



Bharatiya Shikshan Prasarak Sanstha, Ambajogai



Swa. Sawarkar Mahavidyalaya, Beed



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CRITERION 3- RESEARCH, INNOVATIONS & EXTENSION

3.3.1. Number of research papers published per teacher in the journals notified on UGC care list during last five years

**Research Papers
2020-21**



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Swa. Sawarkar Arts, Science & Commerce College
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CRITERIA-III
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१९६० नंतरच्या ग्रामीण कादंबरीतील जीवन चित्रण

डॉ. सोपान माणिकराव सुरवसे
संशोधन मार्गदर्शक, मराठी विभाग
स्वा. सावरकर महाविद्यालय, बीड

प्रस्तावना :

साहित्य हे समाज जीवनाचे परिपूर्ण अंग असते. कोणत्याही साहित्याचा एक निर्माता असतो. तो निर्माता हा समाजाचा एक अविभाज्य घटक असतो. समाजाशिवाय त्याचे अस्तित्व दाखवता येत नाही. मनुष्य हा समाजशील प्राणी असतो. जन्मापासून मृत्यूपर्यंत त्याला समाजाशी एकनिष्ठ रहावे लागते. त्याचे सर्व जीवनव्यवहार सामाजिक अंगाने होताना दिसतात. एखादा लेखक समाजाचे प्रतिनिधित्व करत असतो. या निर्मात्याच्या साहित्यकृतीत पडत असतात. त्या समूहाची एक संस्कृती असते. ही संस्कृती परंपरेने चालत आलेली असते. त्याला इतिहास, आर्थिक, सामाजिक, राजकीय, धार्मिक अंगेही दिसून येतात. समाज जीवनातील घडामोडींना साहित्य जीवनात स्थान असते. कोणतीही साहित्यकृती ही समाजापासून वेगळी राहू शकत नाही. त्याचा निर्माता हा समाजाचा एक घटक असतो. त्याचे एक सामाजिक व्यक्तिमत्त्व घडलेले असते.

इ.स. १९६० नंतरच्या साहित्यामध्ये सामाजिक संदर्भ जास्त प्रमाणात येऊ लागले. हे साहित्य अर्थपूर्ण बनत गेले. १९६० नंतर राजकीय स्थित्यंतरे आली. स्वतंत्र भाषावार प्रांतरचना झाली. त्यामुळे अस्मिता जागृत होऊन लेखक लिहू लागले. या कालखंडामध्ये राजकीय, ऐतिहासिक, ग्रामीण अभिरूची समोर ठेवून लेखन होऊ लागले. ग्रामीण संस्कृती हे भारतीय संस्कृतीचे मूळ आहे. या संस्कृतीच्या व्यक्तिमत्त्वाचे पैलू ग्रामीण साहित्यात दिसून येतात. हे समाजमन लोकसमूहातून निर्माण झाले आहे. ग्रामीण भागातील रूढी, परंपरा, रीती, संस्कृती यातून ग्रामीणत्व सिध्द होत असते. यामुळे नव्या जाणिवेचे धुमारे फुटू लागले. ग्रामीण जीवनात शेतीला महत्त्वाचे स्थान आहे. भारतीय लोकजीवन हे सत्तर टक्के शेतीवर अवलंबून आहे. कृषिकेंद्रित दृष्टी ठेवून ग्रामीण साहित्य निर्माण होऊ लागले. शेतीवर असलेले या ग्रामीण मनाचे प्रेम आपल्याला या कादंबऱ्यातून स्पष्ट दिसून येते. काळी व पांढरी या जमिनीविषयीची आदरयुक्त भावना त्यांच्या अंतर्मनात दडलेली दिसते. शेतात पिकणाऱ्या हिरव्या धनाशी त्याचे अगदी अतूट नाते दिसून येते. या ग्रामीण मनाची सुख-दुःखे शेतीनिष्ठ असतात. महात्मा ज्योतीराव फुले यांच्यापासून आधुनिक मराठी साहित्याला सुरुवात झाली असे म्हणता येते. ग्रामीण भागात राहणाऱ्या बहुजन समाजाला स्वअस्तित्वाची जाणीव व्हावी, ही भूमिका फुले यांनी घेतलेली दिसते. त्यांच्यापासून प्रेरणा घेऊन ग्रामीण साहित्य निर्माण झाले, तरी त्यातून समाजवास्तव प्रकटपणे येत नव्हते. त्यासाठी १९६० नंतरचा कालखंड उजाडावा लागला असे म्हणावे लागते. १९६० नंतरच्या कालखंडात विभिन्न कारणांनी मराठी साहित्यात नवे वाङ्मयीन प्रवाह व चळवळी निर्माण झालेल्या दिसून येतात. त्यामधून सामान्य माणसाच्या शोषणाविरुद्धचे हुंकार प्रकट होवू लागले. दलित, ग्रामीण, आदिवासी अशा सर्व प्रकारच्या शोषितांविरुद्धचे आवाज मुखर करणारे लेखन या काळात होवू लागले. १९६० नंतरच्या काळात मराठी वाङ्मयीन क्षेत्रात ज्या विविध चळवळी उदयाला आल्या, त्यात ग्रामीण साहित्याची चळवळ महत्त्वाची आहे. ग्रामजीवनाचे चित्रण करणारे ग्रामीण व्यथा वेदना, संवेदना,

१९६० नंतरच्या ग्रामीण कादंबरीतील जीवन चित्रण

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प्रस्तावना :

साहित्य हे समाज जीवनाचे परिपूर्ण अंग असते. कोणत्याही साहित्याचा एक निर्माता असतो. तो निर्माता हा समाजाचा एक अविभाज्य घटक असतो. समाजाशिवाय त्याचे अस्तित्व दाखवता येत नाही. मनुष्य हा समाजशील प्राणी असतो. जन्मापासून मृत्यूपर्यंत त्याला समाजाशी एकनिष्ठ रहावे लागते. त्याचे सर्व जीवनव्यवहार सामाजिक अंगाने होताना दिसतात. एखादा लेखक समाजाचे प्रतिनिधित्व करत असतो. या निर्मात्याच्या साहित्यकृतीत पडत असतात. त्या समूहाची एक संस्कृती असते. ही संस्कृती परंपरेने चालत आलेली असते. त्याला इतिहास, आर्थिक, सामाजिक, राजकीय, धार्मिक अंगेही दिसून येतात. समाज जीवनातील घडामोडींना साहित्य जीवनात स्थान असते. कोणतीही साहित्यकृती ही समाजापासून वेगळी राहू शकत नाही. त्याचा निर्माता हा समाजाचा एक घटक असतो. त्याचे एक सामाजिक व्यक्तिमत्त्व घडलेले असते.

इ.स. १९६० नंतरच्या साहित्यामध्ये सामाजिक संदर्भ जास्त प्रमाणात येऊ लागले. हे साहित्य अर्थपूर्ण बनत गेले. १९६० नंतर राजकीय स्थित्यंतरे आली. स्वतंत्र भाषावार प्रांतरचना झाली. त्यामुळे अस्मिता जागृत होऊन लेखक लिहू लागले. या कालखंडामध्ये राजकीय, ऐतिहासिक, ग्रामीण अभिरूची समोर ठेवून लेखन होऊ लागले. ग्रामीण संस्कृती हे भारतीय संस्कृतीचे मूळ आहे. या संस्कृतीच्या व्यक्तिमत्त्वाचे पैलू ग्रामीण साहित्यात दिसून येतात. हे समाजमन लोकसमूहातून निर्माण झाले आहे. ग्रामीण भागातील रूढी, परंपरा, रीती, संस्कृती यातून ग्रामीणत्व सिध्द होत असते. यामुळे नव्या जाणिवेचे धुमारे फुटू लागले. ग्रामीण जीवनात शेतीला महत्त्वाचे स्थान आहे. भारतीय लोकजीवन हे सत्तर टक्के शेतीवर अवलंबून आहे. कृषिकेंद्रित दृष्टी ठेवून ग्रामीण साहित्य निर्माण होऊ लागले. शेतीवर असलेले या ग्रामीण मनाचे प्रेम आपल्याला या कादंबऱ्यातून स्पष्ट दिसून येते. काळी व पांढरी या जमिनीविषयीची आदरयुक्त भावना त्यांच्या अंतर्मनात दडलेली दिसते. शेतात पिकणाऱ्या हिरव्या धनाशी त्याचे अगदी अतूट नाते दिसून येते. या ग्रामीण मनाची सुख-दुःखे शेतीनिष्ठ असतात. महात्मा ज्योतीराव फुले यांच्यापासून आधुनिक मराठी साहित्याला सुरुवात झाली असे म्हणता येते. ग्रामीण भागात राहणाऱ्या बहुजन समाजाला स्वअस्तित्वाची जाणीव व्हावी, ही भूमिका फुले यांनी घेतलेली दिसते. त्यांच्यापासून प्रेरणा घेऊन ग्रामीण साहित्य निर्माण झाले, तरी त्यातून समाजवास्तव प्रकटपणे येत नव्हते. त्यासाठी १९६० नंतरचा कालखंड उजाडावा लागला असे म्हणावे लागते. १९६० नंतरच्या कालखंडात विभिन्न कारणांनी मराठी साहित्यात नवे वाङ्मयीन प्रवाह व चळवळी निर्माण झालेल्या दिसून येतात. त्यामधून सामान्य माणसाच्या शोषणाविरुद्धचे हुंकार प्रकट होवू लागले. दलित, ग्रामीण, आदिवासी अशा सर्व प्रकारच्या शोषितांविरुद्धचे आवाज मुखर करणारे लेखन या काळात होवू लागले. १९६० नंतरच्या काळात मराठी वाङ्मयीन क्षेत्रात ज्या विविध चळवळी उदयाला आल्या, त्यात ग्रामीण साहित्याची चळवळ महत्त्वाची आहे. ग्रामजीवनाचे चित्रण करणारे ग्रामीण व्यथा वेदना, संवेदना,

सुख-दुःखे, ग्रामीण लोकांचे भावविश्व यासरख्या सर्वच बाबी चित्रित करणाऱ्या ग्रामीण साहित्याची वाटचाल महत्वाची ठरते.

ग्रामीण कादंबरीची वाटचाल :

ग्रामीण कादंबरीच्या प्रेरणेचा विचार करताना स्वातंत्र्यपूर्व काळाचा विचार करावा लागतो. १९२० नंतर ग्रामीण साहित्याची सुरुवात झाली असली, तरी त्याची मूळ प्रेरणा महात्मा फुले यांच्या साहित्यात दिसून येते. ग्रामीण कादंबरीचा विचार करता रा.वि. टिकेकर यांची घंपराजी पाटीलडकिंवा कृष्णराव भालेकर यांची ध्वळीबा पाटीलड या कादंबऱ्यांमध्ये ग्रामीणत्वाचा वेध घेतलेला दिसतो. यात संपूर्ण गावगाडा, तेथील राहणीमान आणि गावातील पाटील हा सर्व गावांचा पोशिंदा असतो, असे चित्र उभे केले आहे. दुष्काळासारखे संकट आले, तर हा पाटील गावाला आपले कुटुंब मानून त्यांना मदत करतो आहे. या काळामध्ये ग्रामीण समाजीवन रूढीने, परंपरेने चालणारे दिसते. वि.ना. अत्रे यांच्या घावगाडाड या ग्रंथात ग्रामीण जीवनाचा संपूर्ण पट पुढे येतो. या गावगाड्यातील आलुतेदार, बलुतेदार, फिरस्ते यांचेही चित्रण येते. कुणबी, कुलकर्णी, चौधुला यांच्या चित्रणाबरोबरच गावातील जत्रा, यात्रा, सण-उत्सव यांचेही सांस्कृतिक दर्शन पहावयास मिळते. १९२० नंतर गांधीयुग आले व गांधीजींनी छेड्याकडे चलाड अशी हाक देताच सर्व लेखकांच्या नजरा छेड्याकडे वळ्या. एक रूचीपालट म्हणून लेखक कादंबऱ्यातून ग्रामीण चित्रण करू लागले. र.वा. दिघे यांची सराईड, घाणकळाड, ग.ल. ठोकळ यांची घावगुंडड, घंठणगीड इत्यादी कादंबऱ्यातून ग्रामीण चित्रण येवू लागले. १९४० नंतर मात्र ग्रामीण कादंबऱ्यांमध्ये नवीन सामाजिक विषय येऊ लागले. मानवी मन, औद्योगिकीकरण, दुसऱ्या महायुद्धाचा परिणाम कादंबरी लेखनातून आविष्कृत होऊ लागला. १९६० नंतर ही कादंबरी खऱ्या अर्थाने वास्तवाचे भान घेऊन निर्माण होऊ लागली. ग्रामीण साहित्य चळवळ जोमाने वाटचाल करू लागल्याने आनंद यादव, रा.रं. बोराडे, भास्कर चंदनशिव, नागनाथ कोतापल्ले यासारखे ग्रामीण लेखक नव्या जाणिवेने लेखन करू लागले. टारफुला, धग, गोतावळा, इंधन, गांधारी, पाचोळा यासारख्या कादंबऱ्यातून ग्रामीण भावजीवन प्रकट होऊ लागले. हीच कादंबरी पुढे वास्तवासोबतच ग्रामीण जीवनाच्या अनेक अंगावरती प्रकाश टाकू लागली. बाबाराव मुसळे यांच्या घाल्या हाल्या दुधू देडसारख्या कादंबरीमध्ये शेतकरी जीवनाची वाताहत हा विषय प्रामुख्याने आला. १९८० नंतर शेती या व्यवसायाकडे पाहण्याचा पारंपारिक दृष्टीकोन बदलला. शेतकऱ्यांची मुले शिकू लागली व शिकलेल्या मुलांनी नोकरी, धंदा करण्यासाठी शहरे जवळ केली. यातून नागर व ग्रामीण असा संघर्ष निर्माण झाला याचेही चित्रण १९६० नंतरच्या ग्रामीण कादंबरीमध्ये येऊ लागले. १९६० नंतर जे विविध वाङ्मयीन प्रवाह निर्माण झाले, त्यामध्ये ग्रामीण साहित्याचा प्रवाह हा महत्वाचा प्रवाह होता. साठोत्तरी कालखंडामध्ये राजकीय, सामाजिक, सांस्कृतिक जीवनामध्ये जो बदल झाला त्याचा परिणाम एकूणच ग्रामीण साहित्याची चळवळ आणि निर्मिती यावर झालेला दिसून येतो. याच कालखंडात कृषी वास्तव, ग्रामीण संस्कार घेवून कादंबरी जन्माला आली. १९६० नंतर भाषावार प्रांत रचना झाली. स्वतंत्र अशा महाराष्ट्र राज्याची निर्मिती झाली. त्यामुळे सामाजिक, राजकीय आकांक्षा वाढत गेल्या. समाजजीवन ढवळून निघाले. समाजातील तळागळापर्यंत शिक्षण पोहोचण्यास प्रारंभ झाला. शेतकरी वर्गाने सत्ता काबीज केली. शेतकऱ्यांचे प्रश्न, समस्या पुढे येऊ लागल्या. त्यामुळे ग्रामीण साहित्याची चळवळ ही केवळ साहित्यिक चळवळ न राहता ती एक सामाजिक, सांस्कृतिक चळवळ म्हणून पुढे येऊ लागली. आज खेडी बदलत चालली आहेत हा बदल सामाजिक, भौतिक, राजकीय, शैक्षणिक, आर्थिक इत्यादी पातळीवर

होताना दिसून येतो. ग्रामीण जीवनातील अनेक प्रश्नांच्या समस्यांचा वेध घेणाऱ्या ग्रामीण कादंबऱ्या याच काळात प्रामुख्याने निर्माण झाल्या. त्यामध्ये आनंद यादवांची झोंबी, गोतावळा, नटरंग, रा.रं. बोराडे यांची पाचोळा, चारापाणी, वासुदेव मुलाटे यांची विषवृक्षाच्या मुळ्या, बाबाराव मुसळे यांची हाल्या हाल्या दुधू दे यासारख्या कादंबऱ्यांमधून ग्रामीण जीवन, कृषी जीवन, सेवा सहकारी सोसायट्या, भू-विकास बँका, तेथील राजकारण आणि भ्रष्टाचार या सर्वांचे चित्रण अगदी बारकाऱ्यासह १९६० नंतरच्या कादंबरीत दिसते.

१९६० नंतरच्या कादंबरीतील जीवनचित्रण :

१९६० नंतर जी समकालीन कादंबरी अवतरली त्यामध्ये प्रामुख्याने कृषी जीवन, धार्मिक व राजकीय जीवन, कौटुंबिक जीवन, शैक्षणिक जीवन याविषयी कादंबरीकारांनी प्रामुख्याने भाष्य केले आहे.

१) कादंबरीतील गावगाड्याचे चित्रण :

ग्रामीण साहित्यामध्ये खेड्यातील सांस्कृतिक जीवन महत्वाचे असते. गावगाडा हा प्रामुख्याने कादंबरीचा महत्वाचा घटक आहे. मनुष्य हा समाजशील प्राणी असल्याने तो समूह करून राहू लागला. या समाजाची एक सांस्कृतिक घडण निर्माण झाली आणि मग या सांस्कृतिक घडणीतूनच एक गावगाडा तयार झाल्याचे दिसते. खेड्यातील जीवन पद्धती ही सामुहिक जीवन पद्धती व्यक्त करत असते. शेती व शेतकरी हा गावगाड्याचा आत्मा असतो किंवा प्रमुख घटक आहे आणि याच शेतीभोवती संपूर्ण समाजातील बहुजन समाज एकवटलेला दिसून येतो. यासंदर्भात ना.गो. चापेकर म्हणतात की, 'शेतीच्या भोवती लोक जमतात यामुळे प्रत्यक्ष शेती करणाऱ्यांना प्राधान्य प्राप्त होते. आमच्या गावात सर्व जातींचे मिळून मराठे, आग्री, कोळी आणि भोई मुख्यतः जमीन कसणारे लोक होते....जमीन पिकविण्याकरीता जमिनीवर प्रथम शेतकरी येतो. नंतर शेतीच्या व्यवसायाला साधनीभूत लोक त्याच्याभोवती गोळा होता यांना कारू म्हणतात....म्हणजे एका शेतकऱ्याच्या मागे पाऊण कारू आला असे होते.'^१

या वर्णनावरून असे लक्षात येते की, या शेतकऱ्याभोवत जो कारू-नारूचा गोतवाळा जमा होतो त्या सर्वांचा मिळून गावगाडा तयार होतो. शेती करणाऱ्या शेतकऱ्याचा आधार हा कारू-नारू आहे. लोहार, सुतार, कुंभार, साळी, माळी, चांभार यासारखे व्यवसायिक हे कारू आहेत तर शेतकऱ्यांच्या गावाची इतर हलकी कामे करणारा समाज म्हणजे नारू होय. शंकर पाटील यांच्या टारफुला या कादंबरीमध्ये संपूर्ण गावालाच नायकत्व प्राप्त झाले आहे. या गावातील हेवेदावे, पाटीलकी, भाऊबंदकी आपल्यासमोर येते. विश्वास पाटील यांच्या पांगिरा, झाडाझडती यासारख्या कादंबऱ्यातून गावगाडा तसेच तेथील समस्या पुढे येताना दिसतात. गावातील लोकसंस्कृती, रूढी, परंपरा यातून ग्रामीणत्व सिध्द होत असते. गावातील जत्रा, सण-उत्सव, श्रद्धा-अंधश्रद्धा, दैवत-कथा यातून एक सामाजिक व सांस्कृतिक वैभव आपल्या डोळ्यासमोर प्रकट होत असते. भटके, फिरस्ते, बहुरूपी, डोंबारी, कोल्हाटी, मसनजोगी, मांगारूडी, कुडमुडे जोशी, पांगोळ, वासुदेव, गोंधळी अशा ग्रामसंस्कृतीच्या पाईकांमधून ग्राम संस्कृतीचे जतन होताना दिसते. डॉ. आनंद यादवांच्या नटरंग या कादंबरीमध्ये गावातील उपेक्षित स्तर व त्यांच्यातील कलाप्रेम दिसते. यातील गुन्हा हा अस्पृश्य समाजातील असल्याने त्याला समाज रोषाला सामोरे जावे लागते. नागर व ग्रामीण यातील भेदामुळे ग्रामीण जीवन वेगळे ठरत असते.

२) कादंबरीतील दारिद्र्याचे चित्रण :

ग्रामीण कादंबऱ्यामध्ये इतर जीवन चित्रणाबरोबरच खेड्यातील दारिद्र्याचे देखील चित्रण आले

आहे. ग्रामीण जीवनामध्ये दारिद्र्य हा महत्वाचा घटक आहे. ग्राम संस्कृती किंवा ग्रामीण जीवन जेव्हा आपण जवळून पाहत असतो. तेव्हा दुःख, दैन्य, दारिद्र्य ह्या गोष्टी तेथील लोकजीवनाच्या पाचवीलाच पुजलेल्या आहेत हे जाणवते. ग्रामीण व शहरी भेद स्पष्ट करतानाच गरीब-श्रीमंत असा भेद स्थूल मानाने पुढे येत असतो. यासंदर्भात दारिद्र्याचे वर्णन करताना महादेव मोरे म्हणतात की, आपल्या खंडप्राय भारत देशात दारिद्र्यरेषेखालील जीवन जगणाऱ्यांची संख्या प्रचंड आहे. त्यांच्यात त्यांचा म्हणून मला मिसळता, वावरता येतय, हे लेखक म्हणून मी माझे भाग्यच समजतो आणि माझ्यापुरती मी सीमा आखून घेतली. ती म्हणजे ह्या दारिद्र्य रेषेखालील जगणाऱ्यांचे जीवन चित्रित करणे, मला पांढरपेश्या समाजाची काही कर्तव्य नाही. १९६० नंतरच्या साहित्यात ग्रामीण जीवनातील अनेक प्रश्न पुढे आलेले आहेत. गो.नि. दांडेकरांच्या जैत रे जैत या कादंबरीमध्ये ग्रामीण ठाकर समाजाचे चित्रण येतानाच तेथील रूढी, परंपरा आणि त्यांच्या पोटा पाण्याचा प्रश्नही पुढे येतो. उध्दव शेळके यांनी लिहिलेल्या धग या कादंबरीमध्ये ग्रामीण जीवनातील एका वज्हाड विभागातील रघुनाथ शिंप्याच्या कुटुंबाची कहाणी सांगितली आहे. रघुनाथ शिंप्याचा मुलगा महादेव, त्याची जिद्दी, शोषिक बायको, कौतिक याचे चित्रण ग्रामीण जीवनातील दारिद्र्य अधोरेखित करताना दिसते. राज्यात सहकारी साखर कारखाने वाढले. त्यासाठी ऊसतोड कामगारांची गरज भासू लागली. यातूनच धकुणाच्या खाद्यावरड ही बा.ग. केसरकर यांची कादंबरी जन्माला आली. या कादंबरीमध्ये कामगारांच्या दुर्दैवी जीवनाचे चित्रण, तर उत्तम बंडु तुपे यांच्या धूलवाड या कादंबरीमध्ये दारिद्र्यापोटी वेगवेगळी कामे करावे लागलेल्या देवदासीचे चित्रण. तर राजन गवस हे घवौडकंड, धंडारभोगड या कादंबऱ्या देखील देवदासी प्रथेवर आसूड ओढतात.

मनोहर तल्लार यांच्या माणूस या कादंबरीतील नायक एका दरिद्री समाजाचे प्रतिनिधित्व करतो आहे. १९८० नंतर ग्रामीण जीवनामध्ये जो बदल होत गेला. त्याचा प्रभाव आणि परिणाम साहित्य निर्मितीवर होताना दिसतो आहे. बाबा भांड यांची धडशक्रियाड ही कादंबरी पोटाची खळगी भरण्यासाठी गंगेच्या पात्रात बुडय मारणाऱ्या ब्राम्हणाच्या जीवनाचे चित्रण करते. या आणि अशा अनेक कादंबऱ्यांमधून दुःखाचे, दैन्याचे, दारिद्र्याचे चित्रण प्रखरपणे अविष्कृत होताना दिसते.

३) श्रद्धा-अंधश्रद्धा :

ग्रामीण समाजामध्ये श्रद्धा-अंधश्रद्धा, रूढी-परंपरा प्रकर्षाने जाणवतात. लोकसंस्कृती किंवा गावगाडामध्ये या गोष्टीचा विचार प्रमुखाने करावाच लागतो. ग्रामीण मनुष्य हा समुहनिष्ठ जीवन जगत असतो. संवेदनशीलता दैवशरणता, नियतीवादीदृष्टी या गोष्टीला तो महत्वाचे मानतो. याला श्रद्धेचे, अंधश्रद्धेचे पाठबळ लाभलेले असते. बाबाराव मुसळे यांच्या घाल्या हाल्या दुधू देड या कादंबरीमध्ये समाजात असलेल्या श्रद्धा आणि अंधश्रद्धा यांचे वास्तवदर्शी चित्रण येते. तर मधुकर वाकोडे यांच्या धोलझपाटड या कादंबरीमध्ये आदिवासी समाजातील कोरकू या जमातीमध्ये आढळणाऱ्या श्रद्धा आणि अंधश्रद्धा आपल्यासमोर येताना दिसतात.

४) धार्मिक व सांस्कृतिक जीवन :

संस्कृती हा ग्रामीण जीवनाचा महत्वाचा घटक आहे. नव्हे तो ग्रामीण जीवनाचा एक अलंकार आहे. धार्मिकता हे ग्रामीण जीवनाचे महावस्त्र म्हणावे लागेल इतके ग्रामीणता आणि धार्मिकता यांचे घनिष्ट नाते आहे. संस्कृती हा घटक अतिशय गुंतागुंतीचा घटक आहे. विशिष्ट प्रदेशातील संस्कृती, लोकजीवन, परंपरा,

जीवन जगण्याची पध्दती, समुह जीवनाची भावना आणि या सर्वांतून एक प्रकारचे जीवननाट्य तयार होत असते. गो.नि. दांडेकर, चिंतामण त्रिंबक खानोलकर यांच्या पडघवली, पवनाकाटचा धोंडी, रात्र काळी घागर काळी यासारख्या कादंबऱ्यातून येणारा दैववाद, दारिद्र्य, शोषिकपणा आणि संस्कार, संस्कृती यासोबतच उध्वस्त झालेल्या खेड्याबरोबरच तेथील धार्मिक, सांस्कृतिक जीवनाचे पडसाद उमटलेले आपणाला दिसून येतात. महाराष्ट्राची लोकसंस्कृती ही लोकमानसाचा आरसा आहे. त्यातूनच वाध्या-मुरळी, जोगतीन यासारख्या जमाती निर्माण झाल्या. ग्रामीण मनामध्ये निसर्गालाही महत्वाचे स्थान आहे. निसर्ग हा देवरूप घेवून समोर येतो. वायू देवता, पर्जन्य देवता, वृक्ष देवता, वरूण देवता या काही देवता ग्रामीण जीवनाचा अविभाज्य भाग आहेत. ग्रामीण कादंबऱ्यामध्ये या सर्व सांस्कृतिक गोष्टींचा संदर्भ वारंवार येतो.

५) राजकीय आणि आर्थिक जीवन :

१९४७ मध्ये भारताला स्वातंत्र्य मिळाले. भारताला स्वातंत्र्याची देणगी मिळाली त्यामुळे संपूर्ण देश ढवळून निघाला. स्वातंत्र्य मिळाल्यावर आपल्या सांस्कृतिक, राजकीय, आर्थिक स्थैर्य मिळेल अशी आशा सर्वांना निर्माण झाली. विविध पंचवार्षिक योजना आल्या. त्यामुळे खेड्याचा कायापालट व्हायला सुरुवात झाली. साहित्य हे समकालीन काळाचे अपत्य असल्याने त्याचा प्रभाव साहित्यावर अपरिहार्यपणे होत असतो. त्यामुळे समाजव्यवस्थेचा चेहरा वरवर का होईना बदललेला दिसतो. रस्ते, दळणवळण, प्रसारमाध्यमे, टी.व्ही., रेडिओ यासारखी माध्यमे खेड्यापाड्यापर्यंत पोहोचल्याने जग जवळ आले आहे. खेड्यातील तळागळीपर्यंत शिक्षणाची ज्ञानगंगा जाऊन पोहचली. देशात लोकशाही आली आणि ग्रामीण भागात राजकारण येऊन पोहोचले. १९६० मध्ये स्वतंत्र महाराष्ट्र राज्याची निर्मिती झाली ही घटना ग्रामीण जीवनाला कलाटणी देण्यास कारणीभूत ठरली. यानंतर खज्याअर्थाने खेड्यातील समाजजीवन, धार्मिक जीवन, आर्थिक जीवन बदलत असताना आपल्याला दिसते. बहुजन समाजातील व शेतकरी कुटुंबातील महत्वाकांक्षी माणसे राजकारणात आली. ही सर्व मंडळी ग्रामीण भागातून आल्याने शेती, शेतकरी जीवन, त्यांच्या समस्या, त्यांचे प्रश्न यांची त्यांना माहिती होती. त्यामुळे १९६० नंतरच्या ग्रामीण कादंबऱ्यामध्ये याचे चित्रण प्रामुख्याने येऊ लागले. त्यामध्ये डॉ. वासुदेव मुलाटे, बाबुराव मुसळे, रंगनाथ पठारे, रा.रं. बोराडे, श्रीराम गुंदेकर, शेषराव मोहिते इत्यादींसारखे अनेक लेखक आपल्या कादंबरीमधून ग्रामीण जीवनात आलेले राजकारण चित्रित करताना आढळतात. याबाबत डॉ. बाळासाहेब गुंजाळ म्हणतात की, च्लोकशाही शासन पध्दतीमुळे खज्याअर्थाने खेड्यात राजकारणाला सुरुवात झाली. सतत होणाऱ्या निवडणुका राजकीय पक्ष, दबावगट, डावपेचांचे व गटातटाचे राजकारण, सत्ता संघर्ष उदयाला आला. ग्रामपंचायत, विविध कार्यकारी सहकारी सोसायटी, सहकारी संघ, पंचायत समिती, जिल्हा परिषद, मार्केट कमिटी, सहकारी साखर कारखाने, सहकारी बँका व पतसंस्था, विधानसभा, लोकसभा या निवडणुकांमुळे खेड्यातील वातावरण ढवळून निघाले. छद्म ग्रामीण भागात राजकारणाचा हळूच शिरकाव झाल्याने सामान्य जनतेला त्याविषयी आकर्षण वाटू लागले. गावात तंटे, वाद-विवाद होवून गट-तट पडत गेले. त्यातूनच भाऊबंदकी पुढे आली. ज्याच्याकडे पैसा, बळ, पत आहे अशा लोकांकडे सत्तेचे केंद्रीकरण होऊ लागले. समाजकारणापेक्षा राजकारण जास्त प्रमाणात आल्याने भ्रष्टाचार होऊ लागला. त्यातूनच घराणेशाहीचा उदय झाला. नैतिकतेपेक्षा पैसा महत्वाचा ठरू लागला. नैतिकमूल्ये पायदळी तुडविली जाऊ लागली या सर्वांचा चित्रण अधिक तपशीलासह १९६० नंतरची कादंबरी करू लागते.

निष्कर्ष :

स्वातंत्र्यप्राप्तीनंतर खेड्याने विकासाचा ध्यास धरला. ग्रामीण जीवन, रूढी-परंपरा, कृषिकेंद्रित संस्कृती, माणसाच्या जगण्या-वागण्यातील रंगेल आणि रंगेलपणा, रांगडेपणा, काटकपणा, निसर्गाकडे पाहण्याची निर्वाज्य दृष्टी, निसर्गाशी असलेले त्याचे घनिष्ट नाते या सर्व जीवन विश्वातून ग्रामीण साहित्य साकार होताना दिसते.

ग्रामीण जीवनातील जीवन जाणीवा, तेथील माणसे, त्यांच्या स्वभावाचे वृत्ती-प्रवृत्तीचे, व्यवसायाचे, ताण-तणावाचे, नातेसंबंध चित्रण प्रामुख्याने ग्रामीण साहित्यातून प्रगल्भपणे अविष्कृत होताना दिसते. देशातील सर्वाधिक संख्येने राहणाऱ्या ग्रामीण जनतेचे वास्तवाभिमुख दर्शन घडविणारे हे ग्रामीण साहित्य होय. ग्रामीण जीवन हे प्रामुख्याने शेतीवर अवलंबून असल्याने ग्रामीण कथा-कादंबरीत शेतीचा उल्लेख अपरिहार्यपणे येतो.

ग्रामीण साहित्यातून खेडेगावातील कृषीवर उदरनिर्वाह करणाऱ्या शेतकरी आणि शेतमजुरांचे जीवन दर्शन घडते. ग्रामीण आचार-विचारांची, रूढी-परंपराची एक वेगळी ग्रामसंस्कृती आहे. या ग्रामसंस्कृतीचे दर्शन ग्रामीण साहित्यातून दृष्टीस येते. म्हणजेच खेडी, खेड्यांचा परिसर व त्यात वावरणारी माणसे, त्यांचे जीवन हे ग्रामीण साहित्याचे मुख्य केंद्र आहे. खेड्यातील माणसांच्या जीवनरिती, श्रद्धाविश्वे, शेती आणि निसर्ग यांच्याशी असणारे भावबंध, ग्रामव्यवस्थेतील विविध घटक, गावगाडा आणि या गावगाड्याशी संबंधित असलेली बलुतेदारी, सामाजिक, सांस्कृतिक, आर्थिक संबंधाची पारंपारिक व्यवस्था, सहकार तत्वावर चालणाऱ्या विविध संस्था, यंत्र संस्कृतीचे ग्रामीण जीवनावर झालेले आक्रमण व त्याचा परिणाम, आधुनिकीकरणाच्या रेट्यात बदलत चाललेली ग्रामव्यवस्था आणि ग्रामीण जीवन, तेथील व्यक्तीसमूह, ताणतणाव या सर्व गोष्टी ग्रामीण जीवनाचा केंद्रबिंदू असल्याने ग्रामीण साहित्यातून निसर्गकेंद्री जीवन रितीचे दर्शन स्वभाविकपणे होते.

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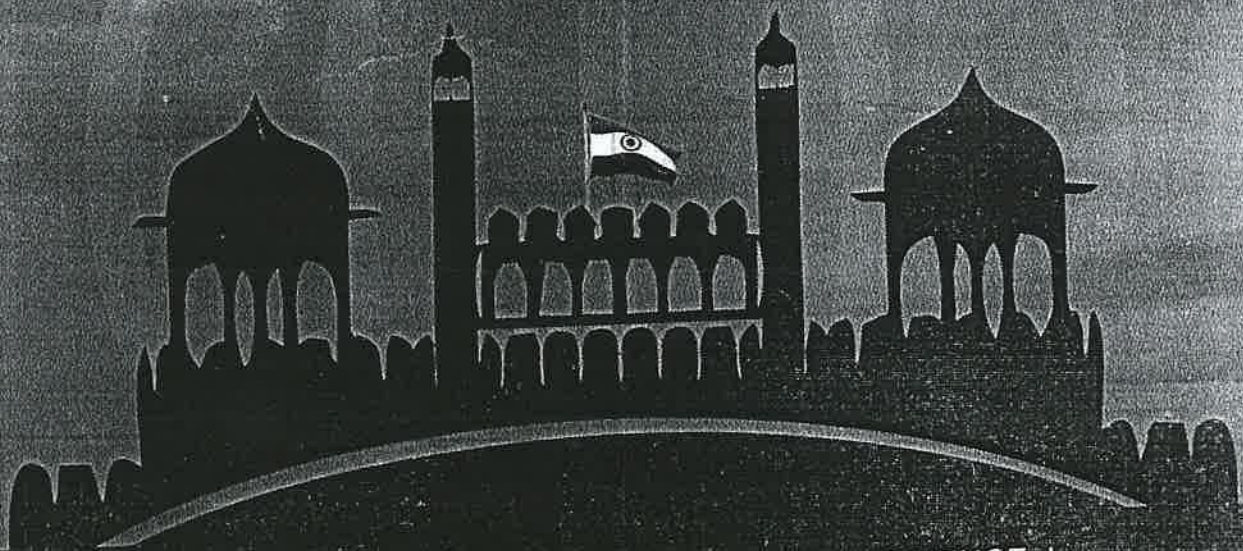
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संशोधन मार्गदर्शक, मराठी विभाग
स्वातंत्र्यवीर सावरकर महाविद्यालय, वां.ड.

मराठी कादंबरी साहित्य प्रकारांची समृद्ध परंपरा व सकसपूर्ण निर्मिती मुळे एकुणच मराठी समाज, संस्कृती व भाषिक रूपांशी ती एकरूप झाली आहे. मुळात पाश्चात्य साहित्यातून कादंबरी हा साहित्यप्रकार मराठीमध्ये आरुढ झाला असता तरी ही उत्तारोत्तर मराठी कादंबरी अधिकच विकसित व वर्तमान समाज जीवनाचा वास्तव चेहरा मांडण्यात ती यशस्वी ठरली आहे. त्यामुळे मराठी कादंबरी वाङ्मय प्रकार जीवन प्रवाहा बरोबर चालणारा, वाढणारा व सतत बदलत जाणारा असा वाङ्मय प्रकार आहे. निवेदनप्रधान, आशयाच व्यापक पट, भाषा, कथानक व्यक्तिचित्रणे, शैली आदी घटकांनी कादंबरीचा आकृतीबंध उभा राहतो अठराव्या शतकांमध्ये मराठी कादंबरी उगम पावली आहे. सुरुवातीच्या काळामध्ये भाषांतरित कादंबरी मोठ्या प्रमाणात निर्मिती झाली आहे. मराठीतील पहिली स्वतंत्र कादंबरी 1857 सालीची बाबा पदमनजी यांची यमुना पर्यटन ही कादंबरी ग्राह्य धरली जाते. 1885 - 1920 हया कालखंडामध्ये हरिभाऊ आपटे यांनी अनेक सामाजिक ऐतिहासिक, राजकीय कादंबरी लेखन करत मराठी कादंबरीला स्वतंत्र ओळख निर्माण करून दिली आहे. नाथमाधव, वि.सी. गुर्जर आदीचे लेखन ही महत्वपूर्ण आहे. 1920 - 1960 हया कालखंडामध्ये महाराष्ट्रामध्ये अनेक परिवर्तन वादी विचार, चळवळी सक्रिय झाल्या होत्या. म. गांधी, कार्ल मार्क्स, नवमतवाद, नीती समाजवाद, कलावाद, जीवनवाद आदी दृष्टीकोणा सलग्नित चर्चा व उपचर्चांमुळे ही कादंबरीतून प्रामुख्याने होत होती. वा.म.जोशी, श्री.व्य.केतकर, ना.सी.फडके, वि.स.खांडेकर, भा.वि.वरेरकर, ग.त्र्य.मांडखोलकर आदी कादंबरीकारांनी शहरी, ग्रामीण जीवनातील विविध विषयांची मांडणी कादंबरीतून केली आहे. याच काळात प्रादेशिक कादंबरीची निर्मिती ही ठळकपणे होऊ लागली. ग्रामीण, दलित, आदिवासी, स्त्री, शेती, राजकारण, प्रेम, मनोरंजन आदी समाज विश्वातील सुख दुःखाचे आलेख कादंबरीतून मांडले जात होते परंतु गावकुस बाहेरील, पोटासाठी अहोरात्र भटकंती करणाऱ्या भटक्या - विमुक्तांच्या जीवनाकडे एक माणूस म्हणून पाहण्याचा दृष्टीकोन प्रस्तापित समाज व साहित्यातून प्रधान करणाऱ्यांपैकी अण्णाभाऊ साठे यांचे कादंबरी लेखन अत्यंत महत्वपूर्ण असे आहे.

भटक्या-विमुक्त समूहाची स्थिती अत्यंत बिकट अवस्था 1871 च्या ब्रिटीशांनी केलेल्या क्रिमिनल ट्राईबल ॲक्ट, हया कायदा मुळे संपूर्ण भटका समाजाचे जीवन बंदिस्त करण्यात आले. जंगल, शिकार करणे आदी वर बंदी आल्यामुळे पोटासाठी लहान मोठ्या चो-या करून जगणारा समूहाला शासन प्रस्थापित समाज व्यवस्थेतील खल प्रवृत्तीच्या समूहाने त्यांचे जीवन व माणूसपण नाकारल्यामुळे अत्यंत बिकट अस्थिर, भीतीयुक्त, अस्तित्वहीन जीवनाला 1952 नंतर त्यांना तारेच्या कुंपणांतून स्वातंत्र्य मिळाले व ते 'विमुक्त' झाले असले तरी ही ते फक्त

जगमदोपत्रा पर्यंत मर्यादीत आहेत स्वातंत्र्याच्या 60 वर्षे नंतर अन्न, वस्त्र, निवारा, मुतदान, आधारकार्ड रेशनकार्ड नसणा-या हया समाजसमूहाची नीटपणे नोंद सरकारी दरबारी असल्याचे आढळत नाही हे वास्तव नाकारून नसत नाही.

अण्णाभाऊ साठे यांच्या माकडीचा माळ कादंबरीतून प्रथमच सर्व जीवन जाणिवाच्या माध्यमांतून जीवन चरित्रातील दाहकता स्पष्ट केली आहे. अवाढव्य व अस्त-व्यस्त जीवन जगत विश्व व भटकंती दरम्यानचे जीवनातील दुःखानुभाव, अस्तिवासाठी संघर्ष चित्रित करणारी प्रमुख कादंबरी आहे.

अण्णाभाऊ साठे यांचे कादंबरी लेखन 1945 नंतर प्रारंभ झाला आहे त्याच्या एकूण 32 कादंब-या मालेत आहेत त्याच बरोबर कथा संग्रह, नाटक, लोकनाटक, प्रवास वर्णन व अन्य स्फुट लेखन इ. विपुल प्रकारचे लेखन त्यांनी केले आहे. प्रामुख्याने त्यांच्या एकूण कादंब-यांचा परिसर हा सांगली, सातारा, कोल्हापुर- वारणा परिसरातील गुणवंत माती बरोबर त्यांच्या कादंबरी नायक - नायिका, खलपुरुष, निसर्गरम्य वातावरण व भाषिक सौंदर्याचा फुलोरा समस्त मराठी वाचकांना मंत्रमुग्ध करतो त्या पुष्पापैकी काटेरी जीवन व स्वअतिस्तत्व, दुःख, दारिद्र्य, इरसाल माणस, बाणेदारपणा, प्रेमवीर, असा विविध पैलुयुक्त असणारी कादंबरी म्हणजे माकडीचा माळ होय.

माकडीचा माळ हया अण्णाभाऊ साठे यांच्या कादंबरीतून भटक्या विमुक्ताचा उघडयावरील संसार विश्वाचा आलेख चित्रित केला आहे. "वतनदाराला एक गांव तर भिका-याला तीस गावे" हया म्हणीप्रमाणे जोटाकरिता गावोगावी व रानोमाळी भटकंती करून जगणा-या समूहाला गावगाड्यांमध्ये स्थान आढळत नाही. जन्माला आला म्हणून जगायचे, जीवन जगण्याला काही अर्थ आढळत नाही असा अस्थिर, असुरक्षित, अस्तित्वहीन सदैव दुःख व दारिद्र्यामध्ये जीवन जगणारा समूह कादंबरीतून आला आहे.

"एक एक जमात येत होती. माळावर पाल उभी करीत होती. शेकडो पाल उभी झाली होती अजून लोक येणार होते. डवरी, डोंबरी, दरवेशी, माकडवाले, सापगारुडी, तुरवाले, भानामती वाले, गोसावी, फासेपारधी, नंदीवाले, शिकलदार अशा अनेक जमातीनी तो माळ व्यापीत आणला होता."

हया माळावर येणाऱ्या प्रत्येक जाती जमातीचा धर्म, देव - देवता, विवाहपद्धती, जन्म-मृत्यू विधी, भाषा, उदरनिर्वाहाची साधने ही भिन्न भिन्न स्वरूपाची आढळतात. वारणा खो-याच्या परिसरामध्ये शेती सुगीच्या हंगामामध्ये वेगवेगळ्या प्रकारचे शारीरिस कसरतीचे खेळ, नृत्य, मनोरंजन खेळ करून ते जीवन जगत होते. यंकु माकडवाला व त्यांची मुलगी दुर्गा, गंग्या माकड, दगडू बोकड, बाळ्या डोंबारी व त्यांची दोन मुली, पा-या, संदु, असे हे लोक आपला संसार गाढवाच्या पाठीवर लादून दर कोस मुक्काम करत संपूर्ण वारणा परिसरामध्ये फिरत

होत उदरनिर्वाहाचे निश्चित साधन नाही, गांव नाही, स्वतःची ओळख नसणारा यंकु माकडवाला हा जीवन जगत असतो त्याची सुंदर मुलगी दुर्गावर झडप घालण्यासाठी रंगराव पाटील व विलासराव इमानदार प्रयत्न करतात मात्र नाथा पाटील यांच्या मुळे दुर्गाची अबु वाचते, मात्र त्या संघर्षामध्ये यंकु व गंग्या माकडाचा मृत्यू होतो त्यामुळे त्या माळाला माकडाची माळ म्हणून संबोधले जाते. दुर्गा व येमुची ही एक शारीरिक वासना व्यतिरिक्त प्रेमकथा आहे. यंकु, येमु, नाथा पाटील असा प्रमुख व्यक्तिरेखांतून बाणेदारपणा, प्रामाणिकपणा, लढाऊपणा, बेडरवृत्ती, आचरणा शुद्धता ही स्पष्ट होत जाते, भटक्या-विमुक्ताची सुंदर स्त्री म्हणजे शाप ठरतो कारण गावगुंड नीतीभ्रष्ट पाटील, इनामदार-तीला हक्काची भोगवस्तू समजतात. मात्र नाथा पाटील सारख्या व्यक्तीमुळे अनेक भटक्या विमुक्तांच्या स्त्रीच्या हया बेअबु होण्यापासून वाचतात. एवढेच नव्हे तर हया समूहाला 'माणूस म्हणून सारा ही देतात. उपासमारी, दारिद्र्य, अज्ञान त्याच्या पालात कायम स्वरूपी ठाण मांडून बसले आहे. जातपंचायतीच्या अन्याय न्यायामुळे कित्येक कुटूंबाचा संसार उध्वस्त झाला आहे. त्याचबरोबर भटक्या -विमुक्तांतील प्रत्येक जाती जमाती हया इतरपेक्षा आपण कसे वरिष्ठ आहोत असे सांगत असते. जेथे अन्न, वस्त्र, निवारा अन्य प्राथमिक मुलभूत सुविधा ही नसलेला हा समूह कसा प्रकारे दुराधिमानामध्ये जगत आहे यावर अण्णाभाऊ साठे यांनी प्रकाश टाकला आहे. "दुर्गा गंग्या, बाळ्या डोबा-यानं दिलेलं गाढव एक तांब्या, एक पाल, एक अंधरुण असा आपला संसार घेऊन तो कासार खो-यात संचार करीता होता जिथं दिवस मावळेल तिथं पाल ठोकुन मुक्काम करीता होता, भिकेची भाकरी खात होता."

असा हा कुटूंबाचा भार 'विचंवाचं बि-हाड पांढीवर' हया उक्ती प्रमाणे शहरी, ग्रामीण, आदिवासी, दलित समूह जीवनापेक्षा अस्तित्व हीन, दुःख दारिद्र्य, वेदना अज्ञान अंधश्रद्धामय जीवन जगणारा समूह माकडीचा माळ कादंबरीतून येतो. 'माकडीचा माळ' कादंबरीतील स्त्री व पुरुष पात्र ही नीती, सौंदर्य, सत्य, वास्तव, प्रेम, शील, चारित्र्य, त्याग, परोपकार, निष्ठ, आचरण शुद्धता आदी माणूसकीच्या मूल्यांची स्थापना करण्यासाठी आटोकाठ प्रयत्न करतात. त्यातील पात्र गरीब व भूकेसाठी लाचार व नीतीमत्तेची पायमल्ली करत नाहीत अण्णाभाऊ साठे यांच्या कादंबरीतील वातावरण, आशय व विषय हा तत्कालीन पांढरपेशी कादंबरीकारांना पेक्षा भिन्न स्वरूपात होते हयाविषयी डॉ. सूभाष सावरकर म्हणतात.

"व्यापक मराठी जनतेच्या ग्रामीण, दलित, स्त्रीजन गुन्हेगार या अंधः स्तरांच्या जीवनदर्शनाचे लेणे अण्णाभाऊंनी कादंब-याच्या रुपाने मराठी साहित्यविश्वाला बहाल केले आहे."

यांच्या प्रत्यय माकडीचा माळ हया कादंबरीतून येतो. हया कादंबरीतील वातावरण, भाषा, घटना प्रसंग हे त्या समूह दर्शना बरोबर प्रत्येक घटक हा आपले स्वतंत्र ओळख निर्माण करुन वाचकांच्या मनावर भुरळ घालते.

एकुणच मराठी साहित्य व कादंबरी विश्वामध्ये भटक्या समूह जीवनाची वाताहात आणि हे त्या समूहातील व्यावहारिक संदर्भ सह मांडणी अण्णाभाऊ साठे आपल्या कादंबरीतून केल्यामुळे आश्चर्य व विषयाच्या कक्षा अधिक रूढावतात हे मात्र नक्की.

निष्कर्ष:-

1. मराठी कादंबरीला वास्तव जीवन, जगण्यातील दाहकंता व सर्व सामान्य माणसाचे जीवनाचा चेहरा ओळख साठे यांच्या कादंबरीतून होते.
2. नीती, सत्य, आचारण शुध्दता, चारित्र, प्रामाणिकता आदी मूल्यां बरोबर माणूसकीच्या मूल्यांची पेरणी करणारी कादंबरी निर्मिती साठे करतात.
3. भटक्या-विमुक्त समूह जीवनाचा अस्तित्वहीन चेहरा, भटकंती दरम्यानचे जीवन, जातपंचायत, उदरनिर्वाहाचे साधने रीतीरिवाज आदी प्रामुख्याने प्रकाश टाकला आहे.
4. एक माणूस म्हणून भटक्या-विमुक्ताचे जीवन मान्य करून जगा व जगु द्या असा आर्त हाक कादंबरीतून अण्णाभाऊ साठे व्यक्त होते.

संदर्भ ग्रंथ:-

1. माकडीचा माळ- अण्णाभाऊ साठे
2. लोकशाही अण्णाभाऊ साठे निवठक वाङ्मय - महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ.
3. साहित्याचा अन्वयार्थ- डॉ. नागनाथ कोतापल्ले
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काया मातीत मातीत काव्यसंग्रहातील धगधगते सामाजिक जीवन

प्रा. डॉ. सोपान माणिकराव सुरवसे

संशोधन मार्गदर्शक, मराठी विभाग

स्व. सावरकर महाविद्यालय, बीड

भारत कृषिप्रदान देश म्हणून आज हि ओळखला जातो जवळपास ७०.८० टक्के समुह शेती व शेतीशी निगडीत कामाशी वर उपजीविका करत आहे, नागरी समाज व संस्कृती पासून वेगळा ग्रामीण समुह हा शेती निसर्ग, ग्रामसंस्कृती सण, उत्सव, गुरेढोरे आदी परंपरा व चालु रितीचे वैशिष्ट्यपूर्ण दर्शन घडवित आला आहे, उत्तम शेती मध्यम व्यापार व कनिष्ठ नोकरी हया कावेव्याज भांडवलशाहीच्या धोरणामुळे ग्रामीण समुदाय शेती व शेतीशीच एकनिष्ठ राहण्यात धन्यता मानली हळुहळु कुटुंबांचा विस्तार, अस्मानी, सुलतानी संकटे, पारंपारिक पिके कर्जबाजरीपणा राज्यकर्तेचे दुर्लक्ष आदी कारणांमुळे शेती व शेतकरी पर्यायाने ग्रामीण शेती व शेतकरी यांची स्थिती अधिकच बिकट झाली, स्वातंत्र्याच्या भ्रमनिरासातून रस्ता त्याला सापडत नव्हता, हवी भावाचा अभाव, भेसळयुक्त बी बियाणे राज्यकर्तेचे दुर्लक्ष मतलबी धोरण, वाढती महागाई खाजगीकरण, निसर्गाची होणारी लुट सेझ आधी कारणांमुळे आजचा शेतकरी आत्महत्या कडे वळत आहे, ही एक सामाजिक, आर्थिक, सांस्कृतिक हत्या आहे, यांची प्रभावी मांडणी ग्रामीण साहित्य करू लागले, शेतीत कसलेले हात लेखणी होऊन आपल्या जीवन विश्वाचा वास्तव लेखाजोखा हा कथा कांदबरी कविता आत्मचरित्रांच्या माध्यमांतून अभिव्यक्त होत हया प्रस्थापित भांडवलदार व्यापारीव्यवस्था व सुस्त असलेल्या प्रशासनाला जाब विचारत संघर्षाची भाषा ही साहित्य करू लागले, त्या धगधगत्या सामाजिक जिवनाची मांडणी ग्रामीण कवितेच्या माध्यमातून होत होती.

१९६० नंतर ग्रामीण साहित्य उदयास आले असते तरी ही त्यांच्या पाऊल खुणा प्राचीन साहित्यातून ही स्पष्टपणे दिसतात, १९२० नंतर प्रामुख्याने ग्रामीण साहित्य स्वतंत्र रीत्या मांडणी करण्यात आली ग्रामीण संस्कृती शेत शिवार, नैसर्गिक सौंदर्य रितीरिवाज, डौलदार पिके आदीचे वर्णन येत होती, गिरिश, यशवंत ग, ल, ढोकळ ना, घ, देशपांडे आदी कवींनी ग्रामीण कविता आकारास आली बहिणाबाई चौधरी यांच्या काव्यांतून ग्रामीण जीवनविश्व भाव भावना, रुढी परंपरा ग्रामसंवेदनाची अनुभवाची मांडणी लोकभाषेतील अभिव्यक्तीमुळे अधिक बळकटी प्राप्त झाली १९६० नंतर ग्रामीण कविता समाजाभिमुख होऊन हजारो वर्षेपासून खितपते पळलेल्या शेतकरी समाज समुहाला जागृत करत त्याला म, फुले, डॉ आंबेडकर, म, शिंदे आदी समाज सुधारकांच्या विचारांनी प्रेरित करत प्रस्तापित, भांडवलदारी व्यवस्थेला जाब विचारण्याचे कार्य ग्रामीण कविता करू लागली, आत्महत्या सारखे संवेदनशील विषयाला उजाला देत ही परिस्थिती निर्माण करणाऱ्या व जबाबदार असणाऱ्या घटकाला प्रश्न विचारले जाऊ लागले आता रडण्यापेक्षा लढण्याची भाषा ग्रामीण कविता करू लागली ना, धो, महानोर विठ्ठल वाघ इंद्रजित भालेराव, जगदिश कदम, प्रा,

भारत हंडीबाग, केशव देशमुख, मोहन पाटील, आदि प्रमुख कवींचा उल्लेख करता येईल, त्यात विठठल वाघ यांच्या काया मातीत मातीत काव्यसंग्रहातील धगधगते समाज जीवन हे एकुण समाजसुष्टीच्या बुध्दीला आव्हान देते, वैदर्भीय बोलीभाषा, शब्दरचना, ग्रामसंस्कृती व शेती शेतकरी जीवनाची व्यथा त्यांच्या काव्यसंग्रहातून येते.

विठल वाघ यांच्या एकुण कवितेचा आत्मा हा शेती शेतकरी, शेती संस्कृती हा आहे, शोषित शेतकरी कास्तुकार वर्गाची बाजू घेत संताधीश, व्यापारी वृत्ती, शहरी अर्थव्यवस्थेच्या विरोधात त्यांची कविता बंड करत विद्रोहाची बोली बोलु लागते, असा वंचित मागास समाजाच्या ठसठसीत वेदना एक सामाजिक वर्गाची प्रखर जाणिव म्हणुन त्यांच्या कवितेतून व्यक्त होतात,

घाम गाळून मातीत
फुलवितो ज्ञानेश्वरी
तरीच हा वनवास
संन्याशाच्या पोरंपरी

धरतीच्या अशा अवघ्या लेकरांस

ही काया मातीत मातीत काव्यसंग्रहाची अर्पणपत्रिका समस्त शेतकरी वर्गाची जाणिव जागृत करत हया दुर्लक्षित संन्याशाच्या पोराने त्या स्वानुभव व्यथा, हालआपेष्टा कष्ट, आदी प्रत्यक्षात कवितेच्या रुपात पुन्हा जागृत होतात ती कळ कवी संपुर्ण काव्याच्या रुपात व्यक्त होतात, ढगमुचुक अभाय, तिसरा डोया खयावळी, खापराने दिवे, रगताभांबय, गाळ, म्हैस, मेंढर, साहेबराव पाटील आदी कवितातून सामाजिक जाणिव असलेला कवीचा प्रवास आढळतो, गाडगेबाबा, सावता माळी व तुकोबा हया प्रतिभावंत सारख्या समाजासाठी हाल आपेष्ट सहन करत आजच्या शेतकरी हया समाजवर्गाचे धगधगते समाजजीवन मांडत नव्या आधुनिक विज्ञाननिष्ठ आचार विचारांबरोबर शेती व शेतकरी वर्गाच्या डोळ्यात अंजन घालण्याचे महत्वपूर्ण कार्य त्यांची कविता करते.

मरमर मरा दिवस नं रात
मातीतला जीव जानार मातीतं
काय म्हनावं हे रितभात झाली ?
कोन जाने कधी फुटणार वाचा
वेदांत येतील नव्या नव्या ऋचा
त्याचसाठी शाई रगताची लाली,
शेतकरी समाज वर्ग

हा मातीत जन्मतो, मातीत वाढतो व शेवटी माती होऊन मातीत मिसळतो त्यांच्या जगण्याला कोणते ही अस्तित्व आढळत नाही, उभे आयुष्य कष्ट करुन पदरात काहीच पडत नाही त्याउलट धर्मपुरोहित, व्यापार दलाल, नितीभ्रष्ट प्रशासन, राज्यकर्ते आदी घटक परस्पर

संधान साधत त्यांची लुट करत आहेत त्या समुहाच्या मूकवेदनाला वाचा फोडण्यासाठी विठल वाघ यांची कविता शाईचे रुपांतर स्वतात करण्यासाठी सज्ज आहे, हे धगधगते दुःख वेदना ही आपली स्व अस्तित्वाची जाणिव कवी करून देतात,

मेंढर सारख्या कवितेतुन ग्रामीण शेतकरी समाज समुहाचे राज्यकर्ते कसा प्रकारे शोषत करत आहेत, त्यांच बरोबर शेतकरी म्हणजेच ग्रामीण मतदाराला त्यांनी मेंढरांची उपमा दिली आहे गरीबी हटावो अशा मृगजळावर शेतकरी भाळतो आपला नेता निवडतो मात्र शेतकरी वर्गाच्या जीवावर पोळी भाजणारा राज्यकर्ते सत्ता काबीज होताच पुन्हा शेती व शेतकऱ्याला नव्या गुलामी व शोषणाचे नविन आयाम शोधत असतो त्यामुळे जगाचा पोशिंदा सदैव मात्र उपाशी असतो 'हाती ताकाचच पानी लोनी लुटते दिल्लीत' 'असा असवाचा धाग पकडत शेतकरी मनातील ज्वलंत धगधग कवी व्यक्त करतो, स्वातंत्र्यापासुन आजपर्यंत कित्येक पटींनी नवनवीन उदयोग उभे राहिले शेतकऱ्यांच्या पिकाऊ जमिनी हस्तगत करत सरकार त्यांना अनेक सवलती देत आहे, खाजगीकरण उदारीकरण सेझ जागतिकरणाचे स्वागत केले जात आहे, सर्व प्रक्रिया ही फक्त अर्थकारणाभोवती फिरत आहे, जेव्हा शेतकरी वर्गाजवळ माल असतो तेव्हा भाव नसतो आणि जेव्हा माल हा व्यापारी दलाल जवळ असतो तेव्हा मात्र भाव असाते साधा लागवड व अन्य खर्च ही निघत नाही, त्यामुळे संपूर्ण ग्रामीण समाज होरपळून निघाला आहे, असे सामाजिक धगधगते जीवनवर कवी जीवनावर प्रकाश टाकतो,

पास लावुन जल्लद चाले कोनाचा वखर
खाली ढेकलाच्या वानी आमी होतो चुरचुर
फुलवल्या कापसाले चंद्र चोरु चोरु पाहे
तरी माय मावलीची मांडी उघळीच राहे
अुभं अभाय फाटलं कसी झाकणार छाती !
आमी जलमलो दिवस रात्र कष्ट

करून कपाशीचा चंद्र फुलविणारा शेतकरी आपल्या बायका मुलाला अंगभर वस्त्र ही पुरवु शकत नाही, कारण पिके घेणे त्यांच्या हातात मात्र विकणे, बाजार भाव ठरविणे हे मात्र त्यांच्यापासुन दुर ठेवते ही प्रस्थापित व्यवस्था त्यांची लुबाडणुक करत आहे, ही भळभळती जखम कवी मांडतो, स्वातंत्र्याच्या ६० वर्षांमध्ये शेतीला उदयोगाचा दर्जा प्राप्त झाला नाही, वीज पाणी सुधारित व उत्तम दर्जाची बि बियाणे, योग्य बाजारपेठ, उत्तम आरोग्य सुविधा शिक्षण आदी बाबींचा अभाव आज ग्रामीण समाजामध्य आढळतो ग्रामीण समाज हा संपूर्णपणे शेतीवर अवलंबून आहे, त्यामुळे किमान प्राथमिक प्रश्न ही शेतीच्या उत्पादनातुन सुटत नाहीत, वाढती महागाई, मुला मुलीचे शिक्षण, लग्न कौटुंबिक खर्च त्याचबरोबर अस्मानी सुलतानीच्या सततच्या संकटामध्ये ग्रसलेला हा समाज वर्ग आत्महत्याकडे वळत आहे, तरी पण माय-बाप सरकार विचारवंत, राज्यकर्ते, अभ्यासक व भांडवलशाहीचे प्रत्यक्ष

अप्रत्यक्ष प्रतिनीधीत्व करणारी व्यवस्था फक्त संख्यात्मक मोजमाप करत आहे, शेतकरी राजा जगाचा पोशिंदा म्हणून त्याला शिवी दिली जात आहे, शेतकरी हा स्वतंत्र एक समाजसमुह आहे, जात धर्म पंथ यापेक्षा शेती हाच त्यांचा धर्म आहे, असा समाजसमुहाचे जगणे, त्यांचे अस्तित्व अमान्य करणाऱ्यांचा व्यवस्थेला कवी प्रश्न करतो, अंत्यत ज्वलंत असा समाजाचे दुःख वेदना जीवन जगणे शाईरूपी रक्तातुन मांडतो एवढेच नव्हे तर संपूर्ण महाराष्ट्रमध्ये जगजागृती करण्याचे महत्वपूर्ण कार्य कवीवर्य विठल वाघ करतात,

पन नाही फुलं नाही आला ऋतु नाही कुठी गेला ?

भिरभिर पाखराचा जीव झुरनी लागला

काय पुसता घामाचे देलं रंगत मातीले

तरी सापळेना मोती घरचीच्याच नथीले

बाभुईच्या फुलावर तिचा जीव समाजवला

असा लहरी निर्सगामुळे ग्रामीण समाज समुहाला अंगभर वस्त्र व दोन वेळ पोट भरणे शक्य होत नाही. असा असंख्य समस्यांनी त्रस्त शेतकरी त्यांच्या कवीतेत येतो. कवी विठल वाघ यांच्या एकुण कवितेतुन असहाय भळभळत्या जखमा सामाजिक धगधगत्याची जाणिव स्पष्ट करतात त्याची कविता शेती व शेतकरी यांच्या विचारा बरोबर त्यांच्या जीवनविश्वाचा वास्तव आलेख प्रस्थापित समाजा समोर मांडते ते वास्तव प्रतिबिंब खरोखरच सजग वाचकाला सुन्न करते एवढ्या वास्तव प्रतिमा प्रतिके शब्दरचनांतुन त्याने ते साधले आहे यांची प्रचिती आपणांस येते.

भारतीय प्रस्थापित समाजरचना व अर्थव्यवस्था ही म्हैस सारखी आहे जी ग्रामीण गायरानामध्ये धडपुष्ट होते मात्र दुध शहराच्या ओंजळीमध्ये टाकते एकीकडे शहराचा विकास प्रगती, महानगर, मेट्रो एम. आय.डी.सी आदिच्या नावाखाली कोटयावधी निधी मंजूर होतो तर दुसऱ्या बाजुला प्रगती, विकास ही नावे फक्त त्या त्या नावापुरती मर्यादित झालेच चित्र आज ग्रामीण समाजामध्ये स्पष्ट दिसुन येते राजकारण ग्रामीण समुदायाला केंद्रस्थानी ठेऊन नियोजन केले जाते मात्र विकास हा शहरी समुदायाला केंद्र करुन केला जातो असे असंख्य सामाजिक धगधगत्या प्रश्नाला कवी वाचा फोडतात त्यामुळे कवी चळवळी व विद्रोहाची भाषा ही जीवनवादी दृष्टीकोणांतुन करतात.

कवीवर्य विठल वाघ हे ग्रामीण संवेदनशील कवी आहेत. हस्तीद्वती मनोऱ्यात बसलेल्या भांडवलप्रधान व्यवस्थेला ग्रामीण समाज समुहाचे जीवनव्यथा आपल्या कवितेतुन मांडतात पंचवार्षिक योजना, कृषी आयोग, बजेट, अभ्यास समित्या ह्या फक्त पोकळ गप्पा असुन प्रत्यक्षरीत्या शेतकरी व शेती बांधावरील जीवन अगदी मोडकळीस आले आहे. त्यामुळे वेळेवर ते समजावुन नाही घेतले तर संपूर्ण ग्रामीण समुह हा मोडकळीस येईल अशी सुचनावजा ते करतात एक प्रचंड वेदनामय भळभळत्या समस्यांनी पिडीत समुहाचे अंत्यत ज्वलंत धगधगते सामाजिक जीवन कवि मांडतात.

उन्हातुन आमी निघालो आजुन सावली नाही

बाभुईच्या आलो बनात काटेच सावली नाही

हा आज पर्यंतचा ग्रामीण शेतकरी व शेतीच्या जीवनप्रवास समस्या वेदनामय असुन नव्या आधुनिक क्रांतीभिमुख ऋचा निर्मितीची अपेक्षा ही कवी करतात तेव्हाच हया समाज समुहाला न्याय मिळते असा आशावादी जीवन दृष्टीकोण व्यक्त करतात.

कवी काया मातीत मातीत हया काव्यसंग्रहातुन अनेक विषय उपविषय काव्यातुन चर्चा करतात मात्र ग्रामीण जीवन व्यवहार, शेतकरी व शेती ग्रामसंस्कृती व शेती संस्कृती हाच त्यांच्या एकुण काव्याचा विषय आहे. भावकाव्यातील त्याच्या अत्यंत तरल संवेदनाशील प्रतिमा प्रतिकांतुन कविता ही फुलत जाते खास वैदर्भी बोली भाषेतील शब्दरचनामुळे त्या कवितेला एक प्रकारे विशिष्ट लय व नाद प्राप्त होतो राजकीय प्रेम, श्रृंगार, आदी प्रकाराच्या रचना दिसुन येतात परंतु काया मातीत मातीत हया काव्य संग्रहातुन धगधगत्या सामाजिक जीवनाच्या आरसा त्यांनी प्रस्थापित भांडवल प्रधान व्यवस्थे समोर धरला आहे. हे खास करुन अधोलिखित करता येईल

निष्कर्ष

- १) शेतकरी हया समाज समुहाच्या जीवन व्यवहाराचे वास्तवदर्शी चित्र कवीने अत्यंत संवेदनशील रीत्या मांडले आहे.
- २) ग्रामीण सामाजिक समस्य, प्रश्न, जीवनविश्वातील भळभळत्या जगणेरुपी जखमातुन सामाजिक धगधगते जीवन स्पष्ट होते.
- ३) जवळपास स्वातंत्र्याच्या ६० वर्षे नंतर ही शेती व शेतकरी यांच्यापर्यंत पायाभुत सुविधा, सुधारित बी बियाणे योग्य मालाला भाव, बाजारपेठ, आरोग्य, शिक्षण हे पोहचले नाही ही खंत व्यक्त करतात.
- ४) राजकारण, अर्थकारण, विकास . प्रगतीच्या आरखड्या मध्ये ग्रामीण समाजाचे अस्तित्व आढळत नाही अशा पोकळ शब्दांवर कवी प्रहार करतात.

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- २) मराठी वागमय कोश खंड ४ — संपा विजया राज्याध्यक्ष
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मराठी भाषा व साहित्याला प्रदीर्घ अशी समृद्ध व वैभवशाली परंपरा आहे. अनेक परकीय आक्रमणे, राजकीय व सांस्कृतिक संक्रमणे व बदलत्या काळातील बदलत्या जीवन व्यवहारांच्या सर्व परिभाषिक चक्रव्यूहात मराठी भाषा व साहित्य नाविन्यपूर्ण स्वरूप अधिक वृद्धीगत झाले व आजमितीला ही होत आहे हे वास्तव नाकारता येणार नाही. तसे भाषा ही मानवी अभिव्यक्तीचे सशक्त, परिपूर्ण व सार्वकालिक माध्यम समजले जाते. धर्म, प्रदेश, जात असा कोणत्याही बंधनामध्ये ही स्थानबद्ध करता येऊ शकत नाही. पूर्वकाली संस्कृत-उर्दु-हिंदी व इंग्रजी भाषेला राजाश्रय मिळाला होता व आज २१ व्या शतका पाश्चात साहित्य-संस्कृती व जीवनशैलीचे मोठ्या प्रमाणात आकर्षण व प्रभाव असतांना ही मराठी भाषा व साहित्य हे त्या-त्या परिस्थितीनुसार लवचिक होऊन अन्य भाषेतील शब्द, वाक्यरचना व तंत्र स्वीकारून तिने आपली स्वतंत्र ओळख व नव अस्तित्वामध्ये उभी आहे. एवढेच नव्हे तर जगातील अनेक भाषांतील सर्वोत्तम साहित्य व साहित्यकृती अनुवादाच्या रूपाने मराठी भाषात उपलब्ध होत आहेत. त्यामुळे मराठी भाषा व समाज-साहित्य संस्कृतीच्या ज्ञानशाखा विस्तारित होत आहेत. अनुवादाची प्रक्रिया ही पूर्वापासून मौखिक स्वरूप होती जेव्हा भाषेला लिखित स्वरूप प्राप्त झाल्यामुळे साहित्य निर्मितीला अधिक महत्त्वपूर्ण साहाय्य झाले. मराठीमध्ये तत्कालीन काळामध्ये काही मोजक्या प्रमाणांमध्ये अनुवाद झाला असला तरी ही आजच्या प्रचलित मराठी साहित्य व समिक्षामध्ये विशेष योगदान आहे. १९६० नंतरच्या साहित्य प्रवाहामध्ये अनेक इंग्रजी-उर्दु-हिंदी व अन्य भाषांतील सर्वात उत्कृष्ट साहित्य व साहित्यकृतीचा अनुवाद मराठीमध्ये अनुवादीत झाला आहे. त्यापरिणामी अनुवादीत साहित्य प्रवाह असा स्वतंत्र प्रवाह निर्माण झाला असून त्याला अनेक प्रकाशन संस्था व साहित्य अकादमी सारख्या शासकीय संस्था यांचे विशेष योगदान आहे.

अनुवाद म्हणजे भाषांतर नव्हे त्यांच्यातील फरक अत्यंत सूक्ष्म अशा रूपामध्ये आहे. भाषांतरामध्ये मूळ शब्द किंवा वाक्यरचना जशीच्या तशा स्वरूपात ठेवण्याचा प्रयत्न केला जातो. अनुवादामध्ये मुळे लेखनाचा शब्दांश भाषांतर न करता त्याच गर्भित अर्थ व सौंदर्य स्थळांच्या जाणिवासह आविष्करीत करणे हे अनुवादातील जमेची बाजू आहे. एका भाषेतील मजकूर दुसऱ्या भाषेत त्या शब्दांतील, वाक्यातील आणि लिखाणातील भाव-विचार आणि दृष्टिकोण यांच्यासहित नेमकेपणाने व्यक्त करण्याचा प्रयत्न करणे म्हणजे अनुवाद होय. अनुवाद ही प्रदीर्घ चालणारी प्रक्रिया आहे. मूळभाषा वा उगम भाषा वा मूळ अभिव्यक्तीची भाषा आणि अन्य ज्या भाषांमध्ये तो आशय मजकूर आणला जातो ती लक्ष्य भाषा वा पुनराभिव्यक्ती भाषा असेही म्हटले जाते. जेव्हा अनुवादक लक्ष्य भाषामधून अनुवादाची प्रक्रिया करत असतो. त्यावेळी अनेक दक्षता ठेवणे आवश्यक असते. अनुवादकाला दोन्ही भाषा बरोबर समाज, संस्कृती व साहित्य परंपरेबद्दल संपूर्ण ज्ञान असणे गरजेचे आहे. मुळ लेखकाचा दृष्टिकोण व तत्कालीन परंपराची उत्तम जाण त्या साहित्यकृतीला न्याय देवू शकते. व्याकरणाबरोबर अनुवादक हा उत्तम सृजनक्षम व संवेदनशील असावा लागतो. त्याशिवाय ती अनुवादीत कलाकृती ही सर्जनशील, नाविन्यपूर्ण वाटत नाही त्यामुळे त्या प्रस्तुत अनुवादीत साहित्यकृतीतून अनुवादक व वाचक हे आनंदी होतात. त्याचा प्रत्यय मुळ भाषा हिंदी असणाऱ्या अमृता प्रीतम पिंजर याच्या मराठी भाषामध्ये

अनुवादीत करणाऱ्या डॉ. राजेश्री यांच्या शैलीतून येतो. अत्यंत उत्तमरित्या अनुवाद तंत्र व कौशल्यासह योग्य किमया साधली आहे. अत्यंत सुक्ष्म सामाजिक, धार्मिक, आर्थिक, राजकीय दृष्टिकोणाची मांडणी प्रस्तुत कादंबरीतून केली आहे.

अमृता प्रीतम हया पंजाबी लेखिका, कवयित्री व सामाजिक अभ्यासक म्हणून प्रसिध्द आहेत. महान भारतीय साहित्यकांपैकी त्यांचे एक स्थान आहे. एकूण २७ कादंबऱ्या त्यांच्या आहेत. रसीदी टिकट हे त्यांचे आत्मचरित्र आहे. जगातील बहुतांश भाषांमध्ये त्यांचे साहित्य अनुवादीत झाले आहे. १९८२ मध्ये त्यांना ज्ञानपीठ पुरस्काराने सन्मानित करण्यात आले आहे. १९४७ मध्ये झालेल्या फाळणीवर सर्वोत्तम भाष्य करणारी ही पिंजर कादंबरी आहे हया आधारित चित्रपट ही प्रसिध्द झाला आहे.

डॉ. राजेश्री यांनी मूळ हिंदीभाषांमध्ये असणाऱ्या पिंजर हया कादंबरीचा मराठीमध्ये अनुवाद केला आहे त्या मुळात वैद्यकीय क्षेत्राशी निगडित आहेत. मौनकळी, वेळकाळाचा खेळ हे कवितासंग्रह मौनामध्ये नवा गारवा हे ललित गद्य व वैद्यकीय क्षेत्रात काही लिखाण त्यांनी केले आहे. साहित्याच्या निष्ठेपायी त्यांनी अत्यंत कौशल्यपूर्ण रित्या अनुवादाची किमया साधली आहे.

पिंजर ही मूळ हिंदी भाषेतील कादंबरी १९५० मध्ये प्रकाशित झाली आहे. डॉ. राजेश्री यांनी २०१५ अनुवादाच्या रूपाने मराठी भाषांमध्ये मराठी वाचकांसाठी अनुवादीत केली आहे. १९४७ च्या भारत-पाकिस्तान फाळणी दरम्यानमधील सामाजिक, आर्थिक, राजकीय, कौटुंबिक व स्त्री मनाचा वास्तव व नेमकपणाने प्रवास चित्रण करणारी उत्कृष्ट अशी ही कलाकृती आहे. पिंजर - १९३५, वसंतोत्सवाची जत्रा, पुरोचा मुलगा, अनाथ, कटू सत्य, आणखी एक पिंजर, सांगड्यात दुसरा सांगाडा, हक्क गाजवणारे, रत्तोवाल, एक भाग, १९४७, पुरोची बहीण, हमीदा, सक्कड आलीमध्ये, आंदोलन, तो क्षण अशा एकूण १६ उपप्रकरणामध्ये फक्त ९४ पृष्ठांची ही कादंबरी १९३५ पासून नायिका पुरोच्या बालप्रवास सुरू होते. मैत्रिणीसोबत हसत-खेळत, यौवनाची हालकीशी चर्चा, रशीदने केलेले अपहरण व निकाह आणि जावेदचा जन्म, कम्मो व एका वेडीला गेलेले दिवस व बाळाचे पालनपोषण व हक्क हा दुसरा टप्पा तर तिसरा टप्प्यामध्ये भारत-पाकिस्तान फाळणीमुळे उध्वस्त होणारे संसार, स्त्री देहाची विटंबना, रखलीपणा, जाती-धर्माच्या नावाखाली होणारा नरसंहारातील पुरोचे कुटुंब भाऊ-बहीण, वहिनी व रामचंद्राची योग्य प्रकारे हिंदुधर्माच्या छावणीमध्ये सुरक्षित पोहोचविण्यासाठी केलेला प्रयत्न आदीचे अत्यंत सुक्ष्म दर्शन पिंजर मधून डॉ. राजेश्री यांनी उत्तम रित्या केले आहे. राजकीय, सामाजिक, आर्थिक व सांस्कृतिक परिस्थिती बदल ही कादंबरी भाष्य करते. त्याचबरोबर हया कादंबरीचा मूळ गाभाभूत घटक हा भारत-पाकिस्तान फाळणीमुळे धार्मिक व्देषाचा युध्दामध्ये कशाप्रकारे खास करून हिंदु-मुस्लीम धर्मातील कौटुंबिक जीवन कसे उध्वस्त झाले याचे चित्रण करते पुरो, कम्मो, वेडी, लाजो हया स्त्री मनाच्या अस्थैर्यातील अस्वस्थता स्पष्ट करते.

‘पिंजर’ ही कादंबरी नायिकाप्रधान आहे. पुरो ही गुजरात जिल्ह्यातील छतोआनी हया गावाची होती. वडीलाचा मुळ सावकारीचा धंदा बुडाल्यामुळे उदरनिर्वाहासाठी ते सियामला जातात. आर्थिक परिस्थितीत सुधारल्यानंतर परत हे मुळगांवी येवून स्थायिक होतात. पुरोचे लग्न बाजुच्या गावातील रामचंद्रासोबत नक्की झाल्यानंतर रशीद तिचे अपहरण करतो. एकेवेळी स्त्रीला परधर्मातील व्यक्तीने स्पर्श केला तरी ही तिचा स्वीकार पुन्हा ते कुटुंब करत नाही. त्यामुळे पुरोची मानसिक इच्छा नसतांना जावेद हा मुलगा होतो. पुरोच्या अनुषंगाने कम्मो हया अनाथ हिंदु मुलीला आई-वडील नसल्यामुळे काकू कशा प्रकारे वागणूक देत याचे चित्र येते तिला अनाथ समजून किंवा नायिका स्वतःला कधी, कम्मोमध्ये पाहते ही त्या अस्वस्थ मनाची संवेदना व्यक्त होतांना



अनुवादीत करणाऱ्या डॉ. राजेश्री यांच्या शैलीतून येतो. अत्यंत उत्तमरित्या अनुवाद तंत्र व कौशल्यासह योग्य किमया साधली आहे. अत्यंत सुक्ष्म सामाजिक, धार्मिक, आर्थिक, राजकीय दृष्टिकोणाची मांडणी प्रस्तुत कादंबरीतून केली आहे.

अमृता प्रीतम हया पंजाबी लेखिका, कवयित्री व सामाजिक अभ्यासक म्हणून प्रसिध्द आहेत. महान भारतीय साहित्यकांपैकी त्याचे एक स्थान आहे. एकूण २७ कादंबऱ्या त्याच्या आहेत. रसीदी टिकट हे त्यांचे आत्मचरित्र आहे. जगातील बहुतांश भाषांमध्ये त्यांचे साहित्य अनुवादीत झाले आहे. १९८२ मध्ये त्यांना ज्ञानपीठ पुरस्काराने सन्मानित करण्यात आले आहे. १९४७ मध्ये झालेल्या फाळणीवर सर्वोत्तम भाष्य करणारी ही पिंजर कादंबरी आहे हया आधारित चित्रपट ही प्रसिध्द झाला आहे.

डॉ. राजेश्री यांनी मुळ हिंदीभाषांमध्ये असणाऱ्या पिंजर हया कादंबरीचा मराठीमध्ये अनुवाद केला आहे त्या मुळात वैद्यकीय क्षेत्राशी निगडित आहेत. मौनकळी, वेळकाळाचा खेळ हे कवितासंग्रह मौनामध्ये नवा गारवा हे ललित गद्य व वैद्यकीय क्षेत्रात काही लिखाण त्यांनी केले आहे. साहित्याच्या निष्ठेपायी त्यांनी अत्यंत कौशल्यपूर्ण रित्या अनुवादाची किमया साधली आहे.

पिंजर ही मूळ हिंदी भाषेतील कादंबरी १९५० मध्ये प्रकाशित झाली आहे. डॉ. राजेश्री यांनी २०१५ अनुवादाच्या रूपाने मराठी भाषांमध्ये मराठी वाचकांसाठी अनुवादीत केली आहे. १९४७ च्या भारत-पाकिस्तान फाळणी दरम्यानमधील सामाजिक, आर्थिक, राजकीय, कौटुंबिक व स्त्री मनाचा वास्तव व नैमकपणाने प्रवास चित्रण करणारी उत्कृष्ट अशी ही कलाकृती आहे. पिंजर - १९३५, वसंतोत्सवाची जत्रा, पुरोचा मुलगा, अनाथ, कटू सत्य, आणखी एक पिंजर, सांगड्यात दुसरा सांगाडा, हक्क गाजवणारे, रत्तोवाल, एक भाग, १९४७, पुरोची बहीण, हमीदा, सक्कड आलीमध्ये, आंदोलन, तो क्षण अशा एकूण १६ उपप्रकरणामध्ये फक्त ९४ पृष्ठांची ही कादंबरी १९३५ पासून नायिका पुरोच्या बालप्रवास सुरू होते. मैत्रिणीसोबत हसत-खेळत, यौवनाची हालकीशी चर्चा, रशीदने केलेले अपहरण व निकाह आणि जावेदचा जन्म, कम्मो व एका वेडीला गेलेले दिवस व बाळाचे पालनपोषण व हक्क हा दुसरा टप्पा तर तिसरा टप्प्यामध्ये भारत-पाकिस्तान फाळणीमुळे उध्वस्त होणारे संसार, स्त्री देहाची विटवना, रखेलीपणा, जाती-धर्माच्या नावाखाली होणारा नरसंहारातील पुरोचे कुटुंब भाऊ-बहीण, वहिनी व रामचंद्राची योग्य प्रकारे हिंदुधर्माच्या छावणीमध्ये सुरक्षित पोहोचविण्यासाठी केलेला प्रयत्न आदीचे अत्यंत सुक्ष्म दर्शन पिंजर मधून डॉ. राजेश्री यांनी उत्तम रित्या केले आहे. राजकीय, सामाजिक, आर्थिक व सांस्कृतिक परिस्थिती बदल ही कादंबरी भाष्य करते. त्याचबरोबर हया कादंबरीचा मूळ गाभाभूत घटक हा भारत-पाकिस्तान फाळणीमुळे धार्मिक व्देषाचा युद्धामध्ये कशाप्रकारे खास करून हिंदु-मुस्लीम धर्मातील कौटुंबिक जीवन कसे उध्वस्त झाले याचे चित्रण करते पुरो, कम्मो, वेडी, लाजो हया स्त्री मनाच्या अस्थैर्यातील अस्वस्थता स्पष्ट करते.

'पिंजर' ही कादंबरी नायिकाप्रधान आहे. पुरो ही गुजरात जिल्ह्यातील छतोआनी हया गावाची होती. वडीलाचा मुळ सावकारीचा धंदा बुडाल्यामुळे उदरनिर्वाहासाठी ते सियामला जातात. आर्थिक परिस्थितीत सुधारल्यानंतर परत हे मुळगांवी येवून स्थायिक होतात. पुरोचे लग्न बाजुच्या गावातील रामचंद्रासोबत नक्की झाल्यानंतर रशीद तिचे अपहरण करतो. एकेवेळी स्त्रीला परधर्मातील व्यक्तीने स्पर्श केला तरी ही तिचा स्वीकार पुन्हा ते कुटुंब करत नाही. त्यामुळे पुरोची मानसिक इच्छा नसतांना जावेद हा मुलगा होतो. पुरोच्या अनुषंगाने कम्मो हया अनाथ हिंदु मुलीला आई-वडील नसल्यामुळे काकू कशा प्रकारे वागणूक देत यांचे चित्र येते तिला अनाथ समजून किंवा नायिका स्वतःला कधी, कम्मोमध्ये पाहते ही त्या अस्वस्थ मनाची संवेदना व्यक्त होतांना



दिसते. त्याच गावामध्ये एक वेडी असते. ती गर्भवती असते तिच्या बाळाचा पुरो स्वीकार करते. पुरो व त्या बाळामध्ये धर्माची लुडबुड होते. त्यावेळी पुरोच्या मनाची अस्वस्थ प्रकषिणे जाणवते. १९४७ ला भारत-पाकिस्तानाची फाळणी होते. पुरोचे गाव हे मुस्लिमांचे असते. त्यामुळे ते पाकिस्तानामध्ये राहतात. हया फाळणी दरम्यान पुरोच्या पूर्वीच्या कौटुंबिक नाते संबंधातील मानसिक व शारीरिक होणारी होरपळ होते. बहिण, भाऊ, वहिणी व रामचंद्राची भेटही तिच्या आयुष्यातील सर्वात मोठा आनंद क्षण असतो. त्यांना हिंदुच्या समूहामध्ये सोडत असतांना तिचा भाऊ व रामचंद्राला तिला विनवणी करत असतांना मात्र पुरो ही पुरो न राहता ती हमीदा म्हणू स्वतःला रशीदला समर्पित होते. तिच्या मनातील अत्यंत बोलके व सूचक विचार मराठी वाचक व समीक्षकाला भावुक करतात. ती मुलगी हिंदु असो वा मुसलमान, ती मुलगी आपल्या ठावठिकाण्यात पोहचली म्हणजे समजा की, तिच्या बरोबरच पुरोचा आत्मा आपल्या ठावठिकाण्यात पोहचला. ही सूचकता कादंबरीचा शेवट करत मानवी मनाला अस्वस्थ करते. एक प्रकारे पुरोचा फाळणी दरम्यानतील हमीदाकडे होणारा हा प्रवास शारीरिक, मानसिक व कौटुंबिक पातळीतील असंख्य, दुःख, वेदनांचा प्रवास अस्वस्थ करून सोडतो. फाळणी दरम्यान दोन्ही धर्मातील कटुता निर्माण होऊन अनेक दुष्परिणाम झाले. त्यात ही स्त्री देहाची मोठ्या प्रमाणात विटंबना झाली. त्याचबरोबर जबरदस्ती धर्मांतर हे स्त्रीसाठी एका प्रकारे मानसिक व शारीरिक पिंजर ठरते हे त्यातून स्पष्ट होते. पिंजर ही एक प्रकारे मानसिक, शारीरिक गुलामगिरीचे प्रतीक म्हणून हया ठिकाणी संबोधले आहे.

एकूणच अमृता प्रीतम यांच्या मुळ हिंदी भाषेतील कादंबरीचा डॉ. राजेश्री अत्यंत संवेदनशील मनाने अनुवाद केला. मुळ कलाकृतीच्या आशयात्मक आत्म्याला धक्का न लावता कलापूर्णरित्या अनुवाद केला आहे. धार्मिक व सांस्कृतिक बाबींचे वर्णन अत्यंत सखोलपूर्ण रित्या केले आहे. योग्य शब्दाची निवड ही हया अनुवादीत कादंबरीला अधिक सकस पूर्ण करण्यास मदत करते असे म्हणता येईल.

निष्कर्ष:-

- १ भारत-पाकिस्तान फाळणी दरम्यानतील राजकीय, सामाजिक, धार्मिक, आर्थिक व सांस्कृतिक स्थितीचे सक्षमपणरित्या आकलन होते.
- २ स्त्री मनातील अनेक सुख-दुःखाच्या विविधांगी पंदराचे कशा प्रकारे धार्मिक वातावरणामुळे तडा जातो याचे वास्तवरित्या चित्रण केले आहे.
- ३ प्रस्तुत कलाकृती भारत-पाकिस्तान फाळणी दरम्यानतील सामाजिक दस्तऐवज ठरते.
- ४ अनुवादकांनी अनुवादातील सर्व प्रकाराचे कौशल्य साधत मुळ कलाकृतीच्या आत्म्याला लक्ष्य भाषेमध्ये अनुवादीत केले आहे.

संदर्भग्रंथ सूची:-

- १ पिंजर - अमृता प्रीतम, अनुवाद - डॉ. राजेश्री, विजय प्रकाशन, नागपूर, प्रथमावृत्ती, एप्रिल २०१५.
- २ मराठी वाङ्मयकोश - समिक्षा संज्ञा, संपादक - विजया राजाध्यक्ष
- ३ तौलनिक साहित्याभ्यास - वसंत बापट
- ४ सदा कहाडे - भाषांतरमिमांसा

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Thoughts of Dr. B.R. Ambedkar

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Guest Editor
Principal Dr. Kishan Pawar

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डॉ.बाबासाहेब आंबेडकर यांचे बहिष्कृत भारत मधील विचारधारा**प्रा.डॉ.सोपान माणिकराव सुरवसे**

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आज महाराष्ट्र राज्याची आधुनिक पुरोगामी राज्य म्हणून ओळख आहे. आर्थिक, सामाजिक, धार्मिक, राजकीय, सांस्कृतिक आदी असा मानवी जीवनातील विविध स्तरावरील परिवर्तन हे अत्यंत महत्त्वपूर्ण असे आहे. परिवर्तन ही दीर्घकालीन प्रक्रिया आहे ती काळानुरूप नव नव विचार आचाराची मांडणी करून नवसमाज निर्माण करण्यासाठी ती धडपड असते. काल, आज व उद्या ही प्रक्रिया अस्तित्वात असणार आहे. महाराष्ट्र राज्याच्या दृष्टीकोणातून १९ व्या शतकाच्या उफराधती सामाजिक धार्मिक, राजकीय सुधारणांमध्ये महाराष्ट्राचे सामाजिक पर्यावरण अगदी भारावून गेले असल्याचे आढळते. सामाजिक सुधारणा कुटूंब धार्मिक सुधारणा बरोबर स्वातंत्र्याची लढाई ही विशाल रूप धारण करत होती. मानवमुक्तीची चळवळ व स्वराज्याची चळवळ जनसामान्यापर्यंत पोहचविण्यासाठी अनेक सुधारक, ग्रंथ व नियंतकालिक अत्यंत महत्त्वपूर्ण भूमिका मांडली आहे. २० व्या शतकातील अनेक नियतकालिक व वृत्तपत्रांमधून मांडून विचारमंथन केले आहे आणि करत ही आहे. १९००-१९४७ ह्या काळामध्ये अनेक नियतकालिके असल्याचे आढळते. त्यामध्ये ब्रिटीश सत्तेविरोध सर्वकष संघर्ष सत्यशोधक व ब्राम्हणेतर चळवळीतून उदयास आलेली नियतकालिके व अस्पृश्यांच्या मुलभूत प्रश्न व सर्वांगीण मुक्तीचा पुरस्कार करणारी नियतकालिके असे प्रामुख्याने प्रवाह आढळतात. केसरी, प्रबोधन रणगर्जना, दीनबंधू, दीनमित्र, विजयी मराठा, सोमवंशीय मित्र, विटाळ, विध्वंसक, मुक्तायक आदी प्रमुख नियतकालिकांनी २० व्या शतकांमध्ये मोठ्या प्रमाणात प्रबोधन घडवून आणले आहे. त्यापैकी डॉ. आंबेडकर यांच्या बहिष्कृत भारत या नियतकालिकाचे योगदान ही महत्त्वपूर्ण ठरते. त्या नियतकालिकांतून मानवमुक्तीचे विविधांगी विचार स्पष्ट आढळून येतात.

आधुनिक भारतातच्या इतिहासातील युगप्रवर्गक नेते म्हणून डॉ.आंबेडकर ओळखले जातात. भारतीय न्यायशास्त्रज्ञ, अर्थशास्त्रज्ञ राजनीतिज्ञ तत्वा व समाजसुधारकाबरोबर पहिले कायदेमंत्री, भारतीय संविधानाचे शिल्पकार, भारतीय बौद्ध धर्माचे पुनरुज्जीवक व पत्रकार म्हणून जागतिक स्तरावर त्याच्या कार्याची आज ही ओळख आहे. हू वेअर दि शुद्राज, दि प्रॉब्लेम ऑन रुपी, थॉटस ऑफ पाकिस्तान, द अनटबेल्स आदी महत्त्वपूर्ण ग्रंथ ही प्रसिद्ध आहेत. १९२० मुक्तायक १९२७ ला बहिष्कृत भारत, १९३०-जनता आणि १९५६-प्रबुद्ध भारत अशी चार वृत्तपत्र डॉ.आंबेडकर यांनी मानवमुक्तीच्या चळवळीला अधिक गतिमान करण्यासाठी साहाय्यभूत ठरली. त्यापैकी बहिष्कृत भारत ह्या वृत्तपत्राचे ते संपादक होते. ३ एप्रिल १९२७ रोजी डॉ.आंबेडकरांनी बहिष्कृत भारत या नियतकालिकाच्या रुपाने पत्रकारितेत पुन्हा मुसंडी मारली. त्याचे एकूण ४३ अंक प्रकाशित झाल्यानंतर १५ नोव्हेंबर १९२७ रोजी आर्थिक अडचणीमुळे हे वृत्तपत्र बंद पडले.

