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A GEOGRAPHICAL STUDY OF ASSESSMENT OF RESOURCES FOR ECOTOURISM DEVELOPMENT AND TOURIST SATISFACTION IN BAGLAN TEHSIL, NASHIK DISTRICT

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Abstract:

Tourism is one of the important recreational and leisure activities in the world. Tourism can be termed as travel for recreation, leisure or business purpose. It has a keen interest to the geographers. The main inputs for the tourism development are the natural resources. Natural resources present in the region contributes largely in tourism activities. Tourism has great impact on socio-cultural environment. Ecotourism is different than just tourism and it is generally defines as, "naturally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature that promotes conservation, has low negative visitor impact and provides for beneficially active socio-economic involvement of local people."

Natural resources of Baglan Tehsil like Physical landscape and wildlife are encouraging tourism activities in the study area. The natural vegetation, wildlife, climate as well as physiography of the study area have vast potential for ecotourism development. In the tourism development of the study area other factors like History, Social and Cultural aspects are also equally contributing.

The main objectives of the research are to assess the natural resources contributing for ecotourism development in the study area. The second objective is to understand the socio-cultural resources of the study area. And the third objective is to find the tourist satisfaction.

The research methodology is developed to get maximum responses from the stake holders. At first Site selection was done considering the characteristics of the sites and ecotourism. The semi-structured interview and field survey techniques were used to collect primary data. The secondary data were collected from various sources.

The important findings of the research work can be stated that the study area is having potential to develop as a ecotourism destination as because of presence of good number of natural resources. The second finding is large number of tourists shown their interest in the local food, craft and culture. In suggestion we can state that local community will be benefited by the ecotourism. The sustainable development could takes place in the study area.

Keywords: Resources, Ecotourism, Satisfaction Index, Sustainable Development

INTRODUCTION:

Tourism is one of the important recreational and leisure activities in the world. Tourism can be termed as travel for recreation, leisure or business purpose. It has a keen interest to the geographers. The main inputs for the tourism development are the natural resources. Natural resources present in the region contributes largely in tourism activities. Tourism has great impact on socio-cultural environment. Ecotourism is different than just tourism and it is generally defines as, "naturally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate

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OBJECTIVES:

1. To assess the natural resources contributing for ecotourism development in the study area.
2. To understand the socio-cultural resources of the study area
3. To find out the tourist satisfaction index.

RESEARCH METHODOLOGY:

1. Site selection was done considering the characteristics of the sites and ecotourism.
2. The semi-structured interview, field visits and field survey techniques were used to collect the primary data.
3. The secondary data has been collected from various sources like District Socio-Economic Survey, District Gazetteer, Gram Panchayat, Department of Forest etc.
4. Tourist Satisfaction Index is calculated to assess the resources present in the study area.
5. Results are prepared depending on the analysis techniques.

SATISFACTION INDEX

Satisfaction Index has been drawn to bring out level of satisfaction of tourists factor wise. It is universally accepted statistical tool to assess the level of satisfaction of tourist. The demands of the tourists can be assessed properly with this index. The strong and weak points of the site can be assessed by the rank of Satisfaction Index. For the sustainbale development of the site the index is very essential.

The following formula has been adopted for Factor wise Satisfaction Index.

$$\boldsymbol{Sti} = \frac{\sum fixi}{\sum fi}$$

Where: $\boldsymbol{Sti}$**=** Satisfaction Index for i^{th} factor, **fi=** Number of respondents deriving the particular level of Satisfaction of ith factor, $\boldsymbol{Xi}$**=** Numerical values of the particular level of satisfaction of the ith factor

A systematic analysis and the calculation of the factors were made by four point scaling as Excellent, Good, Satisfactory and Unsatisfactory. Nine management factors selected for satisfaction index. The responses from the tourists were obtained and the status of the ecotourism potential has been studied with the help of these factors. The calculation and determination of Factor wise Satisfaction Index will help us to study the tourism potential of selected sites.

STUDY AREA:

Baglan is one of the important tribal tehsils of Nashik District. 'Satana' is the headquarter of Baglan Tehsil. The tehsil get its name on the famous Bagul Kings in the history. The culture and dialect of the tehsil is mostly mix of Maharashtra and Gujarat states as it lies on the borders of these two states. The main occupation of the tehsil is agriculture as because of fertile land. The tehsil lies in the basin of Girana River. The river Mosam is the important tributary of Girana River. Mosam River is important

for the agricultural fields in the tehsil. Though Baglan Tehsil is well connected by road network but Railway communication is absent. The nearest railway station is Manmad.

The study area lies between 20^0 42' to 20^0 53' North latitude and 73^0 45' to $74^0$7' East longitude. The total area of the study area is 1477.83 Sq. Km. The total population of the study area is 3,74,435 as per 2011 census.

ASSESSMENT OF NATURAL, SOCIAL AND CULTURAL RESOURCES OF THE BAGLAN TEHSIL:

Physiography:

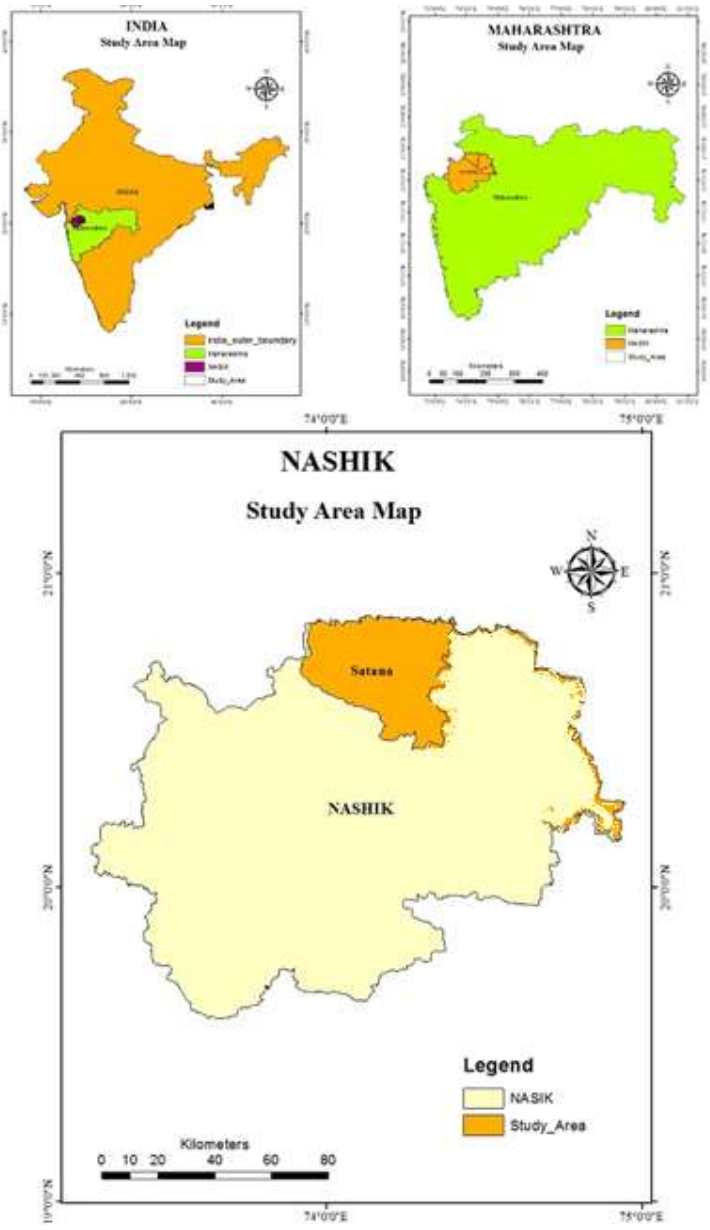
The Western Part of Baglan Tehsil lies in the upper part of Sahyadris also known as Western Ghats. The crest line of the hill range is not continuous but dissected by streams. Several peaks and forts like Mangi (1326Mt), Tungi (1323Mt), Salher(1613mt), Hargad(1122mt), Auranggad (1129mt) and Mulher (1307 mt) are the parts of ghats. The important river of the study area is Mosam which originates in Salher Hills. Western Ghats is composed of the rocks in the Deccan Trap Formation. The exposed parts have been suffering from the intense chemical weathering. The rocks are deeply rotten. This part of western ghat is made up of Trap rocks called as Deccan basalt. The banks of the rivers are filled with disintegrated basalt of various shades from gray to black, washed down by rain.

The Dholbari range contain several high peaks as Hattimal (1315 Meter), Kutra dangar(1190 Meter), Kumbaria (982 Meter), Nocholas dangar (1122 Meter), Phopir (1000 Meter), and Adolia (777 Meter). Here is a still southern arm of this range from Salher, Known as the Bhint dongar, because of its wall like appearance. North of Kanjari nala, having two peak i.e. Hargad (1122 Meter) and Aurangabad (1129 Meter). All these peak are located in North, North-West part of Nashik district. There are several other ranges similar the Dholbari branching from the Sahyadris in a South-East direction.

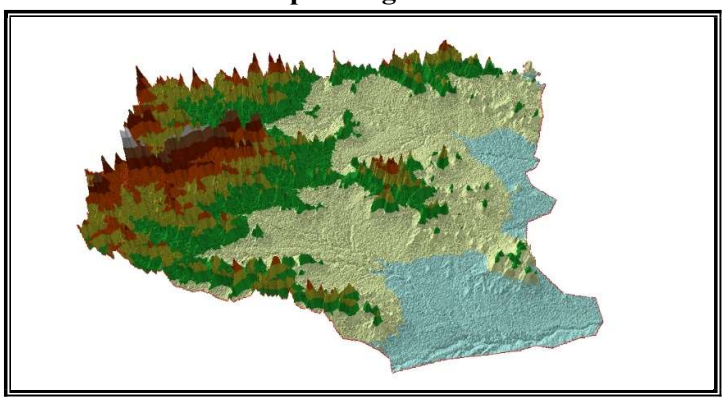
Several waterfalls are also observed in the Baglan Tehsil. The famous waterfalls are Dhamanyadhad (Near Virgaon), Chinal Chond (Near Kelzar Dam) and Dodheshwar, Kapaleshwar (Near Satana).

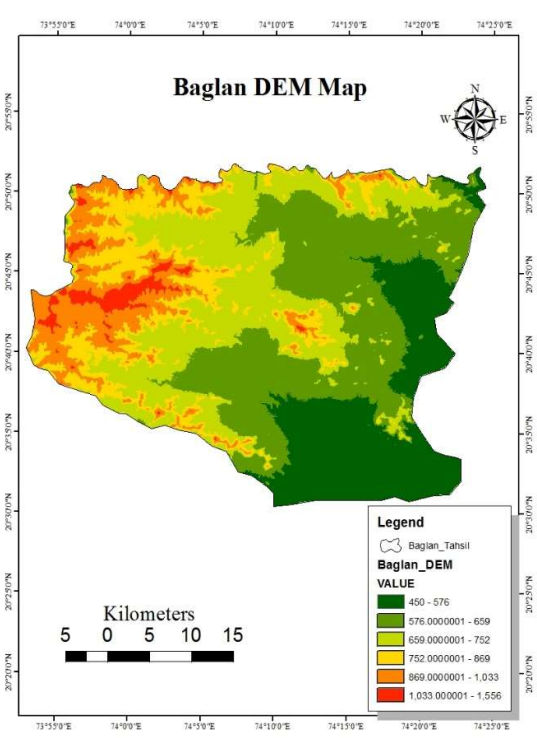
Climate: The Climate of Baglan Tehsil is pleasant and healthy in most parts of the year. In winter season minimum temperature can be recorded as low as 4^0C. In Summer Season maximum temperature reaches upto 40^0C. The rainfall is moderate with an average of 650 mm. Most of rains occurs from the June to the September months.

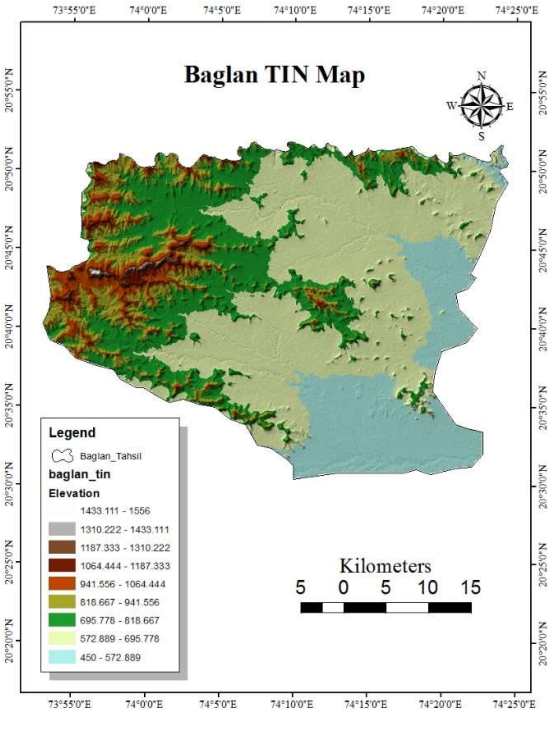
Location Map of Study Area:



3D Map of Baglan Tehsil







Wild Life: This area comes under the Taharabad Range of forest department. There are 31 species of plant species are found in the forest area of Baglan Tehsil and most of the plants are very useful for maintaining biodiversity. The numerous species of wild animal are found in the forests, the tiger, *wagh (felis tigris)* was common in Baglan, the hunting leopard, *Chittah (Felis Jubata)* the Indian black bear, *aswal (Ursus labiatus),* the hyaena, *taras (Hyaena striata)*, the stag, *sambar (Rusa aristotelis)*, the spotted deer, *Chital (Axis maculatus)*, the blue ball, *nilgay (Portex Pictus),* wild boar, *dukkar (Sur indicus)* and various other wild animal are found in small number considerable number in dense forest. Amongst the common species of the wild animal which now occur in the forests of the district include panther, *bibtya (Felis pardus)*, Wolf, *Landga (Cains pallipes)*, *Samber* etc. All of them however, are occasionally found in areas of the district below the ghat- monkeys, mangoos, fox and jackals are commonly found.

History: Baglan was once under the dynasty of the Bagul Kingdom, the Rathore kingdom that existed

from 1308 to 1619. The native people in the area were the Bhils and the Konkanas. Later on during the rule of Chatrapati Shivaji Raje Bhosale of the Maratha Empire, Baglan was a territory of major importance because of its proximity to the then flourishing and rich mughal market city of Surat. Maratha's were aware of this and used it to their advantage by capturing the area from Mughals and later on mounting a loot on Surat thrice.

Festivals: The Many festivals are celebrated in the tehsil. The important festivals are Holi, Makar Sankranti, Pola, Nagpanchami, Shiv Jayanti, Eid, Mahashivratri, Diwali and Dussehara etc. The Dongrya Dev (Kartiki Pournima), Patlyachi Pooja (Chaitra Pournima) these festivals are celebrated by the tribal people. The Dongrya Dev is the most important festival of tribal people which is celebrated for 15 days. Along with festivals many fairs are also organized by the people of the tehsil such as "Yashwantrao Maharaj Yatra", "Bhakshi Yatra", "Antapur Yatra", "Mulher Yatra", "Nampur Yatra", etc.

Tourist Attractions:

1. Salher Fort:

Ruggedness is the important characteristics of Salher fort. The place is far different from today's modern city life. It is completely natural place. The fort and surrounding area do have good vegetation and wild life. The fort is also decorated with the vast historical background. In the different dynasties the name of this fort has changed such as Gavaligarh, Shailagiri, Salgiri and Salher fort. The site is unique in the culture and traditions of the Tribal people of this area. According to mythology Parashuram, one of the nine avataras of Lord Vishnu, did his penance on the fort. The fort is also famous for its battles during the reign of Shivaji. While climbing the fort and on the top of it many dilapidated structures of temples, walls and doors fort and water cisterns can be observed. The complete Baglan region and the most fabulous scene of the surrounding region can be seen from the top of the fort. The hotels and other accommodation facilities are not available on the fort and on the foot of the fort in the village. One has to stay here in the tents and that also not available here. We can take this thing positively as in the development of site ecolodges could be developed, which will be the best suited option for the ecotourism site. Outsiders are not observed here engaged in any activity. Recently one Information Centre "Nisarga Parichay Kendra" is constructed at the foots of Salher Fort by the forest department. This center provides much of the information about the Salher Fort and nearby area.

2. Mulher Fort:

The Mulher is the second important fort in the Baglan Tehsil. The Fort is located near the Mulher Village. The village of Mulher (Mayurnagari) is located near Taharabad town. It is 9 km away from the Taharabad Town by road. It is located on State Highway 14. The height of Mulher Fort is 4290 Feet from mean sea level. The base of the fort is 5km away from the main village. This fort is also historically very important fort as it is near to Gujarat Border. There are many tourists spots are found on the fort like Ganesh Mandir, Someshwar Mandir and Chandan Bav, Moti Tank, Rajwada and Ram-Laxman Mandir. Many dilapidated sculptures are found on the fort.

3. Mangi-Tungi Peaks:

Mangi- Tungi is very important Jain pilgrimage centre not only in Maharashtra but also in India and World. Mangi-Tungi is a prominent twin-pinnacled peak. In between these peaks there is a plateau. The site is located near Taharabad about 125 km from Nasik, Maharashtra, India. The altitude of Mangi peak is 4,343 ft (1,324 m) from mean sea level. It is the western pinnacle. The altitude of Tungi peak is 4,366 ft (1,331 m) from mean sea level. It is the eastern pinnacle. This site is very popular among

Maharashtrian trekkers. Difficulty level of this trek is easy. It is very scenic spot. The beauty of the site flourished in monsoon season. There are many spots that attracts the tourists and pilgrimage. There are numerous Jain temples and is considered sacred in Jainism. It enshrines images of Tirthankaras. Around 3,500 steps lead to the foot of the peak, which is enriched with several monuments of historical and religious prominence. Besides, there are numerous caves named after great Tirthankaras such as Mahavira, Rishabhanatha, Shantinatha and Parshvanatha. A grand fair is held here annually during Kartik (September–October) where people visit in large numbers to witness festival. In February 2016, The Statue of Ahimsa, an 108 ft idol of Rishabdev carved in monolithic stone was consecrated here. It is recorded in the Guinness Book of World Records as the tallest Jain idol in the world.

Factor wise Tourist Satisfaction Index for Baglan Tehsil:

Table No. 1: Factor wise Satisfaction Index with Ranks of Baglan Tehsil:

Sr. No.	Management Factors	Unsatisfactory	Satisfactory	Good	Excellent	Satisfaction Index	Rank
1.	Transport	122.5	155	127.5	30	4.35	8
2.	Craft	152.5	115	82.5	50	4.00	9
3.	Food Quality	110	155	157.5	40	4.63	6
4.	Behaviour of local	27.5	130	322.5	200	6.80	1
5.	Information of site	45	110	390	80	6.25	2
6.	Opinion of site	37.5	280	172.5	60	5.50	3
7.	Health Facility	72.5	195	225	20	5.13	5
8.	Drinking Water F.	65	190	240	40	5.35	4
9.	Guide Facility	120	155	112.5	60	4.48	7

Source: Data compiled by researcher

The Factor wise Satisfaction Index is as; Behavior of Local People is ranked first with the Satisfaction Index of 6.80 while Information of Site is ranked second with Satisfaction Index of 6.25.

The respondents have ranked 7th for Guide Facility and 8th for Transport, while Craft as last rank with Satisfaction Index 4.48, 4.35 and 4.00 respectively. The Satisfaction Index for factors Drinking Water facility 5.35 with 4th rank, Health facility 5.13 with 5th rank and Food quality 4.63 at 6th rank.

Results and Findings:

1. The Baglan Tehsil is endowed with natural tourism resources.
2. The Study area have strong historical background.
3. There are several mountain peaks are observed with greenery, water bodies, waterfalls and wildlife also available which attracts the trekkers and nature lovers.
4. The study area have rich social and cultural aspects. The tribals of the area follow their rituals which attracts the tourists.
5. The local people are friendly in nature and supports tourism.
6. Tourists visited the place replied positively towards the tourism sites.
7. It is observed that the tourists are not satisfied with the accommodation facilities.
8. Maximum respondents have rated unsatisfactory remarks towards their opinion of food quality.
9. Very few respondents have replied positively regarding the availability of health facility.
10. It is observed that tourist places have very meager guide facility. This facility is very important to increase the flow of tourists.
11. Ecolodges should be constructed in the area for the accommodation facility.
12. The availability of crafts also matters for the ecotourism development. However, tourists are unhappy with the available crafts to them. If the good crafts are made available to these tourists, they will be happy to visit these places again.
13. Majority of the tourists had complained of road and communication system of the area.
14. Information of the tourism sites are very meager.
15. Public transport facilities are inadequate.
16. Infrastructural facilities are not developed in the region.

As the weakness of the study area is managed properly and Government and Tourism Department taken positive steps towards providing infrastructural and other facilities to the tourism places, it will be a good ecotourism site in the future.

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सहाय्यक प्राध्यापक, इतिहास विभाग, भोसला मिलिटरी कॉलेज, नाशिक.

गोषवारा

१९ व्या शतकातील महाराष्ट्रातील एक प्रतिष्ठित समाज सुधारक एक अग्रगण्य सामाजिक कार्यकर्ती जिने परित्यक्ता, आणि विधवा स्त्रीयांच्या सर्वांगीण उद्धारासाठी आपल्या जीवनाला वाहुन घेतले, त्या महाराष्ट्रीय विदुषी म्हणजे पंडिता रमाबाई. पुरोगामी विचारसरणीने झपाटलेल्या या स्त्रीने स्त्री उद्धाराचे जे प्रभावी कार्य केले त्याची तुलना इतर कोणत्याही कामाशी होऊ शकत नाही. सार्वजनिक क्षेत्रात त्यांनी महिलांच्यासाठी केलेल्या कार्याला धार्मिक द्वंद्वाची पार्श्वभूमी होती, त्याचबरोबर त्यांचे उस्फुर्त आणि धाडसी असे स्त्रीवादी विचारही इतरांपेक्षा त्यांच्या वेगळेपणाला आणि त्यावेळच्या समाजरूढीवर आघात करण्याला दिशा देणारे होते हे निश्चित. महाराष्ट्रीयन चित्पावन ब्राह्मण समाजात जन्मुनही, 'हिंदूधर्म आणि हिंदू समाज' यांच्या या काळातल्या दुष्ट आणि घातक चालीरितींच्या जोखडातून स्त्रीयांवर होणाऱ्या अन्यायाच्या विरोधात, भूतदया आणि प्रेमाची शिकवण देणाऱ्या ख्रिस्ती धर्माकडे या आकर्षित झाल्या. स्त्री दास्यत्व, स्त्रियांचे हक्क, स्त्रियांची निरक्षरता अशा अनेक गोष्टींवर काम करण्याच्या उद्देशातून 'आर्य महिला समाज, "शारदासदन', 'मुक्तीसदन' 'कृपासदन', 'प्रीतिसदनची' स्थापना या विदुषीने, या पंडितेने धाडसी विचारांनी, पूर्ण शक्तिनिशी केली.

१८८९ मध्ये पंडिता रमाबाई यांनी स्थापलेले 'मुक्तीमिशन' हे निराधार महिला आणि मुलांच्या सक्षमीकरणासाठी' आजही वचनबद्ध दिसते. येथे त्यांनी गुजरात, राजस्थान, मध्य भारतातील भीषण दुष्काळातून सोडवुन आणलेल्या स्त्रिया आणि मुली यांचे मोठ्या प्रमाणावर पुनर्वसन केले आणि त्यांना शिक्षणाच्या माध्यमातून आर्थिक स्वावलंबनाची संधी प्राप्त करून दिली.

उद्देश

स्त्री उद्धारासाठी पंडिता रमाबाई यांनी स्थापलेल्या 'मुक्तीमिशन' संस्थेतील त्यांच्या भरीव कार्याचा अभ्यास करणे.

व्याप्ती

प्रस्तुत शोधनिबंधाची व्याप्ती पंडिता रमाबाई यांनी केडगाव येथे स्थापलेल्या 'मुक्ती मिशन' येथील कार्याच्या काळाशी निगडित आहे.

मर्यादा

प्रस्तुत शोधनिबंधाची मर्यादा ही पंडिता रमाबाई यांच्या कार्यकाळापुरतीच मर्यादित आहे.

संशोधन पद्धती व साधने

प्रस्तुत शोधनिबंधासाठी ऐतिहासिक संशोधन पद्धतीचा वापर केला असुन 'पंडिता रमाबाई यांच्या 'मुक्तीमिशन' या संस्थेतील कार्याविषयीच्या प्रकाशित साधनांचा उपयोग केला आहे.

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प्रस्तावना

भारतीय स्त्रीच्या वाट्याला आलेली चाकोरीबद्ध वाट, आणि त्यातुनच तिला सामोरे आलेले मुक असे दुःख या गोष्टीच्या बाहेर पडुन, समाजात प्रस्थापित असणाऱ्या जुन्या चालीरितींच्या प्रवाहाच्या विरोधात पोहण्याचे धाडस ज्या विदुषीने अत्यंत हिंमतीने निभावले त्या पंडिता रमाबाईचे कार्य हे आजच्याही काळात वाखाणण्याजोगे आहे. बहुआयामी व्यक्तिमत्व लाभलेली ही पंडिता जीचा जीवनपट १८५८ ते १९२२ असा सांगता येईल.

लहानपणापासूनच त्यांच्या जीवनाला स्थैर्य असे नव्हतेच. त्यांची जन्मभूमी कर्नाटक होती मात्र कर्मभुमी महाराष्ट्र ठरली. १९ व्या शतकाच्या उत्तरार्धातील त्यांचे कार्य हे अनेकाविध अनुभव, अनेक अडचणी, आणि पराकोटीचे धाडस यामुळे एका वेगळ्या उंचीवर जाऊन पोहोचले. स्वतःचं धर्मांतर, विधवा, परित्यक्ता, अंध, पतित, अनाथ, गरजू स्त्रियांसाठी त्यांनी काढलेली संस्था आणि या माध्यमातून स्त्रियांच्या जीवनाला लावलेले एक नवीन वळण यातुन निश्चितच त्यांची थोरवी दिसुन येते.

पंडिता रमाबाई यांचे पूर्वायुष्य

त्यांचे वडिल 'अनंतशास्त्री डोंगरे' हे कर्नाटकातले. त्यांनी म्हैसुर दरबारी नोकरी पत्करली, स्त्री शिक्षणाच्या बाबतीत त्या काळात ते आत्यंतिक आग्रही होते. स्त्री शिक्षण शास्त्रसंमत आहे असे त्यांचे म्हणणे होते. असाच हाच प्रभाव रमाबाईंच्या आयुष्यावर प्रथमपासुन होता. रमाबाईच्या कुटुंबाने जवळजवळ १५ वर्षे तीर्थाटन केले. यानंतर आईवडिलांच्या निधनानंतर रमाबाई आणि त्यांच्या भावंडांच्या संघर्षमय जीवनाला सुरुवात झाली. यामुळे रमाबाईंच्या व्यक्तीमत्त्वावर खुप प्रभाव पडला, एक तर वडिलांचे वैभव व दारिद्र्य या दोहींचा अनुभव घेतल्यामुळे रमाबाईनी आपल्या आयुष्याच्या तत्त्वज्ञानात 'अनिश्चितता' ही गृहीतच धरली. कुटुंबासोबत सतत केलेला प्रवास, यामुळे स्थायी समाजाच्या दडपणाचा पूर्ण अभाव, शिक्षणामुळे आलेला आत्मविश्वास, पुराणे सांगुन आलेला सभाधीटपणा, स्वतःच्या सद्विवेकबुद्धीला स्मरून चुकीच्या गोष्टींना न जुमानता केलेलं आचरण यामुळे रमाबाईंचे जीवन समवयस्क मुलींपेक्षा फार भिन्न होते.[३]

पित्याच्या मार्गदर्शनाखाली श्रीनिवास शास्त्री या त्यांच्या भावाने आणि त्यांनी संस्कृतचे आणि हिंदू धर्मशास्त्राचे गाढे ज्ञान संपादन केले होते. पुढे १८७८ मध्ये जेव्हा ते प्रवास करत व्याख्याने देत कलकत्त्याला पोहोचले तेव्हा अस्खलित संस्कृत भाषेत बोलणारी आणि संस्कृतमध्ये शीघ्रकवित्व करणारी तरुण स्त्री पाहून, त्यांची परीक्षा घेऊन त्यांना 'पंडिता', 'सरस्वती', या पदव्या जाहीरपणे दिल्या गेल्या.[४]

पुढे भावाचा मृत्यु, आणि अत्यल्प असेलेले वैवाहिक जीवन, या छोट्याश्या वैवाहिक जीवनातून झालेल्या 'मनोरमा' या मुलीचा जन्म, या सर्व दुःखद परिस्थितीत वयाच्या चोवीसाव्या वर्षी रमाबाई एकट्या पडल्या, आणि त्याचवेळी महाराष्ट्रातुन त्यांना कळकळीचे आमंत्रण होतेच. आपल्या तान्ह्या मुलीला घेऊन त्या महाराष्ट्रात पुण्याला दाखल झाल्या.[५]

पुण्यात आगमन व पुढील कार्य

पुणे व त्याचा परिवार हीच त्यांची कर्मभूमी ठरली. त्यांचा पुण्यात येण्याचा हेतू इंग्रजी शिकण्याचा होता.[६] परंतु परिस्थितीच्या मनात काही निराळेच होते. तत्कालीन ब्राह्मण समाज हा धार्मिक बाबतीत सनातनी आणि सामाजिक बाबतीत रूढीप्रिय

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होता. स्त्रियांवर सर्व प्रकारचे कडक निर्बंध होते. तिची भुमिका फक्त पत्नी, माता, गृहिणी एवढीच होती. तिच्या स्वतंत्र व्यक्तीमत्त्वाला वाव नव्हता. सर्वात हीन दर्जा राखुन ठेवला होता तो विधवेकरता. विधवा स्त्री ही समाजात अपशकुनी मानली गेली.[७]

परंतु अशा सनातन पुण्यात जेव्हा पंडिता रमाबाई येऊन पोहोचल्या तेव्हा त्या स्वतः ब्राह्मण व विधवा असुनही चाकोरीबाहेर वावरत होत्या. त्या घराच्या उंबरठ्याबाहेर तर पडल्याच होत्या. पण समाजसुधारक या नात्याने आणि त्याकाळातील स्त्रीची दु:खीकष्टी मुर्ती त्यांनी आपल्या पुढच्या समाज सुधारणेच्या प्रकल्पाच्या केंद्रस्थानी ठेवली.[८]

त्यांच्या कार्याचे दृश्य फळ म्हणजेच 'आर्य महिला समाज' होय. पुणे, मुंबई बरोबरच ठाणे, सोलापूर, अहमदनगर अशा ठिकाणीही यांनी 'आर्य महिला समाजाची' स्थापना केली. हे काम चालू असतानाच हंटर साहेबांच्या अध्यक्षतेखाली सरकारी विद्याविषयक चौकशी समिती नेमण्यात आली. रमाबाईंनी या समितीपुढे आर्य महिला मंडळाच्या प्रतिनिधी या नात्याने साक्ष दिली.[९] यात त्यांनी स्त्रियांचा शिक्षणाचा अधिकार, मुलींच्या शाळेत अध्यापनासाठी शिक्षिका हव्यात, तसेच शिक्षणपध्दतीतील दोष, मुलींच्या शाळेची पाहणी करण्याकरता पुरुषांऐवजी स्त्रीनिरिक्षक नेमणे,[१०] स्त्रियांना वैद्यकीय शिक्षण देण्याची तजवीज करणे.[११] असे मुद्दे मांडले. ही साक्ष इतकी परिणामकारक झाली की, हंटर साहेबांनी तिचे इंग्रजी भाषांतर करवून घेऊन पुढे विलायतेत बाईसंबंधी एक व्याख्यान दिले. त्यांचा लौकिक आता परदेशांत जाऊन पोहोचला.[१२] याची परिणती म्हणून 'डफरिन फंड' स्थापण्यात आला, आणि इंग्लंडमधून महिला डॉक्टर व परिचारिका भारतात पाठवण्याची व भारतातील स्त्रियांकरता विशेष इस्पितळे उघडण्याची व्यवस्था या फंडामार्फत करण्यात आली.[१३]

आता स्वतः इंग्रजी शिक्षणाविषयीची ओढ त्यांना गप्प बसू देईना व त्यासाठी तसेच वैद्यकीय शिक्षणाची महत्वाकांक्षा पूर्ण करण्यासाठी त्या इंग्लंडला गेल्या.[१४]

'स्त्रीधर्मनीति' नावाचे पुस्तक लिहुन त्यांनी आपला व आपल्या कन्येचा प्रवासखर्च उभारला. लग्नापूर्वी दोन वर्षांपासुनच त्यांचा हिंदुधर्मातील स्त्रीला असलेल्या दुय्यम भुमिकेमुळे हिंदुधर्मावरचा विश्वास उडाला होता. इंग्लंडमध्ये ख्रिस्त धर्माने त्यांचे लक्ष आकर्षित करून घेतले आणि लवकरच यांनी बाप्तिस्मा घेऊन ख्रिस्ती धर्माचा स्वीकार केला.[१५] पुढे त्या अमेरिकेतही गेल्या. अमेरिकेतील स्त्रियांची प्रगती विशेषतः तेथील शिक्षणपद्धती पाहून त्यांनी भारतातील बाल विधवांसाठी त्याच धर्तीवर संस्था काढायचा संकल्प केला. याबाबतीत त्यांनी 'हाय कास्ट हिंदू वुमन' हे पुस्तकही लिहिले. तसेच याबाबतीत तेथील लोकांनी मदत म्हणून 'रमाबाई असोसिएशन' ही संस्था स्थापन करून दहा वर्षे सहाय्य करण्याचे आपल्या अंगावर घेतले.[१६]

पंडिता रमाबाईचे भारतात पुनरागमन व पुढील कार्य

पंडिता रमाबाईंनी भारतात परतल्यावर 'शारदासदन,' नावाची सुप्रसिद्ध संस्था स्थापन केली. या संस्थेमध्ये ख्रिस्ती धर्माचा प्रत्यक्ष उपदेश करावयाचा नाही व त्या धर्माचे क्रियाशील प्रदर्शन करावयाचे नाही असे ठरवून सूद्धा रमाबाईंच्या ख्रिस्ती शीलाची मुलींवर अप्रत्यक्ष छाप पडुन कित्येक मुलींना ख्रिस्ती व्हावेसे वाटु लागले. ह्या निमित्ताने पुण्यात मोठे वादळ निर्माण झाले, शारदा सदनमधुन काही मुली काढून घेतल्या गेल्या. पुण्यातल्या सुधारक वर्गानेही आपला पाठिंबा काढून घेतला. पण तरीही 'शारदा सदनचे' कार्य चालूच राहिल. पंडिता रमाबाईंनी पुण्यापासून ३४ मैलांवर असणाऱ्या केडगाव या ठिकाणी बरीचशी जागा खरेदी करून 'शारदा सदन' व आपले कार्य तेथेच हलवले.[१७]

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पंडिता रमाबाई यांचे केडगांवस्थित 'मुक्तिमिशन'

संस्थेतील योगदान

रमाबाई असोसिएशन' ची दहा वर्षांची मुदत संपण्याची वेळ भरत आली. हा अमेरिकन पाठिंबा नाहिसा झाल्यावर पुढे काय? हा प्रश्न होताच, महाराष्ट्र, शारदा सदनची जबाबदारी घेईल हा विचार ही वेडेपणाचा होता. अशावेळी त्यांना स्वावलंबी असण्याची गरज दिसली, आणि पुण्याहून ३४ मैलांवर रेल्वे स्टेशनला लागून असलेली बरीच पडीक जमीन केडगांव या ठिकाणी त्यांनी विकत घेतली.[१८] तिचा उपयोग १८९७ च्या सुमारास त्यांना झाला तो दोन गोष्टींसाठी. दुष्काळी भागातील अन्नान्न दशा आणि असहाय्यतेचा गैरफायदा उठवून कुमार्गाला लावल्या जाण्याचा धोका असलेल्या असंख्य स्त्रिया व मुले-मुली यांच्या पुनर्वसनासाठी आणि दुसरे म्हणजे प्लेगच्या साथीच्या वेळी 'शारदा सदन' ची पुण्याहुन तात्पुरती जागापालट करण्यासाठी.[१९] १८८७ च्या आसपास पुण्यात प्लेगच्या संकटाचे गांभीर्य दुष्काळामुळे अधिक वाढले. माणुसकीला जागुन रमाबाईनी आपला पैसा, वेळ व शक्ती खर्च करून जवळजवळ दोन हजार दुष्काळ पीडितांना आश्रय दिला आणि केडगावला आणुन त्यांची राहण्याची व अन्नपाण्याची सोय अपु-या पैशात कशीबशी केली.[२०]

पुण्याच्या शारदा सदनमधल्या कित्येक विद्यार्थीनीही केडगावला रमाबाईंच्या बरोबर आल्या. ज्या स्त्रियांनी एकवेळ आपल्या जातीच्या पलीकडे कोणाचा स्पर्श देखील विटाळ मानला होता त्या स्त्रिया रमाबाईंचे पाहून ह्या अठरापगड जातींची कसलीही सेवा करायला पूढे आल्या. या नवीन भगिनीत अस्पृशांपासुन ब्राह्मणांपर्यंत सर्व जातीतील बायांचा, मुलींचा भरणा होता.[२१] मध्यप्रदेशाबरोबरच गुजरातमधीलही दुष्काळी मुली केडगावमध्ये दाखल झाल्या होत्या. रमाबाईनी 'केडगांवला मोठी वसाहत थाटली. समोरच असलेले ताडवन विकत घेऊन ते मोकळे करून त्यांनी केडगांव आणि आसपासच्या खेड्यांचा आठवड्याचा बाजार भरवण्याची व्यवस्था केली. त्यांनी आजुबाजुच्या शेतकऱ्यांचा आणि व्यापाऱ्यांचा ही विचार केल्याचे दिसते.[२२]

रमाबाईनी केडगांवच्या मुक्तीमिशनचे कार्य प्रचंड प्रमाणावर पुढे नेले. 'मुक्तीमिशन' हे केडगांवच्या संपूर्ण वसाहतीचे नाव असुन त्यात जुन्या शारदा सदनचा ही समावेश होता.[२३] शिवाय 'मुक्तीसदन', 'कृपासदन' असे नवीन विभाग होते. 'कृपासदन' हे १८९९ मध्ये सुरू झाले. हे 'पतिता पुनर्वसन केंद्र' (रेस्क्यू होम) होते. लैंगिक अत्याचाराला बळी पडलेल्या आणि परिणामी पतिता म्हणून झिरकाडल्या गेलेल्या स्त्रियांच्या पुनर्वसनाची व्यवस्था तिथे होत असे.[२४]

'मुक्तीमिशन'मध्ये शालेय शिक्षणाबरोबरच व्यावसायिक शिक्षणही दिले जायचे. यात शिवणकाम, कपडे धुऊन इस्त्रीकरणे, हातमागावर कापड विणणे, दुभदुभत्यांची कामे, तेल काढणे, शेतीची कामे. शिकून तयार झालेल्या मूली याच संस्थेत किंवा इतरत्र नोकरीही करत होत्या.[२५] या व्यतिरिक्त अंध मुली व स्त्रियांसाठी एक स्वतंत्र विभाग रमाबाईनी सुरू केला. त्यांना ब्रेल लिपीत विषय शिकवण्याची सोय केली. दुष्काळातून आणलेल्या मुलांसाठी त्यांनी 'सदानंद सदन" नावांचा एक विभाग उघडला होता. व तो नंतर बंद ही केला. मोठ्या बिकट परिस्थितीला रमाबाईना अनेकदा सामोरे जावे लागले, परंतु 'अमेरिकन रमाबाई असोसिएशन यांच्याकडून पुढील अनेक वर्षे अर्थसहाय्य मिळाल्याचे दिसते.[२६]

केडगांवला स्थलांतर केल्यावर रमाबाईंच्या ख्रिस्ती धर्माच्या कार्याला ही जोमाने सुरुवात झाली होती. उच्चवर्णीय समाजाला रमाबाईंच्या या प्रकल्पाची घृणा व राग असल्यामुळे तसेच केडगांवच्या मुलींपैकी व दुष्काळग्रस्तांपैकी काहींनी ख्रिस्ती धर्म

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स्विकारल्याने विरोधक आणखीनच संतापल्याचे दिसते.[२७] या कोणत्याही गोष्टींना न जुमानता लवकरच 'मुक्तीमिशन' मध्ये 'धर्मसंजीवन' चे कार्य ही त्यांनी सुरू केले. यातुन स्वतः शुद्ध झाल्याची अनुभुती व अपार आनंद व्यक्तीला मिळतो.[२८] (देवदत्त टिळक, १९६० पृ. ४४७-६०)

याचकाळात रमाबाईंच्या स्त्री शिक्षणाच्या कामगिरीचा गौरव करण्याकरता ब्रिटिश सरकारने १९ डिसेंबर १९१९ रोजी त्यांना 'कैसर-ए-हिंद" अशा किताबासह सुवर्णपदक प्रदान केले. त्यांची मुलगी मनोरमा हिने ते घेतले. मनोरमा ही त्यांची या कामातली एक जवळची मदतनीस राहिली. मुक्तीमिशनमध्ये तिने 'मुक्ती प्रेअरबेल' नावाचे इंग्रजी नियतकालिक सुरु केले.[२९]

अशाप्रकारे केडगांव जे एक वैराण माळरान होते, त्याला एका शहराची शोभा त्यांनी आणली. शेतीपासून ते छापखान्यापर्यंत अनेक कामे तेथे स्त्रियांनी केली. "दाराशी येईल ती मुलगी माझी, मग ती उच्चवर्णीय असो, अस्पृश्य मानलेली असो, गुन्हेगार ठरलेल्या जातीतील असो, तिच्या पालन पोषणाची, शिक्षणाची व काही तरी विद्या शिकवून तिला स्वावलंबी बनवण्याची जबाबदारी माझी" हे व्यापक धोरण पंडिता रमाबाईंनी ठेवले. या सदनाचा हेतु जरी ख्रिस्ती धर्मप्रसाराचा होता तरीही मानवतेच्या सेवेला प्राधान्य दिले गेले. धर्मांतराचा मुद्दा ज्याच्या त्याच्या इच्छेवर होता.[३०]

रमाबाईसंबंधी महर्षी डॉ. अण्णासाहेब कर्वे आपल्या आत्मवृत्तात म्हणतात, "महाराष्ट्रात विधवा शिक्षणाच्या इमारतीचा पाया घालण्याचे अत्यंत श्रेष्ठ कार्य पंडिता रमाबाई यांनी केले. त्यांनी विधवाशिक्षणाचे कार्य स्वत:च्या बळावर केवढ्यातरी स्वरूपाला आणले याबद्दल दक्षिणी समाजाने नेहमी कृतज्ञ राहिले पाहिजे. अशा या पराक्रमी स्त्रिया हिंदुस्थानात काय पण या भूतलावरही हाताच्या बोटांवर मोजण्याइतक्या सुद्धा मिळायच्या नाहीत.[३१]

उपसंहार

उपरोक्त सर्व विवेचनावरून आपल्याला पंडिता रमाबाईंच्या अलौकिक अशा व्यक्तीमत्वाची आणि त्यांच्या स्त्रियांच्या संदर्भातील अजोड अशा कार्याची कल्पना येते. खरंतर कितीही लिहीलं तरी न संपणारं असं त्यांचं कार्य आजही अनेक दृष्टिकोनातून विचार करायला लावतं. त्यांची कामगिरी, त्यांचं जुन्या व्यवस्थेविरोधातलं धैर्य, त्याग यांचं शब्दात वर्णन करणं अवघड आहे. महाराष्ट्रातल्या धार्मिक द्वंद्वाला त्यांना सामोरं जावं लागलं. परंपरागत असा हिंदू धर्म आणि अल्पसंख्याक ख्रिस्ती समाज यांच्यातलं हे द्वंद्व मात्र रमाबाईंच्या कार्याला थांबवू शकलं नाही. रमाबाईविषयीचा कडवटपणा 'केसरी वृत्तपत्राच्या मार्फत सातत्याने पहावयास मिळाला. यामुळे समाजात रमाबाईंबद्दल भिन्न भिन्न मतमतांतरे पसरली.

उच्चवर्णीय हिंदू समाजाच्या रोषाला पंडिता रमाबाईंना निश्चितच सामोरे जावे लागले. कारण स्त्रियांच्या मुक्तीची दालने त्यांनी खुली केली आणि त्यांचा अत्युत्तम असा स्त्रीवाद ही त्याला कारणीभूत होता. त्यांना झालेला विरोध हा फक्त धार्मिक कारणांमुळे नव्हताच, परंतु वर म्हंटल्याप्रमाणे स्त्री-मर्यादा सोडून स्त्री शिक्षण, स्त्रीमुक्ती, स्त्री पुरुष समानता यांसाठी सातत्याने प्रयत्नशील राहिल्यामुळे सततचा रोष त्यांना सहन करावा लागला.

त्यांचं स्त्री जीवनातलं कार्य हे पिढयानपिढया स्फूर्ती देणारं आणि स्त्री मुक्तीच्या वेगळया वाटा अधोरेखित करणारं आहे. सरोजिनी नायडूंनी त्यांना 'हिंदू संतमालेत नमुद करता येण्यासारखी पहिली ख्रिस्ती व्यक्ती' असं म्हटलं आहे. प्रो. मॅक्स मुलर यांनीही 'राजा राममोहन रॉय यांच्या तोडीची ही नारी आहे' असे उद्गार ख्रिश्चियाना येथे भरलेल्या प्राच्य परिषदेत काढलेत. पंडिता रमाबाईंचा

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बप्तिस्मा, ब्राह्मणी संस्कृतीशी नाते न तोडता यांनी स्विकारलेला ख्रिस्ती धर्म, निर्माण केलेल्या संस्था आणि त्याद्वारे, निभावलेले सा कल्याणाचं कार्य हे सर्व करताना हिंदू धर्म अधिष्ठान बदलण्याचा यांनी केलेला प्रयत्न यामुळे सर्वसामान्य समाजापासून त्यांना दूर जा लागले.

जवळजवळ १२५ वर्षांपूर्वी त्यांनी "उच्चवर्णीय हिंदू स्त्री" या पुस्तकाच्या अखेरीस स्त्रियांना शिक्षण, आर्थिक स्वावलंबनाची क्षमता व सुरक्षित निवारा यांची गरज असल्याचे प्रतिपादन केले व 'मुक्तीसदन' या संस्थेच्या माध्यमातुन त्याला आकार दिला. अशा प्र पंडिता रमाबाईचे स्थान स्त्री-मुक्तीच्या पटलावर आजच्या काळात उच्च स्थानी पोहोचल्याचे दिसते. परंतु रमाबाईंच्या हयातीत आणि त्यानंतर कित्येक वर्षे त्यांच्या या परिपुर्ण कामाची दखल मात्र चुकीच्या अर्थाने घेतली गेल्याचे त्यांच्या चरित्र विषयक ग्रंथाव पहावयास मिळते.

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Economic policymaking: Combinations and outcomes

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Abstract
This paper tries to tackles a fascinating issue called 'Monetary Policy'. Few interesting debates are prevalent on the issue. Monetary policy is one of the main tools that governments can use to influence the economy. Monetary authorities work through the money supply and can use open market operations, their own lending rates and reserve or cash ratios to influence money markets and hence the real economy. Just as with fiscal policy, once the gap in the economy is identified, expansive monetary policy should be used in a recessionary gap and restrictive monetary policy in an inflationary gap. Monetary policy is superior to fiscal policy in many ways, but its greatest weakness is that it does not work nearly as well in recessionary gaps as in inflationary gaps.

Keywords: Monetary policy, fiscal policy

Introduction
The world is surrounded by news and commentary on the macro economy. To understand it, we need to grasp the meaning of GDP, inflation and unemployment and see what their "Normal" levels of meaning are and how they relate to one another. Though these levels and relationships are far from mechanical, they provide an essential foundation to understanding what governments are doing in a macro economy.

It is necessary to deal with fiscal policy, because it is one of the key tools that authorities have to influence the economy and bring GDP closer to its ideal growth rate. It consists of changes in government spending and taxes. To try to gauge how much spending and taxes need to change to bring GDP to potential. Two important concepts can be listed: the multiplier, and crowding out. However, spending and tax revenues also move automatically across the business cycle, helping make the economy more stable.

Fiscal policy is supposed to work in the economy, to close recessionary or inflationary gaps. It is evident to understand deficits and debts in the real world. How is it really used? What are government deficits and debts? When governments run deficits and need to borrow money, how and where do they do it? When are these deficits and debts more of a problem? Clear up some common misconceptions, and point to what the most important concerns are with deficits and debts at the present time.

The Need of the study
This paper will provide the tools to develop reader's own position in many current economic debates, such as fiscal stimulus vs. austerity, the merits of quantitative easing, the need for higher interest rates or the future growth path of many modern economies.

Objectives
The paper will inspire readers to examine fiscal and monetary policy and their appropriateness to the situation of an economy, and anticipate the results of fiscal and monetary policies and structural- reform on a country.

Should countries continue pursuing growth rates as a policy objective?

Hypothesis
Countries must start looking beyond growth as a measure of their economic health. In order to sustain their economic supremacy they must re-evaluate their choices based upon available resources.

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Research Methodology

This paper will employ a non-technical approach to analyze how governments use policy to influence a country's economy. It explores the tools of economic policy making like fiscal policy and monetary policy.

Data Collection and Analysis

The financial crisis, it was it kind of started snowballing; the first event is in 2007. 2008 is when things really go very wrong. So, you can see the Fed began to cut interest rates very, very quickly. And, it went down, all the way down to 0.25 and it was there by 2009. And then it stayed there. Well, there's a clear reason why it stayed there, because you can't go below zero. You can take your interest rates to zero, but you can't have them be negative, right? So the Fed took interest rates down as far as it could at the moment of the crisis, but it couldn't go any further.

Now, the ECB. It came down slower with interest rates. It got a little concerned about inflation at the end of 2011, brought them up, but it also is almost all the way down. The crisis continues in Europe. So, what do you do if you can't take interest rates down any further, and you continue to be in a recessionary gap?

Let's look at another example. In Japan, their crisis was in, started in the 90s. They had a domestic banking crisis that was followed by the Southeast Asian financial crisis. Then, they sort of started to recover. And then, the global financial crisis came. So, here we've got some different interest rates. But, their rates went down to zero very quickly and stayed there. The nominal call rate or the nominal discount rate went all the way down to zero. Now, the real rates, the ones that go negative, are subtracting inflation from those nominal rates. But, normally, a central bank would not set a negative interest rate. So, you can see, they went down to zero. They came up just a little bit in the period the early 2000s, when things were looking a little better for Japan. They went down again and stayed at zero after that.

So, when you've gone to zero, you've gone about as far as you can go. You can't go any further. What then does a central bank do if it still needs to stimulate the economy, as in the case of Japan, which has been in a very long recessionary gap? Or, the case of the United States or the ECB or the Bank of England where rates were as low as they could go, and the economy still needed an expansive policy. Well, the, one of the solutions that authorities have devised in this period of the financial crisis, is something that we call quantitative easing.

Quantitative easing simply means, if we think of that transmission mechanism for monetary policy. We start by increasing the money supply for an expansive monetary policy. This is the only thing central bank can actually do. This should cause the interest rates to go down. That then should cause investment to go up. Which then would cause aggregate demand and, hence, GDP to go up. That would be our cause effect chain, our transmission mechanism, for monetary policy.

But what happens if the central bank is increasing the money supply as it knows it should and interest rates won't go down? Or, what if, as we just observed, it's increasing the monetary, the money supplies, it knows it should. Interest rates have gone down, but they've gone as far as they can go. And, we're still not seeing more investment and therefore more aggregate demand in GDP. We know how sometimes this transmission mechanism breaks down. And you can't get your money supply policy over here into the real economy, more aggregate demand, more GDP. Well, one of the thing that central banks have started to do, and this was started by Japan in their long crisis, was to say, okay maybe the reason that this money is not getting over there to the real economy is the financial crisis itself. Banks are afraid, they're lacking liquidity, they look at their balance sheets, they don't like the way they look. And so, whenever the central bank provides liquidity to them through open market operations, they take the money and they just hold onto it. They keep it in their reserves, because they're worried about the future. So, what central banks, beginning with the Bank of Japan, said was, alright, if they need money to feel comfortable. In order for the transmission mechanism to work, lend the money, somebody spends it, we go to GDP, let's just create a lot of money until banks finally have enough reserves, enough cash that they feel comfortable beginning to lend again. So, that is what quantitative easing is. It's where the central bank carries out very aggressive open market operations. Selling many or buying many more bonds than usual, and paying for them with much more cash than usual. So, that the cash gets into the commercial banks, and they begin to have enough liquidity that they can eventually start to lend money.

Testing Hypothesis

It's always discussed that trying to get growth towards potential, that's any country's objective. So, the idea is not grow as much as you can, but of course we're looking for growth. Whether that's a reasonable objective, is it reasonable in today's world to be constantly pursuing growth? And we know that that's something that politicians like that helps them to win elections. It is a fact that's something that corporations like, that's a sign of success. It is known that it's something we personally like. It can be seen that our incomes go up in times of growth, or it is found that it is easier to get a job; however it's worth us asking ourselves whether for the world, as a whole, that's a reasonable objective.

Of course, there are countries that need to move out of poverty, and for those countries growth is necessary. For the rest of the world, what about growth? Do we want to continue pursuing growth the way we have in the past? Or maybe a better way of framing the question, should we continue to pursue growth the way we have in the past, and can we even pursue growth the way we have for so many years? If we compare growth rates in the past with the growth rates of the 20th century, the rates were completely off the charts. There's nothing in human history, at least in history that we have recorded and that we're aware of to compare with the growth rates in GDP in nominal terms, in real terms, and in per capita terms that we observed in the 20th century. Countries like Japan, Spain and China grew very fast for a relatively long period of time.

So, it's worth asking ourselves whether we should continue pursuing these kinds of growth rates as a policy objective. Now, you'll see that many countries are not able to grow the way they used to. You look at the figures in this chart, and you see a group of countries, a group of developed countries, and you look at their growth rates all the way back from the 60s. And look at the trend. Look at how they are all converging to a much lower level. We know that growth is needed to bring people out of poverty. Growth in

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developed countries would sure make it a lot easier to continue keeping our social programs financed, to continue paying pensions in an aging society, but we should be careful not to shoot too high. In fact, if we look at some of the policies, specifically at quantitative easing, where now four major groups of countries, or what we call the G4, have all done quantitative easing in an effort to get growth started with new measures, because the old ones weren't working anymore. And in some cases, we've seen results, but if we look at Japan, we have to wonder whether quantitative easing has done something and what will be the result of so much monetary expansion?

If we look at fiscal policy, we also see that world debt is higher than it ever was. We passed the 100 trillion marks early in 2015. How much more could we expand fiscal policy with debt levels that high? And what do we do to get out of them? What does Japan do to get out of a debt that is above 240% of GDP? What does Greece do to get out of its very high debt? And obviously, when debt levels are this high, we have to ask ourselves whether we can continue to use fiscal policy to stimulate the economy. So, going forward, I think we're going to have to find a new paradigm. I'm not sure what it is, just a few things to keep in mind. We do have a lot of research showing that more income does not necessarily make people happier past a certain point. So, the question that we need to ask ourselves is, are we barking up the wrong tree? We know growth is good for some things. It's certainly popular. But maybe this blind pursuit of growth, whatever the cost, is something we have to rethink and approach differently in the future. So it's an underlying question. It's a deep question. I hope you'll keep it in mind as we move into a world of more scarce resources, of a very high population, where growth is getting more and more difficult to achieve.

Finding and Interpretation

What's good, and what's bad about fiscal policy? To compare it with the other options, the first thing we can see is that fiscal policy is really fast. Imagine that the Government decides it's going to build a highway. Once it decides that and the hard part is getting it to decide and getting it to pass the law that can be a long time. But once a government makes a decision, it goes out it starts paying workers, it starts paying for material, it starts paying fuel costs. And this goes straight into aggregate demand and straight into GDP. So this is a great strength of fiscal policy compared to other things. However, a weakness is that the people who are carrying out fiscal policy are not economists; they're not technical experts, most of them. And they also have another agenda. In other words, when we look at some of the other policies like monetary policy, we'll see the people who are making the decisions, are usually PhD economists, working with big models. Very well informed of the latest developments and that's all they think about is stabilizing the economy. But the politicians, who approve our budgets and our taxes, are thinking of all kinds of things, everything but the economy, sometimes. So, and they may not understand exactly what's going on.

Sometimes a problem we have with fiscal policy is simply that it gets misused in many ways. It gets used to win elections; it gets used in response to misinformation or hysteria. And so this is probably the greatest weakness of fiscal policy is that it's not implemented by independent economic experts. Sometimes, this effect is so important that we talk about fiscal policy actually generating a political business cycle. So the politicians just after the elections will have the courage to say, okay, we really need to get this deficit down, get this debt down. Let's cut spending. Let's raise taxes. They can do that because they're not facing elections right away, right. But a little bit of time passes, the last couple years before the elections, they might say, okay, people will vote for us. If we increase spending on their programs and cut their taxes, this would generate a deficit, maybe at the wrong time. Stimulate growth in the economy. And cause the economy to kind of move a bit in response to political, changes, rather than what it really needs.

Another important consideration here is as we said before; fiscal policy is fast once you've decided what to do. But the time span between when the problem occurs and when you actually decide what to do about is extremely long. Think about what the United States going through in recent months. With the debate over the debt ceiling, over mandatory spending cuts and, and mandatory tax increases. It's taken a long time for government to make up their mind what to do and they still haven't finished deciding in many ways. How to tackle the debt in the long run? How to -get rid of the structural deficit? So, decision-making is not very efficient in many of the institutions that carry out fiscal policy. And this means that sometimes, by the time they make up their mind, the fiscal policy might be inappropriate. It might take them so long to decide, for example, to increase government spending. That by the time they decide, the economy is in an inflationary gap and it will be the wrong policy. Some economists think that all of these different factors are so important. That really fiscal policies a destabilizer and we should take it out, right? I don't think that's likely to happen anytime in the future. But it's true, that fiscal policy is carried out by very, very politically influenced institutions. And this is probably its greatest weakness and the reason why we have so many structural deficits and rising debt over time.

What's good and what's bad about monetary policy? Well, the biggest problem you can see if you think through that chain of events, where here's the money supply. It influences the interest rate that influences aggregate demand, and that determines GDP. If you think through this, we may call transmission mechanism. Sometimes monetary policy is not very effective. Let's imagine a situation where the Central Bank wanted to raise GDP because the economy is in a big recessionary gap. Only thing it can do is to increase the money supply, but let's imagine that when they increased the money supply, that maybe the interest rate falls. Okay, that would be step two in our transmission mechanism. But let's imagine that people in the economy actually don't really want to borrow money because the recession looks pretty deep, they don't know when we're going to come out. Or imagine that commercial banks don't really want to lend money. Because they're not sure that their loans are good in the first place. And they don't want to lend to more they won't, they don't want to create more bad loans. So, you can see that monetary policy would break down, wouldn't it? You would increase the money supply, you can do that, and you're a central bank. Maybe even the interest rate would fall. But maybe that lower interest rate would not make its way through the rest of the transmission mechanism and effect GDP. This happens often. They are doing all they can do it's not raising GDP.

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What else can they do? And here's where you could hear a term that you read all the time in the press which is quantitative easing. So we'll go through that will see how that works, but quantitative easing is a response. To one of the weaknesses of monetary policy, which is that sometimes, we can't - in a recessionary gap - we can't get the change in the money supply to actually affect the economy. So, that's a weakness, and we could say in general that monetary policy work pretty well in inflationary gaps. But it works les well in recessionary gap because of this problem.

What Ben Bernanke, used to like to say is you can't push on a string. When you pull the string toward you as you do in an inflationary gap trying to reduce the level of GDP that works, banks respond right? But when you are trying to push the string in the situation where the economy's in a recessionary gap, and you as a central bank are trying to raise GDP, sometimes the string just wrinkles up, and you never get to your objective.

Other weakness in monetary policy is it takes quite a long time to affect the economy. So remember when we talked about fiscal policy, we said it takes a really long time for parliaments and, and congresses sometimes to decide what to do. But once they decide what to do, if they increase government spending or decrease government spending that immediately affects the economy. With monetary policy, the situation's a little bit the opposite. It doesn't take them long to decide what to do because they're not elected officials, they meet together frequently and they say, "Wow, we've got a recessionary gap coming in a few months we need to respond in time." So they decide what to do. That's fast. But then, when they change the interest rate, it may take quite a while before it feeds its way through to fresh investment and fresh GDP growth. So, the lag between the time they decide what to do, and the time it actually affects the economy can be quite long, maybe 12 months or 18 months. It takes quite a while. So this is another weakness of monetary policy.

The great strength of monetary policy is, that the people who are deciding what to do for the economy are not elected officials. They are actually trained economists with a lot of technical skill. Many of them are PHD economists. Many of them are the best PHD economists, because the jobs in central banks are very prestigious, and therefore we have people who are really specialists who don't have a political agenda. Because they don't have to worry about what party is in power and who's winning elections. And all they think about is where is potential GDP, and how can we bring the economy there? This is their one objective. So, this is the great strength of monetary policy. And when central banks are truly independent, this is a great asset to them because they really concentrate on stabilizing the economy and getting it where it should go. If one thing doesn't work, they'll try something else. And this is their one objective, and their one reason to be working whether they are.

Implications

Well, what quantitative easing has looked like in different countries after Japan was winding down its quantitative easing. The central bank, how much does it hold on its balance sheet of bonds, and other things but, mainly it's the bonds. If the central bank is buying a lot of bonds from the banking system and paying for them with lots of cash to try to give liquidity, then the balance sheet growing. And, so in regards to the Japanese balance sheet, the central bank assets were 30% of Japanese GDP. That's higher than any other country and then, the kind of wound down their quantitative easing.

But the United States and the U.K both of them down there at about 7% of GDP. That would be how much all the reserves of the central bank were, bonds and the other things that they hold. Now, in 2008, suddenly that number jumps dramatically for both of those countries. In the U.S., it goes up to about 15% of GDP. In the U.K., it goes up above 20% of GDP. What's going on is both of these countries are doing quantitative easing. They're buying lots and lots of bonds from commercial banks. Giving cash to them, trying to get this transmission mechanism to work, and that additional cash to work its way through into the real economy and, at the same time their balance sheet growing with these additional bonds that they've bought. And, both of them have stayed up at there, those high levels. There hasn't been any winding down of quantitative easing, as there was in Japan.

Now, one of the things you see in the newspapers all the time, is news about whether the Fed is going to taper. The term they use is taper its quantitative easing program. Currently, the Fed is buying $85 billion in bonds every month from commercial banks. That's a lot of bonds. And, we know that in open market operations, you buy bonds from commercial banks. You put cash into the economy if you want to shift the money supply out to the right. But, $85 billion is much more than the Fed has ever bought from banks on a regular basis before. The Fed has said that it is going to continue doing this until the unemployment rate is at a reasonable level in the United States. The new Fed chairman says she will continue with this program. Markets are always watching for some sign that the fade will taper quantitative easing. When that happens, a lot of things could happen in financial markets. There could be an effect on stock markets. There have been a lot of discussions about what is this actually does.

What's clear is that quantitative easing has been a great benefit to governments. When the Fed is buying huge amounts of bonds in secondary markets through commercial banks actually the interest rate is dropping. And so, when that low interest rate reaches the government in a new option, it pays very little to finance its borrowing. So, this is great for governments. It saved lots of money. It's maybe not so great for financial institutions, for pension funds, specifically, or insurance funds, which put money in bonds to get a return, and they're not getting much of a return. It's a mixed bag for households because households save some money. They're getting not very good returns on their savings. They also borrow some money. They're borrowing at low rates. So, it's been a kind of a mixed bag for households. It's been negative for other countries because U.S. bonds are attracting so much money and paying so very little returns that foreign investors that hold bonds are, are not benefiting very much from those investments.

So, quantitative easing is one of the big topics that is discussed in the present time, it is important to understand why it was done. It was done because the transmission mechanism had broken down. Interest rates could no longer go any lower. And, monetary authorities are trying to find a way to exercise what tools they have and influence the real economy and bring people out of recessionary gap.

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Conclusions & Suggestions

Comparing monetary policy with fiscal policy, we can say that there are a lot of strengths for monetary policy and in many ways as we look at the reality of policy making. We see that sometimes monetary policy is the winner in effectiveness. Sometimes however being subject to human error, and, and to mistake in forecast they've made big mistakes in the past.

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NON-PERFORMING ASSETS IN INDIAN BANKING

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Abstract

A Non Performing Asset (NPA) is a loan or advance for which the principal or interest payments remain overdue for a period of 90 days. The Gross non-performing assets of the all scheduled commercial banks were touched to Rs 9.35 lakh crore and Gross NPA ratio to 9.1 percent at the end of fiscal 2018-19. In 2018-19 it was highest in terms of amount and percentage in last two decades. NPA problem was worst in Public Sector Banks as compare to foreign and private banks. Non-performing assets create lots of burden on balance sheet of banks. It reduces the cash flow of banks as the lender. Against the expected or potential losses (potential NPAs) banks need to make loss provisions, which reduce the availability of capital for loan sanctions. Once the asset is recognised as an NPA, bank must write off it against their earnings for possible losses. In short NPAs reduce the cash flow, earnings, capital and profit of and more importantly lending capacities of banks.

Keywords: *Nonperforming assets, gross NPA, net NPA, 'Indradhanush'*

Introduction:

Banks are the backbone of any economy and it is true for emerging countries like India. As India has constantly been facing scarcity of capital, role of banks as intermediate is very vital. In recent years banking sector, especially public sector banks, have been in limelight for number of problems and concerns and non-performing is one of them. In fact non-performing assets is the biggest problem in front of banks in India. The Gross non-performing assets of the all scheduled commercial banks were touched to Rs 9.35 lakh crore and Gross NPA ratio to 9.1 percent at the end of fiscal 2018-19.

According to Reserve Bank of India, "An asset, including a leased asset, becomes non-performing when it ceases to generate income for the bank." There are two types of NPA; Gross NPA (GNPA) and Net NPA (NNPA). Gross NPA is the amount outstanding in the borrowal account, in books of the bank other than the interest which has been recorded and not debited to the borrowal account.

The Reserve Bank of India defines Net NPA as

Net NPA = Gross NPA – (Balance in Interest Suspense account + DICGC/ECGC claims received and held pending adjustment + Part payment received and kept in suspense account+ Total provisions held).

The Reserve Bank of India has advised the banks to compute their Gross Advances, Net Advances, Gross NPAs and Net NPAs as per the following format w.e.f. September 2009. The Gross non-performing assets of the all scheduled commercial banks were touched peak to Rs 10.38 lakh crore and Gross NPA ratio to 11.2 percent at the end of fiscal year 2017-18. The current study focuses on the gross NPA and Net NPA (amount and percentage) of different bank groups, causes of NPA and also suggests some remedies to reduce NPA.

Methodology

The present study is primarily depends on Secondary data. RBI statistical data, various reports, periodicals and e-resources were referred for the study. As per requirement percentage, ratio and various types of charts or graphs are used for analysis.

Objectives of the Study

The present study has following objectives.

1. To study the status of gross Non Performing Assets and Net NPA of Indian Scheduled Commercial Banks as per their groups in India.

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2. To make appropriate suggestions to avoid future NPAs and to manage existing NPAs in

Limitation of the Study

The important limitations of the study are as follows;

1. The study of non-performing assets limited to the Indian Bank and till the end of the yea
2. The data of non-performing assets is taken from the secondary sources especially from publications of RBI.
3. This study is done in the present environment and it is not foreseeing the future develop

Review of Literature

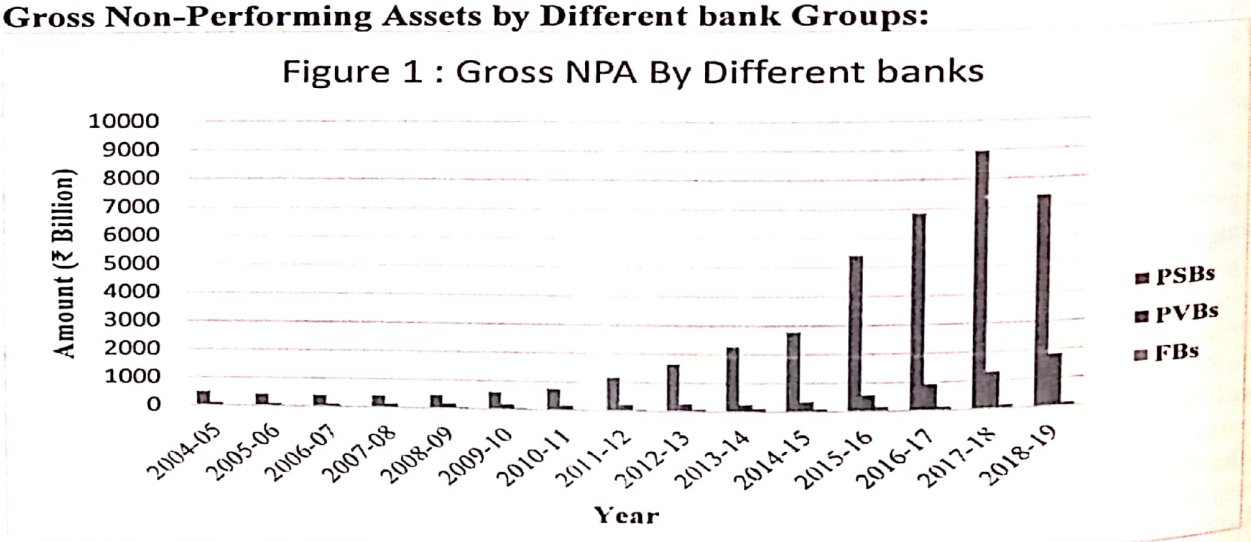
Majumdar (2016) noted that global and domestic macroeconomic instabilities, de statutory approvals for running projects, aggressive lending leading to high corporate leverage, defaults, loan frauds and corruption were the causes of sharp increase in NPAs. Apart from factors, the regulators also possibly underestimated the magnitude of the crisis estimated at crore. Ashima Goyal (2017) in his study "Indian Banking Perception and reality" find out governments *Indradhanush* restructuring plan for PSBs decided to provide only limited am conditional on improvements in governance. Even the RBI imposed an asset quality review in As a result, NPAs jumped sharply in 2016. Between March and September 2016, the st advances ratio increased for more than 70% of banks. According to Sengupt and Vardhan (20 their study on "Non Performing Assets in Indian Banking", find out that when the NPA pr persists for years without getting recognised or resolved it starts hampering normal bank lend takes the shape of an economic crisis and becomes difficult to get out of. Shubhabrata Bar Moovendhan V. (2017) in their study *"Were Public Sector Banks Victimised through Ag Strategic Orientation Perspective"* find out that against the popular perception, PSBs were not to be inefficient in managing NPA vis-à-vis PVBs, commercial banks have a priori perce regarding the quality of their assets and declare their assets to be nonperforming only when made provision for the losses. This phenomenon may be more endemic in the PVBs and a ownership a moderate strategic approach, namely, the ASO was more effective in containing NPA problem.

Non Performing Assets in Indian Banks:

To study the non performing assets in Indian banks scheduled commercial banks classified in three groups; public sector banks (PSBs), private banks (PVBs) and foreign b (FBs).

Gross Non-Performing Assets by Different bank Groups:

Figure 1 : Gross NPA By Different banks



Sources: Reserve Bank of India ; Note: figures have been rounded off to billion.

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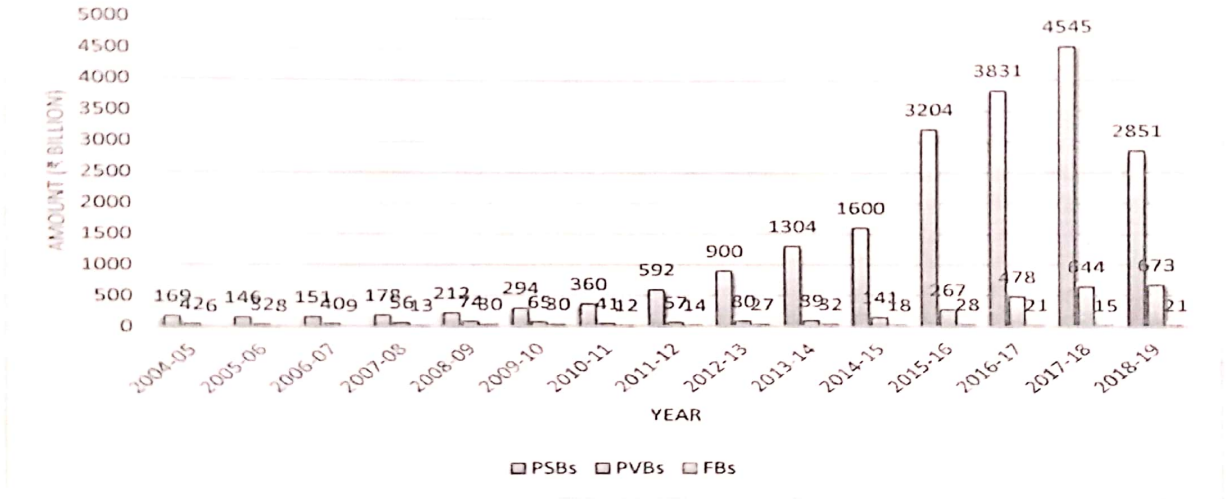
The group wise gross NPA of banks in India from 2004-2019 can be seen in the above figure No. 1. In these years gross NPAs of all three group banks were continuously increasing. The Gross NPAs of public sector banks was ₹ 484 billion in 2004-05 which increased up to ₹ 7395 billion by 2018-19. It means that Gross NPAs of public sector banks was increased by more than 15 times in these 15 years. The Gross NPAs of private sector banks also increased from ₹ 88 million to ₹ 1836 million during same period, which is almost 20 times increment. The Gross NPAs of foreign banks was increased by 6 times and from ₹ 22 million to 122 million during this period. Overall Gross NPAs of all scheduled commercial banks in India increased from ₹ 594 million to ₹ 9353 million (9.35lack crore) during 2004-05 to 2018-19. Above bar diagram clearly shows dominance of PSBs in GNPA. The GNPAs of PSBs start rising sharply from 2011-12 and marginally declining in 2018-19. The GNPA problem slowly and gradually has become serious form 2011-12 in India as public sector banks GNPA start rising sharply.

Net Non-Performing Assets by Different bank Groups:

Figure 2: Net NPAs by Different Banks



Sources: Reserve Bank of India
Note: figures have been rounded off to billion.

The figure number 2 shows NNPAs by different bank groups. Similar with GNPA, NNPA of PSBs is larger as compare with PVBs and FBs. The NNPAs of PSBs also increasing sharply from 2011-12 as result of it overall NNPAs in India also starts increasing from 2011-12. The NNPAs of PSBs increased from ₹ 169 million to ₹ 2851 million, PVBs from ₹ 42 million to ₹ 673 million, FBs from ₹ 6 million to ₹ 21 million and all scheduled banks (All SCBs) from ₹ 217 million to ₹3545 million during fiscal 2005-19.

Trends in Gross NPA:

Asset quality of banks is measured on the basis of Gross NPA ratio (Gross NPAs as percentage of gross advances) and Net NPA ratio (Net NPAs as percentage of net advances).

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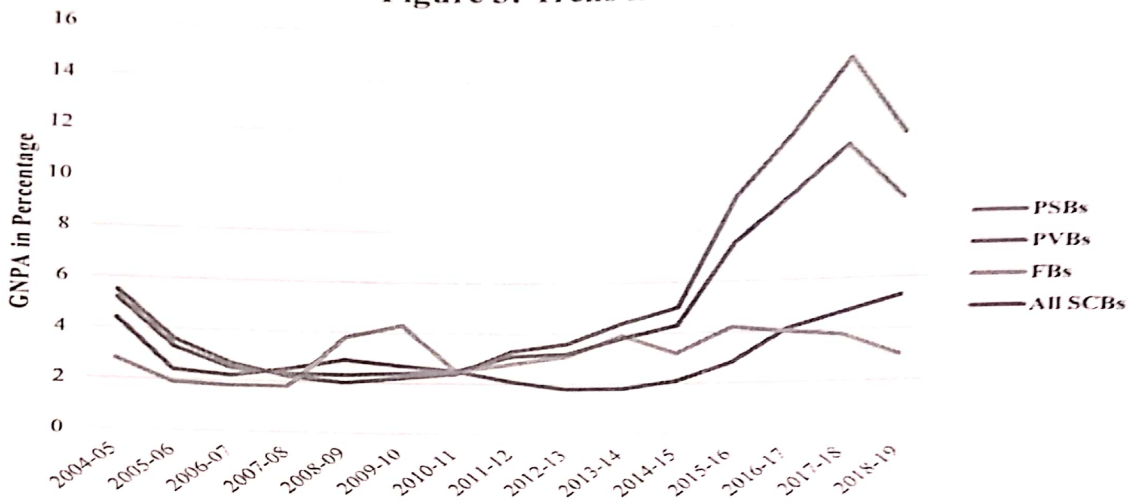
Figure 3: Trens in GNPA

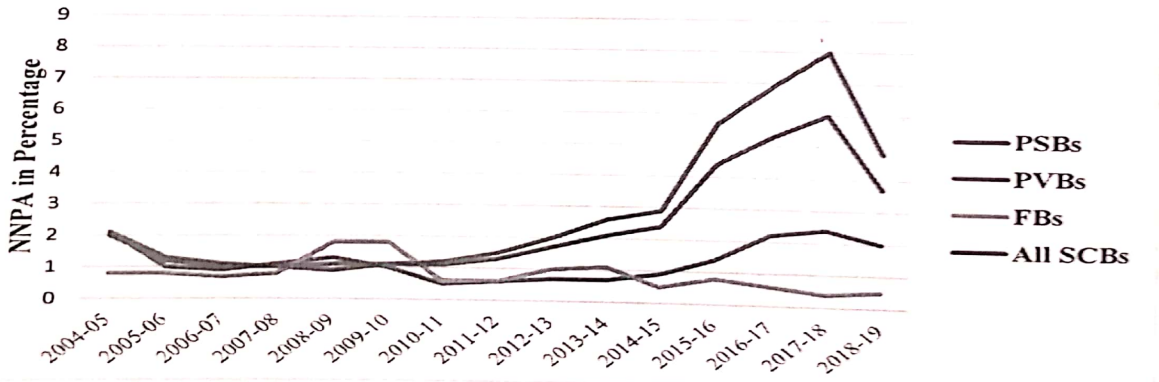


Sources: Reserve Bank of India

The above figure No. 3 depicts the % of Gross NPA during the period 2004-05 to 2018-19. The trend of GNPA was continuously rising during this period. The FBs GNPA is maintain and it always below 4%. Even PVBs GNPA was less than 3% for most of the year. But real problem lies in PSBs. The PSBs GNPA were started rising from 2008-09 and peak in 2017-18. In the last five fiscal years GNPA of PSBs and All SCBs were increased sharply. Their GNPA was reached to the 11.6% and 9.1% respectively for PSBs and All SCBs in 2016-17 and it is very critical for banking system.

Trends in Net NPAs:

Fiure 4: Trends in NNPA



Sources: reserve Bank of India

Trend of GNPA and NNPA was almost similar during analysis period. Compared to PSBs NNPA was lower in remaining two groups. Except the couple of year FBs NNPA was always under 1% and PVBs under 2%. In the last four years NNPA of PSBs and All SCBs was rising sharply and it is touching high to 8.0 % and 6.0 % respectively in 2018-19. It is critical situation especially for PSBs.

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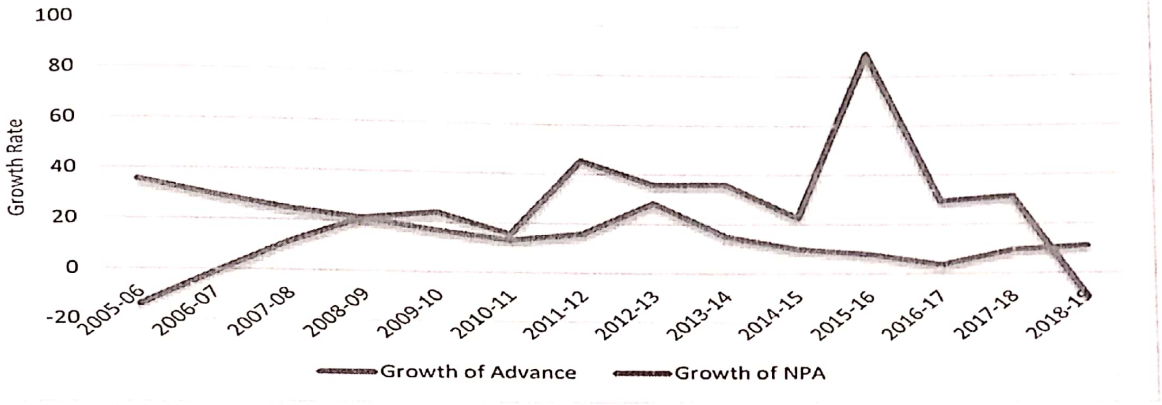
Growth Rate of Gross Advances versus Growth Rate of Gross NPAs of All SCBs:

Growth rate refer to the percentage change of a specific variable within a specific time period and it is calculated from the following formula:

$$\text{Growth Rate} = \frac{Present\ value - Past\ Value}{Past\ Value} * 100$$

It is interesting to see the growth rate of gross advances and growth rate of gross NPA.

Figure 5: Growth rate of Gross Advances versus Growth in Gross NPAs of All SCBs



Source: Reserve Bank of India.

The figure 5 shows year-on-year growth rate (in %) of gross advances and gross NPA of all scheduled commercial banks in India. In the years during 2005-06 to 2008-09 growth rate of gross advances was higher than growth rate of GNPA. But from 2011-12 growth rate of GNPA was higher than growth rate of gross advances. It means that in these years GNPAs growing faster than gross advances.

Why the NPA Rising?

The sub-prime crisis in USA resulted in slowdown or recession all over world's economies including India. A slowdown of Indian economy reduced the recovery of advances and increased NPAs problem. During the UPA II there were several bottlenecks in project sectioning and completion. Long list of Corruption cases and frauds, anti-corruption agitations in 2010, failure of faster clearances, especially environment clearance files were pending in this period, overall policy paralysis during UPA II phase creates lots of bottlenecks in investment. As the results of its infrastructure investment and recovery slowdown NPA was sharply increased. There was highest and double digit inflation regime in India during UPA II phase. Even in BJP government regime, recovery in economy was slow. Loan recovery was taking longer time. The denting confidence of banks with their stressed assets pushed NPA.

Consumption driven growth and supply side blocks rise of the agriculture food prices. Alongside this, petroleum products prices also reached at high level in international market which pushed overall inflation after 2009 crisis. In response, RBI began to hike the interest rates in 2010 and peaked in 2012. High inflation and high interest rates hurt the industry and economy. Asset quality started to deteriorate and NPAs ratio began to go up sharply. The external shocks like Exchange rate fluctuation, rising non-productive import of gold, Changes in government policies in excise/ import duties, globally slow recovery etc. also pushed NPAs.

The Reserve Bank of India (RBI) and BJP government imposed various schemes (like start-ups, Mudra, Rupee, demonetization, Jandhan, Make in India, asset quality review etc) to encourage the banks to restructure advances. Even the government infused limited amount under '*Indradhanush*' restructuring plan for PSBs subject to the improvement in the governance. There are

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number of large corporatist and industrialist who deliberately defaulting on their obligation realizing weak legal framework, long procedure of courts that also pushed NPA. As a result NPA jumped sharply after 2015-16.

Conclusion:

NPA was touched to the 9.35 lack crore in India at the end of 2018-19. After 2015-16 GNPA and NNPA raised sharply. GNPA was touched maximum to 11.2 % in 2017-18. PSBs were mostly affected and their GNPA and NNPA were highest among the all groups. GNPA and NNPA of PSBs were high at 14.6 % and 8.0 % respectively in 2017-18. After 2011-12 growth rate of GNPA was more than growth rate of gross advances due to the sharp peaking up in GNPA and non-recovery of loan. As the consequence, the banks confidence dented due to the sharp rise in NPA. To avoid such crisis legal framework should be strengthened. NPA litigations should be transferred to the fast track courts. There should be improvement in sanction and recovery procedure of the loan. Sanctioning of the loans with maximum and appropriate governance can reduce the NPA problem.

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Annex 1: Gross Advances and Net Advances by Different Bank Groups

(Amount in ₹ Billion)

Year	PSBs		PVBs		FBs		All SCBs	
	G Advance	N Advances	G Advance	N Advances	G Advance	N Advances	G Advance	N Advances
2004-05	8778	8489	1978	1914	770	754	11527	11157
2005-06	11347	11063	3177	3130	990	976	15514	15168
2006-07	14645	14401	4201	4148	1279	1263	20125	19812
2007-08	18191	17974	5258	5184	1630	1611	25079	24769
2008-09	22835	22592	5851	5753	1697	1654	30383	29999
2009-10	27335	27013	6441	6325	1674	1633	35450	34971
2010-11	30798	33056	7327	7975	1993	1955	40121	42987
2011-12	35504	38773	11046	9664	2268	2299	46489	50736
2012-13	45602	44728	14244	11432	2604	2637	59718	58798

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2013-14	52160	51011	13603	13429	2996	2911	68757	67352
2014-15	56167	54763	16073	15843	3366	3276	75607	73882
2015-16	58219	55936	19727	19393	3765	3636	81711	78965
2016-17	58664	55572	22667	22195	3436	3323	84767	81090
2017-18	61417	56974	27259	26628	3633	3510	92309	87112
2018-19	63825	59263	34423	33273	4069	3967	10317	96503

Sources: Reserve bank of India.
Note: figures have been rounded off to billion.

Annex 2: NPAs of Banks

(Amount in ₹ Billion)

Year	Gross NPA (Amount)				Net NPA (Amount)			
	PSBs	PVBs	FBs	All SCBs	PSBs	PVBs	FBs	All SCBs
2004-05	484	88	22	594	169	42	6	217
2005-06	414	78	19	511	146	32	8	186
2006-07	390	93	23	506	151	40	9	200
2007-08	405	130	29	564	178	56	13	247
2008-09	450	169	64	683	212	74	30	316
2009-10	599	177	71	847	294	65	30	389
2010-11	746	181	50	977	360	41	12	413
2011-12	1173	230	63	1466	592	57	14	663
2012-13	1645	263	80	1988	900	80	27	1007
2013-14	2272	245	116	2633	1304	89	32	1425
2014-15	2785	341	108	3234	1600	141	18	1759
2015-16	5400	562	158	6120	3204	267	28	3499
2016-17	6847	932	136	7915	3831	478	21	4330
2017-18	8956	1293	136	10385	4545	644	15	5204
2018-19	7395	1836	122	9353	2851	673	21	3545

Sources: Reserve Bank of India
Note: figures have been rounded off to billion.

Annex 3: Trends in GNPA

Year	PSBs	PVBs	FBs	All SCBs
2004-05	5.5	4.4	2.8	5.2

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2005-06	3.6	2.4	1.9	3.3
2006-07	2.7	2.2	1.8	2.5
2007-08	2.2	2.5	1.8	2.3
2008-09	2.0	2.9	3.8	2.3
2009-10	2.2	2.7	4.3	2.4
2010-11	2.4	2.5	2.5	2.5
2011-12	3.3	2.1	2.8	3.1
2012-13	3.6	1.8	3.1	3.2
2013-14	4.4	1.8	3.9	3.8
2014-15	5.0	2.1	3.2	4.3
2015-16	9.3	2.8	4.2	7.5
2016-17	11.7	4.1	4.0	9.3
2017-18	14.6	4.7	3.8	11.2
2018-19	11.6	5.3	3.0	9.1

Sources: Reserve Bank of India
Note: Gross NPAs as percentage of gross advances

Annex 4: Trends in NNPA

Year	PSBs	PVBs	FBs	All SCBs
2004-05	2.1	2.1	0.8	2.0
2005-06	1.3	1.0	0.8	1.2
2006-07	1.1	0.9	0.7	1.0
2007-08	1.0	1.1	0.8	1.0
2008-09	0.9	1.3	1.8	1.1
2009-10	1.1	1.0	1.8	1.1
2010-11	1.2	0.5	0.6	1.1
2011-12	1.5	0.6	0.6	1.3
2012-13	2.0	0.7	1.0	1.7
2013-14	2.6	0.7	1.1	2.1
2014-15	2.9	0.9	0.5	2.4
2015-16	5.7	1.4	0.8	4.4
2016-17	6.9	2.2	0.6	5.3
2017-18	8.0	2.4	0.4	6.0
2018-19	4.8	2.0	0.5	3.7

Sources: Reserve Bank of India
Note: Net NPAs as percentage of net advances

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A STUDY OF CONSUMER SATISFACTION TOWARDS LIC OF INDIA WITH SPECIAL REFERENCE TO NASHIK BRANCH

Prof. Dr. Dilip G. Belgaonkar
Research guide
Ms. Sonali Ramesh Limaye
Research scholar
CHMES Bhonsala Military College, Nashik- 05

Abstract: The LIC of India Ltd. is only single public sector Insurance Company in India. However, in present scenario, the picture changed after entering private sector insurance companies started their life insurance business in India from the year 2000. After that, there is cut throught competition arises in insurance sector also. For this, LIC of India Ltd. faces so many problems to maintain relationship and retain their consumers. With the investor public becoming aware in terms of return on investment, the management ofthelifeinsurancecompanieshasdonesomesoulsearchingwithrespecttoconsumersatisfaction.

In 21st century, globalized world retain consumers by managing relationships and making them happy has become essential part in insurance sector. It is said that consumer happiness and satisfaction is the only key to success of every business.

From this point of view in the present research paper researcher, focus on satisfaction level of consumer by LIC of India. This research paper based on Pilot study done by researcher for her research work. The main objective of present research paper is to find out efforts and policies implemented by LIC for retaining their consumers and researcher wants to study about trends of Consumer while selecting LIC Policy. The research paper based on Primary as well as Secondary data.

Keywords: Consumer Satisfaction, Retention, Insurance, LIC of India

Introduction:

In present scenario, of modern insurance world, increase day-by-day in consumer services has greatest important tool for better progress. Consumer requirements, needs, necessities and complaints are part of their life insurance business. It is so more important to LIC because it is a service industry. Therefore, that, to maintain consumer relationship andadoptingretentionpoliciesaretheirmainobjectives.Theneedforthestudyarisesbecauseinsurance sector helps in economic development of the country. The consumer is satisfied first by providing better services with the help of computer and other innovated technologies. Hence, there is need for consumer survey, identifying their requirements and satisfaction.

Insurance business is Traditional business in service sector. Because, Insurance business provides investment in securities by offering Insurance product to their Consumers. Investments in Insurance have no risk and it offers life cover of policy holder. Furthermore, investment in Insurance covers not only life risk of person but also after the death or in unfortunate situations of policy holder, it provides financial support to his family members. So that, we can say that, investment in insurance beneficial to policyholder in his own life as well as after the end of life to his family. Consumers are the main pillars of life insurance business. For this, every insurance company tries to attract and retain existing consumers to keep their profits high.

With the growing population in India, there is maximum demand for investment in insurance. Insurance sector in India is one of the growing sectors of the economy and presently

increasing at the rate of 35-40%annually with a total insurable population of less than forty percent. In the year, 1956 LIC of India Ltd. was the first insurance companycameintoexistenceandnationalizationbyGovernmentofIndia.Until1999, LIC of India Ltd. was monopoly in insurance sector. However, after 1999, the Indian insurance market wasopenforprivateplayersandtheInsuranceRegulatoryandDevelopmentAuthority(IRDA)was established to regulate insurance market. At present, in addition with LIC in Public Sector, 15 private companies are operating life insurance business. Thus, to retain, to attract, to satisfy and to fulfill financial needs of consumer is the major challenge for every life insurance business.

In today's era, LIC of India Ltd. have many competitors in life insurance market and consumers getting so many investment options from various life insurance companies. So, there is possibility about consumers that, they may be shift to other private life insurance company. Therefore, to retain and maintain consumer is very crucial and complex task for LIC Ltd. From this point of view, there is a need of retaining consumers by maintaining life long relationship and must be provide best services for satisfying consumer needs of LIC Ltd. For that reason, researcher's interest here is to study level of satisfaction towards LIC of India Ltd.

Objectives of Research:

1. To find out efforts and policies implemented by LIC for satisfying their consumers.
2. To study trends of policy holders to continue with LIC for new policies.

Research Methodology:

Primary Data: Primary data are information collected or generated by the researcher for the purposes of Pilot Study. For this research study, researcher selects 100 LIC Policyholders randomly and data collected through Questionnaire.

Secondary Data: Secondary Data is collected with the help of IRDAI Report, LIC Report, Various Journals and reference books.

Sampling Method: Simple Random Sampling

Sample Size: 100 LIC Policyholders in Nashik City

Statistical Tools: Percentage

Review Literature:

Gregory A. Kuhlemeyer and Garth H. Allen (1999)[1], in there research on consumer satisfaction relevant to the purchase of life insurance products, compare satisfaction in an agent-assisted transaction with satisfaction when no agent is used. The benchmarks identified for consumer satisfaction are the life insurance product, the agent, and the institution. The agent-assisted and direct placement of individual life insurance are compared and it is found that consumers are highly satisfied with their agents, when they believe that their agent is trustworthy, knowledgeable, and selling only the appropriate products. Purchasers who use the agent alone are more satisfied with their insurance company than purchasers who use both an agent and the direct purchase approach. In the same way, the direct sales method is found to score the highest level of satisfaction because purchasers trust their life insurance company very highly. The study has also found that single premium policies secured the lowest level of

consumer satisfaction while term insurance, universal life, and whole life insurance give higher levels of consumer satisfaction, in that order.

Tom Moormann (1999)[2] has explored how the life insurance industry is addressing the issue of measuring customer satisfaction, as satisfied customers are vitally important to life insurance companies, where retention plays a large role in determining a company's revenue stream, and ultimately its profitability. The LOMA has conducted a survey of its member companies. A total of 129 responses are received from 709 companies and the survey itself is divided under three general heads, such as companies measuring overall customer satisfaction, companies measuring satisfaction with specific transactions, and evaluation of customer satisfaction information. Ninety per cent of individual life products and seventy per cent of disability products of respondent companies have been considered to measure the customer satisfaction.
Companies measure satisfaction with those products which are marketed to individual consumers. Roughly, half of the companies' measure customer satisfaction on an irregular basis, and a substantial number of companies do not measure customer satisfaction at all. The general types of information collected in customer satisfaction surveys are data on overall satisfaction
(80 per cent of respondents), satisfaction with product features and benefits (61 per cent), and satisfaction with different aspects of the purchase process (58 per cent). It is concluded that customer satisfaction, though an important metric for evaluating business performance, has been paid only insufficient attention by the companies.

Radha Krishna, G. (2008)[3], in his book, "Marketing of Insurance Services in India", highlights that marketing insurance services has great relevance today as various companies are adopting different marketing strategies, and there has been a shift from selling orientation to marketing orientation – agents becoming advisors, and relative role shift of seller to marketer. This changed scenario has made the industry adopt different marketing strategies. Customizing the products, pricing, channel strategies as direct selling, E channel, company advisors, company agency channels, cross-selling and Bancassurance are becoming contemporary strategic tools for present Indian insurance scenario. The combination of channel and the promotion strategies has become a dominant strategic tool in the Indian insurance companies. In the competitive market environment, the challenge and success for the insurance marketer lie in exploring the market with a balancing marketing strategy among consumers, competitors and the IRDA.

Mr. Vijay Vyanketesh Bidnur (2013)[4], wrote thesis entitled, "An Analytical Study on new Insurance Plans in Life Insurance Corporation of India and ICICI Prudential Life Insurance with special reference to Sangli Division, Maharashtra," for this research study researcher focus on some important area which includes existing and new insurance plans introduced by LIC and ICICI Prudential Life Insurance. Also researcher needs to study about impact of new insurance policies on customers and after collecting information researcher wants to suggest some measures for improvement in existing and new insurance plans in LIC and ICICI Prudential in Sangli Division only. In this research, researcher sets three hypotheses for analysis, in first hypothesis researcher highlights relationship between income of policyholder and insurance plans. In second hypothesis researcher focus on satisfaction level of consumer with LIC and ICICI Prudential Life Insurance, and in third hypothesis researcher emphasis on correlation between insurance plans with economic policies. For achieving these objectives and hypotheses researcher adopt methodology of data collection with the help of Primary and secondary data. Primary Data collected with the help of questionnaire, interview Schedule and Observation on

the other hand Secondary data will be collected from Journals, reference books, LIC Manuals, ICICI Manuals and other Published and Unpublished Materials. For this research researcher used some statistical tools i.e. 5 Scale Likert Model, Variance analysis, Standard Deviation, percentage and for comparing past insurance plans tabulation formulation used. After analyzing all parameters for testing hypotheses and observations this research work conclude that, the growth of the insurance plans of LIC was much higher than ICICI. This may be related to efficiency issues which ultimately contribute to the growth of the insurance industry. This conclusion drawn by researcher with the help of finding some important reasons, they are namely- Consumer always trust on Public Sector Industries because of government security is there, LIC gives better plans and improve confidence of Customer by offering risk free investment and also helpful for financial growth and improvement, LIC helps in maximization of social benefits of insurance of the entire population. Therefore, researcher suggests two important factors in which LIC have to work on it to improve service quality by launching Micro Insurance Schemes as well as LIC should improve their business and services in rural areas also, these both components definitely helpful for making their insurance business more and more successful.

The above research work is limited only for Sangli Division that means researcher not focused on other areas of entire Maharashtra for that reason research gap arises from the point of selecting research area. So, for studying present research work this research is important from the point of view of new insurance policies launched by LIC of India but on the other hand this research is based on economic perspective.

K. V. Ramanathan (2011)[5], wrote thesis on, "A Study on Policyholders Satisfaction with reference to Life Insurance Corporation of India, Thanjavur Division." In this research study researcher concentrated on level of satisfaction from LIC to Urban as well as rural consumers. For this research study researcher having some objectives to get actual results regarding satisfaction level of consumer. Firstly researcher wants to identify demographic level of respondents. Secondly, researcher want to identify perceptions and various factors influencing customer for LIC. For this study researcher also concentrated on reasons of customers to switch over from LIC on the other hand researcher wants to identify satisfaction level between rural and urban customers. For accomplishing all these objectives researcher done his research work with having some parameters which are based on hypotheses. The present research work based on urban as well rural policyholder's satisfaction level from this point of view researcher state hypotheses, they are- factors influencing selection of policy, level of perception, annual income of individual and level of satisfactions between urban and rural customer do not differ significantly. Descriptive research design drawn for this research and convenience sampling method used for this study. Primary data was collected through questionnaire. For analyzing and evaluating data and for testing hypotheses researcher used some statistical tools they are namely- Standard Deviation, Factor Analysis, Correlation, One Way ANOVA, Perceptual Mapping and Henry Garret Ranking Method. From this research study researcher received outcomes, some important findings are- maximum consumers from rural as well as urban areas are fully satisfied about LIC services. In present times, while selecting insurance policy customer having first priority about future of children and tax benefits instead of life risk cover because it having secondary factor now-a-days. Most of consumers preferred LIC other than private life insurance companies so it is beneficial for consumer retention also. Form this research study researcher given suggestions to improve service quality and increasing satisfaction level of customers these are- LIC should focus on customer satisfaction because is very important tool for retaining them

and it leading to profitability and growth of LIC business. Also researcher suggested that, LIC should educate marketing personnel to provide better services as per need and wants of customers. Researcher suggested that LIC have option to tie up with banks and NGOs for selling their insurance products especially in rural areas which is positively affected and improve maximum consumers for purchasing LIC products.

The above research study was focused only on satisfaction level of consumer only of Thanjavur Division. That means only limited area was studied by researcher and only single component was studied i.e. level of satisfaction of consumers. No other area was covered in this research study.

Performance of LIC:

The IRDAI data showed that LIC saw its new business premiums at Rs 1.77 lakh crore in 2019-20 compared to Rs 1.42 lakh crore in the previous fiscal — a growth of 25.17%.

Life Insurance Corporation (LIC) ended the last fiscal with a growth of over 25% in first year premiums compared to private insurance players who saw the premium growth of 11.64%. In the just concluded FY20, state-owned LIC has achieved its highest number of policies for the last six years. The data from Insurance Regulatory and Development Authority (IRDAI) showed that LIC has sold over 2.19 crore policies in last fiscal.

"In these difficult times of business distress caused by Covid-19, LIC, India's largest life insurer, continues to better its performance. In the just concluded financial year 2019-20, LIC has achieved its highest number of policies for the last six years," said LIC in its press release.

The IRDAI data showed that LIC saw its new business premiums at Rs 1.77 lakh crore in 2019-20 compared to Rs 1.42 lakh crore in the previous fiscal — a growth of 25.17%. On the other hand, private insurers saw their first year premium at Rs 80,919.40 crore in last fiscal — a growth of 11.64% against the previous year.

LIC collected single premium of Rs 21,967 crore and non-single premium of Rs 29,260 crore, the ratio being 42.88 for single premium and 57.12 for non-single premium. "While ensuring growth in number and premium both, inspite of the truncation of the most productive fortnight of the year, LIC has achieved a healthy business mix," said LIC.

While LIC Pension and Group Schemes Vertical created a new record by clocking more than Rs 1 lakh crore premium income during the Financial Year 2019-20. LIC collected Rs 1.26 lakh crore as group schemes new business premium income as against Rs 91,179 crores in the previous year with a growth rate of 39.01% and a market share of 80.54% as compared to 77.94% last year.

LIC's market share in number of policies and first year premium as at 31st March 2020 was 75.90% and 68.74% respectively which is an increase of 1.19% in number of policies and 2.50% in first year premium.

LIC even settled 2.03 crore maturity, money back claims and annuities upto March 2020. The insurer settled 7.50 lakhs of death claims and annuity payments due in March 2020 and April 2020 have also been settled on due dates. In the last budget, finance Minister had stated that government plans to divest stake in LIC through an IPO. Leading independent valuation firm RBSA Advisors have estimated valuation of Life Insurance Corporation of India (LIC) in the range of 9.90 lakh crore to Rs 11.50 lakh crore

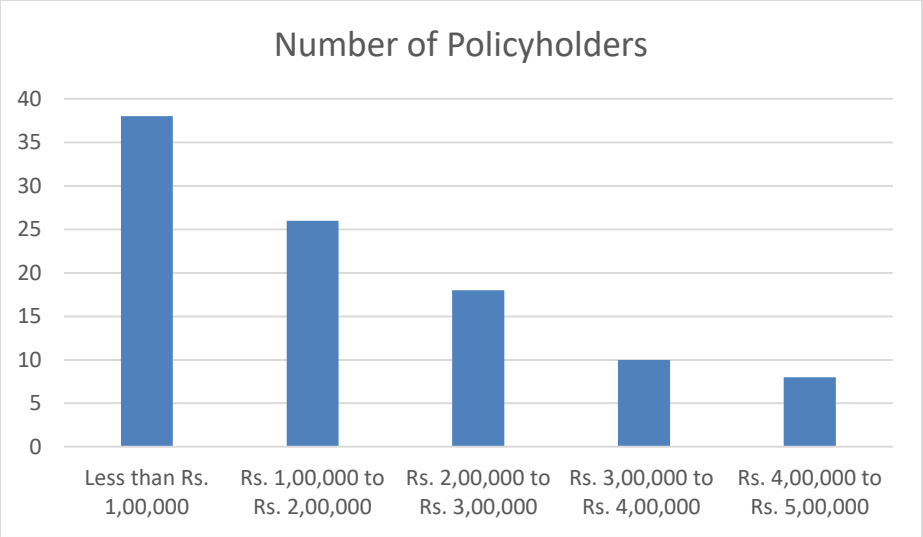
Data Collection and Data Analysis Results:

Age Group of Policyholders:

Age Group	Result in Percentage
21 to 30	38%
31 to 40	22%
41 to 50	16%
51 to 60	14%
61 and Onwards	10%

For this research study researcher select different age groups to find out satisfaction level of LIC policyholders.

Income Level of Policyholders:



From the above chart, it seen that, 65% Policyholders having limited income groups. Therefore, they face many financial problems regarding investment decisions in LIC of India.

Satisfaction Level of Policyholders about LIC of India:

Satisfaction Factors	**Satisfied**	**Dissatisfied**	**Neutral**
LIC is Public Sector Company	87	10	3
Financial Safety and Security	94	4	2
LIC Products	75	15	10
No Monetary Risk	95	1	4
Guaranteed Return	96	2	2
Best Service Quality	66	20	14
Covering Own and Family Life Risk	80	8	12
No Hidden Charges apply	98	1	1

From the above table, researcher collect data about satisfaction level of policyholder offered by LIC of India from various perspectives. The above table shows that, almost more than 90% policyholders are satisfied with LIC of India. However, after collection of data from policyholders, it found that, LIC of India should be focus on LIC products as well as Service Quality.

Trends of Selection of LIC Products by Policyholders with different age Groups:

LIC Products	**Age Groups**				
	21 to 30	**31 to 40**	**41 to 50**	**51 to 60**	**61 and More**
Endowment Policy	19	32	22	15	12
Whole Life Policy	35	28	22	10	5
Term Insurance Policy	28	34	24	4	10
Money Back Policy	22	38	28	8	4
Children Education Policy	18	42	22	12	6
Pension Plan	28	42	15	12	3

From the above chart researcher wants to study about LIC Products with different age groups. As per the future needs and requirements, policyholders are interested to select life insurance product for their benefits. From the above chart it seen that age group between 31 to 40 and 41 to 50 are much more aware while selecting LIC Product also they need to satisfy their financial need on future planning. The age group between 21 to 30 are not much aware about selecting LIC products it is their initial stage of selecting LIC Product and remaining group i.e. age group 51 and onwards are least interested in changing trends for selecting LIC Products.

Suggestions and Recommendations:

1. From this research, researcher observed that, LIC need to take maximum efforts for satisfying the need of Policyholders along with providing additional facilities.
2. It is suggest that, LIC should be concentrate on improving awareness of policyholders about Life Insurance products.
3. LIC Policyholders are selecting Life Insurance products to save tax but if they got variety in selecting LIC products, they will ready to select new product.
4. LIC should focus more and more on consumer relationship and the need and requirements of policyholders to satisfy their need and wants.

Conclusion:

Providing best services along with maintain good relations with consumer is a modern concept and comprehensive in nature for retaining, building and increasing consumer relationships in every business sector, and it becomes an effective tool for Consumer Satisfaction and for retaining old consumer. Consumer satisfaction facilitates organization to successfully maintain relationship with their consumers, it is a general business strategy. It supports to expect, understand, accomplish and personal the requirements of consumer. Today, various business organizations such as insurance companies and other service providers understand its importance. They also realize the significance of Customer Relationship, which helps them to attract new consumers and retain existing ones, which maximize their lifetime value, and it is also

used in LIC for satisfaction and retention of consumer.

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NATIONAL EDUCATIONAL POLICY AND INCLUSIVE EDUCATION

Miss. Deepa Ramchandra Hinge.Bhonsala Military College, Nasik

Abstract

For the country like India education is the topmost aspect of growth. Inclusive education is no longer a privilege and it is need of an hour. From Right to education (2009) government emphasis on inclusive education which means education for all. The New Education Policy 2020 which was approved on 29th July 2020 by Union Cabinet of India. This policy replaces previous national policy 1986. Policy clarified there is no any compulsory or forced to study any particular language. Policy emphasizes multidisciplinary as well as skilled education to students from school level itself. According to Taylor there are three major aspects in education policy that is 'Context, Text, Consequences.' New education policy covers many dimensions which are required for making students more productive and competitive in the world at large.

Keywords: *New Education Policy, Inclusive Education, Multidisciplinary education.*

Introduction

"Education is the single greatest tool for achieving social justice equality". There is no any end to education, we learn something at every stage of our life. In all over world there are many great thinkers had define education according to their perspective. According to John Dewey, "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his responsibilities."According to Heinrich Pestalozzi, "Education is natural harmonious and progressive development of man's innate powers."Proper education and its implementation in day to day life every human being is developing continuously.Education and exchange of feelings and expressions are unique qualities of human beings and that separates human beings from other animals.Somebody called as a education is tool or systematic efforts done by people to achieve something which is beneficial in future for survive in the society.Human beings are social animal and for being social we have live with society which civilized, rational manner. Education gives us rationality, accountability, responsibility towards our individual life as well as social life.

Education is the system run by Government or Authorities Ancient System of education is totally different from modern system. In ancient time students used to stay in Gurukul and studied Vedas, Upanishadas, Dharmasutras. Both formal and informal ways imparted at home, in temples, pathshalas chatuspadis, gurukuls. There were senior people in homes, villages and temples who guided young children in imbibing pious ways of life. After this education system gradually changed and pattern of education is also changing continuously.As time passes system of education, its pattern, policy also changes.The ancient system of education converted into schools and colleges gradually as a part of new era, adoption of some foreign methods in the pre-independence period.

Background of Educational Policies in India

All over the world governments have major emphasis on education policy. There is increasing attention towards outcomes of educational policies and its impact on social and economic development. In the country like India is very difficult task to formulate such inclusive policy of education. Policy includes pedagogical mythologies, resource mobilization,

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curriculum content and possible impact of policy on different social group.When we were under British Rule introduction of western education was great significance for the emergence of education policy. East India company encourages educational activities by establishing schools with grants in aid. In 1813 charter Act was passed but objectives were not clear about the promotion of educational activities in India.Some Indian freedom fighter, reforms felt the need for new type of education which would lead India towards an age of renaissance. In pre-independence period British Government played progressive role by spreading modern education in India (liberal and technical).

Education Policy in Independent India:

Education Policy consists of principles and policy decisions that influence in the field of education as well as collection of laws and rules that govern the operations of education systems. Educational governance shared between the local state and federal government at various levels. Education takes place in many forms for many purposes through much institution. Education policy analyses about purpose of objectives of education. It promotes and regulates education to higher education in the both rural and urban area.

In independent era a new chapter in education policy began. The government established education commissions in order to face challenges and recommend comprehensive policies for educational problems.In 1952 Secondary Education Commission was set up for diversification is high school courses and establishment of multipurpose high schools. This commission played vital role in development of secondary education.In the period of 1964-66 Indian education commission was appointed. Accordance with the recommendations of this Commission National Education Policy of 1968 was formulated.

First Education Policy 1968 was announced by Prime Minister Indira Gandhi. The policy suggested the provision of compulsory education to children in the 6-14 years age group. This policy criticized for its promotion of the three language formulas. In spite of all criticism this policy was first pillar and systematic effort to shape the Indian Education.

National Policy on Education (1986):

The Second National Policy on education 1986 was announced by Prime Minister Rajeev Gandhi. This policy focused more on providing primary education to student and gave importance for the establishment
of open universities. It had recommended that education be given to rural people inconsonance with Gandhian Philosophy.

The Third Education Policy (2020)

The National Education Policy (2020) announced by Prime Minister Mr. Narendra Modi. This policy particularly emphasis on the development of the creative potential of each individual. It is based on the principle that education must develop not only cognitive capacities both the foundational capacities of literacy and numeracy and higher order cognitive capacities such as critical thinking and this policy is one of the biggest highlights which came about on excruciating wait over there decades. As teacher must be at the centre of the fundamental reforms in education system hence new education policy must help establish teacher at all levels The Fundamental Principles of New Education Policy are-

- Recognizing identifying and fostering the unique capabilities of each student
- Flexibility
- No hard separations
- Multidisciplinary and a holistic education
- Emphasis o conceptual understanding

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राष्ट्रीय शैक्षणिक धोरणातील महत्वाच्या बाबी

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स्वतंत्र भारताचे माजी राष्ट्रपती, उत्तम दर्जाचे वैज्ञानिक संशोधक, 'मिसाईल मॅन' म्हणून ज्यांची ख्याती आहे अशा ए.पी.जे. अब्दूल कलाम यांनी ह्या भारतासाठी एक स्वप्न बाळगले होत व ते म्हणजे 'भारत महासत्ताक होणार' ह्या स्वप्नपूर्तीसाठी सर्व क्षेत्रावरोबरच शिक्षणक्षेत्र हा महत्वाचा घटक आहे. देशाला जर महासत्ताक बनवायचे असेल तर शैक्षणिक धोरणात अमूलाग्र बदल होणे हे अत्यंत महत्वाचे आहे. सतत बदलत जाणारे विज्ञान, तंत्रज्ञान व ह्या बदलाला तंत्रज्ञानाला सामोरे जाणाऱ्या पिढीला त्या तंत्रज्ञानाची ओळख व्हावी त्यातून त्यांनी त्यांचा व देशाचा विकास घडवून आणावा इतके ज्ञान त्यांना मिळावे अशा प्रकारचे शिक्षण नवीन पिढीला मिळणे आवश्यक आहे व त्यासाठी शैक्षणिक नवनवीन बदल होणे हे खूप गरजेचे आहे. यावरुनच 'भारताला जागतिक ज्ञान महासत्ता' बनविणे हे नवीन राष्ट्रीय शैक्षणिक धोरणाचे महत्वाचे उद्दिष्ट आहे हे लक्षात घेणे खूप गरजेचे आहे.

नविन शैक्षणिक धोरणात अनेक महत्वाच्या बाबींकडे लक्ष केंद्रीत करुन बदल करण्याचा प्रयत्न केला जात असताना दिसतो आहे. आपल्या भारत देशाला स्वातंत्र्य मिळाल्यापासून देशाच्या शिक्षण प्रणालीमध्ये तिसऱ्यांदा बदल घडून आला आहे. **2020** च्या पूर्वी **1968** मध्ये व **1986** मध्ये शैक्षणिक यंत्रणेत सुधारणा झाली होती.

1968 मध्ये देशाचे पहिले शैक्षणिक धोरण इंदिरा गांधी पंतप्रधान असताना मांडण्यात आले होते. हे धोरण **1964** च्या कोठारी आयोगाच्या शिफारशीवर आधारित अशा स्वरुपाचे होते. त्यासाठी **10+2+3** हा शैक्षणिक आकृतीबंध अवलंबण्यात आला होता. त्यानंतर ह्या बदलावर आधारितच **1986** साली राजीव गांधी सरकारने दुसरे शैक्षणिक धोरण मांडले. "पहिल्या धोरणात प्रथम भाषा मातृभाषा, द्वितिय भाषा हिंदी व तृतीय भाषा **म्हणून** इंग्रजीचा **स्वी**कार करण्यात आला होता."[1] दुसऱ्या धोरणात "विशेषत: भारतीय महिला, अनुचित जमाती आणि अनुसूचित जाती समुदयांसाठी असमानता दूर करण्यासाठी शैक्षणिक संधी समान करण्यावर विशेष भर दिला गेला होता."[2] या धोरणांमध्ये **1992** मध्ये नरसिंहराव सरकारने बदल सुचविला आणि सुधारणा करण्यात आल्या. **2009** मध्ये शैक्षणिक सुधारणा घडवून आणण्यासाठी राष्ट्रीय माध्यमिक शिक्षा अभियान राबविण्यात आले होते. ह्या अभियानांतर्गत "माध्यमिक शिक्षणातील प्रवेश वाढवून दर्जा सुधारणे, सर्व शाळा ठरवलेल्या दर्जाच्या बनविणे, लिंगभावात्मक, सामाजिक व अपंगत्वाचे अडथळे दूर करुन सर्वांना प्रवेश मिळवून देणे, माध्यमिक शिक्षणात **2017** पर्यंत सार्वत्रिक प्रवेश व **2020** पर्यंत सार्वत्रिक धारणा प्राप्त

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करणे, आर्थिक कमजोर, शैक्षणिक मागास, ग्रामीण मुली व अपंग मुले, अजा, इमाव, शैक्षणिक मागास अल्पसंख्यांक अशा वंचित घटकांना माध्यमिक शिक्षणात प्रवेश मिळवून देणे, ही या अभियानाची मुख्य उद्दीष्टे होती"[3]

राष्ट्रीय उच्चस्तर शिक्षणात सुधारणा व्हाव्या यासाठी **2013** मध्ये राष्ट्रीय उच्चतर शिक्षा अभियान **2013** मध्ये राबविण्यात आले. त्यात नवीन संस्था स्थापन करुन उच्च शिक्षणामधील प्रादेशिक विषमता कमी करण्यासाठी प्रयत्न केले गेले. तसेच उच्चशिक्षणामध्ये समानता आणणे हे उद्दीष्टे डोळ्यासमोर ठेवली होती.

नवीन शैक्षणिक धोरणाच्या पार्श्वभूमीवर विचार केला असता असे लक्षात येते की, **2015** मध्ये स्मृती इराणी मनुष्यबळ विकासमंत्री होत्या, त्यांनी नव्या शैक्षणिक सुधारणा मान्य करण्याच्या दृष्टिकोनातून ऑक्टोबर **2016** मध्ये धोरण मांडले व त्याबाबत जनतेकडून काही बदल किंवा सुधारणा मागवल्या होत्या. परंतु हे धोरण मंजूर होऊ शकले नाही. नवीन राष्ट्रीय शैक्षणिक धोरण **2020** साठी पुन्हा दुसरा प्रयत्न माजी इस्रो अध्यक्ष के. **कस्तुरी**रंगन यांच्या अध्यक्षतेखाली कमिटी बनवून करण्यात आला.

नवीन शैक्षणिक धोरणाचे महत्वाचे मुद्दे :

- भारताला जागतिक ज्ञान महासत्ता बनविणे हे नवीन राष्ट्रीय शैक्षणिक धोरण **2020** चे अंतिम उद्दीष्ट आहे.
- नवीन शैक्षणिक धोरणानुसार मनुष्यबळ विकास मंत्रालयाचे नाव बदलून शिक्षण मंत्रालय ठेवले गेले.
- शालेय शिक्षणातील गुंतवणूकीमध्ये त्यात अधिक वाढ करणे नवनवीन उपक्रम राबविणे.
- इ. स. **2025** पर्यंत पाचवी व त्यापुढील इयत्तेतील प्रत्येक विद्यार्थ्यास पायाभूत साक्षरता व तंत्रज्ञान आत्मसात होत असल्याची दक्षता घेणे.
- शालेय शिक्षणासाठी **5+3+3+4** हा आकृतिबंध तयार करण्यात आला व यावर आधारित अभ्यासक्रम व अध्यापनशास्त्र रचना विकसीत करण्यात आली आहे.
- नवीन शैक्षणिक धोरणातील महत्वाचा बदल म्हणजे शिक्षक होण्यासाठी चार वर्षाचा बॅचलर ऑफ एज्युकेशन हा अभ्यासक्रम शिक्षकांना पूर्ण करणे गरजेचे आहे.
- अकार्यक्षम शिक्षण संस्था व दुय्यम दर्जाच्या शिक्षणसंस्था बंद करण्यात येतील.
- संशोधन क्षेत्रात बदल व्हावा तसेच वाढ व्हावी यासाठी तसे नवसंशोधनाच्या कल्पना वेगाने देशात वितरीत व्हाव्या यासाठी नॅशनल रिसर्च फाऊंडेशनची स्थापना करण्यात आली.
- संशोधन क्षेत्रासाठी निर्माण केलेल्या ह्या संधीमुळे भारतीय भाषांचे संवर्धन व वृद्धी होऊन त्यांचे चैतन्य अबाधित राहण्यास मदत होणार आहे.
- पंतप्रधानांच्या अध्यक्षतेखाली राष्ट्रीय शिक्षण आयोग किंवा नॅशनल एज्युकेशन कमिशनची स्थापना करण्यात येईल, शिक्षणाच्या बाबतीत दुरदृष्टीकोन डोळ्यासमोर ठेवून यांची मांडणी असेल.
- **2030** पर्यंत पूर्वप्राथमिक ते माध्यमिक स्तरापर्यंतचे शिक्षण **100 %** ग्रॉस एनरोलमेंट रेश्योसह सार्वत्रिक केले गेले आहे.

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- **5+3+3+4** हा आकृतिबंध स्वीकारला जाऊन या प्रणालीत **12** वर्षाचे शिक्षण तीन वर्षे अंगणवाडी शालेय शिक्षणासह असेल.
- दहावी बारावी बोर्ड परीक्षा अधिक सुलभ केल्या जातील तसेच त्यात तथ्ये शिकवण्याऐवजी मुख्य कार्यक्षमतेवर जास्त् भर दिला जाईल. कृतीयुक्त शिक्षण कौशल्ये, विकसीत होतील. विद्यार्थी कार्यप्रवण होतील यादृष्टीने शिक्षणात बदल होणार आहे.
- सर्व विद्यार्थ्यांना या परिक्षा दोनदा घेण्यास परवानगी दिली जाईल.
- व्यावसायिक अभ्यासक्रमावर भर दिला जाणार आहे. जेणेकरुन उद्योगधंद्यांच्या दृष्टीकोनातून एक चांगला वर्ग तयार होईल. परंतु शाळांमधील शैक्षणिक प्रवाह अवांतर क्रिया आणि व्यावसायिक प्रवाह यांच्यात कोणतेही कठोर वेगळेपण असणार नाही.
- मातृभाषेतून इयत्ता **5** वी पर्यंत शिक्षण देण्यात येईल. परंतु कोणत्याही विद्यार्थ्यावर कोणतीही भाषा कठोरपणे लादली जाणार नाही.
- शिक्षकांसाठी राष्ट्रीय शैक्षणिक अभ्यासक्रम **NCERT** शी सल्ला मसलत करुन राष्ट्रीय शिक्षक शिक्षण परिषदद्वारा प्रोग्राम केले जाईल.
- नवीन शैक्षणिक धोरणामध्ये उच्च शिक्षणाच्या बाबतीतही अनेक बदल करण्यात आले आहे. अंडरग्रॅज्युअट कोर्स **3** ते **4** वर्षाच्या लवचिक अभ्यासक्रमासह एकाधिक एक्झिट ऑप्शनसह आणि वेगवेगळ्या स्तरावर प्रमाणपत्रासह दिले जातील. बारावीच्या परीक्षेला बोर्डाचा दर्जा असेल. **13** वी पास झालेल्या विद्यार्थ्यांना प्रमाणपत्र मिळेल. **14** वी पास करणाऱ्या विद्यार्थ्यांस पदवीका म्हणजेच डिप्लोमाचे प्रमाणपत्र मिळेल व **15** वी पास विद्यार्थ्यांना पदवी प्रमाणपत्र मिळेल व यावर त्यांना नोकरीच्या शिफारशीस फायदा होणार आहे

उच्च शिक्षण हे या नवीन धोरणानुसार आंतरविद्याशाखीय शिक्षण झाले आहे. यात प्रत्येक विद्यार्थ्याला विषय निवडीचे स्वातंत्र्य मिळणार आहे. विज्ञान, कला, वाणिज्य, अभियांत्रिकी या विषय विभागणीतून तयार झालेल्या भिंती मोडीत काढून विद्यार्थ्यांना विषयनिवडीचे **स्वातंत्र्य** मिळणार आहे. अभियांत्रिकी शाखेत प्रवेश घेतलेल्या विद्यार्थ्यांना संगीत विषयाची आवड असल्यास तो तो विषयही घेऊ शकतो.

चार वर्षाचा अभ्यासक्रम पूर्ण करुन विद्यार्थ्यांनी पदवी प्राप्त केली तर त्या डायरेक्ट पीएच. डी साठी प्रवेश घेता येऊ शकतो. त्याला एम.फील., सेट परीक्षा देण्याची गरज नाही. म्हणजेच प्रमाणपत्र, पदवीका आणि पदवी या प्रमाणे शिक्षण पूर्ण केलेला विद्यार्थी पीएच. डी.स पात्र होऊ शकतो. चार वर्षाची पदवी पूर्ण करणारा विद्यार्थी असेल तर त्याला फक्त एक वर्षाचा पदव्यूत्तर अभ्यासक्रम पूर्ण करावा लागणार आहे आणि ज्या विद्यार्थ्याने तीन वर्षाची पदवी पूर्ण केली त्यासाठी **2** वर्षाचा पदव्यूत्तर अभ्याम पूर्ण करावा लागेल. म्हणजेच जर तीन वर्षाची पदवी पूर्ण केली तर **2** वर्ष एम. ए. करावे लागेल व **4** वर्षाची पदवी पूर्ण केली तर एक वर्षच एम. ए. पूर्ण करावे लागेल.

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- ह्या नवीन शैक्षणिक धोरणात Oकेडमिक बँक ऑफ क्रेडीट्स नावाची एक शैक्षणिक बँक तयार करण्यात आली आहे. त्यात तुमच्या वेगवेगळ्या शैक्षणिक संस्थांतून मिळविलेल्या क्रेडीट जमा होतील म्हणजेच आपण आपल्या आवडीचे, सवडीने आवड असेल तिथे जे जे शिक्षण घेऊ तिथले सर्व क्रेडिट ह्या बँकेत तुमचे जमा होतील.

उदा. तुम्ही एक विषय घेऊन एक वर्ष पुण्यात शिक्षण घेतले व पूर्ण केले तर तिथल्या क्रेडीट नंतर पुढच्या वर्षी तुम्ही नाशिकला वेगळा विषय घेऊन शिक्षण घेतले तिथला क्रेडीट असे तुम्ही जिथल्या जिथल्या शिक्षण संस्थात शिक्षण घ्याल तिथले सर्व क्रेडीट तुमच्या नावावर जमा होतील व एकत्रीत श्रेयांकावरुन तुम्हाला पदवी बहाल करण्यात येईल.

- प्राथमिक शिक्षण स्थानिक भाषेतूनच शिक्षण विद्यार्थ्यांना दिले जाईल. सर्व स्तरावरील पुस्तकेही स्थानिक भाषेतून उपलब्ध व्हावी असे सांगितले आहे.
- शुल्कनिश्चितीचा एक महत्वाचा बदल या धोरणात केला आहे तो म्हणजे विद्यापीठेच नाही तर महाविद्यालये बहुविध शाखा अभ्यासक्रम यानुसार शुल्कनिश्चित ठरेल. खाजगी व सरकारी शाळांचे शुल्क समान पद्धतीचे असेल व शुल्क आकारणीवर कमाल मर्यादाही आणली जाणार आहे.
- या नवीन शैक्षणिक धोरणातला महत्वाचा मुद्दा म्हणजे एकच नियामक मंडळ. विधी वैद्यकीय शाखा यांना वेगवेगळे नियामक मंडळ जे असते. प्रत्येक शाखेसाठी वेगवेगळे नियामक मंडळ असल्याने त्यांचा एकमेकांशी होणारा समन्वय आणि त्यांच्यावर होणारा खर्च तितका समाधानकारक नव्हता. त्याचा परिणाम गुणवत्तेवर व दर्जावर होत होता पण आता ही विविध नियामक मंडळकातून एकच नियामग मंडळ तयार केले जाणार.
- राष्ट्रीय संशोधन संस्थेची स्थापना करुन प्रगत देशांइतकेच संशोधनाला महत्व दिले जाणार आहे.
- संशोधन क्षेत्रात विज्ञानशाखेला वित्तीय सहाय्य मिळत असे. तसेच आता समाजशास्त्र ह्या विषयाकडेही तितकेच लक्ष देत त्या विषयालाही संशोधन वित्तीय सहाय्य दिले जाईल.
- परदेशातील दर्जेदार शिक्षणक्षेत्रांशी संगणमत करुन आपल्या देशातही उच्च दर्जेदार शिक्षण देण्यावर भर देण्यात येणार आहे.
- शिक्षकांच्या स्वविकासासाठी वेगवेगळ्या संधी उपलब्ध करुन दिल्या जाणार आहे. तसेच शिक्षकांनी शैक्षणिक आधुनिक तंत्रज्ञानाचा वापर वाढवावा यासाठी त्यांना प्रथम प्रशिक्षण दिले जाणार त्यासाठी शिक्षकांनी स्वविकासाचे वर्षभरात किमान 50 तास पूर्ण करणे गरजेचे आहे.
- सतत शिक्षकांच्या होणाऱ्या बदल्यांमुळे विद्यार्थ्यांचे नुकसान होते ते टाळण्यासाठी शिक्षकांच्या बदल्या रद्द होणार आहे. फक्त अपवादात्मक परिस्थितीच बदली होणार आहे.
- ह्या नवीन शैक्षणिक धोरणातील आणखी एक महत्वाचा मुद्दा म्हणजे विद्यापीठामध्ये स्वतंत्र भाषांतर विभाग सुरु होणार आहे. देशातील व परदेशातील साहित्याची देवाण-घेवाण सुलभ व्हावी यासाठी ह्या

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विभागाची सुरुवात होणार आहे ते भाषांतर आणि अन्वयार्थ संस्था ह्या संस्थेंतर्गत. यामुळे बहुभाषिकांना नोकरीच्या संधी उपलब्ध होणार आहे.

- विद्यार्थ्यांना दर्जेदार पुस्तकांची उपलब्धी व्हावी यासाठी बुक प्रमोशन पॉलिसी आमलात आणली जाणार आहे.
- जगातील जी 100 विद्यापीठे आहे त्या विद्यापीठांना आपल्या देशात संकुल उभी करण्याची मान्यता देण्यात येणार आहे. जेणेकरुन विदेशी व भारतीय विद्यापीठे एकत्र काम करु शकतील. परदेशी विद्यापीठात शिक्षण घेऊन मिळविलेले श्रेयांक भारतीय विद्यापीठात ग्रहाय्य धरले जाणार आहे.

अशाप्रकारे नवीन शैक्षणिक धोरणात विविध बदल घडवून आणून एक नवा भारत घडविण्याच्या दृष्टीने पाऊल टाकण्याचा प्रयत्न होताना दिसतो आहे.

निष्कर्ष :

भारताला स्वातंत्र्य मिळून आज 75 वर्षे पूर्ण होताय व ह्या 75 वर्षात शिक्षणाच्या बाबतीत वेगवेगळे बदल घडले ते चिरकाल टिकले म्हणजे तब्बल 34 वर्षे एकसारख्या आकृतीबंधावर ही प्रणाली चालू होती ती बदलणार हे दिसते. प्राथमिक शिक्षणातून शिक्षणक्षेत्राकडे गांभिर्याने लक्ष देताना हे धोरण दिसते. तसेच मातृभाषेचा दर्जा सुधाराबा ह्यासाठी प्रयत्नशील असल्याचेही लक्षात येते. केलेल्या ह्या नवनवीन शैक्षणिक बदलांमुळे एक नवीन बदल निश्चितच घडणार आहे ते प्रकर्षाने जाणवते. भारताला विकसनशीलतेच्या वाटेवरुन विकासाच्या वाटेवर आणण्यासाठी हे धोरण निश्चित उपयोगी पडेल असे दिसते. किमानकौशल्याचा विकास होऊन, व्यावसायिक शिक्षणाच्या मिळालेल्या संधीमुळे देशातील बेरोजगारी कमी करण्यासाठी हे धोरण निश्चितच फलदायी ठरणार आहे.

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Russia - Ukraine War: Discursive Study of Terrorism and Conflict

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ABSTRACT
Russia launched an attack on Ukraine, as the invasion came after a decade of worsening relations between Russia and West influenced or sponsored Ukraine. Cyber-attacks on Ukraine have remarkably increased, heading up to the war. Hence, cyber-attacks have the possibilities to unintentionally spill over into other countries having clear vicinity; because of western connectivity, and the repercussions, of which have been seen on diverse occasions. As cyber-attacks by abominable actors are a recent phenomenon, and given the difficulty in the attribution of such attacks, the demarcation between what constitutes a cyber-attack, cyber-warfare or cyber-terrorism is unclear. For all that, this study views at the broad development of cyber-attacks in war zone to analyse cultivation of recent recreations. The analysis from conflict is that; terrorism increases with the intensity of conflict. Both the Georgian conflict in 2008 and the Ukrainian conflict of 2014 saw paramount hike in terrorist activities around the conflicts; and as the current war escalation increased, the terrorist activities should be expected.
KEY WORDS - Russia-Ukraine War, Cyber-Attack, Cyber-Terrorism, Terrorism

PREFACE
On 24 February 2022, Russia launched an attack on Ukraine, as the invasion came after a decade of worsening relations between Russia and West influenced or sponsored Ukraine.

This analysis encompassed myriad perspectives referring to the current Ukrainian war; covering the incidences of past acts of terrorism in Russia, Ukraine and also studies likely future frequencies. It also studies cyber-attacks on Ukraine over the last decade; leading to the current conflicting situation.

The analysis from conflict is that; terrorism increases with the intensity of conflict. Both the Georgian conflict in 2008 and the Ukrainian conflict of 2014 saw paramount hike in terrorist activities around the conflicts; and as the current war escalation increased, the terrorist activities should be expected.

Furthermore, cyber-attacks on Ukraine have remarkably increased, heading up to the war. Hence,

cyber-attacks have the possibilities to unintentionally spill over into other countries having clear vicinity; because of western connectivity, and the repercussions, of which have been seen on diverse occasions. As cyber-attacks by abominable actors are a recent phenomenon, and given the difficulty in the attribution of such attacks, the demarcation between what constitutes a cyber-attack, cyber-warfare or cyber-terrorism is unclear. For all that, this study views at the broad development of cyber-attacks in war zone to analyse cultivation of recent recreations.

MAIN FEATURES

• There is a strong association between terrorism and conflict, with 97 per cent of all terrorist deaths recorded in a region of war.
• Terrorism deaths in Ukraine are expected to upturn considerably in the coming months and will accelerate proportionally with the conflict severity.
• In the face of terrorism in Russia and Ukraine; remodelling - in Russia since 2012 and the Ukraine since 2015.
• Terrorist incursions in Russia had been declining since 2012; when 213 attacks were recorded. In 2021 there was only one.
• Terrorist attacks in Ukraine increased in 2015 with 58 attacks, while in 2021 there were none.
• Terrorist deaths in Ukraine under the weather during 2014 conflict with Russia.
• Terrorism peaked in the Russia and Eurasia region in 2010; in the wake of the Russian-Georgia conflict with 339 attacks and 318 deaths recorded.
• The period amidst the conflict with Georgia and the annexation of Crimea; estimated for the most terrorism in Russia over the last two decades with 87 per cent of attacks, and fatalities ensuing between 2008 and 2014.
• Russia, Ukraine and Belarus were the only terrain in the vicinity, to record over one thousand vehement validations in 2021.

RUSSIA - UKRAINE WAR: CYBER - TERRORISM
HIGH-POINTS

• Cyber-attacks in Ukraine have remarkably soared over the last decade.
• Ukraine has been the target spot of numerous cyber-attacks over the past years. In 2020, the number of attacks was close to 400,000. Past high profile attacks in the Ukraine include NotPetya, CrushOverride, Cyclop Blink.
• The prevailing conflict in Ukraine is likely to see cyber-attacks become more frequent.
• Ukrainian government has trained volunteer hackers to target Russia and Anonymous has also stated its signification to target Russia.
• The strike of cyber-attacks can be much capacious than their objects, spilling over into other countries. For example, while NotPetya targeted Ukraine, its effect was felt in the USA, UK, and Australia.

CONCEPTION OF CYBER - WARFARE AND CYBER - TERRORISM

The expanded dependence on communications and information technology; has depicted that, the online mode has become of great interest to atrocious actors, giving channel to categorisations such as '**cyber-attacks**', '**cyber-warfare**' and '**cyber-terrorism**'. Be that as it may, categorising any cyber incident into one of these three terms is problematic. Attribution is often difficult for any cyber circumstance as the sources of the attacks, are often challenging to trace. Consequently, the perpetrator, motivation and intended purpose are often elusive. Without this, demarcation of what

constitutes warfare (state actions) vs. terrorism (non-state actions) is imprecise. This disorientation is at the heart of **hybrid-warfare**; where civilian and military mechanism, overt and covert operations are used to destabilise.

The cyber world is becoming one of the key battle spheres, in which hybrid-warfare are fought. NATO perceived cyberspace as the 5th battle space at the Warsaw Summit in 2016 and a cyber-attack as a potential Article 5 case; which insists upon, an attack on one member is an attack on all. Currently Article 5 refers to a **kinetic armed attack** and is lacking a reconcilable cyber definition. Hence, it will be up to the 30 NATO member states to define what amounts to a cyber-war after a cyber-attack of copious security.

Also, traditional terrorist activities are considered terrorism; when the act is committed by a non-state actor, with the aim of practicing violence or threatening violence; where the act sends a message to a extensive audience than those affected by the violence. Hence, attacks by the Russian government on the Ukrainian government or vice versa, infrastructure or business would not be restricted as an act of cyber-terrorism. Apart from conflict locus; classifying cyber-attacks by governments as cyber-attacks or cyber-warfare is also indistinct.

This analysis does not work out to answer these precision questions; but it studies at the previous attacks, the resemblance of future attacks, and the unidentified results from the flow-on effects to countries in all inclusive vicinity.

Due to enhancing use of cyber-attacks, there is a extremity at global scenario, to elevate the precisions of what constitutes cyber-warfare, cyber-terrorism and cyber-attacks. The possessions of these are serious, as it will dominate the groups coming under terrorist legislation, or whether an act of war has been declared. Presently it is unclear, under what situations a cyber-attack on a NATO member would constitute an act of cyber-warfare? and vice versa mode to think upon.

CONFRONTATIONS VIA CYBER-ATTACKS

The evolving pressure in Russia-Ukraine conflict, has called for preeminent spotlight on cyber-attacks. Without exception the number of cyber-attacks has enhanced remarkably over the last decade. It remains to be seen how extensively cyber-attacks will be used in the current war situations. In the weeks before the conflict, numerous targets had been attacked by Distributed Denial of Services (DDoS) attacks. Currently, the Ukrainian government is evolving with an international cyber army of volunteer hackers. Anonymous has declared cyber war on the Russian government. Within the first 24 hours, they claimed responsibility for disabling several Russian government websites.

Both the countries have experienced consistent cyber-attacks over the last decade. In 2020, they faced 397,000 attacks and around 280,000 attacks in the first ten months of 2021. The attacks were so voluminous, that the EU sent a Cyber Rapid Response Team to provide support.

Under President Putin, Russia has been confirmed with undertaking numerous cyber-attacks globally. Such attacks can be channelized swiftly, autonomously or in connection with other kinetic operations. They are independent on time and distance; and are very cheap to implement. Most significantly, they are particularly difficult to defend, as they come in a myriad of forms. Furthermore, due to the inter-connectivity of the web; malware can easily be inadvertently transferred to third parties, for whom it wasn't intended. Use of cyber-attacks by Russia began after the Russian withdrawal from Georgia in 2008.

The increasing implementation of cyber-attacks can be a leading symbol of something nefarious being planned. For instance, in January 2022, as diplomatic efforts were being ratcheted up, Ukraine experienced a widespread cyber-attack on several government departments. The attack

took the form of a message saying "….Ukrainians!....All information about you has become public….Be afraid and expect the worse…. It's your past, present and future…." The message included a reproduction of the Ukraine flag and a crossed out map with a reference to "historical land". Prominently, after this attack, the Ministry of Defence came under DDoS attack, as did PrivatBank and Oschadbank, although the attack they faced was more about disinformation; suggesting that their ATMs were not working. The motive could have been to cause further agitation.

Cyber-attack operations are essentially carried out by the Russian Main Intelligence Directorate (GRU) and by entities that are officially unaffiliated to the Russian state; providing the government with an air of presumable deniability.

One early example of condemning Russian-led cyber-attack occurred in December 2015; when Ukraine's industrial control systems networks were targeted by destructive malware causing power outages in the western Ivano-Frankivsk region; around 700,000 homes were without power for several hours. A year later, Ukraine's power grid faced a malicious malware attack, called CrushOverride, which blacked out a portion of Kyiv's total power capacity for an hour. The attack began when a 330-kilowatt sub-station was influenced by external sources that lay undetected within the IT system for six months, during which time they acquired more knowledge about the system. This attack materialized to have been a trial run by hackers, desiring to test new malware, which was channelized against an electric power system. It is believed the malware could be fitted to target other crucial infrastructure.

Both the countries continued to support cyber-attacks. The attacks deployed malware aimed at rendering data unusable. The malware was spread through tax software that companies and individuals require for filing taxes. The code was such that even if users did pay up, their data could never be recovered, which is why it was not ransom ware as the purpose was destructive. The malware spread to other countries, including the US. This led to the US Department of Justice charging six GRU officers with deploying the NotPetya ransomware, which affected hospitals and medical facilities around the world. The financial cost to the United States alone was around US$1 billion.

Another example was Operation Exchange Marauder, where Russian hackers allegedly found a backdoor to Microsoft Exchange giving them access to email accounts and associated networks all over the world, including in Australia, the United States and Ukraine.

THE INCREASED CONCERN

There is elevated unease, which cyber-attacks will increase beyond Russia-Ukraine conflict. Jeremy Fleming, Director of Government Communications Headquarters (GCHQ) has called on British critical infrastructure providers to be more vigilant. The solicitude with a spill over situation is twofold. Primarily, when it comes to a cyber-attack, there is no intelligibility, as to how far it could go, because of the interconnectivity between individuals and entities. This was made profusely clear with NotPetya or WannaCry.

Additionally, if the conflict is not reinforcing, as Russia had hoped, and it perceives the supply of weapons by European countries to Ukraine as hostile, it may order Russian hackers to extend their reach and look to cyber-attacks to paralyse those opposing Russian efforts and same efforts will be taken by Ukraine with help of Europe to defame Russia.

Several Baltic countries have faced cyber-attacks from Russian sources. One example of a major attack, dubbed 'Ghostwriter', infected at least seven members of Germany's Bundestag parliament and 31 state parliamentarians were targeted. The attack began in Lithuania, Latvia, and Poland with

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the dissemination of disinformation aimed at promoting an anti-NATO agenda, before shifting to Germany.

THE WAY AHEAD

Russia has categorically perceived the essence of the cyber-domain, to achieve globalized political intentions and objectives, implementing affiliated and unaffiliated entities.

Cyber-terrorism could be the crucial means and mechanism for those desiring to attain specific political ambitions, which lack the resources to undertake targeted kinetic attacks against government buildings, institutions, or agencies and most strategic critical installations.

Furthermore, physical attacks by governments hold the risk of opening a conflict, whereas there is less clarity when a cyber-attack is crucial enough to enunciate warlike situations.

Due to global interconnectedness cyber-attacks have the potency of blending into regional society, with implementing vivid and vast destruction and panic; particularly if the attacker has penetrated the system, with the malware lying in wait until an opportune moment to unleash the chaos and destruction?

The Russia-Ukraine conflict depicts, the danger with cyber-terrorism and the increasing pervasiveness of cyber-attacks is that, just like violence, where societies can become used to it, and focal point is, the cost of living, that is the real cost of war. This however demands unsettling prospects; by normalising cyber-attacks by not taking adequate actions against the perpetrators, it makes more attacks, more on the verge of, with all inclusive, demonstrating greater willingness, to project and target them on adversaries.

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Article

Jacques Lacan: A Post Structural Psychoanalyst

Dr. Bharat Radhakishan Gugane[1]*

ABSTRACT

The present paper is an attempt to trace the Lacanian concepts. These concepts made Lacan one of the most original thinkers on the intellectual scene of France. His concepts have proven an important influence on contemporary critical theory, cultural theory and film study. Throughout his life, he tried to analyze Freud and doing so invented his own psychoanalytical approach. What Lacan calls this as Return to Freud where he emphasizes renewed attention to the original texts of Freud and radical critique of ego psychoanalysis? As above stated, that Lacan's ideas were centered on Freudian field such as unconscious, Oedipus Complex, fear of castration, ego and the centrality of language in the construction of self. His substantial corpus of writing, speeches and seminars can be read as an attempt to unify and reground what are the four fundamental objectives of Freud's theoretical writings namely 1. A Theorization of Psychoanalytical Practice as a Curative Procedure; 2. The Generation of a Systematic Meta-Psychology capable of providing the basis for 3. The Formalization of Diagnostic Method of Mental Illness; and 4. The construction of the Self and the Development of the Civilized Human Psyche. While doing so, Lacan brought, however, a keen knowledge of the latest developments in the human sciences, drawing especially on structuralist linguistics of De Sassure, the structural anthropology of Claude Levi-Strauss, topology and game theory. In the sense his work was a mixture of inter-disciplinary philosophies such as linguistics, philosophy, mathematics and etc. Lacanian theories left an enduring influence on literary and cultural theories of the present time.

Keywords: *The Real, The Imaginary, The Symbolic, The Desire, The Mirror, Jouissance, Narcissism.*

Jacques — Marie — Emile Lacan was born in Paris on April 13, 1901. He was the eldest child of Emile and Alfred Lacan. Lacan grow up in a catholic family. He attended prestigious school, the College Stanislas, where he was recognized a very bright pupil. While at school, he was greatly influenced by the work of Spinoza and with his idea of God's existence. After leaving school, Lacan studied medicine and specialized in psychiatry. In his studies he had particular interest in the philosophic work of Karl Jaspers and Martin Heidegger. He also attended the famous seminars on Hegel given by Alexander Kojeve. At this time young Lacan came in contact with two influential figures in Surrealist movement. One of them was Salvador Dali, a painter and author and another was Andre Breton, a

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writer. During his medical studies Lacan developed strong links with the Surrealist movement.

Beginning in the 1920's, Lacan undertook analysis with Rudolph Loewenstein, which continued until 1938. In 1931 Lacan received his license as a forensic psychiatrist and in 1932, Lacan completed his doctoral thesis on Paranoid Psychosis and its Relation to the Personality. The thesis was written in a largely anti-psychoanalytic culture. Such culture against psychoanalysis was reigning principle in France during that period. As one critic notes:

The French opposed psychoanalysis from so many directions that it is appropriate to speak of an anti- psychoanalytic, culture.

In 1934, Lacan became member of Societe Psychaanalytique de Paris, where he emphasized the biological and medical aspects of psychoanalysis with Marie Bonaparte, an early disciple of Freud. During this period he came in contact with Georges Bataille and Andre Breton. Afterwards, he married Georges Bataille in 1953 after divorcing his first wife.

Later Lacan was called up to serve in the French Army after the German occupation of France and posted to the Val-de-Grace Military Hospital in Paris. During the Nazi occupation of France, Lacan ended all activities in protest against war. Following the war he rejoined the SPP. After World War II he rose to become a renowned and controversial figure in the International Psychoanalytic Community. But for his unorthodox views on psychoanalysis, he was expelled from the International Psychoanalytic Community. After the war Lacan visited England for a five weeks study trip, meeting English analyst Wilfred Bion's analytic work with groups and this contributed to his own later emphasis on study groups as a structure with which to advance theoretical work in psychoanalysis.

Lacan was very active in the world of Parisian writers, artists and intellectuals. In addition to Andre Breton and Georges Bataille he was also associated with Salvador Dali and Pablo Picasso. Many of his early articles were published in the Surrealist journal Minotaure and he was present at the first rending of James Joyce's Ulysses. Dylan Evans has speculated that Lacan was Surrealist at heart.

His interest in Surrealism predates his interest in psychoanalysis. Perhaps Lacan never really abandoned his early Surrealist sympathies, its neo-romantic view of madness as `convulsive beauty', its celebration of irrationality, and its hostility to the scientist who murders nature by dissecting it.

In 1951, Lacan started to hold a weekly seminar at the St. Anne Hospital in Paris, urging what he described as A Return to Freud. Concentrating upon the linguistic nature of psychological symptomatology. The seminars continued for nearly 30 years. Each year he would take a text or concept from Freud and devote the seminar to the study of that text or idea. The contents of these seminars under the general editorship of Jacques Alain-Miller have now reconstructed from notes and transcripts made by his former students. These articles are collected in Ecrits, in English, which represent summary or conclusion of the ideas of Lacan.

Lacan's theory, as with that of any innovative thinker was not static but changed and developed throughout his life. The early seminars represent his structuralist phase and much

of the Lacanian theory draws on his later work from the 1960's and 1970's. Through his seminar series Lacan returned to Freud's re¬reading in relation with contemporary philosophy, linguistics, ethnology, biology and topology.

Lacan's major theoretical publication was his piece On the Mirror Stage as the Formative of the I in 1936. Later in his life he came under the influence of De Sassure and Levi-Strauss. Ile was something of rebel. When his research findings were published in 1959, he was expelled from the International Psychoanalytic Association and he established his own Ecole Freudianne in Paris in 1964. The publication of collection of his papers and seminars Ecrits in 1964 made him one of the most influential philosophers of our time.

Last years of his life were marred by his continuous quarrels with his disciples and friends. In his last days, he became an eccentric in behavior. At last, in September 9, 1981 in Paris he died. Throughout his life he remained one of the most controversial figures in the Parisian intellectuals and also in the world.

1) Desire: Lacan is very careful to distinguish between a need and desire. A need such as hunger or thirst can be satisfied. Desire on the other hand refers to something beyond basic human needs, which cannot be satisfied. For Lacan, desire is much broader and more abstract concept than either libido or wish in Freud. He himself in his Seminar XI described desire as follows:

1. *The essence of man.*

Desire is at the very core of our being and as such it has relation to lack; indeed, desire and luck are inextricably tied together. Lacan defines desire as reminder that arises from the subtraction from demand. In this connection he states that:

Thus, desire neither the appetite for satisfaction nor the demand for the love but the difference that results from the subtraction of the first from the second, the phenomenon of their splitting.

Desire and unconscious are founded through the identification of fundamental lack: the lack means the absence of the phallus. Desire therefore is always manifestation of something that is lacking in the subject and the other — the symbolic order. It is through the other that the subject takes its position in the symbolic and the social order. The other confers upon the subject its symbolic effect; as it is through the desire of the other that the subject's own desire founded. In this regard Fink B. comments in a following way: -

In the child's attempt to grasp what remains essentially indecipherable in the other desire — what Lacan calls the x, the variable or the unknown — the child's own desire is founded; the other's desire begins to function as the cause of the child's desire.

Thus, in this way, the desire is the very important concept in Lacanian psychoanalysis. It is the most original contribution of Lacan that we come to know our being to confronting with other’s desire. About the importance of desire Toril Moi augurs that :

The unconscious emerges as the result of the repression of the desire. In one sense unconscious is the desire. Lacan's famous statement 'that the, unconscious is structured like a language' contains an important insight into the nature of desire: for Lacan, desire behaves in precisely same way as language: it moves ceaselessly on from object to object or from signifier to signifier, and will never find full and present satisfaction just as meaning can never be seized as full presence.

2) Drive: The drive is used interchangeably as instinct. It exists between bodily and mental border. It consists of quantity of energy and its psychical representative. Jean Laplanche and Serge Leclaire defines Freudian drive as:
A constant force of a biological nature, emanating from organic sources, that always has as its aim, his own satisfaction through the elimination of the state of the tension which operates at the source of the drive itself.

The drive is something that originates within the body and seeks expression in the psyche as representation. Freud concerned with the satisfaction of the drive. For Lacan, the Freudian notion of drive has the single most important contribution of psychoanalysis to the field of human psychology and our understanding of subjectivity. In his early work,! mean associated the notion of drive to the concept of desire. Thus, the drive shares with the desire of never achieving end. The drive always circles around its object but never achieves satisfaction. The purpose therefore is simply to maintain repetitive compulsive movement, just as the purpose of the desire to another desire. Lacan's concept of drive is different from Freud's notion of drive in two respects. Freud argues that sexuality was composed of series of partial drives, which he defined as the oral, anal and phallic phases. These all three phases become into one drive after the resolution of the Oedipus complex. Unlike Freud, Lacan argues that all drives are partial in the sense that there is never a single integrated harmonious resolution of the drives in the subject. Furthermore, a partial drive doesn't represent a part of one drive.

Lacan developed Freud's theory of drive in another respect. Lacan thought that it is important to retain Freud's dualism, rather than reducing everything to single motivating force, but rejected Freud's notion of two distinct drives namely Eros and Thanatos. For Lacan every drive is sexual in nature and same time every drive is a death drive. There is one important drive according to Lacan - the death drive, and he associates this with the real and jouissance

3) Oedipus Complex: Lacan reformulated the central concept of psychoanalysis, the Oedipus Complex. Lacan adopted the orthodox Freudian model of Oedipus Complex, and it was not until 1950's and through the influence of Levi-Strauss that Lacan reformulated his own concept of the Oedipus Complex. For Lacan, the Oedipus Complex is primarily a symbolic structure. In Sean Homers observation Oedipus Complex is for Lacan:
Represent a triangular structure that breaks the binary relationship established between the mother and child in the imaginary, although, as we will see, the imaginary.

Thus, for Lacan, the threat of castration doesn't involve an actual bodily threat but a symbolic process. He also reformulated the role of the father. The role of the father in psychoanalysis depends not upon an actual father but upon a signifier, the paternal metaphor, which substitutes the desire of the mother with symbolic law. Sean Homer rightly observes that:
In our society, the primary structure that defines our symbolic and unconscious relations is the Oedipus Complex.

Therefore, the Oedipus Complex marks the shift from the imaginary to symbolic through the intervention of the name of the father. Moreover, this name of the father is a signifier that breaks the mother/ child couple and introduces the child into the symbolic order of desire and lack. This order is realm of language.

4) The Mirror Stage

Lacan's first important innovation in the field of psychoanalytic criticism was his article — The Mirror Stage as the Formative of the I (1936, 1949). He presented this article at the 14th Congress of the International Psychoanalytical Association, held at Marienbad. Since then, the Mirror Stage remained one of the most influential reference works of Lacan. It played a crucial role in the dissemination of Lacanian ideas in film and cultural studies. Lacan was interrupted and prevented to present this article by Earnest Jones, Congress President. But Lacan once more presented this paper to the 16th International Congress of the IPA in Zurich. This time, he was not interrupted by anyone and the paper was published in the International Journal of Psychoanalysis.

The present paper concerns with the behavior of an infant during the age of 6 and 18 months. At this age an infant became capable of identifying his mirror stage. By the early 50's, he no longer considers the mirror stage as only a movement in the life of an infant. Lacan considered mirror stage as the permanent structure of subjectivity. Lacan writes:
The mirror stage is a phenomenon to which I assign a two-fold value. In the first place, it has historical value as it marks a decisive turning point in the mental development of the child. In the second place, it typifies an essential libidinal relationship with the body image.

That means, here, Lacan is concerned with the formation of the ego through the recognition with an image of self. At 6 months age, an infant lacks co-ordination, however, he can identify himself in the mirror (Mirror not in the actual sense but symbolically) before getting his self. At this particular stage an infant has not yet mastered its own body; it doesn't have control over its own movements and it doesn't have a sense of body as a whole. Rather, he experiences that his body is in pieces as fragmented. Because infant cannot see his own bodily parts belong to him. However, an infant can imagine itself as a whole with the confrontation of other because he can see other people.

Further, Lacan argues that, at the same point in this period, an infant will see itself in a mirror. He will look at his own reflection and then he will look at other real person — his mother and then he will look again at mirror image. In this process, an infant move from lack to anticipation, in this action, the mirror and seeing the mirror image and relating with real persons gives an infant the sense that he is also a unitary, integrated being, a whole being.

Torii Moi put the purpose of mirror stage in the following words:
The principal function of mirror stage is endowing the baby with a unitary body image.

The mirror stage of Lacan roughly corresponds to Freud's stage of narcissism:
That is the stage of human development when the subject is in love with the image of themselves and their bodies and which precedes the love of others.

During this period known as `Mirror Stage', an infant for the first time confronting with its own image and becomes aware that his body has a total form. That means an infant experience his body, over which it doesn't have its full control. While an infant perceives his body into pieces as fragmented and not yet unified, it is the mirror image that provides him with a sense of unification and wholeness. Therefore, mirror stage provides the sense of unification and wholeness in contrast to the fragmentation.

The important thing at this stage is an infant begins to identify with mirror image. The image is himself. This sense of identification is crucial as an infant get its own image. At the same time, the image is alienating in the sense it becomes confused with the self. That means image comes instead of the self. Therefore, the sense of unified self is acquired at the price of this self-being another, i.e., our mirror stage. Lacan describes it like this: -
The mirror stage is a drama whose internal thrust is precipitated from insufficiency to anticipation and which manufactures for the all subjects, caught up in the lure of spatial identification, the succession of fantasies that extends from a fragmented body image to a form its totality that I shall call orthopedic-and, lastly to the assumption of the armour of an alienating identity, which will mark with its rigid structure an infant entire menial development.

Lacan sees, as this stage is one step where ego emerges. The moment includes alienation and fascination with one's own image. The ego is the result of images. Further Lacan criticizes ego psychology for its concentration on unconscious process and comparison of ego with the self and proposes that the ego is based on wholeness. Therefore, ego functions to maintain this illusion of coherence and unity of self. In other words, function of ego is mis-recognition i.e., refusing to accept the truth of fragmentation and illusion.

Thus, the mirror stage plays such a decisive role that gives the subject an identity confronting with others. It is necessary for the subject to be recognized by another to exist. But our image is also mediated by others. Then the other becomes the guarantor of self, our selves. That means we are dependent on other as the guarantor of our own existence and rival to the same other. Lacan was criticized by many of his contemporary critics. One of them Anthony Eliott argues that:
The very terms of Lacan's mirror stage are all wrong: Mirror reflection, lack and absence are not pre-existing phenomenon but the work of subject and the imaginary.

Being criticized by many critics Lacan's article on mirror stage was very influential and important in literary and cultural studies, paving the way for more widespread acceptance of Lacanian ideas.

5) Three Stages of Psychosexual Development

Jacques Lacan reformulated psychosexual development of an infant into adult. Freud talks about the three stages as oral, anal, phallic as polymorphous perversity. The Oedipus complex and castration complex creates adult beings. But Lacan reformulates them. He has given three concepts namely — need, demand and desire — that roughly correspond to the three stages of psychosexual development in which an adult form — The Real, the Imaginary and Symbolic. More specifically for Lacan, the Symbolic realm is the realm of language. The imaginary is realm of ego, a paralinguistic realm of perception, identification and illusory sense of unity. And last one the real is closely associated with body prior to its symbolization. But the real stage is related with the need. Above outlined three stages of psychosexual development of an infant roughly co-relates with Lacan's model of psyche.

Lacan divided human psyche into three major structures that controls our lives and our desires. The three psycho sexual stages are namely the real, the imaginary and the last as the symbolic. The detailed analyses of these three stages are as follows:

5.1 The Real

This is an earliest phase of an infant's psychosexual development. This phase is dominated by a chaotic mixture of perceptions, feelings and needs. An infant cannot distinguish between himself and his mother's body or even the world around him. According to Lacan this stage of development is opposed to both the imaginary and the symbolic.

When an infant feels hungry, this hunger can come through breast or bottle-breeding, breast and bottle are the objects of hunger. Lacan calls them as imaginary objects, as they are not able to satisfy the infant's demand. The real is the place from which that need originates. And this place of real is pre-symbolic i.e., an infant do not have any way of symbolizing his need.

The real is opposed to both stages of development: imaginary and symbolic because later stages are governed by oppositions i.e., presence/ absence. While Lacan says that:
Real is a place "where there is no absence in the real.

Therefore, in this stage an infant remains very closest to the pure materiality of existence or what Lacan calls this moment as `real.' Further Lacan argues that, an infant's body has no any unique, coherent identity rather it is fragmented into various zones (mouth, anus, penis, vagina) aided by the fact that your mother certainly will pay attention to them. This fragmentation accompanies an identity with those things perceived as satisfying your lack by the object such as mother's breast, voice, and gaze. But these objects could not ultimately fulfill the infant's need.

The concept of real marks that a state which is very close to nature, a state in which there is nothing but need. Sometime Lacan represents this state of nature as a complete or full but that is subsequently lost through the entrance into the language. So in this early stage, there is only need followed by a search for satisfaction or pleasure. Further Lacan argues that, this real stage is impossible we cannot express it in language, because the very entry of language marks our separation from realm into the real. But still real has important place into our lives. Because the real is the rock against which all our fantasies and linguistic structure ultimately fail. Thus, real is that stage which is outside of language resisting symbolization. Finally, the real is the object of anxiety in that it lacks any possible mediation. Lacan himself observes the real as follows
Is the essential object, which is not an object any longer but which something faced with which all world sees and all categories fail, the object of anxiety per excellence.

Lacan's concept of the real is among his most discussed concepts. Sean Homer describes: -
The real therefore, is not an object, a thing but something that is repressed and functions unconsciously, intruding into our symbolic reality in the form of need. The real is the kind of ubiquitous undifferentiated mass from which we must distinguish ourselves, through the process of symbolization. It is through the process of canceling out, of symbolizing the real, that social reality is created. In short, the real doesn't exist, as an existence is a product of thought and the real precedes language. The real is that which resists symbolization absolutely.

The term real has been used by Lacan in his first published paper in the 1930's. But throughout his life he reformulated it according to his own needs. In his early texts, it was essentially a philosophical concept designating `absolute being' or `being in itself.' Later, from 1964 onwards the real transformed in Lacan' thinking. At this time the meaning for

Lacan is that which is unsymbolizable. The real is that which is beyond symbolic and the imaginary. Here, Lacan associated the real with the concept trauma. And in his final phase he associated real with the term jouissance i.e., enjoyment or involves a combination of pleasure and pain.

Finally, we can say that the real is that which is beyond symbolic and imaginary order. It is the traumatic kernel at the core of subjectivity. The real is thus a dynamic process, which is related with the death drive and jouissance as the unspeakable ultimate limit of human existence.

5.2 Imaginary

The imaginary order corresponds to the mirror stage and marks the movement of the subject from primary need to demand. This stage is a central moment in the infant's development. So the imaginary is the field of images and imagination. This stage of imagination happens at the age of 6 to 18 months. At this moment, an infant has no any idea about his own body and also it doesn't have any sense of its body as a whole. Rather an infant sees its body into parts such as hand, leg, finger etc. whatever part he could see. But he doesn't know that the part is his own property. However, an infant can imagine itself as a whole confronting with Other.

This order was outlined by Jacques Lacan in his article entitled "The Mirror Stage". The article was concerned with the formation of ego through the identification with an image of the self. Before conceptualizing the mirror stage Lacan had strong influences of the works of Edmund Husserl, Martin Heidegger, Henri Wallon and Roger Caillois and eventually the work of philosopher Alexander Kojeve.

In the 1930's and 40's Lacan was strongly influenced by the phenomenological ideas. He was especially influenced by Sartre's distinction between subject and ego that paved the way for Lacan's own formulation of the relationship between subject and ego. While the ideas of Heidegger such as existence and nothingness recur throughout his body of work. Thus, he reformulated phenomenological concepts from the realm of consciousness to the unconscious as Jacques-Alain-Miller writes:

It was essential to him that the unconscious not to be taken as in inferiority or container in which some drives are found over on the one side and a few identification over on the other....He took the unconscious not as a container but rather as something existent — outside itself— that is connected to subject who is a lack of being.

Another discipline from which Lacan was indebted his concept of mirror stages or imaginary order is psychology. He was much influenced by the work of a psychologist Henry Wallon on mirroring. Wallon suggested that between the age of 3 to 12 months an infant gradually progresses from primary indifference to the mirror image to an acceptance and mastery over this image as a separate and whole. From Wallon's theory of mirroring Lacan took the importance of the role of the mirroring in the construction of the self.

Another major philosopher Roger Caillois from whose paper "Mimicry and Legendary Psychasthenia" Lacan took the idea of the fascination and capturing properties of the images. One more philosopher Hegel from whose work of Dialectics, Lacan reformulated his mirror stage concept. Lacan held that it is his dialectics that permeates the imaginary. It was Hegel's great insight contains Lacan to reveal how:

Each human being is in the being of the other.

According to Thurschwell P. this is a stage of human development: -
When the subject is in love with image of himself
and his own body and which creates the love of others.

Further, the child takes that image in the mirror as the summation of his entire self. This process of mis-recognizing one's self in the image in the mirror creates the ego. In Lacan's term this mis-recognition creates an illusion of wholeness that protects fragmented body. Thus to Lacan this ego or self is always on some level a fantasy i.e. an identification with an external image not With an internal sense of separate whole. Thus, Lacan calls this stage of demand as the mirror stage or the realm of imaginary. The ego or idea of selfhood is created through an imaginary identification with the mirror image. The imaginary is the psychic place or phase where an infant imagines its ideas about self in the mirror. The mirror stage gave its identity in terms of binary oppositions i.e. self/ other. Thus, the very idea ego is both formed by and takes its form from the organizing and constituting property of the image. The ego is the effect of imaginary function. Further Lacan insists that:
The ego is based on an illusory image of wholeness and mastery and it is the function of the ego to maintain this illusion of coherence and mastery.

The importance of this imaginary order as a Lacanian concept, which has wide relevance from cultural theory, and literary perspective as stated by Parkin Gounelas into the following words:
Lacan's conception of imaginary and the formation of the ego has been utilized to give an account of both the construction of identity and subjectivity within texts as well as relationship between characters.

5.3 The Symbolic

M. H. Abrams observes this stage:
The stage which occurs after acquisition of language.
Therefore, the symbolic order has linguistic dimension. The dimension proper of language in the symbolic order is that of the signifier, in which these elements have no positive existence but which are constituted by virtue of their mutual differences. This order occurs from 18 month to 4 year of an infant's age. Lacan sees that, this stage is very important because it enables subject to take its own positions, it make worthy to be able to live in culture.

In the previous order an infant begins to formulate an idea about other and become aware of its own other, its own mirror image, and then an infant begins to enter into symbolic order. There is no solid difference between symbolic and imaginary. These two stages are overlapping. The symbolic realm is a realm of structure of language. We have to enter in this linguistic realm in order to become speaking subject. The foundation of the designation of the 'I' lies in the imaginary projection of the self on to the specular image, the other in the mirror, and having a self is expressed with co-relation with image as I, which is possible only in symbolic order. In this regard Sean Homer observes that: -
It was Levi-Strauss's elementary structure of kinship, as this provides the basis for understanding Lacan's conception of symbolic order and the formation of the unconscious.

That means from the structural anthropology of Levi-Strauss Lacan derives the idea what characterizes the human world is symbolic function — a function that intervenes in all aspects of our lives. Levi-Strauss in his seminal study The Elementary Structure of Kinship has analyzed primitive society's marriage and kinship system. By studying these primitive conventions Strauss suggested that :

What one found ill the marriage relations of these societies was nothing less than the basic underlined structure of society itself.

In other words, here, Strauss wants to trace the elementary structure of that society from which all subsequent social relations derive. Further Strauss argued that what is important in marriage process was not the exchange of women i.e., real people — but the way in which these real people were transformed into signs and operated within a system of symbolic exchange. Thus, the exchange of women here operated like a language - a system with its own rules and regulations which couldn't be infringed but at the same time remain unconscious to the individual system users. From above theory of symbolic exchange Lacan drew that there is an unconscious structure that determines people's social positions and regulates their relationship without their being aware of it.

Lacan conceived symbolic order as a totalizing concept in the sense that it marks the limit of the human universe. We are born into language - the language through which the desires of others are articulated and through which we are forced to articulate our own desire. We are locked within what Lacan calls a circuit of discourse. In this context Lacan comments into following words:
"It is the discourse of the circuit in which I am integrated I am one of its links. It is the discourse of my father, for instance in so far as my father made mistakes which I am condemned to reproduce I am condemned to reproduce them because I am obliged to pick up again the discourse, he bequeathed to me not simply because I am his son but because one cannot stop the chain of discourse, and it is precisely my duty to transmit it in its aberrant form to someone else."

So as above stated by Lacan, we are born into the realm of language and discourse. The discourse is present before our birth and it will remain also after our death. Therefore, Lacan argues that, what one requires to be fully human as we are subjected to this symbolic order — the order of discourse, language. We cannot escape it, although as a structure it escapes us.

Moreover, the very idea of subject comes into being in the realm of language. In the previous order that is imaginary, the ego is formed with relation to the other. On the contrary in the symbolic order the subject is constituted in the symbolic order and is determined by language. M. H. Abrams observes the notion of subject as follows:
"When it enters the symbolic stage, an infant subject assimilates the inherited system of linguistic differences, hence is constituted by the symbolic."

But Lacan has outlined another perspective of the symbolic order. The acquisition of language during this order separates an infant from the actual materiality of things or from a connection to the real. Moreover, once you entered into this differential network of language it determines the perception of the world around the subject. By acquiring language in this stage, Lacan calls it as a symbolic order in which the subject were reduced into an empty signifier within the realm of signifiers, within the realm of language.

The imaginary stage projects the idea of self with relation to the other. Arther this other illustrates for the infant, the. idea of lack, of laws, of absence. The moment shows that it is not complete in and of itself. It is also the gateway to the symbolic order to language. Moreover, Lacan states that language itself governs on the idea of lack or absence.

Further Lacan argued that the ideas of other, of lack, of absence, of the identification, of self with other are all worked out on an individual level with each subject. This lack or absence provides the basic structure of symbolic order, of language, which the subject must enter to become an adult. So, in the symbolic there is a structure or structuring principle of otherness, and structuring principle of lack.

Thus, the lack or the other is a structural principle in the symbolic order. This is a stage where everyone tries to do away with, to merge with in order to get rid of separation between self and other. So, this other becomes center in the symbolic order. But this other is also subject to position. So, the position of the other creates and sustains never ending lack, which Lacan termed as desire. Desire is for the other. But the desire cannot be fulfilled; in the sense it is not desire for some object or desire for love or another person's identification of oneself, but desire to be the center of system, the center of symbolic, the center of language itself,

Moreover, the center in Lacanian theory has different connotations. it is the other, it is called phallus or it is as name of the father. To prove this point Lacan borrowed Freud's theory of Oedipus complex. The Freudian version of Oedipus complex is that, where child wants to merge with its mother by having sexual intercourse with her. Here in Freudian model, the lack is represented by the lack of penis. The boy who wants to fill this lack by filling her up with his penis. In Freud's view, what breaks this Oedipus desire of lack is the figure of father, who threatens castration.

But in Lacanian theory the threat of castration is the metaphor for the whole idea of lack as a structural principle. For Lacan, unlike Freud, it is not the real father who threatens castration. Rather because the concept of lack is essential to the concept of language because the concept of lack is also the basic principle of language. Then father functions as the linguistic structure. The father, rather than being a person, becomes a structuring principle of the symbolic order. About the concept of structural principle in symbolic order has been rightly observed by M. H. Abrams in the following words:
The symbolic realm of language, in Lacan's theory is the realm of the law of the father, in which the phallus is the privileged signifier that serves to establish the mode for all other signifiers.

Lacan sees the father's figure as a metaphor or a controlling principle in the symbolic order. In other words, in Lacanian term, to become a speaking being you have to obey the rules of language. Lacan here designates that the structure of language and its rules are basically patriarchal. He calls the rules of the language, the law of the father in order to link the entry into symbolic, the structure of the language.

Thus, this name of the father or rule of the father governs the whole structure — its shape and how all the elements in the system can move and form relationship. This controlling principle is also called as phallus, which limits the play of elements and gives stability to the whole structure. Thus, it is because of the phallus signifier can get some stable meaning. The phallus anchors the chain of signifiers which in the unconscious are just floating and unfixed, always sliding and shifting. Therefore, it is because of the phallus as a center of symbolic order that the term, I designate the idea of the self. But Lacan says that every subject in language is constituted by / as lack or lack. The only reason we have language before us because of lack or absence. In fact, it is necessary for a subject to become part of

culture as an adult being, he has to become a subject in language; that forces absence, lack and loss.

Finally, we can say that the sense of self and its relation to other sets you up to take up a position in the symbolic order and in the language. Such a position allows you to say 1, to be a speaking subject. And the term I have a stable meaning because they are controlled, or anchored by the other / phallus, the name of the father / law. That is the structuring principle of the symbolic order and the center of language.

Thus we sum up to say that Lacan was the most controversial figure in the field of literary and cultural theory. His contribution has been widely accepted in the field of literary and cultural theory. His readings focus on the form and structure of the text rather than on the contents of literary text and psychology of author and character. In this sense lie is post-structuralist. He was the first who introduced post-structural theories of De Sassure and Derrida. Lacan also has given new dimensions to the theory of psychoanalysis. In recent times, psychoanalysis has gained resurgence by the theories of Lacan. His most original contribution to the field of psychoanalysis is that he has given psychoanalysis a status of science. He made revolutionary changes in the field of psychoanalysis and also in clinical psychoanalysis.

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EDITION

turned the same into a subject of contentious debate. The decision of merging four districts has latent political overtones because districts play a significant role in the proceedings and the results of the delimitation process. To decipher the government intention, it is imperative to look into the move from the prism of the census figure of 2001 and 2011, which highlights a communal demographic rationale behind it. Bajali, a Hindu majority area is merged with Barpeta, a Muslim dominated district. Similarly, Hojai an area consists of sizeable Hindu Bengalis, often regarded as a consolidated vote bank of the BJP in the region is also merged with Nagaon, a Muslim majority district. Similarly Hindu dominated Biswanath district is merged with Sonitpur where the Muslim population is growing rapidly. Likewise, Tamulpur, a Hindu majority district, is amalgamated with Baksa district, a major fiefdom of Bodoland politics which also has a substantial Muslim population of 14% (Pisharoty, 2023). The pattern in the changing of district boundaries clearly hints at an attempt to influence the delimitation process as well as to weaken the Muslim community's electoral strength in the state.

Previously when BJP was in the opposition, it asserted that an authentic National Register of Citizens (NRC) in Assam should be carried out and completed before the delimitation exercise takes place, so that all illegal immigrants could be identified (January 2, 2023, The Assam Tribune). Ironically, today when the BJP is in the power, both in the state and the centre, delimitation is being carried out without a full and final update of NRC in Assam. Commenting on the issue of delimitation and NRC the CM of Assam expressed his displeasure with the outcome of current NRC and maintained that the delimitation could be the exercise which would safeguard the state's future (The Assam Tribune, 2nd January, 2023). By the above statement, Sarma has rhetorically delve into the contours of identity politics, invoking the narratives of indigenous insecurity and protection from growing Muslim population in the state. The All Assam Students' Union (AASU) which has had a history of influencing politics in the state also welcomed the delimitation. The Chief advisor of AASU, Dr. Samujjal Kumar Bhattacharya while endorsing the delimitation in the state also appealed that the recommendation of the 'Clause-6' of the Assam Accord should also be taken care of, to ensure the political interest of the indigenous people. In this context, delimitation process in Assam is seen as a tool of retaining the prominence of indigenous people over the politics of Assam,

simultaneously, deferring its meaning beyond the mere readjustment of constituencies, making it a quagmire of identity politics and gerrymandering.

Although, by an amendment to the constitution it is mandated that the current delimitation should be carried out on the basis of 2001 census data, but the basis of the recent delimitation in the Jammu and Kashmir (J&K) was 2011 census. The INC, AIUDF and Raijor Dal, three main opposition parties in the state expressed concern over the usage of two different censuses for delimitation in Assam and Jammu & Kashmir. Raijor Dal's chief, Akhil Gogoi opined that the delimitation in Assam should be conducted after 2031 census as the freeze year of 2026 is nearby. In this regard, it is interesting to note that 2021 Census has remained dormant because of the Coronavirus pandemic and is postponed till October, 2023. By a constitutional mandate next delimitation in India after the Delimitation of 2008 could take place only after the year 2026. If in case, the 2021 census is released during or after the end of freeze year of 2026, it may lead to new political choices by the government that will be in the power at the centre. It may immediately go for the delimitation and not wait until 2031, if they find the census report beneficial to their political interests. Coming back to the state and the current delimitation exercise in Assam, Akhil Gogoi, who usually stands in opposition to BJP and its Hindutva politics also expressed his fear in a near communal fashion when he said his home constituency, Sivasagar, which has a substantial population of Ahom people (a community that he also belongs to) will no longer remain an Ahom-dominated constituency, (The Assam Tribune, 28th December, 2022). The growing Muslim population in Assam has always been a matter of anxiety among Assamese people but with the formation of BJP government in Assam, a fusion of old indigenous sentiment of "*Jati, Mati aaru Bheti*" (home, land and hearth) and hardline Hindutva narrative has been observed. The result of such fusion could be seen in the various eviction drives in the state which many allege to be targeted. Although, such drives are carried out on the pretext of secular intention, they mostly affect a particular community, *Miya Muslims*- a colloquial term for the Bengali Muslim community. The politics in the state has become highly polarised, in which even the constitutional act of delimitation is seen to be causing further polarisation.

The current delimitation discourse has also thrown light on issue of reservation of seats in the Assam state legislative assembly. Although, BJP as a national party has had a history of reluctance towards reservation (Chinnaiah, 2003), but in Assam, BJP led by Himanta Biswa Sarma is eyeing reservation as a 'reserved strategic action' to counter the growing presence of Muslims in the state legislature. Contextualising his and his party's intention, Sarma said, he would not mind sacrificing his home constituency if the seat is reserved for the Scheduled Castes or Scheduled Tribes in the larger interest of the indigenous people of Assam (Mazumdar, 2023). The ECI has not released any final guidelines and methodologies for readjusting the constituencies in Assam (Parashar and Yande, 2022). In such state of ambiguity, could 2008 Delimitation Draft proposal of Assam be of any use to ECI in carrying out the delimitation now, as the basis of both is the census of 2001. As per the proposed 2008 Delimitation of Assam Draft the number of reserved seats in the State Legislative Assembly for Scheduled Castes and Scheduled Tribes was supposed to increase from 8-9 for SCs and 16-19 for STs (Zaman, 2023). BJP's sole ambition in the event of such increment would be to push reservation to such constituencies where there is a very less prospect of it winning a seat or in other words, reserving the constituencies where Muslims are electorally powerful entity. Besides these, there has been an important political demand brewing in the state for quite a long time. Six communities of Assam, namely- Tai-Ahom, Koch-Rajbongshi, Moran, Motok, Chutia and Tea Tribe (Adivasi) collectively comprising more than 30% of the state electorate, has been demanding for ST status, the member of these communities are the followers of Hinduism with few exceptions. Granting ST status to these communities was one of the major promises of BJP ahead of the 2016 state Assembly election. In this regard, state government has even agreed in principle to send a recommendation to centre for the same (Press Trust of India, September 27, 2021). Albeit, the central government which has a decisive role in the matter has kept the demand in limbo. If in case these communities are granted ST status, the number of ST population in the state will rise significantly, it will have a crucial impact on the political equation in the state. With the rise of ST population, the number of reserved seats for STs in the State Legislative Assembly and parliamentary seats from the state will also need to be proportionately increased. There is a possibility that BJP may in future grant ST status to these communities before some other delimitation is carried out, to secure its electoral and

political interest in the state and simultaneously to reduce Muslim political influence in the politics of Assam.

Conclusion

The present delimitation drive in Assam which is being done based on the basis of 2001 census has instilled a great deal of concern among Assamese citizens and political parties because of the communal demographic change in the state. The BJP as the ruling party in the state has taken advantage of the situation to do the political manoeuvring and to create narratives which favours its political agenda in the state. The various move taken and narratives propagated by the BJP as discussed above in conjunction with Delimitation exercise in Assam has also drawn criticism from various political and non-political organisations and is referred to as a tacit attempt of gerrymandering. It could be argued, that these moves will help in the consolidation of BJP's power in Assam both electorally and in terms of propagating a hegemonic Hindutva narrative, especially in the forthcoming 2024 election. The strengthening of Hindutva narrative in Assam also has a wider implication for federal political structure, as Assam like many other states of India has fallen under the tight grip of the web of saffron politics. Earlier, Assam used to be viewed from the prism of core-periphery politics in which it was located at the periphery, but now Assam itself has become one of the core spaces for Hindutva experiment. In an interesting state of affair, the legacy of identity politics in the state has been hijacked by the BJP in a very well calibrated manner, it is now leveraging on the sentiments of the indigenous people of Assam by projecting the afore-discussed moves as an indirect, but effective policy for protection of indigenous rights and interests. All these moves and narratives of the BJP has furthered the representation of Muslims, especially Bengali Speaking Muslim as dreadful other in the political milieu of the state. Beside the consolidation of BJPs political prospect, an indirect, but an apparent outcome of the debates and moves related to Delimitation exercise in Assam has been the growing political relevance and popularity of the current Chief Minister of the state, Himanta Biswa Sarma in the eyes of the people of Assam as a man of actions as well as in the federal political domain as a working man for Hindus.

Notes:

NRC: The National Register of Citizens (NRC) is a register maintained by the Government of India for the state of Assam which includes all the citizens and their detailed information. It is expected that through a proper NRC the genuine residents of the state could be identified. The register for Assam, for the first time was prepared after the census of 1951.

Grow More Food: 'The Grow More Food' programme was initiated during the second world war to augment the food production capacity of the province in order to combat food shortages and supply sufficient food for the British soldiers. Saadullah then premier of Assam, gathered thousands of Bengali Muslim peasants from then East Bengal and settled them in Assam under this initiative.

Clause-6 of the Assam Accord: The Clause-6 of the Assam Accord talks about the constitutional, legislative and administrative safeguard to protect, preserve and promote the cultural, social, linguistic identity and heritage of the Assamese people.

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Constructed Past and Stigmatised Present: The Meos Before and After 1947

Altaf Hussain

Abstract

Aftermath the uprising of 1857, the colonial state constructed a novel social and legal category to classify millions of Indians as 'in-born' criminal tribes. But the available literature on the various aspects of this theme is confined to colonial India, ignoring the stimulus and continuation of such colonial stigma and stereotypes in post-Independent India. The focal aim of this article is to examine the firstly colonial construction of criminality and in what way such notions and stereotypes continue after 1947 in the context of Mewati peoples. This is a vital aspect of this paper as it traces how the colonial state stigmatised Mewatis or Meos in the colonial period, unending in post-independent India.

Key Words: Criminal, Criminal Tribe, Criminal Tribe Act, Colonial India, Meos, Mewati, 1947.

Introduction

Following the rebellion of 1857, the colonial state constructed a 'social dishonour' and novel and unprecedented lawful categories to classify millions of Indians as the 'criminal tribe'.[1] The idea of 'inborn criminals' and CT- a defamatory term, was introduced in colonial India to control, discipline, and policing those communities who were, as claimed, 'involved and committed to the organised commission of non-bailable offenses.' Further, to control and surveillance such Indian natives the British government passed the first Criminal Tribes Act[2] in 1871 and mainly extended it to North-Western Province and Punjab. In the 1924 Act, all the amendments to the CTA 1871 were merged, and the act was stretched to the whole of India. It is estimated in 1947, there were more than a hundred tribes, constituting more than three million people and around one percent of the total population in India that were declared as CTs.

The existing literature on CTs is mainly concerned with the question that why certain groups were classified as CTs in British India. Existing work also stated that the construction of criminality in British India is a colonial and modern phenomenon.[3] Many scholars[4] have recently studied the construction and impact of criminality in a particular community. A very recent and different work was done by Anastasia Piliavsky (2015) on this theme. She traces the ancestries and roots of such concepts and practices in pre-colonial India. Piliavsky explains and rationalises her views by studying the Kanjars of Rajasthan. More recently, Sarah Gandee's (2018) work inspects the post-colonial life and

status of the CT in the region of Punjab. She mainly looks at how post-Independent India deals with the colonial category of classification in its lawmaking, informal, and substantial practices even after the eradication of CTA.

Thus, the available literature on the various aspects of this theme is confined to colonial India, ignoring the continuation of such colonial stigma and stereotypes in post-Independent India. The key aim of this article is to study the firstly colonial construction of criminality and in what way such notions and stereotypes continue in post-independent India in the context of Mewati peoples. This is a vital aspect of this paper as it traces how the colonial state's stereotypical criminal image of Mewatis or Meos continued after 1947.

Mewat as a Cultural Region

Mewat is a notable and important area in the history of north India. Mewat is known for long confrontations against various states in India. "Mewat, or land of Meos, does, find a place, a conspicuous one in the history of northern India during the three centuries of Muslim rule preceding the Mughal Empire. During those times, Mewat constituted a distinct geographical as well as a political entity." (Amir Ali (1970, 19). This is important to note that Mewat is not an administrative division[5]. In present-day practice, the term Mewat basically means an area 'where the Meos live.' Thus, in the present milieu, it is tough to determine the Mewat boundaries as Meos are scattered over the districts of the three states, namely, Rajasthan, Haryana, and Uttar Pradesh. So, Mewat is more combined into a social, geographical, and cultural entity than any geographical border. The following lines are prevalent and widespread about Mewat that

इत दिल्ली उत आगरो, अलवर और बैराठ।
कालो पहाड़ सुहावणो, जाके बीच बसे मेवात।

नू तो सारी जात ही, बसां एक ही साथ।
(अपर) मेव घणी तादात मे, नू बाजे मेवात II

(The Verse suffices, 'Where is Mewat'? From Delhi to Agra, From Mathura to Bairat where the black charming hills (Aravali range) stand, 'here lies Mewat.'. The next line specifies that "though various castes or Jati exist in Mewat together, the Meo caste is in more numbers hence known as the Meos of Mewat."

Meos of Mewat

Meos are one of the important social groups of Mewat. There are various views about the ancestries of Meo society. The Meos claim that they belonged to the Rajput clan of the Hindu Society. Meos are also considered upper caste in the Mewat region by Muslim and non-Muslim communities. Like their descents, there are several understandings about their Islamisation, but it is clear from existing works that the Meos embraced Islam over a long period of time.

The process of complete Islamisation among them is not complete till today, even after the prolonged presence of Tabligh Jama'at among the Meos of Mewat. Politically Mewat or Meos were under the British in Gurgaon, Naruka Rajputs in Alwar, and Jats rule in Bharatpur in the 19th century.

Colonial Knowledge: Construction of Meos Criminality

Colonial rule classified millions of the Indian population as the CT, and to prove and rationalise such classifications, historical evidence, and organised records of their past were formed through the making of colonial knowledge. It was one of the strategies by which colonial rule rationalised their rule and classified and controlled the native population. Sanjay Nigam (1991) rightly stated that it is important to study the construction of criminality in the context of "colonial power and the development of colonial knowledge." (Nigam, 1991, 132). This colonial strategy is manifest in making colonial knowledge about the Meos of Mewat. Colonial ethnographers-cum-officials created colonial knowledge and history about the Meos of Mewat in the sense that they can create lawless, predatory, turbulent, and stereotypical criminal images of Meos of Mewat. The colonial understanding and reasoning of Meos criminality were based on the colonial construct, selective interpretations, and de-contextualised history of Meos of Mewat. The colonial ethnographers[6] generally rationalise Meos criminality on the similarity in the name of *pal*[7] and the character of the Meo-Mina community. Colonial ethnographers formulated their views about Meos based on a story of a legend, the marriage of a Meo boy named Dariya Khan, and a Mina girl Sasibadni Mina[8]. For example, Major P.W. Powlett in Alwar Gazetteer stated that

> "The Meos claim to be of Rajput origins, but there are grounds for believing that many springs of the same stock as the Minas. The similarity between the word Meo and Mina suggests that the former may be a contradiction of the later. Several of the respective clans are identical (Singal, Nai, Pundlot, Dingal, and Balot), and the story of one Dariya Meo and his lady Sasbadni Mina seems to show that they formerly intermarried." (Powlett, 1878, 38)

The Dariya Meo and Sasbadni Mina legend was questioned by various scholars.[9] Still, colonial ethnographers created a dominating view that they were from the same race and had familiar criminal characters. This shows how colonial knowledge enabled the colonial state to impose its legislation and ideas by creating a history of the native population. Further, to rationalised Meos violent and criminal character, colonial ethnographers repeatedly write about the Meo-Mina's common origin to sustain its reliability. Interestingly, the construction of Mina criminality was also not the center of colonial crime control policy but the creation of a partial inspection of colonial knowledge. (Mark Brown, 2004)

Colonial administrator-cum ethnographers further linked the common origin of Meos and Minas with a shared predatory character. For example, R.V. Russell stated that the "Muhammadan branch of the Mina tribe belonging to the country of Mewat. They were also formerly robbers by occupation, and though they have improved, they are still

noted cattle-lifters." (Russell, 1916, 256). William Crooke writes that an important branch of robber tribes was that of the Meos, or Mina**,** whose headquarters were in the wilder parts of Rajputana, with branches in Punjab, Central India, and the United Province. (Crook, 1907, 143). So, like other colonial ethnographers William used the term Meo-Mina interchangeably. Hence, it is evident that based on the common origin of Meo-Mina, colonial ethnographers linked them with their predatory and criminal activities to prove and rationalised the criminal character of both Meo-Minas.

Further, the early Indo-Persian accounts about Meos were significant sources of information for creating colonial knowledge and the history of Meos. This is evident from the colonial ethnographers who repetitively quoted early Indo-Persian accounts to prove the criminality of this community and their lawless activities since early times. For example, W.H. Sleeman (2019, 322) writes about Mewatis that "depredations had gone on for centuries. Sultan Balban, who reigned from A.D. 1265 to AD 1268, temporarily suppressed them by punishments of awful cruelty, flaying the criminals alive, etc." Powlett also stated that the "Meos were during the Muhammadan period of power always 'notorious' for their turbulence and predatory habits" (Powlett, 1878, 37). So, the early Persian accounts were a significant source of information for the colonial state to mention and highlight the Meos turbulent and predatory characters since early Indian history.

The main argument of this paper is that an immediate reason for Meos criminalisation was their strong resistance and mass participation in the rebellion of 1857. Because this was the first direct conflict between the Meos and the colonial state since the first half of the 19th century when the Gurgaon district came under colonial rule. In the revolt of 1857, no symbols of British authority were to be seen throughout the Gurgaon district. Budha Prakash noted that in "Mewat, the sturdy and warlike Mewatis came out in large numbers and formed a *dhar* (a crowd turned into somewhat organised gatherings) to overthrow the British rule. The Meos of Mewat opposed the Britisher tooth and nail." (Budha Prakash, 1967, 85). Later British suppressed the Meos and other Mewatis with full force and restored the British authority in the Gurgaon district. No doubt Meos paid a heavy price for their participation in the 1857 rebellion. Meos were not only killed and hanged but their land was confiscated in accordance with the British acts. Heavy fines were imposed on the individuals and rebel villages. More importantly, Meos active and mass participation in the revolt of 1857 become the main rationale for the British to classify Mewatis as CT. This is evident from the perspective of colonial officials[10] who depicted Meos as a violent, bloodthirsty, robber, and lawless community. For instance, Watson and Kaye mentioned that

> "The Mewatess have not by any means a good reputation as a tribe. They are, according to a local report, like the Goojurs, thieves and cattle stealers, and have the vices of Mohmedans without the virtue of Hindoos. They further added that in the mutiny and rebellion, in some districts, especially around Agra, they were more troublesome even then the Goojurs, adding to their original 'evil disposition the bloodthirstiness of the Mahomedan fanatics." Watson and Kaye, 1869, item 201).

William Crook also stated that "in the 1857 mutiny, Meos and the Gujars of the Upper Daub were notorious for their turbulence and seriously impeded the operation against Delhi. The Meos and Mewatis, however, retained their character for turbulence." (Crook, 1908, 313). But, for the Meo community, their involvement in the rebellion of 1857 was an act of bravery, loyalty, Hindu-Muslim harmony, and a contest against colonial rule. It is also evident from pre-1857 colonial records that Meos were barely cited in the colonial documentation about criminal activities. But certainly, in the post-1857 uprising, Mewatis became a key unease for the colonial state. Even colonial ethnographers used selective proverbs to justify Meos violent and criminal character and the subsequent suppression by the British. Thus, this paper argues that the participation of the Meos in the rebellion of 1857 was the main reason for their characterisation as a CT. It is important to note not only Meos or Mewatis but many other tribes (Bawrias, Sansi, and Korvas) also took part in the revolt of 1857 and were classified as CT.

This work also investigates whether the juridical-legal records and administrative and police documents during colonial India confirm Meos or Mewati's criminality. This study found that no empirical evidence in pre-1857 India would give us details about Meos robbers and lawless activities. On the contrary, Lt. Col. Lockett (1831) prepared a predatory report of Rajputana in 1831. He noted that there had not been grievances against Mewati regarding their robber acts, either the minister of Alwar or the people. Like Lockett's information, WH Sleeman (2019) also noted that Mewatis or Meos were incapable of mischief on a large scale in the Gurgaon district in the first half of the 19th century. Thus, hardly any colonial records in the pre-1857 period mentioned the criminal and lawless activities of Meos of Mewat.

