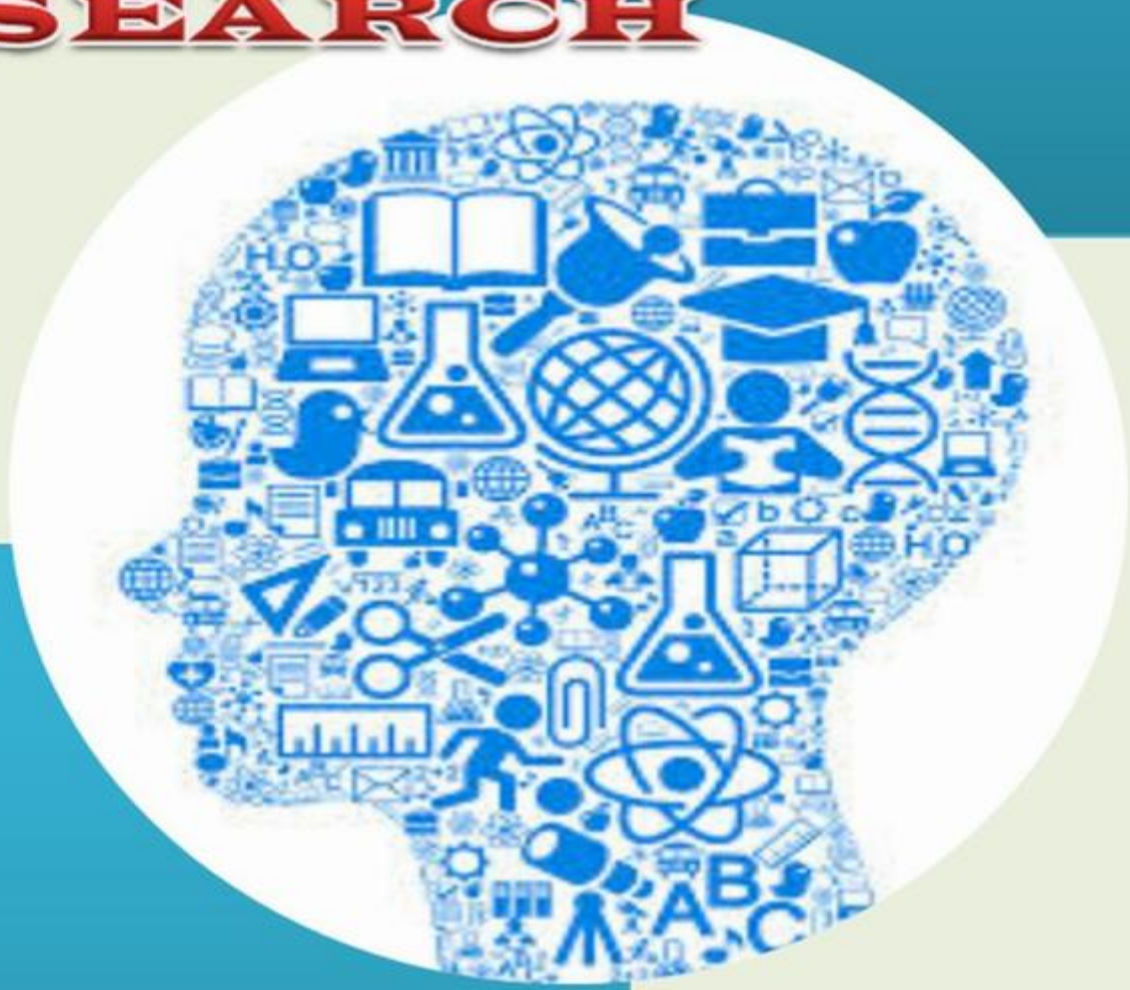
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प्राचार्य मनोगत

मानवजातीच्या उत्क्रांतीमध्ये विचार, भाषा, भावना, व्यवहार आणि मूल्ये यांचे अनन्यसाधारण महत्त्व राहिले आहे. साहित्य हे त्या सर्वांचे आरसा आहे. समाजाचा इतिहास असो, सांस्कृतिक परिवर्तन असो वा तात्कालिक वास्तव साहित्य प्रत्येक टप्प्यावर समाजाचे प्रतिबिंब असते. समाजामध्ये घडणाऱ्या घडामोडी, व्यक्तींच्या भावना, संघर्ष, आशा-आकांक्षा यांचे सुंदर चित्रण साहित्याच्या विविध स्वरूपांमध्ये आढळते. आजच्या बदलत्या सामाजिक आणि आर्थिक संदर्भात, व्यवसाय क्षेत्रात तंत्रज्ञान, स्पर्धा आणि व्यावसायिक ध्येयवाद यांचे वाढते वर्चस्व दिसून येते. अशा स्थितीत मानवी मूल्यांचा विचार करणे अत्यंत आवश्यक आहे. माणुसकी, सहानुभूती, प्रामाणिकपणा, न्याय, सहकार्य यांसारख्या मूल्यांची आजच्या काळात फार गरज आहे. यामध्ये साहित्य, समाजशास्त्र, वाणिज्य आणि विज्ञान अशा विविध शाखांचा परस्पर संबंध दिसून येतो.

महाविद्यालयात आयोजित करण्यात आलेली 'साहित्य, समाज, व्यवसाय आणि मानवी मूल्य' ही एक दिवसीय अंतरविद्याशाखीय राष्ट्रीय परिषद या सर्व पैलूंवर विचारमंथन करण्याची एक उत्तम संधी आहे. साहित्यिक दृष्टिकोनातून मानवी मूल्यांचे स्थान काय आहे? समाजशास्त्रीय दृष्टीने मूल्यांच्या परिवर्तनाची प्रक्रिया कशी चालते? व्यवसाय क्षेत्रात नैतिकतेची गरज का आहे? या आणि अशा अनेक प्रश्नांची उत्तरं शोधण्यासाठी ही परिषद एक महत्त्वपूर्ण व्यासपीठ ठरेल. या परिषदेमुळे विद्यार्थी, प्राध्यापक, संशोधक, व्यावसायिक आणि लेखक यांना एकत्र येऊन विचारांची देवाण-घेवाण करण्याची संधी मिळेल. ज्ञानाच्या विविध शाखांमध्ये समन्वय साधत अंतरविद्याशाखीय दृष्टिकोनातून समस्यांचे विश्लेषण करणे ही काळाची गरज आहे.

अशा प्रकारच्या परिषदांच्या आयोजनातून महाविद्यालयाचे शैक्षणिक आणि बौद्धिक वातावरण समृद्ध होते. विद्यार्थ्यांच्या मनामध्ये संशोधनवृत्ती निर्माण होते. राष्ट्रीय परिषद संपन्न होण्यासाठी महाविद्यालय विकास समिती चेअरमन, मा. चंद्रकांत दळवी साहेब तसेच महाविद्यालय विकास समितीचे सदस्य मा. के.के. घाटगे, प्रिं. डॉ. के.एम.नलवडे, ॲड. किसनराव खामकर, परमपूज्य श्री सुंदरगिरी महाराज, प्रा.डॉ. संजय क्षीरसागर आणि इतर सर्व प्राध्यापक, शिक्षकेत्तर सेवकांचे सहकार्य आणि अनमोल मार्गदर्शन लाभले. तसेच अंतर्गत गुणवत्ता हमी कक्ष समन्वयक प्रा. डॉ. एन.डी. लोखंडे, संशोधन आणि विकास विभागाचे समन्वयक प्रा. के. जी. कुंभार आणि राष्ट्रीय परिषद समितींच्या सर्व सदस्यांनी परिषद संपन्न होण्यासाठी अथक परिश्रम घेतले आहे. भविष्यामध्ये महाविद्यालयाच्या अंतर्गत गुणवत्ता हमी कक्ष आणि संशोधन आणि विकास विभागाच्या वतीने आंतरराष्ट्रीय चर्चासत्राचे आयोजन करण्याचा विचार आहे. आपणा सर्वांचे असेच सहकार्य मिळेल अशी अपेक्षा व्यक्त करतो.
धन्यवाद! जय कर्मवीर!!!

प्रभारी प्राचार्य, डॉ. आर.पी.भोसले
कला व वाणिज्य महाविद्यालय पुसेगाव,
ता. खटाव, जि. सातारा. (महाराष्ट्र)

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Presuppositions And Social Media: Peculiar Use Of English Language In The Indian Context

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Abstract:

The evolution of language has long been influenced by various cultural, social, and technological factors. In the 21st century, social media platforms have emerged as critical spaces where language, particularly English, is shaped, altered, and transformed. India, a nation marked by linguistic diversity and a robust digital presence, has seen the English language adopt new structures, forms, and practices due to social media. This paper explores the peculiar use of the English language in Indian social media, focusing on the concept of presuppositions and how they manifest in digital communication. By analyzing posts, tweets, memes, and comments on popular Indian social media platforms, the paper highlights the influence of cultural, social, and political contexts in reshaping English language norms. The study will explore how presuppositions, often unspoken assumptions underlying communication, are employed in digital communication and how they reveal deeper insights into the Indian socio-cultural fabric.

Keywords: Presupposition, Pragmatics, Language, Social Media, Communication, Hybridization

Introduction:

The introduction of the internet and the growth of social media in India have altered how individuals interact and communicate with one another. In the Indian context, English is often used as a lingua franca, despite the existence of numerous regional languages. The peculiar use of English in social media, especially when combined with presuppositions, opens new avenues for understanding how the Indian population interacts with the language.

Presuppositions, in linguistic terms, refer to information that a speaker assumes the listener already knows or accepts as true without explicitly stating it. These assumptions often carry implications that go beyond what is said, reflecting deeper societal norms, stereotypes, and attitudes. In social media communication, presuppositions can be subtle but powerful, influencing how messages are interpreted and responded to.

This paper seeks to analyze how presuppositions manifest in Indian social media usage, focusing on how the language reflects and perpetuates certain cultural norms, societal values, and political leanings. Understanding presuppositions in this context is crucial for examining how English is not just used for communication, but also for constructing social identities, reinforcing or challenging societal structures, and reflecting ongoing changes in Indian society.

Theoretical Framework: Presuppositions and Language in Digital Communication:

What Are Presuppositions?

Presuppositions are defined as assumptions or background information that a speaker or writer presumes the audience already knows or accepts. Unlike implicatures, which can be canceled without changing the overall meaning of a sentence, presuppositions are more stable and often remain true even when the sentence is negated.

For example:

John stopped smoking presupposes that John used to smoke.

I regret eating that pizza presupposes that the speaker ate the pizza.

Presuppositions play a vital role in communication because they allow speakers to convey complex ideas or social knowledge in a concise manner. In the context of social media, presuppositions can reveal implicit knowledge about a society, such as shared cultural values, political leanings, and common stereotypes.

Presuppositions in Social Media Language:

The language of social media is often informal, rapid, and highly context-dependent. Presuppositions in social media discourse can be both explicit and implicit. For example, memes, which are prevalent on Indian social media, often rely on shared knowledge or cultural references, creating presuppositions that the audience is familiar with the context, jokes, or symbols being used.

In India, social media presuppositions can often reflect certain social dynamics, including:

- Regional and linguistic diversity
- Socioeconomic status
- Political affiliations
- Religious or caste-based identities
- Popular cultural references

Understanding these presuppositions can provide a deeper understanding of how English functions as a bridge between different linguistic groups while also reflecting underlying social divisions.

Social Media and Language Evolution in India:

English as a Lingua Franca in India:

India is home to hundreds of languages, but English serves as a common language for communication across different linguistic groups. English has been the official language of India since the British colonial period, and it continues to play a vital role in government, education, and business. On social media, English has evolved to include elements from various regional languages, giving rise to what is often called "Hinglish" (a mixture of Hindi and English) or "Tanglish" (a mixture of Tamil and English), among other hybrid forms.

The use of English in social media platforms like Twitter, Facebook, Instagram, and WhatsApp reflects a growing trend of code-switching and linguistic borrowing. In the Indian context, social media platforms provide a space for young, tech-savvy individuals to express themselves using English, while simultaneously incorporating elements from their regional languages. This phenomenon reveals the flexibility and adaptability of the English language in India, which is constantly evolving to suit the needs of the population.

The Role of Presuppositions in Online Communication:

Social media platforms in India often feature content that relies heavily on cultural presuppositions. For example:

- **Political memes** often presuppose knowledge of current events, national politics, and political ideologies.
- **Religious or caste-based content** may presuppose shared beliefs, rituals, or

historical narratives among the audience.

- **Cricket-related posts** presuppose an understanding of the sport and its importance in Indian society.

These presuppositions are not explicitly stated but are understood by the target audience. In the Indian social media ecosystem, such presuppositions play a key role in creating a sense of community and belonging, while also reinforcing or challenging societal divisions.

Social Media Presuppositions in India:

Political Memes and Presuppositions:

Indian political memes, often shared widely on social media, are a prime example of how presuppositions shape digital communication. These memes frequently rely on the audience's shared understanding of political events, figures, and ideologies. For instance, a meme mocking a political leader may presuppose that the audience is aware of that leader's controversial actions, speeches, or political history.

Furthermore, political memes often employ regional language influences or references to local events, presupposing a certain level of knowledge about regional politics, thus making them more effective for specific target audiences.

Language Hybridization: Hinglish and Its Impact

The use of **Hinglish** (a blend of Hindi and English) is another manifestation of presuppositions in Indian social media. Hinglish presupposes that the audience is familiar with both Hindi and English and can switch seamlessly between the two languages. This hybrid language not only reflects the sociolinguistic reality of India but also carries specific social and cultural presuppositions, such as:

- Knowledge of Bollywood culture
- Familiarity with the socio-political landscape
- Awareness of the ongoing struggle between tradition and modernity in India

By using Hinglish, social media users can convey meaning more effectively, often relying on shared cultural experiences to fill in the gaps that might be left by traditional English.

Memes and Popular Culture:

Memes based on Bollywood, cricket, or other aspects of Indian popular culture also rely on presuppositions. For example, a meme featuring a well-known Bollywood actor or scene presupposes that the viewer knows who the actor is, the context of the scene, and its cultural significance. These presuppositions allow the meme to communicate complex ideas in a highly condensed form, resonating with audiences familiar with the shared cultural references.

Conclusion:

The peculiar use of the English language in Indian social media provides valuable insights into the evolving nature of language in a highly diverse, digitally connected society. Presuppositions are central to this process, as they enable speakers to communicate efficiently by relying on shared knowledge and assumptions. In India, presuppositions in social media language reflect deep-seated social, political, and cultural norms, while also contributing to the hybridization of English with regional languages.

The study of presuppositions in social media usage opens up new avenues for understanding the complex interplay between language, identity, and culture in a rapidly changing society. As English continues to evolve in the Indian context, social media platforms will remain an important space for exploring how language can shape and reflect societal values, attitudes, and power structures.

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Literature and Human Values

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Abstract:

This research paper explores the vital connection between literature and human values, demonstrating how literary works reflect, shape, and critique the ethical, cultural, and philosophical dimensions of human life. Through an interdisciplinary approach combining literary analysis and ethical philosophy, the study investigates how narratives from diverse cultures and historical periods engage with core human concerns such as justice, empathy, personal growth, and social responsibility. Drawing on the works of authors like Dostoevsky, Morrison, Orwell, Achebe, and Woolf, this paper illustrates how literature functions not only as a mirror of society but also as a transformative medium that fosters understanding and promotes moral reflection. The analysis highlights literature's capacity to evoke empathy, challenge ideological structures, and cultivate a deeper sense of shared humanity.

Keywords: Literature, Human Values, Ethics, Empathy, Social Critique, Cultural Reflection, Personal Growth, Moral Philosophy

Introduction:

Literature has long served as a mirror reflecting the depth of human experience, including our moral dilemmas, spiritual struggles, societal norms, and emotional truths. It transcends time and space, capturing the complexities of human values and presenting them in narratives that vibrate with readers across generations. This paper aims to explore the integral relationship between literature and human values, illustrating how literary works not only reflect but also shape and challenge ethical principles, cultural norms, and social ideals. Through an examination of selected literary texts, this study will underscore the role of literature in nurturing empathy, promoting justice, and cultivating a deeper understanding of the human condition.

The Ethical Dimension of Literature:

One of the most significant ways literature engages with human values is through its ethical dimension. Stories often present characters facing moral choices, thus offering a platform to examine right and wrong. As Martha C. Nussbaum argues, "literature is an extension of life not only horizontally, bringing the reader into contact with events and situations of many kinds, but also vertically, giving depth, and enabling readers to fathom the complexity of moral situations" (Nussbaum 35). For instance, in Fyodor Dostoevsky's *Crime and Punishment*, the protagonist Raskolnikov's internal conflict after committing murder explores themes of guilt, redemption, and moral philosophy. His psychological journey prompts readers to reflect on the nature of justice and punishment.

Similarly, Harper Lee's *To Kill a Mockingbird* addresses racial injustice and moral courage. Atticus Finch, the novel's moral centre, symbolizes the value of integrity in the face of societal prejudice. His defense of Tom Robinson, an innocent Black man falsely accused of rape, highlights the importance of standing up for what is right, even when it is unpopular or dangerous. Literature like Lee's encourages readers to question deep-rooted prejudices and aspire to moral integrity. Furthermore, the moral growth of Scout Finch, as she learns empathy and fairness from her father, illustrates how literature can model moral education for young readers.

Another convincing example of literature's ethical engagement is found in Victor Hugo's *Les Misérables*. The novel explores into the transformative power of compassion and forgiveness through the character of Jean Valjean, a former convict who seeks redemption. Hugo's work explores the tension between justice and mercy, posing profound ethical questions about law, punishment, and social responsibility. Through the pursuit of virtue among a harsh world, Hugo illustrates how literature can dramatize complex moral landscapes.

Empathy and the Human Experience:

Literature also fosters empathy, allowing readers to inhabit the lives of others, thus cultivating compassion and understanding. According to Suzanne Keen, "fiction creates and enhances readers' empathetic abilities by exposing them to diverse perspectives and emotional experiences" (Keen 214). For example, in Khaled Hosseini's *The Kite Runner*, readers are engrossed in the socio-political disturbances of Afghanistan and the personal story of Amir and Hassan. Through their experiences, readers oppose issues of loyalty, betrayal, guilt, and forgiveness, ultimately gaining a richer understanding of the human experience across cultural divides.

Moreover, Toni Morrison's *Beloved* brings the horrors of slavery into personal focus through the character of Sethe, a woman haunted by the ghost of her dead daughter. Morrison does not merely present historical facts; she explores the psychological scars left by slavery. This intimate portrayal evokes deep emotional responses, encouraging readers to empathize with those who have endured systemic oppression and trauma. Morrison's use of magical realism further intensifies emotional engagement, blending the supernatural with historical reality to reflect the enduring pain and resilience of the enslaved.

In Charles Dickens' *Oliver Twist*, the portrayal of orphaned and impoverished children in Victorian England reveals the harsh realities of social neglect and class disparity. Dickens uses his characters to appeal to the reader's sense of justice and compassion, advocating for the humane treatment of society's most vulnerable. Through Oliver's journey from victim to symbol of innocence and hope, Dickens nurtures a collective empathy and an urgent call for social reform.

Literature as a Tool for Social Critique:

Beyond individual ethics and empathy, literature often functions as a tool for social critique advocating for change. George Orwell's *1984* presents a dystopian future where dictatorship weakens truth and freedom. Orwell's novel serves as a warning against unrestricted political power and the manipulation of language and truth, urging readers to remain vigilant about their societal values and freedoms.

In the same vein, Margaret Atwood's *The Handmaid's Tale* critiques patriarchal oppression and the subjugation of women through a frightening depiction of a theocratic rule. Atwood's speculative fiction draws on historical and contemporary

examples of gender-based repression to question the fragility of women's rights. Literature like Atwood's does more than amuse—it provokes critical thinking and raises awareness about societal injustices.

Similarly, Ralph Ellison's *Invisible Man* critiques racial inequality and identity elimination in mid-20th-century America. The protagonist's journey to self-awareness during complete racism highlights the dehumanizing effects of social invisibility. Ellison employs symbolism and surreal narrative techniques to amplify the alienation experienced by Black Americans, thereby encouraging readers to examine the structures of racial power and privilege.

Charlotte Perkins Gilman's *The Yellow Wallpaper* critiques the medical and patriarchal institutions that suppress women's autonomy and mental health. Through the protagonist's descent into madness, Gilman exposes the damaging effects of enforced passivity and confinement, making a powerful case for gender equality and psychological freedom. These works exemplify literature's potential to question dominant ideologies and inspire social transformation.

Cultural and Philosophical Reflections:

Literary texts are also rich sources of cultural and philosophical reflection. They often capture the values, beliefs, and philosophical inquiries of their time. For example, Albert Camus' *The Stranger* explores existential themes and the absurdity of life through the detached character of Meursault. His indifference to societal norms and refusal to fake emotion forces readers to question the meaning of existence and the societal constructs that dictate behaviour.

Similarly, Chinua Achebe's *Things Fall Apart* offers a nuanced depiction of Igbo society and the effects of colonialism on native cultures. Achebe challenges colonial narratives and highlights the value of native knowledge, tradition, and identity. His work serves as a counter-narrative that reclaims cultural dignity and highlights the human cost of imperialism. Achebe's exploration of tradition versus change, identity, and honour reflects the philosophical tensions faced by postcolonial societies.

Herman Melville's *Moby-Dick* explores philosophical questions about fate, obsession, and humanity's relationship with nature. Captain Ahab's relentless pursuit of the white whale becomes a metaphor for mankind's existential struggles and the dangers of hubris. Melville's dense prose and symbolic richness invite readers to reflect on the limits of knowledge, the nature of evil, and the complexity of human desire.

Virginia Woolf's *To the Lighthouse* captures the fleeting nature of time, the quest for artistic expression, and the intricate dynamics of human relationships. Woolf's stream-of-consciousness technique reveals the inner lives of her characters, emphasizing the value of individual consciousness and emotional nuance. Her work exemplifies literature's capacity to search deeply into philosophical and psychological realms.

Education, Identity, and Human Growth:

Literature also plays a formative role in shaping identity, fostering education, and promoting human growth. Through reading, individuals encounter new ideas and perspectives that can transform their worldview. Bildungsroman, or coming-of-age novels, such as J.D. Salinger's *The Catcher in the Rye* and Charlotte Bronte's *Jane Eyre*, charts the moral and emotional development of their protagonists. These narratives offer insight into personal growth, self-discovery, and the development of values such as independence, resilience, and integrity.

In *Jane Eyre*, the titular character's journey from a mistreated orphan to an

empowered woman underscores the importance of self-respect, moral conviction, and emotional honesty. Bronte's novel critiques gender and class inequalities while celebrating personal integrity and spiritual strength. The educational and emotional trials that Jane endures and overcomes serve as a model of ethical development and self-actualization.

James Baldwin's *Go Tell It on the Mountain* explores the intersections of religion, race, and identity in the life of a young Black boy in Harlem. Baldwin's deeply autobiographical narrative reflects on the struggle for personal and spiritual identity among familial and societal pressures. His lyrical prose and introspective depth illustrate how literature can serve as a site of personal reflection and cultural affirmation.

Conclusion:

In conclusion, literature serves as a vital channel for exploring, expressing, and interrogating human values. Whether through ethical dilemmas, empathetic engagement, social critique, cultural reflection, or personal growth, literary works provide profound insights into what it means to be human. They challenge readers to reflect on their beliefs, question societal norms, and connect with others across time and space.

Through its ability to evoke emotion, stimulate critical thought, and articulate complex moral and philosophical questions, literature functions as both a mirror and a lamp—reflecting human experiences while illuminating paths toward greater understanding and compassion. As such, literature is not only a form of art but also a powerful tool for moral and philosophical inquiry. Its enduring relevance lies in its capacity to illuminate the values that shape our lives and to inspire us toward a more just and humane world.

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The Role Of Political Dimensions Of Education In Ngugi's Weep Not, Child

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Abstract:

Weep Not, Child, describes an important stage in the Kenyan struggle for independence. It emphasizes the crisis between old and new culture. Ngotho, the centre of action in the novel moves forward the novel. The process of exploitation through education is introduced by Ngugi in Njoroge's character. The new education system put the young generation on the way of psychological slavery. The young generations wish to get relief from the oppressed situation with the help of education. It explores a betrayed community from the point of view of Ngotho's victimized family. His son Njoroge believes in education. In a later part he know the hollowness of the new education and culture introduced by non-native. After dismissing from school, Njoroge has joined the Indian shop as a salesman. His belief of raising the sun tomorrow remains a pure illusion. It has turned him in a coward. Ngugi used the weapon of education through the character of Njoroge, which is the counterpoising to the militant actions. Ngugi focus a light on the issue of education as related to the colonial agenda of diverting the people from the path of struggle. Ngugi asserts that colonial education leads many to detach and distance themselves from actual realities.

Keywords: Struggle, Education, Victimized.

The process of exploitation through education is introduced by Ngugi in Njoroge's character. The colonizers believe education as an effective way of producing slaves. The new education system put the young generation on the way of psychological slavery. The young generations wish to get relief from the oppressed situation with the help of education. They dream that they will be possible savior of Kenya. In this process they do not know how they were caught in the trap of the new educational system based on Bible and victimized. The teachings of Bible bring moderateness in Njoroge's nature about Whites. When Ngotho died and his brothers were in prison, Njoroge came to know the fragileness of education. Later he joined the Indian shop as a salesman. His belief of raising the sun of hope tomorrow remains pure illusion. The new education system converts him in a coward.

Boro, Njoroge's elder brother has been sent to war. When he returns after war, he enters the nation of unemployment. Boro is frustrated. He represents the young generation of Kenya. The contemporary young generation is the product of colonial policies. Boro and Njoroge are two opposite pulls. Both have a common positive view of getting freedom from non-natives exploitation. "Ngugi's guilt at his own inability to participate in bitter struggle of independence from colonial rule in all probability manifests itself repeatedly at a subconscious level of his creative consciousness" (Cook, 3). When the Mau Mau activists started the struggle movement for freedom Ngugi was a school boy. So he was unable to participate in it. Ngugi himself

was the eye witness of the tortures faced by the Mau Mau activists. The activists struggle was for freedom from the colonial rule. Mau Mau is the outcome of repression of the Kenyan masses by the British colonial atrocities. So Ngugi glorifies the Mau Mau and its activists in his novels.

After dismissing from school, Njoroge has joined the Indian shop as a salesman. His belief of raising the sun tomorrow remains a pure illusion. It has turned him in a coward. He preferred a way of committing suicide: " Weep Not, Child is a novel which challenges the Kenyan youth to identify the salient features of their heritage" (Dhawan, 88). Colonialism has set up a system to finish native culture. The journey of Njoroge in the novel proves it. He believes in the new heritage. At last, he recognizes richness of his own heritage. Njoroge is the representative of young generation of contemporary Kenya. Mwihaki the schoolmate of Njoroge is more acquainted about the value of education. She remarks, "You are always talking about the country and the people. What is tomorrow? And what are the people and the country to you?" (Thiong'o, 1964, 106). The objective of the colonial masters of introducing the new education system is to create the native hands in order to help them in administration. In Weep Not, Child, Ngugi is concerned with the lives of individuals and their private dreams. But they are mingled with public concerns. His choice of Njoroge as a protagonist is right. Njoroge's private dreams are involved with public concerns. For Njoroge education is the only hope of survival and it is the education which can avail them of their real status in their community. Ngotho and his family insist Njoroge to take education. Ngotho knows and experiences the adverse effects of illiteracy. So he decides to make his son a learned man. He says, "Njoroge did not want to be like his father working for a White man, or, worse, for an Indian" (Ibid., 44). For Njoroge education means the medium of change and key to the future. Bible remained his favorite book during schooldays. He prefers a tales from the Old Testament. Njoroge is searching the way of freedom in education. His belief in a future for his family rests on education.

Ngugi in Weep, Not child explores the twin motives of education and politics. He describes the vital phase of Kenyan struggle for independence. Ngugi sheds a critical light on the issue of education as related to the colonial agenda of diverting the people from the path of struggle. Education , in so many ways, did play a crucial role in creating a collective amnesia as it made the exploited and oppressed masses willfully forget the necessity of struggle .It studies the ideological and political undercurrents of Kenyan society during 1950s which was the emergence of the armed phase of ant colonial resistance in Kenya. means. Ngugi used the weapon of education through the character of Njoroge, which is the counterpoising to the militant actions. He put much faith in education as weapon in his struggle where as Boro strongly believes in armed struggled. Njoroge's faith in Christianity and the goodness of man as preached by the missionaries as part of colonial education. Ngotho advised his son Njoroge to enroll in missionary school of Siriana. Education is everything, Ngotho, said Yet he doubted this because he knew deep inside his heart that land was everything. Education was good only because it would lead to the recovery of the lands.(Ibid.,43) This education exposes him to Christianity and gradually detaches him from his own religion and culture. The sway of this alien religion underlines deep implications as Njoroge grows up with a sense of acceptance and belief in Christian values of justice. Like many boys indoctrinated on Christian principles, the Bible soon became his favourite book and its stories the staple diet on which his young

fervent mind. Njoroge grows up placing his entire destiny in the hands of this Christian god who would ultimately offer the kingdom of Heaven as reward for good deeds. Like millions of other Africans, Njoroge also fails to see the real objective of the Christian missionaries and becomes trapped in ideological conflicts. Colonial education and religions are drawn in the course of civilizing mission. Growing dissent and resentment against the colonial oppressors indicate a move towards the inevitable struggle as the rising political consciousness transformed the social landscape. Exposed to Christianity with colonial educational background Njorege believes that colonial education was the only potent weapon against the colonizers ,thereby associating education with the struggle for freedom. Only education could make something out of this wreckage. He became more faithful to his colonial education .Kenyans use all their learning to fight against the colonizer. The contradictions between the idyllic world of Western education and and the world of struggles with terrifying experiences affect the lives of all the people.(Killam, 1980, 49) The central issue of land and freedom seems deluded in the light of such obscurantist penchant for Western education.

Ngugi focus a light on the issue of education as related to the colonial agenda of diverting the people from the path of struggle. Education, in so many ways, did play a crucial role in creating a collective amnesia the exploited and oppressed masses willfully forget the necessity of struggle. Western education made you see the world the way the colonizers saw it. The colonial education exposes Ngoroge to Christianity and gradually detaches him from his own religion and culture. But Njoroge did not want to be like his father working for a white man , or worst for an Indian. He does not want to be a slave to the western values that alienates him from his native roots. But the Bible is the source of inspiration for him which brought out the change in his line of thought. He found some similar conditions in Kenya and the Bible. He compares the oppressed children of Kenyan with Israel. Njoroge compromised himself with the colonizer not to fight for the land. He became slave to the colonial education. He was deceived in the clutches of colonial enlighten process. His colonial education did not help him when his father was dead and his three brothers were behind the bars.

Gradually notions were strengthened for Kenyan freedom struggle. It became reality because of significance attached to colonial enlightenment by the Africans. Such beliefs eventually generated and widely accepted myth. Colonial education is the light of Kenya which brings salvation to the desolate millions was indeed a meticulously devised agenda. Njoroge's world is ultimately shattered by these tumultuous events and circumstances beyond his control. His final attempt to commit suicide also fails as he is stopped by Nyokabi and Njeri. Agony, pain and remorse fill him as everything before his vision collapse. Ngugi once again reinforces the bitter truth that education alone is not key to end colonialism in Africa. Ngugi's use of Gikuyu words and phrases in the novel is process of decolonization and aggression against the Western writings. Ngugi believes that literature politics are closely interrelated with each other because they deals with human beings. He strongly asserts that the primary aim if literature is not merely to entertain but also to persuade. Church and colonial education is the subservient to the interest of colonialism. Ngugi portrays not only the socio- political cultural situation in kenya but also the national struggle for independence .Ngugi describes the contemporary Kenyan history which has myths and stories. Ngugi intentionally chooses the theme of education which is very controversial. There had been struggle for freedom and right to education in Kenya.

Ngugi asserts that colonial education leads many to detach and distance themselves from actual realities. Colonialism is responsible for immense changes in Kenya. Conflicts between the colonizer and the colonized are ruptured, destroyed and strained the traditional structures in society.

In short, Ngugi through the character of Njoroge presented disillusioned youth with disturbed mind due to colonial education. At last he realized that colonial education is the oppressed is myth. Njoroge hope that Western education might be instrumental to free from colonial rule. He strongly believed that the colonial education as the ultimate means to national independence. Ngugi penetrates deeply into the traumatic effects of colonialism. Ngugi used the weapon of education through the character of Njoroge, which is the counterpoising to the militant actions. Ngugi focus a light on the issue of education as related to the colonial agenda of diverting the people from the path of struggle. Ngugi asserts that colonial education leads many to detach and distance themselves from actual realities. The imperative need of struggles to democratize society is stressed by Ngugi. He places the contemporary Kenyan struggle in a historical context and resurrects revolutionary heroes in the fiction so that masses are inspired. Ngugi made the history of Kenya during colonialism and post-Independence as the themes of his writings. He has become the most significant interpreter of his country's socio-political events, providing a picture of Kenya in transition.

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Green Library: A Sustainable Approach to Libraries in the Modern Era

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Abstract:

As more and more people are aware of or forced to confront the looming threat of environmental collapse, and as sustainable development becomes the only way for human civilization to survive, libraries can be models of eco-friendly practices as they continue to serve their essential functions as hubs of knowledge and community. This study aims to understand the concepts and evolution of green libraries, to review initiatives on a global and regional scale, to analyze successful case studies, and to explore the potential issues and opportunities for adopting green practices. Methodologically, the paper is qualitative and secondary, synthesizing recent literature, institutional reports, and case studies from a range of contexts. Marzieh Mohammadi1, Rahman Karami and Kaveh Najafi, "The Impact of Green Libraries on Promoting Sustainable Development" (2018), "`Green Libraries' are sustainable libraries that are designed to reduce the overall impact on the environment. But issues remain, including funding, awareness and policy support. The paper ends by illustrating how green libraries can be transformational, explaining collective approaches that can be implemented moving forward and proposing pathways for future research.

Keywords: Green Library, Sustainability, Eco-Friendly Architecture, Library Management, Environmental Education, LEED Certification

Introduction:

Background and Context:

Libraries have been stalwarts of education, culture, and community engagement for centuries. In the 21st century, we are fighting to address the urgent issue of environmental sustainability. The idea of the green library — also known as sustainable or eco-library — has evolved in reaction to international issues like climate change, resource depletion, and the demand for resilient public works. Green libraries are built around the idea of sustainability: minimal environmental impact through building design, efficient use of resources, and community-oriented environmental programing.

Importance of Sustainability in Libraries:

Why should libraries care about sustainability? For one, sustainability is critical to environmental stewardship, economic efficiency, and social equity, all of which are essential to libraries across the spectrum. Libraries play a significant role in supporting the United Nations Sustainable Development Goals (SDGs) — by helping to reduce energy consumption and conserve resources, as well as to promote greater environmental awareness, particularly the goals concerning clean energy, sustainable cities, and quality education. Additionally, green libraries offer models to their patrons and local institutions for resource management and sustainable living.

Research Problem and Objectives:

Current awareness about green practices has not led to consistent implementation in libraries because institutional obstacles like budget shortfalls combined with insufficient expertise and unclear policies delay progress.

This study seeks to: Study how green library principles developed along with their fundamental concepts. Review multiple successful examples of green library initiatives together with their case studies. Map out the obstacles to scale up implementation while creating solutions to overcome these obstacles. Measure the wide-ranging positive effects which green libraries generate for communities together with the environment.

Scope and Significance:

The scope of this research encompasses academic, public, and special libraries globally, with a focus on both developed and developing contexts. A comprehensive review of contemporary literature and project studies achieves its goal to generate applicable conclusions which help librarians alongside administrators and architects drive sustainable enhancements in library frameworks.

Literature Review:

Evolution of Green Libraries The green library movement started in the early 1990s when public discussions about environmental concerns reached mainstream popularity. Green building design brought forth the movement which then grew to include operational practices alongside community education and resource management. Organizations under the International Federation of Library Associations and Institutions (IFLA) describe green libraries through their mission and operations to achieve environmental protection as well as economic and social sustainability.

Sustainable Architecture and Operations:

A green library must contain the following important components: Eco-friendly building materials: Use of recycled, renewable, or low-impact materials. Energy efficiency: Integration of natural lighting, advanced HVAC systems, and renewable energy sources such as solar panels. Water conservation: Implementation of low-flow fixtures and rainwater harvesting. To reduce waste the library implements paper-cutting digital resources together with recycling programs.

Indoor Environmental Quality:

Enhanced air filtration, natural ventilation, and biophilic design. Global and Regional Initiatives Various worldwide programs as well as certification standards act as guidance for green library development: LEED (Leadership in Energy and Environmental Design) serves as one of the chief certification standards for green buildings that includes library spaces. GRIHA (Green Rating for Integrated Habitat Assessment) represents an Indian standardized method for rating building environmental impact including libraries as part of its assessment. IFLA ENSULIB represents IFLA's Environment Sustainability and Libraries Section through its work to advance best practices and advocacy activities. Community Engagement and Education Green libraries achieve extended environmental benefits through their branching influence into multiple areas. Sustainability workshops together with educational programs occur at hosting facilities. The establishment of climate action and ecological stewardship resources as part of their services. These establishments operate as central locations for community-based programs that include seed libraries and tool-sharing programs.

Gaps in the Literature:

Multiple successful initiatives can be found in research documents yet additional work remains to be done because: Quantitative assessment of long-term environmental and economic benefits. Strategies should be developed to modify present libraries in deprived resource settings. Establishments of policy frameworks must promote green library development especially for developing nations. The paper combines multiple case studies while recommending solutions for resolving identified obstacles.

Research Methodology:

Approach:

The research relies upon secondary qualitative methods which concentrate on the following: The review blends academic literature with institutional reports and case studies which emerged from 2015 until 2025. The research examines green library development in several global regions from North America to Europe and Australia and India and Nigeria.

Sources of Data: Data sources include

Peer-reviewed journals and conference proceedings. Institutional reports and sustainability assessments from libraries and universities. International guidelines and certification standards (LEED, GRIHA, IFLA ENSULIB).

Research Limitations:

The research depends on secondary data but might fail to show unrecorded or new green library initiatives. Research focuses only on libraries which report their green practices because informal and emerging sustainability efforts might go undetected. The paper excludes financial assessments of green library program expenditures.

Results:

Literature Review and Case Study Analysis Provides Pivotal Findings

1. Green Library Design and Certification:

The Christa McAuliffe Branch Library in Framingham USA succeeded in LEED certification through power efficiency measures that decreased usage by 21% and water management improvements that minimized drinking water consumption by 26% as well as stormwater collection above 90%.

The Temple University Charles Library in USA received LEED Gold certification because of its green roof installation and its use of low-flow plumbing and efficient lighting alongside recycled construction materials.

Through its implementation of energy preservation as well as water-saving measures and superior indoor air quality policies the McGill University Collections Centre in Canada received LEED Gold certification.

2. Green Initiatives in Developing Contexts:

The Anna Centenary Library in Chennai and IIT Roorkee Library together with TERI libraries in India follow green building standards of GRIHA which incorporates natural lighting systems alongside sustainable materials and energy-efficient measures.

Nigerian libraries work on developing green initiatives by utilizing local materials like bamboo together with recycled plastics while encouraging environmental education yet their progress remains slow because of financial and infrastructural limitations.

3. Community Engagement and Education:

Woollahra Libraries and The Grove Library together with other Australian institutions run community seed libraries

and green workshops with environmental organization partnerships.

Green libraries utilize their programming to teach patrons about sustainability education throughout their programs about composting and energy conservation and waste management.

4. Operational and Economic Benefits:

Operations costs are reduced at green libraries since they implement water and energy conservation measures which create better indoor conditions and satisfied users.

Their implementation functions as sustainable public space examples that affect urban planning and policy making practices.

Interpretation of Results:

Research results prove that green libraries maintain practical benefits which extend across different settings. Green libraries help minimize environmental damage while decreasing operational expenses and delivering better experience for users together with staff members. Including sustainability in their core mission helps libraries establish their leadership position while educating their community.

Implications for Stakeholders:

The public sector should promote green library constructions by founding projects together with establishing sustainable policies and bundling these initiatives with nationwide environmental goals.

Librarians and Managers must promote green practices by obtaining certifications while implementing educational user programs.

Architecture professionals together with planners need to integrate sustainable design standards into new and redesigned library projects by using regional materials alongside renewable power resources.

Challenges in Implementation:

The implementation of sustainable infrastructure might be expensive at first but multiple alternatives exist to reduce the initial costs which eventually become profitable.

The adoption process stagnates because staff members lack expertise on the topic while stakeholders remain unaware about its implementation.

Developing regions face problems in green practice adoption because national standards and consistent policies remain unclear which inhibits spread throughout regions.

Sample Green Library Layout

Area	Features
Entrance / Lobby	- Natural lighting - Recycling bins
Main Reading Area	- Solar tube skylights - LED lighting - Indoor plants
Digital Resource Center	- Energy-efficient computers - E-book lending kiosks
Community Workshop Space	- Composting demonstration - Sustainability workshops
Outdoor Green Roof / Garden	- Native plants - Rainwater harvesting

Comparison of Traditional vs. Green Library Practices

Feature	Traditional Library	Green Library
Building Materials	Conventional	Recycled/renewable
Energy Use	High	Low (solar, LED, HVAC)
Water Conservation	Minimal	Rainwater harvesting, low-flow fixtures
Waste Management	Limited recycling	Comprehensive recycling/reuse
Indoor Environment	Standard ventilation	Enhanced air quality, natural light
Community Programs	General	Sustainability-focused

Conclusion:

Green libraries represent a transformative approach to library management, aligning traditional roles with the urgent demands of sustainability. They demonstrate that environmental stewardship, economic efficiency, and social equity can coexist within public institutions. By adopting green building standards, resource-efficient operations, and sustainability education, libraries can significantly reduce their ecological footprint and inspire community-wide action.

The relevance of green libraries will only grow as societies confront climate change and resource scarcity. Future research should focus on developing cost-effective retrofitting strategies, quantifying long-term benefits, and creating policy frameworks that support widespread adoption.

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Behind the Facade: Reassessing Individualism in Ibsen's A Doll's House

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Abstract:

This article reinterprets Henrik Ibsen's A Doll's House (1879), challenging its traditional feminist interpretation by arguing that it critiques the dangers of radical individualism. Rather than portraying Nora Helmer's departure as a triumph of self-liberation, Ibsen underscores the familial and social costs of prioritizing personal autonomy over collective responsibilities. Through an analysis of Nora's actions, her marriage, and the 19th-century Norwegian context, this study highlights Ibsen's nuanced exploration of the tension between selfhood and social duty. By contrasting Nora's idealism with Mrs. Linde's pragmatism, the play questions the sustainability of unchecked individualism, offering a timeless reflection on balancing personal freedom with societal interconnectedness.

Keywords: Individualism, Feminism, Social Responsibility, Patriarchy, Marriage, Autonomy.

Henrik Ibsen's *A Doll's House* (1879) is widely celebrated as a feminist milestone for Nora Helmer's rejection of patriarchal constraints. This essay proposes a reinterpretation, arguing that Ibsen uses Nora's story to caution against the destabilizing effects of radical individualism. By examining Nora's journey, her strained marriage, and the socio-historical context, this analysis suggests that Ibsen critiques the prioritization of personal desires over familial and societal obligations. Far from an unambiguous feminist victory, *A Doll's House* invites audiences to grapple with the complex interplay between selfhood and social responsibility.

Nora's exit from her marriage and family is often hailed as a landmark in feminist literature. Declaring, "I must stand quite alone, if I am to understand myself and everything about me" (Ibsen 82), she rejects the "doll-like" role imposed by her husband, Torvald, and societal norms. Scholars like Joan Templeton view this as "a woman's essential rebellion against patriarchal oppression" (Templeton 28). Yet Ibsen complicates this narrative by emphasizing the consequences of Nora's choice. By abandoning her children and husband, she prioritizes self-discovery over her roles as wife and mother, raising ethical questions about the cost of individualism.

Ibsen's dramaturgy reflects skepticism of unfettered freedom. As Brian Downs observes, his works often explore "the friction between personal ambitions and social obligations" (Downs 134). In A Doll's House, Nora's quest for autonomy is empowering but isolating. By severing familial ties, she risks social exclusion and emotional solitude. The play's unresolved ending—leaving Nora's fate uncertain—underscores Ibsen's reluctance to fully endorse her actions. He once stated that a playwright's role is "not to answer questions

but to ask them" (qtd. in Meyer 457), suggesting that Nora's departure is a provocative challenge for audiences to weigh its personal and communal implications.

The 19th-century Norwegian setting of *A Doll's House* illuminates Ibsen's critique. Marriage was a cornerstone of social order, with women expected to maintain domestic harmony. Historian Jane Rendall notes that "Victorian ideals positioned women as the moral anchors of the family, tasked with fostering emotional and ethical stability" (Rendall 89). Nora's act of forging her father's signature to secure a loan for Torvald's health, though motivated by love, violates these norms, exposing her to legal and social repercussions. Her decision to leave her family further disrupts this framework, challenging the sanctity of marital and maternal duties.

Ibsen neither wholly condemns societal norms nor fully champions Nora's rebellion. Torvald, despite his flaws, embodies the patriarchal system's reliance on mutual obligations. His reaction to Nora's departure—"No man would sacrifice his honour for the one he loves" (Ibsen 84)—reflects both his egoism and adherence to social conventions. Gail Finney argues that Torvald "mirrors the rigidity of gender norms, shaped by his cultural environment" (Finney 92). Yet Nora's actions are depicted as potentially destabilizing, leaving her children motherless and Torvald partnerless. This tension suggests that Ibsen focuses on exposing the broader impact of individualism rather than celebrating rebellion.

Nora's defiance is tempered by a naivety that complicates her role as a feminist hero. Her decision to forge her father's signature stems from a simplistic belief that love transcends legal boundaries, as she claims, "I thought it was no harm" (Ibsen 34). This idealism, while sympathetic, leads to her vulnerability to Krogstad's blackmail, unraveling her domestic world. Errol Durbach observes that "Nora's romantic idealism is both her strength and her weakness, obscuring practical realities" (Durbach 67). Her realization that her marriage is a facade prompts her departure, but her lack of a clear plan underscores the impulsiveness of her choice.

In contrast, Mrs. Linde's pragmatism serves as a counterpoint to Nora's idealism. Choosing to marry Krogstad for mutual support rather than love, Mrs. Linde prioritizes stability, stating, "Two on the same piece of wreckage would stand a better chance than each on their own" (Ibsen 66). This pragmatic choice highlights Ibsen's skepticism of radical individualism. While Nora's departure may inspire, it isolates her, whereas Mrs. Linde's compromise ensures her place within the social fabric, suggesting that Ibsen values balance over unchecked self-assertion.

A Doll's House resonates with contemporary audiences as a nuanced critique of individualism in an era increasingly focused on personal autonomy. Sociologist Anthony Giddens argues that modern individualism often fosters "a sense of disconnection, as personal fulfillment overshadows communal ties" (Giddens 78). Nora's story embodies this tension, illustrating the allure of self-discovery alongside its potential to fracture relationships. Her struggle against patriarchal oppression remains compelling, but her abandonment of her children raises ethical questions about parental responsibility. Elaine Showalter notes that "Ibsen's portrayal of Nora challenges us to question whether true liberation can coexist with familial neglect" (Showalter 112). By presenting Nora's actions as both empowering and problematic, Ibsen prompts readers to reflect on the balance between personal freedom and social interconnectedness.

In conclusion, *A Doll's House* is not a straightforward celebration of individualism but a critical exploration of its consequences. Through Nora's rebellion, Ibsen highlights the seductive appeal of personal freedom while exposing its potential to disrupt familial and social harmony. Her departure from the "doll's house" asserts her autonomy but at the cost of her relational ties, leaving audiences to ponder the sustainability of such choices. Ibsen's refusal to provide a definitive resolution reinforces his role as a provocateur, challenging readers to navigate the delicate interplay between self and society. As such, the play remains a timeless meditation on the complexities of freedom in an interconnected world.

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Impact of Religious Tourism of Shri Vitthal Temple in Pandharpur City: A Geographical Perspective

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Abstract:

The journey of human life is often described as a spiritual or emotional journey - a metaphor that has existed across cultures and eras. Since ancient times, humans have travelled across different geographical regions - initially in search of food, water and shelter. But as society evolved, the purpose of travel also expanded - to include trade, education, entertainment and the search for spiritual peace. Out of this evolution, tourism emerged as a meaningful and experiential form of travel, where discovery meets culture and devotion. Among the many forms of tourism, religious tourism holds a unique and special place. Every year, millions of devotees visit holy places - to seek blessings, fulfill vows or find inner peace. India is home to many faiths which is home to spiritual destinations. Vaishno Devi (Jammu and Kashmir), Kedarnath (Uttarakhand), Shri Ram Mandir (Ayodhya), Golden Temple (Amritsar) and Jagannath Puri are some of the places that see a steady stream of pilgrims throughout the year. Rich in saintly traditions and devotional practices, Maharashtra has many holy places that have become major centres of worship. These include the Sai Baba Temple in Shirdi, Tulja Bhavani in Tuljapur, the Jyotirlinga at Trimbakeshwar, Shani Shingnapur and most importantly, the Shri Vitthal Temple in Pandharpur. Pandharpur is not just a pilgrimage site, it is the beating spiritual heart of Maharashtra. This city is Religious capital of Maharashtra which is situated on the banks of the Chandrabhaga River (a tributary of the Bhima) and it is famous for its temples of Lord Vitthal and Rukmini. This tourism center is taken for research have aim of to explore the religious tourism in Pandharpur, with a particular focus on the Shri Vitthal Temple, and to understand its Socio-Cultural impact.

Keywords: Religious Tourism, Pilgrims, Temples, Lord Vitthal

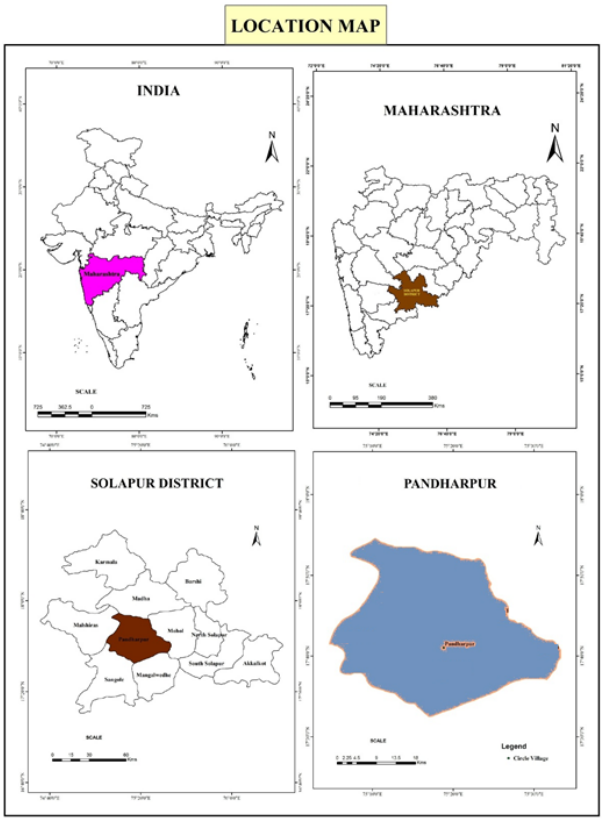
Introduction:

The journey of human life is often described as a spiritual or emotional journey - a metaphor that has existed across cultures and eras. Since ancient times, humans have travelled across different geographical regions - initially in search of food, water and shelter. But as society evolved, the purpose of travel also expanded - to include trade, education, entertainment and the search for spiritual peace. Out of this evolution, tourism emerged as a meaningful and experiential form of travel, where discovery meets culture and devotion. Among the many forms of tourism, religious tourism holds a unique and special place. Every year, millions of devotees visit holy places - to seek blessings, fulfill vows or find inner peace. India, home to many faiths, is home to spiritual destinations. Vaishno Devi (Jammu and Kashmir), Kedarnath (Uttarakhand), Shri Ram Mandir (Ayodhya), Golden Temple (Amritsar) and Jagannath Puri are some of the places that see a steady stream of pilgrims throughout the year. Rich in saintly traditions and devotional practices,

Maharashtra has many holy places that have become major centres of worship. These include the Sai Baba Temple in Shirdi, Tulja Bhavani in Tuljapur, the Jyotirlinga at Trimbakeshwar, Shani Shingnapur and most importantly, the Shri Vitthal Temple in Pandharpur. Pandharpur is not just a pilgrimage site, it is the beating spiritual heart of Maharashtra. Situated on the banks of the Chandrabhaga River (a tributary of the Bhima), the city is famous for its temples of Lord Vitthal and Rukmini. Vitthal or Vithoba is considered the Kuldaivat (family deity) of millions of people in Maharashtra. Every year, during the Wari Yatra, lakhs of Warkaris (devotees) reach Pandharpur - singing devotional songs, playing traditional instruments like taal and mridangam, and spreading pure devotion.

Study Area:

Pandharpur is one of the most important and revered pilgrimage sites in western India, located in the southeastern part of Solapur district in Maharashtra. Geographically located at 17°40'28.3908" north latitude and 75°19'25.4028" east longitude, the city is known as the "Spiritual Capital of Maharashtra". According to the 2011 census, Pandharpur had a population of 98,923, comprising 50,645 males and 48,278 females, with a sex ratio of 953. The city has a literacy rate of 71% and an area of 20.2 square kilometres (7.8 sq mi). Administratively, it is divided into 33 municipal wards. Adding to the scenic and spiritual beauty of Pandharpur is the Bhima River, locally known as Chandrabhaga River, which flows in a crescent-shaped curve around the city. The river is considered sacred and holds great religious significance for devotees. At the heart of Pandharpur is the magnificent Vitthal-Rukmini Temple, a sacred place of worship for millions. Dedicated to Lord Vitthal, an incarnation of Lord Krishna, the temple attracts over a million devotees every year, especially during the grand pilgrimages of Ashadhi and Kartiki Ekadashi. During these festivals, the entire city comes alive with devotional colours, abhanga (devotional songs) and the beat of traditional instruments. With its unique blend of spiritual splendor, cultural heritage and tradition, and devotion, Pandharpur stands as a living symbol of Maharashtra's religious identity and is a centre of worship for countless devotees.



Objectives:

The main theme research work is geographical study of Religious tourism in Pandharpur city (Maharashtra) the specific Objectives are -

1) To study the religious tourism centers in study area.
2) To study the Impact of religious tourisms centers in study area

Data Base:

The data for this research has been collected from both primary and secondary sources, providing a comprehensive foundation for analysis. Primary data was

collected by visiting religious tourism centres. This invaluable data was collected using a structured schedule and questionnaire, which systematically elicited relevant information. In addition, in-depth interviews were conducted with key stakeholders including temple presidents, priests, devotees, shopkeepers, local vendors and tourists. These interactions shed light on the diverse perspectives in the religious tourism system. Secondary data was obtained from various published sources including government and non-government reports. Key references include District Census Handbook (2011), Socio-Economic Summary (2023), historical books on temples, government tourism reports and various non-government research on religious tourism. These secondary sources provided contextual and historical information, enriched the primary data and provided a broader understanding of the subject.

Methodology:

The research is based on both primary and secondary data, in which the research methodology- descriptive method has been used for in-depth analysis. We have included surveys and interviews to study all aspects of religious tourism. This has been done by interacting with key individuals such as trust chairmen, shopkeepers, devotees, tourists, vendors, etc. to collect first-hand information. Appropriate methods such as questionnaires and schedules have been used for data collection, which has helped to paint a clear picture of the economic, social and cultural impacts of religious tourism. This systematic research process has enabled us to analyze in-depth the complexities and opportunities in this sector.

The Vitthal Temple Place:

The Vitthal Temple is dedicated to Lord Vitthal (a form of Krishna) and Goddess Rukmini which is located in the sacred town of Pandharpur in the Solapur district of Maharashtra. This temple is situated on the holy banks of the Chandrabhaga River and is approximately 65 km from the city of Solapur and about 230 km from Pune. Pandharpur is located in the southeastern part of Maharashtra near the Karnataka border, and it is easily accessible from major cities like Mumbai, Pune, and Hyderabad. The town is well connected by road and rail, with Pandharpur Railway Station being the nearest rail terminus, and Pune Airport being the closest airport. As one of the most sacred pilgrimage sites in Maharashtra, this temple attracts millions of devotees every year, especially during the Wari pilgrimage and festivals such as Ashadhi Ekadashi and Kartiki Ekadashi. Due to the temple's spiritual atmosphere, as well as its historical and cultural significance, the Vitthal Temple has become an extremely important destination for both devotees and tourists.

Lord Vitthal Temple- Idol:

Lord Vitthal is also known as Vithoba, Pandurang and Pandharinath that is a major Hindu deity worshipped especially in Maharashtra and Karnataka. He is considered an incarnation of Lord Vishnu. Vitthal takes the form of a young, dark-skinned boy who stands on a brick with his hands on his waist. He also holds the Sudarshan Chakra and a conch in his hands. He wears a garland of Tulsi around his neck and is anointed with sandalwood paste, which symbolizes purity, devotion and divine fragrance. This idol is considered a symbol of his divine confidence, ease and cosmic balance. Vitthal always stands on a brick offered by the devotee Pundalik and is deeply associated with the Bhakti movement, especially the Varkari tradition in Maharashtra and the Haridas tradition in Karnataka. Goddess Rukmini, also known as Rakhumai, is considered an incarnation of Lakshmi and is worshipped as the beloved

wife of Vitthal, an incarnation of Lord Krishna. She is a symbol of prosperity, wealth and devotion. Rukhmai is depicted wearing a nine-way sari, a garland of Tulsi and traditional jewellery, which symbolise grace, spiritual power and divine love.

History of Vitthal Temple:

The history of Vitthal temple dates back to 83 CE and references to it are found in the Skanda Purana and the Padma Purana. The Yadava, Hoysala and Maratha dynasties have contributed to the architecture and preservation. The temple was significantly expanded by the Hoysala king Vishnuvardhan and was renovated again in the 1990s. Built in the Nagara style of architecture, it has sections like the Garbhagriha (sanctum sanctorum), Ansattaya (inner sanctum) and Sabhamandapa (assembly hall). The temple complex also houses shrines of Ganesha, Garuda, Dattatreya and saints like Tukaram and Namdev.

Temple Administration:

The temple administration is highly efficient, with departments like establishment and accounting, construction, rituals, sanitation and water management, legal affairs, donation management, prasad distribution, security, electricity and computers and CCTV system. From the Kakad Aarti in the morning to the Shej Aarti in the evening, all spiritual and religious functions are performed smoothly and strictly according to Vedic traditions, including Panchamrut Abhishek and midday puja.

Festivals in Vitthal Temple:

The Vitthal Temple in Pandharpur is one of the most sacred and famous pilgrimage sites in Maharashtra, the place is also famous as the religious capital of Maharashtra. It is situated on the crescent bank of the Chandrabhaga (Bhima) river in Solapur district. Popularly known as "Dakshin Kashi" (Southern Kashi), this pilgrimage site attracts lakhs of devotees throughout the year, especially during Ashadhi Ekadashi and Kartiki Ekadashi. Where, the spiritual atmosphere becomes even more vibrant during various festivals. The most important of these is Ashadhi Ekadashi (June–July), when the Varkaris come in a grand procession singing Abhangs (devotional songs). Other major festivals include Kartiki Ekadashi, Maghi Ekadashi, Chaitra Ekadashi, Gudi Padwa, Ram Navami, Hanuman Jayanti, Akshaya Tritiya, Nag Panchami, Raksha Bandhan and Gokul Ashtami. On Vasant Panchami, the divine marriage of Vitthal and Rukmini is celebrated, and the temple is decorated like a palace.

The devotion to Vitthal extends beyond Maharashtra to Goa, Telangana and Andhra Pradesh, where he is worshipped with devotion. The story of Pundalika, whose devotion brought Lord Vitthal to Pandharpur, is central to the sanctity of this temple, and highlights the eternal values of humility, devotion and spiritual surrender. Lakhs of devotees flock here every year to have darshan of the deity. Its socio-economic impact is also being felt in the city of Pandharpur.

Ashadhi Ekadashi is one of the biggest religious pilgrimages in India, with millions of devotees visiting Pandharpur every year. An important part of this pilgrimage is the Pandharpur Wari - a 21-day foot pilgrimage that begins in Alandi and Dehu and ends in Pandharpur. The number of participants in the Wari varies each year, depending on factors such as weather and the agricultural season.

Estimated Pilgrim Turnout during Ashadhi Ekadashi Events (2015–2024)

Sr. No.	**Year**	**Estimated Pilgrims**
1	2015	15 lakh
2	2016	13 lakh
3	2017	14 lakh
4	2018	14 lakh
5	2019	16 lakh
6	2020	Limited (Pandemic)
7	2021	Limited (Pandemic)
8	2022	10 lakh
9	2023	13 lakh
10	2024	18 lakh

Note: *The estimates for each year are based on historical data and reports. The figures for 2020 and 2021 are lower due to COVID-19 restrictions.*

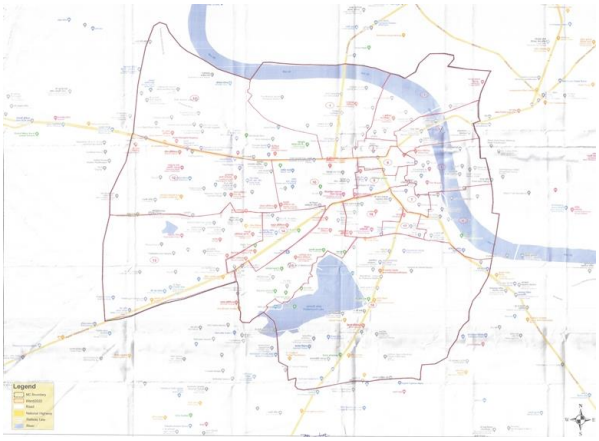
Source: *Compiled by a researcher from news and reports from various newspapers*

Impact of Temple Tourism in Pandharpur City:

Pandharpur is a historic city in Maharashtra's Solapur district which is one of India's most significant pilgrimage destinations due to the revered Vithoba Temple (also known as Vitthal-Rukmini Mandir). The temple is the focal point of the Warkari tradition, a Bhakti movement that emphasizes devotion to Lord Vithoba (a form of Lord Vishnu/Krishna). Millions of devotees visit annually, especially during the Ashadhi Ekadashi and Kartiki Ekadashi pilgrimages, when massive processions (called Dindis) arrive from across Maharashtra. This influx of pilgrims drives Pandharpur's economy and shapes its socio-cultural landscape.

1. Employment Generation:

Pandharpur's temple tourism significantly contributes to employment generation, both on a full-time and seasonal basis. The Vithoba Temple, as a major pilgrimage destination, sustains a wide range of professions. Full-time employment opportunities are directly linked to the temple and its associated services, including priests, temple staff, shopkeepers, hotel workers, transport operators, and service providers who maintain the temple grounds. The influx of devotees necessitates the hiring of additional personnel for various services, including cleaning, security, and administrative work.



Pandharpur City Map

Additionally, seasonal jobs provide temporary income during peak pilgrimage times such as Ashadhi Ekadashi and Kartiki Ekadashi. During these festivals, the number of pilgrims swells, and as a result, there is a demand for street vendors selling offerings (flowers, coconuts), rickshaw pullers offering transport, guides explaining religious rituals, and sanitation workers ensuring cleanliness. This temporary boost in employment becomes vital for many low-income individuals who rely on pilgrimage season to sustain their livelihoods for the rest of the year. Informal sectors, like small-scale businesses selling religious articles or offering storage services for footwear (as

pilgrims enter the temple barefoot), also see a significant uptick in activity, adding to the overall employment figures.

2. Boost to Local Businesses:

Temple tourism in Pandharpur acts as a lifeblood for local businesses, especially in sectors like hospitality, food, and handicrafts. The demand for accommodation skyrockets during peak pilgrimage seasons. Hotels, guesthouses, and dharamshalas (pilgrim shelters) that cater specifically to visiting devotees experience a boom. These establishments offer affordable, sometimes simple, yet essential services to pilgrims seeking temporary lodging. In addition, many businesses have expanded to meet the growing demand for services such as transport, clean water, and convenience items.

The food industry also thrives on the back of religious tourism. Eateries in and around Pandharpur cater to the tastes of pilgrims, offering traditional Maharashtrian delicacies like Puran Poli (sweet stuffed bread), Bhakri (flatbread), and Amti (a lentil-based curry), which are staples during the pilgrimage period. The consumption of such regional dishes further supports local eateries and street food vendors.

Handicraft businesses, particularly those dealing with religious artifacts, have seen significant growth as well. Shops selling tulsi malas (holy beads), framed images of Lord Vithoba, devotional music, and other religious souvenirs enjoy a steady stream of customers. The sale of these items not only serves the spiritual needs of the pilgrims but also acts as a souvenir trade, keeping the local economy vibrant. Additionally, the influx of tourists has led to a demand for services such as local transportation, including taxis and auto-rickshaws, which also contribute to the economic upliftment.

3. Government Revenue:

The growth of temple tourism has a direct and indirect effect on government revenue through various channels. The government collects significant amounts of revenue from taxes, parking fees, tolls along pilgrim routes, and business licenses for local entrepreneurs. For instance, pilgrims often pay parking charges in designated areas, contributing to the state's revenue collection. Additionally, toll booths set up along the major roads leading to Pandharpur generate income for road maintenance and further development.

The government also channels a portion of its revenue into tourism development funds, which are used for infrastructure development in Pandharpur. These funds help improve the roads, enhance public utilities, maintain cleanliness, and ensure that sanitation standards meet the growing demand from the influx of pilgrims. Moreover, the state and central governments allocate resources for the maintenance and repair of the Vithoba Temple itself, ensuring that the spiritual needs of devotees are met while also safeguarding the temple's historical and cultural heritage. These funds are vital for the upkeep of not just the temple, but also the broader infrastructure surrounding it.

4. Real Estate Development:

The surge in pilgrims visiting Pandharpur has driven up the demand for land and properties in the vicinity of the Vithoba Temple, leading to significant real estate development. As the number of visitors increases, landowners and real estate developers recognize the potential of this market and start building hotels, guesthouses, and shops near the temple. This has led to a noticeable rise in property prices in the area, with properties closest to the temple commanding higher prices.

Commercial development around the temple has also expanded. New markets, shopping complexes, and commercial spaces are being built to cater to the needs of tourists, offering a variety of goods, from souvenirs to food and clothing. This

commercial expansion not only helps in meeting the needs of pilgrims but also boosts the local economy, creating more jobs and increasing the overall economic footprint of the area. In addition to this, the rise in land values often incentivizes locals to sell or lease their properties to developers, contributing to an even greater commercial transformation. This ripple effect in the real estate market helps generate wealth in the local economy and enhances the infrastructure available for both pilgrims and locals.

Socio-Cultural Impact of Temple Tourism in Pandharpur City:

1. Preservation of Heritage:

The Vithoba Temple plays a vital role in preserving the rich socio-cultural heritage of Pandharpur, especially through the Warkari tradition. This centuries-old tradition, which dates back around 700 years, is a unique devotional movement where followers walk barefoot in large groups (called "Dindis") to the temple, singing *Abhangas*—devotional songs written by revered saints like Tukaram and Dnyaneshwar. These songs are not just forms of worship but also convey deep philosophical and cultural values of the Bhakti movement. This practice has been passed down through generations and continues to thrive, especially during key religious events, strengthening the spiritual and cultural fabric of the region. Religious festivals like the Palkhi Procession, Kirtans, and Nagar Kirtans play a central role in reinforcing community bonds. The Palkhi, where the palanquins of saints are carried to the temple, is one of the most significant cultural events in Pandharpur. It brings together people from various regions, backgrounds, and economic statuses, transcending social barriers. These events are not just religious in nature but serve as communal celebrations, with people coming together to engage in music, dance, and shared rituals. The social and cultural cohesion reinforced through these collective experiences strengthens the region's identity and fosters a sense of belonging among its people.

2. Community Involvement:

The active involvement of local communities in managing temple tourism is a key factor in maintaining the socio-cultural dynamics of Pandharpur. Residents contribute in multiple ways, from assisting in managing the large crowds during pilgrimages to providing *Anna Dana* (free food) to the pilgrims, which has been a longstanding tradition. The act of offering food to travelers is an important cultural practice that reflects the values of hospitality and generosity deeply embedded in local customs. This communal participation ensures that the needs of pilgrims are met while also reinforcing the spirit of giving and service within the community.

In addition to local participation, non-governmental organizations (NGOs) and religious trusts, such as the Vitthal-Rukmini Temple Trust and Warkari Sampradaya, play a crucial role in providing essential services during the pilgrimage. These organizations organize medical camps, distribute drinking water, offer assistance to the elderly and disabled, and help with general pilgrim welfare. Their involvement ensures that the pilgrimage experience remains spiritually fulfilling and physically safe, creating a sense of collective responsibility and solidarity among the people.

3. Infrastructure Development:

The influx of pilgrims to Pandharpur has spurred significant infrastructure development in the city, benefiting both pilgrims and locals. Transport upgrades, such as the expansion of Pandharpur Railway Station and improvements to bus services, have made the city more accessible. The better connectivity has not only facilitated smoother travel for pilgrims

but has also brought long-term benefits for the city's residents, as they now have improved access to other parts of Maharashtra and beyond. In terms of public amenities, significant strides have been made to address the growing needs of both the local population and the increasing number of visitors. The government, along with private initiatives, has improved water supply, sanitation systems, and waste management infrastructure. This development helps ensure that the basic needs of both locals and pilgrims are met, particularly during peak pilgrimage seasons when the population swells dramatically. These enhancements not only improve the quality of life for residents but also make Pandharpur a more sustainable destination for tourism.

Adverse Impacts of Temple Tourism in Pandharpur:

1. **Over-dependence on Seasonal Income:** Businesses and workers depend heavily on peak pilgrimage seasons for income, leading to financial instability during off-seasons.
2. **Inflation of Prices and Increased Cost of Living:** High demand during festivals drives up the cost of food, accommodation, and services, making them unaffordable for locals and low-budget pilgrims.
3. **Environmental Degradation:** Increased waste, pollution, and strain on sanitation systems can harm the city's environment, potentially deterring future pilgrims and damaging tourism long-term.
4. **Displacement of Local Communities:** Rising property prices and real estate development push out long-time residents, leading to loss of cultural heritage and local identity.
5. **Cultural Homogenization:** Commercialization and the dominance of global brands may overshadow local traditions, crafts, and culinary practices, eroding Pandharpur's unique cultural identity.
6. **Disproportionate Economic Benefits:** Wealthy investors and large businesses benefit the most, while smaller local businesses and poorer residents see minimal economic gains.
7. **Pressure on Infrastructure and Public Services:** Increased tourism overwhelms public services like transportation, sanitation, and healthcare, affecting the quality of life for local residents.

Conclusion:

The Vitthal Temple in Pandharpur holds great spiritual, cultural, and economic significance, attracting millions of devotees every year and driving the city's rich heritage and economy. While temple tourism brings several benefits such as employment generation, economic growth, and infrastructure development, it also presents challenges. Issues like over-dependence on seasonal income, price inflation, environmental degradation, and displacement of local communities need to be addressed. Additionally, cultural homogenization and the unequal distribution of economic benefits are also concerns. To ensure Pandharpur remains a thriving and sustainable pilgrimage destination, a balanced approach is necessary. It is important to maximize the positive aspects of temple tourism while minimizing its negative impacts. By fostering community involvement, protecting the environment, and preserving local traditions, the city can continue to uphold its spiritual heritage while ensuring long-term prosperity for its residents.

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Racial Discrimination and Quest for Identity in Lorraine Hansberry's *A Raisin in the Sun*

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Abstract:

The present research paper aimed to investigate racial discrimination and the quest for identity in Lorraine Hansberry's renowned play A Raisin in the Sun. The present play addresses the segregation and racial problems that exist in American society. This play is written by an African-American playwright Lorraine Hansberry, who uses her personal experiences in American society as the basis for her work. In fact, she has been experiencing hardship due to racial discrimination and segregation in different parts of American society. However, she has powerfully been presented with racial discrimination in her literary works. The play A Raisin in the Sun portrays the unfortunate circumstances of a Younger family. Mamma and Walter Lee Younger are the main characters in the play, who face racial discrimination and economic disparity. The Younger family is the victim of social hierarchy and segregation in America, but the protagonist of the play accepts the reality and prepares to fight against injustice and exploitation. In fact, American society is built upon racial discrimination that centers on race and skin color, particularly targeting black individuals in various aspects of life. Despite enduring racial discrimination, the black community vehemently protested against injustice and all forms of exploitation. Though they are often seen as subordinate and less important, they are deeply aware of their own heritage, customs, roots, past, and personal sense of self. Thus, this research paper focuses on the racial discrimination and quest for identity in Lorraine Hansberry's renowned play A Raisin in the Sun.

Keywords: Racial Discrimination, Quest for Identity, Economic Disparity, American Dream.

Introduction:

The present research paper aimed to explore the issues of racial discrimination and quest for identity in Lorraine Hansberry's renowned and celebrated play *A Raisin in the Sun*. Lorrain Hansberry was the first black playwright and youngest Afro-American author to win New York Critics' Circle award for her famous play *A Raisin in the Sun* focusing on the struggling black family in American city Chicago. In fact, Hansberry's portrayals depict a realistic picture of African-American society, where blacks are treated as inferior and subordinate due to their skin color. Even they have been excluded from the mainstream of society in various aspects such as social, political, cultural, and economic. This is a personal account of Hansberry's experiences with racial discrimination and segregation in American society. Despite her strong portrayal of the life of Afro-American individuals, she has consistently depicted the presence of racial discrimination in her literary works. This play powerfully addresses the issue of racial discrimination and its impact on one's sense of identity in American society. Thus, the present paper

examines how Hansberry uses racial discrimination as both an external hindrance and a means for the characters' quest for identity. The paper also discusses how Hansberry uses the characters' quest for identity as a means to explore the racial discrimination that the characters face.

Racial Discrimination in the Play:

Racial discrimination refers to the unfair treatment of individuals based on their race, social status, or skin color, resulting in unequal opportunities and inferior treatment compared to others in similar circumstances. Racial discrimination refers to any form of prejudice or bias directed towards an individual based on their race, ancestry, ethnic or national origin, and skin color.

One of the most visible displays of racial prejudice in the play is the Younger family's effort to relocate to a predominantly white neighborhood. Mr. Lindner, a representative of the neighborhood association, presents the family with a financial incentive to discourage them from relocating, mirroring the historical practice of redlining and housing segregation that was prevalent in mid-20th-century America. His proposal is both condescending and disguised in politeness, underscoring how racism frequently emerges through the influence of authority rather than direct aggression.

This scene in the play highlights the pervasive and institutionalized nature of racial discrimination. The younger generation is not only struggling with poverty, but they are also trying to navigate a society that is designed to keep them in poverty. Hansberry skillfully demonstrates that the American dream is frequently limited to a specific racial group, and that the progress of black families is regulated and hindered.

Housing Discrimination:

The most evident manifestation of racial discrimination in the present play is the Younger family's endeavor to relocate to a predominantly white neighborhood, Clybourne Park. The character Karl Lindner, a representative of the neighborhood association, offers the family a bribe to avoid their presence, which is a thinly veiled bribe influenced by racial prejudice. This incident underscores how racism is not only personal but systemic, impacting the mobility and socioeconomic progress of black families.

Economic Oppression:

Walter Lee Younger's frustration arises from the scarcity of economic prospects for black men. He is a chauffeur and feels oppressed and confined. His aspiration to invest in a liquor store symbolizes his yearning for financial autonomy and the broader fight for dignity within a system that perpetuates racial and economic inequalities.

Walter Lee Younger: Economic Aspirations and Masculinity:

Walter Lee, the eldest son, represents a man grappling with the challenge of establishing his individuality in a society that denies him economic prospects. His aspiration of owning a liquor store is not just a quick way to make money but a desperate attempt to gain independence, recognition, and a sense of masculinity. For Walter, economic prosperity is closely linked to his sense of self, as he believes that financial success will enable him to overcome racial discrimination and establish his own value.

Nevertheless, his journey also highlights the challenges of internalizing capitalist values that frequently overlook the experiences of black individuals. When Walter loses the family's insurance money, it becomes a moment of crisis not just

financially, but also existential. Ultimately, his choice to dismiss Mr. Lindner's decision to make an offer and move into the predominantly white neighborhood signifies his personal and ideological development. By prioritizing dignity over comfort, Walter reclaims his identity and asserts his autonomy in his own unique way.

Quest for Identity:

The quest for identity is a voyage of self-exploration encompassing both cultural and personal aspects. The character of Beneatha Younger showcases the internal struggle within the African American community regarding cultural identity. She passionately opposes the notion of assimilationist values, delving into her African heritage through her association with Joseph Asagai. Her aspiration to pursue a career in medicine and her defiance of societal norms regarding gender and race underscore her quest for a holistic sense of self. Walter's search for self-identity is intricately linked to societal expectations of masculinity and the role of a provider.

Racial prejudice obstructs his endeavors, resulting in a sense of inferiority and despair. His ultimate decision to decline Lindner's proposal signifies a pivotal moment where he prioritizes dignity over submission, reclaiming his sense of self. Walter's search for self-identity is intricately linked to societal expectations of masculinity and the role of a provider. Racial discrimination obstructs his endeavors, resulting in a sense of inferiority and despair. His ultimate decision to decline Lindner's proposal signifies a pivotal moment where he prioritizes dignity over submission, reclaiming his sense of self.

Beneatha Younger: Intellectual Freedom and Cultural Identity:

In contrast to Walter, Beneatha Younger represents a younger generation of African Americans who strive for identity through cultural reclamation and intellectual exploration. A college student aspiring to be a doctor faces obstacles in challenging both racial and gender expectations. She has a strong stance against assimilation and embraces afro-centrism, which is evident in her fascination with African culture and her connection with the Nigerian character, Joseph Asagai.

Beneatha's challenges are not only external but also deeply rooted within herself. She faces the challenge of balancing different expectations: to fit in, to excel, and to stay true to her black identity. Her discussions with George Murchison, who represents assimilationist ideals, demonstrate her rejection of being defined by white notions of achievement. Beneatha's journey implies that the identity of black women is a complex and ever-changing concept, influenced by both their race and gender.

Lena Younger (Mama): The Moral Center and Intergenerational Identity:

Lena, also known as Mama, plays a crucial role in the play as the moral compass and guardian of traditional values. Her unwavering faith, dignified demeanor, and nurturing nature embody the values of older African Americans who have built their identity on resilience and moral integrity. For mama, buying a house is not just a money-related choice; it represents her hope, legacy, and the right to be treated with dignity. Her aspiration is not individual success but societal advancement. She symbolizes a silent yet potent form of resistance, embodying a collective memory of hardship and resilience. Mama's vision serves as a base for Walter and Beneatha to build their own identities, demonstrating that the search for identity is both personal and passed down through generations.

Lorraine Hansberry's *A Raisin in the Sun* is a profound exploration of how racial discrimination influences, distorts, and ultimately drives the African-American

search for self-identity. Through the challenges and victories of the younger family, Hansberry examines how identity is not fixed but shaped through resistance, compromise, and ethical decision-making. The play continues to hold significance in contemporary times, reflecting both the current state of society and its ongoing struggle with racial disparities and the interpretation of the American dream.

Conclusion:

Lorraine Hansberry's *A Raisin in the Sun* offers a compelling story of black resilience, demonstrating how racism influences and complicates the search for personal identity. The experiences of the Younger family in the play mirror larger societal issues, but Hansberry also infuses the story with optimism, conveying the idea that dignity and self-identity can still be achieved despite oppression. The work continues to be a significant contribution to African American literature and serves as a crucial examination of race, class, and identity in America.

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Reflection of Humanism in Selected Short Stories of O. Henry

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Abstract:

O. Henry, the pen name of William Sydney Porter, is renowned for his short stories that blend humor, irony, and sentimentality. A deeper analysis of his work reveals a strong undercurrent of humanism—a philosophy that emphasizes the value, dignity, and agency of human beings. This paper explores the reflection of humanistic ideals in select stories including The Gift of the Magi, The Last Leaf, and A Retrieved Reformation. Through an exploration of character development, moral dilemmas, and narrative style, this research highlights O. Henry's subtle yet powerful affirmation of human values.

***Keywords**: Humanism, O. Henry, Short Stories, Morality, Compassion, Individualism*

Introduction:

Humanism, as a literary theme, celebrates the human condition, emphasizing individual worth, moral integrity, and emotional depth. In literature, it often surfaces in narratives where characters undergo moral growth, express compassion, or defy societal norms for ethical reasons. O. Henry's stories are generally known for their satiric touch but it reveals the problems of layman. The objective of this paper to throw light on human tendency reflected in three of O. Henry's most popular short stories.

Human Treatment in the Gift of the Magi:

The Gift of the Magi is known for its humanism. Both, the major characters, sacrifice their most prized possessions to buy gifts for one another. Their mutual sacrifice epitomizes humanistic ideals—placing love and personal sacrifice above materialism. The story's climax, where their gifts become ironically unusable, underscores the futility of material possessions and elevates the value of emotional bonds. As literary critic Richard Tobias observes, "The story affirms that the essence of giving lies not in the gift itself but in the intention and love behind it" (Tobias, 1975).

Reflection of Compassion:

In The Last Leaf, humanism is expressed through art, sacrifice, and the will to live. The story rotates around Johnsy, a beautiful woman suffering from pneumonia, who is sure that she will die when the last leaf falls from the vine outside her window. Behrman, an old artist, paints a realistic leaf on the wall to give her hope—ultimately sacrificing his own life in the cold. This act of silent heroism reflects the core of humanism: selfless compassion and belief in the power of the human spirit. Behrman's sacrifice revives Johnsy's will to live, showcasing how human acts of kindness can transcend despair and illness.

A Retrieved Reformation and Moral Redemption:

A Retrieved Reformation tells the story of Jimmy Valentine, a reformed safecracker who adopts a new identity to live a virtuous life. His past catches up with him, but he chooses to risk exposure to save a child, thereby affirming his transformation. The story reveals the humanistic belief in the capacity for moral change. Jimmy's character reflects the idea that individuals are not bound by their past, and that redemption is possible through conscious choice and altruistic action. As noted by William Peden, "O. Henry's story celebrates the triumph of moral choice over deterministic views of criminality" (Peden, 1984).

Narrative Techniques and Humanism:

O. Henry's use of irony, characterization, and concise prose allows for a powerful delivery of humanistic themes within a short narrative span. His characters are often ordinary people—tailors, artists, lovers, and ex-convicts—who face extraordinary moral choices. This democratization of heroism aligns with humanist thought, which values every individual's potential for goodness.

Conclusion:

Through the lens of humanism, O. Henry's stories emerge not merely as ironic tales but as profound explorations of human virtue. Whether through love, sacrifice, or redemption, his characters exemplify the enduring strength of the human spirit. His work remains a testament to the belief that even the simplest individuals are capable of profound moral beauty.

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A Contemporary Relevance of Kautilya's Political Thoughts

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Introduction:

The tradition of Indian political thought is vast and varied, with its origins tracing back to ancient texts and philosophies. Among the most influential thinkers in this tradition is Kautilya, also known as Chanakya or Vishnugupta, a scholar, strategist, and royal advisor of the 4th century BCE. He is most renowned for his influential work, the Arthashastra, which offers a comprehensive and practical approach to governance, diplomacy, and economic management. Kautilya's political thought is often called the "Indian Machiavelli" due to its realistic approach, strategic wisdom, and focus on statecraft. His concepts represent a major advancement in the ancient Indian perspective on governance and continue to shape political theory and practice in the present day.

Keywords: Arthashastra, Indian Machiavelli, Rajadharma, Saptanga Theory, Mandala Theory, Statecraft, Governance, Diplomacy.

Research Objectives:

1. To examine the fundamental principles of Kautilya's political philosophy, as outlined in the Arthashastra.
2. To analyze Kautilya's perspective on statecraft, governance, and diplomacy, and evaluate its applicability to contemporary political theory.
3. To assess the impact and legacy of Kautilya's political thought on subsequent Indian political traditions and contemporary governance models.

Research Method:

Descriptive and analytical research methods have been adopted for this study. Secondary data collection method is used for gathering factual information on the subject, incorporating research papers and articles etc.

Content Analysis:

Examining the fundamental principles of Kautilya's political philosophy as outlined in the Arthashastra:

Kautilya's Arthashastra is a seminal work in Indian political thought that offers a practical and strategic perspective on governance. His philosophy is firmly grounded in realism, emphasizing power, diplomacy, and administration as essential elements for maintaining a stable and prosperous state. The core of his political philosophy is based on three fundamental principles: rajadharma (duty of the ruler), saptanga theory (seven limbs of the state), and mandala theory (geopolitical strategy).

1. Rajadharma: The Duty of the King:

Rajadharma encompasses the moral and administrative duties of a monarch. Unlike purely moralistic traditions, kautilya's rajadharma is a blend of moral responsibility and political pragmatism. The

king holds the highest position of power, but his main responsibility is to maintain law and order, promote economic growth, and safeguard the kingdom from both external and internal dangers. A ruler must possess wisdom, fairness, and decisiveness, always putting the needs of the state ahead of their own personal ambitions. His leadership should be based on meritocracy, where ministers and officials are selected based on their skills and qualifications rather than their family background. While emphasizing the importance of moral behavior, kautilya also acknowledges that sometimes the King should take ruthless actions that are necessary to ensure stability, such as engaging in espionage, deception, and imposing strict punishments on rebels.

This idea aligns with contemporary theories of leadership and governance, where leaders are expected to strike a balance between ethical considerations and practicality when making decisions.

2. Saptanga Theory: The Seven Limbs of the State:

The saptanga theory proposes a comprehensive framework for governance, emphasizing the interdependence of seven key components:

A. **Swami (the king):** Kautilya says that a ruler must have intelligence, discipline and strategic thinking.
B. **Amatya (ministers):** According to Kautilya, there should be competent advisors to help in decision-making and administration.
C. **Janapada (Territory & People**): Population and territory are the basis of a state. A prosperous and self-sufficient population guarantees the stability of a state.
D. **Durga (fortified capital):** Forts provide defensive infrastructure to protect against attacks.
E. **Kosa (treasury):** Economic strength is important for every state for military and welfare purposes.
F. **Danda (army & law enforcement):** According to Kautilya, a highly skilled military and robust legal system ensures peace and stability in the state.
G. **Mitra (allies):** Kautilya says that strategic partnerships assist in diplomacy and warfare.

This theory aligns with contemporary statecraft models, where political stability depends on effective leadership, efficient administration, a robust economy, strong security measures, and positive international relations. It aligns with the contemporary public administration and governance frameworks that are utilized worldwide.

3. Mandala Theory: Geopolitical Strategy

Kautilya's Mandala theory is a realistic model of international relations, which suggests that neighboring states are natural adversaries, while states located farther away can form alliances. This theory categorizes rulers into four groups based on their connection to the king:

A. **Ari (enemy):** Ari are those who are immediate neighbors who compete for power.
B. **Mitra (ally):** According to Kautilya Mitra refers to countries that are beyond the enemy's reach, and can be valuable allies in strategic partnerships.
C. **Madhyama (neutral state):** It holds immense power and can greatly influence the balance of power in the region.
D. **Udasina (neutral observer**): Kautilya says that the role of a neutral state is that of a distant entity, not directly involved in the conflict.

Kautilya proposes different methods of diplomacy, such as:

- **Sandhi (treaty):** Kautilya suggests making a treaty when necessary.
- **Vigraha (War):** Kautilya has said that war should be waged when diplomatic efforts fail.

- **Asana (neutrality):** Kautilya says that it is necessary to keep observing sometimes in changing circumstances.
- **Dvaidhibhava (dual policy):** Kautilya suggests using both diplomacy and war strategy simultaneously, as needed.
- **Upeksha (strategic ignorance**): To deliberately avoid danger until the right moment arrives.

This approach is highly relevant to modern international relations, resembling the balance of power strategy in contemporary geopolitics, where nations form alliances to counterbalance potential threats.

Kautilya's Approach to Statecraft, Governance, and Diplomacy: Relevance to Modern Political Theory:

Kautilya's Arthashastra presents a comprehensive and pragmatic vision of statecraft that emphasizes effective governance, strategic diplomacy, and economic strength as the foundations of a stable and powerful state. Unlike idealistic or moral frameworks, Kautilya advocated for a realist approach, where the king's duty was not only to uphold dharma (moral order) but also to ensure security, prosperity, and political stability, even if it required morally flexible means.

Statecraft in kautilya's philosophy revolves around the saptanga theory, which identifies seven essential elements of a state: the king (swami), ministers (amatya), territory and population (janapada), fortified city (durga), treasury (kosa), army (danda), and allies (mitra). Each component was anticipated to perform optimally to guarantee the stability of the kingdom. His theory of governance emphasized the importance of a well-structured administrative system, suggesting a comprehensive framework with built-in checks and balances.

In terms of governance, Kautilya stressed the significance of a well-trained and ethical bureaucracy, a strong central authority, and a king who possesses both knowledge and leadership skills. He put forth several initiatives for internal security, economic regulation, law enforcement, and welfare policies, showcasing an early manifestation of a welfare state and adherence to the rule of law.

Diplomacy played a crucial role in his political ideology, as exemplified by the mandala theory, which depicted a geopolitical circle encompassing both adversaries and allies. This theory emphasized the importance of forming strategic partnerships and taking preemptive actions based on a realistic assessment of international relations. Espionage, negotiation, and even subversion were deemed acceptable methods to safeguard the state's interests.

In contemporary political theory, Kautilya's concepts are still relevant in realism and neo-realism, particularly in the writings of thinkers like Machiavelli and Hobbes. His understanding of power dynamics, state interests, and the intricacies of leadership remains highly relevant in comprehending current political behavior and foreign policy decisions.

Assessing the Impact and Legacy of Kautilya's Political Thought on Indian Political Traditions and Contemporary Governance Models:

Kautilya's Arthashastra has had a profound and lasting influence on Indian political thought and continues to be a reference point in discussions of governance, diplomacy, and statecraft in both historical and modern contexts. His ideas played a crucial role in shaping early Indian society and continue to influence modern administrative and political approaches.

1. Influence on ancient and medieval Indian political traditions:

In ancient India, Kautilya's practical mindset greatly influenced the administration of the Mauryan Empire, making it one of the most powerful and

well-structured empires in Indian history. The empire's governance system, characterized by centralized control, efficient bureaucracy, and intelligence networks, was evident in the way it operated under the rule of Chandragupta Maurya.

Although later Indian texts such as the manusmriti and dharmasastra leaned more toward religious and moral aspects of rule, many of Kautilya's strategic and administrative ideas were preserved, especially in treatises on niti (policy) and rajaniti (politics). His realistic political philosophy also resonated with the medieval rajput kingdoms, which incorporated elements of his military tactics and alliance networks.

2. Rediscovery and modern relevance:

For centuries, the Arthashastra was forgotten and rediscovered in 1905 by scholar R. Shamasastry, a book that sparked renewed interest in kautilya's ideas, and had a significant impact on both academic and political circles. Since then, he has been re-established as a foundational figure in Indian political thought, often compared to Machiavelli, but with a more comprehensive and administrative perspective.

3. Post-Independence India:

Kautilya's insights are relevant again. Administrative reforms and the need for accountability in governance align with his focus on competent and disciplined leadership. His emphasis on national security is evident in his policies, which prioritize robust defense systems and internal surveillance. Foreign policy doctrines, like the strategic use of alliances and soft power, bear resemblance to his mandala theory and diplomatic strategies. Indian politicians, civil servants, and strategists frequently draw upon the teachings of kautilya in their policy deliberations.

Conclusion:

Kautilya's Arthashastra offers a realistic and practical approach to governance, diplomacy, and statecraft. His rajadharma aligns with ethical leadership principles, saptanga theory mirrors modern public administration, and mandala theory foreshadows contemporary international relations. His ideas continue to have a significant impact on contemporary political discussions, especially in the realms of realist foreign policy, governance strategies, and security studies. Kautilya's work also contributes to governance models in postcolonial India, where scholars and policymakers have increasingly turned to indigenous traditions for guidance. His focus on effective governance, accountability in administration, and national security has resonated with contemporary Indian political discussions and public administration practices. Kautilya's political ideas have not only laid the groundwork for Indian governance but also continue to influence contemporary administrative structures, diplomatic approaches, and political leadership styles. His legacy is regarded as a link between ancient wisdom and contemporary governance, providing valuable insights that continue to be applicable in tackling modern political issues.

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The Price of Freedom: Business, Class and Morality in Adiga's *The White Tiger*

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Abstract:

Aravind Adiga's The White Tiger, winner of the Man Booker Prize in 2008, is a bold and unsettling novel that holds a mirror to contemporary India. The novel gives a picture of India as a nation that boasts of economic growth while concealing deep-rooted class and caste inequalities. Through the voice of Balram Halwai, a driver turned into an entrepreneur, Adiga crafts a darkly satirical tale of ambition, servitude and rebellion. The novel explores the contradictions of a society striving for modernity yet bound by ancient hierarchies. This paper examines how the pursuit of freedom, business success and self-worth in The White Tiger comes at a moral cost. Balram's journey from the "Darkness" of rural India to the glitzy streets of Bangalore is not just a personal transformation but a commentary on the price one pays to escape the invisible shackles of caste and poverty in a post-liberalized India.

Keywords: Morality, Values, Freedom, Business, Caste, Capitalism, The White Tiger

Introduction:

Aravind Adiga's *The White Tiger* is a piercing commentary on the invisible bars that cage the lives of India's underclass. Set in the backdrop of a post-liberalized India, the novel traces the journey of Balram Halwai, a man born in the rural darkness of Laxmangarh, who claws his way into the fluorescent light of urban entrepreneurship in Bangalore. Through his unapologetic confessions, the reader is made to question the very ideas of morality, justice, and success.

According to the NCERT textbook *Political Theory* (Class XI), freedom is "the absence of constraints in the life of an individual and the availability of conditions which expand his ability to live life on his own terms." But in Balram's world, freedom is neither granted nor guaranteed but it must be snatched often through means that defy conventional morality. His actions, however violent or deceitful are attempts to carve out a space where he can breathe freely and exist with dignity.

The philosophical domain defines values as deeply held beliefs about what is right and wrong which guide our behaviour. Morality refers to principles concerning the distinction between right and wrong or good and bad behaviour and ethics, as discussed in *Indian Ethics: Classical Traditions and Contemporary Challenges* are the rules or standards governing the conduct of individuals in a society. In Balram's case, these concepts are not abstract ideals but they are obstacles, shaped and often distorted by poverty, caste and desperation.

Adiga's novel challenges the romanticised notions of a democratic and rising India. It brings to surface the grim realities of systemic inequality, deeply rooted caste structures and the moral compromises demanded by capitalism.

Business in the novel is not a symbol of innovation or integrity. It becomes a battlefield where deceit, corruption and exploitation reign. From bribing ministers to crushing the voice of the poor, Adiga exposes how economic progress in India often comes at the cost of human values.

This paper seeks to explore how *The White Tiger* lays bare the uneasy intersection of business, society and morality in modern India. It interrogates how Balram's rise to power is less about freedom and more about transaction where the price is not just money but one's very conscience.

Literature Review:

Scholars have widely examined *The White Tiger* through postcolonial, Marxist and moral-philosophical lenses. Shalini Nadaswaran (2011) notes that the novel "presents a disillusioned view of India's economic rise, revealing how the neo-liberal dream excludes the subaltern." Similarly, Aijaz Ahmad argues that Adiga "appropriates the Western gaze to critique Indian democracy's failures."

Dr. Sulagna Mohanty (2019) explores the repercussions of class divisions highlighting the novel's critique of India's socio-economic disparities in the wake of globalization. Dr. Sarita Goyal (2024) examines the entrenched caste system and social inequality depicted in the novel emphasizing Balram Halwai's journey as a microcosm of India's societal shifts and tensions.

While these studies offer valuable insights into *The White Tiger*, there remains a gap in the literature concerning the intricate interplay between business practices, class mobility and moral ambiguity in the context of post-liberalized India. This paper seeks to fill this void by examining how Adiga portrays the cost of freedom and success in a society riddled with systemic inequalities.

The Rooster Coop: Entrapment and Complicity:

In *The White Tiger*, Adiga introduces the concept of the "Rooster Coop" to symbolize the societal structures that confine the underprivileged. Balram observes:

"The greatest thing to come out of this country... is the Rooster Coop. The roosters in the coop smell the blood from above. They see the organs of their brothers...They know they're next. Yet they do not rebel. They do not try to get out of the coop. The very same thing is done with human beings in this country."

This metaphor illustrates how systemic oppression conditions individuals to accept their fate discouraging rebellion even in the face of evident exploitation. Dr. Sarita Goyal emphasizes that the "Rooster Coop" metaphor highlights the inescapable nature of caste confinement and the desperation for escape, underscoring the systemic corruption and moral ambiguities that complicate the pursuit of social mobility.

Caste Dynamics and Social Stratification:

Adiga's narrative delves into the rigid caste system portraying how it dictates one's destiny. Balram reflects:

"Halwai…That's my caste – my destiny. Everyone in the darkness who hears that name knows all about me at once."

This acknowledgment reveals how caste labels predetermine societal roles limiting opportunities for upward mobility. Dr. Sarita Goyal notes that Balram's journey from a village in the "Darkness" to becoming an entrepreneur in the urban "Light" of Bangalore serves as a microcosm of the larger societal shifts and tensions highlighting the challenges of achieving genuine social mobility in an inherently unjust society.

Freedom and Moral Compromise:

Freedom, in theory, is one of the most celebrated ideals of modern civilization associated with dignity, self-determination and autonomy. In *The White Tiger*, Adiga subverts this ideal by tying freedom to transgression. In Balram Halwai's journey, freedom is not the fruit of rights or reform but it is the spoil of rebellion, theft and ultimately the murder. Balram does not merely challenge his oppression but he crosses a moral line to overcome it. His act of killing his employer Ashok becomes the turning point of his transformation from a servant into a businessman. But at what cost? He admits:

"Even if they throw me in jail... I'll never say I made a mistake that night in Delhi when I slit my master's throat."

This declaration reveals the moral ambiguity at the heart of the novel. Balram does not seek forgiveness; he seeks survival. In his mind morality is a luxury that the poor cannot afford. His crime becomes his rite of passage into freedom, into visibility, into power.

This is where Adiga's narrative becomes most discomforting. Balram is both victim and perpetrator—liberator and criminal. He forces the reader into an ethical dilemma: Is his crime justifiable because it brings him dignity? Or is it simply another form of exploitation masked as empowerment?

Many critics have explored this moral contradiction. Snehal Shingavi argues that the novel offers a "libertarian fantasy" where justice is self-declared and social order is irrelevant. Balram becomes a metaphor for the failure of institutions. He does not believe that change can come through law or activism so he takes justice into his own hands.

This also raises a deeper philosophical question: Is morality absolute or does it shift according to context? In the context of caste, poverty and systemic oppression, Adiga seems to argue that morality bends. Balram doesn't see himself as immoral. He sees himself as rational. He is merely adapting to the rules of a society that rewards corruption at the top and demands obedience at the bottom.

Even Balram's act of confession by writing a letter to the Chinese Premier is laced with irony. He seeks to be understood not condemned. He explains himself not with remorse but with pride. This is the ultimate moral compromise: turning crime into a success story. In a capitalist world obsessed with results, Balram's means are irrelevant. What matters is that he won.

The result is unsettling. As readers we sympathize with Balram's circumstances but recoil at his choices. Adiga leaves us no easy answers. The novel does not ask us to celebrate Balram but it asks us to question the society that created him.

Balram's freedom demands the death of Ashok—not just a man, but a symbol of the gentle, liberal elite who still benefit from the servant system.

Balram becomes free by stepping into the shoes of those who oppressed him. In this economy, success demands blood. Ethics, as described in philosophical terms, are guidelines of behaviour, but when survival is at stake those guidelines blur. Balram is not devoid of morals but he has simply rewritten them.

True freedom in Adiga's India is not about rights or dignity. It's about survival and reinvention. Balram does not end casteism; he escapes it personally. His "freedom" is individualistic and morally grey. He wins but the world remains the same. This echoes Ambedkar's critique: that without social transformation, political freedom is incomplete. What kind of independence is it where the marginalized must kill to live with dignity?

Conclusion:

At the heart of *The White Tiger* lies a paradox: freedom in Adiga's world is attainable but only through the abandonment of morality. Balram Halwai's transformation from a nameless servant in the "Darkness" to a self-declared entrepreneur in Bangalore is not a celebration of social mobility. It is an indictment of the cost at which it comes. Through Balram's eyes we see a society where caste and class continue to dictate one's fate even in an age of economic liberalization. The pursuit of business success is not guided by ethics but by cunning, survival and often violence. Adiga does not romanticize rebellion instead he asks us to confront its consequences. Balram is not a hero but a product of his time crafted by systemic failure, sharpened by desperation and ultimately shaped by a corrupt model of capitalism. His journey forces readers to question the foundational values of modern India: if success requires betrayal, if freedom demands violence, then what kind of society are we building? The novel and this paper remind us that until we create a system where human values are not traded for economic gains, the price of freedom will continue to be paid by those who can least afford it with their morality, their dignity and sometimes their humanity.

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Truth beyond Orthodoxy: Identity and Universalism in Rabindranath Tagore's *'Gora'*

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Abstract:

This paper examines Rabindranath Tagore's magnum opus, Gora*, as a profound critique of rigid religious and social orthodoxy in colonial Bengal. It argues that through the narrative, particularly the protagonist Gora's ideological journey, Tagore dismantles identities built primarily on birth right, dogma, and exclusionary practices. Through the interplay of characters representing staunch Hindu revivalism, dogmatic Brahmanism, liberal spirituality, and unconditional love, the novel champions an experiential, inclusive, and universal understanding of truth. The climactic revelation of Gora's parentage serves as a catalyst, forcing a confrontation with the limitations of doctrinaire systems and culminating in his liberation into a broader identity rooted in shared humanity and service to India, which transcends caste and creed. Tagore's work ultimately posits that true identity and spiritual realization lie not in adherence to external doctrines but in embracing universal human values informed by lived experience.*

Keywords: Rabindranath Tagore,* Gora*, Truth, Orthodoxy, Identity, Universalism, Humanism, Nationalism, Colonial India, Brahmo Samaj, Dogma, Social Reform, The Bengali Renaissance.

Introduction:

Rabindranath Tagore, Asia's first Nobel laureate, stands as a towering figure in world literature, renowned for his humanistic vision that sought to bridge divides and champion universal values. His epic novel *Gora* (1910) remains one of his most ambitious and relevant works. Set against the vibrant yet turbulent backdrop of colonial Calcutta during a period of intense social, religious, and political ferment, it grapples with complex questions of identity, nationalism, religious reform, and the very nature of truth in a society caught between tradition and modernity, revivalism and reform. This paper will explore how Tagore, through *Gora*, interrogates the constraints of religious and social orthodoxy – both Hindu and Brahmo – and details a path towards a conception of truth lying beyond dogmatic boundaries. The novel contends that authentic truth and identity are not merely inherited through birth or conferred by strict adherence to rituals and doctrines, but emerge from lived experience, genuine human connection, critical self-reflection, and the affirmation of universal human values. The ideological pilgrimage of the protagonist, Gourmohan (Gora), from a fiercely orthodox Hindu nationalist to an individual liberated from sectarian identity, serves as the central axis for this exploration, ultimately advocating for an inclusive humanism. This paper will analyze the depiction of various forms of inflexible belief systems, the role of liberal thought

and human relationships in challenging dogma, and the transformative impact of the revelation of Gora's identity, culminating in his acceptance of a universal truth rooted in service to humanity within the specific context of India.

Sketching the Confines: Orthodoxy in Hindu and Brahmo Worlds:

In *Gora*, Rabindranath Tagore examines the stifling atmosphere created by religious and social orthodoxy, carefully dissecting its grip on both mainstream Hindu society and the nascent Brahmo Samaj reform movement in colonial Bengal. Initially, the novel presents the formidable figure of Gourmohan (Gora) as the embodiment of an assertive, revivalist Hinduism. His sense of self is profoundly anchored in strict adherence to tradition, the meticulous observance of caste hierarchy, notions of ritual purity, and a fervent nationalism deeply interwoven with his Hindu faith. Tagore illustrates how Gora's intense conviction, while compelling, often hardens into intolerance, evident in his interactions with his more flexible friend Binoy and his initial rejection of the Brahmo community. His is a worldview built on exclusion, defining belonging through inherited practices and perceived external threats. Tagore expands this critique through Gora's adoptive father, Krishnadayal, whose retreat into complex rituals illustrates how conventional piety can become a hollow shell, disconnected from genuine spiritual life or social empathy.

Yet, Tagore skillfully avoids presenting orthodoxy as an exclusively Hindu concern. He draws sharp parallels between the rigidities of traditional Hinduism and similar tendencies emerging within the Brahmo Samaj itself, particularly through the character of Haran (Panu Babu). Haran represents a faction within the reform movement that adopts its own brand of dogmatism, insisting on strict conformity to Brahmo tenets and displaying an intolerance echoing Gora's own. His judgmental stance towards Sucharita and Lolita reveals that the impulse towards doctrinal inflexibility and drawing exclusionary boundaries is not limited to one tradition. Through this careful juxtaposition, Tagore suggests a broader point: the real obstacle to human growth and understanding often lies less in the specifics of any doctrine and more in the nature of orthodoxy itself – its resistance to doubt, its prioritization of external conformity over internal conviction, and its inherent tendency to divide rather than unite.

Countercurrents: Liberal Thought and the Search for Inner Truth:

While Tagore meticulously portrays the constraints of orthodoxy, he simultaneously introduces powerful countercurrents through characters who champion a more liberal, questioning, and deeply personal approach to faith and truth. Foremost among them is Paresh Babu, a respected Brahmo elder whose quiet wisdom embodies Tagore's humanistic vision. Paresh Babu consistently elevates inner conscience, reasoned inquiry, tolerance, and a universal sense of love above the strictures of dogma or ritual. He presents spirituality as something lived and searched for, rather than merely accepted, offering a vital alternative to both Gora's revivalist fervor and Haran's doctrinaire Brahmoism. His emphasis on 'satya' (truth) as an inner realization, discovered through experience and ethical living, directly challenges the foundations of inflexible belief systems.

Paresh Babu's gentle yet firm influence proves particularly formative for Sucharita and Lolita. He cultivates an atmosphere where their intellectual curiosity thrives, encouraging them to question societal norms and religious dictates rather than passively accept them. This nurturing allows them to develop their own moral compasses and resist pressures toward

conformity, whether from Hindu society or from within the Brahmo fold represented by Haran. Moreover, Paresh Babu's interactions, even with those holding vastly different views like Gora, are marked by a patient desire for understanding, prioritizing shared humanity over doctrinal dispute. In Paresh Babu, Tagore crafts more than just a character; he presents a philosophical standpoint where truth is pursued through individual conscience, intellectual honesty, and ethical engagement with the world – a perspective that steadily undermines the certainties upon which orthodoxy depends.

The Human Element: How Connection Unsettles Conviction:

Tagore powerfully argues that beyond intellectual debate, it is the undeniable force of human connection and lived emotional experience that most effectively dissolves the rigid boundaries erected by inflexible ideologies. Perhaps nowhere is the inadequacy of dogma more apparent than in the figure of Anandamoyi, Gora's adoptive mother. She seems to exist in a realm untouched by conventional judgment, her identity defined solely by a profound, unconditional maternal love that instinctively transcends the artificial lines of caste, creed, and even blood relation. Her quiet knowledge of Gora's true origins, coupled with her unwavering affection, embodies a fundamental, experiential truth – one rooted in pure compassion that rituals and doctrines simply cannot contain. Her presence provides Gora with a constant, implicit counter-narrative to the exclusionary rules he fiercely defends.

This theme resonates through the relationships developing among the younger generation. The evolving intellectual and emotional engagement between Gora and Sucharita becomes a critical space for challenging assumptions. Drawn to Gora's passion yet guided by her own intellect and Paresh Babu's influence, Sucharita interacts with Gora in ways that compel him to confront the human cost of his ideology, introducing emotional nuance into his previously rigid framework. Simultaneously, the relationship between the adaptable Binoy and the independent Lolita represents a direct challenge to social constraints. Their decision to pursue their connection despite objections from both Hindu and Brahmo camps highlights how authentic feeling can motivate defiance against restrictive codes. Through these interwoven lives, Tagore vividly demonstrates that lived realities – love, friendship, empathy, the meeting of minds – possess the power to reveal the insufficiency of identities built merely on abstract principles and social labels, fostering instead a more humane understanding of oneself and others.

Breaking Point: When Revelation Shatters Orthodoxy:

The narrative arc of *Gora* hinges on a dramatic climax: the revelation of the protagonist's true parentage. Learning he is the biological son of Irish Christians, orphaned during the 1857 Mutiny, detonates the very foundations upon which Gora has constructed his entire identity. His fervent pride in his Brahmin lineage, his meticulous observance of caste rules, and his potent Hindu nationalism are instantly invalidated by the exclusionary logic he himself championed. The accident of his birth renders him, within that framework, an outsider, an 'untouchable' – fundamentally excluded from the community he sought to purify and lead.

This discovery precipitates a profound existential crisis. His former belief system offers no recourse, no way to reconcile Gora's lived experience—his deep emotional and intellectual commitment to India and what he perceived as Hinduism—with the "polluting" reality of his non-Hindu birth. The system demands his negation. The revelation thus exposes the fragility of

identities built solely on the circumstances of birth and adherence to external codes. It forces Gora—and the reader—to confront the chasm between an individual's inner reality and the identity conferred by rigid social and religious structures. In this moment, orthodoxy is shown not merely as exclusionary, but as incapable of encompassing the complex truth of human existence, forcing the search for a more authentic and resilient sense of self.

Finding New Ground: Liberation into a Universal 'Indian' Identity:

What emerges from Gora's crisis is not despair or conversion to another dogma, but a profound rebirth—a liberation into a broader, more inclusive understanding of truth and belonging. His final, impassioned declaration – "Today I am free... I am Bharatiya [Indian]. In me there is no conflict of communities – the Hindu, the Muslim, the Christian. Today all the castes of India are my caste..." – marks a movement beyond all sectarian labels. His identity is radically reframed, no longer dependent on inherited creed or caste, but rooted in a shared humanity situated within the diverse reality of India itself. It is an identity claimed through participation, empathy, and service, not through exclusion.

This transformation is powerfully symbolized by his full embrace of Anandamoyi: "Mother, you are my only mother! ...You have no caste... you make no distinction... you are only the image of blessings. You are my India!" He recognizes her unconditional love, which defied all orthodox boundaries, as the true, nurturing spirit of the India he now vows to serve. This represents not mere negation of his past beliefs, but the discovery of a positive, active, and encompassing humanism. His liberation finds tangible expression in his commitment to work for all people of India, irrespective of their background. Ultimately, Gora arrives at a truth discovered beyond doctrinal constraints – a universal truth forged through struggle, grounded in human connection, and dedicated to service, finally free from the divisive nature of dogma.

Conclusion:

Tagore's *Gora* remains a significant testament to the limitations of orthodoxy and the liberating potential of a truth grounded in universal human values. By carefully dismantling an identity built on the fragile foundations of dogma and birthright, Tagore, through Gora's transformative journey, advocates for an experiential understanding of truth discovered via empathy, love, reason, and self-realization. The novel interrogates the exclusionary nature inherent in rigid religious and social systems, whether revivalist Hindu or reformist Brahmo, proposing instead an inclusive identity rooted in shared humanity.

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E-learning Initiatives by the Government of India and the Role of Academic Libraries in Supporting E-Learning

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Abstract:

In recent years, the landscape of education has undergone a profound transformation with the advent of digital technologies. It plays a pivotal role in higher education. It aims to innovate teaching and learning methods, foster a deeper understanding of subjects, promote academic excellence, and enhance the quality of education. The Government of India has been at the forefront of this revolution, spearheading various e-learning initiatives aimed at democratizing education and ensuring equitable access to quality learning resources across the country. Concurrently, academic libraries have emerged as key players in this ecosystem, leveraging their resources and infrastructure to support and enhance e-learning initiatives. This study explores the diverse e-learning initiatives undertaken by the Government of India and also examines the pivotal role played by academic libraries in facilitating and enriching the e-learning experience for students and educators alike.

Introduction:

In the twenty-first century, India's digital education is a creative and significant step forward for improved learning, structural development, and knowledge acquisition through the use of digital services and technology. The need for technology-based education in India was augmented due to the COVID-19 pandemic, which temporarily disturbed the Indian education system. Digital Education in India is the way forward to learning and gaining knowledge with the help of technology. The classroom teaching method is transformed into E-Learning, which plays a significant role in the library science field. E-learning is the online delivery of information, communication, education and training. The fundamental elements of collaborative working with creativity and multidisciplinary approaches along with adaptiveness and intercultural communication and problem-solving have made E-learning essential for everyday life. The E-learning process spreads its influence throughout every aspect of human existence including teaching and learning and corporate business operations and leisure activities. The system of E-learning needs to provide open access for all citizens beyond their age group and educational level so they can get education based on personal requirements.

Government initiatives are instrumental in advancing digital education by fostering an inclusive and dynamic learning environment through E Learning Platforms. These efforts aim to bridge the digital divide through equitable access to technology and educational resources, while also strengthening digital infrastructure to improve the quality and affordability of education for all. Such programs address key

challenges like teacher training and curriculum reform and promote the integration of technology into classrooms through structured frameworks aligned with learning goals.

The academic libraries play a crucial role in advancing e-learning by offering extensive digital resources such as e-books, journals, and databases, thereby supporting academic research and learning. They act as centers for digital literacy, guiding students and faculty in navigating complex digital platforms through dedicated training and support. Libraries also integrate digital repositories and learning management systems with e-learning initiatives and work collaboratively with educators to design curriculum-relevant digital content. By providing technology-enabled environments and access to internet services, they help bridge the digital divide, ensuring equitable access to educational tools. Through these efforts, academic libraries create a comprehensive, inclusive learning ecosystem that empowers students to effectively participate in digital education

Definition of E-Learning:

The term e-learning covers a broad set of applications and processes, including computer-based learning, web-based learning, virtual classrooms, and digital collaboration. It is the delivery of content via all electronic media, including the Internet, intranets, extranets, satellite broadcasts, audio/video tape, interactive TV, and CD-ROM.

Now, let's explore the list of free e-learning platforms which are executed by the Government of India.

E-Learning Initiatives by the Government of India:

1. SWAYAM (Study Webs of Active-Learning for Young Aspiring Minds) (https://swayam.gov.in/):

The Ministry of Human Resource Development is the sponsor and developer of SWAYAM, an online academic resource platform built on the tenets of "access, equality, and quality" Delivering education to the most remote locations and underprivileged populations whom the digital revolution has not yet impacted is SWAYAM's primary goal. The SWAYAM platform aims to provide everyone who wants to learn with a fantastic learning experience. Most of the courses taught in the classroom, starting in Class 9 and continuing through post-graduation, are included in the SWAYAM platform.

2. e-Shodhsindhu (https://ess.inflibnet.ac.in/):

e-ShodhSindhu is the most significant archive, which inculcates a series of well-versed journals that experts reviewed to evaluate the quality of content. This platform encompasses 10,000 reviewed journals. Further, it encapsulates a variety of references, bibliography, citations, and accumulated credible and authentic data for its members of institutions. Interested candidates can access e-ShodhSindhu by browsing ess.inflibnet.ac.in. All information is provided on the website in a curated manner for new visitors.

3. e-PG Pathshala (https://epgp.inflibnet.ac.in/):

The MHRD launched e-PG Pathshala through its National Mission on Education through ICT (NME-ICT) which operates under UGC execution. The core elements of education depend on content quality which is supported by high-quality interactive educational material prepared by Indian researchers from various R & D centers and universities for 70 subjects across all social sciences and humanities fields as well as natural sciences and mathematical sciences and languages and linguistics disciplines.

4. SWAYAMPRABHA (https://www.swayamprabha.gov.in/):

Through the SWAYAM PRABHA partnership 40 DTH channels deliver top-quality educational programming

continuously with the aid of the GSAT-15 satellite. The students can pick their preferred time from new content broadcast for (4) hours that then gets aired (5) additional times daily through SWAYAM PRABHA broadcasting channels. BISAG-N in Gandhinagar functions as the station that provides signals to the SWAYAM PRABHA channels. The content materials originate from IITs and UGC and CEC and IGNOU. The web portal exists under INFLIBNET Centre responsibility.

5. NPTEL (https://nptel.ac.in/):

NPTEL stands for National Programme on Technology Enhanced Learning, which was introduced by IIT Bombay, IIT Delhi, IIT Kanpur, IIT Kharagpur, IIT Madras, IIT Guwahati, and IIT Roorkee, accompanied by the Indian Institute of Science Bangladesh in 2003. It offers different online courses in the field of engineering; other than that, it inculcates other core science subjects for everyone.

6. Shodhganga (https://shodhganga.inflibnet.ac.in/#):

Theses and dissertations are known to be a rich and unique source of information, often the only source of research work that does not find its way into various publication channels. Theses and dissertations remain an untapped and under-utilized asset, leading to unnecessary duplication and repetition that, in effect, is the antithesis of research and wastage of enormous human and financial resources.

7. e-Yantra (https://www.e-yantra.org/):

The robotics outreach program e-Yantra finds its financial support from the Ministry of Education and operates under the facilities at IIT Bombay. The main objective focuses on enabling young engineers to use technology solutions for tackling diverse industry problems in domains which include agriculture, manufacturing, defence, home and smart-city maintenance and services industries.

8. FOSSEE (https://fossee.in/):

FOSSEE (Free/Libre and Open Source Software for Education) acts as a project to boost the application of FLOSS tools for educational quality improvements across Indian educational institutions. The organization strenuously works to lessen educational institutions' dependence on software products with proprietary ownership. We support FLOSS tool utilization through different activities that should lead to commercial software replacement by equivalent FLOSS tools. FOSSEE develops new FLOSS tools and modernizes existing tools to fulfill academic requirements in research. The FOSSEE project executes under the National Mission on Education through Information and Communication Technology (ICT) directed by Ministry of Education (MoE) as a part of Government of India.

9. Spoken Tutorial (https://spoken-tutorial.org/):

The educational content portal Spoken Tutorial has received multiple award recognitions. One can independently study many Free and Open Source Software through this self-learning platform. The self-directed multi-lingual educational courses allow anyone who has basic computer access and learning motivation to study at their preferred location whenever they wish. This website distributes its entire content through the CC BY SA license.

10. Virtual Labs (http://www.vlab.co.in/):

The Virtual Labs project operates under the Ministry of Human Resource Development (MHRD) through National Mission on Education through Information and Communication Technology (NMEICT) of Government of India. Twelve participating institutes form this consortium project under the leadership of IIT Delhi. ICT-based education has moved into a new direction with this approach. An initiative of this kind has been established for remote experimentation for the first time. Virtual

Labs developed more than 100 labs which included at least 700 experiments accessible through web-based interfaces for remote operations and viewing. The experiments available in Virtual Labs operate without requiring new infrastructural elements for user location laboratories. Users can access the simulations-based experiments remotely through the internet connection.

11. Shodh Shudhhi (PDS) (https://pds.inflibnet.ac.in/):

The ShodhShuddhi program made Original (formerly Urkund) plagiarism detection web-based software available to all Universities and Institutions in the nation. The Shodhshuddhi initiative was launched by the Former Minister of Education (formerly MHRD) on September 21, 2019 but the service period from M/s Original by Turnitin ended on September 30, 2023. The INFLIBNET Centre started providing Drillbit-Extreme Plagiarism Detection Software to Higher Education Institutions (HEIs) from October 1st 2023 within the framework of ShodhShuddhi initiative. This software has established a trial period from October 2023 and plans to provide its complete service starting November 1, 2023.

12. VIDWAN (https://vidwan.inflibnet.ac.in/):

VIDWAN serves as the primary directory that houses scientific profiles of research faculty members and academic personnel dedicated to research at academic institutions and research development organizations across India. This database contains vital details about an expert's background and contact address together with their experience and scholarly publications as well as skills and accomplishments and researcher identity. INFLIBNET created and managed the database under financial backing from the National Mission on Education through ICT (NME-ICT). The database serves as an essential resource for Ministry and government establishments when selecting expert committees or task forces members for their monitoring evaluation functions.

13. NEAT (https://neat.aicte-india.org/):

MoE launched the National Educational Alliance for Technology (NEAT) as a Public-Private partnership model where AICTE functions on behalf of the government to link up with Indian Education Technology companies. The National Portal allows companies to present their products to learners who can purchase based on their demands through an open invitation and selection process. The NEAT platform provides learners with convenient access to the most advanced technological educational products for teaching methods. The portal will display technology goods incorporating artificial intelligence technology which deliver customized education as well as specific e-content for subjects with marketable career skills. Through the scheme higher education existing students from weaker societal sections have access to special seats. The NEAT portal will allocate accessible seats through data provided by educational institutions about their students. The portal would begin its operation as a pilot phase within all AICTE-approved Government Colleges of India during the initial launch.

Role of Academic Libraries in Supporting E-learning:

Strategies Academic Libraries Use to Keep Up with E-Learning Technologies:

Academic libraries are continuously evolving to support digital learning environments. Below are key strategies they employ to stay current with the latest e-learning technologies:

1. Adopting Emerging Technologies: Libraries integrate advanced tools such as artificial intelligence (AI), blockchain technology, and cloud computing to enhance resource management, metadata creation, and digital content accessibility.

2. Digital Resource Expansion: Libraries focus on curating and expanding their digital collections, including e-books, journals, databases, and multimedia resources, ensuring seamless access for remote learners.

3. Virtual Reference Services: Innovative services like live chat sessions, video conferencing, and virtual reference tools enable librarians to provide personalized assistance to users in real-time.

4. Mobile Applications: Libraries leverage mobile apps to deliver services such as catalogue searches, resource access, and notifications, making learning more convenient for users on the go.

5. Professional Development: Librarians participate in workshops, webinars, conferences, and professional networks to stay informed about technological advancements and best practices in e-learning.

6. Collaboration with Educators: Libraries work closely with faculty to integrate e-learning technologies into curricula, supporting lesson creation, content sharing, and interactive classroom experiences.

7. Smart Library Systems: Libraries implement automation software and integrated search tools to streamline operations and improve user experience.

8. Promoting Digital Literacy: Training programs are conducted to equip users with skills to navigate e-learning platforms effectively and utilize digital resources optimally.

9. Social Media Engagement: Libraries use social networking platforms like Facebook and Twitter to connect with users, share resource updates, and foster a sense of community.

10. Innovative Learning Spaces: Libraries create technology-enhanced environments such as smart classrooms or makerspaces to support collaborative learning and creativity.

How Academic Libraries Use Artificial Intelligence to Enhance E-Learning:

Academic libraries increasingly harness artificial intelligence (AI) to transform e-learning by improving access, personalization, and operational efficiency. Here's how AI contributes to a more dynamic and user-centered educational experience:

1. Enhanced Search and Discovery: AI-driven algorithms enable more accurate and efficient searches by analyzing vast datasets. This helps students and researchers quickly locate relevant resources, streamlining the research process and improving resource discovery.

2. Personalized Learning: AI tools analyze user behaviors and preferences to tailor recommendations for books, articles, and other resources. This personalized approach fosters a more engaging learning experience and assists users in accessing materials aligned with their interests.

3. Automation of Repetitive Tasks: AI automates routine library tasks such as cataloging, classification, and inventory management. This allows librarians to focus on more intellectually demanding activities, such as research support and instructional collaboration.

4. AI-Powered Reference Services: Chatbots and virtual assistants provide 24/7 support for library users, answering queries about library policies, research assistance, or general information. These tools enhance the efficiency of reference services while freeing up staff time for complex inquiries.

5. Content Summarization and Recommendation Systems: AI condenses lengthy documents into key ideas, aiding busy students and researchers in understanding essential concepts quickly. Recommendation systems further guide users to relevant resources based on their borrowing or search history.

6. Data Analytics for Decision Making: AI analyzes library usage data to identify trends

such as popular resources, high-demand topics, or peak usage times. This information helps libraries optimize resource allocation and collection development.

7. Promoting Digital Literacy: Libraries use AI to design programs that teach users how to interact with digital tools effectively, fostering critical thinking skills when using AI-powered systems.

8. Knowledge Discovery: AI facilitates deeper exploration of library collections through text and data mining techniques, enabling users to uncover hidden insights or connections within large datasets.

9. Support for Systematic Reviews: AI automates systematic reviews by organizing and analyzing large volumes of academic literature efficiently, saving time for researchers.

10. Integration into Learning Platforms: Libraries collaborate with educators to embed AI tools into e-learning platforms, supporting interactive learning experiences such as simulations or mentoring systems.

How Academic Libraries Measure the Effectiveness of Their E-Learning Support Services:

Academic libraries utilize a mix of quantitative and qualitative methods to evaluate the effectiveness of their e-learning services. These evaluations help determine how well the library supports digital learning and user engagement. Here are the primary strategies:

1. Usage Statistics: Libraries track metrics such as the number of downloads, database searches, and access to e-resources. These statistics help gauge how frequently students and faculty utilize digital resources and services.

2. User Surveys and Feedback: Surveys are conducted to collect feedback on user satisfaction with library services, staff assistance, and digital tools provided for e-learning. These surveys also assess perceptions of the library's role in academic success.

3. Pre- and Post-Testing: Libraries use pre- and post-tests to evaluate the impact of their instructional sessions on students' information literacy skills. This method measures changes in knowledge or competency levels before and after library training programs.

4. Key Performance Indicators (KPIs): Libraries establish KPIs to align their services with strategic goals. Examples include measuring the quality of user interactions, response times for virtual reference services, or the effectiveness of e-learning tools in achieving educational objectives.

5. Learning Outcomes Assessment: Direct measures such as graded assignments, research portfolios, or citation analyses are used to evaluate how well students apply information literacy skills in academic work. These assessments provide evidence of learning outcomes achieved through library support.

6. Focus Groups and Interviews: Qualitative methods like focus groups or interviews allow libraries to gather in-depth insights into user experiences, challenges faced in accessing resources, and suggestions for improvement

7. Library Space Utilization Studies: For libraries offering blended e-learning environments, studies are conducted to analyze how effectively physical spaces (e.g., computer labs or collaborative zones) support digital learning activities.

8. Correlation with Academic Performance: Libraries sometimes analyze the relationship between resource usage (e.g., access to e-books or learning management systems) and student performance indicators like grades or retention rates.

9. Benchmarking Against Standards: Libraries compare their performance with peer institutions by using standardized

frameworks or guidelines for evaluating e-learning support services.

10. Longitudinal Studies: To assess long-term impact, libraries conduct studies that track user engagement and skill development over multiple semesters or years.

Challenges faced by academic libraries (budget constraints, infrastructure, skills, etc.):

To make e-learning more effective, it is essential to improve e-learning tools and technology and make a few changes in the area of online assessment, investment in technology faculty training, etc. Typical tasks of libraries are providing infrastructure concerning the goal of supporting, producing, organizing and disseminating knowledge. Traditional libraries supported learning by improving educational collection, tools and facilities for studying, qualifying reference services and book accessibility. Digital libraries help learners by providing digital resources and Digital library services. Naturally, supposing digital libraries as a digitalized collection cannot be helpful in education because, in this view, they are limited to storage and retrieval systems and fundamental functions of libraries are neglected e.g. collection development, reference services, training information literacy, selection of appropriate work, etc. and more critical of all existence of human factors. On the other hand, correct recognition and understanding of eLearning and exploring technical and human aspects and its relation to digital libraries, both for experts and librarians, will be helpful to reinforce and improve learning. Because of the interdisciplinary nature of the digital library's concept, experts must collaborate and assist, including librarians and information science experts, computer and information technology scientists, instructors, etc. Digital libraries must improve learning and education and increase relationships between learners and instructors to make sense of scientific collaboration and knowledge sharing. With the help of e-learning initiatives, many opportunities can be captured, and speedy development of the educational sector is possible. Implementing digital initiatives requires creating, maintaining, and upgrading ICT infrastructure in the HE

Real Libraries Supporting E-Learning Activities in India:

In the context of e-learning initiatives, numerous libraries across India have played a crucial role in supporting digital education by offering innovative platforms, resources, and a range of supportive services. Below is an overview of notable libraries that have made commendable contributions:

1. National Digital Library of India (NDLI) (https://ndl.iitkgp.ac.in/):

Managed by IIT Kharagpur under the Ministry of Education, NDLI provides free access to diverse learning resources, including textbooks, articles, videos, and more, in multiple Indian languages. It caters to students from primary to postgraduate levels and collaborates with global e-libraries to enhance resource quality

2. NPTEL (National Programme on Technology Enhanced Learning) (https://nptel.ac.in/):

Sponsored by MHRD, NPTEL provides free engineering courses with video lectures from IITs and other top institutions. It is particularly beneficial for competitive exam preparation like GATE.

3. E-GyanKosh (https://egyankosh.ac.in/):

Managed by IGNOU, E-GyanKosh is a digital repository hosting a vast collection of educational resources for self-learning. It empowers educators and students globally with accessible content.

4. Vidya-Mitra (https://vidyamitra.inflibnet.ac.in/):

This portal integrates e-content developed under various MHRD projects,

offering easy access to diverse learning materials through a single interface.Features include faceted search tools and usage statistics for improved user experience.

5. National Science Digital Library (NISCAIR) (https://nsl.niscpr.res.in/):

NISCAIR develops educational content authored by university experts under contract. It emphasizes scientific literacy and provides open-access resources for learners across disciplines.

All these libraries have commendable efforts in promoting e-learning through access to digital resources, training programs, and innovative platforms. They serve as examples of how libraries can adapt to technological advancements to support education effectively.

Conclusion:

In conclusion, the integration of e-learning initiatives by the Government of India and the supportive role of academic libraries have transformed the educational landscape, making it more inclusive and accessible. The government's efforts have laid the groundwork for a robust digital education system. Meanwhile, academic libraries have emerged as indispensable facilitators of e-learning by providing access to digital resources, enhancing digital literacy, and fostering collaborative learning environments. The synergy between these government initiatives and library support services is crucial for bridging the digital divide and ensuring that all learners have equal opportunities to engage with modern educational tools. As technology continues to evolve, it is essential for both policymakers and librarians to remain adaptable and innovative in their approaches to e-learning.

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Micro-Enterprises as Catalysts for Rural Development in the Tarali River Basin, Maharashtra

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Abstract:
This research paper investigates the role of micro-enterprises in fostering rural development within the Tarali River Basin region of Maharashtra, India. Micro-enterprises serve as key drivers of economic transformation in rural areas, fostering local development and improving community livelihoods. This study evaluates the role of small-scale businesses in shaping the socio-economic landscape of the Tarali River Basin, Maharashtra, through an analysis of 200 entrepreneurs. By identifying critical success factors, operational challenges, policy frameworks, and future prospects, this research highlights the significance of grassroots entrepreneurship. The findings underscore how these enterprises contribute to job creation, financial empowerment, and sustainable economic practices, ultimately strengthening the rural economy. Keywords: Micro-enterprises, Rural Development, Tarali River Basin, Economic Impact, Social Impact, Environmental Impact, Maharashtra, India.

Introduction:

Rural development in India remains a critical area of focus for achieving inclusive and sustainable growth. The Tarali River Basin, characterized by its agrarian economy and diverse socio-economic landscape, presents both opportunities and challenges for development. Micro-enterprises, defined as small-scale businesses with limited capital and workforce, have emerged globally as potential engines for economic empowerment and social transformation, particularly in rural contexts. This paper aims to empirically examine this proposition, exploring the multifaceted impacts of micro-enterprises on the rural fabric of the Tarali River Basin. Rural economies rely heavily on micro-enterprises to boost income opportunities and reduce poverty levels. In Maharashtra, the Tarali River Basin is home to a thriving entrepreneurial ecosystem where small businesses play a critical role in the region's development. This research aims to assess:

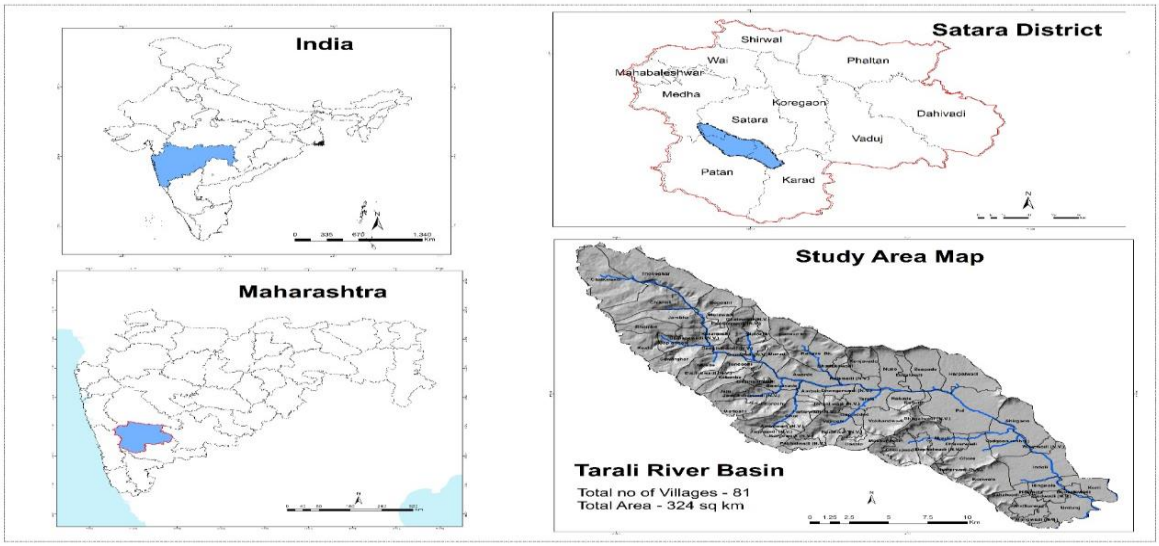
- The contribution of micro-enterprises to employment generation and income growth.
- Challenges faced by entrepreneurs, including financial access and infrastructure.
- Policy frameworks designed to strengthen rural entrepreneurship.
- Strategies for sustainable micro-enterprise expansion.

Study Area:

Tarali River is major rite bank tributary of River Krishna, which is flowing in western part of Maharashtra. The study area lies between latitude 17°23' to 17°38' N and longitude 73°48' to 74°7' E. The topography of river basin is undulating with highest elevation of 1171m and lowest

elevation of 584m. Above the mean sea level. Generally the slope of the area is towards west to east. The area has steep to moderate slope and slope is more in upper basin area than the lower basin area, because most of the upper river basin area is covered with high hills. Basin exhibits hilly and mountain terrain forming ridges and Western Ghats with deep valley, plateaus and plain. The whole area is obtained in topographical maps i.e., 47 G/14, 47G/15 47 K/2, 47 K/3 covering area of about 324 sq.km, acquired from Survey of India and consists total 81 villages.

Map 1 Location Map



Statement of the Problem:

Rural development in the **Tarali River Basin, Maharashtra**, faces numerous socio-economic challenges, including **limited employment opportunities, financial instability, and restricted market access.** Despite their potential to **create jobs, enhance financial inclusion, and drive local economies**, rural micro-entrepreneurs struggle with **capital constraints, inadequate infrastructure, lack of technological adoption, and policy inefficiencies.**

A major problem affecting rural entrepreneurs is **access to financial resources.** Many small businesses in the Tarali River Basin lack the necessary funding to invest in equipment, scale operations, or compete in broader markets. While **government programs such as Pradhan Mantri Mudra Yojana (PMMY) and National Rural Livelihood Mission (NRLM)** aim to support rural micro-entrepreneurs, their implementation and accessibility remain inconsistent. Furthermore, **supply chain limitations, poor market linkages, and minimal digital integration** restrict business expansion, leaving many micro-enterprises operating at subsistence levels rather than achieving sustainable growth. Without targeted interventions**, rural micro-enterprises may fail to achieve long-term sustainability,** slowing overall rural development in the Tarali River Basin. This study aims to **examine the critical success factors, challenges, and policy effectiveness** impacting micro-enterprise growth, offering insights into strategies that can strengthen rural businesses and drive inclusive economic development.

Objective of the Study:

1. **Assess the economic impact** of micro-enterprises on employment generation, income enhancement, and poverty alleviation among local entrepreneurs in Tarali river basin.

2. **Identify key challenges** faced by micro-entrepreneurs, including financial barriers, market limitations, infrastructure constraints, and technological adoption in Tarali river basin.

Methodology:

This study adopts a **mixed-method approach**, combining both **quantitative and qualitative** methods to analyze the role of micro-enterprises in rural development. The research includes **surveys, interviews,** and **financial data analysis** to capture the entrepreneurial landscape of the Tarali River Basin. The sample consists of **200 micro-entrepreneurs** engaged in various business activities, including agriculture, handicrafts, retail, and service industries. The selection criteria include Entrepreneurs operating businesses within the Tarali River Basin. Small-scale enterprises with fewer than 10 employees. Enterprises that have been operational for at least two years. Businesses engaged in sectors relevant to local economic development.

Primary Data:

To collect information on business operations, financial performance, challenges, and growth opportunities. Conducted with entrepreneurs to explore their experiences, market challenges, and success stories. With small business owners to understand collective strategies for business sustainability. To assess business models, customer interactions, and supply chain dynamics.

Secondary Data:

Reports on rural entrepreneurship from government agencies, NGOs, and business associations. Existing literature on micro-enterprises and rural economic development.

Policy documents and financial reports related to micro-credit programs.

Data Analysis Techniques:

This research employs **quantitative and qualitative analysis methods** to derive meaningful insights Descriptive Statistics: Mean, median, and standard deviation to summarize income levels, employment size, and enterprise profits

- **Paired t-test / Wilcoxon signed-rank test**: To measure income changes pre- and post-establishment of the enterprise.
- **Chi-square tests**: To explore associations between demographic factors (e.g., education, gender) and business outcomes.
- **Multiple Regression Analysis**: To identify the impact of enterprise characteristics (capital, market access, tech use) on employment generation and income enhancement.
- **Logistic Regression**: To assess the probability of entrepreneurs lifting their households above the poverty line.

Findings and Discussion:

Table: 1 Comparison of Monthly Income before and After Micro-Enterprise Establishment (N = 200)

Income Measure	Before Enterprise (Mean ± SD)	After Enterprise (Mean ± SD)	Mean Difference	Test Used	Test Statistic	p-value	Interpretation
Monthly Income (in USD)	120.45 ± 38.70	245.60 ± 56.80	125.15	Paired t-test / Wilcoxon	t = 18.42 / Z = -15.6	< 0.001	Significant increase in income post-establish

Source: Compiled by researcher

This analysis evaluates the change in monthly income among 200 micro-entrepreneurs before and after they established their enterprises. The **mean monthly income increased from USD 120.45 (± 38.70)** prior to enterprise establishment to **USD 245.60 (± 56.80)** after the businesses became operational. The observed **mean income difference of +125.15 USD** indicates a substantial enhancement in earnings, more than doubling the average monthly income. The results strongly suggest that micro-enterprise activities have a **positive and statistically significant impact** on income generation for local entrepreneurs. This income growth contributes directly to **improved livelihoods** and potentially supports broader objectives such as **poverty reduction and economic self-reliance** in the community.

Table: 2 Chi-square Test Results – Association between Demographics and Business Profitability (N = 200)

Demographic Variable	Category	Profitable (%)	Not Profitable (%)	Chi-square (χ^2)	df	p-value	Interpretation
Gender	Male	80 (66.7%)	40 (33.3%)	6.42	1	0.011	Significant association between gender and profitability

Source: Compiled by researcher

This Chi-square analysis investigates whether certain **demographic characteristics** of micro-entrepreneurs are significantly associated with **business profitability**.

Gender: Among male entrepreneurs, **66.7% reported profitability,** compared to only **50% of female entrepreneurs.** The **Chi-square value is 6.42** with 1 degree of freedom, and **p = 0.011,** indicating a **statistically significant association** between gender and profitability. This suggests gender may play a role in influencing business success—potentially due to differences in access to capital, mobility, or market networks.

Education Level: A clear trend is visible: entrepreneurs with **higher education levels** report higher profitability. Only **40%** of those with no formal education reported profitable businesses. In contrast, **75%** of those with tertiary education were profitable. The **Chi-square value is 12.78** with 3 degrees of freedom, and **p = 0.005,** indicating a **significant association** between education level and business outcomes.

Table 3: Multiple Regression Results – Predicting Monthly Income Enhancement (N = 200)

Predictor Variable	Unstandardized Coefficient (B)	Standard Error (SE)	Standardized Coefficient (β)	t-value	p-value	Interpretation
Initial Capital (USD)	0.65	0.12	0.38	5.42	< 0.001	Significant positive effect on income enhancement
Market Access (1 = Good)	42.5	8.9	0.31	4.78	< 0.001	Better market access increases income significantly

Technology Usage (1 = Yes)	28.75	7.45	0.22	3.86	< 0.001	Tech adoption significantly boosts income
Constant	75.2	15.3	—	4.92	< 0.001	—
R^2 = 0.47						Model explains 47% of variance in income enhancement

Source: Compiled by researcher

The multiple regression analysis was conducted to examine the impact of key enterprise characteristics—**initial capital, market access**, and **technology usage—**on **monthly income enhancement** among 200 micro-entrepreneurs. The results reveal that all three predictor variables have a **statistically significant and positive effect** on income growth. Specifically, **initial capital** (B = 0.65, β = 0.38, $p < 0.001$) is the strongest predictor, indicating that for every additional unit increase in capital, there is a corresponding rise in monthly income. **Market access** also plays a crucial role (B = 42.50, β = 0.31, $p < 0.001$), suggesting that entrepreneurs with better access to markets tend to earn significantly more. Similarly, **technology adoption** (B = 28.75, β = 0.22, $p < 0.001$) is associated with higher income levels, underlining the benefits of integrating modern tools and systems into business operations. The regression model yields an **R^2 value of 0.47**, meaning that approximately **47% of the variance in income enhancement** can be explained by the combined effect of these three variables. These findings highlight the importance of financial capacity, market connectivity, and technological capability in improving the economic performance of micro-enterprises.

Table 4: Multiple Regression Results – Predicting Employment Generation (Number of Employees)

Predictor Variable	Unstandardized Coefficient (B)	Standard Error (SE)	Standardized Coefficient (β)	t-value	p-value	Interpretation
Initial Capital (USD)	0.021	0.005	0.34	4.2	< 0.001	Higher capital leads to more employees
Market Access (1 = Good)	0.75	0.18	0.28	4.17	< 0.001	Good market access increases employment
Technology Usage (1 = Yes)	0.58	0.16	0.24	3.63	< 0.001	Tech use is positively linked with job creation
Constant	0.95	0.3	—	3.17	0.002	—
R^2 = 0.42						Model explains 42% of variance in employment

Source: Compiled by researcher

The regression analysis reveals that initial capital, market access, and technology usage all have a significant positive impact on employment generation among 200 micro-entrepreneurs. Higher initial capital (B = 0.021, $p < 0.001$) is associated with hiring more employees, while better market access (B = 0.75, $p < 0.001$) and technology use (B = 0.58, $p < 0.001$) also contribute to job creation. The model explains 42% of the variance in employment ($R^2 = 0.42$), indicating that these factors play a key role in expanding workforce capacity within micro-enterprises.

Table: 5 Logistic Regression Results – Probability of Lifting Households above the Poverty Line (N = 200)

Predictor Variable	Unstandardized Coefficient (B)	Standard Error (SE)	Odds Ratio (Exp(B))	Wald χ^2	p-value	Interpretation
Initial Capital (USD)	0.028	0.008	1.03	12.5	< 0.001	Higher capital increases the likelihood of lifting households above the poverty line
Market Access (1 = Good)	1.5	0.45	4.48	10.25	< 0.001	Good market access significantly increases the odds of improving household income
Technology Usage (1 = Yes)	0.95	0.35	2.59	7.53	0.006	Technology usage raises the probability of escaping poverty
Constant	-2.35	0.6	—	15.67	< 0.001	—
Model χ^2 = 34.50						Model explains significant variability in poverty reduction (p < 0.001)

Source: Compiled by researcher

The logistic regression analysis shows that **initial capital, market access**, and **technology usage** significantly increase the likelihood of micro-entrepreneurs lifting their households above the poverty line**. Initial capital** (B = 0.028, $p < 0.001$) increases the odds of escaping poverty by **3%** for each additional dollar of capital. **Market access** (B = 1.5, $p < 0.001$) has the strongest effect, increasing the odds of escaping poverty by **448%. Technology usage** (B = 0.95, $p = 0.006$) raises the probability by **159%**. The model explains significant variability in poverty reduction **(Model $\chi^2 = 34.50$, $p < 0.001$),** highlighting the critical role of these factors in improving household income.

Table: 6 Thematic Analysis – Challenges Faced by Micro-Entrepreneurs (N = 200)

Theme	Sub-theme/Category	Frequency of Mention (out of 200)	Example Quote	Interpretation
Access to Finance	**Loan Availability**	160	"I struggle to find affordable loans for my business growth."	Access to finance is a major barrier; many entrepreneurs struggle with securing adequate capital.
	High-Interest Rates	120	"The high-interest rates make it hard to repay loans."	High interest rates are a deterrent, making business growth unsustainable for many.
Market Competition	**Overcrowded Market**	135	"There are too many businesses doing the same thing."	The market is saturated, and competition makes it difficult to stand out.
	Price Competition	110	"I can't lower my prices more because I will lose money."	Price competition is leading to decreased margins and profitability.
Technology Adoption	**Lack of Tech Skills**	90	"I don't know how to use advanced tools to improve my work."	Many entrepreneurs face challenges in acquiring the necessary skills for tech adoption.
	Tech Affordability	85	"The cost of technology is too high for small businesses."	Affordability of technology remains a barrier to entry and business optimization.
Regulatory Constraints	**Complex Regulations**	75	"It's hard to understand and follow all the regulations."	Regulatory complexities pose additional challenges to managing the business.

Source: Compiled by researcher

The thematic analysis of 200 micro-entrepreneurs identified several key challenges they face. **Access to finance** emerged as a major issue, with many entrepreneurs struggling to secure affordable loans (160 mentions) and facing high-interest rates (120 mentions), which hinder business growth. **Market competition** is also a significant challenge, with 135 entrepreneurs mentioning an **overcrowded market** and 110 highlighting **price competition**, making it hard to differentiate their businesses and maintain profitability. **Technology adoption** presents difficulties, with 90 entrepreneurs citing a **lack of tech skills** and 85 noting **high costs** as barriers to utilizing modern tools. Finally**, regulatory constraints** were mentioned by 75 entrepreneurs, with **complex regulations** posing additional challenges to business management. These themes emphasize the need for targeted support in finance, market access, technology, and regulatory guidance.

Table: 7 Triangulation of Quantitative and Qualitative Findings (N = 200)

Key Focus Area	Quantitative Findings	Qualitative Themes	Triangulated Insight
Income Enhancement	Mean income increased from USD 120.45 to 245.60; Paired t-test significant ($p < 0.001$)	Entrepreneurs report improved income but cite rising input costs and unstable markets	Income improved overall, but external market conditions still pose threats to financial stability
Employment Generation	Capital, tech use, and market access significantly predicted more employment ($R^2 = 0.42$)	Entrepreneurs note that hiring depends on seasonal demand and business scale	Quantitative growth in employment is moderated by practical challenges like market volatility
Access to Finance	Initial capital is a strong predictor of income and employment ($p < 0.001$)	Frequent mention of loan unavailability and high-interest rates	Financial access is statistically important but remains a widespread barrier due to affordability issues
Market Conditions	Market access significantly boosts income ($B = 42.5$; $p < 0.001$)	Overcrowded markets and price competition are common struggles	While market access drives income, saturation and pricing pressure reduce sustainability
Technology Adoption	Technology usage positively impacts both income and employment ($p < 0.001$)	Many lack skills and cannot afford tech tools	Tech improves outcomes but is limited by adoption barriers among low-income entrepreneurs
Poverty Alleviation	Logistic regression shows market access and tech use increase odds of escaping poverty	Entrepreneurs view business as a path out of poverty but note inconsistent profits	Enterprises contribute to poverty reduction, though long-term stability varies by support systems

Source: Compiled by researcher

This triangulation combines quantitative and qualitative data to cross-verify findings and enhance the validity of conclusions. The data reveal a consistent pattern: while statistical models confirm that capital, market access, and technology significantly impact income and employment, the qualitative narratives highlight practical barriers—such as loan inaccessibility, market overcrowding, and regulatory complexity—that limit these benefits. This integrated approach offers a comprehensive understanding of both the economic gains and operational challenges faced by micro-entrepreneurs.

Conclusion:

The statistical findings reveal that **micro-enterprises are crucial for rural development,** offering employment opportunities and financial growth. However, **financial constraints, market access issues, and infrastructure gaps** remain key obstacles. Government-backed programs have shown **positive results in enhancing business performance**, but further policy refinements are needed to strengthen economic resilience. Micro-enterprises in the Tarali River Basin serve as crucial catalysts for rural development by

generating employment, enhancing income, and contributing to poverty alleviation among local entrepreneurs. However, their potential is significantly hampered by key challenges, notably financial barriers, market limitations, infrastructure constraints, and limited technological adoption. Addressing these challenges through targeted interventions, such as improving access to affordable credit, facilitating market linkages, investing in rural infrastructure, and providing training in relevant technologies, is essential to unlock the full potential of micro-enterprises and foster sustainable and inclusive rural development in the Tarali River Basin. Future initiatives should prioritize creating a supportive ecosystem that empowers these entrepreneurs to overcome these obstacles and further contribute to the economic and social well-being of the region.

Challenges and Limitations:

Data Collection: Use survey questions with structured response options or binary options ("Yes/No") for each challenge category: Financial Barriers: Access to credit, high interest rates, lack of collateral, managing cash flow. Market Limitations: Limited local demand, competition, lack of market information, difficulty accessing larger markets. Infrastructure Constraints: Unreliable power supply, poor transportation, inadequate communication facilities. Technological Adoption: Lack of awareness, high cost of technology, lack of skills to use technology

References:

1. **Sarma, M. (2015):** Could be from a journal related to **Information Technology for Development, Electronic Commerce Research,** or **Telecommunications Policy,** focusing on the impact of ICT on SMEs or micro-enterprises. The study might be titled something like "The Role of Mobile Technology in Expanding Market Reach for Micro-Enterprises" or "Digital Literacy and Business Growth among Small Firms."
2. **Nair, S. (2016):** Likely from a journal in **Development Studies, Small Business Economics**, or **Journal of Rural Studies**. The title might be along the lines of "Barriers to Growth for Rural Micro-Enterprises: A Case Study Approach" or "The Impact of Infrastructure Deficits on the Performance of Small Businesses in Developing Economies."
3. **Khanna, T., & Agarwal, R. (2018):** Could be from journals like **Strategic Management Journal, Academy of Management Journal, or Journal of Business Venturing,** potentially focusing on social entrepreneurship, microfinance, or institutional support for small businesses. A possible title could be "Leveraging Social Capital and Microfinance for the Growth of Rural Enterprises."
4. **Patil, V. (2019):** Likely from a journal in **Public Policy, Development Policy Review,** or a regional economics journal focusing on India or Maharashtra. The study might be titled "The Impact of Bureaucracy on Entrepreneurial Activity in Maharashtra" or "Supply Chain Challenges and Small Business Development in the State of Maharashtra."
5. **Chand, R., & Prasad, S. (2020):** Could be from journals related to **Sustainable Development, Environmental Economics**, or **Ecological Economics**. A potential title might be "The Contribution of Small-Scale Enterprises to Localized Sustainable Practices" or "Environmental Footprint and Resource Efficiency in Micro-Businesses."
6. **Deshpande, R., et al. (2020):** Likely from a journal in **Development**

Studies, Social Inclusion, or **Regional Development and Policy**, focusing on India or Maharashtra. The title might be something like "Empowering Marginalized Communities through Small Business Ownership in Maharashtra" or "Micro-Enterprises as a Tool for Reducing Economic Inequality in Rural Regions."

7. **Singh, R., et al. (2021):** Could be from journals in **Development Policy, Economic Development and Cultural Change,** or **Journal of Entrepreneurship.** A possible title could be "The Effectiveness of Government Credit Schemes on the Sustainability of Rural Small Businesses in India" or "Impact of Entrepreneurship Training on Business Outcomes in Rural India."
8. **Joshi, A. (2022):** Likely from a journal in **Sustainable Development, Environmental Management**, or **Journal of Rural Studies,** with a focus on community-based initiatives. The title might be "Sustainable Practices in Community-Led Enterprises in the Tarali River Basin" or "The Role of Local Enterprises in Promoting Circular Economy Principles in a Rural Ecosystem."
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Reflection of Social Norms in Ruth Rendell's Mystery Fiction

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Abstract:

The present paper is an attempt to focus on the social norms which are reflected in the mystery with specific reference in fictional work of the acclaimed British Woman Novelist. Ruth Rendell is known as the second queen of mystery fiction. Rendell uses her mystery literature to illustrate a number of issues. She employs enigma, suspense, crime, and murder in her novels. Even though she was a female novelist, she was just as adept at expressing today's societal themes as male novelists. She often made the Sunday Times bestseller list. Her best-selling books include standalone psychological mysteries, Police Procedure that several of have been successfully adapted for television, and a third series of crime thrillers written under the pen name Barbara Vine. This paper will look into the literature and social norms, Rendell's fictions too reflected social norms. Furthermore, the paper will explore the specific social norms. Hence, this paper will closely focus on social norms in the two novels: The Bridesmaid (1989) and Thirteen Steps Down (2004). The aim of this paper is to focus the above-mentioned aspects of her works and argue that the writer manages to depict a large variety of different women of her time who assume different roles in both the society and the plot of her novels. Ruth Rendell's mysteries often explore societal conflicts and the complex manners in which social conventions influence behavior. Her characters can stick to or defy social expectations, and their actions—whether criminal or compassionate—are frequently linked to how cultural conventions confine or liberate them. Her fictional characters struggle with the pressures of societal approval, frequently acting in ways that both adapt to and break the rules of love, class, and morality.

Key words: Hidden Lives, Gender Roles, Mental Health and Stigma, Isolation, Obsession with Fame and Image, Moral Ambiguity, Class and Power Dynamics etc.

Introduction:

Ruth Rendell (1930-2015) was a well-known British author, best known for her psychological crime novels and refined examinations of human behavior. Rendell is acknowledged as a master of the modern mystery, and his work defies the genre's traditional norms, combining suspense with deep psychological insight and social critique. She wrote under her real name as well as under the alias Barbara Vine, which she utilized for psychological and character-driven novels.

Themes like obsession, moral ambiguity, social isolation, and the darker sides of daily life are frequently explored in her works. The most well-known recurrent character is Chief Inspector Rag Wexford, who appears in more than 20 novels that blend classic detective work with in-depth analyses of modern problems. Nonetheless, a number of her stand-alone books, such The Bridesmaid and Thirteen Steps Down, demonstrate her ability to write scary, reflective thrillers that examine the thin boundary between normality and madness. Ruth Rendell continues to be recognized as

one of the most important and acclaimed authors of mystery fiction because of her keen sense of social detail and outstanding ability to enter her characters' heads.

Literature and Social Norms:

Social norms and literature are inextricably interwoven. Literature frequently serves as a commentary on and a mirror of the dominant social mores of the age in which it was produced. Authors can either support or contradict the societal norms and values that influence social structures and human behavior through their characters, stories, and locations. Literature often reflects the moral, social, and cultural norms of its day, providing readers with insight into the thoughts, behaviors, and way of life of its characters. For example, the strict gender norms and class structures of 19th-century England are vividly portrayed in famous books like Jane Austen's Pride and Prejudice Women's roles are set by expectations of marriage and propriety, and characters are frequently evaluated based on their social status. In order to examine topics of love, marriage, and social expectations, Austen employs these norms, demonstrating how individuals either follow or defy them. However, literature has long served as a platform for challenging and criticizing social mores. Through their writing, authors have analyzed and questioned repressive structures, antiquated traditions, or the current quo. For instance, Virginia Woolf's A Room of One's Own examines the societal constraints that women encounter in a literary world that is dominated by men. Woolf challenges the conventions that confine women to domestic tasks and places by arguing for the intellectual freedom and independence that women require in order to create art through her own observations and comments.

In the end, literature offers a potent tool for analyzing and occasionally changing social norms. In addition to providing a window into the lives of their characters, authors also encourage readers to have more general discussions about the values that influence society by illustrating the intricacies of interpersonal relationships, societal pressures, and personal ambitions. Literature frequently serves as a mirror to the standards that dictate our behavior, either by supporting, questioning, or elaborating on them. These forces we to consider the systems that shape our life critically.

Ruth Rendell's Mysteries and Social Norms:

Ruth Rendell's mysteries frequently reveal social tensions and the complex manner in which social conventions shape behavior. Her characters may either follow or defy social standards, and their deeds whether they are kind or criminal can frequently be linked to the ways in which social norms either liberate or restrict them. The characters in *The Bridesmaid*, for example, battle with the demands of social approval and frequently behave in ways that both follow and go against the rules of morality, love, and class. Similar to this, Rendell examines how a fixation with image and fame may skew one's perception of both oneself and other people in *Thirteen Steps Down*, exposing how contemporary standards of success and celebrity culture can cause loneliness and illusion.

1. Exposure of Hidden Lives:

Rendell's characters frequently have a normal appearance but conceal serious emotional or psychological problems, which illustrates how society's public image and private reality are often at odds. The "exposure of hidden lives" is a major theme in Ruth Rendell's short story *The Bridesmaid*, which illustrates her ongoing fascination with identity, psychological depth, and the sinister undertones of seemingly normal individuals. *The Bridesmaids'* characters frequently lead double lives or conceal aspects of

themselves from other people. *The bridesmaid* Philippe, for example, has unsettling and dangerous impulses despite her seeming charm and mystery. Rendell shows how people create identities to conceal who they really are, particularly when such identities don't align with social expectations. She explores her characters psychological motivations, particularly those of Senta (Philippa), who conjures up a fantastical universe based on delusion and obsession. Before it erupts fiercely into the open, her inner existence is concealed from others. Philip, the main character, is also compelled to examine his own moral limits and the degree to which he is prepared to maintain or lead a covert life. The narrative questions the obvious divisions between good and evil. Rendell reveals how people can be tempted by deviance or implicated in evil, particularly when it is wrapped in romance or intense love. Rendell's message is that wickedness and obsession can lurk beneath the most ordinary surfaces is emphasized by the juxtaposition between the individuals' unsettling psychological drama and a conventional suburban backdrop. Traditionally connected to happiness and festivities, the bridesmaid figure is recast as a representation of danger and deceit. The bridesmaid's secret existence serves as a metaphor for the secret lives that many people lead.

In the novel *Thirteen Steps Down*, private lives in a London neighborhood are examined, exposing loneliness, secrets, and obsessions. A shy recluse, Mix Cellini has a fantasy romance and a terrible fascination with serial killer John Christie. Mix's elderly landlady, Gwendolen Chawcer, is surrounded by obsession and delusion and leads a life of nostalgia and denial. The illusion of control, urban isolation, and unseen violence all expose hidden lives and their effects. The novel is set in a peaceful area of London where individuals seem to lead normal lives, but Rendell gradually exposes the unsettling secrets and obsessions that go unspoken. Mix appears to be a quiet, eccentric recluse, but he has a dream romance with a woman he hardly knows and a frightening infatuation with serial killer John Christie. Mix's elderly landlady, Gwendolen, hides her extreme loneliness by living a life of nostalgia and denial, holding on to fading memories and avoiding interaction with the outside world. Gwendolen and Mix both have solitary psychological lives that gradually degenerate into tragedy due to fixation and detachment from reality.

Rendell emphasizes how people can live physically close but emotionally distant, allowing hidden lives to fester unnoticed within city life. Characters attempt to control their image and reality, but as their internal struggles intensify; their true selves are exposed—with fatal consequences. Mix's thoughts and actions become more violent, while those around him remain unaware, demonstrating how psychological disturbance can go unnoticed in urban anonymity.

2. Mental Health and Stigma:

Senta's mental instability is a major source of tension and mystery in *The Bridesmaid*. Her irrational emotional instability and potential personality disorders are all evident in Senta's life, which is largely isolated with few meaningful connections. Philip is initially drawn to Senta's intensity and eccentricity, mistaking her unstable behavior for passionate love, illustrating how society sometimes romanticizes mental illness. Philip chooses to deny Senta's instability rather than seek help or face the seriousness of her condition, partly because of stigma and partly because he is afraid and fascinated by her. Fantasy worlds and separation illustrate how social alienation is frequently a result of mental illness. The novel emphasizes how harmful misunderstandings and rising stress result from a lack of candid discussion regarding

mental health. Philip may be reluctant to discuss Senta's actions or ask for assistance because he has internalized stigma, which is the fear of being misinterpreted or condemned for having a relationship with someone who is mentally ill. Rendell demonstrates how tragedy and violence can result from untreated psychological problems that are exacerbated by social ignorance and silence.

In *Thirteen Steps Down*, Mix, Cellini's mental instability exhibits obvious symptoms of psychological disorder, such as paranoia, delusions, and compulsive thinking. However, no one in his immediate vicinity acknowledges or takes action, underscoring society's disregard for mental illness. Neglect and emotional isolation exacerbate Mix's developing instability, illustrating how, if ignored, loneliness can lead to mental breakdowns. Gwendolen and Mix are among the characters who endure silent suffering. The societal stigma that prevents people from acknowledging they need help or even from asking for it is criticized in the book. The dismissal of Mix as a harmless oddball and Gwendolen as an eccentric old woman conceals more serious problems. Rendell criticizes the frequent misclassification or neglect of mental disease. The novel illustrates how urban indifference to personal pain is reflected in neighbors' ignorance of or lack of interest in the unsettling behavior occurring around them. Mix's decline into obsession and delusion is depicted with terrifying clarity, highlighting how terrible behavior can result from untreated mental illness. The story's tragic and violent conclusion serves as further evidence that neglecting mental health concerns can have deadly consequences.

3. Isolation in Modern Society:

How *The Bridesmaid* shows isolation quiet and reticent, Philip appears to be alienated from everyone around him, including his own family. He has a tense and shallow relationship with his mother and sisters. When Senta enters his life, he becomes vulnerable because he longs for closeness and understanding. His emotional control and passive demeanor are indicative of a contemporary social state in which people frequently repress their feelings and lack deep relationships. Away from the ethics and conventions of the outside world, Senta spends nearly all of her time in her own fictional realm. Her conviction that "true love" necessitates a murder is a terrifying indication of her social and psychological alienation. She doesn't seem to have any relatives or close friends, therefore she has no one to support her or confront her falsehoods.

Rendell places the narrative in a suburban setting where individuals live side by side without really relating to one another. The characters unsettling inner lives are starkly contrasted with the mundane, everyday situations, implying that vast emotional and psychological voids are frequently concealed by modern life. Senta and Philip both turn to their relationship as a means of escaping their feelings of loneliness. Even if it's poisonous, Philip clings to Senta's intensity because it provides something more profound than the emptiness he's accustomed to. This demonstrates how loneliness can cause people to put up with risky or unreasonable relationships in an attempt to be heard and understood. Cut off from strong emotional and social ties, modern people can succumb to imagination, obsession, or moral ambiguity, as *The Bridesmaid* shows. The story's darkest moments are triggered by isolation, which serves as more than just a background.

Ruth Rendell also examines solitude in her terrifying and multi-layered novel *Thirteen Steps Down*. Through the lives of her main character, Mix Cellini, Rendell explores the issue of solitude in contemporary society in *Thirteen Steps*

Down. Mix is a socially uncomfortable and lonely man who is emotionally and physically estranged from everyone around him. Mix and his old landlady Gwendolen live in a dilapidated boarding home in Notting Hill, where they are isolated from deep human connections. His relationships are shallow, tense, or distorted, and a large portion of his inner life is consumed by obsessive obsessions, specifically with the model Nerissa Nash and serial killer John Christie..

Mix's loneliness is a reflection of a larger social issue rather than just a personal one. Despite living in close quarters, residents in London's sprawling urban area are still strangers. Rendell depicts a metropolis with little human interaction, where modern living and technology permit physical closeness without emotional closeness. Like Gwendolen, she is emotionally detached, scared of the present, and mired in the past. Mix's spiral into insanity is facilitated by this disconnected atmosphere. He creates a dream world that makes it difficult to distinguish between fact and illusion because he lacks solid social connections and emotional stability. His preoccupation takes the place of real connections, demonstrating how intense loneliness may drive people to act dangerously and irrationally.

Rendell criticizes how emotional neglect and loneliness can be fostered by contemporary culture in Thirteen Steps Down. According to the novel, people may turn to violence, obsession, or fantasy for solace when they don't have any significant relationships. Similar to a lot of her work, Rendell demonstrates how solitude is not merely a topic but rather a force that distorts perception and motivates the most sinister aspects of human nature.

4. Obsession with Fame and Image:

Through Senta's obsession with beauty, fantasy, and idealized beauty, Ruth Rendell examines the dangerous pull of fame and image in *The Bridesmaid*. Senta's obsession drives the psychological tension of the novel. Senta views herself not only as a woman in love but also as a character— a heroine in a large-scale, dramatic story. Like the characters she admires in literature or film, she crafts a persona that is mysterious, glamorous, and emotionally charged. Her obsession with appearances even extends to her belief that, as if in accordance with the plot of a tragic romance, true love must be demonstrated by a drastic act like murder. Her detachment from reality and obsession with a constructed identity expose the negative aspects of a culture that is overflowing.

Ruth Rendell reveals the unsettling effects of society's concern with fame and image in *Thirteen Steps Down* by using Mix Cellini's obsession with celebrity and notoriety. Mix likes both the elegant model Nerissa Nash and the notorious serial killer John Christie, two people who represent opposite extremes of public interest: one is famous; the other is successful and beautiful. Whereas his obsession with Nerissa is based in imagination and delusion, his obsession with Christie is a twisted admiration for his sinister legacy. Fuelled by media information, tabloid photos, and his own loneliness, Mix creates a whole fictional relationship with her. In both cases, his attention is drawn to the fictitious exaggerated characters that society's obsession with celebrity has created rather than the actual people. Rendell criticizes a contemporary society where people frequently priorities appearance over content and where loneliness and alienation can push people to engage in risky worship in an attempt to find identity and purpose. In addition to being the product of psychological instability, Mix's fall into violence also illustrates how, in the absence of emotional and social reality, fame—whether it is criminal or glamorous—can turn into a destructive obsession.

5. Moral Ambiguity:

Rendell avoids clear heroes and villains, showing how social norms and pressure can blur the lines between right and wrong. The centre of *The Bridesmaid* is moral ambiguity, as the writer confuses illicit activity, complicity, and love. The protagonist Philip's moral compass is tested as he becomes involved with Senta. His passivity and emotional detachment render him vulnerable to Senta's extremist worldview, despite the fact that he is not naturally violent or cruel. Philip is both disgusted and captivated by her belief that murder must be used to demonstrate true love; he is caught between disbelief and a desire to maintain their close relationship. Philip's mental health is masterfully crafted by Rendell, who shows how solitary, emotionally weak, or influenced people can be persuaded to make morally questionable decisions. Senta, too, seems ignorant to or indifferent with the moral implications of her acts, operating in a morally grey area.

Mix Cellini, whose fall into obsession blurs the boundaries between victim and perpetrator, sanity and madness, is a prime example of Ruth Rendell's skillful approach to moral ambiguity in *Thirteen Steps Down*. Mix comes across at first as a lonely, socially awkward man who finds it difficult to relate to others, but his increasing obsession with model Nerissa Nash and serial killer John Christie gradually reveals his darker side. Mix's thoughts become more and more irrational, but Rendell conveys them in a shockingly logical manner, allowing the reader to observe his moral downfall without passing judgment right away. The novel's power is in its inability to categorically call Mix evil, instead showing how obsession, delusion, and emotional isolation may violate moral limits. Similar to this, his reclusive landlady Gwendolen also operates in a morally ambiguous area; her denial and passive complicity show how individuals frequently avoid facing difficult truths. In the modern society, when self-delusion and disengagement may conceal mounting danger, Rendell believes that moral clarity is frequently elusive. The outcome is a terrifying exploration of how common people can unknowingly develop into immoral behavior.

6. Class and Power Dynamics:

Rendell's novels frequently highlight class conflicts and the ways that social norms around respectability, wealth, and position may result in dishonesty or violence. She reveals how social standing influences relationships and perceptions in *The Bridesmaid* by delicately incorporating class and power dynamics into the psychological drama. Living in a modest, working-class home, Philip Wardman is surrounded by traditional ideals and restraint. His perspective is turned upside down when he meets Senta, a bright, mysterious woman who portrays herself as advanced, creative, and interesting. Senta's true origins are unknown, but Philip finds her aura of sophistication and supremacy attractive. Because of this relationship, Philip finds himself in a state of psychological and emotional subordination as he is both attracted and intimidated by her seeming mystique and class. This imbalance, where Philip's a desire for something "above" his position makes him blind to the risks of her illusions, is one of the reasons Senta is able to control and shape the story of their relationship. Rendell criticizes the seduction of class ambition and the damaging influence it may have on weaker people. By doing this, she draws attention to the ways that class-based fears can result in biased relationships focused on idealization, control, and psychological dependency instead of equality or trust.

Through the interactions between Mix Cellini and those around him, Ruth Rendell explores the complicated relationships between class and power in

Thirteen Steps Down. Living in a run-down boarding house in a working-class area, Mix is a man of lower social standing whose obsession with the glamorous, wealthy model Nerissa Nash represents his wish to raise beyond his own social standing. Nerissa is a symbol of the idealized world of fame, fortune, and beauty that Mix feels cut away from. His obsession with her is a reflection of his deep desire to own what he believes is unachievable because of his inferior social status. Likewise, the power struggles between Mix and his landlord, Gwendolen, underscore the relationship between control and class. Even though Gwendolen is older and physically weak, she has emotional control over Mix and uses her dominance and isolation in their shared living area to manipulate him. Mix still depends on her for social connection and stability in spite of his increasing obsession and illusions. Mix may feel helpless in terms of his social status, but his psychological tricks and fancies give him a sense of control over his environment, illustrating how power and class are not always clearly correlated, as Rendell vividly shows. Through these complex connections, Rendell challenges the ways in which class may affect relationships and one's sense of self-worth, demonstrating how power can take on surprising and frequently unpleasant forms.

Conclusion:

Societal norms have been intricately reflected and scrutinized through Ruth Rendell's characters, their behaviour, and the social situations in which they are located in her mysteries. The writer often depicts the conflict between social norms and individual ambitions by showing how people negotiate, resist, or are impacted by the expectations society places on them. Through character development and the roles that characters are required to play according to their origin, gender, and class, Rendell reflects social norms. Her depiction of psychological stress shows how moral ambiguity or revolt can result from social pressure to fit in. Characters in Rendell's mysteries often violate norms of society, either voluntarily or as a result of external circumstances. In addition to being story devices, these breaks from societal norms are used to examine the darker aspects of human nature and demonstrate how the want to fit in—or rebel—can cause people to make ethically wrong decisions. Rendell thus challenges social norms, especially those regarding behaviour, gender, and class, and how they might restrict or bias personal identity and opinion.

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Feeding the Soul: Literature as a Moral Compass in Bhabani Bhattacharya's So Many Hungers!

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Abstract:

Bhabani Bhattacharya's So Many Hungers! (1947) is not only a powerful literary representation of the Bengal famine of 1943 but also a moral inquiry into the collapse of human values under colonial rule. The novel moves beyond historical narration to question the ethical failures that led to mass starvation, particularly the apathy of colonial governance, the greed of profiteers, and the erosion of community solidarity. Through his literary imagination, Bhattacharya brings to life a range of characters—from the Gandhian sage Devata to the resilient Kajoli—each of whom embodies a different facet of moral resistance. Their struggles reflect larger questions about justice, dignity, self-respect, and the ethical limits of survival. Drawing on Gandhian philosophy, postcolonial theory, and ethical literary criticism, this paper argues that literature can function as a moral compass in times of collective crisis. By portraying resistance not just as political rebellion but as a deeply ethical stance, Bhattacharya affirms the role of fiction in reclaiming humanity. Literature, in this sense, becomes a space where readers are invited to re-evaluate their values and responsibilities in the face of suffering and ecological disruption. The novel ultimately suggests that even in the darkest of times, human beings can choose compassion over cruelty, truth over convenience, and solidarity over self-interest.

Keywords: Bengal famine, Gandhian ethics, postcolonial literature, ethical literary criticism, human values, moral resistance, colonial injustice, ecological crisis.

Bhabani Bhattacharya's So Many Hungers! is a narrative deeply entwined with the historical and moral crises of 1940s India. Set during the Bengal famine of 1943 and the Quit India Movement, the novel explores hunger in both literal and metaphorical dimensions. While thousands starved due to grain hoarding and war profiteering, the novel suggests that a greater hunger existed—a hunger for justice, dignity, and moral order. In this sense, the novel can be read through the lens of ethical literary criticism, which focuses on the moral implications of literature and its capacity to uphold human values (Nie Zhenzhao, Introduction to Ethical Literary Criticism, 2005).