बहुजन समाजाने स्वातंत्र्य, समता, बंधुभाव, समानन्याय, कायदा व सुव्यवस्था, शिक्षण आदी मुल्यांवर आधारित नवसमाज निर्मितीसाठी संघर्ष करावा, त्याचबरोबर आपल्या सामाजिक, धार्मिक राजकीय हक्कासाठी संपूर्ण समाजाने एकत्र येत शिकला संघटीत होऊन सर्वकष संघर्षासाठी सदैव तयार राहावे. ह्या उद्देशाने डॉ.आंबेडकर यांनी नियतकालिकाची स्थापना केली होती. त्या काळामध्ये डॉ.आंबेडकर यांनी २४-२४ रजाने भरण्याची जबाबदार एकट्या संपादकांनी पार पाडली आहे. डॉ.आंबेडकर यांचे बहिष्कृत भारतमध्ये जवळपास २९ अग्रलेख प्रसिद्ध आहेत. त्यात

१) पुनश्च हरि ओम, २) महाड येथील धर्मसंगर व इंग्रज सराकारची जबाबदारी, ३) महाड येथील धर्मसंगर व अस्पृश्य वर्गाचे कर्तव्य, ४) अस्पृश्यता निवारणाचा पोरखेळ, ५) आपघरीही बाटा बाप घरीही बाटा, ६) दुःखात सुख, ७) आमचे टीकाकार, ८) ढोंगीपणा, माथेरुपणा व जैर मुसद्दीपणा, ९) महार आणि त्यांचे वतन, १०) महार आणि त्यांचे वतन-२, ११) महार आणि त्यांचे वतन-३, १२) महार वर्तनाचा कायदा व त्यात सुचविलेल्या दुरुस्त्यांचे स्पष्टीकरण, १३) अस्पृश्य व सत्याग्रहाची सिद्धी, १४) अस्पृश्यत्रोतीचा आर्थिक पाया, १५) बहिष्कृत भारताचे ऋण हे लौकिक ऋण, १६) महार वर्तन बिलावरील काही आक्षेप, १७) नेहरु कमिटीची योजना व हिंदुस्थानाचे भविष्य, १८) , समतेसाठीच ही विषमता, १९) मुंबई म्युनिसिपालिटीतील लोकप्रतिनिधी, २०) हिंदुधर्माला नोटीस, २१) गिरण्यांचे मालक व कामगार, २२) हिंदु महासभा व अस्पृश्यता, २३) खोटी ऊर्फ शेतकरी वर्गाची गुलामगिरी, २४) मुंबई इलाख्यातील प्राथमिक शिक्षणाची प्रगती, २५) समाज समतेचे विरोधक, २६) नांक दाबल्याशिवात तोंड उघडत नाही, २७) वतन बिलाची तात्पुरती इतिश्री, २८) आमची कैफियत, २९) आधी कळस मग पाया ह्या प्रमुख अग्रलेखा बरोबर प्रासंगिक विचार विविध प्रवाह लोकहितवादीच्या पत्रावरील माहिती, वर्तमान सार, पोच अभिप्राय आदी लिखाणांतून डॉ.आंबेडकर यांचे सामाजिक, आर्थिक, धार्मिक, राजकीय आदीवरील विचार हे समाजच्या सर्वांगीण विकासाची वर्तनाम दिशा दर्शविण्यात बहिष्कृत भारत ह्या वृत्तपत्राचे योगदान अत्यंत महत्त्वपूर्ण आहे.

डॉ.आंबेडकर यांनी हिंदू समाजाचे विभाजन हे ब्राम्हण, ब्राम्हणेतर व बहिष्कृत वर्ग असे केले आहे. ब्राम्हण वर्ग हा अन्य संपूर्ण समाजाला अंकित करत असतो. ब्राम्हणेतर वर्गाला ही विषमतेची झळ बसली नाही. मात्र बहिष्कृत वर्गाला आजपर्यंत ही अनेक प्रकारच्या अन्याय अत्याचाराला सातत्याने सामोरे जावे लागत आहे. त्यामुळे डॉ.आंबेडकर यांनी शिका, संघटीत व्हावा आणि संघर्ष करा हा कानमंत्रच समाजाला तारणहार ठरत आहे. ही विचारधारा त्याच्या अग्रलेखातून ही स्पष्ट जाणवते ते म्हणतात. दौर्बल्य, दारिद्र्य व अज्ञान या त्रिवेजी संजमात हा अफाट बहिष्कृत समाज वाहणत आहे. हे खास हीहाकाल अंगी मुरलेल्या हास्तामुळे उद्भवलेली हीनता त्यांना मागे खेचीत आहे. आहे ती स्थिती योग्य आहे. यापैक्षा बरी स्थिती आपल्या नशिबी नाही अशा समजुतीचा विघात कपणा ह्या पतितांच्या नजरेस आणण्यास ज्ञानासारखे अंजनख नाही, ही हे डॉ.आंबेडकरांचे विचार संपूर्ण समाजाला नवी दिशा देणारे दूरले. ह्या विचारातून संपूर्ण बहुजन समाज आपल्या

अस्तित्वासाठी संघर्ष करून आता त्याला आपल्यासह संपूर्ण समाजाची अस्मिता ही महत्वपूर्ण वाटू लागली होती. त्यातून समाज-संस्कृती-इतिहास-धर्म आदी क्षेत्रांमध्ये आपले स्थान व वेगळी ओळख ही निर्माण केली आहे व आजही प्रत्यक्ष-अप्रत्यक्षरीत्या करत आहे ही सामाजिक विचारधारा ही सदैव प्रेरीत करत आली आहे.

डॉ. आंबेडकर यांनी बहिष्कृत भारत मधील अग्रलेखांतून धर्मशास्त्राची चिकित्सा केली आहे. हिंदू समाज हा जाती-जातीत विभागला गेला असून प्रत्येक जात अन्य जातीचा व्देष करते. त्यात काही जाती-जातीत काही व्यवहार होतात माग बहिष्कृत वर्गाची सावली ही विटाळ मानली जाते म्हणून ह्या वर्गाला आपल्या धर्मत परक्यासारखे राहावे लागते. त्यामुळे हा शाप ठरतो डॉ. आंबेडकर यांनी हा नरदेहावरील कलंक धुऊन टाकण्याची जबाबदारी आम्हीच स्विकारली पाहिजे त्यासाठी संघर्ष करणे हाच उपाय ते सुचवितात. तत्कालीन प्रस्थापित ब्रिटिश सरकारने कठोर कायदे करून समाजातील रुढी, परंपरा, चालीरीती कालबाह्य ठरवून अस्पृश्यांना सार्वजनिक विहिरी, तळे व देवालयांमध्ये जाण्याची परवानगीसाठी जबाबदारी स्विकारणे गरजेचे आहे. हिंदू धर्मातील ही विषमता डॉ. आंबेडकरांनी अत्यंत स्पष्टपणे मांडली आहे.

आप घरही बाटा, बाप घरी हि बाटा, ह्या लेखामध्ये डॉ. आंबेडकर यांनी मुंबई इलाक्यातील प्राथमिक, माध्यमिक व उच्च शिक्षणाच्या संदर्भात आकडेवारीसह मांडणी केली आहे. सर्वात कमी लोकसंख्या असलेल्या ब्राम्हण वर्ग आज सर्व प्रकारची शिक्षणामध्ये अव्वल स्थानी आहे. दुसऱ्या स्थानी मुसलमान, तिसऱ्या स्थानी मराठा व चौथ्या स्थानी अस्पृश्य समाज जो की लोकसंख्याने विपुल प्रमाणात असून वंचित आहे. ब्रिटिश सरकारने अल्पसंख्यांक म्हणून मुसलमान समाजाला शैक्षणिक सवलती दिल्या मात्र मराठा व अस्पृश्य बदल मात्र उदासिनात आढळते. त्यामुळे हा समाज नशीब, देव-धर्म, पाप-पुण्य ह्या मध्ये अधिक अडकला आहे. त्यामुळे डॉ. आंबेडकरांनी शिक्षण हाच बहुजन समाजाचा तरणोपाय असे ते सुचवितात. त्याचबरोबर खोटी उर्फ शेतकरी वर्गाची गुलामगिरी, गिरण्याचे मालक व कामगार आदी अग्रलेखातून कामगार, स्त्री आदीबद्दल प्रखर मते नोंदविले आहेत.

डॉ. आंबेडकर यांनी अस्पृश्य उद्धारासाठी आपल्या लेख व कृतीतून सातत्याने सक्रिय प्रयत्न केले आहेत. प्रस्थापित समाज, सरंजार व बहुजन समाजातील अंतर्गत असणाऱ्या खुळचट रुढी परंपरावर ही जोरदार टीका करतात. आधुनिक व विज्ञान निष्ठ मुल्यांचा अंगीकार ते करतात. १९२० मध्ये राजकीय कायदे ब्रिटिश सरकारने पास केले. त्यात प्रामुख्याने बहुजन समाजाच्या शिक्षणविषयक कोणत्याही प्रकारची तरतुद नसल्यामुळे त्याला डॉ. आंबेडकर यांची प्रकर्षाने विरोध दर्शविला भारतात लोकशाहीची मुल्य रुजविण्यासाठी व बळकटीसाठी सर्व समाज सुशिक्षित असणे आवश्यक आहे. अन्यथा विशिष्ट समाजाच्या हाती सर्व सत्ता प्रस्थापित होऊन बहुजन समाज कायम जुलामजिरी मध्ये राहील. त्यामुळे डॉ. परांजपे हे शिक्षणमंत्री असतांना १९२०-१९२३ दरम्यान त्यांनी आपली शिक्षणविषयक विचार हे बहिष्कृत भारत मधून अत्यंत मुलगामी स्वरूपात मांडले आहेत.

ब्रिटिश सरकारने १८८४ ला वतन अँक्ट पास महार समुहाला वतनदाराची कामे देण्यात आली त्यांच स्वरूपात हे अनिश्चित असून ते चाकरी, बलुते, तुटपुज्या पगार, इनाम आदी अनिश्चित स्वरूप होते. सरकारी अधिकारी, पाटिल, कुलकर्णी आदी घरी काम करणे अशा प्रकारची कामे करावी लागत डॉ. आंबेडकरांनी महान वतनाचा धिक्कार केला वतनदारी पद्धतीमुळे महार समुह स्वाभिमान शून्य व अस्तित्वहीन झाला आहे. कामाच्या मोबदल्यात मिळणार अपुरा पगार, बलुते हा मोबदला नसून ते भीक आहे आणि त्यामुळे महाराला भिजारी समजले जाते. त्यामुळे डॉ. आंबेडकर वतनदार पद्धतीचा बीमोड करतात. पराधीनपणा हाच सुधारणा-प्रगतीचा अडसर आहे, भीक मागणे, मेलेली जनावरे ओढणे, अश्या स्वाभिमानी शून्य कामे सोडून अन्य स्वाभिमानी कामे करावीत असे मत त्यांनी बहिष्कृत भारत वृत्तपत्रांतून मांडले आहेत.

डॉ. आंबेडकर यांनी बहिष्कृत भारत ह्या वृत्तपत्रांतून स्थितीशील समाजाला गतिमान करण्यासाठी प्रयत्न करतात. बुद्धी प्रामाण्यवाद, विवेकवाद, विज्ञाननिष्ठ, समता, स्वातंत्र्य, बंधुता आदी प्रकारच्या मानवी मुक्ती मुल्यांची स्थापना केली आहे. समाज प्रबोधन व्यक्ती स्वातंत्र्य, स्वाभिमान, महत्त्वकांक्षा, समता, न्याय, मानवतावाद आदी मुल्यांचा परिचय त्यांच्या लेखनातून सातत्याने येतो. केवळ अस्पृश्यांचे प्रश्न नाही त्यांनी एकूण हिंदू समाज-संस्कृती, हिंदू धर्म, शिक्षण, जाती, दलिततांचे हक्क व अधिकार आदी प्रश्नांच्या साधळ बाधळ चर्चासह एकूणच बहुजन समाजामध्ये नवसजिवनी निर्माण करण्याचे महत्त्वपूर्ण कार्य मुकनायक बहिष्कृत भारत जनता समता आदी नियतकालिकातून सातत्याने लिखाण केले ते उत्तम पत्रकार, संपादक असतांना ही मराठी नियतकालिकांच्या योगदानामध्ये त्यांनी योग्य प्रमाणात स्थान देण्यात आले नाही. त्या विषयी डॉ. गंगाधर पानतावणे म्हणतात, ' एवढा कोरीव वृत्तपत्रीय प्रपंच करूनही डॉ. बाबासाहेब आंबेडकरांना पत्रकार आंबेडकर म्हणून जेणी मानाचा मुजरा केला नाही.' ही बाब मराठी वाडःमयाच्या इतिहासामध्ये स्पष्टपणे आढळते.

डॉ. आंबेडकर यांच्या बहिष्कृत भारत मधील एकूण लेखांच्या भाषावर भाषा प्रभुत्व आविष्कार आढळतो. इंग्रजी, संस्कृत व मराठी या बरोबरच इंग्रजी वाडःमय, संस्कृतीमधील प्राचीन काळातील रामायण, महाभारत, पुराणे वेद, उपनिषदे व आधुनिक वाडःमयाचा प्रचंड अभ्यासातील व्यासंगीपणा ठळक आढळतो. म्हणी वाक्यप्रचार जव्यपंक्तींचा वापर, सुभाषित प्रचुरता, प्रतीकात्मकता, रुपकात्मकता संदर्भ बहुलता, कथासक्तता आदी प्रकाराच्या भाषिक सौंदर्याचा विशेष प्रयत्न येतो. एकूणच बहिष्कृत भारत ह्या वृत्तपत्रांतून मानवमुक्तीसाठी अनेक प्रकारचे विचार मांडले आहेत. प्रामुख्याने डॉ. आंबेडकर यांचे एकूण वृत्तपत्र हे चळवळीचे मुखपत्र होते. फक्त समाजाला माहिती देणे वा मत मांडणे, एवढ्या मर्यादित हेतू नसून समता स्वातंत्र्य न्याय, बंधुता, मानवतावाद आदी मुल्यावर आधारित लोकशाही निर्माण करून नवसमाजाधिष्ठित रचना करणे हा स्पष्ट हेतू होता. डॉ. आंबेडकर यांच्या एकूण नियतकालिकाधील योगदान अमूल्य असे आहे.

निष्कर्ष-

१) २० व्या शतकातील मराठी वाडःमयांच्या नियतकालिकांच्या जडणघडणीमध्ये डॉ. आंबेडकर यांचे योगदान वैशिष्ट्यपूर्ण आहे.

- २) दलित-बहुजन समाज चळवळीचे मुखपत्र म्हणून डॉ. आंबेडकर यांचे नियतकालिक म्हणून कार्य करतात.
- ३) बहिष्कृत समाजावरील अन्यायाचा प्रतिकार करणे, त्यांच्या प्रश्नांचे सखोल चिंतन करून स्वाभिमानाची जीवन व स्वालंबीपणा अंगीकार करणे आदी प्रकाराचे डॉ. आंबेडकर यांच्या लेखनाचे सुत्र आढळते.
- ४) प्रामुख्याने डॉ. आंबेडकर यांनी बहुजन समाजाला आपल्या लिखनातून जागृत करण्यासाठी मराठी भाषेची निवड केली.

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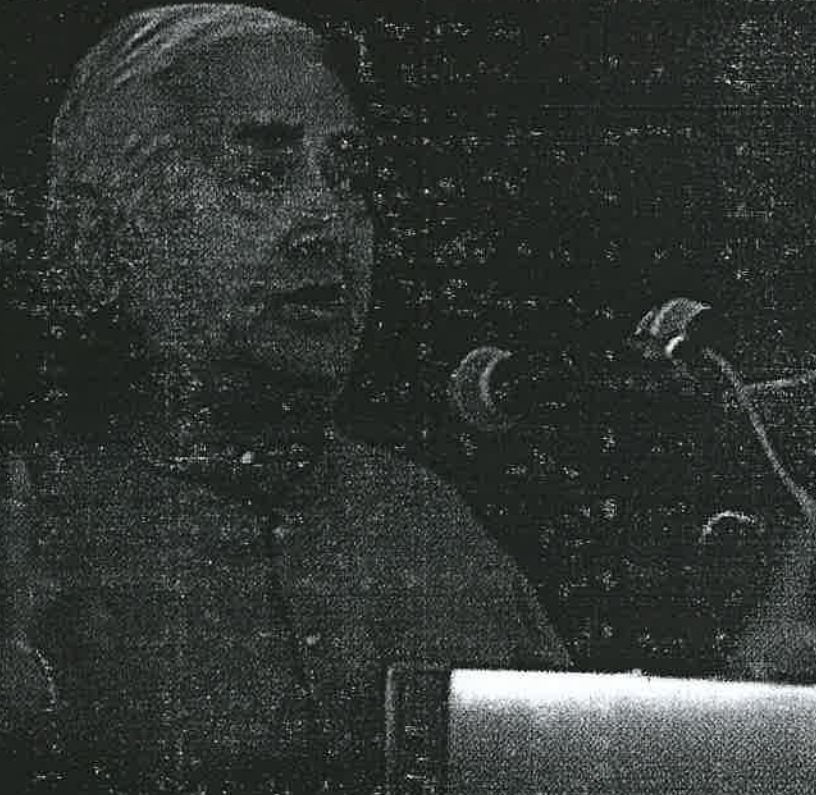
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वाघ विशेषांक



काया मातीत मातीत तिफन
चालते तिफन चालते...
ईज नाचते थयथय ढग ढोल
वाजवते...
नंदी बैलाच्या जोडीले
सदाशिव हाकलते,
वटी बांधून पोटाळें पारबती
उनारते...

- विठ्ठल वाघ



बैल घाळाची प्रतिमा
बैल-आळाचे प्रतीक
बैल काव्या शिवाचाल
कावी हिचते अस्मिक
- विठ्ठल वाघ

‘काया मातीत मातीत’ काव्यसंग्रहातील प्रतिमासृष्टी

प्रा. डॉ. सोपान माणिकराव सुरवसे

मानव जेव्हापासून समूह करून राहू लागला त्यामुळे हळूहळू त्याच्या जगण्याला नवा आकार प्राप्त झाला. त्याच्या शारीरिक ठेवणीपासून बोलणे, राहणे, अन्य चालीरिती व परंपरामध्ये बदल घडून आले. त्यातून समूह जीवनाची एक संस्कृती उदयास आली. शिल्प, नृत्य, चित्र आदी कलांची निर्मिती करू लागला. म्हणजे ही मानवाची अभिव्यक्ती होण्याची माध्यमे होती. भाषेच्या शोधामुळे त्यांनी लोकवाङ्मयाची निर्मिती केली. पुढे हळूहळू लिपी व लेखनाच्या साधनांमध्ये बदल व प्रगती होत गेली तसतसे मानवाने साहित्य निर्मितीस प्रारंभ केला शिलालेख, ताम्रपट यांचे उत्तम उदा. आहेत. हळूहळू विकास व प्रगती बरोबर नगरांची निर्मिती झाली त्यामुळे ग्रामीण व नागर ही संस्कृती उदयास येत गेली. ब्रिटिश आगमनामुळे नगराभोवती सर्व आधुनिकीकरणाचे वारे वाहू लागले. उद्योग, राजकारण, अर्थकारण आदींचा केंद्रबिंदू हा शहरी भाग राहिला. त्यातूनच शहरी व ग्रामीण संस्कृती उदयास येऊन साहित्य निर्मितीचा हेतू, जीवनमान व संदर्भही बदलत गेले. त्यातून ग्रामीण साहित्य ही संज्ञा मूळ धरू लागली.

‘ग्रामीण’ ही संकल्पना ग्रामीण संस्कृतीशी निगडित आहे. शेती हाच ह्या संस्कृतीचा मूलभूत गाभाघटक आहे. शेती हीच जीवनमान व आर्थिक प्रगतीचा आलेख आहे. निसर्ग, गुरेढोरे, समूह जीवनाचा आविष्कार, बारा बलुतेदार, शेतीतील पिकाशी संबंधित सण-उत्सव, आदींतून ग्रामीण संस्कृती उदयास आली आहे. ह्या संपूर्ण जीवनविश्वाचा आढावा साहित्यामध्ये घेतला जाऊ लागला.

हजारो वर्षांपासून शेती करणाऱ्या निरक्षर वर्गाचे शोषण करण्यात आले. देव, धर्म, गाप, पुण्याच्या संकल्पनाची भीती दाखवून लुबाडणूक करण्यात आली आहे. सावकार, दलाल, व्यापारी, राज्यकर्ते, धर्म पुरोहित आदीच्या सुलतानी संकटाबरोबर दुष्काळ, नापिकी ह्या अस्मानी संकटामध्ये सातत्याने पिचला गेला आहे. स्वातंत्र्यातोर काळामध्ये शेती व शेतकरी अधिकच हवालदिल झाला स्वातंत्र्यप्राप्ती नंतरची भ्रमनिराश, भेसळयुक्त बी-बियाणे हमीभावाचा अभाव, राज्यकर्तेचा नाकर्तेपणा, वाढता शेतीवर भार, जागतिकीकरण गाजारू अर्थव्यवस्था, सेझ आदीमुळे शेती व शेतकरी मोडकळीस येऊन आत्महत्यासारखे पाऊल उचलत आहे. ह्या संपूर्ण परिस्थितीचा लेखाजोखा कारणे, परिणाम व उपायांचा शोध घेत ग्रामीण साहित्य म. फुले, डॉ. आंबेडकर, शाहू महाराज आदीच्या विचारांची मांडणी करू लागले. कथा, कादंबरी व कविता ह्या साहित्य प्रकाराने बदलत्या ग्रामीण जीवनाचा वास्तव चेहरा मांडला. आनंद यादव, रा. रं. बोराडे, नागनाथ कोतापल्ले, वासुदेव मुलाटे, मास्कर चंदनशिव आदींनी अत्यंत जोरकसपणे मांडणी केली.

ग्रामीण कविता अधिक अर्थपूर्णरीत्या १९९० नंतर येताना दिसते दलाल, व्यापारी, गुराष्ट्रीय कंपन्या, सावकारी पाशाची जटिलता, वाढती महागाई, नीतीभ्रष्ट राजकारण, शेतीपासून दुरावत चाललेला तरुण वर्ग, ग्रामीण जीवन व संस्कृतीचा होणारा न्हास आदी बाबी कवी पाहू लागला. शेती, शेतकरी, गांव वास्तव्य जीवन विश्वातील रोजच्या जगण्यातील प्रतिमा, बोलीभाषांतून अत्यंत वास्तवपूर्ण मांडणी पुढे येत आहे. मोहन पाटील, जगदीश कदम, इंद्रजित भालेराव, प्रा. हंडीबाग, ना. धों. महानोर, विठ्ठल वाघ आदी कवींचा उल्लेख करता येतो, विठ्ठल वाघ यांच्या कविता खास वैदर्भी बोलीभाषासह प्रतिमा-प्रतीकांचा लबाजमा घेऊन येतात. 'कपाशीची चंद्रफुले', 'गावशीव', 'काया मातीत मातीत' आदी यांचे कवितासंग्रह प्रसिद्ध आहेत, शेती व शेतकरी जीवनजाणिवा हा त्यांच्या कवितेचा आत्मा आहे. संपूर्ण शेतकरीवर्गात जनजागृती निर्माण करत महाराष्ट्रभर त्यांनी काव्ययात्रा केली आहे. त्यांच्या कवितेला स्वानुभावाची जोड असल्यामुळे अस्सल जीवनानुभावाची प्रचिती वाचकाला येते, जवळपास ३३ तालुक्यातील म्हणी व शब्दांचे संकलन त्यांनी केले आहे, त्याचा प्रत्यय त्यांच्या एकूण कवितेतून येणाऱ्या प्रतिभासृष्टीतून स्पष्टपणे येतो, 'काया मातीत मातीत' ह्या काव्यासंग्रहातील प्रतिमातील विविधता आविष्कार त्यांच्या कवितेला अधिक बळकटी प्राप्त करून देतात. प्रतिमा ही संज्ञा इंद्रियागोचर अशी आहे प्रतिमा म्हणजे एखाद्या चित्ररूप, मूर्तीरूप, प्रतिबिंब, प्रतिमा ही मानवी पंच इंद्रियांद्वारे व्यक्त होणारी बाब आहे. भाषेतील शब्दांमुळे रसिकाच्या मनामध्ये एक कल्पित संवेदनाचित्र उभे राहते ती प्रतिमा ठरते. एखाद्या वस्तू अथवा दृश्याचे हुबेहुब, तंतोतंत वर्णन करताना प्रतिमा वाचकांच्या डोळ्यापुढे सातत्याने निर्माण करणे हे काव्यांच्या दृष्टिकोनातून अत्यंत महत्त्वपूर्ण असे आहे

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काव्यातील प्रतिमांविषयी प्रा. सुधीर रसाळ म्हणतात, “काव्यात येणारे उपमा, रूपक, रूपकातिशयोक्ती यासारखे अलंकार म्हणजे प्रतिमा असतात; परंतु येथे वाचकांच्या मनात उमटणाऱ्या संवेदनाचित्राला महत्त्व नसून दोन वस्तू अगर घटना यांतील साधर्म्य-वैधर्म्याला असते आधुनिक अलंकारविचार ‘प्रतिमा’ ही संज्ञा कधी उपमानाला, कधी उपमेयाला, तर कधी दोघांना मिळून वापरली जाते” हे मत एकूण विठ्ठल वाघ यांच्या कवितेतील प्रतिमा सृष्टीला लागू पडते.

विठ्ठल वाघ हे ग्रामीण संवेदनशील असे कवी आहेत. त्यांच्या काव्य निर्मितीचा अनुभव एकूण इंद्रिय व शरीर सक्षम अनुभवातून शब्दबद्ध होतो. ‘काया मातीत मातीत’ ह्या वैदर्भी बोलीतील काव्यरचना वाचकांच्या मनामध्ये एक संवेदना निर्माण करून जाते, त्या निर्माण होणाऱ्या संवेदनांना भावनिकरीत्या एक अर्थही स्पष्ट होतो. हेच कवीच्या काव्याचे विशेष आहे. ते फक्त प्रतिमांपुरते मर्यादित न राहता ती प्रतिमापूजक वा ग्रामजीवन व संस्कृतीमधील अपरिहार्य भाग म्हणून येते. याचे उष्कृष्ट उदाहरण म्हणून ‘तिफन’ ही कविता दिसते. ही कविता म्हणजे वाचकांच्या मनामध्ये प्रतिमा पेरते अशी संवेदना निर्माण करते.

“नंदी बैलाच्या जोळीले सादाशि हकालते
वटी बांधून पोटाले पारवती अनारते
वटी पोटाले बांधते झोयी काटीले टांगते
झोयी काटीले टांगते त्यात तानुलं लळते
त्यात तानुलं लळते ढग बरसते
तिफन चालते”

प्रस्तुत कवितेतून अनेक प्राचीन व आधुनिक प्रतिमा परंपरेची वैभवशाली परंपराहून आढळते. ‘बैल’ ह्या प्राण्याला वेदपूर्व काळापासून नंदी म्हणून संबोधले जाते. काळी मातंग व पार्वती (स्त्री) ह्या दोन्हीची प्रतिमा नव सर्जनशील भूमिकेतून येते. कृषी व कृषकांच्या मनातील भागाला निसर्गदिप्त ढगरूपी प्रतिमांमुळे ही कविता ग्रामीण कविताप्रांतामध्ये सन्मान प्राप्त करते. अनेक परंपरा व सर्जनशील सोहळे यांच्या प्रतिमा संकेत मांडणी हे अत्यंत तरल-विरल कसदारपूर्ण निर्मिती येते, तिफन ही ह्या कवितेची केंद्रिय प्रतिमा असून तिला अधिकाधिक अर्थपूर्ण बनवत असताना तिच्या भोवती अनेक प्रतिमा गुंफल्या जातात अशा अनेक प्रतिमांची गुंफण असली तरी ही ‘तिफन’ ह्या केंद्रिय प्रतिमेची बांधणी संपूर्ण कवितेत आढळते.

कवीची अनुभव घेण्याची पद्धती, संवेदना प्रवृत्ती, जीवनाकडे पाहण्याचा दृष्टिकोन, जाणवा आदी बाबींचा कवीच्या कवितेतील प्रतिमा निर्धारित केल्या जातात. विठ्ठल वाघ हे हाडाचे शेतकरी असून त्यांच्या एकूण कवितेमध्ये शेत, शेतकरीविश्व केंद्रिभूत असल्याचे स्पष्ट जाणवते कधी ते नकार विद्रोहाची भाषा करत हजारो वर्षांपासून पिळवणूक सहन

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लेल्या शेतकरीवर्गाला संघर्षाची भाषा करतो, तर कधी मूग गिळून बसलेल्या जुलमी श्रमिकांचा धिक्कार करतो. ह्या दोन्ही भूमिका मांडत असताना कवी शेतकरी जीवनव्यवहार, संघर्ष, संघर्षाचे शेतकरी व जगण्याच्या शहरातील बोलीभाषांसह प्रतिमा व प्रतीकांचा विविधांगी वापर अत्यंत कुशलतेने करतात.

विठ्ठल वाघ यांनी प्रस्तुत कवितासंग्रहातून एका प्रतिमेचा वापर अनेक रूपांमध्ये केल्याची अनेक उदाहरणे सापडतात. 'पाणी' हा जीवनदर्श शाश्वत रूपातील आहे. विठ्ठल वाघ जीवनातील सर्वरूपी पाण्याला त्यांच्या विविध रूपांमध्ये अभिव्यक्त करतात.

“अभाय भरून आलं माय माऊलीवानी
अंजोई जीवाची झाली ओतलं ढगानं पानी
बेभान वापुया झाला चोचीत झेलत पानी
तिफन हानत आलं भिजल्या मातीत पानी”

वेळेवर पाणी न आल्यामुळे तोंडाचं पाणी पळविणारं पाणी, कोरड्या मुळ्यांना जीवनदान करणारं अमृतरूपी पाणी, ओल्या वस्त्रांमध्ये स्त्रीरूप निरखणारं पाणी, तिफण हाकारताना आलेले उत्तेजक पाणी, राजस पाणी, जीवाशिवाचं नातं अधिक एकजीव करणारं पाणी असे अनेक प्रतिमांद्वारे विठ्ठल वाघ यांची कविता वाचकांच्या मनामध्ये घर करते. वाघ अनेक प्रतिमांचा अत्यंत चपखलपणे वापर करतात. त्यामुळे ही त्यांची कविता एकूणच मराठी ग्रामीण कवितेमध्ये आपले स्थान निर्माण करते.

‘साहेबराव पाटील’ सारखी प्रतिमा रूपात्मक कविता एकूण ग्रामीण जीवन, प्रस्थापित व्यवस्था, राज्यकर्ते, सरकार दरबाराला हेलावून सोडते, ही शोकांतिका फक्त एका शेतकऱ्याची नसून संपूर्ण आत्महत्याग्रस्त शेतकरीवर्गाचे दुःख, वेदना, प्रश्नाला वाचा फोडते, हा प्रतिमारूपी आत्मिक संवाद वाचक, अभ्यासक व सधन शेतकऱ्याला विचार करण्यास प्रवृत्त करते एवढ्या ताकदीने प्रतिमाचा वापर केला आहे. हे फक्त एक संवेदनाचित्र नसून हे नवअर्थ साधर्म्य वैधर्म्य ह्या दोन्ही पातळ्यावर सूचित होतात. त्यातून एकाच वेळी भावनिक व वार्ताकारिक अर्थ जागृतही करतात. म्हणजेच विठ्ठल वाघ यांची कविता फक्त व्यथा-वेदना घेऊन येते असे नाही, तर याला कारणीभूत असणाऱ्या व्यवस्थेला मुळापासून उखडून टाकते. त्याच्याबरोबर ह्या शेतकरी दुःखाला आपण व परिसरातील शेतकरीवर्ग व शेतीपासून दुरावत चाललेला नोकरदारही कारणीभूत आहे. याची वास्तव मांडणी केली आहे. साने गुरुजी, म. फुले, विठ्ठल-वारकरी, कैलासावरील महादेव, सातपुडा पर्वत आदी प्रतिमांतून वास्तव परिस्थितीचा विरोधाभासही त्यांनी सूचित केला आहे. त्यांच्या एकूण कवितेतून वैदर्भी बोलीभाषेतील प्रतिमा त्यांची कविता अधिकच भक्कम झाली आहे. त्यांच्या कवितेतील प्रतिमांविषयी वा. रा. कांत म्हणतात, “जीवनाची अनेक क्षणचित्रे नाजूक नक्षत्रांसारखी या काव्यात विखुरली आहेत. शेत आणि तिथला माणूस यांचा एकसंघ जिवंत अनुभव पन्हाटीच्या

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प्रतिमेतून साकारतो. अशाच रीतीनं सावत्याची गाथा, चिंचेचे बाक्लोल, येळकईचा पाला, अजनाचा पाला, डेबुजी इ. प्रतिमांतून जुन्या अनुभवांना नवीन संदर्भ प्राप्त होतो.” ह्या सर्व वाङ्मयीन मूल्य व प्रतिमाबरोबर नव विचारांची प्रचिती आपणांस काव्यसंग्रहातून येते. काव्यामध्ये प्रतिमांचा वापर हा अढळ रूपात दिसतो. मानवाच्या उत्क्रांतीपासून त्या आढळतात मानवाच्या सामूहिक जीवनजाणिवांचा एक अपरिहार्य भाग म्हणून प्रतिमा विचार प्रस्तुत ठरतो.

‘काया मातीत मातीत’ हा संग्रह मधुकर वाकोडे यांनी विठ्ठल वाघ यांच्या काही निवडक कवितांचा समावेश करून संपादित केला आहे. सामाजिक जाण असलेला व ग्रामीण जीवनजाणिवांची समृद्ध जाण व कसदार निर्मिती करणारा कवी म्हणून विठ्ठल वाघ यांची ओळख ग्रामीण कविता व एकूणच मराठी कवितेला आहे. त्यांच्या कविता ह्या माणूसपण, माणसाचे मातीशी असलेले नाते, कौटुंबिक जिवाळा आदी मानवी समाज व संस्कृतीच्या मूल्यांची मांडणी आधुनिक विज्ञानयुग व यंत्रयुगामध्ये प्रादेशिक, खास करून वैदर्भी शब्द, म्हणी, प्रतिमा-प्रतिकांच्या माध्यमांतून आपली कविता वैचारिक पातळीवर सर्जनशील निर्मिती करतात. हे मराठी कविता व साहित्यविश्वाला नव चैतन्यदायी ठरते.

निष्कर्ष :

१. ग्रामीण संवेदनशील कवी आपल्या अस्सल अनुभवांच्या कुशीतून शब्दबद्ध रूपांमध्ये मांडणी करतात.
२. वैदर्भी बोलीभाषा व प्रतिमांतील विविधंगी ग्रामीण जीवन, निसर्ग, शेत, शेतकरी व्यथा, वेदना त्यांची कविता घेऊन येते.
३. माणुसकीच्या मूल्यांची मांडणी करताना समाज व संस्कृती नवरूपामध्ये त्यांची कविता माणुसकी व अन्य जीवनमूल्यांची मांडणी करते.
४. ग्रामजीवन व ग्रामसंस्कृतीतील नव प्रतिमासृष्टीमुळे त्यांची कविता आपली वेगळी ओळख निर्माण करते.

संदर्भ ग्रंथ

१. ‘काया मातीत मातीत’, विठ्ठल वाघ.
२. ‘कविता आणि प्रतिमा’, सुधीर रसाळ.
३. ‘मराठी वाङ्मय कोश’ खंड- चौथा, संपा. - विजया राजाध्यक्ष.

- प्रा. डॉ. सोपान माणिकराव सुरवसे
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मराठी विभाग प्रमुख

स्वा.सावरकर महाविद्यालय, बीड

अण्णाभाऊ साठे यांनी आपल्या स्फुट लेखनाला १९४२ साली सुरुवात केली. त्यामध्ये पोवाडे, लावण्या, किसान गीते, मजुर गीते, छक्कड, गण, पदे लोकनाटय लिहिली आहेत. त्याचप्रमाणे त्यांनी कथा-कादंबरी हे वाङ्मय प्रकार देखील हाताळले आहेत.

संघर्ष अण्णाभाऊंच्या पाचवीलाच पूजलेला होता, पण ते डगमगले नाहीत. मुळात त्यांचे व्यक्तिमत्त्वच अतिशय संवेदनील महत्त्वकांक्षी, जिद्दी आणि हरहुन्नरी होते. प्रखर बुद्धीवाद, समता, स्वतंत्र, विश्वबंधुत्व, समाजवादी विचार या विचारांवर त्यांचे साहित्य उभे आहे. अन्याय-अत्याचाराला त्यांनी आपल्या साहित्यामधून प्रखर विरोध केला. त्याबरोबरच आगावादाचे गीतही त्यांनी गायले. माणूस हा त्यांच्या साहित्याचा केंद्रबिंदू आहे, ते सामाजिक बांधिलकी जपणारे आहे. साहित्यास ते समाज परिवर्तनाचे साधन समजतात ही धारणा त्यांना कम्युनिष्ट चळवळीच्या सहभागातून मिळाली नाही तर साहित्याच्या अंगभूत सामर्थ्याच्या जाणीवेने मिळाली होती.

दलित मानवाचा जीवनाच्या समस्यांशी चाललेला संघर्ष हे त्यांच्या साहित्याचे मुळ होते. त्यांनी आपल्या लेखणीलाच हत्यार बनविले. भाऊंची पहिली कथा १९४९ साली प्रकाशित झाली. पुढे ते सातत्याने कथा लेखन करत राहिले. त्यांनी जवळ-जवळ अडीचो ते तिनो कथा लिहिल्या. मराठी वाचकाने भाऊंच्या कथेचे मनापासून स्वागत केले. पुढे त्यांची कथा मराठी वाचकांपुरती सिमीत राहिली नाही तर चौदा भारतीय भाषेत ती अनुवादीत झाली. त्याचप्रमाणे अनेक परकीय भाषेतही त्यांची कथा अनुवादित झाली. अण्णाभाऊंचा मकूल मुलाणी, भोमक्या, निळू मांग, आक्या, बबऱ्या, मारुत्यां, फुला, नसरु, बरबाद्या कंजारी ही मानस रसिकांना आपली वाटली. सभोवती वावरणारी माणस वाटली. भाऊंच्या नावावर एकूण वीस कथासंग्रह आहेत ते पुढीलप्रमाणे १) खुळवाडी, २) बरबाद्या कंजारी, ३) कृष्णाकाठच्या कथा, ४) आबी, ५) भानामती, ६) लाडी, ७) फरारी, ८) गजाआड, ९) चिराग नगरच भूत, १०) गुन्हाळ, ११) जिवंत काडतूस, १२) ठासलेल्या बेंदुका, १३) नवती, १४) निखारा, १५) भुताचा गळा, १६) रानवेली, १७) राम रावण युद्ध, १८) भोमक्या आणि इतर कथा, १९) वणव्याची काडी, २०) गतारी काडतूस.

अण्णाभाऊंची कथा अभ्यासतांना एक गोष्ट प्रामुख्याने लक्षात येते की, अण्णाभाऊंची कथा आणि मराठी साहित्य मान्य कथा यामध्ये खूप फरक आहे. मराठी कथेचा विकास-विस्तार लेखन पद्धती, मीक्षा मुल्ये आणि भाऊंची कथा वेगळी आहे. मुळात अण्णाभाऊंनी एक व्रत म्हणून कथालेखन केले होते आणि म्हणूनच मराठी वाङ्मयामध्ये त्यांच्या कथेचे एक स्वतंत्र स्थान निर्माण झाले.

जाती जमातीच्या अन्यायकारक सामाजिक नियमांविरुद्ध बंड फुकारून आपला कान कापून घेणारा बरबाद्या कंजारी एक प्रखर क्रांतीकारक आहे. नागर समाजापासून दूर फेकल्या गेलेल्या व्यक्ती आहेत. दैन्य, दुःखे, दारिद्र्य, असहायता, व्यसने, अंधश्रद्धा आणि परस्परावर अन्याय करणारी भांडखोर वृत्ती या सान्यांनी दोन हात करतांना त्यांची लढाऊ वृत्ती, क्रांतीकारकत्व लेखकाने जिवंत केले आहे.

स्वतःचे पोट भरावे म्हणून जीवापाड प्रयत्न करणारा सुलतान, गुरे राखतो, गोठयात झोपतो पण पोटभर अन्न मिळत नाही. इतरात येतो तेथेही आहार जास्त म्हणून कामावरून काढून टाकले जाते. इकडे-तिकडे सुलतान फिरत राहतो. आपल्याला अटक करावी आी पोलिसांना विनंती करतो. पोलीस चोरीचा सल्ला देतात. मी मरून जाईल पण चोरी करणार नाही असे म्हणून सुलतान मरायला तयार होतो. रेल्वेच्या रुळावर आडवा पडतो. लोक चौकाी करतात शेवटी पोलीस येऊन अटक करतात. पण तिथेही त्याला पोटभर खायला मिळत नाही. तेव्हा सुलतान चिडतो, पेटून उठतो म्हणतो, 'लक्षात ठेवा मी माझे पोट भरावे म्हणून पुष्कळ प्रयत्न केले जर मला येथे पोटभर अन्न मिळाले नाही तर मी वाटेला ते करीन आता मरणार नाही, मग काय करीन ते ओळखा. मग जेलर दोन भाकरी वाढवून देतो सुलतानच्या चेहऱ्यावर हास्य चमकते. पण वास्तवाच्या पेटलेल्या निखऱ्यावरून चालणारी कथा वाचकाचे हृदयही जाळते.

स्मशनातील सोन मधील बेकारीच्या उग्रतेने उग्र बनलेला भिमा बेभानपणे प्रेतावरचे सोने गोधत फिरतो, प्रेताच्या तोंडात बोटे अडकून तुटल्यामुळे आणि दुसऱ्याच दिवाी खाणीचे काम सुरु झाल्यामुळे बोटे नसलेला भिमा हमसून रडतो. या कथेतील भयाण सत्य वाचकाला गोठवून टाकते. कमालीचा उध्वस्त करणारा हा जीवनानुभव आहे. निखारा कथेतील दुर्देवी फुला दारिद्र्यामुळे वनवासी होते. विठोबाचे दारिद्र्य आणि मुकेपणाचा फायदा घेऊन तिच्या सौंदर्यावर घाला टाकू पाहणारा गुंड्या, विठोबाचे मरण आणि निखऱ्याने गुंड्याची झोपडी पेटवून त्याला जिवंत जाळणारी फुला अतिाय जहाल, लढाऊ आहे. मराठी साहित्यामध्ये ती तलवारी प्रमाणे तळपते. अण्णाभाऊंच्या दलित लढाऊ उपेक्षितांच्या जीवनावरील कथा भयाण वास्तव घेऊन उभ्या राहिल्या आहेत. आंबेडकरांच्या प्रेरणेने जे बदलेले दलित जीवन आहे. त्याचे ते जीवनचित्रण करतात. त्यांच्या कथा विश्वातील दाहकता, उध्वस्तता, वास्तवता, दारिद्र्य, दुर्देव, विषमता, अन्याय, शोषण, पिळवणूक, अंधश्रद्धा, दहात, गुन्हेगारी, अपमान, अनैतिकता व तिच्या विरुद्ध उभारलेला लढा, करुण मानवतारहित जीवन, कायद्याच्या नावाखालचा सावळा गोंधळ, उरी पोटी फुटणाऱ्या वेदना, संघर्ष भयानकता, धाडस असे अनेक वैशिष्टे अण्णाभाऊंच्या कथेमधून आढळून येतात.

'अण्णाभाऊंच्या कथेत वीर, शृंगार, शोक, बीभल्स, हास्य आा नवविध रसाचे मळेच्या मळे फुललेले आहेत. मानवी जीवनातील विविध अंगे भाऊंनी बारकाईने टिपली आहेत. जीवनाचे कमालीचे भीषण नाटय त्यांनी बोलक्या संवादाच्या, गहिऱ्या दिलखेचक भाषेच्या माध्यमातून चित्तरले आहे.

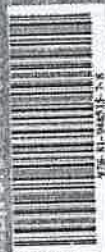
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प्रा. डॉ.मेधा गोसावी

मराठी विभाग, स्वा. सावरकर महाविद्यालय बीड

आधुनिक मराठी साहित्याची वाटचाल :

आधुनिक मराठी साहित्याची वाटचाल अभ्यासतांना प्रामुख्याने एक गोष्ट लक्षात येते की, प्रारंभी साहित्य लेखन व वाचन प्रक्रियेत प्रामुख्याने शहरी लेखक, वाचकांचा सहभाग राहिला आहे. पंडित कवींचे कथा-काव्यकथन, कीर्तन प्रवचन, ग्रंथ-पारायण हे बड्या सरदारांकरीता व काही ठराविक लोकांसाठी होते, ते मर्यादित होते. शाहिरांची शाहिरी, लावणी ही सुद्धा फक्त चौकटीमधील समाजासाठीच होती आणि आधुनिक मराठी साहित्यामधील बहुतेक साहित्य प्रकार प्रकारांचा जन्म हा आंग्लाविद्याविभूषित लेखकांकडून झाला. आधुनिक मराठी कविता, कथा, कादंबरी, नाटक, वैचारिक निबंध, समीक्षा हे सारेच लेखनप्रकार, आंग्लवाङ्मयाच्या छत्रछायेखाली वाढले-पोसले, ब्रिटीशांनी मुंबई, मद्रास, कलकत्ता या ठिकाणी विद्यापीठे स्थापन केली आणि या विद्यापीठांमधून भारतीय बुद्धिवंतानी जागतिक वाङ्मय अभ्यासले. उदा-समाजवाद, साम्यवाद, औद्योगिक क्रांती, व्यक्तिस्वातंत्र्य इतर अनेक गोष्टींचा अभ्यास केला. त्यामधूनच मराठी वाङ्मयामध्ये उलट सुलट विचारांचे विविध मतप्रवाहांविषयी साहित्यामध्ये लेखन सुरु झाले. पण या साहित्याचे केंद्र मात्र शहरीच होते. यामध्ये निर्माण झालेले साहित्य ठराविक वर्तुळामध्येच फिरत राहिले.

ह.ना.आपटे, वा.म.जोशी, श्री.व्य.केतकर, फडके-खांडेकर, माडखोलकर यांनी मध्यमवर्गीय समाजाचे चित्र रेखाटले त्यांच्या प्रश्न-समस्या यांचा वेध घेतला. त्यानंतर नाथमाधव, ना.ह.आपटे, वि.वा.हडप यांनी आपला इतिहास रेखाटला. त्याचबरोबर अद्भुतरम्य रहस्यमय कादंबऱ्या (या लेखन सुरुच होते. महात्मा गांधीचा खेड्याकडे चला हा संदेश घेऊन खेड्याकडे फक्त नजरा ठेऊन लेखन सुरु झाले. सरदेसाई, र.वा.दिघे-प्रभुती यांनी प्रादेशिक लेखन सुरु केले. म.भा.भोसले, माटे यांनी ग्रामीण परिसर चित्तरला, काही ग्रामीण साहित्यामधून थोड्याफार प्रमाणात दलित चित्रित करण्याचा प्रयत्न झाला. पण अनुभव विश्व खुपच मर्यादित होते. या सर्व आधुनिक वाङ्मयाच्या पार्श्वभूमीवर 1942 पासून अण्णाभाऊ साठे या निरक्षर कलावंताने समाजातील दुर्लक्षित वर्ग अस्सल आणि जिवंतपणे मांडला. तो तलवारीच्या धारदार पात्याप्रमाणे आणि संघर्षासाठी सज्ज असलेला होता. अण्णाभाऊ साठेंची कादंबरी :

1942 ते 1950 या काळात अण्णांनी लोकनाटय, लावणी, पोवाडा, गण, छक्कड आणि स्फुट स्वरुपाचे गद्य लेखन केले, हे सर्व वाङ्मय प्रचारासाठी लिहिले होते. एक ललित लेखक म्हणून भाऊंच्या लेखणीने 1950 पासून प्रारंभ केला.

वारणेच्या खोऱ्यात 1951 साली प्रकाशित झाली व तेथून पुढे त्यांनी प्रामुख्याने कथा-कादंबरी लेखन केले.

अण्णाभाऊ साठे यांना वादळाचे वंशज म्हणून संबोधले जाते. त्यांच्या लेखणीमधून अनेक लेखक जन्मास आले. अण्णाभाऊंनी 35 कादंबऱ्या, 13 कथासंग्रह, 3 नाटके, 1 शाहिरी, 14 तमाशे, 1 प्रवास वर्णन व 10 पोवाडे लिहिले त्यांच्या 7 कादंबऱ्यांवर मराठी चित्रपट निघाले, पैकी तीन चित्रपटांना राज्य व राष्ट्रीय पुरस्कार मिळाले आहेत. मुळात अण्णाभाऊंचे जीवन म्हणजेच एक धगधगता असा दलित साहित्याच्या व कामगार चळवळीच्या संघर्षाचा प्रवास आहे. फक्त दीड दिवसच शाळेत गेलेल्या अण्णाभाऊ साठेंचा हा वाड्.मयीन प्रवास थक्क करणारा आहे. भाऊंनी जगण्यासाठी लढणाऱ्या माणसांना साहित्यामध्ये अणले असे प्र.के.अत्रे म्हणतात.

आधुनिक मराठी साहित्याला माहित नसलेले नवे विषय नवा आशय, नवा संघर्ष साहित्यामधून मांडून मराठी साहित्याचा नवीन केंद्रबिंदू निर्माण केला व त्यानंतर बाबुराव बागुल, शंकरराव खरात, नारायण सुर्वे, नामदेव ढसाळ, केशव मेश्राम, दया पवार आणि इतर लेखकांची परंपरा निर्माण झाली आणि साहित्यामधून अतिशय समर्थपणे सामाजिक जाणिवा प्रतिबिंबित होऊ लागल्या आणि मराठी वाचकही दलित साहित्याकडे खेचला गेला. अण्णाभाऊ साठेंच्या फकिरा या कादंबरीला मिळालेले महाराष्ट्र शासनाचे पारितोषिक हे दलित साहित्याला मिळालेले पहिले पारितोषिक होय. अण्णाभाऊंच्या साहित्यामधून आलेली माणसे, त्यांचे प्रश्न, समस्या, विषय, आशय, जीवननिष्ठा संघर्ष, यशापयशाच्या कल्पना हे साहित्यात प्रथमच आले हे अण्णाभाऊ साठेचे वेगळेपण आहे. अण्णाभाऊंच्या कादंबऱ्या या पराक्रम गाथा, स्त्री प्रश्न कथा, प्रेम शृंगार कथा व ग्रामीण जीव-व्यवहारदर्शन कथा यावर आधारित आहेत. त्यांची पहिली कादंबरी वारणेच्या खोऱ्यात यामध्ये 1942 च्या चलेजावंच्या लढयात, सातारा जिल्ह्यातील वारणेचे खोरे पराक्रमाने तळपले. सातारी तरुणीने या कामात आपल्या प्रियकराला कशी साथ दिली याचे अण्णांनी अतिशय यथार्थपणे दर्शन घडविले आहे. साठेंनी फकीरा सारखा लढाऊ, झुंजार व समतावादी लोकनायक या कादंबरीमधून उभा केला आहे. माणसाच्या अस्मितेसाठी सन्मानासाठी लढणारा फकिरा, माणसाला गुलाम बनविणाऱ्या मांगसावर अन्याय करणाऱ्या सत्तेला त्यांनी आव्हान दिले. दुष्काळात सापडलेल्या दलितांना तो लुटीचे धान्य वाटतो, समान वाटतो पक्षपात करत नाही या अर्थाने तो समतावादी आहे. महात्मा फुले, आंबेडकरांचे नाव घेऊन जे राजकारण करतात त्यांनी फकिरा अवश्य वाचावी. दलितांच्या व्यथा-वेदना म्हणजे भाऊंची कथा कादंबरी होय. स्त्रियांकडे माणूस म्हणून पाहणाऱ्या या कथा कादंबऱ्या आहेत. अण्णाभाऊंची आवडी घरंदाज घराण्याच्या जुन्या रिवाजावर लाथ मारून रामोशाबरोबर संसार करण्याची बंडखोरी करते. चिखलातील कमळ ची नायिका सीता ही सुध्दा जुन्या-बंदिस्त धर्मव्यवस्थेला ठोकून स्त्रियांचे शोषणाविरुद्ध युद्ध पुकारते. चित्रा, चंदन या स्त्रिया शोषण करणाऱ्या दलालांना वटणीवर आणतात. मंगला ही नायिका सर्व सामान्यांच्या

समतेच्या राज्यासाठी मृत्यूला कवटाळते. माकडीचा माळ या कादंबरीमधून भटक्या विमुक्तांचे हाल शोषणवादाने कसे केले हे मांडते. एकूणच शोषण मग ते जात, धर्म, वर्ण, लिंग कोणत्याही प्रकारचे असो ते शोषण या कादंबऱ्या नष्ट करू पाहतात आणि समतावादी व्यवस्थेचे फक्त स्वप्नच पाहत नाही तर ती व्यवस्था स्थापन करतात.

"अण्णाभाऊ साठेंचे समग्र साहित्य हे मानव मुक्तीचा पुरस्कार करणारे आहे. स्वातंत्र्य, समता, बंधुता आणि न्याय या डॉ.बाबासाहेब आंबेडकरांनी भारतीय संविधानात प्रवर्तित केलेल्या मुल्यांचा अविष्कार अण्णाभाऊंच्या साहित्यामध्ये आढळतो. म.फुलेंनी मांडलेला शेतकरी, कामगार, मजूर, दलित, स्त्रियांना त्यांच्या मुक्तीचा विचार अण्णाभाऊंच्या साहित्यामधून जोरकसपणे व्यक्त होतो."1

"अण्णाभाऊंच्या एकूण तीस कादंबऱ्या त्यामधून भारतीय समाज रचनेतील अन्याय, शोषण, पिळवणूक, विषमता यांना आव्हान देऊन समता, मानवता, न्याय आणि आर्थिक समतोल निर्माण करणाऱ्या उद्देशाने समाज सागराला थरारून सोडायला लावणाऱ्या बंडखोर, आदर्शवादी लढाऊ, निस्पृह, त्यागी, आत्मसमर्पणात्मक अशा समाज नायकांचे नेमके, नेटके, ठाशीव, दिव्य चित्र या कथा मांडतात हे लेखन पाठीमागचा लेखक जनवादी भूमिकेमधून क्रांतीदर्शी मनीषा बाळगून भारतीय समाजरचना तळागाळातून हलविण्याकरीता समाजरचना बदलू पाहणाऱ्या दाहक वृत्तीचा अंगार आपल्या साहित्यामधून फुलवितांना दिसतो."2

"अण्णाभाऊंनी एकूण 32 कादंबऱ्या लिहिल्या आहेत. ग्रामीण, प्रादेशिक, झोपडपट्टी विषयक, दलित, पतित, शोषित, आदिवासी, गिरिजन, गुन्हेगार, कर्तबगार स्त्रिया असा समग्र शोषितांचा पसारा त्यांच्या कादंबरीत पसरलेला आहे. त्यांच्या कादंबरीत पसरलेला आहे. त्यांच्या प्रत्येक कादंबरीचा विषय जरी वेगवेगळा असला तरी सर्वच कादंबऱ्यामधून व्यक्त होणारे दुःख मात्र सारखेच आहे. देव, दैव व दैववाद या धर्म-पंथाच्या भोवती पोसलेली भाकड परंपरा तसेच समाजात जी विकृती निर्माण झाली ती बदलण्यासाठी आपल्या साहित्यातून नैतिक मूल्यांवर त्यांनी भर दिला. अण्णाभाऊंच्या सगळ्या कादंबऱ्या सहानुभूतीतून निर्माण झाल्या आहेत. अण्णाभाऊ म्हणतात प्रतिभेला वास्तवाची गरज असते. कल्पनेलाही जीवनाचे पंख असणे आवश्यक आहे. अनुभूतीला सहानुभूतीची जोड नसेल तर आपण का लिहिलो याचा पत्ताच लागत नाही. ज्यांच्या विषयी मी लिहितो ती माणसं माझीच असतात."3

वरील विधानावरून लक्षात येते की, त्यांनी दीन दुःखी माणसांचा अंतरंग ओळखून त्यांना न्याय मिळवून देण्याचा सतत प्रयत्न केला. एकूणच अण्णाभाऊंचे साहित्य जेव्हा आपण अभ्यासतो तेव्हा लक्षात येते की, अण्णांनी आधुनिक मराठी वाङ्मयात आशय-विषयांचे नवे प्रवाह आणले. हरिजन-गिरीजन व दलित हा कथेचा नायक बनविला. सामाजिक बांधिलकी, जीवननिष्ठा, अनुभवनिष्ठा व वास्तवता ही वाङ्मयीन मुल्ये त्यांनी जोपासली. स्त्री ही अबला नसून सबला आहे. लढाऊ, तळपणाऱ्या रणरागिनींचे चित्रण त्यांनी साहित्यामधून केले. मानवतेचा,

मुक्तीचा महामंत्र त्यांनी दिला. एकाच वर्तुळाभोवती फिरणारे जे मराठी वाङ्मय होते. त्यामध्ये अण्णांनी वैविध्य आणून साहित्याला गतीमान करण्याचे अतिशय महत्त्वाचे कार्य केले.

संदर्भ ग्रंथ :

- 1) कांबळे बळीराम, कांबळे नारायण, बलांडे व्यंकट - कॉप्रेड अण्णाभाऊ साठे- एक चिंतन पृ.131 चिन्मय प्रकाशन औरंगाबाद
- 2) डॉ.गुरव बाबुराव - अण्णाभाऊ साठे समाज विचार आणि साहित्य विवेचन, पृ.66 प्रकाशक - लोकवाङ्मय गृह मुंबई.
- 3) डॉ.अंभोरे बाबुराव - अण्णाभाऊ साठे आणि अमरशेख यांची शाहिरी एक आकलन पृ.62 स्वरूप प्रकाशन औरंगाबाद.

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गाँधीजी के गांधीवाद तत्त्वगत तथा सैद्धांतिक विवेचन

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प्रस्तावना :

महात्मा गाँधी भारत का एक गौरवमयी इतिहास है। गाँधी एक ऐसा राष्ट्रीय चरित्र है, जिसने भारतवर्ष को ही नहीं विश्व को भी प्रभावित किया है। गाँधी की सबसे बड़ी विशेषता यह है कि वे हर इंसान की इंसान की नज़र से देखते हैं। इन्सान बनने की पहली शर्त यह है कि पहले हम इंसान बनें। फिर हम पर हैवानियत हावी नहीं होती। मन में भेद उत्पन्न नहीं होता। दूसरों के प्रति क्रोध उत्पन्न नहीं होता, ईर्ष्या नहीं होती। मतभेद हो सकते हैं, मनभेद नहीं होता। प्रेम के बलबूते पर वह सारी दुनिया को जीत लेता है। यहाँ तक कि डेढ़ सौ वर्षों की गुलामी की ज़ज़ीरे भी टूट जाती हैं, जुल्म-सितम ढोनेवाले क्रूरकर्मा फिरंगी भी एक नंगे फ़क़ीर के सामने परास्त हो जाते हैं। यही तो इस चरित्र की महानता है।

गाँधी एक ऐसा चरित्र है जिसमें बुद्ध की करुणा है, महावीर की अहिंसा है, ख़्रीस्त की दया है, हिंदू की क्षमा है, इस्लाम की पवित्रता है और सिक्खों की सेवावृत्ति का अद्भुत समन्वय है। इसलिए गाँधी में और हममें इतना फ़र्क़ है कि हम दूसरों से जितना द्वेष करते हैं, गाँधी उतना ही प्रेम करते हैं। हम जितने क्रोधी हैं, गाँधी उतने ही शांत हैं। हम जितने उतावले हैं, गाँधी उतने ही संयमी हैं। हम जितने हिंसक हैं, उतने ही वे अहिंसावादी हैं। हम जितने झूठे हैं, गाँधी उतने ही सत्याग्रही हैं। हम जितने निराशावादी हैं, गाँधी उतने ही आशावादी हैं। हम जितने स्वार्थी हैं, गाँधी उतने ही निःस्वार्थी हैं और हम जितने भोगवादी हैं, गाँधी उतने ही त्यागवादी हैं। संभातः इसी कारण गाँधी महात्मा हैं, संत हैं।

गांधीवादी तत्व :

महात्मा गाँधीजी ने सन १९१४ से लेकर १९४७ तक भारत में आजादी तथा समाजसुधार के विभिन्न आंदोलन किए। परंतु वे आंदोलन गाँधी जी ने अपने तत्त्वों तथा सिद्धांतों पर आधारित किए थे। गांधी जीवन में मुख्यतः हमें तीन तत्त्व दिखाई देते हैं - सत्य, अहिंसा और सत्याग्रह।

सत्य —

महात्मा गांधी जी का सत्य मूलमंत्र था। वे सत्य को ही परमैतमा और ईश्वर को ही सत्य मँनते थे। परंतु उनका सत्य व्यापक था। इस संदर्भ में डॉ. विश्वास पाटील जी का कथन है "उन्होंने सत्य को सर्वोपरि मान उसमें अनगिनत वस्तुओं का समावेश होने की बात मानी है। सत्य को स्थूल या वाणी का समावेश होने की बात मानी है। इस सत्य को कल्पित सत्य न मान उन्होंने स्वतंत्र और चिरस्थायी अर्थात् परमेश्वर माना है।"

अहिंसा —

अहिंसा गाँधी आंदोलन का आधार स्तंभ था। सत्य एक पैर था तो अहिंसा दूसरा पैर था। वे इन्हीं दो पैरों से चलते रहे हैं। गीतीशील होकर आगे बढ़ते रहे। गाँधी तत्त्व अहिंसा के बारे में डॉ. विश्वास पाटील जी लिखते हैं - "गांधी जी का अहिंसा विचार इतना सूक्ष्म और अंतस्पर्शी था कि मृत्युदंड के भय को वे अहिंसा धर्म के प्रचार में बहुत बाधक मानते हुए कर रहे थे कि किसी का ताड़न करना, कष्ट पहुंचाना तो हिंसा है ही, किसी को गाली देना या बुरा चाहना भी हिंसा ही है। अपनी स्वार्थसिद्धि के लिए किसी को भरपेट अन्न न देना, अन्य किसी तरह से अपमानित करना मृत्युदंड देने वाले की अपेक्षा कहीं अधिक निंद्यता का परिचय देना है।"^३

सत्याग्रह -

"सत्याग्रह याने सत्य का आग्रह करना।" सत्याग्रह का मूल हेतु ही यही है कि सत्यधारणा विजयी हो और उसके सामने गलत धारणा विलीन हो जाए। सत्याग्रह की मूल मान्यता है कि मानव निर्दोष है।"^३ सत्याग्रह कौन हो सकता है? उत्तर स्पष्ट है कि राष्ट्र का सामान्य नागरिक भी सत्याग्रही हो सकता है।"^४

हृदय परिवर्तन -

व्यक्ति को क्रोध से नहीं प्रेम से जीता जा सकता है। कानून और नियम से मानव मन नहीं बदल सकता। वह तो प्रेम से बदल सकता है। नफरत से नफरत नहीं बल्कि नफरत को प्रेम का सहारा होना चाहिए। गाँधी जी ने हमेशा हृदय परिवर्तन पर बल दिया है।

देशप्रेम —

स्वदेश प्रेम गांधी जी के जीवन का मुख्य आधार था। गांधी जी का मानना था कि जिस तरह छोटा बच्चा अपनी माँ की छाती से चिपका रहता है, उसी प्रकार हर देशवासी को स्वदेश के साथ चिपके रहना चाहिए। हमें हमेशा देश के अतीत का गौरव करना चाहिए। गाँधी जी ने जो कछ किया उसके केंद्र में मुख्यतः देशप्रेम ही था।

तुलनात्मक दृष्टि से निराला और मुक्तिबोध के काव्य में समानता

डॉ. ओमप्रकाश बन्सीलाल अंबर

हिन्दी विभाग

स्वा. सावरकर महाविद्यालय, बीड.

मो.नं. ९२२६४९००३२

भारतीय साहित्य एवं समाज की दृष्टि से निराला एवं मुक्तिबोध का काव्य अत्यन्त महत्त्वपूर्ण है। हिन्दी कविता को एक विशिष्ट अर्थ देने का कार्य दोनों कवियों ने किया है। हिन्दी कविता आज जो विश्व में सबसे अधिक प्रभावी मानी जाती है उसके निर्माण में निराला और मुक्तिबोध के काव्य ने आधार का कार्य किया है। हम कह सकते हैं कि हिन्दी कविता को एक सही दिशा देने का कार्य इन की कविता ने किया है। हिन्दी कविता में भाव और शिल्प की दृष्टि से जो विविधता है इसके निर्माण में इन दोनों कवियों का महत्त्वपूर्ण योगदान है। इनके काव्य में प्रगतिशीलता, प्रयोगधर्मिता तथा मानवता आदि कुछ ऐसे तत्त्व हैं जो परवर्ती हिन्दी कवियों ने अपनाते हुए, अपने काव्य का निर्माण किया है। इनके काव्य का व्यापक प्रभाव हिन्दी काव्य पर दिखाई देता है।

तुलनात्मक दृष्टि से निराला और मुक्तिबोध के काव्य में समानता इन मुद्दों के आधार पर है -

१) **मानव-विरोधी स्थितियों का डटकर मुकाबला** - निराला और मुक्तिबोध का काव्य देखने के बाद यह स्पष्ट होता है कि दोनों ने मानवीय संकट के दौर में मानव-विरोधी स्थितियों का डटकर मुकाबला किया है। अतः एव यह कहा जाता है कि नये साहित्य के सौन्दर्य में पहला चरण रखने का कार्य निराला ने किया तो दूसरा चरण मुक्तिबोध ने रखा है।

२) **कविता और जीवन में अभिन्नता** - दोनों के कविता और जीवन में अभिन्नता दिखाई देती है। उनका जीवन-व्यक्तित्व एवं काव्य इतना घुल-मिल गया है कि अलग करना कठिन है। इसी कारण इन दोनों का काव्य यथार्थ होने के साथ ही साथ प्रभावी है।

३) **काव्य में मानव मुक्ति की कामना** - हिन्दी के इन दो कवियों के काव्य में मानव मुक्ति की गाथा है। दोनों कवि संघर्ष के कवि हैं। मानव-कल्याण के लिए ही इन दोनों का काव्य है। इसीलिए इन दोनों की कविताएँ कल्पना लोक के वायवीय अँधेरे के चक्कर नहीं लगाती बल्कि जीवन के यथार्थ सत्यों की खोज कराती हैं।

४) **विरोध में सामंजस्य प्रस्थापित करने का कार्य** - विरोध में सामंजस्य प्रस्थापित करने का कार्य निराला और मुक्तिबोध के काव्य ने किया है। दोनों का व्यक्तित्व ही अनेक विरोधी बातों में सामंजस्य स्थापित करने वाला था। दोनों का जीवन संघर्ष भरा है फिर भी समायोजन कर प्रतिकूल परिस्थिति का डटकर मुकाबला किया है।

५) **काव्य का प्रभाव परवर्ती कवियों पर** - निराला और मुक्तिबोध के काव्य का प्रभाव परवर्ती हिन्दी कवियों धूमिल, अरुणकमल और मंगलेश डबराल की कविताओं पर सबसे अधिक दिखाई देता है। विरोध में सामंजस्य स्थापित करने की संवेदना आज के अनेक कवि भी अपने काव्य में प्रयुक्त कर रहे हैं वह इनी की देन है।

६) **प्रगतिशीलता और प्रयोग शीलता प्रखर रूप में** - दोनों के काव्य में प्रगतिशीलता और प्रयोगशीलता प्रखर रूप में दिखाई देती है दोनों की यातनाओं में एक ऐसे जागरूक, संवेदनशील भारतीय कलाकार का स्वर है, जो प्रलोभन, भय, आतंक, पीड़ा और दुःख आदि किसी के सामने कभी नहीं झुका।

दोनों की हिन्दी भाषा से अन्य भाषा के शब्द ग्रहण करने की क्षमता ने उनके काव्य में तीव्रता उत्पन्न कर दी है, जो अन्य कवियों के काव्य में नहीं है। हिन्दी कविता में निराला के बाद जो विविध प्रवाह एवं मोड़ आये, उनका अधिकांश श्रेय मुक्तिबोध को दिया जाता है ललिता अरोड़ा ने ठीक ही कहा है - "छायावादी विचारधारा में तथा प्रयोगवादी और नई कविता में भाव, छन्द एवं भाषा की भूमि पर जो मोड़ आए उनका अधिकांश श्रेय निराला को दिया जा सकता है।"^१



७) कबीर और निराला के व्यक्तित्व में समानता - यह आश्चर्य की बात है कि दोनों कवियों के काल में बहुत अधिक अन्तर है। कबीर संत काव्य के कवि हैं तो निराला आधुनिक काल के कवि हैं। कबीर की तरह ही निराला का स्वभाव भी अत्यन्त स्वाभिमानि रहा है। कबीर ने जैसे सामाजिक आदर्शों को मानकर अनेक रुढ़ियों को नकारा और नवीनता को स्वीकार वैसे ही निराला ने भी अनेक रुढ़ियों को अस्वीकार किया है। कबीर की तरह निराला ने भी कभी किसी की खुशामद नहीं की। कबीर ने भक्ति के क्षेत्र में दलित, पीछित के लिए आधार दिया, वैसे ही निराला ने भी काव्य में सामान्य से सामान्य आदमी के लिए स्थान दिया है। ठीक यही निराला से मुक्तिबोध की परम्परा का भाग दिखाई देता है।

८) हिन्दी की प्रगतिशील कविता के निर्माण में योगदान - सामाजिक वैयर्थ्य को हटाने के लिए कविता का अस्व की तरह प्रयोग किया है। "दोनों की लम्बी कविताएँ पेंटिंग की तरह है जिसके एक-एक अंश को मजाया-सँवारा है। लम्बी कविताओं के रचना-विधान में मुक्तिबोध समकालीन कवियों में बेजोड़ है। लम्बी कविता के क्षेत्र में मुक्तिबोध ने कैप्टेसी का प्रभावी प्रयोग किया है।"

९) सामाजिक वैयर्थ्य को हटाने के लिए कविता का अस्व की तरह प्रयोग - निराला के काव्य ने मानव कल्याण की बात अपनी कविता से शुरू की थी, उनको आगे बढ़ाने का कार्य मुक्तिबोध ने किया है। इस क्षेत्र में रामेश्वर चन्द्र सिंह ने लिखा है कि, "स्वतन्त्र कवि के रूप में सब बातों और पार्टियों में ऊपर उठकर निराला को खुले मान-सन्मानपूर्ण परम्परा को आगे बढ़ाया।"

१०) जटिल अनुभूतियों के कवि - निराला और मुक्तिबोध जटिल अनुभूतियों के कवि हैं। अनुभूति की यह संरचना दोनों के काव्य में स्पष्ट रूप में दिखाई देती है। इसलिए उनके द्वारा प्रयुक्त शब्द, प्रतीक, चित्र, विशेषण, क्रियापद आदि सभी गहरी अनुभूति को प्रकट करते हैं। उनके काव्य में शब्द-ध्वनि और वाक्य-संरचना अलग प्रकार की है। दोनों की काव्य-भाषा संवेदना के जटिल स्तरों में जुड़े हुए हैं।

११) भाषा वैविध्यपूर्ण - दोनों की काव्य भाषा वैविध्यपूर्ण है। दोनों ने अपने विषयों के अनुरूप ही भाषा का सरल, क्लिष्ट, ओजपूर्ण रखा है।

१२) भाषा पर अधिकार दोनों का भाषा पर अधिकार रहा है। दोनों ही भाषा के नवीन, मनोवांछित प्रयोग करने में सिद्धहस्त रहे हैं उनका एकाधिक भाषाओं का ज्ञान भी उनकी काव्यकला का समृद्ध बनाने में सहायक रहा है।

१३) नारी के प्रति उदात्त भाव - दोनों के काव्य में नारी के प्रति उदात्त भाव दिखाई देता है। दोनों ने नारी की दोनो अवस्था के प्रति सहानुभूति प्रकट की है।

१४) प्रेम का सामंजस्य पूर्ण भाव - प्रेम का सामंजस्यपूर्ण भाव इन दोनों के काव्य में दिखाई देता है। दोनों की सौन्दर्य-चेतना व्यापक है। निराला की सौन्दर्य-चेतना अध्यात्म में प्रभावित है मुक्तिबोध की सौन्दर्य-चेतना वैज्ञानिकता से प्रभावित है।

१५) अत्यन्त गम्भीर कवि - निराला और मुक्तिबोध दोनों अत्यन्त गम्भीर कवि हैं, इसलिए दोनों का काव्य सतहीपन से नहीं जाना जा सकता बल्कि गहराई के साथ उसे समझना पड़ता है। निराला सफल गीतकार हैं। मुक्तिबोध गीतकार नहीं हैं, लेकिन एक सफल गीतकार के सभी लक्षण उनमें दिखाई देते हैं। मुक्तिबोध का विचार-प्रधान मौलिक ही उनकी कविताओं पर सक्रिय रहा है। उनके कुछ गीत मौलिक तो हैं फिर भी उनके गीत वैचारिकता से वंच नहीं पड़े हैं। नयी कविता में अभिव्यक्ति स्वातन्त्र वैचारिक स्वातन्त्र के रूप में दिखाई देता है इस वैचारिक स्वातन्त्र्य से भरा हुआ काव्य निर्माण करने में निराला और मुक्तिबोध के काव्य ने महम भूमिका निभायी है।

१६) व्यंग्य का आकार लेकर काव्य का सृजन - दोनों का व्यंग्य-काव्य अत्यन्त प्रभावी दिखाई देता है। इस व्यंग्य का अपना कर समाज पर तोखे प्रहार करने का कार्य दोनों ने किया है।



२५) दोनों क्रांतिकारी कवि - समाज में दिखाई देने वाले शोषितों दलितों को चित्रित करने का कार्य निराला ने किया है। "कवि की दृष्टि मानव की शोषित, दलित अवस्था पर जाती है और वह उन सभी नेताओं पर व्यंग्य करता है, जो जन कल्याण का पाखण्ड रचने में डूबे हुए हैं।" निराला से प्रभावित होते हुए मुक्तिबोध ने भी जो देखा, भोगा, सहन किया साथ ही विरोध और विद्रोह भी किया, उसे ही उन्होंने अपने काव्य में प्रकट किया। इसलिए दोनों कवियों ने जनवादी काव्य का सृजन कर अपने क्रांतिकारी संघर्षशील व्यक्तित्व का परिचय दिया है।

निष्कर्ष रूप में हम कह सकते हैं कि निराला और मुक्तिबोध के काव्य का व्यापक प्रभाव हिन्दी काव्य पर दिखाई देता है। हिन्दी कविता में भाव और शिल्प की दृष्टि से जो विविधता है उसके निर्माण में दोनों कवियों का महत्वपूर्ण योगदान है।

निराला और मुक्तिबोध दोनों आधुनिक विचारों के कवि हैं। कमल कुमार ने यह कहा है - "साठ के बाद की कविता को स्वीकृत दिशाओं से अस्वीकृत दिशाओं की ओर बढ़ने वाला माना है जो वास्तव में कबीर, निराला, मुक्तिबोध की तो अस्वीकृत दिशा का अगला चरण है।"

इन दोनों की आधुनिक दृष्टि, क्रांतिकारिता, संघर्ष और निर्भयता आज की कविता में दिखाई देती है। शिल्प की दृष्टि से मुक्त छन्द, गेयता, लयात्मकता फेण्टेसी आदि का भी प्रयोग नये कवि कर रहे हैं। इन दो कवियों से प्रभावित हिन्दी कविता गतिशील बनी है। दोनों का काव्य हिन्दी काव्य के लिए प्रेरणा का कार्य कर रहा है।

संदर्भ :-

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महिला और मानवाधिकार

डॉ. ओमप्रकाश बन्सीलाल झंवर
स्वा. सावरकर महाविद्यालय,
बीड

एक ओर समाज में जहाँ रीतिकाल और उन्नीसवीं सदी में नारी की स्थिति अत्यंत दयनीय हो चुकी थी वहीं दूसरी ओर उसी काल के कुछ महान समाज सुधारकों जैसे राजा राममोहन राय एवं महर्षि दयानंद सरस्वती ने नारी पर होने वाले अत्याचारों को रोका, उन्हें शिक्षा के क्षेत्र में आगे बढ़ाना शुरू किया तथा नारी जीवन में रोशनी की एक किरण बिखेरी। देश के कोने-कोने में फैले अनेक स्वयंसेवी संगठनों एवं शासकीय संगठनों ने भी नारियों की स्थिति बेहतर बनाने के अथक प्रयास किए।

५ जनवरी, १९८७ को सरकार के सर्वेक्षण से पता चला कि जितना विकास महिलाओं का हो रहा है उतना संतोषप्रद नहीं है। इसलिए कुछ निजी संस्थान सामने आए और उन्होंने नारी उत्थान के कई कार्यक्रम चलाए, जैसे 'महिला आयोग' आदि। लावारिस महिलाओं या अनाथ कन्याओं के लिए भारत में अनेक 'नारी-निकेतन' खोले गए जिसमें आश्रय लेकर नारी अपने को शिक्षित कर रही है तथा कुंवारी, बेसहारा युवतियों का विवाह कराया जा रहा है ताकि उनका जीवन व्यवस्थित हो सके। रूस, चीन, जर्मनी, अमेरिका, इंग्लैंड आदि देशों की नारियाँ हमारे देशों की नारियों से कहीं आगे हैं। यदि हमारे देश में शिक्षा की ओर पूर्ण ध्यान दिया जाए तो नारी स्वयं अपने उत्थान के लिए कई नियमों, अपने अधिकारों, अपने पैरों पर खड़ी होने के बारे में जान सकेगी। भारत में यदि नारी को पूर्ण अधिकार मिले और उसका शोषण समाप्त हो जाए तो भारत की प्रगति में तीव्र गति से प्रगति होगी।

हमारे देश का संविधान महिलाओं के लिए तीन तरीकों से विशिष्ट मंशा रखता है।

१. संविधान महिलाओं और पुरुषों में लैंगिक भेदभाव मिटाने की मंशा रखता है।
२. संविधान इस बात को तूल देता है कि महिलाओं को पारिवारिक रूप से प्रताड़ित किया गया है तथा हीन समझा गया है। इस अन्याय को समाप्त करने के लिए

संविधान सरकार को महिलाओं के हित में विशेष प्रावधान बनाने की अनुमति देता है।

३. संविधान निहित रूप से यह उम्मीद रखता है कि सरकार कमजोर वर्गों, जिनमें महिलाएं शामिल हैं, की स्थिति सुधारने के लिए विशेष प्रयत्न करेगी। मूल संवैधानिक अधिकारों में समानता के अधिकार का महिलाओं के लिए विशेष महत्व है। समानता के अधिकार के अनुसार महिलाओं को पुरुषों के साथ-सार्वजनिक नौकरियों में समान अधिकार है।

समान वेतन का अधिकार है।

कानूनी अधिकार के दो उपभेद किए जा सकते हैं-

अ. सामाजिक अथवा नागरिक अधिकार

ब. राजनैतिक अधिकार

अ. सामाजिक अथवा नागरिक अधिकार

समानता का अधिकार

समानता का अधिकार एक अत्यंत महत्वपूर्ण अधिकार है। समानता का अधिकार प्रजातंत्र की आत्मा है। संविधान के द्वारा नागरिकों को अग्रलिखित पाँच प्रकार की समानताएं प्रदान की गई हैं:

कानून के समक्ष समानता

इस व्यवस्था का आशय यह है कि राज्य सभी व्यक्तियों के लिए एकसा कानून का व्यवहार एक-सा होगा।

सामाजिक समानता

कानून के द्वारा निश्चित कर दिया गया है कि सब नागरिकों के साथ दुकानों, होटलों तथा सार्वजनिक स्थानों जैसे-कुओं, तालाबों, स्नानागारों, सड़के आदि पर किसी प्रकार का भेदभाव नहीं किया जायेगा।

सरकारी पदों की प्राप्ति के लिए अवसर की समानता

अनुच्छेद १६ के अनुसार "सब नागरिकों को सरकारी पदों पर नियुक्त के लिए समान अवसर प्राप्त होंगे और इस संबंध में केवल धर्म, मूलवंश, जाति, लिंग अथवा जन्मस्थान या इनमें से किसी के आधार पर सरकारी नौकरी या पद प्रदान करने में भेदभाव नहीं किया जायेगा।"

७३ वें संविधान संशोधन में प्रावधान था कि पंचायतों के तीन स्तरों पर अर्थात् ग्राम पंचायत, पंचायत समिति और जिला पंचायत पर महिलाओं की एक - तिहाई भागीदारी, सदस्य और अध्यक्ष दोनों तरह के पदों पर होगी। इस प्रकार इस प्रावधान से पंचायतों के लगभग ३४ लाख पदों में से ११ लाख पद महिलाओं के लिए सुनिश्चित हुए हैं।

नई व्यवस्था के अंदर पंचायती राज संस्थाओं में दो-तिहाई सीटें महिलाओं के लिए उनकी जनसंख्या के आधार पर आरक्षित की गई है। आरक्षण के इस प्रावधान में सामान्य वर्ग की महिलाओं के साथ ही अनुसूचित जाति, जनजाति तथा पिछड़े वर्ग की महिलाओं के लिए भी उनकी जनसंख्या के अनुपात में एक-तिहाई स्थान आरक्षित किए गए।

पंचायतों में महिलाओं की भूमिका को अधिक प्रभावशाली बनाने की आवश्यकता है।

आज हमारे देश में जो अनगिनत समस्याएं छाई हुई हैं, उन्हें सुलझाने में देश की नारियाँ अत्यंत महत्वपूर्ण योगदान दे सकती हैं। राष्ट्र का मंगल समाज का कल्याण और अपना व्यक्तिगत हित ध्यान में रखते हुए नारी को अज्ञान के अंधाकर से निकालकर प्रकाश में लाना होगा। चेतना देने के लिए उसे शिक्षित करना होगा।

आज का युग नारी स्वतंत्रता का युग कहा जाता है। वस्तुतः आज भारतीय नारियों को पहले की अपेक्षा बहुत अधिक स्वतंत्रता मिली है। इससे इंकार नहीं किया जा सकता, किंतु उस स्वतंत्रता को वास्तविक भूमि अभी भी नहीं मिल सकी है। आज भी उसके अधिकार एवं शक्ति को कई अर्थों में नजर अंदाज कर दिया गया है।

गाँवों का विकास स्त्री शिक्षा पर ही आधारित है। यदि गाँवों की प्रगति हम चाहते हैं तो गाँवों को शहरों से जोड़ा जाना चाहिए और यह कार्य तभी संभव है जब ग्रामीण स्त्री शिक्षित होगी। ग्रामों के विकास एवं उन्नति के लिए लड़कियों को आत्म विश्वासी बनाना आवश्यक है। ग्रामीण लड़कियों के लिए पाठ्यक्रम जीवनोपयोगी हो। वे सैद्धांतिक ज्ञान कक्षाओं में पाती हैं और व्यावहारिक ज्ञान उन्हें गाँवों में जाकर मिलता है। हमारे यहाँ के पाठ्यक्रम का उद्देश्य छात्राओं को औपचारिक एवं अनौपचारिक शिक्षा देना है। इसके माध्यम से उन्हें अंधविश्वास, सफाई, पोषण, कुरीतियों के संबंध में जागृत करते हैं।

अतः स्त्री शिक्षा के द्वारा जीवन तथा आशाओं के साथ संबंधित करने और इसमें राष्ट्रीय अंतरराष्ट्रीय लक्ष्यों की प्राप्ति

के लिए सामाजिक, आर्थिक तथा सांस्कृतिक परिवर्तन लाने के लिए सुधार करने से अधिक आवश्यक कोई कार्य नहीं है।

महिला अधिकारों का हनन रोकने, उन्हें सामाजिक न्याय दिलाने तथा स्वाभाविक हक दिलाने के लिए अन्तर्राष्ट्रीय मानव अधिकार आयोग, राष्ट्रीय मानव अधिकार आयोग, राज्य मानव अधिकार आयोग तथा राष्ट्रीय महिला आयोग जैसी संस्थाओं का गठन किया गया है, जो महिलाओं को शोषण से मुक्त कराकर अधिकारों के प्रति जागरूक कर रही है। केन्द्र द्वारा महिला सशक्तिकरण की दिशा में एक राष्ट्रीय नीति लागू की जा रही है। देश में महिलाओं के प्रति हो रही घरेलू हिंसा के प्रति भी केन्द्र सरकार कानून बनाने का विचार कर रही है। महिला सशक्तिकरण के लक्ष्य को हासिल करने के लिए सरकार महिलाओं के खिलाफ हिंसा की रोकथाम सम्बन्धी मौजूदा कानूनों के संशोधन पर भी विचार कर रही है। विश्व स्वास्थ्य संगठन के अनुसार प्रति वर्ष पाँच सौ से हजार महिलाएँ जागरूकता के अभाव में मृत्यु की ग्रास हो जाती है। यदि इन्हें अधिकारों के बारे में जानकारी दी जाए तो न केवल इनके स्वास्थ्य एवं शिक्षा में ही सुधार होगा, वरन् इनके द्वारा महिला स्थिति को सुधारने में निश्चित ही सहायता मिलेगी।

पूर्व प्रधानमंत्री श्री अटल बिहारी वाजपेयी ने राष्ट्रमण्डल के महिला मामलों के मंत्रियों की छठी बैठक का उद्घाटन करते हुए कहा था कि "महिलाओं के मानवाधिकार सुनिश्चित करना सभी नागरिकों के बुनियादी अधिकारों की रक्षा, लोकतांत्रिक भार की महत्वपूर्ण प्रतिबद्धता है। इस प्रतिबद्धता के अनुगमन के रूप में राष्ट्रीय महिला आयोग ने महिला पारिवारिक अदालत के नाम से महिला लोक अदालतों को प्रायोजित करने का निर्णय लिया।" आयोग द्वारा अपने छोटे से कार्यकाल में ७२ अदालतें प्रायोजित की गईं। इन अदालतों में २०० से अधिक मामले निपटाये गए।

संदर्भ ग्रंथ :

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डॉ.ओमप्रकाश बन्सीलाल शंवर

हिंदी विभाज

स्वा.सावरकर महाविद्यालय, बीड.