When the recommendations were taken from various levels of colonial officials and provincial governments on the introduction of the CTA in 1871, not a single colonial official highlighted the lawless and robber activities of the Meos. Surprisingly, Meos or Mewatis were not mentioned even a single time by any colonial officials regarding their criminal activities in the whole discussion on the introduction of CTA. Mr. F O Mayne, who was Inspector General of Police of North-Western Provinces and a main colonial mind in the making of CTA, 1871, sent a schedule 'A,' a list of the 29 CTs of North-Western Provinces Meos or Mewatis find no mention in Mayne's list of CTs in Schedule 'A[11]' This is adequate to prove that Meos or Mewatis were not even in discussion among colonial officials for criminal activities, still, they were classified as CT.

It is important to note that when colonial officials were discussing the idea of CT and the enactment of CTA to restrict such communities, Col. Hervey came out with a report on the predatory activities of Rajputana. Harvey's report (1866) did not confirm any large-scale Meos involvement in criminal and robber activities in the 1860s. S.T. Hollins (2005) collected information from the Criminal Investigation Department (CID) and various standard British works on multiple aspects of CTs in the 1920s. When he prepared the list of CTs of the United Provinces, he wrote separate

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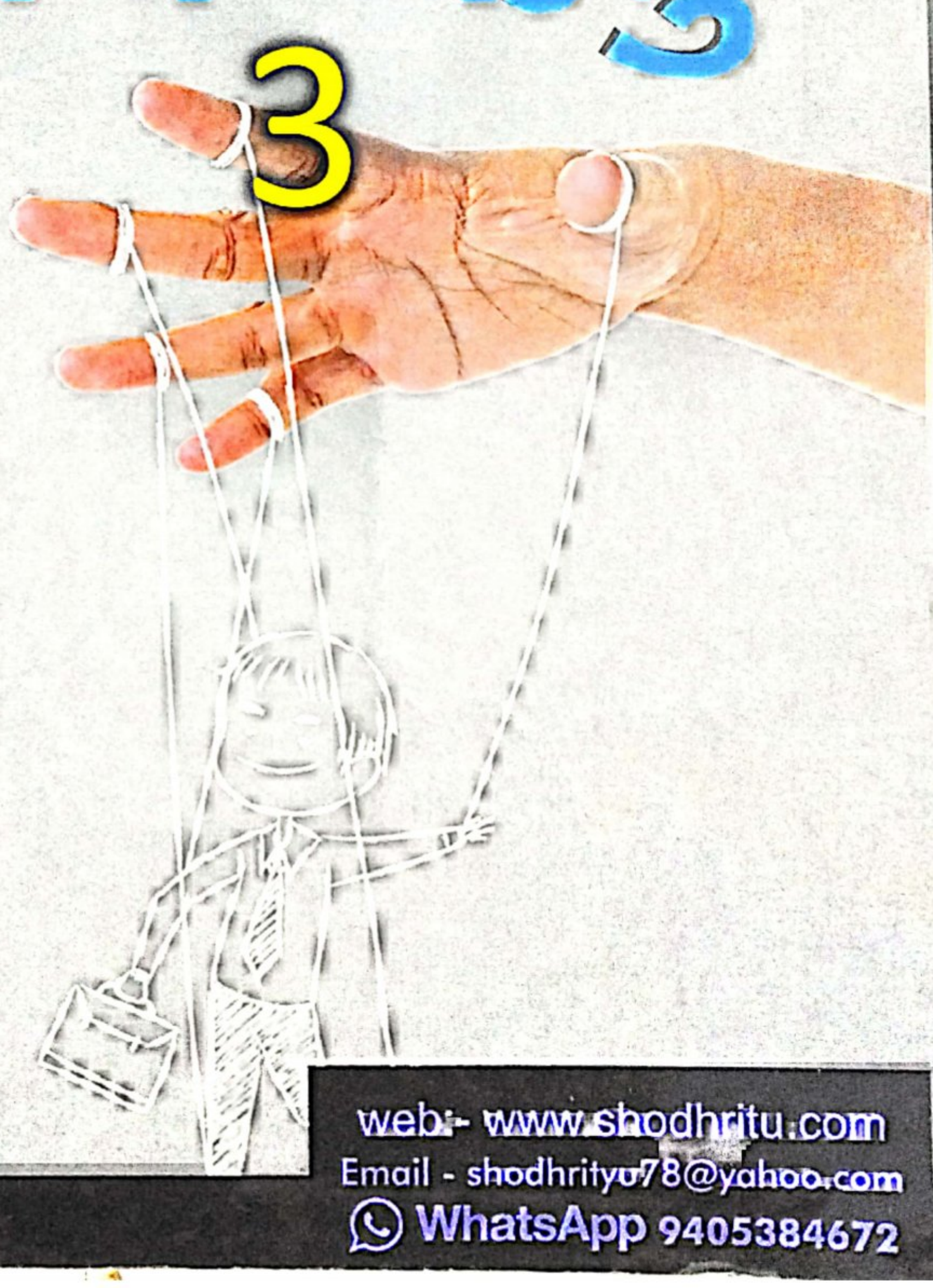

सम्पादक
डॉ. सुनील जाधव

तांत्रिकी सम्पादक
अनिल जाधव

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सम्पादक

डॉ.सुनील जाधव ,नांदेड

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तकनीकी सम्पादक

अनिल जाधव, मुंबई

पत्राचार हेतु पता–

महाराणा प्रताप हाउसिंग सोसाइटी, हनुमान गढ़ कमान के सामने, नांदेड–431605

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भारत के लिए , अपनी विदेश नीति को तराशने का सिद्धांत हमेशा से ही विभिन्न कारकों का पारस्परिक प्रभाव रहा है। इन कारकों में विशेष रूप से वे चार बुनियादी निर्धारक शामिल है जो अंतरर्राष्ट्रीय राजनीति के अखाड़े में भारत के चाल – चलन को संचालित करते है। ये चार निर्धारक है (क) भारत के पारंपरिक और दार्शनिक आधार जो मूल्यों और अन्य देशों के साथ अंतर्राष्ट्रीय शांति, सह–अस्तित्व और मित्रता की नैतिकता को दर्शाता है (ख) उसका भूगोल जो अब तक के सबसे महत्वपूर्ण पहलुओं में से एक है जो न केवल भारत के भौगोलिक भूभाग की ओर बल्कि ग्लोब में उकसी स्थिति की ओर भी इशारा करता है। (ग) राष्ट्रीय हित में वह शामिल है जिसमें भारत अपना हित समझताहै चाहे वह सुरक्षा की दृष्टि से हो, आर्थिक दृष्टि से हो या एक तीसरी दुनिया के 'मसीहा' के रूप में हों। (घ) मूल रूप से गतिशील अंतर्राष्ट्रीय माहौल की ओर इशारा करने वाला अंतर्राष्ट्रीय परिवेश जो निश्चित रूप से भारत की विदेश नीति के निर्माण को प्रभावित करेगा। भारत की विदेश नीति राष्ट्रीय हितों की, अंतराष्ट्रीय शांति और सुरक्षा की, राष्ट्रों की मध्य न्यायपूर्ण व सम्मानपूर्ण संबंध बनाये राखने की, सैनिक तत्वों में विशेषता हासिल करने की, सांस्कृतिक गतिविधियों को बढ़ावा देने की, राष्ट्र की प्रतिष्ठा और आदर्श स्थापित करने की, तकनीकी विकास और भौगोलिक स्थिति को बनाए रखने की एवं वैचारिक तत्वों में विकास करने की नीति पर आधारित है।

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14.किन्नर समाज के उत्थान में साहित्य का योगदान

–प्रा.पूर्णिमा उमेश झेंडे
भोंसला मिलिटरी कॉलेज, रामभूमी, नाशिक

आधुनिक युग तकनीकी और विकास का युग माना जाता हैं। लोग संकुचित वैचारिकता से बाहर आ रहे है। आदिकाल से समाज के दो आधारस्तंभ माने जाते हैं, जो हैं 'स्त्री' और 'पुरुष' किंतु हमारे इस मानव समाज में इन दो लिंगो के अतिरिक्त भी एक अन्य लिंग का अस्तित्व हैं, "जो न तो पुरुष हैं, न ही स्त्री, जो न तो संबंध बनाने में सक्षम हैं न गर्भ धारण करने में"। समाज इन्हें तृतीय लिंगी अर्थात हिजड़ा, किन्नर, नपुंसक नामसे संबोधित करते है। जो समाज में सदैव से हाशिए पर रहा है। संविधान में इन्हें इंटरसेक्स, ट्रांससेक्सुअल, ट्रांसजेंडर के रूप में पहचाना गया है। इनकी पहचान थर्ड जेंडर के रूप मिलती है। पुरे विश्व में मानव अधिकार के रूप में साहित्य के माध्यम से हाशिए के समाज को आंदोलनों, साहित्य, कायदे–कानून के माध्यम से समाज की मुख्य धारा में लाने को कोशिश लगातार हो रही है। परिणाम स्वरुप आज दलित, आदिवासी, स्त्री, के अधिकारों के लिए लगातार जागरूकता होती दिखाई देती है। स्त्री के साथ आज चर्चा के लिए महत्वपूर्ण विषय बन गया है "किन्नर" या थर्ड 'जेंडर'। वैश्विक धरातल पर किन्नरों के मानवाधिकार के लिए प्रयास किए जा रहे है।

भारत में किन्नर समुदाय पुरातन काल से ही दुर्लक्षित समुदाय रहा है। बहुतही बिकट स्थिति में यह समुदाय अपना जीवन यापन करता रहा है। बात–बात पर ताली पिटना, लटके–झटके से पेश आना कमर मटकाते और हाथ चमकाते बेफिक्र अंदाज में युवाओं से दुवाओं के बदले सड़क, बाजार बस स्टैंड और रेल्वे की बोगियों में अक्सर पैसे वसूलते दिख ही जाते है। उनके हावभाव औरतों जैसे होते है, पर दिखावट मर्दाना होती है। परंतू वास्तविकता यह है कि थर्ड जेंडर की वजह से इन्हें अपने घर से समाज से बहिष्कृत किया जाता है। इन्हें समाज में अपनी अस्मिता और आजीविका के लिए बहुतही संघर्ष करना पड़ता है। इस संघर्षमय जीवन में उन्हें शारीरिक और मानसिक रूप से परिवार के साथ ही समाज द्वारा सताया जाता है। देखा जाए, तो जबसे सृष्टि का निर्माण हुआ तबसे किन्नरों का अस्तित्व माना जाता है। जिसका उल्लेख पुरानों तथा पौराणिक कथाओं में मिलता है। महाभारत में शिखण्डी अरावन बृहन्नला का उल्लेख तथा उनका सामान्य अस्तित्व यह इस बात का द्योतक है कि उस काल में किन्नरों के साथ सामान्य मनुष्य की तरह व्यवहार किया

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जाता था। रामायण में भी भगवान श्रीराम द्वारा 'मंगलमुखी' समुदाय को कलियुग में शासन करने का आशीर्वाद मिलना यह भी इस बात का प्रतीक है कि उस काल में मंगलमुखी (किन्नर) समाज के साथ मनुष्यत्व का व्यवहार होता था। उसी प्रकार दिल्ली सल्तनत के अल्लाउद्दीन खिलजी के सरसेनापती मलिक काफूर, कोषाध्यक्ष, मुघलकाल के गुप्तचर, 'हरम' में काम करनेवाले सैनिक अधिकारी यह सब 'किन्नर' समुदाय से थे। परंतू ब्रिटिश शासनकाल से भारतीय किन्नर समुदाय दुर्लक्षित होने लगा । परिणाम स्वरुप उनकी अवनति होने लगी। इन्हें सामाजिक रिश्तों से दूर रखा जाने लगा और धीरे–धीरे यह समुदाय मुख्यधारा से कटता गया। हिन्दी साहित्य के इतिहास को देखा जाए तो पिछले कई सालों से 'किन्नर समुदाय' को लेकर कोई भी रचना रची नहीं गई। सिर्फ हिन्दी ही नहीं किसी भी भाषा के साहित्य और संस्कृति में किन्नर समुदाय पर साहित्यिक रचना नजर नहीं आती । परंतू वर्तमान साहित्य में हाशिए पर रहने के लिए मजबूर 'किन्नर समुदाय' का जीवन साहित्य के माध्यम से उजागर किया जा रहा है।

आज जब दुनियाभर का बौद्धिक वर्ग 'हाशिए' के समाज के अधिकारों के प्रति लगातार चिंतित हैं, वहीं समाज का सबसे सशक्त माध्यम 'साहित्य' किन्नर समुदाय को केंद्र में रखकर साहित्यिक रचना के रूप में हाशिए के समाज के उत्थान के कार्य में जुटा है। जिसका उदाहरण हैं, उपन्यासों में नीरजा माधव का 'यमदीप', चित्रा मुदद्गल का उपन्यास पोस्ट बॉक्स नंबर 203, 'नालासोपारा' निर्मला भुराडिया का 'गुलाम मंडी' महेद्र भीष्म का किन्नर कथा, प्रदीप सौरभ का तीसरी ताली मनोज रूपडा का 'प्रतिसंसार' महेंद्र भीष्म का 'मै पायल....' साथ ही आत्मकथाओं में लक्ष्मी नारायण त्रिपाठी की 'मै हिजड़ा लक्ष्मी', मनोबी में बंद्योपाध्या की 'पुरुष तन में फँसा मेरा नारी मन', साथ हि 'थर्ड जेंडर' हिन्दी कहानियाँ नामक कहानी संग्रह में बिन्दा महाराज, खलिक अहमदबुआ इ मुर्दन के गाँव, संझा हिजड़ा इज्जत के रहबर, कौन तार से बिनी चदरिया, रतियातन की चेली, संकल्प, खुश रहो क्लिनिक, साथ ही कविता संग्रह में सुरेश चन्द्र 'सर्वहारा' का 'किन्नर पर कविता, डॉ. लता अग्रवाल का 'सिसकती दास्तान', सपना मांगलिक का 'हिजड़े की व्यथा', निवेदिता झा की 'किन्नर' आदि साहित्य की सभी विधाओं में संवेदनशील रचनाकारोंने किन्नर की जीवन व्यथा को सामने रखते हुए सहानुभूति व्यक्त की जबकि लक्ष्मीनारायण त्रिपाठी ने अपने आत्मकथा 'मैं हिजड़ा लक्ष्मी' (2015) में स्वानुभूति के माध्यम से किन्नर समुदाय के जीवन की सच्चाई को उजागर किया है।

महेंद्र भीष्म के उपन्यास 'किन्नर कथा' और 'मै ...' यह भी किन्नर समुदाय के वास्तविक चित्र को समा सामने रखने में महत्वपूर्ण भूमिका निभाता है। 'किन्नर उपन्यास के प्रारंभ में स्वामी जगतराज के आदेश के पाल लिए दीवान पंचम सिंह क्रूरता, अमानवीयता की हदें पार है। परंतू यकायक उनका हृदय परिवर्तन होना, मृत्यु की पर खड़े सेठ रामेश्वर दयाल का अपनी किन्नर बहन तारा के नफरत का प्रेम में रूपांतरण, और अंत में जगतराज का किन्नर पुत्र सोना उर्फ़ चंदा के प्रति अकस्मात मोह एवं प्र निर्माण इस उपन्यास के यह सकारात्मक परिवर्तन की समाज में किन्नर के प्रति नया दृष्टिकोन निर्माण करती पायल...' उपन्यास में पायल द्वारा भोंगे हुए कटु यथार्थ प्र की मुसीबतों और सघर्षमय जीवनयात्रा यह एक बुचरा के द्वारा भोगा हुआ कटु यथार्थ और संघर्ष है जो तमाम किन्न व्यथा का प्रतिनिधित्व करता हैं। इन उपन्यासों के माध्य समाज, सरकार व्यवस्था का ध्यान किन्नरों की समस्याओं की आकर्षित करने का बहुतही सराहनीय कार्य महेंद्र भीष्म ने किया है।

उसी प्रकार से चित्र मुदद्गल कृत 'पोस्ट बॉक्स न 203 नालासोपारा' में किन्नर विनोद जिसे परिवार द्वारा दूर क नरकीय यातना भुगतने के लिए हिजड़ों के बीच माँ–बाप छोड़ना, किन्नर विनोद की दुःख भरी दास्तान प्रस्तुत करता प्रदीप सौरभ कृत 'तीसरी ताली' में आनंदी आंटी की पुत्री नि नीरजा माधव कृत 'यमदीप' में नाज बीबी के माध्यम से कि की समस्या का प्रश्न उठाने का प्रयत्न किया गया है। एक जहाँ इन उपन्यासों में परिवार द्वारा किन्नर होने के क तिरस्कार दिखाया जाता हैं, वहीं दूसरी ओर यह भी सामने का प्रयास किया गया हैं की जो परिवार इन्हें अपने पास र चाहता हैं, उन्हें प्यार दुलार करना चाहता हैं, उन्हें समाज रिती–रिवाज, संस्कृती और सभ्य समाज के नाम पर उस प को बच्चे को त्यागने के लिए मजबूर करता है। लता अग्र द्वारा लिखित 'सिसकती दास्तान', सपना मांगलिक की हि की व्यथा' दरसल किन्नर समुदाय की वहीं व्यथा है जिस वर्ग ये जिया है सहा है, किस मनस्थिति से गुजरे है, समाज क्या अपेक्षाएँ है, व्यवहार में जो तल्खियाँ हैं, किस वजह से सारी बाते इन कविता संग्रह के माध्यम से सामने रखी है।

निष्कर्षतः हम कह सकते है कि 'हिन्दी साहित्य में किन्नर समु पर आधारित उपन्यास, कहानियाँ और कविता संग्रह को दे जाए तो इनमे किन्नरों की समस्याओं को सामने रखते हुए इन

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प्रति समाज की घृणित सोच को बदलने का प्रयास किया गया है। तथा किन्नर समुदाय को समाज की मुख्य धारा से जोड़ने का प्रयास किया गया है। केवल नाच–गाकर या तालियाँ बजाकर लोगों का मनोरंजन करना किन्नर समुदाय का काम नहीं हैं, यह सोच और उनके प्रति दूषित पुर्वाग्रहों को बदलना साहित्य का काम है। जिसे कुछ साहित्यकरोंने जाना है और साहित्य के माध्यम से इसे प्रस्तुत करते हुए उजागर करने का प्रयास किया हैं।

संदर्भ–(1)साहित्य कुंज–1 अप्रैल 2020 में प्रकाशित 153 संस्करण डॉ. एम. व्यंकटेश्वर (2)महेंद्र भीष्म 'किन्नर कथा'–सामाजिक दिल्ली–2011 (3)प्रदीप सौरभ 'तीसरी ताली' वाणी, दिल्ली–2011 (4)नीरजा माधव 'यमदीप' सामायिक दिल्ली–2009 (5)चित्रा मुददगल 'पोस्ट बॉक्स' नं 203 नालासोपारा' राजकमल, नई दिल्ली (6)निर्मल भुराडिया 'गुलाम मंडी' सामायिक दिल्ली–2011 (7)सिसकती दास्तान–डॉ.लता अग्रवाल–विकास प्रकाशन–2020 (8)अनुसंधान–त्रैमासिक शोध पत्रिका–जुलाई–दिसंबर–2018

15.भारतीय शिक्षा प्रणाली–वैदिक काल से राष्ट्रीय शिक्षा नीति 2020 तक का सफर

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शिक्षा व्यक्ति के सर्वांगीण का आवश्यक साधन है। यह आजीवन चलने वाली प्रक्रिया है। निःसंदेह शिक्षा मानव को पाशविक प्रवृत्तियों से ऊचाँ उठाकर सभ्य और सामाजिक प्राणी बनाती है साथ ही शिक्षा के माध्यम से समाज अपनी सभ्यता व संस्कृति की रक्षा करते हुए एक पीढ़ी से दूसरी पीढ़ी को स्थानान्तरित करते है। इस प्रकार शिक्षा व्यक्ति व समाज दोनों के विकास के लिए आवश्यक है। अतः शिक्षा समाज की बुनियाद होती है। किसी भी देश की सम्पन्नता और उसकी गुणवत्ता उस देश की शिक्षा–प्रणाली की गुणवत्ता के आधार पर आँकी जाती है। शिक्षा के संदर्भ में यदि भारत की बात की जाए तो भारत विश्व में शिक्षा के क्षेत्र में "विश्व गुरू" के नाम से जाना जाता था। भारतीय शैक्षिक व्यवस्था विश्व की सबसे प्राचीनतम व्यवस्था है, इसका प्रारम्भ वैदिक काल से माना जाता है। गुरूकुल व आश्रमों में दी जाने वाली वेदों पर आधारित इस धार्मिक सामाजिक शैक्षिक व्यवस्था में शिष्य गुरू द्वारा उच्चारित वैदिक मंत्रों को दोहराता व कंठस्थ याद करता था। चरित्र की शुद्धता, ईश्वर भक्ति व धार्मिकता का समावेश, नागरिक व सामाजिक कर्त्तव्य पालन, संस्कृति का संरक्षण व प्रसार, ब्रहम ज्ञान व मोक्ष की प्राप्ति शिक्षा के मुख्य उद्देश्य थे। कर्मकांड की प्रबलता, शिक्षा पर ब्राह्मणों का स्वामित्व, धर्म को अत्यधिक महत्व, लोकभाषाओं, सांसारिक जीवन, शूद्र एवं स्त्री शिक्षा की उपेक्षा आदि अनेक गम्भीर दोषों के कारण कालान्तर में वैदिक कालीन शिक्षा समयानुकूल न रह पाने के कारण उसका ह्रास आरम्भ होना प्रारम्भ हो गया। ऐसे समय में महात्मा बुद्ध का जन्म हुआ जिन्होंने बौद्ध धर्म की स्थापना की। वास्तव में बौद्ध–धर्म वैदिक धर्म का ही परिवर्तित एवं परिवर्धित रूप है। बौद्ध शिक्षा में भी वैदिक शिक्षा के समान ही शिक्षा को आध्यात्मिक उपलब्धियों का साधन माना गया। महात्मा बुद्ध का मानना था कि समस्त दुखों का मूल कारण अविद्या व अज्ञान है। मनुष्य सच्चा ज्ञान प्राप्त कर दुखों से छुटकारा पाकर निर्वाण प्राप्ति कर सकता है। मठों एवं विहारों में प्रदान की जाने वाली बौद्धकालीन शिक्षा के मुख्य उद्देश्य चरित्र का निर्माण, व्यक्ति और सामाजिकता का समन्वित विकास, बौद्ध धर्म का प्रचार–प्रसार

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शोध पत्रों को प्रकाशित करने के लिए विधि मान्य आई.एस.एस.एन 2321-9645

वंचित स्नेह समाज

एक रचनात्मक क्रान्ति

12, अंक 1, सितम्बर 2022

कल, आज और कल भी बहुपयोगी

विश्व स्नेह समाज

मासिक, वर्ष : 21, अंक: 12
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मुख्य सम्पादक
डॉ० शहाबुद्दीन नियाज़ मुहम्मद शेख

अतिथि सम्पादक
डॉ० भरत त्रयंबक शेणकर

सम्पादक मंडल
-डॉ० हनुमंत जगताप

-डॉ० अशोक गायकवाड़

-डॉ० पूर्णिमा उमेश झेंडे

- डॉ० सरस्वती वर्मा

- डॉ० रोहिणी डावरे-

मुख्य संरक्षक
श्री जुगुल किशोर तिवारी
(आईपीएस), उप पुलिस महानिरीक्षक

संरक्षक सदस्य
श्री दुर्गा प्रसाद उपाध्याय

सम्पादक
गोकुलेश्वर कुमार द्विवेदी

प्रबंध सम्पादक
श्रीमती जया शुक्ला

सहयोगी संपादक
डॉ० सीमा वर्मा

ब्यूरो
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सभी पद अवैतनिक हैं

का में प्रकाशित रचना का कोई
ारिश्रमिक देय नहीं है।
लाईन-विश्व स्नेह समाज राष्ट्रीय
मासिक पत्रिका, यूपीहिन्दी/
1/8380, सर्वाधिकार सुरक्षित
स्वामी की लिखित अनुमति के
सम्पूर्ण या आंशिक पुर्न प्रकाशन
प्रतिबंधित है. स्वतत्वाधिकारी स्वामी, प्रकाशक, मुद्रक और संपादक गोकुलेश्वर कुमार द्विवेदी के द्वारा भार्गव प्रेस बाई का बाग, इलाहाबाद से प्रकाशित किया.

नोट:

पत्रिका में प्रकाशित रचनाओं, समाचारों इत्यादि से संपादक का सहमत होना आवश्यक नहीं है. इसके लिए लेखक, रचनाकार, सूचनाकार स्वयं ही उत्तरदायी हैं. जन-जन को सूचना मिलने के उद्देश्य से सभी के विचार, संदेश, आलोचना, शिकायत छापी जाती है. पत्रिका से सम्बन्धित किसी भी प्रकार के वाद-विवाद का निपटारा केवल इलाहाबाद, उत्तर प्रदेश, की अदालतों में होगा.

विशेष :

हिन्दी मासिक विश्व स्नेह समाज के सभी अंक विश्व हिन्दी साहित्य सेवा संस्थान की वेबसाइट www.vhsss.in पर पीडीएफ प्रारुप में उपलब्ध है। आप अपनी सुविधानुसार अवलोकन कर सकते है। कुछ अंक की साफ्ट कॉपी उपलब्ध नहीं होने के कारण अपलोड नहीं किया गया है।

राजस्थानी भाषा, लिपि एवं संस्कृति

भावों और विचारों को व्यक्त करने वाले चिन्हों, रेखाओं, चित्रों, आदि को लिपि कहा जाता है। प्रारंभ में राजस्थानी भाषा की लिपि मुडिया/ मोडिया या महाजनी /वाणकी थी और इसका विस्तार सिंध से लेकर नेपाल और पंजाब से लेकर महाराष्ट्र तक था। आधुनिक देवनागरी, गुरुमुखी, गुजराती, सिंधी लिपि पर इसका प्रभाव देखा जा सकता हैं।

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राजस्थान भारत का सबसे बड़ा राज्य हैं। राजस्थानी भाषा भारतीय आर्य-भाषाओं तथा बोलियों का समूह हैं। यह भाषा हिन्दी की एक प्रमुख उपभाषा हैं। राजस्थानी भाषा की उत्पत्ति शूरसैनी के गुर्जर अपभ्रंश मानी जाती हैं। कुछ विद्वानों के मतानुसार नागर अपभ्रंश सन् 1000ई के लगभग राजस्थानी भाषा की उत्पत्ति मानी जाती हैं। पश्चिमी राजस्थान की 'मरु भाषा' हुआ करती थी। जिसका उल्लेख वि.स. 835 में उद्यतन सुरी के ग्रंथ 'कुवलय माला' में मिलता हैं। राजस्थान की भाषा के लिए 'राजस्थानी' शब्द सबसे पहले जॉर्ज अब्राहम ग्रियर्सन ने 1912 में 'लिंग्विस्टिक सर्वे ऑफ़ इंडिया' ग्रंथ में प्रयुक्त किया। केंद्रीय साहित्य अकादमी ने भी राजस्थानी भाषा को एक स्वतंत्र भाषा के रूप में मान्यता दे दी हैं। वर्तमान में राजस्थानी भाषा बोलने वालों की संख्या लगभग 6 करोड़ से अधिक हैं। इसकी 72 बोलियाँ मानी जाती है। लेकिन अभी इसे संवैधानिक मान्यता प्राप्त नहीं हुई हैं। डा. जॉर्ज अब्राहम ग्रियर्सन ने राजस्थानी भाषा को पांच उप शाखाओं में बाँटा हैं।

1) पश्चिमी राजस्थानी भाषा-के अंतर्गत मारवाड़ी, मेवाड़ी, शेखावटी और बांगड़ी मध्यपूर्वी राजस्थानी भाषा- के अंतर्गत हाड़ौती और ढूँढाड़ी।

2) उत्तरी-पूर्वी राजस्थानी भाषा- के अंतर्गत अहिरवटी और मेवाती

3) दक्षिणी-पूर्वी राजस्थानी भाषा- के अंतर्गत मालवी और रांगड़ी

4) दक्षिणी राजस्थानी निमाड़ी राजस्थान अपने यहाँ पर राजस्थानी भाषा की अलग-अलग बोलियों की वजह से जाना जाता हैं।

राजस्थानी बोलियों का संक्षिप्त विवरण-

1)मारवाड़ी- कुवलयमाला में जिसे मरुभाषा कह गया हैं, वह यही मारवाड़ी भाषा हैं। जो पश्चिमी राजस्थानी की प्रधान बोली हैं। मारवाड़ी का आरंभ 8वीं सदी से माना जा सकता हैं। विस्तार एवं साहित्य दोनों ही दृष्टियों से मारवाड़ी राजस्थान की सर्वाधिक समृद्ध एवं महत्वपूर्ण भाषा हैं। मारवाड़ी के साहित्य रूप को डिंगल कहा जाता हैं। इसका विस्तार जोधपुर, बीकानेर, जैसलमेर, पाली नागौर एवं सिरोही जिलों तक हैं। जैन साहित्य एवं मीरा के अधिकांश पद इसी भाषा में लिखे गए हैं।

2) मेवाड़ी भाषा-उदयपुर एवं उसके आसपास के क्षेत्र को मेवाड़ कहा जाता हैं, इसलिए यहाँ की बोली मेवाड़ी कही जाती हैं। मेवाड़ी बोली का आरंभ 12वीं और 13वीं शताब्दी से माना जाता हैं। मारवाड़ी के बाद राजस्थान में दूसरे स्थान पर सबसे जादा बोली जाने वाली भाषा मेवाड़ी हैं।

3) बांगड़ी भाषा- डूंगरपुर और बांसवाड़ा इलाके का प्राचीन नाम बांगड़ होने के कारण यहाँ की बोली भाषा बांगडी नाम से जानी जाती हैं। बांगडी के ऊपर गुजराती भाषा का अधिक प्रभाव दिखाई देता हैं।

4) ढूँढाडी भाषा- जयपुर उत्तरी इलाकों को छोड़कर बाकि सारे जयपुर, किशनगढ़, लावा, अजमेर, मेवाड़ के

पूर्वी भागों में बोली जाने वाली भाषा ढूँढाडी हैं। इस बोली का उल्लेख 18वीं सदी की आठ देस गुजरी पुस्तक में हुआ हैं। इस भाषा पर गुजराती, मारवाड़ी और ब्रजभाषा का प्रभाव दिखाई देता हैं।

5) हाड़ौती भाषा –बूंदी, कोटा, बारा झालवाड़ इस इलाके में हाडा राजपूतों का साम्राज्य था। इसलिए यह क्षेत्र हाड़ौती के रूप में जाना जाता था। परिणाम स्वरुप यहाँ की बोली भाषा हाड़ौती कहलाई गई। के लॉग के सन 1875 में लिखित हिंदी ग्रामर में हाड़ौती इस उपबोली का सबसे पहला प्रयोग किया गया है।

6) मेवाती भाषा – अलवर एवं भरतपुर जिलों के क्षेत्रों में 'मेव जाति' की बहुलता के कारण यह मेवात नाम से जाना जाता है और यहाँ की बोली भाषा को मेवाती कहा जाता हैं। मेवाती भाषा राजस्थान के पश्चिमोत्तर भाग के साथ-साथ हरियाणा के गुडगाँव जिले तथा उत्तर प्रदेश के मथुरा जिले तक विस्तृत हैं।

7) मालवी भाषा – मालवा क्षेत्र में बोली जाने वाली भाषा को मालवी कहते हैं। कुछ इलाके में मालवी भाषा पर मराठी का प्रभाव दिखाई देता हैं। यह एक कोमल भाषा हैं।

8) शेखावटी भाषा – झुंझुनू, सीकर, चुरू जिलों की बोली भाषा को शेखावटी कहा जाता हैं। शेखावटी भाषा पर ढूँढाडी और मारवाड़ी भाषा का प्रभाव दिखाई देता हैं।

9) गौड़वाडी भाषा –जालौर जिले से आहोर से लगे पाली जिले तक बोली जाने वाली मारवाड़ी की उपबोली गौड़वाडी।

10) अहिरावटी भाषा –आभीर जाती के क्षेत्र में बोली जाने वाली भाषा अहिरावटी इसे हिरावली या हिरावट भी कहा जाता हैं। इसके बोली इलाके को राठ भी कहा जाता हैं। इसलिए आहिरवाटी भाषा 'राठी' नाम से भी पहचानी जाती हैं।

राजस्थानी लिपि –भावों और विचारों को व्यक्त करने वाली चिन्हों, रेखाओं, चित्रों, आदि को लिपि कहा जाता हैं। प्रारंभ में राजस्थानी भाषा की लिपि मुडिया/ मोडिया या महाजनी/वाणकी थी। और इसका विस्तार सिंध से लेकर नेपाल और पंजाब से लेकर महाराष्ट्र तक था। आधुनिक देवनागरी, गुरुमुखी, गुजराती, सिंधी लिपि पर इसका प्रभाव देखा जा सकता हैं। क्योंकि व्यापार के लिए राजस्थान के साहूकार, व्यापारी, मुनीम जिस-जिस प्रांत में गए वहाँ पर मुडिया लिपि का प्रभाव दिखाई देता हैं। वर्तमान में मुडिया लिपि का उपयोग किया जाता हैं। राजस्थानी लिपि के अधिकांश स्वर और व्यंजन देवनागरी लिपि से मिलते-जुलते हैं। परन्तु अक्षरों की बनावट में थोड़ा-बहुत अंतर आ जाता हैं। इस भाषा पर धीरे-धीरे हिंदी का प्रभाव बढ़ता जा रहा हैं।

•राजस्थानी लिपि लकीर खींचकर घसीट रूप में लिखी जाती हैं।

•इस लिपि का विशुद्ध रूप मुख्य रूप से अदालतों और दफ्तरों में प्रयुक्त किया जाता हैं। 'जिस कारण इसे कामदारी लिपि भी कहते हैं।

राजस्थान के पुराने लोगों में अब भी एक भिन्न लिपि प्रचलित हैं, जिसे 'बाण्यावाटी' कहा जाता हैं। इस लिपि में प्रायः मात्रा, चिन्ह नहीं दिए जाते हैं।

राजस्थानी संस्कृति –राजस्थान की लोक संस्कृति विविध रंग, विविध रूप एवं विविध विधा संस्कृति के रूप में विश्व व्यापी हैं। यहाँ लोक संस्कृति का ही नहीं आदिम संस्कृति का उदात्त ओज एवं प्रवाह देखने को मिलता हैं। राजस्थान सारस्वत सभ्यता का केंद्र होने के साथ-साथ राजाओं के त्याग, वीरोचित कृत्यों, बलिदानों और शोषित- तृप्ता मेदिनी के रूप में जाना जाता हैं। जब भी राजस्थान का नाम लिया जाए तो हमारी आँखों के सामने थार रेगिस्तान, ऊँट की सवारी, घूमर और कालबेलिया नृत्य और रँग-बिरंगे पारंपरिक परिधान आते हैं। अरावली के पहाड़ियों के दोनों और फैला हुआ राजस्थान सभ्यता, सुंदरता और मेहमाननवाजी में हमेशा ही अव्वल रहा हैं।

राजस्थानी वेशभूषा – रंग-बिरंगी साफा पगड़ी, अंगरखा, धोती, कुर्ती, पुरुषों का परंपरागत पहनावा हैं। स्त्रियां लहंगा, ओढ़नी, कांचली पहनती हैं। स्त्री एवं पुरुष दोनों भी आभूषणों के शौकीन हैं। पुरुष कानों में मुरकी, लोंग, हाथ-पैरों में कड़े, स्त्रियां बोरला, झुमकी, गोखरू, पहुँची, मेमंद, करधनी, पाजेब आदि आभूषण धारण करती हैं। यह आभूषण सोने चांदी, हाथी

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'उन दिनों शांति थी और व्यवस्था की चकाचौंध रोशनी थी। लोग हंसते रहते थे और..अखबार पढ़ते रहते थे।'

दूधनाथ सिंह की प्रत्येक कहानी से भिन्न प्रकार की संवेदनाएं भाषा के माध्यम से झरती दिखाई देती है, जैसे- 'आइसबर्ग' में अकारण भाई भाई पर प्रतिघात करता है।

'सुखांत' में नायक की मां और पत्नी नायक के विरोधी तथा व्यवस्था के सहयोगी बन जाते हैं। 'रक्तपात' में पिता की मृत्यु पर बेटा नहीं आता। संबंधों में इस प्रकार की विकट स्थिति इसी दौर में नजर आई है। अपना दृष्टिकोण अक्षुण्ण रखते हुए अपनी वैचारिकता को विभिन्न संवेदना के अलग-अलग आयामों के साथ श्रेष्ठ कहानियां रचने वाले विरल उदाहरण है दूधनाथ सिंह। समस्त कहानियों के माध्यम से उस समय समाज व परिवार में चल रही गतिविधियों को, अपनी विभिन्न संवेदना को उत्कृष्ट भाषा द्वारा समझाया है। उनकी कहानियां घर-परिवार या समाज तक सीमित नहीं, बल्कि उनका सरोकार राष्ट्र से भी है। हिंदी कहानी की परंपरा में परिवार के विभिन्न आयामों का इतना विक्षुब्ध स्वरूप कहीं नहीं मिलता, जो कि दूधनाथ सिंह की संवेदना में अनवरत व निर्विवाद रूप से मौजूद है। समाज के विभिन्न रीति-रिवाजों पर शुद्ध भाषा से वार करना दूधनाथ से की कहानियों की पहचान है।

'उस वक्त की मेरी कहानियों में जीवन का निषेध पक्ष कुछ ज्यादा ही प्रबल है, क्योंकि उल्लास और उमंग का माहौल उन दिनों संपूर्ण भारतीय राजनीतिक, सामाजिक और सांस्कृतिक जीवन में अनुपस्थित था। एक नई अनुभूति के लिए यह समय एक प्रस्थान बिंदु है।'

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राजस्थानी भाषा, लिपि पृष्ठ 44 का शेष....

दाँत, पीतल एवं रांग से बने होते हैं।

राजस्थानी लोकनृत्य और लोकगीत : राजस्थान के लोकनृत्य देखा जाए तो प्राकृतिक नृत्य हैं। जिसमे महत्वपूर्ण हैं घूमर, कालबेलिया, भवई, गणगौर, अग्नि नृत्य, गौठी नृत्य हैं। भवाइयों के घड़ा-नाच, बोतल नांच और तलवार नाच में उनकी फुर्ती कौशल एवं संतुलन कला स्पष्ट दिखाई देती हैं। गरासियों के चांग और गेर मारवाड़ के कच्छी-घोड़ी और कनगुजरि और उदयपुर के भीलों का गौठी नृत्य अपने क्षेत्रीय विशेषताओं के प्रतीक हैं। राजस्थानी औरतों का घूमर/झूमर नृत्य, गंगौर की औरतो का गड़वा नृत्य देखकर लोग झूम उठते हैं। जाटों का 'अग्नि नृत्य' रोंगटे खड़ा करता है, तो सपेरों, कठपुतलियों का नांच मनोरंजन करता है। राजस्थानी लोकगीत जादा तर धार्मिक रीती-रिवाजों, त्योहारों में और देवताओं को समर्पित होते हैं।

राजस्थानी त्यौहार : राजस्थान में सभी भारतीय मुख्य त्यौहार धूम-धाम से मनाए जाते हैं। साथ ही मेवाड़ महोत्सव, गणगौर, पुष्कर ऊँट मेला, मारवाड़ महोत्सव, रणमहोत्सव, हाथी महोत्सव, राजस्थानी अंतराष्ट्रीय कला महोत्सव आदि कई महोत्सव उत्साह के साथ मनाए जाते हैं।

राजस्थानी खानपानः राजस्थान में बाजरे की रोटी और लहसुन चटनी, दाल-बाटी चूरमा, भुजिया, केर सांगरी की सब्जी, हल्दी का साग, गट्टे की सब्जी पंचकुट के साथ बीकानेरी रसगुल्ला, मावा मालपुवा, घेवर, फीणी, तिल के लड्डू, लापसी, बालूशाही महत्वपूर्ण हैं।

इस प्रकार वीरता, उत्साह और शौर्य का धनी राजस्थान अप्रतिम इतिहास स्थापत्य, बेजोड़ शिल्प, कलात्मक चित्र सुमधुर संगीत, सुन्दर नृत्य एवं लोकवाद्य स्वादिष्ट खानपान चटकीली वेशभूषा, श्रृंगार, भक्तिभाव, विविध संस्कार, विशिष्ट जीवन-शैली आचार विचार एवं लोक संस्कृति के वैभव से रंगीन एवं अनूठा प्रदेश हैं।

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सितम्बर : 2021

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सभी पद अवैतनिक हैं
पत्रिका में प्रकाशित रचना का कोई भी पारिश्रमिक देय नहीं है।
प्रिंट लाईन–विश्व स्नेह समाज राष्ट्रीय हिन्दी मासिक पत्रिका, यूपीहिन्दी/2001/8380, सर्वाधिकार सुरक्षित है. स्वामी की लिखित अनुमति के बिना सम्पूर्ण या आंशिक पुर्न प्रकाशन प्रतिबंधित है. स्वतत्वाधिकारी स्वामी, प्रकाशक, मुद्रक और संपादक गोकुलेश्वर कुमार द्विवेदी के द्वारा भार्गव प्रेस बाई का बाग, इलाहाबाद से प्रकाशित किया.

नोट:पत्रिका में प्रकाशित रचनाओं, समाचारों इत्यादि से संपादक का सहमत होना आवश्यक नहीं हैं. इसके लिए लेखक, रचनाकार, सूचनाकार स्वयं ही उत्तरदायी हैं. जन–जन को सूचना मिलने के उद्देश्य से सभी के विचार, संदेश, आलोचना, शिकायत छापी जाती है. पत्रिका से सम्बन्धित किसी भी प्रकार के वाद–विवाद का निपटारा केवल इलाहाबाद, उत्तर प्रदेश, की अदालतों में होगा.

राष्ट्रीय एकता की संवाहिका हिंदी

भारत विविध भाषाओं का एक गुलदस्ता है। भारत के अन्यान्य प्रांतों में राज्यों में एक या एकाधिक भाषाएँ रही है। क्षेत्रीय व्यवहार के लिए क्षेत्रीय भाषा का प्रयोग स्वाभाविक ही था। धार्मिक कारणों से हिंदी प्राचीन काल से अंतरप्रांतीय व्यवहार की भाषा रही है। लंबी-लंबी तीर्थयात्राओं में भाषा जो हिंदी थी काम चलाउ रुप में तीर्थयात्रीयों ने सीखना शुरु किया। जिसे लोगों ने व्यवहार में स्वीकृत किया।

-प्रा. पूर्णिमा उमेश झेंडे
असिस्टेंट प्रोफेसर एवं विभागाध्यक्ष -हिन्दी
प्रदेश उपाध्यक्ष-राष्ट्रीय शिक्षक संचेतना, आजीवन सदस्य-महाराष्ट्र नागरी लिपि परिषद, महाराष्ट्र, हिंदी परिषद, विश्व हिंदी साहित्य सेवा संस्थान
-अब तक 25 शोधालेख प्रकाशित
-आकाशवाणी पर हिंदी साहित्य से जुडे कार्यक्रम मे सहभाग,
-अखिल भारतीय गांधर्व महाविद्यालय में 23 साल से नृत्य परीक्षक के रुप में कार्यरत
संपर्क : हिन्दी विभाग प्रमुख, भोसला मिलिटरी कॉलेज, रामभूमी, नाशिक, महाराष्ट्र, मो.नं. 9860060448
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चाणक्य चंद्रगुप्त मौर्य के ऐतिहासिक कालखंड में "राष्ट्र" का विचार राजकीय संगठन के रुप में किया गया था। इसके पूर्व संकेत मिलते है। आधुनिक काल में भारत वर्षे में अंग्रेजी शासन स्थिर ही नहीं हुआ तो जन भी उस शासन में एक हुए और राजनीतिक दृष्टि से राष्ट्र संकल्पन पुनर्जीवित हुआ।

एकता या एकात्मकता राष्ट्र संकल्पना का एक महत्वपूर्ण अंग है। 'भूमि, भूमि पर बसने वाले लोग, उनकी भाषा, उनकी संस्कृति, राष्ट्र संकल्पना के तब है आधार है।

भाषा, संप्रेषण का अपनी अनुभूति दूसरों पर प्रकट करने का समर्थ माध्यम है। मनुष्य जाति को परस्पर मिलाने वाला तब है। एकत्व की भावना की कल्पना भाषा के बिना असंभव है। किसी भी राष्ट्र की वैचारिक एवं सामाजिक एकता का आधार भी भाषा ही है। भारत विभिन्न भाषाओं का एक गुलदस्ता है। भारत के अन्यान्य प्रांतों में राज्यों में एक या एकाधिक भाषाएँ रही है। क्षेत्रीय व्यवहार के लिए क्षेत्रीय भाषा का प्रयोग स्वाभाविक ही था। मुख्यतः धार्मिक कारणों से हिंदी प्राचीन काल से आंतर प्रांतीय व्यवहार की भाषा रही है। उत्तराखंड की लंबी-लंबी तीर्थयात्राओं में भाषा जो हिंदी थी काम चलाउ रुप में तीर्थयात्रीयों ने हिंदी सीखना शुरु किया। इस प्रकार हिंदी संपर्क भाषा के रुप में उसका कामचलाउ रुप विकसित हुआ। जिसे लोगों ने व्यवहार में स्वीकृत किया।

सन 1919 ई. में राष्ट्रभाषा के संबंध में अपने बंबई के भाषण में अपने विचार व्यक्त करते हुए महामना पंडित मदनमोहन मालवीय ने कहा था "वह कौनसी भाषा है, जो वृंदावन, बद्रीनारायण, द्वारका, जगन्नाथपुरी चारों धामों तक समान धार्मिक यात्रियों को सहायता देती है। वह हिंदी भाषा है। हिंदी को राष्ट्रभाषा के पद पर राष्ट्रीय आंदोलन, स्वाधीनता आंदोलन के कालखंड में आसीत किया गया।

राष्ट्रीय एकता के प्रतीक के रुप में राष्ट्रभाषा का विचार किया जा सकता है। राष्ट्रीय सम्मान की दृष्टि से भी राष्ट्रभाषा का विशिष्ट महत्व है। अपने आप को एक राष्ट्र का नागरिक माननेवाला व्यक्ति उस राष्ट्र की भाषा में बात न करें तो यह प्रतिष्ठा का नहीं अप्रतिष्ठा का विषय बनता है। भारत के विशिष्ट संदर्भ में अंग्रेजी केवल एक विदेशी भाषा नहीं है वह हमारी पराधीनता की प्रतीक भाषा है।

राष्ट्रीय भाषा के लक्षणों के संबंध में गांधीजी ने भडौच में आयोजित गुजरात शिक्षा परिषद के अध्यक्ष पद से

अपने विचार व्यक्त करते हुए कहा था –
1. अमलदारों के लिए वह भाषा सहज होनी चाहिए।
2. उस भाषा के द्वारा भारत वर्ष का आपसी व्यवहार अर्थात सामाजिक, धार्मिक, आर्थिक, राजनीतिक सभी क्षेत्रों में किया जा सके।
3. यह भी जरुरी है कि भारत वर्ष के बहुत से लोग उस भाषा को बोलते हो।
4. राष्ट्र के लिए वह भाषा आसान होनी चाहिए।
5. उस भाषा का विचार करते हुए किसी क्षणिक या अल्पस्थायी स्थितिपर जोर नहीं देना चाहिए।

जन नेता शुरु से ही हिंदी के नागरी लिपि में लिखित हिंदी को राष्ट्रभाषा बनाने के समर्थक थे। म. गांधीजी ने भी आग्रह किया था। भारत के राजनीतिक, सांस्कृतिक नेता राष्ट्रीय एकता के लिए जो उस समय राष्ट्र की अनिवार्य आवश्यकता थी- एक समर्थ माध्यम की खोज। उनका यह विचार था कि हिंदी भाषा वही भाषा है जो सारे देश में कहीं न कही बोली जाती थी।

परिणाम स्वरुप धर्मप्रचार, सुधारवादी आंदोलन एवं संगीत के माध्यम से हिंदी का विस्तार हुआ। धीरे-धीरे हिंदी को राष्ट्रीय स्तर पर स्वीकृति प्राप्त होने लगी। यहाँ से हिंदी ने लोगों को एकता के सूत्र में बांधने का कार्य सही अर्थो में शुरु किया।

राष्ट्रभाषा का विचार राष्ट्रीय महासभा की स्थापना से पहले अंकुरित हो चुका था। केशवचंद्र सेन ने हिंदी का पक्ष लेकर 1882 में राष्ट्रभाषा के रुप में हिंदी का स्वीकार करके हिंदी का पक्ष प्रभावी किया था। भारतीय एकता और गौरव के रुप में जैसे जैसे स्वत्व की भावना तीव्र होती गई, स्वभाषा, स्वराज्य और राष्ट्रीय शिक्षा के लिए राष्ट्रभाषा हिंदी का आग्रह किया गया। आंतरप्रांतीय व्यवहार तथा राष्ट्रीय व्यवहार के लिए, देश की एकात्मकता के लिए, सारे हिंदुस्थान की भाषा हिंदी ही होनी चाहिए। हिंदी को अंग्रेजी का मुकाबला करना है न किसी की मातृभाषा का हर प्रदेश में वहाँ की भाषा सार्वभौम होगी।

विश्व बंधुत्व की भावना से ओतप्रोत वसुधैव कुटुंबकम् की भावना भारतीय संस्कृति का मूल मंत्र है। इसी मंत्र को हमारी राष्ट्रभाषा हिंदी साकार रुप दे रही है। हिंदी भारत तक सिमित न रहकर आज विश्व की भाषा हिंदी अरबी, फारसी, संस्कृत, ईराणी, तुर्की, दक्खिनी जैसे देशज और विदेशी शब्दों को अपने में उदार रुपसे समाहित कर एक विराट रुप ग्रहण कर अपनी जडों को मजबूत कर रही है। राजकाज, विज्ञान और तकनीकी, व्यापार एवं उद्योग, व्यवहार मनोरंजन क्षेत्र, समाचार पत्र-पत्रिकाएँ, यात्रा और बोलचाल सभी क्षेत्रों में प्रयुक्त होने वाली समर्थ और धनी भाषा हिंदी जनभाषा से उदभूत हुई है। वैसे तो भारत बहुभाषी देश है जहाँ पर बहुत सारी बोली भाषाएँ होने के बावजूद सभी भाषाओं के सेतु के रुप में हिंदी हमेशा ही अग्रणी रही है।

हिंदी को देश की एकता की कड़ी में बांधने का महत्वपूर्ण काम मीडिया, मनोरंजन क्षेत्र, फिल्मे, धारावाहिक, टेलीविजन, रेडियो, संगीत आदी ने प्रभावी रुप से किया है। जिस कारण हिंदी देश के कोने कोने में ऊँची हवेली से झोपड़पट्टी तक राजभाषा से राष्ट्रभाषा तक साहित्यिक भाषा से बोलचाल की भाषा तक पहुँचने में सक्षम हुई है। परिणाम स्वरुप आज सर्वाधिक जनसामान्य द्वारा समझी और बोली जानेवाली भाषा हिंदी ही है। लोगों की घुम्मकड़ी वृत्ती के कारण हिंदी देश तथा विदेशों में प्रवासी संपर्क की भाषा बन गई है। जिस कारण भारतीय संस्कृति विश्व संस्कृति की एक संवाहक बन गयी है और साथ ही अपनी संस्कृति, अपनी राष्ट्रभाषा को विश्वभर में प्रतिष्ठित करके देश के साथ ही विदेश को भी एकात्मकता के सूत्र में बाँधकर देश का विकास करते हुए सभी को प्रेम के भाव में बांधने का सफल प्रयास कर रही है।

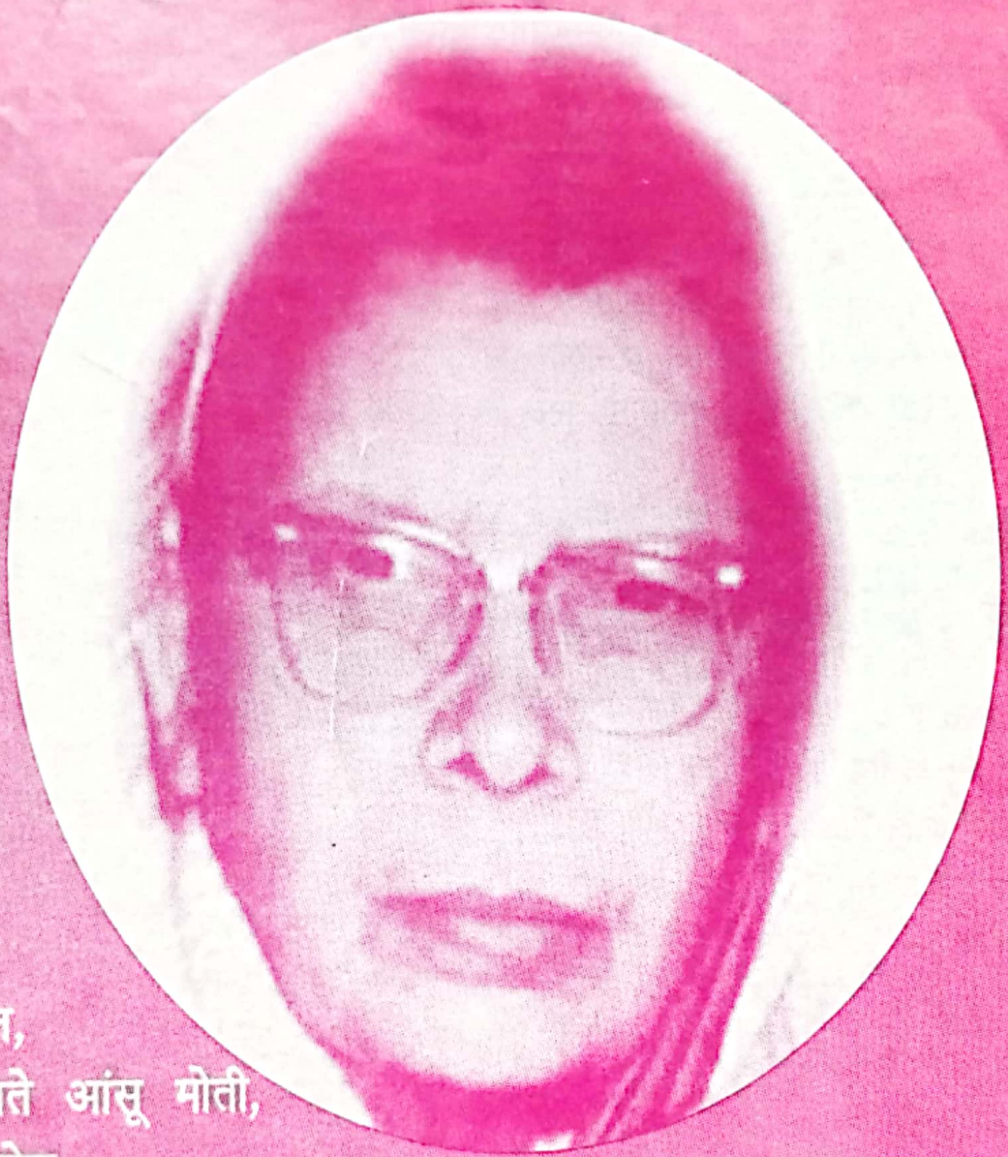
हम कह सकते हैं कि हम जिस हिंदी का प्रयोग करते है वह साहित्यिक हिंदी शिक्षितों की भाषा, राजभाषा हिंदी सरकारी कार्यालयों की भाषा, तकनीकी क्षेत्र की हिंदी भाषा, राष्ट्रभाषा का बोलचाली रुप जिसे हिंदी भाषी क्षेत्र के विद्वान कुतुहल से कहिए या मजाक से बंबईय्या हिंदी कहते है। जनभाषा का रुप है और मुझे लगता है भाषा का यही रुप जोड़ने वाली भाषा का रुप है यही एकता की भाषा है।

शोध पत्रों को प्रकाशित करने के लिए विधि मान्य आई.एस.एस.एन. 2321–9645

कल, आज और कल भी बहुपयोगी

विश्व स्नेह समाज

हिन्दी मासिक, एक रचनात्मक क्रांति



वे सूने से नयन,
नहीं जिनमें बनते आंसू मोती,
वह प्राणों की सेज
नहीं जिसमें बेसुध पीड़ा सोती।

ऐसा तेरा लोक
वेदना नहीं, नहीं जिसमें अवसाद
जलना जाना नहीं
नहीं जिसने जाना मिटने का स्वाद।

मूल्य :
15 रुपये

कल, आज और कल भी बहुपयोगी

विश्व स्नेह समाज

मासिक, वर्ष:20, अंक: 06
मार्च : 2021

हिंदी के समर्थन में प्रचंड जनसंख्या खड़ी करने के अंतर्राष्ट्रीय लाभ क्या हैं? 6

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प्रबंध सम्पादक
श्रीमती जया
विज्ञापन प्रबंधक
महेन्द्र कुमार अग्रवाल

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सम्पादक
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सभी पद अवैतनिक हैं
पत्रिका में प्रकाशित रचना का कोई भी पारिश्रमिक देय नहीं है।
प्रिंट लाईन–विश्व स्नेह समाज राष्ट्रीय हिन्दी मासिक पत्रिका, यूपीहिन्दी/ 2001/8380, सर्वाधिकार सुरक्षित है. स्वामी की लिखित अनुमति के बिना सम्पूर्ण या आंशिक पुर्न प्रकाशन प्रतिबंधित है. स्वतत्वाधिकारी स्वामी, प्रकाशक, मुद्रक और संपादक गोकुलेश्वर कुमार द्विवेदी के द्वारा भार्गव प्रेस बाई का बाग, इलाहाबाद से प्रकाशित किया.

नोटःपत्रिका में प्रकाशित रचनाओं, समाचारों इत्यादि से संपादक का सहमत होना आवश्यक नहीं हैं. इसके लिए लेखक, रचनाकार, सूचनाकार स्वयं ही उत्तरदायी हैं. जन–जन को सूचना मिलने के उद्देश्य से सभी के विचार, संदेश, आलोचना, शिकायत छापी जाती है. पत्रिका से सम्बन्धित किसी भी प्रकार के वाद–विवाद का निपटारा केवल इलाहाबाद, उत्तर प्रदेश, की अदालतों में होगा.

परंपरा, आधुनिकता और साहित्य

कर्मवाद अथवा नियति वाद देवी देवताओं और छूत अछूत का कोई स्थान नहीं था. वहाँ नारी पूर्णतः स्वतंत्र थी और समाज के प्रत्येक क्षेत्र में उसे महत्वपूर्ण स्थान प्राप्त वैदिक हिन्दू समाज में पुनर्जन्म था.

-प्रा. पूर्णिमा उमेश झेंडे
हिन्दी विभाग प्रमुख भोसला मिलिटरी कॉलेज, रामभूमी-नाशिक, महाराष्ट्र

स्वातंत्र्योत्तर जीवन और साहित्य का एक पक्ष परंपरा और आधुनिकता के प्रश्न को लेकर चलता है. गाँधी युग में यह प्रश्न इतना उग्र नहीं था क्योंकि हमने श्रद्धा मूलक सनातन भारतीय संस्कृति और बुध्दिमुलक आधुनिक पश्चिमी संस्कृति को लेकर अपने लिए एक समझौता बना लिया था, जो अभिनव भारतीय संस्कृति के नाम से प्रचलित था. इसे नव-जागरण की संस्कृति भी कहा जा सकता है. इस संस्कृति के उन्नायक राजा राममोहन रॉय, स्वामी विवेकानंद, लो. तिलक और गांधीजी थे. प्रथम महायुध्द के बाद युरोप और अमेरिका में विज्ञान सिध्दांतवाद से बाहर निकलकर व्यावहारिक हो गया और नयी टेक्नॉलॉजी ने विश्व सभ्यता का रुप बदल दिया. उपनिवेशों में युरोप की जो संस्कृति पहूँची थी, वह बुध्दिवाद और आवागमन एवं संचार के सुगम साधनों तक ही सीमित थी. उसका पूर्वीय देशों में बड़े प्रेम से स्वागत हुआ. उसने पूर्वीय देशों की संस्कृतियों को इतिहास चेतना दी और विकासात्मक चिंतन की पध्दति से उन्हें परिचित कराया. एक नयी प्रकार की कार्मिक जीवन की चेतना पूर्वी देशों में जाग्रत हुई. नयी परिस्थितीयों में जीवन और विगत को माया मानकर चलना हमारे लिए संभव नहीं था. परंतू प्रथम महायुद्ध के बाद की नयी वैज्ञानिक प्रगति पूर्वी देशों के लिए संकटप्रद बन गयी. उसने नास्तिकता और भौतिकता को जन्म दिया. प्राचीन परंपरा और विश्वासों के आगे प्रश्न चिन्ह लग गये? सब जगह आधुनिकता की मॉग होने लगी.

प्रश्न है कि आधुनिकता क्या है? क्या उसमें और सनातन में अनिवार्य विरोध है? यह आधुनिकता क्या केवल भौतिक जीवन की सुख सुविधाओं तक सीमित है या वह मानसिक वस्तू है? अधिकांश लोग आधुनिकता से पश्चिम से आए हुए वैज्ञानिक और टेक्नोलॉजी से संबंधित उपकरणों का अर्थ लेते हैं. इन्होंने हमारे रहन सहन और भौतिक जीवन को बदल दिया है. ये वहीं उपकरण है जो सभ्यता के अंतर्गत आते हैं. उपनिवेशों के लिए इन्हें अपनाना असंभव बात नहीं थी. चीन और जापान जैसे देशा जो पश्चिम के उपनिवेश नहीं बने, वही वैज्ञानिक युग में प्रवेश कर सकने में सफल हुए. इससे यह स्पष्ट हो जाता है कि विज्ञान के व्यावहारिक साधनों का उपयोग संसार के सब राष्ट्रों के लिए संभव है. परंतू ऊपरी टिम-टाम और शिक्षा दिक्षा से कोई देश आधुनिक नहीं बन जाता. सच्ची आधुनिकता मानसिक है. उसके उपकरण है "व्यक्ति स्वातंत्र्य, व्यक्तित्व के प्रति सम्मान, मानवतावाद, बुध्दिवाद, जाति धर्म, प्रांत भाषाई से निरपेक्ष सहज मानव को प्रतिष्ठा, प्राणि मात्र के प्रति दया, क्षमा और मैत्री का भाव, मनुष्य की जीवन-शक्ति और स्वतंत्र चेतना में अदम्य विश्वास, सामाजिक न्याय और विश्व बंधुत्व की परिकल्पना" यह सच्ची आधुनिकता. अभी यह आधुनिकता पश्चिम को भी पूर्णतः प्राप्त नहीं है. यद्यपि वहाँ पिछले से दो सौ वर्षो में असंख्य वैज्ञानिकों, साहित्यकारों, लेखको, कवियों और राजनीतिक मनीषियों ने इस सच्ची आधुनिकता के अवतरण के लिए बराबर प्रयत्न किया है. पूर्वी देषों में अभी तक देवताओं पर अडिग विश्वास है और पुर्नजन्म एवं कर्मवाद या कर्म के सिध्दांन्तो के कारण मनुष्य की स्वतंत्र सत्ता पर प्रश्न चिन्ह लगा हुआ है. यहाँ नियतिवाद की प्रधानता है. ऐसी स्थिति में नए वैज्ञानिक और टेक्नॉलॉजिकल जीवन के अनुरुप नये जीवन की कल्पना पूर्वी देशों में विकासित नहीं हो सकी है.

परंतू इसका यह तात्पर्य नहीं कि परंपरा और आधुनिकता का विरोध अनिवार्य बात है. भारतीय समाज का सबसे बडा भाग हिन्दू समाज है. इस समाज में परंपरागत और रुढीवाद को बहूत महत्व है. परंतू ऐसे बातों की भी कमी नहीं है जो विवेक पर आधारित है

और आधुनिकता के विरोध में नही है. पड़ताव कुछ लोगों ने भारतीय मानस विशेषतः उसके अन्तर्विरोधों का सुन्दर चित्र प्रस्तूत किया है. परंतू यह अन्तिम चित्र नहीं है क्योंकि हिन्दू समाज के अन्तर्गत प्रगतिशीलता की कोई कमी नहीं रही है. वैदिक हिन्दू समाज में पुनर्जन्म, कर्मवाद अथवा नियतिवाद देवी देवताओं और छूत अछूत का कोई स्थान नहीं था. वहाँ नारी पूर्णतः स्वतंत्र थी और समाज के प्रत्येक क्षेत्र में उसे महत्वपूर्ण स्थान प्राप्त था. इसी प्रकार बाद के युगों में रुढिवादी धार्मिक अनुष्ठानों के साथ रहस्यवादी साधनाएँ भी हमारे देश में चलती रही है, जो मनुष्य के भीतर अलौकिक शक्तियों की कल्पना करती है ओर प्रेम, क्षमा, तप, विश्वमैत्री आदि को सर्वोपरि साधना मानती हैं. परंपरागत धर्मों में भी अहिंसा, करूणा और सेवाभाव को प्रधानता मिली है. इस प्रकार आधुनिकता यदि इन बीजों को अंकुरित करने में समर्थ होती है तो वह अभिनन्दनीय है. आवश्यकता यह है कि पश्चिम की आधुनिकता हमारी देह को सुविधा देकर ही समाप्त नहीं हो जाये, प्रस्तुत वह हमारी आध यात्मिकता की ओर पोषक बने.

स्वातंत्र्योत्तर युग में हम परंपरा और प्रयोग को लेकर ही चल रहे हैं. परंपरा का अर्थ है सनातन धर्म और जीवन, वह हमारे व्यक्तित्व का अनिवार्य अंग है. उससे छुटकारा पाना हमारे लिए असंभव बात है. परंतु आधुनिक जीवन का इतना दबाव आज हमारे ऊपर आ पड़ा है कि हमें यह निश्चित करना आवश्यक हो गया है कि हम परंपरा का कितना अंश लेंगें. कहा जाता है कि विज्ञान और भारतीय परंपरा में कोई विरोध नहीं है. परंतू दूसरी ओर यह भी माना जाता है कि पश्चिम के विज्ञान का हमारी आस्तिक और नैतिक विचारधारा से पोषण नहीं होता. इसका फल यह हुआ कि हमारे कर्म और विश्वास में अंतर पड़ गया है और हम एक प्रकार से संशयग्रस्त और अराजक बन गए हैं. पिछले बीस वर्षो में हम परंपरा और आधुनिकता में कोई समन्वय स्थापित नहीं कर पाऐं. इस प्रकार के समाधान की कोई आशा निकट भविष्य में दिखलाई भी नहीं पड़ती. फलतः हमारा समस्त सामाजिक साहित्य असंतुलित और अनिर्दिष्ट है. उसमें पश्चिम की ओर ही अधिक झूकाव दिखलाई पड़ता है. आधुनिकता का प्रश्न मुख्यतः विज्ञान और औद्योगिक संस्कृति से जुड़ा हुआ है. आधुनिक जगत को बदलने वाले यही दो तत्व है. विज्ञान जीवन और जगत के संबंध में हमें नयी दृष्टी प्रदान करता है. उसकी सीमा हमारी पंचेन्द्रिय है. इन्द्रियों के माध्यम से प्रयोग और परीक्षा के द्वारा हम जो ज्ञान प्राप्त करते हैं, वह विज्ञान के अन्तर्गत आता है. विज्ञान दुःखद और नैतिकता जैसे तत्वों पर विचार नहीं करता क्योंकि वे इन्द्रियों के विषय नहीं हैं. प्राचीन संस्कृतियॉं अर्न्तबोध को महत्व देती हैं और उनका विश्वास है कि वस्तू जगत के पीछे एक सूक्ष्म अर्न्तद्रिंय जगत है. वे जीवन और जगत के शास्त्र के रूप में अलौकिक सत्ता को मानती हैं और उसे ईश्वर के विभिन्न नामों से अभिहित करती हैं. उनमें श्रद्धा के तत्व की प्रध ाानता है और बुद्धि का विरोध है. हिन्दू धर्म ने आरम्भ से ही अलौकिक अथवा अति प्राकृतिक और सर्वोच्च सत्ता के रूप में ईश्वर की कल्पना की है. रहस्यात्मक अनुभूती के प्रति हिन्दू धर्म पूर्णतया विश्वासी और भारतीय इस्लाम के अन्तर्गत सूफी मत भी उसे मानकर चलता है.

आधुनिक विचारकों ने यह स्थापित करना चाहा है कि, वेदांत की मूलभूत एकता की मान्यता और भौतिक विज्ञान की एकता की भावना में कोई भेद नहीं हैं, तथापि दोनों की भाषाएँ विभिन्न हैं परंतु पुर्नजन्म, कर्मवाद और वर्णवाद ऐसे सिध्दांत है जो विज्ञान को किसी भी प्रकार माननीय नहीं हो सकतें. आधुनिक विचारकों ने विज्ञान और हिन्दू धर्म के विरोध को स्पष्ट करते हुए भी अन्त में यह मान लिया है कि इस सर्वोच्च भूमिका पर हम दोनो में कोई भेद नहीं है.

व्यावहारिक रूप में अभी वैज्ञानिक शिक्षा भारत वर्ष के मस्तिष्क और भाव जगत को बदलने में असमर्थ रहीं है. साहित्य की अभिव्यंजना शैलियों पर वैज्ञानिक दृष्टीकोन और वैज्ञानिक लेखन का प्रभाव अवश्य पड़ा है. किंतू हमारे भीतर अभी भी असंख्य पौराणिक विश्वास जाग्रत हैं. फलस्वरूप, स्वातंत्र्योत्तर युग का मध्यदेशीय जन दो दुनियाओं में जीता है. एक वह दुनिया है जो पूरातन धर्म और नीती से संबंधित है और दूसरी वह दूनिया है जो हमारे पश्चिमी संपर्क और उससे उत्पन्न बुध्दिवाद तथा विज्ञानवाद की उपज है. आधुनिक चेतना को अधिक से अधिक आत्मसात करते हुए भी हम प्राचीन संसर्गो से अपने को मुक्त नहीं कर सके हैं. इसलिए पश्चिम की आधुनिकता के केन्द्र में प्रस्तुत मानव व्यक्तित्व के समांतर, मानव स्वातंत्र्य और निर्बन्ध सर्जनात्मकता से संबंधित विचारों को हम उतना महत्व नही दे सके है. जितना आवश्यक था. हमारी विकास योजनाओं में अभी भी मनुष्य केन्द्र में नही है. द्वितीय महायुध्द में

शेष पृष्ठ 35.....पर

होती है, का उपयोग किया जाता है. शरीर के रोगग्रस्त अंग को उसी हिसाब से उपकरण के अंदर रखते है जिस से हर रंगीन कांच से गुजरती हुई कितने शरीर पर पड़ती है.

वायु चिकित्सा के अंतर्गत विभिन्न प्रकार की प्राणायाम की विधियां प्रचलित है. शरीर को स्वच्छ वायु स्नान भी कराना चाहिए.

पांचवीं चिकित्सा का अपना महत्व है वह है आकाशीय चिकित्सा ..आकाश यानी रिक्त स्थान ..हम अपने शरीर में भी इस आकाश तत्व को उपवास चिकित्सा द्वारा बनाए रख सकते है. प्राकृतिक चिकित्सा मे बहुत सारे तरीकों से शरीर की स्थिति को ध्यान में रखते हुए उपवास करते है जिससे शरीर डिटॉक्सीफाई होता है.

परंपरा, आधुनिकता ...पृष्ठ 9 का शेष....भारत वर्ष बडी तीव्रगति से औद्योगिकरण के क्षेत्र में आगे बढ़ते स्वातंत्र्योत्तर युग में हमे योजनाओं के द्वारा इस क्षेत्र में और भी अग्रसर होना पड़ा है. फल यह हुआ कि हमारा पंरपरागत सांस्कृतिक ढॉचा नये परिवर्तनों के कारण नष्ट होता दिखाई देता हैं. परंतू अभी हम युग के अनुरूप अपने समाज को कोई नया ढॉचा नहीं दे सके. परंपरागत समाज और आधुनिक समाज के बीच में एक बड़ी खाई स्वातंत्र्योत्तर युग में हमें दिखलाई देती है और उद्योग धन्दों के द्वारा सम्पन्नता बढ़ने से यह खाई और भी चौड़ी होती गई है. समाज के भीतर अंर्तविरोधों का सृजन निस्संदेह नये संकटों को जन्म देता है. पिछले युग में इन संकटों में वृद्धि हुई है. स्वाधीनता के पश्चात भारत वर्ष के लिए कई नये बुद्धिजीवी संभ्रातवर्ग की आवश्यकता बढ़ी है. उसके उपकरण है, राष्ट्रीयता, धर्म निरपेक्षता, सार्वजनिक समाज नीती और समाज व्यवस्था, सामाजिकजनों की निरंतर उर्ध्वान्मुखता, उदारढंग की व्यापक शिक्षा और यांत्रिक शिक्षा एवं शोध. पिछली पंचवर्षीय योजनाओं में इन सब क्षेत्रों में हमने आश्चर्यजनक ढंग से उन्नति की है. किंतू हमारा सांस्कृतिक और सामाजिक क्षितिज अभी भी नये परिवर्तनों के अनुरूप व्यापक नहीं हो सका है. हम अभी भी मानवतावाद और मार्क्सवाद के बीच में झूल रहे है. इस संस्कृती का प्रभाव हमारे साहित्य पर पडना अनिवार्य था.

स्वातंत्र्योत्तर युग में हमारे विचारों को और साहित्यकारों के सामने जो सबसे बडा आदर्श था, वह अपरिबध्द समाज का निर्माण था, जो मनुष्य की मौलिक स्वतंत्रता की रक्षा करती हो और उसके जीवन ज्ञापन के साधनों और शासन के क्षेत्र में स्वतंत्र रूप से चुनाव का अधिकार देती है. हमने एक ऐसे समाज को अपने संविधान के द्वारा विकसित करना चाहा है, जो सच्चे अर्थो में भारतीय समाज कहा जा सकता है और जिसमें भाषा, धर्म, वर्ण, प्रांत आदि विभेदों को कोई भी स्थान प्राप्त न हो.

हमारे साहित्यकार अपनी रचनाओं में बराबर नूतन आदमी की खोज की बात उठाते रहे हैं. विशेष रूप से नयी कविता के कवि एवं आलोचकों ने नूतन मूल्यों के साथ नूतन मानव को भी महत्व दिया है. किन्तू चेतना को मूक्त करने का यह प्रयास अभी प्रांरभिक स्तर पर ही है. तनाव को स्थिती दिखलाई पड़ती है. अभिनव साहित्य की प्रकृतियॉ हमें धीरे-धीरे अपनी परंपरा से हटकर पश्चिम को ओर ढकेल रही हैं. परंतु भारतीय विचारक अपनी सजगता के क्षणों में यह विश्वास कर लेना चाहता हैं कि वह पश्चिम की भौतिकता को अपने देश में नही आने देगा और नये मानव मूल्यों में भी सनातन और अधुनातन भारतीय की प्रतिष्ठा करेगा. इस संदर्भ में सामायिक युग के सबसे अधिक संपन्न विचारक और जीवन शिष्य पंडित जवाहरलाल नेहरू के वे विचार हमारे लिए सबसे अधिक महत्वपूर्ण है, जो इस युग के संक्रान्ति पूर्ण मानस का प्रतिनिधित्व करते हुए भी हमें भविष्य के संबंध मे आश्वस्त करते हैं. उन्हों ने प्रगतिशीलता को भौतिक क्षेत्र तक सीमीत न रखकर भारतीय जीवन में उस संपन्नता और गंभीरता का आदान किया है, जो हमारी प्राचीन संस्कृति की विशेषता रही है.

निष्कर्षतः- हम कह सकते है कि हमें अपने संस्कृती के जतन के साथ आधुनिकता की ओर कदम बढना जरूरी है. और साहित्य को समृद्ध बनाना भी जरुरी है.

तुलसी साहित्य अकादमी भोपाल की इंदौर इकाई का गठन

तुलसी साहित्य अकादमी के विधान में प्रदत्त शक्तियों के अनुपालन में तुलसी साहित्य अकादमी जिला इकाई इंदौर के लिए अध्यक्ष-श्री एन.एस.चौहान, उपाध्यक्ष-श्री रामचन्द्र चौहान, सचिव-श्री कन्हैया लाल राठौर, सहसचिव-श्री अशोक चौहान, कोषाध्यक्ष-श्रीमती साधना चौहान, सदस्य-श्री अरुण चौहान, किरण चौहान का चयन किया गय. उक्त जानकारी अकादमी के राष्ट्रीय अध्यक्ष डा.मोहन तिवारी आनंद ने विज्ञप्ति के माध्यम से दी.

शोध पत्रों को प्रकाशित करने के लिए विधि मान्य आई.एस.एस.एन 2321-9645

कल, आज और कल भी बहुपयोगी

विश्व स्नेह समाज

हिन्दी मासिक, एक रचनात्मक क्रांति

वर्ष 20, अंक 09, जून 2021

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मूल्य शिक्षा मनुष्य को नैतिक, विकासोन्मुखी, सामाजिक और सांस्कृतिक मूल्यों से जोड़कर रखती है. मनुष्य को वांछित कर्त्तव्यपरायणता की अनुभूति कराती है.

विश्व हिन्दी साहित्य सेवा संस्थान, प्रयागराज का आभासी त्रिदिवसीय आयोजन का सकुशल समापन ... 12–17

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श्री डी.पी.उपाध्याय, बलिया, उ.प्र.

प्रबंध सम्पादक
श्रीमती जया
विज्ञापन प्रबंधक
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सभी पद अवैतनिक हैं
पत्रिका में प्रकाशित रचना का कोई भी पारिश्रमिक देय नहीं है।
प्रिंट लाईन–विश्व स्नेह समाज राष्ट्रीय हिन्दी मासिक पत्रिका, यूपीहिन्दी/2001/8380, सर्वाधिकार सुरक्षित है. स्वामी की लिखित अनुमति के बिना सम्पूर्ण या आंशिक पुर्न प्रकाशन प्रतिबंधित है. स्वतत्वाधिकारी स्वामी, प्रकाशक, मुद्रक और संपादक गोकुलेश्वर कुमार द्विवेदी के द्वारा भार्गव प्रेस बाई का बाग, इलाहाबाद से प्रकाशित किया.

नोट: पत्रिका में प्रकाशित रचनाओं, समाचारों इत्यादि से संपादक का सहमत होना आवश्यक नहीं हैं. इसके लिए लेखक, रचनाकार, सूचनाकार स्वयं ही उत्तरदायी हैं. जन–जन को सूचना मिलने के उद्देश्य से सभी के विचार, संदेश, आलोचना, शिकायत छापी जाती है. पत्रिका से सम्बन्धित किसी भी प्रकार के वाद–विवाद का निपटारा केवल इलाहाबाद, उत्तर प्रदेश, की अदालतों में होगा.

कोरोना और पर्यावरण

कोरोना के लॉकडाउन में जलवायु, मिट्टी, हवा, पर्यावरण, सभी के प्रदूषण में गिरावट दिखाई देने लगी. वातावरण ऐसे खिल उठा, मानो लॉकडाउन पर्यावरण के लिए वरदान बन कर आया है. तालाबंदी से छाया सन्नाटा वन्यजीवों के लिए वरदान बन गया, पर्यटक शहरों में जानवर सड़कों पर आराम से चहल कदमी करते नजर आने लगे.

-पूर्णिमा उमेश झेंडे,
हिंदी विभाग प्रमुख, भोसला मिलिटरी कालेज, नासिक, महाराष्ट्र

औषधियों कर वर्षों जीवित रहते थे. हमारे बुजुर्ग कहते थे सौ बीमारी की एक दवा स्वच्छ पानी साफ हवा. हवा के साथ होने के साथ-साथ महामारी पर नियंत्रण करने के लिए जल शुद्ध होना अति आवश्यक है. नियमित रूप से व्यायाम हर बीमारी के लिए आवश्यक है. साथ ही यदि कोई व्यक्ति अपनी दिनचर्या में प्रकृति के उपादान के साथ जीवन जीना आरंभ करे तो सकारात्मक ऊर्जा का संचार होता है. यातायात के साधनों पर नियंत्रण रख या इनका कम उपयोग करके हम पर्यावरण को शुद्ध रखने के साथ ही महामारियो पर भी नियंत्रण पा सकते हैं.

पर्यावरण की शुद्धि एवं महामारी के नियंत्रण के लिए हमें खनन क्षेत्र पर नियंत्रण करना होगा. कारखानों से निकलने वाली विभिन्न प्रकार के अपशिष्ट जिन्हें नदियों में बहा दिया जाता है जो जल को सर्वाधिक दूषित करते हैं, उनके अपशिष्ट को रोककर नदियों में न बहाते हुए उचित ढंग से निस्तारण करने की अति आवश्यकता है. दूषित जल संक्रमित वक्ति को और अधिक बीमारियों से ग्रसित बनाता है. भारत की बहुत बड़ी आबादी आज भी शुद्ध जल के अभाव में अनेक बीमारियों से ग्रसित होकर प्राण त्याग देती है.

प्रकृति और मनुष्य का संबंध उतना ही पुराना है जितना कि सृष्टि का उद्भव और विकास का इतिहास है मानो चोली दामन का संबंध है. इसी अटूट संबंध की अभिव्यक्ति धर्म, कला, दर्शन और साहित्य में चिरकाल से होती आ रही है.

दिसंबर 2019 को पहली बार चीन के वुहान शहर में कोरोना वायरस की शुरुआत हुई. इस वायरस ने चीन में हाहाकार मचा दिया. जिसके कारण चीन में पहली बार तालाबंदी घोषित की गई. कोरोना वायरस का प्रकोप पहले धीरे-धीरे और बाद में तेजी से पूरी दुनिया भर होता दिखाई देने लगा. इस वायरस से आज तक लाखों लोगों की जानें चली गई. पूरी मानव जाति पर कोरोना वायरस का कहर टूट पड़ा. लोगों ने इस वायरस के प्रकोप से बचने के लिए अपने रहन-सहन का तरीका ही बदल दिया. समूह प्रिय मनुष्य जाति एक दूसरे से दूर रहने के लिए, एक दूसरे से बात न करने के लिए आज मजबूर हो गई. पूरी दुनिया उलट-पुलट हो गई.

कोरोना वायरस के संक्रमण को रोकने के लिए पूरी दुनिया में एक एक करके सभी देशों ने कड़े निर्बंध वाली तालाबंदी घोषित करनी पड़ी. जिसके अंतर्गत हर देश के उद्योग धंधे, व्यापार, बाजार, कल कारखाने, यातायात के सभी साधन, स्कूल, कार्यालय, थिएटर, होटल, पर्यटन, आदि सब कुछ बंद करके सभी लोगों को अपने घर में बंद रहने की पाबंदी लगा दी गई. कोरोना वायरस के संक्रमण के चलते इटली में तो इतने लोगों की मौत हो गई कि दूसरे विश्वयुद्ध में भी इतने लोगों की मौत नहीं हुई थी. विकसित राष्ट्र अमेरिका भी कोरोना वायरस के संक्रमण से हतबल हो गया. ऑस्ट्रेलिया, जापान, रशिया ऐसे देश जो विज्ञान और टेक्नोलॉजी में अव्वल है वह भी कोरोना वायरस से टूट गए. आज डेढ़ साल होने को आया सभी देशों के साथ भारतवर्ष भी कोरोनावायरस की चपेट में इस कदर फंसा हुआ है कि हजारों की तादाद में लोग मर रहे हैं. कोरोना वायरस के बढ़ते संक्रमण के कारण डेढ़ साल से लगातार चल रही तालाबंदी के कारण सभी देशों की आर्थिक स्थिति का स्तर घटता जा रहा है. बेरोजगारी, भुखमरी की समस्या बढ़ती

जा रही है. हर देश की आर्थिक, सामाजिक, राजनीतिक, सांस्कृतिक स्थिति पर दबाव बनता जा रहा है. मनुष्य का मानसिक संतुलन घर बैठे बैठे बिगड़ रहा है. मनुष्य के विकास की रफ्तार कम पड़ती जा रही है. एक सूक्ष्म वायरस ने पूरी दुनिया को सोचने और अपने आप को परखने के लिए मजबूर कर दिया है. कोरोना से मानवता को जरूर बड़ा नुकसान हुआ है लेकिन पर्यावरण पर इसका सकारात्मक प्रभाव पड़ा है. वायरस के संक्रमण को रोकने के लिए सभी देशों में लंबे समय तक लॉकडाउन रहा, इसके चलते प्रकृति में मनुष्य की दखल कम हुई. परिणाम स्वरूप प्रकृति खुलकर, निखर कर, नैसर्गिक स्वरूप में आई. लॉक डाउन की वजह से तमाम कल कारखाने, परिवहन व्यवस्था पूरी तरह से बंद होने के कारण तथा लोगों का ऑफिस की जगह घर से ही काम करने के कारण वातावरण में 50 प्रतिशत प्रदूषण में कमी आई. भारत की ही बात ले तो बड़े-बड़े शहरों में जहां सबसे अधिक प्रदूषण होता है वहां पर सुबह उठते ही पक्षियों का मधुर स्वर, साफ नीला आसमान, साफ-सुथरे और फूलों से गुलजार पेड़ पौधे नजर आने लगे. कार्बन डाइ ऑक्साइड की जगह ऑक्सीजन से भरी शुद्ध हवा, नदियों और झीलों में एकदम साफ स्वच्छ पानी, सड़कें वीरान पर मंजर साफ हो गया. यह आश्चर्य चकित करने वाला दृश्य सालों बाद नजर आया. ऐसा रमणीय दृश्य सिर्फ भारत में ही नहीं दुनिया भर में नजर आने लगा था. इस लॉकडाउन में जलवायु, मिट्टी, हवा, पर्यावरण, सभी के प्रदूषण में गिरावट दिखाई देने लगी. तालाबंदी से छाया सन्नाटा वन्यजीवों के लिए वरदान बन गया, पर्यटक शहरों में भरी दोपहरी में तेंदुए के शावक, गजराज, हिरन जैसे जानवर सड़कों पर आराम से चहल कदमी करते नजर आने लगे. सभी तीर्थ स्थलों पर श्रद्धालुओं का आना बंद होने के कारण वहां की नदियों का, झीलों और तालाबों का पानी स्वच्छ और शुद्ध होता दिखाई दिया. जिसकी स्वच्छता और निर्मलता के लिए सभी सरकारे करोड़ों रुपए खर्च करने के बावजूद भी यह काम न कर सके वह काम इस कोरोना वायरस से लगे लॉकडाउन ने करके दिखाया. संक्षेप मे कहा जाए तो आधुनिक वैज्ञानिक युग में विकास की गति और अति होड़ के कारण जलवायु परिवर्तन, ग्लोबल वार्मिंग तथा अविवेकी मानवीय गतिविधियों के कारण पर्यावरणीय घटकों में मनुष्य और पृथ्वी के लिए जो हानिकारक बदलाव हो रहे हैं, उसके परिणाम स्वरूप बीमारियों में वृद्धी, धरती की हवा पानी और जंगल में बढ़ती अस्वस्थता, अनेक प्रजातियों के विलुप्त होने का खतरा, मौसमी घटनाओं में असामान्य वृद्धी, पर्यावरणीय घटकों की कम होती कुदरती ताकत इन सब के लिए अविवेकी मनुष्य कैसे जिम्मेदार है यह कोरोना वायरस के कारण लगे लॉकडाउन से दुनिया को पता चला.

मनुष्य की अमानवीयता-देखा जाए तो यह विनाशकारी कोरोना वायरस की उत्पत्ति और संक्रमण के लिए मनुष्य की अविवेकी और अमानवीयवृत्ती ही जिम्मेदार है. कोरोना वायरस विज्ञान संशोधन के अनुसार अंधेरे में रहने वाले चमगादड़ के शरीर में ही पाया जाता है. मानव की पाशवी, अमानवीय वृत्ती के कारण मनुष्य इस सृष्टि के हर जीव जंतु को मारकर खाना चाहता है जो प्रकृति के नियम के विरुद्ध है. वन्य जीव जंतु के निवास स्थान जंगल, वन नदी, पहाड़, पेड़ पौधे इन्हें नष्ट करता जा रहा है. इसी पाशवी स्वभाव के कारण इस धरती पर कोरोना वायरस का संक्रमण शुरू हुआ जिसने यह दिखा दिया कि प्रकृति के साथ छेड़खानी करना कितना महंगा साबित हो सकता है. इस वायरस से बचने के लिए हमें बार-बार स्वच्छता को अपनाना पड़ रहा है. अप्रत्यक्ष रूप से सृष्टि ने ही हमें साफ सफाई का अर्थात खुद की और पर्यावरण की स्वच्छता का महत्व समझाया.

मनुष्य को सीख- इस महामारी ने एक बात साफ कर दी कि मुश्किल घड़ी में सारी दुनिया एक खड़ी होकर एक दूसरे का साथ देने के लिए तैयार है तो फिर हम यही जज्बा, इच्छा शक्ति, पर्यावरण बचाने के लिए क्यों नहीं दिखाते? हमें यह समझना जरूरी है कि पर्यावरण का अर्थ इस धरती के वन, जंगल या पेड़ पौधे इतने तक सीमित नहीं है बल्कि इस पृथ्वी पर रहने वाला हर छोटा सा छोटा जीव जंतु, हवा, पानी, वायु, आसमान, धरती यह सब पर्यावरण का ही एक अंश है यह सब एक दूसरे पर अवलंबित है और इसी से इस प्रकृति का जैविक चक्र निरंतर चलता है और इसी जैविक चक्र पर अवलंबित है हमारा मानवी जीवन.

पर्यावरण को बचाने के लिए लोगों को अपनी सोच, बुरी आदतें बदलनी होगी. अगर वह खुद नहीं बदलते हैं तो उन्हें जबरन बदलना पड़ेगा. आज हमें यह संकल्प करना होगा कि कोरोना तथा पर्यावरण प्रदूषण से बचने के लिए हमें स्वच्छता और हरे भरे वातावरण की ओर पूरी दुनिया को एक साथ कदम से कदम बढ़ा कर आगे चलना पड़ेगा.

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United Nation Human Right Declaration: challenges in contemporary society

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Introduction:- The concept of human rights is the root of the concept of natural rights. Every human being is born with certain rights. These assumptions are based on human rights. "The concept appears to have been coined by Greek and Roman thinkers as well as by Christian philosophers and jurists such as Thomas Aquinas."[1] "It is based on the writings of Hugo Grossius, known as the father of international law in the seventeenth century"[2] and later by Milton and Locke. "In England, a law known as the Magna Carta was passed in 1215."[3] Since then, the idea that there should be restrictions on state power has spread. This was further clarified by the "Petition of Rights"[4] in 1628 and the "Bill of Rights"[5] in 1689. The protection of human rights was the main objective of American Independence 1776 and the American Declaration of Fundamental Independence of 1791. The French Revolution and the subsequent Declaration of the Rights of the Freedom of the People and the Civil Rights were an important milestone. In England, the monarchy was completely overthrown and the sovereignty of the representative body (Parliament) was established, a victory for democracy. The culmination of that sovereignty is the establishment of the 'rule of law'. Human rights were the driving force

[1] Foundation, support CRF,St.Thomas Aquinas Natural law and the common good. (1962) Natural and Human Law,Retrieved Jan.1 2022,From https://www.crf-usa.org/
[2] Hugo Grotius, University Leiden.(1575) Research program.Law, Retrieved Jan.2 2022,From https://www.unversiteitleide.nl/en
[3] United Kingdom, constitutional law of United Kingdom, 1874 &1999, Marga Carta bill of rights Retrieved Jan.2 2022,From https://www.legalserviceindia.com/
[4] Petition of Rights,Britannica.(1628) Petition-of-Right-British-history,Retrieved Jan.1 2022,From https://www.britannica.com/
[5] Bill of Rights, Parliament of England, (1689) Bill-of-Right-British-history,Retrieved Jan.3 2022,From https://en.wikipedia.org/

behind the French Revolution. The same was true of American independence and the Constitution. The same is true of the fundamental rights enshrined in the Constitution of India. "The Russian constitution also promises to free the individual from economic and social exploitation. But it does not provide for the release of the individual from the extreme control of the government. The Russian Constitution places special emphasis on the social and economic rights of individuals."[6] Without social and economic rights, political freedom alone does not make sense. But these two kinds of freedoms are complementary. The constitution of the Western nations was intended to protect individual freedom from political power, while the 1936 constitution of Soviet Russia emphasized the provision of all the facilities required for the enjoyment of these freedoms.

International Relations and Human Rights:- Although the sovereignty of each nation is recognized in international relations, it is also agreed that such sovereignty should have limits on human rights. How a nation treats its citizens is an internal matter of that nation, but if that nation is violating human rights, other nations can intervene and stop it. The best example of this is the "Intervention against the Ottoman Empire"[7] by England, France and Russia against the persecution of the Greeks in 1827, which resulted in the independence of Greece in 1830. European nations intervened in Syria in 1860 to stop the slaughter of Christians. In the late nineteenth and early twentieth centuries, European nations adopted laws to protect the Jewish people. The United States recently demanded that the Soviet Union protect Jew. There is always danger in such interference. Because the intervening nation feels that its intervention is justified. Therefore, humanitarian intervention is not officially recognized by international law. The UN Charter's ban on unilateral use of force has raised serious doubts about the legitimacy of humanitarian intervention. Humanitarian intervention is ultimately limited to political motives, this is the experience of many places. When Pakistan massacred the people of East Pakistan (and later Bangladesh) in 1971, it tried in vain to get the world's attention. In the end, it was only after the Indo-Pakistani war that the issue was resolved.

[6] The Russian constitution,Chapter 2 right and freedom of man and citizen (1906) The constitution of Russian freedom, Retrieved Jan.3 2022,From,http://www.constitution.ru/en/

[7] Ottoman Empire, Academia,(2008) Review of Against Massacre: Humanitarian Intervention in Ottoman Empire, Retrieved Jan.3 2022,From,https://www.academia.edu/

Human Rights and International Agreements:- International treaties have always been used for the protection of human rights. The oldest treaty to protect religious minorities was the Treaty of Westphalia in 1648. The treaty agreed to treat Roman Catholics and Protestants equally in Germany. During this time many Catholic governments included provisions to protect Catholic rights. The Nineteenth Century Treaty was abolished. In 1926, the United Nations General Assembly adopted the International Treaty on Slavery. Under the treaty, each signatory assumed the responsibility of abolishing slavery.

World War II and human rights:- In the second half of the nineteenth century, rules were made regarding war and those injured in war. The purpose of these rules was to curb cruelty. It was started in 1864, but the four Geneva Conventions from 1925 to 1929 and after World War II added value. Another important event before World War II was the establishment of the International Labor Organization. The constitution of this organization is included in the law of 1919. This organization has played a very important role in labor-employer relations. The United Nations implemented many welfare schemes. Appropriate changes have been made in the labor laws of many nations and have been instrumental in eradicating undesirable practices such as forced labor and job bias.

United Nations and human rights:- After World War II, the victorious nations (England, USA, France and Russia) set up a special court to investigate crimes committed by Germans against civilians in their territories. The tribunal, which operated in Nuremberg from 1945 to 1946 and sentenced the convicts, later adopted the same principles as the UN General Assembly. Human rights are enshrined in the United Nations Charter. Article 13 calls for the United Nations General Assembly to make recommendations for the protection of human rights and fundamental freedoms. Apart from this, Article 1, 55, 56, 62, 68 and 76 also refer to human rights. According to Article 55, the objectives of the United Nations are to increase the standard of living, to provide employment for all, and to bring about social and economic development. Accordingly, the Declaration of Human Rights was issued on December 10, 1948. The idea that everyone has certain human rights and that sovereign power does not have the right to curtail them has gained international recognition.

United Nations Declaration of Human Rights:- "Universal Declaration of Human Rights ((UDHR) is a declaration adopted by the United Nations General Assembly in Paris on December 10, 1948. According to the Guinness Book of World Records, this is the most translated document in the world."[8] "Article 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."[9] "Article 2 Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty."[10] "Article 3 Everyone has the right to life, liberty and the security of a person."[11] "Article 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms."[12] "Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."[13] "Article 6 Everyone has the right to recognition everywhere as a person before the law."[14] "Article 7 All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination."[15]

UN Declaration of Human Rights:-"Article 8 Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law."[16] "Article 9 No one shall be subjected to arbitrary arrest, detention or exile."[17] "Article 10 Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any

[8] United Nations,Universal Declaration of Human Rights ((UDHR), 1948 United Nations General Assembly in Paris on December 10, 1948. ,Retrieved Jan.12022,From https://www.un.org
[9] *Ibid. p.12*
[10] *Ibid. p.14*
[11] *Ibid. p.16*
[12] *Ibid. p.18*
[13] *Ibid. p.20*
[14] *Ibid. p.22*
[15] *Ibid. p.24*
[16] *Ibid. p.26*
[17] *Ibid. p.28*

criminal charge against him."[18] "Article 11 1. Everyone charged with a penal offense has the right to be presumed innocent until proven guilty according to law in a public trial at which he has had all the guarantees necessary for his defence. 2. No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed."[19] "Article 12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks."[20] "Article 13 1. Everyone has the right to freedom of movement and residence within the borders of each State. 2. Everyone has the right to leave any country, including his own, and to return to his country."[21] "Article 14 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution. 2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations."[22] "Article 15 1. Everyone has the right to a nationality. 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality."[23]

United Nations Declaration and Human Rights:-"Article 16 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses. 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."[24] "Article 17 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property."[25] "Article 18 Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others

[18] *Ibid. p.30*
[19] United Nations,Universal Declaration of Human Rights ((UDHR), 1948 United Nations General Assembly in Paris on December 10, 1948. ,Retrieved Jan.12022,From https://www.un.org
[20] *Ibid. p.32*
[21] *Ibid. p.35*
[22] *Ibid. p.37*
[23] *Ibid. p.40*
[24] *Ibid p.43*
[25] *Ibid. p.46*

and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."[26] "Article 19 Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."[27] "Article 20 1. Everyone has the right to freedom of peaceful assembly and association. 2. No one may be compelled to belong to an association."[28] "Article 21 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. 2. Everyone has the right to equal access to public service in his country. 3. The will of the people shall be the basis of the authority of government; this will be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures."[29] "Article 22 Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality."[30]

Human Rights:-"Article 23 1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. 4. Everyone has the right to form and to join trade unions for the protection of his interests."[31] "Article 24 everyone has the right to rest and leisure, including reasonable limitations of working hours and periodic holidays with pay."[32] "Article 25 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and

[26] *Ibid. p.50*
[27] *Ibid. p.55*
[28] United Nations,Universal Declaration of Human Rights ((UDHR), 1948 United Nations General Assembly in Paris on December 10, 1948. ,Retrieved Jan.12022,From https://www.un.org P.57
[29] *Ibid. p.57*
[30] *Ibid. p.60*
[31] *Ibid. p.64*
[32] *Ibid. p.66*

assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection."[33] "Article 26 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. 3. Parents have a prior right to choose the kind of education that shall be given to their children."[34] "Article 27 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. 2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author."[35] "Article 28 Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized."[36] "Article 29 1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations."[37] "Article 30 Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein."[38]

United Nations Human Rights Declaration and current situation:- This manifesto came into being as a result of the genocide and atrocities experienced by the world during the Second

[33] *Ibid. p.71*
[34] United Nations,Universal Declaration of Human Rights ((UDHR), 1948 United Nations General Assembly in Paris on December 10, 1948. ,Retrieved Jan.12022,From https://www.un.org P. 73
[35] *Ibid. p.76*
[36] *Ibid. p.80*
[37] *Ibid. p.83*
[38] *Ibid. p.85*

World War. The Declaration is seen as the first universal expression of human rights. It has a total of 30 Articles and has been interpreted in detail in a number of subsequent global taxes, national events and laws, and by local human rights organizations. Based on this declaration, the "International Bill of Human Rights" was introduced at the United Nations General Assembly in 1966. In 1976, with the support of a sufficient number of member states, it became a part of international law. The Universal Declaration of Human Rights has a total of 30 articles. The manifesto not only contains articles on civil liberties found in Western countries but also provisions on economic justice. For example, right to employment (Article 123), equal pay for equal work, right to form and join labor unions, right to rest, right to education, etc. Liberal philosophy gave rise to the concept of civil and natural rights, while Marxist philosophy gave rise to the concept of economic justice. The manifesto is a beautiful blend of the two views, meaning that one's political freedom is meaningless unless one is freed from economic exploitation, and economic exploitation cannot be truly prevented without political freedom.

Many of the resolutions that have been passed to protect human rights are aimed at empowering individuals to defend their freedoms. For example, an international resolution on political and civil rights, a committee that impartially investigates and decides on complaints of human rights abuses, etc. Established by resolutions. Also, the resolution on international economic, social and cultural rights contains provisions and mechanisms for fulfilling economic, social and cultural rights. The resolution must be ratified by at least 35 nations. As it has not yet come, the proceedings of this resolution have not yet begun. Resolutions banning slavery, forced labor, and apartheid have also been passed. Evil practices such as genocide have also been banned and severely punished.

Human Rights and Regional Agreements:- There are some regional agreements for the protection of human rights. The most important of these was the European Convention on the Protection of Human and Fundamental Freedoms. The features of these agreements are as follows: (1) “To protect the rights enshrined in the Universal Declaration of Human Rights and to take effective measures against aggression against them. (2) To appoint the Human Rights Commission. Any citizen can lodge a complaint against his government with this commission.”[39]

[39]United Nations, Universal Declaration of Human Rights ((UDHR), 1948 United Nations General Assembly in Paris on December 10, 1948. ,Retrieved Jan.12022,From https://www.un.org P.89

The Commission inquires into this and publishes its report. This Commission was appointed in 1955. The agreement establishes a court to resolve human rights grievances. This court is known as the European Court of Human Rights. The United Nations has taken strong action against apartheid in South Africa. Although apartheid has not been eradicated, there is no doubt that global referendum has become more effective. It is true that international politics is somewhat hampered by international politics, which ultimately leads nations to vote in international conventions only on the test of national interest, and at times even so-called non-national human rights. While acknowledging this, the fact that the philosophy of human rights is advancing is gratifying.

Indian Constitution and Human Rights:- The Constitution of India has set up a mechanism to protect the fundamental rights of the individual. India's international policy is also in line with the philosophy of human rights. The Indian Constitution places special responsibility on the government for the weaker sections of society, women and minorities. Poverty, ignorance and inequality must be eradicated if human rights are to be truly realized. For the development of underdeveloped countries, programs like family planning, education, land reform, medical aid should be a priority. Such programs today have received much encouragement from organizations such as the World Bank and the World Health Organization. Only if other rich and developed nations give active support to the development of these countries in the near future, then the philosophy of human rights will come true.

"According to the Indian Constitution, some basic human rights are as follows:-"[40] 1. Everyone should be treated equally and given equal protection by law. 2.The government should not discriminate against any citizen on the grounds of religion, race, caste, sex or place of birth, nor any inconvenience to any citizen regarding the use of shops, public restaurants, hotels or other places of entertainment or any other reason for religion, caste, race, sex No liability, restrictions or conditions can be imposed. 3. All citizens should have equal opportunity in government jobs. Government servants should not be discriminated against on the basis of religion, race, caste, sex, inheritance, place of birth, domicile or any one of them. Parliament has

[40] Sonpat Yuvraj,(1994) *Bhartiya rajyaghatna mulbhut Adhikar (In Marathi)*, Rajhains publication, page 35-40

been empowered to enact legislation requiring domicile for certain jobs, as well as to provide reserved seats or other facilities to the socially and educationally backward tribes. 4. Untouchability has been destroyed and any behavior according to that practice will be punishable. 5. The government should not give any degree other than the degree showing the educational features. Every Indian citizen has the following freedoms: (a) Freedom of speech and expression including freedom of the press, (b) Freedom of unarmed assembly, (c) Freedom of association, (d) Freedom of movement in all territories of India, (e) Any territory of India The government has the right to impose reasonable limits on the freedom to reside and settle, (f) the freedom to engage in any business, trade or occupation, however the courts have to decide whether these restrictions are reasonable or not. 7. The legitimacy of any person's action should be examined in accordance with the law that existed at the time the act took place. Such an act cannot be criminalized by law later. 8. accused shall be compelled to testify against himself. 9. an individual shall be deprived of his liberty or liberty of life except as established by law. 10. The arrested person should be informed of the reasons for the arrest immediately and given the opportunity to consult the lawyer of his choice. The arrested person should be brought before the nearest magistrate within 24 hours and after that he should not be detained without the permission of the magistrate. These rights are not limited to a foreigner in a hostile country, but also to a person detained in a detention center. 11. There are advisory boards of persons who are eligible to be appointed as judges of the High Court to decide on arrests. Even before these circles, the arrested person defends himself. 12. There is a complete ban on human trafficking and forced labor. Children under the age of 14 cannot be involved in factories, mines or other such hazardous services.

Conclusion:- All human beings in the world are born free and have equal dignity and rights. They are endowed with the power of thought and conscience and should treat one another with a spirit of brotherhood. When it is mentioned in the UN Declaration of Human Rights, the behavior of every person in the world seems to be against it. Everyone is entitled to all the rights and freedoms set forth in this Declaration. Despite this, discrimination seems to be rampant today. Furthermore, a person should not discriminate on the basis of political, territorial or international status, regardless of the country or territory in which the person resides, whether that country or territory is independent, non-autonomous or under any form of sovereignty. Are

all the world nations behaving in the same way? This has to be considered. While everyone has the right to life, liberty and security of person, the government is trying to curb it. No one shall be held in slavery or servitude; While all forms of slavery and slave trade are banned, government agencies are trying to curb it. No one should be persecuted. Nor should it be treated as cruel, inhuman or degrading. Despite the fact that it is mentioned in the United Nations Declaration of Human Rights, the opposite is happening in the world today. We have to reconsider whether everyone has the right to be recognized as a human being in terms of law everywhere. All citizens are equal before the law and are entitled without any discrimination to equal protection of the law.

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"Atmanirbhar Bharat" an Express Way for Sustainable Development

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Abstract-

Hon. Prime Minister of India launched the program of Atmanirbhar Bharat during pandemic and in situation of Chinese threat or aggression. It is also known self-reliance economy. The present article tries to cover the main aspect of schemes its constraints and possible solutions. The main intention of announcement of program and inclusion in budget is to boost the Indian economy with sufficient protection facilitation and concessions to industrial sector mainly for Medium and Small Scale industries to agriculture and service sector. The announcement is not for isolation from world trade and services or from international market but to provide strength to economy. More emphasis is given in present budget for such program. The self-reliance economy was earlier announced by Studied Economist Dr. Manmohan Singh. The position of balance of trade balance of payment exchange rate are depend factors for foreign trade. India is always facing problem of adverse situation in balances. Depended on imports are to be reduced and exports are to be raised is the key in foreign trade.

The opportunities in form of agro based economy large demography dividend ample stock of natural sources like energy water mineral are available. However, the factors like interest cost transport cost and logistic cost is major problem. This challenge is to be accepted and the Atmanirbhar economy must be build.

Introduction- On the background of Covid -19 and China's movement on Indian boarders the Prime Minister of India announced the ambitious programme of Atmanirbhar Bharat. It is to free trade for Indian Corporate Sector, simplified Global tender norms in favour of country and many more. The current pandemic put heavy pressure on economy. Reduction if public revenue increase in public expenditure more concessions to poor people and high expectations form general public, delay in Government collection caused difficult situation before Indian Economy. The reduction in Gross Domestic Product bank deposits demand for bank credit also shows negative trend. As per the economists and past experience the Government can increase the spending to transfer the hands of money from Government to Public. This was done as per the demand by the government. The basic problem of Indian Economy and additional problem due to Covid-19 put heavy pressure on economic system. Employment generation stability of income relief to corporate sector help to famers was need of the hour. On the back ground of the economic condition Government announced the Atmarnirbhar Programme.

Objectives of Study

1) To mention the highlights of Atmanirbhar Bharat Programme.
2) To evaluate the financial provisions made in programme.
3) To put lights on essential sector of economy and its demand.

Atamanirbhar Bharat Programme- Governmen of Indian announced the package on 12 may 2020 as relief to fight against Covid -19 situations. Economy Infrastructure, System, Demography and demand ar designated five pillars of the programme which aims Self-reliant India. Economy is important for developmer But economy depends on economic system adapte available resources policy adapted for developmer Infrastructure is social overhead capital. It is necessary provide various services to general public. Developme of infrastructure will boost economic activities and c speed up the development or accelerate the growth. Syste is closely related to various services and facilities. It a the administrative procedures adapted by government any organization. Demography is related to population a nature of age-related classification of population. It is s that India has demographic divided as large percentage population is young which can contribute in developme Demand which is last but very important pillar of economy. It is related to willingness to purchase the go or services backed up by economic power. The increas demand will change the whole economic cycle in posi direction.

The announcement is not new for economy.

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Manmohan Singh the former Prime Minister and renowned economist were also consistently emphasizing the policy of self-reliant India. The problems like adverse balance of trade and balance of payment sever competition at International market,non-utilization of local technologies and sources can be dealt with policy of self-reliant.

Highlights of Programme-

- The total amount is announced as Rs. 20 lakhs Corers which is equal to 10% of GDP of the country.
- The borrowings limit of state governments increased from 3% to 55 of Gross Domestic Product for 2020-21 which will help to supply of additional 4.48 lakhs corers to various state governments.
- Universalization of Ration card as One Nation One Card.
- Privatization of Public Sector Undertakings.
- Power distribution to Urban Local bodies for revenue generation.
- Collateral Free Automatic Loans to Medium Small Micro Enterprises up to Rs 3 Lakhs Corers. Unit can borrow up to 20% of there outstanding loan as on February 2020-21.
- Banks can provide debt to stressed MSME which will convert into capital of the unit.
- Street Vendors to get Rs.10000/-
- Expediting payment dues to MSME in 45 days.
- No global tenders for Rs.200 Corers to facilitate MSME for expansion of business.
- 2.5 Corers farmers will get financial benefit through Kisan Credit card as government will provide 2 Lakhs Corers.
- Agri-Infra Fund of Rs 1 Lakh Corer is created.
- Provision for emergency working capital for farmers, the provision of Rs. 30000 corers is made and NABARD will give financial support for the scheme.
- The Pradhan Mantri MatsyaSampadaYogana is announced to help to Fishermen for worth Rs. 20000 Corers.
- Animal Husbandry Infrastructure Development Fund of Rs. 15000 Corers will be set up.
- Amendments to the Essential Commodities Act which gives more powers to central and State Government to regulate there prices and supply of commodities like edible oil, cereals, seeds, pulses sugarcane and its product and rice paddy.
- Introduction of Agriculture marketing reforms by which famers will get choice to sell the product at remunerative prices, barrier free interstate trade and facility of e-trading.
- Affordable Rental Housing Comp... migrant workers and urban poor provided with support of Pradhan Ma... Yojana.
- Public Private Partnership method fo...
- Foreign Direct Investment in ... manufacturing will increase from 49...
- Rs. 50000 corers will be spend on infr... for coal evacuation.
- MGNREGS (Mahatma Gandhi Nati... Employment Guarantee Scheme) additional funds by Rs. 40000 corers ... in total 101500 corers.

Evaluation of financial provisions -

Various sectors of economy were cons... financial provisions. It includes additional f... various state governments to the tune of Rs. ... corers. The state government can handle th... pandemic situation and can use it for social a... sector. The state governments are always f... problems like borrowings limit, shortage of f... delay in getting funds this provision can help to ... provision of Rs 10000 to street vendors is good o... of survival in pandemic and increase in go... spending. The agriculture can get advantage ... card and can be benefited to the extent of Rs ... Corers. The agri. infrastructure can be used for ... facilities as well as fertilizers industries. Rural ... can be strength with help of Animal husbandry ... increase in MGREGS allocation.

The privatization of airports can boost t... services and private investment can be boos... will generate benefits like increase in empl... increase in per capita income reduction in go... spending and quality air travelling. Increase in ... defense manufacturing can boost manufacturin... in near future. It will also help to generate emp... opportunities. India can export defense products ... number. As coal is basic natural source for ... infrastructure fund of Rs. 50000 corers will facil... evacuation.

Other credit and commercial provisions-Ag... financial benefits by setting various funds vario... and commercial provisions are made to develop ... sector of Indian economy. The Cash Reserve R... reduced which will bring Rs. 137000 corers in ... face liquidity crunch. The Marginal Standing Fac... increased for the banks. This will help to banking ... For housing Sector Credit Linked Subsidy Sch... Middle Income Group was extended up to one yea... will bring additional Rs.50000 cores in housing ...

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In short infrastructure, agriculture, power, medium small scale industries, migrant workers privatization, and liquidity in market are some essentials aspects are cover in package of Atmanirbhar Bharat.

Demand of some important sectors. The demand of some sectors like health care, infrastructure, airports, ports energy and housing is more in number. Some examples are as below.

In case of infrastructure the projects are slow in progress. The demand is ever increasing. Though the privatization model is adapted it is administratively and politically difficult to implement. The urban infrastructure project like smart cities shows following status.

SMART CITIES MISSION

Table No. 1

S.NO	PARTICULARS	DETAIL NUMBER AND RUPEES
01	Total Cities	100
02	Total Projects	5151
03	Cost of Total Projects	205018 Corers
04	Tendered Projects	2748
05	Incomplete Projects	2403
06	Cost of Tendered Projects	104964 Corers
07	Completed Projects	2031
08	Cost of Completed Projects	62295

Source – MOUD and B. Line Feb 2019

INDIA,S TRADE DEFICIT WITH ASEAN AND OTHER FIVE COUNTRIES –CHINA JAPAN SOUTH KOREA AUSTRALIA AND NEW ZEALAND .(Billion dollar)

Table No. 2

S.NO.	YEAR	EXPORT	IMPORT	TRADE DEFICIT
01	2013-14	70.3	124.7	-54.4
02	2014-15	56.8	139.6	-82.8
03	2015-16	45.9	134.0	-88.1
04	2016-17	52.5	135.9	-83.4
05	2017-18	61.1	165.5	-104.4
06	2018-19	67.7	172.9	-105.2

ISSUE OF TRADE DEFICIT

Table No. 3

YEAR	IMPORT	EXPORT	DEFICIT
2014-15	56.8	134.6	-82.8
2015-16	45.9	134	-88.1
2016-17	52.5	135.9	-83.4
2017-18	61.1	165,5	-104.04
2018-19	67.7	172.9	-105.2

AGRICULTURE STATISTICS OF INDIA

Table No. 4

Details / Year	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17*	2017-18	2018-19
Food Grains In tones	224	259	257	264	252	251	275	285	283
Growth Rate	8.79	6.4	1.49	5.57	0.22	0.65	6.27	4.98	2.92

Agri. Statistics, Economic Survey Govt. of India

Findings and Conclusion

I recent budget 2022-23 is digital Indian budget with Atmaribhar Based. Including Infrastructure Programme Capital Expenditure more provided for and joining of rivers. It may be incline of it. But still I am worrying on education and health sector but it is my personal opinion.

Findings-

1) Such Schemes are n line of Smart Indian Self Reliance India Green Revolution and Localization of Indian capacities of Economic Installation with quality of Global Standards
2) The AtmarnirbharNharat is Fund based programme with always in need of funds or own finds for government. But It is declared on Covid Background. It is criticized as mere announcements rather than practical one.
3) Smart City Projects Shining India JNNURM schemes and so many popular projects are either incomplete or closed or declared stalled or change reorganize due to lack of funds.
4) Political economy plays more important role in country than the real economics. Change in Government and state government policies are important in this regard.

Source – As mention in foot note
Document of Atmnirbhar Bharat
Budget Document 2022-23

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8. Smart Bonds for Smart Cities–Making Smart City Project Viable In India

Dr. Sunil Joshi

A. Executive Summary

Urbanization is national issue. Cities are becoming a centre of development. They are as growth engines. Urban area contributes more to economic development. The process of development will contribute more in urbanization. Cities, Municipalities, Municipal corporations and local government are waiting for charge in government policies and procedure for financial capacities. The expectation from the local government is increased. Various schemes like City Development Plan (CDP), Jawaharlal Nehru National Urban Renewal Mission (JNNURM), Pooled Finance Schemes are already in operation. Building infrastructure and providing timely qualitative services at affordable cost is a challenge. There are constraints to financial sources of municipal bodies. They cannot charge high local taxes and not even the user charges. The dependency on state government for completing civic project is major hurdle for development.

The concept of smart cities is an agenda of new government formed in May 2014. 100 cities are identified for development purpose. The factors like social cause, education, civic services, delivery system and governance are considered for this purpose. Budgetary provision is made for worth Rs.35000 corers for this plan. Indian cities may look like New York, Shanghai, Tokyo and London

As India is urbanizing, building of the social overhead capital in term of urban infrastructure is needed. Present infrastructure is mismatch with the requirements. Financial sources are necessary to develop the infrastructure. Municipal bodies have to tap capital market for raising finance. But essential condition of strong financial position is to be fulfilled. Smart cities can be developed smartly and swiftly provided there is good governance in cities.

Objectives of Study

- To evaluate the financial needs of development of smart cities
- To consider the innovative financial resources for developing smart cities

Key words –Smart cities urban infrastructure innovative financial sources

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B. Introduction

All most all local bodies are facing financial problem like shortage in funding, time gap between availabilities and utilization, dependency on state or central government. There is problem in budgeted revenue and actual collected revenue. The outcome of major scheme like Municipal Corporation Boards (MCB), Jawaharlal Nehru National Urban Renewal Mission (JNNURM) is not encouraging. The report of Ministry of Urban Development, Govt. of India, shows the civic problems in big cities. It is on account and sewerage network, storm water management, traffic congestions and other inadequate services. The problems in urban areas are problems at national level .The problems are to be dealt with, since urbanization accompanies economic development. Development in cities is essential for economic growth. Urban area contributes more in terms of GDP. The services like medical, education commercial and civic are available in urban areas. The rural population always attracted towards these services, but population pressure put pressure on infrastructure of civic areas. The citizens cannot be deprived of from basic amenities like clean drinking water facility at premises, streets, street lighting, burials, safety system of drainage network, education and health.

In order to overcome the problems Government of India decided to start developing smart city. As per to note published by concern Ministry," smart cities are those which have smart, intelligent, physical, social, institutional and economic infrastructure." It is expected that such a smart city will generate options for all residents to pursue their livelihoods and interests meaningfully and with joy. Infrastructure requirements include Industrial parks, and export processing zone, financial centers and services logistics hub and counseling services. These requirements are in addition to requirements and civic services like fly over, fire fighting equipments, parking lots housing arrangements primary schools and public health centers.

C. Requirements of Smart Cities

For development in quality life of citizens the idea of smart cities is to be implemented. The smart cities are those who adopt scalable solutions that take advantage of information and communication technology it increase efficiencies, reduce costs and enhance the quality of life. It is a city where investment, are made in modern transportation means, ICT communications with sustainable economic development with high quality life, with wise management of natural resources through participatory action and engagement. Smart cities need smart infrastructure.

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Four Important provisions for smart Cities.

C. 1 Physical Infrastructure

Infrastructure is social overhead capital. It is the foundation underlying a nations economy and includes such things as transport, communication power etc. Urban infrastructure is considered as infrastructure in urban areas. In this study paper it is considered as facilities available to provide civic services like drinking water, flyover, sanitation, storm water management, fire fighting equipments, parking lots and such other public utilities. It includes infrastructure for power, water supply, solid waste management, sewerage management, cyber connection, Multimodal Transport, public transport connectivity, housing and disaster management. Physical infrastructure is essential for civic services. Smart cities means smart in services, which is possible through building physical infrastructure. It requires huge funds but in long run it can be recovered by charging user charges and fees.

C. 2 Social Infrastructures

It includes educational infrastructure like schools, libraries, educational aids, health care, parks, culture and heritage centre, sports and tourist centers. It also includes the planning for building homes. Social infrastructure is a source of creating preparing minds and bodies for future development. Social infrastructure is essential for socio-economic development.

C. 3 Institutional Infrastructures

It includes speedy delivery system, enforcement security, institutional arrangement, tax collection, banking and financial services, skill development centers and ICT based service delivery. Institutional infrastructure is need of the hour. Information technology invites changes in procedures and methods which further creates a need of institutional arrangements.

C. 4 Economic Infrastructures

It includes contribution to GDP, job creation centers, livelihood activity and market-oriented growth centers. Industries professional services like health, legal financial social and cultural provides job opportunities. In order to contribute in market-oriented growth and livelihood activities marketing of various services including agriculture are needed.

D. Financial Requirements of Smart Cities

The infrastructure expected above is a game and corers of rupees. The urban areas are already facing constraints of finance. As per the High-Power Expert Committee constituted by Ministry of Urban Development to total requirement is Rs. 34 lakhs corers for various urban

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projects. Development of industrial park social infrastructure economic installations can be developed but huge funds are necessary for this. Apart from developmental responsibilities the constitutional responsibilities of Urban Government is mentioned as urban and town planning, regulation of land, building roads bridges and fire services, water supply for domestic and industrial purpose, public health sanitation and solid waste management and other responsibilities mentioned in schedule 12.

The mandatory services along with building of smart cities require financial resources. Financial health of Urban Local Bodies is not strong. They depend on state government for various grants. The collection of local taxes user charges and fess suffers permanent limitations of leakages, political interference and loss on account of unrecorded revenue. The urban area along with urban population is continuously increasing. Government of India recently allocated grants from finance commission to urban bodies. But increasing number of local bodies leads to shortages in grants per local body. The percentage of increase is 48% in census 2011 which is shown in Table No 1.

Table No.1 Increase in Urban Areas

S.NO	CENSUS	URBAN AREAS	% Increase /Decrease	% of Urban Population
1	1951	2843	--	----
2	1961	2363	(-) 17	-----
3	1971	2590	+ 9	20.22
4	1981	3378	+30	23.73
5	1991	3768	+11	25.72
6	2001	5161	+37	27.78
7	2011	7935	+48	32

Source - Census 2011

Various reports and government agencies have already estimated the urban requirement. It can be displayed in following table.

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Table. No 2 (Rs crores)

S.N	Services	Period	H.P.E.C.	MoUD	Jnnurm
1	Urban Road	2012-31	1728941		
2	Urban Transport	2012-31	449426		8,00,000
3	Redevelopment of Slum	2012-31	408955		
4	Water Supply	2012-31	320908	536600	
5	Sewerage	2012-31	242688	531680	
6	Storm Water Management	2012-31	191031		
7	Traffic Support Information	2012-31	97985		
8	Solid Waste Mgt.	2012-31	48582	201730	
9	Street Lighting	2012-31	18580		
10	Other Requirements	2012-31	309815	22300	
	TOTAL		**3816908**	**1292310**	**800000**

H.P.E.C.-High powered expert committee, Govt.of India M.o.U.D.-Ministry of Urban Development. J.N.N.R.U.M.-Jawaharlal Nehru National Renewal Urban Mission

E. Financial Problems of Local Bodies

Urban local bodies often face financial problems on account of following reasons.

- The local bodies are already suffering losses.
- Municipal govt. depends on state government for financial support.
- There is huge funding gap between expenditures and grants.
- The sources are limited and cannot stretchable beyond certain limits.
- Any increase in rates of taxes and user charges are opposed by general public and various political bodies in urban government.
- The power to raise the revenues is very limited.
- There are legal and administrative difficulties in generating revenues from new sources of finance.
- A revenue leakage is a common problem in almost all municipalities or corporations.
- There are political pressures and interference in budgets and utilization of grants.

The grants are mismatch with the requirements.

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Agreegate Grants To Local Bodies – The central and state government are providing grants to urban local bodies. But these grants are not sufficient to meet the requirements, but these grants are not sufficient to develop infrastructure. The grants provided by state as well as central government are always mismatch with projects specific functions or expenses more over there is always delay is disbursing grants. Directing funding from central government is possible only for special propose or cause. Following table shows the amount of grants provided to urban local bodies.

Table No 3 Grants provided by Government

S.NO	YEAR	AMOUNT (Rs.,crs)
1	2021-22	80297
2	2022-23	84703
3	2023-24	87181
4	2024-25	92087
5	2025-26	92093

Source- Finance Commission Report

F. Financing Smart Cities

The Central Government has mentioned that it will provide legal administrative and technical support to smart cities. The smart city plan is in need of Rs. 35000 corers every year for urban projects which is difficult task for central government. It is expected that the cities which desire to participate in the smart city programme can develop financial plan for support.

Available sources for Urban Bodies as per scheme

Government of India suggested following sources of development of smart cities. Out of these sources Pooled finance and Municipal tax free bonds are already uses by some urban local Bodies.

- Allocation of grants from state government and central government
- Own financial resources (Internal accruals)
- Bonds in nature of debentures as tax free
- Pooled Municipal Debt Obligation
- Public private partnership

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Table No. 4 Bonds issued by various Municipal Corporations in India

Sr. No.	Urban Local Bodies	Year	Project	Cost (Rs.crs.)	Bond (Rs.crs.)	Period (Years)
1	Ahmedabad	1997	Water & Sewerage	489	100.00	7
2	Bangalore	1997	Road	125	125.00	7
3	Chennai	2005	Road	134.42	44.80	10
4	Hyderabad	2002	--	--	82.50	7
5	Indore	2002	Ring Road	50	15.00	7
6	Ludhiana	1999	Flyover	--	10.00	10
7	Madurai	2001	Ring Road	--	30.00	8
8	Nagpur	2000	Water Supply	120	31.10	7
9	Nashik	1999, 2003	Water Supply	229	100.00	7

Complied by Author

F. Suggestions for Innovative Sources

F. 1 Capital Market

Experience and study shows that USA, UK and European countries have generated huge capital fund for local government through share /capital market. The proportion of Municipal or local bonds is substantial in those countries. In India the proportion of Municipal Bonds is very negligible. The strong bodies can tap capital market for sources. The credit ratings can be made from various agencies. The bonds can be called as Smart Bonds for development of smart cities. These bonds can be tax free in nature.

F. 2 Term Deposits

Urban bodies can issue time deposits for investors. It is like assured and guaranteed sources of finance. Since to issuer is government there will be good response to term deposits. Interest earn can be made tax free from Central Govt. as tax policy. It will provide adequate finance to urban bodies. The medium term need (up to 5 years) can be completed with term deposits.

F. 3 Infrastructure fund

Urban body in combination with other bodies in geographical area can join hands to raise infrastructure fund from internal accruals, profits and escrow accounts. It can be raised finance

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jointly with help of several municipal corporations. The funds can be utilized as per need. It will facilitate flow of funds from financially strong bodies to needed bodies.

F. 4 Credit Rating

Credit rating institution can provide credit rating, financial or performance ratings to municipal corporations. The highest rating corporation can tap to source from capital market. Apart from this advantage the municipal corporation will get chance to improve financial performance depending on ratings. The rating can be used to collect funds and loans from various institutions.

F. 5 Institution Financial arrangements

As per the financial capacity and rating the municipal bodies can obtain finance from various financial institutions. It includes Infrastructure Finance Co. Ltd., World Bank, Asian Development Bank and various international financial institutions. The repayment can be made through escrow account which may be property taxes local entry taxes or local body taxes.

F. 6 Commercial Paper

This is short term debt instrument, issued by companies and banks. They are originated in US financial markets and spread across the other financial markets. It has short maturity period and small denomination. It may be offered at discount value. For funding short term requirement, urban local bodies can use this instrument.

F. 7 Project Finance

Smart cities can use this source. It may be for particular development project. The financing to project may be made by it collateral security. The expected cash flow may be used to refund the loan amount after starting project. Third party guarantee may not require to these projects.

F. 8 Gilt Edged Securities

These securities mean payment of principal and interest is guaranteed of the government. These securities can be issued by central state or local government. It has long term maturity period. The interest may be paid annually or semi-annually. The securities can be classified as dated securities, coupon bonds, floating rate bonds and capital index bond.

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F. 9 State Finance Commission

The local bodies in India is under direct control of State Government. The state fi commission can provide grants to government either through special provision, as per popu or as per credit ratings.

G. Conclusion

The dream of smart cities is good. But the financial requirements are very hu numbers. The local government must become self sufficient development. The innov sources are available in money market. But before that urban bodies most keep promise and governance, corruption free practices, prudent financial management. The cities ca developed in good shape provided it is financed properly.

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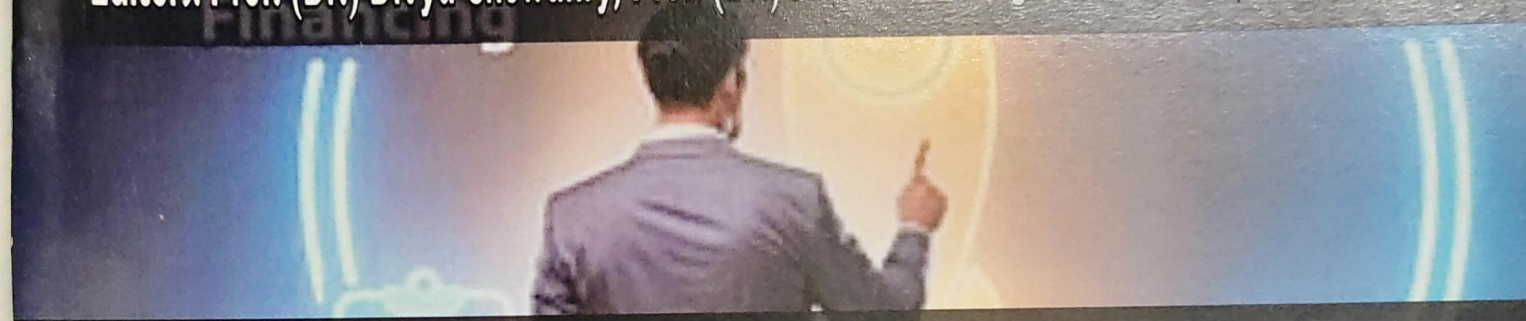

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STUDY OF THE WOMEN ENTREPRENEURS IN THE MICRO & SMALL ENTERPRISES OF NASHIK: ATTITUDES AND PERCEPTIONS

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ABSTRACT

In any economy, women comprise around 50% of the total population. This percentage may be lower in India compared to the developed economies. But the women of India comprise more than 50% of the workforce. Many of the women are engaged in micro or small businesses. These women-owned businesses have many advantages in terms of socio-economic development but at the same time have their own set of problems. The paper attempts to analyse the attitudes and perceptions of the Indian women behind starting these businesses. The study especially analyses the reasons for starting businesses by women in Nashik district during and after the COVID pandemic i.e. from 2019 to 2023The study uses the primary and secondary data collected via questionnaires and the various research articles published. The paper attempts to analyse the reasons for starting the business, the type of technical and marketing assistance they get, the regulatory assistance from the government, and the prospects of these businesses.

Keywords: Women Entrepreneurship, Women Empowerment, Gender Equality, Business

1. INTRODUCTION:

"Women must be put in a position to solve their own problems. It is not sympathy to women, but empowerment of women that is needed."-Swami Vivekananda

This quote still has its significance even in the 21st century. Women are 50% of the total population and therefore the empowerment of women is the empowerment and development of the economy. In any economy, women comprise around 50% of the total population. This percentage may be lower in India compared to the developed economies. But the women of India comprise more than 50% of the workforce. This picture is especially true in the case of the unorganized sector. We can observe that the women of nearly every family are the financial contributors in one way or the other.

Since historical times, in India, women were restricted to household chores. Moreover, the literacy rate of women in India was very low. This scenario changed in the 19th century when the first school exclusively for women was started in India. The revolutionary thinkers were the main pillars responsible for the upliftment and empowerment of women. The women then started contributing to the household decision-making. This changed the status of women in the pre-independence period. In the post-independence era, women started their historical journey of working for financial independence.

The journey of Indian women in the field of entrepreneurship started in the late 1960s. This journey was further supported positively by the various organizations working for the development of women as well as the financial institutions and the governments. The financial institutions and the government worked jointly by launching exclusive schemes for women entrepreneurs in India.

The government scheme to support businesses includes financial assistance as well as Marketing assistance. These include various financial schemes like the PM Employment Generation Program and the CM Rozgar Yojana. These schemes target the Small and Medium enterprises. There are only a few schemes available for micro-enterprises like the Mudra Yojana and the recently launched Vishwakarma Yojana and Amrut Yojana. There are also a few schemes available for Self Help Groups under the umbrella of Bachat Gaat Yojana for the people below the poverty line.

Many banks in the Nationalised, Private, and Cooperative sectors provide financial support through their loan schemes specially designed for women entrepreneurs like the Annapurna Scheme, Bhartiya Mahila Bank business loan, Orient Mahila Vikas Yojana, Dena Shakti Scheme, Udyogini Scheme and Mahila Udyam Nidhi Scheme to name a few.

2. OBJECTIVES OF THE STUDY

- To study the reasons for starting the businesses by the women in Nashik District.
- To analyse the Educational Qualifications and the Sources of Finances used for starting the businesses.

3. REVIEW OF LITERATURE

Dr. Anita Tripathy Lal (November 15, 2012) **Women Entrepreneurs in India - Over the Years!** In her observations states that women's empowerment is the key to economic development and therefore it is very necessary to provide access to women in entrepreneurship. The women should be imparted the training to sharpen their skills and competencies to successfully run their own businesses.

As per Dr. Asha E Thomas, (2016) **Analysing the Growth**

of Women Entrepreneurship in India the women of India majorly use self or owned savings as their initial capital and depend very little on the borrowed capital. They may borrow from their family and friends but do not prefer to opt for government financial assistance.

The study by Dr. Kalpana Konera (April 25, 2017) Women Entrepreneurship in India - Problems and Prospectsstates that women have a strong desire to accept challenging roles to meet personal needs and become economically independent. Today women are flourishing as entrepreneurs in the fields of fashion design, interior decorators, event management, Garment manufacturing, and many more avenues. They have come a long way from the traditional business of kitchen extensions like Papad, Pickles, and Powders and forayed into electronics, engineering, energy, and the various service sectors.

The report on **Global Entrepreneurship Monitor (2021-22)**, which is the largest and most prestigious annual study of entrepreneurial dynamics of the world carried out in India by the Entrepreneurship Development Institute of India and financed by the Centre for Research in Entrepreneurship Education & Development, suggests a significant increase in the number of women entrepreneurs in India, especially during and post-pandemic period.

In the pandemic period, many new people, especially women, entered entrepreneurship. Among these women, many have taken a leap forward by officially registering their businesses. The survey observes that the percentage of women entrepreneurs is 12.3% compared to the men who stand at 16.3%. As per the reports, the main reason or motivation to start a business is to earn an income as there is a scarcity of jobs.

Moreover, many women prefer to strike a balance between work and family, and this is possible if they start their own venture. They can have flexible working hours in business as compared to jobs. They can also utilize their leisure time for productive activities by starting a business.

4. METHODOLOGY

The data for the present study is collected through Google Forms which was circulated among the women entrepreneurs and personal interaction with these women in Nashik District.

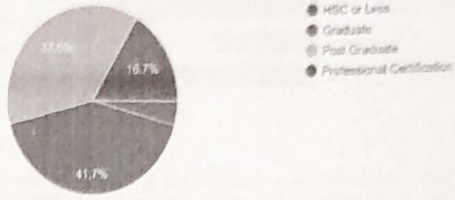
The data thus collected was analysed using simple mathematical tools like percentages and is presented in the form of Pie Chart and Bar Graphs.

The conclusions are drawn based on the data collected as well as interviews with the women entrepreneurs and the secondary data collected from various research papers and government and bank websites.

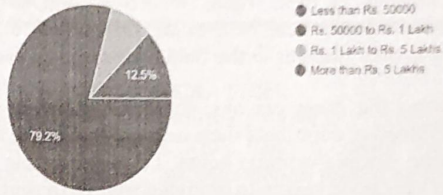
5. DATA ANALYSIS

Educational Qualifications

As per the data collected, it is observed that a maximum number of women can be considered highly qualified as they are either graduates or post-graduates. The number of graduates is 41.7% and Post Graduates are more than 37%. Many of the women have professional certifications, which indicate they are skilled. Although very few women are non-graduates, it can be observed that they have the spirit and the confidence to take risks and start their own businesses.



Capital Introduced

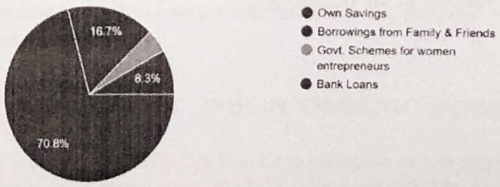


Among the women entrepreneurs, many can be considered as working in the micro sector as the capital introduced in the business is less than Rs.50000. They comprise of around 80% of the total respondents.

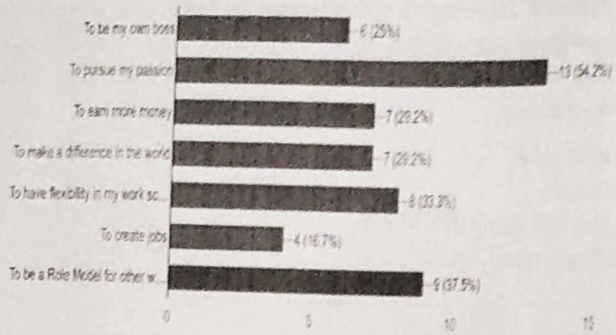
But at the same time, few of the women have capital of more than Rs.5 Lakhs invested in their businesses. These women are mainly those who are highly qualified with professional certifications. Such women can be considered role models by all women entrepreneurs. All the other respondents lie in the middle category where the capital invested is more than Rs.50000 and less than Rs.5 lakhs.

Sources of Capital

The next question that arises is the source of capital. The chart below shows the details of the sources of capital used by these women. It can be seen that many of the women have either used their own savings or borrowed from family and friends. Only a few have taken advantage of various government schemes. The women who have taken the benefit of the government schemes are only around 6%. The rest i.e. 8.3% have opted for bank loans.



Reasons for starting a business:



The women were asked about the reason or the motivation behind starting their businesses in the survey. Many of them stated that they wanted to pursue their own passion. Many of these women work in the field of garments and kitchen extension activities. So, it can be inferred that women have an interest in these fields inherently and so they feel comfortable in these businesses. Few of the women also pursue their hobbies in the field of arts and artifacts.

Among the other reasons stated were mostly to earn a livelihood or contribute their worth to the family along with having flexible working hours. To work flexible hours can be a very good reason to motivate women to start their own ventures. Businesses give them the required flexibility to balance work and family along with earning extra money, making productive use of time, and pursuing their hobby.

Few women have a holistic approach to business with the motive to make a difference in the world and to set an example for other fellow women to start businesses or become role models for other women. This approach is also an indicator of the social responsibility and social message these women give to the world.

6. CONCLUSION

From the above discussion, it can be easily concluded that women aspire to become entrepreneurs. They have the willingness and the passion to pursue businesses and take calculated risks to succeed in their ventures. They are ready to raise capital take a plunge into the world of business and have the confidence to stand tall.

It can be observed that they have raised the required capital through their own savings or by borrowing from family and friends like spouses or parents in many cases. This shows that their families are open to supporting them in their ventures and giving them the required moral and mental support in the businesses.

Many of the women are sceptical of raising f
business from banks or through government schem
reason that can be observed may be the lack of kno
or awareness of these schemes. One more major reas
be the self-doubt they have if they cannot start
business, then how are they going to repay the loan
can be due to the secure way in which most women are
and brought up in our society.

Though the gender gap between men and w
entrepreneurs has reduced, more and more women s
be encouraged to start their ventures and be
independent. They should be made aware of the va
schemes of the banks and government specially devi
for women entrepreneurs.

According to me, this responsibility can be more efficie
done by the existing women entrepreneurs who wish
become role models and lead the society for the upliftm
of women entrepreneurs.

To a certain extent, the responsibility of mentoring
women entrepreneurs is done by various Wome
Chamber of Commerce and Industry and other su
Associations. The various NGOs and Entrepreneurshi
Development Groups can provide the awareness a
encouragement required by women entrepreneurs throug
training and skill development programs.

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3rd International Conference on Multidisciplinary Academic Research and Innovation

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NATIONAL SECURITY OF INDIA: TERRORISM AND IMPACT OF SOCIAL MEDIA

SNEHA KULKARNI

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3rd International Conference on Multidisciplinary Academic Research and Innovation

ABSTRACT

Since the independence, passing years are proving to be crucial for National Security of India, as there are many international pressures upon the country; some of these pressures are legal, societal whilst others are economic. Without regard to, the common nature of all these pressures is that, it threatens India's National Security and curbs the development of the country. In consequence, it is imperative, that India conducts itself in a manner, which safeguards the country's National Image, Virtue and Status of Security Measures. In this context, this research highlights the importance played by social media in various security threats to the country to hamper the system and the government in safeguarding India's national security and interests. Thus, and so the research provides an analysis of social media in reporting international pressures on India and its utilization by terrorist organizations. Towards this end, the research mainly utilizes secondary data such as newspaper articles, press releases, feature articles from reputed websites, and relative reports etc. The research will identify, a communication gap, and utilization of social media by the relevant authorities, in presenting and projecting the image of India to minimize the upcoming challenges and uniting the Indian society. In conclusion, the research provides a Communication Tool for the Ministry of Foreign Affairs, to follow when interacting on social media, both local and international, in order to safeguard India's National Security, along with the importance of social media and its uses in the future and lastly provides a link to the interconnectedness of National Security and social media as they both together assist with the development of the country.

Keywords: National Security, Social Media, Terrorism, Foreign Affairs.

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A18	Mrs.	M.NAZEEM BANU	A PREFERENCE COMPARISON AMONG THE SURGICAL STAFF BASED ON COMFORT AND PROTECTION PERFORMANCES OF THE SURGICAL GOWNS
A19	Dr.	SHREE PRAKASH	Decoding the Economic Revitalization Strategy of Uttar Pradesh: Opportunities and Challenges
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A21	Dr.	Aradhana Anuraag Gokhale	Development of Modules for Understanding the Concept of Staff Meeting Among B.Ed. Student-teachers.

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A22	Prof.	Jagmohan Singh Negi	Analysis of Soil Samples for its Physico-Chemical Parameters from Kumaun region Uttatakhand,india.
A23	Miss.	Sneha Kulkarni	China and International Law and Order: A Case Study of South China Sea and Indian Ocean Region
A24	Dr.	Premalatha B.R	Collaboration of AYUSH with Dentistry: An Evidence-based Perspective
A25	Dr.	ANITA KUMARI	Covid 19: Neurological and Psychological Effects (A Review Study)
A26	Miss.	Shweta Chauhan	Factors affecting job satisfaction & job loyalty of employees in higher education
A27	Dr.	Yogesh S, Ingole	Occlusal Wear of CAD-CAM fabricated restorations.

4.30-5.00 PM **INVITED TALK (IT05-IT06)** **Session Chair: Dr. Shiba ShethiMobile No. 7082859537**

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IT 05: Prof. Mohammad Miyan: - "**MOTION OF HYDRODYNAMIC FLUID FOR ROTATORY THEORY OF INCLINED BEARINGS**"

IT06: Dr. Puspendra Singh: "Synthesis and Characterization of Unsymmetrical Selenoether"

IT 07: Abhilasha Motghare:" **Evaluation of NIPE in pediatrics patient**"

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OP 18

China and International Law and Order: A Case Study of South China Sea and Indian Ocean Region

Ms Sneha Kulkarni

Assistant Professor, Department of Defence and Strategic Studies, Bhonsala Military College, Rambhoomi, Dr. Moonje Path, Nasik - 422005, Maharashtra, India

Abstract: The research inquiries into India's current approaches to Maritime Security Policies in general and the South China Sea from the perspective of an Indian Act East Policy in the East Asian security super complex. China refuses to address jurisdiction through formal dispute settlement processes, and has so far resisted multilateral approaches to resolve the fate of the island groups. China continues to assert its claim of jurisdiction in the heart of the South China Sea, enclosed by China's "9-dash line". Beijing's not just keen to annex the South China Sea and Taiwan; it has its eyes set on whole other island chains to dominate the Indian and Pacific Oceans. India is currently the undisputed power in its maritime neighbourhood. The Indian Ocean and South China Sea comprise a region with three significant maritime powers; India, China and the US and India must reassure China of its position. China is seeking to unchain itself from what it sees as the shackles of Western cultural, military and economic dominance. Shaped by theoretical insights from defensive realism and security studies and based on empirical analysis of India's policy decisions from 2013 to the present, the research evaluates India's reach and limitations over its diplomatic and naval strategic policies with key Southeast Asian and extra regional states. While identifying the need to update current India's Naval Strategy with the follow up of UNCLOS to better protect freedom of navigation in the South China Sea; the study finds relevant provocations for a closer India-China cooperative engagement; so as to both improve the security architecture in this Maritime Region and for the sake of India's own security at large.

Key Words: UNCLOS, IOR, SCS, Indian Ocean Region, South China Sea, Maritime Security

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RESEARCH ARTICLE | Free to Read

Doping-induced diffused phase transition triggers gas-sensing performance of Sn-doped $BaTiO_3$ nanostructures

Rajendra P. Patil, Ajit N. Karanjekar, Vishwas B. Gaikwad, Gotan H. Jain, Sarika D. Shinde

First published: 16 September 2021
https://doi.org/10.1002/sia.7012

Abstract

The formation of polar nanoregions with a smaller doping concentration of Sn into $BaTiO_3$ nanostructures governs significantly better gas-sensing response for a NO_2 gas at room temperature. Appropriate Sn doping in $BaTiO_3$ nanostructures not only modifies the electronic structure but is also responsible for diffused phase transition in its crystal structure. Here, in this study, we performed high-resolution transmission electron microscopy of the Sn-doped $BaTiO_3$ samples to observe the formed polar nanoregions; 0.2 M% Sn-doped $BaTiO_3$ possesses a higher polarization value at room temperature to adsorb NO_2 gas on the surface of the thick film resistor-based gas sensor, improving its gas-sensing performance. The electronic structure and density of states of pristine and Sn-doped $BaTiO_3$ were studied by density functional theory calculations, and the results of the same revealed improved gas-sensing performance in the case of Sn-doped $BaTiO_3$ nanostructures.

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Research Article

Comparative Study for Removal of Murexide Dye by Adsorption and Photocatalytic Degradation Using Nosean Synthesised from Coal Fly Ash

Dr. Sanjay R. Kankrej, Mayuri S. Kulkarni, Prof. Ashok V. Borhade, Prof. Rajendra P. Patil

First published: 13 April 2022
https://doi.org/10.1002/slct.202104500

Graphical Abstract

The hydrothermal method for synthesis of Nosean using waste coal fly ash is used in the present work. The synthesised nosean is applied for adsorptive removal of murexide dye (MD) and its photocatalytic degradation under UV-visible light. Various operating parameters including initial concentration of MD, contact time, amount of nosean dose were studied. The mechanism of degradation of MD in presence of nosean is suggested.

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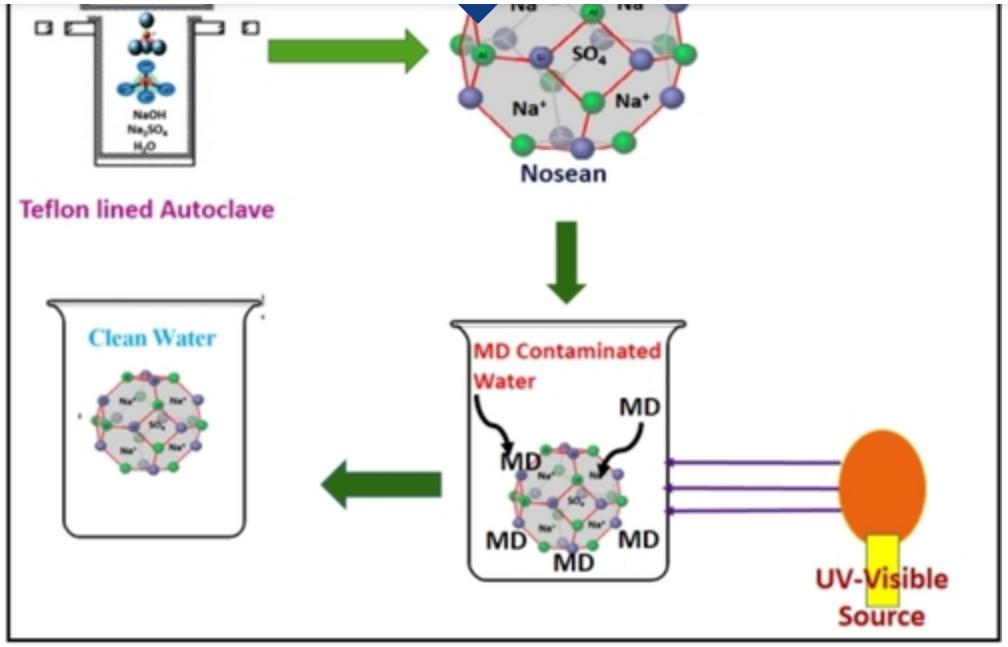

Abstract

Alumino-silicate sulphate sodalite (Nosean), Na_8 $[AlSiO_4]_6(SO_4)7H_2O$, was first time successfully synthesized from waste coal fly ash by alkali fusion followed by hydrothermal method. This synthesized Nosean was characterised by FT-IR, XRD, TGA/DTA, MAS-NMR, SEM, TEM and BET surface analysis. This paper first time reports the possibility of competitive removal efficiency of Murexide dye (MD) by adsorption and photocatalytic degradation using Nosean. The removal of Murexide dye by adsorption onto Nosean was tested by applying Langmuir's and Freundlich adsorption isotherm along with evaluating the kinetic parameters. Nosean was successfully used for photocatalytic degradation of MD under UV-Visible light irradiation. The degradation mechanism for MD was established by HPLC-MS technique and shows various degradation products. Further the recyclability of the photocatalyst, Nosean, was studied up to five runs.

आंतरराष्ट्रीय बहुभाषिक शोध पत्रिका

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असल्यामुळे त्याला वेगळे महत्व प्राप्त झाले आहे.

अशा या महत्वपूर्ण पथनाट्य कलेला वृद्धिंगत करणे महत्वाचे वाटते. छोटया—छोटया नाटिकेच्या स्वरूपात तिचे लेखनसंग्रह जतन करणे आवश्यक आहे. याच दृष्टिकोनातून पथनाट्य संम्मेलने व साहित्य चर्चा सुद्धा घेणे गरजेचे आहे. हे विरोधी धारेचे वाटणारे पथनाट्य समानता निर्माण करण्याच्या कार्यकर्त्याच्या ध्येयसाध्याचे खूप प्रभावी साधन आहे. तसे ते रसिक अभिरूचिला पसंत ठरणारे प्रभावी साहित्य कला आविष्कार आहे, यात काही शंका नाही.

संदर्भग्रंथ :—

१. आपटे, वा.गो., मराठी भाषेचे संप्रदाय व म्हणी, वरदा प्रकाशन, पुणे, २००१.

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२१ व्या शतकातील दहशतवादाविरुद्धचा सामुहिक लढा

Dr.Ramesh Raut
Head,
Defence and strategic studies Department,
Bhonsala Military College, Nashik

****

''युद्ध जिंकण्यासाठी मोठ्याप्रमाणात लष्करी कारवाई करणे शहाणपणाचे नसते. शत्रूची स्ट्रॅटेजी जर ओळखता आली व ती मोडून काढता आली तर विजय फारसा दूर नसतो—छत्रपती शिवाजी महाराज

प्रस्तावना: ६/११ च्या हल्ल्यानंतर रिस्क मॅनेजमेंट सोलुशन या संस्थेने अमेरिकेतील संभाव्य दहशतवादी हल्ल्यांना रोखणारे एक मॉडेल तयार केले आहे. हे मॉडेल गेम थिअरी वर आधारित असल्याने दहशतवादी गटाच्यां कार्यपद्धती, त्यांचे लक्ष्ये, दहशतवाद्यांचे नेटवर्किंग आदी बाबींचा अभ्यास या मॉडेलमध्ये करण्यात आलेला आहे. अमेरिकेतील अल—कायदा कडून जिथे हल्ला होऊ शकेल, अशी सुमारे १५०० ठिकाणे या मॉडेलने शोधून काढली आहेत. त्याच बरोबर या मॉडेलने दहशतवादी हल्ल्यांचे १६ प्रकार विचारात घेतले आहेत. या घटकांत व्यतिरिक्त दहशतवादी हल्ल्यानंतर होणारे एकूण आर्थिक नुकसान, मनुष्यहानी, व्यापार— उद्योगांना बसणारी झळ, दळणवळण यंत्रणेमध्ये होणारी बाधा यांचा अभ्यास केला आहे. याच धर्तीवर भारतातील दहशतवाद विरोधी कार्यवाहीला रोखण्यासाठी उपाययोजना करण्याची आज नितांत गरज निर्माण झालेली आहे. दहशतवादी विरोधी कार्यवाहीला सूत्रबद्ध पद्धतीने प्रतिकार केला नाही, तर भविष्यात भारताला दहशतवादी संघटनांकडून गंभीर धोका निर्माण होऊ शकतो. असे विचार वारंवार लष्करी अभ्यासकांनी सरकारच्या निदर्शनास आणून दिलेली आहेत.

ऐतिहासिक संदर्भ:

युद्ध जिंकण्यासाठी मोठ्याप्रमाणात लष्करी कारवाई करणे शहाणपणाचे नसते. शत्रूची स्ट्रॅटेजी जर ओळखता आली व ती मोडून काढता आली तर विजय फारसा दूर नसतो —हे वाक्य छत्रपती शिवाजी महाराजांनी उंबरखिंडीच्या लढाईच्या संदर्भात उद्‌गारले आहे. शाहिस्तेखानाने आपला सरदार काहरातलबखान याला छत्रपती शिवाजी महाराजांच्या विरुद्ध मोहीम उघडण्यासाठी पाठविले. त्यावेळी छत्रपती शिवाजी महाराजांनी शत्रु विरोधात युद्ध जिंकण्यासाठी मोठी लष्करी कार्यवाही न करता शत्रूची स्ट्रॅटेजी ओळखून योग्य कार्यवाही केली, तर यश निश्चित असतो, याचा प्रत्यय येईल उंबरखिंडीच्या लढाईच्या वेळेस आलेला दिसतो. भारतीयांसमोर छत्रपती शिवाजी महाराजांचे स्ट्रॅटेजी आदर्श असताना. त्याचा आपण प्रत्यक्ष उपयोग का करत नाही. असा विचार सर्वसामान्य अभ्यासकांच्या पुढे निर्माण होतो, दहशतवाद विरोधी लढाईत आज नव्याने विचार करण्याची गरज निर्माण झालेली आहे. ६/११ ची घटना असो, मुंबईच्या लोकल मधील बॉम्बस्फोट असो, स्पेनची राजधानी माद्रिद व लंडन शहरातील दहशतवादी कृत्य असो, हे सर्व त्या राष्ट्राचे आर्थिक क्षेत्र खिळखिळे करणारे असते. असे म्हटले जाते की एखादी मोठी दहशतवादी कार्यवाही करण्यासाठी दहशतवादी गटांची मोठे हल्ले करण्याची ती लिटमस टेस्ट असते. अनेक वर्षापासून दहशतवाद्यानी याच पद्धतीने व नेटवर्क वापरून, त्याच सुरक्षा यंत्रणेमधील कमकुवतपणा हेरुन आपले उद्दिष्ट साध्य केलेले आहे. आणि आपला प्रयोग यशस्वी करून दाखविला आहे. दहशतवाद्यांनी या हल्ल्याद्वारे सामान्य नागरिकांमध्ये, घराबाहेर पडल्यानंतर संध्याकाळी सुरक्षित येण्याची शाश्वती नाही असा संदेश पसरविला व लोकांना भयभीत करून सोडले.

मुद्दा असा की दहशतवादी आपले उद्दिष्ट साध्य करण्यासाठी विविध स्ट्रॅटेजी वापरतात. तशाच स्ट्रॅटेजी सरकार का वापर करू शकत नाही? अनेक वेळा अशी परिस्थिती येते की तिरेक्यांचा तळ उद्ध्वस्त केला जातो, त्यांच्याकडील शस्त्रास्त्रे साठे, बॉम्ब ताब्यात घेतले जातात, संशयितांची धर पकड केली जाते, तरीही दहशतवादी गट तेवढ्यच जोरदारपणे पुन्हा—पुन्हा हल्ले करत राहतात, व एखाद्या राष्ट्राची, अर्थव्यवस्था, राजकीय व्यवस्था हादरवून टाकतात. संख्येने, शस्त्रास्त्रे, सामुग्रीने अल्पसंख्य असलेल्या दहशतवादी गटांकडे आकडे बलाढ्य राष्ट्रालाही आव्हान देण्याची क्षमता कशी? त्यांच्यात असे काय स्पिरिट असते, की जे आपले कृत्य तेवढ्यतच निष्ठेने तडफेने चिवटपणे करतात? यासारख्या असंख्य प्रश्नांची उत्तरे जागतिक स्तरावर शोधण्याचे काम अनेक वर्षापासून सुरु आहे, उत्तर अद्याप मिळालेल्या नाही.

दहशतवादाची सुरुवात:

भारतामध्ये दहशतवादी कृत्याची सुरुवात बांगला मुक्ती संग्राम नंतर पाकिस्तान कडून दहशतवादी कृत्य फॉक्सी वॉर स्वरूपात सुरू झाल्या, आठव्या दशकात भारतातील पंजाबमधील दहशतवादी कृत्यांनी मोठे जोर पकडले होते. त्यामुळे भारताला ऑपरेशन ब्लू स्टार ही कारवाई करावी लागली. नव्या दशकापासून काश्मीर मध्ये दहशतवाद्यांनी त्याचा मोठा धुमाकूळ सुरू झाला आहे तो अद्यापही चालूच आहे. काश्मीर मध्ये पाक पुरस्कृत दहशतवाद यासंबंधीचा वाईट पेपर (वीस वर्षापूर्वी) अर्थसंकल्पीय अधिवेशनात प्रकाशित करण्यात आला त्यानुसार २११५१ नागरिक, ५१०१ सुरक्षा कर्मचारी, २७८६०१ व्यक्ती बेघर झाले आहेत. सार्वजनिक व खाजगी मालमत्तेचे नुकसान २००० कोटी रुपये झाले. सीमेवरील कुंपण व दहशतवाद विरोधी तरतुदी अठरा हजार ५०० कोटी रुपये, आणि सेना व दुय्यम सेना, संघटना यांचा खर्च सुमारे चार हजार ६०० कोटी रुपये होता. आज वीस वर्षानंतर ५० हजार कोटी रुपयांपर्यंत दहशतवादविरोधी खर्च पोहोचलेला आहे. परंतु अद्याप अपेक्षित यश मिळालेले नाही. त्यामुळे दहशतवाद विरुद्धचा लढा नव्याने विचार करण्याची गरज आज निर्माण झालेली आहे. १९५० नंतर सुमारे ४० वर्ष (१९९० पर्यंत) सुरू असलेले अमेरिका—रशिया यांच्यातील शीत युद्ध गेम थिअरी च्या माध्यमातून सोडण्यात आले. व त्या निमित्ताने २००५ चा अर्थशास्त्राचा नोबेल पुरस्कार गेम थिअरी ला देण्यात आला.

गेम थिअरी:

ही गेली सत्तर वर्षातील, मानवी संबंधातून अपरिहार्यपणे येणाऱ्या संघर्षाचा विचार करणारी एक गणितीय विचार प्रणाली आहे. या विचार प्रणालीच्या माध्यमातून अण्वस्त्र स्पर्धा, वेतन करार, कामगार तंटे, राजकारण, दहशतवाद अशा समस्यांची उत्तरे शोधली जात आहेत. आंतरराष्ट्रीय स्तरावर वाढणारा दहशतवाद हा सध्या गेम थिअरीच्या माध्यमातून मोडून काढण्याचे प्रयत्न होत आहेत.६० व ७० च्या दशकातील दहशतवाद हा विचाराधिष्टीत होता.८० ज्या दशकातील तो राष्ट्र पुरस्कृत (पंजाब व काश्मीर मधील पाक पुरस्कृत दहशतवाद) असा झाला. पण १९९० नंतर तो धर्माधिष्ठित झाला. आणि त्याचे स्वरूप भयंकर झाले. गेम थिअरीच्या संदर्भात एक मॉडेल मांडले आहे. 'अ' आणि 'ब' या दोन कट्टर विरोधकांनी एकमेकांवर पिस्तुल रोखले आहे. दोघांच्या पिस्तुलाचा एक एक गोळी आहेत. 'अ' ने 'ब' वर गोळी झाल्यास 'ब' ला गोळी लागण्याची शक्यता आहे. तशीच शक्यता 'ब' ने 'अ' वर गोळी झाल्यासही आहे. एक शक्यता अशी आहे की 'अ' 'ब' ला ठार मारू शकतो किंवा 'ब' 'अ' ला ठार मारू शकतो. पण 'ब' हा जर दहशतवादी असेल आणि त्याने आत्मघातकी हल्ला करण्याचे ठरविले असेल तर त्याच्याकडून 'अ' ची हत्या होण्याची शक्यता जास्त आहे. सध्याच्या दहशतवाद्यांची स्ट्रॅटेजी ही आत्मघातकी हल्ल्यांची असल्याने अशा हल्लामंधून दहशतवाद्यांना मिळणारे यश अधिक असते आणखी एक मॉडेल असे आहे की 'अ' आणि 'ब' एकमेकांसमोर आहेत. 'ब' ने 'अ' ला, एक हजार रुपये दे, नाहीतर बॉम्सफोटाला सामोरे जा, अशी धमकी दिली आहे.'अ' पुढे 'ब' ला १००० रुपये देणे किंवा न देणे हे दोन पर्याय आहेत. 'अ' ला जर 'ब' ची धमकी खरी वाटत असेल तर त्याने 'ब' ला एक हजार रुपये देऊन आपली सुटका करून घेणे शहाणपणाचे ठरते. पण 'ब' ला आत्मघातकी हल्ल्याच करावयाचा असेल तर त्याच्या धमकीच कोणतीही विश्वासार्हता असत नाही. तो १००० रुपये मिळतो ना मिळतो आपली कार्यपद्धती अमलात आणू शकतो.या सुरक्षेच्या संकल्पनेतून दहशतवाद विरोधी जागतीक मोहिम राबविली तर दहशतवाद कमी होऊ शकते.तसाच प्रयत्न भारतातही झाला पाहिजे. परंतु तसे प्रयत्न होताना दिसत नाही.

शत्रूजीत:

शीतयुद्ध संपुष्टात येऊन लष्करी क्षेत्रामध्ये 'जागतिकीकरणा'चे वारे वाहू लागल्यानंतर, भारत अमेरिका दरम्यान संयुक्त लष्करी सरावासारखे उपक्रम हाती घेण्यात येत आहेत. पायदळ, हवाईदल आणि नौदल अशा तिन्ही दलांमध्ये अशा मोहिमा होत आहेत. दुसरीकडे, विज्ञान—तंत्रज्ञानाची प्रगती दावणीला बांधून दहशतवादाच्या स्वरूपात आमूलाग्र बदल होत आहेत. लोकांच्या फुटीरवाद,मूलतत्ववादामुळे आत्मघातकी हल्ले करणारे दहशतवादी वाढत्या संख्येने तयार होत आहेत. त्यांच्याकडे प्रगत स्फोटके, शस्त्रास्त्रे आहेतच. सूत्रबद्ध प्रशिक्षण देणाऱ्या अतिरेक्यांचे नेटवर्क आहेत नेटवर्क आता जगभर हो फोफावले आहे. सहाजिकच, दहशतवादविरोधी मोहिमेत पुढील आव्हाने बदलत आहेत.

या पार्श्वभूमीवर दहशतवाद व घुसखोरी विरोधी प्रशिक्षण देण्यासाठी भारत आणि अमेरिकेच्या लष्करांमध्ये आयोजित करण्यात आलेल्या शत्रूजीत या संयुक्त सराव शिबिराला अनन्यसाधारण महत्त्व होतं. काश्मीर खोऱ्यातील इंचन आणि इंच भुमिचे डोळ्यात तेल घालून रक्षण करणारी २१ पंजाब बटालियन आणि इराक व अफगाणिस्तानमधील मोहिमेत आघाडीवर असलेली अमेरिकेतील २/१ मरीन रेजिमेंट त्यामध्ये सहभागी झाले होते. बेळगाव येथील कमांडो ट्रेनिंग स्कूलच्या परिसरात या शिबिराच्या निमित्ताने दहशतवाद प्रभावित काश्मीर खोऱ्यातील वेगवेगळ्या खेडयांची प्रतिकृती बनविण्यात आली होती. शस्त्रास्त्रांच्या साम्राज्याच्या जोरावर संपूर्ण जगभर अधिराज्य गाजविणाऱ्या अमेरिकेच्या लष्कराने विशेषत: ९/११ नंतर दहशतवाद, घुसखोरीचे आव्हान गांभिर्याने घेतले आहे. म्हणूनच मरीनर्स च्या सरावामधील जवळपास ४० टक्के भाग दहशतवादविरोधी प्रशिक्षणासाठी राखून ठेवण्यात आलेला होता. भारतामध्ये येऊन अशा प्रकारचा सराव शिबिरात सहभागी होण्याची अमेरिकी लष्कराला नेमकी गरज काय? असा प्रश्न साहजिकच पडतो. या संदर्भात मरीनर्स चे उपप्रमुख मेजर जोनाथन स्क्रॅबेक म्हणतात,

अरनॉल्ड श्वात्झनेगरच्या चित्रपटांमधील दहशतवाद मोहिमेचा थरार अमेरिकेमध्येही लोकप्रिय झाला होता. परंतु तसे 'जंगल वॉरफेअर' आता इतिहासजमा झाले आहे. व्हिएतनाम सोडाच पण इराकमधील मोहिमांपेक्षा यापुढील आव्हाने वेगळी आहेत. आता 'अर्बन वॉरफेअर' चा जमाना आहे. अतिरेक्यांचे जागतिक नेटवर्क धुमाकूळ घालत आहेत. म्हणूनच केवळ आपल्या लष्करी सामर्थ्याच्या उदोउदो न करता इतरही लष्करांमधील बलस्थाने अभ्यासण्याची गरज आहे. अमेरिकी लष्करे कितीही आधुनिक असले, तरी दुर्गम भू—भाग आणि त्यातूनही आता निमशहरी भागातील मोहिमांचे आव्हान आमच्यापुढे आहे. लष्कराकडून होणाऱ्या मानवाधिकार उल्लंघनाबाबत जगभर ओरड केली जात आहे.

वॉर ऑन टेरर:

या पार्श्वभूमीवर अर्बन वॉरफेअर साठी वेगळी कौशल्ये निर्माण करण्याची गरज आहे. कमीत कमी शस्त्रास्त्रांचा अचूक व प्रभावी वापर, त्यासाठीचे योग्य नियोजन— आखणी, त्याकरिता फलटणी च्या प्रत्येक घटकांमध्ये समन्वयक, सार्वजनिक व सर्वसामान्यांच्या मालमत्तेची कमीत कमी हानी अशी दक्षता बाळगावी लागणार आहे. त्यासाठी या शिबिरात प्रत्यक्ष मोहीम राबविण्याचे कौशल्याचे आदान—प्रदान केले. शिवाय नियोजन,धोरणे, संयुक्त मोहीम हाती घेण्यासंदर्भातील कार्यवाही, गुप्तचर यंत्रणेकडून प्राप्त होणाऱ्या माहितीवर आधारित कृती करण्याची पद्धत आदींचा अभ्यास करण्यात आला. त्यासाठी २१ पंजाब बटालियनशी साधलेला संवाद मरीनर्स साठी मोलाचा ठरला. २१ पंजाब बटालियन चे प्रमुख कर्नल विजय नायर यासंदर्भात सांगतात. संयुक्त राष्ट्रसंघाच्या यापूर्वीच्या अनेक शांती मोहिमांमध्ये भारतीय लष्कराने मोलाची कामगिरी बजावली आहे. आता यापुढील काळात दहशतवाद विरोधी संयुक्त मोहिमा हाती घेतल्या जाण्याची शक्यता नाकारता येत नाही. काश्मीर खोऱ्यामध्ये दहशतवाद व घुसखोरीविरोधी कारवाई करण्याचा भारतीय लष्कराचा प्रदीर्घ अनुभव आहे, मात्र, संयुक्त मोहिमांसाठी केवढा हा अनुभव उपयोगी नाही, तर इतर फौजांसमवेत मोहिमा यशस्वी करण्याचा दृष्टिकोन महत्त्वपूर्ण ठरला आहे. यासाठीच्या प्रयत्नांची सुरुवात अमेरिकी लष्कराबरोबर या संयुक्त सरावातून झाली. पुढील तीन वर्षे असे सराव केले गेले. या शिबिरादरम्यान प्रत्येक अमेरिकी अधिकारी, सैनिकाने एखाद्या राजनैतिक अधिकाऱ्याप्रमाणात कमालीच्या मुत्सद्देगिरीचा प्रत्यय दिला. भारतीय लष्कराचे तोंड भरून कौतुक केले खरे, पण त्यांच्या 'बिटवीन दी लाईन्स' आणि 'देहबोली' बरेच काही सांगून गेले. दहशतवादविरोधी मोहिमांमध्ये सर्वसामान्यांचे कमीत कमी नुकसान व्हावे, असे सांगतांना अमेरिकी सैनिक सहजपणे बोलून जातात.. आम्ही शस्त्रास्त्रे, दारूगोळ्याचा मुबलक वापर करतो. आमच्या पायदळाचे काम तुलनेने सोपे असते. बॉम्बवर्षावाने सारे काही उद्ध्वस्त झाल्यानंतर आम्ही भू—भागाचा ताबा घेण्यासाठी कूच करतो. अमेरिकेच्या लष्करातील तरुण सैनिक भारतीयांपेक्षा काहीसे कल्पक व मोहिमांसाठी अधिक सज्ज होते. असे सांगितल्यानंतर लगेच 'पण भारतीय सैन्याच्या शौर्याला तोड नाही' अशी पुष्टीही जोडली जाते, भारतीय सैन्यामध्ये प्रसंगी अनावश्यक वाटणाऱ्या साहेबी शिस्तीचे दुष्परिणाम असतील का? असे विचारता, केवळ मे बी असे म्हणून स्मितहास्य करतात. 'मात्र',या शिस्तीचेमुळेच भारतीय सैन्याला लौकिक प्राप्त झाला आहे, असे सांगण्यास ते दिसत नाही. शस्त्रास्त्रांच्याबतही तेच. अमेरिकी सैनिकांकडे m१६ होती. तर भारतीयांची इंन्सान ही बहुचर्चित राइफल उभय सैन्याने एकमेकांची शस्त्रेस्त्रे वापरली. खुद्द भारतीय सैनिकांनी इंन्सानमधील त्रुटी निदर्शनास आणून दिल्या. (ज्या आणून देण्याची आवश्यकता नव्हती. कोणत्याही राष्ट्रा आपली लष्करी कमतरता दुसऱ्या राष्ट्राला दाखवीत नसते. परंतु भारतीयांनी ती दाखवली या मुत्सद्देगिरीत आपण कमी पडलो.) एम १६ स्मूथ आहे. त्या तुलनेने इंन्सान वापरणे अधिक कष्टप्रद आहे. ती लॉक होण्याची भीती आहे m१६ ची व्हिजन अधिक चांगली आहे, असे स्पष्ट करण्यात आले. परंतु अमेरिकी सैनिक मात्र येथे सावध पवित्रा घेतात. उत्पादक कंपनी वगळता शस्त्रास्त्रंमध्ये काहीच फरक नाही. असे सांगतात. मग तुम्ही इंन्सानचा वापराल का असा प्रश्न केल्यानंतर मात्र खांदे उडवून त्याचे उत्तर असते नो वे .

काश्मिरसारख्या दुर्गम व अतिकठीण 'टेरेन'मधील मोहिमांचा थरार अनुभवायचा आहे, असे अमेरिकी सैनिक म्हणतात खरे, परंतु ही संधी मिळणार नाही, याची जाणीव त्यांना आहेच. हा संयुक्त सराव झाला म्हणजे उद्या लगेच आपरेशन फॅक्स हंट प्रमाणे भारत–अमेरिकी फौजा काश्मीर खोऱ्यात 'अमन' बहाल करतील, अशी अपेक्षा कुणी केली तर ते दिवास्वप्नच ठरेल. परंतु दहशतवादाच्या बदलत्या जागतिक आव्हानाला तोंड देताना इतर देशांच्या लष्करामध्ये सकारात्मक संवाद साधण्याची क्षमता बाळगने हितावह. याच दृष्टीने जगातील सर्वात मोठ्य लष्करी शक्ती असलेल्या अमेरिका –भारतामध्ये झालेला हा संयुक्त सराव वॉर ऑन टेरर अर्थात दहशतवाद विरोधी जागतिक लढाईच्या यशासाठी मोलाचा ठरेल यात शंका नाही.

भारत–अमेरिका आणि दहशतवाद:

अमेरिकेचे माजी राष्ट्राध्यक्ष जॉर्ज डब्ल्यू बुश यांनी २००६ मध्ये भारत दौरा केला होता. भारतीय मुसलमानांनी त्यावेळी व्यापक निदर्शन आणि त्यानंतर काही दिवसांनी वाराणसीमध्ये संकटमोचन हनुमान मंदिरात आणि अन्यत्र झालेल्या दहशतवादी हल्ले (बॉम्बस्फोट) या दोन घटना दहशतवादाविरुद्धच्या भारताच्या लढ्यची दिशा निश्चित करणाऱ्या आहेत. या दोन्ही घटनांचा भारतीय हिंदू आणि मुसलमांनी यथार्थ दृष्टीने विचार करावा. असा विचार केल्यासच राष्ट्रीय एकता सुदृढ होईल आणि जातीय, धार्मिक सलोखा टिकून राहील. योग्य विचार न केल्यास किंवा तसे करण्यात अपयश आल्यास त्याचे परिणाम हे राष्ट्राच्या दृष्टीने हानीकारक ठरू शकतात. दुर्दैवाने हिंदू आणि मुस्लीम दोन्ही समाजांमध्ये अयोग्य रीतीने विचार करणारा एक वर्ग आहेतच आहे. अमेरिका हा इस्लाम धर्माचा शत्रू असून त्याचा मुकाबला केवळ पॅन– इस्लामिक आघाडीच करू शकते, अशी धारणा बहुसंख्य मुसलमानांच्या मनात आज मूळ धरू लागली आहे.

पॅन इस्लामिक आघाडी उभारताना (इस्लामच्या रक्षणासाठी) भारतीय मुसलमानांनी राष्ट्रीय हिताचा विचार सोडून दिला तर त्यात गैर काय आहे.? अशा प्रकारचा एक मतप्रवाह या मनोवृत्तीमुळे निर्माण होऊ पाहत आहे. इस्लामचे हित, इस्लामचे रक्षण ही बाब इतर सर्व बाबींत पेक्षा महत्वाचे नाही काय? मग ओसामा बिन लादेन आणि त्याची साथीदार यांनाच आपण नेते, तारणहार म्हणून मानले तर काय चुकले? शेवटी इस्लाम धर्माची पताका हातात, घेऊन अत्यंत धीराने आणि धैर्याने सातत्याने उन्मत्त अमेरिकेशी तेज एकाकी लढा देत आहेत ना? असा विचार भारतीय मुस्लिमांमध्ये बळावर चालला आहे, आणि तो अयोग्य आहे. आपले राष्ट्रहित, मुख्यत्वे आर्थिक हित जपण्यासाठी भारत अमेरिकेशी मैत्रीचे संबंध निर्माण करीत आहे. हे अमेरिका विरोधी आणि अमेरिकाव्देष्टया या लोकांच्या लक्षातच येत नाही. भारत–अमेरिका यांच्यात अलीकडे झालेला अणुकरार हा भारताच्या हिताचा आहे. या कराराने अणुऊर्जानिर्मिती वाढून हिंदू–मुस्लिम दोन्ही समाजातील लोकांना विकासाचा उपभोग घेता येऊ शकेल. याशिवाय, मोठ्य प्रमाणावर रोजगार निर्माण होणार आहे. परंतु दिल्ली, मुंबई आणि इतरत्र अमेरिकाविरोधी मोर्चे काढून निषेध नोंदविणाऱ्याना निदर्शने करणाऱ्यांना ही बाब लक्षातच घ्यायची नाही असे दिसते. जगभरातील मुस्लिम अमेरिकेला शत्रू मानतात. म्हणून भारताने अमेरिकेला शत्रूच मानले पाहिजे, असा विचार करून त्याची मूळ राष्ट्रीय प्रवाहापासून दूर जाणे पसंत केले हेच मुळात चुकला आहे. त्यातच प्रेषित महंमदाच्या व्यंगचित्राच्या मुद्दयावरुन सामान्य मुसलमानांमध्ये जी संतापाची भावना निर्माण करण्यात आली आणि त्यातही अमेरिकाविरुद्धच प्रचार करण्यात आला, ही बाब राष्ट्रीय सहजीवनाच्या संकल्पनेला हानिकारक ठरणार आहे. अशाप्रकारे जातीय, धार्मिक गटबाजीचे वातावरण तयार करण्यात येत असताना त्याला पायबंद घालण्यात धर्मनिरपेक्ष राजकीय पक्षांना आलेले अपयश हे ही देशाच्या लोकशाहीच्या दृष्टीने मारक आहे.

राष्ट्रहित:

दहशतवादाचा मुकाबला करण्यासाठी भारताने अमेरिकेच्या बाजूने राहावे अशी हिंदू समाजातील एका गटाची धारणा आहे. अमेरिकेने दहशतवादाविरुद्धचा जागतिक लढा महत्त्वाच्या महत्त्वाचा मानला आहे. त्यात जागतिक आघाडीची गरज आहे. या लढ्यचे नेतृत्व अर्थातच सर्वात बलाढ्य राष्ट्राकडे असावे, हे

उघड आहे. मग भारताने अमेरिकेचे नेतृत्व मान्य करून या लढ्यत पूर्णपणे अमेरिकेच्या बाजूने उभे राहण्यात गैर काय काय आहे? असा विचार या लोकांमध्ये दृढ झाला आहेत. आता, दहशतवादिविरुद्ध भारताचा लढा आणि दहशतवादाविरुद्धचा अमेरिकेचा लढा या दोन वेगवेगळ्या गोष्टी आहेत. अमेरिकेचा लढा हा भारताच्या लढयासारखा नाही. दोघांनीही दहशतवाद विरुद्ध दंड थोपटले असले तरी त्यामागील अंतस्थ कारणे आणि भूमिका यांत फरक आहे. त्यामुळे दहशतवादाविरुद्ध अमेरिकेचा लढा आणि दहशतवाद विरुद्धचा भारताचा लढा यांची तुलना करता येणार नाही. दोघांमध्ये एका दृष्टीने पाहता येणार नाही, हे या लोकांच्या लक्षातच येत नाही. भारतात भारताला दहशतवादाची झळ वेळोवेळी पोहोचलेली आहे. भारत नेहमीच दहशतवादाचा बळी ठरला आहे. परंतु भारताने दहशतवाद कधीही निर्माण केला नाही किंवा दहशतवादाला खतपाणी घातलं नाही. याउलट अमेरिकेला दहशतवादाचे चटके आताच बसू लागले आहेत, परंतु फार पूर्वीपासून अमेरिका दहशतवादाचा पोशिंदा आहे. आता स्वत:ला त्याचे चटके बसू लागल्या नंतर त्याविरुद्ध अमेरिकेने शस्त्र उचलले आहे. भारत आणि अमेरिका यांच्यातील हा फरक लक्षात घेणे आवश्यक आहे. अफगाणिस्तानातील धार्मिक गटांना महासंहारक अस्त्रे आणि कोट्यवधी डॉलरचं आर्थिक साहाय्य अमेरिकेनेच दिले होते ना? आणि त्याचा वापर पुढे भारताविरुद्ध झाला होता ना? आज दहशतवादाविरुद्धच्या लढ्यच्या नावाखाली अमेरिका स्वत:च्या साम्राज्यवादी परराष्ट्र धोरणाची ईप्सित साध्य करण्याचा प्रयत्नात आहे. त्या वस्तूस्थितीकडे आपण कानाडोळा करून कसे चालेल? अमेरिकेच्या अलीकडच्या काही कृतीमधून अधिक धोकादायक आणि असुरक्षित झाल्याचे जाणवत नाही का? ११ सप्टेंबर २००१ रोजी अमेरिकेवर झालेल्या दहशतवादी हल्ल्यानंतर (वर्ल्ड ट्रेड सेंटर आणि पेन्टॉगॉन वर विमाने धडकविण्यात आली होती) संपूर्ण जगाची सहानुभूती अमेरिकेला मिळाली. परंतु पुढे इराकवरील हल्ल्यांमुळे अमेरिकेने ती गमावली. इराकच्या महासंहारक अस्त्रसाठयाबाबत अमेरिकेने वेळोवेळी खोटी, दिशाभूल करणारी विधाने केली. माहिती प्रस्तुत केली.इराकवर हल्ला करून तेथील राजसत्ता बदलून टाकली आता तेच सूत्र वापरून इराणमध्येही तसाच सत्ताबदल घडवून आणण्याचा अमेरिकेचा प्रयत्न आहे. त्यामुळे अमेरिका इस्लामविरोधी असल्याची भावना जगभरातील मुस्लिमांमध्ये साहजिकच निर्माण झाली.

अशा स्थितीत भारतीय मुसलमानांच्या भावनाकडे दुर्लक्ष करून भारताने दहशतवादाविरुद्धच्या अमेरिकेच्या लढ्यत आपण सहभागी असल्याचे जाहीर करणे योग्य कसे ठरेल? भारतीय मुस्लिमांच्या भावनांचा अनादर ठरणार नाही काय? तसे केल्यास आज आणि भविष्यात राष्ट्रहिताच्या दृष्टीने ते घातक ठरणार नाही काय? वस्तुस्थितीकडे दुर्लक्ष करता येणार नाही. जवळपास सर्वच मुस्लिम राष्ट्रांशी भारताचे पूर्वीपासूशच सलोख्याचे संबंध आहेत. याचे श्रेय आपण थोर सांस्कृतिक वर्षाला वारशाला आहे. भारत हा कधी आक्रमक राहिलेला नाही, याला इतिहास साक्ष आहे. जी महासत्ता आज उर्वरित जगाला अडचणीची किंवा त्रासदायक वाटते आहे, तिच्याबरोबर फरफटत जाऊन आपण(भारताने) मुस्लिम राष्ट्रांमध्ये आपल्याबद्दलची असलेली सद्भावना का घालवायची? अमेरिकेचे शत्रू ते भारताने आपले विरोधक होऊ द्यायचे? अमेरिकेची भूमिका आणि कृती, दहशतवादाविरुद्धचा लढा या सर्व गोष्टींच्या पार्श्वभूमीवर भारताने सद्सद्विवेकबुद्धी आणि तारतम्य ठेवून आपला मार्ग निवडणे गरजेचे आहे. भारतीय हिंदू आणि मुस्लिम समाज, तसेच त्यांचे धार्मिक आणि राजकीय नेते, सर्वांवरच याची जबाबदारी आहे. सर्व राजकीय पक्षांचीही तेवढीच जबाबदारी आहे. इस्लामी दहशतवादाविरुद्ध आतापर्यंत आपण जेवढे सक्रिय होतो, त्यापेक्षा अधिक सक्रीय होणे आपले, भारतीय मुस्लीम आणि त्यांच्या नेत्यांचे कर्तव्य ठरते. ते त्यांचे राष्ट्रीय कर्तव्य आहे.

निष्कर्ष:

इस्लामच्या नावाखाली त्या धर्मातील काही शक्ती आपल्या कृतीने इस्लाम धर्माला कमीपणा आणत आहेत. बदनाम करीत आहेत. सुज्ञ, विचारी मुस्लिम नेत्यांनी या शक्तीविरुद्ध उभे राहिले पाहिजे, तेव्हाच दहशतवादाविरुद्धच्या भारताच्या लढ्याला अर्थ प्राप्त होईल. दहशतवादी कारवायांचा केवळ शब्दांनी

निषेध करून भागणार नाही. त्यापुढे जाऊन त्यांनी कृती केली पाहिजे. गुप्तचर संस्था आणि सुरक्षा दलाशी सहकार्य केले पाहिजे. दहशतवाद्यांचे अड्डे उध्वस्त करण्यात, त्यांना मिळणारे आर्थिक मदत आणि इतर रसद तोडण्यात, आंतरराष्ट्रीय स्तरावर वरील त्यांचे विघ्नसंतोषी सल्लागार, मार्गदर्शक, यासंबंधीची माहिती सुरक्षा दलांना, गुप्तचर संस्थांना देऊन सहकार्य केले पाहिजे. अशीच नैतिक जबाबदारी हिंदू संघटना आणि त्यांच्या नेत्यांचीही आहे. केवळ अल्पसंख्यांकांचे तुष्टीकरण करुन दहशतवाद आणि अतिरेकीपणाला पोषक वातावरण तयार होण्यास सरकार जबाबदार आहे. असे म्हणून चालणार नाही. भारतीय मुसलमानांच्या न्याय, योग्य आशा—अपेक्षा, त्यांच्या समस्या आपण समजून घेतल्या आहेत काय? असा प्रश्न त्यांनी स्वत:ला अंतकरणापासून विचारावा. तसेच आपल्यातील अतिरेकी शक्ती, तत्वे यांना एकटे पाडण्यासाठी आतापर्यंत आपण काय केले? आपण सच्चे हिंदू आहोत. तेव्हा मुसलमानविरुद्ध आणि इस्लामविरुद्ध मनोवृत्ती आपण पूर्णपणे हद्दपार केली आहे काय? हिंदू आणि मुस्लिम यांच्यात परस्पर आत्मिक सलोखा, ह्रदयाचे नाते निर्माण होण्यासाठी आपण काय केले? असा प्रश्न त्यांनी स्वत:ला विचारावा, हिंदू — मुस्लिम यांच्यात असे ह्रदयाचे नाते निर्माण होत नाही. तोवर राष्ट्रीय एकात्मता या संकल्पनेलाच अर्थ नाही.ती निरर्थक आहे. आजच्या स्थितीत तसेच येणाऱ्या काळाच्या पार्श्वभूमीवर (भविष्यात) भारताच्या हिताचे काय आहे. याचा सारासार विचार व्हावा. निवडणुकीतील यश, सत्ताप्राप्ती याच्या पलीकडे जाऊन केवळ राष्ट्राच्या हिताचा विचार जेव्हा आपले नेते करू लागतील तेव्हाच देश आणि उपखंडात शांतता प्रस्थापित करण्याचे ध्येय साध्य होईल आणि दहशतवादाविरुद्धचा आपला लढा यशस्वी होऊ शकेल.

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पार्श्वभूमी: आरोग्यासाठीचे वातावरण चांगले असेल तरच आरोग्यासाठीच्या योजना चांगल्या प्रकारे कार्य करू शकतात, आणि ही तत्परता फक्त भारत सरकारच आणू शकते. सर्वांसाठी आरोग्य सुरक्षा ही संकल्पना प्रत्यक्षात आणायची असेल तर कठोर परिश्रमाशिवाय पर्याय नाही. आणि या करिता भारत सरकारने भरभक्कम आर्थिक तरतूद करणे आवश्यक आहे. यामुळे आरोग्यक्षेत्रात सुधारणा घडवून आणाव्या लागतील. सामाजिक सुरक्षा संकटाच्या तसेच राष्ट्रीय आर्थिक अस्थिरतेच्या काळात सर्वांसाठी आरोग्य सुरक्षा याविषयाला कोविड –१९ च्या कालखंडात अनन्यसाधारण महत्त्व प्राप्त झाले आहे.

राष्ट्रीय सुरक्षेच्या संकल्पनेत काळानुरूप नव–नवीन विषयांची भर पडत गेलेली दिसून येते. तसेच सामाजिक संरक्षण, सामाजिक सुरक्षा, सामाजिक कल्याण अशा संकल्पनांचा समावेश होत गेला. मागील एक–दीड वर्षापासून सर्वांसाठी आरोग्य सुरक्षा ही संकल्पना राष्ट्रीय सुरक्षा संकल्पनेत समाविष्ट झाली आहे. सर्वांसाठी आरोग्य सुरक्षा संकल्पना वेगवेगळ्या संदर्भाने नेहमीच वापरली जात आहे. त्याची वैशिष्ट्ये ही वेगवेगळी आहेत. सर्वांसाठी आरोग्य सुरक्षा, सामाजिक सुरक्षा, सामाजिक कल्याण व इतर अनेक शब्दांच्या माध्यमातून त्याचा उल्लेख होतो. सामाजिक सुरक्षा ही नेहमी वापरली जाणारी संकल्पना आहे. त्याचबरोबर सर्वांसाठी आरोग्य सुरक्षा ही संकल्पना आता वापरली जाऊ लागली आहे. संयुक्त राष्ट्र संघटनेच्या आम सभेतील ठराव २१ ए १९४८ मधील मानवी हक्क जाहीरनाम्यातील कलम २२ अन्वये समाजाच्या सदस्य असलेल्या प्रत्येकाला सामाजिक सुरक्षा व सर्वांसाठी आरोग्य सुरक्षेचा अधिकार प्राप्त झालेला आहे. राष्ट्रीय प्रयत्न व आंतरराष्ट्रीय सहकार्यातून सर्वांसाठी आरोग्य सुरक्षा मिळणे आवश्यक आहे. कोणत्याही व्यक्तीच्या मुक्त विकासाकरिता सामाजिक, सांस्कृतिक व आर्थिक कल्याण साधणे आवश्यक असते. जाहीरनाम्यातील कलम २३ नुसार प्रत्येक व्यक्तीला सामाजिक सुरक्षेबरोबरच सर्वांसाठी आरोग्याचे पाठबळ गरजेचे आहे सर्वांसाठी मानवी हक्क जाहीरनाम्याच्या कलम २२ नुसार सामाजिक सुरक्षा व सर्वांसाठी आरोग्य हा महत्त्वाचा निर्णय मानला जातो.

Key word— आरोग्य सुरक्षा, कोविड –१९, सुरक्षा संकल्पना

१६४२ मध्ये स्थापन केलेल्या ऐतिहासिक बेव्हरीज समितीच्या अहवालात गरजांपासून मुक्तता अशी व्याख्या सामाजिक सुरक्षेच्या बाबतीत केलेली आढळुन येते. सामाजिक सुरक्षेची व्याप्ती काळानुरूप बदलत गेली. व त्यातच सर्वांसाठी आरोग्य सुरक्षा या संकल्पनेची त्यात भर पडली. १९५० च्या कामगार संघटनेच्या परिषदे नुसार अधिक कार्यशील परंतु संकुचित अशा अंगाने आकस्मिक निवारणाचा एक भाग म्हणून सर्वांसाठी आरोग्य सुरक्षा याकडे पाहिले गेले. १६८६ नंतर विकसनशील देशांच्या अनुषंगाने या संकल्पनेचा विस्तार होत गेलेला दिसून येतो. भारतात २०१६ च्या आरोग्य धोरणानुसार, भारताच्या हिताचे जे असेल तीच सर्वांसाठी आरोग्य सुरक्षा, सामाजिक, आर्थिक सुरक्षा होय. जी सामाजिक क्षमतेचे संवर्धन आणि आर्थिक सुरक्षेची खात्री देईल तीच आरोग्य सुरक्षा या संकल्पनेचा गाभा होय. असे नमूद केले आहे.म्हणूनच या तत्वाच्या अनुषंगाने सर्वांसाठी आरोग्य सुरक्षा, सामाजिक, आर्थिक सुरक्षा यासंदर्भातील विचारांचा अभ्यास करावा असे मला वाटले. सारांश रूपाने ज्या समस्येचा शोध घेण्यात येणार आहे ते पुढील प्रमाणे.

१. सामाजिक संरक्षण, सामाजिक सुरक्षा, सामाजिक कल्याण व सर्वांसाठी आरोग्य यासाठी

झालेल्या प्रयत्नांचा गतकाळातील अनुभव आणि मर्यादा लक्षात घेऊन अवलोकन आणि परीक्षण करणे.

२. सामाजिक संरक्षण, सामाजिक सुरक्षा, सामाजिक कल्याण व सर्वांसाठी आरोग्याची उपाय योजनांची, सद्यस्थिती लक्षात घेता भविष्यकाळात सर्वांसाठी आरोग्य सुरक्षेची भूमिका अधिक परिणाम कारक कशी होईल यादृष्टीने उपाययोजना सुचविणे.

