to men. Male and female workers from these countries may find it difficult to adjust to a diverse, inclusive work environment where men report to women, and women occupy top executive positions. Similarly, some cultures consider it immoral for women and men who are not related to each other to look each other in the eye and interact socially and professionally. Management must address these cultural sensitivities without violating antidiscrimination laws or otherwise reducing the effectiveness of diversity initiatives.

### **3. Recruitment Decisions**

An organization that wishes to have a culturally diverse workforce must hire from a diverse pool of candidates. Managers may generate interest among diverse groups by posting open positions with employee diversity networks or by advertising job openings in non traditional publications. However, a hiring manager must hire the person most qualified for the position, regardless of race, gender, age or national origin. Hiring decisions made in an environment that values diversity may create tension between an organization's diversity goals and equal employment opportunity guidelines.

### **4. Cultural Conflicts in Business Practices**

A business may experience cultural conflict when it insists that its employees follow ethical business practices. In some cultures, government agents expect businesses to provide incentive payments to expedite approval of requests such as permit and variance applications. However, government officials may view these payments as bribes that are prohibited by federal anticorruption laws. Violating the law can trigger criminal culpability and civil fines. An organization should provide anti bribery training for its employees to clarify how to handle requests for contributions so that employees of all cultures understand what is acceptable and unacceptable behavior under the law.

### **5. Absence of Inclusive Workplace Environment**

However, the presence of diverse brain power alone is not enough. It's also critical to create an open and inclusive workplace environment, so all team members feel empowered to contribute. This can be particularly challenging for colleagues from polite or deferential cultures.

### **6. Difficult Integration**

It's also important to foster integration among teams to avoid colleagues from different countries working in isolation and limiting knowledge transfer. This can be a challenge to overcome, particularly if there are underlying prejudices between cultures, making them less inclined to work together. Negative cultural stereotypes can be seriously detrimental to company morale and affect productivity.

### **7. Misinterpreted Communication**

While quality translations are key for effective marketing, there can also be a real risk of communication getting lost in translation among multicultural colleagues. Language barriers are just one challenge. Even in an office where everyone speaks English, comprehending a range of

accents, or understanding a native-speaker's use of idioms, can be difficult. Moreover, effective cross-cultural communication comes down to much more than just words spoken.

#### **8. Barriers of International Laws, Permissions and Visa**

Despite the clear benefits, hiring talent from overseas can present an HR challenge. Not least among this is the complicated process of navigating employment laws and visa requirements for international workers. Requirements and regulations are different in each country and between countries, and can change frequently.

#### **9. Disparity in Professional Etiquette**

Colleagues from different cultures can also bring with them different workplace attitudes, values, behaviors, and etiquette. While these can be enriching and even beneficial in a diverse professional environment, they can also cause misunderstandings or ill feelings between team members. Additionally, different approaches to punctuality, confrontation, or dealing with conflict can prove an issue.

#### **10. Differed Working Styles of Groups**

However, working styles and attitudes towards work can be very different, reflecting cultural values and compounding differences. If not recognized and accounted, conflicting approaches to work can put the brakes on productivity.

#### **11. Cost of Training**

Apart from the usual training, an organization must invest in seminars, programs and lectures designed to promote diversity in the workplace. If unity is to be achieved, such training is essential as they will teach employees how to accept thoughts, ideas and personalities of others in the workplace. It will also provide information on how to deal with prejudice and conflict in a civilized and professional manner. As it is possible that you are likely to continue hiring employees, you will continue to spend on training.

#### **12. Breeds Disrespect**

The same people who don't accept other cultures are likely to openly show disrespect and indifference. This can lead to unnecessary tension and can inhibit communication in the workplace. The problem with a highly tense or hostile workplace is that everyone is affected, including those that accept and respect diversity in the workplace.

### Conclusion

In a nutshell, the geographical and communication gap in the world is decreasing day by day. Most of the business organisations are becoming more and more global. The rise of service sector has also raised the cross border opportunities for business and to grab these, every business organisation has recruiting their workforce across the country as well as the world. The nature of workforces is becoming more multi cultured day by day. Respect for other cultures, better creativity, creating multilingual workforce, increased productivity, morale and cultural diversity, reputation of an organisation are some of the virtues of having multi cultured workforce. Multi cultured workforce in any organisation has also creates challenges before business organisation like religious clashes among workforces, gender issues, cultural conflicts, problems of integrity and inclusiveness etc. Although, these are the grave challenges, every business organisation cannot deny the cultural gap and differences among workforce. Workforce of corporate sector is becoming more and more multi cultured which is inevitable and business world has to face it. Ultimately it will create a unique and homogenous society across the world.

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The Incomparable Atuk is a remarkable novel which shows prosperity and tragic end of the protagonist. The novel's salient feature is the flow of the storyline moves from silent chaotic situation. Richler has used the twist technique for two purposes- one to shock the reader and second to examine and observe behavior and reaction of all the characters when they live difficult situation. The swift that the novel takes helps the novelist to focus on the philosophy multiculturalism as well as efforts and struggle of media and masses to survive multiculturalism in Canada. The novelist also shows the difference between Americans and Canadians. Compared to Americans, Canadians have love and respect for multiculturalism. The novel highlights multiculturalism very high going beyond race, nation, culture and language. But it also underlines the problems that minority people face in mix cultures countries.

Richler deliberately shows the progress of Atuk, though he is not a good poet. The psychological and physical support he gets from others enables him to settle in Canada. He characters that help him develop and maintain multicultural relations which are the need of the time. At present no country remains unattached from multiculturalism. It is multicultural approach will assist the countries to develop. It is a duty of all citizens of the world to love and respect for multiculturalism. Richler has proved himself that he is a visionary novelist who understands the concept of multiculturalism years ago which the world faces today. Multiculturalism is not a problem but an effective solution for the peace and progress of the world. Richler- with respect to humanity- underlines the truth in his unmatched novel *The Incomparable Atuk*.

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## 8. Identity Crisis of Adolescents in *We were the Mulvanneys*

Dr. N. H. Masal  
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Joyce Carol Oates, the most successful and highly prolific writer, was born on 16th June 1938, in a Lockport, upstate New York. She grew up on her grandparents' farm, surrounded by her nephew Eric Canal. The oldest daughter of Frederic and Carolina Oates, she had seen how father always burdened with severe economic worries because of the unemployment which strikes and work layoffs,—the ill-consequences of 'Great Depression' of the 1920s.

In spite of the adverse circumstances, Joyce's childhood was never affected because of the love and care of her parents. Frederic Oates proved himself after a long struggle. Frederic applied engineering subjects and became a tool-and-die designer at Harrison's company. The initially conditions are soon improved. Joyce recalls her parents' persistent struggle.

Joyce never felt deprived of anything. She attended a small rural school located at a walking distance from her home. This school with its lovely surroundings left a great impact on her mind. She was sent to John Pound Elementary School in 1949 to attend sixth grade. She employed her sincerity and hardworking nature throughout entire education. She transferred to North Park High school to complete her eighth and ninth grade in 1951. The city of Lockport where these schools situated left a profound impression on her mind during her childhood.

*We Were the Mulvanneys* is the story of the sufferings of Marianne, the daughter of Shelton Mulvanney Sr. Zachary Lundt assaulted her. She was drunk when this misfortune occurred. A high point farm dwellers and owners of 'Mulvanney Roofing Business', the story of the were the Mulvanneys (1996) has been told by eight-year-old Judd, the youngest member of a prosperous family. The novel is about the rise and fall of the family during the period of economic crisis, which springs from the brutal incident of rape. Marianne, the center of everyone's attention loses her status after the severe humiliation and disgrace of the rape.

Michael Mulvanney Sr. married Corinne and have four children - Mike Jr, Patrick Judd and Marianne. They live in 'High Point Farm' on the High Point Road, upstate New York. The youngest son Judd narrates the story. The family was enviable, wealthy and were living in the

large home. However, in the course of time, the family struggles to live and sustain personalities in the family were constructed by love, consideration, happiness, and self-respect. The source of income was 'Mulvaney Roofing Business source. Another source of revenue comes from Corinne's hobby of buying and selling antiques. However, the income not adequate because Corinne was not a skilled in business. Together the brothers plan to learn a lesson to the assailant Zachary Lund. Judd imagines that someone from his family will punish him, Patrick was more passionate to do it.

It is an account of a series of troubles faced by a respectable family after the incident sexual assault of their loving daughter. They experience a great downfall from the peak success. The wealthy and influential Mulvaney family lives on beautiful High Point Farm, Mt. Ephraim. Michael Mulvaney is busy in 'Mulvaney Roofing Company' and 92 is proud of his business and social status. However, the incident of molestation of his daughter violating personal pride destroys the family. However, Oates is hopeful and positive to end the novel with reconciliation and family reunion, but not before the death of Michael Sr.

The novel records the struggle of a family which suffers from the humiliation and disrespect of Mulvaney family because of an incident of dishonor to Marianne, their innocent girl. The family lived in 'picture perfect' High Point farm. Their life was full of happiness, and comfort. Jude Mulvaney is the witness as well as the narrator to the rise and fall of the family. His father Michael Sr. runs a small 'Mulvaney Roofing' business. Judd experienced an identity crisis in the school. He thought himself special in his life. However, he lost faith and interest in a school activity. Marianne's sufferings have a great impact on his attitude.

I guess I wasn't bad looking for my age but I shrank from being seen. I turned down invitations to parties in town figuring my classmates, especially the girls, weren't serious—why bother with me? At the same time, I was goddamned vain, my heart pounded in rage I wasn't more special, as I deserved. Judson Andrew Mulvaney. (257)

Mulvaney family gained financial support from the successful 'Mulvaney Roofing' business. However, the violation of their loving daughter's honor disturbed their lives. It shattered all their hopes. It was embarrassing for them. Michael lost his peace and happiness. The incident leaves a deep mark on their life. Their social life was also very disturbing. Many people stopped communicating with them. Scaunhow Lund, Patrick, and Mike Jr. wanted to take

Judd was that excited to become an accomplice in the revenge of the assailant of his father. He decided to kill the assailant of Marianne. He planned to do so for many days. One night he had an opportunity to carry out his resolution as per his plan. He takes Zach to the city at 93 night. He had planned to drown him in the river, where he sees him, pathetic and pleading for life. Patrick feels that his revenge is not. He became helpless similar to Marianne and the insults of his sister are repaid through printing for life in the dirt and muck of river. He had left Marianne in the symbolic muck and sinned disrespect. He had defiled her. During Zach's desperate cries for help, Patrick felt that Zach was exposed to the same business and despair his sister experienced after the assault.

He wanted to teach him a lesson. He had planned to make him realize the pangs of shame, victimization and hope. He wanted to make him experience the suffocation and fear of death. The purpose of his plan was thus fulfilled. So, it completes his revenge. It changes his mind and saves Zach even though it was risky. He saves Zach from drowning at the last moment. The final section of the novel is named as 'family pictures' which gives an account of the killing party to hunting wild dogs. It describes the anguish and sufferings of Marianne which was witnessed by a rapist. To escape from the further disrespect and guilty conscience, the family moves to new faraway location. It was another blow to Marianne's self-respect. She was given denied equal social treatment.

She was prevented from paying homage to the funeral of her grandmother. She goes against the instructions of her aunt. The clog store where she worked was not aware of the death of Marianne's grandmother. So she expresses her regret. However, her employer had different plans.

It was a burden to tolerate Marianne's sufferings every day. To escape from her disturbed state of mind and sharp edges of people's gazes 94 towards singling out her as the disgraced individual girl made the family restless and sad and angry. Patrick wanted to punish the culprit who was responsible for such misfortune in their happy and unique family. The family members experience estrangement after Marianne's formal separation from the family. These factors influenced the identity crisis of all the members, including the youngest son Judd.

Corinne, the homemaker, is hurt by her daughter's dishonor. However, she never let her responsible, unlike other family members. She continues to visit her. Corinne was obsessed with antiques. Her love for old antiques is syncretical. It could be understood as the love for ideals and ethics. It also indicates her nostalgia.

We Were the Mulvaney's is about the struggle of a Mulvaney's family which suffers from humiliation and social indignation because of an assault on their beloved daughter Marianne. The members were integrated and happy. The life on this farm was full of action. Michael Mulvaney Sr. ran a roofing business. His children were well mannered, obedient and serious about a career. The narrator of the story, for the most part, is Judd Mulvaney, the youngest in the family who gives a detailed account of his early childhood full of parental care and love. He describes the Farm as:

High Point Farm was looking almost prosperous and it wasn't unusual for photographers from as far away as Rochester and Buffalo to come out to photograph its "historic" house and outbuildings, horses grazing in pastures, antique sleigh and "quaint" little brook winding through the front yard. Each year, high point farm was featured on calendars printed by local merchants, the Mt. Ephraim Parlor-Lodge, the Western New York Historical Society. (We Were the Mulvaney's)

The family was sociable and always packed with guests and visitors. However, a single incident of sexual assault changed everything. 95. The novel also addresses issues about identity crisis of father. He turns bankrupt and appears to be deranged. He becomes angry at everyone. He cannot concentrate trust the lawyers kept them changing paying huge amount spending on the case wanted justice. He loves his daughter very much but social status did not allow him to meet her to bring her home.

The dignity of Mulvaney family was held in question after the incident. The humiliation and shame were so great that Mulvaney's feel all their sweat as well as business relations.

"If he dropped in somewhere for lunch, one of the clubs, or the Blue Moon Cafe where everyone knew him, he'd be made to feel how unwelcome he was. Oh, of course, he'd be invited to sit down at a table if there was room—but it was obvious that Michael Mulvaney's presence dimmed the mood." (175)

The social identity of Mulvaney family is questionable. One day in the club, Mike Sr. throws beer on the district attorney's face. The reaction was about the injustice or delay in the

which makes him angry. Mr. becomes very upset. Moreover, he was arrested, and he may not be pay a huge fine or an imprisonment or both. He took no heed to any stupid acts he makes after the consequences. He wants justice and punishment to the assailant, but the legal system kept him. It was evident his daughter suffered, but he cannot do anything. Marianne did not withdraw anything. She was drunk intoxicated did not remember after the party.

Patrick gets the benefit of the doubt. However, Mike Sr. wants to take revenge, so he tells him to his father and speaks in angry terms. He knew that the boy was at home. He attacks him and takes revenge. However, he has to pay a high price for such carelessness. He loses his property in search of the meaning of life. He cannot tolerate the pressure and mental tension. His field became miserable and meaningless. He goes to real 95 estate agents to sell his farm. When a realtor search, he gets a client to sell his farm. He is declared as bankrupt. There are guilty and consequences of his behavior. His younger brother Judd notes:

I knew from Patrick that he'd told Marianne about the terrible things that had been happening. Dad's arrest at the Country Club, the ugly publicity, the lawyers, the million-dollar suspended sentence and probation and the fifteen-hundred-dollar fine. The Mulvaney family turned inside out for everyone to contemplate. (267)

Patrick loved his sister very much. They have a bond of understanding between them. He fails to take revenge of the justice who spoiled his sister's life and also their family. The dishonor and humiliation were not easy to forget. So he plots his murder by gunshot. His father's gun work and helped by Judd, but he did not kill him. The gun he used just to threaten him, and he takes him in his jeep and asks him to change his mind and decides to kill him by drowning. At the moment he was drowning he changed his mind and saved him. His sister was not killed and he was so he did not kill him. He rather saves his life.

The intimacy of the family has been replaced by indifference, disintegration, aloofness. Mike Sr. was affectionate husband in the past. The incident shatters all his hope, and he always becomes impatient, angry or absent minded. This is evident from:

Patrick wanted to lead a life in a normal way, just for an experiment. He is not normal because of the crisis. The issues about family pride and social status make him restless. Even when he decides to go to a rock concert, tormenting memories do not spare him. Oats brilliantly talks his feelings in following words as:

To a rock concert Patrick Mulvaurey) Who listened to string quartets, woodwind trios, piano sonatas on the local classical music station, when he listened to music at all. Usually, he '97 didn't, it distracted him from his work. His plotting, tireless calculating. What information am I lacking that I must be in possession of, to live my life as it's meant to be lived? (243)

The incident also hampers Patrick's relationship with his girlfriend. His love for the girl and the emotional support he extended towards her makes him more sensitive and anxious. He feels panic and does not wish to explore any relations. Arlette is described as one of "the science-minded girls who are both outspoken and shy" with a tendency like Patrick to feel more easily than smile." Patrick runs away from her when their relationship develops in something more than just friendship. He was attracted towards her, but it is hard for him to accept it.

Patrick plans to take revenge of the assault. He knew the assailant was Zachary Lund. He plots the revenge in secret informing no one in his family except Judd, his younger brother. Judd helps him to get a gun so that he could kill the assailant. Patrick felt the agonizing crisis ever since his childhood. He used to bother his teachers by raising doubts and queries several times during his schooling. "What if? Why not? Isn't there genetic possibility? Maybe it was character flaw, but he couldn't help his curiosity. Since grade school. Not just curiosity, impetuosity." (246)

Animals or pets play a vital role in the predicament of the Mulvaureys. They represent the virtues of loyalty and unconditional love. Even in times of adversity, the pets remain with them as if they were part of their livelihood like other family members. It appears that their association with the members save the family from breaking down and also help them their individual and social identity.

The incidence brings a great dishonor to the family and ruins their life. Patrick Mulvaurey plots to take revenge of the dishonor to his sister. He nearly kills the rapist but at the last moment changes his mind and saves '98 his life. The novel presents the crisis of adolescents who suffer great humiliation and economic problems during their pursuit of an identity.

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## The Changing Contours of the Marriage Institution in India in the Era of Multiculturalism: A Critical Study

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#### Introduction

The marriage is universal and social institution in every human society existing on the globe. It had been evolved thousand years ago so as to regulate individual and social relations in every community. Every community has established own customs and culture in relation to marriage and family. Marriage and family are basic institutions that have provided stability and social order in human development. The world is full of different customs, cultures, ethnicity, religious principles, systems etc and there has been consistent communication of cultures, ideologies, thoughts etc by various ethnic groups in the society. The human society is consisted of different groups of people based on religion, race, ethnically, caste, cultures and there have been continuous exchange of people and cultures in these groups. The exchange of cultures and ideas has created multiculturalism in human society. The multiculturalism has had impact on individual and communal life every person. It has also had impact on basic foundations of human society such as marriage and family. The author of the paper has undertaken the study of impact of multiculturalism on marriage and family in Indian context.

#### Nature, Scope and Objectives of the Study

The author has considered in this study, the concept of multiculturalism, its impact on marriage and family and effects of changing contours of marriage on human life etc. The scope of the study is limited to impact of multiculturalism on social institutions in India and changes occurring in marriage and family patterns in general. The objectives of the study are as follows-

- 1) To study concept and impact of multiculturalism.
- 2) To study changing patterns of marriage and family and its effects.

#### Conceptualization

There are some concepts that need interpretation in this study.

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hundreds of English words. In his Marathi communication quite habitually. Here are few examples to illustrate the fact:

- 1- fnyhiP;k felslph fMyhOgjh twuP;k QLVZ ohde;/s >kyh-
- 2- ;k QksuP;k fjpktZyk VkWdVkbZe fdrh
- 3- rks lk;dyPks iaDpj dk<wu Ldwye;/s xsyk-
- 4- frph vWafvkslykLVhph fv<sup>a</sup>VesaV Iq# vkgs-
- 5- eh vWMfe'kuph bUDok;jh djkyk dkWyste;/s xsyks gksrks-
- 6- eyk OgkWWlvWioj eslst lsaM dj-

There does not seem any exaggeration in the above examples but it been a normal discourse among all the Marathi speakers in Maharashtra. At the same time, they find themselves comfortable with this kind of pragmatic approach in their day today communication without any hesitation. It would be definitely uncomfortable for them to go for the pure Marathi version of the same. The new generation in 21<sup>st</sup> century is perfectly fit in the pidginised language phenomenon they don't have the feel of 'a sense of chest language' in their mind quite often the earlier generations have a tone of complaint against this practice but still they themselves can escape the situation around because they are seen fumbling for proper Marathi for many of the English ones.

In the examples given above the English words used by the speakers are almost Marathi like. The frequency of the words is so high that the words are no more English or foreign for them moreover the common listener even doesn't have any difficulty in listener even doesn't have any difficulty in assimilating the pidginised Marathi they listen uncomfortable in the assimilation of the meaning and intention of the speaker and writer. Naturally the rapidly changing global phenomenon there doesn't seem any sympathy and compassion for the distress of classes in any corner of the world.

It's only pidginisation and creolisation can keep the language growing and fit for the use in the modern times. Otherwise the world is having 6909 languages in use today out of which 516 languages are almost extinct and this number will grow in increasing in near future and there will be a small number of languages in the world. Surviving with the modern times bearing the perfect immunity in the evolution and revolution of the time.

In the first example there are seven words. Out of them only one word is Marathi and that is verb- >kyh and a few suffixes. Though there are six words in English, because of the verb and



suffixes the sentence is taken to be a Marathi sentence. It means each language carries its existence with a typical static grammatical structure. Whereas, the vital growth of vocabulary in the language doesn't demand any language legacy or chauvinism. This kind of language growth seems to be patronised by the world population today. Therefore, there exists- Hinglish (Hindi+English), Punglish (Punjabi+English), Minglish (Malayalam+English) and so on.

In the pseudo-patriarchy psyche of the classist the significant change in the language in the form of pidginisation seems to be an unpleasant occurrence which may cause a language decay in vain. This kind of orthodoxy and inferiority complex doesn't seem to be sustained in the preceding generation because the new era is quite confident that the languages can survive only when they respect and practise the pidginisation and not chastity of language.

The classicists, however, try to maintain their though of chastity in their writings which very obviously leads to a great obscurity of the language and its meaning because the listener and reader of this kind of language finds himself.

## 2. Reflection of Immigrant's Multiculturalism in Jhumpa Lahiri's 'The Lowland'

MS. Anita M. Powar  
The New College, Kolhapur.

---

### Abstract

Cultural studies in literature is the post- modern phenomenon, emerge and develop in twentieth century. It includes social conventions as the structure of power in culture. The demand for multiculturalism took place in 1970s decade. Multiculturalism is an acceptance of cultural diversity and ethnic values in terms of social traditions and languages. It may occur within states, nations or in foreign lands. The massive conflict as well as adaptation of expatriate is depicted by Indian Diaspora Writers in their literary works. Jhumpa Lahiri's 'The Lowland' is the example of such experience. Nineteen seventies and nineteen eighties middle class American culture, education surrounding, and language system faced by an Indian couple in America are the reflective issues in 'The Lowland'.

**Key Words:** Culture, Multiculturalism, conventions, immigrants etc.

Cultural studies are devoted to the analysis and interpretation of objects and social practices in literature. The phenomenon is viewed as endowed with meanings that are the product of social forces and conventions that may either express or oppose dominant structures of power in culture. Since nineteen seventies canon of literature formed theoretical viewpoints consisting racism, patriarchy and imperialism. The demand is "to open the canon" so as to make it multicultural instead of 'Eurocentric'. Multicultural designates the movement to redress what are asserted to be the errors and injustices of a history dominated by Europe centred historians. Multiculturalism is the acceptance of cultural diversity and ethnic values in terms of food, language, attitudes traditions or cultural heritage. During the pre-independence era, the introduction of Western culture, education and scientific techniques gave jolt to traditional Indian life. It was reflected in contemporary Indian English Literature.

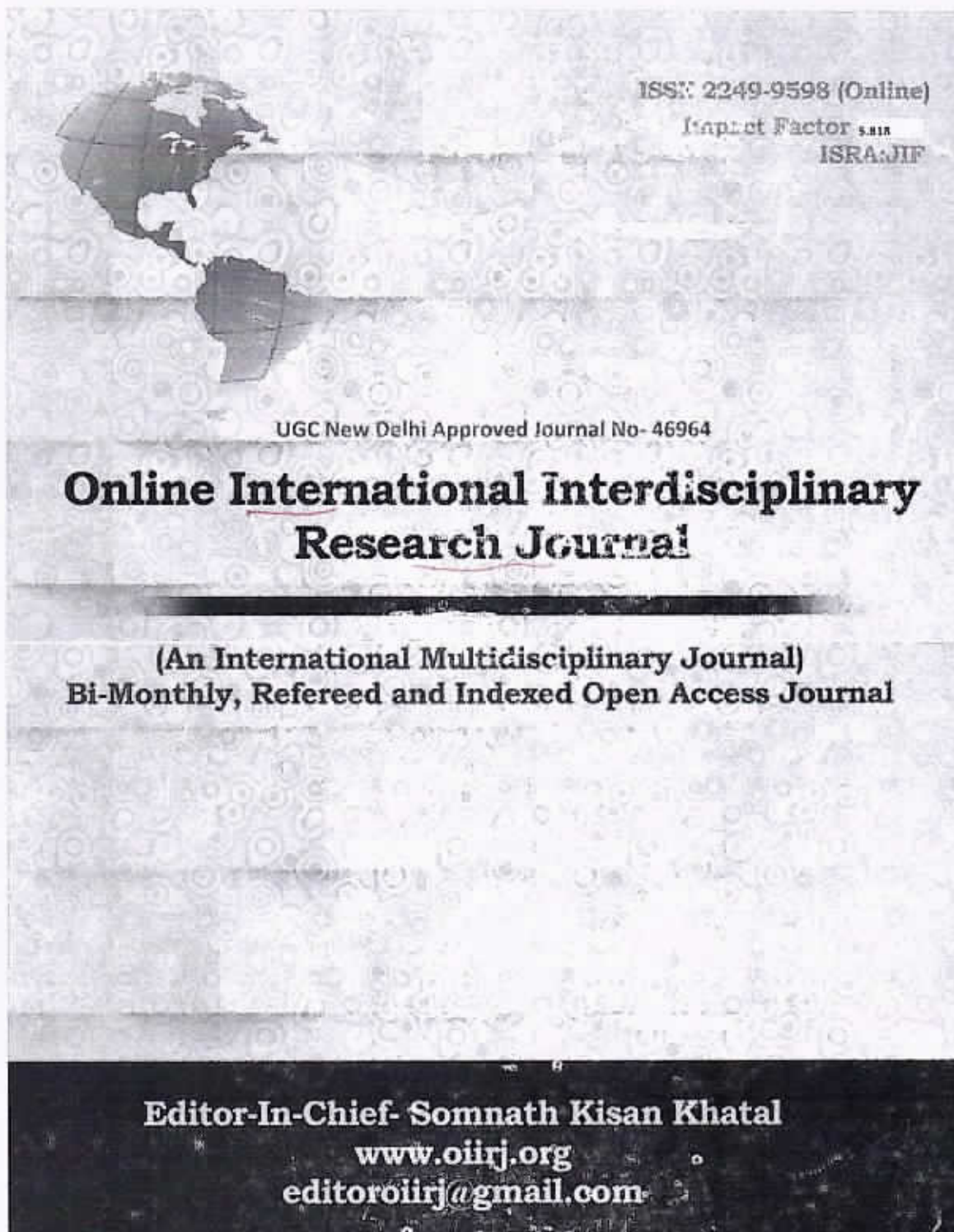
Indian English writers, who have settled abroad, reflect their experiences through fiction. This Diaspora fiction deals with vivid themes such as sense of loss, feeling of non-belongingness, alienation, dislocation, nostalgia, marginality, multiculturalism, identity crisis in the writings of Kamala Markandaya, Bharati Mukherjee, V. S. Naipaul, Salman Rushdie, Kiran Desai, Rohinton Mistry and many more. Pulitzer Prize winner Jhumpa Lahiri is the one of these

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## Stephen King's *The Running Man*: An Apocalyptic Horror Novel

Dr. Advait Dhondiram Joshi

Head & Associate Professor,

Department of English, Sadashivrao.Mandlik Mahavidyalaya, Murgud, Tal- Kagal, Dist-Kolhapur.

### Abstract-

*Stephen King (b.1947), the foremost horror fiction writer, has produced enormous work of literature enriching the horror genre. King up to date has written over 200 hundred works of fiction. He has published 42 novels, 109 short works of fiction. 54 pieces of his fiction have been recently published and made available to the readers. King has effectively handled many sub-genres of popular fiction such as horror, fantasy, crime and detective fiction. He has also handled apocalyptic genre of popular fiction. Thus, he has proved himself as a versatile writer of popular fiction. He has received many awards for his contribution to popular literature namely Hugo award, Bram Stoker award, World fantasy award etc. The present paper focuses on The Running Man (1982) to discuss the novel from the point of view of apocalyptic horror.*

*Keywords- apocalyptic, horror, running, game*

One cannot deny the significant position of Stephen King in the world of horror fiction. He has freely wandered in science, mystery, and fantasy and crime genre proving his mastery over the genres. King has dominated human mind and has allured film makers that many of his novels have been adopted for films. One of the powerful genres of popular fiction is apocalyptic horror novels. And king has proved his mastery over this genre too. However, he is not the first writer to deal with this kind of horror. Prior to him, many writers effectively handled the genre. But the genre flourished during the 19<sup>th</sup> century. Mary Shelley's novel *The Last Man* (1826) is often considered is the first work of modern apocalyptic fiction. The novel finely records the struggle of people to survive in a plague-infected world. Richard Jefferies's novel *After London* (1839) is regarded as the best modern apocalyptic novel. King followed these writers and produced apocalyptic horror novels. King's two short stories *Night Surf* (1974) and *The Mist* (1980) are the landmarks of apocalyptic horror stories. Thus King has proved his mastery over apocalyptic horror genre. In this connection Dr. S.T. Joshi remarks:

Stephen King is worried about things to come. He sees all sorts of dreadful things occurring in the rather near future, from nuclear holocaust to thought-control, and his novels and tales return obsessively to these scenarios. In many cases the government is to blame for these horrors in offing, and this idea fills king with concern to the point of paranoia (Joshi 79).

### The Running Man

Stephen King produced *The Running Man* under the pseudonym. The British horror fiction writer also published one of his novels *Claw* (1983) under pseudonym. It seems that in horror fiction there is a style of publishing literary work under pseudonym. King and his work have already allured masses, masters of literature and movie makers. Then why did King publish the novel under pseudonym? Perhaps King wanted to judge the novel and its impact on people independently. The novel is set in dystopian America during the year 2025. It narrates the economical and social conditions of future America. Unlike *The Long Walk*, this novel takes place in the world of adult. In the novels produced prior to this novel King delineates the exploitation of children in American society. *The Running Man* revolves around the fatal game initiated by TV Station. This is a typical game in which contestants are allowed to go anywhere in the world. But they are chased by the employed hunters to finish the life of participants. Ben Richards, the protagonist, is from a suburb area located in the country Detroit in the year 2025. The economic and political condition of America is worsened. Richards has no job at all as he is blacklisted from his trade. He is in the dire need of money to get medicine for his seriously ill daughter Cathy. His wife has turned prostitute to earn money for the family. Frustrated Ben turns to a government operated TV station which runs a violent game show. After various mental and physical tests Ben is selected for the game. However, he is informed and warned by Dan Killian, the executive of the game about the fatality of the game. The rules of game are very strange. Contestants, who survive and avoid captures, are honoured with \$100. The contestants, who survive more than thirty days, are honoured with a grand prize of \$1 billion. He can go anywhere in the world. But he has to send messages back to the studio. Failing

these things, the contestants are killed. No contestant participated in the game has survived to claim the prize. Knowing this, Richards participates in the game.

The novel henceforth records some fatal experiences of Richards. He travels in false identification first to New York and then to Boston. He manages to escape from the explosion which kills five policemen. Accidently, he meets the gang member Bradley and takes shelter with him. Here he learns many things from Bradley. As the novel progresses, Richards arrives at New Hampshire where he disguises himself as a half-blind priest. Herein he learns that one of the contestants has been killed by the hunters. He dreams that Bradley has betrayed him.

His journey to Portland Maine proves to be fatal one. He cannot stay longer in the house of a friend of Bradley as he is reported by the owner's mother. Somehow, Richards manages to escape from the mishap. The novel henceforth gives a detailed account of Richards's journey and how he escapes from the dangers. By this time, he learns that he has broken the running man survival record of eight days and five hours.

Readers surprise when Richards is offered the job of a lead hunter by Killian. He hesitates to take the job thinking that his family members will be targeted. But he learns from Killian that his wife and daughter were cruelly killed over ten days earlier. Subsequently, Richards accepts the job. The novel ends with the plane crashing into the tower killing both Killian and Richards. The novel - set in future -records many things of future America. It focuses on the extreme gap between rich and poor. The poor are forced to live in filthy conditions where disease and violence constantly accompany them. It also shows the fatal union of Government and television to play with the lives of poor and innocent people. King effectively depicts this 'other'. At one point in the novel Richards experiences it:

The Stengun rattled again, and this time a bullet punched through his left arm, knocking him sideways. The heavy car tried to veer and get him, and for a moment he had a clear shot at the figure behind the wheel. . . Richards still could not get to his feet so he began to crawl towards the car. . . (137-138).

The organized crime of the authorities or private groups is a thing of concern for King. This very idea that human race is not at all safe either in present or in future world generates horror than any supernatural horror novel. *The Running Man* is a perfect weird fiction as it puts readers in the world of uncertainty where they cannot predict what will happen next. The protagonist, contestants as well as readers are put in the macabre world which, as King feels, upcoming world dangerous for human beings.

The novel from its very beginning to the end successfully keeps readers under the tension of terror, horror and fear. As the hunters chase Richards, the horror begins griping readers and it persists till the end of the novel. This is the special feature of the novel. In short, *The Running Man* generates far more horror than the supernatural horror novel. Dr. S. T. Joshi has praised the novel for the frightening aspect of the novel:

And the final confrontation between Richards and the government agents who ultimately track him down may be the single most intense episode in all King's work. *The Running Man* is, strictly speaking, a science-fiction novel, but it certainly has enough horrific overtones to be classified well within the weird tale (82).

At one point in the novel readers witness horror of Richards:

But on Tuesday morning he stayed in, not going to the library. It seemed to him that every minute he stayed in this place was an invitation to quick doom. Looking out the window, he saw a Hunter with a black hood inside every old beaner and slumped taxi driver. Fantasies of gunmen creeping soundlessly toward his door tormented him. He felt a huge clock was ticking in his head (123-124).

King makes his readers to feel horror creeping over him as he watches the horrible experiences of the protagonist. This writing style of King horrifies readers as well. The novel bears some characteristics of horror novel. It is packed with uncanny situations. A horror novel lacks logical order and it gives a message of anything can happen at any moment in human life. Gothic and supernatural horror novelists also underlined the thing that human life is at the mercy of supernatural elements. They, according to their whims, can play with human life to mutilate it or to finish it off. They chase their victims, exploit them, and kill them whenever they wish to be.

Like Gothic and supernatural horror novelists, Stephen King is worried about safety human life. King pushed aside the supernatural elements and employed human icons of horror to arouse



businessmen, contractor or the protective authorities are enough to rouse everlasting horror. Thus, *The Running Man* is a perfect apocalyptic horror novel.

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## Galactic Imperialism in Arthur C. Clarke's novel 'Childhoods End'

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### Abstract

Science fiction deals with the exploration of space, alien encounter and encompasses imperial ways of dominance. Human beings have been very curious about the nature of universe. Hence man has developed fascination towards space and so he started influencing and exploring the space. Arthur C. Clarke's novel *Childhoods End* presents an encounter of human race with the advanced aliens. The ultimate aim of imperialism is the conquest of the nature. H.G. Wells in his novel *The War of the Worlds* portrays Martian invasion on earth. The galactic empire of the Overlords aim at dominance, conquest, expansion and evolution. They aim at autocracy to rule the galaxy by force and fear. Initially imperialist hide their agenda, identity, purpose and policies. However the intentions and motives of the Overlords are exposed but it brings the end to human civilization.

**KEYWORDS:** imperialism, galaxy, Overlords, galactic imperialism, dominance

Science Fiction as a new genre, existed at the beginning of the twentieth century with an American radio engineer and magazine editor Hugo Gernsback who labelled the term 'Scientifiction' in 1926 to characterize the content of magazine *Amazing Stories*. Later the term rechristened as 'Astounding Science Fiction' in 1938. It was only in 1950's or after World War II the science Fiction label was applied to paperback novels. Science fiction is a kind of amalgamation of certain aspects like fantasy, reality and vision. It is a literature of ideas which explores the consequences of scientific innovations. Science fiction is a working model of an alternative reality. It is a genre of fiction with imaginative but more or less plausible content such as settings in the future, futuristic science and technology, space travel, parallel universes, aliens and paranormal abilities. Quest of knowledge has played an important role in the advancement of human civilization. The journey from the Stone Age to Space Age reveals untiring and continuous efforts to unravel the unknown mysteries of nature and human life. Science fiction writers take ideas and fears that haunted the mind of their age and give credibility by realism to its setting. Mary Shelly's *Frankenstein* (1818) is regarded as the precursor of the science fiction genre. But genealogies of science fiction can be found in Plato's *The Republic* (fourth century B.C.), Lucian's *satires* (Second Century A.D.), Thomas More's *Utopia* (1492) and Jonathan Swift's *Gulliver Travels* (1726). The modern science fiction began with H.G.Wells who called it, 'Scientific Romances'. A major contribution in the mainstream literature is given by Aldous Huxley, George Orwell, Anthony Burgess, Margaret Atwood and Doris Lessing and others. Several writers in the history of science fiction assume that this genre used to make comment on colonial experience, imperial past or memory of invasion. They present effects of imperialism through



alien encounter. They project imperialistic violence and brutal facts of establishing power. Wells, Heinlein, Stapledon, Clarke etc. presented space exploration and galactic imperialism. Arthur C. Clarke is the architect of some of the 20<sup>th</sup> century's most enduring mythology. He was born in Minehead, Somerset, England on the 16<sup>th</sup> of December 1917. A futurist and science fiction writer, Clarke has written over 600 articles and short stories as well as novels. His works has been translated in to over 30 languages and adapted on television and in Hollywood movies. His visionary tales about the possibilities of science and the wonders of space-explorations has solidified his reputation as one of the modern masters of Science fiction. He is a British science fiction writer, inventor, under sea-explorer, television series host and a life-long proponent of space travel. He is inducted in to the 'Science Fiction Hall of Fame' in 1997. His works are optimistic propaganda for science with human problems, rather mechanically workout against a background of scientific discovery. Clarke attempts to find answers to human and social limitations in the space in his novels. In 1945, he proposed the idea of communication satellites in his article in 'Extra-terrestrial Relays'. He incorporated new ideas, concepts and theories in to his books. He focuses on technology, space exploration and metaphysical themes. He portrays celestial and terrestrial wonders of the universe through his works.

The present paper is an attempt to study galactic imperialism in Clarke's novel *Childhoods End* (1953). Imperialism is a policy that involves a nation extending its power by the acquisition of lands by purchase, diplomacy or military force.<sup>1</sup> The word imperialism originated from the Latin word Imperium<sup>2</sup> which means supreme power and rule. The term was mainly applied to Western political and economic dominance, especially in Asia and Africa in 19<sup>th</sup> and 20<sup>th</sup> centuries. In west, exploration and discovery lead to imperialism. Edward Said uses the term more broadly to describe any system of domination and subordination organised with an imperial centre and a periphery.<sup>3</sup> Political power grows from conquering and expanding lands. It influences cultural and economic development of the subject nation. Imperial expansion causes the division of the world in to developed and developing states. Edward Said argues that "Imperialism involved the practice, the theory and the attitudes of a dominating metropolitan centre ruling a distant territory."<sup>4</sup> According to Robert Young imperialism operates from the centre is a state policy and is developed for ideological as well as financial reasons.<sup>5</sup> It is believed that imperialism provides stability, security and legal order for their subjects. They constrain the potentially savage ethnic group of people. The controversial aspect of imperialism is the defence and justification of empire building based on seemingly rational grounds. Jules Ferry in 1883 says that "superior races have a right, because they have a duty. They have a duty to civilize the inferior races."<sup>6</sup> Imperialist have rationalized social, cultural, political and economic control of others. Imperialism explores the reality of relation between governing power (ruling class) and the subject class. However, Galactic Imperialism aims at the conquest of nature. The galactic empire is a fictional autocracy<sup>7</sup> to rule the galaxy by force and fear. Galactic empire is a dictatorship based on rigid control of society that dissolved a previous democratic societies. Man has developed fascination towards space and so he started influencing and exploring the space. The galactic empire may be controlled by humanity or menaced by aliens. It may be an instrument of alien oppression threatening the Earth. The galactic empire aims at dominance, conquest, expansion and evolution. The imperial motives will decide human destiny as survivors or the extinguished race.

The novel portrays an evolutionary transformation in humanity due to first contact with aliens. The novel is an extended version of the short story *Guardians Angel* (1946). The novel is well received by most readers and critics.<sup>8</sup> Two months after publication, all 210,000 copies of the first printing had been sold.<sup>9</sup> Don Guzman of the *Los Angeles Times* admired the novel for its suspense, wisdom, and beauty. He compared Clarke's role as a writer with an artist "a master of sonorous language, a painter of pictures in futuristic colours, a Chesney Bonestell with words."<sup>10</sup> The novel was nominated for the Retro Hugo Award for best novel in 2004. It is about the peaceful alien invasion of earth by mysterious overlords. In the exploration of Space, Clarke asserts that "in the long run, the prospect of meeting other forms of intelligence is perhaps the most exciting of all the possibilities revealed by astronautics."<sup>11</sup> He focuses on technology and space exploration as well as metaphysical themes. He projects children as a symbol of hope and aspirations of the future. His major thrust is the role and place of mankind in the universe. The novel is divided into three parts. The first part deals with the encounter between Earth and Overlords. The second part explores the utopian golden age which has resolved all world crisis and restored peace and prosperity on the earth. The third part reveals loss of all the children and the end of human civilisation.

The writer uses third person omniscient narrator to portray a comprehensive details of galactic imperialism. In the late 20<sup>th</sup> century, the United States and Soviet Union are competing to launch the first spaceship for military purposes. The vast alien spaceships position over major cities of the world. They exhibit power through their thirty kilometre wide spaceships. The overlords demonstrate the necessity and profitability of their rule and endeavour based on morality and noble mission to better human conditions. After one week, the aliens announce they are assuming supervision of international affairs to prevent humanity's extinction. Their intention is to bring peace and prosperity on earth. They control humanity by forcing their dominance. They restrict exploration of space by declaring that "The stars are not for Man".<sup>12</sup> So the space race is halted forever. They establish power structure for administration. Karellen is the mediator between Overlords and the inhabitants of the earth. He is reluctant servant of the Overmind who justifies every action for the betterment of society. Overlords claim that their interference will be limited. They interfere in human affairs as they diffuse nuclear attack, stop cruelty to animals and end racial discrimination in South Africa. After initial resistance, humanity accepts the rule of the overlords. Some human beings are suspicious of the Overlords intentions, as they never appear in physical form. Overlord Karellen, the supervisor for earth speaks directly with Stormgren, the UN Secretary General. Karellen tells Stormgren that the Overlords will reveal themselves in 50 years, when humanity will become used to their presence. The words and actions of the Overlords set the rule of imperialism. Alan Howes pointed out that "the Overlords represent the reasoning side of man, extracted from his other parts, purified and magnified many times."<sup>13</sup> When Karellen is clarifying human objections to Overlords rule, he says "We represent reason and science and however confident they may be in their beliefs, they fear that we will overthrow their gods."<sup>14</sup> They perceive human beings as irrational, degraded and different and Overlords as mature, rational, noble and dignified. They believe that people on the earth are accustomed with the structures of the government and they can be observed and controlled by indirect rule. The Overlords show sympathy and affection towards human beings. They initially serve the interest of mankind. They aim at a single unified and a global state. They are far superior to mankind in terms of

scientific and technological advancement. Overlords are immortal, able to travel at speed of light, need no sleep and can manipulate fabric of time. They are the defenders of the weak and guardians of justice. They never inflict punishment, they make the tyrants to suffer the pains of their own acts. They project an imperialistic view that the advanced and superior race of Overlords have to civilize the primitive human race on moral grounds. They intentionally hide their real identity and present themselves as the saviour of mankind. The Overlords contradict human aspirations to conquer space and vastness of the cosmos. When Stormgern asks a question "Can you deny that the Overlords have brought security, peace and prosperity to the world?"<sup>15</sup> The response to it is "But they have taken our liberty....Freedom to control our own lives, under God's guidance."<sup>16</sup> The human race have sacrificed individual freedom at the stake of security.

In the second part of the novel, humankind enters in to a golden age of prosperity. Ignorance, disease, poverty and fear have virtually ceased to exist. The factories of robots are opened and the production becomes automatic. They also abolish adventure and armed forces. It almost doubled the world's wealth and increased standard of living of the people across the world. The Overlords mission to save humanity from destructive use of science have completed. As promised earlier, five decades after their arrival the Overlord appear for the first time, they resemble the traditional images of demons- large bipeds with leathery wings, horns and tails. The Overlords are interested in psychic and paranormalre search. A prolific book collector on the subject of anthropological studies, Rupert Boyce, allows one of the Overlord Rashaverak to study these books. Boyce uses Ouija board in the party. Jan Rodericks, an astrophysicist and Rupert's brother in law asks the identity of the Overlord's home star. George Greggson's wife Jean faints as the Ouija board reveals a starcatalog number consistent with the direction in which Overlord supply ship appear and disappear. With the help of an Oceanographer friend Jan Rodericks hides himself on overlords ship travels 40 light years to their home planet. He arranges himself in drug induced hibernation. In the third part humanity and the overlords have peaceful relations but it hampers human creativity and innovations, The human culture becomes stagnant. One of the groups establish New Athens an island colony in the middle of the Pacific Ocean aim at creative arts. George and Jean join the society to nurture the spirit of creativity. The Overlords conceal a special interest in George and Jean's children. They save the life of Jeffrey from tsunami. The Overlords have been watching them since the incident with the Ouija board. It signalises the hidden transformation within Jean. Sixty years after the Overlords arrival, human children start displaying telekinetic powers. Karellen reveals the Overlords purpose. They serve for the Overmind, a vast cosmic intelligence, born of amalgamated ancient civilisations and freed from the limitations of material existence. Karellen becomes jealous of the human beings as Overlords are unable to join the Overmind. The reactions of the people are "It was a tribute to Overlords psychology, and to their carefully years of preparation, that only a few people fainted. Yet there could have been fewer still, anywhere in the world, who did not feel the ancient terror brush for one awful instance against their minds before reason banished it forever."<sup>17</sup>

It brings end to the human race because no human child are born. It brings futility and absurdity to mankind. Many parents die of grief or commit suicide. The people of New Athens choose to destroy themselves with a nuclear bomb. "It was the end of civilisation, the end of all the men had striven for since the beginning of time. In the space of a few days, humanity had lost its future, for the heart of any race is

destroyed, and its will to survive is utterly broken, when its children are taken from it. There was no panic, as there would have been a century before. The world was numbed, the great cities stilled and silent. Only the vital industries continued to function. It was as though the planet was in mourning, lamenting all that could never be."<sup>18</sup>

Conclusion: -Clarke uses the alien invasion to criticize European colonial practices. The Overlords show utopian dream of golden age where all world crisis will be settled down and social problems will end. Initially they save humanity from the perils of technology but at the end work against human interests. Their policy and agenda clearly represent imperialistic outlook. The Overlords uses the trick of deception which makes them more powerful. They resolve social, political, religious, ethical issues through correct use of power. The submission of human race has taken away the sense of purpose in human life. Clarke identifies the Overlords with European colonialist and the humanity seem as the burden of Overlords. Finally, Overmind not only eliminate mankind but also destroy Earth.

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<sup>16</sup> *Ibid.*16

<sup>17</sup> *Ibid.*67

<sup>18</sup> *Ibid.*179

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## Stephen King's *The Running Man*: An Apocalyptic Horror Novel

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### Abstract-

Stephen King (b.1947), the foremost horror fiction writer, has produced enormous work of literature enriching the horror genre. King up to date has written over 200 hundred works of fiction. He has published 42 novels, 109 short works of fiction. 54 pieces of his fiction have been recently published and made available to the readers. King has effectively handled many sub-genres of popular fiction such as horror, fantasy, crime and detective fiction. He has also handled apocalyptic genre of popular fiction. Thus, he has proved himself as a versatile writer of popular fiction. He has received many awards for his contribution to popular literature namely Hugo award, Bram Stoker award, World fantasy award etc. The present paper focuses on *The Running Man* (1982) to discuss the novel from the point of view of apocalyptic horror.

Keywords- apocalyptic, horror, running, game

One cannot deny the significant position of Stephen King in the world of horror fiction. He has freely wandered in science, mystery, and fantasy and crime genre proving his mastery over the genres. King has dominated human mind and has allured film makers that many of his novels have been adopted for films. One of the powerful genres of popular fiction is apocalyptic horror novels. And king has proved his mastery over this genre too. However, he is not the first writer to deal with this kind of horror. Prior to him, many writers effectively handled the genre. But the genre flourished during the 19<sup>th</sup> century. Mary Shelley's novel *The Last Man* (1826) is often considered is the first work of modern apocalyptic fiction. The novel finely records the struggle of people to survive in a plague-infected world. Richard Jefferies's novel *After London* (1839) is regarded as the best modern apocalyptic novel. King followed these writers and produced apocalyptic horror novels. King's two short stories *Night Surf* (1974) and *The Mist* (1980) are the landmarks of apocalyptic horror stories. Thus King has proved his mastery over apocalyptic horror genre. In this connection Dr. S.T. Joshi remarks:

Stephen King is worried about things to come. He sees all sorts of dreadful things occurring in the rather near future, from nuclear holocaust to thought-control, and his novels and tales return obsessively to these scenarios. In many cases the government is to blame for these horrors in offing, and this idea fills king with concern to the point of paranoia (Joshi 79).

### The Running Man

Stephen King produced *The Running Man* under the pseudonym. The British horror fiction writer also published one of his novels *Claw* (1983) under pseudonym. It seems that in horror fiction there is a style of publishing literary work under pseudonym. King and his work have already allured masses, masters of literature and movie makers. Then why did King publish the novel under pseudonym? Perhaps King wanted to judge the novel and its impact on people independently. The novel is set in dystopian America during the year 2025. It narrates the economical and social conditions of future America. Unlike *The Long Walk*, this novel takes place in the world of adult. In the novels produced prior to this novel King delineates the exploitation of children in American society. *The Running Man* revolves around the fatal game initiated by TV Station. This is a typical game in which contestants are allowed to go anywhere in the world. But they are chased by the employed hunters to finish the life of participants. Ben Richards, the protagonist, is from a suburb area located in the country Detroit in the year 2025. The economic and political condition of America is worsened. Richards has no job at all as he is blacklisted from his trade. He is in the dire need of money to get medicine for his seriously ill daughter Cathy. His wife has turned prostitute to earn money for the family. Frustrated Ben turns to a government operated TV station which runs a violent game show. After various mental and physical tests Ben is selected for the game. However, he is informed and warned by Dan Killian, the executive of the game about the fatality of the game. The rules of game are very strange. Contestants, who survive and avoid captures, are honoured with \$100. The contestants, who survive more than thirty days, are honoured with a grand prize of \$1 billion. He can go anywhere in the world. But he has to send messages back to the studio. Failing



these things, the contestants are killed. No contestant participated in the game has survived to claim the prize. Knowing this, Richards participates in the game.

The novel henceforth records some fatal experiences of Richards. He travels in false identification first to New York and then to Boston. He manages to escape from the explosion which kills five policemen. Accidentally, he meets the gang member Bradley and takes shelter with him. Here he learns many things from Bradley. As the novel progresses, Richards arrives at New Hampshire where he disguises himself as a half-blind priest. Herein he learns that one of the contestants has been killed by the hunters. He dreams that Bradley has betrayed him.

His journey to Portland Maine proves to be fatal one. He cannot stay longer in the house of a friend of Bradley as he is reported by the owner's mother. Somehow, Richards manages to escape from the mishap. The novel henceforth gives a detailed account of Richards's journey and how he escapes from the dangers. By this time, he learns that he has broken the running man survival record of eight days and five hours.

Readers surprise when Richards is offered the job of a lead hunter by Killian. He hesitates to take the job thinking that his family members will be targeted. But he learns from Killian that his wife and daughter were cruelly killed over ten days earlier. Subsequently, Richards accepts the job. The novel ends with the plane crashing into the tower killing both Killian and Richards. The novel - set in future - records many things of future America. It focuses on the extreme gap between rich and poor. The poor are forced to live in filthy conditions where disease and violence constantly accompany them. It also shows the fatal union of Government and television to play with the lives of poor and innocent people. King effectively depicts this 'other'. At one point in the novel Richards experiences it:

The Stengun rattled again, and this time a bullet punched through his left arm, knocking him sideways. The heavy car tried to veer and get him, and for a moment he had a clear shot at the figure behind the wheel. . . Richards still could not get to his feet so he began to crawl towards the car. . . (137-138).

The organized crime of the authorities or private groups is a thing of concern for King. This very idea that human race is not at all safe either in present or in future world generates horror than any supernatural horror novel. *The Running Man* is a perfect weird fiction as it puts readers in the world of uncertainty where they cannot predict what will happen next. The protagonist, contestants as well as readers are put in the macabre world which, as King feels, upcoming world dangerous for human beings.

The novel from its very beginning to the end successfully keeps readers under the tension of terror, horror and fear. As the hunters chase Richards, the horror begins griping readers and it persists till the end of the novel. This is the special feature of the novel. In short, *The Running Man* generates far more horror than the supernatural horror novel. Dr. S. T. Joshi has praised the novel for the frightening aspect of the novel:

And the final confrontation between Richards and the government agents who ultimately track him down may be the single most intense episode in all King's work. *The Running Man* is, strictly speaking, a science-fiction novel, but it certainly has enough horrific overtones to be classified well within the weird tale (82).

At one point in the novel readers witness horror of Richards:

But on Tuesday morning he stayed in, not going to the library. It seemed to him that every minute he stayed in this place was an invitation to quick doom. Looking out the window, he saw a Hunter with a black hood inside every old beaver and slumped taxi driver. Fantasies of gunmen creeping soundlessly toward his door tormented him. He felt a huge clock was ticking in his head (123-124).

King makes his readers to feel horror creeping over him as he watches the horrible experiences of the protagonist. This writing style of King horrifies readers as well. The novel bears some characteristics of horror novel. It is packed with uncanny situations. A horror novel lacks logical order and it gives a message of anything can happen at any moment in human life. Gothic and supernatural horror novelists also underlined the thing that human life is at the mercy of supernatural elements. They, according to their whims, can play with human life to mutilate it or to finish it off. They chase their victims, exploit them, and kill them whenever they wish to be.

Like Gothic and supernatural horror novelists, Stephen King is worried about safety human life. King pushed aside the supernatural elements and employed human icons of horror to arouse

horror. Gothic and supernatural horror elements confined their victims behind the closed walls or in the remote castle. King's human icons of horror never confine their victims in the closed space. Ben Richards is not confined to one place. But when he participates in the game, he feels that the whole world is prison for him. The prison has no walls at all. This idea shakes readers with both terror and horror. Human beings, as King feels, are deliberately pushed in the realm of horror. Sometime by the group for its preaching and transforming their victim sometime by the Government and its agents under the name of game.

Gothic and cosmic present supernatural beings who look at human beings as their prey to be played and killed. King uses the same thing using human icons of horror. The *Running Man* shows the same thing so it is a perfect horror novel. Here is one more piece of King's writing which rouses horror:

Richards hung up his jacket, slipped off his shoes, and lay down on the bed. He realized how miserable and unknown and vulnerable he was in the world. The universe seemed to shriek and clatter and roar around him like a huge indifferent jalopy rushing down a hill and toward the lip of bottomless chasm. His lips began to tremble, and then he cried a little (56).

In short, *The Running Man* is a perfect horror novel. King uses cinematic technique, speedy technique, unresolved ending and shock-treatment technique to arouse horror in the mind of readers. He puts his protagonist amid the cruel and crazy world only to meet fatal events and incidents. The novels with its themes of economical and social change in future America; the corrupted authority of the country and suffering and exploitation of the poor and the wide gap between the rich and the poor make the novel memorable one. Moreover, King twists his tale in his own style which makes the novel horrific. Readers cannot shake off the horror that King rouses through his novels. *The Running Man* (1982) does create everlasting horror, though they are listed as the novels of science-fiction. They bear the features of horror fiction which put them fit in the world of horror fiction. Collings praises King for his skill of creating horror:

In Stephen King's writing, we explore many "facets" of horror as they glint from widely divergent perspectives. King's writing is not straight-line in the sense that he went through a "mainstream phase", a separate "horror phase" or a distinct "epic fantasy quest" phase. Instead, his forms and themes intertwine, reflecting each other, glittering like the continuous movement of light around a brilliantly set gem-stone (03).

Furthermore, Collings has finely stated about these novels in his book *Stephen King is Richard Bachman*:

In one sense, King's decision, taken as early as in his career as 1977, his four non-supernatural novels under a pseudonym was consistent with a well-defined trend in horror fiction (25).

The novel is a perfect horror novel and it places King in the legacy of great writers. In this connection Collings remarks:

King works well within the sphere of this internal horror. His novels place him clearly in the post-gothic tradition of Poe, Lovecraft and other practitioners of the horrific (26).

Richards's running symbolizes the helplessness of individual in a society strangled by the media. The novel criticizes the Government as it stands as an enemy of its citizens.

What makes the novel more compelling and horrific one that the protagonists' awareness of death. He is aware of each passing moment of life. They are aware of death chasing them in the form of human being. Unexpected, uninvited death horrifies people. Herein the protagonists invite death when they participate in the game. And they walk in the known shadow of death. These things make novel of King more horrific. In short, it can be humbly said that King delineates the worst condition of human beings in America. The themes, the subject matter, the icons of horror, the terrific situations in which King places his protagonists, and the language of king are enough to frighten readers and they never forget the novel. The aftereffect of this novel is terrific one. In this connection Davis nicely comments:

Once the reader is able to read into subtexts of Stephen King's fiction, he or she will come out of his books with much more than a good scare (27).

Stephen King does create different world in his novels. He deals with evil world lurking inside the upcoming years. In this world adult do appear as villains, mostly father-figures and children appear as victims. Both the novelists prefer non-supernatural icons of horror, though some of their select novels show glimpses of supernatural powers. King's human antagonists in the role of

businessmen, contractor or the protective authorities are enough to rouse everlasting horror. Thus, *The Running Man* is a perfect apocalyptic horror novel.

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## COGITATION OF TIMES IN THE NOVELS OF UPAMNYU CHATTERJEE AND AMIT CHAUDHARI



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ABSTRACT: Cogitation is one of the most prominent issues of all philosophies  
and literatures in the world throughout the human history. Deliberations  
regarding cogitation are found in various forms of literature.  
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**COGITATION OF TIMES IN THE NOVELS OF  
UPAMNYU CHATTERJEE AND AMIT CHAUDHARI**

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**ABSTRACT**

*Time is one of the most prominent issues of all philosophies and literatures in the world throughout the human history. Deliberations regarding time entity are numerous and continuous, still what time in reality is or literature is still a black hole or whole. The question remains unanswered. The unique and constant place of time in literature has been an invariable centre of attention of all the acclaimed literary figures in the world. On the contrary time entity is always neglected by the research fraternity and especially in an Indian context it is less acknowledged, Indian English literature is no exception to it. Therefore the researcher aims in this paper to investigate the cogitation of time in the selected novels of Upmanyu Chatterji and Amit Chaudhari.*

**KEYWORDS:**

*Cogitation – Reflection, Deliberation*

*Time – philosophical, social, psychological, scientific construct*

*Temporality – Time represented in the novel*

*Globalised time – Decade of nineties*

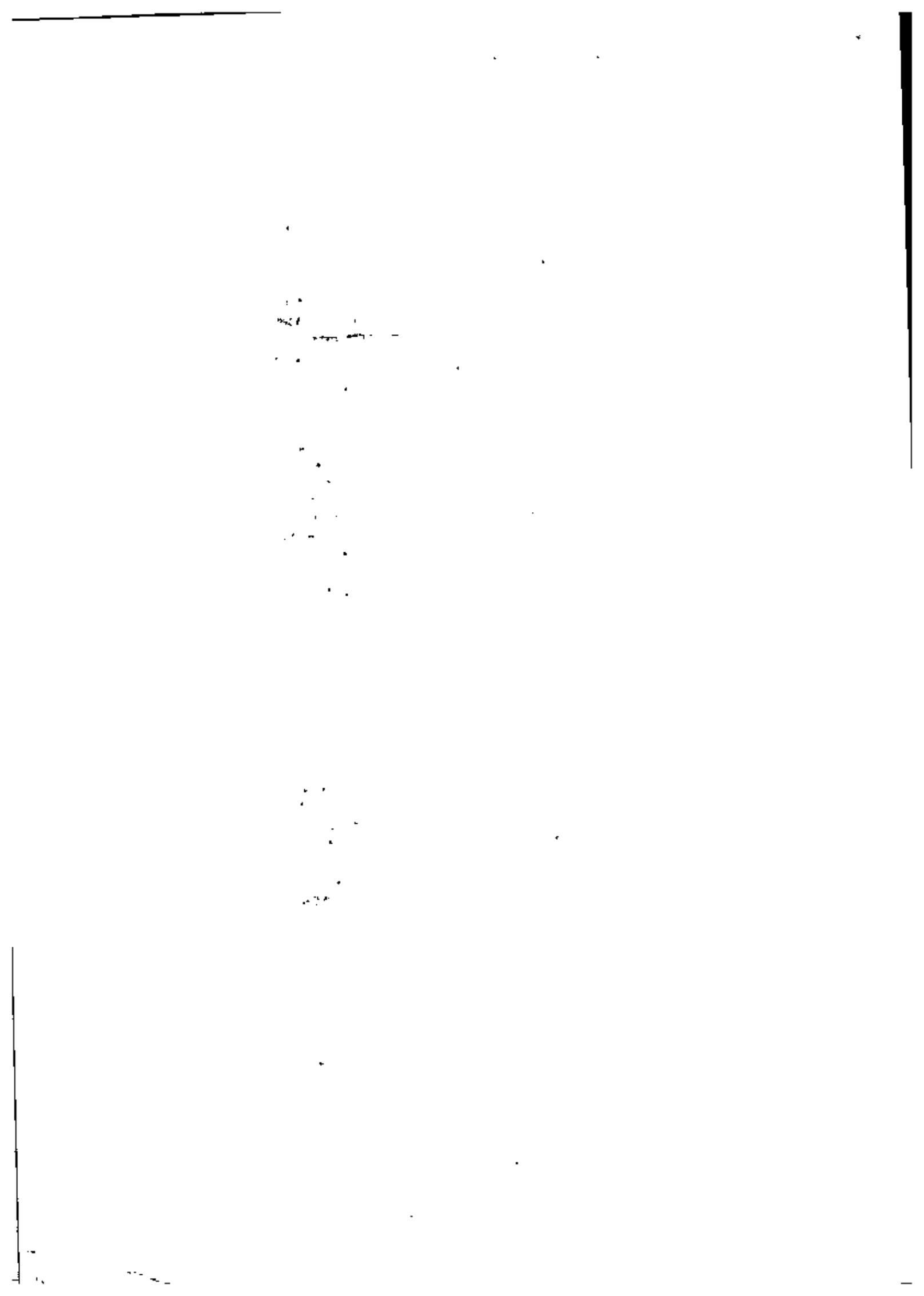
*Narrative time – Story time, author's time, reader's time*

**INTRODUCTION:**

Time is one of the most prominent issues of all philosophies and literatures in the world throughout the human history. Time is not only a dilemma but it has come as a mystery from the time immemorial. The pace of seconds, minutes and hours and impossibility to return to time passed has made time more mysterious and fascinating for philosophers as well as writers all over the world. What is time then in reality or literature is still a black hole or whole, the question remains unanswered. In the words of Thomas Mann, a modernist writer and German Nobel Laureate in literature, "What is time? It is a secret - lacking in substance and yet almighty." (The Magic Mountains, 1924) His opinion about time is exactly similar to Roman church father, St. Augustine's definition of time in his famous autobiography *Confessions* written almost before two thousand years before. His definition of time enumerates well the complex nature of time, "What, then, is time? I know well enough what it is, provided that nobody asks me; but if I am asked what it is and try to explain, I am baffled." The complexity inherent in the nature of time has remained unresolved from ages. Many authors, critics, poets have strived hard to resolve this mystery and dichotomy of time in their works.

Most of the critics won't deny the fact that literature is reflection of the society from which it originates; this statement is more precise about the post-modernistic literature and the genre novel. The genre novel







itself is associated with the time and change in life after industrialization during eighteenth century. The elements of the novel such as theme, story, characters, setting (time and place), and narrative techniques have drawn immense attention of the research scholars and research students. Extensive research has been undertaken regarding the roles and impact of those elements on the meaning of the novel. There is no argument about the significance of all these elements in the novel but the time entity which is binding factor of all these elements is not focused and studied in detail as it is expected, time has always been studied along with space as a factor of setting. The unique and constant place of time in literature has been an invariable centre of attention of all the acclaimed literary figures in the world. On the contrary time entity is always neglected by the research fraternity and especially in an Indian context it is less acknowledged, Indian English literature is no exception to it. Therefore the researcher aims in this paper to investigate the cogitation of time in the selected novels of Upmanyu Chatterji and Amit Chaudhari. Researcher has selected three most celebrated novels of both the authors. Hypothesis for this paper is "Temporality and Narrative are closely related". As Paul Ricoeur mentions, "time becomes human to the extent that it is articulated through a narrative mode, and narrative attain its full meaning when it becomes a condition of temporal existence." (p.52 Time and Narrative, Vol.1) . The research paper aims at elucidation of representation of time in the novels in relation to the conceptual complexity of time, philosophically constructed. Time in the novel indicates to the period in which a story takes place that is narrative time which in turn refers to the cultural, historical and chronological factors adjoining the centre of narrative. Analysis of the novels of Upamanyu Chatterjee and Amit Chaudhari keeping in view the element of time will provide the varied perspectives of time in the selected novels and project the inevitable presence of element of time in all the elements of fiction including narrative strategy. Chatterjee and Chaudhari have depicted in minute details the tales of the globalized times in India in their novels. In this research paper researcher will attempt to analyse the reflections of times in the selected novels of Chatterjee and Chaudhari, which will enhance the understanding of time as an element of novel in general and role of time in particular in the selected novels.

#### CHATTERJI AND CHAUDHARI IN THE ARENA OF INDIAN ENGLISH LITERATURE

Upmanyu Chatterji's career as a writer as well as an administrative officer commenced on the threshold of the globalized time in India (1983) "Since then, Chatterjee turned "bureaucrat by day and author after office for three decades." (<https://www.careerguide.com/blog/career-story-upamanyu-chatterjee-author-ias-officer>, 20/03/2018, 7.30am). The master of political satire and dark humour though received recognition late, Chatterjee was awarded the *Sahitya Akademi Award* in 2004. Amit Chaudhari's rise as a new star in the galaxy of Indian English literature also coincided with the ingress of globalization in India. His notable achievements are Betty Trask Award which was his first prize in 1991, Commonwealth writers prize for Best first Book (Eurasia) in 1992 and a runner up award for the 1991 Guardian Fiction Prize for his first novel 'A Strange and Sublime Address', the Southern Arts Literature prize 1993 for his second novel 'Aftnoon Raag' are in concord with the early phase of globalized time in India.

While all other Indian English authors of nineties were indulged in the themes of colonialism and post-colonial socio-political situation, migration and resulting identity crisis, multiculturalism, economic inequality, family saga, the novels of both selected authors, Upmanyu Chatterji and Amit Chaudhari reflect the criss-cross undercurrents of the contemporary India or India during the globalization period. "One feature that links these two writers is that both of them wrote novels that would fit the description of "tales about time" as opposed to "tales of time" (Ricoeur 1:101).

Amit Chaudhari's novels lend themselves to theorising and he himself often does it. However, by themselves, they are a delightful read even when they are not overlaid with any theory. One of the things for which they can be profoundly enjoyed is the rendering of the physicality of space in his novels. (S.Shukla & A.Shukla 9)

The projection of Calcutta in Chaudhari's novels and Madna and Welfare State in Chatterji's novels not only uses the spatial dimension but also emphasizes temporality as the basic structure of fiction.

Temporality not only emerge as the part of setting along with space but also it dominates all other elements of the fiction, theme, story, narration, narrative strategy, characters and even space. All these elements are handled discreetly by the intangible time. Criss-cross, crosscutting issues of globalized time in India are handled perspicaciously by both the authors.

#### COGITATIONS OF TIMES IN THE NOVELS

Cambridge dictionary defines the verb cogitate as the act of thinking deeply and carefully about a subject. After pondering over the novels of Upmanyu Chatterjee and Amit Chaudhari, various aspects of time have been found ruminated in the works. The apt amalgamation of social time, historical time, political time, psychological time of the characters which forms the part of narrated time as viewed through author's time and interpreted through reader's time makes these novels tales of globalized time in India. Authors seem to deliberate over the real meaning of globalized time in their works. Globalised time is prominently reflected in all the six novels of both authors but the globalized time in Upamanyu Chatterjee's two novels *English August* and its sequel *Mammaries of the Welfare State* is globalized time in Indian bureaucracy, economics, politics, administration and society, it is time in the external world during the decade of nineties, maybe as viewed through his own eyes as an IAS officer and articulated through his Protagonist's voice, Agastya Sen. Although Upamanyu Chatterjee focuses upon psychological time and consciousness of time of Agastya Sen in *English August*, he had laid more emphasis on relation between globalized time in Indian society and bureaucracy which was trapped in empirical time. In his second novel *the last burden*, Upamnyu Chatterjee has moved from impact of globalized time on society to impact of globalized time on Indian family system, affection and hierarchies in relationships and especially the duties of children towards their aging parents. Upmanyu Chatterjee's third novel *The Mammaries of the Welfare State* which is sequel of his first novel *English August* portrays the deteriorating condition of Welfare State in globalized time. A newly recruited IAS officer, Agastya Sen in *English August* has settled in civil services, after eight years of service in Madna, his first posting and later in other parts of the state in the novel *The Mammaries of the Welfare State*. A young recruit, Agastya Sen in *English August* is converted into an established experienced officer in *Mammaries of the Welfare State*. Instead of changing his views about the time for better, his views about the time are following the law of thermodynamics of entropy, set system as well his views and behaviour are worsening with time.

Chatterjee's two novels *English August* and its sequel *Mammaries of the Welfare State* comment upon the failure of the policy of globalization in Welfare State that is India at political, economic, education, infrastructure, bureaucratic level leading to the increased disparity between urban and rural people, educated and uneducated mob, skilled vs. unskilled workers, computer literate vs. Computer illiterate employees, rich and poor sections of the society, cosmopolitan youths vs. Rural youngsters, agrarian economy vs. IT economy, foreign returned youths vs. native youths resulting in the division of country into innumerable, incompatible fragments suspicious and jealous of each other. These innumerable sections of the society wished to supersede one another in this rat race of the twenty first century. The time of turmoil, dissatisfaction, suspicion, hatred among the sections of the society leading to enmity aroused out of globalised time is reflected in his two masterpieces of satire.

Amit Chaudhari's all selected novels in comparison with Upamanyu Chatterjee's novels are on the contrary family sagas during globalized time in India screening an assortment of times through the eyes of his various protagonists Jayojit in *a new world*, Sandeep in *a strange and sublime address* and anonymous Protagonist in *Afternoon Raag*. They converse about effects of globalized time on broader spectrum of family life. Globalised time brought with itself culture and thought process of the West which affected and changed relationship structures in families, cultural values, food habits, thinking, marriage system, ambitions of the youth, displacement of the families etc.

The protagonist of the novel *a new world* Jayojit Chatterji returns to Calcutta with his son Bonny a year after his divorce, to spend time with his parents. Jayojit is baffled as he is not accustomed to daily rhythm of his parents as well his son Bonny who lives with his mother in California. He is rather facing

troubled times on the backdrop of his divorce with Amala, his disintegratedness from his son, his unfamiliarity with his own parents and house, makes him feel that he has rather entered a new world of new times. Nothing has changed externally, not even the behaviour of his son or parents towards him still the passing of time has transformed his internal world and infused it with new time. The two months span of vacation is narrated in detail by third person omniscient narrator, nothing noteworthy happens in almost two hundred pages if we think in terms of actions and cause and effect. But it is a summer feast for the readers, the readers experience the summer holidays in Calcutta, Bengali house, savour upon the Bengali delicacies prepared by Indian mother. They also experience the shower of grandparents' affection towards their grandchild and concern about their own divorcee son. The dialogues of Jayojit a professor of Economics in USA and his father, an ex-army man discloses the varied aspects of Indian economy, pros and cons of globalization and liberalization policy. Jayojit's vision of globalized time in India has a base of theoretical construct instead of practical approach as his father had, Jayojit during his college days (past time) was attracted towards and proclaimed, socialism as a theoretical construct for social justice and equality but now in the present scenario as an economist, he is tilted towards capitalism and liberalisation. He has gained practical knowledge and is convinced that social justice is not possible in a poor country like India without economic development of masses. Still he is doubtful about the future of liberalization policy in India. Being a poor country, will it be feasible to liberalize education and medical sectors in a country, where literacy and healthcare are primary issues of concern, will they be affordable for masses after liberalization or whether liberalization will provide these facilities in low costs to the masses. Jayojit's changing perspective about liberalization with changing time, expounds the prevalent nature of time in human life. Time teaches us new lessons of life, Time poses the questions, time provides the suitable theory, and time is the solution to all human miseries and problems. The actual time spent in the novel is only two months on the contrary narrative time in the novel swings back and forth from Jayojit's childhood to Bonny's childhood. It is confluence of three generations as well as the confluence of three generations time at once flowing and at once stuck.

Sandeep a child of nine years protagonist of the novel 'Strange and Sublime Address' is not directly commenting upon the globalized time but as he is Bombay bred boy, on school vacation to Calcutta keenly observes the difference between perceptions of time, pace of life, culture in Mumbai and Calcutta. The two versions of globalized time in two Indian cities during the same period are astonishing. Work pressure, constraints of time which were the outcome of globalization has reached Bombay little bit earlier than Calcutta. The pace of life in Calcutta was slow than Mumbai and problems of people in Calcutta trivial as compared to the problems of people in Mumbai is clear from the conversation of Sandeep's mother and her brother Chotamama. When sister was talking about her husband's constraint of time and work pressure in Bombay, Chotamama was listening patiently and sincerely.

The unnamed protagonist of the novel 'Afternoon Raag' who is student of Oxford University is continuously traversing in space and time between Oxford and Mumbai, Oxford and Calcutta where his parents resided, while comparing times in Oxford with Mumbai and Calcutta he is directly or indirectly commenting upon the globalized time in India. "afternoon raag" is the tale of a young Bengali man who is studying at Oxford University and is caught in complicated love triangle of Shehnaz and Mandira, his Oxford friends. As well memories of home haunt him due to his loneliness in foreign land though amidst many friends from all parts of the globe. The present time in Oxford University and past time of his childhood in India, Bombay are the two vertices of matrix which separates his current physical existence from his non-being the real existence and creates the illusion of separateness. As a student of literature in Oxford the protagonist's mind is always oscillating between tangible and intangible time.

#### CONCLUSION

All the novels of both authors reflect criss-cross undercurrents of globalized time in India which divided the society knowingly or unknowingly in numerable sections, leading them to live in different times during the same period as the process of globalization was misunderstood as the external treatise to be

implemented by the decision makers. On the contrary Vedanta philosophy in India was never against the idea of globalised time, rather it super imposed the values of universal brotherhood, peace and unity over the fragmented society. This amicability underlined in our philosophy was completely forgotten when globalisation gained the sense of only economic treatise to be signed by countries all over the world. It was forgotten that genuine globalised time is not to be viewed in the external world, if we comprehend the real sense of globalisation, globalised time exists in every person's consciousness, internal world. We all are united from the beginning in the sense that we all have presence of Bramhan or Greater Soul in our bodies in the form of consciousness which in turn affirms the idea of universal brotherhood and unity. Human beings in later stages of evolution created boundaries and walls in the form of countries, languages, culture, religion, development, caste, colour, creed etc. After witnessing large scale hatred among the people of different origins, competition for superior position in the world leading to two world wars, irrecoverable human and economic loss, bloodshed in the first half of the twentieth century, governments of different countries in the world decided to collaborate on economic level. It was a ghastly mistake because lust for wealth in the form of manmade currency has devastated not only families, kingdoms but whole countries was a recent history. World War II ended with the destruction of two cities Hiroshima and Nagasaki in Japan due to nuclear attack of USA. Still an attempt for the collaboration of countries on the foundation of money during nineties in the form of world trade organisation was theoretical decision without considering its practical applicability. Globalisation is a process which can't be imposed in the form of treatise on people in the world; it is a stream which should flow from internal consciousness of every human being on this earth resulting in ultimate peace and prosperity of the whole world. Globalized time was there, is there and will be there forever in the form of whole as mentioned in Ishwasya Upanishad, though we delete or add from that it will be there as it is. We are viewing and witnessing today the fragmented versions of globalised time, it is due to the failure in gaining individual consciousness and individual consciousness of time. As quoted in *Ishvasya Upanishad*

*Purnamad Purnamidam Purnat Purnamudchayate*

*Purnasya Purnmaday Purnamevashishayate*

(Wisdom of the Rishis, P.4)

That is whole, this is whole, this is part of that whole and that whole is the origin of that whole. If removed this whole from that whole what remains is only wholeness. This is talked about the ultimate truth and it is called as *parabrahma* or *atuchya brahma*. That is complete in itself and needs nothing for it, it is not dependant on anything, it is independent, permanent and self-reliant. When all other things are destroyed, it is still there. It knows only brightness and is far away from darkness. It is perfect and complete in itself. The same can be said about the time itself, the living being who realizes this ultimate truth, leads the complete and satisfied life and those who don't are always at the mercy of time, this is the cogitation of time observed in the selected novels of Upamnyu Chatterji and Amit Chaudhari.

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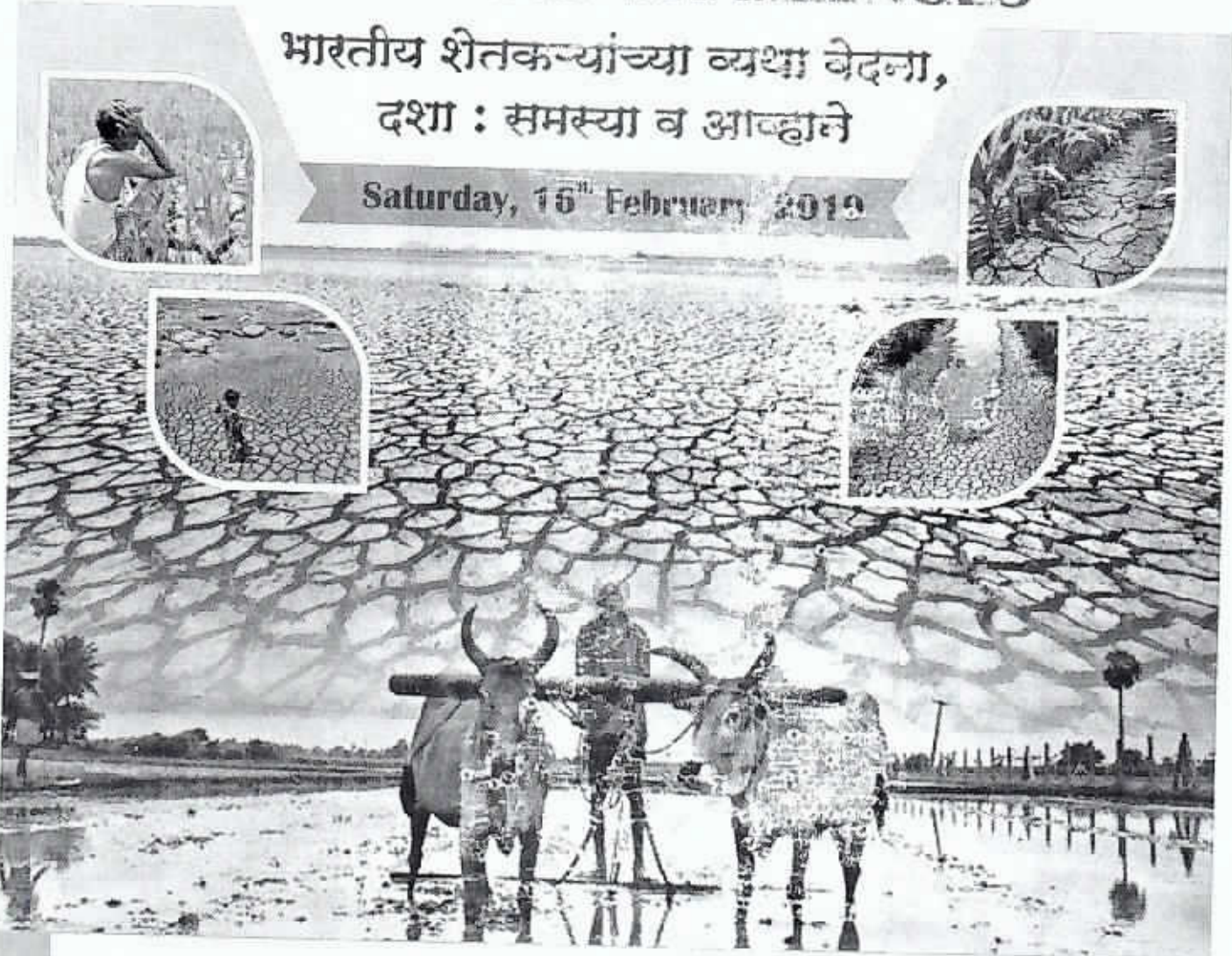
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ISSUES AND CHALLENGES

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## **PLIGHT OF INDIAN FARMERS: ISSUES AND CHALLENGES**

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समस्या व आव्हाने**

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## PEARL BUCK'S *THE GOOD EARTH*: A PORTRAIT OF UNIVERSAL FARMER

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### Abstract-

*The Good Earth* by Pearl S Buck, set in a rural Northern Chinese village, depicts a story of Wang Lung the protagonist of the novel. Pearl S. Buck takes her readers to a place devoid of plumbing and electricity. In *The Good Earth* Buck unfolds Wang Lung's passage from a small farmer to a rich farmer, his experiences during the drought as his family is forced to quit the village for food. The land is, for him, a living force and it is a symbol of his deep attachment to the land. He feels like a fish out of pond without the land, when his two sons wish to sell the land. He loses his sense of belonging and finally he dies on his land. The present paper aims at depicting not just a story of Chinese farmer but a story of universal problems.

Key words- farmer, land, attachment, exploitation, suffering

Novels on farmer's life have enriched and expanded the area of world literatures. English literature is not an exception to this. Novelists like Pearl S. Buck (1892-1937), Kamala Markandaya (1924-2004) have presented agonies and sufferings of farmers in their novels. Buck's *The Good Earth* (1931) and Markandaya's *Nectar in a Sieve* (1995) are the best seller books which unfold stories of Chinese and Indian farmers respectively. Farming was and is the backbone of economic development of nations. In world development report published in 2008 entitled *Agriculture for Development* arrests our attention to the fact that:

Agriculture is a vital development tool for achieving the Millennium Development Goal that calls for halving by 2015 the share of people suffering from extreme poverty and hunger. That is the overall message of this year's World Development Report (WDR), the 30th in the series. Three out of every four poor people in developing countries live in rural areas, and most of them depend directly or indirectly on agriculture for their livelihoods. This Report provides guidance to governments and the international community on designing and implementing agriculture-for-development agendas that can make a difference in the lives of hundreds of millions of rural poor (foreword).

The report further focuses on the lives of African farmers:

An African woman bent under the sun, weeding sorghum in an arid field with a hoe, a child strapped on her back—a vivid image of rural poverty. For her large family and millions like her, the meager bounty of subsistence farming is the only chance to survive (report p. 01).

The most important moment in the history of humankind is the Agriculture revolution. In his book, *A Brief History of Humankind Sapiens* published in 2014, Dr Yuval Noah Harari writes: Three important revolutions shaped the course of history: the Cognitive Revolution kick started history about 70,000 years ago. The Agricultural Revolution sped it up about 12,000 years ago. The Scientific Revolution, which got under way only 500 years ago, may well end history and start something completely different. This book tells the story of how these

three revolutions have affected humans and their fellow organisms (Harari 01).

The agriculture revolution, the mother of all other revolutions including science and technology, has a history of more than 12,000 years. Our ancestors were, 'An Animal of No Significance' (Harari 01) because they, between Cognitive Revolution to Agricultural revolution, were, in constant fear of predators, rarely hunted large game, and subsisted mainly by gathering plants, scooping up insects, stalking small animals, and eating the carrion left behind by other more powerful carnivores (Harari 10).

The agricultural revolution made humankind stable and further led to the marvelous development that humankind has made including man's walk on the moon. The human beings, who discovered and developed farming in those days, were greater than scientists and artists' for, they were and are feeding humankind. But they were and are neglected and exploited. These things including agonies of countless farmers are reflected in World literatures. Pearl. S. Buck (1892-1973), Kamala Markandaya (1924-2004), and eminent Marathi writer Vishwas Patil (b 1959) and many others have, in their novels, expressed the concern over the tendencies of uprooting farmers from their own land.

Pearl. S. Buck, born in Hillsboro, was taken to China by her missionary parents-Caroline and Absalom Sydenstricker-when she was three months old. As she grew up in China, she developed her interest in the life of farmer's community and minutely observed their life which is reflected in *The Good Earth* (1931). Buck skillfully unfolds a story of Chinese farmer Wang Lung- a protagonist of the novel. The novel, since its binging, arrests attention of readers as the graphic story of Wang Lung's life - from marriage to the old age, from poverty to richness and vice -versa- sensitizes readers. Moreover readers feel as if they are reading stories of today's farmers. And they arrive at the conclusion that nothing has been changed in farmers' life. Swelling cities with slum areas, suicides and indebtedness of farmers denote that sufferings of farmers have not been ceased. *The Good Earth* is a fine novel which focuses on miseries and sufferings of farmers.

The novel opens on the day of Lung's marriage. He is so overwhelmed with the marriage to that is to take place. He feels:

This was the last morning he would have to light the fire... He had to lit it every morning since his mother died six years before. He had lit the fire, boiled water, and poured the water into a bowl and taken into the room where his father sat upon his bed (Earth 06).

He is to marry O-lan, who was bought in a year of famine, grew in the great House of Hwang. She works as a slave. After her marriage to Wang Lung, she proves herself as a woman of work:

The woman, when he had gone in the morning, took the bamboo rake and a length of rope and with these she roamed the countryside, reaping here a bit of grass and there a twig or a handful of leaves, returning at noon with enough to cook the dinner. It pleased the man that they did not buy no more fuel (25).

She does all things when the problems of fuel and cooking are faced by the family. Though Wang Lung is excited to get married, his pride and affection for land never ends. At one moment in the novel his involvement in the land is luminously captured:

... There was only this perfect sympathy of movement, of turning this earth of theirs over and over to the son, this earth which was formed their home and fed their bodies and made their gods. Sometimes, in some age bodies of men, and women had been buried there, houses had stood there, had fallen and gone back into the earth (27).

Moreover he believes that, 'Land is one's flesh and blood' (45). He buys a piece of land from Hwang and he thinks of buying more and more land from Hwang. Land, for Wang Lung, is 'a sign and symbol' (48). Wang Lung and O-lan work hard and make a lot of money from the crops of his land. They store the silver coins in the holes, dug by them, to keep them safe because they have brought them, 'a sense of secret richness and reserve' (40). But Wang Lung's life is not as easy as readers think. Earth and plants dry up as there is no raining at all. At this moment he feels that plants must not grow dry. O-lan wants to go plants dry as children and an old man need water. Upon this, he says, 'Well and they must all starve if the plant starve' (58). This underlines the truth that they depend upon the earth. It also denotes his deep attachment to the land which always remains as a vital force for him and he cannot leave away from his land. When his uncle puts an idea of selling the land, he protests:

I shall never sell the land! Bit by bit, I will dig up the fields and feed the earth itself to the children and when they die I will bury them in the land, and I and my wife and my old father, even he, we will die on the land that has given us birth (66).

But devastating drought affects the life of villagers who break in the house of Wang Lung. But they find nothing. Wang Lung also has nothing to feed his family and he does not want to sell it in such a situation. The land is his solace, his blood and moreover it is his energy which motivates him to fight against any situation, 'I have the land still, and it is mine' (65) denotes how he loves his land. As the novel proceeds, the situation goes worst and Lung thinks of going to the South so he can feed the family. In the southern city his children beg and Wang Lung works hard as a rickshaw puller. They are no more starved in the city as a free charitable meal is served. But the family lives in poverty. Here Wang Lung feels like a fish out of pond as he is away from his land and the culture of the city, different from his village culture, does not suit him. Though he faces hardships, the thought of his land gives him peace and solace that he continues living in the city. One day riot breaks in the city and it changes fortune of Wang Lung. The local wealthy family's place is attacked by a mass of people. Wang Lung encounters a fat rich man as he has not managed to flee. Thinking that Wang Lung has come to kill him, he offers gold in exchange for his life. Wang Lung takes the gold and runs away from the place and he goes back to his village. He builds a new house, buys ox and tools for farming. Moreover he hires servants and lives life of comfort. Henceforward Wang Lung lives a life of comfort. Even he buys House of Hwang's remaining land. But he makes his sons to work on the land with intention that they must learn to respect and value the land. He does not work on land now but remains busy in marketing produce. From this point many incidents take place in his life; the flood washes everything of the land making him and his servants idle. At this point he becomes a victim of bad things as he is seen wrapped in eating rich food and among prostitutes. These are the corrupt things bring down the House of Hwang and it seem that Wang Lung is taking the same path. Subsequently he moves from his mud house to the big mansion and begins to live life as a landlord. But his love for land never dies. Nothing brings him solace than his land so he returns to his earthen house. For Wang Lung land is something more than material property.

The end of the novel is a pathetic one when Wang Lung overhears two older sons planning to sell the land. He cannot think of selling the land for which he has worked hard and spent his life. He shouts at his children:

Now, evil, idle sons...sell the land. .. It is the end of the family-when they begin to sell the land,' he said brokenly, 'out land we came and into eat we must go-and if you will hold your land you can live-no one can rob you of land (307-308).

He feels sad, unhappy and detached:

The old man let his scanty tears dry upon his cheeks and they made salty stains there. And he stooped and up a handful of the soil and he held it and he muttered, 'if you sell the land, it is an end (308).

But his sons have decided to sell the land as they look each other and smile. And finally Wang Lung takes the last breath holding a handful of soil in the lap of his mother land.

*The Good Earth* is a remarkable novel as it finely presents ups and downs in the life of Wang Lung who represents the countless universal farmers. The novel reminds us of Kamala Markandaya's novel *Nectar in a Sieve* (1954). This novel is woven around Rukimni and Nathan who also represent countless farmers. They also face calamities and the death of Nathan shocks readers like the death of Wang lung.

Buck has skillfully presented the life of Chinese farmer and sensitizes readers as if they are reading stories of today's farmers. Nothing in farmer's life has been changed. Floods and draught are the permanent guests in the life of the farmers. One on hand the novel shows that a farmer is a person, who despite the calamities, never sells or leaves his land. He also knows that it is the good earth that shapes his life. Without land he cannot survive. He knows that wealth, prosperity, safety and stability come from the good earth itself. But on the other hand it shows that the life of a farmer is full of calamities and problems. Buck presents life of a farmer in 1931 but it is applicable to all farmers of the universe. Today's farmers are facing the problems which their forefathers faced. A farmer is always exploited, starved and finally uprooted from his own land. The revolution of science and technology has brought a drastic change in the life of human beings. But it has uprooted many farmers from their land. Farmer's land is taken away in the name of development- constructing the dams, paving the roads etc. With these manmade calamities, the natural calamities strike hard and make farmers homeless and they get starved. The pity is that nobody bothers for these things. Pearl Buck, with intention, shifts the setting of the novel in a south city where chaos, dirt, filth exist. Crowded cities are full of beggars and looters who snatch food for their belly. And villages are deserted due to famines and floods. Buck skillfully presents the plight of human beings in 20<sup>th</sup> century. It is pity that a system-initiated by individuals or a group- works to uproot farmers from their land. In *The Good Earth* two older sons of Wang Lung decided to sell the land thereby uprooting their father from the land he loves most and for it, he has successfully faced the calamities of life. He never thinks of selling the land. The two sons of Lung represent a system that uproots farmers from their own land. Buck has skillfully brought the urge of universal farmers who like Wang lung undergo sufferings but they never think of giving up their land.

*The Good Earth* presents the tendency of human beings which shun 'work culture'. Two sons of Lung are the representatives of this new tendency. And in the 21<sup>st</sup> century this tendency is growing like a cancer. Buck warns us about this tendency and makes us to ponder over it. Pearl Buck is a realistic and visionary novelist who has put her insights in the novel making it the novel of every decade and every century. The question, after finishing reading of the novel, what will happen to farmers and work culture? remains unanswered. Herein is the greatness of the novel that it makes readers restless. Pearl S. Buck is an unmatched novelist and her *The Good Earth* will be remembered forever

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**Ramsey Campbell's *Claw*: A Delineator of Social Concerns****Dr. Advait Dhondiram Joshi\***

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**Abstract:**

Ramsey Campbell (b 1946), the foremost horror fiction writer, has enriched the horror genre adding his concept and philosophy to horror fiction. He has to his credit thirty-six novels, twenty story collections and fourteen edited books. His oeuvre of literature denotes his remarkable passage as a matured and distinguished writer of horror fiction. Initially he handled the supernatural icons of horror showing invasion of supernatural entities in the life of human beings. But in the latter part of his career he introduced to the lovers of horror fiction his own concept of horror that may be labelled as a Campbellian horror. His concern for human society always remains at the centre of his every novel. Especially, his concern for women and children has made his novels as novels of social concerns. The present paper focuses on social concerns of Campbell reflected in his horror novel *Claw* (1983). It also focuses on Campbell's concept and philosophy of horror and interlinks them to his social concerns.

**Key words-** horror, mundane, exploitation, cannibalism, concern, etc.

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Ramsey Campbell's debut in the world of horror fiction is remembered as the debut of revivalist of horror fiction. His first story collection *The Inhabitants of Lake and Less Welcome Tenants* (1964) appeared when Science and Detective fiction flourished rapidly and attracted masses largely. They turned to these fictions as they succeeded in appeasing the taste of readers of popular fiction. Amid this situation, Campbell launched his aforesaid novel with the traditional icons of horror attracted masses and they turned to horror fiction. Thus, the

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revival of horror fiction took place. Campbell's next literary work *Demons by Delight* (1973) offered a new insight to horror fiction placing Campbell in the array of Robert Bloch (1917-1994) who is the pioneer of new concept of horror-mundane horror.

Ramsey Campbell published *Claw* when he had gained fame as the greatest horror novelist. But Campbell published the novel under pseudonym Jay Ramsey. The arrival of *Claw* with pseudonym shocked and astonished scholars and readers of horror fiction. Why did Campbell publish the novel under pseudonym? What were the reasons? The cursory survey of Campbell's fiction may provide some clues to these questions. It can be noted that three years after writing *Demons by Delight* Campbell launched his first novel *The Doll Who Ate His Mother* (1976). But the novel received bitter criticism from critics and scholars. They analysed the novel on the backdrop of two aforesaid story collections which were praised for the hallucinatory atmosphere, the picture of middle class people and Campbell's ability of creating uncanny situations placing the protagonists and readers in the maze of horror. Compared to these literary works, the novel frustrated the scholars and critics of horror fiction. The famous American Critic S.T. Joshi addressed *The Doll Who Ate His Mother* as 'very poor' (Campbell 290) novel. Campbell's second novel *The Face That Must Die* (1979) was caught in bitter criticism before publishing as many publishers denied publishing the novel. It finally appeared in the market with many expurgations.

On this background and experience did Campbell Publish *Claw* under the pseudonym? This argument lacks support when we discuss two novels of Campbell *To Wake the Dead* (1980) and *The Nameless* (1981) published after *The Face That Must Die*. These novels were welcomed and praised by Scholars and readers. They placed Campbell among the array of greatest horror novelist like William Blatty (1928-2017), Tom Tryon (1926-1991) and Ira Levin (1929-2007).

*To Wake the Dead* surpasses Blatty's famous novel *The Exorcist* (1973). Both the novels deal with supernatural horror and are woven on the theme of invasion of female body by supernatural entities. *The Exorcist* was adopted into movie which made new records in the history of the Box Office. *The Exorcist*

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shows triumph of good over evil whereas *To Wake the Dead* shows triumph of evil over good. Blatty emphasized on the existence of God and he believed that good conquers over evil. His Catholic approach is reflected in *The Exorcist*. Campbell emphasis in *To Wake the Dead* that evil is very powerful. He also comments that it is very difficult to identify good and evil in this world. This difficulty is the root cause of everlasting horror. His realistic approach is reflected in *To Wake the Dead*. It does underline the deceptive nature of good and evil. Campbell talks of the worries and difficulties of masses as they face these things in their day today life. This concept or philosophy of horror makes the novel superior to *The Exorcist*.