जि.बीड (महाराष्ट्र) ४३११२२

भारत बहुधर्मीय, बहुभाषीक एवं बहुप्रांतीय एक विशाल तथा महान राष्ट्र है। इस बहुभाषी राष्ट्र में भारतीय को अपने राष्ट्र में ही पूरव से पश्चिम एवं दक्षिण से उत्तर तक भ्रमण करने के लिए अनेक मुसीबतों का सामना करना पड़ता है, क्योंकि भारत के सभी भारतीय पूरी तरह से न पढ़े-लिखे हैं न अनपढ़। इस बात को देखते हुए देश की सबसे आसान भाषा हिन्दी है जो ८०% से भी अधिक भारतीय जानते हैं, समझते हैं तथा बोलते हैं।

देश के निर्माताओं, मनीषियों, कर्णधारों एवं विद्वानों ने विदेशी भाषा के स्थान पर एक व्यापक एवं सर्वस्वीकार्य भाषा की जो संकल्पना की थी उसको ध्यान में रख कर संविधान सभा में संविधान निर्माती समिति ने गहन चिंतन मनन के उपरान्त १४ सितम्बर १९४९ को सर्वसम्मति से हिन्दी भाषा को संघ की राष्ट्रभाषा के रूप में स्वीकार किया। हिन्दी खड़ीबोली देवनागरी लिपी को भारतीय संविधान में दो दिन दस घंटों के लंबे तर्क वितर्क के पश्चात संघ की राजभाषा के रूप में प्रतिष्ठित किया। भारतीय संविधान में हिन्दी को राष्ट्रभाषा बनाने का प्रस्ताव तमिल भाषी श्री.जोपाल स्वामी आर्यंगार ने तथा अनुमोदन मराठी भाषी शंकररावजी देव, तेलगु वासी दुर्गावती जी, उर्दू भाषी मौलाना अब्दुल कलाम आजाद, गुजराती भाषी कन्हैयालाल मणिकलाल मुंशी, कन्नड भाषी श्री कृष्ण मूर्ति आदि ने किया। हिन्दी को भारत की केन्द्रीय सरकार की राजभाषा के रूप में भारतीय संविधान में उपर्युक्तानुसार अंजित किया गया।

अंग्रेजी के बढ़ते हुए चलन ने कहीं-कहीं हिन्दी को आघात पहुँचाया है। संविधान के अनुसार सरकार के निर्देश भी भाषा के विषय में स्पष्ट है कि सरकारी प्रयोजन में आम जनता द्वारा बोली जानेवाली हिन्दी भाषा का प्रयोग हो परंतु अक्सर यह देखा जाता है कि सरकारी प्रयोजन के लिए आम जनता की भाषा का प्रयोग नहीं होता। क्योंकि सरकारी तंत्र के अधिकांश काम अंग्रेजी भाषा में होते हैं और दफ्तरशाह जनता की भाषा बोलने और लिखने से इसलिए डरते हैं कि जनता जब उनके द्वारा दिए गए कामों का मूल्यांकन करेगी और उनसे सवाल पूछेगी तो वे जनता को जवाब नहीं दे पाएंगे। जनता उनकी बात समझ न पाए इसलिए वे विदेशी भाषा अंग्रेजी का सहारा लेते हैं।

राजभाषा शासन की भाषा होती है जिसे शासन वर्ग तय करता है। भारत में लोकतंत्र शासन प्रणाली है और शासन जनता द्वारा चुने हुए प्रतिनिधियों द्वारा चलाया जाता है। अंतः राजभाषा भी जनता की भाषा होनी चाहिए। भारतीय संविधान में राजभाषा के निर्धारण के समय राजभाषा का निर्धारण एक पैचीदा विषय हो गया था। उसका कारण यह कि भारत एक विशाल देश है, जहाँ अनेक भाषाएँ प्रयुक्त की जाती हैं। सभी भाषा-भाषी अपनी भाषा को राजभाषा के रूप में देखने का सपना रखते हैं। समस्या यह पैदा हुई कि भारत संघ की राजभाषा क्या हो? लोकतंत्र का तकाजा यह था कि बहुसंख्यक जनता की भाषा को संघ की राजभाषा का दर्जा दिया जाय। किन्तु ऐसा न हो सका, क्योंकि लॉज अंग्रेजी शिक्षा प्रणाली से निकले हुए थे। उनमें भी अंग्रेजों की तरह अपने को विशिष्ट बनाये रखने की महत्त्वकांक्षा थी। अंतः उन्होंने चालाकी की और हिन्दी को राजकाज संभालने में अक्षम घोषित करते हुए हिन्दी के विकास के लिए प्रयास किये जाने व उसके बाद राजभाषा बनाये जाने की बात रखी।

सिंहासन पर बैठ मुस्काती, दासी हिन्दी भटक रही बनकर बनवासी।"

हमारे देश का राजकारण अंग्रेजी में चलता है। सरकारी, चैरसरकारी जार्यलयों में कामकाज अंग्रेजी में किया जाता है। उेंद्र और राज्य सरकारों में परस्पर कामकाज अदान-प्रदान अंग्रेजी में किया जाता है। हिन्दी दिवस, हिन्दी पखवाडे, हिन्दी मास मनाए जाते हैं, हिन्दी के प्रयोग की, व्यवहार की बातें की जाती हैं। परंतु वास्तव में राजभाषा हिन्दी का प्रयोग राजकाज में प्रशासन में जार्यलयों में कम ही होता है। एक हम ही हैं और हमारे मंत्री हैं जो हिन्दी में शपथ लेने में भी शर्माते हैं, घबराते हैं जैसा कि मई २००९ में लोक-सभा के चुनाव के बाद जे-द्र सरज्जर जे शपथग्रहण समारोह जे अवसर पर अधिकांश मंत्रियों ने अंग्रेजी में शपथग्रहण की। पूर्व लोकसभा अध्यक्ष श्री संगमा की बेटी ही अच्छी रही जिसने हिन्दी में शपथ ग्रहण की हालांकि वह पूर्वी भारत से सांसद चुनकर आयी थी। हाल ही में १३ अगस्त २०१० को लोकसभा में हिन्दी के नाम पर जो विरोध हंगामा हुआ वह शर्मनाक है। भारत सरकार के एक मंत्री हिन्दी में जवाब दे रहे थे। तकनीकी जराबी जे कारण जवाब का अंग्रेजी रुपान्तर न सुन सकने के कारण सांसद टी.आर. बालू ने पहले तो मंत्री को, अंग्रेजी में बोलनी की शर्त रखी जब यह बात नहीं मानी गई तो वे और उनकी पार्टी के सांसद सदन छोड़कर जाने लगे। इस अफरातफरी में लोकसभा अध्यक्ष को कार्यवाही स्थिति करनी पड़ी। क्या टी.आर. बालू जैसे वरिष्ठ सदस्य को यह शोभा देता है? हिन्दी देश की राजभाषा राष्ट्रभाषा है उसके नाम पर राजनीति करना उचित नहीं।

नवीनतम घटना संसदीय राजभाषा समिति की है। एक रिपोर्ट के अनुसार हिन्दी पखवाडे के दौरान ९ सितम्बर २०१० को राजभाषा समिति की बैठक में कर्मिक मंत्रालय भारत सरकार ने कुछ दस्तावेज हिन्दी की जगह अंग्रेजी में पेश किये। सदस्यों के एतराज करने पर हिन्दी में दस्तावेज उपलब्ध कराने में असमर्थता प्रकट की और कहा कि उनके यहाँ हिन्दी अनुवादजों की जमी है। इस पर सांसदों ने हंगामा किया और कुछ सांसद उठकर बाहर चले गए। गृहमंत्री पी. चिदंबरम इस समिति के अध्यक्ष हैं। उनकी अनुपस्थिति में बैठक की अध्यक्षता कर रहे सत्यव्रत चतुर्वेदी ने टिप्पणी करने से इनकार कर दिया। इस बैठक में भाग लेने आए प्रसिद्ध कवि और समीक्षक अशोक वाजपेयी ने कहा कि सरकार के अधिकांश दस्तावेज अंग्रेजी में ही होते हैं। हिन्दी में दस्तावेज उपलब्ध कराने की उम्मीद करना व्यर्थ है। उन्होंने कहा कि हिन्दी का सबसे ज्यादा अहित मंत्रालयों जे विभिन्न विभागों में बैठे राजभाषा अधिकारी और हिन्दी अधिकारी करते हैं।

राष्ट्रवाणी द्वैमासिक में श्री रेणुकादास कुलकर्णीजीने राष्ट्रभाषा का रथ और प्रगतिपथ के अवरोध इस आलेख में कहा है - "राष्ट्रभाषा हिन्दी को सजाया तो गया है, राजभाषा के वस्त्र पहनाकर। रथ में नेता, अधिकारी बैठे हैं। कानून के पहिए तो हैं, परंतु अंग्रेजी भाषा के विकल्प की ढील भरी लगाम हाथों में है। सामने अंग्रेजी प्रेमियों एवं हिन्दी विरोधकों से भरा 'अग्निपथ' है। सब से बड़ी विडंबना तो यह है कि रथ चालक या तो हिन्दी के प्रति विद्वेष भाव की या फिर अहंकार भाव की काली पट्टी बाँधे बैठे हैं। विचारों के छोड़े तो हैं, परंतु वे भी छोड़े बेचकर सोए हुए हैं।"

उच्च शिक्षा, तकनीकी शिक्षा, मेडिकल शिक्षा, व्यावसायिक शिक्षा आदि क्षेत्रों में अंग्रेजी हावी है। न्यायालयों में सारा काम अंग्रेजी में होता है। उच्च न्यायालयों में निर्णय सुनवाई अंग्रेजी में होती है। सर्वोच्च न्यायालय में हिन्दी का जहाँ नाम भी नहीं, वहाँ तो सारा काम अंग्रेजी में होता है। जनता को न्याय भी अपनी भाषा में नहीं मिलता? आज प्राथमिक स्तर से अंग्रेजी पढ़ाने की और अंग्रेजी स्कूलों की मांग बढ़ रही है।

भारतीय भाषाओं की माला में सुवासित हिन्दी भाषा संविधान के अनुच्छेद ३४३ (१) के अनुसार स्वाधीन भारत की राजभाषा है जिसका प्रयोग करना प्रत्येक भारत वासी के लिए सवैधानिक उत्तरदायित्व है। गुलामी की मानसिकता के कारण अथवा देश की स्वाधीनता की गरिमा को पहचाने बिना जो लोग अंग्रेजी का प्रयोग करते हैं वे संविधान की मर्यादा का उल्लंघन तो करते ही हैं साथ ही वे देश के स्वाभिमान को भी ठेस पहुँचाते हैं। बड़े-बड़े मंत्री अधिकारी चली आ रही लकीर है उसे में पीट रहे हैं। राष्ट्रभाषा राजभाषा के प्रति उनका तनिक भी लगाव नहीं है। यहाँ सब कुछ भगवान जे

संविधान में निर्धारित होते हुए कि "संघ की राजभाषा हिन्दी और लिपि देवनागरी होगी" हम इस दिशा में अब तक वास्तव में क्या कर पाये हैं? जो कुछ उच्च, उच्चतर, उच्चतम स्तर का काम है, चाहे न्यायालय हो, चाहे शिक्षण-अनुसंधान संस्थान, चाहे शासन और व्यापार, चाहे संसद का कोई सदन हो, जब जगह अंग्रेजी का अधिपत्य है।

यह सारे संसार का अनुभव है कि उच्चतम शासन जिस भाषा में चलता है, उसी में सभी उच्चतर कार्य होते हैं। भारत पर चूंकि विदेशी-विभाषी आक्रमण बहुत हुए हैं, हमें तो और अधिक अनुभव है कि जिस भाषा में सिक्का चलता है, उसी भाषा में जीवन चलता रहा है। फारसी और अंग्रेजी में विद्वत्ता भारतीयों में उन भाषाओं के पंडितों की तुलना में भी बढी है। अतएव निष्कर्ष यह निकलता है कि केंद्रीय सरकार के अंग्रेजीकरण के कारण भारत में अंग्रेजी का विस्तार हो रहा है।

इसका आरम्भ जवाहरलाल नेहरू के प्रधानमंत्री बनने के समय से हुआ। वैसे उनकी देशभक्ति निर्विवाद थी, उसी प्रकार उनकी हिन्दी के लिए चिन्ता भी कम नहीं थी। लेकिन यह उनकी निजी कठिनाई थी कि वे जितनी अच्छी तरह अंग्रेजी में लिख-बोल-सोच सकते थे, उतनी गति उनकी हिन्दी में नहीं थी। और जब वे अंग्रेजी से आवद्ध थे, सब मिलकर भी उन्हें अंग्रेजी से अलग नहीं कर सके। यही कारण है कि पुरुषोत्तमदास टंडन, गोविन्ददास, राजेन्द्रप्रसार और गोविन्द वल्लभ पंत भी शासन में हिन्दी की स्थापना नहीं करा सके। धीरे-धीरे एक स्वार्थी समूह बन गया, एक षडयंत्र तंत्र उभर आया कि शासन उन्हीं के हाथों में रखो जो अंग्रेजी में निपुण हो। इस समय भारत में अंग्रेजी की परतंत्रता-पराधीनता है। हम उनके चंगुल में जकड़े हुए हैं जो अंग्रेजी में अच्छी तरह काम कर सकते हैं। अंग्रेजी जानने वाले भारत में पांच प्रतिशत भी नहीं हैं, ९५ प्रतिशत भारतवासी उनके दास हो रहे हैं। चूंकि इनकी अबाध वृद्धि में कोई बाधा नहीं है, अंग्रेजी के अधिपत्य में शंका नहीं है, और इस षडयंत्र बोध का पूरा आभास नहीं है। यहां इसकी विस्तार से विवेचना की आवश्यकता नहीं है कि किस प्रकार से भारत के लोकतंत्र को एकतंत्र और परिवार तंत्र बनया जा रहा है, परन्तु उसके शीर्ष पर अंग्रेजी का अधिपत्य है। इसे समझना होजा कि अंग्रेजी भारत को वर्तमान, भविष्य सब स्वतंत्रता से दूर कर रही है। हिन्दी की समस्या भाषा की समस्या नहीं है, यह भारत के सत्ताभोग का साधन अंग्रेजी जानने वालों द्वारा अपनाने की है।

राष्ट्रभाषा हिन्दी के सामासिज स्वरूप-निर्माण हेतु पन्द्रह वर्षों का समय निर्धारित किया गया था। १९६५ में यह काल पूरा हो रहा था। इन पन्द्रह वर्षों में समिति के सदस्यों द्वारा कोई गम्भीर प्रयास नहीं किये गये। तत्कालीन प्रधानमंत्री पण्डित जवाहरलाल नेहरू का एक वयान १९६४ में आया कि "हिन्दी किसी पर थोपी नहीं जायगी।" चाहे जिस कारण से प्रधानमंत्री का यह वयान आया हो, इसने हिन्दी का मटियामेट कर दिया। इस सब जानते हैं कि दक्षिण में १९६५ में कैसा हिन्दी विरोध हुआ था। बाध्य होकर भारतीय संसद ने यह निर्णय लिया कि जब तक कोई एक राज्य भी राष्ट्रभाषा एवं सम्पर्क भाषा के रूप में अंग्रेजी को चाहेगा उसका प्रयोग चलता रहेगा। अब राज्य विधानसभाओं को हिन्दी के पक्ष में प्रस्ताव पास करने पर ही भारत की राजभाषा होगी। इस तरह अंग्रेजी-मोह, सामासिज हिन्दी का अभाव, प्रतिवद्धता की कमी ने हिन्दी को किनारे रखा। हम यह नहीं कह सकते हैं कि भारत का विकास अंग्रेजी के बल पर नहीं हुआ है, पर इस विकास ने भारतीय संस्कृति और भारतीय राजभाषा हिन्दी का ऐसा बेडा गर्क किया है कि हमारी अपनी अस्मिता ही मिटती चली जा रही है। विश्व में प्रायः हर देश की अपनी एक राष्ट्रभाषा है, पर भारत में हिन्दी जो लेकर ऐसा हम नहीं कह सकते।

जिस हिन्दी के लिए पहले पीढी ने इतना बलिदान दिया, आज की पीढी उस हिन्दी की उपेक्षा कर रही है। हमें थुड़ी में पिलाया जा रहा है कि अंग्रेजी ही हमारे लिए संजीवनी है। भारत सरकार ने एक ज्ञान आयोग गठित किया है, उसने अध्यक्ष महोदय ने भारत सरकार से सिफारिश की है कि कक्षा एक से अंग्रेजी पढायी जाय। सरकार ऐसे सुझावों को पहले मानती है। परिणाम यह हो रहा है कि जो राज्य सरकारें हिन्दी की पजधर थीं वे भी अब अंग्रेजी शिक्षा की वकालत करने लगी हैं।

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Importance of Research in the Development of India

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संस्कृति और साहित्य का सम्बन्ध अत्यन्त ही घनिष्ठ है। साहित्य और संस्कृति के इतिहास की खोज की जाय तो उसका आदि-स्थान वेद में मिल जाता है। दोनों समाज से सम्बन्धित है इसीलिए साहित्य को 'समाज का दर्पण' कहा गया है। हिन्दी साहित्य सम्मेलन के तेरहवें अधिवेशन में स्वागताध्यक्ष के पद से पंडित महावीर प्रसाद द्विवेदी ने कहा, "ज्ञान-राशि के संचित कोश ही का नाम साहित्य है।" बाबू श्यामसुन्दर का विचार है, "सामाजिक मस्तिष्क अपने पोषण के लिए जो भाव-सामग्री निकालकर समाज को सौंपता है, उसी के संचित भंडार का नाम साहित्य है।" अंग्रेजी विद्वान बी बर्स फोल्ड का मत है, "साहित्य मानव समाज का मस्तिष्क है।" इस प्रकार साहित्य का निर्माण समाज द्वारा होता है। इस साहित्य का सदुपयोग तभी होगा जब सबका इससे लाभ हो। महात्मा तुलसीदास ने कहा है, "कीर्ति भनिति भूति भलि सोई, सुरसरि सम सब कहैं हित होई।" साहित्य के द्वारा सबका लाभ अपेक्षित है। इसलिए साहित्य एवं संस्कृति का इतना प्रगाढ़ सम्बन्ध है।

लिखित या मुद्रित शब्द के माध्यम से हमारे सामने व्यक्त होने वाला साहित्य संस्कृति का एक अंग ही तो है। संस्कृति से शून्य साहित्य वास्तव में स्थूल मनोरंजन या शैली के प्रयोगों का साहित्य मात्र शेष रहता है। संस्कृति से युक्त साहित्य जीवन को सरस बनाता है तथा उससे सृजनात्मक आनन्द का अनुभव होता है। डॉ. रामेश्वर लाल खडेलवाल कहते हैं, "संस्कृति की विविध बाह्य अभिव्यक्तियों में से साहित्य भी एक विशिष्ट अभिव्यक्ति है। संस्कृति का स्वरूप अत्यन्त विशाल है। उसमें धर्म, कला, दर्शन, साहित्य, विज्ञान, साधना, भक्ति सभी समाविष्ट है। वह जाति देश या विश्व की सर्वोच्च उपलब्धियों का सार है। इस दृष्टि से संस्कृति की परीधि अत्यन्त विशाल है। साहित्य उस विस्तृत क्षेत्र का एक अंग मात्र है दूसरे शब्दों में हम यून कह सकते हैं कि शब्द के माध्यम से और कल्पना की सहायता से जहाँ सौन्दर्य की सृष्टि के लिए मानव भावों और विचारों का रमणीयता से प्रकाशन होता है वही साहित्य है।"

आज पूरे देश में या यून कहें कि समस्त विश्व में संस्कृति एवं सभ्यता को लेकर बड़ी बहस हो रही है। भारत में भी संस्कृति का प्रश्न अब विमर्श का केंद्रीय विषय बनता जा रहा है। भारतीय संस्कृति की अवधारणा तथा उपयोगिता के सवाल पर विद्वानों द्वारा विभिन्न प्रकार के विचार प्रस्तुत किए जा रहे हैं।" अब वैश्वीकरण, बाजारवाद, उपभोक्तावाद से लेकर वैचारिक स्तर पर, विशेष रूप से उत्तर आधुनिकता के सन्दर्भ में क्षेत्रीयता बनाम केन्द्रीयता, बहुल संस्कृतिवाद बनाम राष्ट्रीय संस्कृति और विभेदों तथा अस्मिता को भी विषय बनाया जा रहा है।"

प्रत्येक राष्ट्र की शारीरिक, मानसिक एवं आत्मिक शक्तियों का विकास संस्कृति का मुख्य उद्देश्य है। संस्कृति राष्ट्र की अन्तरात्मा है। अस्मिता है, उसकी पहचान है। हर राष्ट्र अपनी पहचान के रूप में इसे अर्जित करता है जो विश्व संस्कृति का घटक होता है। भारतीय साहित्य संस्कृति की तरह बहुआयामी विविधवर्णी है, इन दोनों की विविधता का लक्ष्य एक है।

भारतीय साहित्य मूल्यों पर आधारित है। भारतीय साहित्य अनेक दृष्टियों से अन्य देशों के साहित्य से भिन्न है। इस साहित्य में एकता की संस्कृति है। इसी संस्कृति के कारण भारतीय साहित्य गौरव का साहित्य बन गया है।

भारत एक विशाल और बहुभाषी देश है। भारतीय साहित्य का अर्थ सामान्य मानस की अभिव्यक्ति है। भारतीय साहित्य किसी एक भाषा, एक क्षेत्र, एक जाति या एक काल का साहित्य नहीं वह तो विश्व के प्राचीनतम साहित्य-वेद से लेकर वर्तमान तक का भरत वंशी साहित्य है।"

हमारे देश में भाषा, धर्म, संस्कृति आदि की विविधताओं में एकता देखी जा सकती है, "जिस प्रकार अनेक धर्मों, विचारधाराओं और जीवन प्रणालियों के रहते हुए भी भारतीय संस्कृति की एकता असंदिग्ध है, उसी प्रकार और उसी कारण से अनेक भाषाओं और अभिव्यंजना पद्धतियों के रहते हुए भी भारतीय साहित्य की मूलभूत एकता का अनुसंधान भी सहज सम्भव है। भारतीय साहित्य का प्राचुर्य और वैविध्य तो अपूर्व है ही, उसकी यह मौलिक एकता और भी रमणीय है।"

प्रत्येक राष्ट्र का सच्चा साहित्य उसकी राष्ट्र मानसिकता से निर्गत होता है। भारत की राष्ट्रीय मानसिक समन्वयता संस्कृति की चेतना से रंजित होती है। प्रदेश भेद से भाषाएँ भले ही भिन्न-भिन्न हो परन्तु प्रदेश के भिन्न भाषा-भाषी एक ही राष्ट्रीय चेतना से रंजित हैं। विभिन्नता हो सकती है, पर उस विभिन्नता में एकता विद्यमान है।

समकालीन कविता

डॉ. ओमप्रकाश बन्सीलाल झंवर

स्वा. सावरकर महाविद्यालय,

बीड

समकालीन शब्द अंग्रेजी के Contemporary का

हिन्दी पर्याय तथा समसामयिक का अर्थबोधक है। इसलिए यह स्वतः ही स्पष्ट हो जाता है कि समकालीन कविता समसामयिक संदर्भों से सम्बद्ध है।^१ इसे युग विशेष के अनुरूप बदलती हुई चेतना या मानसिकता का द्योतक माना जाता है। यह कविता वर्तमान के यथार्थ का सीधा खुलासा करती हुई जीवन और उसके भीतर रह रहे मनुष्य की नियति और चुनौतियों को बड़ी गम्भीरता का साथ बयान करती है। इसलिए इस कविता में वर्तमान जीवन से जुड़े सभी बड़े मुद्दों, भूमण्डलीकरण, भ्रष्टाचार, पर्यावरण असन्तुलन, उपभोक्तावादी संस्कृति, क्षेत्रीयता, साम्प्रदायिकता, पेयजल संकट, भुखमरी, आतंकवाद आदि को काव्य का विषय बनाया गया है।

इस काव्यधारा के प्रमुख कवि हैं राजेश जोशी। जिन्होंने कविता, कहानी, नाटक आदि विधाओं पर अपनी लेखनी चलायी है। पर सर्वाधिक प्रसिद्ध वह समकालीन कवि के रूप में हैं। यहाँ उनके 'चाँद की वर्तनी' काव्य संग्रह जो २००६ में प्रकाशित हुआ को आधार बनाकर उनकी रचनाधर्मिता पर प्रकाश डाला गया है। 'कविता या किसी भी रूप में सामने आने वाली रचनात्मक अभिव्यक्ति अपने समय और समाज के प्रति व्यक्त की गयी एक खास तरह की प्रतिक्रिया होती है। इस प्रतिक्रिया में समय-समाज का और उसके बीच रचनाकार के आत्म का, जो बोध

व्यक्त होता है उसे ही हम रचना की संवेदना कहते हैं।^२ समकालीन कविता ने महसूस किया कि आने वाले समय में सबसे बड़ा खलनायक बाजार होगा इसलिए यह कविता बाजार द्वारा उत्पन्न खतरों के प्रति आगाह करती है। नगरीय एवं महानगरीय जीवन की चकाचौंध भरी जिन्दगी का बाहरी आवरण भले ही बड़ा सुखद एवं आनंदमयी प्रतीत होता है लेकिन उसके दूरगामी परिणाम अत्यन्त घातक एवं विनिष्टकारी हैं इसलिए यह कविता प्रगति एवं विकास की इस मशीनी अवधारणा को संदेह की दृष्टि से देखती हुई उपभोक्तावादी संस्कृति के खतरों के प्रति चेताने का कार्य करती है। राजेश जोशी का मानना है कि वर्तमान काल केवल सूचनाओं का काल है जो टेलिविजन और कम्प्यूटर सभ्यता की उपज हैं

यह सिर्फ सूचनाओं का समय है

सूचनाओं में तब्दील हो रहा है ज्ञान

यहाँ तक की सच भी अब सिर्फ एक सूचना है।^३

समकालीन कविता व्यक्ति में बढ़ती जा रही अकेलेपन और असुरक्षा की भावना को भी काव्य का विषय बनाती है। बढ़ते औद्योगिकरण एवं भूमण्डलीकरण ने आज जिस शहरी और मल्टीनेशनल की चकाचौंध भरी जिन्दगी को जन्म दिया है। उसने मनुष्य के जीवन में संदेह ही संदेह पौदा कर दिया है। उसे स्वयं नहीं मालूम की उसे क्या करना है और उसको जीवन का उद्देश्य क्या है -

रचनाकार ने अपने साहित्य में युग धर्म को जिया है समकालीनता के दायरे में आते हैं। राजेश जोशी इसी परम्परा के प्रमुख कवि हैं। विशम्भर 'मानव' एवं रामकिशोर शर्मा के अनुसार - 'आज की आशंका भरी दुनियाँ में जहाँ आम आदमी का संघर्ष बहुत प्रखर है। वहाँ राजेश जोशी सपनों की दुनियाँ निर्मित करने की कोशिश करते हैं। वे पूँजीवादी व्यवस्था में शोषित, पीड़ित आमजन को अपनी कविता के माध्यम से जागरूक करने की कोशिश करते हैं।'

जोशी जी का मानना है कि औद्योगिकीकरण एवं उपभोक्तावादी संस्कृति का प्रभाव सम्पूर्ण मानवीयता पर पड़ा है। धर्म की अमानवीय व्याख्या, स्वार्थपरकता, अर्थलोलुपता, विज्ञान के द्वारा विकसित विनाश के विभिन्न साधन आदि के कारण मनुष्यता के लिए संकट पौदा हो गया है। विकास की गति इतनी तीव्र है कि कारण मनुष्यता के लिए संकट पौदा हो गया है। विकास की गति इतनी तीव्र है कि मनुष्य को मनुष्य बनाने वाले गुण ही उसके भीतर से लुप्त होते जा रहे हैं। पर्यावरण असंतुलन एवं प्रकृति के दोहन के कारण मनुष्य के समक्ष देहरा संकट पौदा हो गया है। ऐसे संकटपूर्ण समय में कवि भी व्यथित है। उसके समक्ष समाज में व्याप्त विविध विसंगतियाँ, विद्रूपताएँ एवं चुनौतियाँ हैं। कवि राजेश जोशी की कविताएँ इन सभी चुनौतियों को स्वीकार करते हुए अतीत की कमजोरियों को वर्तमान से जोड़कर भविष्य के प्रति आगाह करती हैं।

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Human Rights

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Jejuri ; Waste Land of Modern Society and Faith**Dr S.S.Sasane**

Asst Professor, English Department , Swa .Sawarkar Mahavidyalaya Beed

Dr.Arjun B.Galphade

Baburaoji Adaskar Mahavidyalaya Kaij ,Dis.Beed

Arun Kolhatkar is bilingual poet in Indian English writing world of literature ,he is an acclaimed writer in Marathi literary world ,his style of writing is satirical and thought provoking to peep into the mind of human being and social psychology .He was born in Maharashtra in 1932 . In 1949 he enrolled at the J J School of Arts and took his diploma as late as 1957 but by this time he was already graphic artist in the vibrant advertising work in Bombay and was to become one of the city's most successful art director's .All this seems very far away from Jejuri both place and book

"Poet told me Eunice de Souza that he discovered Jejuri in" a book on temple and legend of Maharashtra It seemed an interesting place .He went there first in 1963 with his brother Makrand and his friend the Marathi novelist Manohar Oak both of whom make appearance in the poem in laid back de adpon incarnation that are variation of the narrator"

Jejuri is a sequence of thirty one poems about Jejuri a small town in western Maharashtra with a temple of Khandoba .An incarnation of Lord Shiva, poet shows us futility of the faith of common people, and we feel nihilistic approach of poet through these poems. He used to observe religious rituals and faith of common folk on unrealistic things and has satirically commented with the visualization and reformation of superstitious ideas and other irrational beliefs which leads to many social problems in Indian culture and civilization which is responsible for blind faith and backwardness.

He has depicted two contradictory and realistic picture of society in the modern contemporary society of his era .It is a picture of gloomy attitude of people ,neglecting tendency of society and merrymaking psychology of modern Indian pilgrimage .Jejuri is the symbol of Indian faith ,God is using for commercial purpose and mentally become senseless ,now source of faith is superstitious attitude .One class of people is visiting Jejuri for tourism ,here God becomes static and mock .Local people uses this Shrine for business purpose and to run their livelihood ,God has become the source of income for them, their heart and mind become like waste land as sterile ,process of faith ,regeneration and creation has been going to decay and finish in the worldly business and faithlessness of human attitude

Jejuri has been called the wasteland of Kolhatkar ,this poetry is the epic of materialistic nature and modern futility of current human civilization .In the epic Poetry of T.S.E Eliot's Wasteland ,physical love has been prevailed to spirituality and eternal pleasure of human life ,physical love has become the object of pleasure ,actually that love is for recreation and regeneration not to obtain pleasure or the source of pleasure but it becomes the major object of enjoyment and merrymaking and lost the fertility and whole human world has been converted into barren ,deserted land that is wasteland .So the land of Jejuri also become like the Wasteland of T.S.Eliot as it also lost the originality and has been converted into fake ideas and faith of people as they are visiting for touristic approach not the *Bhaktimarg* or Devotedness towards God or religious purpose or cultural and rituals .

Through the lines of Jejuri ,it is found that poet has become upset and restless with the mentality of devotees ,local folk and other people ,and has shown the nihilistic approach of poet .Following lines are the exact depiction of the nihilistic approach of poet ,how poet has seen the temple of Maruti which is going to ruined condition but no one has time to mend it or to do something for that Temple so this is the lost of faith ,futility and many unrealistic things tag with it which is objectionable to hypocritical nature of society

"The roof comes down on Maruti's head
Nobody seems to mind least Maruti himself
May be he likes a temple better this way"

Above lines are the satire on devotee and people who visited place for personal goal and objects but they don't have time to repair the temple of Lord Maruti ,so here temple has not been ruined but the faith has been ruined and human sensibility became sterile ,heart of people also ruined and barren ,Ruined Temple is become the symbol of Modern Ruined Faith .People has visited place only for merrymaking and tourism ,Ruined temple is

the dark shadow of contemporary mentality of society and human life .Poet has satirically commented God as he also become static and bears all injustice and situation .This the one of the bitter and fatal satire on the religion by Poet through his poem *Jejuri* is the social picture of contemporary society so it is the important social document of current Indian Faith and fake devotees

The condition became worst when a Mongrel Bitch took shelter and has given birth to the puppies, the place became dog house, on one even thinks about the holiness and purity of Temple, the place became filthy "A Mongrel bitch has found a place for himself and her puppies" Heart of Ruin p,n. 62

The temple has become dirty ,holiness has been finished ,although Pilgrimage are visiting temple .Here faith has been challenged by factual reality ,poet 's nihilistic approach has depicted all the futile ,materialism .This place is the home of God that is made by rocks and soil means God does live in *Jejuri* this is the place of rocks and soil .This the modern image of faithlessness and materialistic nature of modern folk .Modern era has converted sensitive human being into materialistic robot and machine that is lack of faith "What else can Woman do, on hills as wretched as these" an old woman, page n 63

The realism directly has depicted the ground truth of women who is old and helpless ,she is as wretched as hills ,hills are wretched and condition of woman is like that barren hills ,faith is like woman and condition of shrine like wretched Hills ,poet has asked question about the myth of *Khandoba* and history of Sharine of *Khandoba* .Poet has told that myth is baseless and has not been contain any truth or realism ,the information which provided by school boy who is guide ,when poet has asked question he became speechless and restless "He doesn't reply but merely looks uncomfortable shrugs and looks away " ,Priest's son p n 64 Poet has commented satire and has mock on the superstitious nature of people, society blindly follows the customs, rituals and orthodox ideas but neglect the realistic meaning of religion .Poet has attacked the hypocritical nature of society, Indian people and irrational, and deals things only with emotional parameters

"What is God?

And watch is stone

The dividing line

If it exists

Is very thin at *Jejuri* and every other stone

Is god or his cousin" A Scratch p.n. 65

Arun Kolhtkar's poetry is the picture of contemporary society .This society is materialistic ,superstitious and ruined hearted ,society is blind follower of all fictional ideas about God and unbelievable myths of god that have not any reasonable basis .Poet observe *Jejuri* ,local people of *Jejuri* and contemporary social mentality .Approach of poet is realistic and satirical for hypocritical faith

Pet has depicted the fictional and decisive facts of *Jejuri*, this the realistic analysis of Hypocritical mentality of society In the current era, the place of pilgrimage has becomes the place of marketing, business hub. Local people has converted into market for selfishness or to fill the belly, they have cheated pilgrims, even the sale water on costly prize

Jejuri is nothing but the picture of modern society which has become senseless, mechanical, sterile, now this land has lost its fertility and has converted into sterile wasteland like the Epic Poetry of T. S. Eliot , *Jejuri* has become symbol of Waste Land This the mockery and satire on the futility, irrationality ,faithlessness ,superstitious and many more which is like *Himnag* in the ocean ,so Poet wants to reform us so we have to follow the correct path of humanity and religion ,instead of worshipping stone ,god lives in human being so help them in the form of food, money ,medicine ,love and care so this is the service of God ,God stays among human being ,every soul is the incarnation God ,so our prime duty is to serve needy people God meets there Just like the Marathi Abhang of Sant Tukaram

"*Je Ka ranjale Ganjale*

Tyasi mahne jo aapule

To chi sadhu olakhava

Dev tethich janava " (*Je Ka Ranjale Ganjale* ; Sant Tukaram)

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Image of Woman; patriarchal vision and culture across the world

Dr.Sasane S.S.

Asst Prof. English Department, Swa.Sawarkar Mahavidyalay ,Beed

Indian society and culture is ancient and deals with traditional orthodox customs and different mindset of rituals .All that customs revolves around woman because she is the most important part of culture and traditions she is the carrier of all tradition and issues. Image of Indian women is cow as she must be like cow she has to live calm and quiet should be accept all the decision even she doesn't like that ,Indian woman has been given the status of Goddess but in reality she has been living terrible life in the cultures of tradition ,culture and other social boundaries .

She has been considered low, weak and humble, in mythology also she has been treated victim and responsible for all destruction as *Sita* and *Drapadi* responsible for Ramayana and Mahabharata respectively. She has been given secondary and lower position then animals. Feminist approach has depicted the actual position of woman in family and society .She does all the household works without money, she is unpaid full time worker, how inhuman social structure has been existed across the world. Many Indian English author also supported feminism and depicted the real sordid condition of woman

"Indian women novelists and other writers composing their thoughts in English range from array of writers like oru Datta to Kamala Das and from Sarogini Naidu to Suniti Namjoshi ,Arundhati Roy to Shashi Deshpande .These female Indian writers have opted the astonishing variety of themes in a style "

In return she has been humiliated and treated very badly by in-laws and family so the picture of woman is very horrible on the screen of society Feminist approach is prevalent and popular in modern time as she becomes educated and she has realized the value of her labor and has been understood how she has been exploited from centuries by human being, she has been deprived from the rights and other luxuries of life Post modern period woman liberation movement is important on that realistic field and approach. Mary Wollstonecraft has raised the voice of woman liberation through her book *A Vindication of the Rights of Woman*, She has demanded equal rights and opportunities for women in the field of education economics and politics .The strong support has been given by John Stuart Mill who has presented serious concern about oppression in his book, *The Subjugation of Women* (1869)

" Traditionally , right from the ancient days ,India was a male dominated culture .Indian women were covered with many thick ,slack layers of prejudice ,convention, ignorance and reticence in literature as well as in life .They were inanimate objects who followed five paces behind their men they had to be gentle ,patient ,gracious and for generations together Bengali women were hidden behind the barred windows of dark rooms ,spending centuries in washing clothes ,kneading dough "

He seriously concern about the pathetic condition ,so education is important in her life ,education defiantly changes her life and the condition of woman ,she is domestic slave and lives life as slave ,education ,feminism is the worldwide term ,it is global and revolutionary concept towards the woman liberation .

"Feminism in India aims at defining, establishing and defending equal political and social rights as well as equal opportunities for Indian women .It is pursuit for ensuring the women's right within the society of India"

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Today also in the age of globalization ,she spends her most of the time in kitchen and other household chore ,she has to take care of all the family members but no one concerns about her needs ,even two words of love also not gets from family and husband ,the image of women in Indian society is stereotype as cow who tolerates everything physically ,emotionally ,socially ,psychologicallyInfinite pains are with her ,patriarchy has given the bunches of pain to women the reason behind is the gender inequality deeply rooted in the mindset of society ,cooking and cleaning is the work of woman so the all problems start with this cooking and cleaning ,if this work would have been divided between male and female equally then many problems might have been solved in the harsh world of male dominated society ,they surly respect to the labour of women ,her pain and other work which is completely unpaid service under the sweet title of culture ,family ,responsibility ,*Gruhlaxmi* and what not

"Gender inequalities are still deep-rooted in every society .Women suffers from lack of access to decent work and face occupational work and face segregation and gender wage gapes ,In many situations ,they are denied access to basic education and health care and are victims of violence and discrimination .They are underrepresented in political and economic decision-making processes "

Women become the victim of domestic violence, emotional violence, psychological violence as she has been never considered human being, everyone expects from her ,no one cares her and concerns her ,this is the folly of Indian society

She has been suffering for centuries, Mahatma Phule,Savitribai Phule and Dr Babasaheb Ambedakar has given her justice and education to live dignified life which is the right of every human being in the world but the Indian orthodox society has denied it very carefully and has made them the slave of religion ,traditions ,rituals and other orthodox life concept .

So the question doesn't start and end with cleaning and cooking but the question starts with the Peda and Gilebi so the mindset of society does matter for woman empowerment ,it the responsibility of male as they are also the father of their daughter to reform woman to secure her by every aspects and means .

Feminism is socio -cultural movement ,its aim is to set free woman from patriarchal domination and domestic slavery ,it is always stated that man and woman is the mutual for each other ,nature has divided their role differently but human has created social laws on discrimination .Basically feminism deals with humanism ,husband has to give respect ,love to his wife but his approach is patriarchal.

The vision behind every relationship is important, relationship must be based on mutual understanding and good vision .if the roots of relation is based on discrimination and domination, then all the aspects of relations has been spoiled .Woman empowerment is the need of today's global world so she must be free from psychological and particular dominative mindset of patriarchy.

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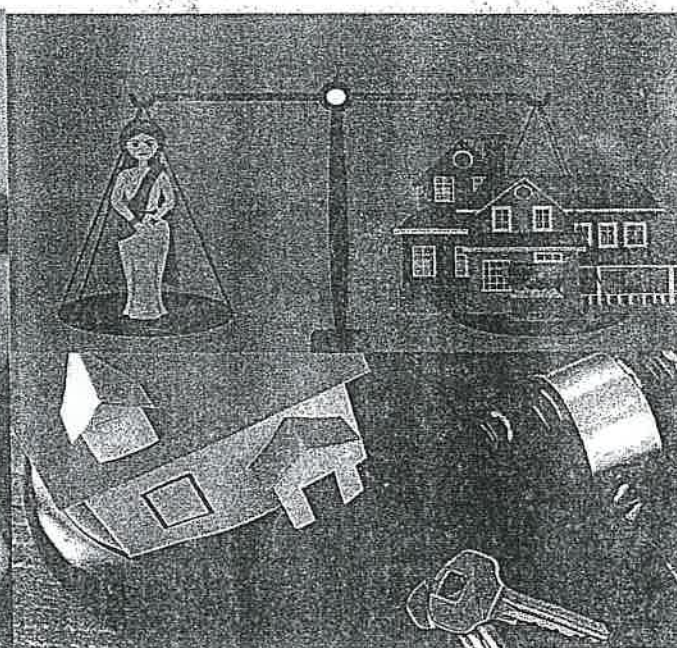
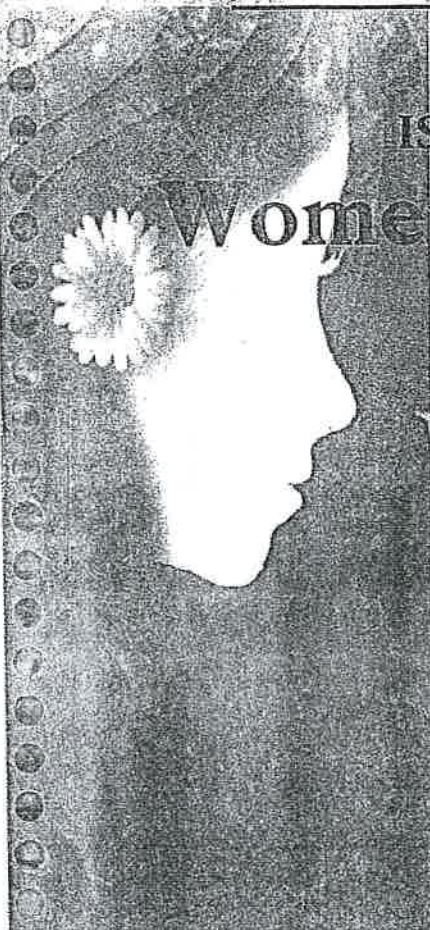
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Women's Rights : Status & Goal



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Status of woman in the changing Era of Human civilization

Dr.S.S.Sasane

Asst.Prof English Department
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Woman is the center and most important element of human world although she has been dominating for centuries by patriarchal mentality. Women have been living in a patriarchal society from the dawn that is Vedic times to the modern period of Information technology, she is gift of God and nature, she loves, cares and brought up the human generations, her whole personality is also gifted by god with certain boons as

Nishikant Jha writes about woman as "Women have certain characteristics gifted by nature particularly physical and emotional, which are different from men in many ways." Nishikant Jha, Women Empowerment, in New Dimensions of women Empowerment New Delhi; Deep and Deep publications pvt Ltd 2008 p 55

She has been sustained in this world on the power of her tolerance of injustice and inhumanity, Dr Babasaheb is the voice of voiceless communities, so naturally Dr Babasaheb was aware about the condition of woman in society and position of woman on the social ladder of Indian society. He has understood all the obstacles in the path of woman progress, laws have been strongly made to protect woman and even to protect rights also so the similar work for women exaggerates through the constitution by Dr Babasaheb all the opportunities has been given Dr Babasaheb to woman as he knows the status of woman progress determine the progress of particular caste and community

New horizon has been waiting for her but that is also full of obstacles and problems, in India on every sphere of life she has to give exam of her tolerance and sustainability. A Sinha has stated "Women in India are, by and large victim of social, economic and political exploitation." Ajit kumar Sinha, New dimensions of women empowerment, New Delhi; Deep and Deep publications pvt. Ltd., 2008, p xxvii

Women have been restricted, made her limitations to family service, to get marry as early as possible to bring forth children, rear them up, care of whole family members, her day has been spend in cooking, washing and doing other household work, she has not time for her breakfast and even dinner, she has been neglected, free home maid, this is the realistic picture of Indian woman in India, in the return of free service what she gets, only the neglecting attitude of family members.

But in modern contemporary period education becomes a blessing in disguise, society thinks she is good for nothing but education has given her strength and power to live respectable and dignified life. In India to educate woman was not easy task, it was just like to digest iron, but reformers like Mahatma Phule, Savitribai Phule and social reformers like Raja Rammohan Roy also has contributed for the well being of woman in such orthodox society. As Feroz Alam has stated "Raja Mohan Roy was man of intellect and foresight. He was aware that the English language was key to progress." Feroz Alam, Great Indian Personalities, The world's Greats also, Delhi: Sahani Publications, 2011 p 300



Manusmriti Granth of Hinduism has declared woman as Animal, all rights that is right of education, right of property has been denied to woman" Pita kaumarya .Bharta rakshati Yauvane ,Rakshanti sthavire putra ahartite.9/8"Since women are incapable of living independently, she has to be kept under the control and the supervision of father as child, under her husband as a woman and under as her son as widow How woman has been diminished in such sacred holy book of Hinduism, as she has not right to live independently, her life has been under the control of other people such things are deny the rights of human being Even she has not right to pride for herself as it was sin in the eyes of orthodox society that is stated in Manusmriti "Bhartarm8/370" In such case a woman has pride or proud of her qualities, greatness of her excellence or her relatives, violates her duty towards her husband, the king shall arrange to have her thrown before dogs at a public place "Imam hi sarw....."9/6 it is duty of husband to control over wife, even if the husband is physically weak From above is the picture of inhumanity for woman that was the code of conduct in India, this was for upper caste woman but Dalit and shudra they are just the animals in the eyes of orthodox society that is stated in such holy book, so this was the horrible and terrible condition of woman in India from an ancient time.

Woman has denied the rights and status of dignified life by such sacred holy books but the life of woman has been glorified with the Era of education and Information technology .Dr Babasaheb has given all privileges and rights to woman in India through Indian constitution, even in western countries woman has to agitate for rights of vote but Dr.Babasaheb has given rights to vote and right to property, right to educationthe list gets continues if all rights mention here, Dr .Babasaheb always appreciates women as they are the true indicators of progress of society, even the first prime Minister of India Jawaharlal Neharu has stated about women as "You can tell the condition of a nation by looking the status of its women " From above statement of Neharaji it clears all the modern thoughts of society but although there is discrimination and domination of male in the society on the name of culture, caste, religion and other gender based discrimination.

The reformation age starts in India with the era of Mahatma Phule and Savitribai Phule who has started first school for girls and dalits in India before the independence of nation in such orthodox society, so with the commencement of girl education the era of renaissance has been started in India, it depicts many aspects of woman education as woman is the symbol of modernity and innovation, new beginning, it is nothing but the new vistas of life and era, now education has given her the capacity and potential to live dignified life in male dominated society.

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Kamala Markandaya and Indian Diaspora

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Kamala Markandaya was born in 1924 in a Tamil elite Hindu Brahmin family and brought up in south Indian culture. She has completed education at Madras University in Chennai and worked briefly for a weekly newspaper before shifted to England in 1948. She has graduated in history at Madras University.

She worked as a journalist and has written short fiction, stories for quenching the thrust in journalistic writings. It has been rightly observed by Usha Bande that "With the freedom struggle at its intensity, rapid changes were in the offing in the society.

At the personal level young Kamala Markandaya worked as a journalist and was also involved in social work in the villages." As a journalist she was able to observe and grasp social and cultural changes around the society, which became a strong base of her writings. Later on he moved to London and had an opportunity to travel throughout India and Europe. Thus she had autobiographical experiences and knowledge of both the East and West as India as well as England. William Walsh appreciates Markandaya's strength that in the delicate analyzing, relationships and feels that "she is at her best an impressive best, in dealing with the problems of the educated and middle class, and she has a gift for delineating the self-imposed laceration of the dissatisfied."

Kamala Markandaya adopted the surname 'Markandaya' on the publication of her first novel 'Nectar in a Sieve' (1954), prior to enter in the field of literature, she has worked in the Indian Army for some time at the time of World War II. She was an intensely private person, little was known about her life in England before her recent death she survived a daughter Kim Oliver. East-west conflict and conflict in her Diasporas literature is a key phenomenon of this study. She repeats the theme east west conflict again and again. In this connection Madhusudan Prasad has pointed that "some critics complain that Markandaya returns to the theme of east west encounter too often to lend it credibility. Justifying her tendency to repeat the theme of the conflict between the east and west codes and convictions, it could be because she herself has been living example of a person posited in that situation."

Kamala Markandaya has spend her life as unknown, lived marginal and had died as marginal and in neglected social aspect because she was Indian an immigrant although she had lived and loved that land and people

Charles R. Larson Chair, Department of Literature, American University, Washington

DC who was upset that "no Indian or American newspaper had published Markandaya's obit even though she edited last Sunday, has noted that her two most popular novels, *Nectar In a Sieve* and *Handful of Rice*, were taught in hundreds of American courses both in the public schools and the Universities.

She is way from homeland and has been living in the adopted land that is the psychological condition she has depicted with her special insight and skill.

A.V.Krishna Rao has rightly observed that "Kamala Markandaya's novels, in comparison with those of her contemporary women writers, seem to be more fully reflective of the awakened feminine sensibility in modern India as she attempts to project the image of the changing traditional society."

She moved to London in 1948 where she met Bertrand Taylor, a native Englishman. They married. The couple has a daughter Kim Oliver, who is now living in England. Bertrand Taylor died in 1986.

She has married to English man so England was her second permanent home but she always loved India and stayed connected with Indian aspects and even problems also, it was just to break an ice but she has tried to maintain the love, emotions with motherland and adopted land and has tried to present that situation in her work.

As a writer Markandaya is respected for her accessible writing style and range of experience expressed in her novels. Critics generally comment her portrayals of personal relationship, social consciousness and the desire for independence.

Indo Canadian poet and academician Uma Parameshwaran opines that She has given the personal information about Kamala Markandaya and states that she was intensely private and possessive about family.

Kamala Markandaya was shy and too private for her personal life and family life. Her personal life is away from society and public but through her writing she has break her silence and again. In the about the Diaspora issues on the adopted land. Her writing career covers from 1950 to 1980 during this period she has written ten novels with the women sensibility of realism, socialism and national consciousness.

Gist of her novels is given as under: She has presented the picture and problems of modern Indian immigrants as she lives in England and has felt that trauma of pain through contacts with the western society.

Her work has tried to depict the conflict between the values, morals, problems and ideas. So this pattern of conflict and sufferings is the central theme of her writing.

As clash between urban and rural life in *Nectar In a Sieve*, *A Handful of Rice* and *Two Virgins*, a clash between tradition and modernity in the *Coffer Dams* and *A Silence of Desire*,

conflict between an individual and the colonial in novels like *Some Inner Fury*, *Golden Honeycomb*.

East and West conflict in the *Nowhere Man*. So here two ideas clash and cause violence and social psychological and other various unsolved problems, but although in all her works, she is conscious about national consciousness and social realism.

The study of Indian Diaspora is significant in the literary research literature. It has enriched modern English literature in many ways and has presented problems also. Literature is the image of society as well as the taste of particular era and its particular culture. Bhabani Bhattacharya, Manohar Malgonkar, Mulk Raj Anand are the literary figures of first generation of Indian English writers. They were the dominating and important figures in the decade of 1950s and 1960s.

Abha Pandey has rightly observed "The Diaspora has played an important role in promoting Indian cultures and is crucial to India becoming a superpower. The surge of interest in India on the global scene has infused non resident Indians with new self confidence and curiosity about their cultural identity."

Kamala Markandaya, is woman writer and the prominent commonwealth novelist whose works were published in the 1950 and was a citizen of Britain and living in outskirts of London. Even got married to the British

She had spent nearly all her life in England and considers it as home but finds herself rootless and homeless. She is the first writer who has written about the immigrants and suffering before twenty years. She formed the way for other writers from the Indian subcontinent who would take the subject of Indian Diaspora and other conflicts. According to M.K Bhatnagar "She is an impressive explorer of human consciousness and of the convolutions of intimate interpersonal relationship, caught in the whirlpool of disparate and divergent cultures." Kamala Markandaya has depicted the pain and exile of immigrants, their social rejection in the adopted land so they have been under the stress of many social and psychological issues. India or any other land who were migrated on the European land but they find the futility of western attraction and money power which become just the illusion of sound mind. Kamala Markandaya is the first writer who has presented this issue and problem before the world which is very private and psychological.

She is the first woman writer in English who has highlighted and put on the screen of English literature the aspects of Indian Diaspora with great skill. She is the versatile writer who has lightened the screen of literature by her special and unique literary style.

Her subtle observation and confrontation with western life and society, culture, mind and mentality, then she has depicted all the aspects of immigrants with great care, is the special

Golden of her literary creation. In this research work "The Nowhere Man" has been selected for this study because "The novel raises very disquieting and disturbing questions about racial integration, not causes loneliness and cultural tug-of-war at its ugliest."

This novel is a unique specimen of her literary qualities. Further it has been observed that "Markandaya obviously displays her mastery over the simple as well as not so simple language. It has shades of the interpersonal and the intercultural relationships she deals with in her novels."

Hence Kamala Markandaya has been selected as a special author in this research work. She tried to present the unique problems of Indian Diaspora through her works like Nowhere Man. She has been indebted for presenting the issues of Indian diaspora on the land of British through her pen for the first time by An Indian lady author.

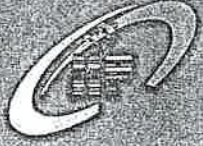
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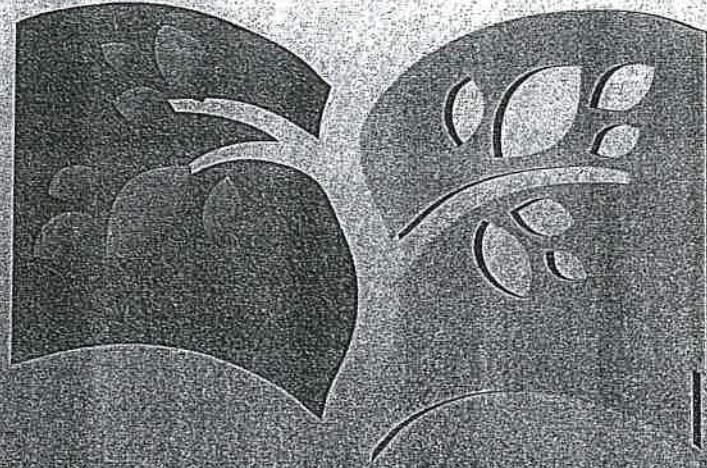


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Untouchable by Mulk Raj Anand; Epitome and Review of painful life

Dr.S.S. Sasane

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Dalit communities always live deprived life on the beautiful planet in India due to the inhuman social structure of Indian society that is based on caste base, human values and virtues crush through the inhuman mentality of society. Man made society has given antihuman worst treatment to these communities that poison has been spread in social mentality that is incurable illness,

Human life is a beautiful gift by almighty but life gets in dalit communities in India turns into cruse as their condition is poor, dirty, unhealthy, illiteracy all evil enters in such window of caste that leads to miserable life to innocent new born. Indian history, culture, family values, religion, heritage, morality everything is superior except caste system hierarchy.

Dalit people live in the darkness of hatred and inhumanity, the power of inhuman and hatred is destructive as these people become weaker and break their lives and life but Dr. Babasaheb the voice of voiceless communities has made them strong through education, Babasaheb has given them the consciousness of self-dignity, respect and humanity, he has given message to all marginal in India for forever, to educate, to unite and to fight.

Mulk Raj Anand is great novelist of his time, his first novel *Untouchable* is the painful tale of dalits what he has keenly observed in his life, which has been depicted with his sensitive intellectual heart through his pen

"Anand had drawn upon what he had himself witnessed and heard as a boy, he bring into print in the form of a novel. As a novelist addressing himself to the task of exposing social evils, Anand has been an effective writer and he can be compared to Dickens in this respect, The novel evolves in the mind of the objective reader, the horrifying social malady that existed in the colonial days and in the subsequent decades makes a tale of socially created woe to the downtrodden in the Indian society Anand dreamt for our strong, united, prosperous and peaceful nation"

This fiction is the mirror of Indian casteism and social ladder where Dalit has not any step on the ladder to stand and sustain, it is too inhuman to call someone polluted, what happen to the sensitive psychology of child when he faces at every step of his life

To Mulk Raj Anand, casteism is an age old lie made by the powerful and wicked in society to uphold discrimination. His prime concern as a social critic is to remove caste system as it damages social cohesion by giving certain sections of society an unfair advantage over others permanently, casteism is a hydra headed evil contagious like small pox. It is a heinous crime, it poisons and destroys the dignity of man hence it must be rejected. Anand is right in beginning his career as novelist by presenting the evils of caste system in different perspectives as the greatest malady of Indian society

As the rigid mentality of upper caste society always become the barrier to make progress and rise from their poor position, Dr. Babasaheb was aware about the mindset of society, the condition of dalit is lower than animal and very dangerous to live better life as they have been kept away from luxury and asset, they don't have farms, they are labors on the farm of upper caste, watchman, sweepers, cleaners, dishwashers, domestic workers, they always face to violence as per the Indian crime report below is the authentic data

Dalit are very often exposed to violence, the latest report by National Crime Records Bureau in 2000, reports 25455 crime against dalits for the year, 2 dalit assaulted every hour, 3 dalit women raped every day, 2 dalit murdered and 2 dalit homes are set on fire everyday. Many crimes unreported

Dalit and marginal have been prevented from Human Rights as education, health facility, good food, shelter, water, respect and what not, they have been living such life for centuries, they have been forced to live in villages to work on farm on lower wages, even to get water become privilege in the eyes of upper caste people. Mulk Raj Anand has well depicted the situation and pathetic life of untouchables to take water, it is also crime as it pollutes the water of the well, basically water is the basic need of body which is important to live but that is also punishable act if water has been touched by dalit, that is well depicted in the novel as below

The outcaste were not allowed to mount the platform surrounding the well because if they were ever to draw water from it, the Hindus from three upper castes would consider the water polluted. Nor they allow to access to nearby brooks as their use of it contaminate the stream they had no well of their own it cost at least a thousand rupees to dig well in such hilly town as Balashah, perforce they had to collect at the foot of the caste Hindus well and depend on the bounty of some of their superiors to pour water into their pitchers

Cunning mentality of society always comment that there is no caste issue, no problems but to study the number of crimes that take place with dalits

According to the NHRC Static put together by K.B Saxena a former additional Chief Secretary of Bihar, 37 % dalit live below the poverty line, 54% are undernourished, 83 per 1000 children born in dalit household die before their first birthday, 12% their fifth birthday and 45% remain illiterate. The data also shows that dalits

are prevented from entering the police station in 28% of Indian villages, dalit children have been made to sit separately while eating in 39 % government schools. Dalit do not get mail delivered to their homes in 245 of our villages because untouchability remains a stark reality though it was abolished in 1955

From above stated information it is cleared that, how dalis live their life, keep away from basic necessities of life as food, water, shelter, cloths. Dalit life has been well depicted by great veteran writer in his novel Untouchable, without any offence these people have been punished from centuries, novel has depicted the realistic picture of Indian village which is based on the hierarchy of caste system, dalis forced to live outside village as away from all the civil facilities, segregated, keep away from mainstream of life, they have been forced to work lower kind as to clean dirt that work is not bad but the unhealthy mentality is bad, mean and inhuman tends to hate them as they are dirty worker, savage cleaner, all these problems has been depicted by novelists

Anand has succeeded to depict the agony, evil treatment, voiceless, humiliation, oppression, and injustice of Dalit in 1930 when India was colony of British Empire, Indians were struggling for home rule and independence but dalits were harassed by their own citizens, from infinite time it is going on generations and generations are facing such trauma, inhuman situation

Bhakha is the central character in the novel who is dalit lives in the outcaste colony that has been delineated by Anand as below

The outcaste colony was a group of mud-walled houses that clustered together in two rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate, from them. There lived the scavengers, the leather workers, the washer men, the barbers, the water-carriers, the grass cutters and other outcastes from Hindu society. A brook ran

near the lane, once with crystal clear water now soiled by the public latrines situated about it, the odour of dirt and filth of the public latrines situated about it, the odour of the hides and skins of dead carcasses left to dry on its banks, the dung of donkeys, sheep, horses, cows and buffalo heaped up to be made into fuel cakes and the biting, choking, pungent fumes that oozed from its sides. The absence of a drainage system had through the rains of various seasons, made of the quarter a marsh which gave out the most offensive stink. And altogether the ramparts of human and animal refuse that lay on the outskirts of this little colony that the ugliness, the squalor and the misery which lay within it, made it an uncongenial place to live in p n 1 untouchable

Condition of dalit is horrible, simple basic human rights are denied here by orthodox society, Dalit poet Keshav Meshram has also presented similar picture of dalit society in his poem

In Our Colony as below

In our colony

The postman gets bamboozled

Teaching get confused

Civilization stumbles

The sun – even he is darkened

Our houses are stand

Like footprints of cattle in the mud

Bhakha is the representative of Dalits who symbolizes pain, sufferings, oppression, exploitation, Dalit lives life traumatic situations, due to such surrounding family life is also unhealthy, words are just like weapons, Bhakha's father awoken from sleep in different manner which is not good situation, his words are immoral

"Get up, ohe, you Bakhya, ohe son of Pig! Are you up? Get up, you illegally begotten" p n 5

When Bakha was peering through window he interrupted by priest shouting with bad words full of trigger of rage –
Polluted! Polluted!

Even crow also shouted him for his presence

Get off the steps you Scavenger! Off with you you have defiled our whole service!

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All the blames have been on Bakha as he is untouchable and spoiled the environment, temple as he entered in the place.

From above words and situations, it is enough to get the realistic trauma of dalit's life in India which has been sustained in the society from centuries

Even upper caste had greedy eyes on the women from Dalits that time where gone untouchability is, how they were not polluted with the body of women it is just cunning mentality to exploit Dalits, caste system is baseless and artificial but it is dangerous to deny the humanity and life to the certain class of people.

After this Bakha become furious, his eyes red with rage and trigger but couldn't do anything as priest tried to molest his younger sister Sohani, in adverse priest had pretended that this girl has bad character so how horrible situation, but he remained mute.

They think we are mere dirt because we clear their dirt

This is again paradoxical and satirical attitude and mentality of society to consider some one impure as he pure your environment by keeping it clean, so Untouchable is not only fiction but it the realistic picture what Anand has seen during his childhood in his hometown, he has depicted that in the print from. It contains the woes and helpless life of dalits before the wealthy, healthy upper caste people, they are cunning to harm or do any offence on the muscle power. Today crime report also conveys the ground reality of poor, dalit people, Education is the best remedy on this injustice, all dalit should educate, unite and fight for rights as directed by voice of Humanity, Mahamanav Dr Babasaheb Ambedkar

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INDIAN DIASPORA; MYTH OF IDENTITY CRISIS AND THE PAIN OF IMMIGRANTS

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Abstract : Bye Bye B ANTALackbird is a novel based on diaspora related theme, Indian Diaspora is old term related immigration and pain on adopted land that leads to identity crisis and other social, psychological problems arise in the life of immigrants. In the ancient times migration was for work on plantation as labour for bread and butter. Now in twentieth century migration for better life opportunities, best life, freedom, fascination for high tech skilled life and freedom. Story deals with the life of Adit Sen and Sarah Sen husband and wife, Sarah is English girl, Adit is Indian has settled in England as his own land and inwardly accept English culture even music but he has been realized he has been insulted ,marginalized in local society though he married Sarah ,even Sarah has understood that she has been treated outsider among her own people as she has been married Indian who is immigrant. Even Dev has similar experience in England so it is nothing but the issue of racism and identity crisis of immigrant

Adit feels nostalgic for India, his fascination for green England has been faded, hollow reality has been entered in his mind and heart ,he understands his real identity in England ,no longer he wants to listen Wog ,immigrants ,Asiatic brown and decide to return home and says Bye to England

Key Words: Identity crisis, loneliness, Nostalgia

Migration is unavoidable situation in the life span of living world may be animal life or human life ,animals ,birds migrate for food ,water ,shelter and to protect from the adverse condition of weather, human has the ancient history of migration ,displacement to the other land .Migration leads to history of social and psychological issues that has been changed the scenario of world history and culture. If human has not migrated ,the world history has not been possible ,imperialism ,colonialism ,neocolonialism ,first world war ,second world war and even today's



Goa culture which has been mixed the larger element of European culture from living style ,language and religion is due to migration

Migration has different meanings of layers that create diaspora issues leads to many other problems as identity crisis ,nostalgic feelings ,loneliness ,psychological trauma and many more ,even they have to face second generation of diaspora problems ,diaspora writers have been depicted in novels .literary writing is close to life as it is the realistic shades of life ,portrait by writer

It is well sated as below :

“A novel is a picture of life and life is well-known to us ,let us first of all realize it and then using our taste ,let us judge whether it is true ,vivid ,convincing like life in fact ”

Basically change is the rule of nature that is the basic nature of human world, the term diaspora originally related with Jewish experience and now it is applied to the group of people who migrate to other land for employment, education, and luxury

Diaspora literature also depicts the theme of identity crisis ,loneliness ,nostalgia ,rejection ,inferiority problem ,even accent of language does matter in the highly techno skilled superior society in the European country. Writers like Anita Desai ,Kamala Markandaya ,Amitav Ghosh ,Ruth Prvar Zabvala and many more are from India as they grown up in Indian then they migrated to the adopted land so they have strong roots in Indian soil as family ,friends ,relatives so they are from first generation of immigrants they have been settled in adopted land but they have nostalgia feeling for India Even morally ,culturally bind with India ,they become modern outwardly but inwardly remain Indian but second generation of diaspora writers are not born in India but born in immigrants family who has been settled there although they faced problems as the colour of their skin and their Indian identity but they don't have nostalgic like first generation writers

Bye Bye Blackbird is the myth of immigrants problems that is related with culture, east west encounter, identity crisis, nostalgia, that is well depicted in the following lines :

“In other words this novel describes her personal experiences as well as experiences of all immigrants ,she has keenly observed the immigrants ,their problems ,fears, hopes and describes them reproduced their problems, fears and hopes and described them reproduced their reactions which they encountered in real life ,in her works ”



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Makrand Paranjape always depicts the term "Settled and visitor Diaspora"

Migration deals with various issues but reality and acceptance on adopted land is similar kind of experience:

"There have been many waves of immigration from the Indian sub-continent. The term old diaspora is often applied to the indentured labours who met to the sugar plantations of the Caribbean Islands and Fiji after the abolition of slavery in the British empire, new diaspora is generally applied to the skilled high tech Indian emigrants who moved to the US after 1960 "

Diaspora from the Greek word means scattering, migration of people from motherland homeland, behind migration here is the need of basic as well as luxurious life style depends upon the class of immigrants. labour migrates for bread and butter that is earning source It is been well depicted by Ranu Uniyal

" 'Migration was the common phenomenon in the twentieth century ,people moved for various reasons from the land of their birth and adopted different culture ,languages and traditions as their own derived from Greek verb Sperio means to sow and the preposition dia over ,the term diaspora has multiple meanings in the present context .If on the other hand it is symbolic of indentured labour after the late nineteenth and twentieth century ,it is forced exodus of millions of Jews under racist forces .If it implies dislocation it also signifies renewal .It is laced with the anxiety of belonging and unbecoming people have moved in the hope of bettering themselves or under severe economic compulsions at home "

Migrating is scattering for shelter and better life while engineers, students, scientist, celebrities, researchers, educationist, management of economics etc migrate for best education , health and glory for life

"Desire for knowledge and curiosity to explore is also important cause for increased mobility" Present paper deals with diaspora pain and misery in the novel Bye Bye Blackbird by Anita Desai who is acclaimed writer, women novelist in the world of Indian literature in English Many Indian women has been contributed world of literature with the unique style of writing screen of English writing and significant work, women novelist like Kamala Markandaya ,Anita Desai ,Santa Ram Rao ,Arundhati Roy ,Shaashi Deshapande ,Shobha De ,Sudha Murty have given different paradigm to the screen of English writing with their special literary creation



“Anita Desai’s works mark new and mature phase in Indian English fiction Mulkraj Anand ,R.K.Narayan ,and Raja Rao had already enriched the Indian Novel in English by their phenomenal contribution when Anita Dsai started writing in the sixties and the fifties had witnessed the emergence of imminent women writers like Kamala Markandaya ,Nayan Tara Sahagal and Rutjprawar Jhabwala who migrated into the main stream with their male contemporaries ”

Story of Bye Bye Blackbird deals with pain of identity crisis, it arises feeling of rejection leads to nostalgia for homeland story revolves around Dev, Sarah and Adit

“Bye bye Blackbird is third novel ofwith the problem of existence and loneliness .this novel can be called as Desai’s disguised autobiography, it is the product of her direct experience as one of the many immigrants in England .She has written about what she felt ,saw ,observed and lived in England ”

From above lines depict the theme of novel and its realistic elements that depicts pain and miseries of immigrants in England

Adit and Sarah Sen married couple, Dev arrives in England for higher studies, Sarah is English girl who married to Indian Adit ,lives happily ,the novel has important time space and story line as arrival ,discovery ,recognition and departure ,in the initial stage both were happy ,Adit was too happy

“I am happy here ,I like going into the local for pint on my way home to Sarah .I like wearing good tweed on a foggy November day .I like the Covent Garden opera house –it has a chandelier like a hive of fireflies when I stand under it ,I feel like millionaire like the girls here –I like their nylon stocking and the way their noses tilt upwards and I used to dancing with them ”

From above confession of Adit , it is clear that he loves England ,he gets fascinated with England and wants to spend his life in the nap of beautiful city ,even he has accepted the culture, life style and value in English society.

“I like the pubs .I like the freedom a man has here; Economic freedom! Social freedom”

After the realistic picture and humiliation has been faced by Adit, his belonging attitude for England has been changed, he is outsider, always immigrates, Asiatic in the eyes of local English society has not identity, feels lonely



"Feeling of alienation is the other side of identity crisis and uncertainty .In the novel Bye Bye Blackbird Dev's alienation and spiritual agony are objectified in his hellish experience in London at the tube station He is in dilemma as whether he stays on in London or return to India"

When local society does not accept the outsider that time multiple changes have been taking place in the life of immigrants for long time ,it gets emotional trauma ,social trauma and psychological trauma where the life of immigrants devastate. Even state ,local society has not any kind of accountability for such immigrants

" it is the world which make him nostalgic for India ,India is that a place for him full of familiar faces ,sounds and smell for him London is the Populated place "

"...utterly silent, deserted, a cold wasteland of brick and tile "

In this novel common issue of immigrants has been focused that is racism and it is well highlighted and depicted with realism ,Adit migrated to London for freedom ,enjoyment and best life options ,has married with Sarah native English girl ,loves England as native English citizen ,he has adopted everything and has appeared as real Englishman as he loves the history and literature of adopted land

"I love England .I admire England, I can appreciate her history and poetry as much as Englishmen"

but always neglected by native English society that makes him restless, Dev arrived in London for pursuing higher education in Economics from the London School of Economics ,finds himself to desperate and disillusioned with English life

"Pulled out his watch from the pillow he was disgusted to find it was barely five o'clock ,he wondered if it had died in the night of inability to acclimatize itself"

Dev has observed the social status, privacy, life style of English people he becomes panic and compare English society with the society of India and Indian people

" Another thing to which Dev cannot grow accustomed in all his walks and bus rides through the city is silence and emptiness of it-the houses and blocks of flats ,streets and squares and crescents -all to his eyes and ears ,dead ,unalive ,revealing so little of the lives that go onthe English habit of keeping all doors and window tightly shut of guarding their privacy "



Lack of enthusiasm from local society, the silence, emptiness of life and atmosphere make them disturb from, the bottom of their heart they become victim of their own materialistic mentality after realization they search to find roots and solace of mind, but image and social mind set was different at the advent of novel, fascination has been created for England, love of England prevailed

" he is appreciative of the greens and oranges of Cezanne, the tree of VanGogh and the muscular ballet girls in their ethereal tutus " but as time goes reality has appear in the form of racism he was called wog by white boy, Indians were not allow to use lavatories, ladies, gents and Asiatic, it is a king of insult and discrimination, victim of inferiority complex

As Sumitra has observed "Wherever he goes, he becomes a victim of racial discrimination and apartheid and constantly regarded as ...second grad citizen an intruder"

Adit used to fascinate for England, thinks England is a land of opportunities, he has been completely attracted to England its culture and nature, considers his own homeland but somewhere in his mind, he used to feel alienated by culturally, socially, at initial days he doesn't mind afterwards, he has realized the importance of identity, he longs for Indian food, attire and music also, he gets restless feels suffocate in England, feels lonely. It is well depicted by Anita in Bye Bye Blackbird

"When I have a whole month of leave saved up, I will go, my mother will cook *hilsa* fish wrapped in banana leaves for me. My sister will dress Sarah in saris and gold ornaments. I will lie in bed till ten every morning and sit up half the night listening to the shehnai and sitar "

His visit to his in-law's home has turned him to nostalgic even Sarah also facing alienation in her own land being married to Indian immigrant, even to hide her marriage she remains calm and cut off from society

Usha Band points out her psychological situation very keenly as follow

"After wedding her reticence turns into aloofness, Sarah loses her zest to participate in living, apathy pervades her"

She also become immigrant as married to Indian so she is under the tree of different shadow where she feels lonely and rootlessness



Even she doesn't like to get identity ,remain nameless and unidentified ,unnoticed ,she wants to live in the circle of own where she doesn't want to enter any one ,even she has been panic on Adit by calling her Sally ,used to call her by her mother

“ Don't call me Sally !She cried ,turning on him and he quailed at the anger and coldness of her face .Don't you treat me the way she always does –as though I am not an individual with my own life to lead ,but just some appendage to them ”

Bye Bye blackbird is the myth of modern immigrants identity problems, immigrants get everything on European land but self-respect and dignity has to scarifies to get that money and luxurious life, beauty and freedom

Local English society never accepts them as their citizens they as always Asiatic in their eyes so no one finds consolidate identity in adopted land, remain rootless, feel nostalgic for homeland that is artistically depicted by Anita Desai through the story of Adit Sen ,his wife Sarah and his friend Dev who arrives for taking higher education ,initially he hates all the way of English society but later he has accepted ,on contrary Adit who fascinated initially alter found emptiness ,rootlessness of his life in England feels nostalgic ,decides to return India and Dev accepts all odds and decides to settled in England

Sarah has been changed ,eager to get her new identity, returns India with her husband ,now Adit understands true the roots of his own life and illusion of foreign materialistic life ,family ,friends ,father ,mother are real luxury and wealth of life ,human life span is limited ,so use that time to find true affection ,identity and love with our own people .Last breath mu st take in our own homeland and mix with the soil of motherland where our ancestors are also mixed so that is the soil of our motherland that is nourished by her worrier sons ,don't become Asiatic Wog in beautiful European countries where immigrants lose their identity and remain rootless ,marginal in their entire life for materialistic pleasure .



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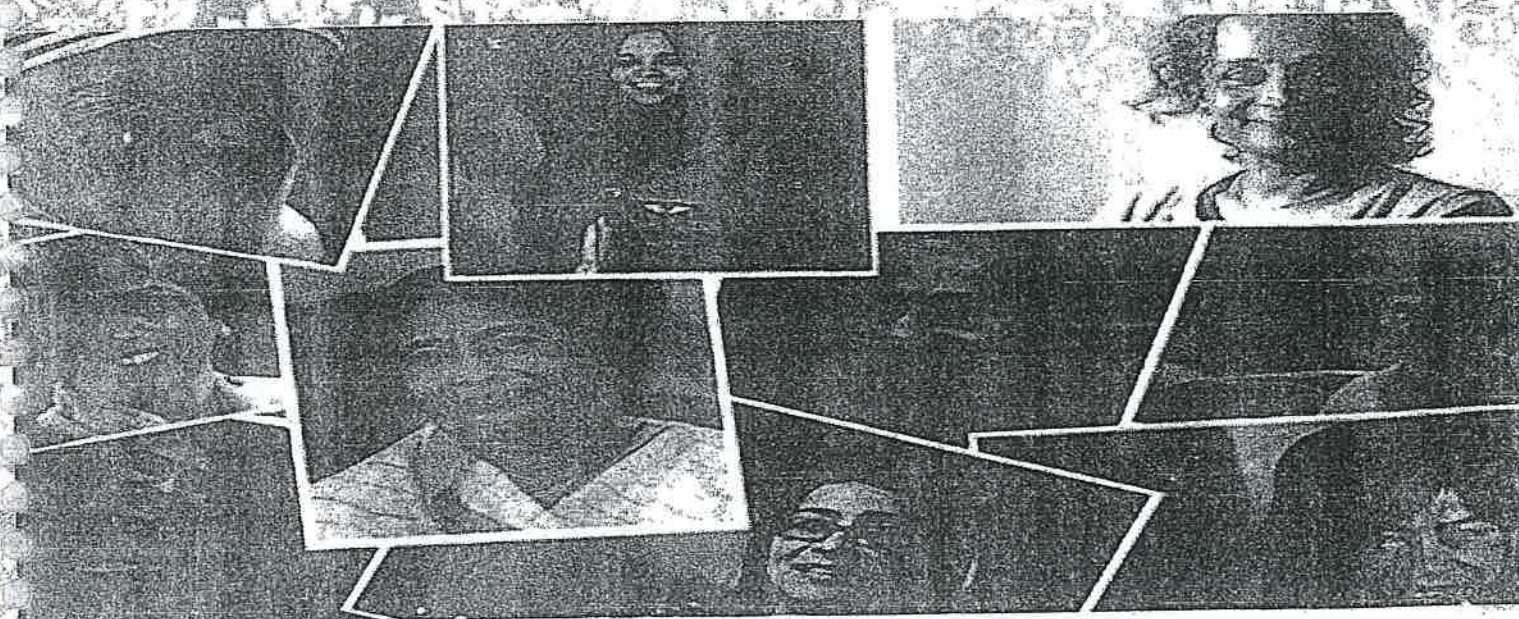
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Dalit Feminism, Feminism And Dr Babasaheb Ambedkar ; Relation
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Woman is the integral and essential part of society and family, without her everything is incomplete, life takes form in her womb, she is the mother, daughter, wife, friend and sister of her male counterpart.

She rocks the generations of human being from centuries, so her role is important in human civilization. Due to gender discrimination the picture of her image has been changing since the centuries. She remains marginal in her entire life, this is the synoptic view of woman marginality. Dalit woman is the marginal in marginal group, she gets suffered from centuries by the hand of such inhuman attitude and dominated caste group of society. Not only she has been marginalized but crushed off self-respect, her dignity and even her life also.

In India woman considers Goddess but in ground reality she has been suffering under the different traditional heads of Indian society for centuries in the name of culture. Marriage is the important function and one of the part of woman life but in every caste group as per the capacity and social status of family, parents of girl has to pay dowry to bridegroom.

This is the horrible and manmade problem in society. Daily newly wedded girls are set fire themselves due to the over burden and psychological and physical torture of in laws, many girls drown in wells and dams but accused have not been captured by police due to the lack of necessary proof. Early child marriages are also the horrible problem has existed in Indian society, under such traditions girls are exploited and faced early delivery that responsible for mother mortality rate in India, the Children are also born with deficiencies as mothers are premature so many gynecological problems has been created by such inhuman traditions.

Girl Child is treated secondary as no one wants to give them prime importance that also one of the different mentality in Indian society which is responsible for the down fall of woman condition even the half century after independence.

Dr. Ambedkar is the father of all suffers and marginal in India, he is the architecture and the president of drafting committee of Indian constitution so Dr. Babasaheb has given protection to the woman and all the weak, marginal and sufferer section of society.

Dr. Ambedkar has given remedy on such problem as the education and financial independence to woman. Dr. Ambedkar is the epitome of equality, fraternity, freedom, justice and humanity, Dr. Ambedkar has stated his thoughts on woman education and their status in Indian society that is also unique and thought provoking.

Dr. Ambedkar used to call woman as the center of society and each and every caste and group, reformation must be begin from woman, if she prosperous then all society going to prosper and reforms so she should be the center of reformation, development and even prosperity.

"At a time when woman's issues were considered unimportant and secondary news papers started by Dr. B.R. Ambedkar, Mooknayak and Bahinskrit Bharat predominately used to covered issues related to women, not many are aware of Babasaheb's unequivocal determination to work for women's empowerment apart from annihilating caste" feminism in india.com

Dalit feminism has special perspective with concern of caste, gender, class, population, 20% population is dalit population of which dalit woman occupy half of the that population leads a miserable life, she has been marginalized and excluded from picture of society.

"Dalit woman has been active throughout History, though often this has not been recorded, they were actively involved in the anti-caste and anti-untouchability movements in the 1920s. Today they are the stronghold of the dalit movements in thoughts of Indian villages. They continue to play a critical role in the movements for women's rights. However they are unable to put an end to the structural discrimination and exclusion. Violence and impurity are used to keep them in their place" papers.srm.com

Dalit women are remain at the margin due to their social picture and social section, Dr. Ambedkar has appreciated woman and her role in society and family. He has given facilities to woman



and all the rights that she has been deserved but till the moment society has denied her rights and status :

Constitution has given right to education, right to equal payment, 50% reservation in education, 33% reservation in education so these are the gift and protection Dr. Babasaheb has given to girls in India through the constitution

Even she has property right in parents home and even in laws also, it enables her to make her own identity and status on social canvas.

Oppression goes with caste and gender, Dalit women have faced all such social factors that is caste with gender as the late Sharmila Rege has presented her views during the 6th Ambedkar Memorial Lecture at Tata Institute of Social Science

"There is an urgency for feminist discourse to turn to Ambedkar. A category of women undifferentiated by caste does not exist for feminists to mobilize. Now the pressure is not to talk about gender in isolation but to include class, caste and other factors. Therefore, there is need to reclaim Dr Ambedkar's writing as feminist classics" feminism in india.com

Condition and the life of Dalit woman is different as compare to higher caste woman, many anti situations are responsible to make miserable life of marginal woman group, and they are away from all the luxuries and other life facilities as due to their marginal status "dalit women face different challenges than woman in higher caste in these countries. They are more likely to be poor, uneducated and socially marginalized. Dalit feminists advocate and have advocated for equal rights for dalit women based on gender, caste and other issues, they have addressed conferences, created organizations and helped elect other Dalit women into political office "

Feminism is related to the gender insensitivity, but mainstream feminist movement detached from the voice of Dalit women and their problems, they put dalit women aside so now Dalit feminism wave disclosed all the atrocities in day to day life through their writing, main stream feminist writers have not given opportunity to interpret the issue of dalit literature specially produced by Dalit female authors, the major issues of main stream feminism is the problem related with family, dowry, in-laws, traditions and cultures but dalit women face daily challenges in society as she works in the field of upper caste, doing household job in the aristocratic society of upper caste and class people already their minds are polluted with the filth of castes and untouchability so it is the challenge before Dalit women to work with respect and self dignity as no one accept it due to poisonous mental disease of Indian society that is Casteism .

Many times her life and self respect, both are in dangerous situation, not only money but muscle and political power is with upper caste society so in such horrible condition to work with upper caste group is one of the challenge for Dalit women

"The theory of feminism never gives a voice of Dalits in mainstream society. Dalit women problems have become unnoticeable and unspeakable when the argument arises with Dalit woman centric complications, Hence Dalit feminism has begun as a concept to fight back against the atrocities done to them in day to day life" <http://www.ijer.in>

Dr Babasaheb is the God and survivor of all the marginal in India as he has given them the right to education and to fight for the rights, Dr Babasaheb always appreciates Dalit woman as she lives life in utter poverty and faces all the problems adversities in life. She has not got any kind of luxury, even in delivery condition she has been away from medical facilities also, upper caste women lives in the four walls of secure world but dalit women has to work in the field to feed family as it is the need of their life so her problems are different, as she needs the social security but in the society she is vulnerable as lack of money, power, education and

Dr. Babasaheb has given her gift of education and other facilities but Dr Babasaheb has given it to all women, he has not given such privileges to only Dalit women but Dr Babasaheb has given all the rights to all women to live respectable life, *Manusriti* has considered women only object and equivalent to animal, she is shudra, and has not right to take education, live respectable life and other basic facilities of life but Dr Babasaheb has defended for woman rights and has provided all the rights equal to Male, makes all women as human being.

So Dr. Babasaheb is the great feminist who never claimed as Feminist but he is the greatest survivor and God father of women in India. Savitribai who is the great reformer, Mahatma Phule and Savitribai Phule the both have created the vision of women education, they have dared, it was not



easy for them to take such step in orthodox society but they have done it and has started a battle for rights ,respect ,dignity and reformers of marginal ,

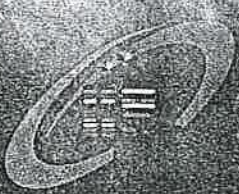
on the same path Dr Ambedka is the eternal lamp that guides all marginal ,dalits and woman forever . Dr Ambedkar has dared to take rights from perjured discriminated society and become the real protector of woman, he is the great feminist and real reformer.

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Teaching Learning and scenario of new Technology and innovation

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In Global Era the sphere of life has been changed, human life depends on technology and machines. Knowledge explosion brings effective changes in the formal and informal system of human civilization. The common task of old generation is to impart and transform human values, skills, traditions and knowledge to new generation but new era has new dimensions of learning with new ways of teaching. All the aspects of teaching learning has been changed everything has been related with technology and innovation in the field of science era. The time has its speed with the explosion of information with knowledge so the responsibility of teacher has been increased he has to inculcate all the skills of new knowledge with technology skills. The knowledge of teacher has taken different form as he must be well equipped with techno skills, he should be techno lover and must possessed the skill of handling the technology which is important in the field of teaching.

Enhancement knowledge with skill is very important issue of this new techno friendly era, teacher must be expert in handling all types of gadgets with new Apps and the knowledge of Apps, teaching goes with computer and smart Apps of computer era, to handle all such technology, he has to learn and acquire all the skills.

World has been shirked, it becomes global village, now everyone of this knowledge sys-

tem is the citizen of global world. In the current scenario indigenous, regional, local aspects has been changed in the flow of time, technology, knowledge. English becomes the world language other language has their own existence but more importance has given to English because it is the global tongue we connected through this language, globally we have the same linkage.

Local colors fades because it becomes global, Bollywood of India has been crossed the boundaries of nation it reaches to every part of world, by watching Indian cinema they acquainted with Indian culture and some different kinds of movements takes place on International level as In Australia women become the victim of dowry system as our Indian dowry tradition reached through Indian cinema, and immigrants, dowry is entered in their life, culture and social system. "Dr O' Conno who has been the front -runner of a global anti-dowry campaign believes this form of abuse significantly increases the prevalence of domestic violence within Indian Australian families"

Now in the global era human societies have challenge to face new changes as well as to face global technology and meet current challenges. To impart skills new technology should be entered in human life now new education system tries to nurture generation to face global world. E learning or electronic learning has been used in teaching "instructional content or learning experience delivered or enabled by electronic technologies" (ong, Lai and Wang, 2004)

Use of ICT is common in teaching learning process. The broader definition of e learning is the use of the internet, extranets/intranets, audio and videotape, satellite broadcast, interactive TV and CDROM not only for content delivery but also for interaction among participants (Industry Canada 2001)

Education is an enlightenment, upliftment, innovation and new way of life to

bring out something in wider sense. The process of knowledge making with wisdom is also known as education. To reach the horizon of successful teaching learning new devices has been learned by teacher. Teacher should be technology friendly and competent in technology because student lives in the global world and in his world there is explosion of knowledge, everything is in his hand to teach such information oriented student, use of technology is very important for teacher.

Now use of e content, e resources' in teaching learning is important, for effective teaching e resources are important. Use of audio video are effective for successful learning process, now technology is in our hand use of such devices to make effective teaching is the core aim of global teaching learning process. The lecture method is monotonous, traditional and becoming outdated to make it effective, use of technical tool is integral and effective part in teaching. In the Global world the collection of traditional heritage and transform it into form of knowledge has been done by experts, such heritage has now saved in e form

In the process of teaching learning use of technology is essential part and it is the supreme creation of human mind and psychology.

Teacher use e-medium in teaching e-journals are important to get new changing phase of information, new innovation, it enhances the idea of students and teacher. Through mantra Diksha all school teachers are on one platform.

Now the source of knowledge is on websites that time tools are important SLM, is also important, it is self learning Management through this app learning become easy. When technical tools are used that time ethical neutrality and objectivity is essential, there are many tools of teaching learning as Mentimeter is used for students feedback as this very effective tool in teaching and evaluation of students.

The source of information is available

but e content making is a systematic and difficult task for teacher, there is a need of subject expert teacher and competent hand in technology. These two people can convert information to e content. Creation of module is the example of e content. Various resources on net are used in the formation of module on any subject so such Modules are important source of information for student. We can upload Module on YOUTUBE also. So the ICT skilled teacher is the need of global education system. E content development is the heart of teaching learning process. Although content development plays a key role in e-learning. It is undoubtedly not an easy process. It requires expert knowledge in the subject area, patience in creating the necessary objects that make up quality and a high sense of creativity in structuring and sequencing the topics to make a complete whole. www.ijariie.com

ODL, Open Distance Learning is helpful for learners as well as teachers, by using Skype lectures communication is possible from distance learning process that is the powerful medium to listen expert lecture from very long distance.

Evidyaloka is also useful to educate people anywhere anytime. Canva is software used for teaching learning process, canva.com is very important website. By using this website information and learning starts. PPT makes effective in teaching process to design ppt online tools are important Pixabay is website to get free images for effective power point presentation. Thousands of royalty free images are available on this website so by using such online tools teacher makes his teaching interesting, lucid and simple.

Teacher will make e content of his lectures and sent to his students and upload on YOUTUBE. Google class room is also effective tool for teaching learning process for teacher and students. Through such device teacher enable to instruct students, inform them about

academic suggestions.

Personality development is the aim before education system to teach traditional syllabus is very old and outdated concept, here student is the center of teaching learning process. Teacher has to perform his role to flourish his career in various way. Information explosion is the feature of this era, the source of information available on websites. Teacher should skillfully use that information to teach students in the form of e content, he skillfully present his knowledge into audio video device, ppt, notes, research papers and many more.

Teacher has to use technical devices as Google Class room, PPT, App, web sites, Mentimeter, Ted talks, Socrates teacher, ted talk for effective teaching learning process. That is the sustainable process of human life. Above mentioned technical tools are only tools to make effective teaching learning process. So here role of teacher becomes more responsible, skilled, studios and optimistic to teach student in techno savvy Era, teacher should be competent in computer science.

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08

Growing Threat to Freedom of Press: The Schism and Growing Influence of Politics over Indian Media

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Abstract- Journalism in India has played a vital role in the development of the country, right from bringing revolution to attaining freedom to exposing corruption. Today due to growing influence of ruling government and losing its credibility there is a constant fear over free press. Present research aims to highlight the changes brought in presenting news during the governance of different government, the polarization of main stream media and failure in criticizing government actions, the number of arrests which were made of journalists within a definite period and whether Freedom of Press is absolute in Indian democracy.

Keywords: Polarization of media, freedom of press, hate mongers, corrupt practices, unethical approach, illegal detentions, impact of news.

I. INTRODUCTION

Journalism in olden days was a revolutionary instrument and powerful tool of the aggrieved and poor. It is considered to be the fourth pillar of democracy in India, their duty includes assuring the rest pillars does not transgress their powers, enlighten the masses with the truth, being unbiased towards any issue, often termed as a ray of hope and eyes for impartial justice system. Evidently media has played a pivotal role in securing environment, bringing corruption to light, holding authority answerable

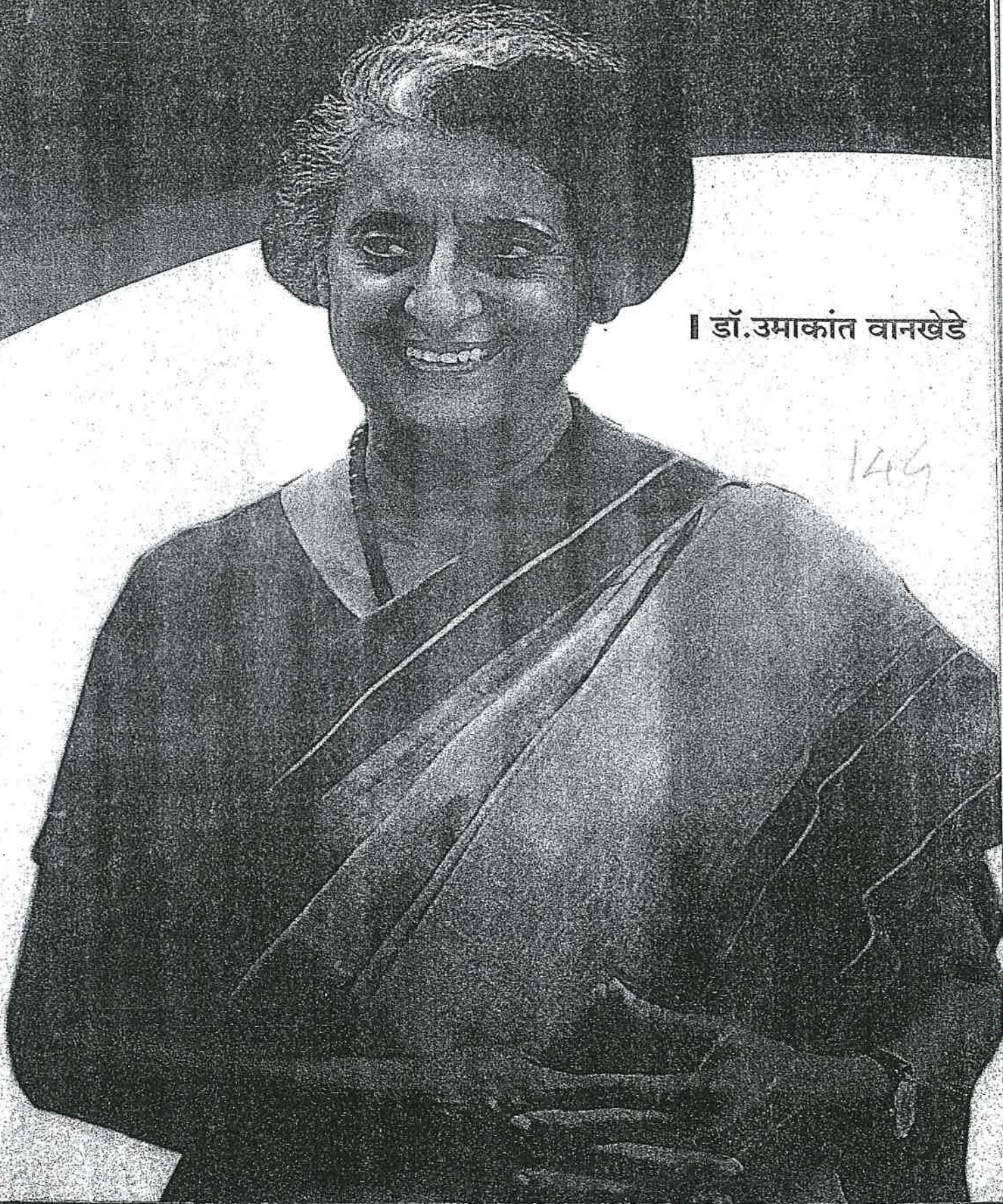
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प्रियदर्शिना इंदिरा गांधी

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Mrs. Indira Gandhi : Epitome of Patriotism and Iron lady of India

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Indira Gandhi is the epitome of patriotism, sacrifice and devotion to the India, she has created her own image in the politics of India through her work, devotion, innovative ideas and endless work. She was born on 19 November 1917 at Prayagraj, central figure in Indian politics who has given new vision, modernity to India through her decisions and scarified life, she lived for India and died also for India, she is not died, she has been assassinated by enemies, she left this world with too pain.

She is the first to date only female prime Minister of India who has govern with her own ideas and strategies in the male dominated field in the 20 th century which considered old and somewhat backward time for ladies in India, her vision for nation was cleared as she wanted to make India as a world power but she was familiar with the ground reality of Indian economic, agriculture, poverty and other social problems.

Her consolidated personality has identified with her decision in the international as well as defense level also where her keen intelligence has been given safe and secure India for future generation as P.N. Dhar has

commented on Indira Gandhi about her power of self-control balance in the unstable and difficult time

"1962च्या चिन युध्दानंतर Sikkimचा प्रश्न भारताने ज्याप्रकारे हाताला, त्यामुळे sikkimमधील भारताचा प्रभाव काढण्याच्या चढावाला. Shrimati Gandhi यांच्या दृष्टीने. Pandit Neharuni केलेली चुकत्या सुधारणेच्या, Sikkim च्या मालकीच्या चेशाश्रेय Indira Gandhiच्या कर्तव्यनिष्ठतेला. Navnirman चालवावी याप्रकारे यांच्या आणि त्या देशात निर्माण झालेल्या तनावग्रस्त परिस्थितीने त्यांना पाली मानाशा तिला दिली नाही" From above statement of P.N. Dhar it is understood that, how she has handled the situation and problems in critical political condition

Again during the treaty of Bangladesh, that time also her decision has cleared many aspects of politics as P.N. Dhar has commented on the problem of Bangladesh "1971 मध्ये Bangladesh पेक्षा प्रसंगीच यावेळी Indira Gandhi यांना अनेक गंभीर आव्हाने मिळाली, त्या देशाच्या वादविहीनतेच्या त्यांच्या लोकप्रियतेला सल्लोचाली होती, त्यांच्या धोरणात देशाच्या व्यापक पथिमा होता, निवासितांचे ओळ भारताने काढण्याच्या उपाययोजनांना. 1974-75 पर्यंत Indira Gandhi यांच्या प्रतिमेची बारिचणी झाली होती, भारताच्या अर्थीक मंदीतून ज्योत. त्यात मोठ्या प्रमानात साम्य आंदोलनाच्या बहिर्भागधारी. ज्याप्रकारे Narayan यांनी Indira Gandhi नावातून यासाठी चालवावी होती, तसेच त्यांच्या मार्गात काढण्याची होती.... आश्या परिस्थितीत Indira Gandhi यांच्या भारताच्या उद्दिष्टांवर चिंतन म्यानित्वाच्या अश्विवायचेच ही प्रबालिच्छा, त्यामुळे Sikkim पेक्षा प्रसंगीच त्या देशाला सहसलामत बाहेर आले" 218, P.N. Dhar.

Indira is the woman of democratic views and even she has socialistic views as she made the decision during her Prime minister term

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as Nationalization of Banks, nationalization of LIC, Poverty Eradication campaign and other important mission to make India strong

,Indiraji has promoted agriculture field during her time ,she has encouraged scientist to find different seeds so get more crop as people may get enough food to feed themselves ,during the drought of 1971 Indian has faced famine type of condition. She has changed the face of Indian agriculture field; Green Revolution has taken place during her time because of her decision

"The Green Revolution in India was one of the important pieces of Indira's radical programme in the mid and late sixties"

Decision of Hybridization of crops has been taken by Indiraji ,even today also in the part of rural Indian people remembered of Indiraji and her work ,that time people used to say that she has saved the lives of people during the drought of 1971 ,as she has provided food and work to the last person of rural India so it the noble work of that noble Prime Minister who was stand only for her nation. Green Revolution has changed the field of agriculture in India

"Among the most important of these was the introduction of hybrid high yielding varieties of seeds for wheat and rice .Such crops increased production dramatically especially in Punjab ,Haryana and Uttar Pradesh ,Indira Gandhi made the Green Revolution a key government priority and along with the new hybrid seeds initiated state subsidies ,the provision of electrical power ,water ,fertilizers and credit to farmers ,agriculture income was not taxable "

Indiraji has changed the picture of Indian farming and even society, there is no famine, drought and everyone gets enough food, no one sleeps empty stomach in India due to green revolution

"The result was that India became self-sufficient in food – a heartfelt aim for Indira after

American President Johnson's erratic and condition- laden food aid"

Mrs. Indira Gandhi has different shades of personality ,she committed mistakes during her political decisions ,she has empowered central government and weakened state government due to such situation the state government suffered and agitated against the policies of Mrs. Indiraji ,as Catharine Frank has commented on the policies of Mrs. Indira Gandhi as follows

"Bharatachya aakh and tvalajya bhegapad at chalyaleya hoya, tyanchisurvatinirajini 1966 to 1977 yakalat pant pradhan pad sanbhalaletevhazali .Indira Gandhini satte che je kendrikarankelehoti. tyamulerajyasarkaredurbalzalihoti, sthanik sattaar balzali .Parinamiprantiy ,jatiyantananav vadislagale, Delhihun sarvatrani yantrant hevnyachalindiraji jevdaprayatnya karat hotya, tevdi futvada thoti"

From above statement of Catharine ,it is translated into Marathi by Lina Sohani ,above lines are taken from the Marathi book

Indiraji wanted to command whole India ,as she wanted to control all state, government through her policy of cranalization but regional parties didn't want to disturb their power of democracy and even political freedom ,so this is considered her one of the mistake but all though the Indian people has faith on MrsIdira as she is the saver of nation and its soverginity and strengths as integrity in diversity

As Lina Sohani (Catharine) has presented views on Mrs Gandhi "1979 SaliIndirajinijevhadeshachazanzavatidaurakela ,tevhalIndirajinchisvahta tiaanity achbarobarja ntechisudhaaashi chsamjutzalihatiki ,Bharatachea khandtav kayam the vnyache kam kevalIndiraji chkaru shakti"

Above views are the faith of people on Indiraji as she is only who can save nation and its integrity, even Indiraji also has that self confidence that she is the person who defiantly

save Bharat She will always remain one of the greatest Prime Minister of India. For her decisions and love for country.