संशोधनाचे ध्येय आणि उद्दिष्टे

जागतिक आरोग्य संघटना जागतिक राजकारणात महत्त्वाची भूमिका पार पाडीत आहे. आरोग्य सुरक्षितता ही एक वैश्विक आरोग्य सेवेशी जोडली गेलेली संकल्पना आहे. सामाजिक आरोग्य सुरक्षेच्या बाबतीत संयुक्त राष्ट्र संघटना व भारत सरकार यांनी आजच्या स्थितीमध्ये बदल घडवून आणण्यासाठी कोणते प्रयत्न केले यावर प्रकाश टाकणे हा मुख्य उद्देश या संशोधनाचा आहे कारण काळानुरूप आरोग्य सुरक्षा संकल्पनेत बदल झाला पाहिजे परंतु तसे बदल भारतात झालेले नाहीत. प्रत्यक्ष कार्य आणि भूमिका यात मोठी तफावत निर्माण झालेली आहे असे मला वाटते. त्यामुळेच सामाजिक आरोग्य सुरक्षेच्याबाबतीत मुळाशी जाऊन सविस्तर संशोधन करण्याची आज गरज निर्माण झाली आहे या समस्येच्या जिज्ञासेतून संशोधन करताना मी खालील उद्दिष्टे निश्चित केली आहेत.

१) सर्वांसाठी आरोग्य सुरक्षेचे वातावरण आणि सामाजिक आरोग्य सुरक्षा योजना यांच्यातील परस्पर संबंध समजून घेणे. २) सर्वांसाठी आरोग्य सुरक्षेच्या बाबतीत जागतिक आरोग्य संघटना आणि भारत सरकार यांच्या कार्याचे विश्लेषण करणे. ३) मानवी आरोग्य सुरक्षेच्याबाबतीत महासत्ता व भारतातील राजकीय हस्तक्षेपाचा कसा परिणाम होतो याचा अभ्यास करणे. ४) सर्वांसाठी आरोग्य सुरक्षेच्या संदर्भात भविष्यात निर्माण होणाऱ्या आव्हानांचा अभ्यास करणे.

गृहीतकृत्ये— निरिक्षण व वर्गीकरण यामुळे जी माहिती उपलब्ध होते त्यात कोणते परस्पर संबंध असू शकतील याचा विचार करून जे संभाव्य विधान केले जाते त्याला गृहीतकृत्ये असे म्हणतात. आरोग्य सुरक्षा आणि भारत हा संशोधन विषय निश्चित केल्यावर त्यातील कोणत्या उपविषयांवर सविस्तर अभ्यास करण्याची गरज आहे हे निश्चित करताना असे सांगावेसे वाटते की सर्वांसाठी आरोग्य सुरक्षा संदर्भातील जागतिक आरोग्य संघटनेच्या सनद त्यातील महत्त्वपूर्ण तरतुदींचे गतकाळातील अनुभव आणि मर्यादा लक्षात घेऊन अवलोकन व परीक्षण करणे व सर्वांसाठी आरोग्य सुरक्षेची स्थिती लक्षात घेता भविष्यकाळात सर्वांसाठी आरोग्य सुरक्षेच्या हक्काची परिणामकारक भूमिका कशी होईल यादृष्टीने उपाय सुचविणे हा उपविषय निश्चित केला आहे त्यासाठी पुढील गृहीतकृत्ये मांडले आहेत. १) आंतरराष्ट्रीय स्तरावर सर्वांसाठी आरोग्य सुरक्षा हक्काच्या संदर्भात जागतिक आरोग्य संघटनेची भूमिका अधिक महत्त्वपूर्ण असूनही आवश्यक ती विश्वासार्हता व परिणामकारकता जागतिक आरोग्य संघटनेस निर्माण करता आली नाही. २) जागतिक आरोग्य सुरक्षेच्या ध्येयपूर्तीसाठी आंतरराष्ट्रीय क्षेत्रातील अडचणी आणि मर्यादा लक्षात घेता सर्वांसाठी आरोग्य सुरक्षा या कार्यात जागतिक आरोग्य संघटना अंशत: यशस्वी झालेली आहे. ३) सर्वांसाठी आरोग्य सुरक्षेचे हक्क यासंदर्भात राष्ट्रा—राष्ट्रांतील संघर्ष नियंत्रणातील मर्यादा लक्षात घेऊन त्यात सुधारणा केल्यास जागतिक आरोग्य संघटनेत सहभागी राष्ट्रांच्या राजकीय, आर्थिक, सामाजिक अडचणी कमी होतील. ४) सर्वांसाठी आरोग्य सुरक्षेच्या संदर्भात भारत सरकारने राष्ट्रीयहित म्हणून त्याकडे पाहिले पाहिजे. ५) जागतिकीकरणाच्या, विज्ञान—तंत्रज्ञानाच्या युगात सर्वांसाठी आरोग्य सुरक्षेच्या संदर्भात पुनर्विचार करण्याची आवश्यकता निर्माण झालेली आहे.

संशोधन पद्धती— आरोग्य सुरक्षा आणि भारत या विषयात संशोधन करताना वर्णनात्मक संशोधन पद्धतीचा वापर करण्यात आला आहे कारण मागील काळातील घटकांचा अभ्यास करून आगामी काळात हे घटक कुठल्या स्वरूपात असतील याचा अंदाज व्यक्त करणे म्हणजे वर्णनात्मक संशोधन होय अशी व्याख्या केली जाते हा संशोधन विषय सामाजिक संशोधन या विषयात मोडणारा असल्यामुळे उपलब्ध असलेल्या प्राथमिक व दुय्यम माहिती साधनांच्या सर्वेक्षणातून माहिती गोळा केली आहे. जागतिक आरोग्य संघटना,भारत सरकारचा आरोग्य विभाग व महाराष्ट्र शासनाचा आरोग्य विभाग

हे विभाग सर्वांसाठी आरोग्य सुरक्षा व तिच्या अंमलबजावणीसाठी प्रयत्न करतात. आरोग्य सुरक्षा हा विषय मानवी हक्क व विकासाशी संबंधित आहे त्यामुळे विकास प्रारूप आणि मोजदाद करण्याची परिमाणे यांच्या इष्टानिष्टेविषयी आज जगभर मूलगामी विचार सुरू झालेले आहे. रुढार्थाने ज्याला आपण विकास मानतो त्यासमोर एक जबरदस्त प्रश्नचिन्ह उभे राहिले आहे. सर्वांसाठी आरोग्य सुरक्षेच्या संदर्भाने विचार करताना केवळ वस्तू व सेवा यांची वाढ म्हणजे विकास नव्हे ज्याला आपण विकास मानतो तो मानवी जीवनाची गुणवत्ता वाढविणारा, वृद्धिंगत करणारा असावा याविषयी आज विविध विचारसरणी व दृष्टिकोन बाळगणारे अर्थतज्ञ व प्रवक्ते आणि समाजसुधारक यांच्यात बरिच मतभिन्नता दिसून येते.

आरोग्य सुरक्षितता ही वैश्विक आरोग्य सेवेशी जोडली गेलेली संकल्पना आहे. शिवाय अल्मा—अटा जाहीरनाम्याचे पालन करत असता. सन २०२० पर्यंत सर्वांसाठी आरोग्य सुरक्षा प्राप्त करण्याच्या उद्देशाने त्यास मुख्य महत्त्व प्राप्त झालेले आहे. आय सी एस एस आर व आय सी एम आर च्या १९८१ च्या अहवालानुसार आरोग्य सुरक्षा अहवाल जाहीर करणे प्रत्येक राष्ट्रावर बंधनकारक आहे. त्यामुळे भारत सरकारने १९८३ मध्ये भारतीय राष्ट्रीय आरोग्य सुरक्षा धोरण जाहीर केले. ते कालांतराने राष्ट्रीय आरोग्य धोरण २००२ या नावाने प्रसिद्ध झाले. २००५ मध्ये सुरुवात झालेली राष्ट्रीय ग्रामीण आरोग्य मिशन (एन एच आर एम) देशात प्राथमिक आरोग्य सेवेचे पुनरुज्जीवन करण्यासाठी सुरू करण्यात आले होते. अनेक धोरणात्मक पुढाकार घेतल्यानंतरसुद्धा सर्वांसाठी आरोग्य सुरक्षा हा एक अपुरा राहिलेला कार्यक्रम आहे. असे निष्कर्षापर्यंत कोविड —१९ नंतरच्या परिस्थितीवरून पोहोचता येईल. अल्प उत्पन्न असणाऱ्या बांगलादेशसारख्या देशांच्या पंक्तींमध्ये भारत उभा आहे. त्याचप्रमाणे महत्त्वपूर्ण अशा आरोग्याच्या उद्दिष्टापासून कित्येक मैल दूर आहोत. हे कोविड परिस्थितीतून समोर आलेले दिसते.

सामाजिक आरोग्य सुरक्षेच्या उपाययोजना या जनतेशी निगडित असतात व सरकार लोकांना आर्थिक सुरक्षा तसेच सामाजिक कल्याणाच्या योजना देत असते. देशातील प्रत्येक व्यक्ती व कुटुंबांना त्या योजना लाभदायी ठरतात. पारंपारिक पद्धतीने पाहिले तर काही सामाजिक उणिवा भरून काढण्यासाठी लाभार्थींची निवड केली जाते. त्यानुसार कार्यक्रम आखले जातात. पण त्यातून नेहमीच अपेक्षित फळ हाती येईल असे नसते. आपण आपल्या आर्थिक सुरक्षेची व सामाजिक आरोग्य कल्याणाची मापदंड पातळी वाढवत नाही, तोपर्यंत शाश्वत प्रयत्न शक्य नसतात. त्यामुळे आर्थिक सुरक्षितता निर्माण करणे व त्याच्या जोडीला सर्वांसाठी आरोग्य सुरक्षा निर्माण करणे अशक्य आहे.भारत सरकार ज्या योजना हाती घेते त्यातून देशातील व्यक्ती व कुटुंब यांना लाभदायी असा फायदा होतो. पारंपारिक पद्धतीने पाहिले तर काही समाजातील उणिवा भरून काढण्यासाठी लाभार्थ्यांची निवड केली जाते. त्यानुसार कार्यक्रम तयार केले जातात. अमेरिकेचे माजी राष्ट्राध्यक्ष जॉन एफ केनेडी यांनी एका ठिकाणी असे म्हटले आहे की सागराला भरती असेल तर सगळ्याच बोटी तरून जातात. एखाद्या देशाची सर्वसाधारण अर्थव्यवस्था कशी आहे याचे वर्णन करण्यासाठी सर्वसाधारपणे या ओळी नेहमीच वापरल्या जातात. भारताच्या बाबतीत तेच खरे आहे. सामाजिक आरोग्य सुरक्षेच्या उपाययोजना या जनतेशी निगडित असतात व सरकार लोकांना आर्थिक सुरक्षा तसेच सामाजिक कल्याणाच्या योजनेच्या माध्यमातून नेहमीच अपेक्षित फलप्राप्ती होईल असे प्रयत्न करीत असते. शिक्षण, आरोग्य व कौशल्य या क्षेत्रात आता सुधारणा झाली आहे. लोकांची सामाजिक परिस्थिती सुधारणे आज महत्त्वाचे आहे. वंचित घटकांचे जीवनमान उंचावणे गरजेचे आहे. केवळ जाती, समूदाय, धर्म यांच्या शाळेत नागरिकांचे कल्याण साधण्याचे मापदंड कितपत योग्य आहे, हा प्रश्नच आहे. भारतातील लोकांच्या गरजा प्रचंड आहेत. दारिद्रयात जीवन जगणाऱ्यांना वर काढणे व त्यांना शासन प्रयत्नांतून आर्थिक बळ व सुस्थिती देणे ही सरकारची मोठी जबाबदारी आहे. लोकसंख्येतील काही लोक आर्थिक मागास आहेत. यांची सामाजिक व्यवस्था वेगळी आहे. त्यांना पुढे आणण्यासाठी त्यांची आर्थिक व्यवस्था सुधारणे आवश्यक आहे. तसे झाले तरच त्यांना त्यांचे जीवन सुधारण्याची संधी मिळेल.

साधारणत: लक्ष निर्धारित प्रयत्नात सामाजिक व आर्थिक मागासलेपणा यांचा विचार एकाच वेळी करणे आवश्यक आहे. सरकारने दलित,आदिवासी व अल्पसंख्यांकांच्या आर्थिक सुरक्षा व कल्याणासाठी केलेल्या उपाययोजनांचे मूल्यमापन केले तर सर्वसाधारण उपायांचा विचार केला जात नाही, असेच दिसून येईल. ईश्वरचंद्र विद्यासागर व विवेकानंद यांच्यासारख्या समाजसुधारकांनी समाजात स्त्रियांची स्थिती उंचावण्यास महत्त्व दिले आहे. त्यांनी स्त्रियांच्या आर्थिक व सामाजिक स्थितीत सुधारणा हा समाजाच्या प्रगतीचा पाया मानला आहे. अलीकडच्या काही उपाययोजनांमध्ये महिलांना स्थान दिलेले दिसते. त्यात सामाजिक आर्थिक बदलाची बिजे आहेत. सरकारची उज्वला योजना हे त्याचेच उदाहरण आहे. ही योजना धार्मिक समुदायासाठी नाही किंवा जातीसाठी नाही, पण गरिबांसाठी आहे. दारिद्रयरेषेखालील कुटुंबांना त्याचा फायदा झाला आहे ३ एप्रिल २०१७ पर्यंत या योजनेचे किमान वीस दशलक्ष लाभार्थी होते. अनुसूचित जाती, जमाती, मुस्लिम समाजातील महिलांना त्याचा लाभ झाला आहे. पंतप्रधानांनी २०१६ मध्ये योजना जाहीर करताना दारिद्रयरेषेखालील कुटुंबांना पाच लाख स्वयंपाकाच्या गॅस जोडण्या देण्याचे उद्दिष्ट ठरविले होते. महिलांना लाकूड—फाटा वापरावा लागतो, धुरामुळे फुफ्फुसे खराब होतात, काही महिला गौऱ्या वापरतात त्यांनाही धुराचा त्रास होतो. त्यामुळे या महिलांना ताशी चारशे सिगरेट ओढण्याइतका आरोग्य अपाय होतो. त्यामुळे उज्वला योजना त्यानुसार फायद्याची होते. त्यांना स्वच्छ ऊर्जा मिळाल्याने त्या कुटुंबातील लाकूडफाटा गोळा करणारी मुले आता शिकू लागली आहेत. या कुटुंबांच्या डॉक्टरांचा खर्च कमी झाला आहे. श्वासाचे रोग कमी होत आहेत. मुलांना आरोग्यदायी घरे मिळत आहेत.

उद्योजकता कौशल्या वाढवण्याचा प्रयत्न केला आहे पण सरकारने यापेक्षा अधिक काम करण्याची गरज आहे सरकारने शिक्षणात अजून योजना राबवत शिक्षण संधी सुधारल्या पाहिजेत शिक्षण ही कुठल्याही व्यक्तीचे आयुष्य बदलण्याची गुरुकिल्ली आहे त्यातूनच लोकांना सामाजिक व आर्थिक विकासाच्या संधी मिळू शकतात. वंचित व गरीब कुटुंबातील मुलांपर्यंत पोहोचण्याचे प्रयत्न आणखी वाढवायला हवेत. जेथे सार्वजनिक शिक्षण व्यवस्था पोहोचलेली नाही ज्या समाजात व भागात ती पोहोचली पाहिजे, शाळांना प्रसाधनगृहे, वाचनालय यांसारख्या सुविधा दिल्या पाहिजेत, व गुणवत्तापूर्वक शिक्षकांची नियुक्ती केली पाहिजे. मुला—मुलींना शिष्यवृत्त्या दिल्या तर अनेक मागास समाजातील उच्च शिक्षणाची स्थिती बदलेल त्यासाठी शिक्षणात गुंतवणूक हवी. रोजगाराच्या संधी निर्माण केल्या पाहिजेत, यासाठी मुलांना तयार केले पाहिजे, ती सामाजिक सुरक्षेची खरी गुंतवणुक असणार आहे त्याशिवाय आपण विकास करू शकणार नाही. भारताची आरोग्य यंत्रणा विकासाच्या नव्या वळणावर उभी आहे.ती आता देशात मूळ धरू लागली आहे. उच्च उत्पादन आणि आर्थिक असमानता हे आरोग्यसेवेच्या तृतीय स्तरावरच्या औपचारिक सेवेच्या विषम स्वरूपात प्रसारित होत आहे. प्राथमिक सेवांवर आणि प्रतिबंधात्मक सेवांवर दुर्लक्ष होत आहे. खरे तर या सेवा गरिबांना जगण्यासाठी आवश्यक आहे. २००८ च्या जागतिक आरोग्य संघटनेच्या अंदाजानुसार ५.२ दशलक्ष भारतीय संसर्गजन्य रोगांमुळे मरण पावतात. उत्पन्न आणि आर्थिक तफावतीचे एकूण परिणाम ग्रामीण, शहरी, राजकीय आणि इतर सामाजिक गटांमध्ये देखील दिसून येते. सन २०१५ मध्ये यूएनडीपी मार्फत जाहीर केलेल्या आकडेवारीनुसार भारतीय आरोग्य सूची ही आसमानतेवरआधारित होती. यापुढे असे निदर्शनास येते की प्राथमिक तसेच प्रतिबंधात्मक आरोग्य सेवांच्याबाबतीत राजकीय बांधिलकी कमी आहे. शिक्षणाप्रमाणे या क्षेत्राचे महत्त्व नाही. निवडणुकीच्या दृष्टिकोनातून आरोग्य ही कधीही महत्त्वपूर्ण बाब बनलेली नाही. आंध्रप्रदेशातील उदाहरण डोळ्यासमोर असतानाही खूप मोठे भवितव्य असलेल्या विषयाला राज्यकर्त्यांकडून निवडणुकीच्या दृष्टिकोनातून पाहिले गेले नाही. सामान्यत: याच उदासीनतेचे प्रतिबिंब अर्थसंकल्पीय तरतूदीत दिसून येते. अर्थव्यवस्था उत्कृष्ट मार्गक्रमण करत असतानाही गेल्या दशकभरात सकल राष्ट्रीय उत्पन्नाच्या केवळ २.५ टक्के इतकी तरतूद आरोग्यासाठी केलेली दिसून येते. याचा अर्थ असा की आरोग्यावरील ७५ टक्के खर्च हा स्वत:च्या

खिशातूनच करावा लागत असल्याने आपत्तिजनक परिस्थितीत अनेक जण दारिद्रयरेषेखाली ढकलले जातात. ब्राझील, बोलव्हिया, इंडोनेशिया आणि थायलंड यासारख्या देशांचे वैशिष्ट्य असे आहे की तेथे आरोग्य संदर्भात मोठ्या प्रमाणावर असमानता होती. १९८० सालापासून त्यांनी त्यामध्ये सार्वत्रिक सुधारणा केल्या. आपली आरोग्य विषयक धोरणे बदलली. थायलंडमधील दहा आरोग्य योजना, इंडोनेशियामध्ये केलेले आरोग्य सेवांचे विकेंद्रीकरण आणि सामाजिक आरोग्य योजना, ब्राझील मधील सर्वंकष आरोग्य प्रणाली ही याची उदाहरणे. या देशांनी कशा प्रकारे आपल्या देशातील आरोग्य सेवांसाठी आघाडी घेतली आहे. हे आदर्श या देशांनी घालून दिलेली, ही उदाहरणे प्राथमिक आरोग्य सेवा यंत्रणेची बळकटी, जागतिक आरोग्य सुरक्षेची उद्दिष्टे प्राप्त करण्याच्यादृष्टीने आवश्यक बाब आहे हे स्पष्ट होते. आरोग्य विम्याची सुरुवात भारतात कर्मचारी राज्य विमा योजना (ईएस आय एस) आणि केंद्रीय शासन आरोग्य योजना (सीजीएच एस) यांपासून झाली. या दोन्ही योजनांचा सरकारी नोकऱ्यांमध्ये आणि त्यांच्यावर अवलंबून असणाऱ्यांमध्ये प्रसार झाला आहे. या योजना द्वितीय आणि तृतीय स्तरावरील आरोग्य सेवांवर लक्ष केंद्रित करतात. व सरकारी नोकरी करणाऱ्या भारतीय नोकरदारांच्या एकूण संख्येच्या दहा टक्के जनतेला सेवा पुरवतात. ग्रामीण भारतात गरीब आणि गरजू भागात जननी सुरक्षा योजना ही सन २००५ मध्ये घोषित झाली ही योजना अनेक नियम असल्याने अटींची पूर्तता करणाऱ्या लाभार्थींना त्यांच्या खात्यावर रोख रक्कम मिळते. गरीब राज्यांमधून स्त्रियांची रुग्णालयीन प्रसूती यामध्ये प्रतीसाद मिळाला व जननी मृत्यूदर कमी झाला. राष्ट्रीय स्वास्थ्य विमा योजना (आर एस बी वाय) सन २००८ मध्ये जाहीर झाली. या योजनेअंतर्गत संवेदनशील समाज घटकांना आपत्तीजनक आरोग्य खर्चाकरिता आर्थिक मदत देण्यात येते. शिवाय दारिद्रयरेषेखालील जनतेला उत्तम दर्जाची आरोग्यसेवा पुरवण्यात येते. प्राथमिकता ही योजना दारिद्रयरेषेखालील जनतेला समोर ठेवून बनविण्यात आली होती. मात्र पश्चात ही योजना हातगाडी ओढणारे आणि कचरा वेचणाऱ्या आदिनं श्रमिकांसाठी विस्तारली गेली. हॉस्पिटलमध्ये दाखल केलेल्या रुग्णांसाठी तीस हजार रुपये पर्यंतच्यां खर्चाची तरतूद आहे. वर्षाला प्रत्येक कुटुंबाला तीस हजार रुपये नोंदणी शुल्क द्यावे लागते. सुधारित मर्यादिनुसार ही रक्कम एक लाख रुपये वाढविण्यात आलेली आहे. ही योजना मार्च २०१६ पर्यंत एकूण ४१.३ दशलक्ष कुटुंबापर्यंत पोहोचल्याची नोंद आहे. या योजनेअंतर्गत कमी नोंदी झाल्या आहेत. या योजनेची व्याप्ती फार कमी कुटुंबांपर्यंत पोहोचली असल्यामुळे केवळ ११.८ दशलक्ष कुटुंब हा लाभ घेऊ शकले. आरोग्य क्षेत्रातील प्रत्यक्ष अनुभव हे सांगतो की जरी ही योजना गरीब जनतेचा आरोग्यविषयक आर्थिक ताण घटविण्यासाठी असली तरी हे उद्दिष्ट अजूनही पुरेसे गाठता आले नाही. याचे कारण असे की रुग्णांना औषधोपचार तसेच विविध तपासण्या आणि आरोग्यासाठीचा प्रवास खर्च इत्यादि खर्चाची तरतूद या योजनेत अंतर्भूत केलेली नाही. केरळसारख्या राज्यात शासकीय योजनेची पूर्तता बर्याच प्रमाणात दिसून येते. कारण सदरहू योजनेसाठी तेथे पोषक वातावरण आहे. किमान आठ राज्ये सदरहू योजना अंमलात आणत आहेत. त्यात प्रामुख्याने दारिद्र्यरेषेखालील कुटुंबांकरिता वाजपेयी आरोग्य योजना, त्याचप्रमाणे यशस्विनी सहकारी कृषी आरोग्य योजना या कर्नाटक राज्यात राबविल्या जात आहेत. तर आंध्रप्रदेशात तेलंगणामध्ये राजीव गांधी आरोग्य योजना, मुख्यमंत्री आरोग्य विमा योजना ही तामिळनाडूमध्ये तर राजीव गांधी जीवनदायी योजना महाराष्ट्रामध्ये प्रभावीपणे राबविली जात आहे. मुख्यमंत्री अमृत योजना ही गुजरात मध्ये तर संजीवनी कोष छत्तीसगड मध्ये कार्यरत आहे. या सर्वांमध्ये राजीव गांधी आरोग्य योजना आंध्र प्रदेशमध्ये अत्यंत प्रभावी असून योजनेच्या ८५ टक्के कुटुंब यात समाविष्ट झाली आहेत. योजनेचे हे फलित व्यापक जागतिक आरोग्य उद्दिष्टांच्या समीप आहे. हृदयविकार, कर्करोग, मुत्रपिंडाचे आजार आणि मूत्रपिंड निकामी होणे यासाठी लोकसंख्येच्या सुमारे ४० टक्के रुग्णांना हा त्रास जाणवतो. त्यांच्याकडे लक्ष देणे गरजेचे असून प्राथमिक स्तरावर तपासणी आवश्यक आहेत. एकत्रितपणे २०१५ सालापर्यंत कोणत्या ना कोणत्या प्रकारचे आरोग्य संरक्षण २८० दशलक्ष जनतेला किंवा लोकसंख्येच्या

एक चतुर्थांश जनतेला आरोग्य सुविधा पोहोचण्यात यश आले. शासनाकडून आरोग्य विमा कार्यक्रम राबविला जातो. (सी जी एच एम एस आय एस) तसेच राज्याच्या इतर खास आरोग्य विमा योजना आणि सर्वात महत्त्वाचे आर एस बी वाय योजना आहेत. तसेच असे असूनसुद्धा केंद्र आणि राज्य सरकारे प्राथमिक आरोग्याकरिता संरक्षण देऊ शकलेले नाही. मेघालय राज्य मात्र अपवाद आहे तेथे काही प्रमाणात मदत दिली जाते. सार्‌या योजना आजार बळावल्यानंतर च्या आहेत प्राथमिक स्वरूपात आजार असतानाची स्थिती त्यात गृहीत धरली जात नाही. भारताचे नवे राष्ट्रीय आरोग्य धोरण २०१७ मध्ये स्पष्ट केलेले दिसून येते, की शासनाच्या धोरणांमध्ये चांगला बदल झालेला असून सर्वंकष प्राथमिक आरोग्यावर भर देण्यात आला आहे. त्याचप्रमाणे त्यांची उपयुक्तता देखील वाढलेली दिसते. त्याचे प्राथमिक कारण असे की आरोग्याची व्याख्या करताना सुदृढ या शब्दावर भर दिलेला दिसून येतो. सुदृढता म्हणजे रोगाची अनुपस्थिती त्याचप्रमाणे प्राथमिक आरोग्यावर भर देण्यात आलेला असून सार्वजनिक क्षेत्राने यात महत्त्वपूर्ण भूमिका बजावली आहे. म्हणजे शासनाने राष्ट्रीय उत्पादनाच्या २.५ टक्के इतकी रक्कम खर्च करण्याचे उद्दिष्ट ठरविले असून ते उद्दिष्ट २०२५ पर्यंत साध्य केले जाईल. आर्थिक तरतूद करताना खाजगी तसेच सार्वजनिक भागीदारीला बरोबर घेतले जाईल मात्र याचे पुरावे खास उत्साहवर्धक नाहीत. आणि हे दर्शवितात की जोपर्यंत खूप काटेकोर नियोजन आणि आखणी केली जात नाही, तोवर सार्वजनिक क्षेत्राला दिलेले अनुदान फलदायी ठरणार नाही. आंतरराष्ट्रीय स्तरावरील अनुभव असे सांगतो की, आरोग्यासाठीचे पर्याय जर चांगले असेल तर आरोग्यासाठीच्या विमा योजना चांगल्या प्रकारे कार्यरत करता येऊ शकतात. आणि ही तत्परता फक्त शासनच आणू शकते सर्वांसाठी आरोग्य ही संकल्पना प्रत्यक्षात आणायची असेल तर कठोर परिश्रमाशिवाय पर्याय नाही. आणि या करिता शासनाने भरभक्कम आर्थिक तरतूद करणे आवश्यक आहे. यामुळे आरोग्य क्षेत्र विस्तारेल आणि त्याच बरोबर कार्यक्षमतेत वाढ करण्यासाठी सुधारणा घडवून आणाव्या लागतील. २०१७ मध्ये आर्थिक तरतुदीची व्याप्ती वाढविण्याकरिता काही सूचना केल्या. त्यांच्या अंदाजानुसार आरोग्यसेवा सक्षम करण्याकरिता पुरेसे आरोग्यदायी वातावरण निर्माण करण्याकरिता राष्ट्रीय उत्पादनाच्या एक ते दीड टक्के भांडवली खर्च होणे अपेक्षित आहे. त्याचबरोबर राष्ट्रीय उत्पादनाच्या एक टक्के अधिक खर्च केला तर सर्वांच्या प्राथमिक दुय्यम आणि ६० टक्के जनतेच्या निवडलेल्या तृतीय स्तरावरील उपचारासाठी सेवा देता येऊ शकतात. याव्यतिरिक्त राष्ट्रीय उत्पादनाच्या दोन टक्के इतका भांडवली खर्च आपण करू शकलो. तर सार्वजनिक आरोग्य सेवांसाठी व्यापक पाठिंबा देता येऊ शकतो. वैद्यकीय कचर्‌याची योग्य विल्हेवाट लावता येऊ शकते. आहारकडे लक्ष देता येऊ शकते. शाश्वत विकास उद्दिष्टे कार्यक्रम २०३० मध्ये गाठता येईल. शासनाने सार्वत्रिक आरोग्य सुरक्षा धोरणासाठीचे अंगीकारलेले उद्दिष्ट साध्य करता येऊ शकेल. आरोग्य विषयक जागतिक आशा—आकांक्षा पूर्ण करण्याच्यादृष्टीने भारत महत्त्वपूर्ण भूमिका बजावू शकतो. भारत सरकारने २०१९ चे राष्ट्रीय आरोग्य धोरण आणि त्याची अंमलबजावणी करण्याचे घोषणापत्र लिखित उद्दिष्ट सन २०३० पर्यंत वैश्विक दृष्टिकोनातून सर्वांसाठी आरोग्य हा दीर्घ पल्ला कठीण असला तरी आनंदाने आपण गाठू शकू.

इतिहासकारांनी आतापर्यंत सम्राट व राजे यांच्या लोककल्याणकारी दृष्टिकोनाचे दस्तावैजीकरण केले आहे अगदी प्राचीन ते मध्ययुगीन काळातील लोककल्याण योजनांची माहिती त्यात आहेत. सामाजिक आरोग्य सुरक्षा या आधुनिक संकल्पनेचा उदय हा एकोणिसाव्या शतकाच्या शेवटी झाला जर्मनीत ही संकल्पना सर्वप्रथम सुरू झाले ऑटोव्हान बिस्मार्क हा जर्मनीचा चान्सेलर होता. तेव्हा सामाजिक आरोग्य सुरक्षेची संकल्पना मांडली गेली त्यात कामगारांना भरपाईसाठी सन १८८४ साली आजारपण विमा योजना, सन १८८८ साली सामाजिक विमा योजना, सन १६८६ साली आरोग्य योजना, असे अनेक दाखले जर्मनीच्या बाबतीत देता येतील. विसाव्या शतकाच्या सुरुवातीला सर्वंकश सामाजिक आरोग्य सुरक्षा योजना तेथे अंमलात होती. त्यावेळी १८९७ मध्ये ब्रिटनने महिलाभरपाई

कायदा केला. त्यापाठोपाठ राष्ट्रीय विमा कायदा १९११ करण्यात आला. ब्रिटन सरकारने पहिली सामुदायिक सामाजिक आरोग्य सुरक्षा योजना दुसऱ्या महायुद्धानंतर तयार केली. याचे श्रेय विल्यम हेन्री बेव्हरीज यांना जाते. बेव्हरीज हे अर्थतज्ञ व पुरोगामी विचारांचे समाजसुधारक होते. त्यांनी सरकारला बेव्हरीज योजना तयार करण्यास भाग पाडले. त्यातून ब्रिटनची राष्ट्रीय आरोग्य व्यवस्था आकारास आली. आरोग्यसेवा अंमलबजावणीत आजही ती आदर्श मानली जाते. 1900 ते १९२० दरम्यान अमेरिका तत्त्वज्ञानातील क्रांतीची साक्षीदार ठरला. त्यात वृद्ध काळात मदत योजना, आर्थिक सुधारणा योजना व सामाजिक आरोग्य सुरक्षा योजना सुरू झाल्या. अमेरिकेने १९३५ मध्ये सामाजिक आरोग्य सुरक्षा कायदा केला. त्यावेळी फ्रॅंकलीन रूझवेल्ट अध्यक्ष होते, या योजनेतून पुढे सामुदायिक राष्ट्रीय सामाजिक आरोग्य सूरक्षा योजना १९४३ मध्ये सुरू झाली. फ्रान्समध्ये १९४६ मध्ये पियर लॅरॉत यांनी राष्ट्रीय सामाजिक आरोग्य सुरक्षा योजना तयार केली. त्यात सगळ्या लोकांना सामावून घेतले होते. या सर्व काळात आंतरराष्ट्रीय कामगार संघटना व संयुक्त राष्ट्र यांनी सामाजिक आरोग्य सुरक्षेच्या आंतरराष्ट्रीय कायद्यांना प्रोत्साहन दिले. आंतरराष्ट्रीय कामगार संघटनेच्या १९४४ च्या जाहीरनाम्यात सामाजिक आरोग्य संस्थांनी महत्त्वाची देवाण—घेवाण करणे, सहकार्य व आंतरराष्ट्रीय व राष्ट्रीय कृतींवर भर दिला होता. सामाजिक आरोग्य सुरक्षा उपाययोजना करण्यास देशांना प्रोत्साहन दिले पाहिजे. लोकांना त्यांच्या गरजा भागवण्यास पुरेसे उत्पन्न व वैद्यकीय सुविधा असल्या पाहिजेत. असे जाहीरनाम्यात म्हटले होते. १९५२ मध्ये आंतरराष्ट्रीय कामगार संघटनेने सामाजिक आरोग्य सुरक्षा जाहीरनामा मंजूर केला. त्यात सामाजिक सुरक्षेत कुठल्या आपात्कालीन समस्यांचा समावेश असावा याचा विचार केला गेला. हा जाहीरनामा म्हणजे आंतरराष्ट्रीय कामगार संघटनेच्या सामाजिक आरोग्य सुरक्षेचा प्रमुख आधारस्तंभ आहे. एक तर तो आंतरराष्ट्रीय जाहीरनामा आहे व दुसरे म्हणजे मूलभूत सामाजिक आरोग्य सुरक्षा तत्त्वांच्या आधारे तयार केलेले जगाने मान्य केलेले ते सामाजिक आरोग्य सुरक्षा निकष आहेत. अनुभवातून जे शिकता येते. त्यानुसार सामाजिक आरोग्य सुरक्षा यंत्रणा या लोकांना सामाजिक असुरक्षितता, दारिद्रय यापासून वाचवून मानवी आदर व सभ्यता, सामाजिक एकोपा, लोकशाहीचे फायदे प्राप्त करून देणाऱ्या आहेत. अनेक आंतरराष्ट्रीय उद्दिष्टांत व जाहीरनाम्यात या तत्वांचा वापर केलेला आहे. शहर व विकास उद्दिष्टांसाठी ही त्याचा समावेश असून विकास हे शाश्वत उद्दिष्ट आहे. आधीच्या काही उपक्रमांतर्गत सामाजिक सुरक्षा उपायांची अंमलबजावणी कमी व मध्यम उत्पन्न गटाच्या देशात कमी होते त्या आधी काही निवडक देशांत सामाजिक सुरक्षा उपायांची अंमलबजावणी होते. आंतरराष्ट्रीय कामगार संघटनेने २०१४ मध्ये दिलेल्या माहितीनुसार जगात १७ टक्के लोकांना सामाजिक आरोग्य सुरक्षेचे लाभ आहेत. सामाजिक आरोग्य सुरक्षा उद्दिष्टांचा विचार करता त्यात काही आव्हाने आहेत. त्यात शाश्वतता व वैश्वीकरण याचा समावेश आहे. अनेक देशात निवडक लोकांमध्ये सामाजिक आरोग्य सुरक्षा योजना सुरू झाल्या. त्यानंतर या लाभाचा विस्तार होत गेला फार थोड्या योजना या वैश्विक पातळीवर होत्या. कमी व मध्यम उत्पन्न गटातील देशात सामाजिक आरोग्य सुरक्षेसाठी मर्यादित तरतुदी होत्या. व यातील लोकसंख्येने लक्ष गट ही लहान होता. या योजना कागदोपत्री चांगल्या वाटतात. पण त्यात अनेक लोक त्यापासून दूर राहतात. कोणत्या लोकांनी लाभ घ्यायचा आहे. त्याची ओळख पटणे हे एक आव्हान आहे. त्यामुळे या योजनांना वैश्विकता राहत नाही. लाभधारक लोकसंख्या जास्त असावी यासाठी राजकीय चढाओढ सुरू असते. शिवाय या योजनेचा नेहमी विस्तार करणे व नियमितपणे फेरआढावाही घेणे आवश्यक असते. लोकांच्या अपेक्षा व देशाची आर्थिक क्षमता यांचा मेळ घालावा लागतो. शाश्वततेच्या दृष्टिकोनातून सामाजिक सुरक्षा योजना या वेगवेगळ्या देशात वेगवेगळ्या असतात. याचे लोकसंख्या व आर्थिक उद्दिष्टांचे अंदाज २०५० पर्यंत निश्चित केले आहेत. अनेक विकसित देशात सामाजिक सुरक्षा योजनांचा खर्च एकूण राष्ट्रीय उत्पादनाच्या एक पंचमांश दिसून येतो. आयुर्मर्यादा वाढत असताना, निवृत्तीला पोहोचणाऱ्या लोकांची संख्या वाढत असून, निवृत्तीचा खर्च व एकूण देशांतर्गत उत्पादन किंवा

उत्पन्न याचे गुणोत्तर वाढत चाललेले आहे. त्यामुळे सामाजिक सुरक्षा योजनांचा खर्च वाढत आहे. वाढत्या लोकसंख्येने या योजनांना फटका बसणार नाही याची काळजी देशांनी घेतली पाहिजे. व त्याची पोहोच व विस्तार वाढवला पाहिजे. परंतु दोन मोठी आव्हाने आहेत. विकसनशील देशात सामाजिक आरोग्य सुरक्षा योजनांची अंमलबजावणी हा महत्त्वाचा प्रश्न आहे. कारण संस्थात्मक क्षमता कमी असून त्यामुळे वंचित लोकांना फायदे दिले जात नाही. कारण यातील अनेक लाभार्थी हे असंघटित क्षेत्रात काम करीत असतात. व त्यांना या योजनेतून बाहेर राहावे लागते. त्यातून फायदेही मिळत नाही. आरोग्य लाभार्थ्यांना लक्ष करणे व त्यांच्याकडून पैसे भरून न घेता त्यांना फायदा देणे महत्त्वाचे आहे. देशाच्या राज्यघटनेला अनुसरून सामाजिक आरोग्य सुरक्षा योजनेच्या तरतुदी ठरवल्या पाहिजेत. सामाजिक आरोग्य सुरक्षा ही अनेक देशांच्या राज्यघटनेतील थेट किंवा अप्रत्यक्ष तरतूद असते. ज्या देशात या तरतुदी स्पष्ट आहेत ते देश अंमलबजावणीत आघाडीवर आहेत. जगात सामाजिक आरोग्य सुरक्षा प्रणाली विकसित करण्याची काही उदाहरणे आहेत. इंग्लंडमध्ये जगातील सर्वंकष व प्रगत अशी सामाजिक आरोग्य सुरक्षा प्रणाली आहे. तेथे सर्व रहिवासी सामाजिक आरोग्य सुरक्षा योजनेत आहेत. विशिष्ट गटासाठी वेगवेगळ्या योजना आहेत. निवासी लोकांसाठी असलेल्या योजनांना पैसा पुरवला जातो. व त्या स्वयंसेवी संस्था चालवतात. रोजगार धारित व अर्थाजन निगडित सामाजिक आरोग्य सुरक्षा योजना या खाजगी कंपनीकडे किंवा पेन्शन निर्धारित प्रीमियर भरून राबवल्या जातात. सेंटर फोर पेन्शन ही संस्था त्याचे नियंत्रण करते. त्यात सामाजिक कल्याण योजनांचा समावेश असतो. इंग्लंडची आरोग्य प्रणाली ही सर्वंकष आहे. व सामाजिक आरोग्य सुरक्षेचा भाग आहे. सामाजिक आरोग्य सुरक्षा पुढाकार व नियंत्रणात जगातील इतर पाच विभागांचा समावेश आहे. विविध देशातील सामाजिक आरोग्य सुरक्षा प्रणालीत काही समान वैशिष्ट्ये आहेत.

१.बहुदा सर्व देशात वृद्धापकाळ निवृत्ती वेतन व निवृत्ती लाभ याचा समावेश आहे त्यात किमान वेतनाची तरतूदही आहे. अनेक देशांनी अतिरिक्त लोकांना त्याचे लाभ दिले आहेत. २.अतिरिक्त लोकसंख्येला सामावून घेण्याचे प्रयत्न अपुरे आहेत. व चालू फायदे सर्वंकष नाहीत. ३. सामाजिक आरोग्यात सुरक्षित आरोग्य सेवेला सामावून घेण्याचा प्रयत्न करण्याच्या आवश्यकतेवर सर्वांचे मत ऐक्य आहे. पण फार थोड्या देशाने त्यासाठी प्रयत्न केले आहेत. ४. अनेक देशांनी चांगले प्रयत्न केले. त्यात संमीलित योजनांचा समावेश आहे. अंमलबजावणीचे एकात्मिककरण आहे. यात पुरवठादार व खरेदीदार वेगळे आहेत. ते स्वतंत्र व स्वायत्त आहेत पण ते सरकारच्या वतीने या सुविधा देत आहेत. ५. संघराज्य पध्दतीत राज्य या योजनांची रचना ठरवतात व अंमलबजावणी करण्यात राष्ट्रीय पातळीवर सामाजिक आरोग्य सुरक्षा योजनांबाबत मार्गदर्शन केले जाते व सुसंवादासाठी नियम केले जातात. ६. यात नवीन बाबींचा अंतर्भाव केला जात असून माहिती व संदेशवहन साधनांचा वापर करून जास्तीत जास्त लोकांपर्यंत या सेवा पोहोचविल्या जात आहेत. त्यांच्या जोडीला विविध देशांची गरज असेल तेथे त्याला कायदेशीर व वैज्ञानिक संरक्षणही दिले जात आहे.

भारतातील आरोग्य सुरक्षा उपाययोजना

भारताला स्वातंत्र्य मिळून आता ७५ वर्ष झाली आहेत. बरीच लोकसंख्या तरुण आहे. त्यात लोकसंख्येला सरकारी योजनांचा लाभाची मोठी अपेक्षा आहे. भारताची अर्थव्यवस्था वेगाने वाढत आहे व त्याला जागतिक आर्थिक मंदीचा फटकाही बसलेला नाही. कदाचित भारतातील सामाजिक आरोग्य सुरक्षा योजना मजबूत होण्यासाठी हा योग्य काळ असावा. भारताच्या राज्यघटनेत कलम ४१ व ४२ भाग ४ मध्ये कामाचा अधिकार दिलेला आहे. व बेरोजगारीच्या काळात मदत त्याचबरोबर शिक्षणाचा अधिकार दिला आहे. वृद्धापकाळात, आजारपणात, अपंगत्वाच्या मदतीचे आश्वासन आहे. सामाजिक आरोग्य सुरक्षेचे जाळे मजबूत व्हावे यासाठी त्याला कायदेशीर आधारही दिला आहे. भारतात सामाजिक आरोग्य सुरक्षेची सुरुवात १९२३ मध्ये कामगार भरपाई कायद्याने झाली. त्यानंतर जास्तीत जास्त लोक या योजनेत आणले गेले ते सगळे कागदावर छान वाटत असले तरी भारतातील

अनेक राज्यांत आव्हाने कायम आहेत. जगाच्या इतर भागाप्रमाणे येथेही काही योजनांचे काम पूर्ण क्षमतेने होत नाही. किंवा त्या लोकांपर्यंत व्यवस्थित पोहोचलेल्या नाहीत. ही सगळी परिस्थिती लक्षात घेता भारतात पुढील उपाययोजना करण्याची आवश्यकता मला वाटते. सामाजिक आरोग्य सुरक्षा योजनेचे सार्वत्रिकीकरणवर आधारित आराखडा विकसित करणे. आंतरराष्ट्रीय अनुभवावरून असे दिसते की विशिष्ट लाभार्थींना मदत देण्यासाठी पद्धतशीर योजना असल्या पाहिजेत. या योजना विशिष्ट पातळीवर पुरेसे कायदेशीर संरक्षण देऊन राबवल्या पाहिजे. त्यातील मार्गदर्शक आराखडा सरकारने जाहीर करून त्याला सार्वजनिक उत्तरदायित्व दिले पाहिजे. त्याला संस्थात्मक पाठबळ हवे, तसेच कार्यक्षमता आणण्यासाठी आधारकार्ड, जनधन योजना सर्वसमावेशकतेसाठी करायला हवा. योजनांच्या अंमलबजावणीत याचा उपयोग केला तर योग्य व्यक्तींना त्याचा फायदा होऊ शकेल. स्वायत्त राष्ट्रीय सामाजिक आरोग्य सुरक्षा संघटना स्थापन करण्यात यावी. जगातील अनेक देशांनी सामाजिक आरोग्य सुरक्षा योजनांसाठी स्वायत्त संस्था स्थापन केल्या आहेत. त्यामुळे राज्य व राष्ट्रीय पातळीवर अशा संस्था स्थापन करून कार्यक्षमता वाढवता येईल. यात सरकारला धोरण निश्चित करता येईल व काही तरतुदी करता येतील. सामाजिक क्षेत्रात नवीन पद्धतीने आर्थिक गुंतवणूक करणे आवश्यक आहे.आतापर्यंतच्या अनुभवानुसार सर्वंकष व सामाजिक योजनांच्या अंमलबजावणीसाठी एखादा देश श्रीमंत असावा लागतो असं नाही. सामाजिक आरोग्य सुरक्षेतील गुंतवणुकीने आर्थिक वाढीस मदत होते. लोकसंख्येचे स्वरूप लक्षात घेऊन साधनांची गरज पाहून सामाजिक आरोग्य सुरक्षेसाठी पंधरा ते वीस वर्षांची गुंतवणूक करण्याची गरज आहे. आर्थिक सर्वसमावेशकतेसाठी नवीन व आश्वासित योजना असल्या पाहिजेत. त्यात शाश्वंतता असली पाहिजे जर निवडक लोकांकडून प्रीमियम घेणे आवश्यक असेल तर त्याला कायदेशीर व घटनात्मक संरक्षण असणे गरजेचे आहे. सार्वजनिक जागरूकता आवश्यक असते. सामाजिक आरोग्य सुरक्षा योजनेत वचनबद्धता राखून वंचित लोकांना लाभ देणे आवश्यक असते. यात श्रीमंत—गरिबांना, शिक्षित—अशिक्षितांना, असंघटीत क्षेत्रातील लोक संघटित क्षेत्रातील लोकांना मदत करू शकतात. यात एकमेकांना मदतीचे आश्वासन आहे. सध्याच्या योजनांची परिणामकारकता वाढू शकते. सामाजिक आरोग्य कव्हरेज मध्ये सामाजिक आरोग्य सुरक्षा उपाय योजना आहेत. भारतात वार्षिक ६३ दशलक्ष लोक दारिद्रयरेषेखाली असून त्यांना आरोग्य खर्चाला तोंड द्यावे लागते. त्यामुळे त्यांची ही अवस्था आहे. जे लोक आधीच दारिद्रयरेषेखाली आहेत ते आणखी दारिद्रयत जातात. दुसऱ्या भाषेत सांगायचे तर सामुदायिक समाज सुरक्षा योजनेतून सध्याच्या योजनेची फलश्रुती वाढते. आपल्याकडे आरोग्यावरील सरकारी खर्च हा एक मोठा मुद्दा आहे. ते प्रमाण केवळ ३० टक्के आहे. लोकांचा आरोग्य खर्च हा जगात भारतात सर्वात अधिक म्हणजे ६५ टक्के आहे. जेव्हा सरकार आरोग्यावर गुंतवणूक करते. तेव्हा तो सामाजिक आरोग्य सुरक्षेचा भाग बनतो व आरोग्यवरील गुंतवणूक एकूण राष्ट्रीय उत्पादनात साहाय्य करते. आर्थिक वाढीत त्याचा समावेश, त्याचा चांगला अप्रत्यक्ष परिणाम दिसतो. अनेक देशात सामाजिक आरोग्य सुरक्षा विम्याच्या माध्यमातून सामाजिक आरोग्य योजना राबवल्या जातात. सरकारने आरोग्य व सामाजिक आरोग्य विमा योजनेत गुंतवणूक करणे गरजेचे आहे. राष्ट्रीय स्वास्थ्य विमा योजना ही चांगल्या उद्देशाने सुरु करण्यात आली पण त्याचा वार्षिक खर्च हा भारतातील सरकारी आरोग्य खर्चाचा भाग नाही. त्यामुळे या योजनेचा प्रत्यक्ष प्रभाव फार कमी आहे. आता प्रस्तावित राष्ट्रीय आरोग्य संरक्षण योजना राबवून त्याला अर्थसाहाय्य करण्याची गरज आहे. २०१७ मध्ये जाहीर करण्यात आलेल्या राष्ट्रीय आरोग्य धोरणाची अंमलबजावणी करण्याची गरज आहे. त्यामुळे सामुदायिक आरोग्य संरक्षण योजनेत चांगले योगदान होईल. राज्य सरकारांचे स्वयम् नेतृत्व भारतासारख्या संघराज्य प्रणालीत सरकारचा सामाजिक आरोग्य सुरक्षा उपाय यात मोठा वाटा असला पाहिजे. त्यातून सामाजिक आरोग्य सुरक्षा योजनेत नवीन मार्ग व लवचिकता येते. केंद्र सरकारचे आर्थिक स्रोत हे मर्यादित आहेत पण राजकीय नेतृत्व दूरदृष्टीचे असेल तर त्या योजनांच्या अंमलबजावणीत फरक पडतो.

वैज्ञानिक व कायदेशीर सुधारणा— सामाजिक

आरोग्य सुरक्षा योजनांना शाश्वतता आणण्यासाठी वैज्ञानिक व कायदेशीर पाठबळ लागते. सरकारी अर्थसहाय्य ऐवजी लोक पैसे देऊ शकतात. त्यांच्या मदतीतून या योजना राबवता येऊ शकतात. ह्या योजनेचे व्यवस्थापनही महत्त्वाचे असते. त्यांची शाश्वतताही एक आव्हान आहे. यात वैज्ञानिक व कायदेशीर तरतुदी गरज पडल्यास आवश्यक आहे. त्या प्रक्रियेत विशेषज्ञ व शैक्षणिक क्षेत्रातील तज्ञ तसेच भारतातील धोरण संस्थांना सहभागी करून घ्यायला हवे.

कोवीड—१९ नंतर जैविक युद्ध या संदर्भाने चर्चा होऊ लागली आहे. जैविक युद्ध म्हणजे सजीव घटकांवर विपरीत परिणाम करणाऱ्या अस्त्रांना जीवशास्त्रीय असे समजले जाते. या जीवशास्त्रीय अस्त्रांच्या उपयोगाने ज्या युद्धात मनुष्य, प्राणीमात्रांना, पिके, अन्य आर्थिक साधने नष्ट करण्याचा प्रयोग केला जातो. त्या युद्धाला जिवाणू युद्ध म्हणतात. परंतु कोवीड—१९ ही संकल्पना काही प्रमाणात भिन्न स्वरूपात दिसून येत आहे. याचा परिणाम सर्वात जास्त मानवी जीवनावर होताना दिसतो आहे. त्यामुळे मानवी जीवनाच्या सामाजिक आरोग्य सुरक्षेचा प्रश्न निर्माण झालेला आहे. या परिस्थितीचा जगातील सर्व मानवजातीवर अधिक परिणाम होतो आहे. या जिवाणूंचा प्रसार अधिक झपाट्याने होताना दिसतो आहे.

निष्कर्ष— सामाजिक आरोग्य सुरक्षा योजनेची अंमलबजावणी गेल्या काही दशकात सुरू झाली. त्यातून अनेक देशांच्या अनुभवातून काही गोष्टी शिकता येण्यासारख्या आहेत. सामाजिक आरोग्य सुरक्षा योजना हा भारतातील घटनात्मक तरतुदीचा भाग आहे व त्या योजनेस देशातील सरकारने अग्रक्रम दिला पाहिजे.परंतु सरकारने आरोग्य सुरक्षा योजनेला अद्यापही अग्रक्रम दिलेला नाही असे दिसते. आरोग्य सुरक्षायोजना फार मर्यादित लोकांपर्यंत पोहोचल्या आहेत. यात जागतिक पातळीवरचे अनुभव भारताला या योजनेची सामायिकरण व शाश्वतता आणण्यासाठी उपयोगी पडतील. सामाजिक क्षेत्रातील गुंतवणूक, विविध संस्थांचे एकात्मिकीकरण करणे व लोकांच्या प्रीमियर मधील गुंतवणुकीची बांधिलकी केंद्र व राज्य सरकारची इच्छाशक्ती याला प्राधान्य देणे आवश्यक आहे. सामाजिक आरोग्य सुरक्षेचे महत्त्व हे शाश्वत विकास उद्दिष्टाच्या दृष्टिकोनातून महत्त्वाचे आहे. देशातील सामुदायिक आरोग्य संरक्षण योजना ही त्याचा मोठा वाटा आहे. सामाजिक आरोग्य सुरक्षा योजनेतील जागतिक अंमलबजावणी या अनुभवातून भारतासाठी काही उपाय योजना पुढील प्रमाणे.

१. सामुदायिक आरोग्य सुरक्षा आराखड्याचा विकास व सहमती. २ शाश्वत राष्ट्रीय सामाजिक आरोग्य सुरक्षा संघटनेची स्थापना करण्याची आवश्यकता. ३. सामाजिक आरोग्य क्षेत्रातील गुंतवणुकीसाठी अभिनव अर्थसहाय्य योजनेची आवश्यकता. ४. सार्वजनिक जागृती व वचनबद्धता निर्माण करावी लागेल. ५ सामुदायिक सामाजिक आरोग्य सुरक्षा संरक्षण योजना तयार करावी लागेल. ६. राज्यांमधून स्वयम् नेतृत्व निर्माण व्हावे लागेल.क्त. वैधानिक व कायदेशीर सुधारणा तयार करावे लागतील.

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Indira Emergency

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Abstract :

राष्ट्राचा इतिहास विसरून चालणार नाही. उलट इतिहासाची जाण ठेवून पदोपदी तसे आचरण करावे लागणार. आज आपण अनेक त्याग आणि बलीदानांमुळे स्वातंत्र्याची फळे चाखत आहोत. अशा थोर शहीद महात्म्यांचे बलिदान विसरता येणार नाही. जे विसरत चाललेले असते त्यांना आठवण करून द्यावी लागणार आहे. समाज विरोधी गोष्टींचे भांडवल करणाऱ्यांना समाजात उघडे पाडावे लागणार आहे. परंतु यासाठी सर्वप्रथम इतिहासाचे ज्ञान संपादन करावे लागेल. ज्ञानाच्या, विचारांच्याआधारे न्याय मार्ग स्वीकारावा लागणार आहे. आचार, विचार आणि कृतीची सांगड घालावी लागणार आहे. पदोपदी इतिहासाच्या पाऊल खुणा जोपासून नागरिक वागू लागला तर राष्ट्र बलशाली होईल. आत्मशोध आणि स्वयंनिर्णय शक्तीच्या बळावर समाज वागू लागला, बोलू लागला, कृती करू लागला, बाह्य सौंदर्यापेक्षा अंतर्मनी असलेल्या सौंदर्याचा विचार करू लागला तर त्यांच्याकडून हिंसक कृती मुळीच घडणार नाही, समाजाकडून नेहमीच न्याय मार्ग स्वीकारला जाईल.भारतातील लोकशाहीच्या संदर्भाने मानवी हक्क, संरक्षण,सुरक्षा आणि शासन व्यवस्था या संदर्भात पुन्हा पुन्हा चर्चा होताना दिसते. इंदिरा इमर्जन्सीच्या कालखंडात मानवी हक्कांची पायमल्ली कशा पद्धतीने केली गेली. याची माहिती प्रसार माध्यमातून दिली जात आहे. खरेच 'इंदिरा इमर्जन्सी' मानवी हक्कांची, सुशासनाची पायमल्ली करणारी होती का? याचा शोध घेण्याचा हा छोटासा प्रयत्न.

Key word*- जाज्वल्य देशप्रेम, मानवी हक्क, सुशासन, आत्मशोधन, स्वयंनिर्णय*

प्रस्तावना:

भारताला स्वातंत्र्य मिळवून ७४ वर्ष पूर्ण होत आहे. आपण स्वातंत्र्याच्या 75 व्या वर्षात पदार्पण करीत आहोत. परंतु इतक्या वर्षांच्या कालावधीत आपल्याला राष्ट्रीय एकात्मता अपेक्षे इतकी साध्य करता आली नाही ही खेदाची गोष्ट आहे. त्यामुळे आजच्या काळात राष्ट्रीय एकात्मतेचा प्रश्न एक समस्येचा विषय झाला आहे. आपला भारत विकसनशील देश आहे, विकासाच्या मार्गावर आहे. परंतु या विकसनशील देशासमोर आज अनेक समस्या उभ्या आहेत. उदा. धार्मिक तणाव, कोवीड-१९ संदर्भात आरोग्य समस्या, जातिभेद, शिक्षणाचा प्रश्न, परकीय

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"Changing Trends in Agriculture and its Impact on Rural Development"

Impact Of Irrigation Facilities On The Production Of Major Crops In Nashik District

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Abstract-
In the present paper an attempt has been made to study the impact of increased irrigation facilities on the crop production of the Nashik district based on the secondary data published by government departments. The irrigation facilities in the study region such as wells with the electric pumps and diesel pumps, area benefitted by dams, borewells with handpump and electric pumps are studied for the period of around 15 years. During the same time the production of major crop which are Wheat, Rice, Jowar, Bajra, Tur and Sugarcane are taken into consideration. The comparative study of availability of irrigation facilities and the production of the crops in hector is studied.The study reveals that the production of crop increases over the period of time due to improve irrigation in the region.
Keywords: Irrigation, Crop production, diesel pumps, electric pumps, borewells.

Introduction-

Agriculture is the major source of income, for roughly 58 percent of India's population. India is the world's second-largest producer of agricultural products. Agriculture employed more than half of the Indian workforce in 2018 and generated 17–18% of the country's GDP.Generally, in the maximum part of India, rainfall is limited to only four months every year, from June to September, when the monsoon arrives. In certain regions of the nation, rainfall occurs throughout the months of December and January. Rainfall is scarce and unreliable in many regions of the nation, even during the monsoon and in agriculture, insufficient, unpredictable, and irregular rain creates uncertainty which is the main cause for the low production,that'swhy the irrigation facility plays an important role in agriculture production.Irrigation is the science of applying water to land artificially in order to meet the water needs of crops throughout their life cycle in order to provide adequate nutrition. India's irrigation system consists of a network of big and small canals branching from Indian rivers, as well as groundwater well-based systems, tanks, and other rain-gathering facilities. The largest of these is the groundwater system.Agriculture in India, like that of many other developing nations, has grown dramatically in the last four decades as a result of the widespread adoption of high-yielding variety seeds, by the development of irrigation systems.

About Study Area-

Nasik district's location is from 19° 35'18" North latitude to 20° 53'07" North latitude and 73° 16'07'' East longitude to 74° 56 27" East longitudes with an area 15530 59.km,It is third largest in Maharashtra. There are 15 Tahsil in the district like Nashik, Paint, Surgana, Trimbakeshwar, Igatpuri, Sinnar, Niphad, Dindori, Kalwan, Satana, Malegaon, Chandwad, Nandgaon, Deolaand Yeola.

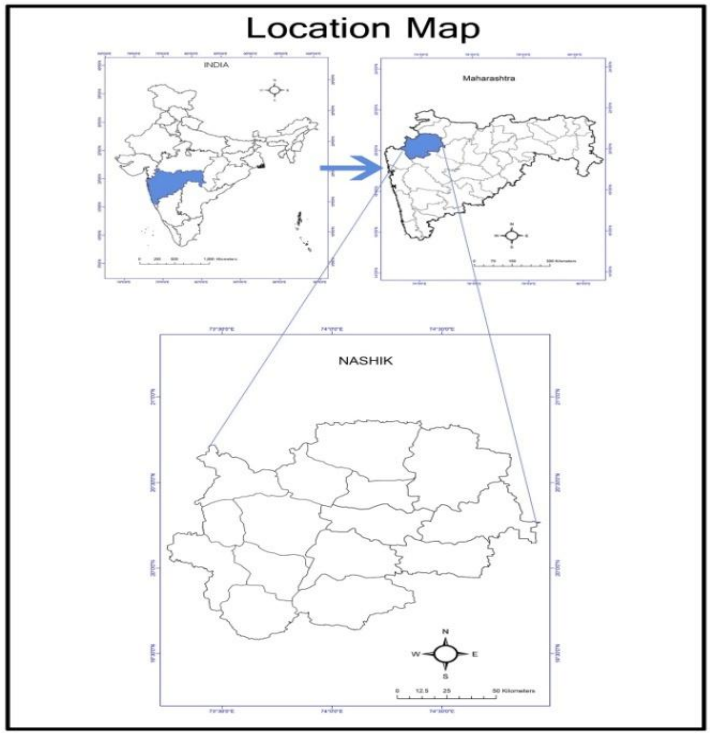


Fig.1 Location Map of the Study Area

Agriculture is the main economic activity of the district and about 70 per cent working population is depends upon it. Nashik district's agriculture related land area and it's classification are as follows:

Table: 1 Classification of Area under landuse

Area Type	**Area (Hectors)**
Geographical area	15,63,000
Cultivable area	8,64,000
Average kharif Crop area	6,63,200
Average Rabi Crap area	1,36,500
Actual sown area	6,58,763
Forest	3,40,000
Uncultivable area	23,000

Source: KrishiVigyan Kendra

dependent on agriculture occupation. Nasik district falls under medium rainfall area with normal annual rainfall of 1056 mm. The district has net irrigated area of 245471 ha. There are 13 major, 08 medium and 104 minor irrigation projects in the district. The irrigation potential for 1,03,098 ham is available for long term planning in the district. Since last 20 years the grape has acquired dominance on the agricultural economy of the district. Due to water shortage in kalwan, Deola, Baglan& Malegaon blocks, the farmers have shifted to pomegranate from sugarcane & grape crops. Some progressive farmers are cultivating flowers in green houses. These developments also indicates that the farmers in the district adopt new technologies & methods of cultivation very fast.

Methodology-

In the present paper the comparative studyof irrigation facilities and Crop production of fifteen years' time span i.e., from 2000-01 to 2015-16is studied as per available data. For irrigation facility data of Nashik district, we have used statistical department's annually online published data of wells with electric pump and diesel pump of years 1999-2000, 2008-09 and 2011-12, Borewells with Hand pump and Electric pump of years 2005-06, 2010-11 and 2015-16 andIrrigation Projects (Dams) years of 2005-06, 2010-11 and 2015-16. For crop production data of major crops i.e., Wheat, Rice, Jowar, Bajra, Tur, Sugarcane annual production of year

2001-2002 to 2015-2016 of Nashik district is consider as per availability. The study is based on the informationcollected fromthe website of Department of Agriculture, Government of Maharashtra.

Objectives-

1. To study the irrigation facility available in theNashik district
2. Comparative study of irrigation facilities and crop production in the Nashik district

Table:2 Irrigation Facilities: - Wells with diesel and electric pumps

Tehsil	Wells with Diesel Pump	Wells with Electric Pump	Wells with Diesel Pump	Wells with Electric Pump	Wells with Diesel Pump	Wells with Electric Pump
	1999-2000		2008-2009		2011-2012	
Surgana	30	71	0	0	0	0
Kalvan	380	6019	21	89271	145	8662
Devala	0	0	0	0	0	0
Baglan	156	7085	427	16625	310	17125
Malegaon	1700	6078	1918	6078	1618	6078
Nandgaon	560	4260	2237	1470	2237	1470
Chandvad	110	7750	92	8331	0	2314
Dindori	1179	2549	394	12981	0	19065
Peth	37	51	35	0	0	35
Trambak	0	0	65	315	82	350
Nashik	0	10087	5	10098	7	100115
Igatpuri	235	42	226	84	220	84
Sinnar	1908	9006	19	195	467	19509
Niphad	390	33442	220	27605	242	30365
Yevla	2174	4882	0	3500	0	3500
Total	**8859**	**91322**	**5359**	**96209**	**5328**	**230172**

Source: Directorate of Economics and Statistics, Government of Maharashtra

Irrigation is the agricultural process of applying controlled amounts of water to land to assist in the production of crops, as well as to grow landscape plants and lawns, where it may be known as watering. Agriculture that does not use irrigation but instead relies only on direct rainfall is referred to as rain-fed. Irrigation has been a central feature of agriculture for over 5,000 years and has been developed independently by many cultures across the globe.Irrigation facilities in the Nashik district consists of wells, canals, wells with electric pump, wells with diesel pump. As per the data collected from Department of Statistics for the year 1999-2000 it shows that there were 8859 wells with diesel pump and 91322 wells with electric pumps. After the period of about ten years i.e. in year 2008-09 wells with diesel pump reduces to 5359 and wells with electric pumps increases to 96209. The trend continues and the number of electric pumps increases tremendously to about 230172 in 2011-12. The growth in the number of wells indicates that the irrigation facilities enhanced such as Baglan, Dindori Sinnar, Niphad and Nashik has shown increase in irrigation leading to crop production throughout the district over the period. Above table representstehsilwise data of wells over the decade. Tehsils

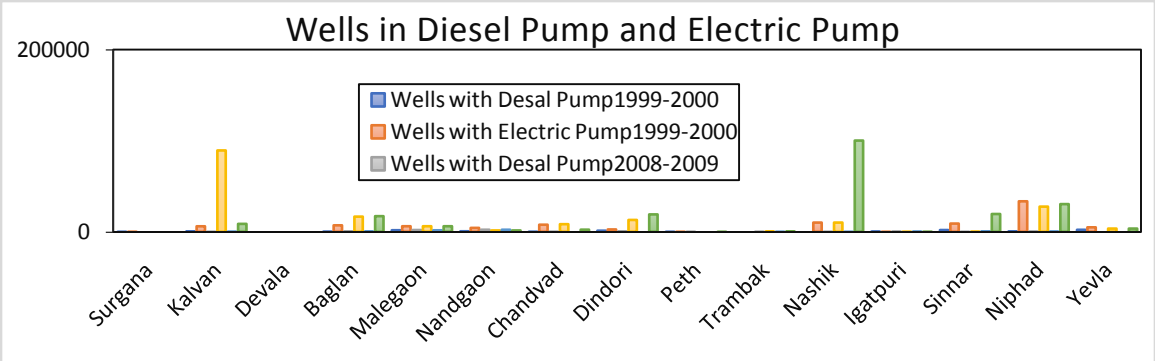


Fig:2 Wells in Diesel Pump and Electric Pump

Table: 3 Irrigation Facilities: - Borewells with Hand pump and Electric pump

Tehsil	Working Hand pump	Working Electric pump	Working Hand pump	Working Electric pump	Working Hand pump	Working Electric pump
	2005-2006		**2010-2011**		**2015-2016**	
Surgana	517	66	323	4	378	2
Kalvan	493	34	207	-	590	42
Devala	513	82	315	28	365	23
Baglan	280	46	513	48	746	68
Malegaon	146	9	594	23	767	21
Nandgaon	502	73	310	7	434	3
Chandvad	655	33	437	20	555	20
Dindori	181	23	470	64	640	63
Peth	245	26	111		142	2
Trambak	544	68	136	2	178	5
Nashik	94	2	212	29	278	29
Igatpuri	515	36	187	8	269	7
Sinnar	292	5	415	14	817	15
Niphad	119	5	541	41	665	79
Yevla	522	14	350	2	645	18
Total	**5618**	**522**	**5121**	**290**	**7469**	**402**

Source: Directorate of Economics and Statistics, Government of Maharashtra

The table No.3 represents borewellsavalibilty in the region. It shows that numbers of electric pumps has decreased from the 2005 to 2010 and again it increases in 2015. It also reveals that electric pumps numbers are noticeably increased over the period, leading to the improvement in facility of irrigation. Overall the trend of borewells are for the irrigation are becoming escalated.

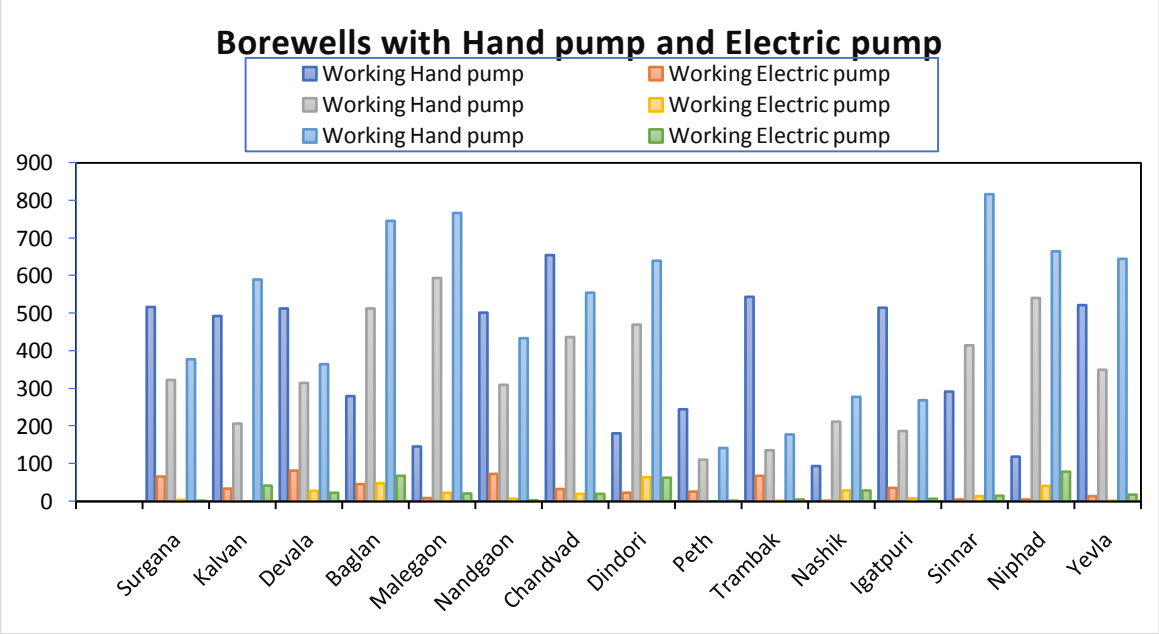


Fig: 3 Borewells with Hand pump and Electric pump

Table:4 Irrigation Projects (Dams) (Area in Hector)

Tehsil	**Minor Project**	**Medium Project**	**Major Project**	**Minor Project**	**Medium Project**	**Major Project**	**Minor Project**	**Medium Project**	**Major Project**
	Benefited area in 2005-2006			**Benefited area in 2011-2012**			**Benefited area in 2015-2016**		

Surgana	552	0	0	515	0	0	649	0	0
Kalvan	2093	0	52096	3346	0	36180	3346	0	53539
Devala	1068	0	0	1641	0	3794	1641	0	0
Baglan	2018	23534	0	2588	8885	2322	2588	23534	0
Malegaon	1976	0	0	3400	9529	14171	3400	0	0
Nandgaon	919	8139	26705	2497	1355	105688	2497	7673	106588
Chandvad	2959	0	864	1699	834	715	2655	0	715
Dindori	2951	9034	124057	3315	0	92286	4804	9034	101983
Peth	723	0	0	0	0	0	3149	0	0
Trambak	898	0	0	1808	0	0	2605	0	0
Nashik	1068	12725	38400	1409	12113	38400	2618	12728	30400
Igatpuri	1281	0	113450	1500	3573	113450	2044	0	113450
Sinnar	1953	5260	0	1955	3340	6211	3050	5260	0
Niphad	517	0	0	953	0	16260	1422	0	0
Yeola	914	0	0	827	0	0	953	0	0
Total	**21890**	**58692**	**355572**	**27453**	**39629**	**429477**	**37421**	**58226**	**406675**

Source: Directorate of Economics and Statistics, Government of Maharashtra

A majority of the dams built in the world are multipurpose in nature, but irrigation is the largest user of the waters withdrawn. due to a dam, reducing flood hazard due to inundation of land, crop and property which might result into economic upheavals. It also reduces congestion of runoff in plains and coastal lands. The table no. 4 reveals that the Nashik district has minor, medium and major dam project which leads to the beneficial of irrigation in the region.In the year 2005-2006 it shows that around 355572 hector of the agricultural land was benefitted by the major dams in the district. Kalwan, Nandgaon, Dindori, Nashik and Igatpuri are tehsils in which area under major dams is remarkable. Medium dam project benefited the areas in Baglan, Nandgaon, Dindori, Nashik and Sinnar. In the year 2011-12 the tehsils almost all the tehsils were benifitted by major dams except Surgana, Peth, Trimbakeshwar and Yeola. Nandgaon and Igatpuri is region which were mostly irrigated by major dams followed by Dindori, KalwananNiphad. All most each and every tehsils are irrigated by minor dams in region. In 2015 the area under dam irrigation is increased compared to previous data obtained in 2005 and 2011. It increases from 436154 hectors in the year 2005 to 496559 hectors in the year 2011 and 502322 hectors in the year 2015.

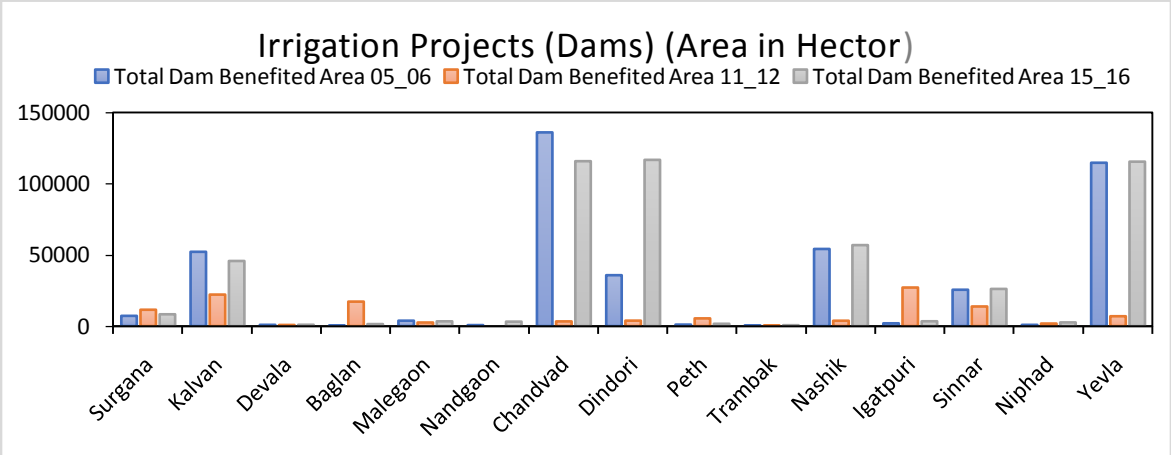


Fig: 4 Nashik District- Talukawise Average Yield Yield:- Kg/ha

Table: 5 Production of Wheat Kg/ha from (2001 -2015)

CROP- Wheat															
Sr.No	Dist /Taluka	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
	Sinnar	1365.1	750.5	1026.7	1190.0	1316.0	1646.0	2132.0	1930.0	2263.0	3066.2	1825.0	1693.0	2263.2	2073.6	1346.8

2	Nashik	1600.9	1570.7	1381.1	1898.0	1742.0	2130.0	1066.0	3247.0	2016.0	2216.8	2116.4	2775.0	2774.2	2668.9	2492.9
	Yeola	463.5	815.5	758.8	1351.0	1149.0	1503.0	1547.0	808.0	1977.0	1731.5	1423.8	1031.6	1590.3	1452.4	893.3
	Niphad	1745.7	2166.8	1667.1	1947.0	2109.0	1920.0	2127.0	1671.0	1932.0	1778.3	2227.3	1308.3	1455.0	1261.0	1474.4
	Chandwad	848.8	1052.3	805.8	1202.0	2596.0	2975.0	2205.0	2513.0	2215.0	2042.9	1753.6	1631.7	2055.1	1446.0	881.5
	Peint	0	0	0	0	1219.0	1734.0	514.0	1511.0	967.0	640.1	1857.7	2082.5	1708.6	465.0	1668.4
	Dindori	1227.0	992.1	886.8	1228.7	1377.0	1239.0	1424.0	1643.0	1076.0	1713.1	1683.8	2296.6	1753.1	1798.3	1431.1
	Nandgaon	686.1	1233.7	1493.2	1711.0	1203.0	1178.0	1045.0	1933.0	1684.0	1925.7	2430.7	1705.0	1731.6	1951.8	1335.5
9	Devala	810.6	1395.6	1446.7	1905.0	2128.0	1718.0	1317.0	1248.0	1838.0	1644.4	1251.1	1229.5	1286.4	1396.4	1830.2
	Surgana	338.1	506.4	893.2	556.2	1174.0	461.0	1131.0	1373.0	1412.0	1512.2	0	934.8	922.9	984.5	1555.7
	Kalwan	1314.6	1195.1	1171.7	1280.9	1561.0	1590.0	2337.0	1900.0	1739.0	2164.7	1640.9	1666.4	1566.6	1364.4	2120.8
	Malegaon	517.0	800.2	972.3	1227.0	1363.0	1466.0	1488.0	1371.6	1428.0	1607.3	1484.3	1395.3	1336.0	1569.3	1175.0
	Baglan	818.7	1162.3	1018.6	1242.0	1567.0	1970.0	1998.0	1441.0	1562.0	1995.3	1866.4	1337.7	1713.0	1662.7	1342.1
	Trymbak	0	650.8	766.4	977.0	867.0	844.0	1767.0	1495.0	1310.0	1061.9	1112.7	1542.2	1654.2	1010.7	1688.1
	Igatpuri	1264.6	1741.6	1149.7	1038.0	1312.0	1567.0	2000.0	1116.0	946.0	1272.7	3000.7	1286.4	1783.6	1338.0	1554.2

Source: Department of Agriculture Government of Maharashtra

Fig. 5

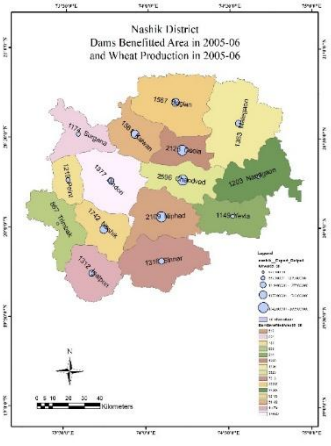


Fig. 6

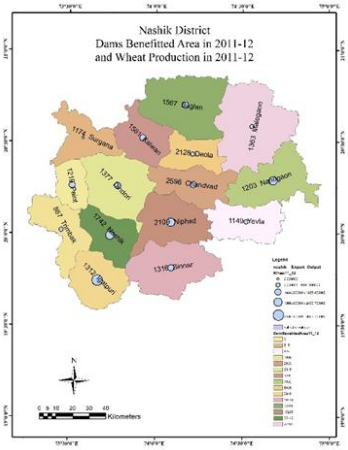
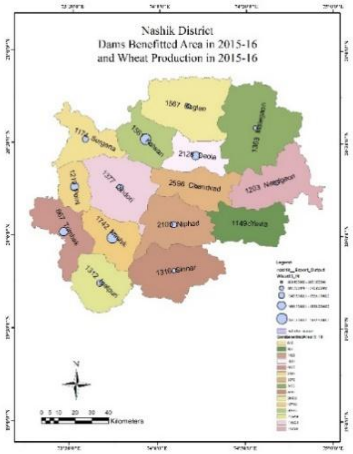


Fig. 7



The above fig.5 represents the production of wheat in the year 2005-06. The production of was 1316 kg/ha inSinnar, 1742 kg/ha in Nashik, 1149 kg/ha inYeola, 2109 in Niphad,, 2596 in Chandwad, 1219 kg/ha in Peth, 1377 kg/ha in Dindori, 1203 kg/ha in Nandgaon, 2128 kg/ha in Deola, 1174 kg/ha in Surgana, 1561 kg/ha in Kalwan, 1363 kg/ha in Malegaon, 1567 kg/ha in Baglan and 867 kg/ha in Trimbakeshwar tehsil. There is variation in the productions of wheat In the tehsils depending upon its irrigation facilities. Yeola, Niphad, Chandwad has comparatively more production then Trimbakeshwarthesil. From the fig.4 it is clear that the irrigation facility developed in Nandgaon, Chandwad and Yeola has benefitted the production of wheat in the

region. The similar result is observed in the 2011 and 2015, the tehsils with sufficient irrigation the production has increased per hector.

Table: 6 Production of Rice Kg/ha from (2001 -2015)

CROP- RICE																
Sr.No	Dist /Taluka	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
1	Sinnar	944.0	643.1	1346.0	2328.0	1285.0	1082.2	1633.0	1691.0	519.3	487.3	299.1	835.8	2376.6	888.8	1413.6
2	Nashik	771.0	795.5	1001.7	1538.0	1340.0	944.3	1687.0	1960.0	870.3	814.0	1890.7	1420.5	2067.5	1836.6	1869.3
3	Yeola	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
4	Niphad	704.0	443.7	717.8	656.0	1293.0	1131.8	992.0	649.0	403.5	1144.7	564.3	1893.9	0	0	0
5	Chandwad	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
6	Peint	1186.0	0	1985.5	1238.0	1355.0	418.0	1533.0	1269.0	410.5	175.2	1052.0	1080.4	623.5	307.3	330.7
7	Dindori	1374.0	495.8	889.2	630.0	1161.0	569.4	1046.0	570.0	396.4	507.2	1366.7	928.1	1547.2	1181.0	1160.3
8	Nandgaon	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
9	Devala	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
10	Surgana	0	555.7	942.4	915.0	945.0	802.5	869.0		398.9	405.7	970.5	1360.4	1141.9	470.3	728.9
11	Kalwan	1049.0	387.5	1009.9	1115.0	804.0	645.2	1062.0	496.0	626.3	607.4	1353.4	996.0	1239.1	1469.8	1567.8
12	Malegaon	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
13	Baglan	1113.0	657.3	850.5	587.0	680.0	601.8	807.0	791.0	566.5	602.5	716.4	886.9	493.3	793.5	366.6
14	Trymbak	0	294.7	1156.3	812.0	1172.0	1166.7	2147.0	1125.0	297.9	361.9	1158.5	916.5	1376.5	1876.6	1813.3
15	Igatpuri	1299.0	446.7	1274.1	1205.0	1623.0	1223.6	1533.0	1391.0	206.4	333.8	1375.5	1349.7	1296.5	1499.5	1960.6

Source: Department of Agriculture Government of Maharashtra

Fig. 8

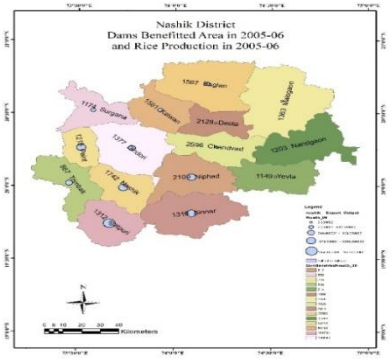


Fig. 9

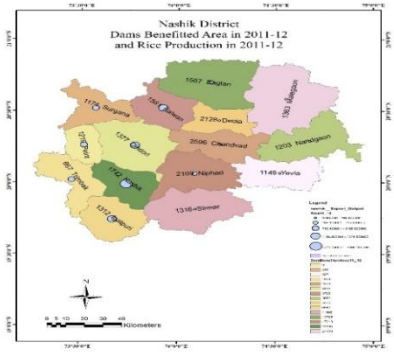
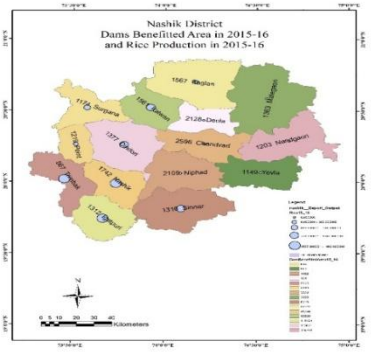


Fig. 10



Rice is not cultivated throughout the tehsils of Nashik district, as it require sufficient water to grow, it is mainly grown in western part of the district were the rainfall is high and some central part where the rainfall is moderate irrigation facilities are adequate.The above fig.8 represents the production of rice in the year 2005-06. The production of was 1285 kg/ha inSinnar, 1340 kg/ha in Nashik, 1293 in Niphad, 1355 kg/ha in Peth, 1161 kg/ha in Dindori, 945 kg/ha in Surgana, 804 kg/ha in Kalwan, 680 kg/ha in Baglan and 1172 kg/ha in Trimbakeshwar tehsil. The productions noticeably changed in the year 2015, it increases almost double than year 2005 mainly due to increase in the irrigation facilities such as wells with electric pumps and electric borewells.

Table: 7 Production of Jowar Kg/ha from (2001 -2015)

CROP- Kh. Jowar																
Sr. No	Dist /Taluka	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
1	Sinnar	0	532.4	538.3	0	799.2	517.0	315.0	0	0	1022.5	1417.4	0	0	0	0
2	Nashik	0	2985.1	0	0	0	0	0	0	0	0	0	0	0	0	0
3	Yeola	647.3	2095.5	470.5	1347.0	676.2	774.0	1403.0	678.0	742.7	880.7	0	0	0	0	0
4	Niphad	1260.5	1424.7	218.6	1303.0	0	0	0	0	479.5	0	0	0	0	0	0
5	Chandwad	654.9	1178.2	0	0	0	0	0	0	0	0	0	0	0	0	0
6	Peint	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
7	Dindori	0	689.0	0	0	1109.4	0	0	0	0	0	0	0	0	0	0
8	Nandgaon	844.7	2082.5	0	1633.6	916.7	1206.0	0	2209.0	0	1217.6	1328.0	0	0	0	0
9	Devala	0	758.0	0	0	0	0	0	0	0	0	0	0	0	0	0
10	Surgana	1402.1	669.5	0	0	0	0	0	0	0	0	0	0	0	0	925.3
11	Kalwan	819.6	1428.6	589.2	794.5	798.0	0	0	921.0	726.5	0	0	0	0	0	0
12	Malegaon	296.8	703.6	0	0	0	0	0	0	0	0	0	0	0	0	0
13	Baglan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
14	Trymbak	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
15	Igatpuri	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Source: Department of Agriculture Government of Maharashtra

Fig. 11

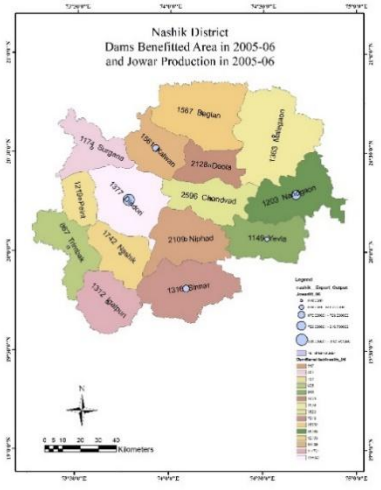


Fig. 12

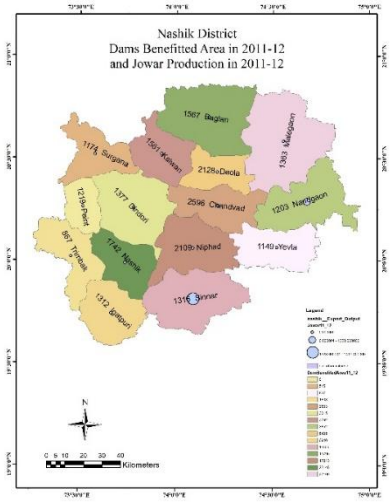
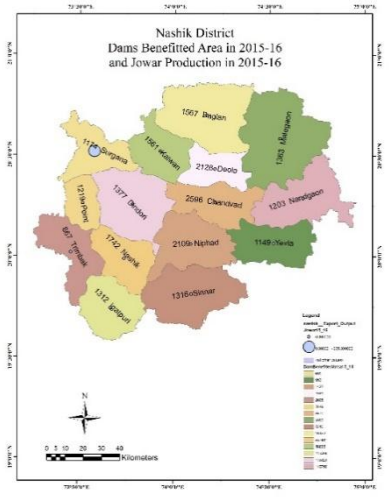


Fig. 13



The Jowar is not sown throughout the district, it is only limited to the area where the rainfall is comparatively low. As it is difficult to practice other crops due to water scarcity. The crop like Jowar which required less amount of water are sown here. Due to low rainfall and low groundwater level the Jowar is preferred in tehsils of Sinnar, Yeola, Nandgaon and kalwan.

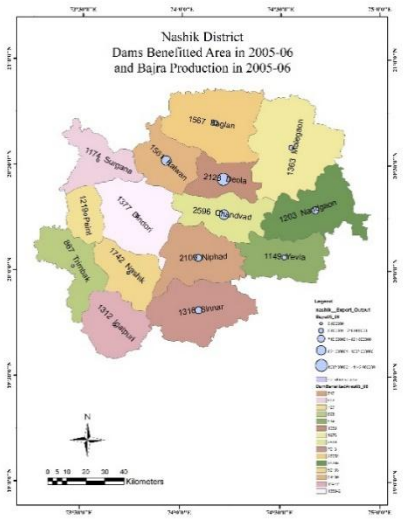
Table: 8 Production of Bajra Kg/ha from (2001 -2015)

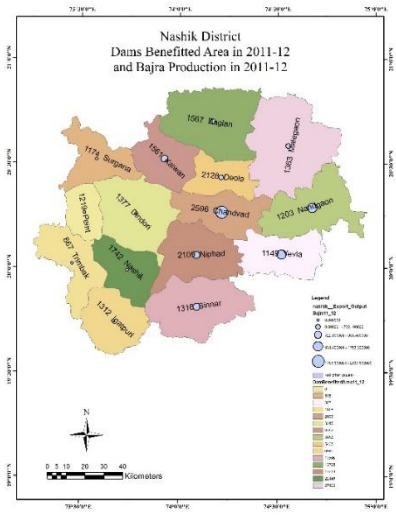
CROP- Bajra																
Sr. No	Dist /Taluka	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
1	Sinnar	964.0	577.0	891.8	894.0	800.0	682.8	1028.0	622.0	655.8	1415.3	798.4	488.3	706.5	735.3	647.6
2	Nashik	957.0	869.1	0	0	0	0	0	0	0	0	0	0	0	0	0
3	Yeola	483.0	935.9	659.2	968.0	718.0	552.0	1482.0	749.0	791.3	1628.9	1753.3	1230.0	1570.3	1173.7	253.0
4	Niphad	891.0	1092.7	1055.5	1103.0	821.0	779.0	1001.0	809.0	543.5	954.1	784.1	714.6	598.1	977.3	482.2
5	Chandwad	652.0	941.2	620.3	828.0	1032.0	819.6	2267.0	1925.0	1204.2	1906.5	2137.5	1916.7	1943.8	765.7	764.4
6	Peint	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
7	Dindori	881.0	718.2	0	0	0	0	0	0	0	0	0	0	0	0	0
8	Nandgaon	565.0	632.6	415.0	622.0	817.0	864.4	846.0	811.0	936.0	1634.7	1501.1	639.1	1014.2	549.4	320.1
9	Devala	0	970.5	655.6	1165.0	1142.0	953.5	1701.0	829.0	717.8	1031.3	558.8	1098.4	1171.4	751.4	483.0
10	Surgana	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
11	Kalwan	675.0	959.5	1156.8	693.0	945.0	360.5	868.0	676.0	825.1	1100.6	931.4	976.1	988.8	1406.7	398.8
12	Malegaon	342.0	1194.1	670.8	767.0	746.0	911.3	882.0	1353.0	759.2	972.9	650.2	815.3	1097.9	425.7	493.4
13	Baglan	385.0	529.6	456.0	820.0	688.0	702.0	932.0	1174.0	656.1	930.9	722.1	602.8	1500.0	1039.2	884.6
14	Trymbak	0	677.2	0	0	0	0	0	0	0	0	0	0	0	0	0

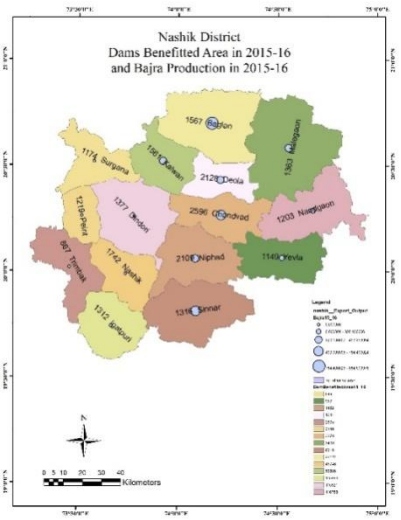
15	Igatpuri	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Source: Department of Agriculture Government of Maharashtra

Fig. 14 Fig. 15 Fig. 16







As per the table no.8 bajra crop is mainly grown in the district in compared to jawar. It is observed that it is nor sown in the tribal region of Nashik district. It includes the Surgana, Trimbakeshwar and Igatpuri district. The production of Bajra is high in Baglan, Niphad and Chandwad tehsils of Nashik district. Due to the development of irrigation facilities is major part the cash crops as well as crops with high market potential is grown in the district.

Table: 9 Production of Tur Kg/ha from (2001 -2015)

CROP- Tur																
Sr. No	Dist /Taluka	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
1	Sinnar	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2	Nashik	0	1014.4	0	1106.0	0	0	0	0	0	0	0	0	0	0	0
3	Yeola	0	1577.5	473.1	293.0	656.2	0	649.0	266.0	328.1	1017.5	835.0	797.5	1143.8	527.5	258.8
4	Niphad	0	1135.0	158.6	474.0	951.2	985.0	1179.0	832.0	537.5	852.5	1275.0	753.8	791.3	680.0	907.5
5	Chandwad	416.3	281.3	248.7	571.0	0	0	0	401.0	425.0	451.9	545.0	457.5	516.3	289.0	378.8
6	Peint	0	191.9	0	1363.0	607.5	300.0	486.0	515.0	327.1	139.4	431.3	735.0	407.5	70.0	96.4
7	Dindori	0	1275.0	0	0	0	0	0	599.0	186.2	582.5	921.3	533.1	460.0	691.3	0
8	Nandgaon	0	792.5	211.3	818.0	663.7	0	0	695.0	628.1	728.8	1221.3	225.6	836.3	511.3	87.5
9	Deval a	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
10	Surgana	425.0	381.9	262.5	675.0	370.0	634.0	308.0	301.0	148.4	588.8	209.0	351.3	296.3	78.8	275.0
11	Kalw	0	856	0	0	0	0	0	0	0	0	0	0	0	0	0

	an		.9													
12	Malegaon	403.1	847.5	607.5	750.0	1475.0	1333.0	1268.0	1321.0	1355.0	1247.5	1062.5	1056.3	1756.3	368.8	526.3
13	Baglan	441.3	958.8	762.5	284.0	708.7	663.1	738.0	162.0	501.9	462.5	830.0	548.8	412.5	659.4	0
14	Trymbak	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
15	Igatpuri	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Source: Department of Agriculture Government of Maharashtra

Fig. 17

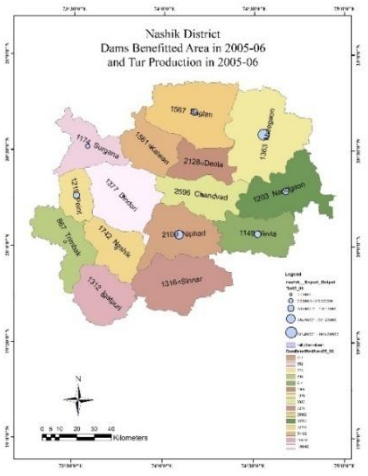
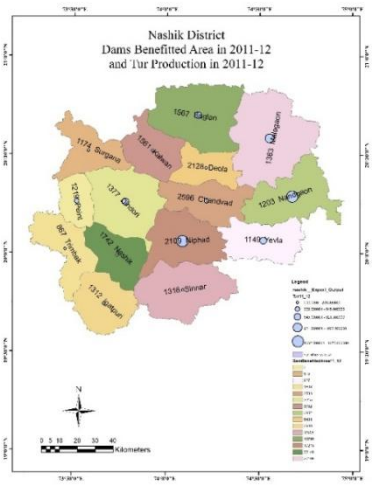


Fig. 18



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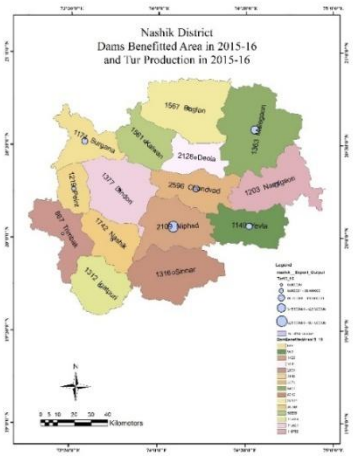


From the above table it is seen that Sinnar, Nashik, Kalwan, Igatpuri and Trimakeshwar tehsils are not involved in the production of tur. It is mainly sown in the remaining part of the district. Yeola and Malegaon tehsils gives more production of tur, other tehsils are producing it in moderate quantity. Due to irrigation and changing crop pattern there is a shift in cropping pattern in the region. The cultivated area is decreasing for the tur crop and practicing of cash crops is increasing.

Table: 10 Production of Sugarcane tones/ha from (2001 -2015)

CROP- Sugarcane																
Sr. No	Dist /Taluka	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16
1	Sinnar	64.3	129.3	97.9	60.3	80.0	63.0	88.0	66.0	63.9	79.7	70.3	71.3	88.0	73.5	96.4
2	Nashik	101.3	111.7	52.8	48.0	49.0	55.0	87.0	52.0	73.1	77.3	71.0	80.5	83.7	84.6	88.2
3	Yeola	46.9	70.1	52.9	53.3	43.0	61.0	58.0	56.0	77.9	80.5	68.8	78.6	71.8	73.0	63.2
4	Niphad	104.9	74.6	49.4	56.3	53.0	72.0	94.0	70.0	69.2	77.7	85.7	83.9	85.2	83.7	94.2
5	Chandwad	59.3	40.8	63.0	0	0	71.0	80.0	65.0	60.0	70.2	61.0	64.6	63.0	0	0
6	Peint	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
7	Dindori	69.2	27.8	42.2	54.9	44.1	52.0	73.0	64.0	63.8	61.1	67.3	80.2	81.5	83.8	89.1
8	Nandgaon	89.5	68.7	25.5	62.8	40.0	83.0	73.0	69.0	84.3	91.7	91.5	59.7	79.4	126.3	58.8
9	Devala	0	69.	54.	0	0	57.	65.	58.	74.	93.	95.	84.	69.	78.	81.

			1	7			0	0	0	7	4	4	0	7	6	1
10	Surgana	0	73.5	0	0	0	0	0	0	0	0	0	0	0	0	0
11	Kalwan	90.9	83.0	88.2	62.6	71.0	80.0	78.0	78.0	73.9	77.0	75.5	85.7	74.6	69.0	63.1
12	Malegaon	58.3	60.2	61.6	54.2	59.0	60.0	68.0	63.0	68.3	74.6	76.2	70.5	78.7	53.3	63.7
13	Baglan	51.2	77.5	60.7	49.1	29.5	66.0	88.0	81.0	78.7	75.6	73.0	62.4	97.4	70.2	66.4
14	Trymbakeshwar	0	73.5	0	0	0	0	0	0	0	0	0	0	0	0	0
15	Igatpuri	155.0	88.3	39.5	62.5	57.0	52.0	66.0	68.0	84.7	69.4	55.7	87.5	62.3	66.6	71.1

Source: Department of Agriculture Government of Maharashtra

Fig. 20

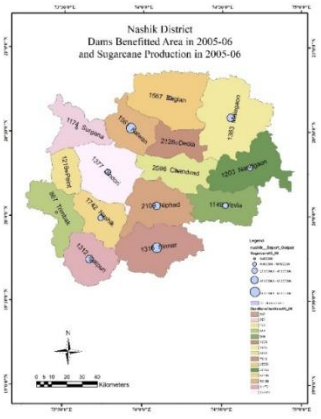
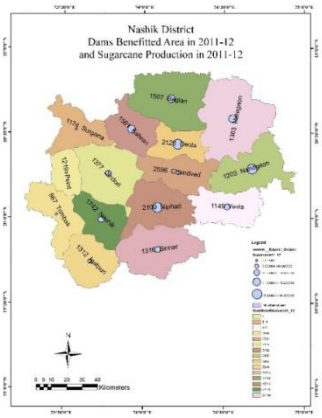


Fig. 21



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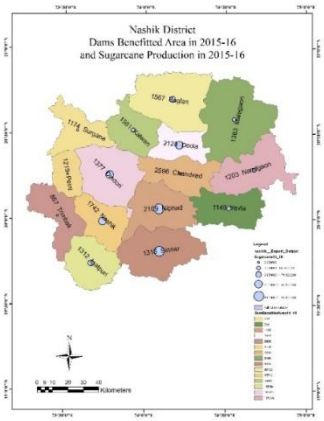

Sugarcane is planted in the major part of the tehsil except the tribal belt i.e. Surgana, Peth, Trimbakeshwar tehsils of the district. Compared with production in the 2001 to 2015 it is observed that the production has increased. This is only possible due to the availability of water in the region. As sugarcane required huge amount of water, improved irrigation system, increased in the numbers of electric pumps, dam projects has contributed in the production of sugarcane in the region.

Conclusion From the present study it can be concluded that there is remarkable increase in the numbers of irrigation facilities such as wells with electric and diesel pumps, borewells and area under dam irrigation over the period of fifteen years. This has lead in the remarkable growth in the production of crops in the region. Apart from this improved irrigation facilities have created the option for cash crops and commercial farming in the region. The production per hector of the sown crops has also increased in the region.

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Female Literacy & Child Sex Ratio Correlation's Comparision In Nashik District's Urban And Rural Area

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Abstract: Nashik district is very diverse region that contain different social region that is rural and urban as like any other region in India. The female literacy and child sex ratio are two important demographic characteristics of population to indicate the social development. Female literacy plays a very important role in upliftment of the sex ratio, especially of rural areas and it denotes essential criterion of human development, literacy reflects the socio-cultural and economic transformation of the society. The study attempts to compare the female literacy and child sex ratio correlation between urban and rural region of Nashik district using Spearman's Rank Difference method and interpret the results.

Key words: Rural and Urban areas, Female literacy, child sex ratio, Spearman's Rank Difference method.

Introduction:

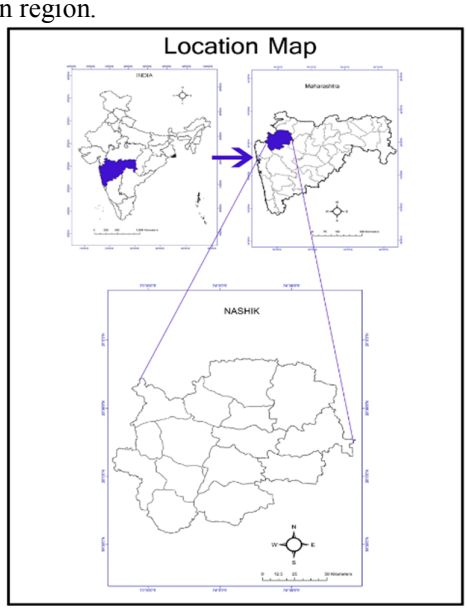
Literacy is essential for eradicating poverty and mental isolation for cultivating peaceful and friendly international relations and for permitting the play of demographic processes (Chandna, 1980 & Krishan, 1978). Child Sex Ratio is important indicator of development. It also describes the present situation with respect to status of girl child, gender discrimination, infanticides and feticides. Present sex composition of child population determines the future vital events such as marriage rate, labour force, age structure, birth and death, migration, etc.

As per census 2011, the sex ratio of Nashik district is 931. The child sex ratio of the district is 890 females for every 1000 male children. The literacy rate of district is 80.96% and female literacy is 76.08%. Rural region child sex ratio is 898 and female literacy is 68.41% while urban region child sex ratio is 892 and female literacy is 84.47%. Nashik District Rural Part, with population of about 35.1 lakh among them about 18 lakhs (51%) are male and about 17.1 lakh (49%) are female. Child (aged under 6 years) population of Nashik district rural part is 14%, among them 53% are boys and 47% are girls. As of 2011 census the child sex ratio 890 girls under 6 years of age per 1000 boys of the same age in the district.

Nashik District urban part is the 6th most urban populous district with population of about 26 lakhs in Maharashtra. Population density of the urban region in district is 4015 persons per km^2. Nashik Urban is the most populous sub district with urban population of about 15.8 lakh and Surgana Urban is the least populous sub district with urban population of 6263. Among the 26 lakh population, about 13.5 lakh (52%) are male and about 12.4 lakh (48%) are female. Child (aged under 6 years) population of Nashik district urban part is 13%, among them 53% are boys and 47% are girls. As of 2011 census the child sex ratio is 890 girls under 6 years of age per 1000 boys of the same age in the district.

About the study area: Nashik district is the third largest district in Maharashtra in terms of Population of 6,109,052 and area occupying an area of 15,582 square kilometres in the north Maharashrta region. According to population Nashik district has rank 11th in India (out of a total of 640). It is bounded by Dhule district to the north, Jalgaon district to the east, Aurangabad district to the southeast, Ahmadnagar district to the south, Thane district to

the southwest, Valsad and Navsari districts of Gujarat to the west, and The Dangs district to the northwest. Nashik District is a noted for the mountains and hills occupying the north and north-east of its territory. These hill ranges are eastward spurs of the Western Ghats and form prominent landmarks in the district, Administratively, the district is divided into fifteen talukas i.e. Nashik, Dindori, Igatpuri, Peth, Trimbakeshwar, Chandwad, Malegaon, Nandgaon, Niphad, Sinnar, Yeola, Deola, Kalwan, Baglan (Satana), Surgana. In which four talukas i.e. Kalwan, Deola, Dindori, Peth are completely rural. Therefore, while comparing urban and rural region of Nashik district we will exclude these four talukas from calculation of Spearman's Rank Difference method of urban region.



Objective:

1. To analyze the correlation between spatial pattern of female literacy and child sex ratio in the study region.
2. To compare the correlation of female literacy and child sex ratio between urban and rural areas.
3. Make the statement on difference between urban and rural areas female literacy and child sex ratio correlation

Database and Research Methodology:

Present paper is based on secondary data about female literacy and child sex ratio which obtained by census of India 2011. ArcGIS 10.1 software used for preparing the map and to show the spatial pattern of sex ratio and female literacy in Nashik District and Literacy rate has been computed for the population above 6 years, MS Excel 2016 has been used for analyzes the correlation of female literacy & child ratio and the Spearman's Rank Difference method is used. The values ranges from $-1 \leq r_s \leq 1$. -1 indicates very weak correlation and +1 indicates very strong correlation.

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Table 1: Tehsil wise rural & urban Child sex ratio distribution

Tehsil		Child Sex Ratio
Surgana	Total	960
	Rural	961
	Urban	915
Kalwan	Total	918
	Rural	918
	Urban	0
Deola	Total	858
	Rural	858
	Urban	0
Baglan	Total	870
	Rural	869
	Urban	884
Malegaon	Total	912
	Rural	862
	Urban	942
Nandgaon	Total	892
	Rural	885
	Urban	909
Chandwad	Total	850
	Rural	848
	Urban	867
Dindori	Total	905
	Rural	905
	Urban	0
Peth	Total	988
	Rural	988
	Urban	0
Trimabak	Total	972
	Rural	974
	Urban	936
Nashik	Total	868
	Rural	883
	Urban	866
Igatpuri	Total	922
	Rural	929
	Urban	895
Sinnar	Total	863
	Rural	865
	Urban	855
Niphad	Total	853
	Rural	846
	Urban	895
Yevla	Total	878
	Rural	883
	Urban	855

Source: Census of India 2011

Spatial Pattern of Child Sex Ratio:

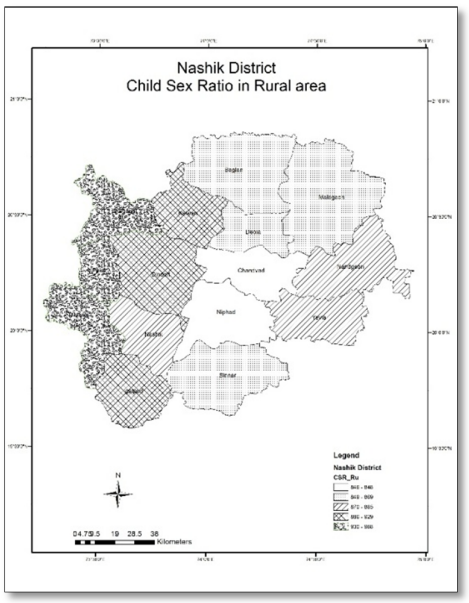
Table1 Presents an overall picture of child sex ratio (2011) in the District. In 2011 census. The overall child sex ratio in Nashik district is recorded to be 890. Though, the child sex ratio of the rural and urban areas is having a difference of more than 100. overall child sex ratio of the District, there is considerable variation among the Tahsils. The overall child sex ratio is alarmingly low (850) in Chandwad Tahsil and highest in Peint Tahsil (988).

Distribution of child sex ratio of rural population for Census, 2011(fig. 1)**.**

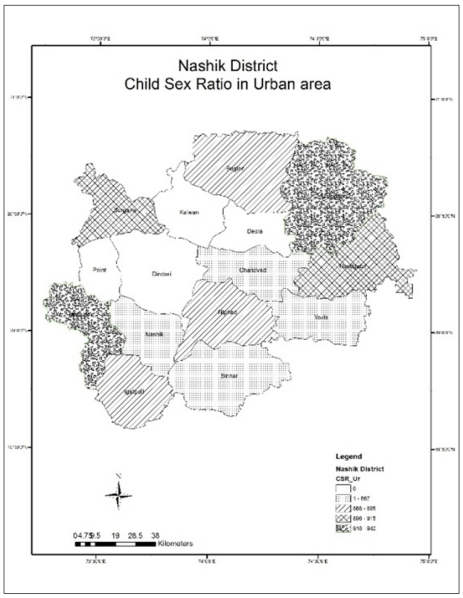
Peth, Trimbak and Surgana talukas are Highest in rural area with 980, 974 and 961 child sex ratio respectively. Niphad and Chandwad talukas are lowest in rural area with 846 and 848 child sex ratio respectively.

Distribution of child sex ratio of urban population for Census, 2011(fig. 2)**.**

Malegaon with 942 and Trimbak with 936 talukas are highest in Urban area child sex ratio. Nashik with 866 , Sinnar with 855, Yevla with 855 and Chandvad with 867. these talukas are lowest in urban area child sex ratio. Peth, Dindori, Kalwan and Deola these talukas are do not have any Urban area.



(fig. 1)



(fig. 2)

Table2: Tehsil wise rural & urban Female literacy distribution

Tehsil		Female literacy (%)
Surgana	Total	61.01
	Rural	60.24
	Urban	81.64
Kalwan	Total	61.41
	Rural	61.41
	Urban	0

Deola	Total	75.25
	Rural	75.25
	Urban	0
Baglan	Total	71.07
	Rural	69.35
	Urban	86.04
Malegaon	Total	78.48
	Rural	69.36
	Urban	84.20
Nandgaon	Total	73.34
	Rural	66.59
	Urban	84.69
Chandwad	Total	74.86
	Rural	73.77
	Urban	84.00
Dindori	Total	69.68
	Rural	69.68
	Urban	0
Peth	Total	62.94
	Rural	62.94
	Urban	0
Trimabak	Total	60.37
	Rural	58.39
	Urban	84.88
Nashik	Total	84.59
	Rural	73.82
	Urban	85.79
Igatpuri	Total	68.38
	Rural	63.98
	Urban	82.27
Sinnar	Total	74.90
	Rural	73.15
	Urban	82.68
Niphad	Total	77.08
	Rural	75.54
	Urban	85.77
Yevla	Total	75.44
	Rural	72.70
	Urban	87.26

Source: Census of India 2011

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Spatial Pattern of Female literacy:

Table.2 shows pattern of female literacy rate (2011) in the district. In 2011 census, Nashik has recorded 76.08 per cent female literacy rate, which varies from highest in Nashik (84.59%) to lowest in Trimbak (60.37%). The analysis of female literacy rate by residence shows that the effective female literacy rate in urban areas is 84.47 higher than the same in rural areas 68.41.

Distribution of female literacy of rural population for Census, 2011(fig 3).

In district Niphad with 75.54 and Devla with 75.25 are rural area highest with female literacy rate and Trimbak with 58.39 and Surgana with 60.24 are lowest in rural area female literacy rate.

Distribution of female literacy of urban population for Census, 2011(fig 4).

In district Yevla has highest in urban area female literacy rate i.e. 87.26 and Surgana, Igatpuri and Sinnar has lowest urban area female literacy rate i.e. 81.64, 82.27 and 82.68 respectively. Peth, Dindori, Kalwan and Deola these talukas are don't have any Urban area.

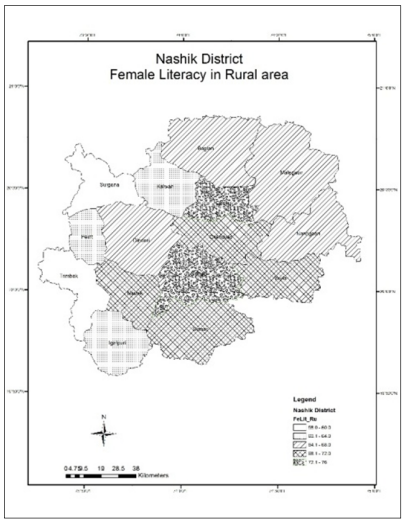
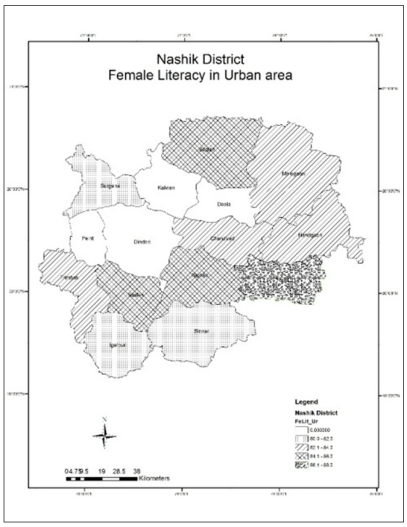


fig.3)



(fig. 4)

Correlation Between Child Sex Ratio and Female Literacy
For Urban area

Sr. No.	Tehsil name		Child Sex ratio	CHR Rank	Female literacy rate	FLR Rank	D	D^2
1.	Nashik	Urban	866	8	85.79	3	-5	25
2.	Surgana	Urban	915	3	81.64	11	8	64
3.	Trimabak	Urban	936	2	84.88	5	3	9
4.	Igatpuri	Urban	895	5	82.27	10	5	25
5.	Chandwad	Urban	867	8	84	8	0	0
6.	Yevla	Urban	855	9	87.26	1	-8	64

7.	Niphad	Urban	895	5	85.77	4	-1	1
8.	Nandgaon	Urban	909	4	84.69	6	2	4
9.	Sinnar	Urban	855	9	82.68	9	0	0
10.	Baglan	Urban	884	7	86.04	2	-5	25
11.	Malegaon	Urban	942	1	84.2	7	6	36
n= 11								$\sum d^2$= 228

The Formula for the Spearman rank order Correlation

$$\rho = 1 - \frac{6\sum d_i^2}{n(n^2-1)}$$

By Calculation we found the answer

-0.18875

As per Spearman rank order correlation theory this is **very weak negative correlation**

For Rural area

Sr. No.	District		Child Sex ratio	CSR Rank	Female literacy rate	FLR Rank	D	D2
1.	Peth	Rural	988	1	62.94	12	11	121
2.	Deola	Rural	858	13	75.25	2	-11	121
3.	Nashik	Rural	883	8	73.82	3	-5	25
4.	Surgana	Rural	961	3	60.24	14	11	121
5.	Kalwan	Rural	918	5	61.41	13	8	64
6.	Trimabak	Rural	974	2	58.39	15	13	169
7.	Igatpuri	Rural	929	4	63.98	11	7	49
8.	Chandwad	Rural	848	14	73.77	4	-10	100
9.	Yevla	Rural	883	8	72.7	6	-2	4
10.	Niphad	Rural	846	15	75.54	1	-14	196
11.	Nandgaon	Rural	885	7	66.59	10	3	9
12.	Dindori	Rural	905	6	69.68	7	1	1

13.	Sinnar	Rural	865	11	73.15	5	-6	36
14.	Baglan	Rural	869	10	69.35	9	-1	1
15.	Malegaon	Rural	862	12	69.36	8	-4	16
n= 15								$\sum d^2$=766

The Formula for the Spearman rank order Correlation

$$\rho = 1 - \frac{6\sum d_i^2}{n(n^2-1)}$$

By Calculation we found the answer

-0.88949

As per Spearman rank order correlation theory this is **very strong negative correlation**

Conclusion:

In this study we found that in Nashik district Child sex ratio is high in rural area and low in urban area and Female literacy is low in rural area and high in urban area. Comparing female literacy and child sex ratio tehsil wise in rural and urban area we can say that in urban area where female literacy is high child sex ratio is low and in rural area female literacy is low child sex ratio is high.

By using Spearman rank order correlation theory for correlation between child sex ratio (CSR) and female literacy (FL) in both urban and rural areas, the study reveals that urban CSR and FL correlation is -0.18875 i.e., very weak negative correlation and rural CSR and FL correlation is -0.88949 i.e., very strong negative correlation

It suggests that decline in child sex ratio is contributed more by female literacy and economically better of segment of population. It requires stringent action from the district authorities and mass movement to change the mindset and equal order of the patriarchal society.

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Study of Nandur Madhyameshwar Dam Backwater Floodplain Region and Flood Frequency Analysis

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Abstract

Nandur Madhmeshwar Dam is located in Niphad Tehsil of Nashik district in Western Maharashtra. A dam was constructed in 1916 across the river Godavari just below the confluence of Kodwa and Goadavari rivers at Nandur Madhameshwar village. It was reconstructed in 2008 The water level keeps fluctuating in Nandur Madhameshwar dam. Water released from Gangapur, Darana and Ozarkhed reservoirs converge at Nandur Madhameshwar and subsequently it is released from here through canals for irrigation.

Sediments, silts and organic matter that are carried away with water flow are accumulated in the lake, due to which islands and shallow water ponds have been formed. This has resulted in biologically enriched conditions by which aquatic vegetation has been established, which is also responsible for reducing water containing capacity of the dam. Due to heavy siltation in the last 100 years, the present depth is only 18 ft. with storage capacity of only 257 Mcft which the dam could not contain due to the heavy incoming water and as a result creates a flood situation for villages situated in the vicinity of the backwater. In this study efforts will be made to study the flood frequency, physiographic and climatological reasons for flood and estimation of next largest flood year. By using GIS software and statistical techniques. Valuable recommendations will be provided for flood risk mitigation.

Key words: *Flood frequency, estimation of next largest flood year, recommendations.*

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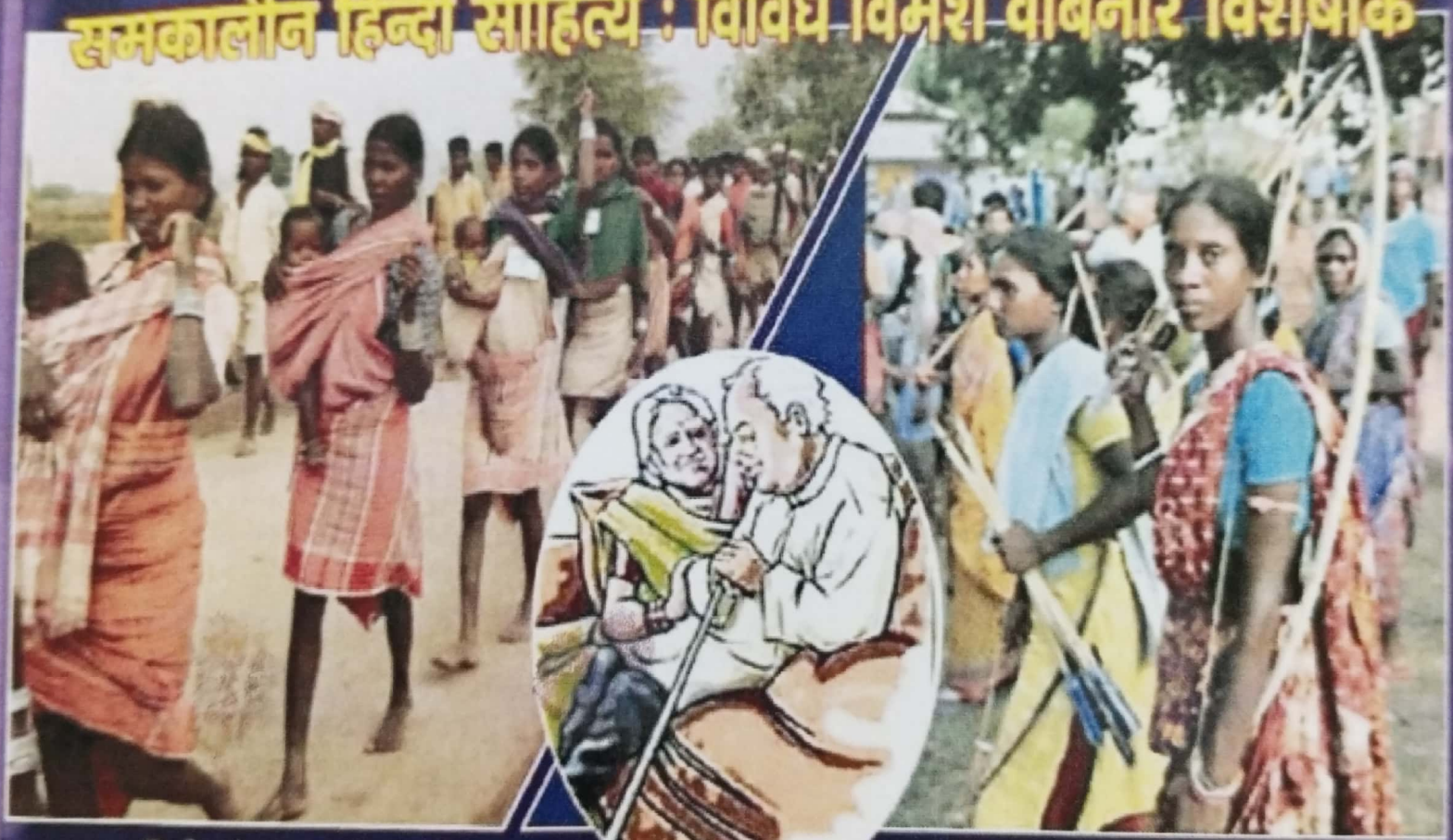

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हिन्दी समकालीन साहित्य में स्त्री-विमर्श

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प्रस्तावना :-

साहित्य में समकालीन यह शब्द समय सूचक है। विमर्श का अर्थ है निरंतर संवाद। स्त्री–विमर्श अर्थात अंग्रजी में फेमिनिज्म है। स्त्री–विमर्श अर्थात स्त्री जीवन के छुए–अनुछुए पल, अनजाने पीड़ादायक स्थिति का उदघाटन करते हुए उनके कारणों की खोज करना है, जो जीवन में स्त्री की दुय्यम दर्जे की स्थिति के लिए उत्तरदायी है। स्त्री का व्यक्ति के रुप में प्रकाशित हो सकना और अपनी संपूर्णता में जी सकने का रास्ता भी स्त्री–विमर्श खोजता है। स्त्री–विमर्श साहित्य का केन्द्र बिंदू स्त्री की अस्मिता होता है। जिसके अंतर्गत सामाजिक, आर्थिक, राजनीतिक बराबरी के लिए संघर्ष करती तथा मुक्ति के लिए प्रयास करती स्त्री है। स्त्री से मुक्ति का तात्पर्ग पुरुष बनना गा पुरुष को अपमानित करना, गा पुरुषों से मुक्ति पाना ऐसा कदापि नहीं है बल्कि स्त्री का खुलकर बाहर आकर स्त्री समस्याओं का डटकर सामना करके मनुष्यत्व की दिशा में अग्रसर होना ही स्त्री–विमर्श है। जिसका सबसे बडा माध्यम है साहित्य।

स्वामी विवेकानंद जी ने भी नारी की महता को व्यक्त करते हुए कहा है कि – "स्त्री पूजन से ही समाज की प्रगति होती है, जिस देश में अथवा समाज में स्त्री पूजन नहीं होता है, वह देश अथवा समाज कभी ऊँचा नहीं उठ सकता"।

स्त्री-विमर्श साहित्यकार :-

समकालीन हिन्दी साहित्य में उषा प्रियम्वदा, अमृता प्रीतम, कृष्णा सोबती, मन्नु भंडारी, शिवानी मैत्रीय पुष्पा, मृणाल पांडे, कात्यायनी, क्षमा शर्मा, अनामिका, दिव्या जैन, प्रभा खेतान, मनीषा, नासिरा शर्मा, चित्रा मुद्दगल, तसलीमा नसरीन, मृदुला गर्ग, सुधा अरोडा, सरला माहेश्वरी, अर्चना वर्मा, नीलम कुलश्रेष्ठ आदि स्त्री लेखिकाओं का साहित्य स्त्री मन के अंर्तद्वंदो एवं आप बीती घटनाओं को उदघाटित करता नजर आता है। जो आज स्त्री विमर्श का ज्वलंत मुद्दा बना है। वैसे वो छायावाद काल की महादेवी वर्मा की श्रृंखला की कड़िया नारी सशक्तिकरण का एक सुंदर उदाहरण है।

स्त्री लेखिकाओं के अलावा पुरुष लेखकों ने भी अपने वक्त की नब्ज पहचानते हुए देश की आधी आबादी अर्थात स्त्री की दशा का गहनता से अध्ययन–मनन किया। स्त्री के दौयम दर्जे की स्थिति के कारण को खोजा

और उसके निदान का प्रयास किया। समकालीन स्त्री–विमर्श साहित्यकारों में कमलेश्वर, राजेंद्र यादव, उपेन्द्रनाथ अश्क, मोहन राकेश, अरविंद जैन, फणीश्वरनाथ रेणू, जगदीश्वर चतुर्वेदी, लक्ष्मीनारायण त्रिपाठी, राजकिशोर, डॉ. धर्मवीर, सुधीश पचौरी आदि साहित्यकारों की भूमिका महत्वपूर्ण रही। वैसे तो प्रेमचंद के साहित्य में भी नारी शोषण की समस्याओं को उठाया गया है ।

समकालीन आत्मकथा - स्त्री-विमर्श :-

आत्मकथा में परकाया प्रवेश नहीं, स्वकाया प्रवेश होता है। स्त्री लेखिकाओं ने अपनी आत्मकथाओं के माध्यम से स्त्री शोषण उत्पीड़न, पीड़ा, व्यथा, रुढि परंपराओं के जकड़नों में फंसी स्त्री व्यथा, पुरुष निर्मित पितृसत्ताक पद्धती से सहमी स्त्री इन सकबे परिणाम स्वरुप आए जागरण को ही अपनी रचना के केन्द्र में रखा है।

कुसुम अंसल द्वारा लिखित "जो कहा नहीं गया" आत्मकथा में एक ऐसी स्त्री की जीवन कथा है जो अपने अस्तित्व को बनाए रखने के लिए जीवनभर जूझती रही। पितृसत्ताक पद्धति की शिकार कुसम अंसल जी ने लडके को बीना देखे ही पिता के कहने पर ब्याह कर लिया।

"क्यों लगा दिए, दीवारों पर
इतने सारे चित्र, जानती हूँ – इनके साथ
तुम मुझे भी नुमाइश बनाकर
जताना चाहते हो, कितना चाहते हो मुझे।"[2]

वैवाहिक जीवन की विफलता और अपनी मनोदशा को कविता के रुप में कुसूम अंसल जी ने व्यक्त किया। आखिरकार पति से अलग होकर कुसुम अंसल ने अपने जीवन के खालीपन को साहित्य लेखन द्वारा भर कर अपनी नयी पहचान बनायी। सुनिता जैन की 'शब्दकाया' आत्मकथा में स्त्री को पारिवारिक जिम्मेदारियॉं निभाते हुए अपने अस्तित्व को बनाए रखने के लिए कितने त्याग और संघर्ष करने पडते है। इसका मार्मिक चित्रण किया है।

कृष्णा अग्निहोत्री की पहली आत्मकथा 'लगता नहीं है दिल मेरा' पितृसत्तात्मक नैतिक प्रतिमानों की धज्जियॉं उडाकर रख देती है। जिसमें पुत्र के सामने पुत्री को अस्तित्वहीन बना दिया है। बेटी होना एक अपराध की भावना निर्माण कर देता है। उन्हीं की दूसरी आत्मकथा 'और.... और .... औरत' में जिसमें कृष्णा अग्निहोत्री जी निरंतर संघर्ष करके जीने वाली पुरुष अहं और स्वार्थ से पीड़ित नारी होने के बावजूद सशक्त महिला के रुप में सामने आती है।

मैत्रीय पुष्पा की 'कस्तुरी कुण्डल बसे' आत्मकथा मॉं–बेटी के रिश्ते से दो पीढी की नारियों के विचार विकार मूल्य संकल्पनाएं, धर्म, जाति आदि धारणाएं प्रकाशित हो रही है। नारी आधुनिक हो गई अर्थात स्त्री ने अपने ढंग से जीने का रास्त ढूँढ लिया है। लेकिन पुरुष वर्चस्वीय सामाजिक बंधन में स्वतंत्र और आत्मनिर्भर होने के प्रयास में स्त्री को किन–किन समस्याओं का सामना करना पड़ता है, स्त्री के इस संघर्षमयी जीवन का आख्यान इस कृति में मिलता है।

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Short Story

1. **Gold in the Graveyard — Anna Bhau Sathe** Translated by **Milind Bhagwan Pandit**

1.

A FEMINIST PERSPECTIVE IN THE NOVEL OF ANITA NAIR *LADIES COUPE*

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ABSTRACT

Numerous women's activist ladies essayists who've contributed writing to the general public composed chivalric books. The majority of their books had ladies hero and had been founded absolutely on the thought of women in proposition global. Women's activist young ladies essayists actually endeavor to maintain the freedoms of women through their works like sonnets and books. Anita Nair is an Indian smash hit creator of fiction and verse. She continually had a partiality nearer to composing and the grit to seek after it under the entirety of the circumstances. Nair relates to the numerous jobs ladies play in their lives and it's far mulled over in her work as well. Through this original Anita Nair has flagged the presence of a delicate maker who ought to see further secrets in individuals' characters and take the peruser on extraordinary excursion of revelation. These books have an abilities for testing the separate world. In those pages I will endeavor an enthusiasm for Anita Nair's powers for the outline of the more profound layers of the female's personality.

Keywords: customs and religions, ladies' liberation, Ladies car.

INTRODUCTION

Ladies essayists have moved from conventional depiction of enduring generous young ladies, nearer to clashes, lady characters looking for personality: presently not portrayed and depicted really in phrases in their casualty prominence. Ladies writers have developed their own personal style which communicates starvation reasonableness. Every one in all them has her own worldwide investigations, her own way of looking at issues and her own way of man or lady depiction. One variable is normal in them. They show sharp insight of the consideration of social exchange.

Women's liberation arose inside the western world as a movement in guide of similar freedoms and open doors for young ladies with respect to men. Women's liberation has been quietly treated in the enormous work of English books of India, social, financial and political development that is focused on towards setting up legitimate insurance to entire fairness for ladies.

In Indian composing has been utilized as a modest endeavor for assessing what is going on, taking everything into account. The present state of the art Indian English authors are composing for the hundreds the use of the subject of women's liberation, which not best pursuits the perusers anyway also influences them. All through the world, women's liberation enjoys created side interest among individuals and India isn't any special case.

Anita Nair's birthday falls on January 26 out of 1966. She transformed into brought into the world in a little city situated in the country of Kerala which goes with the guide of the call of Shornur. At this point, period of Anita Nair is 49 years. She is presently a fruitful maker via vocation. Her Alma depend places her in NSS College, Ottapalam of Kerala and Virginia community for Creative expressions from USA.

Her decent site moreover abilities few incredibly thrilling and should understand humor and travelogs. She moreover investigates books which still up in the air on her legitimate web webpage. Anita Nair's book posting comprises of some especially commended and a triumph titles comprising of 'The better person', 'Women roadster', 'The puffin digital book of fantasies and legends', 'Special lady', 'Cut like injury', 'Illustrations in forgetting'and'Magical Indian legends'. Anita Nair's current day digital book is "Idris: Keeper of the Light" which she composed at present in the year 2014. At this point, there's no authority supplant about Anita Nair's forthcoming books. 'Living nearby to Alise','Adventures of Nonu and 'The Skating Squirrel' are two of Anita Nair's children's works. Anita Nair's verse works of art incorporates Malabar mind which she made in the yr 1997. To perceive extra about this author, keep up with perusing Anita Nair wiki.

Anita Nair has achieved commendable canvases on the composing the front in view that her absolute first piece of work, for which she has been offered ceaselessly with numerous esteemed honors. She has gained the Kerala Sahitya Akademi grant. Among her numerous accomplishments is the toes of being named a finalist for the 2007 PEN/past Margins grant in the U.S.A. Anita Nair is a living postmodern Indian young lady author in English. As a woman creator, she is diving deep into the inner considerations of the discouraged women through temperance of their female reasonableness and mental knowledge and brings to gentle their concerns, which may be the end-product of Indian young ladies' mind and enthusiastic imbalances in a male ruled society.

Nair has likewise thought of a few unique books, which incorporates Mistress (2003), Nonu's experiences, Skating Squirrel (2006), Living Next Door to Alise (2007) and Magical Indian Myths (2008). Nair's exercises likewise incorporate numerous travelogs.

With the play Nine Faces of Being, pleasant advancing author Anita Nair has end up a writer. The story is adjusted from Nair's digital book Mistress her digital book Cut Like Wound (2012) conveyed the made up man or lady Inspector Gowda. The second digital book inside the series Chain of Custody became distributed in 2015. Different works by means of Nair incorporate The Lilac House (2012) and Alphabet Soup for Lovers (2016). Her 6th novel Idris in Keeper of The Light (2014) is ahistorical and geological novel about the Somalian merchant who visited Malabar in 1659 AD.

Women Coupe

Anita Nair's "Women Coupe" has developed to become out to be a spectacular achievement. It is the story of a ladies' search for opportunity and ladies' circumstances in a male overwhelmed society. The original brings up the issues whether the place of an Indian female as a delegate of different ladies, abiding underneath harsh male centric designs regarding the matter of social opposition, should be obliged uniquely to their jobs as spouses and moms. In this kind of worldwide, young lady's job is limited to copy

no matter what her own special dreams and wants. Subsequently, this paper attempts to factor out how Anita Nair drives Indian woman's rights and disposition through young ladies characters in her books.

Nair's Ladies Coupe reflects the personal sensations of focus tastefulness young ladies in Indian culture. The characters are the impressions of ladies' popularity in India. The genuine focus tastefulness home and the incongruity of the insignificant issues of the step by step abiding are characterized delicately through Nair. The champion of Ladies Coupe is somewhat of a to be expected lady victims of double-dealing inside the folks overwhelmed society. As the title of the extreme shows the plot in Ladies Coupe, wherein six ladies who meet for the essential a great time, rate their surveys, despite the fact that they vary in age, educational foundations and social childhood, their lives have a typical string this is an Indian young lady's presence governed through a person in one way or some other. Women Coupe has an all-young lady manufactured and is prepared an unmarried women's choice to part from claustrophobic practices and two or three ways of life as little girl, sister, auntie, organization and remain life based on her own personal conditions. In this specific situation, Marriage has end up the future generally proposed to ladies by society.

In India where coordinated relationships are comprehensively all inclusive, the companion is all through her ways of life compelled to submit to the impulses and likes of man. Janaki wedded Prabhakar while she changed into eighteen and he become 27. Janaki didn't perceive what's in store of marriage. While speakme to Akhila, Janaki says: I don't see sufficient roughly the field or you to give counsel. Everything I can do is to illuminate you around myself, roughly my marriage and what it way to me".

I'm a young lady who has constantly been dealt with. First there has been my dad and my siblings; then, at that point, my significant other. Whenever my better half is gone, there may be my child standing by to resume from the last known point of interest. Ladies like me become being delicate. Our men deal with us like princesses. What's more, in view of that we appearance downward on young ladies who are solid and who can adapt by means of themselves. Do you perceive what I am talking about? (LC 22-23)

Akhila, whose ways of life has been removed from her make due, comes to a choice to continue on a show experience distant from own family and obligations, an experience with the aim to make her a novel woman eventually. The presentation of Akhila is incredible verification for the perusers to detect how she needs to be away from her bonds. "This is the way it has continually been: the smell of a railroad stage around evening time fills Akhila with a vibe of move away" (LC 1). Her desires are taken with no thought while her own special kin flourish like parasites on her. They milk every chance to fortify their lives at the rate in their oldest sister. Indeed, even her own special mother doesn't extra a thought for her prosperity.

Akhila is currently slung into the position of being the provider of the family to the amount that she encounters a disintegration of ways of life. She agonizingly recalls how her mother so without issues stacked her with the weights of the own loved ones. Amma had her Akhilandeswari are Mistress of all universes and Master of none. What Akhila disregarded the most transformed into that no one at any point alluded to as her through Her call any more noteworthy. Her siblings and sister had continually alluded to as her Akka. At artworks, her associates called her Madam.

All young ladies have been Madam and All folks Sir and Amma had taken to tending to her as Ammadi.[…] So who was Akhilandeswari? Did she exist in any regard? Did she exist by any means? On the off chance that she did, what was her ID? (LC 84)

Akhila's mother is the quality model for how a woman should be a truly wonderful spouse, depicted as a choice home creator with diverse jobs on this male ruled society. As per her, a proper spouse pays attention to her better half and did as he said her visually impaired insight and love toward her significant other shows us that how the ladies intentionally becomes captives to men. ""Whenever you have gotten done with wrapping to arrange garments and irons. Be that as it may, you left me your Appa shirts. He was extremely effective with me make it happen, add "" (LC 11).

Then, the man or lady of Sheela Vasudev is broke down. Through Sheela's story, Nair attempts her fine to portray a general public wherein women aren't least difficult unwell treated anyway are additionally mishandled and taken advantage of. That is the intention why Sheela's Ammumma forewarned her to remain at home after she comes lower back from school.

She's an adult female. You shouldn't permit her meander around. Furthermore, who are these kinds of folks she plays badminton with? She may moreover refer to them as "uncle" however they are presently not her uncles and how dare that man Naazar put his arm round her? She's no longer a piece woman… "(LC sixty five).s

Then, at that point, the last person of Ladies Coupe is the most needed to alluded the reprimanded Akhilandeswari, a solitary 45 year old income charge representative and through whose eyes the recollections spread. The expressions of Janaki shows totally, how the bondage gets going advanced from homegrown and why the women become exhausted with being a delicate animal. The question she presents inside the original not best shakes the philosophical ground of man's male centric job in our traditional society anyway furthermore mean the existence of an open door reality

The following is Prabha Devi. Prabha Devi's mom isn't excited when a girl is brought into the world as her psyche are limited that a girl is an individual who will take her plans to the elective home and fortune her gems to an individual who will say that she did this and that in her mom's home. Indeed, even simultaneously as betting games as a kid, a lady is set to decide to play cooking or a kid - games sitting as referenced, "Once, Prabha Devi's mom would join her little girl's computer games, acting like her own man - a kid while his girl is making a solid attempt to be a babe"(LC hundred and seventy).

Nair stresses through Akhila how young ladies should end up being individuals. Akhila needs to go through numerous experiences while she emerges from servitude to adjust as the spic and span, freed female. She has not the slightest bit been permitted to remain her own life. She is given as an fair young lady who will not notice the assumptions for the male centric ways of life design. The potential to bear underneath the most horrendously terrible of events is Akhila's key for endurance. Akhila attempts to go looking her own character and joy. She questions her family people. Is there any good reason why I shouldn't remain without anyone else? I'm of capable casing and brain. I can appearance later myself. I procure modestly well. Akhila stopped while her voice loaded up with tears, and began out again. 'Has without question, everybody of you at any point mentioned me what my fantasies have been for sure my cravings are?' Did each collection of you at any point consider me a female

CONCLUSION

The examination attempts to perception how Anita Nair drives Indian woman's rights and attitude by means of ladies characters in her books. Its is by all accounts advocating the motivation behind concurring fairness to young ladies. The view encapsulated in her books is that the equivalent code of ethical quality be executed to the two guys and females. You have taken treatment the subject of separation, early and extramarital undertakings news. This super climate, scrumptious, heat novel brings peruser into the coronary heart of ladies' life in current India, uncovering how the issues that young ladies face in their associations with spouse, moms, buddies, staff and kids. Anita Nair's Ladies Coupe brings into consideration the issue of reluctance.

However Anita Nair is definitely not a women's activist, her stories painting the sensibilities of a lady, how a female shows up at herself and her inconveniences. Women Coupe (2001) she portrays the declarations of six ladies who are voyaging by and large in a women car of an educate. Basically it portrays a woman's search for personality.

WORKCITED

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2.

ACCELERATING A METHODOLOGY FOR LANGUAGE LEARNERS TO OVERCOME THEIR PSYCHOLOGICAL BARRIERS IN SPEAKING SKILLS

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ABSTRACT:

Language is generally a form used for communicating with each other. It is one of the biggest booms that humankind had received. It helps them to share their thoughts, ideas and their expressions with each other. British were capturing places around the world but English East India Company was established only in the eighteenth century because of the communication barrier with the people here in India. In learning English, one should be mastered with some skills. Listening, speaking, analysis and characters are individuals' skills that should be mastered by the learners. These skills are categorized by Brown. Another important skill to have been vocabulary. It is the necessary skill for teaching and learning foreign language, ideas represented through the use of arbitrary symbols. In this study, the learner of the target group has a lack of exposure towards English language. The further development that can be carried out for the theory of communicative linguistic education is task-based semantic training. The study not only aims to help the learners to speak fluently but also to overcome their psychological barriers in speaking. Communicative language teaching is the method that may be carried out in coaching English. Task-based language teaching is an additional growth of the philosophy of outgoing verbal teaching. The study aimed to help the learners to speak fluently and to overcome their psychological barriers to speaking.

Keywords: Language, Communication, Vocabulary, Arbitrary, Fluent.

INTRODUCTION

English plays an important role as a second language in India today and also English is used in many fields more than other languages. English is considered a widely spoken language all over the world in the modern era. During the pre- and post-independent era English was the language of elites. When India gets independence, the rich people started to educate their children in English medium schools. Thus, English reminded a language of rich people and elites.

In the 16th, 17th, and 18th centuries English language teaching was based on literature and grammar for the first time, the means of studies was the grammar-translation method, and spoken language was not practiced. But it is said that Macaulay's second's in1835 covered the way for the progress of English in India by creation it education compulsory. Raja Ram Mohan Roy was one of the persons who believed that the knowledge of English could facilitate the possibility of Indian freedom so he wanted English to be taught in Indian schools and colleges.

Language teachers should concentrate and give importance to both fluency and accuracy, as both act as a powerful tool for effective communication. A fluent speaker converses freely and efficiently and

with accuracy the speaker can produce correct sentences using correct grammar and vocabulary. But often it is found that the development of fluency is neglected while English is taught which is very important for proficiency at all levels.

To use language effectively, vocabulary is an important tool for students. Wilkin (1972) Says that without grammar little or no may be conveyed, without vocabulary not anything may be conveyed (pp. 111-112). Vocabulary helps us to express more ideas and makes our communication effective.

Michael Rost states that "In language coaching, listening refers to a complex method that allows us to understand spoken language." An expansive job is a part of the teaching space effort which involves the learner in understanding, working, creating, and relating to their target language. The tasks should help them to overcome their barriers to speaking. Appropriateness refers to the appropriate use and choice of words, phrases, or sentences suitable for transmitting the meaning. Accuracy indicates accurate use of structure and grammar as well as vocabulary and pronunciation.

Having a great pronunciation of the language can assist in normal communication (Derwing and Munro, 2005). But it is quite difficult for non-native speakers to pronounce the word correctly.

Finding difficulty to understand one another is also a problem for the users of the English language; in these, both the listener and the speaker become victims when communication breaks down.

Some psychological problems affect the pupils in knowledge in another language. The target group of the learner of this study has a lack of exposure to the English language. The medium of education is also in their mother tongue. So, they are not used to it. English is studied as a subject to score marks. Most of the student comes from a rural background, so they do not have an opportunity to develop themself. The target group belongs to the same language category and there remains a linguistic homogeneity. Therefore, there is no necessity to converse in English. So, they lack practice and are inefficient to use the language for communication purposes. It is found that the majority of students can understand the language very well but only a few can speak, it is because most students consciously take more effort to learn their subject that focusing on the English language.

Accelerating communicative skills in the rural government schools through task activities. This study emphasized difficulties that are faced by the students in communicating in the target language.

From personal experience, the researcher has noticed the psychological problems faced by the students while speaking the target language. Even though the students are good at reading and writing, but still when it is coming to speaking, they feel hesitant. The lack of competency plunges their self-confidence and they cannot interact with others. Hence the present study aims to focus on the barriers faced by them and overcome those difficulties.

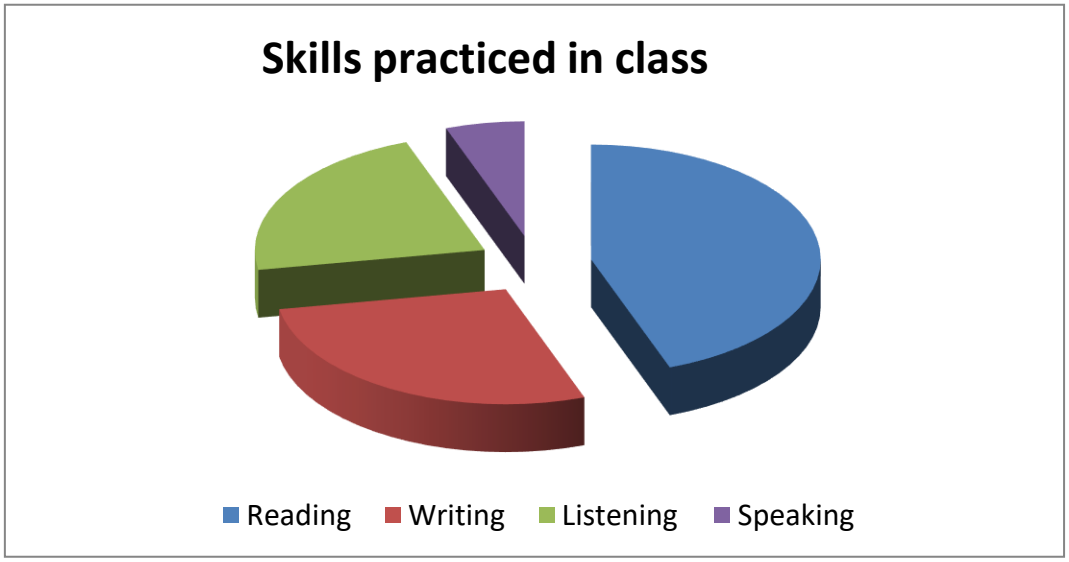
Data is collected through a questionnaire, interactions, and observation of learners' activities in the classroom.

The main aim of the literature review is to emphasize the speaking skills for effective English language learning. The study was conducted through the means of personal knowledge, experience, interaction, with students, and also suggestions from teachers. Lack of competence means, not being capable, unqualified, and unskilled in any field. It has been defined as a lack of knowledge, skill, or judgment of such a nature.

According to Thomson and Wyatt (1935) Speaking, like walking and running, is not learned by rules. It is learned by practice. The teacher must create meaningful situations so that the learners feel the necessity of speaking English. The class must be made interesting so that the students find it a pleasure to

speak English.

Skills practiced in classroom



Lack of practice and lack of opportunity is also unique of the details for fear and poor confidence in communication, the only place where they can practice the language is in school but speaking is not given that much importance in school when compared to other skills. This chart shows that reading skill is practiced more in the classroom and the least practice is given to speaking skills. 42% of reading skill is practiced in the classroom, 30% of writing skill, 23% of listening skill, and 5% of speaking skills are practiced. Therefore, lack of practice is also a reason for their poor fluency.

The beginning of communicative verbal training is found in the British language teaching custom from the late 1960s. CLT is an approach to a second language and foreign- linguistic learning. It remains too denoted to as the outgoing approach. In TEFL communicative language training has become the accepted theory. According to Richards and Rodgers, (2001) communication language characteristics are:

1. Language is a gadget for the expression of meaning.
2. The number one capabilities of language are interplay and communication.
3. The form of language displays its function and communicative makes use of. The number one makes use of language aren't handiest used for grammatical and structural capabilities however extensively utilized for communicative meaning.

The word “methodology” is itself often misconstrued or misunderstood. Most frequently, the methodology is understood to intend strategies in a preferred sense, and in a few instances, it's miles even equated to precise coaching techniques. The methodology is the regular study of methods that are, can be, or have been useful within a discipline.

There is an imbalance in the teaching of four skills. The overcrowded classroom and the minimum practice of English restricted only to the classroom are the cause of this problem.

It is determined that maximum studies research contain the attention of ranges or additives of a lesson that has a challenge. These levels replicate a chronology of challenge-based lessons. The first segment is ‘pre-undertaking’ which concerns the several sports that the researcher and college students undertake earlier than they start a venture. The use of a pre challenge changed into a key function of the

communicational coaching project (Prabhu 1987).

In this examine, the researcher used each qualitative and quantitative information. Qualitative information is taken from interactions, and study room observations and qualitative information are taken from questionnaires. Descriptive studies is described as "Research that describes a collection of traits or behaviors in numerical terms" (Brown and Rodger, 2002: 117). Descriptive studies additionally translates information in phrases withinside the case of qualitative information (Maykut and Morehouse, 1994).
Data are collected through, Interactions with students

Questionnaires

Classroom observations

The research activity was conducted with the learners. And questionnaires were collected from them. The primary motive of the examiner become to discover the difficulties and weaknesses faced by the Tamil medium college students in talking a second language.

The study examines the attitudes toward the students' speaking skills and the problems faced by them to practice the skill. From the finding and results mentioned in the previous chapter, it can be claimed that speaking skills are neglected by the teachers while teaching English to the class stressing only the text to cover up for syllabus.

The teachers should give importance to such skills for effective teaching for the benefit of the learners. Text is used as a central vehicle for teaching the content of the subject rather than teaching language skills for the development of learners' capacity to understand and interpret text using language. Without the guidance of the teachers' students will not know how to use language as a tool for learning language skills.

The research finding shows that learners are keen observers of teachers' behavior in the classroom. Therefore, the teachers need to be careful about their language use, words, and interaction that forms a part of learners' construction of language.

The researcher found that the tasks that the teachers provide for them should be accompanied by the real-life practice of visual materials which help the learners to provide clear ideas and information.

When the teacher provides learners with language skills and guides them with rules then grammar and vocabulary learning will be enhanced. Providing feedback in the class to improve learners speaking skills.

The use of a visual medium helps the learners to perceive creatively towards the passage. Speaking should be concentrated in everyday class and often learners should be introduced to different strategies. Learners should be made aware of its importance.

Allow students to argue and counter-argue skillfully for justification. Though many of the classrooms spend time reading and listening and less time is spent testing learners speaking skills. If speaking activities are included in each lesson and make use of those items so that students will be familiar with more vocabulary and fluency. The learners will have a much more different exposure to language with Task-Based Learning. The learners will be visible to a complete choice of word expressions and designs as well as language forms.

It is a robust communicative method where beginners occupy a lot of time in communicating. A task can involve the learners and keep them busy, energetic, and interested. The research study provides a practical introduction to the teaching of speaking skills.

The present study utilizes pictures and the immediate things in the classroom as teaching aids.

Further research can be done using the advancements in technology. The teacher's observations and reflection also bring possible suggestions for improving teaching and learning their speaking ability are gained by their interest through classroom activities with the help of the teachers.

One can say that giving tasks to the development of speaking skills will help the teaching and learning practice to become new effective. Hence teaching the skill distinctly will effect negatively communication in the classroom. Therefore, the teachers should create real-life situations by participating speaking tasks.

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3.

AN ARCHETYPAL ANALYSIS OF JONATHAN SWIFT'S *GULLIVER'S TRAVELS*

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ABSRACT:

The main aim of this article is to explore the great works of Jonathan Swift's Gulliver's Travels through the lens of Archetypal Criticism. Jonathan Swift's best known four-part satirical work which is analyzed on the basis of Archetypal patterns. Here the Archetypal Criticism which to be discussed on the Archetypal patterns, characters, repeated myths and pattern of unconsciousness. A recurring pattern or symbol in literature is known as Archetypes. It is a type of analytical theory that elucidates the text by focusing on repeating myths and archetypal patterns such as narrative, symbols, imagery, and characters in Archetypal critique. Using the novel Gulliver's Travels by Jonathan Swift. I Would wish to identify the Archetypal patterns, Myth related to this novel. And so that the Archetypes appears in the novel and the characters itself is self-explanatory that which makes easier to understand.

Keywords: Archetypes, Gulliver, unconsciousness, myths, travel, island.

INTRODUCTION:

God created human life with all things and it has his own meaning, likewise writers creates all things with literary works. There are multiform and symbols created separate meaning in it. That way writer wants to convey his thoughts and feelings through the various concepts like the special characters, symbols, themes, ideas, etc. In their works likewise here in Gulliver's Travels Swift express it through the life of Lemuel Gulliver. Here this article is hub on the Archetypal patterns touched by Swift in the various features of Archetypal Criticism take and spot some fundamental patters which is followed unconsciously in Gulliver's Travels through Gulliver's character. It is a symbol and images came from human collective unconsciousness which implies that some riddle behind it.

Northrop Frye described it as four traits in archetypal narratives, regardless of genre or time period, based on human recognition and imagination of the world, in his book Anatomy of Criticism. One of the first researchers to apply Jung's views to literature was Maud Bodkin. The purpose of this essay is to examine several archetypal patterns seen in Jonathan Swift's work Gulliver's Travels, which was published in 1926. Gulliver's Travels is about the sailing of Lemuel Gulliver, he is a person like who used to Handel life in a practical manner , he was a Englishman whose wish is to become a sailor but as life is unpredictable his aim changed and he became a surgeon but he fails in it and that failure made a way to his wish to have sailing in his life. In his voyage so many strange things happened and he visited strange places such as Lilliput Island, island of Brobdingnag, Laputa island and at last to the country of Houyhnhnms people.

In a theory, the mind emphasizes the significance of everything for each individual. The importance of early experiences in personality development is traditionally proposed by Freudian psychoanalysis and analytical psychology. Analytic psychology, on the other hand, emphasises the importance of the present situation, particularly the effect of cultural transitions and archetypes in individual psychology (or underlying, universal symbols). The analytical psychology anticipates working toward an integrated human consciousness by analysing individual experience with a realisation of the role played by bigger facts and experiences by considering them together.

From this novel, the article is to explore the patterns in archetypes through the mythological ideas related to human's Life in the novel as well as in our universal concepts. when certain symbols reoccur certain motifs certain themes and certain ideas continuously reoccurred not only in one particular nation but in stories of many nations and many communities and they seem to acquire pattern then we refer to them as Archetypes thus Archetypes are universal motifs patterns and codes. They involves symbols of light and darkness, colors, symbols of nature, the cycle of the seasons and so on.

Situational Archetypes, By adding to character's Archetypes. There are some themes and some situations so abiding that they become archetypes. Here the situational archetypes is the journey. This is the type of archetype pattern when the main character go for an voyage for the better result of life, to understand the life better. Most common of all situational archetypes are the parallels the cycle of nature with the cycle of life.

This is usually where our hero or heroine goes in search of fictitious truth and information in order to bring life back to their kingdom, which could be a literal kingdom or an internal kingdom, which we'll get into more when we talk about the hero's or heroine's unit, which is referred to as the hero's or heroine's journey. So, typically in the journey, the hero must have sinned into a real or psychological place and is forced to discover the darkest truth about himself or herself, usually their flaws or short comings, then they must decide to return to the world of living and bring prosperity back to the land, so this novel is the Archetypal Hero's Journey. He start his journey for some quest but the shipwrecked ,it changed the quest into surviving and he swim for his life, gets safe on the seashore in the island named Lilliput. there first he got as a prisoner, Because he is unknown to them and he is a giant to them while comparing to his appearance they were very tiny and gradually the situations change the scenario of Gulliver and they all become friends and he enjoyed his days in Lilliput. If something is enjoy and recognized the definitely it will vanish. Likewise there was a trouble aroused between him and Lilliput king. So he escaped to another island named / there he got support and they helped him a lot, here it shows that the hero is raised by the island people and they made arrangements to leave to his native land.

Character archetypes are ancient characters that serve specific actions, nuances and features and are also known as Character tropes, this type of character has a known ability to create narratives and stories. All characters are like repetitive characters in it, those characters are easily seen in the stories. Here, the hero is the protagonist whose life is full adventures. They were raised by a guardian, they will make arrangements to leave them to their native land, In that process the hero will face so many unfamiliar things and that makes their life so challenging.

Myths are Stories that have been come down to us from generations which have become a part

of our consciousness such that characters, symbols and sometimes even the situations. For example Ramayana ,Raven is eternal symbol of evil and Raman is eternal symbol of good. Similarly the story of Mahabharata, Dhuriothanan stands for greedy , Sakuni for cunningness and trickery. The Pandavas for good and many . In present today literature Mahabharata manifests itself in different ways in different works of literature. All writers seems to go back to many of these myth whether to adopt them whether to refute them.

Whether to represent them, thus the idea of myth is found. But there are other people who deal with myths of different religion and different communities and different nations and try to discover a pattern in them. Here Gulliver's action proved that he has positive character traits as the basic quality of a good protagonist. Swift's mention a notes about Gulliver humanity, braveness and curiosity. Swift shows Gulliver in a light of enduring and kind person. Swift mould Gulliver's character as a very good learner. In his life situations the intelligence and ingenuity helped him to survive in the different situations in different island with different people. On the whole Swift proved the recurring myth about a hero by creating this character Gulliver who is facing the adventures of life and his situations were raised by guardians of each island, he tackles the situations with his intelligence and learning through his different voyages.

Extraordinary interventions are not necessary in the archetypes of a story, but there are certain situations that require some attention. The first is a supernatural intervention. It is when the gods or special forces intervene on the side of a hero or heroine to assist them in their mission or quest or on their journey or their purpose or culture. On Cinderella, Fairy grandmother is a supernatural interventionist and she comes in and she literally helps Cinderella be able to go to the ball. To show about supernatural intervention in Gulliver's travels on the whole it is a fantasy, things , people, animals appears are supernatural things in the novel. In specific sense, in the last voyage, he got into the island of Honyhnhnms. There he saw the horse which is the master and the human creature in animal appearance is slave for the horse. There the horse rule the country and it speaks it won Language from that experience Gulliver learn so many things, that is the supernatural intervention of horse made Gulliver to speak horse language and thought him how to masters in a good way .

The characteristics of an Archetypal narrative in Swift's Gulliver's Travel is political satire. In the genre of satire the narrative is resulted as irony, when ironing appears in the narrative, the conclusion of the narrative does not match the readers mind the concepts of effects of a situation is not be aware to the reader and the protagonist. In this case the reader many have the knowledge about the possess but the protagonist does not. Here the author adds satire to the narrative he is pointing out the absurdities of his society. Sometimes in narrative both Satire and irony along with archetypal narrative it was known as a parody romance by using magic or mythical forms to solve the problems.

CONCLUSION:

We know that the symbols which represent the significance of human life are two kinds. One is acquired unconsciously and other is based on other conventions in their surroundings. In collective unconscious of human is the concept which is divided into two parts, one is personal unconscious and collective unconscious it was stated by Carl Jung. Archetypal symbols and patterns are come out by collective unconsciousness. That makes the archetypal patterns to understand and known by the people

of different perspectives. The appearance of some Archetypal symbols and patterns in the story proves it. The novel shows the power of literary works which also can affect the society. By the above fact it can be concluded that the society, culture, beliefs and faith and very parts of humanity are closely related to literary works. Referring to the course of Jonathan Swift's research which shows the automatic affect with unconsciousness. He used the symbols which are known or somewhat known he also put some Archetypes over his knowledge about it.

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4.

A POST-MODERN PERSPECTIVE OF HARUKI MURAKAMI'S: A WILD SHEEP CHASE

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ABSTRACT:

Post modernism is a literary movement that rejects absolute meaning and focuses on the reality of the individual. Kiyosi kasai, kenji nakagami, masahiko shimada, Soji shimada and genichiro takahashi are the contemporaries of Haruki murakami who are considered as the Japan's first postmodern authors. Theme of post modernism is always reflected in murakami's novel in a subtle way with the help of magical realism. In this novel "A wild sheep chase" he employs post modernism through anonymity of its characters with multiple ended meanings through their conversations covered with a magical fog. This article aims at analyzing the fixed identities such as names and its tendency towards universal fixations which abstains from the subjective realities and individual truth.

Keywords: objective reality, subjective reality, individual truths, absolute truths, pre-conceived notions.

INTRODUCTION

A wild sheep chase (1982) is a typical Murakami novel with his trademark postmodern style. This novel is an iconoclastic combination of genres such as detective fiction, magical realism with a non-linear narration. The eschewing of general names of the characters in this novel is used by the author to avoid prejudice of those characters. The unnamed narrator and the chauffer are the one of the contradictories characters in this novel. This article analyses those characters and their arguments through the lens of the post modernism. The chauffer is the symbolic representation of the conformist minded personality who follows the rules and orders from the authority. The narrator is more subjective and rejects the absolute truth. He gives more importance to the individual truth. Narrator is on a quest to find a sheep for the boss of the chauffer and the chauffer is ordered to take care of the cat of the narrator on his quest. During the exchange of cat, they both argues their opinions and conflicting ideas about the process of naming and fixed identities. It is briefly discussed in the following paragraphs:

The chauffer is working for the boss who came to receive the narrator and he is ordered to take care of the cat of the narrator while he is on his quest to find the sheep. The preconceived notions represent the universal truths but not the subjective reality. When the chauffer saw the cat for the first time he said "cute cat eh?" (pg.no:151), "nice kitty kitty" (pg.no:152). He believes that the cats are adorable and cute. It is prefixed in his mind that the cats are cute and nice. But the real condition of the cat is pitiful "He is old and frail" (pg.no:145).

The physical condition of the cat is declining and often affected by physical ailments such as diarrhea. It is an old cat with an uneven scruffy fur on its body like an old carpet along with its bend tail

and yellow teeth. Its right eye is wounded three years before and its vision is impaired after that wound. Its ears are infested with ear lice and its hearing ability is also not great. It can hardly see or hear things and it is on the verge of its last days of life. Without knowing all of these particular's chauffer expressed his thought on the cat with his objective knowledge. But it contradicts from the independent reality of the cat.

When this old cat fails to satisfy the chauffer's objective standards of the cute and nice cat it will turn out to be an ugly cat. The cat is a cat, but all these pre- conceived notions are created in our mind from those objective realities and universal truths. These notions create the boundaries of good and bad, beautiful and ugly etc., within the human mind. Herrings are fish that swim in school and act like a single organism. Each fish moves on its own will and its will is to follow the school. They follow an order and they possess the quality of unified thinking. But we didn't name those each and every fish we call it in groups as herrings. The order and the movements are created by the group seems to be a unified activity but it is decided by those fishes who leads it in the front. They act as a central authority to the whole group and they control the movement of the group. Such as those absolute truths are created by the central authority and they want to act us towards the notions of their standards.

Chauffer argues that we have to name the cat because it moves on its own will. It has an emotional bond between the humans. But the herring doesn't have any emotional connection with the humans. It is not necessary to name a herring because it doesn't have the ability to hear it. But the fish is different from the cat. It has to be named because it possesses sight and hearing. He named the cat as the "kipper" (pg.no:152). Kipper is the type of the herring fish. Before the modern period it is common to name the things or animals that are connected in our life. In the era of mass production, the names are reduced to numbers and it is used only for the purpose.

The ships are produced before the mass production so it was given names. But the flights are produced in the modern era so it was given numbers. But even some flights have names such as "spirit of St. louis and Enola gay" (pg.no.:153). We can compare it to the naming of the horses. The names are given for full- fledged conscious identification. Life is the basic concept of names and it represents the connection between the human and the subject. For the sake of purpose numbers are enough. The treatment of Jews at Auschwitz is one of the best examples, they are given only numbers because they are only used for purpose. The names that are given to the places such as parks, stations and stadiums are due to its non-interchangeable feature. They are not interchangeable because all belongs to different places. Even they possess same type of structure they are situated in different places. "They are all given names in reimbursement for his or her fixity on the earth". (pg. no:155)

Their fixed presence in this earth makes it eligible for giving names and it is a compensation for their fixities on the earth. The presence of the living things in this earth are identified using their names. It is essential for each and every species living in the earth are inherited to follow the system in order to survive.

Narrator is more subjective and he doesn't want to call anyone by his name. He doesn't name the cat because he doesn't want to call the cat. It is a living thing and it is not mandatory to name the cat even it moves on its own will. The cat is named as "kipper" (pg.no:152) which is a type of herring fish that always move in schools. It symbolizes that its presence is reduced to the place of a kipper because of its

impairment of vision and hearing. If it doesn't follow the order or fit within the framework it will be detached and separated from that structure. The names are fixed identities that leads us to the formation of prejudgemental ideas about the subject without considering the subjective reality of the subject. Those ideas lead to the voluntary selection or rejection of the subject.

"But wouldn't that cause passengers choosing the buses they want to experience? To move from Shinjuku to sendagaya, say they'd trip the Antelope however now not the Mule". (pg. no :153)

If one city bus is named as Antelope and the other city bus is named as Mule, most of the passengers would obviously prefer the bus named antelope irrespective of the condition of the bus and its driver. It is preconceived in our minds that antelope is faster than the mule. Even though they are just names. But they affect our decisions and it influence us with a foregrounded opinion.

The structures of the stations, parks and stadiums are mass produced and all replicate each other. If a railway station is built in Tokyo, it is Tokyo railway station or in Shinjuku it is Shinjuku railway station. All are built in different places but in same basic structures.

Even those places sometimes share same names. If the names are gives as compensation for their fixity on the earth, we don't name things based on its fixity on this earth. If someone is frozen "Like sleeping beauty" (pg.no:155) for hundred years then a name is given for him as compensation but he is already named before he is frozen. Each and every system we follow is itself structured by ourselves. But those who have the power and authority within those system influence and implement their opinions as the common opinion of everyone.

The chauffer and the narrator are two characters that represent the conflict between the objective thinking and subjective thinking. The objective reality varies from the subjective reality. The universal truths are imposed upon everyone irrespective of their relative truths. When some cats are defined as beautiful it automatically creates a binary opposition of some ugly cats, when those cats fail to satisfy the definition of the beautiful cats. It leads to the discrimination of those cats in our minds. The definition itself is a subjective opinion of someone. It changes from person to person based on their experiences. But the definition is imposed on everyone by the central power as the absolute truth. It has to be rejected by everyone in order to bring multiple realities. This article concludes that individual truths and subjective experiences has to be given importance over the common facts in order to alter this prejudgemental society towards equality.

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5.

MORALITY AND SOCIAL PRESSURE IN GEORGE ELIOT'S *SILASMARNER*

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ABSTRACT

This paper deals approximately Morality. It way that's what's proper and what's wrong. Here on this article, I actually have handled morality and social strain with inside the novel Silas Marner. The essential man or woman waves among the morality and social justice. George Eliot is the novelist, a famous novelist with inside the Victorian age. Many writers such as Charles Dickens, Thomas cerlye, George Meredith, Lord Tennyson and G.R Wats are used the subject matter of morality. For example, Charles Dickens, Master of final humour, have handled the equal subject matter morality, social elegance in his novels. He handled outside traits of people.

The author George Eliot creates a distinct country of characters and subject issues in Silas Marner, in which the characters are depicted in a variety of ways. The protagonist's morals will be demonstrated through his fights with society. He has a lot of ups and downs in the beginning. He accused and portrayed others incorrectly. We were aware of the societal tension and how people are mistreating society. The well-known aspect is that such a smooth demonstration would treasure his predetermination gifts.

"Morality"- There need to be morality in our existence. without ethical quality presence is essentially futile and pointless. Everyone is punished or praised for his or her motion to others over all, the man or woman named Silas Marner suggests, a chain of ethical philosophies. Our man or woman and conduct suggests and saves us. Good Frey lass's man or woman suggests the any other element "Social elegance".

KEYWORDS: Morality, kindness, Divine, Social sports and strain, elegance

INTRODUCTION

George Eliot represents the personalities and movements in Silas Marner. With inside the starting of the radical Silas Marner end up accused for an Unknown crime in Lantern backyard, but at the surrender of the unconventional his personality is discovered out. He showered his generosity with inside the course of Eppie. Silas had his ultimate happiness. The calmness and kindness will really make manner for future things. The paintings of artwork close with the statement of Eppie and him or she refuses to join his father Godfrey Cass.

The depicted novel is an ambiguous figure. He can be very quiet, but the first thing is that he always considers himself and often takes the wrong choice, which we are able to pronounce frequently. Whilst Cass marries Nancy, the couples don't have a baby. His mirth remains query mark. An Exclamatory scenario is observed at that point. While Godfrey is ready to adopt, Eppie refuses because of the reality he neglected her age of sixteen.

Nancy learns that one's destiny is determined via divine things. Adoption is an strive you can still get from the holy spirit. you will effortlessly studies that on the surrender of the radical, morality comes out from the individual named Silas Marnr. Godfrey's ex-spouse, Molly dies after taking tablets. The Drug destroyed her lifestyles and stays in useless and useless. Duncan dies with inside the stone pit after he stole Silas Marner's treasure. His useless frame and the gold's of Marner modified into found after years. the precept subject matter of Silas Marner is the effect of social pressure and morality typical, the character of Silas Marner indicates his vicissitudes.

George Eliot creates a universe in which the personalities and actions of the characters decide their fortunes. Marner's later compassion toward Eppie ensures his ultimate happiness, even if he is initially wrongfully accused of breaking the law in Lantern garden. At the conclusion of the unusual, the guests at Eppie and Aaron's wedding discuss Marner's desire to adopt a tiny orphan girl. According to popular belief, such a deed of charity will secure his destiny blessings.

After refusing to live collectively with her organic father Godfrey Cass, Eppie announces her and Marner's happiness at the end of the radical. Cass is a character who is morally ambiguous. He's kind and attentive, yet he also makes selfish and poor decisions, such as abandoning his daughter, Eppie, to the care of others. Godfrey's future has a healthy mix of punishment and acclaim for his choices. While Godfrey marries Nancy, the love of his life, his happiness is incomplete because he and Nancy are unable to have children.

Nancy believes that one's fate is determined by a divine windfall. She is adamantly opposed to Godfrey's desire to adopt a child due to the fact that adoption is an attempt to live free of God's gift of life. In this way, the strength of heavenly influence is linked to ethical outcomes inside the fiction. Various secondary characters receive moral treatment that is comparable. Molly, Godfrey's first wife, dies in a snowstorm after consuming opium. For a while, the drug was hurting her living and dating with her husband. Dunstan, Godfrey's brother, kills instantly in the stone pit after robbing Silas Marner. Years later, his body and Marner's gold are discovered.

The situation of social stress is observed with inside the mid-setup of the unconventional. people can results easily locate the topic at the same time as studying it social recognition exhibits the intimacy of human dating. The loss of records is likewise proven with inside the novel while Marner left the entirety is insane. Situation count number of faith performs a top thing in Silas Marner. George Eliot represents spiritual topic additionally. She describes each organisation of incidents in an easy manner. The look of Eppie modifications the entirety. It makes the guy-guys greater sympathetic. The number one trouble is human believe it's taken into consideration to be vital. It has an area in it at the same time as Silas have been given her. He makes a selection to offer her freedom. He don't need to stand on her manner. Due to Eppie, Silas Marner have end up One-minded "Magnanimous" is described with the resource of the character Silas Marner.

Eliot has been very careful to make its activities likely; however she needs us to see how subjects can appear marvellous too. The shortness of the radical permits her to apply the form of a delusion, and the characters themselves see sports in the ones terms. Silas 'may also need to only have said that the kid become is available in choice to the gold – that the kid had end up the gold'.

They discuss 'Silas Marner's odd past' after the radicals leave and agree that 'he had delivered a blessing on himself by behaving as a father to a lone motherless baby.' Nancy assures her that she will not require anything because she is the daughter of the squire and his wife, and she firmly grasps Marner's

hand, observing what we see: 'it changed into a weaver's hand, with a palm and finger-pointers that were sensitive to such tension.' Eliot's function is the element, which is psychologically and physically precise.

CONCLUSION

At the quit of this newsletter picturised the social strain and morality with inside the society. Silas Marner with the aid of using announcing that it's far a fairy-tale. the novel exemplifies that cash doesn't matters, best a individual and conduct can strive "Mirth". on this paintings, George Eliot offers universe wherein characters' personalities and movements decide their fates. Through Eppie he realizes that love is greater valuable than coins. he is then successful to connect to the existence of the community, and he will become a reputable and honoured citizen of Raveloe. With inside the starting he felt forlorn and hit gathering Gold and coins will offer enjoyment... However, our man or woman will show and display screen our happiness. Gold is the detail for romance and comradeship with inside the existence of Silas Marner. a person should buy happiness simplest alongside together along with his noble man or woman and conduct. Silas obtained the existence with the aid of using his noble act completed in the direction of Eppie.

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6.

PARTITON STRUGGLES AND TOLERANCE IN BAPSI SIDHWA'S *THE CROW EATERS*

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ABSTRACT:

The article picturized the partition people's struggles and tolerance. It portrays the reflection of the Parsi community's struggles with the state of being divided the problem that comes with the partition and the people's willingness to accept behavior and beliefs. Many writers such as Anam Zakaria, Sunanda Sikar, Veera Hiranandani, Shobha Rao, and Shauna Singh have portrayed partition struggles in their fiction. Literature has various types of partition and tolerance used by Bapsi Sidhwa in her novels, especially in "*The Ice Candy Man*" and "*The CrowEaters"*.

This novel talks about partition struggles and tolerance and adjustment. Fare Doon Jungle Walla of The Crow Eaters. It has the theme of partition struggles andseparation. At the beginning of the novel, Faredoon shows his cultural and communal priority but at the end of the novel, he adopted all partition and culturaltransmutation.

Keywords: Partition, Tolerance, Separation, Cultural and Communal, Survivaland Sufferings.

INTRODUCTION:

Bapsi Sidhwa is a Pakistani author and settled at present in the USA. She haswritten four novels. Her many novels are *The Crow Eaters (1980), The Pakistani Bride (1982) Ice – Candy Man (1988), and An American Brat (*1993). Bapsi Sidhwahas gained worldwide popularity for her paintings. In American Universities the whole thing is trained as a share of the prospectus. Pakistan and America have honored her for her writings.

The Crow Eaters is a debatable novel and it describes the hilarious saga of a Parsi circle of relatives. Bapsi Sidhwa located out the community's secrets and techniques and strategies to the complete globe.

The Crow Eaters is a fictional saga of a Parsi circle of relatives and represents the social milieu. The novel offers the workings of the Parsi mind, their social behavior, rate structures, and customs. The Jungle Wallah family multiplied their commercial enterprise from a single General Merchant saves in Lahore to a chain of shops in several North Indian towns.

The narrator of *The Crow Eaters*, Fare Doon Jungle Walla, his family participants, and different characters, like their pals, all are Parsis like the writer herself. The attention to Parsi customs and beliefs, weaving the pre-independence history inside a Parsi milieu, and the exhibition of this minority network make the e-book is a lot more thrilling and unique from all of the novels written on the identical subject; no longer simplest this, Sidhwa has additionally selected a Parsi hero, which marginalized her narrator

and made the identical an indifferent observer of the horrific events took place on the eve of partition.

This novel portrayal of riots amongst Hindus, Sikhs, and Muslims, andregularly reaches the event of 1947. The partition of the Indian sub-continent is described with constancy and autobiographical touch in *The Crow Eaters*. Thenovel designates the communal flexibility of Parsi's own domestic, the JungleWalla's, confidential the sequence of the British Raj in the initial twentieth century.The Parsi protagonist Freddy's social movement is the primary narrative of the radical. He displaces his own family from a unremarkable village in dangerous India andmoves to Lahore for agreement. He, like his fellow Parsis, is likewise an unseeing follower of the British Empire. His individuality with the British Raj is vigorous and denotes the majority of pre-impartial Parsis. He wears his maximum royal outfit each time he visits the Administrative House. He demonstrates his devotion to the Queen and Crown with the aid of using reminiscent of the British Empire.

Freddy argues that the kids born to those who marry out of doors the community will be misfits. Thus, the relationship between Yazdi and Rosy is beatenby way of racial and cultural variations. Parsis who marry outdoor the network forgoes all of the privileges loved with the resource of different Parsis. Her presentations on her inherited tradition and her excessive cultural loyalty and in doing so, ensures the community's cultural stability and normal durability complete her innovative works.

Sidhwa '*s The Crow Eaters* generated many sociological treatises. To makethe narration and the discussion to be a means of a lighter vein, Sidhwa shrewdly employs satire, amusement, and wit to lampoon the characters and conditions.

The obsequiousness of the Parsis is funnily found out privileged the novel but it moreover couriers an original individuality disaster and expedition for defense amongst the community as a whole. The identification disaster in converting the social milieu that Bapsi Sidhwa accurately depicts inside the novel comes to be distinctively a social hassle for the Parsis of British India.

Faredoon's struggles did now not quit each time Jerbano become round. Shepopped up with a brand-new problem each different day. In England, they had beenstaying at Faredoon's friend, Mr. Allen's house. Jerbano becomes no longerbehaved well. She becomes choosing of Mrs. Allen all of the time.

Faredoon shifted to lodge together with Putli and Jerbano. But, likewise, at the hotel, she changed into now not following the regulations well, so they had to packand return home very quickly. This became very hard to endure for Faredoon, however his own family's sake and his wife's sake, he did now not react to the extremes. The concept of Soli had been reincarnated thru Billy's son. His battle forhis youngsters seemed to be in no way ending, but the joys that came with the struggles were epic to Faredoon.

Faredoon turned into a realist till the quit his lifestyle. He knew the hardshipsof existence, in particular the issues that include not being strong financially. So, he solved that hassle for himself and his family via his tough paintings and arduouswar. His love for his own family turned into the driving force for him to work thatdifficult, especially for his youngsters.

Bapsi Sidhwa's attempts to set up is that the Parsi network likes some othercommunity with its strengths and weaknesses. She does no longer promote the network, however nearest locations Parsi life in attitude. She gives a rich insider's awareness into Parsi life. Sidhwa's vision is satirical which reveals her moral fixations. As an author definitely rooted in Parsi cognizance, Sidhwa exploreseach the artificial and the thoughtful measurement of the comic mode,conveying within the technique, the variety, and

complexity of lifestyles.

She hasnow not simplest complete the various aspects of Parsi life but also provided the non-Parsi global with higher knowledge of their ways of life, their faith, and principles.The novel ends on a rather ambiguous observation. The Jungle Walla's own family is simply domestic in India and now not within the West. Fare Doon JungleWalla, like most Parsis, remains aloof from the liberty motion. If the sector, a vision that's exceptionally defined as vast, tolerant, and sympathetic.

CONCLUSION

At end of this paper, Partition presents a sensible display of the tribulations the humans understand on account of the violence set free a spurt of surprising communal occurrences. The novelist fact that politics became liable for humane slaughter from all aspects and any specific aspect could not be made answerable forunsightly series of events. They have remained goal in their approach in the novelsand have attempted to expose human nature and its capability of perpetuating cruelty of barbarism on its creed. Certainly, the novels show that the worrying enjoys of the Partition has shaken their writers to roots and made them restive to offer vent to their indignation at the terrible holocaust which claimed a big lack of harmless human lives.

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7.

PSYCHOLOGICAL PERSPECTIVE IN VIRGINIA WOOLF'S *MRS. DALLOWAY* AND *THREE GUINEAS*

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ABSTRACT:

Mrs. Dalloway is the most popular novel of Virginia Woolf. The novel have zeroed in on it women's liberation and mental novel. The novel Mrs. Dalloway understands the thoughts, expressions and recollections of a few characters on a solitary day in London. Virginia Woolf is for cognizance in writing. In incredible agony, she experienced a few anxiety attacks and endeavoured self-destruction septimus. The novel is Mrs. Dalloway the mental human cognizance and mental illness, stream of consciousness. Virginia Woolf was not a women's activist in her desired scene ladies to have all the more right and opportunities, but she was women's activist in her desired scene a mental acceptance, with due reverence, of ladies and their reality, by men. The present-day women's liberation and deciphering there viewpoint exemplary novel with the theory. The Mrs. Dalloway internal lavishness of a books whose fundamental events, a shallow perusing could suggest, is a privileged moderate government officials spouse tote of blossoms for a mid-year celebration.

KEY WORD: Love and protection, forlornness and communication. The life of death Mrs. Dalloway.

INTRODUCTION:

The without uncertainty in scholarly and will arrange novel. On the brink of the essential plot of Mrs.Dalloway, its brave girl manifestly existence, survivor of the notable warfare peacetime. The accomplishment spot of girls in English society and writing. The gain of existence itself. The closing eating problems for Virginia Woolf. It is one of the endless misfortunes of English literature. The expect to frame and, as best one can, define that intricacy and recommend way in which, with reading, one can through it the most compensating experience English fiction. The concurring hypothesis of current woman's rights pretty much every one the cognizance and psychological sickness of human instinct individuals was different the being the human people groups life extremely impressive brain and however awareness for each day. The Mrs.Dalloway was youthful adolescent recollections and present existence of excursion review the moment. Mrs.Dalloway long term prior they have carry of me, in and illicit relationship with arrived at its passionate peak.

Mrs. Dalloway is against gallant novel practically all me character have Failed to satisfy their Youthfully dream old recollections and presents method of human ladies however and emotional, and felling reality and human conventional life. Favour of society bound together for the women's activists ideal. The worry of pioneer fiction that uncovering and mental works of the human brain the authenticity

point of view made of narration. Party Big Ben of cognizance Mrs.Dalloway mindful of the progression of time and the allotting of living souls and seasons."

The Mrs. Dalloway mental changed into uncovering a multi layered self, wherein dreams, reminiscences and fantasies had been as critical as motion and fact. The Woolf growing her very own mental approach explaining.

The Woolf, outside activities topics due to the manner they impact our eleven though and situation our internal existence. A evolved in circulation of focus, a word first utilized by the American mental William James to explain the go with the drift aware and then much less then aware revel in the mind.

The cumulative impact changed into a make Londoner greater aware about the passing of time. The mental of the aware of the intellectual existence due to the fact eleven though and human nature. That focus is make is the intellectual existence possible. He sought of find out the application of human focus and essential to survival the passionate attachment Clarissa experience for sally is the form of attachment which , different mental and feminist. Significantly, with inside the novel, Clarissa lesbian ardour for sally previous her dating with guys: the 2 girls of marriage constantly as a Castsatrophe. It from the manner seeing matters comes with Clarissa response to septimus loss of life: her frame need concept it.

Septimus warren smith in international battle by no means recovered from the matters. he certain such as the loss of life of his pal and the Commander Evan. Septimus misplaced his battle suffered the non-secular ache alone. The Septimus repressing those emotional is a intellectual breakdown of years road. The Septimus changed into meet Mrs. Dalloway is swiftly dropping contact with reality. For all of the real the time of the way loss of life, the reminiscence of the activities has sincerely remained eleven thought of years. The listing the intellectual situation the years known as gross road response, even amongst the ones confirmed no preceding records of intellectual problem. The exclusive among is Clarissa concept response bodily to matters, by no means pretty loses her feel that the out of doors international is separate to herself. The described psychology because the aware of the intellectual existence have become he concept focus is makes the intellectual existence possible. Women feeling and emotional human nature existence. As a first-rate mental novel Mrs. Dalloway renders the internal existence of the individual and their shimmering revel in and there may be so doing is likewise very nature is chaotic and disorderly. The thru literary tunnelling system exploration of girls, Virginia Woolf changed into influence textual content and examine a mental eleven though. The novel for in interpretative strategy, specific of the language and render the frame expression. The novel as an adventure to the mental state of Virginia Woolf. Her novels the staying power of the presence of the beyond thru the usage of time shift. The additionally consists of the traumas of the outstanding battle that's associated with the disillusionment confronted regarding the morality a higher human situation even as to the destruct itself thru superior killed the humanity.

The sturdy preference of our loss of life understanding. The mental hand attacked numerous time in her existence. He suffered her first intellectual breakdown. the intellectual led her depression, despair, and occasion loss of life.

Virginia Woolf lots concept to the a singular have to be the distinction among her era of novelist, all human relation have sifted the ones among grasp and served, husband and views, reminiscences and gift whilst human relation alternate there may be on the equal time a alternate in religious, conduct, politics, and literature. Mrs.Bennett and Mrs.Brown she agent that neither human individual or human

relation among can be constitute with the aid of using the literature conference of the she asserted dramatically. Conventions are ruin, the ones equipment are loss of life .An outside narrator and a systematically arranged.

The Virginia completed her novel she could experience depression. it's far stated the each adventure which he she had her paintings. The Mrs. Dalloway follows the mind revel in and reminiscences of numerous individuals on a unmarried day London. The privacy, loneliness, and communique. Throughout Mrs. Dalloway Virginia us glimpses in to minds of her individual even as on the equal time displaying the outward communiqué with different peoples. During the route of her day, Clarisse paintings thru.

The Year for privacy, Clarissa has a bent towards introspection that given her a profound ability for emotion, which many different individual lack. However, she is constantly involved with look and maintains herself tightly composed, seldom sharing her feeling with anyone. Mrs. Dalloway offers with human's cap potential to address changing, magnificence mobility, battle and place, the alternate of existence. Septimus madness has allowable Clarissa to look majesty of reality. His defeat of life way her return to highlight this revival, Woolf has the girls through the manner Mrs. Dalloway. The tragedy as an revel in that server all of the era from the relaxation of society. The placing girls near and guys each other as extraordinarily near male network pick institution of girls.

The attitude of Septimus situation, her Woolf famous the symptoms and symptoms as her suffering, indicating as lots as Septimus himself. The unfortunately, Septimus quit of committing suicide. The exceptional factor approximately Septimus, Clarissa reaction to advised the incident at some point of her party. The revel in the intellectual of Clarissa and Septimus are importance. Clarissa identifies herself with eleven though Septimus. she does now no longer the equal time is very. the clock changed into striking, they had been sharing the equal experiences. The strictly described, the factor of views. which means there an overarching narrator who recognise the entirety and who which means there an overarching narrator who recognise the entirety and who has get right of entry to every person mind.

CONCLUSION:

Mrs. Dalloway novel offers and proof of patriarchal society girls as nobodies. Also girls are extrade explicit their thoughts and feeling closer to specific troubles of their society. The stop of the scene Mrs. Dalloway is provided as a kind, stylish girls. Mrs. Dalloway love and privacy, loneliness and communication. As a mental and intellectual infection human nature specific manner of life. It is Virginia Woolf maximum outstanding achievement, specifically with inside the area of the movement of recognition and psychology novel *Mrs. Dalloway.*

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8.

MODERN CULTURE OF EDUCATION IN R.K. NARAYAN *THE ENGLISH TEACHER*

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ABSTRACT

English as an important language in India also developed over time. In India, English adopted an ancient culture and survived all foreign conquests. English eventually led to the use of the English language throughout the country; which means the process by which acceptable land ownership of a variety is formed. R.K.Narayan is a well-known Indian novelist, best known as one of the most influential writers of Indian literature in English. This paper attempts to explain the modern culture of R.K.Narayan's Educational Vision in his novels. He made a tireless move against the Indian System of Education throughout his writing career. With a novel education program analyse the character of Krishna.

Keywords: English language, Indian Education Program, natural learning.

INTRODUCTION

This article examines the variety of English texts in college and work. The seeds of Indian Writing in English have been sown at some stage in the British rule in India. The seeds now blossom right into an evergreen tree, the aromatic plants and the ripe fruit. The fruit isn't best tasted through the natives, however also ‘chewed and digested’ through foreigners. It takes place best after everyday care, bushes and food. Farmers like Tagore, Sri Aurobindo, R.K.Narayan, and Raja Rao - to call only a few, cope with the soft crop day and night. Nowadays, it's far overseen through many writers who acquire awards and awards across the world.

MODERN EDUCATIONAL CULTURE IN INDIA

Education is a vital service to society; it provides a person an opportunity to understand the world around him and his environment. In ancient times man was completely in the style of creation which was an unknown to him. The forces of nature were away human comprehension, and for well-being they had to rely on supernatural forces and this led to the development of faith and superstition. Development of animal farming tools and agricultural growth led to social order and with this, social science improved.

Education, to be fair, must develop a spirit of analysis and positive thinking in the youth so that they can understand society and transform it wherever it is lacking. Since India gained independence in 1947, we have been following, for some hidden reason, the King Macaulay education program. The program has since lost the ability to adjust to changing socio-economic conditions in the country.

The first draft of education policy was adopted in 1968, by the post-independence Government. The National Education Policy, 1968 aimed to promote national progress, a sense of equal citizenship and

culture, and to support national unity. He called for a stronger reformation of the education system and greater attention to science and technology, to the development of ethical values and to a close relationship between education and human life. However, even the Government acknowledges that the over-all structure preserved in the 1968 policy has not been translated into a detailed implementation plan. Some of the achievements since 1968 that are on the Government list are:

(a) The adoption of an unbroken national education system and the introduction of a 10 plus 2 plus 3 program by several States;

(b) The lowering of the general course for boys and girls;

(c) The insertion of science and mathematics as compulsory subjects;

(d) Curriculum reform at undergraduate level;

(e) Establishment of advanced postgraduate study and research institutions.

THE ENGLISH TEACHER

Narayan's *The English Teacher* (1945), in a way, is the story of Krishnan, a character who explores his cultural roots and moves him to evolution to form an independent philosophy to integrate his emotional, intellectual and spiritual relationships with his world. Or community. As the novel progresses, Krishnan, an English teacher at Albert Mission College where he once studied, eventually resigns to choose to teach at a traditional model kindergarten. Such a natural evolution in his personality is due not only to his reluctance to concentrate on English-language education in colonial India, but also to the kind of spiritual enrichment he has gained after the diligent meditation and intellectual association of his dead wife.

Krishnan's maturity can be traced to the terms of his disagreement between normal lifestyles and the right kind of happy life, which is reflected in his quest for an irreversible rule of life, or truth. After all, a culture with its purest, surviving characteristics is able to see Krishnan, grasp the details of the eternal law of life, something that has not yet been fully satisfactorily conveyed by the Western view. As the novel begins, Krishnan is portrayed as an 'English Teacher' founded at Albert Mission ~ college who is dissatisfied with the very program to teach young people to only earn for live. Krishnan is well aware of the difference between his ambition and his success and naturally the result is the subtle tiredness of the work that pervades the opening pages of the novel.

The desire had come to me a few days ago to hold on to it personally. What was wrong with me? I can't say, some kind of vague infidelity, rebellion I would call it. The feeling came to me many times that as I was in my late teens, I should stop living like a cow, eat, work properly to talk, walk, talk, etc. Everything is done to excellence, I was sure but I always authorization overdue the feeling that somewhat is missing.

The novel set the stage a search in Krishnan - a critical situation facing any sympathetic person who wants to raise the issue of who can be 'searched' in colonial society. The paradoxical account of Krishnan's daily life highlights a need. Another inspiration for his longing soul.

Because of this pain, the authorities kindly paid me 100 rupees on the first day of each month and called me a pastor. Of course, one should be grateful and relaxed. But such rest was not in my nature perhaps because I was a poet, and I was always plagued by feelings of inadequacy.