Bhattacharya uses fiction as a space for ethical inquiry. The famine, though real, is not portrayed merely as a political or economic failure, but as an ethical breakdown. The characters in the novel are confronted with choices that test their moral integrity. Kajoli, a young girl forced into the city after her village is devastated by famine, resists the path of prostitution—often the only choice for survival for women in similar conditions. Her decision to sell newspapers instead is a powerful moment of self-assertion. She declares, "I shall be a news hawker. I will not sell myself!" (Bhattacharya, p. 175). This is not just an act of defiance but a moral stance against the commodification of the body. Kajoli's choice embodies what Mahatma Gandhi

termed satyagraha—a non-violent resistance rooted in truth and inner strength. According to Gandhi, true freedom must come with self-rule (swaraj) and moral discipline, a theme echoed throughout the novel.

Bhattacharya, influenced by Gandhian philosophy, aligns his narrative with the ethical vision of the Mahatma. The novel's rural characters, particularly Devata (modeled after Gandhi), live in accordance with Gandhian ideals. Devata's character insists on simplicity, self-sufficiency, and community service, standing in stark contrast to the urban corruption and colonial exploitation that caused the famine. His insistence on walking barefoot "to feel the suffering of the poor" (Bhattacharya, p. 112) is a symbolic act of ethical identification with the oppressed. This aligns with Gandhi's view that the spiritual is inseparable from the political, and that ethics must guide action. Bhattacharya, in constructing Devata's moral authority, does not merely praise Gandhi; he uses Gandhian ideals to question the failures of colonial modernity and the moral indifference of the educated elite.

The novel also engages with postcolonial theory, particularly the critique of imperialism as a dehumanizing force. Gayatri Spivak, in her essay Can the Subaltern Speak? argues that colonial discourse silences the voices of the oppressed. In So Many Hungers! Bhattacharya resists this silencing by centering the narrative on peasant families and famine victims who have historically been rendered voiceless. By giving narrative agency to characters like Kajoli and her family, Bhattacharya writes against colonial historiography that justified famine as an administrative failure or a natural calamity. He insists, instead, on its moral roots: greed, apathy, and racialized governance. This narrative strategy aligns with the postcolonial imperative to reclaim history from below and to expose the moral bankruptcy of the imperial project.

Furthermore, the novel uses literature itself as an ethical act. Through the character of Rahoul, a Cambridge-educated scientist, Bhattacharya illustrates a journey from intellectual detachment to moral engagement. Initially alienated from India's suffering, Rahoul gradually discovers a deeper understanding of responsibility through his experiences and exposure to Gandhian practice. His transformation shows how literature can act as a moral education, echoing Martha Nussbaum's argument in Love's Knowledge (1990) that literature plays a vital role in developing ethical sensitivity. Rahoul's awakening is not ideological but emotional and ethical, rooted in the recognition of shared suffering and the duty to act.

The ethical vision of So Many Hungers! also has ecological dimensions. The famine is not portrayed as a natural disaster but as the consequence of human mismanagement and economic exploitation. Traditional agrarian life is shown to be in harmony with nature, but colonial policies—grain requisitioning, rail redirection, and forced displacement—disrupt this balance. The destruction of village ecology and livelihoods is a form of ecological violence, highlighting the interconnectedness of ethics, economics, and environment. Bhattacharya's portrayal resonates with modern ecocritical concerns, especially the idea that environmental degradation is often tied to social injustice.

In writing *So Many Hungers!* Bhabani Bhattacharya does much more than chronicle the horrors of famine and colonial exploitation. He elevates fiction into a form of moral dialogue, where literature becomes not merely a reflection of reality but a force for ethical awakening. The novel speaks with urgency about the foundational values of human life—compassion, truth, dignity, and the spirit of sacrifice—presenting them

not as abstract ideals but as necessary tools for rebuilding a fractured world. These values, for Bhattacharya, are not optional sentiments; they are the very conditions that make a just and humane society possible.

The novel's ethical power lies in its refusal to numb the reader with the sheer statistics of death and suffering. Instead, it compels an emotional and moral engagement with the lives of the oppressed. Bhattacharya gives voice to characters who are marginalized, silenced, or ignored by the dominant historical narratives. Their personal struggles—especially those of Kajoli, her family, and the Gandhian figure Devata—become vehicles for articulating larger moral concerns. Through them, Bhattacharya constructs a world where human resilience and ethical choices become forms of resistance against systemic dehumanization.

In this sense, literature in Bhattacharya's hands becomes a form of moral activism. The novel is not merely content with exposing injustice; it seeks to restore the reader's ethical sensitivity. It asks uncomfortable questions: What does it mean to be human in a time of hunger? Can dignity survive when the body is starving? Is resistance possible when the soul is broken? These questions are central to ethical literary criticism, which, as Nie Zhenzhao argues, treats literature as an "ethical event" that can awaken readers to their moral responsibilities (*Introduction to Ethical Literary Criticism*, 2005). Literature, in this theoretical framework, is not just a product of culture but a moral space where truth and conscience are tested.

So Many Hungers! powerfully exemplifies this idea. It transforms the reading experience into an ethical encounter—challenging readers to not only understand suffering but to feel morally implicated in it. The novel becomes a mirror in which readers confront their own values and biases. It is a call to action—not in the political sense alone, but in the ethical sense of reclaiming one's humanity in the face of overwhelming indifference and cruelty. By making literature a vehicle of moral inquiry and conscience, Bhattacharya affirms that the written word can do more than represent the world; it can reshape it.

Conclusion:

So Many Hungers! is not merely a novel about famine and freedom; it is a profound moral document that interrogates the ethical responsibilities of individuals and societies during moments of crisis. Bhattacharya does not reduce the tragedy of the Bengal famine to a historical event alone. Instead, he reimagines it as a space for exploring deeper questions of human values—dignity, empathy, justice, and moral accountability. The narrative invites readers to witness how these values are tested, compromised, and ultimately reclaimed in a world broken by hunger, war, and colonial exploitation.

Through the interplay of Gandhian ethics, postcolonial critique, and moral reflection, Bhattacharya creates a fictional universe that foregrounds the importance of ethical choices even when survival is at stake. Characters like Kajoli and Devata do not merely endure suffering; they transform it into a form of resistance that is both political and profoundly ethical. Kajoli's refusal to become a victim of exploitation, and her determination to work with dignity, is not just a personal triumph but a symbolic act of moral courage. Devata's barefoot journeys and commitment to non-violence become acts of living philosophy—embodied protests against systemic cruelty and injustice.

Moreover, the novel reveals that in times of ecological and social collapse, literature plays a crucial role in keeping alive the idea of a just and compassionate world. Bhattacharya does not offer easy solutions or heroic victories. Instead, he

shows that the preservation of human values is a continuous struggle—a quiet but radical act of resistance against dehumanization. In this light, *So Many Hungers!* becomes more than a piece of historical fiction; it becomes an ethical text that asks its readers to examine their own moral convictions.

The novel thus positions literature not only as a witness to suffering but also as a powerful agent of moral imagination. It encourages readers to see beyond statistics and political rhetoric, to feel the weight of human suffering, and to respond with empathy and action. In doing so, *So Many Hungers!* affirms the enduring belief that literature can feed not only the intellect but also the conscience—that in a world full of so many hungers, the hunger for humanity must never be ignored.

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Transitions in Libraries upto Artificial Intelligence and its Application

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Abstract:
India has world's oldest, richest and famous education system. Education without library is a body without soul. In different era of education, various tools and technology applied for promoting education. As per educational demand library change its role in knowledge preservation, organization and dissemination of reading materials. Education is one of the fundamental rights offered by Indian constitution after independence. Ancient universities aimed to train students in fine arts, medicine, mathematics, astronomy, politics and the defense studies. That's why from manuscript age to artificial intelligence age academic libraries face many transitions; artificial intelligence is par excellent to earlier technics. This research paper focuses on it.

Keyword: Artificial Intelligence, Transitions of the library, Academic library, Library Services.

Introduction:

India has rich and oldest education and reading culture. Listening, Speaking, Reading and Writing are called four basic skills of language and can be acquired through education only. Education is the only way to acquire knowledge and libraries are a reservoir of the knowledge. Till independence, ancient, Medieval and modern period are the three stages considered in all spheres of progress. Since ancient period in India there were very famous universities. E.g. Nalanda, Takshashila and Amravati were an ancient center for higher learning in India and famous with respect to literature available in these libraries aimed to train to students in fine arts, medicine, mathematics, astronomy, politics and the art of war. Nalanda university was richest and famous for library and which had 09+ million manuscripts collection. From manuscript age to artificial intelligence age, libraries has faced many transitions. Since ancient period library and library professionals change their role and upgrade themselves as per the era. We are going to split these transitions as per tools and technological changes in India, as manuscript age, prints age, documentation age, information age, Internet age, artificial intelligence.

Transitions of the Library as per tools and technology change:

Library is the gateway to knowledge and culture. Change is the only constant thing in the universe. Such change took place when there is change in technology, generation, new position, job related issues, adaption of something new…etc. change is athree way process, e.g. Happen to you, Happen for you and Happen because of you.

Change always is called as a revolution to the existing system. Library faced such changes and transitions and makes revolution in library system as follows.

- **Manuscript Age:** Before the invention of printing the knowledge was handwritten. Treated as valuable thing and kept in lock. In this age very few persons were achieving the knowledge. Everyone won't have access to library. Librarian supposed to the custodian of knowledge. In this transition librarian has to the play role of caretaker and preservation of library material.
- **Prints Age:** In Germany, around mid-1400s the Gutenberg invented first known mechanized printing press, which initiated the printing revolution. It helps to make multiple copies and publish books in large numbers, to change the role of library and librarian of preservation to dissemination. It helps open access of library to all. Printing age helps in dissemination of knowledge for all.
- **Documentation age:** In this age, libraries were open to all, it increase the usage of library. Society demanded assistance in research to get rapid information of researches going on in other parts of the country or in other countries. In this era, addition to books and periodical begin to publish. It used to describe, explain or instruct regarding some attributes of an object or retrieval of information. Indexing, Abstracting, selective dissemination of information is collectively called documentation. It makes library as documentation center and librarian become documentation officer to assist in research to avoid duplication.
- **Information Age:** In technological age society demands pin pointed Information. Library started information management through computer. Library adapted new storage devices CD rom, Magnetic tape, floppy disk to arouse library space problem. Library is named as information center and librarian as an information officer. Librarian is engaged in providing right information to the right user at the right time.
- **Internet Age:** It is an information explosion age. Today we are not facing the problem of information scarcity but of information surpluses. Revolution in digitalization and digital materials were exchange all information handling activities. It creates new challenges to LIS professionals. In this changing environment location and adjacency is affected by internet. Library is shifting from building to physical access, physical appearance to virtual, time bound services to round the clock services 24*7 service availability. library within four wall to library without wall, Traditional services to computer and communication services, Todays libraries are known as digital library having digital information stored digitally, can be accessed through internet. Library keeps society updated by providing global information to end user. Internet age gives ability to disseminate digital document and digital information directly to the user.
- **Artificial Intelligence:** Robots help in shelving or managing library, FAQ solve online users query about library and provide correct information and Grok AI will take the place of some services of the library thes all things indicats AI will help library in varies ways. Listening, Speaking, Reading and Writing are called four skills of language. Language is the base of literature and literature is the heart of any library. In general The Artificial Intelligence is highly advanced technique and technology for designing software's and robots to think and act intelligently. It enables robots to learn from experience, adapt new inputs, and execute human-like activities. It simulates the human intelligence process through computer

systems and machines. It performs tasks more quickly and effectively than humans.

Components of Artificial Intelligence (AI) and library usage:

Artificial Intelligence helps libraries in daily operations, facilities and tasks more quickly and effectively than humans. There are many components of Artificial Intelligence which can be used in library.

- **Machine Learning:** Robotics, pattern recognition, and chatbots are the examples of the machine learning. It help libraries in the different housekeeping operations and services, from book inventory management, cataloging and information storage and retrieval to user experience and collection management and associated activities
- **Deep Learning:** Image Processing and Neural Networking are examples of AI tools used in the context of Deep Learning. Deep Learning is a machine learning subset. It helps libraries in the different information retrieval mechanism like OPAC searching.
- **Natural Language Processing:** It enables computers to understand, interpret, and generate human language. It helps libraries in the design of subject index, development of information retrieval systems, librametrics and bibliometrics.
- **Pattern Recognition:** It helps libraries in the preservation of archival, managing library image, video databases, book recommendations, improving search functionality, and enhancing resource organization. It helps in online platform to QR code of materials and understand or check if the user is a robot or a human.
- **Robotics:** A robot is a mechanised device that uses artificial intelligence methods to complete automated activities under direct human guidance and pre-defined instructions. It helps libraries in many ways without humans in various library operations, especially those tasks which are hazardous and time-consuming (Stock verification, shelving, searching, and retrieving information materials from shelves, check-in and check-out). Robots are now being programmed to answer Frequently Asked Questions (FAQs) that library patrons may have.
- **Chatbots:** Alexa, Google assistant is the examples of modern chatbots. It referred to as intelligent agents, digital assistants, or virtual agents. It is a software application which can converse intelligently, whether by speech, text, or possibly by embodied expression. It can helps in information retrieval, providing assistance with basic tasks, offering personalized recommendations, and even managing some library services.

Conclusion:

Library is the place where each and every student get connected for resources. Nowadays students are using android mobiles, so they are exposed to more technology in large. That e-literate user's expectation is changed as par era. From transitions like manuscripts, prints and internet, library has changed its ways to provide services to users. In the artificial intelligence age AI brought about new prospects for expanding service areas of the libraries. The application of AI has contributed immensely to the provision and use of library information resources and has helped to achieve the goals and objectives of the library. Library professionals need to cultivate their skills also to optimal use of artificial intelligence and its components.

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Liberty, Equality and Fraternity: A Literary Exploration of Revolutionary Ideals in Selected Texts

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Abstract:

This research paper explores the interrelated ideals of liberty, equality and fraternity as represented in literary texts across diverse historical and cultural contexts. Originating as core principles of the French Revolution, these concepts have transcended political discourse to become foundational values in the humanities, especially in literature. The study examines how authors engage with these ideals to critique social hierarchies, resist oppression and advocate for collective well-being. Through close textual analysis of selected literary works—spanning genres, regions and time periods—the paper investigates the nuanced portrayal of individual freedom, social justice and human solidarity. The analysis highlights how literature not only reflects socio-political realities but also functions as a transformative space that imagines more equitable and inclusive societies. Grounded in political philosophy and literary theory, the paper adopts a comparative and thematic approach to reveal how the principles of liberty, equality and fraternity are both celebrated and contested in literary narratives. By situating literary representations within their historical and ideological frameworks, the study underscores the enduring relevance of these values in the pursuit of justice and human dignity. Ultimately, the paper contributes to a deeper understanding the capacity of literature to engage with universal ideals and influence socio-political consciousness.

Keywords: Liberty, Equality, Fraternity, Literature, Social Justice, Political Philosophy, Human Solidarity, Revolutionary Ideals, Literary Criticism, Socio-political Consciousness, Thematic Analysis, Historical Context, Oppression, Inclusion, Human Dignity.

Introduction:

Liberty, equality and fraternity are enduring ideals that have shaped political thought, social movements and cultural expressions across the world. These concepts, though deeply rooted in philosophical traditions, gained global prominence during the French Revolution of 1789, where they were declared as the guiding principles of a new social order. Influenced by Enlightenment thinkers such as Rousseau, Voltaire and Montesquieu, these ideals emerged as a response to feudalism, monarchy and systemic inequality. While liberty denotes individual freedom and autonomy, equality advocates for the fair treatment of all individuals regardless of class, gender or race and fraternity emphasizes unity, mutual respect and collective responsibility among members of society.

In literature, these principles are not merely abstract values but are embedded in narrative structures, character developments and thematic explorations. Literary texts across genres and cultures have served as powerful mediums to critique oppressive systems, envision just societies and promote

human dignity. From revolutionary prose to postcolonial narratives, literature continuously engages with and reinterprets these ideals in response to shifting social and political contexts.

This research paper aims to examine the representation and interplay of liberty, equality and fraternity in selected literary texts. The objective is to analyze how these ideals are articulated, challenged and reimagined within literature, and to explore their influence on readers' moral and political consciousness.

The study employs a qualitative, thematic methodology rooted in literary criticism and political philosophy. It involves close textual analysis and contextual interpretation of selected works. The paper is structured into thematic chapters, each focusing on one or more of the three ideals, followed by a critical discussion and a concluding synthesis. Through this approach, the research seeks to underscore the vital role of literature in sustaining and critiquing the ideals of liberty, equality and fraternity.

Literature Review:

The intersection of political ideals and literature has been a subject of sustained scholarly interest, particularly in relation to how literary texts reflect, critique or reinforce dominant socio-political ideologies. Scholars such as Raymond Williams and Terry Eagleton have emphasized the political nature of literature, arguing that literary works often engage with ideological structures and historical conditions. The exploration of liberty, equality and fraternity—ideals rooted in Enlightenment philosophy and the French Revolution—has been especially prominent in studies examining the role of literature in social transformation.

Existing scholarship has investigated how liberty, as a literary theme, manifests through individual resistance, autonomy and the struggle against authoritarian control. George Orwell's *1984* and Margaret Atwood's *The Handmaid's Tale* have been widely studied for their portrayal of liberty under threat in dystopian societies. Equality, on the other hand, has received critical attention in relation to race, class, caste and gender, as seen in analyses of works by authors such as Harper Lee, Mulk Raj Anand and Virginia Woolf. Fraternity, although less frequently addressed in isolation, is often discussed within the framework of community, solidarity and collective identity, particularly in postcolonial and socialist literature.

Studies have also examined the treatment of these ideals across literary periods—from the emphasis on individual freedom in Romanticism to the questioning of social structures in Modernism and the rearticulation of justice and identity in Postcolonialism. However, much of the existing research tends to focus on one or two of the three ideals in isolation, often overlooking their interconnectedness and mutual dependence.

A notable gap in current scholarship lies in the lack of comprehensive, comparative analyses that explore liberty, equality and fraternity as an integrated triad within literary texts. Furthermore, there is limited interdisciplinary engagement that draws together literary criticism, political philosophy and historical context to provide a holistic understanding of these ideals in literature. This study aims to address these gaps by offering an integrated and thematic examination of selected literary works, thereby contributing to a more nuanced understanding of how literature engages with foundational political and ethical values.

Theoretical Framework:

This research paper adopts a multidisciplinary theoretical framework that integrates political philosophy, postcolonial

theory, feminist theory, human rights theory and literary criticism to examine the ideals of liberty, equality and fraternity in literature. These frameworks provide the necessary analytical tools to interpret how literary texts engage with these foundational values within specific historical, cultural and ideological contexts.

Political philosophy forms the core of the theoretical foundation. Thinkers such as Jean-Jacques Rousseau, John Locke and Karl Marx provide conceptual clarity on the meanings and implications of liberty, equality and fraternity. Rousseau's vision of the social contract, Locke's emphasis on natural rights and Marx's critique of class-based inequalities offer diverse perspectives that illuminate the political undercurrents in literary texts.

Postcolonial theory, as advanced by scholars such as Edward Said, Homi K. Bhabha and Gayatri Chakravorty Spivak, is employed to analyze how these ideals are reinterpreted in the context of colonial and postcolonial literature. This framework is particularly useful in understanding how liberty and equality are reframed in narratives dealing with imperialism, cultural subjugation and national identity.

Feminist theory contributes a gendered lens to the exploration of equality and fraternity, especially in texts that foreground the exclusion of women and other marginalized genders from social and political rights. This perspective challenges traditional interpretations and highlights the intersectionality of gender, class and power in the pursuit of these ideals.

Human rights theory underpins the ethical dimension of the study, emphasizing the universality and indivisibility of the rights associated with liberty, equality and fraternity. It provides a normative framework to assess the moral implications of literary representations.

In addition, literary critical approaches such as New Historicism and Marxist criticism are utilized to contextualize literary texts within their socio-political and economic environments. New Historicism allows for a nuanced reading of texts in relation to their historical moments, while Marxist criticism foregrounds issues of class struggle, economic inequality and ideological control.

Together, these theoretical perspectives enable a comprehensive and critical examination of how liberty, equality and fraternity are represented, interrogated and reimagined in literature.

Methodology:

This research adopts a qualitative methodology, primarily grounded in textual analysis, to explore the representation of liberty, equality and fraternity in selected literary texts. The study employs close reading as its central analytical tool, allowing for a detailed examination of language, narrative structure, character development and thematic concerns. Through this approach, the research seeks to uncover the nuanced ways in which authors articulate and engage with these political and ethical ideals.

A comparative approach is employed to analyze texts drawn from different literary periods, cultural contexts, and genres. This enables the study to identify both convergences and divergences in the treatment of liberty, equality and fraternity across diverse literary traditions. The selection of texts is guided by their thematic relevance and their capacity to reflect or critique the socio-political circumstances of their time.

In addition, a historical and contextual approach informs the interpretation of each work, situating the texts within the specific social, political and ideological frameworks in which they were produced. This perspective enhances the analysis by linking literary representations to

real-world struggles for freedom, justice and solidarity.

The combination of these methods facilitates a comprehensive and interdisciplinary understanding of the subject matter. By integrating qualitative textual analysis, close reading, comparative study and historical contextualization, the research aims to offer a critical and coherent exploration of liberty, equality and fraternity as enduring and evolving literary themes.

Analysis:

The analysis is organized into four thematic sections, each focusing on a specific aspect of the triad—liberty, equality, and fraternity—as well as their unified expression in revolutionary literature. Through selected literary texts, this section explores how these ideals are represented, interrogated and reimagined within diverse socio-political and historical contexts.

1. Liberty in Literature:

This section examines the literary representation of liberty as personal freedom, resistance to oppression, and the quest for individual autonomy. In *1984* by George Orwell, liberty is portrayed as a threatened and ultimately suppressed ideal under totalitarian rule. The novel critiques the erosion of personal freedoms through state surveillance, propaganda and ideological control. In contrast, *The Awakening* by Kate Chopin explores liberty from a feminist perspective, focusing on the protagonist's internal struggle for self-expression and independence within the confines of a patriarchal society. Both texts highlight the cost of liberty in repressive environments and emphasize the role of literature in articulating the tension between individual agency and systemic control.

2. Equality and Social Justice:

This part addresses how literature challenges entrenched social hierarchies related to class, caste and gender. In *To Kill a Mockingbird* by Harper Lee, racial injustice and the failure of legal equality are central concerns, with the narrative exposing the deep-rooted prejudice within American society. Similarly, Mulk Raj Anand's *Untouchable* critiques the caste-based discrimination in colonial India, portraying the dehumanizing impact of social inequality on the oppressed. These texts not only highlight structural injustice but also advocate for empathy, legal reform and the recognition of human dignity.

3. Fraternity and Human Solidarity:

In this segment the focus is on the literary portrayal of fraternity as communal solidarity, compassion, and collective responsibility. Victor Hugo's *Les Misérables* offers a profound vision of human fraternity through characters who demonstrate compassion and sacrifice for the welfare of others, transcending legal and social boundaries. In *The Grapes of Wrath* by John Steinbeck, the suffering of displaced families during the Great Depression is mitigated by their collective efforts and mutual support. These narratives affirm the potential for human connection and moral responsibility in the face of adversity, positioning fraternity as a transformative force in society.

4. Combined Ideals in Revolutionary Literature:

This section explores literary works that unify the ideals of liberty, equality and fraternity within a broader revolutionary framework. Charles Dickens' *A Tale of Two Cities* serves as a primary example, dramatizing the upheavals of the French Revolution. The novel portrays the suffering caused by both aristocratic oppression and revolutionary violence, while ultimately endorsing the ideals of justice, compassion and collective redemption. Through its depiction of personal sacrifice and political awakening, the text underscores the complex interplay of the three ideals in shaping historical change and moral evolution.

Collectively, these chapters demonstrate that literature serves not only as a reflection of political and social ideals but also as a critical space for reimagining a just and humane society.

Discussion:

The analysis of the selected literary texts confirms the central thesis of this research: that literature serves as a dynamic and critical space where the ideals of liberty, equality and fraternity are not only represented but also interrogated and reimagined. Drawing upon the theoretical frameworks of political philosophy, postcolonial theory, feminist criticism and human rights discourse, the study demonstrates that these ideals are deeply embedded within literary narratives and are shaped by the socio-political and historical conditions in which the texts are produced.

The portrayal of liberty, as observed in *1984* and The Awakening, reveals the complexities inherent in the pursuit of individual freedom. While Orwell critiques the suppression of liberty through external authoritarian control, Chopin presents internal and social constraints on women's autonomy. These varied representations underscore the multifaceted nature of liberty and its dependence on both political and cultural structures.

Similarly, the concept of equality, examined in *To Kill a Mockingbird* and *Untouchable*, highlights the persistent struggles against racial and caste-based injustices. Despite advocating for fairness and human dignity, these texts expose the systemic nature of inequality and the limitations of legal and social reforms, reflecting the contradictions between ideological aspirations and lived realities.

Fraternity, as depicted in *Les Misérables* and *The Grapes of Wrath*, is shown as both an emotional and ethical commitment to others. These narratives emphasize solidarity, compassion and mutual aid, yet they also reveal the fragility of such bonds in times of economic or political crisis. The tension between individual suffering and collective responsibility illustrates the challenges in realizing fraternity as a universal ideal.

A Tale of Two Cities provides a synthesis of all three principles within the context of revolution, portraying both their transformative potential and the perils of extremism. The novel affirms the moral value of sacrifice and justice, while cautioning against the excesses that may arise when ideals are pursued without balance or humanity.

The study affirms that literature possesses a unique capacity to both advocate for and critique the ideals of liberty, equality and fraternity. Through its imaginative and emotional depth, literature can humanize abstract political concepts, give voice to the marginalized, and provoke critical reflection among readers. At the same time, it can expose the contradictions, exclusions and failures that accompany even the noble ideals.

Thus, the findings support the view that literature is not only a mirror of political and social values but also a transformative force capable of shaping ethical and ideological consciousness.

Conclusion:

This research has examined the literary representation of liberty, equality and fraternity, demonstrating how these foundational political ideals are intricately woven into the fabric of diverse literary narratives. Through thematic analysis of selected texts, the study has shown that literature does not merely echo these values but critically engages with their meanings, implications and limitations within specific historical and cultural contexts.

The exploration of liberty revealed its multifaceted portrayal—from external resistance against authoritarian regimes to

internal struggles for personal autonomy. The discussion of equality highlighted literature's role in exposing and challenging systemic injustices related to race, caste, class and gender. Fraternity emerged as a powerful yet complex ideal rooted in solidarity, compassion and collective identity, especially in times of social and economic upheaval. In revolutionary literature, the integration of all three ideals underscored both their transformative power and their susceptibility to distortion.

These findings reaffirm the enduring relevance of liberty, equality, and fraternity in contemporary literary discourse. In a world marked by ongoing struggles for freedom, justice and unity, literature continues to serve as a critical medium for reimagining more equitable and humane societies. By engaging with these ideals, literary texts encourage readers to reflect on moral responsibilities and societal values in both historical and present-day contexts.

Future research may extend this study by exploring non-Western literary traditions, indigenous narratives, or contemporary digital literature, offering further insights into how global literatures negotiate these universal yet context-dependent ideals. Additionally, interdisciplinary approaches involving law, ethics and political science could deepen our understanding the role of literature in shaping civic consciousness.

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Dalit Voices in English: The Autobiographical Resistance to Caste Hierarchy

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Abstract:

This research paper explores the role of Dalit autobiographies written in English as potent narratives of resistance against the deeply entrenched caste hierarchy in Indian society. These autobiographies transcend personal storytelling to become collective expressions of pain, protest, and social awakening. Focusing on Omprakash Valmiki's Joothan, Bama's Karukku, and Sharan Kumar Limbale's The Outcaste (Akkarmashi), this study analyzes how each narrative articulates the lived experiences of caste-based oppression while simultaneously constructing counter-narratives to dominant literary and cultural discourses. This paper also examines the significance of English as a medium and explores the narrative strategies that transform individual suffering into political consciousness and social critique. In doing so, it highlights the dynamic interplay between literature and resistance, showcasing how marginalized voices reclaim power through self-representation.

Keywords: Dalit Literature, Caste Hierarchy, Resistance, Autobiography, Marginality, Identity, Oppression, Subaltern, English Literature.

Introduction:

Dalit literature, particularly in the autobiographical genre, has emerged as a powerful form of social commentary and resistance. In the Indian context, caste has historically dictated one's identity, opportunities, and status in society. Dalits, who have suffered centuries of systemic oppression, have begun reclaiming their voices through literature. Autobiography offers a uniquely personal yet universally relatable medium to expose the brutality of caste-based discrimination and assert the dignity of Dalit lives. By writing in English, these authors extend their voices to a global readership, drawing international attention to local injustices. These narratives also serve as pedagogical tools that educate, unsettle, and inspire. This paper seeks to foreground the political power of Dalit autobiographies as transformative texts that not only document personal histories but also contribute to the broader struggle for equality and justice.

Theoretical Framework

This research draws upon multiple theoretical lenses:

Subaltern Studies: Gayatri Chakravorty Spivak's seminal question "Can the Subaltern Speak?" is central to understanding how Dalit writers articulate resistance from the margins. Dalit autobiographies challenge the silencing of subaltern voices by creating space for the marginalized to narrate their own stories.

Ambedkarite Thought: Dr. B.R. Ambedkar's emphasis on education, agitation, and organization underpins much of Dalit literature. His vision for a caste-free society resonates throughout Dalit

autobiographies, which often portray the journey from ignorance to self-awareness.

Postcolonialism and Critical Caste Theory: These frameworks help unpack the socio-political dynamics of caste and the narrative strategies of counter-hegemony. Dalit writers question dominant discourses and propose alternate modes of knowing and being.

Pedagogy of the Oppressed (Paulo Freire): Used here to analyze how personal storytelling serves as an educational and liberating act. The act of writing becomes a process of self-empowerment and resistance against systemic dehumanization.

Caste and Resistance in Joothan by Omprakash Valmiki:

Valmiki's Joothan chronicles his life as an "untouchable" in a rigidly casteist society. The title itself, meaning leftover food, symbolizes the dehumanization of Dalits, who were forced to consume scraps considered impure by upper castes. The memoir details Valmiki's humiliation in school, labor exploitation, and social alienation. He vividly recounts instances of exclusion, such as being made to sweep the schoolyard or being denied access to water.

Valmiki's journey from a subjugated child to an assertive writer and intellectual is portrayed as a rebellion against societal expectations. The act of writing his story is a political gesture — a refusal to remain silent. The narrative challenges Brahmanical dominance by highlighting how deeply caste infiltrates every aspect of life. Valmiki's language is direct, unembellished, and emotionally resonant, enhancing its testimonial power. Joothan is both a memoir and a manifesto that compels readers to confront uncomfortable truths about Indian society.

Gendered Resistance in Karukku by Bama:

Karukku, an autobiographical account by Bama, portrays the intersectionality of caste, gender, and religion. As a Dalit Christian woman, Bama exposes the casteism within Christianity and the patriarchy within both the Church and Dalit society. She narrates episodes from her childhood, where Dalit children were forced to defer to upper-caste students, and where Christian nuns exhibited discriminatory behavior.

Her narrative voice is powerful yet poetic, alternating between pain and hope. Karukku is notable for its fragmented structure, which reflects the rupture in identity caused by caste-based violence. Her decision to leave the convent is a significant act of defiance that underscores her commitment to justice and self-respect. Bama's work broadens the scope of Dalit literature by adding a feminist and theological critique. Her resistance is rooted not only in asserting her Dalit identity but also in reclaiming her womanhood and faith from oppressive systems.

Collective Memory and Protest in The Outcaste by Sharan Kumar Limbale:

Limbale's The Outcaste (Akkarmashi) is a searing portrayal of illegitimacy, poverty, and caste stigma. The title itself suggests his lack of belonging in both caste and community. He recounts the pain of being born from a relationship between a Dalit mother and an upper-caste landlord, resulting in his social alienation and identity crisis.

His narrative fuses personal memory with sociopolitical analysis, demonstrating how caste fragments families and communities. He critiques the hierarchical divisions even within Dalit communities and calls for unity and resistance. Limbale's writing is raw, filled with emotional intensity, yet analytical. He views

autobiography not just as a personal account but as a manifesto against systemic injustice. His reflections on food, labor, education, and social interactions unveil the subtle and overt mechanisms of caste oppression. His narrative insists on the right to dignity, community, and historical justice.

Language as a Site of Resistance:

The choice to write in English, the language of the former colonizer, is deliberate and strategic. For Dalit writers, English offers an escape from the Sanskritized literary traditions of the upper castes and provides access to a broader audience. It also allows them to reinterpret their experiences without linguistic constraints. English becomes a tool of assertion, not assimilation.

Moreover, the use of straightforward and colloquial diction in these works defies elite literary standards, reaffirming authenticity over aesthetics. English empowers Dalit writers to communicate their experiences beyond regional boundaries, enabling their stories to participate in global conversations on human rights, oppression, and liberation. Their command over English disrupts traditional associations between language, power, and caste, establishing a new linguistic order where the oppressed speak with authority.

Conclusion:

Dalit autobiographies in English are more than personal stories; they are instruments of resistance and platforms for social reform. They reclaim agency for the marginalized and destabilize the hegemonic narratives of caste-neutral literature. Through the works of Valmiki, Bama, and Limbale, this paper has shown how the act of life-writing serves as a powerful challenge to caste hierarchy.

By transforming individual suffering into collective awareness, these authors not only document history but also shape it. They redefine the purpose of literature as an act of liberation and political engagement. Their voices demand not just empathy but action, making Dalit autobiographies essential reading in both literary and socio-political spheres. In affirming their humanity, dignity, and right to narrate their lives, Dalit writers are creating a new archive of resistance, one story at a time.

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The Role of Personalization in Building Customer Loyalty in Traditional Grocery Stores

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Abstract:

The grocery industry is a highly competitive environment, with traditional grocery stores facing increased competition from e-commerce giants and discount retailers. In order to survive and thrive in this competitive landscape, traditional grocery stores must focus on building strong relationships with their customers in order to maintain their loyalty.

One way in which traditional grocery stores can build customer loyalty is through personalization. Personalization involves tailoring the shopping experience to meet the individual needs and preferences of each customer, in order to create a more personalized and engaging experience. By offering personalized services, such as customized product recommendations, personalized promotions, and personalized communication, traditional grocery stores can create a more intimate and meaningful relationship with their customers.

This research paper will explore the role of personalization in building customer loyalty in traditional grocery stores. The paper will examine the benefits of personalization for both customers and traditional grocery stores, and will analyze the various ways in which personalization can be implemented in a traditional grocery store setting. The paper will also discuss the challenges and limitations of personalization in the grocery industry, and will offer recommendations for overcoming these challenges.

Overall, this research paper will provide valuable insights into the role of personalization in building customer loyalty in traditional grocery stores, and will offer practical recommendations for traditional grocery stores looking to enhance their customer relationships through personalized services.

Keywords: Personalization, Customer Loyalty, Traditional Grocery Stores, Customer Relationships, E-Commerce.

Introduction:

The grocery industry is undergoing a period of significant transformation, with traditional grocery stores facing intense competition from e-commerce giants and discount retailers. In order to survive and thrive in this competitive landscape, traditional grocery stores must focus on building strong relationships with their customers in order to maintain their loyalty.



One way in which traditional

grocery stores can build customer loyalty is through personalization. Personalization involves tailoring the shopping experience to meet the individual needs and preferences of each customer, in order to create a more personalized and engaging experience. By offering personalized services, such as customized product recommendations, personalized promotions, and personalized communication, traditional grocery stores can create a more intimate and meaningful relationship with their customers.

In the competitive landscape of grocery retail, customer loyalty is paramount. Traditional stores, facing growing pressure from online giants and discount chains, must find ways to differentiate themselves and foster enduring customer relationships. Personalization, tailoring the shopping experience to individual needs and preferences, emerges as a powerful tool in this pursuit. This research paper explores the multifaceted role of personalization in building customer loyalty within traditional grocery stores.

The paper delves into the concept of personalization, examining various forms it can take in a brick-and-mortar setting. It analyzes the impact of personalization on customer psychology, highlighting how it fosters feelings of value, convenience, and connection, ultimately leading to loyalty. Strategies for implementing personalization in traditional grocery stores are explored, encompassing data collection methods, customer segmentation techniques, and practical applications such as targeted promotions, customized product recommendations, and loyalty programs.

The paper acknowledges the challenges associated with personalization in traditional stores, including data privacy concerns, implementation costs, and the need for a seamless omnichannel experience. It explores potential solutions and best practices to navigate these challenges effectively.

The research incorporates a critical review of existing literature on customer loyalty, personalization in retail, and the specific context of traditional grocery stores. It may also include case studies of successful grocery chains that have implemented personalization initiatives. The paper concludes by summarizing the key findings and offering future research directions to further explore the evolving landscape of personalization and customer loyalty in grocery retail.

The purpose of this research paper is to explore the role of personalization in building customer loyalty in traditional grocery stores. The paper will examine the benefits of personalization for both customers and traditional grocery stores, and will analyze the various ways in which personalization can be implemented in a traditional grocery store setting. The paper will also discuss the challenges and limitations of personalization in the grocery industry, and will offer recommendations for overcoming these challenges.

The Shifting Landscape and the Rise of Personalization:

The traditional grocery store landscape is undergoing a significant transformation. Once the dominant force in food retailing, these stores now face fierce competition from online giants like Amazon Fresh and discount chains like Aldi. Consumers, empowered by technology and an abundance of choices, have become more demanding and value-conscious. They expect a seamless shopping experience, convenience, and personalized service.

In this competitive environment, customer loyalty is paramount for traditional grocery stores to survive and thrive. Building enduring customer relationships goes beyond simply offering competitive prices. **Personalization**, the practice of tailoring the shopping experience to individual needs and preferences,

emerges as a powerful tool in this loyalty-building endeavor.

Prior to the rise of sophisticated data analytics and digital technologies, personalization efforts in grocery stores were primarily limited to basic tactics like loyalty card programs with generic discounts or targeted flyers based on demographics. However, the landscape has drastically changed. Today, stores can leverage a vast array of customer data points,

including purchase history, demographics, browsing behavior, and even social media interactions, to gain a deeper understanding of individual preferences. This rich data allows for highly targeted and relevant personalization initiatives.

By implementing personalization, traditional grocery stores can foster a sense of connection with their customers, differentiate themselves from competitors, and ultimately drive loyalty. Imagine a customer walking into a store and encountering personalized product recommendations based on their past purchases, dietary needs, or upcoming holidays. Targeted promotions on their favorite brands or healthy alternatives further enhance the experience. This shift from a one-size-fits-all approach to a personalized touch creates a sense of value and appreciation for the customer. The result? Increased customer engagement, a stronger connection with the store, and ultimately, loyalty that translates to repeat purchases and a boost in the store's bottom line.

Review of Literature:

In the fiercely competitive grocery retail landscape, where traditional stores battle online giants and discount chains, customer loyalty reigns supreme. This review delves into existing literature to explore how personalization, tailoring the shopping experience to individual needs, can be leveraged by these stores.

Foundational concepts like Relationship Marketing (Berry, 1993) emphasize building long- term customer bonds through personalized interactions, while Customer Satisfaction and Loyalty (Oliver, 1997) highlight satisfaction as a key driver of repurchase intentions. Loyalty Programs and Customer Engagement (Reinartz & Kumar, 2000) showcase the power of personalized rewards in fostering engagement and loyalty.

Personalization itself takes various forms, as explored by Lemon & Verhoef (2016). From product recommendations based on purchase history (Burke, 2002; Linden et al., 2003) to targeted promotions (Neslin et al., 2006; Manchanda et al., 2010), personalization caters to individual preferences. Loyalty programs with tiered benefits (Reinartz & Kumar, 2000; Anderson & Mittal, 2000) further incentivize loyalty, while personalized communication and signage (Chevalier & Lindquist, 2008) add a human touch. Curated product selections (Van den Poel & Buckinx, 1998) based on dietary needs or ethnic preferences personalize the shopping experience even further.

The psychology of personalization unlocks the key to customer loyalty. Value Perception (Petrick & Backman, 2002) suggests that personalization fosters appreciation, leading to customer satisfaction. Convenience and time-saving benefits are highlighted by Huang et al. (2018), while Helm et al. (2006) emphasize the emotional connection personalization builds with the store and brand. This connection, along with the influence on decision-making (Chevalier & Lindquist, 2008), ultimately drives customer loyalty.

Implementing personalization requires effective data collection. Loyalty program data (Kumar et al., 2010), purchase history analysis (Lemon & Verhoef, 2016), customer surveys (Anderson & Mittal,

2000), and social media listening (Kumar et al., 2010) all contribute valuable customer insights. Customer segmentation techniques further refine personalization efforts. Demographic segmentation (Wedel & Kamakura, 2000) groups customers based on age or location, while behavioral segmentation (Schmittlein & Peterson, 1999) focuses on buying habits. Psychographic segmentation (Vandenbosch & Mela, 1999) delves into personality traits and lifestyles, allowing for highly targeted personalization.

However, challenges remain. Balancing personalization with data privacy concerns (Chevalier & Lindquist, 2008) is crucial, and transparency regarding data collection and usage is essential (Beck & Claußnitzer, 2018). These challenges and solutions will be further explored in the following sections.

Benefits of Personalization:

Personalization offers a wide range of benefits for both customers and traditional grocery stores. For customers, personalization can help to create a more enjoyable and convenient shopping experience. By tailoring product recommendations and promotions to meet their individual needs and preferences, customers can save time and effort when shopping for groceries. Personalization can also help customers discover new products and brands that they may not have been aware of, leading to increased satisfaction and loyalty.

For traditional grocery stores, personalization can help to increase customer engagement and loyalty. By offering personalized services, such as customized product recommendations and promotions, traditional grocery stores can create a more intimate and meaningful relationship with their customers. This can help to build customer loyalty and encourage repeat purchases, leading to increased sales and profitability for the store.

In the battle for customer loyalty, traditional grocery stores can wield personalization as a powerful weapon. By tailoring the shopping experience to individual needs and preferences, stores can foster deeper customer engagement. Imagine a customer receiving personalized product recommendations based on their past purchases, enticing them to try a new recipe or discover a hidden gem. Targeted promotions on their favorite brands or healthy alternatives based on dietary restrictions further enhance the experience. This shift from a one-size-fits-all approach to a personalized touch creates a sense of intimacy and value for the customer. The result? Increased customer engagement, a stronger connection with the store, and ultimately, loyalty that translates to repeat purchases and a boost in the store's bottom line.

Implementing Personalization in Traditional Grocery Stores:

There are various ways in which personalization can be implemented in a traditional grocery store setting. One of the most common methods of personalization is through the use of customer data and analytics. By collecting and analyzing data on customer preferences, purchase history, and shopping behavior, traditional grocery stores can gain valuable insights into the needs and preferences of their customers. This data can then be used to create personalized product recommendations, promotions, and communication strategies that are tailored to meet the individual needs of each customer.

Another way in which personalization can be implemented in a traditional grocery store setting is through the use of technology. For example, traditional grocery stores can use personalized mobile apps and websites to

offer customized product recommendations and promotions to their customers. In-store digital signage and interactive displays can also be used to deliver personalized messaging and offers to customers as they shop in the store.

Challenges and Limitations of Personalization:

While personalization offers a wide range of benefits for both customers and traditional grocery stores, there are also challenges and limitations that must be considered. One of the main challenges of personalization is the issue of privacy and data security. Customers may be hesitant to share their personal information with traditional grocery stores for fear of their data being misused or compromised. In order to overcome this challenge, traditional grocery stores must be transparent about how customer data is collected and used, and must take steps to ensure the security and confidentiality of customer information.

Another challenge of personalization is the issue of scalability. Implementing personalized services can be time-consuming and resource-intensive, particularly for traditional grocery stores with limited resources and infrastructure.

Challenges and Solutions in Implementing Personalization:

While personalization offers a plethora of benefits, traditional grocery stores must navigate several challenges to implement it effectively.

One of the most pressing concerns is **data privacy**. Customers are increasingly wary of how their personal information is collected, used, and shared. Striking a balance between personalization and privacy is crucial. **Transparency** is key. Stores must clearly communicate what data is collected, how it's used, and provide customers with control over their information (Beck & Claußnitzer, 2018). Building trust through transparency is essential for fostering customer acceptance of personalization efforts.

Implementation costs and the required **technological infrastructure** can also be hurdles. Traditional stores may need to invest in new data collection and analysis tools, customer relationship management (CRM) software, and potentially even in-store digital signage or recommendation systems. However, these investments can be viewed as long-term plays that yield significant returns through increased customer loyalty and sales. **Strategic partnerships** with technology providers or exploring **cloud-based solutions** can help mitigate costs and ensure scalability.

Maintaining a **seamless omnichannel experience** is another challenge. Customers may interact with a store online, through a mobile app, or in-person. Personalization efforts need to be consistent across all channels. For instance, a customer who views a recipe online featuring specific ingredients should ideally encounter recommendations for those ingredients during their in-store visit. Investing in an **integrated omnichannel platform** can help bridge the gap between online and offline experiences.

Finally, the **digital divide** among customer segments presents a challenge. Not all customers are comfortable with technology or have access to it. **Traditional methods** of personalization, such as loyalty programs with targeted paper coupons or personalized flyers, should not be entirely abandoned. A **multi-pronged approach** that caters to both tech-savvy and less tech-adept customers is essential for ensuring inclusivity and maximizing the reach of personalization initiatives.

By acknowledging these challenges and implementing appropriate solutions, traditional grocery stores can leverage personalization to create a more engaging and rewarding shopping experience for

their customers, ultimately leading to increased loyalty and a thriving business.

Case Studies: Unveiling Success in Personalization:

Examining successful personalization initiatives in traditional grocery stores offers valuable insights into key strategies and best practices. Here, we delve into two illustrative case studies:

Kroger: A leading grocery chain in the US, Kroger has embraced personalization through its Kroger Plus Card loyalty program. **Data collected** through the program includes purchase history, demographics, and preferences. **Advanced analytics** are employed to identify buying patterns and predict future needs. **Personalized recommendations** are then delivered through various channels, including targeted emails, in-store digital signage, and the Kroger mobile app. For instance, a customer who frequently purchases organic produce might receive recommendations for new organic items or targeted coupons on their favorite organic brands. **Recipe suggestions** based on past purchases further personalize the experience. Kroger's personalization efforts have yielded impressive results, with loyalty program members spending significantly more than non-members (Kumar et al., 2017).

HEMA: This Dutch grocery chain known for its unique product selection has implemented a successful **omnichannel personalization strategy**. Customers can create online accounts to access personalized shopping lists, browse curated product selections based on dietary needs or preferences, and even receive personalized recipe recommendations. In-store, **digital kiosks** allow customers to access their accounts, view personalized promotions, and even scan product barcodes for recipe suggestions using their smartphones. HEMA's focus on both **online and offline personalization** creates a cohesive customer experience, regardless of the shopping channel. This strategy has been credited with driving customer engagement and loyalty (Van den Berg et al., 2019).

Key Strategies and Best Practices:

These case studies highlight several key strategies and best practices for successful personalization in traditional grocery stores:

- **Leveraging a robust loyalty program** as a foundation for data collection and customer segmentation.
- **Investing in data analytics capabilities** to unlock insights from customer data.
- **Delivering personalized recommendations** across multiple channels, including email, mobile app, and in-store signage.
- **Creating a seamless omnichannel experience** that integrates online and offline personalization efforts.
- **Focusing on transparency** regarding data collection and usage to build customer trust.
- **Considering the digital divide** and offering personalization options that cater to both tech-savvy and less tech-adept customers.

By implementing these strategies and best practices, traditional grocery stores can leverage the power of personalization to forge stronger customer relationships, drive loyalty, and achieve sustainable success in the competitive retail landscape.

Conclusion:

In the ever-evolving landscape of grocery retail, customer loyalty remains the cornerstone of success. Traditional stores face fierce competition from online giants and discount chains, necessitating innovative strategies to differentiate themselves and cultivate enduring customer relationships. Personalization, the tailoring of the shopping experience to individual

needs and preferences, emerges as a powerful tool in this pursuit.

This research paper has explored the multifaceted role of personalization in building customer loyalty within traditional grocery stores. We examined the various forms personalization can take, from targeted promotions and product recommendations to loyalty programs with tiered benefits. We delved into the psychological underpinnings of personalization, highlighting how it fosters feelings of value, convenience, and connection, ultimately leading to loyalty. Strategies for implementing personalization in traditional stores were explored, encompassing data collection methods, customer segmentation techniques, and practical applications.

The paper also acknowledged the challenges associated with personalization, including data privacy concerns, implementation costs, and the need for a seamless omnichannel experience. Potential solutions and best practices were offered to navigate these challenges effectively. By analyzing successful case studies of grocery chains like Kroger and HEMA, we identified key strategies and best practices that contribute to building customer loyalty through personalization.

Looking Ahead:

The future of personalization in grocery retail is promising. The integration of artificial intelligence (AI) and machine learning holds the potential for even more sophisticated and individualized customer experiences. Additionally, exploring the ethical implications of data collection and ensuring transparency with customers will be crucial for building trust and sustaining the benefits of personalization.

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Impact of Global Warming on Biodiversity- Remedies and Reasons

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Abstract:

Global warming has profound impacts on biodiversity across the planet. In many ways global warming is harming biodiversity. These include the destruction of habitats due to rising sea levels, melting ice, altered rainfall, and ocean warming. Additionally, many species are facing extinction because they can't adapt quickly enough to these changes, struggle to find new suitable environments, diseases, and invasive species. Finally, entire ecosystems are being disrupted as species move, the timing of natural events changes, and disturbances like wildfires become more frequent. Climate change and biodiversity loss are part of an interlinked triple planetary crisis the world is facing today. Steady increase in the emission of greenhouse gases (GHGs) due to human activities has been the primary driver for climate change. The principal mitigation measures against climate change are obvious; they include significant reduction in greenhouse gas emission, prevention of deforestation and increase in the forest cover. To reduce greenhouse gas emission, use of coal and fossil fuels needs to be reduced markedly. As climate change is a global challenge, local solutions confined to one or a few countries do not work; we need global efforts for human welfare.

Keywords: Biodiversity, Climate Change, Deforestation, Emission of Greenhouse Gases, Human Welfare*.*

Introduction:

Biodiversity is the variety of life on Earth, in all its forms, from genes and bacteria to entire ecosystems such as forests or coral reefs. The biodiversity we see today is the result of 4.5 billion years of evolution, increasingly influenced by humans. We depend on biodiversity for food, water, medicine, a stable climate, economic growth.Human activity has already altered over 70 per cent of all ice-free land. When land is converted for agriculture, some animal and plant species may lose their habitat and face extinction. But climate change is playing an increasingly important role in the decline of biodiversity. Climate change has altered marine, terrestrial, and freshwater ecosystems around the world. It has caused the loss of local species, increased diseases, and driven mass mortality of plants and animals, resulting in the first climate-driven extinctions.

Overall, climate change and global warming affects the health of ecosystems, influencing shifts in the distribution of plants, viruses, animals, and even human settlements. This can create increased opportunities for animals to spread diseases and for viruses to spill over to humans. Human health can also be affected by reduced ecosystem services, such as the loss of food, medicine and livelihoods provided by nature.

Methodology:

This study is based on secondary resources. Information and data required for this study was getting from different reports, books, magazines, internet etc.

Objectives:

1) To study the impact of Global warming on biodiversity.
2) To study the importance of biodiversity in sustainable development for human wellbeing.
3) To provide some suggestions and recommendations to mitigate the impact of Global warming.

Discussion:

When human activities produce greenhouse gases, around half of the emissions remain in the atmosphere, while the other half is absorbed by the land and ocean. These ecosystems and the biodiversity they contain natural carbon sinks, providing so-called nature-based solutions to climate change. Protecting, managing, and restoring forests, for example, offers roughly two-thirds of the total mitigation potential of all nature-based solutions.

Enormous increase in the emission of greenhouse gases (CO2, methane and nitrous oxide) in recent decades largely due to burning of coal and fossil fuels, and deforestation are the main drivers of climate change. Marked increase in the frequency and intensity of natural disasters, rise in sea level, decrease in crop productivity and loss of biodiversity are the main consequences of climate change. Obvious mitigation measures include significant reduction in the emission of greenhouse gases and increase in the forest cover of the landmass.

Reasons of climate change, its impact on human wellbeing and biodiversity, and mitigation measures being taken at global level as well as local level.

1) Emission of Green-House Gases:

Steady increase in the emission of greenhouse gases due to human activities has been the primary reason for climate change. The principal greenhouse gases are carbon dioxide (76%), methane (16%), and to a limited extent nitrous oxide (2%). Until recent decades, the temperature of the atmosphere was maintained within a reasonable range as some of the sunlight that hits the earth was reflected back into the space while the rest becomes heat that keeps the earth and the atmosphere warm enough for the sustenance of life forms. Accumulation of greenhouse gases combine with water vapors to form a transparent layer in the atmosphere that traps infrared radiation emitted from the Earth's surface and reradiates it back to Earth's surface, thus contributing to the increasing temperature (greenhouse effect). Methane is 25 times and nitrous oxide 300 times more potent than CO2 in trapping heat.

Remedies on Emission of green-house gases:

i) Transitioning to Renewable Energy: Shifting away from fossil fuels towards solar, wind, hydro, and geothermal power is paramount. This directly reduces the greenhouse gases driving climate change.
ii) Improving Energy Efficiency: Reducing energy consumption across all sectors (industry, transportation, buildings) through better technologies and practices lessens the demand for energy production, thus lowering emissions.
iii) Sustainable Transportation: Promoting and investing in public transportation, cycling, walking, and electric vehicles can significantly decrease emissions from the transportation sector.
iv) Sustainable Land Use and Forestry: Preventing deforestation and promoting reforestation and afforestation (planting new forests) are vital. Forests act as carbon sinks,

absorbing carbon dioxide from the atmosphere. Sustainable agricultural practices that reduce emissions from fertilizers and livestock.

v) Carbon Capture and Storage/Utilization: Developing and deploying technologies that capture carbon dioxide emissions from power plants and industrial sources, either storing it underground or utilizing it in other products, can help mitigate the impact.

2) Deforestation and impact on biodiversity:

Limited deforestation in early part of human civilization was the result of subsistence farming; farmers used to cut down trees to grow crops for consumption of their families and local population. In preindustrial period also, there was a balance between the amount of CO2 emitted through various processes and the amount absorbed by the plants. Forests are the main sinks of atmospheric CO2. After the industrial revolution, the trend began to change; increasing proportion of deforestation is being driven by the demands of urbanization, industrial activities and large-scale agriculture. A new satellite map has indicated that field crops have been extended to one million additional km2 of land over the last two decades and about half of this newly extended land has replaced forests and other ecosystems.

Remedies on Deforestation and impact on biodiversity:

i) Creating and Expanding Protected Areas: Establishing and effectively managing national parks, wildlife reserves, and corridors allows species to move and adapt to changing conditions. These areas can act as refugia.

ii) Habitat Restoration and Connectivity: Restoring degraded ecosystems and creating corridors between fragmented habitats can facilitate species dispersal and gene flow, making them more resilient to climate change.

iii) Managing Invasive Species: Climate change can exacerbate the spread and impact of invasive species, which can outcompete native species. Robust monitoring and control programs are essential.

iv) Disease Management: Climate change can alter disease dynamics, impacting wildlife populations. Research and management strategies are needed to address emerging infectious diseases.

v) vi)Water Management: Changes in precipitation patterns can lead to droughts and floods. Implementing sustainable water management practices is crucial for maintaining aquatic and terrestrial ecosystems.

vi) Reducing Other Stressors: Minimizing other human-induced stressors on biodiversity, such as pollution, habitat destruction from development, and unsustainable harvesting, can increase their resilience to climate change impacts.

3) Sea level rise:

Global warming is causing mean sea level to rise in two ways. On one hand, the melting of the glaciers, the polar ice cap and the Atlantic ice shelf are adding water to the ocean and on the other hand the volume of the ocean is expanding as the water warms.

Himalayan mountain range is considered to hold the world's third largest amount of glacier ice after Arctic and Antarctic regions. The meltwater from the Himalayan glaciers provide the source of fresh water to nearly 2 billion people living along the mountain valleys and lowlands around the Himalayas. These glaciers are melting at unprecedented rates. Melting of glaciers also results in drying up of perennial rivers in summer leading to the water scarcity for billions of humans and animals, and food and energy production downstream. See level rise and melting of

glaciers feeding the rivers could lead to migration of huge population, creating additional problems. Even when the increase in global temperature rise is limited to 1.5 °C, it generates a global sea-level rise between 1.7 and 3.2 feet by 2100. If it increases to 2 °C, the result could be more catastrophic leading to the submergence of a large number of islands, and flooding and submergence of vast coastal areas, saltwater intrusion into surface waters and groundwater, and increased soil erosion. A number of islands of Maldives for example, would get submerged as 80% of its land area is located less than one meter above the sea level.

Remedies on Sea level rise:

i) Locally, communities can build resilient infrastructure, use climate-smart planning, and enhance emergency preparedness to cope with rising seas.
ii) Communities can also restore and conserve natural coastal habitats to help manage sea level rise.
iii) Individuals can take actions to reduce emissions, understand their risks, and protect their families, homes, and businesses from coastal hazards.
iv) Governments can act to cut emissions, adapt infrastructure and services to prepare for changing coastal landscapes, and support community-based responses.

4) Effect on crop productivity and human health:

Many studies have indicated that climate change is driving increasing losses in crop productivity. This would greatly affect the food and nutritional security of predominantly crop growing countries. Climate change would also increase the prevalence of insect pests adding to the yield loss of crops. The prevailing floods and droughts also affect food production significantly. Global warming also affects crop productivity through its impact on pollinators. Insect pollinators contribute to crop production in 75% of the leading food crops.

Remedies on Effect on crop productivity and human health:

i) Climate–resilient farming practices such crop diversification, contour farming, preserving rainwater, and water-efficient irrigation methods can enhance the resilience of Indian agriculture to climate change.
ii) Crop diversification involves cultivating a variety of crops suitable for different climatic conditions. It helps mitigate the risk of climate–related crop failures by reducing dependence on a single crop. This practice is the best way to adapt to changing climatic conditions.
iii) Access to climate information and advisory services
iv) Improved water management through enhancing water–use efficiency
v) Strengthening farmer support systems
vi) Agroforestry and conservation agriculture.
vii) Adoption of climate-Resilient crop varieties

Conclusions:

Climate change has now become the fastest growing global threat to human welfare. The world has realized the responsibility of the present generation as it is considered to be the last generation capable of taking effective measures to reverse its impact. It's important to remember that these remedies are interconnected and often need to be implemented in combination to be most effective. Addressing global warming and protecting biodiversity requires a multifaceted and collaborative approach involving governments, organizations, communities, and individuals. Mitigation measures should taken at global level as well as local level. Essential changes and actions are as follows:

- Promoting Sustainable Consumption and Production

- Integrating Climate Change into Conservation Planning
- Raising Awareness and Education
- Policy and Governance: Strong national and international policies and agreements are essential for driving systemic change and implementing effective climate mitigation and adaptation measures.

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Indian Democracy and Election Commission

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Abstract:

Elections play a crucial role in a democratic system of government. The most important element in elections is the voters. In this regard, the famous political thinker Pollack opines that "If public elections are not conducted strictly and efficiently, not only the public system becomes ineffective but the democratic system of that country is in danger." From this statement, it is seen that elections have an important role in democracy. Since representative government comes into existence only through elections, there is a relationship between elections and voters when electing public representatives. The vote given by the people through elections gives legitimacy to the government. Moreover, a peaceful and constitutional transfer of power can be achieved. Accordingly, the Constitution makers have entrusted the responsibility of conducting all types of elections in India, from Gram Panchayat elections to Lok Sabha elections and from Sarpanch elections to Presidential elections, to the Election Commission. For that, the Election Commission has been given very extensive powers by giving it autonomous status. Therefore, how and to what extent all types and levels of elections in India are held in an impartial environment, in a fear-free environment, and how efficiently they are held? The success or failure of democracy in India depends on this. Therefore, the role of the Election Commission is considered particularly important in the democratic governance system of India.

Keyword: Election Commission, India, Democracy etc.

Introduction:

As a world-famous and popular form of government after the Second World War, the democratic form of government has been recognized all over the world. It is one of the important forms of democratic governance. The reason why democratic governance is so important is that it is run by the people for the welfare of the people. The will of the people is considered more important than the will of the ruler. Any decisions are taken by the majority. The development of minorities and the weak and disadvantaged groups is given priority. Most of the newly independent nations of the world have adopted the democratic governance system. That is why the twentieth century is also known as the 'age of democracy'. After independence, the Indian constitutionalists adopted the democratic governance system as the ideal form of government. Except for Switzerland, which is the only country in the world, the representative democratic governance system is seen everywhere. In representative democracy, holding elections after a certain period and taking the will of the people as the standard and considering the will of the majority as the standard, is preferred to run the government keeping the interests of the general public in mind. The success of democracy depends on the active political participation of the voters.

Importance of Research Study:

Democracy is not only a form of government but it is considered a system of coexistence. Because democracy is a form in which the governance of the country is

carried out keeping only the public interest in mind. From the observation of elections from the first Lok Sabha general elections of 1951 to the present, it is seen that many irregularities like violence in elections, corruption, repeated elections, social commitment of people's representatives, bogus voting, delay in counting of results, pressure on voters are seen to be taking place in elections. In the last 20 to 30 years, most of the people's representatives elected by the people have disregarded social commitment, emphasized personal interests more than the interest of the society, had criminal backgrounds and were elected by adopting wrong methods in elections. In India, if an officer or employee of any department makes a mistake, he is given a notice or removed from his post, but what to do if a public representative makes a mistake or behaves irresponsibly during his five-year term? No concrete steps have been taken in this regard yet. Therefore, such elections are just a show. Therefore, elections should be held legally in a good environment, for which the role of the Election Commission is considered particularly important in the democratic system of governance of India. Against this background, the purpose of the present essay is to review the functions of the Election Commission and the various reforms that have been carried out through the Election Commission so far.

Objectives:

1. To understand the concept of democratic governance.
2. To review the important role of the Election Commission in Indian democracy.
3. To suggest solutions for the increasing criminalization of politics in Indian democracy.
4. To study the obstacles facing the democracy of India.

Research Methodology:

The presented research paper uses secondary sources, mainly including reference books, study series, references in various election newspapers, opinions expressed in various discussion forums from time to time through the media, discussions held in print media, as well as state and national level conferences, discussions and research journals, editorials published in magazines, etc.

Subject Analysis:

Powers and functions of the Election Commission of India:

The Election Commission is responsible for conducting all types of elections held in India. From announcing the dates of elections to issuing certificates of election, the Election Commission has to carry out all the functions.

1. Granting recognition and election symbols to political parties.
2. Preparing voter lists.
3. Determining the code of conduct for election campaigns.
4. Conducting elections.
5. Making all kinds of arrangements at the polling station.
6. Providing pre-election training to officers and employees.
7. Declaring results and issuing certificates to elected candidates.

It is indicated that there are the following major obstacles in front of Indian democracy.

Despite having a huge population, Indian democracy is known as a country that has been implementing a democratic system of governance for the last 75 years, but democracy as intended by the Indian constitution makers has not yet been implemented. It is observed that there are mainly the following obstacles in front of Indian democracy.

1. Increasing Influence of Criminal Tendencies in Politics:

In the current situation, we can see a picture of the criminalization of politics and the politics of criminals increasing on a large scale in Indian democracy. All parties have fallen victim to hooliganism. Initially, goons were taken as shelter. Now the power has gone to them. Even the rival party, as a goon against the goon, tries to win the election by giving candidature to the goons. This shows that the goons have gained political prestige in the society.

2. Corruption:

The biggest obstacle in front of Indian democracy is corruption. Today, there is not a single sector or department left in India where corruption has not reached. Even constitutional posts have not been able to remain free from corruption. Even the judges of the Supreme Court have had to face an impeachment case. The level of corruption in politics has increased a lot, even the elections of local self-government bodies are costing crores. To gain power by investing money and then withdrawing huge amounts of money after gaining power, spending money to maintain power has become an equation.

3. Lack of Social Commitment towards Public Representatives:

Another obstacle to India's democracy is that public representatives have no interest in the people and their problems. What will the common people expect from public representatives who have spent lakhs and crores of rupees in politics? Before the elections, a picture was created that I am a true patriot. After coming to power, I will solve all the problems and serve the people with all my heart. Then after getting power, I do not even look at it.

4. The Basis of Family-Caste Relations and Caste-Religion:

If we trace all the parties in Indian politics, it is seen that all the parties are dominated by people who are related to each other. Moreover, different members of the same family are in different parties. So why does power remain in their families? No matter how many restrictions the Election Commission has, a law is not passed without consulting expert lawyers. Thousands of loopholes are found for this. Even when a political party issues a party ticket, it gives a candidate based on factors such as caste, religion, ability to spend money in elections, etc. As a result, the common people with good character, intelligence, and poverty are kept away from politics.

5. Influence of People of a Particular Caste in Politics:

It is seen that women also have a very insignificant place in national-level politics. Democracy is visible only on voting day. At other times, it is not visible as it should be.

6. Lack of Effective Opposition Party:

In a country with a democratic system of government, the opposition party also has an extremely important place along with the ruling party. The party elected by the majority acts as the ruling party, while the party in the minority acts as the opposition party. The main task of this opposition party is to effectively control the ruling party and to bring the flaws in their governance to the attention of the people. But, in India, which party is the ruling party? And which party is the opposition? It is not clear. In Western countries, opposition parties are strong, but in India, it is not so.

Thus, it is seen that many of the above problems are facing Indian democracy.

Election-Related Reforms:

As per the need of the time, various reforms have been made by the Election Commission, the review of which is as follows: -

1) Ban on Seeking Votes Based on Caste and Religion:

In the past, candidates used to seek votes based on caste and religion while campaigning. There were not many restrictions on them. But especially since 1996 (Election Commissioner T. N. Seshan), there has been a ban on seeking votes based on caste and religion. Speeches that will create a rift in society and between castes cannot be made. So, it has become a practice to seek votes only based on the party's manifesto and concrete action program. Speeches that will affect national unity, and interfere with the secular principle cannot be given. Etc. Many restrictions have been imposed by the Election Commission.

2) Right of Veto:

Due to the reaction of the great social reformer Anna Hazare and other people, the Election Commission has amended the right of veto. The right of veto means that no candidate on the voting machine is eligible, for example, if the public does not find the candidate suitable among the candidates standing for election in a constituency, the public will vote on the symbol of veto. And if the NOTA button gets more votes than all, a re-election will be held in this constituency. This was announced by the Election Commission.

3) Identity Card Scheme:

Especially since the time of T. N. Seshan, the number of bogus voters should be reduced, and another person should not vote in the name of one person. The identity card was amended to make it easier to identify voters. Such an identity card will be very useful to stop irregularities in elections. Earlier, voting could also be done on ration cards. But now, apart from the 16 proofs published by the Election Commission, voting cannot be done. A special identity card will be provided to the citizens by the Election Commission, and on that identity card the name of the person, village, constituency ward, age, gender, photograph, etc. It has become easier to identify voters. As a result, it is seen that the irregularities in the elections have been curbed.

4) Groups of Observers:

During the election period, some groups of observers are formed to see whether the rules/code of conduct set by the Election Commission are being followed properly by the candidates of each political party and independent candidates. The report submitted by them to the Election Commission is considered very important. These groups of observers will visit various areas and actual polling stations and will inspect whether all the work is being done properly as per the rules and submit their report to the Election Commission.

5) Limits on Campaigning:

The Election Commission of India has imposed some limits on the candidates of any party and independent candidates while campaigning during the election period so that irregularities in the elections should be curbed. For example, all political parties must register with the Election Commission before contesting any election. Campaigning will have to stop at least 48 hours before the election. Campaigning will not be allowed after 10 pm. Moreover, banners of your party cannot be displayed on important structures, buildings, government offices, places of worship of various religions, schools, colleges, etc. Ruling parties cannot use government vehicles and machinery for selfish purposes or propaganda.

In this way, it is seen that the Election Commission is constantly trying to make India's electoral system transparent by making various reforms over time and to conduct elections in a fair and just environment. Because not only can the rule of the people be established by holding elections, but also the citizens should be able to choose the candidates of their own choice. Most importantly, the people should be constantly aware, and without blindly

succumbing to anyone's pressure or temptation, they should be able to vote with their conscience.

Conclusion:

In the context of Indian democracy, it can be said in brief that,

1. Indian politics is gradually becoming criminalized on a large scale and it is strongly felt that common people (with a few exceptions) do not get much space in politics.
2. In the present Indian democracy, public opinion is being disregarded and despised. Recently, some judges of the Supreme Court of India have expressed the opinion that Indian democracy is in danger.
3. In Indian democracy, the majority is sacrificed to protect the interests of a particular group. Social and economic democracy is neglected.
4. At present, Indian democracy is in a downward spiral, and the democracy expected by Dr. Ambedkar, M. K. Gandhi, Pandit Nehru, and all the great social reformers, has not yet come into existence.
5. Defection and rebellion have increased on a large scale and opposition has increased only for selfish reasons. Questions are asked in Parliament by MPs for money. Now even disputes in the judiciary are coming to the fore.

Recommendations:

The Election Commission can definitely put a stop to the irregularities that are committed through the election process, and the arbitrary and irresponsible behavior of the people's representatives. For this, the following important recommendations are suggested.

1. In India, it seems more necessary to create social democracy than political democracy because the feeling of casteism is increasing in the educated society. The attitude towards Dalits, women, and backward-class people has not changed much. As a result, the unity of the society has been destroyed. For example, the cooking incident of Bhosale Bai in Pune, and the caste riots in Bhima Koregaon.
2. All the blame does not belong to the people's representatives, but every citizen of the country should also vote responsibly, and thoughtfully, keeping his conscience awake, without succumbing to any small or big temptation. The mentality of not voting should be removed first.
3. It is equally important for all the voters in the country to be always aware and to vote wisely. It is important to go beyond caste, creed, religion, and personal interests and participate in the political process.
4. The media is considered the fourth pillar of the democratic system of governance. Therefore, it should also present the truth of democracy to the people without succumbing to any temptation. It has become necessary to contribute to the political socialization of the people through a sense of social commitment.

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Indian Governance

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Abstract:
A critical discussion about the form of Indian governance is often held among students and experts of political science whether governance in India is "federal" or "unitary". Along with this, it is also true that along with parliamentary governance, federal governance has been a topic of discussion from the very beginning. In this research paper, we will study how federal governance has been made to give constitutional powers to social and cultural diversity locally, while transitional unitary governance has been provided to deal with emergencies. Ultimately, parliamentary governance has been adopted to enable the diversity of the country to participate in governance at the national level. In this way, it has been studied in the research paper that the Indian governance system is not a pure form of governance, but a synthesis of parliamentary governance, unitary governance, and federal governance.

Keyword: Indian Governance, Socio-Physical Environment, Unitary Governance etc.

Introduction:

This topic is discussed among scholars of political science about the form of the Indian political system whether there is federal governance or unitary governance here. Along with this, it is also important that following Britain, a parliamentary system of governance has also been adopted here. In the research paper, it has been studied that the aim of the constitution makers here was not to maintain the purity of any form of governance but to keep in mind the need for diversity in the country's social, cultural diversity, and geographical structure and the unity and integrity of the country, important aspects of three forms of governance, unitary governance, federal governance, and parliamentary governance have been included as per the need.

Objectives:

1. To study Indian Governance.
2. To study synthesis of different Forms of Governance.
3. To study Socio-physical environment.

Research Methodology:

A descriptive, analytical research method has been used for writing the presented research paper and the information required for it has been obtained through secondary fact collection from various reference books, newspapers, and magazines.

Subject Analysis:

Socio-physical Environment:

First of all, we will study the conditions that existed at the time of independence. In this sequence, as we know socio-cultural multiplicity is found in India. Along with this, diversity is also found in the geographical structure. Because of this, a major problem in front of the constitution makers was how to recognize the diversity

of this newly independent country, so that the goal of independence and united India obtained after a long struggle could also be achieved, because along with the pleasant feeling of independence, India was also suffering the pain of the painful feeling of partition.

In such a situation, there was a need to adopt a system of governance in which local creative aspirations could be respected. There could be the right to govern at their level, so that policymaking could be done according to local needs and their implementation could also be possible with their participation. Apart from this, there was also a need to have such a provision in the constitution, so that the country could be rescued from transitional situations and its unity and integrity could be protected. Keeping both these needs in mind, federal governance was adopted in India, and at the same time unitary aspects have also been included. Along with this, there was also a need to make the diversity of religion, caste, language, region, and gender present in the country a stakeholder in the central government, because by making such an arrangement, active participation of these diversities could be ensured in policy making and its implementation for the entire country.

To fulfill this need, the constitution makers decided to adopt parliamentary governance, because, in this way, all castes, religions, languages, genders, and regions of the country can get participation in the central government. The reason for this is that in this government, it is necessary for the appointment of members of the Council of Ministers to be members of the Parliament. It also happens that only the party having a majority in the lower house has the right to form the government and to get the majority, the party must get the support of almost all castes, religions, genders, and regions. Therefore, the majority party ensures the participation of all the above in the formation of the government (Council of Ministers including the Prime Minister). Now in the next phase of the research paper, we will study the main characteristics of the above three forms of governance, so that we can make it clear which feature of which form of governance is fulfilling which need of the country. The main characteristics of the three forms of governance in the Indian Constitution - Parliamentary, Federal, and Unitary are as follows.

Unitary Governance:

Along with this, some unitary features are found in the Indian political system. Here, first of all, we will know the meaning of unitary governance. This is the system of governance in which governance is conducted from a single center. Although units exist in this too, they are only agents of the center. There is only one constitution for the entire country. In this, provisions related to the governance of the Union and the State have been made. Whereas in federal governance, the Union as well as the States have their separate constitution. Single citizenship is found. Its advantage is that a citizen living in any corner of the country is a citizen of the country only and not of the state. A unified judicial system is also found. The advantage of this is that every citizen of the country is loyal to the judiciary. At this stage of the research paper, we will try to connect the above three forms of governance in addition to India's social structure and cultural plurality and see how federal governance has been adopted to give importance at the local level to the diversity in socio-cultural and physical structure, while the basic elements of unitary governance have been adopted to rescue the country from crises and to secure the unity and integrity of the country. Because emergencies require quick decisions, which is best possible only in unitary governance.

The experience of centuries of slavery and the sad experience of partition of

the country immediately after independence has inspired the constitution makers to make such a provision. On the one hand, the constitution makers have provided the constitutional right to the diversity existing in the country to work freely within the constitutional limits by providing federal governance. On the other hand, to prevent disintegration from this diversity, the major aspects of unitary governance have been included to overcome crises. In this sequence, a very important fact is that parliamentary governance was also adopted. There are two important reasons behind its adoption. Firstly, we were gaining experience of this type of governance during the British rule, but the other aspect that is more important than this is how to weave the diversity of the country into one thread. The answer to this question was possible only in parliamentary governance, because in the way of governance organization at the central level, such opportunities exist, which provide opportunities for participation in governance to the diversities of all regions of the country, caste, language, religion, gender, etc. If we look at it in more detail, the clarity will be more. In parliamentary governance, the party that gets a majority in the lower house gets the opportunity to form the government. The majority can be achieved only when the candidates win based on the support of the party from most of the castes, religions, languages, and regions of the country.

In parliamentary governance, the real executive is the Council of Ministers including the Prime Minister. In India, the President appoints the leader of the majority party as the Prime Minister. After this, the Prime Minister takes care of the expansion of his Council of Ministers so that all castes, religions, languages, regions, and genders of the country get opportunities in governance. This is done so that the interests of those communities get representation in governance and their interests get respectable opportunities in the form of policies. In parliamentary governance, the Council of Ministers which is the executive body has a plurality of members, which is why everyone gets opportunities, whereas in presidential governance, the head of the executive body is the President who is a single person. Therefore, various aspects of the society do not get the opportunity to participate in governance. Keeping these things in mind, the Constitution makers also adopted the parliamentary system of governance.

Conclusion:

On the basis of the above study, we reach the conclusion that while federal governance has been adopted by giving importance to socio-cultural diversity, parliamentary and unitary governance have also been adopted to bind this diversity together at the national level and to deal with crisis situations. Thus, Indian governance is not a pure form of governance but a synthesis of the above three.

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Socio-Economic and Demographic Analysis of Tourists at UNESCO Asia – Pacific Awardee Kinhai Tourist Centre, Maharashtra

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Abstract:
This study examines the demographic and socio-economic profiles of tourists visiting Kinhai Village (Koregaon), a culturally and religiously significant destination in Satara district, Maharashtra. Through a survey of 272 respondents, the research analyses key trends in state-wise origin, religion, income levels, occupation, education, and travel motivations. Findings reveal that the majority of tourists are Hindu (91%), originate from Maharashtra (92%), and belong to lower-income groups (69% earn below ₹50,000/month), with pilgrimage (64%) as their primary purpose of visit. The study underscores the village's potential as a religious tourism hub while identifying critical infrastructural gaps, such as accommodation and transportation. Based on these insights, the paper proposes strategies for sustainable tourism development, including improved marketing, community engagement, and enhanced visitor facilities. These recommendations aim to support local economic growth while preserving the cultural heritage of this historically rich region.

Keywords: Tourist, Socio-economic, Demographic, Sustainable Development.

Introduction:

Tourism plays a crucial role in socio-economic development, especially in culturally rich regions like Maharashtra. As one of the fastest-growing sectors globally, tourism generates employment at various skill levels, stimulates local economies, and fosters infrastructure development (UNWTO, 2022). In India, religious and heritage tourism is a significant travel motivator, with destinations like Kinhai Village in Satara district exemplifying this trend. Kinhai, home to historic temples such as Ambabai Devi and Shri Ram Temple, attracts visitors for its spiritual significance and scenic landscapes.

Telore N.V. (2015) conducted a comprehensive analysis of the potential for sustainable tourism development in Aundh, located in the Satara District. The study highlighted Aundh's historical, religious, and environmental significance, emphasizing the urgent need for infrastructure improvements, active local community involvement, and robust conservation efforts. A geo-historical approach was advocated to promote sustainable tourism in the region.

Subsequently, Telore (2020) carried out an assessment of visitor satisfaction at Aundh's religious sites using a Satisfaction Index. The findings revealed that factors such as the availability of amenities, the level of cleanliness, the efficiency of transport facilities, and the quality of information services played a significant role in influencing tourist satisfaction. Together, these two studies underline the critical importance of integrated and strategic

planning to enhance Aundh's tourism appeal, ensuring that its rich heritage is preserved while promoting sustainable growth.

Bhandare and Potdar (2018) focused on the Aagashiv caves located in Karad Tehsil of Satara district, emphasizing their historical and archaeological importance. Their study highlighted the urgent need for enhanced preservation efforts and stronger initiatives to promote tourism, aimed at protecting and showcasing these valuable heritage sites.

In a separate study, Potdar and Talekar (2021) explored the impact of tourism on Anjirle village in Ratnagiri district. Their research revealed that while tourism contributed positively to improving local livelihoods, it also introduced challenges concerning environmental sustainability. They advocated for the implementation of balanced tourism development strategies to ensure that the community continues to benefit over the long term without compromising the environment. Together, these studies underscore the dual focus required in tourism planning: the preservation of cultural heritage and the promotion of sustainable development.

Pawar (2008) evaluated the satisfaction levels of pilgrims along the Saint Dnyaneshwar procession route, identifying significant gaps in sanitation and healthcare services despite the adequacy of some basic amenities. In a separate study the same year, Pawar (2008) assessed the eco-tourism potential of the Radhanagari Sanctuary, emphasizing its rich biodiversity and underlining the necessity of adopting sustainable tourism practices to protect the natural environment.

Further, Pawar (2009) examined the existing facilities along the Saint Dnyaneshwar Palkhi route, drawing attention to the uneven distribution of services and advocating for coordinated infrastructure development to enhance the overall pilgrimage experience.

Collectively, these studies highlight the crucial role of service quality and sustainable planning in the successful development of both religious and eco-tourism sectors.

Understanding the socio-economic and demographic characteristics of tourists is crucial for promoting sustainable tourism development. Visitor satisfaction, shaped by factors such as accessibility, the quality of amenities, and the cultural appeal of a destination, plays a direct role in influencing destination popularity and encouraging repeat visits (Pileliene & Grigaliūnaitė, 2016). In regions like Kinhai, stagnant tourist numbers indicate a clear mismatch between visitor expectations and the available tourism resources (Diane et al., 2016).

Although earlier studies conducted in Maharashtra, such as Mane (2010), have examined the interplay between geography and culture in shaping tourism patterns, they often fall short in providing localized insights specifically tailored to rural destinations like Kinhai. This gap highlights the need for more detailed, area-specific research to design strategies that align closely with the unique characteristics and requirements of rural tourism hubs.

Tourist satisfaction and development have long been major focal points in tourism research. Yanova (2015) introduced the Customer Satisfaction Index as a method to evaluate service quality in the education sector, offering valuable insights that can be adapted to measure tourist satisfaction. In the context of heritage tourism, Patil et al. (2011) analysed visitor satisfaction at the Ajanta Caves, underlining the critical role of cultural context and effective site management in enhancing the overall tourist experience. Similarly, Parmar (2012) examined the emerging dimensions of tourism development in Himachal Pradesh, stressing the importance of infrastructure development, promotional activities, and active local community participation.

Together, these studies emphasize that a multidimensional approach—focusing on service quality, cultural sensitivity, and stakeholder involvement—is essential for the sustainable growth of the tourism sector.

Muthe (2010) examined the impact of the global recession on India's tourism and hotel industries, identifying key challenges and emerging opportunities for sustainable growth. Extending the satisfaction-return relationship, Khuong and Nguyen (2017) investigated factors influencing tourist satisfaction and return intentions in Ho Chi Minh City, stressing service quality, destination image, and perceived value.

In the context of sustainability, Harris and Leiper (1995) offered an Australian perspective on sustainable tourism practices, stressing the balance between environmental preservation and economic development. Focusing on regional analysis, Hajare (2012) conducted a geographical study of tourism development in Raigad District, demonstrating the role of spatial patterns and regional planning in tourism growth.

Together, these studies underline the multifaceted nature of tourism development, where tourist satisfaction, economic factors, cultural assets, and sustainable practices interplay crucially in shaping tourism dynamics.

This study aims to fill this gap by analysing the profiles of 272 tourists to Kinhai Village, focusing on their state-wise distribution, income levels, occupations, and travel purposes. The findings will provide valuable insights for policymakers and local stakeholders, helping them optimize Kinhai's tourism potential while preserving its cultural heritage—an essential balance for fostering inclusive regional growth.

Study Area:

Kinhai, a historically significant village, is situated in Koregaon taluka of Satara district, Maharashtra (17.698334°N, 74.165031°E). Located 11 km from Koregaon town and 27 km from Satara city, it spans 1,501.29 hectares with a population of 3,360 (2011 Census) and a 76.07% literacy rate (Fig. 1 and 4). The village features diverse topography, ranging from 744 to 954 meters above sea level, with Yamai Hill as its highest point. The subtropical climate brings 900–1500 mm annual rainfall, supporting the dendritic drainage system of the Vasana River and its tributaries.

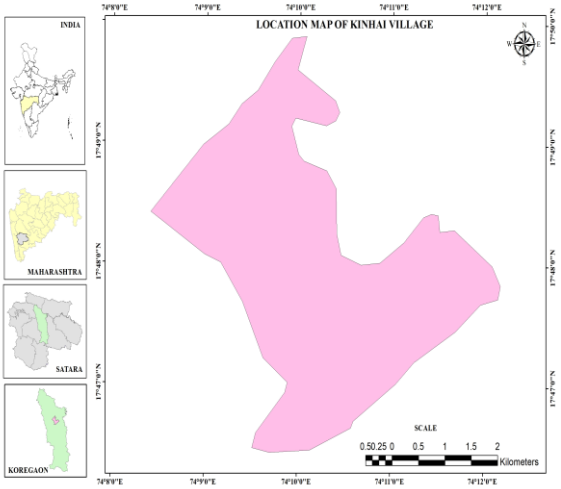


Figure 1: Location Map

Kinhai boasts rich cultural heritage, including the 17th-century Sakhargad Nivasini Temple (awarded by UNESCO in 2014 (Fig. 4 E, K)), Ambabai Devi Temple (accessible via 300 steps), and the historic Pantpratinidhi Wada. Tourism peaks during the Kartik Purnima fair (November–December), drawing pilgrims and visitors (Fig. 4 I, J). Despite its potential, the village faces challenges like seasonal tourism, inadequate infrastructure, and poor road connectivity—particularly during monsoons. Its proximity to Satara and Pune positions it for growth as a cultural and eco-tourism hub with strategic development (Fig. 3).

Objective:

The specific objectives of this study are:

1. To assess the demographic composition (age, gender, religion, education) of tourists.
2. To evaluate socio-economic factors (income, occupation, expenditure).
3. To analyse travel motivations and satisfaction levels.
4. To propose strategies for sustainable tourism development.

Database and Methodology:

In this research work, primary data is collected during the fieldwork along with a questionnaire. Primary data were collected using a structured questionnaire administered to 272 tourists during the study period. For the computation of satisfaction index, we use the following formula. The sample size was determined using Yamane's formula (1967):

$$n = N / 1+N(e)^2$$

Where: n = Sample size, N = Population size, e = Level of precision (margin of error), typically 0.05 (for 95% confidence level)

Assuming a tourist population of 10,000 and a 5% margin of error, the estimated sample size was 385. However, due to practical limitations, data were collected from 272 respondents.

Tourist Attractions in the Study Area:

1. Ambabai Temple: The Ambabai Devi Temple is situated atop a steep hill approximately 120 meters (350-400 feet) above the plains. To reach the temple, visitors follow a path that veers left at the gorge, leading to a staircase of 300 steps with stone balustrades on both sides (Fig. 2). The temple courtyard, which is irregular and almost oval in shape, is accessed from the west through a pointed archway. Above the archway is a music chamber, or Nagarkhana. The temple is surrounded by solid masonry walls, with an interior height of about 12 feet and an exterior height ranging from 30 to 40 feet. On the eastern side, there is a small entrance leading from a path that leads to a spring located halfway up the southern slope of the hill. To the south of this entrance is a terraced gallery, while to the north stands a large, sturdy lamppost (Deepmal), which was struck by lightning many years ago (Fig. 4 C, D, E and F).

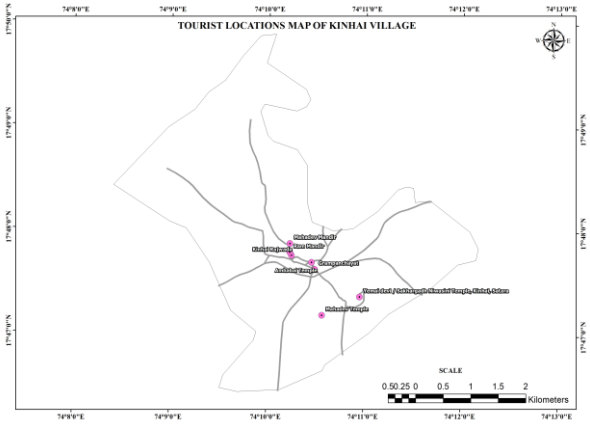


Figure 2: Tourists attractions in the study area

2. Ancient Rajwada: Pantpratinidhi's mansion, or "wada," is located in the village, with the lower part constructed from stone and the upper part made of brick. The wada is enclosed by solid walls, forming a courtyard. The mansion features several reception rooms of excellent size and proportion, all built in the local style. Prior to independence, one of Pantpratinidhi's wives and his son resided here. The mansion currently serves as the office of the Vahivatdar of Kinhai Wards Estate and houses the District Board School. However, this historical monument is in urgent need of renovation (Fig. 2, 4 G and H).

3. Shri Ram Temple: The Shri Ram Temple in Kinhai town is a unique structure built by the Pantpratinidhi family. The temple houses a distinctive idol of Shri Ram, making it a notable attraction in the region (Fig. 4 H).

4. Mahadev Temple: Located on the banks of the Vasana River, the Mahadev Temple is an ancient and beautifully decorated structure. It is an important religious site in the town.

5. Ancient Step Well: The village is well-equipped with water facilities, including an ancient stepwell located near the Gram Panchayat. This stepwell is still in use for drinking water purposes by the local residents.

Results and Discussion:

1. State-wise Distribution of Tourists: The study reveals an extreme geographical concentration, with 92% (n=250) of visitors originating from Maharashtra - primarily from Kolhapur (32%), Pune (28%), and Mumbai (21%). This proximity-based visitation pattern establishes Kinhai as a regional pilgrimage hub with limited national penetration, as evidenced by minimal representation from Karnataka (5%, n=12) and Gujarat (2%, n=8). Only 0.4% (n=1) of visitors came from other Indian states, highlighting critical gaps in interstate connectivity and destination marketing. The findings suggest that while cultural familiarity drives current visitation, strategic infrastructure improvements and targeted promotional campaigns could help expand Kinhai's catchment area beyond Maharashtra (Fig. 3).

2. Religious Composition of Visitors: Religious demographics demonstrate overwhelming Hindu predominance (91%, n=246), confirming Kinhai's strong identity as a Hindu pilgrimage centre. Minority religious groups - including Muslims (3%), Buddhists (2%), Parsis (2%), and Christians (1%) - collectively represent just 9% of visitors. This homogeneity suggests the destination's current appeal remains largely confined to Hindu religious tourism, despite possessing architectural and cultural assets that could attract broader audiences. The minimal but consistent presence of minority faith visitors indicates latent potential for developing more inclusive tourism products that highlight Kinhai's pluralistic heritage (Fig. 3).

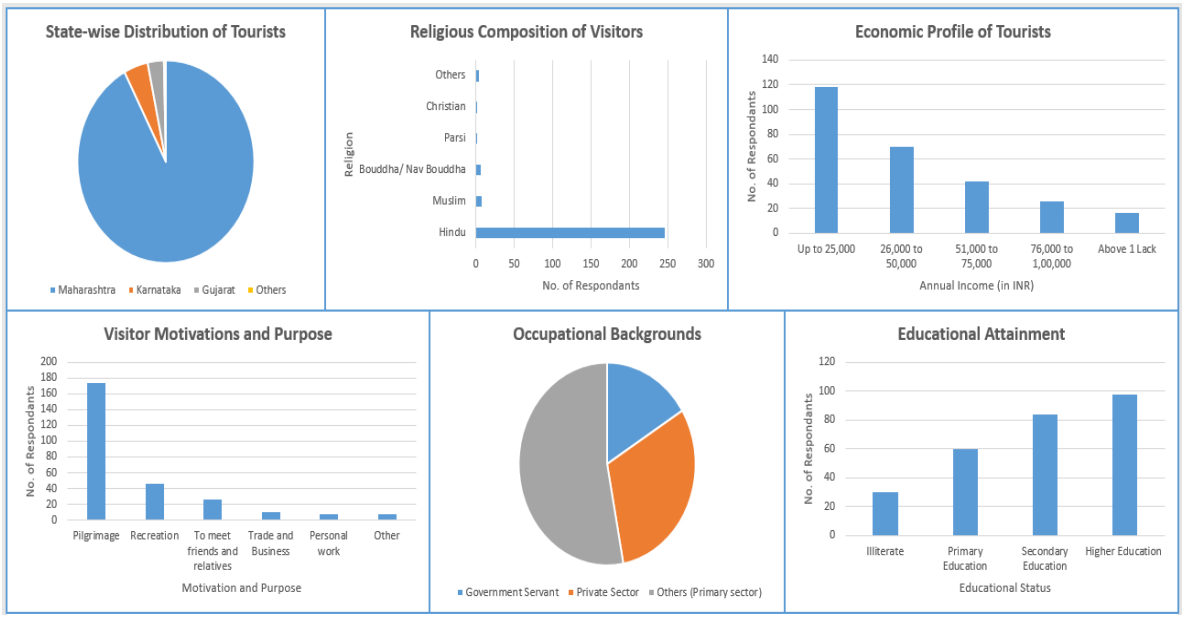


Figure 3: Tourists information.

3. Economic Profile of Tourists: Income distribution presents a clear socioeconomic stratification, with 69% of visitors earning ≤₹50,000 annually (43% ≤₹25,000; 26% ₹26,000-50,000). Middle-income groups (₹51,000-1,00,000) constitute 25%, while

only 6% exceed ₹1,00,000. This profile reflects two key characteristics of religious tourism: 1) its accessibility across income levels, particularly for budget-conscious pilgrims, and 2) its current limited appeal to high-spending tourists. The data underscores the need for tiered tourism infrastructure that maintains affordability while creating premium experiences to capture higher-value segments (Fig. 3).

4. Visitor Motivations and Purpose: Pilgrimage dominates visitation purposes (64%, n=174), with recreation (16%) and social visits (10%) forming secondary motivations. Business (4%) and personal travel (3%) show minimal representation, indicating Kinhai's undeveloped potential as a multifunctional destination (Fig. 3). The strong religious orientation presents opportunities to develop complementary cultural tourism products that could extend visitor dwell time and expenditure. The modest but measurable recreation percentage suggests existing demand for leisure experiences that could be expanded through strategic infrastructure investments.

5. Occupational Backgrounds: The occupational distribution reveals a unique rural-urban mix, with primary sector workers (53%, n=144) - predominantly agricultural - forming the largest group. Private sector employees (31%) and government workers (16%) constitute the remainder, suggesting distinct visitor segments with differing travel patterns. This distribution implies opportunities for seasonal tourism programming aligned with agricultural cycles, as well as weekend packages tailored to urban professionals seeking spiritual getaways (Fig. 3).

6. Educational Attainment: Contrasting with income levels, educational attainment appears relatively high, with 68% of visitors having secondary (31%) or higher (37%) education. Only 11% are illiterate, suggesting most pilgrims are capable of engaging with sophisticated interpretation materials. This presents opportunities to enhance visitor experiences through technology-enabled interpretation (mobile apps, AR guides) and intellectually stimulating programming that caters to an educated but price-sensitive demographic (Fig. 3).



A. Interaction with Grampanchayat officials



B. Interaction with local people





C, D. Interactions with tourists





E. Discussions with Dr. Ayachit, Trustee of Shrine at Sakhargad

F. Entrance of Sakhargad, interacted with tourists





G. Dilapidated ancient Rajwada of Pantpratinidhi family

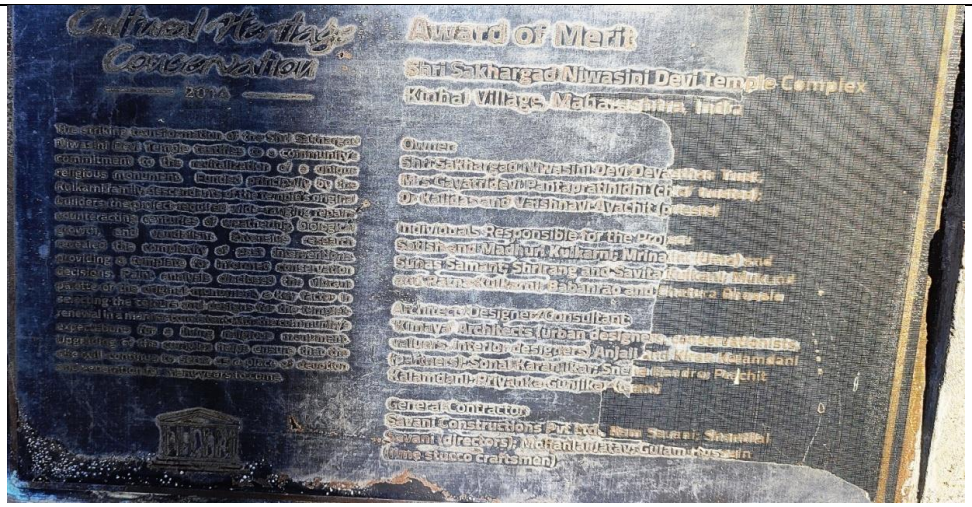
H. A distinctive idol of Shri Ram





I. Bullock cart racing during *Yatra*

J. Palanquin of Ambabai



K. UNESCO Asia-Pacific Heritage Award

Figure 4: Photo Plate of Kinhai Tourist Centre

Conclusion:

Kinhai emerges as a prominent Hindu pilgrimage destination, attracting 92% of its visitors from Maharashtra, with 91% being Hindu devotees. The tourist profile reveals a paradox - predominantly lower-middle income groups (69% earning ≤₹50,000 annually) with surprisingly high educational attainment (68% with secondary/higher education). While pilgrimage drives 64% of visits, the 16% recreation seekers indicate potential for tourism diversification. The occupational mix shows equal rural (53% agricultural) and urban (47% private/government) visitors, suggesting varied travel motivations. These findings highlight Kinhai's strong religious appeal while revealing untapped potential in cultural tourism and interstate visitor markets. Strategic development should focus on enhancing experiential offerings for educated pilgrims, creating premium infrastructure for higher-income segments, and promoting the destination's pluralistic heritage to attract diverse tourist groups. The study recommends balanced growth that preserves Kinhai's spiritual essence while expanding its tourism portfolio through digital interpretation, seasonal packages, and improved connectivity to transform it into a multifaceted heritage destination.

Recommendations:

To enhance Kinhai's tourism potential, focus on: (1) diversifying attractions beyond pilgrimage to include cultural/heritage experiences, (2) developing tiered accommodation and services catering to both budget pilgrims and premium tourists, (3) implementing digital interpretation tools for educated visitors, (4) expanding marketing to neighbouring states, and (5) improving connectivity and infrastructure while preserving the destination's spiritual character. Strategic partnerships with cultural organizations and targeted seasonal promotions could help broaden Kinhai's appeal while maintaining its religious significance.

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Sustainable Development of Agriculture in Satara District: A Geographical Study

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Abstract:

Agriculture plays a crucial role in India's sustainable development journey, encompassing economic growth, food security, environmental protection, and rural livelihoods. Sustainable agricultural development is vital for ensuring food security, environmental conservation, and economic growth in rural regions like Satara District, Maharashtra. This paper explores the current status, challenges, and future opportunities for achieving agricultural sustainability in Satara district. It focuses on climate-resilient practices, efficient resource utilization, policy interventions, and investment trends. Using a mix of field data, policy analysis, and stakeholder interviews, the study reveals how integrated efforts by farmers, government agencies, and private players can pave the way for sustainable agricultural transformation in the district. The data thus collected through primary and secondary sources. This paper aims to provide a comprehensive understanding of the essential role of agriculture in fostering sustainable development.

Keywords: Sustainable Agriculture, Rural Development, Water Conservation, Crop Diversification, Climate Adaptation

Introduction:

Agriculture is the primary livelihood for a significant portion of the population in Satara District, which exhibits diverse agro-climatic conditions. However, unsustainable practices, climate variability, and depleting water resources have increasingly threatened the agricultural economy. Agriculture, the primary source of food and livelihood for billions worldwide, has historically been humanity's bedrock. The concept of sustainable agricultural development, which balances productivity with ecological and social well-being, has become critical. This paper examines how Satara District is evolving through environmentally conscious practices, technological interventions, and policy initiatives aimed at long-term sustainability.

Study Area:

The Satara district lies at the western limit of the Deccan table and in southern Maharashtra. District is located in the western part of Maharashtra and comprises 11 talukas. It includes varied geography from the Sahyadri hill ranges in the west (Mahabaleshwar, Wai) to the drought-prone plains in the east (Khatav, Man, Koregaon). The district grows a variety of crops, including sugarcane, rice, jowar, bajra, and horticultural crops like pomegranate and strawberries. Rain-fed farming predominates in the eastern belt, making it vulnerable to water scarcity and climate stress.

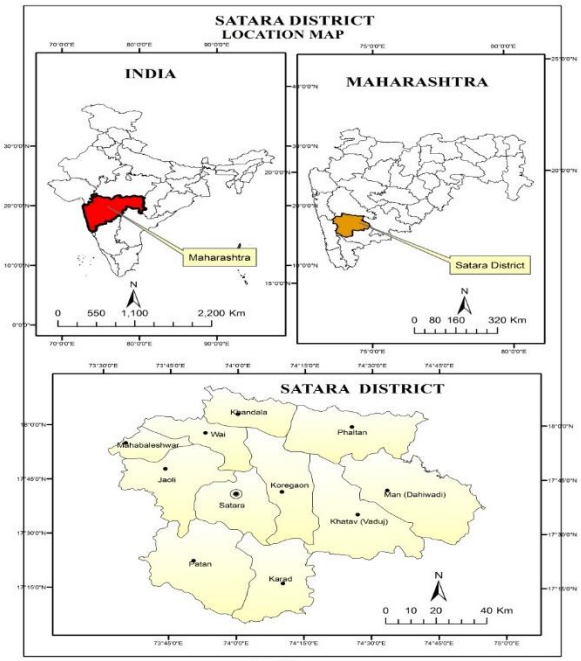


Fig. 1.1

It is situated in the river basin of the Bhima and Krishna rivers but from the point of view of the peninsular, the entire land of the district belongs to the larger drainage system of the Krishna River. The district extends between 17^0 5' to $18^0$11' north latitudes and $73^0$33' and 74^0 54' east longitude (Fig. 1.1). It is surrounding by Pune district to the north, Solapur district to the east. Sangli district to the south and Ratnagiri district to the west. It also has a small boundary of about 24 Kms. with Raigrah district in the south-west.

The region has a slight circular shape with east stretch of about 120 km. The region presents diversified physiography with hilly region dominated by leeward slopes of Western Ghats in west and alternative valleys and ridges culminating gradually into plateau in the east. The maximum temperature in hot season is 34^0 c to 37^0c while the daily minimum temperature in cold season is between 12^0c to 15^0c. The soils vary from laterite patches in the west through deep medium black alluvias of the river in the center and poor gray soils in the east. Rainfall distribution in Satara district is uneven west part of the district is heavy rainfall and eastern part scarcity in the rainfall. The region receives rainfall mainly from southwest monsoon, ranging between 5000 mm to 200 mm. from west to east. The eastern part, which fairly falls in the rain shadow belt, experiences frequent drought condition.

Objectives:

1. To examine the current agricultural practices and their sustainability in Satara District.
2. To assess the role of policies, farmer initiatives, and investments in promoting sustainable development.
3. To identify key challenges related to soil health, water availability, and climate vulnerability.
4. To propose strategies for enhancing sustainable agricultural outcomes in the district.

Material and Methods:

The study adopts a qualitative research approach, using primary and secondary data sources. Primary data was collected through Surveys and interviews with farmers, agricultural extension officers, local NGOs, and agri-business owners. Secondary data was Reports from the Satara District Agriculture Office, Maharashtra State Agriculture Department, FAO, and research articles. Research conducted with data from 2010 to 2024.The study aims to analyze the sustainable development of the agriculture sector in Satara district.

Discussion and Results:

Sustainable development in agriculture means producing food and livestock in a way that minimizes negative environmental impacts while meeting the needs of present and future generations. It involves managing natural resources responsibly, ensuring food security, and promoting social and economic equity.

- **Current Agricultural Scenario:** Sugarcane dominates in irrigated zones like Karad, Satara tahsils, while dryland

farming relies heavily on monsoon rains. Unsustainable water use and chemical inputs are prevalent issues in conventional farming zones.

- **Sustainability Initiatives:** Farmers in Wai and Jaoli tahsils are adopting organic practices. Watershed development programs and check dam construction under the *Jalyukt Shivar* scheme have shown positive results in water-scarce talukas like Man and Khatav thasil.
- **Policy and Investment:** The government has launched initiatives like the *Soil Health Card Scheme*, *PKVY* (Paramparagat Krishi Vikas Yojna) for organic farming, and *RKVY (Rashtriya Krishi Vikas Yojna)* for infrastructure. However, implementation is uneven, and awareness among farmers remains limited. Schemes like PM-KISAN, Soil Health Cards, and National Mission for Sustainable Agriculture (NMSA) have been instrumental, though implementation gaps remain, while public sector investments support infrastructure and training, private investment is catalyzing agri-tech startups and digital agriculture solutions.
- **Innovation:** Innovations in agriculture are transforming how food is produced, focusing on efficiency, sustainability, and increased yields. Innovations in agriculture, such as adoption of precision farming, drip irrigation, bio-fertilizers, and mobile-based advisory services has shown improved yields and reduced environmental impact, using drones and satellite imagery, vertical farming for space optimization, and the use of artificial intelligence (AI) and data analytics to optimize resource use and improve crop management. Other notable innovations include farm automation, vertical farming, and the development of climate-resilient crops.

In India, between 2001 and 2011, the agriculture sector played a vital role in sustainable development, particularly in areas like food security, rural livelihoods, and economic growth. While the share of the workforce in agriculture declined from 58.2% to 54.6%, the sector remained crucial for food production and poverty reduction. However, challenges like declining fertilizer productivity and a need for structural changes in both output and employment remained.

- **Food Security:** Agriculture is fundamental to India's food security, with a large portion of the population dependent on it for sustenance.
- **Rural Livelihoods:** The agricultural sector provides a primary source of employment and income for a significant portion of the rural population, impacting their livelihoods and economic well-being.
- **Economic Growth:** Agricultural development contributes to overall economic growth by raising incomes and driving growth in the non-agricultural sector.
- **Sustainability Challenges:** Despite its importance, the sector faces challenges related to land degradation, water scarcity, climate change, and the need for more sustainable farming practices.
- **Need for Structural Change:** While the share of the workforce in agriculture declined, the sector needs to undergo structural changes in both output and employment to ensure long-term sustainability.
- **Diversification:** Promoting crop and livestock diversity to create more resilient ecosystems and reduce reliance on monocultures.
- **Organic Farming:** Producing food using natural methods without synthetic chemicals.

- **Agroforestry:** Integrating trees into agricultural landscapes to improve soil health and biodiversity.
- **Crop Rotation:** Alternating crops to improve soil fertility and reduce pest and disease problems.
- **Mixed Farming:** Combining crop production with livestock farming to create more diverse and resilient systems.

Conclusion:

Sustainable agriculture in Satara district requires a synergistic approach where innovation, policy, and investment converge. Innovation adoption is higher in regions with stronger extension services and digital literacy. Policy support is crucial but must be localized and farmer-centric. Investment flows are uneven, with attracting more agri-tech ventures. Sustainable agriculture improves soil health, water use efficiency, and long-term profitability. Adoption of sustainable practices is growing but localized, particularly among educated and organized farmer groups. Government schemes are effective when paired with local extension support and community participation. Crop diversification (from sugarcane to horticulture or millets) enhances income stability and reduces resource stress.

Recommendation:

To promote sustainable agriculture, consider implementing practices like crop rotation, integrated pest management, and conservation tillage, while also focusing on water management and promoting biodiversity. In Karad, Maharashtra, explore agroforestry and sustainable livestock management to enhance local food systems and support rural livelihoods.

- Crop Rotation and Diversification helps maintain soil health, reduces pest and disease pressure.
- In over irrigation areas efficient water management techniques like drip irrigation, rainwater harvesting, and water-wise irrigation practices can conserve water resources.
- Integrating trees into agricultural systems can provide multiple benefits, including soil improvement, carbon sequestration, and diversification of income.
- Integrating livestock into crop production systems can enhance nutrient cycling and improve soil health.
- Adopting organic farming practices, which avoid synthetic pesticides and fertilizers, can improve soil health and reduce environmental impact.
- Using technology to optimize input use and improve efficiency can reduce environmental impact and enhance productivity.
- Diversification of crops to reduce dependency on water-intensive crops
- Renewable energy integration in agriculture
- Eco-tourism + agri-tourism models (esp. in Mahabaleshwar, Panchgani).

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Koha: An Open Source Library Management Software

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Abstract:

Koha is a widely adopted open-source Integrated Library System (ILS). It explores the definition and historical context of Koha, highlighting its origins as the first free and open-source ILS, initiated in New Zealand in 1999. It deals with Koha's core modules, including Cataloguing, Circulation, Acquisitions, Serials Management, OPAC (Online Public Access Catalogue), Reporting and Analytics, and Patron Management, outlining their key features and functionalities. Furthermore, it discusses the numerous advantages of choosing Koha, such as cost-effectiveness, customization flexibility, community-driven development, interoperability, and the absence of vendor lock-in. It provides an overview of Koha's technical landscape, including its reliance on Linux, Apache, MariaDB/MySQL, Perl, JavaScript, and HTML, and its web-based, platform-independent architecture. Koha is presented as a robust, comprehensive, and evolving ILS that offers a compelling solution for libraries seeking a modern and cost-effective management system.

Keywords: Koha Software, Open source software, Modules, Integrated Library System, System Requirement.

Introduction:

Modern libraries rely heavily on technology to manage their collections, patrons, and various operational workflows. Integrated Library Systems (ILS) have become indispensable tools for this purpose, providing a centralized platform to streamline library functions. Within the landscape of library technology, open-source solutions have gained significant traction, offering libraries greater flexibility, cost-effectiveness, and community-driven innovation. Koha stands out as a prime example of a successful open-source ILS, recognized globally for its comprehensive feature set and widespread adoption. Koha is an integrated library management system. It was originally developed by Katipo Communications Limited of Wellington, New Zealand, and first used the Horowhenua Library Trust (HLT), a regional library system located in Levin near Wellington in 2000. In Maori language Koha means an unconditional gift. Koha was originated in public library system in New Zealand. Koha versions with new features are released in every six months.

What is Koha?

To appreciate the significance of Koha, it is essential first to understand the role of an Integrated Library System. An ILS is a software suite designed to automate and integrate various core functions of a library, including cataloguing, circulation, acquisitions, serials management, OPAC, and patron management, all within a single unified system. This integration eliminates the need for disparate systems and allows for

seamless data flow and operational efficiency.

Koha holds the distinction of being the world's first free and open-source ILS. In the context of software, "free" refers to the absence of licensing costs, allowing libraries to use the software without incurring expenditure on initial purchase or recurring subscription fees. “Open source" signifies that the software's source code is publicly available, enabling libraries and developers to modify, customize, and distribute it without restriction. Koha is developed and distributed under the GNU General Public License (GPL), a widely recognized open-source license that ensures these freedoms are protected. This pioneering role suggests that Koha has been at the forefront of the open-source movement in the library technology sector for a considerable period, allowing it ample time to evolve and mature. Its longevity speaks to its stability and the sustained engagement of its community.

System Requirement: Hardware Requirement:

- Processor Pentium-4, 2.6 GHz or higher
- RAM 2 GB
- HDD 80 GB
- DVD Drive

Software Requirement:

- A Linux server – Debian/Ubuntu
- Apache
- MySQL
- Perl
- Root access to the server
- A better than average level of skill with the command line, Apache, and MySQL tools
- Manpower**:** The professionals having expertise in Linux operating system and knowledge of Local Area Network (LAN).
- Internet Configuration: A high speed dedicated Internet link.

The Major Advantages:

- freedom to incorporate changes as required by an individual library;
- no vendor lock-in and freedom to hire technical expertise from outside;
- Better software development model (continuous upgrading, scope to contribute as co-developer and global professional fraternity).
- Real-time Reporting, Multi-Lingual Support.
- Community Support and Security.

Special Features:

- Are interested in experimenting new possibilities that results in new systems and software;
- Can take part in software development process and thereby have greater influence over the functional and performance requirements associated with particular software tools and systems;
- Can motivate and empower library staff to work at the system level; and
- Are able to collaborate more easily with experts of other similar domains engaged in

Enhanced Features:

- Can be integrated with free bibliographic data services (XISBN, Amazon, ThingISBN)
- Full authority control
- Compliant fully with Unicode 5.1
- Can be used as CMS (Integration of ILS and CMS)
- Easy control of contents/news/running text
- Can easily be integrated with wiki, blogs etc.
- Supports emerging standards like NCIP, MARC-XML, DCMES, METS
- Supports sophisticated search features – Boolean, Relational and Positional operators

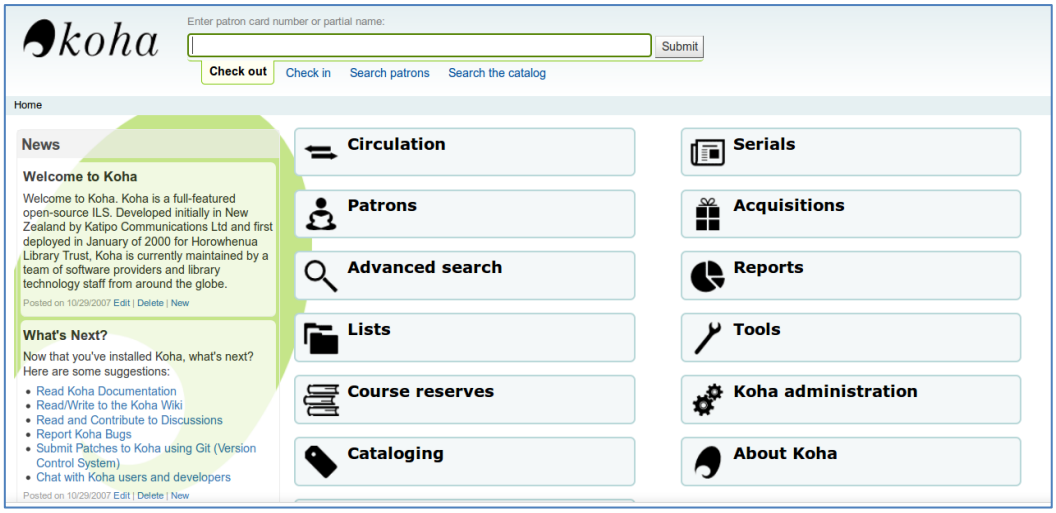
- Any report generation

Standard Supports:

- SRU/W, Z39.50, UnAPI (http://unapi.info/) , COinS/OpenURL
- OpenSearch (http://opensearch.a9.com/)
- Records are stored internally in an SGML-like format and can be retrieved in MARCXML, Dublin Core, MODS, RSS, Atom, RDF-DC, SRW-DC, OAI-DC, and EndNote;
- OPAC can be used by citation tools such as Zotero
- Koha 3.x includes support for 3M's Standard Interchange Protocol (SIP2), using the Open NCIP libraries (http://openncip.org).
- Cross-platform, multi-RDBMS architecture
- News writer, label creator, calendar, OPAC comments, MARC staging and overlay, notices, transaction logs, guided reports with a data dictionary and task scheduler, classification sources/filing rules etc.

Modules in Koha:

Koha is characterized by its modular design, where different aspects of library management are handled by specific, integrated modules. A significant advantage of Koha is that all essential library modules are typically included in the base system without incurring additional costs.



- **System Administration:** Global parameters settings for each module, basic parameters settings for library, enhanced contents for integrating cataloguing data with global resources through information mashup, comprehensive report generation, granular access control, independent branch management option, log records supervision, fine tuning of privilege control MARC bibliographic framework set, Z39.50 client settings etc.
- **Acquisitions:** Basic parameters for acquisition, budget head and fund allocation, real time fund accounting, vendor management, different types of order handling, order through Z 39.50 searching, exclusive data entry framework in acquisition module, provision for item related information etc.
- **Cataloguing:** Comprehensive MARC editor, inclusion and integration of MARC 21 bibliographic and authority framework, integration of thesaurus and authority lists, multilingual data entry, sub module for authority data management, Z 39.50 client search for both bibliographic and authority data, implementation of FRBR model in providing item related information,

integration of catalogue data with global related resources through title-ISBN matching rule , help to manage leader, control (00X) and number and code fields (0XX) in MARC 21 etc.

- **Circulation:** All required activities support, off-line circulation, granular circulation rules, fine calculation through cronjob, RFID integration facility, member photo management, fast cataloguing in circulation module, renew, holds management, user-driven reservation etc.
- **Serials Control:** Predictive mode of serials control, easy management of Kardex of loose issues of journals, holdings management, separate display for back volumes and current issues, provision for routing, easy renewals, creation of frequency master and numbering patterns, vendor-wise claim management, links with cataloguing module and budget head under acquisition module etc.
- **Report Generation:** Predefined reports, custom report format, provision for pick-and-choose fields, auto scheduling of reports, sorting and filtering provision, statistical reports, top lists, and format exchange provision.
- **OPAC:** Searching and browsing, enhanced content integration through information mashup, simple and advanced search interfaces, OPAC language change option, user login for personal information environment, authority searching, tag cloud, subject cloud, purchase suggestion, filter by language, item types and library, different sorting options –title, author, relevance, dates, popularity, call number, range search and sophisticated search operators, cart for listing favourite documents, private and public lists, filtering by subtype –by audience, by content type, by format, and by content type, by availability, purchase suggestions etc.

In addition to these core modules, Koha includes several other valuable functionalities. The Authorities Control Module helps maintain consistency in bibliographic data by managing authority records for names and subjects. The Tools Module provides various utilities for tasks such as batch item modification, data clean-up, and overall system maintenance. Offline Circulation Tools ensure that essential lending and returning operations can continue even without an internet connection. Label Printing features allow libraries to design and print necessary labels for items and patron cards. The Inventory Module assists in tracking the physical collection and managing inventory processes. For libraries offering contactless services, the Curb side Pickup Management feature facilitates the scheduling and management of material pickups. The system also includes modules for managing Recalls of borrowed items and Transfers of materials between branches, as well as comprehensive features for Holds Management. Libraries that handle fees and payments can utilize the Point of Sale (POS) Module. Koha also supports Interlibrary Loan (ILL) through standard protocols, enabling resource sharing with other libraries. Its compatibility with Digital Repositories like DSpace and EPrints allows for the management of both physical and digital collections. Furthermore, Koha offers a Training Management Module for organizing and promoting library training activities and integrates with Libki for managing computer reservations.

Conclusion:

Koha stands as a robust and highly regarded open-source integrated library system that offers a comprehensive suite of features to manage the diverse operations of modern libraries. As the first free and open-

source ILS, Koha has a rich history of community-driven development and has evolved into a mature and reliable solution adopted by libraries of all types and sizes worldwide. Its key benefits include cost-effectiveness through the elimination of licensing fees, the flexibility and customizability inherent in its open-source nature, the strength and support of its global community, its commitment to interoperability through adherence to library standards, and the freedom it provides through the absence of vendor lock-in. From its core modules for cataloguing, circulation, acquisitions, and serials management to its user-friendly OPAC and powerful reporting capabilities, Koha provides a complete platform for library automation. Its technical foundation, built on stable and widely adopted open-source technologies, ensures its scalability and adaptability to meet the evolving needs of the library community. For libraries seeking a modern, flexible, and cost-effective library management solution, Koha presents a compelling and increasingly popular choice.

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Role of Technological Innovations in Improving Library Services

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Abstract:

This paper elaborates on how technological innovations have led to improved information management and library services. Information technology (IT) and Information Communication Technology (ICT) have changed the information-seeking behaviour of the users and the services being provided by the librarians. Journey from the print phase to the era of Electronics (E) has been discussed. How information needs have been changed from asking for a book or a journal to an article or a topic, with the provision of E-resources has also been discussed. Technological innovation has revolutionized library operations, services, and user engagement. From automated cataloguing to AI-driven search systems, technology has transformed libraries into dynamic hubs of information and learning. This paper explores the evolution, impact, and future directions of technological integration in libraries, emphasizing how it advances accessibility, management, and community services.

Introduction:

Once, librarians were considered only the custodians of the library collection, but the change in information media from print to electronic has shown a new sunrise in the life of librarians. The basic aim of a library is to meet the teaching, learning, scholarly- research and other information needs of its faculty, students and research scholars and that too effectively and with efficiency. Libraries, traditionally seen as repositories of printed knowledge, have undergone profound transformations due to technological advancements. These changes reflect broader societal shifts toward digital information access, personalized user experiences, and global connectivity. Technology not only supports traditional library functions but also expands their roles in education, research, and community development.

How The Library Helps In Teaching And Learning:

Libraries are considered to be one of the more efficient teaching components. A good library is a must for the intellectual, moral, and spiritual progress and growth of a community's people. People acquire education through institutions like schools, colleges, agencies, and organizations, and the library is the most outstanding of such institutions. A library is fundamentally an organized set of resources, which include human services as well as the entire spectrum of media (e.g., text, video, and hypermedia). However, to realize fully the benefits of technology in our education system and provide authentic learning experiences, educators need to use technology effectively in their practice. Libraries serve social and intellectual roles in bringing together people and ideas also.

Libraries also play an important role in any nation. If the nation is to build up and

attain an assessed potential of growth per capita income, a large percentage should be educated. Libraries can also inspire education for every individuals of all ages. They teach skills and strategies individuals need to learn and achieve. Libraries are like a storehouse of knowledge, as most of the topics, including history, geography, economics, politics, and science-related topics, are all available. Without a library, any educational institution would not be complete. These types of libraries are present in many colleges and universities. Libraries played an important role in modern society for education and research.

Impact of Technologies in Library Services:

The growth of information and the dependency on it have paved the way for the information society and subsequently the knowledge society. Information has always been a prime factor for the development of society and is often regarded as a vital national resource. Information services try to meet this objective. Information has become an important part of our lives and should be available when needed. Information services are generated using new tools and techniques to facilitate the right users to the right information. The implementation of information technology in libraries has demanded new forms of library services to achieve more user satisfaction. Digital library service has evolved after the implementation of IT in the library and information centres. Information technology has had a significant impact and has successfully changed the characteristics of information services being generated in libraries. The past two decades have seen great changes in libraries due to information technology. The technological advancement has made a significant impact on the growth of knowledge and the unlocking of human potential. In the library, the impact is visible on information resources, services, and people.

Benefits of Technologies in Library:

ICT has changed the nature of Libraries. A variety of terms, such as hybrid, digital, and virtual library, are used to refer to the academic library. A digital library can be defined as a "Managed collection of information with associated services where the information is stored in digital format and accessible over a network". The virtual library has been defined as "Remote access to the content and services of libraries and other information resources, combining an on-site collection of current heavily used materials, both print and in electronic form with an electronic network which provides access to and delivers from the external worldwide library and commercial information and knowledge sources. Hybrid libraries are libraries that provide access to both electronic resources and paper-based resources. From the definitions, it is clear that most of today's Libraries fall in the hybrid category. The internet has made information access and retrieval both simple and complex.

Technological Innovations in Libraries:

1. Library Automation Systems:

Automation has streamlined cataloging, circulation, acquisitions, and serials control. Integrated Library Systems (ILS) such as Koha and Alma allow libraries to manage resources efficiently, offering user-friendly interfaces and cloud-based access.

2. Digital Libraries and Repositories:

The advent of digital libraries like Project Gutenberg and institutional repositories has made information accessible worldwide. Digitization initiatives preserve historical documents and provide broader access to rare collections.

3. RFID and IoT in Libraries:

Radio Frequency Identification (RFID) technologies enable automated check-in/check-out processes and inventory management. IoT (Internet of Things) devices offer smart environmental monitoring for archives and collections

4. Artificial Intelligence (AI) and Machine Learning:

AI tools assist in predictive cataloging, automated metadata creation, and user query interpretation. Machine learning algorithms power recommendation systems that personalize user experience

5. Virtual and Augmented Reality (VR/AR):

Libraries are adopting VR/AR for educational programs, virtual tours of archives, and interactive learning modules. These technologies enhance engagement, especially for STEM education and historical reconstructions.

6. Mobile Technology and Apps:

Mobile applications offer 24/7 access to catalogs, digital collections, and account management features. Push notifications and personalized alerts keep users informed about library events and new acquisitions.

Benefits of Technology in Libraries

- **Accessibility**: Technology breaks down physical and geographical barriers, offering remote access to resources.
- **Efficiency**: Automation reduces manual workloads, enabling librarians to focus on user-centered services.
- **Preservation**: Digitization preserves fragile materials, ensuring long-term access.
- **User Engagement**: Interactive tools and digital services create engaging experiences, fostering lifelong learning.

Challenges and Considerations:

Despite its benefits, technology poses challenges:

- **Digital Divide**: Not all users have equal access to digital resources.
- **Privacy and Security**: Protecting user data is a significant concern.
- **Skill Gaps**: Library staff require ongoing training to adapt to new technologies.

Conclusion:

Technology has become indispensable in advancing the role of libraries in society. By embracing innovation, libraries can enhance their services, reach broader audiences, and contribute significantly to education, research, and community empowerment.The internet has thus integrated nearly all aspects of the library activities, the librarians can now use the Internet for exploiting the catalogue of the other institutions, ordering books and journals online, participate in ILL, use e-mail, and discuss through list serves, support reference service through remote databases. Effective application of information technology in library transmits users' satisfaction. The present scenario demands the updated technology for the faster and approachable library services. Gradually, new technologies are developed, consequently there is the need to develop our skills and capacity to provide enhanced library services. Library resources must be used at a large amount. The successfulness of a library and the library professional always depends on the quality of the service.

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Reclaiming the Past: Personal Narratives of Slavery in Toni Morrison's *Beloved*

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Abstract:
The present paper is the study of the newhistoricism and in Toni Morrison's Beloved. It explores the historical narrative with realism. The present work is a personal narratives of slavery are reclaimed through the characters' "re-memories," forcing a reckoning with the trauma of the past and the enduring legacy of slavery on individual and collective identities. It the story of the slave woman Sethe. Morrison's novel delves into the unspeakable horrors of slavery, particularly the sexual exploitation of Black women and the psychological trauma inflicted on enslaved people, which were often omitted or minimized in traditional slave narrative. The present paper studies these themes in the novels.

Keywords: Newhistoricism, Slavery, Memories, Beloved, Trauma, etc.

In the select novel *Beloved* Toni Morrison narratives with the broader historical context of slavery, thus creating a multifaceted representation that diverges from traditional historical stories. The representation of the experience of the enslaved individual serves as the cornerstone of the recovery of morrison of the narrative, since it clarifies the deep psychological and emotional scars that leave slavery. Central of this exploration is the character of Sethe, whose heartbreaking memories and traumatic experiences personify the struggle of previously enslaved individuals to claim their personality in a society that dehumanized them. Morrison uses a non - linear narrative structure, which reflects the fragmented identities of its characters and the disjointed nature of memory itself, which allows readers to commit to the visceral realities of slavery.

Through Sethe's memories, particularly with respect to the violent acts he supported and the decisions that alter the life he took to protect his children, Morrison exposes the relentless psychological trauma inflicted on enslaved people. This representation contrasts with dominant historical narratives that often represent slavery in abstract and statistical terms devoid of human agency and individuality. The vivid descriptions of Morrison of Sethe's internal struggles force the reader to face the emotional cost of slavery in the human psyche, aligning with the affirmation of McGowan (2023) that the narration of stories serves as an act of resistance, claiming the silenced voices of those subjected to systematic oppression.

In addition, the use of morrison of supernatural elements, more remarkably the ghost of the deceased daughter of Sethe, Amada, acts as a narrative device that underlines the unavoidable legacy of slavery. The ghost embodies the unresolved trauma of the past that chases both Sethe and the widest community of ancient slaves. Morrison illustrates how these personal

experiences of loss, guilt and memory are crucial to understand the collective trauma of slavery. As a *Beloved* for recognition within the home, it symbolizes the inextricable link between the past and the present, as well as the persistent struggle for a family and cultural legacy that slavery sought to annihilate. This spectral presence invites readers to face the complexities of pain and memory that permeate the lives of those affected by slavery, thus reconfiguring the narrative away from the mere historical story towards a deeply emotional and personal exploration of suffering.

Morrison's narrative challenge extends beyond the individual experience to cover the intricate interaction of the community and identity. The character of Denver, the daughter of Sethe, serves as a vital duct through which Morrison explores isolation and connection issues. The evolution of Denver of a protected girl to an active participant in her community illustrates the importance of collective healing and the recovery of identity. As Morrison suggests, the path to self - discovery and autonomy is full of weight of inherited trauma, however, it is also marked by resistance and solidarity within the community. Through these personal narratives, the novel states that the experiences of enslaved people cannot be reduced to simple historical events; Rather, they constitute a rich tapestry of human experience that requires recognition and understanding.

In summary, Amado acts as a transformative text that claims the narration of slavery through the intimate and personal experiences of its characters. By emphasizing the emotional and psychological facets of slavery, Morrison's challenges that prevail prevailed historical orthodoxy, which leads readers to recognize complexities and humanity inherent in the lives of enslaved people. Consequently, Morrison's work is not only involved with the past, but also seeks to foster a critical awareness of the lasting legacy of slavery in contemporary society., Morrison's narrative strategy in Amada exemplifies the recovery of the stories of enslaved individuals, emphasizing personal narratives as vital ducts to understand the emotional and psychological realities of slavery. Through the character of Sethe, Morrison articulates the deep trauma inflicted by the institution of slavery. Sethe's memories of his past, particularly his heartbreaking experience of infanticide as an act of love and challenge, illustrate the complexities of his identity and the moral dilemmas that face enslaved individuals (Amina et al., 2024). This moving representation challenges the dominant historical stories that often neglect individual experiences, reducing the narration of slavery to a disinfected version of events without emotional depth.

The importance of individual narration in Amado is also evident in the relationships between characters, such as Sethe and her deceased, beloved daughter. The manifestation of the *Beloved* as a physical entity represents not only the disturbing spectrum of loss but also the unresolved trauma that characterizes the experiences of many African -American families. By bringing Amado back to the narration, Morrison states that the memories of those who suffered or lost during slavery cannot be simply relegated to the past; Instead, they continue to shape the identities and life of the surviving characters. This intergenerational dialogue reinforces the idea that personal narratives are crucial to recover the agency and rebuild identities fractured by slavery (Fathala et al., 2024).

The fragmented nature of memory, widely explored in Amado , serves as a vehicle to express the complexities of trauma. Morrison uses non -linear narratives to reflect the way in which memories are often experienced: disjointed, episodic and painful. This narrative structure reflects the broken stories of enslaved individuals, even more emphasizing the need to tell individual

experiences to understand the broader historical context of slavery. Academics such as Favreau (2024) argue that this technique effectively illustrates the psychological scars left by slavery, highlighting how the act of remembering itself is a form of resistance against oppression. The disintegration of consistent narratives is aligned with the experienced experiences of those who endured slavery, which suggests that recovering personal history is not simply a personal effort but a community act of healing and challenge against historical amnesia.

The use of symbolism by Morrison works within this framework, since objects and configuration in the novel serve as memory ships that connect characters with their past. The house in 124 Bluestone Road, for example, is not only a physical space but a site of disturbing memories and unresolved traumas. It embodies both the suffering and the resilience of Sethe and his family, which reflects the broadest struggle for identity and integrity between the descendants of enslaved people. The widespread presence of Sethe's past within the home means the indelible impact of slavery on his life and the life of his children, highlighting how the legacy of slavery extends beyond the immediate limits of historical texts (Amina et al., 2024).

Through these personal narratives, Morrison forces readers to face the limitations of traditional historical speeches. The emotional authenticity of his characters interrupts the disinfected interpretations of slavery, claiming the narrative space that has long been denied to enslaved people. In doing so, loved emerges not only as a fictional work but as a critical cultural artifact that seeks to restore the agency to those who have historically been silenced. The narration in layers and intricate within the novel postulates that the voices of the past are vital to shape the contemporary understanding of race, identity and lasting effects of slavery in American society., The Amata of Morrison operates as a powerful criticism of the dominant historical narratives that have often disinfected or neglected the traumatic experiences of slaves individuals. By presenting the brutal realities of slavery, Morrison challenges the established historical reports that often celebrate a linear progression towards freedom and justice, obscuring the lasting suffering of those who were enslaved. As pointed out by Islam (2024), the novel discovers intrinsic violence within the institution of slavery, illustrating how not only inhumanized individuals, but also left a legal scars that persisted a long time after emancipation.

At the center of this review is *Beloved*'s character, which embodies the obsessive memories of slaves and acts as a physical manifestation of their collective trauma. *Beloved*'s presence acts as a catalyst to revisit the compelling and compelling characters and readers to face the painful history often relegated to the margins. Herzallah and Mehiri (2024) argue that the character embodies both the literal and metaphorical ghosts of slavery, amplifying the need to remember and struggling with these suppressed narratives. Morrison's narrative is complex in a complex way the staff and the collective, ensuring that the individual experiences of pain, loss and survival are in the foreground in the broader speech that surrounds slavery.

In addition, the Morrison's examination of the race and of the genre intersects in a complex way with the systemic oppression experienced by the women of color, which often brought the weight of violence and exploitation concerning both slavery and its consequences. As shubiili indicates (2025), the novel emphasizes the unique struggles faced by the women of color, whose experiences are often marginalized also within the discussions on racial injustice. The character of Sethe exemplifies this situation, while sailing in the double

oppressions of racial violence and gender trauma. The challenges that endure highlight the interaction between personal agency and structural violence, revealing how historical narratives often neglect the complexity of these intersection identities.

Through his nuanced portrait of these experiences, Morrison not only claims the narratives of those who are directly affected by slavery, but also invites readers to interact with these stories in a deep and personal way. The obsessive presence of Amata urges a showdown with historical amnesia, forcing a clash with the discomfort of truths incorporated into the American past. Islam (2024) accentuates the importance of Morrison's work as a means of creating a space for these marginalized voices, one in which the harsh realities of slavery and its generational impact can be openly examined and articulated.

In dismantling the dominant historical reports, Amato is positioned as a crucial text in the reinterpretation of the inheritance of slavery. Morrison's commitment with the personal and emotional dimensions of the experiences of slave individuals serves to humanize collective trauma, pushing a revaluation of historical narratives that often give priority to the political and economic factors on the lived realities of those who have suffered. By acting the voices of slavery, Morrison actually challenges the glorified reports of American history, thus providing a more nuanced understanding of the complexities inherent in slavery and its lasting effects on subsequent generations., Morrison's *Beloved* uses a narrative structure which disturbs the traditional linear narration, reflecting the fractured identities of those who have endured slavery. The temporal fluidity of the novel allows an exploration of the way in which past trauma constantly influence the current circumstances. This technique not only underlines the psychological scars left by slavery, but also articulates the struggle of the characters to recover their identity in the midst of a trauma (Alogaili, 2024). In particular, the character of Sethe embodies this struggle, while his memories of atrocities committed during his enslavement constantly refuses, complicating his attempt to build a new life for herself and her children. Morrison uses this non-linear story to reflect the broader experience of African-Americans, whose stories have also been fragmented and marginalized in traditional historical stories (Alogaili, 2024).

In addition, the complexities of maternity in this context reveal deep layers of identity. The fierce protection of Sethe with regard to his children - restoring himself in the desperate act of murder his daughter to save her with a life of insure - illustrates the lengths to which mothers would go to recover the agency on the future of their offspring (Mohammed, 2024). This act is not only a tragic choice but rather an affirmation of identity in a system based on total control and the dehumanization of slaves. Morrison positions maternity as a site of resistance; Despite the overwhelming trauma, the maternal link remains a powerful force in the restoration of individuality. While Sethe sails on the haunting presence of her deceased daughter, the memory of this child is an integral part of his identity, affirming that personal stories are not only valid but essential to understand the historical landscape of slavery.

The intergenerational impact of the trauma described in *Beloved* also illustrates the way in which personal stories challenge historical accounts which often neglect the individual experiences of people reduced to slavery. Morrison underlines that trauma does not exist in isolation but is experienced collectively and genetically, affirming that the heritage of slavery continues to shape the identity of the descendants. This continuous thread of trauma is articulated through the shared experiences of characters such as Denver and Paul D, who each struggle with

their past while looking for a feeling of belonging and identity in a world that has largely ignored their stories (Wajiran & Aperiyani, 2025). Their trips are used to emphasize the resilience of the human spirit in the face of historical and personal adversity, positioning individual experiences as vital counter-recovery to dominant historical stories which traditionally omit the voices of slaves.

However, the concentration of Morrison on individual life as a means of recovering identity serves as a criticism of historical stories that often make individuals enslaved as simple statistics or victims of their situation. By amplifying the voices of the enslaved characters, Morrison reappears the discourse around slavery, presenting a rich tapestry of experiences which resonate with the depth and emotional complexity (El Mitry, 2024). Thanks to this self-recovery, *Beloved* finally acts as a critical intervention in the understanding of slavery, urging readers to face the intertwined heritage of trauma and resilience which define the African-American experience. The difficulties of the characters not only emphasize their humanity, but also to face and challenge their stories of traditional historical discourse, affirming the need for a personal story to understand the full impact of slavery., In summary, Toni Morrison's *Beloved* is a vital text in the reclamation of the narration of slavery, presenting a rich and vulnerable tapestry of personal experiences. In the foreground the voices of the slaveized individuals, the new challenges the dominant historical reports and offers a reconsideration of how these stories are built and remembered. The relevance of the work of Morrison persists in contemporary discussions on race, memory, trauma and identity, since it invites readers to commit themselves with the complexities of the past and its persistent effects on the present (Cabana, 2024; Mustafa, 2024). In the end, *Beloved* serves not only as a disturbing reminder of the brutal inheritance of slavery, but also as a testimony of the lasting power of individual narratives in the struggle for recognition and justice.

Morrison skillfully intertwines the staff and the historian, using a narrative style that invites readers to experiment, rather than simply observing, the traumatic impacts of slavery on individual life. The character of Sethe, in particular, is emblematic of the pain and resilience that characterize the slave experience. His decision to claim his past, despite his brutal memories, means a profound act of agency, which allows her to affirm her identity against the background of a company that tries to cancel it. By allowing his characters to face their trauma, Morrison gives voice to their suffering and underlines the need for such narratives in understanding the entire area of the impact of slavery.

Therefore, the use of Morrison of the fragmented narrative reflects the interruptions of the life of those who are slavery. This fragmented narrative structure not only captures the disjunction of personal memories traumatized by violence and oppression, but also acts as a metaphor for the wider historical narrative that has often neglected or silenced slavery. In presenting a non -linear temporal sequence, Morrison underlines that the remains of slavery are not limited to history but are deeply intertwined with the identities and experiences of contemporary characters. This technique obliges readers to confront the repercussions under the slavery, making its legacy a living problem rather than a distant memory.

The theme of memory in Amata further improves the reclamation of the novel of the slave narrative. The characters face their memories in ways that illustrate the struggle to understand their past within the borders of a dehumanizing system. The disturbing meeting of Sethe with his deceased daughter, to whom he refers as loved, serve as a literal and figurative manifestation of unresolved trauma. Through this obsessed, Morrison reveals

how the past continually influences the present, in particular for those who have undergone an immense loss. This interaction between memory and trauma provides a deeper understanding of how slaves and their descendants are inextricably linked to their stories and how these stories shape contemporary identities.

The representation of the community of Morrison in Amata further strengthens the meaning of collective memory in claiming the narrative of slavery. The interactions between characters, such as those within the black community of Cincinnati, reflect the importance of solidarity and the experiences shared in the healing process. This common aspect of mourning and memory promotes resilience, since the characters support each other in comparing themselves with their shared stories. By placing individual narratives within a collective picture, Morrison underlines the need to understand slavery not only as an isolated experience but as part of a wider common struggle for recognition, dignity and healing.

Overall, *Beloved* by Morrison is a crucial text that not only illuminates the personal experiences of slaveized individuals, but also engages in a critical way with the greatest historical narratives that have often marginalized these experiences. Through its complex characterization, the innovative narrative structure, the exploration of memory and the emphasis on the community, Morrison challenges readers to rethink the history of slavery and its continuous implications in contemporary society. These elements culminate in a powerful reclamation of a narrative that honors those who lived it, pushing a necessary dialogue on recognition, memory and definitive justice for the descendants of slavery.

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Comparative Study Of Library Automation Softwares: Slim21 And Koha

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Abstract:
Library automation software is very important aspect for library. Selection of right software for library and Information centers is a challenge for librarians. SLIM 21 and KOHA software are used in many libraries. Researcher compared both software considering all the aspects advantages, disadvantages, service providers, training facility, etc. This research paper will help to the librarian to select library automation software.

Keywords: Software, SLIM 21, KOHA.

Introduction:

Software package is the most crucial for the success of library automation as it has many implications for a library is operations services staff and users. The success of library automation depends largely on the selection of right software and its effective implementation. A wide variety of library software packages are available in the market. Selection of an appropriate package suited to a particular library and its intelligent implementation are challenging computer task in library automation process. Therefore libraries should evaluate and compare all the available software packages carefully in order to select the best one that can match both the priority requirements and available financial resources.

Need of the Study:

Today's Libraries are hybrid libraries. Resources are available in print format and digital format to provide quality services to the user's efficient administration of the library. Automation of the library is very essential. Library software the main part of the library automation, hence the selection of the library software is very important. SLIM21 software is available commercially. Some Open Source Software (OSS) packages are available on Internet. KOHA is Open Source Software for Library Information Management.

Objectives of the Study:

1. To Study the SLIM21 Library software.
2. To study the KOHA Library Software.
3. To study comparatively SLIM21 and KOHA Library Software's

Scope of the Study:

The topic of the research work reflects its scope is to determine and analysis true various dimensions of SLIM21 and KOHA users in Pune city. It may be desirable to explain have as to why only two software packages were selected for present study. Researcher is interested to study SLIM21 because many libraries in Pune city are using SLM21.KOHA is Open Source

Software (OSS) package, available freely but use of this software are less in Pune city.

Hypothesis:

1. Open Sources Software's (OSS) for library Management are available.
2. KOHA software users are less.
3. SLIM21 users are more than KOHA.

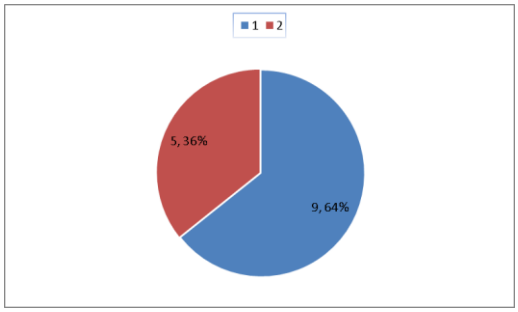
Methodology:

Comparative research is a logical extension of descriptive studies. While descriptive studies focus on a single object / entity/ sample / system, comparative once cover description of more than one. Here more than one similar systems or samples are compared based on predetermined parameters that are relevant to the objective / hypothesis. Comparative studies lead to better understanding of the object of the study.

Colleges and Institutions are using SLIM21 and KOHA Library Automation Software's:

Following chart shows the users of SLIM21 and KOHA open source Library automation software. There are five Colleges are using KOHA Open Source Software and nine colleges are using SLIM21 software.

Figure No.1



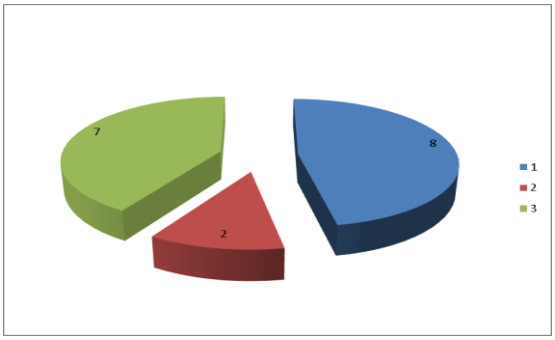
Who selected library software for your library?

Table No.1: Library Software Selection

Sr. No	Software Selection by	No. of Colleges
1	Library committee	**08**
2	Principal's Recommendation	**02**
3	Librarian	**07**
4	Any other	**0**

Table No. 1 gives the information about Library software selection, this table shows that more 57 % Colleges are selecting Library Software by the Library Committee., and 14.28 % Colleges are selecting Library Software by Principals recommendations and 50% Colleges are selecting Library software by the Librarian.

Figure No. 2: Library Software Selection



Is demonstration facility available?

Table No.2: Availability of demonstration of Library Software

Sr. No	Demonstration	No. of Libraries	Percentage
1	Yes	12	85.71 %
2	No	1	7.14%
3	Not mentioned	1	7.14%
Total		14	100

Above table shows that 12 (85.71 %) Librarians have got demonstration of Library software. Against that one (7.14%) Librarian didn't get the demonstration of library software, and one librarian (7.14%) not responded this question.

Figure No.3

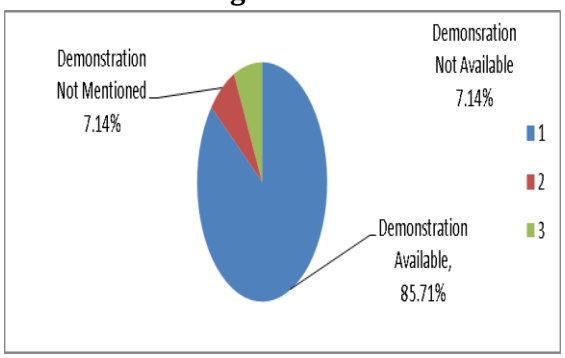


Table No. 3: SLIM21 and KOHA Availability of Demonstration

Sr. No	Software	Libraries	Yes	No	Not Responded
1	SLIM21	09	100%	0%	0%
2	KOHA	5	60%	20%	20%
	Total	14	85.71%	7.14%	7.14%

Above table describes nine (100%) Libraries demonstration is available in SLIM21 Library software. Against that out of five libraries only three (60%) Libraries have got demonstration in KOHA Library software.

Is library Software Company providing training to library professionals?

Table No. 4: Availability of Software Training facility

Sr. No	Software Training	No of Libraries	Percentage
1	Yes	9	64 %
2	No	5	36%
	Total	14	100 %

Above table describes nine, (64 %) Librarians got software training against that five (36%) Librarians are not trained.

Figure No. 4: Availability of Software Training facility

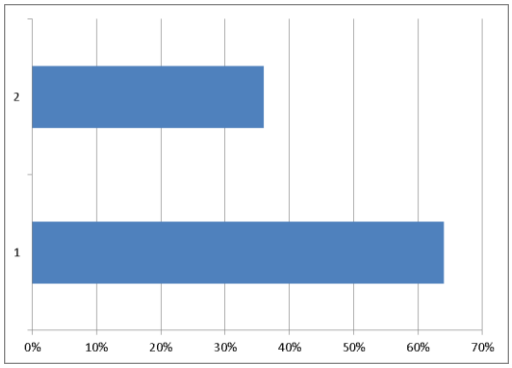
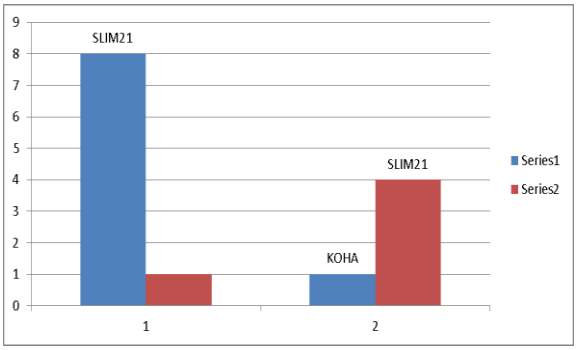


Table No. 5: SLIM21 and KOHA availability of Training facility

Sr. No	Software	Libraries	Yes	No
1	SLIM21	09	88.88%	11.11%
2	KOHA	5	20%	80%
	Total	14	64.28%	35,71%

Above table describes eight (88.88%) SLIM21 Librarians are trained and only one (11.11%) Librarian of SLIM21 software is not trained. On the other side only one (20%) KOHA Librarian is trained. And four (80%) KOHA Librarian is not trained.

Figure No. 5: SLIM21 and KOHA availability of Software Training facility



Are software manual / documentation provided by the company?

In the answer of the question, following information got by the Librarians of the concern Libraries.

Table No. 6: Availability of Software Manual

Sr. No	Software Manual	No. of Libraries	Percentage
1	Yes	11	78.57 %
2	No	3	21.43 %
	Total	14	100%

Above table expresses, out of 14 colleges 11 (78.57%) colleges are getting software manual or documentation. And 3 (21.43 %) Colleges are not getting software manual or documentation.

Figure No. 6: Availability of Software Manual

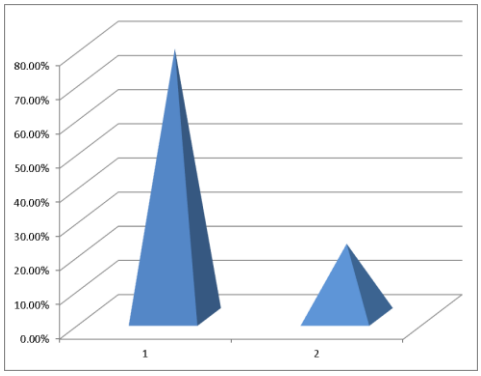


Table No. 7: SLIM21 and KOHA Availability of Software manual

Sr. No	Software	Libraries	Yes	No	Not Responded
1	SLIM21	09	100%	0	0
2	KOHA	5	60%	20%	20%
Total		14	85.71	7.14'%	7.14%1

Above table explains that SLIM21 Nine Librarians (100%) availability of software manual. Against that KOHA three (60%) Librarian's availability of software manual and one Librarian (20%) don't have software manual. also one Librarian not responded the question.

What about maintenance and support facility for Library software?

Table No. 8: Maintenance and support facility for Library software

Sr. No	Maintenance and Support	No. of Libraries	Percentage
1	Yes	12	85.72%
2	No	02	14.28%
	Total	14	100%

Above table explains that twelve libraries (85.72%) are getting Maintenance and support facility for Library software. and two (14.28%) Libraries are not getting maintenance and support facility for Library software.

Table No. 9: SLIM21 and KOHA Maintenance and support facility

Sr. No	Software	Total Libraries	Yes	No	Not Responded
1	SLIM21	09	100%	0%	0%
2	KOHA	5	40%	40%	20%
Total		14	140%	40%	20%

Above table explains that SLIM21 Nine Librarians (100%) availability of maintenance and support facility for Library software. Against that KOHA three (60%) Librarian's availability of Maintenance and support facility for Library software and one Librarian (20%) don't have maintenance and support facility for Library software also one Librarian not responded the question.

Is your software having multi-script facility? Our Indian literature is available in multi-language.

Table No. 10: Availability of multi-language facility

Sr. No	Multilanguage	No. of Libraries	Percentage
1	Yes	13	92.85%
2	No	1	7.15%
	Total	14	100%%

Above table explains that thirteen libraries (92.85%) are having multi-language facility in the Library Software. and one

(7.15%) Library doesn't having multi-language facility in the Library Software.

Table No. 11: SLIM and KOHA Availability of Multi-Language facility

Sr. No	Software	Libraries	Yes	No	Total Percentage
1	SLIM21	09	100%	0%	100%
2	KOHA	5	80%	20%	100%
Total		14	92.85%	7.14%	100%

Above table explains that SLIM21 (100%) libraries are having multi-language facility in the Library Software. and KOHA (80%) Libraries having multi-language facility and (20%) Libraries don't multi-language facility the Library Software.

Are software user group / Forum of software is available?

Table No. 12: Availability of User Group

Sr. No	Software User Group	No. of Libraries	Percentage
1	Yes	8	57.14%
2	No	4	28.57%
3	No Response	2	14.28%
	Total	14	100%

Above table explains that eight (57.14%) libraries having user group for the Library Software. And four (28.57%) Library doesn't having user group for the Library Software. And two (14.28%) Librarian not responded this question.

Table No. 13: SLIM21 and KOHA availability of Software User Group

Sr. No	Software	Libraries	Yes	No	No Response	Total
1	SLIM21	09	44.44%	44.44%	11.11	100%
2	KOHA	5	80%	0%	20%	100%
Total		14	57.14%	28.57%	14.28%	100%

Above table explains that SLIM21 (44.44%) libraries are having user group for the Library Software. SLIM21 (44.44%) libraries don't having user group for the Library Software. and SLIM21 (11.11%) libraries not responded this question. KOHA (80%) Libraries having user group and (20%) Libraries not responded this question.

Findings:

1. All academic Institutes / Colleges can save the money of parent organization by using KOHA open source software for Library and Information Management.
2. Library software's KOHA and SLIM21 demonstration is very essential for the implementation in Libraries.
3. Library Software training is very essential for the all Library staff.
4. Academic Institutions must organize regularly workshops, training programs on Library software packages.
5. If SLIM21will be available on open source platform, it will be beneficial to all library professionals.
6. Government bodies like MHRD, UGC, NAAC, AICTE, NBA, DTE, must force to the Universities, Colleges and Institutions to implement the Open Source Software's especially in Libraries.
7. Library and information science education provider i.e. Colleges, Universities, Institutions should incorporate advanced software's in the syllabi.
8. Library Software selection Committee / Librarian should select the Library Software which is available free and advanced.
9. KOHA software consultancy companies should provide AMC.

Conclusion:

Software Companies are developing Library software packages for Library Automation; only few software companies are using advanced technology in Library software Package. KOHA is a very good library software package for all the libraries.SLIM21 is used by all types'

college Libraries. If we compare overall performance of SLIM21 and KOHA, KOHA is very good Software, and SLIM21 is satisfactory and good.

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Nationalism in Rabindranath Tagore's *Gora*: A Critical Analysis

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Abstract:

Nation is the key concept in Indian English literature. The writers who live in India, they write about their experiences through the writings. Their experiences are related with their culture, nativity, customs and the persons around them. Autobiographical features peep into their literature but some writers never write about the personal experiences. They use the experiences for the fictional creation. While creating fictional literature, they use facts and places from the country which they live. Sometimes their fiction is the representation of the reality of the society but through the use of fictional character presents the real notion about the nation and society. Such writing becomes the historical record of social history of the nation. The present research paper analyses the Tagore's idea of nation and utilization of the aspects which represents the nation within the novel Gora.

Keywords: Nation, Nationalism, Rabindranath Tagore.

Introduction:

Rabindranath Tagore's novel Gora (1910) represents a significant literary exploration of nationalism, identity, and social reform during the British colonial period in India. The novel is set in 19th-century Bengal which undergoing considerable socio-political transformation due to reform movements and increasing resistance to colonial rule. The novel includes multifaceted nature of national consciousness, religious orthodoxy, and personal identity. These features occurs through the journey of its protagonist, Gora, Tagore critically examines the dominant nationalist ideologies of his time, ultimately advocating for a more inclusive, ethical, and spiritually informed conception of nationhood.

Tagore's broad intellectual and philosophical outlook significantly informs the thematic concerns of Gora. Rabindranath Tagore, a committed humanist, strongly opposed narrow, exclusionary ideologies often associated with early nationalist discourse. The novel reflects a pivotal period in Indian history, when the construction of national identity was being shaped by competing influences such as language, religion, caste, and colonial power structures. Rather than rejecting nationalism outright, Tagore proposes a reimagined form of it which transcends sectarian boundaries and prioritizes universal values. As such, Gora transcends the realm of political commentary to become a deeply reflective moral and philosophical exploration of a nation's attempt to define itself amid both foreign domination and internal divisions.

Historical and Cultural Context:

The late 19th and early 20th centuries in India were characterized by intense socio-political transformation driven

by colonial dominance and indigenous responses to it. British imperial rule had imposed a rigid structure of racial and cultural hierarchy, marginalizing local traditions and institutions while promoting western ideals through education and governance. In reaction to this, reformist movements such as the Brahmo Samaj, founded by Raja Ram Mohan Roy, and the Swadeshi Movement (1905–1908), born in opposition to the Partition of Bengal, sought to redefine Indian identity by challenging both colonial authority and regressive social customs. These movements, however, were not without contradictions. While aiming to unify Indians under a common cause, they frequently contended with entrenched divisions based on caste, gender, and religion. The struggle to reconcile tradition with modernity and inclusivity with religious and cultural orthodoxy became central to nationalist discourse.

Rabindranath Tagore, influenced by the ideals of the Bengal Renaissance and the liberal humanist tradition, responded to these tensions through his literary work. His critique of aggressive nationalism and emphasis on moral and spiritual renewal presented an alternative vision which was one rooted in universalism and the ethical transformation of the individual and society (Thapar, 2005; Dutta & Robinson, 1995). Through Gora, Tagore offered a sophisticated analysis of how true national identity could only emerge by transcending sectarian boundaries and embracing a shared human essence.

Gora: The Protagonist's Journey:

Gora, the eponymous protagonist of Rabindranath Tagore's novel Gora, is portrayed as a symbol of uncompromising nationalism, firmly rooted in orthodox Hindu ideology. At the outset of the narrative, Gora emerges as a vocal and passionate advocate of a traditionalist vision of India, which he believes must resist all Western influence in order to maintain its cultural and spiritual purity. His worldview is shaped by an idealized perception of Hindu civilization as the foundation of Indian national identity. This perspective compels him to embrace a rigid interpretation of religion, caste hierarchies, and social customs, which he views as essential to the preservation of Indian values in the face of colonial intrusion.

Gora's commitment to Hindu orthodoxy also informs his social and political activism. He believes that the revival of Hinduism is the only path toward national regeneration and unity. This ideological stance, however, brings him into conflict with other characters in the novel—particularly those aligned with the Brahmo Samaj or advocating more liberal, reformist perspectives. His intolerance toward differing viewpoints initially isolates him from the evolving moral and intellectual currents of his time. The turning point in Gora's journey arrives with the revelation that he is not biologically Hindu but the orphaned child of Irish Christian parents, raised by a Hindu family. This disclosure triggers a profound identity crisis, undermining the very foundation of his beliefs. The realization that his entire existence has been lived under a false assumption forces him to confront the limitations of his nationalist ideology, which had been predicated on notions of religious and ethnic purity. In response to this internal upheaval, Gora embarks on a transformative journey of self-reflection. Rather than descending into despair, he uses this revelation as a catalyst to reconsider the nature of identity, belonging, and nationhood. He gradually comes to understand that true national identity cannot be defined solely by religious affiliation or cultural lineage. Instead, it must be inclusive, rooted in shared values, mutual respect, and a recognition of the inherent

dignity of all individuals—regardless of their background.

By the end of the novel, Gora sheds his earlier dogmatism and embraces a more expansive and humanistic vision of nationalism. He no longer seeks to exclude others based on religious or social categories but acknowledges the plurality and complexity of Indian society. His transformation illustrates Tagore's philosophical stance that genuine nationalism must emerge from moral growth, inner freedom, and the ability to transcend narrow divisions. Gora's personal evolution is not only central to the novel's plot but also serves as a metaphor for the broader journey that Indian nationalism itself needed to undertake. Tagore uses the protagonist's inner conflict to critique the dangers of fanaticism and to highlight the necessity of reconciling tradition with progressive values. In doing so, he presents a model of nationalism that is not static or exclusive but dynamic, ethical, and rooted in universal humanism

Tagore's Critique of Nationalism:

Rabindranath Tagore's Gora serves as a powerful medium through which he articulates his critique of the rigid, exclusionary forms of nationalism that emerged during the late colonial period in India. Tagore, while deeply committed to the idea of India's cultural and political self-determination, was wary of the rising tide of aggressive nationalism that prioritized religious orthodoxy and cultural exclusivism over universal human values (Tagore, 1917/1996). His novel dissects these tensions through complex character interactions and ideological conflicts, offering a nuanced vision of nationhood rooted in ethics, compassion, and inclusivity.

The character of Gora initially represents the militant nationalist ideology that aligns national identity with religious and cultural purity. His vision of a unified India is grounded in the revival of orthodox Hindu traditions, which he sees as essential for resisting colonial domination. However, Tagore deliberately positions Gora's views as flawed and ultimately unsustainable. By portraying Gora as someone who equates Indianness with Hindu identity, Tagore critiques the tendency of nationalist movements to marginalize religious and cultural minorities, thereby undermining the pluralistic nature of Indian society (Dutta & Robinson, 1995).This critique is sharpened through the contrasting ideologies embodied by characters like Binoy and Sucharita. Binoy, Gora's close friend, is influenced by the Brahmo Samaj. It is a reformist movement that sought to modernize Indian society by rejecting caste-based discrimination and religious ritualism. Binoy's open-mindedness, rationality, and willingness to engage with diverse perspectives present a liberal, reform-oriented model of nationalism. His empathy and critical thinking make him a foil to Gora's rigid idealism, emphasizing that love and reason should guide one's relationship with the nation, not dogma or blind allegiance (Chatterjee, 1986).Similarly, Sucharita emerges as a strong female voice in the narrative who challenges patriarchal and religious norms. Her character is not only central to Gora's emotional development but also instrumental in reshaping his ideological outlook. She advocates for a version of nationalism that celebrates individual freedom and spiritual growth. By granting her agency and philosophical depth, Tagore defies the traditional gender roles of his time and illustrates that women, too, are essential participants in the discourse of national identity (Sarkar, 2009).

Tagore's broader disapproval of chauvinistic nationalism is not confined to Gora alone. In his essay "Nationalism" (1917), he famously warned against the perils of nation-worship and blind

patriotism. He argued that when nationalism becomes an ideology driven by fear, hatred, or domination, it can lead to violence and moral decay. He insisted that the true spirit of a nation lies not in its power or religious unity, but in its ability to uphold justice, creativity, and the dignity of all human beings (Tagore, 1917).

Through Gora, Tagore proposes that nationalism must be reimagined as a moral and spiritual enterprise which fosters compassion, social equity, and mutual respect. His characters function as allegorical figures in a national debate, with Gora representing the dangers of cultural fundamentalism and Binoy and Sucharita symbolizing the potential for a more inclusive and enlightened civic consciousness. As such, Gora transcends its immediate historical context to offer timeless insights into the ethical dilemmas of nation-building.

In short, Tagore's critique of nationalism in Gora reflects his deep commitment to pluralism, rationality, and humanism. He was not opposed to nationalism per se, but rather to forms of it that compromised the moral and social fabric of the nation. By highlighting the need for a nationalism based on spiritual and ethical values, Tagore anticipates many of the debates that continue to shape the discourse on national identity in contemporary India.

Themes of Identity and Self-Discovery:

One of the most significant thematic concerns in Gora is the exploration of identity and the process of self-discovery. Tagore uses the protagonist's personal journey as a metaphor for the broader national awakening and the complexities associated with defining Indian identity in the colonial context. The novel interrogates whether identity should be determined by birth, religion, or personal beliefs, and challenges the notion that national belonging must be tied to rigid socio-religious categories. At the heart of this exploration is the pivotal moment when Gora learns of his true parentage that he is not of Hindu descent but the biological son of Irish Christian parents who were killed during the 1857 uprising. Raised by a devout Hindu family, Gora had believed himself to be the very embodiment of orthodox Hindu nationalism. This discovery shatters his constructed identity, forcing him to confront the deeply ingrained assumptions that had guided his worldview. It leads him into a profound existential crisis, as he realizes that his legitimacy, both as a Hindu and as a nationalist, had rested on a false premise.

This turning point in the novel highlights the inherent fragility and artificiality of identity when it is defined solely by social labels such as religion, caste, or ethnicity. Tagore emphasizes that identity is not a fixed, inherited trait, but rather a dynamic and evolving consciousness shaped by introspection, ethical growth, and human relationships. Gora's gradual transformation reflects a shift from external identifiers to internal moral awakening. He comes to understand that true belonging cannot be dictated by rigid categories, but must be rooted in shared human values such as compassion, empathy, and respect for diversity.

In this light, Tagore critiques the nationalistic ideology that equates patriotism with religious and cultural homogeneity. He warns against the dangers of conflating nationhood with a single religious or ethnic identity, as doing so inevitably excludes and marginalizes large segments of the population. Instead, through Gora's self-realization, Tagore suggests that national identity should be inclusive, allowing for multiple affiliations and expressions of belonging (Thapar, 2005; Dutta & Robinson, 1995).The theme of self-discovery is further deepened by the novel's narrative structure, which gradually peels back layers of Gora's

personality and belief system. His dialogues with other characters, especially Binoy, Sucharita, and Anandamoyiserve as catalysts for his transformation. These individuals challenge his views, encourage critical thinking, and eventually help him move beyond a dogmatic worldview. The internal evolution that Gora undergoes represents Tagore's ideal of swadeshi or self-rule, not merely in the political sense, but in the deeper, spiritual sense of self-mastery and moral sovereignty (Sen, 2010).

Ultimately, Gora's journey of self-discovery leads him to transcend the divisive ideologies he once championed. In a significant moment of realization, he acknowledges that his commitment should not be to Hindu nationalism, but to India as a whole with all its cultural, religious, and philosophical diversity. He embraces a broader, more ethical understanding of identity and belonging, grounded in humanism rather than dogma.

Tagore's treatment of identity and self-discovery in Gora remains highly relevant in contemporary discussions on nationalism, multiculturalism, and social cohesion. It encourages readers to question inherited beliefs, to seek moral clarity, and to recognize the shared humanity that binds individuals beyond boundaries of religion, caste, or nationality.

The Role of Religion and Spirituality:

Religion holds a central place in Gora, not only as a force shaping individual beliefs but also as a tool for social and political cohesion. At the beginning of the novel, Gora embodies the fervent adherence to orthodox Hinduism that was prevalent in many circles during the British colonial period. His deep commitment to Hindu religious rituals and doctrines reflects the nationalist sentiment of the time, where religion was often used to define one's identity and resist the cultural encroachment of the British (Chatterjee, 1986). Gora's staunch nationalism is intertwined with his belief that India's salvation lies in a return to its ancient Hindu roots. For him, religious purity becomes synonymous with national purity, and he perceives colonial subjugation as the direct result of India's religious and cultural degradation. However, as Gora's character evolves, his spiritual journey leads him to question the limitations imposed by institutionalized religion. This transformation becomes clear when he learns of his Christian parentage, a revelation that initially sends him into an emotional and intellectual crisis. For Gora, who had placed his identity and sense of belonging firmly within the confines of Hinduism, the discovery of his non-Hindu ancestry upends his previously rigid worldview. The conflict between his religious upbringing and his newfound biological heritage forces Gora to reassess his understanding of religion, identity, and nationalism. His journey ultimately takes him towards a more inclusive and humanistic view of spirituality, one that transcends the boundaries of organized religion and embraces universal moral principles.

This shift in Gora's spiritual outlook mirrors Tagore's broader critique of religion as an exclusive and divisive force. Tagore's personal philosophy, rooted in a deep sense of humanism, rejects the idea that religion should serve as a means of exclusion or superiority. Instead, he advocates for a spirituality that recognizes the shared humanity of all individuals, regardless of their religious or cultural affiliations. In this sense, Tagore's portrayal of Gora's evolution is a reflection of his own belief that the true essence of spirituality lies not in rigid religious dogmas but in the cultivation of love, compassion, and understanding (Tagore, 1917).A comparison can be made with another character in the novel, Binoy, who represents a more modern and rational approach to spirituality and nationalism.

Binoy, a follower of the Brahmo Samaj, embraces a form of spirituality that is devoid of ritualistic practices and caste distinctions. His belief system prioritizes reason, social justice, and the ethical treatment of all individuals, regardless of their religion. Binoy's view of nationalism is inclusive and progressive, in stark contrast to Gora's early, exclusionary Hindu nationalism. While Gora's early spiritual journey is marked by a narrow understanding of religion, Binoy embodies a form of spirituality that aligns with Tagore's vision of an egalitarian and inclusive society. Through Binoy, Tagore demonstrates that religion should not be a source of division but a means to promote unity and social reform (Sarkar, 2009).

Similarly, Sucharita, another key character in the novel, offers a feminist perspective on religion and spirituality. Her views challenge not only Gora's dogmatic nationalism but also the patriarchal structures embedded in religious traditions. Sucharita advocates for a spirituality that prioritizes individual freedom, human dignity, and social equality. In her discussions with Gora, she critiques the way religion is often used to justify the oppression of women and marginalized groups, urging him to adopt a more inclusive understanding of spirituality that embraces the rights of all individuals. Sucharita's character illustrates Tagore's belief in the transformative power of spirituality to challenge social injustices, and she serves as a counterpoint to Gora's initial reliance on religious orthodoxy to define his identity and his vision of the nation.

Through the contrasting spiritual journeys of Gora, Binoy, and Sucharita, Tagore critiques the exclusionary and divisive aspects of institutionalized religion. He advocates for a spirituality that transcends sectarian divides and is rooted in universal human values like love, compassion, and respect for all. Gora's eventual reconciliation with his true identity and his shift towards a more inclusive vision of nationalism reflect Tagore's larger philosophical and political ideals. Just as Gora moves beyond religious dogmatism to embrace a more universal conception of spirituality, Tagore envisions a nationalism that unites individuals across religious, cultural, and social boundaries. In this way, Tagore's critique of nationalism is closely tied to his rejection of religious exclusivism. For him, nationalism should not be defined by religious orthodoxy or cultural purity but by an ethical commitment to social justice, human dignity, and the well-being of all members of society. Through the characters of Gora, Tagore offers a profound meditation on the role of religion in shaping both personal identity and collective national consciousness. He encourages readers to seek spiritual and national unity based on ethical values rather than rigid religious doctrines.

Tagore's Vision of Nationalism:

Rabindranath Tagore's vision of nationalism, as depicted in Gora, is one that transcends religious, cultural, and social divides, offering a more inclusive, ethical, and spiritually grounded conception of nationhood. Unlike the narrow, exclusionary forms of nationalism that were emerging in colonial India, which often tied national identity to religious or cultural homogeneity, Tagore advocates for a vision of nationalism rooted in shared human values and mutual respect. Through the character of Gora and his evolving perspective, Tagore critiques these divisive ideologies and presents a more holistic and inclusive model of nationhood.

At the heart of Tagore's critique of nationalism is the character of Gora, whose journey represents the conflict between the dogmatic and exclusionary forms of nationalism and a more universal, inclusive vision. Gora, in the beginning, embodies the intense, fervent nationalist spirit that aligns national identity with Hinduism. He is

fervently anti-Western and believes that India's salvation lies in a return to its traditional Hindu values. This form of nationalism is exclusive, as it rejects the validity of other religions and cultures, positioning Hinduism as the only true identity for India. Gora's initial beliefs are marked by intolerance for diversity, and his nationalism is built on the idea of cultural purity-a concept that resonates with the ideologies of religious nationalists of the time (Sarkar, 2009).

However, Gora's character arc is central to Tagore's critique of this divisive nationalism. His eventual discovery of his Christian parentage is a revelation that shakes his entire world view which forces him to reevaluate his previously held beliefs. The discovery of his Irish and Christian heritage challenges the very foundation of his national and religious identity. Gora's crisis is not only personal but also philosophical, as it compels him to confront the dangers of equating national identity with religious purity. Gora's initial nationalism, which sought to define India through a singular, homogeneous religious identity, gives way to a more nuanced and inclusive conception of nationhood. In his transformative journey, Gora begins to understand that true nationalism cannot be confined to any single religious or cultural tradition. Rather, it must embrace diversity and recognize the shared humanity of all its members. Tagore uses Gora's introspection to advocate for a nationalism that is not founded on exclusion, but on the idea of unity in diversity. This shift is illustrated in Gora's relationship with other key characters like Binoy, Sucharita, and Anandamoyi, all of whom offer alternative perspectives on nationalism and human identity.

For example, Binoy, a rationalist influenced by the Brahmo Samaj, embodies a modern and inclusive approach to nationalism. Binoy's rationalism and progressive thinking challenge Gora's earlier dogmatic views. He argues that the future of India lies not in blind adherence to religious orthodoxy, but in reason, social reform, and the adoption of a more inclusive nationalism. Binoy's ideas reflect Tagore's belief that true nationalism must be based on ethics, social justice, and inclusivity. He contrasts with Gora's initial stance by advocating for a vision of India where reason and humanity are prioritized over cultural purity and religious exclusivism.

Similarly, Sucharita's character represents Tagore's ideal of a feminism that is integrated into the nationalist discourse. Sucharita advocates for the rights and education of women, and her views present a challenge to Gora's patriarchal understanding of both gender and nationhood. She argues that a true nation must be one where women, as equal citizens, have the freedom to think, learn, and contribute to society. Through Sucharita, Tagore presents a vision of nationalism that is both socially and ethically progressive, calling for an inclusive society that guarantees rights and opportunities for all its citizens, irrespective of their gender. Anandamoyi, a character who represents the spiritual dimension of Tagore's thought, offers another counterpoint to Gora's early views. Her spirituality is not confined to religious dogma but is based on a universal and humanistic understanding of the divine. Anandamoyi believes in a spirituality that transcends the boundaries of organized religion and embraces the interconnectedness of all human beings. Her perspective further reinforces Tagore's idea that true nationalism must be rooted in ethical values and spiritual unity, rather than in sectarian religious identities. Through her, Tagore emphasizes that the soul of a nation is not found in its religious orthodoxy, but in its commitment to human dignity, equality, and compassion.

In Gora, Tagore envisions a nation where unity is not based on religious or

cultural homogeneity, but on shared ethical values and mutual respect. He critiques the divisive forms of nationalism that were gaining momentum in colonial India, which sought to define India as a nation based on a singular cultural or religious identity. Instead, Tagore proposes an alternative vision of nationalism, one that celebrates diversity and encourages a more inclusive, pluralistic approach to nationhood. This vision is encapsulated in the transformation of Gora, who moves from an exclusive, sectarian form of nationalism to a more inclusive, humanistic understanding of national identity. Tagore's model of nationalism emphasizes that a nation should be a space where people of different religions, castes, and cultures can coexist and contribute to the larger project of nation-building. The idea of unity in diversity is central to this vision, and it is through characters like Binoy, Sucharita, and Anandamoyi that Tagore expresses his belief in the importance of social reform, spiritual growth, and ethical values in the formation of a just and inclusive nation.

Ultimately, Gora serves as Tagore's critique of the nationalism that was emerging in colonial India, and his call for a more inclusive and morally grounded vision of nationhood. The novel underscores the necessity of transcending narrow sectarian identities in favor of a nationalism based on the recognition of shared human values and mutual respect.

Conclusion:

Rabindranath Tagore's Gora offers a profound critique of nationalism, identity, and social reform, addressing the complex dynamics of colonial India and the turbulent process of nation-building. Through the protagonist's journey, Tagore delves into the psychological and philosophical depths of national consciousness, using Gora's evolution as a lens to examine the limitations of exclusionary nationalism. The novel critiques the idea that national identity can be rooted in religious or cultural purity, instead advocating for a more inclusive and spiritually grounded vision of nationhood. This inclusive nationalism, as portrayed by Tagore, emphasizes the importance of shared human values, mutual respect, and social justice—principles that transcend sectarian divides and foster unity in diversity.