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इंदिरा गांधी जीवन घटना क्रम

डॉ. पुष्प राज गौतम

प्राचार्य

पीएन कॉलेज परसा, सारण बिहार

इंदिरा गांधी यानी प्रियदर्शिनी के अनुसार जीवन एवं कर्म दो अति महत्वपूर्ण शब्द है यह शब्द अलग अलग अलग है लेकिन दोनों शब्द अति घनिष्ठ रूप से एक दूसरे से जुड़े हुए हैं। उसी प्रकार हमारा देश भी एक दूसरे से जुड़े हैं यह सिलसिला पंडित जवाहरलाल नेहरू से शुरू होता हो शिक्षा जगत के महानायक व्यवहार जगत में समय-समय पर विषम परिस्थितियों में सबक सिखा कर अपनी अनुभव प्रदान करने वाले उस आत्मा को मैं नमन करता हूँ।

इनके विषय में लिखना अपने आप में महती कार्य है मैं अपने अनुभव से भरा हुआ वक्तव्य लिख रहा हूँ श्रीमती इंदिरा गांधी की एक-एक वाणी अमृत तुल्य है प्रति मानवीय मूल्यों और सामाजिक प्रतिबद्धता के साथ परिवार एवं समाज में उत्कृष्टता का एक विशिष्ट वादा वातावरण पैदा किया है इच्छाशक्ति सफलता की पहली सीढ़ी है सृजनशीलता का एक ही रूप है नए विचारों को जन्म देती है अच्छा माहौल हमें सवार्ता है तरास्ता है और बेहतर तरीके से सोचने के लिए प्रेरित करता है इंसान को ऊर्जा से भर कर उसे प्रफुल्लित करता है इंदिरा गांधी का आधार ही विचार है मनुष्य के पास उपलब्ध प्रत्येक वस्तु का जन्म विचार की कोख से होता है विचारों से ही मानव जाति विकसित होती है अपने आप में एक कला है इस कला का आधार है आशाओं से भरा आपका नजरिया यही जिंदगी की हर मंजिल तक पहुंचा सकता है आशावादी सोच एक अच्छे व्यक्तित्व का निर्माण करती है।

यह एक ऐसी व्यक्तित्व की कहानी है जिसने त्याग एवं समर्पण की भावनाओं से पूरे भारत को अपनी रक्त से संचित किया जैसे एक माली अपने बगीचे को सींचता है हर एक मल को देखकर प्रसन्न चित होता है यह कहानी वैसे ही व्यक्तित्व की है। भारत की प्रथम महिला प्रधानमंत्री इंदिरा गांधी। एक ऐसी

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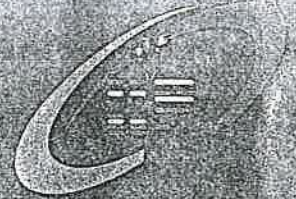
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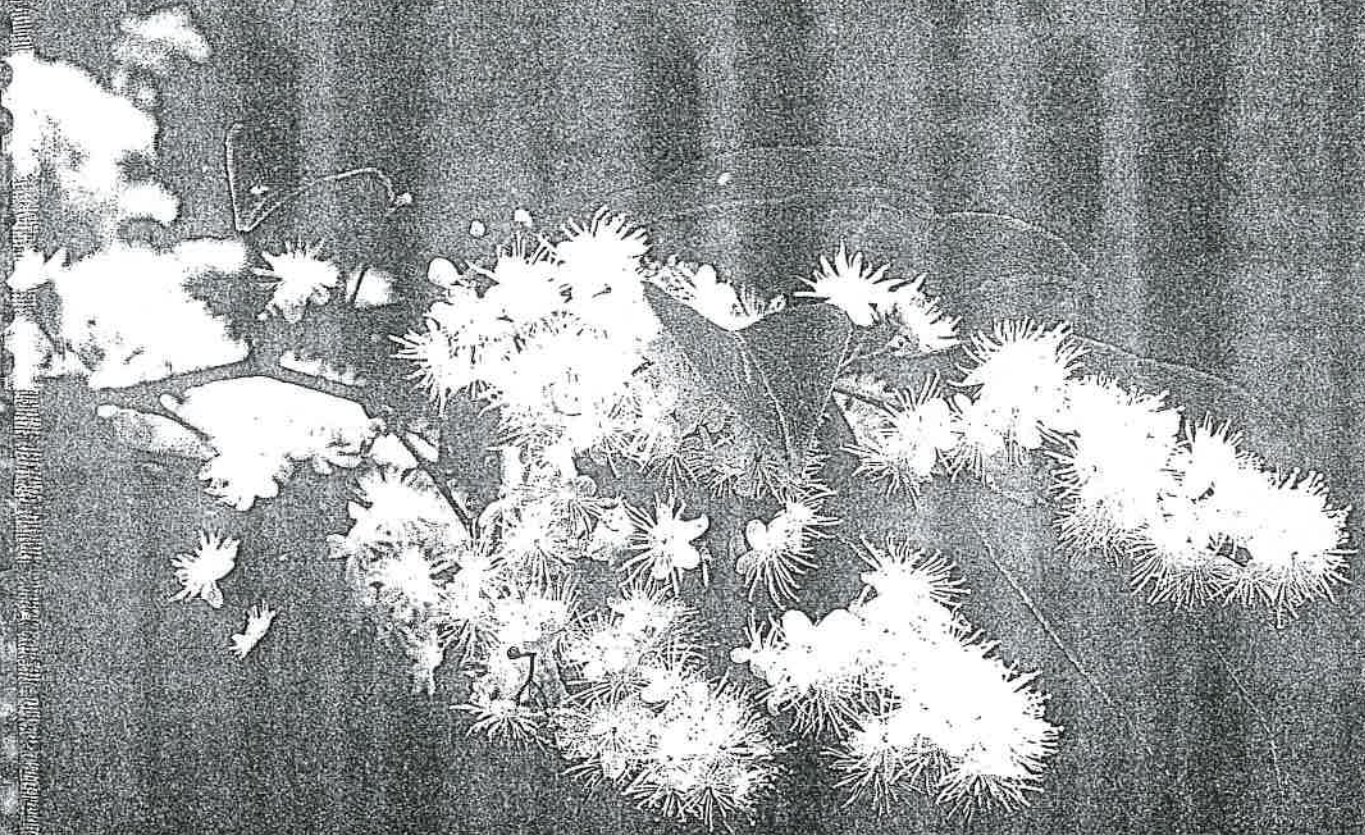
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Bye Bye Blackbird :Myth of Immigration and metamorphosis of Sarah

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Diaspora deals with migration and pain of migration as per the history of human being, diaspora is the real history of human life and civilization, In Bible Adam and Eve has been expelled from their original home of God that is Eden Garden due to the mistake that was committed by Eve so from this mythological example it is clear that human life has close relation with migration and other sequences of immigration.

Anita Desai is the Indian women novelists who has written much about the life of the immigrants who have been settled abroad, all her characters are suffered from diasporic problems, alienation is one of the prominent theme in her writing

Aloneness of the individual is a persistent theme in Anita Desai's novels. The sensitive human being suffers from a sense of alienation which could reach the intensity of an existential malaise. Reasons that provoke dislocation in the individual self could be the oppressive, hostile nature of the society, the emotional distancing of a partner in a marital alliance or the state of exile as immigrant. It can lead to frustration, a longing for escape or even suicide

Now in 21 century migration is for better life and employment, study and other reasons but it also has the layer of immigration and problems of immigrants.

Bye Bye Blackbird is the tale of immigrants on the adopted land, they live in their cocoon to safe and protect from outer world that is white society if immigrant is Asian and lives in England or USA

It is the third novel of Anita Desai, quite unique to previous fictional creations Cry the Peacock, Voices in the City, Bye Bye Blackbird is considered as autobiographical in nature as it has depicted realistic life experiences of Anita Desai as Anita has also accepted the aspect the autobiographical nature of novel

of all my novels it is most rooted in experience and the last literary in derivation ..., Bye ... is the closest of all my books to actually practically living with Indian immigrants in London

Anita has skillfully depicted human life through the glass of humanity, she has presented various aspects of human life, psychological, social truths of life

The story of Bye.. revolves around Adit, Dev and Saraha, their inner conflict, social conflict, self struggle with self and inner consciousness

A prominent theme running through all her novels is the loneliness of human being in the isolated island of human destiny, the problem of existence trends heavy on most of her characters

Saraha is an English girl who has been married to Adit Indian immigrant has been settled in England. After wedding she has been neglected by her own society as wife of Indian immigrant, she has experienced something different treatment, a metamorphosis of her character from local English girl to wife of immigrant, she has faced the pain of immigrant, felt herself as outsider, the racial behaviour disturbs the life of outsider, people who live in England are just cowards as they have accepted all humiliation, insult and hatred of white society, immigrants are unwanted folk on the land of adopted land, helps dejected foreigners, their life is full of emptiness, hollowness, loneliness and rejected life. As Adit

lives life on adopted land with adjustment

Adit who is reading there since long remains cool. At that juncture Adit considers himself in England ignoring all the drawbacks for the sake of money. He has adjusted himself to all sorts of odd things are keeping in mind that the key posts are reserved for Englishmen, he requests Dev not to pay heed to those trivial as Englishmen wish them to do

Dev has come to England for pursuing higher education, he wanted to study Economics from the London School of Economics, but has been disturbed with the gloomy dark side of racism, as his dreams have been shattered, he felt hard to cope with society where he was marginal, he confused and surprised to the private nature and doorlock culture of English society

Another thing which Dev cannot grow accustomed in all his walks and bus rides through the city is the silence and emptiness of the houses and blocks of flats streets and squares and crescents all to his eyes and ears, dead, unalive, revealing so little of the lives that go on, surely must go on inside them. The English habit of keeping all doors and windows rightly shut of guarding their privacy as they guarded their from catching cold cannot quite be explained to him by the facts of the cold and the rain. It remains incomprehensible to him. He walks down the street, thinking somewhere a radio will be playing but the houses might be unnoticed if it were not for the windowboxes of geraniums and freshly watered here and there and the lights that come on in the dark

In such atmosphere and environment where no humanity and human being exists in that society, there the immigrants like Adit, Dev are living for the sake of money and lure for the luxurious life of western countries, it is again ironical as they are away from their family, loving, caring people and in adverse they face here the inhumanity which is really a horrible situation still the lure of money compels them to stay

there

Facing humiliation, tackle with alienation has been accepted by the immigrants but an immigrant doesn't want to come back his own motherland. Even many times an immigrant becomes nostalgic and emotional with the thought of his family, friends, culture, rituals, food and music also. They lack the social and cultural identity on adopted land, they live rootless life, Adit feels emotional to visit India

When I have a whole month of leave saved up, I will go, my mother will cook hilsa fish wrapped in banana leaves for me, my sister will dress Sarah in saris and gold ornaments, I will lie in bed till ten every morning and sit up half the night listening to the shehnai and Sitar

From above imagination and his wish of staying at India with family, it is very clear that he was alone, feeling lonely in English society, though his wife is from local society English girl but feels way from his love ones. Sarah feels outsider as has been married to immigrant, she also tackle similar social psychological situation as feels rootless and outsider

Desai has projected Sarah as a lifeless doll with any feelings and insight, Sarah is culturally alienated as her marriage with Adit, an Indian immigrant drives her to keep to the loneliest pain, and drawing across her face a mask of secrecy the secret off her relations with India to hide her secret, she remains cut-off from her own society and becomes aloof

Sarah and her inner struggle is too dangerous that the immigrants as she is English but becomes outsider as married with Indian immigrant, she feels lonely in her own land with her own people and society it is really horrible and beyond the sensible understanding

An anguish, it seemed to him of loneliness and then it became absurd to call by his own name to call her by any name, she had become homeless ...she had shed her ancestry and identity ..

Psychologically she becomes upset and

disturbs, doesn't want to listen other things, feels lonely when Adit has called her as Sally, immediately she has bursted into cry, her condition is rootless in her own homeland where her original identity is existed

Sarah wants to be unidentified, unnoticed and a free person and does not want to come out of her shell

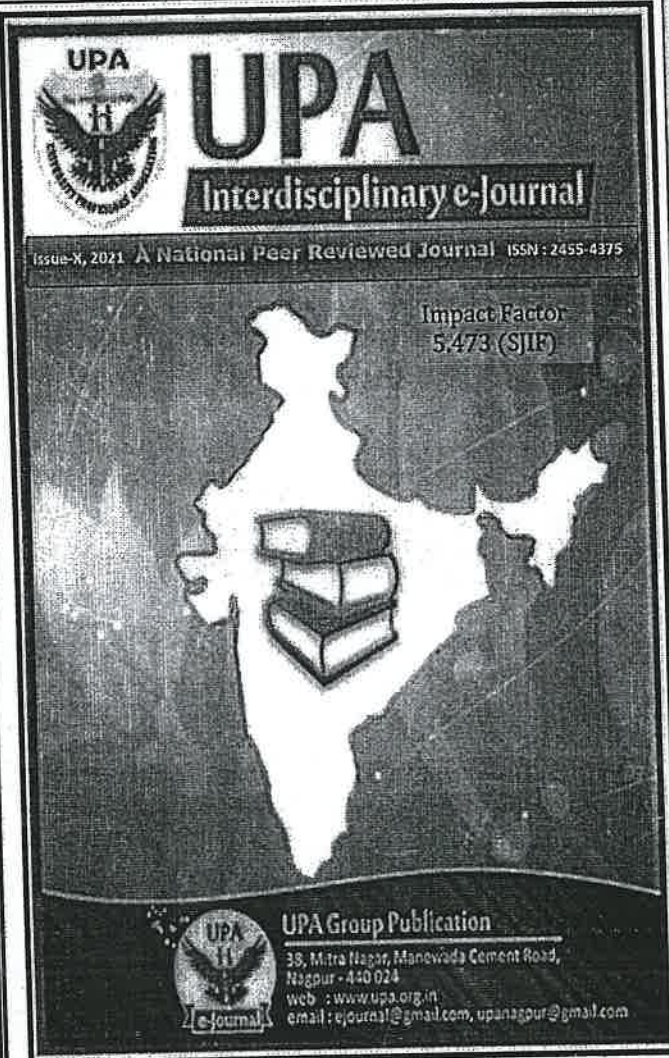
Adit has been humiliated, Dev tackles with hatred of local society but Sarah psychologically has been broken, her life backbone is vanished feels paralysed, her inner identity, her both identities have been become rootless, her situation is horrible, pathetic and painful to accept the realism of her life, she has been become homeless in her own home it is beyond tolerable but she has been facing the situation in her married life

Sarah is struggling for her existence in her own country England and feels that her identity is divided into two

After the inner struggle and find frustration in England Adit decides to return home that is India, Dev has accepted humiliation it was his decision, Sarah also decides to go with husband to India akin Indian girl who leaves parental home after wedding, Sarah is the most suffered character in the novel, every character has been experienced the character development, a kind of metamorphosis of their character which is quite special and unique.

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FEMINISTIC PERSPECTIVES IN THAT LONG SILENCE BY SHASHI DESHAPANDE

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Abstract: Woman is the gift of nature in human world, she has capacity to survive in hardship of life, she always helps husband, family, whole family is depend on her devotion, Jaya is central long suffered character who has been neglected by husband and parents also, she has been taught to become submissive but inwardly she suffers and tries to find ways, in such situation she gets the love and healing energy from her friend Mr Kamat who understands her, she gets confidence become successful writer. There is the positive metamorphosis of her character, she becomes strong woman with consolidate personality

Key Words: Woman, Husband, wife, submissive, metamorphosis of character

That long Silence is the picture of Indian middle class family where woman has been tortured on the name of culture, family values and other social issues, Shashi Deshpande is the prominent writer who has depicted the subtle reality of niche of woman in family and society

"Among the feminist writer, Shashi Deshpande gets a prominent place in later part of the twentieth century. Deshpande's novels oftend deal with the problem of sufferings of women in middle class family, which reflects the realistic picture of the contemporary middle class family life.

Woman is the epitome of love, care, affection, creativity, understanding, devotion, sacrifice and tolerance. Woman novelist are unique position in the field of literature also, she has inborn characteristics, Shashi Deshpande who grew up in traditional orthodox family, she had depicted what she has experienced or seen during her life.

"In twentieth century many changes has been witnessed in Indian literature in English since the arrival of many women writers. Women by their nature are story tellers. Indian women novelists in English also have not lagged behind in this direction in comparison to their men counterparts. Among the women novelists who have been significantly contributed to Indian novel in English include Ruth PrawarJhabwala, Kamala Markandaya, Bharati Mukharjee, Anita Desai, Arundhati Roy, Jhumpa Lahiri and Kiran Desai who have made particular niche for themselves in Indian fiction in English, through their fictional contributions"

Joshi Poonam Thematic Preoccupation in Anita Desai's Novels :

Woman is mother, sister, wife, friend, daughter, beloved even your best home manager to care and cater the family, day and night she works to give comfort without any return. She takes birth at her parents' home, after marriage she has to leave everything and goes to in laws home, this is our culture. She forges two families with marital bond, she takes all responsibilities on her head, she is only eighteen years but after marriage she becomes eighty years mature woman in the eyes of society,

That long Silence is the novel that depicts the picture of ideal woman, who never speaks but tolerates only

"A woman can never get angry. She can only be neurotic, hysterical and frustrated. There is no room for despair, either. There is only order and routine today. I have to change. She sheets tomorrow, shrubs the bathrooms the day after and clean the fridge"

Here the depiction of gender based work, submissive nature of woman, gender discrimination and plight of woman but according to social code woman must be lived within her limits that is threshold which was set by Lord Laxmana for Sitamai in Ramayana, if any lady dared to cross it, she suffers like Sitamai, so it is psychological hammering to create fearful environment among women, there is no room for her, it means her life is for family, she lives in that cocoon where she lives to give silk and last gets embrace to death, as cocoons are boiled to get silk so bees get die for silk, if she rebel then cocoon breaks and silk doesn't obtain from it the similar metaphorical situation is woman as she sacrifices her life for others nourishment and happiness.

she sustains the relation with her responsibility, tolerance, she manages, adjusts everything, marriage is the paradigm in the life of woman but society considers that it is natural for woman to work till night, to wake up early in the morning, to prepare breakfast, to cook lunch, to wash cloths, to wash utensils, to sweep, to clean home, each and every responsibility is of woman, male is seating in home with cup of tea to read newspaper and to tell wife that he is her protector, caretaker, now in the current era of society she is working woman, with her job responsibility she manages everything, working woman manages other works also to buy vegetables, to teach children and many more the list is never complete as woman has infinite responsibilities, though she is cheerful for every family members. She lives her life with happiness but she becomes introvert with long silence of her question for parents, in-laws, husband and society, how they have converted her with their own choice, she lives for others, even she has not right to choose husband for her, parents decide marriage for her and told her it is their duty to find groom. If husband is good then okay, she has completed her half destiny successfully, if in laws and husband are not good then there is only shattering, each day becomes punishment for her. Even she couldn't sustain herself in horrible situation, she unable to return home for dignity of parent and couldn't survive as unbearable torture for dowry, look, cooking and other many reasons, so helplessly she becomes victim of torcher, she always tackles with one of the poisonous blame that is her purity of character.

Jaya becomes the victim of patriarchy but inwardly she was rebellious woman



"The novel traces how Jaya gradually emerges as a confident individual fully control of herself and refuses to be led by noose. The protagonist of the novel rejects the

Image of traditional women like Sita, Savitri and Draupadi. Instead she prefers the image of a pair of the bullock to describe a married couple. Deshpande uses an appropriate image of a crawling worm into the hole to describe the state of Jaya, a budding writer, doomed to dwindle into a stereotyped Indian home maker "

Girl is an apple in eyes of her parents but after marriage every scenario of life has been changed, she has been crushed under the domestic burden of home responsibilities with new born babies, marriage life becomes trauma for her, every relation seeks her for themselves, woman is only for work and responsibilities, this is patriarchal culture where woman always treated secondary, husband wife relation is mutual but it traumatic and disharmony

That long Silence is the novel by Shashi Deshpande, where she has depicted patriarchal Indian family, how wife become the victim of patriarchal and culture, on the name of religion and family there is only devotion has been sought from woman, Jaya is central character woman, lives for fruitful life, they always torments her where women are set for devotion, sacrifice but lives with silence, lives with her husband Mohan, their relation is dry and traumatic leads to frustration for Jaya, Mohan never understands her, actually husband has to care and heals wounds but he has taken her self-confidence, Indian family is the symbol of ideal manners but it is expected from woman, male dominated society where women are set for devotion, sacrifice but lives with silence, there should not noise and tears, keep calm and maintain silence in family

"Female protagonists in Deshpande's novels stand apart from that of their male counterparts in the writing of many contemporary women writers sandwiched between the tradition and modernity, illusion and reality and the mask and the face, they lead a life of restlessness"

Novel deals with arising issues of self-dignity, self-identity of woman in family, here Shashi has intention to shed niche of woman in Indian family on the canvas of literature. The traditional family values are trapped the dignity of woman and seeks more and more sacrifices to justify patriarchal values and fake respective positions of relatives.

Discrimination goes with woman but still she has faith in family values and her self-dignity for that her war goes on with her own people. With positive attitude to keep herself in silence as violence is not the solution of any problem. Jaya bears, tries to confess her woes and breaks her silence with the support of her inner consciousness, doesn't want to shed realistic face of family and keeps herself calm and quite

"That long Silence is one of the unique works of Shashi Deshpande which signifies the pathetic condition of Indian women, it is the reflection of sufferings of an Indian woman in the dogmatic social milieu i.e. family. It also reflects how women suffer deeply and end up life silently baring molestation of male. The sacrifice made by women counterpart is hardly



noticed by the male dominated society .The writer wants such women who suffers to break their silence in the wake of feministic movement .”

Feminist does not make woman strong, she is already strong, she is inborn strong, social, family environment tries from infinite time to convert her into weak, submissive, woman as they enable to exploit her ,on the level of physical ,intellectual and emotional. They decide what to wear, what to eat ,whom to speak ,how to speak ,volume of her sound ,whom to marry ,where to marry ,when to please ,when to make her emotional to weep ,everything they want to decide ,male patriarchal wants to write the destiny of woman ,just rule her physical existence ,emotional and intellectual existence .Cow is the symbolic nature of woman ,they convert her into cow and they are not protector but destroyer of cow i.e. woman ,who is poor ,weak ,dependant ,social structure creates formalistic atmosphere to convert her weaker just like Jaya in the novel she sustains all the injustice very silently never breaks the silence ,when she gets the support of friend Mr.Kamat ,she has found herself full of confidence as his support just like energy for her which she never gets in her life from family and husband. With the support of friend, her metamorphosis of her character has been started that was strong character building full of confidence and energy.

She becomes strong ,her view are unique as she has never faith in violence and destruction ,she has optimistic attitude and positive to sustain faith in relationship and humanity ,husband wife relation is the base of all relations and even backbone of family institution ,society and nation so it should be mutual and beneficial for each other ,husband has to respect wife ,to build her confidence .nourish with love and care ,tries to forge bond between two souls ,destruction ,violence ,rebel is not the solution of any problem in the world When Jaya's husband faced problem in his life ,he sought first time Jaya for advice and opinion before this he never did ,he has lost his self-confidenceso he approached Jaya for help and psychological relief, she couldn't replied her that was the process of making her strong and consolidate.

At the advent of her childhood she has been insisted the importance of husband by parents and Vanitamami as husband is the ultimate salvation for woman ,he is home ,shadow and protector “a sheltering tree ,without tree you are dangerously unprotected and vulnerable this...followed logically and so you have keep the tree alive and flourishing even if you have to water it with deceit and lies. ”

The relation between Jaya and her husband is not harmonious and mutual ,it was based on artificial values of patriarchy and tradition where woman has to suffer for relation ,loyal to her responsibilities on the husband side he is free creature to hurt wife ,to exploit her ,to put all family hardship on her head and even tortures her by sharp weapon of word that not only bleeds her heart but nurture inferiority complex even suffers from acute depression ,lost self-respect, confidence and healthy look towards life .Husband becomes dictator so she never speaks frankly to him as there is big barrier between them .She couldn't crossed that boundary which set by husband .

Jaya is long suffered character, her struggle is against identity crisis, she becomes the symbolic figure of long suffered Indian woman but last she finds herself in the vague notion

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of family life where she sustained her self-confidence, niche and has built self-respect and dignity which is essential after oxygen, food and water to live healthy life.

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HIGHER EDUCATION; REVIEW OF ASPECTS AND FRUITS OF HIGHER EDUCATION

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Abstract : Education is the most important part of human life and civilization, civilization forms due to education, education deals with skills, learning, and research and other traditional knowledge .The aim of education is the most important aspect, to create skilled manpower is one of the goal of education but skilled human without humanity is also dangerous for human life and whole human civilization,leads to destruction and many other social problems. An education deal with personality development, enrichment with morality, compassion and humanity is the real aspect of higher education with skill development and research. Development of mind, heart and intellect. Research is essential in higher education, human becomes modern and gets privileges of luxurious life due to research .Research is the boon and one of the important parts of higher education. Now current era is the era of internet and IT, new inventions are taking place in this field because of research, face book, Twitter and whtt.App; other essential apps are the innovative ideas of researchers, so these are the sweet fruits of higher education. Equality, fraternity and freedom is the soul of any civilization, social picture should be without discrimination, it is possible only with the tool of education.The aim of education is to create human being with humanity, to build the human civilization without discrimination on equality; creation of peaceful, healthy social life .Life should be modern, luxurious, and healthy with sound body and sound mind. Materialistic progress and development is also important development of scientific view with healthy attitude is most.essential.

Key Words; Education, Humanity, Civilization, Equality

Education is the tool of reformation ,revolution and even civilization ,today human being is living luxurious life due to higher education as it gives us mental ,physical and intellectual strength to human life, education shapes the lives of students ,these students become capable to shape first their own life ,family ,nation and last the world ,as education has been started from the womb of mother to the last moment of life ,the aim of education is different according to the need and aspects of education ,the central aim of any education is to develop student life and ultimately to human civilization .That civilization should be ideal ,away from discrimination .Humanity is the most essential quality to live best life on this beautiful planet that is The Earth .To create human being with professional skill and humanity is the core of education

There is different types of education ,formal education ,determines the educational qualification which gives certain identity in the form of degree and other professional skills



like doctors ,Engineers ,lawyers many more and other is formal degree that is traditional education Arts ,Commerce and Science that deals with the basic and fundamental knowledge of subjects that enables students to do research and other that depends upon the capacity, aspirations and potential of the students .

“Education is the process of facilitating learning or the acquisition of knowledge skills, values, morals, beliefs and habits”

This is the formal learning that deals with teaching, learning and result but beyond all such horizons, over all development of personality is the true aim and objective of education as Stated by Swami Vivekananda “education means that process by which character formed ,strength of mind is increased and intellect is sharpened as a result of which one can stand on ones feet ”

From above definition it is cleared the aim of education is self independence and building the self capacity of mind and heart on emotional and intellectual level ,Swami Vivekananda believes in the moral strengths of human mind and heart which is important to increase the potential of intellect .

Dr Babasabeb Ambedkar who is the voice and strength of marginal in India and even across the world whom every rights has been denied So the views of Dr .Babasaheb Ambedkar is also important to understand what is education and importance of education to human civilization

According to Dr .Babasaheb “The education level of a person cannot be measured by how many degrees he has attained ,the level of education of any person is not known even by how many books he has read ,the level of education of any person can be assessed by how much independent thinking he has developed ”

From above definition it gives the importance to the independent thinking, thoughts and individual measurement on the base of self consciousness which gets due to education, fellow attitude, blind faith mentality has been denied by Dr.Babasaheb .

Dr .Babasaheb has given importance to the equality, fraternity and freedom that should be the soul of human civilization ,Dr Ambedkar has understood the importance of equality ,freedom and fraternity that has been completely denied for certain class and community on the base of lower caste by certain upper class and upper caste in India ,so here Dr Babasaheb has consciously known the importance of discrimination less social system .Today also equality, freedom and fraternity is privilege for lower caste group . The education that creates an ideal social system deals with equality, freedom and fraternity that is the real education.

Everyone knows the definition of education stated by the reformist across the world, generally the development of mind, heart and physical state that gets towards the enrichment of students, to nurture all basic skills to the technical skill of human being to flourish human civilization towards the perfection through excellence is called education .



According to Shri Aurobindo Ghosh "Education is such a process which will offer whereby one can live for divine for country for oneself and for others"

Mahatma Gandhi had stated about education as "By education, I mean all round drawing out of the best in the child and man body, mind and spirit" Teaching learning in higher education specially deals with skill development and to get the deep knowledge of the particular subject, higher education is essential for national development and empower the human resources. To develop, nurture and create skilled human resource is the goal of higher education

Basically education is essential for the development of human personality and to boost the knowledge power of student to enable themselves for critical thinking and self reflection skills. Education is important to create human being not the learned human being without humanity, compassion, humanity must be the important aspect of higher education, to create human being not human animals a letter which is found at Nazi concentration camp after the world war II that determines the real aspects of education or actually what is education, A School Principal expressed that ideas in this letter

"Dear teacher; I am a survivor of a concentration camp. My eyes saw what no man should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot and burned by high school and college graduates. So I am suspicious of education. My request is, help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmann. Reading, writing, arithmetic are important only if they serve to make our children more human"

To create human being with humanity, with over all personality development must be the aspect and ultimate aim of education, to remove illiteracy and acquire professional skills do not mean an education. To respect ourselves and respect others, less numbers of old age home also determines the type of education which student has got, so humanity is the soul of education with equality, fraternity and freedom. Basically these principles has given democracy to the world by French revolution.

Teaching and learning both processes are interrelated process which cannot be separated one from other, The most important aspect of higher education is to create responsible human being; it gets both formal and informal knowledge and learning aspects

"Student learning in higher education is function of both formal and informal experiences, formal learning takes place as a result of a classroom and other for the purpose of helping students to achieve specified cognitive or other objectives. Informal learning encompasses all other outcomes of students, in higher education experiences, in both cases the more extended or comprehensive the experience the greater the potential effect"

Teacher is also the important factor, essential element in higher education, teacher is the most effective aspect of teaching field, without teacher teaching is not possible and incomplete, technology is the tool of teaching but there is no substitute for teacher in the world



"Teacher in the higher education commonly aim to develop their students way of thinking ,acting and approaching in a field of study and practice hence this should also be focus of our teaching practice " Sciencedirect.com

In the higher education experience, comprehensive and cognitive with functional experience is most needed aspect .so the central aim of education is to enrich students experience is essential part of study, here the role of teacher is important, teacher is guide but the need of teacher is too important to get and understand education even in higher education in the global, technological era.

Learning experience becomes more enrich and more easy with the help of teacher so the teaching process also has its own importance in the higher education, so the quality teacher is the need of education field to meet the goal and deployment as they are the source of subject knowledge so they must be enriched by subject knowledge and teaching skill as to communicate students to transfer the skills and subject knowledge may be practical, theoretical or the hypothetical

"An effective teacher has accurate knowledge of subject .This teacher can also bring the subject content to the level of student understanding ,presentation of subject matter should be simple easy to understand ,logical and systematic ,organization of subject matter is appropriate "

Education shapes generation and civilization, it is stated someone that the future of any nation has been created in the schools and universities and not in the palaces or anywhere ,so all the dreams and hopes of human being is depend on the higher education ,

Now we are living in the era of internet but all the inventions are related with higher education today we are taking the privileges of whtt App ,face book ,mobile phone ,within second anybody can connect to anyone in the corner of the world ,so all these are the fruits of higher education ,incarnation of the thinking of inventers and scientists ,they get power to think hypothetically and then they have created that thought in reality all these powers are related with higher education ,higher education has been given them to think ,to create ,to imagine .

All the worldly materialistic development is the outcome fruit of higher education, today medical facility is available so that is also related with research and study of scientist and doctors

All the development, medical facilities, luxurious lifemany many more inventions in the world is possible only because of higher education that is the research ,so research has its importance in higher education

Other humanistic ,social ,aesthetical these aspects are also deals with higher education as education teaches us how to live life ,gives us the vision of mankind ,prosperity ,individuality ,democracy and many more ,In the world equality ,fraternity and freedom these Principles are possible only due to higher education.



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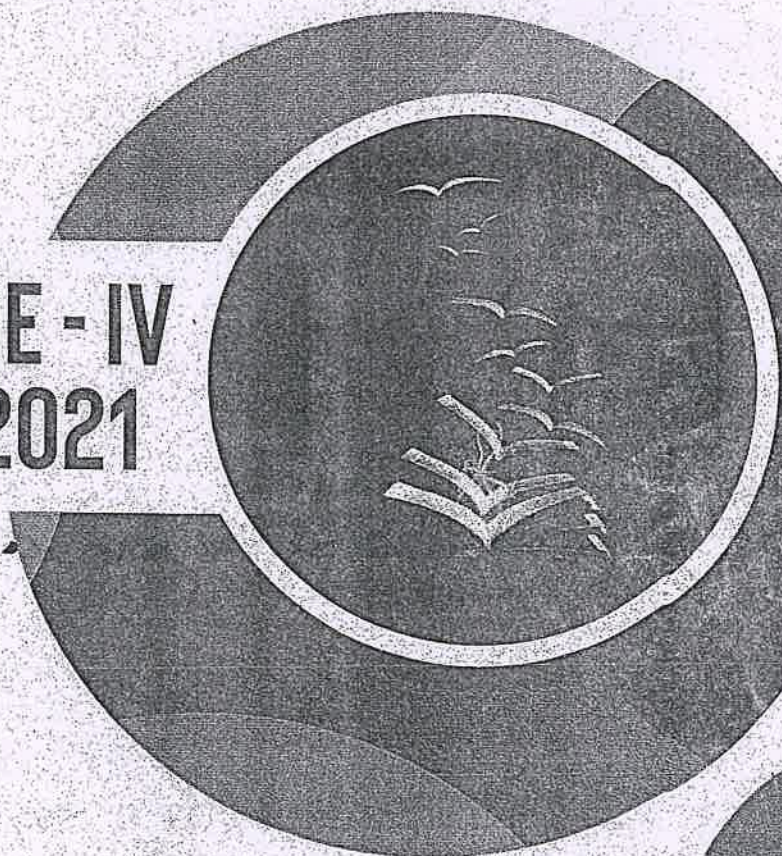
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James Joyce and Dublin; Regional Literature

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Literature is the self expression and mirror of own image, it is impersonal also but generally it is the self revelation with self interest, so the impact of our own thoughts and upbringing is on our writing and self creation is unavoidable. Dalit authors have produced Dalit literature as it is the tale of pain and misery because author has tolerated and sustained in that situation so he has presented all pain and obstacles in his writing, it is quite clear that literature has been created on the backdrop of realism and experience.

Shakespeare is the King of English literature, he has also given importance to the life and surrounding where human being learns and takes life education, Shakespeare's characters are from common folk, he never attended University classes but he took great education from society and surroundings. He has created literature that is also based on common aspirations, feeling and life of human being. Shakespeare has close relation with Stratford on Evan, he knows as the lad of Stratford, it is nothing but the close bonding with his birth place and home town where he has grown up and he has spend his early childhood days.

James has unique relation with Dublin

"James Joyce once declared that if Dublin one day suddenly disappeared from the Earth it could be reconstructed out of my book Ulysses. In one respect, it is easy to challenge this comment since Joyce did not describe the urban landscape in any detail and the reader gets little sense of what the streets looked like over 100 years ago"

Literature is nothing but the social image and personal feeling, love of writers, his conscious mind and heart that carries all these feeling and emotions which he depicts through his writing, it the product of socio cultural life of region where he grown up and the impulse what he has been influenced.

Shakespeare has also created his immortal literature on the base of what he has observed, read and understood. His characters are from history and surroundings.

It is very clear that literature is the image of particular era, personality of writer, place where he born and social, historical, political picture of society. Social, local picture always find in the literature. Many great literary figures has contributed regional literature

"As regards the local or regional setting, certain authors have almost marked out territory of their own. Visitor to Scotland looks for the places associated with the Waverley Novels of Walter Scott; we can scarcely mention the Yorkshire moors without thinking of the Bronte sisters. Thomas Hardy dominates that part of south-western England for which used its ancient name of wessex For Devon there is the notable series of Dartmoor Novels by Eden Philpotts, and for Cornwall a number of lively tales by Q. Arnold Bennet made

reputation with his pictures of life in the midland region known as the Potteries and Hugo Walpole laid the most important of his later works in the lake District in the north-west where he has made his home. Several of his earlier novels set in Cornwall and for the southwestern region in which his stories of the imaginary cathedral town of Polchester were placed, he invented the name of Glebes hire in much the same way as Anthony Trollope had earlier invented Barsetshire roughly corresponding to Wiltshire for his stories of clerical life. The countryside of Sussex, surrounding the ancient house in which Rudyard Kipling lived was the scene English novelists have responded to local influences "

Literature is the outlet of emotions and feeling which has been gathered in the mind and heart of author. James Joyce is an Irish writer as novelists, teacher, literary critic, novelists who has immense love for his place, Dublin, he is famous for the theory of Stream of consciousness

"Joyce's fictional universe centers on Dublin and is populated largely by characters who closely resemble family members, enemies and friends from his time there"

Dubliners is collection of short stories, it is nothing but the epitome of his love for Dublin city where he lived and grown up, he loves the soil it is the record of his love for the place

"For myself, I always write about Dublin, because if I get to the heart of Dublin I can get to the heart of all the cities of the world. In the particular is contained the universal" James has the very close memories and relation with Dublin, he went to other place but his heart and heartbeats are with Dublin and Ireland

"Joyce's final work, *Finnegan Wake*, engaged with the music of Dublin language like no book before or since, although Joyce left Dublin, it would never leave him during the course of life spent thousands of miles away from home "

Realistic writing is the significance of the literature of James Joyce, life always has the connection of emotions, feelings and aspirations with many facts and factual things of human lives. Dublin is the center of his writing he has interminable relation with that place but he never went to Ireland after 1912 despite living for 29 years

"James Joyce's relationship with Dublin and Ireland was complex, after 1909, he never lived in Dublin and after 1912 he never set foot in Ireland again despite living until 1941" Base behind the regional writing is love and affection for particular place, town, it is the bond of love and affection for land, that place always become the center of activities and the creation of writing

Dubliners is the collection of short stories that are the best model for fiction that deals with historical, political and moral issues of era.

"Suspicious Reading of James's *Dubliners* devotes a chapter to each of fifteen stories in *Dubliners* and shows how each confronts the reader with an interpretive challenge and an intellectual adventure"

In British literature many English novelists are regional as Thomas Hardy famous for

Wessex, it is part of south western England for which he used its ancient name of Wessex. Wiltshire known for the Waverley Novels, Yorkshire related with Bronte sisters. All Romantic poets use to love Lake District. Even Shakespeare has bond with his native village. "Arnold Bennett made his region known as the Potteries, and Hume Walpole laid the most important of his later works in the lake District in the south-west, where he had made his home. Several of his earlier novels were set in Cornwall and for the South-western region in which his stories of the imaginary cathedral town of Polchester were placed, he invented Baesetshire." In Marathi literature Bahinabai Chaudhari is from Khandesh (region in Maharashtra, North Maharashtra), her literature has the glimpses of Aahirani Bolibhasha and regionality, style of language is Khandesi Bhasha, even tone has the influence of Aahirani. It is nothing but the love and closeness with region where writer grown up and lived his life with that region and surrounding.

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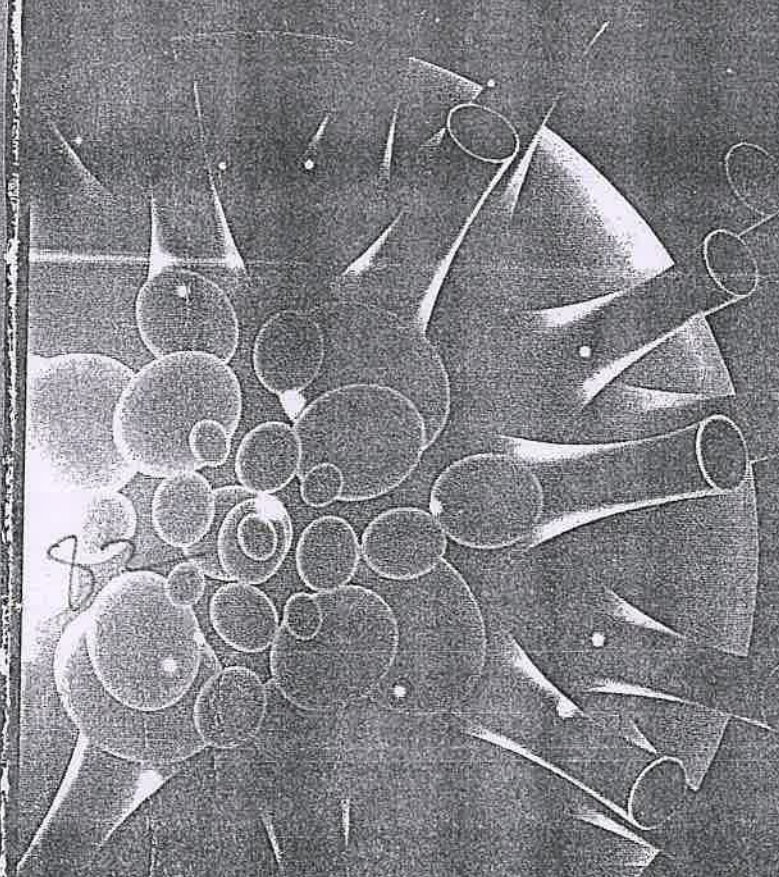
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Dalit Literature: The realistic image of voiceless natives

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God has created Human being to live best life on this earth because this life is very short and reasonable .Human life is for respect and to maintain the dignity of particular life .Human life flourishes in the nap of society, culture, tradition, belief, ideology and nature .

Literature is the mirror of life. Means it is the reflection of all above elements where life originates and blossoms .Literature deals with emotions with intellectuality, it teaches us wisdom with enjoyment .Languages calls Humanity because it records all human values, virtues. human life is the record of good ,bad ,respectable and even worthless things but why literature calls Humanity because it teaches us humanism ,it deals with all shades of humanity and human life shades .This is the science of life which is tells us the consequences of materialism ,industrialism and even over emotionalism .

When husband becomes too possessive about wife and has trapped in the hand of enemy that time story of Othello repeats in human civilization, Othello was loving, caring husband but has become the Puppet in the hand of very treacherous Iago and destroyed his life as in the suspicious of chastity he killed Desdemona his wife and when everything has revealed that time he destroyed everything with himself so this is the real aspect of human life in literature, Daily news papers are with such adultery news and destruction of domestic life, faith and ultimately human life .So without human values and humanism there is no human life,

Humanism is the most important aspect of human life every religion shows the path of humanism, Bible, Gita and Kuran all teaches the path of humanism .Literature also deals with humanism and human values. Human life is for Dignity and self respect but certain class is away from respectable life and even from humanity .Dalit writing deals with the dark side of inhumanity that is forcefully imposed on such poor and helpless ,voiceless people. That humanism is also display in literature by Dalit writer

Dalit writing has been created on the backdrop of realism because it displays the truth of human life which is not worth for living. It highlights the suppression, helplessness; struggle and pain of downtrodden .Humanism must be the part of human life, that is teaches all Holy Scriptures of world

Dalit literature is created on the backdrop of realism and authentic experiences, writing has depicted the sordid burden of voiceless society as the life they get and there was only the struggle for existence just to live

ss natives

Dr .S. S.Sasane

Department of English
Mahavidyalaya Beed

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they get and there was only

The sunset does not bury our sorrows,
Nor does Sunrise bring new hopes
Everything continues, relentlessly
Society bound by her rituals of ages

Above lines depicts the harsh ,bitter reality of dalit communities ,nature becomes helpless before the inhuman social system of society as Sun also sets but the problems and sorrow has not end of Dalit people as they are the victim of such rigid social structure as they have been keep away from the prime rights of life also .

Their inhuman atrocities have caves
In the rock of my heart

I must tread this forest with wary steps

Indian society based on caste system that is inhuman and curse for human being as it is with four varnas with rigid caste hierarchy .The discrimination by society for Dalit is beyond tolerance ,it is full of injustice .Downtrodden has denied the right of human life as they born to serve upper caste people ,in return they treats them full of crime and inhumanity ,all injustice carved on the cardiac muscle of Dalits .Heart is filled with the pain and suffering of life that is given by upper caste society as they are with power and blessing of society .According to ancient scriptures ,the Brahmin who does the profession of teaching and priest ,the warrior caste the kshatriyas ,Machants ,Vaishyas and the last are Shudras born to serve above all caste ,they were born slave of above all three Varnas so all these assumptions are baseless but it is the social structure of Manu to exploit voiceless people.

Mulkraj Anand has depicted the outcaste colony through his pen as how they are living life with dirt that is intolerable. Untouchable starts with description of the outcaste colony. "The outcaste colony was a group of mud walled houses that clustered together in two roués, under the shadow both of the town and cantonment but outside their boundaries and separate. A brook run near the lane once with crystal clear water now soiled by the dirt and filth of the public latrines. Situated about it, the odour of the hides and skins of dead carcasses left dry on its banks....."

The houses of Untouchables are made by mud ,they has been forced to live outside of village ,excluded from common civilized society, the description of Dalit colony is the description of inhuman life in India ,basically human life is for dignity and self respect but all has been denied by this so called civilized social system.

The symbolic picture of Dalit colony is given in the poem 'In our colony' by K. Meshram

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" In our colony
The postmen gets bamboozled
Civilization stumbles
The Sun - even he is darkened
Our houses stand
Like foot prints of cattle in the mud."

Above lines has stated the dark and harsh reality of Dalit life as Sun is the symbol of light, knowledge and life but it also gets dark in the colony of Dalit with the sight of Dalit life. Downtrodden communities are poor as they have been denied the right of wealth, health, respect and even humanity so the Dalit literature presents the sensible portrait of Dalits in India, marginal are considers as animal without love, respect and affection, even Sun scares to rise in the colony of Dalit to get upset by the horrible poverty picture of people .

"Kasai, Dhobi, Nat, Nartak, Vahik and Bhangli live at specific place and separate they are forced to live outside of city."

Above information is about the social symbolic image of Indian system how Dalits are excluded from village, actually these communities are doing the work of cleanliness, serve them, facility provider but in return they have been forcefully keep outside village away from civil facilities .

" In her girlhood parvans were expected to crawl backwards with a broom sweeping away their footprints so that Syrian christen would not defile themselves by accidentally stepping in paravan's foot prints "

Above lines are the orthodox picture of society, Dalit are segregated but at the same time they have been treated as animal, they are the symbol of impurity even their breath polluted, their footprints are impure so all are related with inhumanity beyond the good thought of human life, those people who has started such culture and ritual they are inhuman and animal, but Dr Bbasaheb has given life of respect to all the downtrodden in India .

Daylight would die, Darkness would reign
We are our hut's door .No single light inside

Lights burning in houses around
Kitchen -fires too.Bhakries beaten out

Vegetables,gruels cooked

In our nostrils, the smell of food, in our stomachs, darkness

Above poetry shows the realism of Dalit life as it is full of poverty, because Dalit

poor, they don't have food to fill their stomach so it is more inhuman than anything on the Earth.
On her head, a burden .Her legs a totter

Thin, dark of body ...my mother
All day she combs the forest for firewood

We await her return

When she brings no firewood to sell we go bed hungry

Above lines are stated the relation of the fire of stomach and firewood, how the poverty breaks everything into pieces .The condition of Mother is horrible but in that situation she works for her children.

Indian culture teaches Bhutdaya ,Bandhubhav but in reality the picture is contrast ,everywhere there is inhumanity ,now Dr .Babasaheb Ambedkar has given blessings in the form of constitution to all the Marginal in India but all though the Untouchability has not finished from the mind and the heart of people .Now the form of discrimination has been changed ,Dalit literature is the voice of these voiceless communities ,now the picture is better but Dalit Literature has depicted the inhumanity of social system. Literature is the mirror of life so this literature gives the realistic picture of downtrodden which is the authentic record of hatred and inhumanity.

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Poerty the image of life: A Review

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Poerty is the supreme,vehemently creation of cultural mind and heart Composition of poem is not a easy task,it involves both mind and heart ,job of poet is difficult to play as he has to assimilate various aspects of life to vindicate his feelings and thoughts.It is the expression of feelings,aspirations and philosophical truth,Arnold the critic of 19th century defined poetry as

criticism of life

Human being is emotional animal when some one has emotions that is full of you mind and heart that time the burden of emotions creat diffucult situation ,could not sustain in his normal physical and mental state state .poerty enables poet to present it on the paper in the form of poerty of any peace of literature so it is too close to life and heart ,outlet of emotions are imortant ,iterature is the best option to let emotion out from mind and heart to feel serenity and comfort of mind

Literature is the imitation of life and life is full of emotions and feelings of human being that might be good ,bad and amalgamation of feelings .Poet has special and inner vision for life,they have the special power to see the truth and etrenal feelings ,poetry is related with the imagination that is well deveolped in poets.

Arnold anticipate Eliot's insistence about poerty on structual harmoney and perfection in poem,both are believe in objective standard of excellence for poetry both are against

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impressionistic criticism and reject concept of inner voices, Eliot and Arnold both are enemies of the Romantic School of poetry and do not believe in the spontaneous overflow of powerful feelings

T.S. Eliot is the poet and critic of 20th century has condemned Arnold's definition of poetry

Though Eliot rejects Matthew Arnold's definition of poetry as criticism of life

Eliot has defined poetry as

Poetry is not a turning loose of emotions but an escape from emotion, it is the expression of personality but an escape from personality www.brainyquote.com

Eliot has given insistence on form and expression of poetry, Arnold has given importance to sociocultural aspects in his poetry

"Matthew Arnold has anticipated Eliot's insistence on structural harmony and perfection in a poem"

Eliot condemns poetry on the subjectivity and expression of personal feelings of poet. He vehemently argues poetry is the expression of personality, he believed in the theory of objectivity attitude of poet and author as he has rejected the concept of inner voice, so he was against Romantic school of poetry, Eliot has plaintively expressed about poetry as an escape from personality, as it is not the expression of personality, so he has presented the concept of impressionistic aspect of literature, it is not necessary that the creation of writer is the life experience of himself, he has ability to understand human feelings and aspirations to create literature

According to Wordsworth the great poet and critic who is acclaimed and well known poet has defined poem as

Poetry is the spontaneous overflow of powerful feeling. It takes its origin from emotions recollected in tranquillity

In the preface to the Lyrical Ballads Wordsworth defines poetry that is related with

human feeling which is occurred spontaneously in the mind and heart of poet that he depicts in the form of poem, in short literature specially poetry is created by excited mind and heart, fully emotional

Eliot believes in the prominence of the nature of literature with cultural aspects and harmony of structural pattern, Arnold and T.S. Eliot condemned views of Romantic poets as

Both believe in objective standards of excellence for poetry, both are classicist and have an objective approach towards poetry. Both are against impressionists of the Romantic Schools of poetry and do not believe in the spontaneous overflow of powerful feelings. Both have vehemently condemned the poetry of Shelley

According to Romantic school of poet, poetry is spontaneous overflow of powerful feeling so the poet should use vernacular language, the language in which, he speaks and even think, language of common folk

Now metaphysical poetry deals with 17th century English poet and poetry, metaphysical poet uses the spoken rather than lyrical quality of their verse, they use conceits and emphasis laid on spoken, on speech and dialogue

Ancient critic Plato has condemned poetry on the ground of truth, stated his views on poetry as it is created through sudden inspiration rather than profound thoughts

The poet writes not because he has thought long over what he has to say but because he is inspired, muse suddenly fills him and makes him sing can such a sudden outpouring of the soul be a reliable substitute for truth based on reasons?.. poetry is therefore cannot take the place of philosophy. Guided chiefly by the impulse of the moment instead of cool deliberation

Plato has stated in his poetry of mind that art is secondary and imitation of nature. He has faith in the idea that is original which first comes in mind

Plato says that all art is mimetic by nature art is an imitation of life. He believed that idea is ultimate reality ...where as poetry deals with illusion things which are twice removed from reality so to plato philosophy is better than poetry

Wikieducator.org.literary criticism

Plato has stated poetry is copy of copy, mere illusion so not reliable source of knowledge, it has partial image, he has commented that poetry is harmful for society and youth as it spoils them, not given the dar and realism of life which is important to progress in ones life to sustain life, society and nation also "The production of art heped neighter to mould character nor to promote the well being of the state, the two things by which Plato judged all human endeavour thus it has charer and allerral people, he readily admitted by this made it all the more dangerous to the individul and soci- ind even thinkety"

Poetic inspiration is behind the creation of poem so there is lack of profound thought y, metaphysica and other ideal virtues of life

Plato indicates poetry for its lack of cons- and emphas- ern with morality In its treatment life it trefts both virtue and vice alike

Aristotle was the most distingwished disciple of Plato, his another identity is that he as the tuter of Alexandar the great, he was great critic of his age, his poetics and Rhetoric very important critical work, the former deal- is to say but big with the art of poetry and latter with the art speaking, poetics deals with the principles of poetic art, its conclusions and principles are amly roted in the Greek Literature, alike Plato stotle has also stated that

he calls the poet an imitator, like a inter or any other artist, who imitates one of ee objects things as they were or are, things they are said or though to be things as my to be

Poets are imitator as stated by Plato but ts are the real hero of human life, they are

the vates and prophets and even truth seeker of life. Plato has given different views about life and poet, ideal state, wher poets are not alow to live, he has adviced to expelled them from ideal state, the peöple wholives in illusions and imagination are harmful for society as they spoil new genration and plato has faith in work and huma values that form the ideal life and civilization of life

Like Plato too he believe that there is a natural pleasure in imitation

Aristotle also sees like Plato that poetry makes an immedate appeal to the emotions taking tragedy as the highest form of poetry, he says that if arouses the emotions of pity and fear, pity at the unsolved suffering of the hero and fear of the worst that my befall him p.n. 15, B.Prasad Poetry is the picture and poratit of human life, history, emotions and rationality and its philo- sophical attitude of human life, even it is the truth of life according to Aristotle

"The pictures of poetry therefore are not mere reproductions of facts but truths embed- ded in those facts that apply to all places and times this is the meaning Aristotle gives to imitation thereby answering Plato's severest change again poetry"

In the modern era freedom has its own importance, free verse poetry is a type of poetry that deals with free form of poem that doesn't follow a particular metric pattern and is open to any subject without any pattern, even lack of grammersence also

Walt Whitman's verse poetry flouted tra- ditional mater and rhyme and gained him the label, the father of free verse. the voice in his works is said to breathe the new American spirit of broad open lands and enterprising, hard work- ing people

The form of poem has been changed as per the era and critics of life that is poet but emotions and imagination has not been changed, S.T.Coleridge has given the concept of imagination, fancy, primary imiagination and sec-

ondary imagination it deals with the mind faculty of human being

As per the different aspect of poet and literary critic it is clear that poem is related with emotions, may be in pragmatic state of mind or excited state of mind. When poet becomes emotional, hurts sensitive mind by certain things, ultimately insightful, poet heart creates poem.

Poetry comes with pain and emotions, may be personal or objective but the relation of poet and pain is eternal.

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Dr. Babasaheb Ambedkar give same Rules and Right to Muslim Minority in Indian Constitution

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Introduction -

Indian Constitution is very big constitution. India is a democratic country which rule by its own constitution. The Indian constitution helps to make social equality and social justice due to which the welfare state gets established.

Minority rights is another concept which need to save citizen in country. This concept which is modern one the nation of minority dignity and freedom protest against patriarchy, justice and oppression of different types prevailed in our country throughout the ancient and medieval periods of Indian history and as Indian constitution following community is minority community muslims, Sikhs, Christians, Buddhists, Parsis, Jains. Dr. Babasaheb Ambedkar give same Rules and Rights to muslim minority in Indian constitution.

Objective of Study -

1. To understand the constitutional vision for protection of minority rights in Indian constitution.
2. To study the concept of muslim minority rights
3. To mention the importance of minority rights given Indian constitution:
4. Dr. Babasaheb Ambedkar view minority
5. To the study of improvement of minority

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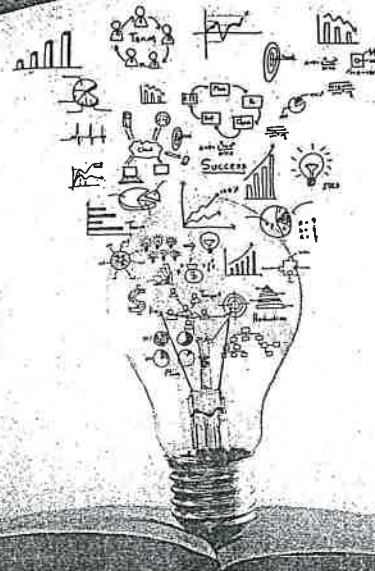
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Dalit Literature; Realistic Image of Downtrodden

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Dalit literature is the new tradition of writing in the 20th century as due to education and reformation the wave of realistic literature has been arisen in all language and literature in India, India is known for different caste and creed, communities culture and various traditions, religion but again India is known for caste and society that is based on caste system where everything is the base of social status as the person coming from which particular caste and community, As per the Indian society dalits are untouchables and has not right to live normal life, In Maharashtra from 1950 such marginal literature has been produced

"In an era when issues relating to human rights have been under critical focus, literary depiction of the experiences of marginalized groups have acquired great significance. The resent spurt in Dalit literature in India is attempt to bring to the forefront the experiences of discrimination, violence and poverty of the Dalit. Expression of these experiences have long been silenced, often with religious and social sanction and relegated to the margins as non-literary. More recent is the trend to deny their existence altogether."

Dalit literature has been created on the backdrop of realism, the realistic portrait of downtrodden whom everything has been denied on the name of religion and culture of India. Manusmriti is the religious book of Hindu in that book dalit has given a code of conduct according to that his humanism has been rejected, his life is lower than dog or any animal, he has been denied all human rights.

"Dalit literature is marked by revolt and negativism, since it is closely associated with the hopes for freedom of a group of people who as untouchables, are victims of social, economic and cultural inequality."

There are many theories about the origin of Dalit writing. Literature from Buddha, Literature has been written by Chhokhamela. Dalit writing has been depicted the social evil and dominant psychology of upper caste group.

"The social evil Anand first attacked is casteism. He finds it to be the greatest evil of Indian society. He knows that India, the emerging republic from colonial rule could become a powerful nation only if caste system is done away with, just caste system has been in India since immemorial attempts to abolish it have also been there from that time onwards."

The reformatory work of Mahatma Phule and Dr. Babasaheb Ambedkar is the start of reformation and Dalit writing in Maharashtra. Dr. Ambedkar is the pioneer of Dalit literature, the term Dalit literature can be first traced in the first Dalit conference in 1958, this conference was neglected by the central flow of social group from this it has been understood how Dalits are neglected and marginalized. Annabhau Sathe, Baburao Bagul, Shankarrao Kharat, Daya Pawar, Waman Nimbalkar, Arjun Dangale, Namdev Dasal, Kumud Pawade.

Poet Trymbak Sapkale has composed poetry 'That Single Man', in this poem he has depicted the partial but realistic condition of poor and rich, how rich always exploits poor, violence and discrimination.

In one picture a rich man
was beating a poor one ..
I turned the page ...
here again was the rich man

Weapon in right hand
About to kill poor man"

From the ancient time this the similar situation as poor have been exploited and killed rich ,even for self protection they have been given weapon

Poem is related with fancy, supernatural power ,beauty of nature but Dalit poetry is t song of humiliation in the hands of upper caste who are with muscle power and rich .A known poet Bhimsen Dethe in his poetry ,he has presented the pathetic and gloomy condition father and dominated so called upper caste group in society

"As father carried stones upon his head

The headman, twirling his moustaches, used to say ,Hey Kisnya

Let's have a first -rate lavani!

And my father would sing with his tattooed throat

In his song there was the moon and the Sun

And flowers blossoming, sea-waves

An impassioned girl drunk with love"

From above poem it is clear that how dominated group targeted Dali ,how that up caste person called him as Kisnya ,his name is Kisan but as Dali name has not been taken w respect ,in calls him in single way and his name has been taken as Kisnya instead of Kisan ,it is very humiliated condition of Dalis in India ,human rights are denied but they don't what they live peaceful and good life in poverty also as always disturbed and always apply arm power insult ,discriminate and to use their man power .

Waman Kardak has well stated in his poetry how school and education was denied, h helpless and poor people, here is the picture of poverty and helpless life, although in that condit also he wants to send his son to school as to live better life,to get knowledge as no one make fool or no one is taking the adverse benefit of his illiteracy as it is practice from ancient time

"We may be terribly poor

Famine may knock our door

I will see that he gets to school

Send my boy to school

If my clothes are torn, what do I care ?

My boy must never go bare

What use to do I have for a jewel ?

Send my boy to school etc."

In the India the dalits are segregated from village, their colonies are put aside in a place as to live life which is unhygienic and without civic facilities ,it as been well depicted in poetry of In Our Colony by Keshav Meshram

"In our colony

The postman gets bamboozed

Teaching get confused

Civilization stumbles

The sun even he is darkened

Our houses stand

Like footprints of cattle in the mud

In the midst of it all is a soul

Eager to swim along the current"

Dalit colony has been depicted by Keshav Meshram who is Mahatashtrian Dalit

Mulkraj Anand well known novelist has written the famous novel in English writing that is Untouchable it is also thought provoking as the condition is similar

"The outcaste colony was a group of mud walled houses that clustered together in two rows, under the shadow both of the town and cantonment but outside their boundaries and separate. A brook run near the lane once with crystal clear water now soiled by the dirt and filth of the public latrines. Situated about it, the odour of the hides and skins of dead carcasses left dry on its banks....."

In India caste system existed from 3000 years Chini Tourist Hen sung visited India in 629 and lived 16th years. He has written in his book the description of Dalit Colony.

" Kasai, Dhobi, Nat, Nartak, Vahik and Bhangi live at specific place and separate they are forced to live outside of city."

So from above description of Dalit colonies are dangerous, they have been denied everything as human status, living just like animal, animal has the better status as they have rights to touch, when Dalit is touches, everything was spoils, even they don't have right to take water themselves they have been waiting someone who is upper caste to take water from well with his hands otherwise they have to stay without water, dogs were allowed to drink water but human is denied, cow is sacred animal but the touch of human is impure, how polluted mentality is of Indian society. Dr Babasaheb Ambedkar, the father of all marginals, daits has written constitution and has given equal right, human right to all his childrens who were long suffered without any offence and crime to live animal, lower than animal. Dr Babasaheb is the source of inspiration for Marginals and Dalits who are speechless and voiceless but Dr Babasaheb has given right to speech as he is the voice of voiceless community and even the real hero of all the marginal in India and even the across the world as his thoughts are full of humanism and equality.

Dr. Babasaheb is the real advocate of equality, freedom and fraternity which is the need of this human world. The Earth is beautiful planet where human lives but some treacherous mind people has created caste, creed, ethnicity, colour based social position on the ladder of society, there status has been decided on the base of cast and colour not his achievement, merit or qualities. Dalis has given heinous treatment as they are like criminals as why you have been taken birth on the earth, now you born, you have to live life which is lower than animal which is beyond thinkable and related with rationality

Human is rational being, he should think about this over all problem of inequality and discrimination, this world is beautiful world, here each one comes for special and limited period so he lives with harmony and mutual love and happiness, all the discrimination must be eliminated from world and restore only humanism that is the real religion of human being.

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Coral recruitment on concrete blocks at Gosong Pramuka, Kepulauan Seribu, Jakarta

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to build a stable community (resiliency) (Obura and Grimsditch 2009). Recovery of coral reefs can be observed from the increase in hard coral cover as the main component of the formed reef. The coral restoration is also indicated by the growth of young coral colonies (juvenile) which are small in size (Babcock and Mundy 1996). Coral recruitment is an essential process in the coral population dynamics and will consider the sustainability of coral reefs (Moulding 2005, Bachtiar and Prayoga 2010).

Concrete is the most widely used material as an artificial reef (Baine 2001). Concrete blocks in Gosong Pramuka located in the Kepulauan Seribu are a suitable substrate for settlement of scleractinian corals because of its complex surface. This complexity will give more settlement orientation variation for planula larvae and protected from predation and grazing activity (Wallace 1985). Recruit coral generally can be detected after reaching more than ten months of age (Clark and Edwards 1995).

Coral recruitment is not only determined by suitable substrates but also sedimentation, grazing, and limitations of space which inhibit the corals' growth. The sedimentation can restrain coral settlement and high algae cover in the waters (Sammarco 1991). Coral recruitment prediction will be different in the exposed and sheltered areas because of the differences on sedimentation level, grazer, and alga competitors that is determined by the waves. This research was conducted to study the coral recruitment on concrete blocks at Gosong Pramuka, in Kepulauan Seribu by assessing density, genera, life form, variations in size, and coral settlement orientation of coral recruits.

2. Methods

2.1. Study site and period

This study was conducted in Gosong Pramuka, Kepulauan Seribu from September to December 2011 (figure 1). The coral recruitment process was observed on the concrete blocks in the exposed area (262 concretes) and sheltered area (279 concretes). The concrete blocks observed in this study is a breakwater which has been built in the Gosong Pramuka since 2007 and 2008. The size of the concrete block is about 50×50×50 cm (figure 2).

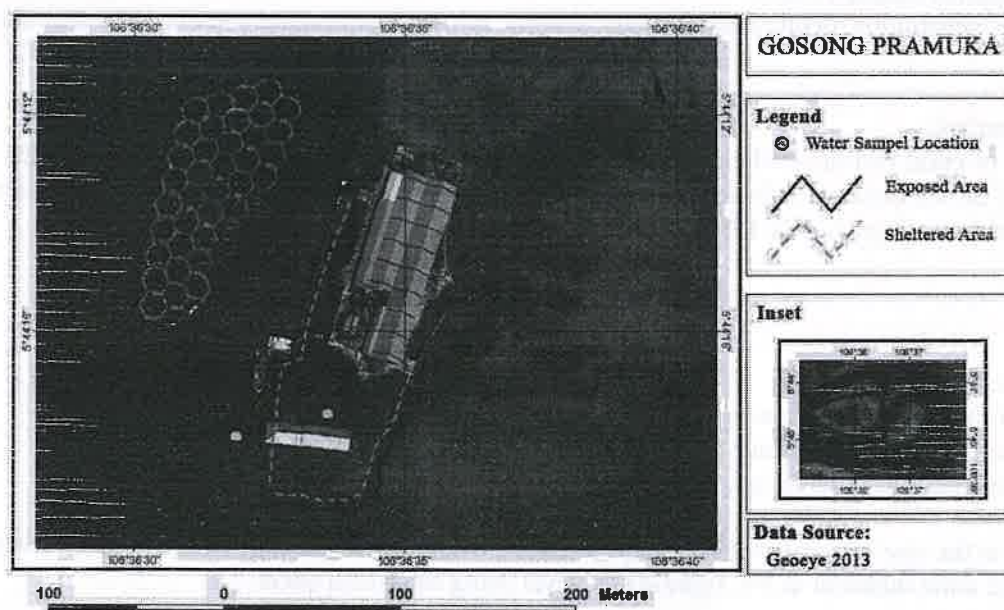


Figure 1. Research location and sampling sites in Gosong Pramuka Kepulauan Seribu.

3. Results

Coral colonies lived on the concrete substrates in Gosong Pramuka were 247 colonies. Coral recruits in the exposed area (210 colonies) were higher than in the sheltered area (37 colonies) (figure 3). The density of young coral colonies was 1.4 colonies/m² on exposed area and 0.23 colony/m² in the sheltered area.

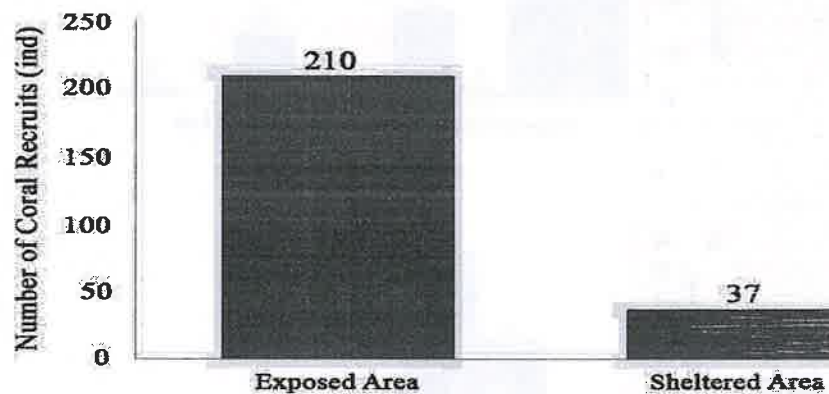


Figure 3. Number of coral recruits settled on the concrete substrate in Gosong Pramuka.

The concrete substrate in Gosong Pramuka is a habitat for coral recruits from different genera, namely *Acropora*, *Porites*, *Montipora*, and *Pavona*. The concrete substrate was dominated by *Acropora*, while *Pavona* was only found in the exposed area in a small number (figure 4).

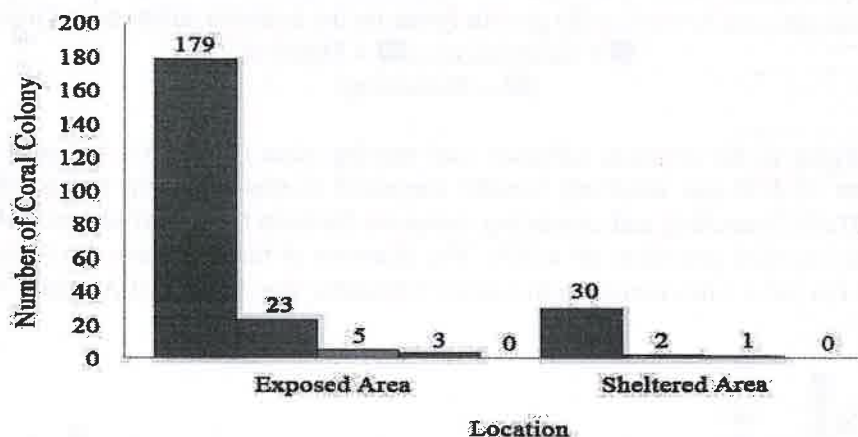


Figure 4. Genera of coral recruits settled on the concrete substrate in Gosong Pramuka (□ = *Acropora*), (■ = *Porites*), (▒ = *Montipora*), (■ = *Pavona*).

The form of the coral growth is divided into two types (English *et al* 1997), which are *Acropora* and non-*Acropora*. In this study, *Acropora* corals in the concrete substrate consisted of tabulating growth form, branching, digitating, and encrusting (figure 5a). The coral settlement on the concrete substrate was dominated by branching *Acropora*. However, digitating *Acropora* was only found in the exposed area. There was almost no difference in the growth form of *Acropora* on the exposed and sheltered locations. Non-*Acropora* corals that found in this study sites had several forms, namely sub-massive, massive, and encrusting (figure 5b). In the exposed area, coral was dominated by encrusting form. In the sheltered area, the dominant coral was the massive coral.

sheltered area (Figure 7). Meanwhile, digitating *Acropora* and *Pavona* were only found in the exposed area, hence it could not be compared.

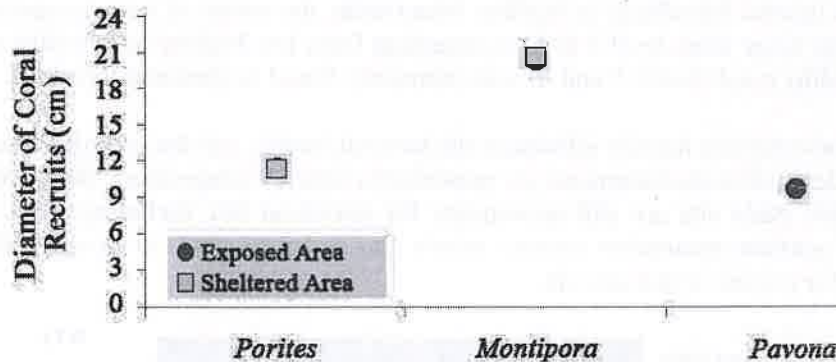


Figure 7. Diameter of non-*Acropora* coral recruits living on the concrete substrate in Gosong Pramuka.

Positions of the coral settlement were in the middle, corner, and the edge of the surface of the concrete substrate (table 1). In the exposed area, corals were found in the middle, while in the sheltered area, it appeared in the edge or the corner of the concrete.

Concrete substrate observed in this study was not only a habitat for coral recruits but also other organisms. Other benthic organisms living on the concrete substrate were sea urchins, *Padina* sp., *Caulerpa* sp., tunicates, sponges, anemone, and *Cypraea* sp. The main benthic organism found on the concrete substrate in Gosong Pramuka was Sea urchins. Sea urchins occupied 71 concretes in the exposed area, and 93 concretes in sheltered areas. Other benthic organisms were mostly observed in the concrete that has not yet been occupied by the coral recruit.

Table 1. Coral settlement positions on the concrete substrate in Gosong Pramuka.

Genera	Coral Life Form	Location *	Settlement Position		
			Corner	Middle	Edge
<i>Acropora</i>	Branching	EA	15	69	15
		SA	9	6	10
	Encrusting	EA	1	29	4
		SA	0	0	3
	Tabulate	EA	17	24	3
		SA	4	2	0
	Digitate	EA	0	2	0
		SA	0	0	0
<i>Porites</i>	Encrusting	EA	2	8	1
		SA	-	-	-
	Massive	EA	4	6	1
		SA	1	-	1
<i>Montipora</i>	Sub-massive	EA	-	-	1
		SA	-	-	-
	Encrusting	EA	2	3	-
		SA	1	-	-
<i>Pavona</i>	Encrusting	EA	-	1	2
		SA	-	-	-

*) EA= exposed area; SA= sheltered area

surface. Wallace (1985) revealed that concretes with a complex surface is a good place for planula larvae because the larvae tend to settle in a complex surface in order to protect themselves from predation and grazing.

The settlement of coral larval on the substrate and their growth is very valuable to coral ecosystem sustainability (Moulding 2005). Newly settled larvae that begin to metamorphosis cannot be seen clearly, so at this stage, the recruitment has not yet happened. This process is called as the larvae settlement. Recruitment stages occurred after coral recruits can be seen clearly, usually at a few weeks to 10 months after the settlement using a microscope or direct observations (Harrison and Wallace 1990).

Coral recruitment process on concrete substrates in Gosong Pramuka was observed based on the presence of young coral colonies on the surface. Sexual reproduction of the coral will produce free-swimming planula larvae, and when the larvae find a suitable substrate to settle, it would grow and develop a new colony. Development of a new coral colony requires a sturdy and clean substrate that allows coral larvae to develop (Suharsono 2008).

These observations were conducted on the concrete substrate in two locations. The first location was in the breakwater that was exposed to waves and the second location was in the breakwater that was sheltered from waves. This study showed that differences in site characteristics affected coral recruitment. The number and density of coral colonies recruits living in the exposed area were higher than in the sheltered area because coral might be unable to tolerate a stagnant water flow. Corals need sufficient current for the distribution of nutrients, larvae, and sediments, as well as to clean themselves from the mud and rubbish (Veron 1995). Although the density of the colony of coral recruits at the exposed area was higher, it was still categorized as low-density corals (Engelhardt 2000).

Coral colonies grew on the concrete substrate consists of *Acropora*, *Porites*, *Montipora*, and *Pavona*. Research conducted by Bachtiar and Prayogo (2010) found the same thing where corals attached to artificial reefs Reef Ball™ in Benete were from the family of acroporiidae namely *Acropora* and *Montipora*. They belong to the order of Scleractinians (hard corals) which is the major reef-building corals (Reid *et al* 2009). Acroporidae family is a hard coral that was found in the Kepulauan Seribu (Madduppa *et al* 2012, Madduppa *et al* 2014, Fahlevy *et al* 2017, Fahlevy *et al* 2019). *Acropora* dominated coral colonies in both locations and showed a branching growth pattern. This means that *Acropora* corals are more adaptive to the concrete substrate in Gosong Pramuka. On the other hand, non-*Acropora* corals were found only in a small number. Most of the non-*Acropora* corals in the exposed area were encrusting corals, while in the sheltered area were massive corals. Differences in coral growth patterns describe several adaptations of marine organisms to environmental condition. The diameter of *Acropora* corals was relatively smaller than the non-*Acropora* corals. Generally, there was no significant difference in size between the coral in the exposed and sheltered area, except for branching and encrusting *Acropora* which its diameter in the sheltered area was greater than in the exposed one ($P < 0.05$).

Substrates with complex surface give several settlement variations of coral larvae (Wallace 1985). The orientation of the coral settlement in Gosong Pramuka could be divided into 3 positions: in the middle, at the corner, and on the edge of the concrete substrate. Coral in the exposed area tend to settle in the middle of the substrate surface. On the contrary, coral in a sheltered area was found on the edge or corner of the substrate. The coral settlement at the edge or corner of the concrete was estimated as an adaptation to protect themselves from predation and grazing because the concrete substrate was not only occupied by coral recruits but also by other benthic organisms. Other benthic organisms lived on the concrete substrate were sea urchins, *Padina* sp., *Caulerpa* sp., tunicates, sponges, anemone, and *Cypraea* sp. Sea urchin is the primary benthic organisms found on the concrete substrate in Gosong Pramuka because it was found in the great numbers. Urchins occupied 71 concretes in exposed areas, and 93 concretes in

5. Conclusion

The number of coral recruits in the exposed area was higher than in the sheltered area. Similarly, the density of coral recruits was higher in the exposed area than in the sheltered area. However, the size of *Acropora* branching and encrusting in the sheltered area was more prominent than in the exposed area. The diameter of *Acropora* corals ranged from 3 to 15 cm, and non-*Acropora* corals ranged from 9 to 20 cm. The branching *Acropora* colonies were predominant in both areas, while for non-*Acropora* colonies, there were two categories. Firstly, the encrusting form was majority found in the exposed area, and secondly, the massive form was dominant in the sheltered area. In the exposed area, corals tend to settle on the centre of the concrete, but in the sheltered area, they settle on the corner and the edge part. In general, coral in the sheltered area was healthier than in the exposed area.

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Rotating Fluid of Magneto Hydrodynamics Flow Past An Impulsively Started Infinite Vertical Plate

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Abstract :

This paper present an exact solution to the a rotating fluid of magneto hydrodynamics flow past an impulsively stated infinite vertical plate. Dimensionless governing equation are solved by Laplace-transform technique. Expressions of axial and transfer component of velocity, skin friction are derived. It is demonstrated that both axial and transverse components of velocity decrease due to increasing t . The axial component of skin-friction increases with increasing M but the transverse component of skin friction decrease with increasing M .

Keywords : MHD flow, Laplace transform, Rotating fluid.

Nomenclature:

- Cp: Specific heat at constant pressure. EK: Ekman number
 Gr : Grashof number
 g: Acceleration due to gravity K: Thermal conductivity
 Pr: Prandtl number
 T': Temperature of the fluid near the plate T'W: Temperature of the plate
 T' ∞ : Temperature of the fluid far away from the plate
 t': Time
 Uo: Reference velocity (Eq 2.5)
 G': Angular speed
 (uu, vu): Velocity components along x, and y, axis respectively
 z': Coordinate normal to x',y', plane

Greek Symbols :

- ν : Kinematic viscosity
 β : Coefficient of volume expansion β^* : Coefficient of species expansion ρ : Density
 μ : Viscosity

Introduction:

If the plate is given motion in a rotation fluid, how the motion takes place? This has been discussed by Batchelor (1967). Many papers were published on this topic by different authors. The fluid assumed was stationary. Flow of a viscous incompressible fluid past an impulsively started infinite vertical plate, on taking into account the presence of free convection currents was studied by Soundalgekar (1977) and presented an exact solution to coupled linear partial differential equation by the Laplace transform technique. The effects of transversely applied

PRODUCTION OF INDOL-3- ACETIC ACID BY ACTINOMYCETES FROM RHIZOSPHERE OF *GERBERA JAMESONII*

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ABSTRACT:

Phytohormones are the signal molecules, acting as chemical messengers that control plant growth and development. One of such commercially important phytohormone is indole-3-acetic acid (IAA), a principal auxin. The aim of the present study was to evaluate indole-3-acetic acid production by actinomycetes from rhizospheric soil. The present work deals with isolation, characterization and identification of indole acetic acid producing actinomycetes from the rhizospheric soil. Four isolates were obtained from rhizosphere of *Gerbera jamesonii* cultivated in a polyhouse owned by Mr. Pujari at Namalgaon village near Beed city. After screening for IAA production, one most efficient isolate was selected for further study. Optimization of indole acetic acid production was carried out at different cultural conditions. Partial purification of IAA was done and purity was confirmed with Thin Layer Chromatography. The study suggests the IAA producing actinomycetes can be used as efficient biofertilizers inoculants to promote plant growth.

KEYWORDS: - Indol-3- Acetic Acid, Actinomycetes, *Gerbera jamesonii*

INTRODUCTION:

Agriculture is back bone of India. It is need of time to undertake sustainable agriculture practices. Those will fulfill need of the society in an eco-friendly way. For the balanced growth of plants auxins, cytokines, gibberlines etc. are very essential. These are available as commercial preparation. The commercially available plant growth hormones are high in cost as well as have limitation of single application. This fact becomes hurdle in its use by a common farmer. There is scope to find out an alternative in the form of Plant growth Producing Rhizobacteria

Many rhizobacteria are known to produce Indol Acetic Acid – an auxin that has a crucial role in cell elongation, cell division, prevention of loss of leaves and formation of new buds etc.

Inoculation of such specially selected rhizobacteria particularly actinomycetes in rhizosphere of plant may act as a constant source of Indole Acetic Acid which could be sustainable and cost effective alternative.

This study is an attempt to make available a microbial inoculant producing indole acetic acid.. In this research rhizospheric actinomycetes were studied for their ability to produce Indole

acetic acid as they reported for withstanding adverse environmental condition and continuous existence in the soil. IAA produced by actinomycetes showed its expected effect during trial on seed germination. The outcome of this experiment is promising, cost effective and eco-friendly for the farmers.

MATERIALS AND METHODS:

Collection of soil samples

Soil samples were collected carefully in sterile polythene bags from a polyhouse owned by a Gerbera grower Mr, Pujari, located at Namalgaon Village near o Beed city. The samples were dried in shady condition at room temperature for 3-4 days. Just before isolation, samples were kept in an incubator at 45⁰C for 1 hour to minimize the bacterial and fungal contaminants.

Isolation of Actinomycetes

Actinomycetes were isolated by adopting serial dilutions and spread plate technique on sterile starch casein agar plates. Typical actinomycetes colonies were picked after 5 days of incubation at 30⁰ C, purified by streaking on Actinomycete Isolation Agar plates and stored on slants.

Screening of actinomycetes for the production of indole acetic acid (IAA)

Screening was carried out in Tryptone Yeast Extract (TYE)Broth. All isolates were inoculated in TYE broth independently and incubated at 30⁰C for 5 days. After incubation cells were removed from culture medium by centrifugation at 10,000 rpm for 15 min. The supernatant

(1 ml) was mixed with 2 ml of Salkowski's reagent (50 ml, 35% perchloric acid, 1 ml of 0.5 M FeCl₃ solution) and was incubated at room temperature for 30 min in dark. Development of pink or red colour indicates IAA production. Optical density was taken at 540 nm by using colourimeter. Standard curve of IAA was used to measure the concentration of IAA produced by the actinobacteria. One of the most efficient isolate was selected for further study.

Identification of isolates based on morphological and biochemical characterization

Cultural characteristics such as color of aerial and substrate mycelium and pigmentation of the selected actinobacteria was recorded on ISP-2 medium according to the method of Shirling and Gottlieb. Arrangement of spores on the mycelium was observed by coverslip culture method and compared with Bergey's manual of determinative bacteriology. Biochemical tests IMVIC tests, catalase, urease, lipase, starch hydrolysis carried out by standard protocol. Carbohydrate utilization was performed by using ISP-9 medium supplemented with different sugars.

Optimization of Indole Acetic Acid production.

The optimization of various parameters for IAA production by actinomycete isolate was carried out. Parameters namely temperature, pH, concentration of tryptophan and incubation time were carried out using the protocol of with minor modifications. The selected isolate was grown at

30°C in Tryptone Yeast Extract (TYE) supplemented with different concentrations of L-tryptophan (0, 100, 200, 300, 400, and 500 µg/ml). Cells were removed from culture medium by centrifugation at 10,000 rpm for 15 min. The supernatant (1 ml) was mixed with 2 ml of Salkowski's reagent (50 ml, 35% perchloric acid, 1 ml of 0.5 M FeCl₃ solution) and was incubated at room temperature for 30 min in dark. Development of pink or red colour indicated IAA production. Optical density was taken at 540 nm by using colourimeter. Standard curve of IAA was used to measure the concentration of IAA produced by the actinobacteria. The concentration of L-tryptophan showing highest production of IAA was used further to test the effect of pH, temperature and incubation period.

Production and Extraction of IAA

Production of IAA was carried out in Tryptone Yeast Extract broth by applying the optimized parameters in a 250 ml Erlenmeyer flask. IAA was extracted by centrifugation at 10000 rpm for 15 minutes. Supernatant was mixed with ethyl acetate (1:2) After vigorous shaking it was allowed to stand for 10 min. IAA was extracted within solvent layer. The procedure was repeated 3 to 4 times.

Application of the IAA extract

10 seeds of Moth bean (*Vigna aconitifolia*) were treated with 5 ml of IAA extract along with a control having 10 seeds of Moth bean seeds treated with 5 ml distilled water, wrapped in tissue paper and kept in dark for 36 hours and observed for the shoot development.

RESULTS AND DISCUSSIONS:

Collection of soil samples:- Total Six rhizospheric soil samples were collected from a gerbera farm located at Namalgaon village near Beed city

Isolation of actinomycetes: - Isolation of Actinomycetes was carried out on Starch Casein Agar. Total fourty stains of actinomycetes were obtained.

Screening and selection potent isolate producing indole acetic acid (IAA):- Screening was carried out in Tryptone Yeast Extract Broth and IAA was estimated by Colorimetric analysis at 540 nm using Salkowski's test reagent. Out of fourty only twelve isolates were found to produce IAA. Among those one potent isolate B4 was selected for further study.

Identification of isolates based on morphological characterization: -

With the help of colony characteristics and microscopic study of spore chain morphology and biochemical tests the isolate was tentatively identified as a species of *Streptomyces* genera.

Morphological characteristics	Results	Biochemical Characteristic	Results
Colony colour/Spore mass	Geary	Starch hydrolysis	+
Reverse pigment	Deep Brown	Lipase	+
Diffusible pigment	-	Catalase	+
Spore arrangement	Spiral	Urease	+
Biochemical Characteristic		Utilization of Carbohydrate	
Indole	-	Dextrose	+
Methyl red	-	Maltose	+
Vogus Proskaur	-	Sucrose	+
Citrate	+	Lactose	-

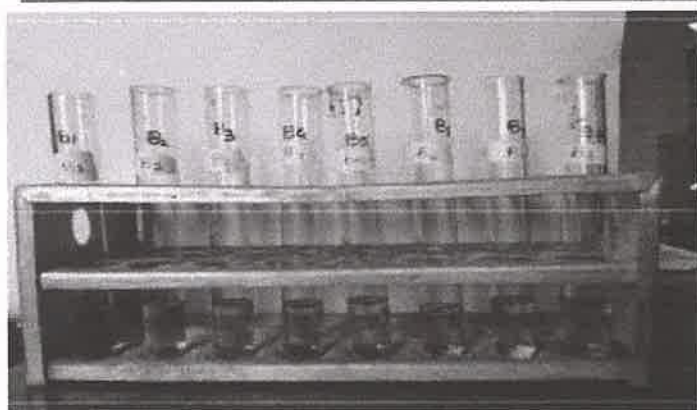


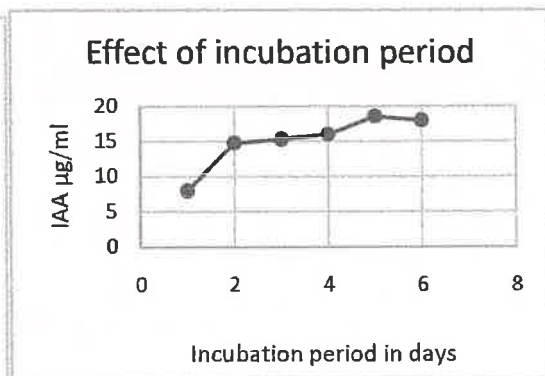
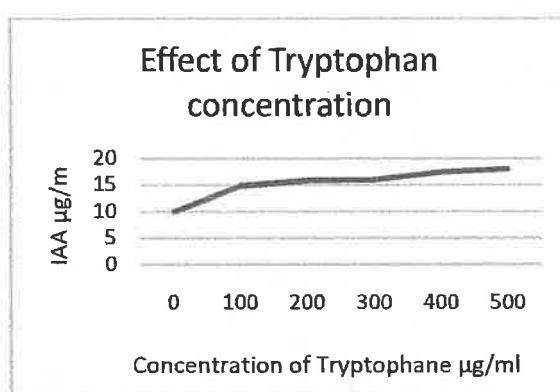
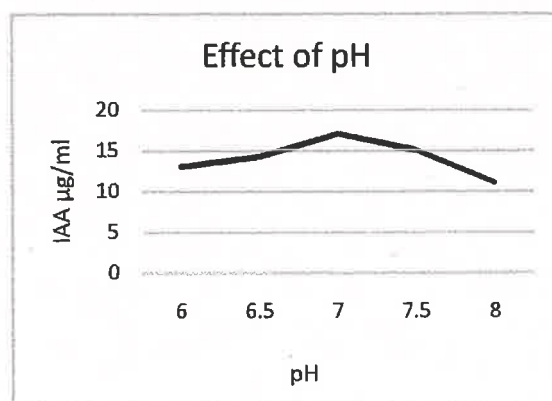
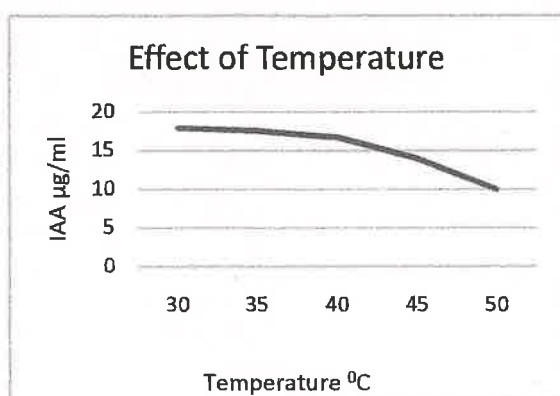
Figure 1 Screening for IAA production



Figure 2 Spore chain morphology of selected isolate

Optimization of IAA production:

Effect of parameters namely temperature, pH, concentration of tryptophan and incubation time were carried out using the standard protocol by colorimetric analysis. IAA production was maximum at pH 7, Temperature 30°C, with concentration of tryptophan 500 µg/ml. It was also noted that the production was higher at incubation period of 5 days. The effect of these parameters is graphically represented.



Production and Extraction of IAA

Lab scale production was carried out by using all the optimized parameters. The yield was 18.8 µg/ml. IAA was extracted with ethyl acetate and confirmed by performing Thin layer chromatography.

Application The seeds of Moth bean soaked with the crude extract showed considerable sprouting as compared with the control where the seeds were soaked with distilled water.



Figure 3 Seeds treated with Distilled water



Figure 4 Seeds treated with crude extract of IAA

CONCLUSIONS :

Out of forty isolates obtained from the rhizosphere of Gerbera, the isolate B4 is having very good potential to produce IAA and could be commercially explored after further study. The isolate

should be identified to species level by 16s rRNA sequencing. Application of the isolate as culture inoculant in rhizosphere of Gerbera should be studied. Thus actinomycetes from rhizospheric soil have considerable potential of IAA production. The ability of actinomycetes to withstand adverse environmental conditions ensures long lasting performance in this regard. The outcome of this experiment is promising, cost effective and eco-friendly for the farmers.

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Thermodynamics of the formation of divalent Copper complexes carrying novel Schiff bases in mixed solvent media

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Abstract : The stability constant of seven Schiff bases 4-hydroxy-3-(1-((5-phenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₁], 4-hydroxy-3-(1-((5-(p-tolyl)-1,3,4-thiadiazol-2-yl)imino)ethyl)-2H-chromen-2-one[S₂], 4-hydroxy-3-(1-((5-(4-nitrophenyl)-1, 3, 4-thiadiazol-2-yl) imino) ethyl)-2H-chromen-2-one [S₃], 4-hydroxy-3-(1-((5-(4-fluorophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₄], 4-hydroxy-3-(1-((5-(4-chlorophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₅], 4-hydroxy-3-(1-((5-(4-bromophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₆] and 4-hydroxy-3-(1-((5-(4-iodophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₇] with divalent transition metal ion Cu²⁺ using a pH metric titration technique in 80%(v/v) ethanol-water mixture at three different temperatures 25°C, 35°C & 45°C at an ionic strength of 0.1M NaClO₄ were studied. The Calvin-Bjerrum method as adopted by Irving-Rossotti has been employed to determine metal-ligand stability constant logK values. The thermodynamic parameters such as, Gibb's free energy change (ΔG), entropy change (ΔS) and enthalpy change (ΔH) associated with the complexation reactions were calculated.

Keywords: stability constant, transition metal ion, Schiff bases, pH metry, thermodynamic parameter etc.

1. Introduction:

Metal complexes of Schiff bases play a central role in the development of coordination chemistry. pH metric titration technique is a powerful and simple electro analytical technique for determination of stability constants. Most of the d-block elements form complexes. There are different kinds of ligands used for complexation. For the present investigation, we have selected a series of seven Schiff bases.