*The Nameless* emerged with many characteristics. One of them is the Concealed horror. It established Campbell as a matured and noteworthy horror fiction writer. In the novel Campbell displayed his abilities of baffling readers. Readers do not understand the true nature of the entity- whether it is supernatural or non-supernatural one? Moreover, Campbell imposes on the readers about the deceptive nature of reality. These things offer the novel as well as Campbell a high position where few novelists have reached. In short, both the novels highlighted Campbell as a versatile horror fiction writer. If this is the case, then why did Campbell publish *Claw* under the pseudonym? Possibly Campbell wanted to examine himself as horror novelist independently. He also wanted to see whether he had gained the ability of arousing mundane horror in the mind of readers. One may find that *Claw* all the features of horror fiction. Moreover, it has Campbellian features of horror juxtaposed with world of children displaying Campbell's social concerns. It might be the urge of Campbell to assess his ability as the horror fiction writer. So he preferred to publish the novel with pseudonym.

*Claw* is a story of Knight Family-Alan, Liz and their daughter Anna. Alan Knight, a suspense writer, visits Nigeria to do research for his next novel. While coming back to England, the anthropologist, David Marlow gives him a package to give it to the Foundation for African studies, 'it was a rectangular box sealed in a brown paper, a package almost a length of a hand and a forearm, though it didn't look so large in Marlow's hand, (*Claw* 19). The box contained a metal claw. Afterward Knight is shocked to know about the death of Marlow. He committed

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suicide. The real action of the novel commences when Alan has to keep the claw in his house for, 'there is no urgency' (Claw 85) to the Foundation.

As the novel proceeds, something goes wrong with Alan and he cannot write:

Perhaps it was the heat. Usually music and the seascape kept him at his desk while he was searching for words, but now the distant object on the beach was distracting him. It looked like a reclining figure whose raw face was turned to him, but why should that makes him feel watched? (Claw 31)

Meanwhile Anna feels uncomfortable since the claw is brought home, 'Perhaps she did know why she was worried. She remembered now that she had the same feeling yesterday-that someone had got into the house, into daddy's room' (Claw 39). Liz too feels that she sees a strange man with a bloody face near the house. Following this incident, Anna sees, 'a crimson face was pressed against the glass, peering in at her... a face that must have been covered with blood (Claw 68-69). Consequently, the behaviour of Alan towards his wife and daughter undergoes a drastic change as he loses his patience with Liz and Anna.

Following these incidents, a shocking incident takes place. Joseph, a local youth abruptly tears a goat to pieces with his hands. Earlier Joseph had visited Alan's house and, 'he must have scratched himself, for he didn't just drop it but flung it away onto a chair' (Claw 53). Alan feels that the Claw has something hurtful in it because, 'everything seemed to be going wrong since he'd come back from Nigeria: his work, his home life, his surroundings (Claw 92). He decides to give the claw to the Foundation. Herein he learns the history of Claw. It belonged to the Nigerian Secret society called the Leopard men. They are cannibals and have been following a horrible custom-every society member:

Each man had to give up his young daughter to the cult before he could be accepted-a girl child of his own or his wife's blood. They would send the child running down a path through the bush at night. When they caught her they would tear her into pieces and eat her (Claw 106).

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Alan opens the briefcase only to find that he has failed to bring the claw. The novel takes a horrible turn when Alan learns something more about claw from Isaac Banjo. He tells him that Anna's life is in danger. He also explains the evil nature of the claw. A man, who comes under the influence of the claw, kills his own daughter. Marlow killed himself to avoid murder of his daughter with his own hands. Banjo also informs that Alan is influenced by the claw and to escape from it he must return it to the secret society. Alan decides to revisit Nigeria. The action of the novel shifts from England to Nigeria. Alan comes to Nigeria and they (Alan and Banjo) undertake the journey through the jungle to find out the cult of the Leopard Men. After a long journey they find out the Leopard Men. Unfortunately, Isaac is killed by a Leopard Man, 'Isaac's outstretched hands clawed at the muddy earth, and then they relaxed. He was dead' (Claw270). Herein Alan is forced to kill a Leopard Man and to eat portion of his body and he vomits up it immediately.

In Norwich domestic life of Knight Family is worsened as Liz becomes hostile to Anna. At one point she runs to the neighbour's house -Jane's house- where she sees nasty figure:

The figure at the window was the man she could never quite see, the man who was too red. She could see him no, grinning down at her with his sticky crimson teeth. She could see now that he wasn't a person after all, not with that face as long as an animal's, not with those eyes and teeth (Claw 240).

Readers are shocked to know Jane had killed her baby, Georgie. She smashed her head against the wall. As the novel proceeds, readers witness a chain of horrible incidents. Liz's horrible behavior to Anna, mental illness of Alan after he arrives home, accident of Liz, Anna's running away from home are the incidents that stuck readers. Finally Anna finds the claw in the empty house of Jane. Alan also comes there and kicks the claw away. Now they are no more under the influence of claw and Alan destroys the Claw by using liquid nitrogen. At this movement the bloody figure- the follower of claw appears; but as the Claw is pushed deeper into the liquid, the horrible entity is destroyed:

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He saw the necked figure jerked to a halt a few feet away from him, jerk and control like a metal under an intolerable stress. All at once the crust of blood broke open into a multitude of places, and then the scrawny flesh did as its own thin blood boiled out. The figure collapsed as if age and death and its aftermath had seized all at once, yet for an instant Alan thought he saw a kind of relief, almost gratitude, in its eyes (Claw 367).

*Claw* is an amalgamation of many things- cannibalism, reflection of 'Others', exploitation of children, familial disorder, and moral responsibility of parents. All these things make this horror novel a novel of social concerns.

In *Claw* Campbell focuses on cannibalism. However, this is not the first novel of Campbell to deal with cannibals. His first novel *The Doll Who Ate His Mother* (1976) exposes cannibalism as a human tendency. Campbell skillfully exposes cannibalism lurks beneath a deceptive human face. After *The Doll Who Ate His Mother* Campbell again exposed cannibalism- the cannibalism of the cult. In his first novel one of the characters Chris Kelly is a cannibal. It is this cannibalism is a concern of many writers and filmmakers. The film *Hannibal*, adopted from Thomas Harris's 1999 novel of the same name, shows a horrible, disgusting human evil i.e. cannibalism. At one point in the novel Alan undergoes this horrible experience'... he sawed off another small piece and managed to down that, then he stuffed the rest of slice in his mouth, chewing desperately, eager to be finished...His stomach rebelled.... He was chewing violently, but his mouth was dry (Claw 274). This very disgusting depiction displays the existence of cannibalism in the modern and postmodern period and it is dangerous to human beings. Campbell, through Isaac's death, underlines the reality. The cannibalism, exposed in the novel, is a social concern of Campbell.

It is and has been noted that horror fiction revolves around the concept of 'Other'. *Claw* is a fine combination of internal and collective 'Other'. The collective 'Other' is reflected in the novel in the form of cult. External 'Other' represents ghosts, monsters, witches, liens which are believed to be the part of "Other" world. There are innumerable novels in horror fiction that show fatal invasion of supernatural beings-ghosts, monsters, aliens and devils-into human

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lives. But *Claw* is a fine example of internal 'Other'. This 'Other' stands for inhuman qualities that lurk in human beings and it is very difficult to understand as human beings are deceptive. Campbell underlines the fact that internal 'Other' may surge up at any time. It is true in the case of Alan and Liz. They demonstrate their inhuman qualities. Coming under the influence of *Claw* both grow hostile to Anna. She becomes a victim of this internal other:

'You are hurting me.' Anna began to cry. 'You are hurting my arm. But mummy didn't let go until she'd dragged her back to the car, all that way through the crowds. Anna's arm hurt dreadfully, worse than when she'd fallen off the climbing frame at the nursery. The worst thing was the way people laughed as they saw mummy dragging her along, as if that was the proper way to treat her. They didn't know that mummy was never like this (Claw 202).

This is a representative passage denoting Campbell's social concerns which incorporate exploitation of children, familial disorder, and moral responsibility of parents. Campbell's concern for children is reflected in every novel of Campbell published up to 2006. His novels *The Nameless* (1981), *Obsession* (1986), *Silent Children* (2000) and *Pact of Fathers* (2001) are nothing but Campbell's concern for children. They are victims of horror that springs from fatal human actions. *Pact of Fathers* exposes a group of fathers kill their daughters thinking that it is a sacrifice. Campbell, through *Claw* and *Pact of Fathers*, underlines the fact that children are not safe in society may it be a backward or an advanced society. The way the cult kills daughters is horrible. The way parents treat their children creates horror among children. Anna is a fine example of this. Campbell equally blames the cult and parents for their harsh treatments to children. It may be noted that Campbell, in most of his novels, portrays father-figures as dangerous fathers. They are separated and isolated. Alan is not an exception to this. In one of the interviews Campbell explained about father figures:

In the early tales I think the father as monster was rooted very much in my childhood experience- you will recall

how my father had the status of an unseen monster. Once I became a parent, though the emphasis shifted, and the tales are more about my fear of growing monstrous or threatening to my children (which, I can say, didn't happen or not too much!) (222).

Campbell's horror novels, dealing with exploitation of children, are based on his own experiences and fear. His experiences of his father are reflected in most of his novels. His experiences turned into everlasting fear which is deeply rooted in his mind about upbringing of his children. Campbell expresses his fear in his novels which make them realistic, sensible and society oriented novels. All these factors make his novels the novels of social concerns and *Claw* is a fine example of it. Campbell, in *Claw*, talks more about mundane horror rather than imaginary horror. This fact too makes the novel as a novel of social concerns. The central idea of *Claw* is family disorder and its effect on children. This effect, for Campbell, is the root cause of mundane horror that children face in their day to day life.

Allan is a writer and a socially responsible person. But he undergoes a change, when he comes under the influence of *Claw*. He displays his nasty behaviour and he forgets his moral responsibility. Same is the case with Liz. Their transformation is the sign of their failure of maintaining moral responsibilities, weakness and irrationality:

Campbell has juxtaposed horrors and social problems in his fiction to say that fiction-mainstream or popular –is by product and a reflection of a human society. Imaginary horror is a manifestation of a human mind and real horror is a manifestation of human deed. It is a human mind and a human deed that shape any society. If a rotten mind and inhuman deed work, then, only horror will surge up. Campbell's horror fiction tends to present real horror than an imaginary horror (Joshi 194).

*Claw* is a fine presentation of real horror upholding Campbell's social concerns. At one point in the novel Allan questions, 'How on earth could

people live like this?' This seems to be the voice of Campbell. He seriously puts the question before all responsible factors of society. The voice of Campbell is raised for the betterment of life and the smooth functioning of society. *Claw* reflects the darker side of reality. Everyone, Campbell feels, must come forward to wipe out the mundane horror. As a writer Campbell gives clues to wipe out horrors. In *Claw* Allan destroys the 'Claw' by using liquid nitrogen. In *The Nameless* he remarks that horror may return to consume human life as evil always conquers on good. But in *Claw* he uses modern technology to wipe out horror. This change exhibits two things one is the optimistic attitude of Campbell regarding mundane horror and the other is that evil can be conquered. Campbell does not write horror fiction for mere entertainment. He has his own views behind writing it. These views make his novels the novels of social concerns. *Claw* expresses views of Campbell underlining his social concerns.

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## 7. Multiculturalism in English Language and Literature Classrooms

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### Abstract

Few critics have compared multiculturalism with vegetable platter rather than a melting pot where each culture retains its unique identity and culture. The concept has maintained its charm and dignity since its inception due to its inbuilt paradoxes. History and historical hind themselves are witnesses to this process the invasions and attacks of the enemies brought devastation accompanied with culture of the invader. The oppressor's tongue, English language has retained its charm though India became free in 1947 and with the process of globalizing English language attained utmost importance. English language and literature classrooms are best for arousing awareness about multiculturalism for better future in India.

**Keywords:** Multiculturalism, World Literatures, English Language and Literature Classrooms

### Introduction

Multiculturalism is not only a sociological, political or anthropological concept relating to peaceful co-existence of multiple cultures in a particular region or country. On the contrary it has its wide social implications in all the arenas of human life including language, literature, education, ontology, philosophy etc. The concept has its emergence in the bloody centennecent of 20<sup>th</sup> century in the form of two world wars. Some of the nations in the world like Canada and Australia have purposefully accepted the policy of multiculturalism. Vice-versa few nations have withdrawn their policies due to the threats of identity politics leading to upheavals in the society. Few critics have compared multiculturalism with vegetable platter rather than a melting pot where each culture retains its unique identity and culture. The concept has maintained its charm and dignity since its inception due to its inbuilt paradoxes. This research paper attempts to elaborate how English language and literature classrooms are

highly multicultural and how multicultural aspects depicted in world literatures will lead to the emergence of coherence among varied cultures.

### Introduction

With the advent of globalization in the decade of nineties in India the doors were opened widely to worldwide companies and organizations but also to unique cultures of the nations. Early and historical time themselves are witnesses to this process the invasions and attacks of the enemies through devastation accompanied with culture of the invader. India or Hindustan has witnessed many such blows of invasion positively and resulted into homeland to multiple cultures. The allervent nations of the invaders. India already had its plethora of cultures rooted in the philosophy of unity in diversity which were later codified in the Indian constitution as well. So much in nation, process of globalization wasn't troublesome from the angle of acceptance of global cultures. Globalization was viewed as threat only as an economic entity resulting in challenge for indigenous companies and decreasing employment opportunities.

The oppressor's tongue, English language has retained its charm though India became free in 1947 and with the process of globalization English language attained utmost importance in the themlogically equipped youth having fluency in English language had the golden opportunity to secure their high paid jobs in emerging multinational companies. As a result the scholars of English language and literature keep advising masses till date as enhancing their skill sets to English communication continued their opportunities of employment in international market. The responsibility of English language and literature teachers automatically amplified and the fact still date in India.

Multilingual teachers and students of India have always traditionally accepted the role of English language in the bright career chart. Having multilingual students strive hard to master English language during their schooling and college days. Although many students from regional medium schools find it difficult to communicate in English language, they have never urge to learn the language. Under graduate classes in India are perfect exemplars of multicultural and multilingual scenario as students carry with them their individual cultures, moths, tongues and varied educational background. It is in the hands of English language teachers how they will tactfully use the multicultural, multilingual backgrounds of the students to improve their LSRW skills in English language with the help of world literatures.

English language and literature itself represents the culture of its native people in the country England. Colonialism, Imperialism during 18<sup>th</sup> and 19<sup>th</sup> century and globalization policy in late 1990's added to the wide spread of English language and literature in many countries all over the world. As a result singular English language converged into plural Englishes including native and non-native varieties of English language. English language and literature classrooms are best for arousing awareness about multiculturalism for better future in India. As mentioned earlier students with various educational, linguistic, socio-economic, cultural backgrounds easily understands the importance of diverse cultures. It is the duty of the teachers to convince them through the example from their text in the form of literature.

The term English literature now termed as world literatures represents varieties of cultures in English speaking and English literature producing countries. As well translated literature has provided the access of varied cultures in non- English speaking countries. So with the availability of ample material showcasing varied and unique cultures in the world, English language teacher can imbibe on the minds of the students the importance of multiculturalism. It is important for retaining the diversity as well respecting the ideals of sovereignty, liberty, equality, fraternity in the global world. This will ultimately lead to better understanding of the concept of multiculturalism and lead to universal harmony among world citizens and world peace.

Each and every character, region, place, period depicted in literature reveals the unique culture of the particular ethnic group. Teacher has vast scope to use his classroom to boost the linguistic, literary and cultural competence of the students. Instead of only focusing upon the communicative, grammatical aspects of the text, teachers should also exemplify the hidden cultural ambience without which the text is just a skeleton. No doubt this herculean task is tedious, time consuming and need extra efforts on the part of the teachers as well students. And on the background of assessment, examination and other duties it seems an impossible task. But if done with proper planning and execution in the classroom it will be beneficial for both students as well teachers. It will enrich not only the English language and literary competence of the students but also it will strengthen cultural sensibility of the students which is the need of the day. In a way it will be fruitful experience for the teachers as it will provide a sense of satisfaction of doing something additional to regular teaching. Teachers will really contribute in

empowering the future sensible citizens of the country having the strong linguistic, literary, cultural, and digital competence.

#### Introduction

The ultimate aim of education is to arouse the sense of harmony and peace among the people having diverse backgrounds or cultures and not to bifurcate them with doubts and hatred for select ethnic groups. The sense of harmony will lead the world on the path of progress and will hence contrarily the sense of hatred will lead to regress and destruction. Language and literature classrooms and teachers can play pivotal role in building this sense of unification through the varied examples from world literature which will ultimately lead to the sense of unification among students who are the torch bearers of the future global world.

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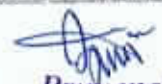
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## Women empowerment in India: Realities and Solutions

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(Affiliated to Shivaji University Kolhapur.)

### Abstract

*Women empowerment is a subject of debate. In ancient India women had equal status with men. Women were serving as the heads of their family as they were authorized the power of decision making and women enjoyed a privileged position. With the passage of time their status deteriorated and they were looked upon as slaves. This situation persisted for many centuries. They were brought to the level of Shudras. In the present world of information and technology and Globalization women are treated as commodities for sexual satisfaction. Though they have been offered various positions in various fields, they are not free from discrimination, sexual and social harassment. The present paper takes review of all these matters taking into consideration real conditions of women at present and focuses on some solutions. The paper also underlines that the collective responsibility of human beings is an effective tool that can be utilized for empowerment of women.*

**Key Words:** women, empowerment, education, status, responsibilities, opportunities

Empowerment of women is a subject of debate among scholars, critics, social workers and political thinkers. The Government of India is very keen and sensitive on this matter. 'The National Policy for Women' published in 2016 by Ministry of Women and Child Development of Government of India throws light on the priority areas that can be strengthened for Empowerment of women. The priority areas cover food security, education and nutrition for women and effect of environment and climate change on the lives of women. The draft the focus is on the Empowerment of women:

*Empowerment of women is a socio-political ideal envisioned in relation to wider framework of women's rights. It is a process that leads women to realize their full potential, their rights to have access to opportunities, resources and choices with the freedom of decision making both within and outside home. Empowerment would be achieved only when advancement in the conditions of women is accompanied by their ability to influence the direction of social change gained through equal opportunities in economic, social and political spheres of life (draft: 01)*

*Empowerment of women is looked upon a social process wherein freedom of decision making and equal opportunities in important spheres of life are vital matters. But women are not treated as equal to men. Though women have occupied important positions in social and political fields, the gender disabilities and discrimination are found in our country presently. The status of women is that of slave in many communities. The irony is that sometime she is treated as Goddess.*

*A cursory survey of the History of India brings forward the glorious past of Indian women and their vital contribution in political and social fields in the development of our nation. Many women have left their footprints in social and political fields. Rani Lakshmbai, Savitribai Phule and Ramabai Rande fought for equal rights of women. But at present women have to struggle for freedom and opportunities. This fact is underlined by Rajni Shanbhag: While Lakshmbai risked everything she had for freedom, a large majority of women today are struggling for independence; independence to lead the lives the way they want; the freedom they always yearned for' (11).*

This remark shows the real conditions of women in present scenario marked by the IT development. The story of Miss Malala underlines the facts that there are forces working against women empowerment. They exploit women in the name of religion, God and social standards in spite of the movements initiated by Mahatma Gandhi, Raja Ram Mohan Rai and various other social workers. They laid stress on equality of women in terms of education, social, political and domestic freedom. The various acts-pre-independence and post-independence acts-passed by the governments including the Act of Sati 1829 and the Dowry Prohibition Act of 1961 are the landmarks for the

empowerment of women. In short, the Constitution of India banned the evil customs and offered the status of equality to women. But in the era of IT and Globalization women are exploited, raped and still confined only to the domestic duties. In addition to this, women are deprived of the power of decision making, though they represent their constituencies in various capacities ranges from the village head woman to the Member of Parliament. The National Policy for Women 2016 declares:

*Quality of women's representation will be improved through greater capacity building on aspects of decision making and women's right and legislations (Policy 12).*

The Government still feels that there are some lacunas in bringing women empowerment at practical and grass root levels. It is the proper time-a transaction period in which various concepts are redefined with a new insight on the backdrop of Globalization-to emphasize the need of empowerment of women in all walks of life. This urge is reflected in the book of Louise. L. Hay entitled *Empowering Women: Every Woman's guide to Successful Living* published in 2008:

*Today I want to focus my work on helping women to become all that they can be and on helping women to truly find a place of equality in this world. I want to help see that all women have self-love, self-worth, self-esteem, and a powerful place in society. This is not to diminish men in any way, but rather to truly have "equality" between the sexes, which benefits everyone (Hay 10-11).*

In the said quotation the phrase 'a powerful place in society' it carries the meaning of the term empowerment. It is nothing but offering power to women to have equality in all walks of life. The term empowerment means to mobilize individuals towards making choices that will result in positive, society and nation building outputs. It is foremost duty of every citizen of India to mobilize women in the direction of result oriented actions to make them powerful women to decide and to act in nation building activities and movements. In this regard there is need to focus on three variables- Empowerment and Education, Health, and political participation.

### 1. Empowerment and Education-

The draft, released by the Government of India regarding empowerment of women in 2016, says:

*Priority will be accorded to increased enrolment and retention of adolescent girls in schools...promotion of skill development, vocational and life skills as a part of secondary school education curriculum for adolescent girls and young women will be given importance...A mission mode approach for literacy amongst women is envisaged (draft 06).*

Compared to men, women don't get access to education. Mr. Shazbag, in his article published in one of the journals, has focused on the wide gap between men and women regarding education, 'The gap between men and women is very wide. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India (10). Education as means of empowerment may be strengthened in remote villages of India as it is a key to all problems of life. Education offers economic, social and political opportunities to women. Steps may be taken to meet the problems of dropout rates as dropout is a major problem for girls. Apart from this, gender discrimination still persists as the major obstacle preventing women to have education. Moreover, women are still considered as house wives to be confined to domestic duties. The privatization of education, which has reached to Indian villages, deprives poor girls of educational facilities including technology. There is need to strengthen primary education provide them facilities to cope the world of globalization. It is found that unhidden talent of rural girls remains undiscovered because 41% of women age 15-59 has never been to school. Educational attainment of women is very low as only 27% of women have 10 or more years of education. The positive approach of parents and society and freedom from social and religious taboos can help women to get education.

### 2. Empowerment and Health-

Women's health is a major problem especially in remote and hilly area of India. According to The National Mental Health Policy 2014:

*Women have a greater risk of mental disorders due to various reasons primarily due to discrimination, violence and abuse (04).*



Moreover, it is found that in 2009 as many as 78000 women died from childbirth complications. On the background of the large population the number may have doubled. Some steps may be taken to take the movement of women empowerment to the grass root level. In a remote and hilly area women are far away from this empowerment. They must be brought in to the mainstream of lives. The facilities of qualitative education, sanitary, medical assistance should be provided to the girls from these areas. Such a type of seminars and workshop may be arranged for such female in their area only. Universities and colleges may take lead in this matter. The dearth of equipped dispensaries is one of the chief reasons that put women far away from empowerment. There is need to take steps to concentrate on advanced medical facilities. Illiterate women are hard workers than men. They have been playing a vital role in running their families. If these women are taught and brought in the mainstream, the fate of the country will be changed. A long run campaign regarding equality may be undertaken and it should be turn in to a mass movement. There is an utmost need to make the empowerment of women as a mass movement. Participation of every Indian at every level is necessary for the empowerment of women in India as it is national movement.

### 3. Empowerment and Political Participation-

The representation of women in political institutions is very low. Political participation is a human right and decision making establishes freedom and power politics. Still women are deprived of decision making and power politics. According to the Human Development Report, 1999 women hold only 12.7 percent of the world's parliamentary seats and only 8.7 percent of those in the least developed countries. Over these years the situation, it seems, has not been changed. Women, who contest elections, face dirty politics. They are victims of sabotage, threats, and pressure from family. But there is need to mobilize women to contest elections. The Indian constitution has politically empowered women through reservation policy. Many women have held various political positions and have contributed in the development of the nation. In addition to this, women have secured positions in Government and Private sectors. But in rural sectors women are not politically empowered, though they are elected. The grass root campaign for empowering women politically should be undertaken. Still women from tribal sectors are far away from empowerment. Government, social and political thinkers, educationalists have to work on a planned activity that will bring these women to the level of women from urban areas.

Trafficking of women is a matter of concern. One can easily notice cases of sex trafficking. In Andhra Pradesh it is found that 300,000 women and girls have been trafficked for exploitative sex and just 3000 have been rescued so far. Many little girls have been trafficked daily. Requisite steps for prevention of trafficking may be taken by every important sectors of the society. Rehabilitation of victims of trafficking may be strengthened. Programmes have to be arranged at grass root level for men and boys through advocacy, awareness generation programmes, and community programmes.

### Conclusion-

Women play a vital role in the development of the nation. Many illiterate women from remote and hilly area run their houses effectively. They remind us of the role of women in ancient India wherein women were handling all farming including physical work. Women are the important pillars of the nation. They should be empowered. The empowerment means moving from 'no position' to 'have position'. Every sector of the Indian society has to implement these things.

1. Utilization of the most powerful tool- education of women. This education will reduce their inequality and offer them status in and outside family.
2. Increasing a rate of literacy among women.
3. To engage a large number of women in services and other activities to make them socially and financially strong. Women today need economic power to stand on their own legs on par with men.

4. Weaker women are to be made stronger by providing good nutrition. Arrangements have to be made in villages and backward sections.
5. There are so many cases of rape, kidnapping, dowry harassment and ragging of women and girls. They need self-protection to protect their purity and dignity. Training camps be organized by NGO's across the country.
6. To implement all these things collective responsibility of human beings is an effective tool for the empowerment of women.

To sum up, efforts are being taken to empower women. Countless women have played and are playing a vital role to empower women. They have graced the history of our country. But the condition of an average woman is still far away from the expectations and that has to be improved.

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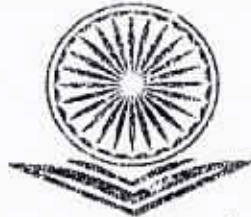
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## 14. Stephen King's the Long Walk: A Mundane Horror Novel

Dr. Advait Dhondiram Joshi

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### Abstract

The present paper focuses on elements of mundane horror reflected in *The Long Walk*. Stephen King, in the novel, deals with the world of children who become victims of institutions and whimsical people. King effectively discusses many issues as like exploitation of children, negative role of authorized institutions etc which spring from mundane horror. This type of horror springs from fatal human deeds that consume human life. Many horror novelists including King and Ramsey Campbell are worried about this mundane horror,

**Key Words-** mundane, exploitation, children, horror

Horror fiction, since its inception, has attracted masters of literature, movie makers and masses as it is an embodiment of supernatural entities. Moving around the concept of 'other' or 'Unknown', the fiction has introduced new types of horror. This fiction, during the period of Gothic, confined protagonists in dark mansions and palaces with awful supernatural powers. The juxtaposition aroused horror in the mind of readers. However, with the passage of time horror novelists brought human icons of horror- killers, serial killers, lunatic people and antagonists. The fine example of the novel with a human icon of horror is *Psycho* (1959). Prior to this, Robert Bloch (1917-1994), Thomas Harris (b.1940), Bret Easton Ellis (b.1964) and Ramsey Campbell (b.1946) introduced human icons of horror in their novels. They felt that human fatal deeds are enough to arouse horror. Stephen King, the famous American horror novelist, placed himself in the array of these writers by handling mundane horror in his some novels. *The Long Walk* (1979) is a fine illustration of mundane horror. The novel is published under the pseudo name Richard Bachman. This is one more novel of King published under the pseudo name. It seems that horror novelist developed the style of publishing novels under pseudo name. Ramsey Campbell published *Claw* (1983) under pseudo name.

*The Long Walk* is a mundane horror novel woven around the world of teenage boys. One hundred teenage boys participate in the walking contest which is known as 'The Long Walk' or 'The Walk'. There is a condition of maintaining the speed of at least four miles per hour. The contestants have to fulfill this condition. If any contestant drops the speed for 30 seconds, he gets a warning. If the walker slows down after he gets three warnings, then he is ticketed. As the novel progresses, the term ticketed is clarified. It is nothing but death offered by the soldiers riding in half-tracks along the road side. Thus, the slower contestants are shot dead by the soldiers. The soldiers use electronic equipment to decide walkers' speed.

Actually, the walk begins at the Canada border in the morning on 1 May and is supposed to end down the east coast of United States unless the winner is declared. There are no facilities kept for the walkers such as steps, and rest periods. The established finish line is not at all there. The walker does not stop anywhere for any reason. The race ends only when the walker is left alive. The walkers, of course, can take help from any soldier. They also can bring anything they carry including food or clothing. The walkers are not allowed to take any help from bystanders. The winner receives 'The Prize' anything he wishes for the remaining life. The reality is that not a single past winner is survived. All the winners have died soon after the walk.

16 years old Raymond Davis Garraty is the protagonist of the novel. He is from the state of Maine. He had seen only one long walk in his life. Garraty meets many boys during the course of the walk, including Peter McVries, Hank Olson and several other boys. As they walk, they learn many things including one of the contestants Scramm is married. But when they realize that he will soon die. All the walkers agree to sue the prize to take of his pregnant widow-Cathy. After some days Garraty decides that he cannot walk further. He goes to tell Stebbins that he is about leave the contest. Garraty catches up the Stebbins to tell him this, but before he speaks anything, Stebbins collapses and dies. And Garraty is declared the winner. Unnoticed of the celebrations going around him, Garraty keeps walking. He believes that the race is still going on. During the walk Garraty has hallucination of a dark figure. He thinks that he is another competent. In between Major comes to him. Declaring Garraty the winner, Major touches his shoulder. Garraty somehow manages to run.

*The Long Walk* is listed as a dystopian novel. The utopia or dystopia novels deal with social and political structure. Dystopian fiction depicts an utterly horrible or degraded society or political whereas utopian fiction depicts an ideal society. *The Long Walk* bears this characteristic

of dystopian novel. King sets his novel in the world of children. In *The Long Walk* one can see the effective presentation of 'collective other' by King. The care takers of people—government and soldiers—play with the lives of innocent children. Here King blames Government and military for being responsible to create real horrors. Soldiers represent the 'collective other'. There are many points in the novel where one can witness cruelty of soldiers. They do not hesitate in killing innocent children. At one point in the novel Garraty does experience this:

It was somebody else who was being dragged off. The face was small and exhausted and very dead beneath the whipping mane of his hair (227).

**And:**

Two shots rang out suddenly. There was a cry, then a third shot. They looked and saw a boy in a blue sweater and dirty white clamdiggers lying face down in a puddle of water. One of his shoes had come off. Garraty saw he had been wearing white athletic socks. He had recommended them (56).

There is no monster or any traditional icons of horror involved in the novel. The way King depicts killing of innocent children under the name of the competition mounds horror among readers. The depiction touches hearts of readers as the incidents are put before them through the eyes of the protagonist.

King seems to be worried about children and their upbringing and evil practice of organized crime made against children. The novel arrests readers with fear as the purpose of a group or a soldier is not clarified. It becomes the cause of rousing horror.

*The Long Walk* is a gripping story. It also shows King's ability of dealing with real things and turning them into a source of horror. Boys slowly move into the world of death and madness. But all Americans watch, cheer and place bets on walkers. This is all puzzling for readers and whatever happens before the eyes of bystanders as well as characters is beyond explanation. This inexplicability mounds horror both on characters and bystanders.

In *The Long Walk* there are many horrific episodes. They are not stereotypical incidents. There are no images of blood-letting monsters. But King explores too much suffering of human mind and body. Olson's death is a fine example of it. King frequently uses this horror as a touchstone in critical passages. Moreover, the writing style of King evokes a sense of dread.

*The Long Walk* has a shallow ending which fails to continue the atmosphere of horror.



that the novel built from the beginning. The end of these novels are puzzling one. At the end of the novel the horror element either ran away or is left.

*The Long Walk* ends in a puzzling manner. The end of the novel shows that horror cannot be conquered or defeated and it may turn in future as well. The novel carries tense atmosphere and horror from its beginning. This tense atmosphere grips readers. But it seems to be collapsed at the end of the novel. However, the novel suggests that the evil human beings experience is more human than supernatural in origin. Despite the flaws, *The Long Walk* is a memorable novel as it depicts upcoming horror. Collings also mentions the same thing:

*The Long Walk* effects the America of the future economically, politically and socially; the walkers become sacrificial victims expended in order to ensure stability and prosperity. . . King manages to create empathy as well as sympathy for the pains Garraty and others endure during the long walk. He handles their immaturity and emotional outbursts with restraint, while simultaneously instilling the readers with a sense of psychological horror as the walk progresses, as children in agony amid the cheers of great good crowd (32).

In short, King underlines the fact that human life is not safe in future. This very idea and the atmosphere he creates in the novel rouse endless horror. *The Long Walk* (1979) does create everlasting horror, though they it is listed as the novels of science-fiction. They bear the features of horror fiction which put them fit in the world of horror fiction. Collings praises King for his skill of creating horror:

In Stephen King's writing, we explore many "facets" of horror as they glint from widely divergent perspectives. King's writing is not straight-line in the sense that he went through a "mainstream phase", a separate "horror phase" or a distinct "epic fantasy quest" phase. Instead, his forms and themes intertwine, reflecting each other, glittering like the continuous movement of light around a brilliantly set gem-stone (03).

Furthermore, Collings has finely stated about the novel in his book *Stephen King is Richard Bachman*:

In one sense, King's decision, taken as early as in his career as 1977, his four non-supernatural novels under a pseudonym was consistent with a well-defined trend in horror fiction (25).

### He also Remarks

King works well within the sphere of this internal horror. His novels place him close to the post-gothic tradition of Poe, Lovecraft and other practitioners of the horrific (26).

What makes this novel more compelling and horrific one than the protagonists' awareness of death. He is aware of death chasing him in the form of human being. Unexpected, uninvited death horrifies people. Herein the protagonist invites death when he participates in the game. In short, it can be humbly said that King is a significant commentator of the human condition in America. The themes, the subject matter, the icons of horror, the terrific situations in which he places his protagonists, and the language of King are enough to frighten readers and they do not forget the novels. The aftereffect of these novels is terrific one. In this connection Davis makes the following comments:

Once the reader is able to read into subtexts of Stephen King's fiction, he or she will come out of his books with much more than a good scare (27).

The human antagonists in the form of the protective authorities are enough to render the horror everlasting. Thus *The Long Walk* is a perfect mundane horror novel.

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प्रा. डॉ. हणमंत महादेव सोहनी  
सदाशिवदास मंडलिक महाविद्यालय, मुरगुड, तहसिल कागल, जिला कोल्हापूर

### प्रस्तावना

बहुसंस्कृतिवाद शब्द के लिए हिंदी में जातीय सगावेश, सांस्कृतिक विविधता, बहुतावाद आदि पर्यायवाची शब्द मिलते हैं। समाज के अंदर विभिन्न जातियों और नस्लों का समर्थन करने की नीति ही बहुसंस्कृति है। किसी विशेष परिवेश में भिन्न भिन्न संस्कृतियों को एकसमान गहला देने का अध्ययन ही बहुसंस्कृति है। समाज के अंतर्गत विभिन्न जातीय संस्कृतियों की भिन्नता एक रांघ रखने की व्यवस्था ही बहुसंस्कृति है। बहुसंस्कृति में विभिन्न जाति समूह और संस्कृतियों के लोग एक ही समाज में रहते हैं। बहुसंस्कृति में समाज के सभी समूहों की सांस्कृतिक जरूरतों और योगदानों को पूर्ण करने का प्रयास किया जाता है। बहुसंस्कृति में सामाजिक समानता का प्रतिनिधित्व करने की नीति रहती है। बहुसंस्कृति में समाज के अंदर विभिन्न संस्कृतियों और उनकी पहचानों का संरक्षण प्रतिष्ठ होता है।

बहुसंस्कृतिवाद का मतलब यह है कि, बहु जातीय संस्कृति की स्वीकृती देना या बहु जातीय संस्कृति को बढ़ाया देना। एक विशिष्ट स्थान के जनसांख्यिकीय बनावट पर यह लागू होती है, अमतौर पर यह स्कूलों, व्यापारों पड़ोस, शहरों या सान्नों जैसे संघटनात्मक स्तर पर होते हैं। प्रस्तुत संदर्भ में बहुसंस्कृतिवादी, केंद्र के रूप में कोई विशेष जातीय धार्मिक समूह और सांस्कृतिक समुदाय को बढ़ावा देने के बिना विशिष्ट जातीय और धार्मिक समूहों के लिए विस्तारित न्यायसम्मत मूल्य स्थिति की वकालत करते हैं। बहुसंस्कृतिवाद की नीति अवसर आत्मसातकरण और सामाजिक एकीकरण अवधारणाओं के साथ विपरीत होती है।

'बहुसंस्कृतिवाद' का अर्थ एक ऐसे समाज से है कि जिस समाज में कई सांस्कृतिक समूह अपनी विशेषताओं को बरकरार रखते हुए भी पूरा सामाजिक समूह एक दूसरे के साथ रहता है। ऐसे सामाजिक समूह को विविधता में एकता का दर्शन करने वाला समाज माना जाता है। हमारी भारतीय सामाजिक संस्कृति को बहुसंस्कृतिवाद का सर्वोत्तम उदाहरण माना जाता है। इसका कारण यह है कि भारत में बहुसंस्कृतिवाद की प्रथा प्राचीनकाल से मौजूद रही है। बहुसंस्कृतिवाद में सांस्कृतिक विविधता के लिए महत्वपूर्ण स्थान प्रतिष्ठ होता है। संस्कृति के संदर्भ में भारतीय विचारधारा

प्राचीनकाल से ही बहुसंस्कृतिवाद भारतीय संस्कृति की विचारधारा का आधार बना हुआ है। अतः भारतीय संस्कृति बहुसंस्कृतिवाद के संबंध में सार्थक प्रतीता होती है। भारतीय संस्कृति में बहुसंस्कृतिवाद का दर्शन गहराई से पाया जाता है। संयुक्त परिवार संस्था भारतीय संस्कृति की देन है। आधुनिक युग में तो संस्कृति के संदर्भ में पश्चिमी देशों की संस्कृति का अनुकरण करने की नीति के संदर्भ में हमारे देश में आज एक होड़ डी लगी हुई दिखाई देती है।



पश्चिमी देशों में अल्पसंख्यक समुदायों एवं अन्य धर्मों की संघटनाओं के द्वारा भेदाभेद की नीति अपनायी जाती है। भेदभावपूर्ण व्यवहार के कारण आतंकवाद अपनी चरमसीमाओं को पार कर चुका है। जिराका उदाहरण पुरायामा में घटी घटना है। बहुसंस्कृतिवाद सभी धर्मों की संस्कृतियों के अस्तित्व को अपनाकर मान्यता प्रदान करता है। भारतीय समाज की सच्चाई यह है कि यहाँ बहुसंस्कृति में जाति-धर्म, रीति-रिवाज, जीवन-शैली, खान-पान और भाषाओं में विविधता का स्पष्ट रूप से दर्शन होता है। हिंदू, मुस्लिम, सिख, पारसी, बौद्ध, ख्रिश्चन आदि धर्मों की अपनी अलग-अलग संस्कृति है। फिर भी बहुसंस्कृति में एकता का दर्शन होता है।

#### संस्कृति एवं विचार-धितन

किसी भी राष्ट्र की जीवंतता का बोध उस राष्ट्र की संस्कृति से ही प्राप्त होता है। भारतीय लोग अपनी संस्कृति की प्राचीनता और गौरव-भरिण के दर्प से भंडित रहे हैं। पश्चिमी देशों की संस्कृति के प्रति अगुराग, विदेशी वस्तुओं का आकर्षण, भावनात्मक सम्यता के अंधानुकरण में हम बहते जा रहे हैं। इससे ना तो हमारी मौलिकता ही सुरक्षित रही है न हम दूसरी संस्कृति के उदात्त तत्वों को आत्मसात कर पा रहे हैं।

बहुसंस्कृतियों के सम्मिलन से गंगा-जमुना संस्कृति के निर्माण के बजाय वर्ण-संकर-संस्कृति का उदय हुआ प्रतीत होता है। सुदर्शन गजीटिया लिखते हैं कि, "संसार के हिप्पी और गौरांग लोग इस देश के अनोखे विचारों से खिंचकर यहाँ का धार्मिक तमाशा देखने आते हैं, तो एक नई वर्ण-संकर-संस्कृति का जन्म इस देश में होता है।"<sup>1</sup>

#### समाजवादी यथार्थवाद तथा सामाजिकता

सामाजिक गतिविधियों एवं परिवर्तनों की गहराई में जाकर प्रतिक्रियावादी शक्तियों तथा क्रांतिकारी शक्तियों को पहचानकर प्रगतिशील शक्तियों के मार्ग की बाधाओं को दूर करना समाजवादी साहित्यकार का कर्तव्य है। मार्क्सवादी गोरकी को श्रेष्ठ इसलिए मानते हैं कि गोरकी ने साहित्य के द्वारा बहुसंस्कृतिक परिस्थितियों को समझकर सोवियत क्रांति में सहायता पहुंचाई।

समाजवादी साहित्यकार धार्मिक रूढ़ियों को नष्ट करने का प्रयास करता है। बहुसंस्कृतिवाद में सामाजिक रूढ़ियों से भी धार्मिक रूढ़ियों प्रभावशाली प्रतीत होती हैं। विज्ञान ने भी धार्मिक रूढ़ियों पर बड़ी सावधानी से पहार किया है। मार्क्स के अनुसार धर्म तो मनुष्य के सात्वता पाने का विरयवापी स्त्रोत है। उनके अनुसार "धर्म की वेदना वास्तविक वेदना की अभिव्यक्ति है, साथ ही वह इस वेदना के प्रति विरोध-प्रदर्शन भी है। धर्म पीड़ित-जीव की आस है, हृदयहीन संसार का हृदय है, ठीक वैसे ही जैसे वह अनात्म परिस्थितियों की आत्मा है। यह जनता का अफिम है।"<sup>2</sup> बहुसंस्कृति में धार्मिक अंधविश्वासों का व्यापक रूप से शोषण का भी दर्शन होता है। सांस्कृतिक एवं धार्मिक अंधविश्वासों के संदर्भ में कहा है कि, "धार्मिक अंधविश्वासों से लाभ उठानेवाले आधुनिक साम्राज्यवाद की भूमिका प्रचिनकाल के रोमन साम्राज्य की भूमिका से अधिक प्रतिक्रियावादी है।"<sup>3</sup>

आधुनिक युग में बहुसंस्कृतिवाद ने आर्थिक, सामाजिक और राजनीतिक विषमताओं को बढ़ावा दिया प्रतीत होता है। आर्थिक विषमताओं ने आज हर एक समाज में और परिवार में दृढ़ मचाया है। बहुसंस्कृतिवाद में स्त्री और पुरुष की समानता को लेकर कई प्रश्न उठे हैं। इसमें आर्थिक विषमताओं ने तो स्त्री को घर से बाहर निकलने के लिये विवश कर दिया है। आज स्त्रियों का खेतों, कारखानों में मजदूरी से लेकर दफ्तरो में काम

करने के लिये विवश कर दिया जाता है। बहुसंस्कृतिवाद में सबसे अधिक शोषण स्त्रियों का हो रहा है। समाज की धनवान स्त्रियाँ अपने परिवार और समाज के लिये बोज़ बनकर जीवन बिताती हैं जिसके जीवन का विकास-द्वार पूर्णतः बंद है। परंतु आधुनिक युग में समाज में बड़े पैमाने पर बहुसंस्कृतिवाद के कारण परिवर्तन होकर इन दिवाराँ को स्त्रियों ने तोड़ दिया है। आज ऐसा एक भी क्षेत्र नहीं रहीं है जहाँ स्त्री काम नहीं करती है।

परंपराओं से हम सूनते आ रहे हैं कि स्त्री पुरुष की अर्वागिनी है। वस्तुतः स्त्री और पुरुष आज कंदे से कंदा लगाकर ही नहीं तो एक भग आगे ही है।

“अबला जीवन तुम्हारी यही कहानी  
ऑंचल में दुध और आखों में पानी।”

आज इस तरह की स्थिति बिल्कुल नहीं है। स्त्री-पुरुष यौन संबंधों के संदर्भ में स्त्री को 'जल-पात्र' की संज्ञा एवं जपमा देकर यौन संबंधों के बारे में जो भ्रामक और निरर्थक प्रचार एवं प्रसार हुआ है उसका खंडन करते हुए लेनिन ने कहा है कि, "मैं ग्लासभर पानी के सिद्धांत को बिल्कुल मार्क्सवादी नहीं मानता, बल्कि मैं समझता हूँ कि वह समाजविद्रोही है। यौन जीवन में केवल प्रकृति की देन ही नहीं बल्कि संस्कृति के प्रचलन भी अभिव्यक्त हुए प्रकृत होते हैं। चाहे उनका स्तर उंचा हो या नीचा। प्यास बेशक बुझानी चाहिए। लेकिन कोई सुव्यवस्थित मनुष्य सामान्य परिस्थितियों में बंदगी में लोटकर पानी नहीं पियेगा।" यह साँच बहुसंस्कृतिवाद के कारण ही मानव के जीवन में आ रही है।

ऐंगल्स ने अपने ग्रंथ में अनियंत्रित भोगवाद की आलोचना के संदर्भ में लिखते हैं कि, "यह विचित्र बात है कि हर बड़े कांतिकारी आंदोलन के साथ 'स्वच्छंद प्रेम' का प्रश्न भी सामने आ जाता है। एक तरह के लोगों के लिए यह कांतिकारी प्रगति का अनावश्यक रुद्धियों के बंधन तोड़ने का प्रश्न है। दूसरी तरह के लोगों के लिए यह ऐसे सिद्धांत का प्रश्न है जो स्वागत करने योग्य है जो स्त्री-पुरुष के बीच हर तरह के स्वच्छंद और सुगम व्यवहार को मजे से बपने भीतर समेट लेता है।"<sup>2</sup>

सांस्कृतिक आवात-निर्यात साहित्य मनुष्य जीवन का अभिन्न अंग है। साहित्य समाज का प्रतिबिंब है और समाज संस्कृति का दर्शन है। मेरे विचारों से बहुसंस्कृति का उगम आवात-निर्यात से ही हुआ होगा। मनुष्य का स्वभाव है कि दूसरों की वस्तु के प्रति आकर्षण दिखाना। अतः इस आकर्षण ने ही आवात-निर्यात का सिलसिला शुरू किया है। प्रस्तुत सिलसिले से ही बहुसंस्कृतिवाद का प्रचार और प्रसार हुआ है। पश्चिमी देशों की संस्कृति का अंधानुकरण करने से न तो हमारी मौलिकता सुरक्षित रही है न हम दूसरी संस्कृति के उदात्त तत्वों को आत्मसात कर पा रहे हैं। दोनों की सम्मिलन से गंगा-जमुना संस्कृति के निर्माण के बजाय वर्ण-संकर-संस्कृति का उदय हुआ प्रकृत होता है।

सांस्कृतिक विचार-चिंतन

भारतीय संस्कृति के परंपरागत चले विचार-चिंतन को कई साहित्यकारों ने व्यावहारिक जगत की कठिनाईयों के अनुरूप एक आधुनिक एवं नई दृष्टि दी है। इन दृष्टियों का देखने के लिए प्रगतिशील विचारधारा का होना जरूरी है। भारत को आजादी प्राप्ति के पश्चात् हमने बहुसंस्कृतिवाद को नए रूप में अपनाया है। अपनी सांस्कृतिक परंपराओं को फिर से खोजकर निकाला जा रहा है। बहुसंस्कृतिवाद में मनुष्य अपने चिंतन के अनुसार

सांस्कृतिक परंपराओं का अर्थ लगाने का प्रयास करता है। स्वयंसिद्धता पाने का बहुसंस्कृतिवाद एक आसान तरिका है। प्रगतिशिल विचारधारा की सोच बहुसंस्कृतिवाद के कारण ही मानव के जीवन में आ रही है। बहुसंस्कृति में सामाजिक समानता का प्रतिनिधित्व करने की नीति रहती है। बहुसंस्कृति में समाज के अंदर विभिन्न संस्कृतियों और उनकी पहचानों का संरक्षण प्रतिष्ठित होता है।

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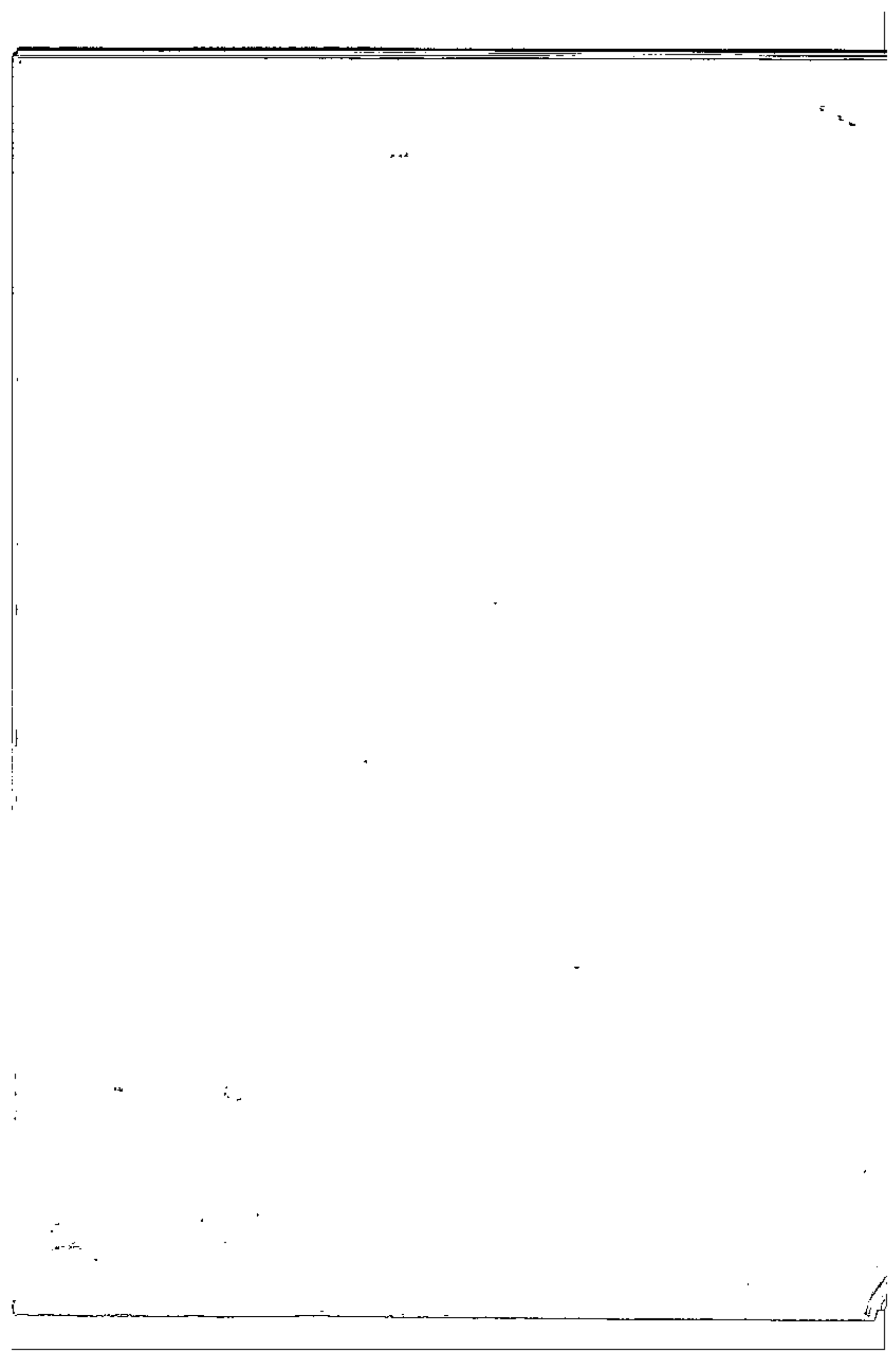
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## 'CULTIVATION OF PATRIOTISM AND NATIONALISM THROUGH POETRY AMONG THE UNDERGRADUATES': SPECIAL REFERENCE TO THE SYLLABUS OF INDIAN ENGLISH LITERATURE OF SHIVAJI UNIVERSITY, KOLHAPUR

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### Introduction:

The syllabus of English Poetry under Shivaji University, Kolhapur has much scope to cultivate patriotism and nationalism among the undergraduate level. The select poetry of the bilingual poets like Nissim Ezekiel, A. K. Ramanujan, Arun Kolatkar, R. Parthasarathy, Gauri Deshpande, Mamta Kalia and so on has the touch of indianness in them. The undergraduates are made aware of the culture, heritage and the life in various parts of India. The university has introduced now Choice Based Credit System. There are compulsory, optional and special subjects. The compulsory English is for all faculties under Humanities i.e. B.A., B.COM., B.C.A. & B.SC. at least for first and second year. But for Arts it is up to the final year. This system indicates clearly how the syllabus for each faculty reaches to each student therein. Thus, it becomes very easy to impart, imbibe and cultivate Patriotism and Nationalism among the students through the poetry by Indian poets.

### Objectives to cultivate Patriotism through Indian English Poetry:

- To aware the historical perspectives of Indian English Poetry
- To understand the origin of Indian English Poetry
- To explain the development of Indian English Poetry
- To know the themes of Indian English Poetry
- To know the Indianness of Indian English Poetry
- To know the experimentation in Indian English Poetry

### Variety of Themes to cultivate Patriotism through Indian English Poetry:

- Indian myth, legend and history
- Love, nature life, nationalism, patriotism, motherland, man, myths, legends, fine arts and beauty.
- Political colonialism
- Fusion of personal vision and spiritual personality of India
- Protest, escape, affirmation, self-expression, rootlessness, loneliness, feminism, love, sex, religion, romance, primitivism, sensuality, symbolism, spiritualism and so on.
- Cultural interaction, birth, marriage, death, disillusion and life

### Major of poets and their poetry to cultivate Patriotism and Nationalism through Poetry:

Sarojini Naidu's poems 'India' and 'Lotus' and Humayun Kabir's 'Mahatma' are about the motherland and national leader. Sri Aurobindo's poem 'Savitri' is an expression of Indian sensibility. Prof. David McCuthion's poetry is about indianness, life attitudes and modes of perception.

Taru Dutta, Sri Aurobindo, Rabindranath Tagore, Anand Acharya, Puran Singh, J. Krishnamurthi and Kabir deal with Indian myths and legends and landscapes through their contributions. Derozio's poem 'The Harp of India' reveals the glory of India and its culture.

Nissim Ezekiel created Indian characters in their situations. His 'Very Indian Poems in Indian English' is such a typical poem. He dealt with the various aspects of Indian life and the superstitious people. Kamala Das' feminine sensibility finds its true expression in her love poems as in 'Ghanashyam'. Daruwalla and Shiv K. Kumar deal with the theme of national identity and landscape. A. K. Ramanujan, Mehrotra, Jayanta Mahapatra evoke the history, myth and tradition of India as their motherland. Mahapatra's 'Dawn at Puri' and 'Relationship' are remarkable poems. Arun Kolatkar reviews his ancient Indian heritage in Jejuri in his anthology 'Kalaghoda Poems'. R. Parthasarathy, P. Lal, Dilip Chitre, Patel, Dom Moraes gave practice of reading and writing poetry in English to the Indians. Thus Indian English poetry presents motherland's aspirations, hopes, fulfillments, adours, achievements and oneness. It projects a consciousness of national identity. On the other hand, modern Indian English poetry has successfully formed an independent poetic tradition of its own though it echoes western influences in plenty. It reflects dire Indianness through its distinctive features expressing the multicoloured India.

**Cultivation of Patriotism and Nationalism through Poetry among the undergraduates:**

If we glance at the major poets and their contribution to Indian English Poetry, we would be damn sure that they are full of patriotism and nationalism. These poems are scattered in the syllabus for the undergraduates in their respective syllabus by the Board of Studies of Shivaji University. While prescribing each of them it is deeply thought of which poem or poet will be impressive for the level of learner to imbibe love for nation among them.

The syllabus tries to give practice of the said qualities since the first semester of each faculty of allotted class. When the students study the poetry, automatically they get knowledge of their motherland. Since they are living in and experiencing all features through the poetry they are learning, makes them feel proud. The expatriate poets like A. K. Ramanujan, Salman Rushdie, Anita Desai and so on, they will come to know what were the feelings of the poets in the foreign lands. The students also come to know that those poets were master in writing in two, three and more languages. It made them famous as bilingual, trilingual and multilingual poets of India. When they were ill-treated and insulted in England what were their feelings. They enjoy reading, write about them and recite them in their daily communication and refer for the speeches on the national celebrations like 'Republic Day' and 'Independence Day'.

#### Conclusion:

The paper shows clearly how it is practical to cultivate patriotism and nationalism among the undergraduates through the poetry. It is a very easy and smooth way to convince the students about love for national and their accountability towards the nation. They have to follow human values to be an ideal citizen of the country. Similarly, if they travel across India for any purpose, they have to reflect their respect for their nation through their behaviour anywhere. In this way, it is all the way possible to light patriotism in the minds of the undergraduates through Indian English Poetry prescribed in their syllabus.

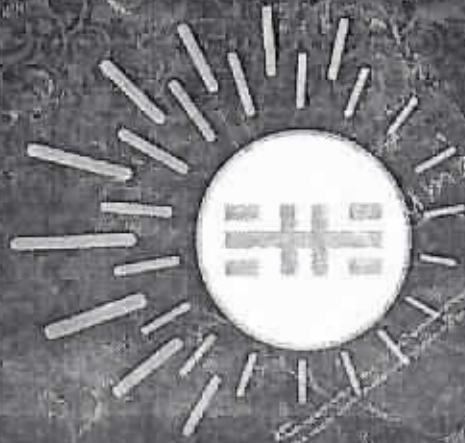
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# THE COMPASS

(Special Issue)  
Vol. 12, No. 1, April 2019



National Seminar  
on  
Ethics in Higher Education  
For Professional Development of Teachers



Sponsored by FDC (Under PMMMNMTT) UGC - HRDC of  
Savitribai Phule Pune University, Pune, in Collaboration With  
the Bahá'í Academy, Panchgani, Feb. 2019

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Principal,  
Sadashivrao Mandlik Mahavidyalaya,  
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In today's world that is greatly driven by forces of technology and finance the younger generation face serious ethical dilemmas. It is only through heart-to-heart deliberations and raising awareness, creating earnest desire for living ethical life and putting in action the moral and universal human values that the youth will have a holistic vision for life and a constructive world view. The higher academic institutions need to rise to the need of the hour and ensure that their main mission of empowering the youth with intellectual, scientific, physical, spiritual and moral capabilities are not overshadowed by the passing fads and fashions in higher education.

(Padma Bhushan Dr. Vijay Bhatkar)



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# THE COMPASS

Special Issue

Vol. 12, No. 1,  
April 2019

**Actions and Reflections:  
Proceedings of the  
National Seminar  
On  
“Ethics in Higher Education  
for Professional Development of Teachers”**

**Sponsored by the Faculty Development Centre  
(Under PMMMNMTT) UGC-HRDC of  
Savitribai Phule Pune University Pune  
In Collaboration with the Bahá'í Academy, Panchgani  
22-24 February 2019**

*The Magazine of the Bahá'í Academy,  
An Institution Engaged in Research And Action in the Field of Value Education  
for Institution of Higher Learning*

**Editors:** *Mr. Lesan Azadi; Dr. Shashi Gaikwad*

**Bahá'í Academy, 2019**

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## Social Media, Ethics and Youth In Higher Education

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### ABSTRACTS

The time has compelled to take a drastic step towards the development of ethics. We are born and brought up in a nation where great sages, devotees, followers, disciples, social reformers, thinkers, scientists, writers of scriptures, mythologies, parables and moral stories were born. We are living in such a place where number of gods, their temples and preachers live. If we are surrounded by all these religious and ethical props, then why the newspapers are full of the headlines of pickpocketing, chain snatching, robbery, dacoits, frauds, murders, massacres, suicides, killings, thefts, elopements and adultery? The reason behind all these is 'lack of Ethics'.

'Lack of ethics' does not mean total absence of ethics. But they are not given heed as intensely as they should be. The responsibility of inculcating the ethical values among the society is shouldered on the teachers. The teachers have to work on all levels i.e. from K.G. to P.G. and even after that! A teacher retires from his service but never from his duty.

Higher education is the level where learners are prepared to be citizens, representatives of their community, nation and culture. There are some faculties like history, sociology, political science, civics etc. in education to teach moral or ethical values to the learners. They are sometimes taught and learnt from the point of view of exams instead of comprehending properly. Hence, it is the time to visualize the importance of ethics with activities like mindfulness for each level of age in every field.

This paper shows how social media is usurping the cultural heritage from the youth today. It focuses on how one could find ethics even through the social media. It suggests few way of how we could train the youth in higher education to follow ethics.

**Keywords:**

**Scriptures:** the sacred writings of a religion.

**Parables:** a short story that teaches a moral or spiritual lesson.

**Mindfulness:** the practice of maintaining a nonjudgmental state of heightened or complete awareness of one's thoughts, emotions, or experiences on a moment-to-moment basis.

### Introduction

"A man without ethics is a wild beast loosed upon this world." Albert Camus

The thought by Camus has rightly epitomized the essence of how ethics are important in life of a man. This is the very thing that gives man his identity. Traditionally the ethics can be passed on from one generation to the next. But they should be maintained by each generation as an asset.

Media is nowadays a powerful medium of cultural exchange. But they are full of ethical and non-ethical stuff. As per the human psychology, mind must be trained to divert from non-ethical to ethical things. The large group to victim these non-ethical allure is the youth all over the world. There must be some way out of this snare. Media should work as connector between ethics and youth.

Youth are the raw earth that has to be processed and shaped into various characters. They are very smart to adopt new changes. This adaptability makes to search for innovative technologies, new culture, and new ways of living life, new and fast outcome processes such as mobile phones that are giving high quality service. But it would be misleading if not properly guided, trained or taught. Hence, higher education comes to their help. The teacher is the person who can train the youth how to sustain their ethics in this world of various digressions.

### Significance of the Topic

Today's youth cannot keep themselves aloof from social media. They are surrounded by media

in various forms since they wake up and go to bed. It is in the hands of youth what to select and deselect. They must be trained how to use media for own benefit and not to get used by the media. They need a training of 'mindfulness' for their mind to be practical and sustained in the world of luring snare.

#### Objectives:

- To make the youth aware of what media actually is.
- To convince youth importance of ethics
- To train the youth in 'mindfulness'.

#### Scope:

- This paper focuses on impact of media on youth
- The paper makes the reader aware of the practical world
- It shows how 'mindfulness' is important to sustain in the world dominated by the media.
- The paper highlights on how the mindfulness helps to develop ethics
- The paper will be useful for those who are unaware of the results of the practice of 'mindfulness'.

#### Limitations:

The paper can prove to be effective only for those who believe in meditation. Similarly, it could be proved successful only after its right method and practice. For this one should have a noble purpose of bringing positive changes in the present scenario of education system.

#### Hypotheses:

- 'Mindfulness' will help the youth to concentrate on the development of ethics in all aspects.
- Regular practice of mindfulness will definitely improve the youth in their overall development.

#### Review of Literature:

The practice of Mindfulness is discussed in the Buddhism. Hence, the Buddhist countries have good knowledge and practice of the same. Since, India is multicultural country; the practice of mindfulness is given in the Buddhist centres of Vipasyana. But hardly any literature is available on the topic discussed in this paper.

#### Methodology:

This paper is based completely on the resources in the form of books available on internet.

#### Social Media and its Practicality:

Media has developed surprisingly with the help of advanced technology. Visual, audio, audio-visual and print media has tremendous attractive features with its special effects. It has reached in everyone's palm in the form of various models of mobile phones. This has become an opportunity for the business mongers. The businessmen have their tie-ups with each other. They share customers' contact numbers with each other. Automatically, the customers get advertisements on their desktops, laptops, tabs and mobile phones. Nowadays almost all people, especially youth, have become large users to handle facebook, twitter, whatsapp, skype, messenger, instagram, e-mail account holders, daily surfers and various kinds of app users. While handling these all resources they are distracted by the pop-ups. These pop-ups are the hammers that keep hitting brain of the youth and even of each user.

The pop-ups of news updates, online shopping, various offers by the online shoppers, launching of any new product allure and persuade the user to buy any product, to watch or read news though it is not of any concern for the user. This has become so common today that subconsciously everyone gets trapped in the snare of media. Now lets have a glance at the following table.

**Table 1: Social networking statistics (Source: Brand Watch, October 2016) [17]**

The facilities such as the handsets of high configurations, good network supply and packages are very competitive in prices. The businessmen in their competitions have brought the customers at their stake. Businessmen are right at their place. It is customers who have to think of their need and necessity of any product they purchase or use. The customers of any level of

Social Media	Active Users	Daily	Leaders	15-34 Ages	Indian Users
Facebook	171 billion	113 billion	169	91%	142 million
Twitter	320 million	4.5 million	139	79 %	28.5 million
LinkedIn	450 million	100 million	930	56%	37 million
Google+	300 million	1.6 million	89	83%	10 million

age have impact of media on them. But the youth are being affected by the media. Due to this scenario, the youngsters are very easily getting access to the media right from their childhood e.g. if the child is crying, not taking meal or being obstinate, parents hold mobile before them and play something which is completely kills their bodily development in case of physical exercise. The moving pictures before their eyes hypnotize them with its features. This makes the youth to click on the wrongly typed text in the search bar and they goggle at the inhuman news, uncultured advertisements, obscene actions and matters which are very harmful to the ethics. Thus, media has very close connection with the ethics and youth. Youth must be able to identify the thin line about media whether it is boon or bane. Only practice of 'mindfulness', to sustain ethics, could help them to control their mind.

### Internet Users in the World by Regions - June 30, 2018



- Asia 49.0%
- Europe 16.3%
- Africa 11.0%
- Lat Am / Con. 10.4%
- North America 8.2%
- Middle East 3.0%
- Oceania / Australia 0.7%

Source: Internet World Stats - [www.internetworldstats.com/stats.htm](http://www.internetworldstats.com/stats.htm)  
 Basis: 1,208,571,287 internet users in June 30, 2018  
 Copyright © 2018, Miniwatts Marketing Group

#### What is mean by Ethics?

According to Wikipedia, word 'Ethics' is derived from an ancient Greek work 'ethikos', which means 'relating to one's character'. Ethics concern attempts to distinguish 'right' from 'wrong', 'good' from 'bad' and what constitutes desirable conduct in a particular set of social circumstances. The institute of Global Ethics defines as 'obedience to the unenforceable'. In other words 'Ethics' means adhering to moral principles, being guided by particular values and behaving in a way people ought to act. Ethics is a normative science of conduct; its function is to judge the moral worth of conduct with reference to a norm or ideal or standard. Ethics can be also referred to the codes or other systems for controlling means so that they serve human ends. It can be said that ethics are codes or standards or body of moral values which control the human behaviour and their actions.

Ethics are not acquired in overnight. It is the result of bringing up by the parents in the company of family, relatives, society and natural and geographical circumstances. Thus, they are passed on from one generation to the next. Simple cultural ethics, like speak always truth, respect the elders and so on, are practiced at home within family, in the society, in schools, colleges and



ter on in the world around. Education can give proper practice of imbuing ethics among the  
amers. They are merged in the syllabi and activities conducted thereon. These are the  
ecessary things to form the characters of youngsters. Through education, the realization of  
eaning and purpose in society is enabled and beneficiaries are empowered to gain more  
ccess to opportunities, resources and power. Education if one acquires, continues to increase  
e value chain of any nation. But nowadays, education system is challenged by number of  
istructions. The minds of youth of today must be given a practice to strengthen the power of  
ncentration, control and stability. Hence, 'mindfulness' is an elixir for the invisible diseases.

#### outh in Higher Education:

According to CISCO, a multinational corporation, India is facing a shortage of talent. However,  
ith literacy at 52 percent, high poverty levels (319 Million live below USD 1 per day), India's  
ide rural-urban divide, and the quality of education available, the paucity of talent is indeed  
ecoming a cause for worry. IT industry fears of the gap widening in the future are being  
xamined carefully. Each year over 3 million graduates and post-graduates are added to the  
dian workforce. However, of these only 25 percent of technical graduates and 10-15 percent of  
ther graduates are considered employable by the IT and ITES segments. There is a growing  
ills gap between availability of high-quality college education in India and the country's  
ervice-driven economy, growing faster than most countries in the world.

In this scenario, Indian education system reveals the number of technical schools in India,  
cluding engineering colleges, has actually more than tripled in the last decade, according to  
e All India Council of Technical Education. Part of the skills gap problem is that only a small  
ercentage of India's youth pursue higher education. No more than 7 per cent of youth aged 18-  
5 go to college, according to official statistics. Even level of education is proving difficult with  
early 40 per cent of people over the age of 15 being illiterate. Today there is a situation wherein  
e best and most selective universities generate too few graduates and new private colleges  
re producing graduates of uneven quality leading to an imbalance.

Thus, Youth enter into higher education to give shape to their dreams. They try to achieve what  
ey want. They are the product of the education they have taken earlier. If their base is solid  
en their future will built on it firmly. The teachers have to be the props to support strongly. The  
udents believe more on their teachers than their parents. But today, media has demolished the  
all of respect, culture and discipline. The teacher has to take more efforts than only teaching  
to the classrooms. Along with the daily teaching, evaluation, practical, experiment,  
mpetition and physical activities, the practice of 'mindfulness' will surely help to improve the  
cene in future gradually.

#### What is 'mindfulness'?

Mindfulness is the basic human ability to be fully present, aware of where we are and what we're  
doing, and not overly reactive or overwhelmed by what's going on around us. It is beyond verbal  
logic. It is presymbolic. Mindfulness is the practice of maintaining a nonjudgmental state of  
heightened or complete awareness of one's thoughts, emotions or experiences on a moment-  
-moment basis. It can be only experienced. It is an innate process which can be cultivated  
rough proven techniques, particularly seated, walking, standing, and moving meditation.

#### What is the difference between 'mindfulness' and 'meditation'?

Meditation doesn't help to fixate on the benefits, but rather to just do the practice, and yet there  
re benefits or no one would do it. Meditation is the practice of focusing on an object, thought or  
ound, often of a singular nature. The purpose is to calm and clear the mind, so creating a  
eaceful state whereby we can achieve deep relaxation or a more spiritual state of awareness.

In mindfulness we reduce stress, enhance performance, gain insight and awareness through  
bserving our own mind, and increase our attention to others' well-being. It gives us a time in our  
ives when we can suspend judgement and unleash our natural curiosity about the workings of  
e mind, approaching our experience with warmth and kindness to ourselves and others.

'Vipassana' is the oldest of Buddhist meditation practices. The method comes directly from the *Satipatthana Sutta*, a discourse attributed to Buddha himself. Vipassana is a direct and gradual cultivation of mindfulness or awareness. In Vipassana meditation we cultivate this special way of seeing life. We train ourselves to see reality exactly as it is, and we call this special mode of perception 'mindfulness.' The Pali term for Insight meditation is *Vipassana Bhavana*. '*Vipassana Bhavana*' means the cultivation of the mind, aimed at seeing in a special way that leads to insight and to full understanding.

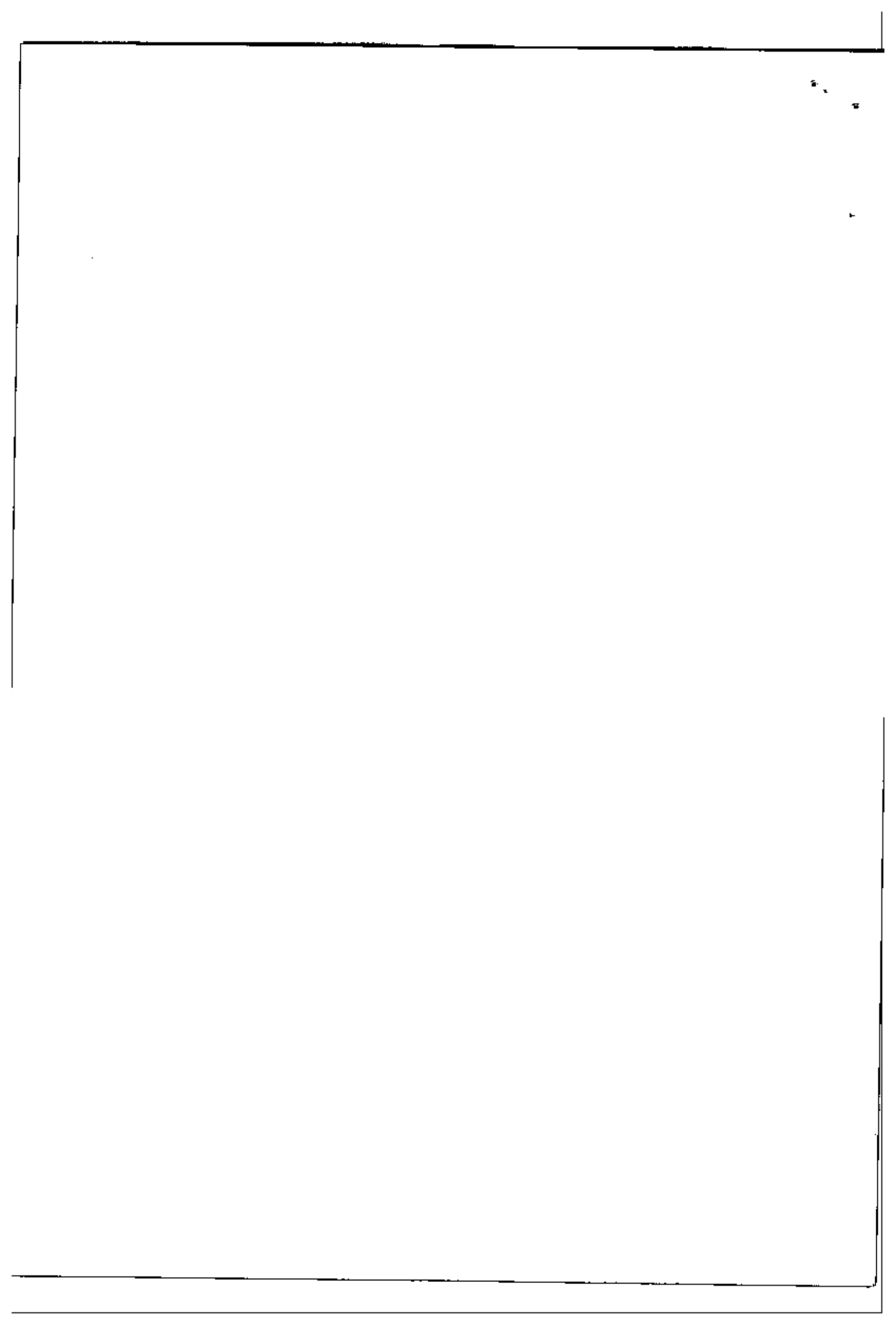
#### Steps of practicing 'mindfulness'

- a) **Time and Duration:** One can start from 5 Minutes meditation early in the morning. For deep breathing stomach must not be full. In this way one can practice before lunch or dinner too. The duration can be stretched up to 15 to 30 minutes for proper mindfulness practice.
- b) **Relaxation & Beginning:** Before we begin to meditate properly, it is useful to learn to relax and calm.
- c) **Sitting Postures:**
  - a. **Burmese:** Legs are not crossed; knees are turned outwards to the floor. The legs are bent and the feet placed in front of the pelvis with one foot in front of the other, hands in gyan on knees.
  - b. **Half Lotus:** Sitting cross-legged, place the outside foot on the inner thigh, sole facing upward, with the hands on knees.
  - c. **Full Lotus:** Sitting cross-legged, place both feet, soles upwards on opposite thighs, with the hands in gyan.
  - d. **Throne Posture:** Sitting cross-legged or in a kneeling posture on a straight-backed chair. Relax the shoulders down without slouching and rest the hands gently on thighs. Keeping the chin slightly raised and the spine erect.
  - e. **Kneeling Posture:** Place a cushion between buttocks and feet and sit in kneeling position.
- d) **Breathing Techniques:** Breathing feeds the body with oxygen. Deep breathing with own intervals helps to calm and focus. It must be slow, deep and gentle. Breathe in through the nose filling the abdomen rather than the chest. Abdomen should slowly inflate on the in-breath and deflate on the out-breath. Then gently release the back through the mouth.
- e) **Mudras (Hand Positions):**
  - a. **Gyan:** the thumb and index finger touch and the other fingers relax in a curve; rest hands on the thighs.
  - b. **Dhyana:** Rest the left hand palm up in the palm of the right hand with your thumbs touching.
  - c. **Akash:** Join the thumb and middle finger, whilst extending the remaining fingers.
  - d. **Vajra:** The right hand encloses the left index finger in a fist, the thumb placed over the tip of the finger. The left hand can make a fist below the right.
  - e. **Uttarabodhi:** The hands are clasped together in the lap, index fingers extended and touching, the rest of the fingers crossed and folded down.
  - f. **Mida-no Join:** The hands rest in the lap, the last three fingers interlaced to create an overlapping platform. The index fingers form two upward circles, the tips touching the thumbs.

#### How 'mindfulness' will be helpful in Higher Education?

The above question definitely peeps into the readers' mind after reading very title of this paper. Then following things easily indicate how it would work:

- a) **Mindfulness is not new.** It is familiar to us as it's what we already do, how we already are. Just it is known by different names. Try to remember the postures and activities we perform while





doing prayer.

- 2) One should not develop extra capacity for this. It is innate. We just have to cultivate by practice and cultivate to benefit oneself, loved ones, friends, neighbours, people we work with.
- 3) It makes us aware of one's self. It cultivates the best of we are as human beings.
- 4) It has the magic of transformation in social scenario because:
  - 1) The practice of Mindfulness cultivates universal human qualities and does not require anyone to change their beliefs. All can benefit and learn easily.
  - 2) Mindfulness brings awareness and caring into everything we do. It cuts down unnecessary stress. Only a little practice makes our life better.
  - 3) One should be sure on its result as it is evidence-based. Science and experience have proved its benefits for health, happiness, work and relationships.
  - 4) Mindfulness leads to effective, resilient, low-cost responses to the worldly problems such as complexity and uncertainty. It lights a spark of innovation in the one who practices it.

### Summary

Education, physical education is also has great importance. Hence, we have specific lectures allotted for the exercise since schooling. In higher education i.e. UG and PG the youth turns to be specific personal or group events of sports. They spare time for it at home as well as in schools and colleges. The physical director takes all necessary care of coaching them for each event and shine bright. Mindfulness should be given such careful attention to be practiced. Rather more than sports practice mindfulness is vital. It will help the person to be ethically strong and healthy. When all will adopt this ideal responsibility, whole country, world and prominently education system will be pure in its true sense.

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## A Critical Study on Multi-Media Mobile Phones- A Barrier to Communication and Human Values

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### Abstract:

Many educationists and techno savvies have given importance to telephone, computer (for E-mail), and nowadays mobile as an effective means of communication. In business communication without any hesitation these prove to be very successful and important means as they save time. Though it is true that they do all things in no time, in the course of time and because of advanced technologies, these means of communication have proved to be the cause behind many disasters, diseases, psychological problems, distrust, blunders, crimes and hazardous both for humans as well as environment. The newspapers daily contain at least one or two news regarding the mobile phone, its use or misuse.

The invention of telephone proved to be a boon for the businessmen all over the world. The people could talk to their kith and kin that were thousand miles away from each other. They could keep in touch with each other's heart because of its quickness. The people could only talk not read or see. Then telephone which was connect to the wire, became wireless with limited range, then it went out of range wherever it is taken in the world. The technology improved it to that unimaginable level with messages, voice messages, with internet facility.

The handy mobile phones are a magic of modern technology. The people who were dependent on computers need not to go for them now! The Android mobile phones have internet facility, direct chatting facility, audio-video calling, recording watching and sending video facility, upload and download any information, photo, audio file, video files and so on. These are more than a boon for the users who want a phone to TALK / COMMUNICATE with each other. But this very basic use of phone is lagged behind making communication mute. The present paper throws light on the same serious scenario. It also suggests some remedies and tips to use a phone for its basic purpose with advanced technology. This paper may prove a source for research for those aspiring researcher who work in this area.

### Introduction:

India has a great heritage of its culture since the time unknown. Besides India almost all the other countries in the world have a particular religion and their rituals. But only in India, there are number of religions, castes, creeds, their rituals, languages, their attires and meals. It is best reflected through India's national anthem. In course of time and in the efforts of adopting foreign culture and technology, the very base of Indian culture is shaken.

The title of this paper may be a prick to those who are staunch believer of 'mobilephones are the base of communication or business communication' and how they could be 'barrier'. For this they have to drink the bitterness of truth that TOI published on Sunday, 26<sup>th</sup> August 2018 in its supplement – 'The Speaking Tree', page no. 1, under the column 'Briefly'- Pleasurable VICE. It was published as below:

Recently, Facebook and Instagram announced new tools for users to set time limits on their platforms, and a dashboard to monitor one's daily use. In doing so, the companies seemed to suggest that spending time on the internet is not a desirable, healthy habit, but a pleasurable vice: one that if left uncontrolled may slip into unappealing addiction. "The liberation of human attention may be the defining moral and political struggle of our time", writes James Williams, a technologist turned philosopher. Williams compares the current design of our technology to 'an entire army of jets and tanks' aimed at capturing and keeping our attention. And the army is winning. One study, commissioned by Nokia, found that, as of 2013, we were checking our phones on average 150 times a day. But we touch our phones about 2,617 times, according to a separate 2016 study, conducted by Dscout, a research firm. Apple has confirmed that users unlock their iPhones an average of 80 times per day.

The habit of using phone has turned into an addiction this is what the above picce of information focuses on. This is because of its advanced versions with numerous facilities and functions, applications, time-saving features and so on. Though these features are useful, they are also time-consuming, addictive, smoothly taking its user to commit a crime. Present study focuses on online communication system i.e. Emails, Facebook, twitter, whatsapp, online shopping, online transactions and its various addictive features and suggests possible remedies to get rid of them. The

study is based on the newspapers of a month in Pune publication. Since the paper contains news of all around the world, the research may be applicable for all.

**Emails:** It is fast reaching facility used for communication with the help of internet connection. Previously it was used only on computers. Nowadays, it is being vastly used on handy mobile phones. On 12<sup>th</sup> August, 2018 TOI had published news entitled 'Worried by persuasive tech? There are bigger dangers'. The news highlights how companies use psychological tricks of persuading. The old and newly introduced companies and online shops attack on personal email id. The companies get the phone numbers of users from their Facebook and email registrations. They incessantly send their advertisements of various cheaper and costlier products on emails. The user if he is doing any important work, divert their attention from their works by clicking the popping and glittering advertisements. They go on checking various products, reading their configurations, designs, features, pictures and comparing them with others similar products. They waste their valuable time for this and finally close it without any purchase! Thus, to save their time and avoid such waste of time the users can activate Do Not Disturb (DND) feature by contacting the operators of their mobile company. Similarly, they can close the popping advertise in their email. It asks the user why they don't want to show the ad. By properly answering such question, one can get rid out of such disturbances.

**Facebook and Twitter:** It is a social media. It keeps people connected with their relatives, friends and some other acquaintances. But indirectly, it breaks our privacy. Unnecessarily people start asking us questions on our personal photos and other information they are not concerned with. This makes them to pry on our personal issues like wedding, birthday, anniversaries and other celebrations too. This type of inquiry is not good for women users. On 23<sup>rd</sup> August, 2018 TOI on page no. 11 published a news entitled 'FB, Twitter uncover new disinformation campaigns'. This simply indicates that the information uploaded on internet is not safe. The organizers have to take up campaigns to resolve it. To avoid such interference one can use safety features given by Facebook nowadays. We just have to choose and activate some options with which we can prevent ourselves from the pokers.

**Whatsapp:** This has proved a fastest growing social media. It has made crazy to its user of all age groups. It is used to share all kinds of all texts, photos, audios, videos at a time to many users. When it was introduced it had limited users. It was stuck to the authenticity of information shared through it. But then it lost its essence. According to TOI's issue of 2<sup>nd</sup> August, 18 – page no. 6, people started sharing baseless fake news; sharing videos of somebody at which others laugh but the person is hurt, insulted or emasculated; the audios containing some futile jokes, mimicry, parody of some beautiful poem, song by a popular singer or poet; some fake, edited photographs of famous actors, political leaders etc.; the texts containing vulgar matter, jokes. This made the user so irritating that one user share it to another already had the same message by somebody else. In this way repetition of same message, important or unimportant, eradicated essence of the information shared through.

TOI's issue of 26<sup>th</sup> August, 18, page no. 6, women suffer indirectly by such sharing if she is member of a friend's whatsapp group and the sender proved to a criminal. This is why the government ordered whatsapp to check the originality of such messages (Page no. 5, TOI, dated 23<sup>rd</sup> August, 2018). In another case five people held for sharing child porn material through whatsapp when one the elders in his home found him watching (Page no. 6, TOI, dated 4<sup>th</sup> August, 2018).

One can be alert of such things by ungrouping from such group, providing the sender with the correct news against the fake one and warning him not to circulate it again and it is habit for a responsible citizen.

**Online Shopping:** This feature of purchase online has made many technocrats to repent. There are number of online shops. They advertise foppishly through emails, newspapers, magazines, hoardings, television, radio and other sources through mobile phone. The pop ups lead (rather mislead) the internet user to waste valuable time to check available products, their designs, comparison with other available products from other company, shops etc. and purchase a particular product by paying online and the product comes at their doorstep. But when the product is received they repent on their mistake. They find it of low quality, not as per the requirement they had thought of while ordering them. TOI had published about two cases (on 3<sup>rd</sup> & 29<sup>th</sup> August, 18, page no. 3 & 6 respectively) entitled as a 'man was held for offering cheap gadgets for online sale cheating 40 people'; 'a woman trying to sell coat online falls prey to stalking'.

**Online Money Transactions:** This is a recently introduced by the banks with the help of apps they launch for android mobile phone and ATM card users. The transactions done for paying bank

installments transferring from one's account into somebody else's; online purchase having options like cash on delivery and cashless business done to save time and efforts, save stationary etc. But it has given chance to the hackers, unemployed master-minded cyber criminals to steal money from the bank account holders.

TOI published a headline on the front page as Cosmos Bank hit by cyber hack on 15<sup>th</sup> August, 18. Similarly, on 30<sup>th</sup> August 18 it was published by TOI that Bank body asks lenders to get cyber insurance pre-online as 'Blank Bond' doesn't cover E-attacks. This simply means the people who believe on banks for the safety of their money is not safe. Even banks ask the account holders to give extra protection for their money. On the same day, mentioned above, it was published that 'India financial data security is not top-notch' on pg. no. 3.

We also come across the news as well as videos in which we come to know that how ATMs are hacked by the cyber attackers. All this means our money, secrets and personal information is not safe though we are living in modern hi-tech world.

Thus, modern means of communication are not up to the mark. They have proved to be the barriers of communication instead of effective means. This has given birth to distrust, insecurity, doubt, suspicion, fakeness, falsehood, a fear about invisible watch and other technological mishaps. TOI tells on 20<sup>th</sup> July, 18 that the telecom operators need subscribers Consent for their pesky calls and spams.

The means of communication i.e. advanced mobile phones have made the children victims of abuse as TOI published on 29<sup>th</sup> August, 18 on pg. 6 that 'Cases of online Abuse of Children rising in India'. The children are sharing abusive messages to each other using their parents' phones in the age of taking formal education. This is a hazard to Indian heritage, culture and future of the people and country as a whole. We should take drastic steps towards limited use of our mobile phones. We should keep our children aloof from its even touch. The future of children, health, culture and country is in our hand.

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२२	शिक्षणातील खासगीकरण व डिजिटलायझेशन प्रा. डॉ. अशोक शिंदे	९३-९७
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## २१. बहुसंस्कृतीवाद आणि व्हॉलीबॉल

डॉ. शिवाजी बापू पोवार

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### अ) प्रस्तावना

बहुसंस्कृतीवादाचा शारीरिक शिक्षण तसेच विविध क्रीडाबाबी किंवा विविध खेळप्रकार यांचेही काय सहसंबंध येतो. तसेच; बहुसंस्कृतीमुळे अनेक खेळ उदयास आलेले दिसतात. त्यापैकीच व्हॉलीबॉल या खेळप्रकाराच्या उदयास बहुसंस्कृती कशी उपयोगी पडली हे खालील बाबीवरून स्पष्ट होते.

#### 1. संस्कृती - अर्थ

संस्कृती या संस्कृतशब्दाचा अर्थ 'चांगले करणे' असा होतो. धर्मासह समग्र अंतर्बाह्य जीवनाच्या उन्नत अवस्थेसाठी संस्कृती हा शब्द वापरला जातो. प्रकृती म्हणजे निसर्ग, विकृती म्हणजे निसर्गात होणारा विकार आणि संस्कृती म्हणजे प्रकृतीत विकार होऊ नये म्हणून त्यावर करावयाचा संस्कार.

#### 2. व्हॉलीबॉल - अर्थ

उंच लावलेल्या जाळ्यावरून एक जाड चामड्याचा चेंडू हाताने टोलवायचा व जमीनीवर न पडता तो हाताने आधांतरीच परतवायचा, या दोन क्रियामध्ये हा खेळ सामावलेला होता. जाळ्याच्या दोन्ही बाजूस खेळण्याची जागा असते. तेथून दोन संघात हा सामना खेळला जातो. एका संघात खेळणारे सहा खेळाडू असतात.

### ब) व्हॉलीबॉल खेळाचा इतिहास व बदलती नियमावली

व्हॉलीबॉल या खेळाचा उगम अमेरिकेमध्ये सन 1885 साली विल्यम मॉर्गन यांनी केला व या खेळास मिंटोनेट असे नाव दिले. त्यावेळेस मॉर्गन सर हे अमेरिकेतील स्प्रिंग फिल्ड विद्यापीठामध्ये 'फिजिकल डायरेक्टर' या पदावर होते. त्याकाळी बास्केटबॉल खेळ तरुण वर्गामध्ये लोकप्रिय होता. परंतु वयस्क आणि अधिकारी वर्ग यांना बास्केटबॉल खेळ तेवढासा उपयोगी नव्हता म्हणून पर्यायी खेळ निवडावा या विचाराने प्रेरित होऊन मॉर्गन सरांनी बास्केटबॉलची व्हॅलेन्डर घेऊन टेनिस नेटवर हाताने इकडून तिकडे टोलवण्यात सुरुवात केली व यालाच पुढे सन 1887 मध्ये वॉलबॉल हेल्सेक्टर सरांनी मिंटोनेट नाव बदलून व्हॉलीबॉल असे नामकरण केले. व या खेळाची नियमावली तयार करण्यात आली. त्यामध्ये एका संघाची संख्या कमीतकमी सात व जास्तीत जास्त नऊ अशी करण्यात आली. व्हॉलीबॉल खेळाचे मैदान 30 फूट वाय 60 फूट. एक सेट 20 गुणांचा आणि रोटेशन पध्दतीने सामने खेळविले जाऊ लागले. कालांतराने नियमांमध्ये सुधारणा करून खेळाडूंची संख्या एका संघात खेळणारे सहा व राखीव सहा, तसेच सेटस् 20 गुणांवरून 15 गुणांचा करण्यात आला. तर आज 25 गुणांचे चार सेट व निर्णायक सेट 15 गुणांचा खेळला जातो. तसेच मैदानाची लांबी 18.00 मी. व रुंदी 9.00 मी. असून नेटची उंची पुरुषांकरिता 2.43 मी. व महिलाकरिता 2.24 मी. आहे.

**क) व्हॉलीबॉल हा खेळ स्पर्धा स्वरूपात सुरुवात**

व्हॉलीबॉलच्या नियमावावत सन 1917 मध्ये राष्ट्रीय महाविद्यालय एथेलेटीक संघ अमेरिका यांनी एक समिती नेमून व्हॉलीबॉल खेळाची नियमावली पुस्तिका प्रकाशित केली व प्रथमच या खेळाची आंतरराष्ट्रीय स्पर्धा 1936 साली बर्लिन ऑलिम्पिक पासून झाली व एकूण 22 राष्ट्रांनी त्यामध्ये सहभाग घेतला होता. त्यानंतर; एका दशकानंतर फेडरेशन आंतरराष्ट्रीय व्हॉलीबॉल महासंघाची स्थापना करण्यात आली. त्याचे मुख्य कार्यालय पॅरिस येथे स्थापन करण्यात आले. आणि सन 1964 मध्ये टोकियो येथे झालेल्या ऑलिम्पिक स्पर्धेसाठी व्हॉलीबॉल या खेळाला प्रथमच मान्यता मिळाली. त्यावेळेस असंख्य क्रीडाप्रेमी प्रेक्षकांनी व्हॉलीबॉलचे जल्लोषी स्वागत केले.

जागतिक व्हॉलीबॉल स्पर्धेची सुरुवात 1949 साली झाली. 1967 अखेर रशियाने पाच वेळा त्यात जागतिक अजिंक्यपद पटकाविले आहे. स्त्रियांच्या स्पर्धेतही रशिया आघाडीवर आहे.

1952 साली मॉस्को येथे भरलेल्या व्हॉलीबॉलचे जागतिक स्पर्धेचे सामने पाहण्यासाठी 60,000 पर्यंत प्रेक्षक हजर होते. तो एक जागतिक चॅम्पांक होता.

**ड) भारतात व्हॉलीबॉल खेळाची सुरुवात व यशस्वी वाटचाल**

1. भारतामध्ये हा खेळ सन 1922 मध्ये वाय.एम.सी.ए. मद्रासनी आयोजित केला होता. तथापि याचा प्रसार करण्यास वाय.एम.सी.ए. च्या प्रशिक्षक व अनुभवी सदस्यांना अनेक वर्षे परिश्रम करावे लागले व सन 1947 मध्ये भारत देश स्वतंत्र झाल्यावर सन 1951 मध्ये भारतीय व्हॉलीबॉल महासंघाची (एफ.आय.व्ही.बी.) स्थापना पंजाब राज्यातील लुधियाना शहरामध्ये करण्यात आली. त्याचे प्रथम अध्यक्ष म्हणून एफ.सी. अरोरा आणि एस. के. बसू (पश्चिम बंगाल) हे सचिवपदी विराजमान झाले होते. व याचवेळी खऱ्या अर्थानी व्हॉलीबॉल खेळाची सुरुवात झाली. सन 1952 साली पहिली राष्ट्रीय व्हॉलीबॉल अजिंक्यपद स्पर्धा, मद्रास येथे घेण्यात आली व स्पर्धेत एकूण 15 राज्यांनी प्रतिनिधित्व केले होते. यावेळी मद्रासचा संघ विजयी झाला होता. व या स्पर्धेनंतर दरवर्षी राष्ट्रीय स्पर्धांचे आयोजन होत आहे. तसेच महिलांना सुध्दा मार्गदर्शनाद्वारे प्रशिक्षित केले व सन 1953 साली जवळपूर (मध्यप्रदेश) येथे पहिली महिला राष्ट्रीय व्हॉलीबॉल स्पर्धा घेण्यात आली होती.

2. युवकांना सुध्दा प्रोत्साहन मिळावे या दृष्टीने सन 1955 मध्ये राष्ट्रीय युवक व्हॉलीबॉल अजिंक्यपद स्पर्धेचे कटक (ओरिसा) येथे यशस्वी आयोजन केले होते. व्हॉलीबॉल खेळाची सुरुवात जरी संध गतीने झाली असली तरी त्यात झपाट्याने वाटचाल करण्यासाठी सर्व लहान मोठ्या खेळाडूंना हा खेळ खेळता यावा यासाठी व्हॉलीबॉल महासंघांनी विविध गटांमध्ये उदा. 12 वर्षांखालील, 14 वर्षांखालील, 18 वर्षांखालील आणि 21 वर्षांखालील खेळाडूंच्या राज्यस्तरीय व राष्ट्रीय स्तरावर अजिंक्यपद स्पर्धेचे आयोजन केले होते. विशेष म्हणजे महिलांच्या राष्ट्रीय स्पर्धा नियमित दरवर्षी आयोजित होऊ लागल्या. तसेच शालेय खेळाडूंसाठी राष्ट्रीय स्तरावर आयोजन होऊ लागले व आज व्हॉलीबॉल खेळ विद्यापीठ, सहकारी, निमसरकारी कार्यालये यांचे राष्ट्रीय स्पर्धेच्या माध्यमातून प्रतिनिधित्व करित आहेत. सन 2009 मध्ये पुणे (महाराष्ट्र) येथे युवकांच्या जागतिक व्हॉलीबॉल अजिंक्यपद स्पर्धेत भारत देश दुसऱ्या स्थानावर राहिला.