The transformations experienced by Gora, as well as the contributions of characters like Binoy, Sucharita, and Anandamoyi, further illustrate Tagore's belief in a holistic vision of nationalism. These characters embody diverse perspectives on religion, gender, and social reform, all of which converge to challenge the narrow definitions of national identity prevalent during Tagore's time. Gora, the protagonist of the novel ultimately encourages a broader, more inclusive view of India's future.

Gora remains a timeless work that continues to resonate with readers today. Its themes of identity, nationalism, and social justice are as relevant in contemporary discussions of nationhood as they were in Tagore's era. Through Gora, Tagore provides not only a critique of the past but also a valuable blueprint for the possibilities and challenges of building a nation grounded in universal human values, justice, and inclusivity.

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Erosion of Human Values in J. M. Coetzee's *Disgrace*

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Abstract:

J.M. Coetzee (John Maxwell Coetzee) is a South African-born writer, academic, and Nobel Laureate best known for his profound and often unsettling novels that explore themes of morality, power, identity, and human suffering.

J.M. Coetzee's Disgrace, is a multilayered story set against the backdrop of turbulent political situation in post-apartheid South Africa. The erosion of human values is a central theme in J.M. Coetzee's Disgrace, explored through the personal, societal, and historical lenses of post-apartheid South Africa. Coetzee uses the protagonist, David Lurie, and the changing dynamics of power, morality, and identity to illustrate how traditional human values—such as dignity, responsibility, empathy, and justice—are undermined or redefined in a society undergoing radical transformation.

In the apartheid Africa the Europeans or the White rulers considered the blacks as slaves. They were insulted, humiliated, abused and punished. The inhuman treatment saw the retaliation of this. The democracy in South Africa emerged with a sinister design to attack the Whites. After coming to power the blacks started crushing the pride and honor of the whites. Coetzee has depicted misuse of democracy in South Africa. Democracy advocates law and order. It never meant to disgrace, insult or exploit the minority on the issues of race, religion, language and ethnicity. But the minority is always at the mercy of the majority. The novel pictures the deep erosion of the human values. The research paper attempts to focus on the erosion of the human values in Coetzee's Disgrace.

Keywords: Democracy, Human Values, Erosion, Disgrace, Insult, Abuse, Misuse etc.

Erosion of human values has led to dehumanization of the powerless by the powerful. The people, who are powerful insult, abuse as well as assault the one who are less powerful. The history of mankind tells that from ages man has been dehumanizing other man. The weak are oppressed by the strong. In this process of oppression human values are eroded. The Kings/ Rulers are always considered as supreme. They have exercised supremacy over their subjects. There are examples of how the aboriginals are dehumanized. The natives especially the Blacks or the Negroes of the African countries experienced dehumanization at the hands of the Europeans for centuries. The Blacks were tortured, abused, exploited and treated inhumanly by the White rulers. The blacks struggled and won freedom from the tyrannical rule of the whites. After coming to power the blacks started crushing the pride and honor of the whites. Coetzee has depicted misuse of democracy in South Africa. Democracy advocates law and order. It never meant to disgrace, insult or exploit the minority on the issues of race, religion, language and ethnicity. In this novel the whites have to struggle for their pride and honor.

Disgrace is a subtle multilayered story of Professor David Lurie, Lucy and Petrus set against the backdrop of turbulent political climate of South Africa, after the end of apartheid rule. The writer of the novel J. M. Coetzee born in Cape town, is a witness to the grim reality of the life in south Africa. He has observed the ugly and cruel face of democracy that prevailed in South Africa. In the novel Disgrace he tries to depict the reality in a very honest and sensitive manner.

David Lurie one of the major characters is the representative of the White minority in South Africa. He is the professor of English at the Technical University. But he is a womanizer, a man with carnal desire. He has married twice and twice divorced. To satisfy his sexual hunger he visits Soraya, a prostitute on every Thursday and enjoys sex with her. He feels satisfied with her. One day David happens to see Soraya in market along with her two sons and Soraya also sees David. After that incident their relation becomes rather indifferent. Soraya leaves the work with an excuse of her mother being ill. She doesn't inform Lurie, nor does she give him her address or contact number. Soraya breaks the relation without any prior intimation. Lurie appoints a spy to find out the true life of Soraya but she does not respond to him. He tries to contact her but she refuses to recognize him and warns him not to call on telephone. .After Soraya Lurie hire another whore called Dawn but she fails to satisfy him. Without sex his life becomes deserted and lusterless. The above incidents depict the dehumanization of the weaker sex that is woman. It is the honour killing of a woman, who is forced to become a sex worker for living. Soraya actually wants an honorable life like common women but circumstances force her to live a double life. David Lurie is a twice divorced man, he rejects Dawn too. Isn't this entire terrible thing that a Male uses a female as an object of his entertainment? Lurie shifts himself from one woman to another. If he is not satisfied he discards them. David Lurie does not stop here. He tries to trap a young student called Melanie. He observes her physical posture and gesture. He becomes successful in seducing Melanie. The following dialogue of David Lurie depicts his view, "Why? Because a woman's beauty does not belong to her alone, It is part of the bounty she brings into the world. She has a duty to share it" (16). Here we notice the relation between the seasoned professor and a first year student is certainly unethical and unacceptable. In fact he should have kept himself away from the personal life of the girl student. His behavior as a professor is unworthy. But nothing can stop him.

After this incident Melanie decides to quit her studies. Her father requests David to look into the matter and persuade Melanie to continue the course. He never dreamt that a professor might be the cause of his daughter's trouble. When Melanie's father comes to know of David's behavior towards Melanie, he gets a great shock. He is emotionally wrecked. He is unable to bear the animalistic passion of the academician in the University.

The novelist presents the pathetic, helpless father. Before he talks to the professor, he takes a pause and gathers himself takes a deep breath. He begins by laying a heavy stress on the word, He is shocked by the behavior of the educated, moreover an academician. In case of Melanie David is guilty. His carnal lust forced him to violate the honour of a student, who is entrusted to him for learning both by the University as well as the parents. The teacher is a guide, mentor of a student. Here the violation of a girl student's honour is an act of dehumanization on the part of a Professor teacher. It is shameful and disgraceful. Professor David's act disgraces the profession of the teacher as well as the seat of learning that is the college or the university. The students are angry and

protest against the professor for his dehumanizing act. The message written everywhere in the university campus; "YOUR DAYS ARE OVER CASANOVA" (43)

In the other part of the novel David Lurie's daughter Lucy living in Salem, a small village in Eastern Cape becomes the victim of political turmoil in Africa. In the absence of Petrus her farm assistant, dog man and neighbour Lucy is raped by three black natives. They enter her house with an excuse to use her telephone for making an urgent call. Lucy knows that Erasmuskraal is a remote area and perhaps the speakers are true. She trusts them and allows to use her telephone. As soon as she unlocks the door they over power her, David is locked in the lavatory. He is doused with alcohol and set fire. He is beaten. Lucy is raped mercilessly in presence of David. The valuables are stolen even they take off David's car. Moreover they killed Lucy's dogs.

Coetzee has pictured the pathetic condition of the whites in independent South Africa. The whites are exploited by the blacks. This has become very common, just the order of the day. Here the writer shows the mockery of Democracy. The Democracy is paralyzed by its people. The Whites are in minority. They have to live at the mercy of the Blacks. Democratic laws have been made toys in the hands of the powerful blacks. David convinces Lucy to consider herself lucky to have escaped with her life and also be thankful that you are not prisoner in the car bottom of donga with a bullet in her head.

After the incident David insists of making a police complaint. She tells David to complain about the stolen things and the car. She does not want to mention about the rape. She knows that the system is helpless as the criminals have godfathers. When Petrus returns he shows the least concern for Lucy. In fact he throws a party for his success. In that party Lucy recognizes the boy among the three; he is the brother of Petrus' second wife. But David and Lucy cannot do anything. The Whites have become voiceless and helpless in the power structure of South Africa. They have to struggle for their honour. They are insecure in an independent country. They have to live under the fear psychosis as they are in minority. Lucy had never witnessed such horrendous activity. It was done with such personal hatred. That was what stunned her more than anything. She didn't understand the reason for their hatred.

The behavior, attitude and purpose of the black natives are to dehumanize the whites. It is not only the physical dehumanization of one's body, but it is an important example of the dehumanization of the virtues of sympathy and humanity. It is to be condemned. It has disgraced the human values as well as the humanity. The dehumanization is the result of the politics of hatred. The blacks hated the white race. Their grudge was against the white skin of Lucy and David. The human values are deteriorated on the basis of the racial discrimination.

David suggests to Lucy to quit the place. But she is pregnant and has decided to give birth to the child. She further reveals that she has already suffered the trauma and aborted the child. Instead she is now going to accept Petrus' proposal and surrender herself, the farm and everything to Petrus. In short she will become Petrus' third wife. Lucy has realized that if she wants to stay in South Africa she should have the protection of the black native. She says: Say I accept his protection…If he wants me to be known his third wife, so be it. As his concubine, ditto. But then the child becomes his too. The child becomes part of his family….I will become a tenant on his land' (204).

Being the representative of the minority white race and without any democratic privilege, the disgrace of David Lurie and Lucy is completed. They have to

undergo humiliation, abuse, torture and degradation of life. The dehumanization of David Lurie and Lucy is presented in the following words of David.

> How humiliating, 'he says finally. 'Such high hopes, and to end like this'….
> "With nothing. Not with nothing but. With nothing. No cards, no weapons, no property, no rights, no dignity."
> 'Like a dog'
> "Yes, like a dog'. (205)

Coetzee's novel does not merely depict the personal downfall of a man, but maps the disintegration of the broader moral landscape in post-apartheid South Africa. The Erosion of human values-manifested through power, desire, and violence are a consequence of the shifting power dynamics and social upheaval in post-apartheid South Africa. David Lurie's fall from grace and the violence experienced by Lucy reflect a broader societal decline, highlighting the enduring impact of colonialism.

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Consumers Perception and Attitude Towards Organic Food Choice

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Abstract:

In the current scenario, population amplification and increase in life expectancies have raised the demand for food supply globally. To meet this demand for food products, agricultural sector has been revolutionized with the intrusion of mechanization, scientific production methods, weather predictions, usage of chemical fertilisers and pesticides to increase the yield of the crops in a shorter period. Over usage of natural resources, extensive and irrational use of toxic pesticides and fertilisers for cultivating more and more food products has damaged the ecological balance and has put the consumers' as well as farmers' health in hazard. Thus, the necessity for food safety on one hand and environmental sustainability on the other hand, has made it necessary to resort to the alternative farming method. Considering this itself the researcher has conducted a study to know about Consumers Perception and Attitude towards Organic food choice for which a study on 5 villages of Satara Taluka only was conducted.

Keywords: Consumer Perception, Attitude, Organic Product.

Introduction:

Food is one of the essential needs of human beings (as of all creatures) and agriculture is the prime source of food of all living beings. Man has been responsible for the origin of agriculture very early in his evolution. Human beings continued to practice, evolve and develop this science of producing food in its manifold aspects in all ages and regions of the world. Twentieth century has been the witness of most technological agricultural changes leaving remarks on rural landscape and population. This technical revolution, which is continuing to be dominant method for food production, depends on on-farm and off farm resource usage. Invention of machinery has put labour out of farm while variety of chemical fertilizers have increased yield without any concern of environmental measures for economic reasons. Sustainable food production became more and more vital after facing with social, ecological and economic impacts of industrialized agriculture. Societies find solution by demanding for low-input, regional and seasonal products with the respect of environment, health and social welfare of the region. There have been organizations and policies have been established in developed countries to take measures in food production. Organic Agriculture as one solution to problems of industrialized agriculture based on Holistic Production Management systems which aims creating integrated, humane, environmentally and economically sustainable agricultural production systems. Consumers of industrialized countries have shown a great attention towards organic products starting from 90.s. Food safety and quality issues have triggered the awareness of consumers and people start to be suspicious towards conventional products. Moreover, today's educated society is showing great interest to their and children's health and prefer foods

with more nutritional values, less addictives and more coming from natural production methods. Consumers increased knowledge about the relationship between diet and health, and their awareness of food quality features, as well as their access to information about new production and processing technologies have resulted in a constantly increasing demand for improved quality food; being organic food within this trend. Food consumption patterns are rapidly changing nowadays as a result of environmental issues, concern about the nutritional value of food and health issues. Organic farming is a technique, which involves cultivation of plants and rearing of animals in natural ways. This process involves the use of biological materials, avoiding synthetic substances to maintain soil fertility and ecological balance thereby minimizing pollution and wastage It relies on ecologically balanced agricultural principles like crop rotation, green manure, organic waste, biological pest control, mineral and rock additives.

Review of Literature:

Subrahmanyan & Cheng, (2012) mentioned, "The element of age has got a small negative impact on organic product consumption. Buyers under 30 years of age were over- spoken to toward their advanced qualities "receptiveness to changes" and "self-improvement". In correlation, purchasers over 30 years of age distorting toward their customary qualities "preservation" and "self-greatness".

Sriram & Forman (2013) points out that there has been a shift in consumer behaviour, particularly regarding gender, in various circumstances because of the distinctions in people concerning their desire, need, way of life and so forth. Additionally, with an alternate fostering and social situation alongside varied mindsets, people work diversely with adjusted kinds of improvements and specific rules of assessments at each phase of choosing what they need.

Smith & Paladino (2016) opinion, considering the age group of the consumer, elderly individuals are more anxious about their well-being and ready to follow through on an extra cost. While youngsters are ecologically sensible. All things considered, inferable from less purchasing power, their ability to pay the premium is additionally less.

Worsley (2018) suggests people have diverse food inclinations. Males are keener on utilising meat, while females eat more foods grown from the ground. On the other hand, women, by and large, have a more inspirational disposition towards organic food than men. This is because females are typically the primary cook in the family unit; they will generally be more successive purchasers and are more intrigued by organics than men.

Chakrabarti & Baisya (2019) referenced, "A buyer's occupation and buying power impact organic purchase judgments and purchase behaviour. The income earned influences how purchasers can manage the cost of and the viewpoint towards money".

Statement of Problem:

In emerging nations, use of pesticides in agriculture is becoming a significant health hazard. Since the Pandemic of Covid-19, favouritism for organic food has risen significantly and it is seen in customers and vendors reactions through alteration of food habits. On the other side can the reason behind such alteration can be like wellness and environmental issues or other reason like vendors, doctor’s reference. The researcher was having following questions into her mind before conducting the present study:

- Do the consumers’ have some perception while purchasing Organic product?

- What is the reason behind purchase of Organic product?
- Does anyone motivate consumers towards Organic product consumption?

Objectives of the Study:

The current intends to combine the themes extracted from recent works of literature, which serve as a base for more exhaustive research, as well as the data collected from the present scenario to determine consumer buying patterns towards Organic product. In precise, the research fundamentally aims to inspect the significant attributes influencing the consumer's purchase decision-making structure. A holistic view of interrelation among the variables which affect their purchase intent concerning Organic product among Consumers of Satara Taluka. The research objectives proposed are:

1. To investigate the factors influencing consumer perception towards Organic product in Satara Taluka.
2. To examine the significant difference in demographic profile and consumption of Organic product.

Hypothesis:

H_0: There is a significant relationship between consumers' socio-demographic characteristics and their perception in purchase of Organic product.

H_1: There is no significant relationship between consumers' socio-demographic characteristics and their perception in purchase of Organic product.

Scope:

The study, which was carried out in five villages of Satara Taluka, aims to determine perception that influenced the Organic product consumer and ultimately resulted in his/her purchase. The goal of the study is to identify any trends that may show up in these WOM cases.

Limitations of the Study:

The present research is limited to the following:

- The study was conducted among the organic consumers of 5 villages of Satara Taluka only
- The sample size was limited to 50 respondents.
- The primary source of collection was used which will may be not embrace the same findings for whole district, state or country.

Research Methodology:

The primary and secondary data were used for data collection. The secondary data were collected from various websites, journals and magazines. The primary data was collected by means of structured interview schedule. Convenient sampling techniques has been used in the study and the sample size is 50 , In order to analyse the objectives of the study, several statistical methods are tested.

Analysis and Interpretation:

1. Frequency table on Demographic Profile of Respondents:

Demographic Profile		Frequency	Percentage
Age	Below 20	7	15
	21-40	13	25
	41-60	25	50
	Above 60	5	10
Gender	Male	24	47
	Female	26	53
Marital Status	Married	29	58
	Unmarried	21	42
Total Family Members	1-3	19	39
	4-6	21	41
	7 and above	10	20
Educational Qualification	SSC	4	9
	HSC	15	30
	Diploma	5	10
	Graduate	26	51
Occupational Status	Government Service	13	26
	Private Service	10	20
	Business	10	20
	Farming	15	30
	Retired	2	4
Monthly Income (in Rupees)	Below 10000	2	5
	10001-20000	35	70
	20001-30000	8	15
	Above 30000	5	10
Location	Limb	10	20
	Sangam Mahuli	10	20
	Kusavde	10	20
	Parali	10	20
	Sambarwadi	10	20
Total Respondents		50	100

Altogether the responses from fifty participants were taken into consideration. Based on the above (Table 1.9.1), age was taken as the number of years completed by the respondent at the time of study conducted, and respondents were classified into four groups based on their age as there were four classes of age from Below 20, 21-40, from 41-60, and Above 60 . Most participants fall in the age group between 41-60 years old, making 50% of the participants, which indicates that a large number of middle-aged people are well aware of organic products and tend to purchase more Organic product when compared to the young and old-aged group. Participants were identified as either male or female. Results reveal that , Females are more willing to participate and tend to showcase an increased likeliness towards purchasing Organic product. Considering the respondent's marital status, they were identified as either married or unmarried. Out of the total respondents, married people are more eager to purchase Organic product. Concerning the total number of people in the family, most of the people who actively participated and purchased organic products belong to a family consisting of 4-6 members. Most of the respondents purchasing Organic product had graduation, Therefore it is inferred that people who are

qualified tend to show increased purchase behaviour. Regarding occupational status, most of the participants surveyed were business people, as they were inclined to make organic purchases This outcome shows that individuals with considerable as well as medium income desire to purchase organic products. However, then these respondents are exceptionally influenced by the changes in the price. A slight disparity in the cost of organic produce can influence their purchase pattern.

2. Frequency Table on Respondent's Organic Food Purchase Pattern:

Organic Food Purchase Pattern		Frequency	Percentage
The person responsible for Organic product purchase	Myself	26	52.41
	Children	2	4.43
	Parents	2	3.62
	Spouse	20	39.54
Frequency of purchase	Once in a week	6	12.38
	Once in a month	10	20.16
	Once in 6 months	26	52.14
	Once in a Year	8	15.32
Quantity of Purchase	1-2 kg	25	50
	3-4 kg	16	32.25
	5 kg and above	9	17.75
Amount of Purchase	100-200	5	9.67
	201-301	14	27.04
	302-402	17	33.46
	403-503	9	17.74
	504 and above	6	12.09
Point of Purchase	Specialized Organic Stores	20	40
	Directly from Producer/Farmer	30	60
Sources of Information	Super Market Staff	4	10
	Newspaper	8	15
	WOM	26	52
	Doctor	12	23

Respondents generally preferred to buy food products from Producer / Farmers 30 (60%) as they considered it to be the most reliable source of purchase. It was discovered that there were numerous sources to identify organic food. Word of Mouth is the greatest source of information. Respondents themselves take the decision to purchase Organic product.

3. Factor's hindering consumer's organic purchase:

Hindering factors	Mean	Rank
High Price	9.58	1
Non-availability	9.26	2
Lack of variety	8.21	3
Inability to distinguish	8.06	4
Lack of Trust	7.96	5
Lack of Information	7.12	6

Based on the research, the list mentioned above (Table 3) displays the factors hindering consumers' organic purchases. As results reveal, most respondents ranked the high cost of organic products as the major contributing factor for non-purchase, with the highest mean of 9.58. Consumers opinioned that organic products are priced a way higher when compared to conventional products, and hence they could not afford to purchase it on a regular basis even though they are well aware about the health benefits gained out of it. Moreover, unavailability or timely inaccessibility of the needed products were ranked second with a mean of 9.26 and lack of variety in the organic products available in stores were ranked third with a mean score of 8.21, making them go for the conventional ones. Even though we cannot store these items for an extended period since it does not comprise additives and synthetic substances to keep from the bugs, this factor has contributed a lot to the non-purchase of organic products. Most respondents, with a mean score of 8.06, find it challenging to distinguish organic products from other inorganic products. Besides, the lack of trust with 7.96 and a lack of information with a mean score of 7.12 makes their organic purchase difficult. They seem to be unaware of the various certifications and labelling which claims a product as organic. In addition, respondents frequently question the products they get in stores as organic will be organic or not. Lack of information concerning the production technique adopted hinders their organic purchase. It is vital to figure out the causes which restrict or discontinues consumers from organic purchase; thereby, the corrective measure can be adopted by the marketers to improve their purchase preference. Various articles ought to be delivered to cater to the purchaser's necessities, and the product has to be reasonably priced. Researchers should focus on organic storage procedures without additives.

4. Factor's Motivating Consumer's Organic Purchase:

Motivating Factors	Mean	Rank
Product Quality	9.26	1
Benefits gained from consumption	8.67	2
Improves taste and appearance	8.24	3
Better packaging	8.03	4
Better Services	6.04	5
Recommendations from friends	4.11	6

The list mentioned above (Table 4) displays the factors which motivate the consumers for repeated organic purchases. The results reveal that product quality was ranked one and considered to be the highest motivating factor, with a mean value of 9.26. A more significant part of the respondents believed that organic products evade additives and artificial flavouring with no compromise on quality aspects like freshness and nutritional aspects containing lots of vitamins and minerals. Moreover, product quality was guaranteed by the presence of a certified organic logo on the food label and hence proved to be produced with high-quality standards. Benefits gained from consumption were ranked as second with a mean value of 8.67 as they believed organic consumption enables them to improve their immunity power and is suitable for their skin, teeth, hair, and nails. Apart from the nutritional value, respondents who purchased organic products tend to believe organic products taste better with

good appearance than the non-organic products and ranked third with a mean score of 8.24. Moreover, they were much attracted to the packaging provided by the organic stores, with a mean score of 8.03. The overall satisfaction attained over the services provided, e.g. parking facility available, home delivery, after-sale services, and timely availability of products in stores, was ranked with a mean score of 6.04. Finally, the recommendation from friends tends to be the least motivating factor, with a score of 4.11, as respondents always believed in the satisfaction attained through first-hand information or direct experience.

Hypothesis Testing:

H_0: There is a significant relationship between consumers' socio-demographic characteristics and their perception in purchase of Organic product.

Kruskal-Wallis Test on Socio-demographic Characteristics and perception in Purchase

	Age	Gender	Marital Status	Total Family Members	Educational Qualification	Occupational Status	Monthly Income	Location	Perception to Purchase
Pearson Correlation	.436	.360	.696	.254	.641	.247	.518	.086	1
Sig. (1-tailed)	0.010	0.002	0.000	0.018	0.000	0.000	0.000	0.023	
N	50	50	50	50	50	50	50	50	50

The above (Table 5) depicts the correlation coefficient between consumers' socio-demographic characteristics with the perception to purchase Organic product. The Pearson correlation is significant for all the variables indicating a positive relationship. The overall p-value is less than 0.05 for all the variables. Therefore, it can be concluded that there is a significant relationship between consumers' socio-demographic characteristics and their intention to purchase Organic product.

Findings, Suggestion and Conclusion:

Findings:

1. Hypothesis 1 examined the significant relationship between consumers' socio- demographic characteristics and their intention to purchase Organic product, and it has been accepted.
2. Age and purchase intention, majority of regular, occasional and potential buyers of Organic product in Satara Taluka fall under the age group of 41-60. Itis inferred that youngsters show an increased willingness to purchase organic products since they cannot afford to purchase it on a regular basis; the mid-age group has therefore replaced it with increased financial stability.
3. Gender and purchase intention, the majority of women in Satara Taluka tend to purchase more frequently when compared to men; they play a prominent role in household decision-making, especially for food items.
4. Total family members and purchase intentions, majority of the respondents, who are married and have children at home, tend to purchase more of Organic product.
5. Highly educated consumers have more intention to purchase Organic product than others.
6. Occupational status and income level on purchase intention, farmers are more interested in consumption of Organic product.

7. Consumers' income level is directly associated with their purchase pattern as the price of organic products are way higher when compared to conventionally grown. Compared to low-income people, medium and high-income people show a higher likelihood of organic consumption; however, the overall relationship between income and consumption is insignificant.
8. Word of mouth has strong influence on purchase.

Suggestions:

1. Higher percentage of consumers are willing to pay up to a quarter more for organic food than non-organic food. This can be helpful in developing pricing options, especially for organic food marketers.
2. Although they have several health benefits, organic food has a higher manufacturing cost owing to slower crop development, demanding farming in terms of labour, and a low number of government-induced subsidies. Due to these reasons, there is a challenge in lowering the cost of organic products.
3. Furthermore, educational programs aimed at improving diet awareness while minimizing diseases might benefit consumers by educating them about preventable diseases. The earlier kids learn about diet and nutrition, the more likely they will be able to make healthy eating choices.
4. More people are willing to spend on organic foods by making good food choices since they know the benefits. According to the findings of the survey, organic products are mostly consumed by women and families with children. Targeting these groups through different marketing strategies has the potential to look into any specific requirements they may have.
5. To create a caring attitude towards organic brands or products, words such as "safe" and "healthy" should be emphasized in packaging, creating a brand image, and advertising.

Conclusion:

Due to man's insatiable need to maximize short-term profits, the use of pesticides and insecticides in agricultural production has skyrocketed. This use of herbicides and insecticides has enhanced crop productivity and product longevity, but has also raised the prevalence of lifestyle-related disorders. Consequently, some farmers have turned to organic farming as a solution. However, this approach has met with limited success in most nations, prompting the need for a better understanding of the reasons that drive people to choose organic produce. The purpose of this study was to better understand the reasons that drive people to choose organic produce. There is still a long way to go for the organic fruit and vegetable sector, despite most participants displaying a basic familiarity with organic food products. The study found that only a small percentage of consumers in India are familiar with the core concept of organic food (without chemicals) and the India Organic emblem. Since most respondents rely on newspapers and television for news, reaching out to them in these mediums would be effective. As convenient as it would be to provide busy city dwellers grow bags and make them self-sufficient, this is not a viable option for the them. Nevertheless, with the purchasing power of urban dwellers, a large percentage of respondents (potential consumers) can be converted into regular buyers if Organic product are made more accessible, perhaps by increasing their availability in supermarkets. According to the study, the availability of organic produce in supermarkets will lead to a rise in their overall consumption. Additionally,

consumers' perceived susceptibility of their own exposure to the adverse health effects of consuming conventional food goods over organic is the one of the most important factor in driving dietary changes among consumers. Furthermore, the formation of an attitude on the part of consumers can be influenced by a variety of other elements, including health awareness, the perception of availability, a preference for quality, and an improvement in taste. The study also found that consumers' intentions to buy organic produce were affected by their levels of knowledge and awareness subjective norms, willingness to pay, perceived behavioural control, certification and labelling, and the customers' willingness to use. The findings also revealed a few key distinctions between regular buyers from occasional and potential buyers. For regular buyers, the production method was the deciding factor, whereas for occasional buyers, the trust and satisfaction they felt after each purchase was most important. Potential buyers want to know that Organic product are readily available to them. Thus, the study's findings recommend that organic fruit and vegetable stakeholders take these variables into account when advocating for organic products and positively channel consumers' attitudes toward buying organic. Also, expanding the market for organic produce by gaining the public's confidence and adopt a healthier diet and lifestyle.

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Human Values and National Identity in Post-Independence Indian Cinema

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Abstract:

This paper explores how Indian cinema, since the country's independence in 1947, has served as a cultural mirror that reflects and shapes national identity and human values. Drawing from landmark films and the narratives of postcolonial evolution, the study traces how cinema has responded to socio-political transitions, promoted unity in diversity, and engaged with moral and ethical challenges. The role of directors like Satyajit Ray, Mehboob Khan, Shyam Benegal, and recent auteurs like Rakeysh Omprakash Mehra and Shoojit Sircar is examined. The paper highlights how Indian cinema contributes to nation-building by reinforcing human values such as empathy, justice, resilience, and secularism.

Introduction:

The partition of India in 1947 marked not only the birth of a sovereign nation but also the beginning of a cultural transformation. Among the artistic mediums that absorbed and articulated the new national consciousness, cinema emerged as the most potent. Indian films have continuously reflected the complexities of the Indian identity while advocating human values such as social justice, communal harmony, and resilience. The relationship between cinema and national identity is thus both reflective and constitutive: films not only depict the Indian reality but also shape it.

Post-Independence Cinema as a Moral and National Project:

Post-independence Indian cinema assumed the dual task of entertaining and educating a diverse audience. Filmmakers became moral agents, mediating between the nation's fractured past and its utopian future. The 1950s and 1960s, often dubbed the "Golden Age" of Indian cinema, produced works that directly addressed the nation's quest for identity and human dignity.

Mehboob Khan's 'Mother India (1957)' is a seminal text in this regard. It personifies the nation through the character of Radha, who upholds values of sacrifice, motherhood, and righteousness in the face of adversity. The film embodies the metaphor of the nation as a suffering but morally resolute mother. It frames national identity in the terms of agrarian ethics, resilience, and justice.

Similarly, Bimal Roy's 'Do Bigha Zamin (1953)' reflects the socio-economic concerns of the newly independent nation. The film tells the story of a poor farmer's struggle to retain his land and dignity amidst industrialization. Human values like perseverance, integrity, and familial loyalty are foregrounded in opposition to capitalist greed and urban alienation.

These films reveal the anxiety and aspirations of a nation in formation. They illustrate how cinema was deployed as a vehicle for nation-building through the

promotion of moral values grounded in Indian tradition and Gandhian ideals.

National Integration and Secular Values:

Indian cinema has long played a role in promoting the Nehruvian vision of secularism and unity in diversity. Films like 'Amar Akbar Anthony (1977)', directed by Manmohan Desai, use melodrama and comedy to promote religious harmony. The three titular characters—Hindu, Muslim, and Christian—are raised in different religious households, yet come together as brothers in adulthood. The film allegorically represents the Indian state's secular and composite culture.

The 1980s and 1990s saw a rise in films that addressed caste discrimination and communalism. Shyam Benegal's 'Ankur (1974)' and 'Nishant (1975)' foregrounded feudal oppression and the breakdown of traditional values. These films engaged with the Constitution's promise of equality and critiqued the inertia of social hierarchies.

Similarly, Garam Hawa (1973), directed by M.S. Sathyu, explored the trauma of partition from a Muslim family's perspective. It highlights humanistic concerns of empathy and coexistence, challenging majoritarian narratives and advocating secular values.

Globalization, Liberalization, and Changing Values:

The liberalization of the Indian economy in the 1990s marked a shift in the ideological function of cinema. While the human values of love, familial duty, and sacrifice persisted, they were now embedded in a more consumerist, global context.

Films like 'Dilwale Dulhania Le Jayenge (1995)' directed by Aditya Chopra, fused traditional Indian values with Western aspirations. The film asserts that Indian identity, even in the diaspora, is rooted in respect for elders, arranged marriage, and religious devotion. However, it also accommodates modernity and individual desire. The hybrid identity of the global Indian emerges as a new national narrative.

Yet, this period also saw a dilution of earlier social critique. With the exception of some parallel cinema voices like Govind Nihalani and Sudhir Mishra, mainstream films often avoided themes like poverty, caste, and communalism. The shift suggested a reorientation from collective human concerns to individual aspirations.

The Resurgence of Humanistic Cinema in the 21st Century:

The 21st century witnessed a resurgence of socially conscious films that revisited national identity and human values in the context of terrorism, gender rights, and environmental crises. Directors like Rakeysh Omprakash Mehra, Anurag Kashyap, Shoojit Sircar, and Nandita Das began to blend realism with symbolism.

'Rang De Basanti (2006)' Mehra is a notable film that reinterprets patriotism. It links the lives of contemporary students with freedom fighters like Bhagat Singh, stressing the continuity of sacrifice and the relevance of ethical activism. The film calls upon youth to challenge state corruption and injustice—redefining nationalism not as blind allegiance but moral responsibility.

Shoojit Sircar's 'October (2018)' and 'Piku (2015)' revisit quiet, everyday values like caregiving, empathy, and emotional labor. These films resist the spectacle of hypermasculine nationalism and instead promote a gentle, more personal notion of humanism.

Nandita Das's 'Firaaq (2008)' explores the psychological aftermath of the 2002 Gujarat riots. Through multiple interconnected stories, the film emphasizes guilt, fear, and compassion. It critiques the erosion of secular values and insists on moral accountability.

Cinema and Subaltern Humanism:

Recent years have also seen a wave of films focusing on Dalit, tribal, and queer identities—groups historically excluded from mainstream nationalist discourse. Films like 'Court (2014), Article 15 (2019), and Kaala (2018)' confront systemic injustice and redefine what it means to be Indian.

Anubhav Sinha's Article 15, for instance, is inspired by the Indian Constitution's Article 15 that prohibits discrimination. The film follows an upper-caste police officer who investigates a caste-based atrocity, leading to a personal awakening. It questions national identity by exposing the gap between constitutional ideals and ground realities.

These narratives foreground human values like equality, dignity, and justice—not as abstract ideals but as lived, contested principles. They compel viewers to reflect on the contradictions within the Indian democratic project.

The Role of Music and Symbolism:

Music has also played a critical role in embedding human values in the cinematic imagination. Patriotic songs like "Ae Mere Watan Ke Logon", "Maa Tujhe Salaam", and "Chak De India" reinforce collective identity while promoting values of courage, sacrifice, and unity.

Symbolism—such as the tricolor, the image of the mother, or the broken chain—recurs across decades, linking films to the larger narrative of nationhood. Even as political contexts change, these symbols continue to evoke moral resonance.

Conclusion:

Post-independence Indian cinema is a vast, evolving tapestry that has consistently engaged with questions of national identity and human values. From the idealistic visions of the 1950s to the subaltern critiques of the 21st century, cinema has documented the moral evolution of the Indian nation. While the values emphasized—sacrifice, equality, secularism, justice—have remained central, their representation has become more nuanced, diverse, and inclusive. As India continues to navigate complex global and domestic challenges, its cinema remains a vital site of ethical reflection and national self-definition.

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The Theme of Motherhood In Edna O'Brien's *The Country Girls*

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Abstract:
Motherhood is one of the main themes of Edna O'Brien's novels. She has depicted her characters from their childhood, and in that phase of life, the mother plays a vital role in the formation of their children. O'Brien has shown the girl children in many of her fictional works. She has crafted how the formation of a girl child becomes a woman by their upbringing in a patriarchal social setup, inadequacy of higher education, subordinate position in broken families, and the bad and fearful influence of their alcoholic, abusive fathers. In such a weak social structure, her protagonist feels lonely and loveless human beings. They dare to fight with their counterparts, but at the same time, their rigid patriarchal tradition leaves them alone and helpless. The author O'Brien has raised her voice to feel these female characters and their silent suffering throughout her work. She is recognised as the first woman writer from Ireland who has taken the charge to make her female characters express themselves and tried to take some actions to respond injustice that happened to them. In her early novels, O'Brien has focused on the girl children, where she has proven that the image of a woman depends on her upbringing in her childhood phase.

Keywords: Theme, Motherhood, Edna O'Brien

Introduction:

Edna O'Brien was one of the prolific women authors from Ireland. She has authored more than seventeen novels, six short story collections, as well as published poetry, children's books, stage-plays, television plays, screenplays, newspaper editorials, a personal memoir, and a biography of James Joyce. Rebecca Pelan, an Irish scholar, states that O'Brien "remains unchallenged as the most widely-published and distributed Irish woman writer of the modern period" (Stage-Irish 67).

She was the first woman author to give voice to the problems of Irish women from a patriarchal society. Her novels deal with young women protagonists. The prominent themes of her novels are love, loss, loneliness, domestic abuse, abortion, suicide, alcoholism, sexual assault, and incest. She has portrayed women characters in such a way that her protagonists remain in the memory of her readers. She has created real-life women characters, with all the folds of life. Her women were in the plight of social, political as well and cultural chains of an Irish society. Her characters show all the roles which is going to play by a woman plays in her life, from childhood to motherhood and simultaneously a womanhood.

It is observed that O'Brien is the first author who has depicted the actual bond of the mother-daughter relationship. Her first novel, *The Country Girls* (1960), tells the story of two

young girls – Caithleen Brady – "Kate" and Bridget Brennan –"Baba" from rural Irish society. They both are of the age of twelve years old and are shown as friends with each other.

While crafting these characters, O'Brien described minutely the bond between mothers and daughters. Mother is called the creator of the world. She gives birth to the child and nurtures it, so the mother is the first person in any child's life who influences them the most. The aim of the present paper is to show how mothers are influencing their children, especially girl children, in the Irish patriarchal society.

It is seen that though women play an important part in any society, they are treated as secondary and subordinate to men in society. Women do not have any rights but have to do all the responsibilities of the family, and create the social setup of any community. The same is observed in the Irish society of the 1940s. O'Brien's *The Country Girls* talks about the different phases of a woman's life from girlhood to motherhood and womanhood. All these phases are interdependent. Through this novel, O'Brien broadens the silence on sexual matters and social and religious issues in traditional Irish society. This novel was not welcomed by the people and was banned by the Irish Censorship Board.

Motherhood: The Traditional Role of Mothers:

O'Brien's The Country Girls is the story of two young protagonists who reflect the rural Irish Catholic family, where women were considered and characterized by emotional, physical, and sexual abuse. The author focuses on the social, cultural, and religious factors that become the causes of instability and dependency of women in the rural Irish families. The ideal image of a woman is to be a Mother. The first and initial identity of the woman in the Irish social setup is a mother, which is assigned by the state through the constitution and the religion through the Church. The mother characters of the novel, *'The Country Girls'*, have explored the characteristics of this identity. In *'The Country Girls'*, O'Brien has given two different pictures of mothers, first Cate's mother and the other is Baba's mother. Both mothers are representing the traditional as well as the new rebellious images of women. One accepts her motherhood silently and suffers a lot. The other one accepts motherhood in a very revolutionary way by defeating her family and children. One common thing they both share is that they are helpless and caught in their circumstances.

Mothers as Housewives:

According to Jenny Beale's 'Comparative study of the transition between the older rural and the modern urban generation women' focuses on how the various opinions of women from one family, as a mother and as a daughter, differ due to the different social environments. It makes the point clear that daughters may not be like their mothers. J. Beale states that the traditional Irish mothers were allowed to be housewives; they did not have any options. Even after their marriages, they were opposed to working outside of home. She tells that, "only one in fifteen married women worked outside the home and women's traditional roles as family-based wives and mothers were more firmly established". This rule was made by the Irish state only after the independence of the republic, the state defined the role of women in Irish society.

> The ideology adopted by the new State as a symbol of national unity was Catholic and nationalist. It was an ideology that glorified rural Irish life and romanticised the Catholic family. The problem for women was that this family was rigidly defined and patriarchal. The only roles for women were as wives and mothers; women were denied economic independence, discouraged from taking employment, and had very limited rights. (J. Beale)

O'Brien has crafted her mother's characters in such a way that they represent their contemporary socio-cultural pictures. They do not have their own identity. In *The Country Girls*, Caitlin's mother was not even referred to by her name, and she was called Mama only throughout the novel.

Silent Sufferers:

O'Brien pictured a rural village in Ireland, where the family of Caithleen lives on a small farm. Caithleen described her mother as a housewife and a farmer. Her mother knows their financial shortcomings described by Kate's narration. She says, "In our house, things were either broken or not used at all. Mama had new clippers and several coils of rope in a wardrobe upstairs; she said they'd only get broken or stolen if she brought them down." (TCG 95). This expression shows the sacrifice of her mother to manage the lifestyle that was expected of them (TCG 96). Kate narrates her mother as one of the best mothers in the world. She loves her very much. Her mother is the only moral support to her, because it is shown in the beginning of the novel that Kate has a fear of her father, who is an alcoholic addict, abusive, irresponsible, and a loveless person. He returns home too late, drunk, and shouts at her mother. She silently faces every abuse by him because of the patriarchal social setup. Women have to follow their husbands without any opposition, whether they like it or not. She was made to remain silent. She represents the whole race of women who become the victims of their wrong marriages, and due to the social restrictions on women, they were not allowed to leave their husbands. Divorce was not permitted, so they had to remain voiceless.

Conclusion:

Thus, the above discussion will focus on the plight of women as housewives and mothers. Women have to accept both roles without their choice, helplessly. They would be the example of happy wives and mothers, but they are not due to the patriarchal social setup. Therefore, they remain subordinate, dependent, alone, and helpless mothers as well as wives. As a result, as a mother, they couldn't make their children, especially daughters to think independently and feel free. O'Brien depicted the real picture of Irish women.

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Economics of Information

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Abstract:

This paper deals with the concept of economies of Information. It highlights the comparative phenomena of information of economics and economics of information. Information economics perceives information as a resource of importance, and its role in all economic activities, as a resource for production, growth and development. Economics of information, however, deals with the management aspect of information systems and services with reference to prudent planning in the deposition of resources so as to avoid unnecessary waste or expense.

Introduction:

The information handling activities are central to the operation of any organization. Information service comprises generation and collection of information, processing of information and information retrieval, current awareness services, selective dissemination of information, computerization of database and information transfer etc. In the rapidly changing society, the barriers difficulty in obtaining and exploiting information are increasing. It is true that the information gap between the source of information and the recipient has been widened. At one end is the complex universe of information and at the other end, there is the population of users with their various needs. These two ends are to be bridged and interlinked. Here, information centers come in handy. They act as an agent of information transfer by streamlining the available information to the right users at the right time.

Primary aim of information service is putting the knowledge to work. The primitive civilized men preserved knowledge in clay tablets, stones, inscriptions in caves, etc. but the modern man preserves knowledge in books, audio and video cassettes and microchips. The real gain of information is to use it for economic benefits. In the words of Eliahu Hoffman " Information is an aggregate (collection or accumulation) of statements or facts or figures which are conceptually, by way of reasoning, logic, idea, or any other mental mode of operation, interrelated."

Economic Characteristics of Information:

The characteristics of information are distinctly different from the characters of other products and services. This distinction was a problem in determining its impact on market activities and decision making. Information economics needs to be discussed at the micro level dealing with problem of information in terms of uncertainty. In nonmarket institutions dealing with public goods and services, information operates as a vital factor. Therefore, information flow in these institutions should be considered as an important to identify gaps and to establish information support facilities. Economic characteristics of information are as under.

- Information is sharable as well as exchangable.
- Information increases with use.
- Information is compressible, able to be summarized.
- Information is acquired at a definite measurable cost.
- Information possesses a definite value, depending upon its user. It may be quantified and treated as an accountable asset.
- Information may vary in value overtime in an entirely unpredictable way.
- Information is a amenable to the use of cost accounting techniques and
- Information is a source of both economical and political power.

Information Economy:

It is another aspect of information economics. The components of an information economy include-

- Information work force.
- Information goods and services.
- Information machinery.
- Information industry and markets and the information infrastructure. The Pricing of information has also to be determined on the basis of cost as well as the market conditions. The quality of information products and services alone would determine a sure and steady market.

Information economics is important for library and information professionals due to following two reasons.

1. The recognisation of information as a vital factor for growth and prosperity of country.
2. To expand the job opportunities.

Therefore, "Due to the rapid change in the scenario of constraints of resources, cost inflation and competition, market has become necessary for libraries too. Increasing competition from commercial information has compelled librarians to consider implementing marketing techniques in their services."

Scope of Information Economics:

Considering information as human capital, the significance and effect of this capital are analyzed as a factor of economic growth and development. Information problems relate to market, trading in commodities, insurance, lab our finance etc. are examined in relation to buyers and sellers. The information is examined with reference to public decisions and public goods, production and distribution of new knowledge, central planning etc. Empirical research, theoretical analysis and applied enquiry get special consideration as methodological aspects of the economics of information. "At the macro economic level, the absorption, or assimilation, of increasingly modern technologies, and adoption to a change of industrial structure, are increasingly becoming the critical components of transformation to a competitive society. The transition from our present stage of knowledge levels to that of innovation capability and management of newly created knowledge as a strategic asset is very crucial in India is to maintain and improve its growing competitive position. This transition process has to be accelerated."

Information Measurement:

Costing determines the price at which an information product or service can be offered, but price cannot be determined on the basis of cost as the quality of the product or services is very crucial factor in fixing the price. Apart from the difficulties of determining the cost of a product or service in which a number of inputs are involved, other costs such as opportunity cost are to be taken into account. Opportunity cost represent the cost of

foregone alternatives, the need to satisfy ones want at sacrifice of another.

Determining the value of information is a complex matter which lies at the heart of information economy. Value of information is highly subjective as it is to be judged and measured by the person who is seeking the information, but the problem of measurement of information is elusive and evasive as it is difficult to determine a unit of information. Again attempts at measuring value by means of cost benefit analysis may also present the problem of assigning a monetary value for the benefit.

Information Industry and Emergence of New markets:

Expanding new dimensions of information and services have given rise to a new information industry and a new market. Naturally these type of industries and markets have emerged in countries with a highly developed services sector and sufficient local demand to support them. However for reasons of scale and profit they have outgrown national boundaries and the information industry is now a truly international affair. There are fierce competitions and new sets of trans-border flow, intellectual property rights, tariff wars and various kinds of trade barriers have emerged.

Information Infrastructure:

The information infrastructure of an information economy comprises –

- Education and training
- Research and Development
- Mass media
- Telecommunications

The computer and telecommunication technologies which would make it possible to assess these from any part of the globe, would greatly improve information accessibility and availability.

Advantages of Economics of Information:

1. The value and importance of information have been highlighted so well in information economy that they are likely to strengthen our professional commitments.
2. The scope and dimensions of information economics open up new area of study and research for us to pursue.
3. A new type of job market is emerging which expands the scope for professional opportunities for employment.

Conclusion:

Information economics perceives information as a resource of importance and examine its role in all economic activities as a factor of production, growth and development. All economic issues are discussed with reference to the role of information in markets, decision making, cost, price and value, monopoly, competition etc. At the macro level, the national economy is viewed as an information economy with particular reference to the contribution of information to the national gross product, with information products and services and Information Technology as the main instrument of change. Economics of information is the prudent planning of households, institutions and Governments in the disposition of resource, so as to avoid unnecessary waste or expenses.

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Modern Wars: Destruction of Global Heritage and Human Values

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Introduction:

World Heritage sites are places that testify to the cultural, historical, and artistic progress of humanity. These sites do not merely serve as a reminder of the past but also connect the present and future generations to their roots. Many such sites around the world have been recognized by UNESCO, as they are considered part of the global heritage due to their unique architecture, religious significance, historical value, or natural features. However, in recent decades, especially after 2020, the ongoing wars in various parts of the world have posed a serious threat to this heritage.

Today's wars are no longer limited to the battlefield. They impact not only ordinary people but also museums, ancient temples, mosques, churches, libraries, and archaeological sites. During wartime, heritage sites often become the center of strategic focus sometimes used for concealment, sometimes deliberately targeted, and at times destroyed due to collateral damage. Therefore, the preservation of cultural heritage becomes a global responsibility.

Particularly, in the Ukraine-Russia war (2022), the Israel-Gaza conflict (2023), and the prolonged conflicts in Syria and Yemen, significant damage has been inflicted on World Heritage sites. These events should not only be viewed from a political or military perspective but must also be understood from a cultural and historical viewpoint. This article will explore the impact of wars on World Heritage sites post-2020 and will examine potential policies that can be developed moving forward.

The destruction of heritage sites leads to the loss of key human values such as cultural identity, respect for history, and a sense of belonging. These sites hold the collective memory of communities and civilizations, and their loss erodes the connection people have with their past. It also undermines the values of preservation, education, and intergenerational responsibility. The destruction of heritage sites weakens cultural diversity, reduces the appreciation of human creativity, and hinders future generations from understanding their shared heritage. In 1972, UNESCO established the World Heritage Committee, which works to preserve significant sites of human history and nature. As of 2023, 1,199 World Heritage sites have been registered, of which 54 are included in the list of endangered sites.

Major heritage sites destroyed due to wars after 2020:

Russia-Ukraine War (2022 - Present):

1. Saint Sophia Cathedral, Kyiv:

Saint Sophia Cathedral is a grand 11th-century church located in Kyiv. This site was included in the UNESCO World

Heritage List in 1990. Known for its Byzantine architectural style, the cathedral is famous for its mosaics and frescoes. Due to Russian airstrikes, Kyiv city has been under threat, and explosions near the church have had a direct or indirect impact on the structure of the building and its internal artworks. The damage to this cultural heritage is considered irreversible.[i]

2. Historic Centre of Lviv:

Lviv is a medieval city in western Ukraine, and its architectural heritage, including churches, buildings in Baroque and Rococo styles, and its historical urban layout, led to its inclusion in the UNESCO World Heritage List in 1998. Although Lviv was not directly attacked during the 2022 war, the increased threat of attacks on cultural sites led UNESCO to include it in the "World Heritage in Danger" list in January 2023 due to the potential risk to these significant sites.[ii]

3. Chernobyl Exclusion Zone:

The Chernobyl area, declared a protected zone following the 1986 nuclear disaster, contains numerous historically and environmentally significant sites, including those related to 20th-century industrial heritage. This area has become a "silent monument," reminding of both environmental and man-made crises. In 2022, Russian forces took control of the area. Military activities, excavation, and explosions resulted in the release of radioactive dust, creating a potential radiation leak risk. Moreover, the destruction of access to the protected area and the degradation of the ecosystem have become serious cultural and environmental concerns.[iii]

Ethiopia-Tigray War (2020–2022):

1. The Obelisks of Axum:

Axum was an ancient kingdom in Ethiopia, influential from the 1st century BCE to the 7th century CE. The city of Axum, which was the capital of this kingdom, contains towering granite obelisks erected thousands of years ago, considered an extraordinary example of architecture from that period. Some of these obelisks are between 24 to 33 meters tall, and they bear royal symbols from that era. Axum has been a UNESCO World Heritage site since 1980. During the war between the Ethiopian government and the Tigray People's Liberation Front (TPLF) that started in 2020, Axum became a major battleground. In 2021, artillery and airstrikes targeted the area. These attacks caused instability in the base of some obelisks, and significant damage occurred to nearby archaeological remains. Moreover, the St. Mary of Zion Church in Axum, highly revered in the Ethiopian Orthodox Christian tradition, was also endangered by the attacks. According to local legend, the "Ark of the Covenant" is believed to be housed in this church.[iv]

Yemen War (2014 – Present):

1. Old City of Sana'a:

The Old City of Sana'a, Yemen's capital, is an ancient settlement area recognized as a UNESCO World Heritage site in 1986. This city has existed since pre-Islamic times and is known for its remarkable examples of Islamic architecture. The over 1400-year-old homes, intricate carpentry, decorative windows, and ancient mosques are integral to Yemen's cultural identity. However, since 2015, the city has been repeatedly targeted in Saudi Arabian-led air campaigns.

2. Old Walled City of Shibam:

Shibam, located in the Hadhramaut province of Yemen, is famous for its "medieval mud skyscrapers." It is often referred to as the "Desert Manhattan."

- The city contains 5-7 story mud brick towers dating back to the 16th century, which are an ancient example of urban planning in the Middle East.

- The architectural style here is considered an ideal model of vertical urban planning.
- Since 2015, the city has also been affected by Yemen's civil war. The conflict between the Houthi rebels and the Saudi-led coalition has led to airstrikes damaging the city's protective walls, some buildings, and traditional roads.
- According to UNESCO experts, if immediate reconstruction does not begin, this "one of the oldest vertical cities in the world" may be permanently destroyed.[v]

Damage to Heritage Sites due to the Gaza Strip Conflict:

The Gaza Strip is historically rich in heritage, with many ancient religious sites, buildings, and cultural monuments dating back to pre-Islamic times. However, in the conflict between Israel and Hamas, particularly in the 2023 war, many historical and cultural heritage sites in Gaza were severely damaged.

1. Great Omar Mosque:

The Great Omar Mosque is the oldest and most important mosque in Gaza City. It dates back to the 7th century, during the early Islamic period, and before this, there were remains of a Byzantine church at the same site. In 2023, airstrikes caused significant damage to the mosque's structure. Many historical carvings were destroyed, and parts of the colonnade were demolished. According to the local archaeology department, the rebuilding of the mosque will be difficult and costly.

2. Saint Porphyrius Church:

Saint Porphyrius Church, belonging to the Greek Orthodox branch of Christianity, is believed to date back to the 4th century. The church is not just a religious site but a vital part of Gaza's historical identity. In October 2023, an Israeli missile strike hit an area near the church, causing the collapse of one of its walls and resulting in the deaths of many civilians taking shelter in the church. UNESCO has seriously condemned this incident and declared it a "possible violation of cultural protection under international law."

3. Gaza Museum and Cultural Center:

This museum held a large collection of Palestinian history, traditional costumes, and handicrafts. The 2023 war caused extensive damage to this center, and many historical items were destroyed. Notably, inscriptions on columns dating back 4,000 years, examples of local handicrafts, and British-era documents were reported lost.[vi]

4. Other Threats to Heritage Sites:

- **Archaeological Excavations Halted** – Due to the war, excavation work has completely stopped.
- **Lack of Digital Documentation** – Many sites are not documented digitally, making it impossible to assess the extent of the damage.
- **Displacement of Local Communities** – Communities that were safeguarding heritage are being displaced, leading to the destruction of their cultural identity.[vii]

Global Efforts for Protection:

Protecting global heritage sites threatened by war is not just the responsibility of local governments but of humanity as a whole. UNESCO and other international organizations are working at various levels to protect these sites.

1. UNESCO's Emergency Intervention:

UNESCO established the Heritage Emergency Fund to protect cultural heritage in war-torn countries. This fund helps assess and document damaged sites, construct temporary structures for preservation, and provide technical and financial assistance to local authorities.

2. Use of Digital Technology:

Considering the likelihood of heritage site damage due to war, 3D scanning, photographic documentation, and virtual models are created. This ensures that even if the sites are completely destroyed, their original maps and representations remain available.

4. International Laws and Conventions:

The Hague Convention (1954) is the primary international law that protects cultural heritage sites during war. Each country is required to establish a national committee to implement this convention. Currently, Ukraine, Syria, and other countries have requested assistance based on this framework.

5. Relocation of Art and Cultural Objects:

Where structural preservation is impossible, valuable artifacts, paintings, and statues from heritage sites are relocated to secure locations. For example, paintings from the Kharkiv Art Museum were relocated to bunkers.[viii]

6. Blue Shield International:

This organization protects cultural heritage during war, natural disasters, or times of unrest. It creates a list of heritage sites in conflict zones and marks them with "Blue Shield" symbols, which are legally recognized for protection under international law. It also ensures that local populations are trained to protect these sites.[ix]

Conclusion:

The wars since 2020 have had profound impacts on global heritage sites. The damage to these sites is not just architectural but also a blow to cultural identities. The attacks on these sites represent an assault on the memories and existence of nations and cultures. The direct consequences of war are not limited to loss of life and economic damage; they also sever connections to the past. The destruction of heritage sites means permanently losing pages of human history. Therefore, working together on a global level to protect them is an urgent necessity. The destruction of heritage sites is not just a loss on a historical or physical level, but also a serious blow to human values. Heritage sites are living witnesses to a society's cultural identity, traditions, and history. Their destruction is an assault on that society's identity. Heritage sites symbolize human memory, self-respect, and collective memory of communities. Their destruction disrespects those memories, values, and dignity. The preservation of heritage sites from various cultures is a reflection of fundamental human values like coexistence, tolerance, and mutual respect. The loss of these sites means the erosion of these values. Heritage is not only a treasure of the past but also a lesson for the future. Its destruction deprives future generations of their connection to their cultures, which is a form of moral degradation.

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Status of Minimum Support Price (MSP) in India

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Abstract:

The Minimum Support Price (MSP) is a cornerstone of India's agricultural policy, designed to protect farmers from price volatility and ensure food security. This paper examines the current status of MSP in India, analyzing its historical evolution, implementation, effectiveness, and challenges. It explores themes such as limited reach, regional disparities, environmental impacts, fiscal burdens, and the debate over legal guarantees. Drawing on recent data and policy developments, the paper evaluates MSP's role in supporting farmers and proposes reforms like price deficiency payments and private sector involvement to enhance its efficacy.

Introduction:

The Minimum Support Price (MSP) is a government-set price at which agricultural produce is procured to safeguard farmers against market price fluctuations. Introduced during the Green Revolution in the 1960s, MSP aims Natural Language Processing (NLP) has evolved significantly, aiming to ensure farmers receive remunerative prices for 23 crops, including cereals, pulses, oilseeds, and commercial crops. As of 2025, MSP remains a critical policy tool, but its effectiveness is debated due to limited reach, unequal access, and high fiscal costs. This paper investigates the status of MSP in India, focusing on its implementation, challenges, and potential reforms.

Research Objectives:

1. To trace the historical evolution of MSP in India.
2. To assess the current status and effectiveness of MSP implementation.
3. To analyze key challenges, including limited reach, regional disparities, and environmental impacts.
4. To explore policy reforms, such as legal guarantees and price deficiency payments.

Historical Background:

MSP was introduced in 1966-67 as part of India's agricultural reforms to address food shortages during the Green Revolution. The Agricultural Prices Commission (now the Commission for Agricultural Costs and Prices, CACP) was established in 1965 to recommend MSPs based on production costs, market trends, and supply-demand dynamics. Initially an incentive to adopt new technologies, MSP has evolved into a market intervention and farmer income support mechanism. By 2025, MSP covers 23 crops, with prices announced biannually for kharif and rabi seasons.

Current Status of MSP in India:

1. MSP Determination:

The CACP recommends MSPs based on three cost metrics:

- **A2**: Direct costs (seeds, fertilizers, labor, etc.).
- **A2+FL**: A2 plus imputed family labor costs.
- **C2**: A2+FL plus land rent and fixed capital costs.

The government ensures MSP is at least 1.5 times the A2+FL cost, with C2 serving as a benchmark. The Cabinet Committee on Economic Affairs finalizes MSPs.

2. Procurement and Coverage:

The Food Corporation of India (FCI) and state agencies procure crops at MSP, primarily wheat and paddy, with limited procurement for other crops. Procurement is capped at 25% of production unless approved by the Department of Agriculture. In 2023-24, MSP payments of ₹2.27 lakh crore benefited over 1.27 crore farmers.

3. Recent Developments:

In 2025, MSP for kharif and rabi crops was hiked by 4-8%, with copra MSP increased by up to ₹420. The government has committed to 100% procurement of tur (pigeon pea) at MSP in major producing states like Andhra Pradesh and Gujarat, using platforms like e-Samridhi.

Effectiveness of MSP:

1. Farmer Benefits:

MSP benefits only 15% of paddy and 9.6% of wheat farmers, with just 6% of all farmers directly accessing procurement. Awareness is low, with only 23% of farmers aware of MSP. Studies show that MSP knowledge does not significantly improve farm-gate prices, as small farmers often sell to traders due to limited marketable surplus.

2. Regional Disparities:

Procurement is concentrated in surplus states like Punjab, Haryana, and Andhra Pradesh, with over 80% of wheat and paddy procurement from these regions in the 1990s. Recent decentralization has expanded procurement to Madhya Pradesh and Chhattisgarh, but inequities persist.

3. Food Security and Market Stabilization:

MSP ensures buffer stocks for the Public Distribution System (PDS) and stabilizes market prices by setting a floor price. It indirectly benefits farmers not selling at MSP by influencing market prices.

Key Challenges:

1. Limited Reach:

Small and marginal farmers (86.1% of the workforce) are often excluded due to insufficient surplus, poor market linkages, and low awareness. Only large farmers with better resources dominate MSP benefits, exacerbating income inequality.

2. Environmental Impact:

MSP's focus on water-intensive crops like wheat and paddy has led to groundwater depletion and soil degradation, particularly in Punjab and Haryana. This undermines sustainable agriculture.

3. Fiscal Burden:

The FCI faces high procurement, storage, and wastage costs, reducing MSP's cost-effectiveness. The fiscal burden of MSP and subsidies strains government budgets.

4. Lack of Legal Guarantee:

MSP lacks statutory backing, meaning the government is not legally obligated to procure at MSP if market prices fall below it. Farmers demand a legal guarantee to ensure MSP enforcement, a key issue in protests.

Emerging Themes and Policy Debates:

1. Legal Guarantee for MSP:

The demand for a legally guaranteed MSP has gained traction, with farmers arguing it would prevent exploitation by traders. However, implementing this could strain government finances and disrupt private markets.

2. Price Deficiency Payments:

Schemes like Madhya Pradesh's Bhavantar Bhugtan Yojana (BBY) offer payments to cover the difference between market prices and MSP, reducing the need for physical procurement. BBY covers 13 crops and leverages mobile technology for fund disbursement.

3. Crop Diversification:

MSP can incentivize nutritionally desirable crops like pulses and coarse cereals to reduce import dependence (e.g., ₹2 lakh crore on oilseeds and pulses) and promote sustainability. However, awareness and infrastructure for these crops are limited.

4. Private Sector Involvement:

Encouraging private sector investment in value chains and cluster-based approaches could complement MSP, enhancing market access and reducing government burden.

Proposed Reforms:

- **Strengthen Awareness**: Increase farmer education on MSP through extension services and digital platforms.
- **Expand Procurement**: Decentralize procurement to include more states and crops, especially pulses and oilseeds.
- **Adopt Price Deficiency Payments**: Scale up BBY-like schemes to reduce fiscal costs and improve efficiency.
- **Promote Sustainability**: Adjust MSP to favor less water-intensive, nutritionally rich crops.
- **Legal Framework**: Explore a balanced legal guarantee for MSP with caps to manage fiscal impacts.

Conclusion:

MSP remains a vital tool for supporting Indian farmers and ensuring food security, but its effectiveness is hampered by limited reach, regional disparities, and environmental concerns. While recent hikes and expanded procurement reflect government commitment, structural reforms are needed to make MSP inclusive, sustainable, and fiscally viable. A hybrid model combining state support, market-driven pricing, and private sector engagement could address these challenges, ensuring MSP evolves to meet the needs of India's diverse agricultural landscape.

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A Study On Livestock Trading Practices At Different Market Committees Of Satara District

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Abstract:

The present study describes the buying and selling practices at 10 Agriculture Produce market committees of Satara district. The data foe the present study is collected from 384 livestock traders with the help of thirteen parameters regarding trading practices. The collected data is analyzed with the help of various statistical methods such as mean. The study found that various types of livestock trading practices are performed by the livestock traders while trading the livestock, such as some agents/buyers waits at outside the market gate and approach the livestock sellers before letting him to enter in the market and does the transaction. It is because market committees charge 1% commission on the transaction value. The study is concluded with the expression that there should be inspection by the market committee officials to have fair livestock trading practices.

Keywords: APMC, Livestock Trading Practices etc.

Introduction:

The actions and procedures involved in the purchase, sale and exchange of livestock such as cattle, sheep, pigs, and poultry in agricultural markets are referred to as livestock trading practices. The movement of animals from producers to consumers is made easier by livestock trade procedures, which also influence market dynamics, profitability, and sustainability in the livestock sector. The researcher has used thirteen parameters to understand the livestock trading practices at market committees of Satara district. The five point scale ranges from strongly agree to strongly disagree to measure the response of sellers of different market committees. Livestock trading is a significant source of income and employment, especially in rural areas. Understanding its dynamics helps in designing policies and interventions that support and enhance these livelihoods. Research in this area provides crucial insights for formulating effective trade policies at national and international levels, impacting export competitiveness and market access for livestock products. In essence, studying livestock trading practices provides a holistic understanding of a vital sector, allowing for evidence-based interventions and policies that promote economic growth, protect animal and public health, ensure social equity, and contribute to food security.

Objective of the Study:

1) To study the on livestock trading practices at different market committees of Satara district.

Research Methodology:

1. Data Required: Information is needed about the Agriculture Produce Market

Committee, infrastructure, marketing strategies, animal market structure, intermediary channels, etc.

2. Sources of Data: Both primary and secondary sources of data will be gathered for this project.
A standardized questionnaire for gathering livestock information is used to gather primary data from buyers and sellers in the livestock market.

3. Sampling: There are 31 Agriculture Produce Market Committees in Satara District (10 primary and 21 sub-agricultural). Of the 31 existing Agriculture Produce Market Committees, 14 engage in the cattle trade. Livestock merchants trade their animals at the market yard once a week. All 14 Agriculture Produce Market Committees were selected for the study. The census method is used to choose the APMC samples. Total 384 responses collected from livestock traders.

Analysis and Interpretation:

1. Livestock Buying Method:

It offers perceptions into the decision-making procedures, favored transaction channels, and preferences of buyers. With the use of this data, marketers may more efficiently manage resources, improve pricing structures, and better match the demands of their target audience. Furthermore, by comprehending the function of intermediaries, scholars may evaluate their influence on price transparency, market efficiency, and overall competitiveness.

Table No.1 Preferred Transaction Method by Livestock Buyers

Preferred transaction method	Name of APMC								Total Study Area
	Dahiwadi	Karad	Koregaon	Khandala	Phaltan	Satara	Vaduj	Wai	
Auction	0	0	0	0	0	0	0	0	0
Middlemen	12 19.67	14 13.33	4 21.05	13 16.45	2 15.38	1 5	5 35.71	10 33.33	61 17.88
APMC	0	0	0	0	0	0	0	0	0
Direct Negotiation	49 80.32	91 86.67	15 78.95	66 83.54	11 84.61	19 95	9 64.28	20 66.66	280 82.11
Total	61 100	105 100	19 100	79 100	13 100	20 100	14 100	30 100	341 100

(Source: Compiled by researcher)

The above table describes the through whom the buyers prefer to purchase of animals in the market committee. It can be seen that 17.88% buyers prefer to buy the livestock from the middleman while 82.11% respondents buy the animals by the way of direct negotiation. 80.32% buyers from Dahiwadi market committee and 95% from Satara APMC buy the livestock by direct negotiations which are highest in all market committees of Satara district while 64.28% buyer from Vaduj market committee buys the animals from negotiation which is low as compared to the other market committees. On the other hand only 5% buyers of Satara APMC prefer to buy the animals from the agents. Buyers from Vaduj and Wai market committees have the trust on the agents as highest number of buyers' trade with the help of middleman. No animal purchased and sold by auction in the market committee also market committee doesn't involve in the livestock transactions. The role of market committee is just to monitor the transactions.

2. Livestock trading practices at APMCs of Satara district:

Livestock trading practices are vital to agricultural economies. The scales such as strongly agree, agree, neutral, disagree,

strongly Disagree have been used to measure the response. The data is collected from 384 livestock sellers to understand the livestock trading practices at different market committees of Satara district. In order to determine the total scores on the Likert scale, the frequency of each response option was multiplied by the associated likert scale score. e.g. In respect of first statement, there are 325 strongly agreed responses from 384 livestock sellers. So total score is arrived as 325*5=1625. The percentage of each score is also calculated and stated below the score.

Table No. 2 Seller's response on livestock trading practices at APMCs of Satara district

SN	Statement	5	4	3	2	1	Total	Mean
1	Market committee avails more options/variety	1625 88.55	184 10.02	15 0.81	6 0.32	5 0.27	1835 100	4.78
2	An expert to determine the price of the animal	15 2.64	32 5.63	114 20.07	144 20.07	263 46.30	568 100	1.48
3	Wrongly deduction in livestock price	400 44	116 12.76	120 13.20	76 8.36	197 21.67	909 100	2.37
4	An inspector to monitor the transactions	360 45.39	40 5.04	66 8.32	94 11.85	233 29.38	793 100	2.07
5	Transactions only in cash	1525 85.91	180 10.14	45 2.53	12 0.67	13 0.73	1775 100	4.62
6	Market committee helps to raise money in credit transactions	270 33.54	108 13.41	111 13.78	100 12.42	216 26.83	805 100	2.10
7	Resolution of disputes by the Market Committee	660 58.20	144 12.69	135 11.90	48 4.23	147 12.96	1134 100	2.95
8	Realistic commissions by Intermediaries	185 24.89	72 9.69	153 20.59	110 14.80	223 30.01	743 100	1.93
9	Fair trade practices by intermediaries	210 27.34	76 9.89	159 20.70	106 13.80	217 28.25	768 100	2.00
10	Policy to return the animal after it has been sold	315 39.87	84 10.63	69 8.73	90 11.39	232 29.36	790 100	2.06
11	Additional charges are levied on transactions	910 66.66	236 17.28	69 5.05	60 4.39	90 6.59	1365 100	3.55
12	Follow up by the market committee	345 41.51	52 6.25	105 12.63	124 14.92	205 24.66	831 100	2.16
13	More complicated and time consuming transaction	1115 72.54	220 14.31	120 7.80	32 2.08	50 3.25	1537 100	4.00

(Source: Compiled by researcher)

The above table exhibits the livestock trading practices at various market committees of Satara district. The traders seek more options at market committees as the mean of this parameter is 4.78 which is highest among all parameters. 43.75% respondents agree with the statement that market committee resolves disputes promptly while 50.78% respondents don't think so. Others are neutral about this statement. 58.07% respondents are strongly disagree with the statement that realistic commissions by Intermediaries while only 14.32 livestock sellers trust the livestock agents regarding the charge of commission. The mean of fair trade practices by intermediaries is 2 which is below average indicates unfair trade practices are performed by the intermediaries. 232 (60.41%) livestock sellers strongly agree that there is no policy to return the animal after it has been sold while only 84

respondents said that animal can be returned once it has been sold. 150 out of 384 respondents fell that no additional charges are levied on transactions in the market committees. The mean response of the parameter follow up by the market committee after trade takes place is 2.16 which is below average.

It is interpreted that the market committees at livestock markets do not appoint an expert to set the price of the animals. Rather, prices are decided by demand and market trends or through negotiations between buyers and sellers. This system depends on the knowledge of the participants and the state of the market and may result in price volatility. Intermediaries frequently charge exorbitant commissions at animal markets, which drastically lowers the revenues for farmers and sellers. This technique may put producers under financial strain, raise the price of cattle for consumers, and exacerbate inefficiencies in the market. To resolve this matter and safeguard the interests of all parties concerned, regulatory action is necessary by market committee to guarantee more equitable commission rates.

In livestock market committees, all transactions are conducted exclusively in cash. This means buyers and sellers exchange physical currency directly, without using digital payment methods or credit. This system ensures immediate payment and receipt for the livestock traded, simplifying the transaction process and avoiding potential delays associated with other forms of payment.

Findings:

1. Highest percentage of sellers (70.27%) prefers to sell their livestock to traders/businessman as most of the sellers bring sheep or goat in the market at Dadhiwadi Market commitees. (Table No. 4.26)
2. Livestock selling price is kept secret from the middleman as 91.89% livestock sellers said that only agents know the exact selling price. (Table No. 4..28)
3. There is fixed market place available for trading at Malawadi market as APMC Dahiwadi has not owned land at that place. So market place changes from time to time. Livestock market is conducted where empty place is available.
4. The market starts before the sun rises (at 5 a.m.) and comes to an ends at 9 a.m. It is seen that 90% transactions takes place before 9 a.m.
5. It is seen that 51.69% livestock sellers believe that commission may be charged from 6% to 10% by the livestock agents. (Table No. 4.29)
6. According to 77.5% sellers, APMC staff monitors the transactions to control the unfair trade practices, also there are police personnel in the case of disputes.
7. In order to avoid to give transaction charges to market committee, some agents/buyers waits at outside the market gate and approach the livestock sellers before letting him to enter in the market and does the transaction. It is because market committees charge 1% commission on the transaction value.
8. It is seen that before buying the sheep or goat the buyer checks the size of the back by hand, taking into account its age and weight then offers the specific price.
9. Health of animals is not checked at the market place so buyers take the risk by anticipating the health, age, Milk yield etc.
10. It is observed that a trader who buys animals in large quantities cuts the hair on the legs or back of the goat

with a cloth as a mark or identification of the animal.

Suggestions:

1. 363 livestock traders out of 384 said that an expert is not appointed. Rather, prices are decided by demand and market trends or through negotiations between buyers and sellers. This system depends on the knowledge of the participants and the state of the market and may result in price volatility. So there should be an appointment of expert to determine livestock price to prohibit exploitation of farmers.
2. Market committees should establish proper dispute resolution mechanism to resolves disputes promptly. 50.78% livestock traders said that performance of committees to resolve grievances is not up to the mark.
3. Intermediaries frequently charge exorbitant commissions at animal markets as 58.07% livestock traders are strongly disagree with the statement that realistic commissions is charged by Intermediaries, which drastically lower the revenues for farmers and sellers. This technique may put producers under financial strain, raise the price of cattle for consumers, and exacerbate inefficiencies in the market. To resolve this matter and safeguard the interests of all parties concerned, regulatory action is necessary by market committee to guarantee more equitable commission rates.
4. There should be policy to return the animal after it has been sold. An animal can be returned once it has been sold. Since all sales are final, buyers must carefully check animals before making a purchase.
5. The mean of sellers response 2.16 and buyers response 2.06 suggests that no proper follow up is taken by the market committee after trade takes place. At livestock marketplaces, market committees frequently neglect to follow up on deals, which can result in problems like unresolved disputes, a lack of transaction records, and diminished accountability. The cattle trading ecosystem's efficiency and confidence may be impacted by this oversight, which may cause buyers and dealers to become dissatisfied. Maintaining stakeholder confidence and maintaining market integrity need consistent follow-ups.

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A Study Of The Artificial Intelligence In Commerce And Accountancy Field

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Abstract:

AI is a broad field encompassing various techniques, with Machine Learning (ML) and Deep Learning (DL) being prominent subfields. ML involves training algorithms on data to learn patterns and make predictions or decisions without being explicitly programmed. DL is a subset of ML that uses artificial neural networks with multiple layers to analyze complex data.

Currently, most AI is considered "narrow" or "weak" AI, meaning it excels at specific tasks (like playing chess or recognizing faces) but lacks the general intelligence and consciousness -of humans ("strong" or "general" AI).

Keywords: Machine learning (ML), Deep Learning (DL), Chatbots, Virtual Assistants, Robotic process automation (RPA), Natural machine language (NML),CliKup, Vic,ai, Bill, Zeni, Docyt AI, TaxDome

Introduction:

Artificial intelligence is rapidly transforming both commerce and accountancy. In commerce, AI powers personalized shopping experiences, optimizes supply chains, enhances marketing through targeted campaigns, and improves customer service with chatbots. For accountancy, AI automates routine tasks like bookkeeping and invoice processing, enhances fraud detection, provides deeper data analysis for financial insights, and assists in audit processes. These AI applications boost efficiency, accuracy, and decision-making in both fields, leading to significant operational improvements and new opportunities

Research Scope:

The research scope encompasses the transformative applications of Artificial Intelligence within the commerce and accountancy fields. In commerce, the focus includes AI-driven personalization for enhanced customer experiences, intelligent automation of supply chain and logistics, AI-powered marketing and advertising strategies, and the role of chatbots and virtual assistants in customer service. [1] Additionally, research will explore AI's impact on fraud detection, dynamic pricing, and inventory management for optimized operations and increased sales in accountancy, the scope involves investigating AI's role in automating routine tasks like data entry and reconciliation, enhancing the accuracy and efficiency of financial reporting and auditing processes, and leveraging AI for advanced data analysis, predictive analytics, and fraud detection. Furthermore, research will examine the evolving role of accounting professionals in an AI-driven environment, the integration of AI tools in accounting education, and the ethical considerations surrounding AI adoption in the field.

Research Problem:

The Impact and Integration of Artificial Intelligence in the Commerce and Accountancy Fields:

This research problem focuses on understanding the multifaceted impact of Artificial Intelligence (AI) on both the commerce and accountancy sectors. Specifically, it seeks to investigate:

- The current applications and adoption rates of various AI technologies (e.g., machine learning, natural language processing, robotic process automation) within different functions of commerce (e.g., marketing, sales, supply chain, customer service) and accountancy (e.g., auditing, taxation, financial reporting, management accounting).
- The benefits and challenges associated with the implementation of AI in these fields, including improvements in efficiency, accuracy, decision-making, and customer experience, as well as potential job displacement, ethical concerns, data security risks, and the need for workforce upskilling.

Ultimately, this research aims to provide a comprehensive understanding of how AI is reshaping commerce and accountancy, the opportunities and challenges it presents, and the strategic considerations for navigating this technological transformation.

Research Objectives:

1. To study of AI with advantages and disadvantages.
2. To study of AI in commerce field.
3. To study of AI in accountancy subject.
4. To study of -powered learning platform and tutors.

Research Methodology:

This refers to the specific methods and techniques used to gather information for the research study.

Data Collection:

Information gathered using secondary data from already existing sources, like government reports, magazines, books or websites.

AI with Advantages and Disadvantages:

Artificial Intelligence (AI) refers to the ability of computer systems to perform tasks that typically require human intelligence. These tasks include:

- **Learning:** Acquiring information and rules for using the information.
- **Reasoning:** Using rules to draw conclusions.
- **Problem-solving:** Finding solutions to issues.
- **Perception:** Understanding sensory input (like vision, sound, and language).
- **Decision-making:** Choosing the best course of action.

Advantages of AI:

- Reduction in Human Error
- Enhanced Decision-Making
- Increased Efficiency and Productivity
- 24/7 Availability
- Handling Dangerous Tasks
- Improved Customer Experience
- Faster Innovation and Development
- Unbiased Decisions
- Medical Advancements

Disadvantages of AI:

- Lack of Creativity and Emotional Intelligence
- Risk of Job Displacement
- High Implementation Costs
- Ethical Concerns and Bias
- Privacy and Security Risks
- Over-dependence on Technology

- Lack of Transparency (Black Box Problem)
- Potential for Misuse
- Environmental Impact

AI in Commerce Field:

- **E-commerce and Retail:** This is one of the most prominent areas where AI is transforming businesses.
  - **Personalized Product Recommendations:** AI algorithms analyze vast amounts of customer data, including past purchases, browsing history, and preferences, to suggest products that individual shoppers are more likely to buy. This enhances the shopping experience and increases sales. For example, Amazon and other e-commerce platforms heavily rely on recommendation engines.
  - **Smarter Search:** AI, particularly through Natural Language Processing (NLP) and machine learning, enables search engines on e-commerce sites to understand the intent behind customer queries, even with vague descriptions or natural language. This leads to more relevant and accurate search results, reducing bounce rates. Visual search, where customers can upload images to find similar products, is another AI-powered enhancement.
  - **Chatbots and Virtual Assistants:** AI-powered chatbots handle customer inquiries, provide product information, assist with order tracking, and even guide the checkout process 24/7. This improves customer service, reduces the workload on human agents, and enhances the overall shopping experience. Many retailers, like Sephora, use chatbots for customer support and personalized recommendations.
  - **Dynamic Pricing:** AI algorithms analyze factors like competitor pricing, demand trends, and inventory levels to adjust product prices in real-time, maximizing sales and profits while staying competitive.
  - **Inventory Management and Demand Forecasting:** AI analyzes historical sales data, market trends, and even social media sentiment to predict future demand, optimize stock levels, and reduce both overstock and stockouts. This ensures popular items are always available while minimizing excess inventory.
  - **Fraud Detection:** AI algorithms monitor transactions and customer behavior in real-time to identify unusual patterns and anomalies, flagging potential fraudulent activities and protecting both businesses and customers. Payment platforms like PayPal and Stripe use AI for fraud detection.
  - **Automated Content Generation:** Generative AI can create product descriptions, marketing materials, and even ad copy, automating content creation, ensuring consistency, and freeing up human resources for more strategic tasks.
  - **Virtual Try-On and Augmented Reality (AR):** AI and AR technologies allow customers to visualize how products like clothing or accessories will look on them before purchasing, reducing return rates and improving customer confidence.
  - **Personalized Marketing Campaigns:** AI helps segment customers into granular groups based on their behavior and preferences, enabling highly targeted and personalized marketing messages

across various channels, increasing engagement and conversion rates.

- **Customer Relationship Management (CRM):** AI-powered CRM tools analyze customer data to provide actionable insights, predict customer preferences, and streamline communication, enabling businesses to deliver personalized and proactive support.
- **Supply Chain and Logistics:** AI optimizes supply chain operations by predicting demand, managing inventory efficiently, optimizing delivery routes, and improving warehouse management. Companies like DHL use AI to enhance their logistics.
- **Finance and Banking:** While related to accountancy, the broader commerce field benefits from AI in areas like:
  - **Algorithmic Trading:** AI algorithms analyze market data to make automated trading decisions.
  - **Credit Risk Assessment:** AI helps evaluate creditworthiness by analyzing various data points.
  - **Anti-Money Laundering (AML):** AI systems detect suspicious financial activities.
- **Marketing and Advertising:** AI is used for:
  - **Ad Targeting:** Delivering highly relevant ads to specific customer segments.
  - **Sentiment Analysis:** Understanding customer opinions and feedback from social media and other sources.
  - **Content Optimization:** Tailoring content to match audience preferences.

Benefits of AI in Commerce:

- **Enhanced Customer Experience:** Personalized recommendations, efficient customer service, and tailored marketing create more satisfying shopping experiences.
- **Increased Efficiency and Productivity:** Automation of routine tasks frees up employees to focus on strategic activities.
- **Improved Decision-Making:** Data-driven insights from AI enable businesses to make more informed decisions.
- **Higher Sales and Revenue:** Personalization, targeted marketing, and optimized pricing contribute to increased sales.
- **Reduced Costs:** Automation and optimized operations can lead to significant cost savings.
- **Better Fraud Prevention:** AI helps protect businesses and customers from financial losses.

AI in Accountancy Subject:

- **Curriculum Integration:** Educational institutions are increasingly incorporating AI concepts and tools into accountancy curricula. This aims to equip future accounting professionals with the knowledge and skills to navigate the AI-driven landscape.
- **Key Areas of Focus: The integration often covers:**
  - **Understanding AI Technologies:** Introducing students to machine learning, natural language processing (NLP), robotic process automation (RPA), and other AI techniques relevant to accounting.
  - **AI Applications in Accounting:** Exploring how AI is used in tasks like data entry automation, invoice processing, reconciliation, financial reporting, auditing, tax compliance, fraud detection, and forecasting.
  - **Data Analytics:** Emphasizing the role of AI in analyzing large datasets to identify trends, patterns, and insights for better financial decision-making.

- **Ethical Considerations:** Discussing the ethical implications of using AI in accounting, including data privacy, bias in algorithms, and the responsible use of AI.
- **Hands-on Experience:** Providing opportunities to work with AI-powered accounting software and tools.

Examples of Specific AI Tools:

- **ClickUp:** A business management software with AI features (ClickUp Brain) that can assist with financial management and project detailing.
- **Vic.ai:** An AI-powered tool specializing in automated invoice processing with high accuracy.
- **Bill:** A cloud-based platform that automates accounts payable and accounts receivable processes.
- **Zeni:** An AI-based bookkeeping and financial platform for startups and small businesses, offering real-time financial insights.
- **Docyt AI:** A real-time bookkeeping service that uses machine learning for financial forecasting and planning.
- **NetSuite:** Offers AI-embedded features for reconciliations, cash management, and financial reporting.
- **TaxDome:** Uses AI to automate tasks like client communication, document sorting, and transaction categorization for tax and accounting processes.
- **ChatGPT:** A versatile large language model that can assist with data analysis, financial reporting, and contract summarization with careful prompting.

Conclusion:

AI is a powerful tool driving innovation and efficiency across the commerce landscape. Its ability to analyse vast amounts of data, automate tasks, and personalize experiences is transforming how businesses operate and compete in the modern marketplace. Businesses that effectively leverage AI are likely to gain a significant competitive advantage. artificial intelligence is not just a futuristic concept in accountancy; it is a present reality that is reshaping the profession.

For students of accountancy, understanding AI and its applications is becoming increasingly vital for a successful career in the field. In the realm of accountancy education, a variety of AI tools are emerging to enhance learning and prepare students for the AI-driven future of the profession. These tools often mirror the applications of AI in real-world accounting practices, providing students with practical exposure. Here are some key categories and examples of AI tools relevant to the accountancy subject:

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Utopias and Dystopias: The Literary Quest for Liberty, Equality, and Fraternity

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Abstract:

This paper explores the literary representation of liberty, equality, and fraternity within utopian and dystopian narratives, analyzing how these Enlightenment ideals are interrogated, reimagined, or subverted across seminal works. Through close readings of Thomas More's Utopia, George Orwell's 1984, Aldous Huxley's Brave New World, Ursula K. Le Guin's The Dispossessed, and Margaret Atwood's The Handmaid's Tale, the study highlights the evolving interpretations and tensions surrounding these values. While utopian literature often aspires to a harmonious society built on equality and fraternity—sometimes at the cost of individual liberty—dystopian texts expose the perils of authoritarianism, surveillance, and systemic control that distort these very ideals. By examining these texts through political and philosophical lenses, the paper underscores literature's enduring role in reflecting and challenging socio political norms. Ultimately, it reveals that the quest for liberty, equality, and fraternity remains a complex, contested, and deeply human endeavor in literary thought.

Introduction:

The tripartite motto of the French Revolution—Liberty, Equality, and Fraternity—has resonated deeply across centuries, seeding itself into political ideologies and literary imaginations alike. In literature, particularly in utopian and dystopian genres, these ideals are examined not only as aspirations but as tensions within human society. Authors have repeatedly turned to imagined futures or alternative realities to critique the status quo, expose inequalities, and project both hopeful and cautionary visions of civilization. This paper explores how the themes of liberty, equality, and fraternity are woven into the literary tapestry of utopias and dystopias, analyzing seminal texts such as Thomas More's *Utopia*, George Orwell's *1984*, Aldous Huxley's *Brave New World*, Ursula K. *Le Guin's The Dispossessed*, and Margaret Atwood's *The Handmaid's Tale*.

1. Utopian Foundations: Liberty and Idealism:

The literary journey begins with Thomas More's *Utopia (1516)*, a foundational text that introduced the very term "utopia." More's imagined society on Utopia Island is characterized by communal ownership, minimal crime, and rational governance. Liberty in this context is paradoxical—it exists within strict regulations. Personal freedom is limited to maintain societal harmony, thus challenging the modern interpretation of liberty as individual autonomy. Equality is enforced by uniform clothing, abolition of private property, and rotation of labor. Fraternity is manifested in the communal spirit of living and mutual care.

While Utopia champions equality and fraternity, it sacrifices liberty for order—a theme that recurs in later utopian

and dystopian texts. The text poses a critical question: Can true equality and fraternity exist without some compromise on liberty?

2. Liberty Undermined: The Surveillance State in Orwell's *1984:*

George Orwell's *1984* (*1949*) presents a stark contrast to utopian optimism. Here, liberty is not merely compromised—it is obliterated. The totalitarian regime of Big Brother monitors every citizen, erasing personal freedom and truth itself. The famous slogan—"Freedom is slavery"—turns the idea of liberty on its head.

Equality exists only in the sense that all are equally oppressed. Fraternity is impossible in a world of suspicion and betrayal, where even family members might report each other to the Thought Police. Orwell's dystopia critiques not only fascism and communism but also the dangers of unchecked surveillance and ideological control, warning that the pursuit of uniformity and "equality" through state power can destroy the very foundations of human dignity and social connection.

3. A Manufactured Equality: Brave New World and the Illusion of Harmony:

Aldous Huxley's *Brave New World (1932)* envisions a dystopia cloaked in utopian rhetoric. The World State eliminates poverty, war, and suffering, offering citizens pleasure, sex, and the drug soma to keep them docile. At first glance, it seems to achieve equality and fraternity—everyone has a role, everyone is cared for. However, this comes at the cost of freedom, emotion, and individuality.

In Huxley's society, people are genetically engineered into castes and conditioned from birth. Liberty is replaced by engineered happiness; equality is a façade, hiding deep structural hierarchies. Fraternity exists only in a superficial sense—everyone belongs to everyone else, but no one forms genuine emotional bonds. The novel serves as a powerful critique of consumerism, technological control, and the manipulation of liberty and equality to suppress human authenticity.

4. Reimagining Possibility: Ursula K. Le Guin's *The Dispossessed:*

In *The Dispossessed (1974)*, Ursula K. Le Guin offers a nuanced vision of an anarchist society on the planet Anarres. Here, Le Guin grapples directly with the themes of liberty, equality, and fraternity through the life of Shevek, a physicist struggling with systemic inertia and philosophical dilemmas. Anarres is a society built on mutual aid, voluntarism, and non-ownership, closely aligning with utopian ideals.

Yet Le Guin does not idealize this world. Anarres has its own informal hierarchies and limitations on intellectual freedom, revealing that even in a society striving for liberty and equality, social pressures and dogma can become oppressive. Still, *The Dispossessed* is more optimistic than Orwell or Huxley, suggesting that the pursuit of fraternity and equality is possible through persistent ethical struggle. The novel offers a rare literary exploration where liberty, while challenged, remains a living ideal.

5. Patriarchy and Power: *The Handmaid's Tale* and Gendered Oppression:

Margaret Atwood's *The Handmaid's Tale (1985)* presents another dystopia where liberty, equality, and fraternity are radically perverted. In Gilead, a theocratic regime strips women of their autonomy under the guise of religious morality. Liberty is denied entirely to women, who are categorized into roles like Handmaids, Wives, or Marthas, with no rights over their bodies or identities.

Equality is nonexistent—power is highly centralized, and social stratification is rigid and cruel. Fraternity is similarly

absent; instead, the regime cultivates distrust and competition, especially among women. Atwood's narrative emphasizes how ideologies claiming to uphold "order" or "sacred duty" can devastate the principles of liberty and equality, particularly through the lens of gender. The text's power lies in its realism—it warns that dystopia can emerge from pre-existing inequalities and ideologies.

6. Thematic Continuities and Divergences:

Across these literary works, several patterns emerge:

Liberty is often compromised in the name of order, stability, or happiness.

Equality tends to be imposed from above, resulting in uniformity rather than justice.

Fraternity proves the most elusive of the three ideals—wherever trust, empathy, and mutual care exist, they are fragile and threatened by systemic forces.

However, there is also divergence. In Utopia and The Dispossessed, authors genuinely strive to imagine societies where fraternity and equality might work. In contrast, 1984 and The Handmaid's Tale focus on warning readers about the fragility of these values.

These texts collectively illustrate that the literary quest for liberty, equality, and fraternity is rarely a straightforward celebration—it is often a negotiation with complexity, contradiction, and critique.

7. Political and Philosophical Underpinnings:

The evolution of liberty, equality, and fraternity in literature mirrors their philosophical origins and historical mutations. Rousseau, Marx, and Enlightenment thinkers all inform these narratives, either explicitly or implicitly.

Rousseau's idea of the social contract and natural freedom echoes in *The Dispossessed*.

Marxist concerns with class and ownership permeate *Utopia* and *Brave New World*.

Feminist critiques, especially intersectional ones, shape *The Handmaid's Tale*.

These ideological currents deepen the reader's engagement with the texts, encouraging an understanding of how literature reflects—and critiques—the sociopolitical ideologies of its time.

8. Contemporary Relevance:

In an era marked by rising authoritarianism, inequality, and social fragmentation, these literary explorations are more relevant than ever. As governments debate surveillance laws, reproductive rights, and economic divides, the warnings embedded in dystopian fiction and the hopes in utopian visions resonate deeply.

Literature thus becomes a mirror and a blueprint—reflecting societal flaws and imagining better futures. The ideals of liberty, equality, and fraternity remain not just literary themes but moral imperatives, guiding human aspiration amid chaos.

Conclusion:

The literary journey through utopias and dystopias reveals that **liberty, equality, and fraternity** are ideals both inspiring and fraught with contradiction. In seeking to represent or critique these values, authors expose their fragility, challenge their definitions, and offer new visions of human potential. Whether through the hope of *Utopia*, the despair of *1984*, the control in *Brave New World*, the struggle in *The Dispossessed*, or the resistance in *The Handmaid's Tale*, literature continues to engage with these ideals as central to the human condition. The quest is ongoing—on the page, and in society.

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A Study of Consumer Behavior During Instances of Malpractices

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Abstract:

This research paper investigates consumer behavior in response to malpractices encountered in various markets. It explores the psychological, social, and economic factors influencing consumers' reactions and coping mechanisms. By analyzing survey data, the study aims to understand whether Consumers are taken any action against the malpractices. How malpractices affect consumer trust, purchasing decisions, and brand loyalty.

Introduction:

Consumer behavior is a complex interplay of psychological, social, and economic factors that dictate how individuals make decisions regarding purchasing, usage, and post-purchase evaluations of products and services. In recent years, the increasing prevalence of malpractices—ranging from fraud and product misrepresentation to deceptive marketing tactics—has significantly impacted consumer experience and trust in the marketplace. Instances of malpractices not only disrupt the flow of commerce but also create a ripple effect, influencing the collective consumer sentiment, brand perceptions, and market dynamics.

Malpractices pose unique challenges and dilemmas for consumers, compelling them to reevaluate their purchasing decisions and relationships with brands. The emotional repercussions of encountering malpractices can lead to feelings of anger, betrayal, and disappointment, which in turn can alter consumer behavior. As consumers grapple with the realities of these negative experiences, their responses—whether through complaint mechanisms, social sharing, or a shift in brand loyalty—become critical areas of study for understanding market response and resilience.

Despite the apparent importance of addressing malpractices, there remains a gap in comprehensive research exploring consumer behavior in such contexts. How do consumers respond emotionally and behaviorally to their experiences? What factors influence their decision to remain loyal to a brand or seek alternatives after encountering malpractices? This study aims to bridge that gap by systematically examining the various dimensions of consumer behavior when faced with malpractices, offering insights into the underlying motivations and reactions that shape their actions.

Through a combination of quantitative surveys and qualitative case studies, this research will delve into the nuances of consumer perceptions and reactions, ultimately contributing to a deeper understanding of how malpractices affect consumer trust and brand loyalty in contemporary markets. As organizations strive to foster trust and integrity, the findings of this study will equip businesses and policymakers with the knowledge necessary to enhance consumer protection

measures and craft effective strategies in times of crisis.

Objective:

1. To Understand the Consumer Protection Act.
2. To study the behavior of consumers at the instance of malpractices.

Hypotheses:

Null Hypothesis: The Consumers are not reluctant to take any action against marketing organisations when faced with malpractices

Alternate Hypothesis: The Consumers are reluctant to take any action against marketing organisations when faced with malpractices

Research Methodology:

1. **Research Design:** The study adopts a quantitative research design, enabling the collection and analysis of numerical data to identify patterns, correlations, and insights regarding consumer behavior in relation to the instances of the Malpractices.
2. **Sampling Method:**
   Population: The target population includes all consumers residing in Satara District, comprising both urban and rural areas.
   Sample Size: A sample size of approximately 400 consumers will be determined based on population parameters, ensuring representation across demographics such as age, gender, income level, and education.
   Sampling Technique: A stratified random sampling method will be utilized to ensure that different segments of the population are adequately represented, minimizing bias and enhancing the reliability of findings.
3. **Data Collection:**
   Primary Data: Data will be collected through structured questionnaires developed to gather information about consumers' awareness, perceptions, and behaviors concerning the Consumer Protection Act. The questionnaire will include: Likert scale questions (e.g., to measure levels of awareness and understanding).

Data Analysis:

Analysis of Respondents as per their attitudes towards the Marketing Organization when the Malpractices:

The part of analysis it is related to the respondents attitudes towards the Marketing organization at the time of whenever they cheats them at the time of purchase. The researcher has used five point likert scale and asking some statement and to find out the consumers attitudes towards the marketing organization. For that purpose researcher has used negative statement for know about their attitudes and action against the marketing organization. In this analysis researcher has analyzed a consumers are taken any action against the marketing organization at the time of they are cheat them.

Table: 1 Mean and Standard Deviation of Reluctant to take any action against Marketing Organization

Sr. No.	Statement	Mean	S.D.
1	I did not complaint to the shopkeeper when he sold me the product with expiry date	2.37	1.096
2	I do not return the product when I find its quality is not good	2.22	1.046
3	I generally do not complaint the shopkeeper when he give me	2.12	1.001

	the product will less weight		
4	I had never appealed in the consumer court for the fraud happened to me	2.89	1.073
5	I usually do not file the complaint against the fraud	2.65	1.015
6	I generally do not ask for the cash memo from the shopkeeper	2.13	0.879
7	I had never complaint the shopkeeper when he had sold me the bad quality product	2.26	0.943
8	I had never visited the consumer court	3.30	1.183

Above table shows that the opinion of respondents about the any action taken by consumers against the marketing organization whenever fraud happened or they are cheated. Researcher has used 8 statements to find that the consumers attitudes towards the marketing organization. They are taken any action against the marketing organization. The mean value ranges from the 2.12 to 3.30 which shows that respondents are Disagree and Agree to the statements. The highest mean is 3.30 with S.D. 1.183 hence average number of respondents is Agree to they are not visited the consumer court. The lowest mean is 2.12 with S.D. 1.001 hence average number of respondents are Disagree to generally do not complaint the shopkeeper when he gives the product will less weight.

Hypothesis Testing:

Null Hypothesis: The Consumer are not reluctant to take any action against marketing organisations when faced with malpractices.

Alternate Hypothesis: The Consumer are reluctant to take any action against marketing organisations when faced with malpractices.

To check the significance and test the hypothesis, one sample t test was applied with a critical test value of '3'. The value of '3' was taken into consideration because it is the mid-point of the scale.

Table 2: One Sample t-test

SI. No.	Statements	t	Df	Sig. (2-tailed)	Mean Difference
1.	I did not complaint to the shopkeeper when he sold me the product with expiry date	-11.55	399	.000	-.632
2.	I do not return the product when I find its quality is not good	-14.91	399	.000	-.780
3.	I generally do not complaint the shopkeeper when he give me the product will less weight	-17.64	399	.000	-.882
4.	I had never appealed in the consumer court for the fraud happened to me	-2.05	399	.041	-.110
5.	I usually do not file the complaint against the fraud	-6.90	399	.000	-.350
6.	I generally do not ask for the cash memo from the shopkeeper	-19.85	399	.000	-.873
7.	I had never complaint the shopkeeper when he had sold me the bad quality product	-15.69	399	.000	-.740
8.	I had never visited the consumer court	5.11	399	.000	.303

Table 2 is showing one sample t test which is applied to check the significance of the statements for "Consumers are reluctant to take any action against marketing

organization when faced with malpractices." The table shows that the value in the significant column for all the statements is below 0.05, However the t-values are negative, hence the null hypothesis could not be rejected. Here the null hypothesis is accepted and it was concluded that – "**Consumers are not reluctant to take any action against marketing organization when faced with malpractices".**

Conclusion:

The results of the one-sample t-test indicate a significant trend among respondents regarding their consumer behavior, particularly in situations involving dissatisfaction with products or services. The negative mean differences across all statements suggest that respondents frequently do not take action when faced with issues such as purchasing expired products, receiving goods of substandard quality, or not being provided with cash memos.

The high absolute t-values and statistically significant p-values (most at 0.000, with one at 0.041) further reinforce the findings, indicating strong deviations from the expected behavior of proactive consumer engagement. This pattern signals a concerning level of passivity among consumers, as they tend to refrain from lodging complaints or seeking redressal through consumer courts when encountering fraud or product faults.Such insights may highlight the need for increased consumer awareness and education initiatives regarding rights and avenues for addressing grievances. Encouraging more assertive consumer behavior can empower individuals and enhance overall market accountability, leading to improved business practices and consumer satisfaction.In summary, the findings emphasize the importance of understanding consumer attitudes towards complaint behavior and the ways in which they interact with businesses, providing a foundation for future research and potential interventions aimed at fostering more active consumer participation in the marketplace.

Limitations:

This study acknowledges potential limitations, including the possibility of non-response bias and the challenges of reaching a diverse consumer base due to varying levels of technology access and literacy. This Research study is only related to the Consumers of Satara district.

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Religious Transgression in Nadine Gordimer's *The Pickup*

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Nadine Gordimer's *The Pickup* (2001) is a piece of post-apartheid 'literature of transition', taking as its subject-matter the issues of inter-racial love, displacement, coloured, and migration. Appeared in the first year of the new millennium, the novel won the 2002 Commonwealth Writers' Prize for the Best Book from Africa – in addition to having been included on the final 24 Booker Prize 'longlist' for 2001. *The Pickup* deals with immigration and a white woman's adaptability in an Arab background. The novel is centred upon the Middle East. Having been cut off from the rest of the world and, particularly, from the rest of Africa for so long under apartheid, the new South Africa opened its borders to a wide range of peoples, many of them settling as 'illegal immigrants' in the big cities like Johannesburg. This has given rise to reactions of xenophobia and resentment among local people, despite the fact that, as Gordimer has pointed out, "apart from South African Africans themselves … we are all immigrants here." So In post-apartheid South Africa, Gordimer turned to other global issues. However, the white Western journalists expected her to provide the details of the condition of whites in South Africa. Protesting against such indirect censorship, Gordimer asks, "What kind of fossil should I be, unearthed from the cave of bones that was apartheid, if my essential sense of self were to be as a white?" (Gordimer 1999)

Amos Oz described *The Pickup* as a modern Romeo and Juliet story. However, in 'a Pickup interview', Gordimer told to the German Welt am Sonntag that the novel is anything but a romanticisation of immigrant striving.' (Gordimer 2002) For critics like Sarah Nuttall, xenophobia in the post-apartheid society in South Africa is an immediate consequence of the failure of the liberation movement to breed 'a Pan-African Consciousness.' (Nuttall 2004) Thus the issue of displacement is both an age-old and recent one that lies at the heart of a South African sense of belonging. (Kossew 2005)

The novel recounts the story of two characters whose social origins are poles apart: Julie Summers, a white, working woman and Abdu, an Arab immigrant living illegally in South Africa. (Not until page 109 is his full name disclosed as Ibrahim ibn Musa.) The novel is partly set in post-liberation South Africa (up to p.108) and partly in an unnamed Arab country (109-268). The novel is, in many ways, an extended version of Gordimer's 1981 novel *July's People.* Maureen in *July's People* tries to maintain her identity as a ruler while she is a refugee to her black servant whereas Julie Summers in *The Pickup* attempts to

merge herself in a deserted village of a coloured lover. Gordimer is fascinated by the kinds of power shifts that occur when people become displaced from their comfort zones, a theme she has, of course, already minutely explored in *July's People*, and has to adapt to new ways of thinking and being. Abdu, twenty-eight, one year younger than Julie, is from a country in the Middle East partitioned by colonial powers on their departure. It is one of those countries where one "can't tell religion apart from politics, their form of persecution from the persecution of poverty, as the reason for getting out and going wherever they will let you in" (12). Abdu is himself a desperate global roamer, 'a grease monkey': an untrained engineer who must work as an au Abdu hates his own country for its religious and political factions, corrupt government, religious oppression, cross-border conflict, no work, no development (14). Gordimer, here presents the bleak reality in almost all newly liberated countries in the Middle East and Asia. Ronald Suresh Roberts opines that Gordimer's portrayal of Abdu lacks the fierce unsentimental intelligence that graced such characters earlier in her writing life. When it is clear that Ibrahim should leave the country, they prepare for the departure. Julie undertakes the domestic task while generally people like her have a black woman who comes to clean and wash and iron (61). It's through William Plomer's poem that Gordimer reveals Julie's psychological preparation to leave South Africa for Ibrahim's country:

> Let us go to another country
> Not yours or mine
> And start again (88) - William Plomer (*Collected Poems*, 1973)

Julie is preparing herself for a new adventure in her life, to migrate to a country 'without fires, where hope would be their passport' (89). Ibrahim seems very close to her while 'her crowd, Mates, Brothers and Sisters, the strangers.' The members at The Table are also disturbed due to the restlessness of Julie and Ibrahim. Obviously, their chief concern is for Julie. One of them remarks distastefully: "This pick up (Ibrahim) of hers's been a disaster from the beginning." Another defends him saying: "Come on, he's not a bad guy, he just needs a meal ticket. A bed. And he obviously knew how to occupy it" (92). Ibrahim is shocked to know that Julie is going to accompany him to his own country. For him, the decision is nothing but 'a madness. Stupidity.' He knows at his heart that she is not for him. His country would prove a hell for her and her kind- the whites. She couldn't go out alone in that 'run-down depraved strip of a country Europeans didn't even want to hold on to any longer, were glad to get rid of, even the oil is over the border.' it is to live there, you can wish you were dead, if you have to live there. Can't you understand? I can't be for you-responsible." (95) The hatred for the countries and the culture of the Middle East is revealed through Nigel Ackroyd Summers. The miserable condition of women, poor condition of health facilities and the disgusting interference of religion into the day-to-day life has been the chief objections of the White Western world towards the Middle East, which is, unfortunately the fact.

However, Julie doesn't change her mind and leaves the country with Ibrahim. She crosses the thick wall of racial and religious extremes between her and Abdu and bridges the cultural gap for herself. It is undoubtedly a revolutionary decision for a privileged white like Julie. The cottage, for her, was 'a doll's house' while the EL-AY Café a game that she was playing with reality. (164) The desert has two different meanings for Julie and Ibrahim. For Julie, it's an 'eternity, a space with 'no measure of space … no demarcation from land to air' (172) while to Ibrahim, it's nothing but 'a

dusty hell' (173). Julie feels a strange kind of self- consciousness in Ibrahim's country. She is strange to the people and also to herself. There, in South Africa, she was a working, white, bourgeois woman whereas in Ibrahim's land she is looked upon just as Abdu's wife, nothing else. She feels lost. (Gerdin 2006) In spite of her urban and individualist background, Julie does her best to fit herself into the culture of Ibrahim's home-land. She even keeps fast during the month of Ramadan. However, she is looked upon as a stranger. Even the children run away from her when she laughs and holds her arms wide to receive them (119). This failure of cultural expedition of Julie is expressed through the lines from the Koran:

He hath let loose the two seas which meet each other

Yet between them is a barrier which they overpass not

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A Geographical Study of Rural Development in Maharashtra

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Abstract:

This research paper investigates the multifaceted nature of rural development in Maharashtra, India. It employs a geographical lens to examine the spatial patterns, challenges, and opportunities associated with development across the state's diverse rural landscapes. The study analyzes key indicators such as agricultural practices, infrastructure, socio-economic factors, and government initiatives to assess the progress and disparities in rural development. Furthermore, the research delves into the impact of various developmental programs and policies on the livelihoods and living conditions of rural communities. It also explores the role of geographical factors, including land use, resource distribution, and environmental conditions, in shaping development outcomes. Ultimately, this study aims to provide insights that can inform targeted interventions and sustainable strategies for fostering inclusive and equitable rural development in Maharashtra.

Keywords: Rural Development, Geography

Introduction:

Rural development has long been a central focus of India's development planning, considering that a significant proportion of the population continues to reside in rural areas. According to the 2011 Census, approximately 69% of India's population lived in villages, highlighting the need for targeted efforts to improve rural livelihoods, infrastructure, and access to basic services. The concept of rural development encompasses the improvement of the quality of life and economic well-being of people living in relatively isolated and sparsely populated areas. Various Five-Year Plans and flagship programmes such as the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Pradhan Mantri Gram Sadak Yojana (PMGSY), and National Rural Livelihood Mission (NRLM) have been launched to address multiple facets of rural poverty and underdevelopment. These initiatives reflect a multi-dimensional approach to addressing income disparities, improving agricultural productivity, and expanding access to education, healthcare, and basic infrastructure.

Importance of Rural Development in Maharashtra:

Maharashtra, one of the most industrially developed states in India, still houses a large rural population—nearly 55% as per the latest data. The state's rural economy is predominantly agrarian, supplemented by allied activities such as dairy farming, horticulture, and rural industries. Despite notable progress in urban regions, rural Maharashtra continues to grapple with persistent challenges, including erratic monsoons, inadequate infrastructure, low literacy levels, and poor healthcare access. Balanced and inclusive development

of rural areas is crucial for achieving overall socio-economic progress in the state. Enhancing rural connectivity, creating sustainable employment opportunities, and promoting agro-based industries are critical to reducing the rural-urban divide and ensuring equitable development.

Need for Geographical Study of Rural Areas:

A geographical perspective provides essential insights into spatial disparities, resource distribution, and regional development patterns. Rural development cannot be viewed uniformly across Maharashtra due to its diverse physical features, socio-economic structures, and climatic variations. A geographical study facilitates the identification of underdeveloped regions, helps assess the impact of existing policies, and offers a framework for spatial planning and resource management. By understanding the physical and human geography of rural Maharashtra, policymakers and planners can implement more effective and region-specific development strategies.

Objectives of the Study:

The primary objectives of the present study are as follows:

1. To examine the current status of rural development in different regions of Maharashtra.
2. To analyze spatial disparities in access to infrastructure, education, healthcare, and employment opportunities.
3. To assess the role of government initiatives and schemes in promoting rural development.
4. To identify key challenges and suggest region-specific recommendations for balanced rural development.

Geographical Location of Maharashtra:

Maharashtra is a prominent state located in the western part of India, bordered by the Arabian Sea to the west. It shares its boundaries with Gujarat to the northwest, Madhya Pradesh to the north, Chhattisgarh to the east, Telangana to the southeast, Karnataka to the south, and Goa to the southwest. Geographically, Maharashtra lies between 15°45'N to 22°00'N latitude and 72°45'E to 80°45'E longitude. With a total area of 307,713 square kilometers, Maharashtra is the third-largest state in India by area. Its strategic location and diverse natural resources make it an important region both economically and culturally.

Physiographic Divisions:

Maharashtra exhibits a varied topography characterized by three major physiographic regions:

1. **The Konkan Coastal Plain** – Located along the Arabian Sea, the Konkan region is narrow but rich in natural resources, receiving high rainfall and supporting dense vegetation and paddy cultivation.
2. **The Western Ghats (Sahyadri Hills)** – Running parallel to the coast, these hills form a prominent orographic barrier and serve as a source for several rivers. They are also ecologically significant due to their rich biodiversity.
3. **The Deccan Plateau** – This is the most extensive region, encompassing the major part of Maharashtra. It comprises basaltic lava flows and features a gently undulating terrain. The plateau is agriculturally important but suffers from recurrent droughts, particularly in the Marathwada and Vidarbha regions.

These physiographic divisions significantly influence the agricultural

patterns, climate, and overall rural development dynamics across the state.

Demographic and Economic Profile of Rural Maharashtra:

According to the 2011 Census, Maharashtra had a population of approximately 112 million, of which about 55% resided in rural areas. Rural Maharashtra is characterized by a diverse demographic composition, including various castes, tribes, and linguistic communities. The rural economy is predominantly agrarian, with agriculture and allied activities being the main sources of livelihood. Major crops include rice, jowar, bajra, sugarcane, cotton, and pulses.

However, agricultural productivity is uneven due to variations in soil quality, rainfall, and irrigation facilities. In addition to agriculture, rural industries, handlooms, and small-scale enterprises contribute to the rural economy. Despite industrial development in urban centers, rural areas continue to face developmental deficits in terms of infrastructure, healthcare, education, and employment opportunities.

Key Challenges Faced in Rural Areas:

Rural Maharashtra grapples with a multitude of challenges that hinder its overall development. Key issues include:

- **Water Scarcity**: Large areas, especially in the Marathwada and Vidarbha regions, face recurrent droughts and erratic rainfall, leading to severe water shortages.
- **Agrarian Distress**: Low crop yields, increasing input costs, and inadequate market access have led to a rise in farmer suicides and rural indebtedness.
- **Infrastructure Deficits**: Inadequate road connectivity, irregular electricity supply, and insufficient healthcare and educational facilities continue to hamper rural progress.
- **Unemployment and Migration**: Lack of non-farm employment opportunities has led to seasonal and permanent migration of the rural workforce to urban areas.
- **Social Inequalities**: Gender disparities, caste-based discrimination, and exclusion of marginalized communities remain persistent challenges in achieving inclusive rural development.

Addressing these challenges requires a nuanced, region-specific approach that considers the geographical, economic, and socio-cultural diversity of rural Maharashtra.

Concept of Rural Development:

Rural development refers to the process of improving the quality of life and economic well-being of people living in rural areas, traditionally reliant on agriculture and natural resource-based livelihoods. It encompasses a multidimensional approach involving economic growth, social equity, environmental sustainability, and community participation. In the Indian context, rural development is not limited to agricultural advancement but extends to the creation of social infrastructure, provision of basic amenities, enhancement of human capital, and empowerment of marginalized groups.

The concept has evolved over time from a narrow focus on agricultural output to a broader framework involving integrated rural development. This integrated approach seeks to harmonize various sectors—such as education, health, housing, sanitation, and employment—into a cohesive development strategy aimed at reducing rural poverty and enhancing living standards.

Research Design:

The present study adopts a descriptive and analytical research design to examine the patterns, challenges, and

progress of rural development in Maharashtra. The research is based on both qualitative and quantitative approaches, aiming to provide a comprehensive understanding of spatial disparities, socio-economic indicators, and the effectiveness of rural development initiatives.

Sources of Data:

The study primarily relies on **secondary data**, collected from various authentic and reliable sources. These include:

- Census of India (2011 and earlier)
- National Sample Survey Organisation (NSSO) reports
- Maharashtra State Development Reports
- Ministry of Rural Development, Government of India
- Directorate of Economics and Statistics, Government of Maharashtra
- Reports from schemes such as MGNREGA, PMGSY, NRLM, and Jal Jeevan Mission
- Published academic research papers, government policy documents, and reports from reputed NGOs

Where applicable, regional-level data on rural infrastructure, agriculture, health, education, and employment have been compiled to analyze development patterns across different districts of Maharashtra.

Major Components of Rural Development in Maharashtra:

Rural development in Maharashtra is a multidimensional process that encompasses improvements in the social, economic, and infrastructural aspects of village life. The state government, in coordination with central authorities, has implemented various programs targeting specific components that are critical for enhancing the standard of living in rural areas. The major components of rural development in Maharashtra can be broadly classified as follows:

1. Agricultural Development:

Agriculture remains the backbone of rural Maharashtra. The development of this sector is essential for improving rural livelihoods. Key efforts include:

- **Expansion of irrigation facilities**, especially through minor irrigation schemes and watershed development.
- **Promotion of modern agricultural practices** such as drip irrigation, organic farming, and mechanization.
- **Crop diversification and horticulture development** to reduce reliance on traditional rain-fed crops.
- **Agricultural credit and insurance schemes** to safeguard farmers against crop failures and market volatility.

2. Rural Infrastructure:

Infrastructure is a prerequisite for economic development and service delivery. Significant infrastructure components include:

- **Road connectivity** under schemes like Pradhan Mantri Gram Sadak Yojana (PMGSY), enhancing market access and mobility.
- **Rural electrification** to power households, schools, and agro-processing units.
- **Housing programs** like Pradhan Mantri Awas Yojana (Gramin) that aim to provide pucca houses to the rural poor.
- **Digital connectivity** initiatives to bridge the digital divide through broadband expansion in rural schools and governance centers.

3. Education and Skill Development:

Education forms the foundation for long-term rural development. Maharashtra has made efforts to:

- **Enhance rural literacy rates**, especially among women and marginalized communities.
- **Improve school infrastructure and teacher availability** in remote areas.
- **Establish vocational training centers** and promote skill development through schemes like Deen Dayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY), enabling rural youth to become employable in both farm and non-farm sectors.

4. Healthcare and Sanitation:

Improved health outcomes are vital for a productive rural population. Efforts include:

- **Strengthening rural healthcare infrastructure** by setting up Sub-Health Centres and Primary Health Centres (PHCs).
- **Implementing sanitation programs** under the Swachh Bharat Abhiyan to eliminate open defecation and promote hygiene.
- **Maternal and child health programs**, including immunization and nutrition schemes.
- **Mobile health units** and telemedicine services in remote villages.

5. Employment Generation and Livelihood Promotion:

Rural employment remains a pressing concern due to seasonal and disguised unemployment in agriculture. Key components include:

- **Employment generation programs** like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), which ensures 100 days of wage employment.
- **Promotion of self-employment** through microfinance, SHGs, and entrepreneurship development.
- **Support to rural industries**, handicrafts, and agro-based enterprises under the Rural Skill and Entrepreneurship Development initiatives.

6. Women Empowerment and Social Inclusion:

Inclusive rural development in Maharashtra necessitates the active participation of women and marginalized groups. Major initiatives include:

- **Formation of women Self-Help Groups (SHGs)** and their integration into livelihood missions.
- **Financial inclusion** through rural banks, microfinance institutions, and Jan Dhan Yojana.
- **Gender-focused development programs** that promote education, health, and property rights for women.

7. Natural Resource Management and Environmental Sustainability:

Given the ecological vulnerability of many rural areas in Maharashtra, especially in drought-prone zones, sustainable development is critical. Components include:

- **Watershed development and rainwater harvesting** projects.
- **Afforestation and soil conservation programs.**
- **Promotion of renewable energy sources** like solar-powered water pumps and biogas units in villages.
- **Sustainable land use practices** to combat desertification and land degradation.

Analysis and Discussion:

This section provides a critical analysis of rural development trends in Maharashtra, based on key indicators such as agricultural productivity, infrastructure, education, health, employment, and poverty. The discussion highlights regional disparities, the effectiveness of government schemes, and existing gaps in development.

1. Regional Disparities in Rural Development:

Maharashtra displays significant regional variation in rural development outcomes. While regions like Western Maharashtra and parts of Konkan have seen considerable progress due to better irrigation, infrastructure, and cooperative movements, areas such as Marathwada and parts of Vidarbha continue to lag behind.

- **Western Maharashtra**: This region benefits from canal irrigation, sugar cooperatives, and agro-industrial linkages. Districts like Pune, Satara, and Sangli show higher rural literacy, lower poverty, and better infrastructure.
- **Marathwada and Vidarbha**: These drought-prone areas suffer from water scarcity, low crop yields, farmer suicides, and inadequate healthcare facilities. Latur, Nanded, and Yavatmal are examples where the rural development index remains low.

2. Agricultural Development and Challenges:

Although agriculture remains the primary occupation in rural areas, the sector faces several constraints:

- **Low irrigation coverage** (less than 20% in some districts)
- **Dependence on monsoon**, leading to crop failures and income instability
- **Limited crop diversification** and continued reliance on traditional cropping patterns
- **Inadequate access to markets, storage, and processing facilities**

Government initiatives like the *Pradhan Mantri Krishi Sinchai Yojana* and *Soil Health Card Scheme* have helped in selected areas, but overall effectiveness varies by district.

3. Rural Infrastructure and Services:

Infrastructure development is uneven across rural Maharashtra:

- **Road connectivity** has improved significantly under PMGSY in many areas, especially in Western Maharashtra and parts of Konkan.
- **Electricity** penetration is nearly universal; however, quality and reliability remain issues in remote villages.
- **Sanitation coverage** has improved under the Swachh Bharat Abhiyan, but behavioral change and toilet usage still lag in some regions.

4. Education and Human Development:

Rural education indicators show mixed outcomes:

- The **literacy rate** in rural Maharashtra (as per Census 2011) is around 77%, higher than the national rural average.
- **School infrastructure**, mid-day meals, and girl child enrollment have improved due to government interventions.
- However, **dropout rates**, especially among tribal and backward communities, remain a concern.
- Quality of education and teacher absenteeism affect learning outcomes.

5. Rural Employment and Livelihoods:

Rural employment is still heavily dependent on agriculture. Non-farm employment opportunities are limited, especially in underdeveloped regions:

- **MGNREGA** has provided temporary relief in distress situations but lacks long-term sustainability.
- **Skill development programs** have not achieved desired penetration or effectiveness due to mismatched training and market needs.
- Seasonal migration to urban areas continues due to lack of stable rural jobs.

6. Health and Sanitation:

The rural healthcare system in Maharashtra suffers from:

- **Shortage of doctors and trained staff** in Primary Health Centres (PHCs)
- **Poor access to maternal and child health services** in tribal and remote areas
- **High levels of malnutrition** in districts like Nandurbar and Gadchiroli Despite efforts under NRHM, there is a need for better infrastructure, mobile medical units, and digital health services.

7. Women Empowerment and Social Inclusion:

Women's participation in SHGs has improved financial access and social capital. However, challenges remain:

- Limited involvement in decision-making
- Gender disparities in land ownership and formal employment
- Higher female dropout rates and restricted mobility in some cultural contexts

8. Effectiveness of Government Schemes:

While government programs have had positive impacts, implementation issues persist:

- Delays in fund release and bureaucratic hurdles
- Lack of convergence among schemes
- Insufficient monitoring and community involvement

Overall, the analysis suggests that while progress has been made, especially in infrastructure and education, significant gaps remain in employment generation, health, and equitable regional development.

Findings and Suggestions:

Based on the analysis of secondary data and regional comparisons, the following key findings have emerged regarding rural development in Maharashtra:

1. **Persistent Regional Imbalances:** There is a marked disparity in rural development levels across the state. Western Maharashtra exhibits relatively high development indices, while Marathwada and Vidarbha continue to face challenges in agriculture, infrastructure, and health services.
2. **Dependence on Agriculture with Limited Diversification:** A majority of the rural population is dependent on agriculture, but the sector is predominantly rain-fed. Irrigation coverage is uneven and concentrated in select regions, limiting agricultural productivity in drought-prone zones.
3. **Infrastructure Development Uneven but Improving:** Rural roads, housing, and electricity access have seen notable improvements under various central and state schemes. However, last-mile connectivity and quality of services remain concerns in remote villages.
4. **Education Access Has Increased but Quality Lags Behind:** While enrollment in primary and secondary schools has increased, the quality of education and learning outcomes, especially in tribal and marginalized communities, remains a significant issue.
5. **Healthcare Facilities Are Inadequate:** There is a shortage of medical personnel and infrastructure in rural areas, particularly in tribal and backward districts. Health indicators like maternal mortality and child malnutrition remain poor in several districts.
6. **Rural Employment Remains a Challenge:** MGNREGA has provided a safety net in times of

distress, but sustainable employment opportunities in the non-farm sector are still lacking. Skill development initiatives are yet to achieve wide-scale success.

7. **Women's Participation Is Growing but Needs Strengthening:** The Self-Help Group movement has empowered rural women economically and socially, but challenges persist in terms of gender equality in land ownership, employment, and decision-making.
8. **Government Schemes Show Promise but Face Implementation Gaps:** Several flagship programs have positively influenced rural development. However, poor coordination between departments, bureaucratic delays, and lack of accountability reduce their overall effectiveness.

Suggestions for Strengthening Rural Development:

Based on the above findings, the following suggestions are proposed to address existing gaps and promote balanced rural development in Maharashtra:

1. **Promote Region-Specific Development Strategies:** Development plans should be tailored to the specific needs and challenges of different regions. For instance, drought-prone areas require focused attention on water conservation, while tribal belts need targeted health and education interventions.
2. **Expand and Modernize Irrigation Infrastructure:** Invest in micro-irrigation, watershed development, and rainwater harvesting to ensure sustainable agriculture in rain-dependent regions.
3. **Encourage Agricultural Diversification and Value Addition:** Promote horticulture, floriculture, and allied activities like dairy and poultry. Establish agro-processing units and cold storage facilities to reduce post-harvest losses.
4. **Strengthen Rural Education and Skill Training:** Improve teacher training, digital learning infrastructure, and vocational education linked to local employment opportunities. Special programs should be introduced to reduce dropout rates among girls and tribal students.
5. **Improve Rural Healthcare Delivery:** Enhance the number and quality of healthcare workers in rural areas through incentives. Promote mobile medical units and telemedicine services to reach underserved regions.
6. **Create Sustainable Livelihoods Beyond Agriculture:** Support rural entrepreneurship through financial inclusion, SHG networks, and access to markets. Expand cottage industries, crafts, and digital services in rural areas.
7. **Ensure Inclusive Development and Women Empowerment:** Strengthen the participation of women in planning and governance. Ensure their access to education, land, credit, and employment through focused interventions.
8. **Enhance Governance and Program Monitoring:** Strengthen coordination between departments and ensure transparency in scheme implementation through digital platforms and community-based monitoring systems.

Conclusion:

Rural development in Maharashtra is a dynamic and multifaceted process that

plays a vital role in the overall growth and equity of the state. This study has revealed that while there has been significant progress in areas such as rural infrastructure, education, and women's empowerment, deep-rooted regional disparities and sectoral imbalances continue to hinder holistic development.

Agriculture remains the primary livelihood source, yet it faces constraints related to water scarcity, low productivity, and market access. Similarly, health and education services, though expanding, still suffer from quality and accessibility issues in remote and tribal areas. Employment opportunities in the rural non-farm sector are limited, leading to migration and economic vulnerability.

The analysis underscores the need for a region-specific, integrated approach to rural development, focusing on sustainable agriculture, inclusive infrastructure, quality human development, and participatory governance. Strengthening institutional mechanisms, improving coordination among stakeholders, and ensuring community participation are essential for achieving long-term rural transformation in Maharashtra.

Thus, for rural Maharashtra to truly prosper, a balanced, inclusive, and sustainable development framework must be adopted—one that addresses local challenges while leveraging regional strengths.

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Out of Place, Still at Home: Queer Memoirs and the Crisis of National Belonging in India

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Abstract:

This paper explores the crisis of national belonging experienced by queer individuals in India through an analysis of contemporary queer memoirs, including Growing Up Gay in India by Vivek Tejuja, Antiman by Rajiv Mohabir, and An Indefinite Sentence by Siddharth Dube. It argues that these memoirs function both as testimonies of marginalization and as acts of resistance that challenge the heteronormative frameworks embedded in Indian nationalism. By foregrounding the intersection of sexuality, identity, and nationhood, the paper examines how these narratives expose the socio-legal and cultural exclusions queer individuals face, even in a post-Section 377 India. Ultimately, the memoirs reclaim cultural and national identity by queering dominant narratives and asserting alternative visions of belonging. These works not only illuminate the personal struggles of queer Indians but also contribute to reshaping the discourse on citizenship, inclusion, and the nation itself.

Introduction:

In the contemporary world, national identity is intricately tied to cultural norms, which are often influenced by dominant ideologies of gender and sexuality. In India, nationalism has historically been constructed around heteronormative ideals that position non-heterosexual identities as threats to national stability. As India continues to grapple with the intersection of sexuality and cultural nationalism, queer individuals—those whose identities and experiences challenge traditional gender and sexual norms—are frequently left out of the national narrative. This paper examines how queer memoirs, as a literary genre, represent the crisis of belonging faced by queer individuals in India, navigating their lives in a society that often renders them invisible or marginalized. The focus of this exploration will be the experiences of queer individuals in India, as articulated in memoirs such as *Growing Up Gay in India* by Vivek Tejuja, *Antiman* by Rajiv Mohabir, and *An Indefinite Sentence* by Siddharth Dube.

These memoirs, while deeply personal, provide insight into the broader tensions between queer identity and the nationalist project in India. This paper argues that queer memoirs represent both a reflection of exclusion from the national imagination and an act of resistance, as queer individuals attempt to carve out spaces for themselves within the national framework. These narratives are not just about survival but about reimagining national belonging—a concept that has historically been denied to sexual minorities in India.

1. The Nationalist Framework and Its Impact on Queer Identity in India:

Nationalism in India, particularly after independence, has been shaped by the ideals of unity, cultural pride, and a vision of national progress that often aligns with

heteronormative family structures. These structures, which emphasize traditional gender roles and heterosexual relationships, have excluded queer identities from the national dialogue. The concept of family in Indian nationalism—an essential pillar of societal harmony—is largely based on heterosexual norms, where the patriarchal family unit is seen as the cornerstone of Indian identity. As a result, queer individuals, whose identities challenge these norms, are often positioned as outsiders to the Indian national project.

The criminalization of homosexuality in India through Section 377 of the Indian Penal Code (IPC) further entrenched this exclusion. Until its decriminalization in 2018, Section 377 treated same-sex sexual acts as "unnatural" and punishable by law. This legal framework reinforced the stigma against queer people and marginalized them both socially and politically. Memoirs like *Growing Up Gay in India* reflect on this legal and cultural marginalization, where Tejuja details his own journey of growing up in a society that perceived his sexual identity as deviant. His narrative reveals the emotional and psychological toll of growing up gay in a nation where queer identities were seen as a threat to national unity and progress.

While the law's decriminalization in 2018 marked a significant milestone in queer rights in India, the deep-seated cultural and societal exclusion of queer individuals remains pervasive. Memoirs serve as a powerful tool in articulating this crisis of belonging, as they offer a personal lens through which readers can understand the complexities of navigating a national identity that does not fully embrace sexual diversity.

2. Queer Memoirs as Sites of Resistance and Reclamation:

Queer memoirs in India, by virtue of their very existence, challenge the hegemonic heteronormative narratives of the nation. These memoirs serve as acts of resistance, where the personal becomes political. Through these narratives, queer individuals not only assert their identities but also challenge the exclusionary practices of the nation-state that have historically relegated them to the margins.

In *Antiman*, Rajiv Mohabir reflects on the complex interplay between cultural heritage, family expectations, and his own queer identity. Mohabir's memoir is a meditation on the tension between the pressures to conform to traditional familial roles and the desire to embrace one's sexual identity. His narrative highlights the ways in which the national narrative—shaped by traditional values and family structures—conflicts with his own self-understanding as a queer person. Mohabir, like many queer individuals in India, faces the crisis of being "out of place" within a culture that does not accommodate his sexual identity, yet he also carves out a space of belonging by reclaiming his personal narrative.

Similarly, *An Indefinite Sentence* by Siddharth Dube is a poignant account of love, sex, and exile in a country where his sexuality rendered him an outcast. Dube's memoir reflects the painful dichotomy of feeling at home in a country yet being denied the right to fully inhabit that identity due to his sexuality. Dube's account speaks to the broader experience of queer individuals in India who continue to face social exclusion despite legal reforms. His memoir serves as a reclamation of space within the national narrative, offering a counter-narrative to the dominant cultural understanding of what it means to be Indian.

Memoirs such as these are not simply about recounting personal histories; they represent a profound act of resistance to

the norms and structures that have sought to erase or silence queer voices in the national consciousness. These memoirs assert the legitimacy of queer lives and challenge the normative concept of Indian identity that has historically excluded non-heterosexual individuals.

3. Legal and Social Implications of National Identity for Queer People in India:

The legal framework in India has long been a tool for the exclusion of queer individuals. The legacy of colonial laws such as Section 377 shaped the way the Indian nation-state viewed non-heterosexual individuals, with laws that not only criminalized same-sex sexual activity but also perpetuated harmful stereotypes and stigmatization. The law, in this sense, was a mechanism of cultural and social control that reinforced the heteronormative ideals of national identity.

In *Growing Up Gay in India*, Tejuja reflects on the impact of these laws on his personal experiences and his relationship to the nation. For Tejuja, the decriminalization of homosexuality in 2018 represented a moment of hope, but his memoir also acknowledges that legal reforms alone do not guarantee social acceptance or cultural integration. The social exclusion of queer individuals continues to persist, and legal reforms must be accompanied by shifts in cultural attitudes for true inclusion to occur.

The decriminalization of Section 377, while an important legal victory, has not eradicated the social and cultural prejudices that queer people face in India. For many, the struggle for belonging continues on a day-to-day basis, in their interactions with family, community, and the state. Memoirs provide a vital space for articulating these struggles, offering a counternarrative to the mainstream cultural depictions of Indian identity that continue to privilege heteronormativity.

4. Queer Memoirs as a Site for Reclaiming Cultural and National Identity:

Queer memoirs also play a crucial role in reclaiming cultural and national identity. In the face of exclusion, queer individuals have found ways to reimagine Indian culture and history in ways that reflect their lived realities. These memoirs provide an alternative view of Indian identity that includes sexual diversity as an integral part of the national narrative.

In *An Indefinite Sentence*, Dube challenges the notion of Indian masculinity by offering a queer interpretation of national heroes and cultural icons. This process of "queering" national myths allows queer individuals to reclaim their place in Indian culture, not as outsiders but as active participants in the nation's ongoing narrative. Dube's memoir, in particular, reimagines Indian nationalism in a way that embraces sexual diversity and offers a more inclusive vision of what it means to be Indian.

Similarly, Tejuja's memoir offers a personal interpretation of Indian identity, one that does not shy away from the complexities and contradictions of being queer in India. By narrating his experiences, Tejuja adds to the broader discourse on national identity, challenging the narrow definitions of what it means to be Indian and making space for queer identities within that framework.

Conclusion:

Queer memoirs in India serve as powerful sites of resistance and reclamation. These texts confront the crisis of belonging experienced by queer individuals, offering a profound reflection on the intersections between sexuality and national identity. In a society where queer identities have historically been marginalized, these memoirs challenge the heteronormative and exclusionary narratives of the nation,

proposing new ways of understanding belonging and citizenship. Through their personal stories, queer memoirists reimagine Indian national identity, creating space for sexual diversity within the cultural fabric of the nation. As India continues to evolve, these memoirs will remain crucial texts for understanding the complex relationship between queer identity and nationalism in the country.

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Critical Study of the Indian Constitution, Its Core Values, and the Influence of Literature

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Abstract:

The Indian Constitution is a visionary document that lays the foundation of a sovereign, socialist, secular, and democratic republic. It enshrines core values like justice, liberty, equality, and fraternity which guide the nation's governance and social structure. These values are not confined to the legal framework alone but have found vibrant expression in Indian literature. Writers like B.R. Ambedkar, Premchand, Mahadevi Verma, and Mulk Raj Anand, among others, have played a pivotal role in articulating constitutional ethics through literature. This paper critically analyzes the interrelationship between the Constitution, its values, and the role of literature in reflecting and shaping these ideals.

Keywords: Indian Constitution, Justice, Equality, Liberty, Fraternity, Literature, B.R. Ambedkar, Premchand, Dalit Literature, Social Justice, Human Rights, Constitutional Values.

Introduction:

The Constitution of India, adopted on 26th November 1949 and enforced on 26th January 1950, is a living document that governs the world's largest democracy. Drafted under the leadership of Dr. B.R. Ambedkar, the Constitution is not merely a legal document but a moral and philosophical guide to nation-building. Its Preamble introduces the core values: Justice, Liberty, Equality, and Fraternity, which resonate deeply with the struggles and aspirations of Indian society. Indian literature, from pre-independence to the modern era, has played a crucial role in nurturing these values. Through novels, short stories, poetry, and autobiographies, literature has given voice to the marginalized, questioned injustice, and upheld democratic ideals. This paper aims to explore the mutual reinforcement between the constitutional vision and literary expression.

Objectives of the Research Paper:

1. To study the core values enshrined in the Indian Constitution.
2. To examine the role of key Indian literary figures in promoting constitutional values.
3. To analyze the reflection of justice, equality, and liberty in literary texts.
4. To explore how literature acts as a medium of social reform in alignment with constitutional ethics.
5. To understand the contemporary relevance of constitutional values through literature.

Hypothesis:

1. Indian literature reflects and promotes the core values of the Indian Constitution such as justice, liberty, equality, and fraternity.
2. Literary works by authors like B.R. Ambedkar, Premchand, Mahadevi Verma, and Bama serve as effective

tools for creating constitutional awareness and social consciousness.

3. Literature has the potential to challenge injustice and inspire democratic reform in alignment with the ideals enshrined in the Constitution.

Research Methodology:

This research is qualitative and analytical in nature. It follows the interpretative method to critically study primary and secondary literary texts in relation to constitutional philosophy.

Approach: Thematic analysis is employed to identify how justice, liberty, equality, and fraternity are portrayed in literature. A socio-political lens is used to contextualize the writings within constitutional ideals.

Core Values of the Indian Constitution:

1. Justice: The Constitution promises social, economic, and political justice to all citizens. Social justice aims at ending caste and gender-based discrimination; economic justice seeks equitable distribution of wealth; political justice ensures free participation in governance.

2. Liberty: Liberty of thought, expression, belief, faith, and worship is guaranteed as a fundamental right. It forms the basis of individual dignity and democratic participation.

3. Equality: The value of equality prohibits discrimination on the basis of caste, sex, religion, or race and ensures equal protection of the law. This principle seeks to remove the historical inequalities and promote inclusive growth.

4. Fraternity: Fraternity emphasizes the spirit of brotherhood among all citizens and aims to preserve the unity and integrity of the nation. It fosters a sense of collective belonging in a diverse society.

These values are dynamic and demand continuous engagement from civil society, intellectuals, and cultural producers — especially writers.

Role of Dr. B.R. Ambedkar: Architect of Justice and Equality:

Dr. B.R. Ambedkar, the chief architect of the Indian Constitution, was a prolific thinker, reformer, and writer. His work Annihilation of Caste (1936) stands as a powerful literary and political document challenging the entrenched caste system. Ambedkar envisioned the Constitution not only as a governance tool but as an instrument of social revolution.

His writings reflect deep concern for the downtrodden, especially Dalits and women. He believed that political democracy must be complemented by social and economic democracy. His literature and speeches laid the groundwork for constitutional values, emphasizing dignity, self-respect, and rationality.

Literature as a Reflection of Constitutional Values:

Literature acts as a mirror to society and often challenges prevailing norms and structures. Several Indian writers have written powerful works that echo the values enshrined in the Constitution.

Premchand: Voice of Social Justice:

Munshi Premchand (1880–1936) is known for his strong social realist fiction. His novel Godaan (1936) illustrates the economic exploitation of Indian peasants and the inaccessibility of justice for the poor. His stories often addressed caste discrimination, feudal oppression, and gender bias — themes deeply aligned with the constitutional promise of justice and equality.

Mahadevi Verma: Champion of Women's Rights:

A prominent poet and prose writer, Mahadevi Verma's essays, such as Shrinkhala ki Kadiyan ("The Chain's Links"), highlighted the psychological and social chains binding Indian women. Her

writings advocated for liberty and equality, echoing constitutional guarantees for women's rights and gender justice.

Mulk Raj Anand: Literature Against Untouchability:

Mulk Raj Anand's seminal novel Untouchable (1935) provides a day in the life of Bakha, a Dalit boy, and powerfully critiques the caste-based exclusion that pervades Indian society. This work directly correlates with the constitutional value of equality before law and the abolition of untouchability under Article 17.

Post-Independence Literature and Constitutional Consciousness:

With the adoption of the Constitution, Indian literature expanded its scope to explore themes of individual freedom, civil rights, and democratic accountability.

Arundhati Roy: Critiquing Social Inequalities:

Arundhati Roy's The God of Small Things (1997) exposes the insidious ways in which caste, gender, and social expectations intersect. The novel critiques the social structures that perpetuate injustice, resonating with constitutional ideals of justice and fraternity.

Bama: Dalit Feminist Voice:

Bama, a Tamil Dalit writer, narrates her life story in Karukku (1992), which portrays the dual discrimination faced by Dalit women in terms of caste and gender. Her autobiographical narrative demands dignity and justice, thus reinforcing the constitutional values of liberty and equality.

Literature as Ethical and Civic Education:

Literature serves as a medium through which citizens can understand and internalize the Constitution's values:

- Fiction and poetry foster empathy and human connection, nurturing fraternity.
- Autobiographies shed light on structural inequalities, prompting critical reflection and civic responsibility.
- Plays and dramas bring alive stories of protest, resistance, and hope, educating citizens about their rights and duties.

For example, Girish Karnad's plays often explore questions of power and justice, while regional writers like Sharankumar Limbale, in Akkarmashi, depict the brutal realities of caste oppression, reminding readers of the continuing relevance of constitutional values.

Challenges in Realizing Constitutional Ideals:

Despite the robust vision of the Constitution and its echo in literature, there remain persistent challenges:

- Caste-based discrimination continues, particularly in rural areas.
- Gender inequality and violence against women persist.
- Economic disparities widen the gap between the rich and the poor.
- Freedom of expression is under threat in various forms.

Literature remains a powerful tool in confronting these issues, holding up a mirror to society and reminding citizens and institutions of their constitutional commitments.

Conclusion:

The Indian Constitution and Indian literature share a common mission: to build a just, equitable, and humane society. While the Constitution provides the legal framework, literature breathes life into its values through stories, emotions, and experiences. From Premchand to Bama, literary voices have kept the spirit of the Constitution alive by continuously challenging injustice and advocating for the rights of the marginalized.

In a time when constitutional values are tested, literature must remain a

torchbearer of democracy, equality, and freedom. The synergy between these two domains is essential for a vibrant, informed, and ethical citizenry.

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Study of Home Loan in ICICI Bank in Phaltan Area

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The objective of this paper is to understand the conceptual framework of home loan in India and to undertake the empirical study on home loan industry. In this regard secondary data is being used. The various issues related to drivers of demand in housing, evolution of home loan. Housing in India, importance and types of home loan have been discussed. Through this paper the basics of housing loan addressed.

Home is an integral part of a human being, who since his childhood, dreams to have living space of his own. Once in a lifetime investment requires loan to do it and that is how the home loan comes into scheme of things. Buying a home is dream for everyone. Due to the rising price of properties, it has almost become impossible for an average earning person to buy a home through lump sum payment. Therefore, the concept of home loan has come into existence. There are plethora of housing finance institutions and banks both in public and private sector which offer home loans.

Choosing one institution and one offer for home loan amidst the thousands available options have become a very complex task in our country. Apart from this, there are intricate business jargons and technicalities that make this job more tough and difficult. Through this study, I propose to identify the critical factors impacting the growth and distinguishing the growth pattern in home loan portfolio particularly in public sector banks in India.

ICICI Bank is India's No. 1 Home Loans Provider. At ICICI Bank Home Loans, it offers unbeatable benefits to ensure that the customers get the best deal without any hassles and ICICI Bank makes it extremely easy for them.

Types of Home Loan:

Various types of home loans are available in India. They are described below:

- **Home Purchase Loan:**

These are the basic home loans for the purchase of a new house. These loans are given for purchase of a new or already built flat/bungalow/row-house.

- **Home Improvement Loan:**

These loans are given for implementing repair works and renovations in a home that has already been purchased by the customer. It may be requested for external works like structural repairs, waterproofing or internal works like tiling and flooring, plumbing, electrical work, painting, etc.

- **Home Construction Loan:**

These loans are available for the construction of a new home. The documents required by the banks for granting customer a home construction loan are slightly different from the home purchase loans. Depending upon the fact that when customer bought the land, the lending party would or would not include the

land cost as a component, to value the total cost of the property.

- **Home Extension Loan:**

Home Extension Loans are given for expanding or extending an existing home. For example, addition of an extra room etc. For this kind of loan, customer needs to have requisite approvals from the relevant municipal corporation.

- **Land Purchase Loan:**

Land Purchase Loans are available for purchase of land for both home construction or investment purposes. Therefore, customer can be granted this loan even if customer is not planning to construct any building on it soon. However, customer must complete construction within tenure of three years on the same land.

- **Bridge Loan:**

Bridge Loans are designed for people who wish to sell the existing home and purchase another. The bridge loan helps finance the new home, until a buyer is found for the old home.

- **Balance Transfer:**

Balance Transfer loans help customer to pay off an existing home loan and avail the option of a loan with a lower rate of interest. Customer can transfer the balance of the existing home loan to any another bank.

- **NRI Home Loan:**

This is a special home loan scheme for the Non-Resident Indians (NRI) who wishes to build or buy a home or land property in India. They are offered attractive housing finance plans with suitable reimbursement options by many banks in the country.

The housing is one of the basic needs of the people as it ranks next to food and clothing. A certain minimum standard of housing is essential for a healthy and civilized living. Thus, the priority has to be given for the development of housing in a country. It is a tool for modern economic development. The census records of India exhibits that there was no deficit-housing problem in India till the first half of the century. In 1901, there were 55.8 million houses for 54 million households showing a surplus of 1.8 million houses. This surplus situation continued till 1941. It was only after 1951, the deficit trend has started and is continuing with an escalating magnitude. In 1971, total number of households was 100.4 million and the number of houses was 90.7 million, showing a deficit of 9.7 million. The housing shortage during 2001 was 41 million. The estimated housing stock requirement in the country by 2021 is about 77 million in urban areas and 63 million in rural areas. The increasing number of houses and a rising trend in the size of the households has contributed to the shortage of housing stock in the urban areas. Only 20% of the Indian population lived in urban areas in 1970 (UNDP 1998). The urbanization is expected to increase still. This resulted in an estimation of 36% of the population to live in urban areas by 2015. In India, there is a very widening gap between the supply and demand for housing. There is an urgent need to modify the policy on one hand and look for an innovative approach for construction of houses on the other to reduce the deficit. The Government of India (GoI) had introduced schemes and projects for housing problem in every five-year plans. The National Housing Policy formulated by government of India considers the developments on national and international scene on shelter sector. The adoption of National Housing Policy by the Parliament in 1994 was a landmark step in promoting housing development in the country.

Research Methodology:

This paper is based on primary data of 100 respondents and random sampling method is used. Questionnaire is prepared and data collected and analysed and interpreted using charts and tables.

Hypothesis:

- **Null Hypothesis (H0):** There is no significant relationship between time taken to process the loan and disbursement of loan.
- **Alternate Hypothesis (H1):** There is a significant relationship between time taken to process the loan and disbursement of loan.

Research Design:

Type of Design	Exploratory Research Design.
Sample size	The sample comprises of 100 respondents
Research Area	Phaltan Branch
Sampling Technique	Random Sampling

* Questionnaire Preparation
* Collecting Data from Employee
* Analysis of Data
* Testing of Hypothesis
* Analyzing using SPSS Tools

Questionnaire Preparation:

The questionnaire is prepared based on the need of present employees working due to recent changes working style and to get updated with current technology.

Analysis of Data:

The Collected Data obtained is analyzed and interpreted using charts and tables.

Testing of Hypothesis:

Hypothesis is tested using SPSS Package.

Analysing using SPSS Tools:

The data is imported in SPSS and analyzed using required tools.

Need For Study:

- The business environment today and intense competition globally have made it mandatory.
- The business entities to train their human resources constantly and as per the emerging challenges.
- The Major three needs are to understand the home loan market with its current practices in context of Indian scenario.
- To know the ideas of customers about home loan products and services.
- To study the problem faced by the customers in obtaining home loan.
- Designed strategically to meet the business needs.

Objective of the Study:

- Following are the objectives of the study:
- To understand the concept of home loans schemes.
- To understand the documents involved in the home loans and the repayment methodology.
- To detail about the interest rates and tenure to be chosen for repayment.
- To know more about the innovative home loan schemes and the risk capturing mechanisms.

Scope of the Study:

All industries have challenges to face when it comes to training their workforce, many of which are unique to that particular industry, and the banking sector is no different.

- Regulation changes
- Ensuring all staff meet training standards
- Resistance to change
- Supplementing existing courses
- Overwhelming levels of information

Limitations of Study:

- The study is confined to Satara District only due to time audit
- Getting timely responses from the respondents was a difficult task due to their regular routine activities.
- The data collected for the research is fully on primary data given by the respondents. There is chance for personal bias, so the accuracy is not true.
- The study has been limited 100 respondents only.

- Limited time for survey is other constrain.

Data Analysis and Interpretation of Data:

Percentage Analysis:

Table 1: Gender

Gender	No of Respondents	Percentage
Male	60	60%
Female	40	40%

Source: Primary Data

From the above table, it is found that 60% of respondents are Males and remaining 40% are females.

Chart 1: Gender

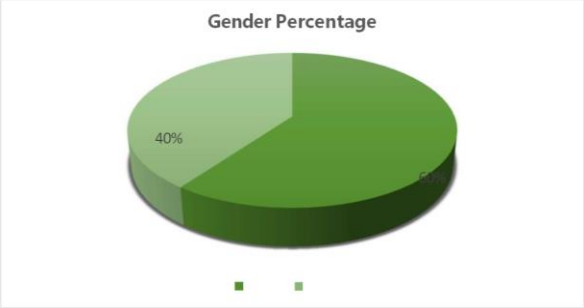


Table 2: Occupation

Occupation	No. Of Respondent	Percentage
Govt. Employee	18	18%
Private Employee	37	37%
Self- Employed Professional	23	23%
Self Employed Non-Professional	14	14%
Unemployed	8	8%

Source: Primary Data

From the above table, it is found that majority of 37% of respondents are from private employee.

Chart 2: Occupation

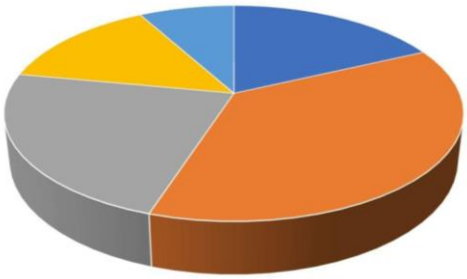


Table 3: Income

Income	No. Of Respondent	Percentage
Below 2Lakhs	15	15%
2-6 Lakhs	23	23%
6-12 Lakhs	37	37%
Above 12Lakhs	25	25%

Source: Primary Data

From the above table, it is found that 15% of respondents receive income below 2lakhs ,23% of respondents receive 2-6 lakhs, 37% of respondents receive income 6- 12lakhs and 25% of respondents receive above 12lakhs.

Chart 3: Income

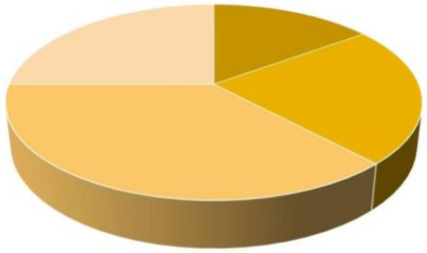


Table 4: Category of House

Category of House	No. of Respondents	Percentage
Own House	70	70%
Rental House	30	30%

The data in Table 5 indicates that 70% of the respondents reside in their own houses, while the remaining 30% live in rental houses.

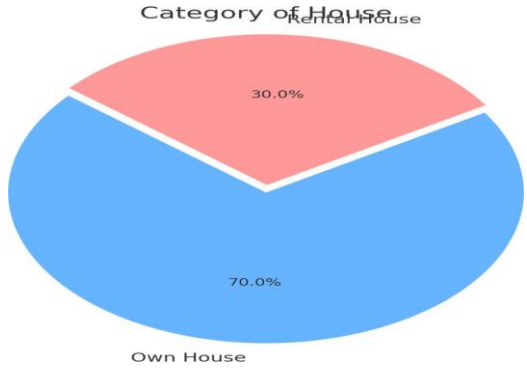


Table 5: Ownership

Ownership	No. Of Respondent	Percentage
Parents	36	36%
Spouse	32	32%
Relative	8	8%
Others	24	24%

Source: Primary Data

From the above table, it is found that 36% of respondents owner is their parents,32% of respondents owner is their spouse, 8% of respondents owner is their relatives and 24% of respondents owner is others.

Chart 6: Ownership

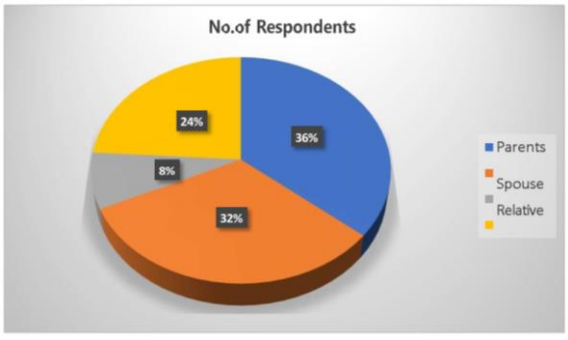


Table 7: Primary Bank

Primary Bank	No. Of Respondent	Percentage
ICICI Bank	65	65%
HDFC Bank	10	10%
Axis Bank	7	7%
Govt. Sector Banks	18	18%
Source: Primary Data		

From the above table, it is found that 65% of respondents primary bank is ICICI Bank,10% of respondents in HDFC Bank ,7% of respondents in Axis Bank and 18% of respondents in Govt. Sector Banks.

Chart 7: Primary Bank

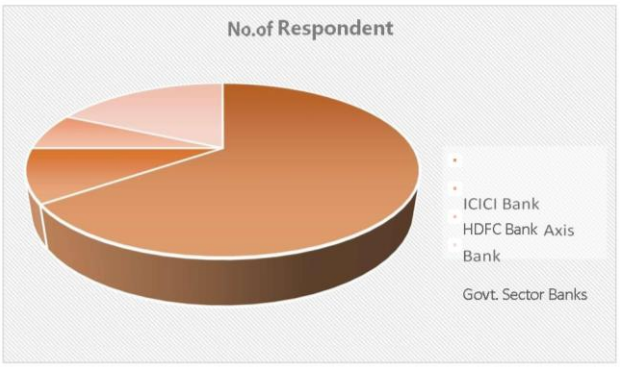


Table 8: Preferred Bank for Home Loan

Primary Bank	65	65%
Other Bank	35	35%

Source: Primary Data

From the above table, it is found that 65% of respondents prefer primary bank for home loan and remaining 35% prefer home loan for other banks.

Chart 9: Status of preferred bank for Home Loan

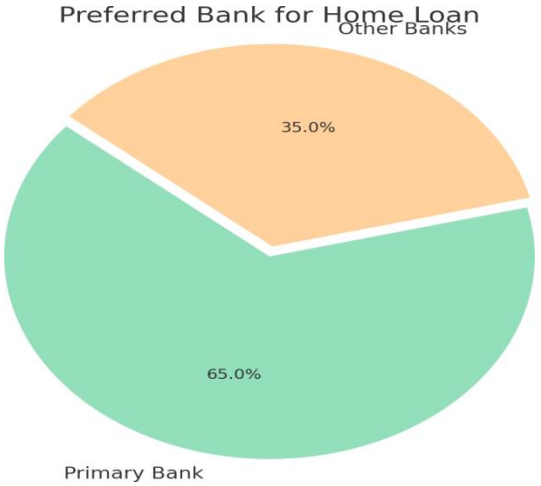


Table 9: Status of Home Loan

Status of Home Loan	No. Of Respondent	Percentage
New Home Loan	90	90%
Existing Home Loan	10	10%

Source: Primary Data

From the above table, it is found that 90% of respondents are new home loan customers and remaining 10% are existing home loan customers.

Chart 9: Status of Home Loan

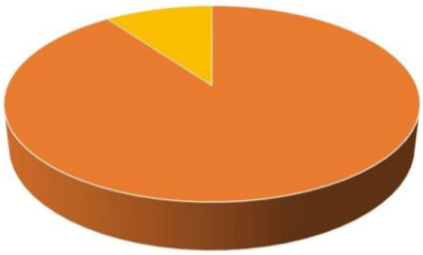


Table 10: Type of Loan		
Type of Loan	**No. Of Respondent**	**%**
Construction Loan	35	35%
Buying Flat/House	26	26%
Balance Transfer	9	9%
Land Loan	11	11%
PMAY	19	19%

Source: Primary Data

From the above table, it is found that 35% of respondents take construction loan, 26% of respondents take loan for buying flat/house, 9% respondents transfer their balance, 11% respondents take land loan & remaining 19% respondents take PMAY loan.

Table 11: Repayment Tenure

Repayment Tenure	**No. Of Respondent**	**Percentage**
5-10years	30	30%
10-20 years	65	65%
30 Years	5	5%

Source: Primary Data

From the above table, it is found that majority of 65% prefer repayment between 10-20years.

Chart 11: Repayment Tenure

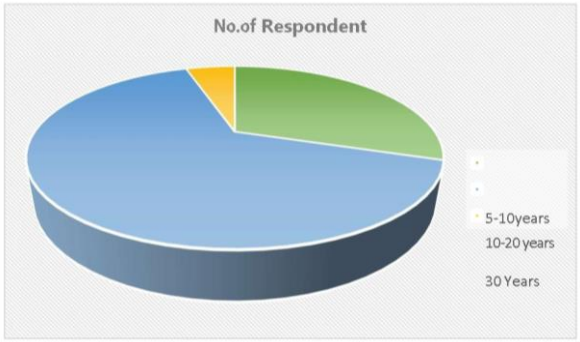


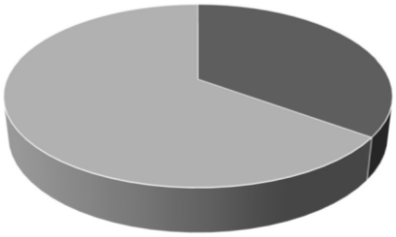
Table 12: Extension Loan

Extension Loan	**No. Of Respondent**	**Percentage**
Repulsion and Renovation	35	35%
Additional Extended Loan	65	65%

Source: Primary Data

From the above table, it is found that majority of 65% prefer additional extended loan.

Chart 12: Extension Loan



Findings, Suggestions and Conclusions:

Findings:

- Majority (60%) of the respondents are Male.
- Majority (37%) of the respondents are occupied as private employee.
- Majority (37%) of the respondent's income is between 6-12Lakhs p.a.
- Majority (81%) of the respondents prefer individual type of villa.
- Majority (70%) of the respondents are presently living in their own house.
- Majority (36%) of the respondents' resident owners are their parents.
- Majority (65%) of the respondents have their primary account in ICICI BANK.

- Majority (65%) of the respondents prefer their primary bank to take further loan.
- Majority (90%) of the respondents says that prefer to take fresh new loan.
- Majority (35%) of the respondents are interested in taking loan as construction for home.
- Majority (65%) of the respondent prefer their repayment between 10-20years.
- Majority (65%) of the respondents also prefer to take additional extended loan for further extension.

Conclusion:

- In my study we came to know that many peoples are interested to take a home loan from ICICI bank to construct their homes.
- Home loans have long period when compare to other personal loans and other loans. So peoples are interested to take a home loan as it becomes an asset.
- Even though the interest rates are high peoples are willing to take a loan from ICICI bank due to quick process and sanctioning with expert teams.
- The loan sanction process is much faster when compare to other banks.
- For disbursement process is also it will take less time and less number of stages when compare to other banks.
- Finally, Home Loan is best income for banks for long time and customers also get their dreams fulfilled.

Suggestions:

- ICICI Bank having good brand image in the minds of customers.
- Majority of the people got loans from ICICI Bank only.
- Most of the customers are not aware of the products of ICICI home loans.
- Some of the customer's felt that the interest rates are somewhat high.
- Some of the customer not having good faith on private banks.
- Most of the people are directly go to bank to apply a home loan.
- Some of the customer of ICICI already benefited through ICICI home loan products and services.

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समकालीन कविता में बाजारवादी जीवन मूल्य संदर्भ-कवि कुमार अंबुज का 'अतिक्रमण' कविता संग्रह

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शोध सार :

जीवन को परिभाषित करना और अंतिम निर्णय पर पहुँचना कठिन कार्य है। जीवन की परिभाषा अलग-अलग विद्वानों ने अपने विचार के अनुरूप की है। वैज्ञानिक, दार्शनिक, भाषाशास्त्री और इतिहासकार ने अपने-अपने ढंग से जीवन की व्याख्या की है। जीवन को आशावादी और निराशावादी सिद्धांत की दृष्टि से भी व्याख्यायित करने का प्रयत्न किया गया है। मूलतः जीव और परिवेश के मध्य क्रिया और प्रतिक्रिया का ही दूसरा नाम जीवन है। 'मूल्य' शब्द की उत्पत्ति 'मूल' धातु के साथ 'यत्' प्रत्यय जुड़ने से जिसका अभिप्राय है,किसी वस्तु के विनिमय में दिया जानेवाला धन, दाम, कीमत या बाजारभाव आदि है। मूल्य का अर्थ अलग- अलग रूप में प्रयोगित - कीमत, दाम, पूँजी, वेतन आदि के रूप में रहा है। कालांतर में 'मूल्य' शब्द का अर्थविस्तार हुआ है और यह शब्द मानदंड प्रतिमान के अर्थ की भी अभिव्यक्ति करने लगा है। मूल्य शब्द का अर्थ अर्थशास्त्र,दर्शनशास्त्र के क्षेत्र में अंत:चेतना, नीतिशास्त्र में गुण, समाजशास्त्रीय दृष्टिकोण से क़ीमत, साहित्य में समाज कल्याण मानव हित के अर्थ माना गया है।

बीज शब्द: बाजार, जीवन, मूल्य, बाज़ारवाद, पूँजीवाद, अमानवीयकरण, मानवीय.

प्रस्तावना :

मानव मूल्य ही केंद्रीय मूल्य है। डॉ.नगेंद्र जी का मानना है कि "मानव विश्व का सर्वश्रेष्ठ रूप है अत: उसकी अस्तित्व की रक्षा ही जीवन का प्राथमिक मूल्य है । मानवत्वं ही चरम मूल्य है, इन दोनों अवधारणाओं में तात्विक भेद नहीं हैं।"[1] पारिवारिक मूल्यों में जन्म, विवाह, मृत्यु अदि विभिन्न संस्कारों से संबंधित अनेक प्रकार के मूल्य समाहित है। जैसे हिंदुओं में विवाह को पवित्र एवं आत्मिक संबंध के रूप में स्वीकार किया गया है। जन्म के संबंध में समाज में अनेक धारणाएँ प्रचलित है। इसी प्रकार राष्ट्र संबंधी मूल्यों में राष्ट्रीयता भी आज एक सर्वव्यापक मूल्य हैं। आर्थिक जीवन से संबंधित भी अनेक मूल्य है।

वर्तमान राजनीतिक जीवन में भी विभिन्न वादों को लेकर विभिन्न मूल्य विकसित हो रहे है। नैतिक मूल्यों को अपनी पृथक सत्ता होती है। फिर भी नैतिक मूल्यों की समाज से अलग रखकर अध्ययन नहीं किया जा सकता। नैतिकता और सामजिकता दोनों एक-दूसरे पूरक हैं। डॉ. अमितारानी सिंह ने जीवन मूल्यों को आठ भागों में विभाजित किया है –

"1. राजनीतिक मूल्य - न्याय, अनुशासन, प्रजाहित, सुव्यवस्था आदि।

2. सामाजिक मूल्य - संगठन, सहयोग, संस्कृति आदि।

3. नैतिक मूल्य - संयम, त्याग, सदाचार आदि।

4. आर्थिक मूल्य- जीविकार्जन, कर्मण्यता आदि।

5. धार्मिक मूल्य- अहिंसा, दया, समता, आस्था, दान आदि।

6. चारित्रिक मूल्य- पतिव्रत, शील, आदर्श, मर्यादा आदि।

7. सौदर्यमूलक मूल्य- लावण्य, माधुर्य, कांति, सरलता, ओजस्विता आदि।

8. आध्यात्मिक मूल्य - चिंतन-मनन, विवेक, भक्ति, आत्मज्ञान आदि।"[2]

इसके साथ ही प्रपत्र की परिधि एवं विषय विवेचन की सुविधा की दृष्टि से जीवन मूल्यों को निम्नलिखित भागों में विभाजित किया हैं -

1. वैयक्तिक जीवन मूल्य
2. सामाजिक जीवन मूल्य
3. राष्ट्रीय एवं राजनीतिक जीवन मूल्य
4. धार्मिक तथा सांस्कृतिक जीवन मूल्य
5. दार्शनिक जीवन मूल्य

कवि परिचय :

कवि कुमार अंबुज समकालीन हिंदी कविता के प्रमुख हस्ताक्षर हैं। उन्होंने अपनी कविताओं में मानवीय सरोकारों तथा अपने समय की विद्रूपताओं, जटिलताओं तथा संवेदनाओं को अभिव्यक्त किया है। उनका जन्म 13 अप्रैल 1957 में मध्यप्रदेश के गुना जिले के मंगवार गाँव में हुआ। एम. एस. सी. और एल. एल. बी. की परीक्षाएँ उतीर्ण होने बाद वे 1977 से स्टेट बैंक ऑफ इंदौर में नौकरी कर रहे है। अब तक उनके चार कविता संग्रह प्रकाशित हुए हैं। 'किवाड़' काव्य संग्रह 1992 में प्रकाशित, इनके कविता पर 1988 का भारत भूषण अग्रवाल पुरस्कार, साहित्य अकादमी तथा मध्यप्रदेश साहित्य परिषद का माखनलाल चतुर्वेदी पुरस्कार 1994 को प्राप्त हुआ है। 'क्रूरता' काव्य संग्रह 1996 में प्रकाशित और वागीश्वरी तथा गिरिजाकुमार पुरस्कार 1988 मिला हैं। 'अनंतिम' काव्य संग्रह 1998 में प्रकाशित तथा 1998 का केदार सम्मान एवं 1999 का श्रीकांत वर्मा स्मृति सम्मान से सम्मानित किया है। अतिक्रमण काव्य संग्रह 2002 को प्रकाशित हुआ है। वे समकालीन कवियों में सबसे अधिक गतिशील और सक्रिय कवि हैं। साथ ही विभिन्न प्रतिनिधि कविता संचयनों एवं पाठ्यक्रमों में उनकी कविताएँ शामिल हुई है। उनकी अनेक कविताओं का जर्मनी, रूसी, अंग्रेजी, नेपाली सहित अन्य भारतीय भाषाओं में अनुवाद हो चुका है। बैंक कर्मियों की साहित्यिक संस्था 'प्राची' के वे संस्थापक एवं महासचिव हैं। वे प्रगतिशील लेखक संघ मध्यप्रदेश राज्य के अध्यक्ष मंडल में भी कार्यरत हैं। उनका 'इच्छाएँ' नामक कहानी संकलन 2008 में प्रकाशित हुआ है।

विषय विश्लेषण :

समकालीनता का मतलब है पूँजी, बाजार, स्वार्थ और अमानवीयकरण के विरुद्ध जागरूक होना। "बाज़ार मानव द्वारा निर्मित एक संस्था है, जहाँ पृथ्वी के भौतिक पदार्थों का प्रबंधन एवं वितरण करना है।"[3] इस बाजार ने देखते ही देखते देश के नागरिक को उपभोक्ता (Consumer) बना दिया है और इस प्रकार प्रत्येक देश का नागरिक विश्व बाजार का हिस्सा बन जाता हैं। यह विश्व

बाजार आज संपूर्ण मानव-जाति का धर्म भी बन सकता है। हमारी राजनीति, हमारी लोकतांत्रिक व्यवस्था, हमारी आज़ादी तथा हमारी अन्य सामाजिक और धार्मिक संस्थाएँ भी इस बाजार तंत्र की शिकार बन जाती है। नवउदारवाद, उदारीकरण, निजीकरण, मुक्त बाजार व्यवस्था, उपभोक्तावाद आदि वैश्विक पूँजीवाद के नए-नए औजार बन गए हैं। बाजार ही व्यक्ति का ध्येय और माध्यम बन गया है। रामशरण जोशी जी ने इस संदर्भ में कई सवाल उठाएं हैं- "क्या बाज़ार एक स्वतंत्र धर्म के रूप में विकसित हो गया है? क्या बाजार धर्म कालांतर में पारस्परिक धर्मों का स्थान लेगा? क्या पूँजीवाद ने धर्म की महत्ता को घटा दिया है? क्या वैश्वीकरण के युग संसार में आधारभूत धर्म जीवित रह सकेंगे? क्या उभारता बाजार धर्म पूर्ण रूपेण तटस्थ और सर्वहितकारी है?"[4] आजकल बाजारों में चमत्कारों का व्यापार सबसे अधिक चल रहा है। कुमार अंबुज की कविताओं में बाजार और पूँजीवाद के सूक्ष्म हिंसक रूपों की अभिव्यक्ति हुई है। मुक्त बाजार की असीमित समृद्धि एवं खुशहाली के प्रभाव से कवि को यहाँ हर जगह बाजार ही बाजार दिखाई दे रहा है।

"जहाँ से माचिस खरीदने के लिए भी
जाना पड़ जाता था दो मील
देखते है जहाँ अचानक ही बन गया है बाजार।"[5]

कवि कुमार अंबुज की 'एक बार फिर कविता में' बाजार मनुष्य को संवेदनहीन ही नहीं बल्कि वह उसे एक वस्तु या एक बिकाऊ चीज के रूप में भी बदल रहा है। बाजारवाद और उपभोक्तावाद ने दुनिया भर में जीवन को इतिहास, संस्कृति और मानवीय मूल्यों से अलग कर दिया है। इस बाजारू समाज में स्वार्थ इतना हावी हो गया है कि संपूर्ण मानवीय संवेदनाओं और मानवीय रिश्तों का क्षरण (क्षीण होना) हो रहा है। आज हर मकान दुकान में बदलने की होड़ में हैं तो बाजार भी अपने आप बनता है

"देखते हैं एक दिन वहाँ खड़ी हो जाती है दुकान
आँखों, हृदय में, आत्मा के निष्कलुष बरामदे में
एक दिन दिखता है दुकान का साइनबोर्ड
आत्मीयता एक मद की तरह चमकती है सूची में।"[6]

बाजार के भूमंडलीकरण का आतंक इस तरह फैल चुका है कि क्रूरता, स्वार्थ एवं अमानवीयता आदि ने हमारी भाषा, हमारी संस्कृति, हमारी अस्मिता और हमारी पहचान को भी निरर्थक बना दिया है। उदारीकरण, बाजारीकरण और उत्तर आधुनिकता आदि ने हमारे मानवीय संबंधों पर ही सबसे अधिक क्षति पहुँचाई है। रमेश उपाध्याय जी ने बाजारवाद के इस बढ़ते आतंक के बारे में संबंध प्रस्तुत किया है- "बाजारवाद का मतलब है, यह मानकर चलना कि दुनिया में हर चीज बेची और खरीदी जाने के लिए है, चाहे वह प्राकृतिक हो या मानवीय श्रम से निर्मित या मानवीय सर्जनात्मकता से रचित। जैसे कि किसान जो अनाज पैदा करते हैं, मजदूर जो कपड़ा बनाता है, साहित्यकार जो रचना करता है, या कलाकार जो कलात्मक अभिव्यक्ति करता है। चित्र, मूर्ति, गीत, संगीत, नृत्य, नाटक आदि के रूप में वह बिकाऊ हैं और मनुष्यों के लिए बाद में है,पहले बाजार के लिए है।"[7]

विश्व बाजार की नई सभ्यता हमारी नस-नस में फैल चुकी है, जो कोई सभ्यताओं को रौंदकर आ रही है। ऐसी स्थिति में कवि अपने समाज को एक बाजारीकृत समाज मानते हैं। यह निश्चित हुआ है के

पूँजीवादी मानसिकता, वैश्वीकरण, बाजारवाद आदि के सम्मिलित रूप ने एक अमानवीयकरण को जन्म दिया है। जिसका असर हमारे ऊपर पड़ा है। इस बाजारवाद से एक नई सामुदायिकता का जन्म हुआ है। लेकिन यह सामुदायिकता सिर्फ चीजों की सामुदायिकता है, मानव संबंधों सामुदायिकता नहीं है। विशद होता है कि कवि की कविता इस कड़वे सच को स्वीकार कर इसकी खुली अभिव्यक्ति कर रही है।

'अतिक्रमण' की कविताएँ अनुभूति और संवेदना के सहारे नहीं, अच्छी तरह सोच समझकर, विचार चिंतन के बाद लिखी गई कविताएँ हैं। प्रसिद्ध विद्वान सुंदर चंद ठाकुर जी का मानना है कि "शब्द चयन, वाक्य-विन्यास, बिंब- विधान और विवरणात्मक पद्धति कवि कुमार अंबुज की भाषा को हर बाहरी प्रभाव से मुक्त कर, उसे एक मौलिक स्वरूप प्रदान करती है।"[8] उनकी अधिकांश कविताओं में वाक्य लंबे और एक लय में आबध्द होते हैं। वह अपने अनुभूत बैचेनी और संवेदना को व्यक्त करते रहे हैं। 'अतिक्रमण' संकलन की अनेक कविताओं की भाषा में एक सम्मोहक आकर्षण है क्योंकि यहाँ आत्मा से निकलने वाले कवि के अपने मातृशब्द धीरे-धीरे दुनिया के तमाम शब्दकोशों से निष्कासित हुए हैं।इन कविताओं के अनुभूति-पक्ष और दर्शन, भाषा विवेचन तथा शिल्प विधान पर प्रकाश डाला है।

निष्कर्ष:

इससे विशद होता है कि वर्तमान समाज पर कवि की एक भयावह टिप्पणी है, जो हमारे मन को मथित, व्यथित और श्लथ (शिथिल) करती है। इस कविता से पहले हमारे दिमाग को झिंझोंडती है क्योंकि उनकी कविता ऐसी बुरी खबर की कविता है जो हमारे वर्तमान समय की क्रूर विडंबनाओं का खुलासा करती है। हमारे समय और समाज के जटिल और कठोरतम रूप उनकी कविताओं में अभिव्यक्त हुआ है।

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गीतांजलि श्री के उपन्यास साहित्य में चित्रित जीवन मूल्य

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गीतांजलि श्री हिंदी साहित्य की उन सशक्त लेखिकाओं में से हैं, जिन्होंने अपने उपन्यासों के माध्यम से न केवल साहित्यिक जगत में अपनी विशिष्ट पहचान बनाई, बल्कि सामाजिक, सांस्कृतिक और मानवीय मूल्यों को गहनता से उजागर किया। उनके उपन्यास, जैसे माई (2000), हमारा शहर उस बरस (2008), तिरोहित (2010), और रेत समाधि (2018), जीवन के विभिन्न आयामों को छूते हैं और पाठकों को मानवीय संवेदनाओं, सामाजिक संरचनाओं, और व्यक्तिगत संघर्षों के प्रति संवेदनशील बनाते हैं। गीतांजलि श्री के उपन्यासों में जीवन मूल्य एक केंद्रीय विषय के रूप में उभरते हैं, जो व्यक्तिगत स्वतंत्रता, सामाजिक न्याय, पर्यावरणीय चेतना, मानवीय करुणा, और सांस्कृतिक एकता जैसे मुद्दों को समेटते हैं। विशेष रूप से रेत समाधि के अंग्रेजी अनुवाद टॉम्ब ऑफ सैंड को 2022 में अंतरराष्ट्रीय बुकर पुरस्कार प्राप्त होने से उनके साहित्य की वैश्विक प्रासंगिकता भी सिद्ध हुई। इस शोध पत्र में गीतांजलि श्री के उपन्यास साहित्य में चित्रित जीवन मूल्यों का विश्लेषण किया जाएगा, जिसमें उनके प्रमुख उपन्यासों के विभिन्न पहलुओं, जैसे स्त्री विमर्श, सामाजिक यथार्थ, पर्यावरणीय जागरूकता, और मानवीय संवेदनाओं को केंद्र में रखा जाएगा।

बीज शब्द: मानवीय मूल्य, सामाजिक यथार्थ, सांस्कृतिक सिद्धांत, सामाजिक अस्मिता, सामाजिक परिवर्तन, गहरी संवेदनशीलता.