However, Krishnan's refusal to accept the standard, English-language teaching program again stands out as he contemplates how his students react to his natural poetry combined with his new knowledge of getting up in the morning to go out. Reading poetry should, as we speak, be an experience in itself. But teaching poetry in the classroom often turns out to be chaotic if there is no acceptable approach. The interpreter's difficult efforts to convey meaning, the teacher's double attempts to erase the meaning of the dictionary and the poet - all transform the poetry class into something horrible for students to deal with 'bad tolerance'. By choosing Krishnan's careful words, Narayan focuses on the failure of the Western education system in colonial times to burn the creative idea or thought in students' minds, as the system will not allow students to adopt the right culture or practice. Western culture in line with traditional culture. Krishnan's experience in general is in line with Narayan's critical attitude and the current Education system. Although one finds in Krishnan an element of tension about the existence of a suitable house, it seems that he is growing in determination in his quest and eventually finding that house after his choice. Settled in a family life dominated by youthful passion, love and attachment to a child, close to his college career, Krishnan is now able to discover another reality - personal happiness leads to community success. Such an unexpected tragedy in personal life throws Krishnan into the depths of despair and darkness. This stage in Krishnan's life, as critic Ian Macke an points out, the element of insecurity that has begun to creep into Krishnan's life since leaving his extraordinary life at a college hostel, brings a very serious impact and life is almost over Krishnan stance. Krishnan also shows the ability to adapt to changing circumstances. From her traumatic experience in life, Krishnan is shown to have found a sense of truth (or 'truth' in the broadest sense) in her life problems in a new set of things she has heard. Narayan records Krishnan's thoughts in the crematorium with an amazing touch.

Krishnan feels that a lack of connection between life and knowledge is a major reason of all our social ills. Krishnan's advice to one of his students, when a student called him to explain something, shows how a fully planned education system has failed to solve the real problems of original life. Krishnan says:

"Don't worry too much about these things - they are trash in forced to go by using and pretending to love them, but always the problem of life and death is beyond power thina…" (170).

Narayan's view of English education could not be clearer. Like most of his countrymen, he also hates the upgrade of British culture that will help to keep the country passive and supportive. This English education has given birth to a class of young people who are regaining English culture, ignoring its values and in some cases, even showing contempt for their own.

CONCLUSION

Narayan was angry at anything that was suffocating the soul and believed in returning to a system of education based on memorization but in storytelling, youth games and appreciation of Indian culture. The Education System needs to be seriously updated if the Indians are going to be the Leaders and they are very smart in the future. The Indian should be aware of the potential opportunities and potential of the emerging world system and play a leading role in it. Different aspects of education are shown. Although Krishna uses the repetitive and robotic way of teaching, Leela's teacher focuses on the creative process.

Krishna is widely portrayed as an ordinary teacher and relies on learning about parrots. He doesn't seem to like his job very much. She teaches a lot about her monthly salary. Leela's teachers on the other hand of dedicated to teacher who values the imagination of the students.

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9.

MAGICAL ELEMENTS IN SALMAN RUSHDIE *LUKA AND THE FIRE OF LIFE*

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ABSTRACT

Luka and the Fire of Life is a tale approximately tale-telling, and about the stories that rely. It is also a tale approximately the relationships that matter. Though at instances irreverent, the novel doesn`t avoid crucial issues, despite the fact that this is ostensibly kids`s literature. The trope is one which runs through all of his paintings, and is hauntingly located in Luka. In its maximum extreme and touching moments, Luka and the Fire of Life tells the story of a more youthful boy, a hint unusual perhaps, who reveals his electricity and his place withinside the world, in addition to a father who rediscovers his very very own life at domestic alongside together along with his very own own circle of relatives.

Keywords: youngsters`s literature, World of Magic

INTRODUCTION

The tale of Luka and the Fire of Life is primarily based totally on a real tale. Rushdie`s paintings has been translated into extra than forty languages and has been tailor-made for stage and show screen. He holds numerous honorary doctorates has served as a fellow at many American and European universities has been identified with infinite global awards no longer best for his writing but for his advocacy and activism. Rushdie come to be the president of PEN American Center from 2004 to 2006 and has served due to the fact the chairman of the PEN World Voices Festival of International Literature for decades.

LUKA AND THE FIRE OF LIFE

Luka and the Fire of Life (hereafter Luka) is that unusual literary feat with now no longer lead to sight exciting and assuredly crafted, the bearer of a effective and timeless message, and genuinely handy to readers of all ages—an accomplishment reminiscent of the act of a professional juggler who continues all balls suspended in the air as though by way of magic. So, it isn't unexpected that Salman Rushdie`s state-of-the-art tale begins offevolved with a circus. When Captain Aag`s Great Rings of Fire involves the metropolis of Kahani, Rashid Khalifa refuses to take his own circle of relatives, bringing up the horrible mistreatment of the animals with the resource of the grandmaster.

After witnessing together along with his very own eyes a cage wherein a mournful canine a doleful bear stared wretchedly all approximately, Rashid`s youngest son, Luka and curses the circus master. Shortly thereafter, it`s a long way said on television that the animals have revolted, and later that night, the circus is going up in flames. The subsequent day, a creating a track dog named Bear and a dancing go through named Dog flip up at Luka`s doorstep. The scene is telling to suggestive of the whimsy that makes

the ee-e book mesmerizing and immensely fun while imparting a glimpse of the impressive intensity of Rushdie`s storytelling.

Through the story of a younger boy who need to excursion through the World of Magic to scouse borrow the Fire of Life as a way to keep his father—a famous storyteller who has fallen right into a deep sleep and can not be woke up—Rushdie delves deep into subjects to which anybody can relate: love, life, and demise. Rashid Khalifa may not live to appearance his youngest son increase up and Luka need to confront the truth of his father`s mortality—in addition to his very very own. Those who have loved Salman Rushdie`s previous works will apprehend the Khalifa own circle of relatives from Haroun and the Sea of Stories (1990), an immensely appealing story of journey and love that still capabilities as delusion. In Luka they seem once more on this time with the addition of more youthful Luka, a toddler who turns lower back time for his dad and mom through distinctive feature of his very life.

As a long way as stories move, Luka and Haroun are brothers—particular but inseparable recollections approximately father-son love, braveness, and the very real strength of imagination which are exceptional explored collectively.

Luke and the Fire of Life isn't Rushdie`s first access into the arena, aleven though his splendid success. Here's the way to placed one collectively to be used together along with your new landscape textual content status. Although the web primarily based totally Puppet Kings on line evolved via way of Rushdie his 2001 novel Fury consists and chaotic, a online game annoying Fire of Life on.

Luke's begin now does now no longer seem like the sort of destruction in what got here right here earlier than it. Rushdie indicates the way to incorporate his disrespectful phrase sport with lovely characters, similarly to the titles and targets of his splendid difficult paintings, on this new field.

Although at Fury he commenced exploring, right here he constructed playful, innovative bridges exploratory interactions among a couple of epic variants. Luke's fulfilment withinside the drama is due in component to his meekness and ability (on this way, the radical can be study as a safety for the ones youngsters who're left behind.

A strugglefare in chemistry and a masterpiece in art) and partially in his undergraduate education his father, Shah of Blah. At the start of his quest, Luke defeats the Old Man of the River withinside the place a paradox, aided via way of the coaching of his father's splendid mystery. It is right here furthermore Luke sees that the global magic he enters is that via way of the advent of his very own father.

This does now no longer usually suggest that Luke and the Fire of Life are good. Luke`s adventure is smart and compelling, specifically as a children`s fairy tale, however a regular factor retaining and saving factors has end up boring (as a minimum for the non-player). Although the unconventional is going hand in hand at excessive speeds, a few eight tiers are much less thrilling than others.

It took place suddenly, withinside the massive metropolis of Kahani, withinside the land of Alifbay, a boy named Luke who had a pet, a affected person named Dog and a dog named Bear. The canine, the brown undergo, may be a bit gruff and bearish at times, but he have become a paid dancer, capable of upward push on his hind legs and performs subtly and kindly waltz, polka, rhumba, wah-watusi, with a twist, further to dances from close to the domestic, bhangra moves loudly, wirling ghoomar

(carrying a large, synthetic skirt), the hero dances known as spaw and thang-ta, and the peacock's southern dance ". (3)

The entire World of Magic was on Red Alert. Jackal-headed Egyptian deities, fierce scorpion- and jaguar-guys, large one-eyed, man-eating Cyclopes, flute-playing centaurs, whose pipes have to trap strangers into cracks in rocks wherein they could be imprisoned all of the time, Assyrian treasure-nymphs crafted from gold and jewels, whose treasured our bodies can also additionally need to tempt thieves into their poisoned whipcord nets, flying griffins with lethal claws, flightless basilisks obvious in all guidelines with their deadly eyes, Valkyries on cloud-horses withinside the sky, bull-headed minotaurs, slithering snake-girls and large rocs – large than the only that bore Sinbad the Sailor to its nest – charged wildly throughout the land and thru the air, answering the Fire Alarm, hunting, hunting. In the Circular Sea, after the Alarm sounded, mermaids rose from the waters creating a music siren songs to trap the foul intruders to their doom. Enormous island-sized creatures – krakens, zaratans and big rays – hung motionless on the Sea`s floor; if an intruder have been to pause at the once more of one of the beasts for a relaxation, it might dive and drown him, or flip over to reveal its large mouth and its sharp triangular enamel, and swallow the trespasser down in chunk-sized chunks. And most terrible of all have become the brilliant Worm Bottomfeeder, who rose blind and roaring from the Sea`s commonly silent depths, in a rage to devour the scoundrels who had introduced at the Fire Alarm and disturbed its -thousand-year sleep.

The canine and the undergo come to Luke after cursing the merciless grandfather of the circus and his very own burn the tents. They have been welcomed into his domestic while Luke's father and brother observed him as a signal that Luke is at the verge of his adventure. Soon, his father, Rashid Khalifa, he's asleep and nobody can wake him up. As Luke starts to faint, he appears out window and is amazed while he appears at a person who seems like his father is outside:

> "As he became leaving the the front door with the Dog and the Bear, Luke felt very strange, as though crossing an invisible boundary. As if a mystery degree were unlocked and that they had handed thru the gateway that allowed them to discover it. He shivered a bit, and the go through and the canine shivered, too, although it modified into not a cold dawn. The colors of the sector have been strange, the sky too blue, the dust too brown, the residence pinker and greener than regular and his father end up not his father, not besides Rashid Khalifa had via way of means of a few approach grow to be in part transparent". (25)

Rashid Khalifa apparent adequate with A. Nobodaddy (pun on Nobody), explains that the dying of Rashid. As Luke's father grows older, Nobodaddy turns into increasingly more obvious cope with greater of Rashid's traits and techniques till you discover a non-existent empire. Because motives that can be first of all weird at first, Nobodaddy consents to accompany Luke in an try to keep his father. He leads Luke deeply into the paranormal global constructed on Rashid proof and systematic Luke video games.

In the midst of the turmoil of that land the gods of hearthplace rose up with all their dominion to defend it Vibgyor, One Bridge to the Heart of the Heart, a princess arrow that jumps over crossing the Sea and allowing some famous ones to go into the Aalim countries. Amaterasu, the Japan's solar goddess emerged withinside the cave in which she had erupted thousand years later quarreling together along with his brother, the god of the storm, with the magic sword of Kusanagi on him a hand, and the rays of the solar fly out of his head like spears. Those Who Live withinside the Heart of Magic ran freely throughout

the Bridge dealing with every other, hunting, searching; but due to the fact hunter-gatherers, Luke thought, there appeared to be no manner out of Ra`s eyes.

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Luka, hiding together along with his partners at the back of the rhododendron trees, had the feeling that the thicket have become shrinking, dwindling away and turning into a much less and a whole lot much less good enough shelter. His coronary heart changed into beating too swiftly. Things have been in reality getting frightening.

In Haroun, the motive come to be to keep Rashid Khalifa`s voice; in Luka, the quest is to shop his life. With extra at stake, this tale drew me in more quick. The tongue-in-cheek online game references make the e-book`s form more linear as Luka advances from one stage to the subsequent in his search for the Fire of Life which, as the decision suggests, is the most effective element that may keep his father. From interior Rashid`s reminiscences, Luka grows closer to him as he travels—each in reading the interior of his father`s thoughts and through Nobodaddy`s presence, which will come to be more and more more extra like his father`s with each chapter.

Nobodaddy wins over Luka in his more Rashid-like moments and it`s exciting to peer the "villain" continuously remind the hero of his venture on this manner. As the tale progresses, Nobodaddy`s growing likability is balanced via way of means of manner of the uncomfortable attention that Luka`s real father is ailing.

Traveling together along with his father`s lifeless-double Nobodaddy, who slowly includes life as Rashid`s existence slips from him, Luka is requested to navigate the area of his father`s personal imagination. The reminiscences they share among them are the key to unlocking the secrets and techniques and strategies of the sport. The final battle for the Fire of Life, in which Luka faces all the most critical mythological creatures of religions and cultures past, is truely a conflict for his father and for the electricity of his father`s career.

Often, this type of adventure story gets so stuck up in the magical international that a reader can lose sight of what it`s fascinated in. When this takes place, the go back to the real international on the un conventionalise close to feels tacked on and jarring, although it has been the aim of the story all alongside. But due to the fact Nobadaddy`s converting levels of transparency art work as a barometer of Rashid Khalifa`s fitness, the reader never loses sight of the end line. All-in-all, this makes the e-book feel properly-rounded in a manner that many others do now now no longer. Elements that is probably cheesy some place else are hilarious. Rushdie`s writing is apparent and self-conscious. Silly puns and riddles abound and the vintage rules of fairy stories are strictly enforced. Most essential: Luka and the Fire of Life is a right quest story in all of the first-rate approaches: "And that`s why you`re searching for to assist us, isn`t it?" Luka concluded.

"You don`t want to implode. You`re searching for to maintain r non-public skin". "I don`t have pores and skin," stated Nobodaddy. (41)

The video game nods are nicely-placed and the accompanying cast has incredible chemistry. Perhaps this is a element of what makes Rushdie`s foray into the progressive worldwide of video video games so fascinating — even for a non secular non-gamer like me. One gets the feel, in reading Luka`s

adventure, that that is certainly the story of a father, looking his son tackle a brand new shape of adventure, one which displays once more his personal penchant for tale-telling. Luka is at once his father`s apprentice, and in a absolutely specific worldwide. It is Rushdie`s attempt and aggregate the that, even aleven though now now no longer continuously flawlessly done, makes Luka and the Fire of Life this sort of satisfaction.

CONCLUSION

Luka is an explosive, magical exploration of filial love, braveness, and the energy of our will. To determine to do a aspect changed into decidedly not the identical aspect as definitely doing the issue, Luka displays, and it`s miles real that during Luka, the maximum exciting vicinity that Rushdie writes about is neither fact nor the lovely lands of magic, however the area in which the 2 meet—in which creativeness and truth collide and idea combines with some thing more powerful than personal nature to come to be the motion that shapes our world.

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10.

THE PORTRAYAL OF SELF ASSERTIVENESS IN SHASHI DESHPANDE *THAT LONG SILENCE*

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ABSTRACT

Self-statement in promoting themselves and transferring in advance in existence might be the great alternative as an alternative relying or anticipating comfort from the guys. Shashi Deshpande famous the understanding of woman psyche particularly knowledgeable, center-elegance metropolis ladies aspiring for self-declaration and independence. Writing, song and politics are the fields those women want to installation their identification. Because of their gender, sometimes, they're side-lined in their profession, like politics so called male bastion. Deshpande's protagonists of novels are stronger for they are trying to treatment their troubles with the aid of the use of a technique of quick withdrawal from their traditional assigned position. Shashi Deshpande, a Sahitya Akademi Award winner for That Long Silence writes about aspiring women and their quest for self.

Keywords: Self- declaration, Feminist experience.

INTRODUCTION

The introduction to the foundation of ladies writing the while period feminism has its origin from the Latin word lemina which means lad' It refers back to the advocacy of girls rights, repute and energy at par with guys at the grounds of equality of sexes. In different words, it relates to the insight that girls have to have the equal social, financial and political rights as men. The time period have become famous from the early twentieth century struggles for safeguarding girls suffrage or balloting rights (the suffragette motion) in the western countries, and the later well-organized socio-political motion for girls liberation from patriarchal domination [14]. The political scope of feminism has been broadened by using the effect of Marxist thought that has made feminists task prejudice at the side of capitalism for each advocated the patriarchal setup [5].

Shashi Deshpande's women characters preserving in thoughts the various types and stages of the girls characters expressed in her six novels are studied here and it tries to link these novels with the diverse stages of feminism. As a present day creator, Deshpande offers the realistic image of the male dominated middle elegance society of India. Her protagonists are stuck between the subculture and modernity but they are attempting to strike a stability between the two. Deshpande may be very realistic in the sense that shows marriages are not based on love however comfort.

THAT LONG SILENCE

This paper shows of ways, the protagonist Jaya goes via the technique of self-quest, through gaining her voice to break her silence. Deshpande, who portrays an indoors view of a girl's world, writes of the struggling of women who try to strike stability among the jobs the society expects them to play and

the characteristic that they need to play. Jaya, the protagonist in That Long Silence, having been given in the current of the conventional characteristic of a female – partner and mother has suppressed her existential self. Though she has a happy home together alongside along with his properly earning husband and children Rati and Raghul and material comforts, she feels fed up with the monotony and glued pattern of her life: Worse than some thing else have been the boredom of the unchanging sample, and countless monotony. In her try and rediscover her proper self, she well-known shows herself as an unfulfilled partner, a disillusioned mother and a failed writer. Suman Ahuja reviewing the unconventional for The Times of India observes that Jaya stuck in an emotional eddy, endeavours to return back to terms together along with her protean roles, whilst attempting albeit in vain, to rediscover her right self, it really is but a ephemera of unfulfilled partner, a dissatisfied mom and a failed author. Jaya's husband Mohan is involved in corruption in place of work at the instigation of Agarwal in contracts, tenders and commissions. When they're now not able to do favour for minister's relative, they're compelled to face enquiry. Agarwal advises Mohan to transport to from church gate house to somewhere to keep away from useless publicity and shame. Jaya's very own circle of relatives moves to Makarandmama's flat in Dadar.

Fortunately their youngsters are away with the neighbour's own family. Mohan, who is disturbed due to the very last disgrace which the enquiry will convey, takes excuse thru announcing that he has engaged in malpractices to keep his spouse and children easily. This creates a actual revel in of anger in Jaya. Even though Jaya have become born and taken up in an orthodox, non-secular very own family, the growing feminist experience in her provokes her to commentary negatively on Sita of Ramayana and Draupadi of Mahabharata - each committed and regular wives.

Her stays with Mohan in silent resentment pave the way for self-assessment and self-criticism. In her re-exam of her married life, she discovers that she isn't always certainly happy. Happiness in their married existence is simplest on illusion.

Jaya no longer sees his personality. Like the mythical women - Sita follows Her husband in exile, Savitri wants to die to bring back her husband, Draudpadi sharing the pain of her husband, Jaya follows Mohan to Dadar's apartment. She thinks. Two bullocks yoked collectively… it's miles extra comfortable for them to transport inside the Equal course. To pass in unique directions could be painful and what animal could voluntarily pick out pain"? (TLS 12).

Deshpande's That Long Silence is an outline of the relentless silence in the lives of many educated middle-elegance housewives, especially in Indian context. She has used the device of first character narrative to provide the readers with a experience of realism and authenticity. In the radical, Jaya, the protagonist of the novel, represents those middle-class knowledgeable better halves who are too careworn with confined marital lives to observe their aspirations. The novel begins with Jaya and her husband Mohan moving from their present day residence to a flat in Dadar, Mumbai.

Mohan is concerned in malpractice within the corporation he works for. An inquiry towards him is in progress and it is very a good deal probably that he will be proven responsible. As a consequence he and his family may additionally lose social reputation as well as dropping his job. To get away such social defamation he's shifting together with his circle of relatives to Dadar flat. Jaya submits to her husband's will and accompanies him, with out thinking, to their modern exile. Here she enjoys a comparative freedom:

"I appear as the unstable age of all those beasts that ruled my existence with the things that needed to be kept in order, the glass objects that needed to shine, the furniture and the pleasures that needed to be kept spotless and dustless, and those garments, God, all these other ways - -iron, so they will age and be washed and ironed at some point." (TLS 25)

Jaya regardless of knowing that there was no reality behind his allegation, she did not try and purpose with Mohan, as she did now not want to chance her relation with him. She thinks," I looked at his worried face and I was sure I had killed him wrong. And I had done it he stopped writing after that."(TLS seventy four)

In this inner tug of conflict the housewife wins and he or she or he remains silent of which she gets a setback in her writing career. Retrospection leads the readers recognize that Jaya has lived in utter silence all seventeen years after her marriage to Mohan. Jaya has given herself completely to her marriage; husband and youngsters. She never raised a voice of protest however best once. It modified into her first danger of outburst with Mohan quickly after their marriage. But notwithstanding the truth that she has to make the reconciliatory flow into after days of Mohan's silence. Mohan have become quite irritated collectively together along with her for he has in no manner visible ladies bursting out with anger and ardour. It is societal norm that ladies must be silent. They cannot improve their voice toward their oppressors. Consequently Mohan knowledgeable her then: "My mom by no means raised her voice toward my father, however badly he behaved to her." (TLS 80 three)

Her marriage lifestyles are not anything but lifestyles of compromise and dedication. It has no roots into love and understanding. It is what Simon de Beauvoir says, a gilded mediocrity missing ambition and ardor, aimless days indefinitely repeated, lifestyles that slips away gently toward lack of lifestyles without questioning its purpose. A girl does no longer have an identification of her personal. Generally, a woman's identity is defined in phrases of her dating with man as a daughter, a spouse and a mom. It approach virtually a female does now no longer have an identity of her personal, how really says Indira Kulkshreshtha. The query concerning her identification continually haunts her but the answer is evasive. In Bombay following her husband Mohan's dictates she begins off evolved sporting large darkish glasses, receives her eyebrow formed and hair reduce quick as a way to benefit an aura of the partner of an government. In the approach she becomes dwarfed and annihilated as an person but all of it goes left out even through the use of her. She is helpless to find out her personal identification as she well-known shows herself as an utter stranger, someone so alien that even the faintest records of the reasons of her actions regarded now no longer possible.

Tapan Basu says, "Jaya who had enter an existence time in surrender of her will to social mores and customs that had relegated ladies to a 2d class reputation. In such a stifling domestic ambience and patriarchal set-up, she reveals her woman identification effaced. Jaya comes to recognize the reality that a female's identification isn't traceable as a lady down the ages has been identified in phrases of her relation with the male. Ten one of a kind mirrors carry before her ten exceptional faces however the real face, her identification is lacking.

In formative years she is diagnosed in terms of her relation with her father, in adolescents after marriage in phrases of her relation along with her husband and if she is a widow because the mom.

A wife, obedient to her husband, famend, mild footed, eloquent in speech, sympathetic to the patients, attains to happiness while she lives peacefully together with her husband, and well cooks the meals efficacious, and grown thru rain, conducive to our bodily boom, delivered each day in use, and relished by way of our ancestors.

Jaya has the whole thing conventionally a lady might need in a wedding – an engineer husband, social popularity and kids. Dada, Ramukaka and Shantakaki opine in Mohan's praise,

He is pretty good-looking without a squint, no glasses, even teeth….He has a high-quality career, tough-working, formidable, will cross an extended manner….No voices, doesn't smoke or consume in accommodations and springs from an extraordinary Brahmin family. Mohan has continuously had very smooth thoughts about himself. He changed right into a dutiful son; he is a dutiful father, husband, brother." (TLS ninety one) Like an average typecast Indian guy who wishes his wife for bodily satisfaction nearest without caring a fig approximately her sincere internal feelings, he behaves cruelly.

Their caring generally results in intercourse. She is a lot known to his behavior that she will nearly are expecting what he would say after every act of interaction. Jaya attempts difficult for expressing her silence. There are several examples inside the novel that Jaya might sooner or later damage her lengthy held silence however in the end of the unusual this desire and determination of her is left for the destiny.

There is a suggestion that Jaya could loss the snow about her silence within the time to return. There is no doubt inside the fact that she would without a doubt finish her silence despite the reality that she is not able to specific her pent up emotions at the prevailing time. Her clear up to interrupt her silence is a welcome step. It is a first foot ahead toward her freedom. She would finally create a destiny for her complete of happiness and normality where the genders could play no other sport but a regeneration of love and prosperity.

Over-coming her disorder, she attempts to return to phrases with herself by using looking to write approximately herself and family and for that reason decides to break a Long Silence. As a be counted of truth, Shashi Deshpande portrays the picture of a new girl in Jaya who silently accepts the whole thing within the bearing after which breaks off silence.

As a lady of adulthood, she redefines her identification and relationship along with her husband. Her internal turmoil's are so bitter that she is not able to talk them out and remains silent so as not to be irritated and disappointed after the disapproval of her movements through the society. Her maintaining long silence denotes that the influence of the subculture remains there at the newly received professional roles of current girls.

Jaya's selection to exercise her rights is a welcome one. She desires to unencumber herself via respecting her emotions and goals. Kamini Dinesh finds Jaya transferring out of the sheltered self as she seeks to break out from the struggles of everyday existence and is compelled to locate internal assets with a purpose to allow her to go back and interact more absolutely in her existence and marriage. Jaya's constructive view of life that modifications are viable exposes the transformation she has undergone.

Thus in the termination of this novel there is still a desire that Jaya-Mohan relationship will now not lead to unhappiness instead Jaya through her efforts will once more exert to sort out their troubles and they might in destiny lead a happy existence. So Jaya hopes for a change. Anything Shashi Deshpande

exhorts through this novel is that women have to combat for their rights. The subjugation of ladies can be fixed out only if women start betrayal their long silence as inside the case of Jaya.

CONCLUSION

Deshpande offers the conflicts of her protagonists without providing clean answers. She we may want to the extraordinary desire communicates them, the choice to comply path to interrupt unfastened. Having lifestyles outdoor the very personal family may be very critical for girls. Accordingly, all her ladies protagonists gather production a self through person expert fulfillment. They moreover come to phrases with themselves with the beneficial resource of using redefining their relationship, accepting on the identical time social constraints and emerge as in truth advanced human beings doing justice in their domestic similarly to professional fields.

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11.

SELF- REFLECTION IN KAZUO ISHIGURO'S "NEVER LET ME GO"

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ABSTRACT

This article, explore the self-reflection draws near and of women's activist perspectives. Self-reflected picture approach mindful idea around our own special way of behaving and goals. Numerous essayists like Haruki Murukami, Ian Mcewan, Zadie smith and William James, have depicted self-appearance in their fiction like kazuo Ishiguro had portrayed the different point of self appearance in his works. In the writing different kinds of self reflection utilized by Kazuo Ishiguro in his books, particularly in "Never released me" and "The Remains of the Day". "Never released me" is discussing self disarray and self-assessment of Khathy, the hero of this book. Here the subject of self reflection and self-disarray Ishingrow depicts the image of settler individuals and family issues. In the start of the book. Khathy never self investigation her past yet end of the original she recognitions her mix-up. Never Let Me Go persuades perusers to comprehend the truth and motivation behind human existence, we can see the certainty of death and evident idiocy of human life. The point of the Article is to look at how It mirroring a profoundly human need to hold into and be hold by friends and family.

Keywords: examine, self-reflection, Self disarray, recognition, certainty.

INTRODUCTION

Self-reflection is the limit of people to rehearse examination and to attempt to look further into their basic nature and pith. The earliest authentic records show the great interest that humankind has had in itself. Very 3,000 a long time back, "Know thyself", an antiquated saying by the sanctuary of Apollo, Pythia, was engraved on the forecourt of the Temple of Apollo when it had been worked more than one among the most established known strict destinations in Ancient Greece.

The logical writing on for the most part alludes to self-reflection concerning the individual life and principally concentrated on the impacts of self-reflection presented during the examinations. These memory of one's past are generally significant occasions, individuals one thinks often about and where one has invest energy. Music and whether can likewise be solid triggers of self-reflection. Kazuo Ishiguro is one among the notable Japanese conceived British author, screen essayist and brief tale essayist. Ishiguro is most popular celebrated contemporary fiction creator inside the English talking world. In term of his principle works, there are A Pale perspective on Hills (1982), The Remains of the Day (1988), When We Were Orphans (2000) and Never Let Me Go (2005). Ishiguro has won the Booker prize in Winfred Holt Award and Many works are named for the Booker prize over and again.

His last original Never Let Me Go was additionally shortlisted for Man Booker Prize for Fiction in 2005 and the clever has been converted into in excess of twelve language and has been Accepted. They has been granted, the request for the British Empire and the request for the Knight of French Arts and Literature. He is viewed as one of the most well known and regarded authors in England. Likewise, Kazuo Ishiguro, V.S Naipaul and Salman Rushdie are additionally referred to in the British artistic world as the "Three Giants of Immigrants". Ishiguro effectively won the Nobel Prize in Literature in 2017. In this clever Never Let Me Go is a 2005 Dystopian Science fiction novel by Ishiguro. It had been short recorded for the 2005 Booker Prized, 2005 National Book Critics Circle Award and 2006 Arthur C. Clarke Award. The movie form of Never Let Me Go was coordinated through Mark Romanek and it was sent off in 2010. It got an ideal response from film pundits applauding the amazing exhibition of new to the scene more youthful Hollywood entertainers.

The novel was additionally made into a TV show and play in Japan. By and large the subjects present in each Ishiguro's books concerns memory, Loss, social Expectation and the painstakingly created tone of each Ishiguro sentence are as Inherlenting part of his inheritance as the tenacious oddness of his accounts.

In his clever Ishiguro has decided to take a gander at many issues, the first significant one being character. Be that as it may, all through Never Let Me Go he likewise investigates the topic of self-reflection. It's going be a nostalgically of the past ordinarily for a spot or period with blissful individual affiliation.

Self-reflection is accompany a looking for the past, its personalities and events especially the “Good old Days or A warm child hood”. This title explores the novel, Never Let Me Go is a Dystopian novel with the perfect Annex of both Visionary and Self-reflection edges. Identity and self-reflection is the major theme of the novel. Ishiguro’s Never Let Me Go shows the theme of self-reflection through the character, Kathy is a protagonist and narrator of the novel. Kathy spends a great deal of her time reminiscing about her past. Kathy narrates the novel, from the very moment to introduce about her identity. The first sentence of the novel being “My name is Kathy. I am thirty-one years old and have been a caregiver for over eleven years now "(Ishiguro, 3). Kathy also mentions at the very beginning that she may be a carer and her age. As she only gives some important things about her. She suggest being a carer vital to her and perhaps big part of life, also as key events like art and donations that helping to shape her identity.

Kathy's nostalgia for the time she spent in Heilsham and overall memories of the years she lived there are only "when you meet Hielsham's alumni you will always find them in your collection nostalgia". (Ishiguro,38).

Kathy has left her memories, looking back nostalgically to the past is all Kathy can neutralize order to comfort the herself. Her memories are only past and are extremely precious to her. Even, when she is describing her life because it is presently she is quickly remembered her past memories. When she is a carer and gets to speak to many donors and the specific theme complains to her about their memories longing rather then quickly. Kathy but disagrees, commenting, The memories I value maximum, I never

see them fade away. I lost Ruth, then I lost Tommy, but I will not lose her memories. (Ishiguro, 280). This is why kathy's memories of the past are so important to her and why much of the novel is told in flashbacks.

Kathy looks back on her final months at the cottages with self- reflection. Again, she refuses her own role in making things turn out as they did explaining, "The fact was, I think, that by then mighty tides were tearing us apart, and it only needed something like this to accomplish the task. If we had figured it out back - who knows? - maybe that we hold each other more firmly" (Ishiguro, 194).

Kathy sees herself as absolutely powerless to exchange her destiny or her gift life, opting alternatively for non-motion like leaving the cottages that don't normally deal with her issues. Never Let Me Go is telling about the gender conflict and Feminist approaches. The author also concern within the feminist that shown on gender conflict. But it's not shown to much there be only a touch little bit of gender conflicts during this novel.

The primary gender conflict happened when there are triangle love between Kathy, Tommy and Ruth. Subsequent gender conflict is between Kathy and Miss Emily when the deferral about truth love that Miss Emily said isn't true. In starting Ruth and Tommy made a courting and hurting Kathy, but in the cease Ruth apologized to Kathy and cause them to are often collectively.

Ishiguro tried to elucidate the important gender conflict that happened in real world. In real world the matter like Kathy and Ruth much happened. The matter is about there's two person who fall crazy with the person or women. But during this case that always experienced it's between girl and girl. During this novel describe the important life time two teenagers that get on conflict in one and every other it's simply because of affection. They're not made it because the big problem within the end, they brave to mention apologize and forgive to every others.

During this novel, Ishiguro points on an image of the clones as being highly vulnerable. Throughout this novel Never Let Me Go happen in England in 1990's. Where the lives of ordinary citizen are prolonged through a state Sanctioned program of human cloning. The clones are raised in establishment far away from the mainstream society, within the sort of school and that they are considered as students there. Once they reach adolescence, they donating internal organs to normal citizenry in novel. All "Donors" received care from designated "Cares", clones who haven't yet began the donation process. The clones still donate organs until they "Complete".

At the beginning of the novel, narrator Kathy introduces herself as a thirty-one years old carer. She has been a carer for nearly twelve-year, but will leave her role in a few months. Kathy explains that she wants to remember her past memories of Tommy and Ruth, two friends Who grew up together with her at the Hailsham School. Which maybe a euphemism for death after donation of three or four organs.

The novel revolves around three clones-Kathy, Ruth and Tommy. They were friends from the varsity for clones, Hailsham. They are going through the ebb and flow of friendship and relationship. Because the novel clones, Ruth and Tommy are dead and Kathy nearing her first donation, drives off to horizon within the consolation that the would soon be remained with Tommy. Kathy doesn't explain the donation program or mention that Hailsham students are clones.

Here, it seems obvious, "I don't know where you were, but in Hailsham we had to have some form of therapy almost every week" (Ishiguro, 13).That Kathy's story is addressed to other clones a reading that is reinforced by similar comment later in the text. This interpretation helps to elucidate Never Let Me Go's polarizing ending. Although readers might object to Tommy and Kathy's docile acceptance of their fate Ishiguro means that simplest someone who has shared Kathy's enjoy as a clones can apprehend her desire.

CONCLUSION

The novel Never Let Me Go successful in portraying the feministic view of women characters and humanity of the main characters. Whilst society of the pushes them to the margins it's clear, through a keen exploration of the novel Never Let Me Go that describe through Kathy's self-reflection reminiscences of an idyllic childhood at Hailsham. Yet, illustrates about love, identity, gender conflict and clones during this novel.

The main characters are the part that made the gender struggle happened. Conflict can help the readers to understand about the morel value which will they take from the novel. It is also supported feminist analysis, it's plain in Never Let Me Go. The author also concern within the Feminist that shown on gender conflict. Then the remembrance of past memories alwos Kathy and her fellow clones to slee the sense of emptiness that a way forward for loss would otherwise entail and given a way to their existence. That's the simplest value which will the investigate take from the novel Never Let Me Go.

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12.

Bhakti Idea in Indian Classical Texts

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Abstract

Bhakti and Bhakti movement are the two separate phenomena. Both need special attention to deal with. It can be said that Bhakti movement is a consequence of Bhakti. The phenomenon of Bhakti has a very long history. Bhakti originated in the form of poetry as a personal expression of an individual. Bhakti poetry is an endeavor to experience Bhakti. Bhakti i.e. devotion has been an important and reflective process of human mind. It has been an integral part in the writings of all the sages of all time. The origin and tradition of Bhakti can be traced back to ancient times.

Keywords: Bhakti,Sindhu,Dravid, Yadnya' Aryas, Vedic, Vedas, the Upanishadas, The Bhagvad Gita, Bhagwat Purana Mahabharata ,Bhakti Sutra, Dnyaneshwari' Bramha' Shwetaswatar Upanishad' Panchratra, Ekayan, Ekantik, Navadha Bhakti

Paper

Bhakti is not only a thought but also a feeling. The feeling of Bhakti is too personal and it came out of some extraordinary phenomenon. It is believed that *Bhakti* is a beautiful dream which strives to extinct the self. The feeling of Bhakti originates automatically in an individual. It gives the sense of strong confidence to fight against all the troubles. There are several connotations of the term Bhakti. The secular meaning of Bhakti is generally associated with love; the intense love towards deity. Attempts have been made to define and find out the origin of the term '*Bhakti'* by several sages and philosophers in the past.

Some historians believe that the source of *Bhakti* can be seen in the 'devotion to nature' in *Sindhu* civilization. A statue of Lord *Pashupati* is found on the excavation site at *Mohonjodoro*. It supports the idea that the people of *Sindhu* civilization followed Bhakti. Some historians are of the opinion that *Sindhu* civilization was *Dravid* civilization. The *Dravidas* were forced to go towards the South after the entry of *Aryas*. Therefore, the earlier traces of Bhakti theories can be found in South India in the form of *Alwar Bhakti*. Other historians were agreed to say that, "*Sindhu civilization was an urban offshoot of Vedic civilization.* "[1] P B Kane held that the *Vedic* civilization is older than *Sindhu* Civilization. Procession of '*Yadnya'* and chanting of mantras were the forms of Bhakti in the *Rigvedic* times. In those days people used to devote to the natural forces like the Wind, the Rain, the Fire, the Sun and the Moon.

1) Bhakti in the Classical Period.

The *Vedas*, the *Upanishadas, The Bhagvad Gita, Bhagwat Purana Mahabharata* and *Bhakti Sutra* of Narada & Shandilya's *Bhaktisutra* are the classical texts where we could find references and definitions of the term Bhakti. While defining Indian Religion, many scholars tried to trace the origin of Bhakti in

[1]G.R.Kulkarni.*Bhakti Mein Vatsalya Bhavana*. Kolhapur: Dakshin Bharat Hindi Parishad ,2001.p3.

Vedas. According to Munshiram Sharma, "*There are many parts of Bhakti like Self-expression, Chanting, Devotion; Companionship etc can be seen in Vedic Literature".*[2]

On the contrary, few scholars negate the point that origin of Bhakti is in the *Vedas*. They believe that the *Vedas* are in the form of verse. There is no presence of either God or human being. We have only qualitative adjectives as nine ways of Bhakti i.e. *'Navadha Bhakti'*.

The next important classical text is '*Upanishads*' in which several references and implications of the term Bhakti can be found. There are ample examples of Bhakti in *Upanishads*, which advocate knowledge over tradition and rituals. The *Upanishads* are the texts where we had first reference of concrete and abstract forms of '*Brahma'. In 'Taitariya Upnishada' 'Bramha'* is referred to as a spiritual, psychological, scientific and delightful entity. '*Shwetaswatar Upanishad'* saw *'Brahma'* in the forms of river and the wheel. The omnipresence of '*The Brahma*' has been accepted in the *Upnishada*. The Principle of Bhakti can be seen in this *Upanishad* in the following sutra,

"य़स्य देवे पराभक्ति यथा दैवे तथा गुरौ. तस्यते कथिता ह्यर्थाः प्रकाशते महात्मन्":[3] '*Brihadaranyak Upnishada'* projected two essential forms of '*Brahma'* i.e. the Abstract and the Concrete. *Upanishads* are the important texts in the development of Bhakti doctrine. *Upanishads* stressed the knowledge instead of devotion and worship.

In a view of Damodhar Satvalekar, an editor of a book '*Mahabharata: Shantiparv'*, "*Mahabharata's 'Shantiparva' has reference to many ways of Bhakti like Panchratra, Ekayan, Ekantik, Vasudev, Satvat and Bhagwat."*[4] Koutilya and Panini had given the reference to Krishna *Bhakti*. The *Vedic* ways of devotion were difficult to follow for common people therefore; they found an easier option in Bhagwat Dharma. Some foreign travellers provided reference to Krishna Bhakti. "*At the time of invasion of Sikandar, the statue of Hari Krishna was passed around in the troops of King Pouras".* [5] During this period, an important transformation in Bhakti can be seen through the following statement by A.G. Mitchell, "*The sense of concrete form of God had awakened among people due to devotion to the personal God. And this has provided easy access to God*."[6] During this age, the continuous transformation can be noted from collective devotion to personal devotion. In addition, this process had given birth to the several sects. Ramkrishna Bhandarkar puts this process in the following words. The assumption is that such sects existed from third and 4th century. *"There was the existence of sects since 3rd & 4th Century AD. The follower of such sect had been termed as Bhagwati."*[7]

As stated earlier '*the Bhagvad Gita'* is the earliest literary exposition of the Bhakti religion. According to *Varkari* sect, the supremacy of Bhakti (Devotion) over *Karma* (Duties) and *Dnyana* (Knowledge) is stated in the *Gita*. Rather, *it is argued that the schemes of salvation (Karma, Dnyana and Bhakti) suggested in earlier Hindu speculations are reinterpreted in the Gita.*[8] The collective Bhakti responses took turn towards personal devotion in third & 4th Century. The same can be seen in different

[2]Munshiram Sharma. *Bhakti Ka Vikas*. Varanasi:Chokhamba Vidybhavan,1958.

[3]Manager Pandey.*Bhakti Andolan aur Surdas ka Kavya*. p215, 216.

[4]Damodhar Satvlekar.*Mahabharata:Shantiparva*. Ed.Pardi :Svadhyaya Mandal,1971.p315,347,348.

[5]Pramodchandra Bagchi. *Nand Moryaugin Bharat*. Trans. Nilkanth Shastri.p347

[6]A.G. Mitchell. *Hindu God and Goddesses*. p6.

[7]Ramkrishna Bhandarkar.*Vishnav ,Shaiv Ani Etar Dharm*.p19.

[8]G.A. Grierson *Bhakti Marga*,ERE,Vol 2nd 1909.p539-51.

& more inclusive form in '*the Gita'*. The inspiration of Bhakti in '*the Gita'* was associated to a form of theistic religion, which advocated personal concept of God. "*It is generally suggested that the inspiration of Gita's Bhakti came not from the Upanishads but from a popular form of a theistic religion-that of Krishna worship".*[9] The *Gita* can be seen as equilibrium because it respects the *Vedic* principles on the one hand and cares for the common folk on the other. The *Gita* endows *'right to Bhakti'* to everyone which was rejected in Vedic times. Saint Dnyaneshwara analyses the 32nd stanza, Chapter 9th of the *Gita* as,

"एरव्हीं दैत्यकुळ साचाकारे
परी इंद्रही सारी न लाहे उपरे
म्हनोनी भक्ति गा एथ सरे.
जाति अप्रमाण"[10]
"म्हनोनी कुळ जाति वर्ण.
हे आघवेंचि गा अकारण
एथ अर्जुना माझेपण.
सार्थक एक."[11]

In this 32nd stanza, Lord Krishna stated that irrespective of the cast, creed, religion and the status whoever comes to me could attain salvation. Dnyaneshwara in the *'Dnyaneshwari'* reiterates the same. The *Gita* has taken care of almost all the earlier and existing principles of Bhakti Religion. The *Gita* represents emotional and reflective nature of Bhakti. It is noteworthy that knowledge and duty are considered complimentary to Bhakti. Knowledge leads oneself to meditation and ultimately carries towards Bhakti. A complete devotion is the base of *Gita's* form of Bhakti. The *Gita* has undoubtedly led the foundation for Bhakti religion. The *Gita* stands as a seminal scripture to all the devotees across the world. It is believed that Krishna Bhakti was an effect of Jainism and Buddhism. "*The first application of Bhakti as a religious term is found in Buddhist literature. And the same is not in Vedic literature. It is stated in Gatha:*

"सो भक्ति मा नामच होति पंडित्वो ग्यात्वा च धम्मेसि विसेसि अस्."[12]

The theoretical and practical sense of the term Bhakti has been established in 4th century. This happened in the composition of the *'Bhagwat Purana'*. The source of Bhakti in '*Bhagwat Purana'* is Lord Krishna. This holy scripture engulfed all previous Vedic principles and Gods like Vishnu, Narayan, and Krishna and inspired Bhakti cult. The scripture is known for its treatment to Krishna Bhakti in concrete (Saguna) and abstract (Nirguna) form. It is a blending of two distinct ways of devotion into one.

[9]Krishna Sharma. *Bhakti and the Bhakti Movement*.New Delhi: Munshidas Banwarilal Publications,1987.p110.

[10]Venktesh Kelkar. *Sarth Dnyaneshwari.* Ed. Pune:Adarsh Vidyarthi Prakashan,2012.Chapter 9th,Stanza 455.

[11]Ibid,Chapter 9th,Stanza 456.

[12]Bharat Singh Upadhyaya.*Boudha Darshan tatha anya Bhartiya Darshan.*P194

"*Vaishanvas bias, both the Saguna and Nirguna ideologies are expounded in the Bhagwat Purana through the personality of Krishna".*[13]

The genesis of the two forms of Bhakti i.e. *Saguna* and *Nirguna* can be traced back to *Upanishad* and *Bhagwat Purana*. There are similarities in both the ways of devotion. Both hold that *Bhakta* and *Bhagawan* have a strong relation and intense love to each other. Both ensure deliverance through selfless and disinterested acts. However, Krishna Sharma made a considerable distinction between the two: *"In the discussion of Nirguna Bhakti, emphasis is laid on the enquiry after the self and the importance of religious rites and the outer mode of worship is minimized. This form of Bhakti is obviously represented as different from Saguna Bhakti which is directed towards a personal deity which expresses itself in externalized acts of worship as listed under the requirements of Navadha Bhakti in the Bhagwat Purana.."*[14] Further, the '*Bhagwat Purana'* has stated the nature of Bhakti and the ways of Bhakti in the following *shloka*.

"*श्रवण कीर्तन विष्णो स्मरणं पादसेवनम् अर्चनं वंदन दास्य सख्यातनिवेदनम्. "* [15]

It has discussed the nine ways of devotion known as '*Navvidha Bhakti'* a trademark of *Saguna Bhakti*. These ways include Shravan (listening) Kirtan (Preaching), Smaran (Chanting) Padsevan, (Bowing at the feet of God), Archan (Worship) , Vandan (Tribute), Dasya (To act like a slave), Sakhya (Friend) and the last Atmanivedan (Self expression). The composer of the scripture *'the Bhagvat Purana'* was *Vyas* and the same was addressed to his son Shuka. Moreover, Shuka retold it to King Parikshita. There are 12 chapters and 18000 stanzas in this *Purana*. The subject of this epic poem is devotion and eulogy of *Lord Krishna.* Therefore, '*The Bhagwat Purana'* is the source of inspiration to all Vaishanav Acharyas.

'*The Bhagwat Purana'* stated the three forms of God i.e. Brahma, Parmatma and Bhagwan. Brahma can be attained through Dnyana (Knowledge). That leads you to Paramatma through Yoga (Meditation) and the Karma (Action) is the tool to get the earlier two. The last form of God is *Bhagwan* that is attained only through Bhakti. According to '*Bhagwat Purana'*, The knowledge, meditation and the actions are the devices of Bhakti. S. Radhakrishhna acknowledges, "*The paths of both karma and Dnyana find their place in 'Bhagwat Purana', he emphasizes the fact that its main stress is on Bhakti."*[16]

It seems that '*Bhagwat Purana* 'speaks about its cause, nature, subject matter and the consequences. It is stated that the essence of *Bhagwat Purana* is in '*the Vedas'* in the following *shloka,*
"सर्ववेन्दातसारं ही श्रीभागवतमिष्यते तद्रसामृततृप्तस्य नान्यत्र स्याद्रति क्वचित्. "[17]

The above stanza claims that '*The Veda's'* essence is in the book and the one who reads will love it forever. *'The Bhagwat Purana'* is known as a Bhakti hymn. It could not succeed to establish Bhakti doctrine as a separate path. Even in "*'The Bhagwat Purana' ,Bhakti is not established as a separate path juxtaposed to Dnyana and Karma. Bhakti perceived in terms of either Dnyana or Karma."*[18] In the

[13]Krishna Sharma,p121.

[14]Ibid,p122.

[15]Bhagwat Puran.

[16]S.Radhakrishnan. *Forward to Siddheshwar Bhattacharya:The Philosophy of Shrimad Bhagavata* ,Sriniketan ,1960 p3,4

[17]Bhagwat Puran.Chapter 12th ,Sub 13,Stanza 15

[18]Krishna Sharma,p123.

Bhagwat Purana, the idea of Bhakti as a separate discipline cannot be proved because it is either related to Karma by Saguna bhaktas and Dnyana by Nirguna bhaktas.

The Sage, Narada's thoughts on Bhakti are also important and throw light on the nature and function of Bhakti. The present connotations of the term Bhakti could be related to the Narada's '*BhaktiSutra'*. He draws his inspiration from *Bhagwat Purana*. He emphasizes the ritualistic mode of Bhakti as presented in *Bhagwat Purana*. It seems that his idea of Bhakti is directed towards personal deity. Narada termed Bhakti as

"सा तु अस्मिन् परमप्रेमरूपा."[19]

He means Bhakti as an intense love towards the personal deity. The Bhakti idea of Narada is related to the intensity of love and integrity. He holds the view that one has to remember God and dedicate his every act to God. He also states that one should be desperate to meet God. If he is able to do so, he becomes enlightened and in the process, he may experience communion with God. Narada has given universal dimension to the term Bhakti by relating it to the capability of an individual to be a selfless devotee. Moreover, he says Bhakti is

"*सा न कामायमाना, निरोधरूपत्वात्."*[20]

That means when a person experiences the sense of Bhakti, he loves all, hates nobody and becomes satisfied forever. This sense of sheer devotion is only possible when worldly desires ended. Narada goes on to define the term with several angles by employing all the human traits to it. He further opines that,

"सा तु कर्मज्ञानयोग्यभ्य: अपि अधिकतरा."[21]

Here Bhakti is more than karma. Because Bhakti emanates from within while karma is a device through which one can devote himself to attain ecstasy.

The medieval sage Shandilya's authority on the Bhakti as sutra can be seen in his '*Shandilya Bhakti Sutra'*. In his '*Shandily Bhakti Sutra'* he envisages Bhakti as,

"*सा परा अनुरक्ति: इश्वरे."*[22]

Shandilya sees Bhakti as the form of intense love to God. Shandilya traces the total dedication to God. His idea of Bhakti is related to knowledge. Meditation is a tool to knowledge. Moreover, knowledge results in Bhakti. Unlike Narada's personal dedication, he advocated the abstract notion of God in a form of knowledge. One can differentiate the two sage's ideas as Saguna Bhakti and Nirguna Bhakti. *Shandilya's approach is more in keeping with Nirguna Bhakti and the classical systems of Sankhya and Vedanta, Narada shows a greater leaning towards the Puranaic tradition and sectarian characteristics of the Bhagwat and their Saguna Mode of Bhakti.*[23]

Thus, in all the classical texts, Bhakti can be found in its highest devotional form. The current connotations of the term Bhakti cannot be fully related to the analysis of classical sages. These classical

[19]Narad Bhakti Sutra N.2.

[20]Narad Bhakti Sutra N.7.

[21]Narad Bhakti Sutra N.65.

[22]Shandilya Bhakti Sutra 1.1.2.

[23]Krishna Sharma,p125.

ideas are highly cited to understand the current form of Bhakti. At least the genesis of the term Bhakti in *Vedas* and in the classical texts could be placed.

2) Bhakti in the Medieval Period.

The middle period of Bhakti doctrine was characterized by the antithetical ideas of several sages. There were several Acharyas like Shankarycharya, Shri Ramanujacharya, Shri Nimbarakachary, Shri Madhavacharya, Shri Vallabhacharya and Shri Chaitanya. The Middle Period roughly can be taken since 700 AD. Shankaracharya insisted knowledge as a way of devotion and advocated Nirguna form of Bhakti, whereas, all the remaining Acharyas have stressed the Saguna Bhakti. The difference in their views has given birth to the vast platform called *Bhakti religion* or *Bhakti movement*. *These interpretations of the Vedanta are regarded as an affirmation of 'Bhakti Religion'. The monolithic view of the Bhakti movement is sustained mainly through the juxtaposition of Shankarcharaya and these medieval Acharyas.*[24]

2.1) Shankaracharya

Shankaracharya, (788-820 A.D.), the great philosopher and commentator on *Vedanta*, wrote commentary on '*The Prasthantrayi'* and laid the foundation for '*the Advaitvad Siddhant'*. He was unrest by finding the gradual decay of Vedic Dharma and tried to re-establish the past glory of it. He fought against Buddhist forces and challenged the *Alvar Bhakti* doctrines. His was the renowned theory that the truth only has existence in Brahma and all remaining world is an illusion. He was criticized on exclusive advocacy of knowledge over Bhakti. However, it is interesting to see that he and all Vaishnava Acharya stressed knowledge as precondition of Bhakti. All the Vaishanavas including Shankaracharya assume, "*Dnyana* as *the knowledge gained through the inner experience and not the knowledge acquired by intellectual endeavor".*[25] The real difference is in their treatment as *Nirguna Bhakti* and *Saguna Bhakti*. "*The difference between them is not that of the path of Bhakti and path of Dnyana-it is that the paths of Nirguna Bhakti and Saguna Bhakti. Sankara was an advocate of the Bhakti for the Nirguna Brahman,and Vishnava Acahryas ,of Bhakti for the Saguna Brahaman."*[26] He saw Bhakti :

"सुस्वरूपा अनुसंधानम् भक्तिरितेयवाभिधियते."[27]

He means the real enquiry of one's own self. He continued to draw his ideas of Bhakti from many prior to him. He used his predecessor's ideas to support his own standpoint. Further, he compares his idea of Bhakti to those who uphold Bhakti as a quest for one's own self.

"स्वंयमतत्वअनुसन्धानम् भक्तिरित्यपरे जगः."[28]

He regarded both senses of Bhakti as one and requirements for the same reality of self, the object of Bhakti, what he calls *'Atman'.* Further, he placed Bhakti in terms of *Shraddha* and *Yoga* and expressed these three basic pre requisite channels of salvation. Among these three, he rates Bhakti as the supreme measure.

[24]Ibid,p130.

[25]Ibid,p147.

[26]Ibid,p147.

[27]Madhavananda Swami. *Viveka Chudamani of Shankaracharya*. Ed. Culcutta, 1957 6th ed., Vol 39.

[28]Ibid,Vol 32.

"मोक्षकारणसमग्रम् भक्तिरवा गरियस्त".[29]

Shankaracharya's definition can be seen as a culmination of self-knowledge, devotion and meditation. "*Taking the three as the necessary components of spiritual pursuit (sadhana), we can interpret his Shraddha as the faith with which the quest begins, yoga as the active will, and Bhakti as the emotional involvement, which arouses the passion and the longing for the quest."*[30] In Shankaracharya's definition of Bhakti the importance is given to Nirguna Brahman as the quest for self realization. He used another term *Upasana* to juxtapose the two basic differences Saguna and Nirguna between him and rest of the Acharays. "*While his definition of Bhakti is entirely in keeping with his idea of the Nirguna Brahman, his description of Upasana is related to the concept of the Saguna Brahman; he explains that the gunas are attributed to the Nirguna Brhamn for the purpose of Upasana".*[31]

He described Bhakti as an internal process of the search of very self and Upasana as the outer. By Upasana he means meditation and worship. His idea of Bhakti is exclusively related to impersonal perception of God. His definition of Bhakti is of dual nature. "*His concept of the Nirguna Brahman, had made room for Bhakti by putting forth a dual definition of Brahmanas para (Nirguna) and apara (Saguna)- former is the object of Dnyana, and the later as that of Bhakti-is unwarranted*."[32]

2.2) Ramanujacharya

Shree Ramanujacharya (1027-1137 A.D.) in his *'Shreebhashya'* comments on *Brahamasutra* views Bhakti as,

"*ध्यानम् च तैलधारावत् अविच्छन्नस्मृतीसन्तानरूपा*

ध्रुवा स्मृतिः स्मृत्युपलम्भे सर्वग्रन्थीनाम् विप्रमोक्षः"[33]

According to Ramanujacharya, contemplation or meditation is the core of Bhakti. He stresses the contemplative part of *Dhyana*, *Dnyana* and *Yoga*. He gave prominence to the ritualistic modes of worshipping, which is an identification of the Vaishnavas. Unlike other Acharyas he doesn't see Bhakti as a form of belief or a canon. Rather he sees it as an act of continuous remembrance. "*In this context, he explains memory as meditation or Dhyana which adopts the nature of, and culminates in, an immediate intuitive perception of Pratyakshata."*[34] It is an incessant flow of liquid poured from one pot to the other. This kind of recurrence and sustenance will lead to the extinction of all bondages. The recurrent remembrance is a device, which leads you to deliverance. Remembering includes seeing, knowing, understanding and discovering the self. To such self-realized soul, Ramanujacharya termed as *'Atman'*. According to him, *Atman* is not to be reached through the science, intellect, or study but it is the continuous discovery of the self. Moreover, this can be attained through remembrance and recurrence of remembrance leads to meditation. This may lead oneself to the ultimate salvation.

2.3) Nimbaraka

[29]Ibid,Vol 31.

[30]Krishna.Sharma,p149.

[31]Ibid,p149.

[32]Ibid,p149,150.

[33]Athatho Brahamjijnasa Ramanuj Commentary on Brahmasutra 1.1.1.

[34]Krishna Sharma,p153.

Nimbaraka's (13th Century Philosopher.) views on Bhakti can be seen as feeling or *Bhava* as an emotional part of *Sadhana*. He gave due importance to knowledge while describing the emotive part of Bhakti as *Madhurya*. "*According to him, liberation is caused by knowledge, which is brought about by God's grace (Prasad), which itself due to Bhakti."*[35]

Nimbaraka regards knowledge higher than Bhakti. He sees Bhakti as the requirement to attain the knowledge and to know one's individual soul. He holds the view that the Bhakti is a necessary and individual element of endeavor for the attainment of *Brahma Dnyana* and *Brhama Sakshatkara*.

2.4) Madhava

Madhava (1199-1277 A.D.) describes Bhakti as an attachment to the knowledge. He mentions knowledge as the object of Bhakti. According to him, "*the purpose of Bhakti is to manifest the true relation of Jiva with Brhaman ; it is only the knowledge or the Jnana of the latter which can produce the feeling of love and absolute dependence on him.*[36]He regards knowledge as the ingredient of Bhakti with love. He further graded Bhakti as per the types of different Bhakta. *According to him different souls are capable of different kinds of Bhakti."*[37]

2.5) Vallabhacharya

Vallabhacharya's (1473-1533A.D.) concept of Bhakti consist two different aspects i.e. *Maryada Bhakti* and *Pushti Bhakti*. He sees these two as an alternative mode of devotion. He explains *Maryada Bhakti* in the sense of impersonal concept of God and *Pushti Bhakti* to the concrete form of God. *"What Vallabha describes as Maryada Bhakti and Pushti Bhakti have direct correspondence with what we have explained earlier as the Nirguna and Saguna forms of Bhakti."*[38]

2.6) Bhoj

Bhoj, 11th Century King of Malwa, a prominent critic of Patnajali's *'Eshwarpranidhanat'* analyses Bhakti in the following words,

"प्राणिधानं तत्र भक्तिविशेषविशिष्टम् उपासनम् सर्वक्रियानाम् अपि तत्र अर्पणम्

विषयसुखादिकम् फलम् अनिच्छन् सर्वा: क्रिया: तस्मिन् परमगुरौ अपर्यति."[39]

Bhoj terms Bhakti as *'Pranidhana'.* It is a type of Bhakti where all the endeavors and actions are devoted to the teacher. Bhagwan Vyas describes Patanjali's Sutra, *"प्राणिधानात् भक्तिविशेषात् आर्वर्जित: ईश्वर:तम् अनुग्रह्णाति अभिध्यानमात्रेण इत्यादि."*[40]

Vyas compares Bhakti to '*Pranidhan*'by which he means the grace of almighty upon the devotee with which all the wishes are automatically fulfilled.

The great disciple of God, Bhakta Pralhad's comment on Bhakti seems more comprehensive and valid. He prays to God to keep him engaged in the remembrance of God where he can attain sweetness as a common being experiences in worldly pleasures. Pralhad asks God,

[35]Krishna Sharma,p154.

[36]S.Radhakrishanan.*Indian Philosophy* ,Vol 2nd ,p747.

[37]B.N.K. Sharma.*Philosophy of Shri Madhvacharya*.Bombay:1962 .p292

[38]Krishna Sharma, p157.

[39]Bhoj's comments on Patnjali's Darshan Chapter 1st, Samadhipad 23rd Sutra.

[40]Vyas Comments on Patanjali Darshan Chapter 1st ,Samadhipad 23rd Sutra.

"या प्रीति: अविवेकानाम् विषयेष्वनपायिनी |

त्वामः अनुस्मरत: सा मे हृदयात् मा पसर्पतु.||" [41]

3) Bhakti in the Saint Period.

It is believed that saint period roughly began since 12th century A.D. It was the period of great foreign invasions. Muslim Kings ruled the large part of our land. "*Hindu religion was influenced by Islam from 1200 to 1757 A.D. and so Saintism came to the front to stem the tide of Islam."*[42] The Bhakti cult includes saint poets like early *Tamil* poets *Alvar,Virasaiva, Telgu, Varkari* and poets from North and East India. The monolithic nature of Bhakti cult can be seen across the country. It seems that Bhakti cult has existed in south and gradually spread to the west and North part of India. A Sanskrit saying is notable to record the development of Bhakti Cult across the country.

"Bhakti took birth in Dravidian lands
Ripened in Karnataka, came to
Womanhood in Maharashtra, and grew
Crone-like in Gujarat.
Reaching Vrindavan she reemerged
A nubile young woman".[43]

Bhakti, in this period was largely expressed through poems. The Bhakti Poetry nomenclature can be used alternatively. It seems that the origin of Bhakti Poetry can be traced back to the *Alwaras* of *Tamilnadu* in South India. The tradition of composition of melodious verses stands apart to the scholastic and political connotations of Bhakti in the medieval period. The poets have used verse form to express their love and devotion to the deity. , "*Something new appeared around 1200 years ago, taking shape first in Tamil country. This new expression understood Bhakti as the singular path to liberation. Instead of a quite reflective approach to a deity, it generated a passionate, unyielding and existentialist attitude to the devotee's own experience."*[44] This can be taken into account that Bhakti poets gave new and personal dimension to Bhakti. They treated Bhakti as their channel of self-expression and the essence of their devotion has not come from outside but it is his own expression to worship God. That has come out in the form of his composition. The verse came out as his prayer to God. The devotee is neither worried about the theoretical doctrines of religion. He simply expresses himself and enjoys the ecstasy of his worship with chanting singing and dancing.

A brief history of Bhakti poetry is necessary to understand how the Bhakti cult in different parts of our country had flourished. The history of Bhakti poetry is helpful to record characteristic features of these devotional poets. It is fruitful to compare these poets in terms of language in which they were expressing. One Bhakti poet has been selected for the analysis from each part across the country.

3.1) Manikkavacakar

Ninth century *Saivite* Bhakti poet from *Tamilnadu* celebrates his adoration for God in the following poem.

[41]Bhakta Prahlad's Comment on Bhakti in Bhagwat Puran.

[42]Muktaben D.Thakkar. *Bhakti Cult and Bhagwat Purana*. Diss. *M.S. University Baroda*,1966. Chapter 1st ,p27.

[43]Andrew Schelling. Introduction. *The Oxford Anthology of Bhakti Literature.* Ed. New Delhi: OUP, 2011. P xviii.

[44]Ibid, pxvii.

"He grabbed me
Lest I go astry.
Wax before an unspent fire,
Mind melted,
Body trembled."[45]

The poem describes the power and omnipresence of God. The description is about the personal experience of the mightiness of God. The poet establishes direct relationship to God through his heart. The poem is highly personal and is a revolt against the prevalent ways of Bhakti.

3.2) Antal

The ninth century *Tamil* Alwar poetess dedicated herself to the contemplation of Lord Vishnu. She wrote two collections of poems as '*Tioruppavai'* and the '*Nacciyar Tirumoli'.* The first instance of disappearance in the saint history can be seen as the form of Antal's absorption in God at the time of her marriage. The following poem is instrumental to see her idea of Bhakti to Krishna. She goes on to describe her anguish of separation from her deity in the poem. Her tone is pointed and personal that directly connects her to God,

"O ancient one,
I wrote your name
Upon the wall.
For you I drew the sugarcane bow,
Banner of emblem of fish,
attendant maidens.
retinue of horses.
From early childhood
I yearned for
the lord of Dvarka…".[46]

3.3) Annamacharya

A *Telugu* poet of 15th century started the tradition of writing devotional songs in *Telugu* literature. He was an earnest devotee of *Venkatesvara*. He had served in *Venkatesvara* temple as a poet of '*Padas'.* He had composed 32000 '*Padas'* each a day in his lifetime. *"Annamaya's genius led him to songs that are uttered in the voices of courtesan, mistress, or wife of God, while the deity is addressed as a wayward lover."*[47]

Depiction of a tribal girl in poet's voice is evident in the following poem.

"What are these Jasmine flowers for?
Tell him to wear them himself
For what am I but a tribal girl
My hairstyle has fragrance naturall".[48]

[45]Ibid, p9.

[46]Ibid, p11.

[47]Ibid, p53.

[48]Ibid,p54.

3.4) Saint Dnyaneshwara

Saint Dnyaneshwara, a Maharashtrian popular saint poet has known for his composition '*Dnyneshwari'*, a creative criticism on '*the Bhagvad Gita'*. He is considered as the mentor of Varkari Bhakti cult in Maharashtra. His contribution to Marathi literature is of great importance. The credit of placing Marathi language to the apex point goes to Saint Dnyaneshwara. He composed *Dnyaneshwari* into '*Ovi'.* He also composed '*Abhanga '.* His was the unique contention of Bhakti as '*Ananynishtha Chidvilasi*' Bhakti to the deity. This can be seen throughout *Dnyaneshwari.*

"तैसा मी एकवांचूनि काही | मग भिन्नाभिन्न आन नाही."[49]

"घडोनि सिंधुचिया अंगा| सिंधुवरी तळपे गंगा."[50]

"पाठी म्हणतसे पांडवा| शास्त्र हे मानले की जीवा|

तेथ येरू म्हणे देवा | आपुलिया कृपा."[51]

The state of Dnyaneshwara's devotee is that of the absorbed being to God. Whatever he sees, listens, speaks, and efforts all are directed to God. He is having unique union with God and it cannot be separated. His state of mind as the unique devotee of God is far away from the pride, desires and wealth. It is seems that his idea of Bhakti is identical with that of earlier Bhakti poets. The difference is that Dnyaneshwara treated Bhakti more lovingly and with feminine qualities. His '*Dnyaneshwari'* is called as '*the Mother* 'in Maharashtra, who takes care of every child.

3.5) Kabir

A poet of great vision in 14th century of North India, Saint Kabir has a special status in classical literature. He was so prudent and honest. It is said that he was so unpredictable in his life. It is believed through one of his '*Dohas*' that he was illiterate.

"I don't touch with Ink and paper
This hand never grasped a pen.
The greatness of the four ages
Kabir tells with his mouth alone."[52]

He was an advocate of Nirguna Bhakti. "*Being an exponent of Nirguna Bhakti, Kabir regards all other forms of Bhakti as mistaken and meaningless. Kabir's Bhakti is for the impersonal God and is rooted in mysticism."*[53] He was a strong opponent of ritualistic form of Bhakti. He ridiculed such form of devotion and the devotee through his verse.

"थोरी भगति बहुत अहंकारा, ऐसै भगता मिले अपारा.

कबिरन भग्ति बिगारिया, कंकर पत्थर धोय."[54]

His idea of Bhakti is unlike other Bhakti poets who devote the concrete form of God. On the contrary, Kabir's Bhakti philosophy is identical with '*Upanishads'* and Shankaracharya's Bhakti doctrine. "*For*

[49]Venktesh Kelkar. *Sarth Dnyaneshwari.* Ed. Pune: Adarsh Vidyarthi Prakashan,2012,Chapter 18th, Stanza 1397

[50]Ibid,Chapter 18th. ,stanza1138

[51]Ibid,Chapter 18th ,stanza 1474

[52]Andrew Schilling,p107.

[53]Krishna Sharma,164.

[54]Shyam Sundar Das.*Kabir Granthavali*. Ed. Kasi :Nagari Pancharini Sabha, 1959, 9th edition.p134.

Kabir, Bhakti is not an easy path of surrender; but is an arduous process requiring self-knowledge, courage and a constant effort towards self-realization."[55]

3.6) Saint Tukarama.

It is interesting to see Saint Tukarama's Bhakti idea in the light of earlier perceptions of the term. His Bhakti idea is not different from the tradition of *Varkari Sampradaya*. He followed Saint Dnyaneshwara in his contention of Bhakti. He was a strong advocate of *Saguna Bhakti*. One can see his idea of Bhakti in his many Abhangas. One of the Abhangas where Saint Tukarama's idea of Bhakti can be seen :

"सुंदर तें ध्यान उभें विटेवरी | कर वटावरी ठेवूनियां||१||

तुळसीहार गळां कासे पीतांबर| आवडे निरंतर तें चि रूप.||धृ||"[56]

Saint Tukarama describes the elegant and standing form of the lord *Vitthala* as it is very beautiful. He puts both his hands on the waist waiting for his devotee. When will his devotee turn to him? The power to keep God in queue is the strength of Saint Tukarama and all *Varkari* saint Bhakti. The garland of *Tulasi* around his neck and the '*Pitambari'* worn by him looks very attractive. Moreover, I am fond of this form of God. I am in love with this alluring form of God. I must remain continuously in front of such a sight of God.

In another Abhanga, he has expressed his wish to have sight of God continuously because; Thy nature and name are so sweet that I could not go way from you. Thine sight instills me with love. He has no other demand except request to God to remain in his heart until eternity.

"*सदा माझे डोळे जडो तुझी मूर्ती | रखुमाईच्या पती सोयरिया ||१||*

गोड तुझें रुप गोड तुझें नाम | देंई मज प्रेम सर्व काळ.||धृ||"[57]

4) The Current Theories of Bhakti.

The current connotations of Bhakti can be listed in comparison with all the previous contentions of it. The Bhakti phenomenon has travelled through a very long period. The time, region and the current social conditions have shaped the idea of Bhakti in different ages. It is evident that it has its roots in the holy scriptures of Hindu religion. The medieval connotation of the term was not much different from *Vedas* and *Upanishidas*. Vedas and '*the Bhagwat Purana'* are the source of *Saguna Bhakti*. The *Upanishads* are the source of the *Nirguna Bhakti*. Thus the term, Bhakti has been used as a device to preach the essence of religion. Almost in each religion, the idea of devotion is prevalent. *Jain, Sikh, Buddhist, Christian, Jew* and *Islam* have their different forms of devotion. The underlying principle is identical in all the major religions. The common principle among all the religions is to devote to God either in concrete or abstract form.

It is pertinent to review the current definitions of Bhakti. Our land had been under the foreign rules from 12th century. The adverse effects of the foreign rules can be seen on the contemporary culture. It was the Bhakti cult and its follower saints who sustained the great heritage of Bhakti. At present violence can be seen on large scale in the form of modern terrorism by fundamentalists and extremists. The beliefs of these fundamentalists have indirect connection to Bhakti. These days Bhakti is a misunderstood

[55]Krishna Sharma,p165

[56]*Shri Tukarambavanchya Abhangachi Gatha*. Mumbai, Central Printing Press of Maharashtra Government, 1973. p1

[57]Ibid,p1

phenomenon as to hate the people of other religion or cult. Growing disrespect and intolerance can lead humanity to the doom. No matter, Bhakti is a way of devotion towards everybody's deity however; one has to respect other's beliefs, Gods and their ways of devotion.

The term Bhakti has also been used in academic field in modern times. It is found that the modern academic definition of Bhakti has strong relationship with the earlier ones. The etymology of the word *Bhakti* can be traced in Sanskrit language. "*The word derives from the Sanskrit verb* '*Bhaj', which initially mean to divide, share or distribute. Over time, the verb came to mean partake, enjoy, participate; to eat, to make love. From such personal colorings it took abstract meaning."*[58]

Moreover, Bhakti has been perceived as a theory rather than its emotive nature. "*The current theories about Bhakti describe it as a religion and a cult; and also as a doctrine and a theology*."[59] The modern perception of Bhakti is constrained to the binary opposition of Bhakta and God. The one, Bhakta loves to the other God with self-awareness. This view is contrary to *Nirguna Bhakti*, which believes in the abstract form of God. Moreover, the worship can be done through knowledge to attain God. *"It is described as a 'Personalistic' faith antagonistic to 'impersonalistic 'monism' of the Advaita Vedanta."*[60]

Modern definitions of Bhakti are based on the idea that Bhakti is somewhat different from *Dnyana* and has relations to the *Saguna* form of Bhakti. "*In modern academic works, Bhakti is more or less identified with 'Vaishnavaism'."*[61] The present time Bhakti studies are often corroborated with *Vaishanvaism*. Rather Bhakti's correlation with *Vaishnavaism* has provided a limited identification as a religion or sect to it. "*It is this which has led to the treatment of Bhakti as a monotheistic religious tradition with a long history in India alongside the prevailing monism of philosophical Hinduism".*[62]

Another generic definition of the term is as follows. *"The word Bhakti is derived from 'Bhaj' by adding the suffix 'ktin (ti)'. Bhaj can be used in any of the following meanings: to partake of, to engage in, to turn and to resort to peruse, to declare for, to practice or cultivate ,to prefer or to choose, to serve and honor, to love and adore. The suffix is usually added to a verb to form an action or agent noun."*[63]

Thus, Bhakti connotation can be ascribed to the human actions, as it is a practice, a channel, an involvement, love, reverence, etc. *According to Panini, "Bhakti indicates a Bhava or condition in every human act."*[64] These Sutras of Panini seem more relevant to the modern definition of Bhakti. Panini adds two important emotions with all the actions. When these actions are carried out with affection and worship, it is called as Bhakti. In the relevant sutras of Bhakti in, " '*Ashtadhyayi',he uses the word in the sense of excessive fondness and devotion, and illustrates its meaning by relating with different objects and personalities"*[65]. The later nomenclatures as *Desh Bhakti* , *Guru Bhakti*, and *Swami Bhakti* are derived

[58]Andrew Schilling. Introduction, P xvi

[59]R. C.Mujumdar.*The History and Culture of the Indian People*. Bombay, 1957. Vol IV ,p47

[60]Farmer Herbert H .*Revelations and Religion*.London,1954. p158

[61]*Materials for the Study of the Early History of The Vaishnava Sect*.Calcutta,1920.p6.

[62]Macnico Nicol . *A sixteenth Century Indian Mystic; a Forward* .London, 1947 p 5.

[63]Panini .*Ashtadhyayi*. III 3.94.

[64]Ibid,III 3.18.

[65]Ibid,IV.3.95-100.

from the above postulations about Bhakti. Similarly, the *Vishnubhakti*, *Krishnabhakti*, *Shiva bhakti* categorizations have the identification in religious disciplines due to the above specification.

On the contrary, "*In all academic works, historical as well as others, Bhakti is defined as monotheism based on devotion to a personal God. Bhakti is therefore understood as the antithesis of the Advait Vedanta and its emphasis on Dnyana."*[66] The modern implications of Bhakti resulted as the direct reaction against the Shankaracharya's religious ideology. His attribution of Bhakti with Dnyana was purely theoretical and was difficult for the common being. "*Such an intellectual religion was beyond the comprehension of the common man who needed a simple faith in a personalized God – a God unto whom he could surrender, a God whom he could love, adore and depend upon."*[67]

The treatment of *Advaita Vedanta to 'Bhakti* as knowledge' had provided a platform to the antagonists of *Advait Vedanta* to raise and to develop a unified movement. "*What is known as the Bhakti movement is interpreted in accordance with these specifications of Bhakti. Its inspirational source is therefore fixed in the theologies of the medieval Vaishanva Acharyas- Ramanuja, Nimbaraka, Madhava, and Vallabha- all of whom had upheld the concept of a personal God and had questioned the Advaita or monistic interpretation of the Vedanta."*[68]

It is a platform of *Vaishnavaism*, which fulfilled the needs of common person and has gradually evolved as a cult. Therefore, the Bhakti phenomenon is often defined in respect to the *Vaishnavaism.* This phenomenon has given birth to the unitary movement called '*Bhakti Movement'*. The genesis of *Bhakti movement* can be traced to the medieval Bhakti cults of Vaishanava Acharyas. "*The age-old concept of Bhakti underwent a renewal in the Bhakti movement in the south at the beginning of 7th century and in the north from 13th century*."[69] This gradual shift from Bhakti to the Bhakti movement had been recorded through literature in the South India. "*The first eruptions of the Bhakti (Movement) are found in the passionate poetic compositions of the Nayanars and Alwars written between 7th & 10th century in Tamilnadu*."[70]

However, these medieval teachers and followers did not posit any uniformity or underlying principle that could be addressed to all. Therefore, they were diverse in their ideologies and treatment to Bhakti. "*Hence, what is referred to as the Bhakti Movement was not a unified or homogenous movement as such. The designation, in fact, covers a number of religious movements- each with its own distinctive features and ethos. Some of them were antithetical to one another, notwithstanding their common denominator, Bhakti."*[71]

In nutshell, it can be said that gradually, Bhakti cult of *Vaishnavaites* emerged as one unitary force called *Bhakti Movement*. It is also confirmed that irrespective of the differences among themselves, *Bhakti Movement* has played an important role in the spiritual development of human culture. "*Bhakti was meant to raise the quality of the present existence rather than help in the pursuit of well defined religious*

[66]Krishna Sharma,p4.

[67]Ibid, p4.

[68]Ibid, p4.

[69]R.Raj Singh.*Bhakti and Philosophy*. Lexington Books, 2006.p7

[70]Ibid, p7.

[71]Krishna Sharma,p1.

objectives."[72] Bhakti has emerged to be an essential factor of human endeavors. Bhakti is not limited to its emotive implications but it was and is the source of all the creative literatures in India. "*Literatures in modern Indian languages were born as the off springs of the concept of the Bhakti".*[73]

In this way, the term Bhakti, has been used since ancient times to the present. The genesis and the tradition of Bhakti and the Bhakti movement will definitely carry us into the monolithic realm of religion and devotion.

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[72]Sharma R.Raj, p7.

[73]Pt. Mahadev Shastri Joshi. *Bhartiya Sanskriti Kosh*. Pune :Bharatiya Sanskriti Mandal, 1970 ,Vol 6th,p416

13.

THE PROCESS OF LIBERATION AND THE QUEST FOR IDENTITY IN BABY KAMBLE'S *THE PRISONS WE BROKE*

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Abstract:

Baby Kamble's original Marathi autobiography *Jina Amucha*(1986) was translated into English by Maya Pandit as *The Prisons We Broke*(2008). It is considered as the first first Dalit autobiography written by a Dalit woman. It is a vehement critique of inhuman social order of Hindu society. It is also a critique of patriarchal social order prevalent among Dalits. Baby Kamble though was not much educated finds her way to liberate herself from the patriarchal social order and find a niche for herself in society. The Quest for identity for Baby Kamble is not simple. However, she is able to find herself a liberated being by achieving separate and dignified identity for herself. The present paper tries to throw light on the process of the liberation and the quest for identity of the protagonist to find herself a separate and dignified identity.

Key Words: Baby Kamble, Marathi, autobiography, Jina Amucha, Maya Pandit, The Prisons We Broke, Dalit, critique, inhuman social order, patriarchal, process, liberation, quest for identity, etc.

Introduction:

The autobiography The Prisons We Broke of Baby Kamble is Dalit feminist critique of patriarchy. The autobiography narrates the physical and psychological violence perpetrated against Dalit women in public and private spheres. The Prisons We Broke also demonstrates the writer's gratitude to the messiah of Dalits Dr. Babasaheb Ambedkar who transformed her life from meaningless existence to a level of dignified status. Her autobiography does not narrate her personal life but it is a kind of her memoir or testimonios of the lives of the Mahar community. In her introduction to the book translator Maya Pandit stresses the importance of the autobiography in the following words:

> Baby Kamble's autobiography The Prisons We Broke is located in this tradition of direct self-assertion. But it also went two steps ahead; it was a head-on confrontation with Brahmanical hegemony on the one hand and with patriarchal domination on the other. In one sense it is more of a socio-biography rather than an autobiography. (Pandit xiii)

Baby Kamble not only confronted with Brahmanical hegemony successfully but she also faced patriarchal domination in her home and outside. By doing she carved for herself a separate identity and the process of her liberation. Towards the end of the autobiography we find Baby Kamble as contented and liberated human being keeping faith on revolutionary philosophy of Buddha and Babasaheb Ambedkar.

The term 'Liberation':

The word liberation is a noun and is defined as the act of freeing oneself. As per Illustrated Oxford Dictionary Liberation is "the act of or an instance of liberating; the state of being liberated" (Dorling Kindersley Limited and Oxford University Press 466).

The term liberation is used as a synonym of the word emancipation or freedom. The term emancipation means an act of liberating someone from legal, political or social restriction. The struggle of Dalit protagonists in Dalit autobiographies is the struggle of emancipating themselves from the social system or social order that imposed slavery on them through various injunctions of Dharmashastras and the rituals, customs and traditions to perpetuate it.

Various social reformers and philosophers in the world have expressed their opinions about the act of liberation, the act of freeing oneself or the act of emancipation oneself. The famous Brazilian educator and philosopher Paulo Freire described the act of liberation in the following words:

> Liberation is thus childbirth, and a painful one. The man or woman who emerges is a new person, viable only as the oppressor-oppressed contradiction is superseded by the humanisation of all people. Or to put it another way, the solution of this contradiction is born in the labor which brings into the world this new being: no longer oppressor no longer oppressed, but human in the process of achieving freedom. (Freire 23)

Thus, according to Freire, the liberation is an act of humanising people, both the oppressed and the oppressor. It is not an act of taking revenge but to transform the person who oppresses while transforming oneself. In short, it is an act of a complete change of the person who oppresses and the system by which he/she is oppressed. In fact, it is a process of changing the mindset of the people who fall in the trap of oppressing and being oppressed.

Dr. Babasaheb Ambedkar in his historic speech "What Way Emancipation?" which he elivered in Mumbai while addressing the conference of the Mahars convened for making consensus regarding the matter of conversion, widened the scope of the term freedom remarks:

> A man has a body as well as mind. Mere physical freedom is of no use. Freedom of the mind is of prime importance. Really speaking, what is meant by the physical freedom to a man? It means, he is free from to act according to his own free will. A prisoner is unchained and made free. What is the principle underlying this? The principle is that he should be free to act according to his own free will and he should be able to make the maximum use of his abilities he possesses. But what is the use of such freedom of a man whose mind is not free? The freedom of mind is the real freedom. A person, whose mind is not free, though not in prison, is a prisoner. One whose mind is not free, though alive is dead. Freedom of mind is the proof of one's existence…I call him free, who with an awakened consciousness realises his rights, responsibilities and duties, he who is not a slave of circumstances, and is always bent upon changing them in his favour, I call him free. (Ambedkar 127-28)

Thus, apart from achieving physical freedom, it is necessary to achieve freedom of mind. Dr. Babasaheb Ambedkar gives emphasis on the complete liberation of a person. He is in favour of freeing oneself from the external slavery as well as the slavery internalized by oneself. After analyzing

autobiography of Baby Kamble it is found that she has been undergoing the struggle for her liberation from the social order that imposed on her all kinds of slavery: physical, social, economic, religious, etc. as well as the slavery that has been internalized on her due to constant enslavement by her oppressors. Paulo Freire, in his book Pedagogy of the Oppressed, used the term conscientizacao. He refers to the term with respect to the learning by which the person perceives social, political, and economic contradictions, and prepares himself/herself to take action against teh oppressive elements of reality. Freire suggests a process of freedom by which the oppressed takes the responsibility to replace the image of the oppressor internalized by the oppressed. He remarks:

> The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility. Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of man; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion. (Freire 21)

In short, reclamation of human personality for the oppressed by replacing the image of the oppressor from the mind is of prime importance. The liberation is not a process of integrating the oppressed into the structure of oppression but to transform the very structure of oppression to make the oppressed 'beings' for themselves rather than the 'beings' of others. Making the oppressed the dignified and independent human beings is the true liberation. It is the process of transformation of the world where there would be no oppression of anybody and eventually no place for the oppressor and the oppressed. In short, paving the way for the free and egalitarian society is the main objective of the process of liberation.

The path of liberation of Dalit protagonists pass through three stages: consciousness of being Dalit, rejection of the customs and traditions that make them Dalits and acceptance of the new path that give them human dignity.

The Quest for Identity and the Process of Liberation in Baby Kamble's *The Prisons We Broke*:

Female Dalit protagonist had to undergo the travails and tribulations while achieving the state of liberation. She had to suffer from the triple jeopardy: the jeopardy of the class, the jeopardy of the caste and jeopardy of the gender. She suffers from mental agony far severe than her male counterpart. Baby Kamble was educated upto fourth standard and as per the tradition of that time married at the age of just eleven. She bore all the torture being a woman by her husband. However, she helped her husband in setting up the shop of provision. Not only that she participated in the Ambedkarite movement tolerating all the tortures by her husband. She gradually gained the consciousness of slavery as a woman, as a member poverty stricken class and as a Mahar woman exploited by her own man. Baby Kamble's autobiography destroys the myth that the patriarchy prevalent among Dalits is democratic. She brings out the psychological trauma by means of physical violence meted out to Dalit women by Dalit men.

The Devadasi system (offering girl daughter to Gods or Goddesses) was prevalent among the Mahar community for the well-being and survival of male child. Baby Kamble's narrative presents the tale of exploitation, humiliation and starvation being a Dalit, being poor and being a woman. Unlike Dalit male autobiographies, Dalit female autobiographies interrogate the evil practices among Dalits. Here, Baby Kamble used the tone of reformation among Dalit community rather than just blaming the community. She also suffered a physical violence at the hands of her husband. Her husband used to beat

her on some flimsy reasons. However, Baby Kamble suffered all the humiliation and torture just to do something constructive and prove herself. In her interview with Maya Pandit she expressed her feelings in the following words:

> Giving up one's husband and marrying another wouldn't solve the problem because the 'husbandness' would be the same in every man. So I decided that I won't leave. I wanted to do something constructive and that I would, come what may! I never retaliated. I used to say, 'Let him say whatever he wants; nobody else says it except him! It's okay.'(Kamble 166-67)

The protagonist Baby Kamble narrates the consciousness among the Mahar community due to the emancipatory ideology of Dr. Babasaheb Ambedkar. The people of the Mahar community were just like the skeletons in which Dr. Babasaheb Ambedkar filled a new life. The consciousness of being slaves was awakened in the Mahar community due to revolutionary work of Dr. Babasaheb Ambedkar. The emancipatory work of Dr. Babasaheb Ambedkar restored the humanity of the Mahars as dignified human beings. The doors of education were opened for them and they became emancipated beings. They could liberate themselves from the stranglehold of social slavery imposed by Brahmanical Patriarchy. Citing the awakening among the Mahar community due to Dr. Babasaheb Ambedkar Baby Kamble says:

> We were not human beings then. We were alive only because our eyes moved in their sockets. Otherwise, we were merely skeletons, without any life in us! But when Baba came, a new spark enlivened us. The flame of Bhim started burning in our hearts. We began to walk and talk. We became conscious that we too are human beings. Our eyes began to see and our ears to listen. Blood started coursing through our veins. We got ready to fight as Bhim's soldiers. The struggle yielded us three jewels—humanity, education and the religion of the Buddha.(122)

Baby Kamble, though not much educated, knew the importance of following the principles of Dr. Babasaheb Ambedkar in her life rather than worshipping him like a God. She taught her children the same principles to be followed in their lives, too. Keeping oneself away from the corrupt ways and following the path of righteousness gave her a sense of fulfilment. She expressed her feelings in the following words:

> I have never worshipped Dr. Babasaheb Ambedkar with the sandalwood paste, flowers and dhoop sticks. I have never made a public display of my reverence for him. I worshipped, instead, the principles he stood for. I have had to face several adversities in my life and I fought these bravely with the weapons of sheel and satva. I have remained happy in my poverty because I managed to keep my family on the true path. Everybody in my family follows the path of righteousness. My household is untouched by the corrupt ways of the world. This gives me a sense of fulfilment. (117)

The high caste Brahmin women were very cautious about the things that would stick to the firewood like hairs of the Mahar women. They had the fear that the hairs of the Mahar women would pollute. For that purpose, they would carefully check the bundles of firewood before being bought. They also carefully checked the bundle of grass before buying. Baby Kamble gets upset with the treatment they get from the upper caste Brahmin women. She does not hold Brahmin women responsible for that. She blames the Hindu religion that taught them to discriminate. Criticising the Hindu religion and speaking in favour of the worth of the labour of the Mahar people she says:

> What a beastly thing this Hindu religion is! Let me tell you, it's not prosperity and wealth that you enjoy—it is the very life blood of the Mahars! Mahar women's sweat would have soaked the firewood. Sometimes when thorns pricked them, blood trickled and dripped on the sticks, Sometimes they cut their own limbs instead of the wood and blood poured down, drenching the wood with blood. Thus, it was the very essence of the Mahar woman's life that was found sticking to the wood. And yet the Brahmin woman objected to what they found sticking there.(56)

There is a sense of fulfilment in Baby Kamble's narration at the end. She is not disappointed with the life and does not even blame the system. Rather she gives emphasis on living life as per the principles Dhamma. The real contentment of her life is to possess the three principles as jewels of her life. She remarks, "Sheel, pradnya and karuna have been the founding principles of my life. What else does this humble servant of Bhim want when she has these three jewels in possession? When one has this wealth, what does the ordinary world matter?"(135).

Baby Kamble gives importance to live the righteous life against favouring the corrupt ways. The memoir of Baby Kamble gives emphasis on bringing about the change in the caste-ridden society. This is a positive about Baby Kamble's autobiography. Her quest for identity starts from herself rather than finding her identity in the society. It was just like 'Charity begins at home'. She wants to see change in the society. However, she becomes a role model of change first. Though not well-educated she contributes the society by extending her services in the field education through an ashram shala(resident school) for orphans for the backward caste.

Not resorting to the corrupt ways and following the path of righteousness, acquiring the moral strength to fight silently with the physical violence by her husband and to contribute to family and society are the things that distinguished Baby Kamble from her male counterpart.

Conclusion:

The protagonist Baby Kamble gives a message of hope not only to the other women who suffered the atrocities of caste, gender and class but also to rise above all the adversities and find out a dignified position in a society, to earn respect from others and to live a self-respected life without resorting to wrong paths. The idea of liberation envisaged by Paulo Freire and the concept of freedom by Dr. Babasaheb Ambedkar suits to the life of the protagonist Baby Kamble. She was successful in ejecting the image of the oppressor from her mind as well as contributed herself in the process of humanisation of both the oppressor as well as the oppressed. She awakened her consciousness and after realising her duties and responsibilities didn't remain a slave of circumstances and threw away the shackles that came in her way of emancipation. She achieved liberation as she was able to complete her quest of human completion.

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14.

SOME FIXED POINT THEOREMS ON COMPLETE G-METRIC SPACE

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Abstract:

The theory of Fixed point is one of the most powerful tools of modern mathematics. In this paper we prove some fixed point results for mapping satisfying sufficient contractive conditions on a complete G-metric space,

1. Introduction:

Inspired by the fact that metric fixed point theory has a wide application in Almost all fields of quantitative sciences, many authors have directed their attention to generalize the notion of a metric space. In this respect, several generalized metric spaces have come through by many authors, in the last decade. Among all the generalized metric spaces, the notion of G-Metric space has attracted considerable attention from fixed point theories. The study of fixed points of a functions satisfying certain contractive conditions has been at the center of vigorous research activity, because it has a wide range of applications in different areas .In 2005, Z. Mustafa and B. Sims introduced a new class of generalized metric spaces which are called G-metric spaces as generalization of metric space (X, d), to develop and to introduce a new fixed point theory for a variety of mappings in this new setting, also to extend known metric space theorems to a more general setting.

Definition 1:

Let X be a nonempty set, and let $G : X \times X \times X \to R+$, be a function satisfying
the following properties:

(G1) $G(x, y, z) = 0$ if $x = y = z$;
(G2) $0 < G(x, x, y)$; for all $x, y \in X$, with $x \neq y$;
(G3) $G(x, x, y) \leq G(x, y, z)$, for all $x, y, z \in X$, with $z \neq y$;
(G4) $G(x, y, z) = G(x, z, y) = G(y, z, x) = \ldots$, (symmetry in all three variables); and
(G5) $G(x, y, z) \leq G(x, a, a) + G(a, y, z)$, for all $x, y, z, a \in X$, (rectangle inequality).

Then the function G is called a generalized metric, or, more specifically a G-metric on X, and the Pair (X,G) is called a G-metric space.

Definition 2.

Let (X,G) be a G-metric space, and let (x_n) be a sequence of points of X. A point $x \in X$ is said to be the limit of the sequence (x_n) if $\lim n,m\to\infty G(x, x_n, x_m) = 0$, and one
say that the sequence (x_n) is G-convergent to x. Thus, that if $x_n \to 0$ in a G-metric space (X,G), then for any $\varepsilon > 0$, there exists $N \in \mathbf{N}$ such that $G(x, x_n, x_m) < \varepsilon$, for all $n,m \geq \mathbf{N}$.

Remark 1:
Let (X,G) be G-metric space. Then the following are equivalent.
(1) (x_n) is G-convergent to x.
(2) $G(x_n\ x_n, x) \to 0$, as $n \to \infty$.
(3) $G(x_n, x, x) \to 0$, as $n \to \infty$.
(4) $G(x_m, x_n, x) \to 0$, as $m, n \to \infty$.

Definition 3:.
Let (X,G) be a G-metric space, a sequence (x_n) is called G-Cauchy if given $\varepsilon > 0$, there is $N \in \mathbf{N}$ such that $G(x_n, x_m, x_l) < \varepsilon$, for all $n,m, l \geq N$. That is $G(x_n, x_m, x_l) \to 0$ as $n,m, l \to \infty$.

Remark 2:
In a G-metric space, (X,G), the following are equivalent.
1. The sequence (x_n) is G-Cauchy.
2. For every $\varepsilon > 0$, there exists $N \in \mathbf{N}$ such that $G(x_n, x_m, x_m) < \varepsilon$, for all $n,m \geq N$.

Definition 4:
Let (X,G) and (X′,G′) be two G-metric spaces, and let $f : (X,G) \to (X',G')$ be a function, then f is said to be G-continuous at a point $a \in X$ if and only if, given $\varepsilon > 0$, there exists $\delta > 0$ such that $x, y \in X$; and $G(a, x, y) < \delta$ implies $G'(f(a), f(x), f(y)) < \varepsilon$. A function f is G-continuous at X if and only if it is G-continuous at all $a \in X$.

Remark 3:
Let (X,G), and (X′,G′) be two G-metric spaces. Then a function $f : X \to X'$ is G-continuous at a point $x \in X$ if and only if it is G-sequentially continuous at x; that is, whenever (x_n) is G-convergent to x we have $(f(x_n))$ is G-convergent to f(x).

Definition 5:
A G-metric space (X,G) is called symmetric G-metric space if
$G(x, y, y) = G(y, x, x)$ for all $x, y \in X$.

Example 1:
Let $X = \{a, b\}$, and let,
$G(a, a, a) = G(b, b, b) = 0$,
$G(a, a, b) = 1$, $G(a, b, b) = 2$
and extend G to $X \times X \times X$ by symmetry in the variables. Then it is easily verified that G is a G-metric, but $G(a, b, b) \neq G(a, a, b)$.

Remark 4 :
Let (X,G) be a G-metric space, then the function G(x, y, z) is jointly continuous in all three of its variables.

Remark 5:
Every G-metric space (X,G) induces a metric space (X, d_G) defined by

$$d_G(x, y) = G(x, y, y) + G(y, x, x), \forall x, y \in X.$$

Note that if (X,G) is symmetric, then

$$d_G(x, y) = 2G(x, y, y), \forall x, y \in X. \quad (1.1)$$

However, if (X,G) is not symmetric then it holds by the G-metric properties that

$$\frac{3}{2}G(x, y, y) \leq d_G(x, y) \leq 3G(x, y, y), \forall x, y \in X. \quad (1.2)$$

Definition 6.:

A G-metric space (X,G) is said to be G-complete (or complete G-metric) if every G-Cauchy sequence in (X,G) is G-convergent in (X,G).

Remark6:

A G-metric space (X,G) is G-complete if and only if (X, d_G) is a complete metric space.

Theorem 1

Let (X, d) be a complete metric space, and T be a function mapping X into it self, satisfy the following condition,

$$d(T(x), T(y)) \leq ad(x, T(x)) + bd(y, T(y)) + cd(x, y), \forall x, y \in X. \quad (1.3)$$

where a, b, c are nonnegative numbers satisfying $a + b + c < 1$.

Then, T has a unique fixed point (i.e., there exists $u \in X$; $T_u = u$).

2.Main Result:

Theorem 2.

Let (X,G) be a complete G-metric space, and let $T : X \to X$ be a mapping satisfies the following condition

$$G(T(x), T(y), T(z)) \leq k\{G(x, T(x), T(x)) + G(y, T(y), T(y)) + G(z, T(z), T(z))\} \quad (2.1)$$

for all $x, y, z \in X$, where $k \in [0, 1/3)$. Then T has a unique fixed point (say u), and T is G- continuous at u.

Proof. Suppose that T satisfies condition (2.1), then for all $x, y \in X$, we have

$$G(T_x, T_y, T_y) \leq k[G(x, T_x, T_x) + 2G(y, T_y, T_y)], \text{ and} \quad (2.2)$$

$$G(T_y, T_x, T_x) \leq k[G(y, T_y, T_y) + 2G(x, T_x, T_x)]. \quad (2.3)$$

Suppose that (X,G) is symmetric. Then from the definition of metric (X, d_G) and (1.1), we have

$$d_G(T_x, T_y) \leq k\, d_G(x, T_x) + 2k d_G(y, T_y), \forall x, y \in X. \quad (2.4)$$

In this line, since $0 < k+2k < 1$, then the metric condition (2.4) will be a special case of the Reich condition (1.3), so the existence and uniqueness of the fixed point follows from

Theorem 1.

However, if (X,G) is not symmetric then we can conclude that

$$d_G(T_x, T_y) = G(T_x, T_y, T_y) + G(T_y, T_x, T_x) \leq 3kG(x, T_x, T_x) + 3kG(y, T_y, T_y), \forall x, y \in X.$$

So, by the definition of the metric (X, d_G) and (1.2), we get

$$d_G(T_x, T_y) \leq 2k d_G(x, T_x) + 2kdG(y, T_y), \forall x, y \in X,$$

and, the metric condition gives no information about this map since $0 < 2k + 2k$ need not be less than 1. But the existence of a fixed point can be proved using properties of a G-metric.

Let $x_0 \in X$, be an arbitrary point, and define the sequence (x_n) by $x_n = T^n(x_0)$, then the condition (2.1) implies that

$G(x_n, x_{n+1}, x_{n+1}) \leq k\, G(x_{n-1}, x_n, x_n) + 2kG(x_n, x_{n+1}, x_{n+1})$, hence

$G(x_n, x_{n+1}, x_{n+1}) \leq \frac{k}{1-2k} G(x_{n-1}, x_n, x_n)$.

Let $q = \frac{k}{1-2k}$, then $0 < q < 1$ since $0 \leq k < 1/3$.

So,

$$G(x_n, x_{n+1}, x_{n+1}) \leq q\, G(x_{n-1}, x_n, x_n).$$

Continuing in the same argument, we will find

$$G(x_n, x_{n+1}, x_{n+1}) \leq q^n\, G(x_0, x_1, x_1) \qquad (2.5)$$

Moreover, for all $n,m \in \mathbf{N}$; $n < m$ we have by repeated use the rectangle inequality and using equation (2.5) that

$G(x_n, x_m, x_m) \leq G(x_n, x_{n+1}, x_{n+1}) + G(x_{n+1}, x_{n+2}, x_{n+2})$

$+ G(x_{n+2}, x_{n+3}, x_{n+3}) + \ldots + G(x_{m-1}, x_m, x_m)$

$\leq (q^n + q^{n+1} + \cdots . + q^{m-1}) G(x_0, x_1, x_1) \leq \frac{q^n}{1-q} G(x_0, x_1, x_1)$,

and so, $\lim G(x_n, x_m, x_m) = 0$, as $n,m \to \infty$. Thus (x_n) is G-Cauchy sequence, then by completeness of (X,G), there exists $u \in X$ such that (x_n) is G-convergent to u.

Assume on the contrary that $T(u) \neq u$. Then

$G(x_{n+1}, T(u), T(u)) \leq k\, \{G(x_n, x_{n+1}, x_{n+1}) + 2G(u, T(u), T(u))\}$.

Taking the limit as $n \to \infty$, and using the fact that the function G is continuous on its variable, this leads to $G(u, T(u), T(u)) \leq 2kG(u, T(u), T(u))$. This contradiction implies that $u = T(u)$.

To prove uniqueness, suppose that u and v are two fixed points for T , then

$G(u, v, v) \leq k\, G(u, T(u), T(u)) + 2kG(v, T(v), T(v)) = 0$, which implies that $u = v$.

To show that T is G-continuous at u, let $(y_n) \subseteq X$ be a sequence converges to u in (X,G), then we can deduce that

$$G(u, T(y_n), T(y_n)) \leq k\, \{G(u, T(u), T(u)) + 2G(y_n, T(y_n), T(y_n))\}. \qquad (2.6)$$

Moreover, from G-metric axioms we have,

$$G(y_n, T(y_n), T(y_n)) \leq G(y_n, u, u) + G(u, T(y_n), T(y_n)),$$

so,

Equation (2.6) implies that $G(u, T(y_n), T(y_n)) \leq \frac{2k}{1-2k}\, G(y_n, u, u)$. Taking the limit as $n \to \infty$, from which we see that $G(y_n, T(y_n), T(y_n)) \to 0$ and so, by Remark 3, $T(y_n) \to u = T_u$, therefore T is G-continuous at u. This completes the proof of Theorem.

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Short Story

Gold in the Graveyard

— Anna Bhau Sathe

Bheema jumped immediately after listening to the news of demise of a mighty moneylender from a neighbouring town. He was full of satisfaction. His pleasure knew no bounds. Looking at the town, he swiftly turned his sight to the sun in the sky.

The sun was setting then. The sky was crowded with rainy clouds. It looked odd like the land already ploughed. Out of these frightful clouds, light of the setting sun was falling upon Mumbai.

The wind was blowing sluggishly. Therefore, the dark was creaking and the fifty slums situated in it were terrified. Old tins, mats, planks, sacks turned into housing shapes and people lived in those houses. Useless things cast their shadow on the unemployed there. The people, wearied, running after maintenance of belly were just settled there. All the earthen ovens were live. Clear smoke was hanging through the green shrubs. The kids were playing. Bheema sat reflective under a huge tamarind tree. There was terrible anxiety having occupied his heart. He was attracted to the dead moneylender. His soul travelled many a time between graveyard of the town and the tamarind tree. Bheema looked time and again at the sun and at the town. He needed darkness. That is why he was wriggling. His beloved daughter, Narbada, was playing near him and his wife was cooking breads. Bheema had a robust physique. His attire was of Satara— a big red turban, yellow dhoti, vest made from a thick piece of cloth, etc. He looked like a sturdy gymnast. His huge forehead, wide neck, thick brows, handlebar moustaches, broad but agile face shook many ruffians at a single look of him.

Bheema's native village was far, on the bank of Varna River but he came to Mumbai since he could not fill his stomach despite possessing a male buffalo's strength. He trod the whole of Mumbai in search of a job but he found none. There were many of his dreams, e. g. being a worker, bringing home salary, buying his wife a golden necklace, etc. which shattered for Bheema who had come thereby, frustrated, to the suburb, to the jungle. There is everything in Mumbai save for job and shelter; this made him angry with Mumbai. And at the instance of his getting close to the suburb, he had found a job and shelter in the jungle. He was battling hard against the mountain, with all his might. The moment he held the pickaxe, the mountain started receding; the moment he held the stone-splitter, the black rocks started spreading. This made the contractor glad and even Bheema was complacent since he was getting his salary.

However, the quarry work stopped within six months and Bheema was rendered jobless. On a morning he joined his work and realised instantaneously that the quarry work was ceased. Learning that his work has come to an end, Bheema got perplexed. Starvation stood before him waving. He drowned into the pool of anxiety. "What next?" was the question he was asking himself.

He pressed his clothing in his armpit and started for home. He stopped at a brook, had a bath there and turned to his house agitated. At once a heap of ash caught his sight. The ashes were of the dead. Burnt bones scattered everywhere. Bheema grew extremely serious seeing the incinerated scraps of human bones. Maybe a poor unemployed! Maybe died of being bored! Might be freed once and for all— started he telling himself. Even I would die in a like manner! Starvation begins in mere two days; Narbada would sit crying then. My wife would be dejected and I could do nothing.

Just then something glittered on the ash heap. Bheema moved forward. He bent and looked studiously. There was a gold ring weighing ten grams. Bheema picked up the ring without any delay and put it into his fist which he pressed hard. He was pleased. Ten grams of gold and that too in the ashes of the dead; he was gleeful. The ashes carry gold was news to him. He found a new way of living life.

And Bheema started wandering all over in this area since the next day, trampling the graveyards in the river and streams. He sifted the ashes through the sieve and began collecting the grains of gold out of the ash. Ring, earring, nose-ring, anklet, etc. he took home every day.

This new business of Bheema prospered well. He sieved the ash fearlessly and discovered that gold melts into the fire and penetrates in the bone. He gleaned the burnt-out bones and extracted the grains of gold from them. He split the skulls, thrashed wrists but acquired the yellow metal.

He went to Kurla in the evening and counted cash received after selling the gold, and brought dates for Narbada. This business of his ran uninterruptedly.

Bheema lived on sifting the ashes of the corpse. So, he failed to understand the distance between life and death. His settled belief was that the ash carrying gold belongs to the rich and that which carries no gold belongs to the poor. The dying should be the rich and so the living. He claimed that the poor should never die. He asserted to his neighbours that a humiliated commoner holds no right to living and dying. In his opinion, the one dying with ten grams of gold in one's jaw has been lucky.

Dreadfulness of unemployment had made him grim. He scavenged the graveyards day in and day out. Cadaver had become a means of his life. His life became even with the cadavers.

Meanwhile there started happening many a miracle. The buried corpses were coming out of their graves. The dead body of the daughter-in-law of a moneylender lay disinterred by the river and many people got scared on account of this. They were surprised to learn as to how the corpses travel from the graveyard to the river. Suspecting that somebody may be exhuming the dead, the police department kept it under surveillance.

The sun set. The darkness spread all over. When Bheema's wife served him dinner, he started eating gravely. Guessing that he was to go somewhere, she uttered softly, 'Seems you are going somewhere? I feel we should not indulge in this work. Seek another job somewhere. Corpse, ashes, gold, livelihood— all is contradictory. The people call us names'.

'Don't you talk!' he was hurt by her words. He retorted in an angry tone, 'I'll do whatever. What's it to others? Will anyone kindle my earthen oven when it quenches?'

'It's not like that' said she gently having a glance at his stern face; 'It's not good to wander like the ghost and spirit'.

'Who told you that there are ghosts in the graveyard? Hey, this Mumbai is a big bazaar of the ghosts. The real ghosts live in homes and the dead ones decay in the graveyard. The ghosts are born in the town— not in the field', said Bheema.

Listening to him, she kept mum and Bheema prepared to start out. He quipped, 'After trampling Mumbai I didn't get a job. But sifting the ashes of the dead, I got gold. When I split the mountain, I got two rupees. But now the ashes afford me even ten rupees quite easily'. Saying this he left home; it was late night. It was the speechless night everywhere and Bheema had started off.

Bheema had walked through darkness. He had wrapped his head with a scarf, put on the case of a jute sack and tightened his waist. Putting a sharp crowbar in his armpit, he was taking long strides. He was beset by terrible darkness. Nothing had he feared. Buying a nine-yard cotton sari, a piece of petticoat and dates next morning formed his only thought. He was scattered inside.

The atmosphere revolved and turned grave moment by moment. In the meantime, a skulk of the foxes ran producing a raspy bark. A snake swiftly left the way behind. The owl from afar hooted and added to the terror. Everything appeared desolate into the depopulated jungle.

Giving an ear to the above, Bheema approached the town. He sat down and looked far away. It was all silence in the town. Someone coughed after regular intervals. Some lamp made the eyes wink.

Observing that the condition was opportune, Bheema became joyous. And he, entering the graveyard forthwith, was searching for the new grave of the moneylender. Keeping aside the shattered funeral earthen-pots, and bones, he started jumping from one grave to the other. He was poking through every heap close by. He began moving ahead searching the graves in a row.

The clouds had crowded in the sky. Consequently, the darkness grew darker yet the lightning flashed all of a sudden. It danced into the pockets of clouds. Possibility of rain increased there. As a result of this, Bheema was frightened. He was worried that he would not find a new grave if it rained; therefore, he was moving nimbly. He perspired and had lost his mind.

He rummaged through the whole graveyard till midnight. He sat astounded immediately after reaching from one end to the other. The wind blew fast. The flaps of the old broken bier fluttered as if somebody was grinding their teeth. The sound was like that and the severe grumble emanated out of it. Someone was growling, sniffing and digging up the soil. Bheema was taken aback. He advanced and everything was silent. No sound was heard. However, feeling that somebody waggled their feet, he panicked and stopped suddenly where he was. Terror passed through his physique up to his brain at an electric speed. He was filled with horror for the first time today.

Nonetheless, the very next moment he gathered himself. He realised the fact and was upset with himself. Because the new grave was nearby him and about fifteen foxes were excavating it widely. They had inhaled the smell of the dead. They had begun creating a narrow cleft, in the grave, leaving the stones in their own positions. The foxes were disinterring the grave from outside to destroy it from all round. But they competed fiercely among themselves time and again. They grumbled against each other with envy, in pursuit of going past the dead first. They smelled the dead again and dug out the earth with full energy.

Noticing this, Bheema became angry. He took a huge flight and sat on the grave with a thud. He attacked the flock of the foxes with stones. The foxes took fright, were startled and sat merged owing to the volley of stones. Bheema turned attentive. Resolving to dig out the grave before the foxes would do, he commenced taking away the earth.

Simultaneously did the foxes see Bheema. A fox ran madly in to Bheema and biting him within a flash of second ran forward. Seeing the sack be torn, Bheema became unhappy. It made him shudder throughout. The fox ran in to Bheema again and Bheema got ready to tussle with it. He held his crowbar straight and smashed the fox as soon as it appeared before him. The fox perished falling aside and died

folding its feet and the ferocious battle set about. Bheema started unearthing the grave again and all the foxes pounced upon him. The brutal battle started.

Bheema half disinterred the body but the assault by foxes flummoxed him and he also launched resistance.

The foxes aggressed against him from all sides and he was knocking every direction the foxes were emerging from. The foxes fell across and ran away biting his flesh off.

The unprecedented war had come triggered in the vicinity of the town. The modern Bheema, having assumed the name of the son of Kunti, was fighting with the foxes; fighting with all his power at stake, in the interest of tomorrow's food, and the corpse. The beasts and the human had waged a warfare for the corpse.

The earth was asleep. Mumbai was asleep and so was the town. The skirmish for gold and corpse transmuted into full force. Bheema struck the foxes with his crowbar. The foxes fended off his strikes each and took a bite out of his flesh or screamed being wounded by his blows. Bheema shrieked the moment the foxes cut through his flesh and he abused. The graveyard had trembled because of the abuse, blows, growl and screaming.

The assault of the foxes paused after a long time. Couching in the dark, they all were taking rest. And finding this likelihood, Bheema freed the corpse spading away the soil and wiped his sweat. The instant he entered the grave, the foxes swooped on him and the brawl began again. But the foxes surrendered before Bheema's might. They admitted their defeat.

Bheema pulled out, right away, the body vigorously holding it by its armpit and examined it with a stick. The stiff corpse stood in the grave facing him. He quickly searched out for its hand. A ring was discovered; an earring was there on the ear, which Bheema plucked out. Later on, he remembered that there must be gold in the mouth of the corpse. He inserted his fingers in the mouth of it. But the corpse was thickly lockjawed. He instantly put his crowbar in the jaw and scooped the mandible. As soon as he crowbarred the jaw through one side and pushed his fingers through the other, the crouching foxes let out a piercing screech and all of them ran away. Their squeal awakened the dogs of the town. 'Oh, the foxes have devoured the corpse; let's go', cried someone and Bheema was frightened by this. He took out a ring from the mouth of the corpse and put it into his pocket and searched the elbows of the corpse putting once more the digits of his left hand between the jaws, and.…! And instead of taking out his digits first, he put

out the crowbar. His fingers got fixed between the jaws just as a nut is found fixed between the nutcrackers. An acute pang rustled through his body.

Meanwhile the residents of the town showed up coming with lanterns in their hands. Bheema was petrified. He tried his utmost to take out his fingers. He became irate about the corpse. Seeing the people come towards him, he grew angrier. He hit the iron on the skull; and the hit caused his fingers to get fixed even harder. His physique tingled. This, the real ghost! It would hand me over to the people who would kill me for the sake of the corpse. Or beating ceaselessly would they deliver me up to the police. These thoughts entered his mind and he became helpless, annoyed and heedless. Summoning all his strength, he started slamming the corpse. 'Leave me, you pimp', cried he.

The town-dwellers were approaching. Bheema was riveted to the spot. He thought for a while and pressing the crowbar into the jawbone of the corpse pulled out his fingers softly. The fingers were cut to their end and were but hanging from the skin. He clenched them into his fist and escaped. He carried excruciating pain in his body.

Being home, he had caught intense fever. Watching his plight there started weeping and crying at home.

The physician amputated two of his fingers the very day. And the very day did the tidings of resumption of the quarry work arrive. Hearing it, an elephant-like Bheema wept like a child. Because he had lost the two fingers, used for splitting the mountain, over gold in the graveyard.

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3. "The Computer in the Humanities"

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Digital Humanities is an unfamiliar term to us. The term is used alternatively with several terms like 'humanities computing', 'humanist informatics', 'literary and linguistic computing' and 'e humanities'. After the publication of seminal book entitled, *'Companion to Digital Humanities'* and NEH initiative made the term popular and gave imputes to the research in this field. The term consists two disciplines i.e. computer and humanities. The two dissimilar branches have yielded the new field called 'Digital Humanities'. Digital simply means computing techniques and its application in humanities whereas humanities is primarily concerned to the classical literatures and languages. Digital Humanities uses computational procedures as a tool of collection of data, its analysis & research in humanities. The recent use of digital humanities is extended to the meaning generation and reception of social discourses.

The definition of the *"Digital Humanities"* is being continually updated like its nature .The scholars in the field are continually busy with several projects .They investigate problems through projects and collaborations with each others. Collaboration projects are important endeavors of practitioners of digital humanities. Not only scholars sharing their findings, but the public can contribute their ideas on the topics with each other and learn from each other's opinion.

Wikipedia defines 'Digital Humanities' in the following words,

"Digital humanities is an area of research and teaching at the intersection of computing and the disciplines of the humanities. Developing from the fields of humanities computing, humanistic computing and digital humanities praxis,digital humanities embraces a variety of topics, from curating online collections to data mining large cultural data sets. Digital humanities currently incorporates both digitized and born-digital materials and combines the methodologies from traditional humanities disciplines and social sciences with tools provided by computing."

Digital humanities, is a branch of study, research, teaching, and invention related to the intersection of computing and the fields of humanities. It is interdisciplinary in scope and methodological in nature. It engages collection, investigation, analysis, synthesis and presentation of information in electronic form. It also examines how it affects the discipline in which it is used, and what this discipline has to contribute to our knowledge of computing and vice versa.

An American scholar working in the field Kathleen Fitzpatrick terms Digital Humanities as follows,

"For me it has to do with the work that gets done at the crossroads of digital media and traditional humanistic study. And that happens in two different ways. On the one hand, it's bringing the tools and techniques of digital media to bear on traditional humanistic questions. But it's also bringing humanistic modes of inquiry to bear on digital media."

The above definition of Digital Humanities is practical. The proposed work can be done conveniently and effectively using digital media devices like computer, scanner, internet & software. It seems that the techniques of Digital Humanities and traditional humanistic studies are proving to be reciprocal to each other. I think, this is somewhat a positive consequence to see that tradition and technology go together.

The scholar JohnUnsworth believes Digital Humanities as,

"Humanities computing is a practice of representation, a form of modeling or mimicry. It is a way of reasoning and a set of ontological commitments, and its representational practice is shaped by the need for efficient computation on the one hand, and for human communication on the other."

Here, Unsworth is critical about the nature and application of Humanistic Computing. He sees Digital Humanities as a model or representation of real. He gives example of Book Catalogue what he sees a kind of surrogate, only includes certain attributes of the original object i.e. book. Digital Humanities is a practice of knowledge representation in surrogate form on the contrary we perceive objects as they are in humanities. Secondly he holds that Digital Humanities is a way of reasoning and as a set of ontological commitments. He further claims that Digital Humanities is a result of efficient computing and is shaped by the need for human communication.

The discipline has a very short but arranged history. It has evolved through collaboration and different projects by the scholars working in the field. It has provided technical support to the humanities scholars in its earlier phase. This engaged application of computers to the disciplines of humanities. It has gradually gained the importance in the field research and other scholarly enterprises. The computational technology has become the possible condition to think solutions posed by humanistic disciplines.

In the first phase an attempt of the application of machine was made by an Italian Priest, Roberto Busa with the help of IBM in 1950s. He prepared *'index verborum'* Latin term, means index of words and terms used in a book. He had used computer to complete the task of preparing index of all the words in the works of St. Thomas Aquinas. Subsequent efforts were being made in 1970s to develop

Scanned by CamScanner

Digital Humanities by Joseph Raben by launching a journal, *'Journal of Computers and Humanities'*. The journal focused the study of how computers could be used in humanities. The more promising attempts were made by establishing different centers devoted to the use of machines in humanities. *'The Centre for literary and Linguistic Computing'* was established at Cambridge to develop the branch Digital Humanities. Further in 70s and 80s series of conferences held on the application of computers in humanities in Europe and in US. Later in 1978 they formed a common platform named, 'The *Association for Computers and Humanities'* to address the use of computer in humanities. Another attempt substantiated computation in humanities by Oxford Text Archive in 1976. The project has preserved the texts electronically and provided it to the researchers. Meanwhile several undergraduate and diploma courses were introduced in institutions based on the application of computers in vocabulary, stylistic analysis and in linguistics.

The second phase of the development of digital humanities is characterized with the advent of Personal Computers. The friendliness and availability of personal computer devices has provided an opportunity to everyone who are working in the field. This event has revolutionized the knowledge creation and dissemination of it. This liberated knowledge from the clutches of few and made available to everyone. John MacCarty's effort to bring advantages of technology to millions started with his research in *'Artificial Intelligence'* which was supported by publishing the Journal *'The Humanist'* in 1987.

The third phase of its evolution experienced revolution due to invention of Internet and WWW. This brought new changes in electronic communication with variety of new experiments, multimedia, software and hypertext. These modes of e communication made transactions easy, faster and accessible. The main feature of this stage is that it has liberated knowledge and resources from the boundaries of labs to common people. It has made several resources available to the millions in the form of electronic pages. Everyone who wishes to work in the field got the platform to access information and prepares his own book or other material to publish it. The power to reach to the millions gave new dimension to this activity of sharing & re-sharing of knowledge. Wikipedia can be taken as its example that how a group of people came together and opened a modern form of knowledge creation and dissemination. These ways of highly effective modes of computing have transformed digital humanities past status from archive to the field of new possibilities of research, analysis, and generation of knowledge.

Computer application in earlier period was instrumental and quantitative in nature. The application was only restricted to the generating archives and providing references to humanities. In later and recent stages it has turned to be an effective and necessary tool to interpret and interact computer and humanities. In this process of interaction the huge amount of knowledge is generated in the form of multimedia. One can make use of the multimedia to access and reformulate the content as per his own requirements.

It's pertinent to state application of computer in the traditional fields of Philosophy and Religion. We can see that philosophers were engaged in using computational procedures in 17th Century. The application of computer in philosophy gained impetus in 1940s, 50s & in 60s. Charles Ess in his essay, *'Revolution? 'What Revolution?' Success and Limits of Computing Technologies in Philosophy and Religion'* has opined that,

"Because of the clear connection between computing technologies and a range of philosophical practices(logic) and fields(epistemology, ontology, ethics, political philosophy) computation has enjoyed increasingly central place in the philosophical literature of past fifty years".

Arguably computing can be called as a branch of philosophy because computer works on the principle of logic. All computational devices are based on logical systems developed by George Boole in 1840s. Noted Philosopher Leibniz made use of machines to automate reasoning as the manipulation of symbols. Earlier application of machines in philosophy was limited to the area of logic only. However it has opened new horizons of research with the rise of the term *'Artificial Intelligence'*. It's true that computation provided new platform for testing and refining classical philosophical debates and hypotheses. The effects of digital humanities were not restricted only to the certain fields but it has affected almost every part of human life. In this connection Charles Ess says,

"Yet digital humanities is a social undertaking. It harbors networks of people who have been working together, sharing research , arguing competing and collaborating for many years."

The above remark is relevant at the backdrop of the emergence of social networking and micro blogging sites. These websites are proved to be effective junctures where people meet, share, discuss, comment & refine their views among themselves. Facebook, Twiiter, Skype, Instagram,& Whats app are the some names of such platforms which are popular. It is harboring the networks of the people who are working for the common cause.

Another field Religion, known as very orthodox discipline, has gone through considerable changes applying computational procedures in textual analysis. *The Institute for Advanced Technology in the Humanities* at University of Virginia has undertaken two projects that focus on some aspects of religious studies. It was Robert Busa, who began applying computers to encode complex texts. In 1950s, the Bible Concordance was prepared using computer. Religious philosophers made use of computer for repetitive tasks of logical calculation to reach at conclusion. Recently Internet has become a platform for religious scholarship.

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The growing numbers of portal sites devoted to religious debates are proved to be helpful for religious scholars. In this regard Ess remarks that,

"The plethora of sites on the web devoted to religion staggers the imagination: a Google search on 'Religion' will turn up some 13 -8 million hits."

Machine translation is a new enterprise where application is made of computers to the translations of texts from one natural language to another. Several attempts were made to use computers to translate from one language to another. Prominent among them are Richard S Richens *and* Andrew D. Booth experimented word to word translations of scientific abstracts. In 1950 eighteen scholars, including Booth gathered on first international conference on Machine Translation at MIT. This paved the way to appear machine translation in a scholarly textbook *'Automatic Digital Calculators'* where Booth discussed machine translation at length.

To sum up Digital Humanities promotes understanding of human life through computers. It has posed another world for humanity to live in. The surrogate reality to perceive. It's upon us to which extent we should continue with the virtual world. However it has opened up new possibilities and platforms for the people who are actively engaged research activities. Undoubtedly, the advent of comp and internet altered the ways of perception and recep of human discourses.

I think the branch, 'Digital Humanities' has a very b scope in future to deal with several disciplines. The ad of digital techniques is dynamic. It Changes in the ve next moment. So, there are endless new possibilities prospects of the application of computers in hu culture. However, some people poses unnecessary fear a day will come when machines will overcome humans This will come true due to the advancement of artific intelligence. Another fear is about the misuse technology. Extremist terrorist can threaten humanity taking hold of it (as it is being happening in US European countries). This will never happen because MAN is creator of all the tools for him and he is not for tools. Therefore it's upon the user how he uses the de The device is not bad, application of it can be so but ultimately depended upon the user. I would like end paper by quoting John Milton's Famous lines fro 'Paradise Lost',

"The mind is its own place, and in itself can make heaven of hell, a hell of heaven."

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Article

The Unconscious - Definition and Use

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ABSTRACT

The term unconscious has been used since centuries. The term has remained an obsceure issue to the philosophers and to the common man also. Many philosophers have tried to define the term 'unconscious'; in different times. But there is no any valid definition of unconscious. In antiquity, the term, unconscious had variously been referred to the mysterious, exotic, which is not attainable, beyond our consciousness. The idea of unconscious had been explored in various cultures. It was recorded between 2500 BC and 600 BC in Hindu text "Vedas". In modern period, we have Shakespeare's play Hamlet where Shakespeare tried to explore the term unconscious through the workings of Hamlet's mind. Western philosophers such as Spinoza, Schopenhauer and Nietzsche developed the idea of human mind. This paper tries to explore the concept of the unconscious that was used over the years. The term has been extensively used by psychologists across the world. However, the term has different connotations in different periods. The present paper is an attempt to enumareate different connotations of the term 'Unconscious'.

Keywords: *Unconscious, Id, Ego, SuperEgo, Dream House, primordial images, collective unconsciousness, repression, archetypal criticism, libidinal wishes, nucleus of being, linguistic construct, the other, 'Ich', 'Es', and 'Uber-Ich, flux*

The key is to knowledge of the essence of the conscious
life of the soul to be found in the region of unconscious
- C.G. Carus.

The concept of the unconscious remained a highly speculative issue. Freud speaks of primal Fantasies'. While discussing the nature of the unconscious content Freud argued that the content of the unconscious consists only ideas. It is incorrect to speak of the unconscious instinctual impulses, emotions and feelings. An instinct can never be an object of consciousness only the idea that represents the idea. Freud made extensive use of the unconscious theory of conscious psychoanalysis. Freud conceived it as a sort of garbage, dump for wishful impulses that are unknown to us. Prior to Freud various attempts had been made by various philosophers to define unconscious. It is of course a concept, which existed before the advent of psychoanalysis and has long been familiar both to philosophers and psychologist.

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The Unconscious: Definitions

Oxford Advanced Learner's Dictionary defines unconscious as:
That part of one's mental activity of which one is not aware but which can be detected and understand through the skilled analysis of dreams and behavior.[i]

On the other side, the World Book Dictionary defines unconscious as:
Unconscious is that part of the mind containing thoughts and feelings, of which a person is not directly, or fully aware of one's unconscious thoughts, desires, fears or other emotions which may become groundless obsessions, compulsions and other forms of abnormal behavior. The unconscious is a special realm with its own desires and modes of expression and peculiar mental mechanisms not elsewhere operative.[ii]

While, N. Krishnaswami defines unconscious as:
A crucial notion in Freudian theory is a primary process that seeks immediate gratification.[iii]

Another critic Julian Wolfreys defines unconscious in the following words:
Unconscious as the mental realm into which these aspects of mental life that are related to forbidden desires and instincts are consigned through the repression.[iv]

Above definitions of the term unconscious clearly indicate that the unconscious is a part of human mind, which is beyond the consciousness. It seems that various attempts have been made in different times to pin down the mysterious nature of the unconscious. However there is no valid definition, which could analyze unconscious in full. It is imperative to see more definitions to pin down the context of unconscious. Gerald S. Blum defines unconscious as :
That vast quantity of mental life which either never was in consciousness or, if previously conscious has been repressed. It is a dynamic concept in the sense that unconscious impulses are continually striving for conscious expression in a very active way.[v]

Origin of Concept of the Unconscious

Most of the earlier philosopher arrived at the concept of the unconscious through a study of knowledge. To these writers unconscious was:
The unconscious seemed necessary to account for the phenomena of thought and perception and above all of memory.[vi]

Sigmund Freud was the first who gave new dimensions and importance to unconscious. However, Freud was not originator of the term but he held that the human behavior largely is an effect of the unconscious. He means human behavior is determined and controlled by the unconscious. Freud, an Austrian psychiatrist on whose procedures and grounds, the psychoanalysis emerged in earlier decade of twentieth century. Psychoanalysis is a form of literary criticism, which uses some of the techniques of psychology in the interpretation of literature. Psychoanalysis has also a therapeutic function, which aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind. Freud's all work depended upon the theory of the unconscious. According to Noelle McAfee, Freud's model of the mind is as follows,
In the early days, Freud noted two aspects of the self the conscious and the unconscious. In his later days Freud offered a tripartite model of subjectivity in which the self is composed of in German, 'Ich', 'Es', and 'Uber-Ich'. The English equivalents are "I" It and over 'I' for

various reasons, English translators have sought to translate the perfectly plain German into obscure Latin: the ego the id and the super ego.[vii]

Where the ego is known as conscious part of the mind and Id is known as unconscious part of the mind, which means the internal biological drives, such as the drives for pleasure, self-preservation and sometimes self-destruction. As we have noted that Freud was not the originator of the term the unconscious but his uniqueness lies in his attributing to it such a decisive role in our lives. The concept of repression is linked to the idea of the unconscious. According to Freud:
We obtain our concept from the theory of repression.[viii]

Freud argues that repression which is the forgotten or ignoring of unresolved conflicts, sexual instincts, socially unacceptable desires they are forced out of consciousness and repressed into the unconscious.

Freud says that:
The repressed serves us as a prototype of the unconscious.[ix]
This means, the unconscious is part of mind, which consists of such unresolved unacceptable desires and these desires continually tries to come out in the realm of conscious mind.

In contrast to Freud, Carl Gustav Jung distinguished individual unconscious from the collective unconscious. For Jung the individual unconscious was similar to the totality of unconscious.

In this connection Gerald S. Blum made a valid point:
Jung offers his own version of the concept of the unconscious, which has some slight overlap with Freud. First of all Jung divides the unconscious into two parts; the personal unconscious and the collective unconscious. The personal unconscious said to contain forgotten memories, suppressed painful ideas, perceptions and finally contents that are not yet ripe for consciousness.[x]

It seems that Jung's model of the personal unconscious differs from Freud in the following manner.
1) Jung gives less emphasis on repression: Individual
2) Unconscious for Jung is not result of repression but it is a result of tendency of every individual to develop one sided. In adapting one part of life neglected in favor of the other and the neglected part tends to become unconscious. The second part namely *Collective Unconscious according* to Gerald S. Blum:
Refers to the racial inheritance of significant memories. It contains irruption from the deepest part of the unconscious that can never be made conscious.[xi]

Jung proposed different version of the unconscious. His theory of the unconscious departs radically from psychoanalytic criticism. He developed his own theory of archetypal criticism. Jung's emphasis was not on individual unconscious like Freud, but on what he calls the collective unconscious shared by all individuals. However, what he means by *collective unconscious* Jung writes:
In every individual there are present the great 'primordial images' those potentialities of human representation of things as they have always been inherited through the brain structure from one generation to the next.[xii]

These primordial images which are present in our racial memory become archetypes. According to Jung we come to know these archetypes through the symbolic representation in dreams and in literary work. In this regard M. H. Abrams observes that:
The collective unconscious shared by all individuals in all cultures, which he regards as the repository of racial memories and of primordial images and patterns of experience that he calls archetypes.[xiii]

However, Jung assigns a very different role to the functioning of the unconscious. For him collective unconscious contains the wisdom of the ages, lying dormant in the brain continually active, the unconscious creates combinations of its content, which shows the future path to individual. These unconscious combinations are said to be superior both in refinement and extent to the conscious ones. Bloom observes the potential of unconscious in the following words:
The collective unconscious as an unparalleled guide for human beings... the mighty spiritual inheritance of human development reborn in every individual constitution.[xiv]

Further Jung argues that literature is an expression of the archetypes of the collective unconscious. In this regard M. H. Abrams observed that:
He does not like Freud, view literature as a disguised form of libidinal wish fulfillment that to a large extent parallels the. fantasies of neurotic personality. Instead, Jung regards great literature as, like the, myths whose patterns recur in divers culture, an expression of the collective unconscious.[xv]

Jung has proposed very different version of the unconscious. His theory and practice gave birth to new approach to literature called the archetypal criticism. The Neo-Freudian considers that the concept of the unconscious proposed by Freud to be one of Freud's greatest contributions. Neo- Freudians accept the principle of unconscious functions but criticizes Freud's connotations of the unconscious as a place, where for example repressed experiences and Id forces can combine with each other. According to Gerard S. Blum:
Their main criticism is that Freud's original treatment connotes the unconscious as place, where instincts or their mental surrogates reside; and the later conception of the Id is even more guilty in this respect.[xvi]

The earlier versions of unconscious are orthodox. Jacques Lacan, French Freud has developed new version of unconscious in the light of poststructuralist thoughts. Lacan argues that the unconscious is the nucleus of our being. And this unconscious is a mere linguistic construct.

Unconscious is structured like a language.[xvii]
Lacan instead of Freud s orthodox, chaotic, primordial, instinctual, pre-verbal unconscious proposes that unconscious is structured phenomenon like a language. In his famous essay *'The Insistence of the Letter in the Unconscious',* he says that:
As our title suggests, beyond what we call, 'the word; ' what the psychoanalytic experience discovers in the unconscious is the whole structure of the language. [xviii]

Throughout his literary career, Lacan developed a number of different definitions of unconscious and the emphasis that he placed on each concept changed throughout his career.

- The unconscious as a gap or rupture
- The unconscious is structured like a language

- The unconscious as a discourse of other.

Jacques Lacan's concept of unconscious is better than anyone, Lacan, a brilliant French psychoanalyst, emphasized the relation of language to unconscious functioning. Language being metaphoric and symbolic is one· step removed from real. And the gap between the symbolic and the real is an illusion of human social existence although our lives are structured by conscious thought and speech. We are really influenced by this rupture between the symbolic and the real. In other words, what is missing from our lives because we filter our experience through our social dependence on language and the real of the symbolic? Therefore, the unconscious is a side effect so to speak of our separation from reality because of our use of language. Further Lacan says that because of separation and lack we lead to desire, the unconscious is primarily governed by the desire of the other i.e., by the social world around us. Thus, the desire could be thought of as the unspoken hidden aspect of our being.

Let us consider what Lacan mean by the unconscious. His seminal essay entitled 'The Insistence of the Letter in the Unconscious' is a clear insight of Lacan that unconscious is a linguistic phenomenon. The essay begins with the question,

Why psychologist of today not realizes that their realm of truth is in fact in the word.[xix]
He considers language is the key point in the analysis of unconscious by a psychoanalyst. Further Lacan argues that Freud has given much importance to the unconscious but in reality, Freudian psychoanalysis also deals with verbal science. Lacan has given evidence to prove his point that the unconscious is structured like a language. He argues that Freud's dream mechanism known as condensation and displacement correspond to two basic poles of language called metaphor and metonymy identified by Roman Jacobson. The two poles of language are used by unconscious to self-expression. This use of linguistic means by unconscious is evidence of his dictum that the unconscious is structured like a language. Further, Lacan says that whenever unconscious is being discussed, the amount of linguistic analysis increases, since puns, allusions and other uses of such devices manifest the content of the unconscious. The uses of devices by unconscious lead us *to* say that the unconscious is a linguistic structure.

Julia Kristeva, one major contributor of psychoanalysis has not much to say about unconscious, but she developed her model on the Lacan's linguistic model. She not only remains on the Lacanian model, but goes beyond the Lacanian model of unconscious. She argues that the unconscious is not a biological entity with all its libidinal energies but it is a part of the psyche. For the notion of unconscious, she heavily draws from Freud. Further, she equates her model of unconscious with Lacan's linguistic model. Both Lacan and Kristeva held that the unconscious is a realm of flux. Thus, Kristeva's theory of unconscious is related with the subject's unconscious being, which is unknown to the conscious mind. For her, the self is not aware of all forces that shape them. There is a factor called unconscious, thus for her,
The unconscious is a domain of desires, tension, energies and repression i.e., not present in consciousness.[xx]

In this way, she speaks about the concept of unconscious. She held these unconscious processes are important or subject's identity construction. The term subjectivity existed not with the awareness of self but comes in to being with the unconscious process from which the subject is unaware.

The term unconscious has been changed in the course of time. Freud gave it the decisive role in human life while Lacan held it as a linguist construct and Kristeva proposes it as a flux. In psychoanalytic criticism, the term has its own importance. The whole theory of Freud is depended upon unconscious. He held that literature is nothing but an expression of writer's unconscious. That means in shaping a literary text, unconscious plays an important role. Freudian critics set to analyze these unconscious contents, wishes, desires in their original form through analyzing a literary text. Freud calls to such unconscious wishes as a latent or overt content of literature. And the form of disguised wishes is covert or hidden content of literature. Freudian critics pay close attention to the conscious and the unconscious mind. They associate literary works, overt content with conscious mind and covert content with unconscious mind. They privilege the covert content of the literary work; a work is really about and aims to decipher both. They also pay close attention to the unconscious motives, wishes, desires that of the author and that of the characters of a literary work

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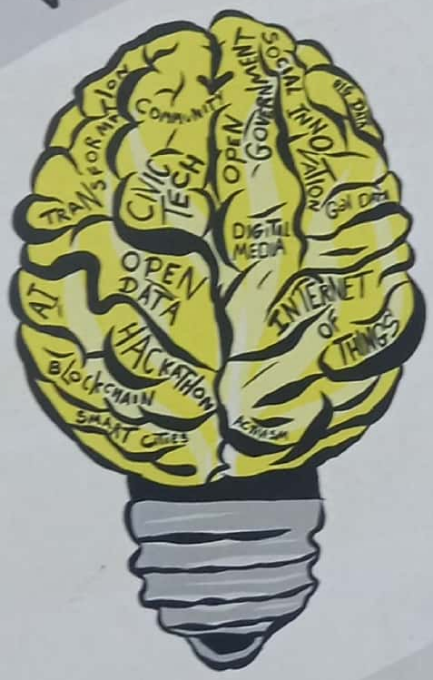

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१३ व्या शतकातील संताच्या काव्यातील वेदना व विद्रोह

संशोधक विद्यार्थी- प्रा.हिरा त्र्यंबक वाघ
के.टी.एच.एम.महाविद्यालय, नाशिक

मराठी साहित्यात संतांनी भक्तीमार्गाने एकता आणण्याचा प्रयत्न केला व त्यात ते यशस्वीही झाले. विठ्ठलभक्तीच्या ओवीतून 'वारी' उदयास आली व त्याच वारीच्या निमित्ताने सर्व जातीधर्मांची एकच छताखाली आली. त्या विठ्ठल भक्तीच्या प्रेमातूनच लोकांचे संघटन झाले. जात–पात, धर्म विसरून एकाच पायरीवर लोक विसावले. संतांनी हा जातीपातीचा भेद दूर करण्याचा कसोसीने प्रयत्न केला; पण तत्कालीन समाजाला ते मान्य नव्हते. विशिष्ट वर्गाचे असणारे अधिपत्य सहजा सहजी बाजूला सारणे शक्य नव्हते व त्यामुळे मागास जातीतील संत महंताना खूप हाल वेदना सहन कराव्या लागल्या व त्यांना वेळोवेळी झालेला त्रास त्यांनी सोसलेल्या वेदना त्यांनी अभंग, ओव्या, भारूड, गौळणी इ.च्या माध्यमातून मांडल्या. त्यातील काही निवडक संतांच्या काव्यातून श्रवणारी वेदना व विद्रोह ह्या विषयाच्या अनुषंगाने मांडण्याचा प्रयत्न येथे होणार आहे.

"ज्ञानदेव रचिला पाया
उभारिले देवालया"

ह्या अभंग बहिणाबाईनी लिहिला आहे. यात त्यांनी संत ज्ञानेश्वरांनी भागवत धर्माचा पाया घातल्याचा निर्वाळा केला आहे. पण ज्यांनी ह्या भागवत धर्म किंवा वारकरी पंथाचा पाया घातला त्यांना व त्यांच्या भावंडांना तत्कालीन ब्राम्हण वर्गाकडून मोठ्या प्रमाणात मानहानी सहन करावी लागली. सन्याशाची मुलं म्हणून त्यांना खूप त्रास सोसावा लागला. म्हणजेच तत्कालीन लोकांची विचारसरणी व त्यामुळे होणारा त्रास हा अवर्णनिय अशा स्वरूपाचा आहे. ज्ञानदेवांनी ह्या समाजातील ही विचारसरणी बदलविण्यासाठी लोकांमध्ये मानवतेची जाणीव निर्माण करून दिली. धर्माची ओळख करून दिली व ते तत्वज्ञान 'ज्ञानेश्वरी'च्या रूपाने जगासमोर मांडले.

संत ज्ञानदेवांच्या समकाळात दलित समाजातील, मागासलेल्या समाजातील अनेक संत मंडळी होती. त्यांना धर्माच्या नावाखाली खूप मोठ्या प्रमाणात हालअपेष्टा सहन कराव्या लागल्या. त्यात संत चोखामेळा, संत बंका, संत सोयराबाई, संत निर्मला, संत जनाबाई या संत कवींना तत्कालीन समाजाने मोठ्या प्रमाणात त्रास दिला. स्पृश्य–अस्पृश्य हा भेद समाजाला लागलेली किड व त्यामुळे सर्व सामान्य माणूस पोखरला जात होता. अस्पृश्यता ही माणवाने निर्माण केलेली एक प्रथा आहे ती आजतागायत म्हणजे आज समाज कितीही सुधारला असला तरी खेड्यापाड्यात दलित समाजाच्या वस्त्या ह्या आपल्याला गावाच्या एका बाजूला असलेल्या दिसतात. फक्त जी दाहकता त्या काळात होती ती कुठेतरी

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कमी झालेली आहे पण संपुष्टात आलेली नाही. आजही त्या समाजातील लोकांकडे वषण्याचा दृष्टिकोन फारसा विकसीत किंवा चांगला झालेला आहे असे आपण परखडपणे बोलू शकत नाही.

चोखोबांच्या काव्याचा विचार करता आपल्याला जाणवते की त्यांच्या काव्यात वेदनेची दाहकता तीव्रस्वरूपाची आहे, विद्रोह त्यांच्या व त्यांच्या जमातीतील संतांच्या काव्यात आपल्याला जाणवतो. जातीयतेविरूध्द केलेला संघर्ष त्यातून जाणवतो. त्यांच्यावर होणाऱ्या अन्याय अत्याचारविरोधात आवाज उठवल्याची जाणीव त्यातून जाणवते. आम्हालाही देवाने माणूस म्हणून जन्माला घातले तर माणसांसारखे जगता यावे यासाठीची धडपड त्यांच्या काव्यात जाणवताना दिसते. आपण सविस्तर एकाएक संताचा विचार करता आपल्याला ती तीव्रता, ती वेदनेची दाहकता आपल्याला जाणवेल.

१. संत चोखामेळा :–

संत चोखामेळा ज्या काळात नावारूपाला आले त्या काळात शूद्रा–तिशूद्र असा भेदभाव प्रकर्षाने पाळला जात होता. अस्पृश्य समाजातील लोकांना हीन दर्जाची कामे करावी लागत असे त्यात प्रामुख्याने मेलेली जनावरे ओढून टाकणे, गावातील घाण, कचना काढणे इ. सारखी कामे त्यांच्या समाजातील लोकांना करावे लागे. तसेच त्यांना कुठलेही मानाचे स्थान नाही, कुठलेही अधिकार त्यांना नव्हते. अगदीच खालच्या पातळीची वागणूक त्यांना दिली जात होती. त्याकाळात त्यांना शिक्षण काय असते हे ठाऊकच नव्हते. शैक्षणिक जगापासून कैक मैल दूर हा समाज होता. "दिल्या भाकरीचे व सांगितल्या कामाची" हीच कार्य ती त्यांची ओळख जगाला होती. यासारख्या वाईट वागणूक सहन करत जगणाऱ्या सुदामा–सावित्री यांच्या पोटी चोखावांचा जन्म झाला. आता त्यांच्या जन्माविषयी अनेक आख्यायिका रूढ आहेत पण तुर्तास त्याचा विचार इथे होणार नाही, तर ह्या अशा काही ठराविक धर्माचे वर्चस्व असणाऱ्या समाजात त्यांचा जन्म झाला व ही अशी हीन वागणूक चोखोबांनी लहानपणापासून अनुभवली होती. तत्कालीन समाजाकडून त्यांना चांगली वागणूक मिळालीच नव्हती. तत्कालीन समाजातील बरीच हीन कामे त्यांना करायला लागायची त्यामुळे मोठ्या प्रमाणात अस्वच्छ राहत असत. पण चोखेबाचे कुटुंब सात्विक स्वरूपाचे होते. टापटीपपणे, स्वच्छ राहणे त्यांना आवडत असे. बालपण तरूणपणात आपण काही करू शकलो नाही याची खंत त्यांना वाटे व गहिवरून येत असते.

"तरूणपण नासले या लोभें।
अवघे माझे माझे म्हणीतले ।।५।।
आता अवसान सेवटासी आले
अवघे पळाले टाकोनिया ।।६।।
झाकिले डोळे उघडे ते केले
न दिसे आपुले कोणी आता ।।७।।

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चोखा म्हणे मज आलो गहिवर
न सुचे विचार का करू ।४।।"[१]

'विंचवाचे बिऱ्हाड पाठीवर' असा त्यांच्या वडिलांचा संसार कामानिमित्त एका गावातून दुसऱ्या गावात, दुसरीकडून तिसऱ्या अशी भटकंती असायची. त्यामुळे स्थिरता लाभत नव्हती. म्हणून चोखोबा म्हणतात की बालपण गेलं तरूणपण चाललं पण आयुष्याला स्थिरता लाभत नाहीये याचं दुःख होत आहे व ह्या भटकंती दरम्यानच ते पंढरपूरला स्थायीक होतात व तिथे आल्यावर त्यांच्या मनाला स्थिरता लाभते व ते म्हणतात की,

"बहुत प्रतिमा ऐकिल्या पाहिल्या। मनाच्या गहिल्या वेरझारा।
चोखा म्हणे पाहता पंढरी भूवैकुंठ । मनाचे हे कष्ट दूर केले ।।"[२]

पंढरीत आल्यावर सुखाची अनुभूती जणू त्यांना येते पण जातीपातीच्या जोखडातून त्यांची तेथेही सुटका नव्हती. त्यांना मंदिरात प्रवेश नव्हता. एकदा चुकून मंदिरात गेले तर वडव्यांनी त्यांना फार त्रास दिला, खूप मार दिला. 'जोहार मायबाप जोहार' करून विणवण्या केल्या तरी त्यांची कुणाला किव आली नाही. मंगळवेढ्याला होणाऱ्या त्रासापासून सुटका व्हावी यासाठी ते पंढरपूरला येतात. पण तिथेही त्यांना हाल सहन करावे लागतात व वेदनेचा स्वर त्यांच्या काव्यात उतरतो, ते म्हणतात–

'करे जोहार जोहार चोखा संत
तळ हातात सांडते रकत
लई जा ह्यला गुन्हा मायबाप
नाई व्हनार आता ताप
घेना जोहार गा पंढरी राया
मेहुनपूरी राखजो माया
मंगळवेढ्यास न्याय आता काम
नाय राह्यला पंढरीत राम
जातो म्या लोभ असो घेता
राह्येल तुहाच गा धावा"[३]

अशा प्रकारे आपले दुःख त्यांनी व्यक्त केलेत्र

चोखोबांना तत्कालीन वडव्यांनी खूप त्रास दिला. मंदिरात चोखोबा जातील व देव बाटवतील या भीतीने त्यांनी आधीच त्यांना खूप मार दिला. त्यावेळी विठ्ठलाला साद घालत ते म्हणतात–

"धाव घाली विठ्ठ आता चालू नको मंद
मज मारित वडवे काहीतरी अपराध ।। १।।"[४]

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विठ्ठलाच्या गळ्यातला हार त्यांच्या गळ्यात कसा आला हे त्यांनाही समजत नाही पण यावरून चोखोबांना खूप त्रास सहन करावा लागतो. तो झालेला त्रास, ती वेदना ते आपल्या काव्यातून व्यक्त करतात.

चोखोबा अस्पृश्य समाजातील असून देखील त्यांची वृत्ती सात्विक होती. विठ्ठलाचे नामस्मरण हा एकच ध्यास त्यांचा होता. संत नामदेवांमुळे त्या भक्तीत आणखी वाढ झाली. नामदेवांमुळे चोखोबांना अनेक संतांचा संग लाभला. सर्व जातीभेद विसरून विठ्ठलनामात तल्लीन ते होऊन जात. पण त्यांना मंदिरात प्रवेश नव्हता. त्यांना विठ्ठल दर्शनाची आस होती व ती त्यांच्या अभंगातही व्यक्त होताना दिसते. मी हीन जातीत जन्माला आला हा माझा गुन्हा आहे का? मला तुझ्या सेवेची आस असताना मला दूरदूर ढकलले जाते.

"हीन याती माझी देवा । कैसी घडे तुझी सेवा
मज दूर दूर हो म्हणती । तुज भेटूं कवण्यारीती"[4]

अशी साद ते विठोबाला घालतात व समाजातील दु:ख, वेदना व्यक्त करतात. माझी भक्ती, माझा भाव शुध्द आहे. मी हीन जातीत जन्मलो तरी मी मनाने, भावनांनी शुध्द आहे असे कळकळीने ते सांगत.

"उसडोंगा परी रसनोहेडोंगा
काय भूललासी वरिलिया रंगा"[5]

असंही ते विठ्ठलाला म्हणतात.

अशा अनेक अभंगातून चोखोबांनी आपली व समाजाची व्यथा वेदना मांडलेली दिसून येते.

संत सोयराबाई :–

संत चोखामेळा यांच्या सात्विक धार्मिक वृत्तीच्या पत्नी सोयराबाई यांनीही आपल्या व्यथा वेदना अनेक अभंगांतून व्यक्त केल्या आहे. पतीची विठ्ठल भक्ती व त्यामुळे बडव्यांकडून होणारे त्यांचे हाल बघून त्यांचा जीव तिळतिळ तुटतांना दिसतो. व तेच त्यांच्या काव्यात उतरते. संवेदनक्षम व भक्तिप्रवण मनाचा आक्रोश त्यांच्या काव्यात जाणवतो. ईश्वरदर्शनाची ओढ आगतिकता तळमळ जशी त्यांच्या अभंगात जाणवते तशीच समाजाची झालेली उपेक्षा, समाजाची वेदना, टाहो, होणारी कुचंबणा सर्व त्यांच्या अभंगात जाणवते. तत्कालीन समाजाचे दु:ख त्याचे प्रतिनिधित्व करताना त्या दिसतात. गावकुसाबाहेर राहणाऱ्या जमातीचे दु:ख उर फुटेपर्यंत व्यक्त होताना दिसते. व हया दु:खाचे निवारण विठ्ठलाने करावे अशी आळवणी त्या करतात.

"आमुचे सुख–दु:ख कोण तुजा वारी ।
तुम्हीच श्रीहरी मायबाप।।
तुमच्या उच्छिष्टाची घरोनिया आस।

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बैसले यातंदिवस धरणेकरी।।
परी तुम्हा नये आमुची करूणा।
केव्हा येईल मना तुमचिया।।
काम क्रोध लोभ मद मत्सर वैरी।
हे झडकरी वारी मायबपा।।
म्हणोनी धरिले तुमच्या पदरा।
म्हणतसे सोयरा चोखियाची''[७]

आपल्यावर व आपल्या समाजावर होणारा अन्याय, त्यांच्यावर येणारे दुःख निवारण्यासाठी विठ्ठला तुझ्याशिवाय दुसरे कुणी नाही. म्हणून तुमच्या चरणापाशी आम्ही आलो आहे, तरी आमच्यावर कृपा करा. म्हणजेच त्यांना किती दुःख सोसावे लागत होते हे यावरून लक्षात येतेच व त्याचे सोयर सुतक देवाला कसे नाही हेही समजते. अजून किती दिवस आम्ही लोकांच्या उष्टया अन्नावर जगायचे?, उपेक्षित जीवन कुठवर जगायचे? हे सर्व प्रश्न काळजाचा ठाव घेताना दिसतात. आपल्याच घरात आपली मूलं आपलं साधं उष्ट पाणी पित नाही त्यांना संबंध आयुष्य उष्टे खाण्यातच घालवावे लागले ही खूप मोठी खंत सोयराबाई व्यक्त करते व शेवटी म्हणते की, विठ्ठला ह्या सर्व परिस्थितीतून तूच फक्त आम्हाला तारू शकतो म्हणूनच आम्ही तुझा पदर धरला आहे.

शुद्र वर्णात जन्माला आल्याने आपल्याला कशा प्रकारे जीवन जगावे लागते हे सोयराबाईच्या अभंगातून, काव्यातून व्यक्त होतांना दिसते. विठ्ठलाच्या मंदिरात बाकीचे सगळे जातात, दर्शन घेतात पण आम्ही शुद्र असल्याने आम्हाला सतत दरवाजा बाहेरच बसावे लागत व त्यामुळे सोयरा उदास आहे व ती देवाला विचारते खरंच तुम्हाला देव हे चांगले वाटते का?

''का वा उदास मज केले । कोण म्हणे तुम्हा भले ।।
आम्ही बैसलोंसे दारी । दे दे म्हणोनी मागतो हरि ।।
होऊनी बैसलासी बहुतांचे । गोड कैसे तुम्हा वाटे ।।
ही नीत नव्हे बरी । म्हणे चोखयाची महारी ।।''[८]

अशा प्रकारची खंत सोयरा व्यक्त करते.

संत निर्मळा :–

संत चोखामेळा यांची बहिण निर्मळा नावाप्रमाणेच निर्मळ असते. संत चोखामेळा यांना गुरूस्थानी मानत असते. यांनी देखील आपल्या काही अभंगातून वेदनेचा स्वर काढला आहे. भावाला बडव्यांनी मारले तेव्हा तिला फार दुःख होतं.

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संत निर्मळा यांनीही त्यांच्या अभंगातून जातीयतेमुळे त्यांना विठ्ठल दर्शनापासून वंचित रहावे लागते ते स्पष्ट केले.त्यांना होणाऱ्या त्रासापासून विठ्ठलाने त्यांची सोडवणूक करावी अशी आळवणी करतात. ज्या समाजात त्या राहतात त्या समाजातील अमानुषता, संसारातील हाल, समाजाकडून होणारी उपेक्षा व त्यातून होणारी मानहानी व भक्तीतच वाटणारे समाधान त्या व्यक्त करतात. जातीयतेचा पेटलेला वणवा व त्यात होरपळलेली जनता व फक्त उघड्या डोळ्यांनी बघण्यापेक्षा काहीही न करता येणारी अवस्था तसेच देवाच्या दर्शनाला जाता न येण्याची सलही अभंगातून व्यक्त होते.

"चहुकडे देवा दाटला वणवा । का नये कनवा तुज लागी ।
सापडले संधी संसाराचे अंगी । सोडवी लगबगी मायबापा
बहुमज उबग आला असे देवा । तुचि माझा हितकर्ता देवा ।
निर्मळ म्हणोनि पायी घाली मिठी । परते नलोटी मायबापा ॥"[९]

आपला सर्व भार देवावर टाकून देत रूचा संसाराचे गाडे तुझ्यावीणा चालविणे शक्य नाही असेही म्हणते.

संत कर्ममेळा :–

संत चोखामेळा यांचा मुलगा देवाच्या आशीर्वादाने झालेला असे म्हटले जाते. चोखोबाच्या घरी दहीभात खाऊन जातात आणि त्यानंतर कर्ममेळ्याचा जन्म होतो असे चरित्रलेखनात निदर्शनास येते. कर्ममेळा हा आईवडिलांचा अत्यंत गुणी मुलगा असतो. समाजातील जातीयता, भेदाभेद, उचनीचता त्याला सहन होत नाही. त्याच्या अभंगात तो ती खंत व्यक्त करतो. येता जाता सहन न होणारी अवहेलना, होणारं दु:खं, हीन जातीत जन्माला आल्याची सल ते अभंगातून व्यक्त करतात–

"आमुची केली हीन जाती । तुज का न कळे श्रीपती
जन्म गेला उष्टे खाता । लाज नये तुमचे चिता।।"[१०]

आपले दु:खं पटवून खडा सवाल तो विठ्ठलाला विचारतो दलित जाणिवेचा हुंकार त्यातून व्यक्त होतो. उभं आयुष्य आमचं लोकांची घाण उचलण्यात व उष्ट खाण्यात गेलं. असंच आयुष्य जगवायचं होतं तर जन्माला तरी कशाला घातलं. असाही प्रश्न ते विठ्ठलाला विचारतो. म्हणजेच त्याला त्याच्या समाज बांधवांना होणारा त्रास त्याला सहन होत नाही व तो विद्रोह करून उठतो. वडील म्हणतात आपल्या पूर्वजन्मीच्या कर्माची फळं आपण भोगतो आहोत. त्यावरही तो म्हणतो असले कसले कर्माचे फळ आणि अजून किती दिवस अवघा जन्म सरत चालला तरी तेच दु:खं आपल्या वाट्याला येते आहे. असे म्हटल्यावर चोखोबा त्याला समजावतात आम्ही हे सहन केले तुम्ही करू नका आमची पिढी संपली आता तुम्ही नवीन पिढी नवीन काही तरी करून दाखवा. यावर कर्ममेळाही समजून घेतो. आपली मनातली सल विठ्ठलाला बोलून दाखवतो. आजपर्यंत आम्ही तुमच्याकडे आस लावून होतो की तुम्ही काहीतरी कराल,

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पण आमची निराशाच झाली आहे. आम्हाला पूर्वजन्माचे पातक म्हणून ह्या दु:खं डोहात तु लोटले आहेस. आता तूच आम्हाला यातून बाहेर काढ असंही ते म्हणतात—

"आजिवरि धरली आस । परीमनी झाली निरास ।।
आता शरण जाऊ कवणा । तुजविणा नारायणा ।।
दु:ख सागरी लोटले । कोण काढील वहिले ।।
म्हणे चोखियाचा कर्ममेळा । देवा येऊ द्या कळवळा ।।"[११]

आम्हाला ह्या दु:ख सागरात लोटले आहेस ना, तर आता तुच आमची सोडवणूक कर, तुझ्याकडे आम्ही आस लावून होतो. आता तरी आमचा कळवळा तुम्हा येऊ द्या अशी मागणी कर्ममेळा देवाकडे करतो.

संत बंका :—

संत चोखामेळा यांचे मेहूणे व संत सोयराबाई यांचे बंधू यांनी अनेक अभंगरचना केल्या आहेत व त्यातून आपल्या व्यथा वेदना व्यक्त केल्या. चोखोबांना गुरू मानलेले असते. त्यांच्यावर नामदेवावर व विठ्ठलावर त्यांची अपार श्रध्दा असते. त्यांच्या अभंगांतूनही हीन जाती बहलची सल निदर्शनास येते. तसेच विठ्ठल सोबतीला असल्याने ते दु:खं कमी जाणवते असे ते म्हणतात.

"हीन याती पतीत अपराधी दुर्बळ
परि तुम्ही दयाळ दीनानाथ"[१२]

पांडूरंगाची कृपा आमच्यावर झाली. त्यामुळे येणारे दु:ख आम्हाला सुकर वाटते असे त्यांना वाटते. पण त्ययांच्याही अभंगात आपल्याला वेदना जाणवतेच.

संत जनाबाई :—

संत मेळ्यातील व १३ व्या शतकातील अत्यंत महत्वाची महिला संत म्हणजे संत जनाबाई. त्यांनाच 'नामयाची जनी' असेही म्हटले जाते. दमा व करूंड ह्या दाम्पत्याच्या पोटी विठ्ठलाच्या कृपेने जन्मास आलेली विठ्ठलाची परमभक्त जनाबाई वयाच्या पाच—सहा वर्षाची विठ्ठलाच्या आज्ञेने तिला दामा शेटी म्हणजेच संत नामदेवांचे वडिल यांच्याकडे सोडले जाते व त्यानंतर काही दिवसांनी हे दाम्पत्य इहलोकाच्या प्रवासास जातात व जनाबाई पोरकी होते. 'माय मेली बाप मेला । आता सांभाळी विठ्ठला।" असे म्हणत विठ्ठला आता माझा सांभाळ कर अशी याचना करते. दामाशेटीच्या घरी १४ माणसांचे मोठे कुटुंब असते, पण ह्या भरल्या घरात आपल्या मायेचे असं कुणीच नाही याची जाणीव तिला सतत होत असे. झाडलोट करणे, गोवऱ्या थापणे, शेण गोळा करणे, धुणे धूने इ. बाहेरची सर्व कामे ती करत, पण तिला स्वयंपाकघरात प्रवेश नव्हता. एवढंच काय नामदेवांची शिष्या म्हणून नामयाची दासी स्वत:ला म्हणून घेत असताना देखील तिला घरात, मंदिरात प्रवेश करता येत नव्हता. याचे तिला अतिव दु:ख वाटत असे. त्यामुळे ती विठ्ठलाशी वाहेरून नाते जोडीत असे व विठ्ठलानेही ती उणीव भरून काढली.

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11.

A COMPARATIVE STUDY OF LITERARY ETHOS IN SAINT TUKARAMA AND WILLIAM SHAKESPEARE'S TIME

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Abstract: *Both artists were the big names in the literary fields of two distinct cultures. Each belonged to the different country and region. It is believed that Shakespeare was an outcome of Elizabethan renaissance and due to the contribution of the university wits. On the contrary Saint Tukarama was the result of social unrest and as the reaction to the atrocities imposed by upper cast upon the lower ones. It seems that two belonged to the different cultural and social ethos. It is interesting to compare and contrast the literary ethos of Saint Tukarama and that of Shakespeare's time.*

"*Tukarama is to Marathi, what Shakespeare is to English*." -Dilip Chitre

The word ethos is used in context of the code of good conduct for an individual or group. These codes are often related to the social and cultural implications of a period upon the person. Merriam Webster dictionary defines the word as, "the distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution."[1] Here, connotation of the word can be taken as the distinguishing characters of the time and guiding beliefs of a person or institution. A following reference is found in the Glossary of Literary terms, "a person's overall disposition or character."[2]

Literary ethos is generally listed under the category of rhetoric device. Ethos is a way of appealing to an audience by showing one's credibility and ethical character. This is one of the three modes of persuasion in rhetoric, as distinguished by Aristotle, the other two being pathos and logos. In modern usage, ethos also refers to the specific guiding beliefs or ideals that can be found in an individual, a culture, community, or ideology. In this case, ethos is the spirit that motivates ideas and customs in one of these groups.

The time and conditions of Saint Tukarama were of the following nature. It was an age of great unrest and chaos. The foreign invaders succeeded to rule the land. The Muslim rulers had destroyed the culture of the land. Contemporary leadership in the political, religious and cultural field surrendered to the foreign reign. The Marathas had forgotten their duty to fight against enemies. The Brahmins were busy in scholastic and ritualistic procedures of religion. They were satisfied with only the illusory nature of religion. They had forgotten the Vedic religion. In such a confused condition, it would be a total disaster for Maharashtra, had Dnyaneshwara, Namdeva, Eknatha, and Tukarama not been there. The visionary people like these Saints have revived the ancient Vedic religion through their social, cultural and literary efforts.

[1]Ethos." *Merriam-Webster.com*. Merriam-Webster, n.d. Web. 16 Jan. 2017.
[2] Abrams, M H, and Geoffrey G. Harpham. *A Glossary of Literary Terms*. Boston, Mass: Thomson Wadsworth, 1999. Print.

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Saint Tukarama was the spokesman of the 17th century Maharashtra. His poetry was so popular that every Marathi speaker has been chanting his verses. The articulator of the downtrodden was speaking about the oppressed voices. His heart was with full of compassion to the destitute people. This can be seen in one of his Abhangs,

जे का रंजले गांजले त्यासी म्हणे जे आपुले[3]

Saint Tukarama is considered as the first Marathi modern poet. His contribution is inestimable in the development of Marathi and Indian literature. He is known for his lucid and simple style of his Abhangs. His Abhangs mainly deal with contemporary evil tendencies in society. These tendencies had hindered the development of human being. He was the first who attacked caste system through his verse. He also highlighted the need of awareness among people about superstitions. He tried sincerely to awaken common people composing Abhangs and preaching them through discourses. He had also challenged the belief of having prerogative of 'right to knowledge' confined to single community. He hailed 'Right to knowledge is a right of every human being irrespective of his class, creed and caste. Apart from this he has shown unparalleled prudence through his poems which show his views on Life, Nature, Farmer, Religion, Science, Devotion, Superstitions, and Language and so on.

While Shakespeare was regarded as the foremost dramatist of his time, evidence indicates that both he and his contemporaries looked to poetry, not playwriting, for enduring fame. Shakespeare's sonnets were composed between 1593 and 1601, though not published until 1609. That edition, *The Sonnets of Shakespeare*, consists of 154 sonnets, all written in the form of three quatrains and a couplet that is now recognized as Shakespearean. The sonnets fall into two groups: sonnets 1-126, addressed to a beloved friend, a handsome and noble young man, and sonnets 127-152, to a malignant but fascinating "Dark Lady," who the poet loves in spite of himself. Nearly all of Shakespeare's sonnets examine the inevitable decay of time and the immortalization of beauty and love in poetry.

In his poems and plays, Shakespeare invented thousands of words, often combining or contorting Latin, French, and native roots. His impressive expansion of the English language, according to the *Oxford English Dictionary*, includes such words as: arch-villain, birthplace, bloodsucking, courtship, dewdrop, downstairs, fanged, heart sore, hunchbacked, leapfrog, misquote, pageantry, radiance, schoolboy, stillborn, watchdog, and zany.

Shakespeare wrote more than thirty plays. These are usually divided into four categories: histories, comedies, tragedies, and romances. His earliest plays were primarily comedies and histories such as *Henry VI* and *The Comedy of Errors*, but in 1596, Shakespeare wrote *Romeo and Juliet*, his second tragedy, and over the next dozen years he would return to the form, writing the plays for which he is now best known: *Julius Caesar*, *Hamlet*, *Othello*, *King Lear*, *Macbeth*, and *Antony and Cleopatra*. In his final years, Shakespeare turned to the romantic with *Cymbeline*, *A Winter's Tale*, and *The Tempest*.

We can bring out some similarities between Saint Tukarama and William Shakespeare. Saint Tukarama had composed only poems whereas Shakespeare had composed poetic dramas. Both share an equal fortune to be recited their quotations as an adages in their respective languages. See the following example where both are of the same opinion about the uselessness of the name. Shakespeare in his play 'Romeo Juliet' has put the following statement in the mouth of Juliet, "What is in a name? That which we call a rose, by any other name, would

[3] Taukaram Gatha

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smell as sweet!"[4] Alike this statement we found the same essence in one of the Saint Tukarama's Abhanga where he says that, "तुका म्हणे राजहंस ढोरा नावे , काय तया घ्यावे अलंकाराचे"[5] Tukarama reiterates the same thing as said by Shakespeare.

Another example of similarity can be found in the following case. In Merchant of Venice Shakespeare says, "That all that glitters is not gold."[6] We found the same sense in the following Abhangas of Saint Tukarama,

"तांबियाचे नाणे न चले खऱ्या मोले , जरी हिंडवले देशोदेशी ॥".[7]

"सोने दावी वरी तांबे तया पोटी , खरियाचे साठी विकू पाहे ॥

पारखी तो जाणे तयाचे जीवीचे , निवड दोहींचे वेगळाले ॥

क्षीरा नीरा कैसे होय एकपण , स्वादी तोचि भिन्न भिन्न काढी ॥

तुका म्हणे थिता आपणची खोटा , अपमान मोठा पावईल ॥".[8]

The importance of patience is described by both the men in their works. Shakespeare in his drama Othello says that, "How poor are they that have no patience."

In all these three Abhangas we can see Saint Tukarama's attitude towards patience. Saint Tukarama had sound understanding of each and every aspect of life. His learning directly came from life and his struggle. The same experience of struggle and patience is reflected in his poems.

In his play As you like It Shakespeare highlights the uses of adversity in the following lines, "Sweet are the uses of adversity" The resemblance of the expression of Shakespeare can be found in the following Abhanga of Saint Tukarama ,

"भोगावी विपत्ती गर्भवास"[9]

Another example of similarity can be seen in Shakespeare's play 'All is well that Ends Well' and one of Saint Tukarama's Abhangas. Helena speaks the following lines in Shakespeare's drama, "All is well that ends well still, the fine is the crown: whatever the course the end is renown" The similarity of expression is found in Saint Tukarama's following Abhanga, " याजसाटी केला होता अट्टाहास , शेवटचा दिस गोड व्हावा ॥."[10] .

Both were speaking about the end. The end of a task or assignment must be sweet. Tukarama here seems more serious about the ultimate end i. e. death. This end should be sweet according to Saint Tukarama.

Famous Marathi author had imagined a visit of these two great humanitarian artists in his poem. The poem is an example of the differences and the similarities between these two epochs making poets. The poet has visualized that Shakespeare came to meet Saint Tukarama. They had a chat on their predicaments and actions. There meet is very touching that each one praises

[4] Romeo Juliet
[5] Tukaram Gatha
[6] Merchant of Venice Act 2 Scene 2nd
[7] Tukaram Gatha
[8] Tukaram Gatha
[9] Tukaram Gatha
[10] Tukaram Gatha

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about the other. Saint Tukarama praises Shakespeare on his great works and his depiction of entire human life whereas Shakespeare says that I did nothing but you have created the entire universe on one single brick. The difference is highlighted by the poet into the following line, Tuka said,"O my boy, it's good, you left that out; that has cracked, my family life.

The struggle in life of Saint Tukarama compelled him to be a poet. The poet has touched the troubles and adversities faced by Saint Tukarama. The predicaments and destiny made him to be critical against what was happening around him. The poetry of Saint Tukarama is a result of his experiences. On the contrary Shakespeare's works are mainly come out as a literary creation. The age of Shakespeare was an age of drama. Several artists were trying their hands to a playwright or actor etc. These artists had chosen to be so as a profession. Shakespeare was among these artists who were making livelihood out of writing. Thus, the writing of Saint Tukarama is out of his struggle and the writing of Shakespeare seems out of his profession.

It is evident to quote a poem in which the distinction between these two can be noted to end this paper.

To See Tukarama, Shakespeare Came Over

"To See Tukarama, Shakespeare Came Over;
the meeting took place, in the shop

Both met each other, in a deep embrace,
passing everything, from bosom to bosom.
Tuka said, "O Willi, your work is great;
the whole of earthly life, you have depicted."
Shakespeare said, "No, that is left out;
that which you saw, on the brick!"
Tuka said, "O my boy, it's good, you left that out;
that has cracked, my family life.
Vitthal is subtle; his ways are inscrutable;
my slate remains blank, in spite of writing!"
Shakespeare said,"Why!, Because of your words,
that 'Inexpressible' itself, played in the soil"
Tuka said, "My friend, in vain is all word-play.
Everyone has to go, his separate way.
On different ways, there are different thorns;
but along with the thorns, one meets Him again.
...Now, listen, listen, there tolls the temple bell;
the shrew at home : is waiting..."
Both went their ways, in different directions;
The sky couldn't check, its wonder!"[11]

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[11] www.tukaram.com

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HOW TO COPE WITH CORONA VIRUS THREAT?

Dr. Dnyaneshwar P. Pawar

Abstract

Unprecedented spread of corona virus or COVID-19 has propelled WHO to declare it as pandemic. The world has never witnessed such a great threat from a virus ever before. Nearly all developed nations are desperately trying to curb its spread by doing all they could. Ironically, developed economies are being struck more than the developing or underdeveloped economies by the pandemic. As there would be great economic depression throughout the world, there would be mental health challenges before world leaders to deal with. In the present paper, an attempt is made to discuss healthy coping strategies to reduce stress caused by corona threat given by leading psychologists. As all nations where the virus has spread have declared lockdown for uncertain period people are made to stay at their home nearly all time of the day. Since very negligible numbers of people are habitual to such a lifestyle, they will be faced with challenges as to how to adjust with the present condition. Needless to say that they might be suffering from fear, uncertainty about life, stress, anxiety and loneliness. To deal with these problems effectively some techniques have been discussed in the present paper

Keywords: stress, coping, solitude, purpose, attention

Introduction:

It is said that the fear of death is the ultimate fear. Today the world is going through one of the unprecedented threats to their life; the corona virus threat has become biggest threat to life of individuals after the Second World War as declared by World Health Organization. Many countries in Europe and Asia are going through complete lockdown for the sake of saving human life. Governments of those countries where the pandemic is worst hit are facing challenges on many fronts healthcare system and declining economy being the most important ones. The governments are trying to their best to safeguard the lives of their people. The people are told to remain in their home, at least during the lockdown period. Many of them are sincerely following the government's instructions. In spite of all the measures, the spread of the virus seems incessant, as if we can't do anything about it no matter how careful we are in the fight against it. Psychologists have uncovered two responses people make in the face of any threat- fight or flight. In the present scenario, flight response seems to be unlikely since you don't have any idea

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about where the problem (corona virus) is residing. The other option is the only viable response that remains to be made. How to fight against the speedily approaching threat should be the major concern before the people. Strategies of fight or coping, as psychologists see it, can't be one size fits all strategies, since people differ in their personalities. Those who are introvert- shy and loners- type need not concern much about their status since they are the ones that are going to appreciate being alone more than others. It is the extravert, the social and outgoing one that is going to suffer much in the present situation. Following are some of the strategies that can be employed by those in need of better mental health.

Effective Coping Strategy

If a disaster happens to someone it may lead to two major responses. On the one hand it may destroy a person's self; leading him to see life as miserable and unpredictable hence making him to abandon all his remaining goals to become passive and hopeless. On the other hand, he may come to view life in new light; his goals become clearer, vision becomes clearer, he comes to know what is truly important for him, starts to regard life as more valuable. As a result he becomes a more productive and better person. The difference between these two contradictory styles lies in what psychologists call coping strategies. According to psychologist Csikszentmihalyi (1992) three different kinds of resources are crucial for coping with stress. The first is available external support; particularly the social support. If one is lucky enough to have a caring family and supportive social network, it will help in speedy recovery of his illness. The resource is psychological resources that include intelligence, education and appropriate personality. For instance, it will help the extravert person to get adjusted with a new social environment as a result of change of job location than when it is the introvert. And the last resource is the coping strategy an individual uses to confront stress. Since external factors are not themselves sufficient to reduce the effects of stress and psychological resources like intelligence can't be changed over time, it is the third factor coping strategy that is of paramount importance in mitigating effects of stress. As discussed above the person who surrenders before disaster is using a coping mechanism called regressive coping (Csikszentmihalyi, 1992) and the one who responds with positive mindset is using transformational coping (Csikszentmihalyi,1992). The second kinds of people are also called resilient or courageous. When common people are asked to name those they look up to most and also why they respect them so much, the ability to overcome "hardship" and "courage" stands out as the most important characteristics. The ability to transform misfortune into an amusement can be considered as most important for survival and better quality of life. In the present pandemic of corona virus, transformational coping; the style that makes the most of an adversity is essential to have a healthy mind. The transformation consists of three steps that are discussed as follows

1. *Egoless self-confidence.* Those who survive the most adverse catastrophes - war survivors, concentration camp survivors- share one common characteristic. They have a firm belief that their destiny is in their hands. In other words they are pretty sure about

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their ability to deal with the difficult situation. At the same time they are also not egoist. On the contrary they forget their own self-importance and concentrate instead on what is happening out there, so that they can understand the environment in order to be a well adjusted part of it.

2. *Being other-centered.* Focusing attention on the surrounding environment instead of oneself is a good way to deal with constant fear of infection. This may also lead one to become less involved with yourself hence lack of ego may arise. This may also make one more objective in analyzing the problem which is most of the times required to find possible solutions that may not only useful to oneself but to others also.
3. *Trying to be resilient.* Resilience has been found to be less uncommon when it comes to facing problems in life. Violent and neglecting parents, job loss at a crucial moment of life, loss of loved ones, sudden and unexpected financial loss, surviving a deadly accident, terminal illness, loss of an important body part are some of the examples that have more than one possibilities of response from the victim. Either it will make the sufferer quit all life goals and accept unpredictability and hopelessness of the world. Or it will lead one to reexamine the event in new light, making his goals more realistic and refined, seeing life in new light and feeling empowered as a result of coming out of the problem. The problematic event becomes, as they sometimes say, one of the most beautiful happenings of their life. According to Anne Maston, the second response, resilience, is not very rare but is found commonly among people of all walks of life. It's like an "ordinary magic". In a pandemic like Covid-19 where infection and possible death is constant worry for all types of people- statesman, ministers, doctors, police personnel, children, adults, elderly, rich or poor- resilience is the most appropriate response.

Dealing with solitude

It is popularly said that human being is a social animal. We find our life to be worthwhile and meaningful when we are in the company of significant others. Majority of happiest moments of our life involve others. According to Freud, 'love and work' are the secrets of happiness and both involve 'others'. Presence of others around us can have dramatic influence on our quality of life. Studies using Experience Sampling Method show that when other people are around us our quality of life improves and it lowers when we are alone (Larson & Csiksentmihalyi, 1978, 1980; Larson, Csiksentmihalyi, & Graef 198). To find others as most important things in our life is programmed by our biological make up (Csiksentmihalyi, 2002). Despite these findings, we find ourselves longing for being alone. Once we find ourselves being alone, we find it hard how to spend the available free time. Many people start getting depressed due to indecisiveness in their free time. Usually people feel lonely and without sufficient challenge to utilize their time. To achieve anything worth achieving one needs to tolerate and even like his loneliness. Being lonely is not a problem in itself; it's a problem when one doesn't know what to do with his free time. If there are no claims on our attention, it will be difficult to decide

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what to do. In times of social involvement it is easy to spend time doing seemingly necessary activities like going to work, shopping, spending time with friends etc. but what about a situation like present corona virus pandemic that has made the whole world hostage for the sake of their survival? People in such countries are suffering from never seen before social inactivity, boredom, sadness, fear, anxiety and depression. Without any preconceived idea about the pandemic and how to cope with the problems arising out of it, people are experiencing lots of negative emotions. How to cope with this problem is one of the challenges before mental health professionals.

Time spent at work is relatively easy to spend because there we have many tasks ready to complete. Our purpose there is simply clear; so there is no struggle to find meaningful activities to do. If we like our job it will be a highly rewarding experience for us. But in a time like that of present lockdown where we are forcefully kept to our own senses, it will be quite a challenge to find meaning in our daily schedule. In order to keep mind focused a sense of purpose if one attribute available us. Vast literature in psychology and allied sciences have shown that people having goals in life fare far better than those who have no significant goal in their life. People with purpose are more likely to achieve things in their life than their non-purposive counterparts. It is suggested here that if we can formulate goals that are in sync with our ultimate goals, it will help us deal more effectively with the boredom and anxiety of our free time. As suggested by Csikszentmihaly (2002), our seemingly different goals should be in harmony with each other to have a state of mind called flow. Many individuals adopt the simplest form of dealing with their boredom and worry of how to spend their free time that is distraction. Watching TV is one of the most popular distracters to many. Watching TV is a form of passive entertainment that leads us to feelings of passivity, weakness, sadness and irritability but still we resort to it because it provides us with a temporary relief from our real world worries; puts us in a different world -imaginary, rosy and larger than life- for some time. But it leaves us with a kind of disorder in harmony of our goals. At the end of the day we may feel dejected as a result of not utilizing our time in the most useful way. Other activities to deal with worrisome solitude include excessive use of drugs like alcohol (which is unlikely the case in present scenario of lockdown leading to unavailability of drugs), compulsive activities like cleaning house, cleaning body and hands and doing excessive sex. As they allow the mind to avoid depressive thoughts for some time, they keep the mind away from doing any constructive, controlled and thoughtful activity. It is as if the mind goes into auto pilot mode where it's using all old, automatic, set patterns of coping with worrisome thoughts. They are also techniques of "killing time" instead of directly facing the problem. Doing sex and watching TV have become popular time killers these days. Pornography is one form of impersonalized sex which is a common way of getting rid of worrisome thoughts. It is built on the principle of man's natural attraction of images and activities related to sex or reproduction. According to Csikszentmihalyi (20002), what it (pornography) fails to do is get the mind

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away from doing any constructive activity that may lead to greater complexity of consciousness. A simple test of controlled consciousness would be to see if attention is focused at the moment. What the person does when he is alone by himself; with no outside demands on him that largely determines his quality of life. Are we doing those activities that are not just fun but also are helping the mind grow? Such questions should be asked frequently of ourselves in times of loneliness. We can either pass the time with watching TV or doing activities that improve our skills and help develop our potential. Both ways are coping techniques wherein later one leads to development and former one merely keeps the mind away from its own exploration. To become truly creative in life, one needs to get rid of boredom and excessive stimulation from external environment. Using time to one's advantage and not running from it is the foundation for facing future challenges of solitude. If one fails in controlling attention by internal mechanism, he will turn to easy external solutions like TV, drugs or excitement. In times of confusion and chaos the best way to maintain a healthy mind will be to organize or order attention which may otherwise lead to lack of harmony of the mind.

Conclusion:

In the present paper discusses some coping strategies of stress like egoless self confidence meaning having the confidence to deal with problem on our own; with minimum help from others. At the same time confident people are not egoist. On the contrary they have been found to be interested in the environment and helping others solve their problems. Second strategy is being other centered instead of self centered which may help in being less obsessed with our own problem and also being objective about our problem. Being objective also helps in analyzing problem and finding workable solutions. Next strategy is trying to be resilient where person suffering from any loss tries to be bounced back and better himself as a result of going through trauma. Dealing with solitude is also a major challenge posed before people. It is suggested that trying to control attention and order in mind will make a person better able to deal with loneliness and resulting negative emotions. It is also suggested that avoiding means of passive entertainment like watching TV should be avoided to avoid wandering attention and aimlessness. Finally, it is suggested that in order to make life, particularly solitude, enjoyable one must learn to form harmony among goals and order in consciousness

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THE IMPACT OF FISCAL DEFICIT ON ECONOMIC GROWTH OF INDIA

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Introduction:

After the Second World War so many Asian and African countries got their independent just like India. All these country had planned for the faster economic growth along with developed country which destroyed in Second World War. Hence Economic Growth become the buzzing and important word in last 70 years in all over world. The level of income and rise in it in an economy at any point of time represent the economic growth over the time. So which factors contribute in economic growth automatically attract the attention. From the Adam Smith, father of economics to present day well known economist and researcher have tried to find out the drivers of growth. But to find the drivers/ determinants of growth is very complicated as each countries experience is different, varied and complex. Large number of determinants of growth has been short listed over the time by economist. But identifying common and reliable theme has been major concern for analysis. There has been various factors affecting on economic growth such like economic, political, natural, technical, social-cultural, legal etc. Even from economic point of view, the numerous determinants have been identified. Another important thing about it is that, over the period of time the determinants of growth has been changed. In 16th century geography played important role in growth in terms of fertile land, agriculture friendly climate, area of land, sea connectivity etc. In 19th century technology find the critical role. In the last few decade of 20th century more open access to factors of production and faster mobility of it under the liberalization, globalization era has been identified as the new growth engine in all over world.

The numerous economic and non-economic factors have been identified as determinants of growth over the time. The Fiscal deficit is one of the important determinants of growth and most debated topic. J. M. Keynes was the first economist who identified the importance of fiscal deficit as an instrument of growth in 'The General Theory of Employment, Interest and Money, (1936). Especially in recession he proposed to increase fiscal deficit to revive growth. Fiscal deficit could facilitate the more government spending in economy and exploring the unused saving when private investment, consumption fall and saving rises. Deficit spending backed growth will generate higher tax revenue in future and reduce the fiscal deficit over the time (Navaratnam and Mayandy 2016). But there are counter arguments for this argument. Large fiscal deficit could reduce economic growth, collecting higher tax to pay interest on debt lowering real incomes (James Meade 1951), increase the burden on future generation (Franco Modigliani 1944), higher inflation and increasing the risk of bankruptcy that we recently witnessed in several countries of Asia and Latin America. Fiscal deficit (borrowing) negatively affects the interest rate, exchange rate and growth (Ramu and Gayithri 2016).

Rigobon and Rodrik (2004) find increasing trade could accelerate growth and vis-versa. According to T. S. Eliots and Little Gidding each 10 percentage points of extra trade share in GDP adds 0.4 percentage points to subsequent per capita growth. Thus empirical studies on determinants of growth and their consequences on economic growth showed three kinds of relation i.e. a positive, a negative and neutral.

The fiscal deficit is defined as the difference between total government expenditure and government receipts (excluding borrowing). Receipts include tax revenue from various taxes, non-tax revenues and capital receipts like recoveries of loans and advances, disinvestment proceeds. In simple words fiscal deficit indicate the total borrowing needed by the government to meet total expenditure. The net fiscal deficit is gross fiscal deficit minus lending of the government. Generally, it is result of revenue deficit or major rise of capital expenditure. India is facing rising debt problem due to larger fiscal deficit. Presently India's combined fiscal deficit is more 6 percent over the several years.

Some economist (Keynesian) argue that fiscal deficit stimulate the economic growth. While other argue that higher fiscal deficit obstructing the economic growth. It means that there is

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continuous debate among the economist about the impact of fiscal deficit on economic growth. Hence, this study tries to find the answer that how fiscal deficit affecting on India's economic growth. The study has attempted an empirical analysis of the fiscal deficit and economic growth by using long-term time series data for the period from 1980–81 to 2019–20. At the same time it attempt to analyse impact of public debt, inflation, foreign trade, rate of interest, gross capital formation on economic growth. A vector error correlation method is used for this study.

Literature Review

The various economist all over the world carried out the empirical studies of fiscal deficit and its impact on economic growth. Hence, it is interesting to review their work for understanding of this issue and its impact.

Gllogjani, Luljeta & Driton, Balaj (2021) conducted their study on relationship of the fiscal deficit on economic growth in the transition countries of South-eastern Europe for the period of 2005 to 2019. They concluded that there is a positive and significant relationship between fiscal deficit and economic growth. They also found that that public debt and imports have a positive impact and exports and foreign direct investment have a negative impact on economic growth. While, the inflation rate, employment rate, and real interest rate does not found any significant impact on economic growth.

Taylor et al. (2012) used quarterly data for the period 1961–2011 (first quarter) to study the relationship between primary fiscal deficit, fiscal debt, output growth rate and interest rates in the USA. They found that there is a strong positive effect of a higher primary deficit on economic growth of USA, even increase in the interest is taken into account. Kryeziu and Hoxha (2021), examined the effect of fiscal deficit on economic growth for Eurozone economies using a panel data model for a period from 1995 to 2015. Their study showed that there is significant and positive effect of fiscal deficit on economic growth.

Akosah (2013) examined the relationship between fiscal deficit and economic growth in the case of Ghana. The quarterly data has been used for a period from 2000-2012. The study concluded that there is inverse relationship between fiscal deficit and economic growth in long run and a deficit higher than the 4 percent of GDP threshold was found to be damaging to economic growth. However, fiscal deficit stimulated economic growth in the short term.

Al-Khedar (1996) examined the relationship between fiscal deficit and economic growth for G-7 countries for the period 1964-1963. The findings shows that the budget deficit has a significant and positive impact on the economic growth.

Huynh (2007) used data from the developing Asian Countries for the period of 1990 to 2006 to study the relationship between fiscal deficit and economic growth. His study revealed that there is negative impact of the budget deficit on the GDP growth of the country.

Andoni and Osmani (2017) examined the relationship between inflation, growth, and fiscal deficits in Albania. They used secondary data for the period 1993-2015 and applied the ARDL model for their study. Their study concluded that there is negative relationship between inflation and growth, a positive relationship between inflation and deficit, but no relationship between fiscal deficit and growth.

The above literature reviews cannot clearly specify the consequences of fiscal deficit on economic growth. There is no consensus about the impact of fiscal deficit on economic growth. Some economist found positive impact while other found negative impact on economic growth. On this backdrop, the present study is undertake to focus on the issue of fiscal deficit and its consequence on economic growth.

Research Methodology

The present study is mainly based on Secondary data. For this study RBI's statistical data, various reports, periodicals, references and e-resources were referred. The regression, correlation, standard deviation, variance, z test and various types of charts or graphs are used for analysis. The annual data of India for a period of 40 years from 1980-81 to 2019-20 on GDP, fiscal deficit, public

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debt, capital formation, trade deficit (export-import), inflation rate and rate of interest is used for this study. In this study Ordinary Least Square (OLS) regression model employ to understand the relationship between economic growth and fiscal deficit and other explanatory variable in India.

Objectives of the Study

The present study has identified the following objectives.

1. To study the relation between economic growth and fiscal deficit.
2. To study the relations among public debt, capital formation, trade opening (export), inflation rate, the rate of interest and economic growth.

Limitation of the Study

The important limitations are as follows;

1. The present study is limited to the Indian for period during 1980-81 to 2019-20.
2. The data is taken from the secondary data especially from various publications of RBI.

Research hypothesis:

For this study following hypothesis is framed;

H_0: There is no significant association between explanatory variable and real GDP growth.

H_1: There is significant association between explanatory variable and real GDP growth.

Theoretical Framework

Ordinary Least Square (OLS) method is employed to study the relationship between economic growth and fiscal deficit and other explanatory variable in India. Ordinary Least Square (OLS) assumes linearity of the model, its non-stochastic characteristic, having zero mean, normal distribution, constant variance and independent variables etc. The mathematical model is specified as follow:

$$GDP = f(FD, PD, CF, TD, INF, R) \quad \text{..... (1)}$$

$$GDP = \beta_0 + \beta_1 FD + \beta_2 PD + \beta_3 CF + \beta_4 TD + \beta_5 INF + \beta_6 R + \varepsilon \quad \text{-----(2)}$$

Where β_0 = the intercept,

GDP = gross domestic product at constant price, annual GDP growth rate (%)

FD = combined fiscal deficit (central and state governments in India), annual FD to GDP growth rate (%)

PD = combined public debt (central and state governments in India), annual PD to GDP growth rate (%)

TD = trade deficit (export-import), annual TD to GDP growth rate (%)

INF= inflation rate, annual Consumer price index rate (%) is conceded as inflation rate

R = rate of interest, the minimum rate of interest among five major banks is taken as rate of interest for each year.

ε = Stochastic Error Terms

β_1, β_2, β_3, β_4, β_5, β_6 are the parameters of fiscal deficit, public debt, capital formation, trade deficit (export-import), inflation rate and rate of interest respectively.

Data Analysis

Data is collected for the period of 40 years from 1980-81 to 2019-20 on GDP, fiscal deficit, public debt, capital formation, trade deficit (export-import), inflation rate and rate of interest from RBI published periodicals.

Table: 1 Summary Statistics

	GDP	Gross fiscal deficit	Public Debt	Capital Formation	Export-Import/ GDP	Inflation	Rate of interest
Min	1.4	4	47.94	19.4	-10.71	-0.3	7.45
Max	10.2	9.6	83.23	39.8	-1.03	19.3	19
Mean	6.34	7.4175	68.37825	28.2465	-4.658	7.3975	12.895

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SD	2.039	1.323	8.131	6.986	2.548	4.486	3.398
Variance	4.156	1.752	66.121	48.803	6.492	20.125	11.544
Correlation with GDP		-0.275	0.115	0.455	-0.363	0.066	-0.345

Source: Authors calculations

The above table 1 shows that the mean GDP growth rate of India has been 6.3 percent in last 40 years, with minimum growth rate of 1.4 percent and maximum growth rate of 10.2 percent. The standard deviation of GDP growth has been 2.039 and variance 4.156. At the same time Gross fiscal deficit mean has been 7.4175 and standard deviation 1.323. The Gross fiscal deficit mean has been greater than GDP mean but standard deviation of Gross fiscal deficit has been less than standard deviation of GDP. It means that Gross fiscal deficit has been relatively less volatile than GDP growth rate.

This table also revealed that the Karl Pearson's correlation between Gross fiscal deficit and GDP growth rate is -0.275, confirming an important negative correlation between the fiscal deficit and GDP growth rates. Import export ratio to GDP (-0.363) and interest rate (-0.345) also shows the negative correlation with GDP growth rates. While capital formation (0.455), inflation (0.066) and public debt (0.115) shows the positive correlation with GDP growth rates.

***Regression* Analysis**

The results obtained from the Ordinary Least Square (OLS) method show that R-squared is equal to 0.251, indicating that the explanatory variables are explained independent variable (GDP growth rate) at the level of 25.1 percent. The result also shows that multiple R is 0.501 and Adjusted R Square is 0.1155. The Adjusted R Square is less than R-squared (i.e. the coefficient of determination). It means that the model is less appropriate and adequate.

Table: 2 *Regression* Analysis

Regression Statistics	
Multiple R	0.501619695
R Square	0.251622318
Adjusted R Square	0.115553649
Standard Error	1.917297883
Observations	40

Source: Authors calculations

The outcome of OLS regression model presented in table 3 shows that the gross fiscal deficit has a significant and negative impact on economic growth of India, confirming a negative relation between the fiscal deficit and GDP growth. The result shows that 1% increase in GFD leads to 0.11 percent decrease in the real GDP, holding all other factors constant. The finding of the study is opposite with the Keynesian view that the fiscal deficit positively affects economic growth. The study of Fisher (1993), Huynh (2007), Goher Fatima etc. (2012) and Akosah (2013) Kojo Oppong Nkrumah et al. (2016) displays the similar outcome as they found inverse association between fiscal deficits and economic growth. The study of Mohanty (2012) found the similar result, a significantly negative relation between fiscal deficit and economic growth in India from 1970-2012.