3. महाराष्ट्र राज्य व्हॉलीबॉल संघटनांची स्थापना 1968 साली मुंबई येथे झाली व प्रथमच महाराष्ट्र राज्य अजिंक्यपद स्पर्धा, मुंबई येथे घेण्यात आली व त्यानंतर दरवर्षी महिला, स्कूल व विविध गटांतील स्पर्धेचे आयोजन राज्य संघटनेमार्फत होत गेले व आज देखील होत आहे. राष्ट्रीय स्तरावर सुध्दा महाराष्ट्र संघ अजिंक्यपदांच्या जवळपास आहे. महाराष्ट्रामध्ये अनेक दर्जेदार खेळाडू आहेत. ज्यांनी जागतिक स्तरावर भारत देशाचे प्रतिनिधित्व केलेले आहे; असे 10 खेळाडू, पुढीलप्रमाणे एकूण पाच आंतरराष्ट्रीय दर्जाचे पंच (रिफरी) ज्यात अजित रानडे, अनिल गिराम, नितीन अहिरराव, सौ. अंजली पाटील, रिसवाडकर हे आहेत. तसेच महाराष्ट्राच्या व्हॉलीबॉल खेळाला दिशा देणारे, उच्चप्रतीचे प्रशिक्षण देणारे साईचे प्रशिक्षक श्री. सोनवणे, पुणे, पी. आर. पाटील, श्री. देवीदास जाधव व अजित पाटील, कोल्हापूर, अशोक पाटील, सोलापूर, एम. एम. जामा, मुंबई आणि श्रीमती माधुरी सदगौरे, नाशिक इत्यादी सारखे प्रशिक्षक महाराष्ट्राच्या व्हॉलीबॉल खेळाचे भवितव्य उज्ज्वल करण्यात समर्थ आहेत.
4. राज्य सरकार, क्रीडा मंत्रालयातर्फे अनेक खेळाडू व संघटकांना "शिव छत्रपती अॅवार्ड" नी भूषविते जाते. सन 1971 ते 2012 अखेर अॅवार्ड विजेत्यांची संख्या 54 अशी असून त्यांना राज्याचे राज्यपाल यांच्या हस्ते अॅवार्ड देऊन सन्मानित करण्यात आले.

#### इ) सारांश

अशाप्रकारे सन 1885 पासून सुरु झालेला व्हॉलीबॉल सन 2019 कडे वाटचाल करीत असताना अनेक बदल परिस्थितीनुसार करण्यात आले व आज व्हॉलीबॉल खेळ अत्यंत प्रेक्षणीय झालेला असून; जगात करमणूकप्रधान खेळ म्हणून व्हॉलीबॉल या खेळाचा तिसरा क्रमांक लागतो.

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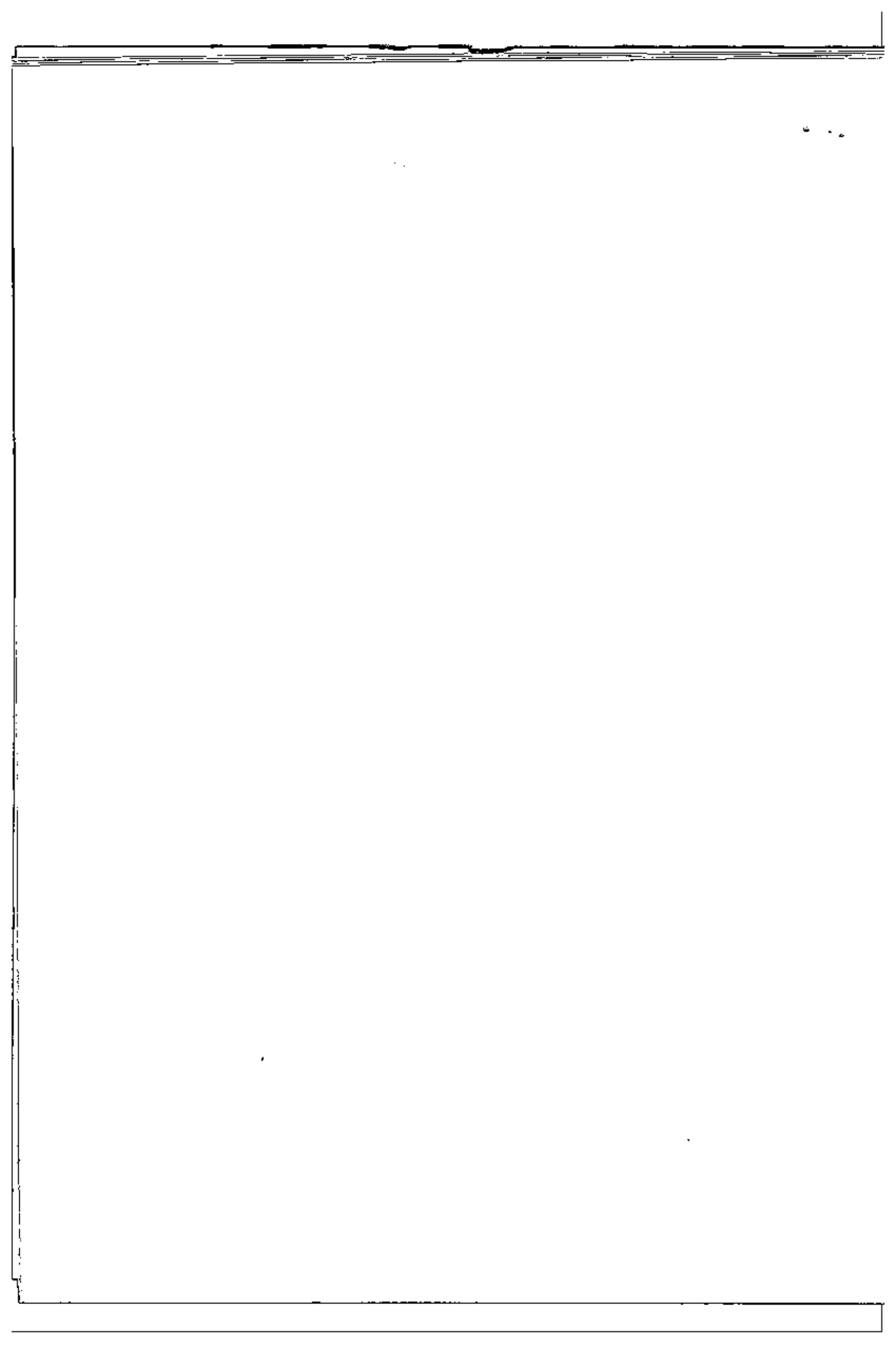
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## योगाचे जीवनातील महत्व

डॉ. शिवाजी बापू पोवार

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ता. कागल जि. कोल्हापूर

### १. प्रस्तावना:

कोणताही व्यायाम करताना किंवा खेळ खेळताना स्नायूंना अधिक कार्य करावे लागते. त्यामुळे ते दमतात, थकवा येऊ शकतो. त्यामुळे कालांतराने विश्रांतीची गरज असते पण योगासने केल्यामुळे विश्रांती घेण्याची गरज भासत नाही. उलट योगासनांच्या अभ्यासामुळे स्नायूंना विश्रांती मिळाल्याने ते अधिक ताजेतवाने होतात. व कार्य करण्याचा उत्साह वाढतो.

योगाला सद्यस्थितीत उर्जित अवस्थेत आणण्याचे महान कार्य रामदेवबाबा व त्यांचे इतर साथीदार यांनी केले. तर 21 जून हा आंतरराष्ट्रीय योग दिन म्हणून मान्यता मिळाल्याने व योगाचा प्रसार करण्याचे दुसरे महान कार्य भारताचे सक्षम पंतप्रधान माननीय नरेंद्र मोदीजी यांनी केले.

21 जून हा 'आंतरराष्ट्रीय योग दिन' म्हणून साजरा केला जातो. शाळा, महाविद्यालय, शासकीय कार्यालयांमध्ये हा राष्ट्रीय उत्सव म्हणूनच साजरा केला जातो. त्याचा अहवालही शासकीय पातळीवर पाठविला जातो. शारीरिक व मानसिक व्याधीतून मुक्त होण्याकरता योगा शिवाय पर्याय नाही हे खालील विवेचनावरून लक्षात येईल.

### २. अर्थ

अ ) श्री. अरविंद यांच्यामते, 'योगम' म्हणजे परमात्म्याशी जुळलेले सतत अनुसंधान. संपूर्ण शरणागतीने मानवाने आपण परमेश्वराच्या हातातील एक सूत्र आहे हे ओळखले पाहिजे.

ब) स्वामी विवेकानंद यांच्यामते, 'योगम' हे स्वतःची ऊर्जाशक्ती काही तसाकरिता, महिन्याकरिता आयुष्यभराकरिता साठवून ठेवण्याचे साधन आहे.



### ३. व्याख्या

अ ) स्वस्थ शरीराची व्याख्या: आयुर्वेदाच्यामते, "प्रसन्नात्मैन्द्रिय मनः स्वस्थइत्थमिधीयतेनम" अशी केली आहे. म्हणजेच जेव्हा आपले मन आणि आत्मा प्रसन्न असेल आणि शरीरात कोणत्याही व्याधी नसतील तेव्हा त्या शरीराला स्वस्थ शरीर असे म्हटले जाते. मन आणि शरीर ही व्याधीची दोन आश्रयस्थाने आहेत आणि त्यांच्या क्रियांचे साम्य प्रस्थापित करण्यासाठी चिकित्सा किंवा उपाययोजना करावी लागते.

ब) योगासनाची व्याख्या: योगमहर्षी भगवान पतंजली यांच्या मते, "स्थिर सुखम् आसनम्मम॥ पा.यो.सू.२-४३॥ स्थिर व सुखकारक अशी स्थिती म्हणजे आसन.

योग म्हणजे व्यायाम नाही. योगम शब्द ऐकल्यावर आपल्याला योगासने आठवतात. योग आणि योगासने यांचे अतूट नाते आहेच. खरे म्हणजे योगासने हा योगाचा एक भाग आहे. आपण मात्र योग म्हणजे योगासने व याही पुढे जाऊन योग म्हणजे योगासनेच असे मानतो.

### ४. योगासनाविषयीचे समज

योगासनांचा विचार करताना एक गैरसमज सर्वत्र आढळतो. तो म्हणजे योगासने हा व्यायामाचा प्रकार आहे. योगासनांना व्यायाम म्हटले की व्यायामाची मोजपही त्याला लावावी लागते. वाढत्या वयात व्यायाम करू नये, असे म्हटल्याने वाढत्या वयात योगासने करू नका, असेच म्हणावे लागेल. उलट अतिवृद्ध व व्याधीत व्यक्तींनी योगाभ्यास करावा, असे म्हटलेले आहे. म्हणजेच योगासने ही व्यायामाच्या दृष्टिकोनातून तोलली जाऊ नयेत, हेच लक्षात येते.

### ५. योगासने व इतर व्यायाम यांचा मानवी शरीराच्या विविध संस्थांवर होणारा परिणाम:

योगासनांचा व व्यायामाचा दोहोंचाही संबंध प्रथमदर्शनी शरीराच्या स्नायूंसंस्थेशीच येतो. ही गोष्ट खरी आहे. त्यामुळेच कदाचित योगासनांना एक व्यायाम प्रकार मानले जात असावे. खरा फरक तर यापुढे आहे. व्यायामात स्नायूंच्या हालचालीवर भर आहे, परंतु योगासनांमध्ये स्नायूंच्या स्थिरतेवर भर आहे.



योगासने करताना कराव्या लागणाऱ्या हालचाली अतिशय संथपणे आणि सावकाश केल्या जातात. या हालचाली करताना काही स्नायूवर, अवयवावर ताण येईल, तर काहीवर दाब. अशावेळी शरीराचे स्नायू शिथिल ठेवण्याचा प्रयत्न केला जातो आणि ताण आणि दाब कमी होतील, याकरता आपण करत असलेल्या हालचालींकडे आपले मन पूर्णपणे एकाग्र करण्याचा प्रयत्न करावा लागतो. म्हणजे हालचालीत भाग न घेणारे स्नायू आवश्यक तेवढे ताणले व दाबले जातील. अशा प्रकारच्या हालचालीतून योगाच्या दृष्टीने अपेक्षित परिणाम अनुभवायला मिळतात.

व्यायामात हालचाली करताना गती जलद ठेवल्याने स्नायूंना श्रम होतात. त्यामुळे त्यांना लागणारा रक्त पुरवठा अधिक प्रमाणात व अधिक दाबाने करावा लागतो. हे कार्य हृदयाचे असल्याने हृदयाला जास्त काम करावे लागते. म्हणून व्यायाम केला की हृदयाचे ठोके वाढतात व रक्तदाबही वाढते.

योगासनांच्या हालचालीमुळे त्या स्नायूंना श्रम करावे लागत नाहीत. एकदा आसनस्थिती घेतल्यावर तर सर्वच स्नायू शिथिल केल्यामुळे त्यांची रक्ताची गरज कमी होते व हृदयावरील ताण कमी होतो. योगासनांच्या अभ्यासातून तर हृदयाचे कार्य अधिक संथपणे चालते व काही प्रमाणात हृदयाला विश्रांतीची मिळू शकते.

व्यायामाचा असाच परिणाम श्वसन संस्थेवरही होतो. जलद हालचालीमुळे हृदयाला अधिक कार्य करावे लागते, त्याचप्रमाणे स्नायूंची प्राणवायूची गरज वाढल्याने श्वसनही अधिक गतीने करावे लागते, म्हणजे हृदयाच्या गतीबरोबर श्वसनाची गती ही वाढते. योगाच्या हालचालींमधून प्राणवायूची गरज कमी झाल्याने श्वसनाची गती कमी होते, त्यामुळे श्वसनसंस्थेवर ही ताण येत नाही. श्वसनाची आणि हृदयाची ती वाढली की बऱ्याच वेळा घाम येतो. व्यायामाने अशाप्रकारे घाम येतो, पण योगासनांचा अभ्यासाने मात्र तो येत नाही.

स्नायू संवर्धन ( स्नायू वाढविणे) व स्नायूंची ताकद वाढविणे हा व्यायामाचा उद्देश आहे. तो परिणाम योगासनांच्या अभ्यासातून अपेक्षित नाही. स्नायूसंवर्धनाकरिता व्यायामच हवा. योगासनांमुळे स्नायूंची ताकद वाढत नाही तर त्यामुळे अधिक काळपर्यंत कार्य करण्याची क्षमता वाढते.



व्यायामातून शक्ती (स्ट्रॅथ) वाढते. तर योगासनामुळे कुवत (स्टॅमिना) वाढतो.

व्यायाम करताना स्नायूंना अधिक कार्य करावे लागते. त्यामुळे ते दमतात व आपणाला थ्रम होऊन

विश्रांती घेण्याची गरज भासते. योगासनांमध्ये असे त्रास होत नाहीत, म्हणून योगासने केल्यावर विश्रांती घेण्याची गरज भासत नाही. उलट योगासनांच्या अभ्यासामुळे स्नायूंना विश्रांती मिळाल्याने ते अधिक ताजेतवाने होतात आणि कार्य करण्याचा अधिक उत्साह वाढतो. म्हणून योगासने करणाऱ्या व्यक्ती दिवसभर उत्साही राहतात आणि दिवसाच्या अगदी शेवटपर्यंत त्याच क्षमतेने काम करताना दिसतात.

तसेच योगासनांमध्ये विशिष्ट स्थितीतील वेगवेगळ्या आसनामुळे वेगवेगळ्या अवयवातील विजातीय द्रव्ये (टोन्सिन्स) निघून जातात. त्यामुळे त्या अवयवातील कार्यक्षमता वाढवून आजार बरे होण्यासही मदत होते.

#### ६. योगासनांची अंगे व उपयोगिता:

**यम-** या अंगाने व्यक्ती समाजात राहताना सदाचाराने वागण्याबद्दलची पथ्ये पाळतात.

**नियम-** या अंगाने साधकाचे शारीरिक आणि मानसिक आरोग्य चांगले राहण्यासाठी महत्त्वाच्या बाबी सांगितलेल्या आहेत.

यम-नियमाचे पालन करताकरता आसनेम हे तिसरे अंग करावे लागते.

प्राणायाम-श्वसनाच्या प्रक्रियेमुळे श्वासाचे नियंत्रणच प्राणायामात सांगितलेले आहे. तसेच प्राणायामामुळे मनावरही नियंत्रण येण्यास मदत होते. त्यामुळे मानसिकदृष्ट्या सक्षम होण्यास मदत होते.

आणि बारीकसारीक गोष्टींनी मनाची स्थिरता ढळत नाही. योगासने करताना श्वासावर लक्ष केंद्रित केल्याने मनावरही थोड्याफार प्रमाणात नियंत्रण येण्यास मदत होते, त्यामुळे योगासने आणि प्राणायामामुळे व्यक्ती शारीरिक मानसिकदृष्ट्या सक्षम बनवते. म्हणूनच आयुर्वेदात 'योगाः चित्तवृत्ती निरोधः' असे म्हटले आहे.

त्याचबरोबर शरीराला सुडौलपणा येतो त्यामुळे शरीराचे सौंदर्य वाढविण्यास आणि टिकून राहण्यासही मदत होते. त्वचेला मार्दव आणि तेज प्राप्त होते. आत्मविश्वास वाढण्यास मदत होते. एकाग्रता वाढल्यामुळे आपल्या ध्येयापर्यंत लवकर पोहचता येते. धि म्हणजे धारणाशक्ती जास्तीत आकलन करण्याची क्षमता वाढते. स्मृती म्हणजे योग्य वेळी स्मरणात येण्याची क्षमता वाढते.



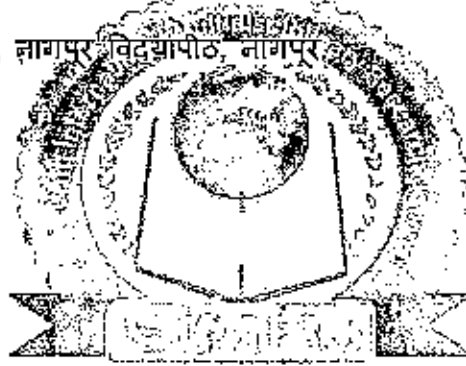
धारणा, ध्यान, समाधी ही सर्वच संगे मनाच्या नियंत्रणाशी संबंधित असून मोक्षप्राप्ती पर्यंत पोहोचण्यास मदत करणारी आहेत. जीवनाचा शेवटचा पुरुषार्थ मोक्षप्राप्ती असल्याने त्याच्याजवळ जाण्यासाठी आपल्याला योगाच्या आठ अंगांचा चांगला उपयोग होतो.

**७.सारांश:**

या सर्व विवेचनांवरून आपल्याला असे लक्षात आले की, 'योग म्हणजे व्यायाम' नाही तर ती एक जीवनपद्धती आहे. योग म्हणजे सुखी आणि समृद्धी जीवन जगण्याचा तो राजमार्ग आहे.

**संदर्भ:**

१. दैनिक वर्तमानपत्रे
२. गुंडे, धनंजय, 'योग आणि आरोग्यम, स्वाध्याय साहित्य सदन, कोल्हापूर.
३. क्रीडा महोत्सव मॅगझीन, नागपूर विद्यापीठ, नागपूर.



SMH  
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शिवाजी विद्यापीठ मराठी शिक्षक संघ, कोल्हापूर  
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श्रमसंस्कृती आणि साहित्य

२०१८-१९

दिनांक ९ आणि १० फेब्रुवारी, २०१९



कुणी न राहो दुर्बल अज्ञ । न्हणुनी हा शिक्षण यज्ञ ॥  
माजी आमदार श्री. वावासाहेब पाटील सरुडकर शिक्षण संस्थेचे  
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## समाप्त

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करते हैं।



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डॉ. नीला जोशी

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प्रा. प्रकाश नाईक, प्रा. रघुनाथ मुडळे

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प्रकाशक

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भारती मुद्रणालय

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ा वाघुंबरे

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संस्कृत-विज्ञान-संस्थान

आणि

## अंतरंग

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इंस्टीट्यूट  
एनवायरनमेंटल क्वालिटी मॉनिटरिंग  
पुणे, महाराष्ट्र, भारत

## नारायण सुर्वेच्या कवितेतील कामगार

प्रा. डॉ. शिवाजी महादेव होडगे

मराठी विभाग प्रमुख, सदाशिवराव मंडलिक महाविद्यालय, मुरगूड ता. कागल, जि. कोल्हापूर.

गिरणीच्या भोंग्यावर टांगलेलं आणि अठराविश्व दारिद्र्य भाळी लिहिलेल्या गंगाराम सुर्वे नावाच्या एका गिरणी कामगाराने नारायण नावाच्या सापडलेल्या मुलाला बाप म्हणून आपलं नाव दिलं. दोन वेळच्या खाण्याची भ्रांत असतानाही नारायणला सातवीपर्यंत शिक्षण दिलं. पोटाला चिमटे देत ताटातला घास नारायणला दिला. नारायण सुर्वे यांनी सातवीपर्यंतच्या शिक्षणानंतर गिरणीतली नोकरी पत्करली. गिरणीतली नोकरी सुटल्यावर कधी हमाली, कधी शिपायाचं काम केलं. भाकरीचा चंद्र मिळविण्यासाठी ते कधी घरगडी, हॉटेलात पोऱ्या, घरगडी अशी कामे करीत वाढले. ऑईल मिलमध्ये हमाली केली. शाळेत पडेल ते काम करीत सुर्वे यांनी पुढचे शिक्षण पूर्ण केले. प्राथमिक शिक्षक बनले, पुढे तळपत्या धारेचा, सारस्वतांच्या डोळ्यात डोळे घालण्याची हिम्मत ठेवणारा कामगार कवी झाला. सुर्वे नावाचा श्रीमंतांची मुजोरी झुगारणारा समर्थ कवी मराठी साहित्याला मिळाला. संकटाच्या खाचखळ्यांनी भरलेली आयुष्याची वादळवाट चालूनही नारायण सुर्वेच्या कवी मनात कटुता आणि बहिष्कृतपणाची भावना नाही, उलट त्यांच्या अनेक कवितांतून समाजातील कामगार वर्गाची, कष्टप्रद श्रम करून जीवन जगणाऱ्यांची वेदना आणि असहाय्यता भेदक आणि आक्रमणणे व्यक्त होत जाते. एका बाजूला गरीब गरीब होत जातोय आणि श्रीमंतांच्या श्रीमंतीचे इमले वरवरच चढताहेत ही अर्थव्यवस्थेची अवस्था सुर्वेची कविता ठळकपणे पण अतिशय गहन्या भावनांसह सांगते. साध्या भाषेत सांगावचं तर सुर्वेची कविता आहे रे वर्गाची मग्युरी झुगारते आणि त्याच वेळी नाही रे वर्गाचे प्रतिनिधित्व करते.

शेकडो वेळा चंद्र आला, तारे फुलले, रात्र धुंद झाली भाकरीचा चंद्र शोधण्यातच जिंदगी बर्बाद झाली. हे हात माझे सर्वस्व, दारिद्र्याकडे गहाणच राहिले. कधी माना उंचावलेले, कधी कलम झालेले पाहिले. झोतभट्टीत शेकावे पोलाद तसे आयुष्य छान शेकले, दोन दिवस वाट पाहण्यात गेले. दोन दुःखात गेले. नारायण सुर्वेच्या कवितेतील कष्टामुळे शेकलेले हात आणि गरिबीमुळे शेकलेल्या आयुष्याची झोळी पोटापुरत्याच अन्नाची आस बाळगते. हातावर पोट घेऊन जगणाऱ्या घटकांची व्यथा मांडताना सुर्वे यांची कविता भस्मासुरी मागणी करीत नाही तर जेवढी आवश्यकता आहे तेवढेच मिळावे अशी व्यावहारिक आणि नैतिक बुजही राखते. कारण एका वेळी गरजा पदरात पडाव्यात म्हणून पसरलेली झोळी दुबळी असल्याचीही सत्यता नारायण सुर्वेची कविता प्रामाणिकपणे सांगते. प्रस्तुत शोधनिबंधात सुर्वे यांच्या कामगार, श्रमकरी, कष्टकरी चित्रण असणाऱ्या मोजक्याच कवितांचे विवेचन केले आहे.

ऐसा गा मी ब्रह्मपासूनच, आधुनिक समाज जीवनातील वेदनेची चित्रे शब्दबद्ध करीत असताना, भावी जीवनाविषयी आशावाद जपणारी सुर्वे यांची वृत्ती, वेगळी जाणवली होती. स्वतः सुर्वे यांनीही 'कामगार आहे मी तळपती तलवार आहे', 'जसा जगत आहे मी तसाच

शब्दांत आहे. नोंदवून ठेवले बाह्यविश्व, आ जाणवण्यासारखे रोज संघर्ष करा घटक आहे.

'दोन दिव' पुन्हा डोईवर कि जग आहे. म्हण, नाना प्रकारचे का घरे, त्यांचे बक कविमनाचे वृत्ती यांची कविता व तर या जगाच्या भावांविषयीच ति

'माझे विद' सुर्वे म्हणतात. २ मनाचा वृत्तीविशे ध्यास आहे. 'म मधील पोस्टर ड यासारख्या व्यक्ती भावांमुळे आप कष्टकऱ्यांच्या ब रूप, भविष्यकात सुर्वे यांच्या कवि गिरण्या अनेक त्यांच्या व्यथांचे यंत्रावर चालणारं कणही घालू न युद्धात लढणारा आणि या वेदनां कविता यादृष्टीने मनीआर्डर, पोर्टर दिलेले आयुष्य, आहेत. 'पोस्टर' चिकटविणाऱ्या

प्राचार्य

सदाशिवराव मंडलिक महाविद्यालय  
मुरगूड, ता. कागल, जि. कोल्हापूर.

१. आचार  
आचारसंहिता काहीतं आचारसंहिता  
मुंबई, १९५७

र

ल. जि. कोल्हापूर.

लेहिलेल्या गंगाराम गुलाला बाप म्हणून सातवीपर्यंत शिक्षण आनी सातवीपर्यंतच्या कधी हमाली, कधी १, हॉटेलात पोण्या, ल्ळेत पडेल ते काम हे तळपत्या धारेचा, झाला. सुर्वे नावाचा ज्ञानाच्या खाचखळ्यांनी मनात कटुता आणि लाल कामगार वर्गाची, क्र आणि आक्रमणपणे त्या श्रीमंतीचे इमले कपणे पण अतिशय आहे रे वर्गाची मधुरी

चा चंद्र शोधण्यातच राहिले. कधी माना द तसे आयुष्य छान । सुर्वेच्या कवितेतील पोटापुरत्याच अन्नाची ना सुर्वे यांची कविता असे अशी व्यावहारिक यात म्हणून पसरलेली कपणे सांगते. प्रस्तुत ॥ भोजक्याच कवितांचे

१ चित्रे शब्दबद्ध करित गळी जाणवली होती. जगत आहे मी तसाच

शब्दांत आहे. 'या शब्दांत हे वेगळेपण 'ऐसा गा मी ब्रह्म' या संग्रहातील पहिल्याच कवितेत नोंदवून ठेवले आहे. सुर्वे यांची कविता पाहिली तर त्यांच्या कवितेत येणारे भोवतालचे बाह्यविश्व, आजवर मराठी कवितेचा विषय झालेल्या विश्वाहून भिन्न आहे, हे सहज जाणवण्यासारखे आहे. हे जग कामगारांचे, कष्टकऱ्यांचे आहे. केवळ जगण्यासाठीच ज्यांना रोज संघर्ष करावा लागतो, अशा माणसांचे जग हा सुर्वे यांच्या कवितेतील एक महत्त्वाचा घटक आहे.

'दोन दिवस वाट पाहण्यात गेले, दोन दुःखात गेले', असा आयुष्याचा हिशेब मांडून पुन्हा डोईवर किती उन्हाळे पाहिले याचेच गणित ज्यांना मांडावे लागते, अशा माणसांचे हे जग आहे. म्हणूनच हमाली करणारे, कारखान्यात मजुरी करणारे, पोस्टर डकवणारे असे नाना प्रकारचे कष्टकरी सुर्वे यांच्या कवितेत पाहावयास मिळतात. या माणसांची खुराड्यासारखी घरे, त्यांचे बकाल भौतिक जीवन यांचे दर्शन सुर्वे यांच्या कवितेतून घडते. सुर्वे यांच्या कविमनाचे वृत्तीविशेष व भोवतालचे बाह्यविश्व यामधून निर्माण होणाऱ्या ताणांनीच सुर्वे यांची कविता व्यापली आहे. कष्टकऱ्यांच्या जगाशी सुर्वे एकरूप झाले आहेत. एवढेच नव्हे तर या जगाच्या आत्मिक समृद्धीचे स्वप्न पाहणाऱ्या या कवीला, या जगातील मानवी भावांविषयीच विलक्षण आत्मीयता आहे.

'माझे विद्यापीठ' या कवितेत 'माणसासारखा सृजनात्मा मला भेटलाच नाही,' असे सुर्वे म्हणतात. या शब्दातून व्यक्त होणारे माणसाविषयीचे कुतूहल, ममत्व हा सुर्वे यांच्या मनाचा वृत्तीविशेष आहे. भोवतालच्या गदींतील माणसांचे माणूसपण शोधण्याचा सुर्वे यांना ध्यास आहे. 'माझे विद्यापीठ' या कवितेतील याकुब, चंद्रा आफ्रिकन चाचा, 'पोस्टर' मधील पोस्टर डकविणारी मुले, 'पाणी घे' मधील चैश्या, शिंगबाला मधील दाऊद चाचा, यासारख्या व्यक्ती केवळ त्यांच्या लकबीमुळे नव्हे तर, त्यांच्या ठिकाणी असणाऱ्या मानवी भावांमुळे आपल्या स्मरणात राहतात. सुर्वे यांना जाणवलेल्या या मानवी भावांमुळेच कष्टकऱ्यांच्या बाह्यविश्वाला चैतन्य प्राप्त होऊ शकते. कष्टकऱ्यांच्या जगाचे झळझळीत रूप, भविष्यकाळातील स्वप्नाचे आभास व कष्टकऱ्यांच्या जगातील मानवी भावांचे दर्शन हे सुर्वे यांच्या कवितेतील अनुभवाचे स्वरूप आहे. असंख्य जिवांचे पोट भरणारे कारखाने, गिरण्या अनेक ठिकाणांवर दारिद्र्याचे, भयानकतेचे जीवन जगणारी जी माणसे आहेत, त्यांच्या व्यथांचे हुंकार सुर्वे यांच्या कवितेत जागोजाग भरलेले आहेत. गिरणीमध्ये कौशल्याने यंत्रावर चालणारी बोटे, शेतावर अखंड रावणारा पण स्वतःच्या पोटात अन्नाचे चार-दोन कणही घालू न शकणारा, कंदमुळावर राहणारा कामकरी, इमारतीवर काम करणारे लोक, युद्धात लढणारा भारतीय जवान या सान्यांची दुःखे सुर्वे यांना तीव्रतेने जाणवली आहेत आणि या चेदनांचे विश्व, त्यांच्या कवितांतून व्यक्त झालेले आहे. समाजप्रवण मनाच्या कविता यादृष्टीने सुर्वे यांच्या 'माझे विद्यापीठ', नेहरू गेले त्यावेळची गोष्ट, कार्ल मार्क्स, मनीआईर, पोर्टरची स्वगते' या कविता महत्त्वाच्या आहेत. तसेच 'कठीण होत आहे, वेतून दिलेले आयुष्य, ऊठ, एका नव्या संघर्षात, गिरणीची लावणी' या कविताही महत्त्वाच्या आहेत. 'पोस्टर' ही नारायण सुर्वे यांची गाजलेली कविता आहे. या कवितेत पोस्टर चिकटविणाऱ्या चार पोरांची कथा आणि व्यथा अवतरते. सुर्वे यांची चित्रमयी शब्दकळा

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शिविम संशोधन पत्रिका । १५१

सदाशिवराय मंडलिक महाविद्यालय  
मराठ, ता. कागल, जि. कोल्हापूर



विश्वविद्यालय  
अन्तःविद्यालयीय कनिष्ठ संशोधन समिति  
संस्कृत विभाग, दिल्ली विश्वविद्यालय

सांगते - म्हातारा काळोख खुरडत येतो तेव्हा चार घरातील आम्ही चौघेजण निघतो. एकमेकांत बोलतो - "हणम्या रे, शिडी घे. मी खळ लावतो. पोस्टर डकव, चांगले बाचले जाईल, अशा ठिकाणी. बाकी शिंदेची बायको खळ चांगली करते, पण बाप मात्र खबीस हं आणि इसल्याची आई रे! छे, मोठी कडक बाई." या बडबडीबरोबरच दुसरा म्हणतो - "त्या खिडकीपाशी पोस्टर नको चिकटवू, का रे? अरे, तिथे याची मैना राहते ना! तिथे पोस्टर असते तर, सर्वांचीच तिकडे नजर जाईल ना!" मग दोघांत थोडी झकाझकी होते. खडूस म्हाताऱ्याचे दर्शन त्या झकाझकीला थांबवते. पहाटेच्या वेळी, जेव्हा 'खांद्यावरची कावड कुरकुरत असते आणि झाडांची पानेही बडबड करित असतात' तेव्हा पोस्टर्स चिकटविण्याचे काम संपते आणि ही पोरे घरोघर परततात.

सुर्वे यांची अशी ही, कष्टकऱ्यांच्या, श्रमकऱ्यांच्या वेदनेचा वेद गाणारी कविता आहे. ती मानवी जीवनाचे धगधगीत वास्तव चित्रीत करणारी कविता आहे. पददलितान्या आणि कामगार वर्गाच्या जीवनाचे सारे रंगतरंग, व्यथावेदना सुर्वे यांच्या कवितेत तपशीलवार आणि नीटसपणे रेखांकित होतात. कष्टकऱ्यांच्या जगाचे झळझळीत रूप, भविष्यकाळातील स्वप्नांचे रंग आणि कष्टकऱ्यांच्या जगातील मानवी भावभावनांचे दर्शन हे सुर्वे यांच्या कवितेतील अनुभवाचे स्वरूप आहे. कविवर्य वा. रा. कान्त म्हणतात, "नारायण सुर्वे यांची कविता व्यक्तिगत दुःखाच्या आतंतेत टाळली असून, त्यांच्या भाषेत तलवारीचे घाव लीलेने झेलणाऱ्या गरगरत्या लाठी बोधाटीची एक रांगडी फेकही आहे." प्रा. म. द. हातकणंगलेकर म्हणतात, "नारायण सुर्वे यांनी आजवर मराठी कवितेला अपरिचित असणारे कामगार आणि दलित, श्रमकरी, जीवनाचे अनुभव विश्व, मराठी कवितेत समरसून आणले. हे अनुभव विश्व इतक्या थेटपणे कधीकाळी कवितेत येईल, अशी कुणी कल्पनाही केली नव्हती. त्या अनुभव विश्वाचे उत्कट दर्शन, समर्थपणे घडवीत त्यांची कविता आलेली आहे. एकूण समाजप्रवण मनाची कविता, एका समाजमनस्क कवीची कविता ही अशी आहे."

संदर्भ

१. सुर्वे, नारायण : सनद ग्रंथाली प्रकाशन.
२. सुर्वे, नारायण : माझे विद्यापीठ पॉप्युलर प्रकाशन.
३. सुर्वे, नारायण : जाहीरनामा पॉप्युलर प्रकाशन.
४. सुर्वे, नारायण : कहाणी कवितेची डिंपल प्रकाशन.
५. सुर्वे, नारायण : सुर्वे यांच्या समग्र कविता पॉप्युलर प्रकाशन.
६. सुर्वे, नारायण : सर्व सुर्वे डिंपल प्रकाशन.

मराठी विभाग प्रमुख,

प्रस्तावना

केल्याने होत प्रचलित आहे. माण साहित्यात चर्चा झाले आहे. त्या घटकाची करणाऱ्यापूर्वी श्रमाविषय प्रयत्न केला आहे. निगडित असलेल्या श्रमसंस्कृतीविषयी

'श्रम म्हणजे व घाम गाळणे, कावाड असे पर्यायी शब्द योजनेमका अर्थ आपल्या असा अर्थ अपेक्षित

शेतात, गावगाड काम, घरातील स्त्रिय म्हणून मानले जाते. ते 'बौद्धिक श्रम' म्हण

श्रम करणारी व्यक्ती असते. त्यामागे त्याची अन्न, वस्त्र, निवारा

भागवण्यासाठी सामान त्या भागतीलच असे

माणसाला अन्न, वस्त्र भागवण्यासाठी सामान

माणसाच्या श्रमाला मो तात्त्विक विचार केला संभवतात. भांडवलदार असतो. तर कामगार व्यवसायात कंत्राट घेण करून घेतो. त्यावेळी कामात श्रम असतात.

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**विज्ञान**

प्रजापतिनाम काव्येणं काव्यधीयते  
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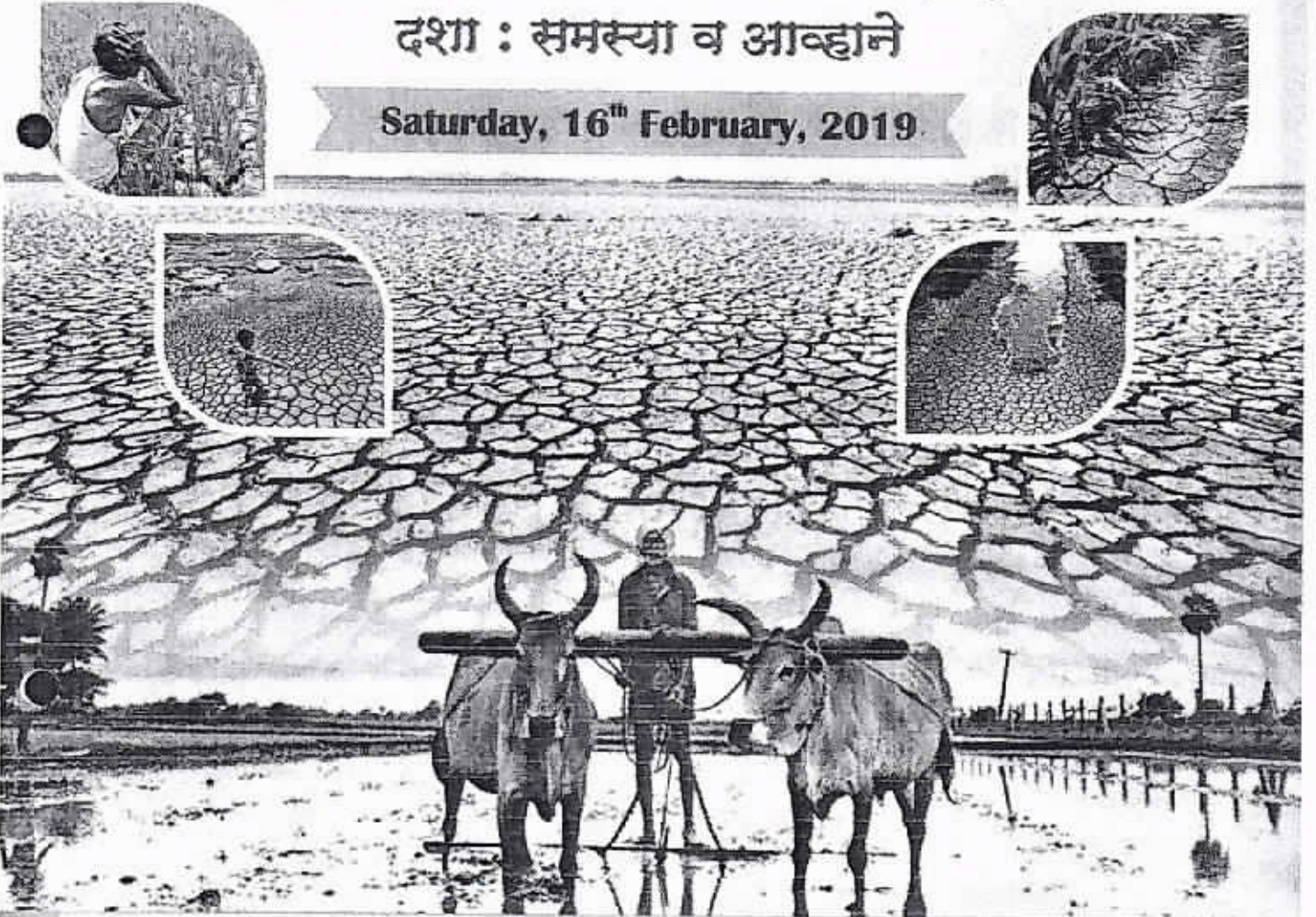
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दशा : समस्या व आव्हाने

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## ‘मराठी कादंबरीतील शेतक-यांचे चित्रण’

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संपर्क मोबाईल नं. ८८८८७५८१७९.

शेतकरी हा समाजातील अत्यंत महत्त्वाचा घटक आहे. शेतकरी हा शेतीव्यवस्था टिकवून ठेवणारा केंद्रबिंदू असतो. शेतकरी मानवी जीवन-व्यवस्थेचा पाया आहे. शेतकरी सुखी तर जग सुखी भारत ऐंशी टक्के कृषिप्रधान देश आहे. शेती हा परंपरेने चालत आलेला व्यवसाय आहे. त्यावरच त्याचा उदरनिर्वाह चालतो. अशा शेतक-याला मात्र कायम' उपेक्षा भोगावी लागते. एकीकडे नैसर्गिक आपत्तींनी उन्मळून पडणारे त्याचे जीवन आहे तर दुसरीकडे शासनव्यवस्थेकडून भरडले जातात. कुळवाडी भूषण श्री छत्रपती शिवायांनी नैसर्गिक आपत्तीने उन्मळून पडणा-या शेतक-याला शासनव्यवस्थेचा आधार देऊन शेतीव्यवस्थेचे संवर्धन केले. परंतु ही अपवादात्मक कल्याणकारी राज्यव्यवस्था वगळ्यास शेतक-यांची दयनीय अवस्था कायम आहे. महात्मा जोतिबा फुले यांनी आपल्या 'शेतक-यांचा आसूड' मधून एकूणच त्यांनी त्यांच्या सत्त्वशोधकी विचारांची मांडणी करताना निश्चित कम लावून दाखविण्याचा प्रयत्न केलेला आहे. शेतक-यांना शोषणापासून मुक्ती मिळविण्याचे उपायही-सुचविले. शेतक-यांचा आसूड गुलामगिरी, तृतीयरत्न यासारख्या लेखनातून शेतक-यांच्या समस्यांचा शोध घेतला आणि शोषणाधिष्ठित, व्यवस्थेवर पहिल्यांदा आसूड उगारला. पुढील काळात कुळांना खोतशाहीतून मुक्त करण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी लढा उभारला. शिक्षणाचा अभाव, भौगोलिक परिसराची अपरिहार्यता शेतक-यांच्या समस्यांना अधिक जटिल करण्यास कारणीभूत ठरत आहे.

साहित्य आणि समाजाचा अत्यंत जवळचा संबंध आहे. समाजाचा घटक असणा-या संवेदनशील लेखकांच्या मनावर त्याच्या परिसरातील आवती-भोवतीचे पडसाद उमटत असतात. नकळत त्याचे प्रतिबिंब उमटते. या सगळ्या समाज वास्तवाला अधिक चांगल्या प्रकारे व्यक्त करण्यासाठी कादंबरी हा व्यामिश्र साहित्यप्रकार उपयुक्त ठरतो. ग्रामीण जीवनाशी ज्यांची नाळ जुळलेली आहे असे लेखक शेतक-यांच्या शेती जीवनावरील वास्तव चित्रण कादंबरीसारख्या ललित साहित्य प्रकारातून करताना दिसतात. प्रस्तुत शोध निबंधात मराठी कादंबरीतील शेतक-यांचे चित्रण करणा-या काही मोजक्याच कादंबरीचा उल्लेख केला आहे. कृष्णराव भालेकर यांच्या १८८८ मध्ये प्रकाशित झालेल्या बळिबा पाटील या कादंबरीतून ग्रामीण पर्यावरणाची मांडणी झाली असून ग्रामीण जीवनातील जातिभेद व शोषणाला अधोरेखित केले आहे. १९०३ मध्ये धनुर्धारी यांच्या 'पिराजी पाटील' या कादंबरीतून ही शेतक-यांच्या दयनीय स्थितीचे चित्रण आले आहे. शेतक-यां संबंधीची जाणीव लोकांना समजावी' हा यांचा लेखनामागील उद्देश होता. प्रारंभीच्या काळात शेती जीवना संदर्भात आस्थेने व महत्त्वपूर्ण कादंबरी लेखन झाल्याचे दिसून येते. १९८० नंतरच्या बदलत गेलेल्या प्रश्नांचे गंभीर वास्तव मांडण्याकडे कल वाढल्याचे दिसून येते. शेतकरी जीवनातील विविध समस्यांनी या काळखंडातील ग्रामीण कादंब-यांची संविधानके आकाराला आली आहेत. आधुनिकीकरणामुळे धरणे आली, पाणीपुरवठा सुरू झाला. रोख पैसे घेऊन विकता येती अशी पिके काढता येवू लागली तथापि धरणामुळे लोक विस्थापितही झाले. उत्पादनाचे व्यापारीकरण मोठ्या प्रमाणात झाल्यामुळे कर्ज काढणे अपरिहार्य झाले. दुष्काळ, भूकंप, पाणीटंचाई अशी नैसर्गिक संकटे पूर्वी पासून होतीच. तथापि आता त्यांना शासकीय अवस्थेचे परिणाम प्राप्त झाले. सातत्याने होणा-या अन्यायाविरुद्ध आंदोलन करणे, या आणखी एका कथाबंधाने ग्रामीण कादंबरीत प्रवेश केला. एकूणच शेतक-यांच्या जीवनाशी निगडित मराठी कादंबरीचे हे स्वरूप शेतक-यांच्या चित्रण करणा-या कादंबरीतूनही जाणवते. शेतक-यांचे चित्रण करणा-या काही मोजक्याच कादंबरीचे विवेचन खालील प्रमाणे करता येईल. आनंद चादव यांची गोतावळा (१९७९)



कादंबरी कोल्हापूर—कागल परिसरातल्या एका खेडेगावात सालगडी म्हणून शेतकाम करणा—या नारबाची ही आत्मकथा आहे. आई बापाविना वाढलेला हा पोर रामू सोनावडेच्या शेतात कामाला म्हणून राहतो. बायकोशिवाय जगाव्या लागणा—या ओंगळ जिण्याने त्याच्या संवेदनांना तल्लखपणा दिला आहे. त्यामुळे तो भोवतीच्या शेतारानाशो आणि पशुपाखरांशी आत्मीय भागे जोडीत जातो. माणसांच्या मायेची भूक अशी भागवून विकृतीची आडवळणे टाळीत आपल्या मनाचा तोल सावरतो. सा—या घटकांशी त्याचं सख्य जुळलेलं आहे. त्यांच्या सुखदुःखाची प्रतिबिंबे पाहतो. हा मैत्रभाव त्याच्या सा—या विश्वाला व्यापणारा आहे. त्याच्या या गोतावळ्यात गुरे—दोरे व कोंबड्या कुत्रा यांसारखे पाळीव पशु पक्षी यांच्या शिवाय, किडे, मुंग्या, खारी, खेकडे, कासवं, घारी — गिधाडे, वानरे, कोंल्हं, निसर्ग यांचाही समावेश आहे. शेती हा तर त्याचा रोजचा जगण्याचा व्यवसाय आहे. या गोतावळ्यात तो भाविनाक दृष्ट्या एवढा गुंतलेला आहे. शेतीविषयक जुन्या श्रद्धा आणि नवी दृष्टी यांच्या संघर्षात डळमळणारे ग्रामीण भावविश्व नारबाच्या रूपाने व्यक्त होते. कृषिसंस्कृतीतील एका युगान्ताची कहाणी येथे अबोधपणे बोलकी झाली आहे. जमिनीचा निर्मितीक्षम जिवंतपणा सोडला तर जमिनीवरच वाढणारे, रावणारे, तिला फुलवणारे आणि अखेरी तिच्यातच देह गाडणारे असंख्य चैतन्याचे ठिपके बाजूला सारले जाणर या जाणिवेची शोकात्मकता या अवस्थांतरात आहे. हरवल्या जाणा—या चैतन्याचे दुःख शेंबाथेंवाने या प्रसंग मालिकेतून व्यक्त होत आहे. कृषिकेंद्रित वास्तव हा ग्रामीण भावविश्वाचा गाभा अस्सल कलात्मकतेने या कादंबरीत अविष्कृत झाला आहे. नारबाने निर्माण केलेले हे विश्व उपयोगितावादी यंत्र संस्कृतीच्या आगमणामुळे उद्ध्वस्त होत जाते. बैलांना सावली मिळायची त्या गोठ्यात ट्रॅक्टरचे घुड शिरून बसते. निरूपयोगी ठरलेले बैल, शेळ्या, पारड्या विकल्या जातात. आंधळं घोडं नाम्या कुत्रा, चंपी कुत्री मृत्यूमुखी पडतात. कोंबडा कोपला जातो. म्हातारी गाय पांजरपोळ्यात पाठविली जाते. म्हालींग बैल कसायला विकला जातो. पैशासाठी झाडे तोडली जातात. जुना पिंपळही भूईसपाट केला जातो. एक एक नारबाचे भावबंधचं जणू तुटत जातात. नारबाची ही कथा म्हणजे कृषिसंस्कृतीच्या पराभवाची कथा आहे. असे चंद्रकांत बादिवडेकर यांनी म्हटले आहे.

बारोमास या सदानंद देशमुख यांच्या कादंबरीतून बारा महिने समस्यांच्या गर्तेत दमछाक होणा—या शेतक—यांचे वास्तव व्यक्त केले आहे. पारंपारिक शेती जीवनातील प्रश्न कायम असतानाच आलेले खुले व्यापारी धोरण, जागतिकीकरणामुळे, ढबळून निघालेल्या या शेती जीवनातील नवसमस्यांना परिणामकारक रीतीने चित्रित केले आहे. एकीकडे शिक्षण घेऊन विविध क्षेत्रात कौशल्याने चमकू पाहणारी तरुण पिढी आहे. परंतु बेरोजगारी, शिक्षणाचे बाजारीकरण, नव अर्थनीती व यामुळे जगण्यावर पडणा—या प्रचंड ताणाखाली गुदमरणारी तरुण पिढी या कादंबरीतून अधोरेखित केल्याचे दिसते आहे. तर दुसरीकडे व्यवस्थेतून बकालपणा वाटणाला आल्याने गुन्हेगारांच्या टोळीत सामील झालेली तरुण पिढीसुद्धा या कादंबरीतून देशमुख यांनी चित्रित केली आहे.

पावसाच्या अनिश्चिततेमुळे गलितगात्र झालेला शेतकरी हा अधिकारी आणि पुढारी यांच्याकडून नागवला जातो. शिवाय बँकाकडूनही वेळेत कर्ज न मिळणे, शेतावर कामासाठी मजुरांची वानवा असणे आणि त्यात निसर्गाची साथ न मिळणे यामुळे शेतक—यांच्या होणा—या आर्थिक व मानसिक शोषणाचे अनेक प्रसंग सदानंद देशमुख चित्रित करतात. भारनियमन, शेतीमालाचे कायम पडलेले भाव, बोगस-त्री-बियाणे, रासायनिक खते, किंटकनाशकांमुळे शेतीची सुपीकता घसरत जाऊन शेतक—याचे जीवन पोखरत जात असल्याचे वास्तव सदानंद देशमुख अधोरेखित करतात. नोकरी लागेल या आशेवर एम.ए.बी.एड. झालेला एकनाथ लग्न करतो. नोकरीसाठी शेती विकून पैसे भरण्यास मात्र त्याचे शेतीनिष्ठ मन नकार देते. एकनाथच्या वडिलांनी आत्महत्या करणे, बायको माहेरी निघून गेल्यामुळे तुटलेला एकनाथ शेवटी शेतक—यांच्या आंदोलनामध्ये सामील होण्यासाठी निघून जातो. लहान भावाने गुन्हेगारीचा मार्ग अवलंबविणे अशी त्या शेतक—यांच्या कुटुंबाची वाताहात होते. कृषिप्रधान व्यवस्थेच्या मुळाशी असणा—या विदारक समस्याचा सदानंद देशमुख यांनी परिणामकारकपणे वेध घेतला आहे. पाणीटंचाईच्या पार्श्वभूमीवरील धगधगत्या ग्रामीणसमाजाचे भेदक चित्रण करणारी तहान ही महत्त्वाची कादंबरी आहे. कापूसकाळ ही कैलास दौड यांची कादंबरी आणि बाबाराव मुसळे यांच्या 'हाल्या हाल्या दूध दे' या कादंबरीतून

कापसाचे पीक घेणा-या एका शेतक-यांच्या दुःखाची कौटुंबिक कथा ज्या प्रमाणे मांडली आहे तशी कथा 'कापूसकाळ' ची नाही. कापूस पिकवणा-या अनेक शेतक-यांच्या शोषणाची व त्यांच्या दुःखमय जगण्याची ही कथा आहे. व्यापारी, पुढारी, आणि शासकीय कर्मचारी शेतक-यांचे शोषण कसे करतात ते ह्या कादंबरीमध्ये उघड केले आहे. विश्वास पाटील यांच्या पांगिरा या कादंबरीत झपाट्याने बदलत गेलेल्या अनेक खेड्यांची कहाणी आहे. या कादंबरीत शेतक-यांची व्यथा या बरोबरच निसर्ग आणि ग्रामीण समाजातील बदलती जीवनशैली यांचा व्यापक पट लेखकाने कादंबरीतून साकारला आहे. एसईझेड रेड्डी या शंकर सखाराम यांच्या कादंबरीत भूमिपुत्रांच्या आंदोलनात स्वतः कार्यकर्ता असलेल्या लेखकाने उभी केलेली ही जीवंत उद्रेक गाथा आहे. शेतक-यांना ही एसईझेड योजना म्हणजे शेतक-यांच्या पिकत्या जमिनी अल्प किंमतीत लाटण्याची आखीव योजना आहे.

कृष्णात खोत यांच्या गावठाण कादंबरीत आनंदी नावाच्या शेतक-याच्या मुलीची कहाणी आहे. तिच्या जीवनातील दारिद्र्य, व्यथा, वेदना, तिच्या आयुष्याची झालेली ससेहोलपट खोत यांनी कोल्हापूरी बोलीतून चित्रित केली आहे. अन्न, वस्त्र, निवारा या प्राथमिक गरजेएवढी राजकारणाची निवड आता गावागावात जाणवते. आणि गावचं गावपण हरवण्याबरोबरच माणसाचं माणूसपण ही संपवून टाकते याचे सूक्ष्म चित्रण कृष्णात खोत यांनी रूढाळ कादंबरीत केले आहे. झड-झिंझड कादंबरी पाऊस हाच नायक असणारी मराठीतील एकमेव कादंबरी आहे. पावसाची विविध रूपे या कादंबरीत विकसित होत जातात. खेड्यातील शेतकरी माणसाचे आणि पावसाचे असणारे अनोखे नातेसंबंध कादंबरीत उलगडत जातात. माणसाने केलेली नैसर्गिक उर्जेची नांसाडी, निसर्गावर केलेला अनन्यत अत्याचार यामुळे पाऊस आपले रूप बदलतो आणि सुरू होतो निसर्ग आणि मानव यांच्यातला संबंध, या पावसाच्या झडीत गाव, माणूस, शेती, जलचर, पाळीव प्राणी हे सारेच हतबल होतात. पावसाचे पाण्याचे माणसाचे ताणतणावाचे चित्रण लेखक वाचकासमोर उभा करतो. पावसाची झड लागल्यानंतर संकटात सापडलेल्या माणसाची होणारी लूट, पावसाने आकांडतांडव मांडल्यानंतर जीव गमावणारे, जीव घाबवण्यासाठी धडपणारे, जगण्याची तीव्र इच्छा असणारे प्राप्त परिस्थितीमध्ये कसे बदलतात यावरती कादंबरी भाष्य करताना दिसते. प्रतिमा इंगोले यांनी 'बुढाई' या कादंबरीतून वाढत्या शहरीकरणाच्या प्रक्रियेने उद्ध्वस्त होत चाललेल्या शेतक-यांच्या सुपीक जमिनीची शोषण समस्या मांडली आहे. काळी शेतक-यांची सुपीक जमीन अकृषक (एन.ए.) करून तिचे प्लॉट्स पाडल्यामुळे सुपीक जमिनीचे क्षेत्र दिवसेंदिवस कमी होत आहे. या गंभीर प्रश्नांची मांडणी प्रतिमा इंगोले यांनी केली आहे.

आधुनिकीकरण, जागतीकिकरण, चंगळवाद यामुळे ग्रामजीवनातील सामाजिक, सांस्कृतिक, शैक्षणिक, आर्थिक क्षेत्रावरही परिणाम झाला. शेतकरी व शेती हा मुख्य गाभा असलेले ग्रामीण जीवन पश्चात्य संस्कृतीचे अंधानुकरणामुळे चंगळवादी वृत्ती वाढली. यामुळे परंपरागत मूल्यव्यवस्था ढासळली, खेड्याची होणारी शेतक-यांच्या जीवनाची वाताहत परिस्थितीला बळी पडणारा शेतकरी, तरुण वर्ग कादंबरीतून अधोरेखित केला आहे. खेड्यातील मानवी जीवनाची सुख:दुखे, व्यथा वेदना, प्रेम, द्वेष, सत्ता स्पर्धा यासर्व घडामोडीचे चित्रण मराठी कादंबरीत आले आहे. अमेरिकन लेखिका पर्ल बक ही नोबल पारितोषिक लेखिका असून तिने चिनी शेतक-यांच्या पाच पिढ्यांचे वास्तव आपल्या 'जिम लववक तजी' या कादंबरीतून मांडले आहे. महात्मा फुले यांच्या विचारांना पुन्हा नव्याने उजाळा देऊन म. गांधींच्या 'खेड्याकडे चला' हा मूलमंत्र स्वीकारून खेड्यातील शेतक-यांची दुर्दशा वाचवण्यासाठी कादंबरी लेखकांनी आणि शासकीय पातळीवर राजकर्त्यांनी प्रयत्न करणे गरजेचे आहे. मराठी कादंबरीतील शेतक-यांच्या जीवनाचे चित्रण करणा-या वरील कादंबरीचा वेध घेताना खेड्यातील सर्व आदर्श, जीवनमूल्ये, जागतीकिकरणामुळे कशी उद्ध्वस्त होत चालली आहेत याचे चित्रण करण्यात काही लेखक यशस्वी ठरले आहेत असे दिसून येते.

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## कादंबरीतील बदलत्या ग्रामीणजीवनाचेचित्रण

डॉ. शिवाजी महादेव होडगे

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ग्रामीण साहित्य या शब्दोच्चारारोबर ग्रामीण आणि साहित्याचा संकल्पना नजरेसमोर येतात. यादोहोनांही विशिष्टार्थ आहे. या शब्दातून व्यक्त होणारा आशय हेतूपूर्ण आणि परंपरेपेक्षा वेगळा असल्याचे सूचित होते. हे वेगळेपण समजून घेणे अतिमहत्वाचे आहे. कारण असे केल्याने साहित्यातील हा नवा प्रवाह कसा आहे ? त्याच्या निर्मिती प्रेरणा, वैशिष्ट्ये आणि सर्वात महत्वाचे म्हणजे या साहित्यप्रवाहाची बलस्थाने कोणती ? याचा बोध होण्यास मदत होईल.

ग्रामीण हा शब्द ग्राम या शब्दापासून बनला आहे. ग्राम म्हणजे खेडं. ग्राम म्हणजे गांव. ग्राम म्हणजे अनागर वस्ती. ग्राम म्हणजे शहरी नाही असे. या अर्थातून एक बाब स्पष्ट होते की शहरापासून वेगळं अस्तित्त्व असणारी वस्ती म्हणजे गाव होय. ग्राम हे एकंदर भारतीय संस्कृतीचे अदिपीठ आहे. आणि अशा गावांसंदर्भात लिहिणे, मांडणे व्यक्त होणे म्हणजे खेड्यांविषयी व्यक्त होणे. विसाव्या शतकाच्या सुरुवातीपासून असे

खेड्यांसंदर्भात, तेथील माणसांसंदर्भात लिहिणे अधिक गांभीर्याने सुरू झाले. सुरुवातीलाढोबळपणे व्यक्त होणारा जीवनाशय काळानुरूप अधिकगहण झाला. स्वातंत्र्योत्तर काळात जसजशा नवनव्या जाणिवा बहरल्या तसतसा व्यक्त होणारा आशय अधिक गहिरा आणि माणूसकेंद्री बनला. गेल्या 25-30 वर्षांत तर ग्रामीण परिसर, व्यक्ती, समूह यांची मानसशास्त्रीय अंगाने मांडणी होऊ लागली आहे. त्यामुळे अगदी सुरुवातीच्या काळातील ग्रामीण शब्दातून व्यक्त होणारा आशय अधिक व्यापक बनला असून या शब्दाने ग्रामीण परिसरातील सर्व घटक आपल्या कवेत घेतले आहेत.

ग्रामीण या शब्दाबरोबर गावगाडा हा शब्दही हटकून वापरण्यात येतो. गावगाडा म्हणजे गावाचे दैनंदिन अथवा दीर्घकालीन व्यवहार सुरू ठेवणारी यंत्रणा असे साधारणपणे म्हणता येईल. या गावगाड्याचा प्रमुख घटक माणूस आहे. माणसाभोवतीच संपूर्ण यंत्रणा फिरत असते. जगण्याच्या प्रक्रियेत आवश्यक

असणारे बरेवाईट निर्णय माणूस घेतो. ही माणसही वेगवेगळ्या गटातील असतात. ढोबळमानाने यांची गटवारी केली तर त्यांना शेतकरी, बलुतेदार, अलुतेदार, भटके किंवा फिरस्ती असे म्हणणे सोईचे ठरेल. ही काटेकोर मांडणी नाही तरीही ग्राम जीवनातील बहुतांशी घटक यामध्ये समाविष्ट होऊ शकतील. केवळ महाराष्ट्रातीलच नव्हे तर देशातील कोणत्याही गावाचे नांव घेतले की, सर्व प्रथम शेतकरी नजरेसमोर येतो. एकेकाळी 80%हून अधिक शेतकरी या देशात असल्याची नोंद आढळते. गेल्या काही दशकात वेगवेगळ्या कारणांमुळे शहरीकरणाचा वेग वाढला असला तरी आजही 60 ते 65 %लोकसंख्या शेतीशी निगडित आहे. याचा अर्थ भारतीय ग्रामीण जीवनाचा केंद्रबिंदू शेती आणि शेतकरी हाच असून शेतीशी संबंधित अनेक व्यवसायांनी ग्रामीण जीवन समृद्ध बनले. केवळ एखादी व्यक्ती नव्हे तर संपूर्ण समाज समूह या शेतीशी संबंधित राहिला. कळत नकळतपणे ग्राम व्यवस्थेचा म्होरक्या म्हणून शेतकरीच स्थिरावला.

शेती करणे ही गोष्टही सामूहिक आहे. प्रथमदर्शनी जरी शेती मालक दिसत असला तरी त्याच्या एकट्याने शेती साध्य

होत नाही. त्याला हातभार लावणारे, मदत करणारे अनेक घटक असून यामध्ये लोहार, चौगुला, महार, सुतार, चांभार, कुंभार, न्हावी, सोनार, जोशी, परीट, गुरव, कोळी या बारा बलुतेदारांचा तर आलुतेदारांमध्ये तेली, तांबोळी, साळी, सणगर, माळी, गोंधळी, डौ-या, ठाकर, भोई, गोसावी, जंगम, मुलाना, वाजंत्री, घडसी, कलावंत, तराळ अशा आठरा जातींचा समावेश होतो. फिरस्त्या जमाती नियमित काळी गावात येतात आणि आपल्याकडील माल विकून काम करून किंवा भिक्षा मागून कमाई करतात. यामध्ये घिसाडी, बेलदार, वड्डर, कैकाडी, वंजारी, लमान, भैवानी, वैदू, गौड, गोपाळ, ददवेशी, बंदरवाले, माकडवाले, नंदीबैलवाले, कंजारी, फांसपारधी, भगत, भुसे, वाघे, मुरळ्या, जोगती, हिजडे, जोगतिणी, भराडी, वासुदेव, पांगूळ, राऊळ, ठोके, जोशी, कुडकुडे, पोतराज, कानफाटे, उदासी, अघोरी आदिंचा समावेश होतो. बलुतेदार, अलुतेदार, फिरस्ते ही सर्व मंडळी ग्रामीण व्यवस्था भाग आहेत. वर्षभराच्या चक्रामध्ये कधी ना कधी यांचा गावातील शेतक-यांशी संबंध येतो. परस्परांना सहकार्य, आधार, मदत देत व घेत यांचा जीवन व्यवहार सुरु राहतो.



एकोणिसावे शतक भारतीय विशेषतःमहाराष्ट्रीय समाजजीवनामध्ये अंतर्बाह्य बदल घडविणारे ठरले. ब्रिटीशांच्या सत्तेविरोधातील असंतोष वेगवेगळ्या अंगाने व्यक्त होत असताना साजिक सुधारणांविषयीचा आग्रह ही वाढत होता. महात्मा फुले, सावित्रीबाई फुले, गो.ग. आगरकर, न्य.रानडे आदिंच्या वैचारिक पुढकाराने नवक्रांतीची बीजे पेरली जात होती. समाजामध्ये माणूसपणाच्या कक्षा रुंदावण्याच्या दृष्टीने जाणीवपूर्वक प्रयत्न होत होते. यामध्ये विचारवंतांसह समाजधुरिणांनी महत्वपूर्ण योगदान दिले. महात्मा फुले यांनी तर प्रत्यक्ष कृतीसह साहित्याची निर्मिती केली. शेतकऱ्यांचा आसूड या ग्रंथ निर्मितीने शेतकऱ्यांची सध्यस्थिती मांडून ग्रामीण माणूस साहित्याच्या परिघावर आणला. म.फुले यांनी शेतकऱ्यांचे होणारे शोषण शेटजी, भटजी कडून तर होतेच पण त्याहीपेक्षा सर्व क्षेत्रातील अज्ञान हेच शेतकऱ्यांच्या दुर्दशेला कारणीभूत असल्याचे दाखवून दिले. त्यांची मांडणी अत्यंत तर्कसुसंगत आहे. ओचवत्या शैलीत शेतकऱ्यांची स्थिती मांडणारी ही लेखणी लक्षवेधी असून उच्च प्रतीच्या लेखनाचा नमुना

म्हणूनही या लेखनाकडे पाहावयास हवे. म्हणूनच वासुदेव मुलाटे यांनी म. फुले यांच्या प्रस्तुत लेखनामध्ये आणिक ग्रामीण साहित्याची बीजे पहिल्यांदा दिसतात असे म्हटले आहे.

स्वातंत्र्यपूर्व काळातील साहित्य व्यवहार प्रामुख्याने उच्च मध्यमवर्गीय, मध्यमवर्गीय समाजाच्या हातामध्ये होता. साहित्य व्यवहाराचे सर्व सूत्रे या वर्गाच्या हातातच होती. साहित्य, समीक्षा, प्रकाशन संस्था प्रकाशक नियतकालिके या सर्वांवर यांचाच प्रभाव राहिला. स्वाभाविकपणे तत्कालीन परिस्थितीत असणारा शहरी भाग जाणिवेचा याच साहित्याच्या परिघावर महत्वपूर्ण ठरून ग्रामीण माणूस हा नकळतपणे तुच्छतेचा, अवहेलनेचा, विषय बनला. याचा परिणाम म्हणून ग्रामीण परिसर अस्सलपणे साहित्यात चित्रित झाला नाही. वास्तवापेक्षा अवास्तव चित्रण केल्याने ग्रामीण समाजासंदर्भात गैरसमज पसरले. एका अर्थी हे लेखन ग्रामीण परिसरावर अन्याय करणारे होते. त्याचबरोबर पाश्चात्य साहित्यसंस्कृतीचे त्यांच्या वैचारिक साहित्यिक सिध्दांताचे जबरदस्त आकर्षण यामुळे या काळातील ग्रामीण साहित्य कुपोषित राहिले. या काळात ग्रामीण भागातील काही लेखक

लिहित होते. पण त्यांच्यावर असणारा बाह्य प्रभाव जाणवण्याइतपत तीव्र होता. त्यामुळे ही लेखक मंडळी अस्सल ग्रामीण चित्रण करण्यापेक्षा प्रस्थापित साहित्य विषयक मानदंडांना आदर्श मानित असत. या सर्वांच्या एकत्रितपरिणामातून निर्माण झालेले साहित्य नावपुरते ग्रामीण राहिले. त्यामध्ये ग्राम जीवनाचा अंश अभावाने जाणवत होता. अर्थात या काळातील श्री.म.माटे,विभावरी शिरूरकर, श्री.ना.पेंडसे यांच्या सह मोजक्या लेखकानी वास्तवाचे भान ठेवून ग्रामीणसमाज जीवनाची मांडणी केली. हे नाकारता येत नाही.या लेखकाने गाव, माणसं, श्रद्धा,अंधश्रद्धा, सण उत्सव, या सह खेड्यातील समस्यांना जसं पाहिल किंवा अनुभवल तस आपल्या लेखनातून मांडले. काळाचा विचार न करता हे निश्चितच वेगळेपण होते. आज ग्रामीण साहित्याचा परिघ विस्तारलेला असताना प्रस्तुत लेखकानी यासाठीची भूमी तयार केली.याची नोंद घ्यावयास हवी.

ग्रामीणविभागाचा संपूर्णतः कायापालट होत आहे.विज्ञान तंत्रज्ञान आज खेड्यापाड्यांपर्यंत पोहचले आहे. मोट गेली इंजिन गेलेविद्युत् मोटार आली. नांगर जाऊन ट्रॅक्टर आला.आंतरराष्ट्रीय

राजकारणाची चर्चा ग्रामपंचायतीच्या ऑफिसमध्ये होऊ लागली बैलगाडीऐवजी, सायकली फटपटी जीपचा सर्रास वापर होऊ लागला आहे. बेकार सुशिक्षितांनी पर्यायी वाहतूक व्यवसाय सुरु केलेला आहे. समांतर खाजगी आणि पर्यायी अर्थव्यवस्था कधीचीच तयार झाली आहे. खेड्यातील जीवनमान बदलून गेलेले आहे. हे सर्व पाहून शहरी आणि ग्रामीण असा भेद करण्याची आवश्यकता नाही. आता सगळे साहित्य आणि जीवनमान सारखेच झालेले आहे. असा डावपेची सवाल अनेकवेळा विचारला जातो. यात प्रामुख्याने शहरी आणि ग्रामीण हे ठरविणाऱ्या सीमारेषेसंबंधीची गल्लत झालेली असते. शहरी आणि ग्रामीण हा भेद भौतिक स्वरूपाचा नाही. नगरपालिकेच्या सरहद्दीपासून शहरी आणि शीवेपासून अथवा वेशीपासून ग्रामीण हा भेद गृहीतधरणे समंजसपणाचे नाही. ग्रामीण आणि शहरी हा भेद शोषक आणि शोषित या प्रवृत्तीतून साकारलेला आहे. शहराच्या उपनगरीय झोपडपट्टीत राहणारा समाज आणि त्यांचे तिथले जीवन ह्या ग्रामीण अनुभूतीचा भाग आहे. तर खेड्यातला गावातला शोषक वृत्तीने वावरणारा माणूस हा शहरी मनोवृत्तीचाच

घटक म्हणून मान्य झालेला असतो. आक्षेपकांचे एक सूत्र असे :आज ग्रामीण शहरी भेद करण्याची गरज नाही. आज खेड्यातील माणसांचेही जीवनमान शहरी माणसांच्या जीवनासारखे झालेले आहे. तेंव्हा ग्रामीण साहित्याला भवितव्य काय आहे ?तसे त्यांच्या निराळेपणाचे तात्विक अधिष्ठान तरी काय आहे ?हा प्रश्न लक्षात घेतल्यास त्याची उत्तरे देणे अवघड नाही. अर्थात या प्रश्नाची उत्तरे ग्रामीण साहित्य चळवळीतील प्रमुखांनी अनेकवेळा दिलेले आहे. मी ही माझ्या पध्दतीने वरील प्रश्नांच्या उत्तरासाठी एवढ्या विस्ताराच्या मांडणी प्रपंच केलेला आहे. ग्रामीण साहित्याचे तत्वज्ञान व्यक्तिसापेक्ष स्वरूपाचे आहे. तर सामान्यांच्या शोषणाचे हत्यार ज्या ज्या काळात चालविले त्या त्या काळातील सामान्य कष्टकऱ्यांच्या बाजूने उभे राहणाऱ्यांचे तत्वज्ञान ग्रामीण साहित्याच्या चळवळीला महत्वाचे वाटत आलेले आहे. लुटमारीच्या व्यवस्थेपासून ते आजच्या एकवि साव्या शतकाच्या उंबरठ्यापर्यंत शोषकांची मानसिकता कशी समान धर्मीय आहे. हे या एकूणच मांडणीचे सूत्र रूप म्हणूनच विस्ताराने नोंदविले मला महत्वाचे तसे आज गरजेचे

वाटले आहे. कृषिनिष्ठ जीवनाचे शोषण हा ग्रामीण साहित्याच्या तत्वज्ञानाचा पाया आहे. म. जोतिबा फुले यांनी शोषणाविरुद्धच्या संघर्षाची रेषा विदया विरुद्ध विदया अशा स्वरूपात मांडलेली होती. भटशाही विरुद्ध कुणबी हा लढा त्यांनी हयातभर लढविला. काळ गतीप्रमाणे आज भटशाहीचे चेहरे बदलत गेले. पण शोषण मात्र थांबलेले नाही. आणि म्हणूनच शोषित व्यवस्था जोपर्यंत कार्यरत आहे, तोपर्यंत ग्रामीण साहित्याचे अस्तित्व असणार आहे.

यादृष्टीनेच ग्रामीण साहित्य चळवळ म्हणून वाटचाल करित आहे. डॉ. आनंद यादव, रा.रं. बोराडे, डॉ. नागनाथ कोत्तापले, डॉ. द.ता. भोसले, डॉ. वासुदेव मुलाटे, प्रा. चंद्रकुमार नलगे, भास्कर चंदनशिव, डॉ. श्रीराम गुंदेकर, प्रतिमा इंगोले, सदानंद देशमुख,पुरूषोत्तम बोरकर,विश्वास पाटील, डॉ. राजन गवस, कृष्णात खोत इत्यादी लेखकांनी ग्रामीण कादंबरीचे लेखन करून महत्वाचे योगदान दिले आहे.

आनंद यादव यांनी 1971 मध्ये लिहिलेल्या गोतावळा या कादंबरीतील नायक नारबा हा सालकरी गडी शेताच्या मालकावरच अवलंबून असतो.

सरंजामशाहीची सत्ता असणारा शेताचा मालक सर्व प्राण्यांना विकून टाकतो. त्यामुळे नारबाचे भावविश्व संपूष्ठात येते. गोतावळा मध्ये यांत्रिकीकरणाचा मानवी जीवनावरील परिणाम स्पष्ट दिसतो. नवे जीवन नवे तंत्र नवे विचार यांचे सत्ताभिसरण सुरु आहे. हरितक्रांतीच्या पाठोपाठ जुन्या शेतकी तंत्राचे उच्चाटन होत आहे. यांत्रिक शेतीचे मूळ धरू पहात आहे. त्यामुळे सभोवतालच्या सजीव, निर्जीव एकूण साऱ्या परिसरावरच गहिरे उथळ परिणाम घडले आहेत. काही शारिरिक काही मानसिक काही बौध्दीक नंतर काही वेदना असूनही वेदनातीत आहेत. .... गोतावळात जे घडते ते फार थोडे घडणाऱ्या थोड्याश्यानेच नारबा वर त्याच्या प्रवृत्तीच्या समष्टीवर जे ओरखडे उठतात परिणाम मुद्रीत होतात. ते विलक्षण प्रत्ययकारी आहेत. नारबाचा मालक रामू सोनवडा ट्रॅक्टर आणण्याचे ठरवतो. ट्रॅक्टरमुळे मालकाच्या वृत्तीतच बदल होतो. त्याला गुराढोराचे महत्त्व न वाटता ट्रॅक्टरच्या ड्रायव्हरचे महत्त्व वाटते. नारबाच्या जेवणापेक्षा ड्रायव्हरचे महत्त्व वाटते आर्थिक सांस्कृतिक स्थित्यांतरांचा ट्रॅक्टर प्रतिनिधी असला तरी बरेच काही अगदी नारबाचे भावविश्वही उध्दवस्त

करणारा तो शत्रू ठरतो. एका बाजूला शहरीकरणाचे यांत्रिकीकरणाचे काही फायदे वाटत असले तरी दुसरीकडे ग्रामजीवनाची आर्थिक सामाजिक घडीविस्कटण्यासाठी या गोष्टी कारणीभूत होतात.

ग्रामीण साहित्यातील रा.रं.बोराडे यांची 1971 मध्ये प्रकाशित झालेली पाचोळा ही कादंबरी आहे. शहरीकरणामुळे दासळलेला ग्रामीण भागातील व्यावसायिक गंगाराम शिंपी हा या कादंबरीचा नायक आहे. आधुनिक फॅशनचे कपडे शिवणारा नवा शिंपी गावात आल्यामुळे गंगाराम शिंप्याकडे काम येईनासे होते. व त्याचा धंदा चालेनासा होतो. ग्रामीण कारागिरांच्या पारंपारिक व्यसायावर आधुनिकतेमुळे परिणाम होऊन त्यांच्या जीवनात येणाऱ्या ताणतणावाचे दर्शन येथे गंगाराम शिंप्याच्या रूपात प्रतिनिधीक स्वरूपात रेखाटले आहे. वर्षानुवर्ष चालत आलेल्या ग्रामीण भागातील बलुतेदारांच्या होणाऱ्या कुचंबनेचे पडझडीचे त्यांच्या जीवनातील शोकांतिकेचे चित्रण पाचोळामधून बोराडेनी वास्तवदर्शी केले आहे. परिवर्तनाला, आधुनिकीकरणाला अकुशत असलेला गंगाराम शिंपी स्वतःच्या

हेकेखोर स्वभावामुळे सामोरा जाऊ शकत नाही. स्पर्धेच्या बदलत्या युगात नवीन तंत्रज्ञान अवगत न करता जीवनशैलीत बदल न घडवता वावरणारा गंगाराम ढासळत जातो. व संसाराचा पालापाचोळा करून घेवून स्वतःही संपतो. त्याचे कुटुंब या सर्व वाताहतीला बळी पडते.

पुरुषोत्तम बोरकर यांची 1887 मध्ये आलेली मेड इन इंडीया ही कादंबरी ग्रामीण जीवनाचा एक मोठा पट आपल्यासमोर साकारते ग्रामीण भागातील एका गावातील समाज जुन्या आणि नव्या मूल्यांच्या अवस्थेतून घडलेला नवतरुण आणि तत्कालीन समाज व्यवस्थेतून त्यांच्या संवेदन शीलतेला छेद देणारे विविध आघात प्रत्याघात यातून एक व्यापक समाज प्रतिनिधिक रूपात लेखकाने या कादंबरीतून साकारला आहे. उजाड अवस्थेतील आपल्या गावाची स्थिती कीती विदारक आहे याचे चित्रण लेखकाने कादंबरीभर केले आहे. या कादंबरीत तरुणांचे प्रतिनिधित्व करणारा पंजाबराव साहेबराव गरसोळीकर पाटील सुशिक्षित असूनही ग्रामीण परिसर व वातावरणातील दारिद्र्य, अंधश्रद्धा, मानसिकता यांच्यापुढे हतबल होतो. शेवटी मोडून पडतो सुशिक्षित तरुणाची

होणारी विदारक कोंडी व पुढे त्याची झालेली शोकांतिका ग्रामीण तरुणांच्या वाट्याला कशी येते याचे प्रतिनिधिक रूपात केलेले चित्रण अनुभवविश्वाचे दर्शन घडवते. असे म्हणणे संयुक्तिक ठरेल. स्वातंत्र्योत्तर काळात खेड्याचे बदललेले स्वरूप आणि शहराच्या संपर्कामुळे हरवलेले खेडे पण या कादंबरीतून व्यक्त झाले आहे. मेड इन इंडीया मधून दिसणारे वास्तव ग्रामीण भागातील विविध खेड्यांचे प्रतिनिधित्व करताना दिसते. जुन्या खेड्याची सर्वांगीन संरचना बदलली आहे. हे मान्यच करावे लागते.

वासुदेव मुलाटे यांची 1989 मध्ये प्रकाशित झालेली विश्ववृक्षाच्या मुळ्या ही कादंबरी ग्रामीण भागातील भ्रष्टाचाररूपी भयानकतेचे दर्शन घडवते. सहकार क्षेत्रातील भ्रष्टाचार व ग्रामीण भागाचा कायापालट व विकास करण्यासाठी प्रयत्न करत असलेला, शिक्षकी पेशा सोडून सहकारी बँकेत नोकरीस लागलेला विश्वनाथ तरटे हा कादंबरीचा नायक आहे. प्रामाणिक व कर्तव्यदक्ष असूनही त्याची नोकरीत प्रत्येक ठिकाणी उपेक्षाच होते. तो भ्रष्टाचाराला व भ्रष्ट अधिका-याना विरोध करू शकत नाही संघर्ष करण्याची तयारी

नसलेला नायक आजूबाजूची परिस्थिती पाहून अस्वस्थ होतो.

सदानंद देशमुख यांनी 2002 मध्ये बारोमास मधून एकनाथ तनपुरे हा शिक्षक व्हायची इच्छा असलेला नायक रेखाटला आहे. या कादंबरीतील शेतकऱ्यांचा मुलगा असलेल्या एकनाथला उच्च शिक्षण घेवूनही डॉनेशनशिवाय नोकरीच्या संधी उपलब्ध होत नाही. पारंपारिक व्यवसाय म्हणून शेतीचे कामही त्याला जमत नाही. ग्रामीण जीवनातील निसर्गाची अवकृपा दुष्काळकाळानुसार वाढत जाणारा विविध ठीकाणचा भ्रष्टाचार, भौतिक वस्तूंचा हव्यास यामुळे निर्माण झालेल्या संघर्षमय परिस्थितीचे वास्तव चित्रण सदानंद देशमुखांनी या कादंबरीतून केलेला आहे. शेतकऱ्यांच्या आत्महत्या खेड्यात शिरलेले संधी साधू राजकारण आणि भ्रष्टाचार, दारिद्र्य आणि बेकारी इ. विविध घटकांना स्पर्श करणारी बारोमास ही कादंबरी आहे. खेड्यातील पाण्याचा प्रश्न मांडणारी तहान ही कादंबरी ग्रामीण वास्तवाचे चित्रण आहे.

विश्वास पाटील यांची पांगिरा ही कादंबरी झपाट्याने बदलत गेलेल्या अनेक खेड्याची प्रातिनिधिक कहाणी आहे. प्रातिनिधिक व गतिमान ग्रामीण

समाजाचे समुहाचे दर्शन घडविण्याचा प्रयत्न पांगिरा मधून लेखकाने केला आहे. गावागावातील सत्तासंघर्ष, राजकीय पक्ष व त्यांच्यातील मतभेद पाण्याचा गैरवापर, भ्रष्टाचार, चंगळवाद, शेतमालाचे ज्वलंत, प्रश्न, तमाशा कलेचे चित्रण इ. विविध आयामांसह ग्रामीण वास्तवाचे भेदक चित्रण करणारी पांगिरा ही उल्लेखनीय कादंबरी आहे. सत्तेच्या लालसेपोटी गावांमध्ये विविध गट तट पडले आणि गावच्या हीतापेक्षा आपली सत्ता अबाधित कशी राहिल याकडे प्रत्येकाने लक्ष ठेवून स्वतःचे हीत जोपासले येथे सर्व सामान्यांचा विचारही होत नाही. राजकारण, दुष्काळ, पाणी प्रश्न, याबरोबरच ग्रामीण भागातील वाढत्या चंगळवादाचे वास्तव वर्णन लेखकाने केले आहे. सत्तासंघर्ष, नितीमूल्यांचा हास जागतिकीकरण आणि चंगळवादाचा प्रभाव, शेतकऱ्यांची व्यथा या बरोबरच निसर्ग आणि ग्रामीण समाजातील बदलती जीवनशैली यांचा व्यापक पट लेखकाने या कादंबरीतून साकारला आहे. गावातील वास्तवाचे विविध आयामांसह व्यक्त करणारे चित्रण लेखकाने प्रभावीपणे कादंबरीतून मांडले आहे.

आधुनिकीकरण, जागतीकिकरण, चंगळवाद इ. मुळे ग्रामजीवनातील सामाजिक, सांस्कृतीक, शैक्षणिक, आर्थिक क्षेत्रावरही परीणाम झाला. हा परीणाम विधायक व घातक अशा दोन्ही स्वरूपात दिसून येतो. शेतकरी व शेती हा मुख्य गाभा असलेले ग्रामीण जीवन पाशात्य संस्कृतीचे अंधानुकरण करू लागले व चंगळवादी वृत्तीही वाढली यामुळे परंपरागत मुल्यव्यवस्था ढासळली. ग्रामीण जीवनाची होणारी वाताहत या परीस्थितीला बळी पडणारा तरुण वर्ग कादंबरीकाराणे आपल्या कादंबरीतून अधोरेखित केला आहे. ग्रामीण सामाजिक जीवनातून पूर्वापार चालत आलेली संस्कृतीनिष्ठ पण बदलते जीवनचित्र साकारत आलेले आहे. ग्रामीण मानवी जीवनाची सुख दुखे, व्यथा वेदना, प्रेम व्देश, सत्ता स्पर्धा या सर्व घडामोडीचा परिचय ग्रामीण कादंबरी देते.

1990 नंतरच्या काळात ग्रामीण साहित्याची मांडणी वेगळ्या पध्दतीने होऊ

लागली. पारंपारीक साहित्याच्या केंद्रस्थानी शेतकरी होताच पण त्याच्या बरोबरीने समाजातील वेगवेगळे दुर्लक्षित घटकही साहित्य विषय बनले. विशेषतः राजन गवस यांनी मांडलेले देवदासींचे जीवन हादरवणारे ठरले. त्याच बरोबर ग्रामीणपरिसराला वेडून राहिलेले राजकारण बारकाव्यासह पुरुषोत्तम बोरकरांनी मांडले. विश्वास पाटील यांनी धरणग्रस्तांच्या प्रश्नांना हात घातला. तर इंद्रजीत भालेरावांनी शेतकऱ्यांच्या दुःखाचे नवे आयाम दिले. कृष्णात खोत यांनीही उल्लेखनीय लेखन केले आहे. ग्रामजीवनाचे बदलते चित्रण कादंबरीतून व्यक्त होत आहे. झपाट्याने शहरीकरण होत असल्याची हातबलता काहीं लेखक व्यक्त करित असले तरी आत्मभान व आत्मशोध या स्तरावर ही जाणीव अधिक आग्रहाने पुढे रेटायला हवी. असे केल्याने ग्रामीण साहित्याचा प्रवाह पुन्हा एकदा नव्या जोमाने सुरू राहिल अशी आशा वाटते.

## संदर्भ

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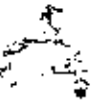
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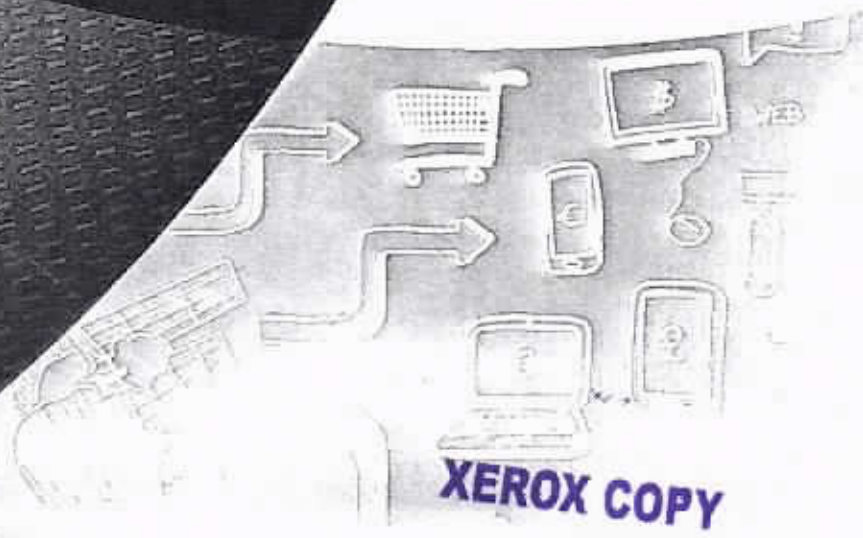


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भारतीय संस्कृती ही प्रामुख्याने कृषी संस्कृती आहे. सर्व प्राणी मात्राची मूलभूत गरज म्हणजे अन्न, त्यामुळे मानवी जीवनात अन्न-धान्याचे महत्व अविवाद्य असल्याने आपल्या पूर्वजांनी त्या संबंधी विचार केलेला आढळून येतो. 'कृषि पराशर' हा पराशरांनी लिहिलेला शेतीविषयक ग्रंथ म्हणून मान्यता पावलेला आहे. प्राचीन भारतीय कृषीशास्त्राचा तो एक महत्त्वाचा ग्रंथ म्हणून ओळखला जातो. या ग्रंथाच्या शैलीवरून ते ८ व्या शतकातील असावा असे मानले जाते. सदर ग्रंथात सामान्यतः पावसाचे, वादळा-याचे अंदाज, पशुधनाचे व्यवस्थापन, बीजांची निवड व जोपासना, जलाचे व्यवस्थापन अशा विविध विषयावर मार्गदर्शन केलेले आहे. मानवी जीवनात दैनंदिन व्यवहारातही परमेश्वराचे आशीर्वाद घेऊनच एखाद्या कार्याचा आरंभ करण्याची परंपरा आहे. सदर ग्रंथातही शेती विषयक कामाची सुरुवात करताना पूजनाचे काही विधी सांगितले आहेत. तसेच मानवी समूह हा उत्सवप्रिय असतो. समूहाने एकत्रितपणे साजरे करण्याचे शेतीसंदर्भातील काही उत्सवही या ग्रंथात सांगितले आहेत. ज्येष्ठ लेखक राजन गवस म्हणतात, मराठी भाषिक समूहाची कृषिजन परंपरा नेमकी आहे तरी काय? हे शोधत असताना महाशब्दात नगरांची संख्या नगण्य आणि सर्वसित महाराष्ट्र खेड्यांनी व्यापलेला आहे. प्रदेशानुसार निसर्गाचे स्वरूप बदलते. पिकांचे प्रकार बदलतात. मात्र शेतीशी संबंधित व्यवस्था सर्वत्रच अस्तित्वात असल्याचे विसून येते. जगण्याचा आधार शेतीच. गावगाडा शेतीने जगवलेला. पांढरीवर वसलेले गाव काळी जगवते. शेतीत रावणारा शेतकरी केंद्रस्थानी त्याच्या सहीत पाटील, कुलकर्णी, न्हावी, सूतार, लोहार, चंमार, ढोर, महार, परीट, साळी, माळी, कोष्टी, बेलदार, वडार, मुल्ताणी, इत्यादी सह - फिरस्ते हे सारेच गावचे घटक. प्रत्येकाने जगले पाहिजे. प्रत्येकाला जगवले पाहिजे ही धारणा. नव्याने कोणी गावात आला तर त्यालाही जगण्यासाठी जागा उपलब्ध झाली पाहिजे, एखाद्याची गावात कमतरता असेल तर त्याला पंचकृषीतून आणायचे आणि गावात त्याला व्यवस्था लावून द्यायची, गावगाड्याचे जगणे फक्त शेतकरी, बलुतेदार, अलुतेदार, फिरस्ते यांच्यापुरते मर्यादित नव्हते. येथे प्राणी-पशू-पक्षी-किटक या सा-यांनाही मोकळेपणाने जगता आले पाहिजे. निसर्गासहित जगणे, प्रत्येकाला आपले मानून जगणे हा कृषिधर्म, हेच गावगाड्याचे धर्माचरण, हा गावगाडा शेतीभातीसह विकसित झाला. त्याने आपल्या जगण्याचे शोवताल आपल्या कुवतीप्रमाणे विकसित केले. यातूनच खेड्याची अशी स्वतंत्र ज्ञान व्यवस्था विकसित होत गेली. या ज्ञानव्यवस्थेत प्रत्येक पिढी नव्याने भर घालत असते. आपला समूह सक्षमपणे जगावा यासाठी गरजेचे ज्ञान आणि तंत्र कालानुसार बदलते ठेवणे. हे गाव गाड्याचे वैशिष्ट्य. खेड्यापाड्यातील ज्ञानशाखा अगदी सहजपणे सांगता येतील. श्रमनिष्ठ शेतीशास्त्र, वास्तुशास्त्र, पाकशास्त्र, संगोपनशास्त्र, हवामानशास्त्र, वैद्यकशास्त्र, दैवत व्यवस्था, प्राणिशास्त्र, घनस्पतीशास्त्र, शिल्पकला, जैविक तंत्रज्ञान अशा कितीतरी ज्ञानशाखा शेतक-याने आपल्या गरजेतून विकसित केलेल्या आहेत. कृषिजन संस्कृतीचे साहित्य कृषिजन परंपरेच्या जगण्यातील मूल्ये हीच साहित्याची मूल्ये म्हणून स्वीकारते. समूहभाव हा कृषिजन संस्कृतीचा



जीवनगाथा या साहित्यास महत्वाचा वाटतो. उपरोक्त भूमिकेस अनुसरून शोध घेत असताना गीतमबुध्द, तुकाराम, म. फुले, मं. गांधी, छ. शाहू, विठ्ठल रामजी शिंदे, संत गाडगेबाबा, डॉ. बाबासाहेब आंबेडकर अशी वैचारिक परंपरावरोंवरच शोषणाला त्यांनी नकार दिलेला आहे.

कृषिसंस्कृतीचे विवेचन मराठीतील सारंगपोराडे यांच्या काही कादंबरीतून दिसून येते. चारापाणी मध्ये दुष्काळग्रस्त उपाययोजना करण्याबाबत उदासीन असलेली शासनव्यवस्था आणि दुष्काळाचा फायदा उदविण्यास तयार असलेला सधन शेतकरी यांचे दर्शन घडते. 'सावट' मध्ये हिशेबी, वेरकी, दंडेली करणा-या एका शेतक-याचे स्वभावदर्शन व्यक्त झाले आहे. 'पाचोळा' मध्ये ग्रामजीवनाशी बांधलेले बलुतेदार नव्या बदलत्या परिस्थितीत मोडित निघालेले आहेत हे वास्तव टिपतात.

खेड्यातील बदल त्या प्रश्नांची व स्थितीगतीची चचकाना ओळख या कादंबरीतून होते. पाचोळा कादंबरीत ग्रामजीवनाशी बांधलेले बलुतेदार नव्या बदलत्या परिस्थितीत मोडित निघालेले आहेत हे वास्तव ते टिपतात. लोकसंस्कृतीचा गाथा असलेली ग्रामदैवते आणि त्यांचे विधी समजून घेतले पाहिजेत. एकाद्या गीतात किंवा लोक कथेत एखादा विधी विशिष्ट पध्दतीने का केला जातो याचे वर्णन कृषि संस्कृतीमध्ये आलेले असते. त्याचा उलगडा करून घेण्यासाठी शेवटी आपणाला लोकसंस्कृतीकडे व ग्रामदैवतांकडे जावे लागते. उदा. खंडोबाचा वाघ्या जागरण-गोंधळावेळी ताटात किंवा पातेल्यात तोंड घालून पाणी पितो. याचे कारण व उत्तर आपणाला लोकसंस्कृती देते. भैरोबाच्या देवळात त्रिशूळ का असतो. पोतराज वेगवेगळ्या रंगाच्या चिंध्या कमरेला बांधून स्त्रीवेष धारण करून मरीआईचा गाडा घेऊन गावात का जातो. या प्रश्नांची उत्तरे लोकसंस्कृती मध्येच सापडतात. खंडोबाला कुत्रा हा अतिशय प्रिय आहे. त्याला वाघ्या असे नाव असलेले साहित्यात आढळते. खंडोबाच्या वाघ्या-कुत्राचा प्रतिनिधी म्हणजे जागरण-गोंधळातला हा वाघ्या मानला जातो. म्हणून हा वाघ्या ही देवाच्या त्या कुत्राप्रमाणे पाणी पिण्याची कृती करताना अगदळतो. अशीच स्पष्टीकरणे पोतराज व त्रिशूळ वाचतातही सांगता येतात. ती लोकसंस्कृतीत आढळतात. यासाठी लोकसंस्कृती व ग्रामदैवते यांचा अभ्यास अत्यंत आवश्यक आणि उपयुक्त ठरतो. माणूस हा शोवतालच्या निसर्गामध्ये जीवनाच्या प्रगतीला अनुकूल असे बदल करून म्हणजे त्यावर संस्कार करून आपले जीवन अधिक सुरक्षित अधिक सुखमय आणि अधिक समृद्ध बनवितो. त्यावरोंवरच तो स्वतःचे मन, बुद्धी, कल्पकता यांचा अधिक चांगला वापर करतो. त्यांच्यावरही संस्कार करतो. या सा-यांना स्थूलपणे संस्कृती म्हणता येईल. व्यक्ती, कुटुंब, समाज, निसर्ग आणि विश्व यांना आंतरिक सूत्रांनी बांधलेली व नवनिर्मितीला महत्त्व देणारी ही संस्कृती सातत्याने बदलत असते. बहुतेक सारे सण हे कृषिजीवनाशी निगडित आहेत. नागपंचमी, दिवाळी, होळीचा सण, वेलपोळ्याचा सण, दसरा, कोजागिरी यांसारखे सण हे कृषि जीवनाशी संबंधित आहेत. या सणांच्या मागे भूमीविषयिची कृतज्ञता, भूमीची सुफलता, धनधान्याची समृद्धी झाल्याने होणारा आनंद, नवीन धान्याची पूजा, यासारख्या गोष्टी बडलेल्या आहेत. मानवी जीवनात सुख, समृद्धी, संरक्षण निसंशोधन सुविधा कृषिकांतीने निर्माण केल्या. या कृषिकांतीच्या दुस-या तिस-या टप्प्यात भाषा, लिपी, चिन्हे व गणित यांचा शोध लागला. त्यामुळे तर संस्कृतीला विलक्षण वेग प्राप्त झाला. कृषिजीवनामुळे मानवाला आपल्या बुद्धीचा, आपल्या कल्पकतेचा, आपल्या हातांचा नि अनुभवांचा सर्वोत्तम वापर करता येऊ लागला. जगणं म्हणजे आनंदोत्सव अशी भावना उत्पन्न करण्यास ही कांती कारणीभूत ठरली.