गीतांजलि श्री का साहित्यिक परिचय:

गीतांजलि श्री का जन्म 12 जून 1957 को उत्तर प्रदेश के मैनपुरी में हुआ। उनके पिता, अनिरुद्ध पांडेय, एक सिविल सेवक थे, जिसके कारण उनका बचपन उत्तर प्रदेश के विभिन्न शहरों में बीता। दिल्ली के लेडी श्रीराम कॉलेज से स्नातक और जवाहरलाल नेहरू विश्वविद्यालय से इतिहास में एम.ए. करने के बाद, उन्होंने प्रेमचंद और औपनिवेशिक भारत के शिक्षित वर्ग पर शोध किया। उनकी पहली कहानी बेल पत्र (1987) ने साहित्यिक पत्रिका हंस में प्रकाशित होकर उन्हें चर्चा में लाया। उनके उपन्यासों ने हिंदी साहित्य में उनकी स्थिति को और मजबूत किया। गीतांजलि श्री की लेखन शैली में भाषा का लालित्य, कथानक की गहराई, और सामाजिक मुद्दों के प्रति संवेदनशीलता स्पष्ट रूप से दिखाई देती है। उनके उपन्यास जीवन मूल्यों को गहराई से प्रस्तुत करते हैं, जो आधुनिक समाज की जटिलताओं को दर्शाते हैं।

जीवन मूल्यों की अवधारणा:

जीवन मूल्य वे नैतिक, सामाजिक, और सांस्कृतिक सिद्धांत हैं, जो किसी व्यक्ति या समाज के व्यवहार, विचारों, और निर्णयों को निर्देशित करते हैं। ये मूल्य मानव जीवन को अर्थ प्रदान करते हैं और सामाजिक संरचनाओं को बनाए रखने में महत्वपूर्ण भूमिका निभाते हैं। गीतांजलि श्री के उपन्यासों में जीवन मूल्य निम्नलिखित रूपों में प्रकट होते हैं:स्त्री की स्वतंत्रता और अस्मिता: उनके उपन्यास स्त्री के व्यक्तिगत और सामाजिक संघर्ष को केंद्र में रखते हैं।सामाजिक समानता और न्याय: सामाजिक असमानताओं और शोषण के खिलाफ उनकी लेखनी एक मजबूत आवाज है।पर्यावरणीय चेतना: प्रकृति और मानव के बीच संतुलन को बनाए रखने की आवश्यकता उनके उपन्यासों में उभरती है। मानवीय करुणा और सहानुभूति; उनके उपन्यास मानवीय रिश्तों की गहराई और संवेदनशीलता को दर्शाते हैं। सांस्कृतिक और ऐतिहासिक चेतना: औपनिवेशिक और आधुनिक भारत के सामाजिक परिवर्तनों को उनके उपन्यास संदर्भित करते हैंI

गीतांजलि श्री के उपन्यास साहित्य में जीवन मूल्य:

1. स्त्री विमर्श और अस्मिता की खोज:

गीतांजलि श्री के उपन्यासों में स्त्री विमर्श एक प्रमुख विषय है। उनके उपन्यास स्त्री की स्वतंत्रता, आत्मसम्मान, और सामाजिक स्थिति पर गहन चिंतन प्रस्तुत करते हैं। उनके पहले उपन्यास माई में तीन पीढ़ियों की महिलाओं की कहानी के माध्यम से स्त्री जीवन के संघर्ष और उनकी अस्मिता की खोज को चित्रित किया गया है। इस उपन्यास में माई (सुनीता की माँ) एक ऐसी महिला है, जो पारंपरिक सामाजिक बंधनों में बंधी है। उसकी बेटी सुनीता और उसकी सास अपने-अपने तरीकों से इन बंधनों को तोड़ने का प्रयास करती हैं। "माई की कहानी पितृसत्तात्मक समाज में स्त्री की स्थिति को दर्शाती है, जहाँ उनकी पहचान केवल माँ, पत्नी, या बहू तक सीमित रहती है। गीतांजलि श्री इस उपन्यास के माध्यम से यह सवाल उठाती हैं कि क्या स्त्री अपनी व्यक्तिगत इच्छाओं और सपनों को प्राथमिकता दे सकती है? यहाँ जीवन मूल्य के रूप में आत्मसम्मान और स्वतंत्रता का महत्व उजागर होता है।''[1] इसी तरह, रेत समाधि में 80 वर्षीय माँ का किरदार पारंपरिक और आधुनिक मूल्यों के बीच संतुलन की खोज करता है। "माँ अपने पति की मृत्यु के बाद अवसाद से उबरती है और अपने अतीत को समझने के लिए पाकिस्तान की यात्रा करती है। यह यात्रा न केवल उनकी व्यक्तिगत मुक्ति की कहानी है, बल्कि यह भी दर्शाती है कि उम्र, लिंग, या सामाजिक बंधन व्यक्ति की स्वतंत्रता को सीमित नहीं कर सकते।''[2] माँ का यह साहसिक कदम आत्मनिर्भरता और आत्म-खोज जैसे जीवन मूल्यों को रेखांकित करता है।

तिरोहित में भी स्त्री की अस्मिता और सामाजिक बंधनों के बीच संघर्ष को चित्रित किया गया है। "इस उपन्यास में गीतांजलि श्री स्त्री की व्यक्तिगत स्वतंत्रता और सामाजिक अपेक्षाओं के बीच तनाव को गहराई से दर्शाती हैं। उनके उपन्यासों में स्त्री किरदार केवल पीड़ित नहीं हैं, बल्कि वे अपने जीवन को पुनर्परिभाषित करने की क्षमता रखती हैं।"[3] यह दृष्टिकोण आत्मसम्मान, स्वतंत्रता, और व्यक्तिगत गरिमा जैसे जीवन मूल्यों को रेखांकित करता है।

2. सामाजिक यथार्थ और सामाजिक न्याय:

गीतांजलि श्री के उपन्यास सामाजिक यथार्थ को गहराई से चित्रित करते हैं। उनके

उपन्यासों में सामाजिक असमानताएँ, वर्ग भेद, और शोषण जैसे मुद्दों को उजागर किया गया है। हमारा शहर उस बरस में सांप्रदायिक हिंसा और सामाजिक तनाव को केंद्र में रखा गया है। यह उपन्यास भारत के सामाजिक ताने-बाने में धर्म और समुदाय के आधार पर होने वाले विभाजन को दर्शाता है। उपन्यास में एक शहर की कहानी के माध्यम से सामाजिक तनाव, हिंसा, और मानवीय रिश्तों की जटिलताओं को चित्रित किया गया है। गीतांजलि श्री यहाँ सामाजिक सहिष्णुता, आपसी समझ, और सामाजिक एकता जैसे जीवन मूल्यों को बढ़ावा देती हैं।

रेत समाधि में भी सामाजिक यथार्थ को गहराई से दर्शाया गया है। उपन्यास में भारत-पाकिस्तान विभाजन की पृष्ठभूमि और उससे जुड़े सामाजिक घावों को उजागर किया गया है। माँ की पाकिस्तान यात्रा न केवल व्यक्तिगत मुक्ति की कहानी है, बल्कि यह सामाजिक और सांस्कृतिक विभाजन को पाटने का प्रयास भी है। गीतांजलि श्री यहाँ सामाजिक न्याय और समानता के महत्व को रेखांकित करती हैं।

तिरोहित में सामाजिक संरचनाओं और व्यक्तिगत रिश्तों की जटिलताओं को दर्शाया गया है। यह उपन्यास सामाजिक असमानताओं और व्यक्तिगत स्वतंत्रता के बीच तनाव को उजागर करता है। गीतांजलि श्री की लेखनी सामाजिक न्याय की वकालत करती है और यह सवाल उठाती है कि क्या समाज सभी व्यक्तियों को समान अवसर और सम्मान प्रदान करता है।

3. पर्यावरणीय चेतना:

आधुनिक साहित्य में पर्यावरणीय मुद्दे तेजी से महत्वपूर्ण हो रहे हैं, और गीतांजलि श्री के उपन्यास इस दिशा में एक महत्वपूर्ण योगदान देते हैं। रेत समाधि में प्रकृति और मानव जीवन के बीच संबंध को सूक्ष्मता से दर्शाया गया है। उपन्यास में रेत, धूल, और प्राकृतिक तत्वों का प्रतीकात्मक उपयोग मानव जीवन की नश्वरता और प्रकृति के साथ उसके संबंध को दर्शाता है। रेत यहाँ केवल एक भौतिक तत्व नहीं, बल्कि समय, परिवर्तन, और मानव जीवन की क्षणभंगुरता का प्रतीक है। गीतांजलि श्री यहाँ पर्यावरणीय संतुलन और प्रकृति के प्रति सम्मान जैसे जीवन मूल्यों को रेखांकित करती हैं।

तिरोहित में भी प्रकृति का मानवीयकरण देखा जा सकता है। यह उपन्यास प्रकृति और मानव जीवन के बीच गहरे संबंध को दर्शाता है। गीतांजलि श्री की लेखनी आधुनिक समाज को पर्यावरण के प्रति अधिक जागरूक होने का संदेश देती है। उनके उपन्यास यह सिखाते हैं कि प्रकृति के बिना मानव जीवन अधूरा है और पर्यावरणीय जागरूकता ही भविष्य की पीढ़ियों के लिए एक बेहतर दुनिया सुनिश्चित कर सकती है।

4. मानवीय करुणा और सहानुभूति:

गीतांजलि श्री के उपन्यास मानवीय रिश्तों की गहराई और संवेदनशीलता को दर्शाते हैं। उनके उपन्यासों में व्यक्तिगत और सामूहिक स्तर पर मानवीय करुणा और सहानुभूति के उदाहरण मिलते हैं। "माई में माँ-बेटी के रिश्ते को गहनता से चित्रित किया गया है। सुनीता अपनी माँ के प्रति गहरी सहानुभूति और समझ विकसित करती है, जो पारंपरिक माँ-बेटी के रिश्ते से परे जाकर एक गहरी मानवीय संवेदना को दर्शाता है।"[4] यह रिश्ता करुणा, सहानुभूति, और आपसी समझ जैसे जीवन मूल्यों को रेखांकित करता है।

रेत समाधि में माँ और बेटी (रोजी) के बीच का रिश्ता भी करुणा और समझ पर आधारित है। रोजी का किरदार, जो एक ट्रांसजेंडर है, सामाजिक

स्वीकृति और मानवीय गरिमा की खोज को दर्शाता है। गीतांजलि श्री यहाँ यह संदेश देती हैं कि मानवीय करुणा और सहानुभूति ही समाज को अधिक समावेशी और मानवीय बना सकती है। रोजी और माँ का रिश्ता यह दर्शाता है कि प्रेम और समझ लिंग, उम्र, या सामाजिक स्थिति की सीमाओं से परे हैं। हमारा शहर उस बरस में भी मानवीय करुणा और सहानुभूति को चित्रित किया गया है। सांप्रदायिक हिंसा के बीच भी मानवीय रिश्तों की गर्माहट और आपसी समझ को दर्शाया गया है। गीतांजलि श्री यहाँ यह संदेश देती हैं कि मानवीय करुणा ही सामाजिक तनावों को कम कर सकती है।

5. सांस्कृतिक और ऐतिहासिक चेतना:

गीतांजलि श्री के उपन्यास भारत के सांस्कृतिक और ऐतिहासिक संदर्भों से गहरे जुड़े हैं। रेत समाधि में भारत-पाकिस्तान विभाजन की पृष्ठभूमि और उससे जुड़े सामाजिक घावों को चित्रित किया गया है। माँ की पाकिस्तान यात्रा न केवल व्यक्तिगत मुक्ति की कहानी है, बल्कि यह सांस्कृतिक एकता और साझा इतिहास की खोज भी है। गीतांजलि श्री यहाँ सांस्कृतिक सह-अस्तित्व और ऐतिहासिक समझ जैसे जीवन मूल्यों को रेखांकित करती हैं। हमारा शहर उस बरस में भी सांस्कृतिक और सामाजिक तनावों को दर्शाया गया है। "यह उपन्यास आधुनिक भारत की जटिलताओं को उजागर करता है और सांस्कृतिक एकता की आवश्यकता पर बल देता है।"[5] तिरोहित में भी सांस्कृतिक और ऐतिहासिक संदर्भों को गहराई से चित्रित किया गया है। गीतांजलि श्री की लेखनी यह दर्शाती है कि सांस्कृतिक और ऐतिहासिक जड़ों को समझना ही समाज को प्रगतिशील बनाने का आधार हो सकता है।

गीतांजलि श्री की लेखन शैली और जीवन मूल्यों का संप्रेषण:

गीतांजलि श्री की लेखन शैली उनके उपन्यासों में जीवन मूल्यों को प्रभावी ढंग से संप्रेषित करने में महत्वपूर्ण भूमिका निभाती है। उनकी भाषा में काव्यात्मकता और गहराई है, जो पाठकों को भावनात्मक और बौद्धिक स्तर पर प्रभावित करती है। वे प्रतीकों और रूपकों का उपयोग करती हैं, जैसे रेत समाधि में रेत और धूल, जो जीवन की नश्वरता और परिवर्तनशीलता को दर्शाते हैं। उनके उपन्यास कथानक के माध्यम से जीवन मूल्यों को प्रस्तुत करते हैं, न कि उपदेशात्मक ढंग से। यह उनकी लेखनी की सबसे बड़ी ताकत है कि वे पाठकों को स्वयं चिंतन करने के लिए प्रेरित करती हैं। उनके उपन्यास सामाजिक मुद्दों को उठाते हैं, लेकिन साथ ही व्यक्तिगत और मानवीय स्तर पर भी गहरा प्रभाव छोड़ते हैं। उनकी लेखन शैली में एक गहरी संवेदनशीलता और सामाजिक जागरूकता है, जो उनके उपन्यासों को समकालीन साहित्य में विशिष्ट बनाती है।

समकालीन साहित्य में गीतांजलि श्री का योगदान:

गीतांजलि श्री का उपन्यास साहित्य समकालीन हिंदी साहित्य में एक महत्वपूर्ण स्थान रखता है। उनके उपन्यास न केवल साहित्यिक दृष्टि से समृद्ध हैं, बल्कि सामाजिक और सांस्कृतिक दृष्टि से भी प्रासंगिक हैं। उन्होंने स्त्री विमर्श, पर्यावरणीय चेतना, और सामाजिक न्याय जैसे मुद्दों को अपने उपन्यासों में स्थान देकर हिंदी साहित्य को एक नई दिशा प्रदान की है। रेत समाधि को अंतरराष्ट्रीय बुकर पुरस्कार मिलना इस बात का प्रमाण है कि उनके उपन्यास वैश्विक स्तर पर भी प्रासंगिक हैं। उनका साहित्य आधुनिक समाज के सामने मौजूद चुनौतियों

को दर्शाता है और साथ ही यह आशा भी जगाता है कि "मानवीय मूल्य और संवेदनशीलता समाज को बेहतर बना सकती है।"[6] उनके उपन्यास पाठकों को यह सिखाते हैं कि जीवन मूल्य केवल नैतिक सिद्धांत नहीं हैं, बल्कि वे हमारे दैनिक जीवन, रिश्तों, और सामाजिक व्यवहारों में भी परिलक्षित होने चाहिए।

निष्कर्ष:

गीतांजलि श्री का उपन्यास साहित्य जीवन मूल्यों का एक समृद्ध खजाना है, जो स्त्री की अस्मिता, सामाजिक न्याय, पर्यावरणीय चेतना, मानवीय करुणा, और सांस्कृतिक एकता जैसे विषयों को समेटता है। उनके उपन्यास, जैसे माई, रेत समाधि, हमारा शहर उस बरस, और तिरोहित, न केवल साहित्यिक दृष्टि से महत्वपूर्ण हैं, बल्कि सामाजिक और मानवीय दृष्टि से भी प्रेरणादायी हैं। उनकी लेखनी यह दर्शाती है कि जीवन मूल्य केवल आदर्श नहीं हैं, बल्कि वे हमारे जीवन को अर्थ और दिशा प्रदान करते हैं।

गीतांजलि श्री का साहित्य आधुनिक समाज को एक दर्पण दिखाता है, जिसमें हम अपनी कमियों और संभावनाओं को देख सकते हैं। उनके उपन्यास हमें यह सिखाते हैं कि मानवीय संवेदनशीलता, सामाजिक समानता, और पर्यावरणीय जागरूकता के बिना कोई समाज प्रगति नहीं कर सकता। इस प्रकार, गीतांजलि श्री का उपन्यास साहित्य न केवल हिंदी साहित्य की धरोहर है, बल्कि यह मानवता के लिए एक अमूल्य उपहार भी है।

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प्रस्तावना:

उपन्यास मानव चरित्रांकन का अन्यतम माध्यम रहा है। स्वतंत्रता के पश्चात हिंदी उपन्यासों ने परिवर्तन के सभी आयामों को छुआ है। यह हिंदी उपन्यास की लोकप्रियता का द्योतक है । हिंदी उपन्यास परिवर्तन के पडावों से होता हुआ निरंतर विकास की दिशा में बढ़ता जा रहा है । उपन्यास साहित्य के विराट फलक पर यथार्थ परिवेश में मानव जीवन की अभिव्यक्ति है। अतः नई पीढ़ी के समक्ष न तो कोई आदर्श था और न ही उच्च जीवन मूल्य। देश में बढ़ती हुई हिंसा चारित्रिक एवं नैतिक स्खलन, अनुशासनहीनता, घुसखोरी, चोरबाजारी, सांप्रदायिकता, भाषावाद, जातिवाद, प्रांतीयता, आर्थिक असंतुलन बेरोजगारी मँहगाई आदि ने में विश्वासों और आदर्शो तथा जीवन-मूल्यों, सांस्कृतिक परंपराओं के प्रति आस्था की जड हिला दी । ऐसे वातावरण में नई पीढी के समक्ष साहित्यकारों का दिग्भ्रमित हो तिलमिला उठना स्वाभाविक है।

स्वतंत्रता के बाद समाज के मूल्य बदलते रहे इन परिवर्तित मूल्यों के इक्कीसवी सदी के कई उपन्यासों में दर्शन हुए । इक्कीसवी सदी में स्त्री लेखन नई उर्जा के साथ उभरा, स्त्री लेखन की लहर चल पड़ी है। यह उर्जा प्रभाव पाश्चात्य नारी की उर्जा से आया है । यह तथ्य झुठलाया नहीं जा सकता । इससे नारी के विचारों में एवं बर्ताव में परिवर्तन आया है । या कुछ स्थानों पर यह देखा जाता है यह परिवर्तन उपरी तौर पर है। आर्थिक रूप से स्वतंत्र नारी, प्रबुद्ध, विवेकी, उचित अनुचित की पहचान कर सकने वाली नारी, अधिकार से अधिक कर्तव्य के प्रति जागरूक नारी का बहुत बडा भाग पुरुष साहचर्य को जीवन मानता है। उसे इस साहचर्य के अभाव में जीवन की नीरसता और एकाकीपन ऐसे ही हावी हो जाएँगे। जिस तरह पुरुष भी आज तक उस पर हावी नहीं हो पाया होगा। साहचर्य के अभाव में आनंद और प्रसन्नता नहीं, अपनी एक पहचान बनाने का संघर्ष ही उसके जीवन का लक्ष्य बन गया है। वर्तमान में जीवनमूल्यों को प्रतिपादित करनेवाला साहित्य प्रासंगिक होता है। इस आलेख का प्रयोजन प्रस्तुत उपन्यास में चित्रित जीवनमूल्य को स्पष्ट करना है।

हिंदी साहित्य में महिला लेखन को नया आयाम देनेवाली मृदुला गर्ग का जन्म 25 अक्तूबर, 1938 में हुआ। दिल्ली विश्वविद्यालय से उन्होंने अर्थशास्त्र में एम.ए. किया। 1960 से 63 तक दिल्ली में अध्यापन का कार्य किया। मृदुलाजी ने

हिंदी के साथ- साथ अग्रेजी में भी लेखन किया। उनके उपन्यासों में मौन प्रश्नों, कुंठाओं के संदर्भ में नारी की मानसिकता को वास्तविक धरातल पर उतारने का प्रयास है। मृदुला गर्ग जी ने अविराम लेखनी चलाते हुए साहित्य जगत में अपनी अनेक रचनाओ को स्थापित किया है।

इस उपन्यास की नायिका "मनु" है। उसका विवाह महेश गोयल नामक व्यक्ति से होता है। आरंभ में मनु अपने पति से बेहत प्रेम करती है। महेश की प्रत्येक इच्छा मनु की अपनी इच्छा होती है। वह महेश से भी ऐसी ही अपेक्षा करती है। महेश मनु की प्रतिबद्धता से कटा हुआ रहता है। कई स्थलों पर वह स्वीकार करता है कि मनु किसी दूसरे पुरुष को चाहे यह, उसे स्वीकार नहीं है लेकिन, वह स्वयं दूसरी नारी को पा लेने की आकांक्षा से भरा हुआ है। उसे विवाह के बंधन में कोई विश्वास नहीं है। इसीलिए मनु के अंतर्मन में तीव्र प्रतिक्रिया होती है। वह अपने जीवन की सार्थकता के लिए तीसरे की खोज का प्रयास करती है। अचानक रिचर्ड नामक विदेशी युवक उसके जीवन में आ जाता है। रिचर्ड क्रियात्मक स्तर पर बिलकुल शून्य-सा बना रहता है। मनु के मानसिक बदलाव को देखकर महेश पुनः उसके जीवन में लौट आता है किंतु, उस समय तक बहुत देर हो चुकती है। वैसे मनु महेश के ही आकर्षण से बँधी है और अपने शारीरिक आवेग को लेकर जितनी भी कल्पनाएँ बुनती है उसमें, महेश ही उपस्थित होता है।

मनु इस उपन्यास की सर्वाधिक जीवंत और क्रियारत नारी है। वह उपन्यास की सारी स्थितियों और संदर्भों से बँधी है। वैवाहिक दायित्व को अपने पारस्परिक दायित्वों से अधिक मानती है। भोग और स्वीकार के स्तर पर ईमानदार है। इसलिए जब उसके जीवन में रिचर्ड आता है तब वह अपने मानसिक परिवर्तन को स्पष्ट रूप से व्यक्त कर देती है। वैवाहिक जीवन के दायित्व को सम्यक रूप से प्रतिपादित भी करती है। शारीरिक भोग की जिज्ञासा भी परिलक्षित होती है जिसे वह अपने पति महेश के माध्यम से ही संतुष्ट करना चाहती है। वह स्वीकारती है कि .. "मैं चुपचाप उसे वह सब देने में जुट गई थी जो मेरे ख्याल से एक औरत का पति अपनी-पत्नी से चाहता है। सुंदर-सुचारु घर गृहस्थी, साफ स्वस्थ बच्चे, सजी-सँवरी सुघड़ सजग पत्नी।"[1]

"लेकिन सारी चेष्टाओं के बावजूद भी महेश उसके जीवन में प्रवेश नहीं कर सका। दोनों का प्रेम शरीर भोग तक ही सीमित रहा। महेश इस संबंध को गहराई से नहीं लेता बल्कि केवल रस्म अदायगी मात्र मानता है। क्योंकि उसके लिए इन दोनों का विवाह केवल तयशुदा सुनिश्चित विवाह से अधिक कुछ नहीं था। हालांकि महेश उसके प्यार की उपेक्षा करता है फिर भी वह उसका प्यार पाने के लिए लालायित रहती है। वह शरीर भोग को प्राथमिकता देने लगती है। वह अतिशय समर्पण से महेश को पाना चाहती है। हालांकि महेश की उपेक्षा का कारण पाठक समझ नहीं सकते है साथ ही शरीर भोग को प्राथमिकता देने वाले मनु की पति प्रतिबद्धता का कारण भी समझ में नहीं आता।

जब मनु के जीवन में रिचर्ड आता है तब वह स्पष्टत: महेश से कह देती है किंतु, अब तक महेश भी मनु से प्रेम करने लग जाता है। उसे मनु और रिचर्ड का संबंध अमान्य है। इसलिए इन दोनों का स्वीकार जीवन की वास्तविकता से कटा हुआ है।

मनु के प्रेम की स्थिति का महेश दार्शनिक विश्लेषण करता है। "दुख मत करना, उसने कहा शायद कोई भी दो इन्सान एक ही समय में एक दूसरे से प्यार नहीं करते। जब एक करता है तो दूसरा नहीं

करता और जब दूसरा करता है तो पहला नहीं। देरी मुझसे हुई है मनु।"[2] व्यावहारिक दृष्टि से यह व्याख्या किसी संत की हो सकती है जो दुनिया से विरक्त हो गया है। यह व्याख्या पत्नी के जीवन के साझेदार पति की नहीं हो सकती। मनोविज्ञान के अनुसार भी प्रेम के बीच तीसरे की उपस्थिति की प्रतीति असहय हो जाती है। अत: मनु और महेश का स्वीकार जीवन की वास्तविकता से कटा हुआ है। यह केवल कल्पनात्मक निर्माण की देन है जिसकी जड़ सामाजिक जीवन में नहीं होती।

इस कृति में रिचर्ड बड़े वृक्ष की निर्जीव छाया की तरह है जिसमें, अपनी आवश्यकतानुसार मनु बैठना पसंद करती है जिसमें आत्मा का लगाव नहीं है।

रिचर्ड मनु की आकांक्षा का पूरक पात्र है। किंतु, उसे लेकर मनु के मन में किसी प्रकार का मानसिक द्वन्द्व नहीं है। वह बेझिझक रिचर्ड और महेश दोनों के साथ शारीरिक एवं मानसिक धरातल पर समझौता कर लेती है। और अपना शेष जीवन दोनों व्यक्तियों क साथ ही व्यतीत करने में कोई संकोच या असामाजिकता का अनुभव नही करती।

विवाह – मातृत्व विवाहेत्तर संबंध सब कुछ मान्य हो गया है। यही इस उपन्यास की प्रतिष्ठा में भी कही कही बाधक बना है। इस रचना पर कुछ आलोचको ने "अश्लीलता" का आरोप इसलिए लगाया है किंतु मृदुला गर्ग के ही शब्दों में "इस उपन्यास में पति और पत्नी के मध्य संभोग के दृष्टी का चित्रण कहीं भी उद्दीपक नहीं है, अत्याधिक गंभीर है। और मनोवैज्ञानिक दृष्टि से लिखा हुआ है। मेरा आशय यह दिखलाना था कि प्रेम के बिना सेक्स होने पर चाहे वह पति-पत्नी के बीच ही क्यों न हो, केवल उत्पीडक होता है, आनंदमय नहीं। जो किसी भी दृष्टि से अश्लील नहीं कहा जा सकता।"[3]

निष्कर्ष :

1) प्रस्तुत उपन्यास में मृदुला गर्ग जीने आज के समाज की बौद्धिक सभ्यता में पले ऐसे पात्रोंकी मानसिकता को प्रकट किया है वो प्रेम और नैतिकता के भिन्न धरातलों को एक साथ अपने जीवन में स्वीकार कर नैतिकता के अपने मानदंड बनाते चलते है।
2) विवाह –मातृत्वविवाहोत्तर संबंध सब , कुछ मान्य हो गया है। यही इस उपन्यास कही बाधक बना है -की प्रतिष्ठा में भी कही ।
3) प्रस्तुत उपन्यास में मृदुला गर्ग ने स्वच्छंद काम को छूट दी है । दो पुरुषो से एक साथ शारीरिक संबंध बनाये रखने में नायिका मनु को किसी प्रकार का कोई संकोच नही होता।

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विनोद कुमार शुक्ल की कविताओं में चित्रित जीवन मूल्य

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प्रस्तावना :

विनोद कुमार शुक्ल हिंदी साहित्य के उन विशिष्ट रचनाकारों में से हैं, जिन्होंने कविता, उपन्यास और कहानी के क्षेत्र में अपनी मौलिक और संवेदनशील लेखनी से एक अमिट छाप छोड़ी है। उनकी रचनाएँ सादगी, गहन संवेदनशीलता और जीवन के प्रति सूक्ष्म दृष्टिकोण के लिए जानी जाती है। हिंदी साहित्य में उनके अप्रतिम योगदान के लिए प्रतिष्ठित ज्ञानपीठ पुरस्कार से सम्मानित किया गया, जो उनकी साहित्यिक उपलब्धियों का सर्वोच्च प्रमाण है। शुक्ल की रचनाएँ मानव मूल्यों, प्रकृति के प्रति प्रेम और सामाजिक संवेदनाओं को एक अनूठे काव्यात्मक और गद्यात्मक रूप में प्रस्तुत करती है। विनोद कुमार शुक्ल की लेखनी सादगी और गहनता का अनूठा मिश्रण है। उनकी कविताएँ और गद्य दोनों में एक ऐसी संवेदनशीलता झलकती है, जो रोजमर्रा के जीवन की छोटी- छोटी चीजों में गहरे अर्थ तलाशती है। उनकी रचनाओं में प्रकृति, मानव संबंध, सामाजिक असमानता और आत्मिक चिंतन प्रमुख विषय है। शुक्ल की कविताएँ प्रायः साधारण शब्दों में असाधारण भावनाओं को व्यक्त करती हैं, जो पाठक को आत्ममंथन के लिए प्रेरित करती है। उनके उपन्यास और कहानियाँ सामान्य जन- जीवन की जटिलताओं को सूक्ष्मता और करुणा के साथ उकेरती है। उनकी रचनाओं में छत्तीसगढ़ की मिट्टी की सोंधी खुशबू और स्थानीय संस्कृति की झलक स्पष्ट दिखाई देती है, जो उनकी लेखनी को विशिष्ट बनाती है। उनकी कविता 'सब कुछ होना बचा रहेगा' में प्रकृति के प्रति उनका गहरा प्रेम और पर्यावरण संरक्षण की चिंता व्यक्त होती है, जबकि उपन्यास नौकर की कमीज सामाजिक असमानता और मानवीय संवेदनाओं को गहरे स्तर पर छूता है।

विनोद कुमार शुक्ल हिंदी साहित्य के उन विशिष्ट रचनाकारों में से है, जिन्होंने अपनी कविताओं और गद्य दोनों में मानव जीवन की सूक्ष्म संवेदनाओं को अनूठे ढंग से व्यक्त किया है। उनकी कविताएँ सादगी, मौलिकता और गहरी संवेदनशीलता का संगम है, जो मानव मूल्यों को प्रकृति, समाज और व्यक्तिगत अनुभवों के माध्यम से उजागर करती है। शुक्ल की कविताओं में मानव मूल्य जैसे करुणा, समानता, प्रेम, प्रकृति के प्रति संवेदनशीलता, और सादगी न केवल काव्य का विषय बनते हैं, बल्कि एक ऐसी जीवन दृष्टि प्रस्तुत करते हैं जो आधुनिकता के बीच मानवता को संरक्षित करने की प्रेरणा देती है। प्रस्तुत शोध आलेख में हम विनोद कुमार शुक्ल कविताओं में

चित्रित मानव मूल्यों का विश्लेषण करने का प्रयास करेंगे।

विनोद कुमार शुक्ल की कविताओं में चित्रित जीवन मूल्य:

विनोद कुमार शुक्ल जन- जीवन से जुड़े रचनाकार है। खासकर हिंदी कविता में क्षेत्र में संवेदनशील कवि के रूप में विनोद कुमार शुक्ल जाने जाते हैं । कविता लेखन को वे दुनियादारी मानते है। 'चुनी हुई कविताएँ' संग्रह के आरंभ में वे लिखते हैं-

"कविता लिखते समय मेरा ध्यान
दुनियादारी में रहता है
लिखते समय कोई
घर का बंद दरवाजा खटखटाता है
तो मैं सुन लेता हूँ
और दरवाजा खोलता हूँ।"[1]

विनोद कुमार शुक्ल की रचनाएँ करुणा, समानता, सादगी, प्रेम और प्रकृति के प्रति संवेदनशीलता जैसे जीवन मूल्यों का सशक्त चित्रण करती है । मुख्यतः उनकी कविताएँ सादगी, मौलिकता और गहरी संवेदनशीलता का संगम है, जो मानव मूल्यों को प्रकृति, समाज और व्यक्तिगत अनुभवों के माध्यम से उजागर करती हैं। शुक्ल की कविताओं में मानव मूल्य जैसे करुणा, समानता, प्रेम, प्रकृति के प्रति संवेदनशीलता, और सादगी न केवल काव्य का विषय बनते हैं, बल्कि एक ऐसी जीवन दृष्टि प्रस्तुत करते हैं जो आधुनिकता के बीच मानवता को संरक्षित करने की प्रेरणा देती है। प्रस्तुत शोधालेख में उनकी कविताओं में चित्रित मानव मूल्यों का विश्लेषण किया जाएगा।

करुणा और मानवीय संवेदनशीलता:

करुणा और मानवीय संवेदनशीलता जीवन मूल्यों में सर्वोपरी है । इन दो मूल्यों के कारण ही मानव- एक दुसरे जे साथ मानवीय संबंध स्थापित कर आदर्श समाज की नींव रखता है। विनोद कुमार शुक्ल की कविताओं में करुणा एक प्रमुख जीवन मूल्य के रूप में उभरती है। उनकी कविता 'सबसे गरीब आदमी' में वे समाज के हाशिए पर जी रहे लोगों के प्रति गहरी सहानुभूति व्यक्त करते हुए लिखते है-

"सबसे बड़ा डॉक्टर सबसे गरीब आदमी
का इलाज करे
और फीस माँगने से डरे।
सबसे गरीब बीमार आदमी के लिए
सबसे सस्ता डॉक्टर भी बहुत महंगा है।"[2]

यह कविता न केवल गरीबी और असमानता की ओर इशारा करती है, बल्कि मानवता के प्रति करुणा और सामाजिक उत्तरदायित्व की आवश्यकता को रेखांकित करती है। शुक्ल की कविताएँ यह सवाल उठाती हैं कि क्या हमारा समाज वंचितों के प्रति पर्याप्त संवेदनशील है। उनकी रचनाएँ पाठक को आत्मचिंतन के लिए प्रेरित करती हैं, जो करुणा को मानव जीवन का आधारभूत मूल्य बनाता है।

हाशिए के लोगों के प्रति संवेदना:

शुक्ल जी की कविताएँ समाज के वंचित वर्गों- आदिवासियों, गरीबों और उपेक्षितों के प्रति गहरी संवेदना और सहानुभूति दर्शाती है । उनकी कविता 'वे लोग' में वे कहते हैं:

"जो मेरे घर कभी नहीं आएँगे
मैं उनसे मिलने
उनके पास चला जाऊँगा।"[3]

यह कविता सामाजिक समावेश और मानवीय एकता का संदेश देती है। मानवता के नाते हम सब एक है, कोई छोटा बड़ा नहीं यह समता की भावना कविता में प्रबल होती है। समता और बंधुता इस जीवन मूल्य के कारन ही उनकी रचनाएँ हाशिए के लोगों की आवाज़ को साहित्य में स्थान देती हैं।

प्रेम और मानवीय संबंध:

शुक्ल की कविताओं में प्रेम एक सार्वभौमिक मूल्य के रूप में प्रकट होता है, जो व्यक्ति, समाज और प्रकृति के बीच के संबंधों को जोड़ता है। उनकी कविता 'कविता से लंबी कविता' में प्रेम की सूक्ष्म अभिव्यक्ति देखने को मिलती है, जहाँ वे रोजमर्रा की छोटी-छोटी चीजों में प्रेम की उपस्थिति को रेखांकित करते हैं। प्रेम उनके लिए केवल रोमांटिक नहीं, बल्कि मानवता को एकजुट करने वाली शक्ति है। उनकी कविताएँ यह दर्शाती है कि प्रेम के बिना मानव मूल्य अधूरे हैं।

मानवीय रिश्ते:

शुक्ल जी प्रेम को एक व्यापक और अनिश्चित भाव मानते हैं, जो मानव जीवन को अर्थ देता है। उनकी कविता 'घर वालों के साथ' में वे लिखते हैं-

पिता के साथ मेरी फोटो खिंची नहीं
बहुत पहले मर गए
और यह काम
बहुत महँगा रहा शुरू से।"[4]

यह कविता मानवीय रिश्तों को प्रमुखता देती है। घर- परिवार में पिता जब तक जीवित होते है तब तक बेटों को उनके होने का महत्त्व नहीं होता। लेकिन उनके चले जाने के बाद उनकी कमी हमेशा महसूस होती है। यह कविता मानवता के प्रति एक गहरी संवेदना का प्रतीक है।

समानता और सामाजिक न्याय:

शुक्ल की कविताएँ सामाजिक असमानता और अन्याय के खिलाफ एक मूक विद्रोह प्रस्तुत करती हैं। उनकी रचनाएँ वर्ग, जाति और आर्थिक विषमता से परे मानवता की एकरूपता पर जोर देती हैं। उदाहरण के लिए, उनकी कविता 'दुनिया में अच्छे लोगों की कमी नहीं है' में वे लिखते हैं-

दुनिया में अच्छे लोगों की कमी नहीं है-
"बार- बार यही कह रहा हूँ
और कितना समय बीत गया है
लौटकर मैं घर नहीं
घर- घर पहुँचना चाहता हूँ
और चला जाता हूँ।"[5]

यह कविता मानवता में विश्वास और सामाजिक समरसता की आकांक्षा को दर्शाती है। शुक्ल की कविताएँ यह संदेश देती है कि सच्चा मानव मूल्य सभी के प्रति समान व्यवहार और सम्मान में निहित है। उनकी कविताएँ बिना किसी उपदेशात्मक स्वर के सामाजिक न्याय की वकालत करती हैं।

सादगी और आत्मिक संतुष्टि:

शुक्ल जी की कविताओं में सादगी एक जीवन दर्शन के रूप में उभरती है। उनकी रचनाएँ भौतिकवाद के खिलाफ आत्मिक संतुष्टि और सादगी को महत्व देती है। उनकी कविता 'कितना बहुत है' में वे विचारों की गहराई को भौतिक सुखों से ऊपर रखते हैं। वे लिखते हैं-

"कितना बहुत है
परंतु अतिरिक्त एक भी नहीं।"[6]

इस काव्य पंक्ति में आत्मिक संतुष्टि देखि जा सकती है । कवि सादगी और आत्मिक संतुष्टि को जीवन का मूल तत्व मानते है । साथ ही भौतिकवादी जीवनशैली के विपरीत मानव जीवन की स्वाभाविकता को महत्व देते है।

प्रकृति के प्रति प्रेम और संरक्षण:

विनोद कुमार शुक्ल की कविताओं में प्रकृति केवल पृष्ठभूमि नहीं, बल्कि मानव जीवन का अभिन्न अंग है। 'एक हरे पेड़ को' कविता में प्रकृति के प्रति गहन प्रेम और उसकी रक्षा की चिंता व्यक्त करते हुए लिखते हैं-

"एक हरे पेड़ को
देखने में लगता है डर पूरा
दस हरे पेड़ों को देखूँ तो दस गुना
डर एक- एक पेड़ों के कट जाने का इस वक्त
।"[7]

यह कविता पर्यावरण संरक्षण के प्रति उनकी गहरी सोच को दर्शाती है । बढ़ती आबादी, औद्योगिक विकास, सड़क निर्माण आदि कई कारनों से पेड़ काटे जा रहे हैं । पेड़ों की कटाई के कारन प्राकृतिक आपदाओं की संभावना निर्माण हो रही है ग्लोबल वार्मिंग हो रहा है । कवि को हरे घने पेड़ देखने के बाद हमेशा डर लगता है कि कहीं कोई काट न डालें। इस कविता के माध्यम से कवि पेड़ों में रक्षा की कामना करते हैं । शुक्ल जी प्रकृति को मानव मूल्यों का प्रतीक मानते हैं । उनकी कविताएँ आधुनिक विकास की अंधी दौड़ के बीच प्रकृति के साथ सामंजस्यपूर्ण जीवन जीने की प्रेरणा देती हैं।

पशुओं के प्रति दया भाव:

पशुओं के प्रति दया का भाव भी एक मानवीय जीवन मूल्य ही है । भारतीय संकृति में भूतदया को जीवन मूल्य के रूप में स्वीकार किया है । आदिम युग से प्राणिमात्र की रक्षा और संरक्षण करना मानव धर्म के रूप में स्वीकार किया गया है। विनोद कुमार शुक्ल 'अंतिम चीता मरा' कविता में पशुओं की कम हो रही आबादी पर चिता व्यक्त करते हुए लिखते हैं-

"अंतिम चीता मरा
और चीता की जाति समाप्त हो गई
मनुष्य से।
चीता शब्द है, पर चीता नहीं
चीते के चित्र और घटनाएँ, कहानियाँ
हैं मनुष्यों में।"[8]

इस कविता में कवि कहते है कि अगर पृथ्वी से पशु समाप्त हुए तो आने वाली पीढ़ी के लिए केवल उनके चित्र ही देखने मिलेंगे । केवल कहानियों में उनके बारे में वर्णन मिलेगा अगर ऐसा हो रहा तो पृथ्वी पर से पूरी सजीव सृष्टि भी नष्ट जो जाएगी । अत: पशुओं के प्रति दया भाव दिखाकर उनकी रक्षा करनी होगी।

निष्कर्ष:

निष्कर्ष रूप में कहा जा सकता है कि विनोद कुमार शुक्ल की कविताएँ मानव मूल्यों का एक ऐसा खजाना हैं, जो आधुनिकता के दौर में मानवता को दिशा दिखाती हैं । करुणा, समानता, प्रकृति के प्रति प्रेम, सादगी और मानवीय संबंध जैसे मूल्य उनकी कविताओं में गहरी संवेदनशीलता के साथ उभरते हैं। उनकी रचनाएँ न केवल साहित्यिक कला का उत्कृष्ट नमूना हैं, बल्कि एक ऐसी जीवन दृष्टि भी प्रस्तुत करती हैं, जो मानवता को संरक्षित और समृद्ध करने की प्रेरणा देती है । शुक्ल की कविताएँ यह सिखाती हैं कि सच्चे मानव मूल्य वही हैं, जो हमें बेहतर मनुष्य बनने के लिए प्रेरित करते हैं।

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'किराये का मकान' उपन्यास में चित्रित जीवन मूल्य

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शोध सारांश:

'किराये का मकान' उपन्यास का लेखन भूमिका द्विवेदी जी ने किया हैI प्रस्तुत उपन्यास का प्रकाशन 'वाणी प्रकाशन' द्वारा वर्ष 2024 में हुआ हैI प्रस्तुत उपन्यास में नायिका प्रीत के माध्यम से मेहनतकश और मूल्यों पर चलनेवाले युवती का चित्रण किया हैI वह अपने हालातों से परिचित होने के कारण उसके सामने अनेक प्रलोभन आते है, फिर भी वह पथभ्रष्ट नहीं होतीI उसकी माँ कल्पना शर्मा भी एक निहायत स्वाभिमानी, ईमानदार, मेहनती नारी है। जो अपने काम से काम रखना और निजी जिंदगी की लड़ाई के सिवा कही उलझती ही नहीं हैI अपनी शिक्षा और अपनी मेहनत पर भरोसा रखकर आगे बढ़ना है। जीवन में कितनी भी कठिनाई आये परंतु अपने भगवान एवं शिक्षा पर यकीन रखना। वही कल्पना शर्मा जी कि बेटि प्रीत भले ही अकड उसे उसके पिता जैसी क्यों न हो परंतु संस्कार पूरे माँ के थे। प्रीत पढ़ाई लिखाई में अव्वल होते हुए भी कला क्षेत्र में निपुण थी। उतनी ही सुंदर थी परंतु कभी उस बात का अभिमान भी नहीं कियाI ना कभी अपने बुलंद इरादों से डगमगाई। 'किराये का मकान' उपन्यास में दांपत्य जीवन के संघर्ष की अभिव्यक्ति है। प्रीत के जीवन में अनेक संकट आए परंतु वह ना घबराई, ना टूँटी उसने फौलाद की तरह अपना जीवन पूरी ईमानदारी और स्वाभिमान से जीने का काम करती है।

बीज-शब्द: आवारागर्दी, हमदर्द, निष्कासित, खुद्दारी, मेहनत, आत्मविश्वास, पदार्पण, नीरवता, अस्पताल, प्रशासनिक – अधिकारी, ओझा-वोझा, पादरी, जिम्मेदारी, चर्च, आकाक्षाओं, विज्ञापन , साक्षात्कार, परित्याग, इक्कीसवीं, एडमिनिस्ट्रेशन, आत्माभिव्यक्ति, आत्मानुभूति, तलाकशुदा, नैतिक मूल्य, सिंगल पेरेन्ट, केअर-टेकर, खुद्दार और विडम्बना आदि शब्द।

विषय विवेचन:

मनुष्य सामाजिक प्राणी है। इसी कारण वह समाज तथा परिवार से मूल्य ग्रहण करता हैI मूल्यों का जीवन में होना आवश्यक होता हैI डॉ. विजयालक्ष्मी रामटेके इस संदर्भ में कहती है; "जीवन और साहित्य के अंतरंग संबंध को नकारा नहीं जा सकताI साहित्य में समस्त सामाजिक गुणों का समावेश हो सकता हैI तथापि साहित्य का मूल धर्म है आत्माभिव्यक्ति, आत्मानुभूति ही वह मूल तत्व है जिसके कारण कोई व्यक्ति साहित्यकार और उसकी कृति बन पाती है।"[1] स्पष्ट है साहित्य में स्वानुभूति को महत्व होता हैI

श्रीमती कल्पना शर्मा ने कॉलेज के दिनों में अपने सहपाठी चन्द्रशेखर शर्मा से प्रेमविवाह किया था, लेकिन चन्द्रशेखर अपनी आवारागर्दी से बाज नहीं आया। और वो किसी दूसरी महिला के

साथ उसी शानदार हवेली में रहने लगाI जिसको कल्पना ने अपने हाथों से सजाई थी। जिसे खरीदने में श्रीमती कल्पना शर्मा के सारे बेशकीमती गहने बीक गये थे। श्रीमती सैन्ड्रा विल्सन, प्रीत को स्कूल में पढ़ाया करती थी। उसकी क्लास टिचर होने के नाते कल्पना शर्मा और श्रीमती विल्सन के अच्छे सम्बन्ध थेI जो बाद में एक हमदर्द सहेली के रूप में विकसित हो जाते है। हालाँकि दोनों की उम्र में अच्छा खासा अंतर था, जहाँ मिसेज विल्सन सेवामुक्त होने की ओर अग्रसर थीI कल्पना महज चालीस साल की युवा महिला और दो बच्चों की माँ थी। रवी और प्रीत कल्पना के दो बच्चे थे। जिन हालातों में चंद्रशेखर ने कल्पना को अपने ही हवेली से किसी दूसरी महिला के वजह से निष्कासित कर दियाI उसी दिन से उसका संघर्ष चालू हो गया। पहले तो कल्पना मिसेज विल्सन के यहाँ उनके मकान की केअर टेकर बन कर रहींI यह बात प्रीत को पसंद नहीं आती है। वह अपनी माँ को किसी दूसरी जगह रहने के लिए जाने को कहती है।

एक दिन किसी वजह से उनको मिसेज विल्सन का घर छोड कर कर्नल के यहाँ किराये के मकान में रहने के लिए जाती है। कर्नल के तीन लड़के है। दोनों की शादी होकर वह बाहर रहते है। एक जो सबसे छोटा बेटा समीर कर्नल के साथ रहता है। कर्नल की पत्नी सावित्री देवी जो बहुत शांत और भगवान को मानने वाली नारी थी। उनको प्रीत बहुत अच्छी लगती थी। प्रीत ने जब नौकरी ढूँढ के प्रशासनिक अधिकारी के रूप में काम पर जाने लगी तो सब लोग बहुत खुश होते हैI इस ख़ुशी में घरवाले और मोहल्ले वाले भी सहभागी है। वह बहुत मेहनत करती हैI कुछ अगर गलती होती तो उसके साथ वाले सँभाल लेते हैI उसकी यह खुशी ज्यादा दिन टिकनेवाली नहीं थी। संस्थान के मालिक मिस्टर वाजपेयी का असली चेहरा जब प्रीत के सामने आया तब बहुत दुखी हुई, जो आदमी मुझे अपनी बेटी कहता थाI वह प्रीत को गंदी सोच से देखता है। उस पर जो गुजरी उसने कभी किसी को नहीं बोला। वह चुप चाप वह संस्थान छोड़ कर निकल गई। उसने अपनी खुद्दारी नहीं छोडी भले उसे जीवन में बहुत संघर्ष करना पडे। वह पहले ही घर पर ट्यूशन लेती थीI संस्थान की नौकरी छुटने के बाद उसने और काम बढा लिया और पूरी ईमानदारी से बच्चों को पढाती है।

प्रीत के जिंदगी में समीर एक दोस्त बन कर आता है। समीर को सुधारना हो या उसके मन में आत्मविश्वास जगाना यह काम प्रीत ने ही किया था। धीरे-धीरे यह दोस्ती प्यार में बदल जाती है। एक दो दिन प्रीत अपनी बी.ए. की पढ़ाई करके समीर के साथ अलग रहने लगती है। समीर और प्रीत ने एक अच्छा दिन देख कर शादी कर लेते हैI उस शादी में उन्होंने अपने माँ-बाप को बुलाना जरूरी नहीं समझा। प्रीत ने अपने सपनों का सफर चालू कर दियाI कल्पना फिर एक बार अकेली हो गई परंतु उसे अभी रवी का भविष्य सुधारना था। वह अपनी पूरी ताकत लगा कर अपना कर्तव्य पूरा कर रही थी।

कल्पना शर्मा की जिंदगी में बड़ा मोड़ आता हैI उसे रातों-रात ऐसी दयनीय अवस्था का सामना करना पड़ता है की वह खुद के पैरों में खड़ी भी नहीं हो पा रही थी। इतनी बुखार में तप रही थी। कल्पना के बच्चे अपनी माँ को बचाने के लिए पडोसीयो से सहायता की भीक माँग रहे थे। ऐसे स्थिति में किसी पड़ोसी के मदद से कल्पना को अस्पताल में भर्ती किया जाता है और कल्पना बच जाती है। वहीं से उसके जिंदगी का संघर्ष शुरू हो गया। मिसेज विल्सन कहती है; "मै आपसे जब भी मिलती हूँ, बायगौड मुझे बहुत अच्छा लगता है....

'सिंगल पैरेन्ट' की हम लोग दिल से बड़ी इज्जत करते हैI"[2] स्पष्ट है दोनों के बिच इतना लगाव हो गया थाI मिसेज विल्सन कल्पना के प्रति प्रेम भाव रखती है। मिसेज विल्सन कल्पना की तुलना में उम्र में बहुत बडी थी परंतु वह दोनों अच्छी सहेलियाँ हो गई थी।

मिसेज विल्सन उनको जब वक्त मिलता था, तब कल्पना के पास आकर अपने दिल का हाल बताती और की उसीके साथ यह भी कहती है कि मै तुम्हें तुम्हारे काम के बदले में एक निश्चित रक्कम नहीं दे पाती हूँ। जिसका मुझे दिल से बहुत बुरा लगता है। मिसेज विल्सन हमेशा कल्पना के मेहनत और लगन से काम करना ईमानदारी की बहुत तारीफ किया करती थीI कल्पना की बेटि प्रीत मिसेज विल्सन के यहाँ रहना बिल्कुल पसंद नहीं था। वह कई बार अपनी माँ को दूसरी जगह रहने के लिए जाने को कहती हैI बेटी की बात कल्पना नहीं मानती। एक दिन प्रीत की बात मान कर कल्पना मिसेज विल्सन का मकान छोड कर कर्नल के यहाँ किराये के मकान में रहने के लिए जाती है। तब प्रीत बहुत खुश हुई। प्रीत अब सोलह साल की हो गई हैI थोडी बहुत समझदार हो गयी हैI वह अब अपनी माँ को घर सँभालने में मदद करने के लिए नौकरी करने की सोचती है। प्रीत सिर्फ अध्यापिका कि नौकरी नहीं खुद का मान-सम्मान भी बना रहे और वह आगे की शिक्षा भी ले सके। एक दिन अखबार में विज्ञापन देख कर वह नौकरियो के लिए प्राईवेट संस्थान में साक्षात्कार के लिए गई। प्रीत ने बड़े आत्मविश्वास के साथ अपने सामने बैठे ज्ञानियों का अपने तर्कों से दिल जीत लिया। प्रीत अभी बी.ए. भी नहीं हुई थी, तो सामने बैठे हुए साक्षात्कार लेने वाले बाजपेयी जी बोले की आगे की पढ़ाई आप कैसे पूरी करेंगे तब प्रीत अपनी ओर से बोली; "जी सर, मैं रात को पढूँगी और दिन में नौकरी करूँगी। क्योंकि मुझे नौकरी की बेहद जरूरत है। मेरे घर की जिम्मेदारी मेरी माँ और मेरे ऊपर है ..... अभी भी में ट्यूशन पढ़ाती हूँ...I"[3] स्पष्ट है प्रीत को अपने जिम्मेदारी का बोध हुआ हैI

प्रीत ने अपनी माँ को दिन रात अपने परिवार के लिए तड़पते देखा हैI अपनी सारी इच्छा, आकाक्षाओं को दूर रख कर माँ की वजह से अपने बच्चों का भविष्य सुधारते देखा है। डॉ. रमेश देशमुख इस संदर्भ में कहते है; " नैतिक मूल्यों का आधार स्वार्थ का परित्याग है। इस उदात्त वृत्ति के अन्तर्गत्त सभी नैतिक मूल्य आ जाते हैI परिवार समाज का सबसे छोटा घटक है। स्वार्थ के त्याग का सिलसिला वस्तुतः परिवार से प्रारम्भ होता है।"[4] स्पष्ट है स्वार्थ का परित्याग सबसे बड़ा कार्य हैI आज इक्कीसवीं सदी के युवा अपने माँ-बाप को साथ में रखना पसंद नहीं करते। आज के युवाओं में अपने परिवार के प्रति समर्पण की भावनाओं का अभाव दिख रहा है। वह सिर्फ आजाद रहना पसंद करते है। उन्हें किसी की रोक टोक नहीं चाहिए। जो परिवार के बड़ों ने सिखाया उस पर तो आज के युवाओं को बहुत परेशानी है।

ममता कालिया का कथन इस सन्दर्भ में महत्वपूर्ण है; "मुझे पता है आप अध्यात्म और धर्म पर बोल रहे थे। आप कभी मेरे स्वामी जी को सुनिए। सबसे पहले तो उन्होंने यही समझाया कि धर्म जहाँ खत्म होता है, अध्यात्म वहीं शुरू होता है। आप बचपन में मुझे शंकर का अद्वैतवाद समझाते थे। मेरे कुछ पल्ले नहीं पड़ता था। आपने जीवन में मुझे बहुत कनफ्यूज किया है पर सरल, मार्ग में एकदम सीधी सच्ची यथार्थवादी बातें हैं।"[5] स्पष्ट है दो पीढ़ियों के विचारो में हमेशा अंतर आता हैI

मूल्यों को लेकर डॉ. रमेश देशमुख कहते है; " आज के मूल्य विघटन के युग में वैयक्तिक उदात्त मूल्यों की रक्षा करना एक अत्यंत अभिनन्दनीय बात है, प्रेम, ममता, करुणा, सत्य आदि मूल्य मनुष्य की शाश्वत संपत्ति हैI"[6] स्पष्ट है हर व्यक्ति के लिए मूल्य अनिवार्य होते हैI यह जीवन मूल्य वर्तमान में ज़ीवन की जटिलताओं के बीच कम होते जा रहे है। समाज में नारी के पतिव्रत धर्म का अधिक विशेष मूल्य रहा है। पति चाहे कैसा भी हो, कही भी हो वह आपके साथ कैसा भी व्यवहार करे परंतु नारी ने अपना पति-धर्म हमेशा से निभाया हैI यह भारतीय समाज की रीत है। पति पत्नीव्रता नहीं है, तो उसे ये समाज कुछ नहीं कहता भले वह पत्नी के होते हुए अनैतिक, रिश्ता रखे या दो-दो पत्नियाँ रखे। 'किराये के मकान' उपन्यास की नायिका मिस्टर बाजपेयी को गुस्से से और डर से बोलती है; "अरे कमाल हो गया.... आप तो हद दर्जे की बेशर्मी पे आमादा हुए जा रहे हैं। माशाअल्लाह आपकी मर्दाना जरुरत पूरा करने के लिए दो-दो बीवियाँ मौजूद हैं आपके दर पर ----- फिर आप खुद मुझे बेटी कहा करते थे----I"[7] स्पष्ट है पुरुषी मानसिकता नारी को उपभोग की वस्तु मानती हैI इस सोच में बदलाव होना जरुरी हैI

दाम्पत्य जीवन की एकनिष्ठता आज वर्तमान समय में शिथिल होती जा रही है। प्रस्तुत उपन्यास 'किराये के मकान' की प्रमुख पात्र प्रीत उसके संस्थान के मालिक मिस्टर बाजपेयी जी का यह दुर्व्यवहार देख के आश्चर्यचकित हो गई की जो इन्सान नौकरी देते वक्त पिता-पुत्री का रिश्ता रखता हैI उनके मन में ऐसी घटीया सोच हैI वह ये सुन के चौंक जाती है। वह भले ही सोलह साल की हो परंतु उसे अपना स्वाभिमान एवं अपना चरित्र अत्यंत प्रिय था। वह मिस्टर बाजपेयी के किसी भी मोह जाल में नहीं फँसीI नायिका प्रीत का जीवन-शील और त्याग वृत्ति की जीती-जागती मिसाल है। जो की मूल्य-संक्रमण और परिवार विघटन के युग में भी विघटन नहीं आने देती।

निष्कर्ष:

मूल्य समाज के आधार स्तम्भ है, नैतिक मूल्यों के पालन से चरित्र निर्माण होता है। 'किराये के मकान' उपन्यास की कल्पना शर्मा और प्रीत ने त्याग, सत्य, दया, ममता, ईमानदारी, स्वाभिमान इन जीवनमूल्यों को अभिव्यक्त करने का सफल प्रयास किया है। वर्तमान युग की नारी अपनी नैतिक - मूल्यों को भूलती भी दिखाई दे रही है। भूमिका द्विवेदी जी ने अपने उपन्यास में जीवनमूल्यों का प्रारंभ परिवार से होता हैI यह दिखने का सफल प्रयास किया है। प्रीत ने अपने माँ को स्वावलंबी और चरित्रवान और निर्भय देख कर अपने भीतर उन्ही गुणों को स्थापित किया। प्रीत के सामने बहुत से प्रलोभन आए परंतु अपने संस्कारों के ऊपर हावी होने नहीं दिएI वह अपनी शिक्षा पूरी करती हैI अपने माँ को बिना बताए अपने मन से चुने हुए जीवनसाथी समीर के साथ रहती हैंI कर्नल और कल्पना शर्मा के घर में अजीब सी शांति आ जाती हैI भूमिका द्विवेदी जी ने अपने उपन्यास में परिवार में भावनात्मक बंधन होता हैI जो परिवार को एकसूत्र में जोड़ता है। जब ये बंधन शिथिल हो जाता है, तो परिवार बिखर जाता है। इन सभी बातों का आर्थिक, सामाजिक, पारिवारीक मूल्यों पर परिणाम होता है। इन सभी विचारों को भूमिका द्विवेदी जी ने अपने उपन्यासों में चित्रित करने का सफल प्रयास किया हैI

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घोषवारा:

सामाजिक न्याय ही संकल्पना भारतीय संविधानाने जगाला दिलेली एक अनमोल देणगी आहे. कारण जगातील इतर देशांच्या संविधानात क्वचितच सामाजिक न्यायाचा उल्लेख आढळून येतो. परंतु सबंध भारतीय संविधानाचा खोलवर अभ्यास केला असता, भारतीय संविधानाची बांधणीच मुळात सामाजिक न्याय संकल्पनेभोवती झालेली दिसून येते. किंबहुना सामाजिक न्यायाची प्रस्थापना हाच भारतीय संविधानाचा प्रेरणास्रोत असल्याचे दिसून येते. त्यामुळे सामाजिक न्याय हा भारतीय संविधानाचा केंद्रबिंदू आहे असे म्हटल्यास वावगे ठरणार नाही. भारतीय संविधानातील या सामाजिक न्याय संकल्पनेवर अनेक सामाजिक, धार्मिक, सांस्कृतिक व ऐतिहासिक परंपरांचा प्रभाव पडलेला आहे. त्यापैकी एक म्हणजे मुस्लीम साहित्य होय. इस्लामिक तत्वज्ञान, सुफी परंपरा आणि स्थानिक वारसा लाभलेल्या मुस्लीम साहित्याचाही भारतीय संविधानातील सामाजिक न्याय संकल्पनेवर फार मोठा प्रभाव पडलेला आहे. म्हणून प्रस्तुत शोधनिबंधात मुस्लीम साहित्याचा भारतीय संविधानातील सामाजिक न्याय संकल्पनेवर पडलेल्या प्रभावाला अधोरेखित करून त्याचे विश्लेषण केलेले आहे. तसेच भारतीय संविधानातील सामाजिक न्याय संकल्पनेला प्रगत व सर्वसमावेशक बनविण्यात मुस्लीम साहित्याने जे योगदान दिलेले आहे. त्याचाही अभ्यास या शोधनिबंधात केलेला आहे.

बोधशब्द: मुस्लीम साहित्य, भारतीय संविधान, सामाजिक न्याय.

प्रास्ताविक:

भारतीय संविधान हे जगातील सर्वात मोठे, लिखित, प्रगत व सर्वसमावेशक संविधान आहे. या संविधानात न्याय, स्वातंत्र्य, समता आणि बंधुत्त्व या मुलभूत तत्त्वांना प्राधान्य देण्यात आले आहे. तर आत्म्याच्या स्वरुपात सामाजिक न्याय प्रस्थापित करण्यात आलेला आहे. भारतीय संविधानातील या सामाजिक न्याय संकल्पनेवर विविध घटकांचा प्रभाव पडलेला आहे. त्यापैकीच एक घटक म्हणजे मुस्लीम साहित्य होय. अहमद ए. यांनी '*मुस्लीम साहित्य आणि भारतीय राज्यघटना (२०१८)*' या ग्रंथात मुस्लीम अल्पसंख्यांक समुदायाच्या साहित्याने भारतीय संविधानावर आणि सामाजिक न्याय संकल्पनेवर महत्त्वपूर्ण प्रभाव टाकल्याचे निरीक्षण नोंदविले आहे. म्हणून प्रस्तुत ठिकाणी भारतीय संविधानातील सामाजिक न्याय संकल्पनेवर मुस्लीम साहित्याने जो प्रभाव टाकलेला आहे तो समजून घेणे आवश्यक आहे. तसेच ऐतिहासिकदृष्ट्या सामाजिक न्याय संकल्पनेची जडणघडण भारतीय संविधानात होत असताना

त्यावर मुस्लीम साहित्याचा कसा प्रभाव पडलेला आहे तेही समजून घेणे गरजेचे आहे.

उद्देश:

२०२४ – २०२५ हे वर्ष भारतीय संविधान स्वीकृतीचे अमृत महोत्सवी वर्ष आहे. या अनुषंगाने भारतीय संविधानातील सामाजिक न्याय ही संकल्पनाही ७५ वर्षे पूर्ण करत आहे. या पार्श्वभूमीवर सामाजिक न्याय संकल्पना अभ्यासली असता, भारतीय संविधानातील सामाजिक न्याय संकल्पनेवर अनेक ऐतिहासिक घटकांचा प्रभाव पडलेला आहे. त्यामध्ये मुस्लीम साहित्याचाही फार मोठा समावेश होतो. त्यामुळे भारतीय संविधानातील सामाजिक न्याय ही संकल्पना मुस्लीम साहित्यामुळेही प्रभावित झालेली दिसून येते. म्हणून प्रस्तुत शोधनिबंधात मुस्लीम साहित्याचा भारतीय संविधानावर व सामाजिक न्यायाच्या संकल्पनेवर जो प्रभाव पडलेला आहे त्याचा अभ्यास करणे हा या शोधनिबंधाचा उद्देश आहे.

संशोधन पद्धती:

प्रस्तुत शोधनिबंधाचा अभ्यास करण्यासाठी गुणात्मक व सैद्धांतिक संशोधन पद्धती अशा दुहेरी संशोधन पद्धतीचा वापर करण्यात आला आहे.

सामाजिक न्याय - संकल्पना आणि संविधानिक तत्त्वे:

समाजातील सर्व घटकांना समान संधी, हक्क आणि न्याय देणारे तत्त्व म्हणजे सामाजिक न्याय होय. ही संकल्पना भारतीय संविधानात प्रमुख तरतुदीद्वारे लेखी स्वरुपात स्पष्ट केलेली आहे. ती खालीलप्रमाणे:

- **कलम १४:** कायद्यासमोर समानता.
- **कलम १५:** धर्मलिंग किंवा ,जात ,वंश , जन्मस्थानयावर आधारित भेदभावास प्रतिबंध.
- **कलम १६:** सार्वजनिक रोजगाराच्या बाबतीत समानता.
- **कलम १७:** अस्पृश्यता निर्मुलन.
- **कलम २१ अ:** मोफत आणि सक्तीचे शिक्षण.
- **कलम ४६:** दुर्बल वर्गांच्या शैक्षणिक आणि आर्थिक हितांचे संरक्षण.

वरील तरतुदी सखोलपणे अभ्यासल्या असता "डॉ. आंबेडकर, महात्मा गांधी, पंडित नेहरू यांच्या विचारांबरोबरच मुस्लीम साहित्याचाही प्रभाव भारतीय संविधानावर पडलेला दिसून येतो" (Engineer, 2007).

मुस्लीम साहित्याचे ऐतिहासिक योगदान:

१. सर सय्यद अहमद खान :(१८९८ – १८१७)

मुस्लीम समाजाच्या शैक्षणिक प्रगतीसाठी सर सय्यद अहमद खान यांनी स्वातंत्र्यपूर्व काळात अलिगढ चळवळ सुरु केली होती. त्यांना शैक्षणिक समतेचे पुरस्कर्ते असेही संबोधले जाते. त्यांनी '*The Causes of the Indian Revolt (1858)*' हा ग्रंथ लिहिला असून, यामध्ये त्यांनी "भारतीय समाजातील अशिक्षित आणि आर्थिकदृष्ट्या दुर्बल घटकांवर होणाऱ्या अन्यायाविरुद्ध प्रखर टीका केली" (Khan, 1858). त्यांच्या या टीकात्मक लेखन कार्यामुळेच भारतीय संविधानात करण्यात आलेल्या दोन महत्त्वाच्या तरतुदी कलम २१ अ

(मोफत शिक्षण) आणि कलम ४६ (दुर्बल वर्गाच्या शैक्षणिक हितसंबंधाचे संरक्षण) यांना बळ आणि प्रेरणा मिळाली.

२. मौलाना अबुल कलाम आझाद (१८८८ - १९५८):

भारतीय स्वातंत्र्य लढ्यातील एक महत्त्वाचे नेते, कॉंग्रेसचे माजी अध्यक्ष व स्वतंत्र भारताचे पहिले शिक्षण मंत्री मौलाना अबुल कलम आझाद हे जसे धर्मगुरू होते तसेच ते एक प्रभावी साहित्यिकही होते. 'India Wins Freedom (1959)' हे त्यांचे आत्मचरित्र असून, यामध्ये त्यांनी "धर्मनिरपेक्ष व समतावादी भारतीय राष्ट्रवाद" (Azad, 1959) ही कल्पना मांडली आहे. त्यांनी भारतीय स्वातंत्र्य लढ्यात हिंदू-मुस्लीम ऐक्याचाही प्रयत्न केला होता. विशेषता भारत-पाकिस्तान फाळणीच्या काळातील त्यांची भूमिका अत्यंत संवादी व धर्मनिरपेक्षतेची राहिलेली होती. त्यांच्या या लेखन व सामाजिक कार्यामुळेच भारतीय संविधानाचे स्वरूप धर्मनिरपेक्ष बनलेले दिसून येते.

३. डॉ. झाकीर हुसैन (१८९७ – १९६९):

डॉ. झाकीर हुसैन यांनी शैक्षणिक क्षेत्रात फार मोठे योगदान दिले आहे. त्यांनी स्वातंत्र्यपूर्व काळात जामिया मिलीय इस्लामिया या शिक्षण संस्थेची स्थापना केलेली होती. स्वातंत्र्यानंतर या शिक्षण संस्थेचे रुपांतर केंद्रीय विद्यापीठात झाले. डॉ. झाकीर हुसैन यांच्या मते, "खऱ्या समाजपरिवर्तनासाठी शिक्षण हाच एकमेव मार्ग आहे" (Hussain, 1965). त्यांनी 'Education and Social Change' (1965) हा ग्रंथ लिहिला असून, स्वातंत्र्यपूर्व काळात त्यांनी शैक्षणिक क्षेत्राशी संबंधित मांडलेल्या विचारानमुळेच भारतीय संविधानात करण्यात आलेल्या दोन महत्त्वाच्या तरतुदी कलम २१ अ (मोफत शिक्षण) आणि कलम ४१ (कामाचा हक्क) यांना आधार मिळालेला आहे.

४. इस्मत चुगताई (१९१५ – १९९१):

इस्मत चुगताई या मुस्लीम महिला साहित्यिक होत्या. 'Lihaaf (1942)', 'Tedhi Lakeer (1943)' या त्यांच्या प्रसिद्ध कादंबऱ्या आहेत. त्यांचे लेखन सहित्य प्रामुख्याने उर्दू व हिंदी भाषेत आहे. नंतर त्याचे इंग्रजीत भाषांतर करण्यात आले. स्वातंत्रपूर्व काळात त्यांनी स्त्री-पुरुष समताधारित लेखनकार्य केले. तसेच त्यांनी महिलांच्या हक्कांवरही प्रकाश टाकला. त्यांच्या मते "स्त्री आणि पुरुष यांच्यातील भेद कमी करण्यासाठी समान काम समान वेतन या तत्त्वाचा अंगीकार करायला हवा" (Chughtai, 1942). त्यांच्या या लेखन कार्यामुळेच भारतीय संविधानात करण्यात आलेल्या दोन महत्त्वाच्या तरतुदी कलम १५ (३) (स्त्री-पुरुष समानता) आणि कलम ४२ (मातृत्व लाभ) यांना बळकटी मिळाली.

निष्कर्ष:

वरीलप्रमाणे मुस्लीम साहित्यिक व त्यांचे साहित्य अभ्यासले असता, भारतीय संविधानावर व संविधानातील सामाजिक न्याय संकल्पनेवर मुस्लीम साहित्याचा खोलवर प्रभाव पडलेला दिसतो. सर सय्यद अहमद खान, मौलाना आझाद, डॉ. झाकीर हुसैन, इस्मत चुगताई यांसारख्या साहित्यिकांनी आपल्या साहित्याद्वारे शिक्षण, धर्मनिरपेक्षता, स्त्रीवाद आणि समानता या संविधानिक तत्त्वांना व सामाजिक न्याय संकल्पनेला आकार दिला आहे. त्यांच्या साहित्याचा प्रभाव आजही कायदे आणि न्यायालयीन निर्णयामध्ये दिसून येतो.

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दिनेश नंदिनी डालमिया कृत 'मुझे माफ़ करना' उपन्यास में चित्रित नारी जीवन मूल्य

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शोधसारांश:

मानव जीवन के लिए जो कुछ भी ईष्ट, कल्याणकारी, शुभ या आदर्श हो वह जीवनमूल्य कहलाता हैं। मानव समाज में रहते हुए खुद ही मूल्यों को निर्धारित करता है और अपना जीवनयापन करते हुए मूल्यों के मार्ग पर चलते हुए अपना जीवन सफल बनाने का प्रयास करता हैं। समाज में रहते हुए उसी जीवनमूल्यों पर चलना एक अच्छे व्यक्तित्व की धारणा है |

साहित्यकार दिनेश नंदिनी डालमिया जी ने विवेच्य उपन्यास 'मुझे माफ करना' इस आत्मकथात्मक उपन्यास में समाज में घटित मार्मिक घटनाएँ, स्त्रीवादी भूमिका जैसी घटनाएँ तथा संघर्षों में जूझती नारी का यथार्थ चित्रण किया गया है। विवच्य उपन्यास में दिनेश नंदिनी जी का उद्देश्य घात-प्रतिघातों के बीच डूबती विडम्बनापूर्ण स्थितियों में फँसी, विवशता के बेडियों जकड़ी स्वाभिमानी, आदर्शों एवं उदात्त जीवनमूल्यों के प्रति आस्थावान और उनके लिए बलिदान देनेवाली तत्पर नारी की व्यथा की कहानी है। /विवेच्य उपन्यास के अंतर्गत दिनेश नंदिनी जी ने अपना जीवन वृत्तांत प्रस्तुत किया है। साहित्यकार दिनेश नंदिनी जी ने १३ वे वर्ष के आयु से लिखना शुरू कर दिया था। उनके साहित्य से प्रभावित होकर पहले पाँच विवाह होने के बावजूद उद्योगपति रामकृष्ण डालमिया जी उनके सामने विवाह का प्रस्ताव रखते हैं।/ एक डेढ़ वर्ष के कशमकश के उपरान्त दिनेश नंदिनी जी इस विवाह के प्रस्ताव को मान्य करती है, और विवाह के लिए तैयार हो जाती है। नायिका की कथा वैयक्तिक होते हुए भी कथित आदर्शों और जीवनमूल्यों से चिपकी नारी की मानसिक यातनाओं का अंर्तद्वंद्व तथा पति,सास,ननद से ही नहीं नौकरों से भी अंर्तद्वंद्व तथा उपेक्षा सहती हुई नारी प्रतिबिंबित की गई है। फिर भी एक भारतीय नारी होने से समाज में नारी को विभिन्न परिवर्तित मूल्यों को भी परिलक्षित किया गया है।

बीज शब्द: स्त्री, मूल्य, धर्म, जीवन, सिध्दांत.

विषय विवेचन :

दिनेश नंदिनी जी का 'मुझे माफ करना' एक आत्मकथात्मक उपन्यास है। इसमे उपन्यास के अंतर्गत साहित्यकार ने अपने जीवन का लेखा-जोखा प्रस्तुत किया। है। 'मुझे माफ करना' सन 1874 में नॅशनल पब्लिशिंग हाऊस, नयी दिल्ली, द्वारा प्रकाशित हिंदी की प्रथम बहुचर्चित और बहुप्रशंसित औपन्यासिक कृति हैं। विवेच्य उपन्यास में साहित्यकार ने अपने आप को 'चंद्रा' या 'मंदा' के व्यक्तित्व में परावर्तित कर अपनी भावनाओं या घटित घटनाओं का प्रकटन करती है। विवेच्य उपन्यास तीन खण्डों में विभाजित किया गया है जैसे - 1) आशंकाओं के द्विप 2) आवर्तों के बीच 3) नए दौर की ओर उपन्यास के माध्यम से समाज की पढी

लिखी संवेदनशील नारी के त्रासदी का मार्मिक रूप से यथार्थ चित्रण किया गया है। दिनेश नंदिनी जी का विवाह उनके पिता से भी बडे आयु के एक धनकुबेर उद्योगपति से होता है। पाँच पत्नियों के पति उद्योगपति रामकृष्ण डालमिया जी का यह छटा विवाह था। यह विवाह गंगा के किनारे गुप्त पद्धति से विवाह किया जाता है। विवाह के बाद साहित्यकार को हर एक पहलू पर भारतीय नारी की प्रतिमा बनकर विवंचनाओं से जूझती, त्यागमूर्ति, सहनशील नारी जों की परंपरागत मूल्यों के गठबंधन में अपने आप को कैद कर लेती हैं। अपना जीवन पति, घर और बच्चों के सुख के लिए समर्पित कर लेती हैं। इस संदर्भ में लेखिका का कथन है कि; "जिस दृढ़ता और संकल्प के आधार पर मैंने इस जीवन की खामियों को स्वीकार किया था, अब उससे उबकर जीवन के इतिहास को बदल देना अपनी निर्बलता की स्वीकृति है, जो किसी भी नारी को अच्छी नहीं लगती। सुख की कल्पना भी तो एक बंधन हैं।"[1] दिनेश नंदिनी जी ने विवाह के बाद पति को देवता का स्थान देकर उनके प्रति आदरभाव प्रतीत किया है। एक विवेकशील नारी की तरह उन्होंने अपनी जिम्मेदारियों को बोझ न समझकर अपना कर्तव्य समझकर जीवनयापन किया। इस संदर्भ में डॉ. छायादेवी घोरपडे का जी का कथन है कि,"आज वह पुरुष सहचारिणी है, दासी नहीं। पुरुष से एकाधिकार को उसने चुनौती दी है। आत्मसम्मान और आत्मनिर्भरता की भावना उसके मन में निर्माण है।"[2] इसमे यह स्पष्ट होता है कि, नारी अपने जीवन में अधिकारों के प्रति सजग हो गई है। परंपरागत मूल्यों के दायरे में रहकर अपना जीवन एक चरित्र्यशील, संस्कारी नारी की तरह बीताती है। आज की नारी परंपरागत मूल्यों में बँधना नहीं चाहती। शिक्षा के कारण आज वह आत्मनिर्भर होती जा रही है।

तत्कालीन समाज में अनमेल विवाह की प्रथा प्रचलित थी। इस संदर्भ में लेखिका कहती है कि; "मेरे पति किसी भी स्त्री को केवल पत्नि के रूप में स्वीकार करते थे, क्योंकि वह समाजसम्मत था और इसलिए वह पाप और अविचार की सरहदों से दूर या धर्म के सिद्धांतो की उनकी अपनी परिभाषा थी, अपनी समझ थी, अपनी कल्पना थी और वही उनके लिए परम सत्य था।"[3] विदेश में रहते समय एक जूलियाना नामक लडकी से उनकी भेट होती है और अपने पति के पहले ही पाँच विवाह होने के कारण एक सामान्य स्त्री की तरह वह भी चिंता में पड़ती है; क्योंकि उनके पति अपनी अभिलाषित वस्तु पाकर ही रहते है चाहे वह वस्तु हो या कोई व्यक्ति। दिनेश नंदिनी जी के साहित्यपर प्रभावित होकर ही इसी तरह उनसे शादी की थी। इस संदर्भ में डॉ.विजयालक्ष्मी रामटेके जी का मंतव्य है कि; "मानव चरित्र की भावात्मक,नैतिक श्रेष्ठता पुण्य है तथा अभावात्मक नैतिक योग्यता पाप है,पुण्य है यह बतलाता है कि चरित्र नैतिक दृष्टि से कितना मूल्यवान है तो पाप नैतिक रहस्य का सूचक हैं।"[4] अतः कह सकते है कि, समाजसम्मत रूढी परम्पराओं के दायरे में रहकर एक स्त्री अपना जीवन बीताती हैं। एक पुरुष को एक से अधिक पत्नियाँ होने से हमारा समाज मान्यता देता है लेकिन एक स्त्री का पति अगर न रहें या दूसरी स्त्री के साथ रहना चाहें उस समय भी अकेलेपन में अपना जीवन गुजारती है फिर भी हमारा समाज उसे दुसरी शादी के लिए मान्यता नहीं देता। "स्त्री-पुरुष सबंधो में सामाजिक धार्मिक, सांस्कृतिक मूल्यों का आधार होता हैं। जिसे सामाजिक मान्यता होती है।"[5] पुरुष प्रधान संस्कृति के कारण तत्कालीन समय में अनमेल

विवाह की प्रथा प्रचलित थी। बहुपत्नीत्व पुरुषों का अधिकार माना माना जाता था। इसी कारणवश साहित्यकार कहती है कि, उनके पति-चाहे कई पत्नियों के धनी हो फिर भी वह विवाह के बंधन में बंधकर धर्म और समाज के सिध्दांत और मूल्यों के दायरे में रहकर नैतिकता का आधार बनाकर चलते थे, इसमें गैर नहीं समझा जाता था। आज के समय में बहुपत्नीत्व की प्रथा समाजमान्य होकर भी नष्ट होती जा रहीं है। आज शिक्षित युवा पीढी समयानुसार या जीवनमूल्यों का आधार लेकर समाज में परिवर्तन लाए यह हमारे समाज या देश के विकास के लिए महत्त्वपूर्ण हैं।

निष्कर्ष :

विवेच्य उपन्यास 'मुझे माफ करना' एक आत्मकथात्मक उपन्यास होने के कारण साहित्यकार ने प्रस्तुत हुई नारी जीवनमूल्यों का अंतरंग इस औपन्यासिक रचना में परिलक्षित किया गया है। बहुविवाह और सर्वहारा वर्ग का प्रतिनिधित्व करनेवाली नायिका 'चंदा' या 'मंदा' यह केवल भारतीय समाज की नहीं; तो पूरे नारी जीवन की व्यथा है। दिनेश नंदिनी जी ने रुढी-परम्परागत मुल्यों का आधार बनाकर मंदा के माध्यम से नारी के सत्य, प्रामाणिकपणा दूसरों के प्रति आदरभाव, प्रेमभावना, निष्ठा, सहानुभूती, समर्पण की भावना जैसे अनेक जीवनमूल्यों का अपने जीवन में आत्मसात किया। भारतीय प्राचीन आदर्शों एवं जीवनमूल्यों का आजीवन निर्वाह किया। इस परिप्रेक्ष्य में यह उपन्यास नारी जीवनमूल्यों से संपन्न औपन्यासिक कृति है|

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राष्ट्रीय शिक्षा नीति 2020 के तहत शिक्षा सामाजिक, न्याय और समानता प्राप्त करने का एकमात्र साधन माना गया है | सामाजिक और आर्थिक रूप से वंचित जैसे विशेष रूप से महिला व ट्रांसजेंडर व्यक्ति आदि विषयों के साथ उच्च शिक्षा के नामांकन में गिरावट और जीवन मूल्यों को शिक्षा के एक महत्वपूर्ण अंग के रूप में देखा है | जो न केवल संज्ञात्मक कौशल बल्कि नैतिक, सामाजिक और भावनात्मक विकास पर भी जोर दिया है | सिर्फ जीवन में बदलाव नहीं तो पूरे व्यक्तित्व में बदलाव, अर्थात् मल्टी डिसिप्लिनरी और होलीस्टिक | समग्र राष्ट्रीय शिक्षा नीति की मूल भावना है | स्वामी विवेकानंद का कथन है, "शिक्षा का मूल उद्देश्य मानव के अंदर व्याप्त सूक्त शक्ति का प्रकटीकरण है |

विनोद कुमार शुक्ल हिंदी उपन्यास साहित्य के प्रसिद्ध कवि, कहानीकार और उपन्यासकार हैं | सरल स्वभाव के रचनाकार का जन्म 1 जनवरी 1937 में मध्य प्रदेश के राजनांदगांव में हुआ | एक मध्य वर्ग परिवार में जन्मे विनोद कुमार शुक्ल अपने पिता शिवगोपाल और मां रुक्मिणी देवी, दो भाई और दो बहनों के साथ रहते थे | पिताजी के मृत्यु के बाद बचपन में प्रौढ़ बन गए | चाचा किशोरी लाल जी ने संरक्षण में पढ़ाई पूरी की | सन 1962 में वे जबलपुर कृषि महाविद्यालय से प्रथम श्रेणी में उत्तीर्ण हुए | नौकरी के लिए उन्हें काफी संघर्ष करना पड़ा | कृषि विस्तार अधिकारी से कृषि महाविद्यालय में प्राध्यापक आदि पदों पर काम किया और सन 1996 में सेवानिवृत हुए है | अपनी पत्नी सुधा, एक बेटा और बेटी के साथ रहते हैं | बेटी विवाहित है | बचपन से उनके मन में साहित्य के प्रति रुचि थी | निम्न वर्ग और निम्न मध्य वर्ग की सहज सादगी जिंदगी को बचपन में ही महसूस किया था | मुक्तिबोध और हरिशंकर परसाई जैसे आधुनिक चेतना संपन्न साहित्यकारों का उनको सानिध्य मिला|

विनोद कुमार शुक्ल ने लिखा है कि, "मेरे पीछे मुक्तिबोध और हरिशंकर परसाई की प्रेरणा रही|" परिणाम उनके संवेदनात्मक समझ को सही दिशा मिली | आज हिंदी साहित्य क्षेत्र में उनको एक कलाकार, दार्शनिक, विचारक, सृजक व साहित्यकार के रूप में पहचाना जाता है | भौतिक साधनों से दूर और लेखन को अपने जीवन का महत्वपूर्ण अंग मानने वाले, युवा पीढ़ी पर उनका विश्वास है | उनके अधिकांश उपन्यास के पात्र युवा वर्ग के हैं | प्रसिद्ध से दूर साहित्यकारों से गुट के विरोधी है | हिंदी में उनकी 'कल्पना', 'विकल्प',

'अनिमा' और 'पहल' जैसी पत्रिकाओं में कहानियां प्रकाशित हुई है | विनोद कुमार शुक्ल को अब तक मुक्तिबोध फैलोशिप, 'दीवार में खिड़की रहती थी' उपन्यास के लिए सन 1999 में साहित्य अकादमी सम्मान, वीरसिंह देव पुरस्कार, रजा भवानी प्रसाद मिश्र शिखर सम्मान, सुंदरलाल शर्मा आदि पुरस्कारों से उनको नवाजा गया है | इतना ही नहीं तो इस संवेदनशील साहित्यकार को इस वर्ष में भारत के सर्वोच्च 59वें ज्ञानपीठ पुरस्कार से भारत सरकार की ओर से सम्मानित किया है | यह राष्ट्रभाषा हिंदी का सम्मान है |

विनोद कुमार शुक्ल का 'नौकर की कमिज' 1979 में प्रकाशित पहला उपन्यास है | प्रस्तुत उपन्यास में घर और दफ्तर के दो खम्बों के बीच तनी हुई रस्सी पर चलने वाले सन्तू बाबू और उसकी पत्नी के चलने की कथा है, सन्तू बाबू का वेतन एक कटघर की तरह है |बी.ए. पास करने के बाद नौकरी और शादी हो गई है | उनके दो बच्चे भी है | मां अपने मन मुताबिक आपस में दो भाइयों के पास आती जाती रहती है | सरकारी दफ्तर में काम करने वाले सन्तू को लगता है कि छुट्टी का दिन मतलब बेकार का दिन है | छुट्टी का दिन चयन करने के बजाय बेचैन करता है |

सन्तू बाबू किराए के कमरे में रहते है | कमरा डॉक्टर का है उसको किराएदार की सुविधा और असुविधा से मतलब नहीं सिर्फ किराए से मतलब है | दफ्तर का बड़ा बाबू सन्तू और अन्य लड़कों से अपने घर का काम करवाता है | उपन्यास की कथा एक ईमानदार क्लर्क की है | सन्तू बाबू उपन्यास का सबसे अलग पात्र है | वह निजी स्वार्थ के बजाय समाज की भलाई पर ज्यादा सोचता है | कुछ वर्ष नौकरी के उपरांत वह सोचता है कि, हां में हां मिलाने में ज्यादा सुख है | सन्तू बाबू की सोच, ईमानदारी, सेवा, कर्मनिष्ठा और जीवन मूल्यों का ऱ्हास माना जाएगा | मूल्यों का विकास जीवन पथ है| विभिन्न क्षेत्रों में व्यक्तिगत और सामाजिक मूल्य अलग-अलग हो सकते हैं | 'नौकर की कमीज' उपन्यास में स्त्री-पुरुष पात्र - सन्तू बाबू उनकी पत्नी, बड़ा भाई-भाभी, बड़े बाबू, गौराह बाबू, देव-देवांगन बाबू, महंगू, साहब की पत्नी, डॉक्टर, उसकी पत्नी आदि है | खोमचेवाला, चौकीदार आदि सभी अपने-अपने वर्गों का प्रतिनिधित्व करते हैं | उपन्यास में चित्रित उपर्युक्त सभी पात्रों के माध्यम से विनोद कुमार शुक्ल व्यवस्था और शोषण का असली रूप समाज के सामने रखना चाहते हैं |

लंबी बेकारी के बाद सन्तू बाबू को नौकरी मिली है | इसलिए वह पूरी ईमानदारी और मेहनत से नौकरी करना चाहते हैं | आज अधिकांश सरकारी कार्यालय में जीवन मूल्यों का ऱ्हास होता नजर आ रहा है | सन्तू बाबू की बेचैनी का यह एक उदाहरण है | छुट्टी के दिन दफ्तर में ताला लगाया जाता है | शीशे की खिड़की को खटखटाकर आवाज करके सरकारी फाइलों पर बैठे चूहे को भगाने की कोशिश करते हैं | इसे वे दफ्तर का ही काम मानते हैं | ईमानदार क्लर्क और ईमानदारी की नौकरी के कारण उन्हें दफ्तर का बाबू नहीं माना जाता | सन्तू बाबू दफ्तर व्यवस्था में खुद को फिट नहीं बसा पाए | अर्थात् सन्तू बाबू के लिए दफ्तर की व्यवस्था एक ऐसी कमीज है, जिसे वह पहनना नहीं चाहते | यह कमीज उसे 'नौकर की कमीज' के समान है जिसे, सब ने अपनी नौकरी के लिए पहले से बनवा रखा है |

'नौकर की कमीज' उपन्यास की कथा एक आदर्श नौकरों की पहचान है |उपन्यास का नायक व्यवस्था की कमीज पहनाना नहीं चाहता | उसे वह छोड़ना चाहता है | यह व्यवस्था सागर के समान है, अकेले पार करना कठिन | अर्थात् "भ्रष्टाचार का

विरोध और सदाचार का आचरण" उपन्यासकार विनोद कुमार शुक्ल का मत है, "अपनी नजर चौकस रहे | दोस्तों की संख्या बढ़ाकर दुश्मनी को घर लेना है |"

सन्तू बाबू अपनी पत्नी के साथ खुश है | पत्नी सुख और दुख में बराबर साथ है | उपन्यासकार का विनोद कुमार शुक्ल का कहना है कि, संघर्ष का दायरा बहुत छोटा है | प्रहार दूर-दूर से और धीरे-धीरे होते हैं | प्रस्तुत उपन्यास शोषणरूपी समाज व्यवस्था पर प्रहार है, जो दूषित हवा और पानी के समान भ्रष्टाचार भी मनुष्य और उसकी व्यवस्था को धीरे-धीरे मारती है | भ्रष्ट व्यवस्था को एक दिन में खत्म करना असंभव है | इसके लिए लंबी लड़ाई की जरूरत है | भ्रष्ट व्यवस्था लोगों का स्वभाव बन गया है | गरीबी भगवान की देन है | 'गोदान' उपन्यासका होरी महतो इस व्यवस्था का प्रतिक है | 'नौकर की कमीज' उपन्यास में दफ्तर के काम करने के बजाय साहब की चापलूसी करने में धन्यता मानने वालों में होड़ लगी है | प्रस्तुत उपन्यास का वाक्य इस बात को स्पष्ट करता है जैसे, साहब को नौकर की तलाश है पर साहब नौकर नहीं ढूंढते बल्कि दफ्तर के बाबुओं के बीच साहब के नौकर को ढूंढने की होड़ थी |

सत्ता की बागडोर जिन लोगों के हाथ में है, उनमें से एक बड़े साहब अपनों के साथ इस तरह बात करते हैं, "मैं अपनी कमीज नौकर को कभी देना नहीं चाहूंगा, जो मैं पहनता हूं, उसे नौकर पहने पर मुझे पसंद नहीं है | इसका सरल अर्थ भ्रष्ट व्यवस्था की ठेकेदार गरीबों को सुख और दुखों में अच्छे भोजन की आदत लगाने नहीं देना चाहते | रास्ते पर चलने वाला एक मजदूर का अभाव भी उपन्यासकार की चिंता का विषय है |"

निष्कर्ष:

उपन्यासकार शुक्ल ने 'नौकर की कमीज' उपन्यास के माध्यम से सरकारी दफ्तर की व्यवस्था पर प्रकाश डाला है | उपन्यास में परिवार और समाज के चित्रण के साथ गरीब किसानों की त्रासदी को अभिव्यक्त किया है| व्यापारी किसानों का शोषण करते हैं| उपन्यास सम्राट प्रेमचंद के "गोदान" उपन्यास में 1936 के पहले जो दशा थीं उसमें उसके बाद देश की शोषण व्यवस्था बिल्कुल बदल नहीं हुआ है | उपन्यास में मुख्य कथा के साथ-साथ उपकथाओं का भी उल्लेख आया है, प्रस्तुत उपन्यास एक कालजयी रचना है |

आलोचक नामवर सिंह का मानना है कि, "हिंदी के पांच कालजयी उपन्यासों की श्रेणी में "नौकर की कमीज" को रखना चाहिए|

संदर्भ :

1. 'नौकर की कमीज' – डॉ.विनोद कुमार शुक्ल
2. 'गोदान' - प्रेमचंद
3. 'नौकर की कमीज' -विनोद कुमार शुक्ल (पाठशाला)
4. 'साहित्य और जीवन मूल्य' - नम्रता सुश्री नम्रता जोसेफ

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हरपाल सिंह अरुष के 'उसकी बातें' उपन्यास में उपेक्षित जीवन का विमर्श

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सारांश:

अरुष जी के कहानी और उपन्यासों को पढते या समझते समय कहानी या उपन्यास की विचारधारा, वर्गचेतना या विवेकदृष्टि के आधारपर कहानी, उपन्यासों के पात्रों द्वारा उपेक्षित जीवन को जानने की कोशिश की है। इसमें सामाजिक यथार्थता को लेखक ने अपने दृष्टिकोन से रचनात्मक मूल्यांकन भी किया है।

उपन्यास में उपेक्षित जीवन के प्रति सजगता जरूरी है ऐसा संदेश मिलता है। उपेक्षित जीवन में मनुष्य की सामाजिकता की पहचान होती है। साहित्य संसार द्वारा वह बात, घटनांए पाठकोंको ध्यान में आती है। उपन्यास के रचना समाज, संसार से होकर गुजरता है, तो सुगम और विश्वसनीय लगता है। क्योंकि वहाँ कविताओं की तरह आत्मपरकता की फिसलन नहीं होती है। नाटक के यथार्थता का मायालोक भी नहीं होता है। उपन्यास की कला से मनुष्य के समाज सम्बद्धी इतिहास सापेक्षता रूप को आसानी से पहचाना जाता है। कल्पना में बसी जिंदगी की वास्तविकता आसानी से पायीजाती है। इसलिए साहित्य का समाजशास्त्रीय विश्लेषण सबसे पहले और सबसे जादा उपन्यास की ओर मुड़ता दिखता है। ओर उससे समाज में स्थित उपेक्षित जीवन से होनेवाली मनुष्य और समाज की हानी को भी परखा जा सकता है।

Keyword - हरपाल सिंह अरुष, 'उसकी बातें', उपन्यास, उपेक्षित जीवन, विमर्श.

प्रस्तावना:

हिंदी साहित्य में उपन्यासों के प्रथम चरणों में लिखे उपन्यासों का मुख्य हेतू मनोरंजन तथा समाज सुधार रहा है। उपन्यास कला की दृष्टि से भले ही उस काल के उपन्यास कुछ उल्लेखनीय न हो किंतु उनसे हिंदी उपन्यास को दिशा देने का अवसर दिया है। हिंदी साहित्य में उपन्यास के विषयों तथा शिल्पों एवं भाषाओं का जो विकास इस काल में हुआ उसी का शोधन हमें आगे कई उपन्यासों में मिलता है। यद्यापि इन उपन्यासों में अतिमानवीयता तथा अस्वाभाविकता जैसे दोष उपन्यास के पहलू है। इन उपन्यासों ने प्रेमचंदकालीन उपन्यासों के लिए एक पृष्ठभूमि प्रस्तुत की गयी है। उपन्यासों में आत्मकथात्मक, वर्णनात्मक एवं संवादात्मक शैली का प्रयोग किया गया है। उसका आरम्भ भी उस काल सेही हुआ है।

"समकालीन हिंदी उपन्यास" के रूप में उपन्यासों की चर्चा सन् १९७० के बाद के होती हैं। इस दौरान हिंदी साहित्य में जो उपन्यास लिखे गए थे, उनका संबंध विभिन्न प्रकार के आंदोलनों, विचारधाराओं तथा पात्रों के उपेक्षित जीवन से भरा दिखायी देता है। समकालीन हिंदी साहित्य में हरपालसिंह 'अरुष' ने अपने उपन्यासों के द्वारा सार्थक हिंदी साहित्य में सकारात्मक हस्तक्षेप किया

है। उन्होंने साहित्य में परिदृश्य बदलाव के सहित एक अलग प्रक्रिया से उपन्यास को जोडकर उन्हे बहुआयामी रूप देने का प्रयास किया है। हिंदी में कथा साहित्य में बीसवीं सदी के अंतिम दशक में एक बाढ़ सी आयी दिखती है। हिंदी साहित्य की विचारधारा में हर एक कथाकार प्रेमचंद तथा गुलेरी इन साहित्यकारों से आगे बढ़ने में लगे थे। कुछ साहित्यकारों ने कथा-पत्रिकाओं द्वारा अस्वस्थसी परम्परा चलायी थी। उस गुट के लेखक नये–नये फार्मूले बनाकर हिंदी साहित्य में अपना योगदान देने का कार्य करते रहे। इसमें उन्होंने साहित्य के अन्य कथाकारों के साहित्य को और उनको नकारना शुरू किया था। साहित्य में व्यावसायिक पात्रों ने अपने–अपने समीक्षक भी तैयार किये थे। परिणामस्वरुप मौन साधना वाले तथा 'वाद' रहित लेखकों को उसका आधात पहुँचा रहा। किंतु उसके बावजूद भी इस दशक में कुछ कहानीकार भी उभरे। जिन्होंने दिल्ली शहर या अन्य शहरों के व्यावसायिक प्रकाशन या गृहों से न जुड़कर भी अपनी साहित्य साधना को समाज के सामने रखा। साहित्य द्वारा भावकों तथा पाठकों का ध्यान अपनी साहित्य की ओर आकर्षित किया। ऐसे ही सिद्ध, प्रसिद्ध कथाकार के रुप में हरपालसिंह 'अरुष' का नाम सबसे उपर आता है। उनके उपन्यासों में उपेक्षित जीवन की समस्यांए बडी खूबी से उन्होंने चित्रित की है।

उद्देश :

1. हरपाल सिंह अरुष के 'उसकी बातें' उपन्यास में उपेक्षित जीवन का विमर्श कराना।

'उसकी बातें':

'उसकी बातें' यह 'अरुष' जी का उपन्यास प्रेमकथा पर आधारित है। 'अरुष' जी ने उपन्यास में प्रेमी प्रेमिका से प्रेम तो करता है, किंतु प्रेमिका से वह शादी नहीं करना चाहता हैं। इसकी मुख्य वजह यह है कि, वह प्रेमिका को अपने अनुकूल नहीं पाता है। वह अपने मन में चाहता है, उस तरह पत्नी में पाता है। किंतु प्रेमिका में वह गुण उसे दिखाई नही देते है। इस उपन्यास के बारे चर्चा करे तो प्रकाशक ने लिखा है की - "इस उपन्यास में जिन कोमल भावों का चित्रण हुआ है, वे नैसर्गिक एवम् स्वाभाविक रूप से किशोर एवं युवा हृदयों में प्रस्फुटित होते हैं, सामाजिक नियमों के प्रति विद्रोह तब अधिक मुखर होने लगता है, जब हृदय में अंकुरित कोमल भावों पर प्रतिबंधों की शक्तियां अधिक कसाव उत्पन्न करने लगती है। सन्धिकाल में अस्थिर आवेगों को सुनिचित दिशा प्रदान करने के लिए जिस मानसिक धरातल की आवश्यकता होती है, उसी की तलाश इस उपन्यास में करने का प्रयास किया गया है।"**१** इस बात पर अधिक से चर्चा करे तो एक बात निकलकर सामने आती ह की, किशोर तथा युवा हृदयाओं में प्रफुल्लित होने वाले नाजुक भावों को चित्रित किया गया है। लेकीन दूसरी ओर इन नाजुक भावों पर सामाजिक प्रतिबंध भी लगाया है। सामाजिक नियमों के प्रति किशोर तथा युवाओं का विद्रोह अधिक मुखरता है। ओर कुछ नया करने की कोशिश उनमें जागृत करता है। प्रकाशक आगे लिखते है कि - "जब कोई हृदय यह जानकर नये पग उठाने के लिए मचलने लगता है, तो मनोवैज्ञानिक आधार पर उस उद्वेलन को शान्त करने का प्रयास जिस तनाव को उत्पन्न करता है, उससे मुक्त होने का मार्ग खोजने में लगी शक्तियां भी मार्ग प्रास्त करने में सक्षम हो सकती है। पचाताप तथा अपराध बोध

विकास में जहां सहायक है, वहीं इनकी अतियता कुण्ठाओं को जन्म दे सकती है। इनकी तीव्रता में संतुलन स्थापित करने के लिए ही इस कथा का विकास हुआ है।"[२] इस कथन से व्यक्ति कुंठित न हो जाय ऐसी बात स्पष्ट रुप से सामने आती है। इसका संतुलन बनाने के हेतू उपन्यास का विकास किया है। प्रकाशक के द्वारा यहां पर कथा विकास के कारणो को भी स्पष्ट रुप से पाठकों के सामने रखा है।

'अरुष' जी का 'उसकी बातें' यह उपन्यास तीन खण्ड़ों में पाठकों के सामने रखा गया है। उपन्यास की कथा में मधु जो लडकी है, उससे मैं नाम के व्यक्ति को प्रेम होता है। बाद में वह गाँव को जाता है, गाँव से दो वर्ष बाद लौटते ही उसे पता चलता है कि मधू ने कैलास के साथ कोर्ट मैरिज की है। वह मैं पात्र इस घटना की जानकारी लेना चाहता है। मधु का कैलास के साथ शादी करने का कारण क्या हो सकता है? तो वह अपने लगभग पचपन वर्ष के मित्र के जाता हैं। वह मित्र भारतीयता का बहुत ही पक्षपाती होता है। वह भारतीय प्राचीन संस्कृति अपना सबकुछ न्यौछावर करने के लिए तैयार रहता है। और हमेशा इसका प्रचार और प्रसार करता रहता है। और इसी बात की शिक्षा भी देता रहता है। सत्य उसके लिए सर्वोपरि हैं। वह मैं से आयु में लगभग तीस वर्ष बडा है। किंतु उनके संबंध मित्रता के थे, तो दोनों का आयु का अंतर समाप्त होता है। तथा उनमें समानता का भाव आता है। वह कहता है कि, मधु ने जो किया वह गलत किया है। उसने खुद के सम्मान को तार-तार कर दिया है। मैं कि मुलाखात फिर उसके परिचित शर्मा से होती हैं। शर्मा से मैं का खूब पुराना परिचय भी नहीं था। फिर भी तकरीबन दो वर्ष पूर्व से दोनों एक दूसरे को जानते थे। मैं जिस विद्यालय मे था, उसी विद्यालय में शर्माजी अध्यापक थे। वे दोनों ढाबे पर साथ में खाना खा रहे थे। उस समय वे दोनों आपस में वार्तालाप कर रहे थे। शर्मा जी मैं को बताते है कि मधु ने कैलास के चक्कर में आकर उससे शादी कर ली है। तो मैं शर्मा से जानना चाहता था कि मधु उसके साथ क्यों चली गयी? किंतु शर्मा जी कहते है की उसने भारतीय संविधान अनुसार शादी की है। इसी घटनाओं संग कहानी आगे बढ़ती रहती है। फिर एक दिन मधु और मैं की दिल्ली में बस अड्डे पर दोनों की मुलाकात होती है। मधु मैं का पता लेती है। और उसको उस पते पर खत लिखती रहती है। और कहानी समाप्त होती है।

मैं को शर्मा जी सलास देते हैं कि अपनी विचारों से काम लो। संसार एक अथांग समुद्र की तरह है। इसे करने के लिए खोपडी से काम लेना होगा। तभी जाकर इस समुद्र को पार कर पाओगे। शर्मा कहते हैं कि - "वे दिन अब अतीत की कथा मात्र रह जायेंगे, जब जिधर चाहा, जिसको चाहा दान की बछिया की भांति गले की रस्सी थमा दी जाती थी। लड़का भी, अनिच्छा के होते हुए उसी को जीवन संगिनी स्वीकार करने पर मजबूर होता था।"[३] इस तरह से देखा जाये तो हम कह सकते हैं कि, समयानुसार समाज के, लोंगो के विचार बदलते रहते है। आज का जो समाज है, वह दकियानूसी विचारधारा को छोड आगे बढ रहा है।

अरुषजी जो उपन्यासकार है, उन्होने इस उपन्यास में कई समस्याओं को चित्रित करने का कार्य किया है। जिसमें प्रमुख जाति के बंधनों को पाठकों के सामने रखा है। उसे तोड़ने की समस्या को प्रस्तुत किया है। जाति बंधनों को तोड़ने की बात पाठकोंको डॉ. बाबासाहब अंबेडकर से प्रभावित दिखती है। परम्परावादी विचारों के चलते दोनों जातियों को जोडना असम्भव दिखाई देता है। यहॉ शर्माजी इस घटना को ईश्वरीय विधान बताते हैं।

लेकीन ऐसे नहीं था, जिस वजह से ऐसा सम्भव हुआ है, तो सिर्फ भारतीय संविधान से यह मुनकीन हुआ है। मधु की स्वतन्त्रता की बात शर्माजी करते हुए बताते हैं की, उन्होंने जो कुछ किया वह भावना में आकर नहीं, बल्कि खुदकी मस्तिष्क की आज्ञा से किया है।

कहानी में अरुषजी नायिका मधु के सौन्दर्य को बडी खुबी से श्रृंगारिक रूप में वर्णन करते है। जब वह नहा कर बाहर निकलती है; तो मधु के सौन्दर्य को श्रृंगारिक रूप में पाठकों के सामने रखते है। वह वर्णन इस प्रकार से है - "सामने - बाथरूम से वह निकली। उसकी सुंदर देह पुष्टि पर तौलिया के अतिरिक्त कुछ नहीं, सद्यन के रा समेटकर सिर पर कबरीवत् बाँधकर संभाली हुयी थी । सम्पूर्ण यौवन अजन्ता-चित्र की प्रतिकृति, बार-बार देखने की लालसा, निरंतर देखने पर भी बलवती होती जाती। उसके गिरि श्रृंगियों से सुगढ़ उरोज युगल किसी अज्ञात उल्लास जलद को आलिंगन का आमंत्रण देते हुए मानों कह रहे हो-आओ, अपने जीवन के साथ-साथ मेरा जीवन भी सफल कर दो। उन अड़ोल उन्नत वक्षों को देखकर हृदय की पिपासा मचलकर कहती यह उभरता यौवन कभी-कभी ही प्राप्त होता है। सद्यः स्नात शरीर मानो कामदेव न स्वयम् वास्तुकला का आद" नमूना प्रस्तुत करने हेतु अपने सम्पूर्ण कौल, लगन, तथा मधुर भावों को सम्मिश्रण करके बनाया हो ।"[४]

अरुषजी ने उपन्यास में स्त्री विचारों की स्वतंत्रता का प्रश्न कहानी के माध्यम से बड़ी खुबी से उठाया है। उपन्यास की नायिका मधु कहती है की - "मैं इतिहास प्रसिद्ध नारियों की बात नहीं कर रही हूँ। मैं बात कर रही हूँ वर्तमान की। घर के अंदर घुट-घुट कर रहना, कभी मेहरी, कभी धोबिन, कभी महाराजिन, कभी संतान प्रसविनी, और कभी पुरुष की भूख शांत करने का एक शरीर मात्र। इन सभी स्थितियों में उसके नारी सुलभ हृदय को कोई स्थान नहीं। पुरुष ने अपनी सुविधाओं को ही ध्यान में रखकर ही इन सामाजिक नियमों का निर्धारण किया है। इन नियमों को बदलने की आवश्यकता आ पड़ी है। इन पक्षपात पूर्ण नियमों पर विचार करना उचित समझती हूँ।"[५] फिर मधु आगे कहती है की - "आपके साथ मैं सब कुछ करना चाहती हूँ जिसे समाज रोकता है, क्या यह मेरी वैयक्तिक स्वतंत्रता में समाज द्वारा उत्पन्न की गयी बाधा नहीं है?[६] तो नायक कहता है, विवाह जैसी लोकतांत्रिक संस्था में बंध जाने के बाद बाधा नहीं होगी। किंतु विवाह के बिना उस घटना को अंजाम देना गलत है। उपन्यास में इस घटना के माध्यम से विवाह संस्था को भी महत्वपूर्ण तरीके से प्रस्तुत किया है। समाज में इन विचारों के द्वारा स्त्री के उपेक्षित जीवन को समाज के सामने रखने का कार्य किया गया है। प्रेम भावना का अंतिम ध्येय विवाह बताया गया है। विवाह बाह्य शारीरिक प्रेमभाव को समाज नकारता है। इसे पाठकों के सामने रखा है।

निष्कर्ष:

उपन्यास में संवादों का लेखन कई बार बहुत ही मनोरम और रोचकपूर्ण लगता है। किंतु कही बार उपेक्षित जीवन को भी प्रस्तुत करता है। संवाद कहीं बार बहुत बड़े और कहीं बार छोटे है। संवादों में कहीं बार मधुरता है। तो कहीं बार धैर्य और आक्रोश दिखाई देता है। उपन्यास में कई छोटे-छोटे संवादों के द्वारा उपेक्षित जीवन का अनुभव पाठकोंको आता है। 'अरुष' जी का प्रस्तुत उपन्यास 'खर एक जीवनी', 'गुनाहों का देवता' और 'उसकी बातें' एकही परम्परा के उपन्यास लगते है। अरुष जीने उपन्यास में हिंदू धर्म और बौद्ध धर्म को मिलाया है। उपन्यास की

कथा पूर्वदीप्ति (फ्लैश बैक) से चलती है। उपन्यास की मूल समस्याओं को उपन्यासकार में बडी खुबी से उठाई है। परम्परागत सामाजिक नियमों के प्रति प्रेम, विद्रोह, अन्तर्रजातीय विवाह, कोर्ट मैरिज, प्रकृति चित्रण, भाषा समयानुकूल परिवर्तित होती दिखती है।

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'किन्नर केंद्रीत उपन्यासों में अभिव्यक्त जीवन मूल्य'

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शोध सारांश:

जीवन और मूल्य का पारस्परिक घनिष्ठ संबंध है। व्यक्ति के जीवन में मूल्य व्यक्ति सापेक्ष भी होते हैं और व्यक्ति निरपेक्ष भी। व्यक्ति सापेक्ष और व्यक्ति निरपेक्ष लोगों के जीवन में मूल्यों को लेकर टकराव, संघर्ष निर्माण होता है इसी टकराव तथा संघर्ष को साहित्यकार अपने साहित्य में उतार देता है। साहित्य भी जीवन मूल्यों केचित्रण के बिना निष्प्राण है। साहित्य अगर शरीर है तो मूल्य उस शरीर का संचालन करनेवाली आत्मा है। मूल्यों के बिना साहित्य एक मिथ्या कल्पना बन जायेगा। इसी कारण साहित्य को जीवन-मूल्यों की बहती धारा माना जाता है। वही साहित्य श्रेष्ठ होता है, जिसमें मानवीय जीवन मूल्य विद्यमान रहते हैं। मनुष्य समाज की इकाई है। उसे अपनी जरूरतों को पूरा करने के लिए समाज पर निर्भर रहना पड़ता है। इसलिए सामाजिक, आर्थिक, पारिवारिक, धार्मिक, सांस्कृतिक आदि जीवन मूल्य मनुष्य के जीवन में महत्त्वपूर्ण है। 21 वीं सदी में हिंदी साहित्यकारों ने किन्नर केंद्रित उपन्यासों का सृजन मानवीय जीवन मूल्यों के संवेदनशीलता सें प्रेरित होकर किया है। 'यमदीप', 'मैं भी औरत हूँ', 'किन्नर कथा', 'मैं पायल', 'तीसरी ताली', 'जिंदगी 50-50', 'पोस्ट बॉक्स नं. 203 नाला-सोपारा', 'मेरे हिस्से की धूप', 'मंगलामुखी', 'ऐ जिंदगी तुझे सलाम' आदि उपन्यासों का सृजन उसके कुछ उदाहरण हो सकते है।

मानवीय रिश्ते नातों के ताने-बाने सें बुने समाज में किन्नरों को अपने घर-परिवार तथा समाज से अपना अलग समुदाय निर्माण कर मुख्यधारा से वंचित रहना पड़ता है। इसके साथ होनेवाला लिंगभेदभाव, मूलभूत सुविधाओं से वंचित, मनुष्य प्राणी होते हुए मनुष्य न समझना, सामाजिक प्रताड़ना के शिकार होनेवाले किन्नरों को मानवीय जीवन मूल्यों के साथ सुखपूर्वक जीवन नहीं जीने दिया जाता है। मनुष्य के रूप में जन्म लेने के बावजूद भी इन्हीं किन्नरों को मनुष्य नहीं समझा जाता, तिरस्कार भरी नज़रों से देखा जाता है। इस अभागों को तालियाँ पीट कर मिले पैसो से जीवन निर्वाह करने के अलावा कोई विकल्प नहीं रहता है। लेकिन आज सुप्रीम कोर्ट से मानवीय अधिकार एवं हक की जागृति के कारण इस किन्नर समाज मुख्यधारा में धीरे-धीरे अपना स्थान निर्माण कर रहा है। समाज सेविका, डॉक्टर, वकील, जिलाधिकारी, पुलिस, राजनीतिक, मॉडेलिंग, अभिनय आदि के साथ शिक्षा और व्यवसाय में भी वे अपनी प्रतिभा की छाप छोड़ रहे हैं। किन्नर आज अपने अस्तित्व के लिए संघर्ष कर रहे हैं।

समाज में हमेशा हाशिए पर रहे किन्नर समुदाय को समाज की मुख्यधारा में लाने का मुख्य लक्ष्य इन उपन्यासकारों का रहा है। मानवीय मूल्यों के बिना जिस तरह समाज की कल्पना हम नहीं कर सकते, उसी तरह साहित्य भी मानवीय मूल्यों के बिना फिका और नकली लगेगा। विवेच्य उपन्यासों में मानवता यह सबसे प्रभावी मूल्य रहा है जिसमें हर किन्नर को सबसे पहले मनुष्य समझने की माँग उपन्यासकार करता है। उन्हें मनुष्य समझने

के बाद ही उनके प्रति संवेदना, प्रेम, दया, सहयोग आदि मूल्य समाज में अपने आप जागृत हो जाएंगे, ऐसा इन उपन्यासकारों का विश्वास है। अधिकांश उपन्यासों में उन पर जताए गए विश्वास के सकारात्मक परिणाम भी हमें दृष्टिगत होते हैं, जो उदात्त मानवीय मूल्यों की ही जीत है। किन्नर समुदाय एक ओर समाज में अस्तित्व के लिए संघर्ष करते हैं तो दूसरी ओर इन मानवीय मूल्यों के कारण ही उस संघर्ष में जीत भी हासिल करता हैं। यह जीत वस्तुत: उनके साथ समाज में स्थित मानवीय मूल्यों की ही जीत है।

बीज शब्द - किन्नर, उपन्यास, मानवीय मूल्य, प्रेम, दया,मानवता, सहयोग, सद्भाव, संवेदना, स्वाभिमान, समर्पण, त्याग, ममता, भाईचारा आदि।

प्रस्तावना:

जीवन और मूल्य का पारस्परिक घनिष्ठ संबंध है। मानवीय मूल्यों के पालन, संचालन से समाज जीवन सुंदर तथा आदर्श बन जाता है लेकिन मूल्य व्यक्ति के जीवन में व्यक्ति सापेक्ष और व्यक्ति निरपेक्ष भी होते हैं व्यक्ति सापेक्षता और व्यक्ति निरपेक्षता के कारण समाज जीवन में मूल्यों को लेकर जो टकराव, संघर्ष उत्पन्न होता है उसे ही साहित्यकार अपने साहित्य में चित्रित करता है मानव के जीवन में मूल्य का पालन बहुत अहम बात है। मूल्यो के पालन से मानव जीवन स्वर्ग से भी सुंदर होता है मगर मानवीय मूल्य का पालन न करना व्यक्ति तथा समाज को पशु जीवन की ओर धकेल देता इसलिए मानव जीवन में मूल्य का महत्वपूर्ण स्थान है। साहित्य मूल्यों के बिना निष्प्राण है। साहित्य अगर शरीर है तो मूल्य उस शरीर का संचालन करनेवाली आत्मा है। मूल्यों के बिना साहित्य एक मिथ्या कल्पना बन जायेगा। इसी कारण साहित्य को जीवन-मूल्यों की बहती धारा माना जाता है। वही साहित्य श्रेष्ठ होता है, जिसमें मानवीय जीवन मूल्य विद्यमान रहते हैं। भारतीय मानक हिंदी कोश में जीवन की परिभाषा इसप्रकार दी गई है- ‘‘जीवन वह नैसर्गिक शक्ति है, जो प्राणियों, वृक्षों आदि को अंग और उपांगों से युक्त करके सक्रिय और सचेष्ट बनाती है और जिसके फलस्वरूप वे अपना भरण-पोषण करते हुए अपने वंश की वृद्धि करते हैं। आत्मा या प्राणों से पिंड या शरीर से युक्त रहने की दशा या भाव ही जीवन है।’’[1] जीवन और मूल्यों का गहरा संबंध है, दार्शनिक क्षेत्र में मूल्यों की चर्चा को विशेष महत्त्व दिया जाता है। मूल्य ही है जो हमें बताते हैं कि क्या सही है, क्या गलत और जीवन में क्या महत्त्वपूर्ण है। वे जीवन में हमें निर्णय लेने, रिश्तों को बनाए रखने और एक अर्थपूर्ण जीवन जीने में मदद करते हैं। हम अपने जीवन में मूल्यों के अनुसार कार्य करते हैं, तो हम दूसरों के जीवन पर सकारात्मक प्रभाव डाल सकते हैं। मूल्यों के अनुसार जीने से हमारे जीवन को एक नई दिशा मिलती है।

आज हर व्यक्ति का जीवन चुनौतियों से भरा है। जीवन में अपने मूल्यों का सम्मान करना और उसके अनुसार जीना न केवल आत्म सम्मान बढाता है बल्कि अपने जीवन में खुशीयाँ भर देता है। पारिवारिक जीवन में सुखद अनुभव के लिए मूल्यों का महत्त्व होता है। विभिन्न विचारक, दार्शनिक अपने-अपने तर्कों के माध्यम से मूल्यों का निर्धारण करने का प्रयास करते हैं। मूल्य ही व्यक्ति के अस्तित्व एवं उसके विकास के विधायक तत्त्व है। मूल्य आम जन के कल्याण एवं लोकहित में साधक होते हैं। मूल्य समाज के वे आधार स्तंभ है, जिन पर समाज की सभ्यता एवं संस्कृति का आधार है। इसी कारण जीवन मूल्यों को समाज की उदारता के परिचायक कहा जाता है। इसलिए जीवन मूल्यों का वास्तविक उद्देश्य मानव जीवन को संयमित तथा

व्यवस्थित कर सुखद परिणत करना है। विद्वानों के अनुसार 'मूल्य' शब्द मानव जीवन के साथ जुड़ा है। ''मानव जीवन को मूल्यवान बनाने की क्षमता रखनेवाले गुणों को मूल्य कहा जाने लगा है।'' हिंदी साहित्य कोश में मूल्य की परिभाषा इसप्रकार दी है- ''मूल्य और प्रतिमान समानार्थी शब्द है, दोनों ही मानव निर्मित कसौटियाँ हैं, जिनके सहारे, साहित्य का मूल्यांकन किया जाता है। मनुष्य के कुछ वैयक्तिक व्यवहार होते हैं, परंतु समाज, नगर, प्रदेश, प्रांत, राष्ट्र और समाज का सदस्य होने के नाते उसे कुछ सामाजिक बंधंनों को स्वीकार करना पड़ता है।''[2]

मनुष्य समाज की इकाई है। उसे अपनी जरूरतों को पूरा करने के लिए समाज पर निर्भर रहना पड़ता है। इसलिए सामाजिक, आर्थिक, पारिवारिक, धार्मिक, सांस्कृतिक आदि जीवन मूल्य मनुष्य के जीवन में महत्त्वपूर्ण है। 21 वीं सदी में हिंदी साहित्यकारों ने किन्नर केंद्रित उपन्यासों का सृजन किया है। 'यमदीप', 'मैं भी औरत हूँ', 'किन्नर कथा', 'मैं पायल', 'तीसरी ताली', 'जिंदगी 50-50', 'पोस्ट बॉक्स नं. 203 नाला-सोपारा', 'मेरे हिस्से की धूप', 'मंगलामुखी', 'ऐ जिंदगी तुझे सलाम' आदि उपन्यासों का सृजन हुआ है।

मानवीय रिश्ते नातो कें ताने-बाने सें बुने समाज में रहकर भी किन्नरों को अपने जीवन में घर-परिवार तथा समाज से अपना अलग समुदाय निर्माण कर समाज की मुख्यधारा से वंचित रहना पड़ता है। इसके साथ होनेवाला लिंगभेदभाव, मूलभूत सुविधाओं से वंचित, मनुष्य प्राणी होते हुए मनुष्य न समझना, सामाजिक प्रताड़ना के शिकार होनेवाले किन्नरों को मानवीय जीवन मूल्यों के साथ सुखपूर्वक जीवन नहीं जीने दिया जाता है। मनुष्य के रूप में जन्म लेने के बावजूद भी इन्हीं किन्नरों को मनुष्य नहीं समझा जाता, तिरस्कार भरी नज़रों से देखा जाता है। इस तरह अभागों को तालियाँ पीटने के अलावा कोई विकल्प नहीं रहता है। लेकिन आज मानवीय अधिकार एवं हक की जागृति के कारण किन्नर समाज मुख्यधारा में धीरे-धीरे अपना स्थान निर्माण कर रहे हैं। समाज सेविका, डॉक्टर, वकील, जिलाधिकारी, पुलिस, राजनीतिक, मॉडेलिंग, अभिनय आदि के साथ शिक्षा और व्यवसाय में भी अपनी प्रतिभा की छाप छोड़ रहे हैं। किन्नर आज अपने अस्तित्व के लिए संघर्ष कर रहे हैं।

'यमदीप' उपन्यास में लेखिका नीरजा माधव ने किन्नरों के उदात्त चरित्र, उनकी संवेदनशीलता, कर्तव्य के प्रति निष्ठा, अपनी अराध्यदेवी बसेरा माता और गुरू के महत्त्व के साथ किन्नरों के बाह्य एवं आंतरिक जीवन मूल्यों का यथार्थ चित्रण प्रस्तुत किया है। उपन्यास की प्रमुख पात्र नंदरानी उर्फ नाज़बीबी को माता-पिता अपने पास रखना चाहते हैं। उसे पढ़ा लिखा कर उसकी इच्छा के अनुसार उसे डॉक्टर बनाना चाहते हैं। लेकिन किन्नर होने के कारण समाज उन्हें मान्यता नहीं देता है। किन्नर नंदरानी को नाम बदलकर किन्नर गुरू महताब के डेरे में रहना पड़ता है। नंद रानी के पिता मेजर है, एक संपन्न परिवार में जन्म लिया है, लेकिन उसी परिवार के सदस्य उसका समाज के भय के कारण साथ नहीं दे सकते हैं। भाई नंदन का उसके साथ तिरसकृत व्यवहार होने तथा बहन नंदीनी की शादी टूटने के कारण किन्नर नंदरानी को भाई-बहन का प्यार नहीं मिलता उसके प्रति भाई नंदन में तथा समाज में करुणा जागृत नहीं होती। वह परिवार व सभ्य समाज से अलग किन्नर समुदाय में रहते हैं। किन्नरों को अपने जीवन में दर्दभरी पीड़ा से गुजरना पड़ता है। परिवार के हाथ बंधे होते है, वे मजबूर होने के कारण परिवार में किन्नर बच्चे का

जन्म कलंक माना जाता है। समाज के अपने जीवन मूल्य, नियम, नैतिक बंधन, परंपरा, कायदे-कानून रहते हैं। लेकिन इस परिवार तथा समाज का एक अहम हिस्सा होने वाले किन्नर नंदरानी का बार-बार अपमान, उपेक्षा, अमानवीय व्यवहार के कारण जब वह घर छोड़कर महताब गुरु के डेरे में रहने चली जाती है तो मां-बाप का प्यार उसे वापस लेने डेरे आ जाता है। उपन्यास में किन्नर महताब गुरू कहती है- ''आप इस बस्ती में रह नहीं सकते बाबूजी और अपनी बेटी को अपने साथ भी रख नहीं सकते...दुनिया में बदनामी और हँसी-हँसरत के डर से हिजड़ी के बाप कहलाना न आप बर्दाश्त कर पाएंगे और न आपके परिवार के लोग।''[3] इस तरह समाज अपमान और ताने सुनाने के साथ उस परिवार को नकारता है। किन्नरों को परिवार, समाज में उपेक्षित और तिरस्कृत जीवन जीना पड़ता है। समाज का नाकाम हिस्सा समझकर उसकी उपेक्षा की जाती है, इसका वास्तविक चित्रण गुरू महताब अपने अनुभवद्वारा प्रस्तुत करती है।

'जिंदगी 50-50' उपन्यास में लेखक भगवंत अनमोल जी ने किन्नर हर्षा उर्फ हर्षिता के माध्यम से किन्नर जीवन की उपेक्षा, घर से उन्हें मिले संस्कार और समाज की उपेक्षा, आय के संसाधनों की अनिश्चतता, उससे उन्हें इस उपन्यास में एक ओर किन्नर हर्षा के पिता किन्नर हर्षा के प्रति घृणित, अमानवी व्यवहार करते हैं तो दुसरी ओर इसी उपन्यास के किन्नर सूर्या के प्रति उसके पिता अनमोल के प्यार भरे व्यवहार का चित्रण मिलता है। असामाजिक कामों की दलदल में धँसना और संक्रामक बीमारियों के कारण अपराधभाव से ग्रस्त होकर आत्महत्या करने की किन्नरों की व्यथा कथा को सजीवता से चित्रित किया है। किन्नर हर्षा का भाई अनमोल अपने किन्नर बेटे सूर्या के जन्मदिन की पार्टी सितारा होटल में आयोजित करता है। पार्टी में अपने सगे-संबंधियों एवं मित्रों को आमंत्रित करके अपने किन्नर बेटे सूर्या की असलियत बताना चाहता है। क्योंकि समाज में उसे अपनाया जाएं और उसका सम्मान हो। लेकिन पार्टी में आए खट्टरसाहब जैसे सुशिक्षित लोग कहते हैं- ''हाँ, अभी अनमोल भाई पार्टी दे रहे हैं, कुछ सालों बाद उनका बेटा हिजड़ों की टोली में शामिल होकर 'हाय-हाय' करता भीख माँगता नज़र आएगा।''[4] इस तरह पार्टी में आए सुशिक्षित लोग भी संवेदनाहीन बनकर किन्नर सूर्या को तानें कसते हैं। सभी लागों की किन्नर सूर्या के प्रति नकरात्मक प्रतिक्रिया सामने आती है। इससे पता चलता है कि जीवन में सामाजिक मूल्य ही व्यक्ति के अस्तित्व एवं उसके विकास के सहायक तथा असहायक तत्त्व होते हैं।

'मेरे हिस्से की धूप' उपन्यास में लेखिका नीना शर्मा 'हरेश' जी ने किन्नर मोनी के माध्यम से किन्नरों के प्रति सामाजिक प्रताड़ना निश्चित ही अत्यंत दु:खद है। किन्नर मोनी के पिता का अपनी किन्नर बेटी के प्रति बेहद प्यार है। वह अपनी कलेजे के टुकड़े को अपने परिवार से अलग नहीं करना चाहते हैं, इसके लिए उनके संयुक्त परिवार टूटता है, बेटा नवीन अपनी गर्लफ्रेंड के साथ विवाह करके कनाडा चला जाता है बहन हर्षिता का भी कुछ दिन का व्यवहार गलत होता है लेकिन उन सब बातों की परवाह न करते हुए मोनी के पिता उसे अपने पास रखते हैं, एक बाप का कर्तव्य में निभाते हैं। मोनी के प्रति एक बाप का सच्चा प्यार वे करते दिखाई देते हैं। मोनी अपने किन्नर जीवन की वास्तविकता को स्वाभिमान से स्वीकार करती हुई किन्नरों के पारंपारिक जीवन की लीक से हटकर अपने पिताजी के कारोबार को बढाने की सोचती है। वह किन्नरों की बस्ती में जाकर उनके जीवन का अनुभव लेती

है, वहाँ भी वह अपने स्वाभिमान को जिंदा रखती है। समाज तथा सर्राफा आसोशिएन के लोगो द्वारा कदम-कदम पर हो रहे अपमान के कडुवे घूँट पीकर वह उसे अपने संघर्ष की ताकत बनाती है। वह किन्नर जीवन के यथार्थ को स्वीकारती है और जीवन में आगे बढती है। स्कूल के समारोह में सोनल टिचर एक लड़के से हिजड़े का किरदार करवाकर एक पात्री नाटक की प्रस्तुति करवाती है। लेकिन उस लड़के की माँ इस प्रस्तुति को लेकर क्रोधित होती वह अपना सारा क्रोध मोनी पर निकालती है-

''हिजड़ा कहीं की...मेरे बेटे से हिजड़े का रोल करवाया और डॉ. अंजू ने मोनी के मुँह पर थूँका।''[5] डॉ. अंजू भूल जाती है कि इसतरह के सांस्कृतिक समारोह से बच्चों को इंसान होने की, उसमें मानवीय संवेदना जगाने के संस्कार किए जाते हैं। लेकिन वह क्रोधित होकर किन्नर मोनी का अपमान करती है। इसतरह समाज में डॉ. अंजू श्रीवास्तव जैसे शिक्षित लोग भी किन्नरों के साथ अमानवीय व्यवहार करते नज़र आते हैं। यहाँ हमें समाज के बुद्धीजीवी लोगो की अमानवियता की भावना एवं संकुचित सोच दृष्टिगत होती है।

'मंगलामुखी' उपन्यास में लेखिका डॉ. लता अग्रवाल ने अपने उपन्यास में किन्नरों द्वारा आपने जीवन में मानवीय मूल्यों का पालन करने की बात को अधोरेखित किया है। किन्नर शिल्पा गुरू, महेंद्री, सिमरन, शालिनी, ममता, छंगा, मुस्कान ये सभी पात्र जिंदा चरित्र है। किन्नर गुरू शिल्पा और डेरे में रहनेवाले सभी किन्नरों की विविध गतिविधियों द्वारा किन्नरों में स्थित मानवीय मुल्यों की गरिमा को चित्रित किया है। आपने प्रेमि द्वारा धोखा खाकर डेरे में रहनेवाली शकुन और उसकी बेटी अनु की परवरीश के लिए शिल्पा गुरु, महेंद्री तथा अन्य किन्नर मातृत्व का आदर्श प्रस्तुत करती है। किन्नरों के विभिन्न मानवीय गुणों को दर्शाते हुए लेखिका ने किन्नर समाज के बारे में फैले दकियानुसी विचार और बहुत सारी गलतफहमियों को दूर करने का प्रयास किया है। किन्नर केंद्रीय उपन्यास के माध्यम से समाज में उपेक्षित, अभिशप्त और पीड़ित जीवन जी रहे किन्नरों को मानवीय मूल्यों से जोड़ना तथा समाज, परिवार और पाठकों के मन में किन्नरों के प्रति सकारात्मक दृष्टिकोण से सोचने के लिए बाध्य करने का प्रयास है। भुजरिया पर्व के दौरान एक स्त्री (शकुन) को किन्नर छंगा तालाब में कूदकर बचाता है, लेकिन अपने को मर्द समझनेवाले समाज से कोई भी व्यक्ति तालाब में कुदकर शकुन को बचाने सामने नहीं आता, सभी के सभी तमाशा देखते रहते हैं। जिसे सही तरीके से तैरना नहीं आता था वह किन्नर छंगा जब तालाब में कुदता है तो शिल्पा गुरु चिंतित होती है और कहती है, ''क्यों मरे इतना बड़ा समाज है तेरा...जा कोई न कोई मानुस तो होगा जो तुझे सहारा देगा, बड़ा मर्द बना फिरता है।''[6] ढोलची छंगा किन्नर अपनी जान जोखिम में डालकर शकुन को बचाता है। यह मानवीय, संवेदनशीलता किन्नरों में मिलती दिखाई देती है। किन्नर छंगा द्वारा मानवता का फर्ज अदाकर समाज के सामने एक परोपकार की बड़ी मिसाल छोड़ दी है। जो अपने आप को सभ्य तथा मर्द समझने वाले समाज में नहीं दिखाई देता है। लेकिन 'मंगलामुखी' उपन्यास में चित्रित सभी किन्नरों की अपनी-अपनी कहानी है जो बहुत ही दुखदाई है। परिवार के अपनों द्वारा ही उन्हें घृणा, तिरस्कार, उपेक्षा, अपमान के पात्र बनाकर घर से बेघर बनाया हुआ है। यह आधुनिकता के साथ किन्नर समाज की कहानी है। इसी कारण आधुनिक युग में मानव की धारणा बिलकुल बदल गई है। इसी बदली हुई

धारणा की झलक इस उपन्यास में किन्नर समुदाय से दृष्टिगत हुई है।

'ऐ जिंदगी तुझे सलाम' उपन्यास में लेखक हरभजनसिंह मेहरोत्रा जी ने किन्नर रोशनी के माध्यम से किन्नर जीवन बल्कि आज के समय और समाज में किन्नरों के प्रति लोगों की मानसिकता, उनकी प्रताड़ना और उनके संघर्ष को अभिव्यक्त किया है। उपन्यास की प्रमुख पात्र किन्नर रोशनी जीवन की यातनाओं को सहते हुए अपने लिए एक बेहतर रास्ता तलाशती है। यह उसके लिए आसान नहीं था लेकिन किन्नर रज्जो और सलीमा जैसी उसके ही बिरादरी के लोगों की सहायता से वह बल पाती है। शिक्षा की ताकत से वह जिलाधिकारी बनकर किन्नरों के सामने एक आदर्श निर्माण करती है। किन्नर रज्जू रहाणे की कोखजाई बेटी रोशनी न होते हुए भी रज्जो उसके शिक्षा-दिक्षा की पूरी जिम्मेदारी उठाती है। संभ्रांत तथा सरमायेदार परिवार के बच्चे की परवरिश की तरह रज्जो रोशनी की परवरिश करती है। उसे ऊंचे स्कूल में शिक्षा की तालीम दी जाती है। यह सब किन्नर रज्जो में स्थित रोशनी के प्रति मातृत्व की भावना होने के कारण हो सका है।

''जिस रास्ते पर निकल गई है, कमजोर पड़कर पीछे नहीं लौटेगी। रज्जो मौसी की उम्मीदों पर खरा साबित होकर दिखाएगी।''[7] किन्नर रोशनी, प्रतिकूल माहौल में रहकर पढाई जारी करती है। किन्नर रज्जो द्वारा रोशनी का पालन-पोषण, तथा शिक्षा-दीक्षा आदि से उसे काबिल बनाती है। उससे रोशनी एक कामयाब, कर्तव्यदक्ष और संवेदनशील अधिकारी बनती है। रोशनी एक यौन शोषण से पीड़ित भिखारीन की कोखजाई लड़की है। रोशनी के जन्म के समय जमादारीन रूपा को सभी लोगों से अनाथाश्रम सौंप देने की सलाह दे रहे थे लेकिन उस अनाथ भिखारन की कोखजाई बच्ची के प्रति रूपा में मातृत्व की संवेदना जागृत होती है और वह उसे विधिवत गोद लेती हुई भी दिखाई देती है। इस तरह नये मानवीय मूल्यों द्वारा निर्मित समाज की संकल्पना का बोध प्रस्तुत उपन्यास कराता है। अंत: समाज में किन्नर समाज की हो रही वंचना, तिरस्कार, उपेक्षा, पीड़ा, दु:ख तथा उनका शोषण आदि को चित्रित करनेवाला प्रामाणिक दस्तावेज साहित्य है।

महेंद्र भीष्म के 'मैं पायल' उपन्यास की नायिका पायल का जन्म एक क्षत्रिय वंश में हो जाता है। लेकिन पायल के पिता राम बहादुर सिंह किन्नर पायल का जन्म क्षत्रिय कुल के लिए कलंक मानते हैं। "ये जुगनी! हम क्षत्रिय वंश में कलंक पैदा हुई है, साली हिजड़ा है। हिजड़ा, करमजली, नासपीटी, हरामजादी जैसे शब्दों का प्रयोग पायल अपने लिए अपने पिता के मुंह से सुनती है। एक पिता का कर्तव्य होता है कि वह अपने बच्चों को लाड प्यार से पाले-पोसे, उसे अच्छी शिक्षा-दीक्षा की तालीम देकर जीवन जीने सक्षम बनाए, लेकिन राम बहादुर अपनी किन्नर संतान के प्रति दिन-ब-दिन क्रूर बनते दिखाई देते हैं। उसके मन के विरुद्ध जाकर लड़का बनाकर स्कूल भेजते हैं। जब उसका श्रृंगार उसकी बहने लड़की के रूप में करती है तो वे उसकी बेरहमी से पीटाई कर उसे फांसी लगाते हैं। लेकिन पायल बच जाती है। अपने कारण अपने पिता, भाई तथा परिवार को समाज के ताने, उलाहने तथा अपमानीत होना न पड़े इसलिए पायल आत्महत्या करने का प्रयास करती है मगर वहां भी बच जाती है। और किसी रेल में बैठकर अज्ञात दिशा में निकल जाती है। रेल में एक प्रौढ व्यक्ति जो पायल के बाप के हमउम्र था वह उसे 20 रुपये देकर उसका यौन शोषण करने का असफल प्रयास करता है। कानपुर रेल स्टेशन पर एक पुलिस शिपाई उसे अंधेरे में ले जाकर यौन शोषण

कर ही रहा था कि इतमें उसे दरोगा साहब का बुलावा आता है। और वह बच जाती है। पिता के हमउम्र व्यक्ति द्वारा उसका यौन शोषण करने का प्रयास करना यानी दूसरे के बेटी को अपनी बेटी मानना और पितृत्व भाव बनाए रखने का मूल्य यहां कहीं दिखाई नहीं देता तथा जो पुलिस हमारी रक्षक है वही भक्षक के रूप में पायल जैसी असहाय लड़कियों का शोषण करती दिखाई देती है। किन्नर केंद्रित उपन्यासों में अपनी किन्नर संतान के प्रति पिता का कर्तव्य निभानेवालों में 'मेरे हिस्से की धूप' उपन्यास के मोतीराम माहेश्वरी, 'जिंदगी 50-50' उपन्यास के भगवंत अनमोल जैसे पिता अपनी किन्नर संतान को शिक्षा-दीक्षा से संपन्न बनाकर अपने पैरों पर खड़ा करते दिखाई देते हैं तो दूसरी ओर 'ए जिंदगी तुझे सलाम' उपन्यास में किन्नर रज्जो मौसी द्वारा किन्नर रोशनी को, 'मंगलामुखी' उपन्यास में किन्नर शिल्पा गुरु, किन्नर महेंद्र द्वारा शकुन की बेटी अनु को शिक्षा की तालीम देकर उन्हें अपने पैरों पर खड़ा करने का चित्रण है। लेकिन ज्यादातर किन्नर केंद्रित उपन्यासों में ऐसे पिता का चित्रण हुआ है जो अपने किन्नर संतान को अपने कुल में कलंक मानकर उन्हें विस्थापित करते दिखाई देते हैं इनमें 'मैं पायल' उपन्यास के रामबहादुर, किन्नर कथा उपन्यास के दायजू सरकार, जिंदगी 50-50 के किन्नर हर्षा के पिता हैं जिन्होने अपने पिता होने का फर्ज निभाया नहीं है। 'मैं पायल' उपन्यास की पायल द्वारा सभी किन्नरों के सामने स्वाभिमान तथा आत्मसम्मान से जीवन जीने का मूल्य स्थापित किया हुआ दिखाई देता है। किन्नर पायल किसी के सामने हाथ फैलाकर भिक्षा मांग कर जीवन जीने के खिलाफ है वह मेहनत मजदूर तथा कला के जरिए पैसे कमाकर जीवन जीने का आदर्श जीवन मूल्य सभी किन्नरों के सामने रखती हुई दिखाई देती है।

निष्कर्ष:

उपरोक्त विवेचन से स्पष्ट होता है कि हिंदी साहित्य में एक मानवीय संवेदना जगाने कें उदात्त हेतु सें किन्नर विमर्श साहित्य का निर्माण हुआ है। समाज में हमेशा हाशिए पर रहे किन्नर समुदाय को समाज की मुख्यधारा में लाने का मुख्य लक्ष्य इन उपन्यासकारों का रहा है। मानवीय मूल्यों के बिना जिस तरह समाज की कल्पना हम नहीं कर सकते, उसी तरह साहित्य भी मानवीय मूल्यों के बिना फिका और नकली लगेगा। विवेच्य उपन्यासों में मानवता यह सबसे प्रभावी मूल्य रहा है जिसमें हर किन्नर को सबसे पहले मानव समझने की माँग उपन्यासकार करता है। उन्हें मानव समझने के बाद ही उनके प्रति संवेदना, प्रेम, दया, सहयोग आदि मूल्य समाज तथा परिवार में अपने आप जागृत हो जाएंगे, ऐसा इन उपन्यासकारों का विश्वास है। और यह पहल किन्नर बच्चे के परिवार में उसके माता-पिता से हो यह आशा व्यक्त की है। अधिकांश उपन्यासों में उन पर जताए गए विश्वास के सकारात्मक परिणाम भी हमें दृष्टिगत होते हैं, जो उदात्त मानवीय मूल्यों की ही जीत है। किन्नर समुदाय एक ओर समाज में अपने अस्तित्व के लिए संघर्ष करते हैं तो दूसरी ओर इन मानवीय मूल्यों बल से उस संघर्ष में जीत भी हासिल करता हैं। यह जीत वस्तुत: उनके साथ समाज में स्थित मानवीय मूल्यों की ही जीत है।

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अज्ञेय की कहानियों में जीवनमूल्य

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अज्ञेय की कहानियों में जीवन मूल्य एक महत्वपूर्ण विषय है| उनकी कहानियाँ व्यक्ति के आंतरिक संघर्ष, सामाजिक असमानता, और मानवीय रिश्तों की जटिलता को दर्शाती है| मनुष्य समाज में रहता है अपने जीवन में समाज की मान्यता तथा धारणा को शामिल करता है| समाज की मान्यताओ एवं धारणाओं से ही मूल्य का निर्धारण होता है| समाज में मूल्य समय के साथ परिवर्तित होते है और समाज की आवश्यकता के अनुरूप ही निर्धारित होते है| समाज को विकास तथा उन्नती की और अग्रेसर करने के लिए मूल्यों की आवश्यकता होती है| सभ्यता एवं संस्कृति को बनाये रखने के लिए मूल्य महत्वपूर्ण होते है| मूल्य को समाज का संवाहक माना जाता है| समाज की मान्यता है रीतीरिवाज प्रथाएँ ही वास्तव में मूल्य का स्वरूप होती है| मानव जीवन की मूल्य के बिना कल्पना भी नही की जा सकती| मानव जीवन को सुचारु ढंग से चलाने के लिए जीवन मूल्य की अवधारणा अस्तित्व में आई है| मानव जीवन में सभ्यता एवं संस्कृति का संचार मानव मूल्य के बिना असंभव है| जीवनमूल्य में मन की विचारधारा तथा मानव कल्याण समाहित होता है| समाज की स्थापना तथा सामाजिक जीवन में स्थायित्व लाने के लिए जीवन मूल्यों की आवश्यकता होती है।

बीज शब्द: अज्ञेय, जीवनमूल्य, कथा साहित्य.

सच्चिदानंद हीरानंद वात्स्यायन 'अज्ञेय' का जन्म 7 मार्च 1911 उत्तर प्रदेश के कसया (आधुनिक कुशीनगर) में हुआ। उनकी आरंभिक शिक्षा-दीक्षा घर पर ही हुई, जहाँ उन्हें संस्कृत, फारसी, अंग्रेजी, बांग्ला भाषा तथा साहित्य की शिक्षा दी गई। हिंदी साहित्य में उनकी प्रतिष्ठा एक बहुमुखी प्रतिभा संपन्न कवि, संपादक, ललित निबंधकार, कहानीकार और उपन्यासकार के रूप में है। इसके साथ ही इन्होंने अपने यात्रा वृतांत, अनुवाद, आलोचना, संस्मरण, डायरी, विचार गद्य: एवं नाटक से भी हिंदी को समृद्ध किया है। उनका संपर्क स्नातकोत्तर शिक्षा के दौरान क्रांतिकारी गतिविधियों से हुआ। उनके 'अज्ञेय' उपनाम के पीछे की कथा काफी रोचक है, जब वह दिल्ली जेल में थे उन्होंने 'साढे सात कहानियाँ' लिखकर प्रकाशन के उद्देश्य से जैनेंद्र कुमार को भिजवाई। जैनेंद्र द्वारा प्रेमचंद को यह कहानी भेजी गई। जिसमें से दो राजनीतिक कहानी प्रेमचंद द्वारा स्वीकार कर ली गई। परंतु कारावास से भेजी गई इन कहानियों के लेखक का नाम उजागर करना उपयुक्त नहीं था। इसलिए निर्णय लिया गया कि लेखक के नाम की जगह 'अज्ञेय' (अर्थात - अज्ञात) नाम का उपयोग किया जाए| अज्ञेय ने बाद में एक बार बताया था कि उन्हें अपना यह उपनाम पसंद नहीं था, हालांकि

उन्होंने इसे स्वीकार कर लिया था। वह कविताओं और कहानियों जैसी रचनाओं का प्रकाशन 'अज्ञेय' नाम से करते रहे, जबकि लेख, विचार, आलोचना आदि के प्रकाशन के लिए उन्होंने अपने मूल नाम सच्चिदानंद हीरानंद वात्स्यायन का उपयोग किया। आप का 1930 से 1936 का समय विभिन्न जेलों में कटा। आप पत्र पत्रिकाओं से भी जुड़े रहे। 1964 में 'आंगन के पार द्वार' पर उन्हें साहित्य अकादमी का, और 1978 में 'कितनी नावों में कितनी बार' पर भारतीय ज्ञानपीठ पुरस्कार मिला। आपकी कहानी संग्रह: विपथगा का 1937, परम्परा 1944, कोठरी की बात 1945, शरणार्थी 1948, जयदोल 1951, में प्रकाशित हुई।

जीवन का अर्थ बृहद हिंदी शब्दकोश के अनुसार इस प्रकार से लिया गया है| जीवन का अर्थ (स. जीव + ल्यूट) पु. मनुष्य पशुओं- पक्षियों और वनस्पतियों में विद्यमान वह शक्ति विशेष जो जड़ पदार्थों में और मृत शरीरों में नहीं होती, और जिसके कारण मनुष्य यदि अपना विकास, भरण पोषण, वंश वृद्धि आदि संवेदनाओं का अनुभव कर पाते हैं।"[1] अज्ञेय के कथा साहित्य में जीवन मूल्य सहजता से देखे जा सकते हैं| रचनाकार अज्ञेय की कुल ६७ कहानियों में विभिन्न प्रकार के परिदृश्य परिकल्पनाएँ उभर कर आती है| समाज में विभिन्न मूल्यों मानवीय, सामाजिक, चारित्रिक, नैतिक का पतन हो रहा है| इन विषयों को रचनाकार अज्ञेय ने बड़ी सतर्कता से उकेरा है। कहानी जीवन के भोगे हुए अनुभूत सत्य के क्षणों का प्रतिबिंब होती है| कहानी के माध्यम से जो घटना, जो तड़प, जो पीड़ा मनुष्य को उदवलित करती है, वह मस्तिष्क में मूल्य बनकर अमित छाप छोड़ जाती है| "अज्ञेय की लेखनी जीवन मूल्यों के लिए ही संघर्ष करती हुई मूल्यों को तराशती है, तथा उसकी स्थापना करती है। उनकी कहानी में आधुनिकता की चुनौती को वैयक्तिक धरातल पर ही स्वीकार करने का प्रयास है, व्यक्ति–सत्य के स्तर पर ही जीवन की जटिलता तथा उसके मूल्यों को व्यक्त करने का प्रयत्न है|"[2]

कहानीकार अज्ञेय की कहानियों में मानवीय मूल्य जगह-जगह दिखाई देते है, अज्ञेयजी दानव को मानव और मानव को महामानव बनाना चाहते हैं| वह मानव को मानवता के साथ समाज के सामने रखना चाहते हैं| मनुष्य गलती करता है किंतु जब उसे अपने अपनत्व का बोध होता है कि इस संसार में मैं क्या हूं ? मेरा अस्तित्व क्या है? तब उसका सुधारात्मक उपाय खोजना शुरू हो जाता है। अज्ञेय की 'शिव और देव' नामक कहानी में लड़का सेब चुराता है। और प्रोफेसर साहब देव की मूर्ति चुराते हैं| किंतु जब प्रोफेसर साहब को अपने अस्तित्व का बोध होता है उसी समय उन्हें स्वयं यह लगता है कि यह कार्य उन्होंने गलत किया है| जब तक वह मूर्ति मंदिर में वापस नहीं रख देते तब तक उन्हें संतोष, शांति नहीं मिलता। "इसने तो सेब ही चुराया, तुम देव स्थान लूट लाये। सहमे हुए स्तब्ध प्रोफेसर साहब क्षणभर खडे रहे, फिर धीरे-धीरे उल्टे पाव गांव की ओर चल पड़े। अंधेरा होते-होते मंदिर पर पहुंचे। किवाड़ एक और पटककर उसने मूर्ति को यथा स्थान रखा।[3] अज्ञेय राष्ट्रीय मूल्यों के चिंतक तथा विचारक है। उनकी कहानी ही नहीं उपन्यास, कविता संग्रह, यात्रा वृत्तांत सभी में राष्ट्रीय मूल्य सहजता से विद्यमान रहते हैं। पात्रों का रूख उनकी अभिव्यक्ति एवं क्रियाकलाप भी राष्ट्रीय होते हैं।

'शत्रु' नामक कहानी में 'ज्ञान' नाम का पात्र संसार का नेता बनकर सामने आता है और समाज का प्रतिनिधित्व करते हुए जीने की कोशिश करता है। जैसे- "ज्ञान मैंने तुम्हें अपना प्रतिनिधि बना कर संसार में भेजा है। उठो संसार का पुनर्निर्माण करो।

ज्ञान जाग पड़ा। उसने देखा संसार अंधकार में पड़ा है। और मानव जाति उस अंधकार में पथभ्रष्ट होकर विनाश की ओर बढ़ती जा रही है। वह स्वयं ईश्वर का प्रतिनिधित्व है, तो मानव जाति को पथ पर लाना होगा, अंधकार से बाहर खींचना होगा, उसका नेता बनाकर उसके शत्रु से युद्ध करना होगा।"[4]

'बदला' नामक कहानी में धार्मिक चिंतन एवं समाज में हो रहे अत्याचार का पर्दाफाश लेखक ने किया है। 'शरणदाता' कहानी में जातिगत एवं धर्मगत भावनाओं को समाहित किया गया है। धर्म एवं संस्कृति किसी देश की व्यवस्था का नियामक है, इसके अनुरूप उस देश के निवासियों का वैचारिक प्रतिरूप बनता है। स्थानीय संस्कृति के अनुरूप वहाँ की कला साहित्य का निर्माण होता है। संस्कृति स्थान विशेष के निवासियों की उत्थान-पतन का कारण बनती है। धर्म एवं संस्कृति के आधार पर पारिवारिक वातावरण का निर्माण होता है। अज्ञेय की कहानियों के पात्रों में आस्तिकता, भारतीय धर्म एवं संस्कृति के प्रति अनुराग है। उनकी अनेक कहानियों में यह परिवर्तन परिलक्षित होता है कि संसार में जो हो रहा है वह जगत नियता के इशारे पर हो रहा है व्यक्ति एक माध्यम है। 'पगोड़ा वृक्ष' कहानी की नायिका ' सुखदा' के संबंध में अज्ञेय ने लिखा है - उसके भीतर एकाएक ही कुछ जाग उठा या कुछ टूट गया| जिस प्रकार उन्मन्त व्यक्ति के ऊपर ठंडा पानी पढ़ने से उसका खुमार एकाएक टूट जाता है, या उसकी चेतना जाग उठती है।"[5] सुखदा के समान मानसिक उद्दीपन 'शत्रु ' नामक कहानी में ज्ञान को भी होता है वह अचानक मानसिक उद्दीपन कोई साधारण बात नहीं, बल्कि ईश्वरीय प्रेरणा है । रचनाकार व उसके पात्रों का तादात्म्य जगत नियता से है यह स्पष्ट हो जाता है।

कोई भी रचनाकार अपने युग के प्रभाव से नहीं बच सकता| व्यक्तित्व का विकास समाज के भीतर रहकर ही हो सकता है, वह अपने वातावरण और परिवेश को एकदम अस्वीकार नहीं कर सकता। या तो वह उस समाज और परिवेश के यथार्थ को अपनी कृतियों में आधार बनाएगा या उस यथार्थ से परे उठकर एक से अधिक समुन्नत समाज और परिवेश की कल्पना करेगा। पहली स्थिति में वह यथार्थवादी कहलाएगा और दूसरी स्थिति में आदर्शवादी। सच तो यह के रचनाकार को अपने समाज के यथार्थ और आदर्श के बीच से अपना मार्ग निकलना होता है। श्रेष्ठ साहित्यकार जीवन के समीक्षक होते हैं फलत: उनकी रचनाओं में यथार्थ जीवन का चित्रण मात्रा नहीं होता। उस चित्रण के भीतर जीवन के प्रति उनके दृष्टिकोण की पहचान भी रहती है। अज्ञेय की यथार्थ की अवधारणा व्यापक थी| वे मानते थे कि यथार्थ अगर यथास्थिति की अथर्वान प्रस्तुति है तो वह विषय सापेक्ष ही होगा| उसी प्रकार आदर्श भी उस यथार्थ का ही अंश है| उन्होंने साहित्य के अंतर्गत आदर्शवाद को कभी अवहेलना की दृष्टि से नहीं देखा| जैसे- कैसॉड्रो का अभिशाप में- ---यहाँ वे लड़के भी है, जो अपने माता-पिता का पेट भरने माता-पिता के पेट का खालीपन कम करने को वह भी करने तैयार है, जिसके विरुद्ध समस्त मानवता चिल्लाती है|[6]

आज भारतीयों में पश्चिमी अंधानुकरण की प्रवृत्ति बढ़ने लगी है, जिसकी वजह से व्यक्ति अपने सारे रिश्ते संबंधों से दूर होता है जा रहा है। वह आधुनिक बनना चाहता है। इस दौड़ में हमारे माननीय मूल्य धराशाही हो रहे हैं| भारतीय संस्कृति की धरोहर करीब-करीब नष्ट हो चुकी है । मानव वैज्ञानिक तो हो रहा है, रोज कुछ ना कुछ प्रयोग भी किया जा रहे हैं, आविष्कार भी होते रहते हैं। इन

विविध आविष्कारों के द्वारा निश्चित रूप से सुविधाएँ तो बढ़ रही है, व्यक्ति सुविधा संपन्न हो चुका है मगर वास्तविक रूप से देखा जाए तो वह सुखी नहीं है| मानवता से उसका -हास तेजी से होता जा रहा है। जिसकी वजह से समाज में एक अलग प्रकार की समस्या निर्माण होने लगी है| उसका अधिकांश समय कोर्ट कचहरी, दिखावापन , प्रदर्शन, गांव या शहरों की गलियों में भटकते रहना, आदि बढ़ने लगा है| अमानविय कृत्यों के दुष्परिणाम स्वरूप कोर्ट में कागजी घोड़े दौड़ने की प्रवृत्ति बढ़ गई है। अज्ञेय ' आत्मपदेन' कहानी में लिखते हैं- व्यक्ति के शोध के परित्याग के बाद मानव का शोध संभव नहीं रहता। मानव एक सत्य है, मानवता केवल एक उद्भावना।[७] जिससे स्पष्ट होता है कि मानवीय मूल्य अज्ञेय की कहानियों में नजर आते हैं साथ ही गिरते मानवीय मूल्यों के प्रति उनके कहानियों में क्षोभ भी दिखाई देता है। रचनाकार उन सभी को फटकारता है जो माननीय मूल्यों को आघात पहुँचाने का कार्य कर रहे हैं।

साहित्यकार अज्ञेय का समाज बौद्धिकतावाद से उत्पन्न कुंठाओं, मानसिक विकृतियों से संघर्ष करता है। अतः अज्ञेय की कथाओं में चित्रित सामाजिक मूल्य एवं ग्रामीण मूल्य कम है, नगर की समस्याओं से संबंधित मूल्य अधिक है। सामाजिक मूल्यों में धर्म का छदम आचरण का आडंबर, चरित्र का दोगलापन, नकली मुखोटे का निर्देशन ऐसे तत्व है जो प्रतिगामी मूल्य को उजागर करते हैं। वास्तव में अज्ञेयजी "कहानी को एक क्षण की जीवन स्थिति का सत्य एक दोड़ती हुई लहर का गतिचित्र ---कहकर परिभाषित करते है|"[८] उनकी कहानियों में कुंठा, अतृप्ति, निराशा और पलायन के चित्र भी परिलक्षित होते हैं, जो तत्कालीन समाज की मन:स्थिति के ही परिचायक है। अज्ञेय के बौद्धिक व्यक्तित्व के धरातल पर तो सर्वथा ऐसे ही मूल्य निर्मित होते दिखाई देते हैं जो एक समग्र मानव के शील समाज के लिए उपादेय है।

कथाकार स्वयं भारतीय संस्कृति के उपासक थे, इसलिए संस्कृतिक तादात्म्य उनकी कहानियों में मिलता है| उनकी प्रवृत्ति के अनुरूप यदि विचार करें तो वे संस्कृति के पुरातनवादीता को आँख मूंदकर आत्मसात नहीं कर लेना चाहते, बल्कि आँख खोलकर भलिभाती देखकर सोच समझ कर गुण-दोष के आधार पर सांस्कृतिक मूल्यों का प्रक्षेपण करते हैं| मूल्य कहीं घटनाओं के माध्यम से तो कहीं पत्रों के मुख से निश्चित होते हैं, तो कहीं स्वत: कहानीकार मूल्यगत तथ्य कह डालते हैं| कहानियों की रचना सांस्कृतिक मूल्यों को विश्लेषित करने के लिए सोद्देश्य है| सामाजिक मूल्यों के संदर्भ में रचनाकार की लेखनी कुछ इस प्रकार दिखाई देती है| जैसे "अजीब प्राणी है मानव| कौए तक को जब रोटी का टुकड़ा पड़ा हुआ दिखता है, तो वह उसे उठाने के पहले कॉव-कॉव करके अपनी बिरादरी को जुटा लेता है, और एक मानव है कि अच्छी चीज देखकर सबसे पहले यह सोचता है कि किस-किस को इससे वंचित रख सकता हूँ या बहिष्कृत कर सकता हुँ।[९]

अज्ञेय की कहानियों में कुछ मूल्य सहज प्रवृत्ति के रूप में मानव जीवन के नैसर्गिक स्वभाव में आते हैं। कुछ मूल्य ऐसे भी है, जो रचनाकार के विचार साधना में पलते रहते हैं और कुछ परिपक्व होकर शब्द रूप में प्रकट होते हैं। ये लेखक की संकल्पना के मूल्य होते हैं जिनसे वह इच्छित व्यक्तित्व अभिलक्षित संसार और कल्पना जगत का व्यक्तित्व पुंज गढ़ता है| ऐसे मूल्य मानव और मानवता के लिए प्रेरणास्पद होते हैं। उनकी समस्त

कहानियों में स्वानुभूति है, जिसमें रचनाकार अपनी आत्मा उड़ेलकर रख देता है। जो उद्गार रचनाकार के अंतर की गहराई से आते हैं, वह पाठक के हृदय में उतने ही गहराई बनाते हैं।

'हरसिंगार' नामक कहानी में जीवन की यथार्थता देखी जा सकती है। गोविंद सोचने लगा पच्चीस साल से वह भीख मांग रहा है, शायद पच्चीस साल बाद और मांगता रहेगा। यही सत्य है, यही यथार्थ है। बीस वर्ष पहले एक क्षण आया था, आज बीस वर्ष बाद फिर आया, जिसमें उसने इस अनाथ जीवन की सारी कटुता, कठोरता विषाक्त निस्साहायता का अनुभव किया, पर वह अनाथ ही है, अब अनाथ ही रहेगा। अनाथ जीवन की वासनाओ, पीड़ाओ, संघर्षो अधिकारी घटनाओं से अनाहत और अक्षुण्ण रहने वाली प्रकाण्ड शुन्यता को भरने के लिए कुछ भी नहीं होगा|[१०] इनकी कहानियों में जन-जीवन की वेदना तथा मानवता का संघर्ष दिखाई देता है|

कहने का अर्थ यह है कि हिंदी कविता और नई कहानी का वह प्रमुख हस्ताक्षर जिसने साहित्य और जीवन दोनों में ही परंपराओं को तोड़ा, जिसके दर्शन और साहित्य दोनों ही को अपार प्रशंसा और घोर विरोध के दो विपरीत ध्रुवों में आँका गया| एक लेखक, विद्रोही, सैनिक और प्रेमी की भूमिकाओं में अगर चुनाव किया जाए तो सबसे पहले और सबसे आखरी में अज्ञेय एक लेखक थे। उनके 'आंगन के पार द्वार' पर साहित्य अकादमी पुरस्कार और 'कितनी नावों में कितनी बार, काव्य संग्रह पर ज्ञानपीठ पुरस्कार उनकी रचनात्मक श्रेष्ठ का प्रमाण पत्र मात्रा नहीं, बल्कि हिंदी साहित्य को अज्ञेय के योगदान की एक झलक है। अज्ञेय की कहानियों में, न तो कही दार्शनिकता की अभिव्यक्ति है न जीवनमूल्यों के सिद्दांतो के प्रति दुराग्रह| वह अपने सम्पूर्ण कथा–सृजन के सन्दर्भ में सर्वथा एवं सर्वदा मौलिक है| यह कहा जा सकता है कि आधुनिक हिंदी कथा साहित्य में अज्ञेय का स्थान एक मौलिक प्रवर्तक तथा सर्वश्रेष्ठ कथाकार के रूप में शीर्ष स्थान पर अक्षुण है और रहेगा|

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जीवन मूल्यों की प्रासंगिकता

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विज्ञान एवं सूचना प्रौद्योगिकी के अभूतपूर्व विकास ने संसार को "विश्वग्राम" में तब्दील किया है| तकनीक एवं अनुसंधान ने सुखकर व आरामदायक भौतिक सुविधाओं को नई ऊँचाई तक पहुँचाया है | भौतिक साधनों के माध्यम से धरती पर ही स्वर्ग बनाने का प्रयास किया जा रहा है | परंतु, यह स्वर्ग चुनिंदा लोगों तक ही सीमित है | बाकी इन चुनिंदा लोगों के लिए स्वर्ग बनाने के प्रक्रिया में नरक का अनुभव कर रहे हैं | वस्तुत: सुखकारक भौतिक साधनों की पहुंच ज्यादातर आबादी तक पहुंची है | कुछ प्रतिशत ही आबादी है जो भौतिक साधनों के बिना अत्यंत दयनीय स्थिति में जीवन यापन कर रही है | आज हर कोई अधिक से अधिक भौतिक सुविधा का लालची बना है और उसे प्राप्त करने के लिए किसी भी हद तक जा सकता है | इसके पीछे का कारण है, दिखावे की संस्कृति या दिखावेपन का चलन | यहां हर कोई अपने आप को अमीर, सभी सुख-सुविधा से संपन्न एवं खुश दिखाना चाहता है | सिर्फ दिखाना चाहता है | वास्तव में ऐसा दिखावा करनेवाले अंदर ही अंदर कई समस्याओं से ग्रसित है| कई प्रकार के मानसिक तनाव, समस्या आदि से जूझ रहे हैं | अपने आप को श्रेष्ठ ऊंचा या ताकतवर दिखाने के लिए व्यक्ति खुद अंदर से खोखला हो रहा है | उसे मानसिक स्वास्थ्य नहीं है | किसी और की खुशियाँ, कामयाबी देखकर आनंद या ख़ुशी होने के बजाए ईर्षा उत्पन्न हो रही है | वर्तमान समय की चकाचौंध दुनिया में वह मानवी 'जीवन मूल्यों से दूर जा रहा है और उसकी सारी समस्याओं की जड़ मानवी मूल्य का अभाव होना ही है |

व्यक्ति, समाज एवं देश का उत्कर्ष मूल्य के आचरण एवं अनुकरण से ही संभव है | सभ्य संस्कृति, परंपरा, दर्शन, विचारधारा आदि का विकास श्रेष्ठ मूल्यों की ठोस भूमि पर ही होता है | व्यक्ति समाज व संस्कृति का वाहक है | वह अपने खुद के जीवन का शिल्पकार होता है | व्यक्ति अपने आचरण, व्यवहार एवं स्वभाव से समाज में आदर्श निर्माण या स्थापित कर सकता है | यही नहीं वह अपने आदर्श व्यवहार, आचरण, विचार व वाणी से समाज संस्कृति व युग के लिए मापदंड या पैमाने स्थापित करता है | पुरानों से प्रभु श्री रामचंद्र, गौतम बुद्ध, येशु ख्रीस्त, इतिहास से छत्रपति शिवाजी महाराज, सावित्रीबाई फुले से लेकर महात्मा गांधी, नेल्सन मंडेला, कार्ल मार्क्स, मदर तेरेसा तक इन महापुरुषों एवं महिलाओं ने अपने

व्यवहार, विचार, वाणी, आचरण से मूल्यों, विचारों का पैमाना निर्माण किया है | इन महान विद्वानों का जीवन ही मूल्यों का प्रमाण है | व्यक्ति के सर्वंगीन विकास एवं उत्कर्ष के लिए मानवी जीवन मूल्यों का अनुकरण एवं आचरण अनिवार्य है |

भारतीय संस्कृति में मानवी मूल्यों को अनन्यसाधारण महत्त्व है | हमारी संस्कृति में धर्म, अर्थ, काम और मोक्ष के अंतर्गत सभी मूल्य का समावेश किया जाता है |धर्म का अर्थ है धार्मिकता, नैतिक मूल्य, धर्म अधिष्ठित कर्तव्य | जैसे की सत्य, अहिंसा, करुणा, त्याग, परोपकार, कृतज्ञता, शांति आदि इन सबको जान कर अपना जीवन यापन करना| अर्थ का अर्थ है आर्थिक समृद्धि, ऐश्वर्य,धनसंपदा एवं संपन्नता| काम का अर्थ है आनंद, प्रेम, पुनरुत्पादन तथा शृंगार संबंधित काम सुख | मोक्ष का अर्थ है मुक्ति, आत्मा, आध्यात्मिक मूल्य, आत्म साक्षात्कार | प्रत्येक व्यक्ति के जीवन में इन जीवन मूल्यों का अनन्यसाधारण महत्व है | सिर्फ व्यक्ति ही नहीं बल्कि समाज, संस्कृति, देश एवं विश्व के कल्याण, शांति एवं विकास के लिए इन मूल्यों की अनिवार्यता परम आवश्यक है | "मूल्यों के माध्यम से सभी प्रकार की वस्तुओं का मूल्यांकन किया जा सकता है, फिर वह भावना, विचार, क्रिया, गुण, वास्तु, व्यक्ति, समूह, लक्ष्य या साधन कुछ भी हो |"

वर्तमान समय में व्यक्ति केवल अपने बारे में ही सोचता है | उसमें मैं, मेरा, मुझे आदि का भाव सर्वोपरि रहता है | इसी कारण व्यक्ति अपने आप से ही संतुष्ट नहीं है | फिर समाज व्यवस्था, देश, सरकार आदि के प्रति संतुष्ट रहने का सवाल ही नहीं आता| व्यक्ति अपनी तरक्की सफलता एवं स्वास्थ्य के लिए सत्य के अलावा असत्य का सहारा ले रहा है | ईमानदारी, सच्चाई और वास्तविकता के प्रति निष्ठा, नैतिकता आदि का अभाव दिखाई देता है | अपने फायदे के लिए झूठ बोलना तथा दूसरों की बुराई करना आम बात है | अपना उल्लू सीधा करने के लिए किसी अन्य के प्रति अफवाएं फैलाना या दूसरों को नीचा दिखाने के लिए उसकी बदनामी करना व्यक्ति की फितरत बनती जा रही है | व्यक्तिगत स्वार्थ के लिए गलत या झूठी ख़बर फैलाना आम बात होती जा रही है | हम रोजमर्रा के जीवन में ऐसी खबरें सुनते हैं | कभी-कभी खुद अनुभव भी करते हैं| कई बार हम भी असत्य का सहारा लेकर अपना उल्लू सीधा करने में लग जाते हैं | यह वास्तविकता है | अपवादों की गुंजाइश हर जगह होती है |

विश्व आज सबसे अधिक अशांत है | राष्ट्र-राष्ट्र के बीच, प्रदेश-प्रदेश के बीच यहाँ तक की जाति-धर्म को लेकर इंसानों में आपसी द्वेष, ईर्षा एवं विरोध लगातार बढ़ रहा है | इसमें इजराइल-फिलिस्तीन संघर्ष हो, यूक्रेन-रूस संघर्ष हो, दक्षिण कोरिया - उत्तर कोरिया के बीच का झगड़ा हो, भारत-पाकिस्तान तथा भारत-चीन के बीच के सीमा विवाद हो या विश्व के कई राष्ट्रों में चल रहे जातीय एवं धार्मिक संघर्ष हो इनमें हिंसा बार-बार होती रहती है | भारत ही नहीं विश्व के सभी राष्ट्रों में अलग-अलग धर्म के बीच अनबन बढ़ती जा रही है| एक विशिष्ट धर्म के लोग दूसरे धर्म पर वर्चस्व चाहते हैं या उसे मिटाना ही चाहते हैं या उसे अपने प्रांत प्रदेश या राष्ट्र से बेदखल करना चाहते हैं | आए दिन होते जातीय हिंसाचार एवं धार्मिक दंगे इसीका प्रमाण है | हिंसा कभी भी किसी के लिए भी हितकारक नहीं होती, उसमें सभी मानवीं मूल्यों को पैरों तले कुचला जाता है | उसमें सबसे जादा समाज के कमजोर वर्ग को रौंदा जाता है | उनमें महिला, अल्पसंख्यक, बच्चें , विस्थापित एवं गरीब है |

वैश्वीकरण के युग में प्रेम, दया, माया, ममता एवं करुणा का अभाव दिखाई देता है | हर व्यक्ति अपने लक्ष्य के पीछे दौड़ रहा है | उसे अपनी कामयाबी सबसे प्रिय है | व्यक्ति अपने आप में इतना व्यस्त हो रहा है कि उसे दूसरों के लिए ही नहीं अपने लिए भी वक्त की कमी महसूस हो रही है | व्यक्ति अपनी इच्छा आकांक्षा लक्ष्य प्राप्त करने के लिए जी तोड़ मेहनत करता है | इस दौड़ में वह अपने परिवार, समाज एवं देश के प्रति उत्तरदायित्व का सही निर्वाह नहीं कर पा रहा है | दूसरों के प्रति स्नेह, करुणा, सहानुभूति और अपनेपन का भाव दिखाई नहीं देता| दूसरों के दुखों को समझना और उन्हें दूर करने की इच्छा कम होती नजर आ रही है | प्रेम एवं करुणा महत्वपूर्ण जीवन मूल्य है | व्यक्ति इससे लगातार दूर जा रहा है | इससे व्यक्ति के अंदर सुरक्षा की भावना नहीं रही है| आपसी विश्वास की कमी नजर आती है| जो भी संबंध है वह व्यवहारिक लगते हैं, उसमें संवेदना, अपनापन, दया, स्नेह आदि का अभाव दिखाई देता है | इस कारण रिश्ते यंत्रवत लगने लगे हैं| इसके लिए व्यक्ति खुद जिम्मेदार है | व्यक्ति अपने स्वार्थ में अँधा हो रहा है | दूसरों के प्रति संवेदनाहीन हो रहा है | आत्मकेंद्रित होने से भावनाशुन्य होता जा रहा है | इससे मानवता एवं मानवी मूल्य कमजोर हो रहे हैं | आज इंसान प्राचीन मानव या वर्तमान के पशु के तरफ अग्रेसर है | इसीलिए जीवन मूल्यों की ओर जाना और सोचना आवश्यक है |

भौतिक सुख-सुविधा, तरक्की, कामायाबी के पीछे दौड़ रहा वर्तमान युग का मानव ना अपनी समाज संस्कृति के प्रति कृतज्ञ है, ना अपने कर्तव्य और कार्यों के प्रति जवाबदेही है | खासकर युवा वर्ग| युवा केवल अपने तथा अपने भविष्य के बारे में ही सोचते हैं | वह ना अपने परिवार, ना अपने माता-पिता के बारे में तथा उनके उनकी इच्छा-आकांक्षा या सपनों के बारे में सोचते हैं | वैश्वीकरण के युग में जन्मी तथा पली-बढ़ी युवा पीढ़ी अपने फैसले खुद लेती है | दौड़ उपन्यास की लेखिका ममता कालियाजी ने युवाओं की सोच को उजागर किया है | 'दौड़' उपन्यास का प्रमुख युवा पात्र पवन जब अपनी शादी बिना मां-बाप से पूछे स्टैला से तय करता है | इतनाही नहीं शादी कब, कहां, कैसे होगी इस बारे में अपने माता-पिता को सिर्फ जानकारी देता है | यहां तक की मां के समझाने के बावजूद वह अपने विचार एवं कृति पर अडिग रहता है | अपने बेटे के इस रवैया का अनुभव पवन की मां अपने पति से बयान करते हुए कहती है कि, "हम इस सारे प्लान में कहीं नहीं है, हमें तो पन्नू ने उठा कर ताक पर रख दिया है | पिछले साल के गणेश लक्ष्मी की तरह |" 2 अपनी बात का समर्थन करते हुए पवन अपने पिताजी से कहता है, "पापा आप अपनी शादी याद करो और मां को समझाने का प्रयास करो | मैं लड़की को डीच (धोखा) नहीं कर सकता |" 3 यहां युवा वर्ग अपने सांस्कृतिक एवं परंपरागत मूल्य तथा पारिवारिक मूल्यों के प्रति उदासीन दिखाई देता है | हिंदी साहित्य की अनेक रचनाओं इसकी झलक मिलती है | रविन्द्र कालिया का उपन्यास "ए.बी.सी.डी.", काशीनाथ सिंह जी का उपन्यास "रेहन पर रग्घू" आदी |

निष्कर्ष:

व्यक्ति के व्यक्तित्व की नींव जीवन मूल्यों पर ही आधारित है | केवल व्यक्ति ही नहीं उस समाज, संस्कृति, दर्शन, आदर्श एवं देश की नींव मानवी जीवन मूल्यों पर ही खड़ी एवं सुरक्षित रह सकती है | व्यक्ति अपने आप को कितना भी अमीर या समृद्ध बनाएं बिना जीवन मूल्यों के वह अधुरा ही रहेगा| जिस व्यक्ति के अन्दर सत्य, ईमानदारी, संयम,

नैतिकत, तत्त्वनिष्ठा, परोपकार, प्रेम, दया, करुणा, कृतज्ञता आदि गुण है वही समाज में पूजनीय एवं श्रेष्ठ व्यक्ति है | संत गाडगे बाबा, संत कबीर, संत तुकाराम महाराज आदि अपने जीवन मूल्यों के कारण ही महापुरुष बने हैं | इसीलिए वर्तमान काल में मानवी जीवन में जीवन मूल्यों की नितांत आवश्यकता है |

संदर्भ सूची:

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हिंदी ग़ज़लों में चित्रित धर्म विमर्श

श्रीमती राबन खुदाबक्ष मुल्ला[1], डॉ. शेख मुखत्यार शेख वहाब[2]

शोध छात्रा – बाबासाहेब आंबेडकर मराठवाडा विश्वविद्यालय, औरंगाबाद

पीएच्.डी. मार्गदर्शक - प्रसारक मंडल संचालित कला महाविद्यालय, बिडकिन। तह.पैठण जिला- औरंगाबाद।

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पुराण काल से हमारा देश धर्मप्रधान है। भारतीय संस्कृति और जीवन का आधारभूत धर्म तत्व है। मनुष्य जीवन को स्वस्थ बनाने में ईश्वर की ध्यानधारणा करने में संकल्प शक्ति का विकास करने में व्यक्तित्व को संवारने में तथा एकता को मजबूत बनाने में धर्म का बडा योगदान होता है। डॉ.राधाकृष्ण के अनुसार 'धर्म का उद्देश्य शरीर, बुध्दि और मन की एकाग्रता से मन में अच्छे भाव और आत्मसंयम निर्माण होता है।'

अत: इसमें कोई संदेह नहीं है कि धर्म मूलत: उदार और उदात्त भावों से परिपूर्ण होता है। इसमें किसी भी प्रकार की संकिर्णताओं को स्थान नहीं होता। कवि के शब्दों में –

'मजहब नहीं सीखाता आपस में बैर रखना'

किंतु समय के साथ–साथ धर्म का स्वरूप बदलता गया। रूढ़ि,परंपरा,आडम्बर धर्म के ठेकेदार आदि ने धर्म को विकृत बना दिया। धर्म के नाम पर आडम्बर, स्वार्थी मनोवृत्ति, अन्याय–अत्याचार,विसंगतियॉ पनपने लगीं परिणामत: सांप्रदायिक की समस्या ने जन्म लिया।

आज धर्म के नाम नर कई प्रकार के वर्ग,मत,संप्रदाय विचारधारा दिखाई दे रही है। इसकारण मनुष्य के बीच बहुत दूरियॉ और परायापन की भावना निर्माण हो गई है। हिंदी गजलकारों ने वर्तमान युग में व्याप्त इसी सांप्रदायिकता की समस्या एवं विकृतियों को अपने गजलों में व्यंग्यात्मक रूप से व्यक्त किया है। ओम रायजादा लिखते हैं–

''धर्म पर इतने मतांतर हो गये
ईश–वंदन के कई टुकडे हो गये।''

पंडित हो या मुल्ला हो धर्म के नाम पर नित समाज का शोषण करते हैं–

''कोई पंडित है कोई मुल्ला है
लोग टुकडों में महान यहॉ''

आज समाज कई मजहबों में बट गया है। मार–काट, दंगे–फसाद में गरीब इन्सान मारा जाता है। राजनीति के लिए धर्म का गलत इस्तेमाल किया जाता है। फलत: लोगों की धर्मिक भावनाओं को भडकाया जाता है। इनके लिए न मंदिर महत्वपूर्ण है न मस्जिद। इस कटु यथार्थ को वशिष्ठ अनुप इसतरह लिखते हैं–

'' मंदिर की चाह है न मस्जिद की चाह है,
दोनों की दृष्टि तख्त 'प' शासन 'प' टिकी है।''

अशोक अंजुम जी ने भारतीय समाज में व्याप्त स्वार्थ और अधर्म को उजागर करते हुए कहते हैं कि हमें आजादी मिली हुई इतने वर्ष बीत गए पर आज हमारी स्थिति असहाय और शोषणीय बन गई है–

'' मंदिर–मस्जिद इधर–उधर है

बीच में जल्लादों के घर है
क्या पिंजरा और क्या आज़ादी
हम पंछी यूँ ही बे पर हैं।''

गजलकारों ने न केवल सांप्रदायिक समस्या और उसके परिणामों की चर्चा नहीं की है,बल्कि अपने ग़ज़लों के माध्यम से उन्होंने लोंगों को समझाने की कोशिश की है।

अपनी मतभेद भूलाकर हिंदू–मुस्लिम के बीच भाईचारा, सद्भाव, प्रेम,आदि को उभारने का प्रयास किया है। इस बारें में जहीर कुरेशी कहते हैं–

'' आपके राम की मेरे रहमान की
शक्ति मुझको सदा एक–सी मिली।''

रमेश शेखर धर्म और मजहब की दीवार को गिराने के बारे में कहते हैं–

'' धर्म मजहब का इक ऑगन है, यह कैसा परदा
आइये बीच की दीवार गिरा ली जाए।''

लोगों को नफरत केवल प्यार मोहब्बत से ही मिटायी जा सकती है। बेकल उत्साही अपने ग़ज़ल में लिखते हैं–

'' मुझे बाद में बताना कोई हिंदू या मुसलमां
मुझे पहले एक इन्सा बड़े प्यार से बना दो।''

माधव मधुकर ने अपनी ग़जलों में राष्ट्र एवं मानवता को खंडित करनेवाली सांप्रदायिकता, धर्म के नाम पर होनेवाली हत्याओं के प्रति रोष व्यक्त करते हैं। वह किसी भी धर्म का बनकर जीना नहीं छोड़ते हैं। वे कहते हैं–

'' हिंदू–मुस्लिम, सिख–ईसाई तो हमें बनना नहीं
यार जीने दो फकत इन्सान ही बनकर हमें।''

वर्तमान युग में मंदिर और मस्जिद को लेकर लोग आपस में लड़ते रहते हैं। इनमें अपनापन और इन्सानियत नष्ट हो गई है। इसका वर्णन गज़ल़कार इसप्रकार करते हैं–

'' मजहब के खातिर बस्ती में लोग लड़ें हैं जिस दिन से
मंदिर तब से मूक खड़ा है मस्जिद है बीमार–सी''

दो धर्मों के बीच भाईचारा, एकता और सामंजस्य बनाए रहने के लिए गज़ल़कार लिखता है–

'' अब तो इक ऐसा वरक मेरा तेरा ईमान हो
इक तरफ गीता हो जिसमें इक तरफ कुरआन हो।
काश ऐसी भी मोहब्बत हो कभी इस देश में
मेरे घर उपवास हो, तेरे घर रमजान हो।''

धर्म मनुष्य को एकता और प्रेम का संदेश देना है। नफरत और भेदभाव को दूर करता है। किंतु धर्म के नाम पर सांप्रदायिकता की आग में आम देश की शांति को नष्ट किया है। इसलिए जाति–पॉति की दीवारों को तोड़ना आवश्यक है। गज़ल़कार के शब्दों में –

'' मंदिर–मस्जिद गुरूद्वारे, संदेशा देने
जनम–मरण में सभी एक–से आते जाते
जति–पॉति की दीवार सब है बेईमानी।''

उपदेश शंखधर के अनुसार सभी धर्म एकसमान है–

'' हम न हिंदू न सिख मुसलमान है, दोस्तों
कुछ नही हम तो इंसान हैं।
मंदिरों–मस्जिदों में हमें क्यों गरज
दिल की बस्ती के हम एक मेहमान हैं।''

धार्मिक संकिर्णता और सांप्रदायिकता को बढ़ावा देनेवालों और ऐतिहासिक अत्याचारों को कुरेदकर सांप्रदायिक तनाव निर्माण करनेवालों को गज़ल़कार ने सचेत किया है। अदम गोंडवी लिखते हैं–

'' हिंदु या मुस्लिम के एहसास को मत छेड़िये
अपने कुर्सी के लिए जज्बात को मत छेड़िये।
हममें कोई 'हूण' कोई 'शक'कोई 'मंगोल' है
दफन है जो बात अब उस बात को मत छेड़िये।
छेड़िये इक जंग,मिलजुलकर गरीबी के खिलाफ
दोस्त मेरे मजहबी नगमात को मत छेड़िये।''

धर्म के नाम पर हिंदू और मुसलमानों का आपस में लड़ना – झगड़ना यह देश की प्रगति में बाधा निर्माण करती है। इस

हालात से उद्विग्न होकर बेकल उत्साही लिखते हैं—

'' हम कहीं हिंदू कहीं मुस्लिम बने रहें
धर्म के चौपाल पर पाप वमन जलता रहा।''

इस तरह लोग देश के बजाए धर्म की श्रेष्ठता के लिए अपना समय, श्रम और बुध्दि खर्च कर देते हैं। देश की अधोगति इनके लिए कुछ भी नहीं होती है। इसलिए अपने भारतवर्श को खुशहाल और संपन्न बनाना है तो सबसे पहले हमें ऐसे मज़हब की आवश्यकता है जिसमें इन्सानियत और मानवता का स्वर हो। ईश्वर ने यह सृष्टि बनाई एक नजर से और मनुष्य ने इसके किये कई धर्म भेद। हमें इस भेद को दूर कर इन्सान बनना है।

आज मानवता का कोई मूल्य नहीं रह गया। मनुष्य के हृद्य में अब किसी के प्रति सहानुभूति नहीं है। किसी को किसी से कोई सरोकार नहीं रहा। धर्म को किताबों में ही समेट दिया। प्रेम, अपनापन, समर्पन के भाव नष्ट हो गये। धर्मग्रंथ से अनभिज्ञ के लिए उषा यादवजी लिखती है—

'' आदमीयत लिखि वेद कुरआन में
उसे वाकिब़ नहीं किंतु इन्सान है।''

आज आदमी जानवर बन गया है। सत् धर्म की उसे पहचान तक नहीं है। आज का मनुष्य दोहरी जिंदगी जी रहा है। ऐश्वर्य, वैभव और भोग की लालसा ने मनुष्य को अंधा कर दिया है। उसका ईमान बिक गया है। भवानी शंकर लिखते हैं—

'' किसके हाथों में कितना ईमान मत पूछो
एक तराजू है जिस पर सब तुले हुए हैं।''

इस तरह लोग देश की एकता और अखंडता का नष्ट करने पर तुले है। इन्हें समझाते हुए अवधकिशोर सक्सेना कहते हैं—

'' धर्म और जाति से बड़ा है राष्ट्रहित सत्व
हर बात सोचो समझो इन्सान की इतरह।''

जहॉ एकता और सामंजस्य नहीं है वहॉ विकास नहीं है। इसलिए हमें अपने देश के प्रति प्यार होना चाहिए। देश के लिए मर मिटना हर व्यक्ति का धर्म होना चाहिए। सुनिल त्रिवेदी नफरत की भावना को खत्म करने का संदेश देते है —

'' वेद की गाएँ ऋचाएँ,गान गीता का करें
बैठे गौतम बुद्ध की चर्चा करें
राम—सीता की कहानी और वाणी ब्रह्म की
श्याम के सुंदर सलोने केश की चर्चा करें
स्वर्ग से बेहतर बनाएं, आज भारत भूमि को
और फिर मॉ के सुनहरे भेश की चर्चा करें।''

दूसरों के दु:ख को देखकर दु:खी होना मनुष्य का सहज गुणधर्म है। पर आज सभी मानवीय मूल्यों का पतन हो गया है। मानवीय संवेदना की अपेक्षा घृणा की भावना दिखाई देती है।

'' चारों तरफ धुऑ धुऑ नफरत सुलग रही
दिखते तो आदमी हैं,मगर आदमी नहीं ।''

आज छल, झूठ, मक्कारी, फरेब हमारे जीवन के आदर्श बन गये हैं।

'' छल रहें हैं सत्य को बेकार हम
झूठ अब इन्सान का ईमान है।''

धर्मग्रंथों को साक्षी मानकर हम आज हम नि:संकोच झूठ बोलते हैं।

छल रहें हैं सत्य को बेकार हम
झूठ अब इन्सान का ईमान है।

इस कट सत्य को धनप्रकाश मिश्र घायल प्रखरता से व्यक्त करते हैं—

'' गर्म है बाज़ार कुछ सामान बेचता हूँ
निज धर्म बेचता हूँ,ईमान बेचता हूँ।''

इस तरह हिंदी गज़ल़कारों ने अपनी गज़ल़कारो ने अपने ग़ज़लों में समाज की हालत व्यक्ति का नैतिक पतन और जिंदगी का गिरता स्तर देखकर अधर्म का मार्मिक विवेचन किया है।

राजनीति की किसी भी राष्ट्र की उन्नति का सबसे अहम साधन माना जाता है। समाज का हर क्षेत्र राजनीति से प्रभावित रहें। १९६० के बाद देश में मोहभंग की स्थितियॉ निर्माण हुई। आजादी के बाद देशवासियों का कोई सपना साकार नहीं हुआ। राजनीति से नैतिकता लुप्त हो गई। चारों ओर हताशा और निराशा का वातावरण

फैल गया। त्याग, बलिदान,देशहित और समाजोद्धार की जगह व्यक्तिगत स्वार्थ आ गया। लोकतंत्र नाम मात्र रह गया। राजनीतिक मूल्यों का —हास हो गया। भ्रष्ट राजनीतिज्ञों ने वोट प्राप्ति के लिए देश को, कभी धर्म को, कभी भाषा, कभी जाति को कभी प्रांतयिता के नाम पर बॉटना शुरू कर दिया। धन, सत्ता की लोलुपता ने धर्म अपनी संस्कृति देश को दॉव पर लगा दिया। ऐसे हिंसक राजनीति के बारे में अनिल वशिष्ठ लिखते हैं—

'' मौन है वो धर्म भाषा बॉटकर
जाति में भारत बॅटा तो देखिये
झूठ और चोरी में कितनी शान है
खून के धब्बे हटा तो देखिये।''

निष्कर्ष —

इस तरह हिंदी ग़ज़लकारों ने अपनी ग़ज़लों के माध्यम से समसामायिक, धर्मग्रंथ, सांप्रदायिकता, धार्मिक विकृति असामाजिक तत्व तथा राष्ट्रीय एकता का सुंदर चित्रण इनके ग़ज़लों में अभिव्यक्त किया है। यदि हमें मानव जीवन को स्वस्थ और सुंदर रखना है तो हमें धर्म का इस्तेमाल गलत रूप से न करना चाहिए। इसी आशय को हिंदी ग़ज़लकारों ने अपनी ग़ज़लों में यथार्थता से उजागर किया है। इनकी रचनाओं में विश्वबंधुत्व की भावना और मानव जीवन की विशालता का दर्शन होता है। इसलिए कवि 'अंजुम' का मन कह उठता है—

'' ये नदी वो घटा, वो आसमान फूलों का
काश हो जाता ये सारा ज़हान फूलों
का।''

संदर्भ ग्रंथ सूची —

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सारांश :

मानव ने नैतिक आदर्श से मूल्यों को पहचान कर विचारशील मानव ने शारीरिक आवश्यकताओं पर नियंत्रित कर मानसिक वृत्तियों को जगाया है यही मूल्य है। आज के भौतिकवादी विचारधार ने लोगों को उपभोक्ता बना दिया है। जहां हर व्यक्ति एक वस्तु बन कर रह गया है। आदिकालीन जीवन मूल्यो में और मध्यकालीन जीवन मूल्यो में अंतर है और आधुनिक युग में तो इस परिवर्तन की तीव्र तर होती चली आ रही है। आधुनिक युग में मनुष्य का जीवन मूल्यहीन बनता जा रहा है।

संस्कृत की मूल धातु में या प्रत्यय जोड़ने से मूल्य शब्द की उत्पत्ति हुई है हिंदी कोश के अनुसार इस शब्द का अर्थ है "किसी वस्तु के विभिन्न वास्तु के विनिमय में दिया जाने वाला धन कीमत मजदूरी बाज़ारभाव आदि।"1 आज मूल्य अंग्रेजी के 'value' शब्द का पर्याय माना जाता है। value शब्द का प्रयोग सामाजिक ,आर्थिक, राजनीतिक, व्यक्तिवादी, आध्यात्मिक, आदर्शवादी, भोगवादी आदि सभी क्षेत्र स्वीकृत व्यवहार के लिए होने लगा है।"२

मूल्यों के संबंध में सभी विद्वानों ने अपने ढंग से मूल्यों को परिभाषित किया है। रामधारी दिनकर -" मूल्यों को समाज का पथ प्रदर्शक मानते हैं उनके अनुसार मूल्य वे मान्यताएं हैं, जिन्हें मार्गदर्शन ज्याती मानकर सभ्यता चलती रही हैं"।3

कीवर्ड- जीवन, मूल्य, साहित्य, समाज, मानव, उपन्यास.