After a review of literature and in continuation of our earlier work with complexation of Schiff bases and medicinal drugs¹⁻⁷, it was thought of interest to study the effect of

3. Experimental

3.1 Materials and Solution: Transition metal salt, NaOH, NaClO₄, HClO₄ are of AR grade. The solutions used in the pH metric titration were prepared in double distilled CO₂ free water. The NaOH solution was standardized against oxalic acid solution and standard alkali solution was again used for standardization of HClO₄. The measurements were made at temperatures 25°C, 35°C and 45°C in 80% (v/v) ethanol-water mixture at constant ionic strength (0.1M NaClO₄). The thermostat model SL-131 [Adar dutt and Co. India Pvt. Ltd. Mumbai] Narang Scientific Works Pvt. Ltd., New Delhi is used to maintain the temperature constant and the solutions were equilibrated in the thermostat for about 10-15 minutes before titration. The pH measurement was made using a digital Spectralab potentiometric titrator AT 38 C with combined glass electrode consisting of glass and reference electrodes in the single entity. This digital potentiometric titrator has built in voltage stabilizer for $\pm 10\%$ fluctuations in voltage supply. The instrument has built in temperature compensator having range 0-99°C. The instrument could read pH in the range 0.001-14.000 with an accuracy of 0.0017 pH unit and (0.1mV). Provision of in built three way valves and gas tight burette with Teflon piston with an accuracy of 0.001 mL enabled the required precision during the titration particularly near the equivalence point. The instrument was calibrated at pH 9.18, 7.00 and 4.00 using the standard buffer solutions.

3.2 pH metric procedures: To calculate the protonation constant of the ligand and the formation constant of the complexes with different metal ions, the following sets of solutions were prepared in 80% (v/v) ethanol-water mixture (total volume 50 ml) and titrated pH metrically against standard NaOH solution at temperature 25°C, 35°C and 45°C.

- i. Free Acid HClO₄
- ii. Free Acid HClO₄ + Ligand (Schiff base)
- iii. Free Acid HClO₄ + Ligand (Schiff base) + Metal solution

The above mentioned sets were prepared by keeping M:L ratio, concentration of perchloric acid and sodium perchlorate constant for all sets.

3.3 Determination of the thermodynamic parameters

The thermodynamic parameters such as Gibb's free energy change (ΔG), entropy change (ΔS) and enthalpy change (ΔH) for formation of complexes were determined. The change in

Table 3: Thermodynamic parameters of Schiff base complex formation with copper metal ion in 80% ethanol-water media at 25 °C

<i>Schiff Bases</i>	$-\Delta G_1$	$-\Delta G_2$	$-\Delta H_1$	$-\Delta H_2$	ΔS_1	ΔS_2
	$(KJmol^{-1})$		$(KJmol^{-1})$		$(KJK^{-1}mol^{-1})$	
S ₁	22.959	20.347	32.715	20.110	-0.0327	0.0008
S ₂	24.681	18.962	28.050	27.213	-0.0113	-0.0277
S ₃	26.221	24.644	34.492	34.091	-0.0278	-0.0317
S ₄	19.093	15.204	18.662	11.289	0.0014	0.0131
S ₅	25.510	21.342	38.941	32.764	-0.0451	-0.0383
S ₆	33.143	25.962	49.738	42.473	-0.0557	-0.0554
S ₇	20.809	18.387	21.876	18.199	-0.0036	0.0006

Table 4: Thermodynamic parameters of Schiff base complex formation with copper metal ion in 80% ethanol-water media at 35 °C

<i>Schiff Bases</i>	$-\Delta G_1$	$-\Delta G_2$	$-\Delta H_1$	$-\Delta H_2$	ΔS_1	ΔS_2
	$(KJmol^{-1})$		$(KJmol^{-1})$		$(KJK^{-1}mol^{-1})$	
S ₁	22.669	20.373	32.715	20.110	-0.0326	0.0009
S ₂	24.643	18.688	28.050	27.213	-0.0111	-0.0277
S ₃	26.048	24.384	34.492	34.091	-0.0274	-0.0315
S ₄	18.498	14.836	18.662	11.289	-0.0005	0.0119
S ₅	24.315	20.315	38.941	32.764	-0.0491	-0.0418
S ₆	31.474	24.670	49.738	42.473	-0.0613	-0.0597
S ₇	20.104	17.809	21.876	18.199	-0.0059	-0.0013

Table 5: Thermodynamic parameters of Schiff base complex formation with copper metal ion in 80% ethanol-water media at 45 °C

<i>Schiff Bases</i>	$-\Delta G_1$	$-\Delta G_2$	$-\Delta H_1$	$-\Delta H_2$	ΔS_1	ΔS_2
	$(KJmol^{-1})$		$(KJmol^{-1})$		$(KJK^{-1}mol^{-1})$	
S ₁	22.301	20.362	32.715	20.110	-0.0327	0.0008
S ₂	24.454	18.409	28.050	27.213	-0.0113	-0.0277
S ₃	24.857	23.254	34.492	34.091	-0.0313	-0.0352
S ₄	17.919	14.494	18.662	11.289	-0.0025	0.0108
S ₅	23.060	19.281	38.941	32.764	-0.0533	-0.0452
S ₆	30.017	23.289	49.738	42.473	-0.0662	-0.0644
S ₇	19.433	17.242	21.876	18.199	-0.0082	-0.0032

base selected contains hydroxyl group and azomethine nitrogen as bonding sites. The order of pKa values of seven ligands is as follows.

$$S_6 > S_2 > S_5 > S_3 > S_1 > S_4 > S_7$$

The above order indicates that S_7 has lowest basicity whereas S_6 has highest basicity.

Metal ligand stability constant $\log K$ of transition metal ion Cu (II) with Schiff bases were calculated by point wise and half integral method of Calvin and Bjerrum as adopted by Irving and Rossotti. The $\log K_1$ values calculated by point-wise calculation method and half integral method, indicates simultaneous formation of 1:1 complex. In the present investigation, values of proton-ligand formation number (\bar{n}_A) were obtained between 0.2 to 0.8 and 1.2 to 1.8 indicating 1:1 and 1:2 complex formations. The proton-ligand stability constant (pKa) values shown decrease with increase in temperature i.e. the acidity of the ligands increases¹². This suggests that the liberation of proton becomes easier at higher temperature.

The order of metal-ligand stability constants for transition metal Cu (II) complexes with Schiff bases (Table 2) found to be as follows:

$$S_6 > S_3 > S_5 > S_2 > S_1 > S_7 > S_4$$

The metal-ligand stability of bromo substituted Schiff base was found higher, while fluoro substituted Schiff base lower { $S_6 > S_5 > S_7 > S_4$ } and the metal-ligand stability of nitro substituted Schiff base was found higher, while unsubstituted Schiff base lower { $S_3 > S_2 > S_1$ }.

The negative ΔG values indicates that both dissociation of the ligand and the complexation process are spontaneous¹². A decrease in metal-ligand stability constant ($\log K$) with an increase in temperature and the negative values of enthalpy change (ΔH) for the complexation suggests that all the complexation reactions are exothermic, favorable at lower temperature and the metal-ligand binding process is enthalpy driven¹³ and metal-ligand bonds are fairly strong.

The positive entropy changes (ΔS) accompanying a given reaction are due to the release of bound water molecules from the metal chelates. The positive value of ΔS is considered to be the principal driving force for the formation of respective complex species. According to Martell and Calvin positive entropy effects was predicted towards an increase in the number of particles after the reaction and positive ΔS is responsible to give more negative ΔG . The

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Studies of complexation of trivalent rare earth metal ion Cerium with novel Schiff bases : Thermodynamic Aspect

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Abstract : In the present work we have investigated the stability constant of seven Schiff bases 4-hydroxy-3-(1-((5-phenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₁], 4-hydroxy-3-(1-((5-(p-tolyl)-1,3,4-thiadiazol-2-yl)imino)ethyl)-2H-chromen-2-one[S₂], 4-hydroxy-3-(1-((5-(4-nitrophenyl)-1, 3, 4-thiadiazol-2-yl) imino) ethyl)-2H-chromen-2-one [S₃], 4-hydroxy-3-(1-((5-(4-fluorophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₄], 4-hydroxy-3-(1-((5-(4-chlorophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₅], 4-hydroxy-3-(1-((5-(4-bromophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₆] and 4-hydroxy-3-(1-((5-(4-iodophenyl)-1,3,4-thiadiazol-2 yl) imino) ethyl)-2H-chromen-2-one[S₇] with trivalent rare earth metal ion Ce³⁺ using a pH metric titration technique in 80%(v/v) ethanol-water mixture at three different temperatures 25°C, 35°C & 45°C at an ionic strength of 0.1M NaClO₄. The Calvin-Bjerrum method as adopted by Irving-Rossotti has been employed to determine metal-ligand stability constant logK values. The thermodynamic parameters such as, Gibb's free energy change (ΔG), entropy change (ΔS) and enthalpy change (ΔH) associated with the complexation reactions were calculated.

Keywords: rare earth metal ion, Schiff bases, stability constant, pH metry, thermodynamic parameter etc.

1. Introduction:

Metal complexes are widely used in various fields, such as biological processes pharmaceuticals, separation techniques, analytical processes etc. To understand the complex formation ability of the ligands and the activity of complexes, it is essential to have the knowledge about solution equilibria involved in the reactions. The extent to which the ligand binds to metal ions is normally expressed in terms of stability. Metal complexes of Schiff bases play a central role in the development of coordination chemistry. pH metric titration technique is a powerful and simple electro analytical technique for determination of stability constants. Most of the f-block elements form complexes. There are different kinds of ligands used for complexation. For the present investigation, we have selected a series of seven Schiff bases.

After a review of literature and in continuation of our earlier work with complexation of Schiff bases and medicinal drugs¹⁻⁵, it was thought of interest to study the effect of temperature on thermodynamic parameters such as Gibb's free energy change ΔG , enthalpy change ΔH and entropy change ΔS of complexes of seven Schiff bases with rare earth metal ion Ce³⁺ pH metrically in 80% (v/v) ethanol-water mixture.

2. Synthesis of Schiff bases:

Synthesis of all seven Schiff bases was done by reported methods. The compounds 3-acetyl-4-hydroxy-2H-chromen-2-one and 2-amino thiadiazole derivatives were the intermediates for preparing novel Schiff bases 4-hydroxy-3-(1-((5-substitutedphenyl)-1,3,4-thiadiazol-2-yl)imino)ethyl)-2H-chromen-2-one. The ketone, 3-acetyl-4-hydroxychromen-2-one was prepared from 4-hydroxy coumarin and acetic acid in presence of POCl₃ by refluxing for 30 minutes⁶. The aromatic amine, 5-(4-

3.3 Determination of the thermodynamic parameters

The thermodynamic parameters such as Gibb's free energy change (ΔG), entropy change (ΔS) and enthalpy change (ΔH) for formation of complexes were determined. The change in Gibb's free energy (ΔG) of the ligands was calculated by using the following equation.

$$\Delta G = -2.303RT \log K \quad \text{Where } R \text{ (ideal gas constant)} = 8.314 \text{ JK}^{-1}\text{mol}^{-1},$$

K is the dissociation constant for the ligand or the stability constant of the complex and

T is absolute temperature in Kelvin.

The change in enthalpy (ΔH) is calculated by plotting $\log K$ vs $1/T$

The equation utilized for the calculation of changes in enthalpy is as $\text{Slope} = -\frac{\Delta H}{2.303R}$

The evaluation of changes in entropy (ΔS) is done by the equation: $\Delta S = \frac{(\Delta H - \Delta G)}{T}$

Table 1: Proton-ligand stability constant of Schiff bases

Temperature	Proton-ligand stability constant	Schiff bases						
		S ₁	S ₂	S ₃	S ₄	S ₅	S ₆	S ₇
25 °C	pK ₁	3.2234	3.3961	3.0385	2.9744	3.6355	3.4792	--
	pK ₂	4.4968	5.1755	4.7142	3.6138	4.8790	5.3457	4.0972
35 °C	pK ₁	3.0782	3.2750	2.9374	2.8893	3.4614	3.3438	--
	pK ₂	4.3749	5.0532	4.5991	3.487	4.7013	5.1946	3.9860
45 °C	pK ₁	2.9303	3.1228	2.826	2.8061	3.3052	3.1451	--
	pK ₂	4.2027	4.8810	4.4339	3.3352	4.5062	5.0035	3.8637

Table 2: Metal-ligand stability constant of Schiff bases

Temperature	25 °C			35 °C			45 °C		
Metal-ligand stability constant → Schiff Bases↓	$\log K_1$	$\log K_2$	$\log \beta$	$\log K_1$	$\log K_2$	$\log \beta$	$\log K_1$	$\log K_2$	$\log \beta$
S ₁	3.3032	3.1489	6.4521	3.2242	3.0505	6.275	3.1439	2.9520	6.096
S ₂	3.7388	3.4012	7.140	3.5955	3.2839	6.879	3.4449	3.1783	6.623
S ₃	3.8130	3.3907	7.204	3.6895	3.2965	6.986	3.5807	3.1935	6.774
S ₄	3.1061	2.8119	5.918	3.0221	2.7664	5.789	2.9504	2.7214	5.672
S ₅	4.4418	3.7270	8.169	4.2467	3.5878	7.835	4.0618	3.4594	7.521
S ₆	4.9415	4.8141	9.756	4.7222	4.6208	9.343	4.5124	4.4121	8.925
S ₇	3.2614	3.0569	6.318	3.1822	3.0014	6.184	3.1131	2.9516	6.065

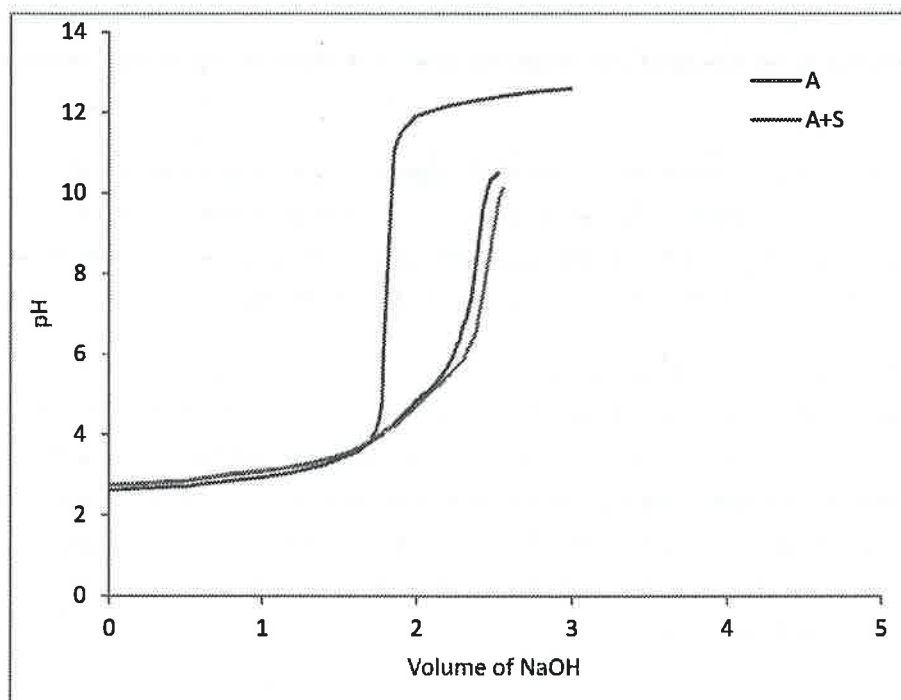


Figure 2: The pH metric titration curve for Ce(III)-S₁

4. Results and Discussion

Results obtained are analyzed by the computer programme and the stability constant values were calculated. The proton-ligand stability constant was determined by point wise calculation method as suggested by Irving and Rossoti. The proton ligand stability constant pK_a of all seven Schiff bases were determined in 80% (v/v) ethanol-water medium at three different temperatures 25 °C, 35 °C and 45 °C and at 0.1M ionic strength ($NaClO_4$). The proton- ligand stability constants of all the Schiff bases are presented in Table 1. The Schiff base S₇ has only one pK value where as S₁, S₂, S₃, S₄, S₅, and S₆ have two pK values. The \bar{n}_A value ranges between 0.2 to 1.8 indicates the presence of two pK values whereas the range of \bar{n}_A is in between 0.2 to 0.8 shows only one pK value. In the present investigation Schiff base selected contains hydroxyl group and azomethine nitrogen as bonding sites. The order of pK_a values of seven ligands is as follows.

$$S_6 > S_2 > S_5 > S_3 > S_1 > S_4 > S_7$$

The above order indicates that S₇ has lowest basicity whereas S₆ has highest basicity

Metal ligand stability constant $\log K$ of rare earth metal ion Ce (III) with Schiff bases are calculated by point wise and half integral method of Calvin and Bjerrum as adopted by Irving and Rossotti. The $\log K_1$ values calculated by point-wise calculation method and half integral method, indicates simultaneous formation of 1:1 complex. Since we got values of proton-ligand formation number (\bar{n}_A) between 0.2 to 0.8 and 1.2 to 1.8 indicating 1:1 and 1:2 complex formations. The proton-ligand stability constant (pK_a) values decrease with increase in temperature i.e. the acidity of the ligands increases¹⁰. This suggests that the liberation of proton becomes easier at higher temperature.

The order of stability constants for rare earth metal Ce (III) complexes with Schiff bases (Table 2) found to be as follows:

$$S_6 > S_5 > S_3 > S_2 > S_1 > S_7 > S_4$$

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COMPLEXATION OF La(III) METAL ION WITH NOVEL SCHIFF BASES: THERMODYNAMIC STUDY

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ABSTRACT

In the present work we have investigated the stability constant of seven Schiff bases with trivalent rare earth metal ion Lanthanum using a pH metric titration technique in 80% (v/v) ethanol-water mixture at three different temperatures 298K, 308K & 318K at an ionic strength of 0.1M NaClO₄. The Calvin-Bjerrum method as adopted by Irving-Rossotti has been employed to determine metal-ligand stability constant logK values. The thermodynamic parameters such as, Gibb's free energy change (ΔG), entropy change (ΔS) and enthalpy change (ΔH) associated with the complexation reactions were calculated.

Keywords: Rare earth metal ion, Schiff bases, Stability constant, pH metry, Thermodynamic parameter.

1. INTRODUCTION

Metal complexes of Schiff bases play a central role in the development of coordination chemistry. Proton transfer plays an important role in the reactions such as complexation, acid-base catalyzing and enzymatic reaction in aqueous solution. The stability constants of significance in order to predict different chemical processes such as isolation, extraction, or preconcentration. Thus, the accurate determination of acidity and stability constants values are fundamental to understand the behavior of ligands and their interaction with metal ions in aqueous solution. pH metric titration technique is a powerful and simple electro analytical technique for determination of stability constants. There are different kinds of ligands used for complexation. For the present investigation, we have selected a series of seven Schiff bases. Synthesis of all seven Schiff bases was done by reported methods [1-2].

In continuation of our earlier work with complexation of Schiff bases [1, 2] and after a review of literature [3-9], it was a thought of interest to study the effect of temperature on thermodynamic parameters such as Gibb's free energy change ΔG , enthalpy change ΔH and entropy change ΔS of complexes of seven Schiff bases with rare earth metal ion La³⁺ pH metrically in 80% (v/v) ethanol-water mixture.

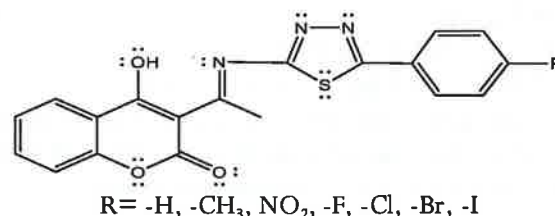


Fig. 1: Schiff base ligand (Molecular formula C₁₉H₁₂O₃N₃SR)

2. EXPERIMENTAL

2.1. Material and solutions

Lanthanum metal salt, NaOH, NaClO₄, HClO₄ used were of AR grade. The solutions used in the pH metric titration were prepared in double distilled CO₂ free water. The NaOH solution was standardized against oxalic acid solution and standard alkali solution was again used for standardization of HClO₄. The measurements were made at temperatures 298K, 308K and 318K in 80% (v/v) ethanol-water mixture at constant ionic strength (0.1M NaClO₄). The thermostat model SL-131 (Adar dutt and Co. India Pvt. Ltd. Mumbai) Narang Scientific Works Pvt. Ltd., New Delhi was used to maintain the temperature constant and the solutions were equilibrated in the thermostat for about 10-15 minutes before titration. The pH measurement was made using a digital Spectralab potentiometric titrator AT 38 C with combined glass electrode

1.2 to 1.8 indicating 1:1 and 1:2 complex formations. The proton-ligand stability constant pK_a values decrease with increase in temperature i.e. the acidity of the ligands increases [10], which suggests that the liberation of proton becomes easier at higher temperature. Order of stability constants for La(III) complexes with Schiff bases (Table 2) found to be as follows:

$$S_6 > S_5 > S_3 > S_2 > S_1 > S_7 > S_4$$

The metal-ligand stability of bromo (Br) substituted Schiff base was found higher, while fluoro (F) substituted Schiff base lower $\{S_6 > S_5 > S_7 > S_4\}$ and the metal-ligand stability of nitro substituted Schiff base was found higher, while unsubstituted Schiff base lower. $\{S_3 > S_2 > S_1\}$

The negative ΔG values indicates that both dissociation of the ligand and the complexation process are spontaneous [10]. A decrease in metal-ligand stability constant $\log K$ with an increase in temperature and the negative values of enthalpy change ΔH for the complexation suggests that all the complexation

reactions are exothermic, favorable at lower temperature and the metal-ligand binding process is enthalpy driven [9] and metal-ligand bonds are fairly strong.

The positive entropy changes ΔS accompanying a given reaction are due to the release of bound water molecules from the metal chelates. The positive value of ΔS is considered to be the principal driving force for the formation of respective complex species. According to Martell-Calvin positive entropy effects was predicted towards an increase in the number of particles after the reaction and positive ΔS is responsible to give more negative ΔG . The positive values of ΔS in some cases indicate that the entropy effect is predominant over enthalpy effect. The positive ΔS values for metal complexes indicated that the formation of these complexes was entropy favored, while negative ΔS values (Table 3-5) for metal complexes suggesting a highly solvated metal complexes [10].

Table 2: La(III) Metal-ligand stability constant of Schiff bases

Temperature	298K			308K			318K		
La(III)-ligand stability constant \rightarrow Schiff Bases \downarrow	$\log K_1$	$\log K_2$	$\log \beta$	$\log K_1$	$\log K_2$	$\log \beta$	$\log K_1$	$\log K_2$	$\log \beta$
S_1	3.1622	2.9494	6.1116	3.1101	2.8978	6.0079	3.0589	2.8442	5.9031
S_2	3.5957	3.2905	6.8862	3.4532	3.1736	6.6268	3.3036	3.0684	6.3720
S_3	3.6670	3.2802	6.9472	3.5549	3.1845	6.7394	3.4602	3.0854	6.5456
S_4	2.9809	2.7094	5.6903	2.9061	2.6782	5.5843	2.8365	2.6482	5.4847
S_5	4.3008	3.6152	7.9160	4.1066	3.4794	7.5860	3.9202	3.3556	7.2758
S_6	4.7764	4.6792	9.4556	4.5564	4.4869	9.0433	4.3461	4.2880	8.6341
S_7	3.1319	2.9548	6.0867	3.0529	2.9012	5.9541	2.9842	2.8525	5.8367

Table 3: Thermodynamic parameters of Schiff base complex formation with La(III) at 298K

Schiff Bases	$-\Delta G_1$	$-\Delta G_2$	$-\Delta H_1$	$-\Delta H_2$	ΔS_1	ΔS_2
	$(kJmol^{-1})$		$(kJmol^{-1})$		$(JK^{-1}mol^{-1}) \cdot 10^3$	
S_1	18.043	16.829	9.371	9.541	0.0291	0.0245
S_2	20.517	18.775	26.490	20.159	-0.0200	-0.0046
S_3	20.923	18.716	18.777	17.667	0.0072	0.0035
S_4	17.009	15.459	13.104	5.553	0.0131	0.0332
S_5	24.540	20.628	34.533	23.561	-0.0335	-0.0098
S_6	27.253	26.699	39.043	35.480	-0.0396	-0.0295
S_7	17.870	16.860	13.408	9.285	0.0150	0.0254

PHYSICO-CHEMICAL WATER ANALYSIS OF SINDPHANA DAM MAJALGAON,TQ. MAJALGAON DISTRICT BEED.(M.S)

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Abstract: Sindphana Dam is constructed near the Majagaon city by Maharashtra Government. The Dam present in Balaghatregion in centre of Marathwada. Water is an important role in living things like animals, plants and human being. Study of Physicochemical analysis of water is done for the status and qualityof water pollution in the span of the June 2019 to December 2019 at Sindphana Dam fulfilled the drinking water and irrigation facilities. The present study deals with analyses of some physicochemical parameters of Sindphana Dam water, physico-chemical parameters such as Dam water, temperature, odor, color, Taste, P^H , COD,BOD, Total Hardness, TDS etc.

Keywords: Physicochemical parameters, Sindhphana , Majalgaon.

Introduction:

Water play essential role in human life. The WHO reports the almost 45 % of urban and 55% of rural community were without access of safe drinking water. Water fulfills the requirement for drinking purpose for human beings as well as animals and also for the irrigation of crops and plants. Near about 910 million societies around the world live without improved drinking water. The world health organization projected that 90% of cholera; diarrheal diseases are caused by unavailability of safe drinking water. Day by day the increase in population, industrialization, urbanization, agricultural activities and numerous human activities has increases the pollution of surface and ground water.[1,5]

Study area:

The present study comprises the analyses of water quality in terms of physicochemical parameters of Sindhphana Dam water from Majalgaon, District Beed. The Dam water is mainly used for drinking, domestic and agriculture purpose.

Material and Methods:

The water samples were analyzed by Physicochemical method for study the position of water pollution of Sindhpahana Dam water in the span of Jun.2019 to Dec. 2019. The samples were collected in the morning hours between 10:30 to 11:30 am in plastic container. Valuation of various physicochemical parameters like P^H of water by digital P^H meter Syntonic, water temperature was measured by using thermometer and. While other parameters such as Total hardness, Total Dissolved Solid, BOD, COD, were valued in the laboratory by using standard methods, as prescribed Lamb[4,6].

Table: Month Wise Dissimilarity in Physicochemical parameters in Sindhpahana Dam.

Sr. No.	Parameters	June	July	August	September	October	November	December
01	P^H	8.1	7.9	7.4	7.3	7.6	7.3	7.7
02	Temperature $^{\circ}C$	25	23	24	22	22	21	22
03	TDS	210	221	214	252	266	242	232
04	Total hardness ppm	114	116	123	140	147	134	136
05	COD	15	17	14	13	16	14	15
06	BOD	1.70	1.50	2.10	1.60	2.10	1.30	1.80

Result and Discussion:

The P^H is a term used to designate the alkalinity or acidity of a substance as ranked on lateral from 1.0 to 14.0. In the present investigation P^H diverges from 7.3 to 8.1 which are in desirable limits. The temperature of water samples range from $21^{\circ}C$ to $25^{\circ}C$. Water temperatures plays an important factor which impacts the chemical, biochemical and biological characteristics of water body. The total dissolved solid is in range of 210mg/l to 266mg/l in month of September and October, it shows high due to heavy rainfall. The hardness of water is due to the presence of Calcium and Magnesium salts of sulphates, carbonates, and chlorides. Total hardness was determined by titrating against EDTA. The total hardness definite present is more than desirable limits due to enter water flow in the Dam with rain water and waste water from domestic waste.

Conclusion:

The present results of water analysis shows that greater total dissolved solid, more the total hardness as compared to quality control of water prescribed by Indian standard and WHO. In case of the parameter P^H , the observed values of given water samples are slightly

alkaline and below the desirable limits. The potability of water should be increased by filtration and aeration.

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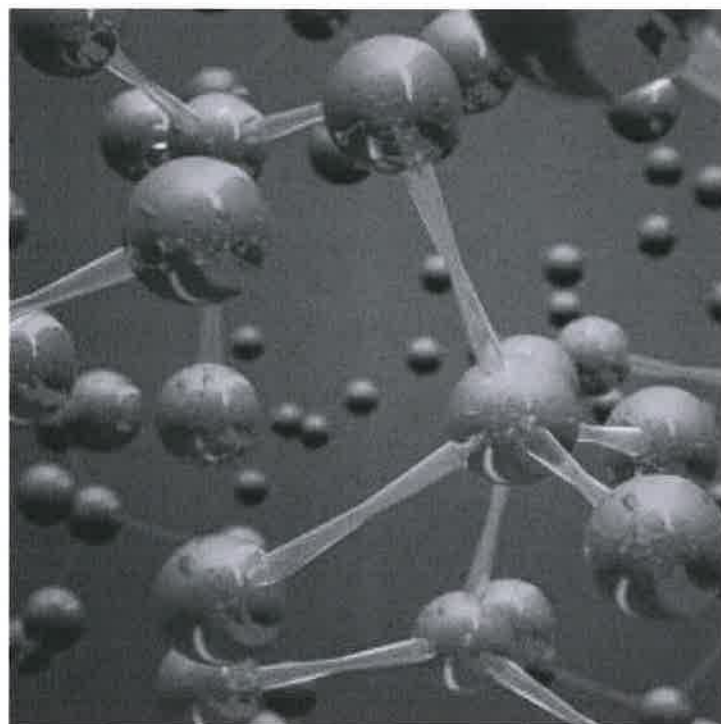
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Study on Physico-chemical Water analysis from some selected Bore wells in Majalgaon city, Beed District. (MS)

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ABSTRACT:

Water is an important thing for regulation and growth of all living organisms. Potable water is safe enough to be consumed by human, plants and animals. Water samples collected from five bore wells from Majalgaon city were subjected to physico-chemical and biological analysis. Physico-chemical analysis carried using titrimetric, spectrophotometric method to evaluate the quality. The results showed that P^H , temperature, turbidity, chloride, nitrate, and total hardness of all the bore well water samples were the permissible limits while magnesium and phosphate; samples gave values well above the permissible limits decided by WHO. Sample BW- 4 gave maximum of magnesium, sample BW-5 show highest values of phosphate. Also dissolved oxygen results showed higher values by sample BW- 3. Generally results exhibited significant variation in the parameters studied on the samples. These samples could be attributed to the geographical positions and depth of the bore wells. Hence all these Bore well water samples are safe and suitable for domestic, garden plantation and drinking purpose.

Keywords: - Bore well, Physico-chemical analysis, Majalgaon city.

1. INTRODUCTION: -

Water is the most important and abundance compounds of ecosystem. All living organisms on the earth need water for their survival and growth (Lamb 1985). On earth planet have 70% of water and near about 80% of earth surface is covered by water out of which only small fraction is available for consumption. The rest of all water is closed water filled in sea and ocean ice slabs, glaciers. Ground water is defined as water that found underground in cracks and spaces in sand, soil and rocks. This source has two distinct functions, firstly it is a significant source of both urban and rural population's water supply and secondly it sustains many wetland ecosystems (Naiknaware 2018). The sources of ground water supply mostly depend upon the rainfall and resulting percolation of the water in the earth, another important factor is the type and quality of soil (Basavraj et al 2011).

But due to rising of human population, industrialization, uses of fertilizer in the agriculture and human domestic uses water is polluted. It is highly polluted with different contaminant. This contaminated polluted water absorbed in the earth surface. Therefore it is necessary that quality of drinking water should be checked at regular time interval, because due to use of contaminated drinking water should be suffer various diseases to human and animals (Adoni and Joshi 1987). Ground water is already used throughout wells and bore wells. Unfortunately underground water reservoirs are renewed only slowly by natural absorption. Ground water is available source of water supply, because it is unpolluted due to restricted movements of pollutant in soil profile (Kale N. N. 2007). However when water travels through the ground part of soil components dissolves in it, so it is usually hard, it may usually contain objectionable concentration of salt, such as metal iron, manganese, zinc etc. UNDP also reported that the water and sanitation crisis claims more lives through diseases than only war claims through guns (UNDP 2006). Near about 6 millions of people die each year from water sanitation and hygiene related causes. These all death occurs in developing world (WHO, 2008). Thus the quality as well as quantity of clean water supply is of vital signification for the welfare of mankind. Majalgaon city is lying to the Balaghat range of Beed district in Maharashtra state. It is less rain fall area, so location of Majalgaon is suitable for major source as bore water for drinking and domestic use purpose. Hence bore well water are major source of good water and have been increasingly commercialized for water required population of Majalgaon city.

The quality of this water not guaranteed and could cause health problem as a result of consumers drinking for such sources. This research investigated some physico-chemical and biological parameters of five bore well water constantly in uses by water vendors.

2. MATERIAL AND METHODS:-

Beed district is an administrative district in Maharashtra. It is situated in central place of Marathwada region out of eight districts in it. In this Beed district Majalgaon tehsil is most important for total economy of this district, so, more population run in Majalgaon city. These population need for regular living system needs water for human being and domestic animals.

For study water samples were collected from five bore well in Majalgaon city. These samples were collected using cleaned polyethylene bottles of one liter capacity for each labeled Tembhe Ganpati Bhat Galli BW-1, Bank Colony

BW-2, Ambedkar Chouk BW-3, Shivajinagar BW-4, Sanmitra Colony BW-5. This study samples were collected same time at evening 3:00 to 5:30 p.m.

These samples used for study of some physical parameters were analyzed on the bore well water samples at the site of collection. The temperature of each sample was measured and recorded using a calibrated thermometer in degree Celsius. The samples were then transferred to laboratory and they were kept in the refrigerator to preserve the quality of the sample prior to analysis. All the apparatus used for analysis were properly wash and rinsed and the reagents are all of analytical grade. Physico-chemical parameters determination by various standard method was used for P^H determination of the water samples, a digital P^H meter (Eligo Model) standardized with buffer solution of P^H 4 and P^H 7.2 was employed. The chemical parameters calcium, magnesium, alkalinity, Chloride and total hardness were determined by titrimetric method. Nitrates and phosphates were obtained using a double beam visible spectrophotometer (2203). All measurements were completed in triplicate and the mean values recorded in the table.

3. RESULTS AND DISCUSSION:-

The results of all physico-chemical and biological parameters obtained in five bore well samples are presented in the following table.

Physico-chemical and biological analysis of the Five Bore Well water samples in Majalgaon City.

Sr. No.	Parameters	BW-1	BW-2	BW-3	BW-4	BW-5
01	Temperature($^{\circ}$ C)	28.6	29.5	30.4	29.7	30.2
02	P^H	8.4	7.8	8.2	7.1	7.6
03	Turbidity NTU	0.70	0.50	0.48	0.62	0.54
04	Chlorides ppm	69.3	69.2	84.9	115.2	81.4
05	Alkalinity ppm	120	102	112	92	125
06	Total hardness ppm	442	375	320	360	258
07	Calcium ppm	62	72	65	68	52
08	Magnesium ppm	52	82	77	42	62
09	Nitrates ppm	2.3	0.8	0.65	1.2	0.85
10	Phosphates ppm	1.6	2.1	2.8	0.8	2.9
11	Dissolved oxygen ppm	12.3	11.6	9.8	8.4	12.5
12	Biological oxygen demand	2.0	1.9	0.8	1.2	2.2
13	Chemical oxygen demand	5.6	7.6	8.2	4.4	6.8

The water samples temperature ranged between (28.6 to 30.4 $^{\circ}$ C) with the bore well BW-3 having highest temperature and BW-1 have the lowest. Temperature values are known to depend on season and climate condition. The P^H values recorded in this work in between (7.1 to 8.4). The values observed within the permissible limits provided by WHO. The turbidity of bore well samples was found to be in the range of (0.40 to 0.80 NTU). The values compared with the 5.0 NTU WHO permissible limits for potable water. Turbidity is due to the presence of colloidal particle from clay during rainfall, or from discharge of sewage and industrial waste.

The alkalinity is primarily due to carbonate, bicarbonate and hydroxide contents. Alkalinity, P^H and hardness affect the toxicity of many substances in the water sample BW-4(92ppm), showing minimum value of alkalinity and sample BW- 5 gives highest values (125ppm) of alkalinity.

The concentration of nitrate in water samples depends on the nitrification activity of microorganisms. The values of nitrates range (0.65 to 2.30). The values are well below 50 ppm(WHO) permissible limits of nitrate in the drinking water. High level of nitrate in drinking water is due to excessive use of agriculture fertilizers, domestic effluent, industrial sewage disposal (APHA 1989).

Water is contaminated with nitrate causing methemoglobinemia i.e. Blue baby syndrome in infant. Chloride values in the water samples ranges from (69.2 to 115.2 ppm). The concentration of chloride is lowest in sample BW-2 and highest in sample BW-4. The values were within the WHO (200ppm) limit for chloride. It may also get into surface water from several sources including rock, agricultural runoff waste water.

Total hardness of water samples were found to be in the range of (258 to 442 ppm). Bore well water sample BW- 1 showing highest hardness of water. Other water samples are in the normal range given by WHO./ Hardness value of ground water may be classified as soft >75ppm, Moderately soft>(75-150ppm),hard(150-300ppm), and very hard>300ppm. Total hardness less than 80 ppm may result in corrosive water, while hardness above 100ppm may result

used for more soap, during bathing and laundering form scum and curd causes yellowing of fabrics, excessive use may also lead to scale deposits in pipes, heaters and boilers.

The values of magnesium ranged between (44-80ppm) sample BW-4 showing lowest value but sample BW-2 showing highest value. Magnesium is a salt contribute to hardness and taste of water. Excessive magnesium may give bitter taste, but it is not hazardous to health.

As a result of phosphate analysis in the samples ranged from (0.8-2.9ppm). All the bore well samples gave higher than 0.3 ppm in the permissible limit. Phosphate stimulates the growth of plankton and aquatic plant. If excess phosphate is enter in the water body stimulate growth of algae and aquatic plant that's choke up the water way and produce large amount of oxygen. This condition is known as eutrophication or over-fertilization of receiving waters.

Biological Oxygen Demand (BOD) is measure of organic material contamination in water specified by ppm. It is the amount of dissolve oxygen required for biochemical decomposition of organic compounds and oxidation of inorganic materials. High BOD decreases levels of dissolve oxygen. All water samples having BOD ranges in permissible limit. Chemical Oxygen Demands (COD) is another measure of organic material contamination in water specified ppm. COD is the amount of dissolve oxygen required to cause chemical oxidation of the organic material in water. Both BOD and COD are key indicators of the environment health of surface water supply. They are commonly used in waste water treatment but rarely in general water treatment by Mishra (1991).

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9. Conservation of Native Microorganisms in Farm Soil with Natural Farming for Healthy Life of All Living Forms

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Abstract

Microorganisms play a vital role in transformation of organic matter on the earth. The biogeochemical transformations have much importance in agricultural practices. The number and types of microorganisms contribute greatly in soil fertility. More efforts have to be made for their conservation in native soil. Use of chemical fertilizers leads to inferior soil quality and may create hazards to human health. In this context the approach of conservation of microorganisms from native soil through the practice of natural farming is used to improve soil fertility for sustainable agriculture. The practice of natural farming is being projected as an eco friendly approach for healthy life of all living forms.

Keywords: Microorganisms, Natural farming, healthy life.

Introduction

The practices of Green Revolution were followed to fulfill the requirement of agricultural products as well as to make available sufficient food for increasing population in the developing countries like India. Along with other modifications in farming it involved the use of chemical fertilizers and pesticides. It has created major impact on human health and environment ^[1]. Use of chemical fertilizers causes soil pollution and results into degradation of health and quality of soil. It is the demand of time to realize that the input of chemical fertilizers in the soil has adverse effect on environment and ecosystem ^[2]. Majority of studies showed that microbial communities are sensitive to fertilizers involving nitrogen, phosphorus and potassium ^[3].

Since a long period, it is generally believed that microorganisms are responsible harmful activities towards human beings. It is necessary to explore the significant role played by interaction of microorganisms with plants with respect to biodiversity, health and productivity ^[4]. Plant growth promoting rhizobacteria acts as biofertilizers ^[5]. According to the concept of natural

Apart from this the important microbiological aspect of natural farming is practice of intercropping with leguminous plant. The income from intercrop is considered to compensate the expenditure of farming and making the concept close to 'Zero Budget' ^[10]. This approach may help in increasing number of plant growth promoting bacteria in the soil. For an example the bacteria from the genera viz. *Rhizobium* those may contribute in increased amount of nitrogen in the farm soil. The volunteer farmer Laxmikant Joshi from Majalagaon, Beed (M.S.) is practicing natural farming (as a source of poison free food) since 2015. According to him *Bijamrita* is prepared by adding cow dung 5 Kilograms, Cow urine 5 Liters, Lime 50 gm and handful of native farm soil to 20 liters of water in a barrel. The mixture is then mixed well; the open end of barrel is then covered with cloth and incubated overnight in a shade. Considering the type of agricultural production it is applied by various methods either to seeds or roots of plants. In the production of *Bijamrita* preference is given to the dung and urine from native cows breed. Natural farming resulted in improvement in quality of soil, agricultural products, household food production, income and health of flora and fauna from the farm. Farmers in the region are following natural farming and are experiencing the production and sale of fruits, vegetable, cereals and pulses in the region. Many of them become able to reduce farming expenses ^[11].

Discussion

It is important to notice that microorganisms present in respective soil remain stable and plays an important role in maintenance of health and fertility of soil. Farmers may get good results and benefits from the approach of natural farming ^[12]. The concept of natural farming is also known as Zero Budget Natural Farming (ZBNF). In the year 2019, 50 lakh farmers were practiced ZBNF. Out of them 82 per cent were small farmers own less than five acres of land. The concept may works well especially for small farmers. They may thus free of debts, defaults and fear of suicide. ZBNF may be the profitable and sustainable way of farming.

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२८. जैन आहार पद्धती व परिणाम

प्रा. सचिन कंदले

स्वा. सावकर महाविद्यालय, बीड.

भारत देश हा कृषिप्रधान देश आहे. संपूर्ण भारत वर्षाचा मुख्य आधार शेती आहे. प्राचीन काळापासून भारतातील आसेतुहिमाचल नैसर्गिक साधन संपत्ती अत्यंत संपन्न आहे. सर्व ऋतू त्या-त्या काळात भरपूर संपदा पृथ्वीवर अर्पण करतात मात्र आधुनिक काळातील मानवी जीवन पद्धतीने या नैसर्गिक साधन संपत्तीचा बेसुमार वापर केल्याने ती आता नष्टप्रद स्थितीला आलेले आहे. पाणी, वृक्ष, सूर्यप्रकाश या सर्वांच्या शुद्धतेचा र्हास होत आहे. याचे कारण म्हणजे बदललेली जीवनपद्धती. आज प्रत्येक व्यक्ती ताण-तणावात आपले काम करत आहे, दैनंदिन मिळणारा सकस आहार आता रसायनमिश्रीत झाला आहे. प्राचीन भारतीय वैभवात आहाराला विशेष महत्त्व होते पूर्णतः नैसर्गिक अथवा सेंद्रिय पद्धतीने मिळणारे अन्नधान्य, कडधान्य, भाजी, फळे यांचे उत्पादन कमी झाले व कमी वेळात कमी पैशात अधिक पैसे मिळवण्याकडे माणसाचा ओढ सुरू झाला मात्र शारीरिक व्याधीने व मानसिक तणावाने माणूस पूर्णपणे संपला आहे. म्हणूनच आता आहार

ऋतुमानानुसार व योग्य प्रमाणात घेणे क्रमप्राप्त झाले आहे. आहाराच्या दोन पद्धती सर्वसाधारणपणे आहेत.

- शाकाहार
- मांसाहार

‘शाक’ म्हणजे पवित्र अथवा याचा दुसरा अर्थ वनस्पती असाही आहे. म्हणून पवित्र आहाराला शाकाहार म्हटले आहे. शाकाहार हा श्रम आणि उदात्त जीवनमूल्यांवर आधारित असणारा आहार आहे. श्रमाची श्रेष्ठता आणि त्याचे महत्त्व यांच्या प्राणप्रतिष्ठेवर आहे. शाकाहार समग्र मानवी जीवनशैलीला प्रभावित व प्रतिबिंबित करणारा मुख्य घटक आहे. शाकाहाराची कल्पना काल्पनिक नसून ती व्यावहारिक आहे. मानवाच्या सर्वांगीण विकासासाठी शाकाहाराचे एक विशेष महत्त्व आहे. भारतीय जीवन पद्धतीत संयमाचेच दुसरे नाव अनुशासन असे आहे. आणि यामुळेच माणसाला संस्कृतिक प्रतिष्ठा आणि सन्मान प्राप्त झाला आहे. स्नेह, विश्वास, सहानुभूती, सहयोग, दया, ममत्व, आस्वाद, स्वाध्याय हे सर्व गुण शाकाहाराशी संबंधित आहेत.

या उलट मांसाहार जीवनपद्धतीत प्राणी अथवा पक्षी किंवा अन्य जीवांना मारून पोट भरणे हे निसर्गाला कधीही अपेक्षित नव्हते आणि नाही. जीवहिंसा जी खाण्यायोग्य नाही व आपल्या शारीरिक स्वास्थ्यासाठी ही हानीकारक आहे यामुळे प्रमादवर्धक आणि बुद्धी यांच्यात विकार निर्माण होऊ शकतो. शाकाहार आणि मांसाहार या दोन्ही आहाराच्या सेवनाने मनुष्याची मनरुशक्ती, शरीरशक्ती ही त्या व्यक्तीचे विचार ठरवते. आहाराचा मनावर आणि शरीरावर विशेष परिणाम घडत असतो आहारोत्तर काळात याचे परिणामही त्या व्यक्तीकडून आपणास पहावयास मिळतात.

विवेकी आहार

एका संतुलित व्यक्तीसाठी मन, देह आणि बुद्धी यांचे स्वास्थ्य व्यवस्थित राहण्यासाठी शुद्ध आहाराची आवश्यकता असते. ज्याप्रमाणे आहारात एखादा घटक अधिक अथवा कमी झाला तर त्याचे परिणाम शरीरावर आणि मनावर लगेच होतात. सद्यस्थितीत आपल्या आहारात कोणताही विवेक राहिला नाही चव ही एक मात्र गोष्ट राहिली आहे. मात्र ती शरीरासाठी योग्य की आयोग्य याचा विवेक मात्र हरवला आहे. भारतीय आहारावर पाश्चिमात्य सभ्यतेने हल्ला केला आहे. मांसाहाराचे आकार, स्वरूप लहान करून आता ते दैनंदिन आहारात समाविष्ट झाले आहे आणि त्यामुळे महिन्यातून एखाद्या वेळेस होणारा मांसाहार आता प्रतिदिन झाला आहे इतकेच नव्हे तर त्याचा प्रचार आणि प्रसार आता सार्वजनिक सभ्यतेच्या माध्यमातूनही होतो आहे.

- जैन आगम ग्रंथात आहाराचे सहा प्रकार सांगितले आहेत.
 - १) नो-कर्माहार
 - २) कर्माहार
 - ३) कवलाहार
 - ४) मानसआहार
 - ५) उष्माहार
 - ६) लेप्याहार
- जैन धर्मातील आचार्यांनी आहाराचे तीन भागात वर्णन केले आहे.
 - १) सात्विक
 - २) राजस
 - ३) तामस

आयुः सत्त्व बलारोग्य हित प्रीति विवर्धनाः ।

रस्या स्निग्धा स्थिरा हृदया आहाराः सात्विकाः स्मृताः ।।

सात्विक भोजन बनवण्यात किंवा ग्रहण करण्यास शक्यतो हिंसा होत नाही तसेच उदरपूर्तीसाठी या भोजनाचा वापर दैनंदिन जीवनात करावा. सात्विक आहाराने आपल्या विचारात निर्मलता प्राप्त होते. कुटुंब, परिवार, समाज यांच्यामध्ये शांती निर्माण होते. आणि त्यामुळे सात्विक आहाराचा उपयोग आपल्या जीवनात करावा असे आचार्यांनी सांगितले आहे. जैन धर्मात राजस किंवा तामस आहार यांचा त्याग करून केवळ सात्विक आहारच घ्यावा कारण तप किंवा व्रत करणाऱ्या व्यक्तींनी सात्विक आहारच घेतला पाहिजे कारण सर्वार्थ सिद्धि मध्ये पूज्यपाद स्वामी म्हणतात

कर्मक्षयार्थं तप्यत इति तप ।

म्हणजे कर्मक्षयासाठी जो प्रयत्न करतो त्याला शतपशू असे म्हणतात.

अनशन नाम अशनत्यागः

म्हणजे भोजनत्यागाचा दुसरा अर्थ उपवास असा आहे आणि तेही एक तपच आहे.

तप दोन प्रकारचे आहे.

- प्रोषध
- उपवास

प्रोषध म्हणजे दिवसातून एक वेळेस भोजन करणे.

उपवास याचा अर्थ भोजनाचा सर्वथा त्याग.

त्याच बरोबर भक्ष आणि अभक्ष असेही भोजनाचे दोन प्रकार आहेत

भक्ष म्हणजे खाण्यायोग्य व अभक्ष याचा अर्थ खाण्यायोग्य नाही असे.

भोजन करताना मन पवित्र असावे, आपल्या समोर आलेल्या अन्नाबद्दल आत्मीयता असावी आणि वैज्ञानिक पद्धतीने भोजन करावे. भोजन ऋतुमानानुसार घ्यावे. एखादे लहान मूल जन्मल्यानंतर ज्याप्रमाणे पालक त्याची खाण्यापिण्याची काळजी घेतात त्याचप्रमाणे ही क्रिया निरंतर असावी कारण शरीरासोबतच विचारांची वाढ ही त्या व्यक्तीच्या खाण्या-पिण्यावरून ठरते. गोड पदार्थ खाण्याने रक्त वाढते, आंबट खाण्याने मज्जा वाढते, कडू पदार्थांमुळे मेद वाढतो, तिखट पदार्थांपासून मांस वाढते, तुरट पदार्थांपासून रस वाढतो, आणि अनाम्ल पदार्थांपासून हाडे वाढतात. तसेच प्रत्येक प्राणिमात्राला आपले जीवन सुव्यवस्थित राहण्यासाठी ज्याप्रमाणे शुद्ध हवेची व शुद्ध आहाराची आवश्यकता आहे त्याप्रमाणेच शुद्ध पाण्याचीही आत्यंतिक आवश्यकता आहे पाणी हे प्रत्येक प्राणिमात्रांचे जीवनाधार आहे म्हणूनच पाण्याला जीवन असे म्हटले आहे.

आहारशास्त्र या पुस्तकात डॉ. दामोदर सांडू यांनी मांसाहार हा माणसाचा नैसर्गिक आहार नसून तो क्रूर, रानटी, पशुचा आहार आहे. वनस्पती आहारापेक्षा त्यात अधिक गुण नाहीतच पण आहाराचा एकंदर मनावर परिणाम होण्याच्या दृष्टीने विचार करून सत्वगुण प्रधान आहार स्वीकारला आहे

पाश्चिमात्य आहार शास्त्रज्ञांनी ए.बी.सी.डी. विटामिन्स किंवा जीवन तत्वे शोधली असून त्यांच्या मते ही जीवनसत्त्वे मोठ्या प्रमाणात असणार्या पदार्थांचं मनुष्याच्या नित्य जीवनात उपयोग करण्यात आला पाहिजे.

जैन मुनींची आहार पद्धती :

जैन धर्मात संन्यास घेऊन धर्मपालन करणाऱ्यांना जैन मुनी अशी संज्ञा आहे. ज्येष्ठ जैन मुनींकडून विधीवत दीक्षा घेतल्यानंतर दिगंबर मुनी वस्त्रत्याग व केश लोच करून धर्म प्रभावना करण्यासाठी विहार करतात. वस्त्र, पादत्राणे व सर्व भौतिक गोष्टींचा त्याग करून समस्त जीवांचे रक्षण करून ते आपला विहार करतात. त्यांच्यासोबत फक्त शास्त्र, कमंडलू आणि मोरांच्या पिसांची पिंछी या तीनच गोष्टी सोबत ठेवतात. जैन श्रावक घरी आहार घेत असताना मन-वचन-काया यांच्या शुद्धतेने श्रावक मुनींना जिनमंदिरातून आपल्या घरी सन्मानाने घेऊन जातात. मुनींचे पाद-प्रक्षालन व त्यांची सेवा यावेळी केली जाते. मुनींचा आहार हा संपूर्णतः शाकाहार आहे म्हणजे शाकाहारातील सुद्धा कंदमुळे, दही ते वर्ज्य करत संपूर्ण भोजन हे करपातूनच घेतात. भोजन करताना मुनीसह आहार देणाऱ्यानाही मौनव्रत धारण करावे लागते. प्रत्येक श्रावकाना आपल्या घरी मुनींचा आहार व्हावा अशी मनोमन इच्छा असल्याने ते श्रावक सूक्ष्म गोष्टींचा विचार करून महाराजाचा किंवा मुनींचा आहार हा व्यवस्थित व्हावा म्हणून अत्यंत बारकाईने मुनींच्या भोजनकक्षात खूप काळजी घेतली जाते. हिंस्त्र प्राणी, केस अथवा आहारसमयी कोणतीही अघटित

घटना घडू नये याचा पूर्णपणे विचार केला जातो. दिवसभरातून फक्त एकच वेळेस मुनी आहार व एकच वेळेस पाणी पितात. अन्यथा दिवसभर अन्य कोणत्याही पदार्थाचे सेवन करत नाहीत. चातुर्मासात म्हणजे आषाढ शुक्ल चतुर्दशी पासून ते कार्तिक कृष्ण अमावस्या अर्थात दीपावलीपर्यंत जैन मुनी विहार न करता ते एकाच ठिकाणी चार महिने राहतात. आहारानंतर उपस्थित श्रावकाना प्रसाद तथा प्रवचनाचा लाभ होतो आणि त्यानंतर पुन्हा ते जिनचौत्यालयाकडे जातात. श्रावक ज्या सन्मानाने मुनीना आपल्या घरी आहारासाठी घेऊन जातात त्याच सन्मानाने परत जिनमंदिरापर्यंत त्यांना सोडायलाही जातात. विहार करीत असताना ज्या ठिकाणी जैन श्रावक नाहीत अशावेळी मार्गात आलेल्या एखाद्या गावाच्या ठिकाणी शाळेत अथवा स्वतंत्र अशा एखाद्या खोलीमध्ये ते आपला आहार घेतात मात्र आहाराची पद्धती ते कुठेही बदलत नाहीत.

परिणाम : शाकाहाराच्या सेवनाने तमोगुणाचा नाश होतो व माणूस देवत्वाकडे प्रवास करू लागतो. जैन समाजात अहिंसा या व्रताचे पालन केले जाते तसेच 'अहिंसा परमो धर्मः।' हा जैन धर्मियांचा मूलमंत्र आहे. त्यामुळे जवळपास सर्वच श्रावक-श्राविका कोणत्याही जीवांची हिंसा करत नाहीत म्हणजे कंदमुळे, दही इ.पदार्थही खात नाहीत. यामुळे मनावर, बुद्धीवर चांगला परिणाम होतो. शाकाहाराच्या सेवनाने मनांत निर्मलता व शरीरात स्थिरता, सुदृढता निर्माण होते. मनात पापविचार येत नाहीत. सकारात्मक विचारांची उर्जा मनात निर्माण होते व तद्वतच हातून घडणारे कार्यही प्रसन्नता निर्माण करणारे असते. याचा सर्वाधिक फायदा म्हणजे मांसाहारापेक्षा हे अधिक शक्तिवर्धक आहे कारण अधिकाधिक विटामिन शाकाहारातच उपलब्ध आहेत. प्राचीन काळात 'शतायुषी भव।' असा आशीर्वाद दिला जात असे मात्र आधुनिक जीवन तथा खान-पान शैलीने हृदय रोगासारखे भयंकर रोग निर्माण झाले पण शाकाहारामुळे हृदयरोगाचे प्रमाण 35% कमी होते. मांस भक्षणाने प्राण्यांच्या शरीरातील अनेक रोग मानवाच्या शरीरात येऊ शकतात त्यामुळे पर्यावरण संतुलन देखील शाकाहारावरच अवलंबून आहे. जैन मुनींच्या मते 'मनुष्य ज्याप्रकारचे अन्न सेवन करेल त्याप्रमाणे त्याचा सत्व-रज-तम गुणांची वृद्धी होते.' आर्थिक, पर्यावरणीय, सामाजिक व शरीरशास्त्राच्या दृष्टीने शाकाहार हाच उत्तम आहार आहे.

शाकाहार सेविता, होई मन-बुद्धीची शुध्दता ।

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21. A Study of Achievement Motivation among 10th Class Students

Suhas Baburao Joshi

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Abstract

This Study purpose that To Study of Achievement motivation among Students. **Objectives:-** 1) To study the achievement motivation among Male and Female 10th Class Students. 2) To study the achievement motivation among Urban and Rural 10th Class Students. **Hypotheses:-** There is no significant difference between Male and Female 10th Class Students on achievement motivation. 2) There is no significant difference between Urban and Rural Students on achievement motivation. **Methodology- Sample:** Total sample of present study 100 10th Class Students, in which 50 were Male 10th Class Students (25 Urban and 25 Rural Students) and 50 Female 10th Class Students (25 Urban and 25 Rural Students) from Beed Dist. in Maharashtra. The subject selected in this sample was used in the age group of 15 years to 16 years and Ratio 1:1. **Variables-** The independent variables are Gender (1) Male 10th Class Students 2) Female 10th Class Students) and Dependent variables are achievement motivation. **Research Design:** the present study 2x2 factorial design was used. **Research Tools-** Achievement Motivation Test by Dr.V.P.Bhargava and Frustration test by Dr. N. S. Chauhan and Dr. Govind. **Statistical Treatment:** Mean SD and ANOVA. **Conclusions:1)** Female 10th Class Students high Achievement Motivation than Male 10th Class Students. 2) Rural 10th Class Students high Achievement Motivation than Urban 10th Class Students.

Key words: - Achievement Motivation, Male, Female, Urban, Rural.

Introduction

Achievement motivation is relatively a new concept in the psychology of motivation. It has great significance in understanding human behaviour as well as changing it with the application of psychology in the field of education. Achievement motivation may be defined as the need to meet or excel in standard of excellence. According to Vernon (1969) "Achievement motivation may be associated with a verity of goals but in general the behaviour adopted with involve on activity which is directed towards the attainment of some standard of excellence".

Kumar & Deepika Yadav, (2015) this found that Girls students had more academic achievement motivation than boys at senior secondary level. Chetri, (2014) this study revealed non-significant difference in achievement motivation of adolescent students with regard to gender and locale variation. Jaccub Thirumeni Pushparaj and Dhanasakaran (2016) this study found that there is no significant difference between boys and girls IXth standard level school students Achievement Motivation. Kumar A. & Yadav D. (2015) this Study found that significant difference between boys and girls of secondary classes for academic achievement motivation and Girls students had more academic achievement motivation than boys. Kundhare & R M Ghoti (2019) this Study found that no gender difference was found in Students achievement Motivation. Nagarathanamma & Rao (2007) this study found no significant difference between boys and girls with regard to achievement motivation level. Sarangi, (2015) this study found that there was no significant difference between tribal- non tribal and boy - girl students but urban students have shown high achievement motivation than the rural students. While Adsul et al. (2008) this study found that male students were found to be having a high achievement motivation while female students having a below average level of achievement motivation.

Statement of the Problem

“A Study of Achievement motivation among 10th Class Students.”

Objectives of the Study

1. To study the achievement motivation among Male and Female 10th Class Students.
2. To study the achievement motivation among Urban and Rural 10th Class Students.

Hypotheses of the Study

- There is no significant difference between Male and Female 10th Class Students on achievement motivation.
- There is no significant difference between Urban and Rural 10th Class Students on achievement motivation.

Methodology

Sample

Total sample of present study 100 10th Class Students, in which 50 were Male 10th Class Students (25 Urban and 25 Rural Students) and 50 Female 10th Class Students (25 Urban and 25 Rural Students) from Beed Dist. in Maharashtra. The subject selected in this sample was used in the age group of 15 years to 16 years and Ratio 1:1.

Statistical Techniques

Mean S.D and ANOVA was used..

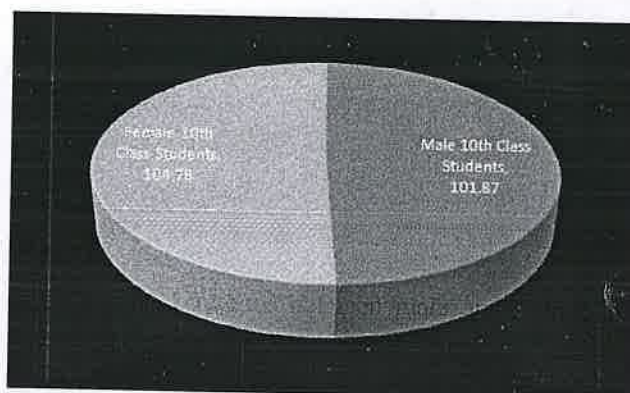
Results and Discussion**Gender on Achievement Motivation****Hypothesis:- 01**

- There is no significant difference between male and female 10th Class Students on Anxiety.

Table No.05 Mean, SD and F Value of Gender on Achievement Motivation

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Achievement Motivation	Male 10 th Class Students	101.87	5.85	50	98	7.63	0.01
	Female 10 th Class Students	104.78	6.44	50			

Figure No.01 Mean of Gender on Achievement Motivation



Observation of the table No.05 and Figure No.01 indicated that the mean value of both classified group seems to differ from each other on Achievement Motivation. The mean and SD value obtained by the Male 10th Class Students is 101.87, SD 5.85, and Female 10th Class Students is 104.78, SD 6.44, both group 'F' ratio was 7.63 at a glance those Female 10th Class Students shows high score than Male 10th Class Students.

In the present study was this hypothesis related Gender on Achievement Motivation. It was "There is no significant difference between Male and Female 10th Class Students on Achievement Motivation." Gender effect represent the Achievement Motivation was significant (F- 7.63, 1 and 98, P- 0.01 and 0.05 levels). This is significant 0.01 and 0.05 levels because they obtained 'F' value are high than table values at 0.01 and 0.05. In the present study was found that Male and Female 10th Class Students differ from Achievement Motivation. The findings of the not supported the hypothesis, they are null hypothesis Rejected the present study and Alternative

present study was found that Urban and Rural 10th Class Students differ from Achievement Motivation.

The findings of the not supported the hypothesis, they are null hypothesis Rejected the present study and Alternative hypothesis is Accepted (there is significant difference between Urban and Rural 10th Class Students on Achievement Motivation). It means Urban 10th Class Students high Achievement Motivation than Rural 10th Class Students.

Conclusions

- Female 10th Class Students high Achievement Motivation than Male 10th Class Students.
- Rural 10th Class Students high Achievement Motivation than Urban 10th Class Students.

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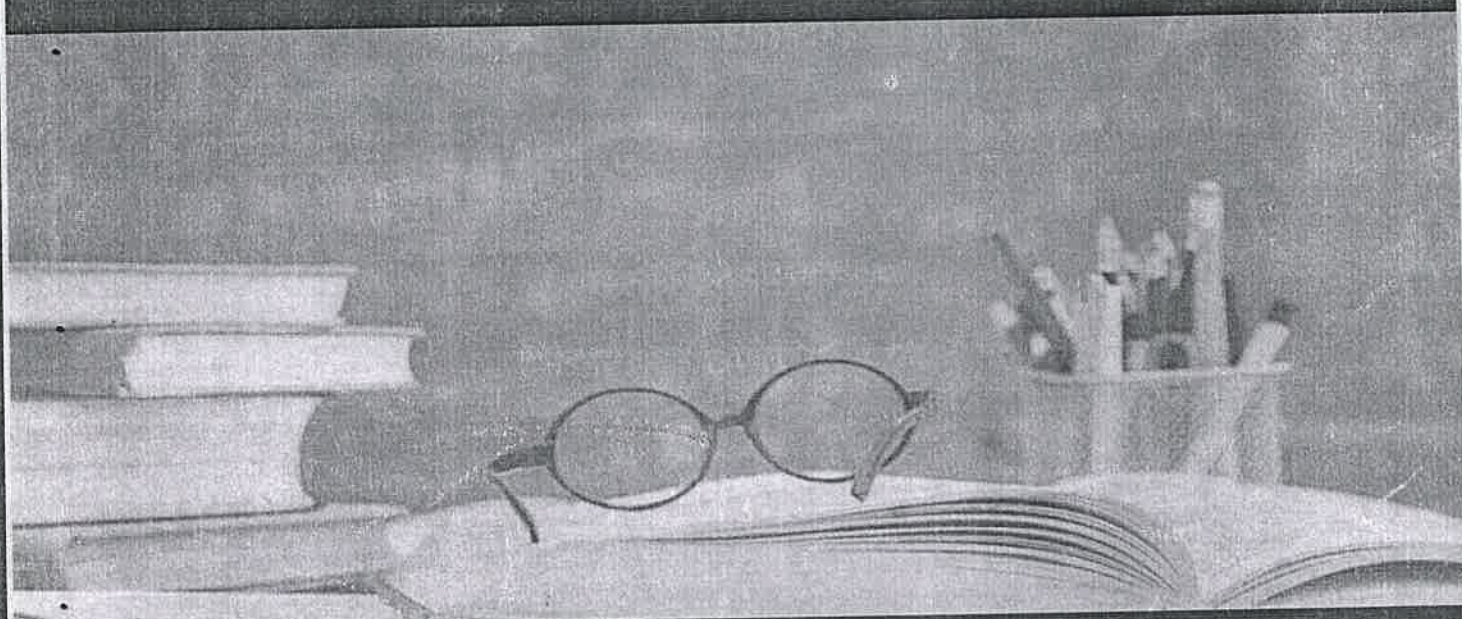
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A Study of Adjustment Among College Students

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ABSTRACT

Adjustment is a continual process by which a person varies his behavior to produce a more harmonious relationship between himself and environment. The purpose research attempted to study of Adjustment among College Students. **Objectives-** To examine the Adjustment of College Students. **Hypotheses:** There is no significant difference between Male and Female College Students with dimension Adjustment on Health Adjustment, Social Adjustment, Emotional Adjustment, and Health Adjustment. **Methodology Sample:** The present study samples go was selected from Beed district in Maharashtra. Total sample of present study 100 College Going Students, in which 50 were Male and 50 Female College Going Students. The subject selected in this sample was used in the age group of 18 years to 21 years and Ratio 1:1. **Research Design:** the present study Simple Research design was used. **Variables-** The independent variables are Gender (Male and Female Students) and Dependent variables are Adjustment (Health Adjustment, Social Adjustment, Emotional Adjustment and Health Adjustment). **Research Tools-** Bell's Adjustment Inventory by Lalit Sharma. **Statistical Treatment:** Mean, SD and 'F' values used. **Conclusions-** 1) there is no significant difference between Male and Female Students on Home Adjustment, Social Adjustment, Health Adjustment and Adjustment; 2) Male Students high Emotional Adjustment than Female Adjustment.

Keywords- Male, Female, Adjustment, Health Adjustment, Social Adjustment, Emotional Adjustment, and Health Adjustment.

INTRODUCTION

The concept of adjustment is as old as human race on earth systematic emergence of this concept start from Darwin. In those days the concept was purely biological and he used the term adaptation, biologists used the term adaptation for physical demands of the environment but psychologists used the term adjustment for varying condition of social or interpersonal relations in the society. Thus we see that adjustment means reaction to demand and pressure of social environment imposed upon the individual. Though the interaction between ability and situation mean establish and harmony or adjustment with the world around her. The concept of adjustment is as old as human race on earth. Systematic emergence of this concept starts from Darwin. In those days the concept was purely biological and he used the term adaptation. The adaptability to environmental hazards goes on increasing as we proceed on the psychogenetic scale from the lower extreme to the higher extreme of life. Insects and germs, in comparison to human beings, cannot withstand the hazards of changing conditions in the environment and as the season changes, they die. Hundreds of species of insects and germs perish as soon as the winter begins.

AREAS OR ASPECTS OF ADJUSTMENT

Home Adjustment:-

Home is the wellspring of most noteworthy fulfillment and security to its individuals. The connections among the relatives and their methods for conduct assume driving job in the change of a youngster. Home adjustment is expressed in terms of satisfaction or dissatisfaction



study examine that boys are significantly better adjusted than girls on the emotional adjustment. Rakhi Ghatak,(2018) this study found that a significance difference was found in social adjustment between Male and Female adolescents and not significant difference.

Rakhi Ghatak,(2018) this study found that significance difference was found in home adjustment between male and female adolescents. Raut Rameshwar Babasaheb, (2019) this study found that Female Students Better Adjustment than Male Students. Roy, Ekka and Ara(2011) this study observed that Girl students were better adjusted in all areas of adjustment than Boy students. Singh (1995) this study examine that adolescent girls are better adjusted in the areas of emotional whereas adolescent boys were better adjusted in the area of health and social adjustment. Sunita (1986) this study found that Boys were more socially adjusted than girls. ThiyamKiran Singh et. All, (2014) this study found that there is no significant difference between boys and girls in the domains of home adjustment, health adjustment, social adjustment, emotional adjustment and overall adjustment.

STATEMENT OF THE PROBLEM

“A comparative Study of Adjustment among College Students”

OBJECTIVES OF THE STUDY

- To examine the Adjustment of Male and Female Students.

HYPOTHESES OF THE STUDY

Ho -There is no significant difference between Male and Female Students with dimension Adjustment on Health Adjustment, Social Adjustment, Emotional Adjustment, and Health Adjustment.

Methodology:-

Sample

The present study sample go was selected from Beed district in Maharashtra. Total sample of present study 100 College Going Students, in which 50 were Male and 50 Female College Going Students. The subject selected in this sample was used in the age group of 18 years to 21 years and Ratio 1:1.

RESEARCH DESIGN

Simple research design used.

VARIABLES OF THE STUDY

Independent Variables Gender- 1) Male Students 2) Female Students

Dependent Variables Gender- Adjustment-1) Health Adjustment 2) Social Adjustment

3) Emotional Adjustment 4) Health Adjustment

RESEARCH TOOLS:-

Bell's Adjustment Inventory -

Bell's adjustment was developed by Lalit Sharma. The present inventory consists of 80 items, retained as a result of item-analysis out of 140 items. High scores on the inventory indicate low adjustment whereas low score indicates high adjustment in different areas of adjustments namely home (21 items), (20 items), social (21 items) and emotional (18 items) as well as taken as a whole (80 items). This inventory reliability was split half (odd even method) 0.897 and test retest method was 0.927 and validity Co-efficient was found to be very high 0.834.



GENDER ON HEALTH ADJUSTMENT

Hypotheses:- 04

- There is no significant difference between Male and Female Students on Health Adjustment.

Observation of the Table No. 01 (D) indicated that Mean and SD of Male Students was 9.93 ± 2.99 and Female Students was 11.33 ± 2.95 on Health Adjustment and F value is 3.32 which found no significant at 0.01 level and 0.05 level at were null hypothesis was Accepted it mean that There is no significant difference between Male and Female Students on Health Adjustment.

GENDER ON ADJUSTMENT

Hypotheses:- 05

- There is no significant difference between Male and Female Students on Adjustment.

Observation of the Table No. 01 (E) indicated that Mean and SD of Male Students was 45.70 ± 6.31 and Female Students was 43.33 ± 8.82 on Adjustment and F value is 2.81 which found no significant at 0.01 level and 0.05 level at were null hypothesis was Accepted it mean that There is no significant difference between Male and Female Students on Adjustment.

THE LIMITATION OF THE STUDY

- The findings of the study are based on very small sample.
- The sample was selected only Beed District in Maharashtra.
- The study was using only college Students.
- The study was selected students are only 18 to 21 years.

CONCLUSIONS

- There is no significant difference between Male and Female Students on Home Adjustment.
- There is no significant difference between Male and Female Students on Social Adjustment.
- Male Students high Emotional Adjustment than Female Adjustment.
- There is no significant difference between Male and Female Students on Health Adjustment.
- There is no significant difference between Male and Female Students on Adjustment.

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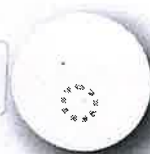
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ABSTRACT

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EMPIRICAL INVESTIGATION ON THEORIES OF DIVIDEND POLICES- RELATION BETWEEN PAY-OUT RATIO AND FINANCIAL PERFORMANCE

Dr. Arvind Rayalwar

The purpose of this study is to examine the application of dividend theory in various market contexts by analyzing existing theoretical literature and empirical evidence on dividend policy. Several theories have been proposed to explain the relationship between dividend policy and firm value. Prior to the seminal paper by Modigliani and Miller in 1961, it was widely assumed that dividend policy had a significant positive influence on company value and that managers could easily influence investor behavior by changing its dividend payment policy. The determination of the appropriate dividend and retained profits mix, as well as its impact on profitability, has been a source of contention in financial management literature. This research aims to contribute to the ongoing discussion by investigating the relationship between dividend pay-out ratio and financial success. It is recommended that corporations strive to implement a strong dividend payout strategy that encourages investment in initiatives with a positive Net Present Value.

EMPIRICAL INVESTIGATION ON THEORIES OF DIVIDEND POLICES- RELATION BETWEEN PAY-OUT RATIO AND FINANCIAL PERFORMANCE

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ABSTRACT

The purpose of this study is to examine the application of dividend theory in various market contexts by analyzing existing theoretical literature and empirical evidence on dividend policy. Several theories have been proposed to explain the relationship between dividend policy and firm value. Prior to the seminal paper by Modigliani and Miller in 1961, it was widely assumed that dividend policy had a significant positive influence on company value and that managers could easily influence investor behavior by changing its dividend payment policy. The determination of the appropriate dividend and retained profits mix, as well as its impact on profitability, has been a source of contention in financial management literature. This research aims to contribute to the ongoing discussion by investigating the relationship between dividend pay-out ratio and financial success. It is recommended that corporations strive to implement a strong dividend payout strategy that encourages investment in initiatives with a positive Net Present Value.

Keywords: Dividend; dividend pay-out policy; profitability.

INTRODUCTION

The term "dividend" comes from the Latin "dividendum." "That which is to be distributed" is what this means. Dividends are payments made from profits to shareholders based on their percentage of ownership. Based on their percentage of ownership in the company, each shareholder of the company is entitled to a piece of the dividend. The ratio of retained to distributed earnings is referred to as the dividend choice or dividend policy. The three other decisions of investing, financing, and liquidity are all connected with the dividend decision. Companies determine the percentage of earnings to be dispersed as dividends and the percentage to be kept with the goal of maximizing shareholder wealth.

The companies should determine the ideal dividend payout with a risk-return trade-off that leads to the goal of maximizing shareholder wealth. The type and timing of dividend payments must be determined by the companies.

Pettit (1972) claimed that changes in dividend announcements cause changes in the market price of shares. Following the announcement of dividend payments, positive anomalous returns were discovered by Gordon (1959, 1962) and Vickery (1978). According to Easton and Sinclair (1989), stock prices reacted negatively to dividend announcements. After conducting an analysis, Uddin and Chowdhury (2005) concluded that dividend announcements lacked any informational value. Based on earlier research, it was discovered that the influence of dividend announcements on share price

movement had been inconsistent. In this study, the effect of dividend announcement on stock market price was examined year-by-year and market capitalization-by-market-capita. This study's primary goals are to explore the effects of dividend distribution and related factors on shareholders' wealth and to determine how dividend announcements affect share prices.

Dividends continue to be one of the trickiest riddles in corporate finance, according to Allen et al. (2000), even though a variety of ideas have been proposed in the literature to explain their persistent existence.

Even Frankfurter et al. (2002) came to the conclusion that "The dividend puzzle is one of the most challenging topics of modern finance/financial economics, both as a share value enhancement and as a matter of policy." Despite forty years of research, it has remained unsolved. The goal or objective of the company has not changed over the past few decades, but the scope of financial management and the duties of a finance manager have. Maximizing shareholder wealth is the firm's primary goal. The favorable net present value of the financial decisions serves as its representation.

According to Azhagaiah & Sabaripriya (2008), shareholders believe that an increase in the company's share market price creates wealth. Even numerous researchers have established this. The value of the company is determined by each of the four financial decisions, including investment, financing, dividend, and liquidity. The production of value for shareholders is influenced by all four actions taken collectively.

One of the crucial financial choices that helps shareholders build wealth is the choice to pay a dividend. Some dividend theories support the idea that payout decisions have an impact on a company's market value, while others refute it. Those who have established a link between dividend decision and firm value frequently draw a parallel between dividend decision and investment options offered by the company.

LITERATURE REVIEW

In her 2011 study, Shaveta Gupta examined the management concerns and factors that influenced dividend decisions in the Indian engineering, FMCG, IT, and textile industries between 2004 and 2008. Shareholder wealth was calculated as the ratio of Market Value to Book Value. With the exception of the textile industry, where the dividend payout ratio was only negatively significant for the year 2006, all years and industries saw a negative correlation between dividend pay-out ratio and shareholder wealth.

Gul et al. (2012) investigated the connection between Karachi Stock Exchange's 75 companies' dividend policies and shareholders' wealth from 2005 to 2010. Market price was utilized as a proxy for shareholder wealth, and as independent variables, dividends per share, lagged price earnings per share ratios, retained earnings, and lagged market price per share were also employed. When compared to non-dividend paying corporations, the average market value to book value of equity for dividend paying companies was quite high. Through the use of multiple regression and stepwise regression, it was discovered that shareholder wealth was favorably correlated with dividend per share and lagged market price per share, but negatively correlated with retained earnings and the lagged price earnings ratio.

Bassam Jaara, (2018)- This study examines the factors that influence dividend policy for a sample of Jordanian non-financial enterprises between the years of 2005 and 2016. The historical dividend impact is almost always favorable and considerable, and it indicates the firm's trend of dividend payout rather than just paying out at random. Payout levels are negatively impacted by risk. The analysis was based on a number of hypotheses that have an impact on dividend policy, including the signaling theory, bird in hand theory, pecking order theory, and dividend irrelevance theory.

Werema (2018): A review of the firm's performance following adjustments to the dividend policy was done. Reversing a downward trend of poor performance, cutting dividends will also result in less financial leverage and liquidity issues. The results presented show that the market responds unfavorably to announcements of dividend reductions, which is consistent with findings from earlier studies.

(2008) David J. Denis In the US, Canada, UK, Germany, France, and Japan, larger, more profitable companies and those whose retained earnings account for a significant portion of total equity have a stronger inclination to pay dividends. There isn't much proof that the inclination to pay dividends and the relative valuations of companies that pay and don't pay them correlate positively outside of the US. Overall, our results challenge the legitimacy of the catering, signalling, and clientele explanations for dividends while bolstering agency cost-based lifecycle models.

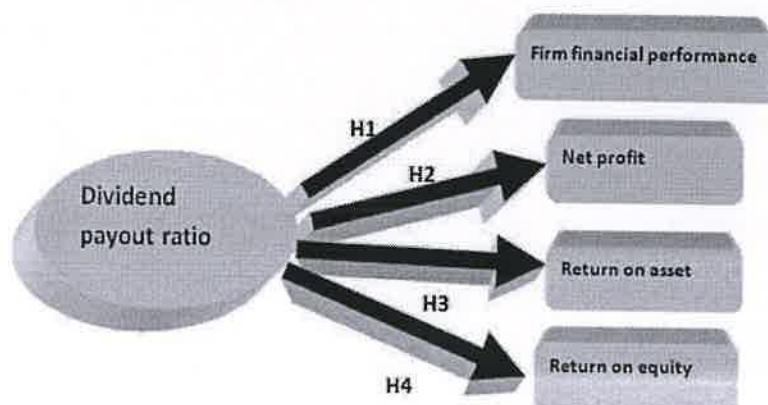
The authors of SAMY BEN NACEUR (2006) examine the dividend practices of 48 companies that were listed on the Tunisian Stock Exchange between 1996 and 2002. However, neither the concentration of ownership nor the use of financial leverage appears to have any effect on Tunisia's dividend policy. Additionally, the size and liquidity of the stock market have a negative impact on dividend payments. The outcomes are fairly adaptable to various specifications.

OBJECTIVES

- 1) To study various dividend policy ideas
- 2) To study and ascertain the connection between the dividend payout ratio and the financial success of the company.

RESEARCH METHODOLOGY

In this study, 20 Indian Pharma and textile firms with NSE listings that span five years (from 2016 to 2021) make up the sample. Information is gathered from the annual reports of the NSE-listed companies. To determine the relationship between the firm's financial performance and the dividend payout ratio, the financial information from the annual report—including dividend payments, ROE and ROA, net earnings, and total assets—is employed.



RESEARCH INSTRUMENT

To determine the relationship between the company's financial performance and dividend payout, the regression and correlational method is utilized. Regression analysis essentially reveals the strength and direction of the relationship between the dependent and independent variables. The variables' strength and direction are measured using a correlation analysis, which runs from +1 to -1. Regression and correlation analysis is a very straightforward statistical method for determining the relationship between dividend payout and firm financial performance.

Correlation Analysis			
	Dividend Payout & NPAT	Dividend Payout and ROE	Dividend Payout and ROA
Correlation	0.698	0.712	0.236
Regression Analysis			
F Value	2.822	3.005	0.261
Dividend p Value	0.198	0.189	0.639
R Square	0.432	0.501	0.088
Coefficient	903.45	0.300	0.009

The findings show a significant positive link between dividend payout and ROE as well as a strong positive relationship between payout ratio and net profit after tax. Although there is a positive association between payment and ROA, it is a weak one (shown in Table). The findings of the regression analysis indicate that the R square value for NPAT and ROE is approximately 50%, however the 7.5% return on asset is rather low. The NPAT, ROE, and ROA intercept p values are 0.198, 0.189, and 0.639, respectively, demonstrating that dividend payout has a considerable impact on corporate financial performance. According to the coefficient value, increasing the dividend paid by one unit will result in a 0.009-unit rise in ROA and a 0.300-unit improvement in ROE. The awards and business financial performance have a strong positive association. The dividend payout ratio clearly has a major impact on the financial performance of the organization, as seen by the low p value and positive coefficient.

CONCLUSION

Finding the link between dividend payout ratio and firm financial performance of companies listed on the NSE was the main objective of this study. The association between payout ratio and corporate financial performance was ascertained using correlation and regression analysis. The following inference can be made in light of the findings and discussion already mentioned: As evidenced, dividend payout has a favorable effect on a company's financial performance (table). It displays how the dividend policy affects the company's financial results. The results show that the dividend payout ratio has a big effect on the company's financial performance. Due to this conclusion, the hypotheses H1, H2, H3, and H4 are accepted, proving that there is a positive correlation between dividend payout and FP, dividend payout and net profit after tax, dividend payout and ROA, and dividend payout and ROE. The results of the entire study show that the dividend payout affects the company's financial performance.

In this study, 20 Indian firms with NSE listings that span five years (from 2016 to 2021) make up the sample. Information is gathered from the annual reports of the NSE-listed companies. To determine the relationship between the firm's financial performance and the dividend pay-out ratio, the financial information from the annual report—including dividend payments, ROE and ROA, net earnings, and total assets—is employed.

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A Study of role of Women Entrepreneurship in development of Rural India

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Abstract

Women entrepreneurs have increased the economic easing and economic process. The increasing presence of ladies as entrepreneurs has diode to the amendment within the demographic characteristics of business and economic process of the country. girls entrepreneurs are those girls United Nations agency introduce, initiate or adopt a endeavor. Government of Asian country says that – “A girl businessperson is outlined as associate degree enterprise closely-held and controlled by a girl having a minimum money interest of fifty one % of the capital and giving a minimum of fifty one % of the use generated within the enterprise to girls.” In short, girls entrepreneurs are those girls United Nations agency think about a mercantilism, initiate it, organize and mix factors of production, operate the enterprise and undertake risks and handle economic uncertainty concerned in running it. World over 1/3rd of the entrepreneurial ventures are travel by girl entrepreneurs. Because of economic progress, higher access to education, urbanization, unfolds of liberal and democratic culture and recognition by society, there has been a spurt in girl entrepreneurship in Asian country. Special incentives and drives are created in Asian country to bolster the expansion of ladies entrepreneurs. Schemes like Startup Asian country and Standup conjointly build special case to push entrepreneurial drive among girls.

Key Words: Women Entrepreneurship, Rural Development of India.

Introducion

Women entrepreneurs have increased the economic easing and economic process. The increasing presence of ladies as entrepreneurs has diode to the amendment within the demographic characteristics of business and economic process of the country. girls entrepreneurs are those girls United Nations agency introduce, initiate or adopt a endeavor. Government of Asian country says that – “A girl businessperson is outlined as associate degree enterprise closely-held and controlled by a girl having a minimum money interest of fifty one % of the capital and giving a minimum of fifty one % of the use generated within the enterprise to girls.” In short, girls entrepreneurs are those girls United Nations agency think about a mercantilism, initiate it, organize and mix factors of production, operate the enterprise and undertake risks and handle economic uncertainty concerned in running it. World over 1/3rd of the entrepreneurial ventures are travel by girl entrepreneurs. Because of economic progress, higher access to education, urbanization, unfolds of liberal and democratic culture and recognition by society, there has been a spurt in girl entrepreneurship in Asian country. Special incentives and drives are created in Asian country to bolster the expansion of ladies entrepreneurs. Schemes like Startup Asian country and Standup conjointly build special case to push entrepreneurial drive among girls.

Objectives:-

1. To study the role of women in rural development
2. To explain the role of women entrepreneurs in rural development.

Research Methodology:

For the purpose of this study used social science research methodology. to study the research topic Used scientifically analysis. In this method used secondary data tools. In this secondary data tool used reference books. Research articles, newspapers, journals, published and unpublished materials and also taken help of internet facilities.

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Problems of women entrepreneurs in rural areas

Women usually lack access to coaching and knowledge in on a way to participate within the market place and area unit thus unable to promote product and services strategically. Thus, women-owned SMEs area unit usually unable to require on each the assembly and selling of their product. Accessing credit, significantly for beginning AN enterprise, is one amongst the foremost constraints featured by ladies entrepreneurs. additionally, they need usually not been exposed to the international market, and thus lack data regarding what's internationally acceptable. ladies have restricted access to business and technical coaching in Republic of India. In fact, ladies on the average have less access to education than men, and technical and business skills will solely be developed on a powerful foundation of basic primary and pedagogy. Republic of India is characterised by low ingress among ladies in education, high dropout rates and poor quality of education.

Conclusion

Rural women's economic and social development is important for overall economic development of society and nation. Rural ladies area unit currently progressively run their own business nevertheless their entrepreneurial potential, social control talent and socio-economic contribution stay mostly neglected. ladies entrepreneurship development is that the instrument of girls authorisation. The increasing presence of girls as entrepreneurs has LED to the modification within the demographic characteristics of business and economic process of the country. Women-owned businesses enterprises area unit enjoying a distinguished role in society exalting others and generating a lot of employment opportunities within the country. there's would like for property growth of girls entrepreneurs, to push a balanced growth within the country, and Startup Republic of India is committed to strengthening the ladies entrepreneurship system, through policies and initiatives, and creation of facultative networks.

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Khandangale sir

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Role and Financial performances of the Maharashtra state co-operative bank in economical development of Maharashtra

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Abstract

The Maharashtra state Co-operative Bank Limited (MSCB). At the middle level District Co-operatives Bank serves as a balancing centre for surplus resources of co-operatives in the state and thereby ensures their development and multifaceted prosperity. Maharashtra State Co-operative Bank is the apex bank in Maharashtra state. In this threetier structure, State Co-operative Bank works at the top most level and hence it is known as the Apex Bank. In 1914 the MacLagan committee had recommended the need of establishment of State co-operative bank. State Co-operative Bank were established to fulfil the loan requirements of primary credit co-operative societies through central co-operative banks and to supervise, control and coordinate their work. State co-operative bank is the union of all District central co-operative Banks in the state.

Key Words: Role of Maharashtra state co-operative bank, financial performances of the Maharashtra state co-operative bank

Introducion

Mahrashtra is the most developed state in the country as for as the co-operative sector is concerned. The co-operative movement in Maharashtra by a three- tier credit structure, at the helm of which is The Maharashtra state Co-operative Bank Limited (MSCB). At the middle level District Co-operatives Bank serves as a balancing centre for surplus resources of co-operatives in the state and thereby ensures their development and multifacetedprosperity. Maharashtra State Co-operative Bank is the apex bank in Maharashtra state. In this threetier structure, State Co-operative Bank works at the top most level and hence it is known as the Apex Bank. In 1914 the MacLagan committee had recommended the need of establishment of State co-operative bank. State Co-operative Bank were established to fulfil the loan requirements of primary credit co-operative societies through central co-operative banks and to supervise, control and coordinate their work. State co-operative bank is the union of all District central co-operative Banks in the state. The State co-operative bank was established on 11th October, 1911 at Mumbai province. For every state there is one apex bank. The head office of Maharashtra State co-operative bank is at Mumbai. State co-operative bank provides loan indirectly to the farmers through District central Co-operative Bank and Primary credit co-operatives.

Over the years. MSCB has been fortunate in having the services of eminent personalities in different wlks of life. To mention a few. Successful businessmen like late Lallubhai Samaldas, Vaikunthbhai Mehta, V. D. Thackersey & intellectuas like Professor D.G. Karve, Dr. Dhananjayrao Gadgil and Mr. R.G. Saraiy have helped the bank enormously to grow in stature and strength.

Table No. 1.1
FINANCIAL PERFORMANCES OF MSC BANK
 (Rs in Lakhs)

Year	Share Capital & Reserve	Investment	Loan Advances &	Deposits	Working Capital
1998	701 (100.0)	3813 (100.0)	3881 (100.0)	7040 (100.0)	8736 (100.0)
1999	816	3532	5043	7649	10132
2000	834	3103	6750	8100	11428
2001	975	2990	8345	9136	13147
2002	1170	3503	8830	10197	13999
2003	1554	4608	8908	11238	15207
2004	2003	6147	8432	13300	17695
2005	2045	7773	7643	13404	18082
2006	2317	8121	7643	13635	18818
2007	2650 (378.03)	6786 (225.2)	10010 (257.9)	14074 (199.9)	21258 (243.3)

Source :MSC Bank Reports.

In Maharashtra, State Co-operative Bank (Apex Bank) acts as banker's bank to 30 DCCBs, providing the funds to all DCCBs. After formation of the Maharashtra State, if we summarize last four decades there is a significant growth in supply of loans but the growth in the number of borrowers is not satisfactory. No doubt, the volume of total loans and advances had increased from 5125 crores to Rs1393449 crores during the period of 1995 to 2005. However, this has accompanied with more than proportionate increase in over dues (State Co-operative Bank Report,) Table 4.5 gives the business growth of District Central Co-operative Banks in Maharashtra from 1960 -61 to 2004-05.

Conclusion

The role and performances of district central cooperative banks in India and in Maharashtra and it was steady but not satisfactory. The Maharashtra state Co-operative Bank, which is at the top of the credit structure is also called as the Apex bank. Its functions are co-ordinate are to co-ordinate and to guide to the working of the Central Banks and to arrange re-finance for them. It thus acts like a supervisory body at the top and arranges to spread the co-operative movement. The Progress made by MSCB is given in further paras. Table No. 4.4 reveals the financial details of MSC Bank for the period of 1998 to 2007. The 1998 data is considered data of base year. Some studies indicated that financial function in a district central cooperative bank is highly regulated by the Reserves Bank of India and by the registrar. Researcher indicated that today some district central cooperative banks are working well and some are not, poor recoveries and bad debts are at times responsible for unsatisfactory functioning of district central cooperative banks. The research indicated that the credit

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DEFINITIONAL REVIEW OF GREY LITERATURE

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Abstract

In the detailed study of the literature on the topic of research, attempt is made to comprehend the basic concepts and definitions of Grey Literature, including its importance, types of grey sources, institutional repositories and research papers published in the field of study. While covering the literature in a comprehensive way, various sources available in print as well as, digital formats have been accessed and referred. The web sources, especially the aspects that project trends and developments in the field of study have been highlighted in brief. The programmes and services of the professional organization called Grey Net International, Amsterdam, are explained highlighting the popular publications, annual conferences and who's who in Grey Literature. This chapter, in the end provides summaries of several important publications relevant to the field of study under following broad headings.



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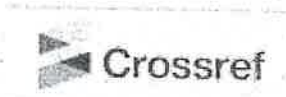
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DEFINITIONAL REVIEW OF GREY LITERATURE

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ABSTRACT:

In the detailed study of the literature on the topic of research, attempt is made to comprehend the basic concepts and definitions of Grey Literature, including its importance, types of grey sources, institutional repositories and research papers published in the field of study. While covering the literature in a comprehensive way, various sources available in print as well as, digital formats have been accessed and referred. The web sources, especially the aspects that project trends and developments in the field of study have been highlighted in brief. The programmes and services of the professional organization called Grey Net International, Amsterdam, are explained highlighting the popular publications, annual conferences and who's who in Grey Literature. This chapter, in the end provides summaries of several important publications relevant to the field of study under following broad headings.

1.1 HISTORY AND DEFINITIONS:

Grey literature was for many years synonymous with 'report literature'. Documents evolving from research and development, especially from the aviation and aeronautics industries, were very important means of communicating research test results. One such report prepared in 1915 was NASA's first report. But it was World War II's onslaught that had the greatest impact on report literature, making it "a major means of communication" (Augur, 1989). The hallmark of that war was the development of advanced

technological weapons, ranging from sophisticated tanks to the nuclear bomb. These breakthroughs in science made it necessary to communicate accurately and quickly. The technical report was widely used to disseminate information (Adams, *et al*, 2016).