खेडयाकडे चला हा गांधीनी दिलेला एक नवा मंत्र त्यामुळे देशाच्या धडणीतील खेडयांच्या महत्वपूर्ण स्थानाचे वाढते भान सुशिक्षितांना आले. ग्रामीण समाजाची वैचारिक नांगरणी सत्यशोधक समाजाने केली. साम्यवाद्यांचे विचारमंथनही शेतकरी-कामक-यांच्या प्रश्नाकडे लक्ष वेधण्यास कारणीभूत ठरले. स. फुले ते डॉ. बाबासाहेब आंबेडकर या समाजप्रबोधकांच्या परिवर्तनवादी चळवळींनी ग्रामीण समाजाला मूल्यभिमुख केले. कृषिकेंद्रित वास्तव हा ग्रामीण भावविश्वाचा गामा अस्सल कलात्मकतेने व बोलीच्या लयीने अविष्कृत करणारी आनंद यादव यांची गोतावळा ही कादंबरी आहे. महादेव मोरे यांची 'झोंबड' कादंबरीतून निघाणी भागातील शेतकरी आंदोलनाचे विविध पैलूंचे चित्रण दिसून येते. लिंगाड आणि खांदेपालट (मोहन पाटील) पांगिरा (विश्वास पाटील) भुईतून उगवलेला माणूस (अनंतराव पाटील) बुडणारा गाव (स.ग.यादव) अशा कादंबरीत ग्रामीण संस्कृतीचे विवेचन आले आहे.

राजन गवस यांच्या चौडकं व भंडारमोग या कादंबरीत देवदासी व जोगत्याच्या जगण्याचं चित्रण करण्यात आले. ही समस्या एका विशिष्ट भूप्रदेशातली असली तरी समाजजीवन पोखरणारी, अनिष्ट स्वरूपाची आहे. या प्रथांचं उच्चाटन व्हायला हवं असं ही कादंबरी वाचताना वाटत राहतं. (सदानंद देशमुख) वारोमास, (रवींद्र शोमणे) पाढर या कादंब-यांमधून शेतक-यांचे जीवन व त्यांची संस्कृती दिसून येते. कृषि परंपरेतील वाईट गोष्टी नाकारून चांगल्या गोष्टींचा शोध घेण्याचा प्रयत्न सातून दिसून येतो. शोषण विरहित समाज माणूसपण हेच श्रेष्ठ मूल्य मानणाऱ्या कृषिजन व्यवस्था, या विचार परंपरेतच ही कृषिजन संस्कृतीची साहित्य परंपरा आपले सत्व शोधते.

#### संदर्भ

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## २९. अध्ययनार्थी समाज व शिक्षकाची भूमिका : शिक्षणातील एक नवीन प्रवाह

प्रा. प्रदिप वळवंत पाटील

सहाय्यक प्राध्यापक, कर्मवीर हिरे महाविद्यालय, गारगोटी.

### प्रस्तावना

मानवी संस्कृती विकसित होण्यापासून ते आजपर्यंत ज्ञान मिळवण्यासाठी ज्ञान ग्रहण करण्याचे व ते संक्रमित करण्याचे अनेक मार्ग समोर येत गेले आणि आज ज्ञानाचा विस्फोट ही संकल्पना सर्वत्र प्रचलित झाली आहे. विज्ञान व तंत्रज्ञान, उद्योग व व्यापार, कृषी व दळणवळण या सर्व क्षेत्रांमध्ये झालेल्या संशोधन क्रांतीमुळे ज्ञानाच्या कक्षा रुंदावत गेल्या. या सर्व बदलांची पुरा सांभाळण्याची जबाबदारी शिक्षण क्षेत्रावर आहे.

आज शिक्षण क्षेत्र व्यापक आणि उपयोजनात्मक पातळीवर येऊन ठेपले आहे. जेथे प्रत्येक व्यक्तीला जीवनभर सुखदायी आयुष्य जगण्यासाठी सतत काहीतरी नवीन शिकण्याची वेळ आली आहे. त्यामुळे आजीवन शिक्षण, ज्ञानाधिष्ठित समाज व अध्ययनार्थी समाज उभारण्याची वेळ आली आहे.

### अध्ययनार्थी समाज पार्श्वभूमी

१९६८ मध्ये रॉबर्ट एम.हचिन्स यांनी प्रसिध्द केलेल्या पुस्तकांमध्ये प्रथम अध्ययनार्थी समाज विकसित होणे गरजेचे आहे असा उल्लेख केला.

१९६३-७३ यादशम्यात डोनाल्ड स्कोन यांनी मांडलेल्या मतानुसार ज्ञापट्याने बदलणाऱ्या परिस्थितीचे अनुभव प्राप्त करून देणे अध्ययन अनुभवातूनच शक्य आहे. सततची स्थित्यांतरे समजून घेणे, त्यांचा परिणाम अभ्यासणे, स्वतःच स्वतःला मार्गदर्शन करणे व स्थित्यांतरे योग्य पध्दतीने हाताळणे ही काळाची गरज आहे. अशावेळी सतत बदलांचा अभ्यास करून स्वयंअध्ययन करणाऱ्या समाजाचा विकास करण्याची गरज आहे. हा समाज अध्ययनशील समाज असेल.

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1. Learning society is portrayed as a product of modernism Emphasis on markets, economic imperatives and individual achievement. It is exhibiting as typically post-modern orientation. -Edward (1997)
2. Learning society is a concept that links learning explicitly to the idea of a future society, it provides the basis for a critique of the minimal learning demands of much work and other activities in our present society, not excluding the sector specializing in education. - Young(1998)

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“श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा नाविन्यपूर्ण उपक्रम आणि त्याचा व्हन्नाळी गाव व परिसराच्या सर्वांगीण विकासावर झालेला परिणाम”

प्रा. डॉ. अ. जे. मगदूम

सहयोगी प्राध्यापक, अर्थशास्त्र विभाग प्रमुख, सदाशिवराव मंडलिक महाविद्यालय, मुरगूड, ता. कागल, जि. कोल्हापूर.

### गोष्टवारा

भारत हा कृषिप्रधान देश असल्याने भारतीय शेतीतून मोठ्या प्रमाणात राष्ट्रीय उत्पन्न मिळत आहे. त्यामुळे भारताच्या आर्थिक विकासास फार मोठ्या प्रमाणात पाठबळ मिळाल्याचे दिसून येते. भारत हा उष्णकटीबंधीय प्रदेशातील देश असून भारताचे हवामान मोसमी प्रकारचे आहे. त्यामुळे हवामान बदलाचा परिणाम प्रामुख्याने भारतीय शेतीवर दिसून येतो. हवामानाच्या याच बदलाचा परिणाम अनियमित पर्जन्य यावर होत असून संपूर्ण भारतीय शेती ही मोसमी पावसावर अवलंबून आहे. हा हवामानातील बदल लक्षात घेऊन भारतामध्ये मोठ्या प्रमाणात जलसिंचनाच्या सुविधा निर्माण होत आहेत. त्यामुळे फार मोठे कृषि क्षेत्र ओलीताखाली आलेले दिसून येते. या जलसिंचनाच्या माध्यमातूनच भारतामध्ये मोठमोठ्या सहकारी तत्त्वावरील पाणी पुरवठा संस्था निर्माण झालेल्या दिसून येतात. त्यामध्ये महाराष्ट्र हे राज्य अग्रेसर असून औद्योगिक व कृषि विकासाच्या दृष्टीने देशात उच्च स्थानावर आहे. त्यामुळे महाराष्ट्रामध्ये फार मोठ्या प्रमाणात आर्थिक विकास झालेला आहे.

महाराष्ट्रात कोल्हापूर हा कृषीदृष्ट्या प्रगत असा जिल्हा आहे. या जिल्ह्यात राधानगरी, काळम्मावाडी, तुळशी या धरणातील जलसाठ्यामुळे जलसिंचनाच्या फार मोठ्या सुविधा निर्माण झालेल्या आहेत. यातूनच वारणा, भोगावती, कासारी, कुंभी, पंचगंगा, दुधगंगा, वेदगंगा इत्यादी नदी प्रवाहात मोठमोठ्या सहकारी पाणी पुरवठा संस्था निर्माण झालेल्या दिसून येतात. त्यामध्ये शिंगणापूर नळ पाणी पुरवठा योजना, श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्था मर्यादित व्हन्नाळी, ता. कागल इत्यादी सहकारी पाणी पुरवठा संस्था पहावयास मिळतात. या पाणी पुरवठा संस्थांच्या माध्यमातून कृषी विकास मोठ्या प्रमाणात झालेला दिसून येतो.

कोल्हापूर जिल्ह्यात कागल तालुका कृषीदृष्ट्या संपन्न असा प्रदेश आहे. कागल तालुक्यामध्ये दूधगंगा, वेदगंगा या बारमाही वाहनांच्या नद्या असून या ठिकाणी कृषी क्षेत्रात पाणी पुरवठा करणाऱ्या अनेक सहकारी पाणी पुरवठा संस्था आहेत. त्यातीलच दुधगंगा नदीवर निर्माण झालेली श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्था ही एक महत्त्वाची पाणी पुरवठा संस्था असून या पाणी पुरवठा संस्थेचा विस्तार व्हन्नाळी, साके, गोरबे, केनवडे, सावडे खुर्द इत्यादी गावांमध्ये झालेला दिसून येतो. अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचे एकूण कार्यक्षेत्र ५००० हेक्टर इतके असून त्यातील ओलीताखालील कृषीक्षेत्र २००० हेक्टर इतके आहे व त्यामुळे या सहकारी पाणी पुरवठा संस्थेचा परिणाम तेथील कृषी विकासावर झालेला दिसून येतो. त्यामुळे साहजिकच त्याचा प्रत्यक्षपणे परिणाम तेथील ग्रामीण विकासावर झालेला आढळतो. सदर शोधनिबंधाचा विषय श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा नाविन्यपूर्ण उपक्रम आणि त्याचा व्हन्नाळी गाव व परिसराच्या सर्वांगीण ग्रामीण विकासावर झालेल्या परिणाम एक चिकित्सक अभ्यास हा असून प्रस्तुत शोधनिबंधाचा मुख्य उद्देश हा श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा ग्रामीण विकासावर झालेला



परिणाम अभ्यासणे हा आहे. सदरच्या शोधनिबंधासाठी प्राथमिक स्वरूपाची माहिती प्रत्यक्ष कार्यक्षेत्रात जावून संकलीत केलेली असून त्याचबरोबर इतर अधिक माहितीसाठी वेगवेगळ्या संदर्भ ग्रंथांचा व संस्था कार्यालयांचा आधार घेतला आहे.

#### प्रस्तावना :

भारत हा कृषिप्रधान देश असल्याने भारतीय शेतीतून मोठ्या प्रमाणात राष्ट्रीय उत्पन्न मिळत आहे. त्यामुळे भारताच्या आर्थिक विकासास फार मोठ्या प्रमाणात पाठबळ मिळाल्याचे दिसून येते. भारत हा उष्णकटीबंधिय प्रदेशातील देश असून भारताचे हवामान मोसमी प्रकारचे आहे. त्यामुळे हवामान बदलाचा परिणाम प्रामुख्याने भारतीय शेतीवर दिसून येतो. हवामानाच्या याच बदलाचा परिणाम अनिश्चित पर्जन्य यावर होत असून संपूर्ण भारतीय शेती ही मोसमी पावसावर अवलंबून आहे. हा हवामानातील बदल लक्षात घेऊन भारतामध्ये मोठ्या प्रमाणात जलसिंचनाच्या सुविधा निर्माण होत आहेत. त्यामुळे फार मोठे कृषि क्षेत्र ओलीताखाली आलेले दिसून येते. या जलसिंचनाच्या माध्यमातूनच भारतामध्ये मोठमोठ्या सहकारी तत्त्वावरील पाणी पुरवठा संस्था निर्माण झालेल्या दिसून येतात. त्यामध्ये महाराष्ट्र हे राज्य अग्रेसर असून औद्योगिक व कृषि विकासाच्या दृष्टीने देशात उच्च स्थानावर आहे. त्यामुळे महाराष्ट्रामध्ये फार मोठ्या प्रमाणात आर्थिक विकास झालेला आहे.

महाराष्ट्रात कोल्हापूर हा कृषीदृष्ट्या प्रगत असा जिल्हा आहे. या जिल्ह्यात राधानगरी, काळम्मावाडी, तुळशी या घटनातील जलसाठ्यामुळे जलसिंचनाच्या फार मोठ्या सुविधा निर्माण झालेल्या आहेत. यातूनच वारणा, भोगावती, कासारी, कुंभी, पंचगंगा, दुधगंगा, वेदगंगा इत्यादी नदी प्रवाहात मोठमोठ्या सहकारी पाणी पुरवठा संस्था निर्माण झालेल्या दिसून येतात. त्यामध्ये शिंगणापूर नळ पाणी पुरवठा योजना, श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्था मर्यादित

वहनाळी, ता. कागल इत्यादी सहकारी पाणी पुरवठा संस्था पहावयास मिळतात. या पाणी पुरवठा संस्थांच्या माध्यमातून कृषी विकास मोठ्या प्रमाणात झालेला दिसून येतो.

कोल्हापूर जिल्ह्यात कागल तालुका कृषीदृष्ट्या संपन्न असा प्रदेश आहे. कागल तालुक्यामध्ये प्रामुख्याने दूधगंगा, वेदगंगा या बारमाही वाहनांच्या नद्या असून या ठिकाणी कृषी क्षेत्रात पाणी पुरवठा करणाऱ्या अनेक सहकारी पाणी पुरवठा संस्था आहेत. त्यातीलच दुधगंगा नदीवर निर्माण झालेली श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्था ही एक महत्त्वाची पाणी पुरवठा संस्था असून या पाणी पुरवठा संस्थेचा विस्तार वहनाळी, साके, गोरबे, केनबडे, सावडे खुर्द इत्यादी गावांमध्ये झालेला दिसून येतो. अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचे एकूण कार्यक्षेत्र ५००० हेक्टर इतके असून त्यातील ओलीताखालील कृषीक्षेत्र २००० हेक्टर इतके आहे व त्यामुळे या सहकारी पाणी पुरवठा संस्थेचा परिणाम तेथील कृषी विकासावर झालेला दिसून येतो. त्यामुळे साहजिकच त्याचा प्रत्यक्षपणे परिणाम तेथील ग्रामीण विकासावर झालेला आढळतो. सदर शोधनिबंधाचा विषयश्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा नाविन्यपूर्ण उपक्रम आणि त्याचा वहनाळी गाव व परिसराच्या सर्वांगीणग्रामीण विकासावर झालेला परिणाम एक चिकित्सक अभ्यासहा असून प्रस्तुत शोधनिबंधाचा मुख्य उद्देश हा श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा ग्रामीण विकासावरील झालेला परिणाम अभ्यासणे हा आहे. सदरच्या शोधनिबंधासाठी प्राथमिक स्वरूपाची माहिती प्रत्यक्ष कार्यक्षेत्रात जावून संकलीत केलेली असून त्याचबरोबर इतर

अधिक माहितीसाठी वेगवेगळ्या संदर्भ ग्रंथाचा व संस्था कार्यालयाचा आधार घेतला आहे.

उद्देश :

- 1) श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा ग्रामीण विकासावर झालेला परिणाम अभ्यासणे.
- 2) सदर पाणी पुरवठा संस्थेच्या विकासात्मक कार्यासाठी उपाययोजना सुचविणे.

संशोधन पद्धती :

सदरचा शोधनिबंध हा प्राथमिक माहितीवर आधारित असून क्षेत्र भेटीबरोबरच इतर संदर्भ ग्रंथाचा, संशोधन पत्रिकेचा व जिल्हा कृषी संशोधन केंद्र, तालुका पंचायत समितीचा कृषी विभाग, सहकारी पाणी पुरवठा संस्थेच्या कार्यालयातील कागदपत्रके, संस्था अहवाल इत्यादी कार्यालयातून माहितीचे संकलन केलेले आहे.

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेची पार्श्वभूमी :

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्था मर्यादित व्हात्राळी, साके, गोरंबे, केनवडे या चार गावातील १३०३ शेतकरी, माजी आमदार मा. संजयबाबा घाटगे यांच्या पुढाकाराने २५८४ एकर जमीन तारण देवून ३१ डिसेंबर १९९२ मध्ये संस्थेची स्थापना करण्यात आली. संस्थेला पाणी परवाना १७ फेब्रुवारी १९९३ इ.रोजी मिळाला. यासाठी नाबार्ड कडून ७ कोटी १४ लाख रुपये इतके कर्ज उपलब्ध झाले व पुन्हा भूविकास बँकेकडून १ कोटी २७ लाख रुपये कर्ज उपलब्ध करण्यात आले. तसेच दुधगंगा नदीतून ८०० एम.एम.सिमेंटच्या पाईपमधून तीन टप्प्यात पाण्याची उचल सन १९९८ मध्ये करण्यात आली. त्यानंतर पुन्हा ९२ कि.मी. पी.व्ही.सी. पाईपद्वारे पाण्याचे वितरण कृषी क्षेत्रास करण्यात आले.

अभ्यास क्षेत्र :

महाराष्ट्र राज्यात कोल्हापूर जिल्ह्यात कागल तालुका असून या तालुक्याचे स्थान कोल्हापूर जिल्ह्याच्या अग्नेय विभागात आहे. हा तालुका १६° १५' ते १६° ४०' उत्तर अक्षवृत्त आणि ७४° ५' ते ७४° २५' पूर्व रेखावृत्ताच्या दरम्यान वसलेला आहे. कागल तालुका कोल्हापूर शहराच्या दक्षिणेस २० कि.मी. अंतरावर असून या तालुक्याच्या पूर्वेला चिक्कोडी, उत्तरेस करवीर, पश्चिमेला राधानगरी व भुदरगड आणि दक्षिणेला गडहिंग्लज व आजरा हे तालुके आहेत. कागल तालुक्यात पश्चिमेस काळम्मावाडी धरण आहे. या धरणातून दुधगंगा व वेदगंगा या नद्या बारमाही वाहत आहेत.

कागल तालुक्याचे एकूण भौगोलिक क्षेत्र ५४,७५४ हेक्टर इतके आहे. त्यामध्ये ८४ खेडी व २ नागरी वस्तींचा समावेश आहे. दुधगंगा, वेदगंगा व चिक्कोत्रा या प्रमुख नद्या आहेत. कागल तालुक्यात कृषीखालील क्षेत्र ५३,७७५ हेक्टर इतके आहे. या तालुक्यात २०११ च्या जनगणनेनुसार २,८४,१३६ इतकी लोकसंख्या आढळून येते.

कागल तालुक्यातील हवामान उष्ण प्रकारचे आहे. उन्हाळा, हिवाळा व पावसाळा हे तीन ऋतु अधिक तीव्रतेने जाणवतात. येथील उन्हाळा कडक असून हिवाळ्यात तापमान सर्वसाधारण असते. या तालुक्यातील किमान तापमान २९.४ से. व कमाल तापमान ३९.२ से. पर्यंत असेत. काहीवेळा हिवाळ्यात तापमान यापेक्षाही खाली येते. या तालुक्यात सरासरी ६५० ते ९०० मि.मी. इतका पाऊस पडतो. परंतु तो वर्षानुवर्षे आणि प्रत्येक ठिकाणी असमान पडतो.

कागल तालुका हा कृषीप्रधान असल्याने तालुक्यात मुख्य व्यवसाय शेती हाच आहे. त्यामुळे लोकांचे आर्थिक जीवन शेतीशी निगडित आहे. परिणामी तालुक्याची

अर्थव्यवस्था शेतीवर अवलंबून आहे. तालुक्यात ऊस, भात, सोयाबीन, भुईमूग ही प्रमुख पिके दिसून येतात.

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा सर्वांगीण ग्रामीण विकासावर झालेला परिणाम

### १) कृषीक्षेत्रात वाढ

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेच्या निर्मितीमुळे कृषी क्षेत्रामध्ये झपाट्याने वाढ झालेली दिसून येते. त्यामध्ये विशेषतः ऊस लागवडीचे क्षेत्र वाढलेले दिसून येते. उदा. १९९८ साली ऊस लागवडीखाली क्षेत्र ४१५ एकर होते, तर त्यामध्ये वाढ होऊन २०१८ मध्ये २३३५ एकर एवढे झालेले पहावयास मिळते. हे संपूर्ण ऊस क्षेत्र सदर संस्थेच्या पाण्यावर पिकत आहे. त्याचबरोबर पडीक व माळरान जमीन वेगळ्या कृषी पिकाखाली आलेली दिसून येते. त्यामुळे पूर्वी जिरायत शेतीवर अवलंबून असलेला शेतकरी संस्थेच्या पाण्याच्या माध्यमातून बागायत शेतीकडे वळलेला दिसून येतो.

### २) कृषी उत्पादनात वाढ

श्री अन्नपूर्णा सहकारी पाणी पुरवठा योजनेमुळे सरासरी कृषी उत्पादनात वाढ झालेले दिसून येते. कारण योजना लागू होण्यापूर्वी ही गावे १००% पांढऱ्या पट्यातील डोंगराळ गावे असल्याने शेतीसाठी पाण्याची फारच कमतरता होती. तसेच डोंगर दऱ्यामुळे पावसाचे पाणी साठवण्याची सोय उपलब्ध नसल्याने शेतातून निघणारे उत्पन्न अगदीच तोकड्या स्वरूपाचे होते. पण ही पाणी पुरवठा योजना सुरू झाल्यानंतर संपूर्ण पांढऱ्या पट्यातील डोंगराळ भागात ओसीताखालील क्षेत्र यामधून सरासरी कृषी उत्पादन मोठ्या प्रमाणात प्राप्त होवू लागले. त्यामध्ये विशेषतः ऊस पिकातून एकरी ५० ते ५५ टन इतके उत्पादन शेतीतून प्राप्त होवू

लागले. त्याचा अप्रत्यक्ष परिणाम शेतकऱ्यांची आर्थिक स्थिती उंचावण्यावर झालेला दिसून येतो.

### ३) शेतीपुरक उद्योगधंद्यांची निर्मिती

सदरच्या पाणी पुरवठा संस्थेमुळे ग्रामीण भागात शेतीपुरक उद्योग निर्मिती झालेली दिसून येते. त्यामध्ये दुग्ध व्यवसाय हा शेतीपुरक उद्योगधंदा शेतकऱ्यांना वरदान ठरलेला आहे. त्यामुळे दुग्ध उत्पादनात वाढ झालेली दिसून येते. याचा परिणाम शेतकऱ्याला लाभ मोठ्या प्रमाणात झालेला दिसून येतो.

### ४) आधुनिक शेती पद्धती

सदरच्या पाणी पुरवठा संस्थेचा परिणाम कृषी क्षेत्रात व कृषी उत्पादनात झालेली वाढ याचा परिणाम शेतकऱ्यांना आर्थिक लाभ होत असल्याने अलिकडे सदर शेतकरी शेतीमध्ये आधुनिक अवजारे, मोठ्या प्रमाणात यंत्रे यांचा वापर करताना दिसून येतो. उदा. ट्रॅक्टर, ट्रेलर, वेगवेगळ्या सिंचन पद्धती, कृषी व्हेटर, रासायनिक खते, संकरित बी विभागणे, फिटकनाशके, जंतू नाशके, तृण नाशके इत्यादींचा वापर मोठ्या प्रमाणात कृषीक्षेत्रात पहावयास मिळतो.

### ५) वाहतुकीच्या सुविधा

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेचा परिणाम हा तेथील वाहतुकीच्या सोयीवर झालेला दिसून येतो. शेतकऱ्यांना आपल्या पिकांची वाहतूक करण्यासाठी रस्त्यांची उपलब्धता झालेली दिसून येते. त्याचबरोबर वससेवा व इतर वाहतूक सुविधा निर्माण झालेल्या आहेत.

### ६) शेतकऱ्यांचा राहणीमानाचा दर्जा सुधारला

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेमुळे शेतकऱ्यांना विशेषतः ऊस पिकातून मोठ्या प्रमाणात आर्थिक लाभ झाल्यामुळे त्यांचा राहणीमानाचा दर्जा उंचावलेला दिसून येतो. म्हणजेच उत्पन्न वाढल्यामुळे शेतकऱ्यांची

आर्थिक भरभराटी झाल्यामुळे शेतकऱ्यांच्या घरात दुचाकी, चारचाकी वाहन शिवाय प्रत्येक गावात ३५० वर आर.सी.सी. थरे व मुलभूत सुविधा पहावयास मिळतात. २.

### ७) सहकारी संस्थांचा विकास

सहकार हा ग्रामीण विकासाचा खऱ्या अर्थाने मापदंड असल्याने या भागात दुध सहकारी संस्था व सहकारी विकास सेवा संस्थेच्या माध्यमातून याठिकाणी सहकारी संस्थांचा विकास मोठ्या प्रमाणात झालेला दिसून येतो व त्याचा परिणाम येथील ग्रामीण विकासावर झालेला दिसून येतो.

### ८) समृद्धी मिल्क अॅंड मिल्क प्रॉडक्ट्स प्रकल्पाची उभारणी


श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेच्या माध्यमातून कृषी विकासाबरोबर दुग्ध व्यवसायात झालेली वाढ यामुळे सदर गावात दुग्ध संकलन मोठ्या प्रमाणात होत असल्याने कागल तालुक्याचे माजी आमदार मा. संजयबाबा पाटगे यांच्या प्रेरणेने दिनांक १६ ऑगस्ट २००१ साली व्हावळी तालुका कागल येथे समृद्धी मिल्क अॅंड मिल्क प्रॉडक्ट्स प्रकल्पाची उभारणी करण्यात आली. या माध्यमातून येथील ८० लोकांना रोजगार प्राप्त झाला आहे. तसेच सदर सहकारी पाणी पुरवठा संस्थेच्या माध्यमातून ५३ लोकांना रोजगाराच्या संधी प्राप्त झालेल्या आहेत.

श्री अन्नपूर्णा सहकारी पाणी पुरवठा संस्थेच्या विकासात्मक कार्यासाठी उपाययोजना :

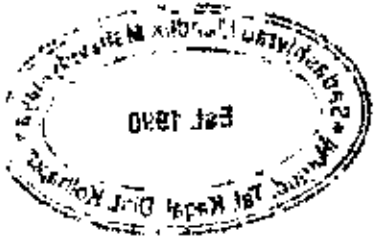
१. संस्थेचे कामकाज कागदोपत्री आहे ते संगणीकृत असणे आवश्यक आहे.
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- शेतकऱ्यांसाठी कृषी सहली तसेच शेतकरी मेळावे, प्रबोधनात्मक व्याख्याने यांचे आयोजन करणे आवश्यक आहे.
४. पाण्याचा दर्जा तपासणे व माती परिक्षण करणे आवश्यक आहे.
५. शेतकऱ्यांच्या उभ्या पिकावर विम्याची तरतूद करणे आवश्यक आहे.
६. शेतकरी सभासदांना डिव्हीडंड व कामगारांना वेतन कायदा लागू करणे आवश्यक आहे.

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१२	बहुसंस्कृतीवादाचा आधुनिक नाट्यवाडमयातील स्त्री रूपांतर झालेला परिणाम प्रा. राजश्री मंगोहर विसुरे	५३-५६
१३	बहुसंस्कृती वादाचा राज्यशास्त्रावरील प्रभाव एक अभ्यास प्रा. दिगंबर विठ्ठल गोरे	५७-६०

## ४. सेंद्रिय खतांचे भारतातील शाश्वत शेती विकासावरील परिणाम : एक अभ्यास

प्रा. डॉ. अ. जी. मगदूम

सहयोगी प्राध्यापक व अर्थशास्त्र विभाग प्रमुख, मुरगूड, ता. कागल, जि. कोल्हापूर.

### गोषवारा

भारत हा कृषीप्रधान देश असल्याने भारतातील ५० टक्के पेशा जास्त लोक शेती व्यवसायावर आधारित आहेत. भारतातील एकूण राष्ट्रीय उत्पन्नापैकी १७.३२ टक्के उत्पन्न शेती क्षेत्रातून मिळते. भारतात पहिली हरित क्रांती पंजाब व हरियाना या राज्यात जलसिंचनाच्या सोयी उपलब्ध करून दिल्यामुळे झाली. तर दुसरी हरित क्रांती शेतीमध्ये वापरल्या जाणाऱ्या आधुनिक तंत्रज्ञान व यंत्रामुळे झाल्याचे दिसून येते. पण या आधुनिक शेती तंत्रज्ञानाबरोबर कृषी विकास व उत्पादन क्षेत्र वाढले असले तरी कांही वेगवेगळ्या समस्या या आधुनिक शेतीमध्ये पहावयास मिळतात. त्यामध्ये प्रामुख्याने जमिन क्षारपड होणे, मानवी आरोग्यावर होणारे दुष्परिणाम, प्रदुषण गुणवत्तेत घट, इत्यादी. आशा वेळी शेतीतील उत्पन्न वाढ, विस्ताराबरोबरच शाश्वत शेती विकास साधने महत्वाचे ठरते. आशावेळी सेंद्रिय खतांचे महत्व जाणून त्यांचा वापर शेतीमध्ये केला तर विरकाल टिकणारी गुणवत्तापूर्ण शेती आपण भविष्यातील पिढीकडे देऊ शकतो. असा आशावाद यातून निर्माण होतो. याबद्दल एक उत्तम उदाहरणा देता येईल ते म्हणजे पंजाब व हरियाना या ठिकाणी झालेल्या हरित क्रांतीमुळे आज या भागातून मोठ्या प्रमाणत कॅन्सर रोगाचे पेशंट मुंबईमध्ये उपचार घेण्यासाठी येतात, याचा सहसंबंध कोठे जोडता येईल का? हे पाहणे देखील आवश्यक आहे. तसेच कोल्हापूर जिल्ह्यातील, शिरोळ तालुक्यात सर्वाधिक कॅन्सर रोगाचे पेशंट सापडतात. ते म्हणजे तेथे वापरले जाणारे शेती औषधे, रासायनिक खते व त्यामुळे होणारे जलप्रदुषण हेच कारण सापडेल. आशा वातावरणात भारतीय शेतीला शाश्वत विकासाची जोड देण्यासाठी महत्वपूर्ण पर्याय ठरतो. तो म्हणजे शेतीमध्ये सेंद्रिय खतांचा वापर. सेंद्रिय खतांमध्ये प्रामुख्याने शेणखत, कंपोस्ट खत, हिरवळीचे खत, मासळी खत, खाटीकखान्याचे खत, हाडांचे खत, तेलवियांची पेंड, द्रव्य खते इत्यादी प्रकार पहावयास मिळतात.

सदर संशोधन निबंधात सेंद्रिय शेतीचा अभ्यास व सेंद्रिय खतांचे भारतातील शाश्वत शेती विकासावरील परिणाम अभ्यासणे हा मुख्य उद्देश आहे.

### प्रस्तावना

भारत हा कृषीप्रधान देश असल्याने भारतातील ५० टक्के पेशा जास्त लोक शेती व्यवसायावर आधारित आहेत. भारतातील एकूण राष्ट्रीय उत्पन्नापैकी १७.३२ टक्के उत्पन्न शेती क्षेत्रातून मिळते. भारतात पहिली हरित क्रांती पंजाब व हरियाना या राज्यात जलसिंचनाच्या सोयी उपलब्ध करून दिल्यामुळे झाली. तर दुसरी हरित क्रांती शेतीमध्ये वापरल्या जाणाऱ्या आधुनिक तंत्रज्ञान व यंत्रामुळे झाल्याचे दिसून येते. पण या आधुनिक शेती तंत्रज्ञानाबरोबर कृषी विकास व उत्पादन क्षेत्र वाढले असले तरी कांही वेगवेगळ्या समस्या या आधुनिक शेतीमध्ये

पहावयास, मिळतात. त्यामध्ये प्रामुख्याने जमिन क्षारपड होणे, मानवी आरोग्यावर होणारे दुष्परिणाम, प्रदुषण गुणवत्तेत घट, इत्यादी. आशा वेळी शेतीतील उत्पन्न वाढ, विस्तारावरोबरच शाश्वत शेती विकास साधने महत्वाचे ठरते. आशावेळी सेंद्रिय खतांचे महत्व जाणून त्यांचा वापर शेतीमध्ये केला तर चिरकाल टिकणारी गुणवत्तापूर्ण शेती आपण भविष्यातील पिढीकडे देऊ शकतो. आसा आशावाद यातून निर्माण होतो. याबद्दल एक उत्तम उदाहरणा देता येईल ते म्हणजे पंजाब व हरियाना या ठिकाणी झालेल्या हरित क्रांतिमुळे आज या भागातून मोठ्या प्रमाणात कॅन्सर रोगाचे पेशंट मुंबईमध्ये उपचार घेण्यासाठी येतात, याचा सहसंबंध कोठे जोडता येईल का? हे पाहणे देखील आवश्यक आहे. तसेच कोल्हापूर जिल्ह्यातील, शिरोळ तालुक्यात सर्वाधिक कॅन्सर रोगाचे पेशंट सापडतात. ते म्हणजे तेथे वापरले जाणारे शेती औषधे, रासायनिक खते व त्यामुळे होणारे जलप्रदुषण हेच कारण सापडेल. आशा वातावरणात भारतीय शेतीला शाश्वत विकासाची जोड देण्यासाठी महत्त्वपूर्ण पर्याय ठरते, तो म्हणजे शेतीमध्ये सेंद्रिय खतांचा वापर. सेंद्रिय खतांमध्ये प्रामुख्याने शेणखत, कंपोस्ट खत, हिरवळीचे खत, मासळी खत, खाटीकखान्याचे खत, हाडांचे खत, तेलबियांची पेंड, द्रव्य खते इत्यादी प्रकार पहावयास मिळतात

सदर संशोधन निबंधात सेंद्रिय शेतीचा अभ्यास व सेंद्रिय खतांचे भारतातील शाश्वत शेती विकासावरील परिणाम अभ्यासणे हा मुख्य उद्देश आहे.

#### अभ्यास क्षेत्र

भारत देशाचे भौगोलिक स्थान अत्यंत महात्वाचे आहे. अशिया खंडात मध्यभागी असणाऱ्या उत्तर गोलार्धातील या देशाचे अक्षांश ८ अंश ४ ते ३७ अंश ६ उत्तर आणि रेखांश ६८ अंश ७ ते ९७ अंश २५ पूर्व असे आहे.

भारताची पूर्व-पश्चिम रुंदी असून पूर्वेला म्यानमार हा देश व वंगालचा उपसागर आहे. भारताची दक्षिणोत्तर लांबी अधिक असून दक्षिणेला हिंदी महासागर आणि उत्तरेला हिमालय पर्वत व त्याला लागून चीन हा देश आहे.

भारताला ७५१६.६ किलोमीटर एवढा विस्तृत सागरी किनारा लाभलेला आहे. भारताचे एकूण क्षेत्रफळ ३२,८७,२६३ चौरस किलोमीटर असून ते जगाच्या एकूण क्षेत्रफळा पैकी २.४ टक्के आहे. क्षेत्रफळाच्या दृष्टीने भारताचा जगात ७ वा क्रमांक लागतो.

हवामान व पर्जन्यमान या बाबतीत भारतात खूपच विविधता आढळते. नैर्ऋत मान्सून वान्यापासून भारतात बहुतेक पाऊस पडतो. पावसापासून मिळणाऱ्या पाण्याची विषम विभागणी हे वैशिष्ट्य आहे. मेघालयातील मिझोराम येथे सर्वात जास्त (२२८७ से. मी) पाऊस पडतो. तर राजस्थानच्या वाळवंटी प्रदेशात सर्वात कमी (६० से. मी) पर्जन्यमान आढळते.

भारतात अनेक लहान-मोठ्या नद्या असून त्यातील गंगा आणि ब्रह्मपुत्रा यांचा जगातील लांब नद्यांत समावेश होतो. हिमालय पर्वतातून येणाऱ्या नद्यातून बाराही महिने पाणी वाहते, तर सह्याद्री पर्वतातून येणाऱ्या नद्यातून हंगामी पाणी वाहते.

भारतात जमीनिचेही विविध प्रकार आढळतात. उदा. गाळची जमीन, वाळवंटी जमीन, काळी जमीन, तांबडी जमीन, जांभी जमीन, व पर्वतीय जमीन इत्यादी.

जगातील सर्व देशांत आढळणारी जमीन व हवामान भारताच्या विविध भागात आढळते.

जगात

मृत्युद

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समावेश

उद्देश

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संशोध

इत्यादी

व प्रक

आलेले

भारतात

महत्वाचे

हाडांचे

केलेली

शेतजमि

पिकांब

भारतात

भारती ५

सन २०११ मध्ये भारताची लोकसंख्या १ अबज २१ कोटी इतकी होती. लोकसंख्येच्या दृष्टीने भारताचा जगात दुसरा क्रमांक लागतो. भारतात वाढत्या लोकसंख्येची समस्या ही प्रमुख समस्या आहे. उच्च जननदर व घटता मृत्युदर यामुळे देशातील लोकसंख्या वृद्धीचा दर जास्त आहे.

भारतात कृषी खालील क्षेत्र १४३ दशलक्ष हेक्टर इतके आहे. भारतातील पीक प्रकारात भात, ज्वारी, गहू, बाजरी, मक्का, नाचणी, भूईमूग, सोयाबीन, चवळी, मटकी या अन्नधान्ये पिकांचा समावेश होतो. तर ऊस, कापूस, तंबाखू, रबर, चहा, पानवेल ही व्यापारी पिके व काळीमिरी, दालचिन, आले, जायफळ, वेलदोडे इ. मसाले पिकांचा समावेश होतो. भारतात एकूण अन्नधान्याचे उत्पादन २५० दशलक्ष टन इतके पहावयास मिळते.

### उद्देश

१. भारतातील सेंद्रिय शेतीचा अभ्यास करणे.
२. सेंद्रिय शेतीतील परिणामाची चर्चा करणे.

### संशोधन पध्दती

सदर शोध निबंधासाठी प्राथमीक माहितीचा आधार घेतलेला असून, त्यामध्ये निरीक्षण, चर्चा, व मुलाखती इत्यादींचा वापर केलेला आहे. तसेच सदर शोध निबंधासाठी दुय्यम साधनांचा आधार घेतला असून त्यामध्ये लिखित व प्रकाशीत संदर्भ ग्रंथांचा आधार घेतलेला आहे. यातूनच सदर शोध निबंधासाठीच्या माहितीचे संकलन करण्यात आलेले आहे.

### भारतातील सेंद्रिय शेती-एक अभ्यास

वनस्पती व प्राणी यांच्या अवशेषापासून जे खत तयार होते त्याला सेंद्रिय खत म्हणतात. सेंद्रिय खतामध्ये महत्वाची खते म्हणजे, शेणखत, कंपोस्ट खत, हिरवळीचे खत, गांडूळ खत, माशांचे खत, खाटीक खाण्याचे खत, हाडांचे खत, तेलवियांची पेंड इत्यादी.

सेंद्रिय शेती म्हणजे सजीव पर्यावरणीय रचना आणि जीवनचक्रास समजून घेऊन व रसायनांचा वापर टाळून केलेली एकात्मिक शेती पध्दती होय.

भारतातील सिक्कीम हे पहिले संपूर्ण सेंद्रिय शेती करणारे राज्य ठरले आहे. येथे सुमारे ७५ हजार हेक्टर शेतजमिनीत सेंद्रिय शेती सुरु करण्यात आली आहे. भात, मक्का, गहू, कांदा, मोहरी, बटाटा, मिरची, टोम्याटो या पिकांबरोबरच फुलावरही प्रामुख्याने लक्ष केंद्रित केले आहे.

### भारतातील सेंद्रिय उत्पादनांची टक्केवारी

अ. नं.	तपशिल	टक्केवारी
१	चहा	२४ टक्के
२	भात	२४ टक्के
३	फळे व भाजीपाला	१७ टक्के
४	गहू	१० टक्के
५	कापूस	८ टक्के
६	मसाले	५ टक्के
७	काँफी	४ टक्के



८	कडधान्ये	३ टक्के
९	काजू	३ टक्के
१०	इतर उत्पादने	२ टक्के

ताग,  
 आठ

**सॅद्रिय शेतीसाठी विविध योजना**

मानवी आरोग्य व पर्यावरण रक्षणाच्या दृष्टीने सॅद्रिय शेतीला अनन्य साधारण महत्त्व आहे. सॅद्रिय शेतीला प्रोत्साहन देण्यासाठी खालील योजना कृषी विभागाकडून राबविण्यात येतात.

जीवा

१. परंपरागत कृषी विकास योजना
२. एकात्मिक फलोत्पादन विकास अभियान
३. महात्मा गांधी राष्ट्रीय रोजगार हमी योजना.

तयार  
 ३६ :

इत्यादी योजना राबविण्यात येत आहेत. सॅद्रिय शेती सध्या सुमारे ११० देशांमध्ये केली जात असून तिचा हिस्सा वाढता आहे.

युनायटेड स्टेट्स, जर्मनी, फ्रान्स, इटली, बेल्जियम, युनायटेड किंग्डम आणि जपान या सॅद्रिय पध्दतीची शेती करून पिकविलेल्या अन्नधान्याच्या मुख्य बाजारपेठा आहेत. सॅद्रिय शेती करून उत्पादनांची निर्मिती करणारे चीन, युकेन, भारत, इंडोनेशिया आणि इस्त्राईल हे देश आहेत.

या ख  
 होतो.

**सॅद्रिय खतांचा भारतीय शेतीवरील परिणाम**

सॅद्रिय खतांचे भारतीय शेतीवर खालील परिणाम दिसून येतात.

**१. शेण खत**

शेण, मुन्न गांठयातील पालापाचोळा इत्यादी घटकापासून तयार होणाऱ्या खताला शेण खत म्हणतात. त्यामध्ये नत्र ०.५ टक्के, स्फुरद ०.२ टक्के व पालाश ०.५ टक्के असते. शेणाचा महत्त्वाचा उपयोग म्हणजे बायोमॅसमध्ये ऊर्जा निर्मितीसाठी होतो आणि शिल्लक राहिलेले पातळ शेण पिकांच्या वाढीसाठी पोषक अन्नद्रव्य म्हणून वापरले जाते. सदर सॅद्रिय खतांमुळे पिकांच्या वाढीसाठी आवश्यक घटक प्राप्त होतात. शिवाय जमिनीचा पोत चांगला राहतो.

सॅद्रिय  
 शक्ता  
 केल्यां

**२. कंपोष्ट खत**

शेतातील गावत, पिकांचे कापणीनंतर उरलेले अवशेष, भुस्सा, ऊसाचे पाचट, कापसाची धसकटे इ. सॅद्रिय पदार्थांचे सुक्ष्मजीवजंतूमुळे विघटन होवून, त्यातील कार्बन नत्राचे प्रमाण कमी होते व चांगला कुजलेला पदार्थ तयार होतो त्याला कंपोष्ट खत म्हणतात. यामध्ये नत्राचे प्रमाण ०.५ टक्के, स्फुरद ०.२५ टक्के आणि पालाश ०.५ टक्के अशी असते यामुळे मृद्वेमध्ये हयुमस तयार होवून पिकांसाठी आवश्यक घटक प्राप्त होतात.

जमीन  
 वाढ हे  
 निष्कर्ष

**३. हिरवळीचे खत**

लवकर वाढणाऱ्या पिकांची निवड करून त्यांची दाट घेरणी करून पिक फुलोऱ्यावर येण्याच्या आधी ते नांगराच्या सहाय्याने जमीनीत गाडतात. त्यापासून जमीनीला नत्र मिळते. जमिनीचा पोत सुधारतो व ती सुपीक बनते. अशा खतांना हिरवळीचे खत म्हणतात. यात नत्राचे प्रमाण ०.३ टक्के ते २.४ टक्के असते. हिरवळीच्या खतासाठी

जसा  
 सॅद्रिय  
 प्रश्नाक  
 नाहीत.  
 विस्तार  
 शास्त्रीय  
 पीकनिर्

ताग, धैच्या, मूग, चवळी, गवार, शेवरी इत्यादी. तागापासून हेक्टरी ४० ते ५० किलो नत्राचा पुरवठा ५ ते ६ आठवड्यात होतो. या खतामुळे जमिनीचा पोत सुधारतो व जमीनेचे पी. एच मुल्य वाढते.

#### ४. गांडूळ खत

या खतात गांडूळाची विष्ठा, नैसर्गिक कुजलेले पदार्थ, गांडूळाची अंडीपूज, बाल्यावस्था आणि अनेक उपयुक्त जीवाणूंचा समावेश असलेल्या खताला गांडूळ खत म्हणतात. गांडूळ खताचा शेतीसाठी चांगला उपयोग होतो.

#### ५. मासळी खत

समुद्र किनारी बाया गेलेल्या माशापासून तसेच माशांचे तेल काढल्यानंतर उरलेल्या अवशेषा पासून जे खत तयार होते त्याला मासळी खत म्हणतात. यामध्ये नत्राचे प्रमाण ५.९५ टक्के, स्फुरद ५.२० टक्के आणि पालाश ९.३६ टक्के इतके असते. मासळी खताचा उपयोग शेतीसाठी चांगल्या प्रकारे होतो.

#### ६. खाटीकखाण्याचे खत

खाटीकखाण्यात जनावरांचे रक्त व अवशेषापासून जे खत बनवितात त्याला खाटीकखाण्याचे खत म्हणतात. या खतामध्ये नत्र १० टक्के ते १२ टक्के, स्फुरद १ ते १.५ टक्के असते या खताचा उपयोग शेतीसाठी उत्तम प्रकारे होतो.

#### ७. कोंबडी विष्ठा

कोंबड्यांच्या विष्ठेमध्ये द्रव व घन स्वरूपातील विष्ठा एकत्र साठवलेली असल्यामुळे ते एक उत्तम प्रकारचे सेंद्रिय खत आहे. कोंबडीची विष्ठा जमिनीत घातल्यानंतर ताबडतोब कुजते व त्यातील अन्नद्रव्ये पिकांना उपलब्ध होवू शकतात म्हणून पेरणी पूर्वी हे खत घातल्यास पिकांवर चांगला परिणाम दिसून येतो. कोंबडी विष्ठा खताचा वापर केल्याने मातीची भौतिक, रासायनिक व जैविक क्षमता सुधारते. कृषी उत्पादन वाढण्यास मदत होते.

त्याच बरोबर सेंद्रिय खतामुळे जमिनीत नत्राचा पुरवठा होतो, जमिनीची पाणी धरून ठेवण्याची क्षमता वाढते, जमीन आम्ल व क्षारयुक्त होत नाही. स्फुरद व पालाश यांचा पुरवठा योग्य प्रमाणात होतो, सेंद्रिय खतामुळे तापमानात वाढ होत नाही, सेंद्रिय पदार्थ माती घट्ट धरून ठेवतात.

#### निष्कर्ष

सेंद्रिय शेती ही एक जीवनपध्दती आहे. केवळ पिकांचे उत्पन्न वाढविण्यासाठी ही संकल्पना मर्यादित नाही. जसा आहात तसा विचार असतो. सात्त्विक आहारामध्ये मानवाच्या कौटुंबिक, शारीरिक, मानसिक, नैतिक विकास होतो. सेंद्रिय शेतीचे महत्व वाढत आहे. या शिवाय जागतिक तापमानवाढ, पर्यावरण प्रदुषण व अन्न सुरक्षा या सारख्या प्रश्नांवर सेंद्रिय शेती हाच एक उपाय आहे.

भारतात सेंद्रिय शेती व शेतकरी विखुरलेला आहे. सेंद्रिय शेती माल प्रक्रिया उद्योग पुरेशा प्रमाणात उपलब्ध नाहीत. शेतमाल साठवण्यासाठी गोदामांची कमतरता, उत्पादक व ग्राहकांमध्ये अयोग्य समन्वय, सेंद्रिय शेती विस्तारासाठी शासनाची उदासिनता, यासारखे प्रश्न आजही सुटलेले नाहीत. प्रमाणिकरणाच्या मानकाचे विश्लेषण शास्त्रीय व सोप्या भाषेत शेतकऱ्यासाठी उपलब्ध करून दिले तर गैरसमज दूर होतील. सेंद्रिय शेतीच्या विकासासाठी पीकनिहाय तंत्रज्ञान प्रायोगिक तत्वावर विकसित करणे, शेतकऱ्यांना सेंद्रिय शेती प्रशिक्षणाची सोय, सेंद्रिय मालाला

शेतीला

तिचा

ध्वतीची  
करणारे

यामध्ये  
समये  
वापरले  
राहत.

सेंद्रिय  
तयार  
टक्के

धी ते  
बनते.  
तासाठी



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हमी भाव, विकीसाठी यंत्रणा, निर्यातक्षम मालाला योग्य बाजारपेठ देणे, यासाठी उपाययोजना करणे आवश्यक आहेत. त्यामुळे सेंद्रिय शेतीच्या माध्यमातून सुजलाम सुफलाम कृषी भारताची पुन्हा एकदा ओळख निर्माण होईल.

संदर्भ

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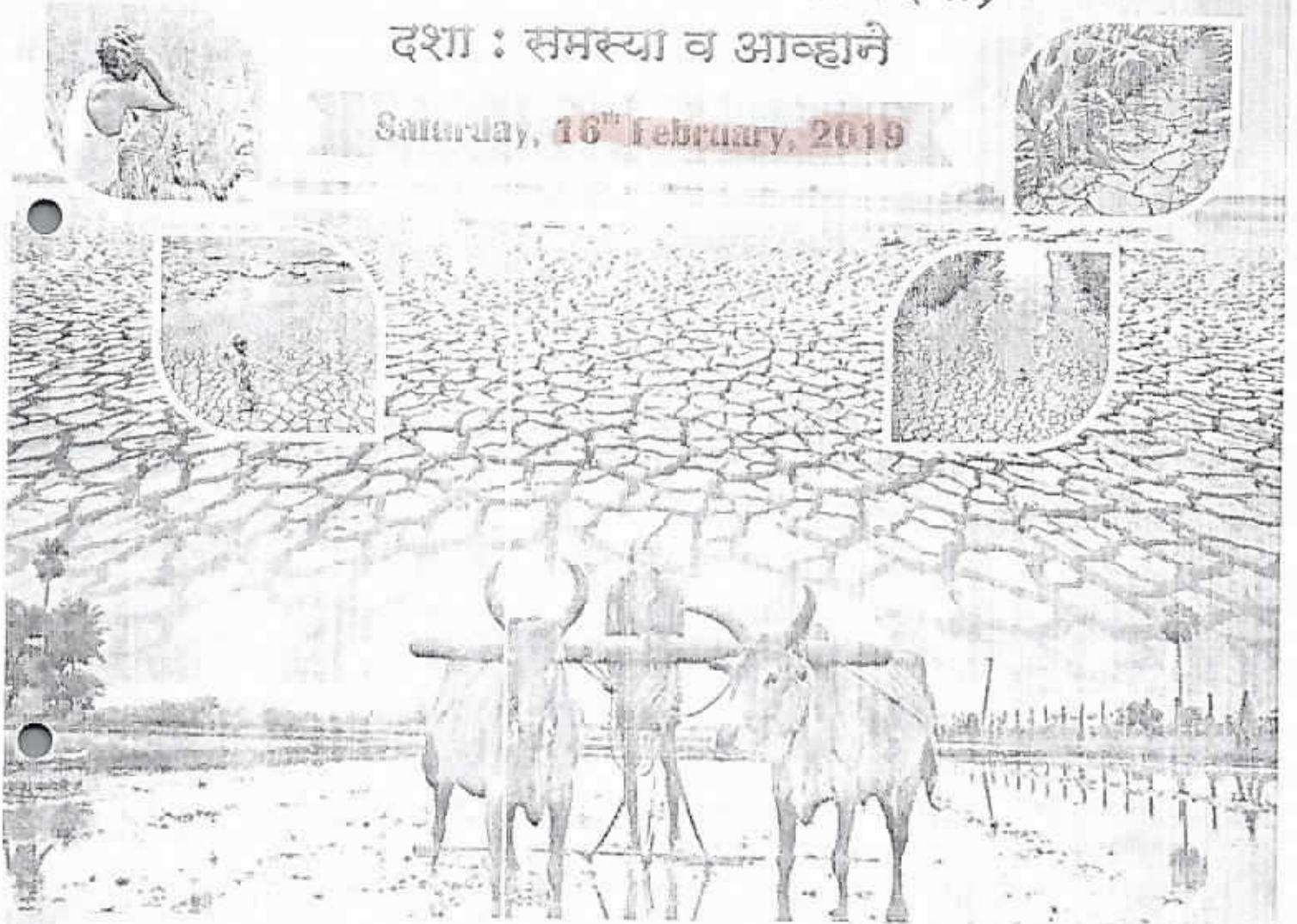
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समस्या व आव्हाने**

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# 'ENVIRONMENTAL CHANGES AND ITS EFFECT ON AGRICULTURAL SECTOR IN KOLHAPUR DISTRICT: A CASE STUDY.'

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## Abstract

Environmental change is a change or disturbance of the environment most often caused by human influences and natural ecological. The environmental impact of agricultural is the effect that different farming practices have on the ecosystems around them, and how those effects can be traced back to those practices. The environmental impact of agriculture various based on the wide variety of agricultural practices employed around the world. Ultimately, the environmental impact depends on the production practices of the system used by farmers. The connection between emissions into the environment and the farming system is indirect, as it also depends on others climate variables: such as rainfall and temperature. Research have confirmed that crop yield falls by 3% to 5% for every 1 F increase in the temperature.

Today Global warming is major issue in the world. There effects on climate change. India is a agricultural country. So, Global warming mainly effects of agricultural sector. Industrialization and transport facilities increased today, so Co2gases increased in appear layer of the earth. In modern civilization ozone depletion day by day, about all causes support to Global warming. Kolhapur district is one of the emerged in agricultural sector in Maharashtra state. Its major crops are sugarcane, rice, nachni, and vari. The farmers have been facing many problems in agricultural sector. I.e. low agricultural production, Land-erosion, crop diseases etc. So these are the major issues made in agricultural sector in Kolhapur district. The objective of present research paper is highlights the problems of agriculture in study region and give some suggestion on them.

## Introduction:-

Environmental change is a change or disturbance of the environment most often caused by human influences and natural ecological. The environmental impact of agricultural is the effect that different farming practices have on the ecosystems around them, and how those effects can be traced back to those practices. The environmental impact of agriculture various based on the wide variety of agricultural practices employed around the world. Ultimately, the environmental impact depends on the production practices of the system used by farmers. The connection between emissions into the environment and the farming system is indirect, as it also depends on others climate variables such as rainfall and temperature.

Global warming is process of an average increase in the surrounding environment of the earth. Increase in the temperature occurred due to the gas of green house is called as 'Global Warming.' Before this, many of the times the global warming has occurred due to some natural causes. The recent global warming is totally manmade and only the human being is responsible for the environmental imbalance occurred on the earth. Global warming is a problem created by developed countries and other countries feel that there will be increase in the insecurity in



developing and poor country due to global warming. The developed countries have a fear that the rate of the development will come down and hence these countries do not give assurance of radiation of green houses. But the world in such situation expecting a lot from India and China to take some positive steps towards the problem of global warming. The developing countries due to their huge population, poverty and economic backwardness have to pay high price of global warming. In India it is necessary to understand the changes occurring in the climate and its effects on the agriculture.

Kolhapur district is one of the district emerged in agricultural sector in Maharashtra state. Its major crops are sugarcane, rice, wheat, nachni, and johar. The farmers have been facing many problems in agricultural sector. I.e. low agricultural production, Land-erosion, crop diseases etc. So these are the major issues made in agricultural sector in Kolhapur district. The objective of present research paper is highlights the problems of agriculture in study region and give some suggestion on them.

#### Objectives:-

1. To study the Impact of global warming on agricultural sector in Kolhapur district.
2. To study the remedies on the issues in agriculture sectors.

#### Research Methodology:-

Entire research work is based on primary data which will be gathered through questionnaire and intensive field work. Secondary data have been collection from other reference book for more information.

#### Study Region:-

In Maharashtra Kolhapur is one of the leading districts in agriculture. The Kolhapur district situated on the South-West plateau. Its Longitudes  $15^{\circ} 43'$  to  $17^{\circ} 17'$  North and  $73^{\circ} 40'$  to  $74^{\circ} 42'$  East longitude. To the East side of the district lies ranges of Sahyadri and at the North side flows Warna river. They are the natural boundaries of the district. To the North side flows Krishna river and to the south lies Belgavi district. The ranges to Sahyadri to the West side form the boundaries of Sindhudurg, Ratnagiri and Kolhapur district. The area of this district is 8,047 square k.m. and its South-West length is 160 k.m. and East-West width is 60 k.m. Warna, Panchganga, Vedganga, Hiryanakeshi and Ghatprabha are the main rivers of Kolhapur district. The origin of rivers is in Shaydri hills. The population of this district, according to senses of 2011, is 38, 76,001 out it 19, 80,658 are male and 18, 95,343 female. The literacy rate is 82.90 %. The average temperature is  $21.5^{\circ} C$  and average rainfall is 1025 m. m. Sugarcane, rice, wheat, and johar are main crops of the district. Radhanagari, Kalamwadi, Warna and Tulshi are major dams in Kolhapur district

#### Result's and Discussion:-

##### Decreasing productivity in agriculture:-

Due to global warming effects on climate changes and their directly impact on agricultural production. Global warming impact on climate change e.g. dry climate may be effect on soil erosion and low growth to crops. In this way these process dreading to production in agriculture sector. In Kolhapur district particularly rice and sugarcane production is decreasing day by day.

##### Heavy Soil Erosion:-

The topography of the district acts adversely for soil quality. The recurrence of the flood in the recent year has caused heavy damage to the soil quality. The excusive use of water and chemicals also resulted in deterioration in quality of soil.

##### Disease on crop's:-

Global Warming directly impact e. i. Flowering of sugarcane, Wooly aphid, Rust, lanigera, white grub attack, crop insect of helicoverpa. These crop disease also found in this region. In this way Global warming indirectly impact of diseases on crops.



#### Impact of increasing Co2 gases in weather:-

Today increasing Co2 in weather and their impact on Global warming is an important gas in weather because these help of crop growth. Increasing the temperature has their also positive effect on wheat, macco soyabin etc.

#### Occurrence of Flood:-

Due to the Almati dam in Karanataka has created the problems of flood, So in these region high rainfall carrying flood situation in Bhogavati, Kumbhi, Kasari and Panchangaga rivers every year. A mostly water going on farmers field and these water also damaged. The crop's many days' water saturated in the agriculture fields, hence soil erosion made and sometime crop's flowing down water currents. In this way flood's is a majorly issue made from Global warming.

#### Unseasonal rainfall:-

The atmosphere in the country is deeply affected due to increasing the temperature, especially on the agriculture sector. The unseasonal rain affects the agriculture sector thereby affecting badly on the agriculture product.

#### Solutions / Remedies:-

1. Develop irrigation facilities and water conservation programs.
2. Tree plantation and water flowing situation in field.
3. Organic fertilizer's used in agriculture.
4. Crop Insurance policy strangelly planed.
5. The farmer's should make agriculture plan developed according to climate change.
6. The farmer's have made sustainable development of agriculture.
7. Programs may be organized for agriculture development.

#### Conclusion:-

Global warming has affected the agriculture sector of Kolhapur district, the decrease in crops, crops diseases and soil erosion can be seen. Thus, the global warming has affected the agriculture sector of Kolhapur district. The management of the farm must be in tune with the changing environment. Hence it is necessary to have the knowledge of changing environment while farming. It is also necessary for the country to make the planning taking into consideration the changes in environment.

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## Speculation of Mother – Daughter Relationship in Young Adult Fiction

P.R.SHEWALE

MANIK SHANTINATH PATIL

*Mother-daughter relation is a significant relation in human life that binds the whole family. It is unusual, incredible and inexpressible. Both mothers and daughters often have idealistic expectations about their relationship that create certain gap between them. Young Adult Fiction displays the relationship between parents and their children with due significance. The contrasting urges of mothers and daughters are the root causes to create the conflicts which are seen worldwide. The wide communication gap between the mother and daughter is responsible for the conflict. Even though this relation works with such conflicts Mothers and daughters are inseparable, more than that, they are interdependent. If both, mother and daughter, would understand each other and do not wait for other to march ahead for the communication it will make both happy and also will fill the whole house with joy.*

*Keywords: Young adult Fiction, adolescence, communication gap, interdependent, inseparable*

### Speculation of Mother – Daughter Relationship in Young Adult Fiction

Adolescence is a major and significant phase in human life. It is a fine blending of joys and anguishes. The parents play crucial role in the life of adolescent children those are also called as young adults. There is an emblematic tie between the parents and the children. Mother-daughter relationship is unusual, incredible and inexpressible. It is one of the most influential associations in life especially when the daughter is in the phase of adolescence. In this age this relationship becomes complex and diverse. This kinship differs according to the persons. Some mothers and daughters are best friends. Some have regular communication; some keep communication gap; some talk once a week. Some have understanding tone; some have compromising; some have always conflicts. Both mothers and daughters often have idealistic expectations about their relationship.

The present research paper is an endeavor to speculate mother – daughter relationship in Young Adult Fiction with the special reference of Sarah Dessen's literary creation, *Someone Like You* (1998). The aim of the study is to analyze the characters in the select novel with their dialogues, communications with other characters, their emotional expressions and their psychology to interpret the actions and the opinions of the characters and the novelist.

Young Adult Fiction is one of the most appreciated terms by the readers and scholars of twentieth century. It is, fiction written, published, or marketed for YAs. It is also labeled as Juvenile fiction. Young Adult Library Services of America's *New Directions For Library Service To Young Adults* defines it as "a factor promoting positive teenage development" (<http://www.ala.org/yalsa/guidelines/whitepapers/yalit>). It centers its attention on the adolescent life and its various issues. With the vast material of young adult world Young Adult Fiction has enlarged and enriched the scope of English Literature. It proves as the guide and real supporter of the teenagers. It motivates the adolescents and succeeds in bringing positive change and gives the reassurance to them that they are not alone after all, not other, not unique, but valuable part of a larger community of beings who share a common humanity. Naturally, Young Adult Fiction not only remains the supporter of Young Adults but also of the teachers, parents and relatives.

Young Adult novels keep a special place, though in the form of minor characters, to the character of mother. Relationships between parents and their children occupy central place in Young Adult Fiction. Young Adult novels that include mothers, the relationship is often portrayed as troublesome or strained. This is a frequent faced issue for teenagers and adults, so it is important to discuss and analyze the positive relationships of children with parents; particularly for young adult girls for their mothers. The select writer for the present study, Sarah Dessen, takes care of this need and includes this issue through her almost all the published works. She is a well admired postmodern American Young Adult Fiction Writer. Her writing is a striking exploration of Young Adult world. Till date she has to her credit thirteen Young Adult novels and a collection of short stories. Her almost all the literary works are honored with New York Times' Best Seller.

Sarah Dessen's literature is an intelligent analysis of mother-daughter relation. The select novel *Someone Like You* is the second published novel of Sarah Dessen. It is a mesmeric Young Adult novel that speaks about the significant place of friendship in the life of the adolescents who prove the ideal moral, "True friendship is a promise

that one keeps forever'. *Someone Like You* received huge applause with several honors and awards. - An ALA Best Book for Young Adults; A *School Library Journal* Best Book of the Year; A Barnes and Noble.com Best Teen Novel of the Year. It also won the YA Book Award 2000-2001 of the South Carolina. It gave great honor to the writer. The fusion of *Someone Like You* and her another novel *That Summer* resulted into the popular film entitled *How to Deal* that released in July 2003.

*Someone Like You* depicts a year in the life of two sixteen-year-old best friends, Scarlett and Halley. Scarlett loses her boyfriend, Michael in an accident. The shocking incident is followed by another shocking news i.e. Scarlett's pregnancy. The novel moves around Scarlett's pregnancy. Scarlett's faces the opposition of her mother, Marion to keep the baby. Halley supports Scarlett from start to end in this journey. As a result, Scarlett names the child as Grace Halley Thomas.

The select novel shows wide gap in the upbringing of Halley and Scarlett. Scarlett is the daughter of a divorcee mother who has no importance of the culture. She lives in the home where Marion every night comes home with her boyfriend and Scarlett has to say goodbye to him in the morning. So the news of pregnancy is not shocking or embarrassing to Marion. On the contrary, Halley lives in a middle class family with her parents who give much importance to culture. Her parents are very much careful for the daughter. Halley's mother, Julie, is very strict. Her strictness occurs through the care of her daughter. Throughout the novel, she tries her level best to keep her daughter away from the problems of premature and premarital relationship and teenage pregnancy. It is the culture and upbringing of Julie that enables Halley to live firm in her life with the culture she receives from the house. Even after having external help of drinking and smoking she can't dare to lose her virginity. This contrasting picture of mothers and their respective daughters in *Someone Like You* provides great scope to observe and evaluate mother-daughter relationship from various angles.

In *Someone Like You* Dessen pictures this relation using three pairs- Halley (Julie's mother) -Julie, Julie-Halley (Julie's daughter) and Marion-Scarlett. Dessen keeps Julie-Halley (Julie's daughter) and Marion-Scarlett pairs contrast to each other considering mother's role. Julie, Halley's mother is a therapist, an expert of adolescent behavior. She has written two books, attended dozens of seminars and done many talk shows advising parents on how to handle *The Difficult Years*. But she herself is quite confused for dealing with her own daughter. She is very strict, caring and always

keeps watch on Halley's actions and also crosschecks her daughter. This is the mockery Sarah Dessen has focused that though the therapist, she can't understand the nature and behavior of her own daughter. She looks more protector than a mother. She wants to take each and every care to keep her child away from the danger. On the other hand, according to the need of growing age, Halley wishes her independence with no interference of her mother, whereas Julie still wants to have control on Halley's life. Halley's mother, Julie always complains that Halley frequently speaks lies and doesn't tell the things that happen in the school. She wishes that Halley should tell her everything in her life, about her friends, teachers and her mind. When Halley's mother finds her daughter's misbehavior she feels very angry and declares one month's ban on Halley to go outside. But considering the adolescents' point of view one can understand that the teenagers think themselves capable of handling the things. Moreover, the fact is that though Halley is much loved and cared by her parents for the friendship of Scarlett she lies with her mother. The young adults want to prove that they also can lead in the life without the guidance and assistance of the parents. Halley dislikes the self approach of her mother in Halley's case. Whereas Julie's only wish is to save her child away from any problems in the life. The contrasting urges naturally create the conflicts which are seen worldwide. Mintle provides a key to solve this through following words:

"One of the key principles in sustaining healthy and satisfying marriages is to repair damage quickly. Healthy couples don't avoid conflict. They realize conflict is inevitable and they deal with it head on. This applies to mother and daughter relationships, too" (<https://psychcentral.com/blog/15-insights-on-improving-mother-daughter-relationships/>).

Parents always desire best for their children. But what they often think best need not make the children happy. Excess care, protection and the restrictions make Halley to feel disgust for her mother. Halley is the voice of all the adolescents who dislike the interference of their parents in their own life. They do not like to be treated like the children. Though for the parents the children are always the children, the children dislike this approach. The research done on "The relationship between services for young people and the parents of young people" by Suzanne Vassallo, Diana Smart and Rhys Price-Robertson by Department of Education states,

"Parenting teenagers requires a fine balancing act of encouraging independence whilst maintaining authority. The teenage years can represent complex transition period and parents may need to adapt to new challenges as their relationship with their children changes" ([www.aifs.gov.au/institute/pubs/fm2009/fm82/sv.pdf](http://www.aifs.gov.au/institute/pubs/fm2009/fm82/sv.pdf)).

Halley distastes her mother for her over attentive nature. But during the delivery of Scarlett, Halley once again realizes that how her mother's place in her life is vital and unshakable. In the words of Halley, "I ...realized there would never be a way to cut myself from her entirely. I would never be strong enough, in all my life, to do without her" (Dessen 275).

Scarlett and Marion is another pair of mother-daughter relationship which is uncommon. In the words of Wendy J. Glenn, "The relationship between Scarlett and Marion embodies the reversal of role expectations; mother behaves as daughter and vice versa" (51). Marion is an uncaring, neglecting mother whose priority is personal enjoyment. She is heavy drunk, reads vogue, wears revealing clothes, chain-smoker, fashionable lady who regularly brings men to her home. Whereas Scarlett used to be busy in cleaning the house, clothes, paying the bills and she used to get the help of others to control her drunken mother. Since five years of her age Scarlett has behaved like the caretaker of her mother. As a result of it, Scarlett is quite independent from her early childhood with no special place for mother in her life. Though herself a teenage mother, Marion can't interpret the feelings of her teenage pregnant daughter. She decides to abort the child but Scarlett with the help of Halley flees from the hospital. The research did on *The relationship between services for young people and the parents of young people* by department of Psychology states the truth, "Poor parenting is particularly linked to an increased risk of young peoples' involvement in crime" ([www.education.gov.uk/positiveforyouth](http://www.education.gov.uk/positiveforyouth)). Poor parenting of Marion causes Scarlett to drag in the crime of illegal pregnancy in her early age. It hampers the way of leading normal life for her. Marion accepts her failure as a good mother, as a poor maternal example and changes her. Scarlett insists on keeping the baby and Marion has to accept it as Scarlett worries her that she will leave the house if she is forced to abort the child. So she brings forth another option of adoption of the child. She keeps the brochures and pamphlets throughout the house Scarlett. But independent Scarlett, who has excluded her mother from her life much earlier, has no need of her suggestion and advice. Lack of communication is a common challenge before mothers and daughters. Scarlett and Marion are rarely in close communication which creates the gap between them. So, at last, she willingly embraces and accepts her daughter and grand-daughter. Though the poor parenting leads Scarlett to the heavy and disgraceful life, the motherly affection of Marion later molds her and accepts the responsibility of teenage mother daughter and granddaughter.

The present study throws light on the fact that the wide communication gap between the mother and daughter is responsible for the conflict. Halley speaks very less with her mother regarding her friends and school activities. If she would have spoken about her friendship with Scarlett, her pregnancy and her friendship with Macon with her mother, there would not be such twist in their relation. But while interpreting her hiding several things from Julie, the study shows that Halley has no belief about the acceptance and support of her mother regarding the above mentioned aspects that provokes her to hide the things. So if the mother will succeed in showing her readiness to accept and support the decisions there would be healthy rapport. The study brings out the conclusion that Mothers and daughters are inseparable, more than that, it is interdependent relation. If both, mother and daughter would understand each other and do not wait for other to march ahead for the communication it will make both happy and fill the whole house with joy.

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
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**Bullying Substance in Young Adult Literature**

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**Abstract**

*Young-adult fiction portrays teens and the situations and social issues that keep these teens isolated. Though quite small, they behave like the adults; internally they possess immaturity of a child but externally they act like adults which create certain confusions in their lives. In the present scenario bullying is seen as an increasing problem for young adults that make to suffer the bully as well as the victim. The victims of bullying experience serious damage to their mental and physical health including depression, anxiety, academic failure and loss of self-control. Young Adult Fiction exposes such crimes and makes the society to analyze it and rescue such victims. The present research has found a truth that bullying problems are frequent among the young adults. While considering the reasons behind the bullying the research states the truth that parental neglect, peer pressure, school atmosphere are much important aspects in the bullying as well to accept bullying. There should be brought positive change. The proper role of parents may enforce the children to lead on the path of success. On the contrary, either the negligence or the excessive expectations may bring the disaster.*

**Key words:** *Young Adult Fiction, Bullying, indirect aggression, relational aggression, social aggression*

Human being exceed through several turns in adolescence. It is a major and significant phase that is the mixture of happiness and grief, tension and worries. Consequently, it gives an experience of a lot of mental agonies, chaos and confusions. They are in search of self-identity. The adolescents are constantly growing and changing, morphing from the condition of childhood to that of adulthood. Today's teens are looking for realism. Though there is place for fantasy and science fiction, they really want to read stories about real teens facing real issues that they themselves can face. Young Adult Fiction is a popular term in the postmodern era that centers its attention on young adults. YALSA's *New Directions For Library Service To Young Adults* defines YA Literature as "a factor promoting positive teenage development" (<http://www.ala.org/yalsa/guidelineswhitepapers/yalit>).

Young Adult Fiction portrays teens and the situations and social issues that keep these teens isolated. Such novels and their contents are sometimes referred as "edgy" that describe the evolution of young adults. It explores various issues that disturb the adolescent psyche. The study of adolescents done in Young Adult Fiction has searched the distinctive feature of adolescents that though quite small, they behave like the adults; internally they possess immaturity of a child but externally they act like an adults which create certain confusions in their lives. Many scholars and writers have shown their interest to study and highlight the focus on the variety of issues of the young adults. Young Adult literature has its own peculiarities. All the novels are told from the viewpoint of adolescents. They are to the centre whereas the adults are off the centre. These works sight the problems but they never remain unsolved. Young Adult books are optimistic and characters make worthy accomplishments. Fictional portrayal of teens, tackling the difficult situations and confronting social issues in Young Adult Fiction help the readers to deal with real-life challenges. Young Adult novels currently in print include content about peer pressure, illness, divorce, drugs, gangs, crime, violence, female/male rape, search of identity, sexuality, depression, suicide, drug abuse, alcohol abuse, familial struggles, friendship, love, race, money, divorce etc. Bullying substance has occupied vast area of Young Adult Fiction. Present research paper is an attempt to evaluate the bullying substance in Young Adult Literature with special reference to Sarah Dessen's novel, *Dreamland*.

Sarah Dessen is the prolific American young adult novelist. She has to her credit thirteen novels that reflect young adult world, their problems and worries and their solutions. She is penned as New York Times Best Seller by the publishers. The select novel for the present research, *Dreamland*, deals with the problem of bullying substance and drug addiction among the young adults. It is an effective picture of a sensitive teenager, sixteen year old Caitlin, disturbed by her sister's elopement that is followed by loss of happiness from the house. In addition to it, when she tries to bring back the happiness of the house by imitating Cass, her sister through cheer leading, she fails to do so. Still she finds that she is not to the centre of attention of her parents. As the reverse effect of it, Caitlin loses her interest in cheer leading then their upswings detestation about the school activities. Consequently she becomes lonely. Unfortunately, her loneliness leads her to such a boy friend who is drug dealer. In the attempt of going away from the society she finds herself easily caught in the net of quirky and hardhearted boyfriend, bully Rogerson who introduces the world of addicts. The novel shows her release from drug addiction and the bullying of boyfriend with the help of love and care of

the family. It was honored with An ALA Best Book for Young Adults, An Amazon.com Editors Choice for 2000, New York Library Book for the Teen Age, 2001.

Bullying in the school has been shown to be a normative experience for children of all ages, cultures, and nationalities. In the present situation bullying is an increasing problem for young adults. According to Veenstra, "... most nations experience bullying rates in 15-25% of their student population." (667). A Psychological Review done by Bradshaw CP, Sawyer AL, O'Brennan LM on *Bullying and peer Victimization at School* shows, "A study in the United States showed that nearly half of students (49%) ranging from elementary to high school age were bullied at least once in the last month, while 23% of students were frequently bullied by their peers" (361).

Bullying involves the relationship between the bully and the victim. Bullying behaviors are a form of instrumental aggression, meaning that bullies act in a proactive manner in order to cause harm to their victim. It is not an exceptional act but it is repeated act by bully. The frequent act of bullying against the victim causes the great distress, harm, injury and also humiliation. There is a force and power that reinforces the bully to use his power to trouble the victim and there is the same power which causes the victim to tolerate the bullying by the bully. This power is differentiated according to the physical size and strength, social standing and special knowledge that the bully can use to harm the victim. The select novel for the present research *Dreamland* gives an ample opportunity to observe the adverse effects of bullying and addiction among the young adults. The protagonist of the novel Caitlin is a sixteen years old girl from a middle class family. Caitlin is a neglected child in the house as she is much inferior to her elder sister, Cass. But when Cass runs away from the house no one pays attention towards the poor Caitlin. The house becomes full of sorrow as if there is no existence of other daughter. In such situation the protagonist Caitlin is trapped by the bully, Rogerson Bisco. Once Rogerson relieves Caitlin from the clutches of some of the guys and achieves appreciation of her. But with time being thankful Caitlin becomes the victim of his aggressive behavior. She becomes no more owner of her own life. Rogerson begins to expect her to be at his service. If she fails to do so he becomes much violent and cruel. For instance, one Friday while consoling her friend Rina for her breakup with her boyfriend, Bill, Caitlin fails to keep the promise to meet Rogerson. Keeping the anger of it Rogerson, gives a sudden punch to Caitlin. This punch is as shocking to readers as it is to Caitlin. Cambell Patty words this sudden punch in his work *Dreamland A Reader's Companion* as Dessen, "... doesn't telegraph Rogerson's ultimate abuse. Reader's will be blindsided by the first punch as Caitlin is" (83). This becomes the routine action of Rogerson.

Rogerson's bullying reaches to such a height that he doesn't spare a place which she can hide to bit. Within some days only her body fills with black yellow bruises which she always tries her level best to cover. Caitlin reports in *Dreamland*, "Rogerson had taken to only hitting me where I could cover it: arms, legs, shoulders, I only wore long-sleeved shirts, big sweaters, and turtlenecks, but at least now my face was off-limits" (164). Actually, Caitlin has indifferent nature. She dislikes wearing absurd clothes; lives away from boyfriends; gets disgust of Cass's romantic behavior and wishes to live away from all these things. Surprisingly, such girl easily comes in the trap of a wicked drug dealer, Rogerson Bisco who brings her complete downfall. The prime purpose of Sarah Dessen's writing is to make Young Adults wise and alert. The adolescence is such a delicate phase that one can be easily trapped by simple sentiments. One has to be cautious for the same. Dessen makes aware to all the adolescents through Cass in *Dreamland*, "The world is speaking to you every day. You just don't always know how to listen." (46) Caitlin can't listen properly the mind of Rogerson and spoils her life.

The bullying behaviors among young adults have various colors like indirect aggression, relational aggression and social aggression. Among them the relational and social aggression are different from each other. In relational aggression the bully uses his relationship with the victim to cause harm to the victim. The bully threatens the victim to affect the victim's relationship either with the bully or with the peers to fulfill his desires. It can be direct or indirect bullying. Sometimes it is direct aggression and sometimes it is indirect aggression. Direct aggression includes those behaviors that a bully commits in the presence of his or her target, resulting in the target becoming immediately aware of being harmed; and indirect aggression, on the other hand, is done without the victim's immediate knowledge and the bully's primary intent is to cause harm to the victim by affecting the victim's social standing or peer relationships. The select novel *Dreamland* has almost all the layers of bullying. Rogerson also applies direct and physical aggression. Caitlin becomes his private property. Once Matthew, the photography trainer just wishes her Merry Christmas by shaking her hand. Rogerson can't bear this sight and mercilessly beats her in front of her house.

In social aggression, the bully instead of affecting the individual relationships causes harm to victim's social status. It is generally indirect aggression. The select novel for the present study shows this layer of bullying. While Physical and direct aggression causes Caitlin physical and mental injury Rogerson's bullying also prove to be the indirect aggression to bring the ruin of social image of Caitlin. Now Caitlin is very rapidly marching towards her downfall. Once Rogerson traps Caitlin, she becomes the victim of his aggressive

behavior. She becomes no more owner of her own life. He begins to expect her to be at his service. Even in it she loses her virginity and becomes the slave of Rogerson. If she fails to follow the orders of him, he becomes much violent and cruel. Now she is just a puppet whose control is at Rogerson. Only Rogerson can activate her. She displays her downfall through her missing the lectures, speaking lies with parents and friends; cutting contacts and even communications with everyone as it is disliked by Rogerson and spending time in only smoking and having drug. Whenever she feels nervous, she goes to Corinna, girl friend of Rogerson's friend, to have drug and smoking the cigarettes. Thus, bullying spoils social dignity of Caitlin. She begins to miss the school, the cheerleading sessions. Dessen presents her frustration in the novel *Dreamland* in the following words: "I was running from one problem or place to another, with no time left to study, or sleep, or just breathe. I felt pulled in all directions fighting to keep all these obligations circling in the air above me. (129) She says, "...now I felt like I was drifting, sucked down by an undertow, and too far out to swim back to the shore (167)." Now she becomes a useless fellow who has failed in all aspects; she is dismissed from the cheerleading, remains very common and light girl "...with a boyfriend who beat her, who smoked too much" (*Dreamland* 180).

While discussing the causes for Rogerson's bullying the study shows that Rogerson himself is the victim of his father's bullying. He is quite brilliant, hardworking, though for wrong doing i.e. providing drug to Perkin's boys. Such a nice guy with possessive nature later becomes too much brutal. Possessive Rogerson actually lacks the self-love and self-confidence and so feels insecure and is afraid of relinquishment and powerlessness. Though he works hard, his father expects more from him. If and when he fails to his expectations, he has to accept his father's bullying. Once he feels insulted as Caitlin herself becomes the sole observer of his father's bullying and the victim, Rogerson feels much humiliated to experience it. Perhaps, his humiliation is much severe than his father's beating. Moreover, he always tolerates the harsh words of his mother. All these aspects become responsible to express bullying act on someone and he finds the victim Caitlin for the same. He needs Caitlin for his happy, safe and secure life. Though he is safe, Caitlin becomes the prey of his brutality that comes through possessive nature. According to Aletheia Luna,

"When left unexplored and unresolved, possessive relationships can amount to feelings of profound unhappiness, anxiety, anger, and even physical or emotional abuse"(<https://lonerwolf.com/possessive-boyfriendgirlfriend-partner/#>).

Research suggests that victims of bullying experience serious consequences to their mental and physical health including depression, anxiety, academic failure, loss of self-control etc. Victims of bullying have been shown to experience elevated rates of such mental health problems as depression, anxiety, suicidal ideation, suicide attempts, and lower levels of self-worth when compared to students who are not bullied (38: 166-180). Caitlin in the select novel, victim of bullying of Rogerson, feels very much lonely. Within few days only she begins to neglect all her activities, relations and friends. Except Rina she keeps contacts with no one. She becomes the friend of herself. As she begins to keep many secrets from everyone she becomes the lonely. She wants to speak her secrets with everyone but she can't. She becomes frustrated. She closes all her contacts with the world. She feels,

I was drifting, sucked down by an under row, and too far out to swim back to the shore. I never even tried to change the station anymore, instead letting his music fill my ears and all the spaces between us, heavy and thick, like a haze" (*Dreamland* 159-167).

Considering the side of Caitlin, the study reveals the very cause why Caitlin bears Rogerson's hitting. The evaluation of bullying throws light on the fact that it is willing surrender of the victim. Whenever she is punched by Rogerson she tells lies to her parents and her friends. She begins to hide her bruises by covering it with long sleeves and long clothes. She hides many things from her parents. She confesses to her mind in the following words:

"I told myself I had too many secrets already: the drugs, cigarettes, my downward cheerleading spiral. If I let one out, the rest would tumble behind it, out of my control, like wild horses let loose to stampede" (*Dreamland* 158).

The adolescent mind feels exhausted to find own blunders instead it goes on finding the excuses. Though she knows own blunders, she is tired of her life and now is not at all trying to come out of it. Caitlin knows the vanity of her relation with Rogerson but she has no courage and strength to separate from him. Through the photographs of Rogerson in soft, smiling mood looking at her she consoles her mind telling these photographs that he is a good guy to whom she has loved. The adolescents prefer to live in illusion more than in reality as it gets feeling of safety in it. There is one more reason behind it. Once while expressing her heart to her sister, Cass through her diary she writes,

"...My boyfriend, Rogerson, hit me tonight. It wasn't the first time. I know you can't believe I'd let this happen: I can't either. But it's more confusing

than you'd think. I love him. /that sounds so weak and pitiful, but lately, it's been enough for me to forgive anything..." (*Dreamland* 161).

In addition to it, once she watches the cruel behavior of Rogerson's father, she feels sympathetic towards Rogerson and consoles her mind that Rogerson's brutality is the reaction of his suffering of the cruel and harsh acts of Rogerson Sr. Then thereafter the cycle of abuse, hitting, coaxing, love and hope continues for several days. Dessen presents this picture so realistically that it becomes the cause of readers' sympathy to Caitlin. Wendy J. Glenn rightly comments on it,

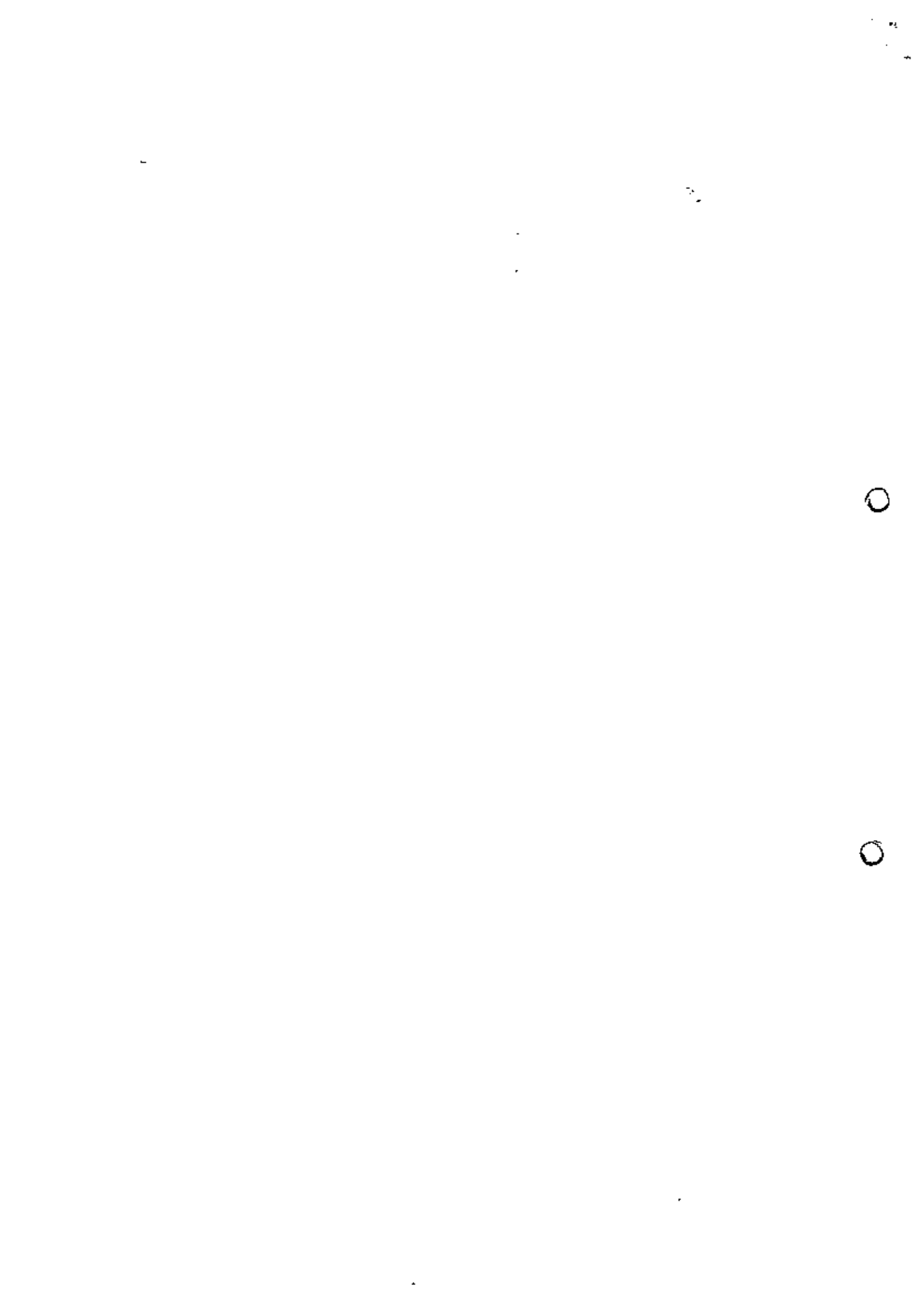
"Although Dessen says that she did no formal research into domestic abuse before writing the novel, she presents realistically the cycle of violence, denial, and hope that Caitlin experiences. When Rogerson hits Caitlin for the first time, neither she nor the readers see it coming" (83).

The study reflects the truth that when something goes beyond the boundaries, it needs great efforts to bring it back. Actually it seems that Caitlin feels it as dreamland in which she prefers to live having no contacts with any human being. Caitlin knows that for Rogerson speaking mean flirting or neglecting Rogerson. She has such a fear of him that she stops keeping contacts with the world. So when one of her male classmates tries to discuss with her about English project she begins to get pains in her stomach. Actually this is the fear of Rogerson's bullying. The study throws light on the truth that too much brilliancy of the children must be properly taken care of. Otherwise the brilliancy may be used for negative force. From the beginning Caitlin comes to know his possessive nature. Whenever he goes out with her even in the school he has always a watch on her; he never tolerates her even going a step ahead. Caitlin misinterprets it as his love. Aletheia Luna says,

"All of their jealousy, all of their paranoia, all of their controlling behavior ... "it's all just love." Your partner justifies his/her toxic behavior by pulling the "love card" on you, thus paving an easy escape route to avoid responsibility and blame. In fact, you might have bought into the "love" excuse yourself, continuing to justify your partner's destructive behavior because you are unconsciously too scared to face reality" (<https://lonerwolf.com/possessive-boyfriend-girlfriend-partner/>).

The bullying substance has severe effects as it involves the bully as well as the victim. The bullying has negative effects in the form of abuse on the mental and physical health of the user including mental disorder, emotional deregulation, and peer rejection. They feel alienated from the world. They fell into depression, become anxious of the situation.

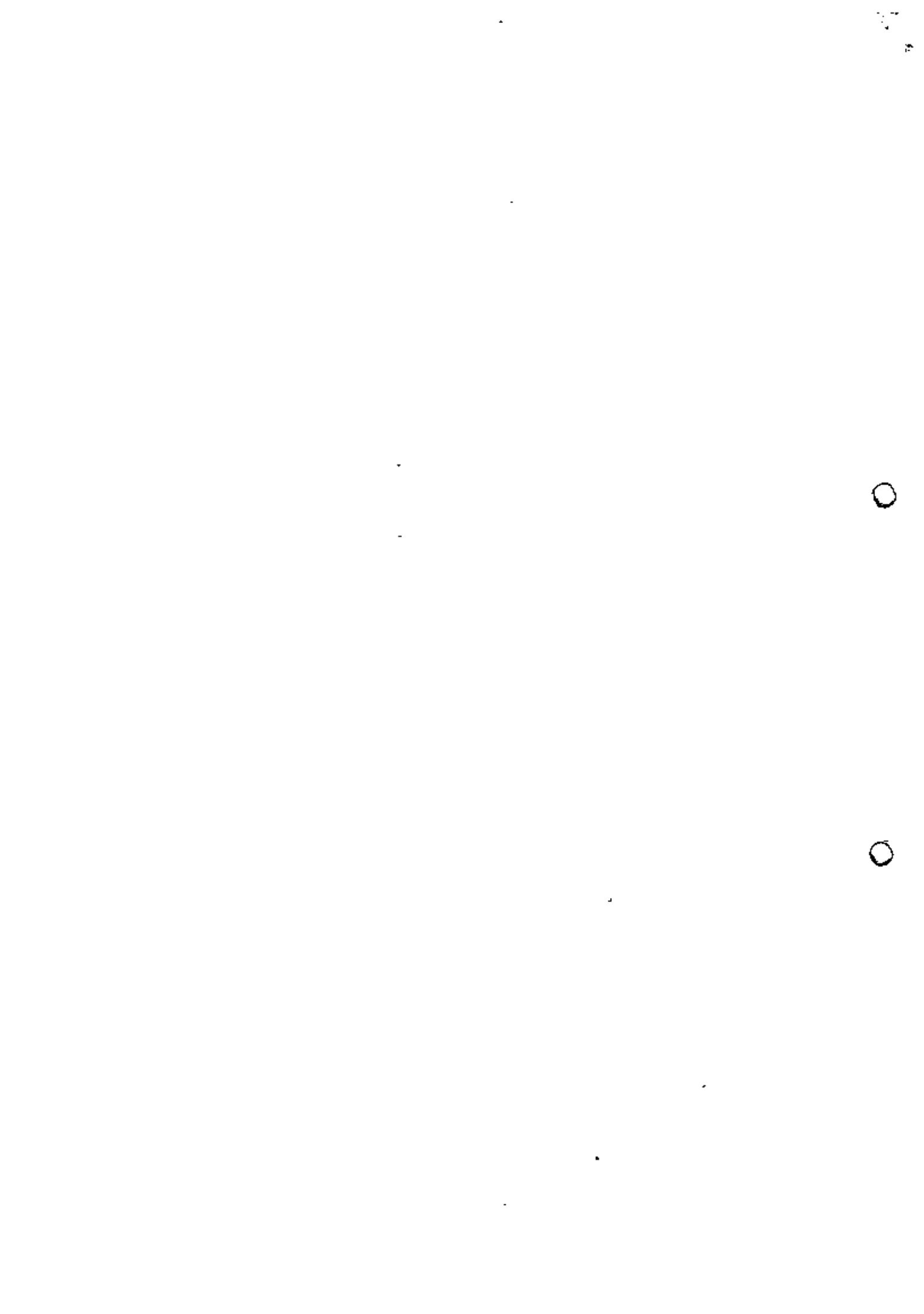




Rogerson, the bully, though looks the villain in the novel; there is a specific reason behind his use of bullying substance i.e. parental bullying. But his act of bullying keeps him lonely with neither the love of his parents nor the company of any friend. The parents are quite strict towards him. Frequently he loses his mental control and loses his temper. Though there is no reason he becomes suspicious and possessive about Caitlin. As a result of it, in the end he is shown as arrested by the police.

The present research depicts the adolescent urge to get the attention of the near and dear ones. The timely attention will save them from catastrophe, whereas the delay will bring their ruin. Caitlin's treatment in Evergreen Care Centre, the rehabilitation Centre for addicts begins with the very motto of this center, WE CAN'T HEAL YOU AT EVERGREEN, BUT WE CAN HELP YOU TO HEAL YOURSELF (*Dreamland* 222). Caitlin finds the sudden change in the people close to her. Suddenly, Dessen displays united attempts of all including Cass to bring her back to normality. Cass's letter gives her self-awareness of the strength. Prior to it, Caitlin used to consider herself as inferior to Cass. Under the burden of her superiority, Caitlin never acknowledges own strengths. But the magic of Cass's letter makes her realize, how her own life is a point of jealousy for Cass as she is not suppressed under the expectations of parents. Moreover Caitlin holds herself guilty for each wrong action. Dr. Marshall makes her aware of how she is not solely responsible for her each wrong deed but there are several others. Concurrently, Dr. Marshall's treatment helps her to heal wounds of her mind. The novel shows several aspects which are very much responsible to bring her downfall such as- her mother was caught up in the grief of Cass's absence; Cass, to whom Caitlin desperately needs, after her marriage, completely abandons Caitlin. By the treatment at Evergreen Care Centre, Caitlin is now duly recognizing the fault of Rogerson, earlier which, she was considering as either her own fault or reaction of his father's cruelty. The negligence of her mother, and Rogerson, who himself is a big rogue; all contribute in the wrong deed of Caitlin. The proper behavior of all these aspects brings Caitlin back to normalcy. Though, still she admits her love for him, she is now well aware of his misdeeds. The study shows one great truth that one should give way out to the feelings rather than suppressing and assuming. Sharing is essential to give free flow to the mind. If Caitlin would have shared her tension, expectations with someone, she would not have passed through this situation. Though during this journey Caitlin is suffered much, this experience sharpens her self-image. Wendy J. Glenn rightly remarks on it,

“Although she has suffered, the experience with him has shaped who she is now. There is no sense in focusing on the “if onlys,” as any change would



mean missing something that came later-her friendship with Corinna, her discovery of photograph, her opportunity to find herself (85)."