प्रस्तावना:

उपन्यास वर्तमान युग की एक सशक्त विधा है और हिंदी साहित्य की अन्य विधाओं की तुलना में उपन्यास सामाजिक यथार्थ ,सभ्यता और संस्कृति आदि को प्रभावशाली ढंग से अभिव्यक्त करने में कारगर सिद्ध हो रहा है। आधुनिक समय में लोगों की भावनाओं से छेड़छाड़ की जाती है और राजनीतिज्ञ ऐसा करके अपने स्वार्थों की पूर्ति करते हैं जब मनुष्य इन बदलते मूल्यों को धर्म के नाम पर होने वाले शोषण का विरोध करते हैं तो उन्हें देशद्रोही कहकर सजा मिलती है। आधुनिक हिंदी उपन्यासों में मानवी जीवन के टूटते -जुड़ते संबंध बनते -बिगड़ते मूल्य और जीवन की असंगतियो का चित्रण पाया जाता है।

साहित्य और जीवन मूल्यों का परस्पर घनिष्ठ संबंध है क्योंकि साहित्य का निर्माता मनुष्य है और मनुष्य जीवन का चित्रण करना साहित्य का लक्ष्य है। इसी तरह प्रेमचंद ,निराला, मैथिली शरण

गुप्त, दिनकर, जैनेंद्र, यशपाल आदि रचनाकारों ने भी अपनी रचनाओं के माध्यम से वैचारिक चेतना जागृति उत्पन्न करते हुए जीवन मूल्यों के प्रचार प्रसार में महत्वपूर्ण योगदान प्रदान किया है। विभिन्न विद्वानों ने अपने साहित्य में जीवन में मूल्यों को स्वीकार किया है। आचार्य प्रसाद द्विवेदी ने भी साहित्य में मूल्यों का जोरदार समर्थन किया है और कहां है - "मैं साहित्य को मनुष्य की दृष्टि से देखने का पक्षपाति हूं ,जो वाग्धरा मनुष्य को दुर्गति ,हीनता और परमुखोपेक्षिता से न बचा सके,जो उसकी आत्मा को तेजोददीप्त न बना सके ,जो उसके हृदय को पर दु:खकातर और संवेदनशील न बन सके,उसे साहित्य कहने में पूर्व चर्चा की जा चुकी है"।4

जीवन मूल्य एक धारणा है, जिसका संबंध मानव से है।जीवन मूल्यों को ही मानव व्यवहार एवं समाज कल्याण की कसौटी माना जाता है ।मनुष्य की प्रतिष्ठा का आकलन उसके जीवन मूल्यों से किया जाता है।

साहित्य के मूल्य जीवन की उसे मुल्यवता के प्रतीक होते हैं जिन्हें कोई युग सहर्ष स्वीकारता है। इस प्रकार जीवन मूल्यों और साहित्य का सापेक्ष संबंध होता है।

अध्ययन का उद्देश्य:

नासिरा शर्मा ने आधुनिक युग में हिंदी कथा साहित्य में अपनी विशिष्ट पहचान बनाई है। इनकी सभी रचनाओं का केंद्र बिंदु मानव है। यह उन सभी रीति रिवाज परंपराओं और रूढ़ियों का विरोध करती है जो व्यक्तियों में आपसी मतभेद पैदा करती है। जिस मूल्यवान देश की हम कल्पना करते हैं,जिसकी इच्छा हमारे मन में है उसका आरंभ हमें स्वयं से ही करना चाहिए इसके लिए हमें अपने स्वयं में परिवर्तन करना होगा तब हम में परिवर्तन होगा तो समाज में और राष्ट्र में अपने आप बदलाव हो जाएगा। लेखिका ने समय समाज की जो सामाजिक, राजनीतिक, धार्मिक स्थिति मौजूद थी। उन सबको उन्होंने अपने उपन्यासों में उकेरा है, जैसे धर्म के नाम पर देश में दंगे फसाद करवाने की भ्रष्टाचारी, आदि समस्याएं। मूल्यो की आदर्शता में गिरावट आई है, जिसका मुख्य कारण है - पाश्चात्य संस्कृति का अनुकरण, औद्योगिकरण, शहरीकरण, बढ़ती आबादी आदि इन सब मूल्यों और उसके हनन को नासिरा शर्मा ने अपने उपन्यास में भलीभांति दिखाया है।

'ठिकरे की मंगनी' उपन्यास में महरूख एक पढ़ी-लिखी और खुले ख्यालात की लड़की है, जबकि वह पुराने विचारों की है। "अभी तक टूटे बर्तन ठीकरों और ठीकरे सिट कियो में बदलते रहे हैं। उनके बाद मिट्टी में मिल जाना है उनकी किस्मत मान ली गई है। मगर अब जब ठीकरें अपने आकार अपनी शक्ल लेने लगे हैं तो उनकी किस्मत का खात्मा मिट्टी में मिल जाने तक महमूद नहीं रह गया अम्मी। महरूख ने तंज भरे लहजे से कहा।"5

जिंदा मुहावरे उपन्यास में गयासुद्दीन के बेटे मजहर ने अपना नाम बदलकर ऐसा नाम रखने की इच्छा जाहिर की ताकि उसकी पहचान का पता नहीं चले-" इस मुल्क में रहना है तो शॉक प्रूफ बन कर रहना पड़ेगा छुई मूई का पौधा नहीं।"6

'पारिजात 'उपन्यास में रोहन द्वारा अपने बच्चे के लिए संघर्ष का चित्रण बड़ी मार्मिक ढंग से किया है - "बाप एक रक्षक एक सायेदार दरख़्त और दूसरे शब्दों में सत्ता का परिरुप है, मगर बाप के उसे प्रेम का कोई बखान कहीं नहीं है जो 'ममता' शब्द की तरह मानक बन सकता है आखिर क्यों?"7

शाहआलम द्वारा 'जीरो रोड' उपन्यास में अपने व्यक्तिगत पीड़ा को व्यक्त करते हुए - "कितनी

अजीब बात है कि हम नहीं जानते कि जो लोग अपनों से दूर यहां तन्हाई की सजा काट रहे हैं उनका दु:ख सुख क्या है? किसी की जिंदगी में मैं भेजा दखलन्दाजी या ताक झांक करना मुनासिब नहीं है। मगर फिल्मों द्वारा साहित्य कला द्वारा, गुजरे जख्मों को हम कुरेदकर किस तरह अतीत में घटे उन तारीखी की हादसों को पर्दे पर लाते हैं गुजरे इंसानों के दुख को समझने को लिए बेचैन ही उठते हैं ।मगर अपनों को प्रति उदासीन रहते हैं। खैर, मुझे दिल खोलना था मैंने खोला।"8

नासिरा शर्मा ने साहित्य की प्रत्येक विधा पर अपनी लेखनी चलाई है। उनके उपन्यासों में जीवन मूल्य संघर्ष करते हुए दिखाई देते हैं इन उपन्यास के माध्यम से समाज में व्याप्त बुराइयों ,परिस्थितियों, कठिनाइयों का विस्तारपूर्वक वर्णन किया है।

निष्कर्ष:

नासिरा शर्मा के उपन्यासों में जीवन मूल्य बहुत तीव्र गति से परिवर्तित हुए हैं। वैयक्तिक समस्याएं और सामाजिक समस्याएं उपन्यासों का केंद्र बन गई है। जिसकी वजह से मानव जीवन की आंतरिक संसार की वास्तविकता खुलकर सामने आयी है। जीवन दर्शन का चित्रण, नई मूल्य का चित्रण, सामाजिक ,राजनीतिक, आर्थिक और सांस्कृतिक मूल्यों का चित्रण उन्होंने अपने उपन्यासों बड़ी कुशलता से प्रस्तुत किया है। उन्होंने समाज के बदलते परिवेश के साथ नए संदर्भो में नवीन मूल्यों की खोज एवं सांस्कृतिक मूल्यों में पनपती विकृति का यथार्थ रूप में चित्रण किया है।

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भवानी प्रसाद मिश्र के काव्य में नए जीवन दर्शन की खोज

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सारांश:

नई कविता में मानव जीवन के दुख - दर्द खीज आशा निराशा एवं उसकी वेदना को सामान रूप से अभिव्यक्ति मिली है। आधुनिक कवि मानव हृदय में सच्ची अनुभूति जगाना चाहता है। कभी-कभी वह जीवन की विडंबना एवं विसंगतियों को देखकर निराश होता है। वह इन विसंगतियों को खत्म करना चाहता है। भवानी प्रसाद मिश्र एक संवेदनशील कवि रहे हैं। हिंदी काव्य जगत में भवानी प्रसाद मिश्र का उनकी मौलिकता अनुभूति की प्रकृति एवं अभिव्यक्ति की सहजता के कारण महत्वपूर्ण स्थान है। भवानी प्रसाद मिश्रा सच्चे साहित्यकार है उन्हें अपने देश और लोगों के प्रति गहरी आस्था है। भवानी प्रसाद मिश्र के काव्य में जीवन दर्शन का व्यापक विस्तार है। कभी पर गांधी जी के विचारों का गहरा एवं व्यापक प्रभाव है। इन्हीं विचारों से प्रेरित होकर मानवीय मूल्यों के महत्व को स्पष्ट करते हुए कवि ने मानवी मूल्यों को स्थाई बनाने का प्रयास किया है। भवानी प्रसाद मिश्र अपने रचनाओं के माध्यम से नई जीवन दृष्टि प्रदान करते हुए जन- समाज को शांतिपूर्ण क्रांति के लिए प्रेरित करते हैं।

बीज शब्द – प्रतिबद्धता, अंधकारमय, समूचे, मूल्यवान.

समन्वय भारतीय सभ्यता की विशेषता रही है वह सदैव बाह्य संस्कृतियों के तत्त्वों से संवर्धित होती है | उसने युग के अनुकूल आवश्यक परिवर्तन की अपेक्षा कभी नहीं की है | उसकी यह विशेषता आधुनिक युग में भी परिलक्षीत होती है युग की आवश्यकताओं के अनुसार हम परिवर्तन का स्थापन करते रहे है | आज का युग आण्विक शक्ती का युग है विज्ञान ने मानव के हात में विनाश की एसी प्रचंड शक्ती दे दी है कि बडी सरलता से संपूर्ण मानव सभ्यता का विनाश हो सकता है | हमे एक ऐसे समाज का निर्माण करना है जिसमें की मनुष्य सीधा जीवन व्यतीत कर सके |

पश्चिम की औद्योगिक क्रांति एवं वैज्ञानिक अविष्कारों की वजह से हमारे खान-पान, वेशभूषा रहन- सहन एवं बोलचाल सभी मे पर्याप्त अंतर आता गया इससे हिंदी साहित्य भी अछुता नहीं रहा।[1]

नई कविता में मानव जीवन के दुःख दर्द पीडा आशा निराशा एवं उसकी वेदना की समान रूप से अभिव्यक्ती मिलती है आज का कवि मानव हृदय में सच्ची अनुभूती जगाना चाहता है कभी - कभी वह जीवन को विडंबना एवं विसंगतियों को देखकर खौफनाख हो उठता है |

भवानीप्रसाद मिश्र एक संवेदनशील कवी रहे हैं, हिंदी काव्य जगत में भवानी प्रसाद मिश्र का उनकी मौलिकता, अनुभूती की प्रखरता, अभिव्यक्ती की सहजता के कारण महत्वपूर्ण स्थान है | भवानी प्रसाद मिश्र सच्चे साहित्यकार है | उन्हें अपने देश

लोगों के प्रति गहरी आस्था है | डॉ. शिवकुमार मिश्र के मतानुसार भवानी प्रसाद मिश्र की कविता आस्था की कविता हैं जो संघर्ष के बीच जीकर कवि ने प्राप्त की है | वह प्रतिबद्धता की कविता है जो संघर्ष के बीच जी कर वह प्रतिबद्धता की कविता है| आज की दुनिया मे तटस्थ होकर जीना या तो नामुमकीन है या फिर वह ढोंग है |"[2]

नए कवियों ने देश की भयावह स्थितियों की और ध्यान केंद्रित करते हुए उन मूल्य को विश्लेषित किया है जो समाज और संस्कृति के विकास में नया जीवन बोध देने मे बाधक रहे है | नई कवियों को देश का भविष्य अंधकारमय दिखाई देने लगा है व भ्रष्ट नीतियों को पूर्णतः बदलना चाहते है |

भवानी प्रसाद मिश्र अपमानजनक जीवन से, धमकियों से तथा खोखली मान्यता से समाज को मुक्त करना चाहते है | मनुष्य को वे निर्भय और स्वच्छंदी जीवन जीने के लिए प्रेरित करते है -

"बोले तो हमेशा सच
सच से हटे नही
झूठके डरायू से
हर-गिज डरे नहिं" [3]

आधुनिक युग में मानव बेकारी, महंगाई से त्रस्त है | संसार की कुछ शक्तिया मानव जीवन की समस्याओं से घीरकर आधुनिक मानव अपना सर्वस्व खोता जा रहा है | ऐसी जिंदगी को धिक्कारते हुए कवि व्यंग्यात्मकता से कहता है -

"जिंदगी शोरगुल हो गई है
दो पैसे से
दस पैसे तक पहुंचने का पुल हो गई है
और लोग ही पुल पर से
यो गुजरते हुए
कि दो के दस कैसे हो जाये
न दाहिने देखते है ना बाये
न शर्म महसूस करते है
न अकेलापन" [4]

भवानीप्रसाद मिश्र अंधकार में प्रकाश, दुःख में साहस, स्पर्धा में स्नेह, संघर्ष में शांती तथा मतभेदो में एकता स्थापित करते हुए जीने का नया ढंग प्रस्तुत करते हुए कहते है -

"और उपाय भी उसका
नया खोजो कोई
विचारनीय मानों
मेरे इस सुझाव को सहलाओं
नये ढंग से हर बार
पुराने घाव" [5]

भवानीप्रसाद मिश्र का साहित्य विभिन्न परिस्थितीयों में नई जीवनदृष्टी प्रदान करत हैं | जीवन से मृत्यू तक लडने की शक्ती देता है और मानवी मूल्यों की स्थापना करना चाहता है -

"आओ और जीतें इस संघर्ष को
मैं तब तक
जुझता और हारता हू
आह उठे कोई
और खुले
जैसे दरवाजा
कि तमाम दुःख,
सिर घुमते हुए
खुले में आ जाये" [6]

भवानीप्रसाद मिश्र गांधीवादी विचारवंत होने के नाते दुनिया को अन्याय के प्रति झगडने के लिए स्नेह की शक्ती प्रदान करते है क्योंकि स्नेह में वह शक्ती है जो अंधकार को चीर कर हमारे जीवन को प्रकाशित करते है | आधुनिक युग स्नेह की शक्ती से अधिक शस्त्रो की शक्ती को प्रमुख मान रहा है लेकिन शस्त्रो की शक्ती समूचे विश्व को राख बना

सकती है | इसलिए वह आधुनिक युग को स्नेह की शक्ती का महत्व दिखाते हुए निवेदन करते है -

"प्यार है सच से तो अपने काम मे उसको उतार
है बहुत मुमकीन कि दो-दस बार तू जायेगा हार
जीत की लेकिन खीचेगी एक तस्वीर मन
तू किसे देगा अभय जो खुद हुआ गरि मन |" [7]

शहरी लोगों के सुविधा भोगी जीवन के प्रति आकर्षण बढता जा रहा है | सुविधाओं में ही शांती को तलाश हो रही है भौतिक सुख की चाहत बिना अर्थ की पूरी नही हो सकती | आत: शहरी व्यक्ती सुविधा भोगी बनने के कारण अब उसका न मन स्वस्थ है न तन क्योंकि आज जीवन मे सार्थकता की गुंजाइश ही नही रही है | कवि इन्ही स्थितियों को स्पष्ट करते हुए कहता है -

इस बडे मकान मे मरके क्या होगा
बँक में रुपया भर के क्या होगा
क्या होगा सुबह शाम बगीचे की हवा से
क्या होगा इतनी मेहंगी दवा से
क्या होगा उडते रहने से
क्या होगा तुम्हारे आंगन में मेले जुडते रहने से |"[8]

अर्थात सारी साधन सुविधा व्यर्थ है शहरी परिवेश मे जीवन यापन करने वाला कवि खुद को अजनबी महसूस कर रहा है | गाव से दूर रहकर भी वह स्वयं को गाव मे ही महसूस करता है | शहरी आदमी का मन स्वस्थ नही है शहर मे आदमी केवल अपने हित की बात सोचता है उसमे कही कोई मानवीय संवेदना नही है | उनका भीतरी संसार मात्र छलकपट से भरापूरा हैं | इसलिए गाव की जिंदगी कवि को शहरी जिंदगी की तुलना में कही अधिक मूल्यवान प्रतीत होती है | गाव की जिंदगी मे परस्पर सौहार्द की भावना के दर्शन होते है | गाव की शांति को कवि शहरों में ढूंढने की कोशिश करता है फिर भी व नही मिलती |

भारत वर्ष की विकास यात्रा को यंत्र क्रांतीने एक नया मोड दिया है | देश के बडे-बडे शहरो मे उद्योगों की सुरुवात हुई और तेज गति से उद्योगों का प्रसार होने लगा | शहरो मे औद्योगीकरण के कारण श्रमिक और पुंजीपति दो वर्ग बने | पूंजीपतियों के और कारखानदारों के हाथों श्रमिक और नोकर वर्ग खिलौना बन गया | कवि की धारणा है कि मशीनों के अविष्कार से मनुष्य की मात्रा गौण हो गई है | मशीन मानव के संकेतो पर ही चल सकती है | मानवनिर्मित वस्तूएं मनुष्य से बढकर नहीं हो सकती | आज के इस यंत्र युग मे मनुष्य का जीवन भी यंत्रवत हो गया है | मानवनिर्मित यंत्र पर मानव की सत्ता होनी चाहिए न की यंत्र की मानव पर | कवि कहता है –

"यंत्र न चलाए हमें
आदमी को विवश करने की दिशा में नही
उसे एक प्रभूसत्ता देने की दिशा में |" [9]

भवानीप्रसादजी जैसा कवि मूल्य विघटन की स्थिति को गंभीरता से देखकर समाज जीवन का मार्गदर्शन करना चाहते है और मूल्य संवर्धन की कोशिश करते रहते है | आधुनिक युग में जीवन मूल्य का विघटन हो रहा परिलक्षित होता है | एक तरह से समाज जीवन विसंगत बन गया है | भवानीप्रसाद अपने आपको इस आंधी दौड में शामिल नहीं करना चाहते वे भारतीय संस्कृति के प्रति आस्थावान है |

भवानीप्रसाद का साहित्य विभिन्न स्थितियों में नई जीवनदृष्टी प्रदान करत है | जीवन से मृत्यू तक लडने की शक्ती देता है और कवि विचार आचरण को महत्व देते है | शक्तिशाली सच्चे विचार को आचरण मे लाया जाये तो जीवन मे भी अच्छा परिवर्तन आ सकता है | कवि कहते है-

शक्तिशाली सच्चा विचार
आचरण से जुड जाए |" [10]

निष्कर्ष :

निष्कर्षत: कह सकते है कि भवानी प्रसाद मिश्र के काव्य में जीवनदर्शन का व्यापक विस्तार है| कवि पर गांधीजी के विचारों का गहरा प्रभाव है | इन्हीं विचारों से प्रेरित होकर मानवी मूल्य के महत्व स्पष्ट करते हुए कवि ने मानवी मूल्यों को स्थायी बनाने का प्रयास किया है | आधुनिक युग पर पाश्चात्य संस्कृति का प्रभाव होने से भारतीय संस्कृति को धूमिल होने के संकट को कवि ने समय पर पहचान है | ऐसी स्थिति में अहिंसा का मार्ग अपना कर नई जीवन दृष्टी प्रदान करते हुए जन समाज को शांति पूर्ण क्रांति के लिए प्रेरित करते है |

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मैत्रेयी पुष्पा के 'विज़न' उपन्यास में नारी परिवर्तित जीवन मूल्य

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शोध सार:

आज के युग में नारी जीवन मूल्यों में तेजी से परिवर्तन हो रहा है। नारी शिक्षा, नारी- जागरण, संविधान प्राप्त अधिकार, समकालीन राजनीतिक, सामाजिक, आर्थिक, धार्मिक, सांस्कृतिक स्थिति, आदि के कारण नारी के जीवन में बहुत परिवर्तन हुए हैं। पुराने मूल्यों के प्रति अनास्था और नये मूल्यों के प्रति आस्था यह मानासिकता उसके परिवर्तित जीवन मूल्यों की ओर संकेत करते हैं। यह सत्य है कि समाज की निरंतर परिवर्तित व्यवस्थाएँ व्यक्ति को प्रभावित करती है। परंपरा से चलता आया उसका मानासिक और शारीरिक शोषण आज भी समाप्त नहीं हुआ है। लेकिन आज शिक्षा, आर्थिक स्वातंत्रता आदि के कारण आज नारी आत्मनिर्भर बनती दिखाई देती है। हर क्षेत्र में होने वाले शोषण के खिलाफ आवाज अपने अत्याचारों का विरोध एवं मुक्ति माँग नारी प्रबलता से करती दिखाई देती है। अपने व्यक्तित्व को विकास के लिए वह प्रयत्नशील है।

बीज शब्द - नारी, परिवर्तित, जीवन, मूल्य, अस्तित्व, आत्मनिर्भर, स्वाभिमान, आत्मसम्मान, विद्रोही, साहसी.

प्रस्तावना:

परिवर्तन प्रकृति का नियम है। मनुष्य की जिजीविषा इस परिवर्तन के साथ, बदलते परिवेश के साथ बदलती रहती है। जीवन के यथार्थ के साथ व्यक्ति जीवन को साहित्यकार विश्लेषित करता है। मूल्य अवधारणा का प्रश्न आज के बदले हुए परिवेश के साथ हिंदी उपन्यासों में बराबर चित्रित हो रहा है। मूल्यवादी दृष्टि रखकर हिंदी उपन्यासकार परिवेशगत नारी जीवन मूल्यों को बदलते संदर्भों के साथ व्यक्त कर रहें हैं। हिंदी साहित्य में इन सारी स्थितियों को बराबर चित्रित किया जा रहा है। "साहित्य जीवन मूल्यों की प्रतिष्ठा को सशक्त आधार है। जिस मूल्य की मानवीय अनुभव द्वारा की जाती है, वही साहित्य में प्रतिबिम्बित होती है।"[1] साहित्यकार युगबोध के परिवर्तन से अच्छी तरह से परिचित होता है। स्वाधीनता के बाद समाज के मूल्य बदलते रहे इन परिवर्तित मूल्यों के इक्कीसवीं सदी के कई उपन्यासों में दर्शन हुए इक्कीसवीं सदी में नारी लेखन नई ऊर्जा के साथ उभरा, नारी लेखन की लहर चल पड़ी है। यह ऊर्जा प्रभाव प्राचीन नारी की ऊर्जा से आया है। यह तथ्य झुठलाया नहीं जा सकता। इससे नारी के विचारों में एवं बर्ताव में परिवर्तन आया है।

लेखिका मैत्रेयी पुष्पा ने 'विज़न' उपन्यास के माध्यम से मानवीय संबंधों के बदलते रूप को उसमें उजागर करने का प्रयास किया है। मन के भीतर की परतों को उधेड़ने का प्रयास भी इन उपन्यास में हुआ है। डॉ. नेहा और डॉ. आभा के माध्यम से परिस्थितियों के अनुसार उनके जीवन मूल्यों में

परिवर्तन दिखाई देता है। "नारी जीवन मूल्यों में जो विविध परिवर्तन दिखाई देते हैं वे नारी की अपनी अस्मिता, बुद्धिवादिता, भावप्रवणता, तथा कार्यप्रभाविष्णुता आदि के कारण ही है।"[2] आधुनिक युग व्यक्ति स्वातंत्र्य का युग है। इस युग में नारी भी अपनी स्वतंत्रता के प्रति सजग बनी है। आधुनिक काल में उसे पुरुष के बराबर का स्थान कानूनी तौर पर प्राप्त हो इसलिए वह संघर्ष कर रही है। आज की नारी का सफर चुनौती भरा जरूर है, पर आज उसमें चुनौतियों से लड़ने का साहस आ गया है। अपने आत्मविश्वास के बल पर आज वह दुनिया में अपनी एक अलग पहचान बना रही है। आज की नारी आर्थिक एवं मानसिक रूप से आत्मनिर्भर है। आज की नारी स्व अस्तित्व के प्रति जागरूक दिखाई देती है।

विषय का विश्लेषण:

नारी में स्वभावतः प्रेम, माधुर्य, कोमलता, सहनशीलता, समर्पण आदि मूल्यों के साथ-साथ त्याग यह एक महत्त्वपूर्ण मूल्य है। वह अपने परिवार के लिए तथा अपनी जिम्मेदारी को निभाने के लिए आत्मसर्पण करती है। नारी इस परिर्वतन को अपनाकर जीवन में आगे बढ़ती खुद को मज़बूत बना रही है। परंतु आज भी नारी उच्च शिक्षा प्राप्त करने पर भी पुरुष के वर्चस्व के नीचे दबी हुई है। शादी से पूर्व अपने माता-पिता के लिए तथा शादी के बाद पति और उसके परिवारवालों के लिए त्यागमयी जीवन व्यतीत करती है। 'विज़न' उपन्यास में नेहा त्यागी रूप में दिखाई देती है। डॉ. नेहा मानसिक रूप से विद्रोही है, किंतु व्यावहारिक रूप से समझौता करने वाली है। मध्य वर्ग की होने के कारण शादी के पूर्व आर्थिक परिस्थिति को ध्यान में रखते हुए वह अपनी इच्छा, आकांक्षाओं को त्यागती है। एक प्रतिभाशाली नेत्र सर्जन होते हुए भी ससुर की इच्छा के खातिर वह अपने ही अस्पताल में स्वागतिका बनकर निम्नस्तर का काम करती है। भगवान से वह प्रार्थना करती हैं, "भगवान, वर दो, शक्ति दो, सहिष्णुता दो और साथ ही विस्मृति दो.... मैं अपना डॉक्टर होना भूल जाऊँ। जो काम दिया गया है करती रहूँ। मुझे कभी ऐसा सपना न आये जिसमें किसी मरीज से सामना हो।'[3] इस तरह अपनी गृहस्थी की सुखशांति के लिए त्यागमय, आत्मसमर्पण और आत्मबल जैसे मूल्यों को अपनाकर जीवन व्यतीत करती है।

वास्तव में नारी शांति और कोमलता का प्रतीक मानी जाती है। उसके विद्रोही स्वरूप की कल्पना भी नहीं की जाती किंतु पुरुष वर्ग का अनुचित आचरण तथा पूँजीपति द्वारा किया जाने वाला उसका मानसिक और शारीरिक शोषण आदि के कारण उसका विद्रोही और साहसी रूप उभरने लगा है। "विद्रोह की आग में जलने वाली नारी समस्त जीवन मूल्यों को विघटित करने पर उतर आयी है।"[4] उपन्यास में आभा साहसी, स्वाभिमानी, विद्रोही तथा अन्याय के खिलाफ आवाज उठानेवाली नजर आती है। वह माता-पिता की आज्ञकारी बेटी है परंतु वह स्वतंत्र विचारों की है। आभा अपने निर्णय स्वयं लेती है, वह अपने पेशे को ज्यादा महत्त्व देती है। वह अपने कर्तव्य और उत्तरदायित्व के प्रति सजग रूप में चित्रित हुई है। वह विवाह नहीं करना चाहती परंतु माता-पिता के खातिर मध्यमवर्गीय परिवार के डॉ. मुकुल से विवाह करती है। बरेली के विषम वातावरण के कारण आभा अपने पति मुकुल के साथ दिल्ली में रहती है, परंतु घरेलु मामले को लेकर झगड़ा होने से वे दोनों अलग हो जाते हैं।आभा मुकुल का व्यवहार बर्दाश्त नहीं कर पाती। वह कहती है, "मानती हूँ, तमाम

स्त्रियाँ मार खाते-खाते जीवन यापन करती रहती हैं, मगर मुकुल न तो तुम उन पतियों जैसे जाहिल थे, न मैं ही उन पत्नियों जैसी लाचार... मैं तुम्हारे उस खूँखार पौरुष पुरुषार्थ को नहीं झेल पाई। सॉरी डा. मुकुल! वेरी सॉरी।"[5] आभा स्वाभिमानी है, वह दबी हुई या घुटनभरी जिंदगी नहीं जीना चाहती। एक साधारण युवती की तरह वह भी पति मुकुल के संग जीवन की बेहतरीन घड़ियाँ मुटठी में बंद कर लेना चाहती है। अपने दायित्वों, सपनों, प्रतिभा, कैरियर को दाँव पर लगाकर प्रारंभ में शांत रहती है। आभा के कैरियर को बरबाद कर उसे दबाने की कोशिश की जाती है, परंतु स्वाभिमानी आभा दो टूक फैसला लेती है। इस पार या उस पार। मुकुल या प्रोफेशनल कैरियर ? भौतिक आनंद या स्वाभिमान ? इनमें से आभा अपने कैरियर तथा स्वाभिमान का चुनाव कर मुकुल से तलाक लेती है और स्वाभिमान को महत्त्व देती है। यही आभा अपने माता- पिता को भी तनाव मुक्त कर स्वतंत्र रूप से स्वाभिमानी जीवन व्यतीत करती है। "सम्प्रति, नारी का सुशिक्षित होना, प्राचीन रूढ़ियों एवं परंपराओं का विरोध, आर्थिक आत्मनिर्भरता, नारी जागृति एवं नारी मुक्ति आंदोलन के फलस्वरूप अपने अस्तित्व की पहचान आदि कारणों से नारी स्वतंत्र जीवन अपना रही है।"[6] आज वह परंपरागत मूल्यों को नकार कर वह आत्मसजग और आत्मचेतना जैसे मूल्यों को अपने जीवन में अपना रही है। व्यक्तिवादी जीवन-मूल्य में मनुष्य अपनी-अपनी स्थितियों के अनुसार धारणाएँ बनाता है और उन्हीं धारणाओं को अपने जीवन में महत्त्व देता है। इन धारणाओं में व्यक्ति का भौतिक और भावात्मक पक्ष जुड़ा रहता है। भौतिक पक्ष शरीर से जुड़ा रहता है, जिसमें रक्षा, जिजीविषा आदि संबंधित मूल्य आते हैं। भावात्मक पक्ष में भावनाओं की प्रधानता रहती है, जिसमें प्रेम, स्वामिमान, स्वतंत्रता आदि मूल्य आते हैं। यही व्यक्तिवादी मूल्य लेखिका ने आभा द्वारा उजागर किए है।

डॉ. आभा और डॉ. नेहा दोनों कुशल, मेधावी और संभावनाओं से भरपूर है। उपन्यास में चित्रित उनका डॉक्टर रूप नई-नई जिम्मेदारियों को निभाता है। डॉ. आभा और डॉ. नेहा दोनों में ईमानदारी, सेवाभावी. सच्चाई, कर्तव्य पालन, परोपकार और सेवा जैसे नैतिक जीवन मूल्य देखने को मिलते हैं। दोनों भी ईमानदार और अपने मरीजों प्रति कर्तव्यनिष्ठ डॉक्टर है। नेहा और आभा प्रतिभाशाली नारी रूप में उपन्यास में चित्रित है। अपने अस्तित्व के लिए वह संघर्ष करती नजर आती हैं। परिवर्तित जीवन-मूल्यों में अस्तित्ववादी जीवन-दर्शन अपना विशेष महत्व रखता है। आधुनिक जीवन संदर्भ में अस्तित्ववादी जीवन दर्शन ही वस्तुतः एक परिवर्तित जीवन- मूल्य बन गया है। वह दोनों अपना काम करते रहती है भले ही कितनी मुसीबतें आए वह पीछे नहीं हटती। "पुरुष की अपेक्षा आज की नारी अपने अस्तित्व की रक्षा के लिए अधिक सजग, अधिक सतर्क और अधिक कार्यरत है।"[7] नेहा और आभा सच्चाई का साथ देनेवाली तथा हर हालत में मरीजों की सेवा करनेवाली डॉक्टर है। मरीज चाहे अमीर हो या गरीब वे दोनों अपने व्यवहार में परिवर्तन नहीं करती तथा उनके साथ बेईमानी करके उन्हें ठगाने का प्रयास नहीं करती। आधुनिक डॉक्टरों की भाँती लालची, पैसे निकालनेवाली न होकर वह दोनों सेवाभावी, अपने दायित्व को ईमानदारी से निभानेवाली, सच्चाई का साथ देनेवाली डॉक्टर है। यहाँ परिवर्तित जीवन मूल्य के दर्शन हो रहे हैं।

आभा कोई भी बात हो वह स्पष्ट रूप से कहती है। अपने भेंगेपन का इलाज करने के लिए आयी हुई पच्चीस साल की सरोज पर डॉ. अनुज के

खिलाफ एफ्. आय. आर. दर्ज करती है। मामला चाहे सरोज के रेप का हो या डॉ. चोपड़ा द्वारा ऑपरेशन टेबल पर पड़े मरीज के संबंधियों के आर्थिक शोषण का, वे डटकर विरोध करती है। मरीजों के साथ होनेवाली लापरवाही का विरोध करती है। डॉ. आभा अपने वरिष्ठ डॉ. चोपड़ा तथा सहकर्मी डॉ. अनुज वर्मा द्वारा अस्पताल में इलाज 'के लिए आए मरीजों पर हुए अन्याय के खिलाफ आवाज उठाती है। इससे पता चलता है कि आभा निड़र है, नौकरी से निकालने की धमकी देने पर भी वह नहीं डरती। इससे आभा का साहसी तथा निडर वृत्ति के दर्शन होते है। सच्चाई का साथ न छोड़नेवाली नारी के रूप में जीवन मूल्यों के दर्शन होते है। अन्याय के विरूद्ध संघर्ष करने के प्रयास में उसे अपनी नौकरी से हाथ धोना पड़ता है पर वह झुकती नहीं और दृढ़तापूर्वक थपेड़ों का मुकाबला करती है। पुरुषों के एकाधिकार को उसने चुनौती दी है। आत्मसम्मान और आत्मनिर्भरता की भावना आज के नारी में निर्माण हुई है। इससे विशद होता है कि आज की नारी सतर्क, साहसी, आत्मनिर्भर, आत्मसम्मान के साथ जीनेवाली के रूप में होते हुए भी असत्य का साथ नहीं देती हैं या समझौता नहीं करती है यही उनके जीवन मूल्यों के दर्शन हमें होते हैं। कुसुम अंचल लिखित 'रेखाकृति' उपन्यास में मालविका पात्र मनोविज्ञान की डॉक्टर है। उसके अनुसार "मानव धर्म ही श्रेष्ठ है। वह अपने जीवन में मानव धर्म को ही बढ़ावा देती है। अपने ताऊजी से पूछती है कि धार्मिक होने से ज्यादा जरूरी अच्छा इंसान होना जरूरी है क्या, धार्मिकता के स्थान पर वह अच्छा इंसान होना जरूरी मानती है, अच्छाई के लिए प्रयास करे। वह अन्य धर्म की अपेक्षा मानव धर्म का पालन करना ही उचित मानती है।"[8] मालविका के विचार आदर्श जीवन मूल्य परिवर्तित रूप में प्रस्तुत हुए हैं।

निष्कर्ष:

लेखिका मैत्रेयी पुष्पा ने 'विज़न' उपन्यास में नारी के विभिन्न पहलुओं को उजागर किया है, साथ ही उनके संघर्षों, सपनों, और समाज में उनकी भूमिका को दर्शाया है। यह उपन्यास नारी की शक्ति, साहस, आत्मनिर्भरता, विद्रोही और स्वाभिमान जैसे परिवर्तित मूल्य दिखाई देते है। समाज की निरंतर परिवर्तित व्यवस्थायें नारी प्रभावित करने का काम करती है। परिवर्तित चेतना शक्ति के बल पर नारी ने स्वयं को आजाद करने का ठान लिया है। अब वह कई बंधनों से मुक्त होना चाहती है। शिक्षा के कारण अर्थाजन में नारी को सहयोग मिल रहा है। नारी समाज की परवाह न करके वह अपनी दुनिया में मशगुल होती जा रही है अर्थात स्वकेंद्रित बनती जा रही है। अपने अस्तित्व के प्रति जागरूक है तभी नए मूल्यों का अंगीकार कर अपने जीवन को सफल बनाने की कोशिश करती कई नारियाँ आज के समाज में कार्यरत और कर्मरत हैं। यही जीवन की सफलता, सत्यता, निर्भयता के जीवन मूल्य परिवर्तित हो रहे है, जिसका हमें दिग्दर्शन हो रहा है।

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हिंदी महिला लेखिकाओं की कहानियों में चित्रित पारिवारिक मूल्य

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सारांश:

आधुनिक युग में जीवन मूल्य बहुत गति से बदल रहे हैं। आज भारतीय समाज में परंपरागत एवं नए मूल्यों का संघर्ष प्रबल रूप में दिखाई देता है। समाज में घटित होने वाले इस मूल्य परिवर्तन का रूप साहित्य में दिखाई देता है। इसका यही कारण है कि साहित्य समाज का दर्पण है। भारतीय धर्म के आचार्यों ने निर्धारित संस्कृति के आधारभूत मूल्य धर्म, अर्थ, काम, और मोक्ष में परिवर्तन हुआ है। आज का मानव जीवन को सुखद बनाना चाहता है। मूल्य निर्धारण में परिवेश एवं परिस्थितियों का विशेष महत्व है। परिस्थिति के बदलने से मूल्य भी बदलते हैं। सामाजिक चेतना और सामाजिक विकास को मूल्य दर्शाते हैं। महिला कहानीकार अपने परिवेश के प्रति संवेदनशील और जागरूक रही है। स्वतंत्रता प्राप्ति के बाद हमारे मानवीय मूल्य, संवेदनाओं, मान्यताओं में परिवर्तन हुआ। नई पीढ़ी पुराने रूढ़िवादी मान्यताओं को तोड़कर अपने सुविधा अनुसार नए मूल्यों का निर्माण कर रही है।

महिला लेखिकाओं ने समाज में हो रहे बदलाव को अपनी कहानियों में चित्रित किया है। मृदुला गर्ग, चंद्रकांता, नासिरा शर्मा, ममता कालिया, मेहरुन्निसा परवेज, मैत्रेयी पुष्पा, जया जादवानी आदि महिला कहानीकारों ने अपनी कहानियों के प्रति जागरूक हुई है। विवाह के संबंधी मूल्यों में परिवर्तन हुआ है। दहेज प्रथा, अनमेल विवाह आदि व्यवस्था में बदलते परिवेश के कारण परिवर्तन हुआ है।

बीजशब्द : जीवन मूल्य, पारिवारिक मूल्य, पति पत्नी संबंध, अविश्वास, अनमेल विवाह, दहेज प्रथा, सास-ससुर-बहु के संबंध

महिला कहानीकारों ने अपनी कहानियों में परंपरागत पारिवारिक मूल्यों पर प्रकाश डालकर आधुनिकता के कारण मूल्यों में हुए बदलाव का वर्णन किया है। अज्ञेय के अनुसार "हम मानते हैं कि सब प्रतिमानों का, सब मूल्य का स्रोत मानव का विवेक है।"[1] आज मानव आस्था की जगह विवेक को मानता है। मानव के जीवन में जो कुछ कल्याणकारी, शुभ, आदर्श है उसे जीवन मूल्य कहा गया है। जीवन मूल्यों की शुरुआत परिवार से होती है। आधुनिक साहित्य में 'मूल्य' शब्द का प्रयोग वैयक्तिक, सामाजिक, आर्थिक, राजनीतिक, सांस्कृतिक स्तर पर संपूर्ण मानव व्यवहार के रूप में किया जाता है। वर्तमान समय की कहानी कल्पनिकता की जगह सत्य को अपना आधार बनाती है। यही सत्य हमारे रूढ़ियों, परंपराओं, मान्यताओं के साथ-साथ मूल्यों से भी जुड़ा है। इसमें टूटते पारिवारिक संबंध, बनते हुए नए संबंध, नारी,

आर्थिक संघर्ष, मनुष्य के अस्तित्व के सवाल आदि के यथार्थ के आयाम कहानी में अभिव्यक्त होते हैं।

आधुनिक परिवेश में नारी की स्थिति में निरंतर बदलाव हो रहा है। आज की शिक्षित नारी अपने निर्णय खुद लेती है। मातृत्व के दायित्व के संबंध में भी वह निर्णय खुद लेती है। मृदुला गर्ग की कहानी **मेरा** में नायिका मिता का पति मिता को गर्भपात करने के लिए बाध्य करता है। उस पर मिता कहती है, "यह मेरा निजी मामला है।"[2] परिवार हो अथवा बच्चों की बातें नारी अब आत्मनिर्भर होकर अपने निर्णय खुद ले रहीं हैं। शिक्षा के कारण हो अथवा बदलते वातावरण के साथ विचारों में हुए परिवर्तन हो आज परिवार के संबंध में नारी अपने निर्णय तय कर रहीं है। आज परिवार में स्त्री अपने निर्णय खुद ले रही है। ममता कालिया की कहानी **इरादा** में पति का पत्नी के ऊपर के अधिकारों का वर्णन दिखाई देता है। परिवार को बनाने में स्त्री महत्वपूर्ण भूमिका निभाती है। वह परिवार को बनाए रखने हेतु अपनी इच्छाओं, संवेदनाओं का त्याग करती है। आधुनिक दौर में अधिकारों के प्रति स्त्री जागरूक हुई है। इसी कारण उसके विचार भी बदले हैं। आज टूटे विश्वास के कारण परिवार दु:ख, कुंठा, अकेलापन में अपना जीवन व्यतीत करता है। **इरादा** कहानी का नायक गिरीश के साथ नायिका रहने लगती है। गिरीश उस पर अधिकार जताता है। गिरीश का कहना है कि, "ब्याह के बाद नए लोग, नए जीवन को ही याद रखना चाहिए। ससुराल को ही सब कुछ समझना चाहिए।"[3] परिवार समाज की एक मौलिक संस्था है। व्यक्ति की अनेक आवश्यकताओं की पूर्ति परिवार से ही होती है। व्यक्ति और समाज को जोड़ने वाले सेतु में अब दरारें पढ़ने लगी है। इन दरारों का मुख्य कारण है, बदलते संदर्भ, आर्थिक दबाव, शिक्षा प्रसार, व्यक्तिगत सुरक्षा आदि पुराने मूल्यों की जगह नए मूल्य विकसित हुए हैं।

परंपरागत परिवार में परिवार के संबंधित निर्णय लेने का अधिकार पत्नी को नहीं दिया जाता। पत्नी, पति को परमेश्वर मानती है। पति-पत्नी अपना परिवार खुश रखने के लिए सदैव प्रयत्नशील रहते हैं। पति भी अपने पत्नी को सम्मान देता है। परंतु आधुनिक समाज में पति-पत्नी के संबंधी मूल्य कम होते जा रहे हैं। पति-पत्नी के बीच अविश्वास के कारण तनाव निर्माण हुआ है। हिंदी महिला कहानीकार पति-पत्नी के विघटित मूल्यों को अपनी कहानियों में दर्शाती है। नासिरा शर्मा अपनी कहानी **इमाम साहब** में जुलेखा के माध्यम से गलतफहमी के कारण पति-पत्नी के संबंध में विच्छेद का वर्णन करती है। इमाम साहब शहर से वापस आने पर उनकी सेहत खराब होती है। उन पर पत्नी जुलेखा शक करती है। तीनों वक्त खाना खाने के बाद भी उनकी सेहत कैसे खराब हुई? जरूर कुछ तो बात है। वह कहती है कि, "कहीं शहर में किसी को रख तो नहीं लिया, जो निगोड़ी सारी ताकत चूस रही है। इस बार उनके साथ किसी बच्चे को रखना पड़ेगा।"[4] आज भी पति-पत्नी के बीच अविश्वास होने के कारण उनके संबंधों में दरारें पड़ी है। पति-पत्नी के संबंध शक के कारण टूट रहे हैं।

माता-पिता और संतान का संबंध परिवार का आधार स्तंभ है। माता-पिता अपने संतानों से अलग रहना नहीं चाहती। उनकी यादों में हमेशा दु:खी रहते है। नासिरा शर्मा की कहानी **विरासत** में पल्ला और पल्लाइन अपने बेटा, बहू और पोता अमेरिका चले जाने के कारण दु:खी है। वह गांव आना नहीं चाहते। पल्लाइन दूसरों के बच्चों को प्यार करती है। लेखिका कहती है कि, "बलाएँ लेती, गोद में बिठाती, सर पर हाथ फेरती, बार-बार माता

चूमती थी। यही हाल पल्ला मियां का था। ऊपर से इजहार करें, मगर दिल चाहता था कि बेटों के कंधों पर हाथ रखकर उठें-बैठें, अपनी सोच उनसे साझा करें।"[5] नासिरा जी पल्ला और पल्लाइन के माध्यम से टूटे मन के सापेक्ष मूल्यों को हमारे सामने रखा है। सास, ससुर और बहू का संबंध रिश्तों का संबंध होता है। इस संबंध में हमेशा उनमें समझौता होता है। बहू हमेशा अपने सास-ससुर की आज्ञा का पालन करती है। अगर बहू उनके खिलाफ जाती है, तो वह सास-ससुर की लाड़ली नहीं रहती। चंद्रकांता जी **ओ सोन किसरी** कहानी संग्रह में **मेरी माँ कहती थी** कहानी में कमलावती के माध्यम से नई पीढ़ी की बहू और पुरानी पीढ़ी की सास का वर्णन करती है। कहानी में जब कमलावती के लड़के की शादी होती है, तो उसका बहुओं के ऊपर अधिकार नहीं रहता। तब वह अपने बेटे से कहती है कि, "समझो मेरा काम बढ़ा देते हैं। बहूओं की तो चाँदी समझो। स्वाद न लगे, अपने हाथ से पका लो। इसमें वे भी खुश। टंटा घटा उनका तो। यों जब से ये बहूएँ आई हैं, मैं ज्यादा दखल नहीं देती। क्या करूँ सास की जात यों भी बदनाम ज्यादा हुई। सीधा कहो तो उलटा समझेंगी।"[6] चंद्रकांता जी कहानी में परंपरागत पारिवारिक मूल्यों पर प्रकाश डालकर आधुनिकता के कारण मूल्यों में हुए परिवर्तन का वर्णन करती है।

भारतीय समाज में स्त्री और पुरुष के संबंध पति-पत्नी के विवाह के बाद बनते हैं। विवाह वैध संबंध को स्थापित करता है। अगर विवाह के बिना संबंध स्थापित होते हैं, तो उन्हें अवैध माना जाता है। आज शादी को लेकर विचारों में परिवर्तन हुआ है। मैत्रेयी पुष्पा की कहानी **तक्षशिला** में निगार एक पत्रकार है। उसकी माँ उसका विवाह करना चाहती है। जब भी उसकी माँ उसके शादी की बात करती है, वह मना करता है। माँ कहती है कि, "तुम शादी की बात मजाक में मत टालो। ढलती उम्र में शादी ब्याह सिर्फ दु:ख देते हैं।"[7] आज का वर्ग अपने भविष्य, नौकरी, पढ़ाई के कारण जल्दी शादी नहीं करना चाहता। बढ़ती उम्र के साथ वह अपने भविष्य की चिंता में व्यस्त रहता है। विवाह को लेकर आज पारिवारिक व्यक्तियों के विचार भी बदले है। भारतीय विवाह व्यवस्था को कहानी में बहुत ही मार्मिक ढंग से मूल्य के आधार पर समझाया है। विवाह संबंधी मूल्यों में परिवर्तन दिखाई देता है।

भारतीय समाज में दहेज एक जहर की तरह फैला है। जिसके कारण स्त्री जाति का जीवन नष्ट हो रहा है। दहेज के कारण स्त्री अपना स्वतंत्र जीवन निर्वाह नहीं कर पाती। विवाह के बाद भी उसे ससुराल में दु:ख झेलना पड़ता है। दहेज प्रथा के कारण ही अनमेल विवाह और बाल विवाह जैसी सामाजिक कुरीतियाँ हमारे समाज में निर्माण हुई हैं। मेहरुन्निसा परवेज अपनी कहानी **प्राण प्रतिष्ठा** में अनमेल विवाह का वर्णन करती है। जो समाज में आज भी चल रहा है। कहानी का पात्र महात्मा की शादी कम उम्र में होती है। जब बारात घर लौटती है तो लेखिका वर्णन करते हुए कहती है कि, "ब्याह के तीन दिन तक उत्सव व रीति-रिवाजों से थके लोग लौटे। इस बार साथ में नए कपड़ों के ढेर में गड़ी-मड़ी एक छोटी-सी कन्या भी साथ थी, जो उनकी दुल्हन थी। उसके हाथ पैरों में मेहंदी रची थी, पैरों में महावर, चाँदी और सोने के चमचमाते गहने, लाल बनारसी साड़ी पहनी थी। सारे रास्ते वह माँ-माँ कहकर रोती रही, हिचकियाँ लेती रही।"[8] आज भी दहेज के लिए जिसे विवाह का मतलब नहीं मालूम उसका विवाह किया जाता है। ग्रामीण इलाकों में भी यह स्थिति आज भी दिखाई देती है। आज शिक्षा के कारण समाज में जागरूकता हुई है।

महिला रचनाकारों की रचनाओं में अमीर एवं गरीब घर की तथा शोषित पीड़ित विद्रोही नारियों का चित्रण हुआ है। एक ओर नारी शोषण का शिकार होती है, तो दूसरी ओर शोषण के खिलाफ संघर्ष करती है। एक ओर वह बाजारवाद से प्रभावित होकर पैसों की लालच में नैतिक-अनैतिक कर्मों को भूल रही है, तो दूसरी ओर वह अपनी शील-मर्यादा को बचाने के लिए स्त्री आकर्षित पुरुषों के मानसिकता का विरोध कर रही है। जया जादवानी अपनी कहानी **कयामत का दिन उर्फ कब्र से बाहर** में स्त्री के अकेलेपन और खालीपन का वर्णन करती है। कहानी की नायिका कहती है कि, "मेरी जिंदगी में मैंने अपने लिए कुछ नहीं चुना, हमारे लिए सुनने का मतलब ही होता है छीन जाना। यह सोचकर कितना अजीब लगता है कि हमारी बंद मुट्ठी में, जिसमें हम समझते हैं सारा संसार बंधा है, हमेशा खाली रहती है पर इस खालीपन को हम किसी से नहीं कह सकते, अपने आप से भी नहीं।"[9] आज स्त्री का जीवन अकेलापन से व्यतीत हो रहा है। आज वह अपनी व्यथा को मन में ही रखकर अपना जीवन व्यतीत करती है।

निष्कर्ष :

बदलते परिवेश के साथ जीवन मूल्यों में भी बदलाव हुआ है। आज समाज के लोग अपनी पसंद से अपना जीवन जीना चाहते है। महिला लेखिका अपने परिवेश के प्रति संवेदनशील और जागरूक रहकर समाज में मौजूद पारिवारिक मूल्यों का वर्णन यथार्थ के साथ प्रस्तुत किया है। आज नारी अधिकारों के प्रति जागरूक हुई है। आत्मसम्मान से समाज मे जीना चाहती है। अपने निर्णय खुद लेती है। जीवन में निर्माण संकटों का सामना खुद करती है। सास-ससुर-बहु के संबंध बदले हैं। आज की बहु आधुनिक विचारों के साथ अपना जीवन बिताती है, मगर पुराने विचारों के सास-ससुर आधुनिक विचारों को नहीं मानते इसी कारण उनके संबंध बदले हैं। विवाह संबंधी विचारों में भी परिवर्तन हुआ है। आज की युवा पीढ़ी शादी को मजाक में लेती है। अविश्वास के कारण कितने रिश्ते टूटे हुए हैं। अविश्वास, बदलते पति-पत्नी संबंध, विवाह, दहेज प्रथा, अनमेल विवाह, नारी जीवन आदि पारिवारिक मूल्य इन कहानियों में दिखाई देते है जो समय के साथ परिवर्तित हो रहे है।

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देवेश ठाकुर के भ्रमभंग उपन्यास में चित्रित जीवन मूल्य

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परिचय:

हिंदी साहित्य में उपन्यास विधा ने सामाजिक, सांस्कृतिक और मानवीय मूल्यों को प्रस्तुत करने में महत्वपूर्ण भूमिका निभाई है। देवेश ठाकुर का उपन्यास भ्रमभंग आधुनिक हिंदी साहित्य में एक महत्वपूर्ण कृति है, "जो समकालीन समाज के जटिल जीवन मूल्यों, मानवीय संबंधों, और व्यक्तिगत संघर्षों को गहराई से चित्रित करता है।"1 यह उपन्यास न केवल सामाजिक विसंगतियों को उजागर करता है, बल्कि मानव जीवन के नैतिक, आध्यात्मिक और सामाजिक मूल्यों पर भी गहन चिंतन प्रस्तुत करता है। भ्रमभंग में जीवन मूल्यों का चित्रण व्यक्ति और समाज के बीच टकराव, भौतिकता और आध्यात्मिकता के द्वंद्व, तथा नैतिकता के प्रश्नों के इर्द-गिर्द घूमता है। इस पेपर में हम भ्रमभंग उपन्यास में चित्रित जीवन मूल्यों का विश्लेषण करेंगे, जिसमें नैतिकता, परिवार, सामाजिक उत्तरदायित्व, प्रेम, और आत्म-साक्षात्कार जैसे मूल्य शामिल हैं। साथ ही, हम उपन्यास के कथानक, पात्रों और प्रतीको के माध्यम से इन मूल्यों की अभिव्यक्ति को समझने का प्रयास करेंगे।

बीज शब्द – प्रेम, नैतिकता, भ्रमभंग, आत्म-साक्षात्कार, संस्कृति, सामाजिक असमानताI

1. उपन्यास का कथानक और संदर्भ:

भ्रमभंग एक ऐसी कथा है जो आधुनिक भारतीय समाज के मूल्य उपन्यास का कथानक एक मध्यमवर्गीय परिवार की पृष्ठभूमि में स्थापित है, जिसमें मुख्य पात्र अमर है अपने जीवन में भौतिक सफलता और आध्यात्मिक शांति के बीच संतुलन खोजने का प्रयास करता है। अमर एक महत्वाकांक्षी युवक है, जो शहरी जीवन की चकाचौंध में खो जाता है, लेकिन धीरे-धीरे उसे अपने जीवन के भ्रमों का भंग होता है। उपन्यास में विभिन्न पात्र, जैसे अमर की पत्नी, माता-पिता, और एक आध्यात्मिक गुरु, जीवन के विभिन्न पहलुओं और मूल्यों को दर्शाते हैं। उपन्यास का कथानक सामाजिक परिवर्तनों, जैसे शहरीकरण, उपभोक्तावाद, और पारंपरिक मूल्यों के क्षरण को दर्शाता है। यह एक ऐसी कहानी है जो पाठकों को यह प्रश्न करने के लिए प्रेरित करती है कि वास्तविक सुख और जीवन का उद्देश्य क्या है। उपन्यास में जीवन मूल्य कई स्तरों पर उभरकर सामने आते हैं, जिनमें नैतिकता, परिवार, प्रेम, और आत्म-जागरूकता प्रमुख हैं।

2. नैतिकता और नैतिक द्वंद्व:

भ्रमभंग में नैतिकता एक केंद्रीय विषय है। अमर का जीवन नैतिक द्वंद्वों से भरा है, जहां उसे सही और गलत के बीच चयन करना पड़ता है। उदाहरण के लिए, वह अपने करियर में तेजी से उन्नति के लिए अनैतिक रास्ते अपनाने के प्रलोभन का सामना करता है। उपन्यास में यह दिखाया गया है कि भौतिक सफलता के लिए नैतिकता का त्याग दीर्घकालिक सुख और संतुष्टि नहीं देता। नैतिकता का एक अन्य पहलू सामाजिक उत्तरदायित्व के रूप में सामने आता है। अमर को यह निर्णय लेना पड़ता है कि क्या वह केवल अपने और अपने परिवार के लिए जीएगा, या समाज के प्रति भी उसकी कोई जिम्मेदारी है। उपन्यास में एक दृश्य में, अमर एक गरीब परिवार की मदद करने का अवसर पाता है, लेकिन वह अपने स्वार्थ के कारण ऐसा नहीं करता। बाद में, यह निर्णय उसे आत्म-ग्लानि की ओर ले जाता है, जो उसके भ्रमभंग की प्रक्रिया का हिस्सा बनता है। नैतिकता का यह चित्रण आधुनिक समाज में नैतिक पतन और उपभोक्तावादी संस्कृति की आलोचना करता है। देवेश ठाकुर यह संदेश देते हैं कि नैतिकता ही वह आधार है जो व्यक्ति को सच्चा सुख और आत्म-सम्मान प्रदान करता है।

3. परिवार और सामाजिक बंधन:

परिवार भारतीय समाज का एक महत्वपूर्ण हिस्सा है, और भ्रमभंग में परिवार के मूल्य को गहराई से चित्रित किया गया है। अमर के माता-पिता पारंपरिक मूल्यों के प्रतीक हैं, जो उसे सादगी, ईमानदारी, और पारिवारिक एकता का महत्व सिखाते हैं। हालांकि, शहरी जीवन की भागदौड़ में अमर अपने परिवार से दूर होता जाता है। उपन्यास में एक मार्मिक दृश्य है, जहां अमर अपने पिता की बीमारी के दौरान उनके पास नहीं होता, और बाद में उसे इस बात का गहरा अफसोस होता है। उपन्यास यह दर्शाता है कि "परिवार केवल भावनात्मक समर्थन का स्रोत नहीं है, बल्कि यह व्यक्ति को नैतिक और सांस्कृतिक जड़ों से जोड़े रखता है।"2 अमर की पत्नी का नाम राधा है भी परिवार को एकजुट रखने की कोशिश करती है, लेकिन अमर की महत्वाकांक्षा और भावनात्मक दूरी उनके रिश्ते में तनाव पैदा करती है। उपन्यास के अंत में, अमर को यह एहसास होता है कि उसका सच्चा सुख परिवार और प्रियजनों के साथ है, न कि भौतिक उपलब्धियों में।

4. प्रेम और मानवीय संबंध:

भ्रमभंग में प्रेम एक जटिल और बहुआयामी मूल्य के रूप में उभरता है। अमर और राधा का वैवाहिक प्रेम उपन्यास का एक महत्वपूर्ण हिस्सा है। शुरू में, उनका रिश्ता प्रेम और विश्वास पर आधारित होता है, लेकिन जैसे-जैसे अमर अपने करियर में व्यस्त होता जाता है, उनका रिश्ता कमजोर पड़ने लगता है। उपन्यास में प्रेम को केवल रोमांटिक भावना के रूप में नहीं, बल्कि त्याग, समझ, और समर्पण के रूप में दर्शाया गया है। इसके अलावा, उपन्यास में आध्यात्मिक प्रेम का भी चित्रण है, जो अमर के आध्यात्मिक गुरु के माध्यम से सामने आता है। गुरु उसे सिखाते हैं कि "सच्चा प्रेम स्वार्थरहित होता है और यह सभी प्राणियों के प्रति करुणा और सेवा में व्यक्त होता है।"3 यह आध्यात्मिक प्रेम अमर को अपने भ्रमों से मुक्त करने में मदद करता है और उसे जीवन के गहरे अर्थ की ओर ले जाता है।

5. आत्म-साक्षात्कार और आध्यात्मिकता:

भ्रमभंग का सबसे महत्वपूर्ण जीवन मूल्य आत्म-साक्षात्कार और आध्यात्मिकता है। उपन्यास का शीर्षक ही यह संकेत देता है कि यह कहानी भ्रमों के टूटने और सत्य की खोज की है। अमर शुरू में यह मानता है कि धन, प्रसिद्धि, और सामाजिक प्रतिष्ठा उसे सुख देंगे। लेकिन जैसे-जैसे वह इन लक्ष्यों को प्राप्त करता है, उसे खालीपन का एहसास होता है। उपन्यास में आध्यात्मिकता को भारतीय दर्शन के संदर्भ में प्रस्तुत किया गया है। अमर का आध्यात्मिक गुरु उसे भगवद्गीता और उपनिषदों के सिद्धांतों से परिचित कराता है, जो आत्मा, कर्म, और मोक्ष जैसे विषयों पर प्रकाश डालते हैं। गुरु का यह कथन कि "सच्चा सुख बाहर नहीं, बल्कि भीतर है"**4** अमर के लिए एक महत्वपूर्ण मोड़ साबित होता है। वह ध्यान और आत्म-चिंतन के माध्यम से अपने भीतर की शांति को खोजता है।आत्म-साक्षात्कार का यह चित्रण उपन्यास को एक गहरे दार्शनिक स्तर पर ले जाता है। यह पाठकों को यह सोचने के लिए प्रेरित करता है कि क्या वे भी अपने जीवन में किसी भ्रम के पीछे भाग रहे हैं।

6. सामाजिक आलोचना और जीवन मूल्य:

भ्रमभंग केवल व्यक्तिगत मूल्यों तक सीमित नहीं है, बल्कि यह सामाजिक मूल्यों और विसंगतियों पर भी टिप्पणी करता है। "उपन्यास में उपभोक्तावाद, सामाजिक असमानता, और नैतिक पतन जैसे मुद्दों को उठाया गया है।"**5** उदाहरण के लिए, अमर का शहरी जीवन उपभोक्तावादी संस्कृति का प्रतीक है, जहां लोग भौतिक वस्तुओं के पीछे भागते हैं और मानवीय संबंधों को नजरअंदाज करते हैं। उपन्यास यह भी दर्शाता है कि सामाजिक असमानता और गरीबी समाज के लिए एक चुनौती हैं। अमर को यह एहसास होता है कि उसकी व्यक्तिगत सफलता तब तक अधूरी है, जब तक वह समाज के कमजोर वर्गों की मदद नहीं करता। यह सामाजिक उत्तरदायित्व का मूल्य उपन्यास में बार-बार उभरता है।

7. प्रतीकात्मकता और जीवन मूल्य:

देवेश ठाकुर ने उपन्यास में प्रतीकों का उपयोग करके जीवन मूल्यों को और गहराई दी है। उदाहरण के लिए, शहर भौतिकता और भ्रम का प्रतीक है, जबकि अमर का पैतृक गाँव सादगी और नैतिकता का प्रतीक है। इसी तरह, आध्यात्मिक गुरु ज्ञान और सत्य का प्रतीक हैं, जबकि अमर का पुराना दोस्त, जो भौतिक सफलता के पीछे भागता है, भ्रम का प्रतीक है। प्रकृति भी उपन्यास में एक महत्वपूर्ण प्रतीक है। जब अमर शहर के तनाव से थक जाता है, तो वह प्रकृति में शांति पाता है। नदी, वृक्ष, और पहाड़ जैसे प्रतीक उसे आत्म-चिंतन के लिए प्रेरित करते हैं और आध्यात्मिकता के मूल्य को रेखांकित करते हैं।

8. उपन्यास का समकालीन प्रासंगिकता:

भ्रमभंग एक ऐसा उपन्यास है जो आज के समय में भी उतना ही प्रासंगिक है। आधुनिक समाज में लोग भौतिक सफलता और तात्कालिक सुख के पीछे भाग रहे हैं, जिसके कारण तनाव, अवसाद, और असंतोष बढ़ रहा है। उपन्यास में चित्रित जीवन मूल्य, जैसे नैतिकता, परिवार, प्रेम, और आत्म-साक्षात्कार, आज के लोगों के लिए मार्गदर्शन प्रदान करते हैं। विशेष रूप से, उपन्यास की आध्यात्मिकता और आत्म-जागरूकता पर जोर आधुनिक मनोविज्ञान और माइंडफुलनेस की अवधारणाओं से मेल खाता है। यह हमें याद दिलाता है कि सच्चा

सुख बाहरी उपलब्धियों में नहीं, बल्कि आंतरिक शांति और अर्थपूर्ण संबंधों में है।

निष्कर्ष:

देवेश ठाकुर का भ्रमभंग एक ऐसा उपन्यास है जो जीवन मूल्यों को गहराई और संवेदनशीलता के साथ प्रस्तुत करता है। नैतिकता, परिवार, प्रेम, आत्म-साक्षात्कार, और सामाजिक उत्तरदायित्व जैसे मूल्य उपन्यास के कथानक, पात्रों, और प्रतीकों के माध्यम से जीवंत हो उठते हैं। यह उपन्यास न केवल एक मनोरंजक कहानी है, बल्कि एक दार्शनिक और सामाजिक चिंतन भी है, जो पाठकों को अपने जीवन के भ्रमों पर सवाल उठाने और सच्चे मूल्यों की खोज करने के लिए प्रेरित करता है। भ्रमभंग हमें यह सिखाता है कि जीवन का असली उद्देश्य भौतिक सफलता में नहीं, बल्कि नैतिकता, प्रेम, और आत्म-जागरूकता में निहित है। यह उपन्यास हिंदी साहित्य में एक महत्वपूर्ण योगदान है और आधुनिक समाज के लिए एक प्रेरणादायक कृति है।

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दूधनाथ सिंह के आखिरी कलाम में चित्रित जीवन मूल्य

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प्रास्ताविक:

कहन गलत नहीं होगा कि मनुष्य के जीवन में मूल्य और आदर्शों का अत्यंत महत्वपूर्ण स्थान होता है। जीवन मूल्य वे नैतिक सिद्धांत और आदर्श हैं जो व्यक्ति को सही और गलत में भेद करना सिखाते हैं तथा उसे एक श्रेष्ठ नागरिक और संवेदनशील मानव बनने के लिए प्रेरित करते हैं। सत्य, अहिंसा, करुणा, सहिष्णुता, ईमानदारी, कर्तव्यनिष्ठा आदि ऐसे जीवन मूल्य हैं जो किसी भी समाज की प्रगति और सद्भावना के आधार स्तंभ माने जाते हैं। जीवन मूल्यों के बिना मानव जीवन दिशाहीन और अस्त-व्यस्त हो जाता है। इसलिए जीवन में इन मूल्यों का पालन करना अत्यंत आवश्यक है, ताकि व्यक्ति न केवल अपनी उन्नति कर सके, बल्कि समाज और राष्ट्र के विकास में भी योगदान दे सके।इसे और अधिक स्पष्ट करते हुये डॉ.बी.डी.पटेल कहते है –"मूल्य व्यक्ती का जीवन संबंधी दृष्टीकोन है जो समाज के साथ मिलकर विकसित होता है"[1]। यही काम साहित्यकार अपने साहित्य के द्वारा बेबाकी से कर रहे हैं । ज्यों कि समाज को एक धागे में पिरोकर रखने के लिए तथा नये समाज उन्नयन के लिए काफी फायदेमंद साबित होता है।

"मूल्य" का अर्थ:

मुल्य के संदर्भ के अनुसार अलग-अलग अर्थ होते है। जैसे कि -

1.आर्थिक अर्थ में – मूल्य का मतलब होता है किसी वस्तु या सेवा की कीमत, जैसे कि बाज़ार में उसकी विनिमय योग्य राशि।

2. नैतिक या सांस्कृतिक अर्थ में – मूल्य से तात्पर्य होता है नैतिक सिद्धांत या आदर्श जैसे ईमानदारी, करुणा, या कर्तव्य।

3. व्यक्तिगत या सामाजिक दृष्टिकोण से – किसी वस्तु, व्यक्ति, या विचार की हमारे लिए जो अहमियत है, वही उसका मूल्य होता है।

अतः स्पष्ट है कि "मूल्य" का अर्थ है किसी वस्तु, सेवा, या विचार की महत्ता, उपयोगिता, या मूल्यांकन।

जीवन मूल्य का अर्थ:

जीवन मूल्य का अर्थ है वे नैतिक और सामाजिक सिद्धांत, आदर्श या गुण जो किसी व्यक्ति के जीवन को सही दिशा देने में मदद करते हैं और जो समाज में अच्छे आचरण और संबंध बनाए रखने के लिए आवश्यक होते हैं।

1. जीवन मूल्य (Life Values)- जीवन मूल्य (Life Values) की कोई निश्चित संख्या नहीं होती, लेकिन कुछ प्रमुख जीवन मूल्य होते हैं जिन्हें अधिकतर लोग महत्वपूर्ण मानते हैं। ये मूल्य व्यक्ति के सोच, व्यवहार और निर्णयों को दिशा देते हैं।इन मूल्यों में शामिल होते हैं: ईमानदारी (Honesty), दया (Compassion), सम्मान (Respect), कर्तव्यनिष्ठा (Responsibility), सत्य (Truth), सहनशीलता (Tolerance), परिश्रम (Hard Work), न्यायप्रियता (Justice), धैर्य (Patience), संवेदनशीलता (Sensitivity) सम्मान (Respect), कर्तव्यपरायणता (Responsibility), नम्रता (Humility), सच बोलना (Truthfulness), सेवा भावना (Selflessness/Service), परिश्रम (Hard Work), आत्म-संयम (Self-discipline), क्षमा (Forgiveness), धैर्य और सहनशीलता (Tolerance), प्रेम और मैत्री (Love and Friendship) जीवन मूल्य व्यक्ति के चरित्र और व्यवहार को आकार देते हैं और एक बेहतर इंसान बनने में सहायक होते हैं। ये न केवल व्यक्तिगत जीवन में बल्कि सामाजिक और व्यावसायिक जीवन में भी महत्वपूर्ण भूमिका निभाते हैं।

2. जीवन मूल्य से तात्पर्य - जीवन मूल्य (या Life Values) से तात्पर्य उन नैतिक, आध्यात्मिक और सामाजिक सिद्धांतों, आदर्शों और विश्वासों से है, जो किसी व्यक्ति के जीवन को दिशा, उद्देश्य और मर्यादा प्रदान करते हैं। ये मूल्य यह निर्धारित करते हैं कि हम अपने जीवन में क्या सही और गलत मानते हैं, और हम दूसरों के साथ किस प्रकार का व्यवहार करते हैं।जीवन मूल्य व्यक्ति के चरित्र का निर्माण करते हैं और समाज में सद्भाव बनाए रखने में सहायक होते हैं।

3. साहित्य और मूल्य का संबंध - साहित्य और मूल्य का संबंध बहुत गहरा और महत्वपूर्ण है। साहित्य समाज का दर्पण होता है और उसमें निहित मूल्य किसी भी समाज की सांस्कृतिक, नैतिक और सामाजिक धारणाओं को प्रतिबिंबित करते हैं। इस संबंध को निम्नलिखित बिंदुओं से समझा जा सकता है जैसे साहित्य में मूल्यों की अभिव्यक्ति, चाहे वह कविता हो, कहानी, उपन्यास या नाटक — हर विधा में मूल्य किसी न किसी रूप में मौजूद रहते हैं।इस संबंधी डॉ.ब्रीजेश कहते है –"साहित्यकार समाज एवं समाज में घटीत घटनाओं से प्रभावित होकार उसका शब्दांकन साहित्य में करता है"[2] । सामाजिक चेतना का विकास,व्यक्तित्व निर्माण,आदर्श और प्रेरणा का स्रोत,समय और समाज के अनुसार मूल्य हर युग में साहित्य उस समय के मूल्यों को दर्शाता है। जैसे प्राचीन साहित्य में धार्मिक और नैतिक मूल्य प्रमुख थे, वहीं आधुनिक साहित्य में सामाजिक न्याय, स्वतंत्रता, समानता जैसे मूल्य प्रमुख हैं।

साहित्य और मूल्य एक-दूसरे के पूरक हैं। साहित्य न केवल मनोरंजन करता है, बल्कि मूल्य शिक्षा देकर समाज को बेहतर बनाने में महत्वपूर्ण भूमिका निभाता है।

4. हिंदी उपन्यासों में चित्रित जीवन मूल्य - हिंदी उपन्यासों में भारतीय समाज, संस्कृति, परंपराएं और जीवन के विविध पक्षों का यथार्थ चित्रण मिलता है। उपन्यासों के पात्रों और उनकी जीवन परिस्थितियों के माध्यम से लेखक अनेक जीवन मूल्यों को प्रस्तुत करते हैं, जो पाठकों के मन को स्पर्श करते हैं और नैतिक व सामाजिक चेतना को जागृत करते हैं।

दूधनाथ सिंह के उपन्यास 'आखिरी कलाम' में चित्रित जीवन मूल्य:

1. सत्य की खोज और आत्ममंथन का मूल्य: उपन्यास में व तत्सत पांडे अपने निजी और सामाजिक जीवन के संकटों के बीच बार-बार अपने अस्तित्व का विश्लेषण करता है। वह सतही दुनिया की जगह भीतर के सत्य को पकड़ने की कोशिश नायक को जब अपने चारों ओर सत्ता, लालच और दमन का घना कुहासा दिखता है, तब वह आत्मचिंतन में डूबता है — वें कहेत है "मैं कौन हूँ?" "इस झूठी दुनिया में मेरा स्थान क्या है?"[3]। अत: कहना अवश्यक नहीं की यह कथन नायक की आंतरिक सच्चाई खोजने की कोशिश को दर्शाता है।

2. मानवीय करुणा और संवेदनशीलता: प्रस्तुत उपन्यास समाज में व्याप्त हिंसा और संवेदनहीनता के बावजूद करुणा और सहानुभूति की आवश्यकता को रेखांकित करता है। सांप्रदायिक दंगे के दौरान जब निर्दोष लोगों की हत्या हो रही थी, तब भी कुछ पात्रों ने एक-दूसरे की जान बचाने के लिए अपने प्राणों की बाजी लगा दी। उस समय नायक कहता है – " अगर यहा कुछ भी हो जाय तो सभी हाथ झाड लेंगे ।"[4] यह करुणा और इंसानियत की गहरी झलक है। अत: स्पष्ट है की सांप्रदायिक दंगे के दौरान भी मानवियता के दर्शन दिखाई देते है ।

3. नैतिकता बनाम व्यावसायिकता: प्रस्तुत उपन्यास आधुनिक समाज के उस पतन को दिखाता है जहाँ लालच, अवसरवादिता और व्यक्तिगत लाभ नैतिक मूल्यों पर भारी पड़ते हैं। राजनीतिक नेता और व्यापारी सांप्रदायिक तनाव फैलाकर अपने स्वार्थ सिद्ध करते हैं, जब कि कुछ संवेदनशील पात्र इस गिरावट के विरुद्ध संघर्ष करते हैं। उस समय नायक कहता है – " विशुद्ध पंडागिरी... इस वक्त और आप हमेशा के लिए आगे भी.. हजारों पांडे।"[5] यह नैतिकता के संघर्ष को उजागर करता है। कहना गलत नहीं होगा की यहा नैतिकता बनाम व्यावसायिकता नजर आती है ।

4. आस्था और संदेह का संघर्ष: प्रस्तुत उपन्यास में दिखाया गया है कि किस तरह धर्म के नाम पर लोगों का शोषण होता है और सच्ची आस्था संदेह के घेरे में पड़ जाती है। उपन्यास का नायक जब मंदिर-मस्जिद के विवादों को देखता है, तो उसे धर्म के मूलभूत आदर्शों पर संदेह होता है, फिर भी वह एक ऐसे धर्म को तलाशता है जो मानवता को जोड़ सके। नायक कहता है – " धर्म एक वृद्ध अनजान षड्यंत्र है। मानवता के खिलाफ धर्म एक ठगी की है। धर्म डराता है ...अंधत्व प्रदान करता है।"[6] यह आस्था और संदेह के द्वंद्व को दर्शाता है। अत: स्पष्ट है की यहा नायक मानवता को जोड़नेवाले धर्म को तलाशता हुआ नजर आता है ।

5. स्वतंत्रता और आत्मसम्मान: व्यक्तिगत स्वतंत्रता और आत्मसम्मान को उपन्यास में अत्यधिक महत्व दिया गया है। नायक जब सत्ता के दबावों के आगे झुकने से इनकार कर देता है और अपने विचारों पर अडिग रहता है, तब वह अपने आत्मसम्मान की रक्षा करता है। नायक कहता है – " यही लोग मिलेंगे आखिर में। चारों ओर यही बगुला भगत।लिल जाएं सम्मे और डकार भी ना लें।देख तो रहे हो अपने आगे पीछे।"[7] यह बताता है कि असली स्वतंत्रता भीतरी स्वतंत्रता है।

6. सांप्रदायिक सद्भाव का मूल्य: उपन्यास सांप्रदायिक तनावों के बीच भी प्रेम, भाईचारे और सह-अस्तित्व की आवश्यकता को बल देता है। एक हिंदू पात्र मुसलमान पड़ोसी की जान बचाने के लिए भीड़ के सामने खड़ा हो जाता है। नायक कहता है – " वे अपना काम कर रहे हैं ,हम अपना ।"[8] यह सांप्रदायिक सद्भाव का आदर्श उदाहरण है।

7. प्रेम और पारस्परिक समझप्रेम को आत्मिक और बौद्धिक जुड़ाव के रूप में प्रस्तुत किया गया है, केवल शारीरिक आकर्षण तक सीमित नहीं। नायक और नायिका के बीच का संबंध कई तरह के सामाजिक और मानसिक संघर्षों के बावजूद एक गहरे मानवीय जुड़ाव का प्रतीक बनता है। नायक कहता है – "यह घर तुम्हारी मां का है क्योंकि उसके पास कुछ नहीं है, शिवाय एक जीवित वैधव्य के।"[9] यह परिपक्व प्रेम और समझ का सुंदर उदाहरण है।

8. अस्तित्व की विडंबना और संघर्ष: मनुष्य का जीवन लगातार अर्थहीनता, भय और भ्रम के बीच एक गहन संघर्ष बना रहता है।नायक को अपने अस्तित्व को सार्थक बनाने के लिए जीवन भर संघर्ष करना पड़ता है, वह बार-बार टूटता है लेकिन हार नहीं मानता। नायक कहता है – "जो किताब तुम्हारी जिज्ञासा का वध करें...वह एक दु: स्वप्न है.. जीवित मृत्यु है.. इसी तरह किताबें शक पैदा करती है।"[10] यह अस्तित्वगत संकट और जिजीविषा का प्रमाण है।

निष्कर्ष:

"आखिरी कलाम" केवल एक राजनीतिक या सामाजिक उपन्यास नहीं है, बल्कि यह उन आंतरिक जीवन मूल्यों की खोज का आखिरी प्रयत्न भी है जो किसी भी सभ्यता को टिकाए रखते हैं — सत्य, करुणा, नैतिकता, स्वतंत्रता, प्रेम और भाईचारा।दूधनाथ सिंह ने बेहद संवेदनशीलता और प्रखर बौद्धिकता के साथ इन मूल्यों को अपने उपन्यास में अत्यंत बारीकी अंकन किया है।

संदर्भ ग्रंथ सूची:

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भारतीय संविधानिक मूल्य आणि साहित्य

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गोषवारा:

*भारतीय संविधान हे २६ नोव्हेंबर १९४९ रोजी स्वीकृत झाले असले तरी २६ जानेवारी १९५० रोजी त्याची अंमलबजावणी सुरु झाली आज भारतीय संविधानाला एकूण ७५ वर्ष झाली आहेत.भारतीय संविधान हे भारतीय मूल्य परंपरा आणि संस्कृतीचा दस्तऐवज आहे. पारंपारिक मूल्य संस्कृतीच्या चौकटीत भारतीय संविधानाची जडणघडण जरी झाली असली तरी समकालीन काळात कालबाह्य आणि मानवतावादी विचारांना छेद देणाऱ्या रूढी परंपरा जाणूनबुजून संविधानाच्या माध्यमातून नाकारण्यात आल्या आहेत.भारताच्या राजकीय, सामाजिक आणि सांस्कृतिक मूल्यांचे सर्वोच्च प्रतिकम्हणजे भारतीय संविधान आहे. या संविधानाने भारतीय लोकशाहीला दिशा आणि स्थिरता प्रदान केली आहे. संविधानात उल्लेख केलेली मूलभूत मूल्ये **स्वातंत्र्य, समता न्याय आणि बंधुत्व** केवळ संविधानातील शब्द नसून भारतीय समाजाच्या विकासाची दिशा दर्शविणारी मूलभूत मूल्ये आहेत. या मूल्यांची उगमस्थाने केवळ कायदा, संविधान किंवा प्रशासकीय निर्णया हे नसून ती भारतीय संत परंपरा, समाजसुधारकांचे लेखन साहित्य आणि जनजागृतीपर साहित्यामध्ये खोलवर रुजलेली आहेत. त्यामुळेच साहित्य आणि संविधान यांचं नातं परस्परपूरक आहे.*

संशोधन लेखाची उद्दिष्टे:

१) भारतीय संविधानिक मूल्य जडणघडणीत साहित्याचे योगदान अभ्यासणे.

२) भारतीय संविधानिक मूल्य यांचा अभ्यास करणे.

समाज निर्मिती आणि विचार अभिव्यक्ती यामध्ये साहित्याचे फार मोठे योगदान आहे. साहित्य हे समाजाच्या जीवन मूल्यांचे आणि बदलांचे प्रतिबिंब असते. साहित्यकार समाजातील असलेल्या असंतुलन, अन्याय, विषमता यावर साहित्य निर्माण करतो आणि परिवर्तनासाठी विचार देतो. अशा प्रकारे साहित्य हे केवळ मनोरंजनाचे साधन नसून एक सामाजिक अभिव्यक्तीचं प्रभावी माध्यम म्हणून आपले अस्तित्व टिकवून आहे. आजही साहित्य निर्मितीची प्रकिया सुरु असून ती कधीही खंडित होणारी नाही.गतिशील समाजासाठी साहित्य अत्यावश्यक आहे. १३व्या शतकापासून भारतात सुरू झालेल्या भक्ती चळवळीतील संत कविंनी जाती-भेद, रूढी-परंपरा यांचा तीव्र निषेध करून त्यांनी ईश्वरप्राप्तीसाठी ज्ञान, भक्ती आणि समतेचा मार्ग आपल्या साहीत्यातून सुचवला होता.यामध्ये संत ज्ञानेश्वर आणि संत तुकाराम यांचे योगदान विशेष आहे.*"आपुला तो देव एक / म्हणे*

ज्ञानोबा अनुभवेक" -संत ज्ञानेश्वर,*"जातीचे काय तोडावे, राम नाव मुखी घ्यावे"* - संत तुकाराम.या संतांच्या रचनांमध्ये समतेचा, बंधुत्वाचा विचार दिसून येतो. हे भारतीय संविधानिक मूल्यांशी सुसंगत असून त्याच्या निर्मितीचा आधार आहे. स्वातंत्र्यपूर्व कालखंडापासून मराठी साहित्याने संविधानिक मूल्यांची जाणीव लोकांपर्यंत पोहोचवण्यात मोलाचे योगदान दिले आहे. महात्मा जोतीबा फुले यांचे "गुलामगिरी" हे पुस्तक भारतातील जातीव्यवस्थेचा स्पष्ट विरोध करते. ते म्हणतात की शिक्षण, विवेक आणि समानता हेच खरे मूल्य आहेत. त्यांच्या लेखनाने संविधानातील "समता" आणि "न्याय" या तत्त्वांना वैचारिक अधिष्ठान दिले आहे. डॉ. आंबेडकरांचे "Annihilation of Caste" हे साहित्य दलितांवर होणाऱ्या सामाजिक अन्यायावर प्रकाश टाकते. त्यांनी भारतीय संविधानात समता, सामाजिक न्याय, धर्मनिरपेक्षता या मूल्यांची प्रभावी मांडणी केली. ते साहित्यिक स्वरूपातील लेखन आजहीसंविधानिक मूल्यांच्या विचारांचा आधार आहे.

स्वातंत्र्य नंतरच्या काळात बाबुराव बागुल, नामदेव ढसाळ, शरणकुमार लिंबाळे, लक्ष्मण माने, लक्ष्मण गायकवाड, यांसारख्या साहित्यिकांनी सामाजिक विषमता, अस्पृश्यता, शोषण यावर अत्यंत ज्वलंत लेखन केले आहे. *"भिंतीवर लिहिलेला मी इतिहास आहे... तिथेच माझं अस्तित्व आहे!"* - नामदेव ढसाळ या ही ओळ सूचित करते की, साहित्याने संविधानाच्या सामाजिक न्याय आणि व्यक्तिस्वातंत्र्य या मूल्यांची जनजागृती केली.

याशिवाय स्त्रीवादी साहित्य देखील संविधानिक मूल्यांचा आग्रह करतात.भारतीय समाज व्यवस्थेत स्त्रियांना कायम दुय्यम दर्जा दिला गेला परतू संविधानाने कायद्याच्या माध्यमातून स्त्रियांना समान न्याय मिळवून देण्याचा विचार समतेच्या तत्त्वातून उल्लेखित केला आहे.ताराबाई शिंदे ,मैनावती, कमलादेवी चट्टोपाध्याय, प्रभा गणोरकर यांच्या साहित्याने महिलांच्या अस्तित्वाचा, सन्मानाचा आणि अधिकारांचा आवाज दिला. स्त्रियांना संविधानाने दिलेले समान संधी आणि समान मान हे मूल्य साहित्याच्या माध्यमातून जनमानसात रुजले आहे. आजही स्त्रीवादी विचारांना भारतीय संविधान आणि स्त्रीवादी साहित्य बळ देता असल्याचे स्पष्ट दिसून येते.

साहित्य प्रकारातील महत्वाचा घटक म्हणजे

नाटक,चित्रपट,कथा,कादंबरी.चरित्र,आत्मचरित्र या माध्यमातून देखील जनमानसावर विशेष प्रभाव निर्माण करता येतो.घाशीराम कोतवाल" सारख्या नाटकांतून विजय तेंडुलकर यांनी सत्तेच्या दुरुपयोगावर आणि जनतेच्या अन्यायाविरोधातील लढ्याचे चित्रण केले.तर अलीकडील काळात जयभीम नावाचा सिनेमा आला या सिनेमाच्या माध्यमातून जातीव्यवस्था आणि कनिष्ठ जातीवरील अन्याय याबबत भाष्य करून पिडीत कुटुंबाला न्याय मिळवून दिला जातो असे चित्रण केले आहे.या चित्रपटात संविधानिक मुल्यांचा विशेष संदर्भ सिनेमाच्या आधारे व्यक्त केला आहे. एकूणच साहित्यिक निर्मिती आणि अभिव्यक्ती हे संविधानिक मूल्य आणि अधिकार यासाठी वरदान ठरत आहेत.

भारतीय संविधानाची उद्देशिका स्पष्टपणे सांगते की भारत एक सार्वभौम समाजवादी धर्मनिरपेक्ष लोकशाही गणराज्य असून यातील सर्व लोकांना ,नागरिकांना खालील मूल्यांची हमी दिली आहे:

सामाजिक, आर्थिक आणि राजकीय : **न्याय**

विचार, अभिव्यक्ती, श्रद्धा, विश्वास व उपासना : **स्वातंत्र्य**

दर्जा आणि संधी : **समानता –समता**

राष्ट्राची एकता आणि एकात्मता : **बंधुत्व**

अशा मुल्यांची हमी भारतीय संविधानाने १९५० पासून भारतीय नागरिकांना दिलेली आहेत. गेल्या ७५ वर्षाचा काळ पहिला असता या मूल्यांच्या चौकटीत भारतीय जनता आपले जीवन व्यतीत करीत असून या मूल्यांच्या संरक्षणासाठी संविधानाने सर्वोच्च न्यायालयाला महत्त्वाची जबाबदारी सोपवली आहे.आजवर अनेक न्यायिक खटल्यात संविधानिक मूल्य अधोरेखित झालेली आहेत. व्यक्तीच्या स्वातंत्र आणि समतेच्या विरोधातील व्यवस्था न्यायालयाने उध्वस्थ करून लोकांना न्याय मिळवून दिला आहे. उदा.

१) शाहाबानो खटला: १९८६ मध्ये एक मुस्लिम महिला शाहबानो हिला घटस्फोटानंतर निर्वाहासाठी पतीकडून भत्ता मिळावा असा निर्णय न्यायालयाने दिला परिमाणी महिला समानतेचा मुद्दा चर्चेत आला.

२) के.सी.पुत्तस्वामी खटला: सर्वोच्च न्यायालयाने 2017 मध्ये ठरवले की, खाजगीपणाचा हक्क हा भारतीय संविधानातील कलम 21 (जीवन व स्वातंत्र्याचा हक्क) अंतर्गत मूलभूत हक्क आहे. सरकारने व्यक्तीची खासगी माहिती बेकायदेशीररीत्या गोळा करू नये अशा निकालातून व्यक्तीच्या आधार कार्ड सक्तीवर काही अंशी मर्यादा आली.

३) नालस खटला (LBGT अधिकार २०१४) : सर्वोच्च न्यायालयाने थर्ड जेंडर (तृतीयपंथीय) व्यक्तींना संविधानाने दिलेले हक्क मान्य केले यामुळे थर्ड जेंडर व्यक्तींना सरकारी नोकरी, शिक्षण, आणि ओळखीचा अधिकार मिळाला.

ह्या सर्व उदाहरणांमधून दिसून येते की **न्यायालय** हे व्यक्तीच्या **मूलभूत अधिकारांचे संरक्षण करते** आणि संविधानाच्या मुल्यांची अंमलबजावणी करणारे एक प्रभावी अंग असून त्याला संविधानिक दर्जा आणि अधिकार बहाल केले आहे. एकूणच संविधानिक मूल्य आणि त्यासाठी असलेल्या संरक्षक व्यवस्था यांना असणारे अधिष्ठान हे भारतीय संविधान आहेच परंतु त्यामागे देखील साहित्याचा मोठा वाटा आहे.या सर्व उदाहरणातील साहित्यिक,माध्यमे यांची भूमिका फार महत्वाची राहिली आहे.

निष्कर्ष :

समाजातील साहित्य केवळ मनोरंजन स्वरूपात नसते तर ते सामाज्याचे वास्तव चित्रण असते. साहित्य सामाज्याता **चेतना निर्माण करते, समाज्यातील प्रश्न, समस्या मांडण्याची मजबूत व्यवस्था साहित्य आहे. आजही जागतिक पातळीपासून भारतापर्यंत विचार करता साहित्यातून परिवर्तनाची सुरुवात** आहे. जगात ज्या क्रांत्या झाल्या त्यामागे साहित्यिकांचे महत्वाचे योगदान आहे.उदा. रुसो,व्होल्टेअर, या व्यक्तींनी फ्रेंच राज्यक्रांतीला वैचारिक अधिष्ठान दिलेले होते.या दोघांचाही विचाराचा मुख्य हेतू म्हणजे व्यक्तीच्या **स्वातंत्र्याचे रक्षण, समानतेचा पुरस्कार,** आणि **समाजात विवेकवादी, मानवतावादी दृष्टिकोन निर्माण करणे असा होता. व्यक्ती स्वातंत्र्य आणि साहित्य** हे एक अत्यंत समृद्ध आणि प्रभावी संबंध आहेसाहित्य हे मानवी भावना ., विचार आणि समाजातील घडामोडी यांचे आरसाच असते,आणि **व्यक्तीच्या स्वातंत्र्याशी** त्याचा अतूट संबंध असतो.

व्यक्ती स्वातंत्र्य म्हणजे व्यक्तीला आपले विचार, भावना, श्रद्धा, आचार आणि जीवनशैली निवडण्याचे स्वातंत्र्य असणे. साहित्य हे लेखकाच्या आत्म्याचा आवाज असून त्याच्या जगण्याची, दुःखाची, संघर्षाची आणि आशेची कथा सांगते. **सत्याची आणि अन्यायाविरुद्धच्या लढ्याची भाषा म्हणजे साहित्य** जेव्हा व्यक्तीला बोलण्याची, लिहिण्याची आणि व्यक्त होण्याची मोकळीक मिळते, तेव्हाच खरी लोकशाही फुलते जेव्हा लेखकांवर बंदी घालण्यात येते, पुस्तके जाळली जातात किंवा विचार बंद करण्यात येतात, तेव्हा व्यक्तिस्वातंत्र्यावर घाला येतो .

संदर्भ :

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स्त्रीवादी साहित्यातील जीवनमूल्य

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अगस्ति कला, वाणिज्य व दादासाहेब रुपवते विज्ञान महाविद्यालय अकोले,

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माणूस हा विचारशील प्राणी आहे. तो स्वत: जे वागतो, बोलतो, विचार करतो, व्यवहार करतो, कृती करतो याचा सर्वांगीण विचार करु शकतो. यात जे चांगले आहे ते स्वीकारतो आणि जे वाईट आहे त्याला नाकारतो. आदर्श, नैतिकता आणि गुणधर्म आहेत जे माणसांना त्यांच्या जीवनात आणि समाजातील इतरांशी असलेल्या संबंधात मार्गदर्शन करतात. हे मूल्य आपल्याला काय योग्य आहे आणि काय अयोग्य आहे हे ठरविण्यात मदत करतात आणि आपल्या कृती आणि निर्णयांवर प्रभाव टाकतात. मात्र कधी कधी ही सदसदविवेकबुद्धी सोयीनुसार वापरली जाते. जेथे प्रतिष्ठा, श्रेष्ठत्व, स्वार्थ येतो, तेथे तो मूल्यांना नाकारतो आणि फायद्यासाठी योग्य-अयोग्य हा विचार बाजूला ठेवून स्वत:चे हित जोपासतो.

स्त्रीवादी साहित्य स्त्रियांच्या मानवी अस्तित्वाचा आदर करते आणि त्यांना समान, स्वतंत्र आणि न्याय्य जीवन जगण्याचा हक्क मिळवून देण्यासाठी प्रयत्नशील असते. हे साहित्य केवळ स्त्रियांच्या समस्यांवरच नव्हे, तर संपूर्ण समाजाच्या प्रगतीसाठी आवश्यक असलेल्या मूल्यांवर आधारित आहे. खरे तर मानवी मूल्याची जोपासना करण्यासठी धर्म अस्थित्वात येतो. मात्र तरिसुद्धा तो प्रस्थापितांच्याच बाजूने असतो. प्रस्थापितांना सुरक्षित असणाऱ्या भोंगळ कल्पना समाजमनावर रुजवल्या जातात. अमुक माणसाच्या वाट्याला दु:ख का? तर त्याचे पूर्वजन्मीचे संचित. पूर्वजन्म आणि कर्मसंचित या कल्पनांनी इथल्या लोकांची विचारशक्ती आणि निर्मितीशक्ती मारली. त्यासाठी इतरांवर अन्याय- अत्याचार करतो. तेच स्त्री-पुरुष नात्यात झालेले दिसून येते.

ताराबाई शिंदे यांचा स्त्री- पुरूष तुलना हा निबंध संपूर्ण एकोणिसाव्या शतकाचा विचार करायला लावतो. हे शतक सर्वच दृष्टीने महत्वाचे आहे. कारण या शतकात इंग्रजी राजवट स्थिरावली, तसतसा या देशात अनेक गोष्टीत बदल झाला. त्यात धर्मातील चांगल्या-वाईटाची प्रथमच चर्चा व्हायला लागली. इंग्रजांच्या राजवटीत स्त्रीया शिकू लागल्या. त्यामुळे त्या मानसिक-व्यावहारिक दृष्या विचार करू लागल्या. आपले बरे-वाईट कशात आहे हे त्यांना कळू लागले. तेथील पिचलेला, दुबळा, गोरगरीब, दलित, शोषित, असा समाज इंग्रजांबद्दल सहानुभूती बाळगून होता. कारण या व्यवस्थेने कधी या माणसांना स्वतंत्र दिले नव्हते.

स्त्रीयांच्या शोषणासाठी पुरुष धर्म राबवून घेतात. कारण धर्माची राचनाच मुळी पुरुषी

दृष्टीकोणातून झाली आहे. स्त्रियांवर होणाऱ्या अन्यायाला वाचा फोडताना ताराबाईंची लेखणी धारदार झालेली दिसते. या लेखणीचे खरे समर्थ साठवले आहे, ते बुद्धीप्रामाण्यवादी विचारसरणीत, तर्ककठोर चिकित्सेत आणि निर्भीड मीमांसेत.

संसाररथ चालवण्यासाठी स्त्री-पुरुष दोघांनाही सारखेच महत्व आहे. म्हणजे दोघांनाही सारखे स्थान असले पाहिजे. मात्र स्त्रियांना दुय्यम स्थान आणि परत तीच कशी पापी आहे. हे दाखवून देण्याची धडपड. हाच पुरुषी खोटारडेपणा, स्वार्थी वृत्ती ताराबाई यांनी उलगडून दाखवली आहे. स्श्रीयांच्या दुःखाचे मूळ अज्ञानात आहे. तसेच पुरुषी अहंकाराने तिला अज्ञानात ठेवले आहे. पूर्वीच्या अनेक अन्यायकारक प्रथा आज दिसत नाहीत, तरीपण स्त्री-पुरुष समानता आली असे म्हणता येत नाही. स्त्रीयांवर अन्याय करणाऱ्या अनेक प्रथा आजही असल्याचे दिसून येते.

1. खरे बोलणे आणि प्रामाणिक असणे हे मानवी मुल्य आहे. बायकांनी नवऱ्याला देव मानावे, नवऱ्यानेही देवासारखे असावे अशी तिची अपेक्षा आहे. पण बायाकोणे नवऱ्याकडून कोणत्याच अपेक्षा करायच्या नाहीत. तो कितीही वाईट वागला तरी त्याला देव मानूनच पुजायचे.
2. स्त्रीयांना पुनर्विवाहाची परवानगी नाकारली गेली. त्यामुळे तिचे जीवन खूप दुःखी झाले.
3. तिला आर्थिक स्वतंत्र नाकारले. निर्णय घेण्याचा अधिकार नाकारला. घरातली सर्व कामे तिनेच करायची. मुलांची सर्व जबाबदारी तिने उचलायची. पुरुषांना ही कामे केलीच पाहिजे असे बंधन नाही.
4. अनेक पुरुष स्त्रियांना आपल्या जाळ्यात फसवण्याची इच्छा बाळगणारे, चढेल, उर्मठ, स्त्रियांबद्दल तुच्छता बाळगणारे, किंमत न देणारे, तिच्याबद्दल वेळीअवेळी वाह्यात बोलाणारे आणि वागणारे, स्त्रीवर सत्ता गाजवणारे हे दृश्य मोठ्या प्रमाणात दिसते.
5. कोणालाही शारीरिक किंवा मानसिक त्रास न देणे हे मानवी मूल्य आहे. पुरुष स्त्रियांकडे केवळ उपभोगाची वस्तू म्हणून पाहतात. त्यामुळे कौर्य, हिंसा, बळाचा वापर यांना महत्व दिले जाते. स्त्री ही लैंगिकतेला जन्म देणारी म्हणून पापी. हे विचार बहुतेक पुरुषांमध्ये असलेले दिसतात. तर स्त्रीयांच्या लैंगिक आविष्कारामध्ये प्रेम, आपुलकी, ओढ, आस्था, संवाद, कोमलता या भावना दिसतात. येथे स्त्री-पुरुष नात्यात लैंगिकता आणि प्रेम एकरूप होताना दिसत नाही. म्हणजेच माणूसपण जोपासलेले दिसत नाही.

म्हणजे मानवी जीवनाचा विचार करताना मूल्यधीष्ठीत जीवन असेल, तर ते उंचावते. मूल्यअभावी मानवी जीवनात न्यूनता निर्माण होते. व्यक्तीचा गौरव हा अंतिमतः मूल्यांचाच गौरव ठरतो. मूल्यांच्या आभावाला गांधीजींनी सामाजिक पाप मानले. करुणा, नैतिकता, निषृहता, त्याग, सेवा, समर्पण हे मानवीमूल्य असलेले दिसून येतात. संविधानाच्या प्रास्ताविकात स्वातंत्र्य, समता, सामाजिक-आर्थिक न्याय, बंधुता या मूल्यांचा उल्लेख आहे. मानवी प्रतिष्ठा हे सर्वोच्च मूल्य मांडण्यात आलेले आहे. म्हणून भारतीय पारंपारीक मूल्यवस्थेच्या पार्श्वभूमीवरून आधुनिक मूल्यांचा अभ्यास करणे आवश्यक ठरते. जुनी मूल्यव्यवस्था नाकारायची असेल तर, चिकित्सक दृष्टी ठेवून त्यातील अन्याय परंपराचा निषेध करावा लागेल. वर्ण, जाती, वंश यांच्या जोडीला लिंगभेद, पुरुषी वर्चस्व हा जुन्या मूल्यवस्थेचा अपरिहार्य भाग होता. मानवी मूल्यांमध्ये शांततापूर्ण आणि सलोख्याचे वातावरण राखणे. न्याय: सर्वांना समान संधी आणि हक्क मिळवून देणे. धैर्य: कठीण परिस्थितीतही

खंबीर राहणे. सहनशीलता: इतरांच्या चुका आणि मतभेद सहन करणे. कृतज्ञता: इतरांनी केलेल्या मदतीबद्दल आभारी असणे. नम्रता: अहंकार न बाळगणे आणि इतरांचा आदर करणे. सहकार्य: एकमेकांना मदत करणे आणि एकत्र काम करणे.

मानवी मूल्ये आपल्याला जबाबदार आणि समजूतदार नागरिक बनण्यास मदत करतात. जेव्हा लोक मानवी मूल्यांचे पालन करतात, तेव्हा एक आनंदी आणि सुसंवादी समाज निर्माण होतो. उत्तम संबंध हे मूल्य आपल्याला इतरांशी चांगले संबंध ठेवण्यास मदत करतात. मानवी मूल्ये आपल्या व्यक्तिमत्त्वाचा विकास करतात आणि आपल्याला एक चांगली व्यक्ती बनवतात. ते आपल्याला जीवनातील योग्य आणि अयोग्य गोष्टींमध्ये फरक करण्यास मदत करतात. मानवी मूल्ये आपल्या जीवनाचा आणि समाजाचा आधारस्तंभ आहेत. त्यांचे पालन करून आपण एक चांगले जीवन जगू शकतो आणि एक चांगला समाज निर्माण करू शकतो.

स्त्रीवादी साहित्यातील जीवनमूल्ये अनेक आणि वैविध्यपूर्ण आहेत, कारण ते स्त्रियांच्या अनुभवांचे आणि दृष्टिकोनांचे प्रतिनिधित्व करते. काही प्रमुख जीवनमूल्ये खालीलप्रमाणे आहेत. स्त्रीवादी साहित्य स्त्री आणि पुरुष यांच्यातील सर्व प्रकारच्या भेदभावाला विरोध करते आणि समान संधी व हक्कांची वकिली करते. स्त्रियांना सामाजिक, आर्थिक आणि वैयक्तिक बंधनांपासून मुक्त होऊन स्वतःच्या इच्छेनुसार जगण्याचा हक्क स्वातंत्र्य असावे याचा आग्रह धरते. स्त्रियांच्या आत्मसन्मानाला आणि आत्मविश्वासाला महत्त्व दिले जाते. स्वतःच्या अस्तित्वाचा आणि क्षमतेचा स्वीकार करण्याची प्रेरणा दिली जाते. स्त्रियांवरील अन्याय, अत्याचार आणि शोषणाला वाचा फोडली जाते आणि न्यायाची मागणी केली जाते. स्त्रियांच्या एकमेकींबद्दल आणि इतर दुर्बळ घटकांबद्दल सहानुभूती आणि समजूतदारपणा दर्शविला जातो. स्त्रियांच्या एकत्र येऊन आपल्या समस्यांवर तोडगा काढण्याच्या आणि एकमेकांना पाठिंबा देण्याच्या सामुदायिक भावनेला प्रोत्साहन दिले जाते.

समाजात रूढ असलेल्या अन्यायकारक रूढी, परंपरा आणि विचारसरणींमध्ये सकारात्मक बदल घडवण्याची इच्छा आणि त्यासाठी प्रयत्न करणे हे महत्त्वाचे मूल्य आहे. स्त्रीवादी साहित्य लिंग, जात, वर्ग, धर्म आणि इतर सामाजिक घटकांच्या आधारावर होणाऱ्या भेदभावाविरुद्ध आवाज उठवते आणि सर्व प्रकारच्या स्त्रियांच्या अनुभवांचा आदर करून विविधता आणि समावेशकता हे मूल्य स्वीकारते. स्त्रीवादी साहित्य स्त्रियांचे मानवी हक्क पुरुषांइतकेच महत्त्वाचे मानते आणि त्यांच्या संरक्षणासाठी संघर्ष करते. अन्यायकारक शक्तींविरुद्ध आवाज उठवणे आणि प्रतिकार करणे हे स्त्रीवादी साहित्याचे महत्त्वाचे मूल्य आहे.

संपत्ती, शिक्षण, राजकारण अशी सर्वच साधने पुरुषांच्या हाती राहिली. कर्तव्य, नैसर्गिक धर्म, कौटुंबिक स्वास्थ्य, मातृत्व, प्रेम या गोंडस नावाखाली स्त्रिया स्वतःचे दुय्यम स्थान स्वीकारत राहिल्या. हिंदू धर्मामध्ये मुळात स्त्रीला देवता मानले आहे. परंतु नंतरच्या काळात तिला दासीचे स्थान मिळाले. त्यासाठी संस्कृत धर्मग्रंथांचा अभ्यास करण्याची आवश्यकता आहे. आज जरी संस्कृत धर्मग्रंथ वाचले जात नसले, तरी आपल्या चालीरीती, रूढी यांना हे धर्मग्रंथच आधारभूत आहेत. चालीरीतींकडे पुष्कळदा संस्कृती जपणे. या उदात्त नावाखाली पाहिले जाते. जे कोणी या चालीरीतींमधील अन्याय दाखवायला पुढे येतात,

त्यांच्यावर पाश्चात्य, आयात केलेल्या संस्कृतीचे पुरस्कर्ते म्हणून हल्ले चढवले जातात. पुरुषाचे सुख हे साध्य असून स्त्री हे त्या सुखाच्या अनेक साधनांपैकी एक महत्त्वाचे साधन आहे. त्यामुळे तिच्या सुखाचा स्वतंत्रपणे विचार करण्याचा प्रश्नच उद्भवत नाही, ही मानसिकता आहे.

'तू त्यांच्या परंपरेची प्रामाणिक पाईक म्हणून मिरवत राहिलीस
स्वतःला विटाळलेल्या संकल्पना घेऊन
त्यांनी ओरबडून घेतले तुझे अधिकार
ते बडवत राहिले ढोल धर्मग्रंथांचा
तुझ्या हाडामासात भिनवत राहिले ते शास्त्राची भीती
निर्लज्जपणे
तू विचारायचे नाहीस कसलेच प्रश्न
तो अधिकार फक्त त्यांनाच तुला कधीच कसलीच नसते अडचण
गुरासारखे राबण्यासाठी खुराड्यात मरण्यासाठी.

आजच्या मानवी अमानवी स्थितिगतीचे चित्रण केलेले आहे'.

प्रत्यक्षात स्त्रियांबरोबर समानता आणि सन्मानाने वागले जात नाही. ही परिस्थिती बदलायची असेल तर आपल्या वागण्यामध्ये बदल करून, नवी स्त्री-पुरुष समानता रुजवावी लागेल. स्त्रीवाद म्हणजे आपण पुरुष आहोत की स्त्री आहोत हा प्रश्न महत्त्वाचा नाही. तो मानवी समाजाच्या उत्क्रांतीचा मुद्दा ठरला पाहिजे. आजचे समाजातील स्त्रीचे स्थान, त्यासाठीचा संघर्ष, होत असलेले कायद्यातील बदल, कामाच्या पद्धतीत बदल, नियमा मधील बदल, समाजाच्या मनस्थितीमधील बदल, हा आपल्याला कळणाऱ्या मानवी समाजातला संपूर्णपणे नवीन अविष्कार आहे. तो सर्व समाजाच्या वैयक्तिक प्रगतीचा सुद्धा मुद्दा आहे.

प्रेम: इतरांबद्दल आपुलकी आणि सहानुभूती दर्शवणे. पुरुषप्रधान समाजव्यवस्था स्थिरावण्यापूर्वी, मातृसत्ताक पद्धतीचा अवलंब करणारी समाजव्यवस्था भारतातही होती. "नारदाने पुनर्विहाला संमती देताना स्त्रियांनी दुसरा पती करावा असे म्हटले आहे. परंतु पती या शब्दाचा नवरा असा अर्थ येथे अभिप्रेत नसून, पालक असा अर्थ अभिप्रेत आहे." लेखणीच्या एका फटकाऱ्याने केवढा उत्पाद करता येतो याचे हे एक उत्तम उदाहरण आहे.

महाभारतातील पुराव्यावरून असे दिसते की, पूर्वी स्त्री-पुरुषांच्या वैवाहिक संबंधात खूप लवचिकता होती. विवाहापूर्वी आणि विवाहनंतर स्त्री-पुरुषांच्या लैंगिक स्वातंत्र्यावर विशेष बंधने नव्हती. परंतु श्वेतकेतूने अशी बंधने आणलेली दिसतात. 'केरळ देशात मुलीला विवाहपूर्वी रजोदर्शन झाले तरी दोष लागत नाही'. अशा रीतीने देशभेदानुसार मूल्यभेद आढळतो. बालविवाहाची प्रथा सुरू होताना ते ब्राह्मणांमध्ये झाली तर संपत्तीचे वाटेकरी होऊ पाहणाऱ्या विधवेला वाटेतूनच बाजूला करण्याचा उपाय शोधून, सतीची चाल प्रथम शेतकऱ्यांमध्ये सुरू झाली.

जन्मापासून मृत्यूपर्यंतच्या सर्व अवस्थांमध्ये स्त्रियांना पुरुषांपेक्षा हीन लेखले जाते, हे एक ऐतिहासिक सत्य आहे. एवढेच नाही तर जन्माच्याही आधीची गर्भावस्था आणि मृत्यूच्याही नंतरचे अंत्यसंस्कार यांच्या बाबतीत धर्मग्रंथांनी केलेले नियमही स्त्रियांना तुच्छा लेखणारेच आहेत. मुलगा होणार नसेल तर सर्व काही व्यर्थ अशी भावना समाजामध्ये आजही असलेली दिसून येते. पुत्र होण्यासाठी कोणाशी विवाह करावा आणि कोणाशी करू नये याबाबतीत धर्मग्रंथांमध्ये नियम आलेले दिसतात. मुलगी जन्माला आली याचा अर्थ मोठी काळजी निर्माण झाली. मानाने जगण्याची

इच्छा करणारांच्या दृष्टीने कन्यापितृत्व हे क्लेशकारक असल्याचे रामायणात म्हटले आहे. मूल्य व्यक्तिगत आणि सामाजिक जीवन व्यापणारी आहेत. बदलत्या सामाजिक परिस्थितीनुसार नव्या जाणिवा होऊ लागतात. नैतिक संकल्पनांच्या अर्थाच्या नव्या छटा निश्चित होतात. त्यातून योग्य-अयोग्य, चांगले-वाईट, स्वातंत्र्य-ऋण, हक्क-कर्तव्य, हित-अहीत, कल्याण- यासारख्या नैतिक संकल्पनांचा अर्थ निश्चित होऊ लागतो.

विवाहामुळे स्त्री-पुरुष एकत्र येत असले तरी, पुरुषप्रधान व्यवस्थेमध्ये दोघांवर होणारे परिणाम वेगवेगळे असतात. लग्नामुळे त्याच्या जीवनात एका नव्या, उपयुक्त माणसाची भर पडते. तर तिच्या बाबतीत सारेच बदललेले असते. तिला वातावरण, माणसे, जबाबदाऱ्या हे सर्व सांभाळून सर्वांच्या मर्जी संभाळत जपून जीवन जगावे लागते. प्रत्येक माणसाच्या ठिकाणी काही सुप्त गुण असतात. त्या गुणांच्या परिपूर्तीत, आत्मप्रकटीकरणात माणसाचे कल्याण असते. हे कल्याण साधने ज्या सामाजिक संस्थेमुळे, व्यवस्थेमुळे, चौकटीमुळे शक्य होते, ती व्यवस्था चांगली. व्यक्तीचे कल्याण हा समाजाच्या कल्याणाचाच एक भाग असतो.

स्वातंत्र्याचा विचार करत असताना इतरांच्या स्वातंत्र्याचाही विचार केला पाहिजे. समाजशील व्यक्ती या दृष्टीने मी आणि माझे चे स्थान, आम्ही व आपले यांनी घेतले पाहिजे. स्वातंत्र्य म्हटलं की जबाबदाऱ्या आल्याच. कर्तव्यरहित हक्क नसतातच. हक्क प्राप्तीचे मूलभूत अट म्हणजे कर्तव्य व जबाबदाऱ्या पार पाडण्याचे कुवत व तयारी. व्यक्तीच्या आत्मप्रकटीकरणासाठी व सर्वांगीण विकासासाठी ज्याप्रमाणे स्वातंत्र्याची आवश्यकता असते. त्याप्रमाणे समता व न्यायाची आवश्यकता असते. कुवत व पात्रतेनुसार सुप्त गुणांचा विकास करण्याची संधी प्रत्येकाला मिळाली, तर सर्वसाधारणपणे समता प्रस्थापित झाली असे म्हणता येईल. पण अनेक बाबतीत माणसे असमच आहेत. 'जगात खरा धर्म एकच आहे – समता ! जगात जागृत देवता एकच आहे - मानवता !'

स्वातंत्र्यानंतर स्वातंत्र्य, समता, बंधुता ही मूल्ये कशी खालवत गेलेली दिसतात? विविधतेचा आदर मनापासून जपणारी, मानवतावादी वृत्ती हळूहळू कमी 'होताना कशी दिसते आहे? निरनिराळ्या अस्मितांना महत्व प्राप्त होऊन द्वेशाची भावना कशी जाणीवपूर्वक पेरली जाते? समाजहितापेक्षा बहुमतशाहीला कसे महत्व येऊ लागले? जात - धर्म यांचे राजकारण करून फूट पाडण्याची वृत्ती कशी बळावते आहे? समाजातील गरजा ओळखून त्या पूर्ण करण्यासाठी प्रयत्न न करता समाजाच्या प्रश्नांकडे लक्ष जाणारच नाही याचे कसे षडयंत्र रचले जात आहे? लोक जगण्याच्या महत्वाच्या प्रश्नांकडे दुर्लक्ष करून नको त्या गोष्टींवर जास्त चर्चा करत राहतील, वाद घालत राहतील असे वातावरण, परिस्थिती मुद्दाम कशी निर्माण केली जात आहे? इ. अनेक प्रश्न त्यांनी मांडले आहेत. आपला समाज अविचारी, भूमिकाहीन असल्याने या सर्व गोष्टींवर विचार न करता निमुटपणे कसा जगात आहे याचे अभ्यासपूर्ण, चिंतनशील, विचार करायला भाग पडणारे, बधिरता झटकायला लावणारे रोखठोक, निर्भीड लेखन या कादंबरीत त्यांनी नेमकेपणे केले आहे. समाजभान जागृत करणारी ही महत्वाची कादंबरी आहे.

एकदा स्त्रीचे लग्न झाले की, आई-वडिलांसाठी ती परकी असते आणि सासरचे माणसे

तिला स्वीकारतीलच याचे हमी नसते. दोन्ही बाजूने आधार तुटल्यासारखी तिची अवस्था असते. त्यात सासरच्या लोकांची विविध बंधने असतात. प्रत्येकाची मर्जी तिला राखावी लागते. त्यातच तिचे खूप हाल होतात. तिने सर्वांच्या आधी उठायचे आणि सर्वात नंतर झोपायच, बेताचे खायचे, सर्व गोष्टींचा त्याग करायचा, स्वतःच्या इच्छा आकांक्षा या सर्वांवर मर्यादा घालायच्या. लग्न होईपर्यंत वडील, नंतर नवरा आणि नंतर मुलगा यांचे नियंत्रण तिच्यावर शेवटपर्यंत असते. तिला टाकून देण्याचा अधिकार नवऱ्याला असतो. नवऱ्याच्या संपत्तीत तिला अधिकार नसतो. तिला व्यवहार करण्याचे स्वतंत्र नसते.

स्त्री पतीवर अवलंबून असल्यामुळे, पतीच्या मृत्यूने तिचे जीवन उध्वस्त होऊन जाते. पत्नीच्या मृत्यूचा पतीच्या जीवनावर मात्र फारसा विपरीत परिणाम होत नाही. दुसऱ्या पत्नीचा स्वीकार करण्याची त्याला परवानगी आहे. पतीच्या मृत्यूनंतर पत्नीने कसे वागावे याविषयीचे नियम आहेत. मात्र पत्नीच्या मृत्यूनंतर पतीने कसे वागावे याविषयी कोणतेही नियम नाहीत. पुनर्विवाह करण्याचा तिला अधिकार असला, तरी मुलांची जबाबदारी असल्याने ती विवाह करायला तयार होत नाही. स्त्री म्हणून जन्माला येणे हेच मुळी पूर्वजन्मातील कोणत्यातरी पापकृत्यामुळे घडलेले आहे. स्त्रियांना धर्मशास्त्रांनी मंत्रांचा जप, होम, हवन निषिद्ध ठरवलेला आहे. त्यांना आध्यात्मिक अधिकाराबाबत शूद्र मानले गेलेले आहे. न्याय व्यक्तीला मिळावा लागतो. न्याय प्राप्तीने व्यक्तीला स्वतःचा विकास साधता येतो. समाजसुधारकांच्या मते, पात्रतेऐवजी म्हणजेच गुणवत्तेऐवजी गरजेचा विचार झाला पाहिजे.

स्त्रीने स्वतःच आमुलाग्र बदलून पुरुषासारखे जगण्याचा प्रयत्न करणे, एवढा पुरुष अनुकरणीय नाही. पुरुषानेसुद्धा स्त्रीकडून बरेच शिकण्यासारखे आहे. मूळात स्त्री आणि पुरुष या भेदापेक्षा माणूस म्हणून ज्याची समज जास्त असते तिच व्यक्ती अनुकरणीय असते. स्त्री असण्याची लाज वा खंत न बाळगता पुरुषातील उपयुक्त तेवढे गुण घेऊन ती अधिक चांगल्या प्रतीचे भावनिक व भौतिक जीवन जगू शकेल. असा आधुनिक प्रवाह स्त्री मुक्तीच्या विचारास सुरू झाला. स्त्रीच्या दुय्यमत्वाला पुरुषावरील पुरुष श्रेष्ठत्वाचे सामाजिक संस्कार जेवढे कारणीभूत असतात. तेवढीच स्त्रीला दिली जाणारी शिकवणही कारणीभूत असते. म्हणून स्वतःच्याच परंपरागत मानसिकते विरुद्ध स्त्रीने चळवळ उभारली पाहिजे.

स्वतःला जे आवडेल ते करायचे व ते करताना भोवतालच्या परिस्थितीचा फारसा त्रास करून घ्यायचा नाही. मात्र हे समजण्यासाठी प्रत्येक स्त्री उच्चविद्याविभूषित नसते. तिला स्त्री-पुरुष समानतेचे मूल्य अंगी रुजलेले मित्र-मैत्रिणी मिळतिलच याची खात्री नसते. त्याचबरोबर कौटुंबिक वातावरण, आर्थिक स्थर, धार्मिक शिक्षण, तसेच तिची स्वतःची बौद्धिक क्षमता इ. मुळे निर्णय स्वातंत्र्यावर बंधन येतात. त्याचबरोबर स्त्रीची भावनिक जडणघडण, कौटुंबिक व धार्मिक संस्कार, बालपणापासून तिच्यात निर्माण केली जाणारी परावलंबित्वाची-असाहाय्यतेची भावना, तिच्या शारीरिक सौंदर्याला दिले जाणारे अवाजवी महत्त्व, मात्र त्याचवेळी तिच्या शारीरिक क्षमतांकडे केले जाणारे दुर्लक्ष, तिच्या बौद्धिक विकासाचा उहापोह करून तिची तिच्या लैंगिक देह धर्मात केलेली स्थानबद्धता यांचा सविस्तर उहापोह केला की

लक्षात येते. स्त्री निसर्गतः अबला नसते, तर ती तशी बनवली जाते.

स्त्रीच्या सौंदर्याला महत्त्व दिले जाते. ते सौंदर्य जपण्यासाठी आटापिटा करत असते. त्या मनाने पुरुष स्वतःची काळजी घेत नाही" "उपवर मुलगी म्हणजे दुकानात विक्री करता ठेवलेली गोंडस रबरी बाहुली आहे का? गिऱ्हाईकाला पसंत पडली तर त्याने ती घ्यावी. नाहीतर नाक मुरडून निघून जावे." ७ विवाहित स्त्री मात्र पूर्णपणे नवऱ्याच्या आधीन असणे समाजाला सोयीचे होते. कुटुंबाचा पर्यायाने समाजाचा गाडा व्यवस्थित चालला म्हणून सर्वात जास्त त्रास, कष्ट, विवाहित स्त्री करते. तरी समाजात सर्वात कमी अधिकार विवाहित स्त्रीलाच असतात. तिला अर्थार्जनाच्या आनंदापासून वंचित ठेवले जाते. स्त्रियांना अनेक क्षेत्रांपासून हेतुतः दूर ठेवण्यात येऊ लागल्याने, तिची घसरण सुरू झाली. खाजगी मालमत्ता नेहमी एकाच्याच हातात असणे सोयीस्कर असते. समाजात नवऱ्याचे स्थान जेवढे वरचे, तेवढे तो पत्नीवर जास्त अधिकार गाजवतो.

प्रत्येक स्त्रीला स्वयंपाक आलाच पाहिजे, विणकाम, भरतकाम आलेच पाहिजे, त्याचबरोबर भांडीकुंडी, घर सजावट यात तिला रस असलाच पाहिजे. नटणे, मुरडणे, वेशभूषा, केशभूषा, फिरणे, यात जास्त रस, मातृत्वाची ओढ इ. समाजाचा आग्रह असतो. त्या स्त्रीसुलभ वृत्ती नसतात, तर त्या स्त्रीमध्ये रुजवल्या जातात. मात्र विवाह वा मातृत्वाचा निर्णय स्त्रीने विचारपूर्वक घ्यावा, अनिच्छेने त्याचे जोखड आयुष्यभर बाळगू नये. घर, बालसंगोपन या कारणांखाली निष्क्रीयता, एकसुरीपणा, परावलंबित्व यांना बळी पडू नये. आर्थिक स्वावलंबन, स्वतःचे निर्णय स्वतः घेण्याचे धाडस, प्रयोगशीलता, नेतृत्वक्षमता इ. गुण महत्वाचे असतात. ज्या स्त्रीने लग्न केले नाही, तिला मूल झाले नाही ती खरी स्त्री नाही. मग हे लेबल पुरुषांना का लावले जात नाही.

खरेतर पुरुषाला स्त्रीस अंकित ठेवण्याचे फायदे माहित आहेत. परंतु ज्या दिवशी त्याला स्वतंत्र, सक्षम स्त्रीच्या सहवासाचे फायदे कळतील, त्या दिवशी तो तिच्यावरची पकड सैल करण्याचा विचार करू लागेल. मुलीला लहानपणापासून असे शिक्षण दिले पाहिजे, ज्यातून ती प्रयोगशील, साहसी नेतृत्वगुण असणारी घडेल. मुलींना स्वतःच्या आयुष्याच्या नाड्या स्वतःच्या हातात घ्यायला शिकवले पाहिजे. 'मुलाने धीरोदात्त असावे, दंगामस्ती करावी, खूप खेळावे, खाऊन पिऊन धट्टेकट्टे व्हावे, बायकोबाईसारखे रडू नये, असे त्याच्या मनावर बिंबवले जाते. याउलट 'मुलीने लाडेलाडे केले की ते मोठ्यांना आवडते.

तिने छान कपडे घालून बाहुलीसारखे मिरवावे, मुलांसारखा फार धटिंगणपणा करू नये, जरा बेताबेतानेच अंगमस्ती करावी, गोड बोलावे, मुलांसारखा आरडाओरडा करून घर डोक्यावर घेऊन नये.' जर 'मुलांप्रमाणे तिला उपजत स्वभावधर्मानुसार वाढू दिले, मस्ती करू दिली, प्रसंगी हाणामारी करू दिली, तर मुलांप्रमाणे ती पण धट्टीकट्टी होईल, स्वतःच्या बुद्धीने बालसुलभ उचापत्या करेल. ज्या मुलींना मुलांसारखे वाढवले जाते, त्या स्वतंत्र प्रज्ञेच्या व कणखर निपजतात.' स्त्रियांनी एखादी गोष्ट सत्यात आणण्यासाठी धडपडावे, त्यासाठी तीव्र ज्ञानासक्ती, निःसंग वृत्ती बाळगावी, आपण उदरनिर्वाहासाठी कुणावरही अवलंबून नाही हा विश्वास आत्मसन्मानासाठी अत्यंत आवश्यक असतो. तरच स्त्री आणि पुरुष दोघेही एकाच पातळीवर येतील. भावनाशुन्य

वागण्याने तिच्या मनाची होणारी घुसमट व्यक्त करताना सुचिता खल्लाळ म्हणतात,

"मी माणसं बदलली नाहीत
माझा चेहरा उन्हामुळे नाही झाला असा
डोळ्यांभोवती काळी वर्तुळं वगैरे
ते जागरण आहे
आपल्याच माणसांनी दिलेल्या मनस्तापामुळे
कितीतरी रात्रे आहेत माझ्याकडे
सताड उघड्या डोळ्यांच्या पापण्यांच्या
बिजागऱ्या निकामी करणाऱ्या"६

आजच्या स्त्रियांना पडलेला हा मोठा प्रश्न आहे. आज ती तिच्या जगण्याचा जेव्हा विचार करते तेव्हा तिच्या लक्षात येते की, तिचे म्हणून स्वतंत्र जगणे या समाज व्यवस्थेला का मान्य नाही. तिने इतरांसाठीच राबले पाहिजे. आणि या राबण्यात स्वत:चे सुख मानले पाहिजे. असे कसे? जसे राजकारणात स्वत:च्या स्वार्थासाठी इतरांचे शोषण केले जाते. ते करताना आपण वाईट वागतो आहोत याचा गंधही नसतो. तसाच स्त्रियाच्या दु:खाचा माणूस म्हणून विचार केला जात नाही, त्याची खंत या कवितेत व्यक्त केली आहे.

स्त्रीला मासिक पाळीच्या वेळी विविध आजारांचा सामना करावा लागतो. नऊ महिन्यांची गर्भावस्था अनेक आजारांना आमंत्रण देत असते. तिचे बाळंतपण अत्यंत बिकट असते. प्रदीर्घकाळ मुलांचे संगोपन तिला करावे लागते. ऋतुचक्र बंद होण्याच्या वेळी सुद्धा शारीरिक आणि मानसिक त्रास दिला सहन करावा लागतो. या सर्व चक्रात मुलींचे - स्त्रियांचे मृत्यूचे प्रमाण जास्त आहे. तिच्या शरीरात अनेक घडामोडी घडत असल्याने अनेक स्त्रियांमध्ये फॉस्फरस, कॅल्शियम, लोह, रक्त यांचे प्रमाण नेहमी कमी असते. मात्र याकडे माणुसकीच्या नात्याने न पाहता तिला कमी लेखण्यासाठी पाहिले जाते हे वाईट आहे.

स्त्रियांची उंची कमी असते. बांधा पुरुषांच्या तुलनेत नाजूक मनुष्याचे स्वतःविषयीचे आत्मभान, हे केवळ त्याच्या शरीरापासून सुरू होत नाही. तर रीतीरिवाज, कायदेकानून, योग्य- अयोग्य या सर्वांविषयीच्या समजूतीचे कलम त्याच्या देहाविषयीच्या जाणीवेवर झालेले असते. तो रुढीच्या चष्म्यातूनच स्वतःच्या शरीराकडे आणि जगाकडे बघतो. स्वतः ची मूल्यमापन तो समाजमान्य मूल्यांच्या आधारे करतो. ही नितीमूल्य जीवशास्त्रीय सत्यापेक्षा सामाजिक संकेतांमधून उगम पावतात. असतो. सांध्यांमध्ये मेद जास्त असल्याने तिची त्वचा आणि केस मुलायम असतात.

स्त्रीला समजून घेण्यासाठी शारीरिक वैशिष्ट्ये आणि मानवंशीशास्त्रातील तिचे जीवशास्त्रीय स्थान समजून घ्यावे लागते. स्त्री व पुरुषात कोण जास्त श्रेष्ठ हे केवळ शारीरिक वैशिष्ट्यांवरून ठरवणे दिशाभूल करणारे ठरते. मानवी समाजात कर्तृत्व, सामर्थ्य, यश-अपयश, कसब, बुद्धिमत्ता, कष्ट, मेहनत, शौर्य, पुरुषत्व, सत्ता, पैसा, ताकद, शक्ती, मर्दानगी, वीरता, या पुरुषी दृष्टिकोनातून पुरुषांनी स्त्रियांची तुलना केली. ही तुलना पुरुषच करताना दिसतात. पुरुष स्वतःच्या जीवनाला हवा तसा आकार देऊ शकतो, कारण त्याला पारंपारिक बंधने नाहीत. स्त्रीला मात्र नेहमी समाजमान्य चौकटीत बंदिस्त केले जाते. म्हणून सिमोन म्हणते, स्त्री माणसासारखी वागली, की ती पुरुषाचे अनुकरण करत आहे असे मानले जाते. मात्र ती सतत तिच्यावर लादलेले दुय्यमत्व विरुद्ध तिची एक स्वतंत्र अस्तित्व म्हणून जगण्याची धडपड या संघर्षात ती सापडलेली असते.

ज्या समाजात मूल होऊ देण्याची सक्ती असते आणि मुलांच्या संगोपनाची सर्वस्वी जबाबदारी तिच्या एकटीवर टाकली जाते. तेथे मातृत्व हे ओझे होते. स्त्री पुरुष सामाजिक दर्जा पुन्हा समान व्हायचा असेल, तर त्यांना कायद्याने सारखे हक्क देणे आवश्यक आहे. म्हणून स्त्रीचा उत्पादन प्रक्रियेस सहभाग वाढवायला पाहिजे. त्यासाठी घरातल्या जबाबदाऱ्या कमी व्हायला हव्यात. स्वतःचा एक स्वतंत्र अस्तित्व म्हणून विचार करणे, हा माणसाचा स्थायीभाव, निसर्गसुलभ उर्मी आहे. भारतामध्ये स्त्री-पुरुषांमधील नाते समानतेचे, मित्रत्वाचे राहू शकले नाही. पुरुषाचे इतर पुरुषांबरोबरचे नाते समानतेचे होते. दुर्दैवाने मनुष्याच्या स्वभावातच सत्तेची आकांक्षा, स्वतःचे वर्चस्व प्रस्थापित करण्याची हाव आहे. 'स्व' महत्त्वाचा 'पर' दुय्यम या माणसाच्या निसर्गसुलभ वृत्तीत स्त्री-पुरुष असमानतेचे मूळ दडले आहे.स्त्रियांची पुरुषांकडून एवढीच अपेक्षा आहे की त्यांच्यात समतेचे, न्यायाचे, मित्रत्वाचे नाते निर्माण व्हावे. प्रत्येक बाबतीत लिंगभेद समोर करून स्त्रीचे शोषण करू नये.

कायद्याने स्त्रीला कितीही हक्क दिले, तरी ते प्रत्यक्षात उतरवण्यास अनुकूल अशी सामाजिक परिस्थितीची पार्श्वभूमी आपण तयार करू शकलेलो नाही. त्यासाठी कौटुंबिक जीवनातील आर्थिक सत्तेचे आणि प्रापंचिक जबाबदाऱ्यांचे विकेंद्रीकरण करायला हवे. आता तिच्याकडून स्वयंसिद्धतेची अपेक्षा ठेवावी लागेल. मात्र यासाठी स्त्रियांची स्वातंत्र्य निर्णयाची जबाबदारी, परिश्रम व मनोनिग्रह याची आवश्यकता असते. ही किंमत मोजण्याची तयारी नसणाऱ्या स्त्रियांना आयुष्याची पळवाट खुली असते. मात्र त्यासाठी सत्वाची आहुती द्यायची तयारी ठेवावी लागते.

स्त्रीवादावर बोलल्यावर पुरुषांना आवडत नाही. मात्र एक गोष्ट लक्षात घेतली पाहिजे की, स्त्रियांना मुद्दा पुरुषांनी बनवलेला आहे? तिच्याविषयी समाजात ज्या ज्या गोष्टी दृढ आहेत त्या कोणी निर्माण केल्या? कोणती स्त्री आदर्श कोणती आणि कोणती वाईट? हे जर पुरुषांनी ठरवलेले आहे तर त्यावर का बोलू नये? त्यामागे आपले विशेष अधिकार जातील ही भीती असते का? परंतु माणूस म्हणून काय चूक, काय बरोबर हे शोधायलाच पाहिजे. आणि जे चूक आहे ते बदलण्यासाठी मानसिक परिवर्तन करण्याची तयारी ठेवली पाहिजे. स्त्रीचे शोषण, गुलामी, दडपशाही ही तार्किकपणे, संस्थाबद्ध पद्धतीने, प्राचीन काळापासून चालत आलेली आहे. ही गुलामी सगळ्याच पातळ्यांवर दिसते. तिची लक्ष्मण रेखा काय? हे लहानपणापासून तिच्या मनावर ठसवले जाते. म्हणून धार्मिक ग्रंथ, घर, समाज, कायदे, इतिहास या सर्वांचे विश्लेषण सिमोन करायला सांगते. स्त्रीला कोठे कोठे दडपण्याचा प्रयत्न केला ते दाखवून देते. अनेक स्त्रियांनी या पुस्तकातून प्रेरणा घेऊन पुस्तके लिहिली, चळवळ उभारल्या, चर्चा - भाषणे केली. हे पुस्तक अभ्यासणे हे अनेक महिन्यांचे काम आहे. प्रत्येक वाचनात ते नव्याने समजत जाते.

कोणताही धर्म असो तो स्त्रीला मर्यादा घालतो. तिने कसे राहायचे काय करायचे हे रीतसर समजून सांगतो. सुरुवातीला तर धर्माविरुद्ध कायदेच नव्हते. आज कायदे आहेत पण ते पाहिजे तसे बदल घडवू शकले नाहीत. कारण बदलाला सामोरे जाऊन आपले हक्क गमावण्याचे धाडस दिसत नाही.

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मराठी ग्रामीण साहित्य आणि स्त्रीवाद

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प्राचीन कळी स्त्रियांना दुय्यम स्थान दिले जात होते. याबद्दलचे भक्कम पुरावे धर्मग्रंथ वेध शास्त्र पुराने यामध्ये आहेत. चूल आणि मूल या कौटुंबिक अवस्थेत अडकलेल्या स्त्रीच्या आत्मशक्तीची वेगवेगळी रूपे आहेत समर्पण कणखरपणा निष्ठेने काम करणे कोणत्याही परिस्थितीला सामोरे जाणे या स्त्रीच्या आदीम प्रवृत्ती काळाबरोबर धारदार होत गेल्या आहेत. काळ बदलला जीवनक्षेत्र बदलली त्यानुसार कर्तृत्वाचे स्वरूप बदलले पण स्त्री बदलली नाही. साठोत्तर मराठी साहित्यामध्ये विविध प्रवाह निर्माण होऊन त्यांनी आपापला स्वतंत्र मार्ग स्वीकारून वेगळेपण निर्माण केले आणि जपले. ग्रामीण, दलित, स्त्रीवादी, आदिवासी, जनवादी, विज्ञानवादी, धार्मिक असे बरेच विचारप्रवाह आणि त्यातील लिखाण मराठी भाषेतून पुढे आले. त्या मानाने स्त्रीवादी साहित्याचा प्रवाह थोडा संथगतीने पटलावर येऊ लागला. सुरुवातीचे बरेचसे लिखाण माजघरातील, स्वयंपाकघरातील स्त्रीजीवन वर्णन करणारे आणि त्यातून सोशिक स्त्रीचे चित्रण करणारे होते. बाई तेव्हाही विचारीच होती पण तिची वैचारिकता "बाई' पणात आणि "बाई' असण्यात आणि "बाई'पण राखण्यात दडवली गेली. त्यातून आधुनिक लेखिकांनी काही अतिशय सूचक निरीक्षणे आणि परीक्षणे आपल्या लिखाणातून मांडली. स्त्री म्हणून जगताना आलेले अनुभव मांडणे, त्यातही स्वत:च्या मातृभाषेतून, ही तिची गरज आहे. परंतु पुरुषाप्रमाणे स्वातंत्र्य मिळविणे म्हणजे पुरुष होणे नसून बाई म्हणून येणारे अनुभव मग ते शारीरिक, मानसिक, लैंगिक असे पुरुषप्रधान चष्म्यातून न पाहता स्वतंत्र दृष्टिकोनातून पाहणे आणि ते अनुभव स्वत:च्या शब्दांत, भाषेत मांडणे, ही गरज स्त्रीवादी साहित्याने अधोरेखित केली. स्त्रियांच्या दु:खाच्या करुण कहाण्या, पराभूत नियतिवादी दृष्टिकोणातून मांडणारे, त्यांच्याविषयी केवळ दया, सहानुभूती निर्माण करणारे, तसेच उद्धारकाच्या भूमिकेतून केलेले लिखाण हे स्त्रीवादी साहित्य म्हणता येणार नाही.

काळाच्या प्रत्येक टप्प्यावर स्त्रीवादी साहित्याची भिन्न रूपे तर दिसतातच परंतु त्यांच्यात अनेकदा परस्पर विरोधही आढळून येतो. ह्याचेच प्रतिबिंब वेगवेगळ्या काळांत लिहिल्या गेलेल्या स्त्रीवादी साहित्यात दिसते. ह्या भिन्न स्त्रीवादी जाणिवा व्यक्त करणारे साहित्य म्हणजे स्त्रीवादी साहित्य. स्त्री म्हणून घडताना आलेल्या विविध अनुभवांना अभिव्यक्त करणारे साहित्य म्हणजे स्त्रीवादी साहित्य. पुरुषप्रधानतेला विरोध करणारे आणि स्त्रीचे माणूस म्हणून चित्रण करणारे साहित्य, मग ते पुरुषाने लिहिले असले तरी स्त्रीवादी ठरेल कारण तत्त्वतः स्त्रीवादी जाणीव स्त्री व पुरुष

दोघांमध्येही विकसित होऊ शकते परंतु पुरुषी वर्चस्वाचा अनुभव बाई होऊन घेणे स्त्रीला अधिक समर्थपणे करता येते, असेही मानले जाते. त्यामुळे स्त्रियांचे लेखन अधिक नेमके, धारदार व प्रखर होते. जहाल स्त्रीवाद्यांच्या मते स्त्रियांची बाईपणाच्या भानातून निर्माण झालेली भाषा, प्रतीके, प्रतिमा खऱ्या अर्थाने विकसित होण्यासाठी काही काळ तरी जाणीवपूर्वक अलगतावादी भूमिका घेणे इष्ट ठरेल.

पिढ्यान पिढ्या स्त्रिया दडपणाखाली जीवन जगत आहेत आणि आजही यात फार फरक पडला आहे असे नाही. स्त्री स्वातंत्र्य, स्त्री समानता, स्त्रीमुक्ती हे शब्द आजही ग्रामीण भागात पोहोचलेले नाहीत आपल्या दुर्बल व पराधीन आयुष्याची अजूनही स्त्रियांना म्हणावी तितकी तीव्रपणे जाणून झालेली नाही 1975 नंतर युनोने जाहीर केलेल्या महिला दशकामुळे स्त्रिया आपला आवाज उंचावू लागल्या आहेत त्यांना स्वातंत्र्य मिळू लागले आहे असे आपण खणखणीतपणे म्हणू शकत नाही. ग्रामीण भागातील स्त्रियांचे जीवनचित्रण करण्यासाठी अजून ग्रामीण लेखन करणाऱ्या स्त्रिया लिहिता झालेल्या नाहीत. काही मोजक्याच लेखिकांनी ग्रामीण स्त्रियांचे जीवन चित्र रेखाटले आहे. पुरुषप्रधान संस्कृती असल्यामुळे लेखकांनी जे ग्रामीण स्त्री जीवन चित्रित केले आहे ते म्हणजे खरे असे मांडले जाऊ लागले आहे ग्रामीण साहित्यातील स्त्रीवाद जर बघायचा झाला तर लेखकांच्या साहित्यातून आलेले स्त्री जीवन आणि स्त्रीमन याचा विचार आपल्याला करावा लागतो. स्त्री समानतेच्या संदर्भात स्त्रियांची आणि पुरुषांची मानसिकता बदलण्यासाठी म्हणावे तितके प्रयत्नही झालेले दिसत नाहीत. आपल्या जगण्याविषयी स्त्रियांना फारसे प्रश्न पडत नाहीत. आपणही एक माणूस आहोत आपल्यालाही विचार आहेत त्या विचारांचा इतरांनी विचार करावा हे स्त्री मनाला भिडलेले नाही. त्यामुळे पुरुष लिखित ग्रामीण साहित्यामध्ये खेड्याचे समूह जीवन, कृषिप्रधान जीवन, ग्रामीण जीवन हाच ग्रामीण साहित्याचा विषय बनला आहे. ग्रामीण भागातील लोक परंपरा संस्कृती राजकारण लोकजीवन रिती, रिवाज, समूहजीवन आणि या सर्वातून निर्माण झालेल्या समस्या याचे चित्र लेखकांनी मांडलेले आहेत. परंतु यामध्ये स्त्रियांच्या जीवनाकडे आणि समस्यांकडे मात्र लक्ष दिलेले दिसत नाही. स्त्रिया ही लिहित्या झाल्या पण त्यांनी त्यांच्या व्यथा, वेदना, भावना, विचार येथे व्यक्त केलेल्या नाहीत त्यामुळे ग्रामीण साहित्यातील स्त्रीवाद शोधणे तसे अवघड काम आहे.

समाज व्यवस्था स्त्री आणि पुरुषांच्या एकत्रित सहयोगांनी उभी असते. अगदी लोकसंख्येचा विचार केला तरी लोकसंख्या स्त्रियांची जास्त असणारा आजचा समाज आहे असे असले तरी समाजातील सर्व स्तरावर स्त्री पुरुष समानतेचे तत्व तंतोतंत पाळले जाते का या प्रश्नाचे उत्तर दुर्दैवाने नाही असेच आहे. याचे कारण पुरुषी मानसिकतेत दडलेले आहे. प्राचीन काळापासून पुरुषांनी स्त्रियांच्या संदर्भात एकांगी पूर्वग्रहदूषित पक्षपातीपणा बाळगला आणि वागविले याला पुरुषांनी निर्माण केलेली धर्म व जातीव्यवस्था ही कारणीभूत ठरते ही वस्तुस्थिती नाकारता येत नाही.

मराठी ग्रामीण साहित्याचे लेखन करणारे लेखक म्हणून व्यंकटेश माडगूळकर, आनंद यादव, रा. र. बोराडे, राजन गवस, कृष्णात खोत, सखा कलाल, उद्धव शेळके, र.वा. दिघे या सर्व लेखकांनी आपण लहानाचे मोठे झालेला परिसर, निसर्ग, राजकारण, समाजकारण, स्त्रियांचे जीवन, ग्रामीण भागाचा विकास याची साहित्यातून मांडणी केलेली आहे. या लेखकांच्या साहित्यात स्त्रिया या समाज, कुटुंब, परंपरा यांचे संदर्भ जपणाऱ्या आहेत. कथा

कादंबऱ्यातील स्त्रिया जिवंत रसरशीत अनुभव देतात. त्यांचे सोसणे, भोगणे, शोषण, दारिद्र्य यांची मांडणी करताना लेखक कमालीची संवेदनशील बनले आहेत.

आनंद यादव यांच्या अनुभवाचा परिघ मोठा आहे आनंद यादव यांच्या साहित्यातून स्त्री व्यक्तिरेखा तळमनातल्या जाणीवांसह अविस्कृत होतात. ग्रामीण स्त्री दर्शन प्रभावीपणे मांडले आहे. स्वाभाविकपणे त्यांच्या कथांमध्ये स्त्रीचे चित्र कसे असेल याची स्वाभाविक उत्सुकता असते. त्यांनी आपल्या लेखनातून ग्रामीण परिसर वास्तव अंगाने चित्रित करताना बदलत्या खेड्यासह ग्रामीण स्त्रियांच्या जगण्याचा आलेला अनुभव ताकतीने मांडला आहे.

ग्रामीण स्त्रियांचे दर्शन प्रभावीपणे घडवणाऱ्या लेखकांचे कार्य उल्लेखनीय आहे रणजीत देसाई यांची बारी, माझा गाव माडगूळकरांची बनगरवाडी या कादंबऱ्या वास्तववादी आहेत त्यामध्ये ग्रामीण स्त्री दर्शन घडते. तसेच आसाराम लोमटे यांच्या कथातून मात्र ग्रामीण राजकारणाबरोबरच जागरूक आणि संघटित झालेल्या ग्रामीण स्त्रीचे वास्तववादी चित्र पाहायला मिळते. आंदोलनात सहभागी झालेली स्त्रीची यशोगाथा यात आहे. शेतकरी संघटनेत पुरुषांच्या बरोबरीने काम करणारी सीताबाई हे त्यांचे उदाहरण आहे. कापसाला जास्त भाव मिळावा म्हणून सीताबाई शेतकरी संघटनेच्या माध्यमातून स्त्रियांना संघटित करते व रस्ता रोको सारख्या आंदोलनात स्त्रियांना सहभागी करून घेते सीताबाई जना या स्त्रिया मोर्चात सहभागी होतात बेईमान मधली राही चरक कथेतील राधा या सर्व स्त्रिया आपल्यावर होणाऱ्या अन्यायाविरुद्ध बोलतात. बंद पाळतात प्रसंगी रस्त्यावर येऊन न्याय मिळवतात. सीताबाई स्वतः पुढाकार घेऊन इतर स्त्रियांची जागृती करून संघटन वाढवते व आंदोलन करते अशा या स्त्रिया कष्टाळू, कणखर, निधडेपणाने जगताना दिसतात.

अगदी पुरातन काळापासून पुरुषांनी स्त्रियांना इतके दडपणाखाली ठेवले आहे की दडपणाखालचे आयुष्य हेच स्त्रियांचे नैसर्गिक आयुष्य असे स्त्रियांना वाटत आहे. ग्रामीण साहित्यात स्त्री पुरुषसत्ताक समाज व्यवस्थेत मुलगी, पत्नी, आई, सासू, आजी, अशा कौटुंबिक नात्यांनी जखडलेली जाणवते. नवरा म्हणजे कुंकवाचा धनी, मुलगी पेक्षा मुलगा श्रेष्ठ, देवदासी म्हणून लग्नाशिवाय राहणे. मुरळी म्हणून सामाजिक रीत सांभाळत जगणे. या पूर्वापारच्या सर्व कल्पनांनी तिच्या भाव विश्वाला वेटाळले असून या सर्वांचे दर्शन ग्रामीण साहित्यातून घडताना दिसते. राधा वाडा आणि उष्टी काढा या उंबरठ्यापलीकडची जीवन त्यांच्या वाट्याला कधीच आले नाही. रोजच्या दैनंदिन जबाबदारीत अडकलेल्या स्त्रीला नवी दिशा दाखवण्यासाठी ग्रामीण साहित्यातून काही प्रमाणात स्त्रीवाद प्रयत्नशील राहिला. असे म्हणावयास हरकत नाही या स्त्रीवादाने स्त्रियांबरोबर पुरुषांनाही स्त्रियांबद्दल पुनर्विचार करायला प्रवृत्त केले.

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भारतातील दारिद्र्याचा चिकित्सक अभ्यास

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गोषवारा:

दारिद्र्य म्हणजे केवळ जीवनावश्यक वस्तूचा अभाव नसून निवडीस नकार, संधीचा अभाव, मानवी सन्मानाचा अभाव आणि निर्णयप्रक्रियेत सहभाग नसणे होय. या मानवतेच्या दृष्टीने विचार करून त्यातून मार्ग काढण्यासाठी १७ ऑक्टोबर हा दिवस 'जागतिक दारिद्र्य निर्मूलन दिन' म्हणून साजरा केला जातो. विकसित देशांमध्ये दारिद्र्य व विषमता कमी होण्याची प्रवृत्ती असली तरी अद्यापही बहुसंख्य विकसनशील देशांत विकासाच्या वाढीबरोबरच गरीबी, उपासमार, असमानता, दारिद्र्य वाढते आहे. आजही जगातील ८ ते १० टक्के लोक प्रतिदिवस १.९० डॉलरपेक्षा कमी उत्पन्नावर उदरनिर्वाह करतात. तर भारतातील एकूण लोकसंख्येपैकी सुमारे ३६ कोटी लोक मुलभूत सोयीसुविधांपासून वंचित आहेत.भारतामध्ये २०११ च्या आकडेवारीनुसार २१.९% लोकसंख्या दारिद्र्यरेषेखाली होती.भारतातील निवडक राज्यांच्या टक्केवारीचा तुलनात्मक अभ्यास करत असताना सन २०११-२०१२ आणि २०२०-२०२१ या दोन वर्षाचा तुलनात्मक अभ्यास केला असता असे निदर्शनास येते की, काही राज्यातील दारिद्र्याचे प्रमाण हे वाढत आहे, तर काही राज्यातील घटत आहे. सर्वप्रथम ज्या राज्यांचे दारिद्र्याचे प्रमाण वाढलेले आहे अशी राज्य आंध्र प्रदेश, आसाम, बिहार, गुजरात, हरियाणा, जम्मू आणि काश्मीर, झारखंड, मध्य प्रदेश, राजस्थान, उत्तर प्रदेश ,उत्तराखंड आणि पश्चिम बंगाल या राज्यातील दारिद्र्याची तुलना केली असता २०११-२०१२ च्या तुलनेत २०२०-२०२१ यावर्षी दारिद्र्यामध्ये वाढ घडून आलेली दिसून आली. छत्तीसगड, हिमाचल प्रदेश, कर्नाटक ,केरळ, महाराष्ट्र ,ओरिसा, पंजाब आणि तमिळनाडू या राज्याचा विचार केला तर या राज्यातील दारिद्र्याच्या प्रमाणात घट झालेले दिसून येते आहे.दारिद्र्य स्थिती, गरिबी मोजण्यासाठी केवळ उत्पन्न हा निकष महत्त्वाचा नसून पोषण, बालमृत्यू, शालेय शिक्षण, शाळेची उपस्थिती, स्वयंपाक इंधन, स्वच्छता, पिण्याचे पाणी, वीज, गृहनिर्माण व घरगुती मालमत्ता अशा १० निकषांच्या आधारे गणना केली जाते. अजुनही बऱ्याच देशांमध्ये मुलभूत सोयीसुविधांची कमतरता आहे. यामध्ये प्रामुख्याने उपासमार, आरोग्य सेवा, पौष्टिक अन्नाची कमतरता, असुरक्षित घरे, सामाजिक अवहेलना, धोकादायक कामाची परिस्थिती, असमान संधी आणि मर्यादित राजकीय प्रवेश आदी संकटांना सामोरे जावे लागते. या पार्श्वभूमीवर भविष्यकाळाचा विचार करता वाढत्या समान संधी देणाऱ्या सर्वसमावेशक, समताधिष्ठित विकासाचा मार्ग अवलंबावा लागेल. त्यासाठी वाढत्या श्रमशक्तीच्या तुलनेत अधिक वेगाने रोजगार संधी निर्माण कराव्या लागतील. त्यादृष्टीने भारतातही यासाठी प्रयत्न सुरु आहेत.

प्रस्तावना:

दारिद्र्य ही भारतीय अर्थव्यवस्थेत समोरील एक प्रमुख आव्हान असून आर्थिक व सामाजिक घटकांशी निगडित आहे. काही व्यक्ती् किंवा समूहाला समाजापासून वंचितकरणारा घटक म्हाणून दारिद्र्याकडे पाहिले जाते. मूलभूत गरजांपासून वंचित राहणे किंवा उपलब्धर संधी नाकारणे यामुळे समाजातील काही व्यक्तीन किंवा समूह मुख्य प्रवाहा पासून दूर जातात.भारताची अर्थव्यवस्था विकसित होताना समांतरपणे दारिद्र्य, उपासमार वाढताना दिसते आहे. भारतामध्ये दारिद्र्याची अवस्था निती आयोगाकडून केली जाते. भारतामध्ये दारिद्र्यरेषेचे मोजमाप उत्पन्न पातळीवर आधारित नसून ते उपभोग खर्चावर आधारित आहे. दारिद्र्याचे प्रमाण मोजण्यासाठी, एकूण लोकसंख्येच्या किती प्रमाणात गरीब लोक राहतात यावर आधारित असते.एकीकडे देश विकसित होत असताना दुसरीकडे गरिबीचा स्तर देखील वाढत आहे. या पार्श्वभूमीवर केंद्रीय ग्रामविकास मंत्रालयाने गरिबीची नवी परिभाषा निश्चित केली आहे. यात घर, शिक्षण, आणि स्वच्छता अशा सोयी-सुविधांनुसार एखादी व्यक्ती दारिद्र्य रेषेच्या खाली आहे की वर आहे ते ठरवले जाणार आहे. यात गुणवत्ता, शिक्षण आणि जागरुकता, पाणी आणि स्वच्छतेची सुविधा, योग्य पोषण आणि राहण्याच्या जागेची आवश्यकता अशा गोष्टींचा यामध्ये समावेश आहे. काही महत्वाचे उपाय करण्यासाठी दारिद्र्य रेषेखालील लोकांचे प्रमाण माहिती करून घेणे, दारिद्र्य रेषेपासून दारिद्र्याच्या अंतराचा दर तपासणे, आणि त्यानुसार त्यावर उपाययोजना करणे म्हणजे दारिद्रयाचे प्रमाण कमी करणे होय.

शोधनिबंधाची उद्दिष्टे :

प्रस्तुत संशोधनासाठी पुढील उद्दिष्टे निर्धारित केली आहेत-

१. दारिद्र्याची संकल्पना जाणून घेणे.