The decades that followed saw the continuation of staggering amounts of accumulated scientific and technological research to enhance both military and communication systems. One thing that made grey literature so attractive and important as a separate communication medium was the initial need for classifications of security or confidentiality that prevented the publication of documents in a conventional way... Grey literature is a term used to describe information products which are created and distributed in order to disseminate knowledge (ideas, facts, opinions) rather than to sell for a profit. In practice, and for that reason, grey literature is known as information which is not marketed and distributed by commercial publishing organizations. The term 'grey' stems from the fact that such information is not publicised and not available through the traditional channels of publishers and booksellers. Grey does not imply any qualification; it is merely a characterization of the distribution mode. In fact, a large proportion of grey literature is distributed in both modes: 'grey' in the form of pre-prints, 'white' in the form of a published article. The quality is often identical; the main difference being that 'white' literature has a quality stamp provided by the publisher and its embedded peer review process (Cossette, P. 2004).

Grey literature is a term that is probably

literature have traditionally been non-commercial publishers. Major suppliers include government organizations, universities, think tanks etc. for whom the publication of reports, newsletters etc. is a means of getting the message across, rather than publishing as a commercial venture, for profit (Schöpfel *et al*, (2005).

Difficult to acquire – not part of major distribution channels, example. not routinely available via booksellers or subscription agents. No bibliographic controls – material is not necessarily subject to bibliographic controls, example, lack of ISBN or ISSN (Lawrence *et al*, 2014):

- Not peer reviewed.
- Transient or ephemeral in nature
- Difficult to find – historically, not included in commercial abstracting and indexing database or individual items not included in library catalogues.

Van der Jeij (Auger, 1989) has pointed out that some synonyms for the word grey used in the professional press are non-conventional, informal, informally published, fugitive and even invisible. He also reminds us that documents may be unconventional in many ways, and that many conventionally published documents show grayish aspects.

Why then, if grey literature is difficult to define, awkward to deal with and hard to find, is so important and why does the British Library collect it? While considering examples of the type of material that are hidden by this obscure term it is quickly evident how important and widely used grey literature is. A lot of valuable and useful information is never published in the conventional sense. Some examples include (and this is by no means an exhaustive list): conferences, theses, technical reports, official publications, standards, newsletters, preprints, web pages and so on (Mahood *et al*, 2014).

The Library's collection development objective is to collect "worthwhile" grey literature, "defined as that which might be of use to the higher educational, research and industrial communities" (Wood, 1982). Material is sourced from many outlets and by various means including purchased material, deposit arrangements, donations and exchange services. We also aim to take the mystery out of the term grey literature for our customers and potential customers by referring to the material by format and content, e.g. conferences, reports and theses rather than generically as grey literature and therefore improving accessibility. As we have already mentioned one of the defining characteristics of grey literature is that is often hard to find. It is hard to find for researchers but also for libraries and others who wish to build up holdings of collections. It is fortunate that the British Library has been consistently collecting the material (Tillett, 2006). They have built up considerable expertise in the area of special acquisitions over time and have been able to develop relationships with producers and suppliers of grey material. Owing to the specific characteristics of the different types of grey literature, they do not have a "one size fits all" approach to acquisitions - it varies for different material (Barczak, G. 2013).

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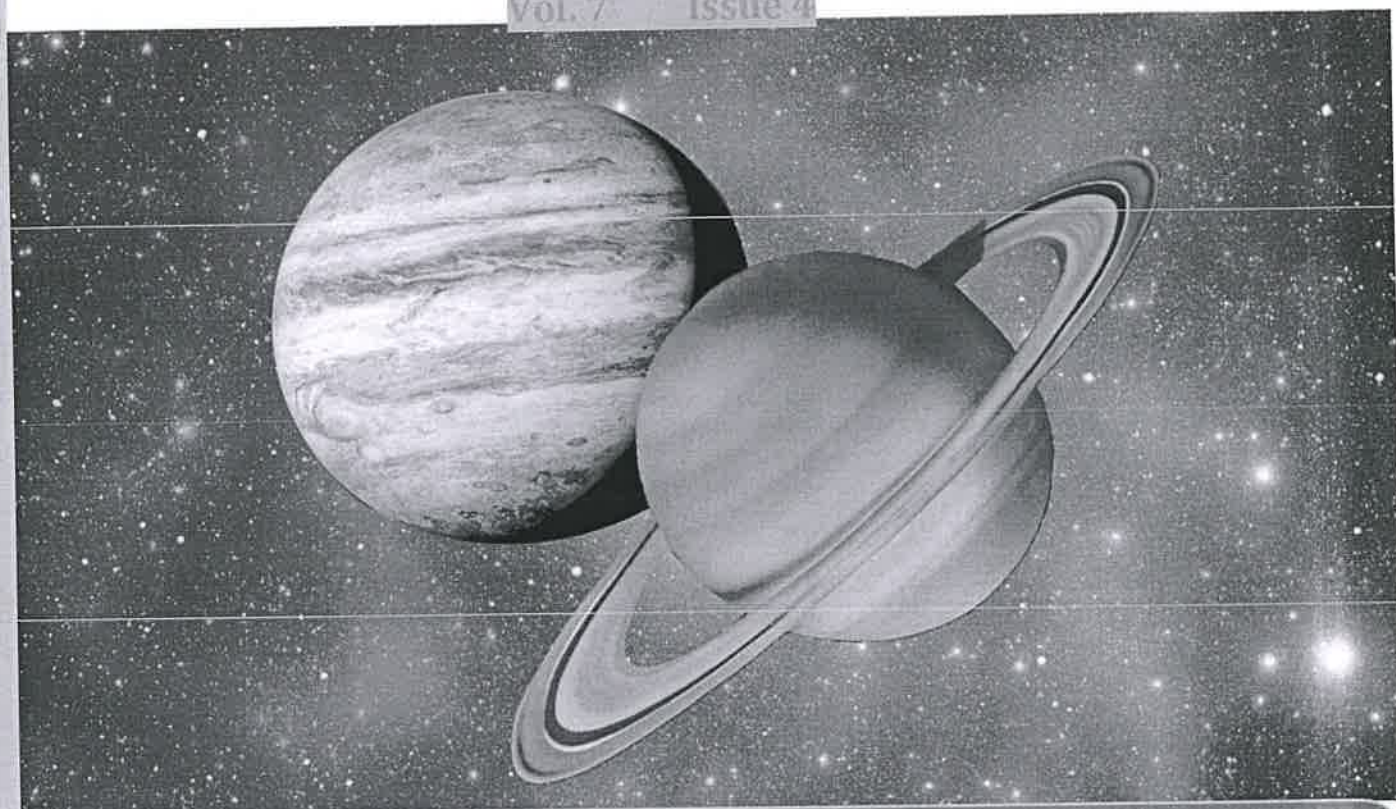
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Grey Literature : An Important Resource

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1.1 Background:

The grey literature is research or material developed by the administrations outside the academic publishing. The administrations that create grey literature include government sectors and agencies, civil society or non-governmental administrations, academic centers and divisions, and private companies and authorities. Grey literature could be made obtainable to the public, or dispersed privately within administrations or groups, and lack a methodical means of supply and collection. The standard of quality, assessment and invention of grey literature vary significantly. Differentiation of Grey literature is problematic to realize, access, and assess, which can be obtain creation of sound search policies.

The grey literature has a pronounced significance in subsidiary ongoing initiatives aimed at refining standards in developing countries. It provides citizens with the information they require to make decisions about their lives and the societies they live in. It covers nearly every aspect of arts, science, commerce, social sciences, law and education, etc. and provides readers with research summaries, facts, statistics and the information contained in it is usually valuable and unique.

The biggest challenge with these items is the identification process. As indexing and acquisition are restricted, availability is usually stained with uncertainty. The other constraints are the absence of editorial control, raising questions about authenticity and reliability. Not standing by these considerations, gray literature is repeatedly referenced in scholarly articles and thus remains a concern that librarians should contend with. Specialized bibliographic instruments are needed to simplify the identification and recovery of gray literature. The Grey literature is produced in greater quantities and its rate of development is higher than that of the conservative literature.

Grey literature is mainly important as a means of distributing technical and practical and public policy and practice information (Sondergaard et al., 2003). The significance of grey literature is becoming progressively recognized in numerous organizations. It summarizes the knowledge and know-how and thus is a vital business asset. It has related importance in quality of life features like healthcare, environment and culture. Grey literature in any academic background signifies the cutting edge of knowledge and so its administration is of utmost significance. Grey literature is a vital source of data; it is produced by investigators and specialists in the field. It can often be produced more quickly, have greater flexibility and be more detailed than other types of literature. Grey literature helps researchers and lay readers similar with facts, measurements and additional data that offer additional comprehensive vision of the topic of interest in the up-comings. Grey literature will be even more imperative in a world in which free trade and instant communication have been eradicated by many of the obstacles to information flow.

The term grey literature dates back to 1920s and "denotes not to the physical appearance of a manuscript but the inexact status of it" (Auger, 1989). The vagueness comes from some of its central characteristics, such as not formed for commercial publication, not available through



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THE GREY LITERATURE: NEEDFUL WAY TOWARDS RESEARCH

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Abstract: Library science and information science is a advanced blending combination for its studies. Some considers the two unique disciplines, which are involved in term 'library'. The concept of documentation is also referring to library.

In the area of librarianship and information science, grey literature is of great importance in supporting ongoing standards improvement efforts in developing countries. It offers citizens the information they need to make decisions about their lives and the society in which they live. It covers most aspects of science and technology and provides readers with research abstracts, facts, statistics and the information in them is usually valuable and unique.

INTRODUCTION

The greatest challenge for these sections is the identification process. Due to limited indexing and acquisition, availability is usually uncertain. The remaining constraints are the lack of editorial control, raising questions about authenticity and reliability. Despite these considerations, grey literature is continually cited in scholarly papers and thus remains an issue facing librarians. Specialized bibliographic instruments are needed to facilitate identification and extraction from grey literature. Grey literature is produced at an exponential rate; therefore, it is growing at a higher rate than conventional white literature.

The significance of grey literature is getting to be progressively recognized in numerous organizations. It typifies the information and know-how and in this way could be a crucial trade resource. It has comparative significance in quality of life angles – like healthcare, environment and culture. Gray literature in any scholastic environment speaks to the cutting edge of information and so its administration is of most extreme significance. Gray literature is a critical source of data; it is created by analysts and professionals within the field. It can frequently be delivered more rapidly, have more prominent adaptability and be more natty gritty than other sorts of writing. Gray literature serves researchers and lay per users alike with facts, statistics and other data that offer more comprehensive see of the subject of intrigued within the future. Gray writing will be indeed more imperative in a world in which free exchange and immediate communication have been disposed of by numerous of the boundaries to data stream.

DEFINITIONS

Whereas a murky definition of "grey literature" had existed already, the term is by and large caught on to have been coined by the analyst Charles P. Auger, who started composing around the *Use of Reports Literature* in 1975 (Auger 1975).

The writing in address comprised of insights reports and notes on nuclear investigate delivered in tremendous amounts by the Allied Forces during World War II. In a conference held by the British Lending Library Division in 1978, Auger utilized the term "grey literature" to describe the concept for the first time (Rucinski, 2015). His concepts focused upon a "vast body of documents", with "continuing increasing quantity", and that were characterized by the "difficulty it presents to the librarian." Auger mentioned the documentation as having incredible uncertainty between transitory character and toughness developing affect on logical investigate. Whereas recognizing the challenges of reports literature, it recognized that it held a number of preferences "over other means of dissemination, including greater speed, greater flexibility and the opportunity to go into considerable detail if necessary". Definition of "Luxembourg", in 1997 discuss and endorsed in the Third International Conference on Grey Literature, that grey literature is "that which is produced on all levels of government and business, academics and industry in various publication formats, but commercial publishers cannot take hold on it". In 2004, at the 6th Conference in New York City, a more addition was included in the definition for the clarification that grey literature is not controlled by commercial publishers, i.e., where publishing is not the essential activity of

the producing body. (Schöpfel and Farace, 2010). This definition is broadly acknowledged afterword by the academic community.

Gray Information Functional Plan of 1995 of U.S. Interagency Gray Literature Working Group (IGLWG) point out grey literature as unknown or domestic open source data which generally get available through specific channels or systems of publication, distribution, bibliographic control, or acquisition by booksellers or subscription agents” Hence grey literature is ordinarily inaccessible through significant reference tools such as databases and files, which depend upon the announcing of membership operators.

Other terms used for various types of grey literature like fugitive literature, report literature, ephemeral publications, policy documents, non-conventional literature, government publications, unpublished literature and non-traditional publications. When the use of desktop publishing and the internet is started new terms were added like online resources, electronic publications, open access research, online publications and digital documents. In spite of the fact that the concept is troublesome to characterize, the term grey literature is concurred collective term that information professionals and researchers are using this distinct but disparate group of resources.

D.J. Farace and J. Schöpfel focused in 1910 that existing definitions of grey literature were predominantly economic, and contended that in a changing research environment these were new ways of scientific communication. Grey literature required a new conceptual system. New definition as Prague Definition become popular in which "Grey literature stands for multiple document types produced on all levels of government and academics, business and industry in various published formats that are secluded by IPR (Intellectual Property Rights) of adequate characteristic to be composed and preserved by libraries or institutional repositories, commercial publishers not publish this i.e., publishing is not the main activity of the researcher or institute" speedy increase of web publishing and access to documents, the focus of grey literature has moved to quality, duration, intellectual property and accessibility.

TYPES OF GREY LITERATURE

In 2006 Ramdevi explains "Grey Literature is related to publications issued by business, academia, industry and government, in printed and electronic formats, but not controlled by commercial publishing interests, and where publication is not the prime activity of the researcher. Logical grey literature includes newsletters, reports, theses, fact sheets, government documents, bulletins, conference, proceedings and other publications distributed it for no cost basis, it is also delivered it members by subscription."

As per Auger the advantages of grey literature over other means of spreading of greater flexibility, quick access and the, opportunity to go into considerable detail when necessary.

Thus, Giustini D. mentions grey literature, covering nearly every aspect of the sciences, serves scholars and lay readers alike with research summaries, facts, statistics, and other data that offer a more comprehensive view of the topic of interest.

These are some types of grey literature which are more useful for researchers

- Thesis And Dissertation
- Trade Literature
- Technical Reports
- Institutional Publications
- Proceedings Of Conferences, Seminars And Workshops

NATURE OF GREY LITERATURE

Destitute accessibility is as it were one characteristic of grey literature, others include non-professional layout, standardized format and low print runs. Amongst the characteristics, grey literature is,

- Fugitive in nature and non- conventional
- It is poor bibliographic control
- Normal book selling channels are not useful to collect Reports, dissertations, translations and conference proceedings are the known varieties of grey literature. However, reports are a generic term and not all types of reports are made known publicly.

Information World Review in 1996, highlights grey literature as "The unsung hero, foot soldier, foundation of building", which possess the following characteristics.

- It provides data/ information which is easily unavailable
 - Ease of exchange through the internet
 - It brought out the results of conferences and congresses speedier than conventional literature
 - Corroboration of important information located in other sources get permit to cite
 - Is total things included in grey literature are regularly more point by point than those distributed afterward in official journals, and
 - Is concise and aimed directly at the content of the issue
- In the face of the above considerations, grey literature is frequently referenced in scholarly articles and therefore remains an issue that librarians must contend with. There is a

requirement for specialized bibliographic instruments to help the identification and retrieval of grey literature.

SIGNIFICANCE OF GREY LITERATURE

For data/information collection grey literature is an important source. It is generated by researchers and practitioners in the field. It can frequently be delivered more rapidly, have more noteworthy adaptability, and be more nutty gritty than other sorts of literature. Grey literature serves scholars and arranges readers in a similar way with research facts, summaries, statistics and other data that offer a more inclusive view of the topic of interest

According to Aina grey literature concept is a comparatively latest one, but is slowly gaining worldwide importance. In the USA for example, the Library of Congress has an insistent policy of collecting grey literature from developing countries. In Africa, middle is set up in Nairobi, Kenya, intentionally to see in the collection of inborn literature from the eastern, central, western and southern African countries.

Denda, K. focus that in a world in which free trade and immediate communication have disappointed with many of the obstructions in information flow, grey literature is become more popular as a information source for much of the world's population. It is an irreplaceable asset for an informed and enlightened public and will undoubtedly continue to serve as a basic supplement to journal literature well into long term.

Augur contributes his important view to the genre are translations, constituting a major portion of grey literature. Two reasons can easily be observed to clarify why, in case half the logical and specialized writing is composed in dialects other than English, and in the event that researchers from all around the world, counting those from English-speaking nations need to get to the inquire about, they require interpretations of the work. Thesis and dissertations also an significant part of grey literature, as well as 'meeting papers' or preprints that are given out some time recently conferences and meetings, and could end up as journal articles.

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INSTITUTIONAL GREY LITERATURE IN UNIVERSITY ENVIRONMENT

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Abstract

Initially, attention to grey literature in the academic library was focused on external collections, documents produced by government agencies or research centers. Little, if any, systematic attention was paid to the grey literature that was produced on university campuses. The advent of the Web, while bringing more interest to grey literature in general did not change this situation much. However, the trend toward the creation of institutional repositories has caused a considerable shift in interest. The formalization of collecting, processing and integrating academic institutional gray literature should be critical to the University's mission, irrespective of format, and irrespective of the existence of an active institutional repository. This paper reviews an earlier-in-the-decade study of academic gray literature and provides an updated perspective.

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PROLOGUE

Initially, attention to grey literature in the academic library was focused on external collections, documents produced by government agencies or research centers. Little, if any, systematic attention was paid to the grey literature that was produced on university campuses. The advent of the Web, while bringing more interest to grey literature in general did not change this situation much. However, the trend toward the creation of institutional repositories has caused a considerable shift in interest. The formalization of collecting, processing and integrating academic institutional gray literature should be critical to the University's mission, irrespective of format, and irrespective of the existence of an active institutional repository. This paper reviews an earlier-in-the-decade study of academic gray literature and provides an updated perspective.

In the academic environment, there is an extraordinary emphasis on peer reviewed, formally published literature. This makes sense to the teaching faculty, as their careers, in a 'publish or perish' environment, depend on this publishing model. Professors are evaluated, held (or not) and promoted on the basis of their output of peer-reviewed publications in high impact journals to a large extent. Thus, it also makes sense that they lead their students to believe that this is the only literature worthy of consideration for inclusion in research papers, and by extension, this is the primary literature in which academic libraries invest energy when developing collections.

Another reason why grey literature has mostly been treated as 'other' by academic libraries is simply because of a lack of familiarity. In general, this is not a subject dealt with in formal library training. Excellent cases have been made for inclusion in an LIS curriculum (Gelfand, 1998; Aina, 1998) and headway has been made in this area only recently (Farace, *et.al.* 2008)

Previously, when grey literature (other than theses, dissertations, and conference proceedings) was intentionally collected, it was most likely collections of external reports, those produced by government agencies or research institutes. In some libraries these collections were housed as stand-alone collections, whereas in others, they may have been integrated. As more and more of these reports have now been digitized, and as current ones are 'born digital', the issues around physical integration diminish, but the issues around collection, processing, and integration into a library's holdings remain. Although this is a worthy discussion, this paper focuses on the gray literature produced within the university itself, although much of what is presented here could also be applied to the management of external collections. (Siegel, 2004)

For those of us with longstanding interests in grey literature, the advent of the Web simply gave us a new tool for managing, disseminating, and increasing the visibility of this literature. A few librarians showed a lot of interest before this development, but then the Web created the ultimate in gray literature — millions of ephemeral websites. The late 1990's saw several massive efforts launched at cataloging the web, both the visible and the invisible. This seemed ironic, especially because the people who wanted to embark on this ambitious task, were often the same ones who did not see any point in dealing with paper based grey literature. Eventually this contradiction, observed by many of us ("Isn't the Web just a huge pile of gray literature?"), was explicitly articulated in an article (Pace, 2002). As time passed, the overly ambitious, and really impossible task of cataloging the entire Web was thankfully abandoned. However, whether one is dealing with digital or print formats, wherever they exist, it gets back to the necessary step of articulating definition and scope of what it is that needed in our collections, physical and virtual (Pavlov, 2006), in which he argues that the increased presence of grey literature on the web should not keep us from being actively engaged in the traditional activities of collection, archiving, and dissemination.

The idea of institutional repositories (IRs) gained traction as the attentions of academic librarians were increasingly engaged in dealing with ways to combat the 'crisis' of scholarly communication (SC). While not a panacea, this was at least one way in which academic institutions could ensure access to the academic

that "...there should be no barriers in dealing with this type of collection in academic libraries." And that librarians "...should be proactive in dealing with this type of literature in the respective institutions." The supply side of gray literature is discussed in the post-modern context in the theoretical portion of the paper previously cited by Pavlov. He points out the trend that one should be aware of the commoditization of scientific information. Due to this trend, there is a lack of funding for the kinds of scientific research that historically has produced grey literature. He concludes that because of these trends, scientific grey literature in particular requires extra attention for funding of collection, archiving, and dissemination (i.e. for libraries) precisely because the anti-scientific postmodern market paradigm pushes away from this.

Thus, while both of these articles argue for increased funding, the pragmatic approach would be a model that takes a strong view of integration to reduce or remove the above barriers. As long as this material was defined as 'other' and needed to be kept as separate collections and this problem perpetuated. While cataloging gray literature will indeed involve a lot of original cataloging, contributing this metadata to bibliographic utilities will only need to be done once, and subsequent catalogers will be pleasantly surprised to find that they need only add information about holdings. The fact that doing so may increase the general workload, and thus an increase in cost, is not lost, it simply becomes subsumed in any negotiations for adequate funding and staffing for the library, to carry out its mission. It seems that this will be more effective, especially in lean economic times, as activities seen as 'special projects' are generally the first to be eliminated.

It had been in a place for a while where library users would prefer 'one stop shopping' – all resources available through a single interface, and while good arguments can be made for having different interfaces for optimal retrieval of different types of resources, there is no doubt that heading in a unified interface direction. Interestingly though, doing this multi-directionally enhancing catalogs with access to journal literature, more journal databases indexing books, repositories including multi-media, etc. It is clear that integration enhances the richness of any resource. What would be left with in the end is anybody's guess. Integration across institutions and countries is also critical to developing a richer environment for comprehensive retrieval.

Dijket. *al.*, (2008) describe a national program in the Netherlands. DAREnet, which integrates digital academic repositories across the country. It includes ALL universities, whereby all of the publicly funded research is deposited as well as all of the national scientific research organizations. This is their 'green route' to open access publishing. To further enhance the portal to Dutch scientific research, DAREnet is now being integrated into NARCIS (the National Academic Research and Collaborations Information System), which provides multi-layered information about national scientific research – thus creating a national union database which will allow for in-context searching of publications. And ultimately, this system will be linked into the DRIVER project – the Digital Repository Infrastructure Vision for European Research, a project that so far has eleven European countries on board.

The DRIVER project is described further by Vernoooy-Gerritsenet. *al.*, (2009). The stated aim of the DRIVER project is to create an interoperable, trusted, and longterm repository infrastructure for the European community. The article looks at this project from the perspective of three stakeholders – the authors, the institutions, and information users. As of 2008, the paper reports, nearly half of the universities in Europe have implemented an Institutional Research Repository (IRR), as defined as those 'containing research output from contemporary researchers' is a refinement in definition which sets these apart from archives and heritage collections. In an analysis of the content of the repositories, it was found that overall, 33% of the items in the IRRs were full-text records, and within this 33%, 62% Gray literature (theses, procedures, working papers, etc.) are among the records. This evidence supports the claim made earlier in this paper, that grey literature is indeed the 'low hanging fruit' for populating repositories. Also in this paper, there is a brief discussion regarding the pros and cons for the variable workflows in play for deposit. Grey literature is often referred to as 'fugitive literature' or 'the stuff that falls through the cracks'. It seems ironic, that these widespread efforts to develop infrastructures to help capture this literature would have such disjointed workflow for collection development, thus allowing whole new ways to lose these important documents. So, though this clearly is a temporary hurdle facing this particular project, it brings to light the importance of having a well-documented workflow for the collection of institutional grey literature (Richards *et al.*, 2017).

"increased organizational effectiveness...obtained by using the IT application in a more comprehensive and integrated ways of supporting aspects of organizational work at higher levels.

The more that it can leverage the technology, while at the same time paying attention to mission and solid workflow to accomplish the mission; and the more had paid attention to maximizing the benefit to all of the stakeholders, the more had brought the scholarly communication system to a higher level of support for high level research. It is to this end, that so many innovations are directed toward, but putting energy only into disaggregated pieces of the system will not achieve this. Our entire scholarly information infrastructure needs to move toward integration in every way possible (Siegel 2010).

- The collection of scholarly institutional grey literature in academic environments should be critical to the mission of the institution, and should be articulated in collection development policies of the library.
- A comprehensive assessment of the grey literature being produced (both quantity and sources) at any institution is advised.
- Protocols, procedures, and responsibilities should be delineated and integrated into established workflows and position descriptions. It is recommended that these include a vetting process, to ensure consistency with other collection development guidelines.
- By inclusion into the mission, grey literature should not be treated as an 'appended' collection or integration is key to the maintenance of consistent treatment through variable economic times.

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संत निर्मळा यांच्या अभंगातून प्रतित होणारा शक्ती जागर: एक अभ्यास

डॉ. अनुजा अनंतराव कास्तीकर

ग्रंथपाल

स्वा. सावरकर महाविद्यालय, बीड

स्वतः सक्षम होऊन आत्मविश्वासाने आपले कार्य सातत्याने चालू ठेवणाऱ्या ह्या प्रेरणात्मक आदिशक्ती. जगण्यासाठीचे बळ हे भक्तीतच आहे असे विश्वासाने अभंगातून सुख, दुःख व देणारी १४ व्या शतकातील वारकरी संप्रदायातील निरक्षर, पण स्वाभीमानी स्त्री संत निर्मळा. भाषेची अंगीकारून मनातील भाव भावनेला काव्य अभंगात गुंतून 'स्त्रीशक्तीचा जागर' करत आत्मनिर्भरते कडे संदेश देणाऱ्या संत निर्मळा यांचे सर्व अभंग मौखिक आहेत त्यांच्या २४ अभंगांची नोंद आपल्याला मिळते आहे. हा ठेवा जतन करण्याचे व त्याचा धारंवार अभ्यास करण्याची आवश्यकता आहे.

प्रस्तावना:

मराठी भाषासाधे वैभव संत साहित्य. खऱ्या अर्थाने मराठी भाषासाधे मन त्यात प्रगट झाले आहे. मराठी भाषेच्या आरसा म्हणजेच साहित्य, त्यातही संत साहित्य म्हणजे मानवी मनाचा अविष्कारच. त्यात जीवनाचे प्रत्येक तरेचे प्रतिबिंबित झालेले. सुख दुःखा सोबत आशा-आकांक्षा ही प्रगट झालेल्या आहेत. मानवी मनाला एक अशी वळण देण्याचे काम सर्व संतांनी केले. एक सामाजिक प्रबोधनच आपल्या मौखिक, स्वरधीत अभंगातून सर्वा पर्यंत पोचवण्याची ताकद संत वाङ्मयातून दिसून येते. समाजातील सर्व घटकांना स्वतःची वाढी ही अंतरंगातील तळमळ संतांनी वाङ्मय हे माध्यम स्वीकारले, ही संतमनाला लगलेली ओढ होती. त्यांच्या साहित्यातील प्रतिमा सृष्टी संपन्न व मनोरम होती.

महाराष्ट्र संतांच्या भूमीत सुंदर संस्काराची गंध जतन करणाऱ्या वेद काला पासूनच्या विदुशी गार्गी, मूलभा, लोषामुद्रा, लेखा पंडिता, या सोबतच पंचकन्या संत कवयत्री मुक्ताबाई, जनाबाई, महदारीबाई, बहिनाबाई, सोयरा, कान्होपात्रा. ह्या सार्या वारकरी संप्रदायाच्या पांथस्थ.

प्राचीन काळापासून स्त्री च्या स्त्री कर्तृत्वाला गृहित धरल्या गेले नाही. आपल्या धर्मा मध्ये 'नराचा जगण' होतो, पण स्त्री मोक्षा आड येणारी धांड समजल्या गेली. या संकल्पनेस ११ ते १४ व्या शतकापासूनच लोकांनी खोसून काढले.

संत निर्मळा म्हणजे मनाने निर्मळ, भाऊक, बंडखोर वृत्तीची, पण अंगी धृतेचे गुण असलेल्या शक्तिशाली स्त्री १४ व्या शतकातील ही संत कवयत्री मंगळवेढ्याची. भाऊ चोखामेळा विठ्ठल भक्त संत नामदेव व चोखामेळा गुरु चोखामेळ्यास अभंग रचनेचा भक्ती वसा अनुसरलेला होता अन् हाच वसा कुटुंबातही प्रवाहित केला.

चोखामेळा नामदेवांचे अनुचर तर निर्मळा व सोयरा ह्या अनुचरिता. विठ्ठल भक्तीत रमलेली. विठ्ठल आपला दाता, जगण्यासाठी देणारे बळ ही विठ्ठलच. निर्मळेने जगण्याचा भौतिक विचार स्वतः घेतला

सांपडलें वरें सोपें । विठ्ठल नाम मंत्र जपे ॥

नाहीं आणिक साधन । सदां गाय नारायण ॥

नाम मंत्राची अमृत संजीवनी हाती आली. नाम गता गाता त्यातच त्या रमल्या. मनातील भाव भावनेला व्यक्त करताना विश्वास- भक्तीने विठ्ठलाशी आत्मसंवाद साधून अधिकार वाणीने अंतरंगातील भावनांचे प्रकटन शब्द रूपात केले. विठ्ठल माऊली समोर संवाद साधत बोलीतून हट्ट पूर्ण करून देणारा संत निर्मळेची लोकांमधील नाही तर लक्षणीय स्वरूपाची आहे.

१) "नाहीं आणिक साधन । सदां गाय नारायण ॥

निर्मळा म्हणे देवा । छंद येवढा पुरवावा ॥"

२) "चहूकडे देवा । दाटला वणवा"

मनातील दुःख गारहाणी रूपाने पंढरीच्या पांडुरंगा समोर मांडणाऱ्या निर्मळेला उपेक्षा, अवहेलना याचीच ओळख ह्या संत कवयत्रीस होती. त्यात संसार तापाचे चटके तिला असह्य होऊ लागले. प्रपंचातून निवाय कशाचीही प्राप्ती नाही. या व्यापक जाणिवेतूनच स्वतःला सावरण्यात तिने केलेला दृढ निश्चय त्या भक्तीत प्रतिकूल परिस्थितीला दूर ठेवणारा दिसतो. समस्या सर्वाभोवती फेर धरून असतात, फक्त त्याचे स्वरूप बदलते. त्याला मागे सारून विसरणे योग्य. हा सुंदर संदेश संत निर्मळा आरोग्यपूर्ण मन तयार करण्यास

देतात. निर्मळा ह्या त्यातल्याच, पण अंतरंगातील घालमेल आपल्या कविता अभंगातून त्यांनी व्यक्त सुरवात केलेली आहे.

- १) सापडले वर्म सोपे । विठ्ठल नाममंत्र जपे ॥
- २) नाही आणिक साधन । सदा गाई नारायणा ॥
निर्मळा म्हणे देवा । छंद एवढा पुरवावा ॥

- ३) चहुकडे देवा । दाटल वणवा ॥

दुःख आंतरिक ते विठ्ठला जवळ मांडुन स्वतः समाधानी होते. मानवी जीवनाला अधिभौतिक, आध्यात्मिक अशा तीन प्रकारच्या यातनांना सामोरे जात असतांना चैतन्य शक्तीची जाणीव होणे अनुभूती प्राप्त होणे होय. कविता अभंग निर्मिती मध्ये एवढे सामर्थ्य आहे की काळ ही त्यापुढे नमती.

देह जावो अथवा राहो पांडुरंगी दृढ भाव

या विचाराने व्यापलेल्या निर्मळेच्या कविता अनंत भाव, भक्ती, स्पष्टता जाणवते. मानवी देहास आहार, भय, मैथून, निद्रा या मिळालेल्या चार बावी पशु-पक्षातही आहेत. म्हणजेच त्या समान ही आहेत मानवी जीवन अधिक समृद्ध होण्यासाठी निसर्गाकडून मिळालेली मन, आणि बुद्धिची देणगी हीच माणूस होण्यास प्रेरणा आहे. निर्मळा ही प्रेरणा आपल्या भावपूर्ण काव्यातून व्यक्त करतात.

नाही मज आशा आणिक कोणाची स्तुती मानवाची करुनी काय

निर्मळा म्हणे सुखाचा सागर । लावण्य आगर रूप ज्याचें ॥

अशा भावपूर्णतेने अभंग रचना करत असतांना श्रमिक भक्तांना विसावा देणारा, मायेचा सागर जिथे भरून वाहता आहे. त्या विठ्ठलाकडे पाहुन अंतरंगातील भावनांना शब्दात व्यक्त करण्याचे सामर्थ्य तीनतेने, लावण्याने नटलेले, अमोल बोल टाकून भाव विभोरतेने शब्दांच्या माध्यमातून मनातील आशयपूर्णतेने प्रकट करणाऱ्या निर्मळेची "सकल संत" गाथेत एकूण २४ अभंगांची नोंद आहे. उपलब्ध अभंगाची वर्गवारी खालील प्रमाणे

- १) विठ्ठल महात्मपर २) नाम महिमा महात्मपर ३) विठ्ठल करुणापर
- ४) चोखोवांना उपदेशपर ५) संसाराचे असारत्व

पंदरीच्या महाद्वारी जेष्ठ संत वावरतात तेथे मी ही आनंदाने नाचेन असे म्हणत भक्तीरूपी प्रेमाची हातात घेऊन निर्मळा कविता अभंग गाते.

आनंदे निर्भर नाचेन महाद्वारी । संत अधिकारी तेथीचे जे ॥

निर्मळा करी प्रेमाची आर्ती । करोनी श्रीपति वोवाळित ॥

असा भाव भक्तीने अभंग गात असतांना विठ्ठल रूपाचेही वर्णन म्हणजे 'लावण्याचे आगर विठ्ठल आमच्या सुखाचा सागर आहे. विठ्ठल भक्ती हा अभंगाचा केंद्र बिंदू आहे. काव्य अभंगाद्वारे संत विठ्ठल भक्तीत रमून जाते.

कटावरी कर धरोनी श्रीहरी । उभा भीमातीरी पंदरीये ॥

महाद्वारी चोखा त्याची बहिण । घाली लोटोंगण उभयता ॥

पंदरीच्या पांडुरंगा कडे पाहून निर्मळेच्या मनातील भाव प्रगटीकरण कितीतरी विशेषणांनी प्रगट पतितपावन, कृपासागर, सुखाचा सागर, रूप लावण्याचा आगर, अशी उत्तमोत्तम सवांगांनी नटलेली सुंदर लावून त्यांनी धिनवणी साठी वापरलेले शब्द माध्यमा ची गोडी विशेषत्वाने जाणवते. त्यातून मानवी गुणवत्ता व्यक्त करतांना 'नाशिवंत मानवाचे देणे नाशिवंत' तर 'ईश्वराचे देणे न संपणारे' असा विरोधाभास ही दाखवतात.

चित शुद्ध करि मन शुद्ध करी । वाचे हरि हरि जप सदा ॥

निर्मळे च्या प्रत्येक शब्दात पांडुरंग आहे. संसार त्याग करून विठ्ठल भक्तीन लीन होण्याची तगमग त्यांनाच अस्स्य करणारी आहे. विठ्ठला तुझ्या भक्तीसाठी माझा देह, चित, मन तुझ्या मागे धावते

संसार सागरा पुढे माझी ताकद अपुरी पडत आहे. म्हणून मला तुमच्या पासून दुरावत आहे. "देवा आता करू. असा हक्काने लडिलाळ प्रश्न माऊली आपणास उत्तर देईल या अपेक्षेने इच्छा शक्तीला बळ देऊन सतत अमंगल हरीनामाची गवाही देणारी निर्मळा भाव-भक्ती ने अभंग गात आहे.

आनंदं वोविया तुम्हासी गाईन । जीवें भावें वोवाळीन पायांवरी ॥

सुकुमार साजिरी पाउलें गोजिरी । ते हे मिरवली विटेवरी ॥

आपल्या मनातील भाव व्यक्त करतांना सामान्यांना ही विठ्ठलाची पाऊले, साजीरी, सुकुमार, गोजीरी असे शतकातील वर्णन ऐकून प्रत्यक्ष बोलकें चित्र समोर येते. चोखा, सोयरा, निर्मळा, बंका, कर्ममेळा या पंचकातील चोखा अन् निर्मळेला अस्वस्थता आली अन् अभंग गाते

चोखियासी सुख विश्रान्ति दिधली । माझी सांड केली दिसतसे ॥

निर्मळा म्हणे तुम्ही तो सुजाण । माझा भाग शीण कोण वारी ॥

संत चोखामेळा विठ्ठलाचा परम भक्त. चोखोवा साठी विठ्ठल धावून येत असे परंतु त्यांच्या मागे पुरचुंडी तो दशा विपरीत झाली' असे संत सोयराबाई म्हणत असताना संत निर्मळा ही संवदेनशील मनाने व्यक्त करते

आजिवरी तुम्ही तयासी पाळिलें । अपराध साहिले चोखियाचे ॥१॥

तयाचिया पाठी आमुचा कंटाळा । आला कां दयाळा सांगा मज ॥२॥

अशा सहजतेने स्फुरलेल्या शब्दात व्यक्त होताना परत विस्तृतेच्या भावनेवर बोट ठेवत अभंग गाते " निर्मळा म्हणे तारा अथवा मारा । तुमचे तुम्ही सारा ओझे आता । अशी हक्काची मागणी करणारी निर्मळा १४ व्या शतकातील खरोखर बंड प्रवृत्तेचीच. अभंगातून हक्क वजा मागणी करणारी निर्मळेची अपेक्षा म्हणजे स्वतःचे समाजाने, कर्माने शुद्ध असलेल्या वारकरी कुटुंबास महाद्वाराच्या आत प्रवेश दिलेला नाही. निर्मळेच्या मनात ही वेदना त्यांची ओढाताण सातत्याने प्रगट होते.

'मानव सेवा हाच खरा धर्म' ही निस्वार्थ सेवा निसर्गालाही आवडते अन् मगच निष्पाप मन तयार होवून त्या पणाची भावनाच राहत नाही. जसे वासुदेव श्रीकृष्ण विदुराकडे कण्या खाण्यास स्वतःहून आले इथे विदुराची प्रतिक्रिया आहे. प्रभु श्रीराम शबरीची उष्टी बोरे खाण्यास शबरीचा अंतरिक प्रेममय भाव आहे. सोबत प्रेममय दृष्टी ही विश्वनियंता श्रीकृष्णाने मित्र सुदामाकडून वहिनीने दिलेली पोह्या ची पुरचुंडी आठवणीने मागून घेतली. निष्पापतेची सेवा, निष्ठा, प्रेम हाच प्रत्यय येतो तो खालील अभंगात

चोखियाचे घरी नवल वर्तले पाहुणे ते आले देवराव

सोयरा, निर्मळा, होत्या दोघी घरी पाहुणा श्रीहरी आला तेव्हा

खोपट मोडके द्वारी वृंदवण । बैसे नारायण तया ठायी

नीती, माया, प्रेम, माणुसकी, समाधान, सत्कर्म जिथे आहे तिथेच जीवन जगताला रमवणारा निसर्गरूपी देव आहे. प्रत्येक सुख, दुःखात रमणारा मानवरूपी परमेश्वर आहे. तो दिसत नाही. जसे जानोबा माऊली म्हणतात. 'वारा दिसतो का? मग परमेश्वर ही दिसणारा नाही'. तो प्रत्येकाच्या अंतःकरणात मायेचा दिप घेऊन दिसतला आहे. संत निर्मळा कारुण्यपूर्ण अभंग गातांना

कृपेच्या सागरा परिसा विनवणी । मस्तक चरणीं असो माझा ॥

न सुटे संसार पडतसे मिठी । तेणें पडे तुटी तुम्हां सर्वें ॥

भगवंता तुझी करुणा आमच्यासाठी परीस आहे. असा भाव अभंगातून व्यक्त करणारी संत निर्मळा १४ व्या शतकातील विदुषीच म्हणाव्या लागतील.

वेदना, कारुण्य, अस्वस्था, उद्वेग, राग या सर्वांसह भावपूर्णता काव्य अभंगातून प्रगट करणाऱ्या निर्मळेला अभंगाची झलकच वेगळी आहे. निसर्गाने स्त्रीला सृजनशीलतेचे देणें दिलेले. ती जनणी, आदिशक्ती, संयमाची शक्ती आहे. तिच्यातील सुख गुणांना विकसित होण्यास वाय मिळाला नाही. पण त्यात ही काही विदुषीने वैयक्तिक, सांस्कृतिक, वेदशिक्षण, पांडित्यात निपूण होत्याच. पुढे जाणाऱ्या काळा वरीवर स्त्रीया ही अंगीक

गुणाने पुढे सरसावल्याच अन् त्याही मनात आत्मानुभूतीचा जागर जागृत झाला. स्त्री शक्तीच्या जागराची पंजे १३ व्या शतकाच्या प्रारंभापासूनच आलेली आहेत.

१९७५ हे साल स्त्री मुक्तीचे वर्ष उजाडण्या आधीच, संत कवयीत्रीच्या काव्यातून स्त्रीमुक्तीचे सूर निघले आहे. ह्या संदर्भात निर्माळाबाईंचे अभंग प्रभावशाली ठरतात. संसार हीच बाईची नियती. हा प्रचलीत समज गैरसमज दूर करण्याचे कार्य संत निर्मळाने केले आहे. स्त्रीच्या स्वतंत्र इच्छा, अपेक्षांची, स्वतःला झालेली जाणीव त्यांनी व्यक्त केली. त्यांची जाणीव आत्म विकासाशी तसेच आत्म स्वातंत्र्याशी संबंधित आहे.

आत्म विकासाची मागणी व्यक्त करणाऱ्या स्त्री संताच्या कडे पुरेशा गांभीर्याने समाजाने पाहिलेच नाही. आत्म विकासाची ओढ लागलेल्या अन् त्यासाठी स्वतःशी, कुटुंबाशी, समाजाशी व्यक्त होणाऱ्या स्त्री संतांचा सर्वांनाच विसर पडलेला आहे. आतला आवाज एकवण्याचा प्रयत्न करणाऱ्या या स्त्रीयांना धर्म, अध्यात्म या क्षेत्रांमध्येच बंद करून टाकले.

आधुनिकतेचे आकर्षण आपल्याला खुणावत असताना हा शक्ती जागर स्त्री संतांनी घेतला. ही प्रतिकूल परिस्थिती अधोल लक्षणीय बाब आहे. लोकधर्मा साहित्यातून ही गोंधळ गीत, जोगदा, वाघ्या मुरीची गाणे सनागरीची गाणी इ. शक्ती जागर निनादल, पुरुषी संस्कृतीची बंधन देखील स्त्री शक्ती जागराच्या मुळाशी आहेत. गोंधळ गीतातून रंगणाऱ्या कथानकात आहनात्मक शक्ती देवतेलाच गोंधळी हे सर्व देवी देवतांचे उपासक आपल्या गोंधळ गीतातून, कथेतून 'भूत', 'मातृ महोत्सव' साजरा करत असल्याची नोंद पुराणग्रंथात मिळते. हा शक्ती गौरव उत्सवात लोक उत्साहाने नाचत, गात खेळताना पुरुषांचाच सहभाग जास्त. लोक संस्कृतीतल्या १३ व्या शतका पासून १३ व्या शतकापर्यंत आनंद विभोर होऊन श्रम परिहार करणाऱ्या स्त्री शक्ती पुजक उत्सवातही प्रत्यक्षात स्त्री अंतरावरच असे. पण आपल्या अंतरीच गुंज सांगताना स्त्री संतांचे भाव स्वर सहजपणे शक्ती जागर घालून जातात.

उपसंहार:

प्रतिकूल परिस्थितीचे भांडवल न करता स्वयं स्फूर्तीने स्वनिर्मित काव्य रचून मराठी साहित्य वाडवून मानाचा शिरपेच असलेल्या संत निर्मळा म्हणजेच स्त्री साधक, शक्ती ही निष्ठेचे पतिक, स्फुरलेले काव्य अपरिमिततेचा भाव, कल्पकता, आत्मनिर्भरता सोबत मी तू एकच आहेत. पण ह्या सर्वामध्ये स्वार्थ रस असलेल्या भावदर्शनाचे विलोभनीय काव्य अभंगातून प्रगटलेले शब्दरुपी सौंदर्य.

या सर्व अभ्यासातून संत निर्मळा यांची अभंग रचना मनोविक्षेपण प्रधान असल्याचे जाणवत राहते. संत निर्मळेच्या मनातील जबरदस्त परमार्थ साधना व त्यातील सातत्य तर लौकिक जीवनातील साधनेला लागणारा व्यवहार तर परमार्थाचा व्यवहारिक गोंधळ ह्या मनाच्या द्विधा अवस्थेतही मनातील भावाचे प्रगटीकरण करतांना प्रश्न रूपाने द्विधातील समस्या उभी करणारी ही निरक्षर महिला पुढील पीढीस सक्षमता देते.

कां हो पांडुरंगा मज मोकलिलें । पराधीन केलें जिणें माझें ॥

किती हे जावणी संसार घसणी । करिती दाटणी काम क्रोध ॥

आशा मनशा तृष्णा बडू या बोदाळ । लाविलासे घळा येणे मज ॥

निर्मळा म्हणे जीवीच्या जीवना । येऊं या करुणा देवराया ॥

अशा भावनांची स्पष्टीकी देतांना मोहवश होणारे स्वतःचे मन किती जावणी लावते. आशा, तृष्णा मनला लागलेल्या चाळयावर वर स्वतःचेच नियंत्रण नाही म्हणून जाणवणारी अगतिकता, अस्वस्थता संत निर्मळा प्रत्येक वेळी साध्या शब्दातून व्यक्त करतांना कुठलाही आडपडदा ठेवत नाहीत. मानवी मनाचे व्यवहार नसत करतांना संत निर्मळेच्या अभंग रचनेचा 'स्त्री शक्ती जागर' तर आहेत, सोबत मानसशास्त्राच्या दृष्टीने विश्लेष केल्यास ती मनोविक्षेपण प्रधान ही आहेत.

भाषेची सुलभता अंगीकारून मनातील भाव भावनेला काव्य अभंगात गुंतून 'स्त्रीशक्तीचा जागर' बनून आत्मनिर्भरते कडे जा. असा संदेश देणारी संत निर्मळा यांचे सर्व अभंग मौखिक आहेत त्यांच्या २४ अभंगांची नोंद आपल्याला उपलब्ध आहे. हा ठेवा जतन करण्याचे व त्याचा वारंवार अभ्यास करण्याची आवश्यकता वाटते.

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EDITOR IN CHIEF

DR. JAIDEEP R. SOLUNKE

The Study of Effect of Trataka & Pranayama on the Performance of Junior College Air Rifle Shooting Players

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Beed, Dist. Beed*

Introduction:

Trataka is method of meditation that involves staring at a single point such as a small object, black dot or candle flame. It is said to bring energy to the "third eye" and promote various psychic abilities. By fixing the gaze the restless mind too comes to a halt. (2) It is said also that control of the blink reflex stimulates the pineal gland. With Kundalini Yoga identify with the third eye. Trataka is said to enhance the ability to concentrate. It increases the power of memory and brings the mind to a state of awareness, attention and focus.

The word Pranayama consists of two parts; prana and ayama. Ayama means stretch, extension, length, breadth, regulation, prolongation, restraint and control and describes the action of Pranayama. Pranayama has direct effect on both body and mind. First of all, Pranayama improves overall well being and gives longevity. Therefore one gets clear mind in order to make decision in daily life as well. It is very good practice for a person who is just looking to have a good health as well as a person who is just looking to have a good health as well as a person who walks on the spiritual path of enlightenment. Pranayama prepares the mind for the state of concentration and meditation. It brings calmness to the wondering mind. It is been very useful in preventing as well as cure of many stress related & psychosomatic disorders such as hypertension, anxiety, insomnia, asthma, diabetes, heart burn etc.

10 meter air rifle is an International Shooting Sports Federation (ISSF) shooting even, shot over a distance of 10 meters (10.94 yards) from a standing position with a 4.5 mm (0.177 in) caliber air rifle with a maximum weight of 5.5 kg (12.13 lb). The use of specialized

three weeks.

Sr. No.	Week Duration	No. Of Students	Age Group	Performance
1.	First Week	10	17 to 19	40 to 75 (Avg-57.5)
2.	Second Week	10	17 to 19	40 to 80 (Avg-60%)
3.	Third Week	10	17 to 19	50 to 85 (Avg-67.5%)
4.	Forth Week	10	17 to 19	60 to 90 (Avg-75.00)

The average of their performance was Taken which show increase in there score.

Hypothesis:

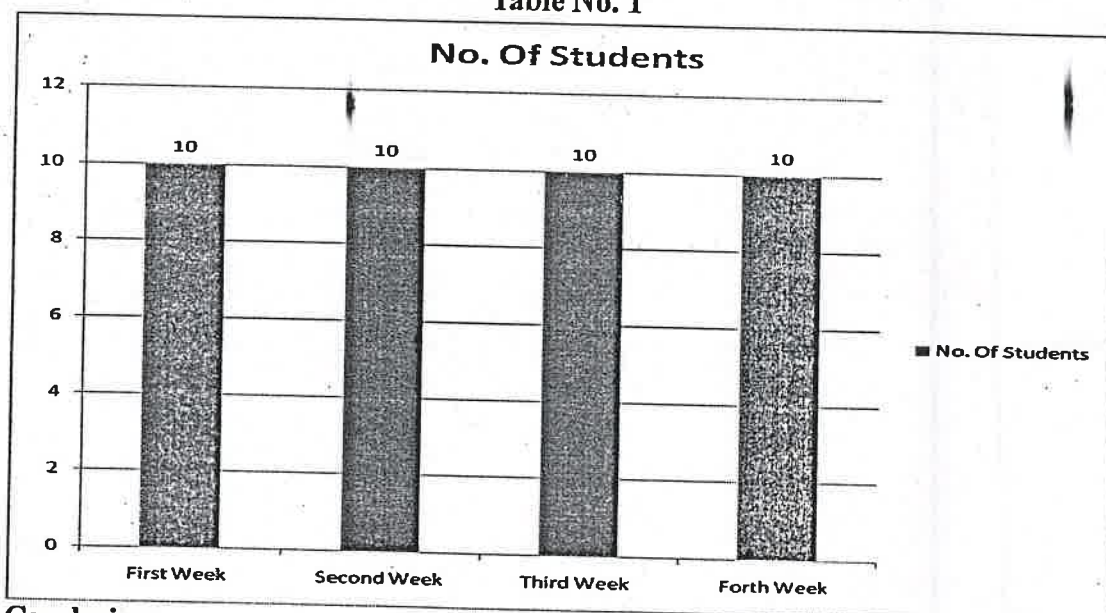
1. Research Hypothesis:

After daily practicing Trataka & Pranayama the performance of junior college air rifle shooting players will increase.

2. Null Hypothesis:

After daily practicing Trataka & Pranayama there will be no change in performance of junior college air rifle shooting players.

Table No. 1



Conclusion:

1. When the players of junior college were practicing with daily routine their growth was slight in first two weeks as observed.
2. In first two week their average scores were increasing by 2.5% in third & forth week their score increased by 7.5 each.

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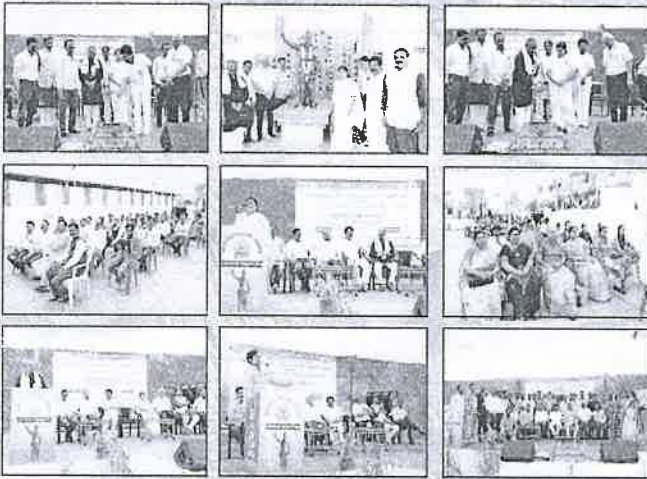


सिद्धी प्रकाशन

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* संपादक *

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वेदशास्त्रातील पाणी आणि पर्यावरणाचा - एक चिकित्सक अभ्यास Ved Sastrathi Pani and perawern - study

प्रा. नारायण भर्तरीनाथ शिंदे

समाजशास्त्र विभाग प्रमुख, स्वा. सावरकर महाविद्यालय बीड.

भारतातील एकूण भौगोलिक रचना व येथील हवामान व आढळणारी अप्रतिम जैवविविधता यामुळे भारत एक संपन्न व पर्यावरणीय वारसा लाभलेला आहे. वेदशास्त्रामध्ये पर्यावरण आणि पाणी याबाबत त्यांचे महत्त्व सांगितलेले आहे. या भारत देशाला विविध प्रकारची जमीन पाण्यामध्ये विविध प्रकारच्या वनस्पती व विविध प्राण्यांच्या प्रजाती विविध प्राण्यांच्या प्रजाती जैवविविधता जगाच्या तुलनेत ८% भारतात आहे. जगात जैव विविधतेच्या दृष्टीने १२ राष्ट्रे महाजैव विविधता राष्ट्रे आहेत. म्हणून घोषित नाले आहेत त्यामध्ये भारताचा १० वा क्रमांक आहे. एवढे सांगुनही २० व्या शतकात नैसर्गिक संपत्तीची मोठी हानी नाली. मात्र भविष्यातील पर्यावरण व पाणी याबाबत सर्व समाजातील घटकांनी पर्यावरणाचे संवर्धन करणे गरजेचे आहे.

पर्यावरण आणि वेदांतील पाणी यांची व्याप्ती :

व्याख्या :

चिविविध प्रकारच्या जीव सृष्टीत तसेच मानवी समुहात व समाज ज्या परिसरात राहतात विकसित होतात. त्या परिसरातील घटकांना एकत्रितरित्या पर्यावरण असे म्हणतात.छ

अलिकडच्या कार्यात पर्यावरणाचा न्हास म्हणजे जंगले कमी होऊन सिमेंटची जंगले वाढत आहेत. त्यामुळे पर्यावरण व पाण्याचा न्हास होत आहे. अनेक नद्या, समुद्र कारखान्याच्या पाण्यामुळे दूषित होत आहेत. त्याचे संवर्धन करणे गरजेचे आहे. वृक्ष लागवड करणे, पाण्याचे पुर्नभरण करणे, शेतीसाठी पाणी देण्यासाठी आधुनिक पध्दतीचा वापर करणे, बोअर तुर्कभरण, विहीरपुर्नभरण करणे,

पर्यावरणाबाबत जागृत राहणे व कृती कार्यक्रम करणे गरजेचे आहे. शाळा, महाविद्यालये, शेतकरी वगैरे या सर्व घटकांच्या माध्यमातून पाण्याचे व पर्यावरणाचे संवर्धन करणे.

संशोधनाची उद्दिष्टे :

1. पर्यावरण व पाण्याच्या विविध घटकांचा अभ्यास करणे.
2. पर्यावरण व पाणी या बाबतची नियोजन रुपरेषा तयार करणे
3. पर्यावरण पाणी टिकवण्यासाठी जनजागृती व कृती कार्यक्रम आखणे.
4. पर्यावरण व पाणी याचे महत्त्व जाणने व चिरंतन विकास साधने.

संशोधकाची गृहितके :

1. पर्यावरण व पाणी यांचे वेदांतील महत्त्व समाजातील घटकांपर्यंत पोहोचवले.
2. पर्यावरण चळवळ अधिकाधिक व्यापक करणे.
3. पर्यावरण व पाणी याबाबत कृती कार्यक्रम जनजागृती, नाम फाऊंडेशन जलयुक्त शिवार योजना, शेतकरी योजना प्रभावीपणे राबविणे.
4. पर्यावरण व पाणी बचतीसाठी व संवर्धनासाठी सक्तीचा कायदा करणे व लोकांना नाडे लावले व पाणी बचतीची संवर्धन भाग पाडले.

संशोधन पध्दती :

या संशोधन पेपरमध्ये वेदभारतामधील पर्यावरण व पाणी याबाबत सांगितलेल्या आहेत. आज पर्यावरण पाणी याबाबत एक प्रभावी चळवळ निर्माण नाल्या आहेत व त्या अधिक प्रभावी नाल्या पाहिजेत. समाजातील प्रत्येक

मानवापर्यंत पर्यावरण जागृकता व पाणी बचत केल्यानंतरच येत्या काळात पाणी मिळेल नसता नाही या संशोधन पेपरचा उद्देश हा आहे की, प्रत्येक मानवाने या बाबीचा विचार करण्यासाठी वर्णनात्मक पद्धती अवलंबली गेली आहे.

तथ्य संकलन :

तुल्य संशोधनाच्या प्राप्तीसाठी दूर्यम सामुग्रीचा वापर केला गेला आहे. त्यामध्ये प्रामुख्याने वेदातील पर्यावरण ग्रंथ योजना मासिके, मराठी विश्वकोष, वर्तमानपत्र, लोकराज्य मासिके, चला जलसाक्षर होऊ या, आपली जलसंपत्ती त्याच बरोबर वेबसाईटचा वापर केलेला आहे.

वेदशास्त्रातील पाण्याचे महत्त्व :

आज दिवसे न दिवस पाण्याची समस्या निर्माण होतांना महाराष्ट्रात सातत्याने दुष्काळ पडतो आहे. पूर्वीच्या काळी वेदांमध्ये पाण्याचे महत्त्व सांगितलेले आहे. मानवाला त्यांच्या दैनंदिन जिवनाची सुखात ही पाण्यापासूनच होते. पाणी हे जीवन आहे. शुध्द पाण्यामुळे अनेक रोग किंवा आजार दूर केले जावू शकतात. जलचिकित्साही एक नवीन पद्धत आपल्या समोर येत आहे. मानवाच्या शरीरातील किंवा बाह्यसृष्टीतील बाण स्वच्छ करण्याची क्षमता ही पाण्यामध्ये आहे. व्यक्तीला दिवसाकाठी २.१७ लिटर पाण्याची गरज असते. मानवाने दिवसभरात भरपूर पाणी पिले नाही तर त्वचारोग निवोग फुफुसाचे रोग, किडनी स्टोन यासारखे विकार होवू शकतात. पूर्वीच्या काळी वेदांमध्ये पाण्याचे महत्त्व खालीलप्रमाणे सांगितले आहे

शंते आपो हैमती शमू ते सन्तत्सथा I

शंते सनिष्यदा आपःशत्रूते सत्तु वर्ष्वा II अथर्व. II १९/२/१

शब्दार्थ : हे मानवा (ते) तु-यासाठी (हैमवती) बर्फाळ पर्वतापासून उत्पन्न (आपः) जल (शम) शांतिदायक (उ) आणि (तु-यासाठी (उत्स्या) विहिरीतून नि- (उत्स्य) वर्षाव पर्जन्यापासून उत्पन्न जल (शम) शांतिदायक (सत्तु) व्हावे. मानसाने नदी सरोवर -रे, विहिरी या सारखे जलस्त्रोत शुध्द राखणे, खाणे, पिणे, शेती, शिल्प इत्यादीसाठी उपयुक्त व्हावेत असे ठेवले पाहिजेत. जर पाण्याचे स्त्रोत शुध्द असतील तर नियमीत पर्जन्य होईल शुध्द पावसाने सजीव निर्जीव सृष्टी आनंदाने डोलू लागेल.

शंते आपो धन्य या शंते सन्त्वनृष्या I

शंते खनि, त्रिमाआपःशंयाः कुम्भोभिराभृता II अथर्व. II १९/२/२

हे मानवाने तु-यासाठी (धन्वया) निर्जल देशातील (आप) जल (शमा) सुखदायी आणि (ते) तु-यासाठी (अनुष्या) सजल प्रदेशातील जल (शमा) सुखदायक व्हावे (ते) तु-यासाठी (खनिभिमा) फावड्याने खोदून काढले गेलेले (आपः) पाणी (शम) सुखदायक होवो आणि (या) जे पाणी (कुम्भोशि) घडयातून (आभृता) आणले गेलेले आहे ते शुध्दा (शम) सुखदायक होवो.

या ठिकाणी सुखदायक या शब्दाचे दोन अर्थ आहेत. एक म्हणजे शुध्द, पवित्र दुसरा म्हणजे सुख प्रदान करणारा हा होय. जेव्हा पाणी शुध्द व पवित्र असेल तेव्हाच ते सुख प्रदान करू शकेल आणि आरोग्य पूर्ण ही ठरू शकेल. म्हणून मानवाने पाण्याला शुध्द व निर्दोष ठेवले पाहिजे. त्यात दुषित घाण इ. पदार्थ मिसळून न देण्याची काळजी पाहिजे. आपण नेहमीच म्हणत असतो गंगेचे पाणी पवित्र आहे. तर का आहे तीचे वैशिष्ट्ये म्हणजे हरिद्वाराच्या वरच्या बाजूने गंगा नदीचे पाणी जर एखाद्या भांड्यात ठेवले तर सहा महिने ते वर्षभर ते पाणी खराब होत नाही. ते पाणी स्वच्छ राहते. त्याचे वै-नानिक कारण हे आहे की, हिमालयातून निघणारे पाणी जेव्हा गंगोत्री पासून निघते तेव्हा अनेक मौलिक जडीबुटी व औषधी वनस्पतीच्या मुळातून वाहत येत असते. त्यामुळे अनेक औषधी मुल्यांचा रस त्या पाण्यामध्ये उतरतो व ते गंगा जलशुध्द व पवित्र बनते. म्हणूनच पाणी खराब होत नाही. म्हणूनच तिच्या पवित्राला धार्मिक महत्त्व प्राप्त -नालेले आहे. मात्र हे गंगा जलाची आजची स्थिती पाहिली तर हे पाणी मानवाने दुषित केलेले आहे. म्हणून पाण्याच्या अशुध्दीला मानवच जबाबदार आहे.

योवः शिवतमो रसस्त भाजयतेहनः I**उशतीरीव मातरःII****शब्दार्थ :**

हे मानवांनो (यः) जो (वः) तुमचे (शिवतम) अत्यंत सुखकारी (रसाः) आहे. या जगात (नः) आम्हाला (तस्य) त्याचे (भाजयत) वाटेकरी करा (इत) ज्याप्रमाणे (उशती) प्रेम करणारी (मातरः) आई करते इथे पाण्यास $\frac{1}{2}$ + $\frac{1}{2}$

भावार्थ :

ज्याप्रमाणे आई प्रेम पूर्ण वर्तनाने सर्व मुलांना सुख देते व जसे पाणी हा या जगातील उपकारी पदार्थ $\frac{1}{2}$ + $\frac{1}{2}$ तसेच सर्व मानवांनी परस्परांवर उपकार करून आनंद भोगण्याचा लाभ घेतला पाहिजे. ज्याप्रमाणे चातक पक्षी नक्षत्राचा एक थेंब पिऊन तृप्त होतो. तसे मानवाचे असते तर अगदी थोड्या पाण्याने त्याचे भागले असते व पाण्याची समस्या $\frac{1}{2}$ - नाली नसती माणूस पाण्याचा वापर कमी व नासाडी अधिक करतो. शेतीला गरजेपेक्षा पाणी दिल्यामुळे जमीनीचा पोत कमी होतो व पिकाचे नुकसान अधिक होते. भारतामध्ये १९६१ मध्ये पाण्याची जितकी गरज होती त्याचा चौपटीपेक्षा जास्त पाणी लागते. पृथ्वीवर २९% जमीन व ७१% पाणी आहे. ज्यातील ९८% क्षारयुक्त उर्वरीत २% मध्ये हिमक्षेत्र व बर्फरुपात आहे. आशियात ८०% पाण्याचा उपयोग शेतीसाठी होतो. युरोपात केवळ ४१% होतो. यावरून असे लक्षात येते की शेती सिंचनाच्या नावाखाली पाणी मोठ्या प्रमाणात वाया जाते. मानवाला पाण्याचे महत्त्व आजही कळालेले नाही. या भूतलावर पाणी हे अत्यावश्यक आहे पाण्यालाच जीवन म्हटले आहे. पाणीच शरीराच्या तापमानासाठी नियंत्रण करते. पाण्यापेक्षा कोणताच पातळ पदार्थ नाही शरीरात ६०% पाणी व ४०% पदार्थ आहेत. सजीव प्राण्यांना ऑक्सीजन नंतर सर्वाधिक गरज ही पाण्याची असते. असे वेदामध्ये पाण्याविषयी म्हटले आहे.

आपः प्रणीत भेषजं वरुधं तश्रवेमम ज्योक्च सूर्य दभे II**अर्थ :**

आप (जलचर प्राणी) (सूर्यम) सूर्याला (ज्याक) खूप काळ (दृष्टे) पाहण्यासाठी (मम) मा-नं व (तन्वे) शरीरासाठी (वरुधम) श्रेष्ठ शेषजम औषधी (प्रणित) पूर्ण करतात.

भावार्थ :

जलिय प्राणी आम्हाला अनेक वर्षे सूर्यदर्शन व्हावे म्हणजेच दिर्घ आयुषी व्हावे म्हणून शरीराच्या सर्व $\frac{1}{2}$ + $\frac{1}{2}$ औषधी प्रदान करतात. शुध्द जलाचे महत्त्व सांगतांना ऋचा सांगतात की शुध्द जलाची प्रती $\frac{1}{2}$ + $\frac{1}{2}$ पूर्व जन्मीच्या शुभकामाचे फळ आहे. जेव्हा सृष्टीचे उत्पत्ती पूर्ण नाली तेव्हा शुध्द जल व शुध्द वायू हे भरपूर प्रमाणात उपलब्ध होते. तरी शुध्दा त्यांचे महत्त्व लक्षात घेवून वेदांनी भावी काळातील बुद्धीमान मानव त्याचा नक्की दुरुपयोग करेल. हे ओळखून त्याचे महत्त्व व अपव्यय याच्याविषयी आपणाला अगोदरच सावधान केले आहे. केवळ या जन्मीच नाही तर जन्माजन्मांत रात पाणी हे सजीवांसाठी अत्यंत उपयुक्त आहे हे खालील मंत्रात सांगितले आहे.

आपो अद्यन्व चरिषं रसेन समग्रस्माहि I**पयस्वानगृ आ गही तं म सृज वर्चसा II १०/९/९****शब्दार्थ :**

(रसेना) रसांनी भरलेले (आपः) जल आपण (समग्रस्माहि) प्राप्त करते त्यापासून (पयस्वान) रसयुक्त शरीर धारण करून (इथे) शरीरात ६०% पाणी असल्याने त्याला रसयुक्त म्हटले आहे. अन्वचारी पशू पूर्वजन्मीचे काही कर्म केले आहे. (अने) ईश्वर (मा) मला दुसऱ्या जन्मात (अगाही) प्राप्त करून देतो. (तम) त्या कर्माच्या नियमांचे पालन करणाऱ्या (मा) मला आज वर्तमानात हि (वर्चसा) दीप्ती ताजाशी (संसृज). संलग्न करावेत. अर्थात सुक्ष्म जल

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122.	संस्कृत भाषा का विज्ञान पर प्रभाव	डॉ.चौधरी के. बी.	471
123.	संस्कृत भाषेतील शब्द, म्हणी, वाक्यप्रचार यांचा मराठी भाषेतील वापर	स्वाती मोहन जाधव	473
124.	संस्कृत भाषा व मराठी भाषा उच्चारशास्त्र	गौरीशंकर प्रभाकरराव धुमाळ	477
125.	श्रीमद्भगवद्गीता व ज्ञानेश्वरीतील भक्ति संकल्पना	महेश आव्हाड	480
126.	संस्कृतातील तत्सम-तद्धव शब्द	प्रा. डॉ. संजय कुलकर्णी	484
127.	शुद्ध पर्यावरणचक्राचे साधन - वैदिक साधनेतील यज्ञचक्र	कांचन मुकुंदराव माने डॉ. मिनल श्रीगिरीवार	487
128.	प्राचीन संस्कृत ग्रंथेषु पर्यावरणात्मक संशोधनम्	प्रा.श्री.आनंद दुष्यंतराव रत्नपारखे	495
129.	परावर्ती ग्रंथांसाठी रामायण एक प्रेरणास्रोत	प्रा.डॉ. तेजस्विनी गणपतराव कुलकर्णी	499
130.	पं. म. स. आपटीकर यांचे मराठी अनुवाद साहित्यातील योगदान	प्रा.डॉ. मृणालिनी आबासाहेब शिंदे	501
131.	संस्कृत मराठी ऋणानुबंध	प्रा. डॉ. सोमनाथ महादेव दडस	506
132.	आचार्य वराहमिहिर यांचे कृषिविषयक विचार	कु. शिंदोरे ऋचा रवींद्र	511
133.	रामायणावरील मराठी पौराणिक नाटक रामराज्यवियोग व त्यातील प्रमुख स्त्री व्यक्तीरेखांचे स्वरूप	वीणा गोविंद भांगे	514
134.	हरिपाठ म्हणजे साररूप गीताशास्त्र	प्रा डॉ. दत्तात्रय प्रभाकर डुंबरे	517
135.	संस्कृतन्याय आणि मराठी म्हणी	श्रुती हरिहरन अय्यर	525
136.	संस्कृत नाटकाचा मराठी नाटका वरील प्रभाव	डॉ.महादेव जगताप	529
137.	मराठी ज्ञानभाषेचा विकास	प्रा. डॉ. रामहारी मायकर	532
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A study of position of irrigation projects in Maharashtra: Geographical view

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Abstract:

Irrigation is basic need of development of agriculture. Indian agriculture is depending on rainfall. In India Punjab and Haryana having irrigation facilities. So these states of India have developed in agriculture. Maharashtra is developing state in agriculture and industry. In Maharashtra is a regional imbalance in Maharashtra, Vidarbha, Kokan, Khandesh Maharashtra and Western Maharashtra because of water resources Maharashtra is one of the southwestern states in India. It is the third largest state in the country, having the geographical area of 30.8 M ha (307713Km²). Within that, 40 percent area is drought prone and 7 percent is flood prone. Agriculture is the foremost occupation, which provide food to the growing population in the state. Out of the total working population, 52.7 percent are depending on the rural agriculture. For agricultural development irrigation is the basic input in drought prone area. The total cultivable area in the state is 234 lakh ha. Agriculture has utilized about 81 percent water from the total available water resource for irrigation. In the last various five years plans, the government of Maharashtra has completed 32 major, 184 medium and 2727 minor and lift irrigation projects for increasing the irrigation facility

Key words: position of irrigation, irrigation projects, Maharashtra irrigation.

Introduction:

Irrigation is basic need of development of agriculture. Indian agriculture is depending on rainfall. In India Punjab and Haryana having irrigation facilities. So these states of India have developed in agriculture. Maharashtra is developing state in agriculture and industry. In Maharashtra is a regional imbalance in Maharashtra, Vidarbha, Kokan, Khandesh Maharashtra and Western Maharashtra because of water resources. The biotechnology is introduced in agriculture to develop the production of agriculture, drip, sprinkle irrigation is also useful for conservation of water and increasing land under irrigation also increasing for yield of agriculture. To increase the agricultural production lot of water resources are used. Irrigation plays an important role in agriculture development. If the irrigation facilities are available then farmers can use high yield varieties of seeds and chemical fertilizers for increasing agriculture production. There is a, increasing intensity of pressure of population and economic activities on water resources. So there is need to study the changing pattern of water resources and how to manage the utilization of water resources in future.

Objectives of the Research study:

Following objectives are determined for the present research

1. To overview on importance of irrigation
2. To study the position of irrigation projects in Maharashtra state.
3. To study the Irrigation Projects under Accelerated Irrigation Benefit Programme.

Research Methodology:

For the purpose of this study used social science research methodology to study the research topic. Used scientifically analysis. In this method used secondary data tools. In this secondary data tool used reference books. Research articles, newspapers, journals, published and unpublished materials and also taken help of internet facilities

Overview on study area:

Maharashtra state is located in the western and central part of India. The state is surrounded by other states including Gujarat, Madhya Pradesh, Chhattisgarh, Andhra Pradesh, Goa and Arabian Sea. Geographically, it is extend within 15°40" to 22°00" north latitude and 72°30" to 80°30" east longitude. According to physiographical characteristics, it is a north central part of Indian peninsular, which is called as 'Deccan trap'. Geologically, it is covered by ancient rocks, which have undergone an extensive metamorphism. Physically, the state is divided the three divisions i.e. Coastal strip, Sahyadri and Plateau region. Maharashtra has the tropical climate. The maximum and minimum temperature varies between 27°C - 40°C and 14°C - 27°C respectively. As per drainage pattern, the state is divided in to five river basins viz. Tapi, Narmada, Godavari, Krishna and the west flowing rivers mainly of Konkan. Out of these, 92 percent of the cultivable land and about 60 percent of the population comprise only four river basins i.e. Godavari, Krishna, Narmada and Tapi. About 49 per cent of area of these four river basins consists of 43 percent of the population, which has

been already considered as highly water scarcity area. According to the site and situation many irrigation projects are spread in the state. The below map indicates the distribution of major and medium irrigation projects in the state. It is observed that, the western Maharashtra has more concentration of irrigation projects

Importance of Irrigation Projects:

The Irrigation constitutes one of the most effective technical means of raising agricultural production in the developing countries. India is not exception to this. Most of the population of the country is engaged directly on agricultural activities. No doubt the agriculture sector stands as a backbone of the Subject choice: economic development of the country. According to Simon Kuznets, there are three contributions of agriculture to economic growth viz. 1. Product contribution 2. Market Contribution 3. Factor contribution. According to him, agriculture itself grows, it makes a products contribution, if it trades with others, it renders market contribution, if it transforms resources to other sectors, these resources being productive factors, it makes a factor contribution". The Agricultural and allied activities sector, which has contributed about 12.8 per cent to GSDP in Maharashtra state 2010-11.

Planing projects

The Maharashtra government has set an ambitious target of completing 106 irrigation projects by the end of next year in a bid to achieve its target of creating an additional water capacity of 1,500 mm cube (million metre cube) in the irrigation command area. Earlier, the government had decided upon a two-pronged strategy to optimise water storage capacity and also bring in additional land under irrigation. "In November 2014, the government had decided to complete 225 irrigation projects. It was estimated that this would help in creating additional water storage capacity in the irrigation command area up to 2,500 mm cube," said an official in the state ministry of water resources. Officials said the mid-term review of the works has revealed that the projects are mostly on track and it could be expedited to yield better results. "The state has recorded additional water storage capacity at 1,000 mm cube following the completion of the 119 irrigation projects till May 15. This has resulted in bringing 2.62 lakh hectares under irrigation... The remaining 106 projects are scheduled to be completed by the end of 2019," a senior secretary in the ministry said. On the administrative side, redeployment of work force from construction to management of irrigation projects has helped take the projects ahead. Along with completion of the projects, emphasis has also been on plugging water seepages in the existing structures (dams), an official said. "Moreover, water level in the dams is at 27 per cent despite low rainfall at 76 per cent in 2017-18. In comparison, 19 per cent water was available last year (2016-17) even with higher rainfall at 82 per cent," the official added. He attributed this to the completion of the 119 irrigation projects. An internal note of the ministry mentions how Kolhapuri Type Weirs (KT Weirs) has helped in resolving the drinking water problem of 35.88 lakh villagers and brought 3.5 lakh hectares under irrigation. Gul project (Jalgaon district)-Of the 3,205 hectares of land with irrigation potential, only 350 hectares were actually utilised under the Gul project in Jalgaon district, the report found. Such significant under-utilisation was "due to non-execution of on-farm development works (ie, command area development and water management) and diversion of water (64 per cent) for non-irrigation purpose for Chopda Municipal Council, the auditors observed. Of the two completed projects, only the irrigation potential created at Warna project (12,247 hectares) in Sangli district was utilised fully.

Warna irrigation project -Warna medium irrigation project is a typical example of how delays in granting RAA makes irrigation projects in Maharashtra languish for three to four decades. The Warna irrigation project got administrative approval first in January 1967 for the cost Rs 31.64 crore. Since then the cost estimates have been revised many a times and in July 1986 an updated cost assessment had put the revised cost at Rs 288.47 crore. Despite spending Rs 288.32 crore up to March 2005, the Maharashtra Krishna Valley Development Corp (MKVDC) couldn't take the project to finish line. Thus, it got included under AIBP since 2005-'06. After seven years and a total expenditure amounting to Rs 519.81 crore till March 31, 2012, it still could not achieve the last mile connectivity.

The Balganga dam project in Raigad is one of the 14 controversial projects against which the previous BJP-Shiv Sena government under chief minister Devendra Fadnavis had initiated an investigation by the state Anti-Corruption Bureau for its huge cost escalation. The Balganga dam was meant for supply of drinking water for expanding areas of Navi Mumbai.

On going projects of irrigation

Name of Project: Lower Godavari (Vishnupuri) Irrigation Project

Type of Project: Major, Diversion

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Purpose of Project: Irrigation
Name of the River: Godavari
Status: OnGoing
State Name: Maharashtra
Basin/s Involved: Godavari

Name of Project: Lower Panzara Medium Irrigation
Type of Project: Major, Storage or Reservoir
Purpose of Project: Irrigation
Name of the River: Panzara
Status: OnGoing
State Name: Maharashtra
Basin/s Involved: Tapi

Name of Project: Lower Pedhi River Project
Type of Project: Major, Storage or Reservoir
Purpose of Project: Irrigation
Name of the River: Penganga
Status: OnGoing
State Name: Andhra Pradesh, Maharashtra
Basin/s Involved: Godavari

Name of Project: Lower Tapi Major Irrigation Project
Type of Project: Major, Storage or Reservoir
Purpose of Project: Irrigation
Name of the River: Tapi
Status: OnGoing
State Name: Maharashtra
Basin/s Involved: Tapi

Name of Project: Lower Terna Medium Irrigation Project
Type of Project: Major, Storage or Reservoir
Purpose of Project: Irrigation
Name of the River: Godavari
Name of Tributary: Terna
Status: OnGoing
State Name: Maharashtra
Basin/s Involved: Godavari

Name of Project: Lower Thirna Lift Irrigation Project
Type of Project: Major, Lift
Purpose of Project: Irrigation
Name of the River: Thirna
Status: OnGoing
State Name: Maharashtra
Basin/s Involved: Godavari

Conclusion:

Irrigation plays an important roll in agriculture development. If the irrigation facilities are available then farmers can use high yield varieties of seeds and chemical fertilizers for increasing agriculture production. There is a, increasing intensity of pressure of population and economic activities on water resources. Maharashtra is one of the southwestern states in India. It is the third largest state in the country, having the geographical area of 30.8 M ha (307713Km²). Within that, 40 percent area is drought prone and 7 percent is flood prone. Agriculture is the foremost occupation, which provide food to the growing population in the state. Out of the total working population, 52.7 percent are depending on the rural agriculture. For agricultural

development irrigation is the basic input in drought prone area. The total cultivable area in the state is 234 lakh ha. Agriculture has utilized about 81 percent water from the total available water resource for irrigation. In the last various five years plans, the government of Maharashtra has completed 32 major, 184 medium and 2727 minor and lift irrigation projects for increasing the irrigation facility

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बीड जिल्ह्यातील मृदा प्रकाराचा भौगोलिक अभ्यास

डॉ. ए.टी. डोके

भूगोल विभाग

स्व. सावरकर महाविद्यालय बीड

मृदा अनुकूल असेल तरच कृषी विकास सहज शक्य असतो महाराष्ट्राच्या कृषी क्षेत्रासाठी मृदा ही शेतीच्या आधारस्तंभ आहे. मृदा ही सर्व प्रकारची वनस्पती, पिके यांना जन्म देणारी आहे. मानवी आर्थिक क्रिया, शेती, पशुपालन किंवा उद्योग हे मृदेवर अवलंबून आहे. विलकारक यांच्या मते मानवी संस्कृतीचा इतिहास मृदेपासून सुरू होतो. मृदा ही मानव व राष्ट्र यांचे पालन पोषण करते, मृदा जर संपली तर मानवी संस्कृती व देश संपेल आणि यामुळेच मृदेला साधन संपत्ती म्हटले जाते. मृदा ही नैसर्गिक साधन संपत्ती आहे. तिचे अस्तित्व मानवी अस्तित्वासाठी महत्त्वपूर्ण अशा स्वरूपाचे मानले जाते. शेतीच्या दृष्टीने आवश्यक मृदा ही विविध खनिज द्रव्यांच्या मिश्रणातून तयार होते. बीड जिल्हा हा महाराष्ट्रातील एक महत्त्वपूर्ण जिल्हा असून तो मराठवाडा विभागात स्थित आहे. या जिल्ह्याचे भौगोलिक दृष्ट्या महत्त्वपूर्ण स्थान असून यात डोंगराळ भाग, सखल भाग, उंच सखल भाग अशा डोंगराळ भाग, सखल भाग, उंच सखल भाग अशा वैशिष्ट्यांचा समावेश आहे. बीड जिल्हा मागील काही वर्षांपासून सततचा दुष्काळी जिल्हा म्हणून ही ओळखला जातो. या जिल्ह्याचे भौगोलिक महत्त्व तसेच जिल्ह्यातील मृदा प्रकाराचा भौगोलिकदृष्ट्या अभ्यासाच्या उद्देशाने या शोधनिबंधाद्वारे प्रकाश टाकण्याचा प्रयत्न करण्यात आला आहे.

संशोधन पद्धती :

कोणत्याही प्रकारच्या संशोधनात तथ्य संकलनाचे महत्त्वपूर्ण स्थान असते. प्रस्तुत शोधनिबंधासाठी प्राथमिक आणि द्वितीयक स्रोतांचा आधार घेण्यात आला आहे. विशेषतः दुय्यम स्रोतांद्वारे तथ्य संकलन करण्यात आले आहे. यात संदर्भग्रंथ, वर्तमानपत्रे, शासकीय अहवाल, साप्ताहिके, पाक्षिके, मासिके, प्रकाशित-अप्रकाशित साहित्याचा समावेश करण्यात आला आहे.

शोधनिबंधाचे उद्देश :

- 1) महाराष्ट्रातील मृदा साधन संपत्तीचा आढावा घेणे.
- 2) कृषी विकासासाठी मृदेची आवश्यकता, महत्त्व जाणून घेणे.
- 3) महाराष्ट्रातील मृदा निर्मितीवर परिणाम करणाऱ्या घटकांचा भौगोलिक अभ्यास करणे.

मृदा हा पृथ्वीवरील मुलभूत घटक आहे. मृदा निर्माण होते, तीच धूप होते, त्यानंतर ती परत निर्माण होते. मृदा निर्मितीची प्रक्रिया सतत चालू आहे. जगामध्ये अनेक प्रकारच्या मृदा आढळून येतात जारण पृथ्वीवर सर्वत्र सारख्या प्रकारचे खडक, हवामान व वनस्पती आढळत नाही. त्या त्या भागातील जसे घटक असतील तशा प्रकारची मृदा त्या ठिकाणी निर्माण होते. परंतु अशाप्रकारच्या मृदा घटकाच्या निर्मितीवर परिणाम करणारे अनेक महत्त्वपूर्ण घटक आहेत त्याचा आढावा पुढीलप्रमाणे घेण्यात आला आहे.

बीड जिल्हा मृदा प्रकार व वितरण :

बीड जिल्ह्यातील भूगर्भ रचना इतर जिल्ह्यापेक्षा निराळी आहे. जिल्ह्यातील भूगर्भ रचना, समितीचा उतार, हवामान, मानवाच्या हालचाली, खडकाचे प्रकार यांचा परिणाम या भागातील माती प्रकार व मृदा निर्मितीवर झालेला दिसतो. बीड जिल्ह्याचा सर्व भाग काळ्या कठिण खडकाने बनलेला आहे. त्याचे विदारण झिज व धूप या कारणांनी त्यापासून काळ्या रंगाची रेगूर मातीचे प्रकार पडतात.

प्रकार या भागात आढळतात. नद्याच्या खो-यात प्रामुख्याने काळ्या रंगाच्या जमिनी आढळतात तर पर्वतमय व पठारी भागामध्ये मध्यम प्रतीच्या करड्या भरड जमिनीचे प्रकार आढळतात. मातीचे प्रकार कृषी व्यवसायावर व

अप्रत्यक्षरित्या मानवाच्या विकासावर परिणाम करतात. बीड जिल्ह्यात काळी जमीन १२.७६ टक्के क्षेत्रावर आढळते. मध्यम काळ्या जमिनी ६५ टक्के क्षेत्रावर आढळतात. त्याचा प्रत्यक्ष परिणाम त्या भागाच्या विकासावर होत असतो. बीड जिल्ह्यात चार प्रकारच्या जमिनी आढळतात.

- १) हलक्या पिवळसर जमीन (१ इंच जाड थर)
- २) करड्या रंगाची जमीन (१ इंच ते ९ इंच जाड थर)
- ३) मध्यम काळी जमीन (९ इंच ते २७ इंच जाड थर)
- ४) गडद काळी जमीन (२७ इंच ते ४५ इंच जाड थर)

हलकी पिवळसर जमीन :

हलक्या पिवळसर व फिकट करड्या रंगाच्या जमिनीचे प्रकार बीड जिल्ह्यातील गेवराई, केज व आष्टी तालुक्याच्या भागात आहेत. या मातीच्या थराची जाडी एक इंच पर्यंत असते. यातील पी.एच. ची किंमत ८.३ ते ८.५ असून विरघळलेले क्षाराचे प्रमाण ०.२ ते ०.३ टक्के असते. या मातीत चुनखडीचे प्रमाण जास्त आहे. या हलक्या जमिनीत या भागातील शेतकरी बाजारी, मटकी, सुग ही पिके घेतात. या मातीत चुनखडी, मॅग्नेशियम, सोडियम, पोटॅशियमचे प्रमाण चांगले असते. या जमिनीवर खरीपातील पिके मॅग्नेटी जातात.

करड्या रंगाची जमीन :

बीड जिल्ह्यातील पर्वतमय डोंगराळ व ऊंचसखल प्रदेशात करड्या रंगाच्या मध्यम जमिनीचे प्रकार आढळतात. या मातीच्या थराची जाडी १ इंच ते ९ इंच असते. गेवराई, नायगांव, पाटोदा, आष्टी पाता या भागात करड्या रंगाच्या जमिनी आहेत. या जमिनीची रंग भडक करडा असतो. या जमिनीत वाळूचे प्रमाण जास्त असते व मातीच्या कणाचे प्रमाण कमी असते. या मातीत पी.एच. ची किंमत ७.५ ते ८.५ असते तर विरघळलेले क्षाराचे प्रमाण .२ ते .४ टक्के असते. या मातीत चुनखडी प्रमाण जास्त असते. या मातीत सोडियम व पोटॅशियमचे प्रमाणही असते. या जमिनीत पिकास आवश्यक असणारे पोषक द्रव्यांचे प्रमाण कमी असल्याने या जमिनीवर अन्नधान्ये व कडधान्ये पिकवली जातात. या मातीत रासायनिक खताचा वापर केल्यास या जमिनीतून मोठ्या प्रमाणावर उत्पादन करता येते.

माध्यम काळी जमीन :

बीड जिल्ह्यातील सर्व तालुक्यात नद्या व पाणी प्रवाह असलेल्या सभोवतालच्या प्रदेशात मध्यम काळ्या जमिनी आहेत. या जमिनीच्या थराची जाडी ९ इंच ते २७ इंच असते. भडक रंगा व काळा रंगाच्या जमिनी विविध पिकांच्या उत्पादनासाठी अनुकूल आहेत. या जमिनीचा पी.एच. ०.२ ते ०.३ टक्के असतो. या जमिनीत चुनखडी व ह्युमसचे प्रमाण जास्त असते. या जमिनीत जमाव व पोटॅशियमचे प्रमाण जास्त असते. त्यामुळे या जमिनीवर मोठ्या प्रमाणावर नगदी, गळीत अन्नधान्याची पिके घेतली जातात. बीड जिल्ह्यातील लहान-लहान नद्यांच्या काठावर मध्यम काळी जमिनीच्या भागात जलसिंचनामुळे कृषी विकास झालेला आहे.

गडद काळी जमीन :

बीड तालुक्यातील उत्तरेकडील गोदावरी नदी खो-यात, मांजरा नदी खो-यात, सिना, बिंदूसरा, गोदावरी, चौसाला, रेवा, केज व सरस्वती नद्यांच्या खो-यात व उप नद्यांच्या मैदानी प्रदेशात फार मोठ्या क्षेत्रावर काळी सुपिक रेगुर माती आढळते. (Map No.2.8) या मातीच्या थराची जाडी २७ इंच ते ४५ इंच असते. कापूस, ऊस पिकासाठी ही जमीन उत्तम आहे. या मातीत पी.एच. ची किंमत ८.५ ते ८.९ टक्के तर द्राव्य क्षाराचे प्रमाण .४ टक्के ते .२ टक्के आहे. या जमिनीत कॅल्शियमचे प्रमाण जास्त असते. या जमिनीस पिकास आवश्यक कामासाठी सर्व द्रव्य पदार्थ असल्याने या माती असलेल्या भागात कृषी व्यवसाय प्रगत झाला आहे. सुपिक काळी जमीन, जलसिंचन सुविधा असल्याने व्यापारी पद्धतीने नगदी व गळीत पिकांचे उत्पादन शेतकरी या जमिनीवर काळत आहेत.

समारोप :

कृषीक्षेत्राचा तसेच कोणत्याही देशाचा विकास त्या देशातील मृदेच्या सुपीकतेवर अवलंबून असतो. त्यामध्ये भारतासारख्या कृषीप्रधान देशातील महाराष्ट्रात मृदेस अनन्य साधारण महत्त्व आहे. देशाची वाढती लोकसंख्या व त्यासाठी लागणारे अन्नधान्य तसेच कृषी मालावर आधारीत उद्योग या दृष्टीने जमीनीला महत्त्व आहे. महाराष्ट्रामध्ये दख्खनच्या पठारावरील मृदा अतिशय सुपिक अशा स्वरूपाची आहे. विशेषतः महाराष्ट्रामध्ये सर्व भागात सारख्या प्रकारची मृदा आढळत नाही. प्रत्येक विभागात तेथील स्थानिक कारणांमुळे तेथील मृदा हे वेगळेपण सिद्ध करत असते बीड जिल्ह्यात जमिनीची सुपीकता, खोली, निरनिराळ्या प्रकारची आहे. जिल्ह्यातील बहुतांश जमिनी पातळ थराच्या व खडकाळ आहेत. गेवराई, माजलगाव आणि परळी तालुक्यातून गोदावरी नदी वाहते. त्यामुळे गोदावरी नदीच्या खो-यातील जमिनी काळ्या आणि सुपीक असून त्या उच्च प्रतीच्या आहेत. नद्याच्या व नाल्याच्या काठावर काळ्या जमिनीचे पट्टे आहेत. या ठिकाणची जमीन उंच, सखल व पातळ थराची आहे. जिल्ह्याच्या उत्तरेस सिंदफणा नदीच्या खो-यातही चांगल्या जमिनीचे क्षेत्र आढळून येते. जिल्ह्यातील गेवराई, माजलगाव आणि परळी तालुक्यातील जमीन गोदावरीच्या गाळामुळे शेतीस उपयुक्त अशा स्वरूपाची आहे. उर्वरित जिल्ह्यात डोंगराळ भाग असल्याकारणाने या ठिकाणच्या जमिनी पातळ थराच्या व खडकाळ आहेत. बीड, केज आणि अंबाजोगाई तालुक्यात काही प्रमाणात काळ्या जमिनीचे अस्तित्व दिसून येते. उर्वरित बहुतांश जमिनी निकृष्ट आहेत. जिल्ह्यात पर्जन्यमानाचे प्रमाण दिवसेंदिवस कमी होत आहे. त्यामुळे भूगर्भातील पाण्याची पातळी दिवसेंदिवस खाली-खाली जात आहे.

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The Role of Women in Global Development

Chief Editor
Mr. Arun B. Godam

Guest Editor
Principal, Dr. Aqueela Syed Gous

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Outstanding water conservation methods

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Abstract

Clean, fresh water is a limited resource with all the severe droughts happening in the world. The limited supply of fresh water is becoming one of our most precious resources. While almost 70% of the Earth is made up of water, many parts of the world suffer from clean water shortage. Conserving water is important because it keeps water pure and clean while protecting the environment.

Introduction: Conserving water means using our water supply wisely and being responsible. As every individual depends on water for livelihood. We must learn how to keep our limited supply of water pure and away from pollution, keeping our water supply safe and pure will protect the water for the generation to come.

The following methods are useful for it.

1) **Population Control :**

Population of the world would become around 800 crores by the year 2025. In this context, the United Nations Organization has warned that in case population control is not exercised, the whole world will have to face a grave water crisis. Demand for water is continuously increasing. Along with population increase, demand for fresh water has increased due to expansion of industries and increasing urbanization. For the year 2001, demand for quantity of water in the whole world was estimated to be 435 cubic kms. 60 per cent of this is required in agriculture, 30 per cent in industries and 10 per cent for cooking, bathing and drinking. Hence, demand for water can also be controlled through population control and at the same time, qualitative deterioration of water can also be prevented by population.

2) **Free from pollution :**

All the available water store on the earth should be kept pollution-free because pressure of demand for water is increasing on a large part of the earth. Normally, it is presumed that sea water being saline, is not fit to be used by human beings, but indirectly it is useful for maintaining living organisms with whom man is related, e.g., fish provide nutrition to a large portion of the world.

Hence, it is necessary to have a cooperative policy at the international level for control of oily and radioactive pollution of the oceans. On 18th November, 2002, an oil tanker of Bahama met with an accident and drowned in the sea near the 'Coast of Death' sea area 233 km from north-west coast of Spain. 77,000 metric tonnes of oil poured out from this tanker and spread over the nearby seas and polluted the sea water. During the Gulf War of 2003 also, the water of Red Sea, Gulf Persian and Mediterranean Sea adjacent to the Arabian Sea became polluted.

Large cities located on banks of rivers are directly disposing off different wastes without treatment in rivers. Similarly, tourism has spread pollution at a fast speed on famous lakes and sea coasts. Man is greatly dependent on groundwater for his water related necessities, but some special industrial units have also polluted this amount of water stored in the security cover of the ground.