Caitlin herself urges the same in the end of the novel. She says, "I needed it all, in the end to make my own story find its finish" (*Dreamland* 242). Young Adult Fiction explores the solution of each Young Adult problem that initiate from family. Caitlin, though, is admitted in the rehabilitation center, she is in reality cured because of the correct understanding by her family. Dr. Marshall removes all the wrong assumptions of Caitlin about her family especially Cass and about her own. Now she realizes how she is important for everyone. But later she realizes how her mother very brilliantly organizes the visitors' schedule at the center. When she seems to be coming out of the shock at the center, she finds her mother very good person, not someone expecting a lot from the children. Regarding Cass she realizes how she is always under the pressure that her sister is perfect and she is imperfect. But Dr. Marshall proves how this is completely wrong postulation as there are several mistakes committed by Cass like running away without any explanation, keeping the parents and the little sister in tension. Dr. Marshall's treatment convinces her truth that she is not responsible for what happened. Actually it is the situation that created such crisis. By spending some days in rehabilitation centre with the full support and care and love of family and friends Caitlin becomes normal and strong. Once she comes out of the rehabilitation center she starts her school life normally. During this time, many times she meets Rogerson, who is now duly punished but now she shows no worry, fear and also love for Rogerson. The parental love makes her strong to face any challenges in the life. Now she is leading her life though is tough she finds her parents and her dear people always with her to control and help her. Now she is completely normal, beautiful girl with clear skin and no bruises who can wear short-sleeved T-shirt.

The adolescents are hungry of love. They wish for liberty, at the same time they need the attention of their near and dear ones. They do not tolerate negligence from them as it makes them to feel inferior. It is the assumption of Caitlin that she is inferior to her sister that causes the neglect of parents at her. This inferiority complex still pulls her away from the society where she can live isolated. Moreover parental neglect provokes Caitlin to search someone for whom she is to the centre. Then it may be in brutal possessive form. Her adolescent ego gives her strength enough to tolerate the bullying of Rogerson, as she finds herself as the need of him, someone who is very much important. So she willingly surrenders to his violence. Generally, bully continues his or her violence till its exposure before someone apart from the victim. Once the bullying is revealed before the society, it boomerangs and



comes back on him with full strength. Young Adult Fiction exposes such crimes and makes the society to analyze it and rescue such victims. The present research has searched a truth that bullying problems are frequent among the young adults. It not only traps the victim but also to the bully. While considering the reasons behind the bullying the research states the truth that parental neglect, peer pressure, school atmosphere are much important aspects in the bullying as well to accept bullying. There should be brought positive change. The proper role of parents may enforce the children to lead on the path of success. On the contrary, either the negligence or the excessive expectations may bring the disaster. The parents should perform the role of a mediator and motivator. The article *10 Reasons Teens Abuse Alcohol or Drug* by Promises Treatment Center gives brilliant suggestion to the parents in the following words:

“Talk to your teen. If you’re the parent of a pre-teen or adolescent, talk to him or her today about the dangers of alcohol and drug...Talk to your child from a place of unconditional love, genuine concern, understanding, and heartfelt compassion, recognizing the challenges and temptations that are so insidious and prevalent at that age. Understand just how vulnerable and easily influenced teens are” (<https://www.promises.com/articles/teens/10-reasons-teens-abuse-alcohol-or-drug/>).

The present research article guides the young adult readers as well as adult readers to face the severe challenge of today’s world, bullying substance. It will assist the victims of bullying to come out of the situation; as well as the bully to leave the bullying to lead the happy and normal life.

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## 18. The Role of Multiculturalism in Young Adult Fiction

Dr. Mrs. Patil Manik Shantinath  
Associate Professor, Dept. of English, Sadashivarao Mandlik Mahavidyalay, Murgud  
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### Abstract

India is a big country carrying multicultural society still it has unity. It has unity in diversity. Young Adult Fiction carries foremost role in carrying and evaluating multicultural aspects. Very often the protagonists come across the friends of different cultures that may create certain problems. Unlike western countries in India marriage is not only between two lovers but between two families and two cultures. Multiculturalism is not the weak point but it is strong point of human society. As it creates the conflicts likewise it has the strength to wipe out the barriers to bring the people close. It is multiculturalism that makes weak strong and strong stronger that enables everyone to face the problems. It is multiculturalism that creates the world so small to unite whole humanity.

**Keywords:** Young Adult Fiction, multiculturalism, humanity

India is a big country carrying different cultures. So it is called as multicultural society. Though it has various cultures, races, religions, castes, languages etc. it has unity. So very proud fully India is addressed as the nation having unity in diversity. The purpose of this research article is to analyze multiculturalism reflected in Young adult Fiction. Considering the limited scope of the study the article is centred only one Young Adult Novel 2 States by Chetan Bhagat.

Multiculturalism means nurturing a religious community where people of all races, ethnicities, and cultures see their cultural identities reflected and affirmed in every aspect of communal life. The way of worship, fellowship, leadership, governance, religious education, social justice, etc. Reflect with great unity in the same community. Multiculturalism means that we create religious homes where people of different cultural identities interconnect with universal appeal. In the words of a vision statement adopted by the Unitarian Universalist Association's (UUA) Leadership Council in multicultural society is, "... all people are welcomed as blessings and the human family lives whole and reconciled." (

<https://www.uua.org/multiculturalism/introduction>) Multiculturalism throws light on the aspects of community in which different groups of people with different cultures welcome each other. They respect each other's views, life style, speaking style, religious and ethical views. Also these people support each other in the need and also care each other in difficult situations. They share the grief and happiness of each other. Oxford English Dictionary defines multiculturalism as, "The presence of, or support for the presence of, several distinct cultural or ethnic groups within a society." (<https://en.oxforddictionaries.com/definition/multiculturalism>) In the multicultural society one cultural identity does not dominate all other identities. The people participate in other community without denying or hiding their cultural identities. Even the leaders keep the competency to understand multiple identities with their values, attitudes, beliefs, behaviours, and interactions with others.

The literature is a very good source to observe multiculturalism. Various literatures study and reflect a lot about various cultures and cultural aspects. Young Adult Fiction carries foremost role in carrying and evaluating multicultural aspects. Young Adult Fiction is the fiction written, read, marketed and published for young adults. It is meant to study and analyze adolescents' problems. Young Adult Fiction is also labelled as Juvenile fiction. While exploring various psychological, sociological, educational and family problems the fiction often reveals the very cause of the problems as cultural gaps among the characters. Very often the protagonists come across the friends of different cultures that may create certain problems. The select novel for the present research article 'Two States: The Story of My Marriage' is a popular novel written by Chetan Bhagat, a well known novelist. Chetan Bhagat is a young, popular, vibrant Young Adult Fiction writer from India. He is gifted with an extraordinary ability to deal with various aspects of human life. Chetan Bhagat is the author of bestselling novels Five Point Someone (2004), One Night @ the Call Center (2005), The 3 Mistakes of My Life (2008), 2 States (2009), Revolution 2020 (2011), What Young India Wants (2012) (speeches and columns), Half Girlfriend (2014), Making India Awesome (2015), One Indian Girl (2016) and The Girl in Room 105 (2018). His novels deal with different postcolonial perspectives from culture issues.

The select novel 'Two States: The Story of My Marriage' is a marvellous depiction of India's varied cultural heritage especially about traditionally performed variety of marriages.

Through this idea the writer throws light on cultural differences in India. Later a popular film was produced based on this novel entitled 2 States. The novel is partly autobiographical.

It is the story about two adolescent friends, students of IIMS Hyderabad, Krish Malhotra, a north Indian Punjabi boy and Ananya Swaminathan, a Tamilian Brahmin girl. With frequent visits Krish and Ananya fall in love with each other and face troubles in convincing their parents for marriage because of the cultural gap. It narrates diversifications in Tamil and Punjabi cultures though this couple welcome and respect each other. Krish, a Punjabi boy from Delhi meets a beautiful girl Ananya, who is called as the "Best girl of the fresher batch", a Tamilian from Chennai, in the IIM Ahmedabad mess hall. Both fall in love with each other. They get degree and get jobs and plan for their marriage. Because of cultural gap naturally initially there is opposition for their marriage. But Krish with great efforts succeeds to persuade Ananya's parents by helping Ananya's father, Swaminathan to create his first Power Point presentation and by giving her brother Manju IIT tuition. He later convinces her mom by helping her to accomplish her biggest dream of singing at a concert by arranging for her to perform at the concert organised by Krish's employer Citi Bank. At last day in Chennai he offered gift as gold rings to Ananya's family as their mark for acceptance to marriage of Ananya and Krish. Ananya's family accepts to marry their daughter with a Punjabi boy.

With Ananya's parents convinced, the couple then has to convince Krish's mom. But they run into problems as Krish's mother's relatives don't quite like the relationship and do not want Krish to get married to a Tamilian. When Ananya helps one of Krish's cousins to get married she is accepted as would be daughter in law of the house. Now as they have convinced both their parents, they decide to make a trip to Goa to give their parents an opportunity to get to know each other. But this too ends badly as Ananya's parents have argue with Krish's mother after which they leave, deciding that the families can never adjust with each other. Krish returns home and becomes a depressed workaholic. In the article Critical Evaluation of 2 States Dweep Subha says, "The novel 2 States is highly appealing and tells the originality of the Indian society and its culture and tradition which is far more different than the Western life style and the marriage system." (<http://sanctumofart.blogspot.com/2011/01/critical-evaluation-of-2-states-written.html>)

Chetan Bhagat has used the adolescent characters from different families having different regions and culture. These adolescents' coming together create conflicts and also reunion.



While presenting the multiculturalism the writer creates word picture by introducing the characters with typical dress of their own region. In the beginning only the different cultures are reflected in the dressing style of the people. Ananya looks quite different as instead of Chudidhar of North India she wears Half Sari of South India. She is described as " She wore a cream coloured cotton sari with a thin gold border. She seemed prettier than I last saw her" (91). When the Protagonist observes the South Indian man in the picture that's Ananya's father he portrays like:

"I looked carefully. A middle aged man with neatly Combed hair rationed his gin. He wore a half sleeve shirt with a dhoti in most of the pictures. He looked like the neighbor who stops you from playing loud music. No, nothing cute about him. I scanned the remaining pictures taken on festivals, weddings and birthdays."(P: 134)

Present research article shows that like all other Young Adult novels the select novel depicts the conflicts and problems in the life of adolescent characters. Chetan Bhagat has very competently discussed cultural issues. The new generation in India is ready to welcome new cultures. Krish and Ananya both know about cultural gap so they have broadened their approaches. Instead of looking at other as Punjabi or Tamilian they consider each other as a human being. But they suffer a lot through convincing their families for the marriage. Parents of both not only show the false pride but also never miss a chance to humiliate other. Bhagat comments on tendency of Ananya's parents to humiliate other person from different culture. He says, "Tamilians love to irritate non-Tamil speakers by speaking in Tamil only." The adolescents in this novel apply various ways to dissolve the gap between the families. Krish's efforts to influence Ananya's family and Ananya's efforts to win the heart of Krish's family wipe out within a second when two families meet each other. Ananya's parents dislike the parents of Krish and leave the place. That breaks heart of the lovers that makes them to live separately cutting the relation with the parents. They lose their hopes to be accepted their marriage happily by both the families. Krish here comments on the tendency of Indians to humiliate other culture and reject them. In the words of Krish,

"These stupid biases and discrimination are the reason our country is so screwed up. It's Tamil first, Indian later. Punjabi first, Indian later. It has to end. National anthem, national currency, national teams - still, we won't marry our children outside our state. How can this intolerance be good for our country?" ( P.235)

The special trait of Young Adult Fiction is that any problem can be solved with the help of love and care of family. In the end it seems that false pride of self culture will dominate the human life and will crush human feelings. But Bhagat gives a beautiful twist to the story. Krish's father with whom Krish has never succeeded in creating the emotional bonding comes to the help of children and himself goes Chennai, at Ananya's parents for resolving the matter. By spending a whole day he successfully convinces them. That makes both the families happy. Thus, father and son are reconciled and the novel ends with Ananya giving birth to twin boys. Krish says that the babies belong to a state called 'India', with a thought to end inequality.

Present study shows a fact of our country that unlike western countries in India marriage is not only between two lovers but between two families. Not only the boy and the girl but also the families of both should like each other. So it is not only the marriage of two people but also of two cultures. Multiculturalism is not the weak point but it is strong point of human society. As it creates the conflicts likewise it has the strength to wipe out the barriers to bring the people close. It is multiculturalism that makes weak strong and strong stronger that enables everyone to face the problems. It is multiculturalism that creates the world so small to unite whole humanity.

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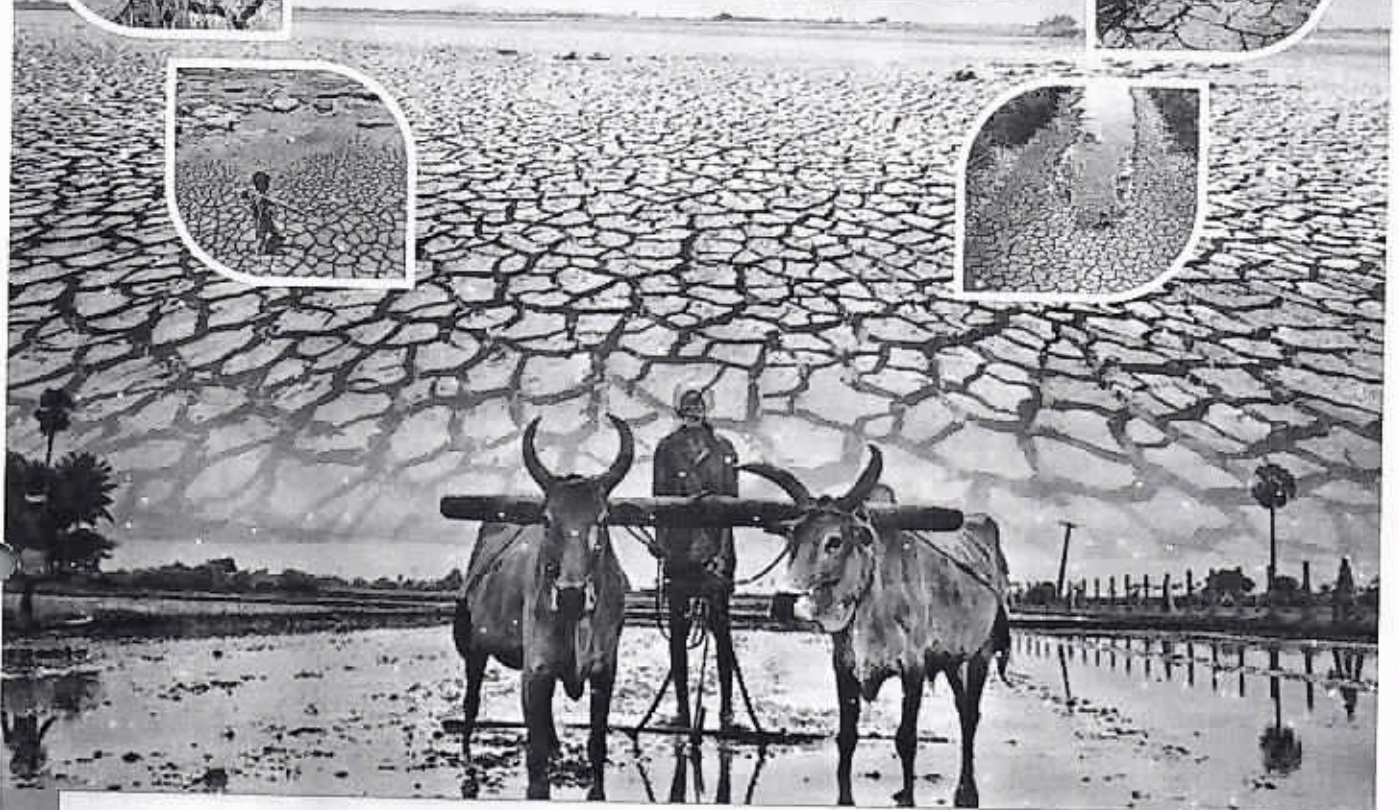
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## **PLIGHT OF INDIAN FARMERS: ISSUES AND CHALLENGES**

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## DISPLACEMENT OF FARMERS REFLECTED IN INDIAN ENGLISH LITERATURE

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India strives hard to develop the country and to achieve the dreams. One can see tremendous change in the scenario of India after independence. Present research article aims to analyze the disturbed humanity due to the construction of dam with the help of the select novel, 'Dweepa' (2013) by Na. D'Souza and Translated by Susheela Punitha. Na. D'Souza, a Kannada writer, has written forty-five novels including *Manjina Kanu* and *Baman* and twenty-five children's novels as well. Many of his short stories and novels have been translated into Telugu, Malayalam, English, Tamil, Sanskrit, Hindi, and Konkani. Susheela Punitha (translator) is former Professor of English, Mount Carmel College, and Centre for Postgraduate Studies, Seshadripuram College, Bangalore. *Dweepa* is the first work of fiction in Kannada to discuss environmental issues, displacement of the local farmers. The novel reached to such a height of popularity that Girish Kasaravalli, leading film director-producer in Karnataka made a film based on this novel.

Merriam Webster describes displacement as, "the act or process of displacing : the state of being displaced. Collin describes displacement is the removal of something from its usual place or position by something which then occupies that place or position. The select novel by Na. D'Souza's *Dweepa* is the heartrending story of farmers that suffer through dam construction and displacement through the govt. Policies due to the submersion of land for the dam construction. The village, Hasamanehalli located at the bank of the river Sharavathi on one side and on the other Sita Parvatha, a hillock proves as the perfect place for dam construction. Its back is green with forestlands but its head is bald. The novelist pictures five families living at its feet with three areca plantations and three rice fields. Three of them are of the landlords, the other two of bonded laborers, bonded since birth. Of the three landlords, Heramba Hegde and Parameshwarappa are wealthy; they own the bonded laborers, Byra and Hala, who till their land. Ganapayya is neither rich nor poor. He doesn't own but hires some and pays them wages but that doesn't make a difference to his status. The respect the landlords command comes from their place and role in the community, not from their wealth. This had been the system in the villages for generations. But the happy picture suddenly changes with the declaration of the Sharavathi Hydro-electric Project.

Sharavathi Hydro-electric Project makes thousands of villages go underwater and with them also the lifestyle and values in the Malnad area. The government arranges to compensate the displaced landlords with land but the labourers who have no land can't get anything as the compensation. D'Souza shows very selfish picture of crafty government employees who are greedy for money. Employees exploit innocent villagers by seeking bribes, harassing and cheating them in various ways. A Submersion Office was set up to see to the process but only those landlords who could grease the palms of the officials were given land elsewhere. Even through the landowners, Ganapayya who doesn't afford to bribe officers due to lack of money he gets several problems to get the land as compensation. As a result of it Ganapayya decides to stay back with his wife and father and face the consequences of the change in the landscape. When the river rises and submerges the land around the Linganamakki Dam, it keeps



safe Ganapayya's house. Sharavathi doesn't drown him but people do not leave him. They judge him with the help of a strange urban gauge and find him imperfect. Earlier money mattered very little for the status but now it becomes an essential aspect for prestige and respect. He becomes an unworthy person for his community and also his wife. Now he becomes a completely useless person as he loses everything.

Ramchandra Guha, a noted Indian historian and an environmentalist, says that the major focus after independence was on technology driven industrialization, which was considered as Nehruvian era (Guha 2006). Pandit Jawaharlal Nehru, the first Prime Minister of India, observed that dams are 'the temples of Modern India,' and thereby referred to many of their benefits: to store rain water, irrigate farmland, generate electricity for industrial use, supply drinking water, and save land from floods and draughts (Cullet 2007; Scheumann and Hensengerth 2014). Actually, the fundamental objective of the construction of dams is to fulfill the demands of a handful of urban people, which is considered to be 'development' in 'national interest'. But as every coin has two sides, The development of one brings the loss of other. Accordingly development creates several problems. The local people sacrifice their basic needs and livelihood in the dam creation. In regard to population displacement resulting from development there are typically two types: direct displacement, which leads to actual displacement of people from their locations and indirect displacement, which leads to a loss of livelihood. Forced to leave the home region to which they are attached and for which they have the knowledge to make a living most effectively, displaced populations often become poor. The displacement of people as a result of development projects, policies and processes therefore contains a social cost for development.

The writer had firsthand experience of the problems of farmer's displacement as he had worked for twenty-five years on a hydroelectric project on the Sharavathi River. Accordingly this novel proves as the free flow to the writer's pathos. As the author says, "The tragedy in the lives of these innocent victims of modernization will now merge with the groans of the oppressed the world over, wherever this story is read. . .It is also a proper way of mourning what we have lost because of what we have gained" (xiii).

**Impact on villager's Mind:**The novel presents slow death of villagers' mind. They are caught between hopes and frustrations. The faith in the goodness once gives them hope whereas sometimes they feel very restless about their situation after increasing of Sharavathi water. Sometimes they hope that that nothing would happen to them and they can stay there till they are compensated. But quite often the villagers live under the fear of submersion of the land. This can be seen through the threatening words of the elderly peon, "Sharavathi might swallow the Hosamane Parvatha this monsoon" (2). The villagers are dependent on agricultural sector. Due to dam construction they are not only deprived of their means of subsistence and survival but also uprooted from their occupation and culture. Usually, the families of Hosamane grow areca nut on the farms and rice in the paddy fields. By producing a good harvest, they lead a happy life. But, because of the project of dam-construction the two of the families along with two bonded labourers' families move to the other places. Only Ganapayya's family is left behind to face the ordeals of the project, Ganapayya suffers a lot through the submersion of land. He has close affinity with his field. He is not compensated with any land. Naturally frustrated Ganapayya raises the questions about the government, "The government has set out to ruin thousands of homes. Is it a big deal for it to drown my village, my home? But what about the compensation they say they'll give us? When will that come?" (3) Ganappaya needs labour to work on his and Harmbha's fields to plant rice seedlings and cover the arecanut fronds. The labourers are not willing to stay on the land because they are afraid of what might happen to them during rains. Ganappaya used to go to Talaguppa-a city which is six miles away from Hosamanehalli-to buy their daily needs, groceries, and even hire labourers to work on the farm by crossing the river. However, after the project of construction of dam, he is not able to cross the river like

before. It is a tough time for Ganappaya to cross such a long distance by paying bus fare, and even it is too expensive to hire labourers. Further, no one is ready to work on their field, so the wages of labourers are hiked. It is inevitable for Ganappaya to pay soaring wages to complete the work-to tie palm sheaths around arecanut fronds, weeding the fields, and transplant the seedlings-before the rain starts. These consequences are faced by Ganappaya's family.

D'souza portrays very minutely the Indian men's deep affinity with their fields. Duggajja, the father of Ganappaya, has divine love to his field. Till his last breath, he is not ready to leave the land. When he comes to know that he has to leave the village Hosamanehalli, he feels as if his energy was sapped out, "He loved his piece of land with the attachment a woman feels for her mother's house. He was determined he would not leave her if he could help it. He had wondered a hundred times whether there was any way of carrying on here even when the village was covered with water" (12). Even he desires for dam collapse so that he doesn't need to leave his land. He decides not to hurry because they have enough to eat. Though water may cover the village and even they won't get labourers to work, they would manage the planting and harvesting somehow. Thus, Duggajja and Ganappaya are against the modern developmental attitude which is in the form of dam-construction. At another side Ganappaya decides not to leave his village. The entire novel represents the agony of displacement which is shown through Ganappaya. He is very much attached to his land. Even though he faces several problems he even plans to cultivate land of Heramba and give a handful of share to him as Heramba has shifted to the allotted village near Ananthpuram.

The select novel shows one more loss of the farmers that causes because of dam construction that is loss of culture. Culture is not created within a day but it takes much time for the same. The villagers of Hosamanehalli has fifty year old culture. When Heramba's grandfather left a place near Mavingundi and bought a piece of land, built a house, and settled down here, his place came to be called Hosamane, the new house. His house was the oldest in the village. Heramba's house became old but the village retained the name- Hosamanehalli-the village of the new house" (6). The construction of dam brings complete change in their life. Once, Parameswarayya had an areca farm and paddy fields. After his displacement from the land, the field is full of weeds and shrubs. Further, the areca palms are chopped off to decorate the place where the minister is going to visit. On the other side, Ganappaya's fields are full of tender finger-green seedlings. They miss their culture a lot.

Along with the suffering of the farmer's the novel depicts the harsh picture of women's suffering. It shows great affinity of women with the land. As all other families are shifted to other places Nagaveni, wife of Ganappaya gets loneliness. Before dam construction Heramba's wife or Parameswarayya's wife would come and discuss many things and the Hasalaru women, while passing by, used to talk of the happenings in their lives. But now no one visits her. She feels isolated and alienated from the other people because no one is going to work on their land because of the fear of submersion. "Nagaveni would have felt there were some people around. But now she was oppressed by a sense of loneliness" (40). Where there was a village, there had to be people coming and going and talking. Not only the people who lived in it, had sometimes those who had to cross the Sharavathi gone past the house.

The novel depicts the contrasting pictures of farmer's life, one picture of before the construction of dam and another is after construction of dam. Later picture is very bitter picture. Before the construction of the dam, the Sharavathi flows along by its natural course. There was no danger to the fields or the farms. Her water never disturbed to the crops of the village. Usually, the families of Hosamane grow areca nut on the farms and rice in the paddy fields. By producing a good harvest, they lead a happy life. But after dam construction water level rise higher. When there starts heavy rain the water of Sharavathi gulps various things. It flows through the forest. As a result the wild animals enter in the field of Ganappaya.

**Conclusion:** The basic intention of this chapter was to examine how Indian novels portray environmental crisis and human displacement caused by the so-called developmental activity, the construction of dams. The present research article shows suffering of the farmers through three levels- social, physical, and economic. Present research shows the harsh truth that though on surface level it is shown that construction of dam is for welfare of all the humanity but actually the construction of dams is to fulfill the demands of a handful of urban people, which is considered to be 'development' in 'national interest'. In it the local poor farmers sacrifice their basic needs and livelihood. The development should be there but it should not exploit anyone. The government should take care of proper replacement of land, house with basic needs of electricity, water, roads etc. Then this technological development will make everyone happy and the literature will present the happy picture of the same.

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## REFLECTION OF EDUCATION IN CHETAN BHAGAT'S *FIVE POINT SOMEONE*

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Education Plays a significant role in human life. It helps to learn to read and write, use technology, secure transactions. The aim of present article is to analyze challenges in educational system reflected in literature. Considering the limited scope of present study the evaluation is done centering the attention on Chetan Bhagat's novel *Five Point Someone*.

The education makes us competent to acknowledge the world around us and accordingly helps us to mold our personality. It makes us mature and strong to face the challenges. One can get information from various. Education enables people to acquire the proper interpretation of the things around us. It provides lesson of life. So, education is an vital and essential need to live in the modern world. Obviously the governments around the world is spending huge funds on it. They encourage people to study by providing good universities, scholarships and various allowances. The literature and education have close connection. It is said that literature is mirror of society. Education being an important aspect of society, literature reflects it with great focus. Several writers from variety of literature have commented on education system. Chetan Bhagat is one of the prominent writers in India who has criticized on education process. Chetan Bhagat is a young, popular, vibrant Young Adult Fiction writer from India. He is gifted with an extraordinary ability to deal with various aspects of human life. His novels deal with different postcolonial perspectives from culture issues.

The select novel, *Five Point Someone* (2004) is the book that starts with a condition, "This is not a book to teach you how to get into IIT or even how to live in college. In fact, it describes how screwed up things can get if you don't think straight." The novel tells the story of three hostel mates - Alak, Hari and Ryan who suffer a lot in IIT. As they try to solve the matters they realize that they are going deep in the problems. They realize if someone tries to disturb the IIT system, it comes back to double riveting you. Before they know it, they are at the lowest echelons of IIT society. They have a five-point-something GPA out of ten, ranking near the end of their class. This GPA always walks with them and brings various hurdles in their way of college life. This book was made into two films, *3 Idiots* in Hindi and *Nanban* in Tamil.

In the Indian education system there are various weaknesses. The universities and schools in India offer training that even stand a chance at the international level. So the lakhs of students try for quality education. As there are limited opportunities there is always unreasonable cut throat competition. There's competition everywhere—right from poetry reciting in KG to CGPA exams in engineering. The select novel shows the weakening spirit of IIT

Parents see their dreams to be fulfilled through children. They put a lot of pressure on them. Also, when you win a competition of any form, the expectations of people surrounding you suddenly increase. In this scenario, students become nervous about their next step as they are under scrutiny all the time. Over time, an unquenchable desire to stand out and out do one's peers gets ingrained into one's personality. One of the greatest problems of Indian education system is the brainless competition. The teachers often reward only the academic stars. Any form of creativity is discouraged, and risk taking is mocked. Our syllabus needs to nurture

creativity, problem-solving, valuable original research and innovation. Getting good marks by memorizing does not create winners, but discourages the students who get weak score. Ryan in the select novel is very talented boy. But he fails in winning the heart of the teachers as he opposes to the traditional idea of education system which stresses on score more than talent. Success at IIT comes with just bookish learning, and Ryan especially opposes this idea instead he stresses on practical knowledge. He complains against the lack of any creativity and how nothing of note has ever been produced at IIT. In this regard he finds great gap between Indian Universities and American Universities. He says "Sometimes, if you just paraphrase everyone's arguments, you get to be the good guy." (P.132)

Ryan constantly forces his friends to join him in enjoying the college experience more fully, but it's difficult to reconcile academic success which requires endless hours of hard work with any sort of half-way real life. The three friends in the select novel apply unity in studying. According to one of Ryan's plans to make it through IIT and still have some fun is 'the C2D plan' -- 'Cooperate to Dominate', where they divide the work among themselves, each attending only a third of the classes, but sharing their notes and everything for those classes with the others. The pressure of being the best, the brightest and the smartest increases the stress. There has been a substantial increase in the number of cardiac patients due to the pressure of always winning. Alok who belongs to lower middle class family aims to get degree and get a job of high salary to remove the poverty of the house, provide medical help to paralyzed father and marry his elder sister. Because of force of teachers for assignments, projects, quiz and seminars these students do not get time for personal life. Their remains no joy and fun. Still, even after studying hard if they do not get good score, their dream is wiped within no moments through the harsh treatment of the teachers. Alok has always this fear in his mind. So he is often nervous to join Hari and Ryan in fun making. He is always ahead to warn his friends and make aware of the time left for examination and other educational works. He is always under stress. Neeraja Birla prof of Psychology dept. of Derby University says, "A student commits suicide in India every hour." (<https://www.toppr.com/bytes/competitive-look-todays-indian-education-system/>) While the world expects IITians to conquer the world, these guys are struggling to survive.

In this system a very bad challenge is spreading the fear among the students as well as the parents i.e. ragging. The seniors trouble a lot to the juniors. Even there is the possibility of death of the victim. The three mates in the select novel also suffer a lot through ragging by senior students though Ryan tries to oppose it. He says to the seniors, "just get the hell out of here."(P.97)

The present research article shows that there should be some reformations in education system in India. The government as well as educational institutions should consider the psychological, emotional and mental upbringing of the students. Teachers need to be trained in identifying symptoms and patterns of mental issues of the students. In case a student misses his mark to apply the said process he should be properly analyzed and should be checked to find out the reason behind his miss behavior. Educational institutions must have counselor to help students deal with their issues The paper finds the truth that present education system lacks scope to the originality that should be given as this original talent is the future of our nation.

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प्रा. पी. आर. फराकटे

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### प्रस्तावना

पर्यटन हा मानवी जीवनाचा अविभाज्य घटक आहे. पर्यटन हि संज्ञा 'Tour' या शब्दाशी संबंधित आहे. प्रवास (Tour) हा शब्द लॅटिन भाषेतील 'Tomos' या शब्दावरून आला आहे. थोडक्यात 'पर्यटन' म्हणजे मानवाच्या नेहमीच्या (मुळ) निवासस्थानापासून थोड्या कालावधीसाठी केलेले स्थलांतर होय. पर्यटक जेव्हा निश्चित केलेल्या ठिकाणाकडे प्रवासास निघतो. यानंतर त्याच्या मुळ ठिकाणी परत येतो या दरम्यानच्या कालावधीस 'पर्यटन' असे म्हटले जाते.

सुरवातीच्या काळात पर्यटन हि फक्त प्रवाशांनी वेगवेगळ्या भुप्रदेशांना भेटी देऊन तेथील चालीरिती, परंपरा, जीवसृष्टी, लोकजीवन तसेच ऐतिहासिक स्थळांना भेट देऊन कौतुक करण्याची गोष्ट मानली जात होती. परंतु पुढे-पुढे जसा पर्यटनचा विकास होत गेला तसतसे पर्यटनाचे स्वरूप बदलत गेले. दुसऱ्या महायुद्धानंतर तर पर्यटन विकासाच्या वाढीला मोठी चालना मिळाली. कारण अनेक देशांच्या व उद्योजकांच्या हे लक्षात आले कि पर्यटन व्यवसायामुळे होणारा आर्थिक फायदा हा मोठ्या प्रमाणात आहे. त्यामुळे ह्या उद्योजकांनी व अनेक देशांच्या सरकारानी जाणीवपूर्वक पर्यटन व्यवसायात लक्ष घातले व त्याचा विकास घडवून आणला. त्यामुळेच जागतिक पर्यटन संस्थेने (World Tourism Organization) भाकीत केले होते कि, २१ व्या शतकात सर्व जगात पर्यटन व्यवसाय हा प्रथम क्रमांकाचा उद्योग असेल. आणि आता आपण पहात आहोत कि पर्यटन क्षेत्रात नेत्रदिपक प्रगती झाली आहे व जागतिक पर्यटन संस्थेचे भाकीत खरे उरत आहे. पर्यटन व्यवसायाचा जस-जसा विकास होत गेला तसतसे इतर व्यवसायाप्रमाणे घातही वित्त व इतर साधनांची आवश्यकता भासू लागली. यातूनच त्याचे नियोजन, व्यवस्थापन व नियंत्रण या गोष्टीवर लक्ष केंद्रित करावे लागले. त्याच बरोबर पर्यटन स्थळांचे जतन आणि संवर्धन या गोष्टीकडे ही लक्ष द्यावे लागले.

### व्याख्या

#### १) जागतिक पर्यटन संघटना

World Tourism Organization या संयुक्त राष्ट्रांच्या संघटनेने व्याख्या करताना म्हटले आहे.

A tourist is a temporary visitor staying for at least twenty four hours in a country visited for purpose the can be classified as under.



- a) Leisure, Health, Study, Sport, Religion etc.
- b) Business, Mission, Family, Conventions etc.

चरील कारणासाठी दुसऱ्या देशात काही काळ राहणारी, पैसे देऊन लाभ घेणारी व्यक्ती म्हणजे पर्यटक होय. अशी व्यक्ती २४ तासापेक्षा जास्त काळ थांबणे अपेक्षित असते.

## २) भारतीयांची व्याख्या

"अभ्यास, आनंद, मनोरंजन, व्यवसाय, अधिवेशने, बैठका अशा एखाद्या कार्यासाठी परदेशी परवान्याने भारतात येणारी व २४ तासापेक्षा जास्त राहणारी व्यक्ती पर्यटक होय."

## ३) ब्रिटन मधील पर्यटन संस्था :- १९७६

"पर्यटन म्हणजे लोकांनी त्यांच्या कायमच्या राहत्या स्थानापासून काही अंतरावरील स्थानी अल्पकालिन केलेले स्थलांतर होय. प्रामुख्याने हे स्थलांतर संशोधन, व्यवसाय, मनोरंजन, ऐशआराम, या कारणासाठी केले जाते."

## ४) ब्रिटिश मधील कार्डिफ येथील पर्यटन संस्था :- १९८१-आंतरराष्ट्रीय चर्चासत्र

"पर्यटन म्हणजे घराबाहेर ऐच्छिक व उराविक केलेली क्रिया होय. यामध्ये घराबाहेर वास्तव केले कि नाही ही बाब गौण असून तेथे प्रवास व पर्यटनास महत्त्व आहे."

## ५) प्रा. हुंडीकर व प्रा. कार्प :- (स्विट्झर्लंड)

"पर्यटन म्हणजे असा कार्यक्रम कि, ज्यांचा संबंध परकीय प्रवास व वास्तवाशी आहे. आणि हे वास्तव मोबदला देऊन अल्प काळासाठी मिळवले जाते."

## ६) हरसन श्युल्ड :- (ऑस्ट्रेलिया)

"पर्यटन म्हणजे असा एक आर्थिक कार्यक्रम की, ज्यात लोकांचा प्रत्यक्ष, देशांतर्गत, किंवा परदेशी प्रवेश, वास्तव व हालचाल यांच्याशी संबंधित आहे."

## वैशिष्ट्ये

१. पर्यटन हा सेवा उद्योग आहे.
२. हा अदृश्य उद्योग समजला जातो यातून देशाला परकीय चलन मिळते.
३. पर्यटनानुळे स्थानिकांना रोजगार मिळून त्यांचे जीवनमान उंचावते.
४. देशा-देशातील गैरसमज दूर होऊन आंतरराष्ट्रीय सामंजस्य वाढते.
५. स्थलांतर अल्पकालिन असते. उराविक काळाने पर्यटक मुळे स्थानी परततो.
६. यामध्ये दळणवळण, निवास व्यवस्था भोजनव्यवस्था, मनोरंजन, मार्गदर्शन या घटकांचा जवळचा संबंध येतो.

७. यामुळे ऐतिहासिक, सांस्कृतिक, भौगोलिक, जैविक घटकांचे संरक्षण, जतन व संवर्धनास मदत होते.

स्वरूप

मानव आणि प्रवास यांचा प्राचीन काळापासून संबंध आहे. पर्यटनाचे स्वरूप हे परिवर्तनशील आहे. काळाच्या ओघात त्यात बदल झाला आहे. दुसऱ्या महायुद्धानंतर याला व्यवसायाचे स्वरूप आले. सुरवातीस श्रीमंतापुरते हे मर्यादित होते. त्यांचा आनंद मिळवणे हा हेतु होता. आता स्वरूप बदलल्याने व व्याप्ती वाढल्याने त्याला व्यवसायाचे स्वरूप आले आहे.

श्रीमंतासाठी असणारे नौकानयन, घोडदौड, नेमबाजी हे आता सामान्य भाषूसही करू लागल्याने खऱ्या अर्थाने आता 'लोकशाहीकरण' सुरू झाले आहे. त्याच बरोबर आता 'सामाजिक पर्यटन' ही संकल्पना उदयास येत आहे. यामध्ये आयोजक निवास, भोजन, मनोरंजन याची माफक दरात सोय करतात. पर्यटक महागड्या ठिकाणापेक्षा थाला पसंती देतात.

पर्यटन व्यवसायातील महत्त्वाचे घटक

पर्यटन हा सेवा व्यवसाय आहे. या व्यवसायामध्ये १) दळणवळण व्यवस्था २) आवास व्यवस्था ३) सेवा-सुविधा ४) पर्यटन मंत्रालय ५) पर्यटन स्थळे ६) पर्यटक हे महत्त्वाचे घटक आहेत.

१) दळणवळण व्यवस्था

या व्यवसायात दळणवळणाला अतिशय महत्त्व आहे. पर्यटकाला वेळेवर, जलद, नियमित व परवडणारी सेवा मिळणे आवश्यक असते. ती सुलभ असावी लागते. यामध्ये भूपृष्ठा मार्ग, समुद्रमार्ग, रेल्वे व हवाई मार्ग सेवा देता येते. आता दळणवळण व संपर्क यंत्रणेमध्ये सुधारणा झाल्याने पर्यटन सुलभ झाले आहे.

२) आवास व्यवस्था

पर्यटकासाठी निवासव्यवस्था ही महत्त्वाची आहे. पर्यटनाच्या ठिकाणी किंचित जवळपास सर्व उत्पन्न गटातील लोकाना परवडतील अशी निवासस्थाने असणे गरजेचे असते. धर्मशाळा, डाक बंगले, रिसॉर्ट, हॉटेल्स, विश्रामघामे, व तंबू निवास अशी निवासव्यवस्था लोकप्रिय होत आहे. निवास स्थाने कोणत्याही श्रेणीची असली तरी ती स्वच्छ व आरामदायी असली पाहिजेत.

३) सेवा-सुविधा

या उद्योगात सेवा-सुविधा देणाऱ्या संस्थाना महत्त्व मिळते. व्हिसा देणारे, दुतावास, क्रेडिट कार्ड देणाऱ्या कंपन्या, दुरध्वनीसेवा, माहिती कक्ष, प्रार्थना गृहे, सिनेमागृहे, विविध वस्तुचे मॉल इ. सेवा-सुविधा दिल्यास पर्यटक आनंदी राहतात.

## ४) पर्यटन मंत्रालय

स्वातंत्र्यपूर्व काळात ब्रिटिश सरकारने पर्यटकांची वाढती गर्दी पाहून १९४६ मध्ये सार्जट कमिटीची स्थापना केली. त्यांच्या शिफारशीनुसार रेल्वे मंत्रालयाच्या अखत्यारित एक पर्यटन कक्ष सुरू केला. स्वातंत्र्यानंतर भारतात १९५० साली जागतिक पर्यटन संघटनेचे (W.T.O.) सदस्यत्व स्विकारले. यानुसार मुंबई, दिल्ली, कोलकत्ता व चेन्नई येथे कार्यालये सुरू केली. केंद्र सरकारने १९५८ साली स्वतंत्र पर्यटन खाते सुरू केले. प्रत्येक राज्यात १९६० साली पर्यटन खाते सुरू केले. सन १९६६ साली भारत पर्यटन विकास महामंडळाची स्थापना केली. (India Tourism Development Corporation-I.T.D.C.) भारत सरकारने १९८९ साली पर्यटन आर्थिक विकास महामंडळाची (Tourism Finance Corporation of India- T.F.C.I.) स्थापना करून खाजगी व्यवसाय करणाऱ्यांना आर्थिक मदत मिळवण्याचा मार्ग मोकळा केला.

## ५) पर्यटन स्थळे

पर्यटन स्थळांमध्ये ऐतिहासिक, धार्मिक, नैसर्गिक पर्यटन स्थळांचा समावेश होतो त्याच बरोबर मानव निर्मित पर्यटन स्थळे आहेत. आयफेल टॉवर, स्टॅच्यू ऑफ लिबर्टी, पिरॅमिड्स, ताजमहल, सेंट पिटर्स चर्च, अशी पर्यटन स्थळे व्यवसायाची केंद्रे बनली आहेत. त्याच बरोबर किल्ले, वाडे, हवेली, मंदिरे, मशिदी, मोठी घरणे, अभयारण्ये, पर्वत रांगा, समुद्रकिनारे निवीड जंगले, इ. हि ठिकाणे पर्यटनासाठी महत्त्वपूर्ण स्थळे आहेत.

## ६) पर्यटक

पर्यटन व्यवसायातील पर्यटक हा महत्त्वाचा घटक आहे. पर्यटक हा अनेक हेतु-उद्देशाने पर्यटन करत असतो. धार्मिक, आनंद मिळवणे, साहस म्हणून अरण्यभ्रमण, संशोधनासाठी अशा अनेक कारणासाठी पर्यटक पर्यटन करत असतो. सहल संघोजक किंवा प्रवास प्रतिनिधी हा पर्यटक व सेवा संस्था यांच्यामधील दुवा असतो.

थोडक्यात पर्यटन हा व्यक्तीनी व्यक्तीसाठी चालवलेला व्यवसाय आहे.

पर्यटन व्यवसायातील रोजगाराच्या संधी

## १) गाईड / मार्गदर्शक

ऐतिहासिक, धार्मिक, सांस्कृतिक, भौगोलिक इ. पर्यटन स्थळी पर्यटक आल्यानंतर त्यांना त्या ठिकाणचा इतिहास जाणून घेण्याची उत्सुकता असते. त्या स्थळांची योग्य माहिती व ते स्थळ योग्य पध्दतीने पाहण्यासाठी मार्गदर्शकाची / गाईडची आवश्यकता असते. त्यातून रोजगार मिळतो.

## २) माहिती पुस्तके

कांही जिज्ञासू पर्यटक पर्यटन स्थळी जाण्याआधी त्या स्थळाची माहिती पुस्तकातून मिळवण्याचा प्रयत्न करतात. तेथील सेवा, मार्ग, इतिहास इ. माहिती पुस्तकातून मिळते. त्यासाठी माहिती पुस्तक लिहीणे, छपाई करणे, वितरण करणे यातून रोजगार मिळतो. पुस्तक रूपाने स्थळाची माहिती कायम स्वरूपा पर्यटकाकडे राहते.

## ३) नकाशे

नकाशा तयार करण्याचे ज्ञान भूगोल व नकाशाशास्त्र यातून मिळते. नकाशे अभ्यासकांना उपयुक्त असतात. ऐतिहासिक, धार्मिक, सांस्कृतिक, राजकीय माहिती देणारे नकाशे असतात. नकाशे तयार करण्याच्या माध्यमातून रोजगार उपलब्ध होतो.

## ४) फोटोग्राफी

पर्यटन आणि फोटोग्राफी हे अविभाज्य घटक आहे. नोबाईलच्या जमान्यात वेगळ्या कॅमेऱ्याची गरज नसली तरी पर्यटकांना स्वतंत्रपणे फोटोग्राफीची गरज घाटते. त्यामुळेच पर्यटन स्थळावर फोटोग्राफी व्यवसायातून रोजगार मिळतो.

## ५) पर्यटन स्मरणिका

पर्यटन संस्था, पर्यटन महामंडळे ही पर्यटन उद्योगाच्या वाढीसाठी पर्यटनाची जाहिरात करत असतात. यासाठी स्मरणिका काढतात. त्यातून तेथील स्थळांची माहिती, सेवा देऊन पर्यटकांना आकर्षित करतात. उत्तम प्रकारची स्मरणिका काढणे यातून रोजगार मिळतो.

## ६) ऐतिहासिक / धार्मिक पर्यटन केंद्रांची निर्मिती

ज्ञान, कल्पकता यांच्या माध्यमातून ऐतिहासिक / धार्मिक पर्यटन स्थळांची निर्मिती केली जाते. उदा. डेरवण येथील शिवसृष्टी, पुण्याजवळील प्रतिबालाजी इ. अशी पर्यटन स्थळे निर्माण करून व्यवसायाच्या संधी उपलब्ध करता येतात.

## पर्यटन व्यवसायातील समस्या

पर्यटन व्यवसाय झपाट्याने जागतिक स्तरावर विकसित होत आहे. भारतम्हणून देशाला परकीय चलन मिळून आर्थिक स्थिती भक्कम होण्यास मदत होत आहे. यातून लाखे लोकांना नोकऱ्या व रोजगार मिळत आहेत. असे असले तरी वाहतुक सेवेतील अडचणी, कस्टमचे जाचक निधम, विदेशी निर्गमनावरील नियंत्रणे, आवास व्यवस्थेचा तुटवडा, तसेच ट्रेव्हल्स एजन्टवरील वाढते निर्बंध हे प्रश्न प्राधान्याने सुटले पाहिजेत. १९९३ मध्ये 'गॅट कशारा' नुसार लवचिकता आणण्याचा प्रयत्न केला आहे. व पर्यटनाचा आंतरराष्ट्रीय उद्योगामध्ये समावेश केला आहे.

### निष्कर्ष

पर्यटन व्यवसायामध्ये 'पर्यटक' हा सर्वात महत्वाचा घटक आहे. तो अनेक उद्देशाने पर्यटन करत असतो. त्याच्या उद्दिष्ट पूर्तीसाठी व त्याच्या सुख-समाधानासाठी त्याला असणारी दळणवळण व्यवस्था, निवासव्यवस्था, सेवा-सुविधा, सरकारी असणारे क्लिष्ट नियम व अटी यामध्ये सुधारणा केल्या गेल्या पाहिजेत. पर्यटन स्थळांचा विकास केला पाहिजे. परदेशी व स्थानिक प्रवाशांच्या सुरक्षिततेची खबरदारी घेतली पाहिजे. या सर्व गोष्टीकडे भारतासारख्या विकसनशील देशाने जाणीवपूर्वक लक्ष घातल्यास परकीय चलनाच्या रूपाने देशाची आर्थिक स्थिती भक्कम होण्यास मदत होईल.

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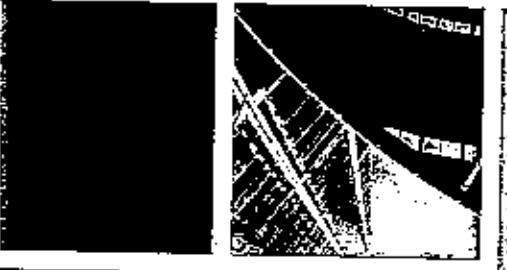
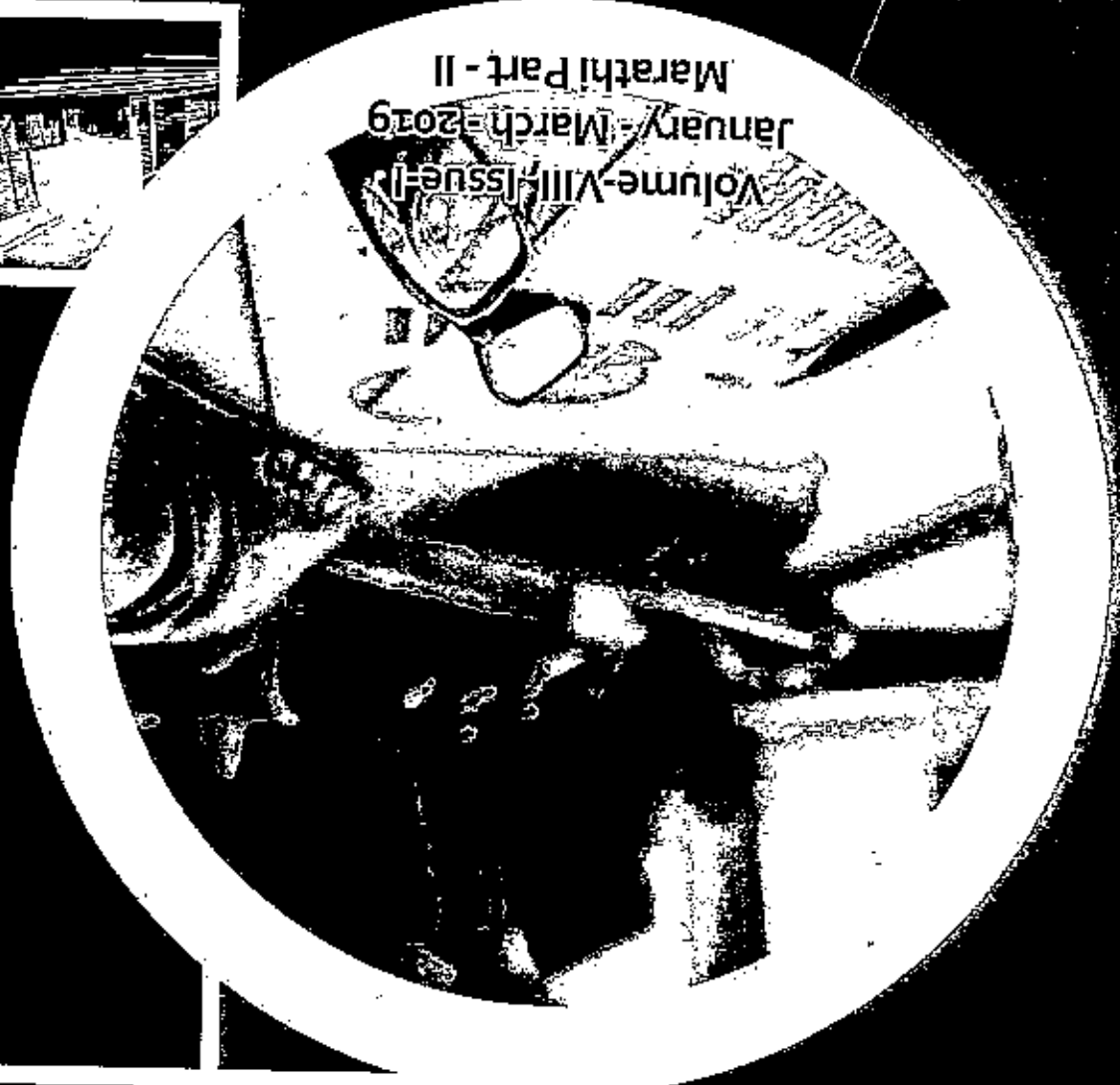
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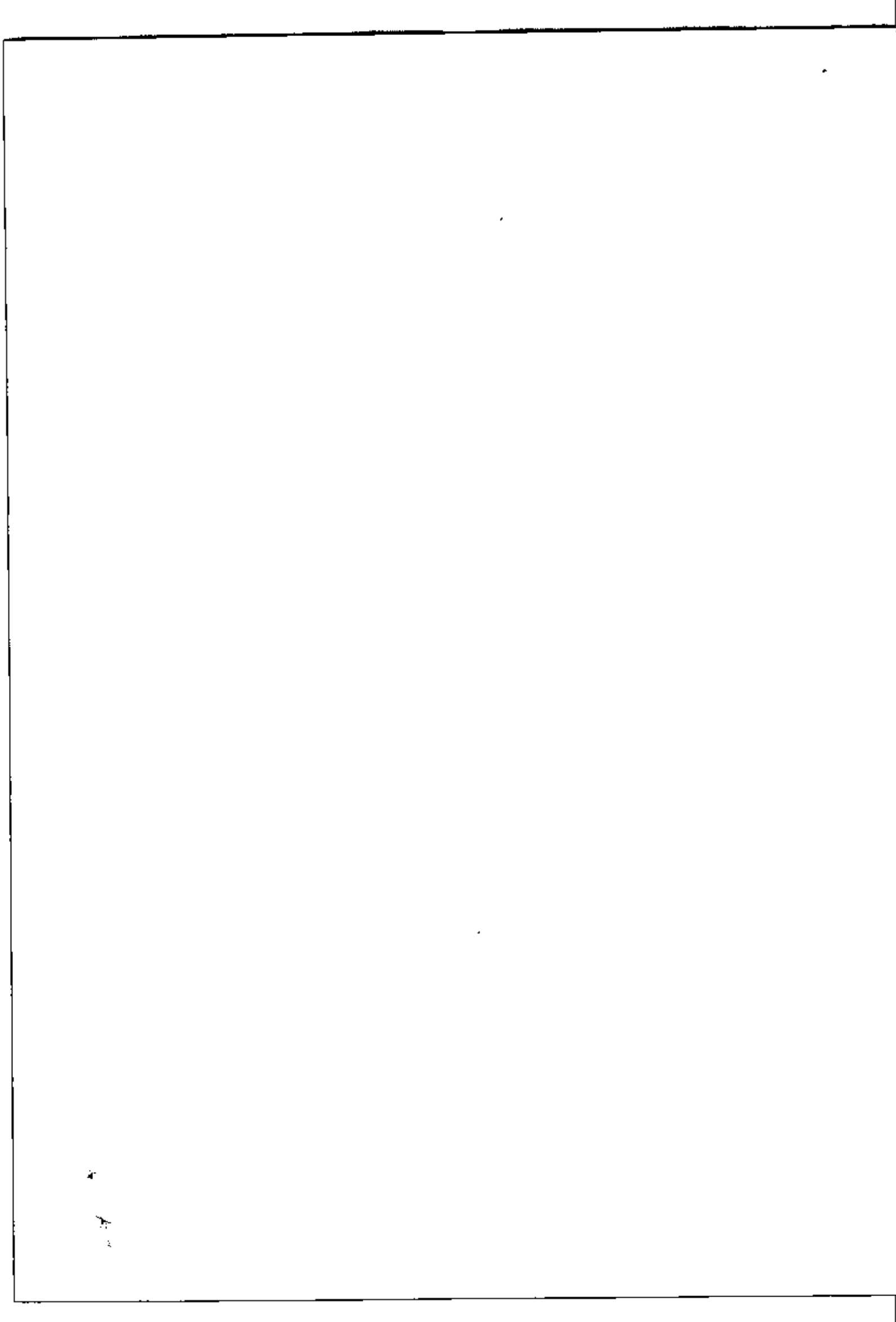
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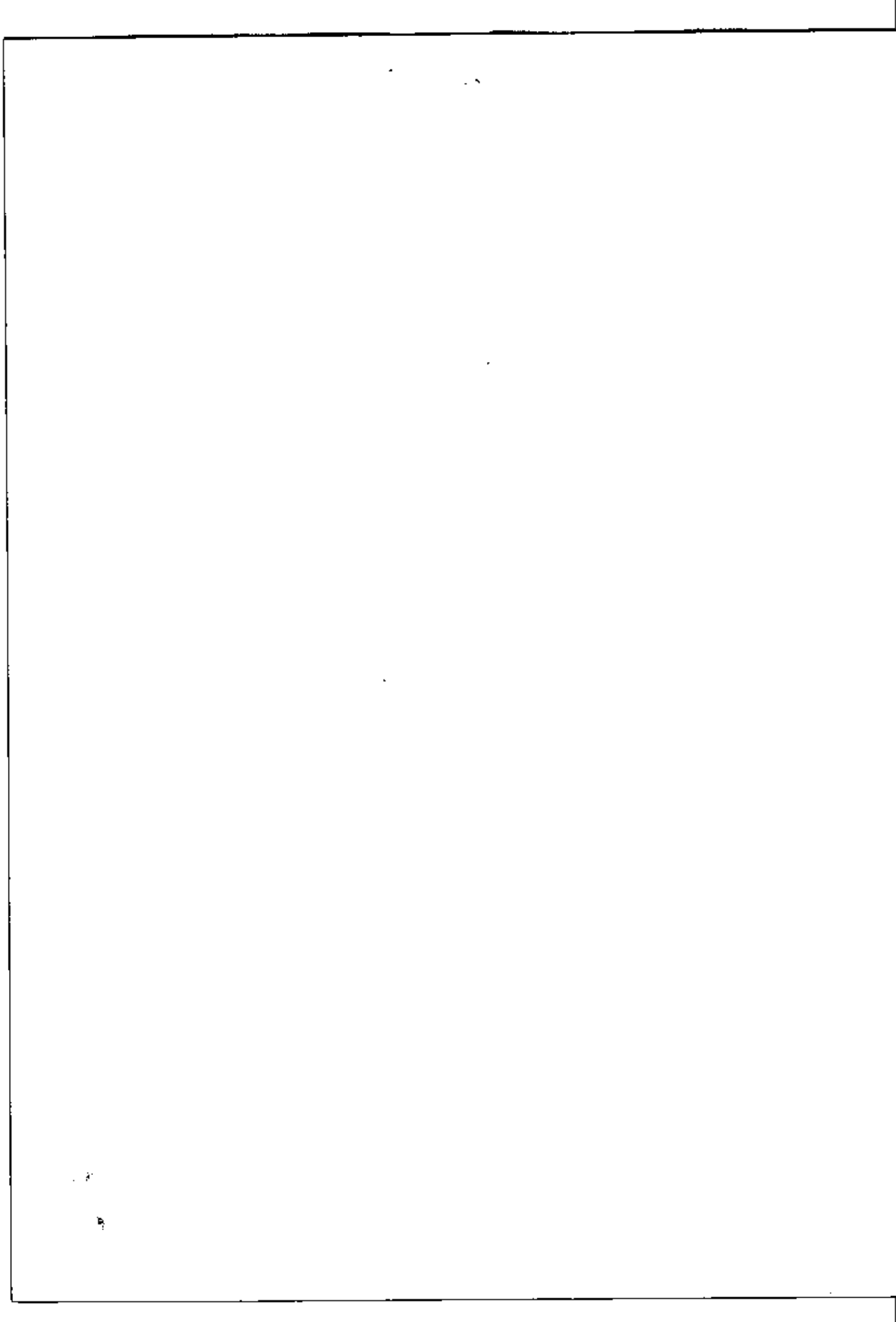






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संक्षेप

करवाया जाय।

संस्कृतीचा विचार करायचा हे वा व आपली संस्कृती व आपले परंपरागत कर्तव्य कोसे अक्षर पाहिले जाय ही विचार आपल्या संस्कृतीला साक्षात्कार आपल्या कर्तव्य संस्कृती व्येय , कोसे व महत्त्व टिकवणे आदी गरजेपुरताच अन्य आहेत. सामाजिक आर्थिक, शैक्षणिक समस्या निराकरण होत आहेत. म्हणून वरून संस्कृतीवहाचा आवाज होऊ न देता वरून संस्कृतीवादाचे कर्तव्यार झालेल्या आवाजाचे मानवी जीवनात वाचवणे यथा वाचवण्या समस्या वाढत आहे.

आहे.

शिव्यात कर्तव्यातील अधिकांश कार्य कर्तव्याबाहेरील अन्य दुय्यम सार्थक घेतिले की काय असा धोकाही वाढत

कोसे याने वरूनसंस्कृतीचा प्रभाव पडला आहे. व त्यात निव वेगाने बदल होत आहेत.

वरूनसंस्कृतीवादाचे कर्तव्याचा यथा असणारी विचार संस्थाही बदलती. त्याचबरोबर संपूर्ण कर्तव्याची रचना, वैशिष्ट्ये

वरून संस्कृतीवादाचे कर्तव्य ही मानवी जीवनातील गुंतलेल्या संस्था मुतात: बदलून जात आहे.

निष्कर्ष

कर्तव्यार आवाज झाले व एकदरील वरून संस्कृती वादाचे सर्व कर्तव्य स्वरूपाने बदल होऊ लागले.

कर्तव्याच्या संदर्भ रूढी यथा परंपरावर आवाज होऊ लागले पर्याय संस्कृतीचे वैज्ञानिक विचारसरणी आधीच

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प्रा. तानाजी हरी सातपुते

ग्रंथपाल, सदाशिवराव मंडलिक महाविद्यालय, मूरगूड, ता. कागल.

माहिती ही संकल्पना डेटा या संज्ञेशी संबंधीत आहे. डेटा म्हणजे 'घटना', आकडेवारी किंवा माहिती असा आहे. डेटाचे माहितीत रूपांतर करणेसाठी त्यातील अव्यवस्थित घटकांची तर्कशुद्ध फेरमांडणी करावी लागते. तेव्हाच त्याचा माहिती म्हणून उपयोग होतो. माहिती या संज्ञेची व्याख्या पुढील प्रमाणे आहे. 'कोणत्याही मार्गाने मिळविलेले ज्ञान म्हणजे माहिती होय' - न्यु वेबस्टर डिक्शनरी ऑफ दि इंग्लिश लॅंग्वेज.

ग्रंथालय शास्त्रामध्ये माहितीला व समाजापर्यंत पोहचविण्यासाठी माहितीचे संप्रेषण होणे गरजेचे असते. एकविसाव्या शतकामध्ये माहितीचा विस्फोट झालेला आपल्याला दिसून येतो. या माहितीच्या प्रचंड अशा ढिगान्यातून वाचकाला हवी असलेली माहिती पोहचविणे हे ग्रंथपालांचे काम असते. पूर्वी ग्रंथपाल म्हणजे ग्रंथांचा व ग्रंथालयांचा रखवालदार अशी समजूत समाजाची होती. पण काळाच्या ओघामध्ये ग्रंथालयाची व ग्रंथपालांची भूमिका बदलली. ग्रंथालये व ग्रंथपाल हे फक्त कॅटॅलॉगिंग राहिलेले नाहीत तर लायब्ररीयन म्हणजे नॉलेज मॅनेजर झालेले आहेत. म्हणूनच ग्रंथपालांना माहिती शास्त्रज्ञ संबोधले जाते. Librarian is a Information scientist, Librarian is a Knowledge Manager ही संकल्पना रुढ झालेली आहे.

आधुनिक काळात माहितीचे महत्त्व सतत वाढत असल्यामुळे विज्ञान, तंत्रज्ञान, सामाजिक, अर्थिक अशा सर्वच क्षेत्रात माहितीची भूमिका महत्त्वाची असते. निवडक माहितीच्या प्रसारणासाठी जगातील दुरवर पसरलेल्या माहिती केंद्राशी संपर्क साधला जातो. म्हणजे सध्याच्या माहितीशास्त्राच्या भिती मर्यादीत राहिल्या नसून आपणांस हवी असणारी माहिती 'सुपर इलेक्ट्रॉनिक हायवे' या मार्गाने मिळविता येते. त्यामुळे माहितीशास्त्राचा प्रभाव व फैलाव दुरवर पोहचला असून त्याला मर्यादा राहिलेली नाही. पुर्वीसारखे माहिती मिळविणेसाठी फार खटाटेप करावा लागत नाही. किंवा त्यासाठी वण-वण भटकणे लागत नाही. तर प्रत्येकाला त्याला हवी असणारी माहिती संगणकाद्वारे व इंटरनेटद्वारे आपल्याला कमी वेळात व अचूक माहिती मिळते. त्यासाठी माहितीचे ढिगारे उपसत बसवे लागत नाही. संगणकाच्या प्रणालीच्या माफत आपल्याला हवी असणारी माहितीची संपत्ती एका क्लिकने आपल्या घरात पोहचविलेली आहे.

माहिती मिळवणेच्या अनेक इलेक्ट्रॉनिक साधनामुळे आणि इंटरनेटच्या वापरामुळे जगातील कोणत्याही स्वरूपाची माहिती व कोणत्याही ठिकाणची माहिती अगदी कमी वेळामध्ये वाचकांना संशोधकांना, सामाजिक व आर्थिक क्षेत्रामध्ये काम करणाऱ्या लोकांना तसेच राजकीय पुढारी व विप्लवकांना याचा फायदा होत आहे.

माहितीचे आदान - प्रदान जलद गतीने होत असलेने संशोधक, ज्ञानाची लालसा असणारे समाजातील सर्व घटक यांना माहिती संप्रेषणासाठी याचा फायदा झालेला आहे. संप्रेषणातील भाषीक अडथळे येतात. पण त्यावर सुध्दा भाषांतर सेवा मिळत

असलेने जगातील कोणत्याही भाषेतील ज्ञान जगासमोर येत आहे व समाजातील सर्व घटकांसाठी त्याचा उपयोग होत आहे. माहिती संप्रेषणाच्या माध्यमातून जग अगदी जवळ आलेले आहे. म्हणजेच अधुनिक बदलांचा खरा जनक माहिती आणि ज्ञानच आहे. व्यवस्थापनाचे जनक पियटर ड्रुकर यांनी असे प्रतिपादन केले आहे की, ' भांडवलशाही समाजानंतरचे पायाभूत आर्थिक साधन म्हणजे ज्ञान हेच आहे'.

माहितीचे संप्रेषण करण्यासाठी ग्रंथालयामध्ये खालील सेवा दिल्या जातात

- १) प्रचलित जागरूकता सेवा (करंट अवेरनेस सर्व्हिस).
- २) माहितीचे निवडक प्रसारण (सिलेक्टिव्ह डिसमिनेशन ऑफ इन्फरमेशन).
- ३) निर्देशन आणि सारसेवा.
- ४) ज्ञान साहित्य शोध.
- ५) संदर्भसेवा.
- ६) भाषांतर सेवा.
- ७) प्रलेखन आदान-प्रदान सेवा.
- ८) प्रतिलिपी सेवा.

या सर्व सेवांद्वारे वाचकाला त्याला हवी असलेली माहिती संप्रेषित केली जाते.

विकीपीडिया हा अनेक भाषीय सामुहिक ज्ञान वापरचा स्रोत आहे. वा स्रोताचा वापर करणेसाठी कोणत्याही विशेष शैक्षणिक पात्रतेची आवश्यकता नसते. सर्व वयोगट, व्यक्ती, सामाजिक व सांस्कृतिक पार्श्वभूमीतील कोणत्याही स्तरातील व्यक्ती या वेबसाईट मध्ये भर घालून माहिती संप्रेषित करू शकतात.

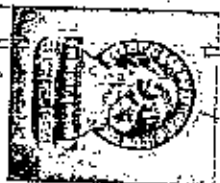
माहितीचे स्थलांतर चक्र

निरनिराळ्या क्षेत्रातील संशोधक, तज्ञ निरनिराळ्या उद्देशाने नविन माहितीची निर्माती करत असतात. माहिती ही उच्च रचीत नमुना आहे. माहिती साठविली जाते, मांडली जाते, माहितीचे सार लेखन केले जाते, तशीच ती वेगवेगळ्या माध्यमामार्फत विस्तृत प्रमाणात पाठविली जाते व व्यक्त केली जाते. माहिती निर्माती करत असताना ती साठविली जाते. माहितीचे शब्द साठविले जातात. त्यानंतर त्याशब्दांचे संदेश वहन होवून त्या शब्दांचे भाषांतर केले जाते. त्याचा परिणाम दुसऱ्या ठिकाणी होवून भाषेचे शब्द आत्मसात केले जातात म्हणजेच माहितीचे स्थलांतर होते. माणसाच्या मनात आपली भावना व्यक्त करण्याची इच्छा असते. त्यानंतर ही माहिती सांकेतिक शब्दात व्यक्त केली जाते. संदेशाचे स्थलांतर भाषेचे शब्द किंवा चित्रमय भाषेद्वारे ऑडिओ कॅसेट आणि इतर साधनांद्वारे माहिती पोहचविली जाते. मग तो संदेश घेणारा छपील माहिती किंवा भाषेच्या शब्दांचे सार तयार करून त्याचा अर्थ पाठविला जातो. पाठविलेल्या माहितीचे विश्लेषण केले जाते अशा प्रकारे माहिती ही सांकेतिक खुणा, भाषेचा सापर, अर्थ सांगणे या गोष्टीपासून निर्माती जाते.

अशा प्रकारे माहितीचे अदान-प्रदान होत असताना माहिती संप्रेषण ही एक बहुभाषीक प्रक्रिया होवून हव्या त्या वाचकांना, उपभोगत्यांना माहितीचे अदान-प्रदान होते. या दृष्टीने माहिती संप्रेषण ही प्रक्रिया वेगवेगळ्या जाती, धर्म, वंश, खंड, उपखंड व सर्व जगाला एका प्रक्रियेद्वारे एकत्र आणते व ज्ञानाचे अदान-प्रदान होते. म्हणून माहिती संप्रेषणाने भाषीक अडथळे पार केलेले आढळतात.

संदर्भ

- १) ग्रंथालय व्यवस्थापन - भागवत शशिकला.
- २) ग्रंथालय आणि माहितीशास्त्र - बडकते, जोशी, कुलकर्णी.



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AND COMMERCE AND A ROLE OF SCIENCE AND TECHNOLOGY IN MULTICULTURALISM**

On Saturday, 2<sup>nd</sup> March 2019



This is to certify that Mr./Mrs./Miss./Dr. Tanaji Havi Satpute  
of Sadashivrao Mandlik Mahavidyalaya, Murgud  
has Participated and Presented a paper entitled "भाषा संस्कृत एक बहुसांस्कृतिक संसार"

in the One Day International Conference on "Impact of Multiculturalism on Languages, Literature, Social Sciences and Commerce and A Role of Science and Technology in Multiculturalism" on 2<sup>nd</sup> March, 2019. Organized by Department of Social Sciences, Sadashivrao Mandlik Mahavidyalaya, Murgud Tal-Kagal, Dist-Kolhapur.

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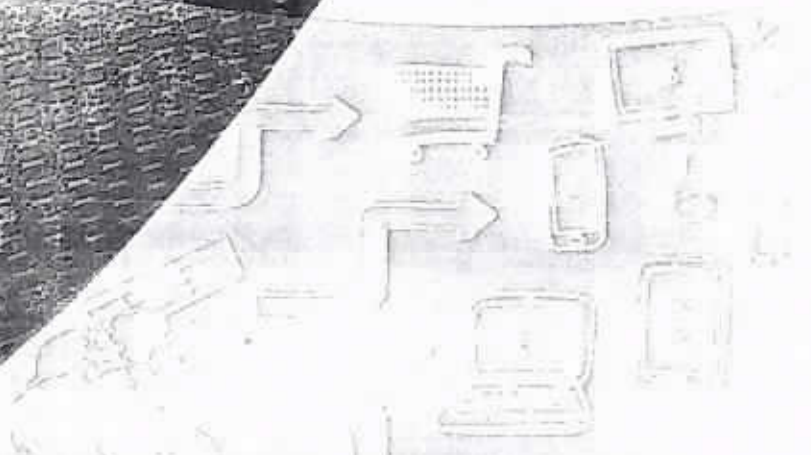


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प्रा. के. डी. पाटील ✓

सदाशिवराव मंडलिक महाविद्यालय, मुरगूड, ता. कागल, जि. कोल्हापूर.

### प्रस्तावना

भारतामध्ये अनेक बाबतीत विविधता दिसून येते. जगातील सर्व प्रकारच्या गोष्टी कमी अधिक प्रमाणात भारतात कोठे नाही कोठे आढळतात म्हणून भारताला जगातील छोटी प्रतिकृती म्हणतात. भारत हा देश ग्रामीण असून तो शेतीवर अवलंबून आहे. भारत हा खेड्यांचा देश असून पूर्वी खेडी ही स्वयंपूर्ण होती. खेड्यातील लोक आपल्या खेड्यामध्ये उपलब्ध असणाऱ्या व उपलब्ध होणाऱ्या वस्तूवर आपले जीवन जगत असे. त्यामुळे पूर्वी खेड्यातील लोकांना सद्याच्या बाजार व्यवस्थेप्रमाणे दुसऱ्यावर अवलंबून राहावे लागत नसे. त्यामुळे खेडी ही स्वयंपूर्ण व आनंदी जीवन जगत होती.

भारताची संस्कृती पूर्वीपासूनच उच्च मानली जाते. येथील नैसर्गिक साधन संपत्तीमुळे व ऐतिहासिक संस्कृतीमुळे व व्यापारामुळे संपूर्ण जगच भारताकडे आकर्षित होते. पण सद्यःच्या भारताच्या बदलत्या परिस्थितीमुळे भारताला दुसऱ्या देशाकडे वधावे लागत आहे. संपन्न हिंदुस्तान संस्कृती राहिलेली नसून ती आता बहुसंस्कृत भारत बनला आहे. भारताचे पूर्वीचे अस्तित्व राहिले नसून भारत अनेक बाबतीत इतर देशावर अवलंबून राहत आहे. भारताचे आर्थिक स्वरूप पूर्ण बदलेले आहे. आज भारत जात, धर्म, विकास, तंत्र, यंत्र, संपत्ती, अर्थकरण इत्यादी बाबतीत बहुसंस्कृतवादी बनला आहे. या बदलाचे भारतीय अर्थकरणावर बरेच दुरगामी परिणाम होत आहेत. त्यातले चांगले फायदेशीर परिणाम होत आहेत तर काही तोट्याचे, नुकसानाचे वाईट परिणाम दिसून येत आहेत.

### संशोधनाची उद्दिष्टे

या संशोधन निबंधात भारतीय स्वातंत्र्य पूर्व व स्वातंत्र्य उत्तर बदलाचा अभ्यास करण्याचे तसेच भारताच्या अर्थव्यवस्थेत झालेल्या बदलांचे उद्दिष्ट या निबंधात समोर ठेवले आहेत.

### संशोधन पध्दती

प्रस्तुत शोध निबंध उपलब्ध दुय्यम माहितीच्या स्रोताच्या आधारे मांडला आहे. शोध निबंधामध्ये भारतीय अर्थव्यवस्थेमध्ये जागतिक बदलानुसार बदल झालेले आहेत. भारतीय बंगवेगळ्या सरकारने भारतीय बदलत अर्थव्यवस्थेला खुले केले आहे. भारतीय अर्थव्यवस्थेतील बदलांचा भारतीय अर्थव्यवस्थेला योग्य अयोग्य परिणाम झाले आहेत. या गृहितावर आधारलेले आहे. या अभ्यासासाठी आर्थिक क्षेत्रातील अनेक ग्रंथ, देशी विदेशी पुस्तके, नियतकालिके, वर्तमान पत्रातील लेख, आर्थिक समित्यांच्या शिफारशी, आर्थिक सर्वेक्षणाचे निष्कर्ष आधारभूत मानून तयार करण्यात आला आहे. साधारणतः स्वातंत्र्य उत्तर काळ समाजवादी

विचारांचा प्रभाव व १९९१ नंतरच्या भांडवलशाही विचारांचा प्रभाव म्हणजेच नवीन आर्थिक धोरण या कालावधीतील अभ्यास या शोध निबंधात केला आहे.

### संकल्पनेचा अर्थ

मानवाप्रमाणे मानवतेचे प्राण्यांचे समाज आहे पण त्यांना संस्कृती नाही. मानवाने आपल्या जैविक व सामाजिक गरजा पूर्ण करण्यासाठी घरे, कपडे, भांडी, दागिने, अन्न, हत्यारे, अवजारे इत्यादी भौतिक वस्तु तसेच आचार विचार, श्रद्धा, मूल्य, कलाकौशल्य, मंत्र, तंत्र, भाषा, लिपी, सामाजिक संस्था, समूह इत्यादी अभौतिक कल्पना निर्माण केल्या आहेत. "मानव निर्मित भौतिक (मूर्त) व अभौतिक (अमूर्त) वस्तूंच्या समुच्यास संस्कृती असे म्हणतात."

"मानवाच्या डोळ्यांना दिसणारे भौतिक वस्तूंच्या निर्मिती व डोळ्यांना न दिसणारी पण विचारांना आकलन होणारी मनोमन सृष्टी म्हणजे संस्कृती होय."

### बहुसंस्कृती

जगात वेगवेगळ्या भूप्रदेशात वेगवेगळे मानव समाज आहेत. प्रत्येकाची वेगळी अशी संस्कृती आहे. संस्कृती असंख्य भौतिक व अभौतिक वस्तूंची मिळून बनते. त्या वस्तूंना संस्कृतीचे घटक तत्त्वे असे म्हणतात. ज्ञान, मूल्य, तंत्र, यंत्र, भाषा, लिपी, कला, क्रिडा, गीत, संगीत, नृत्य, साहित्य, रितीरिवाज, संस्था, आर्थिक व्यवहार इत्यादींचे संस्कृतीचे घटक आहेत. या घटकांमध्ये भिन्नता किंवा विविधता असते या विविधतेलाच बहुसंस्कृती असे म्हणतात. थोडक्यात संस्कृतीच्या वेगवेगळ्या घटकांमध्ये असणाऱ्या भिन्नतेस बहुसंस्कृती असे म्हणतात.

### भारतातील सांस्कृतिक विविधता

भारतामध्ये जात, धर्म, बेश, भाषा याबरोबरच निवासस्थाने, केशमुपा, अलंकार, खाणेपिणे, आर्थिक क्रिया, समारंभ, उत्सव, खेळ, भाषा, लिपी, तत्त्वज्ञान, सामाजिक जीवन, वंश यामध्ये विविधता होती. आज या घटकांमध्ये परकीय लोकांचे आगमन, भौगोलिक परिस्थितीतील बदल, धर्म व जातिव्यवस्था व पश्चिमात्यकरण तसेच यंत्र, तंत्र व विज्ञान यातील वेगाने होणाऱ्या बदलामुळे ऐतिहासिक भारतीय संस्कृतीत बदल होऊन भारतीय बहु संस्कृती बनली आहे.

### हिंदुस्तानची आर्थिक संस्कृती

हिंदुस्तानच्या आर्थिक संस्कृतीला फार मोठा इतिहास आहे. हिंदुस्तानी संस्कृती जगातील अनेक संस्कृतीपेक्षा जुनी आहे. तीला पाच शतकापेक्षा अधिक कालावधीचा इतिहास आहे. त्यामध्ये कौटिल्यासारख्या वेगळ्या विचारांच्या ही संस्कृती पुढे चालत आलेली आहे. या संस्कृतीत अनेक भाषा, अनेक धर्म, परंपरा, रिवाज, विचार दैनंदिन व्यवहार जपले आहेत. तसेच या संस्कृतीतून हिंदू, बौद्ध, शिख, जैन या धर्मांचा जन्म झाला आहे. त्यामुळे या भारतीय संस्कृतीकडे संपूर्ण जगाचे लक्ष वेधले होते. त्यामुळेच परकीय आक्रमणे व विडो वर्षांच्या पारतंत्र्यामध्ये ही आर्थिक संस्कृती अभिमानाने टिकून राहिली. अनेक भाषा, जाती, प्रांत व भौगोलिक विभिन्नता असतानाही या संस्कृतीने आपले अस्तित्व टिकवले.

भारत स्वतंत्र झाला आणि प्राथमिक क्षेत्रावर म्हणजेच कृषीवर अवलंबून असणारी ग्रामीण अर्थव्यवस्था टिकवण्यासाठी भांडवलशाही व समाजवादी अर्थव्यवस्थेच्या मिश्रणाचे मिश्र अर्थव्यवस्था स्विकारली. तत्कालिन परिस्थितीत समाजाचे कल्याण करण्यासाठी समाजवादी विचारावर चालणारे आर्थिक धोरणे सरकारने राबविण्याचा प्रयत्न केला. घटनेला व इतिहासाला हात न लावता अर्थव्यवस्था योग्य नियोजनाने सुरु होते. समाजवादी विचारांचा प्रभाव

स्वातंत्र्यानंतर देशाने नियोजनाचा स्विकार करून स्वतंत्र आर्थिक धोरण आखले गेले. भारतीय घटनेनुसार समाजवादी समाज रचनेच्या उद्दिष्ट प्राप्तीसाठी १९४८ चे औद्योगिक धोरण जाहिर केले. त्या धोरणानुसार १९४९ रिजर्व्ह बँकेचे राष्ट्रीयीकरण, १९५५ चे स्टेट बँकेचे राष्ट्रीयीकरण, १९५६ चे आयुर्विम्बाचे राष्ट्रीयीकरण, परिवहन विद्युतनिर्मितीचे राष्ट्रीयीकरण, जमिनदारीचे उच्चाटन, औद्योगिक मक्तेदारी विरुद्ध कायदा, कमाल जमीनधारण कायदा, कामगार कल्याणाचे कायदे, वेतनाचे कायदे, सामाजिक सुरक्षिततेचे कायदे, बँकांचे राष्ट्रीयीकरण, समाजाच्या कल्याणाच्या अनेक योजना, सार्वजनिक वितरण प्रणाली यासारख्या कल्याणाकारी योजना व कायदे करून समाजातील दुर्बल घटकांचे संरक्षण व हित जोपसण्याचे कार्य करण्यासाठी भारतीय आर्थिक व्यवस्थेचे संघटन व व्यवस्थापन, समाजाच्या व पर्यायाने शासनाच्या नियंत्रणाखाली आणण्याचे कार्य पंडित जवाहरलाल नेहरु, लालबहादुर शास्त्री, इंदिरा गांधी इत्यादींच्या नेतृत्वाखाली व समाजवादी विचारांच्या सहकार्याने व प्रेरणेने कार्य केले. तसेच शिक्षण, आरोग्य सेवा, पाणी पुरवठा, दळणवळण, रोजगार वाढ, देशाचे संरक्षण याकडे लक्ष दिले. तर उत्पादन वाढ, औद्योगिक वाढ, व्यापार शक्ती विस्तार, सेवा क्षेत्र या क्षेत्रात अपेक्षित मोठे यश मिळवले.

१८४८ व १९५६ च्या धोरणात सार्वजनिक क्षेत्राला मोठे महत्व होते. कारण मुलभूत उद्योग, संरक्षण, व्यापारी संस्था पूर्णता सरकारच्या मालकीच्या व सार्वजनिक क्षेत्रात ठेवण्याची भूमिका होती. कारण अशा उद्योगात मोठी गुंतवणूक करावी लागत. त्याचा फलदायी काळ मोठा असतो. नफ्याचे प्रमाण कमी असते. त्यामुळे ते खाजगी क्षेत्राला पेलवणारे नसते. त्यामुळे या क्षेत्राकडे खाजगी क्षेत्र आकर्षितले जात नाही. पण हे देशाच्या आर्थिक विकासात महत्त्वाचे स्थान असते. त्यामुळे या क्षेत्रावर संपूर्ण नियंत्रण सरकारने आपल्या हाती ठेवले होते.

या क्षेत्राने नविन आर्थिक धोरण स्विकारण्याच्या काळापर्यंत उद्योग, व्यापार, संरक्षण या क्षेत्रात वाढ केले. गुंतवणूक क्षेत्रात सार्वजनिक क्षेत्राचा वाटा ३० ते ३५ टक्के होता. राष्ट्रीय बचतीत ७ ते ८ टक्के होता. भांडवल संचयनात ३० ते ४० टक्के होता. तसेच आर्थिक, सामाजिक, दळणवळण, ऊर्जा, शिक्षण, आरोग्य या क्षेत्रात मोठा रोजगार निर्माण केला. या काळावधीत भारत सरकारच्या मालकीचे सार्वजनिक उद्योगांची संख्या २४२ पर्यंत होती तर भांडवल १,६१,३१२ कोटी गुंतवणूक १,८७,१२६ कोटी उलाढाल होती. तर नफा १९८० मध्ये १४१८ कोटीवरून २२५२६ पोहचला होता. तर परकिय चलन सार्वजनिक क्षेत्राकडून २० ते ३० टक्क्यांपर्यंत अधिक होते. शोडक्यात भारतीय सार्वजनिक क्षेत्राने स्वतःच्या ऐतिहासिक आर्थिक संस्कृती जपून विकास केला होता. रोजगार वाढविला होता. आपले आंतरराष्ट्रीय संबंध शांततेने सुधारलेले होते. त्यामुळे

भारतीय अर्थव्यवस्थेला समाजवादी अर्थव्यवस्था पोशाक होती. त्यामुळे संपूर्ण जगामध्ये भारतीय आर्थिक शक्ती अभिमानाने कार्य करत होती.

**संस्कृती अर्थकरणास सुरुवात**

राजीव गांधी यांच्या काळात नवीन तंत्रज्ञान, आधुनिकता याबरोबरच शिक्षण, आरोग्य, पाणी, या सगळी दूरदर्शन, दूरध्वनी, दूरसंचार, नवीन रस्ते, उड्डाणपूले, नोकर कपात यासारख्या नवीन कल्पना मांडल्या जाऊ लागल्या. लोकांना आकर्षित करू लागल्या. त्यालाच समाज विकास मानू लागला. त्यामुळे त्यांच्या कल्पनांची जाणीव लोकांना झाली नाही. कारण अशा कल्पनांना विरोध म्हणजे विकासाला विरोध असे समजू लागले. त्यामुळे सर्वच लोक या विचारांना समर्थन करू लागले. त्यातूनच औद्योगिक नियंत्रणे शितीलीकरण, अर्थव्यवस्थेचे शितीलीकरण, आयात निर्यातीचे शितीलीकरण सुरू झाले. खऱ्या अर्थाने याच ठिकाणी भारतीय अर्थव्यवस्थेने वळण घेतले. हे कोणाच्या लक्षात आले नाही. खऱ्या अर्थाने 'यावेळेपासून भारतीय अर्थव्यवस्था मागे अर्थव्यवस्थेपासून दूर जात होती. तर युरोपीयन व अमेरिकन भांडवलशाही अर्थव्यवस्थेकडील धोरणाकडे जात होती.

जगातील भारतासारख्या अनेक विकसनशील राष्ट्रे वेगाने प्रगती करून आंतरराष्ट्रीय क्षेत्रात आपले स्थान निर्माण करत होते. याचे युरोपीयन व प्रगत देशांना धास्ती निर्माण झाल्याने भारतासारख्या देशाला खिळ बनविण्यासाठी व कमजोर करण्यासाठी अनेक प्रयत्न केले गेले. त्यांच्या साहाय्याने आपल्या देशाच्या औद्योगिक व इतर विकासाला साहाय्य करणे होईल याचा व्यापक विचार करून जागतिकीकरण, उदारीकरण व आर्थिकीकरण यांचे यंत्रणेची रचून भारतासारख्या अर्थव्यवस्थेला अडचणीत आणण्याचा प्रयत्न जागतिक बँक व इतर अर्थव्यवस्थांच्या माध्यमातून प्रगत देशाने केला.

**नवीन बहुसांस्कृतिक भारतीय अर्थकरण**

१९८० नंतर झाल्या व १९९० नंतर मोठ्या प्रमाणात उघड जो आर्थिक धोरणात बदल झाला त्यालाच नवीन आर्थिक धोरण किंवा अर्थव्यवस्थेतील रचनात्मक सुधारणा कार्यक्रम असा केला जातो. हे बदल स्वतंत्र अर्थव्यवस्थेपासून घटनेला अनुसरून व सर्व सामान्यांच्या हितासाठी राबविलेल्या सुधारणाशी तुलना केल्यास अर्थव्यवस्थेचे परस्पर विरोधी स्वरूपाचे असल्याने त्याला "धोरणात्मक घुमजाव अथवा धोरणात्मक सुट्टी" असा केला जातो. कारण यावेळी भारतीय अर्थव्यवस्था रशियन समाजवादी अर्थव्यवस्थेपासून दूर जात होती. तर युरोपीयन व अमेरिकन भांडवली अर्थव्यवस्थेच्या जवळ जात होती.

सरकारने सरकारचे महसूल उत्पन्नापेक्षा महसूल खर्चात वाढ, अंतर्गत परकीय कर्जात वाढ, साधन साधनांच्या वापरात अकार्यक्षमता, सार्वजनिक क्षेत्राच्या उद्योगांना देण्यात येणारे संरक्षण, विविध क्षेत्राशी विसंबाद यामुळे अर्थव्यवस्था १९९० मध्ये दिवाळखोरीच्या उंबरठ्यावर पोहचले होते. यात राजकीय अस्थिरता निर्माण झाल्याने अशा परिस्थितीत आंतरराष्ट्रीय संस्थाने भारताचे पतक्रमवारी कमी केली. त्यामुळे आंतरराष्ट्रीय संस्थांचे कर्ज देण्यास नकार दिला. आर्थिक अडचणी सापडलेल्या आपल्या देशाला अनेक अटी घालून मुक्ततेचा प्रस्ताव घोरण स्विकारण्यास भाग पाडले. त्याचाच परिणाम म्हणून मा. नरसिंहय्य पंतप्रधान असताना १९९१

मध्ये मुक्त औद्योगिक धोरणाचा पुरस्कार करण्यात आला. तेथूनच भारतीय अर्थव्यवस्था किंवा खाजगीकरण जागतिकीकरण व उदारीकरण सुरु झाले. या प्रक्रियेलाच भारतीय बहुसंस्कृतीतील बदल असे म्हणता येईल. गेले अनेक वर्षे खाजगीकरण, उदारीकरण व जागतिकीकरण या त्रिसुत्रीमुळे विकासाचा परीर सापडल्याचा दावा काही मंडळी करीत आहेत. तर काहीच्या तीन बाबींमुळे मक्तेदारी, आर्थिक गुलामगिरी विषमता करून पर्यावरणाचा न्हास होणार आहे. तर संपूर्ण जगाला विनाशाकडे नेत आहेत. जागतिकीकरणात बाजारपेठांचा विस्तार आवश्यक पाया आहे पण ग्राहक, विक्रेता, उत्पादक, उपभोक्ता, व्यवहार, पर्याया बरोबर यांच्यातील वेळ, माहिती, रकमेची देवघेव या पाच मर्यादांवर मात करून मानवाच्या जीवनातील तंत्रज्ञान, व्यापार, गुंतवणूक, कला, क्रिडा, बोरुणे वागणे, शिक्षण, मनोरंजन इत्यादींबरोबर गुन्हेगारीचेसुध्दा जागतिकीकरण झाले आहे. त्यामुळे त्याचे सांस्कृतिक, सामाजिक, आर्थिक परिणाम सर्वच क्षेत्रात दिसून येत आहेत. त्याला भारत अपवाद नाही. कारण भांडवलशाही प्रणाली आपल्या बाजारपेठा कायम विस्तार करीत असते. त्यामुळे नवे तंत्रज्ञान, माहिती व दळणवळ्याची प्रगती स्विकारली जात आहे. तर बाजारपेठांच्या विस्ताराला आयात शुल्क, संख्यात्मक बंधने, कोटा, अनुदाने, निर्यात अनुदाने अडचणीचे ठरू लागले आहे. तसेच उदारीकरण हे जागतिकीकरणाचे अंग आहे. उद्योग, व्यापार, आर्थिक व्यवहार, चलन, श्रम, वित्त, सेवा यासंबंधी बंधने नष्ट करून मुक्त अर्थव्यवस्थेचा वापर करण्याचे उद्दिष्टे साध्य करण्याचा प्रयत्न केला जात आहे. जागतिकीकरणाच्या प्रक्रियेत बाजारपेठा मुक्त करणे अभिप्रेत आहे. त्यामुळे शासनाचा हस्तक्षेप कमी करून निर्गुंतवणूक व खाजगीकरण केले जात आहे.

स्वातंत्र्य कालावधीपासून समाजवादी समाजरचनेची उद्दिष्टे पूर्ण करण्यासाठी जी धोरणे आखून जी एक आर्थिक संस्कृती उभी केली होती. ती कोणालाही संशय न येता अर्थव्यवस्थेच्या विकासासाठी वेगळे धोरण या नावाखाली ती संपूर्ण आर्थिक संस्कृती बदलून टाकली आहे. याला डाव्या पक्षांचा विरोध होता पण त्यांना न जुमानता काँग्रेस, भाजपाप्रमाणे इतर सर्व पक्ष सहभागी आहेत. यामध्ये श्रीमंताना पुरक अशी कर पध्दती आयात करात सुट देणे, आंतरराष्ट्रीय व्यापाराची नियंत्रणे शिथिल करणे, परकीय व्यापाराचे विना अट स्वागत, कामगारांना स्वेच्छा सेवामुक्ती, कमाल जमीनधारण कायद्यात बदल, अनेक उद्योगांचे खाजगीकरण अशा प्रकारे संपूर्ण अर्थव्यवस्थेचे बाजारीकरण, शिथिलीकरण करून खुले व जागतिकीकरण करण्यात आले.

भारतातील अत्यंत महत्त्वाचे व लोकजीवनास उपयुक्त असे दूरसंचार, दूरदर्शन, आकाशावाणी ही सार्वजनिक क्षेत्रे खाजगी करण्यात आली. तर सी. डी. देशमुख यांनी अत्यंत अभ्यासूषध्दतीने तयार केलेल्या आर्थिक सुरक्षा जलद विस्तार, नियोजनासाठी योग्य प्राधान्य व मध्यम वर्गासाठी बचत यासाठी आयुर्विमा सुरु केला. पण या सरकारने भारतीय आयुर्विमा व सर्वसाधारण विमा हा अकार्यक्षम आहे, अविश्वसनीय आहे. तो सामान्यांची काळजी घेत आहे. व्यवहारात अनेक त्रुटी आहेत. असे दर्शवून ते क्षेत्र खुले केले. म्हणजेच फायद्याच्या धंद्याचे खाजगीकरण तर तोट्याच्या व्यवसायाचे सार्वजनिकीकरण अशी विभागणी केली. ज्यातूनच बँकांचे व्यवसायिक खर्च अधिक आहेत अशी कारणे देवून खाजगीकरण चालले आहे. सद्यः सार्वजनिक क्षेत्रातील उद्योगांची संख्या कमी करण्यात आली आहे. अनेक सार्वजनिक क्षेत्रातील भागभांडवल काढून घेण्यात

आले आहे. सार्वजनिक क्षेत्रातील सहकारी सहभाग कमी केल्या आहे तर परकिय सहभागाला वाव दिल्या आहे. त्यामुळे भारतामध्ये अनेक उद्योगांमध्ये परकियांची गुंतवणूक मोठ्या प्रमाणात वाढली आहे. पण त्यांचे नियंत्रणही वाढले आहे.

गेल्या काही वर्षांत व्यापारी बँका, आयुर्विमा, सर्वसाधारण विमा, मोटार वाहतुक, जहाज वाहतुक, विमान वाहतुक, विज, टपाल, रस्तेबांधणी, पूल बांधणी इत्यादी क्षेत्रात सरकारचा वाटा कमी करून ही क्षेत्रे खाजगी क्षेत्राला खुली केली आहेत. पण याचे उत्पादन, विभाजन, रोजगार, देशाची सुरक्षितता इत्यादी क्षेत्रावर अनिष्ट परिणाम होण्याची शक्यता आहे. उत्पादन, व्यापार, गुंतवणूक, परकिय चलन, आंतरराष्ट्रीय पद या बाबतीत वाढ झाली असली तरी रोजगार, बेकारी, दारिद्र्य, विपमता, किंमत वाढ, शिक्षण, आरोग्य या मुद्द्यांवर अनिष्ट परिणाम होत आहेत. गरीबांची गरिबी वाढत असून काही श्रीमंत लोकांची श्रीमंती प्रचंड वाढत असून त्यांची नोंद जागतिक पातळीवर होत आहेत. ते भारतीय अर्थव्यवस्थेला पोशकनाही. त्यांचे दूरगामी परिणाम नजीकच्या कालावधीत दिसू लागले आहे.