Table: 3 *Regression* Analysis and t test

	Coefficients	*Standard Error*	*t Stat*	*P-value*
Intercept	4.028091853	7.477158809	0.53871958	0.593696186
Gross fiscal deficit	-0.116429787	0.300199731	-0.387841076	0.700624196
Public Debt	-0.031162877	0.060865399	-0.511996595	0.612063005
Capital	0.214794887	0.191008867	1.124528356	0.268902308

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Formation				
Ex-Im/GDP	0.230037879	0.333484424	0.689800971	0.49514202
Inflation	0.047047502	0.089546206	0.525399162	0.602818432
Rate of interest	-0.002895086	0.243450959	-0.011891866	0.990583491

Source: Authors calculations

The above table shows that public debt has negative but not significant impact on real GDP of India in last four decade. Similarly, the rate of interest has also negative and insignificant influence on real GDP of India in last four decade. The inflation rate has found positive and not significant relation with the real GDP of India from 1980-81 to 2019-20. Whereas, capital formation and trade deficit (export-import) revealed positive and significant influence on real GDP, showing that capital formation and trade deficit (export-import) contributed in to economic growth in India. One percent increase in capital formation will lead to 0.21 percent increase in GDP. The positive influence of capital formation on GDP is due to fact that the increase in capital formation generates the employment and boost the economic growth. The study of Ghali and Al-shamsi (1997) and Gllogjani, Luljeta & Driton, Balaj (2021) has shown the similar results, significant and positive impact of gross investment (GI) on the economic growth.

ANOVA Analysis

Table 3: ANOVA

	df	*SS*	*MS*	*F*	*Significance F*
Regression	6	40.78697131	6.797828552	1.849230388	0.119703771
Residual	33	121.3090287	3.676031172		
Total	39	162.096			

Source: Authors calculations

The calculated F value (1.85) at 6 and 33 degree of freedom is less than the table value 2.40 at 5 % of level of confidence (or 3.42 at 1 % of level of confidence), it is clear that the overall regression is less significant.

Conclusion and Recommendations

This research paper aim to analysis the relationship between economic growth and fiscal deficit along with other explanatory variables. The OLS method for multiple regression and RBI's published data for 40 years is used for this purpose. The present analysis shows that there is a negative and significant relationship between fiscal deficit and economic growth in India from 1980-81 to till date. It means that fiscal deficit do not push the economic growth but shift the interest burden on future generation. But even after the negative relation between fiscal deficit and economic growth government uses large fiscal deficit to meet the excess expenditure over revenue. There could be several reasons of it, like welfare state concept, popular politics which improve the image of government, it also allow higher levels of government spending with lower levels of taxation, fiscal deficits effects are not tangible etc.

The study shows that there is negative and insignificant relationship between real GDP and public debt and rate of interest in India in last four decade. The inflation rate has found positive but insignificant relation with the real GDP. The capital formation and trade deficit (export-import) has positive and significant influence on real GDP in India from 1980-81 to 2019-20.

Following these observation, this paper recommends that the government must adopt self-strong fiscal discipline, expenditure control, improve the tax revenue, better budget allocation to generate higher economic growth, boost aggregate demand, private savings, investment, and economic growth.

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Ethics in Accounting and Finance Profession with Special Reference to Frauds after 2000-01

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Various auditors or Chartered Accountants are discounting or leaving the assignment in mid period. It is left without accomplishment of further duties and responsibilities. The job left in between brings and create questions like why, why now and any matter undetected. The Prime Minister of India delivered very eye opener session for Chartered Accountancy profession. Security Exchange Board of India (SEBI) is considering more regulations for disclosure of financial information and transparency. Cases like Shardha Chit Fund, Sahara India and Satyam Computers are the examples where one can arrive up to certain concrete conclusion. Present situation of Non-Performing Assets in banking sector with concept of willful defaulters added more doubts about profession of accountancy.

A profession which is recognized as a highest in commerce with more intelligent quotient based on knowledge and skill is questioned for integrity, honesty, transparency and commitments for more ethical and moral practice. Law versus morality, substance vs. form, norms vs.prudent norms, owner vs. investors, government vs. business and user vs. writer these factors are considered for discussion at many forums. The role played by accounting professional is questioned by government machinery as well as other users and dependents of auditors report.Ethical role with best manual of code of conducts are to be in practice and not on paper.

Key words : Ethics, profession, accounting professions financial and accounting frauds.

Introduction:

Accounting is considered as a very noble profession. Principles, ethics, nature of,his or her knowledge integrity and skills are very important in this profession like other professions. Chartered Accountantis watch dog in financial accounting system. The reporting on financial statement is not only important for owners but is for users and decisions makers like investors'managers,employee's, revenue collection machinery and bankers. Auditors report in not only expressions of opinion on financial statement but it a sort of confidence and assurance to the users about transparency, accuracy and legality about financial statements. It is not only prepared for owners to abide by norms and to check the returns but it prepared for financiers who will decide over financing in future investors

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प्रमुख संपादक

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मराठी संत साहित्यातून अभिव्यक्त झालेली स्त्री प्रतिमा

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प्रस्तावना :

महाराष्ट्राला संतपरंपरेची मोठी देणगी लाभलेली आहे व त्या परंपरेमध्ये पुरूष संतांचे जितके स्थान व मोलाची साहित्यिकदृष्ट्या भर आहे तितक्या प्रमाणात नसली तरी बऱ्यापैकी मोलाची अशी भर स्त्री संतांनी साहित्यात अभंग, ओव्या, गौळणीच्या माध्यमातून घातली आहे. मराठी संत साहित्यातून अभिव्यक्त होणाऱ्या स्त्री प्रतिमा ह्या विषयाच्या अनुषंगाने विचार केला असता आपल्याला स्त्री प्रतिमांच्या माध्यमातून मराठी स्त्रीच्या अस्मितेचा, तिच्या स्वशोधाचा तसेच त्या त्या कालखंडात तिने दिलेल्या लढ्याचा, तिने मुक्तीसाठी केलेल्या धडपडीचा शोध तिच्य साहित्याच्या माध्यमातून याठिकाणी घेतला जाणार आहे. प्रत्येक व्यक्तीला स्वत:ची अशी काही मते असतात, स्वत:ला व्यक्त होण्यासाठीची एक पद्धत असते. त्या शोधनिबंधातून संत परीवारातील तत्कालीन समाजाला अभिप्रेत असणारी स्त्री प्रतिमा कशा स्वरूपाची होती हे देखील समजून घेतले जाणार आहे.

प्रत्येक व्यक्तीला समाजात जगताना व्यक्त होता येणे ही खूप मोठी गोष्ट आहे आणि ते व्यक्त होण्यासाठी आपला आत्मविष्कार घडवून आणण्यासाठी साहित्य हे एक प्रभावी माध्यम आहे. व्यक्तीची मूळ उपजत आत्मजाणीव तिच्या भोवतालच्या परीसर परिस्थितीचे तिच्यावरचे संस्कार, तिच्यासमोर परंपरेने ठेवण्यात आलेली मूल्ये व आदर्श आणि तिच्या प्रत्यक्ष जीवनातील समस्या व अनुभव या साऱ्यांतून तिचे मनोविश्व व तिची अस्मिता घडत असते व ती तिच्या साहित्यातून नकळत व्यक्त होत असते.

स्त्री संत साहित्याच्या माध्यमातून स्त्री प्रतिभेचा आत्मविष्कार कशा प्रकारे झाला याचा शोध घेतला असता आपल्या असे लक्षात येते की साहित्य निर्मितीच्या सुरूवातीला महानुभव पंथातील महादाइसा आपल्या डोळयासमोर येते. तिच्यानंतर त्याच पंथातील वाईसा, आऊसा, हिराइसा इ. अनेक विख्यात स्त्रीयांनी ह्या पंथात लेखन केले. पण स्त्री लिखान साहित्याला महादाईसा यांच्या धवळयांनी झाली हे ह्या ठिकाणी महत्वाचे आहे. त्यानंतर वारकरी संप्रदायाची सुरूवात झाली त्यात प्रामुख्याने संत मुक्ताबाई, संत जनाबाई, सोयरा, निर्मळा, भागू, संत कान्होपात्रा यांची नावे डोळ्यासमोर येतातच. पण पुढे जाऊन संत वहिणाबाई, वेणाबाई, सखुबाई, प्रेमाबाई ह्या स्त्री संतांचाही मोलाचा वाटा आहे. सदर शोध निबंधात काही निवडक स्त्री प्रतिमांचा वेध घेत लिखान केले आहे.

संत महादाईसा :

मराठी साहित्यातील आद्य कवयित्री म्हणून जीची ओळख आहे अशा महादाईसा ह्या संतकवयित्री पहिल्या स्त्री लेखिका होय. धवळे कर्त्या म्हणून त्या नावारूपाला आल्या.

महादाईसा किंवा महदंबा उर्फ रुपाइसा नावाने महानुभाव पंथात ह्या ओळखल्या जातात. त्यांच्या आयुष्याचा मार्ग हा अतिशय खडतर अशा स्वरूपाचा होता. त्यात त्यांनी निवडलेला महानुभव पंत, निवडलेले गुरू चक्रधर स्वामी व त्यांच्याशी असलेले नाते तसेच वैविध्यपूर्ण असे त्यांचे व्यक्तिमत्व ह्यामुळे त्या पंथातील आगळ्या वेगळ्या ठरल्या.

महादाईसा यांनी मराठी स्त्री साहित्याची मुहुर्त मेढ रोवून ते दालन जणू स्त्रीयांसाठी खुले करून दिले. चरित्र लेखन करणाऱ्या चरित्रकार व धवळयांच्या माध्यमातून काव्य लेखन करणाऱ्या कवयित्री ह्या दोन रूपाने त्या समोर येतात व ह्या दोन्हींमध्ये त्यांचे व्यक्तिमत्व हे वेगवेगळ्या स्वरूपाचे अमलेले आपल्याला आढळते. धवळयांचे लेखन करताना त्या आत्ममग्न मुक्या वाटतात तर चरित्र लेखन करताना त्यांच्या वैविध्य पूर्ण व्यक्तिमत्वाची छटा उमटताना दिसते.

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13 व्या शतकात महाराष्ट्रात श्री. चक्रधर स्वामी व त्यांच्या अनुयायांनी जे धार्मिक सामाजिक परिवर्तनाची चळवळ सुरू केली होती त्यामध्ये महादाईसा यांचा मोलाचा वाटा आहे. तसेच तत्कालीन समाजातील स्त्रीयांच्या समस्या, व्यथा, वेदना, बाल विधवांचे प्रमाण जास्त होते व त्यांना सोसाव्या लागणाऱ्या यातना त्यांच्या साहित्यातून व्यक्त होतात.

वायोनायक व कामाइसा यांची मुलगी महादाईसा होय व माधवाचार्य हा वायोनायक यांचा भाऊ व माधवाचार्य यांच्या पत्नी आबाईसा त्यांना चार मुले असतात. माधवाचार्य वारल्यानंतर आबाईसा आपल्या मुलांना घेऊन वायोनायक यांच्या घरी येऊन राहतात. त्यानंतर आबाईसांच्या मुलांची लग्न होतात. वायोनायक यांची मुलगी महाईसा व आबाईसा यांची मुलगी उमाईसा या दोघींचे लग्न होऊन त्या संसाराला लागतात पण खूप कमी वेळात त्या दोघींचेही बालवयात लग्न झाल्याने बालविधवा होण्याची वेळ त्यांच्यावर येते. त्यानंतर उमाइसा व महादाईसा व उमाइसाचा भाऊ नागदेव हे तिघेही महानुभव पंथात येतात व प्रसिद्धीस पावतात. नागदेवांचेही लग्न होते मुलं होतात पण त्यांचे संसारत मन रमत नाही. वेगवेगळ्या व्यसनांच्या अधीन तो जातो. त्यानंतर रामदेव वडनेरकर उर्फ दादोस ह्या चक्रधर स्वामींच्या शिष्यांशी त्यांची ओळख होते व त्यानंतर महादाइसा व नागदेवाचार्य दोघेही महानुभव पंथाचे अनुयायी बणून काम करतात व त्यांच्या मार्फत त्यांना मोक्षमार्गाची सिद्धी लाभते. महादाईसाच्या पुढच्या आयुष्याची वाटचाल चक्रधरांच्या आयुष्यातून जाते.

महानुभावांच्या लिळाचरित्र, श्रीप्रभुचरित्र व स्मृतिस्थळ या ग्रंथातून आपल्याला महादाइसा भेटते. लिळा चरित्रातली पूर्वाश्रमीची व नंतर चक्रधराची शिष्या, मग श्री प्रभुचरित्र अशा वेगवेगळ्या ठिकाणी वैविध्यपूर्ण बदलत गेलेल्या अस्मितेची चित्रे त्यांच्या बाबतीत आपल्याला पहावयास मिळतात."1

दादोस हे महादाईसा यांचे प्रथम गुरू होते त्यांनी तिला विद्यादान केले. परमार्थाच्या ओढीने त्यांनी स्विकारलेले गुरूपद फळाला येते व त्यांच्या सानिध्यामुळे चक्रधर स्वामींशी त्यांची ओळख होते. परमार्थाची आवड असल्याने व्रतवैकल्य, देवपुजा, तीर्थयात्रा या सर्व गोष्टी त्या करतात. एकंदरीत धार्मिक संस्कार दादोस यांच्या समवेत असतानाच तिच्यावर होतात. तसेच महादाइसाकडे उपजत काव्य प्रतिभा होती व त्या प्रतिभेला चक्रधर स्वामींच्या सहवासाने आणखीनच पालवी फुटली. म्हणजेच थोडक्यात संसारीक जीवनाचा अनुभव घेऊन पारमार्थिक मार्गावर आल्यावर तिने आपल्या व्यक्तिमत्वाला वेगळी कलाटणी दिली. पण तिने आपले लौकिक आयुष्याचे भोग हे भोगलेले दिसतात व त्यानंतर ती पारमार्थिक मार्गाला लागते. चक्रधर स्वामींच्या भेटीनंतर तिच्या आयुष्याला खरा मार्ग मिळतो व ती मोक्षमार्गापर्यंतचा प्रवास हा ती त्यांच्या बरोबर करते असे म्हणता येईल.

संत जनाबाई :

संत प्रभावळीतील 'जाईची वेल' म्हणून ज्यांचा नामोल्लेख केला जातो अशा संत जनाबाई. संत जनाबाई यांचे संत परंपरेतील स्थान अत्यंत महत्वाचे अशा स्वरूपाचे आहे. 'नामयाची दासी जनी' असे स्वत:चा नामोल्लेख करणाऱ्या जनाबाई ह्या अत्यंत सोशीक अशा स्वरूपाच्या होत्या.

दमा आणि कुरूंड ह्या शुद्र दाम्पत्यांच्या पोटी विठ्ठलाच्या कृपा-आशिर्वादाने जन्मास आल्या. पोटी खुप दिवस मूल नाही म्हणून विठ्ठलाला साकडे घालणाऱ्या दमाच्या पोटी 'तुला कन्या होईल' असा आशिर्वाद लाभून जनाबाई चा जन्म होतो. नंतर तिला पंढरपुरला दामाशेटींच्या घरी नेऊन सोड अशी ही आज्ञा पांडुरंगाकडून होते व त्यानंतर ४ ते ५ वर्षाच्या जनाबाई झाल्यानंतर त्यांचे आईवडील त्यांना दामाशेट्टीच्या घरी सोडतात व तेही देवाची आज्ञा म्हणून तिचे संगोपन करतात. त्यानंतर नामदेवांचा जन्म झाल्यावर जनाबाई नामदेवांना सांभाळतात असे त्यांच्या चरित्र वाचनातून पुढे येते.

सत्वशील वागणे तसेच विविध अभंगाचे लेखन आणि वारकरी संप्रदायातील मानाचे स्थान व ह्या संप्रदायाच्या जडण-घडणात मोलाचे योगदान यामुळे जनाबाईंना संत म्हणून मान्यता मिळाली. त्याचबरोबर जनाबाईनी ज्यांना आपली दासी म्हणून संबोधले अशा संत नामदेवांच्या कार्यातही त्यांचा मोलाचा वाटा आहे. संत नामदेव तीर्थ यात्रेसाठी उत्तर व दक्षिण

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भारतात वेगवेगळे असलेल्या वारकरी संप्रदायाची धुरा सक्षमपणे सांभाळण्याचे काम जनाबाईंनी केले. संत कवयित्री म्हणून त्या जनमानसात प्रसिद्ध आहे. त्यांनी विविध विषयांच्या अनुषंगाने विपुल प्रमाणात अभंगरचना केली आहे.

बघाने सहज असलेल्या संत नामदेवांना त्यांच्या विठ्ठलभक्तीच्या प्रभावामुळे त्या गुरु मानतात व त्यांनी उभारलेल्या वारकरी भक्ती चळवळीत सहभागी होतात. संत ज्ञानेश्वर, संत नामदेव यांच्या समकालीन सर्वच संतांच्या बरोबर राहत असतांनाच त्यांच्यातील काव्यप्रतिभेला सुर सापडतो व त्या अभंग रचना करतात. संत ज्ञानेश्वर व संत नामदेव यांच्या काव्यप्रतिभेचा प्रभाव जनाबाईवर सतत राहिला व त्यामुळेच त्या संत पदापर्यंत पोहचू शकल्या असे म्हटले तर ते वावगे ठरू शकणार नाही.

संत जनाबाईच्या 350 अभंगातून त्यांचे वैविध्यपूर्ण व्यक्तिमत्व खुलताना आपल्याला दिसते. तसेच त्यांच्या नावावर हरिश्चंद्राख्यान, प्रल्हाद चरित्र, कृष्णजन्म, बाळक्रीडा, थालीपाक, द्रौपदीस्वयंवर इ. स्फुट काव्यग्रंथही आहेत. संत जनाबाईचे अभंग वाचतांना त्यांचे विठ्ठलाप्रती असणारे अपार प्रेम, श्रद्धा पहावयास मिळते. ओतप्रोत प्रेमाने भरलेली अर्थी भावकविता पूर्ण निष्काम होऊन लौकिक, देहिक भावना विसरुन या विठ्ठलाला शरण जातात. आत्मज्ञानाचा साक्षात्कार त्यांना होतो. संत नामदेव, संत ज्ञानेश्वर व त्यांची भांवडे याविषयीचा उत्कट भाव त्यांच्या काव्यातून व्यक्त होतो. तसे संत चोखामेळा व त्यांचे कुटुंब याविषयी असणाऱ्या भावना तसेच तत्कालीन सर्व संत मंडळींविषयी वाटणारे प्रेम त्यांनी अभंगातून प्रगट केले. विठ्ठलाविषयी असणारे, वाटणारे प्रेम त्यांनी विविध अभंग व गवळणींच्या माध्यमातून व्यक्त केले आहे. वात्सल्य, सहनशिलता, त्यागीवृत्ती, समर्पणवृत्ती, स्त्रीविषयीच्या भावना त्यांच्या काव्यातून व्यक्त होतात. स्त्रियांच्या जीवनविषयक भावना व्यक्त करताना-

"स्त्री जन्म म्हणवुनी न व्हावे उदास।
साधुसंता ऐसे केले मज।।"2

स्त्रीचा जन्म लाभल म्हणून उदास न होता आपण त्या जीवनाचा सन्मान करावा व आपले जीवन भक्तीत समर्पित करावे. आपण कुठल्या कुळात कुठल्या जातीत जन्माला आलो याचा विचार न करता आपल्या मनी असणाऱ्या भक्तीवर विश्वास ठेवून आनंदी आयुष्य जगावे.

जनाबाईंनी आपले लौकिक आयुष्य जगताना अनेक यातना मानहानी सहन केल्या. हिन जातीत जन्माला आल्यास सल त्यांच्या मनात होतीच. समाजाने त्यांना त्यांच्या जातीमुळे खूप छळले. विठ्ठलाच्या मंदीरात प्रवेश करता येत नव्हता. जनाबाई ज्यांच्या घरात राहायची त्यांच्या घरातील सर्व सदस्यांना मंदीरात प्रवेश होता पण त्यांना तो नव्हता. त्याची खंत त्यांना वाटते व त्या म्हणतात-

"राजाई गोनाई। अखंडीत तुझे पायी।
मज ठेवियले द्वारी। नीच म्हणोनि बाहेरी
नारा गोंदा। महादा विठा। ठेवियले अग्रभागी
देवा केव्हा क्षम देसी। आपुली म्हणोनि जनी दासी।।"3

अशा प्रकारे घरातील सर्व व्यक्तींना तुझ्या पायाचे दर्शन नित्य घेता येते फक्त मीच नीच जातीत जन्माला आल्याने मला ते मिळत नाही. देवा कधी माझ्यावर कृपा करशील? मला कधी आपलं मानशील अशी खंत त्या व्यक्त करताना दिसतात आणि ह्या अशा भरल्या घरात मला मग एकटे-एकटे वाटते. म्हणून किमान तु तरी मला जवळ कर असे त्यांना वाटते आणि त्या म्हणतात-

"माय मेली बाप मेला। आता सांभाळी विठ्ठला।।
मी तुझे गा लेकरू। नको मजशी अव्हेरू।।"४

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जातीयतेची झळ त्यांच्या मनाला कशी बसते हे ही त्या अप्रत्यक्षरित्या व्यक्त करतात. तसेच स्वत:च्या आई-बापाशिवाय जगणे कसे अवघड असते व हे वास्तव ही समाजाला दाखवून देतात. अतिशय अर्थपूर्ण अशा अभंगाची रचना जनाबाईंनी केली आहे.

वारकरी संप्रदायाच्या चळवळीत सक्रिय मोलाची कामगीरी त्यांची आहे. तत्कालीन समाजजीवन, धार्मिक, राजकीय, कौटुंबिक इ. सर्वच बाबींवर लक्ष त्यांनी दिल्याचे त्यांच्या अभंगातून जाणवते. त्याचबरोबर तत्कालीन सर्वच संतांच्या जीवनाचा आढावा घेणाऱ्या अभंगाची निर्मिती त्यांनी केली.

जनाबाई आपल्या अभंगाची रचना करतात. सर्वसामान्यांना समजेल अशा भाषेत त्यांच्या भावना त्यांनी व्यक्त केल्या आहेत. उपदेश, भावकाव्य, चरित्र, आख्यान, भारूड, ओवी, पाळणा, आरती अशा अनेक काव्यप्रकारात त्यांनी लेखन केल्याचे आढळते.

अशा मराठी संत साहित्यात मोलाची भर घालण्याचे कार्य केले व वारकरी संप्रदायात मोलाचे उच्चतम स्थान पटकावले. "कवयित्री श्री संत जनाबाई ह्या श्री क्षेत्र पंढरपूर येथे महाव्दारी आषाढ कृष्ण त्रयोदशी शके १२७२ रोजी विठ्ठलचरणी समाधीस्त झाल्या"5

संत सोयराबाई :

१३ व्या शतकाच्या सरतेशेवटी संत ज्ञानेश्वर व संत नामदेव यांनी सांस्कृतीक चळवळ उभी केली. ज्या समाजात हीन, पतीत, स्त्रीया यांना मानाचे स्थान समाजाने नाकारले होते अशा समाजातील ह्या लोकांना मानाचे स्थान मिळवून देण्यासाठीचा लढा ह्या संतांनी दिला. समाजातल्या सर्व स्तरातील लोकांना एका झेंड्याखाली जमा करण्याचे काम यांनी केले. ही समता समाजात प्रस्तापित करताना प्रसंगी त्यांना धर्ममार्तंडांच्या छळालाही सामोरे जावे लागले. तरीही त्यांनी सगळ्यांची पर्वा न करता ही समतेची मुहुर्त मेढ पंढरपुरला चंद्रभागेच्या तीरी रोवली व अध्यात्मिक लोकशाहीची स्थापना केली पण तरीही ह्या सगळ्या घडामोडीत विविध संतांच्या मांदियाळीत चोखोबा व त्यांचे कुटुंब हे वेगळे राहिले. चोखोबा व त्यांचे कुटुंब तसेच त्यांची बहिण निर्मळा, मेहुणा बंका व मुलगा कर्ममेळा गावकुसाबाहेरच स्थिरावली. हे अख्खं कुटुंब जातीव्यवस्थेला प्रश्न विचारणार, पददलितांचे जगणं वेशीला टांगणारं पहिलं कुटुंब ठरले. सगळ्यांसोवत राहून सगळ्यांपासून वेगळे ठरले आणि त्याचीच फलश्रुती आजही माऊलीची पालखी पंढरीकडे प्रस्थान करताना चोखोबांची पालखीही त्यांच्या सोबत मिरवली जाते.

सोयरा आधीच महार जातीत जन्माला आलेली व त्यात बाईपण आणि म्हणजे आणखीन एक पायरी खालची नवऱ्याबरोबर मेलेली ढोरं ओढायची, मिळालेलं उष्ट, खरखटं खायचं आणि आपलं जीवन जगायचे हे असे जीवन जगताना त्यांनी विठ्ठल भक्तीत स्वत:ला झोकून दिले व जीवनाचे तत्वज्ञान मांडले.

"अवघा रंग एक झाला । रंगी रंगला श्रीरंग
मी तू पण गेले वाया । पाहता पंढरी राया ।"6

अशा प्रकारचे जीवनाचे मर्म सांगणारा सुंदर अभंग लिहिणाऱ्या सोयराबाईंचे स्थान तत्कालीन संतापेक्षा कमी नाही हे ही तितकेच खरे. स्वत:ला 'चोखियाची महारी' म्हणत त्यांनी 92 अभंग लिहिले. त्यांनी चोखोबांनाच गुरू मानलेले असते. त्यांच्या अभंगातून त्यांनी स्वत:चे वेगळेपण सिद्ध केले आहे. साधी सोपी सरळ भाषा, अतिशय रसाळ असे त्यांचे अभंग त्यांचे वाचावयास मिळतात. त्यांचे अभंग आधी स्वत:साठी आणि मग जनांसाठी म्हणजेच प्रथम आत्मशुद्धी ते परमात्मा असा प्रवास करत लिखानाची शैली असल्याचे दिसते. तत्कालीन समाजात एक शुद्र स्त्री ज्ञानाची आस बाळगुणी स्वत:चा शोध घेत होते. समाजाशी झगडून, देवाशी झगडून वाद घालून तत्वज्ञान मांडते व भागवत धर्मातील वारकरी संप्रदायाच्या संतांच्या मांदियाळीत मानाचे स्थान पटकवते. सोवळ्या ओवळ्यांच्या दिमतात व जगण्यातले वास्तव त्या मांडतात.

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समारोप :

13 व्या शतकात व त्याच्या सरतेशेवटी अनेक स्त्री संतांची महती आपल्यापुढे येते. पण ह्या ठिकाणी काही निवडक स्त्री संतांच्या पतिमांचा विचार आपण केला. त्यातून तत्कालीन स्त्री जीवनाचा मागोवा आपल्याला घेतला आला. महादाइसाचे जीवन कसे गेले व त्यानंतर जातीयतेच्या विळख्यात अडकलेल्या संत जनाबाई व संत सोयराबाई यांचे जीवन कसे गेले याचा मागोवा घेतला. यातून घेत त्यांची वैशिष्ट्यपूर्ण अभिव्यक्ति जाणता आली. शेवटी कालखंड कोणताही असो स्त्रीकडे बघण्याचा समाजाचा दृष्टीकोन कसा आहे हे ही त्या ठिकाणी लक्षात घेणे महत्वाचे आहे. ह्या तीघींच्या ही जीवन चरित्राचा आढावा घेतला तर आपल्या लक्षात येईल की त्यांना समाजात कशा प्रकारचे दुय्यम स्थान होते ते स्त्रीला आजही आहे. त्यांनी विविध अभंगरचना केल्या म्हणून त्या भिन्न दिसतात पण लौकिक पातळीवरील जीवन त्यांचे काही वेगळे नव्हते हे ही समजते.

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FROM THE EDITOR'S Desk …….

WE are delighted to present Vol.7 Issue 2 of *Chronicle of Humanities & Cultural Studies* (CHCS) with valuable contributions from India's renowned scholars. The journal is run by *'Centre for Humanities & Cultural Studies', Kalyan.* It is a brilliant off shoot of the Mahatma Gandhi Education & Welfare Society, Narwadi, Dist. Parbhani. It has been established to contribute to society's education and welfare to empower individuals for a better future.

We are confident that the issue will be helpful for readers, critics and researchers. We are grateful to all our contributors for their responses.

We gratefully acknowledge the guidance and help received from various persons during the completion of this issue. We thank all the members of our advisory board and editorial board.

CHCS is a refereed journal, published bi-monthly (Six issues in a year). In order to make *CHCS* self-sustaining, we need your support and patronage. As our well-wisher/friend/patron, we urge you to enroll new members for the journal. In turn, we assure you that we will not compromise on quality in matters of content and production

Our next Issue will be published in March 2021. We hope you can make it successful with your valuable contributions.

We hope you enjoy this month's reading and as ever, if you have any questions or comments, please contact us at: chcskalyan@gmail.com .

- **Dr. Kalyan Gangarde**

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Bhagwat Dharma: A Harbinger of Indian Renaissance

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Abstract: *Religion is one of the most important concepts that have shaped the human culture. It has been changing according to the principals and rituals of the time. However, it has remained the major concern of the human mind. There are differences about the relevance of the concept. Some held it as an essential entity and other believe it as unnecessary part that has hindered the human development. Different religions in different times have evolved in the world. Few outlived and many disappeared. Bhagwat Dharma stands apart among all religions of the world. Bhagwat Dharma was an exponent of the Indian Renaissance much before the Western renaissance. In the light of modern chaotic presumptions of Religion, it is inevitable to understand and highlight the importance of Bhagwat Dharma. The paper is an attempt to review the evolution of Bhagwat Dharma which has flourished as a strong renaissance force in Maharashtra. The same force has in the veins of every Marathi speaker. However, this force had diminished in the due course of time. It is interesting to find out the meaning, evolution and contribution of Bhagwat Dharma in 20th century.*

Key Words: *Bhagwat Dharma, Bhakti, Panchratra, Avatara, Vaishnav, Ashtadhyayi Sutra, Alwara, Bhaktiyog, SwaDharma, Grihisthashram, Karmakand, Upasya Daivat.*

The origin of Bhagwat Dharma can be traced back to the two holy scriptures of Hindu religion. The first one is '*Shrimad Bhagvad Gita'* and the other is '*The Bhagwat Purana'*. These scriptures by and large deal with the theme of devotion to Lord Krishna. *The Dharma which is described in Bhagwat Puranaa , the Dharma of the devotee of Bhagavad Gita and told by Lord Bhagwan himself.* [1]The lord highlights the theme of the Bhagwat Purana in the following words.

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये

अञ्ज: पुंसामविदुषा विध्दि भागवतान् हि तान्. [2]

The Bhagwat Dharma is a simple way of devotion told by *Lord Bhagwan* for self-realization. The way told by Lord Bhagawan in *Bhagwat Purana* and followed by Bhagavad Bhakta is *Bhagwat Dharma*. The Lord Krishna is the prime deity of *Bhagwat Dharma.*

The origin of *Bhagwat Dharma* is also traced back to '*The Panchratra Siddhant'.* There are various opinions about' *The Panchratra'*. According to Mahabharata, *Four Vedas and the Sankhya Yoga are Panchratras.* [3]Narada opines differently as *Panchratra*. He calls five crucial human conditions as *Panchratra*. He includes Brahma (Self Realization), Mukti (Emancipation), Bhog (worldly pleasures) and Sansar (home affairs). The deity for followers of *Panchratra* was Lord Narayana. In '*The Narayaniy Upanishid'* 'Narayana is later referred as Lord Vishnu which is known as Lord Krishna as his later *Avatara (Form).* The devotees of *Bhagwat Dharma*s are also called as '*Vaishanvas'* because of they worship to lord Vishnu. It is assumed that the name Bhagwat is derived from *Vasudeakam* which is described by Paninai in his '*Ashtadhyayi Sutra'. Vasudevakam i*s the name given to the devotee of Vasudev Krishna.

The devotee of Krishna is called as *Vasudevakam*. *It seems that previous name of Bhagwat Dharma was referred as Vasudev Dharma.* [4]

Bhagwat Dharma has enjoyed its golden period in Gupta dynasty in North India. Later, it was the *Alwars* who spearheaded the efforts to establish worship of Lord Vishnu in South India. Further, Acharyas like Shankar,Ramanuj and Madhav had proclaimed a new form of *Bhakti* in terms of Vedas. In 13th century, Saint Dnyneshwar has founded Bhagwat *Dharma* in Maharashtra, adopting the principle of Lord *Bhagwan's* worship. The mode of worship has sustained and expanded among the common folk by Saint Namdev, Eknath and Saint Tukarama.

Saint Dnyneshwar was the harbinger of Bhagwat Dharma in Maharashtra. On whose contribution and literary works, the Bhagwat Dharma in Maharashtra has emerged and later evolved as the prominent cultural and social force. *Saint Dnyneshwar has paved the way to erect Bhagwat Dharma in Maharashtra by undertaking the great task of telling the essence of Vedas to the common people in their mother tongue.* [5] It was an age of great unrest and chaos. The foreign invaders succeeded to rule the land. The foreign rulers had destroyed the ethos of the land. Contemporary political, religious and cultural leadership surrendered to the foreign reign. The Marathas had forgotten to fight against enemies. The Brahmins were busy in scholastic and ritualistic procedures of religion. They were satisfied with only an illusory nature of religion. They had forgotten the original Vedic religion. In such a confused condition, it would be a total disaster for Maharashtra, had Dnyaneshwara, Namdeva, Eknatha, and Tukaramaa not been there. The visionary people like these Saints have revived the ancient Vedic religion through their social, cultural and literary efforts.

Bhagwat Dharma proved to be a canon against all odds of that time. It has struggled on various platforms. However, Bhagwat Dharma succeeded to win the hearts of common people due to its all inclusive nature. *Bhagwat Dharma was a revival of old Vedic religion in new and popular form which treated every being with utmost compassion. There are no confusions, differences, classes and the egoisms. One has to be selfless, honest, and straight forward, free from hatred and all kinds of vices* [6]

The characteristic features of Bhagwat Dharma can be seen in the compositions from Dnyaneshwara to Tukaramaa. These Saints have explicitly displayed all the traits of the *Bhagwat Dharma*. There are five major attributes of Bhagwat Dharma. One can realize the essence of it by looking at them. Saints few compositions are recited here to confirm the major traits of *Bhagwat Dharma.*

1) Bhakti Yoga

The principle 'the God is one and he is everywhere' followed by all the saints.. He does not reside in temples, statues and in stones. The God should be seen in living creature. One should have love towards each and every living being. One must do the service to human being. The service to all is Bhakti as termed by the saints. Saint Dnyaneshwara has narrated his idea of Bhakti and Bhakta through his compositions.
हे समस्तही श्रीवासुदेवो, ऐसा प्रितीरसाचा ओतला भावो,म्हणोनी भक्तामाजी रावो, आणि ज्ञानिया तोचि. [7]

He states that the Bhakta is potential to experience the presence of god in everything. Such a Bhakta is honest, erudite and supreme. The compassionate and non violent attitude of Dnyaneshwara towards the living beings can be seen in the following Ovi.
जगाच्या सुखोद्देशे, शरीर वाचा माणसे,राहटणे हे अहिंसे,रुप जाण. [8]

Namdeva's idea of Bhakti is alike with Dnyaneshwara where he says,
सर्वाभूती विठ्ठल आहे आहे साचे , हे तव वेदीचे वचन जाण. [9]

Namdeva's *Bhaktiyog* is based on the *Advait*. Namdeva believes the God and devotee are one and the same. His urge to feel the God in every object was extraordinary.

The next advocate of Bhagawat Dharma was Saint Eknatha. He saw God in every object. he reiterated 'service to all is worship to God.
सर्वाभूतीभगवदभजन, सर्वाभूती भगवंत पाही, भूते भगवंताचे ठायी,तो भक्तामाजी अतिश्रेष्ठ. [10]

Saint Tukaramaa had the same approach of equality and compassion towards all the living creatures when he says,

विष्णूमय जग वैष्णवांचा धर्म , भेदाभेद भ्रम अमंगळ. [11]

The essence of Saint Tukaramaa's approach can be seen in his following Abhanga. The compassionate approach to downtrodden was the striking feature of Bhagwat Dharma.

जगाच्या कल्याणा संताच्या विभूती, देह कष्टविती उपकारे. भूतांची दया हे भांडवल संता , आपुली ममता ही नाही देही. तुका म्हने सुख पराविया सुख ,अमृत हे मुखे स्त्रवत असे. [12]

2) SwaDharma

Bhagwat Dharma believes in practicing *Swakarm*. *SwaDharma* does not stand for only religion however it is about the responsibilities and assigned duties one has to perform in his lifetime. All saints agree to believe in *Chaturvarna* (Four Fold Social system) and expect everyone should follow and keep himself busy with assigned work as per his caste. They were in favor of performing assigned duties as per the caste. Performing the duty is the kind of service and devotion to the God. Saint Dnyneshwara's ovi is evident in this regard.

तया सर्वात्मका ईश्वरा , स्वकर्मकुसुमांची वीरा ,पूजा केली होय अपारा , तोषा लागी. [13]

Saint Ekanth has termed SwaDharma as performance of assigned duties in the following composition,

जे जे कर्म स्वाभाविक, ते ते ब्रम्हापर्ण अहेतुक, या नाव भजन निर्दोख, भागवत धर्म याचि नाव शुध्द. [14]

Saint Ekanth clarifies the concept of exact Bhagwat Dharma. The work assigned to person according to his caste is natural and observance of it with full vigor and vitality is worship to God and hence it is correct *Bhagwat Dharma*. This is necessary to sustain the extant social and religious structures to which Saint Ekanth terms as *SwaDharma*. Here he was agree to the caste system. However that doesn't mean he was orthodox. Rather he was progressive and was against the inequality. It seems that all Saint believed the four fold Varna system to preserve the present social order in terms of profession. Saint Tukarama was of the same opinion as SwaDharma, one has to do what comes to him as a duty. See the following Abhangs.

उचिताचे धर्म भागा, भागा आले ते करू, [15]

आला भागासी तो करी वेवसाव, परी राहो भाव तुझ्यापायी. [16]

3) Grihsthashram (Rejection of Monistic life)

There is no need to abandon normal life. One can worship living the common life. This was the revolutionary idea to remain in household affairs and worship to god. Bhagwat Dharma ardently rejected the way of monistic life as a path of worship. *Bhagwat Dhrama* believes that monistic life is based on the suppression, and the same is not possible for any living creature. Rather one has to fulfill all his desires so these desires will be removed and the ultimately pure soul will exist. That soul be will more sound and elevated to realize and follow the way of worship to dissolve with the God. Saint Tukarama's views in this regard are exemplary.

न लगे लौकिक सांडावा व्यवहार, घ्यावे वना भस्मदंड. [17],

सत्यवादी करी संसार सकळ, अलिप्त कमळ जळी जैसैं,

घडे ज्या उपकार, भूतांची ते दया, आत्मस्थिती तया अंगी वसे. [18]

One has to engross oneself in merely worldly things is not expected by the saints. However he needs to conquer his senses as Saint Eknatha advised in one of his verses in following way. *देही असोनी नाही अहकृती, गेही असून नाही गृहासक्ती, शेखी लोकामाजी लौकिकस्थिती, सुखे वर्तन लोकांसारिखे.* [19]

Saint Dnyaneshwara, refutes the monistic theory of life in his simple question.

जयांचे ऐहिक धड नाही! तयांचे परत्र पुससी काई ? [20]

He says that who will ask the one in heaven who fails to live a normal life. Therefore he recommends people to lead a normal life and do work which comes to him. Further he reiterates that one needs to be in normal life with clear vision and wisdom. Such a person who leads a life with awareness has no confusion about life and other things. Further he says that the duality is in the people who are confused and they are confused which path they need to choose?

4) Karmakand Virodh (Rejection of Rites and Rituals.)

The strong revolt against the prevalent ritualistic modes of worshipping has remained one of the outstanding features of *Bhagwat Dharma*. The ways of worshipping god in those days were constrained only to rituals and rites. Dnyaneshwara insistently asserts that one must not to observe rituals in his life because they are not useful at all. They are coercive by nature. These rituals are imposed upon us traditionally by the detractors of true religion.

तुम्ही व्रते नियमु न करावे, शरीराते न पीडावे, दुरी कही न वंचावे, तीर्थासी गा. [21]

Dnyaneshwar here advises people not to observe fast and rituals and even not to visit holy places if one is not in position to do so. He continues his ton of advice in the next ovi.

योगादिक साधने,साकांक्ष आराधने, यंत्रयविधाने झणी करा. [22]

Saint Eknath has also criticized the rituals of his times in his own style in the following manner.

केले काय तुवा जावूनिया तीर्था, सर्वथा विषयासी भुललासी. [23]

वरी दिसशी शुध्द ,अंतरी मलिन, तोवरी हे स्नान व्यर्थ होय. [24]

Along with rejection of current rituals, it is necessary for an individual to behave in a polite and celestial manner. Saint Tukarama goes on to describe the qualities to be a saint in the following way. The saint is like one who is true to himself. He behaves in pious way. He is free from all feelings of avarice, hatred, dishonesty etc.

शुध्द चर्या हेचि संताचे पूजन, लागतचि नाही धन वित्त,सगुणाचे सोई सगुण विश्रांती, आपणचि येती चोजवित. [25]

5) Upasya Daivat Shri Vitthal (Worship of Lord Vitthal)

The last and fifth feature of *Bhagwat Dharma* is worship of *Lord Vitthal.* All the saints have unanimously condemned the worship of second rated Gods and Goddess like *Jokhai, Mariaai ,Satwai Kalkai* etc. Instead *Lord Vitthal* of Pandharpur is worshipped as the only supreme God in *Bhagwat Dharma*. Apart from the above listed five major features, there are some other routine procedures followed in *Bhagwat Dharma*. These customs are similar to Varkari Sampradya. These practices include reading of *Dnyaneshwari, Haripath, Ekanthi Bhagwat, Wearing Tulsi Garland,* and *recurrent visit* to Pandharpur.

The Maharashtra version of *Bhagwat Dharma* has contributed in social, cultural and literary development of the region. The uniqueness of *Bhagwat Dharma* lies in their social reforms. *The Bhagwat Dharma* was the first cult which treated all the human beings on equal level. It was the first movement in India that tried to eradicate the discrimination. It has ensured an opportunity to all to partake in worshipping of *Lord Vitthal.* The comprehensive and simple nature of Bhakti brought popularity to *Bhagwat Dharma* across the state.

The social and religious reforms undertaken by medieval saints confirm the Indian Renaissance. All the tenets of renaissance can be seen from 12th century Dnyaneshwar to 16th century Saint Tukarama. The renaissance principle that 'there is no need of an agent to communicate with God' was an earlier declaration of Indian Saints. Unfortunately, such an important force was slowed down by various antagonistic powers. Had the force created by Bhagwat Dharma remained for long time, definitely the picture of Maharashtra and the entire country would have been different.

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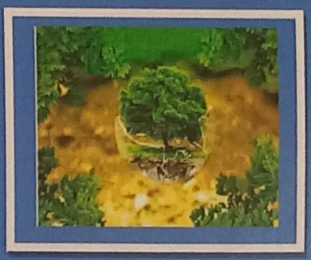

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Current Education system and Basic Understanding Status of Secondary and Higher Secondary Students of Ahmednagar District

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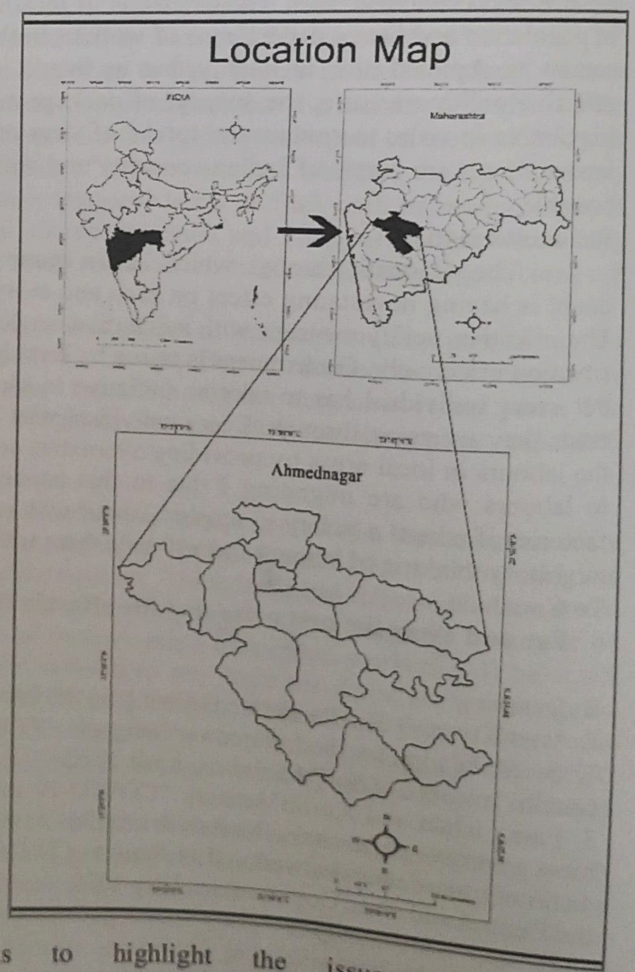
Abstract-
This research paper studies in detail the Education system of Ahmednagar District of the State of Maharashtra in India. The purpose of this research paper is to highlight the level of understanding of students in the age group of 14 to 18 years.The study analyses the reading capacity of secondary and higher secondary students and their comprehension of digital knowledge such as mobile phone usage, banking use such as ATM, English and local language. The study is based on data collected from Annual Status on Education Report 2017'(ASER) published on 16 January 2018 and 'District Social and Economic Report' published at 2014 by District Statistical department of Ahmednagar. The paper also throws light upon Digital and Banking use of students to find out the ground realities of education system.

Key words- School Education System, Basic understanding level of school students, Digital proficiency of school students.

Introduction-

The town Ahmednagar was founded in 1490 by Ahmad Nizam Shah I on the site of an ancient city Bhingar. With the breakup of the Bahmani Sultanate, Ahmad established a new sultanate in Ahmednagar, also known as NizamShahi dynasty. Ahmednagar district is the largest district (area wise) of Maharashtra state in western India. It's part of Nashik Division. It is one of the twelve districts in Maharashtra currently receiving funds from the Backward Regions Grant Fund Program (BRGF). Like other parts of India, the school system in Ahmednagar district has four levels -lower primary (age 6 to 10), upper primary (age 11 and 12), Secondary (age 13 to 15) and higher secondary (17 and 18). The current research paper focuses on Secondary and Higher Secondary Students. The education system is similar forGovernment and private institutions. The level of education differs from rural to urban area. Hence the analysis of status of education was to be elaborate, precise and accurate.



This research finds the percentage of students having understanding of particular concepts like basic standards and their comprehension of digital knowledge such as mobile phone usage, banking use such as ATM, English and local language.

The aim of the research paper is to highlight the issue of declining status of our educational system and the steps we can undertake after carefully evaluating the problems at grassroot level. This paper also focuses on gender wise study of the understanding of the above mentioned topics.

Number of secondary schools and their students in Ahmednagar District

Type of School in Ahmednagar District	Number of Institute	Number of Student		
		Male	Female	Total
Government Schools	5	2076	514	2590
Local Self-government Schools	2	610	442	1052
Private Granted Schools	119	111328	49353	160681
Private Non-Grant Schools	28	10536	7162	17698
Total	**154**	**124550**	**57471**	**182021**

Source- Directorate of Economic Statistic, Ahmednagar District, Government of Maharashtra, published on 2014

The table represents the number of secondary schools, their type and students enrolled in the year 2013-2014. Out of 154 schools, 5 are Government, 2 Local self-governments, 119 private granted and 28 private Non-granted schools. A total of 182021 students were enrolled in these schools comprising of 124550 boys and 57471 girls for the academic year of 2013-2014.

Number of higher Secondary schools and their students in Ahmednagar District

Type of School in Ahmednagar District	Number of Institute	Number of Student		
		Male	Female	Total
Government School	8	1216	1031	2247
Local Self-government School	0	0	0	0
Private Granted School	168	45569	24572	70141
Private Non-Grant School	142	12967	15261	28228
Total	**318**	**59752**	**40864**	**100616**

Source- Directorate of Economic Statistic, Ahmednagar District, Government of Maharashtra, published on 2014

The table represents the number of higher secondary schools, their type and students enrolled students in year 2013-2014. Out of 318 schools 5 are Government, 119 private granted and 28 private Non-granted schools. A total 100616 students were enrolled in which 59752 are boys and 40864 are girls for the academic year of 2013-2014.

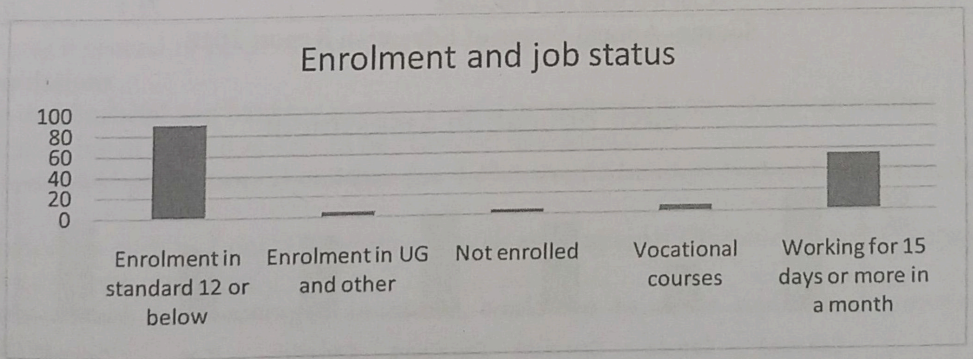
These tables give us an idea about the number of students taking education from Ahmednagar district, on which survey of ASER is based.

Their observation was as follows;

Data for –Ability of youth in age group 14-18 years,Table 1- Enrolment and job status

Sr.no	Topic	%
1	Enrolment in standard 12 or below	90.7
2	Enrolment in UG and other	5.0
3	Not enrolled	4.3
4	Vocational courses	6.1
5	Working for 15 days or more in a month	55.2

Source- Annual Status of Education Report 2018



Source- Annual Status of Education Report 2018

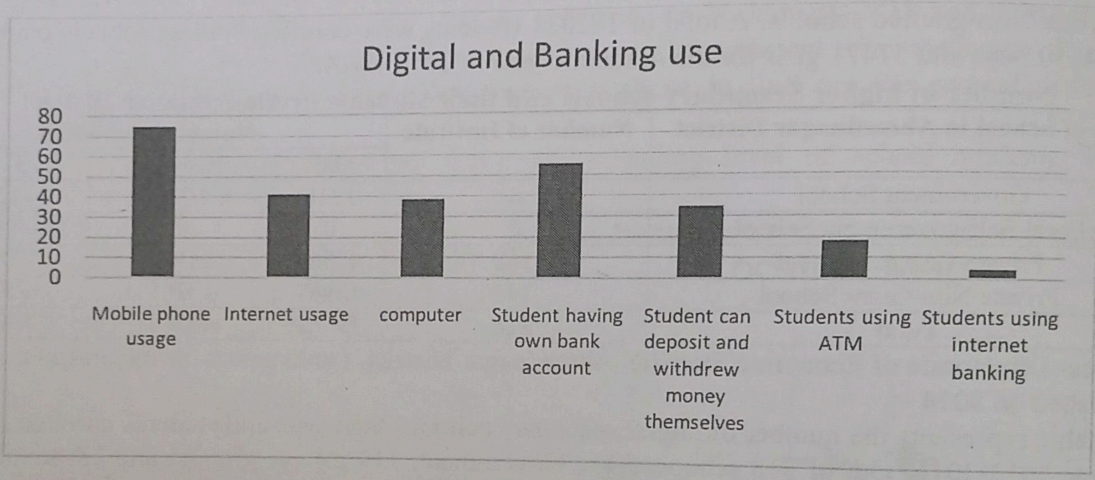
10% of students discontinued their education after 10th and 11th standard. Only 5% of students enrolled for higher education after 12th. 6.1% students went for vocational courses. 55.2% of the

students work for 15 days or more in a month while enrolled in school and 4.3% of youth were not enrolled in school at all.

Table 2 – Digital and Banking use

Sr.no	Topic	%
1	Mobile phone usage	74.9
2	Internet usage	41.3
3	computer	38.4
4	Student having own bank account	55.4
5	Student who can deposit and withdraw money themselves	34.7
6	Students using ATM	18.2
7	Students using internet banking	4.1

Source- Annual Status of Education Report 2018

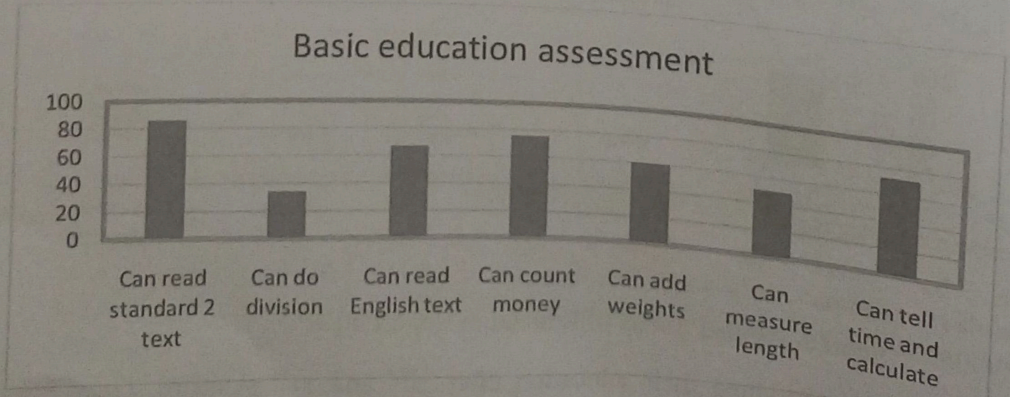


Source- Annual Status of Education Report 2018

As shown in the chart and graph above, 74.9% of the youth use mobile phones, only 41.3% can use internet, 38.4% can use computer. 55.4% students have their own bank account, 34.7% students can deposit and withdraw money by themselves, 18.2% can use ATM and only 4.1% students can use internet banking.Table 3- basic education assessment

Sr.no	Topic	%
1	Can read standard 2 text	86.0
2	Can do division	34.0
3	Can read English text	67.1
4	Can count money	75.7
5	Can add weights	60.3
6	Can measure length	50.4
7	Can tell time and calculate	73.1

Source- Annual Status of Education Report 2018



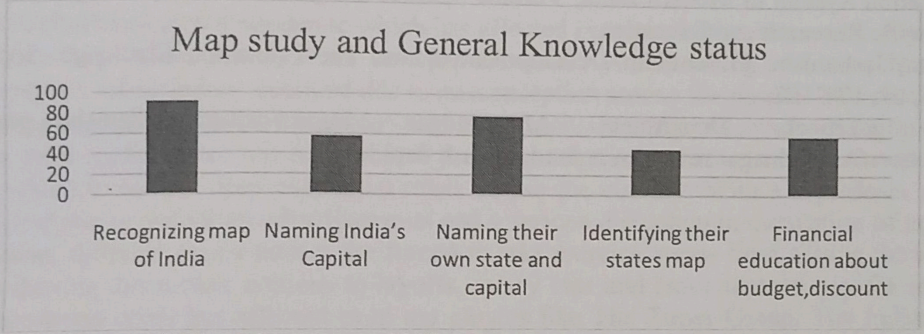
Source- Annual Status of Education Report 2018

In basic education assessment results are most shocking, only 86% of students are able to read standard 2 text i.e. 14% of teenage is not able to read standard 2 text. Only 34% of students can perform division calculations. 67.1% of students can read English text, 75.7% can count money. Only 60.3% are able to add weight, 50.4% can measure length and 73.1% can tell and calculate time.

Table 4- Map study and General Knowledge status

Sr.no	Topic	%
1	Recognizing map of India	90.8
2	Naming India's Capital	57.3
3	Naming their own state and capital	78.1
4	Identifying their states map	46.1
5	Financial education about budget,discount	59.3

Source- Annual Status of Education Report 2018



Source- Annual Status of Education Report 2018

The above chart represents the information regarding the students' map study and general knowledge. The survey revealed that only 90.8% students could recognize map of India. Only 57.3% could name India's capital, 78.1% could name their own state and its capital and only 46.1% could identify their state's map.

Result-

1. 4.3% of youth did not enroll in school and were away from the benefits of education.
2. 32.9% of students were not able to read English.
3. Most of students surveyed had a low level of understanding.
4. Many students could not perform important financial activity.

Conclusion-

1. The system of education is not sufficient for students to teach them basic understanding and day to day digital literacy.
2. Most of students were not aware of the application of their academic studies and its application in real life.
3. There was a general of Lack of attention toward the reading activity.

Recommendations

1. Day to day financial and banking activity should be included in the school curriculum.
2. Application based education should be provided to students.
3. The un-enrolled population of children (i.e 4.3%) should be identified and efforts made to enroll them.
4. The authorities such as Local Governments such as Municipal Corporation and Panchayat should launch awareness campaign.
5. Teachers should be encouraged to attend workshop to make topics more interesting and interactive.
6. Map work and general knowledge should be taught in activity format through quiz competition at village and Taluka level.

Limitations-

1. The exact number of students on which survey was carried out by ASER was not available to us.

2. Student's genuine interest in education depends on their family background.
3. Financial background of the students was different.
4. Survey was carried out on a large scale basis and data collection was tedious and hence the accuracy of Data is moderate.
5. Suggestions can't be applied without the Government, political and social support.

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Materials Today Chemistry

Volume 16, June 2020, 100240

Optimization of strontium- doping concentration in $BaTiO_3$ nanostructures for room temperature NH_3 and NO_2 gas sensing

R.P. Patil [a], S.S. Gaikwad [b], A.N. Karanjekar [b], P.K. Khanna [c], G.H. Jain [d], V.B. Gaikwad [e], P.V. More [c], N. Bisht [c]

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Highlights

- Low temperature hydrothermal method for synthesis of Sr-doped $BaTiO_3$ nanostructures.

- Room temperature sensing of both NO_2 and NH_3 gases.
- Effect of Sr doping on NO_2/NH_3 gas sensing behavior of $BaTiO_3$ nanostructures.
- Proposed sensing mechanism for NH_3/NO_2 gases supported with XPS analysis.
- The recovery time for NO_2 gas was relatively higher as compared to NH_3 gas.

Abstract

In this study, we comprehensively present the gas sensing performance of strontium (Sr)-doped barium titanate ($BaTiO_3$) nanostructures which are synthesized by a low-temperature hydrothermal route. The *in-situ* doping of strontium in $BaTiO_3$ nanostructures is achieved with different molar concentrations of Sr, and the sensing performance was evaluated by screen printing process of products to form their thick films. The thick films of as-prepared Sr-doped $BaTiO_3$ ($BaSrTiO_3$) were investigated for gas sensing performance for various gases at different operating temperatures where strong response was observed for both nitrogen dioxide (NO_2) and ammonia (NH_3) gases at room temperature. Furthermore, the sensing response at room temperature for NH_3 and NO_2 gases was also studied with respect to Sr doping concentrations in $BaTiO_3$ nanostructures.

Introduction

Barium titanate ($BaTiO_3$) is a well-known and key member of the perovskite family and a technologically advanced material of immense potential, mainly because of its amazing ferroelectric properties: behavior at room temperature, high dielectric constant, maximum charge storage capacity, and low loss current density etc. It is more attractive due its application in the development of electronic industry. Its dielectric properties can be modified or tuned by doping of various dopants that substitutes at barium or titanium positions in the compound [[1], [2], [3]]. At room temperature, $BaTiO_3$ behaves as a ferroelectric, and its Curie temperature is around 120 °C and undergoes ferroelectric transitions at different temperature [4,5].

The advantages of using perovskite type semiconducting $BaTiO_3$ sensors as compared to other metal oxides are their high chemical stability, low cost, simple structure etc. Reports in the literature show that doped perovskites such as tin dioxide [stannic oxide] (SnO_2), and $BaTiO_3$ can be effectively used for chemical sensing applications [[6], [7], [8], [9], [10], [11]]. Microstructural modification and amount of acceptor/donor dopant can improve temperature coefficient of resistance, dielectric properties, and conductance of the perovskite oxides [11]. Strontium-doped barium titanate has been widely investigated for various applications in the field of electronics. Strontium doping induces high polarization and high strains in the lattice of $BaTiO_3$ by substitution of barium depending on the concentration of strontium with respect to barium [[12], [13], [14]]. Previously, we have reported that un-doped $BaTiO_3$ films showed high response for hydrogen sulfide (H_2S) gas at working temperatures above 200°C [15]. Additionally, $BaTiO_3$ nanoparticles modified with other oxides and graphene etc. have been studied previously for gas sensing as well as ultraviolet (UV) light detection applications where gases were sensed at higher temperatures [[16], [17], [18],20,21,33]. It was observed that the working temperatures of metal-doped $BaTiO_3$ sensors were exposed to more than 200°C for sensing of various gases [[16], [17], [18], [19], [20], [21], [22], [23], [24], [25], [26]]. The intention of the present work is to synthesize strontium-doped barium titanate nanoparticles with different concentration of strontium (0.2M%, 0.4M%, and 1M%) by hydrothermal route and investigate the microstructural and gas sensing properties of their thick films The surface modifications of these thick films respectively inview of improvement in sensitivity towards toxic gases such as carbon monoxide (CO), NH_3, H_2S, liquefied petroleum gas (LPG), carbon dioxide (CO_2), and NO_2 etc. are also studied.

Section snippets

Experimental details

The hydrothermal method was employed to synthesize Sr-doped $BaTiO_3$ nanostructures where the concentration of Sr was theoretically maintained as 0.2, 0.4 and 1mol% with respect to $BaTiO_3$ precursor before the experiments. Henceforth, the samples of as synthesized $BaSrTiO_3$ are labeled in the discussion as Sr 0.2, Sr 0.4 and Sr 1 representing the 0.2, 0.4 and 1mol% concentration of Sr respectively.

Barium hydroxide octahydrate ($Ba(OH)_2 . 8H_{2O}$) was used as barium precursor, and Sr (OH). 8HO (…

Results and discussion

In order to understand the structural properties of $BaSrTiO_3$ nanostructures, X-ray diffraction study was performed. The X-ray diffraction analysis of $BaSrTiO_3$ samples was collected over a 2θ range of 20–80° to understand the crystal structure and crystallite size of the products. Fig.2 a) shows XRD pattern of $BaSrTiO_3$ nanostructures where the observed diffraction peaks of $BaSrTiO_3$ correlated well with reported data of $BaSrTiO_3$ (Joint Committee on Powder Diffraction Standards database, now…

Conclusion

To conclude, strontium-doped barium titanate with doping concentration of 0.2M%, 0.4M%, 1M % were prepared by hydrothermal route, and their thick films were investigated for gas sensing performance. The Sr-doped $BaTiO_3$ nanostructures were distorted shaped nano-crystalline particles where XRD analysis showed the distortion in the lattice of $BaTiO_3$ after Sr doping. The gas sensing performance of Sr-doped $BaTiO_3$ with 0.2M% doping showed enhanced performance for sensing of both NO_2 and NH_3…

Declaration of competing interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.…

Acknowledgments

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> …On the other hand, in an oxidizing environment, the perovskite resistance increases [38]. The mechanism of the reaction of NO2 and NH3 gases on the surface of the Sr-doped BaTiO3 has been studied before [39]. The reaction of the NO2 with adsorbed O2− at the surfaces of the samples was a single step (Fig. 3a), while for NH3 it was a two-step reaction (Fig. 3b), during which NH3 reacts with O2− to form NO2 and H2O.…

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> …Further, Bourhis and his coworkers have investigated the addition of Al2O3 & P2O5 in the glassy system Er Si B Na to study structural, physical, optical properties and concluded that the degree of polymerization within the silicate network enhances [21]. Recently, researchers have been paying much attention to synthesizing such stable and cost-effective glasses which really exhibit good sensing properties for the detection of distinct gasses such as liquid petroleum gas (LPG), carbon monoxide (CO), carbon dioxide (CO2), and ammonia (NH3) gasses, etc. [24–27]. Because CO2 is a highly stable gas under ambient conditions and difficult to detect its presence in the environment [28]….

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> …The high peaks at about 31.6° indicate the BSTO particles grew preferentially along the (110) crystal orientations. Compared to the standard diffraction data of BaTiO3 (JCPDS No. 74–1964, dotted lines), the obtained XRD peaks shift to higher 2θ angles, due to the lattice shrink caused by partial substitution of Ba2+ (0.135 nm) by Sr2+ (0.118 nm), implying the formation of BSTO solid solution [32,33]. Besides, the (200) peak splits into two peaks of (002) and (200), which are characteristic peaks of a tetragonal phase indicating the BSTO products are in a ferroelectric state [34]….

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A GEOGRAPHICAL STUDY OF ASSESSMENT OF RESOURCES FOR ECOTOURISM DEVELOPMENT AND TOURIST SATISFACTION IN BAGLAN TEHSIL, NASHIK DISTRICT

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Abstract:

Tourism is one of the important recreational and leisure activities in the world. Tourism can be termed as travel for recreation, leisure or business purpose. It has a keen interest to the geographers. The main inputs for the tourism development are the natural resources. Natural resources present in the region contributes largely in tourism activities. Tourism has great impact on socio-cultural environment. Ecotourism is different than just tourism and it is generally defines as, "naturally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature that promotes conservation, has low negative visitor impact and provides for beneficially active socio-economic involvement of local people."

Natural resources of Baglan Tehsil like Physical landscape and wildlife are encouraging tourism activities in the study area. The natural vegetation, wildlife, climate as well as physiography of the study area have vast potential for ecotourism development. In the tourism development of the study area other factors like History, Social and Cultural aspects are also equally contributing.

The main objectives of the research are to assess the natural resources contributing for ecotourism development in the study area. The second objective is to understand the socio-cultural resources of the study area. And the third objective is to find the tourist satisfaction.

The research methodology is developed to get maximum responses from the stake holders. At first Site selection was done considering the characteristics of the sites and ecotourism. The semi-structured interview and field survey techniques were used to collect primary data. The secondary data were collected from various sources.

The important findings of the research work can be stated that the study area is having potential to develop as a ecotourism destination as because of presence of good number of natural resources. The second finding is large number of tourists shown their interest in the local food, craft and culture. In suggestion we can state that local community will be benefited by the ecotourism. The sustainable development could takes place in the study area.

Keywords: Resources, Ecotourism, Satisfaction Index, Sustainable Development

INTRODUCTION:

Tourism is one of the important recreational and leisure activities in the world. Tourism can be termed as travel for recreation, leisure or business purpose. It has a keen interest to the geographers. The main inputs for the tourism development are the natural resources. Natural resources present in the region contributes largely in tourism activities. Tourism has great impact on socio-cultural environment. Ecotourism is different than just tourism and it is generally defines as, "naturally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate

nature that promotes conservation, has low negative visitor impact and provides for beneficially active socio-economic involvement of local people."

Natural resources of Baglan Tehsil like Physical landscape and wildlife are encouraging tourism activities in the study area. The natural vegetation, wildlife, climate as well as physiography of the study area have vast potential for ecotourism development. In the tourism development of the study area other factors like History, Social and Cultural aspects are also equally contributing.

OBJECTIVES:

1. To assess the natural resources contributing for ecotourism development in the study area.
2. To understand the socio-cultural resources of the study area
3. To find out the tourist satisfaction index.

RESEARCH METHODOLOGY:

1. Site selection was done considering the characteristics of the sites and ecotourism.
2. The semi-structured interview, field visits and field survey techniques were used to collect the primary data.
3. The secondary data has been collected from various sources like District Socio-Economic Survey, District Gazetteer, Gram Panchayat, Department of Forest etc.
4. Tourist Satisfaction Index is calculated to assess the resources present in the study area.
5. Results are prepared depending on the analysis techniques.

SATISFACTION INDEX

Satisfaction Index has been drawn to bring out level of satisfaction of tourists factor wise. It is universally accepted statistical tool to assess the level of satisfaction of tourist. The demands of the tourists can be assessed properly with this index. The strong and weak points of the site can be assessed by the rank of Satisfaction Index. For the sustainbale development of the site the index is very essential.

The following formula has been adopted for Factor wise Satisfaction Index.

$$\boldsymbol{Sti} = \frac{\sum fixi}{\sum fi}$$

Where: $\boldsymbol{Sti}$**=** Satisfaction Index for i^{th} factor, **fi=** Number of respondents deriving the particular level of Satisfaction of ith factor, $\boldsymbol{Xi}$**=** Numerical values of the particular level of satisfaction of the ith factor

A systematic analysis and the calculation of the factors were made by four point scaling as Excellent, Good, Satisfactory and Unsatisfactory. Nine management factors selected for satisfaction index. The responses from the tourists were obtained and the status of the ecotourism potential has been studied with the help of these factors. The calculation and determination of Factor wise Satisfaction Index will help us to study the tourism potential of selected sites.

STUDY AREA:

Baglan is one of the important tribal tehsils of Nashik District. 'Satana' is the headquarter of Baglan Tehsil. The tehsil get its name on the famous Bagul Kings in the history. The culture and dialect of the tehsil is mostly mix of Maharashtra and Gujarat states as it lies on the borders of these two states. The main occupation of the tehsil is agriculture as because of fertile land. The tehsil lies in the basin of Girana River. The river Mosam is the important tributary of Girana River. Mosam River is important

for the agricultural fields in the tehsil. Though Baglan Tehsil is well connected by road network but Railway communication is absent. The nearest railway station is Manmad.

The study area lies between 20^0 42' to 20^0 53' North latitude and 73^0 45' to $74^0$7' East longitude. The total area of the study area is 1477.83 Sq. Km. The total population of the study area is 3,74,435 as per 2011 census.

ASSESSMENT OF NATURAL, SOCIAL AND CULTURAL RESOURCES OF THE BAGLAN TEHSIL:

Physiography:

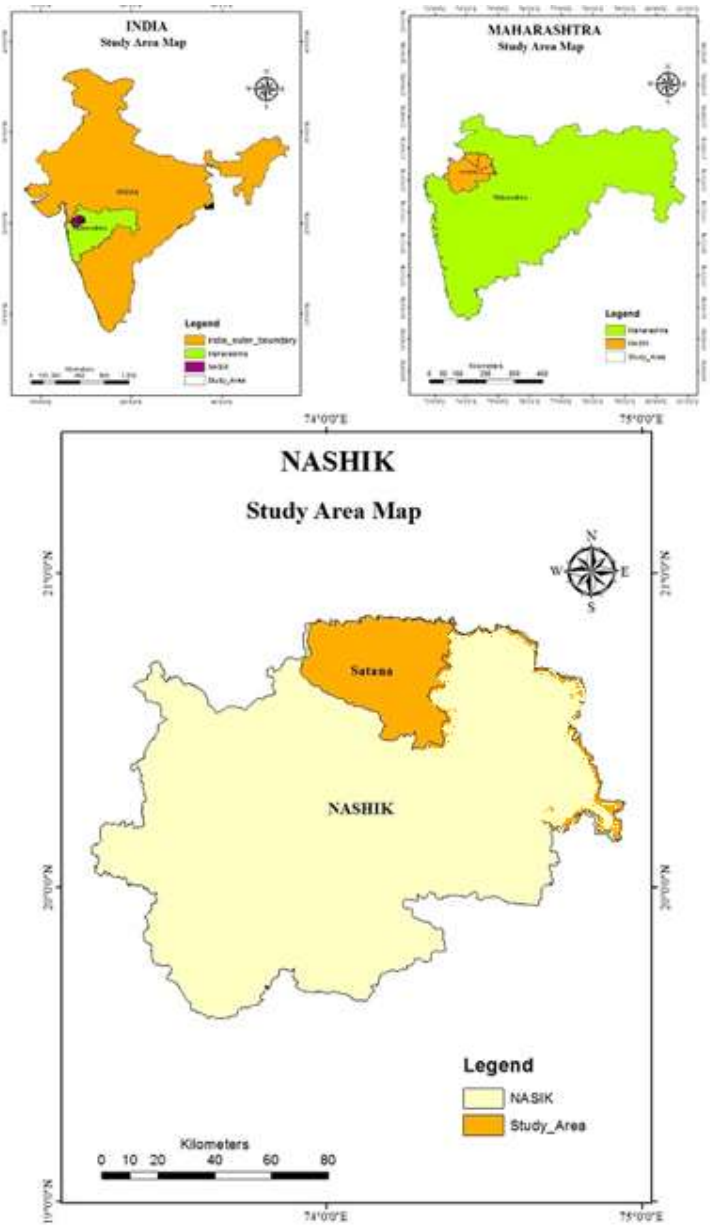
The Western Part of Baglan Tehsil lies in the upper part of Sahyadris also known as Western Ghats. The crest line of the hill range is not continuous but dissected by streams. Several peaks and forts like Mangi (1326Mt), Tungi (1323Mt), Salher(1613mt), Hargad(1122mt), Auranggad (1129mt) and Mulher (1307 mt) are the parts of ghats. The important river of the study area is Mosam which originates in Salher Hills. Western Ghats is composed of the rocks in the Deccan Trap Formation. The exposed parts have been suffering from the intense chemical weathering. The rocks are deeply rotten. This part of western ghat is made up of Trap rocks called as Deccan basalt. The banks of the rivers are filled with disintegrated basalt of various shades from gray to black, washed down by rain.

The Dholbari range contain several high peaks as Hattimal (1315 Meter), Kutra dangar(1190 Meter), Kumbaria (982 Meter), Nocholas dangar (1122 Meter), Phopir (1000 Meter), and Adolia (777 Meter). Here is a still southern arm of this range from Salher, Known as the Bhint dongar, because of its wall like appearance. North of Kanjari nala, having two peak i.e. Hargad (1122 Meter) and Aurangabad (1129 Meter). All these peak are located in North, North-West part of Nashik district. There are several other ranges similar the Dholbari branching from the Sahyadris in a South-East direction.

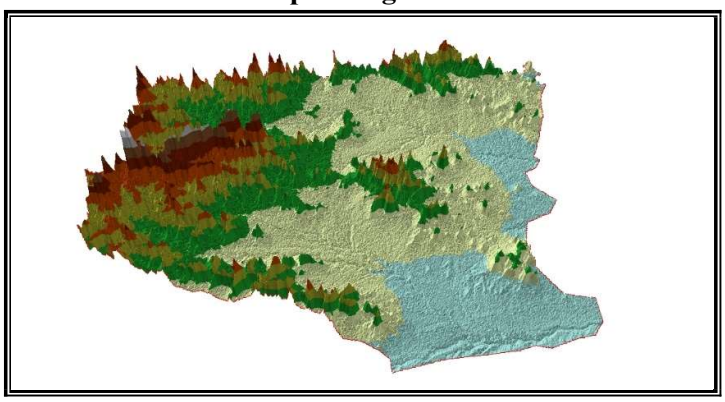
Several waterfalls are also observed in the Baglan Tehsil. The famous waterfalls are Dhamanyadhad (Near Virgaon), Chinal Chond (Near Kelzar Dam) and Dodheshwar, Kapaleshwar (Near Satana).

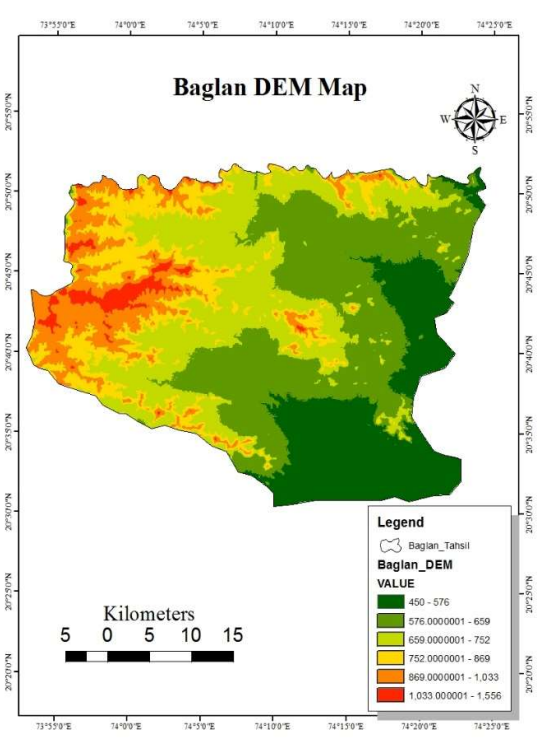
Climate: The Climate of Baglan Tehsil is pleasant and healthy in most parts of the year. In winter season minimum temperature can be recorded as low as 4^0C. In Summer Season maximum temperature reaches upto 40^0C. The rainfall is moderate with an average of 650 mm. Most of rains occurs from the June to the September months.

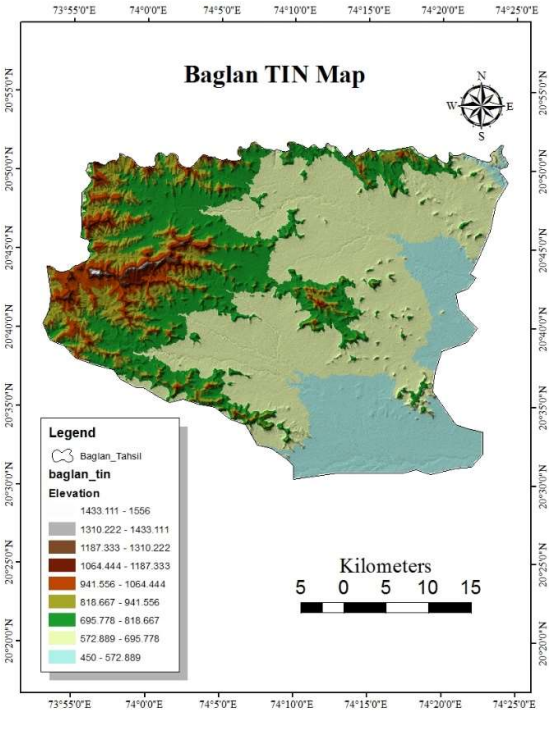
Location Map of Study Area:



3D Map of Baglan Tehsil







Wild Life: This area comes under the Taharabad Range of forest department. There are 31 species of plant species are found in the forest area of Baglan Tehsil and most of the plants are very useful for maintaining biodiversity. The numerous species of wild animal are found in the forests, the tiger, *wagh (felis tigris)* was common in Baglan, the hunting leopard, *Chittah (Felis Jubata)* the Indian black bear, *aswal (Ursus labiatus),* the hyaena, *taras (Hyaena striata)*, the stag, *sambar (Rusa aristotelis)*, the spotted deer, *Chital (Axis maculatus)*, the blue ball, *nilgay (Portex Pictus),* wild boar, *dukkar (Sur indicus)* and various other wild animal are found in small number considerable number in dense forest. Amongst the common species of the wild animal which now occur in the forests of the district include panther, *bibtya (Felis pardus)*, Wolf, *Landga (Cains pallipes)*, *Samber* etc. All of them however, are occasionally found in areas of the district below the ghat- monkeys, mangoos, fox and jackals are commonly found.

History: Baglan was once under the dynasty of the Bagul Kingdom, the Rathore kingdom that existed

from 1308 to 1619. The native people in the area were the Bhils and the Konkanas. Later on during the rule of Chatrapati Shivaji Raje Bhosale of the Maratha Empire, Baglan was a territory of major importance because of its proximity to the then flourishing and rich mughal market city of Surat. Maratha's were aware of this and used it to their advantage by capturing the area from Mughals and later on mounting a loot on Surat thrice.

Festivals: The Many festivals are celebrated in the tehsil. The important festivals are Holi, Makar Sankranti, Pola, Nagpanchami, Shiv Jayanti, Eid, Mahashivratri, Diwali and Dussehara etc. The Dongrya Dev (Kartiki Pournima), Patlyachi Pooja (Chaitra Pournima) these festivals are celebrated by the tribal people. The Dongrya Dev is the most important festival of tribal people which is celebrated for 15 days. Along with festivals many fairs are also organized by the people of the tehsil such as "Yashwantrao Maharaj Yatra", "Bhakshi Yatra", "Antapur Yatra", "Mulher Yatra", "Nampur Yatra", etc.

Tourist Attractions:

1. Salher Fort:

Ruggedness is the important characteristics of Salher fort. The place is far different from today's modern city life. It is completely natural place. The fort and surrounding area do have good vegetation and wild life. The fort is also decorated with the vast historical background. In the different dynasties the name of this fort has changed such as Gavaligarh, Shailagiri, Salgiri and Salher fort. The site is unique in the culture and traditions of the Tribal people of this area. According to mythology Parashuram, one of the nine avataras of Lord Vishnu, did his penance on the fort. The fort is also famous for its battles during the reign of Shivaji. While climbing the fort and on the top of it many dilapidated structures of temples, walls and doors fort and water cisterns can be observed. The complete Baglan region and the most fabulous scene of the surrounding region can be seen from the top of the fort. The hotels and other accommodation facilities are not available on the fort and on the foot of the fort in the village. One has to stay here in the tents and that also not available here. We can take this thing positively as in the development of site ecolodges could be developed, which will be the best suited option for the ecotourism site. Outsiders are not observed here engaged in any activity. Recently one Information Centre "Nisarga Parichay Kendra" is constructed at the foots of Salher Fort by the forest department. This center provides much of the information about the Salher Fort and nearby area.

2. Mulher Fort:

The Mulher is the second important fort in the Baglan Tehsil. The Fort is located near the Mulher Village. The village of Mulher (Mayurnagari) is located near Taharabad town. It is 9 km away from the Taharabad Town by road. It is located on State Highway 14. The height of Mulher Fort is 4290 Feet from mean sea level. The base of the fort is 5km away from the main village. This fort is also historically very important fort as it is near to Gujarat Border. There are many tourists spots are found on the fort like Ganesh Mandir, Someshwar Mandir and Chandan Bav, Moti Tank, Rajwada and Ram-Laxman Mandir. Many dilapidated sculptures are found on the fort.

3. Mangi-Tungi Peaks:

Mangi- Tungi is very important Jain pilgrimage centre not only in Maharashtra but also in India and World. Mangi-Tungi is a prominent twin-pinnacled peak. In between these peaks there is a plateau. The site is located near Taharabad about 125 km from Nasik, Maharashtra, India. The altitude of Mangi peak is 4,343 ft (1,324 m) from mean sea level. It is the western pinnacle. The altitude of Tungi peak is 4,366 ft (1,331 m) from mean sea level. It is the eastern pinnacle. This site is very popular among

Maharashtrian trekkers. Difficulty level of this trek is easy. It is very scenic spot. The beauty of the site flourished in monsoon season. There are many spots that attracts the tourists and pilgrimage. There are numerous Jain temples and is considered sacred in Jainism. It enshrines images of Tirthankaras. Around 3,500 steps lead to the foot of the peak, which is enriched with several monuments of historical and religious prominence. Besides, there are numerous caves named after great Tirthankaras such as Mahavira, Rishabhanatha, Shantinatha and Parshvanatha. A grand fair is held here annually during Kartik (September–October) where people visit in large numbers to witness festival. In February 2016, The Statue of Ahimsa, an 108 ft idol of Rishabdev carved in monolithic stone was consecrated here. It is recorded in the Guinness Book of World Records as the tallest Jain idol in the world.

Factor wise Tourist Satisfaction Index for Baglan Tehsil:

Table No. 1: Factor wise Satisfaction Index with Ranks of Baglan Tehsil:

Sr. No.	Management Factors	Unsatisfactory	Satisfactory	Good	Excellent	Satisfaction Index	Rank
1.	Transport	122.5	155	127.5	30	4.35	8
2.	Craft	152.5	115	82.5	50	4.00	9
3.	Food Quality	110	155	157.5	40	4.63	6
4.	Behaviour of local	27.5	130	322.5	200	6.80	1
5.	Information of site	45	110	390	80	6.25	2
6.	Opinion of site	37.5	280	172.5	60	5.50	3
7.	Health Facility	72.5	195	225	20	5.13	5
8.	Drinking Water F.	65	190	240	40	5.35	4
9.	Guide Facility	120	155	112.5	60	4.48	7

Source: Data compiled by researcher

The Factor wise Satisfaction Index is as; Behavior of Local People is ranked first with the Satisfaction Index of 6.80 while Information of Site is ranked second with Satisfaction Index of 6.25.

The respondents have ranked 7th for Guide Facility and 8th for Transport, while Craft as last rank with Satisfaction Index 4.48, 4.35 and 4.00 respectively. The Satisfaction Index for factors Drinking Water facility 5.35 with 4th rank, Health facility 5.13 with 5th rank and Food quality 4.63 at 6th rank.

Results and Findings:

1. The Baglan Tehsil is endowed with natural tourism resources.
2. The Study area have strong historical background.
3. There are several mountain peaks are observed with greenery, water bodies, waterfalls and wildlife also available which attracts the trekkers and nature lovers.
4. The study area have rich social and cultural aspects. The tribals of the area follow their rituals which attracts the tourists.
5. The local people are friendly in nature and supports tourism.
6. Tourists visited the place replied positively towards the tourism sites.
7. It is observed that the tourists are not satisfied with the accommodation facilities.
8. Maximum respondents have rated unsatisfactory remarks towards their opinion of food quality.
9. Very few respondents have replied positively regarding the availability of health facility.
10. It is observed that tourist places have very meager guide facility. This facility is very important to increase the flow of tourists.
11. Ecolodges should be constructed in the area for the accommodation facility.
12. The availability of crafts also matters for the ecotourism development. However, tourists are unhappy with the available crafts to them. If the good crafts are made available to these tourists, they will be happy to visit these places again.
13. Majority of the tourists had complained of road and communication system of the area.
14. Information of the tourism sites are very meager.
15. Public transport facilities are inadequate.
16. Infrastructural facilities are not developed in the region.

As the weakness of the study area is managed properly and Government and Tourism Department taken positive steps towards providing infrastructural and other facilities to the tourism places, it will be a good ecotourism site in the future.

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A STUDY OF POSITIVE AFFECT, NEGATIVE AFFECT, DEPRESSION AND RUMINATION AMONG COLLEGE STUDENTS

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Abstract:
The purpose of this study was to examine the relationship between positive affect, negative affect, rumination and depression, and to explore the role of rumination between positive and negative affect, and depression among the college students. Sampling technique used was convenience sampling method. All the participants completed positive and negative affect schedule, the Rumination response scale and Beck Depression Inventory. The statistical analysis was done using the Social Science Statistics software. Positive affect shows negative relationship with rumination and depression. Also, there was positive relationship between negative affect and rumination and depression. Considering the results, it can be concluded that there is relationship between depression, positive and negative affect and rumination.

Keywords: Positive &Negative Affect, Depression, Rumination, Students, Thinking.

Introduction:
Depression is one of the common health issues, currently affecting college students.
The rate of depression in college student are high at an all the time. Depression is a form of mood or affective disorder because, it is primarily concerned with change in mood. Depression is defined as a state of intense sadness or despair that has progressed to a level, that is troublesome to an individual's social functioning and the basic activities of daily living.
Ruminationis mode of thinking about same thing over &over. Rumination is a type of negative reaction. Nolen et al; (1993) believed that the origin of rumination is related to childhood experiences. If an individual was unable to learn active emotion management in his early childhood, he would be likely to exhibit rumination after overstimulation from parents. Researchers regard rumination as a personal trait, reflected by the condition, where an individual over thinks pain and immerses himself in the circumstance, to limit his motivation to communicate his active behavior.

Positive and Negative affect:
Researchers have proposed the existence of two broad mood factors Positive and Negative affect (Clark & Watson 1988, 1991).
The two broad mood factor –positive & negative effects are the dominant dimensions in self report mood. Positive & negative affects, from the name it suggests that they are opposite poles of the same dimensions but in fact they are highly distinctive dimensions that can be meaningfully represented as un controlled factors. Both positive and negative mood factors can be measured either as a state or as a trait. Negative factor is a general factor of subjective distresses and subsumes a broad range of negative mood states, including fear, anxiety,

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hostility, and disgust. Mood state related to depression, such as sadness and loneliness. Positive affect is a dimension reflecting one's level of pleasurable engagement with the environment. High PA is composed of terms reflecting one's enthusiasm, energy level, mental alertness, interest and joy,whereas low PA is best defined by descriptors reflecting, lethargy and fatigue.

Depression and Positive, Negative schedule:

The cognitive model of depression states that certain negative cognition can maintain state of depression. In clinically depressed group, mood affects are the relatively assibilates of positive and negative cognition.

Thus, negative cognitions appear to produce depression, and conversely depression increases the probability of just these cognitions, which will cause further depression.

This reciprocal relationship between depression and cognition may found the basis of vicious (deliberately harmful) cycle, which will identify and intensify depression.

Rumination and Depression: Nolen–Hoeksema (1991) Rumination is the key factor of depression and can be defined as "repetitively and passive thinking about the symptoms of depression.

Rumination predicts the severity and duration of depression symptoms as well as episodes of major depress Rumination is linked to higher rate of return to depression in case of depressed patients. Rumination is the common remaining symptom of a depression and if this is untreated, there is a possibility of harm to future events.

An individual who is healthy, but have the tendency to ruminate could easily become depressed.

Review of Literature:

Swanholm, Vosvick, & Chng (2009) studied change from school or high school life to the college life, in students , create a variety of stress on the students mind .In the college settings , students are faced with range of stressors , that , if not handled properly , can create strain on students life. According to Wikbert & Rupert (1986) un employment and the relationship status is the most common stressor trend amongst college students. Both these statuses were associated with higher level of depressive symptoms. Awareness to required adjustment to new social life style can easily produce feelings of depression. Loneliness shows positive correlation with the depression. Brooks, Girgenti & Mills studied correlation between sleep & Depression in college students was conducted by these psychologists. Report on this study says that with the maintenance of hectic life style and busy schedule, college students fails to allow recommended eight hours sleep, causing disturbances to their sleep habits, results in depression. This particular study supports the hypothesis that sleep & specific aspects of depression are related & is one of the causes of depression. Barrett & Boggiano (1991) conducted a study at university of Colorado. In the study they noted that females are heavily socialized to be concerned about others and establishing intimate relationships. In this study they found that 90% of female emerging adults reported dissatisfaction with current body image and desire to loss at least 10 pounds of body wt. Inability to reach the ideal body type as portrayed by media, can promote poor self-image and results in higher level of depression. But though the male college students tend to have a accurate body image, may not represent

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depression because men tends to be more towards achievements in life. Jayanti et al; (2012) examined that adolescents, who had academic stress, were at 2.4% times higher risk of depression, than adolescent without academic stress. Anthoni (2013) : found that depression was higher among females as compare to males. Nagraja (2015) Found that the impact of depression was significantly more among those, with family problems and those with family history of depression.

The aim of this study is to examine the relationship between Positive affect , Negative affect , Depression and Rumination amongst college students.

Objective of the study:

Objective of this study is to measure the roll of Rumination and Positive, Negative Affect in the Depression level of college students.

Hypothesis:

Following hypotheses were framed in order to study relationship between variables

1. There is a Negative relationship between Positive affect and Depression
2. There is a Positive relationship between Negative Affect and Depression
3. There is a Positive relationship between Rumination and Depression.

Sampling Technique:

Conveniences sampling Technique was adopted to collect required sample size for the study

Sample Size: Total sample size is 50 students from Bhonsala Militery College, Nashik. Age group of the students is between 18 to 21 years.

Variables:

Depression, Positive and Negative Affect, and Rumination are major variables in the study.

Tools used:

In this study three following measures are used: Beck Depression Inventory II (BDI-II), having 21 items assessing the affective, somatic and cognitive symptoms of depression using 4-point Likert scale. (0=never to 3= always). Higher score indicatesgreater depression levels. Considering A large body of research supports that the BDI-II is a psychometrically sound instrument with internal consistency rate of 0.90 and the retest reliability ranging from 0.7 to 0.96 (Wang& Gorensteein,2013).

Second measure is Positive and Negative Affect Schedule (PANAS). This scale is developed by Watson, Clark & Tellegen in 1988.This scale contains 20 items and assesses the trait rate of positive and negative affect. It measures 10 positive and 10 negative emotion dispositions. Individuals rated their positive and negative affect on five-point Likert scale ranging from 1= cannot describe me 5= to exactly can describe me. Watson, Clerk &Tellegen (1988) demonstrated that positive and negative affect components have excellent internal consistency (Cronbach's a =0.85) and also powerful convergent validity (Cohenet.al 2017). Watson et.al (1988) administered the PANAS with time-frames ranging from 'right now to during the last year to a large, predominantly student, sample. The reliability of the PA scale ranged from 0.86 to 0.90, NA scale from 0.84 to 0.87.

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The third instrument was the Ruminative response scale (RRS). This is developed by Nolen Hoeksema & Morrow in 1999.This questionnaire has 22 statements and rates Rumination on a four-point Likert scale ranging from 1 (almost never) to 4 (almost always). Possible score ranges from 22 to 88 with high score representing greater reported level of ruminative thinking. A good internal consistency (Cronbach's =0.89) has been reported for this scale (Noelen Hoeksema& Morrow,1991). The previous research has indicated that the scale displayed high internal consistency, with chronbach alpha ranging from 0.88 to 0.92 (Bagby et.al.1999, Just & Alloy,1997).

Statistical tools used are mean, SD, Pearson's correlation coefficient.

Results and Discussion:

Table No.1: Showing Mean & Standard Deviation

	Depression	Positive Affect	Negative affect	Rumination
Mean	29.38	32.36	24.34	52.36
Standard Deviation	10.21	8.43	8.38	10.82

Table No.2: Showing Correlation coefficient among the study variables

	Depression	Positive Affect	Negative Affect	Rumination
Depression				
Positive Affect	0.4039***			
Negative Affect	0.3772***	-0.0644**		
Rumination	0.2462***	0.2551***	0.4705***	

***p<0.01 **p<0.05

The data collected from the questionnaires were analyzed. The sample size collected 50 students from Bhonsala Military College Nashik, were undergraduate students. Age group ranges between 18 to 21 years. Out of the total sample of 50 students 50% were female students. The tactical Tool used for calculating results is Social Science Statistics.

The Results thus obtained are shown in the table No.1 and Table No. 2 respectively.

Table No.1 above shows the mean and standard deviation of each variable including depression, positive affect, negative affect and rumination. In case of depression level, the mean is 29.38. depressive symptoms. The standardized cutoffs used to measure depression are 29 – 63 = Sever depression.The mean score obtained in this research for depression measurement, is 29.38, which shows that there is a border line, severe depression in this research study.

In the case of positive affect test, scores on items 1,3,5,9,10,12,14,16,17 & 19 the score can range between 10 to 50. Higher scores represent the higher level of positive affect. Mean score for momentary answers, is 29.70 and that for weekly is 33.30. In this research the samples were ask to answer the questions, what they are feeling right now i.e. momentary, the average score obtained is 32.36 which is above the momentary mean scores, showing higher level of positive affect.

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About the negative affect scores on item no.2,4,6,7,8,11,13,1,18 and 20 scores can range between 10 to 50 and mean for momentary answers is 14.80 and that of weekly is 17.40. In this research the samples were asked to answer questions momentary, i.e. what they are feeling "right now" the mean score obtained is 24.34 showing higher level of negative affect.

In case of Rumination test the possible score ranges from 22 to 88 with high scores representing greater reported levels of ruminative thinking. In the Nolen-Hoeksma et.al. study of 1999. It was found that women scored on average 42.0 and men 39.60, In this research the average score is 52.36 showing greater level of ruminative thinking.

The aim of this study was to study the relationship between positive and negative affect, rumination and depression.

The table No. 2 above, shows the correlation coefficient between the study variables.

From the readings noted in the above table No.2 it is seen that, in case of value of correlation coefficient between depression and the positive affect the value is 0.4039 technically this is a low positive correlation. The relationship between the two variables is weak. Hence the first hypothesis that there is a negative correlation between positive affect and depression is not accepted.

The value of correlation coefficient between negative affect and depression is 0.3772 this is moderate positive correlation between these two variables. The second hypothesis, there is a positive relationship between negative affect and depression is accepted.

The value of correlation coefficient between depression and rumination is 0.2462 this also shows low positive relationship between these two variables. The hypothesis, there is a positive correlation between depression and rumination is accepted.

From the result table No.2 it is also observed that correlation coefficient between positive affect and negative affect is -0.0644 indicates, negligible negative correlation between these two variables. In case positive affect and rumination, the value of coefficient correlation is 0.2551. This is low positive correlation. In case of Negative Affect and Rumination the value of correlation coefficient is 0.4705. This is positive correlation. In this research the N is 50 and df is 48, and'r' must be 0.288 to be significant at 0.05 level and 0.372 to be significant at 0.01 level.

In this study, the researcher has demonstrated that Positive and Negative affect and Rumination are significantly correlated with Depression. The findings in this research work indicates that rumination plays an important role between positive and negative affect and depression. In other words, positive and negative affect influenced depression through rumination.

The results showed that positive and negative affect predict depression both directly and indirectly. Findings of Blanco and Joormann (2017), showed that, positive and negative affect are related to depression. Also, Vesal & Nazarinya (2016) showed a direct relationship between rumination and depression in their study, this research results also confirms those results.

Yousefi, Barhram& mehrabi (2008) in their new study showed that the previous mood influences the thoughts, beliefs and attitudes. In these approaches, negative mood led to rumination. This research results are consistent with becks cognitive theory of depression and response style theory's extension of Becks theory of rumination in response to negative events.

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When people experience positive affect, probably they do not engage in negative emotions and thoughts. Hence, they are likely to experience negative psychological outcomes such as depression.

In fact, when individuals who have more negative affect and less positive affects are most at risk of thinking about negative events and experiencing rumination. These individuals probably experience depression. However, this study has several limitations, requiring future research. This study relies on self-report questionnaires; hence it is limited to that only. Further studies should utilize clinical interviews.

In, overall results of these study showed that positive affect could decrease the damaging influence of rumination in the development of depression among students. Also, results showed that negative affect could increase the depression by provoking rumination. In other words, high negative affect and low positive affect through rumination could act as a buffering factor.

Based on formulated hypothesis and observed results following conclusions are drawn.

1 There is a Negative relationship between Positive affect and depression.

2 There is a Positive relationship between Negative affect and Depression.

3 There is a Positive relationship between Rumination and Depression.

Limitations:

In this study the sample size was limited to 50 only. Study was limited to urban area. The age limit of sample is 18 to 21.

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Research Paper

Big Five Personality Factors and Suicidal Ideation Among Adolescents

D.P.Pawar[1]*, P. A. Palve[2]

ABSTRACT

Approximately one million people commit suicides every year in world and adolescents constitute the most vulnerable group (WHO, 2012). There may be many risk factors including personality for suicidal ideation acts. In view of the above, this study was conducted to examine the effects of big five factors of personality on suicidal ideation. 80 adolescents enrolled from various colleges of Nashik, aging between 14 to 18 years sample. NEO-PI-R (McCrea & Costa, 1992) was administered to assess their personality in terms of extraversion, neuroticism, agreeableness, open to experience and conscientiousness. Its reliability ranges from 0.89 to 0.93. Adult Suicidal Ideation Questionnaire (ASIQ) by William M. Reynolds, the internal consistency reliability as well as test-retest reliability of ASIQ was investigated using coefficient alpha, and index. The analyses of the data revealed that personality factors such as Openness, Conscientiousness, Extraversion and Agreeableness correlates negatively with Suicidal Ideation whereas the factor Neuroticism correlates positively with Suicidal Ideation. The proposed hypotheses were approved. The findings are discussed in the light of related previous researches and implications, suggestions and limitations are also highlighted.

Keywords: *Personality Factors, Suicidal Ideation, Adolescents*

The suicidal tendency has been declared as a major health problem all over the globe. In India situation is even graver. It has been estimated that more than one lac people kill themselves in India every year and there has been noticed an increasing tendency in it (NCRB-2000). There may be number of reasons behind it, but psychopathological problems, like depression, are said to be strongest predictors of suicidal ideation and suicidal deaths (ICMR-2006). The poverty and family related problem are also said to play important role in suicidal ideation and suicidal deaths. The problem has been studied from different point of views, but no conclusive view could be presented so far. The causal variable of suicidal ideation and death may be many and there may be interaction also between them. This makes the task of identification relatively more difficult. The occurrence of suicide may be related with either of the several factors and they can be classified as risk of vulnerability factors and resiliency or protective factors and precipitation factors (life events).

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Suicide Ideation: Suicidal Ideation is a relatively common phenomenon among youngsters and also among other groups and suicide is a major cause of ultimately death and loss of precious human resources. So, there is great need to identify factors that will distinguish those ideators who are at high risk of suicidal behavior. There is epidemiological evidence that those who consider suicide (ideators) a way to deal with problems of the life formulate a plan of self harm, are thus a greater risk of killing themselves. (Nock, Kessler, & Franklin, 2016).

Big Five Factors: Interest between the relationship of personality traits and suicidal ideation has been increasing for the past few years (Brezo, Paris, & Turecki, 2005). According to Brezo, Paris, & Turecki (2005), personality traits are linked to suicide behavior because traits contribute to a diathesis for suicide behavior. In the diathesis model, pathological behavior is seen as the product of internal characteristics and external events. Internal characteristics constitute a vulnerability that can, in conjunction with precipitating external events, create a window of opportunity for the emergence of pathological behavior. Personality traits reflect a propensity or disposition toward those cognitions, emotions, and behaviors which are consistent with the trait. Since situations are also important, traits do not determine behavior, but instead influence its baseline probability. The connection between personality traits and any actual, concrete behavior is therefore indirect and probabilistic. Personality traits are determined by genes, environment, and the interaction between genes and environment (Brezo, Paris, & Turecki, 2005).

Everybody has a unique personality and it plays important roles in human behavior that is why it has been a well debated and researched topic in Psychology. In modern Psychology, Big Five model of personality is a very popular trait approach to personality. This model was propounded by Costa and McCrea (1992). This model assumes that there are five major factors which can successfully describe the whole personality of people. The factors are extraversion, neuroticism, agreeableness, open to experience and conscientiousness. The Big Five Personality Traits, also known as the Five-Factor Model (FFM), and the OCEAN model, is taxonomy for personality traits. It is based on common language descriptors. When factor analysis (a statistical technique) is applied to personality survey data, some words used to describe aspects of personality are often applied to the same person, For example, someone described as conscientious is more likely to be described as "always prepared "rather than "messy". This theory is based therefore on the association between words but not on neuropsychological experiments. This theory uses descriptors of common language and therefore suggests five broad dimensions commonly used to describe the human personality and psyche. Beneath each proposed global factor, there are a number of correlated and more specific primary factors. For example, extraversion is said to include such related qualities as gregariousness, assertiveness, excitement seeking, warmth, activity, and positive emotions.

The five factors are:

Extraversion refers to energy, positive emotions, surgency, as attention seeking, and domineering whereas low scores indicate reserved and reflective personality leading to aloofness and self-absorbed mood (Toegel & Barsoux, 2012).

Neuroticism indicates the tendency of experiencing negative emotions easily like anxiety, anger, depression and vulnerability. It is also associated with emotional stability-high and low emotionality. The high emotionality indicates that the person is calm and stable but

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something uninspiring and unconcerned also. The low neuroticism may lead to reactive and excitable personality, often very dynamic but such people may fell unstable and insecure. Agreeableness means the tendency of being compassionate and cooperative rather than suspicious towards other people. Higher scores on this dimension indicate nave and submissive personality. And people scoring low on it are often competitive or challenging, so may be argumentative and untrustworthy.

Open to experience factor refers to the nature of appreciation for art, emotions, usual ideas, curiosity and variety of experiences. High openness may be associated with unpredictability or a lack of focus whereas low openness is related with gaining fulfillment through perseverance and pragmatism and sometimes dogmatism and close mindedness.

Conscientiousness is a tendency of being organized, dependable, self-disciplined, committed, achievement seeking and well planned. High conscientiousness indicates stubborn and obsessive attitude while low conscientiousness is related with flexibility and spontaneousness but such people may be sloppy and unreliable too.

The significance of study

The study involves the impact of the Big Five Personality Dimensions on suicidal ideation in a representative population-based sample of college adolescents. The five-factor model of personality is one of the most comprehensive and best-established models to assess personality. It aims to empirically describe personality along five major dimensions, namely extraversion, openness, agreeableness, conscientiousness and neuroticism. These five personality factors show clear heritable characteristics and have been shown to be associated with different psychiatric disorders such as anxiety, depression, and personality disorders.

REVIEW OF LITERATURE

Velting, D.M. (1999), studied the trait predictors of suicidal ideation were examined within the taxonomic framework provided by the Five Factor model of personality in a sample of 185 young adults (aged 18 – 23 years). Factor-level multiple regression analyses revealed significant gender differences; namely, suicidal ideation was positively predicted by neuroticism in females and negatively predicted by conscientiousness in males. More detailed analyses revealed distinctive patterns of association between facets and ASIQ scores within factor domains. Suicidal ideation was positively predicted by the neuroticism facets, angry hostility and depression, and negatively predicted by the conscientiousness facet, self-discipline.

Singh R.N. And Pathak N. (2017), studied that according to (WHO, 2012), approximately one million people commit suicides every year in world and adolescents constitute the most vulnerable group. There may be many risk factors including personality for suicidal ideation and act. In this study was conducted to examines the effect of the big five factors of personality on suicidal ideation. 315 adolescents enrolled in some of the intermediate colleges of Jaunpur (U.P.), aging between 14 to 19 years. The analyses of the data revealed that adolescents with higher level of extraversion, agreeableness, open to experience and conscientiousness are significantly less indulged in suicidal ideation in comparison to the adolescent scoring low on the above dimensions. The low level on the above factors indicates high risks for suicidal ideation. The higher level of neuroticism was found to be a major risk factor in inducing the feelings of suicidal Ideation. The proposed hypothesis in this study was approved.

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Brezo, Paris & Turecki, 2006 studied that the adults in their twenties appear to be at high risk suicidal behaviors (SBs) and there is substantial evidence suggesting that certain personality traits may increase individual vulnerability to suicide. This study investigated relationships of personality traits with two SBs in a cohort (n=1140) of 21 to 24 years old adults, representative of the general population of Quebec. Subjects were assessed using a series of structured diagnostic and personality trait questionnaires. Multivariate logistic regression analyses were employed to identify personality trait correlates of suicide attempts history and serious suicidal ideation in the context of other known risk factors, such as psychopathology and experiences of childhood sexual abuse.

Soltaninejad A, Fathi-Ashtiani A, and Pilevarzadeh M, studies that suicidal behavior is one of the most significant mental health problems in the military. Militaries are closed symptoms that operate in particular situations. Military service is associated with certain stressful conditions. On this basis, there is likely of trauma in the military environment. Measures of suicidal behavior are pathologically complex. A range of biological, psychological, social, and institutional factors are involved in the incidence and prevalence of these behaviors. The study on population comprised of the Iranian Armed Forces, to recruit the sample of the research, 1659 soldiers were selected by multistage sampling. Unlike neuroticism, extraversion and conscientiousness personality factors could reduce significantly levels of suicidal ideation. Based on these results, neuroticism might increase suicide, but extraversion and conscientiousness personality traits are associated with a reduced risk of suicide.

Singh R. and Joshi H. L. this study examined relationship of depression, life stress, and personality with suicidal ideation among college students. The data were analyzed by using Pearson Product Moment method of correlation and stepwise multiple regression analysis. Results demonstrated that suicidal ideation was positively associated with depression, stressful life events and two dimensions of personality i.e. extraversion and psychoticism. Stepwise Multiple regression analysis found linear combination of three main predictors of suicidal ideation i.e., depression, extraversion and stressful life events.

Objective

To ascertain the relationship between Big Five Personality Factors and Suicidal Ideation among Adolescents.

Hypotheses

- Openness shows a negative significant correlation with Suicidal Ideation
- Conscientiousness shows a negative significant correlation with Suicidal Ideation
- Extraversion shows a negative significant correlation with Suicidal Ideation
- Agreeableness shows a negative significant correlation with Suicidal Ideation
- Neuroticism shows a positive significant correlation with Suicidal Ideation

METHODOLOGY

Sampling Technique: - Purposive Sampling
Sample size :- N = 100 (14 to 18 years)Adolescents
Variables :- Dependent Variables : 1. Five Personality Factors
2. Suicidal Ideation
Independent Variables: Adolescents
Controlled Variables: Age – Adolescents of 14 to 18 years age

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Operational Definition

Suicidal Ideation: Total scores of the subjects on Adult Suicidal Ideation Questionnaire (ASIQ) by William M. Reynolds PhD, 1987 which was developed for the assessment of suicidal ideation in adolescents.

Big Five Factors: Total scores of the subjects on NEO-PI-R developed by Costa & MaCrea, 1992, administered on the participants to assess their personality in terms of extraversion, neuroticism, agreeableness, open to experience and conscientiousness.

Tools to Be Used

- **NEO-PI-R (Paul T. Costa & Robert R. McCrea, 1992):** The Revised NEO personality Inventory is a concise measure of the five major dimensions of personality. There are 240 items on a 5-point scale and requires 30 to 40 mins to complete the test. The test manual provides good support for both reliability and validity. Internal consistency coefficients were calculated at 0.86 to 0.95 for both the forms (self and observer).
- **Adult Suicidal Ideation Questionnaire (ASIQ) by (William M. Reynolds, Ph.D.):** It is a derivation of 25 items and takes approximately 15 to 20 mins to complete the test. The reliability of the ASIQ was investigated using coefficient alpha, an index of internal consistency reliability, as well as test-retest reliability. The later form of reliability is generally expected to be moderately attenuated (i.e., restricted) when it is calculated for a state construct such as suicidal ideation in contrast to a more stable trait construct.

Statistical Tool to Be Used

➢ 1. Means 2. Standard Deviation 3. Pearson correlation

RESULT

The result of the correlational study between Big Five Personality Factors and Suicidal Ideation is described in the table below. The result obtained are in accordance with the hypotheses is framed for empirical verification.

Table 1: Calculating Mean and Standard Deviation

Factors	Total scores	Mean	Standard deviation
Openness	7984	99.8	12.77
Conscientiousness	7948	99.35	12.55
Extraversion	8304	103.8	16.07
Agreeableness	7872	98.4	9.58
Neuroticism	7905	98.81	13.38
Suicidal Ideation	1418	17.725	24.99

Table 2: Value of coefficient correlation

	Suicidal Ideation	
Factors	r	INTERPRETATION
Openness	-0.14	Negligible Negative Correlation
Conscientiousness	-0.11	Negligible Negative Correlation
Extraversion	-0.18	Negligible Negative Correlation
Agreeableness	-0.08	Negligible Negative Correlation
Neuroticism	0.007	Negligible Positive Correlation

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Interpretation
After using the Pearson correlation method, the Big Five Personality Factors insignificantly correlates with the Suicidal Ideation.

DISCUSSION

The study of relationship between Big Five Personality Factors and Suicidal Ideation, samples of study was constituted from 80 college students from Science Academy, Nashik aging from 14 to 18 years. The result of this study is described in the tables given. The results revealed that suicidal ideation is considerably prevalent among college adolescents and big five personality factors are among prominent factors in predisposing a person to suicidal ideation. It is evident from the results table that the Personality factors is insignificantly correlates with suicidal ideation as the relationship between the variables is weak.

The trait of Openness to experience indicates person is very social, outgoing, energetic and enthusiastic. The participants with the tendency of openness to experience has total scores (N=7984) with (M-99.8, SD=12.77). The trait of openness to experience also yielded significant differential effects on Suicidal Ideation. The participants scoring higher on this dimension scored significantly low on suicidal ideation scale in comparison to the participants scoring lower on it. It has been reported by the researchers that low tendency of open to experience is related with gaining fulfillment through perseverance and pragmatism and sometimes dogmatism and close mindedness. So, this tendency may interfere with adaptive and coping abilities of the persons concerned (Costa & McCrea, 1992; Toegel & Barsoux, 2012). According to table 2, the significant correlational value and its interpretation are shown. Openness to experience shows Negative correlation with suicidal ideation the value of r is -0.014. Although technically a negative correlation the relationship between the two variables is weak(the nearer the value is to 0, the weaker is the relationship) The participants on conscientiousness trait scored with mean=99.35, SD=12.55. This trait was found to exert differential effects on suicidal ideation. The people with high conscientiousness are said to be relatively more committed, determined and disciplined, so the people with low conscientiousness may be more likely to fall pray to frustration and puzzling situations, and as a result of it, they may indulge in negative thoughts including suicidal ideation (Velting, 1999). It is also suggested that early identification and therapy for behavioral problems are useful approaches to deal with suicidal behavior and suicidal ideation among adolescents (Korczak, 2015). It suggests that people with low conscientiousness need to be prepared to meet to the frustration situations effectively to live a purposeful life (potter et al., 2004; Pearson et al., 2001). The intervention programmes for adolescents to develop hardy personality may be great implications to meet the adverse situations in life, as such interventions enhance confidence and determination in the person which in turn will instill the sense of optimism, self-worth and meaning in life. It will certainly help people suffering from suicidal ideation to deal with it effectively (Singh, Srivastava and Singh, 2005: Potter et al, 2004). The trait Conscientiousness shows negative correlation with suicidal ideation. The value of r=-0.11.

The trait Extraversion shows negative correlation with suicidal ideation with value of r=-0.18 with mean=103.8 and SD=16.07). The person having high score on this trait is attention seeking and domineering whereas low scores reflect that he or she is reserved and has reflective personality which leads to aloofness and self-absorbed mood, so the probability may be higher with introverts in indulging, suicidal ideation and other related behaviors (Toegel & Barsoux, 2012). The introverts find it more difficult to manage the frustrating

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situation and as a result of it, the suicidal ideation may be more prevalent among them. Similarly, some researchers have reported negative association with extraversion. Especially its assertiveness and positive emotions facets (Chioqueta and Stiles, 2005; Lester, 1987; Velting, 1999). A recent study also found relationships between social introversion, irritable temperament, and suicide risk (Pompili et al., 2008). This suggests that suicidal probability is relatively high with the persons having introversion outlook about life and the life events. The family members and relations should take due care of such members especially in the case of failure and frustration.

The value of r on Agreeableness is -0.08 with mean = 98.4, SD = 9.58 which shows negative correlation with suicidal ideation. The participants scoring lower on the suicidal ideation scale as compared to agreeable participants. The higher tendency of agreeableness indicates compassionate and cooperative temperament whereas low tendency indicates suspicious and apprehensive mentality. The suspicious nature is obviously not good from the point of view dealing effectively with various circumstances in life, especially negative events and experiences. This may be strong predisposing factor for suicidal indulgence and needs to be managed properly for enabling the person concerned to deal with stress and frustrations desirably (Bakst, et al., 2014). The people scoring low on the dimension of agreeableness probably find themselves unable to use their social networks as they might feel that others instead of helping may cut joke of their problems. This tendency weakens their psychological strength of coping and may lead to suicidal ideation.

The trait Neuroticism shows positive correlation with suicidal ideation (r=0.007) with mean=98.81, SD=13.38). Neuroticism emerged as a very strong determinant of suicidal ideation as the participants scoring higher on this dimension also scored high on the suicidal ideation scale. According to some researchers, Neuroticism is associated with the tendency of negative emotions like anxiety, anger, depression, vulnerability and emotional stability-high and low emotionality (Indic et al., 2012); Velting, 1999). It suggests that people scoring high on the dimension of neuroticism are more likely to indulge in suicidal ideation (Westfeld et al., 2005). Some other previous researchers are also of the view that neuroticism (especially its depressive and anxious facets) as positive association with suicidal ideation and suicidal behavior (Chioqueta and Stiles, 2005; Lester, 1987).

The world Health Organization recognizes suicide as one of the world's leading cause of death worldwide. Research into personality traits related to suicidality suggests substantial variability among suicidal behavior. The study revealed that high neuroticism, low extraversion and low conscientiousness have positive relation with suicidal ideation. Further, the study also revealed that openness to experience and agreeableness have insignificant relation with suicidal ideation. The study highlighted that personality traits/individual differences are key contributing factor to suicidal ideation (Devi W.R. & Prakash, 2015).

CONCLUSION

The findings of this study indicate that all the Big Five Personality Factors were found to exert differential effects on suicidal ideation. As per the hypotheses framed in this study all personality factors (Open to experience, conscientiousness, agreeableness and extraversion except Neuroticism correlates negatively with suicidal ideation and only Neuroticism which is negative factor correlates positively with suicidal ideation. Although the relationship between the variables are weak, yet we cannot deny the fact that they are somewhat related

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to each other. The study shows insignificant correlation between Big Five Personality Factors and Suicidal Ideation.

Limitations

This study was conducted on a sample of particular area of Nashik and the size of the sample was not very large. So, the findings of the study should be generalized with care. Besides, the test NEO-PI_R contains 240 items which was quite lengthy for the adolescents (as per participants feedback). The test ASIQ was having questions like thoughts of killing self etc. which gave them clear idea of the questionnaire, so the response given is doubtful.

Suggestion

The studies are also needed to be conducted based on correlational design to have a deeper understanding regarding the relationship between suicidal ideation and its correlating variables like demographic characteristics and psychological problems. The study did not take account for the presence of psychological disorders or physical illness. It has been suggested that mental health problems might lead to suicidal thoughts, then attempt to completed suicide.

Implications

The stage of adolescence is no doubt, very critical, so the parents, teachers and other related people should try their best to understand the feeling and emotions of adolescents to show them the desirable path in life during the days of crisis and uncertainty. A better understanding of the personality profile can help not only in better academic and career choice as well as in prevention of mental health problems in the future.

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A CORRELATIONAL STUDY OF STRESS AND EMOTIONAL MATURITY OF GRADE 10TH STUDENTS OF ICSE BOARD*

By

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Abstract
The present study has been designed to correlate the stress and emotional maturity of adolescent in 10thSTD ICSE Board School Ashoka Global Academy." The sample consists of 50 students in the age group between 14 to 15 years old which is in adolescent stage. The stress of students is measured by stress scale and emotional maturity is measured by emotional maturity scale. Both tests have been taken one by one after some period of time. The data was statistically analysed and results were obtained. The result shows that there is moderate positive correlation between stress and emotional maturity in adolescent. The document also contains limitations of the present study and suggestions for future studies.

Keywords: Stress, Emotional Maturity, ICSE Board Students

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Introduction

Stress is a state of Strain, whether it is Physical or Psychological Conscious or Unconscious Psychological feeling or physical or mental 'Positive or negative pressure 'to overwhelm adaptive capacities (Atkison, Berne & Woodworth). Stress is generally known as pattern of Disruptive psychological and physiological reaction to events that threaten the ability to cope. Life in the 21st Century is infinitely far more complex than it has ever been. We live in a crowded, noisy society that we often refer to as the rat race. Our lives are run by deadlines, the clock, modern technology, mobile phones, computers, satellites and a hundred and one other demands and pressures. Pressure turns into stress when you feel unable to cope.

Stress can affect how you feel, how you think, how you behave and how your body works. It affects

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people in different ways but if you are stressed you may have some of the following
Symptoms of stress:- you may feel irritable, anxious, low in self-esteem, have a low mood, your thought have a low mood have, racing thoughts, worry constantly, and imagining the worst, go over and over things. Your behaviour you may notice you are having temper outbursts,
Alcohol intake, smoking more, talking more or faster, changing your eating habits, feeling unsociable, being forgetful or clumsy, being unreasonable, struggling to concentrate. You may be suffering from:- headaches, muscle tension and pain, stomach problems, sweating, feeling dizzy, bowel or bladder problems, breathlessness, dry mouth, sexual problems.

Causes of stress: Personal problems that can cause stress. Your health, especially if you have a chronic illness such as heart disease, diabetes, or arthritis Emotional problems, such as anger you can't express, depression, grief, guilt, or low self-esteem, having problems with your relationships or support in your life Major life changes, such as dealing with the death of a parent or spouse, losing your job, getting married, or moving to a new city, Stress in your family, such as having a child, teen, or other family member who is under stress, or being a caregiver to a family member who is elderly or who has health problems.

Social situation- Not having enough money to cover your expenses, feeling lonely, or facing discrimination based on your race, gender, age, or sexual orientation can add stress to your life. Being unhappy with your work or finding your job too demanding can lead to chronic stress, Unemployment, Losing your job or not being able to find work can also add to your stress level.

Post-traumatic stress-You may need help dealing with stress if you have faced a Life-threatening or traumatic event such as rape, a natural disaster, or war. These Events can cause acute stress disorder or post-traumatic stress disorder (PTSD) for More information, see the topic Post-Traumatic Stress Disorder.

Emotional maturity

According to Walter D. Smitson (1974) Emotional maturity is a process in which the personality is continuously striving for greater sense of emotional health, both intra-psychically and intra-personally. Emotional maturity is an internal development which helps us for balancing the mind and intellect with the external reality. The ability to understand reality and facts and the quality of response to a situation by detaching from the pulls and pushes of daily life is also a sign of emotional maturity.
In the year 2006, a research was conducted on (Bansibuhari & Sarwade, 2006)effect of emotional maturity of teachers(of different secondary school of Nandurka and Dhule District of Maharashtra)in their teaching and it was found that female teachers are emotionally more mature than male teachers and have more effective teaching .Henceforth ,this study also helps us to infer gender of an individual affect his or her emotional maturity.

Review of literature

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Ansari (2015)conducted a study to measure the relationship between stress and emotional maturity has significant impact over stress level of students, it can be concluded from the study that emotional maturity is significantly related to stress and self-management students. Management students who are emotionally mature generally have low Anxiety, low level of stress and they generally cope up with the stress arises due to studies, peer group, personal life, students who are emotionally immature easily get depressed due to educational stress and show lesser adjustment with the social/institutional environment or lower flexibility to external Environment. Gakhar (2003) conducted a study on "Emotional maturity of students at secondary stage: self-concepts and academic achievement". The study used a sample of 200Darwin Nelson (2005) in his research related to "Emotional Intelligence and Emotional Maturity'' says that if we want our children to be emotional mature, we must focus on their early childhood education, which affect certain level of social and emotional maturity. Kaur (2000) found significant relationship between emotional maturity, school, home, and psychological environment. Girls were found more emotional mature than boys .Rural students were found to be more emotionally mature than urban students. Suresh K. J. & Joshith V. P. (2008) studied emotional Intelligence as a correlate of stress of student teachers of Kerala. In this study, the investigator finds a significant negative relationship between emotional intelligence and stress for the total sample and sub-samples, and concludes that individuals having high emotional intelligence may have low stress and this will directly contribute to the positive development of the individual and the society. Markham (2005) studied effects of positive emotional refocusing on emotional intelligence and autonomic recovery form stress in high school students. They conducted study on effects of positive emotional refocusing on emotional intelligence and autonomic recovery from stress in high school students. Among students categorized as low anxiety, there was a positive correlation between EI and coherence and a negative relationship between trait anxiety, inter-personal intelligence and the stress management subscale.

Significance of the study

In the development of mental and physical growth, the experience also develops simultaneously. Stress is the body's way to response to any is kind of demand by any experience. In way of growth of maturity stress is affected by level of maturity. This research will help us to understand relation between emotional maturity and stress level in adolescent. This research is an attempt to study the relation between stress and emotional maturity in adolescent. It will help to understand how stress can be balanced by emotional maturity

Objectives: -

1. To study the level of stress among Grade10th students.
2. To study the level of Emotional Maturity in Grade10th students.
3. To study the correlation between stress and Emotional Maturity among grade 10th students.

Hypothesis-There is a negative correlation between Stress and emotional Maturity among Grade 10th students.

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Sample- In the present study 50 students of age 15-16 years have been taken from Grade 10th belonging to ICSE Board from Ashoka Global Academy, Nashik

Psychological tools-

1. Stress scale by Dr. M. Singh with 50 items language which is in Hindi only the Allocation of marks will be as per manual :-2 Marks on "Always",1 marks on "sometimes" and 0 mark on " Never " After summing up the score we can interpret the state of stress. No Particular Time span is given in the Manual

Reliability- Test retest method, Reliability coefficient of the scale was estimated by Split-half Method and Test-retest method and correlation was found 0.82 and o.79 respectively.

Validity-Validity coefficient was computed with Bist Battery of Stress Scale (Abha Rani Bist) and correlation was found 0.61.

Norms:-Age Group 14-15years

2. **Emotional maturity scale which is developed by Dr. Singh, Y and Dr. Bhargava, M 1984),**

An emotional maturity scale developed by Mohsi (1960) Where as Rao and Stewart (1976) has adopted Stewart Maturity Scale in Indian conditions. Social Maturity Scale has developed By Srivastava in (1983) Taking these factors into consideration, authors of this scale prepared a list of five broad Factors of Emotional Maturity which is: -Emotional Stability. Emotional Progression, Social Adjustment, Personality Integration, Independence. The allocation of marks is as per manual-if the answer is very much a score of- 5is given; for much- 4: for undecided-3: and for probably- 2:&for negative answer of never, a score of 1 is to be awarded. So higher the score on the scale, greater the degree of the emotional immaturity and vice-versa.

Reliability: Test -retest Reliability-75, Internal consistency-98

Validity:-The scale was validated against External Criteria i.e., the 'Gha' area of the adjustment inventory for college students by Sinha and Singh. The inventory has 'Gha' area measuring Emotional Adjustment of college students.

Norms:-Age Group 14-15 years

Statistical tools:

Mean, Pearson correlation, SD, Graphical Representation.

Operational definitions:-

Emotional Maturity: Total score of the subject obtained by using emotional maturity scale developed by Dr. Yashvir Singh(Agra)&Dr. Mahesh Bhargava (1984)

Stress: The total score of the subject obtained as a result of using stress scale developed by Dr. M. Singh. (2002)

Results-

Chart 1- Showing total scores of stress and emotional maturity

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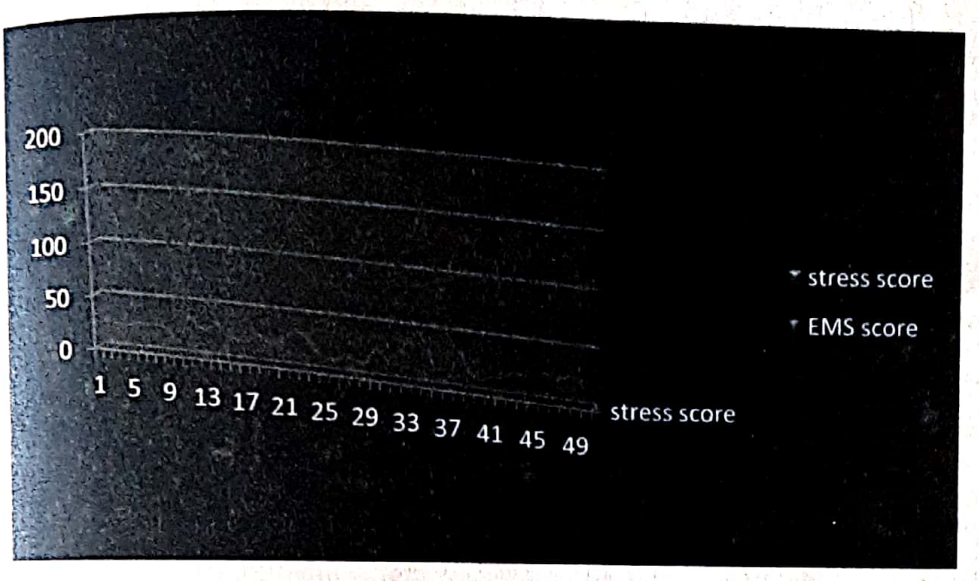
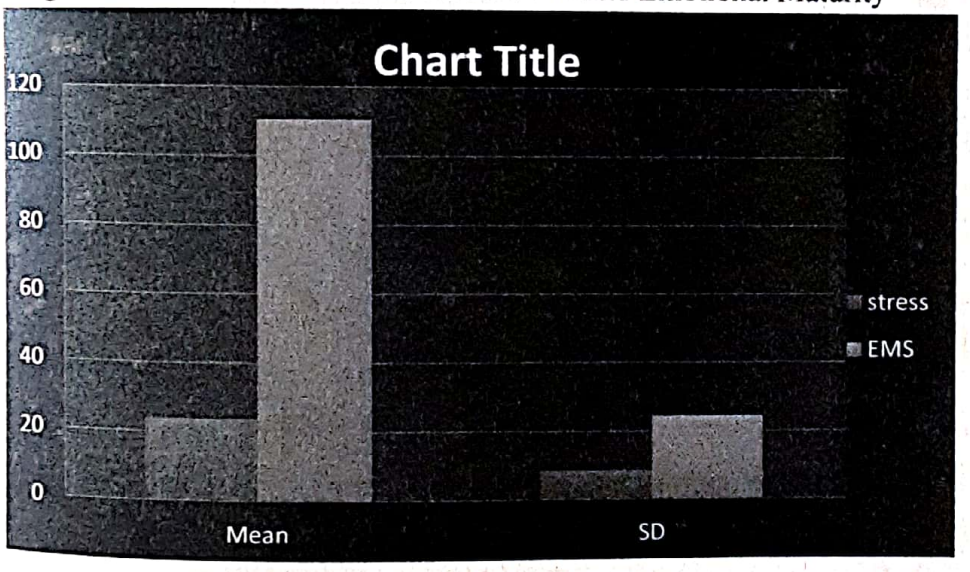


Chart 1- Showing Mean and Standard Deviations of Stress and Emotional Maturity



Statistical Analysis

Table 1: Mean, S.D. and N of the Stress Scale and Emotional Maturity Scale

Scales	Mean	S.D.	N	Interpretation of Mean Score
Stress Scale	23.7	8.44	50	Very low stress
EMS	110.5	24.35	50	Extremely Unstable

The value of r is 0.6422.

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The correlation (r) between stress scale score and emotional maturity by using Pearson correlation is found to be 0.6422. This is a moderate positive correlation, which means there is a tendency for high X variable, i.e.-stress scores go with high Y variable i.e.-EMS scores (and vice versa).

Interpretation: - The correlation found after using Pearson correlation method is 0.6 which is Moderate positive correlation. EMS & Stress, states that as Emotional maturity increases (High score) Stress level also increases.

Discussion

Stress is the state of mental or emotional strain or tension resulting from adverse or demanding circumstances. Stress is the body's natural defence against predators and danger emotional maturity refers to your ability to understand, and manage your emotion. Emotional Maturity enables you to create the life you desire this research is to study Emotional maturity can be effect on stress.

In the present study the researcher attempt to study of correlation between stress and emotional maturity in adolescent. For study 50 students of 10th STD ranging between the age group of 14 to 15 years are taken as subject .The sample is taken from Ashoka Global Academy ICSE Board. Stress scale and emotional maturity scale was used for the study. Statistically tools used for research are mean, SD, and Pearson correlation method.

After statistically analysis, the total score of stress scale of Ashoka Global Academy ICSE 10th Grade Students. It is found that mean score of sample on stress scale is 23.7 which shows low state stress &raw score of EMS scale on emotional maturity is 110.5 which is extremely unstable emotional maturity The SD of sample on stress scale is 8.44 and on emotional maturity is 24.35 .The correlations found after using Pearson correlation method is 0.6 which is Moderate positive correlation between stress and emotional maturity

On the basis of previous studies it can be concluded from the study that emotional maturity is significantly related to stress, students who are emotionally mature generally have low Anxiety, Low level of stress and they generally cope up with the stress arises due to studies, peer group, personal life, students who are emotionally immature easily get depressed due to educational stress

From the above discussion it is found that as per the hypothesis, there is negative correlation between the stress and emotional maturity among Students, is rejected.

Conclusion

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From the statistical analysis and discussion it is found that the hypothesis, there is negative correlation between stress and emotional maturity in Grade 10thstudents, is rejected.

It is concluded that there is Moderate positive correlation between stress and emotional maturity in Grade 10th students of Ashoka Global Academy.

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of Bhonsala Military College, Nasik has presented a paper /in absentia, titled Goal Setting for Positive Attitude and Successful Personal Life Management at the State Level Seminar

Organized by Gokhale Education Society's B.Y.K. College of Commerce, Nashik, Maharashtra, India on Saturday, 1st February 2020.

Dr. Kanchan Nikam	Shri Prasad Kulkarni	Dr. Mangesh Bhavasar	Prin. Dr. Ram Kulkarni
Seminar Organizer	Seminar Co-ordinator	Seminar Convener	Seminar Director

Life Management Skills

Sub Theme: Goal Settings in Personal Life

"Goal Setting for Positive Attitude and Successful Personal Life Management"

Prepared by,
Asst. Prof. Ms. Sonali R. Limaye.
Bhonsala Military College, Rambhoomi,
Nashik- 05

Abstract:

Goal setting is not new or modern concept. From early time this concept followed by all types of human being. But if we think about globalized and modern era there is need of goal setting successful life of every human being. As we all know that there is cut through competition arises in day to day life and if we want to be successful person or if we want to face all types of situations tactfully and positively for that reason goal setting is must for every individual. From this point of view researcher focus on goal setting in personal life. Every human have beliefs, culture, principles and own rules and regulations made by every individual for making their life successful. Apart from that, we seen so many people are unsuccessful or they cannot achieve their goals because they not prepare perfect action plan of their life. Therefore, this research paper helpful for preparing goals for successful personal life. The present research paper is prepared with the help of observation and secondary data preferred for this research. The process of goal setting, development of SMART goals, techniques for successful personal life are bases of this research paper.

Key Words: Goal, Goal Setting, Positive Attitude, Personal Life Management

Introduction:

All human being have their own personal life. So they can decide their rules, regulations and principles from their own experience, tradition in family and objectives he set for making his life successful. But still so many people were fail in their life and they change their attitude negatively. It happened because of some following basic reasons:

- Many People haven't ability to listen "no" from others.
- Everyone have "ego", "attitude" and "overconfidence" sometimes some people behave immaturely.
- Some people may be irresponsible
- Many people think that they are only great person and others are lower level
- Most of people can't think alternate option for successful life.

- Several people can't flexible or they not easily adjust to anywhere.

All above points are very complex in nature and this type of people seen and experienced by every individual in their day to day life.

Goals are well-defined targets or aims or objectives that give you direction and motivation – they are your pathway or route to success (that is, what YOU consider to be success), your life's plan, your personal guide to the future. It means it is very important personal process that helps to get correct course of action what you exactly wants from your life or you want to deserve from your life. From following example you can find behavioural profile:

Behaviour profiling began in the late 1920's as a result of psychologist Dr. William Marston's theory that there are four basic personality types - D for Dominant, I for Influencer, S for Steady and C for Compliant (or DISC for short). Over the years, different versions of the same theory developed including BEST (Bold-Expressive-Sympathetic-Technical) and Dr. Gary Couture's version using bird names (Dove, Owl, Peacock and Eagle). The 'bird' version has become quite popular as most people can relate easier to a visual object like a bird, rather than just a descriptive word. For this reason, we'll go with Dr. Couture's 'bird' version – besides, wouldn't you rather describe yourself as an 'Eagle' or 'Dove' instead of 'Dominant' or "Compliant'?

We all are fit into one of these basic personality types, which define the way we interact with other people, the way we go about life, our personal drivers and how we succeed. We will often relate better to people who have a similar behaviour profile, and find other behaviour patterns trying and maybe even a little frightening. But more importantly, these behaviours have a major impact on how we progress through life. So what are the 4 behaviour types? In a nutshell they are:

1) **Dove:** The kind and peaceful dove. The dove is people-orientated, loyal, friendly hard working and a great team player but tends to avoid change, confrontation, risk taking and assertiveness.
2) **Owl:** The intelligent owl. The owl is logical, mathematically minded, methodical and sometimes seen as a perfectionist. The owl can be slow to make decisions and inflexible if rules and logic says otherwise. Owls are not big risk takers but love detail.
3) **Peacock:** The eye-catching peacock. The peacock loves talking, being the Centre of attention, has passion/ enthusiasm and is happy/ optimistic. Peacocks can be accused of talking too much, and aren't good with detail or time-control.
4) **Eagle:** The courageous eagle. Eagles are dominant, stimulated by challenge, decisive and direct. Eagles can be blunt/ stubborn, can lose sight of the big-picture and can be insensitive to other people's needs. Eagles are natural achievers.

This theory is very interesting and helpful to define where we are and what we want to achieve from our life.

Objectives of Research:

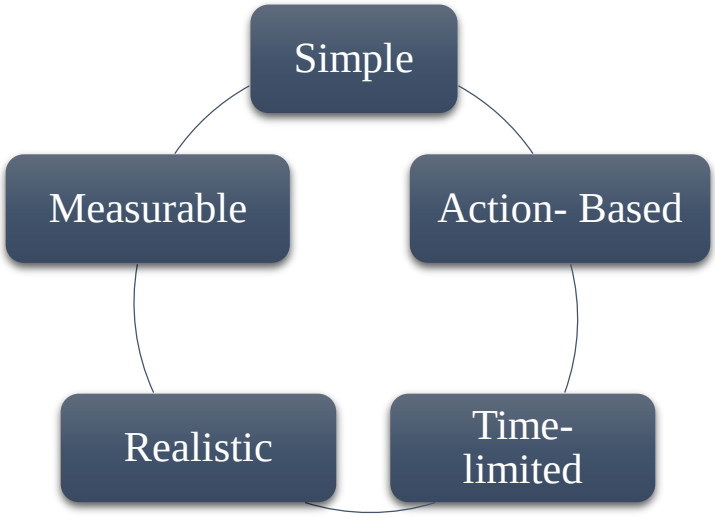
1. To study about SMART goals for making personal life successful
2. To study steps of goal setting

Research Methodology:

1) **Primary Data:** for this research paper general observations and day to day experience considered for preparing goals aimed at personal life.
2) **Secondary Data:** this data collected with the help of published and unpublished material and from websites.

SMART Goals:

SMART goals are essential for making life successful as well as setting appropriate targets which wants to be achieve by everyone. For this reason some psychologists prepared SMART technique for setting perfect goal. It includes following points:



SMART goals have above five aspects to make goal clear and achieve it by motivating and informing other individuals who helps you to achieve your goal. SMART goals have following features:

1) Goals should be specific as possible
2) If goal is not measurable it is not possible to know whether progress towards successful completion
3) A goals needs tobe achievable but it is not so easy
4) Goals always supports relevant goals for making life successful
5) Goals should be established as per the need and urgency.

Application of SMART goals:

SMART Goals	Do's	Don't
S- Specific	Set real numbers with real deadlines	Don't say that I want more visitors
M- Measurable	Make sure your goal is trackable	Hide behind exhortations

A- Attainable	Work towards goal i.e. challenging but possible	Try to take over the world in one night
R- Realistic	Be honest with yourself	Forget any hurdles you may have to overcome
T- Time bound	Give yourself a deadline	Keep pushing towards a goal you might hit "someday"

Steps in Goal Setting:

Following are ten steps of goal setting for positive, better and successful personal life:

1) **Identify your goals:** If you know yourself and your capabilities u can think and may be prepared proper goals very easily.
2) **Write your goals down:** When we think or say about goals it must be keep in mind that, you have to prepare more than two or three goals and put down in to your notebook or make a chart and keep on wall to see regular and you will get energy and positive attitude about your personal life.
3) **Needs analysis:** When you set goal then every time you need analysis it means you compare and analyze yourself in every stages for achieving goals.
4) **List benefits and obstacles:** in this step, you have to know whatever goals you set there are some positive and negative sides for that reason you have to be prepared be flexible while setting goals.
5) **List objectives:** Objectives are short term and long term or may be set as per priority. So, for making personal life positive and better you have to make a list of objectives as per priorities and personal requirements.
6) **Create plan of Action:** When you set objectives then you prepare a road map i.e. how to achieve goal? What are ways to achieve goals? If I can't achieve goal then what is my next destination or alternative? All these questions are considered in this step.
7) **Share your goals:** you can share your goals with your guide, mentor, family or any person on whom you trust. By sharing your goals you may be get so many ideas, opinions which are helpful for your successful personal life.
8) **Continuously act on and assess your goals and objectives:** In this step, you can be continuously assess your goals at every course of actions. It will helpful for walking on correct track.
9) **Celebrate:** Whenever you achieve goals then every time you celebrate your success. It will helpful for making positive attitude in individual.
10) **Periodically evaluate your goals:** In every stage, you have to evaluate your goals. That is useful for achieving your goals within time.

Conclusion:

Form all the above points it is conclude that, if you prepare proper and achievable goal and made appropriate road map then only you can be successful in your personal life. Because, in life

every day we manage so many things. But in some cases we fail or cannot achieve goal. At that time SMART goals are helpful for making positive attitude with successful life.

So, be prepared to earn the benefits of your struggles as you take control of your life with goal setting success!

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"AN ANALYTICAL STUDY OF PERFORMANCE AND SERVICES OFFERED BY LIC OF INDIA WITH SPECIAL REFERENCE TO NASHIK CITY"

.Ms. Sonali Ramesh Limaye. Asst. Prof (M.Com, MBA, M.Phil, SET)
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Abstract:

In present scenario, there is cut throught competition arises in insurance business. Every life insurance company trying to give more and more services to satisfy need of policyholders by giving attractive offers. LIC also attract their customers by providing them best offers. Furthermore, LIC is single government insurance company established in the year 1956 and presently market share if LIC also higher. Therefore, present research paper is based on Life insurance policies offered by LIC of India during COVID-19 with special reference to Nashik City of Maharashtra.

Present times we all are going through very bad pandemic situation. In this particular situation every person faces life risk, because there is no guarantee due to COVID positive patients. From this point of view LIC of India launch many life insurance products as per need and requirements of consumer. Apart from that financial risk also reduces in such circumstances. From this point of view, this research paper is based on consumer perception and their decision making for selection of LIC product to cover their life risk and also financial protection of policyholder. Here researcher wants to find out which life insurance policy preferred by consumer as per their perception in this pandemic situation.

Key words- Consumer perception, LIC, CRM, Policyholder, Insurance Products.

Introduction:

In present world, making business successful CRM is most important tool used by every business organizations. In insurance industry to retain customers and increase loyalty are crucial tasks for maintaining lifelong relationship with customers or policyholders. From this point of view, for insurance business CRM strategies are must for making their business successful. CRM is important tool from both side industry as well as customer. According to J. Nicholas De Bonis, "The business paradigm is the integration of business strategies, processes, and practices in order to deliver a superior customer value commitment to the chosen target customers, while making a profit. The success of a company is mainly based on its satisfied customers, which in turn gives huge profits." Retaining existing customer is also an important job of a company. CRM concentrates on the retention of customers by collecting all data from every interaction that every customer makes with a company from "all" access points, whether they are phone, email, the web or on the field. The company can then use this data for specific business purposes, including marketing, service, support or sales.Customer service is a vital part of relationship marketing. To keep customers in today's competitive environment, insurance companies are increasing the depth of relationship through implementation of CRM programmes.

Customer Relationship Management is a modern concept and comprehensive in nature for retaining, building and increasing customer relationships in Insurance sector. CRM facilitates organization to successfully maintain relationship with their customers, it is a general business strategy. It supports to expect, understand, accomplish and personal the requirements of customer. Today, various business organizations such as insurance companies and other service providers understand its importance. They also realize the significance of Performance of LIC which helps them to attract new customers and retain existing ones which maximize their lifetime value.

Basically, Insurance business is Traditional business in service sector. Because, Insurance business provides investment in securities by offering Insurance product to their Customers. Investments in Insurance have no risk and it offers life cover of policyholder. Furthermore, investment in Insurance covers not only life risk of person but also after the death or in unfortunate

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ETHICS IN AUDITING AND FINANCE PROFESSION WITH SPECIAL REFERENCE TO AUDITING THE BOOLS OF ACCOUNTS AND REPORT THEREON.

Dr. Sunil Joshi and Mihir Sunil Joshi

(A) **Executive Summary-**

Various auditors or Chartered Accountants are discounting or leaving the assignments in mid period. It is left without accomplishment of further duties and responsibilities. The job left in between brings and create questions like why, why now and any matter undetected. The Prime Minister of India delivered very eye opener session for Chartered Accountancy profession. Security Exchange Board of India (SEBI) is considering more regulations for disclosure of financial information and transparency. Cases like Shardha Chit Fund, Sahara India and Satyam Computers are the examples where one can arrive up to certain concrete conclusion. Present situation of Non-Performing Assets in banking sector with concept of willful defaulters added more doubts about profession of accountancy.

A profession which is recognized as a highest in commerce with more intelligent quotient based on knowledge and skill is questioned for integrity, honesty, transparency and commitments for more ethical and moral practice. Law versus morality, substance vs. form, norms vs. prudent norms, owner vs. investors, government vs. business and user vs. writer these factors are considered for discussion at many forums. The role played by accounting professional is questioned by government machinery as well as other users and dependents of auditors report. Ethical role with best manual of code of conducts are to be in practice and not on paper. Auditor should where accountant is silent or financial statement is silent. He should express the opinion on what is not mentioned and exhibit in final statements of accounts. Beyond the financial audit there should be performance audit and audit of management operations functions and performance.

Keywords – Ethics, profession, accounting professions financial and accounting frauds.

(B) **INTRODUCTION** –Accounting is considered as a very noble profession. Principles, ethics, nature of, his or her knowledge integrity and skills are very important in this profession like other professions. Chartered Accountant is watch dog in financial accounting system. The reporting on financial statement is not only important for owners but is for users and decisions makers like investors' managers, employee's, revenue collection machinery and bankers. Auditors report in not only expressions of opinion on financial statement but it a sort of confidence and assurance to the users about transparency, accuracy and legality about financial statements. It is not only prepared for owners to abide by norms and to check the returns but it prepared for financiers who will decide over financing in future investors who will check policy and accuracy of returns, government who will think of reliability and managers who will thing in terms of efficiency. Expression of an opinion on financial statements is considered as prime objective of audit. Detection of errors and frauds is considered as secondary objective of auditing the books of accounts· It is an aspect of the study that the frauds revealed in last few years, whether reported or not, whether it was part of auditors' opinion or not or whether there is any suppression of facts by auditors. A user normally believes in certification of professional persons. Moreover importance and legal protection is given to auditor in case of checking the transactions and reporting them to appointing authority. The frauds which shaken the corporate world, make us to think on certain issues like professional code of conduct, ethics, morality and integrity. This study is related to frauds and its relation to accounting auditing ethics. The ethical behavior will not only give profits but it is necessary for sustainable development. The recent frauds have put investors and country in huge financial losses. It is the fundamental duty of auditor to express the opinion on financial statement but what is expected is that he should also mentioned that what is the possibility and risk associated with financial position.

(C) **OBJECTIVES OF STUDY**

- To understand various ethics and professional code of conduct for Chartered Accountants.
- To take an overview of frauds in accounts of corporate entities after 2001.
- To learn the practice based on ethics and professional code of conduct.

(D) **Limitations of paper-** The paper is conceptual based and written with a secondary data.

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Auditing- Auditing is defined as a systematic and independent examination of data statements operations and performances (financial or otherwise) of an enterprise for a stated purpose. In any situation the auditor perceives and recognizes the propositions before him for examination, collects evaluates the same and on this basis formulates his judgment which is communicated through his audit

Ethics-Ethics is science of morale, principles rule of conduct and morale science. It is the process of decision either pre or post with respect to the moral standards of the society culture

(F) **Code of ethics for Chartered Accountants**
As per the guide lines provided by Institute of Chartered Accountants of India there are several code for accounting profession .It is to be followed by practicing chartered accountants and by chartered who is service. The code of ethics is divided as follows

Schedules for profession ethics as per Institute of Chartered Accountants of India	
First Schedule	Second Schedule
Part I- Professional Misconduct for CA in Practice 12 clauses	Part I- Professional Misconduct for CA in Practice clauses
Part II- Professional Misconduct of CA in service 2 Clauses	Part II- Professional Misconduct in general- 4
Part III - Professional Misconduct in general- 3 clauses	Part III- Other Misconduct 1Clause
Part IV - Other Misconduct 2 Clauses	

Code of Ethics –A fundamental principles for professional chartered accountants.

- Integrity' He should be straight forward and honest in providing services. The relationship professional accountants and the cliental firm should be based on profession. The chartered accou expected to provide best service and that too he should be hones t in providing services. The profe skill and competency must be used while dealing with client.
- Objectivity –He should be fair and should not allow bias conflict of interest or influence of the override objectivity.
- Professional Competence- He should perform his services with due care competence and diligence is expert in the field the public depend on his or her advice and knowledge.
- Professional Care – He should exercise the skill of level commonly possessed by practitioner specialty.
- Professional Behavior- He should act in manner consistent with good reputation of profession and from conduct that might being dis-credit to profession.
- Technical Standard- He has to provide professional services in accordance with relevant professional technical standard.

(G) **Fraud reported after 2001-** The false financial reporting misleading financial position window suppressing of receipts and other frauds are unearthed or came into light. After shock the started investigating the reason. But still robust system transparent mechanism is not available corporate or financial institutions failure to report is bring in to light. Some which are in news is as follows.

S.N.	Name	Party involved	Amount
01	Satyam Scandal	Founder B.Ramalinga Raju	8000 crs.
02	Security scam	Harshad Mehata	5000 crs.
03	Stock Market Scan	Ketan Parekh	1500 crs.
04	Antrix Devas Deal	ISRO Chairman	–
05	Sahara Scam	Owner Subrata Roy	20000crs
06	Sharda Chit Fund	Kunal Ghosh and others	2500 crs
07	Banking	NPA ,Vijay Mallya	7000 crs
08	Punjab National Bank	Nirav Modi and Group	13550 crs
09	Common Wealth Game	Suresh Kalmadi and others	70000 crs

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Some the reasons and methods are described as follows

- Unlimited Greed of interested parties.
- Negligence towards accountability.
- Sole aim is to earn money without following law of the land.
- Unlimited risk taking/blind risk taken.
- Deliberate preparation of misleading financial statement.
- Bribing to auditors for favors.
- Corrupt practices for wealth generation.
- Corruption involving government & public servant to benefit corporate by subverting the law.

Application of ethics and morality

- Set personal values and goals show commitments in profession and employment
- Act ethically and built trust in organization and firm.
- Always take tough stand based on principle though it is unpopular.
- Take responsibility for personal choices.
- Act consistently with principles values and beliefs.

(H) **Suggestion**

As per the ethics and standard the auditing is to be done and report is to be submitted to concern persons. But it is observed in cases that the following important aspects are entirely omitted from auditing the books of accounts.

- **Cash Flow Statement-** Cash flow statement is not part of Audit. It is merely disclosed after the final statement of accounts. It can be covered for auditing process. It is vital to verify cash coming in and going out of business operations
- **Opinion of auditor-** Instead of expression of opinion about what is correct in accounts auditor can mentioned what he discover or what can be expected outcomes of the statement of affairs. What may be is never reported in audit reports.
- **Amendment in the format of audit report-** It is necessary to amendment the format of presentation of audit report. It may disclose which is not covering the financial statement. It can include all possibilities.
- Flexibility in appointment of auditors. The auditors are appointed by owners' are so often working in organization years to together. There can be often changeover of auditors.
- **Expression of opinion** – Expression of opinion on financial statement is the main duty of auditor. He express about what is mentioned in financial statements and what is exhibit. But he should explain what not mentioned and opinion beyond the balance sheets and financial statement. Where accountant is silent the auditor should speak.
- **Application of audit techniques beyond accounts and financial statements**.-The audit techniques are to be applied with all skills and competencies to management decisions and performance. It is for ethical decisions and utilizations of scare resources properly.

CONCLUSION- It is expected by every investor that his amount should be safe and can get fair returns on investment. The moral is important in profession. Thought it is in education it should be bring into practice. The moral intelligence is necessary then the intelligent only. The purpose of accounting and auditing will serve only when the professionals will perform the duty ethically.

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ISBN :

Innovative and Best Practices in Education in New Normal Situation After Covid-19

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Introduction :

Covid or Corona, though an unfortunate situation for the world, also brings some opportunities in all business education and professional practices. The world shattered several months carried negative impact on mankind. Innovative Curriculum Design w informative curriculum to formative curriculum is required in such situation. Course cur linked with teaching outside class. Education should not be only employment based bu Literacy plus ethics is education. Innovative practices in teaching learning is transform effectively and efficiently. It can cater individual needs and facilitate easy evaluation with as an important aspect of process. To improve learning in new normal conditions is to en in learning process with safety and healthy conditions in teaching institutions. As relearni practice to concentrate on ideas and belief of students for given set of learning objectives. holistic process it includes students thinking perceiving and behaving. As learning is proce knowledge it should be students centric and based on healthy prudent and innovative p country has blessed with great tradition of education and teaching methodology. The a education is to produce quality human resources for nation. It is training for research career social and quality justice education is most. It should provide leadership on the basis of value Continuous assessment of student with suitable method, performance evaluation of teachers, the responsibility and accountability of those who are in process of governance and trans process is the need of the hour. The quality policy on education is to be determining wit resources on account of young population, good culture, ethical values and great tradition. In linkages with institutions of education, research and industries is possible only when we w imparts and start quality education practices.

Consideration on learning style :

The learning styles like diverging assimilating converging and accommodating learning s considered. The teacher can think about the planning designing and administrating the learning depending upon curriculum. The pedagogy is to be in uniformity with the academic facilities , c and academic stags of students like first year second year or third year. In normal and new academic ambience with edu-technology is necessary for curriculum delivery and evaluation con continuous evaluation under credit system and with considering various norms of regulators. Ed systems over the years have gone through various changes. The changes bring positive result for s But in new normal situation different practices and strategies are to be adopted in learning and te rocess. After a gap of at least 10 months in offline classes by using techniques, educational mate xperience teacher can create interest in teaching process. E-resource e- projects small group d nd discussion joint project learning from home and suggestive material are such techniques, n be suitable in current situation. The challenging situation demands more e- learning resource fective time management India is global leader in ICT and other innovative domains such as space gital India Campaign is helping to transform the entire nation into a digitally empowered society. Q ucation will play a critical role in this transformation, and technology itself will play an importan

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e improvement of educational processes and outcomes. Thus, the relationship between technology education at all levels is bidirectional.

of technology in education as per National Education Policy :

frastructure in form of continuous electric supply /power supply hardware and connectivity is required. ludes institutional devises such as desktops computers class room projectors Wi-Fi routers etc. onal or user devices include laptop smart phones etc.

ing up of a new National Educational Technology Forum :

n autonomous body, the National Educational Technology Forum (NETF) should be created to provide tform for the free exchange of ideas on the use of technology to improve learning assessment ning administration and so no. The aim of NETF will be to facilitate decision making on the induction elopment and use of technology by providing to the leadership of educational institutions.

e of NETF

To Provide independent evidence based advice to Central and state Government agencies on technology based interventions.
To Build intellectual and institutional capacities in education technology
The Envision strategic thrusts areas into this domain
To Articulate new directions for research and innovation

proach to the Induction of Technology

A positive yet cautious approach to the induction of technology at scale will be adopted to ensure the limited funds available and energies devoted to educational technology are deployed in optimal nner. The global experience will be consider while adapting the technology the technology including aspects like sociological psychological and side effects of technology.

Teachers will be completely empowered through adequate training and support to lead the activities and initiatives related to the use of appropriate technologies in class room and for uses of technology in education.

Technology use and integration will be pursued as an important strategy for improving the overall quality of education. Technology support will be provided for translation of content into multiple languages, assist differently abled learners through the use of intelligently improve the quality and pedagogy and learning processes through the use of intelligent tutoring system and adaptive assessment, strengthen educational planning and management greater transparency proper administrative and governance processes scale up open distance learning systems .

Centers of Excellence in Educational Technology will be established at prominent universities and other institutions to perform research as well as support function. These centers of excellence will be represented at NETF.

Software for education use will preferably be Free and open Source Software in Education. (FOSSE). If necessary then government will pay for development of necessary software and acquire right to distribute it to learner's teachers and institutions free and unlimited online usages.

Public data will be owned by the government and will be used for improving educational standards.

Individual will be retain full ownership of his or her own data.

eachers Preparation and Continuous Development

To skilled teachers at all levels in the use of educational technology all teacher preparation programme vill include hands on training in leveraging technology based resources including addressing common problem related to connectivity maintenance and equipment and its safe operation strategies for using e-content . Video in the open educational repository will be used for teacher training discussions in every subject. A large number of certified master teachers will be trained to provide training to all teachers rainee in phased manner.

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 ISBN : 978-81-948

An online training platform linked to appropriate mechanisms to certify trainers in specific areas developed to empower in service teachers at all levels of education to stay at cutting edge of pedag technique. All in service teachers will be provided with sufficient connectivity to access this pla Teacher can share their ideas pedagogy portfolios tec.

Specific teaching related process and actions will be implemented through SWYAM. A development programme for school and higher education teachers can be encouraged through SW

Improving Teaching Learning and Evaluation Process

Integrating educational technology into school curriculum to prepare school students for the digi and bolsters efforts in STEAM (Science Teaching Engineering Arts Design and Mathematics) focu efforts will be taken.

1) From age 6 onwards conceptual thinking will be integrated into school curriculum. Th fundamental skill in digital age.
2) Given the diffusion of devises and their affordability all students are likely to have access to co personal computing devise by 2025. The school curriculum will promote digital literacy using personal device as well as available digital infrastructure.
3) The school curriculum can offer optional subjects focused on programming and other adva computer based activities at the upper primary and secondary stage.
4) A rich variety of educational software will be developed and made available for students teachers at all levels. It will be available in major Indian languages. Software will also a learners with disabilities (blind, partial disabilities etc.) Educational software in the form of ser games simultaneous and applications using augmented and virtual reality will be made availa Software will be developed to help teachers for assessment evaluation of assessment and feedb mechanism. For maximum use of content in the open educational repository, institutions wi supported with inexpensive and portable video viewing equipment's.

School complexes must become the nodal agency for reaching out to unreached. To ensure tha learners have access to high quality educational content copy right free educational resources includ text books reference books video teaching learning material etc will be created and circulated fr National and global sources at all levels of education in multiple Indian Languages . All records relate the institutions teachers and students will be maintained by a single agency in digital form in the NR (national Repository of education Data. It will develop appropriate systems for authorized institutio users to enter and update data. Teachers will ask to update data at most four times per year. NRED validate data records of teachers and credit earned by learners. Educational information managem systems for community monitoring will be created and integrated with NRED. There systems will be us to streamline manual processes related to educational planning admission attendance and assessme All official stakeholders like students' parents teacher staff can have easy access to data and c communicate with institutions to institutions emails.

Teaching methodology :

As a great tradition of education with large number of students and institutions established the teachi methodology has its own advantages and disadvantages. The government and regulators play positive and service providers role in system. In initial days it was regulator know they are facilitator Classroom teaching, laboratories, projects dissertations and practical training with field visits are norm methodology were put to use.

Methodology in new normal situations- After permission from University and state government th higher education's institutions started working and there operations in offline mode. During pandem situation, online lectures with different platform were used with more content development delivery an evaluation. It has merits as well as demerits. However, in new normal situation where we can say po covid the teaching and learning system required different factors, which can be list down as follows.

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Cleaning and sanitization of class room, education equipment's and infrastructure
Laboratories and libraries to be maintain with cleanly ness and sanitization.
Mask ,physical distancing and provision for regular hand wash to be provided.
As far as possible limited number of students in offline mode with number of batches or shifts can called in institutions.
Wherever possible online training and teaching can be, continued.
Teachers can be trained for online teaching and evaluation

ggestions :

Teachers' education requires multidisciplinary inputs and combination of high quality content and pedagogy. Integrated programme of teacher preparation for all levels of education and in all areas of the curriculum must be launched at the higher education sector. All large multidisciplinary universities public university
Faculty members must understand the social diversity of their own classroom. Faculty must develop learning technology ICT in education, credible evaluation etc.
The students can be motivated for self-learning and ICT learning based system.
There can be correct selection of platform mode of delivery content with topic of syllabus.
Time of online and offline lectures can be flexible one, which will be suitable to teachers and students.
Factor of copyrights and privacy institutional ethics and regulatory norms must be kept in mind while teaching.

nclusion :

n new normal situation teachers and students must take care as per government norms and teaching ning with both online and off line mode must be continued. The teachers as a mentor can be available tudents for educational guidance and career development with ICT based educational facilities.

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लोकसाहित्य आणि समाज जीवन

प्रा. हिरा त्र्यंबक वाघ
भोगला मैनिकी महाविद्यालय, नाशिक

'लोकसाहित्य' म्हणजेच लोकांचे साहित्य. सर्वसामान्य लोकांनी सर्वसामान्य लोकांसाठी बनविलेले साहित्य. त्याची निर्मिती ही स्वयंस्फुर्तीने झालेली असते. 'तोंडाने काढले व हाताने पेरले' हा लोकसाहित्याचा मुळ स्त्रोत म्हणता येईल. लोकसाहित्य हे लोकांनी लोकांसाठी बनवलेले असते ते व्यक्तीगत नसते. ते एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित होत जाते. त्यातूनच लोकजीवनाचे व लोकसंस्कृतीचे दर्शन घडत जाते. हे अलिखित अक्षर वाङमय आहे. तोंडी एकाकडून दुसऱ्याकडे त्यांचे शाब्दिक वहन होताना दिसते. पिढ्यनपिढ्या चालत आलेली असंख्य लोकगीत, म्हणी, वाक्प्रचार, कथा, उखाणे, खेळ हे लोकसाहित्याच्या संस्कृतीची पातळी उन्नत ठेवताना दिसतात. लोकसाहित्याला अत्यंत प्राचीन परंपरा लाभलेली आहे. या परंपरेतूनच भारतीय संस्कृतीचे दर्शन घडते. लोककथा, लोकगीते, म्हणी, वाक्प्रचार, तंत्र–मंत्र, रूढी परंपरा या सर्वांना लोक संस्कृतीच्या जडणघडणीत महत्वाचे स्थान आहे. कारण अनेक लोकगीते किंवा दैवत कथा यांच्यातून माणसांच्या श्रध्दा जतन करून ठेवल्या जातात व त्यातूनच लोकसंस्कृतीचे वहन होताना दिसते. तसेच लोकसाहित्याचे जतन होते. लोकसाहित्य हे समाजाच्या श्रध्दा, मुल्ये यांचे जपणूक करते असे म्हटले तर ते वावगे ठरणार नाही.

लोकसाहित्यातून समाजातील विविध घटकांचे चित्रण होताना दिसते. मनुष्य हा समाजप्रिय प्राणी आहे. तो समाजात कसा जगतो, कसा वावरतो याचे चित्रण लोकसाहित्यातून घडते. अशिक्षित लोकांकडून लोकसाहित्याची निर्मिती झालेली असते. लोकजीवनाचे स्वाभाविक चित्रण त्यातून केले जाते. त्या त्या काळातील समाज जीवनाचे चित्रण लोकसाहित्यात आढळते. समाजातील वेगवेगळ्या सामाजिक अवस्था, समाजजीवनात सतत बदलत राहणारे लोकजीवन याचाही उल्लेख लोकसाहित्यात होतो. समाजातील प्रत्येक नातेसंबंधाची उकल त्यातून केली जाते. प्रत्येकाची एकमेकांशी असलेली नाती घट्ट हवीत. ही नाती अत्यंत हळूवारपणे जपण्याचा प्रयत्न लोकसाहित्यातून केला जातो. अशिक्षित असणाऱ्या बहिणाबाईंनी भावाविषयीच्या भावना शब्दात मांडलेल्या दिसतात. प्रत्येक नात्यातले विविध प्रसंग लोकसाहित्यात आढळतात.

लोकसाहित्यातून समाजाचे वास्तव चित्रण रेखाटण्याचा प्रयत्न सतत होताना दिसतो. अनेक कथा, म्हणी, वाक्प्रचार, कोडी इत्यादींच्या माध्यमातून वेगवेगळे विचार मांडले जाताना आपल्याला दिसतात व त्यातून समाजाचे वास्तव चित्रण केलेले असते. जसे–

१. बुडत्याला काडीचा आधार : या म्हणीच्या माध्यमातून समाजातील वास्तव दर्शविण्याचा प्रयत्न होताना दिसतो. आपल्याला जीवन जगत असताना अनेक अडचणी येत असतात व कधी कधी त्या इतक्या कठीण असतात त्यावेळी आपल्याला कुणीतरी केलेली छोटीशी मदतही खूप मोठी वाटू लागते. व हेच समाजातील प्रखर वास्तव यातून दिसते.

२. अंथरून पाहून पाय पसरावे.
३. चकाकते ते सारेच सोने नसते.
४. वासरात लंगडी गाय.
५. उथळ पाण्याला खळखळाट फार.
६. चार दिवस सासुचे चार दिवस सुनेचे.
७. दिव्याखाली अंधार.
८. दाम करी काम.
९. गरज ही शोधाची जननी आहे.
१०. नवी विटी नवा राज्य
११. गरज सरो वैद्य मरो.
१२. काट्यावाचून गुलाब नाही.
१३. ऐकावे जनाचे करावे मनाचे.
१४. केव्हाच नाही त्यापेक्षा उशीर बरा.

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१५. अन्नछत्रात जाऊन भिरपूड मागू नये. इत्यादी.

यासारख्या असंख्य म्हणी संक्रमणातून आज पुढील पिढीपर्यंत पोहचल्या आहे. या प्रत्येक म्हणीतून खूप मोठा अर्थ निघताना दिसतो व त्यातून समाजाचे वास्तव डोकावताना दिसते. माणुस समाजात वागताना कसा वागतो, त्याच्यातल्या उणीवा, चांगलेपणा कसा व्यक्त होतो हे हया म्हणीतून दिसून येते. तो स्वत: जरी काही बोलत नसला तरी त्याच्या कृतीतून ते व्यक्त होते व म्हणीच्या माध्यमातून त्याचा विपर्यास लोकांसमोर येतो. वर दिलेल्या प्रत्येक म्हणीतून खूप मोठा अर्थ निघताना दिसतो. चार शब्दाची एक म्हण आयुष्यातील अनेक घटनांची जाणीव करून देते. उदा. ''ऐकावे जनाचे करावे मणाचे'' यातून समाजातील चांगल्या वाईट वृत्तीच्या लोकांची जाणीव करून देत व त्यातून चांगले ते घेऊन वाईट सोडून देऊन मनाचे ऐकले पाहिजे असे सुचविले जाते. म्हणजेच लोक काय सांगतात त्यापेक्षा आपल्या मनाला काय योग्य वाटते हे जास्त महत्वाचे व त्याचा विचार करणे आवश्यक असते. थोडक्यात सांगायचे तर हया प्रत्येक म्हणींतून समाज वास्तवाबरोबरच मानवी वृत्ती–प्रवृत्तींनेही दर्शन घडविते. म्हणीच्या बाबतीत जसे आपल्याला जाणवते तसेच काही वाक्प्रचारही खूप मोठे अर्थ सांगून जाताना दिसतात. उदा.

१. अंग काढून घेणे : संबंध तोडणे किंवा जबाबदारी टाळणे.
२. आकाशपाताळ एक करने : विनाकारण आरडाओरड करणे.
३. आभाळ फाटणे : सर्व बाजुंनी संकट येणे.
४. उंटावरचा शहाणा : मूर्खपणाचाा सल्ला देणे.
५. काखा वर करणे : जवळ काही नसल्याचे सांगणे.
६. कानउघडणी करणे : चुकीची कडक शब्दात जाणीव करून देणे.
७. खसखस पिकणे : मोठ्याने हसणे.
८. घर डोक्यावर घेणे : घरात आरडाओरडा करणे.
९. ताटाखालचे मांजर होणे : अंकित होऊन राहणे.
१०. तळहाताच्या फोडावाणी जपणे : अतिशय काळजी घेणे.
११. जखमेवर मीठ चोळणे : उणीवेवर वार करणे.
१२. नाकी नऊ येणे : बेजार होणे, त्रस्त होणे.
१३. सळो की पळो करणे : त्रास देणे.
१४. हातातोंडाशी गाठ पडणे : जेमतेम खाण्यास मिळणे.
१५. हाडाची काडे करणे : खूप कष्ट करणे.

इत्यादी असंख्य वाक्प्रचार मराठी साहित्यात असलेली आपल्याला दिसतात. या प्रत्येक वाक्प्रचारातून खूप मोठा अर्थ निघताना दिसतो. व त्यातून आदर्श आणि वास्तव यांचा मेळ घालून दिलेला दिसतो. आपल्या अवतीभोवती आलेल्या अनुभवातून हे आपल्याला प्रतित होते.

लोकसाहित्यात सभोवताली आलेल्या अनेक अनुभवांचे चित्रण अनेक गीतांमध्ये केलेले दिसते. तसेच मानवाच्या मनात दडलेल्या भावभावनांना प्रकट करण्यासाठी देखील लोकसाहित्य कामी येते. आपल्या मनातील सुप्त भावनांना लोककथा, लोकगीतातून व्यक्त होताना दिसतात. ''समाजाच्या संकल्पनेत कुटुंबसंस्था फार महत्वाची असून समाज संकल्पनेची निर्मिती, सामाजिक सुधारणा आणि समाज विकासाच्या कार्यात कुटुंबसंस्थेचा वाटा फार मोठा आहे.'' असे इरावती कर्वे यांनी म्हटले आहे. लोकसाहित्यात स्त्रियांनी मोठ्या प्रमाणात लेखन केले आहे. कौटुंबिक जीवनातील भाव–भावना व्यक्त करण्यासाठी स्त्रियांनी साहित्याचा आधार घेतलेला दिसतो. तसेच अनेक रूढी, परंपरा यांचाही अविष्कार लोकसाहित्यातून होतो. स्त्रीचे लग्न झाले म्हणजे तिला सासर, माहेर दोन्ही बघावे लागते. सासरचा जाच तिच्या साहित्यात येतो तर माहेरचे प्रेमही साहित्यात उमटत आई–वडिल, भाऊ–बहिण यांच्याविषयीच्या आठवणी तिला एकांतात आठवतात व त्या शब्दबध्द होतात. त्यांच्याशी असणारे परस्पर संबंध लोकसाहित्याचे माध्यम बनते. ज्यांच्या अंगाखांद्यावर खेळून ती लहानची मोठी झालेली असते त्या आई–वडिलांविषयी आदराची भावना तिच्या मनात असतेच पण भावा–बहिणींविपयी प्रेमही ती व्यक्त करते. भावाबद्दल सार्थ अभिमान तिला असतो. ती म्हणते–

''वीसाची चंची, तीसाचा कात

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शंभराची पानं, लवंगा सात
बंधू रस्त्यानं चालला पान खात
नगराच्या नारी गं बघती भिरभिरी.''

अशा शब्दात भावाबद्दलचे प्रेम तसेच बहिणीवर बंधन पण भावाचा रंगेलपणा ती कौतुकाने मांडताना दिसते. माहेरच्या प्रत्येक व्यक्तींच्या बाबतीत तीला अपार प्रेम असते. माहेरच्या व्यक्तीबरोबर सासरच्या लोकांबद्दलही आदर कौतुक असतेच पण माहेरच्या दुराव्याची भावनाही असते.

यासारख्या अनेक लोकगीतांतून आपल्या भावना व्यक्त केल्या जातात. माहेरबद्दलचे प्रेम आणि सासरचा आदर व कडवे दु:ख, जाच ती या गाण्यांतून मांडते व हे निरक्षण वाङ्मय लोकसाहित्याचा भाग बनलेले आपल्याला दिसते.

समाजामध्ये लोकसाहित्याच्या पाऊलखुणा आपल्याला ठिकठिकाणी दिसतात. जात्यावर दळताना अनेक ओव्यांची निर्मिती झाली, तर अनेक सण, उत्सवांचा आस्वाद घेतांना अनेक लोकगीतांची निर्मिती झाली. त्यात नागपंचमी असेल, गणेशउत्सव असेल, गुलाबाईची पुजा असेल, हादगा, भोंडला इ. कितीतरी रूढी, परंपरांना जपत असताना ह्या लोकसाहित्याची निर्मिती होताना दिसते व ती एका पिढीकडून पुढच्या पिढीकडे आनंदाने संक्रमित होते.

प्रत्येक जातीधर्माच्या वेगवेगळ्या रूढी, प्रथा, परंपरा आहेत व त्यांची जपणूक ही त्यांनी निर्माण केलेल्या लोकसाहित्याच्या माध्यमातून होताना दिसते. लोकसाहित्य हा संस्कृती जपण्याचा एक राजमार्ग आहे असे म्हटले तरी वावगे ठरणारे नाही. समाजात रूढ असणाऱ्या प्रत्येक रूढी, परंपरेवर अनेक गीत असलेली आपल्याला दिसतात. उदा. : लग्न, मुंज, बारसे ह्या कार्यक्रमांमध्ये सुध्दा अनेक लोकगीत आपल्याला ऐकावयास मिळतात. लग्नाची गाणी तर अत्यंत सुमधून आवाजात लग्नाआधीच्या प्रत्येक विधीला गाताना दिसतात. त्यातून एक वेगळाचा आनंद प्रत्येकाला मिळतो. लग्नाच्या आधी जात रोवून कणी, किकसा, हळद दळली जाते. ती नवरा–नवरीला लावण्यासाठी त्यावेळीही अनेक गाणी म्हटली जातात. जसे –

मांडवाच्या दारी गं सईबाई गं. बाई
चिखल नाही चिखलाई चिखलाई ग लाईबाई लाई
मनिषा बाईची गं सई बाई ग बाई
न्हाली नवरीची आई बाई आई ग बाई ।१।।
मांडवाच्या दारीगं सई बाई ग बाई
चिखल कशीयाचा झाला बाई झाला ग झाला...
मनिषा बाईचा ग बाप नवरीची न्हाला बाई न्हाला..... ।।२।।

यासारख्या अनेक गीतांतून थोडी गंमत थोडे कौतुक करत कार्यक्रमाचा आनंद घेतला जातो. खरं तर समाजात एक ना हजार परंपरा चालत आलेल्या आहेत व त्याबाबत संशोधन करून हा साठा कितीही मिळविला तर तो अपूर्णच राहिल. एकमेकांच्या तोंडून दुसऱ्या पिढीकडे पोहचलेले असे साहित्य अपार आहे व त्यात सतत नव्याने भरही पडतच असते. त्यात धनगर समाजाचे लोकगीत ही अत्यंत लोकप्रिय असलेली दिसतात. आपल्या भारतात जवळपास १६५२ बोलीचे मौखिक साहित्य आहे. पण तेही लयास जाते की काय अशी भीती वाटते आहे. कारण बदलत्या यांत्रिक युगात येणारी मनोरंजनाची साधने त्यामुळे ह्या लोकसाहित्याकडे लोकांची जरा वाकडी नजर झाली आहे. प्रत्येक बोली भाषेत त्या त्या समाजाच्या दैवत कथा, लग्नाची गाणी, ओव्या, उखाणे, म्हणी आहेत. ते एका पिढीकडून दुसऱ्या पिढीकडे संस्काराने सोपवली जातात. धनगर समाजातील ठेलारी धनगरी समाजाचे विपुल साहित्य उपलब्ध आहे. फक्त त्याची जपणूक केली जात नाही. त्यामध्ये–

''सुंबरानु मांडलं व । सुंबरानु मांडलं
सुंबरानु कुणाचं व । सुंबरानु कुणाचं
भोळ्या माझ्या देवाचंव । मायवाच्या बंधुचं
गाईला तथ यायावं गा । यास मला, घावावं
तव्हाच्या येळला गा । त्याच दादा घडीला''

हे ठेलारी धनगरी समाजातील ओवीबध्द गीत आहे. हा समाज सर्वात मोठा मेंढपाळ समाज. मेंढ्या पाळणे हा त्यांचा व्यवसाय व त्यानिमित्ताने सतत भटकंती त्यांची चालू असते. त्यांच्या सण, उत्सवाच्या, लग्नाच्या, यात्रेच्या किंवा मनोरंजनासाठी

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रात्रीच्यावेळी ही अशी गाणी गायली जात. हे लोक जास्त शिकलेले नसतात. पूर्वीतर अक्षर ओळखही नव्हती तेव्हापासून ओव्यामधून त्यांनी गीतरचना केलेल्या आहेत. अनेक उपमा अलंकारांचा वापर करून बहारदार गीतांची रचना त्यांनी केली आहे. उदा.:–

''बाळायाच दंड गा । बाळायाच दंड गा
केळीयाचं कंबाळ वं । केळीयाचं कंबाळ वं
लिंबयाच्या फोडी की बं । लिंबयाच्या फोडी वं
बाळयाचं नाक गा । बाळायाचं नाक गा''

अशा प्रकारे बाळाच्या वेगवेगळ्या अवयवांना उपमा देऊन तुलनात्मक वर्णन केलेले दिसते. धनगर समाजाबरोबर इतर समाजातील लोकांची देखील अनेक लोकगीते असल्याची आपल्याला दिसतात. आदिवासी, कोळी यासारख्या समाजातील लोकांची अनेक लोकगीते आहेत.

अशा प्रकारे लोकसाहित्याचा अपार ठेवा मराठी साहित्यात आढळतो. समुहाचा समुहमनाचा गीत, नृत्य, नाट्यमय अविष्कार म्हणजे महाराष्ट्राच्या लोककला होय. ह्या लोककलांमधून त्या त्या समुहाच्या कलेला वाव मिळतो. त्या उत्स्फुर्त, सहज स्फुरणाच्या अशा असतात. त्यामुळे त्या सादर करणाऱ्या लोकांच्या कलागुणांना त्या माध्यमातून वाव मिळतो. विविध मुखवटे, रंगभूषा, वेशभूषा यांच्या माध्यमातून त्या नाट्यकृती अवतरत असतात व त्यातून संस्कृतीचे दर्शन घडविले जाते. म्हणजेच त्याला समाजमनाचा आरसा ते ते लोकसाहित्य असल्याचे आपल्याला समजते.

संदर्भ ग्रंथ :–

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संत नामदेवांचा शिष्य–परिसा भागवत याचे गर्व परिहरण

सौ. हिरा वाघ
संशोधक विद्यार्थी
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प्रस्तावना :–

मध्ययुगीन काळात संत ज्ञानेश्वर, संत नामदेव यांच्या समकाळातील एक संत नामदेवांचे शिष्य म्हणजे परिसा भागवत. परिसा भागवत हे जातीने ब्राह्मण होते. रूक्मिणी देवींची उपासना ते करत. अनेक पारायणे, अनुष्ठाने करत, व देवीही त्यांच्यावर प्रसन्न होती. देवीने त्यांना प्रसन्न होऊन 'परिस' दिला होता. अशी आख्यायीका आहे. मंदिराच्या महाद्वारात रामायण वाचनाचे काम ते करत व ते ऐकण्यासाठी असंख्य भावीक येत. परिसा भागवताच्या अंगी खूप अहंकार भरलेला होता. आम्ही भूलोकीचे देव आहोत. तत्कालीन काळात उच्चवर्णीयांचे वर्चस्व खुप मोठ्या प्रमाणात असल्याने खालच्या जातीच्या लोकांकडे बघण्याचा त्यांचा दृश्टिकोन चांगला नव्हता व देवीचा मीच काय तो भक्त असा अहंकाराचा वारा त्यांना लागलेला होता व त्यामुळे ते इतरांचा अपमान करत असत. संत नामदेव महाराजही मंदिरात जात असत. ते शिंपी असल्याने परिसा भागवत त्यांना तुच्छ समजत व त्यांचा अपमान करीत असत.

"परसा वदे नामयासी । तुझे पूर्वज माझे चरणापाशी ।
जरी तू हरिदास जालाशी । तरी याती हीनची ।
तुवा कोठवरी काय देखिले । नाही वेदशास्त्र म्हणितले ।"[१]

संत नामवेदांचा ते यातून अपमान करताना दिसतात. त्यांची विठ्ठलभक्ती त्यांना जणु मान्य नाही. कारण त्याकाळी जप, तप, नेम, धर्म हे फक्त ब्राह्मणांनीच करावा असा जणु प्रघात होता. त्यात नामदेव महाराज विठ्ठलाशी अगदीच लीन झालेले होते. परिसा भागवत त्यांना म्हणतात, तू जरी विठ्ठलाचा दास झाला तरी तुझे पूर्वज माझ्याच चरणाशी लीन होते. तुझी हीन जात, फक्त देवाची भक्ती करून काही होत नाही. मला सर्व वेदशास्त्राचे ज्ञान आहे. तू कितीही भजन, कीर्तन केले तरी तुझी हीन जात मोठी होणार नाही. असा अपमान नामदेवांचा ते करतात. तरी नामदेव शांत राहतात व त्यांना म्हणतात, "माझ्या पूर्वजांवर प्रसन्न होणारे तुम्ही माझ्यावरच वेगळी दृष्टी का ? तुमचे चरणतीर्थ आपण आम्हालाही द्या." असं शांतपणे ते बोलतात. त्यांच्या ठायी असणारा शांतपणादेखील परिसा भागवतांना जाणवत नाही. त्यांच्यातला लिनपणाही त्यांना समजत नाही. तरीही त्यांचा अहंकार काही कमी होत नाही. घरी आल्यावर परिसा भागवत घडलेला वृत्तांत पत्नीलाही सांगतात.

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"खालील पायरी तयाची जाणा । तरी आम्हासी महिमान ।
धन्य धन्य माझे कुळगोत्र । नाम पावले भागवत ।
यति हीन विष्णुदास म्हणवितो । तेणे ते तर भय पावती।"[२]

माझे कुळ–गोत्र धन्य आहे. आज नामदेव आणि माझा विवाद झाला त्यात तो मला शरण आला. त्याला माझ्या कुळाचे महत्व पटले म्हणून असा अहंकार परिसाला झालेला असतो. यावर त्याची पत्नी त्याला खूप समजावते. तुम्ही रागावू नका पण तुमच्या ठायी असणारा अहंकार आपण सोडावा. तुम्ही खूप हुशार आहात, ज्ञानी आहात फक्त तुमचा अहंकार आपण कमी करा.

"तुम्ही ब्राह्मण पवित्र धन्य । मुखी वेद हरीचे नाम ।
वरी गर्व अवलक्षण । सकळही धर्म लोपले ।।
अमृत घातले पाशाणावरी । वरीवरी ओला कोरडा भीतरी ।
तैसा घात तुमच्या शरीरी । वर्गे हरि न भेटेची ।।
गाय ते सर्वा ठायी पवित्र । परि तिची वासना अपवित्र ।
तैसे तुमचे धन्य कुळगोत्र । गर्व अपवित्र सांडा जी ।।
तुम्हासी चाड जरी हरीसी । तरी मत्सरू नका नामदेवासी ।
ते आलीया घरासी । हरि तुम्हासी भेटेल ।।"[३]

आपल्या ठायी असणारा वर्ग, अहंकार यामुळे सर्व धर्म लोपवेल. तुम्ही कितीही पवित्र धर्मातील असाल पण गर्व, अहंकार असेल तर आपल्या महान धर्माला किंमत नाही. तुम्हाला खूप ज्ञान आहे पण तुमच्यातल्या अहंकारामुळे त्याची किंमत शुन्य आहे. एखाद्या दगडावर अमृताची धार पडली तरी त्याला जसा त्याचा फायदा होत नाही तसे तुमच्या ज्ञानाला गर्व–अहंकारामुळे काही किंमत नाही व त्या गर्वभरीत आत्म्याला ईश्वराची प्राप्ती होणे शक्य नाही. गाय सर्वांसाठी पवित्र आहे असे जरी असले तरी घाण खाण्याच तिची वासना होणं हे जितकं अपवित्र आहे तितकंच तुमच्या उच्च ज्ञानात तुमचा अहंकार आहे. म्हणून मी आपल्याला विनंती करते की, अहंकाराच्या आहारी जाऊन नामदेवांना कमी लेखू नका. त्यांच्याशी सख्यत्व कराल तर तुम्हाला निश्चित हरी भेटेल.

नामदेवांच्या भक्तीमुळे विठ्ठल त्यांना प्रसन्न आहे हे तिला ठाऊक असते. नामदेवांची कीर्ती ती ऐकुन असते. त्यांची उदाहरणंही ती त्यांना देते. पण त्याचा काहीही उपयोग होत नाही. परिसा रोज संतांना रामायण वाचून दाखवत असे. एक दिवस नामदेव भजन कीर्तन करून त्या ठिकाणी येतात. तिथं रामायणाचे निरूपण ते ऐकतात. त्यावेळी नामदेव त्यांना लंका कशी आहे ? कोण कोणत्या स्थानी राहते ? असे नामदेव त्यांना विचारतात. त्यावेळी

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त्याला काही सांगता येत नाही. त्यावेळी ते रूक्मिणीकडे लंका दाखविण्याची विनंती करतात. त्यावेळी रूक्मिणी देवी त्यांना लंका दाखविण्यास घेवून जातात व त्यांची विनंती, त्याचा हट्ट पुरवितात. तिथे गेल्यावर परिसाच्या मनाला खूप आनंद होतो.

''घरोघरी होय वेदपारायण । राम नामी मन सर्वत्राचे ।''[४]

तिथे घरोघरी लोकं वेद, पारायणे म्हणत असतात. नंतर ते बिभिशणाच्या घरी येतात. तिथे आल्यावर त्यांना नामदेव कीर्तन करत असतांना दिसतात.

''पाहतो तो नामा उभा कीर्तनास । गुण गात असे देवाजीचे ।
शरण जे केले माझ्या पंढरीनाथा । नाही भय चिंता त्यास काही ।
विस्मय तो करी परसोबा अंतरी । फिरला माघारी तेथुनिया ।''[५]

नामदेवांना कीर्तन करताना पाहून परिसा लगेच तिथून माघारी फिरतात व त्यांना त्यांची चुक कळते. घरी आल्यावर लंका कशी होती ? असा प्रश्न विचारला जातो तेव्हा परिसा त्यांना सविस्तर सांगतात. नामदेव परिसांना विचारतात, ''तू तिथे गेला, तुला बिभिशण दिसले तर तु त्यांना नमन का केले नाही ?''

''अमृताचा घट हातासी लाधला । कैसा उलंडिला वेडिया तू ।
तैसा महाराज तोचि बिभीशण । का नाही नमन केले त्यासी ।''[६]

ज्याच्या हृदयात सदोदीत रामचंद्र वसतात अशा बिभीशणांना तू नमन करायला हवे होते. असे त्यांना सांगितले जाते.

परसोबांच्या ठायी असणा–या अहंकारामुळे त्यांना काही गोश्टी समजत नव्हत्या. नामदेवांना ते ओळखू शकत नव्हते. पण जेव्हा त्यांना ह्या सगळ्या गोश्टींची महती पटते तेव्हा ते नामदेवांना शरण जातात.

''गळोनिया गेला त्याचा अभिमान । जाला तेव्हा लीन संता पायी ।''[७]

रूक्मिणी माता ही त्यांना सांगते, समजावते व त्यांना नामदेवाच्या पायाशी स्थिर व्हावयास सांगते व परिसा भागवतही नामदेवांच्या चरणी स्थिरावतो व त्याचा शिष्य होण्यास पात्र ठरतो. तेव्हा त्यास पांडुरंगाची प्राप्ती होते. नामदेवांचा प्रभाव त्यांच्यावर पडल्यानंतर त्यांनी काही अभंगही रचले व त्या नामदेवांची स्तुती केलेली आपल्याला दिसते.

''कवित्वा परिस कवित्व आगळे पै आहे । परि ते न कळे सोय नाम्याची ।
नाम बरवे नामदेव बरवा । एकाच बरवा परमात्मा ।
दुधावरील साय ते मी वाणू काय । तैसे गाणे गाय नामदेव ।
नामा तोचि कुडी केशव तोचि देव । तेथील अनुभव परसा म्हणे ।''[८]

कालांतराने नामदेवांच्या भक्तीतच जणू परिसा बुडून जातात व नामदेवांच्या आयुष्यातील

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महत्वाच्या घटनांचे ते साक्षीदार बनतात. नामदेवांच्या सहवासात ख—या अर्थाने परिस होण्याचं भाग्य परिसा भागवतांना लाभते.

निष्कर्ष :— आपल्याकडे कितीही ज्ञान असले, सर्व विद्या पारंगत आपण असलो, पण जर त्याचा आपल्याला गर्व झाला व त्यातून आपण इतरांना तुच्छ मानु लागलो तर आपले ज्ञान कवडीमोल ठरते. परिसा भागवत रामायणासारख्या महान ग्रंथाचे निरूपण लोकांना सांगतात. पण त्यांच्यातला गर्व, अहंकार तें कमी करू शकत नाहीत. याला ख—या अर्थाने काहीच. अर्थ उरत नाही. श्लोका शिकवी ब्रह्मज्ञान, स्वत: कोरडे पाशाणश या उक्तीप्रमाणे आपण आत्मज्ञानाने आयुष्यभर कोरडेच राहू.

समाजात जगताना आपण गर्व, अहंकार दूर ठेऊन चांगल्या वाईटाची पारख करत माणसाने जगणे अपेक्षित असते. आपल्या हाती परिस लागतो पण जर आपल्याला त्याचे महत्त्व व ओळख पटली नाही तर त्याचा काही उपयोग नाही. त्यामुळे माणसांना ओळखता आले पाहिजे तर ख—या अर्थाने जीवन जगणे होईल.

१. श्री नामदेव गाथा — महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, प्रकाशन : ९ नोव्हेंबर १९७०. अ.क्र. ७ पृ.क्र. ८७७
२. तत्रैव, अ.क्र. १० पृ.क्र. ८७८
३. तत्रैव, अ.क्र. १० पृ.क्र. ८७८
४. तत्रैव, अ.क्र. ११ पृ.क्र. ८८०
५. तत्रैव, अ.क्र. ११ पृ.क्र. ८८०
६. तत्रैव, अ.क्र. ११ पृ.क्र. ८८०
७. तत्रैव, अ.क्र. ११ पृ.क्र. ८८०
८. तत्रैव, अ.क्र. १५ पृ.क्र. ८८२

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Current Issue

Abstract

2020- Illigal Cross Border Migration, National Security

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The Challenge of Information Warfare
Arvind Gupta

It is high time we in India understood how Information and Communication Technologies (ICTs)are changing in the nature of conflict and warfare. ICTs have tremendous disruptive and destructive potential. Informationalisation of the battlefield is happening at an incredible pace. India will have to adapt to information wars which are happening as we speak.

Implications of Illegal Cross Border Migration for India's National Security
Alok Mohan and Prof. Arvind Kumar

The rise of anti-immigrant sentiments has been gaining momentum worldwide. India despite being a victim of illegal cross border migration, more recently, has come up with Citizenship Amendment Act (CAA) in 2019, which has reflected India's willingness to offer citizenship to the immigrants from Afghanistan, Pakistan and Bangladesh belonging to the minority community.

Illegal Cross Border Migration and Ethnic Conflicts:With Special Reference to Tripura
Anil Kamboj, Inspector General BSF (Retd.)

As the old saying goes that "the grass looks greener on the other side of the fence." The migration crisisis a crisis that stands as one of the most important geopolitical challenges today in the world. The twenty-first century is the century of the migrant, being global mobility a highly stratified phenomenon,

Migration and World Society Today: Some Theoretical Constructs
Prof. Manas Chakrabarty

Let us start from a mundane level. When we speak of migration, it involves more or less permanent movement of individuals or groups across symbolic or political boundaries into new residential areas and communities. In the present day world, 'Migration' has become a global phenomenon in the true sense of the term and perhaps it will continue to be so in the near future.

Contours of Illegal Migration and Ethnic Conflict in India
Prof. Snehalata Panda

Ethnic conflict not only affects the economy,society and political system within the country but also threatens its relation with other nations.Illegal migration across the porous border could not be checked in India even with legal and re gul atory me chani sms.

NRC and Its Aftermath
Prof. Samir Kumar Das

With the publication of the National Register of Citizens in Assam in 2019, one is suddenly confronted with more than 1.9 million persons who live in our country without being its citize ns. They are, as per official records, undocumented migrants, who have illegally entered the country and have illegally been living here without possessing the valid papers.

Migration and Conflict – An Indian Experience
Sanjiv Krishan Sood, ADG BSF (Retd.)

The country has been witnessing wide spread protests against the provisions of Citizenship Amendment Act, 2019 (CAA) and proposed NRC for last couple of months after passage of CAA in
the parliament. Women and young students are at the forefront of these protests which do not seem to be coming to an end even after two months.

Challenges of National Security in the present era of Globalization
Prof. Sudhanshu Tripathi

The present article discusses the ongoing debates as regards mounting challenges before national
security against the backdrop of the oversweeping waves of globalization and liberalization which have considerably affected the idea of the same thereby compelling to explore still unknown and probable threats to national security while historicizing and contextualizing contemporary views and discussions about the current phase of globalization and liberalization.

generated new angles in the world politics. China has already proved to be a world power, India is ascending. This will be a game changer for world politics.

Migration and Ethnic Conflicts in India
Dr. Arunoday Bajpai.

The completion of National Registration of Citizens (NRC) in the Indian state of Assam, the apprehension of similar NRC in the rest of the country, the passing of the Citizen Amendment Act (CAA) and its subsequent opposition in some areas have brought the issue of migration in the centre stage of India.