3) **Perfectly use of groundwater:**

Groundwater meets 25 per cent of total supply of water in the world, remaining 75 per cent supply is met by surface water sources of rivers, lakes etc. Demand for groundwater goes on increasing in proportion to its available quantity due to which quantity of groundwater goes on decreasing. After exploitation of groundwater, its re-infiltration takes a very long time to complete.

Hence, groundwater exploitation should be only in proportion to its recharging capacity. In India, the maximum groundwater is utilized for agriculture. Instead of growing crops requiring water according to agricultural climatic conditions, crops of commercial importance requiring more water are grown, due to which overexploitation of groundwater is done.

By making only conscientious exploitation of groundwater, it can be proportionately conserved. For that, crops requiring lesser water should be given priority over crops requiring more water. Lesser water should be used by industries. For recharging groundwater, necessary drainage area should also be made available.

4) **Renovation of traditional water sources :**

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A study of impact of covid 19 on the environment : A geographical view

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The whole world affected by corona virus disease in this situation all peoples maintain social distancing. And also all of countries of world were lock downed by there government cause of these all people stayed at home. The popular notion that the COVID-19 pandemic has been "good for the environment"-nature is recovering while humanity stays at home-appeals to many people grasping for some upside to global tragedy. Reality, though, may not cooperate with such hopes. The benefits many found heartening even on from cleaner air to birdsong newly audible as cars and planes went quiet-were always likely to be temporary. And with lockdowns easing, they have already begun to dissipate. Now, some experts fear that the world's future with more traffic, more pollution, and climate change that worsens faster than ever. The indirect impact of the virus on the environment has been little analyzed. The first studies estimated a positive indirect impact on the environment. On the one hand, climate experts predict that greenhouse gas (GHG) emissions could drop to proportions never before seen since World War II. This outcome is mainly due to the social distancing policies adopted by the governments following the appearance of the pandemic. So corona virus indirectly involve changing climate. To check positive -negative effects on environment I choose this topic for research paper.

Objectives of research

- To overview on effects of covid 19 on world.
- To explain positive - negative effects of covid 19
- To study of impact of covid 19 on environment.

Research Methodology :

For the purpose of this study used social science research methodology to study the research topic. Used scientifically analysis. In this method used secondary data tools. In this secondary data tool used reference books. Research articles, news papers, journals, published and unpublished materials and also taken help of internet facilities.

Impact of covid 19 on environment.

There are various types of impact made by this disease on every part of human life. Environment also affected by it. In early April, with shutdowns widespread, daily global carbon emissions were down by 17 percent compared to last year. But as of June 11, new data show that they are only about 5 percent lower than the same point in 2019, even though normal activity has not yet fully restarted. "We still have the same cars on the same roads, the same industries, same houses," says Corinne Le Quéré, professor of climate change at University of East Anglia in Britain and lead author of the original study and subsequent update. "So as soon as the restrictions are released, we go right back to where we were." Now, "the risk is very high" that carbon output could surge past pre-pandemic levels, she says, "especially since we've done it in the past, not very long ago. During the 2007-08 financial crisis, emissions dropped but then bounced back.

Impact on climate

As factories pushed to make up for lost time, pollution returned in early May to pre-coronavirus levels, and in some places surpassed them for a short time, although it's fallen back a bit since. Meanwhile provincial officials desperate for the economic boost that comes with any construction are giving the go-ahead to a raft of new coal-fired power plants, says Lauri Myllyvirta, lead analyst at the Helsinki-based Center for Research on Energy and Clean Air, which reported the pollution data from China. That will lock in big future health and climate problems if the new plants go forward, since such infrastructure tends to be used for many years, experts warn.

Impact on economy

The American Petroleum Institute says the oil and gas companies it represents have not so far received special favors, but are drawing on programs designed to help all sectors weather the economic storm. The changes and lending initiatives "apply to all businesses—from manufacturers and retailers to restaurants and energy producers—experiencing financial hardship," says Scott Lauermaann, a spokesperson for the group.

Impact on air pollution:

What is air pollution? Learn how greenhouse gases, smog, and toxic pollutants affect climate change, and human health. But the financial support comes on top of the aggressive regulatory rollbacks.

Trump Administration has continued to push forward during the pandemic. Among many other moves, the administration has effectively suspended enforcement of air and water pollution regulations, curtailed states' ability to block energy projects, and suspended a requirement for environmental review and public input on new mines, pipelines, highways, and other projects.

Impact on traffic pollution

Another worry is traffic. With social distancing hard to maintain on public transportation, and many travelers likely to avoid it out of fear of contracting the virus, cities could be headed for a post-shutdown "carpocalypse," as one transportation news site warns. In many countries traffic is back to pre-pandemic levels, even though many people have yet to resume commuting and traveling, Myllyvirta says. And while cities around the world are rushing to expand bike lanes to manage the shift away from subways, trains, and buses, "whether those are going to be anywhere near enough is a big question mark," he says.

Positive impact of Clean beaches

Beaches are one of the most important natural capital assets found in coastal areas. They provide services (land, sand, recreation, and tourism) that are critical to the survival of coastal communities and possess intrinsic values that must be protected from overexploitation. However, non-responsible use by people has caused many beaches in the world to present pollution problems. The lack of tourists, as a result of the social distancing measures due to the new corona virus pandemic, has caused a notable change in the appearance of many beaches in the world. For example, beaches like those of Acapulco, Barcelona or Salinas now look cleaner and with crystal clear waters.

Reduction of environmental noise level:

Environmental noise is defined as an unwanted sound that could be generated by anthropogenic activities, the transit of engine vehicles, and melodies at high volume. Environmental noise is one of the main sources of discomfort for the population and the environment, causing health problems and altering the natural conditions of the ecosystems. The imposition of quarantine measures by most governments has caused people to stay at home. With this, the use of private and public transportation has decreased significantly. Also, commercial activities have stopped almost entirely. All these changes have caused the noise level to drop considerably in most cities in the world.

Increased waste

The generation of organic and inorganic waste is indirectly accompanied by a wide range of environmental issues, such as soil erosion, deforestation, air, and water pollution. The quarantine policies, established in most countries, have led consumers to increase their demand for online shopping for home delivery. Consequently, organic waste generated by households has increased. Also, food purchased online is shipped packed, so inorganic waste has also increased.

Reduction in waste recycling

Waste recycling has always been a major environmental problem of interest to all countries. Recycling is a common and effective way to prevent pollution, save energy, and conserve natural resources. As a result of the pandemic, countries such as the USA have stopped recycling programs in some of their cities, as authorities have been concerned about the risk of COVID-19 spreading in recycling centers. In particularly affected European countries, waste management has been restricted. For example, Italy has prohibited infected residents from sorting their waste.

Conclusions

There are two situations in the studies examined about Covid-19 outbreak. These can be divided into two categories: Covid-19 outbreak's environmentally beneficial effects and environmentally hazardous effects. Covid-19 outbreak pandemic, which restricts the daily mobility of people with its increasing effect worldwide, caused the closure of the factories, the stopping of education and training. The halt of social mobility and the reduction in greenhouse gas emissions in industrial countries. Besides serious limitations in international travel, entertainment, sports, hospitality, tourism, transportation, manufacturing and many other sectors were also affected by the outbreak. On the other hand, clean energy and its spread were also affected by the outbreak. The first noticeable effect on the current situation; renewable energy. Clean air, clean climate and clean places are obtained by course of this disease.

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A study of Deforestation in India its Causes and Consequences: A Geographical view

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Geography Department, Swa. Sawarkar Mahavidhyalaya, Beed

Abstract:

The various values of the forest have been seen. Forest has a major contribution on the global economy and supports livelihood of the majority of rural populations in the world. The direct uses of forest are most easy to quantify as it is directly related to economic returns. The indirect use and option value although play a major role in defining the valuation of the forest resources are seldom quantified and are being intangible in nature. There is also a no-use value of the forest resources which considers leaving the current forest intact as a heritage for the future generation and for satisfaction and happiness of the current population. Deforestation is one of the major causes to the environmental degradation which is affected by the agents like small farmers, ranches, loggers and plantation companies. There is a broad consensus that expansion of cropped areas and pastures are a major source of deforestation. Deforestation is one of the most pressing environmental issues that the world is facing currently. It is the conversion of forested land to non-forested land by humans. The main reasons attributed to the reduction in forest cover are shifting cultivation, rotational felling, other biotic pressures, diversion of forest lands for developmental activities, etc. Continuous illicit cutting of trees has impacted the microclimatic conditions, hydrological cycle, soil quality, biodiversity, etc. of the country.

Key words: Deforestation, Causes of deforestation, Deforestation in India

Introduction

Deforestation is one of the major causes to the environmental degradation which is affected by the agents like small farmers, ranches, loggers and plantation companies. There is a broad consensus that expansion of cropped areas and pastures are a major source of deforestation. Deforestation is one of the most pressing environmental issues that the world is facing currently. It is the conversion of forested land to non-forested land by humans. Deforestation occurs when a land dominated by naturally occurring trees is converted to provide certain services in response to the human demand. The indiscriminate felling of trees has resulted in a reduction of 3.16% in the global forest cover from 1990 to 2015. Although India has seen an increment in the total forest cover of ca. 1%, still there are certain regions in the country that have sought a decrease in the forest cover. The main reasons attributed to the reduction in forest cover are shifting cultivation, rotational felling, other biotic pressures, diversion of forest lands for developmental activities, etc. Continuous illicit cutting of trees has impacted the microclimatic conditions, hydrological cycle, soil quality, biodiversity, etc. of the country, thereby making the country more vulnerable for any uneventful happening. Sustainable forest management practices, alternatives for shifting cultivation, promotion of plantation outside the forest and the usage of certified forest products, etc. are some of the measures that can be adopted to curb the rate of deforestation. The term 'deforestation' describes the complete long term removal of tree cover. The loss forest cover influences the climate and contributes to a loss of biodiversity. The economic activity is adversely affected by siltation, flooding, soil degradation and reduced timber supplies. Thus, in turn, threatens the livelihood of people.

Objectives of research

- 1) To overview on importance of forests human life.
- 2) To study of causes of Deforestation.
- 3) To study of Consequences of Deforestation in India.

Research Methodology:

For the purpose of this study used physical science research methodology to study the research topic. Used scientifically analysis. In this method used secondary data tools. In this secondary data tool used reference books. Research articles, newspapers, journals, published and unpublished materials and also taken help of internet facilities.

Present status of Forest in India

The forest cover was found to be increased by ca. 1% for the year 2017 which is 21.54% of the total geographic area when compared to that of forest cover status in 2015 which is a positive sign towards the constant efforts that are being put in to protect the forest. This positive change in the forest cover is mainly attributed to the conservation and management practices that include afforestation activities, participation of

Depending on the needs of the social group concerned, deforestation has made it possible for communities to be built. Forest makes way for residential houses, office buildings and factories. Governments are able to built roads to make trade and transport easier and therefore more convenient to residents. Deforestation can also mean the conversion of forest land to productive land for agricultural uses. This results in better and more abundant production of food and materials, virtually eradicating periods of want and lack. Economically, deforestation has contributed much in giving many communities the opportunity to make positive changes in their times. Unfortunately, the negative consequences of deforestation outweigh its positive effects. Here are few of them.

1. Food problems:

Non suitability of deforested area for conservation. Most of the area that has undergone deforestation is actually unsuitable for long-term agricultural use such as ranching and farming. Once deprived of their forest cover, the lands rapidly degrade in quality, losing their fertility and arability. The soil in many deforested areas is also unsuitable for supporting annual crops. Much of the grassy areas are also not as productive compared to more arable soils and are therefore not fit for long-term cattle grazing.

2. Exposing soil to heat and rain:

Heavy rainfall and high sunlight quickly damage the topsoil in clearings of the tropical rain forests. In such circumstance, the forest will take much longer to regenerate and the land will not be suitable for agricultural use for quite some time.

3. Flooding:

Deforestation can result to watersheds that are no longer able to sustain and regulate water flows from rivers to streams. Trees are highly effective in absorbing water quantities, keeping the amount of water in watersheds to a manageable level. The forest also serves as cover against erosion. Once they are gone, too much water can result to downstream flooding, many of which have caused disasters in many parts of the world. The fertile top soil is eroded and flooded into the lower regions, many coastal fisheries and coral reefs suffer from the sedimentation brought by the flooding. This results to negative effects in the economic viability of many businesses and fatalities in wildlife population.

4. Causes of biodiversity:

This is probably the most serious consequence of Deforestation. Put simply, it means the destruction and extinction of many plants and animal species, many of which remain unknown and whose benefits will be left undiscovered.

5. Displacement of indigenous communities:

Some indigenous people's way of life and survival are threatened by the loss of forests. Fewer trees result in an insecure future for forest workers.

6. Climate change:

Deforestation can cause the climate to become extreme in nature. It increases CO₂ concentration in the atmosphere and contributes to global warming.

7. Economic loss:

The occurrence and strength of floods and droughts affecting the economy. It also leads to loss of future markets for ecotones. The value of a forest is often higher when it is left standing than it could be worth when it is harvested.

Conclusion

The value of forest is simple to understand but sometimes tough to quantify. The various values of the forest have been understood. Forest has a major contribution on the global economy and supports livelihood of the majority of rural populations in the world. The direct uses of forest are most easy to quantify as it is directly related to economic returns. The indirect use and option value although play a major role in defining the valuation of the forest resources are seldom quantified and are being intangible in nature. There is also a non-use value of the forest resources which considers leaving the current forest intact as a heritage for the future generation and for satisfaction and happiness of the current population. But, these eco-centric views alone cannot suffice the support for a change in policy and land use pattern. There are some other important values of forests that are difficult to quantify. One of the major roles that forests play is that it acts as a major carbon sink. Plants utilize carbon dioxide in the process of photosynthesis and store it in the form of carbohydrates, and these carbohydrates reach the soil as dead organic matter and contribute to soil carbon sink.

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A Study of Factors Affecting on Tourism in India: Geographical Perspective

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Abstract:

Tourism geography is the study of travel and tourism, as an industry and as a social and cultural activity. Tourism geography covers a wide range of interests including the environmental impact of tourism, the geographies of tourism and leisure economies, answering tourism industry and management concerns and the sociology of tourism and locations of tourism. Tourism geography is that branch of human geography that deals with the study of travel and its impact on places. Relationship between Tourism and Geography Tourism phenomenon has its roots in the humanly needs of seeing other places and discovering the unknown areas.. It produces severe economic and social impacts, deeply involving with international economic and political relations. As a result, tourism is one of the primary industries acknowledged as income generator, thus attracting great amounts of investments (private and public), and this industry is ever developing despite the threats. Geography has a symbiotic and existential relationship with tourism since latter is a spatial process. As the importance and popularity of tourism increased, especially in the last two or three decades, becoming one of the biggest industries in the world, so did the role of tourism in geography and its study. While before there were few mentions of tourism related facts in any book or research of geography, today we cannot imagine any geographical descriptions without a separate chapter on tourism

Key words: *tourism in India, Factors affecting on tourism, Geography and tourism.*

Introduction

Tourism geography is the study of travel and tourism, as an industry and as a social and cultural activity. Tourism geography covers a wide range of interests including the environmental impact of tourism, the geographies of tourism and leisure economies, answering tourism industry and management concerns and the sociology of tourism and locations of tourism. Tourism geography is that branch of human geography that deals with the study of travel and its impact on places. Relationship between Tourism and Geography Tourism phenomenon has its roots in the humanly needs of seeing other places and discovering the unknown areas. As the importance and popularity of tourism increased, especially in the last two or three decades, becoming one of the biggest industries in the world, so did the role of tourism in geography and its study. While before there were few mentions of tourism related facts in any book or research of geography, today we cannot imagine any geographical descriptions without a separate chapter on tourism. Although the scientific field is new, the connections of geography and travel can be traced to ancient times, when geographers had no other way of describing the world than traveling and seeing it for themselves. It produces severe economic and social impacts, deeply involving with international economic and political relations. As a result, tourism is one of the primary industries acknowledged as income generator, thus attracting great amounts of investments (private and public), and this industry is ever developing despite the threats. Geography has a symbiotic and existential relationship with tourism since latter is a spatial process. As a matter of fact; tourism geography has evolved as a research domain focusing on the dispersion of tourism on the space, impacts of tourism on related areas, selection and justification of tourism destinations and development areas, rules of land use and planning in tourism zones, and protection of tourism areas. Hence, tourism needs a physical geography for production and service phases requiring a deep knowledge on geographies included in the process. For instance; lakes, mountains, snow, sea, climate are some of the elements in physical geography which are topics of study in geography, but these same elements are frequently exploited by tourism industry as natural attractions to visit or as a component of other tourism products or mixed nature (culture and nature...). Geography; typically known for researches on spatial dispersions, climate, physical and human characteristics of a given area is closely related with tourism science since tourism activity occurs within the geographical limits. It has a limitative and

determinative role in touristic movements and their organization such as; 24 hour time zones, dispersion of heat (temperature) on earth, quality and types of precipitation, topography and land shapes, characteristics of winds and their variations on the globe and likewise, which determine the routes of planes, contents and timing of package tours, location of hotels and airports. In addition to these factors, geography shapes the tourist preferences and tourism demand. Human-beings seek and try to see things they do not have in their geography, and for this reason they try to visit different geographies. Consequently, geographical characteristics may become main attractions for tourists by themselves.

Objectives of research

- 1) To overview on importance and relation of Geography and tourism.
- 2) To study of tourism in India.
- 3) To study of Factors affecting on tourism.

Research Methodology:

For the purpose of this study used physical science research methodology to study the research topic Used scientifically analysis. In this method used secondary data tools. In this secondary data tool used reference books. Research articles, newspapers, journals, published and unpublished materials and also taken help of internet facilities.

Types of tourism

Ecotourism

Ecotourism is catering for tourists wishing to experience the natural environment without damaging it or disturbing its habitats. It is a form of tourism involving visiting fragile, pristine, and relatively undisturbed natural areas, intended as a low-impact and often small-scale alternative to standard commercial mass tourism. It means responsible travel to natural areas, conserving the environment, and improving the well-being of the local people. Its purpose may be to educate the traveler, to provide funds for ecological conservation, to directly benefit the economic development and political empowerment of local communities, or to foster respect for different cultures and for human rights. Since the 1980s, ecotourism has been considered a critical endeavor by environmentalists, so that future generations may experience destinations relatively untouched by human intervention.

Cultural tourism

Cultural tourism is a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination. These attractions/products relate to a set of distinctive material, intellectual, spiritual and emotional features of a society that encompasses arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and the living cultures with their lifestyles, value systems, beliefs and traditions

Geotourism

Geotourism is a knowledge -based tourism, an interdisciplinary integration of the tourism industry with conservation and interpretation of abiotic nature attributes, besides considering related cultural issues, within the geosites for the general public part of the tourist's activity in which they have the geological patrimony as their main attraction. Their objective is to search for the protected patrimony through the conservation of their resources and of the tourist's Environmental Awareness. For that, the use of the interpretation of the patrimony makes it accessible to the lay public, promoting its popularization and the development of the Earth sciences.

A tourism region

A tourism region is a geographical region that has been designated by a governmental organization or tourism bureau as having common cultural or environmental characteristics. These regions are often named after historical or current administrative and geographical regions. Others have names created specifically for tourism purposes. The names often evoke certain positive qualities of the area and suggest a coherent tourism experience to visitors. Countries, states, provinces, and other administrative regions are often carved up into

tourism regions. In addition to drawing the attention of potential tourists, these tourism regions often provide tourists who are otherwise unfamiliar with an area with a manageable number of attractive options.

Factors affecting on tourism in India :

Some of the natural factors that affects Tourism are: 1. Weather and Climate Resources 2. Landscape Resources 3. Seascape Tourist Resources 4. Historical and Cultural Resources.

Weather and Climate Resources

India is vast country and its different parts experience different types of climate. This extraordinary asset in the form of varied climates can be encashed to promote tourism in the country by attracting tourists from far and near. Regional variations in the climate of India are caused by five main factors, viz., (i) the vast size of the country, (ii) tapering of the peninsular India towards the south, (iii) the latitudinal extent astride the Tropic of Cancer, (iv) situation at the head of the Indian Ocean, and (v) role played by the Himalayas as a climatic barrier between India and central Asia, protecting the country from cold and dry winds from central Asia. A tourist will find different types of climate in the Great Plain of North India, the snow covered Himalayas, in the peninsular plateau area and in the coastal regions. There are climatic variations from one state to another and even from one district to another. These climatic variations are of great advantage to engage tourists in a variety of activities during their stay in the country. However, strong influence of the monsoons along with their typical rhythm provides underlying unity to India's climatic diversity. This unity in diversity of the Indian climate is a potent factor which works to attract tourists. The visiting tourist can choose to stay in any type of climate and enjoy the changing status of weather while moving from one place to another. Temporal changes in weather are no less pronounced than the spatial changes. India is one of the few countries where there is change in weather after every two months. The spatial and temporal changes in India's climate and weather act as a great magnet to attract tourists and enable them to enjoy the gift of nature. Larger the diversity, greater is the potential of climate resources to develop tourism.

Landscape Resources:

Geology and physiography are two major bases of landscape resources. These two aspects influence the landscape and determine the rocky peaks for climbing, cliffs or scarp for hand gliding, steep snowy slopes for skiing and caves for exploiting them for sightseeing. Rock formation exposed in areas like Deccan plateau or Ladakh attract tourists interested in trekking. There is ample scope for rural tourism also. Water bodies and water-points like riversides, gorges, waterfalls, springs, etc. provide spectacular views to the tourists. Sunbathing and adventurous rafting and rowing are associated with water tourism. Although all sorts of landscape resources attract tourists, yet the degree to which different types of landscapes act as tourist's attraction varies greatly. Forest landscape is found to be equally attractive, irrespective of topography. It is for this reason that National Parks, Sanctuaries as well as Biosphere Reserves are used as tourist spots. Seeing wildlife in its natural habitat rather than in a zoo or a safari-park is termed as Nature Tourism these days. Vegetation in wilderness and wildlife which depends on it constitutes a very important element of tourist landscape.

Seascape Tourist Resources:

Coastal waters of the mainland of India and that of the groups of islands (Andaman & Nicobar Islands in Bay of Bengal and Lakshadweep in Arabian Sea) comprise another major source of tourist attraction. Sandy beaches, coves, spits and lagoons, reefs and seaside cliffs are tourist's hot spots. These are visited for sunbathes, swimming, boating and surfing. This type of tourism flourishes only in those areas where waves are gentle and tidal currents are not dangerous.

Historical and Cultural Resources:

These are manmade features and are found in almost all parts of the country. Such resources are associated with historical, religious or cultural events. A rich historical and cultural heritage has developed during long course of history of India. These include statues, shrines, tombs, minarets, forts, palaces, ancient monuments as well as recent buildings and are famous for their architectural designs and structural beauty.

Conclusion

Geography is fundamental to the study of tourism, because tourism is geographical in nature. Tourism occurs in places, it involves movement and activities between places and it is an activity in which both place

characteristics and personal self-identities are formed, through the relationships that are created among places, landscapes and people. Physical geography provides the essential background, against which tourism places are created and environmental impacts and concerns are major issues, that must be considered in managing the development of tourism places. India has an unending choice for the tourists—a 3,500 km long and 8,848 beautiful long beaches on the sea coast, gregarious tropical forests, the great variety of lifestyle. India's share in international tourist arrivals was 0.34 per cent in 2002 and it increased to 0.49 per cent during 2005. Some of the natural factors that affects Tourism are: 1. Weather and Climate Resources 2. Landscape Resources 3. Seascape Tourist Resources 4. Historical and Cultural Resources.

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Importance of Research in the Development of India

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AURANGABAD**

A Geographical overview on Aurangabad premises

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Abstract:

Aurangabad is the capital of Marathwada region. it central point of industrial area. Aurangabad is a city in the Indian state of Maharashtra. It is the administrative headquarters of Aurangabad district and is the largest city in the Marathwada region. Located on a hilly upland terrain in the Deccan Traps, Aurangabad is the fourth-most populous urban area in Maharashtra with a population of 1,175,116. The city is known as a major production center of cotton textile and artistic silk fabrics. Aurangabad District is located mainly in the Godavari River Basin and partly in the Tapti River Basin. The district is located between 19 and 20 degrees north longitude and between 74 and 76 degrees east latitude, covering an area of 10,100 km². Aurangabad District lies on the Deccan plateau and is covered by the Deccan Traps, which formed during the Late Cretaceous and Lower Eocene ages. Thin alluvial deposits lie above the Deccan Traps along the major rivers. The basaltic lava flows belonging to the Deccan Traps are the only major geological formation in the district. The lava flows are horizontal, with each flow featuring two distinct layers

Key words: Aurangabad premises, Geographical overview on Aurangabad

Introduction

Aurangabad is the capital of marathawada region.it central point of industrial area.Aurangabad is a city in the Indian state of Maharashtra. It is the administrative headquarters of Aurangabad district and is the largest city in the Marathwada region.Located on a hilly upland terrain in the Deccan Traps, Aurangabad is the fourth-most populous urban area in Maharashtra with a population of 1,175,116. The city is known as a major production center of cotton textile and artistic silk fabrics. Several prominent educational institutions, including Dr. Babasaheb Ambedkar Marathwada University, are located in the city. The city is also a popular tourism hub, with tourist destinations like the Ajanta and Ellora caves lying on its outskirts, both of which have been designated as UNESCO World Heritage Sites since 1983.Other tourist attractions include the Aurangabad Caves, Daulatabad Fort, Grishneshwar Temple, Jama Mosque, Bibi Ka Maqbara, Himayat Bagh, Panchakki and Salim Ali Lake. Historically, there were 52 Gates in Aurangabad, some of them extant, because of which Aurangabad is nicknamed as the "City of Gates". In 2019, the Aurangabad Industrial City (AURIC) became the first Greenfield industrial smart city of India under the country's flagship Smart Cities Mission.

Objectives of research

- 1) To overview on Marathwada region.
- 2) To study of Geographical overview on Aurangabad premises.
- 3) To study of Aurangabad premises and its importance.

Research Methodology:

For the purpose of this study used physical science research methodology to study the research topic Used scientifically analysis. In this method used secondary data tools. In this secondary data tool used reference books. Research articles, newspapers, journals, published and unpublished materials and also taken help of internet facilities.

Temperature

Annual mean temperatures range from 17 to 33°C, with the most comfortable time to visit in the winter – October to February. The highest maximum temperature ever recorded was 46°C (114°F) on 25 May 1905. The lowest recorded temperature was 2°C (36°F) on 2 February 1911. In the cold season, the district is sometimes affected by cold waves in association with the eastward passage of western disturbances across north India, when the minimum temperature may drop down to about 2°C to 4°C (35.6°F to 39.2°F). Most of the rainfall occurs in the monsoon season from June to September. Thunderstorms occur between November to April. Average annual rainfall is 710 mm. The city is often cloudy during the monsoon season and the cloud cover may remain together for days. The daily maximum temperature in the city often drops to around 22 °C due to the cloud cover and heavy rains.

Climate

The rainy season lasts from June through September and the average rainfall is 734 mm. The temperature ranges from 14 to 40 degrees Celsius on average. The winter season is from October to February and the summer season is from March to May.

Population growth

According to the 2011 Indian Census, Aurangabad has a population of 1,175,116, of which 609,206 are males and 565,910 are females. Population in the age range of 0 to 6 years is 158,779. The total number of literates in Aurangabad was 889,224, which constituted 75.67% of the population with male literacy of 79.34% and female literacy of 71.72%. The effective literacy rate of 7+ population of Aurangabad was 87.5%, of which male literacy rate was 92.2% and female literacy rate was 82.5%. The Scheduled Castes and Scheduled Tribes population is 229,223 and 15,240 respectively. There were 236659 households in Aurangabad in 2011.

Industry

Aurangabad is considered to be a classic example of efforts of state government towards balanced industrialisation of state. The city was a major silk and cotton textile production center. A fine blend of silk with locally grown cotton was developed as Himroo textile. Paithani silk saris are also made in Aurangabad. With the opening of the Hyderabad-Godavari Valley

Railways in the year 1900 several ginning factories were started. After 1960, Maharashtra Industrial Development Corporation (MIDC) began acquiring land and setting up industrial estates. The Maharashtra Center For Entrepreneurship Development's main office is in Aurangabad. Aurangabad is surrounded by the industrial areas (MIDCs) of Chikhalthana, Shendra and Waluj MIDC. A new industrial belt namely Shendra - Bidkin Industrial Park is being developed under DMIC.

Tourism points of Aurangabad premises

Aurangabad is a historical city along with its surrounding towns and villages. Ajanta Caves and Ellora: The Ellora and Ajanta Caves are situated at 29 km (18 mi) and 107 km (66 mi) respectively from Aurangabad city and come within the Aurangabad district. The Ellora Caves consist of 34 caves built between 5th and 10th century CE under the patronage of Rashtrakuta Dynasty. They represent the epitome of Indian rock cut architecture. The Ajanta Caves are also 30 rock cut caves around a gorge, built by the Satavahana, Vakataka and Chalukya dynasties between 2nd and 5th century CE. They contain the rarest and finest surviving examples of ancient Indian art, especially painting. Both the Ellora and Ajanta Caves are UNESCO World Heritage Sites. Aurangabad Caves: These are situated at a distance of 5 km (3 mi), nestled amidst the hills are 12 Buddhist caves dating back to 3 A.D. Of particular interest are the Tantric influences evident in the iconography and architectural designs of the caves. Grishneshwar Temple: It is one of the 12 Jyotirlinga shrines in India. The present temple was built by Ahilyabhai Holkar in the 18th century CE. The structure is a unique example of Bhoomija architecture with a Maratha style influence. Shuli bhanjan: It is believed that Saint Eknath Maharaj carried his tapasya at this place. Daulatabad Fort: The Daulatabad Fort (aka Devagiri Fort), located about 15 km (9 mi) north-west of Aurangabad was one of the most powerful forts during the medieval period. Built in the 12th century CE by the Yadava Dynasty, it's a citadel that was never conquered by any military force. Built on a 200-metre-high (660 ft) conical hill, the fort was defended by moats and trenches running around the hill at its foot besides the most complex and intricate defence system. The fort has two fixed massive canons which can be pivoted. The fortifications comprise three encircling walls with bastions.

Bibi Ka Maqbara: The Aurangabad city is known for the Bibi Ka Maqbara (a replication of Taj Mahal, Delhi) situated about 3 km (2 mi) from the city which is the burial mausoleum of Emperor Aurangzeb's wife, Dilras Banu Begum also known as Rabia-ud-Daurani. It is an imitation of the Taj Mahal at Agra and due to its similar design, it is popularly known as the "Taj of the Deccan". Panchakki, was designed to generate energy via water brought down from a spring on a mountain. It displays the scientific thought process put in medieval Indian architecture.

Conclusion

Aurangabad District is located mainly in the Godavari River Basin and partly in the Tapi River Basin. The district is located between 19 and 20 degrees north longitude and between 74 and 76 degrees east latitude, covering an area of 10,100 km². Aurangabad District lies on the

Deccan plateau and is covered by the Deccan Traps, which formed during the Late Cretaceous and Lower Eocene ages. Thin alluvial deposits lie above the Deccan Traps along the major rivers. The basaltic lava flows belonging to the Deccan Traps are the only major geological formation in the district. The lava flows are horizontal, with each flow featuring two distinct layers. The upper layer consists of vesicular and amygdule zeolitic basalt, while the lower layer consists of massive basalt. The Shendra, Chikalthana and Waluj MIDC Industrial Areas are prominent industrial zones on the outskirts of the city, with various major multinational groups having set up manufacturing or processing plants in and around the city. There are five Special Economic Zones (SEZs) which have been approved by central government for this city and these are, in automotive (Bajaj Auto), in pharmaceuticals, one in aluminium and yet another is Inspira Renewable Energy SEZ. Recently Aurangabad became the third city in Maharashtra to host an auto cluster namely Marathwada Auto Cluster. Electrical goods major Siemens has set up a plant for manufacturing of train coaches including superior quality bogies for locomotives, electric multiple units and metro coaches at Shendra MIDC Aurangabad.

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इतिहास विभागप्रमुख

स्वा. सावरकर महाविद्यालय, बीड

प्रस्तावना :

प्रत्येक देशाच्या संस्कृतीची ओळख त्या देशातील समाजस्थिती, आर्थिक स्थिती, धार्मिक स्थिती, राजकीय स्थिती याप्रमाणेच तेथील सौंदर्यवादी दृष्टीकोन, कलात्मक दृष्टीकोन यावरून सहजच होते. काळानुसार तेथील संस्कृतीची प्रभावदर्शक लक्षणेही व्यवहारातून प्रतीत होतात. एका संस्कृतीचे साधर्म्य दर्शविणारी सांस्कृतिक वैशिष्ट्ये व त्याचा प्रभाव इतर दुसऱ्या संस्कृतीतूनही आढळून येतात. अशाच संस्कृतीचा वारस जोपासणारी चिरंतन काळ टिकणारी संस्कृती वैशिष्ट्ये मंदिर स्थापत्यशैलीतून निर्विवाद स्पष्ट होतात. विशेषतः भारतीय संस्कृतीत 'मंदिर' निर्मितीला अनन्य साधारण महत्त्व आहे. भारतीय संस्कृती हिंदु धर्माशी निगडित असल्याने हिंदु देवदेवतांच्या मंदिरास विशेष महत्त्व प्राप्त झालेले दिसून येते. या मंदिरास 'देवालय' असेही संबोधले जाते. ईश्वराचे सगुण साकार रूप मानून मंदिरातून विविध रूपात मूर्तीपूजा केली जाते.

प्राचीनकाळापासूनच मंदिरे सामाजिक आणि सांस्कृतिक केंद्रे मानली जातात. वास्तुकला, चित्रकला, नृत्यकला, संगीत, धर्मसभा, आयुर्वेदिक वनस्पती संगोपन, पाठशाळा, गोशाळा, धर्मकार्य, ध्यानमंदिर, ग्रंथालय अशा विविध उपयोगी कार्यासाठी मंदिर वास्तूचे मानवी जीवनात आजही असाधारण महत्त्व आहे.

उद्देश :

- १) मंदिर निर्मितीची पार्श्वभूमी समजावून घेणे.
- २) मानवी जीवनातील भक्तीमार्गाचा शोध घेणे.
- ३) मानवी जीवन व मंदिराचा सहसंबंध शोधणे.
- ४) भारतीय संस्कृतीत मंदिराचे महत्त्व स्पष्ट करणे.

गृहितक :

- १) मंदिर भारतीय संस्कृतीचे अविभाज्य अंग आहे.
- २) मंदिरातून मानवी जीवनात सकारात्मक ऊर्जा प्राप्त होते.

मंदिर निर्मितीचा इतिहास :

गुप्तकालीन इ.स. चौथ्या, पाचव्या शतकापासून मंदिराचे अवशेष आढळून आले असले तरी त्या आधीच्या काळातही 'मंदिर' निर्मिती होत होती हे उत्खननात सापडलेल्या अवशेषांवरून लक्षात येते. गुप्तपूर्वकालीन शिलालेख इ.स. पू. तिसऱ्या शतकातील कौटिल्याचे 'अर्थशास्त्र' या ग्रंथातूनही मंदिराचे उल्लेख आढळतात. मंदिर स्थापत्य शैलीच्या विकासामुळे प्राचीनकालीन देशातील सांस्कृतिक इतिहास स्पष्ट होतो. विविध आशियाई देशात सापडलेले शिलालेख, नाणी, धार्मिक, आर्थिक, राजकीय संदर्भाचे

अनुषंगाने सहाय्यभूत ठरतात. तसेच मंदिर स्थापत्यात वापरल्या गेलेल्या संकल्पना तसेच वास्तुकला, चित्रकला, शिल्पकला, नृत्यकला, कर्तनकला, धर्मसभा, धर्मचिंतन, संगीत, आयुर्वेदिक वनस्पती संगोपन, धर्मकार्य, ध्यानमंदिर इत्यादी विभागांचा उत्तरोत्तर विकास होताना दिसतो.

सूर्य, चंद्र, तारे, नदी, पर्वत, प्राणी, पक्षी, मानव तसेच नैसर्गिक अव्यक्त पदार्थ यांच्या जिज्ञासेतून भारतीय ऋषीमुनींनी ज्ञानमार्ग, कर्ममार्ग, भक्तिमार्ग सांगितले. अदृश्य शक्तीच्या चिंतनातून ईश्वराचा शोध सुरू झाला. यासाठी भक्तीमार्ग लोकप्रिय झाला.² भक्तीसाठी विशिष्ट स्थान, प्रसाद, मंदिर ही कल्पना साकार झाली. अर्थात मंदिर निर्मितीची मुळभावना भक्तीमार्गात सापडते. दैविय कथा, बाह्य व आंतरिक सौंदर्य, भजन, गायन, श्रवण, प्रार्थना, उपासना, प्रसन्नता या आधारशिला मंदिर निर्मितीस कारणीभूत मानल्या गेल्या. शुल्बसुत्रात यज्ञवेदीचा उल्लेख येतो. वास्तुशास्त्राचा विस्तार यज्ञवेदीतून झाला आणि देव देवतांच्या व्यक्त स्वरूपाची कल्पना यज्ञवेदीतून साकारली गेली. शास्त्र, कला, विद्या या कल्पना यासाठीच आधारभूत ठरल्या.³ मंदिराचा सर्वप्रथम उल्लेख:

भारतीय संस्कृतीच सभ्यतेचे प्रतिक असणाऱ्या मंदिरांचा सर्वप्रथम उल्लेख 'शतपथ' ब्राम्हण ग्रंथात आढळतो. भोजदेवच्या 'सप्तसंगणसुत्रधार' ग्रंथातही देवस्थानाविषयी उल्लेख आढळतो. भारतीय महाकाव्य, सुत्रग्रंथातूनही मंदिरांची माहिती उपलब्ध होते. येथील भौगोलिक रचना, संस्कृती, धर्म, भाषा, धार्मिक विविधता यामुळे उपासना पद्धतीत ही विविधता आढळते.⁴

'मंदिर' हा शब्द मूळ भाषा संस्कृतीतील असून लॅटिन भाषेत 'टेम्पल', तामिळमध्ये 'कोविल', कन्नडमध्ये 'देवस्थान', व 'गुडी', तेलुगूमध्ये 'आलयम्', मल्याळममध्ये 'क्षेत्रम्', आरबी-फारशीमध्ये 'माबद', चिनीभाषेत 'सिमिओओ', सिंहलीमध्ये 'पांसल' अशा विविध नावाची उपासना स्थळांना अर्थात मंदिरांना अनन्यसाधारण महत्त्व असलेले दिसून येते. ही विविध नावाने ओळखली जाणारी देवालये 'विश्वास' आणि 'धर्माचे' प्रतिक असून मंदिर स्थापत्यामुळे अधिष्ठान, शिखर, कलश, आमलक, ग्रीवा अशा विविध मंदिर भागांचा विकास झाला.⁵

मंदिर स्थापत्य-स्वरूप:

प्रारंभी देवी, देवतांच्या पुजनासाठी तसेच धार्मिक कार्यासाठी मंदिरांची निर्मिती करण्यात आली. इ.स.पू. पाचव्या व सहाव्या शतकात स्तुपांची निर्मिती होतानाच विविध ठिकाणी हिंदू धर्माची मंदिरे स्थापन झाली आणि विविध देवी, देवतांच्या प्रतिमा तयार करण्यात आल्या. पुढे-पुढे मंदिरास आर्थिक, सामाजिक, धार्मिक, राजकीय महत्त्व प्राप्त झाले. मंदिर निर्मितीचे अनेक उद्देश स्पष्ट होतात. स्वर्गकामना, पारलौकिक जीवन, धार्मिकता याचबरोबर ऐश्वर्य, समृद्धी, आर्थिक संपन्नता, लौकीकता, जनतेत लोकप्रियता अशा विविधांगी उद्देशाने प्राचीनकाळी अनेक राजांनी मंदिरांची निर्मिती केली. त्यातूनच अनेक मंदिरशैलीचा उगम झाला. विश्वकर्माय परंपरेतील उत्तर भारतातील नागरशैलीची मंदिरे, हिमालयापोसून ते विध्यांचल पर्यंत क्षेत्रात मोठ्या प्रमाणात निर्माण झाली. तर दक्षिण भारतात भय परंपरेतील द्रविड शैलीची मंदिरे मोठ्या स्वरूपात निर्माण झाली. नवनिर्मिती, जिर्णोद्धार यातून पल्लवशैली, पांड्यशैली, चोलशैली, विजयनगरशैली,

मदुराशैली इत्यादी मंदिरे स्थापत्य शैलीचा उत्तरोत्तर विकास होत गेला.^५

मंदिर आणि ग्रहांचा संबंध मानला जातो. मंदिरातील जी स्थित प्रतिमा आहे, त्या प्रतिमेस 'विग्रह' असेही संबोधले जाते. ही प्रतिमा उर्जायुक्त असून ग्रह आणि विग्रहाचा परस्पर संबंध स्पष्ट होतो. ज्याप्रमाणे घसूर्यड एक ऊर्जा केंद्र आहे. त्याचप्रमाणे प्रत्येक ग्रह देखील ऊर्जायुक्त आहेत. नव्हे तर सृष्टीवरील प्रत्येक पदार्थात कोणत्या न कोणत्या स्वरूपाची ऊर्जा स्थित असलेली आपणास दिसून येते. जेव्हा मूर्ती किंवा प्रतिमेची प्रतिष्ठापना केली जाते. तेव्हा मंत्रशक्तीच्या माध्यमातून प्रतिमा आणि ग्रहांचा परस्पर संबंध निर्माण होतो. जेव्हा एखादा भक्त मंत्रोच्चार करून प्रतिमेचे ध्यान करतो तेव्हा त्याच्यात एक ऊर्जा संचित होते. तसेच लौकीक सिद्धीदेखील त्यास प्राप्त होऊ शकते. संपूर्ण सृष्टीचक्रच ऊर्जाक्षेत्र असल्याने एक विशिष्ट भावनेतून भक्त सुख, समृद्धी, आध्यात्मिक आणि मानसिक शांती मिळविण्यासाठी मंदिरात जातात. मंदिर ऊर्जाकेंद्रातून भक्ताला निश्चितच मनःशांती प्राप्त होऊ शकते.^६

मंदिर उद्देश :

- १) वैदिक काळात ज्याप्रमाणे देवी, देवतांसाठी होमहवन दान केले जात असे त्याचप्रमाणे देवपुजा, दान करण्यासाठी मंदिरांची निर्मिती झाली.
- २) दानधर्म, पुजाकर्म या मूळ भावनेतून आजही मंदिरातून असलेल्या यज्ञवेदीचे महत्त्व आहे.
- ३) मंदिरात होत असलेल्या नित्य पूजन आणि कथाकथन वेळी आजही लोक एकत्रित येतात.
- ४) मंदिरात जाऊन भक्तगण, द्रव्यपदार्थ, दान करतात, इष्ट देवतेला आवाहन करतात, ध्यान करतात यातून वैदिक काळातील यज्ञ संस्काराचे मूळ स्वरूप विकसित होत गेल्याचे स्पष्ट होते.
- ५) मंदिर असे स्थळ आहे की, ज्यामुळे एक धार्मिक भावनेतून समाज एकत्रित येतो. अशाप्रकारे प्रत्येक मंदिर मानव कल्याणासाठी उपकारक ठरते.
- ६) मंदिर, सत्संग, प्रवचन यासाठीचे जसे पवित्र ठिकाण आहे. तसेच धर्म, संस्कृतीचा प्रसार करण्यासाठी पातस्थांचे विश्रांतीचे ठिकाण म्हणून समाजात मंदिरांचे विशेष महत्त्व आहे.^७

धार्मिक गुणांचा विकास :

कोणतीही व्यक्ती मंदिरात गेल्यानंतर निश्चितच धार्मिक बनते. ही धार्मिकता पुढील लक्षणावरून सहज स्पष्ट होते. १) धृति २) क्षमा ३) दमोस्थेय ४) शौचामिन्द्रिय ५) सत्यमक्रोध ६) धीर्विद्या ७) सात्विकता ८) सत्यता ९) अक्रोधी १०) इन्द्रियनिग्रह या लक्षणांची प्राप्ती मंदिरातून निश्चितच भक्ताला होते. ध्यान, चिंतन, मनन यातून तो एकाग्र होतो आणि धार्मिक गुणांचा विकास त्यांच्यात सहजतेने घडून येतो. याचप्रमाणे मंदिरात ही संत, महंतांची विश्रांतीस्थळे असल्याने तेथे संतजन प्रवचन करत. प्रवचन ऐकून त्यांची नकारात्मक ऊर्जा संपुष्टात येवून तो कुमार्गाकडून सन्मार्गाकडे वाटचाल करतो. अशा प्रकारे ईश्वरीय गुणांनी संपन्न असणाऱ्या संत सहवासातून, मंदिर व तेथील वातावरणातून व्यक्तीला जीवनात येणाऱ्या समस्यांचे समाधान करण्याची क्षमता प्राप्त होऊन व्यक्ती कल्याणास प्राप्त करू शकत असे. यावरून मंदिर धर्म, संस्कृतीचेच स्थळ नसून मानवी कल्याणाचे ऊर्जास्त्रोत असल्याचे स्पष्ट होते.^८

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मंदिर सकारात्मक ऊर्जाकेंद्र :

कोणत्याही धर्माची प्रार्थनास्थळे ही सकारात्मक ऊर्जा प्रदान करणारी केंद्र आहेत. तेथील वास्तू आणि पवित्र वातावरणामुळे व्यक्तीतील सकारात्मक शक्ती कमी होऊन सकारात्मक ऊर्जा निर्माण होते. भारतीय हिंदू मंदिरातही विविधता आढळते. गर्भगृह, मंडप, शिखर, वाहन हे मंदिराचे अविभाज्य अंग आहेत. भौगोलिक रचनेनुसार मंदिर स्थापत्य शैलीचा विकास करणारी मंदिर कालपरत्वे विकसित होत गेली असली तरी ती मानवाला सकारात्मक ऊर्जा देणारी केंद्रच आहेत हे निर्विवाद सत्य आहे.

पृथ्वी, जल, तेज, वायु, आकाश ही ब्रम्हांडातील पंचतत्त्वे आणि मानवी शरीरातील पंचतत्त्व यांचा संबंध अनेक वैज्ञानिकांनी जोडला आहे. विज्ञानानुसार मंदिर देखील पंचतत्त्वाचे संतुलन निर्माण करतात हे अनेक उदाहरणावरून स्पष्ट होते. मंदिरात जाणाऱ्या धार्मिक व्यक्तीत पंचतत्त्वाचे शुद्धीकरण होते जसे की,

१) नासिका : मनुष्याच्या शरीरातील पंचतत्त्वापैकी नासिका ही सृष्टीतील पृथ्वी या घटकाशी निगडीत आहे. तर सुगंध हा पदार्थ पृथ्वी या घटकाशी निगडीत आहे. सुगंध हा पदार्थ पृथ्वी या तत्त्वाशीच जोडलेला आहे. मनुष्य जेव्हा मंदिरात प्रवेश करतो तेव्हा तेथील मुर्ती किंवा प्रतिमेवरील समर्पित केलेले सुगंधित पुष्प जे मंत्रोच्चाराने अभिमंत्रित होतात. अशा सुगंधित पुष्पाने व्यक्तीच्या शरीरातील पृथ्वीतत्त्व संतुलित अवस्थेत येते. अशाप्रकारे व्यक्ती सृष्टी आणि मंदिरातील सुगंधीत तत्त्वाशी जोडले गेलेली दिसून येते.

२) जिह्वा : पंचतत्त्वापैकी एक असणारे तत्त्व म्हणजे मानवी शरीरातील जिह्वा होय. मंदिरात मुर्तीजवळ जो पाण्याने भरलेला कलश ठेवला जातो. पुजाविधी आणि मंत्रोच्चाराने त्यातील जल देखील एक ऊर्जाशक्तीने संचित होते. अभिमंत्रित झालेले जल 'चरणामृत' म्हणून जेव्हा व्यक्ती धार्मिक भावनेने जिह्वेद्वारा ग्रहण करतो. तेव्हा व्यक्तीच्या शरीरातील जल तत्त्वाची शुद्धी होऊन त्याच्यात एक सकारात्मक ऊर्जा निर्माण होते. अशा प्रकारे व्यक्तीच्या शरीरातील जिह्वा हे इंद्रियस्थान जल तत्त्व आणि मंदिरातील अभिमंत्रित झालेले जल-चरणामृत यांच्यात सामंजस्य असलेले स्पष्ट होते.

३) नेत्र : जेव्हा मनुष्य मंदिरात जातो आपल्या इष्ट देवतेचे स्मरण करतो. मंदिरातील देवतेच्या प्रतिमेकडे एकाग्रतेने पाहतो. तेव्हा त्याच्या नेत्र या इंद्रियातून शरीरात तेज तत्त्वाची शुद्धी होते. एक सकारात्मकता त्याच्यात संचित होते. अशा प्रकारे नेत्र-प्रतिमाचे तेज यांचा मानवी शरीरातील तेज तत्त्वाशी संबंध जोडला जातो.

४) त्वचा : मंदिरातून देवी, देवतांना धूप, दिप, आरती समर्पित केली जाते. तेव्हा त्या दिव्यज्योतींची पवित्रता जशी मंदिरात संचित होते. तशी व्यक्तीच्या हस्तस्पर्शाने व्यक्तीच्या शरीरातही संचित होते. दिव्य ज्योतीतील वायु हे तत्त्व व्यक्तीच्या शरीरात समाविष्ट होऊन शरीरातील वायु तत्त्वाची शुद्धी होऊन संतुलन निर्माण होते.

५) कर्ण : कर्णेन्द्रियाचा संबंध हा सृष्टीतील आकाश या तत्त्वाशी मानला जातो. मंदिरात देवी देवतांच्या प्रसन्नतेसाठी स्तुती, मंत्रोच्चार, तसेच घंटानाद केला जातो. हा नाद संचार व्यक्तीच्या कर्णाद्वारे शरीरात प्रवेष्टित होतो. त्यामुळे मानवी शरीरातील आकाश या तत्त्वाचे शुद्धीकरण होऊन व्यक्तीमध्ये सकारात्मक

ऊर्जा संचित होते.^{१०}

अशा प्रकारे मानवाच्या शरीरातील नकारात्मकता नष्ट करून सकारात्मक ऊर्जा स्थित करण्या-
मंदिरांचे विशेष महत्त्व आहे. या व्यतिरिक्त तीर्थकुण्ड, मंदिर परिसर देखील व्यक्तीला सकारात्मकते-
नेण्याचे प्रभावी साधन आहे. तीर्थकुंडात स्नानादी केल्याने जशी व्यक्तीला शांती, स्फुर्ती प्राप्त होते. त-
मंदिरासभोवती प्रदक्षिणा केल्याने विशेषतः अनवाणी पायाने जेव्हा प्रदक्षिणा घातली जाते. त्यावेळी देख-
मानवी शरीरातील पंचतत्त्व किंवा पंचमहाभूत यांची शुद्धी होते. इतकेच नव्हे तर देवी-देवतांच्या दाम्प-
प्रतिमा देखील उत्तम गृहस्थमय जीवनातही अध्यात्मिकता प्राप्त करू शकतात. तसेच लौकीक-पारलौकिक
सिद्धी प्राप्त करता येते हा सकारात्मक संदेश मंदिरातून भक्तांना मिळतो.

निष्कर्ष:

मानवी जीवनात सकारात्मकतेची नितांत आवश्यकता आहे ही सकारात्मकता मानवास मंदिरातून
निश्चितच प्रदान होते. म्हणून मानवी जीवनाच्या कल्याणासाठी सकारात्मक ऊर्जाकेंद्र असलेल्या मंदिरांचे
पावित्र्यता राखून संरक्षण झाले पाहिजे. वास्तुकला, चित्रकला, शिल्पकला, नृत्यकला, किर्तनकला, धर्मसभ-
धर्मचिंतन, संगीत, धर्मकार्य, अशा विविध विभागांचा मंदिर निर्मितीतून विकास झाला. मात्र तो उत्तरां-
वृद्धिंगत झाला पाहिजे. पर्यटनस्थळ म्हणून हजारो मंदिरांचा विकास झाला तर प्राचीन कालीन धर्म संस्कृती
आणि सभ्यता पुढील पिढींना सहजतेने या मंदिरांद्वारे प्रदान करता येईल. शासनाद्वारा अनेक मंदिराचे संरक्षण
आणि संवर्धन होत असले तरी हजारो वर्षांचा इतिहास स्पष्ट करणारी अनेक मंदिरं विकासापासून वंचित
असलेली दिसून येतात. कुठल्याही प्रकारचे राजकारण न होता धार्मिक, सांस्कृतिक वारसा म्हणून मंदिरांचा
विकासाकडे पाहिले पाहिजे, तसेच 'वसुदेव कुटुंबम्', 'सर्वधर्मसमभाव' या विचाराने मंदिराचे महत्त्व अधिकाधिक
वृद्धिंगत झाले तर भारतीय संस्कृतीचे आगार असणारी मंदिरे मानवाच्या कल्याणासाठी चिरंतन उभी राहतील.
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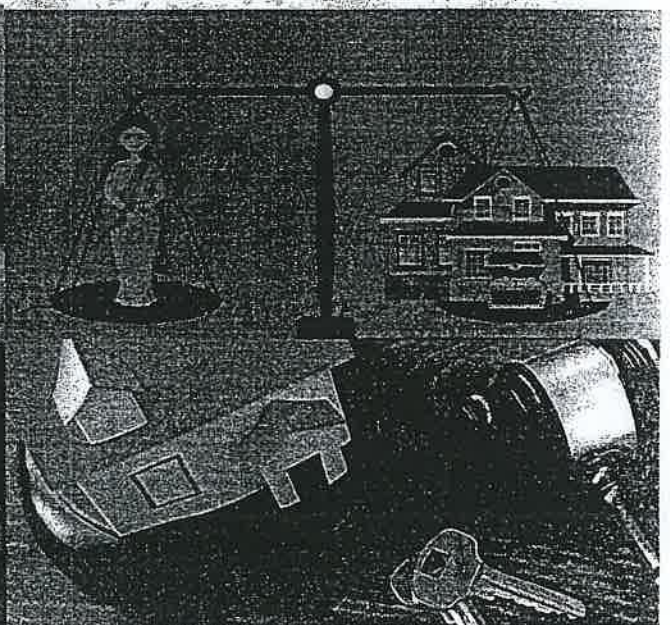
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भारतीय सर्वोच्च मार्गदर्शिका निर्माण कार्यात स्त्रियांचे योगदान

प्रा. डॉ. सुनिता शं. कुरुडे

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प्रस्तावना :

मानवी समाज जीवनात संस्कृतीला अनन्य साधारण महत्त्व आहे. प्राचीन काळापासून ज्या स्त्रियांनी भारतीय समाजात मानवी संस्कृतीचे जतन आणि संवर्धन केले आणि संस्कृतीचा आदर्श संपूर्ण जगापुढे निर्माण केला. अशा स्त्रियांच्या संदर्भात अनेक थोर पुरुषांनी आपले विचार व कार्य समाजात रुजविले आहे. भारताचा एकूण सामाजिक, ऐतिहासिक परंपरेचा आढावा घेताना स्त्रियांच्या दर्जाचा आणि कार्यकर्तृत्वाचा अभ्यास करणे क्रमप्राप्त ठरते.

जिच्या हाती पाळण्याची दोरी | ती जगाते उधरी |

ऐसी वर्णिली थोरवी | शेकडो महापुरुष ||^१

राजर्षी शाहू, म. फुले, डॉ. आंबेडकर, महर्षी कर्वे, आगरकर, आदींची स्त्री सुधारणावादी ग्रंथ अभ्यासताना असे दिसून येते की, स्त्री जीवनातील विविध समस्या त्यावरील उपाय त्यांनी विचार कार्यातून भारतीय समाजापुढे मांडले आहेत. राष्ट्र विकासाच्या कार्यात स्त्रियांचा सहभाग प्रत्यक्ष-अप्रत्यक्षरित्या राहिलेला आहे. हे निर्विवाद सत्य आहे. आज सामाजिक, आर्थिक, राजकीय, शैक्षणिक, सांस्कृतिक क्षेत्रात स्त्रियांनी आपल्या कार्याचा ठसा उमटविला आहे.

स्वामी विवेकानंदांच्या मते, “ज्या देशात स्त्रियांचा सन्मान नाही अशा देशाचा विकास अशक्य आहे.”^२ अशा अनेक थोर समाज सुधारकांच्या विचारातून भारतीय समाज विकासाकडे वाटचाल करीत असलेला आज आपण पाहतो. स्त्रियांना सामाजिक प्रवाहात आणण्यात अनेक महापुरुषांचे योगदान आहे. तसेच या विचारातून ज्या मुठभर स्त्रीया प्रवाहात आल्या त्या स्त्रियांनी देखील इतर भगिनींसाठी निश्चितच मोलाचे योगदान दिले आहे. याचाही विचार होणे आवश्यक आहे.

राष्ट्राच्या विकासासाठी सामाजिक समता अत्यंत महत्त्वाची असल्याने देशातील अनेक स्त्रियांनी यासाठी इतर स्त्रियांना सक्षम करून सामर्थ्य प्रदान करण्याचा सातत्याने प्रयत्न केलेला दिसतो. पुढे भारतातील राज्यघटनेच्या तरतुदीने स्त्रियांना शिक्षण, सामाजिक समता बहाल केली. तसेच डॉ. आंबेडकरांनी स्त्रियांच्या संदर्भात ‘हिंदू कोड बिल’ लिहिले. त्यामुळे आणि भारतीय राज्यघटनेमुळे स्त्रियांचा उद्धार झाला. स्त्रीचा सर्व स्तरावर विकास आणि उद्धार झाल्याशिवाय देशामध्ये परिवर्तन आणि विकास होणार नाही. या विचारधारेतूनच भारतीय राज्यघटनेत स्त्रियांच्या सन्मानाचा, कल्याणाचा विचार झाला.”^३

उद्देश :

- * भारतीय मार्गदर्शिका निर्माण प्रक्रियेतील स्त्रियांच्या योगदानासंबंधी जाणून घेणे.
- * संविधानांतर्गत स्त्रियांनी राष्ट्रविकासासाठी केलेल्या बहुमोल कार्याचा वेध घेणे.
- * आजच्या सामाजिक, आर्थिक, राजकीय, शैक्षणिक अशा सर्वच क्षेत्रामध्ये होणाऱ्या स्त्रियांच्या विकासामधील पार्श्वभूमी समजून घेणे.

गृहितक :

- * स्त्रियांच्या सर्वांगीण विकासासाठी शिक्षण व सामाजिक समान दर्जा अत्यंत महत्त्वाचा ठरतो.
- * भारतीय स्त्रीच्या जीवनातील पारंपारिक अंधःकारमय कालखंड भारतीय राज्यघटनेने दूर केला आहे.
- * भारतीय राज्यघटनेने विकास प्रक्रियेतील निर्णय प्रक्रियेत स्त्रियांना महत्त्वाचे स्थान दिलेले दिसून येते.

संविधान सभेतील महिला सदस्यांचे योगदान :

संविधान निर्मितीच्या पार्श्वभूमीचा अभ्यास करताना असे दिसून येते की, यात स्त्रियांचा सहभाग अत्यंत महत्त्वाचा ठरला आहे.” अशा महिला सदस्यांच्या कार्याचे अमूल्य आदर्श आजच्या पिढीपुढे ठेवणे क्रमप्राप्त ठरते. आज ज्या विविध क्षेत्रात महिलांनी पर्दापण केले आहे आणि राष्ट्रविकासात समर्पण देत आहेत. त्यांच्या मुळाशी जावून विचार केल्यास असे निदर्शनास येते की, महिलांना त्यांचे मुलभूत आणि समान हक्क ज्या भारतीय सर्वोच्च मार्गदर्शिकेने प्राप्त करून दिले अशी भारताची सर्वोच्च मार्गदर्शिका (भारताचे संविधान) निर्मितीस काही प्रमुख महिलांनीही आपले विचार मंथन करून संविधान सभेच्या चर्चेत सक्रीय सहभाग नोंदवून



देशाच्या विकास प्रक्रियेत आदर्श निर्माण केला आहे. आज राष्ट्रविकासाचा वटवृक्ष दिवसेंदिवस विस्तारित होताना दिसतो. मात्र या वटवृक्षाचे मूळ शोधताना भारताच्या कानाकोपऱ्यातील महिलांच्या आदर्श विचार कार्याचा अभ्यास होणे आवश्यक वाटते. कारण अशा आदर्श महिलांनी घटना समितीच्या कार्यात योगदान दिले आहे. आमचा देश ज्या मार्गदर्शक तत्वानुसार चालतो त्या मार्गदर्शक प्रक्रियेत पुढील महिला सदस्यांनी भारतीय स्त्री समाजासमोरच नव्हे तर जगापुढे आदर्श ठेवला आहे. देशाच्या मार्गदर्शिका निर्माण प्रक्रियेतील स्त्रियांचा सहभाग हे जगातील एकमेव उदाहरण ठरावे: भारतीय काही महिलांनी आपल्या विचार कार्यातून आणि प्रेरणेतून असंख्य भगिनींना त्यांचे समान अधिकार, मुलभूत अधिकार मिळावेत यासाठी प्रयत्न केलेय. हे आपणास मान्य करावे लागेल. त्यांच्या विचाराला देशाच्या मार्गदर्शिकेत सदस्य म्हणून महत्वाचे स्थान दिलेले दिसून येते. यावरून महिलांच्या विचारांचा आणि कार्याचा सन्मान आपल्या भारतीय संस्कृतीने केल्याचे जगापुढे आदर्श आणि प्रेरणादायी उदाहरण आहे. अशा प्रेरक महिलांचा परिचय पुढीलप्रमाणे-

भारतीय संविधान सभेतील २९९ सदस्यांपैकी १५ स्त्री सदस्य होत्या. ज्यांनी भारतीय राज्यघटना निर्मिती प्रक्रियेत अनेक विषयांवर विचारमंथन करून सांगोपांग चर्चा केलीय व निर्भिडपणे आपली मते मांडली. या स्त्री सदस्यांच्या भूमिके संदर्भात अद्याप फारसे विचारमंथन झालेले दिसत नाही. घटना समितीची पहिली बैठक ९ डिसेंबर १९४९ रोजी झाली तर तिची स्वीकृती २६ नोव्हेंबर १९४९ रोजी होईपर्यंत घटना बनविण्याचे काम सुरू होते. घटना समितीने २ वर्षे ११ महिने १८ दिवस कार्य केलेय. या कालखंडात समितीची ११ सत्रे झाली. आपल्या घटनाकारांनी सुमारे ६० देशांच्या घटनांचा अभ्यास केला आणि या घटनेच्या मसुद्यावर ११४ दिवस विचार विनिमय केला. २४ जानेवारी १९५० रोजी घटना समितीचे अखेरचे सत्र संपले.

तत्कालिन कायदेमंत्री डॉ. बाबासाहेब आंबेडकर यांनी घटना समितीत राज्यघटनेच्या मसुद्याला दिशा दिली ते भारतीय राज्यघटनेचे शिल्पकार आहेत. स्वातंत्र्य, समता, बंधुत्व या लोकशाही त्रिसुत्रीच्या आधारावर असणाऱ्या घटनेअंतर्गत डॉ. आंबेडकरांनी अनेक तरतुदीनुसार स्त्रियांच्या शोषण मुक्तीचे व विकासाचे कायदे केले. ज्यामुळे स्त्रियांमध्ये आत्मविश्वास, स्वाभिवान जागृत झाला. सन्मानाने जगण्याची प्रेरणा मिळाली. स्त्रीला माणूस म्हणून समानतेचा दर्जा तसेच हक्क व अधिकाराची शाश्वती मिळाली. सामाजिक न्याय, सामाजिक समतेचा पुरस्कारामुळे आणि संविधानातील समतेच्या अधिकारामुळे स्त्रियांना स्वातंत्र्य मिळावे. हिंदू कोड बिलातूनही डॉ. आंबेडकरांनी देशातील महिलांना जीवनाच्या प्रत्येक क्षेत्रात समानता मिळवून देण्याचे महान कार्य केले आहे. संविधान निर्माण प्रक्रियेतील महिला सदस्य,

१) अम्मुस्वामीनाथन :

अम्मुस्वामी नाथन यांनी भारतीय संविधान सभेची सदस्य म्हणून कार्य केलेय. प्रामुख्याने केरळमधील पालघाट जिल्ह्यातील उच्च जातीच्या हिंदू कुटुंबात जन्म झालेल्या स्वामीनाथन मद्रास मतदारसंघातून संविधान सभेच्या सदस्य होत्या. त्या म. गांधींच्या अनुयायी असून भारताच्या स्वातंत्र्य चळवळीत सक्रीय होत्या. त्यांचे इंग्रजी भाषेवर प्रभुत्व असून त्यांना शासनाकडून इ.स. १९७५ मध्ये 'मदर ऑफ द ईअर' हा पुरस्कार प्रदान करण्यात आला होता. २४ नोव्हेंबर १९४९ रोजी संविधान सभेत त्यांनी 'स्त्रियांच्या अधिकार' विषयी आपले विचार मांडले होते. बाहेरचे लोक म्हणू लागले आहेत की, भारत आपल्या स्त्रियांना समान अधिकार देत नाही, आता आपण असे म्हणू शकतो की, जेव्हा भारतीय लोकांनी स्वतःच्या संविधानाची रचना केली. तेव्हा त्यांनी देशातील इतर नागरीकेप्रमाणे महिलांना अधिकार दिले आहेत. "संविधान सभेच्या समाप्तीनंतर राष्ट्रीय राजकारणात त्यांचा सक्रीय सहभाग होता."

२) दक्षिणाणी वेलयुधन :

कोचीन मतदार संघातून संविधान सभेवर आलेल्या दक्षिणाणी वेलयुधन यांचाही मोठा सहभाग असून त्या एकमेव दलित महिला होत्या. भेदाभेदासारख्या अमानवी प्रथेतून सुटका करण्याचा ध्यास त्यांच्या मांडणीत दिसतो.

३) बेगम ऐजाज रसूल : उत्तर प्रदेशाच्या राजकारणावर विशेष छाप असलेल्या बेगम ऐजाज रसूल ह्या संविधान सभेच्या एकमेव मुस्लीम महिला सदस्य होत्या. त्यांच्या सामाजिक कार्याची दखल घेवून भारत सरकारने त्यांना इ.स. २००० मध्ये 'पद्मभूषण' पुरस्काराने गौरविले होते.

मसुदा समितीच्या सभेत मुस्लीम मतदारसंघ या विचारास विरोध दर्शविला होता. कारण अल्पसंख्यांक आणि बहुसंख्यांक यात वेगळे दर्शविले जाणार होते. हे बेगम रसूल यांना मान्य नव्हते असे यावरून दिसून येते.

४) दुर्गाबाई देशमुख : मद्रास अध्यक्षीय मंडळावर दुर्गाबाई देशमुख ह्या एकमेव स्त्री सदस्य होत्या. त्यांनी इ.स. १९३६ मध्ये आंध्र महिला सभेची स्थापना केली होती. त्या लोकसभेच्याही सदस्य होत्या. तरुण वयापासूनच सत्याग्रह चळवळीत त्यांचा सहभाग होता.



यांनी संविधान सभेत 'स्त्रियांच्या संपत्ती विषयक' अधिकारावर चर्चा केली. आज भारतीय स्त्रियांच्या दृष्टीने हा विचार अत्यंत महत्वाचा ठरतो. तसेच 'स्त्रियांच्या समान हक्कासाठी' शिफारस केली होती. विधवा, असहाय, अनाथ महिलांसाठी त्यांनी साक्षरता कार्यक्रमाची सुरुवात केली. केंद्र सरकारने स्त्री शिक्षणाबाबतचा अत्यंत महत्त्वपूर्ण असा दुर्गाबाई देशमुख आयोग ५ मे १९५८ रोजी स्थापित केला. त्यांच्या कार्याचा गौरव म्हणून सरकारने त्यांना पद्मभूषण पुरस्काराने सन्मानित केले होते.^६

५) हंसा जिवराम मेहता :

राष्ट्रीय आणि आंतरराष्ट्रीय पातळीवर आपल्या कर्तृत्वाचा ठसा उमटविणाऱ्या एक थोर विचारवंत, शिक्षणतज्ञ, स्वातंत्र्यसेनानी आणि कायदेतज्ञ असणाऱ्या हंसा मेहता ह्या मुंबई प्रांताच्या प्रतिनिधी असून त्या मुलभूत अधिकार उपसमिती, सल्लागार समिती, प्रांतीय संविधान समिती आणि राष्ट्रध्वज समितीच्या सदस्य होत्या. इ.स. १९४८ मध्ये त्यांनी 'भारतीय स्त्रियांचे अधिकार व कर्तव्य' या संबंधी मसुदा तयार केला होता. इ.स. १९४५-४६ मध्ये अखिल भारतीय महिला परिषदेच्या त्या अध्यक्ष होत्या. हंसा मेहता यांनी इंग्लंडमध्ये पत्रकारिता आणि समाजशास्त्र यांचा अभ्यास केला होता. गुजराती भाषेत मुलांसाठी अनेक पुस्तके ही लिहिली आहेत. स्त्रियांच्या समान हक्कासाठी त्यांचे कार्य अमूल्य आहे. हंसा मेहता नावाने एक समिती निर्माण होऊन पुढे स्त्री हक्कासाठी कार्य चालू राहिले.^७

६) कमला चौधरी :

संविधान सभेच्या सदस्य असलेल्या कमला चौधरी लाखनौच्या श्रीमंती कुटुंबातील असून त्यांनी आपल्या पिढी जात श्रीमंतीचा त्याग करून भारतीय राष्ट्रीय चळवळीत सहभागी झाल्या होत्या. ७० च्या दशकात लोकसभेच्या त्या सदस्य होत्या.

७) मालती चौधरी :

ओडिसाच्या प्रतिनिधी म्हणून मालती चौधरी यांचे कार्य महत्त्वपूर्ण ठरते. त्यांनी भारतातील स्त्रियांच्या सुधारणाबाबत अनेक प्रयत्न केलेले. संविधान सभेच्या सदस्या म्हणून कार्यरत असताना त्यांनी स्त्री सुधारणा विषयक विचार मांडले. भारतातील बहुतांशी स्त्रिया अंधः श्रद्धाळू असल्याने त्यांना सोसावा लागणारा सामाजिक त्रास याविषयी सुधारणोवादी विचार मांडले.

८) लिला रॉय :

या बंगाल प्रांताच्या प्रतिनिधी असून संविधान सभेच्या सदस्य होत्या. पण भारताच्या विभाजनामुळे व्यथित होऊन त्या निषेधार्थ त्यांनी राज्यघटना मसुदा समितीच्या सदस्यत्वाचा राजीनामा दिला होता.

९) पूर्णिमा बॅनर्जी :

या युनायटेड प्रोविन्सिसतर्फे निवडून आल्या होत्या. पूर्णिमा बॅनर्जी ह्या संविधान सभेच्या सदस्य होत्या. शिक्षणाचा आणि रोजगाराचा मुलभूत अधिकारात समावेश असावा असा आग्रह त्यांनी धरला होता. त्यांची रशियातील भारतीय राजदुत म्हणून निवड झाल्यामुळे त्यांनी भारतीय राज्यघटना मसुदा समितीच्या सदस्यत्वाचा राजीनामा दिला होता. संविधान समिती समोर केलेल्या एकमेव भाषणात भारताला त्यांनी आंतरराष्ट्रीय पटलावर विश्वासाने उभे राहणारे महत्त्वपूर्ण राष्ट्र म्हणून संबोधले होते.

१०) राजकुमारी अमृत कौर :

या स्वतंत्र भारताच्या प्रथम आरोग्य मंत्री असून सी.पी. आणि बेरार प्रांताच्या प्रतिनिधी होत्या. अमृत कौर यांनी स्वातंत्र्य लढ्यात महत्त्वपूर्ण भूमिका बजाविली. स्वातंत्र्योत्तर काळातही राजकारणामध्ये त्या सक्रीय राहिल्या. पहिल्या मंत्रीमंडळामध्ये केंद्रीय आरोग्यमंत्री म्हणून कार्य केले. इ.स. १९५० मध्ये जागतिक आरोग्य सभेच्या अध्यक्षपदी त्यांची नियुक्ती करण्यात आली होती. इ.स. १९५७ ते इ.स. १९६४ या कालावधीत राज्यसभा सदस्य म्हणून कार्य केले. ऑक्सफर्ड विद्यापीठात शिकलेल्या अमृत कौर 'अखिल भारतीय आयुर्विज्ञान संस्थान' (एम्स) च्या संस्थापक सदस्य होत्या. अर्थ आणि कर्मचारी व राष्ट्रध्वज समितीच्या त्या सदस्य होत्या. आपला 'राष्ट्रध्वज' फक्त 'खादी कापडाचा व हातानी विनलेल्या सुताचा असावा हा त्यांचा आग्रह संविधान समितीने मान्य केला होता.^८

११) रेणुका रे :

आय.सी.एस. अधिकारी सतीशचंद्र मुखर्जी यांच्या कन्या असून प. बंगाल प्रांताच्या प्रतिनिधी होत्या. त्या भारतीय राज्यघटना मसुदा समितीच्या सदस्य होत्या. त्यांनी कलम १६ (आता कलम २८) च्या चर्चेत भाग घेऊन शिक्षण क्षेत्रात शासन अनुदानित संस्थामध्ये शिकणाऱ्या विद्यार्थ्यांना धार्मिक शिक्षण घेण्याची सक्ती नसावी असे सुचविले होते व संविधान सभेत मान्यही केले होते. चीनच्या धर्तीवर आपल्याही घटनेत वार्षिक अर्थसंकल्पात शिक्षणासाठी विशिष्ट रक्कम राखून ठेवावी असेही त्यांनी सुचविले होते. ज्याची अंमलबजावणी आजतागायत अर्थसंकल्पानुन झालेली दिसून येते. या बरोबरच रेणुका रे यांनी सामाजिक

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वैयक्तिक कायद्याचाही मागणी केली होती.

१२) सरोजिनी नायडू :

केंब्रिज विद्यापिठात शिकलेल्या सरोजिनी नायडू ह्यांनी बिहार प्रांताचे 'सरोजिनी नायडू' यांनी धारासना येथील मिठाच्या सत्याग्रहाचे नेतृत्व केले होते. त्यांना तुरुंगवास लागला. नायडू यांनी 'हिंदू-मुस्लीम ऐक्याचे' स्वप्न पाहिले होते. नव्हे ते त्यांचे ध्येय होते. उत्तम काव्यत्रा असलेल्या सरोजिनी नायडू संयुक्त प्रांताच्या प्रथम राज्यापाल म्हणून ही कार्यरत होत्या. स्वातंत्र्य काळात तन-मन-धनाने केलेले त्यांचे कार्य प्रेरणादायी होतं सरकारने त्यांना 'कैसर-ए-हिंद' या पदवीने सन्मानित केले होते. अशा सरोजिनी नायडूंचे राजकारणात योगदान मोलाचे आहे. भारतीय राज्यघटना मसुदा समिती सभेच्या सदस्य असून 'भारतीय राष्ट्रध्वज' समितीच्या त्या अध्यक्ष होत्या. या समितेने राष्ट्रध्वजास मान्यता दिल्यावर आपले मत स्पष्ट केले होते की, जाती, धर्म, स्त्री, पुरुष या आधारे देशाचे प्रतिनिधित्व करणं संयुक्तिक नाही या समाजातील स्त्री सदस्यांनी आग्रह धरला की, जास्तीत जास्त स्त्री वर्गांनी भाषणे करावीत पण मी इथे एक पुनर्जिवीत आणि अविभाज्य भारत मातेची प्रतिनिधी व भारतीय म्हणून बोलत आहे. थोडक्यात सामाजिक न्यायाच्या अनुषंगाने सरोजिनी नायडू यांचे विचार मोलाचे ठरतात. जो विचार मुळातच भारतीय घटनेचा आधार आहे.

१३) सुचेता कृपलानी :

उत्तर प्रदेशाचे प्रतिनिधीत्व करणाऱ्या आणि संविधान सभेच्या महिला सदस्य असलेल्या सुचेता कृपलानी ह्या भारतातील पहिल्या महिला मुख्यमंत्री ठरतात. त्यांनी आपल्या पदाचा वापर अतिशय कुशलतेने व प्रामाणिकपणे केला. मुख्यमंत्री पदाच्या अगोदर आणि नंतरही त्यांनी 'महिलांचे प्रश्न' सोडविण्यासाठी अत्यंत परिश्रम घेतले होते.

१४) विजया लक्ष्मी पंडित :

संयुक्त महाराष्ट्राच्या मुख्य परिषदेच्या पहिल्या महिला अध्यक्ष असून संविधान सभेच्या सदस्या होत्या. भारतीय स्वातंत्र्य चळवळीत तीन वेळा तुरुंगवास झालेल्या विजयालक्ष्मी पंडित ह्या पंतप्रधान नेहरू यांच्या भगिनी होत्या. राष्ट्रीय कायदेमंडळातही त्यांची महत्त्वाची भूमिका होती. विविध देशातील भारताच्या 'राजदुत' म्हणूनही त्यांनी काम पाहिले होते. तसेच इ.स. १९६२-६३ मध्ये 'महाराष्ट्राच्या राज्यपाल' म्हणूनही जबाबदारी सक्रियपणे सांभाळली होती.

१५) अँनी मास्करेन :

या केरळमधील तिरुअनंतपुरम् येथील असून त्रावणकोर राज्य काँग्रेसमध्ये सामील होणारी मास्करेन ही पहिली महिला ठरते. इ.स. १९३७ ते इ.स. १९७७ दरम्यानच्या काळात वेगवेगळ्या कारणांसाठी त्यांनी अनेकवेळा तुरुंगवास भोगला. मास्करेन इ.स. १९५१ च्या भारतीय सार्वत्रिक निवडणुकीत पहिल्या लोक सभेसाठी निवडून आल्या होत्या. केरळमधील त्या पहिल्या खासदार असून संविधान सभेच्या सदस्य होत्या.

निष्कर्ष :

प्राचीन काळापासूनच भारतीय इतिहासात स्त्रियांनी प्रत्यक्ष अप्रत्यक्षरित्या आपले योगदान दिले आहे. अतुलनीय दयाभाव, सहनशिलता आणि कठोर परिश्रमांनी राष्ट्र उभारणीत सहकार्य केले आहे. अशा महिला सहभागाच्या समानतेसाठी, त्यांच्या सामाजिक न्यायासाठी भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकरांनी जे अतुलनीय कार्य केलेय. त्याचीच आज राष्ट्रविकासाच्या रूपाने फलश्रुती दिसून येत आहे. भारतीय संस्कृतीमध्ये मातृशक्तीने आदराचे स्थान असले तरी तिचा सामाजिक दर्जा उंचावण्यासाठी सर्वांगीण विकासाची आवश्यकता होती. जी भारतीय राज्यघटनेद्वारा पूर्ण झालेली दिसून येते. कारण राज्यघटनेने स्वातंत्र्य, समता, बंधुता या तत्वांचा अंगिकार करून स्त्रियांच्या उन्नतीसाठी तरतुदी केल्या. त्यामुळे स्त्रीच्या सामाजिक जीवनात अनेक पटीने सकारात्मक परिवर्तन घडून येण्यास मदत झाली.

भारतीय मार्गदर्शिका निर्माण प्रक्रियेत भारतीय प्रमुख महिला सदस्यांनी ही दिलेले योगदान अनन्यसाधारण आहे. आजची महिलाबाबतची सद्यस्थिती पाहता देशाच्या विकास प्रक्रियेतील त्यांचे विचार व कार्य मोलाचे ठरते. अशा आदर्श महिलांच्या कार्यकर्तृत्वाचा ठसा निश्चितच पुढील पिढ्यांवर होऊन आजच्या भारतीय स्त्रीचे कुटुंब, समाज, व राष्ट्रकार्यातील योगदान महत्त्वपूर्ण ठरते. मातृशक्ती ही देशाचा पाया आहे. भारतीय समाजाला घडविणारी माता. देशाला सुवर्ण योगाकडे नेणारी माता ही राष्ट्रमाता ठरते. आता भारतीय महिला सर्वत्र आणि सर्वच क्षेत्रात आपल्या कर्तृत्वाचा ठसा उमटवताना दिसते आहेत. देशातील स्त्रियांनी मातृत्व,



नेतृत्व आणि कर्तृत्व निश्चितच सिध्द केलेय. यासाठी स्त्रियांचा सकारात्मक दृष्टिकोन, सामाजिक सहभाग, भावनिक समाधान, आत्मविश्वास आणि स्वाभिमान निश्चितच कारणीभूत ठरतो.



भारतीय संविधानाच्या निर्मिती कार्यातील महिला

संदर्भ सूची :

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Optimization of Aluminium Doping Concentration in Titanium Dioxide Nanoparticles Photo Anode for Enhancing Efficiency of Dye-Sensitized Solar Cell

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Well crystallized Aluminium (Al) doped Titanium dioxide (TiO₂) nanoparticles with various doping concentration (0, 0.05 M, 0.07 M, 0.09 M and 0.11 M) were synthesized successfully by sol-gel route to develop the photo anode of Dye Sensitized Solar Cell (DSSC). Anatase crystalline nature of TiO₂ nanoparticles was confirmed using X-ray diffraction (XRD) and Raman spectrophotometer. The Atomic Force Microscopy (AFM) was used to investigate the morphology of the photo anode (Al-doped TiO₂ nanoparticles). The photovoltaic performance of the DSSC in terms of Current, Voltage and efficiency was investigated with a standard illumination of AM1.5G having an irradiance 100 mW/cm². Optimized values of Short Circuit Current density (I_{sc}), Open Circuit Voltage (V_{oc}) and efficiency (η) obtained was 247.62 μ A/cm², 359 mV and 0.02456%, respectively for 0.07 M Al doping concentration. Eco-friendly Eosin

TiO₂ nanoparticles of doping concentration 0.05 M, 0.07 M, 0.09 M and 0.11 M were synthesized and the crystalline nature was verified using XRD and Raman spectroscopy. The photo anodes were developed using these nanoparticles and used for DSSC. It was observed that the DSSC developed using photo anode with Al doping concentration of 0.07 M offers improved results as compared to the earlier reported work.

2. Experimental

2.1. Materials

Chemical reagents including titanium isopropoxide, Al nitrate, polyethylene glycol 600, Triton X-100 (Otto Chemicals, Germany), Eosin Y dye and Chloroplatinic acid (H₂PtCl₆) (Ward Hill, U.S.A.), acetyl acetone (Merck) and the organic solvent were used as received without further purification. FTO (Fluorine doped SnO₂, 10 Ω/Sq.cm) coated glass substrates were cleaned in a soap solution, tap water, acetone and DI water sequentially by ultrasonic treatment for 15 min each before using for electrode preparation.

2.2. Preparation of undoped and Al-doped TiO₂

Both undoped and Al-doped TiO₂ nanoparticles were synthesized by simple and cost effective sol-gel method as mentioned in the previous studies^{27,30,31}. Doping concentration of Al varied as 0.05 M, 0.07 M, 0.09 M and 0.11 M to synthesize the Al-doped TiO₂ nanoparticles. Al-doped TiO₂ nanoparticles of all concentrations along with undoped TiO₂ nanoparticles were washed several times, dried at 100°C and the calcined at 450°C for 1 h.

2.3. Preparation of electrodes

DSSC of effective area 1 cm² was developed according to the following process. Paste of TiO₂ nanoparticles, of various doping concentrations, was prepared using distilled water, acetyl acetone, polyethylene glycol and Triton X-100 in an agate mortar.²⁷ The photo anodes were obtained using the doctor blade method on the conductive glasses and then sintered at 450°C for 30 min in the air in the muffle furnace. After being cooled to 80°C, the TiO₂ electrodes were immersed into 0.03 mM Eosin Y dye solution in ethanol and allowed to soak for 24 h in

dark space. Cathode electrodes were fabricated by drop casting, the 5 mM solution of H₂PtCl₆ in 2-propanol, on 1 cm² area on a cleaned FTO glass. Cathodes were also calcined at 450°C for half an hour before use.

2.4. Development of DSSCs

Electrolyte prepared using 0.05 mM Iodine and 0.5 mM lithium triiodide in acetonitrile was kept ready. The photo electrodes immersed in dye were taken out, washed with ethanol to remove excessive dye, dried on a hot plate and assembled with a platinum cathode with the help of Surlyn polymer spacer, crocodile clips and alligator pins. A drop of electrolyte was inserted in between the two electrodes before illuminating to obtain the J-V characteristics using the Semiconductor Parameter Analyzer- Keithley 4200 unit and overhead projector assembly.

2.5. Spectroscopic analysis

X-Ray Diffraction (XRD) patterns were recorded on a Brooker X-Ray diffractometer using Cu Kα radiation source. The XRD patterns were recorded in the 2θ range from 20° to 80°. Raman spectra were measured at room temperature with an AIRIX Corp (STR150 Raman, Japan). The laser line at 532 nm of an Argon ion laser was used as an excitation source with an output of 50 mW. The power of the laser at the sample was about 25 mW. Morphology of films was characterized using Atomic Force Microscope (AFM) (Park XE-7) in a non-contact mode. The Adsorption effect of the dye by TiO₂ photo anodes of different Al doping concentrations was measured by ultraviolet-visible (UV-Vis) spectrophotometer. The photovoltaic characteristics of the DSSCs were investigated with the help of semiconductor parameter analyzer (SPU) (Keithley 4200). The fill factor (ff) and energy conversion efficiency (η) were calculated as

$$ff = \frac{(I_{\max} \times V_{\max})}{I_{sc} \times V_{oc}}, \quad (3)$$

$$\eta = \frac{I_{sc} \times V_{oc} \times ff \times 100}{I_{in}}, \quad (4)$$

where I_{\max} and V_{\max} are the current density and voltage generated by DSSC at maximum power point. V_{oc} open circuit voltage and I_{sc} represent the short circuit current density of DSSC and I_{in} is the intensity of incident light.



Integrity in linear and nonlinear optical properties of L-tyrosine doped bis thiourea cadmium acetate single crystal

Siddique Aneesa-Fatema, Y. B. Rasal, R. N. Shaikh, M. D. Shirsat, S. S. Hussaini & R. B. Kulkarni

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analyzed by XRD, FT-IR, UV-vis, TG/DTA and dielectric studies [10]. Slow evaporation and Sankaranarayanan-Ramasamy modified methods simultaneously employed to grow ADP added with 1 mol % of L-asparagine monohydrate [11]. The attempt have made on relative SHG efficiency for 3 mole% glycine doped ADP [12]. The enhanced properties shown in L-valine doped ammonium dihydrogen phosphate has by slow evaporation method at room temperature [13]. Since thiourea has tendency to form multiple phases with metal can be useful in assessing the homogeneity of the material [14]. S. Shahil Kirupavathy et al. and S. M. Azhar et al. have reported the improved properties of bisthiourea cadmium acetate (CTA) by doping amino acids [15, 16]. Also, Kulkarni et al. and Mohd. Anis et al. have investigated the doping of L-proline and L-valine independently and have gloried characteristics improvement in the parent material [17, 18]. So this is the earliest attempt to grow L-tyrosine amino acid doped in CTA which improves optical properties. The slow evaporation technique is employed to grow crystal of L-tyrosine doped bisthiourea cadmium acetate (LTYCTA). The L-tyrosine doped (LTYCTA) crystal was characterized by powder XRD, FT-IR, second order harmonic efficiency and microhardness studies.

2. Experimental studies

The AR grade samples of thiourea and cadmium acetate are taken in the 2:1 stoichiometric ratio using deionized water to produce thiourea (bis) cadmium acetate (CTA), [19]. This material was recrystallized for the improvement in the transparency. Then 600 ml supersaturated solution of CTA was prepared at room temperature. The L-tyrosine of 0.1 and 0.2 mole percent gradually added to CTA in the different two beakers. This material was recrystallized for betterment of transparency into the crystal. The material was filtered by using whatmann filter paper no. 1. The material was closed by pinhole perforated paper and kept for slow evaporation. The 0.2 mol % tyrosine doped cadmium thiourea acetate (LTYCTA) was kept in constant temperature bath for growth. The crystal of 0.2 LTYCTA grown of size 12 mm x 23 mm x 4 mm within 7-8 days as shown in Fig. 1.

3 Results and discussion

3.1. Powder XRD

The X ray diffraction pattern of TCTA was recorded using the Rigaku Miniflex II X-ray diffractometer within the 2θ range of 5 to 70° and the recorded PXRD pattern are shown in Fig. 2. The observed d values for different 2θ with (h,k,l) indices of the corresponding reflecting planes for the crystal are studied. The powder X software is used to determine the indexing of XRD peaks and shows good agreement to the reported. The PXRD analysis reveals that the grown crystals belong to orthorhombic crystal structure. The sharp peak shows that the doped crystal has crystalline nature and is free from defect [20].

3.2. Fourier transform infrared (FT-IR) analysis

The functional groups were identified by using Bruker α -ATP spectrophotometer of the grown LTYCTA crystal. The transmittance spectrum was recorded in the range of $550-4000\text{ cm}^{-1}$ is shown in Fig. 3. Table 1 consists of the observed vibrational

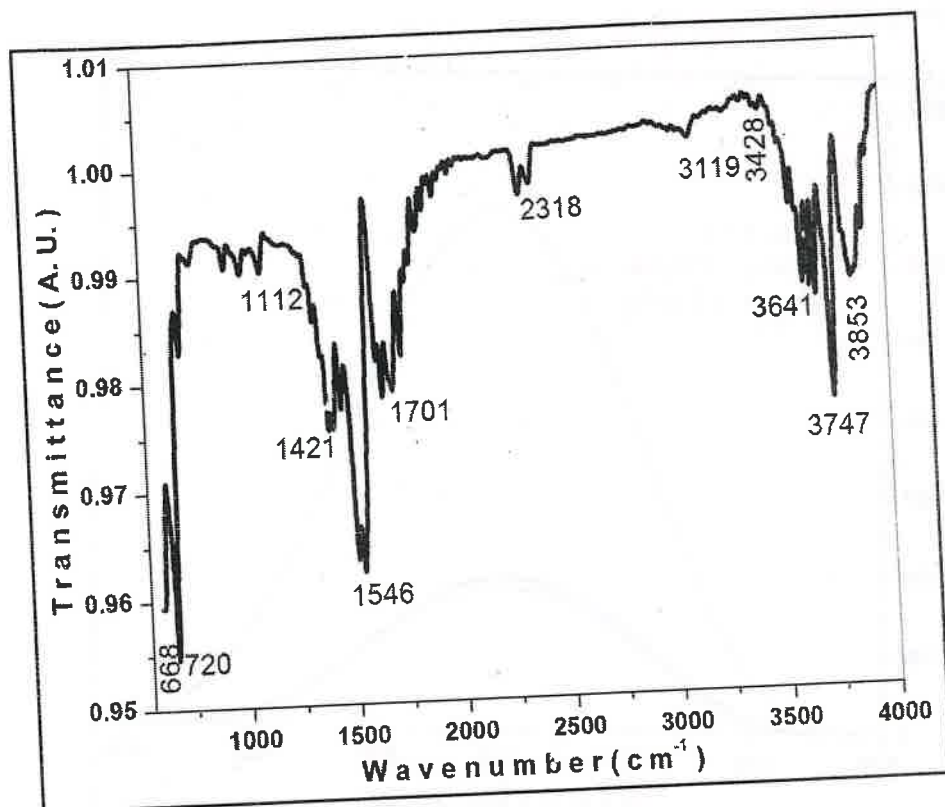


Figure 3. FT-IR of doped crystal.

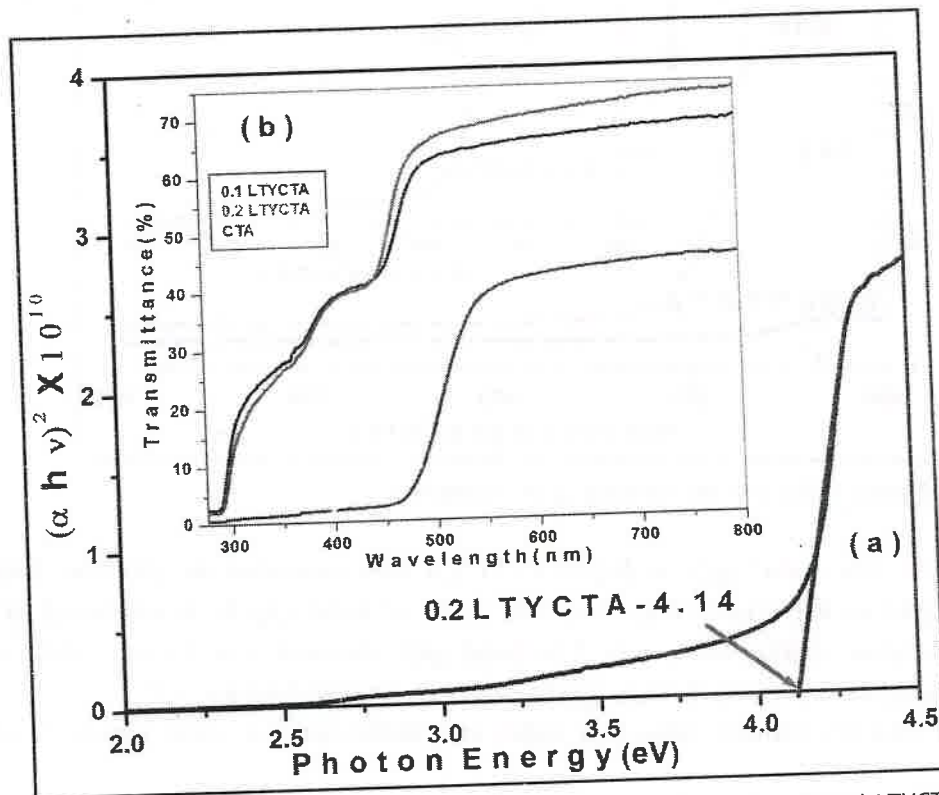
Table 1. Observed IR frequencies (cm^{-1}) of pure CTA and L-tyrosine doped CTA.