भारतीय अर्थव्यवस्थेत नैसर्गिक साधनसंपत्ती विपुल होती. ती अर्थव्यवस्था भक्कम होती. त्यामुळे पूर्वी भारताची आर्थिक संस्कृती महत्त्वाची मानली होती. म्हणून पूर्वी सर्व जग आकर्षिले होते. पण या बदलत्या आर्थिक संस्कृतीमुळे भारताला संपूर्ण जगाकडे पाहणे लागत आहे. व त्यांचे अटी व नियम आपल्याला मान्य करावे लागत आहे. भारतीय अर्थव्यवस्थेत दारिद्र्य, बेकारी, विपमता, राजकीय अस्थिरता, आरोग्य, शिक्षण यावर अनिष्ट परिणाम दिसतात. तर परकिय चलन तंत्रज्ञ, दळणवळण, राहणीमान, माहिती क्षेत्र, व्यापार यावर अनुकूल परिणाम दिसून येतो.

#### निष्कर्ष

१. भारतीय अर्थव्यवस्थेत मोठ्या प्रमाणात बदल झाले आहेत.
२. भारतीय अर्थव्यवस्था समाजवादी अर्थव्यवस्थेपासून दूर जात आहे.
३. भारतीय अर्थव्यवस्थेवर भांडवलशाही अर्थव्यवस्थेचा प्रभाव वाढत आहे.
४. भारतीय अर्थव्यवस्थेत राष्ट्र उभारणीसाठी केलेल्या अनेक उद्योगांचे खाजगीकरण होत आहे. त्याचे समाजाच्या व देशाच्या अर्थव्यवस्थेच्या व अनिष्ट परिणाम होत आहे.
५. समाजवादी अर्थव्यवस्थेतील दर्शविलेले दोष व खाजगीकरणासाठी दिलेली कारणे आज स्पष्टपणे चुकीची दिसत आहेत.
६. तंत्रज्ञ, माहिती क्षेत्र, दळणवळण, गुंतवणूक, व्यापार, शहरीकरण, परकिय चलन या क्षेत्रात वाढ झाली आहे.
७. आरोग्य, रोजगार, शिक्षण, राहणीमान, दारिद्र्य, बेकारी या गोष्टींवर अनिष्ट परिणाम होत आहेत.
८. भारतीय अर्थव्यवस्था बहु संस्कृती बनत आहे.

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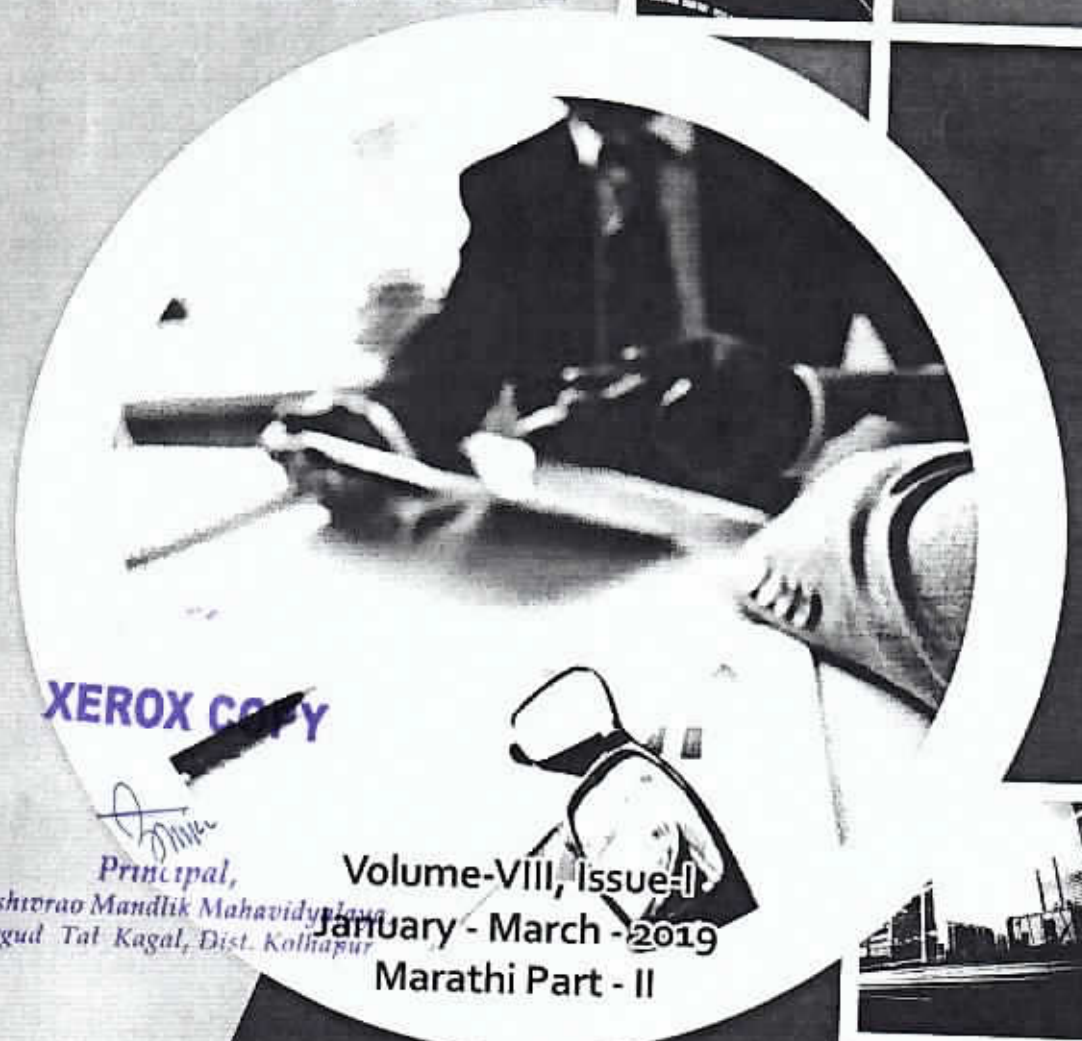
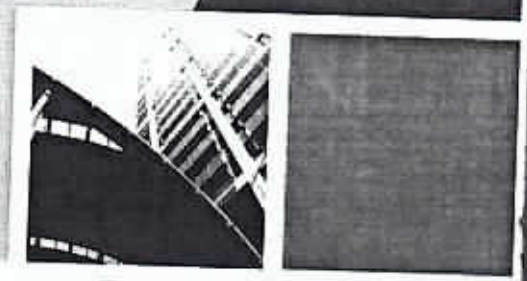


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## २५. भारतीय आदिवासींवरील बहुसंस्कृतीवादाचा प्रभाव (१९५० पासून) ✓

प्रा. विठ्ठल आवबा कांबळे

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### प्रस्तावना

मनुष्य प्राण्याला सामाजिक वनवण्यासाठी त्याच्यामध्ये विचाराची व कृतीची प्रक्रिया होणे आवश्यक आहे. आदिकालापासून वास्तव्य व आदिम संस्कृतीनुसार जे जीवन व्यथित करतात ते आदिवासी आहेत. रिस्ले,ग्रिगसन इत्यादींनी आदिम लोकांसाठी मूळचे रहिवासी ही संज्ञा वापरली. भारतीय संविधानात आदिम लोकांसाठी अनुसूचित जमाती ही संज्ञा वापरली आहे. 1962 शिलॉंग येथे आदिम सभितीच्या परिषदेने केलेली व्याख्या : एका समान भाषेचा वापर करणाऱ्या, एकाच पुर्वजापासून उत्पत्ती झाली असे मानणाऱ्या, एका विशिष्ट भुप्रदेशात राहणाऱ्या, तंत्रविद्येच्या दृष्टीने मागासलेल्या, अक्षर ओळख नसलेल्या, रक्त संबंधावर आधारलेल्या आणि सामाजिक व राजकीय रितीरिवाजांचे प्रामाणिकपणे पालन करणाऱ्या एकजिनसी गटाला आदिम समाज म्हणतात. आदिवासी लोकहे भारतातील मूळचे रहिवासी आहेत. भारतातील आदिवासींवर 19 व्या शतकापासून मोठ्या प्रमाणात बहुसंस्कृतीवादाचा प्रभाव जाणवू लागलेला आहे.

### भारतातील आदिम समाज

भारतात विभिन्न आदिम जमातीचे लोक आहेत. भारतात सुमारे चारशेपेक्षा अधिक आदिम जमाती असून त्या भारतीय प्रदेशात विखुरलेल्या आहेत. भारतामध्ये 2011 च्या जनगणनेनुसार आदिवासींची एकुण लोकसंख्या 10,42,81,034 इतकी आहे. भारतीय लोकसंख्येच्या प्रमाणात 8.6 टक्के आदिम लोकसंख्या आहे. भारतीय भुप्रदेशाच्या सुमारे 15 टक्के भूभागावर आदिवासी लोक वास्तव्य करतात त्यांचे वास्तव्य करण्याचे ठिकाण विशिष्ट आहे. भारतीय समाजाच्या प्रमुख प्रवाहापासून दूर व दुर्गम भागात तसेच पाण्याने वेढलेल्या वेढावर जंगलात, वन्याखो-यगत, गुहा, कपारीत राहतात. आदिवासिंच्या एकुण लोकसंख्येच्या 50 टक्के लोक मध्य भारतात राहतात. वेगवेगळ्या कारणांनी आदिवासिंच्या रहिवासाचे ठिकाण बदलत असते. या संबंधी एखादे उदाहरण सांगता येईल उदा. मिलाल एक आदिवासी जमात सातपुडा व विंध्य पर्वताच्या परिसरात वास्तव्यास होती. पृथ्वीराज चव्हाणचा पाडाव झाल्यावर अनेक लोक चित्तौड व उदयपूर येथे वास्तव्याला गेले.

भारतातील आदिवासींमध्ये भौगोलिक, वांशिक, भाषिक, आर्थिक, सामाजिक व सांस्कृतिकदृष्ट्या विविधता आहे. आदिवासी लोक भारताच्या पूर्व विभागात, पश्चिम व दक्षिण व उत्तर विभागात वास्तव्याला आहेत.

भारतातील आदिवासींवर बहुसंस्कृतीवादाच्या प्रभावाचा संशोधनात्मक अभ्यास करण्यासाठी निवड करण्यात आली आहे. सदर संशोधनासाठी दोन प्रमुख उद्देश निरिचत करण्यात आले आहेत. ते खालीलप्रमाणे -

1. भारतीय आदिवासींच्या संबंधात यथार्थ ज्ञानप्राप्त करणे.
2. भारतीय आदिवासींवरील बहुसंस्कृतीवादाच्या प्रभावाचे अध्ययन करणे.

**संशोधन पध्दती****दुय्यम सामुग्री (दुय्यम स्रोत)**

संकलित माहितीचे विश्लेषण

अभ्यास विषयातील उद्दिष्टानुसार संकलित केलेल्या माहितीचे खालीलप्रमाणे विश्लेषण करण्यात आले.

**अ) भौतिक परिस्थिती**

भारतातील आदिवासींच्या घरासंबंधी प्राप्त झालेल्या माहितीच्या विश्लेषणावरून असे दिसते की मातीच्या कच्च्या घरांमध्ये हे लोक राहतात. घरकरीता माती, दगड, गवत, लाकूड, शेण इ. वापर केला जातो. आदिग क्षेत्रात पाड्यांवर जाण्यासाठी पायवाटा आसतात. यांना नद्यांनाले, दाटझुडपे, व जंगली प्राणी वगैरेना सामना करावा लागते. शेतीच्या व पिण्याच्या पाण्याची सुविधा नसून त्या निसर्गावर अवलंबून आहेत.

**ब) सामाजिक परिस्थिती**

भारतातील आदिवासींच्या सामाजिक परिस्थितींचा अभ्यास करताना त्यांच्या वैवाहिक, कौटुंबिक, शैक्षणिक, आर्थिक, राजकीय आणि सांस्कृतिक जीवनासंबंधी माहितीचे संकलन करून खालीलप्रमाणे विश्लेषणात्मक मांडणी केली आहे.

**वैवाहिक परिस्थिती**

भारतीय आदिवासींमध्ये समुहविवाह पासून विवाहसंस्थेचा प्रारंभ होतो. वधु मिळविण्याचे अनेक मार्ग त्यांच्यामध्ये अस्तित्वात आहेत. अंतर्विवाह, बहिर्विवाह, आदिमान्य विवाह -आते गाने गावडांचा विवाह, दिस भावजय विवाह, मेव्हणा मेव्हणी विवाह तसेच समाजमान्य विवाह आणि समाजमान्य नसलेले पण कालांतराने त्या विवाहाला मान्यता मिळते असे आदिवासींचे वैवाहिक स्वरूप आहे.

**कौटुंबिक परिस्थिती**

भारतीय आदिवासींमध्ये सर्व प्रकारच्या कुटुंब व्यवस्थांचे प्रकार दिसून येतात.

1. प्राथमिक व संयुक्त कुटुंब
2. एकविवाही व बहुविवाही कुटुंब
3. मातृसत्ताक व पितृसत्ताक कुटुंब

**क) वैश्विक परिस्थिती**

भारतीय आदिवासीं समाज हा अक्षर ओळख नसलेला समाज होता, परंपरेने व अनौपचारिक स्वरूपात मिळणारे ज्ञान हेच आदिवासींचे शिक्षणाचे स्वरूप होते. भाषेला लिपी नव्हती.

**ड) आर्थिक परिस्थिती**

आदिवासींची अर्थव्यवस्था 'निर्वाहासाठी उत्पादन' असल्यामुळे निर्वाहप्रधान अर्थव्यवस्था मानली जाते. उत्पादन प्रक्रियेच्या अनुषंगाने जि साधने किंवा तांत्रिकता उपयोगात आणतात ती अत्यंत साधी व अविकसित असते. वैज्ञानिक व तांत्रिक ज्ञानाचा अभाव कांही अंधश्रद्धांचा प्रभाव अशा कारणाने आदिवासींची अर्थव्यवस्था भागासलेली राहिली. जंगलतोड, मेण, मद्य, लाकूड वगैरे व शिकार करून आपला उदरनिर्वाह करतात. स्थानांतरित शेती करतात. भारतीय

आदिवासींची मजुरी 4 रु. ते 22 रु. च्यावर गेली नाही. आदिवासींच्या एकुण आहारापैकी 80 टक्के आहार हा वन व जंगलातून प्राप्त करतात.

अजुनही भारतात अन्नसंचय करून दिववाने जीवन जगणारे आदिवासी आहेत. पालापाचोळा, कृमिकिटक, कंदमुळे, होरपळलेले पशुपक्षी खाऊन जीवन जगतात.

### इ) राजकिय परिस्थिती

आदिवासी जमातीमध्ये 'जमात पंचायतीचे' अस्तित्व आहे. जमात पंचायतीचा प्रमुख हा वयाने जेष्ठ असतो. तोच न्यायदान करतो.तंटाबखेडा सोडवविण्याचे काम करीत असतो. गुन्हेगाराला शिक्षा देण्याचे काम करतो.

### ई) सांस्कृतिक परिस्थिती

भारतीय आदिवासांमध्ये संस्कृती म्हणून भाषा,कला,धर्म,श्रध्दा,जादूटोणा,प्रथापरंपरा,युवागृहे,स्वताःचा आदिम धर्म इ. आदिवासी समुदायावरील बहुसंस्कृतीवादाच्या प्रभावीत वाजु खालीलप्रमाणे :-

#### विवाह

भारतीय आदिवासींत परंपरागत वरील विवाहाचे जे प्रकार अस्तित्वात होते. ते कमी होत असून एक विवाह पध्दतीचे प्रचलन दिसून येत आहे. त्यांच्यामध्ये संस्कार,विधीवत विवाह होताना दिसत आहेत.

#### कुटुंब

भारतीय आदिवासींमध्ये विभक्त कुटुंब पध्दतीचे प्रमाण वाढत आहे. नोकरीच्या निमित्ताने, कामधंद्याच्या निमित्ताने अशी कुटुंबे करून शहरांमध्ये,गावांमध्ये राहतात. पितृसत्ताक कुटुंब पध्दतीचे प्रचलन होत आहे. गुले व मुली पौढझाल्यानंतर विवाह केला जातो. एक विवाह पध्दत आदर्शवत होत आहे. कुलपध्दतीचे उच्चाटन झाले आहे.

#### शिक्षण

प्रगत समाजात जि शिक्षणव्यवस्था आहे. ती आदिम समाजांमध्ये अस्तित्वात येत आहे. त्यांच्या क्षेत्रात अंगणवाड्या,बालवाड्या,आश्रमशाळा यांच्यावर भर दिला जात आहे. भारतीय राज्यघटनेत त्यांना 5 टक्के शिक्षणात व नोकरीमध्ये संधी उपलब्ध करून दिली आहे. गेल्या काही दिवसांपूर्वी आदिवासी समाजातील तरुण आय.ए.एस. होताना दिसताहेत. महाराष्ट्रात आदिवासींकरिता गोंडवान विद्यापीठ स्थापन करण्यात आले आहे. त्यांच्यामध्ये शिक्षणाचा प्रसार होवू लागला आणि त्याचबरोबर उच्च शिक्षणाची संधी त्यांना आधुनिक तंत्र विद्येचे वैद्यकिय विद्यालयातून मिळवून दिले जात आहे. शाळेत मुलांना सकाळचे जेवन म्हणून भात,उप्पिट,खिचडी दिली जाते. व शिक्षणाकरिता भोजनाची व राहण्याची व्यवस्था सरकारमार्फत केली जात आहे.

#### आर्थिक परिस्थितीतील सुधारणा

आदिवासींचा आर्थिक विकास व्हावा म्हणून त्यांच्याकरिता विशेष आर्थिक कार्यक्रम राबवला राबविण्यात येत आहे. आदिम क्षेत्रात नविन तंत्रज्ञानावर शेती व शेतीला पाणी,अवजारे पुरविण्यात येत आहेत. स्थानांतरीत शेतीवर नियंत्रण घातले जात आहेत. सरकारने शेती संदर्भात कायदा केला आहे की आदिवासींची शेती आदिवासीं खेरीज कोणासाठी विकतघेता योणार नाही. शेतीला जोडधंदा म्हणून वराहपालन,कुक्कुटपालन,मत्स्यशेती,रेशीमपैदास,व नफ्यासाठी उत्पादन करण्यासाठी सरकार त्यांच्यासाठी प्रयत्न करीत आहे. त्यांच्या क्षेत्रात पत्तसंस्था बँका,पतपेढी उघडण्यात येत आहेत.नोकरीत त्यांच्याकरिता 5 टक्के जागा आरक्षित ठेवण्यात आल्या आहेत.

### राजकिय प्रभाव

इतर समाजातील जे कायदा कानून आहेत त्यांच्यातही त्याचा अंमल सुरू झाला आहे. राजकिय आरक्षण ठेवण्यात आले आहे. त्यांच्याकरीता आदिवासी कल्याण आसुक्तालयाची राज्य व केंद्र पातळीवर स्थापना करण्यात आली आहे. त्यांना मतदान, पक्ष, नेतृत्वत्वाची संधी उपलब्ध करून दिली आहे. आदिवासी लोकही सरपंच, पंचायत समिती सदस्य, जिल्हा परिषद सदस्य, आमदार, खासदार, मंत्री होवू लागले आहेत. त्यांच्यातील जमात पंचायत निष्प्रभ होताना दिसते आहे.

### सांस्कृतिक क्षेत्रातील प्रभाव

इतर समाजातील सांस्कृतिक गोष्टी भारतीय आदिवासींनी उचलल्या आहेत.

#### भाषा

भारतीय आदिवासींची आपल्या जमातीची मुळची भाषा टाकून इतर प्रादेशीक भाषा स्विकारल्या आहेत. उदा. मराठी, हिंदी, तामिळी, कन्नड इत्यामुळे त्यांचा भाषिक विकास होत आहे. लेखनकला त्यांनी अवगत केली आहे. त्यांच्या भाषेला लिपीबद्ध करण्यात येत आहे.

#### कला

त्यांच्या पारंपारिक कला होत्या त्या जागी इतर सांस्कृतीत जि वाद्ये आहेत. उदा. हार्मोनियम, व्हॅन्ड, मजन, किर्तन, चित्रकला वगैरे तेथे जागा घेतली आहे.

#### ज्ञान

शिक्षणाचा विस्तार व भाषा दुसऱ्या समाजाची संस्कृती आत्मसात केल्यामुळे त्यांच्या ज्ञानात भर पडत आहे. नव तंत्रज्ञान, सिनेमा, नाटक, यांच्या योगदानाने त्यांची ज्ञानसंपदा अधिक होत आहे. इतर संस्कृतीतील असलेल्या ज्ञानार्जनाच्या गोष्टी आत्मसात करित आहेत.

#### धर्म

भारतीय आदिवासींना त्यांचा स्वतःचा आदिम धर्म आहे. ते ज्या धार्मिक समुहाच्या संपर्कात जातात त्यानुसार ते धर्मांतर करता आहेत. आदिवासींनी ख्रिश्चन, मुस्लिम, हिंदू, बौद्ध धर्मांना स्विकार केला आहे. ते उपासना विधी व संस्कारावत जीवन जगताना दिसत आहेत. त्यांच्यामधील जादुटोणा त्यांच्या आदिम परंपरागत श्रद्धा, चाकिरिती लोप पावत असून इतर संस्कृतीतील धार्मिकतेचा अंगीकार केला जात आहे.

#### युवागृहे

भारतीय आदिवासी समाजातील युवागृहे आज -हास किंवा पतन होताना दिसत आहेत. आपल्या जमातीत युवागृहे असणे हे कमीपणाचे वाटू लागल्याने आदिम वरुण तरुणींना तिकडे पाट फिरविली आहे.

वरील उल्लेख केलेल्या भिलाल जमातीचे उदाहरण-

ही जमात सुरुवातीला विद्य व सातपुड्यात राहत होती. कालांतराने तेथून त्यांनी चित्तौड, उदयपूर येथे गेल्यानंतर तेथील संस्कृतीचे अनुकरण केले वेशभुषेचा स्विकार केला. धोतर, कुडते, लालपगडी, असे परिधान करतात. स्वतःला राजपुत्र समजतात. त्यांच्या स्त्रीया ही चित्तौड आणि उदयपूरच्या संस्कृतीप्रमाणे वेशभुषा करतात. सगोत्र विवाह करित नाहीत. शिवोपासक आहेत. पुजाअर्चा करतात. खानपान विषयक बदल केले आहेत.

अशाप्रकारे इतर बहुसंस्कृतीवादाचा प्रभाव भारतीय आदिवासींवर पडलेला वरील अध्ययनावरून दिसून येतो.

संदर्भ

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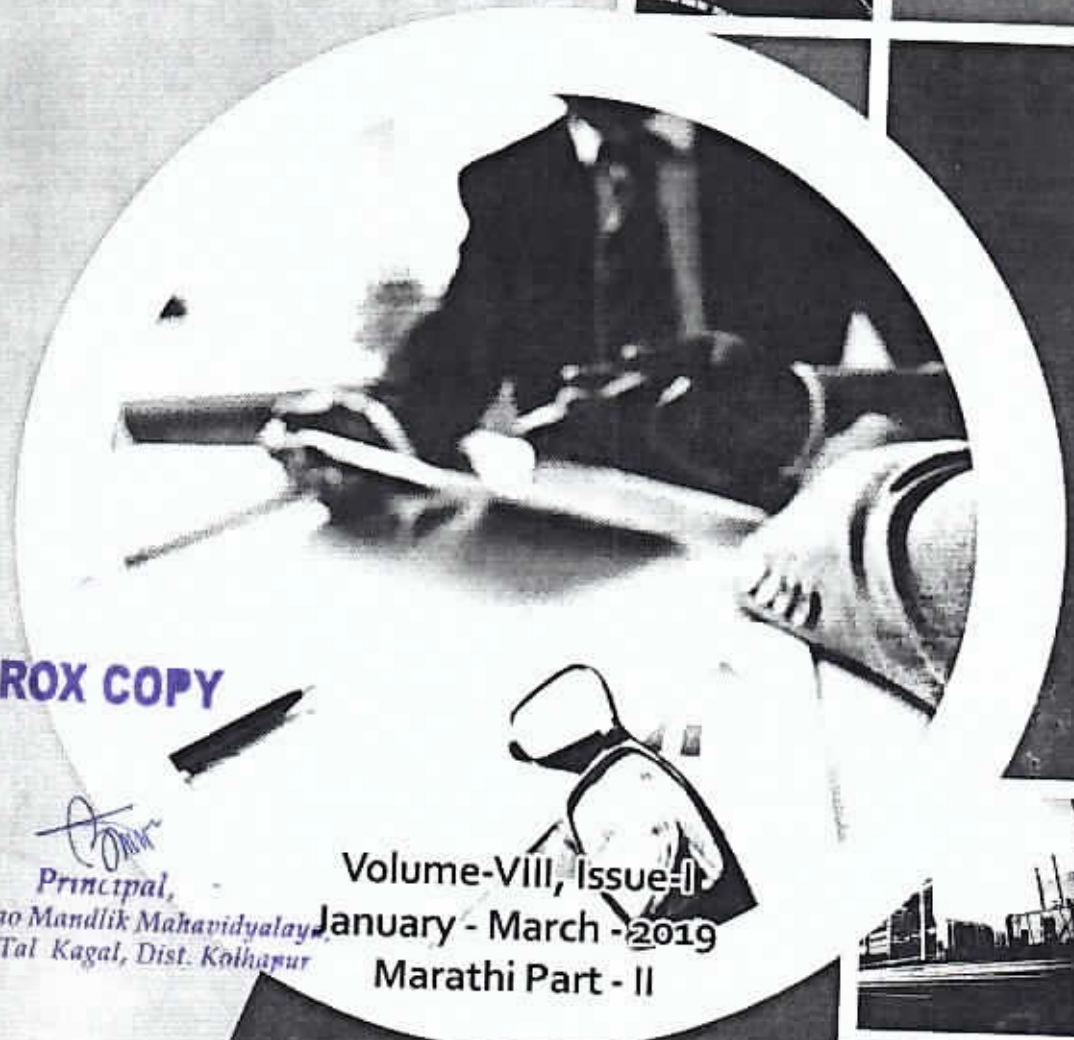
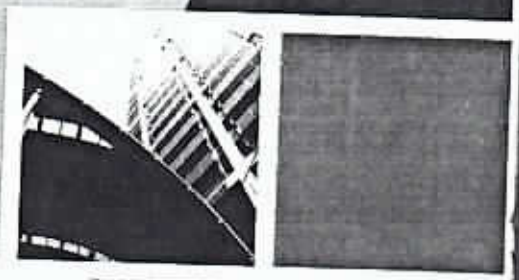


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## २७. बहुसंस्कृतीवाद आणि मानवाधिकार

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### १. बहुसंस्कृतीवाद अर्थ आणि विकास

#### बहुसंस्कृतीवाद

बहुसंस्कृती (Multiculturalism) म्हणजे समाजात एका संस्कृतीऐवजी अनेक संस्कृती असणे होय. कारण कोणत्याही देशाची सांस्कृतिक विविधता विचारता घेऊन त्या समाजातील व्यक्तीची ओळख करून घ्यावी. बहुसंस्कृतीवाद म्हणजे समाजात विविध समुदायांची समान ओळख असते आणि त्याबरोबरच प्रत्येक समुदायाची स्वतःची सांस्कृतिक ओळखही कायम राहते. समाजात अल्पसंख्याकांची ओळख कायम राखण्यासाठी बहुसंख्याकांनी व्यापक दृष्टिकोन स्वीकारावा. समाजातील बहुसंख्याकांनी आपले हितसंबंध लहान गटांवर लादण्याचा प्रयत्न करू नये. अनेक अल्पसंख्याक समुदायांची अशी इच्छा आहे की, 'सर्व नागरिकांना खरी समता (Genuine equality) देण्याची आवश्यकता आहे. त्यांच्या मते, विविध गटांना आणि मतांना सामावून घेणे हे खऱ्या समतेचे वैशिष्ट्य आहे. त्यासाठी समुदायाचे अधिकार निर्माण करावे लागतील. परंतु व्यक्तिगत अधिकारांच्या समर्थकांच्या मते, वंश किंवा संस्कृतीचा विचार न करता प्रत्येक व्यक्तीला समान अधिकार मिळाले पाहिजेत. परंतु अल्पसंख्याकांना प्राप्त झालेले अधिकार उपभोगता येणार नाहीत. कारण ते अधिकार भोगण्यासाठी लागणाऱ्या साधनांची पूर्तता बहुसंख्याकांकडून होणार नाहीत. तेव्हा अल्पसंख्याक समुदायांना सांस्कृतिक अधिकार दिले तर त्यांच्यावर होणार अन्याय दूर होईल. थोडक्यात विविध समुदायांना प्रादेशिक स्वायत्तता, नकाराधिकार, प्रतिनिधित्वाची हमी, भाषेचा हक्क प्रदान केले तरच त्यांच्या अस्तित्वाचा प्रश्न सुटेल. अल्पसंख्याक समुदायांना त्यांची संस्कृती जोपासण्यासाठी विशेष अधिकार देण्यात यावे असा बहुसंस्कृतीवादाचा आग्रह आहे. परंतु एखाद्या समुदायाने स्वतंत्र राज्याची मागणी केली तर काय होईल? असे प्रश्न उदभवतील.

#### बहुसंस्कृतीवादाचा विकास

नागरिकत्वाच्या सिध्दांतामध्ये बहुसंस्कृतीवाद हा नवा दृष्टिकोन १९८० पासून अस्तित्वात आलेला आहे. नागरिकत्वाच्या सिध्दांतामध्ये सांस्कृतिक विविधता विचारात घ्यावी लागते. राज्यातील नागरिकांची समान राजकीय ओळख निर्माण करित असताना त्यांच्यातील धार्मिक, वांशिक, भाषिक विविधता विचारात घ्यावी लागते. आज

अल्पसंख्याकांच्या अधिकारांना महत्त्व प्राप्त झाले आहे.त्यामुळे त्यांच्या पारंपरिक अधिकारांचे रक्षण करणे शक्य झाले आहे.लोकशाही समाजातील नागरिकत्वात बहुसंस्कृतीवाद हा नवा पैलू आढळून येतो. थोडक्यात, लोकशाही समाजात विविध समूहांची समान ओळख असते, शिवाय प्रत्येक समूहाची स्वतःची सांस्कृतिक ओळखही कायमस्वरूपी असते.

नागरिकत्वाच्या समान हक्कांमुळे विविध वंश, धर्म आणि भाषिक समूहांच्या गरजांची पूर्तता होत नाही.आपण मुख्य प्रवाहापासून बाजूला पडलो आहे अशी भावना त्यांच्यात निर्माण होते.यातूनच वेगळ्या नागरिकत्वाची संकल्पना पुढे आली आहे.एखाद्या गटाच्या (समूहाच्या) नागरिकांना केवळ व्यक्ती म्हणून नव्हे तर त्या गटाचे सदस्य म्हणून सामावून घेतले जाते.अर्थात, बहुसंख्याकांनी घ्यायक दृष्टिकोण स्वीकारून अल्पसंख्याकांवर कोणत्याही प्रकारचे नियंत्रण किंवा दडपण आणू नये; म्हणजे त्यांच्यावर अन्याय होणार नाही.

बहुसंस्कृतीवादाचा विकास पाहताना नागरिकत्वाची व्यवस्था कशी निर्माण झाली आणि तिचा विकास कसा झाला हे अभ्यासणे महत्त्वाचे आहे. ऐतिहासिकदृष्ट्या नागरिकत्वाच्या विकासाचे चार कालखंड विचारात घ्यावे लागतात. नागरिकत्व हा जन्मतः प्राप्त होणारा अधिकार नाही. समान अधिकाराच्या आधारावर नागरिकत्वाचा अधिकार प्राप्त होतो. भांडलवाद आणि उदारमतवाद यांच्या विकासाबरोबर नागरिकत्वाचा अधिकार हा धर्म, वंश, जात, लिंग, भाषा, वर्ग असा कोणताही भेदभाव न मानता प्रत्येक व्यक्तीला अधिकार देणारी व्यवस्था निर्माण झालेली आहे.

बहुसंस्कृतीवादाचे समर्थन करणारी राष्ट्रे

ऑस्ट्रेलिया, अर्जेन्टिना, कॅनडा, युरोप, बल्गेरिया, जर्मनी, नेदरलँड, सर्बिया, इंग्लंड, भारत, इंडोनेशिया, जपान, कझाकिस्तान, मलेशिया, मॉरिशस, मेक्सिको, फिलिपाईन्स, सिंगापूर, साऊथ कोरिया, संयुक्त अरब राष्ट्रे, अमेरिका इत्यादी देशांची सामाजिक, आर्थिक, भौगोलिक रचना विचारात घेतली तर या विविध देशांमध्ये विभिन्न समाजव्यवस्था आढळले. विविध धर्म, विविध वंश, वर्ण, जाती, भाषा या घटकांशी संबंधित असणारे नागरिक राहताना दिसतात. या राष्ट्रांमध्ये होणाऱ्या आंतरक्रिया आणि संपर्क-व्यवस्था पाहिल्या असता तेथे विविध प्रकारचे लोक राहत असलेले दिसतात. विविध भाषेचे, वंशाचे, जातीचे, धर्माचे लोक राष्ट्रात नागरिक म्हणून राहतात. अशा विभिन्न प्रकारच्या लोकात समानता, व्यक्तिस्वातंत्र्य, कायद्याचे राज्य एकजिनसीपणा अशा समान गोष्टी आढळतात. अशा नागरिकांना त्या राष्ट्रांच्या राज्यघटनांनी अधिकार बहाल केलेले असतात. त्यामुळे सर्वानाच नागरिक म्हणून दर्जा मिळतो. अशा या व्यवस्थेत बहुसंस्कृतीवादाची लक्षणे आढळतात. लोकशाहीची मूलतत्त्वे सामाजाच्या तळापर्यंत जाऊन रुजली तरच त्यांना स्वातंत्र्याचा, अधिकारांचा लाभ घेता येईल.तेव्हा प्रथम आपण काही

राष्ट्रांतील बहुसंस्कृतीचे स्वरूप जाणून घेणे येईल.तेव्हा प्रथम आपण काही राष्ट्रांतील बहुसंस्कृतीचे स्वरूप जाणून घेणे क्रमप्राप्त ठरते.

१. ऑस्ट्रेलिया : या देशात हिंदू, बुद्ध, इस्लाम, ज्यू शीख इत्यादी विविध धर्मांचे लोक राहतात. तरीही त्यांच्यात बहुसंस्कृतीवादाची लक्षणे आढळून येतात.ऑस्ट्रेलियाच्या राज्यघटनेने या नागरिकांना समानतेचे, स्वातंत्र्याचे अधिकार प्रदान केलेले आहेत.
२. कॅनडा : बहुसंस्कृतीवादाचा पुरस्कार करणारा देश म्हणून जगात कॅनडाची ओळख झालेली आहे. राज्यघटनेने दिलेला बहुसंस्कृतीवाद हा कॅनेडियन सनदेतील अधिकार व स्वातंत्र्य यानुसार मिळालेला आहे. तसेच कॅनेडियन बहुसंस्कृतीवादाच्या १९८५ च्या कायद्यानुसार तो प्रकट झालेला आहे. या कायद्यानुसारच कॅनेडियन नागरिकांची ओळख होत असते.
३. युरोपियन युनियन : या युनियनने बहुसंस्कृतीवादाचा पुरस्कार केलेला आहे. युरोपियन महासंघात १५ सदस्य राष्ट्र आहेत. १९ व्या शतकात युरोपियन महासंघाने बहुसंस्कृतीचा विकास घडवून आणला. युरोपमध्ये लॅटिन, स्लाव्हिक, जर्मनीक, युरॅलिक, सेल्टिक, हेलेनिक, इंग्लिश आणि आसियन अशा संस्कृतींवर युनियन महासंघाच्या ऐक्याचा प्रभाव पडला गेला. राष्ट्रराज्यांच्या निर्मितीतून स्वायत्त राष्ट्रराज्ये स्वतंत्र झाली. सांस्कृतिक एकता, भाषेची समानता, धार्मिक एकता निर्माण होऊन राष्ट्रराजे आपली स्वायत्तता आणि अस्तित्त्व टिकवून राहिली. जेथे सांस्कृतिक ऐक्य कमी पडले तेथे राज्याकडून प्रोत्साहन देण्याची यंत्रणा उभारली गेली. राष्ट्रीय भाषेतून प्राथमिक शिक्षण देण्याचे धोरण राज्याने स्वीकारून हे अभियान यशस्वी करून दाखविले.
४. बल्गेरिया : विविध धर्म, वंशिक समूह आणि राष्ट्रे मिळून बहुसंस्कृतीचा एक ठसा ७ व्या शतकापासून उमटलेला देश म्हणून बल्गेरिया ओळखला जातो. इस्लाम, रोमन, सनातनी, जुड्याईझम, रोमन कॅथोलिझम आणि पूर्वेकडील आर्थोडॉक्स असे विविध धर्म बल्गेरियात असल्यामुळे तेथे बहुसंस्कृतीवाद आढळतो.
५. नेदरलॅंड : या देशात बहुसंस्कृतीवाद आढळतो. १९५० ते १९८० च्या दरम्यान बाहेरील देशातून बहुसंख्या स्थलांतरित नागरिक येऊन नेदरलॅंडमध्ये स्थाईक झाले.
६. सर्बिया : या देशात नोंदणीकृत १९ वंशिक समूह असून ते राष्ट्रीय अल्पसंख्याक म्हणून सर्बियाचं नागरिक बनलेले आहेत. त्यांची ओळख विविध वंशीय ( Multi-ethnic) आणि विविध सांस्कृतिक (Multi-

cultural identity) नागरिक म्हणून आहे. तेथे २६ प्रकारचे वंश आणि ६ प्रकारच्या कार्यालयीन भाषा आढळतात.

७. भारत : भारतात बहुसंस्कृतीवादाची लक्षणे ठळकपणे दिसून येतात. २०११ च्या जनगणनेमधील विविध धर्मांच्या लोकांची संख्या पुढीलप्रकारे आहे. हिंदू ९६ कोटी ६३ लाख, मुस्लीम १७ कोटी २२ लाख ख्रिस्ती २ कोटी ७८ लाख शीख २ कोटी ८ लाख, बौद्ध ८४ लाख जैन ४५ लाख. इतर धर्म आणि पंथ ७९ लाख, धर्म जाहीर न केलेले नागरिक २९ लाख.

भारतात विविध धर्मांचे लोक ऐक्याच्या भावनेने राहतात. त्यांना घटनेने अधिकार प्रदान केले आहेत. भारतात विविध धर्मांचे, जातींचे, भाषेचे, संस्कृतीचे लोक राहतात. भारतात बहुसंस्कृतीवाद आढळतो. १२१ कोटी लोकसंख्या असणाऱ्या भारतात धार्मिक, जातीय, भाषिक दंगली होताना दिसतात.

८. इंडोनेशिया : इंडोनेशियात ३०० वांशिक समूह राहतात. तेथे बहुसंस्कृतीवाद आढळून येतो. इंडोनेशियात ७०० भाषा असून तेथील जनतेत ऐक्याची भावना आहे. तेथील अल्पसंख्याक लोकांना घटनेने संरक्षण दिलेले आहे.

९. मॉरिशस : या बेटावरील लोकांत बहुसंस्कृतीवाद आढळून येतो. तेथे हिंदू, मुस्लीम, इंडो-मॉरिशस, बौद्ध, रोमन कॅथॉलिक इत्यादी धर्मांचे लोक असून अल्पसंख्याक लोकांना घटनेने संरक्षण दिलेले आहे.

मेक्सिको, सिंगापूर फिलिपाईन्स इत्यादी देशांत बहुसंस्कृतीवादाची वैशिष्ट्ये आढळून येतात. कारण तेथे विविध धर्मांचे वंशांचे भाषेचे लोक राहतात. अमेरिकेत बहुसंस्कृतीवादाचे स्पष्ट चित्र दिसत नाही. अमेरिकन नागरिक घटक राज्ये एकत्र येऊन त्यांनी संघराज्य निर्माण केले असले तरी अमेरिकन नागरिक हे बाहेरील देशातील आलेले स्थलांतरित नागरिक आहेत. तेथे सातत्याने परकीय लोकांचे वास्तव्य वाढत चालले आहे. वाढत्या लोकसंख्येच्या मागण्या पूर्ण करणे, त्यांना स्वायत्तता, स्वातंत्र्य आणि संरक्षण देण्याचे कार्य अमेरिकन शासन करीत आहे. अमेरिकेत आणि युरोप खंडात १९ व्या शतकात निर्माण झालेल्या बहुसंस्कृतीवादाचे रूपांतर अनेक सत्तावादात झालेले आहे. २० व्या शतकात बहुसंस्कृतीवाद मागे पडून अमेरिकेत राजकीय आणि सांस्कृतिक अनेक सत्तावाद उदयाला आला.

अशा प्रकारे विविध राष्ट्रांतील बहुसंस्कृतीवादाचा आढावा घेतला असता असे म्हणता येईल की, बहुसंस्कृतीवादामुळे समाजातील अल्पसंख्याक, वंचित लोकांना न्याय मिळवून दिला जाईल. समाजातील स्त्रिया, मुले, विकलांग, दरिद्री लोक यांना अन्य नागरिकांप्रमाणे जीवन जगता यावे यासाठी यासाठी राज्यघटनेद्वारे त्यांना संरक्षण आणि संवर्धनाच्या सोई उपलब्ध करून देण्याच्या तरतुदी करण्यात आल्या. अर्थात बहुसंस्कृतीमधील अल्पसंख्याकांना

दिलेल्या सोई-सवलती आणि सेवा प्रत्यक्षात मिळत नाहीत. त्यामुळे बहुसंस्कृतीवादामुळे होणारे फायदे वास्तवात दिसून येत नाही. बहुसंस्कृतीच्या देशात अल्पसंख्याकांना दिल्या जाणाऱ्या सवलती, सोई यासंबंधीच्या योजना यशस्वी होत नाहीत, असे मत काही राष्ट्रप्रमुखांनी मांडले आहे. युनायटेड किंग्डमचे पंतप्रधान डेव्हिड कॅमेरोन, जर्मन चॅन्सलर अँजेला मर्केल, ऑस्ट्रेलियाचे पंतप्रधान जॉन हॉवर्ड, स्पेनचे पंतप्रधान जोस मारिया अझनर फ्रान्सचे राष्ट्राध्यक्ष निकोलस सारकोझी यांनी बहुसंस्कृतीच्या देशांतील स्थलांतरित झालेल्या लोकांसाठी केलेल्या योजनांच्या कार्यवाहीबाबत साशंकता व्यक्त केलेली आहे. बहुसंस्कृतीच्या देशातील सामान्यतः समाज हा विविध गट समुदायांना संस्कृतीला समान स्थान असावे. प्रत्येक समुदायाचे महत्त्व वाढावे या दृष्टीने विविध समुदायांना विशेष प्रतिनिधित्वाचे अधिकार असावेत कायदेमंडळात सांस्कृतिक, वारंशिक गटांना, स्त्रियांना, गरिबांना प्रतिनिधित्व मिळावे. त्यामुळे अल्पसंख्याक समुदायाचे शोषण थांबेल, तसेच त्यांना स्वयंनिर्णयाचा अधिकारही प्राप्त होईल. बहुसंस्कृतीवादाचा मानवाधिकारावर पडलेला प्रभाव थोडक्यात पाहू

मानवाधिकार - अर्थ, स्वरूप आणि महत्त्व

अर्थ आणि व्याख्या

मानवाधिकार म्हणजे व्यक्तीचे जिवित, स्वातंत्र्य, समानता आणि सन्मान यांच्याशी संबंधित सर्व हक्क, ज्यांची हमी राज्यघटनेने दिलेली आहे. तसेच त्यांचा उल्लेख आंतरराष्ट्रीय करारामध्ये केलेला आहे. युनायटेड नेशन्स मानवाधिकार जाहीरनाम्याच्या तिसऱ्या कलमात असे स्पष्ट म्हटले आहे की, प्रत्येकास जीवित-स्वातंत्र्य आणि संरक्षणाचा हक्क आहे. प्रत्येक व्यक्तीला जन्मानंतराच जगण्याचा आणि वैयक्तिक संरक्षणाचा अधिकार आहे. मानव हा विवेकशील व समाजप्रिय प्राणी आहे. मानवप्राणी आपल्या बुद्धीचा वापर करून आपले जीवन सुरक्षित समृद्ध आणि सुखी करण्याचा प्रयत्न करित असतो. मानवी हक्कांमध्ये स्वातंत्र्य, समता, न्याय, बंधूता आणि आत्मसन्मान या मुल्यांना प्रमाण मानून प्रत्येक व्यक्तीला काही हक्क प्राप्त झाले पाहिजेत. प्रत्येक माणसाने माणूस जगण्याचा अधिकार समाजजीवनात प्राप्त झाला पाहिजे असा उद्देश मानवी हक्काच्या ठिकाणी असतो. युनायटेड नेशन्स मानवी हक्क जाहीरनाम्याच्या पहिल्या कलमात सर्व मानव जन्मतःच स्वतंत्र आणि समान आहेत, त्यांनी बंधूभावात वागावे, तर दुसऱ्या कलमात असे म्हटले आहे की, वंश, वर्ण, भाषा, लिंग, राजकीय व अन्य मत, धर्म, राष्ट्र, सामाजिक मुळ मालमत्ता विशिष्ट क्षेत्रात जन्मल्यामुळे मिळणारी प्रतिष्ठा व दर्जा इत्यादी बाबतीत भेदभाव न करता सर्व मानवांस समान अधिकार व स्वातंत्र्य आहे. कायद्याने सर्वांचे अधिकार समान असून कायद्यासमोर सर्व समान आहेत.

मानवी हक्क या संकल्पनेत समान अधिकार व स्वातंत्र्य यातत्वांना प्राधान्य दिलेले आहे. प्रत्येक व्यक्तीला आपले नैसर्गिक हक्क उपभोगता आले पाहिजेत. मानवतेच्या भूमिकेतून मानवी हक्क व्यक्तीला प्राप्त झाले पाहिजेत

आणि त्या हक्कांची अंमलबजावणी झाली पाहिजे. उदा.प्रत्येक व्यक्तीला जन्मापासून जगण्याचा हक्क प्राप्त होतो.परंतू गर्भजल परीक्षणाद्वारे जन्माला येण्यापूर्वीच स्त्रीलिंगी गर्भाची हत्या करणे हे मानवी हक्कांची पायमल्ली करणारे कृत्य आहे.त्यामुळे मानवी हक्कातील समानतेच्या तत्त्वाला बाधा येते.कोणासही अन्न व्यक्तीच्या आयुष्यात हस्तक्षेप करता येणार नाही.

मानवी हक्कांसंबंधी काही व्याख्या पुढीलप्रमाणे करता येतील.

व्याख्या : १. मानवी हक्क म्हणजे व्यक्तीचे जीवन, स्वातंत्र्य, समता, व प्रतिष्ठा यासंबंधीचे आणि राज्यघटनेने हमी दिलेले किंवा आंतरराष्ट्रीय करारात समाविष्ट केले गेलेले आणि भारतातील न्यायसंस्थेला अंमलबजावणी करता येईल असे हक्क होत.(मानवी हक्क संरक्षण अधिनियम, १९९३)

मानवी हक्कांचे स्वरूप (Nature of Human Rights)

मानवी हक्कांचे स्वरूप जाणून घेण्यापूर्वी हक्क या संज्ञेचा उदय कसा झाला त्यासंबंधी अभ्यास करणे आवश्यक प्राचीन काळापासून अस्तित्वात आहे.मानवी हक्कांच्या ही संकल्पना प्राचीन काळापासून अस्तित्वात आहे.मानवी हक्कांचा संबंध व्यक्तीच्या सुखाशी आहे.दया, क्षमा, शांती, सद्दिष्णुता, अहिंसा हे मानवाचे अधिकार प्राचीन काळापासून आहेत. ग्रीक तत्त्ववेत्ता सेंट थॉमस अँक्वायनस् याला मानवी हक्काचा जनक मानले जाते.त्याच्या मते, जन्मानेच व्यक्ती काही नैसर्गिक हक्क घेऊन येते. मानवी हक्क हे प्रत्येक व्यक्तीला जात, धर्म, वंश, राष्ट्र, भाषा यांचा भेदभाव न करता मिळालेले असतात. हिंदू, बौद्ध, इस्लाम, ख्रिश्चन, जैन अशा सर्वच धर्मात सुखाच्या वर्तनाचे मापदंड म्हणून नैतिक मुल्ये सांगितलेली आहेत. आधुनिक काळात मानवी हक्कांचा विचार सर्वप्रथम युरोप खंडात झाला. उदा. मॅगनाचार्टा (१२१५) मधील विविध तत्त्वे संयुक्त राष्ट्रसंघाने १९४८ मध्ये घोषित केलेल्या मानवी हक्कांच्या सनदेमध्ये स्वीकारण्यात आलेली आहेत. युरोप खंडामध्ये थॉमस पेन, जॉन लॉक, जे. एस.मिल इत्यादी विचारवंतांनी नैसर्गिक अधिकारांना वैचारिक अधिष्ठान मिळवून दिले.हेन्री डेव्हिड थारोया विचारवंताने आपल्या सिव्हिल डिसओबिडियन्स या ग्रंथात मानवी हक्क ही संज्ञा सर्वप्रथम वापरली आहे.प्रो.हॅरॉल्ड लास्की यांच्या मते, राज्य हे व्यक्तीच्या हक्कांची निर्मिती करित नाही तर ते केवळ हक्कांना मान्यता देते.तसेच राज्याचा कायदा हक्क निर्माण करित नाही तर तो व्यक्तीच्या हक्कांचे रक्षण करण्याचे कार्य करित असतो.आतापर्यंत झालेल्या मानवी हक्कांच्या विकासाबाबतच्या बदलांचा परामर्श घेत असता पुढील मुद्द्यांच्या आधारे बहुसंस्कृतीवाद आणि मानवी हक्कांचे स्वरूप अधिक सुलक्षणे स्पष्ट होईल.

१. दार्शनिक स्वरूप : सुरुवातीच्या काळात मानवी हक्कांचे स्वरूप दार्शनिक होते. अलीकडे मानवी हक्कांची संकल्पना प्रत्यक्ष भूत स्वरूपात, व्यवहारात येण्याच्या दृष्टीने पुष्कळ प्रगती झालेली दिसते. तरीपण





मानवी हक्कांचे अमूर्त, नैतिक वा दार्शनिक स्वरूप कायम असलेले दिसते. कारण मानवी हक्कांची सक्तीने प्रभावीपणे अंमलबजावणी करण्याची कोणतीही आंतरराष्ट्रीय यंत्रणा नाही. मानवी हक्कांविषयी विविध स्वरूपाचे आंतरराष्ट्रीय करार झाले तरी त्याची अंमलबजावणी सहभागी राष्ट्रांकडून योग्य प्रकारे होत नाही. करारातील अटीचे पालन न करणाऱ्या राष्ट्रांवर संयुक्त राष्ट्रे आणण्याचा प्रयत्न करतात. परंतु त्यामध्ये त्यांना फारसे यश येत नाही. मानवी हक्कांच्या सनदेतील सर्व हक्क आपल्या जनतेला मिळवून देणे हे त्या देशातील सरकारच्या इच्छेवर अवलंबून असते. त्यामुळे मानवी हक्कांचे दार्शनिक, अमूर्त स्वरूप आजही काही प्रमाणात कायम आहे.

२. मानवी हक्क सार्वत्रिक स्वरूपाचे आहेत : एखादा विशिष्ट समाज किंवा विशिष्ट राष्ट्र नजरेसमोर ठेवून मानवी हक्कांची सनद तयार करण्यात आलेली नाही. प्रगत, अप्रगत, विकसित, अविकसित अशा सर्व देशांतील लोकांना सन्मानाने जगता येईल असे मानवी हक्कांचे स्वरूप आहे.
  ३. सर्वकालीन मानवी हक्क : भूतकाळ, वर्तमानकाळ आणि भविष्यकाळ अशा तिन्ही काळांतील लोकांना एक माणूस म्हणून सन्मानाने जगता यावे असे मानवी हक्कांचे सर्वकालीन स्वरूप आहे. त्यामुळे मानवी हक्कांची संकल्पना ऐतिहासिक संदर्भ सोडून स्पष्ट केलेली आहे.
- वरील प्रमाणे बहुसंस्कृतीवाद आणि मानवधिकार यांचा संबंध स्पष्ट करता येईल.

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R. K. Chughale

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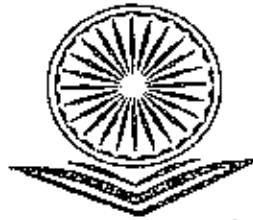
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## 12. Estimation of Vitamin C from Some Pharmaceutical Tablets

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### Abstract

The only way human's uptake ascorbic acid is via food, but the daily needs of vitamin C for a human are not clear yet. The biological role of accurate is to act as a reducing agent, donating electrons to various enzymatic and a few non-enzymatic reactions. There are five vitamin Tablets used for analysis Viz. Celin, Limace, Beplex, forte Becosnlen and Becozine. Ultimately, Vitamin C is arguably one of the most important vitamins for health benefits and life. Its various functions prove it to be a versatile substance that acts to support many aspects of the body.

**Key Words:** Estimation and vitamin c.

### Introduction

The only way human's uptake ascorbic acid is via food, but the daily needs of vitamin C for a human are not clear yet. Linus Pauling postulated that people's needs for vitamins and other nutrients vary markedly and that to maintain good health, many people need amounts of nutrients much greater than the recommended doses. According to his suggestions, daily uptake of vitamin C has to be within units of grams of AA to reduce the incidence of colds and other diseases. These "huge" amounts of AA have not been ever proved as the reason for large reducing of the incidence of illnesses. Nowadays Sensors the estimated average requirement and recommended dietary allowance of ascorbic acid are 100 mg per day and 120 mg per day, respectively. (ZbynekGazdik et al. 2008)

Vitamin C or L-ascorbic acid, or simply ascorbate (the anion of ascorbic acid), is Vitamin C or L-ascorbic acid, or simply ascorbate (the anion of ascorbic acid), is an essential nutrient for humans and certain other animal species. Vitamin C refers to a number of vitamins that have

vitamin C activity in animals, including ascorbic acid and its salts, and some oxidized forms of the molecule like dehydroascorbic acid. Ascorbate and ascorbic acid are both naturally present in the body when either of these is introduced into cells, since the forms interconvert according to pH.

Vitamin C is a cofactor in at least eight enzymatic reactions, including several collagen synthesis reactions that, when dysfunctional, cause the most severe symptoms of scurvy. In animals, these reactions are especially important in wound-healing and in preventing bleeding from capillaries. Ascorbate may also act as an antioxidant against oxidative stress. However, the fact that enantiomer D-ascorbate (not found in nature) has identical antioxidant activity to L-ascorbate, yet far less vitamin activity, underscores the fact that most of the function of L-ascorbate as a vitamin relies not on its antioxidant properties, but upon enzymic reactions that are stereospecific. "Ascorbate" without the letter for the enantiomeric form is always presumed to be the chemical L-ascorbate.

Ascorbate (the anion of ascorbic acid) is required for a range of essential metabolic reactions in all animals and plants. It is made internally by almost all organisms; the main exceptions are bats, guinea pigs, capybaras, and the Anthrozoidea (i.e., Haplorhini, one of the two major primate suborders, consisting of tarsiers, monkeys and humans and other apes). Ascorbate is also not synthesized by some species of birds and fish. All species that do not synthesize ascorbate require it in the diet. Deficiency in this vitamin causes the disease scurvy in humans. Ascorbic acid is also widely used as a food additive, to prevent oxidation.

#### Biological Significance

The biological role of ascorbate is to act as a reducing agent, donating electrons to various enzymatic and a few non-enzymatic reactions. The one- and two-electron oxidized forms of vitamin C, semidehydroascorbic acid and dehydroascorbic acid, respectively, can be reduced in the body by glutathione and NADPH-dependent enzymatic mechanisms. The presence of glutathione in cells and extracellular fluids helps maintain ascorbate in a reduced state.

#### Deficiency

Scurvy is a vitaminosis resulting from lack of vitamin C, since without this vitamin, the synthesized collagen is too unstable to perform its function. Scurvy leads to the formation of brown spots on the skin, spongy gums, and bleeding from all mucous membranes. The spots are most abundant on the thighs and legs, and a person with the ailment looks pale, feels depressed,



and is Partially immobilized. In advanced scurvy there are open, suppurating wounds and loos of teeth and, eventually, death. The human body can store only a certain amount of vitamin C, and so the body stores are depleted if fresh supplies are not consumed. The time frame for onset of symptoms of scurvy in unstressed adults on a completely vitamin C free diet, however, may range from one month to more than six months, depending on previous loading of vitamin C (see below). It has been shown that smokers who have diets poor in vitamin C are at a higher risk of lung-borne diseases than those smokers who have higher concentrations of vitamin C in the blood.

#### Role in Mammals

In humans, vitamin C is essential to a healthy diet as well as being a highly effective antioxidant, acting to lessen oxidative stress; a substrate for acerbate peroxides' in plants (APX is plant specific enzyme); and an enzyme cofactor for the biosynthesis of many important biochemical's. Vitamin C acts as an electron donor for important enzymes.

#### Enzymatic Cofactor

##### Antioxidant

Ascorbic acid is well known for its antioxidant activity, acting as a reducing agent to reverse oxidation in liquids. When there are more free radicals (reactive oxygen species, ROS) in the human body than antioxidants, the condition is called oxidative stress, and has an impact on cardiovascular disease, hypertension, chronic inflammatory diseases, and diabetes as well as on critically ill patients and individuals with severe burns. Individuals experiencing oxidative It is not yet certain whether vitamin C and antioxidants in general prevent oxidative stress-related diseases and promote health. Clinical studies regarding the effects of vitamin C supplementation on lipoproteins and cholesterol have found that vitamin C may contribute to decreased risk of cardiovascular disease and strokes through a small reduction in systolic blood pressure, as well as reduce levels of resisting serum, another likely determinant of oxidative stress and cardiovascular risk.

##### Daily Requirements

The North American Dietary Reference Intake recommends 90 milligrams per day and no more than 2 grams (2,000 milligrams) per day. Other related species sharing the same inability to produce vitamin C require exogenous vitamin C consumption 20 to 80 times this reference intake. There is continuing debate within the scientific community over the best dose schedule (the

amount and frequency of intake) of vitamin C for maintaining optimal health in humans. A balanced diet without supplementation usually contains enough vitamin C to prevent scurvy in an average healthy adult, while those who are pregnant, smoke tobacco, or are under stress require slightly more. However, the amount of vitamin C necessary to prevent scurvy is less than the amount required for optimal health, as there are a number of other chronic diseases whose risk are increased by a low vitamin C intake, including cancer, heart disease, and cataracts. A 1999 review suggested a dose of 90-100mg Vitamin C daily is required to optimally protect against these diseases, in contrast to the lower 45 mg daily required to prevent scurvy.

#### Methods and Material

##### Standardization of 1N NaOH

##### Preparation of 1N NaOH

Dissolve 40gm of NaOH Dissolve in 1 liter distilled water the 1N prepared

##### Preparation of 1 N Oxalic acid

Dissolve 63 gm Off Oxalic acid and dissolve 1 lit. Distilled water. Thus 1N Oxalic Acid prepared

#### Observations

- In burette – 1N NaOH
- In pipette – 1N Oxalic Acid
- Indicator – phenolphthalein
- End Point – colorless to pink

Observation Table: 1.1

Reading	Burette Reading in ml			C.B.R (V ml)
	I	II	III	
Final level	11.0	11.0	11.0	11.0
Initial level	0.0	0.0	0.0	
Difference	11.0	11.0	11.0	

BY calculation 9.092 ml 1.1 N NaOH is Dissolved in 1 liter distilled H<sub>2</sub>O thus 0.01 NaOH is Prepared

##### Preparation of vitamin c solution

Weigh accurately the given vitamin c table on watch glass. Dissolve it in a minimum quantity of distilled water in beaker. Then transfer this solution along with its washing in a 100 ml volumetric flask. Dilute up to mark with distilled water, shake well.

**Determination of % of vitamin-C:**

Pipette out 10 ml of above diluted solution of vitamin C in a conical flask and titrate it against 0.01 N NaOH solution. Calculate % of vitamin C in given table

**Observations**

In burette - 0.01N NaOH

In pipette 10 ml diluted solution of vitamin C table

Indicator - phenolphthalein

End Point - colorless to pink

**Observation Table: 1.2**

Name of table	Burette Reading in ml			C.B.R. (V ml)	Wt of table gm
	I	II	III		
Celin	34.0	34.0	34.0	34.0	0.466
Limace	21.0	21.0	21.0	21.0	1.328
Beplex Forte	7.0	7.0	7.0	7.0	0.702
Becosules	11.5	11.5	11.5	11.5	0.490
Becozinc	12.0	12.0	12.0	12.0	0.466

**Result and Discussion**

By the calculation % of vitamin C in each pharmaceuticals tablet is calculated as given below

**Table No. 2.1**

Name of the tablet	Actual vit. C content mg	% of vit. C Calculated	Amount of vit. C gm	% of vit. C
Celin	500	80.64	0.620	96.51
Limace	500	37.65	1.328	27.83
Beplex forte	150	21.36	0.702	17.54
Becosulen	150	30.61	0.490	41.30
Becozine	150	32.18	0.466	45.32

**Conclusion**

Vitamin C is so versatile, it is necessary and beneficial to almost all forms of life. The functions Vitamin C performs are significant and crucial to sustaining a healthy life. Vitamin C has cured and prevented health conditions that would otherwise be fatal without the role of the vitamin. To reiterate, Vitamin C is found in organic substance that synthesize the nutrient. It can

be synthetically produced in tablet, pill, liquid, or crystalline forms to act as a dietary supplement.

Vitamin C is not toxic to the body and is not depleting. As long as fruits, vegetables, and other natural substances are produced and grown, Vitamin C will always be naturally available. Synthetically manufactured forms of Vitamin C are not entirely identical to naturally occurring Vitamin C, but they provide the same health benefits and are fairly similar. Most synthetic Vitamin C supplements are produced from starches, carbohydrates, and acids. The molecular structure of natural and synthetic Vitamin C appear to be identical, and synthetically produced Vitamin C is just as effective. Ultimately, Vitamin C is arguably one of the most important vitamins for health benefits and life. Its various functions prove it to be a versatile substance that acts to support many aspects of the body.

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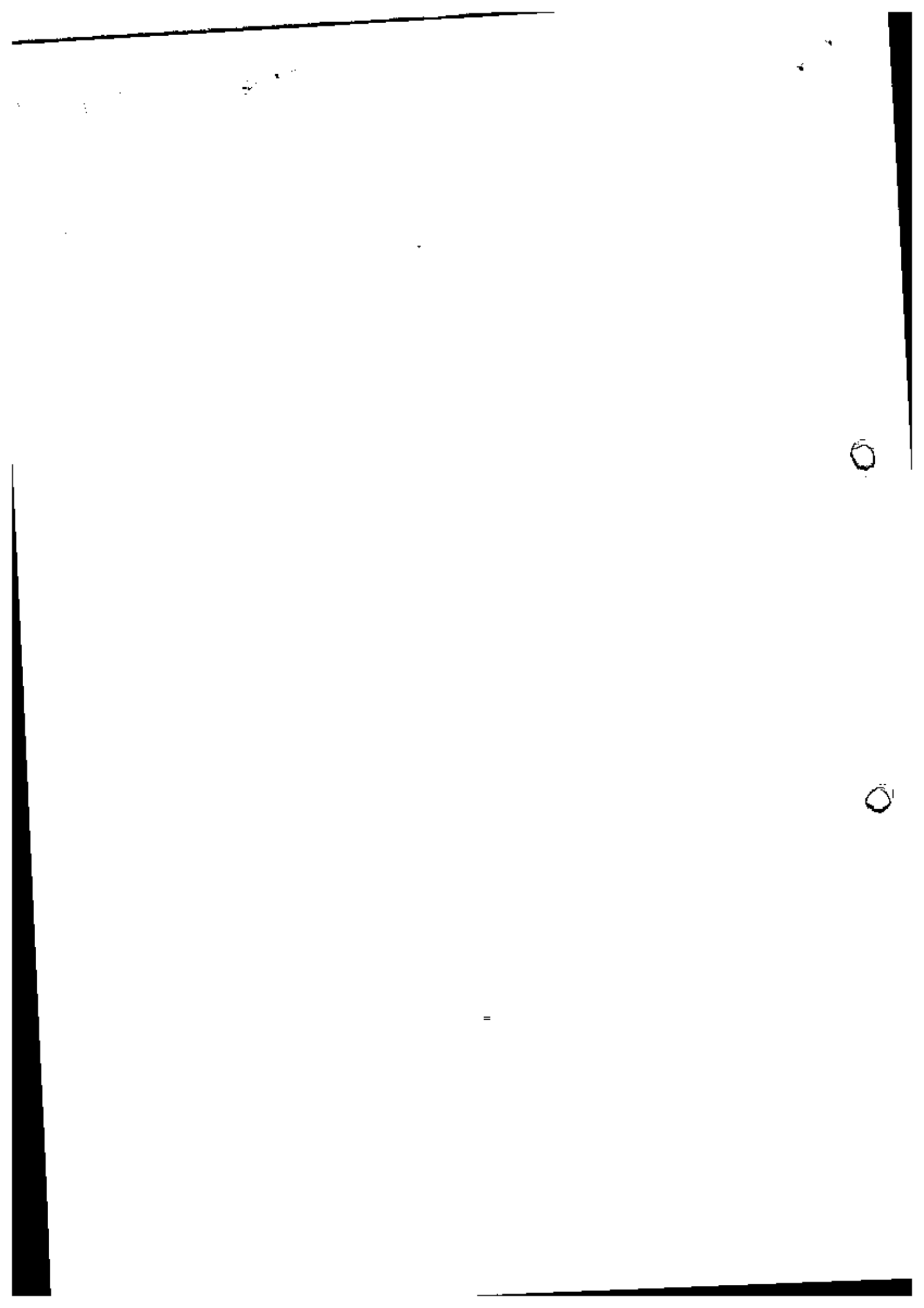
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## 18. Environmental and Biodiversity Impacts of Organic Farming

Miss. Maya B. Jadhav  
Department of Botany.

### Abstract

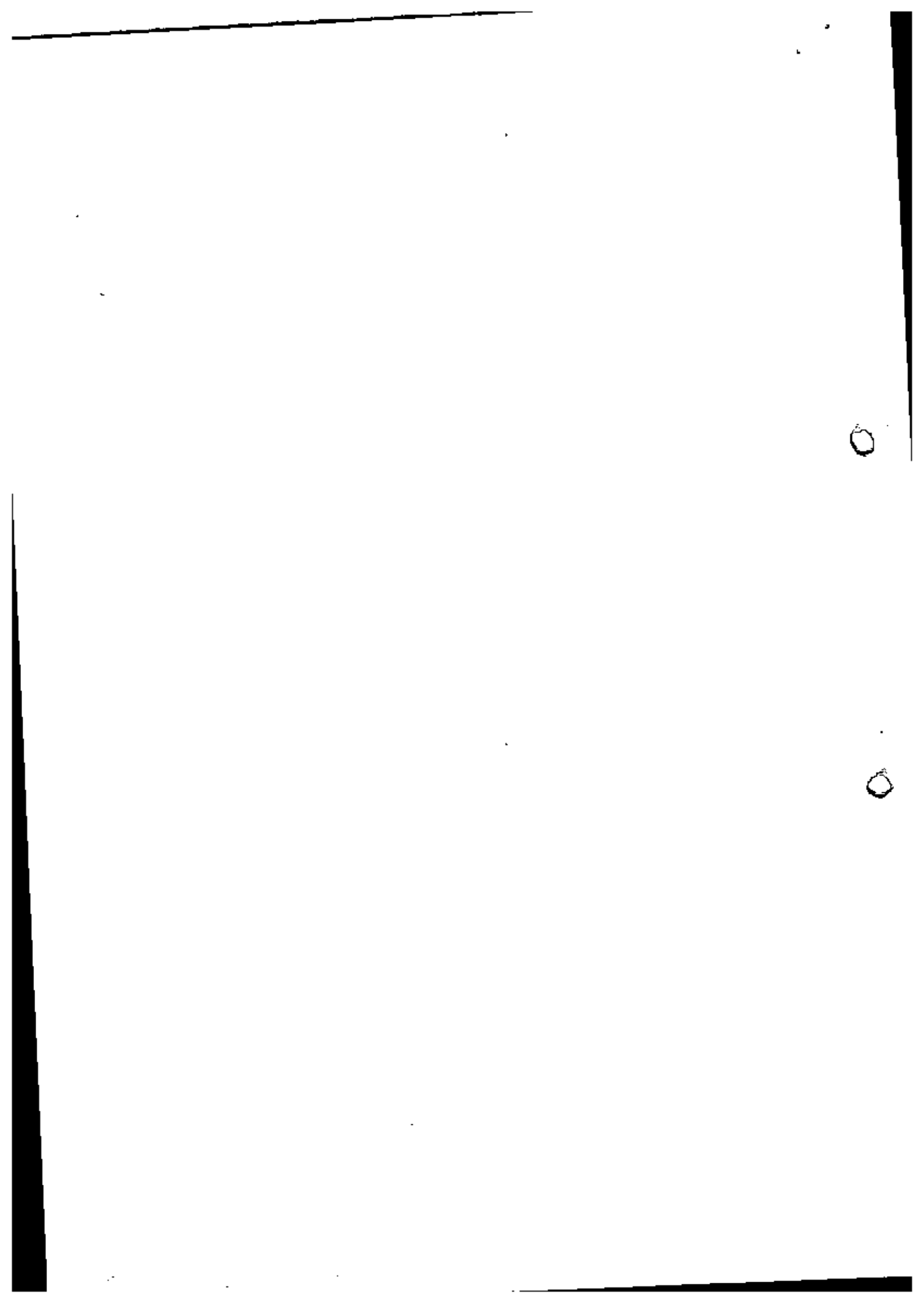
Organic farming involves holistic production systems that avoids the use of synthetic fertilizers, pesticides and genetically modified organisms, thereby minimizing their deleterious effect on environment. Agriculture area under organic farming ranges from 0.03% in India to 11.3% in Austria. Organic farming is beneficial for natural resources and the environment. Organic farming is a system that favors maximum use of organic materials and microbial fertilizers to improve soil health and to increase yield. Organic farming has a long history but show a recent and rapid rise. This article explains the development stages, techniques and status of organic farming worldwide. The sections are: the development and essential characteristics of organic farming; the basic concepts behind organic farming; historical background; developmental era of organic farming; methods of organic farming; relevance of organic farming; in the Indian context; comparative account between organic farming and conventional farming; importance of organic farming in environmentally friendly approaches; working with natural cycles; relevance of organic crop production in food security; yield potential and trends of organic farming; rural economic linkage its scope and limitations; and legislation procedures adopted by various countries. Organisations and financial aspects of organic farming are briefly discussed.

**Keywords:** Agriculture management, diversity, Plants, Microbes, Birds, Butterflies, mammals.

**Materials and methods:** Farming system, compost, Green manure, mulching.

### Introduction

Organic farming is an alternative agricultural system which originated early in the 20th century in reaction to rapidly changing farming practices. Organic farming continues to be developed by various organic agriculture organizations today. It relies on fertilizers of organic origin such as compost manure, green manure, and bone meal and places emphasis on techniques such as crop rotation and companion planting. Biological pest control, mixed cropping and the fostering of insect predators are encouraged. In general, organic standards are designed to allow



the use of naturally occurring substances while prohibiting or strictly limiting synthetic substances. For instance, naturally occurring pesticides such as pyrethrin and rotenone are permitted, while synthetic fertilizers and pesticides are generally prohibited. Synthetic substances that are allowed include, for example, copper sulfate, elemental sulfur and Ivermectin. Genetically modified organisms, nanomaterials, human sewage sludge, plant growth regulators, hormones, and antibiotic use in livestock husbandry are prohibited. Reasons for advocacy of organic farming include advantages in sustainability, openness, self-sufficiency, autonomy/independence, health, food security, and food safety.

Today, it is globally imperative that the growing demand for food be met in a manner that is socially equitable and ecologically sustainable over the long term. It is possible to design farming systems that are equally productive and that maintain or enhance the provisioning of ecosystem services (i.e., biodiversity, soil quality, nutrient management, water-holding capacity, control of weeds, diseases and pests, pollination services, carbon sequestration, energy efficiency and reducing global warming potential, as well as resistance and resilience to climate change and crop productivity) and thus agroecosystem resilience and sustainability.

**Types of Organic Farming**

Organic farming is primarily of two types, namely:

1. Pure organic farming
2. Integrated organic farming

Pure organic farming involves avoiding all artificial chemicals. Every fertilizer and pesticide that are used are derived from completely natural sources such as blood meal or bone meal.

Integrated organic farming involves integrating techniques aimed at achieving ecological requirements and economic demands such as integrated pest management and nutrients management.

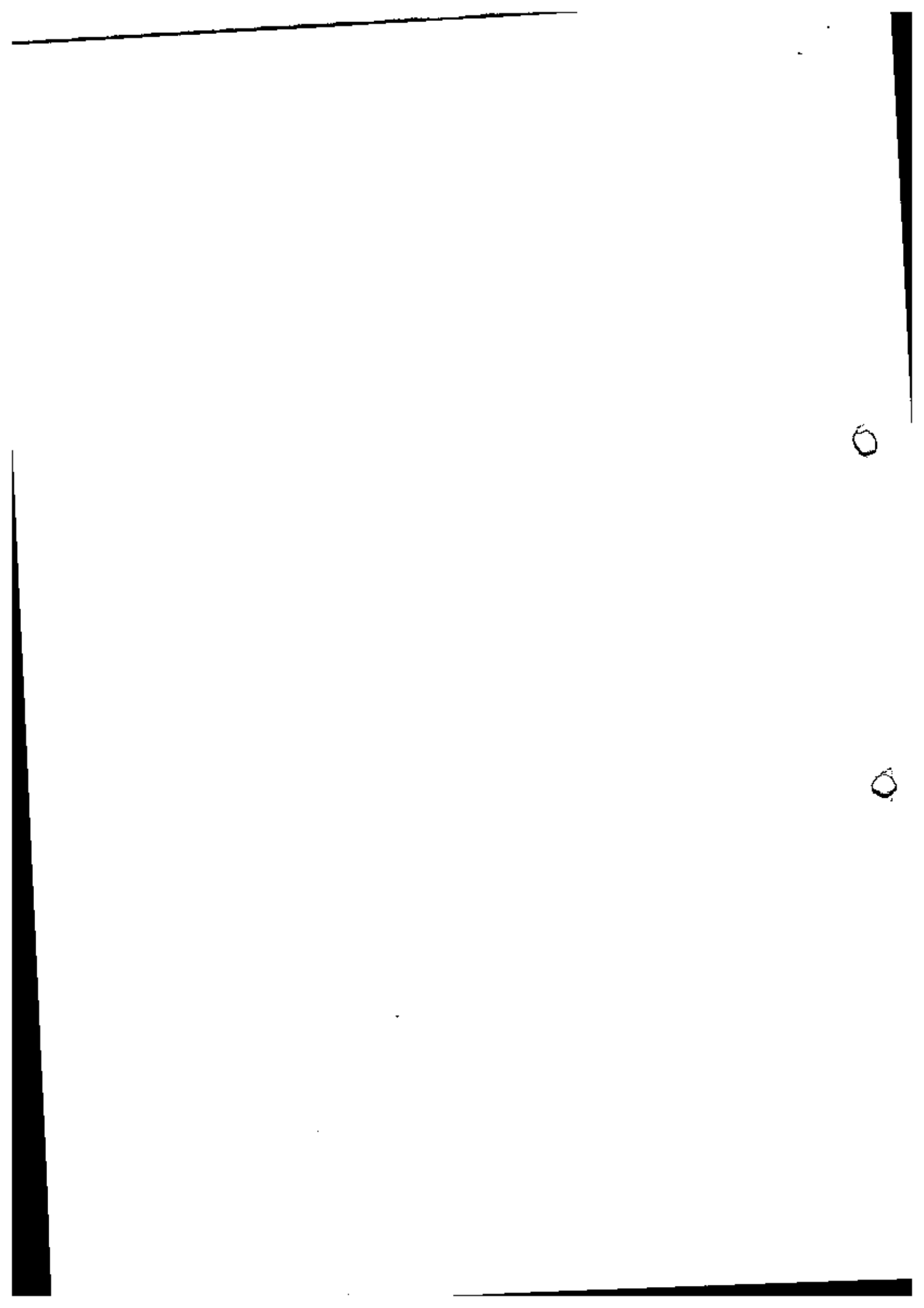
**Principles of Organic Farming**

**1. Principle of health**  
 Organic agriculture must contribute to the health and well-being of soil, plants, animals, humans and the earth.

**2. The principle of ecological balance**

We must model organic farming on living ecological systems. Moreover, the methods of organic farming must fit the ecological balance and cycles in nature.

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The effect of organic farming on the diversity of herbivores is not well known (Tuck et al., 2014), partly because many applied studies rather focus on effects of organic farming on abundances of single pest species instead of community level analyses (Birkhofer et al., 2016). The few available studies suggest that local farming practices have a very variable effect on herbivore species richness and that landscape-scale intensification may be a stronger driver of herbivore diversity compared to organic farming practices (Tuck et al., 2014). True bug communities (mainly consisting of herbivorous species) have higher species richness on organic farmland and in addition have a lower functional and taxonomic distinctness under conventional farming (Birkhofer et al., 2015). The later effect suggests that reduced species numbers due to intense, conventional farming may simultaneously

#### Herbivores

adjacent to conventional fields. al., 2010) and hedges (Aude et al., 2003) adjacent to organically managed fields compared to diversity in adjacent habitats. Plant diversity was higher in uncultivated field borders (Rundlöf et al., 2005; but see Wingqvist et al., 2011). The management of fields can also influence plant between farming systems in more complex and heterogeneous landscapes (Roschewitz et al., pronounced in landscapes devoid of seminatural habitats, while approaching similar levels cereal and animal production (Ekroos et al., 2010). The difference can be particularly (Roschewitz et al., 2005; Wingqvist et al., 2011), both on cereal farms and on farms with both Organic cereal fields generally have higher plant diversity compared to conventional fields (2011; Schneider et al., 2014) and adjacent habitats (Aude et al., 2003; Rundlöf et al., 2010). 2010a), reducing noncrop plant diversity in fields (Roschewitz et al., 2005; Wingqvist et al., primarily due to the direct negative effects of herbicides in conventional farming (Geiger et al., 2005; Tuck et al., 2014). The relatively strong effect of organic farming on plant diversity is comparing organic and conventional farming (reviewed in Bengtsson et al., 2005; Hole et al., Plants are the organism group that usually shows the most consistent results when

#### Plants

Effect of organic farming systems of impact species and their biodiversity.

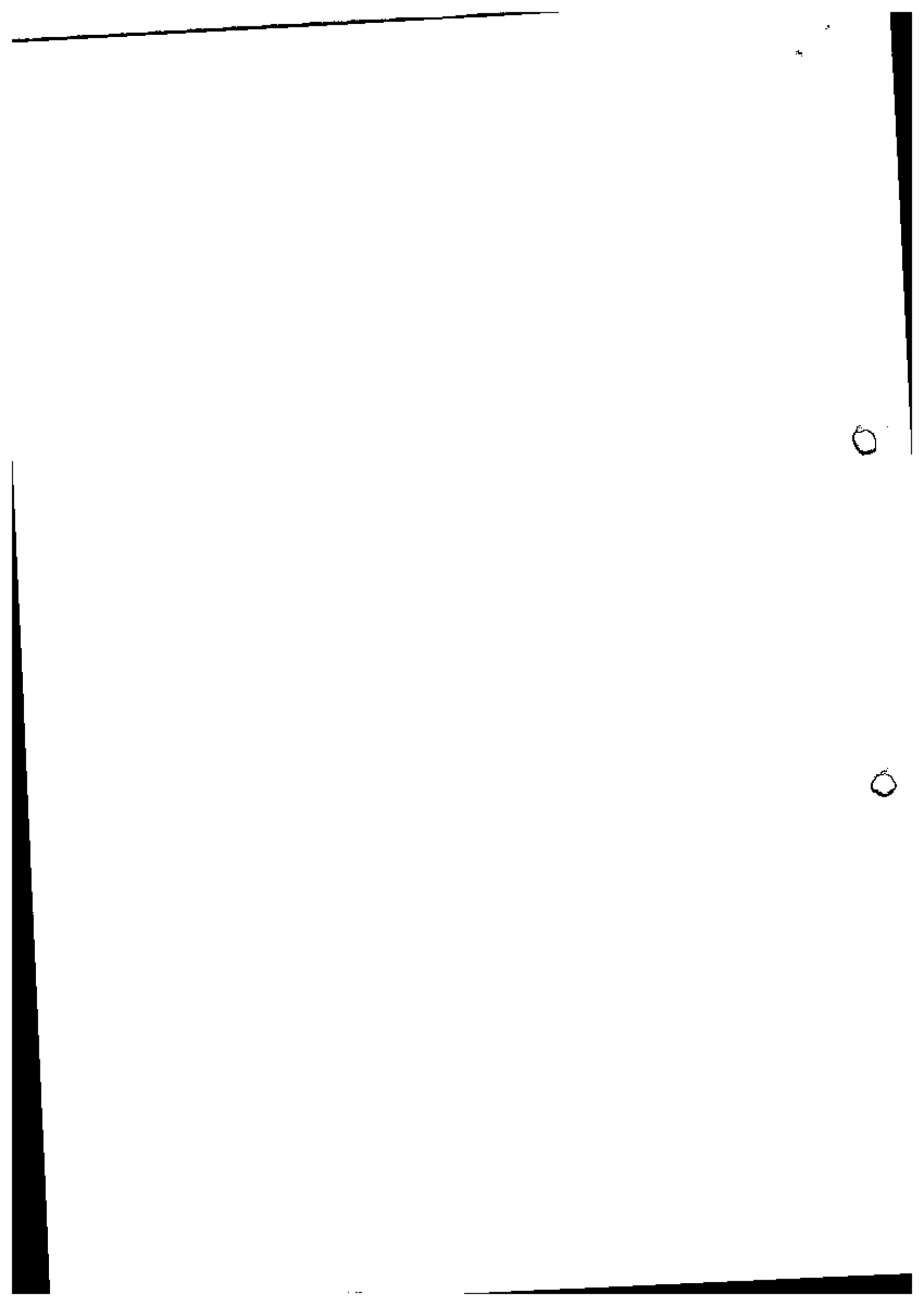
present and future generations and the environment.

We should practice organic agriculture in a careful and responsible manner to benefit the

#### 4. Principle of care

Organic farming provides good quality of life and helps in reducing soil infertility.

#### 3. Principle of fairness





result in a loss of phylogenetically and trait-wise unique species from local herbivore communities. Interestingly, even if positive effects of organic farming on herbivore diversity in cropfield. are observed compared to conventional farming.

### **Birds**

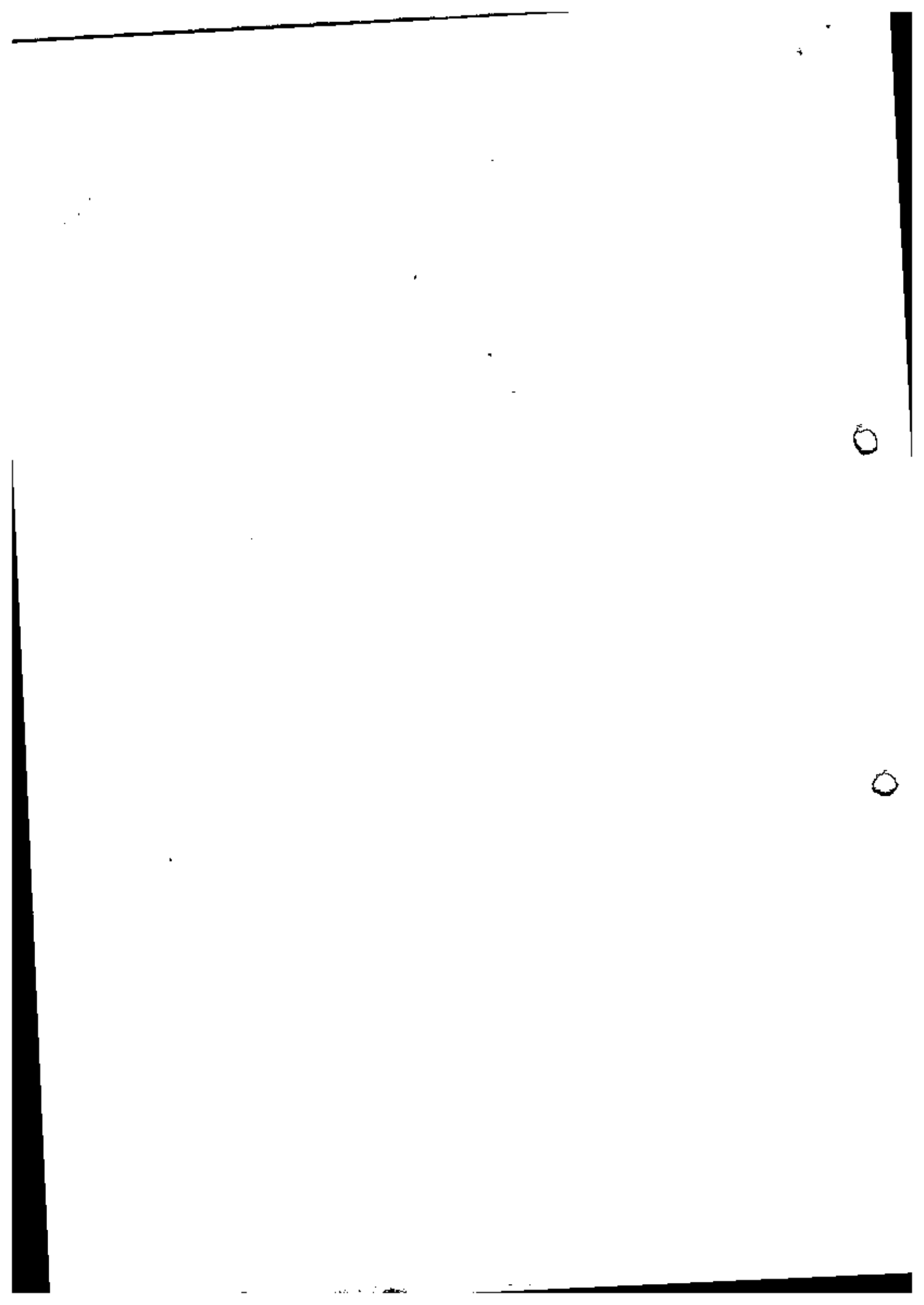
Bird are generally positively affected by organic farming (Winqvist et al., 2011; Tucket al., 2014), but effects vary between studies and species (Wilcox et al., 2014) and species richness may even be higher on conventional farms (Gabriel et al., 2010). The latter results may be because organic farms were associated with habitats favouring corvids, which are important nest predators. Although attempts to determine what causes organic farming to benefit birds are few, there are indications that it is related to lower use of pesticides and higher availability of seminatural habitat (McKenzie and Whittingham, 2009), both which may benefit food availability. Positive effects of organic farming on bird species richness are found on both arable elds and in meadows (Batary et al., 2010). In addition, organic farming has been found to have larger effects on bird species richness in landscape with low amounts of seminatural habitat (Smith et al., 2010a, but see Winqvist et al., 2011). Organic farming may benefit birds also in winter (Fuller et al., 2005), at least in simplified agricultural landscapes (Geiger et al., 2010b). In general, landscape structure may be a more important determinant of bird species richness than farm management (Gabriel et al., 2010).

### **Microbes**

Out of 13 studies comparing bacteria and fungus communities between organic and standard farming, 8 of the studies showed heightened level of growth on organic farm systems. One study concluded that the use of "green" fertilizers and manures was the primary cause of higher bacterial levels on organic farms. On the other hand, nematode population/diversity depended on what their primary food intake was. Bacteria-feeding nematodes showed preference towards organic systems whereas fungus-feeding nematodes showed preference for standard farm systems. The heightened level of bacteria-feeding nematodes makes sense due to higher levels of bacteria in organic soils, but the fungus-feeding populations being higher on standard farms seems to contradict the data since more fungi are generally found on organic farms.

### **Mammals**

Two comparative studies have been conducted involving mammal populations and diversity among farm practices. A study done by Brown (1999) found that small mammal population density and diversity did not depend on farming practices, however overall activity was higher on organic farms. It was concluded that more food resources were available to small



mammals on organic farms because of the reduction or lack of herbicides and pesticides. Another study conducted by Wickramasinghe et al. (2003) compared bat species and activity. Species activity and foraging were both more than double on organic farms compared to conventional farms. Species richness was also higher on organic farms, and 2 of the sixteen species sighted were found only on organic farms.

#### Butterflies

A specific study done in the UK in 2006 found substantially more butterflies on organic farms versus standard farming methods except for two pest species. The study also observed higher populations in uncropped field margins compared with cropland edges regardless of farm practice. Conversely, Weibull et al. (2000) found no significant differences in species diversity or population.

#### Methods of Organic Farming

##### 1. Soil management

After cultivation of crops, the soil loses its nutrients and its quality depletes. Organic agriculture initiates the use of natural ways to increase the fertility of the soil. Hence it focuses on the use of bacteria that is present in animal waste which helps in making the soil nutrients more productive and fertile.

##### 2. Crop diversity

Monoculture is the practice used in the agricultural fields where we harvest and cultivate only one type of crop in a particular location. Recently, polyculture has come in existence, where we harvest and cultivate different kinds of crops to meet the increasing crop demand and produce the required soil microorganisms.

##### 4. Controlling organisms

There are both useful and harmful organisms in the agricultural farm which affect the field. So, we need to control the growth of such organisms to protect the soil and the crops. We can do this by the use of herbicides and pesticides that contain fewer chemicals or are natural.

##### 5. Weed management

Organic weed management promotes weed suppression, rather than weed elimination, by enhancing crop competition and phytotoxic effects on weeds. Organic farmers integrate cultural, biological, mechanical, physical and chemical tactics to manage weeds without synthetic herbicides.

Organic standards require rotation of annual crops, meaning that a single crop cannot be grown in the same location without a different, intervening crop. Organic crop rotations



frequently include weed-suppressive cover crops and crops with dissimilar life cycles to discourage weeds associated with a particular crop. Research is ongoing to develop organic methods to promote the growth of natural microorganisms that suppress the growth or germination of common weeds

**Mulching:** A process where we use plastic films or plant residue on the surface of the soil to block the growth of weed.

**Mowing or Cutting:** Where there is a removal of weeds top growth.

**6. Crop Rotation:** It is the technique to grow various kind of crops in the same area, according to the different seasons, in a sequential manner.

**7. Green Manure:** It refers to the dying plants that are uprooted and turned into the soil to make them act as a nutrient for the soil to increase its quality.

**8. Biological pest control:** With this method, we use living organisms to control pests with or without the use of chemicals.

**9. Compost:** Highly rich in nutrients, it is a recycled organic matter used as a fertilizer in the agricultural farms.

#### **Importance of Organic Farming**

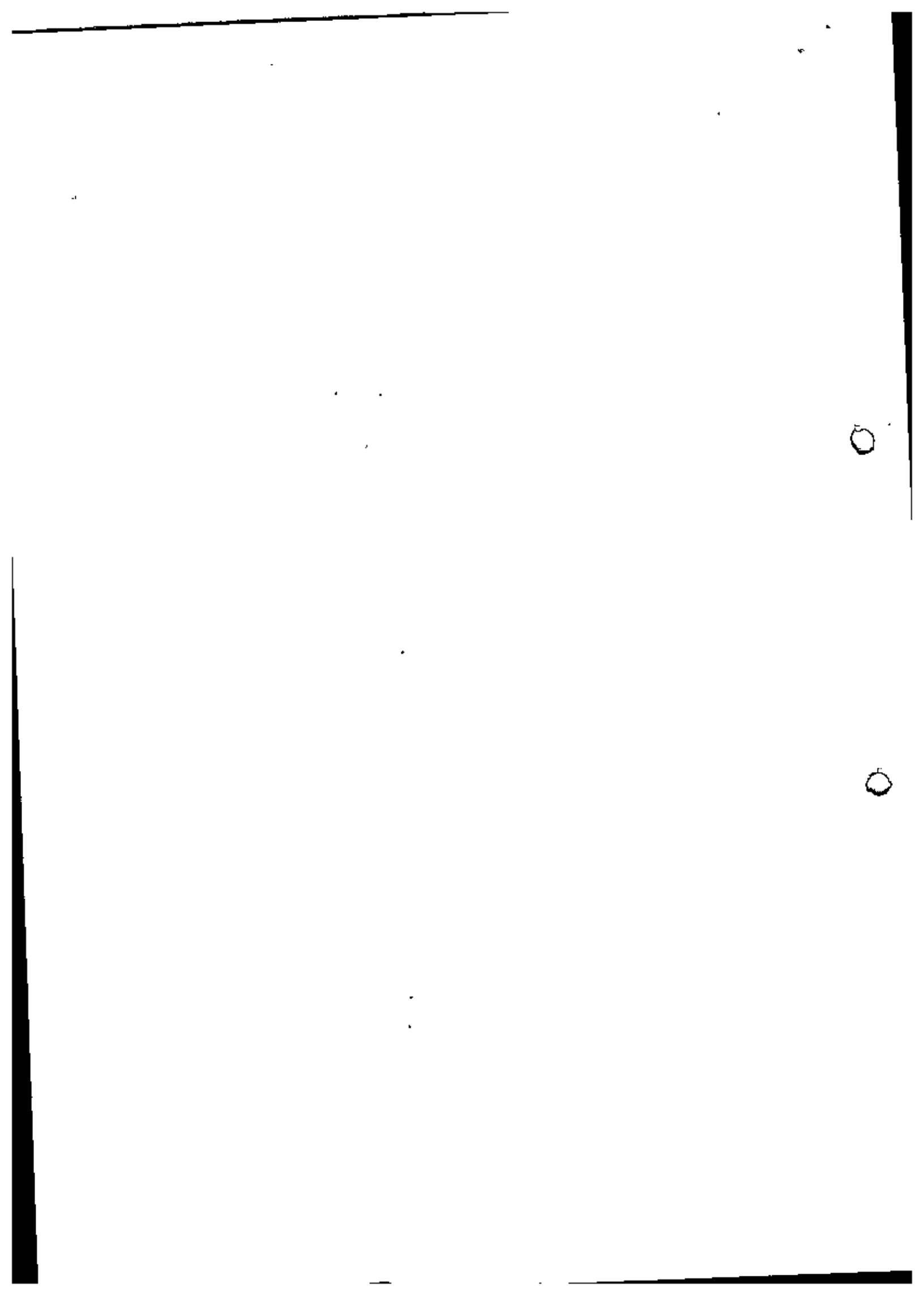
1. The environment benefits because natural habitat sources are less threatened.
2. It provides healthier food for people.
3. The soil is in better condition because of the manure used.

#### **Advantages of Organic Farming**

1. Organic farming helps to prevent environmental degradation and can be used to regenerate degraded areas
2. Organic manures produce an optimal condition in the soil for high yields and good quality of crops.
3. They reduce the need for purchased inputs.
4. They improve the soil chemical properties such as supply and retention of soil nutrients and promote favourable chemical reactions.
5. Organically grown plants are more resistant to diseases and insect and hence only a few chemical sprays or other protective treatment are required.
6. Poison – free.

#### **Disadvantages of Organic Farming**

1. Production costs are a high error because farmers need more workers.
2. Food illness may happen more often.



3. Organic food is more expensive because farmers do not get much out of their land as conventional farmers do.
4. Organic farming cannot produce enough food that the world's population needs to survive.

### Conclusions

Organic farming increased species richness by about 30% and had a greater effect on biodiversity, as the percentage of the landscape consisting of arable fields increased. It was found that organic fields had up to five times higher plant species richness compared to conventional fields. For example, plant and butterfly species richness was up to 20% higher on organic farms and butterfly abundance was about 60% higher. After the conversion from conventional to organic farming abundance of butterflies was increased for 100%. Organic farming enhanced arbuscular mycorrhizal fungi and its communities. This was similar in organically managed fields and in semi-natural species rich grasslands, but significantly fewer communities were found in conventionally managed fields. Their richness increased significantly over time from the point of a conversion to organic agriculture.

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- 2) Rahul Kamble.
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- 4) Sneha Patil Madan
- 5) Vinayak Kane
- 6) Arun Kumbhar.
- 7)





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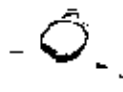
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## 23. Neutralisation of Alcohol by Guava Leaf Juice

Prof. Sangram Bharat Kharade  
Department of Chemistry, Sadashivrao Mandlik Mahavidyalay Murgud.  
Miss. Lokhande Supriya Ananda  
Miss. Magdum Nishigandha Ramchandra  
Miss. Dandavate Geeta Ananda  
Miss. Salokhe Ujwala Namdev

### Introduction

The guava fruit grows on a small tree with wide short canopy & study single to multi stemmed trunk. The guava tree is an interesting plant with mottled greenish dark & long 3 to 7 inch serrated leaves guava trees produce white 1. Inch flowers that yield to small round oval or pear shaped fruits.