Buddhism and Ethnic Conflict:Militant and the Monk in Myanmar's Rohingya Kerfuffle
Dr. Alok Kumar Gupta and Vandana Mishra

The year 2017 became a watershed in the history of Buddhism as a religion, culture and a way of life. Myanmar 's military launched a campaign of violence against the Rohingya minority which according to UN experts amounted to a genocide that led to more than seven hundred thousand civilians fleeing to Bangladesh.

Illegal Migration in India and the CAA
Kishore Kumar Behera & Ashok Kumar Swain

Illegal migration has become common phenomenon in the international sphere because of variety of reasons.Due to illegal migration, food,ac commoda t ion, educa t i on, heal t h, and unemployment and other related problems persist in the country. Also, Socio-economic, political and security implications affect the country where the persons illegally migrate.

The Rohingya Conundrum: Modi Needs a Comprehensive Solution
Dr. Pitam Ghosh

It is not surprising that New Delhi is stepping up its efforts to deal with the inflow of the thousands of Rohingya refugees from Myanmar to India by tightening the border control. This is in tune with the policies of the Narendra Modi government as the BJP has always been against illegal immigrants from across the border holding that Hindu refugees are welcome but Muslims are not.

Illegal Bangladeshi Migrants:Threats to India's Eastern Maritime Border Security
Dr. Prasanta Sahoo

After the Uri and Pulwama terror attacks in Jammu &Kashmir, the intelligenceagencies predict the next big terror attack on India may come from the sea, similar to 26/11, Mumbai terror attack. The eastern maritime border in the Bay of Bengal (BoB) is the weakest point and t he most v enerabl e one due toits porousness and close proximity to Bangladesh.

Ethnic Conflict and the Flow of Illegal Transnational Migration:A Reflection of Rohingya Crisis in South Asia
Sumit Kumar Minz & Dr. Roshni Kujur

The flow of illegal migration has always been high in the continent of Asia. Almost every country is tring to deal with this problem in Asia. That is why none of the Asian countries is ready to welcome the Rohingyamuslims in their country, as their country is already flooded over population. But the international organization and western countries has a different way of looking to the Rohingya issue.

Bangladeshi Migration to India: Issues and the Way Ahead
Dattatreaya Nimbalkar

The history of human civilization is history of migration. Migration has taken place since beginning of human civilization and it will continue in the future. People have migrated from one place to another place in search of food, shelter, freedom, security and better lifestyle. In this processthey have made and impact on Socio-Economic, Cultural, as well as the political system of their new destination.

New Dynamics of Migration between China and Kazakhstan:Trends, Socio Economic Consequences and Approaches
Hamid Rasool

International migration is the result of the interaction of various factors, such as politics, economy and cultural issues. International issues of economic imbalance, poverty, environmental degradation, conflicts between nationalities and nations, human rights violations and disparities in the rule of law are also few issues which may lead to the migration amonge countries.

Migration and Illegal Migration: A Perennial Problem of India
Dr. Aleya Mousami Sultana

When a certain number of people make a movement from one geographical territory to the other residential areas, we call it migration. The issue or the problem of migration is a global problem now days. Whenever, there is a political or social problem in a country, the effect is migration of the people who are not permanent residents of that place or country.

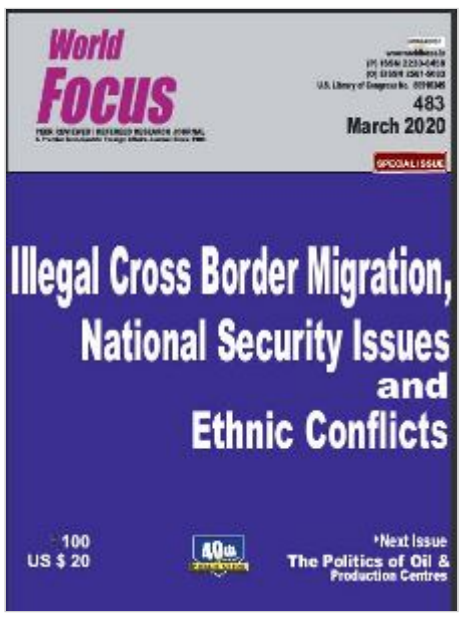
India's Act East Policy Amidst Influx Dilemma: Potentialities or Challenges?
Banshanlang Marwein

Vivek Ojha

Cross border migration in modern times has become a problematic issue in bilateral relations of several nations. Cross border migration causes socio economic disparities,demographic restructuring, burden on resources available in a state, ethnic strifes,ethnic insurgency and greater demand for autonomy,

Ethnic Conflicts and Global Migration:Analyzing the Role of the United Nations in Africa
Renu Kumari

Global human migration in the 21st century has emerged as a daunting challenge. The United States, European Union, Australia and others count migration amongst many of the security challenges confronting them. Though human migration is not a new phenomenon, yet post-Cold War the problem has intensified.



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आदिवासी समाजविकासाच्या शासकीय सामाजिक विकास योजनांचा आढावा

धनश्री धनंजय आंबेकर†
पीएच.डी संशोधिका, अर्थशास्त्र विभाग,
एस.एन.डी.टी. महिला विद्यापीठ, कर्वे पथ, पुणे.

प्रास्ताविक

आदिवासी समाजाची सर्वांगीण प्रगती करण्याच्या उद्देशाने केंद्र सरकार व राज्य सरकार प्रयत्नशील आहे. आदिवासी उपयोजनाक्षेत्रात व क्षेत्राबाहेर आदिवासींच्या विकासाच्या योजनांची शीघ्र गतीने व परिणामकारक अंमलबजावणी करण्याच्या उद्देशाने १९८३ साली प्रथम **आदिवासी विकास विभाग** या नावाने स्वतंत्र विभाग निर्माण करण्यात आला. परंतु, त्याचा परिणाम विशेषत्वाने दिसला नाही. आदिवासी विकास योजनांची अधिक परिणामकारक अंमलबजावणी करण्यासाठी, आदिवासी क्षेत्रातील असमतोल दूर करून चांगल्या रितीने सुसूत्रता साधण्यासाठी व आदिवासी विकास विभागाचे सर्वतोपरी बळकटीकरण करण्याच्या उद्देशाने राज्य शासनाने आदिवासी विकास विभागातील प्रशासकीय यंत्रणेची १५ जानेवारी, १९९२ रोजी पुनर्रचना केली. आदिवासी विकास विभागाची क्षेत्रीय यंत्रणा एकत्र नियंत्रणाखाली आणून प्रभावी प्रशासन होण्याच्या हेतूने आदिवासी विकास विभागाची पुनर्रचना करण्यात आली. या पुनर्रचनेत आयुक्तांचे नवीन पद निर्माण करण्यात आले. आदिवासी विकास विभागाची चार विभागांत विभागणी करण्यात आली. ठाणे, नाशिक, नागपूर व अमरावती या ठिकाणी अप्पर आयुक्तांची नवीन विभागीय कार्यालये निर्माण करण्यात आली. या चार विभागीय कार्यालयांच्या अंतर्गत एकूण २४ प्रकल्प कार्यालयांची विभागणी करण्यात आली. यातील २० प्रकल्प कार्यालये आदिवासी उपयोजना क्षेत्रात असून, ४ प्रकल्प कार्यालये आदिवासी उपयोजना क्षेत्राबाहेर आहेत. आदिवासींच्या विकासासाठी केंद्र व राज्य सरकारमार्फत विविध शैक्षणिक व सामाजिक विकासाच्या योजना राबविल्या जातात, त्यांपैकी काही निवडक योजनांचा आढावा सदर लेखात घेण्यात आला आहे.

आदिवासी विकास विभागामार्फत राबविण्यात येणाऱ्या कल्याणात्मक योजना

राज्य शासनाने श्री. द.म.सुकठणकर, राज्य नियोजन मंडळाचे सदस्य आणि माजी मुख्य सचिव यांच्या अध्यक्षतेखाली समिती स्थापन करून समितीच्या अहवालातील शिफारशी स्वीकारल्या आहेत. त्यानुसार सन १९९३-९४ पासून सुधारित आदिवासी उपयोजना लागू करण्यात आल्या आहेत. राज्याच्या एकूण लोकसंख्येच्या नऊ टक्के आदिवासी लोकसंख्या असल्यामुळे सदर लोकसंख्या विचारात घेऊन

† आजीव सभासद क्र. १६५७, भ्रमणध्वनी : ९८६०३२९७६५, ई-मेल : dhanshri.ambekar@gmail.com

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लोकसंख्येच्या प्रमाणात आदिवासी जनतेच्या विकासासाठी निधी उपलब्ध करून देण्यात यावा अशा आशयाची शिफारस सुकठनकर समितीने केली. सदर शिफारशीनुसार टप्याटप्याने नऊ टक्के पर्यंत निधी उपलब्ध करून द्यावयाचा होता; त्याप्रमाणे टप्याटप्याने प्रतिवर्षी नितव्यय वाढून सन २००५-०६ पासून सरासरी नऊ टक्के निधी उपलब्ध होत आहे. पुढील तक्त्यामध्ये त्याचे वर्गीकरण दर्शविले आहे.

आदिवासी उपयोजनांवरील नितव्यय

आदिवासी उपयोजना (९%)

जिल्हास्तर (६०%) राज्यस्तर (४०%)

आदिवासी विकास विभागामार्फत अनेक कल्याणात्मक योजना राबविल्या जातात, त्यासाठी आदिवासी उपयोजनांवर राज्य सरकारमार्फत सुमारे ९% नितव्यय नियोजित केला जातो. त्यापैकी एकूण अंदाजपत्रकाच्या जिल्हास्तरावर ६०%, तर राज्यस्तरावर ४०% खर्च केला जातो.

आदिवासींच्या विकासासाठी केंद्र व राज्य सरकारमार्फत विविध योजना राबविल्या जातात त्या पुढीलप्रमाणे:

अ) शैक्षणिक विकासाच्या योजना

अतिदुर्गम भागात राहणाऱ्या आदिवासी समाजात निरक्षरतेचे प्रमाण खूप जास्त असल्यामुळे ते अजून मागासलेलेच राहिले होते. याचाच विचार करून शासनाने सर्वप्रथम त्यांच्यातील निरक्षरता दूर करून साक्षरतेचे प्रमाण वाढविण्यासाठी व त्यांना शिक्षणाच्या सुविधा उपलब्ध करून देण्यासाठी शैक्षणिक विकासाच्या योजना अमलात आणल्या. या योजनांतर्गत आदिवासी विद्यार्थ्यांना मोफत शिक्षणाच्या व वसतिगृहाच्या सुविधा पुरविल्या जातात. त्यातील काही महत्त्वाच्या योजना पुढीलप्रमाणे-

१. शासकीय आश्रमशाळा

महाराष्ट्र राज्यात अतिदुर्गम व डोंगराळ भागांत राहणाऱ्या अनुसूचित जमातीच्या लोकांची आर्थिक, शैक्षणिक व सामाजिक प्रगती करण्यासाठी सन १९७२-७३ पासून निवासी आश्रमशाळा समूह योजना कार्यान्वित केलेली आहे. ही योजना मुख्यत्वेकरून अतिदुर्गम, डोंगराळ व पाड्यातील आदिवासी मुलामुलींमध्ये शिक्षणाची आवड निर्माण करून शैक्षणिकदृष्ट्या त्यांना सुशिक्षित करणे व त्यांचे जीवनमान उंचावण्याच्या उद्देशाने राबविण्यात येते. या योजनेनुसार अनुसूचित जमाती क्षेत्रात ५००० ते ७००० लोकसंख्येच्या क्षेत्रात एक आश्रमशाळा हा सर्वसाधारण निकष ठरविण्यात आला आहे. काही क्षेत्रांतील भाग अतिदुर्गम असून, तेथे लोकवस्तीही पाड्यांमध्ये विखुरलेली असल्याने अशा ठिकाणी ३००० ते ५००० लोकसंख्येच्या क्षेत्रास एक आश्रम शाळा, हा निकष सन १९८२ पासून ठरविण्यात आला आहे. शिक्षणाची ज्ञानगंगा दऱ्याखोऱ्यात पोहोचविण्याचे काम शासकीय आश्रमशाळांमार्फत होत आहे. महाराष्ट्र राज्यात आदिवासी विकास विभागाच्या एकूण ५५२ शासकीय आश्रमशाळा आहेत. त्यांपैकी प्राथमिक आश्रमशाळा १२८ व माध्यमिक आश्रमशाळा ४२४ इतक्या आहेत. २०१६-१७ या वर्षी एकूण १,८७,३९२ विद्यार्थी असून, त्यापैकी मुलांची संख्या ९४,५८८ व मुलींची संख्या ९२,८०४ एवढी आहे.

२. अनुदानित आश्रमशाळा

आदिवासी समाजाच्या शैक्षणिक विकासाकरिता कार्यरत असलेल्या स्वेच्छा संस्थांमार्फत स्थापन करण्यात आलेल्या आश्रमशाळांना १९५३-५४ पासून अनुदान देण्याची योजना राबविण्यात येते आहे. या

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आश्रमशाळांमध्ये विद्यार्थ्यांना निवास, भोजन, गणवेश, शैक्षणिक साहित्य व इतर सवलती मोफत उपलब्ध करून देण्यात येतात. त्याकरिता कर्मचाऱ्यांचे पगार विहित प्रमाणात अनुदान शासनाकडून देण्यात येते. सदर आश्रमशाळा शासकीय आश्रमशाळेच्या उद्देशानेच चालविण्यात येते. अनुदानित आश्रमशाळांची सद्य:स्थितीतील २०१६-१७ साली संख्या ५५६ इतकी आहे.

३. शासकीय आश्रमशाळेत कनिष्ठ महाविद्यालये सुरू करणे

शासकीय आश्रमशाळांमध्ये इयत्ता १० वीपर्यंत शिक्षण घेऊन पास झालेले अनुसूचित जमातीचे विद्यार्थी आर्थिक अडचणींमुळे तालुक्याच्या अगर जिल्ह्याच्या ठिकाणी उच्च शिक्षणासाठी प्रवेश घेऊ शकत नाहीत. शासकीय आश्रमशाळांमध्ये त्यांना उच्च माध्यमिक शिक्षण घेता यावे, या उद्देशाने शासनाने जुलै १९९९ पासून आदिवासी उपाययोजना क्षेत्रातील आश्रमशाळेत कला व विज्ञान शाखेचे कनिष्ठ महाविद्यालय सुरू केले. सदर कनिष्ठ महाविद्यालयात विद्यार्थ्यांना निवास, भोजन, अंथरूण, पांघरूण, पुस्तके व इतर लेखन साहित्य इ. सुविधा शासनाकडून मोफत पुरविण्यात येतात. सद्य:स्थितीत १२६ ठिकाणी कनिष्ठ महाविद्यालये मंजूर केलेली आहेत.

४. एकलव्य निवासी शाळा (केंद्र पुरस्कृत पब्लिक स्कूल)

अनुसूचित जमातीच्या विद्यार्थ्यांना इंग्रजी माध्यमातून शिक्षण घेता यावे याकरिता ११ सप्टेंबर २००० पासून ही योजना सुरू करण्यात आली. अशा शाळेत इयत्ता पाचवी ते दहावीपर्यंत शिक्षण देण्यात येते. केंद्र शासनाच्या धोरणानुसार सदर एकलव्य सार्वजनिक निवासी शाळांमध्ये इयत्ता सहावी ते बारावीपर्यंत सी.बी.एस.सी. पॅटर्नचे वर्ग सुरू आहेत. सध्या ठाणे, नाशिक, अमरावती आणि नागपूर या ठिकाणी या चार शाळा सुरू आहेत.

५.आदिवासी मुलामुलींकरिता शासकीय वसतिगृ

अनुसूचित जमातीच्या मुलामुलींकरिता उच्च शिक्षणाची सोय व्हावी व त्यांची शैक्षणिक उन्नती व्हावी या उद्देशाने सदर योजना सुरू करण्यात आली. शासकी वसतिगृहात गुणवत्तेनुसार प्रवेश देऊन त्यांना निवास भोजन, अंथरूण, पांघरूण, पुस्तके व इतर आवश्यक साहित्य इत्यादी शासनाकडून मोफत पुरविण्यात येते सद्य:स्थितीत ४९१ वसतिगृहे कार्यरत असून, स वसतिगृहांमध्ये ५६,७३० विद्यार्थ्यांना प्रवेश देण्या आला आहे.

६. शासकीय आश्रमशाळेच्या ठिकाणी सुरू असले व्यवसाय प्रशिक्षण केंद्र

आदिवासी भाग हा डोंगराळ व दुर्गम असल्यामु व तेथील भौगोलिक परिस्थितीमुळे आदिवासी युव सुशिक्षित असूनदेखील व्यवसाय शिक्षणाअभा रोजगारापासून वंचित राहिला आहे. त्याकरि आश्रमशाळेत व्यवसायाचे प्रशिक्षण घेऊन तो कुश कारागीर होईल व रोजगार व स्वयंरोजगार करणाऱ्यां आपली आर्थिक उन्नती साधण्यास साहाय्यभूत ठ शकेल. इलेक्ट्रिशियन, इंजिनदुरुस्ती, मोटार मेकॅनि या व्यवसायांचा अभ्यासक्रम चार महिन्यांच्य कालावधीत शिकवला जातो. प्रशिक्षणार्थींच्या इच्छेनुस तीन प्रकारच्या अभ्यासक्रमांचे प्रशिक्षण दिले जात तसेच, प्रशिक्षणार्थ्यांना दरमहा रु.४००/- विद्यावेतन तसेच प्रशिक्षणानंतर तीन महिने शहरी भागातील कार्यशाळेत प्रात्यक्षिकांची संधी, आवश्यक ते कच्चे साहित्य व आनुषंगिक अवजारे पुरविण्यात येतात आदिवासी समाजातील विद्यार्थिनींना शिक्षणासाठ

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प्रोत्साहन मिळावे; तसेच त्यांना उच्च शिक्षणाच्या संधी उपलब्ध करून द्याव्यात व त्यांची गुणवत्ता सुधारावी या उद्देशाने शासनाने शैक्षणिक शिष्यवृत्तीच्या योजना सुरू केल्या. त्यातील काही महत्त्वाच्या योजना पुढीलप्रमाणे-

i) आदिवासी विद्यार्थ्यांना शालान्त परीक्षेतर शिष्यवृत्ती योजना

आदिवासी मुलांच्या शिक्षणाचा स्तर उंचवावा, त्यांचा सर्वांगीण विकास व्हावा व त्यांना शिक्षणासाठी प्रोत्साहन मिळून गुणवत्तेबद्दलची आवड विद्यार्थ्यांमध्ये निर्माण व्हावी, यासाठी शासकीय व अनुदानित आश्रमशाळातील इयत्ता १० वी व इयत्ता १२ वीमधील शालान्त व उच्च माध्यमिक शालान्त परीक्षेत विशेष गुणांसह प्रावीण्य मिळवणाऱ्या विद्यार्थ्यांसाठी त्यांना त्यांचा शिक्षणखर्च भागवता यावा म्हणून भारत सरकारद्वारे २००३-०४ या वर्षापासून ही योजना सुरू करण्यात आली.

ii) व्यावसायिक पाठ्यक्रमात शिकणाऱ्या अनुसूचित जमातीच्या विद्यार्थ्यांना निर्वाह भत्ता देणे

उच्च व्यावसायिक शिक्षण घेणाऱ्या विद्यार्थ्यांना सर्वसाधारण शिक्षणक्रमापेक्षा जास्त खर्च येतो. त्यामुळे बरेच विद्यार्थी हे शिक्षण घेत नाहीत किंवा आर्थिकदृष्ट्या परवडत नसल्याने मध्येच शिक्षण सोडून देतात. याकरिता आदिवासी विद्यार्थ्यांना लागणाऱ्या जादा खर्चाची तोंडमिळवणी करता यावी म्हणून हा जादा निर्वाह भत्ता देण्याची योजना कार्यान्वित करण्यात आलेली आहे.

iii) अपंग विद्यार्थ्यांस शिष्यवृत्ती व वाहतूक भत्ता देणे

अपंग व्यक्तींच्या अडचणी लक्षात घेऊन व त्यांच्याकडे पाहण्याचा समाजाचा हेतू लक्षात घेऊन ते शिक्षणापासून वंचित राहू नयेत; तसेच त्यांना इतरांच्या बरोबरीने स्पर्धा करण्यासाठी शासनामार्फत मिळणारे फायदे मिळावेत आणि त्यांची शैक्षणिक उन्नती व्हावी याकरिता शासनाकडून सन २००३-०४ या शैक्षणिक वर्षापासून अनुसूचित जमातीच्या इ.८ वी ते १२ वीमध्ये शिक्षण घेणाऱ्या अपंग विद्यार्थ्यांना दरमहा शिष्यवृत्ती व शाळेत जाण्यास वाहतूक भत्ता देण्यात येतो.

iv) अनुसूचित जमातीच्या मुलामुलींना परदेशात शिक्षणासाठी शिष्यवृत्ती देण्याबाबत राज्यातील अनुसूचित जमातीच्या विद्यार्थ्यांना परदेशातील विद्यापीठात उच्च शिक्षणासाठी प्रवेश घेतलेल्या १० विद्यार्थ्यांना पदवी व पदव्युत्तर शिक्षणासाठी शिष्यवृत्ती योजना २००५-०६ या वर्षापासून मंजूर करण्यात आली आहे.

v) विशेष प्राविण्य मिळवणाऱ्या विद्यार्थ्यांसाठी बक्षीस योजना

आदिवासी जमातीच्या विद्यार्थ्यांचा सर्वांगीण विकास व्हावा व त्यांना शिक्षणासाठी प्रोत्साहन मिळून गुणवत्तेबाबत विद्यार्थांमध्ये आवड निर्माण व्हावी याकरिता शासकीय/अनुदानित आश्रमशाळांमधील इयत्ता १० वी व १२ वीमध्ये शिक्षण घेणाऱ्या अनुसूचित जमातीच्या विद्यार्थ्यांना गुणवत्ता यादीत प्राविण्यासह गुण मिळवून राज्यात प्रथम येणाऱ्या तीन मुले व तीन मुली; तसेच आठ विभागीय शिक्षण मंडळामध्ये प्रत्येक विभागीय शिक्षण मंडळात प्रथम तीन येणाऱ्या मुलामुलींना प्रोत्साहनपर बक्षीस देण्यात येते.

ब) सामाजिक विकासाच्या योजना

आदिवासी समाज हा डोंगर दऱ्यांमध्ये राहणारा असल्यामुळे तो मुख्य प्रवाहापासून बराच वेगळा असतो. त्यांच्या चालीरीती, संस्कृतीही भिन्न स्वरूपाची असते. त्यांच्यात सामाजिक बदल घडविण्यासाठी व त्यांना मुख्य प्रवाहात आणण्यासाठी शासन अनेक सामाजिक

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योजना राबवित आहे. त्यात त्यांच्या मूलभूत गरजा, वस्तीमध्ये सुधारणा, सर्वसामान्य चालीरीती इत्यादींमध्ये सुधारणा करण्यासाठीच्या तरतुदी करण्यात आल्या आहेत. या योजनांमार्फत मिळणारा लाभ हा १०० टक्के अनुदानाच्या स्वरूपात त्यांना पुरविण्यात येतो. सामाजिक योजनांपैकी दोन निवडक योजनांचा आढावा घेण्यात आला आहे, तो पुढीलप्रमाणे-

१. राज्यातील आदिवासी क्षेत्रामध्ये कन्यादान योजना

राज्यातील अनुसूचित जमातीमध्ये विविध धर्मांच्या लोकांचा समावेश होतो. या लोकांमध्ये भिन्न विवाहपद्धती दिसून येतात. लग्न समारंभाच्या निमित्ताने मोठ्या प्रमाणावर होणारा खर्च कमी करण्यासाठी आणि विवाहसोहळ्यातील अनुसूचित प्रथांना आळा घालण्यासाठी सामूहिक सोहळ्यांना प्रोत्साहन देऊन अशा विवाहसोहळ्यामध्ये सहभागी होणाऱ्या दांपत्यांना आर्थिक साहाय्य देण्यासाठी कन्यादान योजना राबविण्यात येते. आदिवासी उपयोजना क्षेत्रातील ठाणे, रायगड, नाशिक, धुळे, नंदुरबार, जळगाव, अहमदनगर, पुणे, अमरावती, यवतमाळ, गोंदिया, भंडारा, चंद्रपूर, गडचिरोली, नांदेड व नागपूर अशा १६ जिल्ह्यांना सदर योजना लागू करण्यात आली आहे. याचे स्वरूप पुढीलप्रमाणे-

१. प्रत्येक विवाह सोहळ्याच्या आयोजनासाठी किमान १० दांपत्ये असणे आवश्यक आहे.
२. एका जोडप्यास रु. १०,०००/- च्या मर्यादेत रु.४०००/-ची संसारोपयोगी भांडी व १० ग्रॅमचे मंगळसूत्र रु. ६०००/-पर्यंत देण्यात येते.
३. १८ फेब्रुवारी, २००९ च्या शासननिर्णयानुसार रु.१०,०००/-चा धनादेश वधू अथवा वराच्या नावाने देण्यात येतो.
४. वर किंवा वधू अनुसूचित जमातीचा असणे आवश्यक आहे.
५. वर आणि वधूचे वय विवाहाच्या दिनांकास ३५ वर्षांपेक्षा जास्त असू नये.
६. वधू व वराचा प्रथम विवाह असणे आवश्यक आहे.
७. विवाहापूर्वी अपत्य झालेल्या दांपत्यास या योजनेचा लाभ मिळण्यासाठी 'संबंधित जोडप्याने लग्न केले नाही; परंतु ते एकत्र राहिले आहेत व त्याला समाजमान्यता आहे', असा दाखला संबंधित जोडप्याने ग्रामपंचायतीकडून घेऊन लग्नाच्या सोहळ्यापूर्वी संबंधित प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प यांच्याकडे सादर करणे आवश्यक आहे.

२. ठक्कर बाप्पा आदिवासी वस्ती सुधारणा एकात्मिक कार्यक्रम

राज्य शासनाने दलित वस्ती सुधारणा योजनेच्या धर्तीवर ठक्कर बाप्पा आदिवासी वस्ती सुधारणा एकात्मिक कार्यक्रम राबविण्याचे ठरविले आहे. आदिवासी उपयोजना बाह्य भागांमध्ये, ज्या ठिकाणी मोठ्या संख्येने आदिवासींचे वास्तव्य आहे, तेथे शासनाच्या सध्याच्या धोरणानुसार पायाभूत सुविधा उपलब्ध करून देण्यासाठी आदिवासी उपयोजनेच्या निधीमधून तरतूद उपलब्ध करून देण्यास प्रतिबंध आहे. त्यामुळे अशा भागांचा विकास इतर भागांच्या तुलनेने कमी प्रमाणात होत आहे. अशा वस्त्या दुर्लक्षित राहिलेल्या आहेत. सदरची योजना आदिवासी उपाययोजना क्षेत्राबाहेरील १५ जिल्ह्यांतील ६२ प्रस्तावित माडा / मिनिमाडा पॉकेटमधील १९१८ गावांसाठी राबविण्यात येते. या योजनेंतर्गत ग्रामस्वच्छता अभियान, अंधश्रद्धा निर्मूलन, ग्रामीण विद्युतपुरवठा, मार्गदीप (पथदीप) बसविणे, शुद्ध पिण्याच्या पाण्याचा पुरवठा,

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आरोग्यविषयक जनजागृती, जोडरस्ते, अंतर्गत रस्ते, शिक्षणविषयक सोयी, समाजमंदिर इत्यादी कार्यक्रम समाविष्ट आहेत.

१. माडा, मिनिमाडा, ५० टक्क्यांपेक्षा जास्त आदिवासींची लोकसंख्या असलेल्या वस्त्या, पाडे, वाड्या, गावांच्या महानगरपालिका, नगरपरिषदेचे प्रभाग येथील विकासासाठी आवश्यक असलेल्या सामूहिक विकासाच्या योजना राबविण्याचे काम या योजनेंतर्गत होते.

२. सदर योजनेंतर्गत वरील वस्त्यांत खालीलपैकी कोणत्याही दोन बाबींचा लाभ देय आहे.

I. मुख्य वस्तीतून जोड रस्ते/डांबरीकरण
II. शाळेचे कंपाउंड
III. पिण्याच्या शुद्ध पाण्याची सोय.
IV. जुन्या विहिरींची दुरुस्ती
V. बंद गटार बांधणे
VI. आदिवासींच्या वस्तीचे विद्युतीकरण
VII. समाजमंदिर
VIII. सार्वजनिक शौचालय
IX. स्मशानभूमीचे बांधकाम
X. तीर्थक्षेत्र व पर्यटन विकास.
XI. ग्रामपंचायत कार्यालय, ग्राम सचिवालय इत्यादी बांधणे

१. सदर गावात दलित वस्ती सुधारणा अथवा तत्सम कार्यक्रमांतर्गत वस्तीसुधारणा झालेली नसावी.

२. एका गावासाठी एकच कार्यक्रम घेता येतो.

३. माडा/मिनिमाडा क्षेत्रातील गावांसाठी एकात्मिक दृष्टिकोन ठेवून कामे घेणे.

राज्याच्या योजना व आदिवासी उपयोजना नियतव्यय आदिवासी समाजाच्या विकासासाठी व कल्याणासाठी शासनाकडून अनेक योजना राबविल्या जातात व त्यासाठी दर वर्षीच्या अर्थसंकल्पात तरतूद केली जाते.

फलश्रुती

आदिवासी समाज हा सामाजिक व शैक्षणिकदृष्ट्या मागास आहे, याच कारणाने आदिवासी समाजात आर्थिक दुबळेपणा आढळून येतो, हे ओळखूनच त्यांचा सर्वांगीण व चिरंतन विकास व्हावा, यासाठी शासनाकडून सतत प्रयत्न केले जातात. आदिवासी समाजाचा आर्थिक, सामाजिक, शैक्षणिक, विकास करण्यासाठी शासन कटिबद्ध आहे. त्या उद्देशाने सामाजिक, आर्थिक, शैक्षणिक, वस्तीसुधार अशा अनेक प्रकारच्या योजना शासनाकडून राबविल्या जातात. आदिवासी समाजात शिक्षणाचे प्रमाण वाढावे, त्यांच्यामध्ये त्याबद्दल जागरूकता निर्माण व्हावी यासाठी वसतिगृहे, मोफत शिक्षण व शिक्षणसाहित्य,आदिवासी वस्तीजवळ शाळा सुरू करणे व आश्रमशाळा अशा सुविधा शासनामार्फत आदिवासी समाजाला देण्यात येतात. त्यांच्या सामाजिक गरजा जाणून त्या दृष्टीनेदेखील अनेक सरकारी योजना राबविल्या जातात. त्यात वस्ती सुधार कार्यक्रम, आदिवासी जोडप्यांची लग्ने लावून देणे व त्यांना संसारोपयोगी वस्तू देणे अशा योजना राबविल्या जातात. या योजनांचे लाभार्थी दरवर्षी वाढत आहेत व जास्तीतजास्त आदिवासी लोकांपर्यंत या योजना पोहोचाव्यात यासाठी शासन प्रयत्नशील आहे. असे असले, तरी आदिवासी समाजाचा हवा तसा विकास झालेला नाही. त्यांच्या विकासाचा वेग हा फारच मंद आहे. याला कारण म्हणजे आदिवासी समाज हा अतिदुर्गम भागात राहतो, त्यांच्यापर्यंत योजना पोहोचवणे व योजनांची माहिती आदिवासी समाजाला देणे कठीण

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जाते. तसेच, त्या योजना बऱ्याचदा आदिवासी समाजाची गरज व समस्या जाणून न घेता तयार केल्या जातात, त्यामुळे त्या योजना राबविताना अनेक अडचणी येतात व योजनांचा लाभ पाहिजे तसा त्यांना होत नाही. आदिवासी समाजात शिक्षणाविषयी अजूनही जागरूकता आढळून येत नसल्यामुळे वाढत्या इयत्तांसोबत आदिवासी समाजातील शिक्षण घेणाऱ्या मुलामुलींचे प्रमाण घटत जाते. शिक्षण नसल्याने आर्थिक व सामाजिक मागासलेपणामुळे परत शैक्षणिक मागासलेपणा अशा दुष्टचक्रात मोठा आदिवासी समाज अडकलेला आढळून येतो.

समारोप

आदिवासी समाज हा आर्थिक व सामाजिकदृष्ट्या मागास आहे. त्यांचा विकास व्हावा यासाठी स्वातंत्र्योत्तर काळापासून शासन व सामाजिक संस्था प्रयत्न करताना दिसतात. शासनाकडून आदिवासींचा शैक्षणिक विकास व्हावा यासाठी मोठ्या प्रमाणात प्रयत्न केले जातात. आदिवासी समाजात शिक्षणाची आवड निर्माण व्हावी, त्यांची शिक्षणाची आवड वाढून जास्तीत जास्त आदिवासी लोक शिक्षित व्हावे या उद्देशाने शासनाकडून अनेक योजना राबविल्या जातात. शैक्षणिक विकासाबरोबर सामाजिक विकास व्हावा यासाठीदेखील शासनाकडून योजना राबविल्या जातात. या सर्व योजनांच्या परिणामस्वरूप आदिवासी समाजात साक्षरतेचे प्रमाण वाढलेले आढळून येते; तसेच त्यांच्या राहणीमानात व सामाजिक विकासात वाढ झालेली दिसून येत आहे. बुजरी आदिवासी व्यक्ती आता सर्वसामान्यांमध्ये येताना व त्यांच्या खांद्याला खांदा लावून काम करताना दिसत आहे, हे या योजनाचे यश आहे, असे म्हणता येईल. परंतु, या योजनांची सफलता व त्यांचा वेग वाढवणे आवश्यक आहे, असे नक्कीच म्हणता येईल.

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२. *आदिवासी विकास विभाग माहिती पुस्तिका,* सन २०११-१२.

३. *आदिवासी विकास परिचय पुस्तिका,* आदिवासी विकास विभाग, महाराष्ट्र शासन, मंत्रालय, मुंबई, सन २००३-०४

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६. *नागरिकांची सनद,* आदिवासी विकास विभाग, महाराष्ट्र शासन, मंत्रालय, मुंबई,डिसेंबर २००६

७. *वार्षिक आदिवासी उपयोजना,* आदिवासी विकास विभाग, महाराष्ट्र शासन, २०११-१२ ते २०१६-१७.

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◆

अर्थशास्त्राचा अभ्यास करण्याचा मुख्य हेतू म्हणजे अर्थतज्ञांच्या फसवणुकीपासून दूर राहणे.

- जॉन रॉबिन्सन

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गणराज्य दिन

Dedicated to the Fond Memory of

Late Dharmaveer Dr. B. S. Moonje

The founder of

Central Hindu Military Education Society

Central Hindu Military Education Society

Our founder, Dr Balkrishna Shivram Moonje, a social reformer and a great visionary, understood the importance of Military Education before independence. He was a firm believer in Indianisation of armed forces and indispensability of Military Training to Indian youth for building up a strong nation. He was a pioneer of military education in India. He believed that unless the nation becomes militarily strong, it cannot hold its head high amongst other nations. His vision was to provide young and able officers to arm our nation. His vision was to provide young and able officers to armed forces through rigorous training. His motto for military education was ***'Power of Knowledge and Knowledge of Power.'*** He believed that the responsibility of defending motherland has to be borne by everybody.

All the units of CHME Society are the logical extension of his thoughts on Military Education. As an educational institution, we impart regular formal education, but the hallmark of our institution is to instill our core values and imbibe the fervour of patriotism, leadership, and discipline in our students.

Apart from this, securing borders and honour of motherland requires able officers as well as strategic thinkers. That is what CHME Society does. Strategic thinking is a mindset and it should be developed in the society at large. We cultivate and nurture an attitude in our students to serve the nation. We also create security consciousness in the society.

We have gradually evolved a formidable system which imparts preparatory military training. Through this, we inculcate a habit of subordinating self-interest to national interest. We inspire our students to lead and be equipped to face the challenges before the nation and fight for the honour of our county.

Bhonsala Military College

Bhonsala Military College is a pioneer educational institution devoted to promoting military education. In the year 1986, the Bhonsala Military College came into existence. It is privately supported and partially residential co-educational institute. The primary objective of the institute is to provide for, and otherwise promote, education and research in the fields of Science, Humanities, Commerce, and Defence and Strategic Studies.

Vision

Bhonsala Military College is a pioneering institution which promotes academics with a perfect blend of military values in a caring, value based environment, which encourages students to be energetic, purposeful, creative, service oriented, responsible, dignified and integrated citizens to make a notable contribution to the armed forces and civil services.

Mission

With learning as its central mission, Bhonsala Military College responds to the needs of diverse students' community by offering high quality, affordable, and accessible learning opportunities for all round development of mental, physical and spiritual faculties through inculcation of strong value system culminating into national development.

Objectives

- ➔ To prepare students for the relevant University examinations
- ➔ To develop their personality by intellectual and physical activities
- ➔ To encourage students to take up careers in the Armed Forces of the country
- ➔ To prepare students for different competitive examinations conducted by M.P.S.C. and U.P.S.C.

Bhonsala Research Centre for Conflict & Peace

Bhonsala Military College is affiliated to the Savitribai Phule Pune University. The college is one of the few institutions in the country conducting courses in Defence and Strategic Studies up to the post graduation level. As an extension to the Post Graduate Department, a research centre has also been opened under the banner, ***"Bhonsala Research Centre for Conflict and Peace"***.

Objective

The main objective of this centre is to promote consciousness about National Security and identify solutions to conflicting issues at National and International Level.

Activities

The Centre conducts various activities such as Guest Lecture, Seminars, and Symposia. In addition, a quarterly publication named "Daksh" is a regular feature covering the research articles on a wide range of issues on National, Regional and International Security and Strategic affairs.

Daksh

Daksh is Quarterly publication of Bhonsala Research Centre for Conflict and Peace. It is the extension of other academic activities taken up by the post-graduate department of Bhonsala Military College based on the ideal Concept of the late Dharmaveer Dr. B. S. Moonje, founder of the Central Hindu Military Education Society.

To translate the noble ideas of Dr. B. S. Moonje into practice, in the light of contemporary security environments in large perspective, Daksh aims at projecting and analysing issues pertaining to security, and other related issues in the national, regional and global arena, and evaluate through interdisciplinary angles.

Each issue would feature idea, perception and thought from the scholars of various backgrounds on problems-past and present.

Instructions for Contributors

Original articles are invited in two double-spaced electronic copies (one PDF and one word file) of article/paper not exceeding 3000 words. The articles must be typed in Times New Roman with Font Size 12. The figures, graphs, charts, tables and other info-graphic representation should be numbered and must be in jpeg form. The paper must contain an abstract, keywords with proper reference/ footnotes at the end of the article/ paper. The paper must be accompanied with a brief Personal Bio-Data of the author. The paper should be mailed to the following email address: daksh@bmc.bhonsala.in. It is the sole responsibility of the author(s) to ensure the originality of the research paper. The Editorial committee or institution will not be held responsible for any consequences arising from plagiarism. Editorial committee reserves all the rights to accept or decline the submitted research paper. Authors should also ensure that the articles have not been published elsewhere prior to submission for Daksh. Reproduction of article/ paper in any form for other publication can be made with prior permission from the Principal, Bhonsala Military College, Rambhoomi, Dr. Moonje Path, Nashik-422005.

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From the Desk of Chief Editor

Concept of comprehensive security goes beyond the traditional understanding of national security and includes human, economic and environmental dimensions as well as a subjective feeling of security or insecurity of individuals. Comprehensive security seeks to find answers at three levels: First, for whom is security intended to be provided for – an individual, a group, a community, an ideology or a state; second, from what kind of threat they need to be secured from; and, finally, by what means the security is to be obtained. Hence, national security is a condition in which states consider that there is no danger of external military aggression, political pressure or economic coercion, so that they are able to pursue freely their own developmental activities. Therefore, there is a need for comprehensively addressing all external and internal security issues, military and non-military challenges to India's security through an academic churning.

In the above context, publication of 18th issue of the "DAKSH", a quarterly security studies journal, under the roof of Bhonsala Research Center of Conflict and Peace (B.R.C.C.P)., independent branch of Defence and Strategic Studies Department, is very positive step at projecting and analyzing issues related to security and other spheres in the national, regional and global arena and evaluate them trough inter –disciplinary approaches. Each issue would feature idea, perception and thought from the scholars of various backgrounds on problems –past and present and also creating awareness amongst students.

It is my privilege to express my sincere thanks to all society officials and principal of the college, for their constant support, guidance and encouragement towards publication of this issue and without their support and encouragement this would not have been possible. I also would like to express my sincere thanks to all the contributors of this issue. It is pertinent to mention that the journal named 'DAKSH' is multi disciplinary in approach which is aimed at objective analyses on a host of subjects related to India's and international security management studies that form the core of strategy in different areas. Filling the existing vacuum on the subject, the collection provides access to matured thoughts with a strong and convincing narrative. I am sure the journal would appeal to scholars, students' fraternity and those interested in India's national security studies and international affairs of worldwide

Dr. Priyanath A Ghosh

Head, Defence and Strategic Studies Department

Bhonsala Military College

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भारतातील नक्षलवादी समस्या सोडविण्यातील संयुक्त राष्ट्रसंघटनेचे कार्य एक विश्लेषण

प्रा. रमेश राउत
संरक्षण आणि सामरिकशास्त्र विभाग
भोसला मिलिटरी कॉलेज नाशिक
मो.*9923314421*

नक्षलवादी चळवळीला ज्या कारणांमुळे जगात किंवा भारतात सुरवात झाली ती कारणे अद्यापही अस्तित्वात आहेत, हे दुर्दैवच म्हणावे लागेल. पश्चिम बंगालमध्ये दार्जिलिगं जिल्हयाच्या सिलीगुडी पोटविभागात आणि हिमालयाच्या पायथ्याशी नक्षलबारी हा सुमारे 207 चौ.किमीचा प्रदेश आहे. या भागात एकुण 60 खेडयांचा अंतर्भाव होतो. तेथील वस्ती बहुतांशी संथाळ, ओराओं, मुंडा आणि राजवंषी या आदिवासी जमातींची आहे. मे 1967 मध्ये मार्क्सिस्ट कम्युनिस्ट पक्षाच्या नक्षलबारी शाखेने मध्यवर्ती पक्षाला डावलून येथे आदिवासीचा सशस्त्र उठाव केला. नक्षलवादी उठावाची ही सुरूवात होती.[1] सशस्त्र क्रांतीने सत्ता संपादन आणि माओ -त्से-तुंग हे आमचे प्रमुख[2] या त्यांच्या घोषणा आणि चिनी सरहद्दीची समीपता यांमुळे नक्षलवादी उठावाकडे सर्व देशांचे लक्ष वेधले गेले. या उठावामागील विचारप्रणाली नक्षलवादी म्हणून ओळखली जाते. शत्रुचा प्रतिकार करण्याची शक्ती वापरून स्वत:ला सुरक्षित ठेवणे, व्यक्ती असो वा राज्या-राज्यांना स्वसंरक्षणाची गरज भासते आणि त्या गरजेच्या स्वरूपावरून त्या त्या समूहाची, राष्ट्राची स्वसंरक्षणाच्या संदर्भात धारणा तयार होते. नक्षलवाद्यांना समाजाच्या मुख्य प्रवाहात आणणे ही एक मोठी समस्या आहे. या नक्षलवादी चळवळीला समाजातील लोक बळी पडू नयेत, समाजाच्या संपत्तीचे रक्षण व्हावे आणि या चळवळीचा बिमोड होवून या चळवळीत गेलेला तरूणवर्ग पुन्हा समाजाच्या मुख्य प्रवाहात यावा यासाठी खुप प्रयत्न करण्याची आवश्यकता आहे.

भारत, नेपाळ आणि तत्कालीन पूर्व पाकिस्तानच्या सीमावर्ती भागातील नक्षलबादी या लहानशा खेडयात जमीनदारांविरोधात आदिवासींनी 1967 साली बंड पुकारले होते. या नक्षलबादी खेडयाचे नाव नक्षलवादी चळवळीने घेतले. एखाद्या वणव्याप्रमाणे ही चळवळ देषाच्या विविध भागात पसरली. नवीन जग आणि नवीन समाजरचनेचा ध्यास घेतलेल्या देशातल्या अनेक प्रज्ञावंत विद्यार्थ्यांनी या चळवळीकडे आकृष्ट होवून आपली घरे आणि महाविद्यालये सोडली. देशाला स्वातंत्र मिळून 70 उलटून गेली असली तरी शेतकरी, मजुर, कामगार आणि आदिवासींची मोठया प्रमाणावर पिळवणूक होत आहे, मात्र या परिस्थितीवर शांततामय राजकीय मार्गाने उपाय शोधणे का शक्य नाही. कारण बडया उद्योजकांच्या आणि पारंपारिक कृषीआधारित अर्थव्यवस्थेत सरंजामदारांच्या हातात सर्व राजकीय सुत्रे आहेत, त्यामुळे या परिस्थतीवर सशस्त्र लढा हाच एकमेव पर्याय असल्याची या नक्षलवादी आंदोलकांची धारणा आहे.[3] नक्षलवादी कारवायांमूळे कित्येक वेळा समाजस्वास्थ्य व सामाजिक विकास या दृष्टीने काही दुष्परिणाम झालेले दिसून येतात. यातून

न्यायसंस्थेविषयीचा अनादर तर होतोच परंतु अप्रमाणिकपणा हाच सदाचार आहे. असहकार वाढीस लागणे व माणूसकीचे अवमूल्यन करणे व क्रौर्य वा हिंसाचार हेच सामाजिक -राजकीय प्रश्न सोडविण्याचे एकमेव साधन मानले जाते की ज्यातून देशातील अधिकृत शासनयंत्रणाच ताब्यात घेण्यासाठी प्रयत्न केला जातो.

नक्षलवाद हा भारतातील माओवाद म्हणून सामान्य: ओळखला जातो. मार्क्सवादी-लेनिनवादी आणि कटटर माओवादी अशी त्यांची विचारप्रणाली आहे, परंतु प्रत्यक्षात नक्षलवादी तंत्र हे माओच्या जनयुध्दाच्या तंत्रापेक्षा फार भिन्न होते. विशेषत: जनसंघटना आणि जनआंदोलन यांचा पुरस्कार, मुख्य शत्रुविरूध्द दुय्यम शत्रुबरोबर संयुक्त आघाडी करणे, लोकांमध्ये पाण्यातील माशांप्रमाणे मिसळून राहणे, या सर्व बाबतींत नक्षलवादयानी माओची सूत्रे पाळली नाहीत. पक्षसंघटनेच्या बाबतीत त्यांनी लोकशाहीनिष्ठ केंद्रीकरणाचे लेनिनचे तत्व सोडून विकेंद्रित पक्षसंघटना बांधण्याचा प्रयत्न केला. किंबहूना विकेंद्रितच काय पण कोणत्याच प्रकारची संघटना बांधण्यास व समिती पध्दतीने कामकाज करण्यास सुध्दा चारू मजुमदार यांचा विरोध होता. संसदीय पध्दतीवरील संपूर्ण बहिष्कारही मार्क्सवादाशी आणि साम्यवादी पक्षाच्या धोरणाशी सुसंगत नाही. तसेच वर्गशत्रुंचे वैयक्तिकरित्या खुन करणे, हे मार्क्सवादी-लेनिनवादी अथवा माओवादी धोरणात बसत नाही. तो निव्वळ वैयक्तिक दहषतवाद आहे असे दिसते. रशियात व चीनमध्ये गनिमी पथकांवर राजकीय पक्षाचे नियंत्रण होते, बंदुकीवर पक्षाचेच नियंत्रण असावे, अशी भुमिका माओने साग्रह मांडलेली आहे, परंतु चारू मजुमदार यांनी त्यांच्या पथकांना पक्षनियंत्रणापासून अलिप्त ठेवले. षेतक.यांच्या संघटना उभारण्यास नकार देवून आणि आर्थिक लढयांना विरोध करून मार्क्सवादी-लेनिनवादातील एका मूलभूत सुत्रालाच त्यांनी मुरड घातली.[4]

नक्षलवादी विशेषत: आदिवासी बहूल प्रांतातच दिसून येतात. याचीही कारणे इतर समाजाने समजुन घेणे महत्वाचे वाटते कारण आदिवासींना इतरांहून भिन्न मानावयाचे कारण ते केवळ सुसंस्कृत समाजाहून मागासलेले आहेत म्हणूनच नव्हे, तर देश-परिस्थितिपरत्वे त्यांची संस्कृती, आचार, विचार आणि समाज रचना हया अतीव भिन्न आहेत किंवा सुसंस्कृत समाजाच्या विरूध्द टोकाच्या आहेत. भौगोलिक पर्यावरण, त्याचा उपयोग करून घेण्याकरिता अगर त्यापासून उध्दवणा.या अडथळयांना तोंड देण्याकरिता आवश्यक आणि उपलब्ध असलेले ज्ञान, मानवी सामर्थ्याला आणि हिमतीला जोड म्हणून असलेली हत्यारे, अवजारे वा इतर साधने या तिन्हींमधून आदिवासी समाजात निर्माण होणारी अर्थव्यवस्था आणि राजव्यवस्था भिन्न असते. शिवाय वरील सर्व गोष्टींना अनुरूप असलेली आणि कालांतराने समाजाच्या अनुभवांतून निश्चित झालेली मूल्ये यांच्या बाबतींतही आदिवासी समाज इतरांपासून भिन्न आहे. आदिवासी हे आपला समाज इतरांपासून वेगळा आहे असे समजतात, आदिवासी जमातींतल्या सर्वांनाच तो प्रदेश आपली जन्मभूमी आहे असे वाटणे, विवाहसंबंध जमातीपुरते मर्यादित असणे, उपजीविकेचे मुख्य साधन अविकसित शेतीवर अगर जंगलात भटकून षिकार करून अगर अन्य रीतीने अन्नसंचय करण्यावर अवलंबून असणे, अर्थव्यवस्थेत असणारा विशिष्टीकरणाचा अभाव, एकाच जमातीपंचायतीचे प्रभुत्व, एकनायकत्व,

जमातीच्या उत्पत्तीविषयी अगर पूर्वजांविषयी असलेली एकवाक्यता, जमातींची अस्मिता जागृत ठेवणाऱ्या दंतकथा, पोवाडे इ.लोकसाहित्य, बाहयसंपर्कांविषयीची उपेक्षा किंवा विरोध, मानववंशदृष्ट्या जमातीच्या सर्व लोकांमध्ये दिसून येणारा सारखेपणा आणि एकाच संस्कृतीचा अंमल ही आदिवासी समाजाची प्रमुख लक्षणे आहेत. तसेच काही आदिवासी जमातीत देवधर्माविषयी वेगळयाच प्रचलित रितीरिवाज आहे ज्याला निसर्गपूजक असेही मानले जाते. उदा. निसर्गदेवतांची पूजा करतांना मोहाच्या फुलापासून तयार केलेल्या दारूचे नैव्यदय दाखविण्यात येते. अषी लक्षणे प्रगत समाजात दिसून येत नाही.अषा रीतीने विचारमुल्ये, आचार, समूह आणि संस्था ही समाजरचनेची अंगे आदिवासी समाजात इतर समाजांहून भिन्न दिसून येतात. म्हणून आदिवासी समाज हा वेगळा समजला जातो.[5] ही वेगळेपणाची भावना त्यांच्यात दृढ होण्यास भारतातील राजकीय व्यवस्था कारणीभूत ठरली आहे.

विकासापासून आजही कोस दूर असल्याचे दिसून येते. याचेचे भांडवल नक्षलवादी चळवळीनां चालणा देणारे नेत्यांनी केलेले आहे. आदिवासीच्या मनावर या नेते मंडळीनी आपल्या हितासाठी आधिराज्य निर्माण केले आहे. त्यामुळेच नक्षलवादी चळवळी संपुष्टात येऊ शकल्या नाहीत.

सध्याच्या काळात आणि भविष्यात अंतर्गत सुरक्षेचे मोठे आव्हान आहे. त्याबरोबर शेजारील राष्ट्राच्या सतत सुरू असणा.या कारवायांमुळे बाहय सुरक्षेचेही आव्हाने आहेतच. दहशतवाद, नक्षलवाद आणि परंपरागत युध्द हे या भीतीचे सर्वाधिक धोकादायक स्वरूप आहे.[6] जसजसा काळ लोटत चाललाय तसेच दहषतवादी, नक्षलवादी धोरणे, क्लृप्त्या आणि तंत्रज्ञान यामुळे या हल्लयांच्या क्षमतेत वाढ झाल्याचे दिसून येते. भारतात एखादया भागात नक्षलवादी घटनेचा उद्रेक झाला की या घटनेचे विष्लेशण आणि राजकीय पत्रकबाजीला उधाण येते. नक्षलवादयाच्या क्षमतेत जशी वाढ होत आहे. तषी या प्रत्येक घटनेनंतर भाकितांनाही सुरूवात होते. या घटनेनंतर काही बदल घडतील नक्षलवादाचा समर्थपणे मुकाबला करता यावा यासाठी सरकारकडून नव्या उपाययोजना आणि धोरणे जाहीर होतील, अषी भविश्यवाणी होते. त्यानंतर काही काळातच या घटनेचे विस्मरण होते. गेल्या दशकात नक्षलवादाचा मुकाबला करण्याच्या दृष्टीने अगदी क्षुल्लक दखल घेण्याजोगे फरक घडले आहेत.

नक्षलवादाच्या मुद्यावर राजकीय पातळीवर केवळ अयशस्वी प्रयत्न झाले आहेत. आपल्या देशांत क्षुल्लक स्वार्थ आणि पक्षाचा विचार केला जातो. तसा विचार इतर देषांत दिसून येत नाही.[7] पक्षाचा विचार न करता, स्वत:च्या व्यक्तिगत आणि राजकीय भवितव्यापलीकडे जावून विचार केला जातो. या देशांतील गुप्तचर व्यवस्था आणि प्रशासन यात न्यायव्यस्थेचाही समावेश होतो, त्या लोकशाहीच्या मुलभूत तत्वांप्रती बांधील असतात. या समाजात नक्षलवाद हा नागरी समाजाला सर्वात मोठा धोका समजून त्यानुसार कार्यकारी मंडळ, गुप्तचर व्यवस्था आणि अंमलबजावणी विभागाचे सशक्तीकरण केले जाते. आगामी काळात देशातील बुध्दीजीवी वर्ग आणि सत्ताधा.यांनी हेच उपाय अमंलंबण्याची गरज आहे. नक्षलवादाच्या मुद्यावर राजकीय पातळीवर गोंधळाची परिस्थिती असून या परिस्थितीचे आकलन झालेले नसल्याचे दिसून येते. मात्र देशातील राजकीय वर्ग प्रत्येक बाबींचा

राजकीय लाभ उठविण्याचा प्रयत्न करतो. मग ती गोष्ट राष्ट्रहिताच्या दृष्टीने महत्वाची असली तरी त्याची पर्वा केली जात नाही. मात्र नक्षलवादाच्या आणि नक्षलवादविरोधी लढयाच्या मुद्यावर सर्व पक्षांमध्ये जागृती होणे गरजेचे आहे. नक्षलवादी समाजात सर्वात सरकारी यंत्रणेबदद्ल मात्र जनतेच्या मनात अविश्वासाची भावना कायम राहते. पाश्चिमात्य लोकशाहीवादी राष्ट्रांमध्ये नक्षलवादी कृत्ये घडताच त्याबदद्ल तात्काळ प्रत्युत्तर देणाऱ्या योजना आखल्या जातात, आवश्यक त्या उपाययोजना केल्या जातात, कायदेमंडळ सक्षम करून अंमलबजावणीसाठी तयार केले जाते तर दुसरीकडे आपल्या देशात दशके उलटून गेली तरी या मुद्यांवर गोधळांची परिस्थिती आहे. परस्परांवर दोषारोप करत पत्रकबाजी करण्याचे धोरणे येथे जाणूनबूजून राबवले जाते. कारण या भागाचा विकास इतर राजकीय नेत्याना मानापासून करायचा नाही व नक्षलवादी नेत्यांना त्याचे भांडवल करायचे आहे त्यामूळे विकास होवू दिला जात नाही. किंवा केला जात नाही. जगभरातील सर्व नक्षलवादी संघटना एकमेकांषी सहकार्यासाठी जाळे उभारत असताना आपल्याकडे मात्र याविरूध्द लढण्यासाठी राश्ट्रीय प्रतिसादाबाबत साधा करार करू षकलो नाही. अथवा समन्वय साधू षकलो नाही. ही खेदाची बाब आहे.

जेव्हा कधी नक्षलवाद आपले तोंड बाहेर काढतो, तेव्हा देषाच्या विविध संरक्षण दलातील जवानांची त्यात आहूती जाते. याला कारण राज्यांना नक्षलवाद मोडून काढण्यात प्रभावी आणि कार्यक्षम योजना राबविण्यात आलेले अपयष होय. अत्याधुनिक षस्त्रास्त्रे, आधुनिक तंत्रज्ञान आणि आधुनिकतेकडे वाटचाल करणा.या षत्रुच्या हल्यापासून बचाव करण्यासाठी सुरक्षा दलाच्या जवानांना षक्ती प्रदान करणे, या दलांना साधन सामग्री उपलब्ध करून देण्यासाठी वा त्यांच्या हिताचा प्रष्न उपस्थित करण्यासाठी कोणताही नेता प्रयत्न करताना दिसत नाही. तर दुसरीकडे अनेक नेते नक्षलवाद्यांची त्यांच्या पाठिरांख्यांची भाशा बोलताना दिसतात[8] नक्षलवादयाद्यांच्या भूमिकेची मूळ कारणे षोधावीत, असे त्यांचे म्हणणे असते, अनेक निश्पापांचे बळी घेणा.या नक्षलवाद्यांना आपली मुलं, भाउ-बहिणी असे संबोधणारे नेते त्यांचे पाठिराखे आहेत. नक्षलवादाचा षौर्याने मुकाबला करणारे नक्षलवादी संघटना आणि मानवी हक्क संघटनाच्या प्रभावामुळे बहिश्कृत होतात.आज नक्षलवादी आणि त्यांच्या पाठिराख्यांना न्यायव्यवस्था आणि संस्थांकडून संरक्षण मिळते, तर राश्ट्राची संपत्ती असणा.या संस्था आणि निरपराध नागरिकांना क्रुर आणि वारंवार होणा.या अत्याचारांना सामोरे जाण्यासाठी वा.यावर सोडले जाते.

ष्राज्य आणि केंद्र सरकारमधील समन्वयातही काही सकारात्मक बाबी केल्या जात आहे. त्याच बरोबर संघर्शाचे क्षेत्रही आहेत. देषातही नक्षलवादाची भीती आणि त्याच्या वाढत्या प्रमाणाबदद्ल राजकीय नेते आणि नोकरषहांमध्ये काही प्रमाणात हळूहळू जागृती होत आहे. मात्र नक्षलवादाकडे पाहण्याच्या दृश्टीकोनाबदद्ल काही प्रमाणात संभ्रम आहे[9] तरीही विविध संरक्षण दलं आणि राज्य सरकार व केंद्र सरकार यांच्यात समन्वय साधण्याबाबत अपयष आले आहेच. विविध दलांच्या साहायाने नक्षलवाद विरोधी हिंसाचारग्रस्त भागात त्यांची तैनातीही झाली आहे. या ठिकाणी एकत्रित ज्ञानांची आवष्यकता भासते. याषिवाय माओवाद्यांचे प्राबल्य असणा.या आणि लश्कर तैनात

नसणाऱ्या भागातही या दलाची पाठवणी केली गेली आहे. या ठिकाणी राज्यांबरोबर समन्वयाची समस्या निर्माण होते. ही समस्या प्रभावित राज्यं आणि केंद्र सरकार यांच्याकडून निर्माण होते. यात समन्वय साधण्यासाठी तुटपुंजा प्रयत्न होतो. केंद्रीय राखीव पोलीस दलाला अद्याप जनमामानसात पसंती मिळवायची असून नवीन भूमिका बजावण्यासाठी तिच्या संस्थात्मक ढाच्यात बदल घडण्याची गरज आहे.ष्दुदैवाने आपली वाटचाल विरूध्द दिषेने होत असून राजकीय नेत्यांकडून षत्रुचेच लांगूलचालन करण्याचे धोरण दिसते[10] यात सुरक्षा दलांचे हात बांधून टाकले असून नक्षलवाद्यांना त्यांच्या कारवायांना रान मोकळे होत आहे. विकास, राजकीय कारणे आणि जमीन क्रांती या विशयावरील प्रष्न वाढताना दिसून येत आहे. परंतु याचवेळी वादाला जन्म देणारा वाढत्या लोकसंख्येचा प्रष्न मात्र विसरला जातो. वाढता नक्षलवाद आणि बंडखोर मोडून काढयासाठी विकास हा एकमेव उपाय असल्याचे वारंवार सांगितले जाते. ष्जोवर दारिद्रय, मागासलेपणा आणि वंचितांचे दु:ख दूर होत नाही, तोवर अतिरेकी फौजांना बळ मिळत राहील. वादग्रस्त विभागातील सरकारी यंत्रणेचे जाळे मोळून पाडले आहे. आणि सरकारकडून मिळणा.या निधीला अनेक वाटा फुटतात. विषेशत: नक्षलवाद प्रवण भागात तर हा निधी व्यवस्थेचे एकात्मिकरण न झाल्याने बंडखोरांकडे आणि सरकारविरोधी घटकांकडे पोहोचतो आणि या निधीतील अगदी नगण्य वाटा विकासकामांसाठी वापरण्यात येतो. आधुनिक हिंसाचारग्रस्त भागात मागासलेपणा आणि दु:खावर उपाय षोधण्याचा प्रयत्न करतात. यावेळी या समस्या निर्माण होवू नयेत यासाठी संपूर्ण न्यायिक कक्षेत प्रयत्न करायला हवा. सरकार हिंसाचार प्रवण भागात विकासासाठी निधी उपलब्ध करून देताना अषा हिंसाचाराषिवाय सामाजिक आणि आर्थिक बदल होणार नाहीत अषी कल्पना मांडत असते, आणि त्यामुळे हिंसाचारी मतप्रणालीला वाढीसाठी अधिक वाव मिळतो[11] षिक्षण, आरोग्य आणि किमान सामाजिक सुरक्षा यासारख्या सरकार पुरस्कृत बाबी, मोठया प्रमाणातील खाजगी गुंतवणूक, ग्रामीण उद्योगांना प्रोत्साहन, हिंसाचारग्रस्त भागाला विविध पॅकेज वितरित करण्यासाठी प्रोत्साहक परिस्थिती नसल्यास त्याचा विपरित परिणाम होवू षकतो. त्यामुळे अषी परिस्थिती निर्माण करण्यासाठी सार्वजनिक निधीचे परिणामकारक रितीने वाटप केले पाहीजे त्यामुळे देषाच्या आदिवासी भागात उत्पादक संपत्ती आणि क्षमता उभारणी करणे षक्य होईल. त्यामुळे या अर्थव्यवस्थेचे नागरी अर्थव्यवस्थेषी एकरूप करता येईल. या दृश्टीने कायदा-सुव्यवस्था ही पूर्वअट असणे आवष्यक आहे. कोणत्याही घटनेनंतर ती राखण्याऐवजी ती आधीपासूनच आणि कायम ठेवणे गरजेचे आहे. त्यामुळे जोवर नक्षलवादी कारवाया होत आहेत आणि सुरक्षेची स्थिती बिकट आहे, तोवर अषा क्रांतिकारी सुधारणा होणे षाक्य नाही.त्यामुळे भारतासारख्या लोकषाही व्यवस्थेत अषा समस्या सोडवण्यासाठी सैन्याचा वापर म्हणजे अनेकांना लोकषाही तत्वांचे उल्लंघन मानले जाते, त्यामुळे सैन्याच्या वापराशियी गोधळाची परिस्थिती निर्माण होते.असे संयुक्त राश्ट्रसंघटनेच्या मानवी हक्क विभागाचे मत आहे. चर्चेतून वाद किंवा समस्येवर उपाय सुचविण्याचा कायम पुरस्कार केला जातो. या सर्वात महत्वाचे मानला जाणारा कायद्याचे राज्य हा विचारच डावलला जातो आहे असे संयुक्त राश्ट्रसंघटना मानते. दुदैवाने लोकषाहीबददल तावातावाने बोलणा.याना लोकषाहीची मुळ तत्वेच

ठावूकच नाहीत. लोकषाही व्यवस्थेत सैन्य दलाचा वापर करण्यावरून वाद घालणारे राजकीयदृश्टया योग्य ठरत असले तरी नक्षलवादी कारवायांत बळ मिळाल्याचा त्यांना विसर पडलेला दिसतो. तर दुसरीकडे या हल्यात लक्ष्य ठरलेल्यांप्रती चिंता आणि तक्रारींचे तुणतुणे वाजवताना दिसतात. त्यामुळे कायदा सुव्यवस्थेचे रक्षण करणा.या संस्थांवरील बंधने काढून टाकायला हवीत.नक्षलवादाचे स्वरूप पाहता त्यावर झटपट, निर्णयात्मक लश्करी कारवाई करायला हवी, यासाठी संस्थात्मक उभारणी आणि प्रतिक्रियात्मक षिश्टाचारांची उभारणी व्हायला हवी. तर नक्षलवादाच्या विरोधात लढण्यासाठी नव्हे, तर नक्षलवादी हल्ल्यांनंतरच्या मदत आणि या हल्ल्यांना नियंत्रित ठेवण्यासाठी हे आवष्यक आहे. यावरून नक्षलवादाला निपटून काढयासाठी सैन्यदलाच्या वापरासाठीची स्पश्ट उपाययोजना आणि त्याचे स्वरूप याची कल्पना यावी. दुबळया,अकार्यक्षम दलामुळे हिंसाचारालाच प्रोत्साहन मिळते. वस्तुत: राजकीय आणि चर्चेतून प्रष्न सोडविण्याच्या प्रयत्नांमुळे हिंसाचारी प्रवृत्तींना प्रोत्साहन मिळते आणि हे कायद्याचे पालन करणा.या नागरिकांच्या हिताच्या विरोधात त्यामुळे जेव्हा नक्षलवादयांना आपण आपले भाउ-बहिण किंवा मुलं मानतो. तेव्हा त्यांनी मारलेलेही आपले भाउ-बहिण आणि मुलंच आहेत, ही बाब दुर्लक्षित करतो.आपल्यानागरिकांचं रक्षण करणे हे सरकारचे मुख्य बंधनकारक आणि घटनात्मक कर्तव्य आहे. नक्षलवादविरोधी धोरण आणि नक्षलवादाला प्रत्युत्तर हे सरकारसाठी तसे अवघड कर्तव्य आहे. मात्र तरीही कोणत्याही प्रकारची तमा न बाळगता हे कर्तव्य पार पाडायला हवे. लश्कराच्या मदतीनेच जगातील मदतीनेच जगातील राश्ट्रांनी स्वातत्र मिळविले आहे किंवा जतन केले आहे. याला इतिहास साक्षी आहे. दक्षिण आषिय हा अस्थिरतेचा मुख्या केंद्रबिंदू ठरला आहे. भारताच्या प्रत्येक षेजारी राश्ट्र अपयषी ठरले आहे. आपल्या देषात अनेक भागात गुंतागुंतीचे अस्थिरता निर्माण करणारे प्रष्न उपस्थित झाले आहेत. त्यामुळे स्वातत्र रक्षणासाठी सैन्याचा वापर ही केवळ उन्मादक राश्ट्रवाद म्हणून नव्हे तर स्वत्व आणि बुध्दीनिश्ठ टिकवून ठेवण्यासाठी गरजेचे आहे. त्यासाठी नक्षलवादाचे आव्हान समजून घेण्याची आवष्यकत आहे आणि राश्ट्राच्या स्वातंत्रला बाधा आणणा.या या षत्रुला ठोस उत्तर देणे गरजेच आहे.

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Dedicated to the Fond Memory of

Late Dharmaveer Dr. B. S. Moonje

The founder of

Central Hindu Military Education Society

Central Hindu Military Education Society

Our founder, Dr Balkrishna Shivram Moonje, a social reformer and a great visionary, understood the importance of Military Education before independence. He was a firm believer in Indianisation of armed forces and indispensability of Military Training to Indian youth for building up a strong nation. He was a pioneer of military education in India. He believed that unless the nation becomes militarily strong, it cannot hold its head high amongst other nations. His vision was to provide young and able officers to arm our nation. His vision was to provide young and able officers to armed forces through rigorous training. His motto for military education was ***'Power of Knowledge and Knowledge of Power.'*** He believed that the responsibility of defending motherland has to be borne by everybody.

All the units of CHME Society are the logical extension of his thoughts on Military Education. As an educational institution, we impart regular formal education, but the hallmark of our institution is to instill our core values and imbibe the fervour of patriotism, leadership, and discipline in our students.

Apart from this, securing borders and honour of motherland requires able officers as well as strategic thinkers. That is what CHME Society does. Strategic thinking is a mindset and it should be developed in the society at large. We cultivate and nurture an attitude in our students to serve the nation. We also create security consciousness in the society.

We have gradually evolved a formidable system which imparts preparatory military training. Through this, we inculcate a habit of subordinating self-interest to national interest. We inspire our students to lead and be equipped to face the challenges before the nation and fight for the honour of our county.

Bhonsala Military College

Bhonsala Military College is a pioneer educational institution devoted to promoting military education. In the year 1986, the Bhonsala Military College came into existence. It is privately supported and partially residential co-educational institute. The primary objective of the institute is to provide for, and otherwise promote, education and research in the fields of Science, Humanities, Commerce, and Defence and Strategic Studies.

Vision

Bhonsala Military College is a pioneering institution which promotes academics with a perfect blend of military values in a caring, value based environment, which encourages students to be energetic, purposeful, creative, service oriented, responsible, dignified and integrated citizens to make a notable contribution to the armed forces and civil services.

Mission

With learning as its central mission, Bhonsala Military College responds to the needs of diverse students' community by offering high quality, affordable, and accessible learning opportunities for all round development of mental, physical and spiritual faculties through inculcation of strong value system culminating into national development.

Objectives

- ➔ To prepare students for the relevant University examinations
- ➔ To develop their personality by intellectual and physical activities
- ➔ To encourage students to take up careers in the Armed Forces of the country
- ➔ To prepare students for different competitive examinations conducted by M.P.S.C. and U.P.S.C.

Bhonsala Research Centre for Conflict & Peace

Bhonsala Military College is affiliated to the Savitribai Phule Pune University. The college is one of the few institutions in the country conducting courses in Defence and Strategic Studies up to the post graduation level. As an extension to the Post Graduate Department, a research centre has also been opened under the banner, ***"Bhonsala Research Centre for Conflict and Peace"***.

Objective

The main objective of this centre is to promote consciousness about National Security and identify solutions to conflicting issues at National and International Level.

Activities

The Centre conducts various activities such as Guest Lecture, Seminars, and Symposia. In addition, a quarterly publication named "Daksh" is a regular feature covering the research articles on a wide range of issues on National, Regional and International Security and Strategic affairs.

Daksh

Daksh is Quarterly publication of Bhonsala Research Centre for Conflict and Peace. It is the extension of other academic activities taken up by the post-graduate department of Bhonsala Military College based on the ideal Concept of the late Dharmaveer Dr. B. S. Moonje, founder of the Central Hindu Military Education Society.

To translate the noble ideas of Dr. B. S. Moonje into practice, in the light of contemporary security environments in large perspective, Daksh aims at projecting and analysing issues pertaining to security, and other related issues in the national, regional and global arena, and evaluate through interdisciplinary angles.

Each issue would feature idea, perception and thought from the scholars of various backgrounds on problems-past and present.

Instructions for Contributors

Original articles are invited in two double-spaced electronic copies (one PDF and one word file) of article/paper not exceeding 3000 words. The articles must be typed in Times New Roman with Font Size 12. The figures, graphs, charts, tables and other info-graphic representation should be numbered and must be in jpeg form. The paper must contain an abstract, keywords with proper reference/ footnotes at the end of the article/ paper. The paper must be accompanied with a brief Personal Bio-Data of the author. The paper should be mailed to the following email address: daksh@bmc.bhonsala.in. It is the sole responsibility of the author(s) to ensure the originality of the research paper. The Editorial committee or institution will not be held responsible for any consequences arising from plagiarism. Editorial committee reserves all the rights to accept or decline the submitted research paper. Authors should also ensure that the articles have not been published elsewhere prior to submission for Daksh. Reproduction of article/ paper in any form for other publication can be made with prior permission from the Principal, Bhonsala Military College, Rambhoomi, Dr. Moonje Path, Nashik-422005.

Disclaimer

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From the Desk of Chief Editor

Concept of comprehensive security goes beyond the traditional understanding of national security and includes human, economic and environmental dimensions as well as a subjective feeling of security or insecurity of individuals. Comprehensive security seeks to find answers at three levels: First, for whom is security intended to be provided for – an individual, a group, a community, an ideology or a state; second, from what kind of threat they need to be secured from; and, finally, by what means the security is to be obtained. Hence, national security is a condition in which states consider that there is no danger of external military aggression, political pressure or economic coercion, so that they are able to pursue freely their own developmental activities. Therefore, there is a need for comprehensively addressing all external and internal security issues, military and non-military challenges to India's security through an academic churning.

In the above context, publication of 18th issue of the "DAKSH", a quarterly security studies journal, under the roof of Bhonsala Research Center of Conflict and Peace (B.R.C.C.P)., independent branch of Defence and Strategic Studies Department, is very positive step at projecting and analyzing issues related to security and other spheres in the national, regional and global arena and evaluate them trough inter –disciplinary approaches. Each issue would feature idea, perception and thought from the scholars of various backgrounds on problems –past and present and also creating awareness amongst students.

It is my privilege to express my sincere thanks to all society officials and principal of the college, for their constant support, guidance and encouragement towards publication of this issue and without their support and encouragement this would not have been possible. I also would like to express my sincere thanks to all the contributors of this issue. It is pertinent to mention that the journal named 'DAKSH' is multi disciplinary in approach which is aimed at objective analyses on a host of subjects related to India's and international security management studies that form the core of strategy in different areas. Filling the existing vacuum on the subject, the collection provides access to matured thoughts with a strong and convincing narrative. I am sure the journal would appeal to scholars, students' fraternity and those interested in India's national security studies and international affairs of worldwide

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भारतातील नक्षलवादी समस्या सोडविण्यातील संयुक्त राष्ट्रसंघटनेचे कार्य एक विश्लेषण

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संरक्षण आणि सामरिकशास्त्र विभाग
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नक्षलवादी चळवळीला ज्या कारणांमुळे जगात किंवा भारतात सुरवात झाली ती कारणे अद्यापही अस्तित्वात आहेत, हे दुर्दैवच म्हणावे लागेल. पश्चिम बंगालमध्ये दार्जिलिगं जिल्हयाच्या सिलीगुडी पोटविभागात आणि हिमालयाच्या पायथ्याशी नक्षलबारी हा सुमारे 207 चौ.किमीचा प्रदेश आहे. या भागात एकुण 60 खेडयांचा अंतर्भाव होतो. तेथील वस्ती बहुतांशी संथाळ, ओराओं, मुंडा आणि राजवंषी या आदिवासी जमातींची आहे. मे 1967 मध्ये मार्क्सिस्ट कम्युनिस्ट पक्षाच्या नक्षलबारी शाखेने मध्यवर्ती पक्षाला डावलून येथे आदिवासीचा सशस्त्र उठाव केला. नक्षलवादी उठावाची ही सुरूवात होती.[1] सशस्त्र क्रांतीने सत्ता संपादन आणि माओ -त्से-तुंग हे आमचे प्रमुख[2] या त्यांच्या घोषणा आणि चिनी सरहद्दीची समीपता यांमुळे नक्षलवादी उठावाकडे सर्व देशांचे लक्ष वेधले गेले. या उठावामागील विचारप्रणाली नक्षलवादी म्हणून ओळखली जाते. शत्रुचा प्रतिकार करण्याची शक्ती वापरून स्वत:ला सुरक्षित ठेवणे, व्यक्ती असो वा राज्या-राज्यांना स्वसंरक्षणाची गरज भासते आणि त्या गरजेच्या स्वरूपावरून त्या त्या समूहाची, राष्ट्राची स्वसंरक्षणाच्या संदर्भात धारणा तयार होते. नक्षलवाद्यांना समाजाच्या मुख्य प्रवाहात आणणे ही एक मोठी समस्या आहे. या नक्षलवादी चळवळीला समाजातील लोक बळी पडू नयेत, समाजाच्या संपत्तीचे रक्षण व्हावे आणि या चळवळीचा बिमोड होवून या चळवळीत गेलेला तरूणवर्ग पुन्हा समाजाच्या मुख्य प्रवाहात यावा यासाठी खुप प्रयत्न करण्याची आवश्यकता आहे.

भारत, नेपाळ आणि तत्कालीन पूर्व पाकिस्तानच्या सीमावर्ती भागातील नक्षलबादी या लहानशा खेडयात जमीनदारांविरोधात आदिवासींनी 1967 साली बंड पुकारले होते. या नक्षलबादी खेडयाचे नाव नक्षलवादी चळवळीने घेतले. एखाद्या वणव्याप्रमाणे ही चळवळ देषाच्या विविध भागात पसरली. नवीन जग आणि नवीन समाजरचनेचा ध्यास घेतलेल्या देशातल्या अनेक प्रज्ञावंत विद्यार्थ्यांनी या चळवळीकडे आकृष्ट होवून आपली घरे आणि महाविद्यालये सोडली. देशाला स्वातंत्र मिळून 70 उलटून गेली असली तरी शेतकरी, मजुर, कामगार आणि आदिवासींची मोठया प्रमाणावर पिळवणूक होत आहे, मात्र या परिस्थितीवर शांततामय राजकीय मार्गाने उपाय शोधणे का शक्य नाही. कारण बडया उद्योजकांच्या आणि पारंपारिक कृषीआधारित अर्थव्यवस्थेत सरंजामदारांच्या हातात सर्व राजकीय सुत्रे आहेत, त्यामुळे या परिस्थतीवर सशस्त्र लढा हाच एकमेव पर्याय असल्याची या नक्षलवादी आंदोलकांची धारणा आहे.[3] नक्षलवादी कारवायांमूळे कित्येक वेळा समाजस्वास्थ्य व सामाजिक विकास या दृष्टीने काही दुष्परिणाम झालेले दिसून येतात. यातून

न्यायसंस्थेविषयीचा अनादर तर होतोच परंतु अप्रमाणिकपणा हाच सदाचार आहे. असहकार वाढीस लागणे व माणूसकीचे अवमूल्यन करणे व क्रौर्य वा हिंसाचार हेच सामाजिक -राजकीय प्रश्न सोडविण्याचे एकमेव साधन मानले जाते की ज्यातून देशातील अधिकृत शासनयंत्रणाच ताब्यात घेण्यासाठी प्रयत्न केला जातो.

नक्षलवाद हा भारतातील माओवाद म्हणून सामान्य: ओळखला जातो. मार्क्सवादी-लेनिनवादी आणि कटटर माओवादी अशी त्यांची विचारप्रणाली आहे, परंतु प्रत्यक्षात नक्षलवादी तंत्र हे माओच्या जनयुध्दाच्या तंत्रापेक्षा फार भिन्न होते. विशेषत: जनसंघटना आणि जनआंदोलन यांचा पुरस्कार, मुख्य शत्रुविरूध्द दुय्यम शत्रुबरोबर संयुक्त आघाडी करणे, लोकांमध्ये पाण्यातील माशांप्रमाणे मिसळून राहणे, या सर्व बाबतींत नक्षलवादयानी माओची सूत्रे पाळली नाहीत. पक्षसंघटनेच्या बाबतीत त्यांनी लोकशाहीनिष्ठ केंद्रीकरणाचे लेनिनचे तत्व सोडून विकेंद्रित पक्षसंघटना बांधण्याचा प्रयत्न केला. किंबहूना विकेंद्रितच काय पण कोणत्याच प्रकारची संघटना बांधण्यास व समिती पध्दतीने कामकाज करण्यास सुध्दा चारू मजुमदार यांचा विरोध होता. संसदीय पध्दतीवरील संपूर्ण बहिष्कारही मार्क्सवादाशी आणि साम्यवादी पक्षाच्या धोरणाशी सुसंगत नाही. तसेच वर्गशत्रुंचे वैयक्तिकरित्या खुन करणे, हे मार्क्सवादी-लेनिनवादी अथवा माओवादी धोरणात बसत नाही. तो निव्वळ वैयक्तिक दहषतवाद आहे असे दिसते. रशियात व चीनमध्ये गनिमी पथकांवर राजकीय पक्षाचे नियंत्रण होते, बंदुकीवर पक्षाचेच नियंत्रण असावे, अशी भुमिका माओने साग्रह मांडलेली आहे, परंतु चारू मजुमदार यांनी त्यांच्या पथकांना पक्षनियंत्रणापासून अलिप्त ठेवले. षेतक.यांच्या संघटना उभारण्यास नकार देवून आणि आर्थिक लढयांना विरोध करून मार्क्सवादी-लेनिनवादातील एका मूलभूत सुत्रालाच त्यांनी मुरड घातली.[4]

नक्षलवादी विशेषत: आदिवासी बहूल प्रांतातच दिसून येतात. याचीही कारणे इतर समाजाने समजुन घेणे महत्वाचे वाटते कारण आदिवासींना इतरांहून भिन्न मानावयाचे कारण ते केवळ सुसंस्कृत समाजाहून मागासलेले आहेत म्हणूनच नव्हे, तर देश-परिस्थितिपरत्वे त्यांची संस्कृती, आचार, विचार आणि समाज रचना हया अतीव भिन्न आहेत किंवा सुसंस्कृत समाजाच्या विरूध्द टोकाच्या आहेत. भौगोलिक पर्यावरण, त्याचा उपयोग करून घेण्याकरिता अगर त्यापासून उध्दवणा.या अडथळयांना तोंड देण्याकरिता आवश्यक आणि उपलब्ध असलेले ज्ञान, मानवी सामर्थ्याला आणि हिमतीला जोड म्हणून असलेली हत्यारे, अवजारे वा इतर साधने या तिन्हींमधून आदिवासी समाजात निर्माण होणारी अर्थव्यवस्था आणि राजव्यवस्था भिन्न असते. शिवाय वरील सर्व गोष्टींना अनुरूप असलेली आणि कालांतराने समाजाच्या अनुभवांतून निश्चित झालेली मूल्ये यांच्या बाबतींतही आदिवासी समाज इतरांपासून भिन्न आहे. आदिवासी हे आपला समाज इतरांपासून वेगळा आहे असे समजतात, आदिवासी जमातींतल्या सर्वांनाच तो प्रदेश आपली जन्मभूमी आहे असे वाटणे, विवाहसंबंध जमातीपुरते मर्यादित असणे, उपजीविकेचे मुख्य साधन अविकसित शेतीवर अगर जंगलात भटकून षिकार करून अगर अन्य रीतीने अन्नसंचय करण्यावर अवलंबून असणे, अर्थव्यवस्थेत असणारा विशिष्टीकरणाचा अभाव, एकाच जमातीपंचायतीचे प्रभुत्व, एकनायकत्व,

जमातीच्या उत्पत्तीविषयी अगर पूर्वजांविषयी असलेली एकवाक्यता, जमातींची अस्मिता जागृत ठेवणाऱ्या दंतकथा, पोवाडे इ.लोकसाहित्य, बाहयसंपर्कांविषयीची उपेक्षा किंवा विरोध, मानववंशदृष्ट्या जमातीच्या सर्व लोकांमध्ये दिसून येणारा सारखेपणा आणि एकाच संस्कृतीचा अंमल ही आदिवासी समाजाची प्रमुख लक्षणे आहेत. तसेच काही आदिवासी जमातीत देवधर्माविषयी वेगळयाच प्रचलित रितीरिवाज आहे ज्याला निसर्गपूजक असेही मानले जाते. उदा. निसर्गदेवतांची पूजा करतांना मोहाच्या फुलापासून तयार केलेल्या दारूचे नैव्यदय दाखविण्यात येते. अषी लक्षणे प्रगत समाजात दिसून येत नाही.अषा रीतीने विचारमुल्ये, आचार, समूह आणि संस्था ही समाजरचनेची अंगे आदिवासी समाजात इतर समाजांहून भिन्न दिसून येतात. म्हणून आदिवासी समाज हा वेगळा समजला जातो.[5] ही वेगळेपणाची भावना त्यांच्यात दृढ होण्यास भारतातील राजकीय व्यवस्था कारणीभूत ठरली आहे.

विकासापासून आजही कोस दूर असल्याचे दिसून येते. याचेचे भांडवल नक्षलवादी चळवळीनां चालणा देणारे नेत्यांनी केलेले आहे. आदिवासीच्या मनावर या नेते मंडळीनी आपल्या हितासाठी आधिराज्य निर्माण केले आहे. त्यामुळेच नक्षलवादी चळवळी संपुष्टात येऊ शकल्या नाहीत.

सध्याच्या काळात आणि भविष्यात अंतर्गत सुरक्षेचे मोठे आव्हान आहे. त्याबरोबर शेजारील राष्ट्राच्या सतत सुरू असणा.या कारवायांमुळे बाहय सुरक्षेचेही आव्हाने आहेतच. दहशतवाद, नक्षलवाद आणि परंपरागत युध्द हे या भीतीचे सर्वाधिक धोकादायक स्वरूप आहे.[6] जसजसा काळ लोटत चाललाय तसेच दहषतवादी, नक्षलवादी धोरणे, क्लृप्त्या आणि तंत्रज्ञान यामुळे या हल्लयांच्या क्षमतेत वाढ झाल्याचे दिसून येते. भारतात एखादया भागात नक्षलवादी घटनेचा उद्रेक झाला की या घटनेचे विष्लेशण आणि राजकीय पत्रकबाजीला उधाण येते. नक्षलवादयाच्या क्षमतेत जशी वाढ होत आहे. तषी या प्रत्येक घटनेनंतर भाकितांनाही सुरूवात होते. या घटनेनंतर काही बदल घडतील नक्षलवादाचा समर्थपणे मुकाबला करता यावा यासाठी सरकारकडून नव्या उपाययोजना आणि धोरणे जाहीर होतील, अषी भविश्यवाणी होते. त्यानंतर काही काळातच या घटनेचे विस्मरण होते. गेल्या दशकात नक्षलवादाचा मुकाबला करण्याच्या दृष्टीने अगदी क्षुल्लक दखल घेण्याजोगे फरक घडले आहेत.

नक्षलवादाच्या मुद्यावर राजकीय पातळीवर केवळ अयशस्वी प्रयत्न झाले आहेत. आपल्या देशांत क्षुल्लक स्वार्थ आणि पक्षाचा विचार केला जातो. तसा विचार इतर देषांत दिसून येत नाही.[7] पक्षाचा विचार न करता, स्वत:च्या व्यक्तिगत आणि राजकीय भवितव्यापलीकडे जावून विचार केला जातो. या देशांतील गुप्तचर व्यवस्था आणि प्रशासन यात न्यायव्यस्थेचाही समावेश होतो, त्या लोकशाहीच्या मुलभूत तत्वांप्रती बांधील असतात. या समाजात नक्षलवाद हा नागरी समाजाला सर्वात मोठा धोका समजून त्यानुसार कार्यकारी मंडळ, गुप्तचर व्यवस्था आणि अंमलबजावणी विभागाचे सशक्तीकरण केले जाते. आगामी काळात देशातील बुध्दीजीवी वर्ग आणि सत्ताधा.यांनी हेच उपाय अमंलंबण्याची गरज आहे. नक्षलवादाच्या मुद्यावर राजकीय पातळीवर गोंधळाची परिस्थिती असून या परिस्थितीचे आकलन झालेले नसल्याचे दिसून येते. मात्र देशातील राजकीय वर्ग प्रत्येक बाबींचा

राजकीय लाभ उठविण्याचा प्रयत्न करतो. मग ती गोष्ट राष्ट्रहिताच्या दृष्टीने महत्वाची असली तरी त्याची पर्वा केली जात नाही. मात्र नक्षलवादाच्या आणि नक्षलवादविरोधी लढयाच्या मुद्यावर सर्व पक्षांमध्ये जागृती होणे गरजेचे आहे. नक्षलवादी समाजात सर्वात सरकारी यंत्रणेबदद्ल मात्र जनतेच्या मनात अविश्वासाची भावना कायम राहते. पाश्चिमात्य लोकशाहीवादी राष्ट्रांमध्ये नक्षलवादी कृत्ये घडताच त्याबदद्ल तात्काळ प्रत्युत्तर देणाऱ्या योजना आखल्या जातात, आवश्यक त्या उपाययोजना केल्या जातात, कायदेमंडळ सक्षम करून अंमलबजावणीसाठी तयार केले जाते तर दुसरीकडे आपल्या देशात दशके उलटून गेली तरी या मुद्यांवर गोधळांची परिस्थिती आहे. परस्परांवर दोषारोप करत पत्रकबाजी करण्याचे धोरणे येथे जाणूनबूजून राबवले जाते. कारण या भागाचा विकास इतर राजकीय नेत्याना मानापासून करायचा नाही व नक्षलवादी नेत्यांना त्याचे भांडवल करायचे आहे त्यामूळे विकास होवू दिला जात नाही. किंवा केला जात नाही. जगभरातील सर्व नक्षलवादी संघटना एकमेकांषी सहकार्यासाठी जाळे उभारत असताना आपल्याकडे मात्र याविरूध्द लढण्यासाठी राश्ट्रीय प्रतिसादाबाबत साधा करार करू षकलो नाही. अथवा समन्वय साधू षकलो नाही. ही खेदाची बाब आहे.

जेव्हा कधी नक्षलवाद आपले तोंड बाहेर काढतो, तेव्हा देषाच्या विविध संरक्षण दलातील जवानांची त्यात आहूती जाते. याला कारण राज्यांना नक्षलवाद मोडून काढण्यात प्रभावी आणि कार्यक्षम योजना राबविण्यात आलेले अपयष होय. अत्याधुनिक षस्त्रास्त्रे, आधुनिक तंत्रज्ञान आणि आधुनिकतेकडे वाटचाल करणा.या षत्रुच्या हल्यापासून बचाव करण्यासाठी सुरक्षा दलाच्या जवानांना षक्ती प्रदान करणे, या दलांना साधन सामग्री उपलब्ध करून देण्यासाठी वा त्यांच्या हिताचा प्रष्न उपस्थित करण्यासाठी कोणताही नेता प्रयत्न करताना दिसत नाही. तर दुसरीकडे अनेक नेते नक्षलवाद्यांची त्यांच्या पाठिरांख्यांची भाशा बोलताना दिसतात[8] नक्षलवादयाद्यांच्या भूमिकेची मूळ कारणे षोधावीत, असे त्यांचे म्हणणे असते, अनेक निश्पापांचे बळी घेणा.या नक्षलवाद्यांना आपली मुलं, भाउ-बहिणी असे संबोधणारे नेते त्यांचे पाठिराखे आहेत. नक्षलवादाचा षौर्याने मुकाबला करणारे नक्षलवादी संघटना आणि मानवी हक्क संघटनाच्या प्रभावामुळे बहिश्कृत होतात.आज नक्षलवादी आणि त्यांच्या पाठिराख्यांना न्यायव्यवस्था आणि संस्थांकडून संरक्षण मिळते, तर राश्ट्राची संपत्ती असणा.या संस्था आणि निरपराध नागरिकांना क्रुर आणि वारंवार होणा.या अत्याचारांना सामोरे जाण्यासाठी वा.यावर सोडले जाते.

ष्राज्य आणि केंद्र सरकारमधील समन्वयातही काही सकारात्मक बाबी केल्या जात आहे. त्याच बरोबर संघर्शाचे क्षेत्रही आहेत. देषातही नक्षलवादाची भीती आणि त्याच्या वाढत्या प्रमाणाबदद्ल राजकीय नेते आणि नोकरषहांमध्ये काही प्रमाणात हळूहळू जागृती होत आहे. मात्र नक्षलवादाकडे पाहण्याच्या दृश्टीकोनाबदद्ल काही प्रमाणात संभ्रम आहे[9] तरीही विविध संरक्षण दलं आणि राज्य सरकार व केंद्र सरकार यांच्यात समन्वय साधण्याबाबत अपयष आले आहेच. विविध दलांच्या साहायाने नक्षलवाद विरोधी हिंसाचारग्रस्त भागात त्यांची तैनातीही झाली आहे. या ठिकाणी एकत्रित ज्ञानांची आवष्यकता भासते. याषिवाय माओवाद्यांचे प्राबल्य असणा.या आणि लश्कर तैनात

नसणाऱ्या भागातही या दलाची पाठवणी केली गेली आहे. या ठिकाणी राज्यांबरोबर समन्वयाची समस्या निर्माण होते. ही समस्या प्रभावित राज्यं आणि केंद्र सरकार यांच्याकडून निर्माण होते. यात समन्वय साधण्यासाठी तुटपुंजा प्रयत्न होतो. केंद्रीय राखीव पोलीस दलाला अद्याप जनमामानसात पसंती मिळवायची असून नवीन भूमिका बजावण्यासाठी तिच्या संस्थात्मक ढाच्यात बदल घडण्याची गरज आहे.ष्दुदैवाने आपली वाटचाल विरूध्द दिषेने होत असून राजकीय नेत्यांकडून षत्रुचेच लांगूलचालन करण्याचे धोरण दिसते[10] यात सुरक्षा दलांचे हात बांधून टाकले असून नक्षलवाद्यांना त्यांच्या कारवायांना रान मोकळे होत आहे. विकास, राजकीय कारणे आणि जमीन क्रांती या विशयावरील प्रष्न वाढताना दिसून येत आहे. परंतु याचवेळी वादाला जन्म देणारा वाढत्या लोकसंख्येचा प्रष्न मात्र विसरला जातो. वाढता नक्षलवाद आणि बंडखोर मोडून काढयासाठी विकास हा एकमेव उपाय असल्याचे वारंवार सांगितले जाते. ष्जोवर दारिद्रय, मागासलेपणा आणि वंचितांचे दु:ख दूर होत नाही, तोवर अतिरेकी फौजांना बळ मिळत राहील. वादग्रस्त विभागातील सरकारी यंत्रणेचे जाळे मोळून पाडले आहे. आणि सरकारकडून मिळणा.या निधीला अनेक वाटा फुटतात. विषेशत: नक्षलवाद प्रवण भागात तर हा निधी व्यवस्थेचे एकात्मिकरण न झाल्याने बंडखोरांकडे आणि सरकारविरोधी घटकांकडे पोहोचतो आणि या निधीतील अगदी नगण्य वाटा विकासकामांसाठी वापरण्यात येतो. आधुनिक हिंसाचारग्रस्त भागात मागासलेपणा आणि दु:खावर उपाय षोधण्याचा प्रयत्न करतात. यावेळी या समस्या निर्माण होवू नयेत यासाठी संपूर्ण न्यायिक कक्षेत प्रयत्न करायला हवा. सरकार हिंसाचार प्रवण भागात विकासासाठी निधी उपलब्ध करून देताना अषा हिंसाचाराषिवाय सामाजिक आणि आर्थिक बदल होणार नाहीत अषी कल्पना मांडत असते, आणि त्यामुळे हिंसाचारी मतप्रणालीला वाढीसाठी अधिक वाव मिळतो[11] षिक्षण, आरोग्य आणि किमान सामाजिक सुरक्षा यासारख्या सरकार पुरस्कृत बाबी, मोठया प्रमाणातील खाजगी गुंतवणूक, ग्रामीण उद्योगांना प्रोत्साहन, हिंसाचारग्रस्त भागाला विविध पॅकेज वितरित करण्यासाठी प्रोत्साहक परिस्थिती नसल्यास त्याचा विपरित परिणाम होवू षकतो. त्यामुळे अषी परिस्थिती निर्माण करण्यासाठी सार्वजनिक निधीचे परिणामकारक रितीने वाटप केले पाहीजे त्यामुळे देषाच्या आदिवासी भागात उत्पादक संपत्ती आणि क्षमता उभारणी करणे षक्य होईल. त्यामुळे या अर्थव्यवस्थेचे नागरी अर्थव्यवस्थेषी एकरूप करता येईल. या दृश्टीने कायदा-सुव्यवस्था ही पूर्वअट असणे आवष्यक आहे. कोणत्याही घटनेनंतर ती राखण्याऐवजी ती आधीपासूनच आणि कायम ठेवणे गरजेचे आहे. त्यामुळे जोवर नक्षलवादी कारवाया होत आहेत आणि सुरक्षेची स्थिती बिकट आहे, तोवर अषा क्रांतिकारी सुधारणा होणे षाक्य नाही.त्यामुळे भारतासारख्या लोकषाही व्यवस्थेत अषा समस्या सोडवण्यासाठी सैन्याचा वापर म्हणजे अनेकांना लोकषाही तत्वांचे उल्लंघन मानले जाते, त्यामुळे सैन्याच्या वापराशियी गोधळाची परिस्थिती निर्माण होते.असे संयुक्त राश्ट्रसंघटनेच्या मानवी हक्क विभागाचे मत आहे. चर्चेतून वाद किंवा समस्येवर उपाय सुचविण्याचा कायम पुरस्कार केला जातो. या सर्वात महत्वाचे मानला जाणारा कायद्याचे राज्य हा विचारच डावलला जातो आहे असे संयुक्त राश्ट्रसंघटना मानते. दुदैवाने लोकषाहीबददल तावातावाने बोलणा.याना लोकषाहीची मुळ तत्वेच

ठावूकच नाहीत. लोकषाही व्यवस्थेत सैन्य दलाचा वापर करण्यावरून वाद घालणारे राजकीयदृश्टया योग्य ठरत असले तरी नक्षलवादी कारवायांत बळ मिळाल्याचा त्यांना विसर पडलेला दिसतो. तर दुसरीकडे या हल्यात लक्ष्य ठरलेल्यांप्रती चिंता आणि तक्रारींचे तुणतुणे वाजवताना दिसतात. त्यामुळे कायदा सुव्यवस्थेचे रक्षण करणा.या संस्थांवरील बंधने काढून टाकायला हवीत.नक्षलवादाचे स्वरूप पाहता त्यावर झटपट, निर्णयात्मक लश्करी कारवाई करायला हवी, यासाठी संस्थात्मक उभारणी आणि प्रतिक्रियात्मक षिश्टाचारांची उभारणी व्हायला हवी. तर नक्षलवादाच्या विरोधात लढण्यासाठी नव्हे, तर नक्षलवादी हल्ल्यांनंतरच्या मदत आणि या हल्ल्यांना नियंत्रित ठेवण्यासाठी हे आवष्यक आहे. यावरून नक्षलवादाला निपटून काढयासाठी सैन्यदलाच्या वापरासाठीची स्पश्ट उपाययोजना आणि त्याचे स्वरूप याची कल्पना यावी. दुबळया,अकार्यक्षम दलामुळे हिंसाचारालाच प्रोत्साहन मिळते. वस्तुत: राजकीय आणि चर्चेतून प्रष्न सोडविण्याच्या प्रयत्नांमुळे हिंसाचारी प्रवृत्तींना प्रोत्साहन मिळते आणि हे कायद्याचे पालन करणा.या नागरिकांच्या हिताच्या विरोधात त्यामुळे जेव्हा नक्षलवादयांना आपण आपले भाउ-बहिण किंवा मुलं मानतो. तेव्हा त्यांनी मारलेलेही आपले भाउ-बहिण आणि मुलंच आहेत, ही बाब दुर्लक्षित करतो.आपल्यानागरिकांचं रक्षण करणे हे सरकारचे मुख्य बंधनकारक आणि घटनात्मक कर्तव्य आहे. नक्षलवादविरोधी धोरण आणि नक्षलवादाला प्रत्युत्तर हे सरकारसाठी तसे अवघड कर्तव्य आहे. मात्र तरीही कोणत्याही प्रकारची तमा न बाळगता हे कर्तव्य पार पाडायला हवे. लश्कराच्या मदतीनेच जगातील मदतीनेच जगातील राश्ट्रांनी स्वातत्र मिळविले आहे किंवा जतन केले आहे. याला इतिहास साक्षी आहे. दक्षिण आषिय हा अस्थिरतेचा मुख्या केंद्रबिंदू ठरला आहे. भारताच्या प्रत्येक षेजारी राश्ट्र अपयषी ठरले आहे. आपल्या देषात अनेक भागात गुंतागुंतीचे अस्थिरता निर्माण करणारे प्रष्न उपस्थित झाले आहेत. त्यामुळे स्वातत्र रक्षणासाठी सैन्याचा वापर ही केवळ उन्मादक राश्ट्रवाद म्हणून नव्हे तर स्वत्व आणि बुध्दीनिश्ठ टिकवून ठेवण्यासाठी गरजेचे आहे. त्यासाठी नक्षलवादाचे आव्हान समजून घेण्याची आवष्यकत आहे आणि राश्ट्राच्या स्वातंत्रला बाधा आणणा.या या षत्रुला ठोस उत्तर देणे गरजेच आहे.

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भोसला मिलिटरी कॉलेज

स्थापना दिन

Dedicated to the Fond Memory of

Late Dharmaveer Dr. B. S. Moonje

The founder of

Central Hindu Military Education Society

Central Hindu Military Education Society

Our founder, Dr Balkrishna Shivram Moonje, a social reformer and a great visionary, understood the importance of Military Education before independence. He was a firm believer in Indianisation of armed forces and indispensability of Military Training to Indian youth for building up a strong nation. He was a pioneer of military education in India. He believed that unless the nation becomes militarily strong, it cannot hold its head high amongst other nations. His vision was to provide young and able officers to arm our nation. His vision was to provide young and able officers to armed forces through rigorous training. His motto for military education was ***'Power of Knowledge and Knowledge of Power.'*** He believed that the responsibility of defending motherland has to be borne by everybody.

All the units of CHME Society are the logical extension of his thoughts on Military Education. As an educational institution, we impart regular formal education, but the hallmark of our institution is to instill our core values and imbibe the fervour of patriotism, leadership, and discipline in our students.

Apart from this, securing borders and honour of motherland requires able officers as well as strategic thinkers. That is what CHME Society does. Strategic thinking is a mindset and it should be developed in the society at large. We cultivate and nurture an attitude in our students to serve the nation. We also create security consciousness in the society.

We have gradually evolved a formidable system which imparts preparatory military training. Through this, we inculcate a habit of subordinating self-interest to national interest. We inspire our students to lead and be equipped to face the challenges before the nation and fight for the honour of our county.

Bhonsala Military College

Bhonsala Military College is a pioneer educational institution devoted to promoting military education. In the year 1986, the Bhonsala Military College came into existence. It is privately supported and partially residential co-educational institute. The primary objective of the institute is to provide for, and otherwise promote, education and research in the fields of Science, Humanities, Commerce, and Defence and Strategic Studies.

Vision

Bhonsala Military College is a pioneering institution which promotes academics with a perfect blend of military values in a caring, value based environment, which encourages students to be energetic, purposeful, creative, service oriented, responsible, dignified and integrated citizens to make a notable contribution to the armed forces and civil services.

Mission

With learning as its central mission, Bhonsala Military College responds to the needs of diverse students' community by offering high quality, affordable, and accessible learning opportunities for all round development of mental, physical and spiritual faculties through inculcation of strong value system culminating into national development.

Objectives

- ➔ To prepare students for the relevant University examinations
- ➔ To develop their personality by intellectual and physical activities
- ➔ To encourage students to take up careers in the Armed Forces of the country
- ➔ To prepare students for different competitive examinations conducted by M.P.S.C. and U.P.S.C.

Bhonsala Research Centre for Conflict & Peace

Bhonsala Military College is affiliated to the Savitribai Phule Pune University. The college is one of the few institutions in the country conducting courses in Defence and Strategic Studies up to the post graduation level. As an extension to the Post Graduate Department, a research centre has also been opened under the banner, ***"Bhonsala Research Centre for Conflict and Peace"***.

Objective

The main objective of this centre is to promote consciousness about National Security and identify solutions to conflicting issues at National and International Level.

Activities

The Centre conducts various activities such as Guest Lecture, Seminars, and Symposia. In addition, a quarterly publication named "Daksh" is a regular feature covering the research articles on a wide range of issues on National, Regional and International Security and Strategic affairs.

Daksh

Daksh is Quarterly publication of Bhonsala Research Centre for Conflict and Peace. It is the extension of other academic activities taken up by the post-graduate department of Bhonsala Military College based on the ideal Concept of the late Dharmaveer Dr. B. S. Moonje, founder of the Central Hindu Military Education Society.

To translate the noble ideas of Dr. B. S. Moonje into practice, in the light of contemporary security environments in large perspective, Daksh aims at projecting and analysing issues pertaining to security, and other related issues in the national, regional and global arena, and evaluate through interdisciplinary angles.

Each issue would feature idea, perception and thought from the scholars of various backgrounds on problems-past and present.

Instructions for Contributors

Original articles are invited in two double-spaced electronic copies (one PDF and one word file) of article/paper not exceeding 3000 words. The articles must be typed in Times New Roman with Font Size 12. The figures, graphs, charts, tables and other info-graphic representation should be numbered and must be in jpeg form. The paper must contain an abstract, keywords with proper reference/ footnotes at the end of the article/ paper. The paper must be accompanied with a brief Personal Bio-Data of the author. The paper should be mailed to the following email address: daksh@bmc.bhonsala.in. It is the sole responsibility of the author(s) to ensure the originality of the research paper. The Editorial committee or institution will not be held responsible for any consequences arising from plagiarism. Editorial committee reserves all the rights to accept or decline the submitted research paper. Authors should also ensure that the articles have not been published elsewhere prior to submission for Daksh. Reproduction of article/ paper in any form for other publication can be made with prior permission from the Principal, Bhonsala Military College, Rambhoomi, Dr. Moonje Path, Nashik - 422005.

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From the Desk of Chief Editor

In today's modern age, various fields are changing moment by moment. While this education should solve the problems of human life, it is because of this education that human life is becoming more complicated. The value of life is declining. So does education really build society? In the process of building society, selfish human beings seem to have made more use of education for self-development. Every human being has chosen his field of work. Society pays every person to benefit the social interest through his work. In return we have to give something to the society. But the cry is that the "government is oppressing us unjustly". With this in mind, the United Nations is an organization formed before India's independence. The purpose of this UN Charter is *"we the people of the United Nations are determined. To save the succeeding generations from the scourge of war which twice in our life time has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human persons, in the equal rights of men and women and of nations large and small, and To establish conditions under which justice and respect for the obligations arising from treatise and other sources of international law can be maintained and To promote social progress and better standards of life in large freedom."*

Knowing that education is the only way to achieve all this, the United Nations has definitely put education at a higher level. The last 20 years have seen tremendous changes in all areas. This change has had a profound effect on society and human life. The change in education should come about for the nation, for society, has it happened? It's time to think deeply about it.

Because in the 21st century, *"education is competition"* is what today's generation knows? On the other hand, the United Nations says that education is the need for self-reliance. Take education by working hard, spread education, develop the nation and the world and build the society by contributing to the society. That should be the doctrine of education. Social reformers or social thinkers tried to make education reach the lower strata of society. Today education has reached a low level in the least technical sense. But has the expected quality been achieved? If the desired quality is not achieved, then education is like a water bubble floating on the surface of the water and creating a momentary beauty. A little effort. In today's world, many defense developments are taking place in India. This is a small effort of social education through "DAKSH" with the aim of imparting its education, information to the general public and students.

As per the above background, publication of 19th issue of the "DAKSH", a quarterly security studies journal, under the roof of Bhonsala Research Center of Conflict and Peace (B.R.C.C.P)., independent branch of Defence and Strategic Studies Department, is a very positive step at projecting and analyzing issues related to security and other spheres in the national, regional and global arena and evaluating them through inter –disciplinary approaches. Each issue would feature ideas, perception and thought from the scholars of various backgrounds on problems – past

and present and also creating awareness amongst students.

It is my privilege to express my sincere thanks to all society officials and principal of the college, for their constant support, guidance and encouragement towards publication of this issue and without their support and encouragement this would not have been possible. I also would like to express my sincere thanks to all the contributors of this issue. It is pertinent to mention that the journal named 'DAKSH' is multi-disciplinary in approach which is aimed at objective analyses on a host of subjects related to India's national and international security management studies that form the core of strategy in different areas. Filling the existing vacuum on the subject, the collection provides access to matured thoughts with a strong and convincing narrative. I am sure the journal would appeal to scholars, students fraternity and those interested in India's national security studies and international affairs worldwide.

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Strategic importance of Crude oil and Natural Gas: Role of the United Nations

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Abstract: The Middle East and its sub-region, its sub region is the most important area in the world, have long been amongst the most volatile regions of the world and major centers of world affairs; strategically, economically, politically, culturally, and religiously sensitive areas. The location of the Middle East and Persian Gulf has given the region a significant economic and strategic position. Both the Middle East and Persian Gulf region remain areas of unresolved and dangerous conflict involving the external powers, arms proliferation and ethnic and religious hatreds that go back centuries. Bahrain, Iran, Iraq, Kuwait, Qatar, Saudi Arabia, and the United Arab Emirates are the states around this water basin. The Persian Gulf and its coastal areas are the world's largest single source of crude oil and related industries dominate the region. Due to their huge oil and gas resources, the regional states play a significant role in global economy and these natural wealth have made the region very important from the geostrategic point of view.

Key words: Strategic importance, Crude oil, Natural gas, United Nations

'Nuclear deterrence' has prohibited the possibility of an open war and confrontation between rival powers during the Cold War years. The devastating effects of nuclear capabilities of each power has refrained them from consulting nuclear weapons. A kind of interdependence-in negative terms- was responsible to keep the war 'Cold' and prevent it from transferring to 'Hot' stages. It was the perception of threat that avoided the parties from pursuing conflicting behaviors. The threat of total destruction brought the relevant parties together in determining common policies. Now that the Cold War is over, actions, considerations and perceptions of sovereign nation states have faced changes. Old perceptions have been replaced with new ones. The perceptions that bring states together are no exception to that. Currently, it is the notion of 'common interests' that brings various parties together. Mutually beneficial relationships are responsible for the

continuation of uninterrupted flow of common interests of both parties. It is possible for, even, adversaries to conclude deals that favor both sides.

In order to gauge the strategic significance of these new energy resources, one must consider the unconventional oil and gas revolution alongside a number of other existing trends in global energy supply and demand. These include the decline of developed economies' energy consumption due to slowdowns in economic growth, greater efficiency and increased reliance on alternative fuels, the post-Fukushima environment for nuclear energy generation, the investments being made in deepwater, arctic, and other frontier oil and gas resources, concern over environmental stewardship, climate change, and the desire for clean energy technologies, the rise of new and dynamic energy consuming countries with varied strategic interests and state-owned companies, the relevance of old institutions of governance and cooperation, and a host of other nontechnical issues. Moreover, the production of unconventional oil and gas resources is at an early stage and a great deal is still unknown when it comes to the long-term production profiles, business cases, and sustainability of these resources. Therefore, when it comes to extrapolating long-term trends from an energy phenomenon of only the last several years, it is difficult to be confident of what the future might bring.

The United States has always been a resource abundant country with ample energy, agriculture, water, mineral, and human capital resources and it has used those resources to fuel its economic growth. Over the last several decades, the size and pace of that growth has driven increased reliance on imported oil and natural gas. This growing import dependence and the reality of our vulnerability to the often volatile global oil markets (and the long-held view that import dependence and price volatility would only deepen over time) cultivated a notion that the United States was a relatively resource constrained and energy-insecure country. World demand for energy continues to grow propelled in part by the booming economies of Asia. Furthermore, oil and natural gas are the primary drivers of the entire global economy, both in the developing and developed worlds. The world therefore faces the coincidence of increasing demand for energy and growing dependency on dangerous and unstable regions. Furthermore, the new patterns of Asian demand will invariably mean that different Asian countries will establish their own political and economic ties with the Persian Gulf countries. As geological exploration and new extraction technologies become more sophisticated, it is clear the world is well endowed with fossil fuels; coal, oil and natural gas. The problems of getting new energy to market are primarily economic and political. For the foreseeable future, the importance of Middle

East oil and natural gas supplies will increase and the Persian Gulf will continue to be the most significant repository for reasonably priced energy. Persian Gulf States hold 55 percent (728 billion barrels) of the world's crude oil reserves and access to the region's oil is critical to Western, indeed global, prosperity. Yet because of the expected untapped energy resources of the region, the local players and the key external powers realize that if political conflicts can be resolved, an economic bonanza could transform the region. To understand the contemporary geostrategic relevance of oil and gas resources of the region, the researcher has attempted to study and analyze the geopolitics of the regional states, regional order, and contemporary conflicts of the region, geostrategic importance of the Strait of Hormuz and the role of Iran and USA as two major powers of the region. Natural gas is undergoing a revolutionary transformation. Due to advances in drilling technology, vast amounts of the commodity have been unlocked. With a 100-year supply within the U.S. borders and under America's control, natural gas is quickly replacing other fossil fuels as America's energy source of choice.

In just a few years, demand has risen appreciably and is expected to continue to do so for decades to come. Natural gas is environmentally friendly, relatively inexpensive and has wide application in American commerce. Demand drivers are far-reaching and include numerous industries and initiatives. Currently, natural gas is making headway as a replacement for coal in power generation. Captive truck fleets and buses are turning to natural gas for its environmental and cost advantages relative to gasoline and diesel. Even the maritime and railroad industries are exploring operating ships and locomotives using natural gas rather than diesel fuel. With abundant supplies available, America has the opportunity to be energy independent and become a net exporter of natural gas. Natural gas has enabled America to rethink its energy needs, and numerous changes sparked by technological advances across multiple industries are underway. We believe that we are currently in the early stages of a major energy transformation in the U.S. and that natural gas will play a primary role over the next several decades. In just a few short years, natural gas has changed the way America consumes energy. With our new-found vast domestic supply, we believe natural gas' advantages relative to alternative fuels are becoming readily apparent. Numerous industries are turning to natural gas because it is clean, cheap, abundant and under our political control. With consumption of natural gas rising and projected to do so for decades to come, we believe that investors may potentially have the opportunity to benefit from the growing importance of natural gas well into the future.

Particularly over the last decade, the global energy landscape began to shift in even more influential ways. The world's most developed economies (and largest energy consumers) were beginning to slow down and the sudden onset of unforeseen growth rates in rapidly emerging developing economies, most notably China, came as an unprecedented demand side shock to the system. As the world's energy providers struggled to match demand with new supplies, prices for energy and other commodities rose across the board and some analysts and policymakers began to question the adequacy of the resource base or ability to get energy products to market in sufficient quantities to keep energy prices at a manageable level. Despite ample evidence that energy supplies were sufficient in terms of resources underground, the "above ground issues" (political instability, unwillingness of the world's major oil and gas resource holders to allow and provide timely investment into their area of sovereign resources, technological complexity, unwelcome or inconsistent investment frameworks, etc.) fed the so-called "scarcity mindset" that prevailed for much of the early to mid-2000s. The vast majority of conventional global oil and gas resources exist in the Middle East and Russia/Eurasia while demand centers continue to be in OECD economies of Europe, North America, developed Asia, and the rapidly emerging Asian consumers, China and India. Not only did this dichotomy raise a host of issues with regard to producer and consumer country dynamics, but it also introduced uncertainty about whether growing consumers like China and India would find use in supporting the global energy norms and institutions that were started in the 1970s. State-run oil and gas companies, not only in major producing countries like Saudi Arabia, Venezuela, and Russia, but also in China and India, started to evolve new strategies for investing in resources around the world, undercutting the efforts and access of the large, private, integrated oil and gas companies. The growing concern over resource scarcity, relentless demand growth, and the resulting potential for a new and higher floor for global energy prices created an enabling environment for an increasingly mainstream awareness about the need to tackle the problem of global climate change. If fossil-based energy sources were increasingly unstable and unreliable (and by inference more expensive), then a move toward traditionally more expensive low carbon energy sources (more efficient technologies and systems, wind, solar, geothermal, biomass, and nuclear) had a greater chance of contributing a larger share of global energy supplies, thereby reducing climate change causing greenhouse gas emissions. Particularly over the last decade, the global energy landscape began to shift in even more influential ways. The world's most developed economies (and largest energy consumers) were beginning to slow down and the sudden

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However, in the last several years the energy world has continued to change. The global financial crisis and economic downturn, combined with the perceived stalling out of the international climate regime, followed by an unprecedented nuclear disaster in Fukushima, Japan, and the worst deepwater oil spill in U.S. history have all served to once

again alter the geopolitical landscape vis-à-vis energy. While the lower levels of economic growth have given energy companies more time to invest and bring online energy resources in anticipation of future growth, it has also exacerbated the transition to new geopolitical dynamics, with some rapidly emerging economies experiencing a faster, more robust return to economic growth and increased energy consumption and an increased ability to spend money at home and abroad to further cultivate resources. Perhaps the most fundamental change to emerge over this timeframe has been the widespread realization of the economic, technological, and commercial viability of the tremendous oil and natural gas resources within North America and the potential for transferring this production success to other parts of the world with similar resources. These developments may alter the global energy landscape in several important ways.

Domestically, the combination of high natural gas prices in 2006-2008, a permissive regulatory and resource ownership structure, technological know-how, and industry composition have allowed U.S. oil and gas producers to achieve and improve production processes and unlock abundant hydrocarbon resource production potential that were previously believed to be uneconomic. The resulting transformation has been overwhelming. According to the latest outlook from the International Energy Agency, the United States will overtake Saudi Arabia as the largest oil producer in 2017, will surpass Russia as the largest natural gas producer in 2015, will be energy self-sufficient in 25 years, and could be a net oil exporter by 2030.

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Research Papers Publication

2019-20

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Vacuum

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La doped $BaTiO_3$ nanostructures for room temperature sensing of NO_2/NH_3: Focus on La concentration and sensing mechanism

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Highlights

- A low temperature hydrothermal method is proposed for synthesis of La doped $BaTiO_3$ nanostructures for H_2S gas sensing.

- The effect of La doping concentration on NO_2/NH gas sensing behaviour of $BaTiO_3$ nanostructures was studied.
- The proposed sensing reactions shows two step mechanism for NH_3 gas sensing while single step mechanism for NO_2 gas sensing.
- The results with Arduino Uno microcontroller board showed that the recovery time for NO_2 gas was less as compared to NH_3 gas.

Abstract

Among all the metal oxide based sensing materials, Barium titanate ($BaTiO_3$) is captivating attention due to its strong ferromagnetic and dielectric properties. Continuing the interest, we present gas sensing properties of Lanthanum (La) doped $BaTiO_3$ nanostructures. For this purpose, we demonstrate the *in-situ* doping of $BaTiO_3$ nanostructures with varied molar concentrations of La and then reveal its effect on their gas-sensing mechanism. The as-prepared La doped $BaTiO_3$ ($BaLaTiO_3$) nanostructures were used as thick films for sensing performance against various interfering gases at operating temperature from RT to 450 °C. The thick films of La doped $BaTiO_3$ nanostructures showed strong response for both NO_2 and NH_3 gases at room temperature. The effect of doping on the mechanism of gas sensing, selectivity and stability of the sensing devices are discussed.

Introduction

Barium titanate ($BaTiO_3$) is a technologically important material mainly because of its ferromagnetic response and high dielectric constant which are regarded to be highly useful for the further development of electronic industry [1]. $BaTiO_3$ is suitable material for multilayer ceramic capacitor (MLCC) because of its high electrical permittivity and low losses [2]. Hence, the typical perovskite ferroelectric oxide such as $BaTiO_3$ has been extensively studied in electronic industries. Recently, the trend of miniaturisation of these electronic devices (thermister, MLCC) with improved properties, the nano-

sized $BaTiO_3$ materials is desirable. The ceramic produced from agglomerated free nano-sized powder with narrow size distribution have shown unique consolidation and compaction properties [3]. One of the easiest synthetic techniques to obtain nano-sized $BaTiO_3$ is hydrothermal processes which have been proposed as an effective method for synthesizing fine ceramic powders [[4], [5], [6], [7]]. In general, the hydrothermal process progresses in closed system at high auto-generous pressure. By the benefit of closed system with high pressure, the required temperature for preparing ceramic powder can be greatly reduced because of enhanced reactivity of reagents and fine particles with high sintering ability can be obtained [8,9]. The synthesis by hydrothermal route is interesting as the sub-micrometer $BaTiO_3$ particles can be obtained at moderate conditions having exact stoichometry and uniform size distribution.

The thermodynamics and kinetics of hydrothermal synthesis of $BaTiO_3$ was investigated by many researchers previously [[10], [11], [12]]. Hert *et.al.* reported the kinetics of $BaTiO_3$ proposing the *in-situ* transformation mechanism for hydrothermal conversion of TiO_2 to $BaTiO_3$ [11]. By using $Ba(OH)_2$ and particulate TiO_2 as precursors, they found that the rate determining step at high concentration of $Ba(OH)_2$ is the topochemical reaction of Ba^{2+} with TiO_2 at the interface. Whereas, at low concentration of $Ba(OH)_2$ the diffusion of Ba^{2+} through the $BaTiO_3$ product layer limits the reaction rate. Additionally it was also revealed that the particle size of $BaTiO_3$ is inversely proportional to initial concentration of $Ba(OH)_2$. It was reported by many researchers that perovskite type semiconducting $BaTiO_3$ is a positive temperature coefficient of resistivity (PTCR) ceramic material which is widely used in various applications such as energy sources, environmental monitoring and sensing. The advantages of using perovskite type semiconducting $BaTiO_3$ sensors as compared to other metal oxides are their high chemical stability, low cost, simple structure etc. [[13], [13]b), [13]a)]. Previously, we reported that such PTCR type un-doped $BaTiO_3$ nanostructured material show high sensing behaviour towards H_2S gas at working temperatures above 200 °C [14]. The sensing mechanism and the selectivity can be explained on the basis of H_2S Desulfurization mechanism at higher temperatures where S-doping at the surface of $BaTiO_3$ may take place due to exchange between the O^{2-} and S^{2-} moieties from $BaTiO_3$ and H_2S respectively. It was also reported that the annealing of these semiconducting sensor films at high^{e}r temperature causes short response time and higher sensitivity [15,16]. In order to control intrinsic defect and grain size, the annealing of samples can be done at higher temperature in constant oxygen atmosphere [17]. During this thermal treatment the layer of highly reactive oxygen species (O^{2-}, O^{-}) are formed at surface of semiconducting film which are going to interact with incoming gas molecules causing their detection. Additionally, pristine and modified $BaTiO_3$ nanoparticles or thin films with Cu_2O, graphite, Fe_2O_3 etc have been studied previously for gas sensing as well as UV light detection applications where

various gases where detected at higher working temperatures [[18], [19], [20], [21], [22], [23], [24], [25], [26], [27], [28]]. It was observed that the working temperatures of Cu/Cd/Pd doped $BaTiO_3$ sensors were on the higher side (>200 °C) for sensing CO, H_2, H_2S, LPG gases. However, rare earth metal doped $BaTiO_3$ was never used for gas sensing applications as per our knowledge.

It is well known that the semiconducting $BaTiO_3$ forms oxygen vacancy (donor doping) with the trivalent ions such as lanthanum (La), antimony (Sb), yttrium (Y) etc on the barium site. To maintain the purity of barium titanate the concentration of donor dopant should be very low. For doping, ionic radii are the major parameter which decide substitution site. La^{3+} ionic radius is 1.15 A^o. This is highly suitable for the barium site because a Ba^{2+} ionic radius is 1.35 A^o and not on Ti site because Ti ionic radii are 0.68A^o. Generally, the doping of $BaTiO_3$ with La produces N-type semiconductor material [29].

Thus, we present a new approach by synthesizing La doped $BaTO_3$ nanostructures by hydrothermal method and study its gas sensing behaviour at various temperatures. For this purpose, thick films of varied La doped $BaTiO_3$ nanostructures were fabricated and their electrical resistance was monitored in presence of various gases and air.

Section snippets

Material preparation

$Ba(OH)_2$.$8H_2O$ (Merck make) is used as Barium precursor, $LaNO_3$. $6H_2O$ (Alpha Aesar) is used as lanthanum precursor while TiO_2 (25 nm, Sigma Aldrich) are used as Ti precursor. All precursors added in to Teflon vessel along with doubled distilled water to maintain the eq. amount of Ba and Ti the Barium to titanium ratio was maintained as (Ba:Ti = 1) and lanthanum 0.2,0.4,1.0 mol percentage was added to the vessel. No external mineraliser such as NaOH or KOH was used to adjust the pH. The…

Result and discussion

The La doping of $BaTiO_3$ nanostructures was performed using a hydrothermal method reported previously [14a]. The concentration of La was theoretically maintained as 0.2, 0.4 and 1 mol% with respect to $BaTiO_3$ precursor before the experiments. Henceforth, the samples of as synthesized La doped $BaTiO_3$ are labelled in the discussion as **La 0.2**, **La 0.4** and **La 1** representing the 0.2, 0.4 and 1 mol% concentration of La respectively. In order to understand the structural properties of La doped $BaTiO_3$…

Conclusions

A comprehensive study for gas sensing properties of Lanthanum (La) doped Barium titanate ($BaTiO_3$) nanostructures synthesized by a low temperature hydrothermal method is presented. The effect of La (dopant) concentration on gas sensing behaviour of $BaTiO_3$ nanostructures has been observed where 0.2 M% doping concentration of La delivered high gas response for both NO_2 and NH_3 gases at room temperature. The XPS spectra revealed that the present material was abundant in adsorbed oxygen as compared…

Conflicts of interest

The Authors declare that there are no conflicts of interests.…

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2023, Materials Science in Semiconductor Processing

> *Citation Excerpt :*
>
> …The best response/recovery time (1 and 15 min) to NH3 was obtained at 30% and 50% RH. In 2019, Patil et al. [80] examined the sensing properties of synthesized lanthanum (La) doped barium titanate (BaTiO3) via the hydrothermal method. The oxygen vacancy could be produced on BaTiO3 by substituting trivalent ions including La, Sb, and Y on the barium site.…

Show abstract

Recent developments in BaTiO<inf>3</inf> based lead-free materials for energy storage applications

2022, Journal of Alloys and Compounds

> *Citation Excerpt :*

> …It has been observed that the A and B-site substituted BT can significantly improve the energy storage performance. The substitution of rare-earth elements at A sites of BT lattice has been well known to improve the electrical properties [162,208–210]. The substitution of rare-earth materials can improve the multiferroic characteristics of the materials and therefore can be utilized in various multifunctional applications [211,212]….

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Fabrication, structural, and physical properties of alumina doped calcium silicate glasses for carbon dioxide gas sensing applications

2022, Journal of Non-Crystalline Solids

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Materials Today Chemistry

Volume 16, June 2020, 100240

Optimization of strontium- doping concentration in $BaTiO_3$ nanostructures for room temperature NH_3 and NO_2 gas sensing

R.P. Patil [a], S.S. Gaikwad [b], A.N. Karanjekar [b], P.K. Khanna [c], G.H. Jain [d], V.B. Gaikwad [e], P.V. More [c], N. Bisht [c]

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Highlights

- Low temperature hydrothermal method for synthesis of Sr-doped $BaTiO_3$ nanostructures.

- Room temperature sensing of both NO_2 and NH_3 gases.
- Effect of Sr doping on NO_2/NH_3 gas sensing behavior of $BaTiO_3$ nanostructures.
- Proposed sensing mechanism for NH_3/NO_2 gases supported with XPS analysis.
- The recovery time for NO_2 gas was relatively higher as compared to NH_3 gas.

Abstract

In this study, we comprehensively present the gas sensing performance of strontium (Sr)-doped barium titanate ($BaTiO_3$) nanostructures which are synthesized by a low-temperature hydrothermal route. The *in-situ* doping of strontium in $BaTiO_3$ nanostructures is achieved with different molar concentrations of Sr, and the sensing performance was evaluated by screen printing process of products to form their thick films. The thick films of as-prepared Sr-doped $BaTiO_3$ ($BaSrTiO_3$) were investigated for gas sensing performance for various gases at different operating temperatures where strong response was observed for both nitrogen dioxide (NO_2) and ammonia (NH_3) gases at room temperature. Furthermore, the sensing response at room temperature for NH_3 and NO_2 gases was also studied with respect to Sr doping concentrations in $BaTiO_3$ nanostructures.

Introduction

Barium titanate ($BaTiO_3$) is a well-known and key member of the perovskite family and a technologically advanced material of immense potential, mainly because of its amazing ferroelectric properties: behavior at room temperature, high dielectric constant, maximum charge storage capacity, and low loss current density etc. It is more attractive due its application in the development of electronic industry. Its dielectric properties can be modified or tuned by doping of various dopants that substitutes at barium or titanium positions in the compound [[1], [2], [3]]. At room temperature, $BaTiO_3$ behaves as a ferroelectric, and its Curie temperature is around 120 °C and undergoes ferroelectric transitions at different temperature [4,5].

The advantages of using perovskite type semiconducting $BaTiO_3$ sensors as compared to other metal oxides are their high chemical stability, low cost, simple structure etc. Reports in the literature show that doped perovskites such as tin dioxide [stannic oxide] (SnO_2), and $BaTiO_3$ can be effectively used for chemical sensing applications [[6], [7], [8], [9], [10], [11]]. Microstructural modification and amount of acceptor/donor dopant can improve temperature coefficient of resistance, dielectric properties, and conductance of the perovskite oxides [11]. Strontium-doped barium titanate has been widely investigated for various applications in the field of electronics. Strontium doping induces high polarization and high strains in the lattice of $BaTiO_3$ by substitution of barium depending on the concentration of strontium with respect to barium [[12], [13], [14]]. Previously, we have reported that un-doped $BaTiO_3$ films showed high response for hydrogen sulfide (H_2S) gas at working temperatures above 200°C [15]. Additionally, $BaTiO_3$ nanoparticles modified with other oxides and graphene etc. have been studied previously for gas sensing as well as ultraviolet (UV) light detection applications where gases were sensed at higher temperatures [[16], [17], [18],20,21,33]. It was observed that the working temperatures of metal-doped $BaTiO_3$ sensors were exposed to more than 200°C for sensing of various gases [[16], [17], [18], [19], [20], [21], [22], [23], [24], [25], [26]]. The intention of the present work is to synthesize strontium-doped barium titanate nanoparticles with different concentration of strontium (0.2M%, 0.4M%, and 1M%) by hydrothermal route and investigate the microstructural and gas sensing properties of their thick films The surface modifications of these thick films respectively inview of improvement in sensitivity towards toxic gases such as carbon monoxide (CO), NH_3, H_2S, liquefied petroleum gas (LPG), carbon dioxide (CO_2), and NO_2 etc. are also studied.

Section snippets

Experimental details

The hydrothermal method was employed to synthesize Sr-doped $BaTiO_3$ nanostructures where the concentration of Sr was theoretically maintained as 0.2, 0.4 and 1mol% with respect to $BaTiO_3$ precursor before the experiments. Henceforth, the samples of as synthesized $BaSrTiO_3$ are labeled in the discussion as Sr 0.2, Sr 0.4 and Sr 1 representing the 0.2, 0.4 and 1mol% concentration of Sr respectively.

Barium hydroxide octahydrate ($Ba(OH)_2 . 8H_{2O}$) was used as barium precursor, and Sr (OH). 8HO (…

Results and discussion

In order to understand the structural properties of $BaSrTiO_3$ nanostructures, X-ray diffraction study was performed. The X-ray diffraction analysis of $BaSrTiO_3$ samples was collected over a 2θ range of 20–80° to understand the crystal structure and crystallite size of the products. Fig.2 a) shows XRD pattern of $BaSrTiO_3$ nanostructures where the observed diffraction peaks of $BaSrTiO_3$ correlated well with reported data of $BaSrTiO_3$ (Joint Committee on Powder Diffraction Standards database, now…

Conclusion

To conclude, strontium-doped barium titanate with doping concentration of 0.2M%, 0.4M%, 1M % were prepared by hydrothermal route, and their thick films were investigated for gas sensing performance. The Sr-doped $BaTiO_3$ nanostructures were distorted shaped nano-crystalline particles where XRD analysis showed the distortion in the lattice of $BaTiO_3$ after Sr doping. The gas sensing performance of Sr-doped $BaTiO_3$ with 0.2M% doping showed enhanced performance for sensing of both NO_2 and NH_3…

Declaration of competing interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.…

Acknowledgments

The authors are thankful to UGC, WRO Pune, DST, Govt. Of India and BCUD, SPPU, Pune for giving FDP facility and financial support. RP is thankful to the Principal CHME' Societies, B.M. College Nashik; for availing Instrumentation facilities. PM and PKK thanks Vice-chancellor DIAT, Pune for encouragement.…

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> …On the other hand, in an oxidizing environment, the perovskite resistance increases [38]. The mechanism of the reaction of NO2 and NH3 gases on the surface of the Sr-doped BaTiO3 has been studied before [39]. The reaction of the NO2 with adsorbed O2− at the surfaces of the samples was a single step (Fig. 3a), while for NH3 it was a two-step reaction (Fig. 3b), during which NH3 reacts with O2− to form NO2 and H2O.…

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2022, Journal of Non-Crystalline Solids

> *Citation Excerpt :*
>
> …Further, Bourhis and his coworkers have investigated the addition of Al2O3 & P2O5 in the glassy system Er Si B Na to study structural, physical, optical properties and concluded that the degree of polymerization within the silicate network enhances [21]. Recently, researchers have been paying much attention to synthesizing such stable and cost-effective glasses which really exhibit good sensing properties for the detection of distinct gasses such as liquid petroleum gas (LPG), carbon monoxide (CO), carbon dioxide (CO2), and ammonia (NH3) gasses, etc. [24–27]. Because CO2 is a highly stable gas under ambient conditions and difficult to detect its presence in the environment [28]….

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Enhanced photocurrent of self-powered ultraviolet photodetectors based on Ba<inf>1−x</inf>Sr<inf>x</inf>TiO<inf>3</inf> ceramics via ferroelectric polarization

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> *Citation Excerpt :*
>
> …The high peaks at about 31.6° indicate the BSTO particles grew preferentially along the (110) crystal orientations. Compared to the standard diffraction data of BaTiO3 (JCPDS No. 74–1964, dotted lines), the obtained XRD peaks shift to higher 2θ angles, due to the lattice shrink caused by partial substitution of Ba2+ (0.135 nm) by Sr2+ (0.118 nm), implying the formation of BSTO solid solution [32,33]. Besides, the (200) peak splits into two peaks of (002) and (200), which are characteristic peaks of a tetragonal phase indicating the BSTO products are in a ferroelectric state [34]….

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२६ जानेवारी २०२०
भारतीय प्रजासत्ताक दिनानिमित्त...

संशोधन पद्धती
Research Methodology

Editor : Dr. R.V. Bhole

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Volume 10, Special Issue 4, January 2020

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२६ जानेवारी २०२० भारतीय प्रजासत्ताक दिनानिमित्त...

संशोधन पद्धती

(Research Methodology)

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योगेश्वर जळगांवकर, ऋद्र क्रिएशन्स, माणिक चौक, बालशहीद शिरीषकुमार स्मारकासमोर, नंदुरबार जि. नंदुरबार मो. ९८२३७२४७०५. फोन नं. (०२५६४) २२०१५५

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संशोधनाचे प्रकार

प्रा. हिरा त्र्यंबक वाघ
भोसला सैनिक महाविद्यालय, रामभूमी, नाशिक

संशोधन ही निरंतर चालणारी प्रक्रिया आहे. समाजातील प्रत्येकक्षेत्रातकुठल्या ना कुठल्या विषयावर, घटकावर संशोधन चालू असल्याचे आपल्याला दिसते.संशोधन म्हणजे शोध घेणे, चौकशीकरणे, जाणीवपूर्वक तपास करून सत्य शोधणे.संशोधनहे एक पद्धतीशास्त्र आहे.शोध घेणे, नव्याचा शोध घेणे.पुराव्याच्या आधारे एखादीगोष्ट सिद्धकरणे किंवा सिद्धगोष्टींचे नव्या संदर्भात उपयोजनकरणे, चिकित्साकरणे.अशा विविध अर्थाने संशोधनाबाबद सांगता येईल.

संशोधनही केवळ निरूपाधिक, शुद्ध प्रक्रिया नाही.तिच्यात अनेक प्रक्रियांचा समावेश होतो.वेगवेगळ्या पद्धतींचा वापर करूनसंशोधन करावे लागले.संशोधनासाठीकोणती पद्धती निवडावी हेसंशोधन विषयाच्या स्वरूपावरून ठरत असते.आवड उपलब्ध साधनसामुग्री लक्षात घेऊनगृहितगृत्याची निश्चिती झाल्यावर संशोधनासाठी योग्य पद्धतीचा वापर करावा लागतो.विषयाला अनुसरून व योग्य अशीसंशोधन पद्धतीसंशोधकाने वापरणे आवश्यक आहे.संशोधनाच्या विविध पद्धतीखालील प्रमाणे-

१. विमर्शक विचार पद्धती :- या पद्धतीलाच शास्त्रीय पद्धत किंवा वैज्ञानिक पद्धती म्हणतात. या पद्धतीमध्ये उद्‌गामी व अवगामी म्हणजेक्रमश : उदाहरणावरून सिद्धांताकडे व सिद्धांताकडून उदाहरणाकडे अशा पायण्यांचा विचार केला जातो. तसेच पृत्थकरण, संकलन, कार्यकारण, तुलना या कोणत्याहीज्ञानशाखेत वापरल्या जाणाऱ्या टप्यांचा विचार केला जातो.या पद्धतीनेसंशोधनकरतानासंशोधकाने, उद्दिष्टचे साधन सामुग्री, व्यवस्थापन, गृहितकृत्य, परिक्षण, निष्कर्ष यांचा विचार करूनसंशोधन करावे. संशोधन करताना आपल्या विषयाची उद्दिष्टचे निश्चित करताना विषयाची व्याप्ती क्षमता लक्षात घेऊन आराखडातयार करावा व त्यातून नव्या निकषाची मागणी करावी. विषय निश्चिती, उद्दिष्टचे व पडताळणी या प्रत्येक टप्यावर साधनसामुग्रीची जुळवाजुळव करावी लागते. साधनसामुगी जमवितांना सत्य नजरेआड न करतासामग्री प्रत्यक्ष पहावी.आपल्या विषयासाठी नेमकीकोणतीसामग्री लागेलहे ह्या हेतू नुसार ठरवावे लागते. सकलनानंतर वर्गीकरण, व्यवस्थापन करावे लागते.मुख्य विषय त्याचे उपविषय याचे योग्य असे विभाजन करावे. जेणेकरून समस्या सोडवणे सोपे होईल. संशोधन विषयाची समस्या कशी सोडविता येईल याविषयी अंदाज व्यक्त करावयाचा असतो. गृहीतकृत्याची पाहणी, तपासणी साधनसामग्रीच्या सहास्याने नि:पक्षपाती व चिकित्सक दृष्टिनेकरणे म्हणजे परिक्षणहोय.

२. ऐतिहासिक पद्धती :- यात शोध विषयाचा पूर्वेइतिहास मुलस्त्रोत, व्युत्पती यांचा शोध घेऊनत्याची क्रमवारी नॉदकेलीगेली जाते.ही नॉदकरताना नोंदीत एक प्रकारचा विकासक्रम दाखविला जातो.विकास झाला नसेलतरत्याचीकारणे शोधली जातात किंवा ती सांगता आली पाहिजे.प्रत्येक घटनेचेगुणदोष पाहून चिकित्साकरून निष्कर्षाच्या नोंदीत समावेश करायला हवा. तसे बघितले तर प्रत्येक पद्धतीत प्रारंभी ऐतिहासिक आढावा द्यावा लागतोच. त्याच पाश्‍वभूमीवर आपल्याला निष्कर्षाचे नवेपण सांगता येतो.

३. तौलनिक पद्धती : तौलनिक पद्धतीही प्राकृतिक विज्ञानाच्या प्रयोगिक पद्धतीचेसार आहे. वैज्ञानिक संशोधनाच्या एकूण प्रक्रियेतच निरनिराळ्या घटकांची तुलना करून त्यांचे सूत्र शोधून काढण्याचा प्रयत्न असतो. एका पेक्षा एक अधिक अशा कोणत्याही एककांची तुलना करण्याची रीत म्हणजेच तौलनिक पद्धती होय. यावरून तुलनेचे क्षेत्र कसे व्यापक आहे हे लक्षात येते. तुलनेतून निष्कर्षासाठी व्यापक अभ्यासासाठी गरज आहे.तुलना दोन लेखक, दोनकलाकृती, दोनकालखंड, दोन वाङ्मय प्रकार एकाच लेखकाच्या भिन्न काळातील दोन कलाकृती, भाषांतरीत, रूपांतरीत कृती, ठसा, प्रभाव, अनुकरण यांचे साहित्य, एकाच प्रवृत्तीचे भिन्न अविष्कार यांचीकरता येते. तुलनात्मक अभ्यासामुळे कलाकृतीचा चांगले वाईटपणा, श्रेष्ठ-कनिष्ठता लक्षात येतो. तुलना हे विश्लेषणाचे साधन तर आहे तसेच संशोधन पद्धतीही आहे. वाङ्मयातील कालतत्व, रूपतत्व, आशय व अभिव्यक्ती यांचा अभ्यास तुलनेमुळे अधिक सखोल व मुलगामी होतो.

४. भाषा वैज्ञानिकसंशोधन पद्धती : या पद्धतीमध्ये विशिष्ट भाषेचा बोलीचा लेखकाच्या साहित्यकृतीचा, लेखकाचा, लोकसाहित्याचा अभ्यास करता येतो. यासाठी वर्णनात्मक आणि सामाजिक भाषा विज्ञानातील संकल्पना पक्क्या असाव्या लागतात.या पद्धतीत संशोधन करताना वेगवेगळ्या पायऱ्या वापरून संशोधन करावे लागते. सुरूवातील आपल्याला ज्या भाषेचे संशोधन करायचे त्या भाषेचे क्षेत्र, समाज, जाती-जमाती, त्यांची संस्कृती, व्यवसाय इ.अनेक घटकांतील मर्यादित

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घटकांचा विचार करून त्याबाबतची मौखिक लिखित स्वरूपाची पाहणी करणे व त्याच्या नोंदी घेणे. तसेच आवश्यक त्या ठिकाणी प्रयोगिक नावाचा अवलंब करावा. भाषा वैज्ञानिक दृष्टिने संशोधन करताना भाषिक नोंदीचे उद्दिष्टानुसार वर्गीकरण करणे. भाषिक चिन्हांचे अनुबंध लक्षात घेणे. भाषा व्युत्पत्तीबाबत साम्याला लक्षात घेऊन तुलनात्मकदृष्टया अभ्यास करणे. तसेच गोळा केलेल्या नोंदींना न्याय देता येईल अशी त्यांची मांडणी करणे. सिद्धांत मांडणे, नियमात बसविणे आवश्यक असते व मांडलेले निकष तपासून पाहणे. गोळा केलेल्या माहितीचा साधक बाधक विचार करून छाननी करून आखणीकरणे. मग त्यात सुसंगतपणा येतो.

५. शैली वैज्ञानिक पद्धती : भाषा विज्ञानाच्या उपयोजनातूनच शैली वैज्ञानिक पद्धतीचा विकास होतो. लेखक भाषा या द्रव्याचा वापर कसा करतो, त्यात तो भर घालतो का मोडतोड करतो व नवीन काही तयार करतो याचा विचार शैली वैज्ञानिक पद्धतीत केला जातो. शैलीचा तीन प्रकारे अभ्यास करता येतो. पहिले म्हणजे शैली हे रचनेचे तत्व मानून लेखकाच्या दृष्टिकोनातून तिचा विचार नेतो. दुसरा म्हणजे पाठातील संदर्भाचा विचार न करता फक्त पाठातील शैलीचा अभ्यास करणे व तिसरे म्हणजे वाचकांच्या प्रतिक्रियांच्या आधारे पाठाबाबत बोलणे. समीक्षेत साधारणत: तिसऱ्या प्रकाराचा अवलंब केलेला जाणवतो. साहित्य कृतीचा शैली वैज्ञानिक दृष्टीने अभ्यास करताना स्थूल स्वरूपाच्या माहितीची योग्य जडणघडण करणे व सुक्ष्म स्वरूपाच्या माहितीला एकत्रीत जोडणे हे महत्वाचे असते. जडण घडण करताना त्या साहित्य कृतीतील कथानक, पात्र, वातावरण हे लेखकाने कसे जोडले आहे, कसे उभारले आहे हे जाणून घेणे. तर अलंकार तंत्र, प्रतिमा यांचाही विचार यात केला जातो. कलाकृतीचा वस्तुनिष्ठ पद्धतीने अभ्यास करणे व त्यातुन विशिष्ट कलाकृती कशी भावली हे मांडणे.

६. ध्वनि पद्धती : आनंदवर्धन ह्या भारतीय साहित्य शास्त्रज्ञाने ९ व्या शतकातही पद्धती सांगितली आहे. ह्या पद्धतीत उत्कृष्ठ साहित्यकृतीचा अभ्यास उत्तम रितीने करता येतो. आनंदवर्धन ह्या लेखकाने अर्थ निर्णयनासाठी ध्वनितत्व प्रधान मानून विविध पायऱ्या सांगितल्या आहेत.

- कलाकृती वाचल्यानंतर तुम्हाला तिच्यात काय वेगळे जाणवले ते प्रथम समजून घेणे.
- तसेच कवितेचा किंवा कलाकृ, तीचा अर्थ समजून घेणे.
- त्यातील वेगवेगळी वैशिष्ट्ये समजून घेणे. त्यातील तिरकसपणा उपरोध, प्रसरणशील शुद्ध, वक्रता, प्रतिकात्मकता, चिन्हात्मकता इ. वैशिष्ट्ये समजून घेणे.
- तसेच अभ्यासकाला अर्थ कशा पद्धतीने प्राप्त झाला कोणत्या ध्वनी प्रकारानुसार झाला ते स्पष्ट कराजे.
- कवीच्या भावना समजून घेण्याचा प्रयत्न करणे व अर्थबोध सकारण करून घेणे.

इत्यादी अनेक पायऱ्यांचा विचार करून संशोधन होणे गरजेचे आहे.

७.सर्वेक्षण पद्धती : एखाद्या समस्येची वर्तमानकालीन स्थिती-गती जाणून घेण्यासाठी सर्वेक्षण या साधनाचा व सर्वेक्षण पद्धतीचा वापर करणे आवश्यक असते. जेंव्हा माहिती मोठ्या गटाकडून मिळवायची असते तेंव्हा तो निवड करून, सर्वेक्षण साधनाने माहिती मिळविली जाते व मिळविलेल्या माहितीच्या आधारे समस्या सोडविली जाते. धोडक्यात प्रश्नावली, मुलाखती इ.सारख्या सर्वेक्षण साधनांचा वापर करून माहितीचे संघटन, विश्लेषण व अर्थनिर्वचन करणे म्हणजेच सर्वेक्षण पद्धती होय. प्रथमत: समस्या, प्रश्न जाणून घेणे, स्वत:ला प्रश्न पडणेही त्यात महत्वाचे. संशोधन करताना आपण जेथे काम करतो तेथे काही अडचणी वाटतात, दोष असतात, आपल्याला काही काही प्रश्न पडतात. उदा.समकालीन मराठी प्राध्यापकांचे लेखन अशुद्ध असते या समस्येला सोडविण्यासाठी काही प्रश्न उपस्थित करणे, यासाठीच्या माहितीचे संकलनकरणे, वर्गीकरण करणे, विश्लेषण करणे व त्याची योग्य मांडणीकरणे.

८. ग्रंथानुगामी अध्ययन पद्धती : या पद्धतीमध्ये ग्रंथाची सुक्ष्म चिकित्सा केली जाते. स्थूल संदिग्ध परिवेषाकडून ग्रंथाकडे जाणे अपेक्षित असते. यासाठी संशोधकाने आपले भाषिक, सामाजिक ज्ञान, त्याच परंपरेतील अन्य ग्रंथाचे वाचन उपयोगात आणून ग्रंथावर प्रकाश टाकला जातो. त्यासाठी खालील पायऱ्यांचा वापर केला जातो.

१) पाठ चिकित्सा २) पाठलक्षी टीका ३) ग्रंथसूची ४) ग्रंथ निर्मितीची चिकित्सा ५) ग्रंथ संक्रमणाची आणि प्रसृतीची चिकित्सा. या पायऱ्यांचा विचार करून ग्रंथांची चिकित्सा करायची असते.

एखाद्या ग्रंथाची चिकित्सा करायची असेल तेंव्हा प्रथम ग्रंथाची मुळ प्रत शोधावी. नंतर ग्रंथाचे व्याकरण व कोश याच्या मदतीने अन्वायार्थ लावणे. तिच्यातील वेगवेगळ्या विषयाचे विशेषण करणे. उदा. ज्ञानेश्वरी, चांगदेव पासष्टी इ. ग्रंथाचा विचार करताना ग्रंथाचा काळ, स्थलकाल व्यक्तीनुसार वर्गीकरण करणे, या ग्रंथाची चिकित्सा करणार तो ग्रंथ कुणी

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लिहिला तो एका व्यक्तीने कि अनेकांनी लिहिला हे तपासणे. त्याचा निर्मितीकाळ, त्या लिखानावरील प्रभाव, ठसा, अनुकरण कोणाचे, परंपरा, संप्रदाय, भाषा इ. घटकांचा विचार चिकित्सा करताना करावा लागतो.

९. ग्रंथापगामी अध्ययन पद्धती : या पद्धतीत ग्रंथावरून तत्कालीकाळ, व्यक्ती व लोकजीवन, लोकसंस्कृती, समाजरचना, मूल्ये, भाषा व इतिहास यावर प्रकाश टाकण्याचे काम केले जाते. उदा. महिपतीने वेगवेगळ्या संतांची चरित्रे लिहिली. ती लिहित असताना त्याने त्या संबंधीत संतांच्या साहित्य कृतीचा उदा. अभंग, ओव्या, भारूडे इ.चा अभ्यास करून तत्कालीन परिस्थिती, त्या व्यक्तीचे जीवन, व्यवसाय धर्म काळ, समाज इ.घटकांचा विचार चिकित्सेत केला जातो. त्याचबरोबर त्या ग्रंथाची भाषा शैली याचाही विचार होतो. उदा.ज्ञानेश्वरी, लीळा चरित्र या ग्रंथाच्या भाषिक अभ्यासावरून यादवकालीन समाजजीवन व भाषेविषयी विवेचन मांडले जाते. तसेच उदा. माझा प्रवास नावाच्या प्रवास वर्णनामध्ये १८५७च्या उठावादरम्यानचा प्रवास वाचवला आहे व त्यातूनचतत्कालीन सामाजिक राजकीय स्थिती सांगितली आहे. ऐतिहासिक कलाकृतीचा मागोवा किंवा चिकित्सा करताना विविध घटकांचा विचार केला जातो. विविध आत्मचरित्रांची चिकित्सा करताना १९-२० व्या शतकातील सामाजिक इतिहास, सांस्कृतिक जीवनाचा आढावा घेतला जातो.

१०. समाजशास्त्रीय अभ्यास पद्धती : आधुनिककाळात जागतिकीकरणाचा विळखा सगळीकडेच पडला आहे. जागतिक व्यवहारात सामान्य माणसाला महत्व मिळू लागले आहे व त्याचाच परिणाम होऊन समाजशास्त्रीय अभ्यासाकडे अभ्यासक वळले आहेत. जागतिक व्यवहारात सामान्य माणसाला महत्व मिळाल्याने साहित्यादी कलांकडे समाजशास्त्रीय दृष्टिकोनातून पाहण्याचा प्रयत्न झालेला दिसतो व या दृष्टिकोनातूनच साहित्य व समाज यांचा परस्परांशी असणाऱ्या संबंधावरून यावरील अभ्यासाचा विचार झालेला आहे. एखादी कलाकृतीची जडण-घडण कशी होते, कुठल्या सामाजिक परिस्थितीत होते, त्या घडणीत इतरांचा सहभाग कसा आहे याचा विचार या पद्धतीच्या अभ्यासात होतो. मार्क्सवाद, देशीवाद, स्त्रीवाद, संस्कृतीकेंद्री दृष्टिकोन, आंतर-सांस्कृतिक दृष्टिकोन, मानववंश शास्त्रीय दृष्टिकोन यांचा समावेश समाजवादी दृष्टिकोन अधिक व्यापक बनला आहे.

थोडक्यात भाषा व वाङ्मयीन संशोधनाचे क्षेत्र फार विशाल आहे. संशोधकाने आपल्या आवडीचा विषय निवडून त्या विषयाला अनुरूप अध्ययन, संशोधन पद्धती वापरून संशोधन करावे. तरीही विषय, अभ्यास, गरज, दृष्टी आवाका या गोष्टी संशोधन पद्धती ठरवित असतात.

संदर्भ ग्रंथ :-

१) डॉ. जयश्री पाटणकर, संशोधनाचीक्षेत्रे आणि पद्धती, शब्दालय प्रकाशनश्रीरामपूर, आवृत्ती १ ली.
२) डॉ. प्रदीप आगलावे, सामाजिकसंशोधन पद्धतीशास्त्र व तंत्रे, विद्या प्रकाशन, आवृत्ती १ ली.

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'मराठी भाषा अध्ययन व अध्यापनातील माहिती संप्रेषणाचे (ICT) योगदान अथवा उपयोग'

प्रा. हिरा त्र्यंबक वाघ
भोसला सैनिकी महाविद्यालय,
नाशिक

शिक्षण हे मानवाला लाभलेला तिसरा डोळा आहे. ह्या डोळ्यामुळे आपल्याला जगाचे ज्ञान होते, समाजाची जाणीव होते. आताच्या आधुनिक काळात ह्या डोळ्याला एक नवीन रंगबिरंगी, बहुरंगी विश्व दाखविणारा चष्मामिळाला आहे व त्याचे नाव आहे 'संगणक'. या संगणकावरील विविध साईट म्हणजे जणू डोळ्यांचा रंग बदलविणाऱ्या लेन्स आहे. आज आपण बघतो प्रत्येक क्षेत्रात आपल्याला संगणकाचा वापर अत्यावश्यक झाला आहे. शैक्षणिक, औद्योगिक, राजकीय, सामाजिक असे कुठलेही क्षेत्र असो त्यात संगणकाचा वापर आज अत्यावश्यक बाब झालीआहे.

डॉ. विजय भटकर यांनी के. बी. पी. नांबियार यांच्या सोबतीने पुण्यातील सीडॅक मध्ये संगणकाची निर्मिती केली. मराठी माणसाच्या नेतृत्वाखाली दोन वर्षात महासंगणक तयार झाला. संगणकाचे महत्त्व हळूहळू सर्व थरांत वाढू लागले. त्याचे महत्त्व, ओळख पटवून देण्याचे काम डॉ. भटकर यांनी नवीन प्रोजेक्ट हाती घेऊन केले. त्यातून सर्व भारतीय भाषा संगणकावर येण्यासाठी (GIST) नावाच्या नव्या तंत्रज्ञानाचा जन्म झाला व अठरा भारतीय भाषा संगणकावर दिसू लागल्या. यात Shree Lipi, Kruti Dev, ISM Office, APS Office व Google input यासारखे अनेक मराठी फॉन्टसच्या, सॉफ्टवेअरच्या सहाय्याने आपल्याला संगणकावर मराठी भाषेत माहिती उपलब्ध करता येऊ लागली व माहितीची देवाण घेवाण करता येऊ लागली आहे.

विज्ञान तंत्रज्ञानाच्या युगात संगणकासारखा अविष्कार सगळ्यांसाठीच वरदान ठरला आहे. मराठी भाषा शिकवतांना, विद्यार्थ्यांनाही शिकताना खुप फायदा होतो आहे. बऱ्याच गोष्टी शिकविण्यासाठी आपण ICT वापर करू शकतो. त्याची अगणित उदाहरणे आपल्या समोर आहेत. जसे–

१. 'नटसम्राट' हे वि. वा. शिरवाडकर यांचे नाटक शिकवतांना आपण 'नटसम्राट' चित्रपट दाखवला तर तो विद्यार्थ्यांच्या चांगला स्मरणात राहतो. कारण डोळ्याने पाहिलेले व कानाने ऐकलेले जास्त काळ स्मरणात राहते. म्हणून ह्या ठिकाणी ICT चा वापर चांगल्या पध्दतीने करू शकतो.

२. संशोधन क्षेत्रात कार्य करणाऱ्या विद्यार्थी, शिक्षक यांनाही ICT चा चांगला उपयोग होतो. वेगवेगळ्या वेबसाईटच्या माध्यमातून हव्या त्या माहितीची देवाण घेवाण करता येते.

३. मराठी साहित्यातील विविध साहित्य प्रकार अभ्यासतांना तसेच शिक्षकांना शिकवताना ICT चा चांगला उपयोग होतो. वेगवेगळ्या साहित्यिकांची माहिती काही क्षणात उपलब्ध होते.

४. मराठी साहित्यात दिल्या जाणाऱ्या विविध पुरस्कारांची माहिती आपण शोधून काढू शकतो.

५. ज्ञानेश्वरी, भगवतगीता, रामायण, महाभारत, तुकारामगाथा, नामदेवांची गाथा इ. सारख्या पौराणिक साहित्यातील एखाद्या ओवीबद्दल वा अभंगाबद्दल जरी माहिती हवी असली तरी ती आपण काही क्षणात मिळवू शकतो, अर्थ जाणून होऊ शकतो

६. वेगवेगळे धर्म, पंथ, संप्रदाय इ. साहित्याची माहिती आपल्याला ICT च्या माध्यमांतून काही वेळाच उपलब्ध होते.

७. आपण शाळेत महाविद्यालयात मराठी अभ्यासाचे अथवा इतर काही कार्यक्रम होणार असेल तर त्यासाठी देखील आपण ICT च्या माध्यमातून PPT सादरीकरण तयार करून तो कार्यक्रम उत्कृष्ट बनवू शकतो. ती वाचू शकतो.

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८. वेगवेगळ्या कवीतांना गुगल, यु ट्युबच्या माध्यमातून चाली लावू शकतो.

९. www.bookganga.com नावाच्या वेबसाईट वरून विविध पुस्तकांबद्दल माहिती आपण मिळवू शकतो.

१०. UPSC, MPSC सारख्या विविध स्पर्धा परीक्षांना आज विद्यार्थ्यांना सामोरे जावे लागते. त्या वेळी ह्या स्पर्धा परीक्षांच्या तयारीसाठीही ICT चा वापर फार महत्त्वाचा ठरतो.

११. मराठी, इंग्रजी, हिंदी, उर्दू इ. सर्व भाषा शिकण्यासाठी ICT चा फार उपयोग होऊ शकतो. नव्हे नव्हे तो होतोच आहे.

१२. मराठी माध्यमात शिकणाऱ्या मुलांना इंग्रजीतील बऱ्याच शब्दाचा, म्हणींचा, वाक्प्रचारांचा अर्थ कळत नाही. अशा वेळी इंग्रजी, मराठी किंवा मराठी.इंग्रजी शब्दकोशातून आपण ते अर्थ जाणून घेऊ शकतो. त्याचेही सॉफटवेअर उपलब्ध आहे.

१३. m4marathi.com, http// : www.maayboli.com, माय मराठी इ. मराठी साहित्य वेबसाईट वरून आपण विविध प्रकारची माहिती मिळवू शकतो व त्याचा अध्यापनात वापर करता येतो. फेसबुक, वॉटसअॅप यांचावापर करून आपण आपले साहित्य जनसमुहा पर्यंत पोहचवू शकतो. तसेच आपल्याला हवी असलेली माहिती मिळवू शकतो.

१४. विकिपीडीया, विश्वकोश खंड, यांच्या माध्यमातूनही अध्यापनासाठी आवश्यक माहिती आपल्याला संगणाकावरून मिळू शकते.

या व अशा विविध प्रकारे आपण अध्ययन व अध्यापनात ICT माहिती साधनांचा वापर करू शकतो. तसेच वेगवेगळ्या अॅपच्या, सॉफ्टवेअरच्या माध्यमाने आपण अध्ययनात विद्यार्थ्यांची रुची वाढवू शकतो. पण आजकाल विद्यार्थ्यांना अॅन्डरॉईड मोबाईल वापरत असल्यामुळे मुलांना लिखानाचा कंटाळा येऊ लागलेला आहे. प्रत्येक गोष्टते Whats up, Facebook, Youtube, Google सारख्या माध्यमातून काही क्षणात मिळवतात. त्यामुळे Notes लिहायचा ताण ते घेत नाही. मग अशा परिस्थितीत त्यांच्याच हाती आपण त्यांच्या ह्या Technology चा वापर करून शिकवू शकतो. विद्यार्थ्यांना एखादा विषय देवून, एखादा साहित्य प्रकार किंवा एखाद्या लेखकाविषयी माहिती त्यांच्याकडील मोबाईल वरून शोधायला लावून, संकलन करून घेऊ शकतो. विविध प्रोजेक्ट तयार करायला लावू शकतो. त्यातून त्यांची रूची वाढवू शकतो.

संदर्भसूची :–

1. यशोगाथा, संपा. डॉ. प्र. चि. शेजवलकर, प्रकाशन यशवंत पब्लिशिंग हाऊस, पु. आ. १५ जून २०१३.
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4. http://www.maayboli.com
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मार्गदर्शक :

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प्राचार्य,

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प्रा. हिरा त्र्यंबक वाघ
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दलित समाजाच्या उद्धारासाठी भारतात जन्मास आलेल्या महान विभुतीत डॉ. बाबासाहेब आंबेडकर यांचे नाव ज्या प्रमाणेलगेच प्रत्येकाच्या डोळ्यासमोर येते तसेच महात्मा जोतीराव फुले यांचे नाव 'स्त्री शिक्षण' असा शब्द उच्चारताच डोळ्यासमोर येते. महात्मा जोतीराव फुले यांना बाबासाहेब आंबेडकर गुरू मानत होते. महात्मा फुले यांचे वाङ्मय समाजक्रांतीची व्यापक परिवर्तनाची परिभाषा सांगणारे वाङ्मय आहे. हे साहित्य महाराष्ट्राला व एकूणच समाज जीवनाला समतेची दिशा दाखविणारे साहित्य आहे.

समाजाला योग्य दिशा दाखविणारे, शिक्षणाची वाट दाखविणारे, शिक्षण हा माणसाचा तिसरा डोळा आहे हा संदेश देणारे साहित्य फुले यांनी उपलब्ध करून दिले. महात्मा फुले यांनी सर्वप्रथम १८५५ मध्ये 'तृतीय रत्न' हे नाटक लिहून समाजाचे डोळे उघडले. समाजातील लोकांचे प्रबोधन करण्याच्या महत्वाच्या कार्याला सुरूवात त्यांच्या ह्या लिखाणापासून झाली असे म्हटले तर वावगे ठरणार नाही. ज्ञानाची, विद्येची महती समाज मनावर बिंबवण्याचे महत्वाचे कार्य त्यांनी केले. उपेक्षित समाजासाठी आधारस्तंभ ते ठरले. सावित्रीबाईंना शिकवून पहिली भारतीय शिक्षिका घडविली. सार्वजनिक जीवनात समता दाखवून दिले.

महात्मा फुले यांनी सत्यशोधक समाजाची स्थापना केली व त्यातून अनेक सुशिक्षित महिला त्यास जोडल्या गेल्या. समाजात स्त्रीचे स्थान उंचावणारी ही घटना होती. म्हणजे स्त्रीविषयक असो, किंवा प्राथमिक असो या व्यासारख्या असंख्य चळवळींचा पाया म. फुले यांनी घातला व राजर्षी शाहू महाराज, सयाजीराव गायकवाड, कर्मवीर भाऊराव, महर्षी शिंदे, डॉ. बाबासाहेब आंबेडकर यासारख्या महान विभुतींनी महात्मा फुले यांच्या कडून प्रेरणा घेऊन समाजात विविध बदल घडवून आणले व आजही त्यांचे आदर्श समाजास दिशादर्शक ठरत आहे. सर्व धर्म समभावाचे जे व्रत फुले यांनी अंगिकरणाचे होते ते आजही जनमनात अंगिकरणाचे काम केले जाते.

महात्मा फुले यांच्या विचारांवर थॉमस पेन यांचा प्रभाव होता. त्यांनी लिहिलेले मानवी हक्कावरील पुस्तक इ. स. १७९१ मध्ये त्यांच्या वाचनात आले व त्यातून ते प्रभावित झाले. समाजातील विषमता दूर करण्यासाठी समाजाला ते शिक्षणाचे बाळकडू आवश्यक आहे याची जाणीव त्यांना झाली. तसेच मागासलेल्या वर्गाला विषमतेच्या दरीतून बाहेर काढण्यासाठी शिक्षण ही एकमेव शिडी आहे हे लक्षात येताच ह्या घटकांना शिक्षण मिळावे यावर त्यांनी भर दिला. सामाजिक भेदभाव नष्ट करण्यासाठी शिक्षण फार महत्वाचे ठरले.

महात्मा फुले यांनी अनेक पुस्तके लिहिली. सत्यशोधक समाजाची स्थापना करून सामाजिक आंदोलन छेडले व त्यामागील उद्देश मानवी हक्क हा होता. समातातील बहुसंख्य जननेचे सामाजिक शोषण बंद करून मानवाला मुक्त करणाग विचार त्यांना मांडला. 'गुलामगिरी' व 'सार्वजनिक सत्यधर्म' ह्या दोन पुस्तकाच्या वाचनातून आपल्याला त्यांच्या वैचारिक मुल्यांची जाणीव होते. गुलामगिरीच्या माध्यमातून त्यांचे विध्वंसक विचार आपल्यासमोर येतात तर सार्वनिजक सत्यधर्म यांच्या माध्यमातून विध्वंसक विचारातून निर्माण झालेल्या प्रश्नांची उत्तरे आपल्याला मिळतात.

समाजात आजही अनेक रूढी परंपरांचे जतन करताना समाज नजरेस पडतो. परंपरागत समाज संस्था नष्ट करून त्याजागी नवीन सामाजिक संस्था उभ्या करण्याचे तत्व त्यांनी "सार्वजनिक सत्यधर्म" या पुस्तकात विशद केले आहे. हे पुस्तक त्यांनी अर्धांगाचा झटका आल्यानंतर उजवा हात लुळा झाल्यावर शरीरातील व्यथा सहन करीत, डाव्या हाताने लिहून पार पाडले."१ गुलामगिरीतील अर्धसत्य समजून समाजाचे हित होणार नव्हते म्हणून त्या अर्ध सत्याला पूर्ण करण्यासाठी त्यांनी शारीरिक व्यथा सहन करीन ते पुस्तक लिहिले. जातीबांच्या विश्व–कुटुंबवादाचा 'सार्वजनिक सत्यधर्म' ह्या पुस्तकात महात्मा फुले यांनी विविध विषय घेऊन भारतीय

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लोकशाही क्रांतीची मूलभूत तत्वे मांडली. त्यातील काही विषयांना शोडक्यात आढावा घेण्याचा प्रयत्न याठिकाणी होणार आहे. सार्वजनिक सत्यधर्म हा पुस्तकात पहिला विषय त्यांनी मांडला तो म्हणजे 'सुख' हा होय. प्रत्येक व्यक्तीला हवा असणारा विषय हा त्याच्या शोधार्थ मनुष्य आपले संपूर्ण आयुष्य संपवतो पण त्याला ते सापडत नाही. जगात प्रत्येक व्यक्ती सुख मिळविण्याच्या आशेवर जगत असतो. सुख व दुःख हे व्यक्तीच्या वाट्याला समप्रमाणात आलेले असते पण व्यक्तीला दुःख हे खूप वाटते व सुख हे कमी वाटते. संत तुकाराम महाराज म्हणतात, ''सुख हे जवाएवढे असते व दुःख हे पर्वताएवढे कारण आयुष्यात दुःख थोडे आले तरी व्यक्ती कोलमडतो व सुख त्यापेक्षा कमी असले तरी हुरळून जातो व ते क्षण आपल्या हातून क्षणात निसटतात. चांगले ते जास्त काळ टिकाव असे वाटते पण ते अति आनंदात पटकन निसटून गेले असे वाटते व दुःखाचा काळ सरता सरत नाही असे वाटते. हाच सुख–दुःखाचा खेळ मानव खेळत असतो. त्यावर यशवंत जोतीराव फुले हे म. फुले यांना पहिल्या विषयात हाच प्रश्न विचारतात की मानवप्राणी नेमका कशाने सुखी होईल? त्याला म.फुले अतिशय परखड सत्य बोलतात ते म्हणतात की, ''मानवाने सत्य वर्तन केल्याशिवाय त्याला सुख मिळणार नाही. यासाठी ते अखडात म्हणतात,

सत्य सर्वांचे आदी घर।। सर्व धर्माचे माहेर ।।धृ।।
जमामाजी सुख सारे।। खास सत्याची ती पोरे।। १ ।।
सत्य सुखाला आधार।। बाकी सर्व अंधकार।। २ ।।
सत्य आहे ज्याचे मूळ।। काठी धूर्तांची बा राळ।।
बळ सत्यांचे पाहूनी।। बहुरूपी जळे मनी ।। ३ ।।
खरे सुख नटा नोव्हे।। सत्य ईशा वर्जू पाहे।।
जेती प्रार्थी सर्व लोका।। व्यर्थ उभा पेटू नका।।४।।

वरील अखंडातील अभंगावरून जोतीराव मानवी जीवनाचा मूलमंत्र सांगतात. सर्व धर्माचे व सर्वांचे पहिले घर म्हणजे सत्य आहे. त्याचा विसर पडता कामा नये. जीवनात सुख मिळवायचे असेल तर सुख अनुभवायचे असेल तर सत्याचा आधार घेतला पाहिजे. जो व्यक्ती सत्याने वागतो, बोलता त्यापासून खोटारडी धुर्त माणसे नेहमी पळ काढतात. सत्याची ताकद पाहून बहुरूपी त्याच्या जवळून पळ काढतात. एवढी ताकद सत्यात असते.आयुष्यात नाटकी वागणाऱ्या व्यक्तीला सुखाची अनुभूती येत नाही. त्यासाठी जीवनात सुख मिळवायचे असेल तर सत्याची कास धरणे गरजेचे आहे. व्यर्थ खोट्याचा डंका पेटवीला तर माणूस कधी सुखी होऊ शकत नाही असे जोतीबा म्हणतात. हे सर्व ऐकल्याव यशवंत त्यांना पुन्हा विचारतात की, समर्थ रामदास यांनी एक श्लोक सांगितला आहे की, 'जगी सूखी असा कोण आहे, विचारी मना तूंच शोधूनी पाहे'' याविषयी तुमचे मत काय आहे? यावर जोतीबा म्हणतात की, समर्थ रामदास यांनी निर्मिकाने निर्माण केलेल्या पवित्र जगाविषयी व संसाराविषयी अज्ञानी शुद्रादि तिशुद्रांच्या मनात वीट भरून दिला तो सर्व खोटा व्यर्थ आहे. स्वत:पुरता, स्वार्थापुरता विचार त्यांनी केला असे त्यांना म्हणायचे आहे. लग्न मंडपातून मंगल अष्टके सुरू झाली व त्यांनी पळ काढला. संसाराचे त्यांचे असणारे अज्ञान त्यातून त्यांनी हा श्लोक म्हटला असे त्यांना वाटते. संसाराविषयीची सत्यता त्यांना ज्ञान असती तर त्यांनी असा पळ काढला नसता असे अप्रत्यक्ष त्यांना म्हणायचे आहे. म्हणजेच सत्याचा सामना किंवा सत्याला स्मरून जर कार्य केले तर समाजातील कोणतीच व्यक्ती दुःखी होवू शकत नाही असे यशवंत नंतर म्हणतात व रामदासांनी कोणत्या आधारावर हा श्लोक म्हटला असा प्रतिप्रश्नही ते जोतीरावांना करतात. त्यावर जोतीराव म्हणतात की समाजात जो तो आपल्या धर्माचे गुण गातो आहे. प्रत्येक जण हा देव आपला हा त्यांचा असा भेदाभेद करतो व त्यातून मुख्य खरा देव कोणता हेच त्यांना कळत नाही.

देवझाले उदंड।। देवाचे मांडिले भंड।।
भूता देवांचे थोतांड।। एकची जाहले
मुख्य देव तो कळेना।। कशास काहीच मिळेना।।

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प्रत्येक व्यक्ती आपले वर्चस्व सिध्द करण्याचा प्रयत्न करतो आहे. शास्त्राचा बाजार मांडून देवाचा गलका झाला आहे माणसास माणसाची ओळखा पटत नाही. तासना भुंद लोकांची एकमेकावर कुरघोडी होती आहे. त्यामुळे जनमाणसातून सत्य हरपले आहे.

''ऐसे अवघे नासावे। सत्यासत्य हारपावे''[५]

अनेक मताचो, विचारांचो लोक एकता आली त्यामुळे ज्याला त्याला आपलेच म्हणणे खरे वाटते. त्यातून मुळ सत्य बाजुला जाते व लोक दुःखी होतात. असत्याचा अभिमान वाढल्याने सत्य शोधण्याची भावना लोकांची चालली. त्यामुळे माणुस सुखी नाही.

माणूस सुखी नसण्याचे कारणे कोणती आहे ते सांगण्याचा प्रयत्न याठिकाणी फुले करताना दिसतात. आयुष्यात मी पणा सोडला, खोटेपणा सोडला तर माणुस सुखी होऊ शकतो असे त्यांना वाटते. सर्वधर्म समभाव प्रस्थापित केला तरच सुखाची अनुभूती घेता येऊ शकते. प्रत्येकाने आपला धर्म चांगला, आपला देव चांगला, असे निरर्थक व हेवेदावे करणारे वक्तव्य केले तर समाजात अशांतता निर्माण होईल व ज्या सुखाचा शोध आपण घेतो ते सुख आपल्याला शोधूनही सापडणार नाही. म्हणजे जगात सुखी समाधानी जीवन जगण्यासाठी सर्वधर्म समभाव पाळावा असे जोतीबा म्हणतात.

संदर्भ सूची :–

१. महात्मा फुले समग्र वाङ्मय, मांडणी हरि नरके, संपादक धनंजय कीर, स. ग. मालशे, आ. प्र. १९६९, पाचवी आ. २८ नोव्हेंबर १९९१, प्रकाशक– सचिव महाराष्ट्र राज्य साहित्य आणि
२. संस्कृती मंडळ मुंबई, पृ.क्र. १४
३. तत्रैव, पृ. क्र. १४
४. तत्रैव, पृ. क्र. ४३१
५. तत्रैव, पृ. क्र. ४४०
६. तत्रैव, पृ. क्र. ४४०

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डॉ. व्ही.बी. गायकवाड

प्राचार्य

मराठा विद्याप्रसारक समाजाचे

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या अंकाचे सर्व अधिकार प्रकाशकांनी राखून ठेवले आहेत. प्रकाशक, संपादक यांच्या लेखी पूर्वपरव शिवाय यातील लेखांचे पुनर्प्रकाशन करता येणार नाही. या विशेषांकातील लेखांतून/संशोधन निबंधांतून झालेली मते ही त्या संबंधित लेखाच्या लेखकांची वैयक्तिक मते आहेत, त्याच्याशी संपादक, प्रकाशक स असतीलच असे नाही. लेखांच्या मूळ स्वामित्व हक्काविषयीची (कॉपी राईट्स संदर्भातील) सर्वस्वी जबाब संबंधित लेखकांची आहे.

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समाज आणि साहित्य

हिरा वाघ
संशोधक विद्यार्थिनी
मराठी संशोधन केंद्र, के. टी. एच. एम. महाविद्यालय, नाशिक

माणूस हा समाजशील प्राणी आहे. तो समाज करून राहतो. इतर प्राण्यांपेक्षा मानवी प्राण्यांचे विश्व आहे. इतर प्राणी कळपाने राहतात तर माणूस हा प्राणी समाज करून राहतो. मनुष्याला आहे तसाच सामाजिक वारसाही आहे. सामाजिक आणि सांस्कृतिक पर्यावरणांमुळे 'वास्तव' निर्माण होते, त्या वास्तवाशी माणसाचे संबंध दोन स्वरूपात असतात. 'नीतिवादी' आणि सौंदर्यवादी, शिव–अशिव, हक्ककर्तव्य, जबाबदारी प्रतिबद्धता इ.मधून नीतीवादी संबंध व्यक्त होतात. सौंदर्य आणि नीती या दोन्ही द्विगुणविरोधक नाही तर ते एकमेकांशी पुरक एकमेकांस पोषक आहे. एखाद्या व्यक्तीचा एखाद्या वस्तुशी संबंध आला की व्यक्तीच्या मनात त्याविषयी अनुकूल, प्रतिकुल भावना तयार होतात. भावना अनुकूल असतील तर त्या आनंद देणाऱ्या ठरतात व आनंद देणारी कृती सौंदर्य दर्शविते. सौंदर्य ही गोष्ट मनाला आनंद देणारी तशीच नीती ही देखील माणसाच्या मनात आनंद निर्माण करते, वास्तवातून जगाचे भान येते. जगाची जाणीव होते, अनुकूल प्रतिकुल भावना निर्माण होतात व ह्या वास्तवातून साहित्य निर्मिती होते. वास्तवाचे कलेत रूपांतर झाल्यानंतर विविध प्रकारच्या साहित्यकृतीचा अविष्कार घडतो. म्हणजेच समाजाचा मानवीमनावर, भावनांवर परिणाम घडतो व त्याचा प्रतिफल म्हणजे साहित्याची निर्मिती होय. सौंदर्याचा आस्वाद घेण्याचे प्रयोजन साहित्याच्या निर्मितीत आहे.

साहित्याच्या निर्मितीत संवेदना आणि जाणीव हे दोन महत्वाचे घटक आहेत. या संवेदना व जाणीव मानसिक संरचनेत असते. मानवाच्या जाणीवेचे भरण-पोषण हे समाजात होत असते. संस्कृतीचा ठेवा मानवाला समाजाकडून मिळतो. समाजातील वेगवेगळ्या ठिकाणाचे आपण ज्यावेही निरीक्षण करतो त्यावेळी आपल्या लक्षात येते की समाजातील विविध अंभंगांतून प्रभावी भाषा आत्मसात होते व साहित्य निर्मितीत भाषा हे प्रभावी माध्यम आहे. ''साहित्य म्हणजे सामाजिक, सांस्कृतिक पर्यावरणाच्या संबंधात मनुष्यमात्राचा अभ्यास होय''[१]

साहित्यनिर्मिती हा मानवाच्या सामाजिक जीवनातील सांस्कृतिक उपक्रम आहे. तसाच तो संस्कृतीचा एक घटक आहे. समाजात अनेक रूढी, परंपरा, चालीरीती ह्या आहेत व त्या लिखित व अलिखित दोन्ही संस्कृतीचे चार घटक आहेत. समाज हा केवळ माणसांनी मिळून बनलेला आहे. समाजाचा विशिष्ट भूप्रदेश, स्त्री पुरूष संबंध संस्कृती, प्रत्येक समुहाचे असणारे स्वातंत्र्य अस्तित्व हे चारही घटक किंवा वैशिष्ट्ये हॅरी जॉन्सनने सांगितली यात 'संस्कृती' हा घटक महत्त्वाचा आहे. समाज माणसाला शिकवीत असतो. हा सामाजिक वारसा एका पिढीकडून दुसऱ्या पिढीकडे जातो. तेव्हा संस्कृतीचेही एका पिढीकडून दुसऱ्या पिढीकडे सतत संक्रमण होत असते. समाजातील व्यक्तीचा प्रत्येकांशी संपर्क वाढला की सांस्कृतिक देवाण–घेवाणाची प्रक्रिया सुरू होते. संस्कृतिचा मिळालेला हा वारसा एका पिढीकडून दुसऱ्या पिढीकडे पाठविला जातो. परिस्थितीशी समायोजन करताना पडलेल्या अनेक प्रश्नांची उकल सांपडत जाते. नवनवीन शोध लागतात व मूळ संस्कृतीत नवीन भर पडते. यातूनच संस्कृतीचा विस्तार वाढतो.

एका पिढीकडून दुसऱ्या पिढीला मिळालेले धर्माचे ज्ञान, तत्वज्ञान व इतर साहित्यिक ज्ञान यामुळे मानवी जीवनात बदल घडून येतात. आपल्या भारतीय संस्कृतीत आपण चार युगांचा परिपाठ ऐकत आलो आहे. त्रेतायुग, द्वापार युग, सतीयुग, कलीयुग या प्रत्येक युगांकडून वेगवेगळा सांस्कृतिक ठेवा आपल्याला मिळालेला आहे व पर्यायाने साहित्यिक ठेवाही लाभलेला आहे. समाजात कालागणिक घडणाऱ्या वेगवेगळ्या स्थित्यांतरातून साहित्यात मोलाची भर पडलेली आपल्याला दिसते.

स्माज व साहित्य यांचा अतिशय निकटचा संबंध आहे. समाजात होणारे बदल, घडणारे स्थित्यांतरे याचा परिणाम साहित्य वाढीवर होतो. स्वातंत्र्यपूर्व काळात समाजातील एकंदरीत परिस्थिती कशा प्रकारची होती

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हे आपल्याला त्या काळातील साहित्यामुळे कळते. तसेच ते साहित्य निर्माण होण्यामागे त्या काळातील प्रेरणादेखील तत्कालीन परिस्थितीच होती. स्त्रियांवर होणारे अत्याचार, शुद्रातिशुद्रांवरील अत्याचार, उच्चनीच स्तर, विशिष्ट वर्गाचे असणारे वर्चस्व इत्यादी सारख्या अनेक गोष्टी त्या काळात साहित्य निर्मितीच्या अग्रस्थानी होत्या. समाजातील ह्या गोष्टींमध्ये बदल घडवून आणण्यासाठी समाजात सुशिक्षितता फार महत्वाची होती व त्यासाठी महात्मा ज्योतिबा फुले यांनी मुलींसाठी शिक्षणाची मुहुर्तमेढ रोवली. महर्षी कर्वे यांनीही समाजातील स्त्रियांची अवस्था बघुन स्त्री शिक्षणासाठी पुढाकार घेतला. समाजाला विद्येचे महत्व पटवून देण्याचे काम ज्योतिबांनी केले. त्याचबरोबर "समाजाचे मनोरंजन करीत आईच्या ममतेने समाजातील दोष दिग्दर्शन करणे"[२] अशी कादंबरी, लेखनामागची भूमिका स्पष्ट करताना हरिभाऊ एका अर्थी समाज शिक्षणाची भूमिका घेतात असे जाणवते. लोकहितवादी आणि आगरकर यांच्या वैचारिक निबंधांतून मध्यमवर्गीय कुटुंबातील स्त्रीवर होणाऱ्या अन्यायाविषयी भरभरून लिखान जाणवते. तसेच हरि नारायण आपटे यांच्या पण लक्षात कोण घेतं? या व यासारख्या कादंबऱ्यांतून समाजातील स्त्रीयांचे वास्तव चित्रण वेधक रितीने चितारलेले दिसते.

विसाव्या शतकाच्या उत्तरार्धात दलित साहित्य, ग्रामीण साहित्य इ. साहित्य प्रवाह समाजात परिवर्तनासाठी उठक होऊ लागले. महात्मा फुले, डॉ. बाबासाहेब आंबेडकर यांनी दीन दलितांवर होणाऱ्या अन्यायाविषयी वैचारिक लेखन केले. तत्कालीन तरूणांनी आपल्या वरील अन्याय, अत्याचार, आत्मकथनांतून बोलून दाखविले. दलितांवर अस्पृश्यांवर सामाजिक गुलामगिरी कशी लादली गेली, त्यांना किती त्रास सहन करावा लागला याचे सत्य चित्रण दलित साहित्यातून पुढे आले.

साहित्य हे समाजाच्या इतिहासाच्या अभ्यासाचे साधन म्हणून मार्क्सने साहित्याला महत्व दिले. समाजात विविध स्तरावर घडणारे बदल आणि समाजातील लोकांची वैचारीक सुधारणा ही कालागणीक साहित्यात दिसते व ती बदलल्याचा अनुभवही येतो. ह. ना. आपटे यांच्या कादंबरीतील स्त्री–जीवन हे तत्कालीन परिस्थितीचे चित्रण घडविते. सध्यस्थितीत काळानुरूप बदल होत गेला व स्त्रियाही शिकल्या, सवरल्या व समाजातील अनिष्ठ रूढी विरूध्द आवाज उठवू लागल्या व अशा स्त्रीयांचे चित्रण नवोदीत लेखकांच्या साहित्यात येऊ लागले. समाजात जसे बदल घडतात तसा लिखानातील बदल आपल्याला जाणवतो. पण प्रत्येक वेळच्या साहित्यात आपल्या समाजाचे वास्तव चित्रण बघायला मिळेते. समाज विकासाच्या प्रक्रियेत भौतिक परिस्थिती बदल होतो तसा साहित्यातही बदल जाणवतो. डॉ. बाबासाहेब आंबेडकर परदेशी शिकण्यासाठी गेले असताना त्यांना आलेला अनुभव, शिक्षणाचे त्यांना उमगलेले गुढ ते आपल्या वडीलांच्या मित्राला पत्राद्वारे कळवतात व आपल्या समाजातील लोकांना शिक्षण घेण्यासाठी प्रवृत्त करतात. त्यातून समाजाची केलेली जागृती व समाजाचा विकास घडून येताना दिसतो. अस्मिता जागृत होऊन झगडणारा नवा वर्ग जागृत होतो व सवर्णांचा मालकी हक्क असणारे लेखण, दलितांना उपलब्ध होऊन दलित साहित्याची निर्मिती होते व त्या साहित्याच्या माध्यमातून दलितांकडे सवर्णांचा बघण्याचा दृष्टिकोन बदलतो व सामाजिक समता प्रस्तापित होण्यासाठी ही गोष्ट महत्त्वाची ठरते. गावकुसाबाहेर राहणारा दलित भौतिक सुधारणा मिळाल्यावर सवर्णांच्या वसाहतीत जाऊ लागला व दलितांचे हे परावर्तीत जीवन साहित्यात दिसू लागले.

साहित्य निर्मितीसाठी समाज हा अत्यंत महत्वाचा घटक आहे. समाजात घडणारी विविध स्थित्यांतरे घडणारे परिवर्तन याचा परिणाम साहित्यात झालेला दिसतो. प्रत्येक व्यक्तीच्या जीवनाच्या मुळाशी समाज हा घटक अत्यंत महत्त्वाचा असतो. माणसाचा समाज जीवनाशी येणारा संबंध व त्यातून आकार घेणारे त्यांचे जीवन यांचा घनिष्ठ संबंध आहे. 'जू' हे ऐश्वर्य पाटेकर यांचे आत्मचरित्र वाचतांना आईने सोसलेले अफाट दुःख तर समोर येतेच पण समाजाकडून त्यांना त्याकाळात मिळालेली वागणूक हाही महत्वाचा घटक त्यांच्या साहित्यात अंतर्भुत झालेला दिसतो. त्याचप्रमाणे अनेक कवी, लेखक यांच्या साहित्यात त्यांच्या समाजाचे चित्रण आलेले दिसते. नारायण सुर्वेयांच्या कवितांतून आपल्याला दलित समाजाची जाणीव बघायला मिळते, फ. मु. शहाजिंदे यांच्या आईविषय कवितेतून आपल्याला समाजातील एका वेगळ्या परिस्थितीची जाणीव होते. कान्होपात्राच्या कुळात जन्माला आल्यामुळे समाजातून आपली ओळख शोधण्याचे काम जणू कवी करताना दिसतो. म्हणजे

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त्यांच्या कवितेतून त्या समाजातील कष्ट करणाऱ्या महिलांचे दुःख दाहकतेच्या पातळीवर प्रकट दिसते. ग्रामीण कवी, लेखक यांच्या लेखनात आपल्याला समाजातील विविध स्तरातील समाजाची जाणीव होताना दिसते. बदलती शेती पध्दती व होणारा पंढरीचा चाचर चातून होणारा अमृतराव बदल व त्या बदलामुळे होणारी सामाजिक अवस्था लेखक अतिशय बेदनामय स्थितीत वर्णन करताना दिसतो.

महात्मा फुले यांच्या ब्राम्हणांचे कसब, गुलामगिरी, शेतकऱ्यांचा आसूड इ. साहित्यकृतीतून ग्रामीण वर्गाच्या दारिद्र्याचा वेध घेतला आहे. आपल्या समकालीन समस्यांची पार्श्वभूमी इतिहासात कशी दडली आहे हे दाखविले आहे. धर्माच्या नावाखाली शूद्रावर लादली जाणारी मानसिक गुलामगिरी हे तत्कालीन समाजाचे वास्तव चित्रण त्यांच्या साहित्यात आलेले दिसते.

शंकर पाटील यांच्या साहित्यात ग्रामीण जीवनाचे चित्रण आलेले दिसते. ग्रामीण भागातील स्त्रीयांची जीवनशैली, राजकारण, समाजकारण याचे चित्रण त्यांच्या साहित्यात येते. समाज व साहित्य निर्मिती करणाऱ्या असणारा घनिष्ट संबंध याठिकाणी जाणवतो.

निष्कर्ष :–

समाज व साहित्य हया एकाच नाण्याच्या दोन बाजू असे म्हटले तरी वावगे ठरणार नाही. कारण समाजाचे वास्तव दर्शन आपल्याला साहित्यातून होते. साहित्य निर्मितीचा स्त्रोत म्हणजे समाज. समाज व साहित्य यांचा संबंध हा अत्यंत विशाल विस्तृत असा घटक आहे. त्याविषयी कितीही लिहिले, बोलले तरी ते कमीच पडणारे आहे.

संदर्भ सूची :–

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RESEARCH JOURNEY

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A Geographical Study of Adventure Tourism of Nashik Region, Maharashtra (India)

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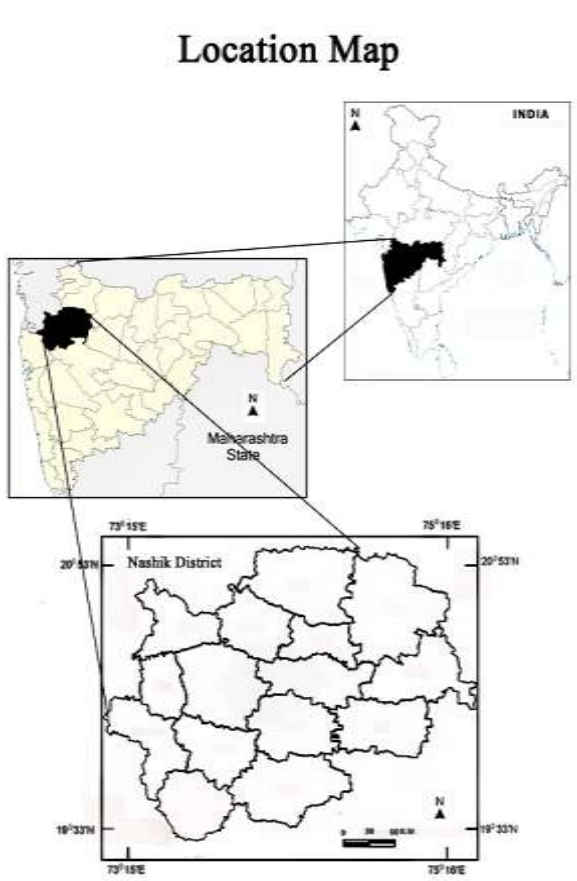
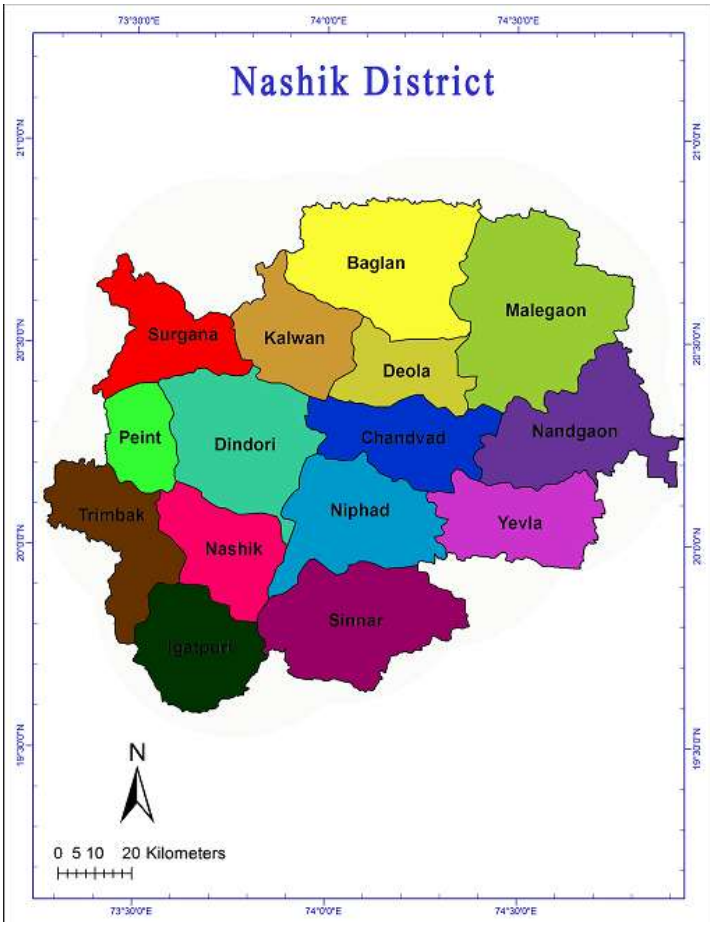
ABSTRACT

Tourism is one of the most rapidly developing economic activities in the world. There are many forms of tourism. Adventure Tourism is also attracting many tourists in India. Adventure tourism is not only recreating but it includes three aspects i.e. physical activity, appreciation of natural environment and cultural involvement. The physical strength of the tourist can be assessed in adventure tourism. The natural resources of the destinations can be assessed and information can be gathered during adventure tourism. The local community and their culture are equally important in adventure tourism as they are the source for getting exact details of the destination. Biodiversity study and sustainable development of tourism is possible by adventure tourism. Nashik region is very rich in natural resources like mountains, valleys, rivers, waterfalls, water reservoir, forests and wildlife. The aim of this research work is to study potential of adventure tourism in Nashik region. The stakeholders were interviewed and data was analysed using statistical techniques like satisfaction index and other tools. Maps, Charts, Tables have been used to represent the results. Adventure tourism will certainly be useful for the sustainable development of the study area. This research work has suggested some recommendations for the development of the site. These recommendations will promote the tourism activity in the study area.