Pure CTA	Doped CTA	Assignment
487	668	N-C-S
620	720	N-C-S, O-H stretching
725	1112	C-S Stretching
1110	1421	C-N-C Stretching
1413		C-S stretching
1494	1701	C-N stretching
1627	1923	C=C stretching
	2318	C=O stretching
	3119	O-H stretching
3139		O-H, N-H
3307	3428	NH ₂ Asymmetric
	3641, 743, 3853	NH ₂ stretching
		O-H stretching

at 668 cm^{-1} was assigned to N-C-S, O-H stretching. The transmittance bands 1112 cm^{-1} , 1421 cm^{-1} were assigned to C-N-C Stretching and C-S stretching respectively. The spectrum consists of peaks of frequencies at 2318 cm^{-1} , 1923 cm^{-1} , 720 cm^{-1} and 668 cm^{-1} assigned for O-H, C=O, C-S stretching and O-H wagging respectively. The peak at 1701 cm^{-1} frequency assigned due to C=C stretching. The band observed at 3119 cm^{-1} includes O-H vibrations and N-H vibration of amino acid. The additional transmittance peaks present in the doped Crystal 2318 , 3641 , 3743 , 3853 cm^{-1} were assigned to O-H stretching which may be due to the incorporation of L-tyrosine in CTA crystal [22].

Table 2. SHG efficiency comparative chart.

Crystal	SHG Efficiency [reference]
KDP	0.84 [17]
CTA	1 [17, present]
L-proline - CTA	2.06 [17]
L-lysine - CTA	1.78 [25]
L-cysteine - CTA	1.35 [25]
L-threonine - CTA	1.31 [25]
0.2 LTY - CTA	3.64 [present]

Figure 5. (a) $(\alpha h\nu)^2$ vs. photon energy ($h\nu$). (b) UV-Vis. Spectrum of tyrosine doped LTYCTA.

recorded for the doped crystal was reflected in Fig. 5(a). The cut off wavelength for the doped crystal was found to be 290 nm. The transmittance value observed for the 0.2 LTYCTA crystal was 73% and shows higher value in the entire visible region than that of parent material. The higher values of transmittance suggests the crystal has higher crystallinity and having less defects hence shown suitability of the crystal for frequency conversion devices [26].

The absorption coefficient (α) calculated from the opted transmittance (T) data was by using following relation.

$$\alpha = \frac{2.303 \log \left[\frac{1}{T} \right]}{t} \quad (1)$$

Where T is the Transmittance and t is the thickness of the crystal.

$$\alpha = A(h\nu - E_g)^{\frac{1}{2}} \quad (2)$$

By using above formula optical band gap (E_g) was evaluated from spectrum and by optical absorption coefficient (α), where E_g is the optical band gap of the crystal and

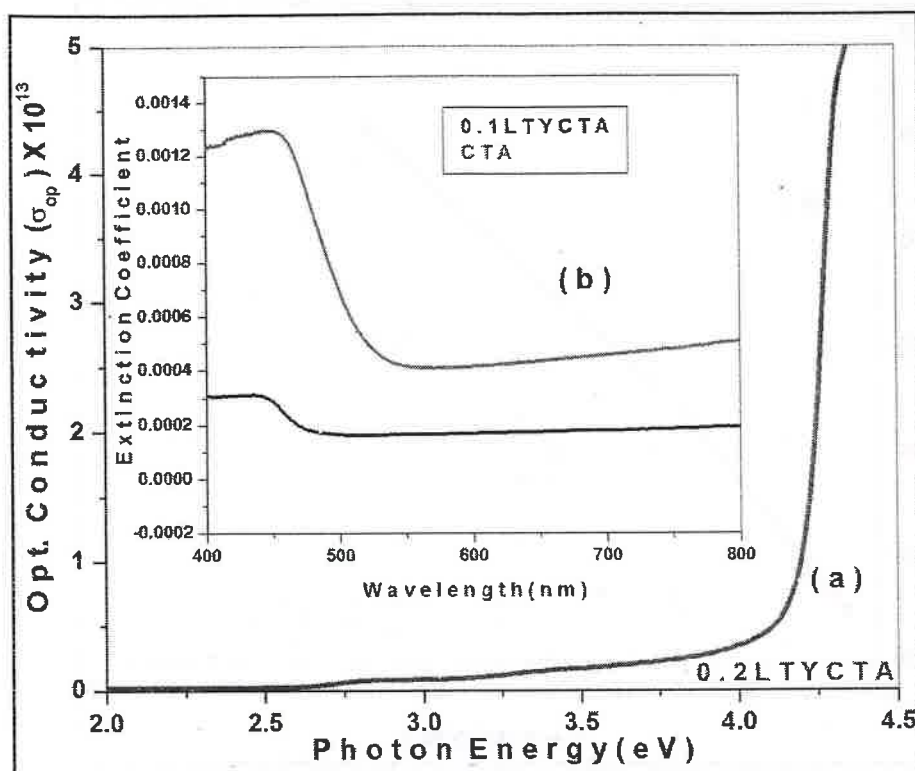


Figure 7. (a) Optical conductivity vs. E and (b) Extinction coefficient vs. wavelength.

optical numerical applications in computer. The observation of the UV plots depicts in the total visible region crystal possesses higher transmittance, lowering of refractive index and reflectance values and higher magnitude of optical conductivity suggests candidature of doped crystal have applications in antireflection coating in solar thermal devices. The above discussions reflect potential optical properties of the doped 0.2 LTYCTA crystal suggest its suitability for laser, NLO and optoelectronic device [28].

3.5. Microhardness Studies

The Shimadzu, HMV-2T microhardness tester is used to find out the Vickers hardness constants of 0.2 Tyrosine doped CTA crystal. For each load P , an average of two impressions were recorded and the average of diagonal lengths (d in mm) of the indentation mark after unloading was measured using a calibrated micrometer attached to the eyepiece of the microscope. The strength of the doped CTA crystal was measured at constant indentation time of 5 Sec for different loads of 25 g, 50 g and 100 g. The formula used to determine the Vickers microhardness constant value was $H_v = 1.8544 (P/d^2)$ in Kg/mm^2 , where p is the applied load (g) and d is the average diagonal length (mm) of the indentation mark. Figure 8(a) shows the plot of Vicker's hardness (H_v) versus load (P) for doped CTA crystal. The plot replies that the linear relation of hardness number with the applied indentation loads which shows reverse indentation size effect (RISE) [29].

By employing Meyer's law between the load and size of indentation $p = k_1 \times d^n$, consisting k_1 as the material constant and n as work hardening index. Figure 8(b) depicts the graph of $\log p$ and $\log d$ and founds n value as 6.6, which shows that material

powder XRD spectroscopic technique. The high optical transparency in the entire visible region, high band gap energy of the doped crystal confirms its suitability in the distinct and wide optical applications and has also applications in antireflection coating in solar thermal devices. The SHG efficiency of 0.2 LTYCTA crystals was estimated by Kurtz-Perry powder test and found enhanced 3.64 times than that of bis thiourea cadmium acetate, confirms its effective usage in the frequency conversion applications. The magnitudes of the optical parameters depicts that the doped crystal has applications in the optoelectronic devices. The microhardness studies confirmed soft material category and have suitability of material in device fabrication purpose.

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Role of dopant L-Methionine concentration in modifying optical properties of parent Zinc Thiourea Sulphate Nonlinear crystal

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Abstract: The recent investigation was aimed to explore the influence of varying concentration of amino acid L-methionine on decisive optical properties of zinc thiourea sulphate (ZTS) crystal. The traditional slow solvent evaporation technique has been adapted to grow L-methionine zinc thiourea sulphate (LM-ZTS) crystal at room temperature. The influence of 0.2 M% & 0.3 M% L-Methionine on optical transparency and optical constants of ZTS crystal in range of 200-900 nm has been ascertained by means of UV visible spectral analysis, to discuss the technological impetus of mixed crystal for optical devices. The optical study revealed that 0.2 M% LM-ZTS crystal has higher transmission with lower cut off wave length. The extinction coefficient, refractive index, reflectance and polarizability of 0.2 M% LM-ZTS found to be lower than 0.3 M% LM-ZTS crystal. Also the direct band gap determined by the Tauc's plot method of 0.2 M% LM-ZTS is wider than 0.3 M% LM-ZTS. All these parameters show the usability of LM-ZTS crystal for various opto-electronic device applications.

Keywords: crystal growth, extinction coefficient, optical constant.

1. INTRODUCTION:

In past decade many research groups have done extensive research on semi organic thiourea metal complexes. Among thiourea metal complex pure and doped zinc thiourea sulphate outstands as a potential candidate that seeks huge demand in technologies like high power lasers, opto-electronics, frequency conversion, high speed information processing [1-3]. Amino acid play a vital role in the field of NLO crystal as they exhibit natural chiral properties and crystallize in the non-Centro symmetric space group, which are an essential criteria for nonlinear optical device applications. The enhancement in different characteristics properties of ZTS crystals has been evident from literature due to addition of L-cysteine, L-serine, Nd³⁺, urea [4-7]. Thus in order to imitate foresaid desirable properties amino acid L-methionine is doped in different concentration in ZTS crystal by employing UV visible spectral analysis and its detail optical parameters to confirm its superiority for various opto-electronics applications.

2. EXPERIMENTAL PROCEDURE:

Zinc thiourea sulphate (ZTS) salt was synthesized by gradually dissolving merck made analytical reagent (AR) grade zinc sulphate and thiourea in double distilled water in the molar ratio of 1:3. The recrystallization of technique has been used to enhance the purity of ZTS salt. Amino acid L-methionine with 0.2 mole% and 0.3 mole% was added into the super saturated solution of ZTS with constant stirring for 4 hours. The 0.2 mole% and 0.3 mole% LM-ZTS solution was filtered using whatmans filter paper in a beaker and kept for slow evaporation at ambient temperature. The grown crystals of 0.2 mole% and 0.3 mole% LM-ZTS were obtained within a period of 20 days as shown in Fig.1.

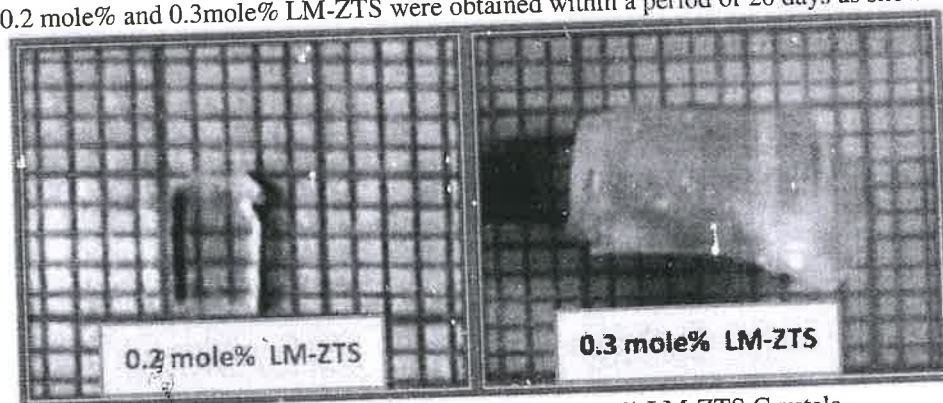


Fig.1. Photograph of 0.2 mole% and 0.3 mole% LM-ZTS Crystals.

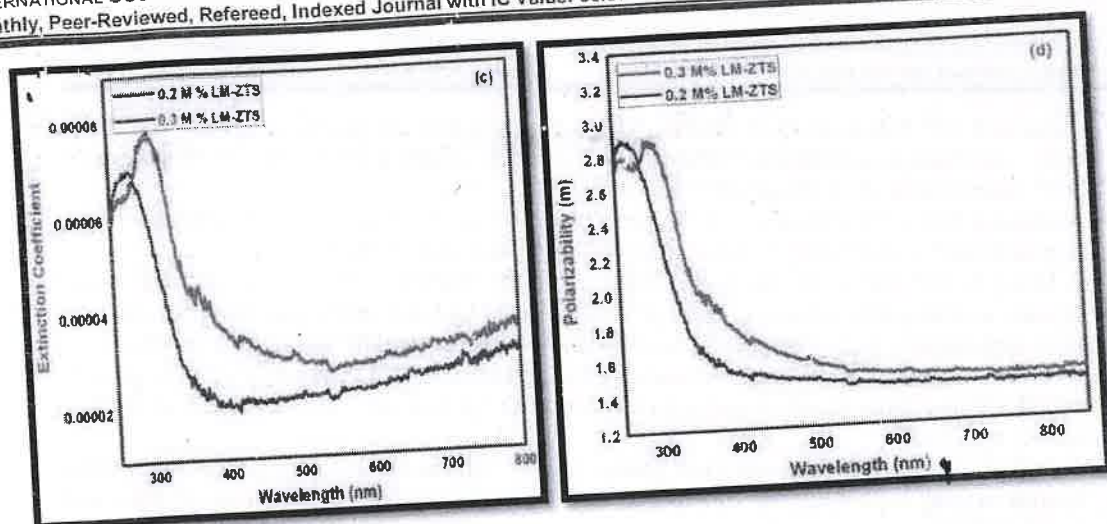


Fig.2. (c) Extinction Coefficient

Fig.2. (d) Polarizability

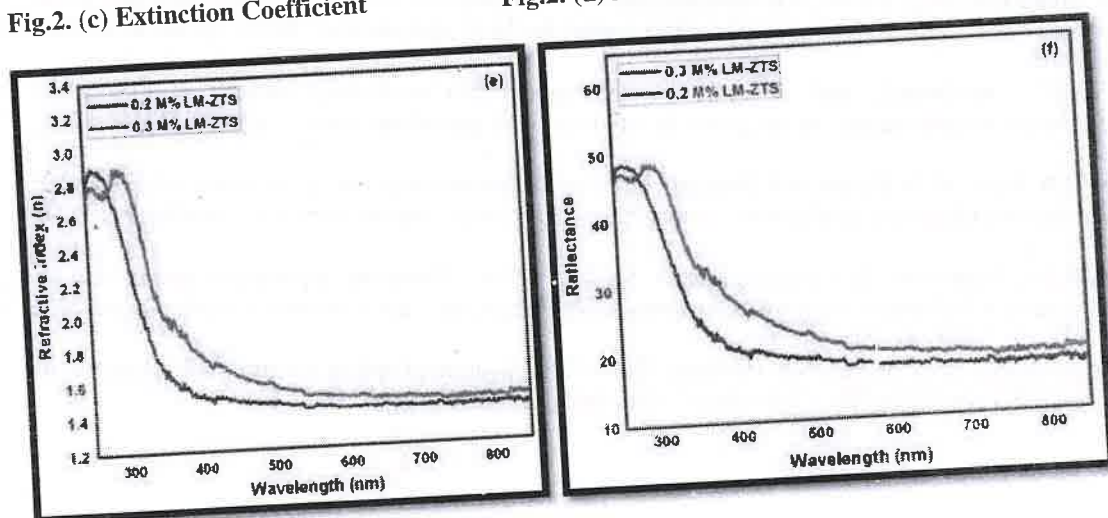


Fig.2 (e) Refractive Index vs. Wavelength

Fig.2. (f) Reflectance vs. Wavelength

4. CONCLUSION:

In present investigation 0.2M% LM-ZTS and 0.3 M% LM-ZTS single crystals were successfully grown by traditional slow solvent evaporation technique in order to explore the effect of concentration of amino acid L-methionine on optical properties of parent ZTS crystal. The UV-visible study shows that the presence of L-methionine enhanced the optical-transparency of ZTS crystal. In particular the 0.2M% concentration of L-methionine has enhanced the optical transmittance of parent ZTS crystal than 0.3M% L-methionine. The optical band gap is found to be 3.73 eV for 0.2M%LM-ZTS & 3.5 eV for 0.3 M%LM-ZTS crystal. The linear optical constants such as extinction coefficient, polarizability, refractive index, and reflectance confirmed the lower values for 0.2M%LM-ZTS than 0.3 M%LM-ZTS. Hence from the present investigation, it is thus confirmed that 0.2M% ZTS crystal has superior optical properties than 0.3 M% LM-ZTS.

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Focusing Nonlinear Optical Traits of Parent & L-Tryptophan Doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal for NLO Applications

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ABSTRACT

Recent scenario deals with the requirement of good quality crystals for the nonlinear optical (NLO) device applications. Hence present manuscript explores the growth of parent & L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal by conventional slow evaporation solution growth method. Paper demonstrates the study of comparative nonlinear optical properties such as optical conductivity, extinction coefficient, reflectance and refractive index of parent & L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal. The evaluated nonlinear optical parameters confirmed the superiority of L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal over parent Bis Thiourea Cadmium Acetate (BTCA) crystal for application in laser assisted NLO applications.

Keywords: Crystal growth, Extinction coefficient, optical conductivity, Reflectance, Refractive index

1. INTRODUCTION

Nonlinear optical (NLO) crystals seek large demand for developing the cutting edge technological accessories utilized in data storage, digital communication systems, optical switching, laser fusion, photonics, optoelectronics and laser frequency conversion device applications [1-3]. Designing, engineering and growth of perfect nonlinear optical crystals delivering extraordinary characteristics has become a challenging task for researchers in the current scenario. All optical device applications concurrently desire excellent optical (UV-visible), SHG efficiency, luminescence, third order nonlinear optical), crystalline perfection, thermal stability and electrical (dielectric) properties [4]. Tremendous efforts have been taken since past few decades for designing a new class of organometallic nonlinear optical crystals. In organometallic crystals a large variety of thiourea metal complex crystals have been reported [5,6] amongst which the Bis thiourea Cadmium acetate (BTCA) deserves more attention due to its orthorhombic crystal structure, appreciable linear-nonlinear optical properties, hardness, electrical and thermal properties as evident in literature. With the aim of achieving improved quality CTA crystal; several researchers attempted a technique of doping additives Zn, Mn(II), NMU, Glycine, Alanine, Valine, Cystein [7-16].

L-tryptophan contains an α amino group, and α carboxylic acid group with five membered ring with a nitrogen atom bounded to a benzene ring called as indole ring present in side chain of molecule making it a non polar aromatic amino acid. L tryptophan exhibits non exponential fluorescence decay in aqueous solution and this has been explained by the emission from non interconnecting rotamers which has different life times due to different rate of intermolecular charge transfer [17].

Hence present study aimed to grow the parent bis thiourea cadmium acetate (BTCA) and L-tryptophan doped bis thiourea cadmium acetate (TR-BTCA) crystal by slow evaporation solution growth technique and thus to study the effect of amino acid L- tryptophan on nonlinear optical properties of BTCA.

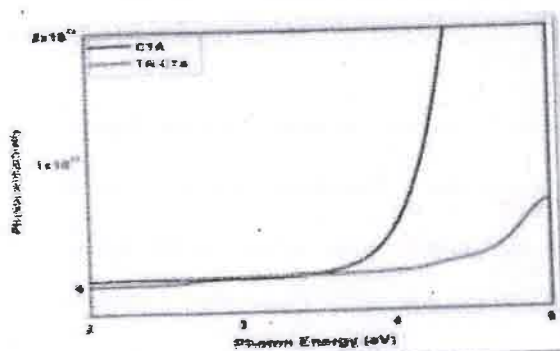


Fig.2(b) Optical Conductivity

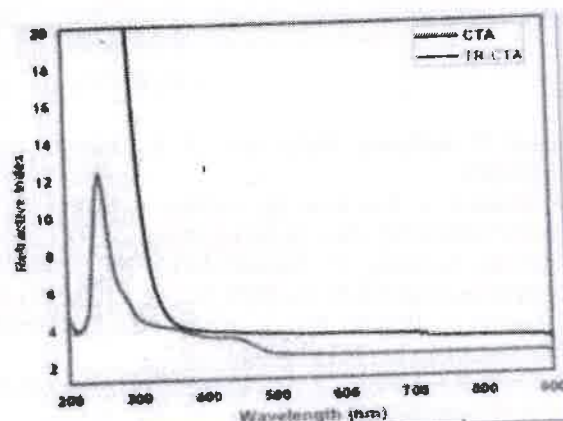


Fig.2(d) Refractive Index

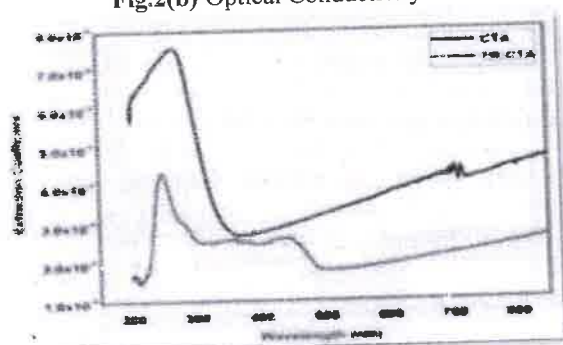


Fig.2(c) Extinction coefficient

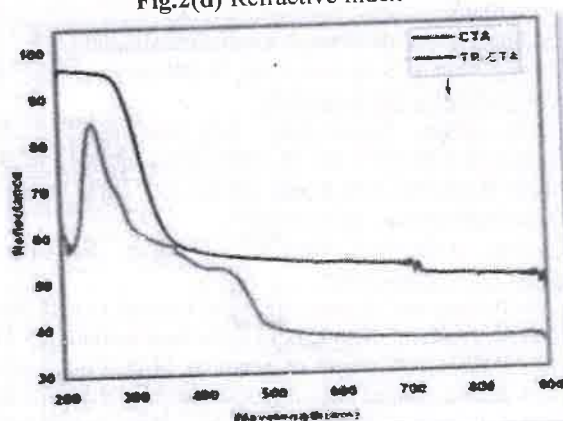


Fig.2(e) Reflectance

4. CONCLUSIONS

Parent Bis thiourea cadmium acetate (BTCA) & L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal was grown by conventional slow evaporation solution growth method. The direct optical band gap values of Parent Bis thiourea cadmium acetate (BTCA) & L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal has been calculated from Tauc's plot. Parent Bis thiourea cadmium acetate (BTCA) has narrow band gap (3.71 eV) than L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal (4.26 eV). The optical studies revealed the lower values of extinction coefficient, reflectance, photoconductivity and refractive index of L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal were also confirmed in the visible region of interest. The high optical quality of L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal makes it suitable candidate for NLO assisted optoelectronic device applications.

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1. INTRODUCTION

Nonlinear optical (NLO) crystals seek large demand for developing the cutting edge technological accessories utilized in data storage, digital communication systems, optical switching, laser fusion, photonics, optoelectronics and laser frequency conversion device applications [1–3]. Designing, engineering and growth of perfect nonlinear optical crystals delivering extraordinary characteristics has become a challenging task for researchers in the current scenario. All optical device applications concurrently desire excellent optical (UV–visible), SHG efficiency, luminescence, third order nonlinear optical), crystalline perfection, thermal stability and electrical (dielectric) properties [4]. Tremendous efforts have been taken since past few decades for designing a new class of organo-metallic nonlinear optical crystals. In organometallic crystals a large variety of thiourea metal complex crystals have been reported [5,6] amongst which the Bis thiourea Cadmium acetate (BTCA) deserves more attention due to its orthorhombic crystal structure, appreciable linear-nonlinear optical properties, hardness, electrical and thermal properties as evident in literature. With the aim of achieving improved quality CTA crystal; several researchers attempted a technique of doping additives Zn, Mn(II), NMU, Glycine, Alanine, Valine, Cystein [7-16].

L-tryptophan contains an α amino group, and α carboxylic acid group with 1five membered ring with a nitrogen atom bounded to a benzene ring called as indole ring present in side chain of molecule making it a non polar aromatic amino acid . L tryptophan exhibits non exponential fluorescence decay in aqueous solution and this has been explained by the emission from non interconnecting rotamers which has different life times due to different rate of intermolecular charge transfer [17].

Hence present study aimed to grow the parent bis thiourea cadmium acetate (BTCA) and L-tryptophan doped bis thiourea cadmium acetate (TR-BTCA) crystal by slow evaporation solution growth technique and thus to study the effect of amino acid L- tryptophan on nonlinear optical properties of BTCA.

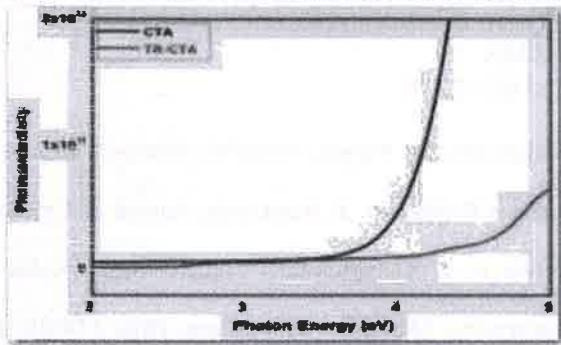


Fig.2(b) Optical Conductivity

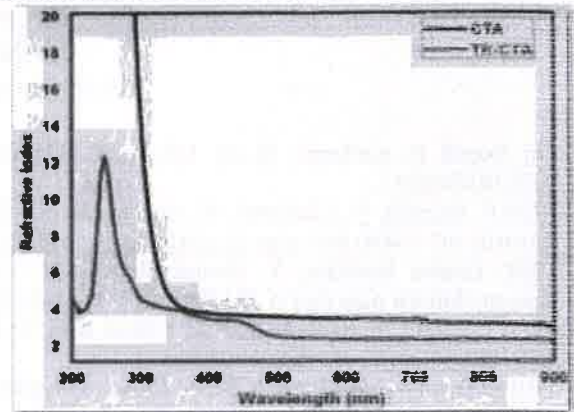


Fig.2(d) Refractive Index

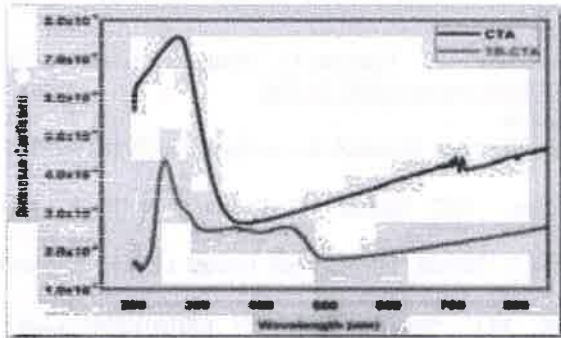


Fig.2(c) Extinction coefficient

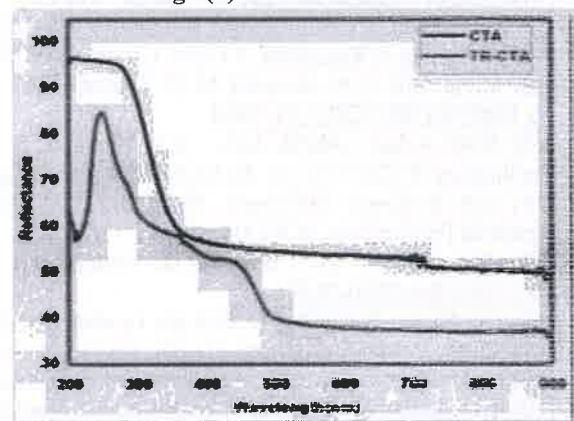


Fig.2(e) Reflectance

4. CONCLUSIONS

Parent Bis thiourea cadmium acetate (BTCA) & L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal was grown by conventional slow evaporation solution growth method. The direct optical band gap values of Parent Bis thiourea cadmium acetate (BTCA) & L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal has been calculated from Tauc's plot. Parent Bis thiourea cadmium acetate (BTCA) has narrow band gap (3.71 eV) than L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal (4.26 eV). The optical studies revealed the lower values of extinction coefficient, reflectance, photoconductivity and refractive index of L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal were also confirmed in the visible region of interest. The high optical quality of L-Tryptophan doped Bis Thiourea Cadmium Acetate (TR-BTCA) Crystal makes it suitable candidate for NLO assisted optoelectronic device applications.

5. REFERENCES

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बीड जिल्ह्यातील महिला सरपंचांच्या कुटुंबातील दर्जाचा समाजशास्त्रीय अभ्यास

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❖ प्रस्तावना (Introduction) :

पारंपारिक पुरुषप्रधान भारतीय समाजात महिलांना अवला समजण्यात येई. त्यांना कौटुंबिक, सामाजिक तसेच राजकीय क्षेत्रातील सत्तेपासून वंचित ठेवले जात असे. राजकीय सत्ता ही दुसऱ्या ठिकाणच्या सत्तेचा स्त्रोत असते म्हणून ७३ व्या घटनादुरुस्तीने महिलांना सबल बनविण्याकरिता पंचायतराज व्यवस्थेत जाणीपूर्वक ३३ टक्के आरक्षण देऊन त्यांना सत्तेत सामील करून घेण्याचा प्रयत्न केला आहे. सध्या २०११ पासून पंचायतराज व्यवस्थेत पन्नास टक्के महिलांना आरक्षण दिले आहे. आरक्षण दिल्यामुळे खरेच महिला सरपंचांचा दर्जा सुधारण्यास अर्थात त्यांचे सबलीकरण होण्यास मदत झाली आहे का? हे अभ्यासण्याचा प्रयत्न प्रस्तुत संशोधन निबंधामध्ये केलेला आहे. या शोधनिबंधामध्ये प्रामुख्याने महिला सरपंच झाल्यामुळे तिच्या कौटुंबिक दर्जात कोणता बदल घडून आला हे अभ्यासले आहे.

महिलांच्या सबलीकरणाचा विचार करताना त्यांच्या जवळही पुरुषाप्रमाणे उत्तम प्रशिक्षण कौशल्ये, इच्छाशक्ती, आकांक्षा आणि निर्णयक्षमता असते, परंतु त्यांच्या बाबतीत सामाजिक, कौटुंबिक पाठिंब्याची उणीव व कमतरता दिसून येते. महिला सबलीकरण व कुटुंबातील त्यांच्या दर्जात्मक वृद्धीमधील हा प्रमुख अडथळा आहे. महिला सबलीकरणाच्या संदर्भात स्त्रीवादो अभ्यासक मनीषा गुप्ते यांच्या मते, आपल्या शरीराबद्दल, मनाबद्दल, शिक्षणाबद्दल, नोकरी, लग्न, मुले हवेत को नको, किती आणि कॅव्हा या सर्वांबद्दल मन मोकळेपणाने कोणाच्याही दबावाखाली न राहता स्वतःचा निर्णय स्वतःला घेता येणे म्हणजे महिला सबलीकरण होई. तसेच स्वतःचे निर्णय घेण्याबरोबरच इतर महिलांचे प्रश्न समजून घेणे वरकरणी भिन्न दिसणाऱ्या अनुभवामध्ये साम्ये शोधणे आणि सामाजिक पातळीवर सर्व महिलांचे प्रश्न समजून घेऊन मांडणे तसेच एकत्रितपणे आणि परस्पर सहकार्यातून या प्रश्नांची उत्तरे शोधणे हा महिला सबलीकरणाचा महत्वाचा टप्पा आहे, तर कौशिक सुशीला यांच्या मते राजकीय सत्तेतील निर्णय प्रक्रियेत प्रभावीपणे सहभागी होण्यासाठी महिलांची राजकीय सत्तेतील संख्या आणि त्यांचा स्तर हा योग्य प्रमाणात असणे आवश्यक असते. त्यामुळे महिलांना आपल्या निर्णय क्षमतेला वाव देता येतो आता ही संख्या ७३ व्या घटनादुरुस्तीने ३३% आणि २०११ पासून पंचायतराज व्यवस्थेमध्ये ५० टक्के झालेली आहे. या आरक्षणांमुळे महिलांची स्थानिक राजकीय क्षेत्रातील संख्या वाढवण्यास मदत झालेली आहे, पण केवळ राजकीय सत्तेतील संख्या वाढणे सबलीकरणाकरिता किंवा महिलांच्या दर्जात्मक सुधारणाकरिता महत्वाचे नसून त्यांना निर्णय प्रक्रियेत सहभागी होता आले पाहिजे. असे असले तरी अनेकदा महिलांना या राजकीय सहभागामुळे समाजामध्ये मानपान मिळत नाही परंतु कुटुंबामध्ये हा मान मिळतो का अभ्यासण्यासाठी संशोधकाने प्रस्तुत शोधनिबंधात महिला सरपंचांना राजकीय, प्रशासकीय स्तरावर मान प्रतिष्ठा मिळत असली तरी त्या ज्या कुटुंबातून आलेले आहेत त्या कुटुंबातील त्यांचा दर्जा नेमका कोणता आहे, त्यांच्या कौटुंबिक दर्जात सरपंच झाल्यामुळे काही बदल झाला आहे का? हे अभ्यासणाचा प्रयत्न केलेला आहे. प्रस्तुत संशोधन हे प्रारंभिक महितीच्या आधारे केलेले आहे.

❖ अभ्यासाची उद्दिष्टे (Objectives of Study) :

- १) ग्रामपंचायतीचे नेतृत्व करणाऱ्या महिला सरपंचांच्या नावावर स्थाई मालमत्ता आहे का? याचा अभ्यास करणे;
- २) महिला सरपंचांना घरकामात कुटुंबाकडून मिळणाऱ्या मदतीचा अभ्यास करणे;
- ३) महिला सरपंचांना त्यांच्या कुटुंबात मिळणाऱ्या वागणुकीचा अभ्यास करणे.

❖ अभ्यासाची गृहितके (Hypothesis of Study) :

- १) महिलांच्या नावे पारंपारिक स्थायी मालमत्ता केली जात नाही.
- २) महिला नावची प्रमुख झाली तरी तिच्या पारंपारिक आणि कौटुंबिक दर्जात बदल होत नाही.



❖ संशोधन पद्धती (Research Methodology) :

प्रस्तुत संशोधन हाती घेतल्यानंतर समाजशास्त्रीय संशोधन पद्धतीचा वापर करून बीड जिल्ह्यातील ग्रामपंचायत स्तरावर नेतृत्व करणाऱ्या परंतु पन्नास टक्के आरक्षण जाहीर होण्याआगोदर नेतृत्व करणाऱ्या महिला सरपंचाचा चौद्विक स्तरावर दर्जात्मक झालेला बदल अभ्यासला आहे. हा अभ्यास हा अभ्यास करतांना शास्त्रीय पद्धतीचा वापर घेतला. बीड जिल्ह्यातील महिला आरक्षण पदावर नेतृत्व करणाऱ्या इसवी सन २००६ ते २०१२ दरम्यान निवडून आलेल्या ३३८ महिला सरपंचा पैकी संभाव्य नमुना नियम प्रक्रियेतील स्तरीत यादृच्छिक नमुना निवडीच्या आधारे बीड जिल्ह्यातील ११ तालुक्यातून १/३ नमुना नियम करून म्हणजेच ११० महिला सरपंचाचा अभ्यास वरील उद्दिष्टांना अनुरारून करून प्रस्तुत शोध निबंध लिहिला आहे. प्रतिसादक महिला सरपंचाकडून प्राथमिक माहिती मिळविण्याकरीता मुलाखत अनुराची निरीक्षण तंत्राचा वापर केला आहे. संकलित केलेल्या प्राथमिक माहितीचे सादरीकरण आणि विश्लेषण सारणीच्या आधारे केले आहे. सारणीतील संख्येची माहितीचे विश्लेषण करण्याकरीता शेकडेवारी पद्धतीचा वापर केला आहे.

❖ माहितीचे विश्लेषण (Data Analysis):

❖ महिला सरपंचाचा स्थाई मालमत्तेवरील मालकी हक्क :

पारंपारीक भारतीय समाजात महिलांच्या नावे मालमत्ता केली जात नसे. पुरुष प्रधान संस्कृतीमुळे भारतीय समाजात कुटुंबाचा वारसा हा मुलाकडे जात असल्यामुळे कुटुंबाची जमीन आणि घराची मालकी परंपरेने महिलांकडे नव्हती तर पती, सासरा किंवा मुलाकडे जात असे. महिलांच्या नावे ती केली जात नसे, परंतु आधुनिक काळातील कायद्यामुळे महिलांनाही कुटुंबाच्या मालमत्तेत वाटा मिळू लागला आहे. महिलांचे नावे जमीन घरे सारखी स्थायी मालमत्ता असेल तर महिलांना त्यांच्या जीवनात स्थिरता आल्यासारखे वाटते. अनेकदा चारित्र्याच्या संशयावरून व अन्य किरकोळ कारणावरून महिलांचा परित्याग केला जातो. सरपंच पदावरील महिलांचा कार्यालयीन कामकाजाच्या निमित्ताने परपुरुषाशी संबंध येतो, अशा वेळी चारित्र्य हनन होण्याची भीती असते, त्यातून परित्याग, घटस्फोट होण्याची शक्यता असते. अशा वेळी स्वतःच्या नावे जमीन, घर असल्यास महिला अशा संकटात खंबीरपणे आणि धीराने सामोरे जाऊ शकतात. त्यासाठी महिला सरपंचाची सबलीकरण आणि त्यांचा कुटुंबातील दर्जा अभ्यासतांना त्यांच्या स्वतःच्या नवे जमीन, घर सारखे स्थायी मालमत्ता आहे किंवा कसे हे पाहणे अगत्याचे वाटले. अभ्यासलेल्या प्रतिसादक महिला सरपंचाच्या वैयक्तिक नावे जमीन आहे किंवा कसे तसेच घरासारखी मालमत्ता त्यांची नावे केली जाते किंवा नाही ? याबद्दल माहिती मिळवण्याचा संशोधकांनी प्रयत्न केला असता मिळालेल्या माहितीचे विश्लेषण सारणी क्रमांक १ मध्ये दिले आहे.

सारणी क्रमांक १

प्रतिसादक महिला सरपंचाचे त्यांच्या वैयक्तिक नावावर असणाऱ्या स्थायी मालमत्तेनुसार वितरण

अ.क्र.	स्थायी मालमत्ता	स्थायी मालमत्तेचे स्वरूप			
		जमीन	प्रमाण %	घर	प्रमाण %
१	होय	३८	३४.५५	१०	०९.०९
२	नाही	७२	६५.४५	१००	९०.९१
	एकूण	११०	१००	११०	१००

महिला सरपंचाच्या स्वतःच्या नावावर असणारी जमीन ही एकूण ११० प्रतिसादक महिला सरपंच पैकी ३८ महिला सरपंचाच्या (३४.५५%) स्वतःच्या नावावर जमीन असल्याचे आढळून आले. तर ७२ (६५.४५%) महिला सरपंचाच्या स्वतःच्या नावावर जमीन म्हणजेच २/३ महिला सरपंच दुसऱ्याच्या नावे असणाऱ्या जमीनीच्या आधारे जगताना आढळून आल्या. ज्या महिला सरपंचाच्या नावे जमीन आहे ती निकृष्ट दर्जाची आणि खूप कमी म्हणजे चार एकर पेक्षा जास्त जमीन नाही असेही आढळून आले आहे.

सारणी क्रमांक ३
प्रतिसादक महिला सरपंचाचे त्यांच्या अनुपस्थितीत त्यांच्या मुलांचा सांभाळ करणाऱ्या कुटुंबातील सदस्यानुसार वितरण

अ.क्र.	मुलांचा सांभाळ करणाऱ्या व्यक्ती	एकूण (११० पैकी)	प्रमाण (%)
१	पती	१८	१६.३६
२	सासु-सासरे	२०	१८.१८
३	मुले मोठी झाली आहेत	२५	२२.७२
४	मुले नाहीत	१०	०९.०९
५	मुलांना साबत घेऊन जावे लागते	७०	६३.६३

(बहु प्रतिसाद सारणी)

सारणी क्रमांक ३ वरून दिसून येते की, ११० प्रतिसादक महिला सरपंच यापैकी बहुसंख्य म्हणजे ७० (६३.६३%) महिला सरपंचांना कामानिमित्त बाहेरगावी जाताना आपली मुले सोबत घेऊन जाणे क्रमप्राप्त ठरते. तर काहीना त्यांची सासु-सासरे (१८.१८%), पती (१६.३६%) याकामी मदत करतात काहीना अद्याप मुले नाही तर बऱ्याच (२२.७२%) जणींची मुले मोठी झालेली आहेत.

यावरून बहुसंख्या प्रतिसादक महिला सरपंचांना मुलांना सोबत घेऊनच सरपंच पदाची जबाबदारी पार पाडावी लागत असून काहींच्या बाबतीत पती व आणि कुटुंबीय मुलांची जबाबदारी घेत असल्याचे दिसून येते.

❖ कुटुंबात मिळणारी वागणूक :

पारंपारिक भारतीय समाजव्यवस्थेत महिलांचा दर्जा पुरुषांपेक्षा कनिष्ठ मानला जातो. त्यांचे कर्तव्य फक्त चुल आणि मुल एवढेच समजले जाते. परंतु ७३ व्या घटनादुरुस्तीने महिलांना प्रथमच कुटुंबा बाहेर पळण्याची तसेच राजकारणात प्रत्यक्ष सहभागी होण्याची आणि गावच्या प्रमुख पदी विराजमान होण्याची संधी मिळाली. सरपंच झाल्यामुळे महिला सरपंचांच्या कौटुंबिक दर्जात सकारात्मक बदल झाला आहे का? त्यांना कौटुंबिक निर्णयात सहभागी करून घेतले जाते का? त्यांचे घर काम कमी होणे, शेती काम कमी होणे, पतीसह कुटुंबातील अन्य सदस्यांनी त्यांच्याशी आदराने वागणे, इत्यादी दर्जात्मक बदल घडून आला आहे का? याबद्दल महिला सरपंचांना विचारले असता मिळालेल्या माहितीचे विश्लेषण सारणी क्रमांक ४ मध्ये दिलेली आहे.

सारणी क्रमांक ४

प्रतिसादक महिला सरपंचांचे त्यांना त्यांच्या कुटुंबात मिळणाऱ्या वागणुकीनुसार वितरण

अ.क्र.	कुटुंबात मिळणारी वागणूक	एकूण (११० पैकी)	प्रमाण (%)
१	कौटुंबिक निर्णयात सहभागी करून न घेणे	६६	६०.००
२	सरपंच म्हणून कुचेष्टा करणे	२२	२०.००
३	कौटुंबिक छळ करणे	३०	२७.२७
४	वरील प्रकारे काही नाही	३७	३३.६३

(बहु प्रतिसाद सारणी)

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Directive Principles of State & Policy
Making -Expectations & Reality

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५. समाजवादी व उदारमतवादी दृष्टिकोन.
६. अमेरिकेची स्वातंत्र्यविषयक घोषणा.

नितीनिर्देशक तत्वाची उद्दिष्टे :

१. लोककल्याणकारी राज्य निर्माण करणे.
२. सामाजिक व आर्थिक लोकशाही निर्माण करणे.
३. नागरिकांच्या मूलभूत हक्कांना पुरक.
४. राज्यकर्त्यांना विकासाचा मार्ग दाखवितात.
५. घटनात्मक वैधता तपासताना मार्गदर्शक.
६. सातत्य आणि स्थिरता प्रदान करतात.

नितीनिर्देशक तत्वांचे वर्गीकरण:

अध्ययनाच्या दृष्टिने नितीनिर्देशक तत्वांचे चार प्रकारात वर्गीकरण करण्यात येते.

१. आर्थिक तत्वे
२. सामाजिक तत्वे
३. राजकीय तत्वे
४. आंतरराष्ट्रीय तत्वे

१. आर्थिक तत्वे (Economic Principles) :

भारताच्या आर्थिक बाबीसंबंधीचा विचार ज्या तत्वामध्ये केला जातो त्या तत्वाचा समावेश आर्थिक तत्वात केला जातो. भारतीय संविधानाच्या कलम ३१, ३९, ४१, ४२, ४३, ४६ मध्ये आर्थिक तत्वे नमुद केली आहेत.

१. प्रत्येक भारतीय नागरिकाला उपजिवीकेची साधने प्राप्त होतील अशी व्यवस्था सरकारने करणे.
२. प्रत्येक स्त्री-पुरुषाला समान कामासाठी समान वेतन दिले जावे.
३. कामाच्या ठिकाणी न्याय व मानवी परिस्थिती निर्माण करणे, स्त्रियांना प्रसुती सहाय्य देण्याच्या दृष्टिने योग्य ती व्यवस्था करावी.
४. औद्योगिक संस्था, संघटना त्यांच्या व्यवस्थापनात कामगारांना होता यावे याकरीता राज्य उपाययोजना करेल.
५. राज्य आपली आर्थिक शक्ती आणि विकास यांच्या मर्यादित प्रत्येक नागरिकाला काम मिळवून देण्याचा, शिक्षणाचा, बेकारी, वार्धक्य, आजारीपण, पंगुत्व व स्वतःचा दोष नसताना प्राप्त झालेली हलाखी याबाबतीत परिणामकारक योजना बनवेल.
६. शेती, उद्योगधंदे व इतर क्षेत्रामध्ये काम करणाऱ्या कामगारांना जीवन वेतन, योग्य दर्जा असलेले काम आणि विश्रांती मिळेल अशी व्यवस्था राज्य करेल.

२. सामाजिक तत्वे (Social Principles):

समाज व्यवस्थेसाठी आणि समाजसुधारणेसाठी असलेल्या तत्वांचा समावेश कलम ४५, ४६, ४७, ४९ मध्ये केला आहे.

१. वयाची १४ वर्षे पूर्ण होईपर्यंतच्या सर्व मुला-मुलींना मोफत शिक्षण देण्याची व्यवस्था सरकारने करावी.



कधीही सरकारला माफ करणार नाही. लोकशाही मूल्ये जीवंत ठेवण्याचे कार्य निती निर्देशक तत्वे करित असलेले दिसून येते.

संदर्भ ग्रंथ सूची :

१. घांगरेकर चि.त्र. व कवटाळकर पु.गो. (१९९६), दत्तसन्स सदर, नागपूर.
२. जोशी, सुधाकर (१९९९), भारताचे शासन आणि राजकारण, विद्या बुक्स पब्लिशर्स, औरंगाबाद.
३. कोळंबे, रंजन (२०१९), भारताची राज्यघटना आणि प्रशासन, भगीरथ प्रकाशन, पुणे.
४. जाधव, तुकाराम (२०१५), भारतीय राज्यघटना व घटनात्मक प्रक्रिया, द. युनिक अॅकॅडमी, पुणे.
५. कश्यप, सुभाष (१९९५), हमारा संविधान, नॅशनल बुक ट्रस्ट इंडिया, न्यू दिल्ली.

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डॉ. पिनाटे किरण प्रल्हादराव	९५-९८
कोविड - १९ चा भारतीय समाजावर व जाहिरातीवर होणारा प्रभाव	९९-१०४
श्री. रामचंद्र नारायण चौरे	१०५-१०८
प्रा. डॉ. शिरीष अंबेकर	१०९-११४
भारताची आर्थिक-सामाजिक परिस्थिती	११५-११८
(सन २०२० मधील कोरोना विषाणू काळातील एक विश्लेषणात्मक अध्ययन)	११९-१२४
प्रा. डॉ. रवी एस. सोरते	१२५-१२८

२. कोरोना महामारी आणि कामगारांचे जीवन

डॉ. भालेराव जे. के.

लोक प्रशासन विभागप्रमुख, स्वा. सावरकर महाविद्यालय, बीड.

स्ताविक

जागतिक दुसऱ्या महायुद्धानंतरचे जगासमोरचे मोठे संकट म्हणजे कोरोना महामारी हे होय. मानवी जीवनाच्या सर्वच बाजूवर या महाभयानक संकटाने प्रभाव टाकला आहे. कोव्हीड - १९ या संसर्गजन्य आजाराला अजूनही परिणामकारक प्रतिजैवके न सापडल्यामुळे रोग होवू नये म्हणून प्रतिबंधक उपाय म्हणून लॉकडाऊन चे धोरण अवलंबून हा रोग आटोक्यात आणण्याचा जगातील १९० देश प्रयत्न करीत आहेत. सर्वच देशांची अर्थव्यवस्था लॉकडाऊनमुळे डळमळीत झाली आहे. चीन व अमेरिका यांच्या आर्थिक सत्तासंघर्षाला जैविक युद्धाचे स्वरूप येत आहे. जागतिक सत्तेचे केंद्र युरोप - अमेरिका खंडाकडून आशिया खंडाकडे सरकत आहे. युनोस्कोच्या अहवालानुसार एप्रिल २०२० मध्ये १९० देशातील १५ कोटी विद्यार्थी घरी बसले आहेत. भारतात गेल्या सहा महिन्यांपासून १५ लाख शाळा बंद आहेत. त्यामुळे २६ कोटी विद्यार्थी व ८९ लाख शिक्षक तर उच्च शिक्षणात ५० हजार शैक्षणिक संस्था बंद आहेत. त्यामुळे ३.७० कोटी विद्यार्थी आणि १५ लाख शिक्षक - प्राध्यापक वर्क फ्रॉम होम करीत आहेत.

शिक्षण क्षेत्राप्रमाणेच जगातील औद्योगिक क्षेत्रावरही कोरोना महामारीचा मोठा परिणाम झाला आहे. औद्योगिक क्रांतीपूर्वी उद्योग, व्यवसाय व कारखाने यांची पर्यायाने कामगार वर्गाची जशी बिकट अवस्था होती. तशीच अवस्था पुन्हा एकदा निर्माण झाली आहे अशी भीती अनेक कामगार संघटना व्यक्त करीत आहेत. प्रत्येक देशातील सरकार कोरोनाचा प्रादुर्भाव / फैलाव रोखण्यासाठी लॉकडाऊनड घोषित करीत आहे. या कालावधीत उद्योग, व्यवसाय, कारखाने, छोटे-मोठे उद्योगधंदे बंद असल्यामुळे कामगारांच्या वेतनात कपात करणे, कामाचे तास कमी करणे, सक्तीने राजीनामा देण्यास भाग पाडणे किंवा कामावरून कमी करणे इत्यादी बेकायदेशीर मार्गांचा अवलंब करून कंपनी व्यवस्थापन कामगारांना बेरोजगारांच्या खाईत लोटत आहे. आंतरराष्ट्रीय श्रम संघटनेच्या अहवालानुसार कोरोना महामारीमुळे जगातील ५० कोटीपेक्षा अधिक लोकांना आपल्या नोकऱ्या गमवाव्या लागल्या आहेत.

कोरोना व्हायरसची पार्श्वभूमी

जगात इ. स. १९३० च्या दशकात कोरोना व्हायरस पहिल्यांदा ब्रॉन्कायरीस विषाणू (IBV) पाळीव कोंबड्यांमध्ये तीव्र श्वसन संसर्ग झाल्याचे आढळून आले. याशिवाय १९६० मध्ये सामान्य सर्दी असलेला रूग्ण (22E) सापडला होता. चीनमधील हुबे प्रांतातील वुहान शहरातून कोव्हीड - १९ या विषाणूचा प्रसार डिसेंबर २०१९ मध्ये सुरू झाला. एका चिनी व्यक्तीने बाजारातून एका जंगली प्राण्याचे मांस विकत घेतले आणि ते खाल्ले. त्या प्राण्याच्या मासातून हा रोग माणसामध्ये आला असं सांगितले जात. ३० जानेवारी २०२० रोजी जागतिक आरोग्य संघटनेने या विषाणूचा उद्रेक हा सर्वांजनिक आरोग्यविषयक आंतरराष्ट्रीय

महामारी आहे असे जाहीर केले. इंटरनॅशनल कमिटी ऑफ टॅक्सोनामी ऑफ व्हायरस या संघटनेने कोरोना व्हायरसला SARS-COV-2 असे नाव दिले. परंतु ज्या नावात कोणत्याही देशाच्या नावाचा उल्लेख नसेल, प्राण्यांच, एखाद्या व्यक्तीच, गटाचं नाव नसेल, उच्चारायला सोप आणि रोगाशी निगडीत असेल अस नाव आम्हाला हवं होत. या रोगाला दिलेल नाव Corona Virus आणि Disease या तीन शब्दातून COVID-19 हे नाव देण्यात आले. यापूर्वी अशा प्रकारची महामारी युरोपमध्ये इ.स. १३४७ मध्ये ब्लॅकडेथ या दुर्घटनेत २०० दशलक्ष लोकांचा मृत्यू झाला होता. १६६५ मध्ये इंग्लंडमध्ये प्लेगची साथ आली होती. त्यास 'लंडनचा ग्रेट प्लेग' असे संबोधले जाते. ज्यात १.५ दशलक्ष लोक मृत्यूमुखी पडले होते. १९८० मध्ये एच आयव्ही एड्स, २०१० मध्ये स्वाईन फ्लू या साथीच्या रोगाने २ लाख लोकांचा मृत्यू झाला होता तर आताच्या कोरोना महामारीने जगात सर्वाधिक म्हणजे १० लाख लोकांचा मृत्यू झाला आहे आणि येणाऱ्या काळात जगात ७३ कोटी लोक या आजाराने बाधित होतील असा अंदाज व्यक्त केला जात आहे.

कोरोना व्हायरसच्या संसर्गाची लक्षणे

कोरोना व्हायरस हा विषाणूचा एक गट आहे. ह्या व्हायरसमुळे सस्तन प्राण्यांना व पक्ष्यांना विविध रोग होतात. यात गायींना व डुकरांना होणाऱ्या अतिसार व कोंबड्यांना होणाऱ्या श्वसन रोगांचा समावेश आहे. तसेच मांजर, उंट, साप व समुद्रातून मिळणारे मासे, खेकडे, झिंगे व कोळंबी इत्यादीपासून मानवाला कोरोना विषाणूचा संसर्ग होवू शकतो. या विषाणूचा प्रसार हवेमार्फत (Droplet) होत असल्यामुळे तो खुप जलदगतीने मानवामध्ये प्रसरतो आणि मानव प्राण्यामध्ये ताप, थकवा व कोरडा खोकला तर काही रूग्णांना घसा घबघवने, अनुनासिक रक्तसंचय, श्वसन त्रास किंवा अतिसार होऊ शकतो. काही लोकांना कोरोना व्हायरसचा संसर्ग होतो. पण त्यांच्यात कोणतीही लक्षणे दिसत. बहुतांश रूग्ण (८० टक्के) विशेष उपचार न घेता या आजारतून बरे होतात. कोरोना होणाऱ्या प्रत्येक ६ पैकी १ व्यक्ती गंभीर आजारी पडते. विशेषतः वृद्धलोक, उच्च रक्तदाब, हृदयरोग व मधुमेही आजार असणाऱ्या लोकांना हा रोग लवकर होण्याची शक्यता असते.

कोरोना प्रतिबंधात्मक खबरदारी

सामान्यतः कोरोना आजाराचे स्वरूप लक्षात घेता हा आजार होऊ नये यासाठी खालीलप्रमाणे प्रतिबंधात्मक खबरदारी घेणे आवश्यक आहे.

- हाताची नियमित हॅण्डवॉशने स्वच्छता करणे साबण व अल्कोहोलचा वापर करणे.
- खोकताना व शिकताना नाका-तोंडावर रूमाल धरणे.
- चेहऱ्यावर मास्क लावणे व सोशल डिस्टींगशनचे पालन करणे.
- आपल्या डोळ्यांना, नाकाला किंवा तोंडाला स्पर्श न करणे.
- न शिजवलेले अन्न व अपुरे शिजवलेले मांस खावू नये.

मानवी इतिहासातील पहिले लॉकडाऊन

कोरोना जागतिक महामारीमुळे मानवी इतिहासात पहिल्यांदा असे घडले की, सर्व जग स्तब्ध व शांत झाले. वैश्विक स्तरावर कोरोनाचा प्रादुर्भाव पाहता सर्व देशांनी लॉकडाऊन घोषित केला. भारतात ३० जानेवारी २०२० रोजी चीनमधील वुहान

पीठात शिक्षण घेणारा विद्यार्थी केरळमध्ये परत आला आणि तो कोरोना बाधित आढळला तो देशातील पहिला कोरोना रुग्ण. त्यानंतर कोरोना रुग्णांची संख्या झपाट्याने वाढण्यास सुरुवात झाली. जवळपास संपूर्ण देशात कोरोना रुग्णांची संख्या झाल्याचे पाहता कोरोना संसर्ग रोखण्यासाठी पंतप्रधान नरेंद्र मोदी यांनी २५ मार्चपासून देशात ब्लॉकडाऊन (जनता) ची घोषणा केली आणि संपूर्ण देशातील जनता आपल्या घरातच बंदिस्त झाली. घरी राहा-सुरक्षित राहा/हा व्यक्तीच्या गाचा मुलमंत्र बनला. तसेच घडो गज दुरी और मास्क है जरूरी डे हे जीवन जगण्याचे सूत्र बनले. या कालावधीत सर्व व्यवहार होते. त्याप्रमाणेच औद्योगिक क्षेत्रातील कंपन्या, उद्योग, व्यवसाय, कारखाने बंद ठेवावे लागले. परिणामी सर्वाधिक डाऊनचा परिणाम देशातील उद्योग जगतावर झाल्याचे दिसून येते.

गारांच्या नोकऱ्यावर संक्रात

कोरोना प्रादुर्भाव रोखण्यासाठी एकमेव पर्याय म्हणजे लॉकडाऊन होय. देशाच्या हवाई क्षेत्रातील इंडिगोसह अनेक हवाई कं. कंपन्यांनी कर्मचाऱ्यांच्या वेतनात कपात करण्याची घोषणा केली. देशातील हॉटेल्स, लॉजिंग, रेस्टॉरंट, मॉल्स व एटगृहे इत्यादी ठिकाणी काम करणारे कामगार यांना आपल्या नोकऱ्या गमवाव्या लागल्या. खाजगी कंपन्या, उद्योग, कारखाने ये काम करणाऱ्या कामगारांचे अनेक प्रकार आहेत. त्यामध्ये टेम्पररी, कॅज्युअल, ट्रेनी, अन्सीलिपरी, व्हेडॉर, टर्सोर्सिंग, फ्रँचाईज आणि नॉन-बायनेबल अशा अनेक पद्धतीने कामगार ठेवले जातात. कंपनी व्यवस्थापक गरजेनुसार गारांना कामावर घेते आणि गरज संपली की कामावरून कमी करते हा अलिखित खाजगी क्षेत्रातील नियम आहे. ज्यावेळेस न करता कोणताही मालक पगार देणार नाही. दिल्ली, मुंबई, बंगलोर, पाटना, कोलकत्ता, पुणे, नोएडा व औरंगाबाद इत्यादी गरात औद्योगिक हब पहावयास मिळतात. शासनाने कामगार कपात न करण्याचे आदेश दिले असतानाही हजारो कंपन्यांनी ली मनमानी सुरू केली. त्यामुळे एकट्या पुणे शहरातील ६८ हजार आयटी क्षेत्रातील कर्मचाऱ्यांच्या नोकरीवर संक्रात आली. लॉकडाऊनच्या ४० दिवसात देशात १२ कोटी कामगारांच्या नोकऱ्या गेल्या आहेत. याशिवाय सध्या अनेक कंपन्यातील स्थापन बेकायदेशीररित्या कामगार कमी करणे, वेतन कमी करणे, कामाचे तास कमी करणे व सक्तीने कामगारांना नामा देण्यास भाग पाडणे अशा प्रकारच्या घटना घडत आहेत. औरंगाबाद लगत असलेल्या वाळूज, चिकलठाणा, स्टेशन, शेंद्रा इत्यादी औद्योगिक वसाहतीमध्ये सुमारे दीड लाख कामगारावर बेरोजगाराची कुज्हाड कोसळली आहे. ाराष्ट्रीय श्रम संघटनेच्या अहवालानुसार कोरोना महामारीमुळे जगातील ५० कोटीपेक्षा अधिक कामगारांना आपल्या नोकऱ्या गव्या लागल्या आहेत.

नांतरीत कामगारांचे मृत्यू

देशाची आर्थिक राजधानी असलेल्या मुंबई नगरीत असंघटीत क्षेत्रातील मजुरांचा आकडा सुमारे ३० लाख इतका आहे. नाका कामगार, वीटभट्टी, रेती, मच्छीमार बंदरावरील मजूर, कचरावेचक, प्लंबर, धोबी, भेळ-पुरीवाले, नाभिक, चहा ीवाले व रिक्शावाले इत्यादींच्या हाताला काम नाही, खायला अन्न नाही, राहायला घर नाही. करणार तरी काय? देशभर सुरू ालेल्या कोरोना लॉकडाऊनमुळे हातावर पोट असणाऱ्या मजुरांचे आणि परप्रांतीय अडकून पडलेल्या कामगारांचे जगणं केल बनलयं. महाराष्ट्र राज्यात ११ मार्च २०२० पासून राज्यातील प्रवासी वाहतूक करणाऱ्या सर्व बससेवा अनिश्चित ासाठी बंद करण्यात आल्या तर २२ मार्च पासून सर्व प्रकारच्या आंतरराष्ट्रीय विमानसेवा, रेल्वे व मुंबईतील लोकल सेवा

बंद करण्यात आल्या. याशिवाय राज्याच्या सर्व सीमा बंद करून जिल्ह्याच्या सीमा शील केल्या. त्यामुळे जिल्ह्याबाहेर जाणे-येणे बंद झाले. परिणामी मुंबई महाराष्ट्रातील इतर शहरात आलेले परप्रांतीय, मजुरांचे मोठे हाल झाले. वाहने बंद असल्यामुळे व जवळ पैसा नसल्यामुळे हजारो मंजुर स्वरूपाच्या उन्हात, संसाराचे गाठोडे पाठीवर हजारो किलोमीटर पायी चालताना पायात चप्पल नाही. डोक्यावर कापड नाही, खिशात पैसा नाही फक्त पाण्याची बाटली हातात घेवून आपल्या गावाकडे निघाले. परंतु वाटेतच अनेकांचे अपघाती मृत्यू झाले. परिवहन राज्यमंत्री व्ही. के. सिंह यांनी लोकसभेत उत्तर देताना सांगितले की, एक कोटी स्थलांतरीत मजुर पायी चालून आपल्या गावी गेले. या दरम्यान ८१३८५ रस्ते अपघातात २९४१५ मजुरांचा मृत्यू झाला. हृदय हलावून टाकणारी घटना आपल्या परिसरात घडलेली जालना येथील एसआरजे स्टील कंपनीत काम करणारे परप्रांतीय १९ मजुर रात्री जालन्यातून रेल्वे पटरीच्या बाजूने मध्यप्रदेशकडे निघाले. रात्रभर चालून थकल्यामुळे काही मजूर रुळावर झोपले आणि मालवाहू रेल्वेने त्यातील १५ मजुरांना चिरडले ही थरारक घटना मजुरांचे जीवन किती यातनामय बनले आहे याचे प्रतिनिधीक उदाहरण होय.

निष्कर्ष

भारतात गेल्या ३ - ४ वर्षांत नोटाबंदी, आर्थिक मंदी व आता कोरोना लॉकडाऊन यामुळे आम आदमीचे जीवन यातनामय बनले आहे. कोरोना महामारीमुळे भयानक स्वरूपाची प्रचंड असुरक्षितता निर्माण झाली आहे. त्यातच कंपन्या, उद्योग, कारखाने व व्यवसाय ठप्प झाल्यामुळे उत्पादन बंद आहे. परिणामी ज्याच्या हाताला काम होते ते सुध्दा कामगार बेरोजगार बनले आहेत. बेरोजगारीमुळे मानसिक व शारीरिक ताण-तणाव वाढून कौटुंबिक हिंसा व आत्महत्येचे प्रमाण वाढण्याची भीती व्यक्त केली जात आहे. त्यामुळे शासनाने बंद असलेले छोटे-मोठे उद्योग व्यवसाय चालू करण्यासाठी आर्थिक सहकार्य करण्याची गरज आहे. तसेच दुसरीकडे कोरोना महामारीला तोंड देण्यासाठी आरोग्य व्यवस्था समृद्ध करणे आणि देशाच्या अर्थव्यवस्थेला चालना देणे शासनाला आवश्यक बनले आहे.

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सभ्य समाज आणि मानवी हक्क

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प्रस्तावना :

सृष्टीवरील प्रत्येक व्यक्तीला आपले जीवन जगण्यासाठी मुलभूत गरजांची आवश्यकता असते. त्याप्रमाणेच या मुलभूत गरजा भागविण्यासाठी हक्काची गरज असते. हक्काशिवाय कोणतीही व्यक्ती आपला स्वविकास करू शकत नाही. म्हणजेच हक्काशिवाय मानवी जीवन अस्तित्वात नाही. यामुळे या मानवी हक्कांना जगातील प्रत्येक राष्ट्राने संविधानिक व कायदेशीर संरक्षण प्राप्त करून दिले आहे. या पृथ्वीवरील जन्म घेणारे सर्व मानव समान आहेत. त्यामुळे त्यांचे अधिकार ही नैसर्गिकदृष्ट्या समान असतील, परंतु असे अधिकार किंवा हक्क व्यक्तीला शासनाचे धोरण, निर्णय, आदेश, नियम व कायद्याने प्रदान केले जात नाहीत तर माणूस म्हणून या पृथ्वीवर जन्म घेताच जन्मतःच निसर्गदल प्राप्त होतात त्यासच आधुनिक काळातील सभ्य समाजात (Civil Society) मानवी हक्क /अधिकार (Human Rights) असे म्हणतात.

प्रत्येक व्यक्तीने जीवन जगताना समाजजीवनात काही संकेत पाळावेत अशी अपेक्षा असते. माझ्या मानव अधिकारामुळे इतरांच्या हक्कावर मी अतिक्रमण करणार नाही. माझ्या प्रमाणेच इतरांनाही जीवन जगण्याचा, व्यक्तिमत्त्वाचा विकास करण्याचा अधिकार आहे ही भावना प्रत्येक व्यक्तीने जागृत ठेवली तर कुणाच्याही मानवी हक्कांचे उल्लंघन होणार नाही. जो समाज आपल्या हक्काबरोबरच कर्तव्य व उत्तरदायित्वाची जाणीव ठेवून कार्य करतो असा समाज सभ्य समाज म्हणून ओळखला जातो.

मानवी हक्काची जागतिक पार्श्वभूमी :

समाजातील प्रत्येक व्यक्तीचे अस्तित्त्व स्वतंत्र असून नैसर्गिक हक्क त्यास राजाने दिलेले नसून व्यक्तीला ते जन्मतः प्राप्त होतात हा विचार प्राचीन ग्रीक व रोमन साहित्यातून प्रतिबिंबित होतो. व्यक्ती विकासाशिवाय सामाजिक विकास आणि सामाजिक विकासाशिवाय राष्ट्रविकास शक्य नाही. म्हणूनच अनियंत्रित राजसत्तेला लगाम लावणे, व्यक्तीगत सर्वांगीण विकासासाठी अनुकूल वातावरण निर्माण करणे आणि गुलामगिरी नष्ट करून शोषणमुक्त, समताधिष्ठित समाज निर्माण होईल याकरीता सभ्य समाज कटिबद्ध असतो.

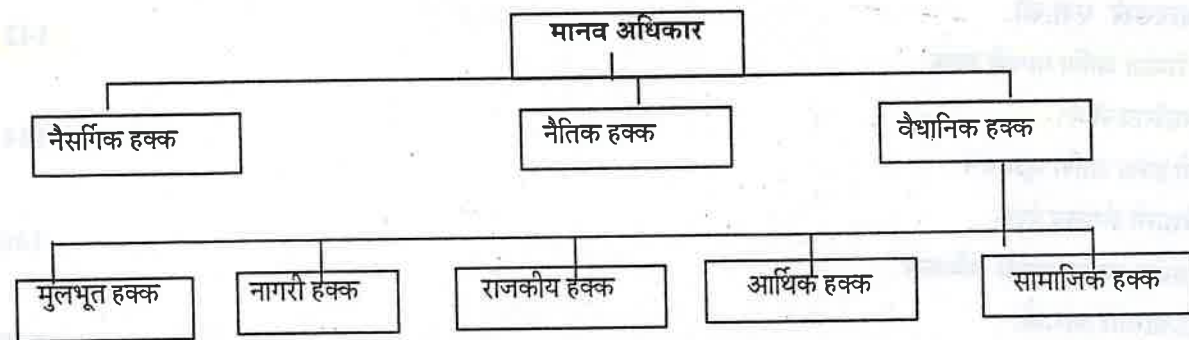
वैश्विक स्तरावर मानवी हक्काची सुरुवात प्रथमतः इंग्लंडमध्ये झाली. राजा जॉन याच्या अनियंत्रित सत्तेच्या विरोधात जनतेची आपल्या हक्काची सनद मंजूर करून घेतली त्यास 'मॅगनाकार्टा' (१२ जून १२१५) असे संबोधले जाते. त्यानंतर १६८९ मध्ये बिल ऑफ राईट्स यास मंजूरी मिळाली. त्यानंतर इ.स. १७८९ मध्ये झालेल्या फ्रेंच राज्यक्रांतीने स्वातंत्र्य, समता व बंधुता ही मानवी मूल्ये विश्वाला दिली. १७९१ मध्ये अमेरिकन राज्यघटनेने, १९३३ मध्ये जर्मन राज्यघटनेने आणि १९३६ मध्ये रशियाच्या संविधानाने मानवी हक्काला स्वीकृती देऊन आर्थिक व सामाजिक शोषणापासून व्यक्तीची मुक्तता करण्याचे अभिवचन दिले.

मानवी हक्काचा वैश्विक जाहिरनामा :

जागतिक दुसऱ्या महायुद्धानंतर २४ ऑक्टोबर १९४५ रोजी आंतरराष्ट्रीय स्तरावर संयुक्त राष्ट्र संघटनेची (युनो) स्थापना करण्यात आली. त्यानंतर सॅनफ्रान्सिस्को संमलेनातील चर्चेला मूर्त स्वरूप देण्यासाठी युनोच्या आर्थिक व सामाजिक परिषदेने इ.स. १९४६ मध्ये एलोनोर रूड्रिवेल्ट यांच्या अध्यक्षतेखाली वैश्विक मानवी हक्क घोषणापत्र तयार करण्याकरीता मानवी हक्क आयोगाची स्थापना केली. या आयोगाने १९ प्रकरणे, १११ कलमे आणि ३० हक्कांचा समावेश असणारे घोषणापत्र युनोच्या आमसभेस १९४८ मध्ये सादर केले. १० डिसेंबर १९४८ रोजी युनोने त्यास स्वीकृती देऊन वैश्विक मानवी हक्कांचा जाहिरनामा प्रसिध्द केला. त्या जाहिरनाम्यात जीवनाधिकार (Right to Life), यातनापासून मुक्तता (Freedom from Torture), गुलामगिरीपासून मुक्तता (Freedom from Slavery), कोर्ट सुनवाईचा अधिकार आणि वैचारिक व धार्मिक स्वातंत्र्य (Freedom of Thought & Religion) इत्यादी हक्कांचा समावेश आहे.

मानवी हक्कांचे वर्गीकरण :

मानव हा सामाजिक प्राणी आहे. त्यामुळे समाजात राहणे व जीवन जगणे याकरीता त्याच्याजवळ अधिकार असणे आवश्यक असते. त्याच्या माध्यमातून व्यक्ती आपल्या व्यक्तीगत सामाजिक व आर्थिक आवश्यकता पूर्ण करू शकतो. अशा मानव अधिकारांचे सामान्यतः तीन भागात वर्गीकरण केले जाते.



सृष्टीवरील प्रत्येक व्यक्तीला नैसर्गिक हक्क जन्मतः मिळतात. नैतिक हक्क हे मानवी मूल्ये व अध्यात्मावर आधारित असतात. तर कायदेशीर अधिकार हे वैधानिक स्वरूपाचे असून त्यांना संविधानाद्वारे कायद्याचे अधिष्ठान प्राप्त करून दिले जाते व त्यांच्या रक्षणाकरीता स्वतंत्र यंत्रणा निर्माण केली जाते.

मानवी हक्क व भारतीय संविधानातील तरतुदी :

भारतात स्वातंत्र्यपूर्व काळापासूनच मानवी हक्काबाबत जागरूकता व भारतीय स्वातंत्र्यलढ्यामागे मानवी हक्काची प्रेरणा होती. इ.स. १९२५ साली अॅनी बेझंट यांनी कॉमन वेल्थ ऑफ इंडियन बील तयार केले. त्यात स्वातंत्र्य, श्रद्धा, विचार व समता या हक्कांचा समावेश होतो. त्यानंतरच्या काळात मोतीलाल नेहरू समितीच्या अहवालात आणि काँग्रेसच्या लाहोर (१९३१) अधिवेशनात मुलभूत हक्कांची मागणी करणारा ठराव मंजूर करण्यात आला. भारताला स्वातंत्र्य मिळाल्यानंतर २६ नोव्हेंबर १९४९ रोजी संविधान स्वीकृत करून त्याची अंमलबजावणी २६ जानेवारी १९५० पासून करण्यात आली. भारतीय संविधानाच्या उद्देशपत्रिकेतच भारतीय नागरिकांना आर्थिक, राजकीय, सामाजिक न्याय, दर्जा व संधी याबाबत समता, श्रद्धा, विचार व लेखन स्वातंत्र्य देण्यात आलेले आहे. तसेच मानवी हक्कांना कायद्याचे अधिष्ठान प्राप्त व्हावे याकरिता भारतीय संविधानाच्या भाग-३ (कलम १२ ते ३५) मध्ये नागरिकांचे मुलभूत हक्क आणि भाग-४ (कलम ५१ (८)) यामध्ये नागरिकांच्या मुलभूत कर्तव्यांचा समावेश केलेला आहे. तसेच राज्याच्या मार्गदर्शक तत्वात मुलभूत हक्कांच्या संरक्षणार्थ तरतुदीचा समावेश करून एकाप्रकारे भारतीय नागरिकांच्या मानवी हक्कांना गौरव प्राप्त करून दिला आहे.

सभ्य समाजाची वैशिष्ट्ये :

- १) सभ्य समाज हा स्वातंत्र्य व स्वतंत्र असतो.
- २) समान लोकहित हा दृष्टिकोन ठेवून हा समाज सुसंघटीतपणे कार्य करतो.
- ३) व्यक्ती व समाजाच्या कल्याणासाठी शासन यंत्रणेवर दबाव टाकणे हा या समाजाचा प्रमुख उद्देश असतो.
- ४) सभ्य समाज हा असा समूह असतो जो स्वयंप्रेरणेने कर्तव्यतत्पर होवून कार्य करतो.
- ५) लोकशाहीमूल्ये व मानवाधिकार समाजात रुजविला जावा या हेतूने समाजातील विविध समाजसेवी संघटना कार्यरत असतात.
- ६) समाजात नैतिकता, सभ्यता, संस्कारिक मूल्ये व सहकार्याची भावना वृद्धीगत करणे या समाजाचे वैशिष्ट्ये मानले जाते.
- ७) सभ्य समाज हा शासकीय धोरणे, कायदे, योजना व उपक्रम यात जनसहभाग वाढवून सामाजिक-आर्थिक विकासाकरीता समुदायाला प्रेरित करतो.
- ८) नागरिकांच्या मुलभूत हक्कांबरोबरच मौलिक कर्तव्याविषयी समाजात जाणीव निर्माण करून देण्याचे कार्य ही हा समाज करतो.
- ९) नैसर्गिक साधन संपत्तीचा दुरुपयोग न करता सदुपयोग करून राष्ट्र आत्मनिर्भर बनविण्यास स्वयंप्रेरित करतो.
- १०) सभ्य समाज हा समाजात राष्ट्रप्रीती त्याग व समर्पणाची भावना निर्माण करतो.

सभ्य समाजातील मानवी हक्काचे स्वरूप :

सभ्य समाजात पारंपरिक मूल्ये, अंधश्रद्धा, रितीरिवाज यास छेद दिला जातो. कारण या समाजात ज्ञान-विज्ञान-तंत्रज्ञानाचा शिरकाव झाल्यामुळे हा समाज विज्ञाननिष्ठ, बुद्धिनिष्ठ व ज्ञानाधिष्ठीत बनलेला असतो. सामाजिक व सार्वजनिक व्यवहार धर्मनिरपेक्ष तत्त्वानुसार होत असतो. तसेच शोषणविरहीत समाज निर्माण व्हावा असा प्रयत्न केला जातो. पारंपरिक व्यवसाय कोणत्याही एका विशिष्ट वर्गानेच केले पाहिजे असे बंधन सभ्य समाजात नसल्यामुळे समाजातील कोणत्याही वर्गातील व्यक्ती कौशल्य प्राप्त करून कुठलाही व्यवसाय करू शकतो. अशा समाजात धर्म, भाषा, शिक्षण, व्यवसाय, अभिव्यक्ती व अभिरूची इत्यादी बाबतीत व्यक्ती स्वातंत्र्य असते. व्यक्तीच्या सर्वांगीण विकास करण्याची सभ्य समाजात संधी उपलब्ध असते. प्रत्येक व्यक्ती दुसऱ्या व्यक्तीच्या मानवी हक्कांचा सन्मान व आदर करतो. कोणताही व्यक्ती दुसऱ्या व्यक्तीच्या मानवी हक्कांचे उल्लंघन, हनन अथवा त्यावर अतिक्रमण करीत नाही. कारण विश्वातील सर्व माणसे समान आहेत याची शिकवण सभ्य समाजात दिली जाते. विशेषतः लोकशाही मूल्यांची जोपासना सभ्य समाजात करण्यात येते. त्यामुळे कायदे, नियम, मूल्ये, परंपरा व विधीनियम यांच्या विरोधी कार्य करणे हा एक अपराध (Crime) मानला जातो. सभ्य समाजात नागरिक आपल्या हक्कापेक्षा कर्तव्य पालनात अग्रेसर असतो. एकाप्रकारे सभ्य समाजच (Civil Society) आदर्श समाजाकडे (Ideal Society) वाटचाल करीत असतो.

निष्कर्ष :

जागतिकीकरणाच्या आजच्या युगात सभ्य समाजच प्रत्येक व्यक्तीला व्यक्ती विकासाकरीता प्रेरित व प्रोत्साहित करणारा असून समाजालाही विधायक कार्य करण्यासाठी मार्गदर्शक ठरणार आहे. औद्योगिक समाज, कृषीप्रधान समाज, ज्ञानी समाज व वैश्विक समाज यापेक्षाही सभ्य समाजाची गरज एकविसाव्या शतकात अधिक दिसून येते. कारण हा समाज व्यक्तीच्या मानवी हक्कांचे संरक्षण करून नागरिकांनी मुलभूत कर्तव्यांचेही पालन करावे याकरिता वचनबद्ध असतो. सभ्य समाजाचे ध्येय समाजोन्नती व राष्ट्रउन्नती असल्यामुळे समाजात सामाजिक संवेदना जागृत करून समाजातील प्रत्येक व्यक्तीला नैतिक मूल्यांची शिकवण देतो.

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(लोकप्रशासन विभागप्रमुख) स्वा. सावरकर महाविद्यालय, बीड

प्रास्ताविक :

भारताचे प्राचीन काळापासून जगातील इतर देशांशी मैत्रीपूर्ण व सौहार्दाचे संबंध राहिलेले आहेत. मात्र ब्रिटिश राजवटीमध्ये त्यांच्या वसाहतवादी हेतूने प्रेरित विदेश नितीमुळे भारताचा इतर देशांशी असणाऱ्या संबंधात बदल झाला. स्वातंत्र्य चळवळीतील धुरिणांनी सार्वभौमत्व, अखंडता आणि शांततापूर्ण सहअस्तित्व या तत्वावर आधारित विदेश राजनितीचा पुरस्कार केला. स्वातंत्र्य प्राप्तीपासून ते आजपर्यंत देशाच्या विदेश निती निर्मितीवर देशाच्या पंतप्रधानाचा विशेष प्रभाव असलेला दिसून येतो. देशाचे पहिले पंतप्रधान व विदेश नितीचे शिल्पकार पंडित नेहरूंनी वसाहतवाद, साम्राज्यवादाला विरोध, वर्णद्वेष, शांतता, प्रादेशिक सहकार्य, निःशस्त्रीकरण व अलिप्ततावाद ही भारतीय विदेश नितीची तत्वे स्वीकारली.

दुसऱ्या महायुद्धानंतर अमेरिका व सोव्हिएत रशिया यांच्या नेतृत्वाखाली दोन गटामध्ये जगाची विभागणी झाली. भारताने कोणत्याही गटाशी आपली बांधिलकी न दाखवता अलिप्ततावादाचा पुरस्कार केला. याचबरोबर भारताने वसाहतवादाचा विरोध करून आशिया, लॅटीन अमेरिका व आफ्रिकेतील राष्ट्रांच्या स्वातंत्र्य लढ्याला पाठिंबा दिला. पंतप्रधान इंदिरा गांधी यांच्या कारकीर्दीमध्ये विदेश निती आदर्शवादी न राहता वास्तववादी बनली. वाढती सैन्यशक्ती, आण्विक कार्यक्रम, बांगलादेशाच्या निर्मितीतील भारताची भूमिका, अन्नवस्त्रप्रसारबंदी करारावर स्वाक्षरी करण्यास नकार आदी बाबींमधून ते प्रतिबिंबित होते. केंद्रात २०१४ साली नरेंद्र मोदी यांच्या नेतृत्वाखाली सरकार अस्तित्वात आल्यापासून परराष्ट्र व्यवहारात नवचैतन्य आल्याचे दिसून येते. मेक इन इंडिया, डिजिटल इंडिया व क्लीन इंडिया यासारख्या महत्वाकांक्षी प्रकल्पांना विदेश नितीशी जोडण्यात आलेले आहे.

विदेश निती संकल्पना :

विदेश निती म्हणजे राष्ट्राची इतर राष्ट्रांसोबतची आणि आपल्या सार्वभौमत्वा क्षेत्रबाहेरील घटकाशी होणारी किचकट व गतिमान राजकीय अन्योन्यक्रिया होय. जोसेफ फ्रॅंजेल यांच्या मतेनुसार, "एक राष्ट्राचा इतर राष्ट्राशी असलेल्या अन्योन्य क्रियेशी संबंधित निर्णय आणि प्रक्रियेचा संच म्हणजे त्या राष्ट्राची विदेश निती होय." कोणत्या राष्ट्राशी मैत्री करायची, कोणत्या राष्ट्राच्या गटात सामील व्हायचे किंवा आंतरराष्ट्रीय राजकारणात कोणती भूमिका घ्यायची इत्यादी विषयी प्रत्येक देशाला निर्णय करावे लागतात. असे निर्णय घेताना ते दूरदृष्टीने व विचारपूर्वक घ्यावे लागतात. या वैचारिक चौकटीला/आकृतिबंधाला विदेश निती असे म्हणतात. प्रत्येक देशाच्या नैसर्गिक आणि मानवी साधन संपदेच्या मर्यादा लक्षात घेता कोणताही देश हा परिपूर्ण व स्वयंपूर्ण असू शकत नाही. कोणत्याही देशाला आपल्या गरजा, आशा-आकांक्षा पूर्ण करण्यासाठी अन्य देशाशी मदत व सहकार्य घ्यावे लागते. तसेच विविध प्रकारची देवाण-घेवाण करावी लागते.

भारताच्या विदेश नितीचे उद्दिष्टे :

- १) देशाच्या एकात्मता आणि अखंडतेचे रक्षण करणे.
- २) नागरिकांच्या हितांचे संरक्षण करणे.
- ३) अनिवासी भारतीयांचे हित जोपासणे.
- ४) भारतीय सांस्कृतिक मूल्यांचे जतन करणे.
- ५) विविध देशांसोबत आर्थिक व तांत्रिक देवाण-घेवाण करणे.

विदेश नितीची साधने :

विदेश नितीची उद्दिष्टे साध्य करण्यासाठी जे मार्ग अनुसरले जातात. त्याचे प्रामुख्याने पाच प्रकार पाडता येतील; त्यातील राजनय हा प्राचीन काळापासून उपयोगात आणला जाणारा मार्ग आहे. पूर्वी आणि आजही विविध प्रकारच्या राजदूतामार्फत इतर देशाशी बोलणी व वाटाघाटी केल्या जातात. या वाटाघाटी बहुधा गुप्त स्वरूपाच्या असतात. कौटिल्याच्या अर्थशास्त्रातही याबाबतचा उल्लेख आढळतो. आधुनिक काळात राज्यकर्त्यांच्या शिखर परिषदा, संयुक्त राष्ट्रासारख्या संस्थातून अथवा खास भरविण्यात येणाऱ्या संमेलनातूनही अशा वाटाघाटी चालतात. आपले उद्दिष्टे साध्य करण्यासाठी अनेक राष्ट्र दुसऱ्या राष्ट्रावर आर्थिक दडपण



STUDY OF RELATION BETWEEN PAY-OUT RATIO AND FINANCIAL PERFORMANCE

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Abstract

The purpose of this study is to examine the application of dividend theory in various market contexts by analyzing existing theoretical literature and empirical evidence on dividend policy. Several theories have been proposed to explain the relationship between dividend policy and firm value. Prior to the seminal paper by Modigliani and Miller in 1961, it was widely assumed that dividend policy had a significant positive influence on company value and that managers could easily influence investor behavior by changing its dividend payment policy. The determination of the appropriate dividend and retained profits mix, as well as its impact on profitability, has been a source of contention in financial management literature. This research aims to contribute to the ongoing discussion by investigating the relationship between dividend pay-out ratio and financial success. It is recommended that corporations strive to implement a strong dividend payout strategy that encourages investment in initiatives with a positive Net Present Value.

Keywords: Dividend, dividend pay-out policy, profitability.

Introduction

The term "dividend" comes from the Latin "dividendum." "That which is to be distributed" is what this means. Dividends are payments made from profits to shareholders based on their percentage of ownership. Based on their percentage of ownership in the company, each shareholder of the company is entitled to a piece of the dividend. The ratio of retained to distributed earnings is referred to as the dividend choice or dividend policy. The three other decisions of investing, financing, and liquidity are all connected with the dividend decision. Companies determine the percentage of earnings to be dispersed as dividends and the percentage to be kept with the goal of maximizing shareholder wealth.

The companies should determine the ideal dividend payout with a risk-return trade-off that leads to the goal of maximizing shareholder wealth. The type and timing of dividend payments must be determined by the companies.

Pettit (1972) claimed that changes in dividend announcements cause changes in the market price of shares. Following the announcement of dividend payments, positive anomalous returns were discovered by Gordon (1959, 1962) and Vickery (1978). According to Easton and Sinclair (1989), stock prices reacted negatively to dividend announcements. After conducting an analysis, Uddin and Chowdhury (2005) concluded that dividend announcements lacked any informational value. Based on earlier research, it was discovered that the influence of dividend announcements on share price movement had been inconsistent. In this study, the effect of dividend announcement on stock market price was examined year-by-year and market capitalization-by-market-capita. This study's primary goals are to explore the effects of dividend distribution and related factors on shareholders' wealth and to determine how dividend announcements affect share prices.



Dividends continue to be one of the trickiest riddles in corporate finance, according to Allen et al. (2000), even though a variety of ideas have been proposed in the literature to explain their persistent existence.

Even Frankfurter et al. (2002) came to the conclusion that "The dividend puzzle is one of the most challenging topics of modern finance/financial economics, both as a share value enhancement and as a matter of policy." Despite forty years of research, it has remained unsolved. The goal or objective of the company has not changed over the past few decades, but the scope of financial management and the duties of a finance manager have. Maximizing shareholder wealth is the firm's primary goal. The favorable net present value of the financial decisions serves as its representation.

According to Azhagaiah&Sabaripriya (2008), shareholders believe that an increase in the company's share market price creates wealth. Even numerous researchers have established this. The value of the company is determined by each of the four financial decisions, including investment, financing, dividend, and liquidity. The production of value for shareholders is influenced by all four actions taken collectively.

One of the crucial financial choices that helps shareholders build wealth is the choice to pay a dividend. Some dividend theories support the idea that payout decisions have an impact on a company's market value, while others refute it. Those who have established a link between dividend decision and firm value frequently draw a parallel between dividend decision and investment options offered by the company.

Literature Review

In her 2011 study, Shaveta Gupta examined the management concerns and factors that influenced dividend decisions in the Indian engineering, FMCG, IT, and textile industries between 2004 and 2008. Shareholder wealth was calculated as the ratio of Market Value to Book Value. With the exception of the textile industry, where the dividend payout ratio was only negatively significant for the year 2006, all years and industries saw a negative correlation between dividend pay-out ratio and shareholder wealth.

Gul et al. (2012) investigated the connection between Karachi Stock Exchange's 75 companies' dividend policies and shareholders' wealth from 2005 to 2010. Market price was utilized as a proxy for shareholder wealth, and as independent variables, dividends per share, lagged price earnings per share ratios, retained earnings, and lagged market price per share were also employed. When compared to non-dividend paying corporations, the average market value to book value of equity for dividend paying companies was quite high. Through the use of multiple regression and stepwise regression, it was discovered that shareholder wealth was favorably correlated with dividend per share and lagged market price per share, but negatively correlated with retained earnings and the lagged price earnings ratio.

Bassam Jaara, (2018)- This study examines the factors that influence dividend policy for a sample of Jordanian non-financial enterprises between the years of 2005 and 2016. The historical dividend impact is almost always favorable and considerable, and it indicates the firm's trend of dividend payout rather than just paying out at random. Payout levels are negatively impacted by risk. The analysis was based on a number of hypotheses that have an impact on dividend policy, including the signaling theory, bird in hand theory, pecking order theory, and dividend irrelevance theory.



Werema (2018): A review of the firm's performance following adjustments to the dividend policy was done. Reversing a downward trend of poor performance, cutting dividends will also result in less financial leverage and liquidity issues. The results presented show that the market responds unfavorably to announcements of dividend reductions, which is consistent with findings from earlier studies.

(2008) David J. Denis In the US, Canada, UK, Germany, France, and Japan, larger, more profitable companies and those whose retained earnings account for a significant portion of total equity have a stronger inclination to pay dividends. There isn't much proof that the inclination to pay dividends and the relative valuations of companies that pay and don't pay them correlate positively outside of the US. Overall, our results challenge the legitimacy of the catering, signalling, and clientele explanations for dividends while bolstering agency cost-based lifecycle models.

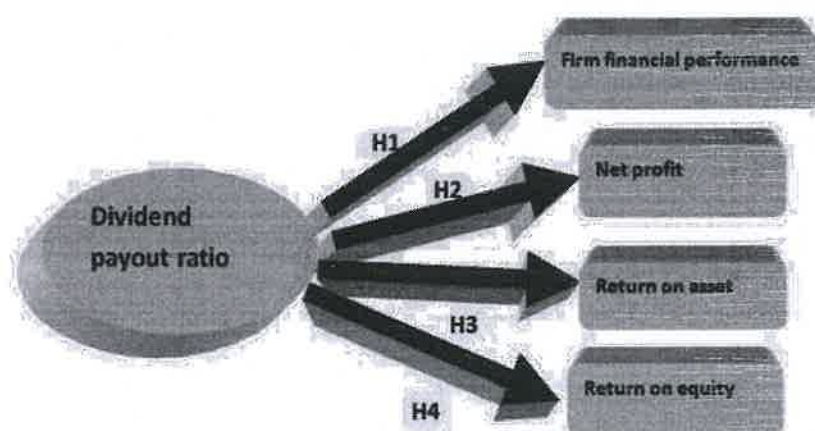
The authors of SAMY BEN NACEUR (2006) examine the dividend practices of 48 companies that were listed on the Tunisian Stock Exchange between 1996 and 2002. However, neither the concentration of ownership nor the use of financial leverage appears to have any effect on Tunisia's dividend policy. Additionally, the size and liquidity of the stock market have a negative impact on dividend payments. The outcomes are fairly adaptable to various specifications.

Objectives

- 1) To study various dividend policy ideas
- 2) To study and ascertain the connection between the dividend payout ratio and the financial success of the company.

Research Methodology

In this study, 20 Indian Pharma and textile firms with NSE listings that span five years (from 2016 to 2021) make up the sample. Information is gathered from the annual reports of the NSE-listed companies. To determine the relationship between the firm's financial performance and the dividend payout ratio, the financial information from the annual report—including dividend payments, ROE and ROA, net earnings, and total assets—is employed.



**Research Instrument**

To determine the relationship between the company's financial performance and dividend payout, the regression and correlational method is utilized. Regression analysis essentially reveals the strength and direction of the relationship between the dependent and independent variables. The variables' strength and direction are measured using a correlation analysis, which runs from +1 to -1. Regression and correlation analysis is a very straightforward statistical method for determining the relationship between dividend payout and firm financial performance.

Correlation Analysis			
	Dividend Payout & NPAT	Dividend Payout and ROE	Dividend Payout and ROA
Correlation	0.698	0.712	0.236
Regression Analysis			
F Value	2.822	3.005	0.261
Dividend p Value	0.198	0.189	0.639
R Square	0.432	0.501	0.088
Coefficient	903.45	0.300	0.009

The findings show a significant positive link between dividend payout and ROE as well as a strong positive relationship between payout ratio and net profit after tax. Although there is a positive association between payment and ROA, it is a weak one (shown in Table). The findings of the regression analysis indicate that the R square value for NPAT and ROE is approximately 50%, however the 7.5% return on asset is rather low. The NPAT, ROE, and ROA intercept p values are 0.198, 0.189, and 0.639, respectively, demonstrating that dividend payout has a considerable impact on corporate financial performance. According to the coefficient value, increasing the dividend paid by one unit will result in a 0.009-unit rise in ROA and a 0.300-unit improvement in ROE. The awards and business financial performance have a strong positive association. The dividend payout ratio clearly has a major impact on the financial performance of the organization, as seen by the low p value and positive coefficient.

Conclusion

Finding the link between dividend payout ratio and firm financial performance of companies listed on the NSE was the main objective of this study. The association between payout ratio and corporate financial performance was ascertained using correlation and regression analysis. The following inference can be made in light of the findings and discussion already mentioned: As evidenced, dividend payout has a favorable effect on a company's financial performance (table). It displays how the dividend policy affects the company's financial results. The results show that the dividend payout ratio has a big effect on the company's financial performance. Due to this conclusion, the hypotheses H1, H2, H3, and



H4 are accepted, proving that there is a positive correlation between dividend payout and FP, dividend payout and net profit after tax, dividend payout and ROA, and dividend payout and ROE. The results of the entire study show that the dividend payout affects the company's financial performance.

In this study, 20 Indian firms with NSE listings that span five years (from 2016 to 2021) make up the sample. Information is gathered from the annual reports of the NSE-listed companies. To determine the relationship between the firm's financial performance and the dividend pay-out ratio, the financial information from the annual report—including dividend payments, ROE and ROA, net earnings, and total assets—is employed.

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