Guava is one of the most important fruit crop of India. It can be processed into a number of products like jam, jelly, nectar, juice, guava cake, puree etc. Its roots, dark leaves & fruits have great medicinal value.

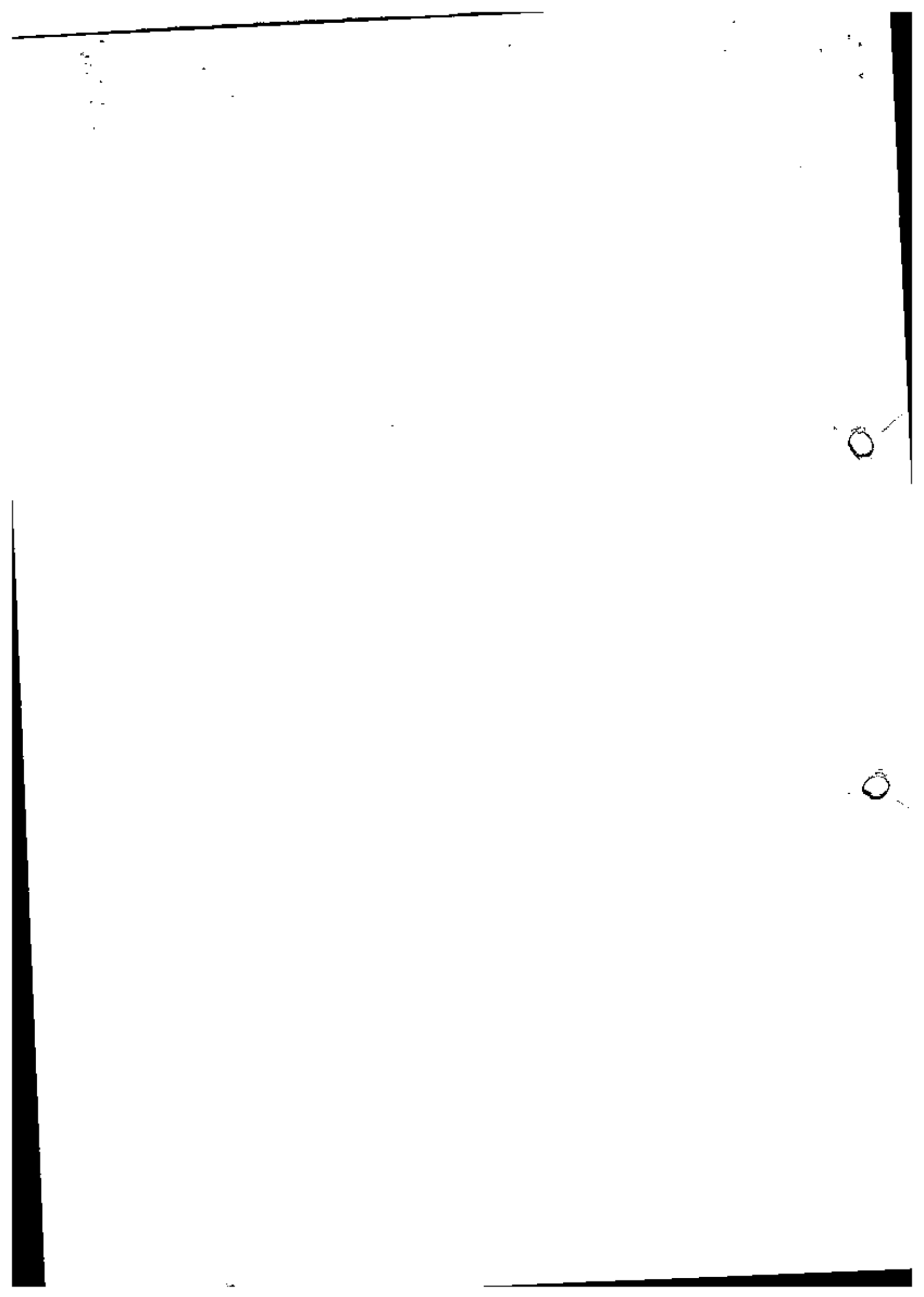
Guava leaves are just as medicinally useful as the nutritional powerhouse fruit they grow with. The leaves of the guava tree are full of antibacterial & even tannins that can have significant health benefits from treating stomach troubles to chronic diseases like cancer.

### Classification

- Scientific name :-Guava
- Genus :-Psidium
- Class :-Magnoliopsida
- Species :-Psidium guajava
- Family :-Myrtaceae
- Order :-Myrtales
- Clade :-Eudicots, Angiosperms
- Kingdom :-Plantae

Five different Brix to acid ratio of guava juices

- I. Lactic



2. Malic
3. Citric
4. Ascorbic
5. Galacturonic

Formula	Total solution solid (brix)	Total activity (as % citric acid)	Brix acid ratio
1	12	0.5	24
2	14	0.5	28
3	16	0.5	32
4	14	0.4	35
5	16	0.4	40

**Nutritional Facts per 100g. Guava**

Folates	49 mg	12.5%
Niacin	1.084 mg	7%
Pantothenic acid	0.451 mg	9%
Pyridoxine	0.110 mg	8.5%
Riboflavin	0.040mg	3%
Thiamin	0.067 mg	5.5%
Vit.A	624 mg	21%
Vit.B	228 mg	196%
Vit.E	0.73 mg	5%
Vit.K	2.6 mg	2%
Sodium	2 mg	0%
Potassium	417 mg	9%
Calcium	18 mg	2%
Copper	0.230mg	2.5%
Iron	0.26 mg	3%
Magnesium	22	5.5%
Manganese	0.150	6.5%
Phosphorus	11	2%
Selenium	0.6 mcg	1%
Zinc	0.23	2%

**What are the Components of Guava Leaves?**

The main constituents of guava leaves are phenolic compounds isoflavonoids, gallic acid, catechin, epicothechin, rutin, naringenin, kaempferol. The plup is rich in ascorbic acid

carotenoids (lycopene, B-carotene & B-cryptoxanthin). The seeds skin & barks possess glucosids, carotenoids & phenolic compounds.

### Chemical Components of Guava Leaf Juice

Five constituents including one new

1. pentacyclitriterpenoid guajanoic acid
2. Beta-sitosterol
3. Uraol
4. Oleanolic acid
5. Ursolic acid

To study the chemical constituents of the 95% ethanol extract of *psidiumguajava* compounds were separated by using a combination of various chromatographic methods including silica gel Diolmacroporous resin, ODS, Sephadex LH-20 & preparative HPLC.

- **Vitamins :-** Guavas are on excellent sources of vitamins c with one fruits providing 280% of the daily value for this nutrient A guava will also provide you with is % of the daily value for vitamin A smaller amounts of niacin, vitamine A smaller amounts of niacin, vitamin c-6, flote, thiamine & riboflavin.
- **Acids:-** The acidity expressed as PH for the guava juice was 3.6. The highest content of titrable acidity of 1.491% was of the juice obtained formhawain hybrid.

The nonvolatile organic acids of guava were extracted & isolated. The acid showrd the presence of 6 acids, 5 of the acids identified as lactic, malic, citric, ascorbic & galacturonic etc. 14 gm oxalic acid. Each guava fruit contains 136 milligrams of vitamin c.

### PH - Metry

- **Aim :-** To determine the guava leaf juice is decrease in concentration of alcohol is used in PH - metry.
- **Apparatus :-** PH meter, glass & calomel electrodes, salt bridge, beakers & microburette
- **Chemicals :-** Guava leaf juice, alcohol, buffer solution of PH-4, conductivity water etc.
- **Procedure**
  - A. Standard is the PH meter by using buffer solutions of PH4 or electronic buffers.
  - B. Procedure

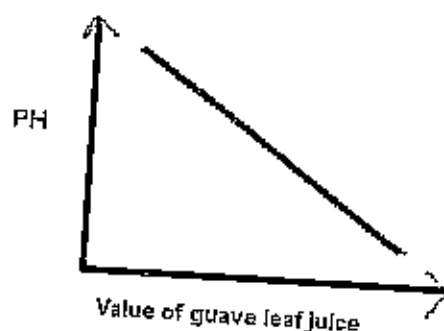


1. Rinse & fill the burette with the given Guava leaf juice solution.
2. In beaker 10 ml alcohol add 50 ml conductivity water & immerse glass electrode in it. Then saturated calomel electrode is combined with glass electrode by means of salt bridge to form the following cell. Combined electrode is dipped directly into the experimental solution.
3. Connect the glass & calomel electrodes or combined electrode to the PH meter & note down the PH of solution.
4. Add a small quantity of 0.5 ml guava leaf juice solution from the burette, stir the solution & note down the PH value.
5. Repeat this procedure of addition of 0.5 ml Guava leaf juice from burette until the PH value shows a sudden decrease. i.e. take the readings upto 10 cm<sup>3</sup>. After each addition stir the solution & note down the PH.
6. Enter the results in the observation table.

Observation Table

sr. no.	Value of Guava leaf juice is added	PH/g
1	0.0	9.05
2	0.5	8.92
3	1.0	8.55
4	1.5	8.40
5	2.0	8.34
6	2.5	8.24
7	3.0	8.18
8	3.5	8.14
9	4.0	8.08
10	4.5	7.99
11	5.0	7.92
12	5.5	8.01
13	6.0	8.0
14	6.5	7.91
16	7.0	7.91
17	7.5	7.87
18	8.5	7.86
19	8.5	7.84
20	9.0	7.83
21	9.5	7.82
22	10.0	7.79

23	10.5	7.79
24	11.0	7.75
25	11.5	7.74
26	12.0	7.71
27	12.5	7.71
28	13.0	7.73
29	13.0	7.69
30	14.0	7.69
31	14.5	7.70
32	15.0	7.66



### Result

We have to observe neutralisation of alcohol by using a PH-metry the graph for said that PH will be suddenly decrease 9 to 7 as shown in graph.

### Colorimetry

- Aim:- To verify decrease the concentration of alcohol by using guava leaf juice solution in colourimetrically.
- Apparatus:- Colorimeter with cuvette/cells/test tube, 50 ml measuring flasks, micropipette etc.
- Chemicals:- Alcohol, Guava leaf juice etc.
- Procedure:-

Part 1- preparation of guava leaf solution different concentration.

A) In 10 ml measuring flask no 1,2,3&4 alcohol respectively add 1<sup>st</sup> measuring flask into the 10ml alcohol then 2<sup>nd</sup> we have to add following preparation of concentration of sol<sup>n</sup> respectively into the 10 ml measuring flask.

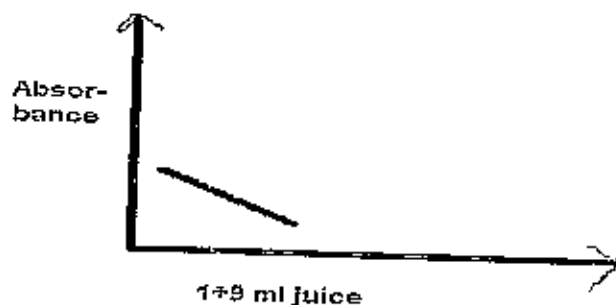
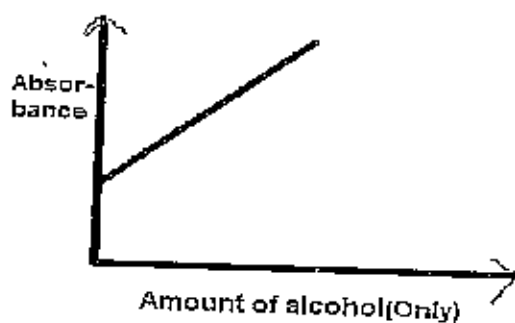
- 1) 9ml alcohol+ 1 ml guava leaf juice.
- 2) 8ml alcohol+ 2ml guava leaf juice.
- 3) 7ml alcohol+ 3ml guava leaf juice.

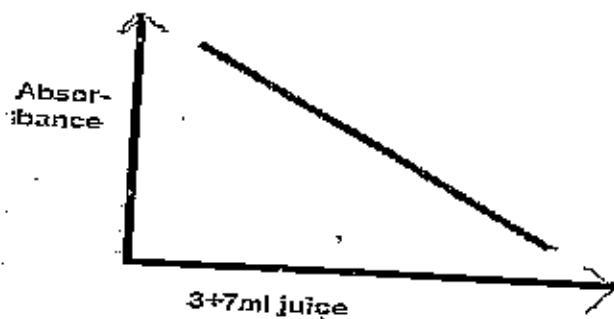
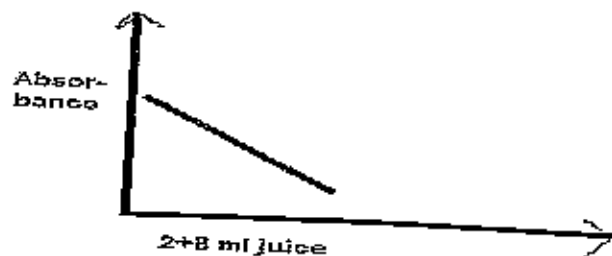
Part II:- Determination of  $\lambda_{max}$  by using a selection of proper filter.

By using above different concentration of solution we have to detect absorbance of each & every concentration of above solution they may be given as observation table.

Observation Table

Sr. No.	Wavelength Of filter nm	Absorbance or. O.D			
		10 ml alcohol	9 ml alcohol+ 1 ml guava leaf juice	8 ml alcohol+ 2 ml guava leaf juice	7 ml alcohol+ 3 ml guava leaf juice
1)	400	0.01	0.22	0.70	1.03
2)	420	0.15	0.17	0.62	1.01
3)	470	0.18	0.21	0.83	1.10
4)	500	0.18	0.04	0.49	0.90
5)	530	0.20	0.01	0.44	0.81
6)	620	0.22	0.017	0.12	0.50





#### Result

We have to observe there is a neutralization of alcohol by using guava leaf juice colorimetrically. With making a different concentration of solution.

#### Conclusion

By using colorometry & pH-metry method we have to conclude that the neutralization of alcohol by using a guava leaf juice.

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One Day International Conference

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## IMPACT OF MULTICULTURALISM ON LANGUAGES, LITERATURE, SOCIAL SCIENCES AND COMMERCE AND A ROLE OF SCIENCE AND TECHNOLOGY IN MULTICULTURALISM



This is to certify that Mr./Mrs./Miss./Dr.

*Sangram Bharat Kharade*

of *Sadashivrao Mandalik Mahavidyalaya, Murgud*

has Participated and Presented a paper entitled "

*Guava Leaf Juice*

in the One Day International Conference on

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### 3. Annihilators and Indexed Annihilators in Almost Distributive Lattices

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#### Abstract

Annihilator, dual annihilator, prime annihilator of an Almost distributive lattice are defined and some of their properties are furnished. The notion of indexed annihilator ideal is introduced and some of its properties are established. It is proved that the set of all indexed annihilator ideals of an Almost distributive lattice forms a pseudo-complemented lattice.

**Keywords:** Almost distributive lattice (ADL), Indexed annihilator, annihilator, minimal prime ideal, pseudo complemented lattice.

**AMS subject classification (2010):** 06D99, 06D15

#### 1. Introduction

With an idea of bringing common abstraction to most of the existing ring theoretic and lattice theoretic generalizations of a Boolean algebra, the concept of an Almost Distributive Lattice (ADL) was introduced by Swamy and Rao in [9]. This class of ADL includes almost all existing ring theoretic generalizations of a Boolean algebra on one hand and the class of distributive lattices on the other hand. An Almost Distributive Lattice (ADL) is an algebra  $(R, \wedge, \vee)$  of the type (2,2) which satisfies almost all the properties of a distributive lattices except possibly the commutative property of  $\vee$ , the commutative property of  $\wedge$  and the right distributive property of  $\vee$  over  $\wedge$ . It was also observed that any one of these properties converts an ADL into a distributive lattice. It is interesting to note that the results which are valid for distributive lattices are also valid in verbatim for ADLs, even though the techniques of the proofs in case of ADLs are slightly different, for the reason that the operations  $\vee$  and  $\wedge$  are not commutative. The concept of an ideal was introduced in ADL analogues to that in a distributive lattice. A study of some properties of Prime ideals, minimal prime ideals and annihilator ideals in an ADL is carried out in [6],[7],[8] and [10].

In this paper we define annihilator, dual annihilator, prime annihilator and furnish their properties in section 3. In section 4 the notion of indexed annihilator ideal is introduced and

some of its properties are established. It is proved that the set of all indexed annihilator ideals of an Almost distributive lattice forms a pseudo-complemented lattice.

## 2. Preliminaries

In this section we recall some definitions and results mostly from [1], [2] that we need in subsequent sections.

An Almost Distributive Lattice (ADL) is an algebra  $(L, \vee, \wedge, 0)$  of type  $(2,2,0)$  satisfying the following axioms.

- 1)  $a \vee 0 = a,$
- 2)  $0 \wedge a = 0,$
- 3)  $(a \vee b) \wedge c = (a \wedge c) \vee (b \wedge c),$
- 4)  $a \wedge (b \vee c) = (a \wedge b) \vee (a \wedge c),$
- 5)  $a \vee (b \wedge c) = (a \vee b) \wedge (a \vee c),$
- 6)  $(a \vee b) \wedge b = b,$  for all  $a, b, c \in L.$

Throughout this paper,  $L$  stands for an ADL with zero unless otherwise mentioned. For any  $a, b \in L$ , define  $a \leq b$  if and only if  $a = a \wedge b$  or, equivalently,  $a \vee b = b$ , then  $\leq$  is a partial ordering on  $L$ . An element  $m \in L$  is called maximal element in the poset  $(L, \leq)$  if for any  $a \in L$ ,  $m \leq a \Rightarrow m = a$ . A non-empty subset  $I$  of  $L$  is called an ideal of  $L$ , if  $a \vee b \in I$  and  $a \wedge x \in I$  whenever  $a, b \in I$  and  $x \in L$ . A non-empty subset  $F$  of  $L$  is called a filter of  $L$ , if  $a \wedge b \in F$  and  $a \vee x \in F$  whenever  $a, b \in I$  and  $x \in L$ .

A proper ideal  $P$  of  $L$  is said to be prime if for any  $x, y \in L, x \wedge y \in P \Rightarrow x \in P$  or  $y \in P$ . A prime ideal  $P$  of  $L$  is called minimal if there exists no prime ideal  $Q$  of  $L$  such that  $Q \subset P$ . A proper ideal  $M$  of  $L$  is said to be maximal if, there is no proper ideal  $Q$  of  $L$  such that  $M \subset Q$ . For any subset  $S$  of  $L$  the smallest ideal containing  $S$  is given by

$$(S) = \left\{ \left( \bigvee_{i=1}^n s_i \right) \wedge x : s_i \in S, x \in L \text{ and } n \in \mathbb{N} \right\}$$

and is called the ideal generated by  $S$  in  $L$ . In particular for  $a \in L$ ,  $(\{a\}) = \{a \wedge x \mid x \in L\}$  and is denoted by  $[a]$ . For any non-empty subset  $A$  of an ADL  $L$ , define  $A^* = \{x \in L : a \wedge x = 0, \text{ for all } a \in A\}$ . Then  $A^*$  is called the annihilator of  $A$ . Following are some results from [6], [7] and [10].

**Result 2.1.** For any  $a, b \in L$ , we have the following

- 1)  $[a] \vee [b] = [a \vee b] = [b \vee a]$
- 2)  $[a] \cap [b] = [a \wedge b] = [b \wedge a]$

**Result 2.2.** Let  $P$  be a prime ideal of  $L$ . Then  $P$  is minimal if and only if for each  $x \in P$  there exists  $y \notin P$  such that  $x \wedge y = 0$ .

**Result 2.3** For any two ideals  $I$  and  $J$  of  $L$ , we have the following:

- 1)  $(I \vee J)^* = I^* \cap J^*$
- 2)  $(I \cap J)^{**} = I^{**} \cap J^{**}$ .

**Result 2.4.** If  $\wp$  is the family of all prime ideals of  $L$ , then  $\{0\} = \bigcap \{P : P \in \wp\}$ .

**Result 2.5.** Every ideal in an ADL  $L$  is intersection of prime ideals containing it.

### 3. Annihilators in an Almost Distributive Lattices

We define and study the properties of annihilators and prime annihilators in this section. Throughout  $L$  denotes an ADL with  $0$  and  $1$ .

**Definition:** Let  $L$  be an ADL. For  $a, b \in L$ , the annihilator  $\langle a, b \rangle$  and dual annihilator  $\langle a, b \rangle_d$  are defined as:

$$\langle a, b \rangle = \{x \in L : x \wedge a \leq b\} \text{ and}$$

$$\langle a, b \rangle_d = \{x \in L : a \vee x \geq b\}$$

#### Remarks

- 1) In an ADL  $L$ , the annihilator  $\langle a, b \rangle$  is an ideal of  $L$  for  $a, b \in L$ .

$0 \in \langle a, b \rangle$ , since  $0 \wedge a = 0 \leq b$ . Let  $x, y \in \langle a, b \rangle$ . Then  $x \wedge a \leq b$  and  $y \wedge a \leq b$ .

$(x \vee y) \wedge a = (x \wedge a) \vee (y \wedge a) \leq b \vee b = b$ . Thus  $x \vee y \in \langle a, b \rangle$ . Let  $x \in \langle a, b \rangle$  and  $r \in L$ . Then  $x \wedge a \leq b$ . By using properties in ADL  $(r \wedge x) \wedge a = r \wedge (x \wedge a) \leq r \wedge b \leq b$ . This shows that  $r \wedge x \in \langle a, b \rangle$  for any  $x \in \langle a, b \rangle$  and  $r \in L$ . Hence  $\langle a, b \rangle$  is an ideal of  $L$ .

- 2) In an ADL  $L$ , for any  $a, b \in L$ , the dual annihilator  $\langle a, b \rangle_d$  is a filter of  $L$  with  $1$ .

$1 \in \langle a, b \rangle_d$ , since  $a \vee 1 = 1 \geq b$ . Let  $x, y \in \langle a, b \rangle_d$ . Then  $a \vee x \geq b$  and  $a \vee y \geq b$ .

$a \vee (x \wedge y) = (a \vee x) \wedge (a \vee y) \geq b \wedge b = b$ . This implies  $x \wedge y \in \langle a, b \rangle_d$ . Let  $x \in \langle a, b \rangle_d$  and  $r \in L$ . Then  $a \vee x \geq b$ .  $a \vee (x \vee r) = (a \vee x) \vee r \geq b \vee r \geq b$ . This proves  $x \vee r \in \langle a, b \rangle_d$  for any  $x \in \langle a, b \rangle_d$  and  $r \in L$ .

- 3) In ADL  $L$ ,  $\langle a, b \rangle = \langle a, a \wedge b \rangle$ , for any  $a, b \in L$ .

Let  $x \in \langle a, b \rangle$ . Then  $x \wedge a \leq b$ . Also  $x \wedge a \leq a$  implies that  $x \wedge a \leq a \wedge b$ . Hence  $x \in \langle a, a \wedge b \rangle$ . Thus  $\langle a, b \rangle \subseteq \langle a, a \wedge b \rangle$ . Let  $y \in \langle a, a \wedge b \rangle$ . Then  $y \wedge a \leq a \wedge b \leq b$ . Thus  $y \in \langle a, b \rangle$ . Hence  $\langle a, a \wedge b \rangle \subseteq \langle a, b \rangle$ . Combining both the inclusions we get,  $\langle a, b \rangle = \langle a, a \wedge b \rangle$ .

**Definition:** Annihilator  $\langle a, b \rangle$  is called prime if

$$(a) \langle a, b \rangle \cup \langle b, a \rangle_d = L$$

$$(b) \langle a, b \rangle \cap \langle b, a \rangle_d = \emptyset$$

**Theorem 3.1:** In ADL  $L$ , every prime annihilator is prime ideal.

**Proof:** Let  $\langle a, b \rangle$  be prime annihilator of  $L$ . We have  $\langle a, b \rangle$  is ideal of  $L$ . Let  $x \notin \langle a, b \rangle$  and  $y \in \langle a, b \rangle$ . Then  $x \in \langle b, a \rangle_d$  and  $y \in \langle b, a \rangle_d$ , which imply  $x \wedge y \in \langle b, a \rangle_d$  (Since  $\langle b, a \rangle_d$  is a filter of  $L$ ). This proves  $x \wedge y \notin \langle a, b \rangle$ . Hence  $\langle a, b \rangle$  is prime ideal of  $L$ .

More generally, we define relative annihilator of a subset of  $L$  as,

**Definition:** For any ideal  $I$  and subset  $A$  of  $L$  define,

$$\langle A, I \rangle = \{x \in L : x \wedge a \in I, \forall a \in A\}.$$

**Remarks**

1. Taking  $A = \{a\}$  and  $I = \{b\}$  we get  $\langle A, I \rangle = \langle a, b \rangle$ .
2. Taking  $I = \{0\}$ , then  $\langle A, I \rangle = \langle A, \{0\} \rangle = A^*$
3. We have,  $0 \wedge a = 0 \in I, \forall a \in A$  gives  $0 \in \langle A, I \rangle$ . Hence  $\langle A, I \rangle \neq \emptyset$ . Let  $x, y \in \langle A, I \rangle$ . Then  $x \wedge a \in I$  and  $y \wedge a \in I, \forall a \in A \Rightarrow (x \wedge a) \vee (y \wedge a) \in I$  (since  $I$  is an ideal)  $\Rightarrow (x \vee y) \wedge a \in I$  (since  $L$  is ADL)  $\Rightarrow x \vee y \in \langle A, I \rangle$ . Let  $x \in \langle A, I \rangle$  and  $r \in L$ . Then  $(x \wedge r) \wedge a = r \wedge (x \wedge a) \in I$  (since  $I$  is an ideal). Therefore  $(x \wedge r) \wedge a \in I$ . Hence  $\langle A, I \rangle$  is an ideal of  $L$ .
4. In particular  $A^*$  is an ideal of  $L$  for any subset  $A$  of  $L$ .

**Theorem 3.2:** In ADL  $L$ , if  $\langle a, a \wedge b \rangle \cap \langle a \wedge b, a \rangle_d = \emptyset$ , then  $a \preceq b$ .

**Proof:** Let  $a \preceq b$  then  $a \wedge b = a$ . Then  $\langle a, a \wedge b \rangle \cap \langle a \wedge b, a \rangle_d = \langle a, a \rangle \cap \langle a, a \rangle_d = L \cap L = L$ ; a contradiction, proving that  $a \preceq b$ .

**Theorem 3.3:** Let  $A$  be a non-empty subset of an ADL  $L$ . Then  $A^* = \bigcap \{P \in \wp : A \not\subseteq P\}$ , where  $\wp$  is the family of all prime ideals of  $L$ .

**Proof:** Select  $P \in \wp$  such that  $A \not\subseteq P$ . Select  $y \in A$  such that  $y \notin P$ . Let  $x \in A^*$ . Then  $x \wedge a = 0 \forall a \in A$ . In particular, we get  $x \wedge y = 0$ . Therefore by Result 2.4 we get  $0 = x \wedge y \in P$ , for the prime ideal  $P$  and  $y \notin P$  implies  $x \in P$ . Hence  $A^* \subseteq P$ . As this is true for any  $P \in \wp$  such that  $A \not\subseteq P$ , we get  $A^* \subseteq \bigcap \{P \in \wp : A \not\subseteq P\}$ . Let  $x \in \bigcap \{P \in \wp : A \not\subseteq P\}$  and  $y \in A$ . Select any  $P \in \wp$  such that  $A \not\subseteq P$ . Then  $y \in A$  and  $x \in P \Rightarrow x \wedge y \in P$  (Since  $P$  is an ideal of  $L$ ). Thus  $x \wedge y \in P$  for any  $P \in \wp$  with  $A \not\subseteq P$ . Again, if we select  $P \in \wp$  with  $A \subseteq P$ , then  $y \in A \Rightarrow y \in P \Rightarrow x \wedge y \in P$ . Thus  $x \wedge y \in P$  for any  $P \in \wp$  with  $A \subseteq P$ . Hence  $x \wedge y \in P$  for any  $P \in \wp$ . That is  $x \wedge y \in \bigcap \{P : P \in \wp\} = \{0\}$  (Theorem ADL). Thus  $x \wedge y = 0$ . As this true for any  $y \in A$ , we get  $x \in A^*$ . Therefore  $\bigcap \{P \in \wp : A \not\subseteq P\} \subseteq A^*$ . Combining both inclusions we get,  $A^* = \bigcap \{P \in \wp : A \not\subseteq P\}$ .

**Theorem 3.4:** Let  $I$  and  $J$  be non-zero ideals of an ADL  $L$ . Then

$$I \subseteq J^* \Leftrightarrow \{P \in \wp : I \not\subseteq P\} \cap \{P \in \wp : J \not\subseteq P\} = \emptyset.$$

**Proof:** Let  $I \subseteq J^*$ . Suppose there exists  $P \in \wp$  such that  $I \not\subseteq P$  and  $J \not\subseteq P$ . Then there exists  $x \in I$  such that  $x \notin P$  and  $y \in J$  such that  $y \notin P$ .  $x \notin P, y \notin P$  and  $P$  is prime  $\Rightarrow x \wedge y \in P$  (1).

Again  $x \in I, I \subseteq J^*$  and  $y \in J \Rightarrow x \wedge y = 0 \in P$  (2).

(1) and (2) are contradictory, proving that  $\{P \in \wp : I \not\subseteq P\} \cap \{P \in \wp : J \not\subseteq P\} = \emptyset$ .

Conversely, suppose  $\{P \in \wp : I \not\subseteq P\} \cap \{P \in \wp : J \not\subseteq P\} = \emptyset$ . To prove that  $I \subseteq J^*$ . Let  $I \not\subseteq J^*$ . Then there exists  $x \in I$  such that  $x \notin J^*$ . This implies that there exists  $y \in J$  such that  $x \wedge y \neq 0$ .

Hence there exists  $P \in \wp$  such that  $x \wedge y \notin P$  [ADL Thesis cor. 2.1.11]. This implies  $x \notin P$  and  $y \notin P$  (since  $P$  is prime ideal). But then  $I \not\subseteq P$  and  $J \not\subseteq P$ . Therefore  $P \in \{P \in \wp : I \not\subseteq P\} \cap \{P \in \wp : J \not\subseteq P\} = \emptyset$ ; a contradiction. Hence  $I \subseteq J^*$ .

**Corollary 3.5:** For any ideal  $I, I^* = \bigcap \{P \in \wp : I \not\subseteq P\}$ .

**Proof:** Let  $0 \neq x \in I$ . For any ideal  $I$  of  $L$ ,

$$x \in I^* \Leftrightarrow \{P \in \wp : x \notin P\} \cap \{P \in \wp : I \not\subseteq P\} = \emptyset \\ \Leftrightarrow x \in \bigcap \{P \in \wp : I \not\subseteq P\}$$

Hence  $I^* = \bigcap \{P \in \wp : I \not\subseteq P\}$

For  $s \in L$  define  $\mu_s = \{M \in \mathfrak{M} : s \notin M\}$ , where  $\mathfrak{M}$  is the family of minimal prime ideals of  $L$ . We denote the collection  $\{\mu_s : s \in L\}$  by  $\mathcal{K}$ . For  $\mu_s$  and  $\mu_t$  in  $\mathcal{K}$  we have  $\mu_s \cap \mu_t = \mu_{s \wedge t}$ .

Define  $\mathcal{F} = \{(s)^* : s \in L\}$ . Then we have  $(s)^* \cup (t)^* = (s \wedge t)^*$ . Hence  $(\mathcal{K}, \cap)$  and  $(\mathcal{F}, \cup)$  are semilattices.

**Theorem 3.6:** Let  $L$  be an ADL with 0 and 1. Then,

(1)  $(\mathcal{K}, \cap)$  is a disjunctive semilattice.

(2)  $\mathcal{K} \cong \mathcal{F}$

**Proof:**

(1) Let  $\mu_x \subset \mu_y$ . Then there exists  $M \in \mu_y$  but  $M \notin \mu_x \Rightarrow y \notin M$  and  $x \in M$ . By Result 2.2,

$x \in M$  and  $M$  is minimal implies that there exists  $t \notin M$  such that  $x \wedge t = 0$ . Therefore  $\mu_{x \wedge t} = \mu_0 = \emptyset$ . Thus there exists  $\mu_t \in \mathcal{K}$  such that  $\mu_x \cap \mu_t = \mu_{x \wedge t} = \emptyset$ .  $M \in \mu_y$  and  $M \in \mu_t$  (since  $t \notin M$ )  $\Rightarrow M \in \mu_y \cap \mu_t$ . Therefore  $\mu_y \cap \mu_t \neq \emptyset$ . Hence  $\mathcal{K}$  is a disjunctive semilattice.

(2) Define  $\beta: \mathcal{K} \rightarrow \mathcal{F}$  by  $\beta(\mu_s) = (s)^*$ . We prove  $\beta$  is a semilattice isomorphism. Let  $\mu_s = \mu_t$ .

$$\text{We have } (s)^* = \bigcap \{M \in \mathfrak{M} : s \notin M\}$$

$$= \bigcap \mu_s$$

$$= \bigcap \mu_t \dots\dots \text{(by hypothesis)}$$

$$= \bigcap \{M \in \mathfrak{M} : t \in M\} = (t)^*$$

Thus  $\mu_s = \mu_t \Rightarrow (s)^* = (t)^*$  i.e.  $\beta(\mu_s) = \beta(\mu_t)$ . Hence  $\beta$  is well defined.

Let  $\mu_s, \mu_t \in \mathcal{K}$  such that  $\beta(\mu_s) = \beta(\mu_t)$ . By definition,  $\beta(\mu_s) = \beta(\mu_t) \Rightarrow (s)^* = (t)^*$ .  
 $M \in \mu_s \Leftrightarrow s \in M \Leftrightarrow (s)^* \subseteq M \Leftrightarrow (t)^* \subseteq M \Leftrightarrow t \in M \Leftrightarrow M \in \mu_t$ . This proves  $\mu_s = \mu_t$ .  
 Hence  $\beta$  is one-one. For any  $(s)^* \in \mathcal{F}$ ,  $s \in L$  and hence  $\mu_s \in \mathcal{K}$ . By definition,  $\beta(\mu_s) = (s)^*$ .  
 This proves  $\beta$  is onto. Now we prove  $\beta$  is semilattice homomorphism. Let  $\mu_s, \mu_t \in \mathcal{K}$ .

Then  $\beta(\mu_s \cap \mu_t) = \beta(\mu_{s \wedge t}) = (s \wedge t)^* = (s)^* \cup (t)^* = \beta(\mu_s) \cup \beta(\mu_t)$ . Thus  $\beta$  is semilattice homomorphism. Hence  $\beta$  is semilattice isomorphism.

**Theorem 3.7:** In ADL  $L$  for each  $x \in L, \mu_x$  is both open and closed in the hull-kernel topology.

**Proof:** By definition  $\{\mu_x : x \in L\}$  forms base for the hull-kernel topology and hence each  $\mu_x$  is open. Now we prove each  $\mu_x$  is closed. For this we prove  $\mu'_x$  is open. Let  $M \in \mu'_x \Rightarrow M \notin \mu_x$   
 $\Rightarrow x \in M$ . As  $M$  is minimal, there exists  $y \notin M$  such that  $x \wedge y = 0, y \notin M \Rightarrow M \in \mu_y$  and  $\mu_{x \wedge y} = \mu_0 = \emptyset \Rightarrow \mu_x \cap \mu_y = \emptyset$  (since  $\mu_{x \wedge y} = \mu_x \cap \mu_y$ )  $\Rightarrow \mu_y \subseteq \mu'_x$ . Thus  $M \in \mu_y \subseteq \mu'_x$ , where  $\mu_y$  is open. This proves  $\mu'_x$  is open. Hence  $\mu'_x$  is closed. This completes the proof.

**Corollary 3.8:** The space of all minimal prime ideals with respect to hull-kernel topology is Hausdorff space.

**Proof:** Let  $M_1, M_2 \in \mathfrak{M}$  and  $M_1 \neq M_2$ . Then there exists  $x \in M_1$  but  $x \notin M_2$ .  
 $x \notin M_2 \Rightarrow M_2 \in \mu_x$  and  $x \in M_1 \Rightarrow M_1 \notin \mu_x \Rightarrow M_1 \in \mu'_x$ . Thus there exist disjoint open sets  $\mu_x$  and  $\mu'_x$  such that  $M_2 \in \mu_x$  and  $M_1 \in \mu'_x$ . Hence the space of all minimal prime ideals with respect to hull-kernel topology is Hausdorff space.

#### 4. Indexed annihilators in ADL

Now we define indexed annihilators in an Almost distributive lattice.

**Definition 4.1:** Let  $L$  be an ADL,  $\Gamma \neq \emptyset$  be indexed set and  $a_\gamma, b_\gamma \in L$  for  $\gamma \in \Gamma$ . By an indexed annihilator we mean the set,  $(a, b)_\Gamma = \{x \in L : x \wedge a_\gamma \leq b_\gamma \text{ for each } \gamma \in \Gamma\}$ .

**Lemma 4.2:** Let  $L$  be an ADL,  $\Gamma \neq \emptyset$  be indexed set and  $a_\gamma, b_\gamma \in L$  for  $\gamma \in \Gamma$ . Then,

$$\{x \in L : x \wedge a_\gamma \leq b_\gamma \text{ for each } \gamma \in \Gamma\} = \bigcap \{(a_\gamma, b_\gamma) : \gamma \in \Gamma\}.$$

**Remark:** Every indexed annihilator is an ideal in ADL.

**Lemma 4.3:** Let  $L$  be an ADL. Then

- (a) Every annihilator in  $L$  is an indexed annihilator in  $L$ .

(b) If  $B$  is an indexed annihilator in  $L$ ,  $x \in B$  and  $y \leq x$  then  $y \in B$ .

Proof: (a) follows by taking  $\Gamma = \{1\}$ .

(b) Let  $x \in B = \langle a, b \rangle_\Gamma$ . Then  $x \wedge a_\gamma \leq b_\gamma$  for each  $\gamma \in \Gamma$ .  $y \leq x$  implies  $y \wedge a_\gamma \leq x \wedge a_\gamma \leq b_\gamma$  for each  $\gamma \in \Gamma$ . Hence  $y \in \langle a, b \rangle_\Gamma = B$ .

Let  $IA(L)$  denotes the set of all indexed annihilator of  $L$ . Then  $IA(L)$  forms a complete lattice with respect to set inclusion. The greatest element is  $L$  and the least element is  $\{0\}$ .

Definition 4.4: Let  $L$  be an ADL and  $M \subseteq L$ . By indexed annihilator generated by  $M$  we mean the smallest indexed annihilator containing  $M$  and denote it by  $A(M)$ .

Thus  $A(M) = \bigcap \{ \langle a, b \rangle : M \subseteq \langle a, b \rangle ; a, b \in L \}$ .

Theorem 4.5: Every principal ideal of  $L$  is indexed annihilator.

Proof: Let  $J = \langle c \rangle$  be a principal ideal of  $L$ . Then,

$$\begin{aligned} A(J) &= \bigcap \{ \langle a, b \rangle : J \subseteq \langle a, b \rangle ; a, b \in L \} \\ &= \bigcap \{ \langle a, b \rangle : \langle c \rangle \subseteq \langle a, b \rangle ; a, b \in L \} \\ &= \bigcap \{ \langle a, b \rangle : c \in \langle a, b \rangle ; a, b \in L \} \\ &= \{ x : c \wedge a \leq b \Rightarrow x \wedge a \leq b ; a, b \in L \} \\ &= \{ x : x \leq c \} \\ &= \langle c \rangle = J \end{aligned}$$

Thus  $A(J) = J$ .  $A(J)$  is an indexed annihilator  $\Rightarrow J = \langle c \rangle$  is indexed annihilator.

Theorem 4.6: The lattice  $IA(L)$  of all indexed annihilators is pseudocomplemented.

Proof: Let  $A \in IA(L)$ . Take  $B = \bigcap \{ \langle a, 0 \rangle : a \in A \}$ . If  $x \in A \cap B$ , then  $x \in B$  implies  $x \wedge a \leq 0$  for every  $a \in A$ , i.e.  $x \wedge a = 0$  for every  $a \in A$ . In particular taking  $a = x \in A$  we get  $x \wedge x = x = 0$ . Thus  $x \in A \cap B \Rightarrow x = 0$ . Therefore  $A \cap B = \{0\}$ . Now, suppose  $C \in IA(L)$  such that  $A \cap C = \{0\}$ . We prove  $C \subseteq B$ . Let  $y \in C$ . Suppose  $y \notin B$ .

$y \notin B \Rightarrow \exists a \in A$  such that  $y \notin \langle a, 0 \rangle$  (1)

Also  $a \in A$ ,  $y \in C \Rightarrow y \wedge a \in A$  and  $y \wedge c \in C \Rightarrow y \wedge a \in A \cap C = \{0\} \Rightarrow y \wedge a = 0 \Rightarrow y \in \langle a, 0 \rangle$ , which contradicts to (1). Therefore  $y \in B$ . Hence  $C \subseteq B$ . Therefore  $B$  is a pseudocomplement of  $A$ . This proves the theorem.

Remark: In every finite ADL ideals and indexed annihilators coincides.

Theorem 4.7: In ADL  $L$ , for each  $J = \bigcap \{ \langle a_\gamma, b_\gamma \rangle : \gamma \in \Gamma \} \in IA(L)$  with  $b_\gamma \leq a_\gamma$  for each  $\gamma \in \Gamma$  if  $x \in \bigcap \{ \langle b_\gamma \rangle : \gamma \in \Gamma \}$  and  $y \in J$  then  $y \vee x \in J$ .

Proof:  $y \in J = \bigcap \{ \langle a_\gamma, b_\gamma \rangle : \gamma \in \Gamma \} \Rightarrow y \wedge a_\gamma \leq b_\gamma \quad \forall \gamma \in \Gamma$ .

$x \in \cap \{(b_\gamma) : \gamma \in \Gamma\} \Rightarrow$  for each  $\gamma \in \Gamma$ ,  $x = b_\gamma \wedge c_\gamma$  for each  $c_\gamma \in L$ .

$$(y \vee x) \wedge a_\gamma = (y \wedge a_\gamma) \vee (x \wedge a_\gamma) \leq b_\gamma \vee (b_\gamma \wedge c_\gamma \wedge a_\gamma) = b_\gamma \vee (c_\gamma \wedge b_\gamma \wedge a_\gamma)$$

Therefore  $(y \vee x) \wedge a_\gamma \leq b_\gamma \vee (c_\gamma \wedge b_\gamma)$  , since  $b_\gamma \leq a_\gamma$  . Hence  $(y \vee x) \wedge a_\gamma \leq$

$b_\gamma \forall \gamma \in \Gamma$ .

Which proves  $y \vee x \in \langle a_\gamma, b_\gamma \rangle \forall \gamma \in \Gamma$  and hence  $y \vee x \in J$ .

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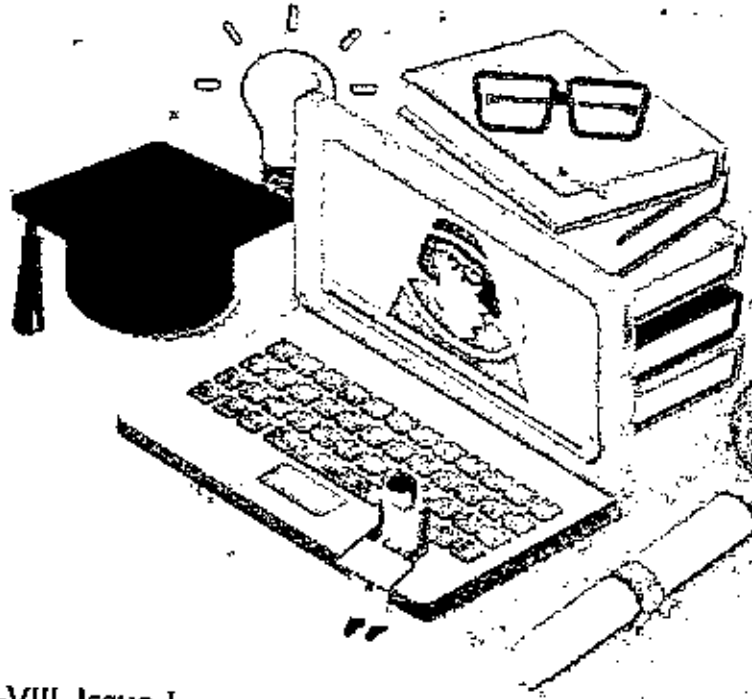




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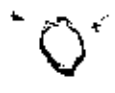
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## 10. Roll of Multinational Companies in Strengthening Multiculturalism

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### Abstract

This paper explains how multinational companies strengthening multiculturalism. In world, there are number of countries having its own culture. The Indian nation-state is socially and culturally one of the most diverse country of the world. India is a nation of great cultural diversity reflecting in different types of social groups and communities. They are defined by language, religion, sect, caste. In multinational companies, different people of different nation are working together. They are from different culture.

**Keyword:** multiculturalism, multinational companies)

### Introduction

India, after independence, witnessed three major revolutions. They are agricultural revolution, social revolution and industrial revolution. Out of these Industrial revolution sped up the world and our country. The Industrial revolution first came to place in England and then spread across our country.

One may notice that development regarding technology emerged and strengthen in foreign countries and travelled to our country. And so many foreign countries started giving trainings to our countrymen. With foreign people, their language, lifestyle, attires came and made their homes in our country. Amalgamation of all this things is nothing but multiculturalism

One may notice that people from different countries and culture come together and work for the betterment of all the nations of the world. The figure of this workforce is 42.4 million.

### The List of Multinational Companies

A list (incomplete) of multinational corporations, also known as multinational companies and worldwide or global enterprises. These are corporate organizations that own or control production of goods or services in two or more countries other than their home countries.<sup>1</sup>

- ABN AMRO
- Accenture
- Acer Inc.
- Activision
- Blizzard
- Acumen
- Adidas
- Aditi Technologies
- Aditya Birla Group
- Advanced Micro Devices
- Aegon
- Affiliated Computer Services
- Ahold
- Delhaize
- Air France-KLM
- Airbus
- Aitken Spence
- AkzoNobel
- Alcatel-Lucent
- Alfa Laval
- Alliance Global Group
- Aon
- Apollo Tyres
- Apple
- Arcor
- Assicurazioni Generali
- Asus
- Atari
- AT&T
- Avast Software
- Avianca
- AXA
- Axiata Group
- Axis Bank Ltd
- Bacardi
- Banco Bilbao Vizcaya Argentaria
- Banco Santander
- Bank of Kaohsiung
- Bank of Montreal
- Barclays
- Barilla Group
- Barrick Gold Corporation
- BASF
- Baskin-Robbins
- Bata
- Bayer
- Becton Dickinson
- Beko
- Bic
- BIDV
- Bharti Airtel
- Bharti Enterprises
- Billabong
- Bilal
- BYD
- Cadbury Schweppes
- Canon Inc
- CapGemini
- Capital One
- Caribbean Airlines
- Caterpillar Inc.
- Celestica
- Chatime
- Chevron
- China Merchants Bank
- CIMC
- Cisco Systems
- Citigroup
- Coca-Cola
- Cognizant Technology Solutions
- Colgate-Palmolive Company
- Comac
- Concentrix
- ConocoPhillips
- Costco
- Creative Labs
- Crédit Agricole
- Credit Suisse
- Cummins
- Cyient
- Dabur
- Daikin
- Daimler AG
- Danish Refugee Council
- DXC Technology
- easyJet
- Einzon
- EDF
- Electrolux
- Electronic Arts
- Electronic Data Systems
- Embraer
- Emerson Electric
- Enel
- Eni
- Epson
- Ericsson
- EY
- Etisalat
- Eva Air
- Evergreen Marine
- ExxonMobil
- Faber-Castell
- Facebook
- FedEx Express
- Ferrero
- Fiat
- Ficosa
- FIS (company)
- Ford Motor Company
- FPT Group
- France Télécom
- Fujitsu
- Future Group
- Gap Inc.
- Garmin

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| ▪ <u>IBM</u>                   | ▪ <u>L'Oréal</u>             | ▪ <u>Nissan</u>               | ▪ <u>San Miguel</u>           |
| ▪ <u>ICAP</u>                  | ▪ <u>Lotte Group</u>         | ▪ <u>Novartis</u>             | ▪ <u>Corporation</u>          |
| ▪ <u>ICICI Bank</u>            | ▪ <u>Lukoil</u>              | ▪ <u>Nokia</u>                | ▪ <u>SanDisk</u>              |
| ▪ <u>IKEA</u>                  | ▪ <u>Lupin</u>               | ▪ <u>Oknoplast</u>            | ▪ <u>Sandvik</u>              |
| ▪ <u>Illinois Tool Works</u>   | ▪ <u>Luxgen</u>              | ▪ <u>Ooredoo</u>              | ▪ <u>Sanofi Aventis</u>       |
| ▪ <u>Indesit</u>               | ▪ <u>Luxotica</u>            | ▪ <u>Oracle Corporation</u>   | ▪ <u>SAP SE</u>               |
| ▪ <u>Indofood</u>              | ▪ <u>LyondellBasell</u>      | ▪ <u>Panasonic</u>            | ▪ <u>Sapient Corporation</u>  |
| ▪ <u>Infosys</u>               | ▪ <u>Industries</u>          | ▪ <u>Corporation</u>          | ▪ <u>SAS</u>                  |
| ▪ <u>infiCare Software's</u>   | ▪ <u>Mahindra Group</u>      | ▪ <u>Parmalat</u>             | ▪ <u>Sasken</u>               |
| ▪ <u>ING Group</u>             | ▪ <u>Maggi</u>               | ▪ <u>Partners In Health</u>   | ▪ <u>Communication</u>        |
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| ▪ <u>Intesa Sanpaolo</u>       | ▪ <u>Masterfoods</u>         | ▪ <u>Perficient</u>           | ▪ <u>Schlumberger</u>         |
| ▪ <u>Isuzu</u>                 | ▪ <u>Mattel</u>              | ▪ <u>Petronas</u>             | ▪ <u>Schneider Electric</u>   |
| ▪ <u>Instaeram</u>             | ▪ <u>Maxxis</u>              | ▪ <u>Petrovietnam</u>         | ▪ <u>Scotiabank</u>           |
| ▪ <u>Instagram</u>             | ▪ <u>Maxxis</u>              | ▪ <u>Pfizer</u>               | ▪ <u>Sears</u>                |
| ▪ <u>Japan Airlines</u>        | ▪ <u>McDonald's</u>          | ▪ <u>Philips</u>              | ▪ <u>Sears</u>                |
| ▪ <u>Jardine Mathieson</u>     | ▪ <u>MediaTek</u>            | ▪ <u>Ping An Bank</u>         | ▪ <u>Seco Tools</u>           |
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| ▪ <u>Co.</u>                   | ▪ <u>International</u>       | ▪ <u>Proton</u>               | ▪ <u>Siemens</u>              |
| ▪ <u>JXD</u>                   |                              |                               | ▪ <u>Singapore Airlines</u>   |



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| ▪ <u>Singtel</u>                     | ▪ <u>Swinkels Family</u>                | ▪ <u>Toshiba</u>         | ▪ <u>Vimpelcom</u>     |
| ▪ <u>Sinopec</u>                     | ▪ <u>Brewers</u>                        | ▪ <u>Total S.A.</u>      | ▪ <u>Virgin Group</u>  |
| ▪ <u>Snapchat</u>                    | ▪ <u>Tagged</u>                         | ▪ <u>Towers Watson</u>   | ▪ <u>VNPT</u>          |
| ▪ <u>SM Investments Corporation</u>  | ▪ <u>Taiwan Beer</u>                    | ▪ <u>Toyota</u>          | ▪ <u>Vizio</u>         |
| ▪ <u>Société Générale</u>            | ▪ <u>Tata Motors</u>                    | ▪ <u>Trend Micro</u>     | ▪ <u>Vodafone</u>      |
| ▪ <u>Solaris Bus &amp; Coach</u>     | ▪ <u>Tate &amp; Lyle</u>                | ▪ <u>TRW Automotive</u>  | ▪ <u>Voith</u>         |
| ▪ <u>Sony</u>                        | ▪ <u>TCS</u>                            | ▪ <u>TSMC</u>            | ▪ <u>Wal-Mart</u>      |
| ▪ <u>Sony Computer Entertainment</u> | ▪ <u>TCL Corporation</u>                | ▪ <u>Tyco</u>            | ▪ <u>Whirlpool</u>     |
| ▪ <u>Sony Music Entertainment</u>    | ▪ <u>Tech Mahindra</u>                  | ▪ <u>Ulker</u>           | ▪ <u>Wikimedia</u>     |
| ▪ <u>Sony Pictures Entertainment</u> | ▪ <u>Telefonica</u>                     | ▪ <u>Uber</u>            | ▪ <u>Wirecard</u>      |
| ▪ <u>Southwest Airlines</u>          | ▪ <u>Tencent</u>                        | ▪ <u>UMC</u>             | ▪ <u>Wipro</u>         |
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| ▪ <u>State Bank of India</u>         | ▪ <u>Textron</u>                        | ▪ <u>Unisys</u>          | ▪ <u>Yamaha</u>        |
| ▪ <u>Starbucks</u>                   | ▪ <u>Thomson Reuters</u>                | ▪ <u>United Airlines</u> | ▪ <u>Yamaha Motor</u>  |
|                                      | ▪ <u>The Coffee Bean &amp; Tea Leaf</u> | ▪ <u>Vanke</u>           | ▪ <u>Zensar</u>        |
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|                                      | ▪ <u>Tissot</u>                         | ▪ <u>Viettel Mobile</u>  | ▪ <u>ZTE</u>           |
|                                      |   | ▪ <u>Vitol</u>           |                        |

Looking at this list one may find that many people from many countries are working for progress and peace of the world.

#### Late Hon Shri Abdulaji Kalam At One Convocation Ceremony Said The Fact:<sup>1</sup>

When I walked into a multinational software company in Bangalore I was fascinated to find that it is truly presented multicultural environment a software developer from China working under a Project leader from Korea working with a software engineer from India and Hardware architect from the US and the communication expert from Germany where all working together to solve the banking problem in Australia. (page no.44)

Furthermore Kalamaji Says: When nation start working on the common enemies like illiteracy, Poor health,poverty, clean and green energy, quality education with values for all, societies imbalances, curing diseases, good living conditions etc. their tendency to focus on national regional and global peace with better mutual trust is enabled.(page no.43)

And a result of all this, multicultural workforce is struggling to wipe out the problems of world. This is multiculturalism.

Furthermore Kalamaji Says: Information technology and Communication Technology have already converged leading to Information and Communication Technology. Information Technology combined with biotechnology has led to bioinformatics. When nanotechnology and

ICT meet, integrated Silicon electronics, photonics are born and it can be said that material convergence will happen. With material convergence and Biotechnology linked, a new science called intelligent bioscience will be born. Convergence of bio-Nano-Info technologies can lead to the development of nanorobots. Nanorobots will diagnose and deliver the treatment exclusively in the affected area of human body. He also shared an experience that in Harvard University and University of Edinburg convergence of science is a reciprocating. Professor Hongkun Park showed his information of Nano needles which can pierce and deliver content into individual targeted cells. That is how nano particle sciences are shaping to bio sciences. On other hand Professor Vinod manoharan and showed how biosciences is shaping nano material science as well. He is using DNA material to design self assembling particles. When a particular type of DNA is applied on a particle at the atomic levels he is able to generate prefixed behavior and automatic assembly from them. Thus within a single building two different sciences each other without any iron curtain between technologists. Again Dr. Kalam addressed friends you are ready to bring down the iron curtain existing between various technological and management disciplines. (page no.49 & 50)

I think it is possible if expertise may from different culture, places, nations will come together and multiculturalism will automatically born hence multicultural is necessary.

The people, who get training in developed countries, come back to our motherland and serve the country by establishing multinational companies with the view of implementing Eiffel-Tower office culture.

### Office Culture in Saudi Universities<sup>2</sup>

Middle East is changing culturally educationally one may find persons from all around the world in Saudi universities they worked as professor lecturers to peon and helpers. Generally people think that Saudi culturally extremist but it is not that case at least in education University Institutions. people of all religion work happily. Student show respect to teachers even if they practice other religion.

Saudi becoming cultural Melting Pot. You will find its education as managers and they are very kind and helpful. African people love to help you of any kind. Americans and Europeans are working as trainees as well as managers. It's kind of fun to communicate with them. People east India (Philippines and Indonesia) work in restaurants and render best services. Pakistani people were generally employed in construction and transport businesses most. Indians

work as teacher, trainers, and managers. They keep best possible social relations with all coworkers. Overall working in company in Middle East will give you great experience.

Though multinational companies strengthening multiculturalism in India, terrorist of different cultures are attacking other countries. Ex. The recent attack on Indian Army in Pulawama. This means multiculturalism also has this type of demerit.

### Conclusion

For overcoming common problems of every nation multiculturalism is necessary. For strengthening multiculturalism multinational companies are necessary as it is one type of medium that strengthens multiculturalism. For convergence of different technologies there maybe necessity of different cultured people should work together to achieve objectives of the company and it leads to the multiculturalism. Multiculturalism also has demerit.

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## 18. Interaction of Tyrosine with 7 Methoxy Coumarin Fluoresces Quenching and Thermodynamics Study

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### Abstract

Tyrosine is the aromatic amino acid and rich sources of food as chicken, fish, milk, cheese, peanuts, almonds, beans. 7-Methoxy Coumarin (7-MOC) has been widely used as fragrance enhancers in many cosmetics products. Natural sources of Coumarin are plants, food products such as fruits, tomatoes, vegetables and green tea.

The fluorescence spectra were recorded in the range of 280-500 nm at excitation wavelength 275 nm. At the different temperatures the values of binding site indicate the presence of only one binding site for 7-methoxy Coumarin on tyrosine. Values of thermodynamic parameters reveals that the binding process is spontaneous and entropy driven. Hydrophobic force and hydrogen bonding are major factor in the interactions.

**Key Words:** Tyrosine, 7-Methoxy Coumarin, fluoresces quenching, thermodynamics.

### Introduction

Tyrosine is the aromatic amino acid generally found in proteins and having absorption in near UV region. Its side chain contains hydrophilic hydroxyl group (Fig 1) attached to benzene ring making its chemical properties somewhat ambiguous. The fluorescence of aromatic amino acids (phenylalanine, tyrosine and tryptophan) and their residues incorporated into a peptide or

*Principal,*

1950  
The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, on the date of the above mentioned survey.



protein chain is subject of extensive studies because of their use as internal probes in conformational analysis [1, 2].

Tyrosine may found in many high protein food products such as chicken, fish, milk, cheese, peanuts, almonds, beans. Tyrosine was first isolated from Casien in 1849. Tyrosine can also be synthesized from the phenylalanine in the body. It is precursor of the neurotransmitters, epinephrine and dopamine, both of them is extremely important since they transmit nerve impulses and prevent depression. In a study using soldiers, tyrosine proved effective in relieving stress and keeping them more alert [3].

It may reduce stress symptoms like headache, tension and fatigue. Tyrosine is used by the cell to synthesize proteins and also acts as an electron donor in the reduction of oxidized chlorophyll in chloroplast i.e. it has an important role in photosynthesis. A deficiency of tyrosine may causes low blood pressure, low body temperature (including cool hands and feet) [4] and unreactive thyroid.

Molecular formula of tyrosine is  $C_9H_9NO_3$  having molar mass 181.19 g/mol. The solubility of tyrosine in water is about 0.0453 g/100ml. Molecular structure of tyrosine is shown in below figure (1):

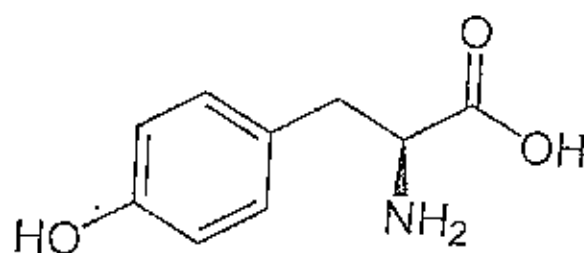


Figure 1: Structure of Tyrosine

7-Methoxy coumarin (7-MOC) has been widely used as fragrance enhancers in many cosmetics products [5]. Coumarin has been obtained in its isolated form from natural sources and some coumarin may synthesize in laboratories [6]. Natural sources of coumarins are plants, food products such as fruits, tomatoes, vegetables and green tea. Specifically 7-MOC have been isolated from various plants such as German chamomiles flowers, flower tops of santolina oblongifolia and leaves of Artemisia druccunculus[7], and it possess anti-inflammatory activity[8]. Coumarins are used in therapeutic ointment preparations [9], also substituted coumarins (i.e. methyl, methoxy or hydroxy) possesses strong hepatoprotective properties [10].

Molecular formula of 7-MOC is  $C_{10}H_8O_3$  and IUPAC name is 7-methoxychromen-2-one. Molar mass of 7-MOC is 176.17g/mol and solubility is about 0.133 mg/mol. Molecular structure of 7-methoxy coumarin is given below:

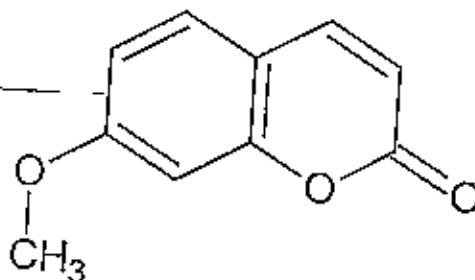


Figure 2: Structure of 7-methoxy coumarin

Efforts were made to investigate the quenching mechanism, binding site, binding mode and evaluation of thermodynamic parameter. From the sign and magnitude of thermodynamic parameters non covalent forces involved in binding were estimated.

### Materials and Methods

#### Apparatus

The fluorescence and fluorescence excitation spectra were recorded on a Jasco-FP-8300 spectrofluorimeter (Jasco, Japan) equipped with a 1 cm quartz cuvette. The width of both excitation and emission slit were set at 5 nm. The absorption spectra of tyrosine and 7-methoxy Coumarin were measured on UV- visible - NIR spectrophotometer (specord 210 plus analytic Jena). The sample masses were accurately weighed using a microbalance (METTLER TOLEDO).

#### Reagents

Tyrosine, Sodium lauryl sulphate (SDS) and N-cetyl-N,N,N-trimethyl ammonium bromide (CTAB). The stock solutions of TYR and 7-MOC ( $1 \times 10^{-4}$  mol  $dm^{-3}$ ). The fresh surfactant solutions having concentration  $1 \times 10^{-2}$  mol  $dm^{-3}$  and  $1 \times 10^{-3}$  mol  $dm^{-3}$  for SDS and CTAB respectively were used for determining effect of surfactant on fluorescence decay. These values of concentrations are much higher than critical micelle concentrations corresponding to  $8 \times 10^{-3}$  mol  $dm^{-3}$  and  $8 \times 10^{-4}$  mol  $dm^{-3}$  for SDS and CTAB respectively, to ensure complete micellisation.

The fluorescence spectra were recorded in the range of 280-500 nm at excitation wavelength 275 nm.

0

0

Table 1: Solutions of Desired Concentrations are Made as Follows

	Volume of TYR ( $1 \times 10^{-4} M$ ) ml	Volume of 7-MOC ( $1 \times 10^{-4} M$ ) ml	Volume of water ml
1	5	-	5
2	5	0.2	4.8
3	5	0.4	4.6
4	5	0.6	4.4
5	5	0.8	4.2
6	5	1.0	4.0
7	5	1.2	3.8
8	5	1.4	3.6
9	5	1.6	3.4
10	-	0.8	9.2

Same procedure was carried out for determining effect of surfactant, only difference here is that instead of water, solutions were prepared in SDS and CTAB medium.

## Results and Discussion

### UV-visible Absorption Spectra

UV-visible absorption measurement is a common method to explore the structural change [11] and acquire information about extent of interaction. Figure 3 displays UV-visible absorption spectra of Tyr, 7-MOC and their mixture. Tyr exhibits peak at 271nm while 7-MOC shows maximum absorbance at 323nm. Spectra indicate no appearance of any new peak in the mixture. Both the component retains their spectral characteristics in the mixture also. Increase in absorbance indicates the interaction between them.

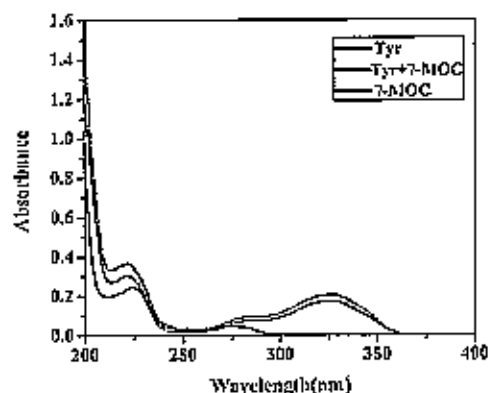


Figure 3: UV- visible absorption spectra of Tyrosine in presence of 7-MOC

### Steady State Fluorescence Quenching of Tyrosine by 7-Methoxy Coumarin

A variety of molecular interaction can result in quenching, including excited state reactions, molecular rearrangement, energy transfer, ground-state complex formation and collision quenching. For investigation of the interaction between Tyrosine and 7-methoxy coumarin, the fluorescence emission spectra were recorded upon excitation at 275 nm and 300K. Tyrosine exhibit strong and sharp emission spectra with emission maximum at 303 nm and its fluorescence intensity drops regularly with the addition of increasing concentration of 7-MOC with enhancement in fluorescence intensity of 7-MOC is as depicted in figure 4.

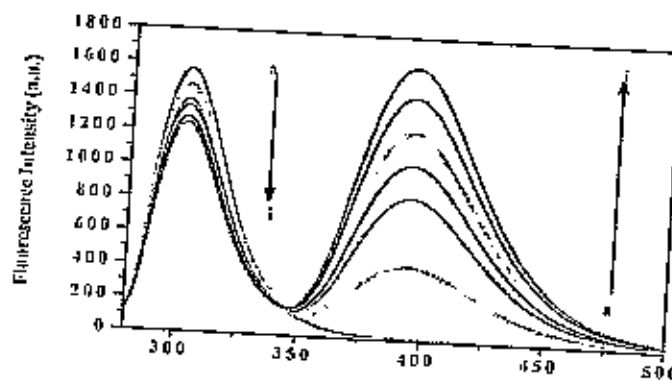


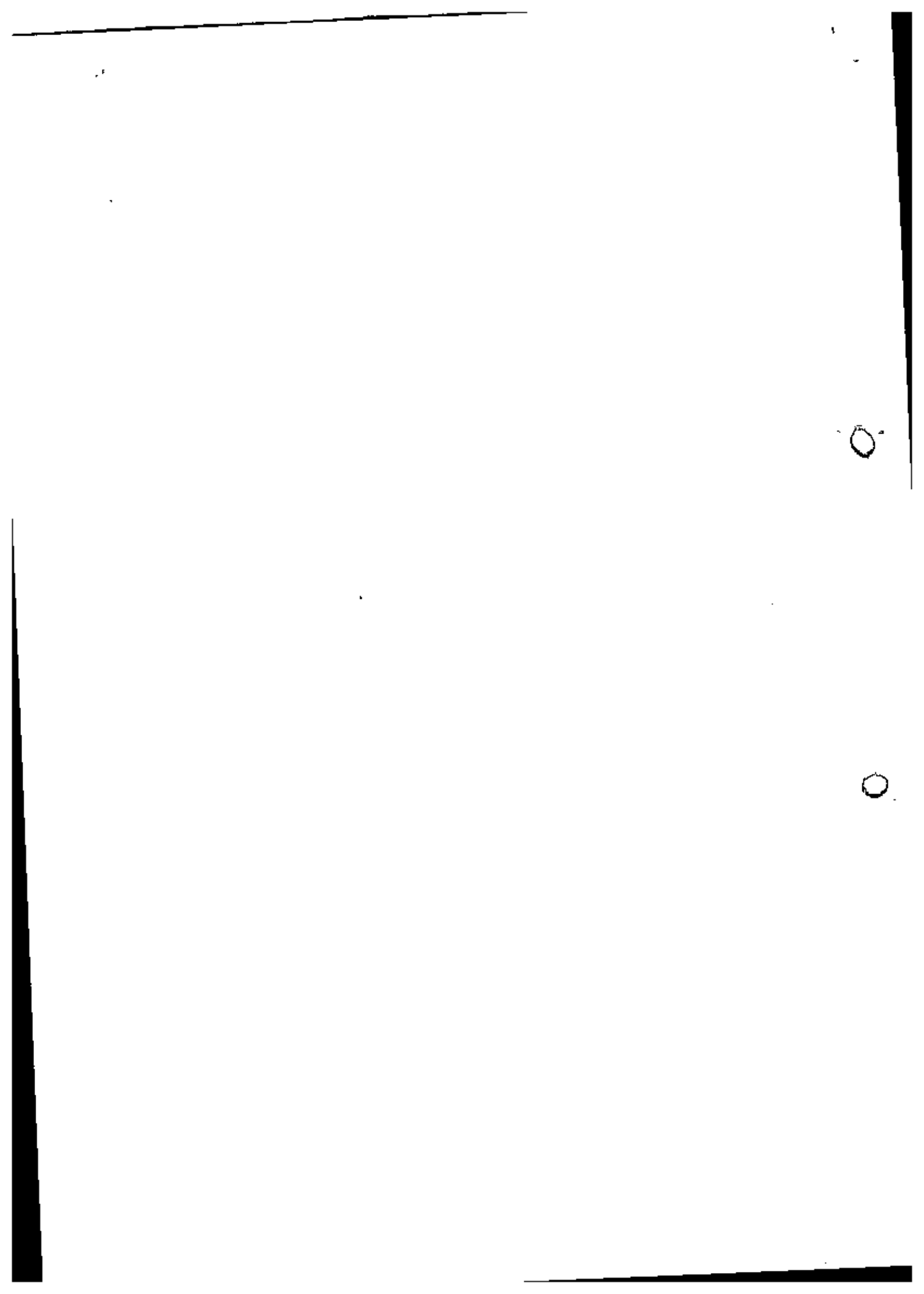
Figure 4: The fluorescence quenching spectra of Tyrosine with increasing concentration of 7-MOC at 300K

#### Analysis of Quenching Mechanism

Principal Fluorescence quenching mechanisms are dynamic quenching and static quenching or both distinguished by different temperature dependence, viscosity and fluorescence life time [12]. Thus in dynamic quenching bimolecular quenching constant  $K_{sv}$  increases whereas in static quenching  $K_{sv}$  decreases with increasing temperature. The Stern-Volmer equation is used for analysis.

$$F_0/F = 1 + K_{sv} [Q] \quad \dots \dots \dots (1)$$

Where,  $F_0$  and  $F$  are the fluorescence intensities in the absence and presence of quencher respectively,  $[Q]$  is concentration of quencher,  $K_{sv}$  is the Stern-Volmer quenching constant. Figure 5 shows the Stern-Volmer plots of quenching of TYR by 7-MOC at different temperatures. The results are in good agreement with the Stern-Volmer equation within the selected concentration range. The plots are linear revealed the occurrence of single type of quenching.



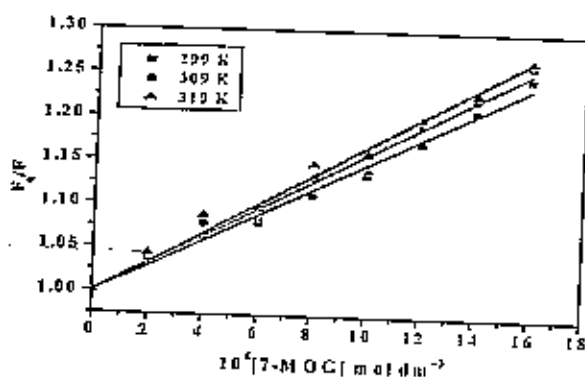


Figure 5: Stern-Volmer plots describing Tyrosine quenching caused by 7-MOC at three different temperatures.

To determine  $K_{sv}$  by linear regression of the plot  $F_0/F$  against  $[Q]$  equation (1) is applied.  $K_{sv}$  values at different temperatures along with correlation coefficient  $R$  are presented in Table 2. These  $K_{sv}$  values were positively correlated with temperature, which indicates that quenching, is dynamic rather than static.

Table 2:

T (K)	$K_{sv}$ ( $L \cdot mol^{-1}$ )	R
299	$1.47 \times 10^4$	0.99995
309	$1.59 \times 10^4$	0.99990
321	$1.68 \times 10^4$	0.99992

### 3.4 Analysis of Binding Mechanism

When a host molecule independently bind to the guest molecule, the binding constant ( $K$ ) and number of binding sites ( $n$ ) can be determined by using following relation.

$$\text{Log} [(F_0-F)/F] = \text{log}K + n\text{log}[Q] \quad (2)$$

Values of  $n$  and  $K$  are determined by plotting graph of  $\text{log} [(F_0-F)/F]$  against  $\text{log} [Q]$ , it is shown in figure 6. At different temperatures, values of  $K$  and  $n$  are determined from the intercepts and slopes respectively. These values of  $K$  and  $n$  are depicted in Table 3.

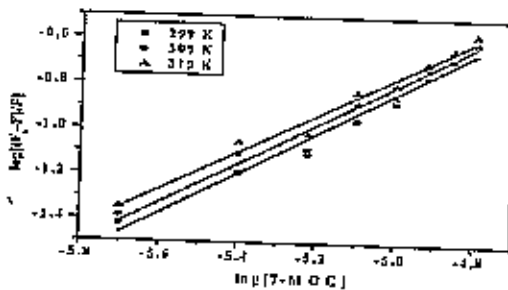


Figure 6:  $\text{log} [(F_0-F)/F]$  against  $\text{log} [7-MOC]$  at three different temperatures

It can be seen from the Table 3 that the values of n are approximately equal to unity, this indicates that the single binding sites. The binding constant decreased with temperature it shows the decrease in stability of TYR-7-MOC complex. The unstable compound would be partly decomposed as temperature is raised; therefore the K values are decreased.

Table 3:

Temperature (K)	K(dm <sup>3</sup> mol <sup>-1</sup> )	Binding sites N	Correlation coefficient R
299	4.52×10 <sup>3</sup>	0.89823	0.97938
309	3.87×10 <sup>3</sup>	0.87794	0.95744
319	2.58×10 <sup>3</sup>	0.83593	0.98021

### Thermodynamic Parameters and Nature of Binding Mode

Four different types of non-covalent interactions exist between fluorophore and quencher during quenching mechanism. They are hydrogen bonding, van der Waals forces, electrostatic and hydrophobic interactions [1]. The main contributing forces of interaction between TYR and 7-MOC are determined from signs and magnitudes of thermodynamic parameters which were determined by using van't Hoff equation [13].

$$\ln K = -\frac{\Delta H}{RT} + \frac{\Delta S}{R} \quad (3)$$

K, ΔH, ΔS, R and T are the binding constant, enthalpy change, entropy change, gas constant and absolute temperature respectively. Graph of lnK against 1/T is shown in figure 7. Enthalpy change ΔH and entropy change ΔS were calculated from the slope and intercept of the graph. Gibbs free energy change ΔG is calculated by using the equation

$$\Delta G = \Delta H - T\Delta S \quad (4)$$

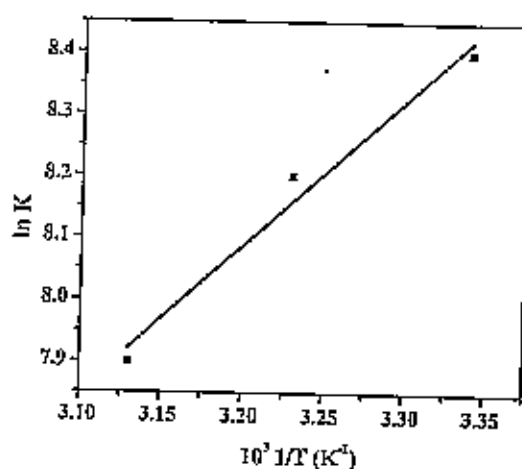


Figure 7: van't Hoff plot for binding of TYR to 7-MOC



The calculated values of thermodynamic parameters are predicted in table 4. Negative values of  $\Delta G$  indicates that the binding process is spontaneous. According to sign and magnitude of  $\Delta S$  and  $\Delta H$ , hydrophobic interaction plays a significant role in the binding between tyrosine and 7-methoxy Coumarin.

Table 4:

Temperature(K)	$\Delta G$ (kJmol <sup>-1</sup> )	$\Delta H$ (kJmol <sup>-1</sup> )	$\Delta S$ (Jmol <sup>-1</sup> K <sup>-1</sup> )	R
299	-20.95			
309	-20.99	-19.71	4.14	0.95969
319	-21.03			

### Effect of Surfactant

The decrease in quantum yield of the fluorescence from fluorophore induced by variety of molecular interactions with quencher molecules is the fluorescence quenching. From figure 4 we can conclude that, there is successive decrease in fluorescence intensity of TYR with increase in concentrations of 7-MOC in water. The Stern-Volmer plots are linear revealed the occurrence of single type of quenching.

Same variation is noticed in fluorescence intensity of TYR with increasing concentration of 7-MOC in SDS and CTAB medium as shown in figure (8 and 9).

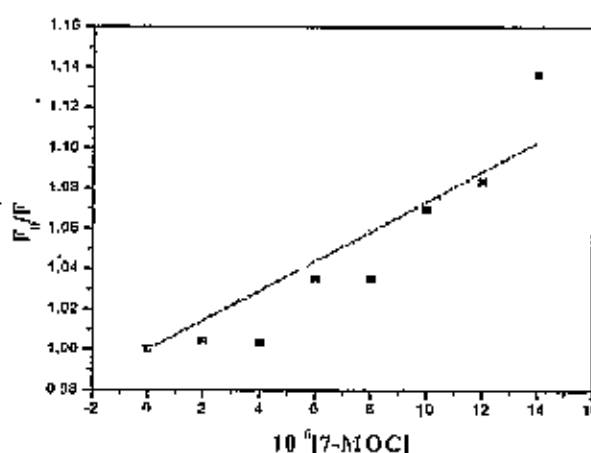


Figure 8: Stern-Volmer plot for TYR-7-MOC system in SDS

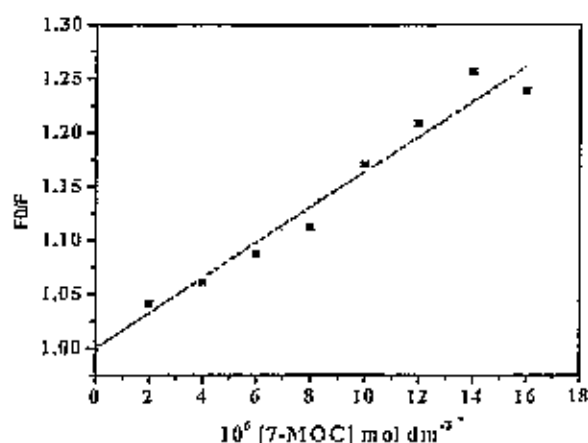


Figure 9: Stern-Volmer plot for TYR-7-MOC system in CTAB

The Stern-Volmer (SV) quenching constant  $K_{sv}$  can be determined from the S-V relation [7] i.e.

$$F_0/F = 1 + K_{sv}[Q] \quad (7)$$

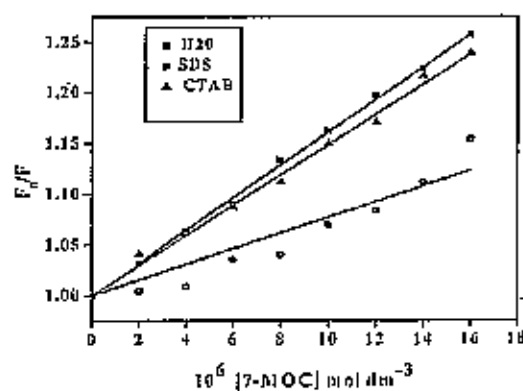


Figure 10: Stern-Volmer plots for TYR-7-MOC system in different surfactant media

Figure 8 (combined SV plot) depicts the S-V plots of fluorescence quenching TYR by 7-MOC in different micellar media and deionized water. In this figure it can be seen that the good linearity is observed for fluorescence intensity quenching in SDS, CTAB and deionized water with S-V quenching constant  $7 \times 10^{-3}$ ,  $14.85 \times 10^{-3}$  and  $16.09 \times 10^{-3} \text{ dm}^3/\text{mol}$  respectively.

Table 5:

Medium	Slope $K_{sv}$	R
Water	$16.09 \times 10^{-3}$	0.99999
SDS	$7.71 \times 10^{-3}$	0.99975
CTAB	$14.85 \times 10^{-3}$	0.99997

### Conclusions

The binding interaction between tyrosine and 7-methoxy Coumarin was investigated by spectroscopic method. Temperature dependence of quenching indicates the enhancement of Stern-Volmer quenching constant with temperature confirming the dynamic quenching mechanism. Decrease in binding constant with increase in temperature shows that decrease in stability of TYR-7-MOC complex. At the different temperatures the values of binding site indicate the presence of only one binding site for 7- methoxy Coumarin on tyrosine. Values of thermodynamic parameters reveals that the binding process is spontaneous and entropy driven. Hydrophobic force and hydrogen bonding are major factor in the interactions.

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## ABSTRACT

Organic farming is an effective strategy to promote sustainable agriculture in India which excludes the use of synthetic fertilizers, pesticides, hormones and feed additives. It is based on renewal of ecological processes as well as to produce safe and healthy food sustainability. Organic farming provides long-term benefits to people and the environment which includes diversity, traditional farming systems, reduction in consumption of non-renewable energy, preventing pollution of natural resources, production of nutritious and highquality food products. On the practical level organic farming includes conservation of soil, increase in biodiversity genetic base, usage of farm manures and crop residue, maintenance of soil fertility, prohibition of genetic engineering, biologically active soil life, natural nutrient mobilization, no use of synthetic agrochemicals and related products. On the contrary, chemical farming is economically unsustainable because of constant use of chemical fertilizers which causes continuous decline in farm produce since all chemical pesticides are potentially hazardous. The most important cause of ill effects of chemical contribution in the agro-ecosystem are categorized in the two processes of bio-concentration and bio-magnification that are usually prevalent in the food web and food chain both in the aquatic and global systems. All chemical pesticides are potentially dangerous. Various health related problems for mankind have been mentioned because of improper, excessive and sustained use of agrochemicals which are asthma, cancer, skin disorders, damage to nervous system, slow poisoning, sterility, respiratory disorders etc. Organic farming is considered to be a promising solution for reducing environmental burdens related to intensive agricultural management practices.

**KEY WORDS:** Organic farming, agrochemicals, chemical farming, chemical pesticides.

## 1. INTRODUCTION

Organic farming is a method which involves cultivation of plants and rearing of animals in natural ways. This process absorbs the use of biological matters, keep away from synthetic substances to maintain soil fertility and naturally balance in that way minimizing pollution and expenditure. In other words, organic farming is a farming method that involves growing and nurturing crops without the use of synthetic based fertilizers and pesticides. This is after learning that conventional farming methods come with a host of problems including health related diseases like cancer,

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contamination, degradation of soil and water, and impact on domestic animals [1]. The agricultural communities in rural areas of India had been practicing sustainable agriculture organic farming practices which were got from their ancestors but as the time passes and the acquisitiveness to get more in short period through high yield variety which would consume more chemical fertilizers pesticides have bad impacts on the food chain and sustainable food security. But this trend has now been changing and farmers showing more interest towards sustainable agriculture. The increasing awareness about the safety and quality of foods, long term sustainability of the present farming system persuades sustainable agriculture practices. Organic farming provides continuing benefits to people and the environment. Organic farming increase long-term soil fertility. To control pest and disease without harming the environment and ensure that water stays clean and safe. produce nutritious food, feed for animals and high quality crops to sell at a good price. Organic farming provides long-term benefits to people and the environment. The farmer use resource already have so that the farmer needs less money to buy farm inputs. Green manures also provide nutrients and organic matter. These are plants with high nitrogen content that are sown as part of a rotation and are dug into the soil when young. The organic farmer must cultivate the soil at the right time and in the right ways

to provide the best living conditions for the soil life and plant roots. Organic agriculture should maintain and improve the health of soil, plant, animal, human and planet as one and indivisible. The continuous application of chemical fertilizers reduces the fertility of soil which causes continuous refuse in farm produce. Agriculture can be sustainable only if it has a continuing economic capability. The increasing awareness about the safety and quality of foods, long term sustainability of the present farming system persuades sustainable agriculture practices. Organic farming is a system that favors maximum use of organic materials and microbial fertilizers to improve soil, health and to increase yield. Organic farming has a long history but show a recent and rapid rise which is considered to be a promising solution for reducing environmental burdens related to intensive agricultural management practices [2].

#### **Organic Farming to Endorse Sustainable Agriculture in India**

Organic farming involves holistic production systems that avoids the use of synthetic fertilizers, pesticides and genetically modified organisms, thereby minimizing their deleterious effect on environment. Organic farming is a system that favours maximum use of organic materials and microbial fertilizers to improve soil health and to increase yield. External inputs and waste outputs are at a minimum, so recycling is important and manure from livestock is a resource. Organic farmers also try to sell produce locally to reduce 'food miles' or the distance that food travels and thereby reducing pollution. Organic agriculture is being conducted by many countries with the rejection of using techniques and chemicals that harm animals, crops, soil, environment

National Conference On Sustainable Agriculture Proceeding, 2019 [www.rjlbpccs.com](http://www.rjlbpccs.com) RJLBPCS JOURNAL and even the human health [3]. Hence, such a process of agriculture should be encouraged since it acts as a protection shield to all the main factors that form the planet.

### **Methods of Organic Farming**

Organic farming involves various techniques which are ecofriendly and by practicing it the fertility of soil is conserved for long time. There are various methods in organic farming which are crop rotation, use of green manures, biological pest control and composting, these also provide employment to agriculture labors.

**Crop Rotation:** A method to grow various kinds of crops in the same area, according to different seasons, in a sequential manner

**Compost:** Compost is cheap, easy to make and is a very effective material that can be added to the soil to improve soil and crop quality. Compost improves the structure of the soil, soil fertility, soil's ability to hold water. Compost also improves by adding nutrients and by making it easier for plants to take up the nutrients already in the soil. This produces better yields.

**Vermicomposting:** It is a process of composting using different worms like white worms, earth worms and red wigglers for preparation of compost with mix of kitchen waste and other vegetable waste. This is rich in nutrients and used as fertilizers in the agriculture fields.

**Soil Management:** After the cultivation of crops, the soil loses its nutrients and its quality depletes. Organic agriculture initiates the use of natural ways to increase the health of soil

After the season of cultivation has been conducted, the soil loses its nutrients and becomes less in quality. Rather than using harmful chemicals to enhance this soil, organic agriculture focuses on implementing natural ways to not only increase the health of soil but also keep the nature and human health unharmed. One of the best examples of natural ways to enhance soil is the use of bacteria that is present in animal waste. This bacteria help in making the soil nutrients more productive; much higher as compared to the chemical containing liquids.

**Weed Management:** "Weed", in simple words, is nothing but the unwanted plant that grows in agricultural fields. However, in organic agriculture, there is more focus on suppressing the weed rather than eliminating it completely. The most common weed control methods are mulching and cutting. Mulching is a process wherein plastic films are used in order to block the growth of weedmowing and cutting which is a removal of weeds top growth.

**Green Manure:** According to the dying plants that are uprooted and stuffed into the soil in order to make them act as a nutrient for the soil to increase its quality. Green manures, often known as cover crops, are plants which are grown to improve the structure, organic matter content and nutrient content of the soil. They are a cheap alternative to artificial fertilisers and can be used to complement animal manures. They are grown for their green leafy material which is high in nutrients and provides soil cover. They can be grown together with crops or alone.



- Increase and recycle plant nutrients and organic matter
- Improve soil fertility
- Improve soil structure
- Improve the ability of the soil to hold water

**Quality food:** The organic food is having quality with nutrients and it tastes better than the food grown by using synthetic chemicals and quality of food is determined by its taste. Brix analysis is used to measure the quality of vegetables and fruits. Long time store organic food has the capability of longer time storage due to its metabolic and structural integrity in their cellular structure than the other crops grown by using synthetic chemicals.

**Crop Diversity:** Earlier, Monoculture was the only practice used in the agricultural fields wherein only one type of crop was harvested and cultivated in a particular location. However, in the recent world, Polyculture has come into the picture wherein different kinds of crops are harvested and cultivated in order to meet the increasing crop demand and produce the required soil microorganisms. Now a days, a new practice has come into picture which is called Polyculture in which a variety of crops can be cultivated simultaneously just to meet the increasing demand [4].

**Regenerating the degraded soil:** Organic farming is the best way to prevent environmental pollution as well as degradation of soil. In some areas of the world where the soil has been degraded due to excessive use of chemical fertilizers, organic farming is helping in regenerating the soil by recharging it with necessary nutrients.

**Maintaining the optimal condition of soil:** Since only Organic manures are used in organic farming it helps in maintaining the optimal condition of soil to gain higher production of good quality of crops.

#### Types of organic farming

Organic farming is primarily of two types,

1. Pure organic farming
2. Integrated organic farming

Pure organic farming involves avoiding all artificial chemicals. Every fertilizer and pesticide that are used are derived from completely natural sources such as blood meal or bone meal. Organic farming follows a healthy way of farming for both crops as well as consumers. Apart from manures, bacterial and fungal biofertilizers are also used for enhancing the soil nutrients [5].

#### Advantages of organic farming

**1. Regenerating the degraded soil:** Organic farming is the best way to prevent environmental pollution as well as degradation of soil. In some areas of the world where the soil has been degraded due to excessive use of chemical fertilizers, organic farming is helping in regenerating the soil by recharging it with necessary nutrients.

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**2. Maintaining the optimal condition of soil:** Organic manures are used in organic farming which helps in maintaining the optimal condition of soil to gain higher production of good quality of crops. Organic farming so the farmers are not required to purchase any chemical manures which reduces the expenses of the farmers considerably [6].

#### **Disadvantages of Organic Farming**

1. **Higher production costs:** For organic farming the farmers need more manpower to maintain various works associated through it which increases the crop production costs.
2. **Crops yield become more expensive:** Since the farmers do not get much yield from their farms through organic farming in comparison to the conventional farming their produce becomes more expensive.
3. **Improves soil fertility and maintain biological diversity.**
4. **Good for the environment and yields are healthy for human and animal consumption.**
5. **Prevents soil erosion, degradation and crop failure.**
6. **Decrease pollution and the whole farming can easily rely on renewable energy sources.**
7. **Improves the soil fertility and enhances its chemical and physical properties [7].**

#### **2. CONCLUSION**

Organic farming is a sophisticated alternative agricultural system. Ample data exist to conclude that it can compete economically with convention farming. Further research is needed on the economics of organic farming with vegetables and horticultural crops and in other geographic regions. Particular attention should be given to optimum approaches for conversion to organic farming. Information needs of organic farmers should be surveyed and information delivery systems should be tailored to meet those needs. Organic farming benefits society substantially by reducing pollution and flooding; conserving energy, soil, nutrients, fish and wildlife, reducing federal costs for grain price supports; and insuring the supply of food for future generations. Policy makers also need information on the impact of organic farming on international trade, input suppliers, the food marketing chain, and rural communities. In areas where organic farming is known to be economically feasible, policy barriers to conversion should be identified and evaluated. Organic farming is an attractive alternative for both farmers and policy makers. With the development and delivery of better information, both will be able to make the best use of this alternative.