२. दारिद्र्याच्या मोजमापाच्या पद्धतीचा आढावा घेणे.

3. भारतातील दारिद्र्याचा तुलनात्मक आढावा घेणे

संशोधन पध्दती:

सदर शोधनिबंधाची मांडणी करण्यासाठी वर्णनात्मक व विश्लेषणात्मक संशोधनाचा प्रकार वापरण्यात आलेला आहे. निर्धारित केलेल्या संशोधन उद्दिष्टानुसार सदर शोधनिबंधात प्रत्यक्ष अनुभवाचा विचार करण्यात आलेला आहे. सदर शोधनिबंध दुय्यम साधनसामुग्रीचा आधार घेऊन तयार करण्यात आलेले असून दुय्यम साधनसामुग्री म्हणून काही प्रबंध, संशोधन अहवाल, शासकीय अहवाल, पुस्तके, वृत्तपत्रे, मासिके, साप्ताहिके याचा वापर करण्यात आलेला आहे. तसेच अद्ययावत माहितीसाठी संगणकीय तंत्राचा वापर करण्यात आलेला आहे.

शोधनिबंधाचे महत्व:

उदरनिर्वाहाची किमान साधने उपलब्ध नसणे किंवा ती तुटपुंजी असणे या बाबी आर्थिक दारिद्र्यामध्ये मोडतात. आर्थिक प्रक्रिया कधीच सुटी आणि स्वायत्त नसते. आर्थिक प्रक्रियेसोबत सामाजिक, राजकीय प्रक्रिया यात अंतर्भूत असतात. भारतीयसंदर्भात दारिद्र्याची मुळे जात, वर्ग, प्रदेश, लिंग, भाषा, शिक्षण, आरोग्य, इ. सामाजिक घटकांमध्ये सापडतात. भारतात व्यक्तींचे सामाजिक

स्थान वर नमूद केलेल्या सामाजिक घटकांवर अवलंबून असते. म्हणूनच दारिद्र्याची कारणे व त्यासाठी होणारे विविध उपाय याची जाणीव संबंधित घटकांना व्हावी. तसेच प्रवाहाच्या बाहेर असणारे हे घटक प्रवाहात आणण्यासाठी प्रयत्न व्हावेत. या महत्वाच्या विषयाची जाणीव होऊन यासाठीचे महत्वाचे उपाय समजून घेऊन त्याच्या प्रभावी अंमलबजावणीसाठी त्या घटकांमध्ये जाणीव व्हावी, किजेणे करून मानवाला मानवासारखे जीवन जगता येणे हेच खऱ्या अर्थाने महत्वाचे आहे.

शोधनिबंध विषयाची निवड:

भारताची अर्थव्यवस्था विकसित होताना समांतरपणे दारिद्र्य, उपासमार वाढताना दिसतेआहे. जलद आर्थिक वाढ, संवर्धित कृषी आणि औद्योगिक विकास, छोट्या आणि कुटीरोद्योगांचा विकास, जमीन सुधारणा, सार्वजनिक वितरण व्यवस्थेची सुधारणा, लोकसंख्येवर नियंत्रण, सामान्य सेवा आणि सामाजिक सुरक्षेच्या तरतुदी, स्त्रियांच्या दर्जातील सुधारणा, उत्तम प्रशासकीय संरचना या उपाययोजना करूनही दारिद्र्याची समस्या कमी झालेली नाही. परंतु ती कमी होणे गरजेचे आहे. यासाठी प्रभावी अंमलजावणी व उपायांचीगरज आहे. याची जाणीव झाल्याने व सदर दारिद्राची झळ बसणाऱ्या लोकांमध्ये याची जागृती व्हावी यासाठीच सदर विषयाची निवड करण्यात आलेली आहे.

दारिद्र्याचा अर्थ :

पारंपरिक अर्थानुसार दारिद्र्य म्हणजे समाजातील व्यक्तीपुरेशा उत्पन्नाअभावी अन्न, वस्त्र व निवारा या मूलभूत गरजा पूर्ण करू शकत नाही अशी स्थिती होय.

दारिद्र्याची संकल्पना:

दारिद्र्य ही संकल्पना व्यापक असून प्रत्येकाच्या नजरेतून त्याकडे पाहण्याचा दृष्टीकोन वेगवेगळा असल्याने वेगवेगळा अर्थ दिसून येतो.

१.श्री. ओझा यांच्या मते 'माणसाला दररोजच्या आहारातून 2250 कॅलरीजची गरज असते. व्यक्तीला त्यांच्या आहारातून 2250 कॅलरीजपेक्षा कमी कॅलरी मिळाल्यास त्याला दारिद्र्य किंवा गरीब समजावे'.

अ) निरपेक्ष दारिद्र्य: निरपेक्ष दारिद्र्य हे किमान उपभोगाच्यागरजांनुसार मोजले जाते. नियोजन आयोगानुसार ग्रामीणक्षेत्रामध्ये दररोज प्रति व्यक्ती उष्मांकाचे प्रमाण २४००उष्मांक असून, शहरी क्षेत्रामध्ये २१०० उष्मांक इतकेआहे. प्रत्येक व्यक्तीला सरासरी २२५० उष्मांकाचीगरज असते. किमान उत्पन्नाच्या अभावामुळे अन्नामधून उष्मांकाचीसमाधानकारक अशी पातळी प्राप्त न झाल्यामुळे निरपेक्षदारिद्र्य वाढते. बहुतांशी प्रमाणात हे दारिद्र्य जगातीलविकसनशील देशांमध्ये आढळून येते. परिणामकारकदारिद्र्य उपाययोजनेद्वारे निरपेक्ष दारिद्र्याचे निर्मूलन
होऊ शकते.

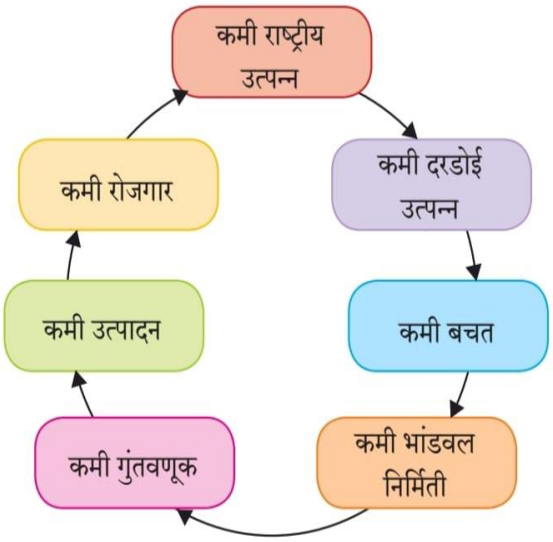
ब) सापेक्ष दारिद्र्य :सापेक्ष दारिद्र्याची संकल्पनास्पष्ट करणे अवघड आहे. विविध राहाणीमानांच्या दर्जांची तुलना केल्यानंतरसापेक्ष दारिद्र्याची कल्पना येते. या दारिद्र्याचाअभ्यास उत्पन्न पातळी, संपत्ती, उपभोग खर्च,आर्थिक निष्क्रियता (बेरोजगारी, वृद्धत्व इत्यादी)यांच्या परस्पर तुलनेमधून केला जातो. सापेक्ष दारिद्र्यहे जगातील सर्व देशांमध्ये आढळून येते.सापेक्ष

दारिद्र्य पूर्णपणे निर्मूलन करता येत नाही.योग्य धोरण व उपाययोजनांमुळे सापेक्ष दारिद्र्याचेनिर्मूलन काही प्रमाणात होऊ शकते.

बहुआयामी दारिद्र्य :

दारिद्र्याची पारंपरिक संकल्पना केवळ मूलभूत गरजांशीनिगडित होती, परंतु आधुनिक युगात दारिद्र्याच्या संकल्पनेचीव्याप्ती वाढली. म्हणून बहुआयामी दारिद्र्याची संकल्पनाउदयास आली.बहुआयामी दारिद्र्य म्हणजे भौतिक व अभौतिकपरिमाणांपासून वंचित राहणे होय. भौतिक परिमाणाचा संबंधअन्न, वस्त्र, निवारा, आरोग्य, शिक्षण, वीज, रस्ते बांधणी,पिण्याच्या शुद्ध पाण्याची उपलब्धता यांच्याशी संबंधितआहे. तसेच अभौतिक परिमाणांचा संबंध समाजातील विविधभेदाभेदाशी संबंधित आहे.

दारिद्र्याचे दुष्टचक्र :





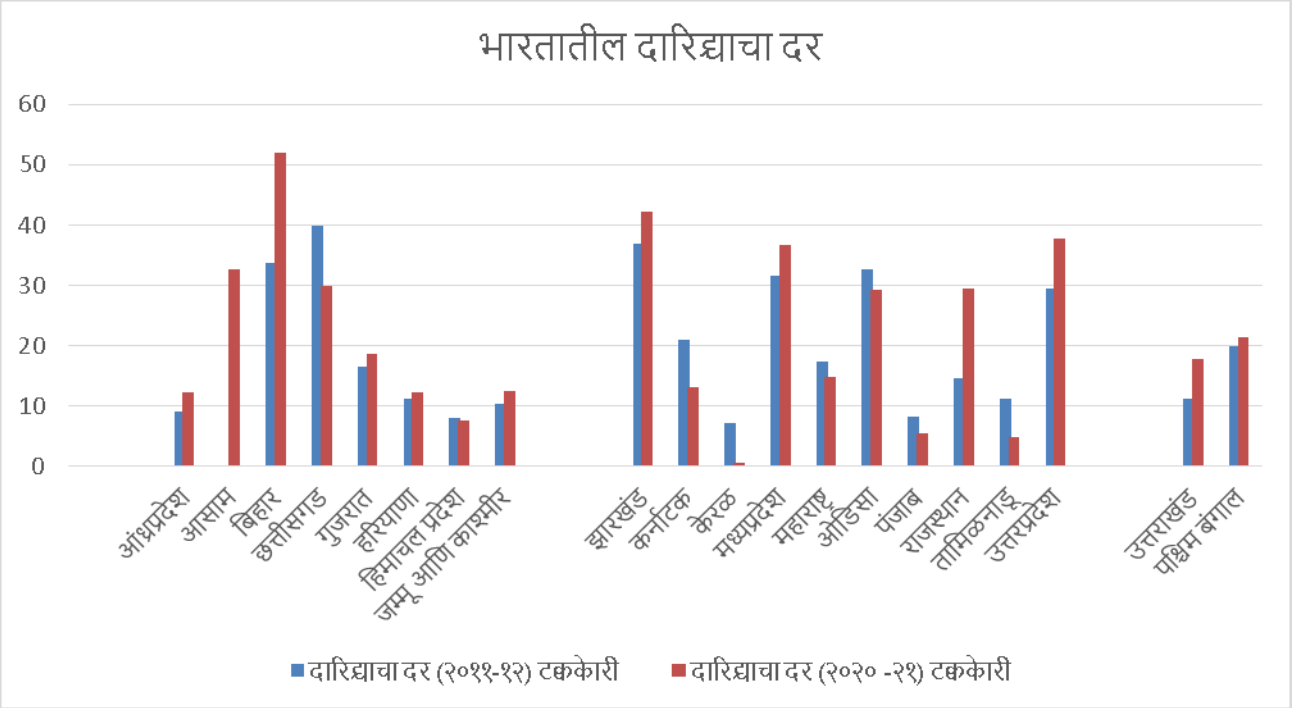
भारतातील दारिद्र्याचा अभ्यास :

खालील तक्त्यावरून व आकृतीवरून भारतातील दारिद्र्याचा अंदाज अधिक स्पष्ट होईल.

तक्ता क्र.१

राज्य	*दारिद्र्याचा दर (२०११-१२) %*	*दारिद्र्याचा दर (२०२०-२१) %*	*राज्य*	*दारिद्र्याचा दर (२०११-१२) %*	*दारिद्र्याचा दर (२०२०-२१) %*
आंध्रप्रदेश	९.२०	१२.३१	केरळ	७.१	०.७
आसाम	३१. ९	३२.६७	मध्यप्रदेश	३१.७	३६.६५
बिहार	३३.७	५१.९१	महाराष्ट्र	१७.४	१४.८५
छत्तीसगड	३९.९	२९.९१	ओडिसा	३२.६	२९.३५
गुजरात	१६.६	१८.६०	पंजाब	८.३	५.५९
हरियाणा	११.२	१२.२८	राजस्थान	१४.७	२९.४६
हिमाचल प्रदेश	८.१	७.६२	तामिळनाडू	११.३	४.८९
जम्मू आणि काश्मीर	१०.४	१२.५८	उत्तरप्रदेश	२९.४	३७.७९
झारखंड	३६.९	४२.१६	उत्तराखंड	११.३	१७.७२
कर्नाटक	२०.९	१३.१६	पश्चिम बंगाल	१९.९	२१.४३

स्त्रोत : आर्थिक पाहणी अहवाल २०१७-१८/राष्ट्रीय बहुआयामी गरिबी निर्देशांक २०२१



आकृती क्र. १

वरील तक्त्यावरून व आकृतीवरून भारतामध्ये २०११ च्या आकडेवारीनुसार २१.९% लोकसंख्या दारिद्र्यरेषेखाली होती.भारतातील निवडक राज्यांच्या टक्केवारीचा तुलनात्मक अभ्यास करत असताना सन २०११-२०१२ आणि २०२०-२०२१ या दोन वर्षाचा तुलनात्मक अभ्यास केला असता असे निदर्शनास येते की, काही राज्यातील दारिद्र्याचे प्रमाण हे वाढत आहे, तर काही राज्यातील घटत आहे. सर्वप्रथम ज्या राज्यांचे दारिद्र्याचे प्रमाण वाढलेले आहे अशी राज्य आंध्र प्रदेश, आसाम, बिहार, गुजरात, हरियाणा, जम्मू आणि काश्मीर, झारखंड, मध्य प्रदेश, राजस्थान, उत्तर प्रदेश ,उत्तराखंड आणि पश्चिम बंगाल या राज्यातील दारिद्र्याची तुलना केली असता २०११-२०१२ च्या तुलनेत २०२०-२०२१ यावर्षी दारिद्र्यामध्ये वाढ घडून आलेली दिसून आली . छत्तीसगड, हिमाचल प्रदेश, कर्नाटक ,केरळ, महाराष्ट्र ,ओरिसा, पंजाब आणि तमिळनाडू या राज्याचा विचार केला तर या राज्यातील दारिद्र्याच्या प्रमाणात घट झालेले दिसून येते आहे. एकूण लोकसंख्येतील दारिद्र्याचे प्रमाण हे दारिद्र्यगुणोत्तराने मोजले जाते. त्यावरून दारिद्र्याचा विस्तारनिश्चित केला जातो. भारतातील दारिद्र्य विस्ताराचाअभ्यास करण्यासाठी वैयक्तिक स्तरावर अर्थशास्त्रज्ञांनी,संशोधन संस्थांनी योगदान दिले आहे. १९६२ पासून नियोजनआयोगाने विविध काम करणारे कार्यक्षम कार्यगट, तज्ज्ञसमिती भारतातील दारिद्र्याच्या मोजणीसाठी नेमल्या आहेत.

भारतीय दारिद्र्याचे मोजमाप :

भारतामध्ये दारिद्र्यरेषेचे मोजमाप उत्पन्न पातळी वर आधारित नसून ते उपभोग खर्चावर आधारित आहे. दारिद्र्याचे प्रमाण मोजण्यासाठी, एकूण लोकसंख्येच्या किती प्रमाणात गरीब लोक राहतात यावर आधारित असते. अशा या

संकल्पनेचा विचार करताना गरिबीचे दोन प्रकारे विश्लेषण केले जाते. निरपेक्ष गरिबी आणि सापेक्ष गरिबी, जीवन जगण्यासाठी लागणाऱ्या किमान गरजांची पूर्तता न करता येणे याला निरपेक्ष दारिद्रय़ असे संबोधले जाते. उच्च उत्पन्न गटातील लोकसंख्येशी तुलना करता तळाच्या उत्पन्न गटातील किती लोकसंख्या दारिद्रय़ात आहे, असे पाहिले जाते तेव्हा त्यास सापेक्ष गरिबी किंवा दारिद्रय़ असे संबोधले जाते. १९७९ मध्ये ' अलग कमिटी' ने दारिद्रेषा निर्धारित करण्यासाठी न्यूनतम कॅलरी प्रति दिवस आवश्यक असा निकष लावला. त्यानुसार ग्रामीण भागामध्ये २४०० कॅलरी शहरी भागांमध्ये २१०० इतका उपभोग नसल्यास ती व्यक्ती दारिद्र्यामध्ये आहे असे समजण्यात आले. त्याचप्रमाणे इतर समित्या नेमण्यात आल्या जसे लकडावाला समिती (१९९३), तेंडुलकर समिती (२००९), रंगराजन समिती (२०१२) इत्यादी.अंतिम दारिद्र्याची मोजपट्टी काय असावी आणि दारिद्र्यरेषा ठरविण्याचे मापदंड काय असावेत, यावर अनेक समित्या आणि आयोग नेमले गेले. भारतात १९६२ मध्ये अधिकृतरीत्या ग्रामीण कुटुंबाचे मासिक उत्पन्न ११० रुपये आणि शहर पातळीवर १२५ रुपये अशी दारिद्र्याची रेषा निश्चित केली होती.

त्यानंतर दांडेकर आणि रथ, बर्धन, वैद्यनाथन, भट्टी, अहलुवालिया, महेंद्र देव, मिनहास-जैन-तेंडुलकर, रोहिणी नायर, काकवाणी आणि सुब्बाराव, सुरेश तेंडुलकर, एन. सी. सक्सेना, अर्जुन सेनगुप्ता, अभिजीत सेन, नरेंद्र जाधव यांच्या अध्यक्षतेखालील समित्यांनी वेळोवेळी दारिद्र्याची रेषा आणि प्रमाण ठरविण्यात योगदान दिले. रंगराजन समितीनंतर ८ फेब्रुवारी २०१५ रोजी अधिकृत दारिद्र्य रेषा निश्चित करण्यासाठी अरविंद पांगारिया कृती गटाची रचना निश्चित केली. अलीकडील काही तज्ज्ञ गटानी सांगितलेले निकष पुढीलप्रमाणे -

१.सुरेश तेंडूलकर तज्ज्ञ गट, २००५: या गटाने केलेल्या पुढील शिफारसी भारत सरकारने २०११ मध्ये स्वीकारल्या – अ) दारिद्र्य रेषेच्या मोजमापासाठी कॅलरी निकषाचा वापर सोडून देणे. ब) दारिद्र्य टोपलीत अन्न, आरोग्य, शिक्षण, कपडे इ.वरील खर्चाचा स्वीकार केला. क) MRP recall period वर आधारित दारिद्र्य रेषेचा वापर केला. या गटाने ग्रामीण व शहरी या दोन स्वतंत्र दारिद्र्य रेषा संचांचा त्याग केला. प्रती माह प्रती व्यक्ती शहरीभागात रु. ८५९.६ आणि ग्रामीण भागात रु. ४४६.६८. प्रती माह प्रती व्यक्ती.

२.सी. रंगराजन समिती, २०१२: या समितीत महेंद्र देव, के. सुंदरम, महेश व्यास आणि के. दत्ता हे अर्थतज्ञ सदस्य होते. या समितीने तेंडूलकर पद्धतीचा त्याग करून लकडावाला पद्धतीचाच स्वीकार करण्याची शिफारस केली. दारिद्र्य टोपलीत अन्न व चार आवश्यक घटक त्यामध्ये शिक्षण, कपडे, निवारा, वाहनखर्च व इतर घटक समाविष्ट केले. ग्रामीण भागात २१५५ कॅलरी व रु. ९७२ प्रती माह प्रती व्यक्ती, शहरी भागात २०९० कॅलरी वरु. १४०७ प्रती माह प्रती व्यक्ती, याप्रमाणे निकष निश्चित करण्यात आले.

३. प्रा. अमर्त्य सेन यांच्या मते: ''दारिद्र्य म्हणजे केवळपैसा कमी असणे नव्हे तर मानवी जीवनात अनार्थिक

क्षमतेचा अभाव असणे होय. या क्षमतांचा संबंध आर्थिक,सामाजिक व राजकीय स्वातंत्र्याशी असतो. पौष्टीक वपुरेसे अन्न, आरोग्याची सुविधा, शैक्षणिक सुविधा,राजकीय व नागरी स्वातंत्र्य इत्यादींच्या कमतरतेचा संबंधदारिद्र्याशी येतो.

सारांश:

देशातील वाढता उपभोगवाद, चंगळवाद आणि अपुरा रोजगार यामुळेच 'अधिक विषमता आणि अधिक दारिद्र्य'असे एक दुष्टचक्र निर्माण झालेले दिसते. समताधिष्ठित विकास हाच मार्ग विकसित देशामध्ये दारिद्र्य व विषमता कमी होण्याची प्रवृत्ती असली तरी अद्यापही बहुसंख्य विकसनशील देशांत विकासाच्या वाढीबरोबरच दारिद्र्यही वाढते आहे. उत्पन्नावर नकारात्मक परिणाम होऊन बहुतांश नागरिक पुन्हा गरिबीत जाताना दिसत आहेत. या पार्श्वभूमीवर भविष्यकाळाचा विचार करता वाढत्या समान संधी देणाऱ्या सर्वसमावेशक, समताधिष्ठित विकासाचा मार्ग अवलंबावा लागेल. त्यासाठी वाढत्या श्रमशक्तीच्या तुलनेत अधिक वेगाने रोजगार संधी निर्माण कराव्या लागतील. त्याच्याकडे पैशाचा प्रवाह उपलब्ध झाला पाहिजे त्यासाठी महाराष्ट्र सरकारने लाडकी बहीण योजना आणलेली आहे. या सर्व बाबी विचारात घेता समाजातील वंचित, गरीब, दुर्लक्षितांना कुपोषण, बेरोजगारी, विषमता या महत्वपूर्ण आव्हानांचा कार्यक्षम स्वरुपाच्या वित्तपुरवठ्याच्या माध्यमातून समूळ निपटारा करावा लागेल. जागतिक सामाजिक समितीने सुचित केल्याप्रमाणे नैतिक, सामाजिक, राजकीय आणि आर्थिक अशा बहुआयामी पैलूतून पारदर्शक कृती कार्यक्रमाच्या माध्यमातून दारिद्र्य निर्मूलन करावे लागेल. शिक्षण, आरोग्य आणि दरडोई उत्पन्न सुधारून अधिकाधिक नागरिकांना दारिद्र्यरेषेच्या परिघाबाहेर कसे आणता येईल, यादृष्टीने चिंतन व प्रयत्न होणे आवश्यक आहे.असे प्रयत्न महाराष्ट्रासह इतर राज्यानीही लाडकी बहीण योजना, एस. टी महामंडळ यांनी स्त्रियाना व वयस्कर व्यक्तिना अर्धे तिकीट सुरू करून तरी देशातील दारिद्र्याचा कलंक कमी व्हावा हीच अपेक्षा.

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रामोशी समाजाचे साहित्यातील जीवनमूल्ये

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प्रास्ताविक:

रामोशी समाज महाराष्ट्रातील एक आदिवासी समुदाय आहे. साहित्यात त्यांचे एक महत्त्वाचे स्थान आहे. या समाजाचे मूळ पश्चिम महाराष्ट्रातील डोंगराळ प्रदेशात होते. आज हा समाज गावकुसाबाहेर वस्ती करून राहतो. रामोशी मुख्यत्वे करून पुणे, सातारा व अहिल्यानगर जिल्ह्यात आढळतात. रामोशी हा शब्द रामवंशी या शब्दाचा अपभ्रंश आहे असे म्हणतात . तो रानवासी म्हणजेच 'रानात राहणारा' या शब्दापासून झाला आहे अशी त्याची व्युत्पत्ती लावतात. रामोशी हे मुखत्व गावाच्या सीमेवर राहत असल्यामुळे ही दुसरी व्युत्पत्ती विशेष अन्वर्थक दिसते. त्यांना 'नाईक' अथवा 'नाईक लोक' असे म्हणतात. त्यांच्यापैकी जे मास खात नाहीत त्यांना रामभक्त म्हणतात. बेरड या नावाखालील मोडणा-या ज्या कानडी अथवा तेलगु जाती आहेत, त्यातील उत्तरेकडची शाखा रामोशी असावेत असे दिसते. पूर्वी त्यांचा बेरडासी हल्लीपेक्षा जास्त निकट संबंध असावा.

कोळी रामोशी, व्हलगे रामोशी, मांग रामोशी व भिल्ल रामोशी अशा चार पोट जाती रामोशी समाजामध्ये असल्याचे सांगितले जाते. पश्चिम महाराष्ट्रात कोळी रामोशी, सोलापूर जिल्हा भागात व्हलगे रामोशी, पश्चिम महाराष्ट्रात भिल्ल रामोशी तर मांग रामोशी च्या वस्त्या पश्चिम महाराष्ट्र बरोबर मराठवाडा विदर्भात आढळून येतात. बेडर रामोशी समाज समूहामधील एक उपघटक मानला जातो. बेरडा मधील तेलगू जात समूहातील उत्तर भारतात राहणा-या शाखेला रामोशी म्हटले जाते. बेळगाव जिल्हात राहणारे रामोशी आजही स्वतःला बेरड असल्याचे मानतात असे असले तरी बेरड आणि रामोशी यांच्यात रोटी व्यवहार होत असला तरी बेटी व्यवहार मात्र होत नसल्याने बेरड हा रामोजी समूहातील एक पोटभेद असावा असे मानले जाते. तरीही व्यवहार अनुसार बेरड आणि रामोशी एकच असावेत असे निष्कर्षक येते त्यात कुणबी व मांग रामोशाची भर पडली असावी.

रामोशी समाजाचे साहित्यातील जीवनमूल्ये :

स्वातंत्र्य आणि न्याय:

रामोशी समाज मूळ स्वभाव स्वाभिमानी बंडखोर असल्याने स्वातंत्र्य आणि न्याय या जीवन मूल्याची जपणूक नेहमीच हा समाज करत असतो. रामोशी समाजाने नेहमीच अन्याय आणि विषमते विरुद्ध लढा दिला आहे. त्यामुळे त्यांच्या साहित्यात न्यायासाठी आणि समानतेसाठी लढण्याची भावना व्यक्त होते.

ब्रिटिशांच्या चाललेल्या अन्यायी, अत्याचारी व विषमते विरुद्ध समाजाने नेहमीच लढा उभारला होता गावातील धनदांडगे सावकार यांच्या हुकूम आणि दडपशाही विरुद्ध ही समाजाने नेहमीच लढा उभारलेला होता त्यांची संपत्ती लुटून सर्वसामान्य जनात वाटली होती याचेही चित्रण साहित्यात केले गेले आहे.

प्रामाणिकपणा आणि कर्तव्य:

कोणत्याही समाजाचे ठळक असे एक वैशिष्ट्य असते त्यामध्ये रामोशी समाज हा मुळात डोंगरद-यात राहणारा आदिवासी समाज आहे. तो निसर्गतः प्रामाणिक आहे. मुळात या समाजाला कोणताही जात व्यवसाय नसल्याने गावाच्या सीमेपलीकडे राहणारा असल्याने गावच्या रक्षणाची जबाबदारी या समाजावर दिलेली होती. गावातील शेतकरी पाटील इनामदार यांच्याकडे राखण करण्याचे काम करत होते तसेच या समाजाला त्यांच्याकडून वतने व जमीन इनाम म्हणून मिळत होती. शिवकाळात गड किल्ल्याच्या रक्षणाचे जबाबदारीचे काम रामोशी बेरड यांच्यावर होते. त्यांच्या प्रामाणिकपणा आणि कर्तव्यदक्षेकडे पाहूनच अनेक रामोशी शूर वीरांची किल्लेदार म्हणून नेमणूक झाली होती. पुरंदर किल्ल्याच्या रक्षणाची जबाबदारी खोमणे घराण्याकडे होती. त्यांच्या उत्पन्नासाठी शेजारील गावाचा महसूल गोळा करण्याचा हक्क ही त्यांना दिला होता.

स्वराज्याचे शिल्पकार छत्रपती शिवाजी महाराज यांच्या अष्टप्रधान मंडळात गुप्तहेर खात्याची जबाबदारी बहिर्जी नाईक या रामोशावर दिली होती ते त्याच्या प्रामाणिकपणा, कर्तव्यदक्षता, धैर्य, वीरता यासारख्या गुणाकडे पाहून दिलेली होती. बहिर्जी नाईकांच्या स्वराज्याचा तिसरा डोळा असेही म्हणत.

सामुदायिक भावना:

रामोशी समाज नेहमी एकत्र वस्ती करून राहणारा एक समाजशील घटक आहे. समाजातील एकमेकांना मदत करतो. स्वतंत्र्यापूर्वी ब्रिटिशांनी रामोशाची वतने व इनामे जप्त केले गड किल्ल्यावरून रामोश्यांची , बेरडांची हक्कलपट्टी केली. पोटापाण्याचा प्रश्न जेव्हा उभा राहिला, चोरी करणे, दरोडे घालणे हे करत असत. शेतातील पिके व धान्य याची चोरी करणे, मेंढरे गाईगुरे घोडे इत्यादी जनावरे चोरून विकणे. वाड्यातून, कळपातून शेळ्या मेंढ्या चोरून आणून त्यांचे मटण करून खाणे इत्यादी गोष्टी ते समूहाने करत. साहित्यात याही सामुदायिक जीवन मूल्याची जोपासना झाली आहे.

पारंपारिक ज्ञान आणि संस्कृती:

रामोशी समाज डोंगर कपारीत राहणार असल्याने निसर्गातील विविध वनौषधी याचा वापर ते आपल्यातील विविध आजार यावर उपचार करण्यासाठी ते वापरत. भंडारा, कडुलिंब व टाकळी ,बिबाव हरब-याची आंब इत्यादी वनौषधीचा वापर करत. जनावरांचा पाय मोडल्यास तो बांधणे, माणसांचा पाय मुरगळल्यास तो मुरगळा काढणे, इत्यादी उपचार ते करत.

रामोशी समाजात आते व मामे बहिणीचे लग्न संबंध होत . एकाच आडनावाच्या कुळात व समान कुलदैवत असणाऱ्या कुटुंबात विवाह होत नाही. रामोशी बेरड पूर्वी विवाह होत नव्हते पण काळाच्या ओघात रोटीबेटी व्यवहार होऊ लागले. काही लोक अद्यापही जातीवंत म्हणून टिकून राहण्याचा आटोकाट प्रयत्न करताना दिसतात. "खायाला अन्न नसू दे पण जात आणि खानदान सोडायचे नाही" हा विचार कृतीतून जपताना ते दिसतात. जंगम किंवा ब्राह्मण यांचे मार्फत लग्न

मान्य आहेत. विवाह आणि घटस्फोट याला मान्यता आहे.

खंडोबा हे रामोशांचे कुलदैवत आहे म्हणून कोणत्याही शुभकार्याचा प्रारंभ करताना हे लोक "जय मल्हार" असा उद्घोष करीत. खंडोबा कुलदैवताच्या नावाने जागरण गोंधळ घालून पूजा बांधत असतात. जेजुरीच्या खंडोबाच्या यात्रेत पालखी उचलण्याचा मान धनगर प्रमाणे रामोशी ही लोकांना दिला जातो. हे लोक शपथ घेत असताना हातात भंडारा घेतात, म्हणजेच खंडोबाचे नामस्मरण करून घेतलेले शपथ शेवटापर्यंत निष्ठेने पाळीत असत. याचप्रमाणे राम, कृष्ण, शंकर, वेताळ, भैरोबा, मसोबा, जनाई, तुकाई व काळुबाई या देवदेवताना ते भजतात.

निर्भेळ व्यक्तिमत्व:

रामोशी म्हटले की उंचपुरे, धिपाड, कणखर, बळकट, पिळदार शरीराचे. अंगावर साधेच कपडे, डोईला फेटा किंवा रुमाल बांधत असत. अंगात लांब सदरा,कमरेला तसुभर धोतर नेसत. दाढी मिशी ठेवलेले, रुंद चेहऱ्याचे व्यक्तिमत्व. हातात काठी, कु-हाड बाळगीत राहणारे, पायात वजनदार चप्पल वापरीत. बोलण्यात एक प्रकारचा करारीपणा अंगात हिम्मत असलेले कशाचाही साठा न करणारे व उद्याची चिंता नसणारे व्यक्तिमत्व साहित्यात रेखाटले आहे.

स्त्रिया विषयी आदरभाव:

छत्रपती शिवाजी महाराजांच्या आदर्श जीवनाप्रमाणे अनेक रामोशी शूरवीरांना आपल्या कुटुंबातील व इतर समाजातील स्त्रियां विषयी आदरभाव बाळगत असत . अनेक स्त्रियांची मुक्ती धन दांड्यापासून त्यांनी केली. उमाजी नाईकानी अनेक स्त्रियांचे मुक्ती गेली होती म्हणून त्यांना भाऊराया असे सुद्धा संबोधतात.

सारांश:

रामोशी समाजाचे साहित्यातील जीवनमूल्य पाहत असताना त्यांच्या त्याग, स्वातंत्र्य, लढाऊ वृत्ती प्रामाणिकपणा, सामाजिक जाणीव, सामुदायिक भावना व प्रेम इत्यादी जीवन मूल्यांचा परिपोष होत असे. अशा या लढाऊ प्रामाणिकपणा असणा-या समाजात आद्य क्रांतिवीर उमाजी नाईक होऊन गेले. त्यांनी आपल्या समाजाचे नेतृत्व करून देशपातळीवर योगदान दिले आहे. महाराष्ट्रीयन समाजाच्या दृष्टीने अभिमानास्पद बाब राहिली आहे. छत्रपती शिवाजी महाराजांनी आपल्या स्वराज्य कार्यात अनेक रामोशी शूर वीरांनी मोठे योगदान दिलेले आहे.

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स्त्रीवादी साहित्यातील जीवनमूल्ये

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प्रस्तावना:

जगातील लोकसंख्येमधील अर्धा हिस्सा स्त्रियांचा असूनही त्यांचा वावर हा चूल आणि मूल इतकाच होता. समाजात त्यांना दुय्यमत्त्वाची वागणूक मिळत असे. स्वातंत्र्योत्तर काळात स्त्रीमुक्तीची चळवळ सुरू झाली आणि पुरुषप्रधान व्यवस्थेविरुद्ध आवाज उठू लागला. स्त्रीच्या हक्क अधिकाराचे आणि पुरुषी व्यवस्थेला नकार देणारे आवाज स्त्रियांनी काढावयास सुरुवात केली. स्त्रीची वाढ आणि विकास पुरुषप्रधान व्यवस्थेत झालेली असल्याने तिला तिच्या स्वतःचा विसर पडलेला आहे याची जाणीव स्त्रीला स्त्रीवादी साहित्यातून होत गेली.स्त्रीमुक्तीकडे बघण्याचा दृष्टिकोन शहरी व ग्रामीण उच्चशिक्षित मध्यमवर्गीय यात खूप अंतर आहे. महात्मा ज्योतिबा फुले यांनी स्त्री पुरुष क्षमतेचा विचार केला. ताराबाई शिंदे यांनी पुरुषसत्ताक पद्धतीवर परखड टिप्पणी करणारी सत्यशोधक स्त्री पुढे आणली. बाबासाहेब आंबेडकरांनी 'हिंदू कोड बिल' आणून कायद्याचे संरक्षण दिले अनेक क्षेत्रात स्त्रियांनी भरारी घेतली आहे.

स्त्रीवादी साहित्य संकल्पना:

स्त्रीवाद ही संज्ञा फेमिनिझम या संज्ञेच्या भाषांतरातून रूढ झाली. त्रिमूर्ती चळवळ ही संज्ञा सुद्धा वुमन्स सेलिब्रेशन चळवळ या शब्दाचे भाषांतर आहे. महात्मा फुले यांनी स्त्री-पुरुष समानतेची भूमिका मांडली. स्त्रीला केंद्रस्थानी ठेवून तिच्या प्रश्नाची उकल करणे या दृष्टीने स्त्रीवादी साहित्याची निर्मिती झालेली दिसते. स्वातंत्र्योत्तर काळात अनेक सामाजिक स्तरावर आपल्या वेदना आणि प्रश्न स्त्रिया आपल्या साहित्यातून व्यक्त करू लागल्या. स्त्रिया आपल्या जीवनातील दाहकता शब्दबद्ध करू लागल्या.

स्त्रीवादाची व्याख्या :

१) स्त्रीवाद म्हणजे स्त्रीला आपल्या स्वत्वाची जाणीव होते. तिला आपल्या व्यक्तिमत्त्वाचा अर्थ कळणे.तिला तिच्या अस्मितेचा अभिमान वाटणे. तिला तिच्या माणूसपणाबद्दल आत्मीयता वाटणे. तिला तिचे हक्क अधिकार कळणे. तिला तिच्या अवमूल्यनाची आणि शोषणाची जाणीव होते. तिने आपल्या दडपल्या जाणाऱ्या स्वत्वाचा संघर्ष प्रवण होणे म्हणजे स्त्रीवाद.

२) स्त्रिया मधले माणूस पण जागृत करणारी स्त्रीवाद ही एक परिवर्तनवादी आणि राजकीय विचारप्रणाली

आहे. प्रत्येक ऐतिहासिक टप्प्यावर असलेल्या स्त्री-पुरुष विषमतेचा शोध घेणे आणि स्त्री- पुरुषांमध्ये निर्माण झालेल्या सत्तासंबंधाचे विश्लेषण करून समकालीन स्त्रियांवर त्यांच्या झालेल्या परिणामाची चर्चा करणे हे स्त्रीवादात अभिप्रेत आहे.

३) जीवनाच्या प्रत्येक क्षेत्रात लिंगभेद न होता स्त्रीला पुरुषा इतकीच संधी व अधिकार कोणताही संघर्ष न होता विनाअट विनाशर्थ मिळाले पाहिजेत हा विचार म्हणजे स्त्रीवाद होय. हजारो वर्षापासून स्त्री ही पुरुषप्रधान व्यवस्थेत जगत आहे. यामुळे आपसूकच स्त्रियांच्या जीवनावर पुरुषी मानसिकतेचा पगडा जाणवतो. स्त्रीवादी साहित्यातून तिच्या स्वत्वाची जाणीव होते. सावित्रीबाई फुले, ताराबाई शिंदे यांच्यापासून ते छाया दातार विद्या बाळ शांता शेळके यांच्यापर्यंत स्त्रीवादाची अनेक विशेष स्पष्टपणे समोर येतात.

स्त्रीवादी साहित्याचे स्वरूप:

१९६० नंतर स्त्रीवादी चळवळ मराठी साहित्यात प्रविष्ट झाली स्त्रियांच्या जीवनात अमुलाग्र बदल झाला. त्याचा परिणाम त्यांच्या लेखनात दिसू लागला. स्त्रियांना माणूसपणाचे सजग भान आले. स्त्रिया पुरुषांच्या खांद्याला खांदा लावून काम करू लागल्या. समाज रचनेच्या विरोधात उभे राहून स्त्रियांना सर्व प्रकारचे हक्क मिळवून देण्यासाठी स्त्रीवादी साहित्य निर्माण झाले. पंडिता रमाबाई, रमाबाई रानडे, सावित्रीबाई फुले यांनी लेखन केले. स्त्रीवादी साहित्य हे कविता कथा, कादंबरी, आत्मचरित्र अशा अनेक प्रकारात पहावयास मिळते.१९७५ पासून स्त्रीवादी भूमिकेचे आकलन होऊ लागले. विषमतेचे चित्र साहित्यातून उठू लागले.

स्त्रीवादी साहित्याची वाटचाल:

आद्य मराठी कवयित्री महदंबा हिच्या धवळ्यापासून बहिणाबाई चौधरी यांच्या ओव्यापर्यंत स्त्रियांच्या साहित्याने मराठी साहित्यात मोलाची भर टाकली आहे. रमाबाई रानडे पासून लक्ष्मीबाई टिळकापर्यंत वेगवेगळ्या लेखिकांनी मराठी गृह जीवनातील लहान लहान प्रसंग अगदी जिव्हाळ्याने टिपले आहेत. महात्मा फुले यांच्या विचाराने प्रेरित झालेल्या ताराबाई शिंदे यांनी इसवी सन १८८२ मध्ये 'स्त्री पुरुष तुलना' हा निबंध लिहिला. शांताबाई नाशिककर यांनी 'हाच का धर्म' (१९३०), कमलाबाई बंबेवालेची 'बंद मुक्त' १९३०, गीता सानेंची हिरवळीखाली (१९२६), विभावरी शिरूरकर यांची हिंदोळ्यावर (१९३३) प्रेमाकंटक यांची 'काम आणि कामिनी' अशा सुमारे १००च्या आसपास कादंबऱ्या या कालखंडात प्रकाशित झाल्या शांता शेळके यांची स्वप्नरंजन शांता गोखले यांची 'रीठा वेलणकर, आशा बगे यांची 'भूमी' अशा कादंबऱ्या प्रकाशित झाल्या. अनेक कवयित्री यांनी कविता लेखन केले.समीक्षक अभ्यासक म्हणून कुसुमावती देशपांडे,सरोजिनी वैद्य,तारा भवाळकर,विजया राजाध्यक्ष या स्त्रियांनी स्वतःचे अस्तित्व सिद्ध केले. कथाकार, कवयित्री, कादंबरीकार, समीक्षक म्हणून स्त्रियांनी प्रतिष्ठा मिळवली.

स्त्रीवादी साहित्यातील जीवनमूल्ये:

स्त्रीवादी साहित्यात जीवनमूल्ये म्हणजे स्त्रियांच्या जीवनातील विविध अनुभव, त्यांच्या भावना आणि सामाजिक, राजकीय आणि आर्थिक परिस्थितीतील संघर्ष यांचा विचार करणे. या साहित्यात स्त्रियांच्या समानतेसाठी लढा देण्याचा

आणि त्यांच्या हक्कासाठी आवाज उठवण्याचा प्रयत्न असतो.

१) स्त्री पुरुष समानता: त्रिवदी साहित्य स्त्रिया आणि पुरुषांमध्ये समानता असावे अशी भूमिका मांडते स्त्रिया सुद्धा पुरुषाप्रमाणेच शिक्षण, रोजगार आणि सामाजिक जीवनात समान संधी मिळविण्यास पात्र आहेत हे या साहित्यात दर्शवले जाते.

२) स्त्री पुरुष संबंध: स्त्रीवादी साहित्य स्त्रिया आणि पुरुषातील पारंपारिक संबंधावर प्रश्नचिन्ह उभे करते. स्त्रिया पुरुषावर अवलंबून नसून त्या स्वतःच्या पायावर उभे राहू शकतात हे या साहित्यात दाखविले आहे.

३) स्त्रीचे व्यक्तिमत्व: स्त्रीवादी साहित्य स्त्रियांच्या व्यक्तिमत्त्वाला महत्व देते. स्त्रिया सुद्धा विविध क्षेत्रात यशस्वी होऊ शकतात हे या साहित्यात दाखवले जाते.

४) लिंग आधारित हिंसा: स्त्रीवादी साहित्य लैंगिक हिंसा आणि अत्याचाराच्या विरोधात आवाज उचलते. स्त्रियांच्या हक्कासाठी लढणे आणि त्यांच्यावर होणाऱ्या अत्याचाराला विरोध करणे हे या साहित्याचे उद्दिष्ट आहे. **५) स्त्रीच्या सामाजिक भूमिकेचा विचार:** स्त्रीवादी साहित्यात स्त्रियांच्या पारंपरिक भूमिका आणि समाजातील त्यांचे स्थान यावर प्रश्न उपस्थित केले जातात. त्यात स्त्रियांच्या सामाजिक आर्थिक आणि राजकीय भूमिकेवर प्रकाश टाकतात. या साहित्यात प्रेम करुणा समानता सामाजिक न्याय आणि आत्म आदर यासारखी मूल्य प्रगट होतात. या मुलावर आधारित जीवन जगण्याचा संदेश स्त्रीवादी साहित्य देते.

निष्कर्ष:

१) स्त्रीवादी साहित्यातून स्त्री लेखिका त्यांच्या हक्कासाठी आणि समानतेसाठी लढा देण्याचा संदेश देतात .

२) स्त्रीवादी साहित्य हे स्त्रीवादी विचारांना प्रेरणा देतेया साहित्यात स्त्रियांच्या . जीवनातील विविध पैलू आणि समस्या .दर्शविल्या जातात

३) स्त्रीवादी साहित्य स्त्री पुरुष संबंध मधील असमानता आणि स्त्रिया वरील अन्याय यावर लक्ष वेधतात.

संदर्भ ग्रंथ सूची:

१) लिंबाळे शरण कुमार ग्रामीण दलित व स्त्रीवादी साहित्य यनाशिक .वी.मु. म .च. २००१ पहिली आवृत्ती, पुनर्मुद्रण ऑगस्ट २०१४.

२) घोंगडे अश्विनी, स्त्रीवादी समीक्षा स्वरूप आणि उपयोजन, दिलीप राज प्रकाशन पुणे पहिली आवृत्ती, १९९३.

३) वरखडे मंगला, स्त्रियांची नवकथा, वाटा आणि वळणे

४) पाटील आशुतोष, स्त्री लिखित साहित्य, शब्दालय प्रकाशन, श्रीरामपूर पहिली आवृत्ती २०१५.

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परिचय :

भारत हा एक वैविध्यपूर्ण देश आहे, जिथे सामाजिक असमानता आणि अन्यायांचा समृद्ध इतिहास आहे. १९५० मध्ये स्वीकारण्यात आलेल्या भारतीय संविधानाचे उद्दिष्ट नागरिकांसाठी मूलभूत अधिकारांची स्थापना करून या समस्यांचे निराकरण करणे होते. सामाजिक न्याय सुनिश्चित करण्यासाठी हे संवैधानिक अधिकार महत्त्वाचे आहेत, ज्यामध्ये संसाधनांचे न्याय्य वितरण, समान संधी आणि भेदभाव आणि दडपशाहीचे उच्चाटन समाविष्ट आहे. तथापि, संवैधानिक हमी असूनही, सामाजिक अन्याय विविध स्वरूपात कायम आहेत, जसे की जाती-आधारित भेदभाव, लिंग असमानता, धार्मिक असहिष्णुता आणि आर्थिक विषमता. भारतीय संदर्भात संवैधानिक अधिकार आणि सामाजिक न्याय यांच्यातील परस्परसंवाद समजून घेणे अत्यंत महत्त्वाचे आहे. सामाजिक न्यायाला प्रोत्साहन देण्यासाठी आणि त्यांच्या अंमलबजावणीतील आव्हाने आणि मर्यादा ओळखण्यासाठी संवैधानिक तरतुदींच्या प्रभावीतेचे मूल्यांकन करण्यास हे आपल्याला अनुमती देते. भारतातील संवैधानिक अधिकार आणि सामाजिक न्याय यांच्यातील संबंधांचे गंभीरपणे विश्लेषण करून, या समस्येच्या गुंतागुंती आणि बारकाव्यांवर प्रकाश टाकून, याद्वारे ज्ञानाच्या विद्यमान गटात योगदान देण्याचा या संशोधन पत्राचा उद्देश आहे, ज्यामुळे या समस्येच्या गुंतागुंती आणि बारकाव्यांवर प्रकाश पडतो.

Keyword – संवैधानिक, मूलभूत अधिकार, सामाजिक न्याय इत्यादी.

प्रस्तावना :

विविध कायदेशीर चौकटी आणि कायद्यांमध्ये संवैधानिक हक्क आणि सामाजिक न्याय यांच्यातील परस्परसंबंध स्पष्टपणे दिसून येतो. सामाजिक अन्याय दूर करण्यासाठी आणि उपेक्षित समुदायांच्या हक्कांचे संरक्षण करण्यासाठी न्यायालयांनी अनेकदा संवैधानिक तरतुदींवर अवलंबून राहिल्या आहेत. आरक्षण धोरणांसारख्या सकारात्मक कृतीने ऐतिहासिकदृष्ट्या वंचित गटांना संधी देऊन सामाजिक न्यायाला प्रोत्साहन देण्यात महत्त्वाची भूमिका बजावली आहे. तथापि, सामाजिक न्यायाची अंमलबजावणी करण्यात आव्हाने कायम आहेत, ज्यामुळे विद्यमान कायदेशीर चौकटीची गंभीर तपासणी आणि समावेशक उपाययोजनांचा अवलंब करणे आवश्यक आहे. संवैधानिक हमी असूनही, भारतात सामाजिक न्याय साध्य करण्यात अनेक आव्हाने अडथळा आणतात. यामध्ये न्यायाची अपुरी उपलब्धता, पद्धतशीर भेदभाव आणि उपेक्षित समुदायांसाठी मर्यादित संसाधने यांचा समावेश

आहे. याव्यतिरिक्त, सामाजिक न्यायाच्या समस्यांचे आंतरविभाजन त्यांचे निराकरण आणखी गुंतागुंतीचे करते. विद्यमान कायदेशीर चौकटीला त्याच्या अकार्यक्षमतेसाठी टीकेचा सामना करावा लागतो, या आव्हानांना तोंड देण्यासाठी आणि सामाजिक न्याय तत्त्वांची प्रभावी अंमलबजावणी सुनिश्चित करण्यासाठी व्यापक सुधारणांची आवश्यकता आहे. सामाजिक न्याय वाढविण्यासाठी, कायदे आणि धोरण-निर्मितीमध्ये सुधारणा करणे, संवैधानिक हक्कांच्या अंमलबजावणीसाठी जबाबदार असलेल्या संस्थांना बळकटी देणे, जनजागृती वाढवणे आणि समावेशक निर्णय प्रक्रियेचे समर्थन करणे अत्यावश्यक आहे. उपेक्षित समुदायांच्या विशिष्ट गरजा पूर्ण करणारे आणि त्यांच्या सामाजिक-आर्थिक उन्नतीसाठी समान संधी प्रदान करणारे सक्षम वातावरण निर्माण करणे अत्यंत महत्त्वाचे आहे. शिवाय, प्रशासनाच्या सर्व क्षेत्रात समावेशकता आणि प्रतिनिधित्व सुनिश्चित करणे आणि विविध भागधारकांमधील सहकार्य वाढवणे हे भारतातील सामाजिक न्यायाच्या प्राप्तीसाठी महत्त्वपूर्ण योगदान देऊ शकते.

उद्दिष्टे:

१. संवैधानिक मूलभूत अधिकार आणि सामाजिक न्याय याचा अभ्यास करणे.
२. सामाजिक न्यायाशी संबंधित प्रमुख तरतुदींचा अभ्यास करणे.
३. भारतातील सामाजिक न्याय अभ्यासणे.

संशोधन पद्धत:

या अभ्यासात केलेली संशोधन पद्धत म्हणजे साहित्य. साहित्य संशोधन पद्धत ही एक विश्लेषणात्मक दृष्टिकोन आहे जी संशोधन विषयाशी संबंधित विविध साहित्य स्रोतांमधून माहिती गोळा करणे, ओळखणे आणि विश्लेषण करणे यावर लक्ष केंद्रित करते. शोधलेले स्रोत पुस्तके, जर्नल लेख, मासिके, संशोधन समस्या आणि उद्दिष्टांशी संबंधित ऑनलाइन स्रोतांपर्यंत बदलू शकतात.

विषय विवेचन:

संवैधानिक अधिकार:

भारतातील संवैधानिक अधिकार कायदेशीर चौकटीचा पाया आहेत आणि सामाजिक न्यायाला प्रोत्साहन देण्यात महत्त्वपूर्ण भूमिका बजावतात. १९५० मध्ये स्वीकारलेले भारतीय संविधान, नागरिकांना मूलभूत अधिकारांची हमी देते. हे अधिकार संविधानाच्या भाग ३ मध्ये समाविष्ट आहेत आणि व्यक्तींचे हक्क आणि स्वातंत्र्यांचे संरक्षण करण्यासाठी, समानता सुनिश्चित करण्यासाठी आणि न्याय्य समाजाला चालना देण्यासाठी आवश्यक आहेत. भारतातील मूलभूत अधिकारांमध्ये विस्तृत तत्त्वे आणि संरक्षणे समाविष्ट आहेत. भारतातील संवैधानिक अधिकार आणि सामाजिक न्यायाशी संबंधित काही प्रमुख कलमे आहेत:

१. कलम १४: समानतेचा अधिकार: भारतीय संविधानाचा कलम १४ कायद्यासमोर समानतेच्या अधिकाराची हमी देतो आणि धर्म, वंश, जात, लिंग किंवा जन्मस्थानाच्या आधारावर भेदभाव करण्यास मनाई करतो. हे कायद्यांचे समान संरक्षण आणि सार्वजनिक नोकरीत समान संधी सुनिश्चित करते.

२. कलम १५: भेदभाव प्रतिबंध कलम १५ धर्म, वंश, जात, लिंग किंवा जन्मस्थान यासह विविध कारणांवर भेदभाव करण्यास मनाई करते. ते राज्याला सामाजिक आणि शैक्षणिकदृष्ट्या

मागासवर्गीय, अनुसूचित जाती, अनुसूचित जमाती आणि महिलांच्या प्रगतीसाठी विशेष तरतुदी करण्याचे अधिकार देते.

३. कलम २१: जीवन आणि वैयक्तिक स्वातंत्र्याचा अधिकार कलम २१ जीवनाचा आणि वैयक्तिक स्वातंत्र्याचा अधिकार मूलभूत अधिकार म्हणून ओळखतो. ते मनमानी अटक आणि वैयक्तिक स्वातंत्र्यापासून वंचित राहण्यापासून संरक्षण सुनिश्चित करते. या कलमाचा न्यायव्यवस्थेने सन्माननीय जीवन, आरोग्य आणि पर्यावरण संरक्षणाचा अधिकार समाविष्ट करण्यासाठी विस्तृत अर्थ लावला आहे.

४. कलम १९: स्वातंत्र्याचा अधिकार कलम १९ नागरिकांना भाषण आणि अभिव्यक्ती स्वातंत्र्य, सभा, संघटना, चळवळ, निवास आणि कोणताही व्यवसाय, व्यवसाय, व्यापार किंवा व्यवसाय करण्याचा अधिकार प्रदान करते.

५. कलम २५: धर्मस्वातंत्र्य कलम २५ व्यक्तींना विवेकाचे स्वातंत्र्य आणि धर्माचा मुक्तपणे स्वीकार, आचरण आणि प्रचार करण्याचा अधिकार हमी देते. ते सार्वजनिक सुव्यवस्था, नैतिकता आणि आरोग्याच्या अधीन राहून धार्मिक बाबींचे व्यवस्थापन करण्याचा अधिकार देखील सुनिश्चित करते.

६. कलम २६: धार्मिक बाबींचे व्यवस्थापन करण्याचे स्वातंत्र्य कलम २६ धार्मिक संप्रदाय किंवा त्यांच्या विभागांना त्यांचे स्वतःचे धार्मिक बाबींचे व्यवस्थापन करण्याचा अधिकार संरक्षित करते. ते धार्मिक संस्थांना धार्मिक प्रथा, धर्मादाय उपक्रम आणि प्रशासनात स्वायत्तता देते.

७. कलम ३२: संवैधानिक उपायांचा अधिकार कलम ३२ व्यक्तींना त्यांच्या मूलभूत हक्कांच्या अंमलबजावणीसाठी भारताच्या सर्वोच्च न्यायालयात दाद मागण्याचा अधिकार देते. ते न्यायाची उपलब्धता सुनिश्चित करते आणि नागरिकांना त्यांच्या संवैधानिक हक्कांच्या उल्लंघनाला आव्हान देण्यास सक्षम करते. हे कलम, इतरांसह, भारतातील संवैधानिक हक्कांचे संरक्षण आणि प्रोत्साहन देण्यासाठी कायदेशीर चौकट प्रदान करतात. न्यायव्यवस्थेचे या कलमांचे स्पष्टीकरण आणि वापर सामाजिक न्यायाला चालना देण्यासाठी आणि भारतीय कायदेशीर व्यवस्थेत समानता, निष्पक्षता आणि समावेशकतेच्या तत्त्वांचे समर्थन करण्यासाठी महत्त्वपूर्ण ठरले आहे.

भारतीय संविधानात मूलभूत अधिकारांचा एक संच प्रदान केला आहे जो वैयक्तिक स्वातंत्र्यांचे संरक्षण आणि जतन सुनिश्चित करतो. हे मूलभूत अधिकार संविधानाच्या भाग III (कलम 12 ते 35) मध्ये समाविष्ट आहेत. लोकशाही, समानता आणि न्यायाच्या तत्त्वांचे समर्थन करण्यासाठी ते महत्त्वपूर्ण आहेत आणि सामाजिक न्यायाला प्रोत्साहन देण्यात महत्त्वपूर्ण भूमिका बजावतात.

सामाजिक न्यायाशी संबंधित प्रमुख तरतुदी:

भारतीय संविधानातील अनेक प्रमुख तरतुदी थेट सामाजिक न्यायाशी संबंधित आहेत.

१. अशीच एक तरतूद म्हणजे समानतेचा अधिकार (कलम १४), जी कायद्यांचे समान संरक्षण हमी देते आणि धर्म, वंश, जात, लिंग किंवा जन्मस्थानाच्या आधारावर भेदभाव करण्यास मनाई करते. ही तरतूद सुनिश्चित करते की सर्व व्यक्तींना त्यांच्या सामाजिक किंवा वैयक्तिक वैशिष्ट्यांकडे दुर्लक्ष करून कायद्यासमोर समान वागणूक दिली जाईल.

२. भाषण आणि अभिव्यक्ती स्वातंत्र्याचा अधिकार (कलम 19) ही सामाजिक न्यायात योगदान देणारी आणखी एक महत्त्वाची तरतूद आहे. ती व्यक्तींना

त्यांचे मत, कल्पना आणि श्रद्धा मुक्तपणे व्यक्त करण्यास सक्षम करते, अशा प्रकारे खुल्या चर्चेचे वातावरण निर्माण करते आणि सामाजिक बदलाला चालना देते.

३. याव्यतिरिक्त, संविधानात ऐतिहासिक अन्याय दूर करण्यासाठी आणि सामाजिक न्यायाला चालना देण्यासाठी आरक्षण धोरणे आणि सकारात्मक कृती उपाययोजनांची तरतूद आहे. कलम १५ आणि कलम १६ राज्याला सामाजिक आणि शैक्षणिकदृष्ट्या मागासवर्गीय, अनुसूचित जाती, अनुसूचित जमाती आणि महिलांच्या प्रगतीसाठी विशेष तरतुदी करण्यास सक्षम करते. या तरतुदींचा उद्देश ऐतिहासिकदृष्ट्या दुर्लक्षित समुदायांसाठी समान संधी सुनिश्चित करणे आणि सामाजिक-आर्थिक असमानता कमी करणे आहे.

भारतातील सामाजिक न्याय:

भारतातील सामाजिक न्याय हा देशाच्या सामाजिक-राजकीय परिदृश्याचा एक महत्त्वाचा पैलू आहे. त्यात संसाधनांचे न्याय्य वाटप, समान संधी आणि भेदभाव आणि दडपशाहीचे निर्मूलन यांचा समावेश आहे. भारतीय संदर्भात, सामाजिक न्याय ऐतिहासिक असमानता दूर करण्याचा आणि अधिक समतापूर्ण समाज निर्माण करण्याचा प्रयत्न करतो जिथे प्रत्येक व्यक्तीला हक्क, संसाधने आणि संधी समान मिळतील. भारत हा एक वैविध्यपूर्ण राष्ट्र आहे जिथे जटिल सामाजिक संरचना आणि ऐतिहासिक विषमता आहेत. जाती-आधारित भेदभाव, लिंग असमानता, धार्मिक असहिष्णुता आणि आर्थिक विषमता हे देशातील प्रमुख सामाजिक न्यायाच्या समस्यांपैकी एक आहेत. या अन्यायांची मुळे खोलवर आहेत आणि शतकानुशतके टिकून आहेत, ज्यामुळे लाखो व्यक्तींच्या, विशेषतः उपेक्षित समुदायांच्या जीवनावर परिणाम होत आहे. भारतात सामाजिक न्यायाला चालना देण्यासाठी प्रयत्न स्वातंत्र्यापासून सुरू आहेत. सरकारने सामाजिक-आर्थिक विषमता कमी करण्यासाठी, उपेक्षित समुदायांचे उत्थान करण्यासाठी आणि समान संधी सुनिश्चित करण्यासाठी विविध उपक्रम आणि धोरणे लागू केली आहेत. उदाहरणार्थ, अनुसूचित जाती, अनुसूचित जमाती आणि इतर मागासवर्गीय यासारख्या ऐतिहासिकदृष्ट्या वंचित गटांसाठी सकारात्मक कृती प्रदान करण्यासाठी शिक्षण आणि रोजगारात आरक्षण धोरणे सुरू करण्यात आली आहेत. तथापि, या प्रयत्नांना न जुमानता, भारतात सामाजिक न्याय मिळवण्यात आव्हाने कायम आहेत. अंमलबजावणीतील तफावत, भ्रष्टाचार, दर्जेदार शिक्षण आणि आरोग्यसेवेची उपलब्धता नसणे आणि मर्यादित आर्थिक संधी सामाजिक न्यायाच्या दिशेने प्रगतीत अडथळा आणतात. दलित, आदिवासी, धार्मिक अल्पसंख्याक आणि महिलांसह उपेक्षित समुदायांना भेदभाव, बहिष्कार आणि हिंसाचाराचा सामना करावा लागत आहे. आंतरविभागीयता आव्हानांना आणखी वाढवते, कारण व्यक्तींना त्यांच्या लिंग, जात, धर्म किंवा सामाजिक-आर्थिक पार्श्वभूमीवर आधारित अनेक प्रकारच्या भेदभावाचा सामना करावा लागतो. तरीही, भारतात सामाजिक न्यायाला चालना देण्यात महत्त्वपूर्ण प्रगती झाली आहे. तळागाळातील चळवळी, नागरी समाज संघटना आणि मानवाधिकार कार्यकर्त्यांनी जागरूकता वाढविण्यात, उपेक्षित समुदायांच्या हक्कांसाठी वकिली करण्यात आणि सरकारी जबाबदारीची मागणी करण्यात महत्त्वपूर्ण भूमिका बजावली आहे. भेदभावपूर्ण पद्धतींना आव्हान देण्यात, धोरणात्मक

बदलांवर प्रभाव पाडण्यात आणि अधिक समावेशक समाज निर्माण करण्यात या चळवळी महत्त्वपूर्ण भूमिका बजावल्या आहेत.

भारतात सामाजिक न्यायाच्या समस्यांना तोंड देण्यासाठी बहुआयामी दृष्टिकोन आवश्यक आहे. यामध्ये व्यापक कायदेशीर सुधारणा, विद्यमान कायद्यांची प्रभावी अंमलबजावणी आणि हक्कांचे रक्षण करण्यासाठी आणि न्याय सुनिश्चित करण्यासाठी जबाबदार असलेल्या संस्थांना बळकटी देणे समाविष्ट आहे. गरिबी आणि असमानतेचे चक्र तोडण्यासाठी दर्जेदार शिक्षण, आरोग्यसेवा आणि उपजीविकेच्या संधींमध्ये प्रवेश वाढवणे अत्यंत महत्वाचे आहे. सामाजिक न्यायाला चालना देण्यासाठी क्षमता निर्माण, कौशल्य विकास आणि राजकीय प्रतिनिधित्वाद्वारे उपेक्षित समुदायांना सक्षम करणे देखील महत्त्वाचे आहे. शिवाय, सामाजिक दृष्टिकोन बदलण्यासाठी आणि खोलवर रुजलेले पूर्वग्रह दूर करण्यासाठी सामाजिक जागरूकता, सहानुभूती आणि समावेशकता वाढवणे आवश्यक आहे. जनजागृती मोहिमा, शैक्षणिक उपक्रम आणि समुदाय सहभाग मानसिकता बदलण्यास आणि अधिक समावेशक आणि न्याय्य समाजाला प्रोत्साहन देण्यास हातभार लावू शकतात. भारतात सामाजिक न्याय हा एक सततचा प्रयत्न आहे. आव्हाने असूनही, समानतेला प्रोत्साहन देणे, भेदभाव कमी करणे आणि उपेक्षित समुदायांचे हक्क पुढे नेणे यात उल्लेखनीय कामगिरी झाली आहे. तथापि, सामाजिकदृष्ट्या न्याय्य भारताचे स्वप्न साकार करण्यासाठी सातत्यपूर्ण प्रयत्न, समावेशक धोरणे आणि न्याय आणि समानतेसाठी वचनबद्धता आवश्यक आहे जिथे प्रत्येकाला समान संधी आणि प्रतिष्ठा मिळेल.

सामाजिक न्याय आणि उपेक्षित समुदाय:

भारतातील उपेक्षित समुदायांसाठी सामाजिक न्याय विशेषतः संबंधित आहे, जसे की दलित (पूर्वी अस्पृश्य म्हणून ओळखले जाणारे), आदिवासी (आदिवासी समुदाय), धार्मिक अल्पसंख्याक आणि महिला या समुदायांना ऐतिहासिकदृष्ट्या भेदभाव, बहिष्कार आणि संसाधने आणि संधींमध्ये मर्यादित प्रवेशाचा सामना करावा लागला आहे. उदाहरणार्थ, दलितांना शतकानुशतके जाती-आधारित भेदभाव आणि सामाजिक बहिष्कार सहन करावा लागत आहे. त्यांना मूलभूत अधिकार, शिक्षणाची उपलब्धता आणि आर्थिक संधी नाकारल्या जात आहेत. महिलांना देखील पद्धतशीर लिंग-आधारित भेदभाव, हिंसाचार आणि त्यांच्या जीवनातील मर्यादित स्वायत्ततेचा सामना करावा लागला आहे. त्याचप्रमाणे, धार्मिक अल्पसंख्याकांना धार्मिक भेदभाव आणि हिंसाचाराचा सामना करावा लागला आहे, ज्यामुळे त्यांच्या सामाजिक, आर्थिक आणि राजकीय कल्याणावर परिणाम झाला आहे. उपेक्षित समुदायांसाठी सामाजिक न्याय मिळवून देण्यासाठी लक्ष्यित हस्तक्षेप, धोरणे आणि त्यांच्या अद्वितीय गरजा आणि आव्हाने पूर्ण करणारे उपक्रम आवश्यक आहेत. ऐतिहासिकदृष्ट्या वंचित समुदायांना संधी उपलब्ध करून देण्यासाठी आणि सामाजिक न्यायाला प्रोत्साहन देण्यासाठी शिक्षण आणि रोजगारातील आरक्षण धोरणांसारखे सकारात्मक कृती उपाय लागू केले गेले आहेत.

सामाजिक न्यायासाठी धोरणे:

भारत सरकारने सामाजिक न्याय वाढविण्यासाठी आणि असमानता कमी करण्यासाठी विविध उपक्रम आणि धोरणे सुरू केली

आहेत. या उपक्रमांमध्ये गरिबी निर्मूलन कार्यक्रम, ग्रामीण विकासासाठी योजना, शिक्षण आणि आरोग्यसेवेची उपलब्धता आणि महिला सक्षमीकरणाला प्रोत्साहन देण्यासाठी उपक्रमांचा समावेश आहे. काही उल्लेखनीय उपक्रमांमध्ये महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार हमी कायदा, राष्ट्रीय ग्रामीण उपजीविका अभियान, प्रधानमंत्री आवास योजना आणि बेटी बचाओ बेटी पढाओ मोहीम यांचा समावेश आहे.

सामाजिक न्यायासाठी सार्वजनिक जागरूकता:

सामाजिक न्यायाला प्रोत्साहन देण्यासाठी जनजागृती आणि वकिली हे महत्त्वाचे घटक आहेत. सामाजिक न्यायाचे महत्त्व, संवैधानिक हक्क आणि उपेक्षित समुदायांच्या हक्कांबद्दल सामान्य लोकांमध्ये जागरूकता निर्माण करण्यासाठी प्रयत्न केले पाहिजेत. हे जनजागृती मोहिमा, कार्यशाळा, सामुदायिक संवाद आणि माध्यमांच्या सहभागाद्वारे केले जाऊ शकते. नागरी समाज संघटना, मानवाधिकार कार्यकर्ते आणि समुदाय-आधारित संघटनांनी सामाजिक न्यायासाठी आणि एकत्रीकरणात सक्रिय भूमिका बजावली पाहिजे. ते बदलासाठी उत्प्रेरक म्हणून काम करू शकतात, जागरूकता वाढवू शकतात, दुर्लक्षित लोकांचा आवाज वाढवू शकतात आणि धोरणात्मक सुधारणांसाठी वकिली करू शकतात. नागरी समाज संघटना, सरकारी संस्था आणि दुर्लक्षित समुदायांमधील सहकार्य अधिक परिणाम निर्माण करू शकते आणि धोरणात्मक बदलांमध्ये रूपांतरित होतील याची खात्री करू शकते.

निष्कर्ष :

सामाजिक न्यायाला प्रोत्साहन देण्यासाठी आणि दुर्लक्षित समुदायांच्या हक्कांचे रक्षण करण्यासाठी संवैधानिक तरतुदींची महत्त्वाची भूमिका अधोरेखित केली आहे. तथापि, सामाजिक न्याय साकार करण्यात, व्यापक सुधारणांची आवश्यकता, समावेशकता वाढवणे आणि जागरूकता वाढवणे यामध्ये आव्हाने कायम आहेत. या समस्यांना संबोधित करून, भारत अधिक समतापूर्ण समाजाकडे प्रयत्न करू शकतो जिथे प्रत्येक व्यक्तीला समान संधी मिळतात आणि सामाजिक न्याय एक वास्तव आहे.

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सुप्रिया संतोष वाजे
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सारांश:

प्रस्तुत संशोधनात भारतीय संस्कृतीच्या ऐतिहासिक विकासाचे परीक्षण केले आहे, ज्यामध्ये मुघल युग, वैदिक युग, मौर्य साम्राज्य, सिंधू संस्कृती आणि ब्रिटिश वसाहतवादी सामाज्य यासारख्या महत्त्वाच्या कालखंडांवर विशेष लक्ष दिले आहे. भारतीय समाजाच्या रचनेवर, मूल्यांवर आणि एकूणच अस्तित्वावर या क्रांतींचा काय परिणाम झाला याचे परीक्षण केले आहे.प्रत्येक क्रांतिकारी काळात धर्म, जात, लिंग भूमिका आणि आर्थिक व्यवस्थांची भूमिका अभ्यासली आहे. या क्रांतींना प्रतिसाद म्हणून भारतीय समाजाची लवचिकता आणि अनुकूलन देखील अभ्यासली आहे.हजारो वर्षांपासून सातत्य आणि परिवर्तन अधोरेखित केले आहे. संशोधनातून ऐतिहासिक क्रांतींमधील गतिशीलता आणि त्यांचे भारताच्या सामाजिक रचनेवरील स्थायी परिणामांची सूक्ष्म समज प्रदान करते.भारतीय समाजाच्या उत्क्रांतीची जटिलता आणि त्याच्या समकालीन वास्तवांना आकार देण्यासाठी ऐतिहासिक परिवर्तनांच्या चालू प्रासंगिकतेवर भर देते.

कीवर्ड: ऐतिहासिक क्रांती, भारतीय समाज, प्रभाव, सिंधू संस्कृती, वैदिक काळ, मौर्य साम्राज्य, गुप्त साम्राज्य इत्यादी.

परिचय:

भारताचा समृद्ध इतिहास हजारो वर्षांपासून त्याच्या सामाजिक रचनेला आकार देणाऱ्या अनेक खोल क्रांतींच्या मालिकेने चिन्हांकित आहे. सिंधू खोऱ्यातील प्राचीन संस्कृतींच्या आगमनापासून ते वसाहतवादी राजवटीच्या आणि स्वातंत्र्यलढ्यांच्या अशांतअशा कालखंडापर्यंत, प्रत्येक ऐतिहासिक क्रांतीने भारतीय समाजावर छाप सोडली आहे. या परिवर्तनात्मक क्षणांनी केवळ राजकीय परिदृश्य बदलले नाहीत तर सांस्कृतिक नियम, आर्थिक संरचना आणि सामाजिक पदानुक्रमांवरही खोलवर प्रभाव पाडला.

भारतीय समाजावरील ऐतिहासिक क्रांतींच्या प्रभावाचे परीक्षण करतानाहे स्पष्ट होते की, प्रत्येक युगाने महत्त्वपूर्ण बदल घडवून आणले.विद्यमान प्रतिमानांना आव्हान दिले आणि नवीन सामाजिक-राजकीय गतिशीलतेचा मार्ग मोकळा केला. संशोधनाच्या माध्यमातून सामाजिक नियम, ओळख आणि संरचनांवर त्यांच्या परिणामांवर विशेष लक्ष केंद्रित करून या परिवर्तनात्मक कालखंडांचा शोध घेण्याचा प्रयत्न करण्यात आला आहे. भारताच्या ऐतिहासिक क्रांतींच्या खोलात जाऊन, या अभ्यासाचे उद्दिष्ट या महत्त्वपूर्ण क्षणांनी देशाच्या समकालीन सामाजिक-

सांस्कृतिक परिदृश्याला कसे आकार दिले आहे हे स्पष्ट करणे आहे.

त्याआधी आलेल्या प्रत्येक युगात, वैदिक ते मौर्य आणि मध्ययुगीन काळापासून ते ब्रिटिश राजवटीपर्यंत, भारतीय संस्कृतीच्या विकासावर महत्त्वपूर्ण प्रभाव पाडणाऱ्या नवीन संकल्पना, तंत्रज्ञानातील नवकल्पना आणि तत्वज्ञान आले. शिवाय, विश्लेषण हे अधोरेखित करेल की, या क्रांती केवळ वेगळ्या घटना नव्हत्या तर भारतातील उत्क्रांती आणि लवचिकतेच्या चालू कथेत परस्पर जोडलेले अध्याय होते. त्यांचा प्रभाव समजून घेणे केवळ भारताच्या भूतकाळाचे आकलन करण्यासाठीच नव्हे तर त्याच्या वर्तमान काळातील सामाजिक गतिशीलतेच्या गुंतागुंती ओळखण्यासाठी देखील महत्त्वाचे आहे.

प्राथमिक स्रोतांच्या व्यापक अन्वेषणाद्वारे, अभ्यासपूर्ण संशोधन आणि टीकात्मक विश्लेषणाद्वारे, या संशोधनाचे उद्दिष्ट ऐतिहासिक क्रांती आणि भारतीय समाज यांच्यातील गुंतागुंतीच्या परस्परसंवादावर प्रकाश टाकणे आहे असे असून इतिहासातील सर्वात जुन्या आणि सर्वात वैविध्यपूर्ण संस्कृतींपैकी एक घटकांचे ज्ञान वाढवण्याची आशा आहे.

थोडक्यात, हे संशोधन भारताच्या सामाजिक घटकांची व्याख्या करणाऱ्या ऐतिहासिक बदलांच्या थरांना उलगडण्याचा प्रयत्न करते, समकालीन भारतीय जीवनाच्या गुंतागुंतीमध्ये भूतकाळातील क्रांती कशा प्रतिध्वनीत होत राहतात याबद्दल अंतर्दृष्टी देते.

संशोधनाचा उद्देश:

१) भारतीय इतिहासातील ऐतिहासिक क्रांती अभ्यासासाठी महत्त्वाच्या आणि संबंधित आहेत हे ठरवणे.

२) ऐतिहासिक क्रांतींचा भारतीय समाजाच्या विविध पैलूंवर झालेला परिणाम अभ्यासणे.

३) समकालीन भारतीय समाजावर क्रांतींचा कायमस्वरूपी परिणामांचे मूल्यांकन करणे.

४) वेगवेगळ्या क्रांतींच्या परिणामांची तुलना करणे

५) भारताच्या अनुभवाची तुलना जगाच्या इतर भागांमधील क्रांतींशी करणे.

६) भारतीय समाजावर क्रांतींच्या परिणामाभोवती असलेले कोणतेही आव्हान, टीका किंवा वाद ओळखणे.

या उद्दिष्टांवर लक्ष केंद्रित करून, एक व्यापक संशोधन पत्र तयार करू शकता जे केवळ भारतीय समाजावर ऐतिहासिक क्रांतींचा प्रभाव शोधत नाही तर ऐतिहासिक परिवर्तनाच्या संदर्भात सामाजिक बदल, लवचिकता आणि अनुकूलन या व्यापक विषयांवर मौल्यवान अंतर्दृष्टी देखील प्रदान करते.

संशोधन पद्धती:

हा अभ्यास गुणात्मक आणि परिमाणात्मक संशोधन तंत्रांचा एकत्रितपणे वापर करून भूतकाळातील क्रांतींचा भारतीय समाजावर होणाऱ्या परिणामांचा अभ्यास करतो. प्राथमिक माहिती सर्वेक्षणे, संग्रह आणि साहित्य पुनरावलोकनाद्वारे गोळा केला गेला आहे, तर दुय्यम माहिती संग्रह आणि शैक्षणिक जर्नल्सद्वारे गोळा केला गेला आहे.

भारतीय समाजावर ऐतिहासिक क्रांतीचा प्रभाव:

ऐतिहासिक क्रांती या परिवर्तनकारी घटना आहेत ज्यांचा समाजांवर, विशेषतः भारतात, खोलवर परिणाम झाला आहे. प्रमुख क्रांतींमध्ये भारतीय स्वातंत्र्य चळवळ (१८५७-१९४७) समाविष्ट आहे, ज्यामुळे भारत लोकशाही प्रजासत्ताक स्थापन झाला, राष्ट्रीयत्वाची तीव्र भावना निर्माण झाली आणि वसाहती अर्थव्यवस्थेतून मिश्र अर्थव्यवस्थेत संक्रमण झाले. या क्रांतींनी पाश्चात्य प्रभावांसह भारतीय भाषा, कला आणि परंपरांच्या संवर्धनावर देखील प्रभाव पाडला.

सिंधू संस्कृती (सुमारे ३३०० - १३०० ईसापूर्व):

सिंधू संस्कृती ही गुंतागुंतीची सामाजिक, आर्थिक आणि धार्मिक व्यवस्था असलेली एक अत्यंत विकसित संस्कृती होती. हडप्पा आणि मोहेंजो-दारो सारख्या शहरांमध्ये अत्याधुनिक शहरी नियोजन, सुव्यवस्थित रस्ते आणि प्रगत सांडपाणीपद्धती प्रदर्शित करण्यात आल्या. या संस्कृतीने सपाट छप्परांसह मानकीकृत विटांची घरे आणि बहुमजली निवासस्थाने देखील विकसित केली. मोहेंजो-दारोसारख्या शहरांमध्ये सार्वजनिक स्नानगृहे, धान्य कोठारे आणि अभियांत्रिकी होती, ग्रेट बाथ हे त्याचे एक उत्तम उदाहरण आहे. हडप्पासारख्या शहरांमधील मोठ्या धान्य कोठारांमध्ये अतिरिक्त धान्याचे व्यवस्थित साठवणूक दर्शविली गेली, जी कार्यक्षम कृषी अर्थव्यवस्था दर्शवते. अभियांत्रिकी प्रणालींमध्ये जलाशय, विहिरी आणि कालवे यांचा समावेश होता, ज्यामुळे सातत्यपूर्ण पाणीपुरवठा सुनिश्चित केला जात असे.

प्रशासन आणि व्यापार नेटवर्कचे सुरुवातीचे स्वरूप संघटित आणि शक्यतो केंद्रीकृत होते, वेगवेगळ्या ठिकाणी शहरी नियोजन आणि बांधकाम साहित्यात एकसारखेपणा मजबूत प्रशासकीय नियंत्रण दर्शवितो. मोठ्या सार्वजनिक इमारती आणि साठवण सुविधांची उपस्थिती संघटित नागरी प्रशासन दर्शवते. मेसोपोटेमिया, मध्य आशिया आणि इतर प्रदेशांशी व्यापक व्यापार सील, मातीची भांडी आणि दागिने यासारख्या कलाकृतींद्वारे दर्शविला गेला. संस्कृतीमध्ये सांस्कृतिक पद्धती आणि धार्मिक श्रद्धा स्पष्ट होत्या, ज्यामध्ये मातीची भांडी, सील आणि शिल्पे तयार केली गेली. सुरुवातीच्या धार्मिक पद्धती, कदाचित आद्य-शिव पूजा आणि निसर्गपूजा स्पष्ट होत्या, ज्यामुळे नैसर्गिक पर्यावरणाशी जवळचा संबंध होता.

एकंदरीत, शहरी नियोजन, प्रशासन, व्यापार आणि सांस्कृतिक पद्धतींमध्ये सिंधू संस्कृतीची कामगिरी एक अत्यंत प्रगत समाज दर्शवते.

वैदिक काळ (सुमारे १५०० - ५०० ईसापूर्व):

हिंदू धर्मात, वेद, उपनिषदे आणि इतर पवित्र ग्रंथांच्या लेखनाने दर्शविलेला वैदिक काळ हा एक महत्त्वाचा काळ आहे. हिंदू तत्वज्ञान हे वेदांवर आधारित आहे, जे धर्माचे सर्वात जुने पवित्र ग्रंथ आहेत. नंतर लिहिलेले, उपनिषदे हे तात्विक ग्रंथ आहेत जे वास्तव आणि आध्यात्मिक कल्पनांचे परीक्षण करतात. वैदिक विधींमध्ये पुजारी गुंतागुंतीचे संस्कार आणि देवांना यज्ञ करतात, ज्याला यज्ञ म्हणतात. ऋग्वेदातील स्तोत्रांमध्ये अनेक देवांची स्तुती केली जाते. वर्ण व्यवस्थेच्या उदयासह, समाज चार प्रमुख जातींमध्ये विभागला गेला: शूद्र, क्षत्रिय, वैश्य आणि ब्राह्मण. या श्रेणीबद्ध चौकटीद्वारे श्रम आणि सामाजिक व्यवस्थेचे विभाजन आयोजित केले गेले. या काळात लहान

राज्ये आणि आदिवासी राजकारणे, ज्यांचे नेतृत्व सरदार किंवा सम्राट करत असत,प्रसिद्धी प्राप्त झाली. सरकारी संरचना तुलनेने विकेंद्रित होत्या,ज्यामध्ये निर्णय घेण्यामध्ये आणि प्रशासनात कुळ सभा महत्त्वपूर्ण भूमिका बजावत होत्या. वैदिक काळात भारतीय समाजाचे पायाभूत घटक रचले गेले, ज्यात धार्मिक परंपरा, सामाजिक संरचना, शासन व्यवस्था आणि कृषी पद्धतींचा समावेश होता, ज्याचा भारतीय उपखंडाच्या सांस्कृतिक आणि सामाजिक उत्क्रांतीवर कायमचा प्रभाव पडला

मौर्य आणि गुप्त साम्राज्य (सुमारे इ.स.पूर्व ३२२ - इ.स. ५५०):

चंद्रगुप्त मौर्य आणि अशोक यांनी मौर्य साम्राज्याची स्थापना केली, एक केंद्रीकृत सरकार ज्याने भारतीय उपखंडाला एकत्र केले. त्यांचा नातू अशोक याने साम्राज्याचा विस्तार केला आणि अहिंसा आणि कल्याणाच्या बौद्ध तत्त्वांवर भर दिला. राजकारण, अर्थव्यवस्था आणि लष्करी रणनीतीवरील व्यापक पुस्तिका, कौटिल्याचे अर्थशास्त्र, शासनव्यवस्थेबद्दल तपशीलवार सूचना प्रदान करते.

"भारताचा सुवर्णकाळ" म्हणून ओळखल्या जाणाऱ्या, गुप्त युगाने गणित, खगोलशास्त्र, साहित्य आणि वैद्यकशास्त्रात महत्त्वपूर्ण प्रगती केली. उल्लेखनीय विकासात विस्तृत मंदिरे आणि दगडात कोरलेल्या गुहांचे बांधकाम समाविष्ट आहे. संस्कृत कवी आणि नाटककार कालिदास यांनी या काळात लिहिले. आर्यभट्टांनी खगोलशास्त्रात महत्त्वपूर्ण योगदान दिले, ज्यामध्ये पायची गणना आणि पृथ्वीच्या परिभ्रमणाबद्दल सिद्धांत मांडणे समाविष्ट आहे.

गुप्त काळात हिंदू मंदिरे, विधी आणि साहित्याला महत्त्वपूर्ण संरक्षण देऊन हिंदू परंपरांचे पुनरुज्जीवन देखील झाले. विष्णू, शिव आणि शक्ती यांसारख्या देवतांना सन्मानित करणाऱ्या भव्य मंदिरांच्या निर्मितीमुळे तसेच पुराणांसारख्या महत्त्वपूर्ण धार्मिक लेखनामुळे हिंदू परंपरा बळकट झाल्या.मौर्य आणि गुप्त साम्राज्यांनी प्राचीन भारताच्या राजकीय, सांस्कृतिक आणि धार्मिक परिदृश्याला आकार देण्यात महत्त्वाची भूमिका बजावली, प्रशासन, कला, विज्ञान आणि धर्मातील त्यांच्या योगदानाचा उपखंडाच्या इतिहास आणि वारशावर खोलवर परिणाम झाला.

इस्लामिक आक्रमणे (सुमारे ८ वे - १८ वे शतक):

भारतात इस्लामिक संस्कृती, वास्तुकला आणि भाषा कालांतराने लक्षणीयरीत्या विकसित झाली आहे. कुतुबमिनार आणि ताजमहाल हे पर्शियन, इस्लामिक आणि भारतीय शैलींचे मिश्रण करणारे इंडो-इस्लामिक वास्तुकलेचे प्रतिष्ठित उदाहरण आहेत. दिल्ली सल्तनत आणि मुघल साम्राज्यादरम्यान अमीर खुसरो सारख्या कवी आणि अबुल फजल सारख्या इतिहासकारांच्या योगदानाने पर्शियन प्रशासन, संस्कृती आणि साहित्याची भाषा बनली.

इस्लामिक कायदा आणि संस्कृतीने विवाह, वारसा आणि आहार पद्धतींसह सामाजिक जीवनाच्या विविध पैलूंवर प्रभाव पाडला. नवीन कला प्रकार, पाककृती पद्धती, ड्रेस कोड आणि इतर सांस्कृतिक घटकांनी भारतीय सामाजिक जडणघडणी समृद्ध केली. ख्वाजा मोइनुद्दीन चिश्ती आणि निजामुद्दीन औलिया सारख्या सूफी संतांनी इस्लामिक शिकवणी पसरवण्यात महत्त्वाची भूमिका बजावली, सूफी गूढवाद आणि भक्ती चळवळींनी समरसतेला चालना दिली.

भारतात सुलतान आणि मुघल साम्राज्यांच्या स्थापनेमुळे केंद्रीकृत शासन,

प्रशासकीय कार्यक्षमता, आर्थिक समृद्धी आणि सांस्कृतिक प्रगतीची स्थापना झाली. मुघल प्रशासन, विशेषतः अकबराच्या काळात, नोकरशाही, महसूल व्यवस्था आणि लष्करी संघटनेसाठी ओळखले जात असे. स्थिर चलन आणि पायाभूत सुविधांच्या विकासामुळे भरभराटीला आलेल्या व्यापारातून आर्थिक समृद्धी दिसून आली. इस्लामिक आक्रमणे आणि त्यानंतरच्या राजवटीने भारतीय उपखंडात नवीन सांस्कृतिक, स्थापत्य आणि प्रशासकीय घटक आणले, ज्यामुळे सांस्कृतिक समन्वयाची समृद्धी निर्माण झाली आणि प्रदेशाच्या ऐतिहासिक आणि सांस्कृतिक वारशात योगदान दिले.

ब्रिटिश राजवट:

ब्रिटिश वसाहतवादी सत्तेखाली भारत हा ब्रिटनसाठी संपत्तीचा एक प्रमुख स्रोत होता आणि त्यामुळे औद्योगिकीकरण आणि समकालीन कायदेशीर आणि शैक्षणिक संस्थांचा विकास झाला. ब्रिटिशांनी पाश्चात्य शैलीतील शिक्षण प्रणाली सुरू केली ज्यामध्ये इंग्रजी माध्यम शिक्षणाचे माध्यम होते, ज्याचा उद्देश प्रशासनात मदत करू शकणारा सुशिक्षित भारतीय मध्यमवर्ग निर्माण करणे होता. कलकत्ता, मुंबई आणि मद्रास सारख्या प्रमुख शहरांमध्ये विद्यापीठे स्थापन करण्यात आली, ज्यामुळे उच्च शिक्षण आणि आधुनिक विज्ञानांना चालना मिळाली.

ब्रिटिशांनी ब्रिटिश कायद्यांवर आधारित एक संहिताबद्ध कायदेशीर प्रणाली देखील सुरू केली, विविध आणि पारंपारिक पद्धतींना एकसमान कायद्यांनी बदलले. स्वातंत्र्यानंतर कायदेशीर मानकीकरण प्रदान करणारे आणि भारतीय न्यायव्यवस्थेवर परिणाम करणारे महत्त्वाचे कायदे आणि कृती म्हणजे भारतीय दंड संहिता (१८६०), भारतीय पुरावा कायदा (१८७२) आणि नागरी प्रक्रिया संहिता (१९०८).

सामाजिक सुधारणा चळवळींनी सती, बालविवाह आणि जातीभेद यासारख्या मुद्द्यांना संबोधित केले, राजा राममोहन रॉय सारख्या सुधारकांनी या प्रथांविरुद्ध मोहीम राबवली. या सुधारणांच्या प्रयत्नांना प्रतिसाद म्हणून, ब्रिटिश सरकारने बालविवाह प्रतिबंध कायदा (१९२९) आणि सती प्रथेचे उच्चाटन (१८२९) सारखे कायदे मंजूर केले. ज्योतिराव फुले आणि ईश्वरचंद्र विद्यासागर सारख्या सुधारकांनी महिला आणि निम्न जातींच्या सदस्यांना उन्नत करण्यासाठी काम करताना सामाजिक समानता आणि शिक्षणाला प्रोत्साहन दिले.

पाश्चात्य शिक्षण आणि विचारांच्या परिचयामुळे बौद्धिक जागृती झाली आणि भारतीय राष्ट्रवादाचा उदय झाला. सुशिक्षित भारतीयांनी राजकीय हक्क आणि स्वराज्याची मागणी केली, ज्यामुळे १८८५ मध्ये भारतीय राष्ट्रीय काँग्रेसची स्थापना झाली. महात्मा गांधी, जवाहरलाल नेहरू आणि सुभाषचंद्र बोस सारख्या नेत्यांनी स्वातंत्र्य चळवळीत महत्त्वाची भूमिका बजावली.

भारतीयांनी त्यांच्या सांस्कृतिक वारशाचे पुनरुज्जीवन आणि पुनर्व्याख्या करण्याचा प्रयत्न केला, ज्यामध्ये रवींद्रनाथ टागोर, स्वामी विवेकानंद आणि बाळ गंगाधर टिळक यासारख्या व्यक्तींनी या पुनरुज्जीवनात योगदान दिले. स्वदेशी चळवळीसारख्या चळवळींनी स्वदेशी वस्तूंच्या वापराला प्रोत्साहन दिले आणि राष्ट्रीय अभिमानाला चालना दिली. ब्रिटिश वसाहतवादी राजवटीचा भारतावर खोल आणि बहुआयामी परिणाम झाला, ज्यामुळे आर्थिक शोषण, सामाजिक सुधारणा, सांस्कृतिक परिवर्तन आणि अखेर एका

मजबूत राष्ट्रवादी चळवळीचा उदय झाला ज्याचा शेवट १९४७ मध्ये भारताच्या स्वातंत्र्यात झाला.

भारताची स्वातंत्र्य चळवळ (सुमारे १८५७ - १९४७):

ए.ओ. ह्यूम आणि इतर भारतीय नेत्यांनी १८८५ मध्ये भारतीय राष्ट्रीय काँग्रेस (INC) ची स्थापना केली जेणेकरून भारतीयांना त्यांच्या तक्रारी मांडण्यासाठी आणि बदल मागण्यासाठी एक व्यासपीठ उपलब्ध होईल. ऑल इंडिया मुस्लिम लीग ही इतर प्रमुख राजकीय संघटनांपैकी एक होती आणि अखेर पाकिस्तानच्या निर्मितीवर त्याचा मोठा परिणाम झाला. लहान-पायरी बदलांचे आवाहन करणाऱ्या एका मध्यम व्यासपीठावरून, काँग्रेस संपूर्ण स्वातंत्र्याची मागणी करणाऱ्या मोठ्या प्रमाणात चळवळीत विकसित झाली.

महात्मा गांधी, जवाहरलाल नेहरू आणि सुभाषचंद्र बोस यांसारख्या व्यक्तींच्या नेतृत्वाखालील जनआंदोलनांनी स्वातंत्र्यलढ्याला मोठ्या प्रमाणात चालना दिली. गांधींच्या अहिंसक प्रतिकार आणि सविनय कायदेभंगाच्या सिद्धांताने लाखो भारतीयांना शस्त्रे उचलण्यास प्रेरित केले. गांधीजींनी भारत छोडो चळवळ (१९४२), मीठ मार्च आणि सविनय कायदेभंग चळवळ (१९३०-३४) आणि असहकार चळवळ (१९२०-२२) यासारख्या अनेक महत्त्वाच्या चळवळींचे नेतृत्व केले.

स्वातंत्र्य चळवळीत शेतकरी, कामगार, विद्यार्थी आणि महिलांसह समाजाच्या सर्व घटकांचा सक्रिय सहभाग होता. सरोजिनी नायडू, कस्तुरबा गांधी आणि अरुणा असफ अली यासारख्या महिला नेत्यांनी निषेधांचे नेतृत्व करण्यात आणि महिला सहभाग वाढवण्यात महत्त्वाची भूमिका बजावली. या चळवळीने विविध प्रदेश, धर्म आणि जातींमधील लोकांना एकत्र केले, ज्यामुळे राष्ट्रीय ओळख आणि एकतेची भावना निर्माण झाली. दुसऱ्या महायुद्धानंतर, भारताच्या नेत्यांनी स्वातंत्र्यासाठी चर्चा सुरू केल्या आणि ब्रिटनवर लोकांच्या सततच्या दबावामुळे, ज्यामुळे त्यांची स्थिती कमकुवत झाली होती. ऑगस्ट १९४७ मध्ये माउंटबॅटन योजनेच्या परिणामी भारत आणि पाकिस्तानची स्थापना झाली, ज्यामध्ये धार्मिक आधारावर देशाचे विभाजन करण्याचे आवाहन करण्यात आले होते. या विभाजनाचे परिणाम म्हणजे लक्षणीय रक्तपात, मोठ्या प्रमाणात स्थलांतर आणि भारत-पाकिस्तान संबंधांवर दीर्घकालीन परिणाम झाले.

१९५० मध्ये भारतीय संविधान स्वीकारल्यानंतर भारत एक सार्वभौम लोकशाही प्रजासत्ताक बनला. सर्व लोकांसाठी न्याय, स्वातंत्र्य, समानता आणि बंधुत्वाची हमी देणारी मसुदा समिती डॉ.बी.आर. आंबेडकर यांच्या नेतृत्वाखाली होती. प्रत्येक ऐतिहासिक कालखंडाने एकत्रितपणे भारताच्या संस्कृतीला आकार दिला, तिच्या विकासावर आणि सांस्कृतिक उत्क्रांतीवर प्रभाव पाडला.

निष्कर्ष:

- भारताचा इतिहास प्राचीन काळापासून आधुनिक काळापर्यंत पसरलेला आहे, प्रत्येक युगात परिवर्तनकारी बदल घडले आहेत ज्यांनी त्याच्या समाज, संस्कृती आणि प्रशासनाला आकार दिला आहेइंडिस व्हॅली . सभ्यतासारख्या प्राचीन आणि शास्त्रीय कालखंडाने शहरी नियोजन, पायाभूत सुविधा विकास आणि सुरुवातीच्या व्यापार आणि प्रशासनाचा पाया घातला .

- वैदिक काळात वैदिक साहित्य, धार्मिक परंपरा आणि सुरुवातीच्या शासन संरचनांचा परिचय झाला, ज्यामुळे भारताच्या सामाजिकधार्मिक - मौर्य आणि गुप्त .रचनेत बदल झाला साम्राज्यांनी केंद्रीकृत राजकीय प्रशासन स्थापन केले, कला, विज्ञान आणि साहित्याच्या भरभराटीला चालना दिली .
- इस्लामिक राजवटीच्या आगमनाने नवीन सांस्कृतिक, स्थापत्य आणि भाषिक घटकांचा परिचय झाला, ज्यामुळे एक अद्वितीय इंडो- .इस्लामिक संश्लेषण निर्माण झाले
- दिल्ली सल्तनत आणि मुघल साम्राज्याच्या स्थापनेमुळे महत्त्वपूर्ण सांस्कृतिक प्रगती, आर्थिक संपत्ती आणि प्रशासकीय कार्यक्षमता या सर्व गोष्टी घडल्या .
- ब्रिटिश वसाहतवादी राजवटीने आधुनिक शिक्षण, कायदेशीर व्यवस्था आणि सामाजिक सुधारणा सादर केल्या, तर भारतीय स्वातंत्र्य चळवळीने विविध सामाजिक गटांना एकत्रित केले आणि राष्ट्रीय ओळखीची भावना निर्माण केली .
- प्राचीन नगरराज्यांपासून आधुनिक लोकशाही - प्रजासत्ताकापर्यंतच्या शासनव्यवस्थेच्या उत्क्रांतीतून भारतीय संस्कृतीची अनुकूलता .आणि सातत्य दिसून येते
- भारताच्या ऐतिहासिक क्रांतींनी त्याची ओळख घडवण्यात, त्याच्या आर्थिक, सामाजिक आणि सांस्कृतिक विकासात योगदान देण्यात महत्त्वपूर्ण भूमिका बजावली आहे.

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सोलापूर जिल्ह्यातील कृषी उत्पादन घटकातील बदल

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प्रस्तावना:

शेती क्षेत्राच्या विकासात खते, बी - बियाणे, औजारे, यंत्रे, भांडवल, जलसिंचन ,बाजारपेठा, वीज अशा प्रकारची उत्पादनाची साधने अत्यंत महत्त्वाची असतात. भारतात १९६७-६८ मध्ये घडून आलेल्या हरित क्रांतीला या उत्पादन घटकामध्ये झालेली वाढ महत्त्वाची मानली जाते. परिणामी स्वातंत्र्योत्तर कालखंडात भारतात निर्माण झालेल्या अन्नधान्य टंचाईवर मात करणे शक्य झाले. भारत अन्नधान्याच्या बाबतीत स्वावलंबी बनला. म्हणून कृषी उत्पादन घटकामध्ये वेळोवेळी होणारा बदल अत्यंत महत्त्वाचा असतो. सोलापूर जिल्हा हा दुष्काळग्रस्त जिल्हा असला तरी अलीकडे जलसिंचनाच्या झालेल्या सुविधांमुळे जिल्ह्यातील शेतीमध्ये मोठ्या प्रमाणावर बदल घडून येत आहे. यामध्ये प्रामुख्याने रासायनिक खते, संकरित बियाणे, कृषि औजारे व यंत्रे यात झालेला बदल महत्त्वाचा मानला जातो. हा बदल कशा पद्धतीचा आहे याचा अभ्यासही महत्त्वाचा ठरतो. परंतु याविषयाचा आज पर्यंत कुणीही अभ्यास न केल्याने व हा विषय सोलापूर जिल्ह्याच्या अभ्यासाच्या दृष्टिकोनातून अत्यंत महत्त्वाचा असल्याने मी सोलापूर जिल्ह्याती कृषी उत्पादन घटकात झालेला बदल हा विषय संशोधनासाठी निवडलेला आहे.

संशोधनाची उदिष्टे :

१. सोलापूर जिल्हयाच्या भौगोलिक, सामाजिक व आर्थिक स्थितीचा आढावा घेणे.

२. सोलापूर जिल्ह्याती कृषी उत्पादन घटकात झालेल्या बदलाचा अभ्यास करणे.

संशोधन पद्धती :

सदर अभ्यासासाठी आवश्यक माहिती प्राप्त करण्यासाठी दुय्यम साधनसामग्रीचा वापर करण्यात आला. दुय्यम सामग्रीसाठी प्रकाशित अहवाल,मासिके, संदर्भ ग्रंथचा वापर करण्यात आला.

संशोधन विषयाचे विश्लेषण:

रासायनिक खते, बी बियाणे, कीटकनाशके, औजारे व यंत्रे ही शेतीक्षेत्रात आधुनिक काळात वापरली जाणारी महत्त्वाचे उत्पादन घटक आहेत. या घटकांच्या वापरामुळे शेतीची उत्पादकता वाढवून शेतीतील उत्पन्न व रोजगार पातळीत वाढ घडून येण्यास मदत होते.

सोलापूर जिल्ह्यातील या साधनांच्या वापरात अलीकडे बदल घडून आलेला आहे.याचा आढावा पुढे घेण्यात आला आहे.

संकरित बि- बियाणे:

पारंपरिक बियाणाऐवजी उच्च पैदासाची, सुधारित व दर्जेदार बियाणे वापरल्यास पिकांची वाढ चांगली होऊन विविध पिकांचे उत्पादन वेगाने वाढते. शेती उत्पादनात १५ ते २० टक्के वाढ घडून येते. शेतीमालाचा गुणात्मक दर्जा सुधारतो. पिके परिपक्व होण्याचा कालावधी कमी होतो. पिके लवकर हाती येतात. वर्षातून ३-४ पिके घेऊन भरपूर उत्पादन घेता येते. सोलापुर जिल्ह्यातील अशा संकरित बियांणाच्या वापरात झालेला बदल तक्ता क्रमांक ०१ मध्ये दर्शविण्यात आला आहे.

तक्ता क्रमांक ०१: सोलापुर जिल्ह्यातील संकरित बियांणाच्या वापरातील बदल (त्रैवार्षिक सरासरी)

('०००' क्विंटन मध्ये)

अ.क्र.	पिके	२००४-०७	२०१८-२१	टक्के बदल
				२००४-०७ ते २०१८-२१
१.	खरीप	११.१५ (५२.०५)	१९.८७ (४४.९८)	७८.२१
२.	रब्बी	१०.२८ (४७.९९)	२४.३० (५५.०१)	१३६.३८
	एकूण	२१.४२ (१००)	४४.१७ (१००)	१०६.२१

स्रोत: जिल्हा सामाजिक व आर्थिक समालोचन सोलापूर

तक्ता क्रमांक ०१ नुसार सन २०१८-२१ मध्ये सोलापूर जिल्ह्यांतील संकरित बियाणाचा एकूण वापर ४४.१७ हजार क्विंटल असून त्यामध्ये रब्बी हंगामात वापरण्यात आलेल्या संकरीत बियाणाचे प्रमाण (५५.०१ टक्के) खरीब हंगामापेक्षा (४४.९८ टक्के) जास्त आहे. या काळात एकूण संकरित बियाण्यांच्या वापरात १०६.२१ टक्के वाढ झालेली असून त्यामध्ये रब्बीसाठी वापरण्यात आलेल्या संकरीत बियांणामध्ये (१३६.३८ टक्के) खरीपासाठी वापरण्यात आलेल्या संकरीत बियाणांपेक्षा (७८.२१ टक्के)अधिक वाढ झालेली आहे.

रासायनिक खतांचा वापर:

सातत्याने शेतीची मशागत केल्यामुळे जमिनीची सुपीकता कमी होते. परिणामी जमिनीची उत्पादकता घटू लागते. शेतजमिनीची सुपीकता वाढविण्यासाठी व ती टिकवून ठेवण्याकरीता नैसर्गिक खतांबरोबर रासायनिक खतांचा वापर करणे आवश्यक ठरते. रासायनिक खतांचा योग्य व पुरेशा वापरातून शेतीचे उत्पादन वाढविता येते. सोलापुर जिल्ह्यातील अशा रासायनिक खतांच्या वापरात झालेला बदल तक्ता क्रमांक ०२ मध्ये दर्शविण्यात आला आहे.

तक्ता क्रमांक ०२: सोलापुर जिल्ह्यातील रासायनिक खतांच्या वापरातील बदल (त्रैवार्षिक सरासरी)

(मेट्रिक टनामध्ये)

अ.क्र.	पिके	२००४-०७	२०१८-२१	टक्के बदल
				२००४-०७ ते २०१८-२१
१.	खरीप	२०३०७५.६७ (४७.०२)	१४२२१२.६६ (४६.१७)	-२९.९७
२.	रब्बी	२२८७८८ (५२.९९)	१६५७७९.६६ (५३.८२)	-२७.५४
	एकूण	४३१८६३.६७ (१००)	३०७९९२.३३ (१००)	-२८.६८

स्रोत: जिल्हा सामाजिक व आर्थिक समालोचन सोलापूर

तक्ता क्रमांक ०२ वरून असे दिसून येते की, सन २०१८-२१ मध्ये सोलापूर जिल्ह्यात रासायनिक खतांचा एकूण वापर ३०७९९२.३३ मेट्रिक टन असून त्यामध्ये रब्बी हंगामात वापरण्यात आलेल्या रासायनिक खतांचे प्रमाण (५३.८२ टक्के) खरीप हंगामापेक्षा (४६.१७ टक्के) जास्त आहे. या काळात एकूण रासायनिक खतांच्या वापरात २८.६८ टक्केने घट झालेली असून यात खरीप पिकासाठी वापरण्यात आलेल्या रासायनिक खतात (२९.९७ टक्के) रब्बी पिकासाठी वापरण्यात आलेल्या रासायनिक खतांपेक्षा (२७.५४ टक्के) जास्त घट झालेली आहे.

कृषी औजारे व यंत्रे :

शेतीमध्ये जुन्या व कालबाह्य कृषी औजारे व यंत्राऐवजी ट्रॅक्टर, विद्युत पंप सेट्स, पेरणीची यंत्रे, पिकांच्या कापणीची व मळणीची यंत्रे याचा वापर केल्यास वेळ वाचून कामाची गती वाढते, उत्पादन खर्च कमी राहतो. परिणामी उत्पादकता वाढून एकूण उत्पादनातहि वाढ घडून येते. सोलापूर जिल्ह्यात कृषी औजारे व यंत्राच्या वापरात झालेला बदल तक्ता क्रमांक ०३ मध्ये दर्शविण्यात आला आहे.

तक्ता क्रमांक ०३: सोलापूर जिल्ह्यात कृषी औजारे व यंत्राच्या वापरात झालेला बदल (त्रैवार्षिक सरासरी)

अ.क्र.	औजारे	२००४-०७	२०१८-२१	टक्के बदल
				२००४-०७ ते २०१८-२१
१.	लाकडी नांगर	१५०३७ (१४.८७)	२८३०३ (१८.६९)	८८.२२
२.	लोखंडी नांगर	३७६३० (३७.२०)	४११२४ (२७.१६)	९.२९
३.	बैलगाड्या	३५४८५ (३५.०८)	४४२७९ (२९.२५)	२४.७८
४.	शक्तीवर किंवा विजेवर चालणारे उसाचे चरक	९९६ (०.९८)	३५६ (०.२३)	-६४.२६
५.	बैलाच्यामदतीने चालणारे उसाचे चरक	७८५ (० .७८)	६०० (०.४०)	-२३.५७
६.	डिझेल पंप	७४६४ (७.३८)	४७१९ (३.१२)	-३६.७८
७.	ट्रॅक्टर्स	३७४७ (३.७०)	३२०१७ (२१.१५)	७५४.४७
८.	एकूण	१०११४४ (१००)	१५१३९८ (१००)	४९.६८

स्रोत: जिल्हा सामाजिक व आर्थिक समालोचन सोलापूर

तक्ता क्रमांक ०३ वरून असे दिसून येते की, सन २०१८-२१ मध्ये सोलापूर जिल्ह्यात एकूण कृषी औजारांच्या वापराची संख्या १५१३९८ असल्याचे दिसते. त्यामध्ये बैलगाड्यांचे प्रमाण सर्वाधिक (२९.२५ टक्के) असून त्याखालोखाल लोखंडी नांगर (२७.१६ टक्के), ट्रॅक्टर (२१.१५ टक्के) व लाकडी नांगर (१८.६९ टक्के) या औजारांचा क्रमांक लागतो. सर्वात कमी (०.२३ टक्के) शक्तीवर / विजेवर चालणारे ऊसाचे चरक असुन त्यानंतर (०.४० टक्के) बैलांच्या मदतीने चालणारे ऊसाचे चरक व डिझेल पंप (३.१२ टक्के) ही औजारे आहेत.

सन २००४-०७ ते २०१८-२१ या कालावधीतील जिल्ह्यातील कृषी औजारे व यंत्राच्या एकूण वापरात (४९.६८ टक्के) वाढ झाली असून त्यामध्ये ट्रॅक्टरच्या वापरात सर्वाधिक (७५४.४७ टक्के) वाढ झालेली असून त्याखालोखाल लाकडी नांगर (८८.२२ टक्के), बैलगाड्या (२४.७८ टक्के) आणि लोखंडी नांगर (९.२९ टक्के) या औजारांमध्ये झालेल्या वाढीचा क्रमांक लागतो. तथापि शक्तीवर / विजेवर चालणारे ऊसाचे चरक वापरात सर्वाधिक (६४.२६ टक्के) घट झालेली असून डिझेल पंप (३६.७८ टक्के) आणि बैलांच्या मदतीने चालणारे ऊसाचे चरक (२३.५७ टक्के) या औजारांच्या वापराचा झालेल्या घटीचा क्रमांक लागतो.

निष्कर्ष:

पूर्वीपासून अवर्षण प्रवण भागात येणाऱ्या सोलापूर जिल्ह्यात अलिकडे जिल्ह्यातील कृषी उत्पादन घटकात बदल झाल्याचे दिसून येत आहे. यात संकरीत बियाणांच्या वापरात व रासायनिक खतांच्या वापरात वाढ झालेली आहे. कृषी औजारे व यंत्राच्या वापराचा विचार करता असे दिसून येते की, जिल्ह्यातील कृषी औजारे व यंत्राच्या एकूण वापरातहि वाढ झाली असून त्यामध्ये ट्रॅक्टरच्या वापरात सर्वाधिक वाढ झालेली आहे. तथापि शक्तीवर / विजेवर चालणारे ऊसाचे चरक,डिझेल पंप आणि बैलांच्या मदतीने चालणारे ऊसाचे चरक या औजारांच्या वापरात घट झालेली आहे.

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प्रस्तावना:

वाचन ही केवळ एक सवय नसून ती एक समृद्ध जीवनाला कलाटणी देणारी जीवनशैली आहे. वाचनामुळे व्यक्तीचे व्यक्तिमत्त्व विकसित होते, विचारांची परिपक्वता येते आणि जीवनातील विविध क्षेत्रांत आत्मविश्वास निर्माण होतो. हे वाचन सवयीच्या विकासासाठी, माहितीच्या साठवणुकीसाठी आणि ज्ञान मिळवण्यासाठी ग्रंथालय हे एक अत्यंत प्रभावी साधन आहे. आजच्या ज्ञानयुगात शिक्षण हे केवळ पाठ्यपुस्तकांपुरते मर्यादित राहिलेले नाही. विद्यार्थ्यांनी माहितीचे विविध स्रोत समजून घेत, त्यांच्या मदतीने ज्ञान मिळवणे आवश्यक आहे. या सवयी विकसित करण्यासाठी आणि अभ्यासक्रमाव्यतेरिक्त वाचनास प्रोत्साहन देण्यासाठी ग्रंथालय हे विद्यार्थ्यांचा सर्वात जवळचा मित्र आणि मौल्यवान साधनआहे.विद्यार्थ्यांच्या शैक्षणिक यशातआणि सर्वांगीण विकासात ग्रंथालयाचा महत्त्वाचा वाटा आहे. "भारतातील ग्रंथालय चळवळीचा प्रारंभ बडोद्याचे तिसरे श्रीमंत सयाजीराव गायकवाड यांनी आपल्या संस्थानात योजनाबद्ध अशी मध्यवर्ती तसेच जिल्हावार, तालुकावार व ग्रामवार ग्रंथालय स्थापन करून केला तसेच सर्वात प्रथम त्यांनी ग्रंथपालनाचा अभ्यासक्रम १९११ मध्ये सुरू केला,"[१]अभ्यासासाठी आवश्यक अशी विविध विषयांची पुस्तके, संदर्भ ग्रंथ, मासिके, वृत्तपत्रेतसेच डिजिटल स्रोतांची उपलब्धता विद्यार्थ्यांना अभ्यासात गती देणारी ठरतात.

ग्रंथालय म्हणजे काय?:

ग्रंथालय म्हणजे पुस्तके, दस्तऐवज, मासिके, वृत्तपत्रे, नकाशे, ई-साहित्य यांचा सुयोग्य संग्रह, वर्गीकरण व व्यवस्थापन असलेली संस्था, जी वाचकांना अध्ययनासाठी, संशोधनासाठी आणि विविध साहित्य उपलब्ध करून देते. ग्रंथालय ही केवळ पुस्तकांची जागा नसून ती ज्ञान, विचारआणि संस्कृती रुजवणारी ज्ञानशाखा असते.

ग्रंथालयाची व्याख्या:

ग्रंथालय म्हणजे एक अशी संस्था जी माहिती व ज्ञानसंपदा गोळा करून ती समाजाच्या सर्व घटकांसाठी उपलब्ध करून देते. "डॉ.एस. आर. रंगनाथन: ग्रंथालय ही एक सार्वजनिक संस्था असून जी ग्रंथसंग्रहाची निगा राखते व ज्यांना जो ग्रंथ हवा असतो त्यांना तो उपयोगाकरिता उपलब्ध करून देते."[२]

ग्रंथालयाचे मुख्य तीन प्रकार:

१. शैक्षणिक ग्रंथालय २. सार्वजनिक ग्रंथालय ३. विशेष ग्रंथालय

१. शैक्षणिक ग्रंथालय:

"शैक्षणिक ग्रंथालये ही शैक्षणिक संस्थेचे हृदय होय. ज्याप्रमाणे हृदय हे आपले शरीर निरोगी व जिवंत ठेवते, त्याचप्रमाणे शैक्षणिक ग्रंथालये शैक्षणिक वातावरण सुदृढ ठेवतात."[३]शाळांमध्ये विद्यार्थ्यांच्या वाचन सवयी वाढविणे व शैक्षणिक अभ्यासात पूरक माहिती मिळवून देणे हे या ग्रंथालयाचे मुख्य उद्दिष्ट असते.उच्च शिक्षण घेणाऱ्या विद्यार्थ्यांसाठी अभ्यासक्रमाशी संबंधित तसेच संदर्भ ग्रंथ, शोधनिबंध, मासिके, संशोधन नोंदी आदींचा संग्रह असतो.

२. सार्वजनिक ग्रंथालय:

"१९व्या शतकाच्या मध्यावर युरोपमध्ये सार्वजनिक ग्रंथालयाची संकल्पना रुजली आणि भारतात ब्रिटिश राजवटीत ती दृढमूल झाली सार्वजनिक ग्रंथालयांना आवश्यक असणारा ग्रंथालय कायदा निर्माण करण्याचे काम ब्रिटनने केले. १९५० साली हा कायदा त्यांच्याकडे मंजूर झाला आणि त्या कायद्याच्या आधारावर ग्रंथालय निर्माण होऊ लागली ग्रंथालयांच्या सुरुवातीच्या काळात ग्रंथालयांवर धर्माचा पगडा होता त्यामुळे धार्मिक साहित्य हे प्रमुख साहित्य होते पुढे हळूहळू ते प्रमाण कमी होत गेले व सार्वजनिक ग्रंथालयाचे स्वरूप बदलले."[४]सामान्य जनतेसाठी खुले असलेले हे ग्रंथालय समाजातील सर्व वयोगटातील वाचकांना माहिती व मनोरंजनाचे साधन पुरवते.विशिष्ट विषयाशी संबंधित साहित्य साठवणारेजसे की कायदा, वैद्यकीय, अभियांत्रिकी, व्यवस्थापन इत्यादी क्षेत्रांतील ग्रंथालये.संगणकीय तंत्रज्ञानाच्या सहाय्याने ऑनलाइन माहिती, ई-बुक्स, ई-जर्नल्स, डेटाबेस यांचा वापर करून तयार केलेले आधुनिक स्वरूप.

३. विशेष ग्रंथालय:

"विशेष ग्रंथालय म्हणजे असे ग्रंथालय जे विशिष्ट विषय, संस्था किंवा व्यावसायिक गरजा लक्षात घेऊन माहिती आणि साहित्याचे संकलन, वर्गीकरण, वाचनसेवा व संशोधन सेवा पुरवते." इस्रोचे ग्रंथालय, BARC ग्रंथालय, AIIMS वैद्यकीय ग्रंथालय, LAW कायद्याचे ग्रंथालय, अंधासाठीचे ग्रंथालय इत्यादी ग्रंथालये आहेत.

ग्रंथालयाची कार्यपद्धती:

ग्रंथालयामध्ये पुस्तके वर्गीकृत पद्धतीने ठेवली जातात. ड्युई दशमान प्रणाली, कोलन वर्गीकरण पद्धती यांचा वापर करून ज्ञानाचे विभागीकरण केले जाते. ग्रंथपाल व इतर कर्मचारी वाचकांना योग्य माहिती मिळवून देण्यास मदत करतात. ग्रंथालय हे ज्ञान मिळविण्याचे केंद्र असून, ते विद्यार्थ्यांच्या अध्ययन क्षमतेत वाढ घडवून आणते.

विद्यार्थ्यांच्या शिक्षणात ग्रंथालयाची भूमिका:

विद्यार्थ्यांचे शिक्षण हे केवळ शालेय किंवा महाविद्यालयीन अभ्यासक्रमापुरते मर्यादित नसते तरत्यामध्ये विचारांची खोली, सर्जनशीलता, विश्लेषणक्षमताआणि आत्मशिक्षणाच्या प्रवृत्तीचा समावेश असतो. या सर्वांचे संवर्धन करण्यासाठी ग्रंथालय अतिशय महत्त्वाची भूमिका बजावते.

- **अभ्यासाच्या सवयी निर्माण करणे:** ग्रंथालय हे विद्यार्थ्यांना शांत, प्रेरणादायी आणि एकाग्र वातावरण पुरवते. यामुळे त्यांच्यात नियमित वाचन व अभ्यास करण्याची सवय निर्माण होते. ही सवय शिक्षणातील शिस्तीला चालना देते.

- **अभ्यासक्रमातील पूरक साहित्य उपलब्ध करून देणे:** शालेय व महाविद्यालयीन अभ्यासक्रमात दिलेले पाठ्यपुस्तके ही केवळ प्राथमिक माहिती पुरवतात. त्याव्यतिरिक्त विषयाचे सखोल ज्ञान मिळवण्यासाठी ग्रंथालयात असलेली संदर्भ ग्रंथ (पुस्तके), शैक्षणिक मासिके व शोधनिबंध हेखूप उपयुक्त ठरतात.
- **आत्मशिक्षणाला प्रोत्साहन:** आजच्या स्पर्धात्मक युगात विद्यार्थ्यांनी स्वतंत्ररीत्या ज्ञान मिळवण्याची क्षमता आत्मसात करणे गरजेचे आहे. ग्रंथालय हे स्व-अभ्यासासाठी विद्यार्थांना दर्जेदार माहितीपुरवण्यासाठी माध्यम आहेजे विद्यार्थ्यांना स्वयंशिक्षक बनवते.
- **अध्ययन कौशल्यांचा विकास:** ग्रंथालय वापरताना विद्यार्थी विविध माहिती स्रोतांचा शोध घेत असतात.माहितीचे वर्गीकरण करतात, महत्त्वाचे मुद्दे समजून घेतात. त्यामुळे त्यांच्यात संशोधन व सर्जनशील विचारांची क्षमता विकसित होते.
- **प्रकल्प व अभ्यास अहवालांसाठी माहिती मिळवणे:** शालेय व महाविद्यालयीन प्रकल्प तयार करताना विद्यार्थ्यांना विशिष्ट माहितीची गरज असते. अशावेळी ग्रंथालयातील विविध संदर्भ ग्रंथ, वृत्तपत्र संग्रह, मासिके यांचा आधार घेतला जातो.
- **स्पर्धा परीक्षा व भविष्यातील दिशा:** ग्रंथालयामध्ये स्पर्धा परीक्षांसाठी उपयुक्त पुस्तके, मागील झालेल्या परीक्षेच्या प्रश्नपत्रिका, सामान्य ज्ञानविषयक साहित्य मिळते, जे की विद्यार्थ्यांना त्यांच्या करिअरसाठी योग्य दिशा देऊ शकते.
- **वाचन संस्कृतीचा प्रसार:** ग्रंथालयामध्ये केवळ अभ्यासच नाहीतर कथा, कादंबऱ्या, चरित्रे, विज्ञान साहित्य, प्रवासवर्णनेइत्यादींच्या वाचनामुळे विद्यार्थ्यांना वाचनाची आवड लागते व त्यांची विचारकरण्याची शक्ती वाढते.

ग्रंथालय व आधुनिक तंत्रज्ञान:

"इ.स. १९५० पासून संगणकाचा उपयोग ग्रंथालयात सुरू झाला. संगणकाने मानवी जीवनाची प्रत्येक गोष्ट व्यापली आहे. ग्रंथालय क्षेत्र सुद्धा कसे अपवाद ठरणार? संगणकामुळे ग्रंथालयाची रचना ग्रंथालयाच्या कामाचे स्वरूपच बदलून गेले आहे. माहिती केंद्रांत माहिती संग्रहित करणे, तिचे विश्लेषण करणे, माहितीचा साठा करणे व मागणीनुसार माहितीचे प्रसारण करणे. या गोष्टी संगणकामुळे शक्य होतात."[५] सद्याचे युग हे माहितीचा स्फोट घडवणारा काळ आहे. ज्याला माहिती युग (Information Age) असे म्हटले जाते. या युगात ग्रंथालये पारंपरिक स्वरूपातून बाहेर पडून तंत्रज्ञानाच्या साहाय्याने अधिक प्रभावी, सुलभ आणि व्यापक बनली आहेत. त्यामुळे आजच्या विद्यार्थ्यांना डिजिटल माध्यमातून सहज व जलद माहिती मिळवणे शक्य झाले आहे.

- **डिजिटल ग्रंथालय (Digital Library):** संगणकाच्या सहाय्याने निर्माण झालेली अशी ग्रंथालये जिथे माहिती ई-पुस्तके, पी.डी.एफ स्वरूपातील लेख, ई-जर्नल्स, व्हिडीओ, ऑडिओ, डेटाबेसच्या स्वरूपात संग्रहित केली जातात. विद्यार्थी जगाच्या कोणत्याही ठिकाणी असले तरी इंटरनेटद्वारे या माहितीचा उपयोग करू शकतात.
- **ऑनलाइन डेटाबेस आणि शोधसुविधा:** विद्यार्थ्यांना शैक्षणिक संशोधनासाठी विविध विषयांवरील प्रबंध,शोधलेख, नियतकालिके

यांचा वापर करता येतो. जसे की, JSTOR, Shodhganga, N-List, e-ShodhSindhu इ. वापर करता येतो.

- **ई-पुस्तके (E-books) आणि ई-पत्रिकांचा वापर:** पारंपरिक मुद्रित पुस्तकांपेक्षा ई-पुस्तके व ई-जर्नल्स अधिक सोयीची आणि सर्वत्र उपलब्ध असतात. विविध मोबाइल ॲप्स व वेबसाईट्सद्वारे ही साधने सहज विद्यार्थींना तसेच वाचकांना मिळतात.
- **OPAC (Online Public Access Catalogue):** OPAC च्या साहाय्याने विद्यार्थी ग्रंथालयातील कोणती पुस्तके उपलब्ध आहेत व त्यांचे ठिकाण काय आहे, ही माहिती ऑनलाइन पाहू शकतात. यामुळे वेळेची बचत होते.
- **ग्रंथालयातील ICT चा वापर:** Information and Communication Technology(ICT)चा वापर ग्रंथालयाच्या व्यवस्थापनात व विविध सेवा पुरविण्यासाठी मोठ्या प्रमाणावर होतो. यात ग्रंथालय ऑटोमेशन, बारकोड प्रणाली, RFIDs, डिजिटल कार्ड्स यांचा समावेश होतो.
- **MOOCs आणि ऑनलाइन शिक्षणासाठी सहाय्य:** आज अनेक विद्यार्थी MOOCs (Massive Open Online Courses) द्वारे शिक्षण घेता येते ते मोफत किंवा अल्पदरात असते. यामध्ये वेळ आणि पैशाची बचत होते. ग्रंथालय त्यांना शैक्षणिक साहित्य, संदर्भ ग्रंथ, मार्गदर्शक तत्त्वे आणि लर्निंग मटेरीअल पुरवते. यासाठी भारत सरकारचा SWAYAM हा उपक्रम सुरु आहे.
- **सोशल मीडिया व ग्रंथालय:** काही ग्रंथालये फेसबुक, व्हॉट्सॲप, यूट्यूब, इंस्टाग्राम यांसारख्या सोशल माध्यमांवर आपली उपयुक्त माहिती व उपक्रम शेअर करतात. यामुळे विद्यार्थी अधिक प्रभावीपणे ग्रंथालयाशी जोडले जातात.

शिक्षण परिणामावर होणारे परिणाम:

विद्यार्थ्यांच्या शैक्षणिक प्रगतीत आणि अभ्यासाच्या गुणवत्तेत ग्रंथालयाचा परिणाम अत्यंत सकारात्मक असतो. ग्रंथालय हे केवळ माहिती मिळविण्याचे माध्यम नसूनते विद्यार्थ्यांच्या विचारशक्तीला चालना देणारे तसेचत्यांच्या अध्ययन पद्धती सुधारणारेआणि एक उत्कृष्ट मार्गदर्शक म्हणून कार्य करणारे साधन म्हणजे ग्रंथालय आहे.

- **शैक्षणिक गुणवत्तेत सुधारणा:** ग्रंथालयाचा नियमित वापर करणाऱ्या विद्यार्थ्यांची परीक्षेतीलकामगिरीत सुधारणा दिसून येते. अधिक माहिती, विस्तृत संदर्भ देणे तसेच अभ्यासाची सवय यामुळे विद्यार्थ्यांची उत्तरलेखनशैली अत्यंत प्रभावी होते.
- **विचारशक्ती व सर्जनशीलतेत वाढ:** ग्रंथालयात विविध प्रकारचे साहित्य वाचताना विद्यार्थ्यांची विचारशक्ती विकसित होते. प्रश्न विचारण्याची, विश्लेषण करण्याची आणि नवीनकल्पना मांडण्याची क्षमता त्यांच्यात निर्माण होते.
- **आत्मविश्वासात वाढ:** ज्ञानप्राप्तीचा पाया भक्कम असल्यास विद्यार्थी कोणत्याही प्रश्नाला आत्मविश्वासाने बोलू शकतो. वाचनामुळे शब्दसंपदा वाढते, विचारांमध्ये स्पष्टता येते आणि संवाद कौशल्यात कौशल्य सुधारण्यास मदत होते.
- **स्पर्धा परीक्षांमध्ये यशाचे प्रमाण:** स्पर्धा परीक्षा देणारे विद्यार्थी जे ग्रंथालयाचा चांगला उपयोग

करतातत्यांना आवश्यक ती माहिती व साहित्य वेळेवर मिळते. मागील प्रश्नपत्रिका, सामान्यज्ञान पुस्तके, चालू घडामोडींची मासिके तसेच वर्तमानपत्रे इत्यादींसाठी ग्रंथालय उपयोगी ठरते.

- **अभ्यासाची सातत्यपूर्ण सवय:** ग्रंथालयात शांत व अभ्यासशील वातावरण असल्यामुळे विद्यार्थी नियमित आणि सातत्याने अभ्यास करू शकतात. यामुळे त्यांच्या अभ्यासातील गती टिकून राहते.

ग्रंथालय उपयोगाच्या अडचणी:

"शाळेत प्रवेश घेतलेल्या मुलांसाठी ग्रंथालयातून पुस्तके घ्यावीत असा जवळजवळ कोठेच दृष्टिकोन नसतो. सर्व उपक्रमांवर खर्च करून झाल्यावर पैसे उरलेस तर ग्रंथालयासाठी पुस्तके घ्यायची. शिक्षकांना आवडतील अशी पुस्तके प्रथम घ्यायची आणि तरीही पैसे उरलेच तर मुलांसाठी पुस्तके घेतली जातात खरे म्हणजे प्राथमिक शाळा असली की ग्रंथालयासाठी स्वतंत्र स्त्री ग्रंथपाल नेमावी निदान अर्धवेळ नेमली तरी चालेल कारण मुलांच्या अडचणी मुलांचे प्रश्न स्त्रीया चांगल्या प्रकारे सोडवू शकतात ग्रंथालयाची वेळ शाळेच्या वेळा व्यतिरिक्त असावी म्हणजे मुलांना सकाळी किंवा संध्याकाळी ग्रंथालयाचा उपयोग करून घेता येईल."[६]ग्रंथालय ही माहिती व ज्ञानाचे महत्त्वाचे केंद्र असले तरी त्याचा पुरेपूर लाभ सर्वच विद्यार्थ्यांना मिळतो असे नाही. अनेक वेळा विविध कारणांमुळे ग्रंथालयाचा वापर मर्यादित राहतो. या अडचणी शिक्षणप्रक्रियेवर परिणाम करत असतात.

- **अपर्याप्त ग्रंथसंपदा:** काही शाळा व महाविद्यालयांमध्ये ग्रंथालयात पुरेशी पुस्तके, संदर्भग्रंथ, मासिके यांची कमतरता असते. त्यामुळे विद्यार्थ्यांना आवश्यक माहिती वेळेवर मिळत नाही.
- **अद्ययावत माहितीचा अभाव:** ग्रंथालयांमध्ये नवीन पुस्तके किंवा चालू घडामोडींशी संबंधित साहित्य वेळेवर पुरवले जात नाही. त्यामुळे विद्यार्थी जुन्या माहितीवर अवलंबून रहावे लागते.
- **डिजिटल सुविधा आणि तांत्रिक मर्यादा:** आजच्या काळात ई-ग्रंथालय, ऑनलाइन डेटाबेस वापरणे आवश्यक झाले आहेपण अनेक ग्रंथालयांमध्ये संगणक, इंटरनेट, वाय-फाय, डिजिटल कॅटलॉग इत्यादी सुविधा उपलब्ध नसतात.
- **प्रशिक्षित ग्रंथपालांची कमतरता:** ग्रंथालय चालवण्यासाठी प्रशिक्षित व व्यावसायिक ग्रंथपालांची आवश्यकता असते. पण काही संस्थांमध्ये अशा कर्मचाऱ्यांची कमतरता असल्याने विद्यार्थ्यांना योग्य मार्गदर्शन मिळत नाही.
- **जागेची आणि बसण्याची अडचण:** ग्रंथालयाची इमारत लहान असणे, आसनव्यवस्था अपुरी असणे, हवा-प्रकाशाचा अभाव असणे या कारणांमुळे विद्यार्थ्यांना तिथे बसून अभ्यास करणे कठीण जाते.
- **वेळेचे मर्यादित नियोजन:** ग्रंथालयाचे वेळापत्रक अनेक वेळा विद्यार्थ्यांच्या वेळांशी जुळत नाही. काही वेळा अभ्यासाच्या मुख्य काळात ग्रंथालय बंद असते, ज्यामुळे त्याचा उपयोग करता येत नाही.
- **विद्यार्थ्यांमध्ये जागरूकतेचा अभाव:** काही विद्यार्थ्यांना ग्रंथालयात काय असते, तिथे जावून ग्रंथ कसे शोधायचे तसेचकोणते साहित्य उपयुक्त आहे याची माहिती नसते. त्यामुळे

त्यांना ग्रंथालय वापरण्याचे महत्त्वच ओळखता येत नाही.

सुधारणा आणि शिफारशी:

विद्यार्थ्यांच्या शैक्षणिक गुणवत्तेत वाढ घडवून आणण्यासाठी ग्रंथालय हा एक प्रभावी साधन आहे, मात्र त्याच्या अधिक प्रभावी वापरासाठी काही सुधारणा व धोरणात्मक शिफारशी राबवणे अत्यावश्यक आहे. यामुळे ग्रंथालयाचा उपयोग व्यापक व परिणामकारक होऊ शकतो.

- **अद्ययावत ग्रंथसंपदेची उपलब्धता:** ग्रंथालयात नव्या तंत्रज्ञानाशी, अभ्यासक्रमाशी आणि चालू घडामोडींशी संबंधित पुस्तके, मासिके, जर्नल्स वेळोवेळी समाविष्ट करावीत. विविध विषयांवरील भाषांतरीत व मूळ स्वरूपातील साहित्य पुरवावे.
- **डिजिटल ग्रंथालयाची स्थापना:** ई-पुस्तके, पी.डी.एफ फॉर्ममधील दस्तऐवज, ऑडिओ-व्हिडीओ शैक्षणिक साहित्य, ऑनलाईन डेटाबेस यांचा संग्रह असलेल्या डिजिटल ग्रंथालयांचे जाळे निर्माण करावे. यासाठी उत्तम प्रकारची इंटरनेट सुविधा, संगणक यंत्रणा पुरवणे गरजेचे आहे
- **ग्रंथपालांचे प्रशिक्षण व सक्षम व्यवस्था:** ग्रंथपालांना नवीनतम माहिती स्रोत, ग्रंथालय व्यवस्थापन प्रणाली, ICT साधने यांचे प्रशिक्षण देणे आवश्यक आहे. ग्रंथपाल विद्यार्थ्यांना मार्गदर्शन करणारे मार्गदर्शक असावे.
- **विद्यार्थ्यांना ग्रंथालय वापराचे प्रोत्साहन:** वाचन चळवळी, पुस्तक परिचय कार्यक्रम, वाचन स्पर्धा, ग्रंथप्रदर्शन, वाचन कट्टा यांसारख्या उपक्रमांद्वारे विद्यार्थ्यांमध्ये ग्रंथालयाचा वापर करण्याची प्रेरणा निर्माण करावी.
- **वेळेचे लवचिक नियोजन:** विद्यार्थ्यांच्या अभ्यास वेळेनुसार ग्रंथालयाचे वेळापत्रक ठरवावे. तसेच परीक्षेच्या काळात अतिरिक्त वेळ वाढवावी.

निष्कर्ष:

शिक्षण हा समाजाच्या प्रगतीचा मूलाधार आहे आणि त्या शिक्षणप्रक्रियेत ग्रंथालय हे एक प्रभावी व अपरिहार्य साधन आहे. विद्यार्थ्यांच्या शैक्षणिक विकासासाठी आवश्यक असलेली माहिती, अभ्यासासाहित्य, वैचारिक समृद्धी आणि वाचन संस्कृती घडवण्याचे कार्य ग्रंथालय करत असते. पारंपरिक ग्रंथालयांपासून ते डिजिटल युगातील अत्याधुनिक ग्रंथालयांपर्यंतचा प्रवास हा केवळ पुस्तकांचा नसूनतो ज्ञानाच्या विश्वाचा विस्तार आहे.विद्यार्थ्यांच्या अध्ययन पद्धतीमध्ये ग्रंथालय एक सकारात्मक परिवर्तन घडवून आणते. वाचन, संशोधन, विश्लेषण, संवाद, सर्जनशीलता या सर्व क्षमतांचा विकास ग्रंथालयाच्या माध्यमातून शक्य होतो. मात्र, या सेवांचा सर्व स्तरांवर लाभ होण्यासाठी काही अडचणी दूर करणे व आवश्यक सुधारणा करणे अत्यावश्यक आहे.आधुनिक तंत्रज्ञानाचा योग्य वापर, प्रशिक्षित कर्मचारी, अद्ययावत माहिती सामग्रीआणि विद्यार्थ्यांना प्रेरणा देणारे उपक्रम यामुळे ग्रंथालय शिक्षणव्यवस्थेचा एक प्रभावी भाग ठरतो. आजच्या माहिती युगात ग्रंथालय हे केवळ पुस्तके ठेवण्याचे स्थान न राहताते विद्यार्थ्यांच्या वैचारिक व बौद्धिक प्रवासाचे केंद्र बनले आहे.

संदर्भ:

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२. ग्रंथालयीन संदर्भसेवा, डॉ. प्रकाश करमरकर, युनिव्हर्सल प्रकाशन पुणे २००७पृ.क्र. ४२

३. ग्रंथालय माहितीशास्त्र वस्तुनिष्ठ / वर्णनात्मक अभ्यास, प्रा. लक्ष्मण थोरात, डायमंड पब्लिकेशन पुणे २००७ पृ.क्र. २८५

४. ग्रंथालयीन संदर्भ-सेवा, अनंत जोशी आणि वसंतजोशी, कॉन्टिनेन्टल प्रकाशन, विजयानगर पुणे १९८० पृ.क्र. २५

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ग्रंथालय क्षेत्रातील संशोधन आणि संशोधनाचे प्रकार

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[1] *संशोधक विद्यार्थी, कवयित्री बहिणाबाई चौधरी उत्तर महाराष्ट्र विद्यापीठ जळगाव, ४२५ ००१.*

[1] *ग्रंथपाल, डी. पी. भोसले कॉलेज कोरेगाव, ता. कोरेगाव, जि. सातारा. ४१५ ५०१.*

[2] *कला, वाणिज्य आणि विज्ञान महाविद्यालय नागठाणे, जि. सातारा.*

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सार:

ग्रंथालयातील संशोधन म्हणजे विविध ग्रंथ, संदर्भ ग्रंथ, पत्रके, नियतकालिके, आणि इतर शैक्षणिक सामग्रीचा अभ्यास करून ज्ञान मिळविणे व विशिष्ट विषयावर सखोल माहिती संकलित करणे. ग्रंथालय हे संशोधनासाठी उपयुक्त साधन आहे कारण ते शिस्तबद्ध पद्धतीने माहितीचा संग्रह प्रदान करते.

प्रस्तावना:

ग्रंथालयातील संशोधन म्हणजे ग्रंथालयाच्या सेवा, व्यवस्थापन, तंत्रज्ञान, संसाधनांचा वापर, आणि वाचकांच्या गरजांचा अभ्यास करण्यासाठी वैज्ञानिक पद्धतीचा वापर करणे होय. यामध्ये ग्रंथालयाच्या कार्यक्षमता सुधारण्यासाठी उपयुक्त माहिती गोळा करणे, विश्लेषण करणे, आणि समस्यांवर उपाय शोधणे यांचा समावेश असतो.

ग्रंथालयातील संशोधनाचे महत्त्व:

1. **माहितीचा संग्रह:** विविध प्रकारच्या पुस्तकांमुळे विस्तृत संदर्भ उपलब्ध होतो.
2. **विश्वसनीयता:** ग्रंथालयातील स्रोत विश्वसनीय व प्रमाणित असतात.
3. **विविधता:** विषयांच्या विस्तृत श्रेणीतील माहिती उपलब्ध असते.
4. **संदर्भ शोधण्याची सोय:** ग्रंथालयाच्या वर्गीकरण प्रणालीमुळे हवी ती माहिती सहज मिळू शकते.
5. **संशोधनाचे तंत्र:** नवीन ज्ञान मिळवणे, माहितीचे विश्लेषण करणे, आणि त्याचा योग्य वापर शिकण्यास मदत होते.

ग्रंथालयाचा उपयोग कसा करावा?

1. **कॅटलॉग सर्च:** पुस्तक, लेख, किंवा संदर्भ ग्रंथ शोधण्यासाठी ग्रंथालयाच्या कॅटलॉगचा वापर करा.
2. **ग्रंथपालांशी चर्चा:** आवश्यक संदर्भ शोधण्यासाठी ग्रंथपालाकडून मार्गदर्शन घ्या.
3. **डिजिटल साधने:** ग्रंथालयाच्या ई-रिसोर्सेसचा वापर करून ऑनलाईन संशोधन करा.
4. **वाचन आणि नोंदी:** वाचन करताना महत्वाच्या मुद्द्यांची नोंद ठेवा.

संशोधन:

संशोधन म्हणजे एखाद्या गोष्टीचा सखोल अभ्यास करून त्यामागचे सत्य शोधणे, नवीन माहिती मिळवणे किंवा आधीच्या माहितीची पडताळणी करणे. संशोधन हा एक शास्त्रशुद्ध, पद्धतशीर आणि तपशीलवार अभ्यासाचा प्रकार आहे, ज्यामुळे ज्ञान वृद्धिंगत होते आणि नवीन कल्पना किंवा समाधान शोधण्याची प्रक्रिया घडते.

संशोधनाची मुख्य उद्दिष्टे:

1. **ज्ञान वाढवणे:** नव्या माहितीचा शोध घेणे किंवा पूर्वीच्या माहितीला नवीन दृष्टिकोनातून समजून घेणे.
2. **समस्या सोडवणे:** एखाद्या विशिष्ट समस्येचे निराकरण करण्यासाठी माहिती संकलित करणे आणि विश्लेषण करणे.
3. **निर्णय घेण्यासाठी आधार तयार करणे:** शास्त्रीय माहितीवर आधारित योग्य निर्णय घेण्यासाठी संशोधन उपयुक्त ठरते.
4. **नवीन कल्पना विकसित करणे:** संशोधनातून तंत्रज्ञान, विज्ञान, कला, आणि समाजविषयक क्षेत्रात नवीन शोध लागू करता येतात.

संशोधनाची प्रक्रिया:

1. **विषय निवडणे:** अभ्यासासाठी योग्य व संबंधित विषय ठरवणे.
2. **तपासणी करणे (Literature Review):** आधी झालेल्या संशोधनाचा अभ्यास करणे.
3. **धारणा (Hypothesis) मांडणे:** एखाद्या गोष्टीबाबत प्राथमिक अनुमान व्यक्त करणे.
4. **माहिती गोळा करणे:** संबंधित डेटा किंवा पुरावे गोळा करणे.
5. **विश्लेषण करणे:** संकलित माहितीचे अभ्यासपूर्ण विश्लेषण करणे.
6. **निष्कर्ष काढणे:** संशोधनाच्या आधारावर निष्कर्ष आणि परिणाम मांडणे.
7. **अहवाल सादर करणे:** संशोधनाचा अहवाल लिहून इतरांना माहिती देणे.

संशोधनाचे महत्त्व:

1. नवीन ज्ञानाचा शोध लागतो.
2. समाजातील समस्या सोडवण्यासाठी उपाय सापडतो.
3. विज्ञान व तंत्रज्ञानात प्रगती घडते.
4. शैक्षणिक व औद्योगिक क्षेत्रासाठी नवीन दिशा मिळते.

संशोधनाचे प्रकार:

1. मूलभूत संशोधन (Basic Research):
2. व्यावहारिक संशोधन (Applied Research):
3. मिश्र संशोधन (Mixed Research):
4. गुणात्मक संशोधन (Qualitative Research):
5. आर्थिक संशोधन (Quantitative Research):

1. **मूलभूत संशोधन (Basic Research):** मूलभूत संशोधन हे शुद्ध आणि मूलगामी स्वरूपाचे संशोधन आहे, ज्याचा उद्देश नवीन ज्ञान मिळवणे किंवा नैसर्गिक घटनांचे मूलभूत सिद्धांत समजून घेणे हा असतो. यामध्ये तात्काळ व्यावसायिक उपयोग किंवा समस्या सोडवण्याचा उद्देश नसतो, परंतु ते विज्ञानाच्या मूलभूत संकल्पना समृद्ध करते.

वैशिष्ट्ये:

1. ज्ञानाचा पाया मजबूत करणे: मूलभूत संशोधनामुळे एखाद्या विषयातील प्राथमिक संकल्पना आणि सिद्धांत अधिक स्पष्ट होतात.
2. नवीन सिद्धांत मांडणे: या संशोधनाद्वारे विज्ञान व तत्त्वज्ञानासाठी नवीन सिद्धांत विकसित होतात.
3. तपशीलवार आणि सखोल अभ्यास: विशिष्ट घटनेचा सखोल आणि वैज्ञानिक पद्धतीने अभ्यास केला जातो.
4. नैसर्गिक जिज्ञासेपोटी चालते: एखाद्या गोष्टीविषयी "का?" आणि "कसे?" हे प्रश्न विचारून उत्तरे शोधली जातात.

महत्त्व:

1. ज्ञानवृद्धी: मूलभूत संशोधन नवीन ज्ञान निर्माण करते, जे इतर प्रकारच्या संशोधनाला आधार देऊ शकते.
2. भविष्यातील उपयोगाची शक्यता: जरी तातडीने उपयोग दिसत नसला तरी दीर्घकालीन पद्धतीने तंत्रज्ञान किंवा औद्योगिक शोध यांना आधार मिळतो.
3. समस्यांची उकल: मूलभूत ज्ञानामुळे इतर अनेक समस्यांवर उपाय शोधणे शक्य होते.
4. इतर संशोधनाला दिशा: व्यावसायिक आणि अनुप्रयुक्त संशोधनासाठी मूलभूत संशोधनाचा पाया उपयोगी ठरतो.

2. **व्यावहारिक संशोधन (Applied Research):** व्यावहारिक संशोधन म्हणजे विशिष्ट समस्या सोडवण्यासाठी किंवा तात्काळ उपयोगी पडणाऱ्या उपाययोजना शोधण्यासाठी केले जाणारे संशोधन. हे संशोधन ज्ञानाचा व्यावहारिक उपयोग करण्यावर भर देते आणि तातडीच्या गरजा पूर्ण करण्यासाठी आधारभूत असते.

वैशिष्ट्ये:

1. समस्या-केंद्रित: विशिष्ट प्रश्न किंवा अडचणींवर उपाय शोधण्याचा उद्देश असतो.
2. ताबडतोब उपयोगिता: संशोधनाचे निष्कर्ष तातडीने वापरले जाऊ शकतात.
3. सुधारणांकडे लक्ष: उत्पादन, सेवा, किंवा प्रक्रिया सुधारण्यासाठी केले जाते.
4. वैज्ञानिक पद्धतीचा वापर: माहिती गोळा करण्यासाठी पद्धतशीर व शास्त्रीय दृष्टिकोन वापरला जातो.

महत्त्व:

1. समस्या निराकरण: समाज, उद्योग, किंवा व्यक्तींशी संबंधित अडचणींवर ठोस उपाय मिळवतो.
2. तंत्रज्ञानाचा विकास: नवीन उत्पादने आणि प्रक्रिया विकसित करण्यासाठी उपयुक्त.
3. आर्थिक प्रगती: उद्योग आणि व्यवसायांमध्ये सुधारणा घडवून आर्थिक वाढीस चालना देते.
4. जीवनमान सुधारणा: आरोग्यसेवा, शिक्षण, आणि दैनंदिन जीवनातील सुविधा सुधारण्यासाठी महत्त्वपूर्ण ठरते.
5. शाश्वत विकासाला प्रोत्साहन: निसर्गस्नेही आणि टिकाऊ उपाय शोधण्यासाठी मदत करते.

3. **मिश्र संशोधन (Mixed Research):** मिश्र संशोधन म्हणजे मूलभूत संशोधन आणि व्यावहारिक संशोधन या दोन्ही प्रकारांच्या तत्त्वांचा संगम असलेले संशोधन. यामध्ये

एखाद्या घटनेचा सैद्धांतिक (थिअरिटिकल) अभ्यास केला जातो तसेच त्या ज्ञानाचा व्यावहारिक उपयोग कसा करता येईल याचाही विचार केला जातो.

वैशिष्ट्ये:

1. सैद्धांतिक व प्रायोगिक तत्त्वांचा समन्वय: सैद्धांतिक ज्ञान विकसित करणे आणि त्याचा प्रत्यक्षात उपयोग कसा करता येईल हे तपासणे.
2. दीर्घकालीन आणि तात्काळ लाभ: संशोधनातून नवीन ज्ञान मिळते, तसेच त्याचा प्रत्यक्ष उपयोग करून समस्या सोडवल्या जातात.
3. सखोल आणि उपयुक्त संशोधन: दोन्ही दृष्टिकोनांचा वापर केल्यामुळे संशोधनाचा व्यापक फायदा होतो.
4. शास्त्रशुद्ध प्रक्रिया: संकलित डेटा विश्लेषणासाठी गुणात्मक (Qualitative) आणि सांख्यिकी (Quantitative) पद्धतींचा वापर.

महत्त्व:

1. व्यापक दृष्टिकोन: सैद्धांतिक व प्रायोगिक दोन्ही बाजू विचारात घेतल्या जातात, ज्यामुळे संशोधन अधिक परिपूर्ण होते.
2. ज्ञानाचा व्यावसायिक उपयोग: नव्याने शोधलेले ज्ञान केवळ सैद्धांतिक न राहता त्याचा प्रत्यक्ष उपयोग होतो.
3. अधिक अचूक परिणाम: दोन्ही प्रकारच्या संशोधनामुळे निष्कर्ष जास्त अचूक व व्यापक असतात.
4. समाजासाठी उपयुक्तता: मूलभूत संशोधनातून मिळालेले ज्ञान प्रत्यक्षात लागू करून समाजाच्या गरजा पूर्ण केल्या जातात.

मिश्र संशोधनाची प्रक्रिया:

1. विषय निवड: सैद्धांतिक आणि प्रायोगिक दोन्ही बाजूंची उपयुक्तता असलेला विषय निवडला जातो.
2. माहिती गोळा करणे: सैद्धांतिक स्रोतांचा अभ्यास (मूलभूत संशोधन) आणि प्रत्यक्ष डेटा गोळा करणे.
3. विश्लेषण आणि उपयोजन: विश्लेषणातून निष्कर्ष काढून ते प्रत्यक्षात कसे लागू करता येतील हे तपासले जाते.
4. तपासणी व अंमलबजावणी: सैद्धांतिक निष्कर्षांची वैधता प्रत्यक्ष प्रयोगाद्वारे तपासली जाते.

४. गुणात्मक संशोधन (Qualitative Research):

गुणात्मक संशोधन म्हणजे व्यक्तींना त्यांच्या अनुभव, भावना, दृष्टिकोन, आणि सामाजिक परिस्थितीच्या संदर्भात समजून घेण्यासाठी केले जाणारे संशोधन. यामध्ये संख्यात्मक मोजमापापेक्षा शब्द, वर्णने, आणि सखोल निरीक्षणावर भर दिला जातो.

वैशिष्ट्ये:

1. **गुणात्मक डेटा**: शब्द, भावना, किंवा वर्णनात्मक माहिती गोळा केली जाते.
2. **सखोल अध्ययन**: विशिष्ट घटना किंवा समस्येचा खोलवर अभ्यास केला जातो.
3. **लवचिकता**: संशोधन प्रक्रियेत बदल करणे किंवा स्वरूप अनुकूल करणे सोपे असते.
4. **मानवी अनुभवावर भर**: व्यक्तींच्या दृष्टिकोनातून त्यांची भूमिका समजून घेण्याचा प्रयत्न होतो.
5. **छोटा नमुना आकार**: विश्लेषणासाठी लहान आणि निवडक गटाचा अभ्यास केला जातो.

महत्त्व:

1. **माणसांमधील विविधता समजून घेणे**: प्रत्येक व्यक्ती किंवा गटाचा दृष्टिकोन आणि भावना समजण्यास मदत होते.
2. **सखोल माहिती मिळवणे**: एका घटनेच्या किंवा समस्येच्या बारकाईने अभ्यासातून व्यापक ज्ञान मिळते.
3. **सामाजिक समस्या सोडवणे**: समाजातील समस्यांचे कारण शोधून त्यावर उपाय शोधण्यास मदत.
4. **संस्कृती आणि परंपरा समजून घेणे**: विविध संस्कृती, प्रथा, आणि सामाजिक वर्तनांचा अभ्यास करता येतो.

पद्धती:

1. **मुलाखती (Interviews)**: वैयक्तिक किंवा गट मुलाखतीद्वारे व्यक्तींचे अनुभव समजून घेणे.
2. **सर्वेक्षणे (Surveys)**: उघड्या प्रकारच्या प्रश्नांचा उपयोग करून उत्तर देणाऱ्यांचे अनुभव गोळा करणे.
3. **निरीक्षण (Observation)**: नैसर्गिक वातावरणात लोक कसे वागतात याचा अभ्यास करणे.
4. **प्रकरण अभ्यास (Case Study)**: विशिष्ट व्यक्ती, गट, किंवा घटनेचा सखोल अभ्यास.
5. **फोकस गट चर्चा (Focus Groups)**: विशिष्ट गटाला एका ठराविक विषयावर चर्चा करण्यासाठी एकत्र आणणे.

5. आर्थिक संशोधन (Quantitative Research):
आर्थिक संशोधन म्हणजे संख्या, सांख्यिकी, आणि मोजमापाच्या माध्यमातून समस्या, घटना किंवा प्रक्रिया समजून घेण्याचा शास्त्रशुद्ध पद्धतीने केलेला अभ्यास. यामध्ये डेटा गोळा करणे, त्याचे विश्लेषण करणे, आणि त्यावर आधारित निष्कर्ष काढणे महत्त्वाचे ठरते.

वैशिष्ट्ये:

1. **मोजमापावर भर:** संशोधन मुख्यतः संख्यात्मक (Numerical) स्वरूपात डेटा संकलनावर आधारित असते.
2. **सांख्यिकी पद्धतींचा वापर:** डेटाचे विश्लेषण करण्यासाठी सांख्यिकी मॉडेल्स आणि साधने वापरली जातात.
3. **मोठा नमुना आकार:** व्यापक डेटा गोळा करून समाजातील ट्रेंड किंवा पद्धतींचा अभ्यास केला जातो.
4. **उत्कर्ष आणि अचूकता:** आर्थिक संशोधन अचूक निष्कर्ष काढण्यावर भर देते.
5. **तटस्थ दृष्टिकोन:** निष्कर्षांमध्ये संशोधकाच्या वैयक्तिक भावनांचा किंवा मतांचा परिणाम होत नाही.

महत्त्व:

1. **समस्या समजणे व उपाय शोधणे:** आर्थिक व सामाजिक समस्यांचे कारण शोधून त्यावर उपाय शोधता येतो.
2. **अचूकता व वैधता:** मोठ्या प्रमाणावर गोळा केलेल्या डेटावर आधारित असल्याने संशोधन अचूक आणि वैध असते.
3. **निर्णय घेण्यात मदत:** धोरणकर्त्यांना, सरकारला, किंवा व्यवसायांना निर्णय घेण्यासाठी उपयोगी ठरते.
4. **सर्वसामान्य ट्रेंड समजणे:** मोठ्या लोकसमूहातील वर्तन, विचार, किंवा समस्या समजण्यासाठी उपयुक्त.

5. **अनेक क्षेत्रांसाठी उपयुक्त:** शिक्षण, व्यवसाय, आरोग्यसेवा, आणि सरकारी धोरण यांसाठी महत्त्वपूर्ण आहे.

पद्धती:

1. **सर्वेक्षण (Surveys):** मोठ्या प्रमाणावर डेटा गोळा करण्यासाठी प्रश्नावली किंवा फॉर्मचा उपयोग.
2. **प्रयोग (Experiments):** नियंत्रित परिस्थितीत विशिष्ट घटनेवर परिणाम तपासणे.
3. **डेटा विश्लेषण (Data Analysis):** आधी गोळा केलेल्या डेटाचा सांख्यिकी पद्धतीने अभ्यास.
4. **सांख्यिकी मॉडेल्स (Statistical Models):** आर्थिक घटकांमधील संबंध शोधण्यासाठी गणिती मॉडेल्स तयार करणे.
5. **ग्राफ्स आणि चार्ट्स:** डेटा सादर करण्यासाठी व्हिज्युअल पद्धतींचा वापर.

फायदे:

1. **डेटाचा अचूक अभ्यास:** निष्कर्ष अधिक विश्वासार्ह असतात.
2. **सामान्यीकरणाची क्षमता:** मोठ्या नमुन्यांमुळे ट्रेंड्स ओळखता येतात.
3. **तंत्रज्ञानाचा वापर:** डेटा विश्लेषणासाठी सॉफ्टवेअर व साधने उपलब्ध असतात.

मर्यादा:

1. **सखोल अनुभवाचा अभाव:** डेटा आधारित असल्यामुळे व्यक्तींच्या भावना, दृष्टिकोन यांचा विचार कमी होतो.
2. **सामान्यीकरणाचे धोके:** सर्व लोकांवर एकच निष्कर्ष लावणे नेहमी योग्य ठरत नाही.
3. **डेटा गोळा करण्याचे आव्हान:** मोठ्या प्रमाणावर डेटा गोळा करणे आणि त्याचे अचूक विश्लेषण करणे वेळखाऊ असते.

ग्रंथालयाचा संशोधन आराखडा:

ग्रंथालय संशोधन आराखडा म्हणजे विशिष्ट उद्दिष्टांसाठी ग्रंथालयातील संसाधने, पद्धती, व साधनांचा उपयोग करून संशोधनाची योजना तयार करणे. यामध्ये संशोधनासाठी आवश्यक टप्प्यांचा समावेश असतो, ज्यामुळे संशोधन सुसंगत आणि प्रभावी होते.

ग्रंथालय संशोधन आराखड्याची रचना:

1. **संशोधनाचा विषय निवडणे (Selection of Research Topic):** विषय स्पष्ट व नेमका ठरवावा.
2. **संशोधन उद्देश (Research Objectives):** संशोधनाचे उद्दिष्ट काय आहे हे स्पष्ट करणे.
3. **संशोधन प्रश्न (Research Questions):** संशोधनादरम्यान सोडवायच्या प्रश्नांची सूची तयार करणे.
4. **संशोधन पद्धती (Research Methodology): कोणकोणत्या संशोधन पद्धती वापरावयाच्या हे ठरविणे.**

डेटा गोळा करण्याची पद्धत:

1. मुलाखती (Interviews)
2. सर्वेक्षण (Surveys)
3. ग्रंथालयाच्या नोंदींचे विश्लेषण (Library Records Analysis)
4. डिजिटल संसाधनांच्या आकडेवारीचा अभ्यास (Usage Analytics)

डेटा प्रकार:

1. **प्राथमिक डेटा (Primary Data):** प्रत्यक्ष मुलाखती, सर्वेक्षण.

2. **दुय्यम डेटा (Secondary Data):** आधीचे संशोधन, जर्नल्स, रिपोर्ट्स.

माहितीचे स्रोत (Sources of Information):

1. **ग्रंथालयातील प्रिंट स्रोत:** संदर्भ ग्रंथ, एन्क्लोपेडिया, संशोधन निबंध, जर्नल्स.
2. **डिजिटल स्रोत:** ई-बुक्स, ऑनलाइन डेटाबेस (JSTOR, PubMed, इ.), संशोधन लेख.
3. **मौखिक स्रोत:** ग्रंथालयीन कर्मचारी व वापरकर्ते.

संशोधनाची व्याप्ती (Scope of Research): संशोधनासाठी लागू होणारे क्षेत्र आणि त्याच्या मर्यादा.

संशोधन साधने (Tools for Research): डेटा गोळा करण्यासाठी लागणारी साधने: प्रश्नावली, ग्रंथालय व्यवस्थापन सॉफ्टवेअर (Library Management Software), सांख्यिकी सॉफ्टवेअर (SPSS, Excel).

संशोधनाचा कालावधी (Timeline): संशोधन प्रक्रियेसाठी लागणारा वेळ निश्चित करणे.

ग्रंथालयातील संशोधनाचे हेतू: ग्रंथालय संशोधन हे ग्रंथालय विज्ञानाच्या विविध पैलूंशी संबंधित ज्ञान विकसित करण्यासाठी आणि समस्यांचे निराकरण करण्यासाठी केले जाते. त्याचे उद्दीष्ट म्हणजे ग्रंथालय व्यवस्थापन, सेवा, आणि संसाधनांचा प्रभावी वापर सुनिश्चित करणे.

ग्रंथालयातील संशोधनाचे मुख्य हेतू:

१. **माहितीचा प्रभावी उपयोग सुनिश्चित करणे**: ग्रंथालयातील पुस्तके, जर्नल्स, आणि डिजिटल संसाधनांचा वापर अधिक प्रभावीपणे कसा होईल हे शोधणे.

२. **ग्रंथालय सेवांची गुणवत्ता सुधारणे:** सदस्यांसाठी सेवा कशा अधिक प्रभावी बनवता येतील हे शोधणे.

३. **वाचनाची सवय प्रोत्साहित करणे:** ग्रंथालयाकडून वाचन संस्कृतीला कसा चालना दिला जाऊ शकतो यावर संशोधन करणे.

४. **तंत्रज्ञानाचा प्रभाव अभ्यासणे:** ग्रंथालय व्यवस्थापनात तंत्रज्ञानाच्या वापराचा अभ्यास करणे.

५. **वापरकर्त्यांच्या गरजा समजणे:** ग्रंथालय सदस्यांची माहितीविषयक गरजा आणि प्राधान्यक्रम समजून घेणे.

६. **ग्रंथालय व्यवस्थापन सुधारणा:** ग्रंथालयाच्या व्यवस्थापन प्रक्रियांचा अभ्यास करणे आणि सुधारणा सुचवणे.

७. **ग्रंथालयाच्या उपयुक्ततेचा अभ्यास:** ग्रंथालयाची समाजासाठी उपयुक्तता आणि योगदान मोजणे.

८. **वाचनालयीन कर्मचारी प्रशिक्षण:** ग्रंथालयीन कर्मचाऱ्यांच्या कौशल्यांचा अभ्यास करणे आणि त्यांना अद्ययावत प्रशिक्षण देण्यासाठी उपाय शोधणे.

९. **नवीन संशोधनाची संधी निर्माण करणे:** ग्रंथालय क्षेत्रात नवीन संशोधनासाठी संधी शोधणे.

१०. **सामाजिक आणि शैक्षणिक परिवर्तनाला चालना देणे:** ग्रंथालये कशा प्रकारे समाजात व शैक्षणिक संस्थांमध्ये सकारात्मक बदल घडवू शकतात याचा अभ्यास.

समारोप:

संशोधन हे अविरत चालू राहणारी क्रिया आहे. ग्रंथालय क्षेत्रात संशोधनाला इतर क्षेत्राइतकेच महत्व आहे. ग्रंथालय क्षेत्रात नवीन प्रकल्प, सिद्धांत,

आवृत्ती, मोडेल्स येण्यासाठी संशोधन करत राहणे गरजेचे आहे.

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उमाजी नाईकांचे मराठी साहित्यातील चित्रित केलेले गुणवैशिष्ट्ये

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प्रस्तावना :

भारतामध्ये अनेक जाती,धर्म , भाषा व संस्कृती अस्तित्वात असल्यामुळे त्यांची सामाजिक, आर्थिक व सांस्कृतिक जीवन पद्धती ही वेगवेगळी आहे. रामोशी समाज हा ऋषी वाल्मिकी यांचे वंशज आहे. या समाजाला श्रीराम यांनी आशीर्वाद दिला होता. ऋषी वाल्मिकी यांनी रामायण लिहिले. या समाजाला रामवंशी असे संबोधले जायचे.

रामोशी स्वतःला रामवंशी असे म्हणत. रानावनात भटकंती करत असल्याने रानवासी या मूळ शब्दाचा अपभ्रंश होऊन रामोशी हा शब्द तयार झाला असावा त्याविषयी काही दंतकथा ही प्रचलित आहे.

महाराष्ट्र रामोशी जमातीस रानटी जमात म्हणून ओळखले जायचे. चातुरवर्णीय व्यवस्थेत चौकटीत बाहेरी फेकले गेले आणि या जमातीच्या वाटेला असा कोणताच व्यवसायाला नव्हता पर्यायाने लुटमार करणे, दरोडा टाकणे त्यांना भाग पडत असे. ३५० वर्षांपूर्वी हीच स्थिती होते शिवरायांनी स्वराज्य निर्मितीचा निर्णय घेतला. तेव्हा त्यांनी बहुजनातील अनेक जातीचे मावळे गोळा केले होते. छत्रपती शिवराय रत्नपारखी होते त्यांच्या सैन्यात सामावून घेण्यासाठी त्यांच्या नजरेतून ही जमात सुटली नाही. सह्याद्रीच्या डोंगर कपारीत फिरणारे, लढाऊ धाडसी प्रामाणिक रामोशी आपल्या सैन्यात घेतले. अनेक रामोशी जमातीच्या लोकांनी शौर्य दाखवले. शौर्याचं चीज म्हणून अनेकांना वतने, इनामे , ताम्रपट देऊ केले याचा परिणाम झाला की अस्थिर रामोशी स्थिर जीवन जगू लागले. छत्रपती शिवराय गेले तरी त्यांनी स्वराज्याची कधी बेईमानी केली नाही. पेशवाई संपेपर्यंत त्यांनी अनेक किल्ल्याचे किल्लेदार म्हणून रक्षण केले.

परिचय:

आद्य क्रांतिवीर नरवीर राजे उमाजी नाईक, यांचा जन्म ७ सप्टेंबर १७९१ , भिवडी ता-पुरंदर , जि- पुणे येथे झाला. वडिलांचे नाव दादोजी नाईक खोमणे व आई लक्ष्मीबाई. पत्नी गंगा व कुसी मुलगी व तुकाराम व महाकाळ मुलगे. वडील दादोजी खोमणे पुरंदर किल्ल्याचे वतनदार होते. त्यांच्या भावांचे नाव अमृता, अंदू व कृष्णाजी होते.

प्रभावी व्यक्तिमत्व:

उमाजी नाईक जन्मापासून हुशार, चंचल, प्रचंड मानसिक धैर्य, उत्कृष्ठ बौद्धिक निर्णयशक्ती, हालचालीत चपळता, चिवटपणा, प्रयन्तात सातत्य इ. गुण संपन्न तसेच शरीराने बळकट , उंची ५ फुट ४ इंच , व करारी होते त्यामुळे त्यांनी पारंपारिक रामोशी हेर कला लवकरच आत्मसात केली. आपल्या वडिलांच्याकडून तलवार, भाले, दांड पट्टा, कु-हाड, तीर कामठी व गोफनी चालवण्याची कला अवगत केली. सतु नाईकच्या बरोबरीने काम केले.प्रसंगात साथीदाराचा जीव वाचवण्यात स्वताचा जीव संकटात घालणारे व्यक्तिमत्व.

इंग्रजांच्या अन्याय विरुद्ध प्रचंड चीड :

सन १८०३ मध्ये पुण्यातील दुसरा बाजीराव पेशव्यास ब्रिटिशांनी स्थानापन केले व त्याने इंग्रजांचे मांडीलकत्व स्वीकारून काम सुरू केले. सर्वप्रथम त्याने सर्व किल्ल्याप्रमाणे पुरंदर किल्ल्याच्या संरक्षणाचे काम रामोशी समाजाकडून काढून घेऊन आपल्या मर्जीतील लोकांच्याकडे दिले. त्यामुळे रामोशी समाजावर उपासमारीची वेळ आली. जनतेवर इंग्रजी अत्याचार वाढू लागले अशा परिस्थितीत उमाजी बेभान झाला होता.

छत्रपती शिवरायांना स्फूर्तीचे स्थान मानून त्यांनी त्यांचा आदर्श मानून जवळचा सर्व प्रदेश अधिपत्याखाली आणण्यासाठी साथीदारांना सोबत घेऊन ब्रिटिशांच्या विरुद्ध स्वराज्याचा पुकार केला माझ्या देशात परक्यांना राज्य करून देणार नाही असा त्यांनी ठाम निर्धार केला.

उत्कृष्ट संघटन:

उपासमारीची वेळ ब्रिटिशांच्यामुळे आली म्हणून ब्रिटिशांच्या विरुद्ध उमाजी नाईकांनी बंड पुकारले. त्यासाठी विठोजी नाईक, कृष्ण नाईक, खुशाबा रामोशी व बापू सोळसकर यांना घेऊन कुलदैवत जेजुरीच्या श्री खंडेरायासमोर भंडारा उधळत त्यांनी शपथ घेतली व इंग्रजांच्या विरुद्ध पहिल्या बंडाची गर्जना केली. इंग्रज, सावकार, मोठे वतनदार अशा लोकांना लुटून गोरगरिबांना आर्थिक मदत करण्यास सुरुवात केली. कोणत्याही स्त्रीवर अत्याचार अन्याय झाल्यास तो भावासारखा धावून जाऊ लागला. समाजातील सर्व स्तरातील गोरगरीब जनतेला ते सतत आर्थिक मदत करायचे , दुबळ्याची दुःख जाणून घेत व दुःख दूर करण्याचे प्रयत्न करत.त्यामुळे सामान्य जणांना उमाजी नाईक राजा वाटू लागला आणि त्यांना अनेक साथीदार मिळू लागले. फक्त रामोशीच नव्हे तर समाजातील सर्व जातीतील धर्मातील लोकांना त्यांनी सोबत घेतले आणि इंग्रजांच्या विरुद्ध बंड चालू ठेवले. सर्व जाहीरनाम्यावर उमाजी नाईक व भूजाजी नाईक यांचा उल्लेख असायचा.स्वत बरोबर इतर साथीदारांना वागवत.

साक्षरता:

इंग्रज, सावकार, मोठे वतनदाराच्या लोकांना लुटून गोरगरिबांना आर्थिक मदत करण्यास सुरुवात केली. इंग्रजांना त्रास दिल्यामुळे उमाजीला १८१८ मध्ये एक वर्ष तुरुंगवास शिक्षा झाली. त्या काळात आपला वेळ सत्कारणी लावण्यासाठी त्यात त्यांनी लिहिणे , वाचणे शिकले.

राजा हि उपाधी :

इंग्रजांसारख्या बलाढ्य शत्रूशी मुकाबला करायचा म्हणजे मोठे मनुष्यबळ हवे. सैन्य त्याचा प्रचंड खर्च आलाच पण उद्देश महान असल्यामुळे ते साधताना ते थांबले नाहीत. ते छत्रपती शिवाजी

महाराज यांना आदर्श मानाचे असे खुद्द इंग्रज अधिकारी कॅप्टन मॅकिंन्टॉस नमूद केले आहे. २२ जुलै १८२६ आद्य क्रांतिकारक उमाजी नाईकांचा राज्यभिषेक कडेपठार जेजुरी या ठिकाणी करण्यात आला. त्यांनी छत्रचामर,अब्दागिरी इत्यादी राजचिन्हे धारण केले. दरबारात ते भिक्षुक , पुजारी यांना दक्षिणा व गोरगरिबांना दान देत असत. उमाजी राजेंनी सैन्याची विभागणी केली. सैन्य प्रमुख व त्यांच्या तुकड्या निर्माण केल्या व सर्व भागात तैनात केल्या होत्या. त्यांना कामे वाटून दिली होती. तसेच त्यांनी एकमेकांशी संपर्क साधने , दळणवळण करणे , इंग्रजांच्या बातम्या तसेच लोकांच्या बातम्या इत्यादी कामासाठी हेर खाते निर्माण केले होते. विभागणीय गुप्तहेरखाते नेमले होते सैन्यात व गुप्तहेर खात्यात सर्व जाती धर्माचे लोक होते.

दरारा:

उमाजी राजांना पकडण्यासाठी इंग्रज अधिकारी मॅकिंन्टॉस यांनी सासवड , पुरंदरच्या मामलेदारास फर्मान सोडले. मामलेदार इंग्रजी सैन्य घेऊन पुरंदरच्या पश्चिमेकडेल एका खेड्यात गेला असता तेथे त्याच्यात आणि उमाजी राजे यांच्या सैनिकात तुंबाळ युद्ध झाले आणि इंग्रजांना पराभव स्वीकारावा लागला. संभाजी राजांनी तीन इंग्रज सैनिकाची मुंडकी कापून मामलेदारस भेट पाठवली त्यामुळे इंग्रज चांगले धास्तावले.

उमाजी राजे यांचे सैन्य डोंगरा टोळ्या करून राहत असत एका टोळीत जवळजवळ ५००० सैन्य होते.

१८२४ ला उमाजीने भांबुर्डी येथील इंग्रजी खजिना लुटला , तो देवळाच्या देखभाल साठी व जनतेत वाटला. ३० नोव्हेंबर १८३१ ला इंग्रजांना त्याने ठणकावून सांगितले की, आज हे एक बंड असले तरी हजारो बंड सातपुडा पासून सह्याद्री,कोकणा पर्यंत उठतील व तुम्हास जेरीस आणतील, फक्त इसारा देऊन न थांबता त्यांनी इंग्रजांना 'सळो की पळो' करून सोडले.२१ डिसेंबर १८३० आपला पाठलाग करणा-या इंग्रज अधिकारी बॉईड आणि त्याच्या सैन्याला मांढरदेवी गडावरून बंदुका व गोफणी चालून घायाळ करून पाठवले आणि काहींचे प्राण घेतले होते.

ब्रिटिशांना सामील झालेल्या वतनदार, जहागीरदार, सावकार यांचे वाडे, घरे लुटली व सर्व लोक सर्वसामान्य जनतेस व आपल्या सैन्यमध्ये लुट वाटली .

उमाजी नाईकांच्या विरुद्ध व त्यांच्या साथीदार यांना पकडण्यासाठी स्वतंत्र घोडदळाची नियुक्ती ब्रिटिश सरकारने केली व १५२ ठिकाणी चौका बसवल्या परंतु उमाजी नाईक यांच्या हाती सापडले नाहीत.