Keywords: *adventure tourism, physical activity, natural environment, sustainable development*





Introduction:

Tourism is one of the most rapidly developing economic activities in the world. There are many forms of tourism. Adventure Tourism is also attracting many tourists in India. Adventure tourism is not only recreating but it includes three aspects i.e. physical activity, appreciation of natural environment and cultural involvement. The physical strength of the tourist can also be assessed in adventure tourism. The natural resources of the destinations can be assessed and information can be gathered during adventure tourism. The local community and their culture are equally important in adventure tourism as they are the source for getting exact details of the destination. Biodiversity study and sustainable development of tourism is possible by adventure tourism.

Definition of Adventure Tourism:

According to the Adventure Travel Trade Association, Adventure Tourism is a tourist activity that includes a physical activity, a cultural exchange, or activities in nature. It connects with local culture and physical landscape with active participation. This type of tourism is not about being risky or pushing your limits but actually in an unfamiliar area it is important to know and respect your limits.

Activities in Adventure Tourism:

This type of tourism provides plenty of activities to be performed in an unfamiliar area. Following are some of the activities performed at world level e.g. Day Hiking, Backpacking, Zip Lining, Climbing, Free Fall, Rafting, Mountain Biking, Skiing and Snowboarding, Trekking, Hot air ballooning, Scuba Diving, Wildlife Safari, Camping, etc.

Adventure Tourism in India:

India has a diverse topography, which is very useful for the adventure tourism activities in the country. Different types of adventure activities are performed in India. In India there are many famous adventure tourism destinations that are developed due to the physical landscape and geographical conditions. The places that promote adventure activities are as follows:

Ladakh: This area has rugged terrain and beautiful natural sites. The climate of the region is cold and arid. The overall altitude of the region is about 10000 feet from mean sea level. These natural resources provide many destinations for adventure tourism.

Rishikesh: Rishikesh is located in Uttarakhand state of India. It is one of sacred places of India. The climate of this place is very pleasant and non-polluted. This destination is very famous for river rafting, rappelling and mountain climbing.

Goa: The climate of Goa state attracts thousands of tourists not only from India but also from many more countries. There are many adventure tourism activities enjoyed by the tourists such as Scuba Diving, and many other water sports.

Many other destinations in India attract adventure lovers and many forms of activities are performed.

Adventure Tourism in Maharashtra:

The diverse landscape of Maharashtra provides many destinations for adventure tourism. Many forms of adventure activities are performed in the state. Some of the popular adventure destinations of Maharashtra state are as follows:

Kamshet: Kamshet lies in the western part of Maharashtra in the Sahyadrian Mountain Ranges. The climate of the place is very pleasant and attractive in the summer season. Paragliding is one of the famous activities performed at this location.

Kolad: Kolad is a natural place that lies on the banks of the river Kundalika. It is one of the famous places of Maharashtra among the tourists for relaxing and many forms of adventure activities.

Lonavala: It is one of the famous hill stations in Maharashtra. It is near Pune City and hence has tourist's attractions throughout the year. It has a moderate climate. The rugged topography of the place is the main attraction of the tourists. The tourists may perform many forms of adventure activities at this place.

Along with these many other places in the state have potential for adventure activities.

Objectives:

The objective of the present research work is as follows:

i) To study the adventure tourism activities in the study area.

ii) To analyse the potential of adventure tourism in the study area.

Research Methodology:

The present research work requires both the field work and desk work. Primary and Secondary data was collected for the analysis of potential of adventure tourism. The primary data was collected through field work. The questionnaire was prepared for collection of responses from the stakeholders of the tourism activities. These responses were analysed for getting the satisfaction of the tourists and potential of the sites. The secondary data was collected from many government offices and local managements such as District Gazetteer, District Socio-Economic Survey, Tourism Department, Forest Department, Tehsil offices, Muncipal Corporations and others. Random sampling method was used for collecting primary data.

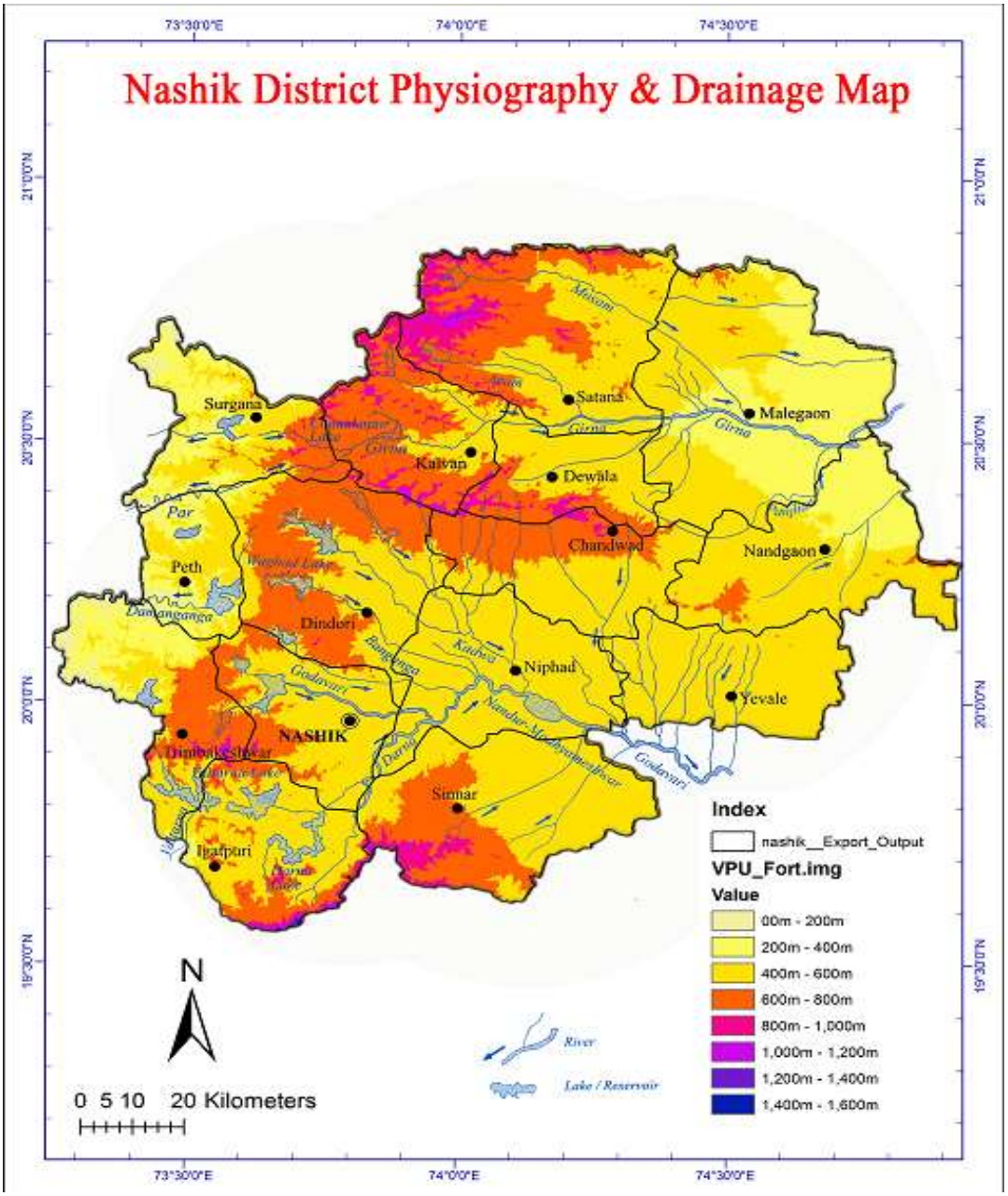
Study area:

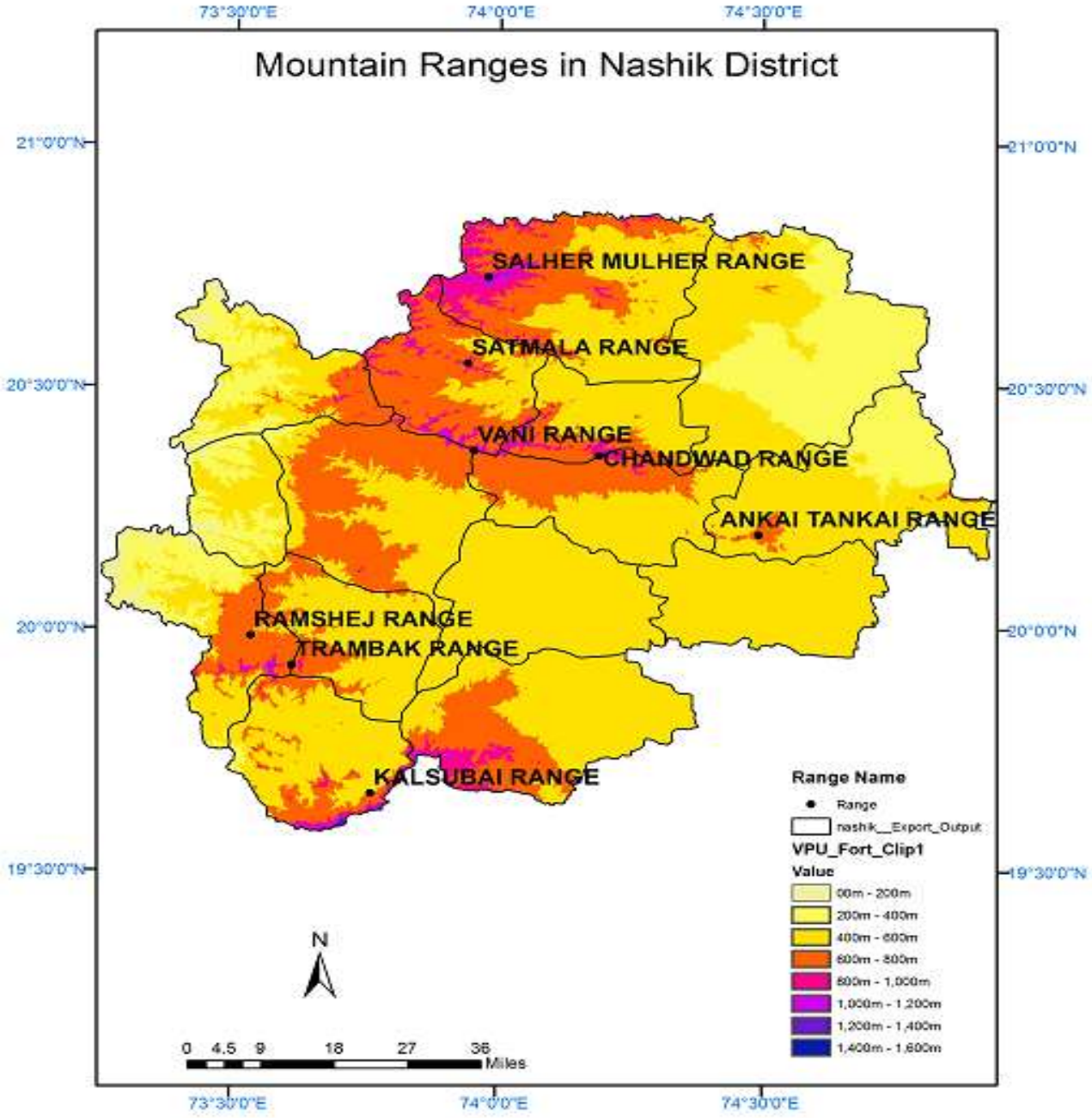
Nashik District is located in the North-west corner of Maharashtra State. It lies between $90^0$35' and $20^0$52' North Latitude and $73^0$16' and $74^0$56' East Longitude. It covers an area of 15,530.00 Sq. Km. It is rhomboidal in shape with the longer diagonal of about 170 km from South-west to North-east. It comprises of 15 tehsils with administrative headqurter at Nashik. It is situated partly in the Tapi Basin and partly in the upper Godavari Basin. Kalwan, Deola, Baglan, Malegaon and Nandgaon tehsils are drained in the north and north-east by Girna river and its tributaries. While the remaining tehsils except Peint and Surgana tehsils are in Godavari basin and drained by the Godavari river and its tributaries. The main system of hills in this region is the Sahyadri and its three off shoots.

Climate of the Nashik district is quite favourable for the tourism point of view.

1) The cold season from December to February
2) The hot season from March to May (Max. Temp. 43.6^{0}C at Malegaon)
3) The south west monsoon season from June to September
4) The post monsoon season from October and November

The average annual rainfall in the district is 1000 mm. The rainfall received at Western Ghats is much heavier than in the rest of the district. The forest area in the district is distributed among 1,141 villages in the district which covers about 21.24 per cent land of the district. Forests are found in every tehsil of the districts.




Mountain Ranges in Nashik District
73°30'0"E
74°0'0"E
74°30'0"E
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19°30'0"N
SALHER MULHER RANGE
SATMALA RANGE
VANI RANGE
CHANDWAD RANGE
ANKAI TANKAI RANGE
RAMSHEJ RANGE
TRAMBAK RANGE
KALSUBAI RANGE
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Miles
Range Name
Range
nashik_Export_Output
VPU_Fort_Clip1
Value
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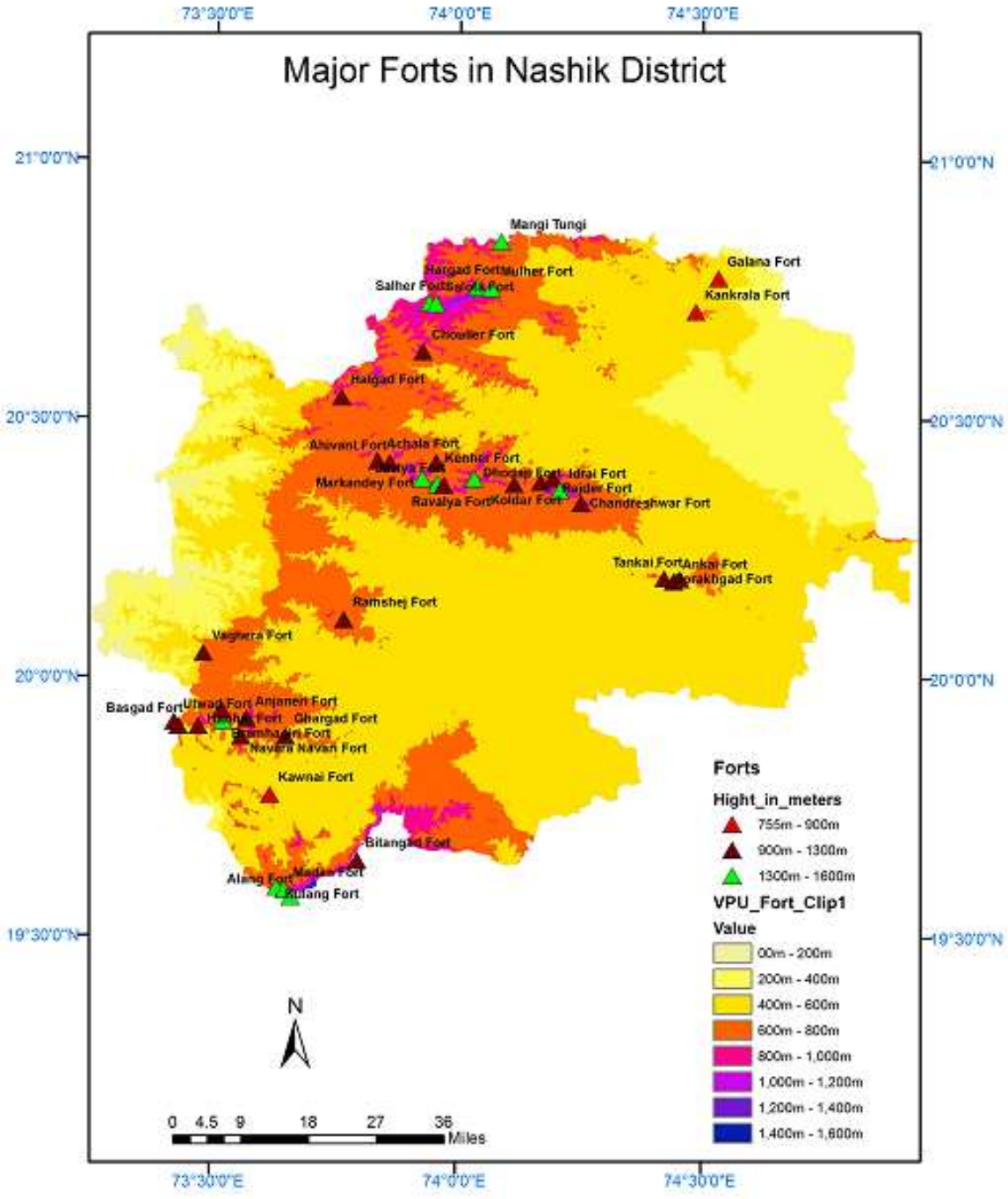
200m - 400m
400m - 600m
600m - 800m
800m - 1,000m
1,000m - 1,200m
1,200m - 1,400m
1,400m - 1,600m

Hills and Forts of Nashik District:

Nashik Sub Range (Ramshej Range)						
Sr. No.	**Name of Hill / Fort**	**Altitude (mt/ft)**	**Class**	**Village at Foothill**	**Nearest Big Village/City**	**Tehsil**
1	Ramshej	985/3231	Simple	Ashewadi	Nashik	Nashik
2	Deheri	1092/3582	Simple	Rasegaon/Ashewadi	Nashik	Nashik
3	Bhorgad	1091/3579	Simple	Tungaldara	Nashik	Nashik
Nashik Sub Range (Pandavleni Range)						
4	Bahula	956/3136	Simple	Shingave Bahula	Deolali Camp	Igatpuri
5	Raigad	862/2828	Medium	Raigadwadi	Dadivarhe	Igatpuri
6	Gadgad (Ghargad)	962/3156	Difficult	Gadgad Sangavi	Vadivarhe	Igatpuri
Trimbakeshwar Sub Range						
7	Anjaneri	1300/4265	Medium	Anjaneri	Trimbakeshwar	Trimbakeshwar
8	Ranjangad	850/2788	Medium	Mulegaon	Anjaneri	Trimbakeshwar
9	Navra-Navri *	956/3136	Simple	Kushegaon	Vadivarhe	Igatpuri
10	Brahmagiri	1394/4573	Medium	Trimbakeshwar	Trimbakeshwar	Trimbakeshwar
11	Harihar	1120/3674	Medium	Nirgudpada	Trimbakeshwar	Trimbakeshwar
12	Bhaskargad / Basgad	1086/3562	Simple	Nirgudpada	Trimbakeshwar	Trimbakeshwar
Igatpuri Sub Range						
13	Kavnai	814/2670	Simple	Kavnai	Ghoti	Igatpuri
14	Tringal-wadi	987/3238	Simple	Tringalwadi	Ghoti	Igatpuri
Peth Sub Range						
15	Waghera	1050/3444	Simple	Waghera	Trimbakeshwar	Trimbakeshwar
16	Khairai	700/2296	Medium	Thanapada	Harsul	Peth
17	Songiri	670/2198	Simple	Bhuvan	Peth	Peth
Kalsubai Sub Range						
18	Mordhan *	1052/3451	Medium	Khairgaon	Ghoti	Igatpuri
19	Kulang	1470/4822	Medium	Kurungwadi / Ambewadi	Ghoti	Igatpuri
20	Madan	1466/4809	Difficult	Ambewadi	Ghoti	Igatpuri
21	Alang	1469/4819	Difficult	Uddavane / Ambewadi	Ghoti	Igatpuri
Aundha –Patta Sub Range						
22	Bitanwadi	1085/3559	Simple	Bitanwadi	Ghoti	Igatpuri
23	Aundha	1320/4330	Difficult	Aundhewadi	Sinnar	Sinnar
24	Patta / Vishrmgad	1391/4563	Medium	Thangaon	Sinnar	Sinnar
25	Aad	1233/4045	Medium	Aadwadi	Sinnar	Sinnar
26	Parvatgad	1080/3543	Medium	Sonewadi	Sinnar	Sinnar
27	Songad *	850/2788	Simple	Sonewadi	Sinnar	Sinnar
28	Dubergad *	800/2624	Simple	Dubewadi	Sinnar	Sinnar
Chankapur Sub Range						
29	Pimplagad	1130/3707	Medium	Sule Pimpale	Abhone	Kalwan

	/Mandala*					
30	Premgiri *	810/2657	Simple	Hingalwadi	Abhone	Kalwan
31	Choulher	1128/3700	Medium	Tilwan	Satana	Baglan
Galna Sub Range						
32	Galna	878/2880	Simple	Galna	Malegaon	Malegaon
33	Kankrala	755/2805	Simple	Kankrala	Malegaon	Malegaon
Ajintha Range (Nashik District)						
34	Katra	1406/4612	Medium	Katarwadi	Lasalgaon	Yeola
35	Ankai – Tankai	961/3152	Simple	Ankai	Manmad	Yeola
36	Manikpunj	636/2053	Simple	Manikpunj	Manmad	Nandgaon
37	Jategaon *	-	Simple	Jategaon	Manmad	Nandgaon
38	Gorakhgad	-	Difficult	Manmad	Manmad	Nandgaon
Selbari – Dholbari Range						
39	Bhilai *	1060/3477	Medium	Dagadi Sakode	Satana	Baglan
40	Mulher	1317/4320	Medium	Mulher	Taharabad	Baglan
41	Hargad	1340/4396	Medium	Mulher	Taharabad	Baglan
42	Salota	1350/4429	Difficult	Waghambe	Taharabad	Baglan
43	Salher	1567/5141	Medium	Salher	Taharabad	Baglan
44	Mangi-Tungi	1324/1331 4343/4366	Medium	Bhilwad	Taharabad	Baglan
45	Nhavi / Ratangad	1297/4255	Medium	Vadakhel	Taharabad	Baglan
46	Pisol	1076/3530	Simple	Pisolwadi	Jaykheda	Baglan
47	Dermal	1076/3530	Simple	Bilpuri	Jaykheda	Baglan
Dodheshwar Sub Range (Dholbari)						
48	Karha	937/3074	Simple	Karha	Satana	Baglan
49	Ajmera *	870/2854	Simple	Ajmer Saundane	Satana	Baglan
50	Vishta *	1030/3379	Simple	Bijote	Satana	Baglan
51	Dundha	693/2273	Simple	Dundhe	Satana	Baglan
Satmala – Ajintha Range						
52	Hatgad	1114/3654	Simple	Hatgadwadi	Vani	Surgana
53	Achala	-	Medium	Pimpri Achala	Vani	Dindori
54	Ahivant	1228/4028	Simple	Ahivantwadi	Vani	Kalwan
55	Mohandar*	-	Difficult	Mohandar	Nanduri	Kalwan
56	Markandey	1336/4383	Medium	Babapur / Mulane	Vani	Kalwan
57	Kanhergad	1100/3608	Medium	Aathamba	Nanduri	Kalwan
58	Ravlya – Javlya	1332/4370 1236/4055	Medium	Babapur / Mulane	Vani	Kalwan
59	Dhodap	1551/5088	Medium	Hatti	Dhodambe	Chandwad
60	Kanchana	1134/3720	Medium	Puri / Kanchana	Sogras	Chandwad
61	Koldher	978/3208	Difficult	Kheldari	Sogras	Chandwad
62	Indrai	1370/4494	Medium	Vadbare	Chandwad	Chandwad
63	Rajdher	1091/3579	Difficult	Rajdherwadi	Chandwad	Chandwad
64	Chandwad	1125/3690	Medium	Chandwad	Chandwad	Chandwad
65	Mesna	850/2788	Medium	Mesankhede	Chandwad	Chandwad


Major Forts in Nashik District
73°30'0"E
74°0'0"E
74°30'0"E
21°0'0"N
20°30'0"N
20°0'0"N
19°30'0"N
Mangi Tungi
Galana Fort
Kankrala Fort
Hargad Fort
Salher Fort
Chowler Fort
Haigad Fort
Ahivant Fort
Achala Fort
Kenher Fort
Markandey Fort
Ravalya Fort
Koldar Fort
Idrai Fort
Chandreshwar Fort
Tankai Fort
Ankai Fort
Ramshej Fort
Vaghera Fort
Basgad Fort
Utwad Fort
Anjaneri Fort
Ghargad Fort
Navara Navari Fort
Kawnai Fort
Bitangad Fort
Alang Fort
Madan Fort
Mulang Fort
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Miles
Forts
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755m - 900m
900m - 1300m
1300m - 1600m
VPU_Fort_Clip1
Value
00m - 200m
200m - 400m
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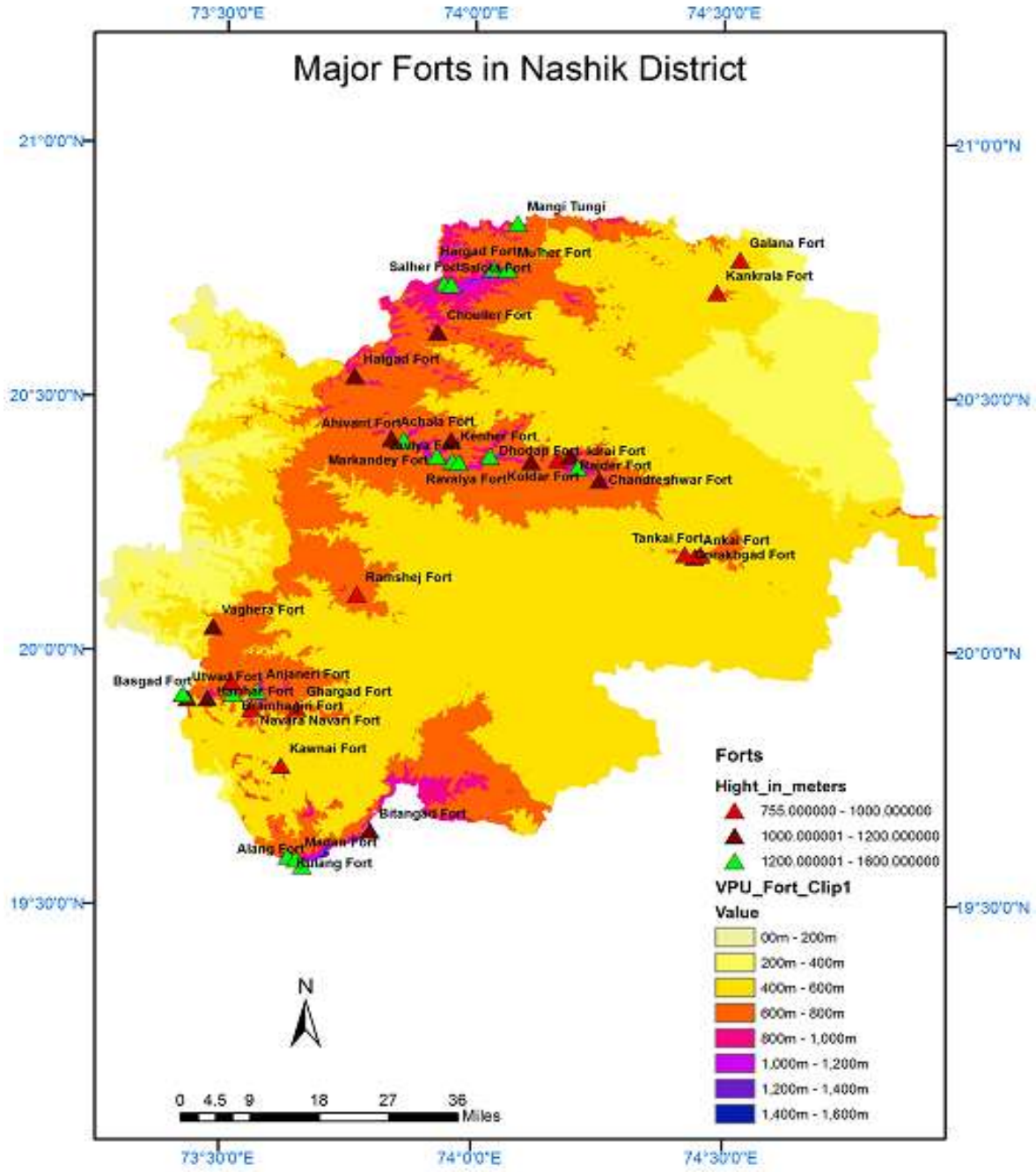
1,000m - 1,200m
1,200m - 1,400m
1,400m - 1,600m


Major Forts in Nashik District
73°30'0"E
74°0'0"E
74°30'0"E
21°0'0"N
20°30'0"N
20°0'0"N
19°30'0"N
Mangi Tungi
Galana Fort
Kankrala Fort
Choulher Fort
Harigad Fort
Ahivant Fort
Achala Fort
Kenher Fort
Dhodap Fort
Adrai Fort
Markandey Fort
Ravalya Fort
Koldar Fort
Chandreshwar Fort
Tankai Fort
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Ramshej Fort
Vaghera Fort
Basgad Fort
Utwad Fort
Anjaneri Fort
Ghargad Fort
Navara Navari Fort
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Forts
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755.000000 - 1000.000000
1000.000001 - 1200.000000
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VPU_Fort_Clip1
Value
00m - 200m
200m - 400m
400m - 600m
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N
0 4.5 9 18 27 36
Miles

These are the 65 hills and hill forts present in the Nashik District. These are the main natural resources of the district for the adventure tourism. The hills and hill forts are the main attraction of adventure tourists. Many trekking and climbing groups are formed in the district. The tourists who want to assess their physical strength and appreciate the natural environment always prefer the district because of the district's physical assets. Most of the tourists follow the safety measures for trekking and climbing the hills and hill forts in the district.

Overall Tourist Satisfaction Index:

Satisfaction Index has been calculated to bring out level of satisfaction of tourists. It is a globally accepted tool to calculate the level of satisfaction of tourist. The strength and weakness of the site can be assessed properly by using this index.

The following formula has been adopted for Factor wise Satisfaction Index.

- $Sti = \frac{fixi}{fi}$

Where:

Sti= Satisfaction Index for i^{th} factor

fi= Number of respondents deriving the particular level of Satisfaction of ith factor

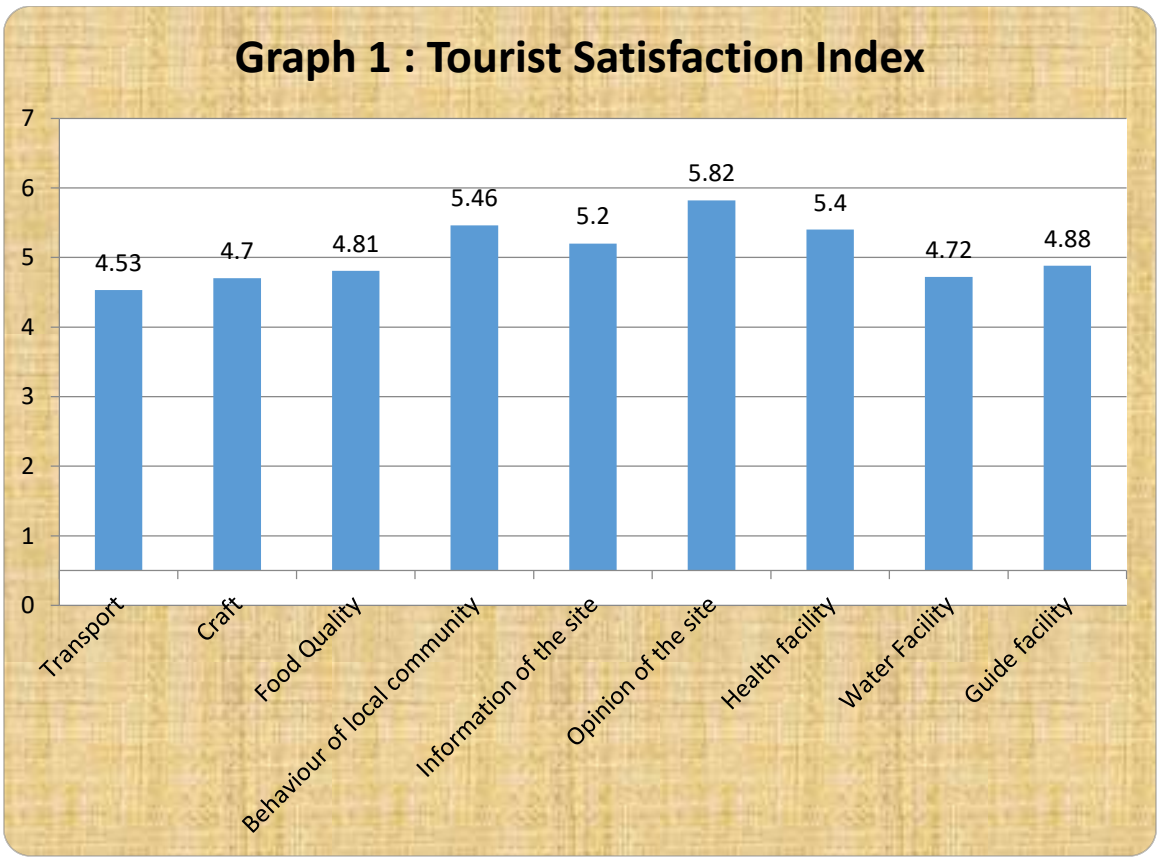
Xi= Numerical values of the particular level of satisfaction of the ith factor

Four point scaling technique viz. Excellent, Good, Satisfactory and Unsatisfactory is used in this method. To derive the Satisfaction of the tourists nine management factors are selected. The questionnaires received from the tourists were used to derive the satisfaction index.

Overall Tourist Satisfaction Index

Sr. No.	Management Factors	Unsatisfactory	Satisfactory	Good	Excellent	Satisfaction Index	Rank
1.	Transport	202.5	915	157.5	30	4.53	9
2.	Craft	230	715	360	50	4.70	8
3.	Food Quality	167.5	910	247.5	60	4.81	6
4.	Behaviour of local Community	155	590	757.5	70	5.46	2
5.	Information of site	100	935	442.5	20	5.20	4
6.	Opinion of site	97.5	625	862.5	90	5.82	1
7.	Health Facility	152.5	610	772.5	20	5.40	3
8.	Water Facility	257.5	610	412.5	80	4.72	7
9.	Guide Facility	232.5	615	487.5	70	4.88	5

***Source**: Data compiled by researcher*



The Factors Opinion of site and Behaviour of Local Community ranked 1st and 2nd position with the highest Satisfaction Index 5.82 and 5.46 respectively. Health facility followed the Behaviour of Local Community with Satisfaction Index of 5.40, whereas Transport stood at the last place with Satisfaction Index of 4.53. Information of Site, Guide Facility, Food Quality, Water Facility and Craft stood with ascending order of Satisfaction Index from rank 4 to 8 with 5.20, 4.88, 4.81, 4.72 and 4.70 respectively.

SUGGESTIONS:

- The sites do not possess accommodation facility hence camping facilities could be a good option for the adventure lovers.
- To increase the flow of adventure tourists the sites should be promoted through development of websites, organizing workshops and meetings.
- Transport facilities should be developed as it received a low score in satisfaction index.
- Local food and craft should be developed as an additional income source for the local community and benefits of the tourists.
- Health facilities should be developed in the region as adventure tourism has certain associated risks.
- Local people should be encouraged and trained to work as guides which will be an additional income source for them.

CONCLUSION:

Many tourists visit these places in the district to appreciate the nature and resources in the study area. The study area possesses good natural surroundings, biodiversity and rugged physical terrain and all these features are the main attractions for the adventure lovers. Cultural and social aspects also encourage tourism in the study area. It can be concluded that the study area has a great potential to be developed as a good adventure tourism destination.

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Through Entrepreneurship & Skill Development

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Women Empowerment : Need of the Time

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Abstract:

Women play a crucial role in the overall development of a society. They work in various capacities around us. However their work has been neglected over the years. Their role has been curtailed exclusively to the household affairs. The housewives are more important because they shape the minds of children through their nurturing abilities. Since India is considered as a youngest country in the world. The youth of this country should be sound and responsible. The women are nurturing of young minds of our nation. Apart from this important role, women are performing well in various difficult works. Though they are doing well, their contribution has been neglected in the male dominant society like ours. The steps have been initiated on various levels. The government, NGOs, education institutes, & woman movements are working to uplift the status of women in the society. More steps should be taken on personal level in order to strengthen the position women in the society. This can be done by reviewing our obsolete ideas and concepts. The male should treat women equally. This can be done by empowering the women. Every country is striving to empower the women. India is far behind in these ventures. Women empowerment is needed in India than ever. This paper is an attempt to enumerate various forces, concepts, strategies, policies and mechanisms that are working in the field of women empowerment.

Key Words: Women Empowerment, Economic Empowerment, Political Empowerment, Micro Finance, women bank,

Paper:

Women empowerment refers to making women powerful to make them capable of deciding for themselves. Women have suffered a lot through the years at the hands of men. In earlier centuries, they were treated as almost non-existent. As if all the rights belonged to men even something as basic as voting. As the times evolved, women realized their power. The movements have been started for women empowerment.

Women's empowerment is the way or a social action in which women elaborate and recreate what it is to be in a circumstance that they previously were denied.[1] Empowerment may be defined in several ways, however, women's empowerment means, accepting and allowing people who are on the outside of the decision-making process into it. "This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making."[2] Empowerment is the method that creates power in individuals in their lives, society, and in their communities. People are empowered when they are able to access the opportunities available to them without limitations and restrictions such as in education, profession and lifestyle. Empowerment involves the action of raising the status of women through

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education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society.[1]

On the other hand, it is the procedure for women to redefine gender roles. The roles allow for women to acquire the ability to choose for them. The same ability is restricted over the years. There are several principles defining women's empowerment such as, for one to be empowered, they must come from a position of disempowerment. Furthermore, one must acquire empowerment themselves rather than have it is endowed to them by an external party. Other studies have found that empowerment definitions engage, people having the capability to make important decisions in their lives. Empowerment and disempowerment is relative to other at a previous time; therefore, empowerment is a process, not a product. Women empowerment has become a significant topic of discussion in development and economics. It can also point to the approaches regarding other underestimate genders in a particular political or social context. Women's economic empowerment refers to the ability for women to enjoy their right to control and benefit from the resources, assets, income and their own time, as well as the ability to manage risk and improve their economic status and well being. While often interchangeably used, the more comprehensive concept of gender empowerment refers to people of any gender, stressing the distinction between biological and gender as a role.

Entire nations, businesses, communities and groups can benefit from the implementation of programs and policies that adopt the notion of women empowerment.[2] Empowerment of women is a need for the very development of a society, since it increases the quality and the quantity of human resources available for development.[3] Empowerment is one of the main procedural concerns when addressing human rights and development.

Women's empowerment and achieving gender equality is essential for our society to ensure the sustainable development of the country. Many world leaders and scholars have argued that sustainable development is impossible without gender equality and women's empowerment. Sustainable development accepts environmental protection, social and economic development, and without women's empowerment, women wouldn't feel equally important to the process of development as men.[4] It is widely believed that, the full participation of both men and women is critical for development. Only acknowledging men's participation will not be beneficial to sustainable development. In the context of women and development, empowerment must include more choices for women to make on their own.[5] Without gender equality and empowerment, the country could not be just, and social change wouldn't occur. Therefore, scholars agree that women's empowerment plays a huge role in development and is one of the significant contributions of development. Without the equal inclusion of women in development, women would not be able to benefit or contribute to the development of the country. Scholars have identified two forms of empowerment, economic empowerment and political empowerment.

A) Economic Empowerment

Economic empowerment increases women's agency, access to formal government programs, mobility outside the home, economic independence, and purchasing power. Policy makers are suggested

[1] Bayeh, Endalcachew (2016). "The Role of Empowering Women and Achieving Gender Equality to the Sustainable Development of Ethiopia". Pacific Science Review B: Humanities and Social Sciences. Pp 38

[2] Deneulin, Séverine; Lila Shahani, eds. (2009). "An Introduction tom The Human Development and Capability Approach: Freedom and Agency". Sterling, VA: Earth scan

[3] Gupta, Kamla; Yesudian, P. Princy (2006). "Evidence of women's empowerment in India: a study of socio-spatial disparities". Geo Journal. Pp 365–380

[4] Shah, M M "Sustainable Development" *Science Direct Encyclopedia of Ecology*

[5] Mehra, Rekha (1997) "Women, Empowerment, and Economic Development" *The Annals of the American Academy of Political and Social Science* Pp 554

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to support job training to aid in entrance in the formal markets.[1] One recommendation is to provide more formal education opportunities for women that would allow for higher bargaining power in the home. They would have more access to higher wages outside the home; and as a result, make it easier for women to get a job in the market.[2]

Strengthening women's access to property inheritance and land rights is another method used to economically empower women. This would allow them better means of asset accumulation, capital, and bargaining power needed to address gender inequalities. Often, women in developing and underdeveloped countries are legally restricted from their land on the sole basis of gender. Having a right to their land gives women a sort of bargaining power that they wouldn't normally have; in turn, they gain more opportunities for economic independence and formal financial institutions.

1) Poverty Eradication

Since women comprise the majority of the population below the poverty line and are very often in situations of extreme poverty, given the harsh realities of intra-household and social discrimination, macro-economic policies and poverty eradication programmes will specifically address the needs and problems of such women. There will be improved implementation of programmes which are already women oriented with special targets for women. Steps will be taken for mobilization of poor women and convergence of services, by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities

2) Micro Credit

In order to enhance women's access to credit for consumption and production, the establishment of new and strengthening of existing micro-credit mechanisms and micro-finance institution will be undertaken so that the outreach of credit is enhanced. Other supportive measures would be taken to ensure adequate flow of credit through extant financial institutions and banks, so that all women below poverty line have easy access to credit.

3) Economic Education

We need to provide ample opportunities of economic education to women. The economic education will certainly empower the women because they will gradually participate in the economic transactions through banking system. We can promote women to set up their own business by providing them financial assistance and technical expertise. The central government took a good initiative by setting up women banks in the country however these banks have been merged in SBI.

4) Globalization

Globalization has presented new challenges for the realization of the goal of women's equality, the gender impact of which has not been systematically evaluated fully. However, from the micro-level studies that were commissioned by the Department of Women & Child Development, it is evident that there is a need for re-framing policies for access to employment and quality of employment. Benefits of the growing global economy have been unevenly distributed leading to wider economic disparities, the feminization of poverty, increased gender inequality through often deteriorating working conditions and unsafe working environment especially in the informal economy and rural areas. Strategies must be designed to enhance the capacity of women and empower them to meet the negative social and economic impacts, which may flow from the globalization process.

5) Women and Agriculture

In view of the critical role of women in the agriculture and allied sectors, as producers, concentrated efforts must be made to ensure those benefits of training, extension and various programmes. The

[1] Kabeer, Naila. (2011)"Contextualising the Economic Pathways of Women's Empowerment: Findings from a Multi-Country Research Programme.".

[2] *Duflo, Esther (2012).* "Women Empowerment and Economic Development". *Journal of Economic Literature. Pp 50*

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programmes for training women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. must be expanded to benefit women workers in the agriculture sector.

6) Women and Industry

The important role played by women in industry has been crucial to the development of the industrial sectors. They would be given comprehensive support in terms of labor legislation, social security and other support services to participate in various industrial sectors. Women at present cannot work in night shift in factories even if they wish to. Suitable measures can be taken to enable women to work on the night shift in factories. This can be accompanied with support services for security, transportation etc.

7) Support Services

The provision of support services for women, like child care facilities, including crèches at work places and educational institutions, homes for the aged and the disabled must be expanded and improved to create an enabling environment and to ensure their full cooperation in social, political and economic life. Women-friendly personnel policies can also be drawn up to encourage women to participate effectively in the developmental process.

B) Political Empowerment

Political empowerment supports creating policies that would best support gender equality and agency for women in both the public and private spheres.

1) Reservation Quota

Popular methods that have been suggested are to create affirmative action policies that have a quota for the number of women in policy making and parliament positions. As of 2017, the global average of women whom hold lower and single house parliament positions is 23.6 percent.

2) Awareness on Voting

Further recommendations have been to increase women's rights to vote, voice opinions, and the ability to run for office with a fair chance of being elected. Because women are typically associated with child care and domestic responsibilities in the home, they have less time dedicated to entering the labor market and running their business. Policies that increase their bargaining power in the household would include policies that account for cases of divorce, policies for better welfare for women, and policies that give women control over resources. However, participation is not limited to the realm of politics. It can include participation in the household, in schools, and the ability to make choices for one. Some theorists believe that bargaining power and agency in the household must be achieved before one can move onto broader political participation.[1]

Almost every country, no matter how progressive has a history of ill-treating women. In other words, women from all over the world have been rebellious to reach the status they have today. While the western countries are still making progress, third world countries like India still lack behind in Women Empowerment. In India, women empowerment is needed more than ever. India is amongst the countries which are not safe for women. There are various reasons for this. Firstly, women in India are in danger of honor killings. Their family thinks its right to take their lives if they bring shame to the reputation of their legacy.

Moreover, education and freedom scenario is very regressive here. Women are not allowed to pursue higher education, they are married off early. The men are still dominating women in some regions like it's the woman's duty to work for him endlessly. They do not let them go out or have freedom of any kind. In addition, domestic violence is a major problem in India. The men beat up their wife and abuse them as they think women are their property. Women are afraid to speak up. Similarly, the women who do actually work

[1] *Nussbaum, Martha C. (2000). "Introduction". Women and Human Development. The Capabilities to Approach. Cambridge, UK: Cambridge University Press. pp. 1–3*

get paid less than their male counterparts. It is downright unfair and sexist to pay someone less for the same work because of their gender. Thus, we see how women empowerment is the need of the hour. We need to empower these women to speak up for themselves and never be a victim of injustice.

There are various ways in how one can empower women. The individuals and government must both come together to make it happen. Education for girls must be made compulsory so that women can become illiterate to make a life for themselves. Women must be given equal opportunities in every field, irrespective of gender. Moreover, they must also be given equal pay. We can empower women by abolishing child marriage. Various programs must be held where they can be taught skills to fend for themselves in case they face financial crisis.

C) Social Empowerment

Women can be empowered socially by treating them on equal ground in decision making. This can be done on individual level. One can provide an opportunity to a woman to take decision in the family. This will boost the confidence of a woman. We must respect women in our normal affairs. This can be done collectively. One needs to possess an objective and friendly attitude towards women at public and work places.

1) Education

Equal access to education for women and girls can be ensured. Special measures must be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Gender sensitive curricula would be developed at all levels of educational system in order to address sex stereotyping as one of the causes of gender discrimination.

2) Health

A holistic approach to women's health which includes both nutrition and health services can be adopted and special attention must be given to the needs of women and the girl at all stages of the life cycle. The reduction of infant mortality and maternal mortality, which are sensitive indicators of human development, is a priority concern. Women should have access to comprehensive, affordable and quality health care. Measures can be adopted that take into account the reproductive rights of women to enable them to exercise informed choices, their vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB, and water borne diseases as well as hypertension and cardio-pulmonary diseases. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases must be tackled from a gender perspective.

3) Nutrition

In view of the high risk of malnutrition and disease that women face at all the three critical stages viz., infancy and childhood, adolescent and reproductive phase. Focused attention can be paid to meet the nutritional needs of women at all stages of the life cycle. This is also important in view of the critical link between the health of adolescent girls, pregnant and lactating women with the health of infant and young children. Special efforts can be made to tackle the problem of macro and micro nutrient deficiencies especially amongst pregnant and lactating women as it leads to various diseases and disabilities.

4) Environment

Women must be involved and their perspectives reflected in the policies and programmes for environment, conservation and restoration. Considering the impact of environmental factors on their livelihoods, women's participation must be ensured in the conservation of the environment and control of environmental degradation. The vast majority of rural women still depends on the locally available non-commercial sources of energy such as animal dung, crop waste and fuel wood. In order to ensure the efficient use of these energy resources in an environmental friendly manner, the Policy can aim at

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promoting the programmes of non-conventional energy resources. Women can be involved in spreading the use of solar energy, biogas, smokeless chulahs and other rural application so as to have a visible impact of these measures in influencing eco system and in changing the life styles of rural women.

5) Science and Technology

Programmes on science and technology certainly strengthen to bring about a greater involvement of women in science and technology. These can include measures to motivate girls to take up science and technology for higher education and also ensure that development projects with scientific and technical inputs involve women fully. Efforts are needed to develop a scientific temper and awareness.

6) Violence Against Women

All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices shall be dealt with effectively with a view to eliminate its incidence. Institutions and mechanisms/schemes for assistance can be created and strengthened for prevention of such violence , including sexual harassment at work place and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. A special emphasis can also be laid on programmes and measures to deal with trafficking in women and girls.

7) Rights of the Girl Child

All forms of discrimination against the girl child and violation of her rights must be eliminated by undertaking strong measures both preventive and punitive within and outside the family. These can relate specifically to strict enforcement of laws against prenatal sex selection and the practices of female foeticide, female infanticide, child marriage, child abuse and child prostitution etc. Removal of discrimination in the treatment of the girl child within the family and outside and projection of a positive image of the girl child can be actively fostered. There must be special emphasis on the needs of the girl child and earmarking of substantial investments in the areas relating to food and nutrition, health and education, and in vocational education. In implementing programmes for eliminating child labour, there must be a special focus on girl children.

8) Mass Media

Effective use of Media can be made to portray images consistent with human dignity of girls and women. The Policy must specifically strive to remove demeaning, degrading and negative conventional stereotypical images of women and violence against women. Private sector partners and media networks will be involved at all levels to ensure equal access for women particularly in the area of information and communication technologies. The media can encourage to develop codes of conduct, professional guidelines and other self regulatory mechanisms to remove gender stereotypes and promote balanced portrayals of women and men.[1]

Most importantly, the embarrassment of divorce and abuse must be thrown out of the window. Many women stay in abusive relationships because of the fear of society. Parents must teach their daughters it is okay to come home divorced rather than in a casket. The women's movement and a wide-spread network of non-Government Organizations which have strong grass-roots presence and deep insight into women's concerns are contributing in inspiring initiatives for the empowerment of women.

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RESEARCHJOURNEY

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Self-Control: A Master Strategy Of Success

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ABSTRACT
Self control is one of the widely studied areas in Psychology. Its proponents believe that it is critically involved in success in academics, lack of drug abuse including alcohol, success in marriage, success at job, controlling overeating, trustworthy relations with life partner; lack of extramarital affairs and many more. Self control is an ability to forgo immediate temptation (immediate reward) for the sake of distant goals (delayed reward). In the present paper the researcher has tried to present relevant review of literature on self-control and has also suggested strategies for both immediate self-control and long term self-control

Keywords: self- control, impulse, immediate gratification, success, distraction, goals

INTRODUCTION

Self-control is a unique human strength. Individuals show enormous ability to beat natural inclinations and driving forces, and forego prompt delight, in quest for long haul objectives (Metcalfe and Mischel, 1999). Self-control has been demonstrated to be related with progress in school and the working environment, better wellbeing, amicable social and sentimental connections, and ideal mental prosperity and personal satisfaction (Tangney, Baumeister, and Boone, 2004). On the other hand, customary failures in restraint are related with expanded weakness to illicit drug use, guiltiness, liquor abuse, stoutness, incessant sickness, and impulsive betting (Cervone, 1996). These discoveries have prompted an expansion of research in social brain science intending to recognize the associates of good restraint and create hypothetical models to clarify the procedures and instruments that underlie discretion. One unmistakable methodology conceptualizes self-control as a restricted asset that empowers individuals to abrogate driving forces, get out from under propensities, and change imbued, well-learned patterns of activity (Baumeister, Bratslavsky, Muraven, and Tice, 1998: Muraven, Tice, and Baumeister, 1998). Self-control, subsequently, mirrors the degree to which an individual can defeat a predominant social reaction to some elective strategy. As the asset is limited, discretion assets are estimated to move toward becoming drained after a time of effort prompting diminished poise limit. Assets must be reestablished after a time of rest or recuperation.

Trial of the restricted asset model would in general embrace a double undertaking worldview in which members are arbitrarily alloted to get an underlying assignment that requires restraint or an errand that does not require self-control. Participants along these lines participate in a subsequent discretion task, execution on which comprises the needy proportion of poise. The degree to which execution on the subsequent errand is impeded in members accepting an underlying undertaking that required restraint: in respect to those getting a first assignment did not require poise, gives affirmation of the ego depletion impact. This naturally engaging model has been upheld by a huge volume of research in differing areas of discretion, for example, passionate and thought guideline, drive control, relational connections, and money related administration (Hagger, Wood, Stiff, and Chatzisarantis, 2010).

In spite of noteworthy corroborative proof for the model, the instruments in charge of its expectations stay tricky (Hagger et al., 2010). Principal among the extraordinary inquiries for the asset consumption model is actually what it is that moves toward becoming "exhausted" and how it applies its consequences for individuals' ability to control their driving forces and enticements. Following Baumeister et al's. (1998) unique statement that it is "doubtful that self image exhaustion would have no physiological viewpoint or connects by any means" (p. 1263), scientists have proposed that discretion asset exhaustion might be connected to the digestion of glucose in the cerebrum (Gailliot et al., 2007). To help their speculations, Gailliot et al. discovered that exhaustion was related with drops in blood glucose, while oral supplementation of glucose upgraded restraint. They proposed that glucose

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ingestion advanced better restraint through the supply of more fuel to the mind and might be a competitor physiological simple for the conscience exhaustion impact (Gailliot et al., 2007).

Not all human behaviour include planned or intentional control by oneself. In actuality, late work has demonstrated that a lot of human conduct is controlled by oblivious procedures (Bargh, 1994, 1997). In any case, some part, without uncertainty, includes cognizant, conscious, controlled reactions by oneself and that segment may be exceptionally significant for the long haul objectives like wellbeing, bliss and achievement of the person. Baumeister (1998) suggests that regardless of whether it were demonstrated that 95% of conduct comprised of legitimate, unsurprising reactions to circumstances via programmed forms, brain science couldn't stand to disregard the remaining 5%. For instance, autos are presumably determined straight ahead at any rate 95% of the time, however overlooking the other 5% (like by structure vehicles without directing wheels) would truly bargain the vehicle's capacity to achieve generally goals. By a similar guideline, the moderately couple of dynamic, controlling decisions by oneself extraordinarily expands oneself's odds of accomplishing its objectives (Baumeister, 1998).

RESTRICTED RESOURCE THEORY

This hypothesis suggests that discretion depends on a constrained asset and that understanding this cut off enables individuals to utilize this asset prudently, improving self-guideline particularly when demands on poise are high (Vohs, Baumeister, and Schmeichel, 2012). As indicated by this model, each demonstration of restraint exhausts this asset, straightforwardly lessening the ability to apply further poise—a wonder named self image consumption. Observational help for this model originates from various research facility tests, which demonstrate that, after an underlying undertaking requiring poise, individuals show more awful restraint on consequent assignments than do individuals who occupied with an underlying undemanding errand (for a meta-analysis, see Hagger, Wood, Stiff, and Chatzisarantis, 2010). In an encounter inspecting study Hofmann, Vohs, and Baumeister (2012) found that the more members controlled themselves by opposing wants the more probable they were to show poise disappointments later in the day. So also, look into on pressure and self-guideline affirms that when individuals fight with upsetting conditions, for example, day by day bothers or scholastic assessments, they will in general take part in progressively dangerous, possibly destructive practices like eating undesirable nourishment, devouring liquor, smoking, and spending exorbitantly (Ng and Jeffery, 2003; O'Connor, Jones, Conner, Mcmillan, and Ferguson, 2008; Oaten and Cheng, 2005; Steptoe, Lipsey, and Wardle, 1998). It is all around exhibited that restraint regularly turns out to be less when discretion requests are high, both in research facility and in regular day to day existence settings.

Given the significance of self-guideline for effective objective endeavoring, wellbeing, and generally speaking working (e.g., Moffitt et al., 2011), distinguishing factors that anticipate better self-guideline, particularly when self-administrative requests are high, is basic. Ongoing exploration has distinguished a few factors that moderate the self image consumption impact. For example, persuasive factors like impetuses, desires, and view of an errand can lessen or take out inner self exhaustion in lab settings (Clarkson, Hirt, Jia, and Alexander, 2010; Martijn, Tenbult, Merckelbach, Dreezens, and De Vries, 2002; Muraven and Slessareva, 2003). Most appropriate to the present research, Job, Dweck, and Walton (2010) found that individuals' certain hypotheses about self discipline decided if individuals demonstrated inner self exhaustion by any means.

THEORY OF WILLPOWER

Job and colleagues (2010) tested the constrained asset model of self-control. In a Series of studies, they demonstrated that solitary individuals who accept that resolve is constrained and effectively exhausted (a restricted hypothesis of determination, evaluated with inquiries like "After a strenuous mental movement, your vitality is drained and you should rest to get it refueled once more" show personality consumption, that is, perform more terrible after an underlying poise task. Individuals who don't acknowledge the view that determination is very constrained and who accept, rather, that resolution or discretion can even act naturally creating - "After a strenuous mental action, you feel stimulated for further testing exercises"- demonstrated no impedance over a progression of requesting poise errands (see likewise Miller et al., 2012). The outcomes propose that discretion disappointment following a short effort of poise results from individuals' convictions about their accessible assets as opposed to from a genuine absence of assets (Job, Walton, Bernecker, and Dweck, 2013).

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OBJECTIVES-

Following objectives have been framed to study the topic of present study

1. To review if self-control plays an important role in success in important areas of life
2. To review if failure in self control leads to problems in important areas of life
3. To review if self-control is a limited resource that can badly affect performance on subsequent behaviour

LITERATURE REVIEW

Hofman, Luhmann, Fisher, Vohs, and Baumeister (2013) directed three investigations to see whether characteristic poise predicts full of feeling prosperity and life fulfilment. They likewise researched other plausible factors including objective clash, objective adjusting and passionate pain. Their discoveries demonstrated that impact of TSC is somewhat intervened by influence (study1). Experience inspecting approach demonstrated that contrasted with those low in TSC, those high in TSC experience more elevated amounts of transient influence even as they experience want. They observed this impact to be in part intervened through encountering lower strife and enthusiastic trouble (study2). In concentrate 3 they discovered proof for their proposed system as to TSC may lift prosperity by helping individuals dodge continuous clash and parity bad habit excellence clashes by favoring ideals. They inferred that discretion decidedly adds to satisfaction through maintaining a strategic distance from and managing passionate clashes.

Shea, Davisson, and Fitzsimons (2013) contemplated how impermanent and constant shortfalls in discretion influence people's assessments of other individuals in progressing connections of sentimental accomplices. They speculated that people with absence of restraint esteem it in other individuals. Supporting their theory, the outcomes found that people low in discretion use data about others' restraint capacities when passing judgment on them, assessing other individuals with high poise more decidedly than those with low discretion. They found that people whose poise was exhausted favoured individuals with higher restraint, though non-drained people did not demonstrate this inclination. In one more examination, they found that people with low (however not high) poise announced more prominent reliance on dating accomplices with high discretion than on those mind

Building restraint can be testing, yet it is conceivable to make change in your life and oversee impulsivity. Feeling more responsible for you and your activities can prompt inclination more responsible forever, feeling progressively engaged about your identity, and helping support your sentiments of confidence.

Building Self-Control in the Present Moment -

Recognize incautious considerations: Having procedures to enable you to oppose enticement at the time will enable you to assemble discretion. Begin by making a rundown of the practices you'd like to control and the circumstances that regularly trigger the behaviour (Connor, 2014). By perceiving the minutes when you get the inclination to act incautiously, you'll be increasingly prepared to make a postponement between the desire and activity (Trudel, & Murray, 2011).

Place time limitations on hasty musings: Making space in your reasoning will enable you to rethink your activities from a progressively balanced perspective. This will likewise enable you to figure out how to make a deferral in your activities rather than simply following up on your desires. For model, if burning through cash or shopping is one of the territories that you need to fabricate discretion, place a twenty-four-hour hang on any buys before you purchase anything. You can record in a little journal what you were considering purchasing and in twenty-four hours return to your rundown and choose at that point in the event that you truly need or need the item(s).

Try gut relaxing: This recommendation can prove to be useful on the off chance that you are attempting to stop smoking or check your dietary patterns. On the off chance that you have a cigarette or sustenance desiring, rather than promptly yielding to the hankering, set your telephone clock for five minutes, and spotlight on breathing from your gut. Advise yourself that a hankering is only that, a hankering, it's anything but a need. Take the five minutes of breathing to envision the hankering

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gradually vanishing each time you breathe out. Observe how you feel and on the off chance that regardless you need to take part in eating rashly or yielding to that cigarette (Egan, Clarkson, & Hirt, 2015). Try shutting your eyes and taking in gradually through your nose. Keep filling your lungs, completely growing your chest and lower midsection. At long last, inhale out gradually and normally—your mouth or nose is fine

Find a solid diversion: You'll see it harder to maintain a strategic distance from the inclination in the event that you basically sit and focus on it. Rather, perceive the desire and effectively attempt to occupy yourself with something different. This can help occupy your psyche from the desire or longing for and give you the space to genuinely choose on the off chance that you need to follow up on that ask.Sometimes accomplishing something with your hands is useful, for example, sewing, sewing, collapsing origami, or notwithstanding messaging a companion.

Have a go-to movement: Notwithstanding passing diversions, effectively attempt to supplant the conduct you need to control with a substantive option. By giving yourself more opportunity to moderate your brain, you can make a more clear, increasingly engaged decision (Egan, Clarkson, & Hirt, 2015). For instance, in case you're attempting to quit burning through cash, you can take a stroll in a green space where you won't have the chance to shop. Or on the other hand in case you're attempting to control gorging, you can build up the propensity for hitting the rec center when the inclination to indulge emerges.

Building Long-Term Self-Control -

Make a rundown of the propensities or practices you need to control: In the event that individuals throughout your life have made recommendations about your propensities, contemplate those proposals. Keep in mind that genuine change originates from within so likewise tune in to your instinct and respect how you feel just as input you have gotten from individuals throughout your life. You must be focused on making change and building discretion so as to genuinely change your behaviours (Connor, 2014).

Choose the fundamental conduct from the rundown you'd like to control: We as a whole have aspects of our life that could utilize more order and restraint, so make sure to be simple on yourself and take things gradually. Take a gander at your rundown and pick one thing you need to deal with. Changing propensities requires some serious energy, and building poise requires exertion. Respect your vitality and set reasonable objectives that are achievable (Egan, Clarkson,& Hirt, 2015). Remember that you're just responsible for your own conduct while picking. For example, don't pick something like "having a superior association with my folks" since that requires exertion from your folks too. An objective, for example, "improve my correspondence propensities with my folks" is better since it depends on your conduct alone. Be practical about what sort of changes you can make that will fit into your life, your time, and your capacity. On the off chance that you attempt to make a huge difference immediately, as aspiring as this might be, you can chance self-undermining your endeavors and surrendering.

Research the conduct: Instruct yourself as much as you can about how others have assembled restraint in comparative circumstances. Ask companions or friends and family who have rolled out comparative improvements in their lives. Complete a web search about the particular thing you are attempting to change (Trudel, & Murray, 2011). For example, if gorging is the conduct you have chosen to change, discover books about incautious eating (or voraciously consuming food) and accumulate the same number of supportive techniques as you can about how to assemble poise around eating. Begin a diary only for eating, for instance, and record or monitor the same number of systems as you go over. This gives you more alternatives to attempt to find what works for you.

Take a legitimate stock of yourself: Keep an individual diary, so you individualize your involvement in sanctioning change. Creating mindfulness about your own passionate triggers that reason impulsivity and absence of discretion will enable you to perceive the conduct. Supporting mindfulness around your rash practices will enable you to feel more responsible for yourself and can likewise enable you to settle on choices about how you need to fabricate restraint. It's about what feels directly for you, and building restraint begins with consciousness of why you now and again feel impulsive (Trudel, & Murray,

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2011). Staying with the case of voraciously consuming food, look at how you feel when you imprudently eat. Do you see that you will in general voraciously consume food when you are focused? Perhaps you voraciously consume food to celebrate as well. Do you wind up voraciously consuming food when you feel restless or tragic?

Set practical objectives: Some portion of falling flat concerning creating poise is in getting baffled with yourself for not changing medium-term or having the option to stop a conduct without any weaning period. Set yourself up for achievement in your endeavors by defining sensible objectives and decreasing endlessly from the conduct as opposed to halting all at once (Trudel, & Murray, 2011). If you're building poise around enthusiastic eating, for example, don't have a go at changing to only foods grown from the ground at the same time since it's too sensational a change—also unsustainable.

Mark your advancement: Continuously recall, the key is advance not flawlessness. Keep a schedule explicitly committed to your endeavors. At the point when there are days that you believed you needed discretion, mark it on your schedule, and diary about what went before it that maybe set off your impulsivity. The more you become mindful of yourself and your examples, the simpler it will be to see testing times coming. For example, possibly the occasions are an unpleasant time for you, and you see yourself eating significantly more just from the weight of all that you need to do. One year from now, you will realize that the occasions are a period that discretion winds up hard for you, and you can set yourself up by reinforcing the techniques you found out about while instructing yourself about voraciously consuming food.

Motivate yourself: Keep up clear purposes behind yourself why you need to control the conduct and help yourself to remember them constantly. Attempt to locate your internal inspiration and diary about it. You could likewise keep a rundown of reasons on a little bit of paper in your wallet, or program an update on your phone (Pang, Otto, & Worthy, 2015). For example, say you're attempting to create poise about smoking suspension. You could record the expense of purchasing cigarettes, the consequences for your wellbeing, the smell, thinking about your teeth, and so forth. **Channel the vitality into positive practices**: Attempt to crease in various practices to supplant the conduct you are attempting to manufacture poise around. See this procedure as a voyage to discover what works for you and do whatever it takes not to get disheartened if an adapting methodology doesn't exactly resound with and rather proceed onward to something different. Thinking about yourself will strengthen that you are effectively attempting to change and practice better self control (Egan, Clarkson,& Hirt, 2015). For example, in the event that you voraciously consume food when you are focused on, begin to investigate different approaches to deal with your pressure other than eating. Investigate distinctive unwinding systems and substitution techniques, for example, midsection breathing, yoga, physical exercise, reflection, hand to hand fighting, or judo.

Develop new side interests: Losing all sense of direction in a newly discovered side interest, for example, autos, bewilders, bikes, sports, or painting—among incalculable others—can be a great diversion as you practice restraint. Some portion of changing conduct is supplanting that conduct with something that is more beneficial and not helpless against impulsivity. There are numerous assets on the web that you can access to kick yourself off, for example, Pinterest or internet based life bunches where you can meet other individuals with comparative interests.

Build yourself up: Proactively urge yourself to roll out the improvements throughout your life that you need. Having an uplifting frame of mind can really impact your capacity to rehearse self-control. Try not to be excessively hard on yourself in the event that you have an inclination that you are not achieving your objectives. Try to maintain your attention persistently, and let go of apparent disappointment. If you fail simply attempt again (Hofmann, Luhmann, Fisher, Vohs, & Baumeister, 2014).

CONCLUSION

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This study was undertaken to review the nature and importance of self-control in important areas of human functioning. As shown earlier, self-control leads to success in school and job environment, increased well-being, better social and interpersonal relationships, psychological prosperity and personal satisfaction. On the other hand, failure in keeping self-control leads to illicit drug use, excessive guilt, alcohol abuse, increased weight, recurrent sickness and impulsive gambling. At the same time self-control is a limited resource; it may get depleted after some amount or duration of effort after which our reaction to any task will be automatic or habitual. Self-control can be restored after some duration of rest and we can exercise it for better results.

SUGGESTIONS

Following suggestions have been made on the basis of the present study

1. It should be kept in mind that success in many areas of life like job, relationships and academics require deliberate use of self-control. Hence, education in cultivation of self-control is essential.
2. Difficult tasks require deliberate efforts; hence self-control. It should be kept in consideration not to exert too much energy on relatively simple tasks that can be completed with habitual responses. Always save your energy and self-control for difficult and challenging tasks.
3. Always try to get some rest if you find yourself running out of fuel- self- control, which is a key of controlled behaviour

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Title of Paper: Role of Technology in Commerce and Management

Introduction:

Today's global environment, the service sector occupies a key role in every economy. Service marketing has increase importance over the last decade with the advent of competition. A decade ago the competition was relatively less important to firm in service business however the competition has increased at an alarming rate in most service sector.

In developing country like India, services have emerged as a key sector fueling growth & success of business houses. Many manufacturing companies like- Tata, Birla & Reliance have entered in service business.

Internet marketing is conceptually different from other marketing channels and internet promotes a one to one communication between the seller and the end user with round the clock customer service. Today, business internet marketing is the fastest growing segment of online commerce. The major difference between traditional and online selling is the extent of interaction between the consumer and the seller.

Service sector emerged to meet the needs of manufacturing including the need of intermediaries who were essential for the distribution & transportation of manufacturers' goods to increasingly dispersed market.

Therefore, this paper is prepared to give the detail information about traditional marketing services up to new generation marketing services as well as online shopping trends in young generation also studied. At this point, the growth of service sector & its impact on Indian economy as well as business organization is explained.

Objectives of research Paper:

1. To study the changing role of service industry from traditional to modern
2. To study marketing mix in service marketing.
3. To know the type of products purchased by consumers through online shopping.

Research Methodology:

Convenience sampling method is used for this research study.
Primary data collected with the help of questionnaire collected from selected PG Students. For that, 100 students selected randomly.
Secondary data collected with the help of various websites, books

Marketing services & its distinctive features:

Marketing services is treated as specialized task of marketing. A service is any act or performance that one party can offer to another that is easily tangible & does not result in the ownership of anything. Its product may or may not be tied to a physical product. The unique features of marketing services are given below:

1) Service is a performance
2) Service do not involve any ownership transfers
3) Intangibility
4) Heterogeneous services are performed
5) Services cannot be stored there are no inventories in a service
6) In a service a consumer is part of the production process & there is close intention between service provider & customer
7) In channel matters too, service differ significantly from product.

Changing role of service sector industry in India:

The service sector in India has been growing not only in volume but also in variety, sophistication & complexities which explained from traditional services & changing the growth up to new generation service sector.

Traditional Services:

It includes following services which are available in India:

1) Utilities such as- electricity, water supply etc.
2) Transportation- rail, road, air etc.
3) Communication- post, telephone, broadcasting, telecasting etc.
4) Educational service
5) Accountancy service
6) Medical/ hospital services
7) Insurance & banking services
8) Financial services- brokerage, leasing etc.
9) Food, leisure & recreation services- restaurants, hotels, catering etc.
10) Legal services
11) Entertainment services- cinema, theatres, clubs, casinos, game Zones etc.
12) Distributive trade & retailing
13) Miscellaneous services like maintenance etc.

Modern Services:

It includes following services:

1) Travel agency/ tour operators
2) Real estate
3) Advertising agency
4) Public relationship
5) Market research
6) Physical fitness/ health clubs
7) Car rental service
8) Courier services/ air express
9) Credit cards, ATMs

New generation services:

It includes following services in which India adopted the modern technology for the development of the nation:

1) Business services/ BPO/ Call centers
2) Recruitment services/ HR outsourcing
3) Computer software/ solutions
4) Computer maintenance
5) Management consultancy
6) Technical consultancy
7) Management training
8) Computer & technical training
9) Cellur phone services
10) Value added telecom services
11) Fax
12) E- mail
13) Internet services
14) E- Commerce
15) Video conferencing

Marketing Mix in Service Marketing:

A service marketer must develop strategies that satisfy needs & wants of customers. The aim of marketing is to satisfy customer need & marketers strive to deliver a complete offer that may involve a combination of some tangible & intangible products. The marketing mix concept has become widely accepted. Thus marketing mix services is comprised of following elements:

1) **Product (service):** The marketing of services can be successful only if there is a match between the service product from the customer point of view & suppliers' point of view. To find this, the service manager must grasp the following ideas:
    1. Service benefit
    2. Service offer
    3. Service forms
    4. Service delivery system

2) **Price**: In the case of products the term price is used for all types of goods but in the case of services different terms are used for example:

Services	Pricing terminologies
Employee service	Salary / wages
Transportation	Fare
Insurance	Premium
Property use	Rent
Public utility	Tariff
Use of money	Interest

3) **Promotion:** A marketing manager must design promotion strategy. There are four used for promoting services like- advertising, personal selling, sales promotion & publicity. For promoting services some important points must be taken into consideration: use simple & clear message, stress on benefits of services, build on word-of- mouth communication, identify the services etc.

4) **Place (distribution):** Distribution channels for services are more direct. Distribution elements of service marketing mix are concerned with two main issues- accessibility & availability. Both criteria must be met in order to achieve successful service marketing. There are many services operate through middlemen like- hotels, airlines, LIC etc.

5) **People:** People or consumers are actively involved in service marketing. Because complete satisfaction should be earned for the reason one customer influences others, leading to a chain reaction. Therefore, for making good service it has to performed right the first time & every time.

6) **Physical evidence:** The common element in these is that there are all physical, tangible & controllable aspects of services are organized. They constitute the physical evidence services.

7) **Process:** Process refers to the system by which the customer receives delivery of the services. In service, the process mainly involves adding value or utility for customers.

Impact of rapid growth of service sector in India:

In India the service sector has emerged as the dominant component of the economy. In fact the services led growth has been the heart of great India story of recent years. Today, the service sector forms more than half of the economy, while the growth of the agricultural sector has been low & that of industry reasonably attractive, the service sector

display very buoyant growth. The share of service in India & GDP growth is given in the following table:

Year	GDP in service sector (per cent)
1955-56	25%
1980-81	36%
2000-01	46%
2008-09	53%

The growth of GDP is very fast because of the following reasons:

- Consumer durable services
- Best service quality to customer
- Growth of IT is mega service industry for the successful nation
- Competitive advantage in human resource will derive this growth
- Promoting services through proper channel
- Different services offered to customers
- Prompt services are given at proper time & right person
- Services gives at minimum time & maximum output to the customer.

Type of Products Purchased Online:

The total number of various products purchased by them online 5.6 % purchased software online, 16.74% purchased books and magazines, 6.05% purchased computer and hardwires, 8.84% purchased Music and CDs, 9.3% purchased Home Electronics, 12.09% purchased Travel services such as Airlines, rentals, hotels, 12.09% purchased clothing, 1.86% purchased flowers, 25.58% purchased movie and concerts tickets and 1.86% purchased other products which is not listed in the questionnaire.

In this study, out of the 100 respondents - 33% of the respondents bought books, 23% bought by electronics items, 18% bought clothes followed by 12% purchased shoes the most and finally 14% of them responded that they purchase other kind of products.

Online Payment:

Online payment refers to money that is exchanged electronically. Typically, this involves use of computer networks, the internet and digital stored value systems. Online payment systems are e-commerce business allowing money transfers to be made only through the Internet. They function as fast and secure electronics alternative to traditional methods as cheques and money orders. Thus nowadays the online payment is a very big hit as all the merchants and companies are turning towards the online shopping which is thus more convenient to the consumers as well to the business.

Conclusion:

From the above discussion it is concluded that, the sky is limit for service sector, because there are lots of different changes are done in service sector from traditional to new generation services & the drastic change & rapid growth is done in service industry. The people & organization are accepted the fast growing services in this sector. The real test of service quality or customer satisfaction is that customer will keep coming back to the service & that will strongly recommended it to others.

The study highlights the fact that the youngsters between the ages of 20-25 are mostly poised to use the online shopping. It is also found that the majority of the people who shop online buys books online as it are cheaper compared to the market price with various discounts and offers.

1. The study also discloses that the price of the products have the most influencing factor on online purchase.
2. The second most influencing factor is the security of the products,
3. The third most influencing factor on online purchase is Guarantees and Warrantees followed by delivery time and the next most influencing factor is reputation of the company, privacy of the information and nice description of goods.
4. The study highlights on the easy navigation and access on the internet with people liking for easy to access the online shopping and to be more convenient.
5. The study also reveals that majority of the respondent's buys clothes from flipkart.com and amazon.com which is thus one of the leading online shopping websites in India.
6. On top of that the most products purchased online by the respondents is the books followed by tickets (railway, movie, concerts).

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Title: "Consumer retention strategies by LIC for policyholders in Nashik City"

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Abstract:

In present scenario, there is cut throught competition arises in insurance business. Every life insurance company trying to give more and more services to satisfy need of policyholders by giving attractive offers. LIC also attract their customers by providing them best offers. Furthermore, LIC is single government insurance company established in the year 1956 and presently market share if LIC also higher. Therefore, present research paper is based on Life insurance policies offered by LIC of India during COVID-19 with special reference to Nashik City of Maharashtra.

Present times we all are going through very bad pandemic situation. In this particular situation every person faces life risk, because there is no guarantee due to COVID positive patients. From this point of view LIC of India launch many life insurance products as per need and requirements of consumer. Apart from that financial risk also reduces in such circumstances. From this point of view, this research paper is based on consumer perception and their decision making for selection of LIC product to cover their life risk and also financial protection of policyholder. Here researcher wants to find out which life insurance policy preferred by consumer as per their perception in this pandemic situation.

Key words- Consumer perception, LIC, CRM, Policyholder, Insurance Products.

Introduction:

In present world, making business successful CRM is most important tool used by every business organizations. In insurance industry to retain customers and increase loyalty are crucial tasks for maintaining lifelong relationship with customers or policyholders. From this point of view, for insurance business CRM strategies are must for making their business successful. CRM is important tool from both side industry as well as customer. According to J. Nicholas De Bonis, "The business paradigm is the integration of business strategies, processes, and practices in order to deliver a superior customer value commitment to the chosen target customers, while making a profit. The success of a company is mainly based on its satisfied customers, which in turn gives huge profits." Retaining existing customer is also an important job of a company. CRM concentrates on the retention of customers by collecting all data from every interaction that every customer makes with a company from "all" access points, whether they are phone, email, the web or on the field. The company can then use this data for specific business purposes, including marketing, service, support or sales. Customer service is a vital part of relationship marketing. To keep customers in today's competitive environment, insurance companies are increasing the depth of relationship through implementation of CRM programmes.

Customer Relationship Management is a modern concept and comprehensive in nature for retaining, building and increasing customer relationships in Insurance sector. CRM facilitates organization to successfully maintain relationship with their customers, it is a general business strategy. It supports to expect, understand, accomplish and personal the requirements of customer. Today, various business organizations such as insurance companies and other service providers understand its importance. They also realize the significance of Performance of LIC which helps them to attract new customers and retain existing ones which maximize their lifetime value.

Basically, Insurance business is Traditional business in service sector. Because, Insurance business provides investment in securities by offering Insurance product to their Customers. Investments in Insurance have no risk and it offers life cover of policyholder. Furthermore, investment in Insurance covers not only life risk of person but also after the death or in unfortunate situations of policyholder, it provides financial support to his family members. So that, we can say that, investment in insurance beneficial to policyholder in his own life as well as after the end of life to his family. Customers are the main pillars of life insurance business. For this, every insurance company tries to attract and retain existing customers to keep their profits high.

An insurance company provides various offers, schemes and investment products to attract their customers. They create and launch many investment options as per income level and requirements of customers.

With the growing population in India, there is maximum demand for investment in insurance. Insurance sector in India is one of the growing sectors of the economy and presently increasing at the rate of 35-40% annually with a total insurable population of less than forty percent. In the year 1956 LIC was the first insurance company came into existence and nationalization by Government of India. Until 1999, LIC was monopoly in insurance sector. But after 1999, the Indian insurance market was open for private players and the Insurance Regulatory and Development Authority (IRDA) was established to regulate insurance market. At present, in addition with LIC in Public Sector, 15 private companies are operating life insurance business. Thus, to attract, to satisfy and to fulfill financial needs of customer is the major challenge for every life insurance business.

E-CRM Technology

E-CRM technology must support a data model that contains all of the information about the people with whom the enterprise does business and the interactions between them:

Interaction Tools Used in E-CRM

- E-mail.
- Interactive website
- Chart rooms
- Telephones
- Fax
- Face – to – face interactions
- Television networks
- SMS Alerts
- Online Premium Payment Facility
- Online transaction system

REVIEW OF LITERATURE:

The researcher has reviewed studies, national and international journals.

According to Parasuraman A. Valarie et al in 1988 accepted forms of quality were central to the modern concept of marketing of services. Customer service assumes vital importance in the marketing programmes of all modern organizations including service

organizations. LIC need to improve its service quality to meet changing demands and expectations of customers.

Nirmal Kumar Kumbhat (1990) carried out a research study entitled "Management of Operations in the Life Insurance Corporation of India (1970-1988)". In his study he analysed that the Life Insurance Corporation had made satisfactory progress on many fronts but it is also true that it has failed to give the desired results in many fields as expansion of Business in hitherto neglected rural areas and improvement in the quality of new-business. Moreover, the services rendered to the policyholders have also not shown any satisfactory improvement. A low correlation between corporations objectives and employees performance just reveals the sorrowful state of affairs. As a matter of fact, the LIC has not emerged as a "Protector" and "Savior" of those who have sought its assistance through Insurance Policies. The shortfalls seem to be the result of failure of human side of the Corporation as well as of some external forces and constraints which have impeded its growth.

Hanuman Prasad Singhal (1999) also made a study on "Accounting and Audit Procedure in Insurance Sector": A Comparative study of the Life Insurance Corporation of India and the General Insurance Corporation of India. In his study he concluded that The Life Insurance Corporation of India is earning more profit as compared to four subsidiary companies of General Insurance Corporation. The same procedure of internal audit, financial, underwriting and claim audit is in practice in Life Insurance Corporation and the General Insurance Corporation of India. The continuous audit and the system audit procedure is not conducted in both the Life Insurance Corporation but these are there in the General Insurance Corporation. Statutory audit procedure has been conducted in both the Corporations. Final audit procedure is applicable only to Life Insurance Corporation but it is not applied in General Insurance Corporation. The qualifications and duties of auditors are the same in both the Corporations.

Simon Drimer (2001) in his published research article titled "Insurers Need to Try Harder with Existing Customer Base" has advocated the shift in the focus from the product to the customer. The author has identified revenues and costs as the drivers for customer profitability. The article elaborates on the relationship duration, which is found to be unintentionally discouraged in the insurance sector. The longer relationship allows the insurance company to break even on the insurance policy. It also sets up a virtuous circle, which leads to customer loyalty, cheaper per customer servicing and lower marketing costs. It is also argued that the relationship duration driver is well understood and accommodated in insurance through the notion of product persistency.

T Sri Jyothi (2008) carried out a research study entitled "CRM Practices in Indian Insurance Sector". According to the researcher the success of any insurance company lies in the hands of its customers. In order to attract the customers, it is the fundamental duty of the insurance company to implement CRM in their organization. They have to implement CRM not merely technically or in the ritual sense but also as a part of their culture. Any organization can succeed by building a database of their loyal customers. This is essential because a loyal customer advocates the organizations products better than the organization itself. Therefore, for surviving and grow in the competitive market, it is imperative for any insurance organization to implement the CRM platform in the right sprit and manner by understanding the customer's needs and desires.

Binod Kumar Singh (2010) studied the behaviour of individual or a group of people. The study of customer behaviour provides marketers to understand and predict the future market behaviour. In this research paper, role of IRDA , role of Banks, role of LIC factors influencing customer decisions have been studied. Also the types of insurance policy taken by customer, total sum assured in insurance sector, share of LIC in insurance sectors all these points covered in his research paper.

Rajeswari and Kartheeswari (2011) determined that the customer satisfaction as the perception of customers on the service whether that service has met his needs and expectations. Service quality, personal factors, perception of equity and fairness, price, product quality, situational factors and attributions for service success or failure are the factors that influence the customer satisfaction. However, the perceptions and expectations of the policyholders who have taken the policies from Life Insurance Companies vary from person to person. This study emphasizes the perceptions of the policyholders about the service rendered by the LIC of India and intends to promote a better theoretical understanding and recognition of the complexities to service quality and its measurement with respect to life insurance.

Ms. Babita Yadav et.al (2012) Studied different factors which influence customers policy buying decisions and also analyse the preference of customers while life policy investment decision- making. LIC is the most accepted and popular rand in life insurance, the market share of private insurers are gradually increasing with people trust and better services offered by them are some of the main findings of the study.

Dr. K. Krishnamurthy, K. Karthikeyan (2016) studied "CRM practices in life insurance companies in Chennai City" in their research paper the study conducted to analyse different dimensions regarding service quality provided by insurance company and satisfaction level

of customers in Chennai city. From this research paper researcher found that, LIC provide best services to their customers. But still there is scope to improve and maintain relationship with their customers with the help of adaption of modern technology like internet, e-mails, SMS alerts etc. this study will be beneficial to insurance companies for making CRM strategies.

Ms. Pooja Puri, Dr. Harindar Singh Gill (2017), were studied, "Comparative Study of LIC and Private Insurance Companies" the main objectives of their study to check satisfaction level of customer, service quality provided by insurance companies, grievance status of LIC and other private insurance companies. For their study 100 respondents are taken as sample for study from Amritsar. From this study, researcher found that, service quality of LIC is better than other insurance companies so that, customers are satisfied after investing in LIC furthermore, grievance handling system is also best provided by LIC to their customers. Therefore, investment in LIC is best option for investors.

OBJECTIVES OF RESEARCH:

1) To study Performance of LIC of India
2) To study e-services provided by LIC to customers for maintaining relations

HYPOTHESIS:

There is positive relation among customer satisfaction, customer loyalty and CRM strategies.

RESEARCH METHODOLOGY:

1. Primary data:

Primary data collected by researcher- 100 policyholders in Nashik City only. Policyholders were selected randomly whose age is in between 30 to 50 years and having income source restricted by Rs. 5 lacs.

2. Secondary Data:

Secondary data refers to the information that has been collected by someone other than researcher for the purpose other than those involved in research project at hand. From this point of view, researcher needs to collect secondary data which may be published or unpublished material as per information will be required.

Research Design:

Descriptive research was adopted since it provides accurate picture about some aspect of market environment such as which products of LIC are performing well and what the company can do to improve its market share. Present research work takes into account not only CRM strategies followed by LIC from time to time but also the working results by retaining their old customers from best services.

Statistical Tools:

For analyzing primary data researcher used simple statistical tool i.e. percentage method and Covariance for analysis

Data Analysis and Findings:

1) Educational Qualifications of Policyholders:

10th	12th	Graduation	Post-Graduation
12	24	36	28

From the above table, it was found that maximum policyholders are well educated. So, it is conclude that, out of 100 policyholders 64% customers have completed their education in graduation level. And remaining 36% policyholders are educated by accomplishing their basic education in school.

2) Job description of Policyholder

Service/ Job	Business Person	Other
72	18	10

From the above table, it was found that maximum policyholders from Nashik City are doing job. Hence, it is conclude that, 72% policyholders are jobbers and remaining 28% are doing business or other professionals.

3) Awareness about insurance products:

Form the above question, 100% people were aware about insurance products launch every year. For that reason researcher found awareness of insurance product by using various Medias/ technology.

Television	E-mail	SMS Alerts	Newspapers	Agents/ Mediator
26	08	32	14	20

So that, it is conclude that, all policyholders are aware about insurance products from various Medias.

4) Use of Technology by policyholder:

In this information, researcher wants to analyze that, how many policyholders are using modern technology for using online transactions and payment

Manual transaction	Online transaction
26	74

From the above table, it is conclude that, 74% policyholders are taken advantage of E-CRM Services but still 26% policyholders are not using modern technology because they preferred traditional transaction system.

5) Online services provided by LIC of India:

LIC provides many online services to their customers like- E-mail, Interactive website**,** Chart rooms**,** Telephones**,** Fax**,** Face – to – face interactions**,** Television networks**,** SMS Alerts**,** Online Premium Payment Facility**,** Online transaction system, online form filing, Tax Savings products, Information about bonus and interest through e-mail or SMS alerts etc.

6) Customer Care and Customer Services:

From this information, researcher wants to know whether policyholders getting services or not, and whether customer gets care from grievances or other policy related issues.

Yes	No
93	07

From the above table it is conclude that, 93% percent policyholders got proper customer service but 7% policyholders have not got proper services from LIC.

7) Rate of Retention of old customers

All policyholders are old customers of LIC so that, researcher wants to found that, how many policyholders retain for maintain lifelong relationship with LIC.

Yes	No
86	14

The above table show that, 86% policyholders were retain to invest new insurance product introduced by LIC but remaining 14% are not retain and switched to other life insurance company.

8) Customer satisfaction level:

From this question researcher wants to analyze that, how many policyholders are satisfied by getting services from LIC of India.

Satisfied	Not Satisfied
96	04

The above table found that, 96% policyholders are satisfied by investing in LIC insurance products. Only 4% policyholders are dissatisfied. So that, it is conclude that, level of satisfaction is very high. And it is a good sign for making business successful by LIC.

Performance of LIC of India from year 2016-2020:

Total income and total outgo of LIC registered 23.5 and 22.5 per cent growth rates respectively during the study period. Among the income sub-components, premium has registered a maximum growth rate of 29.4 per cent and under the outgo subcomponents, surrenders including bonus recorded highest growth rate of 35.9 per cent.

Among the sub-components of sector-wise investment of LIC is concerned private sector occupied first place with 31.4 per cent growth rate followed by public sector which has registered 25.7 per cent growth rate.

Conclusion:

From the above research paper it is conclude that, customers are highly satisfied with performance of LIC of India also service quality is prompt and as per requirements.

Customer Relationship Management is a modern concept and comprehensive in nature for retaining, building and increasing customer relationships in Insurance sector. CRM facilitates organization to successfully maintain relationship with their customers, it is a general business strategy. CRM supports to expect, understand, accomplish and personal the requirements of customer. Today, various business organizations such as insurance companies and other service providers understand its importance. They also realize the significance of CRM which helps them to attract new customers and retain existing ones which maximize their lifetime value. In present times use of Information technology is mandatory to every organization as well as for satisfying customers use of modern technology is a good sign to make their business successful. LIC also provide many online services to their customers. And policyholders in Nashik city were highly satisfied by taking all e-services provided by LIC.

Therefore, hypothesis is also positively proved that, there is relation among customer satisfaction, customer loyalty and CRM strategies. CRM strategies are successfully done for satisfying their customers and maintain their loyalty for making lifelong relationship by LIC.

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UGC Care Listed Journal
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IMPACT OF STARTUP INDIA ON ENTREPRENEURSHIP

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Abstract-

Nowadays and also history told s that India- possesses a big class of mercantile community known as Vaishya, who is doing business for countless generation; so that combination of innovation and business that is entrepreneur is present in the blood of Indian, Indian started working towards innovation and development long before. After independence most of industries and enterprises in India were dominated by government sector. Adoption of mixed economy gave path to many giant multinational companies entered into Indian economy and tem formation of economy completely towards globalization. In this scenario startups might come to rescue the Indian economy. Policies should be made in such a manner, which decrease the unemployment, the burning issue of any economy. Sustainable development is possible only employment generation and eradication of poverty. Some policies of government include on encouraging people to be an entrepreneur, opportunities created to be job maker not job seeker. Development of entrepreneurs are boost in recent years. Appropriate policies are framed by Government of India for young generations to become successful entrepreneur; and make them ease for starting new, innovative business idea in the country itself. India is the youngest country in the world, starting a venture is a well planned and disciplined exercise with due consideration of both internal and external factors that have impact the sustainability of the venture. Main objective of a startup are to be one's own boss and create employment to other which warrants lot of endurance and sacrifice. To bridge the gap between large population and availability of employment entrepreneurship is nest solution. Team work, tenacity, availability of finance, government policies, regulation, infrastructure are important challenges with entrepreneurship.

Key words-

Entrepreneurship, Employment.
Startup, Innovation.

Objectives-

1. To study the concept of startup.
2. To know the concept of entrepreneurship.
3. To study the impact of startup India action plan on entrepreneurship development.
4. To study the advantages and disadvantages of startup India.

Limitation-

1. Paper is based on secondary Data.
2. The study is based on and examine only the impact of startup India on entrepreneurship.

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Introduction-

The country like India treated as developing country a star so many years of independence and caught in the problems of unemployment ever increasing population poverty and many other social issues. Economic condition of a country as well as of citizens have great impact on the development of the any economy. Agriculture is the spine of our economy which is depend upon natural conditions and they are beyond our control. Having employment for earning money and maintaining standard of living is social necessary; But ever increasing population lack of adaptation of new technology, illiteracy, gave birth to unemployment and as a result of all this we have poverty as our main hurdle. To opt for an employment and since there is very popular among the middle class Indian citizens, but some years back self employment doing business or to become an entrepreneur came into existence. People with specific knowledge or art, or any specific technical skill came forward to become entrepreneurs. In spite of all this to become an entrepreneur or business man could not easy task as these were number of government regulation policies and enactments which has to be followed while starting business so many people reluctant to do so. After liberalization it was quite each as mixed economy adopted by the India and many multinational giants come in India and do their business. As a result of all this sometimes Indian people got employment, but all skills which have to be used for India are not actually used for it and it is used for foreign business.

In this scenario government had to take some major decision about entrepreneurship or businessmen. Main objective behind is to make easy path for upcoming businessmen and instead of doing Job they become entrepreneurs.

Startup India-

Propelled by the perceived success of the Digital India and skill India initiatives, Narendra Modi government had announced an action plan to promote, nature entrepreneurship across the country.

The motive behind action plan is middle class young brains having innovative business ideas of business should not lagging behind with old Job routine. They should ready to take risk with creative and innovative implementation of ideas which is helpful for the development of entrepreneurship.

Government play a vital role in regarding all this. Policy formulation, regulation should be made in such a manner that everyone is at least think about to become an entrepreneurs. Prime Minister Narendra Modi and announced startup India on 15th August 2015 and later on 16th January 2016, launched the action plan, having objective to encourage entrepreneurship in India.

"Startup have emerged as engines of growth for our economy."

The very most vital objective of the scheme was build a strong eco- system for promoting innovation and startups in the country.

India is always described as, "the poster child of emerging markets", for its vast commercial potential for startups. India is one of the fastest growing economies in the world: so

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that Indian market is perceived as being capable of offering an abundance of opportunities for startups.

Due to such startup drives sustainable economic growth and create large scale employment opportunities, through this program the government intended to empower startup to grow through innovation and design. The Definition issued by Department for Promotion of Industry and Internal Trade Startup is an entity:-

- That is into existence for up to 10 years from the date of its incorporation or registration, Provided such an entity is incorporated in India a Private Limited Company, Partnership firm, Limited Liability, Partnership.
- Has turnover that is not more than Rs.100 cores during any of the financial year since incorporation.
- Is working to word innovation development or improvement of products or services or processes or the entity has a scalable business model having high potential of employment generation and wealth creation.
- Furthermore an entity that's created by splitting or reconstructing an exixting business unit is not considered a startup.

  Entrepreneurship has always been strength of India, being youngest country in the world so they become creator of Job through risk taking and come up with disruptive solution to festering challenges. India needs more than a 100 million Jobs a year and the Jobs which are generated mostly for startups.

  Startup entrepreneurship is crucial because it also bring new innovations, new jobs competitive dynamic into business environment and enterprises.

Some of feature of startup:-

- Startup are free from economic downturns and free from encumbrances.
- Startup work in an environment of changing technology and try to maximize profits innovation.
- Startup induces backing and forward linkage which stimulate the process of economic development in the country.
- Startup act as catalytic agent for change, which result in chain reaction.
- Startup plays many roles in economic prosperity and it is enhancing everyday as:-

  It will creates more jobs.

  It will create wealth so that better standard of living is expected.

Lets take a look benefits of startup India:-

- Self certification under Labor and Environment Laws:-

  Startup allowed to self certify their compliance under six Labor Laws and three environment Laws. This is allowed for a period of five years from date of incorporation. This benefit is given in order to reduce regulatory burden for startup so that they can focus on their business and keep compliance costs low.

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- Tax Exemption for three years:-
  The profit earned by recognized startup having granted inter ministerial board certificate are exempt from tax for three consecutive years.
  This will cater to the needs of working capital requirements during intial years.
- Tax exemption on Investment above fair Market Value:-
  It consideration received from issue of shares exceeding the face value of such shares then consideration up to 10 crores received from such shares is exempted from tax.
- Easy winding up of company:-
  Startup also known as fast track firms which can wind up within 90 days as against 180 days for companies.
  Winding up procedure would be done within 6 month of filling an application to make such an exit.
- SIDBI Fund of funds:-
  The government of India has set a side a corpus of Rs.10.000 crores. This funds is managed by SIDBI and is intended to provide equity funding support for development and growth of innovation driven enterprises.
- Relaxation in public procurement Norms:-
  In order to meet quality and technical specification all government of India department ministries and PSUS have been given authority to ease the norms with regards to public procurements.
- Startup Patent Application and IPR Protection:-
  Startup India provides high quality Intellectual Properly services and resources to help startup protect and commercialize their IPRs.

Impact of startup India:-

Policy makers while framing the policies frequently look entrepreneurship as on the way to increase the income of habitants of their nation by proposing policies intended to empower entrepreneurial activity in the nation. Considering features and benefits available of startup India give boost to the entrepreneurship so that it will have great impact and ole to play in economic development of country.

India become the five best nation in term of startups.

With then 31 inclusion of innovation center, tax exemption on capital gains, legal support and fast tracking patent examination at lower costs credit guarantee fund for startup and harnessing private sector employees for incubator setup, promises to be good start for the novel entrepreneurship culture in India. It will be beneficial for young generation who have innovation idea of business.

Conclusion: -

Startup India is a flagship initiative of the Government of India intended to build a strong eco- system for nurturing innovation and startup in the country, which will drive the sustainable

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economic development. Entrepreneurship development is top most priority and will be monitored by government of India. Young people come with innovative ideas and will become entrepreneurs.

India is country of youth abs has a large demographically diverse population so that this become the asset of economy as innovation led enterprises improvement holds guarantee for development. Government has taken significant approaches activities with strong developmentplan.

Startup India is the solution for difficulties of innovation ecosystem. New policy reforms reflect strong development desires, young who wish to journey on the risky path of innovation-based entrepreneurship will make it easy and entrepreneurship will indicate balance sustainable economic growth. Startup become important engines for growth and Job generated through innovation and scalable technology startup can generate impact full solution and they act as vehicles for socio- economic development and transformation.

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॥ विद्या विनयेन शोभते ॥

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"IMPACT OF MICRO FINANCE IN WOMEN EMPOWERMENT."

Miss. Deepa Hinge.

Assistant Professor, Bhonsala Military college, Nashik.

Abstract-

In the country like India where emergence of liberalization and globalization and privatization in early 1990's give momentum to the Indian Economy Development and growth of any economy is linked to socio- economy up life ment of the public in general equal development of men and women ax the indicators of the overall development of economy.According to the general consensun across the world and specifically in the developing country availability of finance is basic root cause of socio- economic development providing finance and allow the public to earn the independent income contribute financially in household and generate. Basically women constitute half part of the population in the India development at social and economical level cannot expected with out women empowerment The economic dependence gives sell- respect sell- esteem, sell confidence and other forms of growth and empowerment among the women. In today's era micro- finance or micro credit is widely accepted tool for poverty alleviation and socio economic empowerment to its beneficiaries micro finance is the powerful tool for empowering women and empowered women contribute at every level of personal and professional life.

By taking the financial assistance by micro finance at small level becomes more idependancy at all level which helps women increase their income earning abilities leading to greater power to overcome cultural asymmetries micro finance is necessary to overcome exploitation, create confidence for economic self relience of women especially rural women.

Basically study takes a revew of micro finance and its impact of women empowerment in positive as well as negative aspects also.

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Key words-

Micro finance, Micro credit, Women Empowerment, Economic security, Self-Help-Group, Sustainable Development Goals.

1.1 Objectives -

1) To study the concept of Micro- finance and Micro credit.
2) To study the concept women empowerment.
3) To study the pros and cons of Micro finance schemes.
4) To elaborate the impact and role of micro finance for women empowerment.

1.2 limitation –

1) The article is based on secondary data.
2) This is an empirical study so gives only some recommendation and take a look about positive and negative aspect.
3) Women Empowerment is relative hence it has different aspect according to the economy.

Introduction-

In most of the developing country, where women have been most underprivileged and discriminated strata of the society not only in India but also in the world. They have been always ignorant dint for the financial assistance, particularly in rural sector. In the recent era the concept or practical solution of micro finance come into existence which becomes the powerful tool empowering women. The main aim of micro finance is to empower the women. Empowerment of women and there financial independency goes hand in hand. If a women is financial secured then she become the pillar of her house as well as society. Women are also participating in the micro finance movement by availaing the services being provided by various financial channel formal informal and semiformal sector like commercial banks and other non- government organization are providing micro finance to poor and needy and women as profitable commercial activity. All over the world poverty alleviation and women empowerment have the distinctive priority. Both these concept are included in the

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Sustainable Development Goals (SDG) of the United Nations (UN). As effect of this women empowerment got pivotal importance in the developing countries.

Several studies have shown that access to micro finance contributes to poverty eradication both at rural and urban level and it also contributes in the financial independency and end result of all this is women empowerment. However potential of micro finance is also writ with lot of challenges.

2.1 Concept of Micro Finance-

Micro finance means a category of financial services targeted at individual level and small business who lack access to Conventional banking and related services. It includes credit, provision of small loans to poor clients, micro insurance and payment systems. Generally and specifically these services are designed to reach excluded customers usually poor population segment possibly socially marginalized or graphically more isolated, to help them become self sufficient.

Definition-

"Micro- finance is a banking services provided to unemployed or low income individuals or groups who otherwise would have other access to financial services. It allows people to take on reasonable small business loans safely and in a manner that is consistent with ethical lending practice". Micro finance is a ways to promote economic development, employment and growth through the support of micro entrepreneurs and small businesses, fo other it is a way for the poor to manage their finance more effectively and tale advantage of economic opportunities while managing the risks. In developing countries many rural areas many activities are not carried out due to financial scarcity. In many rural are as many activities are not carried do not have dispensable funds required for many reasons.

Stuart Ruther ford and Sukhwinder Arora ate seneral types of need in their book. ' The Poor and Their Money' , is

a) Life cycle need.
b) Personal Emergencies.
c) Disasters.
d) Investment opportunities.

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The micro finance industry is to satisfy the unmet demand on a much longer scale and play a role in reducing poverty.

2.2 Concept of Empowerment-

The dictionary meaning of word empower, "to give power or authority to someone". There after, it begins to be use with an infinitive in a more general way meaning, "to enable or permit". Empowerment is an intrinsic quality of a person, which can not be bestowed by a third party.

In short empowerment is a process that allows one to gain knowledge power skill set and attitude needed to cope with the changing world and the circumstances in which one one lives. Empowerment helps the person concerned to exploit the economic environment in increasing the productivity of self, family and the society on the whole.

The World Bank defines empowerment as, " the process of increasing the capacity of individual or groups to make choices and to transform those choices into desired actions and outcome."

2.3 Women Empowerment-

Women empowerment is the continuas process of improvement in the existing status and abilities of women to make them able to lead their lives in the autonomous way. Women Empowerment is the complicated, complex and continuous process which aims at changing the way of thinking of the whole society which ensure equal enjoyment of human rights for all. It improve the economic, social political and psychological strengths.

In the policy report of world bank women empowerment and gender equality are the development objective which means to promote growth, reduce poverty, and support better governance.

3.1 Micro Finance and Women Empowerment-

Whole process of women empowerment requires the ability and active involvement of women themselves.

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The empowerment women are those who are self sufficient in the financial manner and who has made her life better by having access to and utilization of resources provided by micro finance. She also experts and participates in the household decision-making.

Majority of micro finance programmers focus women with a view to empower them. In creased opportunities for greater empowerment is having the access to financial services. Financial institutions prefer women as a reliable borrower so, institutions are more focused on the women's financial liability.

Self-Help-Groups proved and has been continuously shown positive effects on women. By using the micro finance many women come up with their skills and that unique skill gives them identity at personal, professional, social, economic grounds.

Micro – finance started in India in early 1980's having the objectives of providing access to basic financial services of credit and savings. India has second largest population in the world with 49.5% women population only 33% contributes to the economy. for the sustainable growth of economy contribution by the women population is of utmost importance. Micro finance often targets women exclusively on the other hand commercial banks formal financial sector most often focus on the theme and other business.

3.2 Impact of Micro- Finance on women Empowerment-

- Micro finance being the intervention in relation to the empowerment status of women.
- Micro finance is the tool in the light of women empowerment.
- Participation in the micro finance, respondents getting opportunities of generating income for self and household also.
- Access of micro finance is affected as women are involved in the family decision making, such as deciding family expenditure, family planning, child education, social development.
- The positive impact means through micro finance opportunities, that these is increasing legal awareness among the women.
- Women are getting economically and socially empowered after getting micro finance, as poverty level reduced and significant improvement is there.
- The literacy level among the women is continuously increasing this is most important impact of micro finance.

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Conclusion-

The study reveals that micro finance plays an important role in the social, psychological, economic, empowerment of women in India. Micro finance is the key accepted all over the world and especially in the developing country for sustainable and long term development. The education skill, training provided by micro finance programs lead to development of the overall personality of the programs participants.

Different studies ake different conclusions, it is acknowledged that micro finance is capable to up scale the poor people and playing continuous and sustainable role in women empowerment.

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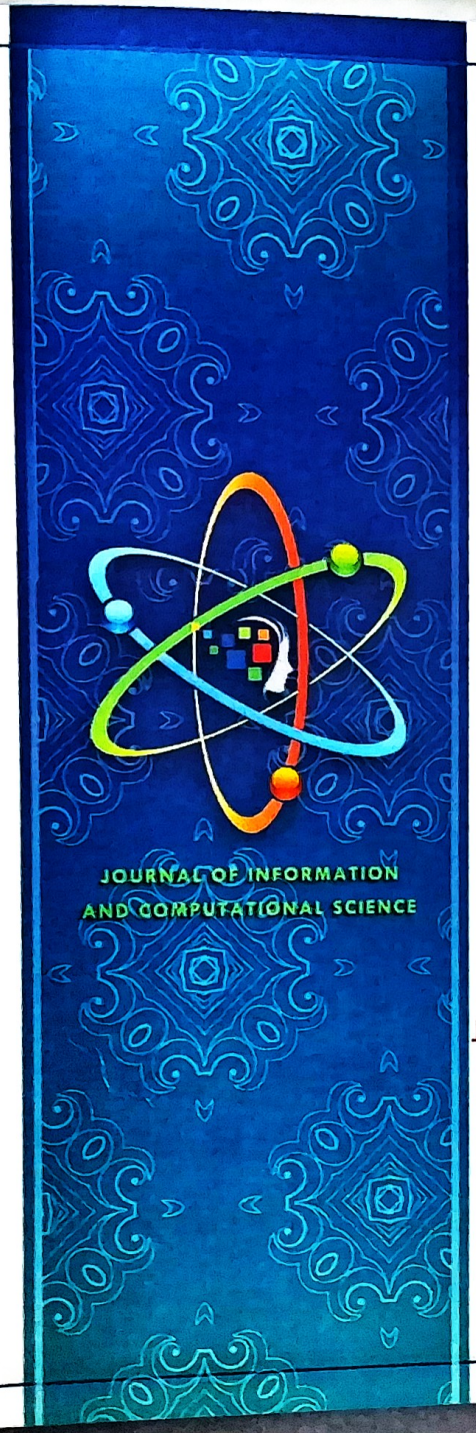

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Authored by :

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From

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Green Banking and Sustainable Development.

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Abstract

In 21st century, modern finance overlaps more than economic disciplines. The core activity of finance system is monetary activity, but in era of globalization modernization the term finance is inter- related in socio- economic area. As it is need of an hour, that with the development we should take care about natural environment, business organization, companies haves started to go beyond the basic objective of earning maximum profit as a result of all these "Corporate Social Responsibility" came into existence to protect social cultural, environment sustainable development. Sustainable development is the buzz world in today's scenario. Nowadays everybody in this society is becoming more and more concerned and worried about the natural environment. In today depletion of greenery is most important concerned only in particular region or county but in entire world? Green Banks means promoting environmental- friendly practices. Main emphasis has been make our environment human friendly and enrich the economic productivity for sustainable development. Green banking is comparative a new development in the financial world. Reserve Bank of India also gives motivation to take such initiative to contribute in the sustainable development of country. Green banking explains combining operational improvement technology and changing client habits in banking business. This paper studies importance of green banking and its usefulness for the sustainable development.

Key words-

Green Banking, Sustainable Development, Green Loan, Green Mortgage.

Introduction-

Green Banking is new development where two difference sectors are amalgamated, means green from environment point of view and banks from financial sector. The terms green banking is inclusive term.

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Green Bank means

"promoting environmental friendly practices and reduction of carbon foot print from banking activities". RBI also taken some steps to initiate to contribute in sustainable development. In a very simple words, Green banking means ecofriendly or environment friendly banking which dresses degradation of environment.

Sustainable Department-

" Sustainable Development is the development which meets the needs of present without compromising the ability of future generation to meet their own needs". Promoting sustainable development in the country through Green Banking is the new phenomenon in the financial world which concentrates on eco- friendly and society responsible investing Green Bank also called Ethical Banks or Balanced Bank as they being balance in the environment sustainability and development. In the country like India still it is developing these such initiatives should be taken into consideration for sustainable development. In the developed countries green intuitive has got rapid attention and expansion. Green innovations are desirable for companies and financial institutions should provide finance to such projects. In every economy banking industry acts as a pillar of financial system. Banks act as a change agent in the economic and developmental activities and they have planning vital role in promoting overall sustainable development.

Green bank, ethical banks as the name suggested, which aims to protect the environment and it is controlled by some authorities as that traditional banks do. As a social practice Green Bank Plays prominent role to words sustainable development. According to RBI , Green Banking is to make internal bank processes, physical infrastructural and information technology as effective and efficient as possible with zero or minimum impact on environment.

Environment management in the banking business is considered likely to be risk management. It increases the value of enterprise in social sector and higher profit ratio as quality loans gives higher earnings, so that social and economic objective are served.

"According to Indian Banks Association (IBA) 2014, Green Bank is like a normal bank, which considers all social and environmental/ ecological factor with an aim to protect the environment and conserve nature resources".

Objectives-

1. To study concept of Green Bank.
2. To study the impact of Green Banking on the sustainable development.
3. To study the concept of sustainable development.
4. To understand the measures adopted for Green Banking strategy.

Limitations-

1. The study is explorative nature.

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2. The paper is based on secondary data.

The Green Banking is Umbrella a term. There is no any exclusive definition of Green Bank. The activities which are traditional banks does same activity are done by Green Banking, but still they have separate identity for environment sustainability.

For sustainable development banks should develop innovative green market financial products which can directly or indirectly help in reduction of carbon emission.

As people of the society are becoming more and more aware about depletion of natural resources and these such resources can not be regenerate, then organizations or institution especially where public services are adopted and rended have started corporate social responsibility.

Strategies of Green Banking-

1. Carbon Credit Business- At international level under the agreement of Kyoto protocol all nation must reduce green house gases emission and reduce carbon to protect environment,.These omission must be certified commonly known as carbon credit.
2. Paperless Banking- All banks should adopt electronic media and information technology for working as paperless banking. Many transactions through on line system can save money , time and natural resources.
3. Green Credit Card- In the form of environmentally friendly rewards or using biodegradable credit card material so that credit cards going green.
4. Green Loan- It means giving loan to a project or business which is considered environmentally sustainable.
5. Green Mortgage- It is type of mortgage which provides a money saving discount or a bigger loan than normally permitted as a reward for making energy- efficient improvement.

Green Banking in India-

There is lot of scope of improvement of Green Banking in India. In India, most banks have taken initiative and it has been a remarkable in cutting costs, increasing productivity controlling and management of Non Performing Assets, improve customer service to their best possible. Green Banking avoids as much as paper work and go for online transaction. Less paper work will give suavity to trees and improve the quality of environment as a result of all this the goal sustainable development is quite possible.

Benefits/Advantages of Green Banking-

a) Avoids Paper Work.
b) Environment Started for Lending.
c) Loans Comparatively at lesser rate.
d) Credit awareness about environment sustainability.
e) Reducing recycle time.
f) Reducing in cost of services.

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g) Reduces administration expanses.
h) Provide support to development of new projects which are more environmental friendly.

Green Process-

Green Banking has every function, process and activities which are green i.e. environmental friendly and helpful to improve environmental sustainability.

Lets take a look on functional units and activities are available for green bank.

- Supply Chain Management.
- Enterprise Resource Management.
- Customer Relationship Management.
- Product life cycle Management.
- Adopt networked design using a carbon foot print.
- Implementation of effective system for product end of life management that have minimal impact on the environment.
- Facilitate Paperless Banking.

Challenges regarding implementation of Green Banking-

- Since customer is very much habitual with traditional systems of banking new concept will take a time to adopt.
- Green Banking requires talented, experienced staff to provide proper services and for technology which costs very high.
- There is limited number of customer available to the green bank as; it business is restricted.
- Lending always carry credit risk, borrowers are affected by cost of pollution, change in environmental regulations, new requirements on emission levels.
- If banks are involved in those project which are damaging the environment they are prone to loss of their reputation.

Conclusion-

Green Banking is inclusion of two different sectors, one is financial and another is environment. Due to modernization adoption of globalization everybody must miss the green environment pure nature resources. For avoiding the damage of environment and achieving sustainable development ethical lending, conservation of energy and efficient initiative must taken by service providing industry such as banking and financial institution, as there social responsibility.

Green Banking offers various benefits over traditional banking which includes digitization of banking processes 20x7 access facility, time effectiveness and convenience.

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If green banking is implemented sincerely will act as an effective and preventive measure for decreasing environmental pollution. It will give a lesson for other institutions or service providers .

Banks and financial institutions must be made to work for sustainable development as they play major role to make our planet environmentally better place and reduce damages. Green banking in not only corporate social responsibility, but also one step ahead to word environmental and sustainable development. In banking professional, Green banking involves the tenets of sustainability, ethical lending, conservation and energy efficiency.

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Financial Exclusion to Financial Inclusion : India's Journey Since Independence

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Introduction:

According to the European Commission, Financial Exclusion is 'A process whereby people encounter difficulties accessing or using financial services and products in the mainstream market that are appropriate to their needs and enable them to lead a normal social life in the society in which they belong.'

In India, The Report of the Financial Inclusion has defined Financial Exclusion as 'restricted access to financial services to certain segment of the society.'

Thus Financial Exclusion is the lack of the appropriate system for the people to lead a normal social life. They are deprived of the basic banking products like a bank account or bank loan whenever necessary. The lack of proper education and literacy about the financial products and services is the root cause of the financial exclusion.

These all people of the country need to be included in the financial mainstream of the economy. The financial inclusion is considered as one of the important indicators of development. Thus the economy is considered to be developed if the hundred percent of its population is financially included in the mainstream.

Financial inclusion is the access to the financial products and services to all the individuals and businesses. It aims to provide equal access to the financial products to all the people from all strata of the society for their financial upliftment. Financial upliftment is the solution to many of the problems faced by the downtrodden and the poorer sections of the society.

It is commonly observed fact that the poor people do not have a bank account as they earn in cash and also make payments in cash. The excess money is saved in cash in a bag at home. This saved money carries the risk of theft or damage due to water or fire or any other calamities. If this money is being saved in banks, they can use it as and when required. It is also safe and can also earn interest if kept for longer time. Moreover if these people require any extra money they borrow from the money lenders from their villages like 'Savkars" who many times exploit them by charging excess interest and also by not keeping proper record. It is therefore very necessary to bring these people under the purview of the banking system by providing them access to the banking accounts and various other banking products and services.

The access to financial services starts with opening a bank account which is the very basic requirement. Therefore the Central and State Governments, the UN and various NGOs are working since many years in the rural and urban India towards financial inclusion.

Objectives of the Study:

- To study the relationship of Financial Inclusion and Financial Literacy.
- To study the journey of Indian economy towards Financial Inclusion.
- To study the role of RBI in Financial Literacy.
- To study the steps taken by RBI and other institutions towards Financial Inclusion in rural and urban India.

Financial Inclusion and Financial Literacy:

The first step towards financial inclusion is financial literacy. Financial literacy includes the education of the people about the financial products and services provided by the various financial intermediaries like the banks, insurance companies and other financial institutions. According to OECD, Financial Literacy is defined as "A combination of financial awareness, knowledge skills, attitude and behaviours necessary to make sound financial decisions and ultimately achieve individual financial well-being." Financial literacy ultimately aims to convert ordinary individuals into informed users of financial products and services.

The most important action to bring the poorer and the unprivileged sections of the society into the financial mainstream is to bring them into the purview of banking habits. The banking habits can only be inculcated if they are educated about the various financial products and services available to them in the market. This means they must first be financially literate. The program to educate them and make them aware of the various financial products and services in the systematic way is known as **'financial literacy'**.

Financial literacy is an uphill task given the demographic conditions of India. It is very difficult to reach to all the unprivileged section of the society as most of India resides in the rural areas and some even reside in the parts of hilly areas which are difficult to reach due to lack of any infrastructure. The given level of literacy in these areas adds up to the problems of financial literacy. First they need to be made literate and then to make them financially literate. Since 1950, various governments in India have undertaken this task of educating the people with the help of various financial intermediaries like RBI, banks, insurance companies, Self-Help Groups, NGOs.

Under the UNDP (United Nations Development Program) program of Poverty Reduction various financial literacy programs were undertaken all over India. The main focus areas of this program run under the guidance of UNDP by NABARD were the undeveloped states of Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Odisha, Rajasthan and Uttar Pradesh. The program focused on these states primarily but the same programs were also run in other states also. More than 200 institutions from over 90 countries have joined the financial literacy drives run by the OECD (Organisation for Economic Cooperation and Development) and INFE (International Network on Financial Education)

The world over the financial literacy programs are run from the school levels. The financial literacy programs are run in the school curriculum for children as well as teachers also. The same is now being followed in the schools. The RBI along with commercial banks has targeted the school children with the main objective that if the school children are made financially literate they would become financially educated youth of India.

The RBI as the member of FSDC (Financial Stability Development Council) has undertaken various initiatives for creating policy environment for financial inclusion. The FSDC has prepared a National Strategy for Financial Education (NSFE) for creating awareness and educating consumers for accessing the financial services, various products and their features attitudes to change financial behaviours and also making consumers aware of their rights and obligations as consumers of financial services. The campaigns run under this scheme target the adults of various section of the society through trained trainers. It also aims to take the help of the various school education boards like the NCERT, CBSE and the various State Boards of the state and central government to include the financial education in the school curriculum. The

FSDC also aims to take the help of various NGOs, Civil Societies and other media channels to spread the financial education.

Financial Inclusion in India:

As per the data available from the NSSO 59th Round Survey results 2003, 51.4% of the farmer households were financially excluded from the formal as well as informal sources of finance.

The Government of India Population Census Report of 2011 says that only 58.7% of the total households are availing banking services in the country. As per the 2001 census the total of 35.5% of the households were excluded from the purview of financial services. This we can say is an improvement over the previous status of 2001.

Households availing Banking Services:

	Rural	Urban	Total
2001	30.1	49.5	35.5
2011	54.4	67.8	58.7

From the above data it is clear that there is an improvement in the financial inclusion in both the rural and urban areas.

If we talk about the deposit penetration i.e. the number of saving deposit accounts per one lakh population, the rate was 35.4% in 2009 which grew to 37.6% in 2010 and it further increased to 40.1% in 2011.

The Pradhan Mantri Jan Dhan Yojana (PMJDY) was declared in August 2014 with the aim to further the deposit penetration objective. It gave a fresh start to the deposit penetration by easing the account opening process and the documentation requisites for account opening. The number of accounts opened in the next month after declaration of the scheme of PMJDY increased manifold and registered itself in the Guinness Book of World Record by opening more than a million accounts in a span of one week. The following table sums up the number of accounts opened under the PMJDY:

Year	No. of Basic Savings Account (Rs. in crores)	Average amount of Deposit per Account (Rs.)
2015	14.72	1065
2016	21.43	1665
2017	28.17	2235
2018	31.44	2457
2019	35.44	2725

Role of RBI in Financial Literacy:

The RBI is the main bank which initiates the various financial literacy drives and campaigns in India. Since 2008 RBI has taken various steps and run different programs in order to increase the penetration of banking services to the unprivileged sectors of the country. As financial inclusion and financial literacy are the two sides of the same coin, the steps towards financial inclusion are the same as that of financial literacy. But financial literacy goes a step further and includes all the strata of the society – the privileged as well as the unprivileged. The

financial literacy programs are run for all the sections of the society but the main focus area are the unprivileged and the poorer people of India.

The following are the steps taken by the RBI and its intermediaries towards financial inclusion and financial literacy –

- The Banking Correspondents (BCs) or the Bank Mitra (BMs) are sent to the remotest areas in order to educate the people regarding the importance of banking and to help them to reach the bank branches by door step services like account opening, deposit and withdrawal of money.
- The outreach visits are undertaken by the bank executives to the remote villages to know the exact situation of the ground level reality and to spread awareness about the formal financial system and its functioning.
- The RBI website provides the literature in the form of comics, posters, films and games helpful for financial education. These can be used by the trainers to educate the people. These material are available in Hindi, English and other vernacular languages.
- Financial Literacy Centres are run by the commercial banks at their branches to provide information about the financial products to its customers.
- Mobile Financial Literacy vans are used in the rural areas which are not covered by bank branches to create awareness about the financial system and its products.
- Town Hall events are organised in smaller towns to spread financial literacy.
- Financial Literacy Programs are conducted by Rural Self Employment Training Institutes along with commercial banks.
- Various Inter School Quizzes are conducted by RBI under the initiative of 'Catch them Young' to create an awareness about the RBI, its functions, money, banking and finance, economics and current affairs.
- A comprehensive 'Financial Literacy Guide' is published by the RBI which can be used by banks to impart conceptual knowledge of different financial products, financial planning and preparation of monthly budgets in its financial literacy campaigns.
- The RBI has also published the separate 'Financial Literacy Guide' for the trainers to be used as training material in the conduct of Financial Literacy camps.
- The RBI has also come up with a 'Financial Diary' to be distributed to the audience in the Financial Literacy Camps to help them keep proper record of their incomes and expenses and their savings on the daily and monthly basis.

Conclusion:

From the above discussion it is clear that India has travelled a long distance from Financial Exclusion to Financial Inclusion since independence. The journey of India is very interesting to study and observe. The pre independence India was characterised by its rural population. The post-independence reforms under the five year programs for development had financial inclusion in its agenda as the utmost need. The various banking sector reforms were undertaken like nationalisation of banks, establishment of cooperative banks and Rural Regional Banks in order to penetrate in the rural areas. The banking sector penetration and education of the various financial products and services became the agenda since 2000. The financial literacy campaigns and financial literacy programs were undertaken with the help of UNDP, IMF, World Bank, RBI as well as NGOs and other financial institutions in the rural and urban areas in India.

The impact of the PMJDY was the most as it broke all the records of bank account opening and recorded itself in Guinness Book of Records.

Furthermore it can be suggested that the financial literacy programs must be made mandatory at the school and higher education levels. The financial education campaigns must also be conducted at the work places for the youth as well as for the person working at various managerial levels as it is observed that though they are technically educated they lack the financial knowledge to take the financial decisions in life.

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Recent Changes, Challenges and Consequences in Commerce

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Executive Summary

Commerce and management discipline has observed sea changes. The development in form of organization changes management its style and attitude. The change in business, market area and technology changes the commerce. Advertisement, marketing, insurance, banking and ware housing changes rapidly in recent years. Commerce changes to e-commerce. Aids to trade factors changes with digitalization. Universalization of management principles and organization structure are not in books but in practices with recent economic development and international acceptance to all multi-national corporations.

All changes are having positive and negative impact. The changes bring challenges to achieve sustainable growth. Recent world economic slowdown have hit hard to the world. Agriculture industry and service sector are important for growth. But growth in service sector depends in growth in industry and agriculture sector. Quality aspect becomes very important modern world. Comfortable living use, of information technology, e-facilities becoming common. Ease of living ease of doing business is becoming new indicator of growth.

Commerce and management is essential for survival. The common man depends on commerce and management. The challenges are to meet to achieve socio economic objective. Apart from this the environment issue is also to be kept in mind.

Key words

Management, commerce, changes after 1991 consequence of changes in commerce and management.

1) Preamble:-

Change is the only permanent factor in today's modern world. The industrial revolution was regarded as a major change in the industrial world. It changes life style, method of production quality and change in quantity aspect of production. After the said change, labour intensive business, industry, commerce becomes capital and high tech intensive. There is change in technology, method of production and other factors. The information technology and development in computer is also regarded as revolution. It brings several challenges before us. All changes are not positive there is negativity associated with some changes. But it will be there. As we popularly say science is curse as well as blessings. The digitization net based economy e based marketing governance international trade; tensions and business become key aspect of commerce trade as well as management.

Apart from the structural changes there is change in trade commerce and services after 1991. It brings changes in rules and regulation, procedures methods of business commerce industry knowledge and other such factors. Different policies like banking, labour, industrial import and export, the licensing changes. The policies are changed to acquire the advantage of new economic, global order. The two decades of new economic order brings positive as well as negative aspect. New indirect tax on account of Goods and Service Tax changes the game of indirect taxation and prices.

2) Object of Paper:-

2.1) To consider various changes in commerce and management.

2.2) To analyze the consequence and changes

2.3) To study the challenges of changes put before us.

3) Hypothesis

3.1) There is change in economy after 1991.

3.2) New world order changes the style of management and operations of commerce.

4) Limitations

Since the subject is very vast the paper considers the management and commerce aspect. The change after 1991 is considered as the base year for change due to adoption of New Economic order.

5) Future Scope of Study:-

There is scope to study the subject in light of challenge introduced by change.

6) Concept :- Management

6.1 Management is the co-ordination of all resources through the process of planning, organizing, directing and controlling in order to attain stated objectives.

Henry L. Sisk

6.2 Management is the art and science of organizing and directing human efforts applied to control the forces and utilize the materials of nature for the benefit of man.

American Society of Mechanical Engineers

6.3 Management is the art of knowing what you want to do and then seeing that it is done in the best and cheapest way.

F.W. Taylor

Commerce

6.4 Commerce is that aspect of business which is engaged in distribution of goods and services produced by industry.

6.5 Commerce includes buying and selling of goods and services as well as it removes all the hindrances in the process of distribution of goods and services.

6.6 Commerce bridges the gap between producers and consumes by exchange of goods and services for money and money's worth.

6.7 **E- commerce**- It is application of internet and internet of things of buying and selling of goods and services.

7) Explanation :-

The concept management is used for set of interrelated functions and processes in field of business process and social science. It is process of achievement of stated objectives. It is not only related to business but it is also concerned with day to day life. Time management, health management, emotion management, disaster management and so on are the interrelated examples of management. It is not only development of things but it is direction to and development of people in organization. Several branches of management can be stated as financial management, marketing, human resources, operating and system management. Management is an art because manager has to collect assimilate analyze evaluate facts, and further to take a decision. Management is science because scientific management implies formal methods of investigation and study of problem.

Commerce is aids to trade. The sum total of packing branding insurance, warehouse, transportation banking and marketing is commerce; trade without commerce is not possible. The utilization like time place is satisfied by commerce. But all operations and functions of commerce are carried out by using internet technology.

8. Changes :-

The change in area of commerce and management is classified as basic change and change after 1991 i.e. New Economic Order.

Basic Change

8.1 Management

The management discipline changes as per the change in organization structure. Moreover we can say that it is change as per change in life. The sole proprietor was consider as oldest and traditional form of organization. But after development especially after industrial resolution the management is separated from ownership. In modern form of organization, company form of organization management part lies with managers and ownership lies with shareholders. Instead of management as an employment in today's modern worlds it is regarded as profession.

The concept of management was use in business traditionally but know a days there is change in the applicability. It is also applied to human resource, hospitality travel tourism, disaster, emotion and so on.

There is tremendous change in commerce field. There is development of new area of commerce which is e-commerce. The old and traditional commerce was associated with advertisement of firm on radio and newspaper. Marketing was carried out with dealers and middlemen. The warehousing facilities were not in existence. The insurance sector was not much developed. But know a days the advertisement can be done through internet. There is network marketing and e-marketing. The insurance is also developed as per need. The new and high-tech methods are used for packing, branding and transportation.

8.2 Nature of change in commerce Management Business and Economics after 1991.

After adoption of new economic policies there are several changes in business. It leads to automatic change in commerce and management. Composition of board of directors changes due to change in legal frame work. Foreign Direct Investment and role of Foreign Institutional Institute changes the share holding pattern and management style. Women representation ethical committee corporate social responsibility committee appointment of chief financial officer changes the pattern of governance. It can be mentioned as follows.

Change in commerce and management.

Particulars	**Before LPG**	**After LPG**
Legal Change	FERA ACT	FEMA ACT
Legal Change	MRTP ACT	Competition Act
Legal Change	Company Act 1956	Company Act 2013
Banking	Social Banking	Competitive Banking
I.T.	Traditional Communication	Modern communication
Financial	Indigenous Capital	FDI
Trade	No Rupee Convertibility	Rupee Convertibility
I/T	Manual Commerce	e-Commerce
Policy	Non Cash Subsidy	Cash subsidy
Policy	Government Role	Privatization
Trade	National Market	International Market
H.R.M.	Local Human Resource	Foreign Human Resource
Policy	License Raj and Industries	Ending of licenses Raj
Nature	Closed Economy	Open Economy
Duty structure	Heavy Import Duty	Reduction in Import Duty
Investment	No Foreign Direct Investment	Foreign Direct Investment.
Disinvestment	Investment in Public Sector	Disinvestment Policy
Credit	Rigid Banking Policy	Liberal and flexible policy
Governance	Strict Govt. Control	Less government intervention
Administration	Paper and table administration	E administration
Management	Quasi professional	Professional

Above mention changes area basic and structural in nature. It is due to change in policy of government. The opening up of economy, change in import duty, disinvestment policy, and arrival of multi national corporation changes the business scenarios of India as well as changes the commerce and management. The taking over, merger acquisition, changes, the ownership which brings change in style philosophy and culture of management. The reforms in banking policies change the style working. The place of person and books of accounts is taken by computes and pen drive.

The reforms in legal sector also invite change. Foreign Exchange Regulation Act (FERA) becomes Foreign Exchange Management Act. Monopoly Restrictive Trade Practices Act (MRTP) change to Competition Act. Companies Act 1956 has amended several times. There are independent directors on the board of director of the company.

The drives of the change are open economy, banking policy, disinvestment policy, FDI policy, legal reforms, administrative reforms, tax reforms and conditions of world trade organization. The management style changes with change in composition of board of directors and with rules and regulations announced by regulators like Securities Exchange Board of India and Ministry of Corporate Affairs.

9) Consequences of change

Due to recent changes in policies practices rules and regulation following aspect are possible.

World become a complete market.	Entry into international market
Rupee convertibility	Global competition
World standard quality norms	World standard technology
International technology put to us	Cooperation instead of Competition

The drivers of changes are policies practices change fashion technology multi business models management of economic resources and concept of user friendly policy for end user of goods and services. The change in ownership and methodology brings change in management. New performance appraisal norms are introduced. Since there is change in technology, the job specification and job description also changes.The techniques of motivation in form of monetary and non-monetary changes.

We can observe the change in attitude of workers and managers. There is change in attitude of professional like advocates, Chartered Accounts and doctors and engineers. This change introduced the importance to psychology as a subject.

10)- Testing of Hypothesis-

There are changes in economy management and administration.

These changes brings challenges before administration and management.

(A) Quality – The trade and services as a source of income of business entities depends only on quality in market. The huge challenge of quality product and services are to be faced. As economy opened all players including foreign are maintaining quality in operation. Indian industries and firms must face the challenge of quality.

(B) Human Resource- Skilled human resource becomes a need of the hour. As technology is applied in very business processes the need for skilled based human resource increases. It also brings the factor of flexible laws and labor laws reform in market.

(C) E- Governance. The governance style changes to e governance and that too user friendly. The government departments as well as the firms are using e governance in operation. It

introduces the factor of compliance and timely compliance in e form. The paper less technology changes the e work style and work culture.

(D) Organization Structure- Flexible and transparent organization becomes necessary due to changes. Representation to all stake holders' women on board and formation of various committees for governance becomes challenge before firm. It changes total administration and management. As human factor become more flexible it challenge to retain good quality also becomes one challenge.

(E) Survival of fittest. Severe competition open economy agreement of trade and practice and less government brings principle of survival of fittest in market. The business which will provide quality and that too at reasonable price will sustain in market.

11) Findings and conclusion

There is search for more comfort. The introduction of computer or information technology is every where. E-banking has taken place which introduced .Services sector expanded at large. Package culture is developed instead of salary. But more over the forms are striving to enter in to market with full potential. The foreign business entities are entering in ti Indian market with a view to enjoy financial benefits as the population in market is more comparing to rest of the world . Government with policies of startup ease of doing business setting special economic zone are playing the role of facilitator in market.

The change has invites the challenges to force world recession. Agriculture driven country like Indian is waiting for reforms. The challenge of unpredicted monsoon, subsidy, and rural indebtedness must address for sustainable development. Industries are waiting for new policy of e commerce as well as e vehicles and more infrastructure development with simplified tax reforms.

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...hallenges of Health Care Management with Special Reference to India, its Tradition Culture and Life Style

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...tract:
...ew lifestyle diseases are common in today's era. Indian Council of Medical Research as well as World ...h Organization have issued guidelines and advisory from time to time to control, check and prevent ...seases infections and viral related diseases. Each year different flagship programs are announced ...e Central Government for family health. Efforts are being made towards e-health management and ...g space technology tools to counter health problems. Ayush Health Infrastructure under National ...h Mission is taking pains for prevention of diseases and recovery form illness. New education ...rses of health management are introduced in the system.
...re is a great tradition of health management. Yoga, meditation, life style as well as life planning ...ovide the aspects of health management. It is necessary to educate people with Indian tradition ...lth care management. In Indian Education System generally physical and sports activities are ...ed as health growth maintenance and management. But much more is needed at school and college ...o make students aware about health management and Indian tradition.

...ncept of Management:

Management is the co-ordination of all resources through the process of planning, organising, directing and controlling in order to attain stated objectives.
... Henry L. Sisk

Management is the art and science of organizing and directing human efforts applied to control the forces and utilize the materials of nature for the benefit of man.
... American Society of Mechanical Engineers

Management is the art of knowing what you want to do and then seeing that it is done in the best and cheapest way. : F.W. Taylor

...th Care Management:

...Service planning, coordinating and directing the delivery of quality service to patients in hospitals, ... and any other health care related organisations

...troduction:

*...alth Care management is considered as new service area in social and welfare sector. In India ...th services are provided in private public government and other sector such as nonprofit entities ...ividuals itself. There are unauthorised health services providers also. Awareness program are ...ucted by government in this sector. Healthcare is one of the fastest growing service industries in ...rld. It includes planning, coordinating and directing the delivery of quality services to patients in ...pitals, clinics and any other health care related organisations. This subject of health care is allotted to ...e government by Constitution of India. Each state is having its own policy for health care and health ...partment. Following schemes are announced by central government as well as state government ...alth care. The systematic approach is needed at primary health center state facilitator and private ...alth care centers. Planning directing control care coordination decision making and evaluation of ...

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11. Analytical Study of Agriculture Sector in India with Reference to Financial Provisions Reforms and Rural Development

Dr. Sunil Joshi
Associate Professor,

Abstract

Indian economy has changed after 1991 to face the challenges of globalization and technological development. The change can be observed in all sectors of economy. Since agriculture is important sector in Indian economy the development depends on this sector. Agriculture development is key factor to rapid economic development of country. The traditional techniques of production are replaced by modern techniques. Subsidy, farms credit, crop insurance environment forecasting and research become important in this sector. The data shows that India at second rank in production and in terms of manpower engagement. The agri export contributes about 15% of the total exports of the country. But this share must be increased as the rank is nearly second in the world. The dependency of monsoon must be avoided and irrigation facilities with complete electrification must be made available to every farm. The reform in agriculture must link with rural infrastructure because both are complementary to each other. The rural development is possible with this policy. The research in the sector must be encouraged and proper spending is needed. At present it is just 0.50 % of agriculture growth. The conversion of land to non use agriculture loss of crop due to natural calamities and reducing the ground level of water are important problems of this sector. The sector is facing the problems of lack of irrigation facility over dependence on monsoon fragmentation of land and financial needs on various accounts.

Key words Agriculture, Review, Problems of agriculture, agriculture finance, rural development

Introduction

The share of agriculture in the economy is a matter of prime importance. Industries, employment, gross domestic product and marketing of services are closely related to this sector.

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It is not only source of employment but it is a source of earning foreign exchange reserves Comparing to manufacturing, industry and service it is low growth sector. This sector is facing the challenge of shifting of manpower to industry and service sector. The growing challenge of climate change, international competition, reduction in size of area of cultivation is to be face to achieve self sufficiency in the sector. Surplus generated from this sector is key factor for industrial growth. The growth of agriculture and allied sectors continues to be a critical factor in the overall performance of economy.

The cost of living of the people, revenue of the government and rural development depends on this sector. The 10 years were important for Indian economy on account of outcome of reforms, world slow down, increasing trend of services and accepting the conditions of changing business environment. Much is done on account of new policy like rationalizing price policy, direct transfer of benefit scheme, increasing food fertilizer subsidy, banks credits and setting up research based agriculture institutions. Application of information technology, waving of loans, limiting the risk through insurance and rural electrification supply of electricity at confessional rate or complete waiver from payment of bills are some measures taken by government. Various policies and programmes are implemented after independence to develop this sector. Nearly 80% of the people living below poverty line are located in rural areas, with a large share coming from the category of wage workers. Bharat Nirman Programme, Mahatma Gandhi National Rural Employment Guarantee Act has providing major support for rural development. Ministry of Rural Development came into force from 23rd January 1982.It is responsible for rural development and supported with various departments and programmes. But still the rural people are deprived from the basic services like drinking water at premises sanitation arrangement, storm water management, good roads electricity, educational commercial and health services. The water sources are away from 500 meters at least at 20% of rural areas. The illiteracy rate as per Census 2011 in rural areas is still 30% which is high. The female illiteracy is about 50% which is the area of most concern. The per capita consumption rate in rural area is considered as Rs. 972 and in urban areas as Rs 1407 in recent study of poverty in India. The rural India is facing problems like shortage in power supply, lack of infrastructural facilities poor civic amenities inadequate health provision no or lack of transportation facilities and commercial facilities. The five broad categories of development in rural areas are decided as conservation of natural resources, reduction in negativity of environment effective use of

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resources, strengthened climate resilience communities, contribution to climate change. The rural development is necessary because majority of population resides in rural areas; half of the national income derived from agriculture which is major source of income of rural people and majority of raw material of industries are available in rural areas. The problems in rural development can be classified as economical, administrative, political social and infrastructural.

Table No. 1

Recent Data of Rural and Urban population for comparison

Description	Rural	Urban	Total
Population	833087662	377105760	1210193422
Percentage	68.84	31.16	100
Decadal growth	12%	18%	30%
Poverty	25.7%	13.7%	39.4

Complied by Author

Concept of rural development

Rural development is the process of change by which the process of the people themselves is united those of government authorities to improve their economic social and cultural conditions of communities in the life of the nation and to unable those to contribute in to national programme - **United Nations**

Importance of rural development- Rural development is not only important for rural area but it is important for a nation. The majority of geographical area as well as population are in rural area so development of rural area is must. The aspect can be mentioned as per following details.

- Dependent population- In our country as on today, nearly 70% of the population is located in rural areas. The development in rural area will develop the life of rural people. The quality life of the people will increase. There will be change in majority of population of the country .It will help to reduce social economical and cultural problems of rural people.
- Check to urbanization - Lack of development in rural area leads to urbanization. It is one of the main reasons of urbanization. Urbanization is national problems it brings other problems too such as housing civic amenities urban slum and urban social conflict .Once rural area is developed then check on urbanization can be possible. The problem

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of infrastructure employment health and education services in rural areas can properly dealt with.

- Agriculture growth- The GDP of the country depends on GDP of agricultural sector. The problem of rural India is limiting the growth of agriculture in India. Development of rural areas will help to further development of agriculture sector.
- Setting Agro Based industries- The development in rural area will facilitate setting of agro based industries. The industries can be settled near to sources of raw material which will reduce the transport cost as well as will reduce the wastages in transportation.

Problems in rural development

Rural development process suffers from various limitations. Government has right realized the importance of rural development and started various schemes and programmes. But still the problems are to be dealt with. It can be classified as follows

E-1 Administrative problems- The administrative problems include various departments allocation of work of rural development. The common Ministry is formed in the year 2009 for specific object of rural development. The III tier system of administration further creates problems to formulate the schemes and it s implementation. The dependency of rural development is on central state and local form of government. It is not a specific subject in purview of any specific government. There is excessive political interference in the process of development. The trained, expert and skill oriented human resource of various fields is not ready to serve in rural areas.

E-2 Social problems - The rural area is suffering from various social problems. It is on account of wrong misleading belief ethics and culture. The conflict is account of language religion, caste, region and religion. The illiteracy further crease more problems. As per census 2011 the rate of rural illiteracy is 30%.This is major hurdle to the process of development. It is common experience that the rural population is not ready to change. The people are not ready to accept the new techniques, technology, and process for day today life.

E-3 Infrastructural Problems -The rural area is suffering the problems of civic infrastructure. The deficiency is on account of public transportation, educational, economical and commercial and health related capacity buildings. Poor infrastructure brings poor service which further creates proble

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infrastructure in rural areas. There are limitations to Central, state and local government to provide facilities in rural areas.

1.4) Financial problems-The budget provided by various governments is not sufficient. Often leakages in revenue generation and utilization are accounted for. The role of NABARD is to be evaluated in lights of sustainable development. Moreover the formula of devolution of grants may not be providing enough to state which are not developed according to expectations. The financial and commercial activities are very less in the area. Major economic activities are in agriculture sector which has its own problems. The total expenditure on rural development never crosses of average 4% of the total expenditures of state and central government.

Table No 2

Various Government schemes for development of rural areas

Scheme	Aims and objectives
Integrated rural development programme	Rural development
National Rural Livelihood mission	Self employment in rural area
Swarnajayanti Gram Swarozgar Yojana	Rural Employment
Sampoorna Gramin Rozgar Yojana	Rural Employment
Rashtriya krishi vikas Yojana	Growth in Agriculture
Rajiv Gandhi Gramin Vidyutikaran	Rural Electrification
Pradhan Mantri Adarsha Gram Yojana	Rural development
National Social Assistance Scheme	Pension Scheme
Manarega	Rural Employment
Rural Employment Generation Programme	Self Employment opportunities
Prime Minister Rozgar Youjana	Self Employment
Swarnajayant Sahakari Rozgar Yojana	Urban Poverty Alleviation
Sampoorna Gramin Rozgar Yojana	Wage employment to Rural People
Indira Awass Yogana	Housing facility
Pradhan Mantri Gramoday Yojana	Basic Services
Antyodaya Anna Yojana	Provision of food grains
Valmiki Ambedkar Awas Yojana	Up gradation of slum units
National Rural Employment Programme	Rural Employment opportunities
Food Security Act	Provision of food
Rural Electrification Scheme	Complete electrification of rural area

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Research Methodology

The study is explanatory in nature. The data is collected from various ... agencies for purpose of review. Objectives of the study are as under

- F-1) To review the agriculture sector for last 10 financial years.
- F-2) To analyze the data and consider the measures to improve the sector.
- F-3) To study the rural development issues and agri growth in country.

Limitations of the study

- The study is based on the data collected by researcher.
- An analytical study of 10 years is not considered for study.

Financial provisions for agriculture and rural development in India

Agriculture sector is very important sector of Indian economy in relation to dep... of population, employment generation, agriculture export and support to other sect... industry and service. The growth of agricultural is directly related to industrial and ... economic growth of country. In this process of growth the finance or agriculture credi... very important role. In India agriculture finance is associated with private finan... public/government finance. The private finance is regarded as traditional finance of wh... sources are *savakar zamindar* and other private lenders. Reserve Bank of India performs ... regulator in Agri- Finance. The NABARD , National Bank for Agriculture and ... Development plays vital role in form of disbursement supervision training and develo... guidance and reporting. As per the guidelines of Reserve Bank of India Public Sectors Ba... providing financial assistance to this sector.

Strength Weaknesses Opportunities And Threats

STRENGTH	WEAKNESSES	OPPORTUNITIES	THREATS
• Rich natural resources • High proportion of cultivate land • Suitable Climate • Strong research extension • Government initiative and programmes	• Average yield below world average • Small holdings • Restricted institutional credit • Inadequate irrigation facilities	• Huge national international market • Linkages to corporate sector • Growth in organized retail • On line marketing • Non taxable	• Next ge... of farme... not rea... continue • Suicide ... distress s... • Frequent ... Rising ... producti... • Aggressi...

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advantage of buffer stock can be used to control prices, to provide the food to population below poverty line and export

- The growth rate of the sector remains low during the period of the study. It is not good sign as this sector is important of overall economic growth of the economy. The problem of uneven rain fall lack of irrigation facilities increased prices of fertilizers and conversion of agriculture land to non agriculture land are the reasons for slow growth. In spite of credits and subsidy it growth rate is declined during the period. Non availability of power is the serious problem of rural India which caused further problems to this sector.
- Financial allocation is increased during the period mention in various tables.
- For agriculture as well as rural development financial provisions are increased.
- The growth rate of agriculture sector is reducing

uggestions and recommendations for rural development

- Rural Development Commission -It is recommended that separate rural development commission can be established to provide necessary infrastructure and public amenities. It will check urbanization and can create services in rural areas. It will followed by employment opportunities. The public amenities services include storm water management, underground drainage system health and education services and other commercial services.
- Change in Government strategies- Every government employee and officer must work in rural areas at least for 5 years of his services. It will develop the area and can control urbanization. The rural people can get quality service and expert advice of the employees. Setting up of employees in rural areas will drive the development automatically.
- Government Spending- As a part of government spending it is proved that only 5% of spending goes to 60% of the population of the country. This equation must be change as fast as possible. The spending on rural development must be increased. Every Ministry must be able to spend on rural areas by which the contribution will be more for development.
- Role of India Infrastructure Finance Company- Govt. of India established India Infrastructure Finance Company in 2006 to provide finance to infrastructure services.

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India Infrastructure Finance Company can play positive role in r
company's interested in providing public utilities services can get finance
company. This will help to provide infrastructure facilities in rural area.
problem of communication and transport. It is contributory to agriculture

- Rural electrification Company- Rural Electrification Corporation is est
government to develop electrification in rural areas in 1969. At present
with the capital of Rs 250000 corers. Such other areas must be
development. It may be for drinking water or for developments of road.
- Agricultural Problems-Development of agriculture is must for rural dev
problems of agriculture like irrigation, electrification, marketing, lack
technique and quality fertilizers can be solved immediately. Various age
coordinated for this purpose. If necessary a nodal agency can be appo
purpose.
- UNDP report on rural development- Greening rural development report
United Nations Development Programme for rural development in Ind
2012. It aims at sustainable rural development with economical use o
resources. This report can be implemented by the government for develo
areas.

Conclusion

Rural development is essential for national development. The implementation of various schemes are to be dealt with. The rural infrastructure provisions are mismatched with the requirements. It is necessary to consider development of rural area in light of thoughts of Father of nation Mahatma Gandhi in villages and every village must be self reliance.

Every village must be self reliance. - The study shows that the growth rate is decline. The stock of food grains cannot be considered as food security. The shortage of power, irrigation and lack of research is to be solved properly. The sche rural electrification and urban services in rural areas are to be implemented effec help to grow this sector as per expectations.

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लोकनृत्य

सौ. पूर्णिमा उमेश झेंडे
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भारत विभिन्न संस्कृतियों परंपराओ और त्यौहारों का देश हैं। 'लोकनृत्य' यह भारत का अविभाज्य
है। भारत के लोकनृत्य सांस्कृतिक विविधता और परंपराओ के उत्पाद है जो युगों के साथ विकसित हो रहे

लोकनृत्य की व्याख्या –

भारतवर्षकी भौगोलिक, वांशिक और भाषिक विविधता और कृषि प्रधान भारत के किसान का जीव
प्रकृति से समरस होकर मुक्त रूप से जीनेवाले आदिवासी तथा ग्रामीण लोगों का जीवन, रितीरिवाज, विवि
पेड–पौधे, पशु–पक्षी विविध देवी देवताओं का प्रभाव, हमारे तीज–त्यौहार पर्व–मेले, लोकोत्सवं व्रत–पूजन,
के अनुसार रहन–सहन, खान–पान में होनेवाले बदलाव जिसके कारण समाज की जीवनपद्धती और सृजनशी
कलाविष्कार एक दूसरे के समांतर चलते है।

लोकनृत्य अर्थात ऐसा नृत्य जो धार्मिक, सामाजिक और ऋतु अनुसार समाज में वातावरण में होनेवा
बदलाव के अनुसार ग्रामीण, आदिवासी लोग विविध उत्सव, त्यौहार मनाते है । इस अवसर पर अपने श्रम परि
के लिए, आनंद व्यक्त करने के लिए, स्वयंस्फूर्ति से मुक्त रुपसे अकेले या समुह में पारंपारिक वाद्यों, संग
और गीतों पर ताल पकडकर पारंपारिक वेशभूषा में सीधी सहज शारिरीक हलचल करके झूम
नाचना ही लोकनृत्य कहलाता है ।

लोकनृत्य अधिकतर समुह में ही किया जाता है। कभी कभी सिर्फ स्त्रियॉ कभी कभी सिर्फ पुरूष
नृत्य करते है। परंतु अधिकतर स्त्री पुरूषएकत्रित रूपमे करते है।

लोकनृत्य की संकल्पना–

प्राय: ये नृत्य उन्नीसवी श्शताब्दी या उसके पहले के हैं, जिन्हे पेटेन्ट नहीं कराया गया है। इन नृत्यों
ढंग पारंपारिक होना है न कि किसी एक व्यक्ति द्वारा नवाचार सृजित किया जाता है । इसके नृत्यकार अ
आदमी होते है, न कि समाज के कुलीन वर्ग । इसको नियंत्रित करनेवाली कोई एक संस्था नहीं होती। लोकनृ

में सामाजिक, पौराणिक, लौकिक कथाओं की प्रधानता होती है। इस नृत्य के लिए किसी आधारभूत ग्रंथ की आवश्यकता नहीं होती। वह तो सिर्फ मनोरंजन और आनंद व्यक्त करने के लिए स्वच्छंद रूप से किए जाते है।

हमारी विविध रूपा कालजयी लोक संस्कृती का लोक जीवन लोकनृत्यों में बिम्बो के रूपमे व्यक्त है। हमारी संस्कृति तो गाँव–गाँव, खाणी –खाणी, चौपाल–चबुतरे महल प्रासादों में ही नही वह तो घर–घर और जन–जन में समाई है । जिसकी महक लोकगीतों के साथ–साथ लोकनृत्य के रूपमे संपूर्ण वायुमंडल में समाई हुई है। जिसे लोकजीवन की संजीवनी मानी जाती रही है । जन–जन में रचे बसे इन्ही लोकगीतों और लोकनृत्यों के माध्यम से जन जीवन नव–चेतना, नव–उत्साह, नव–स्फुर्ति, नव–प्रगति और नव–निर्माण के प्रतिमानों को प्राप्त करता रहा है।

प्रदेशानुसार लोकनृत्य में विविधता–

लोकनृत्य की दृष्टी से भारतवर्षको देखा जाए तो यहाँ हर एक राज्य के अनुसार लोकनृत्यों में विविधता, मिलेगी । यहाँ भौगोलिक रूपमे विविधता के अनुसार अर्थात उँचे पर्वतवाले, छोटे पहाडवाले सपाट समतल, जंगलवाले, रेगिस्तानवाले, दलदलीय प्रदेशवाले, समुंदर किनारेवाले इन सभी प्रदेशों की भौगोलिक रचना के अनुसार लोकनृत्य में हलचल तय की जाती है। जैसे–हिमाचल प्रदेश में बडे–बडे पहाड और बर्फ होती है । तो नृत्य को करते समय नर्तक को अत्यंत सावधानी से ठोस कदम रखकर बिना झुके बिलकुल सीधे खडे होकर ही नृत्य करना पडता है। झुककर और हलके कदमसे नृत्य करने पर गिरने की संभावना अधिक होती है । उसी प्रकार मलबार जैसे समुंदर किनारों के प्रदेशमे लोकनृत्य गोलाकर रूप में डोलते हुए शरिर के सिर्फ उपर के हिस्से को समुंदर की लहरों की तरह हिलाते है। प्रदेश के व्यवसायनुसार भी लोकनृत्य किए जाते है जैसे–शिकार करना, खेती करना, मछलियाँ पकडना यह व्यवसाय करनेवाली मच्छीमार, नाग, भिल्ल, गोंडजाती के लोगों के लोकनृत्य में शिकार और लढाई, युध्द से जुडी हुई शारीरिक हलचल दिखाई देती है।

संक्षिप्त रूपसे कहा जाए तो भारतीय लोकनृत्य और धार्मिक, सामाजिक नृत्य मनुष्यके साथ निम्न कारणो से जुडे है–

१) भौगोलिक नैसर्गिक स्थिती

२) सामाजिक रचना

३) व्यवसाय और उदरनिर्वाह

४) ऋतुनुसार बदलाव

५) धार्मिक रूढी, परंपरा, रिती–रिवाज

साल के बारा महिनो मे आनेवाले **त्यौहार और प्रकृती बदलाव के कारण किए जानेवाले** नृत्य

जैसे–बच्चनग्म (कश्मीर), भांगडा (पंजाब), बिहू (आसाम).

प्रादेशिक व्यवसायानुसार और त्यौहारोनुसार किए जानेवाले नृत्य –

जैसे – कुम्मी (संकात),याओ सांग (होळी) ओणम (श्रावण)।

धार्मिक रिती, परंपरा के अनुसार पुजा का एक हिस्सा मानकर किए जानेवाले नृत्य – जैसे– भगवान की
निकालने पर पालखी नृत्य,श्आदि के पश्चात खंडोबा के लिए गोंधळी नृत्य **भारत के प्रदेशानुसार लोकनृत्य**

१. **आसाम के लोकनृत्य–** बिहु लाइहारोबा, रासलीला, झूमर, जोग, सावरा, कोंड, घोटूल, मुडिया,
आदि । इन नृत्यों में पारंपारिक वाद्य ड्रम, पाईप (तुतारी), सिबल का उपयोग होता है। एक क
विशिष्ट लय में कमर, हाथ, कंधे हिलाकर पारंपारिक वेशभूषा में किया जाता है।

२. **केरळ के लोकनृत्य –** ओट्टन तुळ्ळल, संघकली, कोलकलि, वेलकली, काईकोटिटकली, परिचमत
आदि । यह पुराण, रामायण, महाभारत के कथाओं पर आधारित तुळ्ळल वाद्य के साथ नृत्यना
रूप में किया जाता है।

३. **महाराष्ट्र के लोकनृत्य –** कोळी, दशावतार, दिंडी, लावणी, गोंधळी, जागर, झिम्मा, फुगडी, के
गोफ, पिंगा आदि यह नृत्य सांघिक रूप से ढोलकी, ताल, तुतारी, घुँगरू, हारमोनियम, बाँसरी जैसे
का इस्तेमाल करके किये जाते है। खासकर यह नृत्य त्यौहार और धार्मिक परंपरा के कार्यक्रमों के
जुडे है।

४. **पंजाब के लोकनृत्य –** भांगडा, गिध्दा, झूमर, गुढी, ठाकूरी, लाहूली आदि। इन सभी नृत्य में ढ
बहोतही महत्वपूर्ण है। पंजाब के लोकनृत्य में गति, जोश और उत्साह अधिक होता है।

५. **राजस्थान के लोकनृत्य –** घूमर, झूमर, डॉडियॉ, मटका, कच्छी घोडी, गिदड आदि। इन नृत्यों में
हारमोनियम जैसे वाद्यों का उपयोग करके घेराकार कपडों में किए जाते है।

६. **उत्तरांचल प्रदेश के लोकनृत्य –** जागर, चोलीया,थाली, चापली नृत्य, जोहरा, पांडवनृत्य आदि
लोकनृत्य बहोतही आल्हाददायक, सौदर्यपूर्ण हलचालों से परिपुर्ण होते है।

७. **ओडिसा के लोकनृत्य –** रासलीला, छाऊ, मुडिया, जोग, कोंड आदि। ओडिसा के लोकनृ
तलवार, भाला जैसे आयुधों का उपयोग करके ढोल के ताल पर, रामायण, महाभारत की कथाओं
आधारित जोशपूर्ण तथा नजाकत भरे ढंग से किया जाता है।

उपर्युक्त उदाहरणों के अलावा भी भारत में जितने प्रदेश है उतने लोकनृत्य के विविध प्रकार दिखाई देते है।

उपसंहार –

लोकनृत्यों की दृष्टी से देखा जाय तो हिंदूस्तान में जो विविधता, रंगरसता तथा विशिष्टता मिलेगी, विश्व के अन्य किसी छोर में दृष्टिगत नहीं होगी। यहाँ वृत्ताकर नृत्य है तो कतारबध्द भी और जुलूस के रूप में भरपूर लोकानुरंजन प्रदान करनेवाला सवारी नृत्य भी है। ठहर–ठहर कर रह–रहकर नाचे जाने वाले बहार देनेवाले विविध वाद्यों संगीत की सुरहरी के साथ लपका देते नृत्य भी अपनी छवि को द्विगुणित करते है। संकेतो द्वारा भावों का प्रकटीकरण करनेवाले मौन मुखर नृत्य मिलेंगे तो आराधना–उपासना परक नृत्य भी मिलेंगे। यह लोकनृत्य ही हमारे देश की सांस्कृतिक धरोधर है। यह लोकनृत्य ही हर एक प्रदेश के रहन–सहन, खान–पान और जीवनशैली का दर्पण है।

Shodh-Rityu तिमाही शोध–पत्रिका

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सम्पादक

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तकनीकी सम्पादक

अनिल जाधव, मुंबई

पत्राचार हेतु पता–

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52.साहित्य एवं मीडिया का समाज पर प्रभाव

–प्रा.सौ.पूर्णिमा उमेश झेंडे
हिन्दी विभाग प्रमुख, भोसला मिलिटरी कॉलेज,रामभूमी–नाशिक

आज का युग विज्ञान का युग है। आज मीडिया के माध्यमों मे कांति आ गई है। विज्ञान के बढते चरण के फलस्वरूप मीडिया के सभी माध्यमों का उत्तरोत्तर विस्तार हो रहा है। इस प्रगतीपरक होड में भाषा और उसके साहित्य का भी अमूल्य योगदान रहा है। साहित्य और मीडिया दोनों भी समाज के उत्थान और पतन के लिए परिवर्तन के लिए सदियों से महत्वपूर्ण भूमिका निभाते आ रहे है।

साहित्य का समाज के साथ, मीडिया का समाज के साथ, साहित्य का मीडिया के साथ अन्योन्याश्रित संबंध है। यह दोनों भी समाज निर्माण और विकास का अविभाज्य अंग है।

साहित्य समाज का दर्पण है। समाज का मार्गदर्शक है, समाज का लेखा–जोखा है। साहित्य लोकजीवन का अभिन्न अंग है, किसी भी काल के साहित्य से उस समय की परिस्थितियों जनमानस के रहन–सहन खान–पान व अन्य गतिविधियों का पता चलता है। समाज साहित्य को प्रभावित करता है और साहित्य पर समाज प्रभाव डालता है। साहित्य और समाज का वही संबंध है, जो संबंध आत्मा का शरीर से होता है। किसी भाषा के वाचिक और लिखित सामग्री को साहित्य कह सकते है। प्राचीन काल से साहित्य मौखिक और लिखित दोनों रूपों में मिलता है– जैसे वेद, पुराण, लोकगीत, लोककथा, लोकगाथा, श्लोक, रूढी, परंपराओ से जुडी बातें महाकाव्य, शिलालेख आदि।

मानव सभ्यता, संस्कृती, भाषा और जीवन के विकास में साहित्य का महत्वपूर्ण योगदान रहा है। कल्पना, सृजनता और विचारों ने साहित्य को जन्म दिया तथा साहित्य नें मानव की कल्पकता, सृजनशीलता और विचारधारा को गतिशीलता प्रदान की उसे सभ्य बनाने का कार्य किया। मानव की विचारधारा में परिवर्तन लाने का कार्य साहित्य द्वारा ही किया जाता है। साहित्यकार समाज में फैली कुरीतियों, विसंगतियों, विकृतियों, अभावों, असमानताओं आदि के बारे में लिखता है। इनके प्रति जनमानस को जागरूक करने का कार्य करता है। जब–जब समाज में नैतिक मूल्यों का ऱ्हास होने लगता है तब जनहित के लिए साहित्य ही मार्गदर्शक की भूमिका निभाता है। उदा. कबीर ने अपने समय के आडंबरों सामाजिक कुरितियों और मान्यताओं के विरोध में अपनी आवाज उठाई। प्रेमचंद ने अपनी कहानियों और उपन्यासों में किसी न किसी समस्या के प्रति संवेदना जताई है। कवी वाल्मीकि, गोस्वामी तुलसीदास, कालिदासजी भी इसके प्रमाण है। साहित्य जनमानस में युगों–युगों से संचरित है, क्यों कि साहित्य में सत्य की साधना है, शिव की कामना है और सौदर्य की अभिव्यंजना है।

मीडिया अर्थात माध्यम या साधन। जिसे हिन्दी में जनसंचार माध्यम भी कहते है।

डेनिस मैकवेल के मतानुसार एक व्यक्ति से दूसरे व्यक्ति तक अर्थपूर्ण संदेशों का संप्रेषण ही संचार है। मीडिया के द्वारा विचार, सूचना और मनोरंजन को जन–जन तक पहुँचाया जाता है। वर्तमान काल में इसे दो रूपों में देखा जाता है।

1. मुद्रीत माध्यम ;च्तापदज डमकपं द्ध
2. इलेक्ट्रॉनिक माध्यम ;म्समबजतवदपब डमकपंद्ध

मुद्रीत मीडीया के अंतर्गत मुद्रित साहित्य, समाचार पत्र, विज्ञान, पोस्टर, चार्ट, पत्र– पत्रिकाएँ आदि का समावेश होता है। इलेक्ट्रॉनिक मीडिया के अंतर्गत रेडिओ, टि.वी, फिल्में कम्प्युटर, इंटरनेट, चलचित्र, सायबर, मल्टीमीडीया, मोबाईल आदि का समावेश होता है।

उसके अलावा कुछ परंपरागत माध्यम है जैसे– कठपुतली, लोकनृत्य, लोकनाटय, गीत, रामलीला, रासलीला, नाच–गाना, जनसभा, भाषण, वार्तालाप बोर्ड, नारे आदि।

डॉ. अर्जुन तिवारी की दृष्टी में "समाज, संस्कृति, साहित्य, दर्शन, विज्ञान एवं प्रोद्योगिकी के व्यापक प्रसार तथा मानव–संघर्ष, कांति, प्रगति, दुर्गतिमय जीवन सागर में उठनेवाले ज्वार– भाटा को दिग्दर्शित करने में जनसंचार माध्यम अर्थात मीडीया ही सक्षम है।"

वर्तमान संदर्भ में सोशल मीडिया का हर तरफ बोलबाला है। जिसके कुछ नकारात्मक पक्ष है तो कुछ सकारात्मक पक्ष भी है। प्रत्येक सिक्के के दो पहलू होते है। अपवाद हर जगह मौजूद है।

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Research Papers Publication

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KINETIC AND THERMODYNAMIC STUDIES ON ADSORPTION BEHAVIOUR OF RHODAMINE B DYE ON NOSEAN SYNTHESISED FROM COAL FLY ASH.

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ABSTRACT

Release of colouring agents like Rhodamine B dye in water bodies is an important environmental problem as it is carcinogenic and non-bio-degradable. On the other hand plethora of coal fly ash (CFA) produced in thermal power stations is another threat to the environment. Considering these problems; present study deals with recyclability and modification of waste coal fly ash into alumino-silicate Nosean [$Na_8Al_6Si_6O_{24}(SO_4).H_2O$] by fusing CFA with alkali at 550 ^{0}C followed by hydrothermal treatment. The synthesised nosean was fully characterized by FT-IR, XRD, SEM and BET surface area and it was further checked for potential application for removal of the dye Rhodamine B from its aqueous solutions using batch method. The obtained equilibrium data were fitted by the Langmuir, Freundlich, and Temkin and Dubinin-Radushkevich isotherm models. The well-known thermodynamic parameters such as change in Gibb's free energy (ΔG), entropy change (ΔS) and enthalpy change (ΔH) were evaluated first time for nosean to check the possibility of adsorption process. Further the kinetic parameters such as rate constant and order of adsorption process is also estimated.

Index Terms- Fly ash, hydrothermal, Nosean, adsorption, Rhodamine B.

I. INTRODUCTION

In the current era various dyes are used in textile industry to dye fibre viz. methylene blue, acid violet, erioglaucine, Rhodamine B, etc. The discharge of these colouring agents into water creates serious environmental issues because of non-degradable and toxic nature of these dyes [1]. The surface as well as underground water gets contaminated creating grave environmental problems and health hazards [2]. Rhodamine B dye is one of the valuable dye used in textile industries. Medically it is proved that Rhodamine B is carcinogenic [3]. Drinking water contaminated by Rhodamine B dye could cause tissue borne sarcoma which ultimately causes cancer. Therefore, it is necessary to remove the dye from wastewater before it is discharged to the environment.

From last 20 to 30 years many workers developed various methods for removal of dyes including electrochemical technique [4], biological process [5] and physical process like adsorption. Now a days, number of adsorbents are used for adsorption including duolite C-20 resin [6], exhausted coffee ground from water [7], walnut shells [8], activated carbon and rice husk [9], casuarina equisetifolia needles (CEN) [10]; however their adsorption capacities are very much less, therefore new adsorbents are being discovered. In present study alumino-silicate nosean is used as adsorbent, which is synthesized from coal fly ash (CFA) by alkali fusion followed by hydrothermal process.

All over the world nearly 500 million tonnes of coal fly ash is produced every year by burning coal in thermal power stations to generate the electricity. The demand of electricity is increasing day by day and therefore the amount of coal fly ash produced will also increase in future. Coal fly ash is used for preparation of various products including bricks, cement and concrete [11]. Coal fly ash is rich in SiO_2 and Al_2O_3 content therefore it can be easily transformed in to different zeolites. Many worker have reported on synthesis of different types of zeolites from fly ash [12-38].

Moreover, the recyclability and modification of coal fly ash into zeolitic materials is the best and environmental friendly way of utilization of CFA. Although several studies have been reported in literature on the synthesis of different zeolites using fly ash but reports are not available on synthesis of nosean from fly ash and its potential application for removal of Rhodamine B dye from aqueous medium.

Nosean is a mineral of the sodalite group having formula $Na_8Al_6Si_6O_{24}(SO_4)$. It forms isometric crystals of variable colour – white, grey, blue and green to brown. Nosean possess a typical lattice structure consisting of cages of 12 tetrahedron AlO_4 or similar unit and 12 tetrahedral SiO_4 unit and similar 5 units linked together by oxygen bridges in an alternating pattern to

form truncated octahedron with 8 single 6 ring 3 opening and 6 single 4 rings typically the cage has unit cell parameter (a^0) of 6.6 ^{0}A.

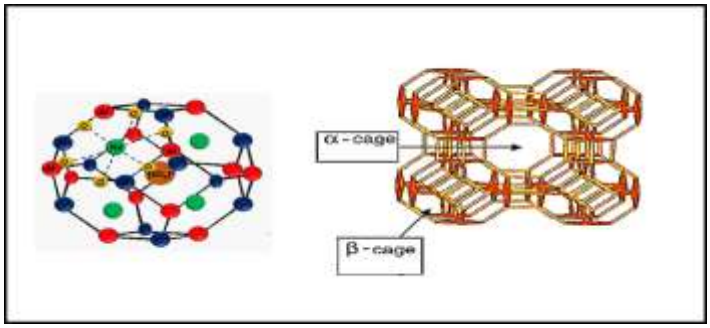


Fig.1: Structure of Nosean showing α and β cages

This paper first time reports the synthesis of aluminosilicate nosean from CFA, its characterization and potential application for removal of Rhodamine B dye from aqueous solution. This study allow us to verify Langmuir, Freundlich, Temkin and Dubinin-Radushkevich adsorption isotherms along with thermodynamic and kinetic studies.

II. EXPERIMENTAL

2.1 Chemicals and materials

Analytical grade chemicals were used without any further purification. Sodium hydroxide, NaOH with ≥ 98.5 wt. % purity, Sodium Sulphate, $Na_2(SO_4)$ purity of ≥ 99.9 wt. %, , Rhodamine B , of purity ≥ 97% wt. were obtained from Sigma Aldrich. Sample of coal fly ash (CFA) was obtained from Eklahara Thermal Power Plant, Nashik (India).

2.2 Nosean synthesis

Before the use of CFA its quantitative chemical composition was determined by inductively coupled plasma (ICP) spectroscopy (Table-1).

Table 1: Chemical composition of raw coal fly ash

Constituents	Na_2O	Al_2O_3	SiO_2	K_2O	CaO	Fe_2O_3	MgO	OtherLOI
Weight/ %	00.23	29.03	55.00	01.38	02.52	07.36	00.80	03.68

From the ICP data, the [SiO_2/Al_2O_3] ratio is found to ≈ 1.89, hence CFA is the best source of aluminium and silicon for the synthesis of nosean. However; to improve the chemical composition, raw CFA was sieved and Fe_2O_3 was removed by magnetic separation. The raw CFA is repeatedly washed with distilled water and dried in the oven at 120 ^{0}C for 24 h. 15 g. of the treated CFA was mixed with equal quantity of NaOH and fused in a silica crucible at 550 ^{0}C for 2 h. This fused mass was cooled, milled and mixed with 150 ml distilled water and then 90 g. Na_2SO_4 was added slowly with constant stirring. This reaction mixture was transferred into Teflon lined stainless steel autoclave (250 ml capacity). The autoclave was kept at 100 ^{0}C for 144 h. The polycrystalline yellowish white product obtained was filtered and washed repeatedly to remove excess NaOH and Na_2SO_4. Further the same product was dried at 120 ^{0}C in the oven for 24 h and heated at 550 ^{0}C in a furnace for 2 h. The obtained product was characterized and used for its potential application for the removal of Rhodamine B dye from its aqueous solution.

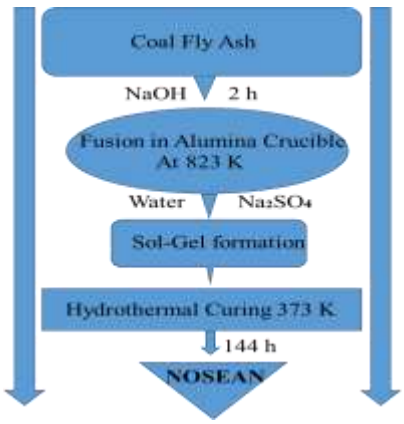


Fig. 2: Flow-sheet for hydrothermal synthesis of nosean using coal fly ash

2.3 Characterization of nosean

Fourier transform infrared (FT-IR) absorption spectra of coal fly ash and hydrothermally prepared nosean was recorded on Shimadzu 8400: S FT-IR Spectrophotometer using KBr pellets in the range of (4000 to 400 cm^{-1}). The phase purity can be identified in unmodified coal fly ash , nosean and nosean after adsorption of Rhodamine B dye was analysed by X-ray powder diffraction pattern using Philips PW-1710 instrument operating at 25 kV and 25 mA using Cu Kα radiation with wavelength λ = 0.154 nm. To provide the information about the surface morphology scanning electron microscopy (SEM) analysis were carried out with the help of JEOL-JEM-6360A model equipment JEOL-JEC-560 auto carbon coater. The BET surface area of nosean was determined by Autosorb-1 NOVA – 1200.

2.4 Batch sorption experiment

Different adsorption isotherms were verified using batch sorption method. Various parameters such as effect of time, initial concentration of dye and dose were studied by measuring the absorbance of the filtrate at 554 nm (λ_{max} of Rhodamine B dye) by using UV-Visible spectrophotometer.

2.4.1 Effect of concentration of Rhodamine B dye

The concentrations ranging from 1 to 6 ppm of Rhodamine B dye solution were prepared from the stock solution by appropriate dilutions using double distilled water. 25 ml of these dye solutions of different concentrations were taken in a series of glass stoppered bottles, 0.100 g nosean was then added to each bottle. These bottles were maintained at desired constant temperature for 3 h and shaken manually at frequent time intervals. After 3 h the solutions were filtered through Whatmann filter paper. The filtrate was then analysed by measuring the absorbance of the filtrate at 554 nm (λ_{max} of Rhodamine B dye) using UV-Visible spectrophotometer.

2.4.2 Effect of contact time

25 ml of Rhodamine B dye solution of predetermined optimum concentration (4 ppm) was taken in a series of glass stoppered bottles. Then 0.020 g of nosean was added in each bottle. These bottles were maintained at desired constant temperature and shaken manually at frequent intervals and then filtered through Whatmann filter paper at various time intervals (from 1 to 70 min). The filtrate obtained was then analysed by measuring the absorbance of the filtrate at 554 nm (λ_{max} of Rhodamine B dye) using UV-Visible spectrophotometer.

2.4.3 Effect of dose variation

25 ml solutions of 4 ppm concentration of Rhodamine B dye were taken in a series of glass stoppered bottles. Different amount (0.005, 0.010, 0.015, 0.020, 0.025, 0.030, and 0.035) g of nosean were added to these bottles. These bottles were maintained at desired constant temperature for 3 h and shaken well. After 3 h the solutions were filtered through Whatmann filter paper and filtrates thus obtained were analysed by the same method as discussed in 2.4.1.

The amount adsorbed at equilibrium (Q_e, $mg.g^{-1}$) was calculated by using the formula reported by Vanderborght and Van Griekenm[39],

$$Q_e = \frac{(C_0 - C_e)V}{m} \quad \text{.....(1)}$$

Where, C_0 and C_e ($mg.L^{-1}$) are the liquid-phase concentration of Rhodamine B at initial and equilibrium respectively, V is the volume of solution (L) and m is the mass of the adsorbent (g).

III. DATA ANALYSIS

3.1 Langmuir adsorption isotherm

Langmuir adsorption isotherm postulates formation of monolayer on the surface of adsorbent. This isotherm also postulates uniform energies of adsorption and also finite number of identical sites on the surface of adsorbent [40]. The linear form of the expression derived by Langmuir and is represented as

$$\frac{1}{Q_e} = \frac{1}{Q_0} + \frac{1}{K_L Q_0 C_e} \quad \text{.....(2)}$$

where, Q_e ($mg.g^{-1}$) is the amount of adsorbate, C_e ($mg.L^{-1}$) is the concentration of adsorbate at equilibrium, Q_0 ($mg.g^{-1}$) is the maximum monolayer coverage capacity, and K_L ($L.mg^{-1}$) is the equilibrium adsorption constant or Langmuir isotherm constant which is related to the affinity of the binding sites. The values of K_L and Q_0 were calculated from the slope and intercept [41]. The important feature of this isotherm is the equilibrium parameter or separation factor R_L, which is a dimensionless entity and is given by [42].

$$R_L = \frac{1}{1 + K_L C_0} \quad \text{.....(3)}$$

Where, C_0 is the initial concentration, R_L value indicated the feasibility of adsorption process, If $0 < R_L < 1$ adsorption is favourable, If $R_L = 1$ adsorption is linear, if $R_L > 1$ adsorption is unfavourable and if $R_L = 0$ then adsorption process is irreversible.

3.2 Freundlich adsorption isotherm

The linear form of Freundlich adsorption isotherm can be expressed as –

$$\log Q_e = \log K_f + \frac{1}{n} \log C_e \quad \text{.....(4)}$$

Where, Q_e ($mg.g^{-1}$) and C_e ($mg.L^{-1}$), are having the same significance as above, K_f ($mg.g^{-1}$) and (1/n) are Freundlich constants related to the adsorption capacity and strength of adsorption or intensity of adsorption respectively [43]. If n = 1, then partition

between the two phases are independent of the concentration. If value of 1/n < 1, it indicates the normal adsorption and if 1/n > 1, then it indicates that the adsorption is cooperative adsorption [44]. If n is between 1 and 10, indicates adsorption process is a favourable process [45].

3.3 Temkin isotherm

This model assumes that heat of adsorption (which is the function of temperature) of all molecules in the layer would decrease linearly rather than logarithmic with coverage [46, 47]. The model is given by the following equation,

$$Q_e = \frac{RT}{b_T}\ln A_T + \frac{RT}{b_T}\ln C_e \quad \text{……..(5)}$$

If $B = \frac{RT}{b_T}$, then,

$$Q_e = B\ln A_T + B\ln C_e \quad \text{……..(6)}$$

where, A_T is Temkin isotherm equilibrium binding constant ($L.g^{-1}$), b_T is Temkin isotherm constant, R is universal gas constant (8.314 $kJ.mol^{-1}.K^{-1}$), T is absolute temperature and B is the constant related to heat of sorption ($J.mol^{-1}$). The smaller value of B indicates physical sorption and larger value shows chemical sorption.

3.4 Dubinin-Radushkevich isotherm

This isotherm is mainly applied to express the mechanism of adsorption with Gaussian energy distribution onto a heterogeneous surface [48, 49]. The expression for this isotherm is given as-

$$Q_e = (Q_s)\exp(-K_{ad}\,\mathcal{E}^2) \quad \text{……..(7)}$$

The linear from of the above equation is,

$$\ln Q_e = \ln Q_s - K_{ad}\,\mathcal{E}^2 \quad \text{……..(8)}$$

Where, Q_e, ($mg.g^{-1}$) is the amount of adsorbate adsorbed by the adsorbent at equilibrium, Q_s , ($mg.g^{-1}$) is the theoretical isotherm saturation capacity, K_{ad} , ($mol^2.kJ^{-2}$ is the Dubinin-Radushkevich isotherm constant) and ε is the potential energy; which can be calculated as,

$$\mathcal{E} = RT\ln[1 + (1/C_e)] \quad \text{……..(9)}$$

Where, R is gas constant (8.314 $J.mol^{-1}$), T is the absolute temperature and C_e represents equilibrium concentration of adsorbate ($mg.L^{-1}$). When ln(Q_e) is plotted verses square of the potential energy ε^2 , a straight line with the slope = K_{ad} and intercept = ln (Q_s) will be obtained.

The mean free energy E is related to the K_{ad}; the Dubinin-Radushkevich isotherm constant as;

$$E = [1/\sqrt{2K_{ad}}\,] \quad \text{……..(10)}$$

Low value of E, mean free path energy indicates the physisorption process.

3.5 Thermodynamic studies:

The thermodynamic feasibility for adsorption process is checked by, the thermodynamic parameters, such as change in Gibb's free energy (ΔG) , enthalpy change (ΔH) and entropy change (ΔS) were evaluated using equation (11) and (12),

$$-RT\ln K_a = \Delta G \quad \text{……..(11)}$$

$$\Delta H - T\,\Delta S = \Delta G \quad \text{……..(12)}$$

Substituting eq. (12) in eq. (11), we get

$$\frac{\Delta S}{R} - \frac{\Delta H}{RT} = \ln K_a \quad \text{……..(13)}$$

Where, K_a is the thermodynamic distribution coefficient for the adsorption and is calculated by using eq. (14)

$$K_a = \frac{C_a}{C_e} \quad \text{……..(14)}$$

Where, C_a, ($mg.g^{-1}$) is the concentration of metal ion adsorbed by absorbent and C_e , ($mg.L^{-1}$) is the equilibrium concentration of metal ion, R is the gas constant (8.134 $J.mol^{-1}.K^{-1}$) and T is the temperature in Kelvin (K).

3.6 Kinetic studies

The adsorption kinetic parameters of sorption process of Rhodamine B dye on the adsorbent nosean, the extent of sorption is studied for contact time ranging from 1 - 70 min. by estimating the percentage removal of Rhodamine B dye. The kinetic data were analysed by using pseudo-first-order, pseudo-second-order, Intra-particle diffusion model and Bangham's equation.

3.6.1 The pseudo-first-order model [50]

The appropriate values of the pseudo-first-order rate constant, k_1, are obtained by the model represented as-

$$\log(Q_e - Q_t) = log\,(Q_e) - \frac{k_1\,t}{2.303} \quad \text{……..(15)}$$

Where, Q_t, ($mg.g^{-1}$) is amount of adsorbate adsorbed at time 't', Q_e, ($mg.g^{-1}$) the adsorption capacity at equilibrium, k_1 (min^{-1}) is the pseudo-first-order rate constant and t (min) is the contact time. The values of the adsorption rate constant, k_1 for Rhodamine B dye were determined from the plot of log (Q_e – Q_t) against 't'.

3.6.2 The pseudo-second-order model [51]

This model is represented by the equation,

$$\frac{t}{Q_t} = \frac{1}{k_2\,(Qe)^2} + \frac{1}{Qe}\,t \qquad \text{.....(16)}$$

Where, k_2, (g.mg^{-1}. min^{-1}) is the pseudo second order rate constant. The initial adsorption rate h_0, (mg.g^{-1}.min^{-1}) at t = 0 is defined as follows,

$$h_0 = k_2\,(Q_e)^2 \qquad \text{.....(17)}$$

When (t/ Q_t) is plotted versus time, the slope = 1/Q_e and intercept = 1/h_0. Since Q_e is known from the slope, k_2 can be determined from the value of h_0 [52].

3.6.3 The intra-particle diffusion model [53]

The intra-particle diffusion model, which is based on the assumption that adsorption occurs in several steps is represented as film or external diffusion, pore diffusion, surface diffusion and adsorption on the pore surface. The linear form of this model is-

$$Q_t = k_t\,t^{1/2} + C \qquad \text{.....(18)}$$

Where, k_t (mg.g^{-1}.min$^{-1/2}$) is the intra-particle diffusion rate constant and C is the intercept. The value of C relates to the thickness of the boundary layer. The larger C implies the greater effect of the boundary layer [54]. If the plot of Q_t versus $t^{0.5}$ gives a straight line, the adsorption process is controlled by intra-particle diffusion only. However, if the data exhibit multi-linear plots, then two or more steps influence the sorption process. [55]

3.6.4 Bangham's model [56]

To check whether pore diffusion is the only rate controlling step in the adsorption Bangham's model is applied. It is represented by,

$$log\left(\frac{C_0}{(C_0 - mQ_t)}\right) = log\,\frac{(k_b m)}{(2.303\,V)} + \alpha\log(t) \qquad \text{.....(19)}$$

Where, V, (mL) is the volume of solution, and α (< 1) and k_0 are constants. Q_t, (mg.g^{-1}) is the metal uptake per unit weight of adsorbent at time t, Q_e (mg.g^{-1}) is the metal uptake per unit weight of adsorbent at equilibrium. If the experimental data fits in this equation, the adsorption kinetics are limited to the pore diffusion.

IV. RESULT AND DISCUSSION

4.1 FT- IR analysis

The FT-IR spectrum of CFA in Fig. 2(a) shows three wide absorption bands. The peak observed at 1045 cm^{-1} is associated with T-O asymmetric stretching vibrations and may be attributed to the presence of quartz. The bands corresponding to 800 and 557 cm^{-1} can correspond to quartz and mullite respectively present in fly ash. The band at 420 cm^{-1} is associated with T-O bending vibrations [57]. The FT-IR spectrum recorded for hydrothermally synthesized nosean is shown in Fig. 2 (b). Mainly three frequencies are observed in this spectrum; υ_{as} (Al-O-Si) –Asymmetric stretching vibrations ~ 1000 cm^{-1} , υ_s (Al-O-Si) – Symmetric stretching vibrations ~ 750-650 cm^{-1} and δ (O-T-O) – bending vibrations ~ 450-400 cm^{-1} . The shoulder peak at 1123 cm^{-1} is due to symmetric stretching of SO_4 group, the small sharp peak at ~ 637 cm^{-1} and 615 cm^{-1} is due to asymmetric bending vibrations of SO_4 group [58] and absorption band at 3600 cm^{-1} is due to –OH stretching of H_2O molecule. The FT-IR spectrum of hydrothermally synthesised nosean Fig 2 (b) is totally different than the FT-IR spectrum of coal fly ash Fig. 2 (a) clearly confirms the formation of alumino-silicate nosean.

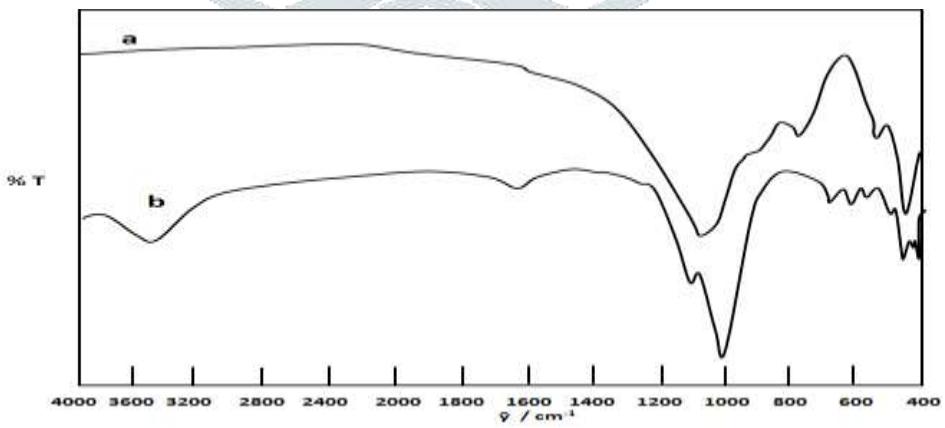


Fig. 2: FT-IR of (a) Coal fly ash and (b) Nosean

4.2 X-Ray powder diffraction analysis

The X-ray powder diffraction pattern of coal fly ash is shown in Fig.3 (a), which mainly shows a broad hump between 20- 30^0 2θ is due to amorphous phase of coal fly ash. Few, very weak peaks are showing the presence of quartz (SiO_2) and mullite ($Al_6Si_2O_{13}$). After fusion, grinding and hydrothermal process several sharp peaks, which corresponds to formation of alumino-silicate nosean are obtained and is shown in Fig. 3 (b). The original peaks because of quartz and mullite are absent in the

X-ray diffraction pattern of nosean. The difference in the X-ray diffraction pattern of coal fly ash and hydrothermally synthesized product confirms the formation of nosean.

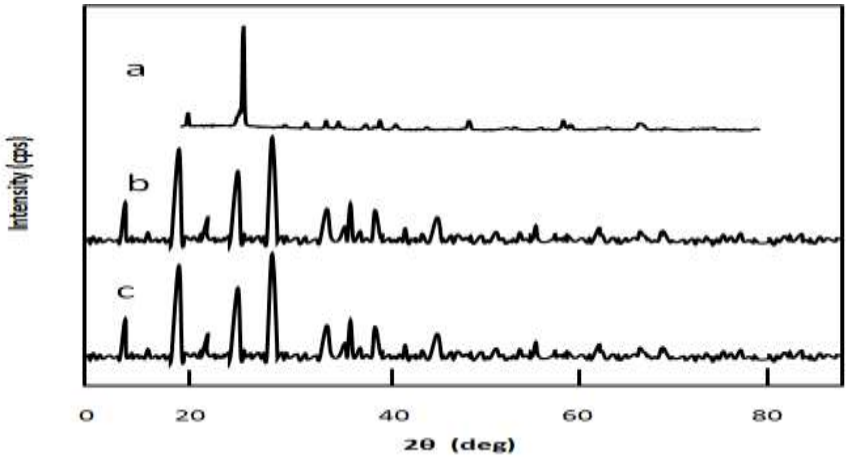


Fig. 3: XRD pattern of (a) Coal fly ash, (b) Nosean and (c) Dye adsorbed nosean.

4.3 SEM analysis

A careful observation of SEM image (Fig. 4 (a)) of coal fly ash shows that most of fly ash particles are spherical in shape with smooth surface. The fusion of coal fly ash with NaOH followed by hydrothermal synthesis of nosean shows clearly the change in the surface morphology from spherical to rod like structure confirms the formation of nosean. (Fig. 4 (b)). Whereas Figure 4 (c) shows nosean after adsorption of Rhodamine B dye and it clearly shows that after adsorption structure of nosean remains unaffected.

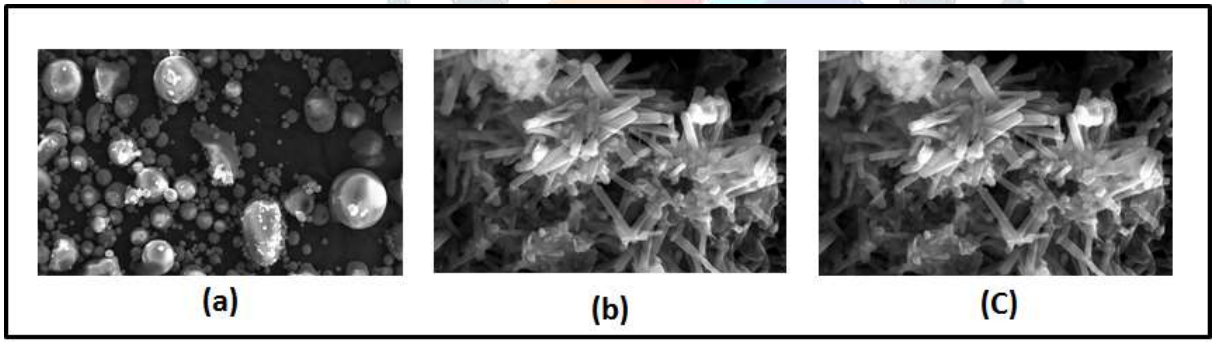


Fig. 4. SEM immages of (a) Coal fly ash , (b) Nosean and (c) Dye adsorbed nosean.

4.4 BET surface area analysis

The BET surface area measurement curve for nosean is represented in Fig. 5. The N_2 adsorption / desorption isotherm and BJH pore size distribution of nosean shows that it has typical IV N_2 adsorption / desorption isotherms with H_1 hysteresis which indicates that the sample serves the spherical mesopores. Based on the isotherms, the specific surface area obtained from BET method is 62.024 $m^2.g^{-1}$ and BJH pore volume is 0.462 cc/g and radius Dv(r) = 87.341 ^{0}A.

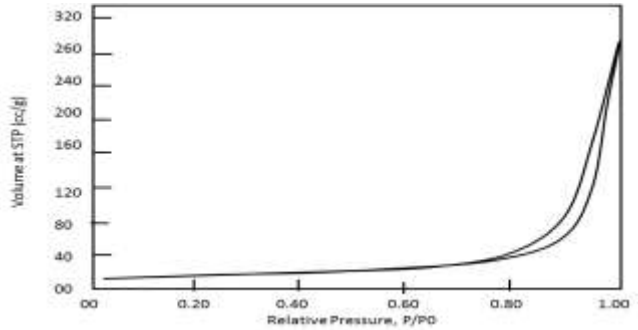


Fig. 5. B-E-T surface area measurement for nosean.