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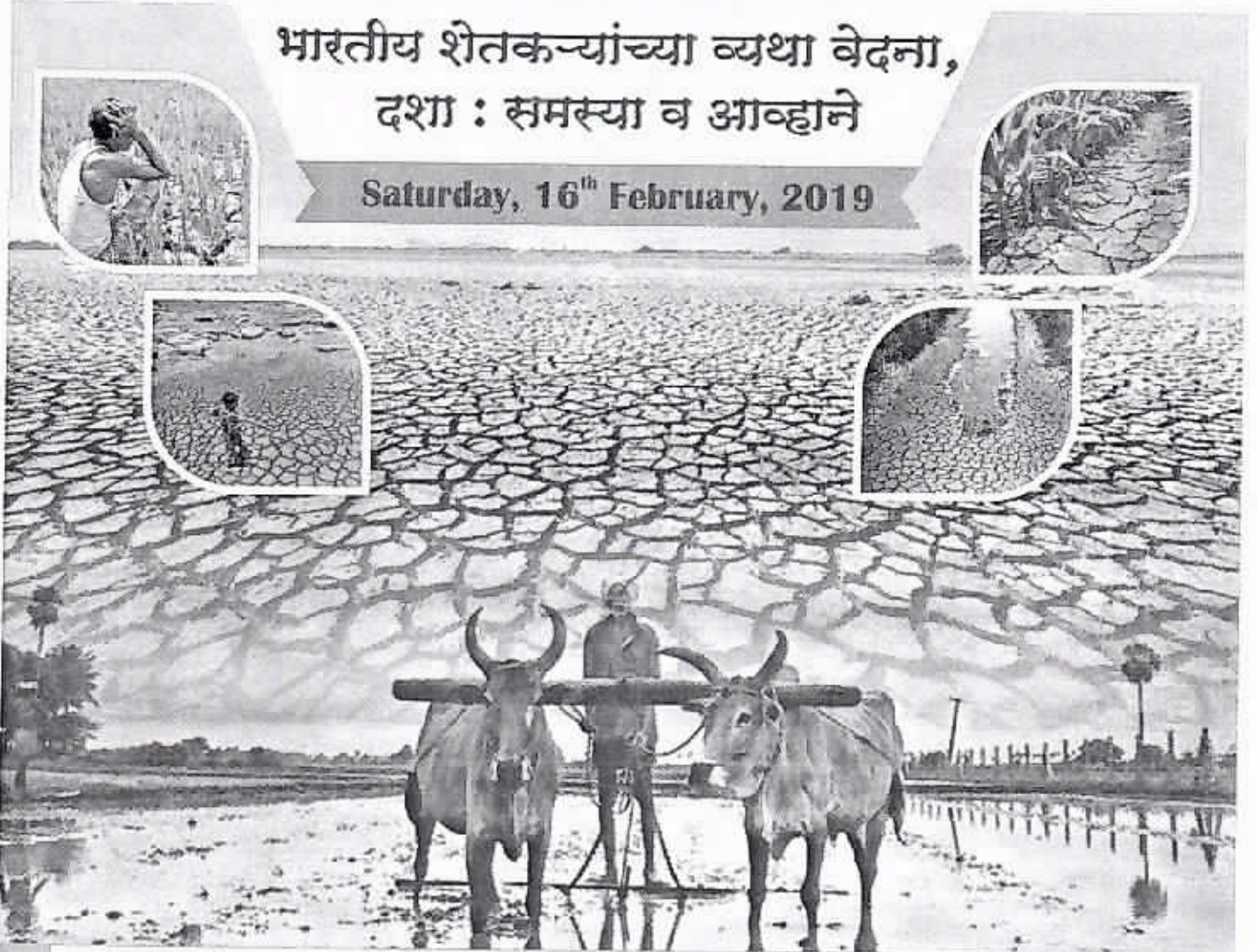
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भारत कृषिप्रधान देश है। देश किसान आज अनेक समस्याओं से जूझ रहा है। भारतीय खेती की दुर्दशा का मुख्य कारण खेतीपर किए जानेवाला रासायनिक अन्याय है। अँग्रेजों ने पुरानी भूमि व्यवस्था का अंत कर दिया। इस कारण किसान उस काल में भी भयभीत हो गए। किसानों के अज्ञान का लाभ उठाकर जमींदार उनपर अत्याचार करने लगे। इस बारे में मिश्र जी लिखते हैं, "जमींदार, सेठ, साहुकार ने ग्रामीण लोगों की जमीन हड़पकर उनको बेजार बना दिया। उनसे मनचाहा लगान वसूल करना, झूठे इल्जाम में फँसाना, स्त्रियों के साथ जबरदस्ती संबंध रखना, जेल भिजवाना, कत्ल करवाना इसतरह के अन्याय और अत्याचार करते रहे।"<sup>1</sup> इसतरह गुजरात के सिंगुर तथा नंदीग्राम में अत्याचार होते हुए नजर आने लगे हैं। वैश्वीकरण और आर्थिक नीतियों का यह परिणाम हो गया कि यहाँ के किसान को और खेतीहर मजदूर को उनके ही जमिनों से बेखल कर दिया है। उनकी खेतों पर अंतर्राष्ट्रीय स्तर के कंपनियों की स्थापना कर दी है। अनेक किसान को जवरन विस्थापित होने पड़ रहा है। महाश्वेता देवी जी ने इस आपत्ती पर बाध्य करते लिखा है, "सिंगुर किसान के सवाल पर राज्य सरकार कितनी तरहों की बातें फैला रही हैं। सरकार एक सुनियोजित तरीके से प्रचार चला रही है कि सिंगुर के जमीन मालक स्वेच्छा अपनी जमीन बेच रहे हैं।"<sup>2</sup> इसपर कवि लिखते हैं-

"उन लोगों ने तो सौपी हैं अपनी जमीनें, स्वेच्छा से!  
उन लोगों ने तो त्याग दिया अपना घर स्वेच्छा से!  
लाठी-ताड़तले आ गये, वे लोग, स्वेच्छा से!"<sup>3</sup>

आज भी हमारे देश के किसान अनेक समस्याओं से घिरे हुए हैं। रोजी-रोटी की समस्या, रोजगार, शिक्षा की समस्या, जमींदार, नाकर्त शासकता, ऋणग्रस्तता और अत्याधुनिक तकनीकी एवं आवश्यकताओं का अभाव के कारण वह आज अनेक समस्याओं से घिरा हुआ है। साहित्यकार प्रेमचंद जी कर्ज के बारे में लिखते हैं, "कर्ज वह मेहमान है जो एक बार आकर जाने का नाम ही नहीं लेता।"<sup>4</sup> देश के किसान की वर्तमान स्थिति आज भी इसीप्रकार है। वह अन्नदाता होकर गर्मी, वर्षा में बिना कुछ पहने सारी धरती को अपने अंग पर उतारते हुए अन्न को निर्माण करता है। स्वयं भूखा रहकर अनेक समस्याओं का सामना करता है। उसके के इस जीवन पर भारतेन्दु जी लिखते हैं,

"बुझी लालटेन लिए झुकि रहे माथ  
पहरू लटाके रहे लम्बों किए हाथ।"<sup>5</sup>

वह दिन-रात काम करते-करते थक जाता है। लेकिन रुकने का नाम नहीं लेता है। ब्रिटिश काल में भी उसकी उपेक्षा ही हो गई है। उसका काल में महँगाई और अकाल के कारण उसकी अवस्था चक्की में फँसे हुए धान हुई थी। कवि आगे इस बारे में लिखते हैं-

"ताहूँ पे महंगी काल रोग विस्तारी  
दिनरात दूने दुख इस देत ह्य हारी।।  
सबके उपर टिककस को आफत आई  
हा-हा भारत दुर्दशा देखि न जाई।"<sup>6</sup>

किसान खेती सिंचाई के लिए वर्षा के पानी पर निर्भर रहती है। कभी अतिवृष्टि तो कभी अकाल का सामना उसे करना पड़ता है। महाजन से लिया कर्ज चुकाना भी उसे असंभव हो जाता है। तब उसके गालियों को बौध्दर उसे सुननी पड़ती है। चिराला जी किसान की इस स्थिति का वर्णन करते हुए लिखते हैं-



"ठाकूर ने कल गाली दी  
उठा नहीं पाते बप्पा सिरा  
शेष पड़ा पिछला लगान कर,  
काल देश में पड़ता फिर-फिर।"<sup>49</sup>

उन्हीं की तरह पंत जी ने भी किसान की जीवन को अपने साहित्य में स्थान दिया है। किसान के दुःख का, उसके रोदन का वर्णन करते हुए उन्हें डर लगता है। वे लिखते हैं-

"अंधकार की गुहा सरीखी  
उन आँखों से डरता है मन।  
भरा दूर तक उसमें दारुण  
दैन्य दुख का नीरव रोदन"<sup>50</sup>

यही किसान जब खेती से काम करते घर लौटता है तब उसकी अवस्था बेहाल रहती है। कंकाल की तरह शरीर बनता फिर भी वह अपने घर लौटता है। उसकी अवस्था को देखकर भगवतीचरण वर्मा लिखते हैं-

"उस कठिन कटीली पगडंडी  
पर रहे विश्व से ही घसीट  
निज निर्बल सूखे फटे पाव  
निष्प्राण लौटनेवाले थे।  
कुछ थके हुए मरियल किसान।"<sup>51</sup>

भारत का किसान पुराने कर्जों को उतारने का प्रयास करता है। कर्ज से लदे हुए किसान की पीड़ा को उसके मुख से व्यक्त करते हुए हरिवंशराय वच्चन जी लिखते हैं-

"खेतिहर हम अनपढ़  
धरती जोतकर दाना उगाते,  
कर्ज पुरखों का चुकाते नया करते  
जिंदगी अपनी विताते।"<sup>52</sup>

केदारनाथ अग्रवाल किसान के मृत्यु के बाद उनके पुत्र को समझ में आता है कि घर की स्थिति कितनी बिगड़ी हुई है। घर में फुटी कौड़ी नहीं है। इतनाही नहीं घर की दीवारें भी और खटिया भी पुरानी होकर तहस-नहस होने लगी है। कवि उसके परिवार पर बीती आई प्रसंग का वर्णन करते हुए लिखते हैं-

"तब बाप भरा तब पाया,  
भूखे किसान के बेटे ने  
घर का मलवा टूटी खटिया, कुछ हाथ  
भूमि वह भी परती।"<sup>53</sup>

किसान ग्रामीण जीवन का मुख्य अंग है। वह भारतीय जीवन का आर्थिक ढाँचा भी है। लेकिन उसकी अवस्था दिन-ब-दिन खराब होती जा रही है। किसी वर्ष वारिश न होने से या ज्यादा होने से फसल उचित दाम पर न विकने उसके सामने अनेक समस्याएँ खड़ी होती हुई दिखाई देती हैं। जब सरकारी योजनाओं का अमल न होने के कारण किसान को विस्थापित होना पड़ता है। कभी-कभार किसी पीड़ा के कारण वह हताश होकर आत्महत्या करता है। उसके इस स्थिति का चित्रण करते हुए जय गोस्वामी जी लिखते हैं-

"आप जों-जों कहेंगे  
मैं विलकुल वही-वही पहनूंगा  
छोड़ दूँगा, अपनी निजी जमीन भी  
और चला जाऊँगा, हू शब्द किए बिना।  
अगर आप कहेंगे  
गले में रस्ती डालकर  
झुलते रहो सारी रात-वही कसूँगा।"<sup>54</sup>

कविताओं के अध्ययन के अंत में इतना कह सकते हैं कि प्राचीन काल से किसान की स्थिति दयनीय रही है। आज उसमें उतना फर्क नहीं हुआ है। किसान आज भी नव-नवीन विज्ञान, तंत्रज्ञान के अभाव से खेती से हरा हुआ दिखाई देता है। शासन और शासनकर्ता ने उसका हमेशा शोषण ही किया है। हिंदी साहित्य ने किसान की त्रासदी को स्वातंत्र्यपूर्व और स्वातंत्र्योत्तर में भी महत्व दिया है। प्रेमचंद से लेकर आधुनिक साहित्यकार और कवियों ने किसान जीवन का चित्रण किया है।

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## ९. हिंदी साहित्य पर संस्कृतिवाद का प्रभाव

प्रा. एम. आर. बेनके

हिंदी विभाग प्रमुख, सदाशिवराव मंडलिक महाविद्यालय, मुरगूड, ता. कागल.

प्रगतिशलसाहित्य जनता कीतरफदारी करने वाला साहित्यहै, इसलिए यह उसकी जातीय विरासत, उसकीसाहित्यिक परंपराओं की रक्षा करने के लिए भी लड़ताहै। साम्राज्यवाद न सिर्फजनता का अपहरण करताहै, उसके जनवादी अधिकारोंको कुचलताहै बल्की उसकी जातीयसंस्कृति, उसके राष्ट्रीय अभिमान, उसके पुर्वपुरुषों के अर्जित ज्ञान को भी झुठलाताहै। इसलिए जनता की जातीयसंस्कृति और रक्षा के विकास के लिए संघर्ष उसकी स्वाधीनता और जनवादी अधिकारोंको लिए संघर्ष का अभिन्न अंग है।

हिन्दीभाषी जनता की एक प्राचीन और गौरवशाल परंपराहै। इस परंपरापरअभिमान करने में एक तरफतो भारतीय सहीवाद बाधक होताहै जोहरसांस्कृतिक निधी का उधोग महन्तो और जागीरदारोंके हित में करना चाहताहै।उस सांस्कृतिक निधी के निर्माण में भारत की जनता का कितनाहाथहै, इस बात को वह छिपाताहै।

हिंदी के कुछ विचारकों ने जातीयसंस्कृति के निर्माण के पेचीदा क्रम को बहुत आसान बनाकर भारतीय संस्कृति को आर्य और द्रविड में बाँट दियाहै। उसमें कुछ विद्वान अपने धार्मिक उत्साह के कारण यह देख नहीं पाते की जातीयसंस्कृति का निर्माण करने वाले भले ही किसी धर्म को माननेवाले रहेंहो लेकिन इससे जातीयसंस्कृति धर्म का पर्याय नहींहो जाती।

'वोल्गा से गंगा' की 'प्रभा' कहानी में राहुल जी रघुवंश और कुमारसम्भव को चन्द्रगुप्त विक्रमादित्य की प्रशस्तिवाँ कहकर टाल देतेहै। 'सुपर्ण यांधेय' में कालिदास फिर गुप्तसम्राटों का चाटुकार कवि दिखलाया गया है। उसके मुकाबले में बौद्ध कवि " आश्वघोष महापुरुष और महाकवि दोनों थे।"

कालिदास के साथ वाल्मीकी को भी सम्राटों का चाटुकार कल्पित करतेहुए राहुल जी 'सुपर्ण यांधेय' में लिखतेहै, " कोई ताज्जुब नहीं, यदि वाल्मीकि शृंगवंश के आश्रित कवि रहेंहो, जैसे कालिदास चन्द्रगुप्त विक्रमादित्य के और शृंगवंश की राजधानी की महिमा को बढ़ाने के लिए उन्होंने जातकों के दशरथ की राजधानी वाराणसी से बदलकर अयोध्या कर दी और राम के रूप में शृंगसम्राट पुष्पमित्र की प्रशंसा की।

यह भी एक समाजशत्रु है। राम शृंगसम्राट के प्रतिकहै और कुमारसम्भव के कुमारसम्राट कुमारगुप्त के। राहुल जी को चाहिए की वह यह भी बता दें की दशरथ, कांसल्या, सीता, लक्ष्मण और भरत आदि सम्राट के खानदान मेंकिस-किस के प्रतिकहै और शृंगसम्राट जैसेसामग्री शोषक के गुण राम में चित्रित हुए हैंतो रावण उसके विरोधी क्या किसी गणराज्य के जननायक का चित्रण किया गया है। इस तरह कालिदास के यक्ष, तन्वी श्यामा शिखरिदशना, शकुन्तला, गोतमी, कुमारसम्भव की

नीलालकमध्व शोभी उमा, विलाप करतीहुई रति किस-किस के प्रतीकहं, यह बता देतेतोसांस्कृतिक इतिहास लिखने में आसानी रहती ।

राहुल जी की कल्पना में यह बात नहीं आती कि जिस राम को जनता ने अपना 'हिरो' बना लिया, उसके गुण जनता के गुण भी होसकतेहैं। रामायण और महाभारत जैसे महाकाव्य में जिन वीर नायकों के चरित्र वर्णित हैं, उनकी लोकप्रियता, उनकेसामन्ती ऐश्वर्य के कारण नहींहैं। यह महाकाव्य आजभी हमारी जनता को प्रिय है, इसलिए कि उनमेंहमारे पूर्वजों के अनेक ऐसे गुणों का वर्णन है जिन्हेंहमारी जनता प्यार करतीहै।

इस तरह पश्चिमीसंस्कृति के आधुनिक नस्ल-सिद्धान्त को वैदिक काल में लागू करके रांगेय राघव ने वेद रचयिताओं को उसी दोष का भागी बनाया है, जिस दोष का भागी हिटलर था और उनके द्वारा वर्ग-व्यस्था का कल्पित समर्थन उस जातीय काव्य परंपरा पर आक्रमण करने के लिए काफीहै।

रांगेय राघव के लिए सामाजिक विकासक्रम क्लान, ट्राइब, नेशनैलिटी और नेशन के रूप मेंसंगठित जनों का नहींहोता। उनके लिए जन संगठितहोतेहैं, नस्ल में। इसलिए भारतीय इतिहास मुलातः दो नस्लों का संघर्ष हो जाता है। ये नस्लें आर्यों और द्रविडों कीहैं। इसलिए आर्य दम्भ का खंडन करने के लिए रांगेय राघव द्रविड दम्भ कासहारा लेतेहैं और इन दो दम्भों की टक्कर में तमिल औरहिन्दीसंस्कृति की जातीय विरासत खत्म हो जातीहै।

'राह के दिपक' नाम के कविता-संग्रह में वह लिखतेहैं -

" धूलि के कन

हिमालय बन जा कि तुझको

कुचलने वाले झुका दे शीश ।

आज मेरी धमनियों में

बज उठाहैं खौलता फिर

उस द्रविड का तप्त लोहू -

धींग शोणित से लडा जो

वर्णदम्भी, जातिदर्पी

गौर आर्योंसे गरजकर

क्योंकि बर्बर कर रहे थे

आक्रमण,

घर द्वार उसका लूट । "

इस तरह तमिल और हिन्दी भाषियों की जातीय विरासत को दो नस्लों के हवाले करके राघवजी रह जाते हैं - न घर के न घाट के। लेकिन इसमें दोष मार्क्सवाद का नहीं है। नस्ल के आधार पर इतिहास का विश्लेषण करना पश्चिम के पूँजीवादी तथा कथित वैज्ञानिकों की सुझबुझ है। यह प्रणाली न तो हिन्दुस्तान में प्रचलित रही है न मार्क्सवाद को उससे कोई वास्ता है।

हिन्दीभाषी जनता का सबसे लोकप्रिय ग्रंथ ब्राम्हणधर्म की प्रतिष्ठा करने के लिए लिखा गया है। जिन चौपाइयों, दोहों और छन्दों ने करोड़ों किसानहृदयों को रस-विह्वल कर दिया है, वे संस्कृतसे भरे हुए हैं। गोस्वामी जी ने ठीकही कहा था - "काक कहहि कल कण्ठ कठोरा।"

रांगेय राघव को मालूम है की पुरोहित वर्ग ने तुलसी का विरोध किया था। इसलिए इस समस्या की सफाई देते हुए वे लिखते हैं, "तत्कालीन उच्चवर्ग ने प्रारम्भ में जो तुलसी का विरोध किया, वह गलती उन्होंने जल्दी महसूस की। राम-नाम के प्रताप से जूठन बिनकर खानेवाला तुलसीदास, अपने जीवन काल में ही उन्हीं उच्चवर्गों के कर््यों पर डोलने लगा, हाथी पर चढ़ने लगा।"

शुद्ध ब्राम्हण दृष्टिकोण का एक प्रमाण देखिए। जायसी ग्रन्थावली की भूमिका में शुक्लजी लिखते हैं, "सौ वर्ष पहले कबीरदास हिन्दू और मुसलमान दोनों के कट्टरपन को फटकार चुके थे। पंडीतों और मुल्लाओं को तो नहीं कह सकते, परसाधारण जनता राम और रहिम को एकता मान चुकी थी।"

तुलसीदाससामन्तों के साधारणसहायक नहीं थे। उन्होंने उभरते हुए सामन्त विरोध को ही खत्म कर दिया। समाज में जो निम्न वर्गों का आन्दोलन ब्राम्हण सर्वाधिकार के विरुद्ध चल रहा था, उसे गहरी चोट दी, बल्कि वह आन्दोलन ही नष्ट कर दिया और समस्त वेदानुयायियों को एक करके इस्लामीसंस्कृति के विरुद्ध खड़ा कर दिया।"

कहना चाहिए कि जायसी और तुलसीदास ने जनसाधारण के खिलाफसंयुक्त मोर्चा बना लिया था। तुलसी ने कहातुम वेदों की तारीफ करो और हमतुम्हारी मस्जिद में पहरा दिया करेंगे। लेकिन यह किसी को भ्रम नहीं होना चाहिए कि रांगेय राघव तुलसी को महान कवि नहीं मानते। उनकी समस्या इतनीही है कि "तुलसीदास को जनवादी साबित करके ही क्या उनकी महत्ता प्रकट होती है?"

अगर हम "कला कला के लिए" सिद्धान्त मानें तो कोई न कोई कारण ढूँढकर तुलसी को जनवादी माने बिना भी उन्हें महान सिद्ध कर सकते हैं। लेकिन स्वयं तुलसी विचार शून्यसाहित्य के पक्षपाती नहीं थे। उनकी प्रतिज्ञा थी -

"हृदय सिन्धु मति सीष समाना। स्याती सारद कहहिं सुजाना।

जो बरखे बरबारि विचारु। होंहिं कथित मुकता मनि चारु।"

संदर्भ

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## आधुनिक हिंदी काव्य में पर्यावरण विमर्श

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हिंदी विभाग प्रमुख,  
सदाशिवराव मंडलिक महाविद्यालय,  
मुरगुड, जिला-कोल्हापुरा

सृष्टि में मानव एवं पर्यावरण एक-दूसरे से संबद्ध हैं। पर्यावरण के बिना मानव जगत की कल्पना करना व्यर्थ है। मनुष्य पर्यावरण से पृथक नहीं हो सकता है। क्योंकि वह पर्यावरण की एक इकाई है। मानव का शरीर पंचतत्व-पृथ्वी, जल, वायु, अग्नि और आकाश से बना है। हमारी भारतीय संस्कृति में प्राचीन काल से ही पर्यावरण की शुद्धता पर काफी धिचार हुआ है। वेदों और उपनिषदों में पंचतत्व पर्यावरण की चर्चा की गई है। प्रकृति में वायु, जल, मिट्टी, पेड़, पौधों, जीव-जन्तुओं एवं मानव का जो संतुलन विद्यमान है, उसे ही हम पर्यावरण कह सकते हैं। पर्यावरण का शाब्दिक अर्थ है- "हमारे चारों ओर छाया आवरण ( परि + आवरण = पर्यावरण) ही है।" अनादि काल से ही मनुष्य प्रकृति की गोद में जन्मा तथा पोषित और विकसित हुआ है।

वृक्ष कचहूँ नहीं फल भवै, नदी न संचे नीर।

परमारय के कारणै साधूत धरै शरीर।

हमारी संस्कृति हमारे पर्यावरण से सीख ग्रहण करती है। वह पर्यावरण से ही पोषित-पल्लावित होती है। हमारी प्रकृति का अपना भव्य सौंदर्य है। हिमालय आदि पर्वतों की अफीली ऊँची चोटियों का आकर्षण, गंगा, यमुना, गोदावरी, कावेरी, ब्रह्मपुत्रा आदि नदियों का पावन नीर, निर्झर, चट्टाने, घाटियाँ, क्रन्दराएँ, हरे-भरे मैदान, झीले, मखस्थल और समुद्र धरती माँ की आरती उतारते सूर्य, चंद्र एवं तारे, षड-ऋतुओं का अपना संगीत, रंग-विरंगे पक्षियों का सुंदर संसार।

आधुनिक वैज्ञानिक युग में यह आवश्यक है कि प्रकृति द्वारा प्रदत्त इस निधि का वैज्ञानिक ढंग से उपयोग किया जाए और आनेवाले पीढ़ी को भी इसके प्रति जागरूक बनाया जाए। पर्यावरण चेतना व पर्यावरण संरक्षण आज के युग की प्रमुख माँग है।<sup>2</sup> प्राचीन काल के ऋषि-मुनियों तथा महापुरुषों ने पर्यावरणीय चेतना को जन-जीवन से जोड़ने की कोशिश की है। उनके अनुसार प्रकृति से प्रेम और उसका साहचर्य ही मनुष्य को पर्यावरणीय प्रदूषण से बचा सकता है। पिछले कुछ दशकों में जीव एवं पर्यावरण के बीच तादात्म्य को गहरा आघात लगा है। वर्तमान भौतिक युग की जटिल समस्याओं से जनसंख्या विस्फोट, औद्योगिकरण, जनित प्रदूषण, अनियंत्रित कंक्रीट भवनों का निर्माण, पर्यावरण असंगत विकास योजनाएँ, परिवहन साधनों की संख्या में वृद्धि, खनन द्वारा खनिजों की प्राप्ति, जंगलों का नाश आदि के कारण पर्यावरणीय विघटन, प्रदूषण तथा परिस्थितिक असंतुलन होता जा रहा है। पूँजीवाद के विकास के साथ-साथ उसकी संस्कृति विकसित होती रही है। वैश्वीकरण, उपभोक्तावाद, बाजारवाद, आर्थिक साम्राज्यवाद, उपनिवेशवाद की संस्कृति इसी पूँजीवाद की देन है। भूमंडलीकरण और वैश्वीक पूँजीवाद के इस उत्तर-आधुनिक दौर में कविता प्रत्येक घटना की बड़े सजगता से देखती है। आधुनिक कविता में पर्यावरण विमर्श भी शामिल हुआ है।

हमारे कवि एवं लेख कइस खतरनाक स्थिति से पूर्णतया जागरूक हैं। हिंदी के अनेक विद्वान इस बात पर एकमत हैं कि दलित-विमर्श, स्त्री-विमर्श और पर्यावरण-विमर्श के बिना अब कोई गंभीर चर्चा नहीं है। आजकल आधुनिक हिंदी कविता की अपनी एक सुनिश्चित रूपरेखा बन चुकी है और यह काव्यधारा हिंदी साहित्य की एक प्रवृत्ति के रूप में उभर आयी है। हिंदी के कवि आलोचक डॉ. वेदप्रकाश अमिताभ के नुसार "संवेदना को सुरक्षित रखते हुए नारी, दलित व्यवस्था आदि के साथ-साथ 'पर्यावरण' भी कविता की केंद्रीय विंता का एक उल्लेखनीय पक्ष है। अतः यह आकस्मिक नहीं है कि समकालीन कविता में पर्यावरण-प्रदूषण से उत्पन्न विंताएँ भी जहाँ-तहाँ झाकती हैं।..... हिंदी के अनेक कवियों ने विंता व्यक्त की है कि जब तकनीकी सम्यता धरती के स्नायु तंत्र को छिन्न-भिन्न करेगी, तब धरती और प्रकृति विक्षुब्ध होगी ही।"<sup>3</sup> त्रिलोचन, केदारनाथ सिंह, रामदरश मिश्र, वशीलाल परमार, पन्नालाल 'अरक', यदुनंदन प्रसाद शर्मा, डॉ. आर. एस. सेंगर, राजकटारिया 'अजीज', अशोककुमार गौतम (घायल), अनिलकुमार, बी. रानी दिसोदिया, डॉ. किशन शुक्ल, एम. भारती, सत्यनारायण शर्मा, सुमित्रानंदन पंत, निराला, केदारनाथ अग्रवाल जैसे कवियों ने अपनी कविताओं में इन्हीं तथ्य को देखूबी ढंग से उच्चारने की कोशिश की है। अपने समय एवं समाज के प्रति संवेदनशीलता रखनेवाले इन कवियों की विंता यह है कि हमारी हवा प्रदूषित हो रही है। पानी और मिट्टी जहरीली हो रही है। जंगलों का विनाश हो रहा है। पेड़-पौधे चड़ी मात्रा में कट गये हैं। उनके कारण मौसम निरंतर बदलता जा रहा है।

कवि अशोककुमार गौतम (घायल) 'पर्यावरण' कविता में लिखते हैं-

"प्रदूषण है बहुत भयंकर, हर प्राणी पर वार न करे।

वायु मंडल को दूषित कर, वातावरण को बेकार करे।

प्रदूषण से रोग घनपते, इसे हमें हटा है-

पर्यावरण बड़ाना है।"<sup>4</sup>

पर्यावरण वर्तमान समाज की समस्या है। प्रस्तुत काव्य द्वारा समाज और देशवासियों का इस प्रश्न की तरफ ध्यान खिंचने का काम कवि द्वारा किया गया है। मनुष्य का जीवन किसपर निर्भर है, इस बारे में कवि अनिलकुमार 'वन हमारा जीवन' कविता में स्पष्ट करते लिखते हैं-

"वन पृथ्वी की शोभा है  
इन्हें न काट मानव तू  
इन्हीं से जीता आया है  
और इन्हीं से जियेगा तू  
वन ही तुझे इंधन देते हैं,  
वन ही तुझे देते हैं जीवन  
अरे! इन्हें नष्ट करेगा तो  
असंभव है तेरा जीवन"<sup>42</sup>

मानवीय जीवन और मृत्यु का सरल तारतम्य बताकर पृथ्वी की शोभा और सृष्टि वन के कारण कैसी बढ़ती है इसपर कवि ने भाष्य किया है। कवि बी. रानी दिसोदिया धरा याने वसुंधरा की आवाज सुनाते हुए आदमी को सचेत करते हैं। वे कहते हैं-

"हे, इंसान, मेरी प्यारी संतान  
मेरे दुःख तुम समझ जरूर जाओगे  
प्रदूषण युक्त अपनी इस धरा को  
फिर से हराभरा बनाओगे।"<sup>43</sup>

केदारनाथ अग्रवाल की कविता में पर्यावरण संघर्ष का प्रतीक बनकर उभरा है। 'मेहू' कविता में मेहू पराक्रम और बलिदान का प्रतीक बनकर डटा हुआ है।

"आर पार चौड़े खेतों में  
चारों ओर दिशाएँ घेरे  
लाखों की अगणित संख्या में  
ऊँचा मेहू उठा हुआ है।  
ताकत से मुट्ठी बाँधे है  
नोकरीले भाले ताने है  
हिम्मत-वाली लाल फीज सा  
भर मिट्टने को झूम रहा है।"<sup>44</sup>

डॉ. किरन शुक्ल 'आन्धान' कविता में वसुंधरा को बचाने के लिए मानव से आन्धान करते हैं। वे कहते हैं-

"उखाड़ फेंकना मैं कोई कठिन नहीं है  
करनी होगी प्रतिज्ञा, वसु मे  
तुम्हारे दिए हुए देवत्व को सम्हालकर  
रखने की।  
तुम्हारी ही विरासत को, तुम्हारे ही  
अमृत को!"<sup>45</sup>

जब धरती इस प्रदूषण से गंधी होती है तब शुद्धता कम होती है। इन्ही प्रदूषण से लोगों को मजबूरन क्या-क्या सहना पड़ता है। इसका प्रतिपादन 'प्रदूषण' कविता में कवि पन्नालाल 'अरक' करते हैं-

"जिंदगी तू मुझे हैरान-सी लगती है  
जिंदगी तू मुझे परेशान-सी लगती है  
धरती से आकाश तक फैला पॉल्यूशन  
हल करने का नहीं निकल रहा सॉल्यूशन  
कुछ भी शुद्ध खा सकते नहीं  
सांस भी शुद्ध ले सकते नहीं  
कारखानों की चिमनी का धुआँ  
बौड़ी और सिगारेट का धुआँ  
आज मजबूरन मिश्रित धुएँ में  
हमें सांस लेना पड़ रहा है।"<sup>46</sup>

इसप्रकार प्रदूषण से फैली गंदगी का वर्णन करते हैं और पृथ्वीवासियों को सचेत करते हैं। विशुपाल सिंह ने महाराष्ट्र के भूकंप का कारण प्रदूषण की विकृति मानते हुए लिखा है- "फैल रहा है प्रदूषण विकृति और विक्षोभ, यथास्थिति से कहीं मुक्ति, कब तक चलेगा वह निर्मम चक्र, नहीं चाहिए मुझे त्रातूर।"<sup>47</sup> हिंदी के कवियों ने हमारी शाश्वत प्रकृति जो है उसके पहाड़, चट्टाने, टिले, पत्थर, नदी-सरोवर, पेड़-पौधे, वनस्पतियाँ उन सबके प्रति अपनी संवेदना प्रकट की है।

कवि वशीलाल परमार की कविता 'कटा पेड़ तुमसे करे निवेदन' में पेड़ का महत्त्व प्रतिपादित करते मनुष्य द्वारा पेड़ को छांटना एक हत्या के बराबर है वे बताते हैं।

"कटा पेड़ किससे करे निवेदन?  
किस को भेजे अपना प्रतिवेदन?  
स्वार्थ प्रति का यह शिकारा  
मानव का देखो दुर्व्यवहार  
जीवन भर उपकार किया था  
छांट दरी व्यवहार किया था  
कैसा बदला देखो चुकाया।  
ऑक्सीजन का महल ढहाया।।  
छाया देता कैसी सधन  
कटा पेड़, किससे करे निवेदन?  
किस को भेजे अपना प्रतिवेदन?"<sup>10</sup>

कवि यदुनंदन प्रसाद शर्मा 'यदुवर' 'संजीवन वन जीवन' कविता में जंगल की आवाज बताते हैं।

"मृत काटो हमको वन है  
हमें तुम्हारी मदद चाहिए  
हम सुने बहरे है तो क्या  
जीने को तो मदद चाहिए।।  
तुमसे ही है मेरा जीवन  
मेरा प्राण तुम्हारा जीवन  
दोनों से दोनों का जीवन  
जीवन से जीवन तक जीवन  
जीवन को बस आस चाहिए  
हमें तुम्हारी मदद चाहिए।"

भूमि संरक्षण आज के युग में महत्त्वपूर्ण मुद्दा है। हम अपनी भूमि को अवरहेलना कर रहे हैं। इसका नतीजा खराब धान, पोषक तत्वों का अभाव आदि पर हो रहा है। इसपर भाष्य करते डॉ. एस. एस. सेनगर अपनी 'भूमि के संरक्षण के लिए आवाहन' कविता में कहते हैं-

"मिट्टी के अवसान का यह अद्भुत परिवेष्ट।  
निगल रहा कृषि भूमि को, बदल-बदल कर शेष  
बदल-बदल के भेष क्षरण की यह बीमारी  
राही निगलती खेतों को, निरा संपत्ति सारी।  
सभी पोषक तत्वों को लूट और लूट कृषि की हरियाली  
पैदा, वीहड़ हुए, बनाकर खेत में नाली।।  
जैसे उड़ते रेत का कोई ऊँचा-दीला  
मिट्टा रखा अस्तित्व, करके निज बंधन ढीला।  
ऐसे ही जब शिथिल बंध, कृषि कृषक के होते  
तभी कृषक अपनी अमूल्य, इस निधि को खोते।।"<sup>11</sup>

इसप्रकार कवि एम. शारती अपनी 'पर्यावरण' कविता में पर्यावरण को गंदा करनेवाला आदमी खुद नादान है बताते हैं।

"मिट्टी की मिट्टी खराब है  
पानी मांग रहा पानी  
हवा खराब हो गई हवा की  
किसकी है नादानी  
सूख से हमें वितानी है  
अगर अपनी जिंदगानी  
पर्यावरण बचाएंगे  
मिलकर सब हिंदुस्तानी  
पर्वत, नदी, पेड़ और झरने  
देखो कितने दानी, जो करते है कद  
इन सबकी दही लोग है ज्ञानी।"<sup>12</sup>

निरंतर बढ़ते पोलिथीन का उपयोग मानव स्वास्थ्य के लिए हानिकारक है। लीलाधर मंडलोई ने 'पोलिथीन की धैलियाँ' कविता में इस समस्या का चित्रण किया है।

"करोड़ों  
या  
अरबों  
कितनी हो सकती है  
पोलिथीन की थैलियाँ  
कितनी नदियों का दम घुट सकता है  
इन थैलियों में।"<sup>18</sup>

जनसंख्या विस्फोट, औद्योगिकरण, शहरीकरण और तकनीकी विकास के कारण हम वन और यनों की अमूल्य संपदा का विनाश कर रहे हैं। इसलिए आज जरूरत है कि प्राकृतिक संतुलन को अस्तुलित न किया जाए। अतः हमारे आधुनिक कवियों ने इस समस्या की ओर गंभीरतापूर्वक ध्यान दिया है। अपने परिवेश से सम्बन्धित होकर परिवेश के विविध आयामों, सामाजिक, राजनीतिक, आर्थिक, सांस्कृतिक और प्राकृतिक पक्षों पर गंभीरता से विचार किया है। हिंदी साहित्य पर्यावरण से मुक्त कभी-भी नहीं है। यह विशेषता प्रस्तुत साहित्य की है।

संदर्भ :

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To,  
Mahadev Benke

**Subject:** Publication of paper at International Journal of Research and Analytical Reviews (IJRAR).

Dear Author,

With Greetings we are informing you that your paper has been successfully published in the International Journal of Research and Analytical Reviews (IJRAR) - IJRAR (E-ISSN 2348-1269, P- ISSN 2349-5138). Thank you very much for your patience and cooperation during the submission of paper to final publication Process. It gives me immense pleasure to send the certificate of publication in our Journal. Following are the details regarding the published paper.

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Authors : Mahadev Benke

Thank you very much for publishing your article in IJRAR. We would appreciate if you continue support and keep sharing your knowledge by writing for our journal IJRAR.

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Editor In Chief

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# मैत्रेयी पुष्पा के उपन्यासों में नारी विमर्श

(चाक, अगनपाखी, इदन्नमम, छिनमस्ता, पीली आँधी के संदर्भ में)

प्रा. महादेव बेनके,  
हिंदी विभाग प्रमुख,  
सदाशिवराव मंडलिक महाविद्यालय,  
मुरगुड, जिला—कोल्हापुर।

हिंदी साहित्य में इसी पचास वर्ष के दशक में नारी विमर्श को साहित्यकारों ने स्थान दिया है। नारी विमर्श का मतलब है, विचार-विनिमय के माध्यम से स्त्री के जीवन संघर्ष एवं अस्तित्व पर मंथन करना नारी विमर्श है। प्रो. रोहिणी अग्रवाल जी के नुसार—“स्त्री को केंद्र में रखकर समाज, संस्कृति, परंपरा एवं इतिहास का पुनर्परिक्षण करते हुए स्त्री ककी मानवीय दृष्टि से विचार करने की अनवरत प्रक्रिया।” हिंदी साहित्यकार महोदवी वर्मा अपने ‘दीपशीखा’ काव्य की भूमिका में लिखती है—“नारी केवल मांस-पिंड की संज्ञा है। आदिकाल से आज तक विकास पथ पर पुरुष का साथ देकर उसकी यात्रा को सरल बनाकर उसके अभिशापों को स्वयं झेलकर और वदानों से उसके जीवन में असय शक्ति भरकर मानव में जिस व्यक्तित्व, चेतना और हृदय का विकास किया है, उसी का पर्याय नारी है।”<sup>2</sup>

अर्थात् स्त्री या नारी विमर्श के अंतर्गत अतीत, समकालीन, भूत, वर्तमान, भविष्य में अन्विति एवं संगति में विश्लेषण का भाव प्रधान रहता है। स्त्री विमर्श अपने अधिकार, हक के लिए पैरवी है। वह पुरुषों का विरोध नहीं करती बल्कि उसके क्रूरता का विरोध करती है। स्त्री चरित्रों को लेकर प्रेमचंद, अमृतलाल नागर, जैनंद्र, अज्ञेय जैसे रचनाकारों ने बेहद रचनाएँ की हैं। उसी प्रकार आधुनिक हिंदी लेखिकाओं ने भी पिछले दो दशकों से स्त्रियों के और खुद के बारे में लिखना प्रारंभ किया है। प्रत्यक्ष भोगे हुए अनुभवों को अभिव्यक्त करते हुए हिंदी साहित्य में अति उच्च स्थिति पर ले रखा है।

समकालीन महिला हिंदी लेखिकाओं में मैत्रेयी पुष्पा का साहित्य अपने अलगत्व के कारण परिचित है। उन्होंने अपनी सृजनात्मक ऊर्जा से साहित्य तथा समाज को आंदोलित किया है। साथ ही जनमानस में संस्कारित चिंतन और नवचेतना निर्माण की है। भारतीय स्त्री चेतना, सामाजिक वास्तव और बुंदेलखंड क्षेत्र का आंचलिक सौंदर्य उनके साहित्य की विशेषता है। उन्होंने ‘बेतवा बहती रही’, ‘इदन्नमम’, ‘झूला नट’, ‘अगनपाखी’, ‘चाक’, ‘विजन’, ‘आत्मा कबूतरी’ उपन्यास के साथ आत्मकथा, कहानी द्वारा स्त्री विमर्श से संबंधित बातों को साहित्य में स्थान दिया है। उनके बारे में रोहिणी अग्रवाल लिखती है—“मैत्रेयी पुष्पा के ग्रामीण संस्कार इज्जत और मर्यादा के नाम पर धिनीनी सच्चादृष्टों को मखमली आवरणों में ढाँकने का दोगलापन नहीं देते।”<sup>3</sup> उन्होंने ग्रामीण स्त्री जीवन के कड़वे-मीठे सच को न कहा है बल्कि इन पात्रों के माध्यम से खुद का निजी अनुभव भी बता दिया है।

उनके ‘आत्मा कबूतरी’ में अपराधी जनजाति की स्त्री, ‘बेतवा बहती रही’ में विधवा, ‘इदन्नमम’ में अविवाहित लड़की, ‘चाक’ उपन्यास में विवाहिता, ‘नहीं ईसुरी फाग’ में लोक संस्कृति, लोकगायन में रची बसी नायिका के विभिन्न रूपों को स्थान दिया है।

‘चाक’ उपन्यास की सारंग लिंग भेद की विषमता से उपर उठकर न्याय और सच्चाई की लड़ाई लड़नेवाले श्रीधर को न केवल अपने में स्थान देती है बल्कि विवाहिता होकर भी अनल्लंघ्य मर्यादाओं को तोड़ती है। लेखिका इस बारे में कहती है—“लोग माने न माने स्त्री आदमी से दो गुना खाती है, चार गुना लज्जाशील, छः गुना हिम्मती और आठ गुना कामिन। तभी तो उसे गहनों से बाँध-छेद कर रखा जाता है।”<sup>4</sup> इस उपन्यास की दादी का मानना है कि “जो बेटी माता बेटी जानती है उसकी साँस मरते दम तक काँटों में उलझी रहती है।”<sup>5</sup> मनुष्य के रूप में जीने की इच्छाशक्ति और साहस ही उसे अपने पति से अलग होने में सहायक होती है। नारी की सहन करने की शक्ति, जुझने, झेलने की व्यथा इस उपन्यास में चित्रित है। इस उपन्यास की विशेषता यह है कि कोई भी स्त्री पात्र रोती नहीं है। बालकिशन के साथ शारीरिक संबंध रखकर उसके द्वारा हुए बछिया को शीलो उसका नाम नहीं देती। और परंपरा, आदर्श छवि को ध्वस्त कर ‘जैसे को तैसा’ मार्ग चुनती है। स्त्री का अस्तित्व बोध जब पुरुष के लिए चुनौती बन जाता है तब पुरुष कभी उसे डरा-धमकाकर, प्यार से, कभी मारकर उसकी सीमा को संकुचित बनाकर उसे याद दिलाता है।

‘कहीं ईसुरी फाग’ उपन्यास में दो समांतर कथा सूत्रों से जुड़े हैं। एक के बाद एक अनेक स्त्री पात्र सामने आते हैं। समाज में स्त्री होने के कारण तय की गई भूमिकाओं से अन्य अपनी पहचान बनाकर हर एक चुनौती का सामना रकते हैं। ईसुरी की फागों की संबोधिता बनकर वदनामी की कलंक झेलनेवाली ‘रजरु’ केवल कल्पनाओं की कमनीया स्त्री बनकर ही जीवित नहीं रहती। बल्कि अपने जीवन के उत्तरार्द्ध में स्वाधीनता संग्राम में झॉंसी के रानी के साथ मिलकर युद्ध करती है। पति की परित्यक्ता और ईसुरी की प्रेमिका के रूप में गाँव के सारे मनुष्य भेड़ियों के बीच अकेली रज्जो हर प्रकार से स्वयं को सुरक्षित रखना जानती है। रामदास की बीवी बन पुत्र पैदा करने से सास और लछमन मईया के दबाव के आगे नहीं झुकती।

स्त्री के संबंध में मैत्रेयी जी ने हर अन्याय का विरोध किया है। इस आड में आनेवाली सामाजिक परंपरा, मान्यता का खंडन किया है। पितृसत्ता पद्धतीने स्त्रियों का अनेक प्रकारों से मुक्ति का मार्ग बंद किया है। उसे बदलने का साहस उनके साहित्य में मिलता है।

'इदन्नमम्' की मंदाकिनी और 'चाक' सारंगपुरे समाज के दो धाराओं के प्रतीक हैं। दोनों केवल निजी स्तर पर घर्ष नहीं करती बल्कि मजदूरों के हक के लिए बड़े आत्मविश्वास के साथ लड़ती हैं। पुरुष के दृष्टिकोण से यह बात करती है। टिकमसिंह कहता है—“माँ और शक्ति रूपा स्त्री बेईमान नहीं होती, भ्रष्ट नहीं होती, अन्याय नहीं करती जिसप्रकार पुरुष ओछी और स्वार्थपरक चालाकियाँ करता है, औरत नहीं करती।”<sup>9</sup> आज की स्त्री के सोच में परिवर्तन आय है। इसका उदाहरण 'आत्मा कबुतरी' उपन्यास में चित्रित वर्णन से मिलता है। तीनों स्त्रियों की पीड़ा एक-सी है। ये पुरुष का हवस का शिकार होते हुए भी जिंदगी से नाराज न होकर आत्महत्या नहीं करती बल्कि ऐसे समाज से प्रतिशोध लेती हैं। 'इदन्नमम्' में कुसूम कहती है—“बिन्नु अपने मन में तनिक भी भय लाना। झिझक-हिचक में मत रहना। जो हुआ उसे भूल जाना। डर मत मानना कही जिंदगानी में तुमने जो उसके लिए अपने को दोसी क्यों मानना?”

अंत में हम इतना कह सकते हैं कि मैत्रेयी पुष्पा के उपन्यासों की नारी गतिशील हैं। समय और समाज की परिस्थितियों का चित्रण उनके साहित्य में प्रतिबिंबित होता है। 'झूला नट' की शीलो, 'चाक' की सारंग, 'आत्मा कबुतरी' की कदम, कही इसुरी फाग की रज्जो इन स्त्रियों ने समाज की विरादरी, परंपरा, मर्यादाओं को तोड़कर नये विचारों को स्थापित किया है। इतनाही नहीं तो पुरुष के वर्चस्ववादी सोच को समझ चुनौती दी है। वह खुली हवा में सौंस लेनेवाली पंछी बनकर आज नई उमंग भर रही है।

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प्रा. जयसिंग मारुती कांबळे

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सन 1990 के बाद देश, समाज, विश्व स्तर पर कई उलट फेर हो गए। वैश्विक स्तर पर आए भूमंडलीकरण, उदारीकरण और निजीकरण के कारण सारा विश्व एक विश्व-ग्राम बन गया। सूचना और प्रौद्योगिकी के विकास के कारण उत्पादन में विकास हो गया पर दूसरी ओर बेरोजगारी की समस्या बढ़ गई। सन 1991 में भारत ने वैश्विक स्तर पर मुक्त अर्थनीति के करार पर हस्ताक्षर किए। परिणाम स्वरूप भारत विश्व के अन्य देशों के लिए बाजारपेठ के तौर पर उपलब्ध हो गया। अंतिम दशक में राजनीति में कई बदलाव आ गए। बाबरी मस्जिद के गिरने के बाद धर्म राजनीति का केंद्र बन गया। काँग्रेस की जगह जनता दल, भाजप आदि राजकीय पक्षों ने अपनी नींव डाली। अब सरकार गठजोड़ से बनाई जाने लगी। राजकीय अस्थिरता इस काल की विशेषता है। इसी दौरान जातीयता, सांप्रदायिकता का जोर भी बढ़ने लगा। बाबरी मस्जिद का गिरना, राम मंदिर का संघर्ष, इससे पूरा देश प्रभावित हो गया। एक प्रकार से यह दशक राजकीय, आर्थिक, धार्मिक, सामाजिक अस्थिरता का दशक रहा। इससे तत्कालीन कवि प्रभावित हो गए।

बीसवीं शताब्दी के अंतिम दशक में निर्मित साहित्य को उत्तर आधुनिक विचारधारा में ढाला जाता है। वस्तु के बजाय वस्तु के मूल्य को महत्वपूर्ण माननेवाली यह विचारधारा है। नयी कविता, समकालीन कविता की कुछ प्रवृत्तियों को साथ लेकर अंतिम दशक का काव्य विकसित हो गया। राजनीतिक, आर्थिक, सामाजिक बदलावों से प्रभावित यह कविता अपने-आप में एक अलग सी पहचान बनाने का प्रयास करने लगी। पूँजीवादी व्यवस्था के केंद्र में औद्योगिकरण और उत्पादन थे, उत्तर पूँजीवादी व्यवस्था के केंद्र में प्रौद्योगिकी और उपभोगवाद (बाजारवाद) है। अतः एक बात तो स्पष्ट है कि इस धारा के प्रचलन और विकास में तत्कालीन परिस्थितियों की भूमिका महत्वपूर्ण है। भूमंडलीकरण, निजीकरण, उदारीकरण (लिबरलायझेशन) आदि बातों से प्रभावित इस कविता ने उन स्थितियों को बड़ी सशक्तता से पाठकों के सामने लाया। पूँजीवाद का विकास उत्तर आधुनिकता का अभिन्न अंग है। जैसे का बढ़ता महत्त्व, प्रौद्योगिकी का विकास, कम होते सामाजिक-मानवीय मूल्य, विखराव, टूटन, विघटन, कम होता समय, बढ़ती स्पर्धात्मकता, मनुष्य की जगह लेता यंत्र आदि के साथ-साथ दलित विमर्श, स्त्री विमर्श, सत्ता विमर्श की शुरुआत और विकास इन बातों को चित्रित करता इस समय का साहित्य परंपरा से जुड़कर भी अपने समय की समग्रता को रेखांकित करता है। चंद्रकांत देवताले, विनोदकुमार शुक्ल, अशोक वाजपेयी, मंगलेश डबराल जैसे कुछ साहित्यकार हैं जिन्होंने इस दौर में अपनी अलग पहचान बनाई है। उनके साहित्य को सामने रखकर प्रस्तुत शोधालेख में विषय विवेचन करने का प्रयास किया है।

संस्कृति की विशाल परिधि से कविता को जोड़नेवाले सृजनधर्मी कवि देवताले का सारा काव्य सामान्य आदमी की पीड़ा, संक्रास के साथ युगबोध पर उनकी पैनी दृष्टि से आघात करता है साथ ही अन्याय का प्रतिरोध

करने की ताकद भी देता है। देवताले ने अपने रचनाधर्मिता की पहचान कविता, इतिहास, जंगल, शब्द, पृथ्वी, घर से करनी चाही है। वे केवल फैशन के तौर कविता नहीं लिखते, न ही शाब्दिक जाल फैलाने के पक्ष में हैं, उनका रचनाकर्म सोदेश्य है। उन्होंने वर्गीय चेतना में शोषक-शोषित के अनेक पक्षों को उद्घाटित किया है। यह कवि कविता के माध्यम से बहुत बड़े सत्य को उद्घाटित करके अपने मूल्य संकल्पी होने का परिचय देता है। इसे चापलूसी, मिडगिडाना, कतई पसंद नहीं। इसलिए अपनी कविताओं में आक्रोश और सही पहचान के द्वारा लोगों को स्वाभिमान का जीवन व्यतीत करने की धारणा भी देता है।

देवताले पीडा के कवि हैं। एक जगह कवि लिखता है - "मैं भड़भूजे की तरह इन शब्दों को कब तक फोड़ता रहूँगा ? मस्तिष्क के भीतर मृत मछलियों को अवेरते हुए नदी के चढ़ते बुखार को कब तक अपनी हड्डियों के थर्मामीटर में चुपचाप पढ़ता रहूँगा ?" इसी वैचनी का फल है कि वह कहता है -

"मैं थिरकती हुई धरती पर

खिलते हुए वसंत के साथ

उस साबुत घर के सपने की

कविता सौपना चाहता हूँ।"

देवताले सताई हुई जनता के कवि हैं। उनकी 'घो पाँचो और हम सब' एक प्रतीकात्मक कविता है, जिसमें कवि ने पाँचो को आज की सत्ता का प्रतिनिधि बताया है। जो चुनाव के समय वोट बटोरने के लिए तरह-तरह के वायदे करते हैं, सब्ज बाग दिखाते हैं। हमारी खुशहाली का दम भरते हैं। किंतु काम निकलते ही जो हमारे अपरिचित हो जाते हैं।

देवताले जी युग बोध के कवि हैं। युगीन समस्याओं को काव्यात्मक धरातल पर प्रस्तुत करना उनका रचनाकर्म है। वह आज के युग में व्याप्त संशय को अपनी कविता 'घर में अकेली औरत के लिए' में तीक्ष्ण व्यंग्य के साथ प्रकट करते हैं। वे राजनीति की पहचान कराते हुए समाज में व्याप्त शोषण, अन्याय तथा अनेक प्रकार के अत्याचारों को संकेत रूप में प्रस्तुत करना चाहते हैं। अपनी कविता से सर्वहारा, आर्थिक दृष्टि से विपन्न वर्ग को प्रेरित करते हैं। संगठन के द्वारा उसे क्रांति की ओर ले जाने के साथ सही स्थिति का बोध कराते हैं। वे अपनी 'कवितांत के अंधेरे में कविता में देश, काल, परिस्थिति के साथ इस सदी का भी सक्षम चित्र प्रस्तुत करते हैं। देवताले के पास सार्थक सोच और पक्षधरता की चिंता के साथ-साथ यथार्थमय जीवन की रागात्मकता भी है।

देवताले जी की पैनी दृष्टि ने व्यक्ति और परिवेश की पहचान अनेक धरातलों पर करनी चाही है। वह व्यक्तिवादी चेतना की अपेक्षा सामाजिक दायित्व को रचना का आधार बनाते हैं। उनकी अनेक कविताएँ कवि के प्रतिबद्ध होने की गवाही देती हैं। उन्होंने जिंदगी की असहायता, द्वंद्व एवं तनाव की गहन भूमिकाओं तथा अमानवीय स्थिति के बीच सच्चाई का साक्षात्कार करने का प्रयास किया है। साथ ही जीवन के हर एक पहलू को अपनी कविता का आशय बनाकर उस पर अपना विचार मंतव्य किया है। इसी कारण आज के साहित्यकारों में इन्हें अग्रस्थान दिया जाता है।

इसी परंपरा के दूसरे कवि विनोदकुमार शुक्ल हैं। गद्य और पद्य विधाओं में साहित्य सृजन करनेवाले रचनाकार विनोदकुमार शुक्ल अपनी विशिष्ट रचनाधर्मिता के कारण नए पीढ़ी के साहित्यकारों में अपना एक विशिष्ट स्थान रखते हैं। उनके 'नौकर की कमीज' उपन्यास पर इसी नाम से एक फिल्म फिल्मकार मणिकौल ने बनाई।

विनोदकुमार शुक्ल का काव्यसंग्रह 'वह आदमी नया चला गया गरम कोट पहनकर विचार की तरह' कविता के अद्यावधि प्रतिमानों के आगे प्रश्नचिह्न लगा देता है। उनका पूरा काव्य अलग कोटि का है। इनके काव्य में यथार्थ के साथ कुछ अयथार्थ, अद्भुत खिलंदडापन आदि का समावेश है। इनकी कविता में चित्रित यथार्थ सिर्फ सर्वहारा की फतह और गेहूँ के भाव तक ही सीमित नहीं है उससे कई आगे जाकर पाठकों को सोचने को मजबूर करता है।

शुक्ल की रचनाएँ एक ऐसे जनतंत्र की देन हैं जहाँ लोग एक दूसरे से परिचित होकर भी अपरिचित हैं, व्यक्ति-व्यक्ति के बीच विश्वसनीय संप्रेषण की कमी है। खंडित वार्तालाप उनकी नियती है। वे सारे मद्र पांडित्य को अस्वीकार करते हैं। परिवार की व्याख्या करते हुए वे लिखते हैं -

"घड़ड़ी में पत्नी की फटी-पुरानी साड़ी की  
मजबूत किनारे के नाड़े से गाठान लगाता हुआ  
परिवार हो गया।"

विनोदकुमार शुक्ल कृषकों की दशा के चित्रकार हैं। व्यक्ति के शोषण के साथ-साथ भावात्मक शोषण के विरुद्ध भी सतर्क है। आर्थिकता से तंग लोगों का चित्रण इनकी कई कविताओं में हुआ है। शुक्लजी देखते हैं कि आज आर्थिक स्थिति से कृषक इतना त्रस्त है कि घर छोड़कर बाहर जाने के लिए मजबूर हो गया है। इसका वर्णन 'रायपुरा बिलासपुर संभाग' कविता में दिखाई देता है। आज का मनुष्य आर्थिक स्थिति के कारण दस रुपये का नोट बनकर झोली में पनाह पाने की इच्छा करता है..... यह 'बाजार की सड़क' कविता में चित्रित किया है। एक मरियल मजदूर और उसके दुर्बल लड़के का चित्र 'विचारों का विस्तार इस तरह हुआ' कविता में खड़ा किया है। सुखे से त्रस्त होने के कारण कृषकों को धनाभाव हो जाता है। आज के नेता कृषकों की इस स्थिति को उपेक्षा की दृष्टि से देखकर बसूली में उन्हें घसीट डालते हैं, पीसते हैं, उनका आर्थिक शोषण करते हैं इसका वर्णन 'रायपुरा बिलासपुर संभाग' कविता में किया है।

छत्तीसगढ़ के निवासियों की निष्कपटता निरीहता व सरलता का वर्णन इन्होंने सूक्ष्म रूप से किया है। शुक्ल जी का कवि मेहनत से दूर न जा कर मेहनत के पसीने से भीग जाना चाहता है, कुएँ के अंदर झरने सा फूट जाना चाहता है। वे किसान को भगवान का रूप मानते हैं। वे किसान को सूर्य सदृश जीवन व्यतीत करता दिखाते हैं -

"और सूरज, नदी के जल में नहाकर  
चल दिया है,  
गाहने खेत की फसले।"

इसके साथ ही भूमंडलीकरण से उत्पन्न बाजारवाद, उपमोक्तावाद के कारण बदलता समाज इनकी कविताओं में चित्रित हुआ है। उपमोक्तावाद ने भारतीय सामाजिक जीवन पर गहरा असर डाला है। विकास के पथ पर आगे बढ़ते हुए मानव का अपने समाज और परिवार से संबंध विच्छिन्न हो रहा है यह 'तथा' कविता में दर्शाया

है। कवि को तसल्ली है कि हर दौर का अंत होगा और फिर से मानवता की प्रतिष्ठा की जाएगी। इसका विश्वास दिलाते हुए शुक्ल जी कहते हैं --

"दुनिया में अच्छे लोगों की कमी नहीं है --

बार-बार यही कह रहा हूँ

और कितना समय बीत गया है"

इस प्रकार साठोत्तरी कविता में अपना अलग स्थान बनानेवाले साहित्यकार विनोदकुमार शुक्ल ने अपने उपन्यास, कहानी, कविता के माध्यम से भारतीय किसान को केंद्र में रखकर अपना काव्य सृजन किया है। 'सूमंडलीकरण' से उत्पन्न वाजारवाद, उपभोक्तावाद का यथार्थ चित्रण किया है। इनका काव्य किसी धारा में बँधा न रहकर खुद की एक अलग पहचान बनाता है। इनका काव्य अलग कोटि का है जो परंपरा से हटकर है। अपनी 'कंपोजीशन' शैली में उन्होंने जनसामान्य के वास्तविक चित्र को उभारा है।

जीवन में सौंदर्य, आर्द्रता और ऐंद्रियता ढूँढनेवाले कवि अशोक वाजपेयी समकालीन हिंदी साहित्य के एक प्रमुख साहित्यकार हैं। समग्र जीवन की अनुभूतियों को शब्दबद्ध करना इनकी खासियत है। इनकी कविता में कई ऐसे प्रवाहों का निरूपण हुआ है जिनका स्रोत हजारों साल की भारतीय कविता में रहा है। सामाजिक जीवन में व्यावसायिक तौर पर वाजपेयी जी भारतीय प्रशासनिक सेवा के एक पूर्वाधिकारी हैं, परंतु वह एक कवि के रूप में जाना जाने जाते हैं।

समकालीन हिंदी कविता में शुरुआती दौर में अपने काव्य के माध्यम से तोतां, बच्चों और चिड़ियों को आधार बनाकर अपने विचार रखनेवाले कवि अशोक वाजपेयी जी ने अपनी एक अलग ही पहचान बनाई है। वे समग्र जीवन की अनुभूतियों को शब्द देनेवाले कवि हैं। वह कविता का साँचे ढ़ला मार्ग छोड़कर अपनी अलग पग बनाते हैं। अनेकानेक भताग्रहों, अवधारणाओं से अपने को मुक्त रखकर वह एक हद तक कविता को भी मुक्त कर देते हैं। उनका मानना है कि अभी भी जीवन में सौंदर्य, आर्द्रता और ऐंद्रियता शेष है। प्रकृति, मनुष्य, पृथ्वी, अंतरिक्ष, माँ, पिता, छोटा गेंद खेलता बच्चा, जाड़े के दिनों में तितुरता बीड़ी पीता बूढ़ा चौकीदार, प्रेयसी सब उनकी कविता के दायरे में आते हैं। उनके काव्यानुभूति की घनावट में सच्ची खरी और सजग आधुनिक भारतीय मनुष्य की संवेदना का योग है। जिसमें परंपरा का पुनरीक्षण और आधुनिकता की खोज दोनों साथ-साथ है। वाजपेयी जी की कविता का बोध एकाग्र नहीं बल्कि बहुआयामी है। वे सिर्फ सामाजिक संघर्ष के कवि नहीं हैं, बल्कि जीवन के अनछूए अनुराग, अनदेखे अंधकार और अधखिले फूलों के साथ, उन मुरझाए फूलों को भी प्यार करनेवाले कवि हैं, जिन्हें प्रायः लोग देख नहीं पाते। उनकी कविता हमें लुभाती है और विवश करती है कि उसे बार-बार पढ़ा जाए।

वाजपेयी जी के कविता के मुख्य विषय हैं -- प्रेम, प्रकृति, जीवन और मृत्यु। उनकी कविता में प्रेमिका अपने को समर्पित करती है। प्रेमिका की आँखें उसके अस्तित्व का, उसके प्यार करने का, समर्पित हो जाने का बोध कवि को कराती है और ऐसी स्थिति में वह उसे कामना से नहीं देख पाता।

अशोक वाजपेयी के 'शहर अब भी संभावना है' संग्रह में ऐसी कविताएँ हैं, जो मानवीय होने के अनुभव और तनाव को मानवीय स्तर पर परिभाषित करती है दुनिया के सारे विनाश के विरुद्ध कुछ गहरे मानव संबंधों में अर्थ

और संभावना की लगातार खोज भी करती है। 'ईश्वर' कविता में कवि ने आत्मीय संबंधों का सहज वर्णन किया है। युगबोध और मानव का अस्तित्व उनके कविता की खास विशेषता है। इसका एक उदाहरण देखिए -

"बदसूरत परदों  
बेहदी घटनाओं  
अनचाहे योगों का  
एक बड़ा फूहड़ - सा खोल मढ़ गया है....."

वह छोटे-छोटे सच के कवि हैं। सच चाहे प्रेम का हो, जीवन का हो या मृत्यु का। उन्हें आशा है कि 'सब कुछ नष्ट नहीं होगा। कुछ तो बच ही जायेगा।'

अशोक वाजपेयी जी ने मृत्युगीत भी लिखे हैं। 'बहुरि अकेला' एक महत्त्वपूर्ण मृत्युगीत है जो कुमार गंधर्व के दिवंगत होनेपर लिखा गया है। इसमें जीवन में मृत्यु, मृत्यु में जीवन, रहस्य, जिज्ञासा, प्रार्थना का मौन और वैष्णवी समर्पण हैं। वे अपनी कविता के जरिए दुनिया के अभिशाप्त लोगों की जिंदगी बदलने के लिए लालटेन की रोशनी के बजाए एक धधकता हुआ सूर्य की चाहत करते हैं। आज समाज में फैली हुई विषमता को दूर करने के लिए जब लोगों को सारे विकल्प शून्य नजर आ रहे हैं, ऐसे में कवि को विश्वास है कि कविता ही एक अंतिम विकल्प शेष है। जो आम आदमी और समाज को साहस के साथ जीने का संकल्प दे सकती है। उसे यकीन है कि कविताएं साथ देंगी -

"मैं अपना खाली हाथ  
और भरा हुआ हृदय लिए लौट जाऊँगा  
अपने अंधेरे में  
जहाँ कविताएँ दिव्यों की तरह  
जलती बुझती रहती हैं।"

इस प्रकार अशोक वाजपेयी की कविताएँ विशुद्ध सौंदर्यबोध और प्रेम के अनन्य कवि शमशेर जैसी है तो दूसरी ओर जीवन और मृत्यु के अंतः संघर्ष की गहन, मार्मिक और बेचैन कर देनेवाली अभिव्यक्ति के कारण निशाला और श्रीकांत वर्मा की कौटि की भी है। 'उनकी कविता का मुख्य सरोकार मनुष्य ही है।' इनकी कविता में शोषण के शिकार लोगों के जीवन की मार्मिक व्याख्या है। वे सामाजिक चेतना का चित्रण करते हुए - क्रांति की विफलताओं और, चरम अमानवीयता के दौर में मनुष्य की अस्मिता को किसी भी किमत पर बनाए रखने की कोशिश करते हैं। वे अपनी कविता में हमेशा विनम्र, प्रेम-पिपासु, उत्सुक, अन्वेषी, कहीं कहीं भायावी मनुष्य लगते हैं जिसे इस जीवन जगत से गहरा प्रेम है।

जीवन को उत्सव माननेवाले कवि मंगलेश इबराल कविता के अतिरिक्त साहित्य व सिनेमा, संचार-माध्यम और संस्कृति के विषयों पर नियमित लेखन भी करते हैं। मंगलेश इबराल की कविताओं में सामंतीबोध एवं पूँजीवादी चित्रण के साथ उसका विरोध भी है। उनका सौंदर्यबोध सूक्ष्म है और भाषा पारदर्शी। इसके अतिरिक्त उन्होंने कई कविताओं में प्रेम का भी वर्णन किया है। वे अपनी 'लंबा रास्ता' कविता में प्रेमी के चुंबन का प्रेमिका पर क्या असर होता है यह दिखाते हैं। 'तुम्हारा प्यार' कविता में वे कहते हैं -

‘तुम्हारा प्यार लड्डुओं का थाल है  
जिसे मैं खा जाना चाहता हूँ  
तुम्हारा प्यार एक पेड़ है  
जिसकी हरी ओट से तारों को देखता हूँ  
तुम्हारा प्यार एक झील है  
जहाँ मैं तैरता हूँ और डूबता रहता हूँ।’

मंगलेश जी जीवन को उत्सव की तरह देखते हैं। अतः वे बच्चों से कहते हैं –

“प्यारे बच्चो जीवन एक उत्सव है जिसमें तुम हँसी तरह फँसे हो।

जीवन एक हरा पेड़ है जिस पर तुम चिड़ियों की तरह फडफडाते हो।”

कवि की दृष्टि में ताकतवरों के लिए कोई भी चीज करना आसान है, वे मनुष्य के देह की भी आसानी से शिकार कर सकते हैं। अपनी ‘आसान शिकार’ कविता में कवि ने यह दर्शाया है। ‘पुरानी तस्वीर’ कविता में कवि “अपनी पुरानी तस्वीर देखकर खुद के भूतकाल की मिठी यादों को उजागर करता है। मोले भाले देहाती जीवन का चित्रण ‘टार्च’ नामक कविता में किया है।

पर्यावरण की समस्या, बढ़ती आबादी और विकास के कारण आज बड़े-बड़े पर्वत, नदियाँ, जंगल यहाँ तक की समुद्र पर भी मनुष्य का आक्रमण बढ़ने लगा है। इसका वर्णन ‘यहाँ एक नदी थी’ कविता में किया है। अपने ‘आदिवासी’ कविता में इंद्रावती-गोदावरी तट पर स्थित आदिवासियों का चित्रण कवि ने किया है।

भूमंडलीकरण, उदारीकरण, निजीकरण से उत्पन्न बाजारवाद, उपभोक्तावाद और उनके परिणाम इनकी कविताओं में चित्रित हुए हैं। खराल ने ‘बाजार’, ‘ऐसा सग य’ कविताओं में बाजार की सच्चाई, बाजारवादी प्रवृत्ति पर अपना दुख प्रकट किया है।

इस प्रकार अलग-अलग विषयों पर अपनी कविताएँ लिखने वाले कवि मंगलेश खराल के प्रथम काव्य संग्रह के बारे में डॉ. सत्यदेव मिश्र कहते हैं, ‘पहाड़ पर लालटेन’ में पहाड़ से महानगर में निर्वासित कवि के अत्यंत आत्मीय स्मृति-विंव इस संग्रह में है। इनके काव्य में यहाँ से वहाँ तक स्मृति-विंवों की माला फँली हुई है। इसमें शहर के परिप्रेक्ष्य में पहाड़ और पहाड़ के परिप्रेक्ष्य में शहर को देखा गया है उसमें एक प्रकार का प्रबंध विधान भी मिलता है। भाषा में गुहावरा बढ़ने का चमत्कार नहीं है। शायद इसी वजह से उनका काव्य हर एक पाठक को अपना सा लगता है और इसी कारण समकालीन रचनाकारों में से उन्हें अलग रखा जा सकता है। अपनी कविताओं के माध्यम से प्रकृतिचित्रण के साथ-साथ पर्यावरणीय समस्याओं को भी अंकित करने का प्रयास खराल ने किया है।

सारांश

इसप्रकार नए कवियों के पथदर्शक माने जाने वाले चंद्रकांत देवताले ने कविता को संस्कृति की विशाल परिधि से जोड़ा है। समकालीन जीवनबोध के साथ मूल्यों की जाँच पड़ताल करना उनके काव्य की विशेषता है। भारतीय कृषकों का जीवन कविता में अंकित करने का प्रयास विनोदकुमार शुक्ल ने किया है। आज का मनुष्य एक दूसरे से परिचित होकर भी किस तरह अपरिचित सा व्यवहार करता है यह दिखाने का प्रयास उन्होंने किया है। प्रकृति,



प्रेम, जीवन, मृत्यु आदि को अपने कविता का आधार बनाकर कविता लिखनेवाले कवि अशोक वाजपेयी ने जीवन का सौंदर्यबोध दर्शाया है। साथ ही मनुष्य की अस्मिता को किसी भी कीमत पर बनाए रखना इनके साहित्य सृजन का उद्देश है। समकालीन कवियों से अलग पहचान बनानेवाले और युवा साहित्यकारों को प्रेरणा देनेवाले मंगलेश डबराल ने आज के नए-नए विषयों पर अपनी कविता में चर्चा की है।

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राज्यशास्त्र विभाग, सदाशिवराव मंडलिक महाविद्यालय, मुरगूड, ता. कागल.

### प्रस्तावना

विश्वाच्या निर्मितीच्या सुरवातीला मानव निसर्ग अवस्थेमध्ये होता. तेव्हा तो सामुदायीक जीवन जगत होता. अन्न शोधण्यासाठी आणि स्वतःच्या संरक्षणासाठी तो टोळी करून जंगलात भटकत होता. अज्ञानी असल्यामुळे सत्ता, संपत्ती, पत्, प्रतिष्ठा, प्रभाव या घटकापासून तो अलिप्त होता. पण जेव्हा या टोळ्यांनी विशिष्ट भूपृष्ठावर आपला हक्क सांगितला तेव्हापासून या टोळ्यांमध्ये हे माझे आहेत ते तुझे आहे यावरून संघर्ष होवू लागले. या टोळ्यांच्या वास्तव्यातूनच छोटा समाज निर्माण झाला. त्या समाजात विविध ज्ञाती, धर्म, प्रथा, नितीनियम निर्माण झाले. कालांतराने एकमेकांवर बर्चस्व ठेवण्यासाठी युद्धाचा वापर सुरु झाला. त्यातूनच सबल व्यक्ति दुर्लबल व्यक्तिवर प्रभाव टाकू लागले व त्यांना आपल्या इच्छेनुसार वर्तन करावयास भाग पाडू लागले. तेव्हा पासून अनेक लहान मोठ्या राज्यांची, संस्थांची निर्मिती झाली. त्यांच्यामध्ये वेगळे वेगळे विचार, कल्पना, संस्कृती यांची देवाण घेवाण सुरु झाली. तेव्हा पासूनच वेगवेगळ्या राजकीय संकल्पना पध्दती, विचार प्रणालींची निर्मिती झाली.

इ.स.पुर्व काळातील ग्रिकसंस्कृतीचा आजच्या जागतिक राजकारणावर प्रभाव झालेला आहे. अध्यात्म, धर्म, नीती, संस्कृती, मानसशास्त्र अशा विविध दृष्टीकोनातून मानवी जीवना संबंधीचे तत्वज्ञान प्लेटोने मांडलेले आहे.

### बहुसंस्कृती वादाचे समर्थन

बहुसंस्कृती वादाचे जे समर्थक आहेत ते याकडे एक चांगली पध्दत म्हणून पहातात. लोकांना त्यांच्या वास्तविक जीवनात त्यांचे अस्तित्व व्यक्त करण्याची परवानगी देते. त्यांनी असा विचार मांडला की संस्कृती एक जात किंवा धर्म यावर आधारित कोणतीही परिभाषा नाही. परंतु बऱ्याच घटकांचे परिणाम आणि शब्द म्हणून त्याप्रकारे बदल झाला आहे.

### एकासंस्कृतीच्या स्थापनेत बहुसंस्कृती वाद

सामान्यतः बहुसंस्कृती वाद एक सैधांतिक दृष्टीकोन आणि पाश्चात्य राष्ट्रांच्या राज्यामध्ये धोरण स्विकारणे ज्यामुळे स्पष्टपणे १८ व १९ व्या शतकात वास्तविक राष्ट्रीय ओळख प्राप्त केली होती. अशिया, अफ्रिका आणि अमेरिकन संस्कृतीक दृष्ट्या वैविध्यपूर्ण आणि कल्पित बहुसंस्कृती आहेत. काही ठिकाणी सांप्रदायिकता एक राजकीय मुद्दा आहे. या राज्याद्वारे स्विकारली गेलेली धोरणे बहुतेक वेळा पाश्चात्य जगात बहुसंस्कृतीक धोरणाशी समान असतात. परंतु ऐतिहासिक पार्श्वभूमी वेगळी असते. त्यांचे लक्ष एकलसंस्कृती किंवा प्रजाती राष्ट्रनिर्मिती करणे हे उद्दिष्ट असते.



आहे.स्थानिक वांशिक, आणि भाषीक संस्कृतीचे संरक्षण आणि प्रसार निरंतर आहे.अशा प्रकारे भाषा, संस्कृती, अन्न, कपडे, साहित्यीकशैली, आर्किटेक्चर, संगीत आणि उत्सव या आधारावर भिन्नता आहे.

### राष्ट्रवाद

राष्ट्रवाद ही एक जटील बहुपक्षीय संकल्पना आहे.ज्यामध्ये ज्या - त्या देशामधून एक सामान्य ओळख समाविष्ट केली गेली आहे.ती एक राजकीय विचारधारा म्हणून व्यक्त केली गेली आहे.राष्ट्रवाद काही वेळा धर्मनिरपेक्षतेकडे वळतो आणि कधी कधी कोणत्याही गटासाठी ऐत्याहासीक महत्त्व असलेल्या कोणत्याही क्षेत्रास सार्वभौमत्व राखून ठेवते.राष्ट्रवादामध्ये धर्म, संस्कृती, भाषा, राजकीय उद्दीष्ट आणि एखाद्या वंशातील श्रद्धा यांचा समावेश आहे. राजकीय किंवा सामाजिक दृष्टीकोणातून मुख्यतः तीन पध्दती आहेत.

१. ज्यामध्ये आदीम किंवा काव्यमस्वरुपी ओळखले जाते.त्यांना नैसर्गिक घटना म्हणून ओळखतात.
२. उपजातीवाद जे एक व्यक्तिमत्त्वामध्ये परिणाम म्हणून राष्ट्रवादी राष्ट्रांना राजकीय पातळीवर एक गतीशील, ठक्रांतवादी दृष्टिक्षेप म्हणूनसंपूर्ण राष्ट्राने राष्ट्रीयकृत प्रतीक म्हणून स्विकारले आहे.
३. सर्वात भौलिक परिवर्तन म्हणजे आधुनिकताहोय. ज्याने राष्ट्रवादाला अलिकडील दृष्टिकोन म्हणून वर्णन केलेले आहे.

राष्ट्रवाद हे लोकांच्या एका गटाचे नांव आहे.जेत्याने स्वतःला सामाईक इतिहास, परंपरा, भाषा, वंशावळी आणि संस्कृतीच्या आधारावर एकत्रीत मांडले.त्यामुळे ते या निकर्षापर्यंत पोहचलेही स्वतःची संकल्पनेच्या आधारे राष्ट्र म्हणून त्यांचा सार्वभौम राजकीयसमुदाय स्थापन करण्याचा आधार आहे. १८ व्या व १९ व्या शतकात युरोपमध्ये राष्ट्रवाद उंचावला पण त्यापूर्वीच हीसंकल्पना शक्तीशाली आणि स्थायी असल्याचे सिद्ध झाले.ब्रिटीशांच्या विरोधी राष्ट्रवादी चळवळीच्या वेळी रविंद्रनाथ टागोरसारख्या प्रसिद्ध व्यक्तित्ने हा विचार संयमाने पाहिला.पण लोकमान्य टिळक, पंडीत नेहरु यांनी भारतीय राष्ट्रवाद आपले योगदान दिले आहे.आधुनिकता वाद लक्षात घेवून नेहरु, मार्क्सवादी कृष्णमेनन, महात्मा गांधी यांनी भारतीय राष्ट्रवाद प्रभावी करण्याचा प्रयत्न केला.अनेकसैधांतीक संघर्ष राष्ट्रीयत्व प्रश्नांशी संबंधीत आहेत.उदा.राष्ट्रवाद आणि आधुनिकसंस्कृती, भांडवलशाही यांच्यातील संबंध काय आहे?पाश्चात्य आणि पुर्व राष्ट्रवाद यांच्यातील फरक काय आहे?राष्ट्रवाद म्हणजे राजकीय घटना म्हणून प्रगतशील आहे का?देशाला मुलभूत आधार म्हणून ओळखले जात नाही.तरीसुद्धा देशाची भाषा धर्माच्या आधारेतयार केली आहे.राष्ट्रीयत्वा संबंधी तत्वे प्रदान करण्यात मार्क्सवाद सुद्धा अयशस्वी झाला आहे.मार्क्स आणि एंगल्स यांना जागतीक कामगारांपैकी एक म्हणून घोषित केलेहोते. असा विश्वास होता की, कामगारांचे कोणतेही देश नव्हते. त्यांच्या लिखाणात विषयांच्या पलिकडे जावून राजकीय, सामाजिक आणि सांस्कृतीक ऐक्य या घटकांना महत्त्व दिले नाही.

पाश्चात्य राष्ट्रवादाच्या चाहत्यांनी पूर्वीच्या राष्ट्रवादाच्या काही पैलूंना तर्कवितर्काच्या आधारे खोडून काढले.एकमेकांशी स्पर्धा करताना पश्चिम राष्ट्रीयत्व, पुर्व राष्ट्रवाद वा दोन्ही घटनांमध्येसांस्कृतीक व राजकीय राष्ट्रवाद आहे.कारण

जागतीकीकरणाच्या प्रक्रियेने राष्ट्रवादाला प्रचंड आव्हान दिले आहे. २० व्या शतकाच्या शेवटच्या दोन दशकांत आणि २१ व्या शतकाच्या पहिल्या दशकांत असे म्हंटले जाऊ शकते की जगाचा मालक एक सामान्य भाषा बोलतो. याशिवाय जनतेच्या हालचाली, इंटरनेट आणि मोबाईल फोनसारख्या तांत्रिक प्रगतीने जागतिक महसूल कमी केला.

#### सारांश

राज्यशास्त्रामध्ये विविध देशातील विचार प्रणाली, भाषा, राजकीयसंकल्पना, न्याय, कायदा, राजकीय प्रभाव, वर्तन, राजकीय सिद्धांत, राजकीय विचारवंतांचे विचार आणि मानवा-मानवा मधील विविध राजकीय देवाण-घेवाण त्यांचा अभ्यास हा बहुसंस्कृती वादाच्या प्रभवाच्या आधारे जगातील सर्व देश आपला विकास करताना आढळतात.

#### संदर्भ

- १) समकालीन भारतीय राजकारण - लेखक प्रा.सुहास पळशिकर.
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- ३) भारतीय राजकीय विचार - लेखक भा.ल.भोळे.

## महात्मा गांधी यांचे सर्वोदय, स्वयंपूर्ण खेड याविषयीचे विचार

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मुरुगुड ता. कागल, जि. कोल्हापूर

### प्रस्तावना:

भारतीय स्वातंत्र्यपूर्व व स्वातंत्र्यनंतर काळांमध्ये प्रत्यक्ष सहभागी असलेल्या लोकमान्य टिळक, दादाभाई नौरोजी, नेताजी सुभाष चंद्र बोस, महात्मा फुले, बाबासाहेब आंबेडकर, महात्मा गांधी असे अनेक नेते होऊन गेले. त्यांचे सामाजिक, आर्थिक, राजकीय, विकासात्मक असे अनेक वेगवेगळे विचार देशाच्या स्वातंत्र्याला व स्वातंत्र्यानंतर देशाच्या विकासाला उपयुक्त ठरले. त्यामध्ये महात्मा गांधी यांचे कार्य व विचार हे वेगळ्या स्वरूपाचे होते. कारण त्यांनी सत्य, अहिंसा, सत्याग्रह या तत्वांच्या आधारे देशाला स्वातंत्र्य मिळवून देण्याचा प्रामाणिक प्रयत्न केला. तात्कालीक परिस्थितीमध्ये त्यांच्या विचारांना आणि कार्याला काही लोकांचा विरोध होता तर काही लोकांचे सहकार्य मिळाले. त्यांच्या विचारांचे अनुनायी बनून अनेक लोकांनी स्वातंत्र्याच्या कार्यात सहभाग घेतला. त्यांच्या संपूर्ण कार्याचा विचारांचा गाभा म्हणजे सनदशीर मार्गाने साधी राहणीमान व शांततेने देशाला स्वातंत्र्य मिळवून शांततेच्या मार्गाने लोकांचा, समाजाचा, देशाचा आणि पर्यायाने संपूर्ण देशाचा विकास साधणे हा होता. त्यांनी सत्य व असहकार या हत्यारांचा प्रभावी वापर करून देशाच्या स्वातंत्र्याचे व विकासाचे ध्येय गाठले आहे.

### उद्देश:

या संशोधन निबंधामध्ये गांधीजींच्या विकासात्मक संकल्पनेचा अभ्यास करणे व गांधीजींच्या स्वयंपूर्ण खेडे व सर्वोदय या संकल्पनेचा अभ्यास करणे व त्याचा सध्याच्या काळांमध्ये उपयुगिता तपासणे.

### गृहितके:

महात्मा गांधी यांचे विचार हे स्वातंत्र्य पूर्व कालावधीमध्ये स्वातंत्र्य मिळविण्यासाठी जसे उपयोगी होते तसे ते सध्या व्यक्ती, समाज व देशाच्या विकासासाठी उपयुक्त आहेत या गृहितकावर आधारलेले आहेत.

### अभ्यास पध्दती:

या संशोधन निबंधासाठी दुय्यम माहितीच्या साधनांचा वापर केला आहे त्यामध्ये गांधीजी विषयी वेगवेगळ्या ग्रंथांचा, चरित्रांचा, वेगवेगळी दैनिके, मासिके यामधील वेगवेगळ्या लेखांचा वापर केला आहे. विशेषतः स्वातंत्र्यपूर्व व स्वातंत्र्यनंतर काळात प्रकाशित माहितीचा आधार घेतला आहे.

### महात्मा गांधी यांचा परिचय:

महात्मा गांधी यांचे संपूर्ण नाव मोहनदास करमचंद गांधी असे असून त्यांना 'बापू' या नावाने ओळखिल जात होते. त्यांचा जन्म २ ऑक्टोबर १८६९ रोजी गुजरात येथील पोरबंदर या गावी झाला. त्यांचे कुटुंब मूळचे व्यापारी होते. त्यांचे वडिल करमचंद गांधी पोरबंदर (काठियावाडा) राज्याचे दिवाण होते. त्यांची आई पुतळाबाई ही धार्मिक प्रवृत्तीची होती. महात्मा गांधी यांच्यावर लहानपणी शिस्तीचे व नैतिकतेचे संस्कार झाले होते. महात्मा यांचा स्वभाव लाजाळू होता. म. गांधी यांचे प्राथमिक शिक्षण पोरबंदर व माध्यमिक शिक्षण राजकोट, तर उच्चशिक्षण भावनगर येथे झाले. पुढे १८८८ इंग्लंडला कायद्याचा अभ्यास करून १८९१ ला ते परत आले. १८९३ साली त्यांनी पोरबंदर येथील दादा अब्दुल्ला आणि कॅ. या एका वकिली फर्मचं दक्षिण आफ्रिकेतील खटले चालविण्याचे कंत्राट घेतले होते. त्यांचे लग्न वयाच्या १३ व्या वर्षी कस्तुरबांशी विवाह झाला तर त्यांनी दक्षिण आफ्रिकेमध्ये २१ वर्षे काढली. महात्मा गांधींनी कायद्याच्या व्यवसायातील आपल्या कौशल्यावर प्रभुत्व मिळवून तसेच त्यांचे राजकीय विचार, आर्थिक विचार, आदर्श आचारपध्दती यांची जडणघडण झाली. वर्गभेद,





अपमानास्पद वागणूक, अनेक ठिकाणी प्रवेश नाकारणे या गोष्टींना सामोरे जावे लागले. दक्षिण आफ्रिकेतील भारतीयांबद्दल असणारे पूर्वग्रह, वर्णभेद आणि अभ्यास यामुळे गांधीजींनी ब्रिटिश साम्राज्या विरोधी बंड पुकारले. महात्मा गांधी हे भारतीय राष्ट्रवादी, तत्त्वज्ञ आणि संघटक म्हणून त्याची आंतरराष्ट्रीय स्तरावर प्रतिमा तयार झाली. महात्मा गांधी १९१५ मध्ये भारतात आल्यानंतर काँग्रेसचे सदस्यत्व स्विकारले. 'व्यापार करण्यासाठीचा एकत्रित प्रदेश' या काँग्रेसच्या मगणीला पाठिंबा देणेसाठी व औद्योगिक प्रगती आणि शैक्षणिक प्रगती या बद्दलचा युरोपियन लोकांनी स्विकारलेला दृष्टीकोनावर त्याचा विश्वास होता.

महात्मा गांधीजींच्या वरील प्रभाव:

महात्मा गांधी यांचे विद्यार्थीजीवन फारसे उज्ज्वल व हुशारीचे नव्हते हे त्यांनीच स्पष्ट केले आहे. त्यांच्या घरेचे वातावरण धार्मिक होते. धर्म धर्मग्रंथेचा, वारसा त्यांना त्यांच्या मातेकडून मिळाला होता. भगवतगीता, उपनिषदे असे कवि मीराबाई गुरुनानक या संतांच्या विचारांचा त्यांच्यावर प्रभाव होता. गांधीजींच्या जीवनाला महत्त्वाचे वळण देणाऱ्या परदेशी दौऱ्यामध्ये टॉल स्टॉयच्या (किंगडन ऑफ द गॉड) रस्किन (अन टू थिस लास्ट) आणि थोरो (ड्यूटी ऑफ सिव्हील डि ओबिडीयन्स) या ग्रंथांचा प्रभाव पडला होता. सोपाळ कृष्ण गोखले यांना त्यांनी त्यांचे राजकीय गुरु मानले.

दक्षिण आफ्रिकेत काही लोकांचे शोषण होत असलेचे पहावयास मिळाले. गोऱ्याकडून काळ्या (निग्रो) वंशभेदाची मिळणारी वागणूक पाहून गोऱ्या लोकांविरुद्ध अहिंसक मार्गाने विरोध करणे. तेथील भारतीय लोकांची स्थिती पाहून त्यांना सत्याग्रहाचा व सामूहिक जीवनाचा प्रयोग केला. या प्रयोगाला लोकांच्यातून मिळणाऱ्या प्रतिसादातून राज्य सत्ता विरोधी लढण्याची सत्याग्रह, अहिंसात्मक विरोध किंवा प्रतिकार, शांततामय असहकार, शांततामय सुत्र सापडली व ती लोकांमध्ये रुजवण्याचा प्रयत्न केला.

गांधीजींची तत्त्व प्रणाली:

महात्मा गांधी हे याच्यावर धार्मिक चिन्तांचा प्रभाव होता. दक्षिण आफ्रिकाचे वांशिक भेद, माणसाचे शोषण जवळून पाहिल्यामुळे तसेच त्यांनी इंग्लंडमधील औद्योगिक प्रणाली व त्यातील दोष त्यांनी काही प्रमाणात पाहिल्याने ते मोठ्याप्रमाणावर विरोधी होते. त्यांचा मुख्य भर विकेंद्रीत अर्थव्यवस्था होता. नैतिक विचारांचा प्रभाव अधिक असण्याचा हेवा. पश्चिमात्य प्रणालीमधील भौतिकवादाचा आतरेक अयोग्य असून गांधींच्यादृष्टीने व्यावसायिक शासनप्रणाली नैतिक मुल्यांची जोड दिल्या शिवाय व्यक्तीचे व राष्ट्राचे कल्याण होणार नाही.

महात्मा गांधी यांचे अर्थशास्त्रीयविचार त्यांनी कोणत्याही सुत्रबद्ध ग्रंथात लिहिलेले नाहीत. भारतीय अर्थशास्त्रीय विचारवंतांमध्ये गांधींचे स्थान कोणते? एका अर्थाने ते अर्थशास्त्रज्ञ नव्हते परंतु धर्म, राजकारण अहिंसा, सर्वोदय, ग्रामोद्धार, समाजकारण, किंवा एकूण जीवनाचे जे तत्त्वज्ञान मांडले त्यातच त्यांचे अर्थशास्त्रविचार आढळतात. त्याची वेळोवेळीची भाषणे त्यांनी लिहिलेले लेख यातून गांधीजींना आर्थिक विचार काय अभिप्रेत होते. हे काही अर्थशास्त्रज्ञानी श्री नारायण अग्रवाल (Gandhian Plan 1944) एम. एस. दोतवाला (Gandhism Revisited 1944) जे. सी. कुमारआप्पा (Gandhian Economies and other Essay's 1949) जे. जे. अंजरिया (An Essay of Gandhian Economics 1944) इत्यादी ग्रंथांमध्ये मांडले आहेत. आज आपण गांधीवादाचा अर्थशास्त्राची चर्चा करित असलो तरी असा वेगळा प्रकार आहे हे गांधीजींना मान्य नव्हता. कारण त्यांच्या दृष्टीने अर्थशास्त्र हे वेगळे नसून जीवनाच्या कमाचा व तत्त्वज्ञानाचा एक भाग आहे. अर्थशास्त्र व नीती याची फारफार करणे त्यांना मान्य नव्हते.

महात्मा गांधी आणि स्वदेशी :

स्वदेशीबद्दल विचार मांडताना गांधीजींनी परदेशात बनवलेल्या वस्तूंना पूर्णतः विरोध दिसत नाही तर अशा वस्तूच्या आयातीमुळे किंवा वापरामुळे देशी उद्योगावर त्याचा परिणाम होऊ नये. याबाबत ते ठाम होते. स्वदेशी म्हणले प्रत्येक वस्तू देशातच निर्माण केली पाहिजे किंवा वापरली पाहिजे, असे नाही तसेच प्रत्येक



वेळी परदेशी वस्तूचा त्याग केला पाहिजे असे नाही. देशी वस्तूचे संरक्षण करण्यासाठी परकीय वस्तूचा वापर टाळावा. ज्या वस्तूच्या वापरामुळे भारतदेश गरीब राहिल. अशा वस्तूचा वापर करू नये. कोणत्याही वस्तूमुळे, वापरामुळे कुणाचे नुकसान होणार नसेल आणि ती वस्तू कितीही उपयुक्त असाली तरी परकीय वस्तूचा वापर टाळावा. "अन्य कोणत्याही चांगल्या गोष्टीप्रमाणेच परकीय उत्पादकाला किंवा उत्पादनाला तो फक्त परकीय आहे म्हणून नाकारणे योग्य नाही. राष्ट्राच्या उत्पादनांचा प्रचार करण्यासाठी देशाचा वेळ आणि पैसा चाया घालवणे हे गुन्हेगारी स्वरूपाचे आहे ते स्वदेशी तत्त्वाच्या विरोधी आहे."

महात्मा गांधी - सर्वोदय:

गांधीजी जोहान्सवर्ग ते डर्बन या चौवीस तासांच्या प्रवासात, जॉन रस्कीन यांचे 'अन टू थीस लॉस्ट' हे पुस्तक वाचले. या पुस्तकाचा त्यांच्या व्यक्तिमत्त्वावर फार मोठा प्रभाव झाला. त्या दिवशी त्यांना रात्री झोपसुद्धा लागली नाही. त्यापुस्तकातील आदेशानुसार जीवन बदलण्याचा दृढनिश्चय केला. त्या पुस्तकाचे फळ त्यांच्या आयुष्यात व व्यवहारात फार मोठे परिवर्तन झाले. या पुस्तकातील मुख्य तत्व होते. "एखाद्या व्यक्तीच्या हितामध्ये संपूर्ण समाजाचे हित दडलेले असते." या पुस्तकाचे त्यांनी गुजरात भाषेत भाषांतर केले व त्यास नाव 'सर्वोदय' दिले. पुढे सर्वोदय कल्पना त्यांच्या जीवनाचा एक भाग बनला. सर्व प्रकारच्या दुःखावर सर्वोदय रामबाण उपाय आहे अशी त्याची विचार धारण बनली. सर्वोदय या कल्पनेचा शब्दशः अर्थ सर्वांचा उदय किंवा सर्वांचे कल्याण असा आहे. सर्वोदय म्हणजे समाजातील केवळ एक वर्गाचा नव्हेतर सर्व समाजाचा उदय, हित, कल्याण, सर्वांचे मंजाल म्हणजे सर्वोदय होय.

सर्वोदय म्हणजे 'सर्वांच्या कल्याणात आपले कल्याण, वकील आणि न्हावी या दोन्यांच्या कामाची किंमत सारखीच असाला पाहिजे. साधे, अंगमेहनतीचे, शेतकऱ्यांचे जिवन हेच खरे जीवन होय. सर्वांचे कल्याण करताना व्यक्तिपन नष्ट करणे. अभिप्रेत नाही तर स्वातंत्र्य व प्रदेशिक उद्योगाचा विकास करणे त्या रचनेस उत्पादन विज्ञान व तंत्रज्ञानाचा वापर, यात्रिकीकरण, मोठ्या प्रमाणावरती उत्पादन, संपत्ती वापरतात समानता या तत्त्वाचा योग्य वापर केला जाईल. भौतिक प्रगतीमागे अधिष्ठानाने धावत नाही तर व्यक्तीचे स्वातंत्र्य व प्रेरणा जिवंत रहातील, किमान वाजवी उत्पन्न, योग्य वितरण व त्यांच्या आणि अतिरिक्त संग्रह, लोकांचे शोषण टाळून कल्याण साधने. शिक्षणाची सर्वांना समान संधी, अल्पसंख्येला मोठ्या उद्योगाचे कमी विस्तार, यंत्रामुळे बेकारी वाढणार नाही. सत्तेचे विकेंद्रीकरण, सार्वजनिक सेवांचे राष्ट्रीयकरण या सर्वांमध्ये लोकांचे सहकार्य अपेक्षित सर्वोदय तत्त्वज्ञान भांडवलशाही समाजवाद, आणि लोकशाही समाजवाद यांच्या विरोधात नाही. त्यामध्ये भिन्न विचार सरणीमधील चांगल्याचा स्विकार, वाईट गोष्टीकडे दूरलक्ष अशी भूमिका आहे. सर्वोदयाचा असा विश्वास आहे की, सध्याची अर्थव्यवस्था मानवी मुल्य, विश्वास आणि समाजाची वागणूक यामध्ये अमुलाग्रह बदल करण्यात येईल. या कल्पनेचा पुढे विकास गांधीजींच्या पश्चात 'सर्वोदय समाज' विभोना भावे तर डॉ. राजेंद्र प्रसाद यांनी 'सर्वोदय कार्यक्रम' अमलात आणून केली.

महात्मा गांधी - ग्राम स्वराज्य (स्वयंपूर्णखेडे) :

महात्मा गांधी यांनी स्वयंपूर्ण खेड्यांची कल्पना मांडली. त्याचा पंचायतीद्वारे चालवल्या जाणाऱ्या स्वयंपूर्ण खेड्यांवर विश्वास होता. भारत हा खेडांचा देश असल्याने तो ग्रामिण संस्कृतीचा पाया असल्याने ती संकल्पना भारत देशाच्या अर्थव्यवस्थेला फार उपयोगी ठरली. भारतीय खडे हे पूर्वी आर्थिकदृष्ट्या स्वयंपूर्ण होते व ते आर्थिकदृष्ट्या स्वतंत्र होते. प्रत्येक खेड्यामध्ये उत्पन्न होणाऱ्या आणि उपलब्ध होणाऱ्या वस्तु व सेवांवरच लोक आपले जीवन जगत होते त्यामुळे त्या खेड्याचा दुसऱ्या खेड्याशी ज्यास्त संबंध येत नव्हता किंवा त्याची संस्कृतीच होती की गावातील उत्पादित वस्तुवरच आपले जीवन जगणे किंवा आवश्यक तेवढ्या वस्तु उत्पादित करणे लहानात लहान खेड्यात शेती क्षेत्र समृद्ध होते आणि विकेंद्रीत उद्योग तेथील गरजांची पूर्तता करीत. सुप्त बेकारी, ग्रामीणांची शहराकडे धाव हे प्रकार नव्हते त्यामुळे लोकांचे जीवन परिपूर्ण होते. म्हणून खस भारत देश खेड्यात नांदतो असे महात्मा गांधी म्हणत म्हणून गांधीजींनी 'आदर्श खेडे' 'ग्राम स्वराज्य' 'स्वयंपूर्ण खेडे' कशाप्रकारे असावे ही संकल्पना मांडली. माझी ग्रामीण स्वराज्याची कल्पना म्हणजे ते लोकांनी चालवलेले,



आपल्या गरजासाठी शेजारच्यावर अवलंबून नसणारे स्वतंत्र असणारे, स्वःताच्या अन्नासाठी पिके व कपड्यासाठी कापूस उत्पादित करणं खेड्यातील गुरेढोर, मनोरंजन प्रौढ व मुलांच्यासाठी खेळाचे मैदान यासाठी तीर्थ तरतूद असेल, गरजेप्रमाणे उपलब्ध जमिनी रोखीची व फळे, फुले, पिके घेणे त्यामुळे अफू, गांजा, तंबाखू या सारखी पिके घ्यावी लागणार नाहीत. एखाद प्रक्षागृह, शाळा, सार्वजनिक सभागृह, स्वच्छ पाणीपुरवठा, व्यवस्था, आरोग्य सेवा सर्वासाठी सक्तीचे प्राथमिक शिक्षण, शक्य तीथे सहकारी तत्वावरील कार्य केले जाईल. असे हे पंचायत राज्य अभिप्रेत होते. व्यवस्थेतील उपक्रम हे सार्वजनिक असायल, जातीभेद नमाने.

निष्कर्ष:

महात्मा गांधी यांच्या स्वयंमपूर्ण खेडे व सर्वोदय या संकल्पनेचा अभ्यास केल्यानंतर असे लक्षात येते की, ही दोन शस्त्रे अहिंसा तत्वावरील असली तरी त्याचा प्रभाव सर्व धर्म, सर्व जाती व संपूर्ण जगावर झालेला दिसून येतो. त्याचप्रमाणे या विचाराचा शांततेने स्वातंत्र्य मिळविण्यासाठी झालेला दिसतो. तसेच स्वातंत्र्यतोर काळांमध्ये गांधींचे हे विचार देशातील स्थैर्य, शांतता, तसेच देशाची समाजवादी समाज रचना टिकविण्यासाठी व देशाचा आर्थिक, सामाजिक, राजकीय विकास साध्य करण्यासाठी उपयुक्त ठरलेला निदर्शनास येतो.

समारोप:

या संशोधन निबंधावरून लक्षात येते की, भारताच्या स्वातंत्र्य लढयामध्ये महात्मा गांधी यांचा प्रत्यक्ष सहभाग होता. त्यांचे सत्य, अहिंसा व असहकार या तत्वावर आधारलेले विचार हे तात्कालीन परिस्थिती उपयुक्त ठरलेच. तात्कालीन परिस्थिती या विचारांना विरोध झाला पण आज या विचारांचे महत्त्व फक्त भारतालाच नव्हे तर जगानेही मान्य केले आहे. त्यामुळे भविष्य काळासुद्धा त्यांचे विचार उपयुक्त व मौलिक ठरणार आहेत.

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