शुद्ध व निष्कलंक चारित्र्य :

छत्रपती शिवरायांना आदर्शवत मांडणा-या व सर्वसामान्य जनतेसाठी लढणा-या नरवीर उमाजी नाईक यांनी आपल्या जीवनात स्त्रियां प्रति आदर व्यक्त केलेला आहे. रामोशी समाजातील स्त्री असो की इतर समाजातील असो, जहागीरदार, वतनदाराची स्त्री असो किंवा ब्रिटिशांची स्त्री असो सर्व स्त्रियांचा मानसन्मान त्यांनी राखलेला आहे. वेळोवेळी स्त्रियांचे मुक्तता केलेली आहे. दरोडा टाकताना सुद्धा कोणत्या स्त्रीला हातच काय नजर सुद्धा लावू नये असा सक्त आदेश आपल्या सैन्याला दिला होता. सर्व माता-भगिनी यांचा सन्मान उमाजी नाईकांनी केल्यामुळे त्यांना 'भाऊराया' ही पदवी दिलेली होती.

स्वत एक पत्नी व्रत पाळले. तो स्वत स्त्रीयाच्या बाबतीत अतिशय संयमी, सज्जन आणि कडक राहिला. आपल्या साथीदारांना कधीही भरकुटून दिले नाही. त्यांची एक चारीत्र्यावान नेता म्हणून प्रतिमा फार काळ टिकून होती.

संपतीचा मोह नसलेले औदार्य :

इंग्रज सरकार जरी उमाजीला दरोडेखोर वा गुन्हेगार मानत असले, तरी तो सरकारच्या स्वार्थाचा भाग होता. कॅप्टन मॅकिंन्टॉस यांच्या अहवालातून स्पष्ट होते कि , त्यांनी घातलेले दरोडे संपत्ती मिळवण्याचा भाग नव्हे. समाजातील गरजू लोक , बैरागी, गोसावी व मंदिरात दान करण्यासाठी वापरात. उरलेली रक्कम सोबत्यात वाटत. शिवाय सैन्य उभारण्यासाठी संपत्ती मिळवावी लागती.

जाहीरनामे:

उमाजी नाईक स्वतःला राजा म्हणत असल्यामुळे त्यांनी आपल्या जनतेसाठी काही जाहीरनामे काढलेले आहेत.

१) १८२७ साली ठाणे व रत्नागिरीसाठी उमाजींनी स्वतंत्र जाहीरनामा काढला या जाहीरनाम्यानुसार तेथील गावांनी उमाजींना आपला महसूल दिला.

२) उमाजी राजांनी १६ फेब्रुवारी१८३१ रोजी इंग्रज सत्तेविरुद्ध एक जाहीरनामा प्रसिद्ध केला. त्यात नमूद लोकांनी युरोपीय पुरुष किवा सैन्य जेथे दिसेल तेथे ठार करावे, केले होते की लोकांनी इंग्रजी नोक-या सोडाव्यात. सर्व राजे रजवाडे, सरदार , जमीनदार , वतनदार आणि देशवासीयांनी एकाच वेळी एकत्र येऊन जागोजागी बंड पुरावे आणि इंग्रजांविरुद्ध अजारकता माजवावी. इंग्रजांचे खजिने लुटावेत. इंग्रजांना शेतसारा , पट्टी देऊ नये. असे करणा-यास नवीन सरकार मधून जहागिरी ,इनामे व रोख पैशाची बक्षीस मिळतील. ज्यांची वंश परंपरागत असलेली वतने, तनखे इत्यादी इंग्रजा सरकारमुळे गेले असतील ती सर्व त्यांना परत केली जातील. इंग्रजांची राजवट आता लवकरच संपुष्टात येणार आहे व नवीन न्यायाधीष्टीत राज्याची स्थापना होईल. कोणीही इंग्रजांना मदत करू नये. तसे केल्यास नवीन सरकार त्यांना शासन करेल.हा स्वतंत्र भारताचा पहिला जाहीरनामा होय.

उमाजी नाईकांच्या प्रभावाविरुद्ध इंग्रजांचे जाहीरनामे:

उमाजी राजांचा इंग्रजांच्या विरुद्ध तीव्र लढा, बंड, उठाव केल्याने, जेरीस येऊन इंग्रजांनी खालील जाहीरनामे प्रसिद्ध केले.

१)२८ ऑक्टोबर १८२६ आली उमाजी राजे विरुद्ध इंग्रजांनी पहिला जाहीरनामा प्रसिद्ध केला. त्यात उमाजी राजे व त्यांच्या साथीदारास पकडणाऱ्यास १०० रुपये बक्षीस व इनाम जाहीर केले.

२) ८ ऑगस्ट १८२७ इंग्रजांनी दुसरा जाहीरनामा प्रसिद्ध केला त्यामध्ये उमाजीस पकडण्यासाठी १२०० रुपये व कृष्णाजीस पकडण्यासाठी १००० रुपये बक्षिसाची रक्कम व शरण येणा-या माफी देण्याचे अभिवाचन दिले.

३) १५ डिसेंबर १८२७ साली इंग्रजांनी तिसरा जाहीरनामा उमाजी राजे विरुद्ध प्रसिद्ध करून त्यात उमाजी राजांना पकडून देणा-यास बक्षीसाची रक्कम ५००० रुपये केली परंतु काही उपयोग झाला नाही.

४)११ जानेवारी १८३१ साली इंग्रजांनी चौथा जाहीरनामा प्रसिद्ध केला व त्यात उमाजी राजांना पकडून देणा-यास ५००० रुपये रोख व २०० बिघे जमीन जाहीर करण्यात आली.

५) १२ मार्च १८३१ काढलेला व ८ ऑगस्ट १८३१ जाहीर केलेल्या पाचव्या जाहीरनाम्यात

इंग्रजांनी उमाजी राजेच्याविरूढ माहिती देणा-यास १०००० रुपये व ४०० बिघे जमीन बक्षीस मिळून देण्याची घोषणा केली.

गौरव उदगार:

इंग्रज अधिकारी कॅप्टन रॉबर्टसन याने १८२० ला इस्टेट कंपनीला लिहिताना म्हटले आहे,"उमाजीचा रामोशी समाज इंग्रजांविरुद्ध तिरस्काराने पेटला, असून तो कोणत्यातरी राजकीय बदलाची वाट पाहत आहे. जनता त्यांना मदत करीत असून कोणी सांगावे हा उमाजी राजा , छत्रपती शिवाजी सारखे राज्य स्थापणार नाही?"

कॅप्टन मॅकिंन्टॉस म्हणतो, "उमाजी पुढे छत्रपती शिवरायांचा आदर्श होता. त्याला फाशी दिली नसती तर तो दुसरा शिवाजी झाला असता".

जर इंग्रजांनी कूट नीती आपले नसते तर तेव्हाच भारताला स्वातंत्र्य लाभले असते. पुढे कॅप्टन मॅकिंन्टॉस म्हणतो, "मुळचा निरक्षर असा मनुष्य एखाद्या निष्णात वकीला प्रमाणे स्वताचे समर्थन करून स्वताला निर्दोष सिध्द करतो, हे पाहून त्याच्या अंगाच्या विलक्षण बुद्धीमत्तेचे कौतुक वाटते".

स्वाभिमान :

संपूर्ण भारताच्या इतिहासामध्ये गद्दारी, फितुरी प्रसिद्ध आहे. त्याला उमाजीचा इतिहास तरी अपवाद कसा ठरणार. पूर्वीचे साथीदार असणारे, काळोजी नाईक व नाना चव्हाण यांनी बक्षिसाच्या रकमेकडे पाहून उमाजी नाईकांना बेसावध असताना पकडून दिले. उमाजीने आपल्या कृत्याची जबाबदारी नाकबूल करून आपला जीव वाचवण्याचा प्रयत्न केला नाही .त्यांनी जीव वाचवण्यासाठी माफी मागितली नाही .सरकारकडे प्राणाची भिक मागितली नाही आपली आभिमानास्पद कृत्ये नाकारून स्वाभिमानाला डाग लावून घेतला नाही.

उमाजी नाईकांच्या वर राजद्रोहाचा खटला चालला. न्यायाधीश जेम्स टेलर यांनी उमाजी नाईकांना दोषी ठरवून फाशीची शिक्षा सुनावली. ३ फेब्रुवारी १८३२ ला पुण्याच्या खडक माळ आळी येथे मामलेदार कचेरीत वयाच्या ४१ व्या वर्षी , सर्वप्रथम उमाजी नाईक हसत हसत फासावर चढले. व सर्वसामान्य जनतेवर दहशत पसरावी म्हणून त्यांचे प्रेत तीन दिवस झाडावर लटकून ठेवले. त्यांची साथीदार खुशाबा नाईक व बापू सोळसकर यांनाही फाशी दिली. प्रा.आठवले म्हणतात , "जिवंतपणी सतत ताठ राहिलेलीएक मान जीव गेल्यावर वाकली".

समारोप:

उमाजी नाईक स्वता:च्या विविध गुण वैशिष्ट्ये उपयोग करून भारत भूमीचा इंग्रजाच्या विरुद्ध स्वातंत्र्य करण्याचा पहिला प्रयत्न केला. म्हणून त्यांना आद्य क्रांतिवीर संबोधतात .

संदर्भसूची:

१) शंकर न-हे : 'उमाजी राजे प्रकाशक अ. अ. कुलकर्णी , कॉन्टिनेन्टल प्रकाशन पुणे प्रथम आवृत्ती २००१.

२) सदाशिव आठवले : उमाजी राजे मुक्काम डोंगर प्रकाशक अ कुलकर्णी कॉन्टिनेन्टल प्रकाशन पुणे प्रथम आवृत्ती मे १९९१

३) डॉ.आ.ह साळुंके: भ प्राइड ऑफ स्वराज्य :लोकायत प्रकाशन , प्रथम आवृत्ती २०१०

४) डॉ.राज जाधव : बहिर्जी नाईक :नावीन्य प्रकाशन पुणे १२मे २०२३

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सामाजिक मानसिकतेवर आणि गुन्हेगारीवर सोशल मीडियाचा होणारा परिणाम

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सारांश:

प्रस्तुत विषयात सामाजिक मानसिकतेवर आणि गुन्हेगारीवर होणारा परिणाम अभ्यासण्यात आला आहे. आधुनिक युगात हा एक संवेदनशील विषय आहे. सामाजिक मानसिकता आणि गुन्ह्यावरुन लोक सोशल मीडियाचा वापर कसा करतात हे पाहणे नेहमीच आश्चर्यकारक असते. आपल्या जीवनात इंटरनेटचा उदय हा इतका महत्त्वाचा व आवश्यक भाग बनला आहे की, जेव्हा ते आपल्याजवळ नव्हते तेव्हा ते समजणे कठीण होते. पण आज हे तंत्रज्ञान जवळ आहे तर याचा अमर्याद वापर वाढला आहे. तंत्रज्ञानातील प्रगती, मोबाईल माहितीचा जलद प्रसार आणि विविध सोशल मीडिया ॲप जसे इन्स्टाग्राम, स्नॅपचॅट, फेसबुक, ट्विटर आणि AI सारख्या सोशल मीडिया प्लॅटफॉर्मच्या लोकप्रियतेमुळे आपले दैनंदिन जीवन सोशल मीडियावर अधिकाधिक अवलंबून बनले आहे. तंत्रज्ञान जरी फायदेशीर असले तरी ते लोकांना धोकाही देते. परिणामी, सोशल मीडिया हे सामाजिक मानसिकतेवर परिणाम करते तसेच ते गुन्हेगारांचे मुख्य स्थान बनले आहे. त्यामुळे अधिकाधिक सायबर गुन्हे घडत आहेत. प्रत्येकाला सोशल मीडियाच्या नवीनतम फॉर्ममध्ये प्रवेश करायचा आहे. मोठ्या प्रमाणात सोशल मीडियाच्या आवाहनाचे श्रेय नवपिढीला द्यावे लागेल. तसेच एक आभासी जग तयार करण्याची क्षमता तंत्रज्ञानामध्ये आहे. ज्यामध्ये व्यक्ती एकमेकांना समोरासमोर न भेटता अक्षरशः संवाद साधू शकतात आणि माहिती, फोटो आणि इतरांची देवाणघेवाण करू शकतात. मीडिया स्त्रीचे नाव, पत्ता, स्थान आणि प्रतिमा यासारख्या वैयक्तिक माहितीचा गैरवापर, विशेषत: महिलांसाठी वारंवार होत आहे. सोशल मीडियाच्या निनावीपणा आणि खोटेपणा, तसेच अधिकार क्षेत्रातील समस्या, सर्व वयोगटातील लोकांना प्रभावित करणाऱ्या आणि जागतिक समस्या असलेल्या ऑनलाइन हिंसाचारात वाढ होण्यास कारणीभूत आहेत. सोशल मीडियाद्वारे निर्माण होणाऱ्या धोक्यांमुळे व्यक्तींची सुरक्षा, गोपनीयता आणि प्रतिष्ठा या सर्व गोष्टी धोक्यात आहेत.

गेल्या दशकात, सोशल मीडिया आपल्या जीवनाचा एक भाग बनला आहे. समाजात लक्षात आलेले अनेक बदल सुचवतात की, सोशल मीडिया प्लॅटफॉर्मची 'कनेक्शन बिल्डिंग' सिद्धांत मानसिक आरोग्याच्या अनेक समस्या घेऊन येत आहे. तुम्ही सोशल मीडियाचा वापर किती करता हे आरोग्याच्या वाढत्या समस्यांमागे एक मजबूत कारण आहे. परिस्थिती गंभीर दिसते कारण तरुण लोक वेगवेगळ्या सोशल मीडिया प्लॅटफॉर्मवर दररोज ५–७ तासांपेक्षा जास्त वेळ घालवतात. हळुहळू, सोशल मीडिया हा आपल्या तरुणांसाठी जोखमीचा बनत चालला आहे ज्यांना त्याचा आपल्या जीवनावर होणारा नकारात्मक परिणाम समजत नाही. डिजिटल सामग्रीसह सतत आणि सातत्यपूर्ण संबंध तरुण लोकांमध्ये कमकुवत मानसिक आरोग्य दर्शवू लागला आहे. सोशल मीडियाचा सामाजिक मानसिकता आणि गुन्हेगारी यांच्यातील संबंध या लेखात अभ्यासण्यात आला आहे.

Keyword *- सामाजिक मानसिकता, गुन्हेगारी, सोशल मीडिया, परिणाम इत्यादी.*

प्रस्तावना:

इंटरनेट ही "संपूर्ण जगभरातील संगणक नेटवर्कला जोडणारी एक सहकारी संदेश–फॉरवर्डिंग प्रणाली आहे". इंटरनेटच्या उदयामुळे व्यक्तींना एक नवीन व्यासपीठ उपलब्ध झाले आहे आणि तो आता दैनंदिन जीवनाचा एक भाग बनला आहे. रोजच्या नागरिकांच्या सोशल मीडिया प्रोफाइलपासून वेबसाइट्सवर पोस्ट केलेल्या अधिकृत सरकारी सूचनांपर्यंत प्रत्येक गोष्टीसाठी इंटरनेट एक साधन म्हणून विकसित झाले आहे.

आजच्या जगात सोशल मीडियाबद्दल सर्वांनाच माहिती आहे. Merriam-Webster Dictionary सोशल मीडियाची व्याख्या "इलेक्ट्रॉनिक संप्रेषणाचे प्रकार (जसे की सोशल नेटवर्किंग आणि मायक्रो–ब्लॉगिंगसाठी वेबसाइट) ज्याद्वारे वापरकर्ते माहिती, कल्पना, वैयक्तिक संदेश आणि इतर सामग्री (जसे की व्हिडिओ) सामायिक करण्यासाठी ऑनलाइन समुदाय तयार करतात" म्हणून परिभाषित करते. माहिती वितरीत करण्याच्या बाबतीत, तुमच्या फोनवर ॲपपेक्षा अधिक कशाचीही आवश्यकता नाही. आपल्या वेगवान जगात, जागतिक विचारांच्या देवाणघेवाणीसाठी एक द्रुत माध्यम विकसित झाले आहे. सोशल मीडियाचा लोकांच्या जीवनावर मोठा प्रभाव पडतो, मग तो चांगला असो वा वाईट. सोशल मीडियाशिवाय आपण आपल्या जीवनाची कल्पना करू शकत नाही, म्हणून सोशल मीडियाचा समावेश असलेल्या सामाजिक मानसिकता आणि गुन्हेगारी क्रियाकलाप देखील एक सर्वसामान्य प्रमाण बनले आहे यात आश्चर्य नाही. सोशल मीडियाच्या वाढीचा परिणाम सामाजिक मानसिकतेवर आणि गुन्हेगारीवर फोफावण्यात झाला आहे. व्यक्ती, सरकारी संस्था आणि व्यावसायिक कंपन्या या सर्वांनी सोशल मीडिया मार्केटिंगचे फायदे घेतले आहेत. तथापि, तंत्रज्ञानाचे अनेक फायदे आहेत, परंतु त्यात अनेक तोटे देखील आहेत. सोशल मीडियामुळे लोकांची सुरक्षा, गोपनीयता आणि प्रतिष्ठा धोक्यात आली आहे, ज्यामुळे सायबर हिंसाचारात वाढ झाली आहे आणि जागतिक स्तरावर कठीण परिस्थिती निर्माण झाली आहे. तसेच आजचा युवक याच्या जास्त आहारी गेला आहे. सोशल मीडीयाचा वापर युवकांना अश्लिलतेकडे सुद्धा घेवून जात आहे. परिणामी आज लहान मुलींच्या बलात्काराच्या घटना किंवा लैंगिक अत्याचारामध्ये सुद्धा वाढ झाली आहे.

उद्दिष्टे :

1. सामाजिक मानसिकतेवर आणि गुन्हेगारीवर सोशल मीडियाचा होणारा परिणाम अभ्यासणे.

संशोधन पद्धती:

प्रस्तुत संशोधनासाठी वर्णनात्मक संशोधन पद्धतीचा वापर करण्यात आला आहे.

विषय विवेचन :

सर्वात शक्तिशाली आणि यशस्वी साधनांपैकी एक सोशल मीडिया, अचानक गुन्हेगारांचे आश्रयस्थान बनले आहे. गेल्या काही वर्षात इंटरनेट वापरकर्त्यांची संख्या जशी वाढत आहे, तशी सायबर गुन्ह्यांची, सामाजिक मानसिकतेची आणि गुन्हेगारी संख्याही वाढली आहे. दुस्रया शब्दांत सांगायचे तर, आजच्या युगात सामाजिक मानसिकता आणि गुन्हेगारी म्हणजे

संगणक किंवा संगणक नेटवर्कच्या समावेशाने चुकीच्या कृत्याचे वर्गीकरण गुन्हेगार म्हणून केले जाते. एखाद्याबद्दल खोटी अश्लिल माहिती पसरवण्यासाठी किंवा ई–कॉमर्स साइट्सवर सहज उपलब्ध असलेली आमची क्रेडिट कार्ड माहिती मिळविण्यासाठी एक बोगस सोशल मीडिया व्यक्तिमत्व देखील तयार केले जाते. लिंग आधारित हिंसा आणि अल्पवयीन मुलांवरील हल्ले हे आणखी दोन प्रकारचे हिंसाचार आहेत. गुन्हेगाराची ओळख अस्पष्ट असल्याने, स्त्रिया आणि लहान मुले इंटरनेट चाइल्ड पोर्नोग्राफीचे प्राथमिक बळी आहेत.

सोशल मीडियाचा प्रभाव:

आपल्या जीवनावर सोशल मीडियाच्या प्रभावाचे सकारात्मक आणि नकारात्मक दोन्ही पैलू आहेत. सकारात्मक बाबींवर इन्स्टाग्राम, स्नॅपचॅट, फेसबुक, ट्विटर आणि AI सारख्या सोशल नेटवर्किंग साइट्स दूर राहणाऱ्या लोकांना ऑडिओ आणि व्हिडिओ चॅट, चॅट रूम आणि इतर विविध वैशिष्ट्यांद्वारे त्यांनी मागे सोडलेल्या प्रियजनांच्या संपर्कात राहण्याची परवानगी देतात. आता सामान्य लोकांना त्यांच्या मोबाईल डिव्हाइसेसचा वापर करून जगभरातील चालू घडामोडींची गती वाढवणे शक्य झाले आहे. जे लोक कामाच्या किंवा इतर कोणत्याही उद्देशाच्या (शैक्षणिक हेतूने) शोधात आहेत ते सोशल नेटवर्किंग साइट्स वापरतात जेणेकरून ते सोपे होईल. तुमचे विचार आणि कल्पना जगासोबत शेअर करण्याचा हा सर्वात जलद आणि सर्वात सोयीस्कर मार्ग देखील आहे. परिणामी, सोशल मीडियामुळे लोकांचे जीवन अधिक सोयीस्कर आणि आनंददायी बनले आहे.

तथापि, नकारात्मक पैलू लक्षात ठेवून, लोकांना जोडण्यासाठी सोशल मीडियाची लोकप्रियता देखील सामाजिक अलगावला कारणीभूत ठरते. या सोशल मीडिया चॅनल्सच्या परिणामी, समोरासमोरील व्यस्तता दुर्मिळ झाली आहे. तरुण लोकांच्या मानसिक, भावनिक, शारीरिक आणि मानसिक आरोग्यावर सामाजिक अलगावचे परिणाम विस्तृतपणे अभ्यासले गेले आणि दस्तऐवजीकरण केले गेले. यामध्ये चिंता आणि हरवण्याची भीती तसेच इतर अनेक समस्यांचा समावेश आहे. सोशल मीडियामध्ये गोपनीयतेचा अभाव असल्यामुळे, तृतीय पक्षाकडून एखाद्या व्यक्तीच्या खाजगी माहितीचा गैरवापर करण्याचा उच्च धोका असतो. आजकाल, लोक त्यांच्या स्वतःच्या वैयक्तिक जागेबद्दल खूप काळजी करतात. सायबर गुंडगिरी आणि सायबर चोरी हे तृतीय पक्षाद्वारे इतर लोकांच्या वैयक्तिक माहितीच्या अनधिकृत वापरामुळे शक्य झाले आहे. सोशल मीडियावर अश्लील माहिती पसरवल्यामुळे लोकांना या धोक्यांचा सामना करावा लागत आहे. ते दिवसभर इंटरनेट चॅटिंगवर घालवतात. परिणामी, वांशिक आणि धार्मिक शत्रुत्व भडकवणे किंवा व्यक्तींना फसवणे आणि डिजिटल द्वेषाचे गुन्हे घडवून आणणे यासह अनेक उद्दिष्टांसाठी चुकीची माहिती वापरली जाऊ शकते.

परिणामी, सोशल मीडिया हा जरी आपल्या दैनंदिन जीवनातील एक अपरिहार्य घटक बनला असला तरी सामाजिक मानसिकता आणि गुन्हेगारीच्या बाबतीत आज प्रमुख भूमिका बजावताना दिसतो. समस्यांच्या संदर्भात तो मानवी हक्क आणि दायित्वांशी संबंधित बनला आहे.

सोशल मीडिया संबंधित सायबर गुन्हे:

सोशल मीडियाशी संबंधित सायबर गुन्ह्यांचे प्रकार खालीलप्रमाणे आहेत –

१. अश्लील सामग्री: अश्लील सामग्री सामायिक करणे किंवा प्रसारित करणे बेकायदेशीर आहे आणि माहिती तंत्रज्ञान कायद्याच्या कलम ६७ अंतर्गत दंडनीय आहे. सर्वोच्च न्यायालयाने एका अग्रगण्य खटल्यातील १० मध्ये अश्लीलतेची व्याख्या "अश्लीलता असण्याची गुणवत्ता म्हणजे नम्रता किंवा सभ्यतेला आक्षेपार्ह; अश्लील, घाणेरडे आणि तिरस्करणीय." शिवाय, सुप्रीम कोर्टाने अश्लीलता आणि पोर्नोग्राफीमध्ये फरक केला. गुन्हेगार अनेकदा सोशल मीडियावर सापडलेल्या प्रतिमा मॉर्फ करतात आणि अश्लील गोष्टी तयार करतात, ज्या नंतर ते सोशल मीडियाद्वारे वितरित करतात, ज्यामुळे पीडितेचा अनादर होतो.

२. सायबर धमकावणे: डिजिटल तंत्रज्ञानाचा वापर करून गुंडगिरी करणे. हे सोशल मीडिया, चॅट सिस्टम, गेमिंग प्लॅटफॉर्म आणि मोबाइल फोनवर होऊ शकते. लक्ष्यित व्यक्तींना धमकावणे, राग आणणे किंवा अपमानित करणे हे पुनरावृत्तीचे आचरण आहे. सोशल मीडियावर एखाद्याबद्दल चुकीची माहिती पसरवणे किंवा त्यांचे लाजिरवाणे फोटो किंवा व्हिडिओ पोस्ट करणे, संदेशवहन प्लॅटफॉर्मद्वारे दुखावणारे, अपमानास्पद किंवा धमकी देणारे संदेश, फोटो किंवा व्हिडिओ पाठवणे., एखाद्याची तोतयागिरी करणे आणि त्यांच्या वतीने किंवा बनावट खात्यांद्वारे इतरांना दुखावणारे संदेश पाठवणे ही सर्व उदाहरणे आहेत.

३. चोरी ओळखा: हे सोशल नेटवर्किंग जगामध्ये चिंतेचे एक मोठे स्रोत आहे. ओळखीची चोरी, ज्याला अनेकदा ओळख फसवणूक म्हणून ओळखले जाते, हा एक गुन्हा आहे. ज्यामध्ये गुन्हेगाराला वैयक्तिकरित्या ओळखण्यायोग्य माहितीचे आवश्यक घटक मिळतात. ओळख चोरी म्हणजे क्रेडिट, कर्ज आणि इतर सेवा मिळविण्यासाठी व्यक्तीचे नाव आणि वैयक्तिक माहितीचा अयोग्य वापर. आयडेंटिटी थेफ्ट म्हणजे एखाद्या व्यक्तीच्या नावाने आर्थिक फायदा किंवा अन्य फायदा मिळविण्यासाठी दुसऱ्या व्यक्तीच्या ओळखीचा हेतुपुरस्सर वापर करणे.

४. सायबर – स्टॉकिंग: सायबरस्पेसमध्ये, सायबरस्टॉकिंगचे वर्णन स्टॅकिंगचे एक प्रकार म्हणून केले जाते जे सोशल मीडियाचा वापर करून पीडित व्यक्तीला अस्वस्थता, उत्तेजित करणे किंवा गैरवर्तन देखील करते. सायबरस्टॉकिंग हा एक गुन्हा आहे, ज्याला शिक्षा दिली जाऊ शकते. कारण त्यात इंटरनेट आणि इतर तंत्रज्ञानाचा वापर करून इतर व्यक्ती ऑनलाइन असताना त्यांचा छळ करणे किंवा त्यांचा पाठलाग करणे समाविष्ट आहे.

५. ऑनलाइन जॉब फ्रॉड: नोकरी शोधणाऱ्यांच्या खात्यांशी तडजोड केली जाते जेव्हा ते त्यांच्या बँक खात्याचे, क्रेडिट कार्डचे किंवा डेबिट कार्डचे सुरक्षा तपशील नोंदणीच्या वेळी फसव्या नोकरी शोध वेबसाइटवर उघड करतात. फसवणूक करणारे प्रतिष्ठित संस्थेचे प्रतिनिधी म्हणून देखील काम करू शकतात आणि नंतर नोकरी देऊ शकतात. खोट्या मुलाखती घेणे. त्यानंतर नोकरी शोधणाऱ्याला नोंदणी, सक्तीचे प्रशिक्षण, लॅपटॉप आणि इतर खर्चासाठी पैसे पाठवण्यास प्रवृत्त केले जाते.

६. सामाजिक अभियांत्रिकी आणि फिशिंग: सोशल नेटवर्किंग साइट्सवर केलेल्या बहुसंख्य सायबर गुन्ह्यांमध्ये "सामाजिक अभियांत्रिकी" म्हणून ओळखल्या जाणाऱ्या युक्तीचा समावेश आहे यात आश्चर्य नाही. सामाजिक अभियांत्रिकीची व्याख्या म्हणजे "राजकीय किंवा आर्थिक उद्दिष्टे पूर्ण करण्यासाठी व्यक्तींच्या प्रचंड गटांची सामाजिक हाताळणी." तुमच्या ओळखीच्या एखाद्या व्यक्तीने कार दुरुस्तीसाठी तुमच्याकडून पैसे मागणे फारच

असामान्य आहे जेणेकरून ते कामावर असतील, फक्त तुम्हाला नंतर कळेल की तुमच्या मित्राला त्यांच्या कारमध्ये कधीही समस्या आली नाही आणि पैसे हस्तांतरित करण्यात तुमची फसवणूक झाली आहे.

७. सोशल नेटवर्किंगद्वारे घरफोडी: या प्रकारच्या गुन्ह्यात, गुन्हेगार घरफोडीचे लक्ष्य करण्यासाठी आणि ओळखण्यासाठी सोशल मीडियाचा वापर करतात. सोशल मीडियावर, तुमच्या वैयक्तिक क्रियाकलापांबद्दल पोस्ट करणे अत्यंत सामान्य आहे, जसे की सुट्ट्या, रात्रीचे जेवण आणि इतर. त्यांनी पीडितेबद्दल दिलेल्या संवेदनशील माहितीमुळे, हे लेखन अनेकदा मारेक्रयांचे लक्ष्य असते. जोपर्यंत त्यांना पीडितेच्या घरी जाण्यासाठी पुरेसा वेळ मिळतो तोपर्यंत गुन्हेगार सहज शिकार करणे पसंत करतात.

८. ईमेल फिशिंग: फिशिंगचा अर्थ असा ई–मेल पाठवणे आहे जो फसवणूक करून विशिष्ट संस्था असल्याचे सांगतो आणि संवेदनशील आर्थिक डेटा मागतो. फिशिंग म्हणून संवेदनशील माहिती आत्मसमर्पण करण्यासाठी ग्राहकांची फसवणूक करण्याचा प्रयत्न आहे. ज्याचा नंतर फसवणूक करणारा त्याच्या वैयक्तिक फायद्यासाठी वापर करेल.

९. सायबर – केसिंग: NW3C सायबर केसिंगला एक प्रक्रिया म्हणून वैशिष्ट्यीकृत करते जी इंटरनेटवर सहज उपलब्ध असलेल्या डेटाचा वापर करून एखाद्या व्यक्तीचे स्थान प्रदान करते. सोशल मीडियाचे जिओटॅगिंग साधन हे सर्वात प्रमुख साधनांपैकी एक आहे आणि ते काहीसे फॅड बनले आहे. गुन्हेगाराच्या ठावठिकाणाबद्दलची माहिती त्याला किंवा तिला सायबर जगतात त्याच्या किंवा तिच्या क्रियाकलापांची योजना आखण्यात आणि पार पाडण्यास मदत करते.

१०. मालवेअर: अशा अनेक पद्धती आहेत ज्यामध्ये सोशल मीडिया व्हायरस पसरू शकतो. हॅकरने तुमची लॉगिन क्रेडेन्शियल्स चोरणे, तुमच्या खात्यात प्रवेश मिळवणे आणि धोकादायक लिंक पाठवणे ही सर्वात सोपी पद्धत म्हणजे फिशिंग ईमेलद्वारे या गोष्टी करणे. कोणी बनावट खाते तयार केले, तुमच्याशी मैत्री केली आणि तुमच्यासोबत फोटो शेअर केला, तर अचानक तुम्हाला मालवेअरची लागण झाली आहे.

सोशल मीडिया, सामाजिक मानसिकता आणि गुन्हेगारी यांच्यातील संबंध:

सोशल मीडिया प्लॅटफॉर्मचा गुन्हेगारी तपास, कायद्याची अंमलबजावणी, न्याय आणि सामुदायिक परस्पर संवादावर कसा परिणाम होतो हे खालील मुद्दे स्पष्ट करतात –

१. गुन्ह्याच्या तपासावर परिणाम: सर्व प्रकारच्या गुन्ह्यांच्या तपासात सोशल मीडिया प्लॅटफॉर्मचा वापर वाढत्या प्रमाणात महत्त्वाचा होत आहे. इन्स्टाग्राम, स्नॅपचॅट, फेसबुक आणि ट्विटरचा वापर स्थानिक गुन्ह्यांबद्दल लोकांना सतर्क करण्यासाठी कायद्याची अंमलबजावणी करत आहे. गुन्ह्याची दृश्ये, व्हिडिओ आणि प्रतिमा पोस्ट करणे या सोशल मीडियावर सामान्य घटना आहेत. गुन्हेगारांना पकडण्यात मदत करणारी माहिती प्रसारित करण्याबरोबरच, तपास करण्यासाठी वैयक्तिक संदेश वाचण्यासाठी सहाय्य मिळत आहे. संशयितांच्या सोशल मीडिया प्रोफाइलचा पुरावा म्हणून वापर मोठ्या प्रमाणात प्रकरणांमध्ये केला आहे. वैयक्तिक संदेशांमध्ये अनेकदा पत्रव्यवहाराचा समावेश असतो ज्याचा उपयोग गुन्हेगारी प्रकरणात

एखाद्या व्यक्तीचा अपराध किंवा निर्दोषपणा सिद्ध करण्यासाठी केला जाऊ शकतो. सोशल मीडियाचा वापर आता संशयितांची ओळख पटवण्यासाठी, गुन्हेगारी कारवायांची माहिती मिळवण्यासाठी, हरवलेल्या व्यक्तींचा शोध घेण्यासाठी आणि संघटित गुन्हेगारीचा पाठपुरावा करण्यासाठी केला जात आहे.

२. गुन्हेगारी प्रकरणात भूमिका: गुन्हेगारी क्रियाकलाप आणि गुन्हेगारी संघटनांशी संबंध असल्याच्या पुराव्यासाठी सोशल मीडिया खात्यांचा शोध घेता येतो. आरोपांच्या गंभीरतेवर अवलंबून, सोशल मीडिया साइटवर पोस्ट केलेली माहिती उपयोगात आणली जाते.

३. महिलांचे अशोभनीय प्रतिनिधित्व (प्रतिबंध) कायदा, १९८६: इलेक्ट्रॉनिक माध्यमांद्वारे मुलींच्या अश्लील प्रतिमा बेकायदेशीरपणे प्रसारित केल्या जाऊ शकतात किंवा प्रकाशित केल्या जाऊ शकतात आणि ते महिलांचे अशोभनीय प्रतिनिधित्व अधिनियम, १९८६ च्या कलम ३ आणि ४ अंतर्गत दंडनीय आहे.

निष्कर्ष:

'मानसिक आरोग्य' आणि 'सोशल मीडियाचा वापर' यातील दुवा आव्हानात्मक आहे पण ते समजून घेणे खूप महत्त्वाचे आहे. सोशल मीडियाने लोकांना ऑनलाइन इतरांशी जोडण्याची आशादायक भूमिका आणली आहे. परंतु अनेकांसाठी ते एक आव्हान म्हणूनही आले आहे कारण ते एकटे वाटत आहेत आणि त्यांना इतरांकडून लाइक्स किंवा टिप्पण्यांच्या रूपात भावनिक आधार मिळत नाही तेव्हा मानसिक दबावाचा सामना करत आहेत. प्लॅटफॉर्मवर पोस्ट केलेल्या त्यांच्या क्रियाकलापांवर प्रतिक्रिया मिळविण्यासाठी केवळ सोशल मीडियाचा वापर करणाऱ्या तरुणांच्या मनात हे संघर्षाचे कारण बनले आहे. सोशल मीडियावर ज्यांचे बरेच मित्र आहेत ते आनंदी, प्रसिद्ध आणि यशस्वी आहेत ही एक मिथक तरुणाईने दूर केली पाहिजे. या समस्येत भर म्हणजे तरुण लोक सोशल मीडिया प्लॅटफॉर्ममध्ये 'भावना' गुंतवत आहेत. ही 'भावनिक गुंतवणूक' मानसिक आरोग्याच्या समस्यांचे स्पष्ट संकेत आहे.

'२०२० मध्ये आशिया–पॅसिफिकमध्ये भारत हा दुसरा सर्वाधिक सायबर हल्ला झालेला देश होता'. सद्यस्थिती प्रतिबिंबित करण्यासाठी सर्वच सामाजिक घटकांना या बाबतीत जागृत करणे आवश्यक आहे. देशात सायबर गुन्ह्यांविरुद्ध कठोर कायदे असूनही दोषी आढळणे दुर्मिळ आहे. हे निर्णायक पुराव्याच्या कमतरतेमुळे आहे. परिणामी, सायबर फॉरेन्सिक्सचा विषय तुलनेने नवीन आहे आणि योग्य पद्धतींचा वापर करून सायबर पुरावे शोधण्यास प्रोत्साहन दिले जाते. ज्या देशात 'मीडिया' हा लोकशाहीचा चौथा स्तंभ आहे, तेथे जनतेला शिक्षित करणे आणि स्वतः अशा सायबर गुन्ह्यांना बळी न पडणे हे माध्यमांचे कर्तव्य आहे. आज जो इन्स्टाग्राम, फेसबुक, ट्विटर आणि इतर सारख्या सोशल मीडिया साइट्सचा जोरदार वापर सुरु आहे त्यावर सामाजिक स्तरावरुनच बंदी किंवा त्याच्या वापरावर मर्यादा आणणे आवश्यक आहे.

ज्ञानाचा विचार केल्यास, सोशल मीडिया हा खजिना आहे आणि त्याचे वितरण करण्यासाठी सर्वात प्रवेशयोग्य माध्यमांपैकी एक आहे. प्रत्येकाच्या दैनंदिन दिनचर्येचा तो अविभाज्य घटक बनला आहे. आजचे जीवन विशेषत: कोविड महामारीनंतर सर्व काही ऑनलाइन घडत आहे. तेव्हा सोशल मीडिया आणि इन्स्टाग्राम, फेसबुक आणि ट्विटर सारख्या सोशल नेटवर्किंग

साइट्सशिवाय कल्पना करणे अशक्य आहे. "गोपनीयता" हा शब्द केवळ एक शब्दप्रयोग म्हणून कमी केला गेला आहे. अभ्यागतांच्या आवडी आणि सवयींबद्दल जाणून घेण्यासाठी बहुतेक वेबसाइट कुकी धोरणे वापरतात. परिणामी, अश्लील मजकूर प्रसारित करण्याच्या घटना आणि "बॉईस लॉकर रूम" सारख्या घटनांमध्ये दिवसेंदिवस वाढ होत आहे. जसजसे जग ग्लोबल डिजिटायझेशनकडे वाटचाल करत आहे, तसतसे सायबर–सुरक्षा सुनिश्चित करणे ही अधिकाधिक गंभीर समस्या बनत आहे. त्यातून सामाजिक मानसिकता अश्लिलतेकडे झुकलेली दिसते. त्यावर लवकरच नियंत्रण मिळविणे आवश्यक आहे.

तरुण पिढीला घातक परिणामांपासून वाचवण्यापासून – मानसिक आरोग्यास हानी पोहोचवण्यापासून वेळ वाया जाण्यापासून रोखणे हा हेतू असावा. व्यावहारिकदृष्ट्या, असे सर्व प्लॅटफॉर्म व्यावसायिक कारणांसाठी तयार केले जातात. अशा प्लॅटफॉर्मचा वापर आणि परिणाम व्यक्तीपरत्वे वेगवेगळे असतात पण त्यातून बाहेर पडण्यासाठी प्रत्येकाला एक मार्ग आवश्यक असतो.

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भारतातील दारिद्र्याच्या स्थितीचा चिकित्सक अभ्यास

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प्रास्ताविक:

दारिद्र्य ही जागतिक स्वरूपाची संकल्पना आहे. पाश्चात्य देशाच्या तुलनेत भारतातील दारिद्र्याची समस्या गंभीर आहे. सर्वसाधारणपणे देशातील समाजाचा असा घटक की, ज्याला आपल्या अन्न, वस्त्र, निवारा, आरोग्य व शिक्षण या मूलभूत सुविधा पुरेशा प्रमाणात उपभोगावयास मिळत नाहीत. अशा व्यक्ती किंवा व्यक्तीसमूहास 'दारिद्र्यवस्थेत' समाविष्ट केले जाते. ग्रामीण, शहरी भागात मोठ्या प्रमाणात विषमता आहे. रोजगार मिळविण्यासाठी लोक ग्रामीण भागातून शहरी भागात स्थलांतर करतात. त्यामुळे शहरी भागात निवाऱ्याची सोय नसल्यामुळे गलिच्छ वस्त्या निर्माण होतात. वाढत्या लोकसंख्येमुळे रोजगाराची समस्या निर्माण होते. त्यामुळे बेरोजगारीची समस्या वाढते. बेरोजगारीने दारिद्र्य मोठ्या प्रमाणात वाढते. त्याबरोबर आरोग्य, आहार, शिक्षण, निवास व वस्त्र या किमान गरजांची पूर्तता करणे अशक्य होते.

भारतात सर्वप्रथम दारिद्र्याची कल्पना दादाभाई नौरोजी यांनी 1876 या साली मांडली. त्यांनी Poverty and Unbritish Rule in India या ग्रंथात भारतातील दारिद्र्याचे विश्लेषण केले आहे. त्यानंतर अनेक अर्थशास्त्रज्ञानी भारतातील दारिद्र्याचा अभ्यास केला आहे. 42 मध्ये 21.09% झाले. सन 1973-74 मध्ये ग्रामीण दारिद्र्याचे प्रमाण 56.44% होते. तर शहरी भागातील दारिद्र्याचे प्रमाण 49.01% होते. त्यात घट होऊन 2011-12 मध्ये ग्रामीण दारिद्र्याचे प्रमाण 25.7% व शहरी दारिद्र्याचे प्रमाण 13.7% झाले. सन 2011-12 मध्ये छत्तीसगड या राज्यात सर्वाधिक दारिद्र्याचे प्रमाण 39.09% आहे. तर सर्वात कमी अंदमान व निकोबारमध्ये 1.0%आहे.

सदर शोधनिबंधामध्ये भारतातील दारिद्र्यरेषेखालील लोकसंख्या, लोकसंख्येचे प्रमाण, शहरी व ग्रामीण भागातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण, भारतातील घटक राज्यातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण, घटक राज्यातील दारिद्र्यरेषेचे निकष व भारतातील लोकांच्या उपभोग खर्चाच्या प्रमाणाचा अभ्यास केला आहे.

परवलीचे शब्द (Keywords) : भारतातील दारिद्र्य, दारिद्र्यरेषा, उपभोग खर्च.

संशोधनाची उदिष्टे:

1. भारतातील दारिद्र्याचा अभ्यास करणे.
2. भारतातील दारिद्र्याचा अंतरराज्य तुलनात्मक अभ्यास करणे.
3. भारतातील दारिद्र्याचा शहरी व ग्रामीण अभ्यास करणे.
4. भारतातील लोकांच्या उपभोगखर्चाचा अभ्यास करणे.

संशोधनाची अभ्यासपद्धती:

प्रस्तुत शोधनिबंध हा दुय्यम साधनसामग्रीवर आधारित आहे. यामध्ये 1) Report of the Expert Group to Review The Methodology for Measurement of Poverty Govt. of India, Planning Commission, June 2014 2) Press Note on Poverty Estimates, 2011-12, Govt. of India, Planning Commission, July 2013 या अहवालातील आकडेवारी घेतली आहे. संकलित तथ्याचे विश्लेशण करण्यासाठी साध्या संख्याशास्त्रीय पद्धतीचा वापर करण्यात आला आहे. भारतातील दारिद्र्याचा अभ्यास, भारतातील दारिद्र्याच्या बाबतीत अंतरराज्य तुलना आणि भारतातील शहरी व ग्रामीण दारिद्र्याचा अभ्यास केलेला आहे.

संशोधनाची गृहीतके:

1. भारतातील दारिद्र्य रेशेखालील लोकसंख्येच्या प्रमाणात घट झाली आहे.
2. भारतातील दारिद्र्यरेशेच्या निकशामध्ये वाढ होत आहे.
3. शहरीभागाशी तुलना करता ग्रामीण भागात दारिद्र्याचे प्रमाण जास्त आहे.
4. भारतातील घटक राज्यात दारिद्र्याच्या बाबतीत भिन्नता आहे.
5. भारतात ग्रामीण भागात अन्नधान्यावर जास्त खर्च होतो तर शहरी भागात कमी खर्च होतो.

भारतातील दारिद्र्य:

भारतातील दारिद्र्याचे मोजमाप करण्याचा प्रयत्न नियोजन काळात अनेक अर्थशास्त्रज्ञ, संघटना व अभ्यासगटांनी केला आहे. यामध्ये कै. डॉ.वि.म.दांडेकर, निळकंठ रथ, पी.डी.ओझा, डॉ.पी.के.वर्धन, बी.एस.मिन्हास, सातवा वित आयोग, गौरव दत्त व मार्टिन राव्हेलियन, जागतिक बॅंक, नियोजन मंडळाचा विशेश अभ्यास गट इ. चा समावेश होतो. नियोजन काळात या विविध अर्थतज्ञ व अभ्यासगटांनी दरडोई उत्पन्न, आवश्यक सुविधा व देशातील ग्रामीण आणि शहरी भागात दारिद्र्यावस्थेत राहणाऱ्या लोकसंख्येचा प्रामुख्याने विचार केला आहे. भारतातील दारिद्र्याचे अंदाज व त्यातील बदल आपणास पुढील कोष्टकात दर्शविले आहेत.

1. भारतातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण आणि लोकसंख्या:

सन 1973-74 ते 2011-12 या कालावधीत भारतातील दारिद्र्यरेशेखालील ग्रामीण आणि शहरी भागातील लोकसंख्येचे प्रमाण आणि लोकसंख्येत झालेला बदल कोष्टक क्रमांक 1 मध्ये दर्शविला आहे.

कोष्टक क्र. 1: भारतातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण आणि लोकसंख्या

(1973-74 to 1999-2000 Lakdawala Methodology & 2004-05 to 2011-12 Tendulkar Methodology)

वर्ष	दारिद्र्याचे प्रमाण (%)			दारिद्र्यरेषेखालील लोकसंख्या (लाख)		
	ग्रामीण	शहरी	एकूण	ग्रामीण	शहरी	एकूण
1973-74	56.44	49.01	54.88	2612.90	600.46	3213.36
1977-78	53.07	45.24	51.32	2642.47	646.48	3288.95
1983	45.65	40.79	44.48	2519.57	709.40	3228.97
1987-88	39.09	38.20	38.86	2318.79	751.69	3070.49
1993-94	37.27	32.36	35.97	2440.31	763.37	3203.68
1999-2000	27.09	23.62	26.10	1932.43	670.07	2602.50
2004-05	41.8	25.7	37.2	3266.6	807.6	4076.1
2009-10	33.8	20.9	29.8	2782.1	764.7	3546.8
2011-12	25.7	13.7	21.9	2166.6	531.2	2697.8

Source: Report of the Expert Group To Review The Methodology For Measurement of Poverty, Government of India Planning Commission June, 2014

वरील कोष्टक क्रमांक 1 मध्ये सन 1973-74 साली भारतातील दारिद्र्यरेशेखालील प्रमाण 54.88% होते. ग्रामीण भागातील दारिद्र्य रेषेखालील लोकसंख्येचे प्रमाण 56.44% व शहरी भागातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण 49.01% होते. भारतातील 3213.36 लाख लोकसंख्या दारिद्र्यरेषेखाली होती. त्यात घट होऊन सन 2011-12 साली भारतातील दारिद्र्यरेशेखालील प्रमाण 21.9%आहे. ग्रामीण भागातील दारिद्र्य रेशेखालील लोकसंख्येचे प्रमाण 25.7% व शहरी भागातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण 13.7% होते. भारतातील 2697.8 लाख लोकसंख्या दारिद्र्यरेषेखालील होती. सन 1973-74 ते 1999-2000 या काळातील दारिद्र्य रेषेखालील लोकसंख्या मोजण्यासाठी लकडावाला पध्दती व सन 2004-05 ते 2011-12 या काळातील दारिद्र्य रेषेखालील लोकसंख्या मोजण्यासाठी तेंडूलकर पध्दतीने मोजमाप केले आहे.

2. राज्यनिहाय दारिद्र्यरेषा:

सन 2004-05 ते 2011-12 या कालावधीत भारतातील घटक राज्यनिहाय तेंडूलकर पध्दतीने दारिद्र्यरेषा कोष्टक क्र. 2 मध्ये दर्शविली आहे.

कोष्टक क्रमांक 2: राज्यनिहाय दारिद्र्यरेषा (तेंडूलकर पध्दती)

अ.क्र.	राज्य	ग्रामीण			शहरी		
		2004-05	2009-10	2011-12	2004-05	2009-10	2011-12
1	आंध्रप्रदेश	433	694	860	563	926	1009
2	अरूणाचलप्रदेश	547	774	930	618	925	1060
3	आसाम	478	692	828	600	871	1008
4	बिहार	433	656	778	526	775	923
5	छत्तीसगड	399	617	738	514	807	849
6	दिल्ली	541	748	1145	642	1040	1134
7	गोवा	609	931	1090	671	1025	1134
8	गुजरात	502	726	932	659	951	1152
9	हरियाणा	529	792	1015	626	975	1169
10	हिमाचल प्रदेश	520	708	913	606	888	1064
11	जम्मू काश्मीर	522	723	891	603	845	988
12	झारखंड	405	616	748	531	831	974
13	कर्नाटक	418	629	902	588	908	1089
14	केरळ	537	775	1018	585	831	987
15	मध्यप्रदेश	408	632	771	532	772	897
16	महाराश्ट्र	485	744	967	632	961	1126
17	मनीपूर	578	871	1118	641	955	1170
18	मेघालय	503	687	888	746	990	1154
19	मिझोरम	639	850	1066	700	939	1155
20	नागालॅंड	687	1017	1270	783	1148	1302
21	ओरीसा	408	567	695	497	736	861
22	पंजाब	544	830	1054	643	961	1155
23	राजस्थान	478	755	905	568	846	1002
24	सिक्कीम	532	729	930	742	1035	1226
25	तामिळनाडू	442	639	880	560	801	937
26	त्रिपुरा	450	663	798	556	783	920
27	उत्तर प्रदेश	435	664	768	532	800	941
28	उत्तराखंड	486	720	880	602	899	1082
29	पश्चिम बंगाल	445	643	783	573	831	981
30	पॉडिचेरी	385	641	1301	506	778	1309
	भारत	**447**	**673**	**816**	**579**	**860**	**1000**

Source: Report of the Expert Group to Review the Methodology for Measurement of Poverty, Government of India Planning Commission June, 2014

वरील कोष्टक क्र. 2 तेंडूलकर पध्दतीने सन 2004-05, 2009-10 व 2011-12 या कालावधीतील ग्रामीण व शहरी भागातील राज्यनिहाय दारिद्र्यरेषा दर्शविली आहे. सन 2004-05 मध्ये भारताची ग्रामीण भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 447 रूपये आहे. त्यावर्शी ग्रामीण भागातील सर्वाधिक नागालॅंड या राज्यातील 687 सर्वात कमी 385 रूपये आहे. तर शहरी भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 579 रूपये होती. त्यावर्षी शहरी भागातील सर्वाधिक नागालॅंड या राज्यातील 783 रूपये व सर्वात कमी ओडीसा या राज्यातील 497 रूपये होती.

सन 2009-10 मध्ये भारतातील ग्रामीण भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 673 रूपये होते. त्यावर्षी ग्रामीण भागातील सर्वाधिक नागालॅंड या राज्यातील 1017 रूपये व सर्वात कमी ओरिसा या राज्यातील 567 रूपये होती. तर शहरी भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 860 रूपये होती. त्यावर्शी शहरी भागातील सर्वाधिक नागालॅंड या राज्यातील 1148 रूपये होती व सर्वात कमी ओरिसा या राज्यातील 736 रूपये होती.

सन 2011-12 मध्ये भारतातील ग्रामीण भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 816 रूपये होते. त्यावर्षी ग्रामीण भागातील सर्वाधिक दारिद्र्यरेषा पॉडिचेरी या राज्यातील 1301 रूपये होती. तर सर्वात कमी सर्वात कमी ओरिसा या राज्यातील 695 रूपये होती. तर शहरी भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 1000 रूपये होती. त्यावर्षी शहरी भागातील सर्वाधिक दारिद्र्यरेषा नागालॅंड या राज्यांची 1302 रूपये आहे. सर्वात कमी छत्तीसगड या राज्यांची 849 रूपये आहे.

3.भारतातील राज्यनिहाय दारिद्र्यरेशेखालील लोकसंख्येचे प्रमाण:

सन 1973-74 ते 2011-12 या कालावधीत भारतामधील राज्यातील दारिद्र्यरेषेखालील लोकसंख्येचे शेकडा प्रमाण दर्शविले आहे. ग्रामीण आणि शहरी भागातील दारिद्र्याचे एकत्रित दर्शविले आहे. सन 1973-74 ते 1990-2000 या कालावधीतील दारिद्र्याचे मोजमाप करण्यासाठी लकडावाला पध्दतीचा वापर केला आहे आणि सन 2004-05 ते 2011-12 या कालावधीतील दारिद्र्याचे मोजमाप करण्यासाठी तेंडूलकर पध्दतीचा वापर केला आहे. कोष्टक क्र. 3 मध्ये दर्शविले आहे.

कोष्टक क्र. 3: भारतामधील राज्यातील दारिद्र्यरेषेखालील लोकसंख्येचे शेकडा प्रमाण

(1973-74 to 1999-2000 Lakdawala Methodology & 2004-05 to 2011-12 Tendulkar Methodology)

अ.क्र.	राज्य	973-74	977-78	1983	1987-88	1993-94	1999-2000	004-05	009-10	2011-12
1	आंध्रप्रदेश	48.86	39.31	28.91	25.86	22.19	15.77	29.9	21.1	9.2
2	अरूणाचल प्रदेश	51.93	58.32	40.88	36.22	39.35	33.47	31.1	25.9	34.7
3	आसाम	51.21	57.15	40.47	36.21	40.86	36.09	34.4	37.9	32.0
4	बिहार	61.91	61.55	62.22	52.13	54.96	42.6	54.4	53.5	33.7
5	छत्तीसगड							49.4	48.7	39.9
6	गोवा	44.26	37.23	18.9	24.52	14.92	4.4	25.0	8.7	5.1
7	गुजरात	48.15	41.23	32.79	31.54	24.21	14.07	31.8	23.0	16.6
8	हरियाणा	35.36	29.55	21.37	16.64	25.05	8.74	24.1	20.1	11.2
9	हिमाचल प्रदेश	26.39	32.45	16.4	15.45	28.44	7.63	22.9	9.5	8.1
10	जम्मू काश्मीर	40.83	38.97	24.24	23.82	25.17	3.48	13.2	9.4	10.3
11	झारखंड							45.3	39.1	37.0
12	कर्नाटक	54.47	48.78	38.24	37.53	33.16	20.04	33.4	23.6	20.9
13	केरळ	59.79	52.22	40.42	31.79	25.43	12.72	19.7	12.0	7.1
14	मध्यप्रदेश	61.78	61.78	49.78	43.07	42.52	37.43	48.6	36.7	31.6
15	महाराष्ट्र	53.24	55.88	43.44	40.41	36.86	25.02	38.1	24.5	17.4
16	मनीपूर	49.96	53.72	37.02	31.35	33.78	28.54	38.0	47.1	36.9
17	मेघालय	50.2	55.19	38.81	33.92	37.92	33.87	16.1	17.1	11.9
18	मिझोरम	50.32	54.38	36	27.52	25.66	19.47	15.3	21.1	20.4
19	नागालॅंड	50.81	56.04	39.25	34.43	37.92	32.67	9.0	20.9	18.9
20	ओरीसा	66.18	70.07	65.29	55.58	48.56	47.15	57.2	37.0	32.6
21	पंजाब	28.15	19.27	16.18	13.2	11.77	6.16	20.9	15.9	8.3
22	राजस्थान	46.14	37.42	34.46	35.15	27.41	15.28	34.4	24.8	14.7
23	सिक्कीम	50.86	55.89	39.71	36.06	41.43	36.55	31.1	13.1	8.2
24	तामिळनाडू	54.94	54.79	51.66	43.39	35.03	21.12	28.9	17.1	11.3
25	त्रिपुरा	51	56.88	40.03	35.23	39.01	34.44	40.6	17.4	14.0
26	उत्तर प्रदेश	57.07	49.05	47.07	41.46	40.85	31.15	40.9	37.7	29.4
27	उत्तराखंड							32.7	18.0	11.3
28	पश्चिम बंगाल	63.43	60.52	54.85	44.72	35.66	27.02	34.3	26.7	20.0
29	अंदमान व निकोबार	55.56	55.42	52.13	43.89	34.47	20.99		0.4	1.0
30	चंदीगड	27.96	27.32	23.79	14.67	11.35	5.75		9.2	21.8
31	दादरा व नगर हवेली	46.55	37.2	15.67	67.11	50.84	17.14		39.1	39.3
32	दीव दमन					15.8	4.44		33.3	9.9
33	दिल्ली	49.61	33.23	26.22	12.41	14.69	8.23	13.1	14.2	9.9
34	लक्षद्विप	59.68	52.79	42.36	34.95	25.04	15.6		6.8	2.8
35	पॉडिचेरी	53.82	53.25	50.06	41.46	37.4	21.67	14.1	1.2	1.2
	भारत	**54.88**	**51.32**	**44.48**	**38.86**	**35.97**	**26.1**	**37.2**	**29.8**	**21.9**

[Source: Planning Commission & Nsso Data, 61st Round] Report Of The Expert Group To Review The Methodology For Measurement Of Poverty, Government Of India, Planning Commission, June, 2014

भारतात खऱ्या अर्थाने दारिद्र्य रेषेखालील लोकसंख्येचे मोजमाप सन 1973-74 पासून करण्यात येऊ लागले. वरील कोष्टकक्रमांक 3 वरून भारतातील राज्यनिहाय दारिद्र्यरेषेखालील लोकसंख्येचे शेकडा प्रमाण लक्षात येते. देशातील वेगवेगळ्या घटक राज्यात सार्वत्रिक दारिद्र्याची व्याप्ती व स्वरूप वेगवेगळे असल्याचे दिसून येते. 1973-74 मध्ये भारतात दारिद्र्यरेषेखालील लोकसंख्येत ओरीसा प्रथम क्रमांकावर पश्चिम बंगाल दुसऱ्या क्रमांकावर बिहार तिसऱ्या मध्यप्रदेश चौथ्या तर केरळ पाचव्या क्रमांकावर होता. तर हिमाचल प्रदेशामध्ये सर्वात कमी दारिद्र्याचे प्रमाण होते. गेल्या चाळीस वर्षातील केंद्रशासनाच्या तसेच विविध राज्य सरकारच्या धोरणातील बदल व दारिद्र्य निर्मूलनाच्या कार्यक्रमाची प्रभावी अंमलबजावणी याचा परिणाम म्हणून दारिद्र्याचे प्रमाण कमी होत असताना दिसते. सन 2011-12 मध्ये भारतात सर्वाधिक दारिद्र्यरेषेखालील लोकसंख्या छत्तीसगडमध्ये होते. तर सर्वात कमी दारिद्र्य रेषेखालील लोकसंख्या अंदमान व निकोबार बेटांवर होती. भारतात अरूणाचलप्रदेश, आसाम, बिहार, झारखंड, मध्यप्रदेश, मणिपूर, ओरीसा, उत्तरप्रदेश आणि दादर व नगर हवेली या राज्यांमध्ये दारिद्र्यरेषेखालील लोकसंख्या ही सरासरी 30%पेक्षा अधिक असल्याचे दिसून येते.

4. उपभोग खर्चाचे प्रमाण:

सन 1993-94 ते 2011-12 या कालावधीतील ग्रामीण व शहरी भागातील उपभोग खर्चातील एकूण अन्नधान्यावरील खर्च, बिगर अन्नधान्यावरील खर्च, कडधान्ये, दूध, खाद्यतेल, तृणधान्ये, हरभरा, मांस, मासे, पालेभाज्या आणि फळे यांच्यावरील खर्चाचे प्रमाण दर्शविले आहे. ते कोष्टक क्रमांक चार मध्ये आहे.

कोष्टक क्र. 4: उपभोग खर्चाचे प्रमाण

तपशील	ग्रामीण				
	1993-94	1999-2000	2004-05	2009-10	2011-12
1. तृणधान्ये हरभरा	38.8	37.7	33.1	29.7	25.3
2. एकूण अन्नधान्य खर्चातील कडधान्ये, दूध, खाद्यतेल, मांस, मासे, पालेभाज्या आणि फळे यांचे प्रमाण	45.4	46.3	50.0	50.9	54.1
3. एकूण अन्नधान्य खर्चातील इतर अन्नधान्याचे प्रमाण	15.8	16.2	17.1	19.4	20.6
4. एकूण उपभोग खर्चातील अन्नधान्याचे प्रमाण	63.2	59.4	55.0	53.6	48.6
5. एकूण उपभोग खर्चातील बिगर अन्नधान्याचे प्रमाण	36.8	40.6	45.0	46.4	51.4
	शहरी				
1 तृणधान्ये हरभरा	26.1	26.0	24.0	22.6	19.5
2. एकूण अन्नधान्य खर्चातील कडधान्ये, दूध, खाद्यतेल, मांस, मासे, पालेभाज्या आणि फळे यांचे प्रमाण	52.7	52.4	53.9	54.5	54.8
3. एकूण अन्नधान्य खर्चातील इतर अन्नधान्याचे प्रमाण	21.2	21.2	22.1	22.9	26.0
4. एकूण उपभोग खर्चातील अन्नधान्याचे प्रमाण	54.7	48.1	42.5	40.7	38.5
5. एकूण उपभोग खर्चातील बिगर अन्नधान्याचे प्रमाण	45.3	51.9	57.5	59.3	61.5

Based on URP estimates except for19992-00, for which only MRP estimates are available Source-NSSReportNo.555 (68/1.0/1), February 2014

वरील कोष्टक क्रमांक चारमध्ये सन 1993-94 ते 2011-12 या कालावधीतील ग्रामीण व शहरी भागातील उपभोग खर्चाचे प्रमाण दर्शविले आहे. सन 1993-94 मध्ये ग्रामीण भागातील एकूण खर्चातील अन्नधान्याचा हिस्सा 63.2% आहे. तर बिगर अन्नधान्याचा हिस्सा 36.8%आहे. याचवर्षी शहरी भागातील एकूण खर्चातील अन्नधान्याचा हिस्सा 54.7%आहे तर बिगर अन्नधान्याचा हिस्सा 45.3%आहे. सन 2011-12 मध्ये ग्रामीण भागातील एकूण खर्चातील अन्नधान्याचा हिस्सा 48.6%आहे. तर तर बिगर अन्नधान्याचा हिस्सा 51.4% आहे. यावर्षी शहरी भागातील एकूण खर्चातील अन्नधान्याचा हिस्सा 38.5% आहे. तर बिगर अन्नधान्याचा हिस्सा 61.5% आहे. सन 1993-94 ते 2011-12 या कालावधीत ग्रामीण व शहरी भागातील एकूण खर्चातील अन्नधान्यावरील खर्चाचा हिस्सा घटलेला आहे. तर बिगर अन्नधान्यावरील खर्चाचा हिस्सा वाढलेला आहे. या कालावधीत शहरी भागातील अन्नधान्यावरील खर्चापेक्षा ग्रामीण भागातील अन्नधान्याचा खर्च जास्त आहे.

निष्कर्ष:

1. सन 1973-74 साली भारतातील दारिद्र्यरेशेखालील लोकसंख्येचे प्रमाण 54.88% होते. त्यात घट होऊन सन 2011-12 मध्ये 21.9% झाले.
2. सन 1973-74 मध्ये ग्रामीण दारिद्र्याचे प्रमाण 56.44% होते. त्यात घट होऊन सन 2011-12 मध्ये 25.7% एवढे झाले.
3. सन 1973-74 मध्ये शहरी दारिद्र्याचे प्रमाण 49.01%होते. त्यात घट होऊन सन 2011-12 मध्ये 13.7%एवढे झाले.
4. सन 2011-12 मध्ये 2697.8 लक्ष लोकसंख्या दारिद्र्यरेशेखाली होती. त्यातील 2166.6 लक्ष ग्रामीण भागात तर 531.2 लक्ष शहरी भागात होती.
5. सन 2004-05 मध्ये भारतातील ग्रामीण भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 447 तर शहरी 673 रूपये होती.
6. सन 2011-12 मध्ये भारतातील शहरी भागातील दारिद्र्यरेषा दरडोई दरमहा उत्पन्न 860 रूपये तर शहरी 1000 रूपये होती.
7. सन 1973-74 मध्ये भारतात दारिद्र्यरेशेखालील लोकसंख्येत ओरिसा पहिल्या क्रमांकावर त्यानंतर अनुक्रमे पश्चिम बंगाल दुसऱ्या क्रमांकावर बिहार तिसऱ्या क्रमांकावर मध्यप्रदेश चौथ्या क्रमांकावर आणि केरळ पाचव्या क्रमांकावर होता तर हिमाचल प्रदेशामध्ये सर्वात कमी दारिद्र्याचे प्रमाण होते.
8. सन 2011-12 मध्ये भारतात सर्वाधिक दारिद्र्यरेषेखालील लोकसंख्या छत्तीसगड मध्ये होते. तर सर्वात कमी दारिद्र्यरेषेखालील लोकसंख्या अंदमान व निकोबार बेटावर होती.
9. सन 1993-94 ते 2011-12 या कालावधीत ग्रामीण शहरी भागातील एकूण उपभोग खर्चातील अन्नधान्यावरील खर्चाचा हिस्सा घटलेला आहे.
10. सन 1993-94 ते 2011-12 या कालावधीत शहरी भागातील अन्नधान्यावरील खर्चापेक्षा

ग्रामीण भागातील अन्नधान्याचा खर्च जास्त आहे.

मर्यादा:

सदर शोधनिबंधातील निष्कर्ष हे दारिद्र्याबाबतच्या संख्याशास्त्रीय माहितीवर आधारीत आहे. संख्याशास्त्रीय माहिती ही दुय्यम साधनसामग्रीची आहे.

समारोप:

सन 1973-74 साली भारतातील दारिद्र्यरेषेखालील लोकसंख्येचे प्रमाण 54.88% होते. त्यात घट होऊन सन 2011-12 मध्ये 21.09% झाले. सन 1973-74 मध्ये ग्रामीण दारिद्र्याचे प्रमाण 56.44% होते. तर शहरी भागातील दारिद्र्याचे प्रमाण 49.01% होते. त्यात घट होऊन 2011-12 मध्ये ग्रामीण दारिद्र्याचे प्रमाण 25.7% व शहरी दारिद्र्याचे प्रमाण 13.7% झाले. सन 2011-12 मध्ये छत्तीसगड या राज्यात सर्वाधिक दारिद्र्याचे प्रमाण 39.09% आहे. तर सर्वात कमी अंदमान व निकोबारमध्ये 1.0% आहे. सन 1993-94 ते 2011-12 या कालावधीत ग्रामीण व शहरी भागातील एकूण खर्चातील अन्नधान्यावरील खर्चाचा हिस्सा घटलेला आहे. तर बिगर अन्नधान्यावरील खर्चाचा हिस्सा वाढलेला आहे. या कालावधीत शहरी भागातील अन्नधान्यावरील खर्चापेक्षा ग्रामीण भागातील अन्नधान्याचा खर्च जास्त आहे.

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यशवंतराव चव्हाणांचे शिक्षण धोरण (१९६० चे दशक): तत्कालीन राजकीय वातावरण आणि प्रतिसाद

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सारांश :

यशवंतराव चव्हाणांच्या नेतृत्वाखालील १९६० चे दशक महाराष्ट्राच्या शैक्षणिक इतिहासातील महत्त्वाचे ठरले. त्यांच्या शिक्षण धोरणाने राज्याच्या सामाजिक आणि आर्थिक विकासासाठी शिक्षणाला प्राधान्य दिले. 'सर्वांसाठी शिक्षण' हे प्रमुख उद्दिष्ट्य ठेवून, प्राथमिक शिक्षणावर विशेष लक्ष केंद्रित करण्यात आले. अभ्यासक्रम सुधारणा, शिक्षक प्रशिक्षण आणि भौतिक सुविधांवर भर देण्यात आला. शिक्षण संस्थांचा गुणात्मक आणि संख्यात्मक विकास साधण्यासाठी नवीन शाळा-महाविद्यालये सुरू झाली. शिक्षकांच्या भूमिकेचे महत्त्व ओळखून त्यांच्या प्रशिक्षणावर आणि वेतनावर लक्ष दिले गेले. मराठी भाषेला शिक्षणाचे प्रभावी माध्यम बनवण्यावर जोर होता. कृषी आणि औद्योगिक शिक्षणाला प्रोत्साहन देण्यात आले. सामाजिक न्यायासाठी मागासलेल्या घटकांना समान संधी उपलब्ध करून देण्यासाठी विशेष प्रयत्न झाले.

तत्कालीन राजकीय वातावरण, ज्यात काँग्रेसचे वर्चस्व आणि समाजवादी विचारांचा प्रभाव होता, त्याने या धोरणाला आकार दिला. भाषावार प्रांत रचनेनंतर भाषिक अस्मिता आणि ग्रामीण भागाच्या गरजा धोरणात दिसून आल्या. या धोरणाला राजकीय स्तरावर पाठिंबा मिळाला, तरी विरोधी पक्षांनी अंमलबजावणी आणि गुणवत्तेच्या मुद्द्यांवर काही प्रमाणात टीका केली. विद्यार्थी संघटनांनी शिक्षणाच्या संधी वाढल्याने स्वागत केले, पण काही समस्यांवर आवाज उठवला. शिक्षक संघटनांनी प्रशिक्षणाचे स्वागत केले, मात्र अपुऱ्या सोयींवर नाराजी दर्शविली. सामान्य जनतेने शिक्षणाला सामाजिक प्रगतीचे साधन मानून सकारात्मक प्रतिसाद दिला. एकंदरीत, यशवंतराव चव्हाणांचे हे धोरण दूरदृष्टीचे आणि सर्वसमावेशक होते, ज्याने महाराष्ट्राच्या शैक्षणिक विकासाचा मजबूत पाया घातला.

प्रस्तावना (Introduction):

१९६० साली महाराष्ट्र राज्याची स्थापना झाली आणि यशवंतराव चव्हाण यांनी या नविन राज्याचे पहिले मुख्यमंत्री म्हणून सूत्रे हाती घेतली. त्यांच्या नेतृत्वाखालील काळात राज्याच्या सामाजिक आणि आर्थिक विकासासाठी अनेक महत्त्वपूर्ण धोरणे आखली गेली, ज्यामध्ये शिक्षण क्षेत्राला त्यांनी प्राधान्याचे स्थान दिले. यशवंतराव चव्हाणांनी शिक्षणाचे महत्त्व जाणले होते आणि म्हणूनच त्यांच्या कार्यकाळात शिक्षण क्षेत्रात दूरगामी बदल घडवून आणण्यासाठी प्रयत्न झाले.

१९६० चा दशकातील महाराष्ट्राची राजकीय आणि सामाजिक पार्श्वभूमी शिक्षण धोरणासाठी अत्यंत महत्त्वाची ठरली. नुकत्याच झालेल्या राज्याच्या निर्मितीमुळे भाषिक अस्मितेला महत्त्व प्राप्त झाले होते. त्याचबरोबर, देशात आणि

राज्यात समाजवादी विचारधारेचा प्रभाव वाढत होता, ज्यामुळे शिक्षणाची संधी सर्वांना समान मिळावी, यावर जोर दिला जात होता. ग्रामीण भागातील लोकसंख्या आणि त्यांची शैक्षणिक गरज लक्षात घेणेही तितकेच महत्त्वाचे होते. या परिस्थितीत यशवंतराव चव्हाणांनी शिक्षण धोरणाची दिशा निश्चित केली.

शिक्षणाच्या अनुषंगाने वेगवेगळ्या लेखकांनी व्याख्या करून आपले विचार मांडले आहेत. त्याचप्रमाणे यशवंतराव चव्हाण यांनी ही शिक्षणाची व्याख्या केली. त्यांनी केलेल्या शिक्षणाच्या व्याख्येवरून यांचा शैक्षणिक दृष्टिकोन, भूमिका आणि धोरण त्यांनी कसे होते हे पाहू. शिक्षणाची व्याख्या करताना यशवंतराव म्हणतात, 'शिक्षित व्यक्तीला स्वतःच्या भोवती घडणाऱ्या गोष्टी आणि जागामध्ये घडणाऱ्या इतर गोष्टी यांची ज्यामुळे काही संगती लावता येते, त्यांचा योग्य अर्थ समजावून घेता येतो. त्यांचा परिणाम आपल्या जीवनावर काय घडतो, आपल्या व्यक्तिमत्त्वावर काय घडतो हे समजावून घेता येते आणि समजावून देता येते त्याला मी शिक्षण मानत आलो आहे.' (सह्याद्रीचे वारे, पान १४०) शिक्षणाची अत्यंत साधी-सरळ आणि सोपी व्याख्या यशवंतराव चव्हाण यांनी मांडली आहे. (महाराष्ट्र टाईम्स, १६ मार्च २०१४)

या संशोधनात, यशवंतराव चव्हाण यांच्या १९६० च्या दशकातील शिक्षण धोरणाचा अभ्यास केला जाईल. तत्कालीन राजकीय आणि सामाजिक वातावरणाचा या धोरणावर कसा प्रभाव होता आणि या धोरणाचे महत्त्व काय होते, हे शोधण्याचा प्रयत्न असेल. शिक्षण हे सामाजिक बदलाचे प्रभावी माध्यम आहे आणि यशवंतराव चव्हाणांनी या भूमिकेतून शिक्षण धोरणाला कसे पाहिले, हे समजून घेणे या अभ्यासाचा मुख्य विषय आहे.

उद्दिष्ट्ये (Objectives) :

१) यशवंतराव चव्हाणांच्या शिक्षण धोरणाची मूलभूत उद्दिष्ट्ये ओळखणे.

२) तत्कालीन राजकीय वातावरणाचा धोरणावर झालेला परिणाम अभ्यासणे.

३) धोरणाला मिळालेल्या विविध स्तरांवरील प्रतिसादाचे विश्लेषण करणे.

विषय विश्लेषण (Subject Analysis):

१) यशवंतराव चव्हाणांचे शिक्षण धोरण (१९६० चे दशक): प्रमुख तरतुदी आणि वैशिष्ट्ये :

यशवंतराव चव्हाणांच्या नेतृत्वाखालील १९६० च्या दशकातील शिक्षण धोरण हे महाराष्ट्राच्या शैक्षणिक इतिहासातील एक महत्त्वाचे पर्व ठरले. या धोरणाने केवळ तत्कालीन गरजांना प्रतिसाद दिला नाही, तर राज्याच्या भविष्यातील प्रगतीसाठी एक मजबूत आणि सर्वसमावेशक शैक्षणिक पाया तयार केला. या धोरणाच्या प्रमुख तरतुदी आणि वैशिष्ट्यांचा सखोल अभ्यास करणे महत्त्वाचे आहे:

शिक्षणाचे लोकशाहीकरण आणि सार्वत्रिकीकरण: चव्हाण यांचा दृष्टिकोन सर्वसामान्यांपर्यंत शिक्षण पोहोचवण्याचा होता. १९६१ च्या महाराष्ट्र शिक्षण मंडळ कायद्यानुसार शिक्षण सर्वांसाठी उपलब्ध झाले. त्यांनी 'शिक्षण सर्वसामान्यांच्या दारात नेण्याची' भूमिका घेतली. गरीब व गरजू विद्यार्थ्यांसाठी शिष्यवृत्ती, शुल्क माफी आणि शालेय भोजन योजना सुरू केल्या. (Government of Maharashtra, 1965, p. 14).

प्राथमिक शिक्षणावर लक्ष: प्राथमिक शिक्षणाची गुणवत्ता सुधारण्यासाठी अभ्यासक्रम बदलले, विद्यार्थ्यानुकूल साहित्य तयार झाले आणि शिक्षक प्रशिक्षण केंद्रे सुरू झाली ग्रामीण भागात १९६२ पासून 'बाल शिक्षण योजना' सुरू केली. (Kothari Commission Report, 1966, p. 89)

शिक्षण संस्थांचा विकास: १९६०-६९ मध्ये राज्यात शाळांची संख्या वाढली. कला, विज्ञान, कृषी आणि अभियांत्रिकी महाविद्यालये सुरू झाली. विद्यापीठांमध्ये संशोधनासाठी अनुदान योजना आली (EPW, 1967).

शिक्षकांचे महत्त्व आणि प्रशिक्षण: शिक्षकांचे चांगले प्रशिक्षण महत्त्वाचे मानून NCERT च्या मार्गदर्शनाखाली राज्यस्तरीय प्रशिक्षण कार्यक्रम सुरू झाले. १९६५ मध्ये शिक्षकांच्या वेतनासह सेवाशर्ती सुधारल्या गेल्या (Toradmal, 1970, p. 58).

मराठी भाषेला प्रभावी माध्यम: १९५६ च्या भाषावार प्रांतरचनेनंतर मराठी शिक्षण माध्यमावर भर दिला गेला. 'मराठी शालेय शिक्षण मंडळ' स्थापन झाले आणि अभ्यासक्रम मराठीत भाषांतरित झाला. उच्च शिक्षणातही मराठीतून शिकवण्याचे प्रयत्न झाले (Patil, 1967, p. 82).

कृषी आणि औद्योगिक शिक्षण: ग्रामीण व औद्योगिक विकासासाठी १९६८ मध्ये महात्मा फुले कृषी विद्यापीठाची स्थापना झाली. ITI, पॉलिटेक्निक्स आणि कृषी सेवा केंद्रे सुरू झाली (Government of Maharashtra, 1969, p. 33).

सामाजिक न्यायासाठी समानता: मागासवर्गीय व आदिवासी विद्यार्थ्यांसाठी आरक्षण, वसतिगृहे, विशेष शिष्यवृत्ती आणि प्रवेश धोरणे लागू झाली. SC/ST विद्यार्थ्यांची शाळेतील उपस्थिती वाढवण्यासाठी विशेष कार्यक्रम झाले. (Mehta, 1968, p. 94).

शैक्षणिक नियोजन आणि प्रशासन: धोरण व्यवस्थित अमलात आणण्यासाठी शिक्षण विभागात बदल झाले. जिल्हा शिक्षण अधिकारी, शिक्षण मंडळे आणि राज्यस्तरीय नियोजन समित्या स्थापन झाल्या. अभ्यासक्रम, परीक्षा आणि शिक्षक प्रशिक्षणाच्या जबाबदाऱ्या शैक्षणिक संस्थांना सोपवण्यात आल्या (Education Commission Report, 1966, p. 107).

एकंदरीत, यशवंतराव चव्हाणांचे शिक्षण धोरण हे महाराष्ट्राच्या शैक्षणिक भविष्याची दिशा ठरवणारे एक व्यापक आणि सर्वसमावेशक धोरण होते, ज्याने शिक्षणाच्या माध्यमातून सामाजिक आणि आर्थिक प्रगती साधण्याचा प्रयत्न केला.

२) तत्कालीन राजकीय वातावरण: प्रमुख राजकीय पक्ष, विचारधारा आणि सामाजिक स्थिती:

१९६० साली महाराष्ट्र राज्याची निर्मिती झाली आणि यशवंतराव चव्हाण यांनी राज्याचे पहिले मुख्यमंत्री म्हणून सूत्रे हाती घेतली. त्यांच्या नेतृत्वाखालील काळात राज्याच्या सामाजिक, राजकीय आणि आर्थिक विकासासाठी शिक्षण क्षेत्राला सर्वोच्च प्राधान्य देण्यात आले. तत्कालीन राष्ट्रीय आणि महाराष्ट्रीयन राजकीय व सामाजिक पार्श्वभूमी, ज्यात प्रामुख्याने काँग्रेस पक्षाचे निर्विवाद वर्चस्व, समाजवादी विचारधारेचा वाढता प्रभाव, भाषावार प्रांतरचनेनंतरची भाषिक अस्मिता आणि ग्रामीण भागाच्या सामाजिक व आर्थिक गरजा यांचा शिक्षण धोरणावर महत्त्वपूर्ण परिणाम झाला.

धोरणाची प्रमुख उद्दिष्ट्ये आणि दृष्टिकोन: यशवंतराव चव्हाणांचे शिक्षण धोरण हे केवळ तात्कालिक गरजा पूर्ण करण्यापुरते मर्यादित नव्हते,

तर ते महाराष्ट्राच्या भावी पिढीच्या शैक्षणिक विकासाचा मजबूत पाया रचणारे होते. 'सर्वांसाठी शिक्षण' हे या धोरणाचे केंद्रवर्ती उद्दिष्ट्य होते, ज्यामध्ये समाजातील प्रत्येक स्तरातील व्यक्तीला शिक्षणाची संधी उपलब्ध करून देण्यावर भर देण्यात आला. प्राथमिक शिक्षणाला सर्वाधिक महत्त्व देऊन शिक्षणाचा पाया भक्कम करण्याचा प्रयत्न होता, कारण याच स्तरावर विद्यार्थ्यांच्या पुढील शैक्षणिक वाटचालीची दिशा निश्चित होते. राज्याच्या विविध भागांमध्ये, विशेषतः ग्रामीण भागात शिक्षण संस्थांची वाढ करणे, शिक्षकांची गुणवत्ता सुधारण्यासाठी त्यांच्या प्रशिक्षणावर लक्ष केंद्रित करणे, मराठी भाषेला शिक्षणाचे प्रभावी माध्यम म्हणून विकसित करणे, कृषी आणि तांत्रिक शिक्षणाला प्रोत्साहन देऊन राज्याच्या अर्थव्यवस्थेला चालना देणे आणि सामाजिक व आर्थिकदृष्ट्या मागासलेल्या घटकांना शिक्षणाच्या समान संधी उपलब्ध करून देणे ही या धोरणाची काही प्रमुख उद्दिष्ट्ये होती. (जोशी, २०१५, पृ. ५४)

धोरणाची वैशिष्ट्ये आणि अंमलबजावणी:

यशवंतराव चव्हाणांच्या शिक्षण धोरणाची अनेक वैशिष्ट्ये होती, ज्यामुळे ते तत्कालीन परिस्थितीत एक पुरोगामी आणि दूरदृष्टीचे पाऊल ठरले. शिक्षणाचे लोकशाहीकरण करत ते केवळ विशिष्ट वर्गांसाठी मर्यादित न ठेवता जनसामान्यांपर्यंत पोहोचवण्यावर भर देण्यात आला. गुणवत्तापूर्ण प्राथमिक शिक्षणासाठी अभ्यासक्रमात सुधारणा करण्यात आली आणि शिक्षकांच्या प्रशिक्षणावर लक्ष केंद्रित केले गेले. शिक्षण संस्थांचा गुणात्मक आणि संख्यात्मक विकास साधण्यासाठी नवीन शाळा आणि महाविद्यालये सुरू करण्यात आली आणि उच्च शिक्षणाला प्रोत्साहन देण्यात आले. शिक्षकांच्या भूमिकेचे महत्त्व ओळखून त्यांच्या प्रशिक्षणावर आणि वेतनावर लक्ष देण्यात आले. भाषावार प्रांत रचनेनंतर मराठी भाषेला शिक्षणाचे प्रभावी माध्यम बनवण्यावर जोर देण्यात आला. राज्याच्या कृषी आणि औद्योगिक विकासासाठी आवश्यक कौशल्ये विकसित करण्यासाठी कृषी आणि तांत्रिक शिक्षणाला प्रोत्साहन देण्यात आले. सामाजिक न्यायाच्या दृष्टिकोनातून मागासलेल्या घटकांना शैक्षणिक संधींची समानता सुनिश्चित करण्यासाठी विशेष प्रयत्न करण्यात आले. या धोरणांच्या प्रभावी अंमलबजावणीसाठी शैक्षणिक नियोजन आणि प्रशासनाची एक मजबूत रचना तयार करण्यात आली. (सावंत, २०१२, पृ. ६४)

तत्कालीन राजकीय वातावरण आणि त्याचा प्रभाव:

१९६० च्या दशकातील महाराष्ट्राचे राजकीय वातावरण यशवंतराव चव्हाणांच्या शिक्षण धोरणाला आकार देण्यात निर्णायक ठरले. काँग्रेस पक्षाचे निर्विवाद वर्चस्व आणि त्यांची समाजवादी विचारधारा यांनी धोरणाला वैचारिक आधार दिला. भाषावार प्रांत रचनेनंतर मराठी भाषेला शिक्षण आणि प्रशासनात महत्त्व देणे ही राजकीय आणि सामाजिक गरज होती. ग्रामीण भागाच्या सामाजिक आणि आर्थिक विकासाच्या दृष्टिकोनातून शिक्षणाचा प्रसार महत्त्वाचा होता. समाजातील विविध स्तरांवरून शिक्षणाच्या संधी वाढवण्याची मागणी होती आणि सामाजिक दबाव गटांनी मागासलेल्या घटकांसाठी समान संधींची अपेक्षा व्यक्त केली होती. या सर्व राजकीय आणि सामाजिक घटकांनी यशवंतराव चव्हाणांच्या शिक्षण धोरणाची दिशा आणि स्वरूप निश्चित करण्यात महत्त्वाची भूमिका बजावली. (पाटील, २०१७, पृ. ७९)

एकंदरीत, यशवंतराव चव्हाणांचे १९६० च्या दशकातील शिक्षण धोरण हे महाराष्ट्राच्या

शैक्षणिक इतिहासातील एक महत्त्वाचे आणि दूरगामी परिणाम करणारे पाऊल होते. या धोरणाने केवळ तत्कालीन शिक्षण व्यवस्थेतील त्रुटी दूर केल्या नाहीत, तर राज्याच्या सामाजिक, आर्थिक आणि सांस्कृतिक विकासाचा भक्कम पाया घातला. त्यांच्या नेतृत्वाखाली शिक्षणाला मिळालेले महत्त्व आणि त्यासाठी केलेले प्रयत्न आजही महाराष्ट्राच्या शिक्षण क्षेत्रात मार्गदर्शक ठरत आहेत.

३) शिक्षण धोरणाला मिळालेला प्रतिसाद: राजकीय पक्ष, विद्यार्थी, शिक्षक आणि सामान्य जनतेची प्रतिक्रिया:

यशवंतराव चव्हाणांच्या १९६० च्या दशकातील शिक्षण धोरणाला तत्कालीन राजकीय आणि सामाजिक स्तरांवरून कसा प्रतिसाद मिळाला, याचे विश्लेषण खालीलप्रमाणे:

- **राजकीय प्रतिसाद:**

सत्ताधारी काँग्रेस पक्ष: यशवंतराव चव्हाण हे काँग्रेस पक्षातील प्रभावशाली आणि वैचारिक नेते असल्यामुळे त्यांच्या शिक्षण धोरणाला सत्ताधारी काँग्रेस पक्षाने पूर्णतः पाठिंबा दिला. काँग्रेसच्या समाजवादी भूमिकेनुसार, सामाजिक न्याय, शैक्षणिक समानता आणि सर्वसामान्यांसाठी शिक्षण सुलभ होणे या उद्दिष्टांना प्राधान्य देण्यात आले. १९६४ साली स्थापन करण्यात आलेल्या कोठारी आयोगालाही काँग्रेस सरकारने सक्रिय पाठबळ दिले आणि शिक्षण क्षेत्रातील योजनांसाठी केंद्र व राज्यस्तरावर भांडवली व प्रशासकीय संसाधनांची तरतूद करण्यात आली (Panandikar, 1969, p. 38).

विरोधी राजकीय गट: १९६० च्या दशकात काँग्रेस पक्षाचे राजकीय वर्चस्व असल्यामुळे विरोधी पक्षांची भूमिका तुलनेने मर्यादित राहिली. तरीही संयुक्त समाजवादी पक्ष (SSP), कम्युनिस्ट पक्ष (CPI), आणि प्रजासमाजवादी पक्ष (PSP) यांसारख्या काही विरोधी गटांनी शिक्षण धोरणाच्या अंमलबजावणीतील विलंब, गुणवत्तेतील असमानता, तसेच प्रादेशिक भाषांबाबत केंद्र सरकारच्या धोरणावर टीका केली होती. विशेषतः, उच्च शिक्षणाच्या संदर्भात इंग्रजीच्या वर्चस्वावर आणि ग्रामीण भागातील विद्यार्थ्यांना समाविष्ट करण्यात येणाऱ्या अडचणींवर प्रश्न उपस्थित करण्यात आले होते. मात्र, काँग्रेस पक्षाचे व्यापक बहुमत आणि प्रशासनावर असलेली मजबूत पकड यामुळे या विरोधाचा धोरणात्मक निर्णयांवर फारसा प्रभाव पडला नाही (Patil, 1970, p. 63).

- **सामाजिक प्रतिसाद:**

विद्यार्थी संघटना: विद्यार्थी संघटनांनी साधारणपणे शिक्षण सुलभ आणि सर्वसमावेशक करण्याच्या धोरणाचे स्वागत केले. शिक्षण संस्थांची वाढ आणि उच्च शिक्षणाच्या संधींची उपलब्धता यामुळे विद्यार्थ्यांमध्ये सकारात्मक दृष्टिकोन निर्माण झाला. मात्र, तथापि, १९६० च्या दशकात शिक्षण धोरणांमध्ये होत असलेल्या बदलांवर काही प्रमुख विद्यार्थी संघटनांनी प्रश्न उपस्थित केले. अखिल भारतीय विद्यार्थी परिषद (ABVP), स्टुडंट्स फेडरेशन ऑफ इंडिया (SFI) तसेच स्थानिक संघटनांनी शिक्षणाच्या वाढत्या खर्चाविरोधात, गुणवत्तेतील असमतोला विरोधात आणि खाजगी शिक्षण संस्थांना होणाऱ्या प्राधान्याविरोधात आंदोलनात्मक भूमिका घेतली होती (Joshi, 1968, p. 84).

शिक्षक संघटना: शिक्षक संघटनांनी शिक्षकांच्या प्रशिक्षणावर लक्ष केंद्रित करण्याच्या धोरणाचे स्वागत केले. त्यांच्या वेतनामध्ये सुधारणा आणि सेवाशर्तींमध्ये सुधारणा करण्याच्या धोरणालाही

पाठिंबा मिळाला. मात्र, महाराष्ट्र राज्य शिक्षक परिषदेने व इतर शिक्षक संघटनांनी शिक्षक प्रशिक्षण संस्थांची अपुरी संख्या, प्रशिक्षणाचा कमी दर्जा, तसेच वेतन आयोगाच्या शिफारसींमध्ये होत असलेले विलंब या बाबतीत नाराजी व्यक्त केली होती. या मागण्यांबाबत १९६६ साली पुणे, नागपूर आणि मुंबई येथे निदर्शनेही करण्यात आली होती (Kulkarni, 1970, p. 57).

सामान्य जनता: सामान्य जनतेने, विशेषतः ग्रामीण भागातील आणि आर्थिकदृष्ट्या दुर्बल कुटुंबांनी, शिक्षण धोरणाचे स्वागत केले कारण शिक्षण हे सामाजिक आणि आर्थिक प्रगतीचे साधन ठरणार असल्याची त्यांची ठाम धारणा होती. १९६० च्या दशकात प्राथमिक व माध्यमिक शाळांची वाढ, शिष्यवृत्ती योजना, आणि बालकांचा शैक्षणिक सहभाग वाढवण्यासाठी करण्यात आलेल्या प्रयत्नांना ग्रामीण जनतेने सकारात्मक प्रतिसाद दिला. वृत्तपत्रांमधून, विशेषतः 'सकाळ', 'लोकसत्ता' आणि 'नवभारत टाइम्स' यांसारख्या दैनिकांमधून, जनतेच्या अपेक्षा, अडचणी आणि समाधान अशा विविध भावना व्यक्त झाल्या होत्या (EPW, 1968).

शिक्षण क्षेत्रातील विचारवंत आणि कार्यकर्ते: शिक्षण क्षेत्रातील अनेक विचारवंत आणि सामाजिक कार्यकर्त्यांनी यशवंतराव चव्हाण यांच्या शिक्षण धोरणाचे दूरदृष्टीपूर्ण, समताधिष्ठित आणि प्रगतिशील अशा दृष्टीकोनामुळे स्वागत केले. डॉ. जी. रामचंद्र, कृष्णकुमार तोरडमल, तसेच आचार्य बळवंतराव मेहता यांसारख्या शिक्षण तज्ज्ञांनी शिक्षण सर्वसमावेशक करण्याच्या प्रयत्नांना समर्थन दिले. विशेषतः ग्रामीण आणि अल्पसंख्याक वर्गांपर्यंत शिक्षण पोहोचवण्याच्या धोरणात्मक उपक्रमांचे त्यांनी कौतुक केले. मात्र, त्यांनी धोरणाच्या अंमलबजावणीत प्रशासनिक अकार्यक्षमता, शिक्षक प्रशिक्षणातील कमकुवतपणा, आणि दर्जात्मक सुधारणांमध्ये असलेली सुसंगततेची कमतरता यांकडे लक्ष वेधले होते. त्यांच्या मते, दीर्घकालीन सुधारणा करण्यासाठी अधिक ठोस आणि संशोधनाधारित उपाययोजनांची आवश्यकता होती (Toradmal, 1970, p. 77).

एकंदरीत, यशवंतराव चव्हाणांच्या शिक्षण धोरणाला तत्कालीन राजकीय आणि सामाजिक स्तरांवरून मोठ्या प्रमाणात सकारात्मक प्रतिसाद मिळाला. सत्ताधारी पक्षाचा भक्कम पाठिंबा, विद्यार्थ्यांमध्ये निर्माण झालेली सकारात्मकता आणि सामान्य जनतेच्या अपेक्षा यामुळे धोरणाला गती मिळाली. तथापि, विरोधी पक्षांकडून काही प्रमाणात टीका आणि शिक्षक संघटना व विचारवंतांकडून अंमलबजावणी व गुणवत्तेच्या संदर्भात अधिक अपेक्षा व्यक्त झाल्या होत्या.

निष्कर्ष (Conclusion):

१९६० च्या दशकात यशवंतराव चव्हाणांनी महाराष्ट्राच्या शिक्षण विकासासाठी एक दूरगामी आणि सर्वसमावेशक धोरण लागू केले. या धोरणावर तत्कालीन काँग्रेसच्या समाजवादी विचारांचा आणि महाराष्ट्र राज्याच्या भाषिक अस्मितेचा महत्त्वपूर्ण प्रभाव होता. 'सर्वांसाठी शिक्षण' आणि समाजातील सर्व स्तरांना समान शैक्षणिक संधी उपलब्ध करून देणे हे या धोरणाचे प्रमुख उद्दिष्ट्य होते. प्राथमिक शिक्षणाच्या मजबूतीवर विशेष लक्ष केंद्रित करण्यात आले, शिक्षण संस्थांच्या संख्येत वाढ करण्यात आली, शिक्षकांच्या प्रशिक्षणाला महत्त्व देण्यात आले आणि मराठी भाषेला शिक्षणाचे प्रभावी माध्यम

म्हणून प्रोत्साहन देण्यात आले. या धोरणाला तत्कालीन राजकीय वर्तुळातून आणि समाजात संमिश्र प्रतिसाद मिळाला. एकूणच, यशवंतराव चव्हाणांचे हे धोरण महाराष्ट्राच्या शैक्षणिक प्रगतीसाठी एक महत्त्वाचे आणि दूरदृष्टीचे पाऊल ठरले, ज्याने राज्याच्या भावी पिढ्यांसाठी शिक्षणाचा भक्कम पाया तयार केला.

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गोवामुक्ती संग्रामाचा मराठी साहित्यावरील प्रभाव

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प्रस्तावना:

गोवा आणि मराठी साहित्य परंपरा याचे प्राचीन कालखंडापासून संबंध आहेत. प्राचीन कालखंडापासून ते आजपर्यंत गोव्यातील साहित्य परंपरेत मराठीचे साहित्य परंपरेचे स्थान सर्वोच्च स्थानी आहे. या साहित्य परंपरेला पोर्तुगीजांच्या धार्मिक आणि सांस्कृतिक धोरणामुळे अवकळा प्राप्त झाली होती. मात्र इ. स. १९३० पासून पुन्हा एकदा मराठी साहित्य परंपरेला गोव्यात सर्वोच्च स्थान प्राप्त झाले. इ. स. १९३० साली मडगाव येथे अखिल महाराष्ट्र साहित्य संमेलनाचे १५ वे वार्षिक अधिवेशन संपन्न झाले. या अधिवेशनास तत्कालीन कालखंडातील दिग्गज मराठी मंडळी उपस्थित होते. यामध्ये लक्ष्मणराव सरदेसाई, दा. अ. कारे, स. ब. कंटक, बा. द. सातोस्कर आणि बा. भ. बोरकर यांचा समावेश होता. हे अधिवेशन गोमंतक आणि मराठी साहित्यपरंपरा यांना जोडणारा दुवा ठरले. या अधिवेशनानंतर मराठी साहित्यात मोठ्याप्रमाणात गोमंतक संस्कृतीचे आणि तेथील राजकीय लढ्याचे वर्णन येऊ लागले. इ. स. १९३० च्या अगोदर हे नव्हते काय? तर ते होते. मात्र पोर्तुगीजांच्या अनेक बंधनाच्यामुळे गोव्यातील मराठी साहित्य परंपरेला मर्यादा प्राप्त झाली होती. ही मर्यादा इ. स. १९३० च्या मराठी साहित्य संमेलनाच्या १५ व्या वार्षिक अधिवेशनामुळे संपुष्टात आली आणि गोमंतक संस्कृतीचे व तेथील राजकीय चळवळीचे वर्णन मराठी साहित्य परंपरेत मोठ्या प्रमाणात होऊ लागले. ज्या पद्धतीने ब्रिटीशांच्या विरोधातील स्वातंत्र्यलढा व संयुक्त महाराष्ट्र चळवळीचे प्रतिबिंब मराठी साहित्यात दिसून येते. त्याच पद्धतीचे दृश्यमान आपल्याला गोव्याच्या मुक्ती चळवळीच्या बाबतीत ही मराठी साहित्यामधून दिसून येते.

गोवामुक्ती संग्रामाचा मराठी साहित्यावरील प्रभाव:

गोवामुक्ती चळवळीला मराठी साहित्याच्या माध्यमातून लोकांसमोर आणण्याचा पहिला प्रयत्न स्वातंत्र्यवीर विनायक दामोदर सावरकर यांनी केला होता. इ. स. १९२२ साली त्यांनी 'गोमंतक' नावाच्या महाकाव्याची निर्मिती केली. हे महाकाव्य इ. स. १९२४ साली प्रकाशित झाले आणि या महाकाव्याने गोव्यातील पोर्तुगीज सत्तेला हादरा दिला. या काव्याच्या माध्यमातून सावरकरानी गोव्यातील शुद्धी आंदोलने, शुद्धिसमारंभ, पोर्तुगीज राजसत्तेचा गोव्यातील जुलमी कारभार यावर प्रकाश टाकला होता.[१] याबरोबरीने या काव्यातून सावरकरांनी पोर्तुगीजकालीन गोव्यातील असणाऱ्या सामाजिक, धार्मिक आणि राजकीय परिस्थितीचे वर्णन केले आहे.[२]

सावरकरांच्यानंतर गोवामुक्ती संग्रामाचे वर्णन कवी बा. भ. बोरकर यांनी त्यांच्या साहित्यिक कृतीच्या माध्यमातून केले आहे. इ. स. १९४० नंतर गोव्यात घडणाऱ्या अनेक सामाजिक व राजकीय घटनांच्या कालखंडात बोरकर यांचे व्यक्तिमत्त्व घडले होते. इ. स. १९४६ पासून सुरू झालेल्या गोवामुक्ती संग्रामात बा. भ. बोरकरांनी सहभाग घेतला होता.[३] त्यामुळे गोवामुक्ती संग्रामाचा जवळून परिचय बोरकर यांना होता. गोवामुक्ती संग्रामाचा हाच परिचय आपल्या साहित्यामध्ये उतरविण्याचे कार्य बोरकर यांनी केले होते. त्यांनी स्वातंत्र्याची सिंहगर्जना, शांतादुर्गा, दुराताम्याची जागृती, सोळा वर्षानंतर इ. कवितांच्या माध्यमातून गोवामुक्ती संग्रामाचे वर्णन केले आहे. भगवती स्वतंत्रेय, हसता लावा वज्रटिळा, साबरमतीच्या काठी, आमर बानी, माझी पूजा, कानफाट्याचा फटका, चिरंतनाचा ध्यास, त्रिवार मंगलवार या त्यांच्या कविता मुक्ती संग्रामाची स्फूर्ती गीते होती.[४]

कवी बोरकर यांच्या वरील उल्लेखित कवितांपैकी त्रिवार मंगलवार ही कविता मुक्ती संग्रामात सर्वोच्च स्थानी होती. गोवा मुक्ती संग्रामाची सुरुवात दिनांक १८ जून रोजी झाली होती. या दिवशी मंगळवार होता. हा दिवस समोर ठेवून त्यांनी 'त्रिवार मंगलवार' या काव्याची निर्मिती केली होती. यामध्ये लोहिया यांचा गौरव करताना ते म्हणतात की,

त्रिवार मंगलवार आजला। त्रिवार मंगलवार।
स्वातंत्र्याची सिंहगर्जना आता इथे उठणार ॥धृ॥
धन्य लोहिया, धन्य भूमि ही, धन्य तिचे पुत्र।
धन्य तयाचा त्याग देखते शिणले नेत्र ॥[५]

त्रिवार मंगलवार प्रमाणेच बोरकर यांनी 'तिरंगी झेंड्यास गोव्याचे निमंत्रण' या काव्यातून पोर्तुगीज सत्तेने गोव्याला कशाप्रकारे गुलाम बनविले आहे याचे यथार्थ वर्णन केले आहे. त्यांची ही कविता वैनतेय या वृत्तपत्राने दिनांक १४ जून १९४९ च्या अंकात प्रकाशित केली होती.[६] तसेच कवी बोरकर यांनी दिनांक २३ जून १९४६ रोजी लोहिया यांच्या सत्कारासाठी बेळगाव येथील मार्केट मधील झेंडा चौकात आयोजित करण्यात आलेल्या सभेत त्यांनी रचलेली 'स्वातंत्र्याची सिंहगर्जना' व एक पोवाडा म्हणून दाखविला होता.[७]

बोरकरांच्या बरोबरीनेच वि. स. सुखटणकर यांनीही त्यांच्या साहित्यात गोवामुक्ती संग्रामाचे यथार्थ वर्णन केले आहे. 'इतिकर्त्यव्य' आणि 'सह्याद्रीच्या पायथ्याशी' या दोन कथा संग्रहाच्या माध्यमातून त्यांनी पोर्तुगीजकालीन गोव्यातील असणाऱ्या अनेक प्रश्नांची मांडणी केली आहे. याच बरोबरीने त्यांनी गोव्यातील विविध जाती, व्यक्ती चरित्र, भाटकार आणि त्यांची कुळे, हिंदू परस्पर संबंध, देवदासी प्रथा, पोर्तुगीज अधिकाऱ्यांचे जुलमी धोरण इ. घटकांच्यावर ही त्यांनी त्यांच्या लेखनाच्या माध्यमातून प्रकाश टाकला आहे.[८] सुखटणकरांच्या बरोबरीने पं. महादेवशास्त्री जोशी यांनीही आपल्या साहित्यातून गोव्याच्या मुक्ती चळवळीला शब्दबद्ध केले आहे. पं. जोशी हे गोवा मुक्ती चळवळीच्या कार्यात अग्रभागी असल्याने त्यांचा साहित्यातून गोवामुक्ती संग्रामाचे यथार्थ दर्शन आपल्याला होते. 'आफ्रिकेचे जहाज' या कथेतून त्यांनी आग्वाद येथील निग्रो सैनिकांचा परिचय करून दिला आहे, तर निवारा या कथेतून त्यांनी पोर्तुगीज राजवटीतील पोर्तुगीज पुरुष व गोमंतक स्त्रियांच्या संबंधावर प्रकाश टाकला आहे.[९] 'आत्मपुराण' या कथेत त्यांनी सत्तरीतील दीपाजी राणे यांच्या बंडाचे वर्णन केले आहे.[१०] शास्त्री यांच्या प्रमाणेच लेखक द. व्य. पै यांनी त्यांच्या 'जळता गोमंतक' या पुस्तकातून पोर्तुगीज कालखंडात गोव्यात असणाऱ्या परिस्थितीचे वर्णन केले आहे. पै यांच्या या पुस्तकाचा प्रचार केसरी वृत्तपत्राने आपल्या अंकातून केला होता. प्रचाराच्या बरोबरीनेच या पुस्तकाच्या आगाऊ नोंदणीसाठी जनतेला आवाहन करण्याचे कार्य केसरीने केले होते.[११]

वरील उल्लेख केलेल्या साहित्यांच्या बरोबरीनेच प्रत्यक्ष चळवळीला प्रोत्साहन देण्यासाठी अनेक साहित्यांची निर्मिती तत्कालीन कालखंडात करण्यात आली होती. या साहित्याची रचना प्रत्यक्ष गोवा मुक्तीची चळवळ समोर ठेवून करण्यात आली होती. दिनांक १५ ऑगस्ट १९५४ रोजी गोवा काँग्रेसच्या वतीने सत्याग्रह चळवळीचे आयोजन करण्यात आले होते. या चळवळीतील सहभागी सत्याग्रही लोकांना प्रोत्साहन देण्यासाठी गजानन रायकर यांनी पाच चरण असलेली 'रोवू चला पणजीवर तिरंगी झेंडे' या कवितेची रचना केली होती. स्वत: रायकर यांनी गोव्याच्या सत्याग्रह चळवळीत सहभाग घेतला होता. सत्याग्रह चळवळीतील सहभागामुळे त्यांना कारावास भोगावा लागला होता. या सर्व अनुभवांचे वर्णन त्यांनी या कवितेच्या माध्यमातून करण्याचा प्रयत्न केला आहे. त्यामुळे या कवितेने तत्कालीन कालखंडात संपूर्ण गोवा मुक्ती चळवळीला प्रोस्ताहित केले होते. या कवितेतील काही काव्यपंक्ती पुढील प्रमाणे होत्या.

व्हा, पुढे चलापुढे, रोवू चला पणजीवर विजयी झेंडे ॥ धृ ॥

रक्ताचे करुनिया दान । चढवू कीर्तिचे निशाण ।
उधळती देव वरुनी सुभांडे सडे । रोवू चला पणजीवर
विजयी झेंडे ॥ १ ॥[१२]

गजानन रायकरांच्या प्रमाणेच साहित्यिक मंगेश कर्णिक यांनी 'पंधरा ऑगस्ट एकोणिशे पंचावन्न' या नावाची व सत्तावीस चरणे असलेल्या एका दीर्घ कवितेची रचना केली होती. या कवितेची रचना दिनांक १५ ऑगस्ट १९५५ ची सत्याग्रह चळवळ समोर ठेवून केली होती. या कवितेच्या माध्यमातून कर्णिक यांनी गोव्यातील पोर्तुगीजांच्या राजसत्तेच्या कालखंडातील गोव्यातील संपूर्ण राजकीय आणि सामाजिक परिस्थितीवर प्रकाश टाकला होता. ही कविता वैनतेय वृत्तपत्राने आपल्या अंकात प्रकाशित केली होती.[१३] कर्णिकांच्या प्रमाणेच खासदार हरिंद्रनाथ चट्टोपाध्याय यांनी दिनांक १५ ऑगस्ट १९५५ रोजी दिल्ली येथे आयोजित करण्यात आलेल्या सामुदायिक सत्याग्रह प्रसंगी 'एका संग्राम गीतेचे' या काव्याची रचना केली. बारा चरणे असलेल्या या कवितेत पोर्तुगीज सरकारच्या राज्यकारभारावर प्रखरपणे प्रहार करण्यात आला होता. मूळ हिंदीमध्ये असलेल्या या कवितेचा मराठीमध्ये अनुवाद चंद्रशेखर म्हमाणे यांनी केला होता. चंद्रशेखर म्हमाणे यांनी अनुवादित केलेली कविता सोलापूर समाचार वृत्तपत्राने त्यांच्या अंकात प्रकाशित केली होती.[१४]

काव्य साहित्याच्या माध्यमातून गोवामुक्ती संग्रामाला प्रोत्साहन देण्याच्या बाबतीत प्रत्यक्ष सत्याग्रहात सहभागी असलेले सत्याग्रहीही मागे नव्हते. दिनांक ०२ जून १९५५ रोजी गोव्यात सत्याग्रह करण्यात आलेल्या तिसऱ्या तुकडीचे नेते कॉ. आत्माराम पाटील यांनीही एका कवितेची रचना केली होती. त्यांनी या कवितेतून गोव्यातील नैसर्गिक सजीव सृष्टीचे वर्णन केले होते. या कवितेत ते म्हणतात की,

वसुंधरेचे आतिल सुंदर रूप न्यारे ।
इथे निधीने विश्वदर्शन निर्मिले न्यारे ।
कि हिंदी देवीच्या शिरी शालू काश्मिरी ।
त्यांचा भरजरी पदर तडपतो कोकणाचा ।
रम्य हा गोमंतक आपुला आज परदास्यपंती रुतला ॥[१५]

निसर्ग सौंदर्याने भरलेल्या गोमंतक भूमीला पोर्तुगीजांनी गुलामगिरीच्या माध्यमातून कशा प्रकारे दूषित बनविले आहे याचे वर्णन या कवितेच्या माध्यमातून पाटील यांनी केले आहे. पाटील यांच्या प्रमाणेच शाहीर अमरशेख यांनी ही गोमंतकाचे वर्णन करणारी कविता केली होती. या कवितेत गोव्यातील सौंदर्याचे वर्णन करताना ते लिहितात की,

दु:खाचे नंदनवन आमुचे ।
खाण दुजी सौंदर्याची ।

ताडमाड, दुधसागर शोभा निळ्या मनोहर दर्याची।
आमुचे अंगण आम्हांस बंधन न्याय अजब दृष्टीस पडे ।[१६]

या कवितेच्या माध्यमातून गोव्यातील पोर्तुगीज सत्तेच्या विरोधात पेटून उठण्याचा संदेश शाहीर शेख यांनी भारतीय जनतेला दिला होता. या सर्व काव्य रचनेत सेनापती बापट देखील मागे राहिले नव्हते. सेनापती बापट हे स्वत: या लढ्यात सहभागी झाले होते. ना. ग. गोरे यांच्या नेतृत्वाखाली निघालेल्या पहिल्या तुकडीत त्यांचा समावेश होता. या सत्याग्रहाच्या आठवणीला उजाळा देणारी 'पूर्ण सत्याग्रह' या नावाची पुस्तिका त्यांनी प्रसिद्ध केली होती. या पुस्तिकेत ते सुधा जोशी व सहोदरादेवी यांच्या कार्याचा गुणगान करताना लिहितात की:

"सहोदेरा अद्भूत वीर्यशाली
सुधा उठावास सुधास झाली.
उठाव गोवागत थंड झाला.
सुधा-गुणे-प्राण तयास आला"[१७]

या कवींच्या बरोबरीनेच मराठी शाहिरांनी देखील गोवा मुक्तीची चळवळ समोर ठेवून आपल्या शाहिरी कवनांची रचना केली होती. गोवा मुक्ती संग्रामाच्या कालखंडात महाराष्ट्रात संयुक्त महाराष्ट्र चळवळ सुरू होती. या भाषिक चळवळीत या शाहिरांनी समाज जागृतीचे कार्य अखंडपणे पेलले होते. तशाच प्रकारचे कार्य या शाहिरांनी गोवा मुक्तीसाठी केले होते. गोव्याचा मुक्ती लढा समोर ठेवून शाहीर अमरशेख यांनी 'गोव्याकडे' या शाहिरी कवनाची निर्मिती केली होती. या शाहिरी कवनात ते म्हणतात की,

एक भारतीय जोंवर रराहिल गुलामगिरीच्या बंधात
तोंवर कुठला घास सुखाचा कोण असे आनंदात?
फिरंगी साम्राज्याचे मिळवूं धुळीत उरले कोट खडे
वेचुनि काढा; मत्त पोर्तुगिझ मुळासकट, अन चला पुढे
व्हारे पुढे अन चला पुढे ॥ १ ॥[१८]

शाहीर अमर शेख यांच्या प्रमाणेच अनामिक या टोपण नावाने लिहिणाऱ्या शाहिराने 'गोवा प्रांत जागृत झाला' हे शीर्षक असलेल्या पोवाड्याची रचना केली होती. एकूण आठ चरणात असलेल्या या पोवाड्यातून गोवामुक्ती संग्रामाच्या प्रारंभापासून ते पहिला हुतात्मा बाळा मापारी यांच्या हौतात्मापर्यंत गोवामुक्ती चळवळीवर प्रकाश टाकण्यात आला आहे. यामध्ये तो एका ठिकाणी म्हणतो की,

शाम मनोहर आला। नेता वाटला
एकल्या जनतेला करि वंदिवान सरकार। जी जीजी ॥
१ ॥
मोठा प्रसंग आला। याचा विचार पाहिजे केला।
नातरि कोणी लेखिले तुम्हांला। नामान जगी
गुलामाला।
चला मुक्त करा राष्ट्राला ।आपल्या मातृभूमीला।
धरुनी लाजेला। जी जी जी ॥ २ ॥[१९]

या शाहिरी पोवाड्याच्या माध्यमातून शाहिराने गोव्यातील सामाजिक, राजकीय आणि पोर्तुगीज शासनाच्या अमानवीय धोरणावर टीका केली आहे.

या वरील शाहिरांच्या बरोबरीनेच शाहीर अण्णाभाऊ साठे, शाहीर द. ना. गवान यांनीही शाहिरी पोवाड्याची रचना केली होती. शाहिरी पोवाड्यांच्या निर्मिती बरोबरीनेच गोवामुक्ती संग्रामाच्या बाबतीत लोकांच्यामध्ये जागृती व्हावी यासाठी 'लाल बावटा' कला पथकाच्या माध्यमातून शाहीर शेख, साठे व गवान यांनी कार्य केले होते.[२०] लोकजागृती बरोबरच गोवामुक्ती संग्रामासाठी मुंबईमधून निधी जमविण्याचे कार्यही या संघटनेने केले होते.[२१] हा निधी जमविण्यासाठी काढण्यात येणाऱ्या प्रभात फेऱ्यांच्यामध्ये अग्रभागी राहून शाहीर अमर शेख आपल्या पहाडी आवाजात त्यांनी रचलेला 'वेचून काढा मळ पोर्तुगीज मुळासकट अन चला पुढे । व्हापुढे चला पुढे' हा पोवाडा आपल्या पहाडी आवाजात गात असत.[२२]

गोव्याच्या मुक्ती चळवळीसाठी रचना करण्यात आलेल्या शाहिरी पोवाड्यांची माहिती लोकांना कळावी यासाठी 'अमरशेख प्रस्तुत शाहिरी' या पुस्तकाचे प्रकाशन गोवा विमोचन समिती, मुंबई शाखा यांच्या वतीने करण्यात आले होते. या प्रकाशनाची किमंत ४ आणे इतकी होती. या प्रकाशनाच्या माध्यमातून मिळालेल्या रक्कमेचा वापर सत्याग्रह चळवळीसाठी करण्यात आला होता.[२३] शाहिरांच्या बरोबरीनेच मराठी कलाकारांनीही गोवामुक्ती लढ्यासाठी आपले योगदान दिले होते. गोवा मुक्तीसाठी निधी संकलित करण्यासाठी बेळगाव येथे मराठी कलाकारांनी प्रभात फेरी काढली होती. या प्रभात फेरीत हंसा वाडकर, जयश्री, शालिनी, शांताजोग, विवेक धुमाळ, राजन, नागेश जोशी इ. सिनेतारकांचा समावेश होता. त्यांनी या फेरीच्या माध्यमातून ५४० रुपये इतकी रक्कम जमविली होती. ही जमविलेली रक्कम सिनेनट धुमाळ यांनी त्याच रात्री रिझ थियटर मध्ये 'लग्नाची बेडी' या नाट्य प्रयोगाच्यावेळी डॉ. गायतोंडे यांच्याकडे सुपूर्द केली होती.[२४]

समारोप:

मराठी साहित्य परंपरेत अनेक महत्त्वाच्या चळवळीचे प्रतिबिंब आपल्याला दिसून येते. या चळवळींचे संपूर्ण चित्रण सामान्य लोकांच्या समोर ठेवण्याचे काम मराठी साहित्याच्या माध्यमातून झाले आहे. मराठी साहित्याची ही परंपरा आपल्याला गोवामुक्ती संग्रामाच्या बाबतीत दिसून येते. गोवामुक्ती संग्रामाच्या समकालीन कालखंडात मराठी भाषिक लोकांचे एकत्रीकरण हा उद्देश समोर ठेऊन 'संयुक्त महाराष्ट्र' या नावाची भाषिक चळवळ महाराष्ट्रात सुरू होती. त्यामुळे तत्कालीन कालखंडात भाषा या घटकाचा खूप मोठा प्रभाग महाराष्ट्रातील मराठी लोकांच्यावर होता. गोमंतक लोकांची बोलीभाषा ही कोकणी होती. कोकणी भाषा ही मराठी भाषेची उपभाषा आहे. त्यामुळे जेंव्हा गोवा पोर्तुगीजांच्या तावडीतून मुक्ती होईल तेंव्हा गोव्याचा समाविष्ट हा संयुक्त महाराष्ट्रात करण्यात यावा, या उद्देशाने मराठी लोकांनी गोवामुक्ती संग्रामात अग्रस्थानी सहभाग नोंदविला होता. त्यामुळे मराठी साहित्यामध्ये ज्या प्रकारे संयुक्त महाराष्ट्र चळवळीचे दृश्यमान आपल्याला बघायला मिळते; तशाच प्रकारचे दृश्यमान आपल्याला गोवामुक्ती संग्रामाचे मराठी साहित्यामध्ये दिसते.

मुळात गोमंतक लोकांची बोलीभाषा जरी कोकणी असली तरी त्यांची साहित्यिक भाषा ही मराठी होती. गोव्यात प्राचीन कालखंडापासून सर्व साहित्यांची निर्मिती ही मराठी भाषेतून होत होती. परंतु पोर्तुगीजांच्या धार्मिक धोरणामुळे या मराठी साहित्यपरंपरेवर गोव्यात मर्यादा निर्माण झाल्या होत्या. मराठी साहित्य निर्मितीवरील ही मर्यादा आपल्याला मुक्ती संग्रामाच्या कालखंडात गोमंतक लोकांनी उखडून टाकली होती. मुक्ती संग्रामाचे स्वरूप, प्रत्यक्ष मुक्ती संग्रामाची माहिती ही लोकांना समजावी यासाठी मराठी भाषेत मोठ्याप्रमाणत साहित्याची निर्मिती झाली. तसेच प्रत्यक्ष मुक्ती संग्रामात सहभागी असणाऱ्या लोकांनी मराठीमध्ये अनेक कवितांची, कथांची निर्मिती केली होती. परिणामी संयुक्त महाराष्ट्र चळवळीप्रमाणेच गोवामुक्ती संग्रामाचे ही प्रतिबिंब आपल्याला मराठी साहित्य परंपरेत पाहायला मिळते.

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कर्मवीर भाऊराव पाटील यांची शैक्षणिक तत्त्वज्ञानाची चतुःसूत्री

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प्रस्तावना:

भाऊरावांना गोरगरीबांचे शिक्षण करायचे होते. कारण गरीबीमुळे ग्रामीण भागातील मुलांना शिकता येत नव्हते. त्यांच्या आर्थिक परिस्थितीवर मात करण्यासाठी भाऊरावांनी स्वावलंबी शिक्षणाची योजना आखली. मन, मेंदू व मनगट या तिघांचा समन्वय करून त्यांनी स्वावलंबन, स्वाभिमान, स्वाध्याय व स्वातंत्र्य या चतुःसूत्रीच्या माध्यमातून आपले नवीन शैक्षणिक तत्त्वज्ञान निर्माण केले.

कर्मवीराचे शैक्षणिक तत्त्वज्ञान:

भाऊरावांच्या शैक्षणिक तत्त्वज्ञानाचा आराखडा मांडताना बॅरि, पी. जी. पाटील लिहितात "वसतिगृह जीवनावर भर, जातीय ऐक्य, स्वावलंबन, श्रमप्रतिष्ठा व श्रम पावित्र्य, भूमातेशी प्रत्यक्ष संबंध, मानवतावाद, विश्वबंधुत्व, स्वातंत्र्यचिंतन व स्वातंत्र्यासाठी प्रयत्न, आदर्श ग्रामसेवक, त्यागी व सेवामय असे तपःपूत जीवनध्येय, साधेपणा, जनतेशी एकरुपता, प्रसिध्दीपासून मुद्दाम चार पावले दूर राहून अज्ञान, अंध:कारात पिचत पडलेल्या रयतेला नंदादीपाप्रमाणे सतत तेवत ठेवून मार्ग उजळून टाकण्याची शिकवण, मोडेन पण वाकणार नाही हे ब्रीद, जीवनात तत्त्वाबाबत तडजोड नाही, त्यागाची चाड, अन्यायाची चीड व त्याविरुध्द बंड करून उठणे व हे सर्व करीत असता पैशामुळे आपले काम केव्हाही अडून राहणार नाही, हा दुर्दम्य आशावाद"[१] अशा सूत्रमय भाषेत कर्मबीरांच्या शैक्षणिक तत्त्वज्ञानाचा आराखडा मांडता आहे.

स्वावलंबन:

ग्रामीण समाजातील तरूण शिक्षण घेण्यासाठी शहरात जात असत. ते पोषाखी बनू लागले होते. ते आईवडीलांपासून, आपल्या शेतीवाडीपासून, गुराढोरांपासून दुराऊ लागले होते. शिकल्यानंतर त्यांना शेतीचे काम करणे, गुरांचे शेण काढणे कमीपणाचे वाटू लागले होते. भविष्याच्या दृष्टीने शिकलेल्या तरूणांचा आपल्या मातीपासूनचा हा दुरावा भाऊरावांना धोकादायक वाटत होता. शिक्षणामुळे शारीरिक काम करण्याची लाज वाटत असेल तर ते शिक्षण काय कामाचे ? हा धोका लक्षात घेऊन भाऊरावांनी आपल्या वसतिगृहातील मुलांना दिवसातून काही तास शारीरिक कष्टाचे काम देण्याची व्यवस्था केली. शेतात नांगरणे, स्वयंपाक करणे, वाढणे, जनवारांची देखभाल करणे, शेण काढणे, म्हशीची धार काढणे, पाणी आणणे, एवढेच

नव्हे तर संडास साफ करणे इत्यादी कामे सर्वांना सक्तीने करावी लागत. या सर्वांच्या पाठीमागे भाऊरावांचे सूत्र म्हणजे "शारीरिक कष्टाची विद्यार्थ्यांला लाज वाटू नये, श्रमाची पुजा, श्रमाची प्रतिष्ठा त्याने जपावी."[२] यामुळे विद्यार्थ्यांची नाळ मातीशी घट्ट जुळलेली राहील. घाम गाळल्याशिवाय दाम मिळत नाही तसे स्वावलंबनाशिवाय जीवनाला अर्थ नाही हे कर्मवीराच्या शिक्षण योजनेचे सरळ व सोपे तत्वज्ञान होते. म्हणूनच शिक्षणकार्याची सुरुवात करताना 'स्वावलंबी शिक्षण हेच आमचे ब्रीद', हे त्यांनी आपल्या संस्थेचे ध्येय वाक्य बनविले. 'कमवा व शिका', हा कानमंत्र आपल्या विद्यार्थ्यांना दिला. या तत्त्वामुळे वसतिगृहातील मुलांना, सयाजीराव हायस्कूलमधील आणि छ. शिवाजी कॉलेजमधील विद्यार्थ्यांना ते दिवसातून काही तास शारीरिक कष्टाचे काम देत. १९५२ साली अमेरिकन शिक्षणतज्ञ प्रा. कोप यांनी 'भाऊरावांच्या पायाशी बसून आम्हा पुस्तकी शिक्षणतज्ञांनी शैक्षणिक तत्त्वज्ञानाचे धडे तपासून घ्यायला हवेत.' असे उद्‌गार काढले होते.

स्वाभिमान:

आपल्या विद्यार्थ्यांने स्वावलंबनाने कष्ट करून शिकले पाहिजे यावर भाऊरावांचा जसा कटाक्ष होता. तसाच आपला विद्यार्थी लाचार, हीनदीन असू नये. तो स्वाभिमानी असावा यावर त्यांचा भर होता. ते म्हणत, "माझा विद्यार्थी वाकलेल्या मानेचा, दबलेल्या छातीचा व सडलेल्या मेंदूचा राहता कामा नये. मोडेन परंतु वाकणार नाही."[३] असे त्याचे वर्तन असावे. जीवनात मूलभूत तत्वाबाबत त्याने कधीही तडजोड करू नये म्हणूनच माधुकरी मागून किंवा वार लावून शिक्षण घेण्यापेक्षा घाम गाळून दाम मिळवावा असे त्यांना वाटे. मोफत मिळणाऱ्या सोयींमधून केवळ स्तुतीपाठक आणि सामाजिक बांडगुळे यांचीच पैदास होते. भाऊरावानी स्वावलंबी शिक्षण, 'कमवा व शिका' हा महाराष्ट्रातील मुलांपुढे व पालकांपुढे आर्दश ठेवला. गरीबीत जन्माला येणे हा गुन्हा नव्हे दारिद्र्याशी टक्कर देत शिकून मोठे होण्यातच पुरूषार्थ आहे असे ते विद्यार्थ्यांना सांगत.

स्वाध्याय:

विद्यार्थ्यांनी नियमित अभ्यास करण्यावर भाऊरावांचा भर असे. वसतिगृहातील विद्यार्थ्यांना पहाटे ते उठवित. मुले चुळ भरून सुमारे पाच वाजता प्रार्थना झाल्यानंतर आपआपल्या गटाच्या कंदीला भोवती अभ्यासास बसत. एका गटातून पाच ते सहा विद्यार्थी असत. रात्रीच्या जेवणानंतरही आठ ते दहा वाजेपर्यंत मुलांना अभ्यासासाठी बसविण्यात येत असे. भाऊराव अनेक वेळा बाहेर गावी देणग्या गोळा करण्यासाठी फिरतीवर असत. तरीही ते दर महिन्याला मुलांचे प्रगती पुस्तक पाहून सह्या करत. त्यांच्या अडचणी विचारून कच्च्या विषयाकडे लक्ष देण्यास सांगत. भाऊरावांनी खर्चात बचत करण्यासाठी व मुलांच्या कच्च्या विषयाकडे लक्ष देण्यासाठी वसतिगृहातील वरच्या वर्गातील मुलांना खालच्या वर्गातील मुलांच्या सकाळी व संध्याकाळी खाजगी शिकवण्या घेण्याची योजना केली होती. साधारणतः इंग्रजी इयत्ता पाचवी, सहावी व सातवी (मॅट्रीक) मधील मुले खालच्या वर्गातील मुलांना शिकवित यालाच 'मॉनिटोरियल पद्धती' असे म्हटले जाते.[४] देशातील ८५ टक्के एक शिक्षकी प्राथमिक शाळेमध्ये ही पद्धती आतापर्यंत उपयुक्त ठरली आहे. ही पद्धती इंग्रजी, गणित व संस्कृत हे विषय शिकवले जाई.

स्वातंत्र्य:

भाऊरावांना थोर पुरूषांबद्दल, देशभक्तीबद्दल, स्वातंत्र्य विचाराबद्दल अभिमान व आदर होता. छत्रपती शिवाजी महाराज, महात्मा फुले, छत्रपती शाहू महाराज व महात्मा गांधी ही त्यांची अराध्य दैवते होती. त्यांचे सर्वांना सदैव स्मरण व्हावे म्हणून त्यांची नावे त्यांनी आपल्या शाळा, कॉलेजना दिलेली आहेत. एक वेळ बापाचे नाव बदलेन पण कॉलेजला दिलेले छत्रपती शिवाजी महाराजांचे नाव बदलणार नाही असे त्यांनी एका धनीकाला उत्तर दिले होते. स्वाभिमानी बाणा, स्वातंत्र्याची लालसा विद्यार्थ्यांनी छत्रपती शिवाजी महाराजांपासून घ्यावी असेच यातून त्यांनी सूचविले होते. 'भाऊराव बंडखोर होते. त्यांना राजकारणाचे आकर्षण होते. म्हणूनच त्यांनी १९३० च्या कामेरी सत्याग्रहात सक्रिय सहभाग घेतला होता. मात्र आपल्यामागे आपण सुरू केलेले शिक्षणाचे कार्य थांबून राहू नये म्हणून त्यांनी आपल्या राजकीय बंडखोरीला मुरड घातली होती.' [५] १९४२ च्या चळवळीत त्यांनी अनेक भूमिगतांना शाहू बोर्डिंगमध्ये आश्रय दिला होता. यावरून त्यांचे स्वातंत्र्य प्रेम दिसून येते. १९५६ च्या संयुक्त महाराष्ट्र चळवळीत भाग घेण्यासाठी त्यांनी विद्यार्थ्यांना प्रोत्साहन दिले होते. प्रत्यक्ष राजकीय चळवळीत ते उतरले नसले तरी त्यांच्या अनेक विद्यार्थ्यांनी स्वातंत्र्य चळवळीत भाग घेतला होता. स्वातंत्र्य चळवळीस त्यांनी अप्रत्यक्ष पाठिंबा दिला होता. शे. का. पक्षाच्या स्थापनेत (१९४८) सुरुवातीला भाऊरावांचा सहभाग होता. तसेच आपले माजी विद्यार्थी श्री केशवराव पवार, ल. मा. भिंगारदिवे, रामभाऊ नलावडे, प्रा. एन. डी. पाटील यांना राजकारणात जाण्यास त्यांनी परवानगी दिली होती.

भाऊरावांच्या शिक्षणविषयक तत्त्वज्ञानाचे वेगळेपण नेमकेपणे सांगताना प्राचार्य रा. ग. शिंदे म्हणतात, "कर्मवीर अण्णांचे जीवन चारित्र्य हा शैक्षणिक क्षेत्रातील एक अद्भुत चमत्कार आहे. स्वावलंबन, स्वाभिमान, स्वाध्याय व स्वातंत्र्य या चतुःसूत्रीचा कालोचित पुरस्कार करणाऱ्या, कामात राम पाहणाऱ्या, श्रम आणि स्वेद यांची पूजा बांधणाऱ्या, मन, मेंदू व मनगट या नवीन शैक्षणिक मुल्यांचा उद्घोष करणारे कर्मवीर अण्णा हे आधुनिक भारतातील पहिले उद्गाते होते. "[६]

"भाऊरावांचे तत्त्वज्ञान मानवतावादावर आधारलेले होते. भाऊराब हे प्रागतिक, मानवतावादी, सामाजिक मुक्तीचे पुरस्कर्ते 'शिक्षणाचार्य' होते. त्यांचे तत्त्वज्ञान प्रागतिक व्यवहारवादात मोडते. शिक्षणक्षेत्रातील कूट प्रश्न प्रयोगाद्वारे सोडविण्याच्या प्रायोगिक पध्दतीस वा प्रागतिक प्रायोगिक शिक्षणपध्दतीस 'ग्रॅमॉटिझम' म्हणतात. भाऊरावांनी प्रयोगाद्वारे आपले शैक्षणिक तत्त्वज्ञान सांगितले आहे. भारतातील निरक्षरांस साक्षर करण्याचा व त्यावर माध्यमिक व उच्च शिक्षणाचा इमला उभारण्याचा अवाढव्य प्रश्न भाऊरावांपुढे होता. भाऊरावांनी भारतीय शिक्षणसंग्यांच्या पुढे या प्रागतिक प्रायोगिक शिक्षणपध्दतीचा एक वेगळा आकृतिबंध आपल्या प्रयोगातून, शैक्षणिक तत्त्वज्ञानातून अनुकरणासाठी ठेवला".[७]

वरील चतुःसूत्रीच्या जोडीला ते 'समता, बंधुता व साधी राहणी' यांचेही धडे विद्यार्थ्यांना देत. या दृष्टीने त्यांची वसतिगृहे म्हणजे या तत्त्वांचे वस्तुपाठच होते. जातपात, धर्म, पंथ भेद न मानणारी, गुण्यागोविंदाने एकत्र राहणारी, जेवणारी ब शिकणारी बसतिगृहातील अठरापगड जातींची मुले हे एक विलोभनीय दृश्य होते. त्यांच्यात बंधुभाव

होता. उच्च व नीच, गरीब श्रीमंत असा भेदभाव नव्हता. या सर्वांची राहणीही साधी असे. कारण भाऊरावांची स्वतःची राहणीही अत्यंत साधी होती. 'साथी राहणी व उच्च विचारसरणी' हा त्यांचाच आदर्श विद्यार्थ्यांपुढे होता.

समारोप:

भाऊरावांच्या या शैक्षणिक तत्त्वज्ञानाचा अंतिम हेतू पिळवणूक रहित, एकसंध भारतीय समाज निर्मितीचा होता. जातपात, धर्म, पंथ, प्रांत, भेद यांना थारा न देता सर्वांना मानव म्हणून शिक्षणाची व प्रगतीची संधी मिळाली पाहिजे. भारताला आत्मनिर्भर व संपन्न राष्ट्र बनविण्याचा तोच मार्ग आहे अशी त्यांची ठाम समजूत होती. वसतिगृहातील मुलांना सांप्रदायिकता, जातपात, विवेकशून्य रुढी यांच्या भयापासून मुक्त करुन त्यांना मुक्त मानव बनविण्याचे भाऊरावांचे तत्त्वज्ञान होते

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प्रस्तावना:

श्रीमंत मधोजीराव नाईक निंबाळकर व श्रीमंत मालोजीराव नाईक निंबाळकर यांनी फलटण संस्थानात शैक्षणिक प्रगती व्हावी यासाठी लक्ष दिलेले दिसून येते.यातच श्रीमंत मधोजी राजे यांचे ब्रिटिशांशी चांगले संबंध होते. त्यामुळे त्यांच्या काळात फलटण संस्थानात शैक्षणिक विकास घडून आला. श्रीमंत मधोजीराजे यांनी सन १८७१ मध्ये एक प्राथमिक शाळा सुरू केली.या शाळेमुळेच फलटण शहरात शिक्षणाचा पाया घातला.

श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी परदेशी शिक्षणातील चांगल्या पद्धती संस्थानात राबवण्यास सुरुवात केली. अशा प्रकारे सन १८७६ पर्यंत फलटण संस्थानात एकूण १३ प्राथमिक शाळा होत्या.या शाळांमध्ये एकूण ५५१ विद्यार्थी शिक्षण घेत होते.याच काळात फलटण संस्थानात अंगलो भरण्याकुलर शिक्षणास सुरुवात झाली. या शाळेत इंग्रजी तिसरी व मराठी पाचव्या इयत्तेपर्यंत शिक्षण दिले जात होते.अशा प्रकारे शिक्षण व्यवस्थेवर देखरेख ठेवण्यासाठी डेप्युटी एज्युकेशन इन्स्पेक्टर यादी करायची नियुक्ती केली जात होती.या सर्व गोष्टींमुळे शिक्षणाच्या व्यवस्थापनास एकसूत्रेपणा येण्यास मदत झाली होती. फलटण संस्थानात श्रीमंत मधोजी राजे निंबाळकर यांच्या मार्गदर्शनाने मोठ्या प्रमाणात शिक्षणाचा प्रसार झाला होता. सण १८८१ ते 1८८२ च्या फलटण संस्थानाच्या अहवालावरून हे स्पष्ट होते की फलटण संस्थानात एकूण १७ शाळा कार्यरत होत्या. या शाळेमध्ये एकूण सातशे तीन विद्यार्थिनी-विद्यार्थी शिक्षण घेत होते या शिक्षणावर दरवर्षी एकूण २९८२ एवढा खर्च केला जात होता.श्रीमंत मधोजी निंबाळकर यांच्या मार्गदर्शनाखाली शिक्षणाचा प्रसार होत होता.

अशाप्रकारे शिक्षण मिळाल्याने मनुष्याला जीवन जगत असताना चांगले व वाईट याची प्रचिती येण्यास शिक्षण हे महत्त्वाचे आहे. म्हणून प्रगत राष्ट्रांमध्ये शिक्षण फार मोठ्या प्रमाणावर महत्त्व दिलेले आहे. एवढेच नव्हे तर ज्या देशात साक्षरता प्रमाण जास्त आहे तो देश प्रगत आहे असे समजले जाते. श्रीमंत मधोजीराजे नाईक निंबाळकर यांना नेहमी असे वाटत की संस्थानातील लोकांनी शिक्षण मिळाल्याशिवाय संस्थानाची प्रगती होणार नाही. म्हणूनच शिक्षणास त्यांनी प्रथम प्राधान्य दिले होते तसेच त्यांनी संस्थानात शिक्षण प्रचारासाठी प्रयत्न केलेले दिसून येते. या काळात समाजात शिक्षणास फारच महत्त्व नव्हते समाजात शिक्षणाविषयी अजिबात असताना होती.

फलटण परिषदेच्या प्राथमिक शाळा:

स्वातंत्र्यपूर्व काळात फलटण शहरातील प्राथमिक शिक्षणाकडे लक्ष देण्यासाठी फलटणच्या संस्थानिक श्रीमंत मधोजीराजे नाईक निंबाळकर व श्रीमंत मालोजी राजे नाईक निंबाळकर यांनी नगरपरिषद स्कूल कमिटी नेमली होती. सन १९३६ च्या कायद्यानुसार फलटण संस्थानातील शिक्षणाचा अधिकार लोकनियुक्त प्रतिनिधी कडे म्हणजेच फलटण दरबाराकडे देण्यात आले होते. भारतात स्वातंत्र्य मिळाल्यावर शिक्षणाची जबाबदारी सरकारवर पडली त्यावेळी झालेल्या कायद्यानुसार प्राथमिक शिक्षण हे सक्तीचे व मोफत करण्यात आले. ब्रिटिश काळात फलटण नगर परिषदेच्या शाळा पुढील प्रमाणे सुरू होत्या.

फलटण नगरपरिषद शाळा क्रमांक एक:

श्रीमंत मधोजीराजे नाईक निंबाळकर यांनी फलटण नगरपरिषद शाळा क्रमांक एकची स्थापना इसवी सन १८७१ मध्ये केली ही शाळा स्थापन करण्याचा हेतू प्रामुख्याने फलटण मधील लोकांना शैक्षणिक दृष्ट्या सुधारणा करणे हा होता. शिक्षण मिळाल्याने सर्वांगीण प्रगती होण्यास मदत होते. या शाळेत इसवी सन १८९७ मध्ये ११४ विद्यार्थी असून एकूण सात वर्ग होते.

फलटण नगर परिषद शाळा क्रमांक दोन:

या शाळेची स्थापना १ सप्टेंबर १९३८ मध्ये श्रीमंत मालोजी राजे नाईक निंबाळकर यांनी केली. ही शाळा स्थापन करण्याचा उद्देश हा होता की फलटण संस्थानातील सर्वसामान्य लोकांच्या शिक्षणाची व्यवस्था करणे या शाळेत एकूण सात वर्ग होते या शाळेचे वैशिष्ट्य म्हणजे मुले व मुली यांना एकत्र शिक्षणाची सोय करून दिली होती. तसेच स्वातंत्र्यपूर्व काळात रात्रीचे शिक्षण देण्याची कार्यवाही या शाळेने केलेले दिसून येते.

फलटण नगरपरिषद शाळा क्रमांक तीन:

श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी इसवी सन १९३८ मध्ये फलटण नगर परिषद शाळा क्रमांक तीनची स्थापना केली. ही शाळा स्थापन करण्याचा उद्देश हा होता की फलटण संस्थानातील समाजातील सर्व स्तरांपर्यंत शिक्षण पोहोचवणे व शिक्षणापासून कोणी दूर राहू नये हा होता. या शाळेत एकूण सात वर्ग होते तसेच या शाळेचे महत्त्वाचे कार्य म्हणजे संस्थानातील मागासवर्गीय विद्यार्थ्यांच्या सर्वांगीण विकासासाठी केलेले प्रयत्न होते.

फलटण नगरपरिषद शाळा क्रमांक चार:

या शाळेची स्थापना मालोजीराजे नाईक निंबाळकर यांनी इसवी सन १९३९ मध्ये केली होती ही शाळा स्थापन करण्याचा उद्देश हा बहुजन समाजाला शिक्षण मिळावे हा होता.

फलटण नगरपरिषद शाळा क्रमांक पाच:

श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी केवळ स्त्रियांना शिक्षण मिळावे, स्त्रियांनि शिक्षणापासून वंचित राहू नये यासाठी स्त्रियांना स्वतंत्र शाळा असावी या हेतूने त्यांनी इसवीसन १८८१ मध्ये प्राथमिक शाळा स्थापन केली. या शाळेमध्ये इसवी सन १९३६ ते १९३७ मध्ये सहाव्या इयत्तेच्या वर्गापर्यंत शिक्षणाची सोय केली होती. याच वर्षी शाळेत एकूण १९० मुलींनी शिक्षणासाठी प्रवेश घेतलेला होता.

फलटण नगर परिषद शाळा क्रमांक तीन:

फलटण संस्थानातील बहुजन समाजास शिक्षण मिळावे या उद्देशाने फलटण नगरपरिषदेने 30 एप्रिल १९४६ रोजी प्राथमिक शाळेची स्थापना केली आजही ही शाळा चांगल्या प्रकारे सुरू आहे.

अशाप्रकारे स्वातंत्र्यपूर्व काळात फलटण संस्थानात शिक्षणाची सोय केलेली होती. हे समाजातील उच्च वर्गापासून अगदी सर्वसामान्य लोकांपर्यंत दिले जात होते. त्यामध्ये कोणताही भेदभाव केला जात नव्हता त्यामुळे या शिक्षणाचा फायदा या सर्व स्थरातील जनतेला झालेला पाहावयास मिळतो.

उर्दू शाळेची स्थापना:

फलटण संस्थानात मुस्लिम समाजातील लोकही मोठ्या प्रमाणावर राहत होते या समाजातील लोकांना स्वातंत्र्यपूर्वक काळात फलटण शहरात चांगली वागणूक दिली होती. तेव्हा या समाजातील मुलांची शिक्षणाची सोय व्हावी या उद्देशाने मत श्रीमंत मधोजीराजे नाईक निंबाळकर यांनी उर्दू शाळेची स्थापना केली. इसवी सन १९१८ ते १९१९ मध्ये या शाळेत विद्यार्थ्यांची संख्या ५४ होती .स्वातंत्र्योत्तर काळात या शाळेवर जिल्हा परिषदेचे नियंत्रण होते.

मधोजीराजे नाईक निंबाळकर यांनी राज्यकारभार करीत असताना शिक्षणावरही चांगल्या पद्धतीने भर दिला. प्राथमिक शिक्षण मोफत केले त्याचबरोबर दुय्यम शिक्षण हे अत्यंत अल्प खर्चात होण्याची सोय केली होती. परंतु हेही शिक्षण उत्तम प्रकारचे कसे होईल याकडे लक्ष दिले होते. फलटण संस्थानाच्या दरबाराकडून हायस्कूलच्या शिक्षण विभागाकडून शिक्षण शास्त्राच्या परीक्षा घेतल्या गेल्या. शाळेची तपासणी करण्यासाठी शिक्षण अधिकारी नेमले होते. याशिवाय मुन्सिपलटी व लोकल बोर्ड बोर्डास अनुभवी व फिरतीचे काम करणारे इन्स्पेक्टर दरबारा कडून नेमले जात असे. त्यामुळे शिक्षण क्षेत्रावर फार मोठा परिणाम घडवून आला अशाप्रकारे फलटण संस्थानात शिक्षणाचे काम हे उत्तम पद्धतीने चालले होते त्यामुळे या संस्थानांचा भविष्यकाळ हा फलदायी असल्याचे दिसून येते.

श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी १८१८-१८१९ च्या शिक्षणाचा कायद्याची सक्ती केली होती. श्रीमंत मालोजीराजे नाईक निंबाळकर हे फलटण संस्थानातील जनतेला शिक्षण मिळावे यासाठी ते फार मोठ्या प्रमाणात प्रयत्न करीत होते. परंतु प्रत्यक्ष शिक्षणाविषयीची वाटचालीचा आढावा घेतला असता असे दिसून येते की समाजातील कितीही मोठ्या प्रमाणात सोयी उपलब्ध करून दिल्या तरी लोक त्याचा फायदा घेत नाही ते शिक्षणाकडे दुर्लक्ष करतात याचे उदाहरण म्हणजे इसवी सन पूर्व १८१८ ते १८१९ मध्ये फलटण संस्थांमध्ये केवळ ३८ शाळा सुरू होत्या. यामध्ये हायस्कूलचा समावेश होता तर या सर्व शाळेतील विद्यार्थ्यांची संख्या ही एकूण 1895 होती. यावरूनच हे स्पष्ट होते की समाजातील बहुतांशी लोक अजून अज्ञान अवस्थेत आहेत. म्हणून श्रीमंत मालोजीरायाचे नाईक निंबाळकर यांनी स्पष्ट केले की अजून बहुजन समाजात शिक्षण किती महत्त्वाचे आहे हे लक्षात येत नाही.म्हणून त्यांनी याबाबत क्रांतिकारक पाऊल टाकले होते ते म्हणजे फलटण नगरपालिकेच्या क्षेत्रात प्राथमिक शिक्षण सक्तीचा कायदा पास केला. याचा परिणाम असा झाला की नगरपालिकेच्या हद्दीतील विद्यार्थ्यांची संख्या झपाट्याने वाढली. या कायद्यानुसार प्रत्येक घरातील सहा वर्षे वय पूर्ण झालेल्या मुलास पालक शाळेत पाठवू लागले. त्यामुळे सन १९३१-१९३२ मध्ये फलटण संस्थानातील एकूण शाळांची संख्या ही ४१ झाली तर विद्यार्थ्यांची संख्या ही २४४५ एवढी झाली होती.

फलटण संस्थानातील विद्यार्थ्यांना शारीरिक शिक्षण मिळावे यासाठी प्रयत्न सुरू झाले

त्यासाठी सन १९१९ मध्ये एक मंडळ नियुक्त केले. या मंडळामार्फत १९३० मध्ये एक कायदा पास केला. संस्थानातील शिक्षणाला व्यापक स्वरूप मिळावे या दृष्टीने संस्थानात लक्ष दिले गेले. कारण संस्थानात आजपर्यंत इंग्रजी शिक्षण सुरू होऊन देखील साक्षरता व पुस्तकी ज्ञान एवढ्या पुरतेच शिक्षण मर्यादित होते. तेव्हा विद्यार्थ्यांना व्यवहारी शिक्षण मिळावे या दृष्टीने प्रयत्न सुरू झाले. फलटण संस्थानातील प्रॅक्टिसिंग स्कूल पुस्तकी शिक्षणाखेरीज अनेक अंगे ठेवण्यात आली त्यातून विद्यार्थ्यांना घरगुती काम ,सामान्य बाजारहाट ,प्रसंग सावधानता, चातुर्य , राज्यकारभार याची ओळख व्हावी या दृष्टीने शिक्षण देण्यास सुरुवात झाली त्यामुळे या शिक्षणाचा फायदा कसा झाला किंवा त्यावेळी फलटण संस्थानातील 14 ते 16 वर्षाची तरुण मुले राजकारणाचे मनसुबे व मुकाबले करीत असल्याचे दिसून येते अशाप्रकारे संस्थानात पुस्तके विद्या व व्यवहारी शिक्षण याचा मेळ घालून येथील विद्यार्थ्यांना जीवन जगता जगत असताना जगात निभवावे लागेल या दृष्टीने प्रयत्न केले यासाठी त्यांना बाल्यावस्थेत शिक्षण मिळावे याची सोय केली.

अशाप्रकारे फलटण संस्थानात स्वातंत्र्यपूर्व काळात शैक्षणिक इतिहास पाहता असे दिसून येते की या संस्थांनास खूप गौरवशाली इतिहास लाभला आहे. इसवी सन १८७१ मध्ये श्रीमंत माधोजीराजे नाईक निंबाळकर यांनी एक शाळा सुरू करून प्राथमिक शिक्षणाचा पाया घातला. या शाळेत मराठी शिक्षणाबरोबर इंग्रजी विषय शिकविला जात होता. तसेच इसवीसन १८८१ मध्ये स्त्रियांसाठी स्वतंत्र प्राथमिक शाळा स्थापन केली. १८८४ मध्ये माध्यमिक शाळा सुरू केली. या शाळेत पहिली इयत्तेपासून ते मॅट्रिक पर्यंत शिक्षण मुलींसाठी मोफत देण्याची सोय केली होते. श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी या माध्यमिक शाळेकडे मुलींना प्रवृत्त करण्यासाठी आपली कन्या श्रीमंत राजकुमारी सरोजिनी देवी यांना सनातन यांचा विरोध जुगारून शाळेत दाखल केले. त्याप्रमाणे रात्र शाळा तसेच मागासवर्गीय मुस्लिम समाज समाजासाठी स्वतंत्र शिक्षणाची सोय केली. तसेच आपल्या संस्थानात शिक्षणाचा प्रसार व्हावा या उद्देशाने सक्तीचा शिक्षणाचा कायदा पास केला.

माधोजी हायस्कूल:

माधोजी हायस्कूल फलटणची स्थापना इसवी सन १८८५ मध्ये झाली या हायस्कूलला प्रथम एव्ही स्कूल या नावाने ओळखले जात होते ह्या हायस्कूलसाठी फलटण शहराबाहेर इसवी सन १८९४ मध्ये १४ हजार रुपये खर्च करून इमारत बांधली होती या इमारतीमध्ये एकूण आठ खोल्या होत्या. या हायस्कूलमध्ये एकूण 200 विद्यार्थी शिक्षण घेत होते. या विद्यार्थ्यांना शिकवण्यासाठी तज्ञ शिक्षक नेमले होते. या शाळेचे नामकरण मधोजी हायस्कूल हे एक जानेवारी १८९५ मध्ये करण्यात आले. फलटण संस्थानात प्राथमिक व माध्यमिक स्तरावर शिक्षण मोफत देण्यात येत होते.

श्रीमंत मधोजीराजे नाईक निंबाळकर यांनी हायस्कूल मधील गरीब व हुशार विद्यार्थ्यांना शिक्षणात गोडी लागावी म्हणीन स्कॉलरशिप देण्यास प्रारंभ केला. मधोजी हायस्कूलमध्ये मॅट्रिकच्या परीक्षेत प्रथम येणाऱ्या विद्यार्थ्यांना स्कॉलरशिप दिली जाऊ लागली. सन १८९८ पासून मॅट्रिकच्या परीक्षेत संस्कृत विषयात प्रथम येणाऱ्या विद्यार्थ्यास रुपये १००० स्कॉलरशिप चा प्रारंभ केला. पुढे उच्च शिक्षण घेणाऱ्या विद्यार्थ्यांना सण १९०५ पासून शिष्यवृत्ती सुरू केली. ही शिष्य शिष्यवृत्ती दर महिना वीस रुपये इतकी होती.

श्रीमंत मधोजी राजे नाईक निंबाळकर यांनी फलटण नगरपालिका क्षेत्रात प्राथमिक शिक्षण कायदा पास केला होता. त्याचा परिणाम हा फलटण येथील मधोजी हायस्कूल वरील झाला या हायस्कूलची विद्यार्थी संख्या ही १९१९ मध्ये १७९ होती. ती सन १९२२ मध्ये व २३ मध्ये २३९ झाली.

शिक्षण क्षेत्रात अध्ययन व अध्यापनाला महत्त्व दिले जाऊ लागल्याने मधोजी हायस्कूल मधील शिक्षकांना सण १९३० ते १९३१ मध्ये पुणे येथे ट्रेनिंग साठी पाठवण्यात आले. तर मधोजी हायस्कूल मार्फत "weekly training class" सुरू करण्यात आला होता. या ट्रेनिंग क्लासमध्ये फलटण येथील नगर परिषदेच्या शिक्षकांनी सहभाग घेतला होता. त्यामुळे मधोजी हायस्कूल मधील अध्यापन कार्य अधिक कार्यक्षमतेने होण्यास मदत झाली.

फलटण संस्थानातील स्त्री शिक्षण:

फलटण संस्थानातील स्त्रियांना शिक्षण मिळावे यासाठी श्रीमंत मोधोजी नाईक निंबाळकर यांनी इसवीसन १८८१ मध्ये स्त्रियांसाठी स्वतंत्र प्राथमिक शाळा स्थापन केली. तसेच सन १८८२ मध्ये स्त्रियांसाठी व्यवसायिक शिक्षण सुरू केले. फलटण संस्थानातील जास्तीत जास्त स्त्रिया साक्षर व्हाव्यात यासाठी सन १९०७ मध्ये मोफत शिक्षणाची सोय केली. सन १९३१ मध्ये मुलींना माध्यमिक शिक्षण घ्यावे याकडे लक्ष पुरविले. एवढ्यावरच ते न थांबता प्रत्यक्ष कृती करून दाखवण्यासाठी त्यांनी आपली कन्या सरोजनी देवी उर्फ अक्कासाहेब यांना शाळेत दाखल केले. सन १९३२ ते ३३ मध्ये श्रीमंत मधोजी राजे नाईक निंबाळकर यांनी स्त्रियांना माध्यमिक शिक्षण मोफत देण्याची घोषणा केली. सण १८८१ मध्ये तेथे मुलींसाठी स्वतंत्र वरनॅक्युलर शाळेची स्थापना केली होती.

शाळा स्थापन झाली त्याच दुसऱ्या वर्षी या शाळेत एकूण 35 मुलींनी शिक्षण प्रवेश घेतला होता. तसेच त्याच वर्षी या शाळेची नवीन स्वतंत्र इमारत बांधण्यात आली होती. स्त्रियांना व्यवसायिक शिक्षण मिळावे या उद्देशाने त्यांना कशीदा कसा काढावा हे शिकवले जात. विशेष म्हणजे या शाळेत लग्न झालेल्या स्त्रियांना प्रवेश दिलेला होता. यामधून स्त्रियांना शिवणकाम, भरतकाम करून आपला उदरनिर्वाह करीत असत. सन १८८५ मध्ये फलटण संस्थानाच्या या स्त्रियांच्या शाळेत एक स्त्रीशिक्षिकेची नियुक्ती केली गेली.

फलटण येथील मुलींच्या शाळेमध्ये इसवी सन १९०२ मध्ये एकूण ७२ मुली शिकत होत्या. मुलांच्या बरोबरीने २३ मुली शिक्षण घेत होत्या. तर संस्थानातील इतर प्राथमिक शाळांमध्ये विद्यार्थ्यांच्या बरोबर शिक्षण घेणाऱ्या मुलींची संख्या २३ होती. फलटणमध्ये सन १९७७ पासून प्राथमिक शिक्षण मोफत केले गेल्याने मुलींच्या शिक्षणात प्रगती होऊ लागली.

अशाप्रकारे फलटण संस्थानात आधुनिक शिक्षणाचा पाया श्रीमंत मधोजीराजे नाईक निंबाळकर यांनी घातला. त्यांचा वारसा पुढे श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी चालू ठेवला. त्यांच्या काळातही शिक्षणात मोठ्या प्रमाणात विकास झालेला पाहावयास मिळतो. १९ साव्या शतकात घडून आलेल्या सामाजिक सुरधारणांमध्ये स्त्री शिक्षण सुधारणा महत्त्वाचे स्थान घडून आलेल्या सामाजिक सुधारणांचा एक भाग म्हणून त्यावर भर दिला, त्यामध्ये फलटण संस्थांनाचे श्रीमंत मोधोजीराजे व श्रीमंत मालोजीराजे यांनी स्त्रियांच्या प्रश्नाकडे विशेष लक्ष दिले आहे.

फलटण संस्थानाने स्त्रियांचा सर्वांगीण विकास व्हावा तसेच स्त्रियांनी शिक्षण घ्यावे म्हणून मुलींसाठी मोफत शिक्षणाची सोय केली होती.

फलटण संस्थानात श्रीमंत मधोजीराजे नाईक निंबाळकर यांनी शिक्षणास प्रारंभ केला होता त्यांनी प्रारंभ केल्यास शिक्षणामध्ये सुधारणा व प्रचार श्रीमंत मालोजीराजे नाईक निंबाळकर यांनी केला. इसवीसन १८७६ मध्ये संस्थानामध्ये एकूण १३ प्राथमिक शिक्षण देणाऱ्या होत्या. त्यात एकूण ५५१ विद्यार्थी शिक्षण घेत होते. श्रीमंत मालोजीराजे नाईक निंबाळकर हे खूप वेळा परदेश दौऱ्यावर गेल्याने त्यांना शिक्षणाविषयी महत्त्व पटले होते. म्हणून त्यांनी परदेशातील शिक्षणात ज्या ज्या चांगल्या गोष्टी होत्या त्या फलटण संस्थानातील शिक्षणात राबविलेल्या पहावयास मिळतात. या संस्थानाच्या नगर परिषदेने फलटण शहरातील शिक्षणाकडे चांगल्या प्रकारे लक्ष दिले. शाळांचा व विद्यार्थ्यांचा विकास व्हावा या हेतूने या नगर परिषदेने केलेले कार्य दिसून येते. त्यामुळे फलटण संस्थानात फार मोठ्या प्रमाणात शैक्षणिक प्रगती झालेली दिसून येते. त्यातूनच या शाळांमध्ये अनेक विद्यार्थी शिक्षण घेऊन बाहेर पडले आहेत.

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भारतीय दारिद्रय -एक चिकित्सक अभ्यास

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प्रस्तावना:

दारिद्य हि एक अशी स्थिती आहे ज्यात व्यक्ती किंवा समुदायाकडे किमान जीवनमानासाठी आर्थिक संसाधने आणि आवश्यक गोष्टींचा अभाव असतो. दारिद्य म्हणजे रोजगारातून उत्पन्नाची प्राप्ती इतकी कमी असते की, व्यक्तीला आपल्या मूलभूत मानवी गरजा पूर्ण करता येत नाहीत. दादाभाई नौरोजी हे पहिलेव्यक्ती होते ज्यांनी स्वातंत्र्यापूर्वी दारिद्य रेषेच्या संकल्पनेबद्दल बोलले होते. जागतिक बँकेच्या म्हणण्यानुसार, "गरीबी हे मानवी कल्याणापासूनची वंचितता असते. त्यात कमी उत्पन्न आणि सन्मानाने जगण्यासाठी आवश्यक मूलभूत वस्तू आणि सेवा घेण्यास असमर्थता समाविष्ट आहे. गरीबीमध्ये आरोग्य आणि शिक्षणाचे निम्न स्तर, स्वच्छ पाणी आणि स्वच्छता अभाव, कमकुवत शारीरिक सुरक्षा, आणि अपर्याप्त क्षमता यांचा समावेश आहे. भारतात सण 2011 मध्ये 21.9% लोकसंख्या राष्ट्रीय पातळीवर दारिद्य रेषेखाली जगते आहे. 2018 मध्ये, जगातील जवळजवळ 8% कामगार आणि त्यांचे कुटुंब दररोज 1.90 डॉलर प्रति व्यक्ती (आंतरराष्ट्रीय दारिद्य रेषे) पेक्षा कमी उत्पन्न कमावतात. भारतातील अनेक समस्यांपैकी दारिद्रय ही भारताच्या अर्थव्यवस्थेतील एक गंभीर समस्या आहे. आर्थिक नियोजनाचा स्वीकार करून 66 वर्ष पूर्ण होऊन देखील देशातील अजूनही 26.8 टक्के लोकसंख्या दारिद्रयात जीवन जगत आहे.

असे असले तरी अतिरिक्त लोकसंख्य, दारिद्रय, बेरोजगारी, आर्थिक विषमता, प्रादेशिक असमतोल, शेतीची अल्प उत्पादकता, कुपोषण आणि बालमृत्यू या प्रस्तूत शोधनिबंधात भारतातील दारिद्रयाच्या समस्यांवर प्रकाशझोत टाकण्यात आला आहे. दारिद्रयाची समस्या ही भारताला स्वातंत्र पूर्वकाळपासून भेडसावत असून इंग्रजांच्या राजवटीत देशातील 80 टक्के पेक्षा जास्त लोक दारिद्रयरेषेखालील जीवन जगत होते. आज सरकारी आकडेवारीनुसार देशात सुमारे 25 टक्के लोक दारिद्रयरेषेखालील आहेत.

कि शब्द: गरिबी, आरोग्य, शिक्षण आणि राहणीमान

संशोधनाची उदिष्टे : (Objectives)

1) भारतातील दारिद्रयाचे स्वरूप अभ्यासणे.
2) विविध अभ्यास गटांच्या निष्कर्षाचे अध्ययन करणे.
3) दारिद्रयाचे कारणे तपासणे.
4) दारिद्रयाचे परिणाम अभ्यासणे.

5) दारिद्र्य निर्मूलनासाठी विविध योजना आणि कार्यक्रमाचा अभ्यास करणे.
6) दारिद्र्य वर प्रभाव टाकणारे घटक यांचा अभ्यास करणे.

संशोधन पद्धती:

प्रस्तुत अध्ययनाकरिता दुय्यम सामग्रीचा वापर करण्यात येणार आहे व त्या आधारे निष्कर्ष काढण्यात येणार आहेत. विविध संदर्भ ग्रंथ, नियतकालिके, मासिके, भारताचा आर्थिक सर्वेक्षण अहवाल व तज्ज्ञांचे शोध निबंध इत्यादी मधून माहितीचे संकलन करून प्रस्तूत लेख तयार करण्यात आला.

दारिद्र्याची संकल्पना (Concept of Poverty) :

दारिद्र्याच्या बाबतीत अनेक तज्ञांनी आपापले विचार व्यक्त केले असले तरी त्यात एकवाक्यता नाही. सापेक्ष दारिद्र्य व निरपेक्ष दारिद्र्य हे प्रकार दिसून येतात.

गरिबीचे दोन प्रकारात वर्गीकरण केले जाते.

1) **निरपेक्ष गरीबीः** अशी परिस्थिती जिथे घरगुती उत्पन्न मूलभूत राहणीमान (अन्न, निवारा, वस्त्र) राखण्यासाठी आवश्यक पातळीपेक्षा कमी असते.

2) **सापेक्ष गरीबीः** हे सामाजिक दृष्टिकोनातून परिभाषित केले जाते जे आसपास राहणाऱ्या लोकसंख्येच्या आर्थिक मानकांच्या तुलनेत राहणीमान आहे किंवा नाही यावरून उत्पन्न असमानतेचे मापन केले जाते. सामान्यतः, सापेक्ष गरीबी हे लोकसंख्येच्या टक्केवारीच्या रूपात मोजले जाते जे उत्पन्नाच्या मध्यवर्ती उत्पन्नाच्या काही निश्चित प्रमाणापेक्षा कमी असते.

सांख्यिकी आणि कार्यक्रम अंमलबजावणी मंत्रालय (MOSPI) अंतर्गत राष्ट्रीय नमुना सर्वेक्षण कार्यालयातुन मिळवलेल्या आकडेवारीवर आधारित गरीबी रेषेची गणना करून नीती आयोगाच्या टास्क फोर्सद्वारे भारतातील गरिबीचा अंदाज घेतला जातो. भारतातील दारिद्य रेषेचा अंदाज उपभोग खर्चावर आधारित आहे. उत्पन्नाच्या पातळीवर नाही. राष्ट्रीय नमुना सर्वेक्षण संस्थेच्या ग्राहक खर्च सर्वेक्षणांवर आधारित गरीबी मोजली जाते. गरीब कुटुंबाची व्याख्या विशिष्ट दारिद्य रेषेखालील खर्चाच्या पातळीसह केली जाते. दारिद्याची घटना दारिद्य गुणोत्तराने मोजली जाते, जी टक्केवारी म्हणून व्यक्त केलेल्या एकूण लोकसंख्येच्या गरिबांच्या संख्येचे गुणोत्तर आहे. याला "हेड-काउंट रेशियो" असे ही म्हणतात. अलाघ कमिटी (1979) ने ग्रामीण आणि शहरी भागातील प्रौढांसाठी अनुक्रमे 2400 आणि 2100 कॅलरीजच्या किमान गरजेनुसार दारिद्यरेषा निश्चित केली. त्यानंतर वेगवेगळ्या समित्या येऊन, लकडावाला समिती (1993), तेंडुलकर समिती (2009), रंगराजन समिती (2012) यांनी गरिबीचा अंदाज लावला. रंगराजन समितीच्या अहवालानुसार (2014) दारिद्य रेषेचा दरमहा दरडोई खर्च रु. शहरी भागात 1407 रु.आणि ग्रामीण भागात 972 रु. प्रमाणे आपले निष्कर्ष काढले. गरिबी हि संकल्पना खूप व्यापक असल्याने संबंधित शोध निबंधातून आरोग्य, शिक्षण आणि राहणीमान या तीन मुख्य घटकाचे अध्ययन करण्यात येऊन निष्कर्ष काढण्यात येणार आहेत.

दारिद्र्य म्हणजे काय ?

दारिद्र्याची व्याख्या पुढीलप्रमाणे करता येईल.

1) 'अन्न, वस्त्र, निवारा यासारख्या मूलभूत गरजा भागविण्याच्या व्यक्तीच्या किंवा कुटुंबांच्या असमर्थतेस दारिद्र्य असे म्हटले जाते.'

2) ज्या व्यक्तीला किंवा कुटुंबांला दररोज कमीत कमी 2250 उष्मांक देणारा आहारसुध्दा मिळत नाही अशा स्थितीस दारिद्रय असे म्हणतात.'

3) प्रा. अमर्त्य सेन "एखादया व्यक्तीला त्याने जोपासलेल्या मूल्यांप्रमाणे जगता न येणे म्हणजे दारिद्रय होय."

भारतातील दारिद्रयाचा अभ्यास:

भारत सरकारचे नियोजन आयोग हे राष्ट्रीय आणि राज्य स्तरावर दारिद्रय विषयक अभ्यास करणारी संस्था आहे. त्याच बरोबर स्वातंत्र्यपूर्व व स्वातंत्र्य प्राप्तीनंतर नियोजन आयोगादवारे दारिद्रयाचा अभ्यास करण्यासाठी विविध समित्या स्थापन करण्यात आल्या होत्या.

1) दादाभाई नौरोजी यांनी ब्रिटीश राजवटीने प्रसिध्द केलेल्या आकडेवारीच्या आधारे भारतीयांचे दरडोई उत्पन्न रू. 20 होते. तर त्यावेळी किमान जीवनमानासाठी रु 34 आवश्यक असल्याचे निदर्शनास आणून भारतातील दारिद्रयातील तीव्रता स्पष्ट केली.
2) डॉ. दांडेकर व रथ यांनी भारतीयांसाठी दररोज 2250 कॅलरीजच्या निकश लक्षात घेउन 1960-67 मध्ये ग्रामीण भागात 40 टक्के तर शहरी भागातील 50 टक्के नागरी लोकसंख्या दारिद्रय रेषेखाली असल्याचे सांगितले.
3) डॉ. ओझा यांनी 1960-61 मध्ये शहरी व ग्रामीण भागातील एकत्रित दारिद्रयाचे प्रमाण 44 टक्के असल्याचा निष्कर्ष काढला.
4) डॉ. मिन्हास यांनी प्रत्येक भारतीय व्यक्तीस प्रत्येक वर्षी 240 रू इतका उपभोग खर्च आवश्यक असल्याचे गृहित धरून 1967-68 मध्ये ग्रामीण भागात 50.60 टक्के लोक दारिद्रय रेषेखालील असल्याचा निष्कर्ष काढला.
5) प्रा. अर्मत्य यांनी दारिद्रय आणि सामाजिक कल्याण यांच्या संबंधाच्या संदर्भात 1998 मध्ये आपले संशोधन केलेले आहेत. दारिद्रय व सामाजिक कल्याण यांचा निकटचा संबंध असतो. त्यांच्या मते जेव्हा समाजातील जास्तीत जास्त लोकांच्या गरजा पूर्ण होत नाहीत. तेव्हा दारिद्रयाची निर्मिती होते. त्यांनी सुचविलेले दारिद्रयाचे निर्देशक म्हणजे समाजाची उत्पन्न पातळी उत्पन्न व संपत्तीचे वाटप हे होय. असर्त्य सेन यांच्या मते, 'धान्यांची कमतरता हे दारिद्रयाचे कारण नसून बेरोजगारीमुळे कयशक्तीचा अभाव हे भारतातील दारीद्रयाचे प्रमुख कारण आहे.
6) जागतिक बँकेच्या मते, 1970 मध्ये 228.3 दशलक्ष लोक दारिद्रय रेषेखालील जीवन जगत होते. यापैकी 236.8 दशलक्ष लोक ग्रामीण भागातील तर 50.5 दशलक्ष लोक शहरी भागातील होते. तसेच 1988 मध्ये दात्रिदय रेषेखालील लोकसंख्या 322.3 दशलक्ष एवढी वाढली याशिवाय जागतिक बँकेने अतिगरीब लोकांविषयी अंदाज व्यक्त केला आहे. त्यांच्या मते दारिद्रयरेषेच्या उपभोग खर्चाच्या 75 टक्के पेक्षा कमी खर्च असणा-या व्यक्तीला अतिगरीब संबोधण्यात आले. त्यानुसार 1988 मध्ये देशातील 39.60 टक्के लोक दारिद्रयात होते, तर 19.20 टक्के लोक अति गरीब होते.
7) भारतीय नियोजन मंडळाने सहाव्या पंचवार्षिक योजनेच्या कालखंडात (1980-85) दारिद्रय या संकल्पनेची व्याख्या केली. ग्रामीण भागात प्रतिदिनी प्रति माणसी किमान 2400 उष्मांक आणि शहरी भागात प्रतिदिनी प्रतिमाणसी 2100 उष्मांक ज्या व्यक्तीस प्राप्त होत नाही ती दारिद्रयात आहे असे समजावे. यानुसार 1977-78 मध्ये देशात 48.13 टक्के जनता दारिद्रय रेषेखालील जीवन जगत होते.

8) दारिद्र्याचा अभ्यास करण्यासाठी भारतीय नियोजन आयोगने सन 2005 मध्ये प्रा. सुरेश डी. तेंडुलकर यांच्या अध्यक्षतेखाली समिती स्थापन केली. तेंडुलकर समितीने अस्तित्वातील निकषाचा अभ्यास करून त्यात पायाभूत असे बदल सुचवले व बहुआयामी निकष अमलात आणून दारिद्र्य निर्धारण करण्यात आले. त्यांच्या निकषानुसार सन 2004-05 मध्ये ग्रामीण भागात 41 टक्के तर शहरी भागात 25.7 टक्के लोक दारिद्र्यरेषेखाली जीवन जगत असल्याचा निष्कर्ष काढला.

9) मोहम्मद युनूस यांच्या मते "लोक स्वतःहून गरिबी निर्माण करित नाही तेथील व्यवस्थाच गरिबी निर्माण करते. म्हणजेच जनतेवर गरिबी लादली जाते. अर्थात गरिबी आवडते म्हणून कोणीही गरीब नसतो तर योग्य संधीच्या अभावी मनुष्य गरीब होतो. संधी मिळाली तर तो दारिद्र्याचा पिंजरा तोडून समाजात सन्मानाने डोके वर काढू शकतो. डॉ. युनूस यांचा हा गरिबी विषयीचा सिध्दांत आहे. हया गरिबीवरील सिध्दांताच्या पायातील महत्वपूर्ण बाब म्हणजे सूक्ष्म वित्त होय. अनुदाने, देणग्या, आरक्षण व कर्जमाफी देऊन गरिबी हटणार नाही तर लहान रक्कमांची कर्जे अर्थात सूक्ष्म वित्त हेच गरिबीवरचे औषध आहे.

तक्ता क. 1 भारतातील दारिद्र्याचे प्रमाण

(डॉ. लकडावाला अभ्यास गट)

वर्ष	ग्रामीण	शहरी	एकूण
1973-1974	56.44	49.00	54.88
1977-78	53.07	45.20	51.32
1983-84	45.65	40.80	44. 48
1987-88	39.09	38.20	38.86
1993-94	37.27	32.40	35.17
1999-2000	27.09	23.50	26.10

Source: Press note on poverty estimates 2011-12, Planning commission 2013, Government of India.

तक्ता क. 2 भारतातील दारिद्र्याचे प्रमाण

(तेंडुलकर अभ्यास गट)

वर्ष	ग्रामीण	शहरी	एकूण
1993-94	50.10	31.80	45.30
2004-05	41.80	25.70	37.20
2009-10	33.80	20.90	29.80
2011-12	25.70	13.70	21.90

Source: Press note on poverty estimates 2011-12, Planning commission 2013, Government of India.

तक्ता क. 3 भारतातील दारिद्र्याचे प्रमाण

(डॉ. रंगराजन अभ्यास गट)

वर्ष	ग्रामीण	शहरी	एकूण
2009-10	39.60	35.10	38.20
2011-12	30.90	26.40	29.50

Source: Press note on poverty estimates 2011-12, Planning commission 2013, Government of India.

गरिबीवर प्रभाव टाकणारे घटक पुढील प्रमाणे:

आरोग्य:

भारतामध्ये आरोग्य सेवेवरील खर्चाचा भार अधिक आहे आणि चांगल्या विकसित आरोग्य विमा सेवांचा अभाव आहे. परिणामी, गरिबी आणि असमानतेचे अधिकृत उपाय जे वैद्यकीय खर्चाला उपभोग्य वस्तूंसह हाताळतात ते दिशाभूल करणारे आहेत. वैद्यकीय खर्च हा उपचाराचा भाग म्हणून नव्हे तर आजाराच्या उपचारासाठी आवश्यक खर्च म्हणून मानला पाहिजे. भारतासाठी दारिद्य आणि असमानतेचे उपाय वैद्यकीय खर्चामुळे उद्भवलेल्या

गरीबीला कारणीभूत ठरते आहे. 2011-12 साठी अंदाज आहे की लोकसंख्येच्या 4.1% किंवा 50 दशलक्ष लोक वैद्यकीय खर्चामुळे (अधिकृत दारिद्य रेषेवर आधारित) "छुपी दारिद्य स्थितीत आहेत.

दारिद्य हा कुपोषणाचा जवळचा निर्धारक घटक आहे. जो अपुरा आहार घेण्याने, वैद्यकीय सेवेचा अभाव, अस्वच्छता यातून जन्म घेतो. विविध कल्याणकारी उपायांद्वारे गरिबी आणि कुपोषण कमी करणे हे विकसनशील देशांचे केंद्रबिंदू आहे. राष्ट्रीय आणि स्थानिक सरकार आजीविका, आरोग्य, पोषण, दारिद्य कमी करण्यासाठी शिक्षण या प्रमुख क्षेत्रात अनेक कल्याणकारी योजना राबवत असताना, या योजनांचा परिणाम सेवांच्या प्रकारानुसार, विकसनशील देशांच्या दारिद्य निवारण कार्यक्रमात मुलांसाठी पोषण यावर अधिक भर दिला जातो. असे असूनही, आर्थिक गरिबी आणि कुपोषण कमी करण्याची जागतिक प्रगती मंद आणि मोठ्या प्रमाणात असमान आहे

भारतातील 9.2 लाखांहून अधिक मुले गंभीरपणे तीव्र कुपोषित आहेत. असे महिला आणि बालविकास मंत्रालयाने पीटीआयच्या आरटीआय प्रश्नाला उत्तर देताना सांगितले. त्यापैकी आकडेवारीनुसार उत्तर प्रदेशात 3,98,359 आणि बिहारमध्ये 2,79,427 मुले कुपोषित असल्याचे मंत्रालयाने जाहीर केले आहे. लडाख, लक्षद्वीप, नागालँड, मणिपूर आणि मध्य प्रदेशमध्ये कोणतीही गंभीर कुपोषित मुले आढळली नाहीत.. त्यात 9,27,606 बालकांचा आकडा आला होता. उत्तर प्रदेश आणि बिहार एसएएम मुलांच्या यादीत अव्वल असताना, ते देशातील सर्वाधिक मुलांचे घर देखील आहेत. 2011 च्या जनगणनेच्या आकडेवारीनुसार, उत्तर प्रदेशात 0-6 वर्षे वयोगटातील 2,97,28,235 मुले आहेत, तर बिहारमध्ये 1,85,82,229 मुले आहेत. आरटीआय प्रतिसादानुसार, महाराष्ट्राने 70,665 एसएएम मुले नोंदवली, त्यानंतर गुजरात 45,749, छत्तीसगड 37,249, ओडिशा 15,595, तमिळनाडू 12,489, झारखंड 12,059, आंध्र प्रदेश 11,201, तेलंगणा 9,045, आसाम 7,218, कर्नाटक 6,899, केरळ 6,188 आणि राजस्थान 5,732. यातून देशातील कुपोषणाची किती भयानक वास्तविक परिस्थिती आहे हे आपल्या लक्षात येते.

वयाच्या पाचव्या वर्षापर्यंत, योग्य पोषण एखाद्या बालकाच्या जीवनशैलीसाठी निरोगी पाया उभारण्यात महत्त्वाचा असतो. भारताला ज्या वास्तवाचा सामना करावा लागत आहे, ती एक दुःखद विडंबना आहे. जगातील दुसऱ्या क्रमांकाचे अन्न उत्पादक असूनही, कुपोषण, विशेषतः लहान मुलांमध्ये, देशाच्या पुढील वाटचालीत मोठा अडथळा आहे.

शिक्षण:

"सर्वांसाठी शिक्षण" हे घोषित करते की प्रत्येकाला शिक्षणाचा अधिकार आहे. प्रत्येकाला मूलभूत शिक्षण घेण्याचा आणि लाभ घेण्याची संधी देणे हे आहे. परिस्थितीचा अपघात म्हणून किंवा विशेषाधिकार म्हणून नव्हे तर तो एक अधिकार आहे. भारतातील फक्त एक तृतीयांश लोक वाचू शकतात. लोकसंख्येचा झपाट्याने वाढणारा आकार, शिक्षकांची कमतरता, पुस्तके आणि मूलभूत सुविधा आणि शिक्षणाचा खर्च भागवण्यासाठी अपुरा सार्वजनिक निधी ही आपल्या राष्ट्राची काही कठीण आव्हाने आहेत. इथेच भारतातील मुले मूलभूत आव्हानांना तोंड देत आहेत. प्राथमिक स्तरावर सर्वाधिक मुले बाहेर असलेल्या पहिल्या 10 राष्ट्रांमध्ये भारत चौथ्या क्रमांकावर आहे. शिवाय, विद्यार्थ्यांमध्ये शाळा

सोडण्याचे प्रमाण खूप जास्त आहे. यामागील मुख्य कारण म्हणजे गरिबी, आपल्या देशात उपजीविका मिळवणे आणि कुटुंबातील सदस्यांची काळजी घेणे व्यक्तीच्या आयुष्यातील चिंतेची प्राथमिक बाब समजली जाते. भारतातील वंचित लोकांसाठी, शिक्षणाला उच्च किंमतीची सुखवस्तू समजले जाते आणि हा नकारात्मक दृष्टिकोन प्रत्येक नवीन पिढीकडे कायम राहतो आहे.

भारतातील बालमजुरीची प्रथा आणि देशाच्या अनेक भागांमध्ये मुलींना शाळेत पाठवण्याचा विरोध कायम आहे. ग्रामीण भारतासाठी वार्षिक स्थिती अहवाल (एएसईआर) 2008 डीआयएसई अहवाल हे दर्शविते की 6 ते 14 वर्षे वयोगटातील 95.7% मुले शाळेत दाखल आहेत आणि ग्रामीण भारतामध्ये फक्त 4.3% मुले शाळाबाह्य आहेत. यात 7 ते 10 वर्षे वयोगटात सर्वाधिक नोंदणी आहे. 11 ते 14 वर्षे वयोगटातील 5.5% मुले आणि 7.2% मुली शाळेबाहेर असल्याची माहिती आहे.

राहणीमान:

राहणीमानाचा दर्जा म्हणजे एखादी व्यक्ती गरजा, सुखसोयी आणि चैनीच्या वस्तू ज्या प्रमाणात घेऊ शकते किंवा उपभोगू शकते होय. साधारणपणे, राहणीमानाचा दर्जा जाणून घेण्यासाठी स्वीकृत भारतातील राहणीमान राज्यानुसार बदलते. भारतामध्ये उत्पन्नामध्ये लक्षणीय असमानता आहे. भारतातील राहणीमान मोठ्या प्रमाणात भौगोलिक विषमता देखील दर्शवते. उदाहरणार्थ, एकीकडे बहुतेक महानगरे आणि इतर शहरी आणि उपनगरी प्रदेशांमध्ये जागतिक दर्जाची वैद्यकीय आस्थापने, आलिशान हॉटेल्स. क्रीडा सुविधा आणि जगातील विकसित राष्ट्रांप्रमाणेच मनोरंजनाचे उपक्रम आहेत, तर भारताच्या ग्रामीण भागात लक्षणीय गरिबी आहे, जेथे डॉक्टरांच्या कमतरतेमुळे वैद्यकीय सेवा अत्यंत मूलभूत किंवा अनुपलब्ध असते. वॉटरएडच्या एका अभ्यासानुसार सुमारे 157 दशलक्ष भारतीय पुरेशा स्वच्छतेशिवाय जगतात. अस्वच्छतेत राहणाऱ्या नागरीकांच्या संख्येत भारत अव्वल आहे.

NSS सूचित करते की स्वयंपाकासाठी सरपण वापरण्याचे 1999-2000 ते 2006-2007 पर्यंत बदलले नाही, जरी ग्रामीण आणि शहरी दोन्ही भागात LPG वापरात झाली. NSS च्या घरगुती उर्जा आणि प्रकाशाच्या स्त्रोतावरील सर्वेक्षणानुसार, 2001-2002 पर्यंत, ग्रामीण घरांमध्ये विजेचा वापर रॉकेलपेक्षा जास्त झाला आणि 2006-2007 मध्ये 56 टक्के वीज, 42 टक्के केरोसीन चा वापर करण्यात आला. 2006-2007 मध्ये शहरी भागात विजेची उपलब्धता 93 टक्क्यांवर पोहोचली. तथापि, या सर्वेक्षणाच्या आकडेवारीत हे तथ्य लपवून ठेवले आहे की, वीज खंडित होणे ही भारतातील जीवनाची वारंवार घडणारी वस्तुस्थिती आहे, ज्यामुळे अनेक घरांमध्ये दिवसाचे अनेक तास वीज उपलब्ध नसते.

भारतातील भौतिक समृद्धी:

अ.क्र	उत्पादन	घरगुती मालकी %
१	टीव्ही	77%
२	भ्रमणध्वनी	93%
३	चार चाकी गाडी	7%
४	दुचाकी	33%
५	इंटरनेट	45%
६	कॉम्पुटर	24%
७	वॉशिंग मशीन	13%
८	रेफ्रिजरेटर	33%
९	एअर कंडिशनर	4.5%
१०	मायक्रोवेव्ह	5%

मिशन अंत्योदय, ग्रामीण विकास मंत्रालयाने 2017-18 मध्ये केलेल्या गावांचे देशव्यापी सर्वेक्षण नुसार, भारतातील 16% कुटुंबांना दररोज एक ते आठ तास वीज मिळते, 33% लोकांना 9-12 तास वीज मिळते आणि फक्त 47% लोकांना दिवसातून 12 तासांपेक्षा जास्तवीज मिळते. 24% भारतीयांकडे स्मार्टफोन आहे. तर केवळ 11% कुटुंबांकडे संगणक आहे, (ज्यामध्ये डेस्कटॉप संगणक, लॅपटॉप, नोटबुक, नेटबुक, पामटॉप किंवा टॅब्लेट यांचा समावेश असू शकतो.) भारतात डिजिटल तंत्रज्ञानाचा वापर देखील अव्यवस्थित आणि अपवादात्मक आहे. 2017-18 च्या शिक्षणावरील राष्ट्रीय नमुना सर्वेक्षण अहवालानुसार, केवळ 24% भारतीय कुटुंबांकडे इंटरनेट सुविधा आहे. भारतातील 66% लोकसं खेड्यांमध्ये राहते, तर केवळ 15% ग्रामीण कुटुंबांना इंटरनेट सेवा उपलब्ध आहे. शहरी कुटुंबांस प्रमाण 42% आहे.

दारिद्र्याची कारणे :

दारिद्र्याची विविध कारणे पुढील प्रमाणे आहेत.

1) **अल्प झिरपण प्रभाव:** या सिध्दांतानुसार विकासाची प्रक्रिया सुरू झाल्यानंतर उत्पादन, रोजगार यात सतत वाढ होते. आणि विकासाची फळे तळागाळापर्यंत सर्वांना चाखायला मिळतात. कल्याणकारी राज्यात दारिद्र्य दूर करण्यासाठी सरकारच्या योजनामार्फत लोकांना रोजगार मिळेल आणि दारिद्र्याचे प्रमाण कमी होईल. अशी अपेक्षा केली जाते. परंतु प्रत्यक्षात मात्र झिरपण प्रभाव गरीब वर्गापर्यंत अल्प प्रमाणात झाला.

2) **वाढती बेकारी:** मंद औदयोगीकरण व वाढती लोकसंख्या तसेच माहिती व तंत्रज्ञान क्षेत्राची प्रगती यामुळे रोजगार मागणी पेक्षा रोजगार संधी कमी असल्याने दारिद्र्य वाढत आहे.

3) **दारिद्र्याचे दृष्टचक्र:** कोणत्याही देशाची गरीबी त्या देशाच्या दारिद्र्यास कारणीभूत असते. भारतात दारिद्र्यातील लोकांची बचत करण्याची शक्ती खुप कमी असल्याने भांडवल संचय, भांडवल गुंतवणुक, उत्पादन आणि लोकांचे उत्पन्न कमी राहून दारिद्र्यात वाढ होत आहे.

4) **निरक्षरता:** भारतात ग्रामीण भागात आजही निरक्षर वर्ग जास्त आहे. त्यामुळे अकुशल मनुष्यबळ प्रचंड प्रमाणात वाढते. परिणामी कौशल्याच्या अभावामुळे बेकारी वाढून दारिद्र्यात वाढ होते.

5) **न्यून विकासाचा दर:** दारिद्र्याचे प्रमुख कारण आर्थिक विकासाचा वेग कमी असणे हे आहे. 1951-1981 या काळात भारतातील वृध्दीदर सरासरीने फक्त 3.5 टक्के होता. 1981-91 या काळात तो 5 टक्के पेक्षा वाढला. 1991 नंतर आर्थिक सुधारणा काळात वृध्दी दर सरासरीने 5.5 टक्के आहे. लोकसंख्या वाढीच्या वेगाच्या मानाने आर्थिक वृध्दीदर कमी असल्याने भारतात दारिद्र्य टिकून आहे.

दारिद्र्य कमी करण्यासाठी पुढीलप्रमाणे उपाययोजना सुचविण्यात येतील.

1) **स्वयंरोजगार:** ग्रामीण आणि शहरी भागातील युवकांना स्वयंरोजगाराच्या संदर्भात प्रोत्साहन दिले पाहिजे.

2) **व्यावसायिक शिक्षण:** व्यावसायिक शिक्षण देणे खुप गरजेचे आहे. व्यावसायिक शिक्षणाने व्यक्ति व्यावसासिक कौशल्य प्राप्त करते. त्यामुळे ती लवकर कामधंदयाला लागून, स्वतःच्या दारिद्र्यात कमी करण्याचा प्रयत्न करते.

3) सरकारी योजनांबाबत लोकांचे प्रबोधन करावे: लोकांनी सरकारी योजनांचा चांगला व पुरेपूर लाभ घ्यावा यासाठी त्यांचे प्रबोधन करावे. सरकारकडून मिळणा-या मदतीचा दुरूपयोग करणा-याचे प्रबोधन करणे, त्यांना शिस्त लावणे, प्रसंगी त्यांच्यावर कडक कारवाई करणे आवश्यक आहे. त्याशिवाय सरकारी योजनांचा गरिबांना लाभ होणार नाही.

4) कृषी क्षेत्राचा विकास: देशातील बहुसंख्य गरीब हे ग्रामीण भागात राहतात. त्यामुळे कृषी क्षेत्राचा विकास करणे आवश्यक आहे.

5) आर्थिक विकासाचा वेग वाढविणे: आर्थिक विकासाचा वेग योग्य असेल तर देशात अनेक गोष्टी साध्य होत असतात. दारिद्रय निर्मूलनाचा सर्वात योग्य उपाय म्हणजे आर्थिक विकासाचा वेग वाढविणे होय. हा वेग वाढल्यामुळे दारिद्रय ज्या वर्गात दिसून येते त्या वर्गापर्यंत अन्न, वस्त्र व निवा-यासारख्या गोष्टी पाझरून येत असतात.

6) लघु व कुटीर उदयोगांचा विकास:लघू व कुटीर उद्योग श्रमप्रधान असतात. त्यामुळे रोजगाराच्या संख्येत वाढ होवून गरिबीचे प्रमाण कमी होते.

7) लोकसंख्या नियंत्रण: भारताची लोकसंख्या जलद गतीने वाढत आहे. म्हणून लोकसंख्या नियंत्रण करणे हा सर्वात महत्वाचा उपाय आहे. देशाची लोकसंख्या नियंत्रित ठेवून गरिबीच्या प्रमाणात घट करता येते.

8) लोकांची जबाबदारी: लोकांच्या दारिद्रयास केवळ सरकार कारणीभूत नाही. दारिद्री लोकसुध्दा जबाबदार आहेत. म्हणून दारिद्री लोकांनी एकाच अपत्यावर कुटुंब नियोजन करणे, दारू, तंबाखू, जुगार इत्यादी व्यसनांच्या आहारी न जाणे, जत्रा यात्रांवर पैसा खर्च न करणे, सरकारी मदतीचा दुरूपयोग न करणे इत्यादी बाबी केल्या पाहिजेत. शासनाने सुध्दा निर्व्यसनी, कष्टकरी व गरीब लोकांनाच प्राधान्याने मदत करावी.

9) दर्जेदार शिक्षण: पारंपारिक शिक्षणात बदल व्हायला हवे व्यक्तीला शिक्षण असे मिळायला हवे ज्यामुळे त्याच्या परिस्थितीत बदल होईल व तिचे दारिद्रय कमी व्हायला मदत होईल.

10) रोजगार निर्मिती कार्यकम: दारिद्रय रेषेखाली जीवन जगणा-या दुर्बल लोकांना रोजगार मिळवून देवून त्यांच्या उत्पन्नात वाढ व्हावी यासाठी केंद्र व राज्यसरकारांनी अनेक कार्यक्रम सुरू केले. राष्ट्रीय ग्रामीण रोजगार कार्यकम, ग्रामीण रोजगारासाठी धडक कार्यक्रम, ग्रामीण भूमिहीन रोजगार हमी कार्यक्रम इत्यादी सुरू केले.

11) उत्पन्न व संपत्तीतील विशमता निर्मूलन: देशातील दारिद्रय कमी करण्यासाठी उत्पन्न व संपत्तीच्या वाटपातील विषमता कमी करण्यावर भर दिला गेला पाहिजे. शासन श्रीमंतावर कर आकारून जमा झालेला पैसा गरीबांसाठीच्या योजनांवर खर्च करीत आहे.

समारोप:

भारतातील दारिद्रयाचा व त्या मापनाच्या विविध संकल्पनांचा अभ्यास केल्यानंतर असे लक्षात येते की, भारतात दारिद्रय मोठया प्रमाणात असून त्याचे प्रमाण अलीकडच्या काळात घटले आहे. दारिद्रयाचे व रोजगाराचे नाते घनिष्ठ असून रोजगारातील वाढ ही गरीबी कमी करण्यास महत्वपूर्ण ठरते. दारिद्रयाचे भारतीय नागरिकांच्या सामाजिक आर्थिक, राजकीय शैक्षणिक, आरोग्यवरही अनिष्ठ परिणाम होतात यांचा भारतीय समाज व्यवस्था, अर्थव्यवस्थेवर अनिष्ठ प्रभाव पडतो याचा प्रत्यया आपणास येतो याबाबत शंका नाही देशाचे उत्पन्न व संपत्तीचे वाटप कशा पध्दतीने

होते याचा परिणाम लोकांच्या जीवन पध्दतीवर होतो. देशातील श्रीमंत व गरीब यांच्या प्रमाणावर देशाची आर्थिक परिस्थिती कशी आहे हे समजते.

भारतीय दारिद्र्याची समस्या सोडविण्यासाठी वरील प्रकारच्या उपाययोजना हया महत्त्वपूर्ण ठरतात. भारतामध्ये विकासात्मक दृष्टीकोनातून अकरा पंचवार्षिक योजना पूर्ण झाल्यानंतरही देशात 21.9 दरिद्री लोक अबाधित असणे म्हणजे देशाचा सर्वसमावेशक विकास झालेला नाही आणि विशेषतः बहुआयामी दारिद्र्य निर्देशांकाच्या दृष्टीकोनातून दारिद्र्य अभ्यासले तर ते प्रमाण तब्बल 80 असण्याची शक्यता आहे. त्यामुळे व्यक्तीने स्वतःच आपले मंद औदयोगीकरण व वाढती लोकसंख्या तसेच माहिती व तंत्रज्ञान क्षेत्राची प्रगती यामुळे रोजगार मागणी पेक्षा रोजगार संधी कमी असल्याने दारिद्र्य वाढत आहे.

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आदिवासी साहित्यातील संस्कृती

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प्रस्तावना:

आदिवासी साहित्य म्हणजे आदिवासी लोकांच्या जीवनातील विविध पैलू, त्यांचे दुःख, संघर्ष आणि संस्कृती यावर आधारित साहित्य लिहिले जाते. हे साहित्य आदिवासींच्या मौखिक परंपरेतून आलेले असून त्यामध्ये कथा, कविता, लोकगीत आणि नाटकांचा समावेश होत असतो .आदिवासी साहित्यातमधून आदिवासी समाजाच्या संस्कृती, परंपरा आणि जीवनशैलीचे एक महत्त्वपूर्ण प्रतिबिंब उमटत असते. या साहित्यातून आदिवासी लोकांचे निसर्गाशी असलेले नाते त्यांची मूल्ये आणि त्यांच्या समस्या स्पष्टपणे दिसून येतात.

आदिवासी साहित्य म्हणजे काय:

आदिवासी साहित्यामध्ये आदिवासी समूहाचे दुःखद, दैन्य, आणि दारिद्र्याच्या वेदना आणि विद्रोहाचे अस्तित्व आणि अस्मिता यासाठी चाललेले संघर्षाचे सम्यक आणि भेदक दर्शन ज्या साहित्यात असते त्या साहित्याला आदिवासी साहित्य असे म्हटले जाते. या साहित्यामधून आदिवासीच्या दैनंदिन समस्या त्यासाठी चाललेला संघर्ष आणि त्यातून निर्माण होणारे साहित्य याचा अनुबंध हा जमीन जंगल आणि जल याच्याशी असतो

आदिवासी समाजाची संस्कृती:

आदिवासी समाजाची संस्कृती ही समृद्ध आणि वैशिष्ट्यपूर्ण आहे. आदिवासी समाजाच्या संस्कृतीत बोलीभाषा, धर्म, जीवनशैली, वेशभूषा, कला, संगीत इ. घटकांचा समावेश होतो. आदिवासी समूहाच्या संस्कृतीची वैशिष्ट्ये पुढीलप्रमाणे सांगता येतील .

१) आदिवासी समूहाची संस्कृती समृद्ध असते
२) आदिवासी समूहाची वैशिष्ट्यपूर्ण गीते, नृत्य प्रकार हा त्यांचा आयुष्यातील एक महत्त्वाचा घटक मानला जातो.
३) आदिवासी समाजात श्रम, समूह आणि एकमेकांना सहकार्य इत्यादी जीवनमूल्ये आढळून येतात.
४) आदिवासी समाजात नातेसंबंधाभोवती संघटना निर्माण झालेल्या असतात.
५) आदिवासी समाजात स्त्रियांना आदर आणि सन्मान दिला जातो.
६) आदिवासी समाजात एका विशिष्ट भूप्रदेशात राहणाऱ्या जमाती असतात

७) आदिवासी जमातीची स्वतंत्र भाषा व बोली असते

८) आदिवासीचा धर्म, क्षत्रिय म्हणजे त्याच्या निवासस्थानापुरता मर्यादित असतो

आदिवासी समाजातील काही प्रमुख समुदाय:

अंध, गोंड, खरवार, मुंडा, खाडीया, बोडो, कोल, भील, कोळी, सहारिया, संथाल, भूमीज, ओराव, लोहारा, बिरहोर, पारधी, असुर, भील, भिलाला, मीना, ठाकर इत्यादी आदिवासी समाजातील काही समुदाय आहेत.

आदिवासी साहित्यातील प्रमुख घटक:

आदिवासी साहित्यात आदिवासी संस्कृती, जीवनशैली, परंपरा ,संघर्ष आणि त्यांच्या भावना व्यक्त करणारी विविध रूपे आढळून येतात. या साहित्यामधून मौखिक साहित्य, लोकगीत, नृत्य, संगीत, कथा इत्यादींचा समावेश होतो.आदीवासी साहित्यामधून त्यांच्या अस्तित्वाचे आणि अस्मितेचे प्रतीक असते. आदिवासी साहित्यातील सांस्कृतिक घटक पुढीलप्रमाणे आहेत.

१) **मौखिक साहित्य:** आदिवासी संस्कृतीत मौखिक परंपरेला खूप महत्त्व आहे. यामध्ये म्हणी, कहाण्या, कथा तसेच पारंपारिक ज्ञान इ. समावेश होतो. ते पिढ्यानपिढ्या एका पिढीपासून दुसऱ्या पिढीकडे हस्तांतरित होत असतात.

२) **लोकगीत आणि संगीत:** आदिवासी साहित्य मधून आदिवासींचे जीवन आणि संस्कृतीतील गाणी संगीत अविभाज्य घटक आहेत ते त्याच्या भावना परंपरा आणि इतिहासाचे प्रतिबिंब दाखवत असतात.

३) **नृत्य:** विविध आदिवासी संस्कृतीमध्ये नृत्याला वेगळे महत्त्व आहे उत्सव धार्मिक विधी आणि सामाजिक प्रसंगांमध्ये महत्त्वपूर्ण भूमिका बजावत असतात.

४) **म्हणी आणि कथा:** आदिवासी म्हणी आणि कथा यांच्या जीवनातील अनुभव आणि ज्ञानाचे प्रतीक आहेत ते त्यांना जगण्याची प्रेरणा देतात

५) **जंगल जमीन आणि पाणी:** आदिवासी साहित्य आणि संस्कृती याचा जमीन जंगल आणि पाण्याची कनिष्ठ संबंध असतो ते त्याच्या जीवनाचा अविभाज्य घटक बनतात आणि ते त्यांच्या साहित्यातून स्पष्टपणे प्रतिबिंबित झालेले असते

६) **संघर्ष आणि अन्याय:** आदिवासी साहित्यात त्यांच्यावर होणारा अन्याय शोषण आणि विकासाच्या प्रक्रियेतील त्याच्या भूमिकेचा आवाज असतो

७) **पारंपारिक ज्ञान आणि पद्धती:** आदिवासी साहित्यात त्यांच्या पारंपारिक ज्ञान वैदिक आणि जीवनशैलीचाही समावेश होतो

८) **सांस्कृतिक ओळख:** आदिवासी साहित्य त्यांच्या सांस्कृतिक ओळख भाषा आणि परंपरेचे रक्षण करते आणि त्यांना एकत्र बांधून ठेवण्याचे कार्य करीत असते.

आदिवासी साहित्यातील नैतिक मूल्याचे महत्त्व:

आदिवासी साहित्य हे केवळ कथा, कविता नसून ते त्यांच्या संस्कृती आणि परंपरा जीवनशैलीचे प्रतिबिंब आहे या साहित्यातून नैतिक मूल्याला विशेष महत्त्व प्राप्त होते कारण ते आदिवासी समाजाला एकत्र ठेवण्याची भूमिका पार पाडत असते व त्यांच्या जीवनात मार्गदर्शन करतात आदिवासी साहित्यातील नैतिक मूल्याचे महत्व पुढील प्रमाणे आहे.

१) **संस्कृती आणि परंपरा जपण्याची भूमिका:** आदिवासी साहित्य त्यांच्या मौखिक परंपरा

कथा म्हणी आणि लोकगीता द्वारे संस्कृती जपण्याचे कार्य करते

२) **समूहाच्या भावना** : आदिवासी साहित्यामधून सामुदायिक भावना आणि एकतेची भावना असते त्यामुळे ते एकमेकांना आधार देऊ शकतात

३) **पर्यावरणाचे संवर्धन** : आदिवासी साहित्य माणसाला निसर्गाचे व त्यांच्या संबंधाचे महत्त्व पटवून देते आणि पर्यावरणाचे संरक्षण करण्याची शिकवण देते.

४) **नैतिक मूल्यांची शिकवण** : आदिवासी साहित्य प्रकारामध्ये प्रामाणिकपणा नम्रता एकमेकाविषयी आदर, भावना इत्यादी नैतिक मूल्ये शिकावयास मिळतात.

५) **सामाजिक न्याय** : आदिवासी साहित्य त्यांच्यावर होणाऱ्या अन्याय आणि अत्याचार विरुद्ध आवाज उठवते आणि सामाजिक नेण्यासाठी लढण्याची प्रेरणा देत असते.

६) **जाती गत समानता** : आदिवासी साहित्य जातीभेद आणि सामाजिक विषमतेच्या विरोधात लढण्यास प्रेरणा देते आणि सर्वांना समान मानण्याची शिकवण देते.

७) **आत्म समर्पणाची भावना** : आदिवासी साहित्य त्याच्या संस्कृती आणि परंपरा जपण्यासाठी आत्मसमर्पनाची भावना वाढविते.

८) **शिक्षण आणि ज्ञान याविषयी आवड** : आदिवासी साहित्य शिक्षण आणि ज्ञान याविषयीची मनुष्याला आवड निर्माण करते त्यामुळे ते स्वतःच्या जीवनात परिवर्तन करू शकतात.

९) **सौंदर्य आणि कला** : आदिवासी साहित्य सौंदर्य आणि कलेला अनन्यसाधारण महत्व देते त्यामुळे ते आपल्या जीवनात आनंद मिळवितात.

१०) **आत्म जागरूकता** : आदिवासी साहित्य आदिवासीच्या अस्मितेची जाणीव करून त्यांना स्वतःच्या हक्कासाठी लढण्यास सक्षम करत असते. नैतिक मूल्ये म्हणजे व्यक्तीच्या आचरणासाठी मार्गदर्शक तत्वे जी योग्य आणि अयोग्य यात निर्णय घेण्यास मदत करतात यामध्ये प्रामाणिकपणा आदर सहानभूती जबाबदारी आणि न्याय यासारख्या मूल्यांचा समावेश होतो जी व्यक्ती आणि समाजासाठी खूप महत्त्वाचे आहेत. संस्कार आणि नैतिक मूल्य एकच नाण्याच्या दोन बाजू आहेत जिथे संस्कार मानवी समुदायातील आदर्श आणि संस्कृतीचे अंगे आहेत तर नैतिक मूल्य मानवी जीवनातील मूलभूत आदर्श आणि विचारधारा आहेत हीच नैतिक मूल्य व्यक्तीसाठी नव्हे तर समाजासाठी देखील अत्यंत महत्त्वाची असतात नैतिक मूल्य विद्यार्थ्यांना गंभीरपणे विचार करण्याचे भिन्न दृष्टिकोनाचा विचार करण्याचे आणि योग्य आणि न्याय निर्णय घेण्याच्या क्षमतेसह सुसज्ज बनवतात तसेच नैतिक मूल्याचा अवलंब करणारे समाज अधिक सुसंस्कृत आणि एकोप्याचे असतात. नम्रता, आदर, करुणा आणि दयाळूपणा या सकारात्मक चारित्र्य इत्यादी वैशिष्ट्ये व्यक्तीच्या व्यक्तिमत्त्वामध्ये विकसित करण्यास नैतिक मूल्य मदत करतात

आदिवासी साहित्याची वैशिष्ट्ये:

१) **आदिवासी संस्कृतीचा प्रभाव प्रभाव:** आदिवासी साहित्यामध्ये आदिवासींची संस्कृती परंपरा आणि जगण्याची जीवनशैली याचे चित्रण आलेले असते ते त्यांच्या कथा आणि लोक कथा दर्शवितात

२) **सामाजिक आणि राजकीय प्रश्नांची मांडणी:** आदिवासी सामाजिक आणि राजकीय समस्यावर प्रकाश टाकते त्याचं बरोबर

वसाहतवाद शोषण आणि आणण्याच्या सारख्या समस्यावर आदिवासी लोकांच्या दृष्टिकोनातून विचार मांडलेले असतात

३) **भाषा आणि बोली:** आदिवासी साहित्य त्यांच्या भाषा बोलीमध्ये व्यक्त झालेले असते

४) **जागरूकता:** आदिवासी साहित्यामधून लोकांना आदिवासीच्या समस्यांनी संस्कृतीची जाणीव केलेली असते ती सामाजिक बदलते प्रेरणा देते.

आदिवासी साहित्य महत्वाचे आहे:

आदिवासी साहित्यामुळे समाज ,पर्यावरण आणि इतिहासाची स्थानिक आणि पारंपारिक ज्ञान जपतात . मौखिक आणि आदिवासी साहित्य ज्या समाजात बोलले जाते. त्या समाजाच्या सध्याच्या राजकीय सामाजिक विचार प्रक्रियांना भावते म्हणून समाज परिवर्तनासाठी आदिवासी साहित्य अत्यंत महत्त्वाचे आहे.

निष्कर्ष:

१) आदिवासींची निसर्गनिष्ठ जीवनशैली आणि नैतिकता, त्यांचा धर्म आणि श्रद्धा, त्यांच्या संस्कृतीमधील दैवते आणि मितके गुढ कला परंपरा आणि लोकसाहित्य हेच आदिवासी साहित्याचे मौलिक संचित आहे.

२) आदिवासीच्या विकासाच्या संदिग्ध धोरणातून निर्माण झालेले जटील प्रश्न आहेत.

३) वसाहतवादाचा नवा चेहरा असलेल्या जागतिकीकरणातून होत असलेली शोषण नक्षलवादी चळवळ प्रकल्पग्रस्ताचे स्थलांतर व विस्थापन काही प्रमाणात सुधारणा चे सरकारी धोरण आणि त्यामुळे उभा राहिलेला सांस्कृतिक संघर्ष या पार्श्वभूमीवर आदिवासी साहित्य मराठी साहित्य अधिकच बळकट होत आहे.

समारोप:

आदिवासी साहित्य हे मुख्याधाराच्या साहित्य पासून वेगळे असते आदिवासी समाजाच्या आधारभूत गरजा समस्या आणि संघर्षामुळे हे साहित्य हे वेगळे आहे या साहित्यामधून आदिवासींचे जीवन अनुभव आदिवासी समाजाचे विस्तारलेले क्षितीज आदिवासी क्रांतिकारकाचा जीवन संघर्ष असतो तसेच आदिवासी समाजाच्या भौगोलिक सामाजिक सांस्कृतिक ऐतिहासिक धार्मिक स्थिती विषयी वास्तव जाणीव व्यक्त करणारे साहित्य असते

संदर्भ:

१) आदिवासी मराठी साहित्य: स्वरूप आणि समस्या' डॉ. प्रमोद मुनघाटे, (संपा)प्रतिमा प्रकाशन, पुणे. जानेवारी २००६

२) साहित्य गोंदण', तुकाराम रोंगटे (संपा)सुमेध प्रकाशन, पुणे.

३) 'आदिवासी साहित्य आणि कला संस्कृती' डॉ. संजय लोहकरे अथर्व पब्लिकेशन जळगाव आवृत्ती, २०२२

४) 'साहित्याचे सांस्कृतिक संचित' डॉ प्रल्हाद जी. लुलेकर, डॉ.केशव तुपे कैलास पब्लिकेशन, औरंगाबाद प्रथम आवृत्ती नोव्हेंबर २००५

५) आदिवासी लोकगीते लोक नृत्य: एक अभ्यास, डॉ. अंजली मस्करेन्हस, शब्दालय प्रकाशन श्रीरामपूर आवृत्ती २०१८

६) आदिवासी साहित्य स्वरूप आणि समीक्षा डॉ. विनायक तुमराम, विजय प्रकाशन नागपूर प्रथम आवृत्ती १९९४

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भारतीय भाषांमधून ज्या काही मोजक्या लेखकांनी जागतिक दर्जाचे लेखन केलेले आहे, त्यामध्ये अण्णाभाऊंचे नाव अग्रक्रमाने घ्यावे लागेल. कादंबरी कथा लोकनाट्य या विविध वाङ्मय प्रकारात अण्णाभाऊंनी आपल्या विलक्षण प्रतिभेने लिलीया अवगाहन केले आहे. अण्णाभाऊंच्या समग्र साहित्याचा वाङ्मयाचा जर आपण अभ्यास केला तर आपल्या लक्षात येते की हे लेखन कल्पनावादी नसून सत्य आणि वास्तव यांना डोळ्यासमोर ठेवून केलेले आहे या लेखनामध्ये कुठेही आपणाला मनोरंजन दिसून येत नाही. कादंबरी या साहित्य प्रकारामधून अण्णाभाऊंनी ग्रामीण जीवनाचे वास्तववादी चित्रण या महाराष्ट्र समोर उभे केलेले आहे. वारणेच्या खोऱ्यात, चित्रा, फकीरा, वैजयंता, चंदन, आवडी, माकडीचा माळ, वैर, गुलाम या काही प्रसिद्ध कादंबऱ्या आहेत ज्या मधून या अवलिया साहित्यकाराने, लेखकाने गाव कुसाबाहेर राहणाऱ्या सामान्य माणसाचा, पीडित माणसाचा संघर्ष साहित्यातून मांडलेला आहे तसेच या लेखनातून आपल्याला दिसून येते तत्कालीन समाजातील वास्तवता, सामाजिक भिन्नता, विषमता आणि या गोष्टी सामान्य माणसाला नक्कीच जाग करण्याचं काम करतात.

अण्णाभाऊंनी मराठी कादंबरीला एक वेगळे वळण दिले. तत्कालीन काही लेखकांच्या काहीशा भावड्या, मध्यमवर्गीय भाव विश्वाला, अण्णाभाऊंनी वास्तवदर्शी, रसरशीत व सजीव सच्चा भाव विश्वात परिवर्तित केले. मराठी कादंबरी अण्णाभाऊ मुळे वयात आली व समजदार बनली. अण्णाभाऊंनी श्रमिक, मागासवर्गीय व सामान्य माणसाला वाङ्मयाच्या केंद्रस्थानी आणले. ज्या समाजाला दलित, दरिद्री व बहुजन मानले त्या श्रमिकांना जीवनमूल्य असतात व ती जीवनमूल्य जपण्यासाठी ते प्राणपणाने लढा देतात. श्रमिकांचा हक्क जपणारा नायक आणि अब्रू जपण्यासाठी प्राण पणाला लावणारे नायक व नायिका अण्णाभाऊंणी रंगवल्या. जातीव्यवस्थेचा व जातीयतेचा नाश आणि समतेच्या राज्याची अपेक्षा ही अण्णाभाऊंच्या कादंबरीची ध्येय आहेत. मूल्यांची मिरासदारी ही केवळ उच्च वर्णीयांची मक्तेदारी नसून श्रमिकांना व दलितांना सुद्धा जीवनमूल्य असतात आणि त्यांच्या रक्षणासाठी त्यांची प्राण सुद्धा देण्याची तयारी असते हेच चित्रा, फकीरा, वारणेच्या खोऱ्यात इत्यादी कादंबऱ्यांमधून दिसून

येते. महाराष्ट्रातील समतेची चळवळ पुढे घेऊन जायचे असेल तर आपल्याला अण्णाभाऊ साठे यांच्या जीवन मूल्यांच्या मार्गानेच पुढे जावे लागेल यात शंका नाही. ही अण्णा भाऊंच्या साहित्यातील मूल्ये समाजात रुजण्यासाठी आजच्या पिढीने अण्णाभाऊ साठे यांना त्यांच्या साहित्यातून त्यांच्या लेखनातून समजून घेतले पाहिजे.

साहित्यरत्न लोकशाहीर आण्णाभाऊ साठे यांनी अत्यंत प्रतिकूल परिस्थितीत चिराग नगर सारख्या झोपडपट्टीत राहून विपुल आणि दर्जेदार लेखन केलेले आहे. भांडवलशाही व जातीय विषमतेने ग्रासलेल्या भारतीय समाजात अण्णा भाऊ साठे यांच्या साहित्याने त्यांच्या वाङ्मयीन कार्याने बहुजन समाजाला जीवन जगण्याची व अन्याय विरोधात लढण्याची शिकवण मिळालेली आहे. अण्णाभाऊंचे साहित्य हे केवळ मराठीच नव्हे, तर जागतिक साहित्याचा अनमोल ठेवा आहे. मराठी सारस्वताने गेल्या दोन शतकांत अनेक लेखक, कवी, नाटककार पाहिलेले आहेत, परंतु अपवाद वगळता मराठी लेखकांमध्ये पौरात्या व पाश्चिमात्य वांग्मयीन दंडकाचा वापर करून लिखाण करण्याची प्रवृत्ती दिसते. लेखन विषय, नायक, व गौरवीकरण हा लेखनाचा प्रमुख हेतू दिसून येतो. भारतीय समाज वर्णव्यवस्थेच्या कुलूपबंद पेटीमध्ये जखडलेला असल्याने विषय वस्तू व नाटकत्व हे नेहमीच उच्चवर्णीयांच्या मूल्य व्यवस्थेला धरून असते. या पार्श्वभूमीवर अण्णाभाऊ साठे यांचे क्रांतिकारकत्व लक्षात घेणे गरजेचे आहे.

अभिजनांबरोबरच बहुजनांनाही मूल्य व्यवस्था असते आणि बऱ्याच वेळेस स्वातंत्र्य, समता, बंधुता आणि न्याय यांच्या कसोट्यांवर बहुजन मूल्य व्यवस्था ही अभिजन मूल्य व्यवस्थेला वरचढ ठरते, कारण विषमतेवर विश्वास ठेवणाऱ्यांपेक्षा समतेची निकड भासणाऱ्या दलित व श्रमिक वर्गाला भाकरीच्या चंद्रासाठी संघर्ष करतानाच आपली मूल्य व्यवस्था जपावी आणि वाढवावी लागते. अण्णाभाऊंचे नायक व नायिका हे प्रती नायक किंवा न - नायक नाहीत, तर ते प्रतिकूल परिस्थितीत ही स्वातंत्र्य व न्यायासाठी प्राण अर्पण करायला तयार असणारे धीरोदत्त नायक आहेत. म्हणून अण्णाभाऊंचे साहित्य जगातल्या अभिजात साहित्याच्या तुलनेत उजवेच ठरते. आर्थिक कुचंबना, सामाजिक अप्रतिष्ठा, उच्चवर्णीयांकडून होणारा अन्याय त्यातूनही माणूसपण जपणाऱ्या अण्णाभाऊंनी रेखाटलेली पात्रे सामान्य माणसांच्या जगण्याला बळ देत राहतात. विशेषत अण्णाभाऊंच्या कादंबऱ्या जागतिक अभिजात साहित्याचा अनमोल ठेवा आहे. प्रत्येक कादंबरी सामान्य माणसाचा, सामान्य स्त्रीचा पर्यायाने संपूर्ण बहुजन समाजाचा संघर्ष आपल्याला सांगते आणि भटक्या - विमुक्तांचा असाच जीवनाचा जीवनासाठीचा संघर्ष, रोजच्या भाकरीच्या तुकड्यासाठी चा संघर्ष 'माकडीचा माळ' या कादंबरीतून अण्णाभाऊंनी आपल्यासमोर मांडलेला आहे. या भटक्या - विमुक्त समाजाच्या संघर्षाची माहिती या शोधनिबंधामधून घेण्याचा प्रामाणिक प्रयत्न केला आहे.

विषय विवेचन :

अण्णाभाऊ साठे यांच्या ग्रामीण जीवन व व्यवहार दर्शन घडवणाऱ्या ज्या कादंबऱ्या प्रकाशित झाल्या आहेत, त्यात 'माकडीचा माळ' ही महत्त्वाची कादंबरी होय. ही कादंबरी भटक्या विमुक्त जीवनाचे चित्रण करणारी वास्तवदर्शी कादंबरी म्हणून ओळखली जाते. या कादंबरीत माणसांपेक्षाही पशु पक्षात माणुसकी अधिक दिसते,

असे चित्र उभे राहते. तशी ही भटक्या जमातीत जीवन जगणाऱ्या यंकू माकडवाला याच्या कुटुंबाची कथा होय. या कादंबरीचे नजरेत भरणारे वैशिष्ट्य म्हणजे सुगीच्या दिवसात गावच्या बाहेर पाल ठोकून राहणाऱ्या फिरत्या जमातीच्या जगण्याचे चित्र आहे. असे चित्रण मराठी कादंबरीत पहिल्यांदाच आलेले आहे. भटक्या जमातीच्या जीवनदर्शनातून भयानक संघर्षमय जीवन जगणाऱ्या यंकू माकडवाला आणि त्याची मुलगी दुर्गा यांच्यावर बेतलेल्या प्रसंगांनी वाचक अस्वस्थ होतो. तशी ही नीती संपन्न तरुणाची कहाणी होय. यंकू माकडवाल्याच्या दुर्गावर प्रेम करणारा नायक प्रेमाचे पावित्र्य जपतो.

यंकू माकडवाला व त्याची मुलगी दुर्गावर जेव्हा जेव्हा कठीण प्रसंग येतात, तेव्हा यमु त्यांना निस्पृह पणे मदत करतो. त्यांच्या पाठीशी उभा राहतो. पोटासाठी रानोमाळ भटकणाऱ्या जीवन व्यवहारातही यमु आणि दुर्गाची निष्ठापूर्वक अव्वल दर्जाची प्रीती, ही अतिशय संयमाने प्रेमाचे पावित्र्य जपणारी आहे. मुळातच ती प्रेम कहाणी वाटत असली, तरी भटक्या जमातीत जगणाऱ्या, पालात राहणाऱ्या माकड वाल्याची ती दुःखद कहाणी आहे. या कादंबरीतून केवळ भटक्यांच्या जीवनाचे चित्र नाही, तर भनंग भिकाऱ्यांच्या वस्त्यांमध्ये ही वैराची भावना कशी असते ? ते यातील स्वभाव चित्रणातून रेखाटले आहे. मातब्बर माणसं गावात वैभवशाली जीवन जगतात. पैसा, सत्ता यांनी उन्मत होतात. वासना तृप्तीसाठी हैवान ही होतात. यंकू माकडवाल्याच्या तारुण्याने मुसमुसलेल्या दुर्गाला ओरबाडू पाहतात. क्षणिक सुखासाठी गरिबांचे आयुष्य उध्वस्त करणाऱ्या दुष्ट प्रवृत्तीचे चित्रण अण्णाभाऊंच्या लेखणीतून उतरल्याशिवाय राहत नाही. शेवटी गंग्या व रंगी या प्राण्यांमधील प्रामाणिकपणाची वृत्ती माणसातून मात्र हरवत आहे, याचे दुःख ही कादंबरी व्यक्त करते.

भटक्या – विमुक्तांचे जीवन चित्रण:

यंकू माकडवाला हा धीपाड देहाचा होता अपार बळ आणि त्याच्याजवळ सज्जन पणा होता. यंकू माकडवाला अंगापिंडान मजबूत होता. अंगात रेड्याचे बळ होतं. त्यांना नुकतीच पस्तीशी ओलांडली होती. तो स्वभावाने गरीब होता. सर्वांशी जुळवून घेणारा होता. कोणाशी भांडण त्याला नकोस वाटे. पुढे येणाऱ्याला रामराम करणं हा त्याचा स्वभाव होता. त्यामुळेच इतर भिकारी यंकू माकडवाल्याला मान देत होते. काही दिवसांपूर्वी यंकू माकड वाल्याची बायको मेली आणि अकरा वर्षांच्या दुर्गाला सांभाळण्याची जबाबदारी त्याच्या शिरावर पडली. बायको मेल्यानंतर काही काळ तो उदास होता पण उदास राहून भागणार नाही. दुर्गाला जगवलं, वाढवलं पाहिजे, हे त्याने जाणले होते व तो उद्योगाला लागला होता. त्यांनं एक माकड घेतलं.

त्याचं नाव गंग्या ठेवलं गंग्या माकडाचा खेळ करीत करीत यंकू आपलं पोट भरू लागला. दुर्गाला जिवापलीकडे जपू लागला. अशा परिस्थितीत तो काळगावच्या माळावरती ज्या माळाला भुताचा माळ म्हणूनही ओळखले जात होते अशा त्या माळावरती पाल घालून राहू लागला. व माकडाचा खेळ करून स्वतःचं व आपल्या लेकीचे पोट भरू लागला परंतु याच्याबरोबर त्याला अनेक संकटांना सामोरं सुद्धा जावं लागत होतं एकदा अचानक त्याच्या पालामध्ये एका गारुड्याने पाळलेला साप घुसला तो साप यंकूने मारला व त्या क्षणापासून गारुडी व माकडवाले यांच्यामध्ये संघर्ष पेटला व मोठी मारामारी झाली व या संघर्षामध्ये पाऱ्या डवरी हा गारुड्यांच्या बाजूने सामील झाला

व यंकु माकडवाला याच्याबरोबर भांडू लागला. पाऱ्या डवरी व यंकू माकडवाला यांच्यात मोठी भांडण होऊन यंकू माकडवाल्याने पाऱ्याला बेदम मार दिला. पाऱ्या म्हणजे पर्बती डवरी हा नावाप्रमाणे पर्वतासारखा होता. त्याला पाऱ्या म्हणत. त्या कंगाल वस्तीत तो कुबेर समजला जात होता. तो भलताच रागीट होता. त्यात तो रोज दारू पीत असे त्यामुळे त्याचं नाव काढणं पाप झालं होतं. त्यांन पाच शिकारी कुत्री पाळली होती. नाबदा नि आबदा या त्याच्या दोन बायका खरड मोती, कुंकू, मेन, काळी पोत यांचा व्यापार करीत. पाऱ्या घरात दारूची भट्टी लावी. पहिल्या धारेची दारू पोटभर पिऊन तो दिवसभर आडवा पडलेला असे. त्याच्या चार देखण्या तरुण लेकी दारूचे डबे गावोगाव पोहोचवून पैसा गोळा करीत. दूर दूरचे दारू पिणारे लोक पाऱ्याच्या घरी येत नी दारू पिऊन जात. या माळावरती सदू दरवेशी, बाळ्या डोंबारी, हिकम्या गारुडी हे सुद्धा राहत होते. पाऱ्या बरोबर झालेल्या भांडणामुळे यंकू माकडवाला नेहमी काळजीत असे कारण त्याला पाऱ्याचा स्वभाव चांगलाच माहीत होता. परंतु आता तो येईल त्या परिस्थितीचा सामना करण्यासाठी तयार होता. पाऱ्या डवरीने यंकू माकडवाल्याला मारण्यासाठी अनेक गुंड प्रवृत्तीची माणसं जोडली होती. त्या परिसरातील नामवंत गुंड गल्या आणि बल्या यांना यंकू माकडवाल्याला मारण्यासाठी त्याने बोलावलं होतं एके रात्री ते यंकू माकडवाल्याला मारण्यासाठी आले परंतु त्यातून आपल्या चतुराईमुळे यंकू माकडवाला बचावला होता. या साऱ्या गोष्टींचा विचार करून हा माळ सोडायचा असं सर्व भिकाऱ्यांनी ठरवलं.

यंकू माकडवाल्याची जीवनयात्रा सुरू होती. दुर्गा, गंग्या, बाळ्या डोंबाऱ्याने दिलेले गाढव, एक तांब्या, एक पाल, एक अंथरूण असा आपला संसार घेऊन तो कासारखोऱ्यात संचार करीत होता. जिथे दिवस मावळेल तिथे पाल ठोकून मुक्काम करीत होता. भिकेची भाकरी खात होता. दुर्गाला पोटाशी घेऊन रात्र कंठीत होता. उजाडलं की भीक मागत गंग्याचा खेळ करीत होता. त्याच्या हातापायांना विश्रांती नव्हती. दिवस उगवून मावळत होते. रात्री येऊन जात होत्या. आठवड्याचे महिने होत होते. महिने वर्षात विलीन होत होते. पाठीमागे सकाळ, डोकीवर दुपार, आणि पुढे संध्याकाळी येऊन यंकू दौड मारत होता. त्याचं मूळचच अस्थिर जीवन वाऱ्यासारखे पळत होतं. नकळत दुर्गा वाढत होती. कळी उमलून फुल व्हावं तद्वत तिच्या देहात बदल घडून येत होते. अशीच सात वर्षे गेली. दुर्गा अठराव्या वर्षात दाखल झाली तिचा चेहरा रस रसू लागला. यंकू माकडवाल्याची जबाबदारी वाढली होती.

तो दुर्गाला काळजाप्रमाणे जपत होता. तिला सुखी करण्यासाठी जीवाचं रान करीत होता. गंग्या, रंगी आणि दगडू बोकड, यंकू कर म्हणेल ते करीत. त्याचा खेळ पाहून लोकांना आनंद होत होता. मुकी जनावर पण माणसासारखी वागतात, हालचाल करतात याचं लोकांना नवल वाटत होतं. त्यांची दया येत होती आणि संतुष्ट होऊन माणसं अंकुला सढळ हातानं भीक वाढत होती. एकाच गावात यांकुची झोळी भरत होती चार पैसे जमत होते. अशीच भटकंती करत असताना यंकू माकडवाला वारणा खोऱ्यात राधानगरी या ठिकाणी पोचला परंतु या ठिकाणी असलेला विलासराव पाटील इनामदार याची वाईट नजर दुर्गा वर पडली. या विलासराव पाटलाची अगोदरच दोन लग्न झालेली होती. परंतु त्याच्या दोन्ही बायका अचानक कशा गायब झाल्या याचा थांग पत्ता कधीच कोणाला लागला नाही. अशा वृत्तीचा अशा

प्रवृत्तीचा हा विलासराव होता. तो यंकू माकडवाल्याला कामासाठी बोलवीत त्याला शिकार करायला लावत असे त्याचबरोबर त्याला अन्नधान्य सुद्धा देत होता. पुढे काही दिवसांनी या विलासरावाने यंकूला त्याची मुलगी दुर्गा वाड्यावर कामासाठी पाठवायला सांगितलि विलासरावाच गावामध्ये वजन असल्यामुळे यंकू नाही म्हणू शकला नाही. व दुर्गा कामासाठी जाऊ लागली. पण काही दिवसानंतर गावात अनेक चर्चा होऊ लागल्या व या चर्चा यंकूच्या कानावरती आल्यामुळे यंकु बेचैन झाला व त्याने ठरवले इथून पुढे दुर्गाला विलासराव पाटलांच्या वाड्यावरती पाठवायचे नाही. या सर्व गोष्टींचा विचार करून यंकुने दुर्गा चे लग्न करण्याचे ठरवले व त्याच्याच समाजातील सख्या माकडवाल्याचा पोरगा यमू याच्याशी तिचं लग्न ठरवलं परंतु ह्या सर्व गोष्टी होत असताना यंकु माकडवाल्याच्या परिवाराला अनेक संकटांचा सामना करावा लागला दुर्गाला आपली अब्रू वाचवण्यासाठी संघर्ष करावा लागला. व यात तिची हिमतीने व प्रामाणिकपणे साथ दिली ती यमुने, पुढे दुर्गा आणि यमुचे लग्न झाले पण यानंतर लगेच जुन्या वैऱ्यांनी सूड उगवण्याच्या भावनेतून यंकू माकडवाल्या वरती हल्ला केला. यंकूने आपल्या कुटुंबाचे रक्षण करत असताना जिद्दीने वैऱ्यांचा सामना केला. तो स्वतः सुद्धा जखमी झाला पण त्याने दुर्गाला कोणतीच इजा होऊन दिली नाही. पण या हल्ल्यात यंकू माकडवाल्याने आपला जीव गमावला होता व त्याचा प्राण नसलेला, चेतना नसलेला देह बघून गंग्या माकडाने सुद्धा झाडावरून उडी मारून आपला जीव दिला होता.

समारोप :

'माकडीचा माळ' ही कादंबरी यंकू माकडवाल्याच्या जीवनातील संघर्षाचा इतिहास सांगते. त्याचप्रमाणे त्या काळातील समाजजीवनाचे वास्तववादी दर्शन आपल्यासमोर मांडते व तत्कालीन जातीव्यवस्था, वर्णव्यवस्था, स्त्रियांवरील अत्याचार, व उच्चवार्नियांची जुलमी व्यवस्था या गोष्टी प्रकर्षाने आपल्यासमोर मांडते. परंतु या सर्व गोष्टींच्या बरोबर तत्कालीन निसर्गाचे वर्णन, पर्यावरणाचे वर्णन, भटक्या – विमुक्तांच्या जीवनाचे चित्रण या कादंबरीमध्ये अंतर्भूत झालेले आढळते. हे वर्णन तत्कालीन परस्थीतिशी एकरूप होण्यास आजच्या पिढीतील वाचकाला नक्कीच मदत करेल यात किंचित ही शंका नाही.

संदर्भ :

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जादूटोना विरोधी कायदा: अंमलबजावणी, परिणाम आणि सद्यस्थिती

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गोषवारा :

महाराष्ट्र नरबळी आणि इतर अमानुष, अनिष्ट व अघोरी प्रथा व जादूटोणा यांना प्रतिबंध घालण्याबाबत व त्यांचे समूळ उच्चाटन करण्याबाबत अधिनियम २०१३ साली केला. महाराष्ट्र सरकारने २०१३ मध्ये संमत केलेला हा कायदा अंधश्रद्धा आणि अघोरी प्रथांच्या विरोधात एक महत्त्वाचे पाऊल आहे. या कायद्याचे उद्दिष्ट केवळ जादूटोण्याला प्रतिबंध घालणे नसून, समाजात रुजलेल्या अनेक हानिकारक आणि अमानुष प्रथांचे समूळ उच्चाटन करणे हे आहे.

सुचनक शब्द : नरबळी, अनिष्ट, अघोरी, अंधश्रद्धा.

प्रस्तावना:

भारतीय समाजात, विशेषतः ग्रामीण भागात, अंधश्रद्धा आणि अघोरी प्रथांचा पगडा आजही मोठ्या प्रमाणात दिसून येतो. यामुळे अनेक निरपराध व्यक्तींचे जीवन उद्ध्वस्त होते, आर्थिक शोषण होते आणि काहीवेळा तर जीवघेण्या घटनाही घडतात. या गंभीर सामाजिक समस्येवर अंकुश लावण्यासाठी महाराष्ट्रासारख्या पुरोगामी राज्याने 'महाराष्ट्र नरबळी आणि इतर अमानुष, अनिष्ट व अघोरी प्रथा व जादूटोणा यांना प्रतिबंध घालण्याबाबत व त्यांचे समूळ उच्चाटन करण्याबाबत अधिनियम 2013' (यापुढे 'जादूटोना विरोधी कायदा' म्हणून उल्लेख) हा एक महत्त्वपूर्ण कायदा संमत केला. डॉ. नरेंद्र दाभोळकर यांच्यासारख्या समाजसुधारकांच्या अथक प्रयत्नांमुळे हा कायदा अस्तित्वात आला, ज्यासाठी त्यांना आपले जीवनही समर्पित करावे लागले. प्रस्तुत शोधनिबंधात या कायद्याची अंमलबजावणी, त्याचे समाजावर झालेले परिणाम आणि सद्यस्थितीचे सविस्तर विश्लेषण करण्यात आले आहे.

संशोधन पद्धती :

सदरील संशोधन हे केवळ दुय्यम माहितीवर आधारित आहे या अभ्यासासासाठी वर्तमाणपत्र,

मुळं कायाद्याची प्रत, संशोधन पेपर्स, वेगवेगळ्या केस स्टडीज इत्यादीचा आधार घेतला.

संशोधनाची उद्दिष्ट्ये :

1) जादुटोना विरोधी कायाद्याची पार्श्वभूमी अभ्यासणे.
2) जादूटोना कायाद्याचे उद्दिष्ट्ये अभ्यासणे.
3) जादुटोना विरोधी कायाद्याची अंमलबजावणी अभ्यासणे.
4) जादुटोना विरोधी कायाद्याच्या अंमलबजावणीच्या परिणामाचे अवलोकन करणे.

जादूटोना विरोधी कायद्याची पार्श्वभूमी :

अंधश्रद्धा आणि अघोरी प्रथा या भारतीय समाजात खोलवर रुजलेल्या आहेत. अनेक लोक अंधश्रद्धेला बळी पडून भोंदूबाबा, मांत्रिक यांच्या जाळ्यात अडकतात, ज्यामुळे त्यांचे मानसिक, शारीरिक आणि आर्थिक शोषण होते. नरबळी, जादूटोणा, अमानुष उपचारांच्या नावाखाली होणारे अत्याचार, गुप्तधनासाठी फसवणूक, भूतबाधा काढण्याच्या नावाखाली मारहाण किंवा लैंगिक अत्याचार असे अनेक प्रकार समाजात घडत होते. या प्रथांमुळे समाजात भीती, अज्ञान आणि शोषण वाढत होते.

या गंभीर सामाजिक समस्येवर कायदेशीर उपाययोजना करण्यासाठी, महाराष्ट्र अंधश्रद्धा निर्मूलन समितीने (अंनिस) डॉ. नरेंद्र दाभोलकर यांच्या नेतृत्वाखाली दीर्घकाळ संघर्ष केला. १९८९ पासून अंनिसने या कायद्यासाठी पाठपुरावा केला आणि अखेर २० डिसेंबर २०१३ रोजी 'महाराष्ट्र नरबळी आणि इतर अमानुष, अनिष्ट व अघोरी प्रथा व जादूटोणा यांना प्रतिबंध घालण्याबाबत व त्यांचे समूळ उच्चाटन करण्याबाबत अधिनियम 2013' हा कायदा अस्तित्वात आला.

कायद्याची प्रमुख उद्दिष्ट्ये :

1. अंधश्रद्धेतून होणारे नरबळी आणि इतर अमानुष, अनिष्ट व अघोरी प्रथांवर बंदी घालणे.
2. जादूटोणा, भोंदूगिरी आणि फसवेगिरी करणाऱ्यांवर कायदेशीर कारवाई करणे.
3. समाजाचे मानसिक स्वास्थ्य सुधारणे आणि लोकांना वैज्ञानिक दृष्टिकोन स्वीकारण्यास प्रवृत्त करणे.
4. सामाजिक शोषण आणि छळ थांबवून नागरिकांचे जीवन सुरक्षित करणे.
5. अज्ञान आणि गैरसमजुतींमुळे होणारे समाजाचे नुकसान थांबवणे.

कायद्यातील प्रमुख तरतुदी आणि अंमलबजावणीची प्रक्रिया:

जादूटोना विरोधी कायद्यामध्ये (२०१३) एकूण १२ कलमे आहेत, जी विविध प्रकारच्या अमानुष आणि अघोरी कृत्यांना गुन्हा ठरवतात. या कायद्यानुसार, खालील कृत्ये गुन्हा मानली जातात:

1. **नरबळी आणि तत्सम क्रूर प्रथा**: भूतबाधा काढण्याच्या बहाण्याने प्राणघातक अत्याचार, जबरदस्तीने मानवी शरीरात मिसळणे, लैंगिक अत्याचार, अंगाला चटके देणे इत्यादी.
2. **जादूटोणा आणि भोंदूगिरी:** गुप्तधन मिळवून देण्याचे आमिष दाखवणे, पैशांचा पाऊस पाडणे, रोग बरे करण्याचे दावे करणे (वैद्यकीय उपचारांना पर्याय म्हणून), दैवी शक्ती असल्याचा दावा करून लोकांना फसवणे.

3. **अमानुष आणि अनिष्ट प्रथा**: जटा काढण्यास भीती दाखवणे, अंगात देव असल्याचा दावा करून इतरांवर अत्याचार करणे, काळी जादू करणे किंवा करणी करणे.

कायद्यानुसार शिक्षेची तरतूद:

हा कायदा दखलपात्र (Cognizable) आणि अजामीनपात्र (Non-bailable) आहे. या कायद्याखाली गुन्हा सिद्ध झाल्यास, कमीत कमी ६ महिने ते जास्तीत जास्त ७ वर्षांचा कारावास आणि कमीत कमी ५ हजार ते जास्तीत जास्त ५० हजार रुपयांचा दंड होऊ शकतो.

कायाद्याच्या अंमलबजावणीची प्रक्रिया:

- **जनजागृती प्रचार आणि प्रसार कार्यक्रम अंमलबजावणी समिती (PIMC)**: ही समिती राज्यस्तरीय आणि जिल्हास्तरीय अशा दोन्ही स्तरांवर काम करते. सामाजिक न्याय व विशेष सहाय्य विभाग या समितीच्या पुनर्रचनेबाबत वेळोवेळी शासन निर्णय (GR) काढतो. या समित्या जनजागृती, कायद्याची माहिती लोकांपर्यंत पोहोचवणे आणि कायद्याची अंमलबजावणी सुलभ करणे यासाठी कार्यरत असतात.
- **पोलीस दलाची भूमिका:** अलीकडच्या काळात, राज्यातील प्रत्येक पोलीस स्टेशनमध्ये 'अंधश्रद्धा निर्मूलन कक्ष' स्थापन करण्याच्या सूचना देण्यात आल्या आहेत. यामुळे कायद्याच्या प्रभावी अंमलबजावणीस मदत होईल, अशी अपेक्षा आहे. पोलिसांनी अशा घटनांची त्वरित दखल घेणे, तपास करणे आणि दोषींवर कारवाई करणे अपेक्षितआहे.
- **सामाजिक संस्थांची भूमिका:** महाराष्ट्र अंधश्रद्धा निर्मूलन समिती (अंनिस) आणि इतर समविचारी संस्था या कायद्याच्या अंमलबजावणीसाठी, जनजागृतीसाठी आणि पीडितांना मदत करण्यासाठी सक्रियपणे कार्य करत आहेत. ते पोलिसांना माहिती देणे, लोकांना कायद्याची माहिती देणे आणि अंधश्रद्धेविरुद्ध प्रबोधन करणे अशी कामे करतात.

कायद्याचे परिणाम :

सकारात्मक परिणाम:

1. **जनजागृतीमध्ये वाढ**: या कायद्यामुळे अंधश्रद्धा आणि अघोरी प्रथांविरुद्ध समाजात मोठ्या प्रमाणात जनजागृती झाली आहे. लोकांना आता आपल्यावर होणाऱ्या अन्यायाची आणि शोषणाची जाणीव झाली आहे आणि ते तक्रार करण्यासाठी पुढे येत आहेत.
2. **गुन्हेगारांना शिक्षा:** या कायद्याखाली अनेक गुन्हे दाखल झाले असून, काही प्रकरणांमध्ये दोषींना शिक्षाही झाली आहे. यामुळे भोंदूबाबा आणि मांत्रिकांवर काही प्रमाणात वचक बसला आहे. उदा. भंडारा आणि ठाणे जिल्ह्यांत काही गुन्हेगारांना शिक्षा झाल्याचे वृत्त आहे.
3. **पीडितांना न्याय:** कायद्यामुळे पीडितांना न्याय मिळवण्याची एक संधी मिळाली आहे. शोषण झालेल्या व्यक्तींना कायदेशीर मदत मिळवणे शक्य झाले आहे.
4. **सामाजिक बदलाला चालना:** हा कायदा केवळ शिक्षा देण्यासाठी नाही, तर समाजात वैज्ञानिक दृष्टिकोन आणि तर्कशुद्ध विचार

रुजवण्यासाठी एक साधन म्हणून काम करत आहे.

कायद्याच्या अंमलबजावणीतील त्रुटी:

1. **अज्ञानाचा पगडा:** ग्रामीण भागातील आणि आर्थिकदृष्ट्या दुर्बळ घटकांमध्ये आजही शिक्षणाचा अभाव आणि अज्ञानाचा पगडा मोठ्या प्रमाणात आहे, ज्यामुळे ते भोंदूबाबांच्या जाळ्यात सहज अडकतात.
2. **सामाजिक दबाव:** अनेकदा पीडित व्यक्ती सामाजिक भीती किंवा दबावामुळे तक्रार करण्यास कचरतात.
3. **प्रभावी प्रबोधनाचा अभाव:** केवळ कायदा करून प्रश्न सुटत नाही, तर लोकांची मानसिकता बदलणे आवश्यक आहे. त्यासाठी व्यापक आणि सातत्यपूर्ण समाजप्रबोधनाची गरज आहे.
4. **संघटित टोळ्या:** फसवणूक करणाऱ्या भोंदूबाबांच्या संघटित टोळ्या आजही सक्रिय आहेत, ज्यांचा शोध घेऊन त्यांच्यावर कठोर कारवाई करणे आवश्यक आहे.

कायद्याची सद्यस्थिती आणि पुढील दिशा :

जादूटोना विरोधी कायद्याच्या अंमलबजावणीची सद्यस्थिती मिश्रित आहे. एका बाजूला जनजागृती वाढत आहे आणि काही प्रमाणात गुन्हेगारांना शिक्षाही होत आहे, तर दुसऱ्या बाजूला अनेक ठिकाणी अंधश्रद्धा आणि भोंदूगिरीचे प्रकार अजूनही सुरू आहेत. डॉ. नरेंद्र दाभोलकरांच्या सातारा जिल्ह्यातही नरबळीसारख्या घटना उघडकीस येतात, हे या कायद्याच्या अंमलबजावणीतील आव्हाने दर्शवते.

सद्यस्थितीतील प्रमुख पैलू:

1. **अंधश्रद्धा निर्मूलन कक्षांची स्थापना:** राज्यातील प्रत्येक पोलीस ठाण्यात 'अंधश्रद्धा निर्मूलन कक्ष' स्थापन करण्याचा निर्णय एक महत्त्वाचे पाऊल आहे. यामुळे तक्रारी नोंदवणे आणि कारवाई करणे सुलभ होईल.
2. **जागरूकता वाढवण्यासाठी प्रयत्न:** शासनाकडून आणि सामाजिक संस्थांकडून जादूटोणा विरोधी कायद्याविषयी जागरूकता वाढवण्यासाठी विविध कार्यक्रम राबवले जात आहेत.
3. **कायदेशीर लढाई सुरूच:** अंनिससारख्या संस्था आजही या कायद्याच्या प्रभावी अंमलबजावणीसाठी आणि अंधश्रद्धा निर्मूलनासाठी सक्रिय आहेत.

या कायद्याला अधिक प्रभावी करण्यासाठी खालील उपाययोजना करणे आवश्यक आहे:

1. **प्रभावी प्रशिक्षण आणि संवेदनशीलता:** पोलीस दलातील कर्मचारी, न्यायाधीश आणि इतर संबंधित अधिकाऱ्यांना या कायद्याविषयी सखोल प्रशिक्षण देणे आणि त्यांना या सामाजिक समस्येबद्दल संवेदनशील बनवणे आवश्यक आहे.
2. **जनजागृती आणि शिक्षणाचे माध्यम**: शाळा आणि महाविद्यालयांच्या अभ्यासक्रमात वैज्ञानिक दृष्टिकोन आणि अंधश्रद्धा निर्मूलनाचे धडे समाविष्ट करणे आवश्यक आहे. मास मीडिया (वृत्तपत्रे, टीव्ही, रेडिओ, सोशल मीडिया) चा वापर करून व्यापक जनजागृती मोहीम राबवावी.

3. **स्थानिक समुदायाचा सहभाग**: स्थानिक स्वराज्य संस्था, बचत गट आणि स्वयंसेवी संस्थांना अंधश्रद्धा निर्मूलन कार्यात सहभागी करून घ्यावे.
4. **पीडित संरक्षण आणि समुपदेशन:** अंधश्रद्धेला बळी पडलेल्या व्यक्तींसाठी कायदेशीर आणि मानसिक समुपदेशन केंद्र स्थापन करणे आवश्यक आहे. त्यांना तक्रार करण्यासाठी सुरक्षित आणि आश्वासक वातावरण उपलब्ध करून द्यावे.
5. **गुन्हेगारांवर कठोर कारवाई**: दोषींवर कायद्यानुसार त्वरित आणि कठोर कारवाई केल्याने इतरांना धाक बसेल. **अंधश्रद्धा निर्मूलन निधी:** अंधश्रद्धा निर्मूलनाच्या कार्यासाठी आणि कायद्याच्या अंमलबजावणीसाठी विशेष निधीची तरतूद करावी.
6. **आंतरराज्यीय समन्वय:** जर भोंदूबाबा किंवा टोळ्या आंतरराज्यीय स्तरावर काम करत असतील, तर त्यांच्याविरुद्ध कारवाई करण्यासाठी इतर राज्यांशी समन्वय साधणे आवश्यक आहे.

निष्कर्ष:

महाराष्ट्र जादूटोना विरोधी कायदा हा महाराष्ट्राच्या सामाजिक सुधारणा चळवळीतील एक महत्त्वाचा टप्पा आहे. या कायद्याने अंधश्रद्धा आणि अघोरी प्रथांना कायदेशीर चाप लावला आहे आणि समाजात वैज्ञानिक दृष्टिकोन रुजवण्यासाठी एक मजबूत आधार दिला आहे. या कायद्याची अंमलबजावणी पूर्णपणे यशस्वी झाली नसली तरी, त्याने समाजात एक सकारात्मक बदल घडवून आणण्यास सुरुवात केली आहे. प्रभावी अंमलबजावणी, सातत्यपूर्ण जनजागृती आणि समाजाच्या सर्व स्तरांवरील सक्रिय सहभाग यामुळेच अंधश्रद्धा मुक्त आणि वैज्ञानिक दृष्टिकोन असलेला समाज घडवणे शक्य होईल. डॉ. नरेंद्र दाभोलकर यांनी पाहिलेले स्वप्न प्रत्यक्षात आणण्यासाठी सर्वांनी एकत्रितपणे प्रयत्न करणे गरजेचे आहे.

संदर्भ साहित्य :

1) अंधश्रद्धा निर्मूलन वार्तापत्र अंक मे २०२५.
2) महाराष्ट्र शासन राजपत्र, महाराष्ट्र नरबळी आणि इतर अमानुष, अनिष्ट व अघोरी प्रथा जादुटोना प्रतिबंध व उच्चाटण अध्यादेश, 2013.
3) अंधश्रद्धा निर्मूलन कायद्याची चळवळं- प्रभा पुरोहित.
4) अंधश्रद्धा निर्मूलन प्रश्नचिन्ह आणि पूर्णविराम.- संदीप जावळे.
5) धर्म, धर्मश्रद्धा आणि अंधश्रद्धा- वसंत पळशीकर.

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स्त्रीवादी साहित्यातील जीवनमूल्ये

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प्रस्तावना :

स्वातंत्र्यप्राप्तीनंतर मराठी साहित्यात अनेक नाविन्यपूर्ण बदल झाले. अनेक नवोदित लेखक साहित्य लेखन करू लागले. साहित्याच्या क्षेत्रामध्ये अनेक साहित्य प्रकारात भरपूर लेखन होऊ लागले. मराठी साहित्यात अनेक वाङ्.मयप्रवाह निर्माण झाले. या वाङ्.मयप्रवाहामध्ये ग्रामीण साहित्य, दलित साहित्य, आदिवासी साहित्य, प्रादेशिक साहित्य, स्त्रीवादी साहित्य अशा अनेक वाङ्.मयप्रवाहामध्ये लेखन होऊ लागले. अशा प्रकारचे लेखन होण्यामागे सामाजिक, राजकीय, आर्थिक व सांस्कृतिक घटक ही जबाबदार आहेत. याचा परिपाक म्हणून बदलत्या ग्रामीण जीवनशैलीचे चित्रण करणारे साहित्यप्रवाह निर्माण झाले. या कालखंडात ग्रामीण जीवनाचे चित्रण करणारे साहित्य म्हणून ग्रामीण साहित्य निर्माण झाले. पाश्चात्य विचारसरणीचा प्रभाव पडून फुले, शाहू ,आंबेडकर यांच्या सामाजिक चळवळीतून दलित साहित्याची निर्मिती झाली. या साहित्यातून दलितांवर होणारा अन्याय, अत्याचार प्रकर्षाने मांडण्यात आला. पाश्चात्य विचारसरणी व शिक्षणाने झालेली क्रांती यातून भारतीय समाजरचनेचे दर्शन घडून येऊ लागले. या सर्व गोष्टीचा परिणाम साहित्यावर झाला आणि त्यातून विपुल साहित्यनिर्मिती होऊ लागली. या कालखंडात अनेक सामाजिक चळवळी झाल्या. या चळवळीचा परिणाम म्हणून दलित साहित्य चळवळीतून दलित साहित्याची निर्मिती झाली. स्त्रीवादी साहित्याच्या चळवळीतून स्त्रीवादी साहित्य निर्माण झाले. प्रस्तुत शोधनिबंधात स्त्रीवादी साहित्यातील जीवनमूल्यांचा आढावा घेतला आहे.

स्त्रीवाद:

मनुष्य हा बुद्धिमान प्राणी आहे. या बुद्धीच्या जोरावर मनुष्याने अनेक क्षेत्रात प्रगती केली आहे. वेगवेगळ्या क्षेत्रात प्रगती करत असताना पुरुषाबरोबरच स्त्रियां देखील पुरुषाच्या खांद्याला खांदा लावून काम करताना दिसतात. त्यामुळे स्त्रीदेखील पुरुषाइतकीच महत्वाचा घटक आहे. आजचे २१ वे युग हे विज्ञानवादी युग म्हणून ओळखले जाते. या विज्ञानवादी युगात बहुसंख्य स्त्रियांना मात्र माणूसपणाची वागणूक दिली जात नाही. स्त्रियांना आपल्या हक्कासाठी संघर्ष करावा लागत आहे. प्राचीन काळापासून आपली संस्कृती ही पुरुषप्रधान संस्कृती म्हणून ओळखली जाते. प्राचीन काळात स्त्रियांना दुय्यम दर्जाची वागणूक

दिली जात होती. त्यामुळे पुरुषांनी स्त्रियांना दडपणाखाली ठेवले. स्त्रियांना देखील आपले नैसर्गिक आयुष्य हेच आहे, असे वाटू लागले. 'चूल आणि मूल' एवढेच स्त्रियांचे अस्तित्व होते. परंतु एकोणिसाव्या शतकात सामाजिक क्रांती झाली आणि स्त्रियांना अनेक बाबतीत फायदा झाला. या कालखंडात अनेक समाजसुधारकांनी चालविलेल्या स्त्री-सुधार चळवळीतून स्त्रियांना फायदा झाला. स्वातंत्र्य, समता आणि विश्वबंधुता या इंग्रजी साहित्यातील त्रिसूत्रीचा मराठी साहित्यावर प्रभाव पडला. या कालखंडात मराठी साहित्यात विपुल साहित्यनिर्मिती झाली . मराठी साहित्यातून नवनव्या विषयावर चर्चा होऊ लागली. या चर्चेतून स्त्रीवादासारखी संकल्पना उदयास आली. स्त्रियांना शिक्षणाची संधी प्राप्त करून देण्यात आली. स्त्रियांना इतर राजकीय हक्क देण्यात आले. याचाच परिपाक म्हणून स्त्रीवादी चळवळी निर्माण झाल्या. स्त्रिया आपल्या हक्कासाठी संघर्ष करू लागल्या. पुरुषांच्या बरोबरीने आपल्यालाही समानता मिळावी, यासाठी त्या झगडू लागल्या. त्यातून स्त्रीवादी चळवळी निर्माण झाल्या.

स्त्रीवाद: संकल्पना:

विषमतारहित समाज हा स्त्रीवादाने पुढे आणलेला विचार आहे. हा विचार आज जगभरात वेगवेगळ्या स्वरुपात मांडला जाऊ लागला आहे. सन १९७० नंतर मराठी साहित्यात स्त्रिवादाचा उदय झाल्याचे दिसते. नवसमाज रचनेसाठी मानवी जीवनातील शोषणाची कारणे शोधणे व स्त्रियांच्या अस्मितेचा पुरस्कार करणे हे स्त्रीवादी साहित्याचे मुख्य स्वरूप आहे. अनेक प्रवाहांना अंतर्भूत करून घेणारी ही विचारप्रणाली आहे. अगदी मवाळ स्त्रीवादापासून ते जहाल स्त्रीवादापर्यंतचा समावेश या विचारप्रणालीत आहे. "स्त्री सत्तेचा पुरस्कार म्हणजे स्त्रीवाद, बिनलग्नाचे स्वराचाराला मुभा म्हणजे स्त्रीवाद, कंचुकी जाळा, मोहीम म्हणजे स्त्रीवाद, स्त्रियांनी निर्मिलेल्या वाड्.मयाची निर्मिती म्हणजे स्त्रीवाद"[१]. अशा अनेक समजूती रूढ असल्याचे सुक्मिणी रॉय यांचे मत आहे. स्त्रीवादाविषयी अनेक समीक्षकांनी आपआपली मते मांडलेली आहेत.

स्त्रीवाद: व्याख्या:

स्त्रीवादाविषयी अनेक समीक्षकांनी व्याख्या दिलेल्या आहेत ,त्या खालील प्रमाणे:-

१) "व्यक्तीस्वातंत्र्य, आत्मशोध, आत्मभान, अस्मिता, समता हक्क, कर्तव्य व अधिकार या जाणिवांतून स्त्रियांनी आपल्या हक्कांसाठी अस्मितापूर्ण लढा दिला. जातिभेद व स्त्रियांच्या हक्कांसाठी समतामूलक स्त्री-पुरुषांनी दिलेला हा आत्मभानाचा अस्मितापूर्ण लढा म्हणजे स्त्रीवाद"[२].

- गुंफा कोकाटे

२) "स्त्रियांचे दुय्यमत्व आणि त्यासाठी कराव्या लागणाऱ्या संघर्षाचे विश्लेषण म्हणजे स्त्रीवाद"[३].

-लिंडा गार्डन

अनेक समीक्षकांनी स्त्रीवाद ही संकल्पना स्पष्ट करण्यासाठी व्याख्या देण्याचा प्रयत्न केला आहे. यामध्ये पाश्चात्य समीक्षक व भारतीय समीक्षकांचा समावेश आहे. स्त्रीवाद ही संकल्पना स्पष्ट करून देताना डॉ. अश्विनी धोंगडे म्हणतात, "स्त्रीवाद म्हणजे पुरुषांपासून फारकत घेऊन स्वतःचा सवतासुभा निर्माण करणे नव्हे पण संकृतीच्या हजारो वर्षाच्या इतिहासाने बाईचे मानवपण नाकारून तिला जो पशुतुल्य अवस्था प्राप्त करून दिली त्यातून बाहेर पडून आपले हक्क प्रस्थापित करून घेण्यासाठी निर्माण केलेले हे व्यासपीठ आहे."[४]

स्त्रीवादाचे स्वरूप:

स्त्रीवाद ही संकल्पना पाश्चात्य देशात प्रथम रुजली गेली. स्त्रीवादाचा उदय पाश्चात्य देशात सुरुवातीला झाला. नंतर हा प्रचार व प्रसार इतर देशात झाल्याचे दिसून येते. स्त्रियांनी आपल्या न्याय व हक्कासाठी दिलेला लढा असे स्त्रीवादाचे स्वरूप आहे. स्त्रीवाद ही एक राजकीय प्रणाली आहे . समाजामध्ये स्त्री शोषणाचे क्षेत्र ओळखून ते उखडून टाकण्याचा प्रयत्न करणे हे स्त्रीवादाचे स्वरूप आहे. सन १९६० नंतर स्त्रीवाद ही संकल्पना झपाट्याने पुढे आलेली विचारप्रणाली आहे. पुरुषप्रधान समाजव्यवस्थेत स्त्रियांना मिळालेल्या दुय्यम वागणुकीला प्रतिकार करणे, सामाजिक ,राजकीय, आर्थिक क्षेत्रात पुरुषांबरोबर स्थान मिळवणे असे स्त्रीवादाचे स्वरूप आहे. प्रस्थापित स्त्री शोषणाची परंपरा मोडीत काढणे हा स्त्रीवादाचा मुख्य हेतू आहे . मानवी समाजात स्त्रियांवर होणाऱ्या अन्यायाला वाचा फोडण्याचे काम स्त्रीवादाच्या माध्यमातून केले जाते . जीवनाच्या एकूणच क्षेत्रात पुरुषी वर्चस्वाला आव्हान देऊन स्त्रियांना न्याय मिळवून देणे, हे स्त्रीवादाचे स्वरूप आहे. पाश्चात्य देशात जरी स्त्रीवाद सुरुवातीला रुजला असला तरी भारतात गेल्या ४० दशकात स्त्रीवाद असल्याचे जाणवते.

स्त्रीवाद व्याप्ती:

स्त्रीवादाची व्याप्ती अफाट आहे. यावर अनेक समीक्षकांनी विचारमंथन केले आहे. समीक्षा करून आपले मत मांडले आहे. स्त्रीवादाची व्याप्ती स्पष्ट करुन सांगताना डॉ.मंगला वरखेडे आपल्या ग्रंथात म्हणतात, "आपत्यनिर्मिती हे स्त्रीच्या गुलामीचे कारण नसून ते स्त्रीत्वाच्या श्रेष्ठत्वाचे लक्षण आहे अशी शांततामय सहजीवनाचा पुरस्कार करणारी आत्मसमर्पणवादी मवाळ मांडणी हे स्त्रीवादाचे एक टोक आहे तर आपल्या कर्तुत्वाच्या जोरावर सर्व प्रकारच्या पुरुषसत्ताक अवडंबरांना अव्हान द्यावे आणि शिक्षण, रोजगार, आरोग्य ,राजकीय सत्ता या सर्व क्षेत्रातल्या हक्कांसाठी संघर्ष करावा, स्त्रियांच्या वाट्याला आलेल्या दुय्यमत्वाला नकार देऊन स्त्रीशक्तीचे दर्शन घडविणारी संघर्षशील भूमिका हे स्त्रीशक्तीवादी स्त्रीवादाचे दुसरे टोक सांगता येईल."[५] अशी स्त्रीवादाची प्रचंड व्याप्ती असल्याचे दिसून येते. आज स्त्रीवाद अनेक क्षेत्रात दिसून येतो. त्यामध्ये कुटुंबसंस्था, विवाहसंस्था, धर्मसंस्था, शिक्षणसंस्था व राजकीयसंस्था इ. ठिकाणी पुरुषांचे वर्चस्व असल्याचे दिसते. जुन्या रुढी, प्रथा- परंपरा, कायदा, तत्वज्ञान ,शिक्षण यातील पुरुषप्रधानता शोधणे आणि समग्र मानवी जीवनातील स्त्री- पुरुष विषमतेतील विसंगती उघड करणे हे स्त्रीवादाचे स्वरूप आहे. अशाप्रकारे आजवर जेवढे वाद झाले, त्या वादाला जेवढे फाटे नसतील तेवढे स्त्रीवादाला असल्याचे दिसून येते.

स्त्रीवाद वाटचाल:

स्त्रीवाद ही आजच्या काळात उदयाला आलेली संकल्पना आहे. सन १९६० नंतर स्त्रीवादाचा झपाट्याने विकास झाला. स्त्रीवादात अभिप्रेत असणारा स्त्री- पुरुष समतेचा विचार गेल्या तीन शतकापासून हळूहळू उत्क्रांत झाल्याचे दिसून येते .सन १९७४ साली टोरंटो या ठिकाणी स्त्रीमुक्तीची संकल्पना उदयास आली. या संकल्पनेतूनच स्त्रीवादाला सुरुवात झाली. पुढे फ्रेंच राज्यक्रांती झाली या राज्यक्रांतीतून मानवी हक्काचा जाहीरनामा प्रसिद्ध झाला. हा जाहीरनामा स्त्रीवादी विचारांना पोषक व प्रेरक ठरला. सन १९७० साली ऑलिंच द गूंझ या लेखिकेने स्त्रियांच्या हक्कांचा

जाहीरनामा प्रसिद्ध केला. या जाहीरनाम्यात तिने पुरूषाप्रमाणे स्त्रीलाही एक स्वतंत्र व्यक्ती म्हणून सन्मानाने जगण्याचा हक्क असला पाहिजे अशी मागणी केली. इंग्लंडमध्ये मेरी वुलस्टोनक्राप्ट यांनी आपल्या ग्रंथात स्त्रियांच्या हक्काचे समर्थन करणारी वैचारिक मांडणी केली. सन १९४८ साली अमेरिकेत गुलामगिरीविरुद्ध लढा झाला. या लढ्यात सहभागी झालेल्या स्त्रियांनी आपल्या हक्काचा जाहीरनामा प्रसिद्ध केला. या जाहीरनाम्यात मालमत्तेत समान वाटा, शिक्षण व रोजगाराच्या समान संधी याची मागणी केली होती. पुढे स्त्रियांना १९२० साली मतदानाचा हक्क प्राप्त झाला. १८ व्या व १९ व्या शतकात उदारमतवादी विचारांचे वारे वाहू लागले. त्यावेळी स्त्रीमुक्तीचा लढा संपूर्ण मानव समाजात लढला जात होता. जॉन स्टुअर्ट मिल यांचा 'सब्जेक्शन ऑफ वुमन' हा ग्रंथ१८६९ साली प्रसिद्ध झाला. या ग्रंथात विवाहसंस्था ही स्त्रियांच्या स्वातंत्र्यातील अडचण कशी आहे याबद्दल चर्चा करण्यात आली आहे. यात पुरुषप्रधानतेला विरोध केला आहे. भारत देशात १९ व्या शतकात स्त्रियांच्या या पराधीन अवस्थेला पुरुष कसा जबाबदार आहे याची चर्चा 'स्त्री- पुरुष तुलना' या ग्रंथात ताराबाई शिंदे यांनी केली आहे.

समाजसुधारकांनी अनेक चळवळी करून स्त्रियांना दिलासा देणारे काही कायदे या काळात मंजूर करून घेतले. यामध्ये सन १८२९ चा सतीबंदी कायदा, विधवा-पुनर्विवाह विधेयक, संमतीवयाचे बिल हे राजकीय निर्णय या काळात स्त्रीवादी चळवळीचा सुरुवातीचा अविष्कार मानायला काही हरकत नाही. २० व्या शतकाच्या शेवटी स्त्रीमुक्ती लढ्याला गती आली. सन १९४९ साली 'दि सेकंड सेक्स' या ग्रंथातून सिमोन-दि-बोव्हा यांनी स्त्रीची वेगळी ओळख निर्माण करून दिली. १९६० सालानंतर स्त्रीवादी विचारात अनेक विचारवंतांनी भरीव स्वरूपाचे काम केले. जगभर स्त्री संघटनांचे जाळे निर्माण झाले. या संघटनांचा हेतू स्त्रियांना हक्क मिळवून देणे, स्त्रियांची राजकीय ताकद वाढवणे हा होता. स्त्रियांच्या शिक्षणावर ,व्यवसायावर, संचारावर बंदी असू नये, स्त्रियांचा त्यांच्या शरीरावर हक्क असावा, मातृत्व ऐच्छिक असावे हे स्त्रीवादी चळवळीचे मुख्य हेतू होते. हे साध्य करण्यासाठी स्त्रीवादी चळवळी झाल्या. अशाप्रकारे वाटचाल करत स्त्रीवाद आज इथपर्यंत पोहोचला आहे असे आपणाला सांगता येईल.

स्त्रीवादाचा भारतात उदय:

भारतीय समाज रचनेत गुलामगिरी, शोषण, हीन दर्जाची वागणूक, पुरुषप्रधान संस्कृतीमुळे दुय्यम दर्जाचे स्थान इ. अनिष्ट गोष्टी स्त्रियांच्या वाट्याला आल्या होत्या. प्राचीन काळातही भारतीय स्त्रीवर अन्याय झाला आहे. प्राचीन काळात स्त्री केवळ उपभोगाचे साधन आहे, बीज वाढवण्याचे क्षेत्र अशा काही समजूती प्रचलित होत्या. स्त्रीला माणूस म्हणून कोणतेही स्थान किंवा प्रतिष्ठा नव्हती. इंग्रजांचे भारतात आगमन झाले. इंग्रजी शिक्षणाचे वारे सर्वत्र वाहू लागले. या काळात नवसुशिक्षित तरुणांनी आपली संस्कृती, धर्म, समाज याकडे नव्या दृष्टीने पाहायला सुरुवात केली. स्त्रियांच्या अनेक प्रश्नावर चर्चा घडून येऊ लागल्या. समाजसुधारकांनीही स्त्रियांच्या अनेक प्रश्नावर लक्ष घातले. राजा राम मोहन रॉय यांनी सतीबंदी कायदा, संमती वयाचा कायदा, सारडा कायदा यातून स्त्रियांचे प्रश्न सोडवण्याचे प्रयत्न केले.

महात्मा फुले यांनी आपल्या ग्रंथातून स्त्रियांना मिळणाऱ्या वागणुकीबद्दल टीका केली

आहे . स्त्रियांना एक नियम व पुरुषांना दुसरा नियम या दुटप्पीपणावर कडाडून हल्ला केला आहे. ही समाजव्यवस्था बदलण्यावर महात्मा फुले यांनी भर दिला. त्यासाठी त्यांनी मुलींची शाळा सुरू केली. विधवा- पुनर्विवाहाला प्राधान्य दिले. विधवापासून झालेल्या आपत्यांना 'बालहत्या प्रतिबंधक गृह' ही संस्था सुरू केली. महर्षी धोंडो केशव कर्वे यांनी 'विधवा विवाह प्रतिबंध निवारक मंडळी', 'अनाथ बालिकाआश्रम' या संस्था स्थापन करून विधवांचे प्रश्न सोडवण्याचा प्रयत्न केला. स्त्री शिक्षणासाठी महात्मा फुले यांच्याबरोबर आगरकर, महर्षी धोंडो केशव कर्वे यांनीही प्रयत्न केले. यामुळे स्त्रियांवर होणाऱ्या अन्यायाला प्रतिबंध घातला गेला. स्त्रियांना मतदानाचा हक्क मिळाला. दलित स्त्रियांना चळवळीमध्ये सहभाग घेण्यासाठी प्रोत्साहन देण्यात आले. महात्मा गांधीजींनी आपल्या विचारांनी स्त्रियांना नवी दृष्टी दिली. गांधीजींनी केलेल्या मिठाच्या सत्याग्रहाला स्त्रियांनी पाठिंबा दिला. अशाप्रकारे स्त्रीवादी चळवळीमध्ये पहिले प्रयत्न पुरुषांनीच केलेले दिसून येते.

भारतात अनेक संप्रदाय निर्माण झाले. या संप्रदायात स्त्रियांनीही वाड्.मयनिर्मिती केली आहे. त्यामध्ये महानुभाव संप्रदाय, वारकरी संप्रदाय , समर्थ संप्रदाय, लिंगायत याचा आपणाला उल्लेख करता येईल. धार्मिक क्षेत्रातही स्त्रियांचा फार मोठ्या प्रमाणात सहभाग होता. तसेच राजकीय क्षेत्रातही स्त्रिया कमी नव्हत्या. शिवकाळात जिजाबाई, अहिल्याबाई होळकर, राणी लक्ष्मीबाई अशा अनेक स्त्रिया राजकारणात सक्रिय सहभागी होत्या.

१९ व्या शतकात शिक्षणाने सर्वत्र क्रांती केली. यात स्त्रियांचा मोठ्या प्रमाणावर सहभाग आहे. स्त्रियांनी शिकून आपला नावलौकिक मिळविला आहे. सावित्रीबाई फुले, पंडिता रमाबाई, ताराबाई शिंदे, रमाबाई रानडे या स्त्रियांनी आपला वेगळा ठसा उमटवला आहे. ताराबाई शिंदे यांनी 'स्त्री-पुरुष तुलना' हा ग्रंथ लिहून एक नवीनच क्रांती केली. स्त्रियांवर होणाऱ्या अन्यायाला, अत्याचाराला वाचा फोडली. रमाबाई रानडे यांनी 'आर्य महिला समाज'ही स्त्रियांची पहिली संघटना निर्माण करून स्त्री- मुक्तीच्या कार्याला हातभार लावला. या काळात शारदासदन ,मुक्तीसदन या संस्थातून स्त्रियांना स्वावलंबी करणारे कौशल्यपूर्ण शिक्षण देण्यात आले, त्यातून त्यांना अर्थार्जनही होऊ लागले. काशीबाई कानिटकर, मुक्ताबाई दीक्षित, कृष्णाबाई मोटे, मालतीबाई बेडेकर या स्त्रियांनी साहित्यलेखन करून स्त्रियांचे विश्व अधोरेखित केले. भारतीय स्वातंत्र्य चळवळीत सरोजिनी नायडू यांनी नेतृत्व केले. अशाप्रकारे स्त्रीवादाचा भारतात उदय झाल्याचे दिसते.

स्त्रीवादी साहित्य:

स्वातंत्र्योत्तर काळात मराठी साहित्यात अनेक साहित्य प्रवाह निर्माण झाले, त्यापैकी 'स्त्रीवादी साहित्य'हा एक महत्त्वाचा साहित्य प्रवाह मानला जातो. समाजसुधारकांनी केलेल्या प्रयत्नामुळे स्त्री मुक्त झाली आहे.परंतु म्हणावी तितकी ती स्वतंत्र झाली नाही. शिक्षण घेऊन तिने कितीही प्रगती केली तर समाजाचा तिच्याकडे पाहण्याचा दृष्टिकोन बदललेला नाही. हा समाजाचा पारंपरिक दृष्टिकोन बदलण्यासाठी व समाजाच्या बंधनातून बाहेर पडण्यासाठी स्त्री आपल्या परीने प्रयत्न करीत आहे. स्त्री आपल्या भावना साहित्यातून व्यक्त करीत आहे. स्त्रियांविषयी लिहिलेल्या साहित्याला आपण 'स्त्रीवादी साहित्य'असे म्हणतो. 'स्त्रीवादी साहित्य' ही संकल्पना गेल्या ४०-५० वर्षातील आहे. स्त्रीवादी

साहित्य लेखन करणाऱ्या लेखिकांच्या लेखनातून स्त्रीवादी जाणिवा प्रकर्षाने प्रकट होताना दिसतात. म्हणूनच या साहित्याला स्त्रीवादी साहित्य असे म्हटले जाते. गुंफा कोकाटे स्त्रीवादी साहित्याची संकल्पना स्पष्ट करताना म्हणतात, " स्त्रीवादी विचार, स्त्री केंद्रीअनुभव व स्त्रीविशिष्ट जाणिवांचे नवनिर्माण करणारे ज्वलंत लेखन म्हणजे स्त्रीवादी साहित्य' किंवा 'स्त्रीपुरुष नातेसंबंध , त्यांची मानसिकता, गुंतागुंत, मानवी मनांचे ताणतणाव, स्त्री-पुरुष या घटकांमधील संघर्षाचे विश्लेषण, स्त्रीचे दमन व शोषण व्यक्त करणारे लेखन म्हणजे स्त्रीवादी साहित्य" [६].असे विचार त्यांनी व्यक्त केले आहेत.

या सर्व विवेचनावरून आपल्याला भूतकाळ, वर्तमानकाळ, भविष्यकाळ या काळात बदलत गेलेली स्त्री-पुरुषांची मानसिकता ज्या साहित्यातून अनुभवता येते त्या साहित्याला 'स्त्रीवादी साहित्य' असे म्हणतात. मराठी साहित्याचा अभ्यास करताना स्त्रियांचे साहित्य अत्यल्प असल्याचे दिसून येते. याचे कारण म्हणजे या साहित्याचा निर्माता पुरुष नसून एक स्त्री आहे. स्त्रियांनी वाङ्मयाच्या प्रकारात लेखन केले असले तरी त्याची दखल म्हणावी तेवढी घेतली जात नाही.१८ व्या शतकापासून स्त्रिया लेखन करीत आहेत, परंतु त्यांच्या लेखनाची दखल जाणीवपूर्वक टाळली जात होती. सन १९६० साली श्रीमती. कमला फडके यांनी सुरू केलेल्या 'स्त्री' या नियतकालिकामधून पाश्चात्य स्त्रियांच्या कथालेखनाचा परिचय घडत असे . शांताबाई किर्लोस्कर यांनी 'स्त्री' या नियतकालिकातून सिमान दि बोव्हा यांच्या 'दि सेकंड सेक्स' या ग्रंथाचा अनुवाद केला. १९७५ हे साल युनोने जागतिक महिला वर्ष म्हणून जाहीर केले. त्यामुळे झालेल्या विचारमंथनातून स्त्रियांच्या अनेक प्रश्नावर अभ्यास करणारी पुस्तके लिहिली गेली.

स्त्रीवादी साहित्यातील जीवनमूल्ये:

स्त्रीवादी साहित्य म्हणजे ज्या साहित्यातून स्त्री म्हणून जगण्याच्या अनुभवांना, भावनांना आणि समस्यांना व्यक्त केले जाते .या साहित्यातून स्त्रियांच्या जीवनातील विविध पैलूचे, अनुभवाचे, पुरुषांनी केलेल्या दडपशाहीचे चित्रण केले जाते .स्त्रियांच्या हक्क आणि समानता याविषयी लढण्यासाठी हे साहित्य प्रेरणा देते. स्त्रीवादी साहित्यातील जीवनमूल्य खालीलप्रमाणे आहेत.

१) **समानता:** स्त्रीवादी साहित्य स्त्री आणि पुरुष यांच्यातील समानतेसाठी आवाज उठवते. समाजामध्ये स्त्री आणि पुरुष महत्त्वपूर्ण आहेत. त्यांना समान संधी व अधिकार मिळणे गरजेचे आहे.

२) **स्वातंत्र्य:** स्त्रीवादी साहित्यातून स्त्रियांना जुन्या रुढी, प्रथा ,परंपरेतून मुक्त करण्याविषयी विवेचन करते. स्त्रियांना आपल्या मर्जीप्रमाणे जीवन जगण्याचे स्वातंत्र्य मिळणे गरजेचे आहे. हे स्त्रीवादी साहित्यातून जाणवणारे जीवन मूल्य आहे.

३) **न्याय:** स्त्रीवादी साहित्यातून स्त्रियांवर होणारा अन्याय ,अत्याचार व शोषण याविषयी आवाज उठवते. या साहित्यातून स्त्रियांना न्याय आणि समाजात योग्य स्थान प्राप्त करून देण्यासाठी संघर्ष करते. न्याय हे जीवनमूल्य स्त्रीवादी साहित्यातून जाणवते

४) **स्त्री म्हणून जगण्याचा अनुभव:** स्त्रीवादी साहित्यतून स्त्रियांच्या जीवनातील विविध अनुभव, प्रेम, नातेसंबंध, लैंगिक संबंध, शिक्षण, नोकरी, इ. गोष्टी व्यक्त करते.

५) **स्त्रियांच्या समस्या:** 'स्त्रीवादी साहित्य' स्त्रियांच्या समस्या मांडते, लैंगिक हिंसा,

महिलांवरील अत्याचार, सामाजिक अन्याय, आणि पुरुषांच्या दडपशाहीला वाचा फोडण्याचे काम स्त्रीवादी साहित्य करते.

६) **स्त्रीवादी दृष्टीकोन:** स्त्रीवादी साहित्य हे स्त्रीवादी दृष्टीकोनातून पुरुषांच्या वर्चस्वाला आव्हान देते आणि स्त्रियांच्या हक्कासाठी आणि समानतेसाठी लढण्याचा संदेश देते.

७) **आत्म-जागरूकता:** स्त्रीवादी साहित्यातून स्त्रियांच्या आत्म-जागरूकतेला प्रोत्साहन दिले जाते, स्त्रियांना त्यांचे हक्क याची जाणीव करून देते .स्वतःच्या व्यक्तिमत्त्वाची जडणघडण करण्याची जाणीव करून देते.

८) **मानवाधिकार:** स्त्रीवादी साहित्यातून स्त्रियांच्या मानवी अधिकारावर जोर दिला जातो. समाजात स्त्रियांचे योग्य स्थान आणि समानतेसाठी आवाज उठविला जातो.

निष्कर्ष:

१) स्त्रीवादी साहित्यातून अन्याय, अत्याचार, शोषण व विषमता या गोष्टींना प्रतिकार केला जातो.

२) नव्या समाजव्यवस्थेचा शोध घेणे हे स्त्रीवादी चळवळीचे ध्येय असल्याचे दिसून येते.

३) स्त्रीवादी साहित्यातून स्त्रियांच्या जाणीव जागृतीला आविष्कृत केले जाते.

४) स्त्रीवादी साहित्याची निर्मिती 'माणूस'म्हणून हक्क मिळवण्यासाठी झाल्याचे दिसते.

५) स्त्रीवादी चळवळीमुळेच 'स्त्रीवादी साहित्य' लेखनाला प्रेरणा मिळाल्याचे दिसते.

६) स्त्रीवादी साहित्यातून स्त्रियांच्या समस्यांना वाचा फोडण्याचे काम केले जाते.

संदर्भ ग्रंथ:

१) रॉय सुक्मणि : ढेरे रा.चि. लिखित 'लज्जागौरी': एक पुनर्विचार, 'श्रीवाणी' स्त्रीवादी साहित्य विशेषांक ऑक्टोबर १९९३.(संपा). मोरे सदानंद पृ. क्र. ९८.

२) कोकाटे गुंफा: 'स्त्रीवादी समीक्षादृष्टीतून सानियाचे साहित्य', 'नवभारत' फेब्रुवारी २००५,पृष्ठ.कृ.- ३४.

३) तैत्रव ,पृष्ठ क्र. ३४.

४) धोंगडे अश्विनी : 'स्त्रीवादी समीक्षा स्वरूप आणि उपयोजन,' दिलीपराज प्रकाशन, पुणे, पृष्ठ. क्र. ६.

५) वरखेडे डॉ. मंगला : 'स्त्रीवाद समीक्षेतील नव्या संकल्पना', (संपा) जाधव मनोहर,स्वरुप प्रकाशन, औरंगाबाद, पृष्ठ . क्र. १२४.

६) कोकाटे गुंफा: 'स्त्रीवादी समीक्षादृष्टीतून सानियाचे साहित्य', 'नवभारत' फेब्रुवारी २००५,पृष्ठ.कृ.- ३४.

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सामाजिक न्यायचा साहित्यवर पडणारा प्रभाव राजकीय दृष्टीकोणतून

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प्रस्तवना:

साहित्य हे एकमेव ठिकाण आहे जिथे मानवांना त्यांच्या जाती, पंथ आणि दर्जानुसार नव्हे तर मानव म्हणून वागवले जाते. साहित्य, ते कोणत्याही भाषेत असो, आपल्याला मानवी भावना, मानसशास्त्र, मानवी परिस्थिती, आकांक्षा, भीती इत्यादींच्या वैश्विक तत्त्वांकडे आकर्षित करते. साहित्यात मानवांकडे पाहण्याचा एक सार्वत्रिक दृष्टिकोन आहे. जिथे सर्व समान आहेत, त्यांच्या असंख्य परिमाणांसह मानवांसारखेच वागले जाते. लिअरसारखा राजा कमकुवत आणि असुरक्षित म्हणून दाखवला जातो, ज्युलियस सीझरसारखा पराक्रमी माणूस पराभूत होतो, जुन्या सॅटियागोसारखा साधा माणूस नायक बनतो. साहित्य हे जगाचा आणि देवाने निर्माण केलेल्या माणसाचा खरा आरसा आहे. जसे ते म्हणतात, "सर्व समान जन्माला येतात". ते हे देखील दर्शवते की मानवी भावनांच्या प्रत्येक पैलूमध्ये समानता आहे, मग ते आनंद, दुःख, राग, भीती इत्यादी आणि बुद्धिमत्ता, आत्मनिरीक्षण, इच्छाशक्ती, लवचिकता इत्यादी मानवाचे मानसिक गुण. सर्व मानवांना निसर्गाने समानतेने दिले आहे आणि सर्व समान जन्माला येतात म्हणून सर्व मरतात. बायबल म्हणते त्याप्रमाणे, "तू मातीतून आला आहेस आणि मातीत परत येशील"

कि शब्द: सामाजिक न्याय , बंधुता , स्वातंत्रय , समता , साहित्य , दलित , कामगार , स्त्रिया , बालके

संशोधनाची उदिष्टे :- (Objectives)

1) सामाजिक न्यायचा साहित्यवर प्रभाव पडतो
2) विविध विचारवंतांच्या मतांचे अध्ययन करणे.
3) साहित्यवर पडणारा सामाजिक न्यायचा प्रभाव राजकीय दृष्टिकोणातून अभ्यासणे.
4) सामाजिक न्यायला राज सत्तेची मान्यता असते.

संशोधन पद्धती:

प्रस्तुत अध्ययनाकरिता दुय्यम सामग्रीचा वापर करण्यात येणार आहे व त्या आधारे निष्कर्ष काढण्यात येणार आहेत. विविध संदर्भ ग्रंथ, नियतकालिके, मासिके, भारताचा आर्थिक सर्वेक्षण अहवाल व तज्ज्ञांचे शोध निबंध इत्यादी मधून माहितीचे संकलन करून प्रस्तूत लेख तयार करण्यात आला.

सामाजिक न्याय म्हणजे काय ?

सामाजिक न्याय म्हणजे समाजात प्रत्येक व्यक्तीला त्यांच्या हक्कांचे, संधींचे आणि संसाधनांचे समान

वाटप मिळावे यासाठी केलेले प्रयत्न. यात जाती, लिंग, धर्म, वर्ग, भाषा, आर्थिक परिस्थिती यांसारख्या आधारांवर होणारा भेद दूर करणे आणि सर्वांना सन्मानाने जगता यावे यासाठी योग्य धोरणे आणि व्यवस्था निर्माण करणे आले.

सामाजिक न्यायाचे मुख्य घटक:

1. समान संधी – शिक्षण, रोजगार, आरोग्यसेवा यामध्ये सर्वांना समान हक्क.
2. अधिकारांचे रक्षण दुर्बल, मागास, अपंग, महिला, आदिवासी आदींचे हक्क सुरक्षित करणे.
3. भेदभावाचा निषेध जातीयता, लिंगभेद, धर्मभेद इत्यादींचा अंत.
4. समानता व समावेशिता प्रत्येक व्यक्तीला समाजाच्या प्रवाहात सामील करून घेणे.

- अनुसूचित जाती-जमाती व इतर मागास वर्गांसाठी आरक्षण,
- स्त्री-पुरुष समानता सुनिश्चित करणारे कायदे,
- दिव्यांगांसाठी विशेष सुविधा,
- रोजगार हमी योजना इ. समाविष्ट आहेत.

सामाजिक न्याय बद्दल विविध राजकीय विचारवंतचे विचार:

1. प्लेटो (Plato): प्लेटोच्या मते, सामाजिक न्याय म्हणजे प्रत्येक घटकाने (व्यक्ती, वर्ग) आपले कार्य प्रामाणिकपणे करणे व इतरांच्या कार्यात हस्तक्षेप न करणे.

“Justice is doing one's own work and not meddling with what is not one's own.”

2. ॲरिस्टॉटल (Aristotle): ॲरिस्टॉटलने सामाजिक न्यायाचे दोन प्रकार सांगितले – वितरणात्मक न्याय (distributive justice) आणि दुरुस्ती न्याय (corrective justice).

“Equals should be treated equally and unequals unequally in proportion to their inequality.”

3. जॉन रॉल्स (John Rawls): सामाजिक न्याय हे समतेवर आधारित असावे. त्याने *"Theory of Justice"* मध्ये 'वस्त्रतेच्या पडद्यामागे' (Veil of Ignorance) संकल्पना मांडली.

“Justice is fairness. Social and economic inequalities should be arranged so that they are to the greatest benefit of the least advantaged.”

4. डॉ. बाबासाहेब आंबेडकर:

दृष्टिकोन: सामाजिक न्याय म्हणजे दलित, शोषित, मागास वर्गांचा सन्मानाने आणि समानतेने समाजात सहभाग. ते राजकीय, सामाजिक व आर्थिक समतेचे पुरस्कर्ते होते.

(सार): "सामाजिक न्याय म्हणजे समाजातील सर्व घटकांना समान संधी आणि सन्मान मिळणे. जातीभेद आणि विषमता नष्ट करून बंधुता निर्माण करणे."

5. अमर्त्य सेन (Amartya Sen):

दृष्टिकोन: त्यांनी "Capability Approach"मांडला. केवळ साधनांचे वितरण नव्हे तर व्यक्तीच्या क्षमता (capabilities) वाढवणे हे सामाजिक न्यायाचे उद्दिष्ट आहे.

“Justice is about enhancing people’s capabilities to lead the kind of lives they value.”*

6.मिल (John Stuart Mill):

युटिलिटेरियन दृष्टिकोनानुसार न्याय म्हणजे जे समाजाच्या बहुतेक लोकांच्या हिताचे असेल ते.

“Justice is a name for certain moral requirements which, regarded

collectively, stand higher in the scale of social utility."

सामाजिक न्यायाचे प्रमुख घटक म्हणजे ते मूलभूत तत्त्वे आणि मूल्ये जी समाजात समतेचा, स्वातंत्र्याचा, बंधुत्वाचा आणि सन्मानाचा आधार बनतात. खाली सामाजिक न्यायाचे मुख्य घटक दिले आहेत:

1. समानता (Equality):

- सर्व व्यक्तींना कायद्यापुढे आणि समाजात समान वागणूक मिळावी.
- जात, धर्म, लिंग, वर्ग यांवर आधारित भेदभाव नको.

2. स्वातंत्र्य (Liberty):

- प्रत्येक व्यक्तीला विचार, अभिव्यक्ती, धर्म, शिक्षण, रोजगार यामध्ये स्वातंत्र्य मिळाले पाहिजे.
- व्यक्तीच्या मूलभूत हक्कांचे रक्षण करणे.

3. बंधुत्व (Fraternity):

- समाजातील सर्व घटकांमध्ये परस्पर सन्मान, विश्वास आणि ऐक्याची भावना निर्माण करणे.
- सामाजिक सलोखा आणि ऐक्य टिकवणे.

4. समावेश (Inclusion):

- समाजातील दुर्बल, मागास, अल्पसंख्याक गटांना मुख्य प्रवाहात सामावून घेणे.
- सर्वांसाठी संधींची समान उपलब्धता.

5. वितरणात्मक न्याय (Distributive Justice):

- संसाधने, संपत्ती, संधी यांचे न्याय्य आणि समतोल वितरण.
- गरजेनुसार सहाय्य आणि आरक्षणाच्या धोरणाद्वारे समानतेकडे वाटचाल.

6. अधिकार व सशक्तीकरण (Rights & Empowerment):

- नागरिकांना मूलभूत अधिकार देणे आणि त्यांच्या क्षमतांचा विकास करणे.
- महिलांचे, दलितांचे, आदिवासींचे सशक्तीकरण करणे.

7. दंडात्मक / सुधारात्मक न्याय (Corrective / Legal Justice):

- अन्याय, भेदभाव किंवा शोषण झाल्यास त्याचे योग्य दुरुस्ती उपाय करणे.
- कायदा व न्यायसंस्थेद्वारे संरक्षण.

8. सांस्कृतिक न्याय (Cultural Justice):

- सर्व समुदायांच्या भाषा, परंपरा आणि संस्कृतींचा सन्मान व संवर्धन.
- सांस्कृतिक ओळख जपण्यासाठी समता.

संविधानातील सामाजिक न्याय:

डॉ. आंबेडकर हे भारतीय संविधानाचे शिल्पकार होते. त्यांनी घटनेत सामाजिक, आर्थिक आणि राजकीय न्याय या तत्वांचा समावेश करून सर्वसामान्य माणसाच्या जीवनात समानतेचा पाया घातला. अनुच्छेद 14 ते 17 मध्ये समानता, अस्पृश्यतेचे उच्चाटन, आणि सर्वांना समान संधी या बाबींचा समावेश आहे.

सामाजिक न्यायचा साहित्यवर पडलेला प्रभाव राजकीय दृष्टीक्षेपात:

भारतीय राज्यघटनेच्या कलम 13 ते 32 मध्ये नागरिकांना मूलभूत हक्क देण्यात आले आहेत. त्यामुळे नागरिकांना आपल्या मागण्या ,

विचार व्यकत करण्याचे स्वातंत्रय मिळाले आहे. त्यातून प्रेरणा घेऊन नामदेव ढासळ सारखे परखड मत मांडणारे विचारवंत तयार झाले. हे केवळ शक्य झाले ते राज सत्ते दिलेल्या अधिकारामुळे त्याचेच एक उदाहरण पुढे पाहू.

नामदेव ढसाळ हे मराठी साहित्यविश्वातील क्रांतिकारी कवी, लेखक आणि दलित पँथर चळवळीचे संस्थापक सदस्य होते. त्यांनी सामाजिक अन्याय, शोषण, जातीभेद आणि विषमतेविरुद्ध अत्यंत तीव्र आणि थेट शैलीत लेखन केले. त्यांचे सामाजिक न्यायाविषयीचे विचार केवळ साहित्यातूनच नव्हे, तर प्रत्यक्ष चळवळींमधूनही उमटले.

नामदेव ढसाळ यांचे सामाजिक न्यायाविषयी विचार:

1. थेट आणि विद्रोही दृष्टिकोन:

ढसाळ यांचा सामाजिक न्यायाविषयी दृष्टिकोन सौम्य किंवा मागणीनुसार नव्हता. त्यांना न्याय हवा होता तोही इमानेइतबारे आणि त्वरित. त्यांच्या लेखनातून अन्यायाविरुद्धचा संताप प्रकर्षाने जाणवतो.

2. दलित पँथर चळवळ:

1972 मध्ये स्थापन झालेल्या या चळवळीने बाबासाहेब आंबेडकरांच्या विचारांना कृतीत उतरवण्याचा प्रयत्न केला. ढसाळ यांनी दलित युवकांना संघटित करून अन्यायाविरुद्ध लढण्यास प्रेरित केले.

3. साहित्य म्हणजे संघर्षाचे शस्त्र:

त्यांच्या कवितांमध्ये झोपडपट्ट्यांतील जीवन, लैंगिक शोषण, भूक, पोलिसी दडपशाही यांचे भयंकर चित्रण होते. त्यांची कविता ही 'सौंदर्यशास्त्राची नव्हे तर वास्तवाची घोषणा' होती. उदाहरण:

"माझ्या कवितेत पाणी नसलं तरी रक्त आहे."

4. समानतेचा आक्रोश:

त्यांनी असा समाज हवा होता जिथे जाती, वर्ग, लिंग यावरून भेदभाव केला जात नाही. ढसाळ यांना भिक मागितलेला न्याय नको, तर काढून घेतलेला हक्क हवा होता*.

5. राजकीय सहभाग:

नुसती कविता आणि आंदोलन पुरेसे नाही, हे ओळखून त्यांनी राजकारणातही सहभाग घेतला. सामाजिक बदलासाठी राजकीय शक्तीची गरज त्यांनी जाणली.

6. स्त्री मुक्ती आणि सामाजिक न्याय:

त्यांनी महिलांना शिक्षण, काम करण्याचे अधिकार आणि सामाजिक समतेच्या दृष्टीने महत्व दिले. त्यांनी राज्यात महिला शिक्षणासाठी विशेष संस्थांची स्थापना केली. ते मानत होते की महिला समाजातील सर्वात वंचित घटक आहेत आणि त्यांना समान संधी मिळाल्या पाहिजे त्यांनी महिलांना शिक्षण, काम करण्याचे अधिकार आणि सामाजिक समतेच्या दृष्टीने महत्व दिले. त्यांनी. ते मानत होते की महिला समाजातील सर्वात वंचित घटक आहेत आणि त्यांना समान संधी मिळाल्या पाहिजे.

साहित्यावर सामाजिक न्यायचा प्रभाव आपल्याला या ठिकाणी दिसून येतो.पण प्रत्यक्षात सामाजिक न्याय भेटण्यासाठी राजकीय अधिसत्तेची मान्यता असावी लागते ती नसेल तर व्यक्तींना आपले मांडता येणार नाहीत. तसे असेल तर व्यक्तीला साहित्याची निर्मिती करता येणार नाही. सामाजिक न्याय व राजकीय सत्ता एका नाण्याच्या

दोन बाजू आहेत. त्यांना परस्परन पासून दूर करता येत नाही. साहित्य केवळ विचार व्यक्त करत नाही, तर ते समाजात आणि राजकारणात बदल घडवून आणण्याचे कामही करते. अनेक साहित्यिकांनी आपल्या कादंब-या आणि काव्यांच्या माध्यमातून समाजाच्या गोड व वाईट परिस्थितींवर विचार मांडले आहेत आणि सुधारणा करण्याच्या दिशेने जनमानसाचा आवाज उठवला आहे. त्यामुळे साहित्य एक शक्तिशाली उपकरण बनते जे सामाजिक न्याय प्राप्त करण्यासाठी आणि सामान्य माणसाच्या हक्कासाठी संघर्ष करते.

साहित्यच्या प्रसार होऊनच लोकांना आपले हक्क, अधिकार याची जाणीव होते. व त्यातून प्रेरणा घेऊन नवीन राजकीय नेतृतवाची निर्मिती होते.

निष्कर्ष:

सामाजिक न्यायावरील विचार हे प्रस्थापित व्यवस्थेविरुद्धचा धगधगता उद्रेक होते. त्यांनी साहित्यातून आणि चळवळीतून शोषितांना आवाज दिला जातो. समाजातील अत्यंत गंभीर समस्या, जसे की जातिवाद, अस्पृश्यता आणि महिला शिक्षणावर प्रखरपणे साहित्य निर्माण होऊन सामाजिक न्यायच्या तत्वच्या आधारे सामाजिक व राजकीय परिवर्तन घडून येते.

संदर्भ:

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2. गोलपिठा (१९७३) - नामदेव ढसाळ
3. तुही इयत्ता कांची (१९८१) -नामदेव ढसाळ
4. खेल (१९८३) - नामदेव ढसाळ
5. मूरख म्हातार्याने डोंगर हलवले - नामदेव ढसाळ
6. आमच्या इतिहासातिल एक प्राथमिक पत्र : प्रिया दर्शिनी (1976)
7. या सत्तेत जीव रमत नाही (1995) - नामदेव ढसाळ
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9. मी मरळे सूर्याच्या रथाचे सात घोडे - नामदेव ढसाळ
10. तुझे नाव धरून मी चाललो आहे - नामदेव ढसाळ

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कृत्रिम बुद्धिमत्तेची ई-व्यापारातील भूमिका

योगेश अंबादास दराडे[1], प्रा. डॉ. ए. बी.भागवत[2]

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गोषवारा (Abstract):

हा शोधनिबंध ई-व्यापार (e-commerce) क्षेत्रात कृत्रिम बुद्धिमत्तेची (Artificial Intelligence - AI) वाढती भूमिका आणि तिच्या संभाव्य प्रभावाचे सखोल विश्लेषण करतो. ग्राहक अनुभव सुधारण्यापासून ते कार्यक्षम ऑपरेशन्सपर्यंत सर्व अभ्यास यात केला आहे, AI ई-व्यापाराच्या प्रत्येक पैलूमध्ये क्रांती घडवत आहे. या शोधनिबंधात वैयक्तिकरण (personalization), स्वयंचलित ग्राहक सेवा (automated customer service), मागणीचा अंदाज (demand forecasting), फसवणूक शोधणे (fraud detection) आणि पुरवठा साखळी व्यवस्थापन (supply chain management) यांसारख्या प्रमुख क्षेत्रांमध्ये AI च्या वापराचे परीक्षण केले गेले आहे . तसेच, AI मुळे उद्भवणाऱ्या संधी आणि आव्हाने यांवरही चर्चा केली केली आहे , ज्यामुळे ई-व्यापार उद्योगाला भविष्यातील दिशा निश्चित करण्यात मदत होईल.

सुचनक शब्द : ई-व्यापार, कृत्रीम, ऑपरेशन, क्रांती.

प्रस्तावना (Introduction):

गेल्या दशकात ई-व्यापाराने जागतिक अर्थव्यवस्थेत एक महत्त्वपूर्ण स्थान प्राप्त केले आहे. ग्राहकांना घरबसल्या उत्पादने आणि सेवा खरेदी करण्याची सोय यामुळे प्राप्त झाली आहे. यामुळे हा उद्योग वेगाने वाढला आहे. या वाढीबरोबरच, स्पर्धा वाढली आहे आणि ग्राहकांच्या अपेक्षाही उंचावल्या आहेत. या आव्हानांवर मात करण्यासाठी आणि व्यवसायांना बाजारात टिकून राहण्यासाठी, कृत्रिम बुद्धिमत्तेचा वापर अधिकाधिक महत्त्वाचा ठरत आहे. AI हे केवळ एक तंत्रज्ञान नसून, ते ई-व्यापाराच्या मूलभूत कार्यपद्धतींमध्ये बदल घडवून आणणारे एक शक्तिशाली साधन आहे.

संशोधन पद्धती :

सदरील संशोधन हे केवळ दुय्यम माहितीवर आधारित आहे. यासाठी विविध पुस्तके, शासकीय अहवाल, वृत्तपत्र, विविध संस्थांचे वार्षिक अहवाल आणि संशोधन लेखाचा वापर केला आहे.

संशोधनची उद्दिष्टे :

1. भारतीय व्यापाराची पार्श्वभूमी अभ्यासणे.
2. भारतीय व्यापारत असलेल्या कृत्रीम बुद्धिमत्तेचा वाढता वापर अभ्यासणे.
3. कृत्रीम बुद्धिमत्तेतून व्यापारवर झालेल्या परिणामचा अभ्यास करणे.

कृत्रिम बुद्धिमत्तेची ई-व्यापारातील प्रमुख भूमिका (Key Roles of AI in E-commerce):

ई-व्यापारात AI अनेक महत्त्वपूर्ण भूमिका बजावते, त्यापैकी काही प्रमुख भूमिका खालीलप्रमाणे आहेत:

१. वैयक्तिकृत ग्राहक अनुभव (Personalized Customer Experience):

AI ग्राहकांच्या ब्राउझिंग सवयी, खरेदीचा इतिहास आणि पसंती यांचा अभ्यास करून त्यांना वैयक्तिकृत शिफारसी (personalized recommendations) प्रदान करते. यामुळे ग्राहकांना त्यांच्या आवडीची उत्पादने सहजपणे सापडतात आणि खरेदीचा अनुभव अधिक चांगला होतो. उदाहरणार्थ, Netflix आणि Amazon सारख्या कंपन्या AI चा वापर करून ग्राहकांना त्यांच्या पसंतीनुसार चित्रपट किंवा उत्पादने सुचवतात. यामुळे ग्राहकांची प्रतिबद्धता (engagement) वाढते आणि विक्रीतही वाढ होते.

२. स्वयंचलित ग्राहक सेवा (Automated Customer Service):

चॅटबॉट्स (Chatbots) आणि व्हर्च्युअल असिस्टंट (Virtual Assistants) AI च्या मदतीने ग्राहकांच्या प्रश्नांची उत्तरे देतात, समस्या सोडवतात आणि २४/७ उत्तरे पुरवतात. यामुळे मानवी संसाधनांवरील भार कमी होतो आणि ग्राहकांना त्वरित प्रतिसाद मिळतो. AI-आधारित ग्राहक सेवा प्रणाली मानवी हस्तक्षेपाशिवाय अनेक सामान्य प्रश्नांची उत्तरे देऊ शकते, ज्यामुळे ग्राहकांचा वेळ वाचतो आणि त्यांची समाधानीता वाढते.

३. मागणीचा अंदाज आणि इन्व्हेंटरी व्यवस्थापन (Demand Forecasting and Inventory Management):

AI अल्गोरिदम (algorithms) मागील विक्रीचा डेटा, ट्रेंड्स, हंगामी घटक आणि बाह्य आर्थिक घटकांचा अभ्यास करून भविष्यातील मागणीचा अचूक अंदाज लावतात. यामुळे व्यवसायांना योग्य प्रमाणात इन्व्हेंटरी राखण्यास मदत होते, अतिरिक्त साठा टाळता येतो आणि उत्पादनांची कमतरता भासत नाही. यामुळे स्टोरेज खर्च कमी होतो आणि विक्री संधी गमावल्या जात नाहीत.

४. फसवणूक शोधणे आणि सुरक्षा (Fraud Detection and Security):

ऑनलाइन व्यवहारांमध्ये फसवणूक (fraud) हा एक मोठा धोका आहे. AI असामान्य नमुने आणि संशयास्पद व्यवहार ओळखण्यासाठी मोठ्या डेटासेटचे विश्लेषण करते. यामुळे फसवणुकीचे व्यवहार वेळेवर ओळखता येतात आणि व्यवसायांचे तसेच ग्राहकांचे आर्थिक नुकसान टाळता येते. मशीन लर्निंग (Machine Learning) तंत्रज्ञानाचा वापर करून AI प्रणाली स्वतःहून नवीन फसवणुकीचे प्रकार शिकू शकतात आणि त्यानुसार स्वतःला अद्ययावित करू शकतात.

५. पुरवठा साखळी आणि लॉजिस्टिक्स ऑप्टिमायझेशन (Supply Chain and Logistics Optimization):

AI पुरवठा साखळीच्या प्रत्येक टप्प्यात कार्यक्षमता आणते, जसे की वेअरहाऊस व्यवस्थापन (warehouse management), मार्ग ऑप्टिमायझेशन (route optimization) आणि वितरण नियोजन (delivery planning). यामुळे वितरणाचा वेग वाढतो, खर्च कमी होतो आणि

ग्राहकांना वेळेवर उत्पादने मिळतात. रिअल-टाइम डेटा विश्लेषणामुळे AI पुरवठा साखळीतील अडथळे ओळखण्यास आणि त्यांना कमी करण्यास मदत करते.

ई-व्यापारात (e-commerce) कृत्रिम बुद्धिमत्तेचा (Artificial Intelligence - AI) वापर केल्याने अनेक फायदे आणि तोटे आहेत.

फायदे:

1) प्रत्यक्ष खरेदीचा अनुभव (Personalized Shopping Experience):

AI ग्राहकांच्या आवडीनिवडी, पूर्वीची खरेदी आणि ब्राउझिंग इतिहासानुसार त्यांना उत्पादने सुचवते. यामुळे ग्राहकांना त्यांच्या आवडीनुसार गोष्टी शोधणे सोपे होते आणि खरेदीचा अनुभव अधिक चांगला बनतो.

2) सुधारित ग्राहक सेवा (Improved Customer Service):

AI-शक्तीवर चालणारे चॅटबॉट्स (chatbots) ग्राहकांच्या प्रश्नांची त्वरित उत्तरे देतात, ऑर्डर ट्रॅक करतात आणि सामान्य समस्यांचे निराकरण करतात. यामुळे २४/७ (24/7) ग्राहक सेवा उपलब्ध होते.

3) कार्यक्षम व्यवस्थापन (Efficient Management):

AI विक्रीच्या ट्रेंडचे (sales trends) विश्लेषण करून मागणीचा अंदाज (demand forecasting) वर्तवते. यामुळे स्टॉकची कमतरता किंवा अतिरिक्त साठा (overstocking) टाळता येतो, ज्यामुळे वेअरहाऊसचा (warehouse) खर्च वाचतो.

4) वाढलेली विक्री आणि नफा (Increased Sales and Profit):

वैयक्तिकृत शिफारसी, सुधारित ग्राहक सेवा आणि कार्यक्षम ऑपरेशन्समुळे विक्री वाढते आणि व्यवसायाचा नफा सुधारतो.

5) फसवणूक ओळखणे (Fraud Detection):

AI संशयास्पद व्यवहार ओळखण्यास मदत करते, ज्यामुळे ऑनलाइन फसवणूक कमी होते आणि सुरक्षित खरेदी-विक्री सुनिश्चित होते.

6) ऑपरेशनल कार्यक्षमता (Operational Efficiency):

AI अनेक कामांचे स्वयंचलितीकरण (automation) करू शकते, जसे की डेटा विश्लेषण, किंमत निश्चिती आणि मार्केटिंग मोहिमा. यामुळे वेळ आणि मनुष्यबळ वाचते.

7) उत्पादन शोध सुधारणे (Improved Product Search):

AI ग्राहकांना त्यांच्या गरजेनुसार उत्पादने अधिक चांगल्या प्रकारे शोधण्यास मदत करते, अगदी विशिष्ट शब्दांशिवायही.

तोटे :

1) उच्च अंमलबजावणी खर्च (High Implementation Cost):

AI प्रणाली स्थापित करणे आणि प्रशिक्षित करणे खूप महाग असू शकते, विशेषतः लहान व्यवसायांसाठी तो परवडणारा नसतो.

2) गोपनीयतेची चिंता (Privacy Concerns):

AI ला ग्राहकांच्या मोठ्या डेटाची आवश्यकता असते, ज्यामुळे डेटा गोपनीयता आणि सुरक्षिततेबद्दल चिंता निर्माण होते. डेटाचा गैरवापर होण्याची शक्यता असते. आणि अनेक समस्यांना तोंड द्यावे लागत आहे.

3) नोकरी गमावणे (Job Displacement):

AI अनेक मानवी कामे स्वयंचलित करत असल्याने, ई-कॉमर्स क्षेत्रातील काही नोकऱ्या संपुष्टात येऊ शकतात. अनेक कुटुंब आज बेरोजगार होऊन उपासमार होताना दिसत आहे.

4) तांत्रिक गुंतागुंत (Technical Complexity):

AI प्रणालींना चालवण्यासाठी आणि त्यांची देखभाल करण्यासाठी तांत्रिक कौशल्याची आवश्यकता असते, जे सर्व व्यवसायांसाठी सोपे नसते. हे तंत्रज्ञान जुन्या कर्मचाऱ्यांना वापरणे शक्य नाही.

5) मानवी स्पर्शाचा अभाव (Lack of Human Touch):

जरी AI ग्राहक सेवा सुधारत असले तरी, काहीवेळा ग्राहकांना मानवी संवादाची आणि सहानुभूतीची आवश्यकता असते, जी AI देऊ शकत नाही. त्यामुळे मानवी संपर्क कमी होत चालला आहे आणि लोक एकलकोडी बनताना दिसत आहे.

6) अल्गोरिदममधील पक्षपात (Algorithmic Bias):

जर AI प्रणालींना प्रशिक्षित करण्यासाठी वापरलेला डेटा पक्षपाती (biased) असेल, तर AI प्रणाली देखील पक्षपाती निर्णय घेऊ शकतात, ज्यामुळे विशिष्ट ग्राहकांशी भेदभाव होऊ शकतो. यामुळे मागास वर्गातील लोकांना अन्यायला सामोरे जावे लागताना दिसते.

7) अवलंबित्व (Over-reliance):

व्यवसायांनी AI वर जास्त अवलंबून राहिल्यास, तांत्रिक बिघाड किंवा AI च्या चुकीच्या निर्णयामुळे मोठ्या समस्या निर्माण होऊ शकतात. आणि कामात एक ओलावा कमी होताना दिसत आहे.

एकंदरीत, ई-व्यापारात AI चा वापर केल्याने व्यवसायांना प्रचंड फायदा होऊ शकतो, परंतु त्यासोबत येणाऱ्या आव्हानांचा आणि मर्यादांचा विचार करणे महत्त्वाचे आहे. योग्य नियोजन आणि अंमलबजावणी केल्यास, AI ई-कॉमर्स व्यवसायांना नवीन उंचीवर नेऊ शकते.

संधी आणि आव्हाने (Opportunities and Challenges):

संधी (Opportunities):

- **उत्पन्नात वाढ:** वैयक्तिकृत अनुभव आणि कार्यक्षम ऑपरेशन्समुळे विक्रीत वाढ होते.
- **कार्यक्षमतेत सुधारणा:** स्वयंचलित प्रक्रियेमुळे वेळ आणि मनुष्यबळ वाचते.
- **ग्राहक समाधानीता:** जलद आणि वैयक्तिकृत सेवेमुळे ग्राहकांची समाधानीता वाढते.
- **स्पर्धात्मक लाभ:** AI चा प्रभावी वापर व्यवसायांना बाजारात आघाडी मिळवून देतो.
- **नवीन व्यावसायिक मॉडेल:** AI-आधारित नवीन सेवा आणि उत्पादने तयार करण्याची संधी मिळते.

आव्हाने (Challenges):

- **डेटा गोपनीयता आणि सुरक्षा**: मोठ्या प्रमाणात डेटा गोळा केल्याने डेटा गोपनीयता आणि सुरक्षिततेबद्दल चिंता निर्माण होते.
- **अंमलबजावणीचा खर्च:** AI प्रणाली विकसित करणे आणि लागू करणे खर्चिक असू शकते.

- **तंत्रज्ञानाचा अभाव:** AI प्रणाली चालवण्यासाठी आवश्यक असलेल्या कुशल मनुष्यबळाची कमतरता.
- **अल्गोरिदममधील पक्षपात** (Bias in Algorithms): AI अल्गोरिदममध्ये डेटाच्या आधारावर पक्षपात निर्माण होऊ शकतो, ज्यामुळे काही ग्राहकांसाठी भेदभावपूर्ण अनुभव येऊ शकतो.
- **मानवी हस्तक्षेप आणि नियंत्रण**: AI च्या वाढत्या वापरामुळे मानवी हस्तक्षेप आणि नियंत्रणाची आवश्यकता कमी होऊ शकते, ज्यामुळे नैतिक प्रश्न निर्माण होतात.

निष्कर्ष (Conclusion):

कृत्रिम बुद्धिमत्ता हे ई-व्यापाराचे भविष्य आहे. ग्राहकांच्या अपेक्षा पूर्ण करण्यासाठी, ऑपरेशन्स ऑप्टिमाइझ करण्यासाठी आणि बाजारात स्पर्धात्मक राहण्यासाठी AI चा प्रभावी वापर करणे आवश्यक आहे. AI मुळे ई-व्यापार उद्योगाला अनेक संधी उपलब्ध होत असल्या तरी, डेटा गोपनीयता, अंमलबजावणीचा खर्च आणि नैतिक विचार यांसारख्या आव्हानांना तोंड देणे आवश्यक आहे. योग्य रणनीती आणि तंत्रज्ञानाचा वापर करून, ई-व्यापार कंपन्या AI चा पूर्ण फायदा घेऊ शकतात आणि ग्राहकांना अधिक उत्कृष्ट अनुभव देऊ शकतात. ई-व्यापारात AI ची भूमिका केवळ वाढतच जाईल, ज्यामुळे भविष्यात अधिक नाविन्यपूर्ण आणि कार्यक्षम ऑनलाइन खरेदीचा अनुभव मिळेल.

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अंधश्रद्धा: ग्रामीण व शहरी भागावरील सावट

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गोषवारा:

हा शोधनिबंध अंधश्रद्धा या सामाजिक समस्येचे ग्रामीण आणि शहरी भागांवर होणारे परिणाम तसेच तिचे स्वरूप यांचा सखोल अभ्यास करतो. समाजात आजही मोठ्या प्रमाणावर प्रचलित असलेल्या अंधश्रद्धा, त्यांचे मूळ, आणि त्यामागील सामाजिक, आर्थिक, मानसिक तसेच शैक्षणिक कारणे तपासणे, हा या अभ्यासाचा मुख्य उद्देश आहे. ग्रामीण भागांमध्ये पारंपरिक रूढी-परंपरा आणि निरक्षरतेमुळे अंधश्रद्धा अधिक प्रमाणात रुजलेल्या दिसतात, तर शहरी भागात आधुनिकतेचा मुखवटा घालून त्या वेगवेगळ्या स्वरूपात अस्तित्वात आहेत, हे यात अधोरेखित केले आहे.

प्रस्तुत शोधनिबंध अंधश्रद्धेमुळे व्यक्ती आणि समाजावर होणारे नकारात्मक परिणाम जसे की आर्थिक शोषण, मानसिक त्रास, आरोग्यविषयक गंभीर गुंतागुंत आणि सामाजिक भेदभावाला चालना कशी मिळते, याचे विश्लेषण करतो. जादूटोणा, करणी, बुवाबाजी, आणि चमत्कारांवर विश्वास ठेवण्यामुळे होणारे दुष्परिणाम विशेषत्वाने चर्चिले आहेत. शहरी भागात तंत्रज्ञानाच्या प्रगतीनंतरही ज्योतिष, वास्तुशास्त्र, अंकशास्त्र यांसारख्या आधुनिक अंधश्रद्धा कशा फोफावत आहेत, यावरही प्रकाश टाकला आहे. अंधश्रद्धा निर्मूलनासाठी शिक्षण, प्रबोधन, कायदेशीर उपाययोजना आणि वैज्ञानिक दृष्टिकोन वाढवण्याची गरज यावर हा शोधनिबंध भर देतो. ग्रामीण आणि शहरी दोन्ही क्षेत्रांमध्ये जनजागृती, वैज्ञानिक विचारांचा प्रसार, आणि तर्कशुद्ध विचारांना प्रोत्साहन देणे हे अंधश्रद्धेवर मात करण्यासाठी आवश्यक आहे, असे निष्कर्ष या अभ्यासातून काढले आहेत.

मुख्य शब्द: अंधश्रद्धा, ग्रामीण भाग, शहरी भाग, सामाजिक समस्या, वैज्ञानिक दृष्टिकोन, प्रबोधन, निर्मूलन.

प्रस्तावना:

अंधश्रद्धा म्हणजे कोणत्याही वैज्ञानिक किंवा तार्किक आधाराशिवाय एखाद्या गोष्टीवर ठेवलेला विश्वास. हा विश्वास अनेकदा चुकीच्या समजुती, भीती, परंपरा आणि माहितीच्या अभावातून निर्माण होतो. अंधश्रद्धा केवळ व्यक्तींच्या जीवनावरच नव्हे, तर समाजाच्या प्रगतीवरही नकारात्मक परिणाम करतात. भारत हा विविध संस्कृती आणि परंपरा असलेला देश असल्याने, येथे अंधश्रद्धांचा प्रभाव ग्रामीण तसेच शहरी दोन्ही भागांमध्ये दिसून येतो. या शोधनिबंधात आपण अंधश्रद्धांचे स्वरूप, त्यांचे ग्रामीण व शहरी

भागांतील अस्तित्त्व आणि त्याचे समाजावरील परिणाम यांचा सखोल अभ्यास करणार आहोत.

संशोधन पद्धती:

सदरील संशोधनसाथी दुय्यम माहितीचा वापर केला आहे त्यासाठी वृत्तपत्र, पुस्तके, लेख, शोधनिबंध, इंटरनेट तसेच यासंदर्भातील न्यायालयीन खटले इत्यादी साधनाचा वापर केला आहे.

संशोधनाची उद्दिष्टे :

1) अंधश्रद्धा : ग्रामीण व शहरी भागावरील परिणाम अभ्यासणे.
2) अंधश्रद्धा आणि त्याची कारणे अभ्यासणे.
3) अंधश्रद्धा निर्मूलनासाठी केलेलं उपाय अभ्यासणे.

अंधश्रद्धांचे स्वरूप आणि कारणे:

अंधश्रद्धांचे स्वरूप अनेकविध आहे. यामध्ये शुभ-अशुभ मानणे, मंत्र-तंत्र, जादूटोणा, भविष्य पाहणे, नवस करणे, वास्तुदोष पाहणे, विशिष्ट दिवशी विशिष्ट कामे टाळणे किंवा करणे इत्यादींचा समावेश होतो.

अंधश्रद्धांची मुख्य कारणे:

१. शिक्षणाचा अभाव:

व्यक्तीला शिक्षणाचा सर्वात मोठा फायदा त्याचा वैज्ञानिक दृष्टीकोन विकसित होणे, तर्कसंगत विचार करणे यासाठी होत असतो. शिक्षणाच्या अभावामुळे लोकांना वैज्ञानिक दृष्टिकोन आत्मसात करता येत नाही, तार्किक क्षमता अंगी बाळगता येत नाही. परिणामी व्यक्तीची फसवणूक होते आणि ते सहजपणे चुकीच्या समजुतींना बळी पडतात.

२. असुरक्षितता आणि भीती:

तर्क सांगत व सर्जनशील विचार न केल्याने व्यक्तीमध्ये अज्ञात गोष्टींची भीती निर्माण होते. त्याचा परिणाम म्हणून जीवनातील अनिश्चिततेची जाणीव होऊ लागते. अशी मन:स्थिती लोकांना अंधश्रद्धांकडे ढकलते.

३. सामाजिक आणि सांस्कृतिक परंपरा:

अनेक अंधश्रद्धा पिढ्यानपिढ्या चालत आलेल्या परंपरांचा भाग बनलेल्या असतात आणि लोक त्यांचा डोळे झाकून स्वीकार करतात. कधी कधी या अंधश्रद्धा मान्य नसल्या तरी सामाजसमुहाच्या रेट्यामुळे अथवा तथाकथित प्रतिष्ठेमुळे परंपरांचे पालन केले जाते.

४. गैरसमज आणि अपुरी माहिती:

वैज्ञानिक माहितीचा अभाव किंवा चुकीच्या माहितीमुळे अंधश्रद्धा वाढतात. सुदैवाने वैज्ञानिक क्रांतीमुळे माहितीचे महाजाल निर्माण झाले आहे. त्यामुळे माहितीचे विविध स्त्रोत मोबाइल, संगणकच्या माध्यमातून घरोघरी पोहचले आहे. अर्थात अशा माहितीचे योग्य विश्लेषण आणि सत्यता तपासणे आवश्यक आहे.

५. स्वार्थी लोकांकडून गैरफायदा:

बऱ्याचदा व्यक्ती आपल्या समस्यांवर उपाय म्हणून काहीतरी सोपा मार्ग निवडण्याचा प्रयत्न करतात. आपली समस्या फार कष्ट न पडता परस्पर दुसर्याने केलेल्या उपयांतून दूर झाली तर त्यांना हवेच असते. अशावेळी काही स्वार्थी लोक (उदा. भोंदू बाबा, मांत्रिक) लोकांच्या अज्ञानाचा आणि अडचणींचा गैरफायदा घेऊन अंधश्रद्धांना खतपाणी घालतात.

ग्रामीण भागांतील अंधश्रद्धेचे परिणाम :

ग्रामीण भागांमध्ये अंधश्रद्धांचा प्रभाव अधिक दिसून येतो, कारण तेथे शिक्षणाचे प्रमाण तुलनेने कमी असते आणि पारंपरिक विचारसरणी अधिक प्रभावी असते.

१. आर्थिक शोषण:

ग्रामीण भागातील लोक, विशेषतः गरीब आणि मागासलेले, आर्थिक अडचणी सोडवण्यासाठी किंवा आरोग्य समस्यांवर उपाय शोधण्यासाठी भोंदू बाबा आणि मांत्रिकांकडे जातात. यामुळे त्यांचे मोठे आर्थिक शोषण होते.

२. आरोग्यावर परिणाम:

आरोग्याच्या समस्यांवर उपचारासाठी डॉक्टरांकडे जाण्याऐवजी मांत्रिकांकडे जाणे, गंडेदोरे बांधणे, जादूटोणा करणे यांसारख्या अंधश्रद्धांमुळे रुग्णाचा जीव धोक्यात येऊ शकतो. अनेकदा गंभीर आजार बळावतात आणि रुग्णांना जीव गमवावा लागतो.

३. सामाजिक बहिष्कार:

काही अंधश्रद्धांमुळे लोकांना सामाजिक बहिष्काराला सामोरे जावे लागते, विशेषतः स्त्रियांना किंवा ज्यांना 'वाईट शक्तींनी पछाडले' असे मानले जाते.

४. शिक्षणात अडथळा:

काही ठिकाणी, मुलांच्या शिक्षणाऐवजी धार्मिक विधी किंवा अंधश्रद्धांशी संबंधित कार्यांना प्राधान्य दिले जाते, ज्यामुळे शिक्षणात अडथळा निर्माण होतो.

शहरी भागांतील अंधश्रद्धा:

शहरी भाग अधिक शिक्षित आणि प्रगतशील असले तरी, अंधश्रद्धा तेथेही वेगवेगळ्या स्वरूपात अस्तित्वात आहेत.

१. उच्चभ्रू अंधश्रद्धा:

शहरी भागांत, विशेषतः उच्चभ्रू वर्गांमध्ये, वास्तूदोष, ज्योतिष, अंकशास्त्र, रत्नशास्त्र यांसारख्या अंधश्रद्धा मोठ्या प्रमाणावर दिसून येतात. लोक आपल्या व्यवसायात यश मिळवण्यासाठी किंवा वैयक्तिक समस्या सोडवण्यासाठी अशा गोष्टींवर विश्वास ठेवतात.

२. माध्यमांचा प्रभाव:

टेलिव्हिजनवरील काही धार्मिक कार्यक्रम किंवा जाहिराती अंधश्रद्धांना अप्रत्यक्षपणे प्रोत्साहन देतात.

३. मानसिक ताण आणि असुरक्षितता:

शहरी जीवनातील वाढता ताण, कामाचा दबाव आणि अनिश्चितता लोकांना ज्योतिष किंवा अन्य अंधश्रद्धांकडे आकर्षित करते, जिथे त्यांना भविष्य किंवा समस्या सोडवण्यासाठी काही 'सोपे' उपाय मिळतील असे वाटते.

४. आधुनिक जीवनशैली :

काही अंधश्रद्धा आधुनिकतेचा बुरखा घालून येतात, उदा. 'कॉर्पोरेट ज्योतिष' किंवा 'वैदिक विज्ञान' असे दावे करून लोकांना आकर्षित केले जाते.

अंधश्रद्धांचे समाजावरील परिणाम:

१. वैज्ञानिक दृष्टिकोनाचा अभाव:

अंधश्रद्धा केवळ व्यक्तीवरच नव्हे, तर संपूर्ण समाजावर गंभीर परिणाम करतात. अंधश्रद्धा वैज्ञानिक दृष्टिकोनाला मारक आहेत. त्यामुळे समाजात तर्कशुद्ध विचार करण्याची क्षमता कमी होते.

२. आर्थिक नुकसान:

अंधश्रद्धांमुळे व्यक्ती आणि कुटुंबांचे मोठे आर्थिक नुकसान होते.

३. सामाजिक दुफळी:

काही अंधश्रद्धा जातीय भेदभावाला किंवा सामाजिक दुफळीला खतपाणी घालतात.

४. गुन्हेगारीला प्रोत्साहन:

अंधश्रद्धेपोटी अनेकदा गंभीर गुन्हे घडतात, उदा. नरबळी, जादूटोणा करून मारहाण करणे.

५. आरोग्यावर नकारात्मक परिणाम:

चुकीच्या उपचारांमुळे अनेक लोक आपले प्राण गमावतात.

अंधश्रद्धा निर्मूलनाचे उपाय:

अंधश्रद्धांचे समूळ उच्चाटन करण्यासाठी उपाययोजना :

१. शिक्षणाचा प्रसार:

गुणवत्तापूर्ण शिक्षणाचा प्रसार करणे, विशेषतः ग्रामीण भागांमध्ये, जेणेकरून लोकांमध्ये वैज्ञानिक दृष्टिकोन विकसित होईल.

२. वैज्ञानिक जागृती:

वैज्ञानिक प्रयोग, कार्यशाळा आणि चर्चासत्रांचे आयोजन करून लोकांमध्ये वैज्ञानिक दृष्टिकोन रुजवणे.

३. प्रबोधन आणि जनजागृती:

प्रसारमाध्यमे, सामाजिक संस्था आणि स्थानिक पातळीवरील कार्यकर्त्यांमार्फत अंधश्रद्धांबद्दल समाजात जागृती निर्माण करणे.

४. कायद्याची अंमलबजावणी:

अंधश्रद्धाविरोधी कायद्याची कठोर अंमलबजावणी करणे आणि भोंदू बाबा, मांत्रिक यांसारख्या लोकांवर कायदेशीर कारवाई करणे.

५. तर्कशुद्ध विचारसरणीला प्रोत्साहन:

लहानपणापासूनच मुलांमध्ये तर्कशुद्ध विचारसरणी आणि चिकित्सक वृत्ती विकसित करणे.

निष्कर्ष:

अंधश्रद्धा हे ग्रामीण आणि शहरी दोन्ही भागांतील समाजाला ग्रासणारे एक गंभीर सावट आहे. यावर मात करण्यासाठी शिक्षण, वैज्ञानिक दृष्टिकोन आणि प्रबोधन हीच खरी शस्त्रे आहेत. केवळ कायदे करून किंवा बाह्य उपायांनी हे शक्य नाही, तर लोकांच्या मनात वैज्ञानिक विचारांची ज्योत पेटवणे आवश्यक आहे. जेव्हा प्रत्येक व्यक्ती तर्कशुद्ध विचार करेल, तेव्हाच अंधश्रद्धांचे हे सावट कायमचे दूर होईल आणि एक प्रगतशील व समृद्ध समाज निर्माण होईल.

संदर्भ साहित्य :

१) महाराष्ट्र शासन राजपत्र, महाराष्ट्र नरबळी आणि इतर अमानुष, अनिष्ठ व अघोरी प्रथा व जादूटोणा प्रतिबंध व उच्चाटन अध्यादेश - २०१३, दि. २०/१२/२०१३.

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भारतातील महागाई: कारणे, परिणाम आणि उपाययोजना

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सारांश (Abstract):

महागाई ही कोणत्याही विकसनशील अर्थव्यवस्थेपुढील एक मोठी समस्या आहे, आणि भारतालाही ती सतत भेडसावत आहे. या शोधनिबंधात आपण भारतातील महागाईची प्रमुख कारणे, त्याचे अर्थव्यवस्थेवर आणि सामान्य नागरिकांवर होणारे विविध परिणाम, तसेच महागाई नियंत्रणात आणण्यासाठी सरकार आणि रिझर्व्ह बँक ऑफ इंडियाने (RBI) अवलंबलेले उपाय यावर सविस्तर चर्चा केला आहे.पुरवठा साखळीतील अडथळे, वाढती मागणी, आंतरराष्ट्रीय घटक आणि सरकारी धोरणे यांसारख्या कारणांचा यात समावेश आहे.

सुचनक शब्द : विकसनशील, महागाई, RBI.

प्रस्तावना (Introduction):

महागाई म्हणजे वस्तू आणि सेवांच्या किमतींमध्ये सातत्याने होणारी वाढ, ज्यामुळे पैशाची खरेदी शक्ती कमी होते. भारतासारख्या मोठ्या आणि विविधतेने नटलेल्या देशात, महागाईचे स्वरूप गुंतागुंतीचे आहे. अन्नधान्य, इंधन आणि आवश्यक वस्तूंच्या किमती वाढल्याने सर्वसामान्यांच्या जीवनावर मोठा परिणाम होतो. हीच महागाई काहींच्या जीवावर बेतते तर काहींना जीवदान देते. एक अर्थतज्ञ असे म्हटलेले आहेत की एक दरोडेखोर एका वेळी एकाच व्यक्तीच्या घरावर दरोडा टाकून पैशाची लुटमार करतो परंतु महागाई मात्र सर्वांच्या डोळ्यासमोर लुटून पैसे घेऊन जाते आणि सामूहिक दरोडा टाकते.

संशोधन पद्धती :

सदरील संशोधन हे दुय्यम माहितीवर आधारित आहे, त्यासाठी लागणारी माहिती ही विविध पुस्तके, RBI चे रिपोर्ट, दैनंदिन प्रकाशित होणारे वृत्तपत्र, आंतरराष्ट्रीय संस्थेचे अहवाल, अर्थ मंत्रालयाचे महागाईचे आणि इतर सर्वे इत्यादी साहित्याचा वापर केला आहे.

संशोधनाची उद्दिष्ट्ये :

1) भारतातील महागाई वाढीची कारणे शोधणे.
2) भारतातील महागाईमूळे आर्थिक क्षेत्र व गुंतवणूकीवर होत असलेल्या परिणामांचा अभ्यास करणे.

3) महागाईचा सामान्य नागरिक विशेषता कमी उत्पन्न गट आणि मध्यम वर्गावर होणारा परिणाम अभ्यासणे.
4) वाढत्या महागाईवर काय काय उपाययोजना करता येईल याचा आढावा घेणे.

महागाईची प्रमुख कारणे (Major Causes of Inflation):

1) **वाढती लोकसंख्या आणि उत्पन्न:**

लोकसंख्या वाढल्याने आणि उत्पन्न वाढल्याने वस्तू व सेवांची मागणी वाढते. लोकसंख्या वाढ ही भूमितीय पद्धतीने होते मात्र नैसगिक संसाधने गणितीय पद्धतीने वाढतात परिणामी संसाधने अपुरे पडून महागाई खूप मोठ्या प्रमाणात वाढते.

2) **सरकारचा वाढलेला खर्च:**

पायाभूत सुविधांवरील खर्च किंवा कल्याणकारी योजनांवर सरकार जास्त खर्च करत असल्यास, बाजारात पैशाचा ओघ वाढतो, ज्यामुळे मागणी वाढते. वारंवार केली जाणारी कर्ज माफी. मोफत वस्तूंचे वाटप यामुळे अर्थव्यवस्थेवर अनावश्यक आर्थिक ताण निर्माण होतो

3) **कमी व्याजदर:**

जेव्हा बँकांचे व्याजदर कमी असतात, तेव्हा कर्ज घेणे स्वस्त होते, ज्यामुळे लोक जास्त खर्च करतात आणि मागणी वाढते. जेव्हा लोकांना कमी व्याजारात मोठ्या प्रमाणावर कर्ज मिळते तेव्हा लोक अधिक अधिक खर्च करतात आणि कमी वस्तू असणाऱ्या घटकाला मोठ्या प्रमाणात मागणी निर्माण होते परिणामी लोक ज्यादा पैसे खर्च करून वस्तू खरेदी करतात.

4) **निर्यात वाढ:**

जेव्हा देशातून वस्तूंची निर्यात वाढते, तेव्हा देशांतर्गत पुरवठा कमी होतो आणि वस्तूंच्या किमती वाढतात. ज्यावेळी आपल्या मालाला परदेशात मागणी असते त्यावेळी सरकार मोठ्या प्रमाणात निर्यात करत असते त्यातून परकीय गंगाजळी आपल्या देशाला मिळते परिणामी आपल्या देशातील लोकांच्या गरजा भागवण्यासाठी वस्तू शिल्लक राहत नाही म्हणून ज्या लोकांकडे संसाधने मोठ्या प्रमाणात आहेत ती लोकं जास्त खर्च करून वस्तू खरेदी करतात आणि महागाई वाढवण्यात हातभार लावतात.

5) **इंधनाच्या किमतीत वाढ**:

कच्चे तेल (क्रूड ऑइल) आणि इतर इंधनाच्या आंतरराष्ट्रीय किमती वाढल्यास, वाहतूक खर्च वाढतो, ज्यामुळे सर्व वस्तू आणि सेवांच्या किमती वाढतात. वस्तू निर्माण करण्यासाठी लागणाऱ्या साधनासाठी खर्च मोठ्या प्रमाणात होतो आणि त्याचा अंतिम बोजा महागाई वाढण्यावर होतो.

6) **पुरवठा साखळीतील अडथळे**:

नैसर्गिक आपत्त्या, वाहतूक समस्या, किंवा साठवणुकीतील अडचणींमुळे वस्तूंचा पुरवठा विस्कळीत होतो, ज्यामुळे किमती वाढतात. पिकांची कमतरता भासते परिणामी अंतिम उत्पादन कमी होते त्याचा परिणाम पुरवठा कमी आणि मागणी जास्त किमती वाढतात

7) **कच्च्या मालाच्या किमतीत वाढ:**

उत्पादन करण्यासाठी लागणाऱ्या कच्च्या मालाच्या किमती वाढल्यास, तयार वस्तूंच्या किमती वाढतात. दुष्काळ पडणाऱ्या वर्षात कापसाचे उत्पादनच कमी होते त्याचा परिणाम

कापड निर्मिती किंवा वस्तु उद्योगावर होतो.

8) **शेतीत उत्पादन कमी होणे**:

मान्सूनचा अनियमितपणा, दुष्काळ, किंवा अतिवृष्टीमुळे शेतीत उत्पादन कमी झाल्यास, अन्नधान्याच्या किमती वाढतात. सर्व वस्तूंच्या अंतिम उत्पादनामध्ये महत्त्वपूर्ण सहभाग असतो तो ज्या वर्षी दुष्काळ किंवा अतिवृष्टी होते त्यावेळी शेतीचे उत्पादन खूप कमी होते त्याचा अंतिम परिणाम महागाई वाढण्यावर होतो.

9) **आयात केलेल्या वस्तूंच्या किमतीत वाढ**:

जेव्हा भारताला परदेशातून जास्त किमतीत वस्तू आयात कराव्या लागतात, तेव्हा देशांतर्गत किमती वाढतात, विशेषतः जेव्हा रुपयाचे मूल्य डॉलरच्या तुलनेत घसरते. युद्धजन्य परिस्थिती किंवा डॉलरच्या किमती वाढल्यानंतर प्रचंड प्रमाणात वाढतात.

10) **उत्पादन शुल्क आणि अप्रत्यक्ष कर:**

सरकार अप्रत्यक्ष कर (उदा. जीएसटी) वाढवल्यास वस्तू आणि सेवा महाग होतात. सरकार एखाद्या वस्तूचे आयात किंवा निर्यात वाढवण्यासाठी किंवा कमी करण्यासाठी करांच्या रूपाने वस्तूच्या किमती कमी जास्त करत असते.

11) **आंतरराष्ट्रीय बाजारपेठेतील वस्तूंच्या किमती:**

जागतिक बाजारात धातू, तेल, खाद्यतेल यांसारख्या वस्तूंच्या किमती वाढल्यास, त्याचा परिणाम भारतावरही होतो. आंतरराष्ट्रीय बाजारपेठेमध्ये परिणामी वाढीव किंमत दिल्यामुळे भारतातही त्या वस्तूंच्या किमती खूप प्रमाणात मोजावे लागतात.

12) **भू-राजकीय तणाव**:

युद्ध किंवा आंतरराष्ट्रीय व्यापार निर्बंधामुळे पुरवठा साखळी विस्कळीत होते आणि किमती वाढतात. उत्पादन बंद होते आणि झालेली उत्पादनाची आयात किंवा निर्यात करता येत नाही परिणामी आहे त्याच मालाच्या किमती खूप प्रचंड प्रमाणात वाढवून लोक सदरील माल खरेदी करतात.

महागाईचे परिणाम (Impacts of Inflation):

महागाईचे अर्थव्यवस्थेवर आणि समाजावर अनेक दूरगामी परिणाम होतात:

1) **क्रयशक्तीत घट (Reduction in Purchasing Power):**

महागाईमुळे पैशाची किंमत कमी होते. म्हणजे, पूर्वी जेवढ्या पैशात जास्त वस्तू मिळत होत्या, आता तेवढ्याच पैशात कमी वस्तू मिळतात. याचा सर्वाधिक फटका गरीब आणि मध्यमवर्गीयांना बसतो. अशावेळी गरीब लोक फक्त जीवनावश्यक वस्तू खरेदी करतात.

2) **बचत आणि गुंतवणुकीवर परिणाम (Impact on Savings and Investment):**

महागाईमुळे लोकांची बचतीची प्रवृत्ती कमी होते, कारण पैशाचे मूल्य कमी होत राहते. गुंतवणूकदारही महागाईच्या काळात गुंतवणुकीसाठी द्विधा मनस्थितीत असतात. ज्यावेळी महागाई वाढते त्यावेळी लोक आपल्या दैनंदिन व्यवहाराच्या खर्चासाठी पैसे जवळ बाळगतात परिणामी बँकेमध्ये पैशाची साठवणूक किंवा गुंतवणूक करत नाही आणि अंतिम परिणाम हा देशाच्या गुंतवणुकीवर व व्यवसाय करणाऱ्या लोकांवर होतो.

3) **गरिबीत वाढ (Increase in Poverty):**

अन्न आणि इंधनाच्या किमती वाढल्याने गरिबांचे जीवनमान अधिक कठीण होते. मूलभूत गरजा भागवणे त्यांना अवघड होते, ज्यामुळे गरिबीत वाढ होते. वस्तूच्या किमती खूप प्रचंड वाढल्याने गरीब लोक जगण्यापुरत्याच वस्तू खरेदी करतात आणि काही लोक त्याही वस्तू खरेदी करू

शकत नाही परिणामी ते गरिबीत किंवा दारिद्र्यात ढकलले जातात.

निर्यातक्षमतेवर परिणाम (Impact on Export Competitiveness):

1) देशात उत्पादित वस्तूंच्या किमती वाढल्यास, त्या आंतरराष्ट्रीय बाजारात महाग होतात, ज्यामुळे देशाची निर्यात कमी होऊ शकते. परिणामी देशाची परकीय गंगाजळी कमी होते.
2) सामाजिक अशांतता (Social Unrest) मोठ्या प्रमाणात वाढते ज्यांच्याकडे पैसा आहे तेच लोक जीवन जगू शकतात बाकीचे उपासमारीने ग्रासून जातात.
3) किमती वाढल्याने सामान्य लोकांमध्ये असंतोष वाढतो, ज्यामुळे सामाजिक अशांतता निर्माण होऊ शकते.
4) आर्थिक वाढीवर नकारात्मक परिणाम होतो.(Negative Impact on Economic Growth)
5) अति उच्च महागाईमुळे व्यवसाय आणि उद्योगांना भविष्यातील गुंतवणुकीचे नियोजन करणे अवघड होते, ज्यामुळे आर्थिक वाढ खुंटू शकते.

महागाई नियंत्रणाचे उपाय (Measures to Control Inflation):

महागाई नियंत्रणात आणण्यासाठी सरकार आणि रिझर्व्ह बँक ऑफ इंडिया (RBI) विविध धोरणे आणि उपाययोजना करतात:

मौद्रिक उपाय (Monetary Policy) - RBI द्वारे:

1) **रेपो दरात वाढ:**

RBI रेपो दरात वाढ करून बँकांसाठी कर्ज घेणे महाग करते, ज्यामुळे बाजारात पैशाचा पुरवठा कमी होतो आणि मागणी नियंत्रित होते.

2) **बँक दरात वाढ:**

बँक दर वाढवल्याने बँकांना RBI कडून कर्ज घेणे महाग होते.

3) **रोख राखीव गुणोत्तरात (CRR) वाढ:**

बँकांना RBI कडे जास्त रोख रक्कम ठेवावी लागते, ज्यामुळे त्यांच्याकडे कर्ज देण्यासाठी कमी पैसे शिल्लक राहतात.

4) **खुला बाजार व्यवहार (Open Market Operations):**

RBI सरकारी रोखे विकून बाजारातून पैसा शोषून घेते.

राजकोषीय उपाय (Fiscal Policy) - सरकार द्वारे:

1) **सरकारी खर्चात कपात:**

सरकार अनावश्यक खर्चात कपात करते, ज्यामुळे बाजारात पैशाचा ओघ कमी होतो.

2) **कर वाढवणे**:

प्रत्यक्ष आणि अप्रत्यक्ष कर वाढवून सरकार लोकांच्या हातातून खर्च करण्यायोग्य पैसा कमी करते.

3) **सबसिडी कमी करणे**:

अनावश्यक सबसिडी कमी केल्याने बाजारात किंमत वाढवणारे घटक कमी होतात.

4) **सार्वजनिक वितरणातून पुरवठा:**

आवश्यक वस्तूंचा पुरवठा सार्वजनिक वितरण प्रणाली (PDS) द्वारे करून किमती स्थिर ठेवण्याचा प्रयत्न केला जातो.

पुरवठा-आधारित उपाय (Supply-Side Measures):

1) **कृषी उत्पादनात वाढ:**

सिंचन सुविधा, बियाणे, खते यांची उपलब्धता वाढवून शेतीत उत्पादन वाढवणे.

2) **पुरवठा साखळी सुधारणे:**

वाहतूक आणि साठवणुकीची उत्तम व्यवस्था करून वाया जाणाऱ्या मालाचे प्रमाण कमी करणे.

3) **आयात वाढवणे:**

आवश्यक वस्तूंचा देशांतर्गत पुरवठा कमी झाल्यास, त्यांची आयात करून किमती स्थिर ठेवणे.

4) **साठेबाजीवर नियंत्रण:**

साठेबाजी रोखण्यासाठी कठोर उपाययोजना करणे.

5) **उत्पादन क्षमता वाढवणे:**

उद्योगांची उत्पादन क्षमता वाढवण्यासाठी प्रोत्साहन देणे.

इतर उपाय (Other Measures):

1) **किंमत नियंत्रण आणि रेशनिंग:**

काही विशिष्ट वस्तूंच्या किमती नियंत्रित करणे आणि रेशनिंगची व्यवस्था करणे (आणीबाणीच्या परिस्थितीत).

2) **जागरूकता आणि संवाद:**

महागाईच्या कारणांबद्दल आणि सरकार घेत असलेल्या उपायांबद्दल जनतेला माहिती देणे.

निष्कर्ष (Conclusion):

महागाई हे एक बहुआयामी आव्हान आहे, जे केवळ आर्थिकच नव्हे तर सामाजिक आणि राजकीय स्थिरतेवरही परिणाम करते. भारतातील महागाई नियंत्रणात आणण्यासाठी सरकार आणि रिझर्व्ह बँक ऑफ इंडिया यांच्यात योग्य समन्वय असणे अत्यंत आवश्यक आहे. मौद्रिक धोरणासोबतच राजकोषीय आणि पुरवठा-आधारित उपाययोजनांचा प्रभावी अंमलबजावणी करूनच महागाईवर नियंत्रण मिळवता येते. दीर्घकालीन उपाय म्हणून उत्पादन क्षमता वाढवणे, पुरवठा साखळी मजबूत करणे आणि कृषी क्षेत्रात सुधारणा करणे हे आवश्यक आहे. महागाई नियंत्रणात ठेवल्यास आर्थिक वाढीला गती मिळते आणि सामान्य नागरिकांचे जीवनमान सुधारते.

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Transforming Lives through Physical Education: Focus on Health, Wellness, and Sustainability

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Abstract:

Physical education is a vital component of a holistic education system, playing a crucial role in shaping individuals' physical, mental, and emotional well-being. This paper explores the transformative potential of physical education in promoting health, wellness, and sustainability. By examining the intersections between physical activity, mental health, and environmental sustainability, this study highlights the ways in which physical education can foster positive change in individuals and communities. The findings suggest that physical education can be a powerful tool for promoting physical and mental health, building resilience, and fostering a sense of community and social responsibility. Furthermore, by incorporating sustainable practices and environmental awareness into physical education programs, individuals can develop a deeper appreciation for the interconnectedness of human and environmental health. This paper argues that physical education has the potential to transform lives by promoting health, wellness, and sustainability, and advocates for the integration of sustainable practices and environmental awareness into physical education curricula.

Keywords: Physical Education, Health, Wellness, Sustainability, Environmental Awareness, Transformative Learning

Introduction:

In today's fast-paced world, where sedentary lifestyles and health concerns are increasingly prevalent, physical education stands as a beacon of hope for transforming lives. Physical education is more than just physical activity; it is a holistic approach that encompasses physical, mental, and emotional well-being. This introduction sets the stage for exploring the profound impact of physical education on health, wellness, and sustainability, highlighting its potential to not only improve individual lives but also contribute to a more sustainable future.

Objective:

1. To explore the integration of sustainability principles within physical education curricula and activities.
2. To study the existing body of knowledge on the multifaceted benefits of physical education in promoting individual and planetary health.

The Role of Physical Education in Health and Wellness:

Physical education plays a critical role in promoting health and wellness. Regular physical activity is known to reduce the risk of chronic diseases such as obesity, diabetes, and heart disease. Beyond physical health, physical education also contributes to mental well-being by reducing stress, improving mood, and enhancing cognitive function. Through a variety of activities,

physical education fosters resilience, teamwork, and leadership skills, all of which are essential for personal development and social integration.

Sustainability and Physical Education:

Sustainability is an increasingly important aspect of modern life, and physical education can play a pivotal role in promoting sustainable practices. By integrating environmental education and sustainable practices into physical education programs, individuals can develop a deeper understanding of the interconnectedness between human health and the health of the planet. Activities such as outdoor education, eco-friendly sports, and community-based initiatives not only promote physical health but also instill a sense of responsibility towards the environment.

Transforming Lives through Physical Education:

The transformative power of physical education lies in its ability to impact lives on multiple levels. For individuals, it offers a path to improved health and well-being. For communities, it fosters social cohesion and collective action towards healthier lifestyles. On a broader scale, by promoting sustainability, physical education contributes to the preservation of our planet for future generations.

This information underscores the multifaceted benefits of physical education, setting the groundwork for a deeper exploration into how it can be a catalyst for change in promoting health, wellness, and sustainability. Through a focus on physical education, we can empower individuals and communities to lead healthier, more sustainable lives, ultimately transforming the world for the better.

Physical Health Benefits: Regular physical activity can help reduce the risk of chronic diseases like obesity, diabetes, and heart disease.

Mental Health Benefits: Physical education can reduce stress, anxiety, and depression while promoting self-esteem, confidence, and emotional well-being.

Sustainability and Physical Education:

Physical education can also promote sustainability by fostering environmental awareness and encouraging individuals to adopt sustainable lifestyles. By incorporating environmental education and sustainable practices into physical education programs, individuals can develop a deeper appreciation for the interconnectedness of human and environmental health.

Environmental Awareness:

Physical education can foster environmental awareness and promote sustainable practices, such as reducing waste, conserving natural resources, and promoting eco-friendly practices.

Sustainable Lifestyles: Physical education can encourage individuals to adopt sustainable lifestyles, including reducing their carbon footprint, using public transport, and promoting sustainable consumption patterns.

Transforming Lives through Physical Education:

Physical education has the potential to transform lives by empowering individuals with the knowledge, skills, and attitudes necessary to lead healthy, active, and sustainable lifestyles. By prioritizing physical education and incorporating sustainable practices, we can empower individuals and communities to lead healthier, more sustainable lives.

Empowering Individuals:

Physical education can empower individuals with the knowledge, skills, and attitudes necessary to lead healthy, active, and sustainable lifestyles.

Fostering Community Engagement: Physical education can foster a sense of community and social responsibility, promoting collective action towards creating healthier and more sustainable environments.

Recommendations:

1. **Integrating Sustainability into Physical Education:** Incorporate environmental education and sustainable practices into physical education programs to promote sustainability and environmental awareness.
2. **Promoting Inclusive Physical Education:** Ensure physical education programs are inclusive and accessible to all, regardless of age, ability, or background.
3. **Supporting Physical Education Initiatives:** Provide resources and support for physical education initiatives that promote health, wellness, and sustainability.

Conclusion:

In conclusion, physical education has the potential to transform lives by promoting health, wellness, and sustainability. By prioritizing physical education and incorporating sustainable practices, we can empower individuals and communities to lead healthier, more sustainable lives. As we move forward, it is essential that we recognize the transformative potential of physical education and work towards creating a more sustainable future for all.

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