4.5 Effect of contact time

The effect of contact time for the removal of Rhodamine B dye onto nosean is depicted in Fig. 6(a). The adsorption rate was found rapid in the beginning, reaches to maximum and then gradually decreases up to 60 min. The rapid rate of adsorption in the first minute may be due to concentration gradient between adsorbate and number of vacant sites onto the nosean (adsorbent). From Fig. 6 (a) it is clear that the equilibrium is reached a maximum at around 20 min.

4.6 Effect of initial concentration of Rhodamine B dye

To study the effect of concentration of Rhodamine B dye on nosean, dye solution of varying concentrations were used and other parameters like adsorbent dose and contact time were kept constant. (Adsorbent dose was 0.100 gm / 25 ml with contact time 3 h). Figure 6 (b) represents plots of % adsorption as a function of initial concentration of dye solution, and it reveals that, with increase in the initial concentration of Rhodamine B dye solution, the uptake of all the metal ions onto the hydrothermally synthesized nosean also increases up to certain initial concentration of dye and then remains constant. Further in the same figure plateau shows unavailability of the surface and pores for further sorption of dye molecules. After plateau, further increase in the initial concentration of Rhodamine B dye the % adsorption decreases, this may be due to the crowd of dye molecules near the pores of nosean might be decreasing the rate of sorption.

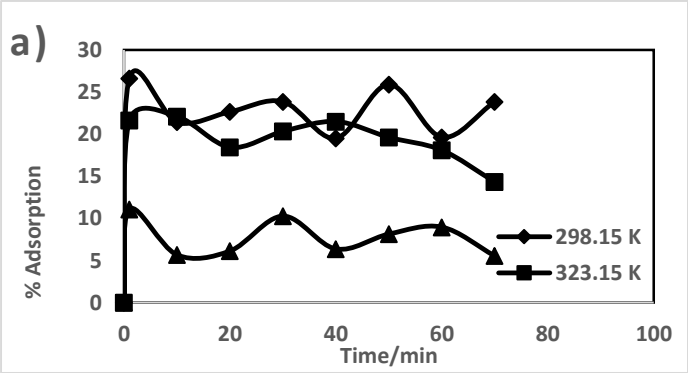
When an adsorbent comes in contact with a Rhodamine B molecules, the concentration of Rhodamine B molecules on the surface of the adsorbent will increase until a dynamic equilibrium is reached, at this point, there is clearly defined distribution of dye molecules between the solid and liquid phases. Rhodamine B dye concentration ranges from (0.1 to 100) $mg.L^{-1}$ with the fixed adsorbent mass. With an increase in dye concentration the removal efficiency increased initially, reaches to maximum value and further decreases with increase in concentration of Rhodamine B dye. It is well known that a given mass of adsorbent material has a definite number of adsorption sites, and with dye concentration, these sites gets saturated. There is a particular dye concentration that shows maximum adsorption for a given adsorbent mass and thereafter, by increasing concentration of dye extent of adsorption cannot increase because no more sites are available on the surface of adsorbent as all sites on the surface of adsorbent are occupied.

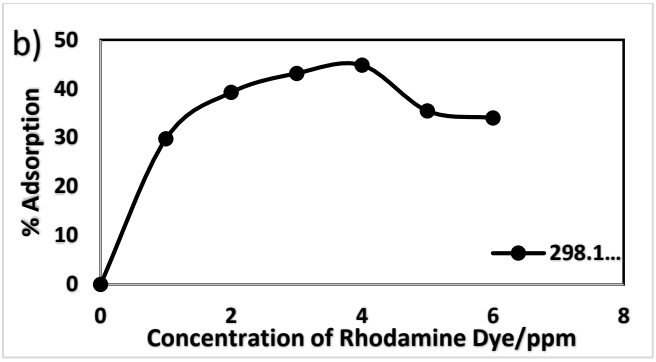
4.7 Effect of dose (amount of adsorbent)

To study the effect of dose, varying amount of nosean was added to the series of bottles containing 100 ml of 100 ppm solutions of Rhodamine B dye. The time of contact is kept constant (3 h) for each bottle. Fig. 6(c) shows the % adsorption as a function of dose of absorbent. It was found that, the removal of dye by adsorbent nosean increases with an increases in the adsorbent dose initially and thereafter, becomes constant after some amount of adsorbent weight (W). The increase in extent of adsorption with adsorbent dose can be attributed to the availability of greater surface area and large number of adsorption sites. Whereas with increase in temperature the dye removal decreases due to desorption of dye molecules from the surface of adsorbent.

4.8 Effect of temperature

The effect of temperature on the time dependence of the adsorption process of Rhodamine B dye on hydrothermally prepared nosean was studied at different temperatures (Room temperature, 50 ^{0}C and 75 ^{0}C) by batch experiments. It has been found that % adsorption decreases with increasing temperature. This decrease may be due the adsorption of dye molecules on the surface of nosean only. Here there is no sorption process taking place, as the molecules of dye might not be entering the void of the nosean because of large size of the Rhodamine B dye molecules. With increase in temperature kinetic energy of the dye molecules increases and it gets desorbed from the surface. The thermodynamic study also shows positive slope of the line when ln K is plotted versus 1/T, showing exothermic nature of the adsorption process.





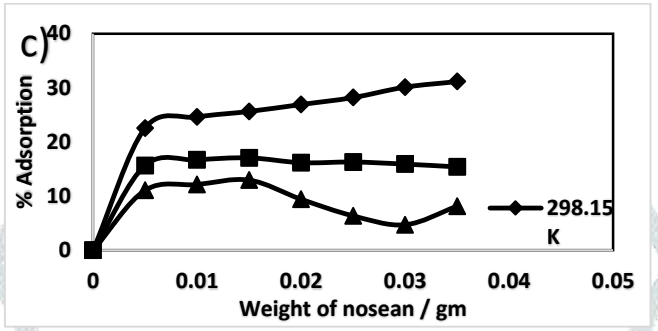


Fig. 6: Effect of (a) Contact time, (b) Concentration of Rhodamine B dye solution and (c) Dose of adsorbent (nosean) on the extent of adsorption at different temperatures.

4.9 Adsorption isotherms

The adsorption data obtained was tested using four most widely used adsorption isotherms viz. Langmuir, Freundlich, Temkin and Dubinin-Radushkevich adsorption isotherms eq. (1), (3), (5) and (8) respectively. The applicability of the adsorption isotherm to the present study was estimated by comparing the values of correlation coefficient (R^2) and other relevant constants.

4.9.1 Langmuir isotherm

Figure 7(a) shows Langmuir plot for adsorption of Rhodamine B dye on nosean. Langmuir constant Q_0, K_L and R_L were calculated using equation (1) and (2). Q_0 indicates the maximum monolayer coverage capacity ($mg.g^{-1}$), K_L is the Langmuir isotherm constant ($L.mg^{-1}$) which also indicates the energy of adsorption, R_L value indicates feasibility of the adsorption, unfavourable (if $R_L > 1$), linear (if $R_L = 1$), favourable (if $0 < R_L < 1$) and irreversible (if $R_L = 0$). From the data presented in Table-2**,** R_L values obtained for adsorption of Rhodamine B dye on nosean are greater than 0 and less than 1 indicating that Langmuir isotherm is favourable for adsorption of Rhodamine B dye on nosean. The Q_0 values decreases with increase in temperature indicates that the adsorption capacity decreased with increasing temperature. This is because of increasing kinetic energy of the adsorbate molecules, which increases the frequency of collisions between the adsorbent and dye molecules and thus gets desorbed from the surface of adsorbent. The Q_0 value for Rhodamine B dye is 3.5894 $mg.g^{-1}$ for nosean. Also by applying linear form of Langmuir equation the mean of correlation factor R^2 value is found to be 0.9713 ± 0.0254 reveals that adsorption data fit well into the adsorption model. The potential applicability of the number of micro- and meso-porous zeolites and other materials are reported by different workers, but nosean shows remarkable adsorption capacity as compared to other adsorbents reported in literature and their results are compared in Table 3.

4.9.2. Freundlich Isotherm

Freundlich adsorption isotherm is illustrated in Figure 7(b) and the corresponding calculated data is presented in Table 2**.** Freundlich model was applied for adsorption of Rhodamine B dye on nosean. Freundlich constants K_f and n calculated using equation (3). The constant K_f is an approximate indicator of adsorption capacity, while 1/n is a function of the strength of adsorption in the adsorption process. Here $1/n > 1$ it indicates that the adsorption is cooperative adsorption. The mean of correlation factor values R^2 is 0.9598 ± 0.0418.

4.9.3. Temkin isotherm

Temkin model was applied for adsorption of Rhodamine B dye on nosean and depicted in Fig. 7 (c) and the data obtained is presented in Table 4. B value is calculated using equation (5) and (6). The plot between the graph of Q_e Versus $\ln(C_e)$, gives, the slope = B ($J.mol^{-1}$) , the small value of B indicates physical sorption and larger value indicates chemical sorption. B values obtained for adsorption at 25, 50 and 75 ^{0}C are 0.6661 $kJ.mol^{-1}$, 2.960 $kJ.mol^{-1}$, and 1.598 $kJ.mol^{-1}$ respectively. All these values are small indicates physical sorption. Also the mean of correlation factor values R^2 is 0.9036 ± 0.1088.

4.9.4 Dubinin-Radushkevich isotherm

Dubinin-Radushkevich model was applied for adsorption of Rhodamine B dye on nosean and is shown in Fig. 7(d). E and Q_s values are calculated using equations (8), (9) and (10) and are listed in Table 4. The plot between ln Q_e versus ε^2, gives, the slope = B ($J.mol^{-1}$), the small value of E (ranging from $4.17x10^{-3}$ $kJ.mol^{-1}$ to $9.37x10^{-3}$ $kJ.mol^{-1}$) giving evidence for physical sorption. The average R^2 value for this model is found to be 0.9526 ± 0.0516.

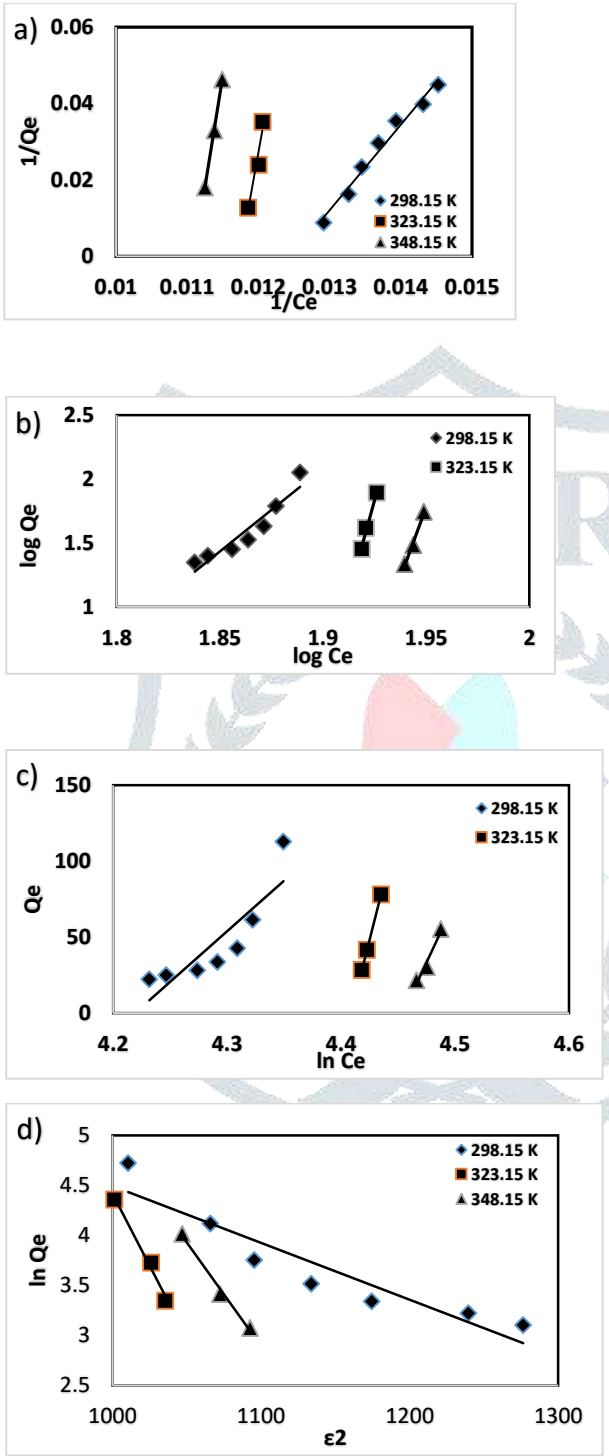


Fig.7: Different adsorption isotherms for adsorption of Rhodamine B dye on nosean at Different temperatures. (a) Langmuir adsorption isotherm, (b) Freundlich adsorption Isotherm, (c) Temkin adsorption Isotherm and (d) Dubinin-Radushkevich.

4.10 Adsorption thermodynamics

The thermodynamic parameters such as change in enthalpy (ΔH), entropy (ΔS) and Gibbs free energy (ΔG) for the adsorption process of Rhodamine B dye on nosean were evaluated using equation (13). The enthalpy change (ΔH) and entropy change (ΔS) are calculated from the slope and intercept of the plot of ln (K_a) versus 1/T (Fig. 8). The results of these thermodynamic calculations are presented in Table-5. The negative values for Gibbs free energy for adsorption of Rhodamine B

dye on nosean show that the adsorption process is spontaneous [62]. The overall adsorption process is found to exothermic in nature. $\Delta H = -12.6822$ kJmol^{-1}. Smaller absolute values of ΔH indicates that physical adsorption is the predominant mechanism in the adsorption process**.** This result supports the suggestion that the adsorption capacity of nosean decreases with increasing temperature. The ΔS values are negative and found to be -0.01955 kJ.mol^{-1}, for adsorption process of Rhodamine B dye and it confirms that the entropy decreases as a result of adsorption. This occurs as a result of redistribution of energy between the adsorbate and adsorbent. Before adsorption the Rhodamine B dye molecules near the surface of the adsorbent were in less ordered than in the subsequent adsorbed state. Negative value of ΔS indicates that the randomness decrease at the solid-solution interface during the process of adsorption [63]. Adsorption is occurring spontaneously at normal and it is more at normal room temperature and it decreases with temperature.

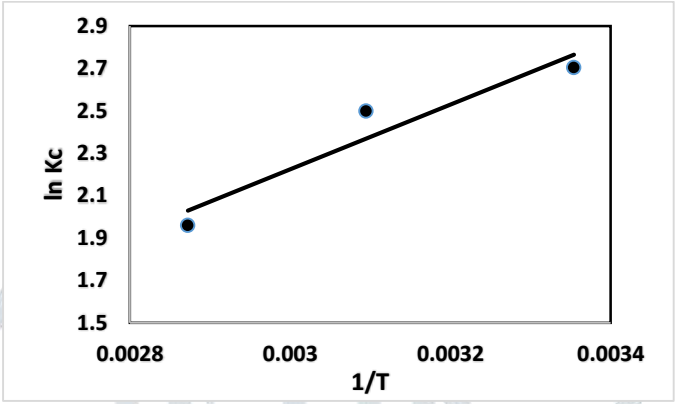


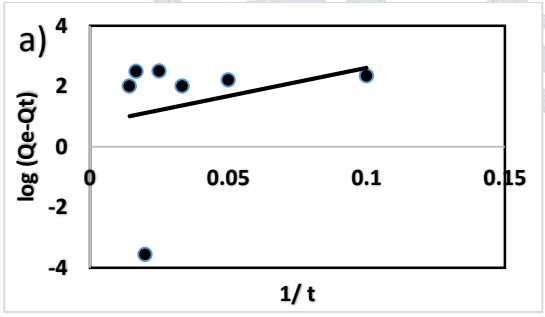
Fig. 8: Plot of ln Kc Vs 1/T for adsorption of Rhodamine B dye on nosean to determine ΔH (Enthalpy change) and ΔS (entropy change).

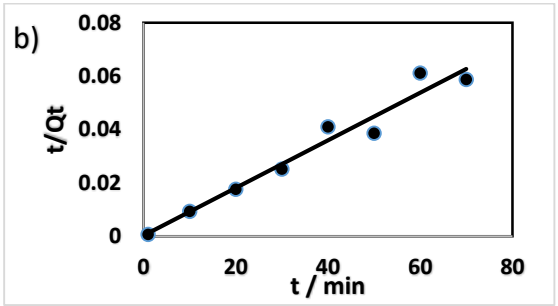
4.11 Adsorption kinetics

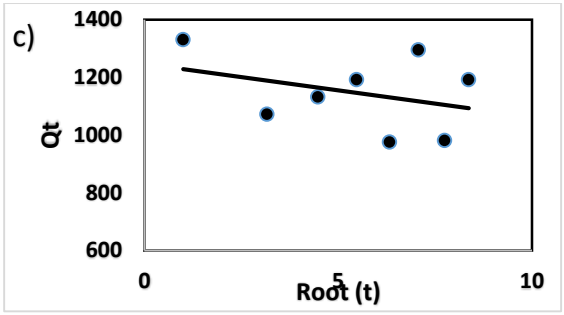
The rate of adsorption is an important parameter to understand the adsorption process. In order to study the adsorption of Rhodamine B dye onto hydrothermally synthesized nosean, pseudo-first-order, pseudo-second-order, intra-particle diffusion model and Bangham's equation were used by applying equation (15), (16), (17) and (18). Fig. 9 shows applicability of kinetic models for Rhodamine B dye and the data obtained is presented in Table-6.

It has been observed from the data, the correlation coefficient R^2 obtained from pseudo second order model were found to be larger 0.9597 than those found for pseudo first-order model (0.0656), intra-particle diffusion model (0.1178) and Bangham's model (0.2112).

Despite the Q_e (calculated) values in case of pseudo first order model are not matching with the Q_e (experimental) on the other hand Q_e (calculated) values are in good agreement with the Q_e (experimental) values in case of pseudo second order model. Thus adsorption of Rhodamine B dye onto nosean followed pseudo second order model well.







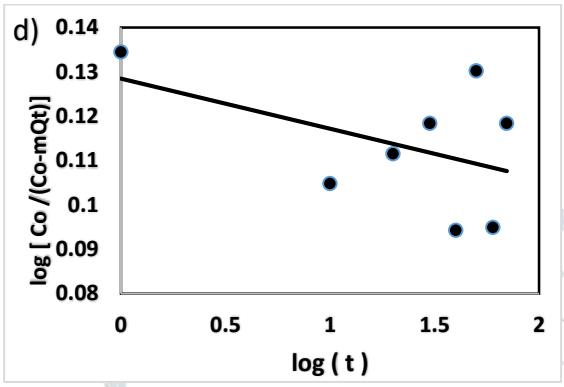


Fig.9: Different kinetic models for adsorption of Rhodamine B dye on nosean at room Temperatures, (a) Pseudo-first order, (b) Pseudo-second order, (c) Intra-particle diffusion model and (d) Bangham's model.

V. CONCLUSION

High content of Si and Al in coal fly ash makes it successfully possible to use it as a source material for the synthesis of alumino-silicate nosean. Hydrothermal synthesis of nosean required significantly less energy and reagent than traditional hydrothermal synthesis from pure reagents. Based on the isotherms, the specific surface area obtained from BET method is 62.024 $m^2.g^{-1}$ and BJH pore volume is 0.462 cc/g and radius Dv(r) = 87.341 ^{0}A.

First time we reports batch sorption study as a function of temperature for nosean with respect to Langmuir, Freundlich, Temkin and Dubinin-Radushkevich adsorption isotherms, out of which Langmuir's adsorption isotherm was found to have the highest regression value, hence the best fit. The Q_0 maximum monolayer coverage capacity ($mg.g^{-1}$) for Rhodamine B dye is found higher than any other adsorbent reported earlier by various researchers. The thermodynamic studies shows negative values of ΔG confirming, the feasibility of sorption process and also spontaneous nature. The negative and smaller values of ΔH and ΔS shows exothermic nature of the process and feasibility of sorption process and it is of physical nature. Negative value of ΔS indicates decrease in randomness at the solid-solution interface during the process of adsorption. The kinetic studies shows that sorption process is pseudo-second order.

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भारत हा विविधतेने नटलेला देश आहे. सर्व जाती जमाती, धर्माची लोक गुण्या गोविंदाने नांदतात. त्यात प्रत्येक जातीची अशी एक विशिष्ट परिभाषा असते. त्यात आदिवासी जमातीतील गोडवा मनाला सुखावणारा आहे. आदिवासी साहित्य अभ्यासातून आपल्याला तो चाखता येऊ शकतो. या जमातीतील सामाजिक आर्थिक व्यवहारीक, राजकीय, शैक्षणिक, सांस्कृतिक जीवनचा अनुभव घेता येऊ शकतो व आपोआप आपण त्यांचात गेल्याचा अनुभव घेऊ शकतो. या दृष्टिने झेलझपाट या कादंबरीचा विचार केला असता त्यातील कोरकू आदिवसी लोकांचे होणारे आर्थिक शोषण, कुपोषण,, आरोग्य विषक समस्या यांचा मागोवा घेता येतो. हे अनुभव घेत असताना खरच महाराष्ट्रात हया प्रकारचे जीवन जगणारे आदिवासी आहेत असा प्रश्न उद्‌भवल्या शिवाय राहत नाही. झेलझपाट ही आदिवासी जीवनातील दुःखाची काष्टाची जीवनाची परवड मांडणरी कथा आहे. आजच्या व्यवहरिक जगामध्ये वेगवेगळ उपक्रम राबविले जातात पण ते फ़क्त कागदोपत्री कसे जास्त असतात.प्रत्यक्ष कृतीत मात्र हया जगाचे फ़ारसे ज्ञान नसणा-या लोकांना कसे खेळवले जाते याचेही रुप यात पहावयास मिळतात व अक्षर ओळख असणारा समाजाची थोडी जण असणारा केरु हा हया परिस्थितीला विरोध करु पाहतो व तो सहाजिकच सगळयांचा शत्रु बनतो. सरकारी योजना येतात पण त्यांचा पर्यत पोहचत नाही. मधल्या मध्ये अनेक महाठक त्याची गाळन करतात व प्रत्यक्ष त्यांचापर्यत टिवल्या बाऊल्या पोहचतात व ते ही आनंद मानायला तयार होतात. आर्थिक व्यवहारात व्याजाच्या रुपात कर्जा पोटी तांब्या, पितळीची भांडी गहान ठेवली जातात व परत फ़ेड नाही झाली तर त्या वस्तु त्यांच्या होतात एंकदरित अडाणी, अशिक्षित, व्यवहारिक ज्ञान नसलेल्या आदिवासी कोरुकू समाजाचा ठाव घेण्याचा प्रयत्न मधुकर वाकोडे यांनी घेतला आहे.

पोटाची खळगी भरण्यासाठी दिवसभर उन्हातान्हात अनवानी कधी टायरच्या चप्पल पायात घालून जंगल भर भटकंती करणारा, मोहाची फ़ळ, लाकूड फ़ाटा जमा करणारा समाज हया दुनियेपासून कसा दूर आहे. हयाच चित्रण दिसते. तसेच आठवडाभर जमा केलेले मोह, धान, तूर, मिरची,

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लोणी इ. आठवडे बाजारात विकण्यासाठी बाजारात जाण्यासाठी सगळ्यांची झुंब्बड माजते. तसचे बाजाराच्या दिवशी मास- मच्छी बोबींल विकत घेणे, पुरुष- बायका दारुच्या गुत्यावर जाऊन दारु पिणे हे ही आठवडे बजाराचे विशेष वैशिष्टे असते आदिवासी बाजार , होळीचा सण, हे त्यांच्या आनंदाच्या पर्वणीचे सण असतात.

झेलझपाट या काडंबरीत केरु आणि फुलयची भावकथा चितारली आहे. यात फुलय व तिचा बाप मोप हा अतिशय दारुच्या व्यसनात बुडालेला. तसेच तरुण पोरगी घरात असतांना कासम सारख्या वासनाधुंद व्यक्तीला दारु व मटन खाण्याच्या तसेच लालपरी नामक नसेच्या गोल्या मिळ्वण्याच्या हव्यासातुन त्याला आपल्या घरी जेवणाचे आमंत्रन देत असतो पण त्याचा येण्याच्या फुलय व केरु यांच्या प्रेमाला सुरु व प्रकट होण्याच्या आधीच किड लागते. कासम हा कंगवा, फ़नी, गंध इ. बायकांच्या गरजेच्या वस्तु विकणारा व्यापारी असतो. पण त्याचा या अदिवासी वस्तीत येण्यामागचा उद्देश लालपरीची विक्री करने हा असतो.

या तीन पात्रांखेरीज या कांदबरीतील विठू, रमोती, मालाय, खंडेलवाल, अंगणवाडी शिक्षिका, नाना, जनावरांचा डॉक्टर इ. पात्रे आहेत. ही सर्व पात्र या आदिवासी जमाती विषयी भरपूर माहिती पुरीविणारे आहे.

या समाजातील चालीरिती, सण उत्सव, इ देखील एक वेगळी ओळख करुन देणा-या आहे. होळी हा आदिवासी कोरकू जमातील व्यक्तीचा महत्वाचा सण. दिवाळीच्या सणाइतकेच महत्व या सणाला आहे. हा सण जवळ येत चाललाकी त्यांच्यात एक वेगळे चैतन्य निर्माण होते. संध्याकाळी अंगणात बसणारे कोरकू बोलके होतात. होळीसाठी होणा-या खरेदिची, विकल्या जाण्या-या मालाची चर्चा होऊ लागते. ढोल पिपाण्या व्यवस्थित आहेत का नाही याची चाचपणी होऊ लागते व होळीच्या सणाच्या दिवशी होळी समोर, होळी भोवती फ़ेर धरुन लय साधून कमरेला हेलकावे देत कधी वाकुण कधी उलट सुलट तोंड फ़िरवुन एका वेगळ्याच शैलीन आदिवासी नृत्याचा अविस्कार घडत असतो. तो सण म्हणजे आदिवासीच्यासाठी पर्वणी असते. सगळीकडे आनंदाचे वातावरण असते. आपल्यायाच विश्वात रमणारी ही जमात शिक्षण विज्ञान, वैज्ञानिक शोध यापासून खूप दर असते व यांच्या अज्ञानपणाचा फ़ायदा लोक घेतात. सणाच्या अगोदर ही लोक भरपूर उधारी घेतात व सणाला येण्याचा पैसातून फ़ेडतात पण तोपर्यत तो वाणी अव्वाच्या सव्वा व्याज त्यावर लावून पिळवून करतो. होळीच्या सणाच्या वेळी सर्वाकडे भरपूर पैसा येतो तसा होळी झाल्यावर निघुन जातो. नगदीचा व्यवहार मंदवतो व ग्रहान भांडयाकुंडयाचा व्यवहार परत चालू

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होतो. पावसाळा जवळ आला की छोट्या मोठया शेतीत पेरणी करायची असते. त्यासाठी पैशाऐवजी चांदीचे दागिने गहाण ठेवण्यासाठी पुढे येतात व ते सोडवण्यासाठी चालणारी परवड हे असे चक्र आविरत चालू असते. आर्थिक समाजिक असणार अडाणीपण विकसित होऊ पाहणाच्या जगाकडे नसणार भान या लोकांच खच्चीकरण करत असत.-

या कोरकू आदिवासी जमातीतील लोकांमध्ये कमालीची अंधःश्रध्दा असलेली आपल्याला जाणवते. शिक्षण, विज्ञान यांचा फ़ारसा वारा न लागलेले. हे लोक अंधःश्रध्दाळु आहे. विकासाचा वाटेने जाण्यासाठी त्यांचे मन फ़ारसे धजावत नाही. सुरवातीच्या भागात मालाय ही बुढा हिराजीची मुलगी असते.व लग्नझाल्यावरही ती माहेरीच नांदते. नवरीचा हुंडा फ़िटेपर्यत घरी कष्ट करुन राबणारा घरजावई आहे. मालय ही आठवडे बाजारात एकदा खूप दारु पिते व तिला व्यवस्थित चालताही येत नाही ती वाटेतच पडते. त्यावरुन तिला कुठल्या भुताने झपाटलेले आहे असे त्यांना वाटते म्हणजे तिचे नशेत असताना पडण्या अंधःश्रध्देच्या पारडयात ठेवले जाते. तसेच त्यांच्या वस्तीत एक जनावरांचा डॉक्टर तिथल्या गायींना संकरीत वारसे जन्माला घालण्याची योजना सांगतात सुरवातीला त्यांना चांगला प्रतिसाद मिळतो. व नंतर त्या गावात वस्ती हलवून दुसरीकडे बसवणार अशी बातमी येते व त्यामूळ सर्वजन चिनभिन होतात. आपण कपीला गायीचा वंशज खूड पाहतो आहे म्हणून अस विपरीत घडायला लागलय असे त्यांना वाटत पिढयानपिढया त्याच जागी गेलेल्या असताना व अचानक तेथून जाणं त्याना मान्य नसत व त्यामुळे ते ते काम बंद करतात.

एकदरीत आदिवासी जमातील लोकांच असणार अज्ञान कसे आहे हे मांडण्याचा प्रयत्न केला आहे. तसेचयाही परिसिथतीत केरु आणि फ़ुलय यांचा प्रेमाची तरल भावना व्यक्त करतांना त्यांच्यातील अप्रकट प्रेमाचे दर्शन करुन देण्याच्या प्रयत्न लेखक करतात. केरुवर असणार फ़ुलयच प्रेम व त्याचही तिच्यावर असणार प्रेम हे खर असत. फ़क्त कासममुळे झालेल्या गैरसमजातून केरु अचानकपणे फ़ुलयशी बोलण टाळतो व फ़ुलय वारंवार त्याच्याशी बोलण्याचा प्रयत्न करते तिने त्याला कसा धडा शिकविल हे तिला त्याला सांगायचे असते. पण शेवट पर्यत तिला सांगता येत नाही. एक दिवस अचानक केरु डोहात बुडाल्याची बातमी गावभर पसरते व फ़ुलयला ही बातमी कळल्यावर ती सुन्न होते. व तिच्या मनात विचार सुरु होतात, आपण आधीच त्याच्याशी करुन त्याच्या घरात घुसलो असतो तर बरे झाले असते. असे तिल वाटते. व रात्र होताच दारुचे घोट

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घेते. एकंदरित मधुकर वाकोडे यांनी आदिवासी समाजातील कोरकुंचे निसर्गावर अवलंबून असणारे जीवन दर्शविले आहे. बदलत्या सामाजिक, आर्थिक परिस्थितीत या लोकांचा येणारा संबध यातून त्यांची होणारी परवड आपल्या लक्षात येते. जरी केरु आणि फुलयची प्रेमकथा यात आली असली तरी कोरकू समाजातील लोकांच्या जीवनातील स्थित्यांतरही तितक्याच परखडपणे समोर येतांना आपल्याला दिसतात. त्या समाजाचे दुःख, दारिद्रय, अज्ञान, शिक्षणाच्या बाबतीतले दुरावलेपण, त्यातील विषमता त्यातुनही अनेक प्रश्न निर्माण होतात.

लोक साहित्याचे अभ्यासक असणा-या मधुकर वाकोडे यांची आदिवासी केरकूंच्या रुढी, परंपरा, देव-दैवत या गोष्टीकडे बघण्याची लोक तत्वीय दृष्टी निदर्शनास येते. या कादंबरीतील निसर्ग, भौगोलिक परिस्थिती, बोलीभाषा, रितीरिवाज, रुढी, परंपरा, श्रध्दा, अंधश्रध्दा या सगळ्याचा बारकाईने विचार व विश्लेषन केलेले जाणवते.

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A Geographical Study of Adventure Tourism of Nashik Region, Maharashtra (India)

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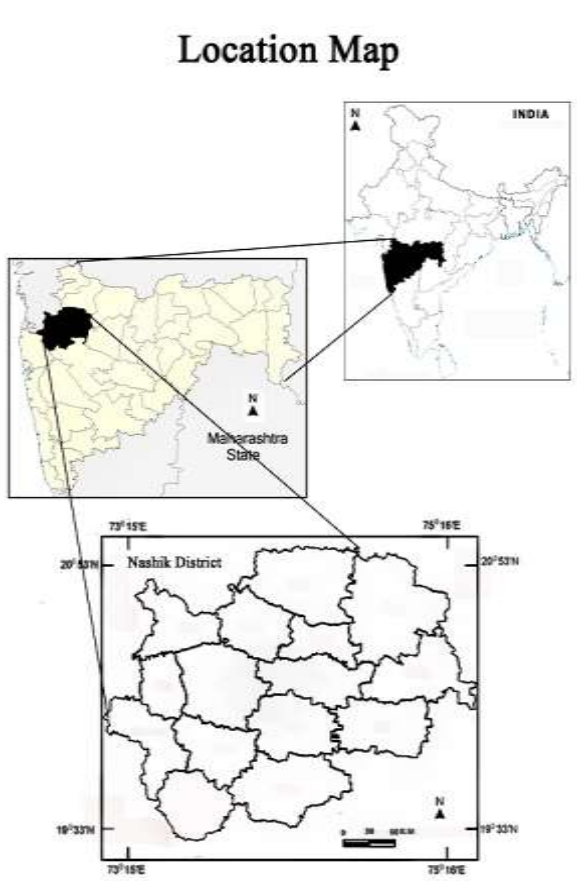
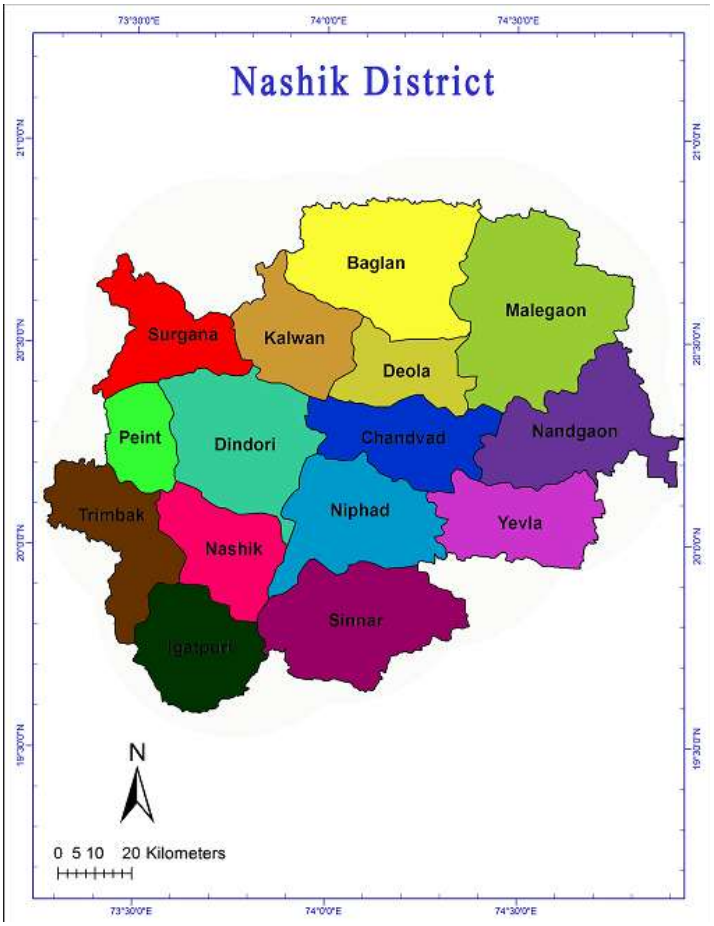
ABSTRACT

Tourism is one of the most rapidly developing economic activities in the world. There are many forms of tourism. Adventure Tourism is also attracting many tourists in India. Adventure tourism is not only recreating but it includes three aspects i.e. physical activity, appreciation of natural environment and cultural involvement. The physical strength of the tourist can be assessed in adventure tourism. The natural resources of the destinations can be assessed and information can be gathered during adventure tourism. The local community and their culture are equally important in adventure tourism as they are the source for getting exact details of the destination. Biodiversity study and sustainable development of tourism is possible by adventure tourism. Nashik region is very rich in natural resources like mountains, valleys, rivers, waterfalls, water reservoir, forests and wildlife. The aim of this research work is to study potential of adventure tourism in Nashik region. The stakeholders were interviewed and data was analysed using statistical techniques like satisfaction index and other tools. Maps, Charts, Tables have been used to represent the results. Adventure tourism will certainly be useful for the sustainable development of the study area. This research work has suggested some recommendations for the development of the site. These recommendations will promote the tourism activity in the study area.

Keywords: *adventure tourism, physical activity, natural environment, sustainable development*





Introduction:

Tourism is one of the most rapidly developing economic activities in the world. There are many forms of tourism. Adventure Tourism is also attracting many tourists in India. Adventure tourism is not only recreating but it includes three aspects i.e. physical activity, appreciation of natural environment and cultural involvement. The physical strength of the tourist can also be assessed in adventure tourism. The natural resources of the destinations can be assessed and information can be gathered during adventure tourism. The local community and their culture are equally important in adventure tourism as they are the source for getting exact details of the destination. Biodiversity study and sustainable development of tourism is possible by adventure tourism.

Definition of Adventure Tourism:

According to the Adventure Travel Trade Association, Adventure Tourism is a tourist activity that includes a physical activity, a cultural exchange, or activities in nature. It connects with local culture and physical landscape with active participation. This type of tourism is not about being risky or pushing your limits but actually in an unfamiliar area it is important to know and respect your limits.

Activities in Adventure Tourism:

This type of tourism provides plenty of activities to be performed in an unfamiliar area. Following are some of the activities performed at world level e.g. Day Hiking, Backpacking, Zip Lining, Climbing, Free Fall, Rafting, Mountain Biking, Skiing and Snowboarding, Trekking, Hot air ballooning, Scuba Diving, Wildlife Safari, Camping, etc.

Adventure Tourism in India:

India has a diverse topography, which is very useful for the adventure tourism activities in the country. Different types of adventure activities are performed in India. In India there are many famous adventure tourism destinations that are developed due to the physical landscape and geographical conditions. The places that promote adventure activities are as follows:

Ladakh: This area has rugged terrain and beautiful natural sites. The climate of the region is cold and arid. The overall altitude of the region is about 10000 feet from mean sea level. These natural resources provide many destinations for adventure tourism.

Rishikesh: Rishikesh is located in Uttarakhand state of India. It is one of sacred places of India. The climate of this place is very pleasant and non-polluted. This destination is very famous for river rafting, rappelling and mountain climbing.

Goa: The climate of Goa state attracts thousands of tourists not only from India but also from many more countries. There are many adventure tourism activities enjoyed by the tourists such as Scuba Diving, and many other water sports.

Many other destinations in India attract adventure lovers and many forms of activities are performed.

Adventure Tourism in Maharashtra:

The diverse landscape of Maharashtra provides many destinations for adventure tourism. Many forms of adventure activities are performed in the state. Some of the popular adventure destinations of Maharashtra state are as follows:

Kamshet: Kamshet lies in the western part of Maharashtra in the Sahyadrian Mountain Ranges. The climate of the place is very pleasant and attractive in the summer season. Paragliding is one of the famous activities performed at this location.

Kolad: Kolad is a natural place that lies on the banks of the river Kundalika. It is one of the famous places of Maharashtra among the tourists for relaxing and many forms of adventure activities.

Lonavala: It is one of the famous hill stations in Maharashtra. It is near Pune City and hence has tourist's attractions throughout the year. It has a moderate climate. The rugged topography of the place is the main attraction of the tourists. The tourists may perform many forms of adventure activities at this place.

Along with these many other places in the state have potential for adventure activities.

Objectives:

The objective of the present research work is as follows:

i) To study the adventure tourism activities in the study area.

ii) To analyse the potential of adventure tourism in the study area.

Research Methodology:

The present research work requires both the field work and desk work. Primary and Secondary data was collected for the analysis of potential of adventure tourism. The primary data was collected through field work. The questionnaire was prepared for collection of responses from the stakeholders of the tourism activities. These responses were analysed for getting the satisfaction of the tourists and potential of the sites. The secondary data was collected from many government offices and local managements such as District Gazetteer, District Socio-Economic Survey, Tourism Department, Forest Department, Tehsil offices, Muncipal Corporations and others. Random sampling method was used for collecting primary data.

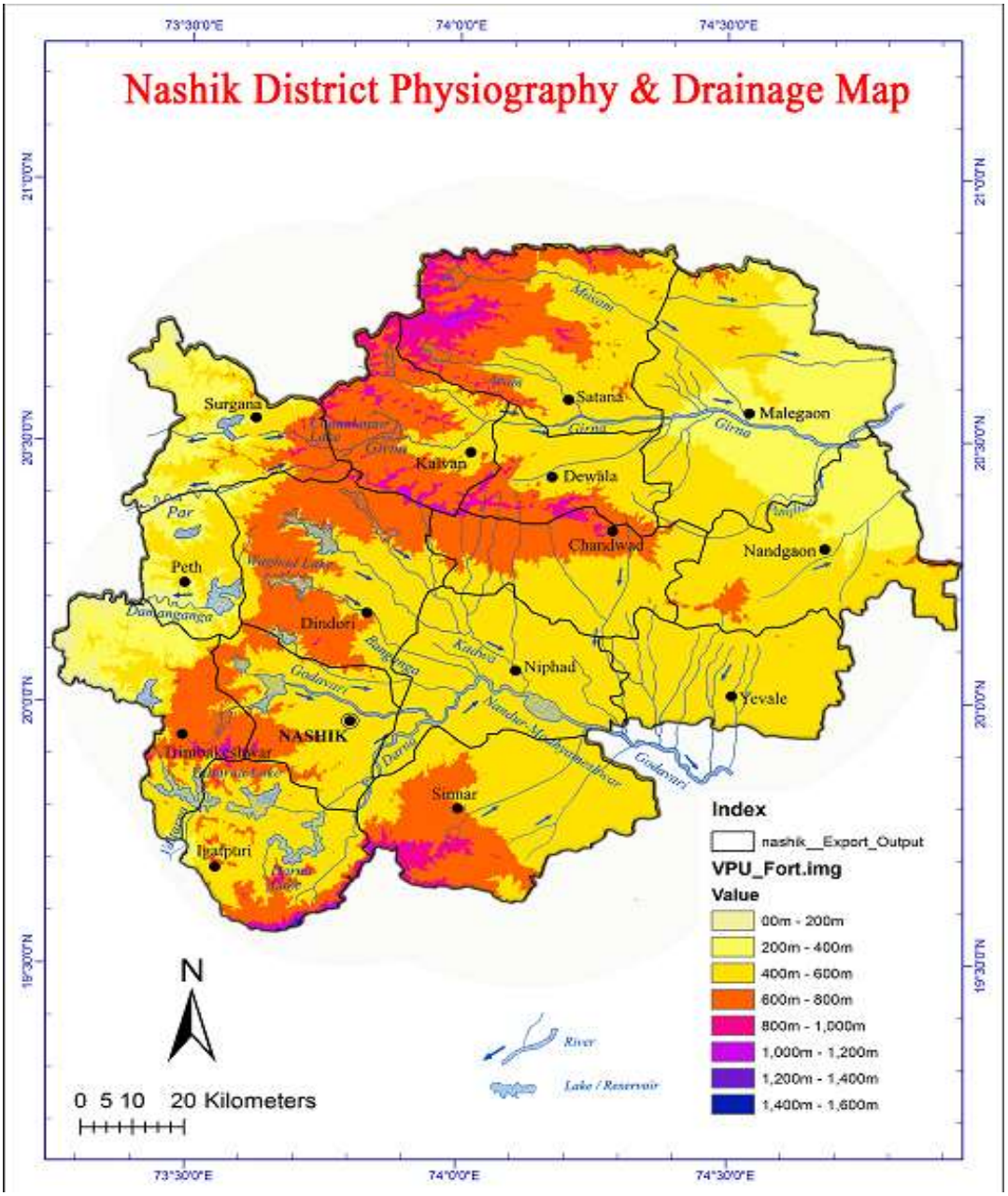
Study area:

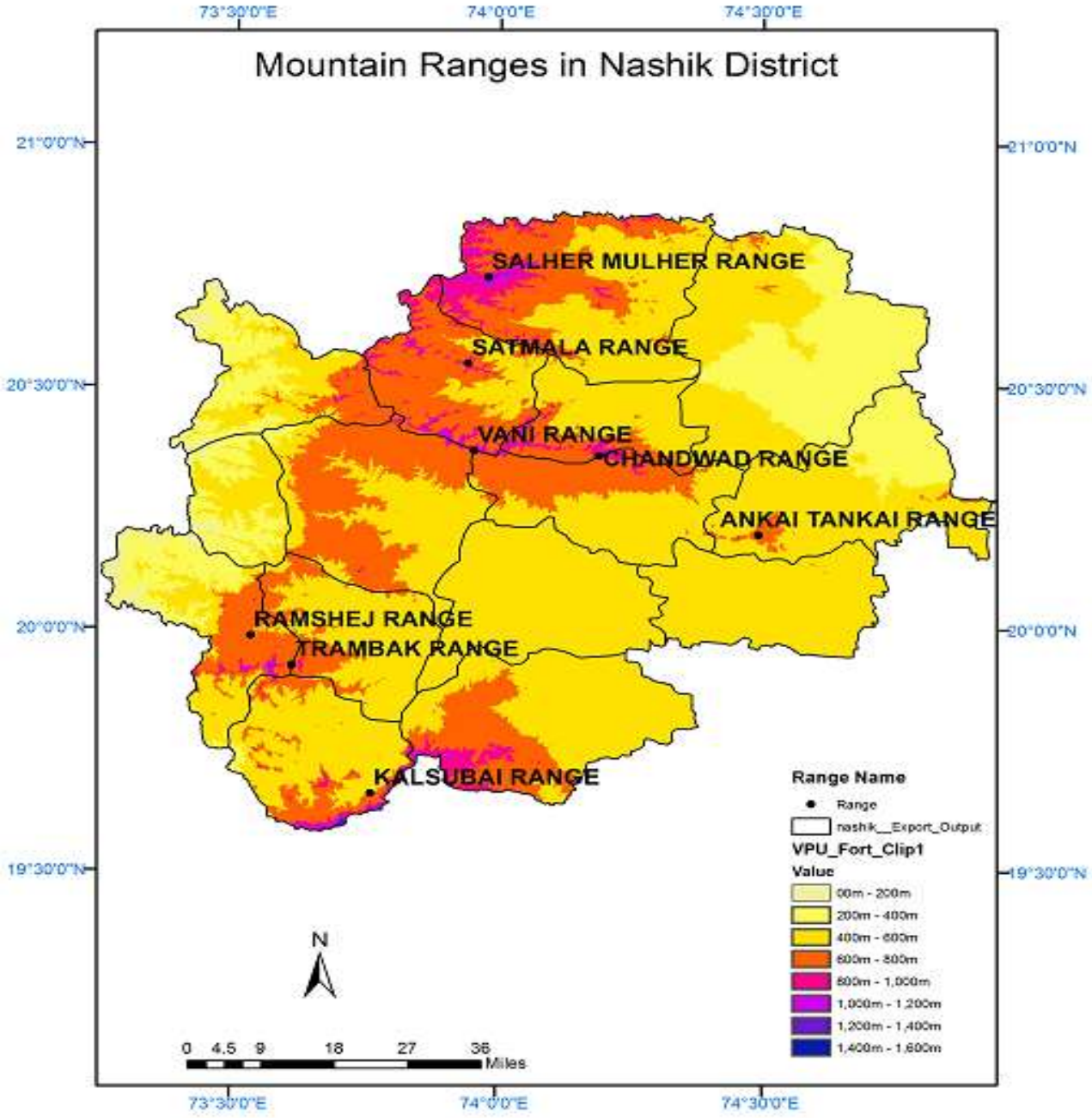
Nashik District is located in the North-west corner of Maharashtra State. It lies between $90^0$35' and $20^0$52' North Latitude and $73^0$16' and $74^0$56' East Longitude. It covers an area of 15,530.00 Sq. Km. It is rhomboidal in shape with the longer diagonal of about 170 km from South-west to North-east. It comprises of 15 tehsils with administrative headqurter at Nashik. It is situated partly in the Tapi Basin and partly in the upper Godavari Basin. Kalwan, Deola, Baglan, Malegaon and Nandgaon tehsils are drained in the north and north-east by Girna river and its tributaries. While the remaining tehsils except Peint and Surgana tehsils are in Godavari basin and drained by the Godavari river and its tributaries. The main system of hills in this region is the Sahyadri and its three off shoots.

Climate of the Nashik district is quite favourable for the tourism point of view.

1) The cold season from December to February
2) The hot season from March to May (Max. Temp. 43.6^{0}C at Malegaon)
3) The south west monsoon season from June to September
4) The post monsoon season from October and November

The average annual rainfall in the district is 1000 mm. The rainfall received at Western Ghats is much heavier than in the rest of the district. The forest area in the district is distributed among 1,141 villages in the district which covers about 21.24 per cent land of the district. Forests are found in every tehsil of the districts.




Mountain Ranges in Nashik District
73°30'0"E
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74°30'0"E
21°0'0"N
20°30'0"N
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SALHER MULHER RANGE
SATMALA RANGE
VANI RANGE
CHANDWAD RANGE
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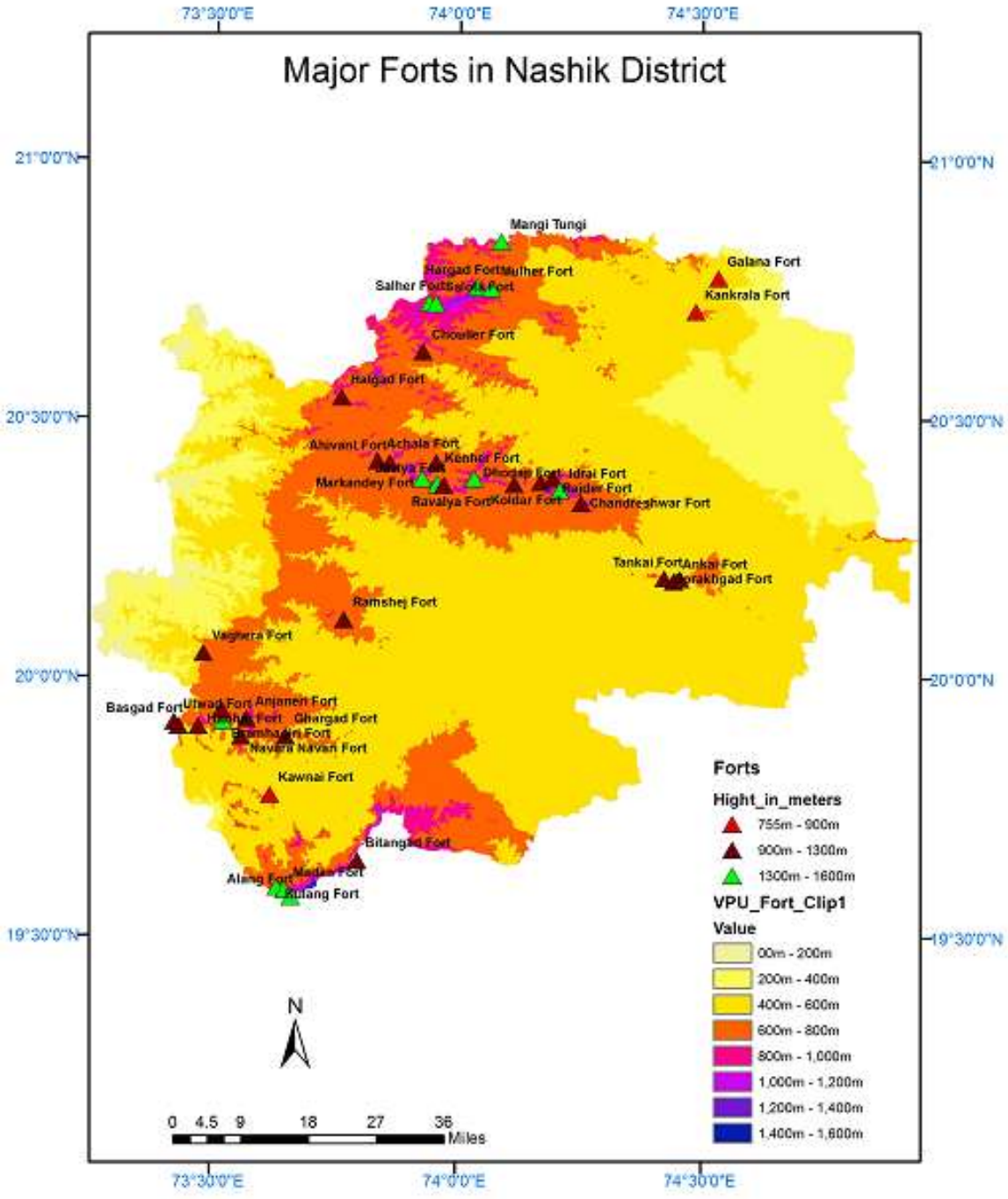
1,000m - 1,200m
1,200m - 1,400m
1,400m - 1,600m

Hills and Forts of Nashik District:

Nashik Sub Range (Ramshej Range)						
Sr. No.	**Name of Hill / Fort**	**Altitude (mt/ft)**	**Class**	**Village at Foothill**	**Nearest Big Village/City**	**Tehsil**
1	Ramshej	985/3231	Simple	Ashewadi	Nashik	Nashik
2	Deheri	1092/3582	Simple	Rasegaon/Ashewadi	Nashik	Nashik
3	Bhorgad	1091/3579	Simple	Tungaldara	Nashik	Nashik
Nashik Sub Range (Pandavleni Range)						
4	Bahula	956/3136	Simple	Shingave Bahula	Deolali Camp	Igatpuri
5	Raigad	862/2828	Medium	Raigadwadi	Dadivarhe	Igatpuri
6	Gadgad (Ghargad)	962/3156	Difficult	Gadgad Sangavi	Vadivarhe	Igatpuri
Trimbakeshwar Sub Range						
7	Anjaneri	1300/4265	Medium	Anjaneri	Trimbakeshwar	Trimbakeshwar
8	Ranjangad	850/2788	Medium	Mulegaon	Anjaneri	Trimbakeshwar
9	Navra-Navri *	956/3136	Simple	Kushegaon	Vadivarhe	Igatpuri
10	Brahmagiri	1394/4573	Medium	Trimbakeshwar	Trimbakeshwar	Trimbakeshwar
11	Harihar	1120/3674	Medium	Nirgudpada	Trimbakeshwar	Trimbakeshwar
12	Bhaskargad / Basgad	1086/3562	Simple	Nirgudpada	Trimbakeshwar	Trimbakeshwar
Igatpuri Sub Range						
13	Kavnai	814/2670	Simple	Kavnai	Ghoti	Igatpuri
14	Tringal-wadi	987/3238	Simple	Tringalwadi	Ghoti	Igatpuri
Peth Sub Range						
15	Waghera	1050/3444	Simple	Waghera	Trimbakeshwar	Trimbakeshwar
16	Khairai	700/2296	Medium	Thanapada	Harsul	Peth
17	Songiri	670/2198	Simple	Bhuvan	Peth	Peth
Kalsubai Sub Range						
18	Mordhan *	1052/3451	Medium	Khairgaon	Ghoti	Igatpuri
19	Kulang	1470/4822	Medium	Kurungwadi / Ambewadi	Ghoti	Igatpuri
20	Madan	1466/4809	Difficult	Ambewadi	Ghoti	Igatpuri
21	Alang	1469/4819	Difficult	Uddavane / Ambewadi	Ghoti	Igatpuri
Aundha –Patta Sub Range						
22	Bitanwadi	1085/3559	Simple	Bitanwadi	Ghoti	Igatpuri
23	Aundha	1320/4330	Difficult	Aundhewadi	Sinnar	Sinnar
24	Patta / Vishrmgad	1391/4563	Medium	Thangaon	Sinnar	Sinnar
25	Aad	1233/4045	Medium	Aadwadi	Sinnar	Sinnar
26	Parvatgad	1080/3543	Medium	Sonewadi	Sinnar	Sinnar
27	Songad *	850/2788	Simple	Sonewadi	Sinnar	Sinnar
28	Dubergad *	800/2624	Simple	Dubewadi	Sinnar	Sinnar
Chankapur Sub Range						
29	Pimplagad	1130/3707	Medium	Sule Pimpale	Abhone	Kalwan

	/Mandala*					
30	Premgiri *	810/2657	Simple	Hingalwadi	Abhone	Kalwan
31	Choulher	1128/3700	Medium	Tilwan	Satana	Baglan
Galna Sub Range						
32	Galna	878/2880	Simple	Galna	Malegaon	Malegaon
33	Kankrala	755/2805	Simple	Kankrala	Malegaon	Malegaon
Ajintha Range (Nashik District)						
34	Katra	1406/4612	Medium	Katarwadi	Lasalgaon	Yeola
35	Ankai – Tankai	961/3152	Simple	Ankai	Manmad	Yeola
36	Manikpunj	636/2053	Simple	Manikpunj	Manmad	Nandgaon
37	Jategaon *	-	Simple	Jategaon	Manmad	Nandgaon
38	Gorakhgad	-	Difficult	Manmad	Manmad	Nandgaon
Selbari – Dholbari Range						
39	Bhilai *	1060/3477	Medium	Dagadi Sakode	Satana	Baglan
40	Mulher	1317/4320	Medium	Mulher	Taharabad	Baglan
41	Hargad	1340/4396	Medium	Mulher	Taharabad	Baglan
42	Salota	1350/4429	Difficult	Waghambe	Taharabad	Baglan
43	Salher	1567/5141	Medium	Salher	Taharabad	Baglan
44	Mangi-Tungi	1324/1331 4343/4366	Medium	Bhilwad	Taharabad	Baglan
45	Nhavi / Ratangad	1297/4255	Medium	Vadakhel	Taharabad	Baglan
46	Pisol	1076/3530	Simple	Pisolwadi	Jaykheda	Baglan
47	Dermal	1076/3530	Simple	Bilpuri	Jaykheda	Baglan
Dodheshwar Sub Range (Dholbari)						
48	Karha	937/3074	Simple	Karha	Satana	Baglan
49	Ajmera *	870/2854	Simple	Ajmer Saundane	Satana	Baglan
50	Vishta *	1030/3379	Simple	Bijote	Satana	Baglan
51	Dundha	693/2273	Simple	Dundhe	Satana	Baglan
Satmala – Ajintha Range						
52	Hatgad	1114/3654	Simple	Hatgadwadi	Vani	Surgana
53	Achala	-	Medium	Pimpri Achala	Vani	Dindori
54	Ahivant	1228/4028	Simple	Ahivantwadi	Vani	Kalwan
55	Mohandar*	-	Difficult	Mohandar	Nanduri	Kalwan
56	Markandey	1336/4383	Medium	Babapur / Mulane	Vani	Kalwan
57	Kanhergad	1100/3608	Medium	Aathamba	Nanduri	Kalwan
58	Ravlya – Javlya	1332/4370 1236/4055	Medium	Babapur / Mulane	Vani	Kalwan
59	Dhodap	1551/5088	Medium	Hatti	Dhodambe	Chandwad
60	Kanchana	1134/3720	Medium	Puri / Kanchana	Sogras	Chandwad
61	Koldher	978/3208	Difficult	Kheldari	Sogras	Chandwad
62	Indrai	1370/4494	Medium	Vadbare	Chandwad	Chandwad
63	Rajdher	1091/3579	Difficult	Rajdherwadi	Chandwad	Chandwad
64	Chandwad	1125/3690	Medium	Chandwad	Chandwad	Chandwad
65	Mesna	850/2788	Medium	Mesankhede	Chandwad	Chandwad


Major Forts in Nashik District
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Galana Fort
Kankrala Fort
Hargad Fort
Salher Fort
Chowler Fort
Haigad Fort
Ahivant Fort
Achala Fort
Kenher Fort
Markandey Fort
Ravalya Fort
Koldar Fort
Idrai Fort
Chandreshwar Fort
Tankai Fort
Ankai Fort
Ramshej Fort
Vaghera Fort
Basgad Fort
Utwad Fort
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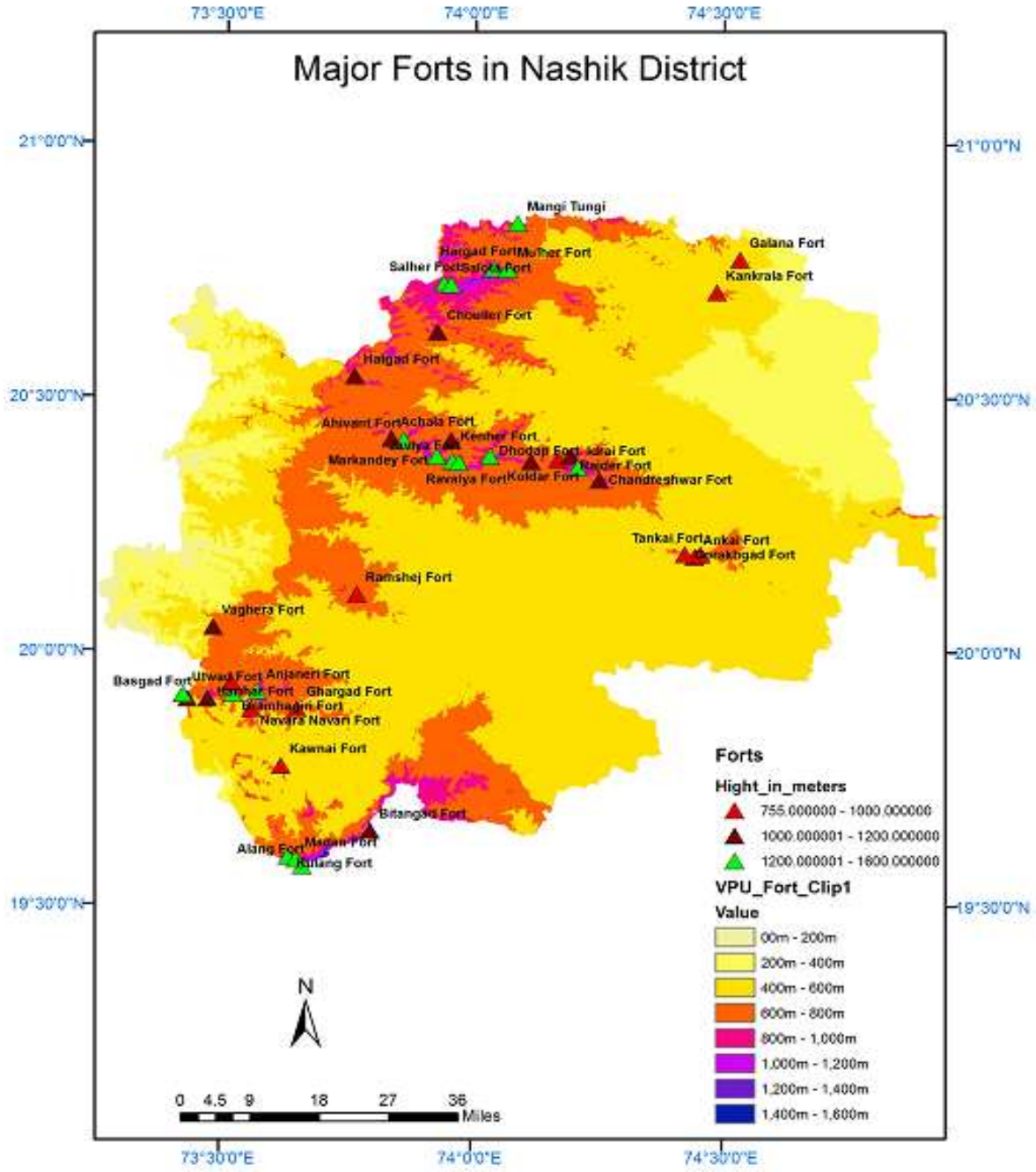
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Miles

These are the 65 hills and hill forts present in the Nashik District. These are the main natural resources of the district for the adventure tourism. The hills and hill forts are the main attraction of adventure tourists. Many trekking and climbing groups are formed in the district. The tourists who want to assess their physical strength and appreciate the natural environment always prefer the district because of the district's physical assets. Most of the tourists follow the safety measures for trekking and climbing the hills and hill forts in the district.

Overall Tourist Satisfaction Index:

Satisfaction Index has been calculated to bring out level of satisfaction of tourists. It is a globally accepted tool to calculate the level of satisfaction of tourist. The strength and weakness of the site can be assessed properly by using this index.

The following formula has been adopted for Factor wise Satisfaction Index.

- $Sti = \frac{fixi}{fi}$

Where:

Sti= Satisfaction Index for i^{th} factor

fi= Number of respondents deriving the particular level of Satisfaction of ith factor

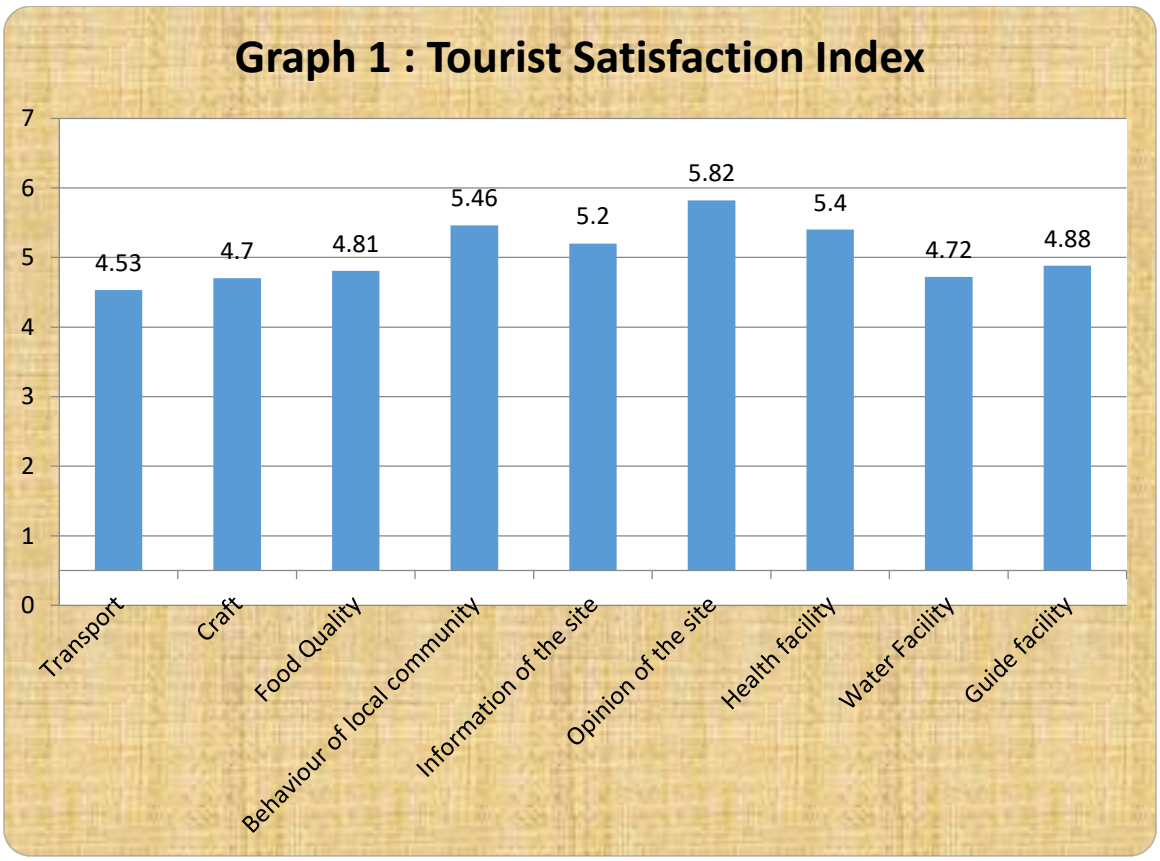
Xi= Numerical values of the particular level of satisfaction of the ith factor

Four point scaling technique viz. Excellent, Good, Satisfactory and Unsatisfactory is used in this method. To derive the Satisfaction of the tourists nine management factors are selected. The questionnaires received from the tourists were used to derive the satisfaction index.

Overall Tourist Satisfaction Index

Sr. No.	Management Factors	Unsatisfactory	Satisfactory	Good	Excellent	Satisfaction Index	Rank
1.	Transport	202.5	915	157.5	30	4.53	9
2.	Craft	230	715	360	50	4.70	8
3.	Food Quality	167.5	910	247.5	60	4.81	6
4.	Behaviour of local Community	155	590	757.5	70	5.46	2
5.	Information of site	100	935	442.5	20	5.20	4
6.	Opinion of site	97.5	625	862.5	90	5.82	1
7.	Health Facility	152.5	610	772.5	20	5.40	3
8.	Water Facility	257.5	610	412.5	80	4.72	7
9.	Guide Facility	232.5	615	487.5	70	4.88	5

***Source**: Data compiled by researcher*



The Factors Opinion of site and Behaviour of Local Community ranked 1st and 2nd position with the highest Satisfaction Index 5.82 and 5.46 respectively. Health facility followed the Behaviour of Local Community with Satisfaction Index of 5.40, whereas Transport stood at the last place with Satisfaction Index of 4.53. Information of Site, Guide Facility, Food Quality, Water Facility and Craft stood with ascending order of Satisfaction Index from rank 4 to 8 with 5.20, 4.88, 4.81, 4.72 and 4.70 respectively.

SUGGESTIONS:

- The sites do not possess accommodation facility hence camping facilities could be a good option for the adventure lovers.
- To increase the flow of adventure tourists the sites should be promoted through development of websites, organizing workshops and meetings.
- Transport facilities should be developed as it received a low score in satisfaction index.
- Local food and craft should be developed as an additional income source for the local community and benefits of the tourists.
- Health facilities should be developed in the region as adventure tourism has certain associated risks.
- Local people should be encouraged and trained to work as guides which will be an additional income source for them.

CONCLUSION:

Many tourists visit these places in the district to appreciate the nature and resources in the study area. The study area possesses good natural surroundings, biodiversity and rugged physical terrain and all these features are the main attractions for the adventure lovers. Cultural and social aspects also encourage tourism in the study area. It can be concluded that the study area has a great potential to be developed as a good adventure tourism destination.

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Studies in Indian Place Names
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Self-Control: A Master Strategy Of Success

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ABSTRACT
Self control is one of the widely studied areas in Psychology. Its proponents believe that it is critically involved in success in academics, lack of drug abuse including alcohol, success in marriage, success at job, controlling overeating, trustworthy relations with life partner; lack of extramarital affairs and many more. Self control is an ability to forgo immediate temptation (immediate reward) for the sake of distant goals (delayed reward). In the present paper the researcher has tried to present relevant review of literature on self-control and has also suggested strategies for both immediate self-control and long term self-control

Keywords: self- control, impulse, immediate gratification, success, distraction, goals

INTRODUCTION

Self-control is a unique human strength. Individuals show enormous ability to beat natural inclinations and driving forces, and forego prompt delight, in quest for long haul objectives (Metcalfe and Mischel, 1999). Self-control has been demonstrated to be related with progress in school and the working environment, better wellbeing, amicable social and sentimental connections, and ideal mental prosperity and personal satisfaction (Tangney, Baumeister, and Boone, 2004). On the other hand, customary failures in restraint are related with expanded weakness to illicit drug use, guiltiness, liquor abuse, stoutness, incessant sickness, and impulsive betting (Cervone, 1996). These discoveries have prompted an expansion of research in social brain science intending to recognize the associates of good restraint and create hypothetical models to clarify the procedures and instruments that underlie discretion. One unmistakable methodology conceptualizes self-control as a restricted asset that empowers individuals to abrogate driving forces, get out from under propensities, and change imbued, well-learned patterns of activity (Baumeister, Bratslavsky, Muraven, and Tice, 1998: Muraven, Tice, and Baumeister, 1998). Self-control, subsequently, mirrors the degree to which an individual can defeat a predominant social reaction to some elective strategy. As the asset is limited, discretion assets are estimated to move toward becoming drained after a time of effort prompting diminished poise limit. Assets must be reestablished after a time of rest or recuperation.

Trial of the restricted asset model would in general embrace a double undertaking worldview in which members are arbitrarily alloted to get an underlying assignment that requires restraint or an errand that does not require self-control. Participants along these lines participate in a subsequent discretion task, execution on which comprises the needy proportion of poise. The degree to which execution on the subsequent errand is impeded in members accepting an underlying undertaking that required restraint: in respect to those getting a first assignment did not require poise, gives affirmation of the ego depletion impact. This naturally engaging model has been upheld by a huge volume of research in differing areas of discretion, for example, passionate and thought guideline, drive control, relational connections, and money related administration (Hagger, Wood, Stiff, and Chatzisarantis, 2010).

In spite of noteworthy corroborative proof for the model, the instruments in charge of its expectations stay tricky (Hagger et al., 2010). Principal among the extraordinary inquiries for the asset consumption model is actually what it is that moves toward becoming "exhausted" and how it applies its consequences for individuals' ability to control their driving forces and enticements. Following Baumeister et al's. (1998) unique statement that it is "doubtful that self image exhaustion would have no physiological viewpoint or connects by any means" (p. 1263), scientists have proposed that discretion asset exhaustion might be connected to the digestion of glucose in the cerebrum (Gailliot et al., 2007). To help their speculations, Gailliot et al. discovered that exhaustion was related with drops in blood glucose, while oral supplementation of glucose upgraded restraint. They proposed that glucose

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ingestion advanced better restraint through the supply of more fuel to the mind and might be a competitor physiological simple for the conscience exhaustion impact (Gailliot et al., 2007).

Not all human behaviour include planned or intentional control by oneself. In actuality, late work has demonstrated that a lot of human conduct is controlled by oblivious procedures (Bargh, 1994, 1997). In any case, some part, without uncertainty, includes cognizant, conscious, controlled reactions by oneself and that segment may be exceptionally significant for the long haul objectives like wellbeing, bliss and achievement of the person. Baumeister (1998) suggests that regardless of whether it were demonstrated that 95% of conduct comprised of legitimate, unsurprising reactions to circumstances via programmed forms, brain science couldn't stand to disregard the remaining 5%. For instance, autos are presumably determined straight ahead at any rate 95% of the time, however overlooking the other 5% (like by structure vehicles without directing wheels) would truly bargain the vehicle's capacity to achieve generally goals. By a similar guideline, the moderately couple of dynamic, controlling decisions by oneself extraordinarily expands oneself's odds of accomplishing its objectives (Baumeister, 1998).

RESTRICTED RESOURCE THEORY

This hypothesis suggests that discretion depends on a constrained asset and that understanding this cut off enables individuals to utilize this asset prudently, improving self-guideline particularly when demands on poise are high (Vohs, Baumeister, and Schmeichel, 2012). As indicated by this model, each demonstration of restraint exhausts this asset, straightforwardly lessening the ability to apply further poise—a wonder named self image consumption. Observational help for this model originates from various research facility tests, which demonstrate that, after an underlying undertaking requiring poise, individuals show more awful restraint on consequent assignments than do individuals who occupied with an underlying undemanding errand (for a meta-analysis, see Hagger, Wood, Stiff, and Chatzisarantis, 2010). In an encounter inspecting study Hofmann, Vohs, and Baumeister (2012) found that the more members controlled themselves by opposing wants the more probable they were to show poise disappointments later in the day. So also, look into on pressure and self-guideline affirms that when individuals fight with upsetting conditions, for example, day by day bothers or scholastic assessments, they will in general take part in progressively dangerous, possibly destructive practices like eating undesirable nourishment, devouring liquor, smoking, and spending exorbitantly (Ng and Jeffery, 2003; O'Connor, Jones, Conner, Mcmillan, and Ferguson, 2008; Oaten and Cheng, 2005; Steptoe, Lipsey, and Wardle, 1998). It is all around exhibited that restraint regularly turns out to be less when discretion requests are high, both in research facility and in regular day to day existence settings.

Given the significance of self-guideline for effective objective endeavoring, wellbeing, and generally speaking working (e.g., Moffitt et al., 2011), distinguishing factors that anticipate better self-guideline, particularly when self-administrative requests are high, is basic. Ongoing exploration has distinguished a few factors that moderate the self image consumption impact. For example, persuasive factors like impetuses, desires, and view of an errand can lessen or take out inner self exhaustion in lab settings (Clarkson, Hirt, Jia, and Alexander, 2010; Martijn, Tenbult, Merckelbach, Dreezens, and De Vries, 2002; Muraven and Slessareva, 2003). Most appropriate to the present research, Job, Dweck, and Walton (2010) found that individuals' certain hypotheses about self discipline decided if individuals demonstrated inner self exhaustion by any means.

THEORY OF WILLPOWER

Job and colleagues (2010) tested the constrained asset model of self-control. In a Series of studies, they demonstrated that solitary individuals who accept that resolve is constrained and effectively exhausted (a restricted hypothesis of determination, evaluated with inquiries like "After a strenuous mental movement, your vitality is drained and you should rest to get it refueled once more" show personality consumption, that is, perform more terrible after an underlying poise task. Individuals who don't acknowledge the view that determination is very constrained and who accept, rather, that resolution or discretion can even act naturally creating - "After a strenuous mental action, you feel stimulated for further testing exercises"- demonstrated no impedance over a progression of requesting poise errands (see likewise Miller et al., 2012). The outcomes propose that discretion disappointment following a short effort of poise results from individuals' convictions about their accessible assets as opposed to from a genuine absence of assets (Job, Walton, Bernecker, and Dweck, 2013).

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OBJECTIVES-

Following objectives have been framed to study the topic of present study

1. To review if self-control plays an important role in success in important areas of life
2. To review if failure in self control leads to problems in important areas of life
3. To review if self-control is a limited resource that can badly affect performance on subsequent behaviour

LITERATURE REVIEW

Hofman, Luhmann, Fisher, Vohs, and Baumeister (2013) directed three investigations to see whether characteristic poise predicts full of feeling prosperity and life fulfilment. They likewise researched other plausible factors including objective clash, objective adjusting and passionate pain. Their discoveries demonstrated that impact of TSC is somewhat intervened by influence (study1). Experience inspecting approach demonstrated that contrasted with those low in TSC, those high in TSC experience more elevated amounts of transient influence even as they experience want. They observed this impact to be in part intervened through encountering lower strife and enthusiastic trouble (study2). In concentrate 3 they discovered proof for their proposed system as to TSC may lift prosperity by helping individuals dodge continuous clash and parity bad habit excellence clashes by favoring ideals. They inferred that discretion decidedly adds to satisfaction through maintaining a strategic distance from and managing passionate clashes.

Shea, Davisson, and Fitzsimons (2013) contemplated how impermanent and constant shortfalls in discretion influence people's assessments of other individuals in progressing connections of sentimental accomplices. They speculated that people with absence of restraint esteem it in other individuals. Supporting their theory, the outcomes found that people low in discretion use data about others' restraint capacities when passing judgment on them, assessing other individuals with high poise more decidedly than those with low discretion. They found that people whose poise was exhausted favoured individuals with higher restraint, though non-drained people did not demonstrate this inclination. In one more examination, they found that people with low (however not high) poise announced more prominent reliance on dating accomplices with high discretion than on those mind

Building restraint can be testing, yet it is conceivable to make change in your life and oversee impulsivity. Feeling more responsible for you and your activities can prompt inclination more responsible forever, feeling progressively engaged about your identity, and helping support your sentiments of confidence.

Building Self-Control in the Present Moment -

Recognize incautious considerations: Having procedures to enable you to oppose enticement at the time will enable you to assemble discretion. Begin by making a rundown of the practices you'd like to control and the circumstances that regularly trigger the behaviour (Connor, 2014). By perceiving the minutes when you get the inclination to act incautiously, you'll be increasingly prepared to make a postponement between the desire and activity (Trudel, & Murray, 2011).

Place time limitations on hasty musings: Making space in your reasoning will enable you to rethink your activities from a progressively balanced perspective. This will likewise enable you to figure out how to make a deferral in your activities rather than simply following up on your desires. For model, if burning through cash or shopping is one of the territories that you need to fabricate discretion, place a twenty-four-hour hang on any buys before you purchase anything. You can record in a little journal what you were considering purchasing and in twenty-four hours return to your rundown and choose at that point in the event that you truly need or need the item(s).

Try gut relaxing: This recommendation can prove to be useful on the off chance that you are attempting to stop smoking or check your dietary patterns. On the off chance that you have a cigarette or sustenance desiring, rather than promptly yielding to the hankering, set your telephone clock for five minutes, and spotlight on breathing from your gut. Advise yourself that a hankering is only that, a hankering, it's anything but a need. Take the five minutes of breathing to envision the hankering

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gradually vanishing each time you breathe out. Observe how you feel and on the off chance that regardless you need to take part in eating rashly or yielding to that cigarette (Egan, Clarkson, & Hirt, 2015). Try shutting your eyes and taking in gradually through your nose. Keep filling your lungs, completely growing your chest and lower midsection. At long last, inhale out gradually and normally—your mouth or nose is fine

Find a solid diversion: You'll see it harder to maintain a strategic distance from the inclination in the event that you basically sit and focus on it. Rather, perceive the desire and effectively attempt to occupy yourself with something different. This can help occupy your psyche from the desire or longing for and give you the space to genuinely choose on the off chance that you need to follow up on that ask.Sometimes accomplishing something with your hands is useful, for example, sewing, sewing, collapsing origami, or notwithstanding messaging a companion.

Have a go-to movement: Notwithstanding passing diversions, effectively attempt to supplant the conduct you need to control with a substantive option. By giving yourself more opportunity to moderate your brain, you can make a more clear, increasingly engaged decision (Egan, Clarkson, & Hirt, 2015). For instance, in case you're attempting to quit burning through cash, you can take a stroll in a green space where you won't have the chance to shop. Or on the other hand in case you're attempting to control gorging, you can build up the propensity for hitting the rec center when the inclination to indulge emerges.

Building Long-Term Self-Control -

Make a rundown of the propensities or practices you need to control: In the event that individuals throughout your life have made recommendations about your propensities, contemplate those proposals. Keep in mind that genuine change originates from within so likewise tune in to your instinct and respect how you feel just as input you have gotten from individuals throughout your life. You must be focused on making change and building discretion so as to genuinely change your behaviours (Connor, 2014).

Choose the fundamental conduct from the rundown you'd like to control: We as a whole have aspects of our life that could utilize more order and restraint, so make sure to be simple on yourself and take things gradually. Take a gander at your rundown and pick one thing you need to deal with. Changing propensities requires some serious energy, and building poise requires exertion. Respect your vitality and set reasonable objectives that are achievable (Egan, Clarkson,& Hirt, 2015). Remember that you're just responsible for your own conduct while picking. For example, don't pick something like "having a superior association with my folks" since that requires exertion from your folks too. An objective, for example, "improve my correspondence propensities with my folks" is better since it depends on your conduct alone. Be practical about what sort of changes you can make that will fit into your life, your time, and your capacity. On the off chance that you attempt to make a huge difference immediately, as aspiring as this might be, you can chance self-undermining your endeavors and surrendering.

Research the conduct: Instruct yourself as much as you can about how others have assembled restraint in comparative circumstances. Ask companions or friends and family who have rolled out comparative improvements in their lives. Complete a web search about the particular thing you are attempting to change (Trudel, & Murray, 2011). For example, if gorging is the conduct you have chosen to change, discover books about incautious eating (or voraciously consuming food) and accumulate the same number of supportive techniques as you can about how to assemble poise around eating. Begin a diary only for eating, for instance, and record or monitor the same number of systems as you go over. This gives you more alternatives to attempt to find what works for you.

Take a legitimate stock of yourself: Keep an individual diary, so you individualize your involvement in sanctioning change. Creating mindfulness about your own passionate triggers that reason impulsivity and absence of discretion will enable you to perceive the conduct. Supporting mindfulness around your rash practices will enable you to feel more responsible for yourself and can likewise enable you to settle on choices about how you need to fabricate restraint. It's about what feels directly for you, and building restraint begins with consciousness of why you now and again feel impulsive (Trudel, & Murray,

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2011). Staying with the case of voraciously consuming food, look at how you feel when you imprudently eat. Do you see that you will in general voraciously consume food when you are focused? Perhaps you voraciously consume food to celebrate as well. Do you wind up voraciously consuming food when you feel restless or tragic?

Set practical objectives: Some portion of falling flat concerning creating poise is in getting baffled with yourself for not changing medium-term or having the option to stop a conduct without any weaning period. Set yourself up for achievement in your endeavors by defining sensible objectives and decreasing endlessly from the conduct as opposed to halting all at once (Trudel, & Murray, 2011). If you're building poise around enthusiastic eating, for example, don't have a go at changing to only foods grown from the ground at the same time since it's too sensational a change—also unsustainable.

Mark your advancement: Continuously recall, the key is advance not flawlessness. Keep a schedule explicitly committed to your endeavors. At the point when there are days that you believed you needed discretion, mark it on your schedule, and diary about what went before it that maybe set off your impulsivity. The more you become mindful of yourself and your examples, the simpler it will be to see testing times coming. For example, possibly the occasions are an unpleasant time for you, and you see yourself eating significantly more just from the weight of all that you need to do. One year from now, you will realize that the occasions are a period that discretion winds up hard for you, and you can set yourself up by reinforcing the techniques you found out about while instructing yourself about voraciously consuming food.

Motivate yourself: Keep up clear purposes behind yourself why you need to control the conduct and help yourself to remember them constantly. Attempt to locate your internal inspiration and diary about it. You could likewise keep a rundown of reasons on a little bit of paper in your wallet, or program an update on your phone (Pang, Otto, & Worthy, 2015). For example, say you're attempting to create poise about smoking suspension. You could record the expense of purchasing cigarettes, the consequences for your wellbeing, the smell, thinking about your teeth, and so forth. **Channel the vitality into positive practices**: Attempt to crease in various practices to supplant the conduct you are attempting to manufacture poise around. See this procedure as a voyage to discover what works for you and do whatever it takes not to get disheartened if an adapting methodology doesn't exactly resound with and rather proceed onward to something different. Thinking about yourself will strengthen that you are effectively attempting to change and practice better self control (Egan, Clarkson,& Hirt, 2015). For example, in the event that you voraciously consume food when you are focused on, begin to investigate different approaches to deal with your pressure other than eating. Investigate distinctive unwinding systems and substitution techniques, for example, midsection breathing, yoga, physical exercise, reflection, hand to hand fighting, or judo.

Develop new side interests: Losing all sense of direction in a newly discovered side interest, for example, autos, bewilders, bikes, sports, or painting—among incalculable others—can be a great diversion as you practice restraint. Some portion of changing conduct is supplanting that conduct with something that is more beneficial and not helpless against impulsivity. There are numerous assets on the web that you can access to kick yourself off, for example, Pinterest or internet based life bunches where you can meet other individuals with comparative interests.

Build yourself up: Proactively urge yourself to roll out the improvements throughout your life that you need. Having an uplifting frame of mind can really impact your capacity to rehearse self-control. Try not to be excessively hard on yourself in the event that you have an inclination that you are not achieving your objectives. Try to maintain your attention persistently, and let go of apparent disappointment. If you fail simply attempt again (Hofmann, Luhmann, Fisher, Vohs, & Baumeister, 2014).

CONCLUSION

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This study was undertaken to review the nature and importance of self-control in important areas of human functioning. As shown earlier, self-control leads to success in school and job environment, increased well-being, better social and interpersonal relationships, psychological prosperity and personal satisfaction. On the other hand, failure in keeping self-control leads to illicit drug use, excessive guilt, alcohol abuse, increased weight, recurrent sickness and impulsive gambling. At the same time self-control is a limited resource; it may get depleted after some amount or duration of effort after which our reaction to any task will be automatic or habitual. Self-control can be restored after some duration of rest and we can exercise it for better results.

SUGGESTIONS

Following suggestions have been made on the basis of the present study

1. It should be kept in mind that success in many areas of life like job, relationships and academics require deliberate use of self-control. Hence, education in cultivation of self-control is essential.
2. Difficult tasks require deliberate efforts; hence self-control. It should be kept in consideration not to exert too much energy on relatively simple tasks that can be completed with habitual responses. Always save your energy and self-control for difficult and challenging tasks.
3. Always try to get some rest if you find yourself running out of fuel- self- control, which is a key of controlled behaviour

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Materialism: A serious problem for today's youth

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Abstract

The present paper deals with one of the grave problems before today's youth: materialism. By the use of previous literature available on the topic, author has shown how today youth is are becoming increasingly materialistic and how this behavior is affecting their life and mind. It has been shown that consumerism is becoming popular and youth is relating materialistic possessions with happiness. Ownership is encouraged at all possible extent by both families as well as popular media. In the end two remedial suggestions have been given to counteract the influence of materialistic culture on youth's life.

Keywords: youth, materialism, relationships, society

A framework that eats us from back to front is viewed as the distraction with material world which trusts that achievement and advancement are the most astounding estimation of life (Mombiot, 2013). Mental examination demonstrates that realism is making a feeling of contention among rich and poor of the general public. Realist world intends to contemplate the financial and public activity of man and the impact of materialistic things on individual's reasoning and emotions (Marx, 1961). Two variables that upgrade realism were when individuals got any flag from companions, friends, guardians and relatives and the second factor comes when individuals feel unreliable in light of monetary fears(Kasser, 2014). Guardians and companions are the essential mingling specialists which impact this desire among teenagers since they are the passionate and social help for a youngster and build up their confidence (Elsevier, 2010).

Materialistic patterns among youth are expanding step by step, and as per one research the Americans shop twice than that of 55 years prior, and they have more extravagances and more cash, yet at the same time there desire or wanting for items is expanding quickly (Gregoire, 2014). Purchaser culture has affected our social orders, and it develops the cutting edge private enterprise in the west as well as in collectivist social orders like Pakistan individuals are dependent towards this buyer culture (Alvi, 2014). As indicated

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by Zaheer (2012) Pakistani youth is spending their cash just to be a piece of society and spotlight more on materialistic things like autos, house and above all a well off life which gives them life fulfillment.

Youngsters use mark names as a perceptual consideration to recognize things and build up a brand relationship with applied and representative importance (John, 2003). Realism is an unpredictable wonder and the individuals who connected their satisfaction with materialistic belonging end up worried with the family structure (Robert, 2005). As indicated by one research, KaWa Chan (2003) explores that companions are the indicators of upgrading the underwriting of materialistic qualities and youngsters go far from family customs. Items with neighborhood mark names are viewed as shoddy when contrasted with national brand names which assume a crucial job in expanding reluctance (Bushman, 1993).

Ownership assumes an essential job in making a feeling of self since it includes expanded self which turns into a piece of self as a result of ownership and individuals needs to satisfy that ownership (Belk, 2010). Ryan (2004) discovers from their examination that individual's wants for material items and society bolster expanded their desire and they endeavored to achieve their wants by devouring items in light of the fact that those eye-getting items that are accessible to us incite us to buy to an ever increasing extent. As indicated by one research Barrett (1992) demonstrates that the bothersome results are identified with abnormal state of realism, for example, loss of network sense inside individuals. Distinctive issues and analysis raised by individuals who are had to merchandise realism as it is connected with avarice and desire (Belk, 1983).The effect of gaming on making solid and unfortunate relationship inside families and its point is to know the necessities of network individuals which demonstrate that they depend on materialistic things (Schalkwhyr, 2006).

As indicated by Marmot (2001), it was analyzed that there is a connection between future and normal pay which likewise delineates that mortality and salary disparities are exceedingly interrelated to one another. Confidence is an imperative mental factor which might be dangerous when a youngster enters his pre-adulthood it was seen that culture, social setting, societal and relational impacts significantly affect identity (Rosenberg, 1989).According to Rindfleisch (1997), it was inspected that youthful grown-ups of segregated families are increasingly materialistic and have an abnormal state of utilization. This proportion of high compulsivity relies upon family foundation and accessible assets, and

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financial status is likewise exceptionally noticeable factor in improving pre
exceptionally affected by brand cognizance kid even have no solid implicat
yet they following the way since they see others in that way (Chaplin, 2005)

Individuals regularly depend on social implications, and they con
satisfy social jobs this examination centers what items motivate more impr
on (Solomon, 1983).Materialism is a steady quality, and there exists a c
realism and powerlessness and how materialistic frames of mind create
(Bachmann, 1997). Those youths who are progressively educational about e
are exceedingly mark cognizant in light of the fact that they saw the best
situations on others when contrasted with low brand-cognizant youngster
Companion dismissal is identified with pre-adult realism and confidence, and
that peer dismissal helps pre-adult realism by bringing down certain con
realism is one approach to remunerate their verifiable confidence (Jiang
discovered that social needs are associated with utilization practices, for
garments might be utilized to for fulfillment of one's social needs (Syrjala
the assets of materialistic qualities, it was investigated that individuals wi
appear to underline progressively utilitarian just as appearance and
(Richins,2004).

Today, youth are increasingly materialistic and less engaged with
the past. As indicated by an investigation, before, the level of realism am
and it has expanded up to 62 percent of understudies (chee, 2013).
conviction that individual who has progressively materialistic things has
life. An examination recommends that there is an impact of neigh
materialistic qualities, sparing and purchasing conduct among youth
indicated by an examination, there is a relationship of materialistic
conduct. The materialistic youth react to commercial more than othe
guardians are materialistic than there are more odds of creating
youngsters (goldberg, 2003). Research recommends that there is a job o
realism among youth. Youths utilize marked things to create self-ide
likewise investigated that there is a distinction of age creating brand a
idea (Chaplin, 2005).

There is a job of realism in building up an interest for ext

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among youth (sun, 2016). Research recommends that there is an immediate connection between materialistic culture and picking up fulfillment throughout everyday life. There is a connection between realism, absence of compassion and realism. Purchasing more merchandise is foolish in light of the fact that it prompts discouragement (monbit, 2013). Youth who are materialistic react to the media ad and media famous people emphatically (Kwan, 2013).Research proposes that there is a connection among self and realism among youth. Youth who have autonomous self-show positive react to realism (Gill, 2016).According to explore, dimension of realism assist us with explaining the shopper conduct of youth. As per Amy (2013) examined that today teenagers are increasingly materialistic and less keen on working. Kasser (2014) proposes that utilization of materialistic products prompts vanity throughout everyday life. Guardians and companion exchange their mentality of utilization and utilizing materialistic things to their kids (Chaplin, 2010).

Ruters (2007) recommends that 71% of adolescents are increasingly materialistic and they wound up glad by burning through cash on themselves. The components that are adding to raising realism among youth are media introduction, strip malls, magazines, motion pictures and music recordings (Kwaku, 2010). As per Chaplin (2007), there is an impact of realism among kids and young people. 60 Research recommends that there is an immediate connection among realism and stress. Materialistic merchandise appear a wellspring of joy, however it is additionally identified with pressure (Brouskeli, 2014).According to Maslow's chain of command of requirements, the material world is more important than feelings. We can't reach to self-realization when we are not happy with material merchandise (maslow, 2013). Meenakish (2011) researched the connection among realism and form garments among Indian female. The discoveries of this exploration demonstrate that young ladies appreciate design than youthful guys. An examination researched the connection between person's materialistic idea and individual prosperity. There is a positive connection among realism and lower prosperity, and this prosperity can specifically cause the high-chance elements for wellbeing (Dittmar, 2014). High realist spent more cash on need things than low realist (Brown, 2015). As indicated by Richin (2004), there is an impact of realism on enthusiastic prosperity and life fulfillment. A term is known as "display realism" additionally examined in research that if guardians are materialistic than their children likewise be materialistic (Mian, 2009).

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The discoveries of research recommend that materialistic youth like to shop more and spare less. Youth who are materialistic show low scholastic execution (Goldberg, 2003). There is an extraordinary job of materialistic culture where parent is removed from their kids and media presentation of creating realism among youth. It was likewise uncovered that 69% of youth have their PC and 73% of adolescents utilize interpersonal organizations (Gang, 2014). Alumnder (2007) explored the connection among nourishment and gloom. It was uncovered that by expending all the more junk food, there is a higher danger of creating despondency among youth. Research proposes the relationship of existing realism conceptualization.

Remedy:

Today's youth are trapped in the illusion of materialism; they believe that becoming materially successful will bring all the joy and happiness to their life. But this belief is ill founded and may lead to disillusionment sooner or later in their life. To control the influence of materialism is not an easy task in the present world. Every day we all are confronted with and spend most of our waking hours with some kind of media. Be it social media or electronic media including internet. I strongly recommend two remedies to combat the rising influence of materialism on youth. One suggestion is concerning limiting the amount of advertising through media. Media (all kinds) are the major sources of advertising hence that of materialistic values. Through media including movies children get to know the welthy lifestyle and its importance in human life. They, as a result of consistent witnessing to advertisement, are made to believe that only by buying or possessing certain entity they can make true impact in society. Without having "those" things your life will be miserable or at least below standard. Such thoughts primarily lead youth to adopt materialistic goals in their life. To achieve such goals they can go to any imaginable extent without being concerned about moral values or other significant individuals. Second suggestive remedy is concerned with fulfilling psychological needs particularlythe need to affiliate and belong to others. There is research evidence suggesting that psychological insecurity is largely the cause behind adopting materialistic values. The one whose needs for love, belongingness and care are not met at the right time are more inclined towards setting materialistic goals in their life. They think that achieving materialistic success will bring love and affection to their life. In fact insecurity is both the cause as well as result of materialism. In the process of achieving materialistic goals an individual may find that he has lost some important relations in his life.

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including his spouse. Hence there lies a possibility of insecurity. It is recommended that in today's world it may not be possible to get rid of all materialism but to lead a satisfying life an individual should find a fine balance between his relationships and materialism.

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disgrace in society and go through a lot of hardships to survive. Widows would to dance and sing to earn a cup of rice and lentils everyday for eight hours. The ones that were sick and were not able to do so would have to starve that day. This is the grim reality which is projected in, 'Water'. Bapsi Sidhwa has rightly conveyed the idea that the women are toys and puppets of the men in the patriarchal society with whom they play, break and cast away mercilessly.

To sum up, Bapsi Sidhwa's writing portrays great idealism, philosophical outlook and human spirit over physical and material obstacles. The writing is an amalgam of courage which makes an attempt to give justice and status to women and is a reflection of Bapsi Sidhwa's shrewd observation of human society.

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10

Rediscovering Dhamma: An Analysis of Conversion

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Abstract

Buddhism is not a religion in conventional sense of the word; it is dhamma, a way of life as described by the Buddha. It has been nearly sixty years since the historic conversion of Dr. Ambedkar with his about a million followers to Buddhism. There are various reasons behind Ambedkar's conversion to Buddhism. The present paper aims to study the differences, if any, between Buddhist-dalits (converted) and Hindu-dalits (non converted). The author has reviewed literature that deals with this problem. The author comes to the conclusion that Buddhist dalits have progressed substantially in some crucial area of life than the Hindu dalits. The need of Buddhism for the present India is also discussed.

Keywords: *Buddhism, dalit, religion, caste*

Conversion: a strategy of Emancipation:

"If you want to achieve power, change your religion. If you want to gain self respect change your religion. If you want to organize yourself, change your religion. If you want to create a society which ensures cooperation and brotherhood, change your religion. If you want to achieve power, change your religion. If you want equality, change your religion. If you want independence, change your religion. If you want to make this world happy in which you life, change your religion." This address was given by Dr. B. R. Ambedkar to a public meeting at

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Dadar (Bombay) on 31st may 1936. After nearly twenty years of this address, on 14th October, 1956, Dr. Ambedkar converted to Buddhism with his half a million followers at Nagpur in the state of Maharashtra. Some months before his conversion he announced at a public meeting in Yeola near Nashik," I was born a Hindu which was not in my hand but I will not die a Hindu"

There are many reasons why Dr. Ambedkar converted to Buddhism despite disapproval from many prominent personalities of the time like Gandhi. Ambedkar was born in mahar community of Maharashtra which was and to some extent is still considered to be an untouchable community. According to the Vedas, the sacred texts of Hinduism, there are four Verna's the gods have created for the well-being of the people. The first verna is Brahmin, the duty of which is to teach and give knowledge to others. The second verna is Kshatriya who's duty is to go for war as and when the need arises and defend the people. Third verna is vaishya, who's duty is to engage in commerce and trade. The fourth verna is Shudra, which is lowest in the four Vernas. The duty of the shudra is to serve the higher three vernas without expecting much in return. There is also a fifth category named as untouchables which is also lower than the shudras in hierarchy. The untouchables have no clearly defined duty in the society except to do menial jobs and to be at the mercy of the higher four vernas for their own survival. The Vernas ultimately turned into castes which was about to become one of the biggest social problems in the country. The name *untouchable* indicates that the person is considered impure and even lower than the animals. He is not allowed to touch other higher human beings. He is not allowed to draw water from common village wells. He was not allowed to share food with other castes and was disallowed to do inter caste marriage with other caste persons. It was a blueprint for their humiliation for many centuries to follow.

Dr. Ambedkar saw the caste system as watertight compartments where if a person is born in a particular caste he is not allowed to move into other castes and change his profession. He is deprived of his liberty in every possible way. He can't think independently. He has choice in nothing other than the activities and profession of the caste that he is born in. He has no way to live a life of his choice. Ambedkar observed that such a system is nowhere seen in the world; it's a unique feature of India. He named the structure of castes not just as a division of labor but as a division of laborers. Ambedkar made it a purpose of his life to eradicate casteism from India. He thoroughly studied Hinduism and its texts while also studying other major religions of the world. He understood that caste system is very fundamental to Hinduism and it will be fruitless to reform it until the caste system is annihilated. But as it became clear to him that it is not possible to destroy caste system while retaining the religion (Hinduism), he made a revolutionary decision to change religion.

Now after about sixty years of conversion it might be interesting to see if the purpose of Ambedkar behind his conversion is served well. It is important to note that not all dalits (the term "dalit" is used for all downtrodden and broken people of India) converted to Buddhism after the historic moment of conversion. Some converted to Buddhism willingly and readily but some remained in the old Hindu religious fold. It is of interest to the author of the present paper to study to what extent Buddhists have progressed after conversion. An attempt is also made to relate Buddhists and Hindu- Dalits in terms of development.

As per the year 2001 census report, Buddhist population in India is 79.55 lacs which make up 0.8 percent of the total population. State wise comparison shows that there is unequal distribution of Buddhists among

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different states of India. Maharashtra has the largest population of 58.38 lacs followed by Karnataka which has 3.93 lacs Buddhist population (Darapuri, 2009).

The census report also gives comparison of Buddhists and Hindu dalits on many counts. Some of them are discussed here.

The sex ratio of female and male among Buddhists is 953 per thousand as compared to 936 of Hindu Dalits. Considering the dire picture of female foeticism in India these numbers are encouraging. It suggests that the status and respect of women in Buddhist families is greater than that of Hindu dalit families. This ratio is also higher compared to Hindis (931), Muslims (936), Sikhs (893) and Jains (940). Children sex ratio (0-6 years) among Buddhist boys and girls is 942 as compared to 938 of Hindu Dalits. As compared with other faiths, such as Hidus (925), Sikhs (786), and Jains (870), this ratio is much higher.

Considering *literacy rate*, the literacy rate of Buddhists is 72.7 percent as compared to 54.70 percent of Hindu Dalits, 65.1 percent of Hindus, 59.1 percent of Muslims, and 69.4 percent of Sikhs. It shows that Buddhists are more literate than Hindu Dalits and all the other major faiths in India.

Literacy rate of female shows that as per 2001 census, Buddhist women's literacy rate is 61.7 percent which is way higher than Hindu Dalit women (41.9 percent). It is also higher than Muslims (50.1 percent) and Hindus (53.2 Percent). Needless to say those Buddhist women are more educated than Hindu Dalit women. It should be brought to the kind attention of the reader that the great Jyotirao Phule from Maharashtra started first women school in Pune knowing the importance of women education in the development of human being.

Work participation rate of Buddhist women is 40.6 percent as compared to 40.4 percent of Hindu Dalit women. As compared with other religions – Hindu (40.4), Muslims (31.3), Christians (39.3), Sikhs (31.7), and Jains (32.7) – this rate of Buddhist women is higher.

The census report clearly indicates that Buddhists in India are ahead of nearly all major religions in India in important parameters of development. The parameters covered in this study are sex ratio, sex ratio of children, literacy rate, literacy rate of female, and work participation rate. The purpose behind Ambedlar's conversion was overall development of his people, the downtrodden patriarchs of India. The numbers above can't be taken as a final verdict on overall development of Buddhists but it seems to be heading in a right direction. On the basis of census report it can be inferred that all Dalits need to convert to Buddhism if they wish to lead a respectable and progressive life and, as it was also the dream of Ambedkar, the whole Indian population needs to convert to Buddhism. Christophe Jaffrelot, in his book Analysing and Fighting Caste: Dr. Ambedkar and Untouchability, gives ample references about the impact of conversion on so called dalits or earlier untouchables. He gives reference of Zelliot admitting following observations:

What has happened is that even in areas where observers report 'no change at all', one finds that Buddhists no longer carry out what they feel are ritually submissive, degrading, or impure duties; that some young people, far more than in other untouchable and backward communities, become educated; and that Buddhists do not participate in the Hindu public practices so long denied to them, not now out of a prohibition but out of a sense of separateness (Zelliot, As cited in C. Jaffrelot, *Analysing and Fighting Caste: Dr. Ambedkar and Untouchability*, p.140, 2005).

Why Buddhism now?

As mentioned in the beginning, the Buddha explained Buddhism not as a fixed set of rules or dogma that can't be challenged but as a flexible way of life. In this way of life, a person is free to enquire, criticize and challenge

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any principle which he or his mind doesn't accept. The Dhamma is based on reason; anything that is not meeting the criteria of reason should be discarded. The Buddha viewed it not as a conventional religion but as a science of mind. He gave topmost importance to human thought and his judgment. He said that you don't accept anything just because I am saying it instead you test it and experience it then only accept it. Buddhism is a way to free the mind of all of its weaknesses by the use of active observation, which is also one of the methods of modern science. Today fascism is again gaining prominence in the world. Its proponents don't allow people to use their mind in free way. They try to suppress their thoughts and emotions by the use of direct or indirect force. Individuality is badly compromised for the sake of totalitarianism. Whatever development the world has seen, it's mostly because of those who challenged the status quo, who challenged the authority of dogma and those who dared to follow their own thoughts. The world is in need of such brave men again. Buddhism will hopefully help it.

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11

Importance of ICT in Education

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Abstract:

Information Technology is a combination of communication, reservation, processing and multimedia capabilities. Information communication technologies are the power that has changed many aspects of the lives. The impact of the ICT on each sector of the life across the past two three decades has been enormous. The way these fields act today is different as compare to their pasts. The main role that is played by communication networks is called Information and Communication Technologies (or Information Technology & Communication). Today, ICT is of first rate in education systems, but the origin of these saying is based upon scientific finding particularly training sciences, development psychology, and knowledge and education capability.

ICT has begun to have a presence but unfortunately we are lacking to achieve desired impact. The education is a socially oriented activity. It plays vital role in building the society. The quality education traditionally is associated with strong teachers having high degrees. Using ICTs in education is moved to more student centered learning.

ICT has an important prominent role in knowledge due to its changeable ability and its capability to making relationship among students. Change-Oriented approach believes in change of ICT, has changed the tools and even

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Youth Suicide in India

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Abstract

The present paper discusses the nature of youth suicide in India by showing the present prevalence of suicide rates and numbers in India. The author has used literature review as a method to study present problem. It is found that youth suicide is increasingly on the rise in India since 2004. Around 18% of the suicides among youngsters in 2010-13 were caused by suicide, when contrasted with 15.8% in 2004-06. The information uncovered that the extent of youngsters falling back on suicide is significantly higher in provincial zones, where almost 19% of the suicides in the age amass was because of suicide as contrasted and 16.5% in 2004-06. The possible causes in terms of interviews of leading psychiatrists and other professionals reported in newspapers have been discussed. Lastly, under the heading, a suggestive remedy for youth suicide is discussed

Keywords: youth suicide, egotistical suicide, urbanization, modernization

Introduction:

Suicide is among the main three reasons for death among youth around the world. As indicated by the WHO, consistently, very nearly one million individuals kick the bucket from suicide and multiple times more individuals endeavor suicide; a worldwide death rate of 16 for every 100,000, or one passing like clockwork and one endeavor at regular intervals, by and large. Suicide worldwide was assessed to speak to 1.8% of the all out worldwide weight of ailment in 1998; in 2020, this figure is anticipated to be 2.4% in nations with market and previous communist economies. As indicated by the latest World Health Organization (WHO) information that was accessible starting at 2011, the rates of suicide run from 0.7/100,000 in the Maldives to 63.3/100,000 in Belarus. India positions 43 rd in plummeting request of rates of suicide with a rate of 10.6/100,000 announced in 2009 (WHO suicide rates). The rates of suicide have extraordinarily expanded among youth, and youth are currently the gathering at most astounding danger in 33% of the created and creating nations. The rising marvel of "digital suicide" in the web time is a further reason for concern; additionally on the grounds that the utilization of new strategies for suicide are related with scourge increments in generally speaking suicide rates. Suicide is in any case a private and individual act and a wide divergence exists in the rates of suicide crosswise over various nations. A more noteworthy comprehension of locale explicit components identified with suicide would empower counteractive action methodologies to be all the more socially touchy. This central is additionally featured in the September 10, 2012 World Suicide Prevention Day topic "Suicide Prevention over the Globe: Strengthening Protective Factors and Instilling Hope". This subjective audit investigates the chronicled and epidemiological parts of suicide in with an exceptional spotlight on India. We trust that presentation of the issue will encourage essential aversion arranging.

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Youth Suicide in India:

Specialists are attempting to comprehend new enumeration information distrib... month ago, which says that suicide is the main source of death among individuals matured ... 29, with a sharp increment since 2004-06. Around 18% of the passings among youngste... 2010-13 was ascribed to suicide, when contrasted with 15.8% in 2004-06. The informa... uncovered that the extent of youngsters falling back on suicide is significantly highe... provincial zones, where almost 19% of the passings in the age amass was because of suicid... contrasted and 16.5% in 2004-06. In urban zones, suicide at 14.7% was the second gre... executioner in the age gathering, after engine vehicle mishaps (15.3%).

Be that as it may, India isn't just youthful—25 years from the rollout of mone... changes, it is additionally amidst phenomenal social and financial change. Expand... introduction to the world outside and a blossoming working class have prompted ri... yearnings among the youthful. Be that as it may, a country set apart by developing mone... imbalances and a past filled with social disparities has been not able keep pace with these gro... state specialists. "A lot of this has to do with the optimistic upset in the neoliberal econom... where media routines and promoting manufacture wants and influence you to trust you c... understand those fantasies," says Surinder Singh Jodhka, teacher of human science and sea... the Center for the Study of Social Systems, School of Social Sciences, Jawaharlal Neh... University (JNU).

"There is an enormous clash among goals and reality. The youthful need more a... rapidly. On the opposite side, the enrolment proportion in advanced education has expanded ... the previous 15 years, however substantive open doors in the economy haven't expanded," say... Jodhka. Both the 24-year-old and the 19-year-old referenced above had a place with wealth... families, both were instructed and both lived in metros. Neither poor nor denied, they didn't fit ... with the gathering profile that standard way of thinking holds is helpless against suicides. "... large portion of the writing that has risen up out of creating nations demonstrates that individual... who submit suicide are from low financial class, more seasoned, single or separated. A portion o... these things don't mean India or some other created nation. In India, the youthful are increasingly... helpless. Individuals are endeavoring to comprehend the explanations behind this. Psychologica... sickness and liquor addiction are in charge of just a little level of suicide cases," says Dr. Senthi... Kumar Reddi, relate teacher, psychiatry, at the National Institute of Mental Health an... Neurosciences, Bengaluru.

"This will have colossal ramifications on the economy of the nation since it is the mos... dynamic, energetic, beneficial populace of the nation," he says. These suicides are connected to... the enormous social, financial and social changes clearing the nation. About 66% of Indians are... under 35 years old; half are under 25. By 2020, the normal age of an Indian will be 29, and there... are trusts that this 'swell' will prompt a 'statistic profit' when the young enter the workforce... However, as Congress pioneer and previous Union human asset advancement serve Kapil Sibal... was cited as saying in The Washington Post in 2011, "It will be a profit in the event that we... enable our young. It will be a fiasco in the event that we neglect to set up a strategy and structure... where they can be enabled."

The India Skills Report 2014 by the Confederation of Indian Industries (CII) states that... albeit 60% of India's populace is accessible for work and add to the GDP, just 25% is fit for... being utilized by the market. The report includes that if the exploration discover...

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accepted, there would be an interest supply hole of 82-86% in the center callings; the data innovation industry alone would confront a deficiency of up to 3.5 million gifted specialists. "There has been a monstrous increment in enrolment in advanced education, yet the catastrophe is that take off alone aptitudes, youthful are not in any case taught in the genuine feeling of the term. These youngsters have the degrees however are not set up to join the workforce. Government and the private area are not doing what's needed for aptitude advancement," says S.K. Mehrotra, teacher, Center for Informal Sector and Labor Studies, JNU.

The financial blast following the opening up of business sectors in India in the course of recent years has made new open doors as well as added to quick urbanization, distinct pay imbalance and debilitated social ties. A few specialists point to French humanist Émile Durkheim's renowned 1897 book Le Suicide, which contended that urbanization, modernization and financial variables are in charge of expanded social estrangement and a higher suicide rate. "Everybody is made to think beyond practical boundaries nowadays. There is no space for (the) normal. Society is so cognizant about picture that everybody is compelled to be a super entertainer. There is a great deal of uneasiness, weight for individual accomplishment. The individuals who surrender, they believe that things aren't fine and will never be," says New Delhi-based clinical analyst Dr. Pulkit Sharma.

As indicated by the ongoing National Crime Records Bureau figures, on a normal, in excess of 100,000 individuals carried out suicide consistently in India from 2004 to 2014. What's more, youth (18 to 30 years) and moderately aged individuals (30 to 45 years) were the prime gatherings taking plan of action to the way of suicide. These age bunches represented 34.1% and 32.2% of the suicides, individually. As indicated by the information, reasons for suicide incorporate family issues, sickness, marriage-related issues, relationships, tranquilize misuse/habit, insolvency or obligation, disappointment in examination, joblessness, neediness and property question. "Numerous youngsters who come to me make inquiries like what is the significance of life. Lamentably, they aren't finding solutions to such inquiries nowadays. School educational modules doesn't address further issues of life. This ideological vacuum prompts drugs, sorrow. To top everything is their dynamic association on informal communication destinations, where the thought is to simply help your picture. They continue expanding their companions' rundown, yet end up having no genuine companions," says Dr. Sharma.

As per an investigation by the University of Missouri, US, the utilization of long range informal communication site Facebook can prompt side effects of despondency if the site triggers sentiments of jealousy among its clients. One of the essential results of the financial blast was movement—the thought driven by a fantasy for a superior life in a greater city, yet there were some who couldn't adapt to the rodent race and couldn't return either. "The decrease of towns puts weight on individuals to move out. In the event that you are moving out only for work, you will be focused physically and rationally, however when to this worry, there is an extra factor of goals and wants, the circumstance of anomy winds up intense. You can't return since you don't care for the town any longer; you can't remain back in light of the fact that you think there is the wrong spot for you in the city any longer. Versatility brings nervousness... you need to wind up somebody, however your assets are constrained," says Jodhka.

Somewhere in the range of 2001 and 2011, the quantity of family units expanded in outright terms, from 135 million out of 2001 to 172 million of every 2011, which as Dr. Kedar Banerjee, counseling therapist at the National Institute of Behavioral Sciences, Kolkata, says,

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care which is a lot lesser when contrasted with Bangladesh's psychological wellness spending allotment. India spends practically 70% of its psychological medicinal services spending plan on optional mental medicinal services. Be that as it may, on the off chance that it spends more at essential consideration level it will have the capacity to achieve more individuals subsequently address the issue sufficiently early to decrease the requirement for costly doctor's facility care. As indicated by the overview from Hindustan times, India has a lack of emotional wellness experts, specialist and advocates' overview demonstrates that India is confronting a lack of 87% emotional well-being experts.

There are 3800 specialists, 898 clinical therapists. Late investigations from 2015 showed that India had a lack of 66200 therapists. This scarcity is in some sense an immediate consequence of the conventional mentality of the society that holds just certain callings as the main worthy decision. So as to keep this shortage, the government ought to make mindfulness among the network which will urge youngsters to consider mental wellbeing as a lifelong decision. Adolescent suicide rates in southern piece of India are heightening at an extremely progressive pace which has been the significant reason for mortality in the nation. As indicated by the examination done in Tamil Nadu 148 for each 100000 ladies, while 58 for every 100000 men are submitting suicide. This records to 57% of suicides of young ladies. The advancing elements for these suicides are because of dysfunctional behavior, aggressive behavior at home, examine weight and so on. To keep away from these fiascos for young ladies, steps, for example, suicide aversion programs must be attempted. Treatment of mental clutters alongside better and impartial treatment of ladies in the general public will permit decrease in suicide rates in India. As per Teenage Suicide (n.d.), Suicide is the second driving reason for death among young people matured 15-19 years starting at 2014. The level of secondary school understudies who detailed about having contemplated submitting suicide declined from 29% in 1991 to 14% in 2009.However, this rate began appearing expanding rate in 2015 as it achieved 18%. Females are significantly more liable to admit to genuinely think about suicides or then again endeavor suicides; in any case, guys are unquestionably bound to prevail with regards to submitting suicide. Considering or endeavoring suicide is frequently characteristic of genuine psychological well-being issues and flag other horrendous life occasions for example, physical or sexual maltreatment. Youth who have encountered unpleasant life occasions, who have poor dimensions of correspondence with their folks are bound to submit suicide. There are numerous thoroughly assessed projects, for example, adapting and bolster preparing; great conduct diversion; care, survey, react, enable etc.; indications of suicide aversion program, that have appeared to be successful at lessening suicide chance conduct. Youngsters with self-destructive conduct must be urged to enjoy such projects to help enhance their emotional wellness

Comments and Suggestive Remedy:

Various authors have given different reasons for youth suicide in India. What I am largely convinced about is the explanation put forth by the great sociologist Durkheim (1897). Durkheim was of the opinion that among other kinds of suicide, egotistical suicide is a kind where an individual finds himself increasingly alienated from the group to which he belongs. In an attempt to grow in material affluence rapidly and have bigger amount of achievements to his credit an individual starts to think himself as greater than other fellow human beings to whom he belongs for his psychological needs. He increasing finds himself alone at the top hence giving

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rise to feelings of emptiness and lack of further motivation to live. As a result he decides to himself. In India, given the high rate of suicide among youth the most plausible reason seem be an individual's disconnection from the larger community of which he is a member. Hence prevent the youth from committing suicide, we need to have a protective social net which prevent the vulnerable youth from thoughts of loneliness and emptiness. Parents, teachers other responsible members should not keep abnormal expectations from youngsters. Instead th can help them uncover their potential in the area of their interest. If the youngster is found go in a particular area, he can be helped to achieve success in that area.

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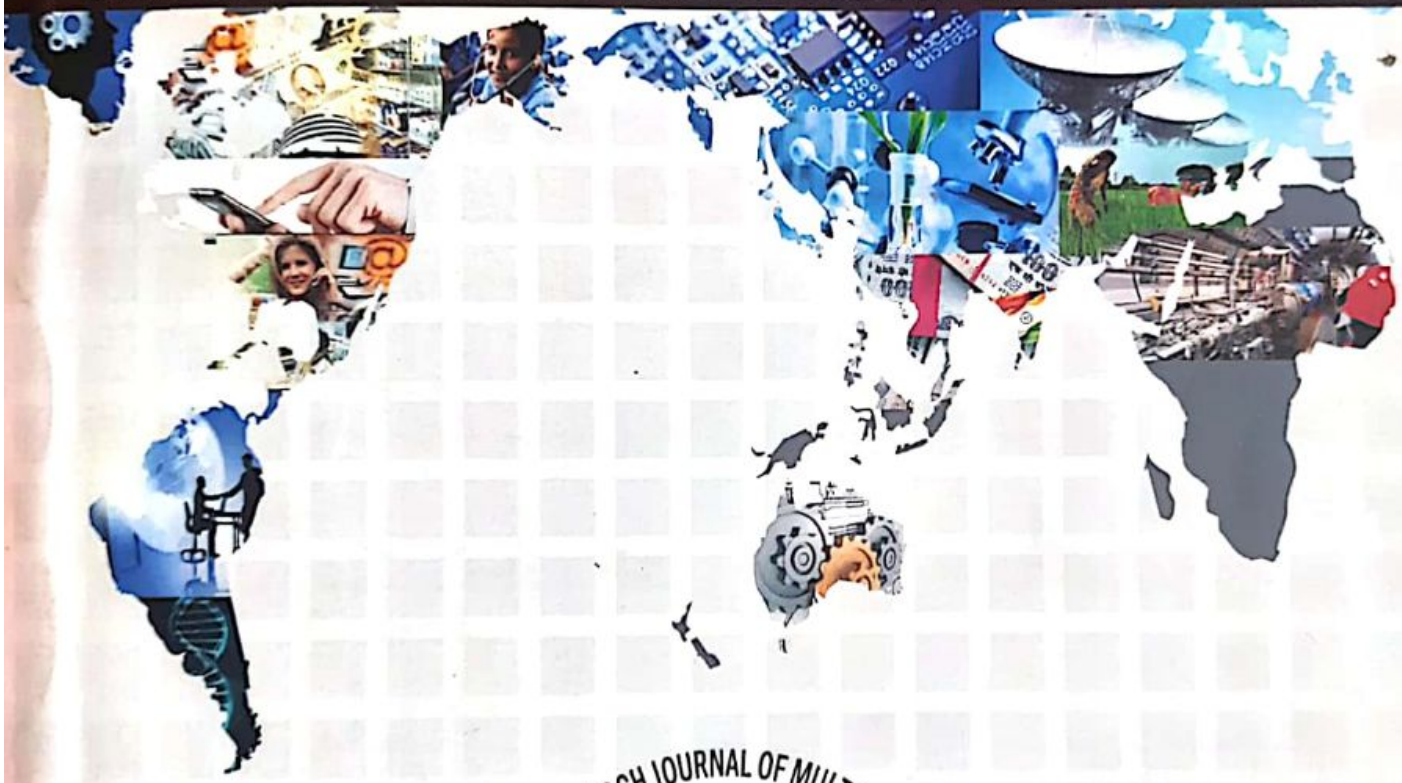

INTERNATIONAL RESEARCH JOURNAL OF MULTIDISCIPLINARY STUDIES

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आदिवासी समाजातील आर्थिक क्रियांचा आणि आर्थिक समस्यांचा अभ्यास

सौ. आदिती आशुतोष कुलकर्णी
संशोधक (इतिहास)
नाशिक

गोषवारा :

उपलब्ध साधनसामग्रीच्या जोरावर जास्ती जास्त गरजा कशा सहजतेने भागवता येतील हा प्रश्न माणसापुढे सतत उभा असतो. या प्रश्नालाच आर्थिक प्रश्न म्हणतात. तर हा प्रश्न सोडवण्यासाठी केल्या जाणाऱ्या क्रियांना आर्थिक क्रिया असे म्हणतात. दैनंदिन आवश्यक गरजा भागवण्यासाठी कराव्या लागणाऱ्या क्रियांचा आर्थिक क्रियांमध्ये समावेश होतो. आदिवासी समाजाला अर्थव्यवस्था होती, मात्र आधुनिक अर्थव्यवस्था व आदिवासी अर्थव्यवस्था यांत जमीन अस्मानाचे अंतर दिसुन येते. आपले अस्तित्व टिकवण्यासाठी ज्या मुलभुत गरजा भागवणे अपरिहार्य असते, त्या गरजांची पुर्ती कशीबशी करणे एवढाच मर्यादित हेतु आदिम अर्थव्यवस्थेचा आहे. यामुळेच जगभरातल्या बहुसंख्य आदिवासी समाजात पुढील काही ठळक वैशिष्टे दिसतात, ती म्हणजे 'निर्वाह प्रधानता', 'तांत्रिक साधनांचा अभाव', 'अपुरे उत्पादन', 'पैशांचा अभाव', 'सामुहिक अर्थव्यवस्था', 'विशेषीकरणाचा अभाव' इ. आणि अनेक गोष्टी सांगता येतील. आर्थिक क्रियांमध्ये धर्माची साहायता घेणे, हे आदिवासींच्या अर्थव्यवस्थेचे महत्वाचे लक्षण आहे. थोडक्यात आदिम अर्थव्यवस्था ही साधी व अप्रगत असल्याचे दिसुन येते. जीवन निर्वाहासाठीच त्यांची धडपड चाललेली असते.

उद्देश : आदिवासी समाजातील आर्थिक क्रियांचा व आर्थिक समस्यांचा अभ्यास करणे.

व्याप्ती : प्रस्तुत शोधनिबंधाची व्याप्ती आदिवासी समाज व त्यांच्यापुढील आर्थिक समस्या ही आहे.

मर्यादा : प्रस्तुत शोधनिबंधाची मर्यादा ही आदिवासी समाजापुढील आर्थिक क्रिया व उद्‌भवलेले आर्थिक प्रश्न यापुरतीच मर्यादित आहे.

संशोधन पद्धती व साधने : प्रस्तुत शोधनिबंधासाठी आदिवासी समाजावरील उपलब्ध प्रकाशित साधनांचा उपयोग केला आहे.

प्रस्तावना :

आर्थिक क्रियांच्या प्रकारांचा ऐतिहासिक दृष्टीकोनातुन विचार केल्यास त्यात सारखा बदल होत गेला. हे आपल्या प्रत्ययास येते. पाषाणयुगात असलेल्या ग्रामीण अर्थव्यवस्थेचे धातुंच्या युगात नागर अर्थव्यवस्थेत रुपांतर झाले. आदिवासी लोकांची अर्थव्यवस्था साधारणपणे पाषाणयुगातील लोकांच्या अर्थव्यवस्थेसारखी असल्याने त्या युगातील आर्थिक क्रियांचे प्रकार हे आजच्या आदिवासी लोकांमध्ये बऱ्याच प्रमाणात प्रचलित असल्याचे दिसुन येते. आदिवासींची अर्थव्यवस्था अत्यंत साधी आहे.आधुनिक

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अर्थव्यवस्थेतील गुंतागुंत व फाफटपसारा आदिम अर्थव्यवस्थेत आढळुन येत नाही. पण तरीसुद्धा आपल्या कमीत कमी गरजा पुऱ्या करण्यासाठी आदिम समाजाला अक्षरक्ष: रक्ताचे पाणी करावे लागते. भारतातल्या जवळपास २ लाख आदिवासींच्या आर्थिक क्रियांवर दृष्टीक्षेप टाकल्यास हे लक्षात येते की, जमेल त्या मार्गाने आपल्या अन्नवस्त्राची गरज ते पुरी करत असतात. ते शिकारही करतात व मधही गोळा करतात. पण त्यांचे खरे दु:ख आर्थिक पिळवणुकीत आहे. अन्यायाच्या ओझ्याखाली हा समाज विविध मार्गांनी आर्थिक दृष्ट्या भरडुन निघाला आहे.

आदिवासी समाजातील आर्थिक क्रियांचे प्रकार :

आदिवासींची अर्थव्यवस्था साधी पण संमिश्र स्वरुपाची असल्याचे दिसुन येते. भारतातील ईशान्य विभागातील आदिवासी शेती, मध्य भारतातील आदिवासी बदलती कुऱ्हाड शेती, तर दक्षिणेतील आदिवासी निसर्गामध्ये उपलब्ध होणारे खाद्यसंकलन करीत असतात. त्याचबरोबर शिकार, मच्छीमारी, टोपल्या तयार करणे, शेतावर मोलमजुरी करणे व कारखान्यातही मजुर म्हणुन काम करणे इ. व्यवसाय करणारे आदिवासी भारतात आढळतात. परधान सारखी जमात तर गाणे-बजावणे करुन आपला उदरनिर्वाह करीत असते. नवनवीन सरकारी योजनांतुन अनेक कामात- रस्ते तयार करणे व जंगलात काम करणे यांत ते सहभागी झालेले आढळतात. यावरुन हे स्पष्ट होते की, आदिवासींच्या आर्थिक क्रियांकडे वास्तवतेच्या दृष्टीने पाहिल्यास अन्नसंपादन व अन्न उत्पादन या मार्गांनी आदिवासी गुजराण करीत असल्याचे दिसुन येते.[१]

आदिवासींच्या आर्थिक क्रियांचे प्रकार प्रसिद्ध मानवशास्त्रज्ञ 'फोर्ड' व 'हस्कॉविट्झ' यांनी खालील प्रमाणे केलेले आहेत.

१) अन्नसंकलन २) शिकार व मासेमारी ३) पशुपालन ४) कृषी ५) हस्तव्यवसाय या आर्थिक क्रियांत बदलत्या कालाप्रमाणे उद्योगधंद्यातील मोलमजुरीचीही भर पडली आहे.

१)अन्नसंकलन- ही मानवजातीत आढळुन येणारी प्राथमिक स्वरुपाची आर्थिक क्रिया आहे. निसर्गातील कंदमुळे, फळे, मध व लहान प्राण्यांची शिकार इ. क्रिया यांत अतंर्भुत असतात. टोळ, नाकतोडे, सरपटणारे किडे, पावसाळ्यात उगवणाऱ्या कुत्र्याच्या छत्र्या, गोगलगाई इ. वर आदिम उदरनिर्वाह करतात. हे लोक गटागटाने बाहेर पडतात व गोळा केलेल्या गोष्टींची समप्रमाणात वाटणी होते. भारतातील आदिवासी अन्नसंकलनासाठी सातत्याने भटकतात. दक्षिणभारतातील आदिवासी अन्नसंकलनासाठी सातत्याने भटकतात. दक्षिणभारतातील कादर, पलियन, पनिन, येनाडी, कुरुंबा, मध्यप्रदेशातील बेगा, गोंड बिहारमधील बिरहोर, महाराष्ट्रातील ठाकुर, भिल रानातील करवंदे, कैऱ्या, झाडपाला, मध गोळा करीत असतात.[२]

२) शिकार व मासेमारी -अन्नसंकलना बरोबरच शिकार करणे व मासे पकडणे या थोड्या प्रगत आर्थिक क्रियांचाही समावेश होतो. शिकारीमध्ये अनेक प्रकारच्या पशुंना व पक्षांना मारण्याचा प्रयत्न केला जातो. सामान्यत: ससा, हरीण, सांबर, गवा, रानडुक्कर, हत्ती, कांगारु, कबुतर, चिमणी, मोर, ससाणा, गिधाड,

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गरुड इ. पशुपक्ष्यांची शिकार केली जाते. विदर्भातील 'कोलाम' जमातीचे लोक रानडुक्करांची शिकार करण्यात अत्यंत पटाईत असतात.[३]

शिकारीमध्ये विविध प्रकारची हत्यारे व तंत्राचा वापर केला जातो. फांदी, काठी, बांबु, सोटा, गदा, गोफण, तीरकमठा, धनुष्यबाण, भाला, बरची, कुऱ्हाड, चाक, कोयता, इ. हत्यारे उपयोगात आणली जातात. तसेच फासे, जाळी, सापळे, खड्डे इ. गोष्टींचाही शिकारीत कुशलतेने उपयोग केला जातो. शिकार वैयक्तिक व संघटित अशा दोन्ही प्रकारे केली जाते.[४]

शिकार यशस्वी करण्यासाठी धर्माचे सहाय्य घेण्याची प्रथा आदिवासी समाजात सर्वत्र आढळुन येते. शिकारीला जाण्यापुर्वी विविध धार्मिक व जादुसंबंधी विधी करुन देवदेवतांचा आशिर्वाद घेण्याचा प्रघात प्रचलित आहे. 'कुमार' लोकांच्या शिकारीपुर्वीच्या धार्मिक विधीला 'होम कुहरा' असे म्हणतात. विदर्भातील 'कोलाम' लोक 'पारध्याक' व 'वाघाई' या देवतांना शिकारीच्या देवता म्हणतात.[५]

शिकार करण्याप्रमाणेच मासे पकडणे ही देखील आदिवासींची आवडती आर्थिक क्रिया आहे. काही आदिवासी मासेमारीवर आपली उपजिविका करताना आढळतात. मासेमारीसाठी उपकरणांच्या बरोबरच अनेक तंत्रांचा देखील हे लोक कुशलतेने वापर करतात. यांत विशेष करुन विषारी अगर गुंगी आणणाऱ्या पदार्थांचा वापर प्रामुख्याने असतो मध्यप्रदेशातील गोंड लोक तर मच्छीमारीच्या मोहिमेवर संघटितपणे जात असतात.[६]

३) पशुपालन – पशुनालनाची अवस्था म्हणजे मानवाच्या प्रगतीतील एक फार मोठा विकासाचा टप्पा आहे. पुर्वीपासुनच विविध तऱ्हेने उपयुक्त असणाऱ्या पशुपक्ष्यांनी मानवी जीवनाला मोठा आधार दिला आहे. हा आदिवासी जमातीसाठी एक पुरक व्यवसाय आहे. निव्वळ पशुपालनावर उपजिविका करणाऱ्या आदिवासींची संख्या मात्र थोडी आहे. भारतातील निलगिरी पर्वतात राहणारे तोडा लोक पशुपालक आहेत ते म्हशी पाळतात या पशुपालनाने मानवी जीवनाला कलाटणी मिळाली. अन्नसंशोधनासाठी माणसाची होणारी दमछाक व सातत्याने फिरणे कमी झाले.[७]

४) शेती – शेतीमुळे मानवाला निसर्गावर ताबा मिळवणे व निसर्गातील शक्तींचा जीवन निर्वाहासाठी उपयोग करुन घेणे शक्य झाले. जगातील सर्व भागातील बरेच आदिवासी लोक शेतीवर गुजराण करताना आढळुन येतात. भारतातील गोंड, भिल, संथाळ, मुंडा यांसारख्या मोठ्या लोकसंख्या असलेल्या आदिवासींच्या जमाती मुख्यत: शेतीवरच आपला जीवन निर्वाह करतात. आधुनिक काळातील जवळजवळ सर्व महत्वाच्या वनस्पतींच्या जातींची लागवड करण्यास आदिवासींनी प्रारंभ केला हे त्यांचे सर्वात महनीय कार्य आहे. आदिवासी लोकांनी अनेक प्रकारच्या वनस्पतींच्या जातींना जंगली स्थितीतुन लागवड करण्या योग्य अशा स्थितीत आणुन सोडले.[८]

५) हस्तव्यवसाय – बहुसंख्य आदिवासी जमातीत पुरक किंवा दुय्यम व्यवसाय केला जात असल्याचे चित्र दिसते. टोपल्या तयार करणे, मडकी तयार करणे, सुत कातणे, विणणे, दोर वळणे, चटया तयार करणे, इ. हस्तव्यवसाया ते करताना दिसतात. त्यांपासुन त्यांना बऱ्यापैकी उत्पन्न ही मिळते. मध्यभारतातले 'माडिया

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गोंड' जंगली पदार्थापासुन मद्य तयार करतात. 'साओरा', 'कोंड', 'गोंड', या जमातीतील लोक गायी पाळतात. व त्याबरोबर धातुकाम, बांबुचे काम, व मातीची भांडी तयार करतात. यवतमाळा मधील 'कोलाम' लोक सुतारकाम करतात. द.भारतातील 'इरुला' हे चटया व टोपल्या तयार करतात. कोल्हापुर जिल्ह्यातील वडगाव, तळसंदे भागात राहणारे 'गोपाळ' लोकांची गुऱ्हाळे चालु झाली की तेथे 'काहिली' स्वच्छ करण्याचे काम करतात. बाद झालेल्या रसापासुन ते गुळ करण्यासाठी प्रसिद्ध आहेत.[९]

भारतात मोठमोठे उद्योगधंदे सुरु झाल्याने आदिवासींना मजुरी मिळणे सोपे झाले आहे. त्यामुळे आसामच्या चहाच्या मळ्यातुन अगर बंगलामधील मोठ्या कारखान्यातुन आदिवासी लोक मजुरी करु लागले आहेत. आदिवासींच्या विभागातच नवीन कारखाने अगर खाणीसुरु झाल्याने त्यामधुन कामे करण्यास मध्य भारत, बिहार, ओरीसा इ. भागातील आदिवासींनी सुरुवात केली आहे. आदिवासी जीवनाचा अभ्यास केल्यास या आर्थिक क्रियाच त्यांच्या जीवनाचा आधार असतात.

आज आपण जेव्हा आदिवासींच्या काही समस्यांना सामोरे जावे लागते, याचा विचार करतो. तर महाराष्ट्राच्या बाबतीत विचार करायचे झाले तर एकुण ४७ आदिवासी जमाती आहेत. त्यांची लोकसंख्या ७३ लाख म्हणजे महाराष्ट्र राज्याच्या लोकसंख्येच्या ९% एवढी आहे. महाराष्ट्र राज्यात १०६ तालुक्यातील गावांचा समावेश अनुसुचित क्षेत्रात तसेच आदिवासी उपाययोजना क्षेत्रात झालेला आहे.[१०]

गेल्या १५० वर्षात सामाजिक भेदांना मुठमाती देणारी सामाजिक मुल्ये प्रस्थापित झाली आहेत. त्यामुळे मागासलेल्या समाजात सामाजिक दृष्टीने सुधारणा होऊ लागली आहे. पण आदिवासींच्या दृष्टीने विचार करता अजुनही सामाजिक, आर्थिक दृष्टीने ते मागेच आहेत. त्यांची गणना उपेक्षित व शोषित वर्गात केली पाहिजे. अनेक सामाजिक समस्यांबरोबरच त्याच्याशी निगडित असणाऱ्या काही आर्थिक समस्याही त्यांच्यासमोर आवासुन उभ्या आहेत.[११]

आदिवासी समाजासमोरील आर्थिक प्रश्न :

शेती व जंगल या दोन गोष्टींना आदिवासींच्या आयुष्यात महत्वाचे स्थान आहे. या दोन गोष्टींचा त्यांच्या आर्थिक स्थितीशी खुप जवळचा संबंध आहे. परंतु इंग्रजी राजवटीत राज्यव्यवस्थेत जी निरनिराळी स्थित्यंतरे घडुन आली. त्यामुळे आदिवासीचे परंपरागत सामाजिक जीवन उद्ध्वस्त झाले व याचा खोलवर परिणाम त्यांच्या आर्थिक स्थितीवर घडुन आला. जंगलावर उपजिवीका करणारे आदिवासी जंगलविषयक कायद्यामुळे आपल्या परंपरागत हक्कांना वंचित झाले. त्यांच्या जमिनीवर सावकार व व्यापाऱ्यांनी ताबा मिळवला. त्यामुळे महाराष्ट्रातील अनेक आदिवासी कुटुंबे जी मालक होती, ती कुळे, शेतमजुर, जंगल कामगार व छोटे शेतकरी बनले.[१२]

आदिवासींची जमीन ही जंगल व दऱ्याखोऱ्यातील उतारावर असल्यामुळे पावसाळ्यातच फक्त पिके निघु शकतात. सामान्य प्रतीची व एकरी कमी उत्पन्न देणारी पिके ते घेत असतात, त्यामुळे आदिवासींकडे एकुण धान्योत्पादन कमी होते. त्यामुळे सावकाराकडुन कर्ज काढुन किंवा दुकानदाराकडुन उधार माल आणुनच तो रोजची गरज पुर्ण करत राहतो. 'कर्जबाजार' ही समस्या आदिवासींचे जीवन पोखरुन त्याला

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अस्थिर व परावलंबी करणारी समस्या आहे. सध्या आदिवासी महामंडळाने 'खावटी' योजना चालु केली आहे. तिला लोकांचा चांगला प्रतिसाद मिळत आहे. जंगलात कंत्राटदार जाऊन जंगल सहकारी सोसायट्या आल्या. जंगल सोसायट्या जाऊन तेथे वनविकास महामंडळ आले. तेंदुपत्ता एकाधिकार, गवत एकाधिकार, हिरडा खरेदी एकाधिकार आले, तरीही आदिवासींना योग्य न्याय मिळु शकलेला नाही. आदिवासी अडाणी असल्याने व आपत्तीत सापडल्याने त्याची अडचण लोकांची संधी बनते. सावकार, धनिक, व्यापारी, कंत्राटदार यांच्याकडून सततचे कर्ज घेऊन आदिवासींची आर्थिक स्थिती पुर्णपणे बिकट बनली आहे.[१३]

याशिवाय काही सामाजिक व धार्मिक बाबींचा खर्चही आदिवासींच्या पाठीमागे लागलेला असतो. परंपरागत श्रद्धेमुळे हा खर्च तो टाळु शकत नाही. एकुण अपुरी व निकृष्ट जमीन, शेती व जंगलातील कामाची अपुरी मजुरी, बाजारभावा संबंधी अज्ञान, जमात-पंचायतीचा दंड, जन्म, लग्न, मृत्यु, गावजेवण, यासारख्या सामाजिक समारंभाच्या वेळी जातीगोतासाठी होणारा खर्च, संग्राहक वृत्तीचा अभाव या सामाजिक व आर्थिक परिस्थितीच्या अपयशामुळे आदिवासी प्रामुख्याने कर्जबाजारी बनला आहे. सरकारी कर्जापेक्षा सावकाराची कर्जे आदिवासी आनंदाने स्विकारतो असे एकंदरीत दिसते, सावकारच आपला मायबाप म्हणुन कर्तव्य भावनेतुन सावकाराचे कर्ज फेडीत बसतो. वडिलांचे कर्ज मुलाने, आजाबांचे कर्ज नातवाने फेडण्याचा एक रुढ दंडक आदिवासी समाजात पडलेला आहे.[१४]

आदिवासींचे हे कर्जबाजारीपण म्हणजे विसाव्या शतकातील आर्थिक गुलामगिरीच म्हणावी लागेल. आदिवासींचे खरे दु:ख आर्थिक पिळवणुकीत आहे. ही पिळवणुक जमनीमालक, दुकानदार, सावकार, धनिक, जंगल कॉन्ट्रॅक्टर, तर कोणी आदिवासींचे पुढारी बनुन करीत आहे.

आर्थिक शोषणाच्या असंख्य पद्धती :

आदिवासींच्या पोटल्या व गोठोडी विशिष्ट पद्धतीने खरेदी करणे हा शोषणाचा पहिला प्रकार म्हणता येईल. जीवनावश्यक वस्तु खरेदी करण्यासाठी आदिवासींना जवळची धान्ये व वस्तु विकाव्या लागतात. ह्या वस्तुच्या पोटल्या डोक्यावर ठेवुन हे आदिवासी जेव्हा बाजाराच्या ठिकाणी जातात तेव्हा, छोटे व्यापारी त्यांना रस्त्यात अडवुन त्यांना मापात फसवुन कमी किंमत देऊन तो माल खरेदी करतात. शोषणाचा दुसरा प्रकार असा सांगता येईल की, भारी वस्तुऐवजी हलक्या प्रतीची वस्तु देणे. शोषणाचा तिसरा प्रकार असा सांगता येईल की, आदिवासींना थोडेसे पैसे देऊन त्यांच्या जमिनीपासुन कित्येक वर्षे उत्पन्न घेणे. काही सावकार गरजु आदिवासींच्या जमीनी घेऊन थोडे पैसे देतात व आदिवासी जो पर्यंत ते पैसे परत करत नाहीत, तोपर्यंत त्या जमिनीतुन भरपुर पैसे कमवतात.[१५]

शोषणाचा चौथा प्रकार असा सांगता येईल की, आदिवासीने पैशाच्या गरजेपोटी गहाण ठेवलेली वस्तु खरेदी केली असे समजुन वागणे व भाव चांगला आला तर ही गोष्ट विकुनही टाकली जाते.[१६] अशा प्रकारची भयावह अशी आर्थिक शोषणाची परिस्थिती दिसुन येते. आजच्या आधुनिक जगातही आदिवासी अनेक प्रकारच्या सामाजिक व आर्थिक समस्यांच्या विळख्यात पुरता फसुन गेल्याचे दिसते. गरीब

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आदिवासी मुक जनतेला दिवसेंदिवस अधिकच दरिद्री बनवणाऱ्या शोषणाकडे शासनाने व कार्यकर्त्यांनी लक्ष पुरवणे अत्यंत महत्वाचे आहे.

आदिवासींच्या शोषणाची आणखी एक भयंकर पद्धती म्हणजे जी अगदी नजीकच्या काळापर्यंत अस्तित्वात होती. जमीन-मालक सावकार, व सरकारी नोकर आदिवासींना आपल्या घरी, शेतावर, मळ्यात, कामांसाठी राबवुन घेत असत. हे श्रम त्यांच्याकडून विनामोबदल्याने / अतिशय अल्प किंमतीत करुन घेतले जात असे. कोणत्याही आदिवासीला 'बिगारी' म्हणुन बोलवण्याचा आपल्याला हक्कच आहे, अशी या जमिन मालकांची समजुत होती. आर्थिक लाचारी, स्वत:च्या सामाजिक दर्जा-बाबतचा न्युनगंड, संपत्तीचे पक्षपाती कायदे, अज्ञान इ. कारणांमुळे आदिवासी जमातींनी हा अन्याय वर्षानुवर्षे सहन केला आहे.[१७]

आत्तापर्यंत सरकारने आदिवासी भागासाठी अनेक कायदे केले आहेत. पण आदिवासी हा निरक्षर व अडाणी असल्याने त्याला कायदे फारसे कळत नाहीत. व सरकारी कारभार यंत्रणाही बरीचशी भ्रष्ट असल्याने आदिवासींच्या पदरात कोणतीही लाभाची गोष्ट पडणे, कठिण आहे. आदिवासींसाठी प्रत्यक्ष परिस्थितीचा विचार करुनच पावले टाकावी लागतील.[१८]

उपसंहार :

आदिवासी समाज हा आर्थिक गोष्टींबरोबरच सामाजिक, राजकीय व शैक्षणिकदृष्ट्या ही देशातील मागासलेला समाज आहे. आदिवासी भागात आजही दळळवळणाची अपुरी साधने आहेत. पावसाळ्यात तर आदिवासी समाज जिल्ह्यापासुन अलग पडतो. व या समाजात वेगळेपणाची, वैफल्याची, पक्षपाती वागणुकीची भावना बळावत चालली आहे. आदिवासींचा आर्थिक कर्जबाजारीपणा घालवण्यासाठी 'पालेमोड निर्मुलन योजना', 'खावटी योजना', 'तगाई योजना', 'सहकारी क्रेडीट सोसायट्या', 'स्वस्त धान्याची दुकाने', इ. अनेक योजना आदिवासी भागात सुरु झाल्या असल्या तरी योजनांद्वारे दिल्या जाणाऱ्या कर्जवाटपाची यंत्रणा, त्यातील अक्षम्य दिरंगाई, निर्माण होणाऱ्या तांत्रिक अडचणी, आत्मीयतेचा अभाव इ. मुळे या योजना सफल होऊ शकल्या नाहीत. सरकारी यंत्रणेतील मुलभुत दोष दुर झाले तरच या योजनांचा आदिवासींना फायदा मिळण्याची शक्यता आहे.

आदिवासी जमातींना परिपुर्णतेच्या रस्त्याने न्यावयाचे असेल तर, त्यांच्या आर्थिक परिस्थितीची पुर्णपणे माहिती करुन घेऊनच पुढे गेले पाहिजे. स्वातंत्र्यप्राप्ती नंतर आदिवासींच्या प्रश्नाकडे सरकार व समाज यांचे अधिक लक्ष वेधले गेले असले तरी म्हणावे तितकी समाधानकारक परिस्थिती आज ही नाही. आदिवासींमध्ये प्रत्यक्षपणे जाऊन राहिलेल्या कार्यकर्त्यांना त्यांचे आर्थिक जीवन, बेकारी, कर्जबाजारीपणा, व्यसनाधीनता, अज्ञान, दळणवळणाच्या साधनांचा अभाव या गोष्टींमुळे त्यांचे जीवन कसे निकृष्ट आहे याची कल्पना आहे. व सध्या चाललेले प्रयत्न हे आदिवासी समाजाच्या आर्थिक प्रश्नांचे गांभीर्य व व्याप्ती यांच्या तुलनेने समस्या सोडवणुकीसाठी अपुरे असल्याचे दिसुन येते.

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बिटको कॉलेज नाशिकरोड,नाशिक

गोषवारा –

स्वातंत्र्य काळात परंपरेमध्ये समाजपरिवर्तन घडविण्याची शक्ती नव्हती. समाज स्थिर, थंड, किंवा गतीहीन झाला होता. त्याच्यात गती किंवा तेज काहीच उत्पन्न होऊ शकत नव्हतं, अशावेळी एकात्म भारतीय समाज निर्माण करायचे ध्येय मनाशी बाळगुन स्वातंत्र्य, समता, बंधुभाव या जीवनमुल्यांचा प्रथमच पुर्ण सामर्थ्याने अविष्कार ज्यांनी केला, त्यांच्यापैकी 'जोतीराव फुले' हे एक होत. ते कोणी साहित्याचार्य नव्हते, किंवा इतिहासकार अथवा मोठे धर्मवेत्तेही नव्हते, तर ते कृतीशील तत्वचिंतक होते. एकोणीसाव्या शतकाच्या मध्यात जे विचारवंत पुढे सरसावले त्यात जोतीराव फुलेंना अग्रस्थान देता येईल. त्याकाळात स्त्रीयांसाठी आणि कनिष्ठ वर्गासाठी त्यांनी शिक्षणाचे दरवाजे सर्वप्रथम खुले केले. पददलितांचे ते पहिले उद्धारक होते. पाच हजार वर्षाच्या भारताच्या इतिहासात मुलींसाठी शाळा निर्माण करणारे पहिलेच भारतीय, स्त्रीशिक्षणाचे जनक, स्त्रीयांच्या स्वातंत्र्याचे, त्यांच्या हक्कांचे उद्गाते, शेतकरी व कामकरी यांच्या दु:ख दारिद्र्याचे निवारण करणारे पहिले पुढारी, आणि चातुर्वर्ण्य व जातीभेदावर कडाडून हल्ला करणारे ते पहिले लोकनेते होते. त्यांनी 'सार्वजनिक सत्यधर्म' व 'गुलामगिरी' यासारखी अनेक पुस्तके, निबंध लिहीले. सत्यशोधक समाज स्थापुन त्यांनी सामाजिक आंदोलनाचा प्रयत्न केला. पण त्या आंदोनलनाच्या मुळाशी विधायक स्वरुपाच्या मुलभुत मानवी हक्काचा विचार होता. मानवी प्रतिष्ठा आणि मानवी स्वातंत्र्य हे सगळ्या भारतीयांना जात आणि धर्म विसरून भोगता आले पाहिजे. हेच त्यांच्या कार्याचे निश्चित ध्येय होते.

उद्देश – एकोणासाच्या शतकाच्या मध्यात महाराष्ट्रातील सामाजिक सुधारणा कार्यातील 'महात्मा जोतीराव फुले' यांच्या भरीव योगदानाचा आढावा घेणे.

व्याप्ती – प्रस्तुत शोधनिबंधाची व्याप्ती ही महाराष्ट्रातील सामाजिक सुधारणा आणि महात्मा जोतीराव फुले यांचा काळ ही आहे.

मर्यादा – प्रस्तुत शोधनिबंधाची मर्यादा ही महात्मा जोतीराव फुले यांच्या काळापुरतीच मर्यादीत आहे.

शोधपद्धती व साधने – प्रस्तुत शोधनिबंधासाठी ऐतिहासिक संशोधन पद्धतीचा वापर केला असून, महात्मा जोतीराव फुले यांच्या विषयीच्या प्रकाशित साधनांचा उपयोग केला आहे.

प्रस्तावना –

एकोणासाव्या शतकात महाराष्ट्रात इंग्रजी शासनाने पाश्चात्य सुधारणांचा पाया तयार केला. पाश्चात्य सुधारणेचा खोल परिणाम झाला आणि बुद्धिवंताच्या ठिकाणी जबरदस्त प्रतिक्रिया निर्माण झाली. त्यांच्यात इंग्रजी राज्याच्या द्वारे उदारमतवादी विचारसरणीने आणि पाश्चात्य संस्कृतीने या देशातील जनतेचा उद्धार होईल अशी आशा ही निर्माण झाली पण प्रथमत: याला म्हणावा तितका जोम येईनासा झाला. या परिस्थितीची जाणीव जोतीराव फुले यांच्या ठिकाणी निर्माण झाली. त्यांच्यावर इंग्रजी राज्याने आपल्या सोबत आणलेला उदार मुल्यांचा खोल परिणाम झाला, आणि त्यांना हिंदू समाजाच्या अवनतीचे मूळ हिंदू समाजात हजारो वर्षे रुजलेल्या सामाजिक गुलामगिरीत दिसले. ह्या गुलामगिरीच्या मुळ कारणांचा शोध घेतला आणि समाजाच्या त्या वेळच्या कनिष्ठ घरात जन्मलेल्या या तरुण जोतीबांनी महाराष्ट्रात नवीन नेतृत्वाचा पाया घालण्यास सुरुवात केली. त्यांनी स्त्रीची बंधने तोडून टाकण्यास सुरुवात केली. तिला स्वातंत्र्याचा मार्ग शोधायला समर्थ केले. पुरोहितांनी, शास्त्रांनी कनिष्ठ वर्गाच्या मानेभोवती मानसिक गुलामगिरीचे पाश आवळले होते, ते त्यांनी तोडून टाकले, शेतकरी सुखी तर देश सुखी हे तत्व त्यांनी देशाच्या मनावर ठसविण्याचा प्रयत्न केला.

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*** जोतीराव फुले यांचे शिक्षण आणि त्यातुन निर्माण झालेली विचार प्रकिया –**

ज्योतीराव फुले यांचे इंग्रजी शिक्षण शालान्त परीक्षेपलीकडे झाले नव्हते.[१] त्यांचे इंग्रजी शिक्षण प्रथम स्कॉटिश व नंतर सरकारी शाळेत झाले व त्यांच्यावर ख्रिस्तप्रणित मानवतावादाचा प्रभाव पडला. सर्व माणसांशी बंधुत्वाने वागणाऱ्या व सेवाभावाने जोडणाऱ्या ख्रिस्ती धर्मातील परोपकारी विचारांचा त्यांच्यावर सखोल परिणाम झाला.[२] तसेच 'थॉमस पेन' या महान बंडखोर विचारवंताच्या 'मानवाचे हक्क' (Rights of Man) या ग्रंथाचाही फार मोठा परिणाम जोतीरावांच्या मनावर विद्यार्थी दशेत झाला व यांतुन त्यांची जी विचार प्रक्रिया निर्माण झाली, त्यातुनच त्यांच्या जीवितकार्याची दिशा ही ठरली.[३] व भारतातील समाजसंस्थानांच्या विरुद्ध बंड करणारा पहिला माणुस म्हणजे जोतीबा फुले होते. अशी बंडाची प्रेरणा त्यांना त्या काळात कुठून मिळाली असेल? समाजात रुजलेले उच्चनीच भाव, सहस्त्रवर्षे मनात रुजुन राहिलेली अपवित्रतेची भिती यांविरुद्ध पेटुन उठायचे बळ त्यांच्यात कुठून आले असेल? यांवर विचार केला असता असे लक्षात येतेकी, नवीन प्रकाराच्या सामाजिक उद्दिष्टांचा अर्थ समल्याशिवाय, नवीन ध्येयांची जाण झाल्याशिवाय परंपरागत सामाजिक संस्था नष्ट करण्याचे धाडस आपल्यात येत नाही.[४] जोतीराव फुलेंची विचारसरणी ही शाश्वत नैतिक सत्याच्या आधाराक अधिष्ठीत होती. जोतीबा हे 'सत्यशोधक' होते. त्यांनी शोधलेल्या चिरंतन सत्याचे स्वरुप म्हणजे 'विश्वमानवाच्या मुक्ततेचा सिद्धांत', आणि हा विचार त्यांना आधुनिक पश्चिमी संस्कृतीने दिला व तो त्याकाळात त्यांच्यासारख्या थोड्यांनाच घेता आला.[५] या विचारांमधुनच सामाजिक अन्यायाविरूद्ध त्यांच्या मनात जळजळीत चीड निर्माण झाली. सामाजिक आणि मानसिक गुलामगिरीच्या बेड्या त्यांना तोडावयाच्या होत्या. धर्माच्या नावाखाली हिंदु समाजाच्या मनावर ज्या दुष्ट चालीरिती सत्ता चालवीत होत्या, त्याविरुद्ध लढा पुकारायचे त्यांनी ठरवले.[६]

*** स्त्रियां आणि कनिष्ठवर्ग यांच्या शिक्षणात जोतीरावांचे योगदान–**

जोतीरावांनी पहिला महत्त्वाचा कार्यक्रम ठरवला तो म्हणजे शिक्षण. हिंदू समाजातील स्त्रिया व कनिष्ठवर्ग या दोघांनाही आधुनिक ज्ञान प्राप्त व्हावे, याची त्यांना निश्चिती झाली. त्यावेळी ब्राम्हणसुद्धा स्त्री शिक्षणाच्या विरुद्ध होते.[७] अशा वेळी मुलींची शाळा उघडण्याचा विचार त्यांनी केला. त्यांनी आपली पत्नी सावित्रीबाई हिस शिक्षण घ्यावयाची प्रेरणा दिली. त्याही शिकल्या आणि त्यानीही कनिष्ठ वर्गातील मुलींसाठी शाळा उघडली.[८] जोतीबांनी बुधवार पेठेतील भिड्यांच्या वाड्यात १८४८ च्या ऑगस्ट महिन्यात मुलींची शाळा काढली. सात कनिष्ठ वर्गातील मुलींनाही प्रवेश मिळाला आणि ही गोष्ट ब्राम्हणांनाच नव्हे तर इतर जातीच्वा पुढाऱ्यांनाही नापंसत होती.[९] त्या ही वेळी धैयाने सर्व परिस्थिती हाताळून त्यांनी आपले कार्य नेटाने पुढे चालू ठेवले. स्त्री शिक्षणाची ही चळवळ भारताच्या सगळ्या प्रांतात त्यावेळी पसरू लागली. व स्त्रीशिक्षण व कनिष्ठ वर्ग यांचा कैवारी म्हणून जोतीरावांचे नांव महाराष्ट्रात गर्जु लागले. जोतीरावांचे असे म्हणणे होते की, कनिष्ठ वर्गातील लोकांना शिक्षण दिल्याने, मानवी मुलभूत हक्कांसाठी झगडण्यास ते तयार होतील. बहुजन समाजातील शिक्षणाची चळवळ यशस्वी होण्याकडे त्यांचे लक्ष त्यांनी केंद्रीत केले.[१०] त्यांचे कार्य इतक्या वरच्या दर्जाचे होते की, सरकारी शिक्षा मंडळीने जोतीबांच्या कार्याकडे सरकारचे लक्ष वेधले होते. व त्यांनीच बहुमान करावा असे सरकारला सुचविले. व त्यांच्या गौरवार्थ विश्रामबाग वाड्यात १६ नोव्हेंबर १८५२ सरकारने त्यांना देशी सरदार व प्रमुख लोकांच्या उपस्थितीत एक शालजोडी सन्मानपुर्वक प्रदान केली, स्त्रीशिक्षणाच्या महत्त्वाची भाषणे होऊन जोतीबांच्या शैक्षणिक क्षेत्रातील कार्याचा गौरव केला गेला.[११]

मुलींच्या शाळा काढून जोतीरावांनी स्त्रीशिक्षण क्षेत्रात जे प्रचंड कार्य केले त्यामुळे त्यावेळच्या स्त्रीयांच्या शिक्षणाच्या इतिहासात एक सोन्याचा दिवस आला होता. जोतीराव फुले हे सामाजिक समतेच्या क्रांतीचे आद्यजनक होते.

कनिष्ठ वर्गावर विद्या शिकवण्याबाबत जी आटोकाट बंदी शतकानुशतके घातली होती, तीच त्यांच्या दूरावस्थेचे कारण होती. असे जोतीरावांचे विचारांती बनलेले मत होते. मात्र इंग्रजी राजवटीत समान संधीला वाव होता. कनिष्ठ वर्गाला आपली स्वत:ची उन्नती करून घेण्याची आशा निर्माण झाली होती.[१२] आणि त्या

Scanned with CamScanner

दृष्टीकोनातून प्रयत्न करण्यास जोतीरावांनी कंबर कसली. स्त्री व कनिष्ठवर्गाच्या शिक्षणाची योग्यरीतीने वाटचाल करण्यासाठी त्यांनी आपले विचार परखडपणे मांडले. शिक्षण हे वरिष्ठ वर्गातून झिरपत झिरपत कनिष्ठ वर्गापर्यंत पोहचेल या तत्वाला त्यांचा विरोध होता, कारण जातीभेद व्यवस्थेमुळे तो पुर्णपणे पोकळ ठरला होता.[१३] प्रचलित शिक्षणामुळे शहरात एक लहानसा सुशिक्षितवर्ग निर्माण झाला. परंतु शिक्षण काही खालच्या वर्गापर्यंत झिरपत गेले नाही.[१४] या संदर्भात त्यांनी हंटर शिक्षण आयोगाला जे निवेदन सादर केले त्यात त्यांची शैक्षणिक मते स्पष्ट झालेली आहेत. प्राथमिक शिक्षण सक्तीचे केले जावे, ही मागणी करणारे ते पहिले भारतीय होते. प्रशिक्षित शिक्षकांच्या वेतनात वाढ करावी. कनिष्ठवर्गीयांतील शिक्षक तयार करावेत, खेड्यातील मुलांना शेतकीचे आणि तांत्रिक शिक्षण द्यावे. व शेतकीच्या प्रत्यक्ष शिक्षणासाठी 'आदर्श शेताची' योजना आखावी, अशा मौलिक सूचना त्यांनी या निवेदनात केल्या.[१५]

*** जोतीबा फुले यांचा सामाजिक सुधारणेतील कार्य व ग्रंथ निर्मिती-**

शिक्षणसंस्था स्थापल्यावर जोतीरावांचे लक्ष सामाजिक सुधारणेकडे अधिक आकर्षित झाले. व परंपरागत सामाजिक रुढीवर त्यांनी प्रहार करण्यास प्रारंभ केला. इंग्रजांचे राज्य आज ना उद्या लयाला जाणार या विषयी त्यांना खात्री होती. पण इंग्रजांच्या राजवटीचा काळ हाच सामजिक सुधारणेला आणि प्रगतीला अधिक पोषक आहे असा विश्वासही त्यांना वाटत होता.[१६] इंग्रज सरकारने १८२९ साली सतीच्या चालीला बंदी घातली व १८५६ रोजी विधवा विवाहाचा कायदा संमत केला. केशवपनाची दुष्ट चालसुद्धा विसाव्या शतकाच्या पूर्वाधापर्यंत तग धरून होतीच.

विधवांच्या पुर्नविवाहाचा प्रश्न ब्राम्हण आणि तत्सम उच्च जातीशी निगडीत होता तरी, त्यांची खुप वाईट अवस्था होती. हे पाहून जोतीरावांच्या मनाला यातना झाल्या, त्यांनी हिंदू स्त्रीयांच्या पुर्नविवाहाच्या चळवळीस सक्रीय पाठींबा दिला. व त्यात पुढाकारही घेतला. विधवांच्या दृश्कृत्यांमुळे अनेक अडचणी निर्माण होत. अशावेळी विधवांना गुप्तपणे येऊन बाळंत होण्यासाठी व आपली मुले तिथे ठेवण्यासाठी त्यांनी एक 'बालहत्या प्रतिबंधक गृह' स्थापन केले.[१७] ही ब्राम्हण विधवांसाठी काढलेली भारतातील पहिली संस्था होती. जोतीरावांना स्वत:ला लग्न होऊन बरीच वर्षे झाली तरी मुल नव्हते पण म्हणून त्यांनी दुसऱ्या विवाहाची निष्ठुर चाल मान्य केली नाही. त्यांनी अस्पृश्यता निवारणाचा प्रश्न स्वत:च्या कृतीने प्रकट केला. १८६८ साली त्यांनी घराजवळचा हौद अस्पृशांसाठी खुला केला.

जोतीरावांनी पददलितांची सुखदु:खे आपली मानली व त्यांच्या राहणीशी ते समरस झाले. त्यांनी शेतकरी व कामगारांचे प्रश्नही उचलून धरले.

त्यांच्या ग्रंथसंपदेचा जेव्हा आपण विचार करतो, तेव्हा त्यांचे 'सार्वजनिक सत्यधर्म' हे पुस्तक मानव विषयक संकल्पनेचे समग्र चित्रण करते. सर्व भूखंडावरील लोकांनी एकजुटीने, एकमताने, सर्वांचे हक्क मान्य करून देशाभिमान, धर्माभिमान यांच्याही पलीकडे पहावे ही या ग्रंथाची प्रमुख शिकवण आहे.[१८] 'गुलामगिरी' या त्यांच्या ग्रंथातील संदेश आपल्याला भारतातील परंपरागत, ब्राम्हणप्रधान, धार्मिक व सामाजिक संस्कृतीच्या विरुद्ध उठाव करण्यास प्रेरीत करतो.[१९] 'शेतकऱ्यांचा असुड' या ग्रंथात त्यांनी शेतकऱ्यांच्या विदारक स्थितीचे वर्णन केले आहे. व ती स्थिती सुधारण्याची उपाययोजनाही सुचवली आहे. भारतीय शेतकऱ्याच्या दु:खालाही त्यांनी वाचा फोडली. त्यांनी 'सत्यशोधक समाजातील पुजाविधी' 'इशारा' या पुस्तिकाही लिहिल्या. त्यांनी 'ब्राम्हणांचे कसब' हाही ग्रंथ ब्राम्हणी विचारप्रक्रियेच्या विरोधात लिहीला.[२०]

महात्मा जोतीराव फुलेंनी 'सत्यशोधक समाजाची' स्थापना केली. ही भारतातील खेड्यापाड्यापर्यंत पोहचलेली पहिली चळवळ होती. ही चळवळ म्हणजे खेडूतांना शिक्षण आणि ज्ञान देऊन त्यांच्यात असलेली अज्ञानाची व पुर्वग्रहांची जळमटे झटकून देऊन आधुनिक संस्कृती व ज्ञानाचे भांडार त्यांच्या पर्यंत पोहचविणारी एक संजीवनी होती.

असा हा पददलितांचा पहिला उद्धारक, स्त्रीशिक्षणाचा जनक, शेतकरी कामगारांच्या दु:खाचे निवारण करण्यासाठी चळवळ उभारणारा, मानवी समानतेची घोषणा करणारा पहिला लोकनेता होता. महात्मा जोतीराव फुले हे निश्चितच 'भारतातील समाजक्रांतीचे जनक' होते असे म्हणता येईल.

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उपसंहार –

हिंदू धर्मावरील विशेषत: ब्राम्हण प्रधान हिंदू समाज रचनेवरील व ब्राम्हणप्रधान संस्कृतीवरील त्यांचा हल्ला एका विशिष्ट सामाजिक, राजकीय परिस्थितीची तीव्र प्रतिक्रिया होती. अव्यवस्थीत आणि बेजबाबदार उच्च पेशवाईत ब्राम्हणांचे महाराष्ट्रात प्रस्थ वाढले व सामाजिक विषमतेची धार अधिक तीक्ष्ण झाली. आणि ही गोष्ट त्याकाळातल्या आधुनिक विचारवंतानीही मान्य केली होती. जोतीराव फुले यांचा हल्ला पद्धतीवर होता. विशिष्ट जातीतील माणसांवर नव्हता. आणि हा विवेक त्यांच्या हृदयात सतत जागृत होता. आणि हा विवेक जर आपल्यासारख्या त्यांच्या चाहत्यांमध्ये जागृत राहीला तर, आगामी काळ हा सर्वांसाठी खुप सुखकारक असेल.

जोतीरावांनी सांगितलेल्या कित्येक सुधारणा आज आपण स्वीकारलेल्या आहेत. आधुनिक भारताचे ते पहिले महात्मा होते. आणि 'सत्यमेव जयते' या दिव्य तेजाने भारलेले पहिले सत्यशोधक होते. महात्मा गांधींनी त्यांचा उल्लेख 'खरा महात्मा' असा केला आहे. तर डॉ. बाबासाहेब आंबेडकरांनी बुद्ध आणि कबीर यांच्या सोबत त्यांना गुरुत्व बहाल केले. यातच त्यांची थोरवी दिसून येते.

जोतीराव फुले यांच्याकडे आपल्याला एक महान ध्येय किंवा स्वप्न म्हणून बघता येईल. लोकशाही ही मानवी समानतेवर बंधुतेवर व व्यक्तीस्वातंत्र्यावर आधारीत असावी हा त्यांचा विचार त्यांनी समाजाला दिला. मला जे अधिकार आहेत, ते माझ्या देशबांधवांनाही असले पाहिजेत असे जेव्हा प्रत्येक भारतीय म्हणू लागेल तेव्हा जोतीबांनी पाहिलेले स्वप्न खऱ्या अर्थाने साकार होईल.

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सहाय्यक प्राध्यापक, इतिहास विभाग, बिटको कॉलेज नाशिकरोड, नाशिक.

गोषवारा

सामाजिक सुधारणा आधी की राजकीय सुधारणा हा प्रश्न ब्रिटिशांनी भारत पादाक्रांत केल्यावर उद्भवला. ब्रिटिश सत्तेच्या हातात हात घालून आलेली नवी शासनव्यवस्था, नव्या प्रकारचे शिक्षण, विज्ञानाच्या नव्या नव्या शाखा, नव्या प्रकारची यंत्रे या साऱ्यांचा या अमलातील पहिल्या पिढीवर खोलवर प्रभाव पडला. ब्रिटिश सत्ता हे ईश्वरी वरदान आहे, अशी त्यांची धारणा होऊन, हिंदुधर्म आणि निरर्थक रुढींचे अवडंबर आणि समजुतींचा शतकानुशतकांचा पगडा यांच्या विरोधात एक तीव्र प्रतिक्रिया उमटली व त्यांनी स्वत:च्याच धार्मिक व सामाजिक संस्थावर हल्ले चढवले. पण सगळेचजण या मनोवृत्तीचे नव्हते. काही समविचारी माणसे एकत्र आल्यावर आपल्या देशबांधवांच्या उन्नतीसाठी काय केले पाहिजे याची चर्चा घडू लागल्यावर सामाजिक सुधारणा आधी की राजकीय यावरचा वाद रंगु लागला. न्या रानडे, लोकमान्य टिळक, आगरकर, काशिनाथ तेलंग, डॉ. भांडारकर यासारख्या धुरिणांचे याबाबतीत वैचारिक मतभेद त्यावेळी खूप मोठे होते. सामाजिक आणि राजकीय सुधारणा बाबतची आपापली मते त्यांनी परखडपणे नोंदवली, व कोणत्या सुधारणांना आधी वाव दिला पाहिजे यासंदर्भातले विचारमंथन, वादविवादांमध्ये रूपांतरीत झाले.

उद्देश

एकोणीसाव्या शतकातील महाराष्ट्राच्या आधुनिकीकरणात सामाजिक सुधारणा आधी की राजकीय सुधारणा आधी यासंदर्भात समाजसुधारकांनी मांडलेल्या परस्पर विचारांचा अभ्यास करणे.

व्याप्ती

प्रस्तुत शोधनिबंधाची व्याप्ती ही १९व्या शतकातील महाराष्ट्रातील सामाजिक सुधारणांचा काळ आहे.

मर्यादा- प्रस्तुत शोधनिबंधाची मर्यादा ही एकोणाविसाव्या शतकातील महाराष्ट्राच्या सामाजिक सुधारणांच्या काळापुरतीच मर्यादीत आहे.

शोध पद्धती व साधने

प्रस्तुत शोधनिबंधासाठी ऐतिहासिक संशोधन पद्धतीचा वापर केला असून, त्या काळातल्या अग्रणी समाजसुधारकांवरील प्रकाशित साधनांचा उपयोग केला आहे.

प्रस्तावना

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पश्चिमी आधुनिक विद्येचा व संस्कृतीचा प्रभाव नवशिक्षितांवर पडला, आणि महाराष्ट्राच्या मातीत वैचारिक मतभेदाला सुरुवात झाली. विचारधारांचे वेगवेगळे गट पडण्यापर्यंत त्याची मजल गेली. एक होते ते म्हणजे भूतकाळा बाबत अभिमान बाळगणारे व परकीय राजसत्तेस भारताच्या गुलामगिरीच्या परिस्थितीस सर्वस्वी मानणारे, तर दुसऱ्या गटातले काही, भारताची परंपरागत, धार्मिक, सामाजिक व सांस्कृतीक रचना या अवनतीस जबाबदार आहे. आणि सामाजिक सुधारणा झाल्याखेरीज योग्य राज्यपद्धती अस्तित्वात येऊ शकणार नाही. या मताचे होते. तर तिसरे काही सुशिक्षित परंपरागत समाजरचना व परकीय जुलमी बेजबाबदार सत्ता यांना जबाबदार धरुन सामाजिक सुधारणा व राजकीय सुधारणा एकाच समयी झाल्या पाहीजेत, या मताचे होते. तर चौथ्या विचारधारेचा प्रकार म्हणजे परंपरागत सामाजिक परंपरा व परकीय राजसत्ता या दोन्ही गोष्टी भारतीय अधोगतीस कारण असल्या तरी परकीय राजसत्ता अधोगतीस मुख्यतः जबाबदार धरून राजकीय सुधारणेस प्राधान्य देणे अधिक योग्य आहे, असे मानणाऱ्यांचा गट आणि यांमधुनच आधी सामाजिक की आधी राजकीय सुधारणा या वैचारिक मतभेदाला सुरुवात झाली.

आधी सामाजिक की आधी राजकीय

सामाजिक, आर्थिक व राजकीय प्रश्नांची चर्चा करत असताना सुधारकांचे एकमेकांशी वैचारिक सामने झाले. सामाजिक सुधारणा आमच्या आम्ही करु, सरकारचा त्यातही परकीय सरकारचा त्यात हस्तक्षेप नको अशी काहींची भूमिका होती, पण न्या. रानडेंना हा विचार मान्य नव्हता, ते म्हणत सरकार देशाचे नोकर आहे किंवा लोकांच्या इच्छा अमलात आणणारे ते एक अंमलबजावणी खाते आहे.[१]

हिंदु समाजाला जी सुधारणा हवी असेल, तीची एकजुटीने निसंदिग्ध स्पष्ट मागणी केल्यास सरकार कायदा करुन ती सुधारणा अमलात आणील. त्यामुळे सरकार परकी आहे म्हणून सामाजिक सुधारणेचे कायदे त्याने करु नयेत, हा विचार ते खोडून काढत. न्या. रानडेंना विकास हवा होता, व्यक्तीचा विकास, सुधारणा, प्रबोधन यांना ते महत्व देत होते. लोकशिक्षणा-द्वारे व्यक्तीची सुधारणा झाली पाहिजे. असा न्या. रानडेंचा आग्रह होता.[२]

सुधारणेचे कार्य किंवा समाजाचे कोणतेही कार्य केवळ एका मार्गाने जाऊन होते यावर रानडेंचा विश्वास नव्हता. 'साधनानाम अनेकता' हे सुत्र त्यांनी आत्मसात केले होते.[३]

रानडेंनी समाज जीवनात प्रत्यक्ष सुधारणा घडवून आणायच्या चार पद्धती विशद केल्यात. त्यांच्या मते समाजसुधारणांचा कोणताही विचार समाज मनाला भिनला तरच तो दिर्घकाळ टिकतो. आणि समाजाच्या मानसिकतेत झालेल्या बदलामुळेच ती सुधारणा कायम स्वरुपी होण्याची शक्यता निर्माण होते. समाजमनाला धक्के देत कायद्यांची कडक अंमलबजावणी करुन झालेली सुधारणा दिर्घकाळ टिकत नाही हे न्या. रानडेंच्या विचारांचे सार होते.[४]

त्यांच्या मतांमुळे त्यांना वेळोवेळी पारंपारीक धर्मनिष्ठावानांचा व पुनरुज्जीवनवाद्यांचा रोष सोसावा लागला.[५] याचवेळी सामाजिक सुधारणांवर बऱ्याच मोठ्या प्रमाणावर विचारमंथन घडून आले. गोपाळ आगरकरांना मात्र आपला समाज सुधारल्याशिवाय राजकीय चळवळ करता येणार नाही, असे वाटत होते. याउलट राजकीय हक्क मिळाल्याखेरीज समाज सुधारता येत नाही, असे लोकमान्य टिळकांचे मत होते.[६]

लोकमान्य टिळक व गोपाळ आगरकर यांच्या विचारांतील द्वंद्व

फर्ग्युसन कॉलेज मध्ये अध्यापन करतांना या दोघांच्या दृष्टीकोनात फरक असला तरी, मतभेदाचा प्रश्न सुरुवातीस आला नाही. मात्र १८८४ साली 'बालविवाह प्रतिबंधक कायदा' असावा की नाही या बाबत प्रथम मतभेदास तोंड फुटले. आगरकरांनी अशा

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कायद्याची आवश्यकता जोराने प्रतीपादीत केली, तर टिळकांनी सामाजिक बाबतीत ढवळाढवळ करु नये असे मत प्रतिपादीत केले. आगारकर आणि टिळक या दोघांची वृत्ती तत्त्वांच्या बाबतीत आग्रही होती, यामुळेच ते एकमेकांपासून दुरावले गेले. व आगरकरांचा 'केसरी' वृत्तपत्राशी संबंध तुटला.[3]

ग्रंथप्रामाण्य बाजूस सारताना आगरकरांनी प्रयोगनिष्ठा व डोळस बुद्धीवाद यांचे निकष मात्र प्रत्येक सुधारणेस लावले पाहिजेत असे सांगितले. एखादी गोष्ट केवळ आधुनिक काळात रुढ होऊ पहात आहे, किंवा पाश्चात्य समाजात प्रिय आहे म्हणून स्वीकारावी असा आंधळेपणा आगरकरांनी कधीच चालू दिला नाही. आपल्या समाजात आवश्यक सुधारणा झाल्यासेरीज राजकीय चळवळीला सामर्थ्य येणार नाही, असे त्यांचे मत होते.[4]

जबरदस्त विचारांच्या व प्राचीन परंपरा व इतिहासाचा भोक्ता असणाऱ्या लोकमान्य टिळकांनी सामाजिक सुधारणांवर भर देणाऱ्यांच्या विरोधात जोरदार आघाडी उघडली. टिळकांनी भारतीय समाजा संबंधी कायदे करण्याच्या परकीय नोकरशाहीच्या अधिकाराला आव्हान दिले. लग्नाचे संमती वय वाढविणे म्हणजे हिंदु समाजाच्या मुळावर घाव घालण्यासारखे आहे. त्यामुळे विवाहबंधनाचे पावित्र्य व अखंडीता फटक्यासरशी नष्ट होईल असे त्यांचे ठाम मत होते. सामाजिक बदल घडविण्याच्या सामर्थ्याबद्दल परकीय सरकारवर विश्वास ठेवता येणार नाही. असे मत त्यांनी मांडले. जोपर्यंत राजकीय परिस्थितीत सुधारणा होत नाही, तोपर्यंत सामाजिक परिस्थितीत सुधारणा होणार नाही. हा त्यांचा दृष्टीकोन होता.[5]

डॉ. भांडारकर व काशिनाथ तेलंगांचे म्हणणे सुधारणांबाबत वेगळे होते. प्राचीन धर्मग्रंथांचा विचार करुन सुधारणा करतांना डॉ. भांडारकरांचे टिळकांपेक्षा वेगळे विचार होते. तेलंगांना इंग्रजीकरण ही भारताची सामाजिक दुखणी दुर करण्याचा उपाय नव्हे हे मान्य होते. पण सामाजिक सुधारणांच्या मध्ये त्यांना उगीचच यायचे नव्हते. डॉ.भांडारकर, रानडे, तेलंग हे संमती वयाच्या विधेयकाच्या बाजूने होते. [10]

टिळकांनी या पुढाऱ्यांच्या विरोधात 'केसरी' मध्ये संतापाने लिहिले. त्यांच्या मते ''सामाजिक सुधारणेसाठी अगदी जीव सोडण्याची गरज नाही. राजकीय सुधारणा होत चालली की, तिच्या कधी बरोबर, कधी किंचित पाठीमागून सामाजिक सुधारणा होत जाते.''[11]

टिळकांच्या म्हणण्यानुसार जुने सोडून सुधारणा व्हायची नाही. सामाजिक सुधारणा आम्हांस नको आहेत असे नाही पण आमचे इतकेच म्हणणे आहे की, डॉ. भांडारकरांनी सामाजिक व राजकीय हक्कांचा जो संबंध जोडला आहे, तो अगदी निराधार आहे. [12] त्यामुळे हा वाद असा होता की, ज्या वेगवेगळ्या सामाजिक सुधारणा सांगितल्या गेल्या त्यापैकी एकीचा लोप करून दुसरी स्थापन करावयाची, अथवा जुन्या संस्थेत योग्य असे फेरफार करुन पुनरुज्जीवन करावयाचे, हे न्या. रानडेंचे विचार लोकमान्यांना मान्य नव्हते. [13]

लोकमान्य टिळकांच्या मते सामाजिक सुधारणेला सामान्य लोकमत अनुकूल नाही. सामाजिक सुधारणेला मध्यम वर्गाचा बहुमताने पाठिंबा नाही तर, अशिक्षित बहुजनांची काय कथा आहे. राजकीय सुधारणा करतांना सुशिक्षित व अशिक्षित बहुसंख्य समाजाचा स्वराज्याच्या हक्काच्या मागणीला सहज पाठिंबा मिळतो. सामाजिक व राजकीय असे प्रश्न हाती घेतल्यास राजकीय हक्काच्या मागणीस आवश्यक असणाऱ्या एकजुटीस तडे जाऊ शकतील. तसेच स्वातंत्र्यतेचा किंवा राष्ट्रीयत्वाचा अभिमान जो पर्यंत जागृत असतो, तो पर्यंत समाज रचना कशीही असली तरी त्यातील राष्ट्राच्या उन्नतीच्या व भरभराटीच्या आड येत नाही. वयासाठी समाज रचनेचा पाया खणुन पुन्हा नवा पाया घालावा हे त्यांना पटत नव्हते.[14]

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उपसंहार

सामाजिक आणि राजकीय सुधारणांबाबतचे हे विचार मंथन त्या काळात वादविवादात रुपांतरीत झाले होते. सुधारकांनी लेखांद्वारे, भाषणांद्वारे आपली बाजू परखडपणे मांडणी, एकमेकांशी त्यांचे वादविवाद टोकाच्या भूमीकेत ही शिरले. समाज सुधारणा आणि राजकीय सुधारणांबाबतच्या त्यांच्या भुमीकेने समाजाचे विचारही ढवळून निघाले. रानडेंनी सुधारणा बादाचा पुरस्कार करतांना प्राचीन धर्मग्रंथांचा आधार दाखवला. सनातनी मंडळींनी यावर आक्षेप घेतला नाही. टिळकांनी मात्र सुधारणांच्या पुष्टयर्थ दिलेले शास्त्राधार कसे लंगडे आहेत, हे पुराव्यानिशी दाखविले. परंतु आगरकरांनी हे ग्रंथ प्रामाण्य धुडकावून लावून सुधारणांचे समर्थन अगदी वेगळ्या पातळीवरुन केले. स्मृतीकारांनी स्त्री स्वातंत्र्याचा पुरस्कार करणारी काही वचने लिहीली आहेत का, याचे काथ्याकुट करीत न बसता स्त्री स्वातंत्र्य ही कल्पना बुद्धीला पटल्यावर कोणाच्याही विरोधास न जुमानता तिचे समर्थन व स्वीकार केला पाहिजे अशी आगरकरांची भुमिका होती. राजकीय क्षेत्रात लोकमान्य टिळकांनी सतीचे वाण स्वीकारून व सामाजिक सुधारणेच्या क्षेत्रात आगरकरांनी स्वकीयांच्या छळाच्या अग्नीदिव्यातून तावून सुलाखून निघून महाराष्ट्राच्या जीवनात उदात्त आदर्श निर्माण केलेत हे खरे. व यामुळेच

महाराष्ट्रातील जनतेला सुधारणांचे तात्विक अधिष्ठान स्पष्ट होऊन, भावी सुधारणांची दिशा समजण्यास निश्चितच मदत झाली.

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भारतीय लोकसाहित्याचाउमग व प्रेरणास्थान याचा शोध

प्रा. भीमराव पांडवे
इतिहास विभाग,
भोसला मिलिटरी कॉलेज

आज आपण पाहतो भारतीय लोकसाहित्य हे लोककथा, दोहे, अंभंग, काव्य, पोवाडे इत्यादी स्वरूपात आहे. या साहित्यातील शब्द व त्यांची काव्यशैली पाहता ते साहित्य लोक भाषेतून निर्मित झालेले साहित्य आहे असे दिसते.

अशा या साहित्याचा मुळ उदगाता कोण असा प्रश्न पडतो. तेंव्हा मला असे दिसते की, या साहित्याचा मुळ उद्‌गाता तथागत गौतम बुध्द हे आहेत. त्यांनीच पहिल्यांदा लोकभाषेतून लोकजागृती करण्याचे कार्य सुरू केले होते. लोकांना जागृत करण्यासाठी कथेचा आधार घेतला. त्यांनी प्रसंगानुसार, विषयानूसार शेकडो कथा सांगितल्या आहेत. त्यांच्या त्या कथा आज आपल्यापुढे जातक कथा या नावाने आहेत.

त्यांच्या कथा सांगण्याचा उद्‌देश पाहता सर्व मणुष्याचा विवके जागृत करणे त्यांच्यात वैज्ञानिकदृष्टी निर्माण करणे, वैज्ञानिक दृष्टीकोणाची कास धरायला लावणे, त्यांना नेहमी सनान्याच्या मार्गाने चालायला लावणे, त्यांच्या विविध मनोवृत्तींचा विकास करूण अशुध्द, अपवि़त्र व अमंगल अशा गोष्टींपासून, विचारांपासून त्याला परावत्त होण्याचा बोध देणे, त्यांच्या मनात नेहमी उदार व उदात्त विचारांचा संचार करून त्याला मणुष्य जीवनातील परमबिंदूला नेऊन सोडणे. ह्या अशा उद्‌देशाने बुध्दाने कथा सांगितल्या. त्याकथा पुढे लोककथा (जातककथा) म्हणून प्रसिध्दीस आल्या. त्या कथांच्या प्रेरणेतून लोकसाहित्य निर्माण झाले.

बुध्दा नंतर त्यांच्या अनुयायांनी त्यांच्या प्रेरणा घेवून लोकांना जागृत करण्याचे कार्य पुढे चालू ठेवले. त्यातील काही साहित्यिकांचे साहित्य या ठिकाणी मांडण्याचा प्रयत्न केला आहे.

गौतम बुध्दांनी सांगितलेल्या काही लोककथा.

१. व्यापाऱ्याची कथा :–

छोन व्यापारी असतात ते दोघेजन एकाच देशात जावून व्यापार करण्याचा मानस करतात. पहिल्या व्यापाऱ्याचा स्वार्थीपणा बघून आणि परिस्थितीचा अंदाज घेवून व संमजसपणा दाखवून पहिल्या व्यापाऱ्याला अगोदर जाण्याची सहमती देतो. पहिला व्यापारी मोठ्या आनंदाने पाचशे बैलगाड्या घेवून निघतो. पहिला व्यापारी जावून पंधरा दिवस झाल्यानंतर दूसरा व्यापारी आपले पाचशे बैलगाड्या घेऊन निघतो काही दिवस अंतर पार करून गेल्यानंतर मार्गात निर्जन प्रदेश लागतो. त्या प्रदेशातून जात असताना मार्गात एका ठिकाणी पहिल्या व्यापाऱ्याचे पाचशे गाड्या व त्यावरील सामानसूमान, वस्तू आणि व्यापारी व त्याच्यासोबत असणाऱ्या लोकांच्या हाडांचे सांगाडे दिसतात.

या कथेतून बुध्दाला असे सांगायचे आहे की, व्यापाऱ्यांनी स्वार्थीभाव व उतावळेपणा बाळगू नये. व्यापारी हा संघटीत राहून अतिशय सावधपणाने व्यापार केला पाहिजे. ज्या प्रदेशात जाऊन त्याला व्यापार करावयाचा आहे त्या प्रदेशात जाणारे सुरक्षित मार्ग, पाणी व चारा मिळण्याचे ठिकाण आहेत का? हे अगोदर बघून ठेवले पाहिजे. त्यानतरच व्यापारासाठी निघावे.

सर्वात महत्त्वाची गोष्ट म्हणजे एखादा व्यापारी लुटला जातो, मारला जातो तेव्हा तो एकटाच बुडला जात नाही तर त्या व्यापाऱ्याशी ज्यांनी ज्यांनी व्यवहार करून ठेवला आहे ते सर्वजन बुडतात आणि ते बुडणे म्हणजे देश, राज्य बुडणे आले. त्यामुळे व्यापारी हा नेहमीच सावध राहून व्यापार केला पाहिजे असे बुध्दाला सांगायचे आहे.

2. रथकाराची कथा :

युध्द हे सहा महिन्याला होणार होते. त्यासाठी राजाला चाकाची जोडी हवी असते. ती तयार करण्याचा आदेश राजा रथकाराला देतो. रथकार एक जोडी सहा महिन्यांना सहा दिवास कमी असताना तयार करून राजाकडे घेवून गेला आणि दूसरी जोडी दोन दिवसात तयार करून राजाकडे घेवून जातो.

या कथेतून असा बोध होतो की, राजा हा समाजाचा नेता असतो तो ज्ञानी, अनुभवी व वेळेचे महत्व जाणनारा असावा. त्याच्या मनात समतेचा आणि ममतेचा भाव असावा. त्याच बरोबर देशात राज्यात अनुभवी ज्ञानी वेळेचे महत्त्व जाणनारे वैज्ञानिक दृष्टीकोन असणारे भविष्याचा वेध घेणारे विविध क्षेत्रात काम करणारे कारागीर असावेत आणि ज्या समाजात असा राजा व कारागीर असतात त्या राज्याला, समाजाला अधोगती व पराभव या गोष्टी शिवत नाहीत.

3. शेतक-यांची कथा :–

गौतम बुध्द मगध देशात विहार करत होते. एका ठिकाणी एक शेतकरी त्यांना म्हणाला, माझ्यासारखी शेती करून अन्न खा. त्यावेळी बुध्द त्या शेतक-याला म्हणाले मी ही तसे करूनच भोजन करतो. त्यावर शेतकरी म्हणाला मला तुझी शेती दिसत नाही. तुझे जू, नांगर, फाळ, पाचने अथवा बैल यापैकी काही दिसत नाही. त्यावर बुध्द म्हणाले, श्रध्दा हे बियाणे आहे. चांगले बी असेल तर चांगले पीक येते आणि चांगले पीक आले तर चांगल्या गुणवत्तेचे व भरपूर धान्य येते त्या प्रमाणे श्रध्देचे आहे. श्रध्दा तिथे विश्वास, विश्वास तेथे प्रेम, प्रेम तिथे बंधूभाव एकता, एकता तिथे शांतता आणि शांतता तिथे प्रगती. चांगले धान्य मिळविण्यासाठी चांगल्या बियाचे जसे महत्व आहे तसे समाजाच्या प्रगतीसाठी श्रध्देची गरज आहे. श्रध्दा महत्त्वाची आहे.

बुध्द याठिकाणी शेतक-याला चांगल्या बियाचे महत्त्व पटवून देतात व त्याचबरोबर श्रध्देचे महत्व पटवून देतात. पुढे बुध्द म्हणतात, तप हा पाऊस आहे. पाऊस झाल्याशिवाय धान्य पीकत नाही. त्याच प्रमाणे तप केल्याशिवाय समाजाची प्रगती होत नाही. तपाचे महत्व पाऊसाप्रमाणे आहे हे ते सांगतात.

पुढे म्हणतात प्रयत्न हा माझा जू वाहणारा बैल आहे. बैलांच्या मानेवर जू तेव्हाच ठेवले जाते जेव्हा शेतात नांगरणे, वखरणे, पेरणे, कोळपणी करणे असेल. याचा अर्थ बैल जू विनाकारण वाहत नाही. उद्दिष्ट ठेवून वाहत असते. त्याच प्रमाणे बुध्द हे काही उद्दिष्ट ठेवून प्रयत्न करत होते. त्यांचे उद्दिष्ट समाजात शांततेचे, माणूसकीचे,

प्रकतीचे, सुखाचे, आनंदाचे रसभरीत गोड फळे यावेत म्हणून त्यासाठी ते प्रयत्न करत होते.

बुध्द या कथेतून शेतकऱ्याच्या मनात अरहंताविषयी असणारा गैरसमज दूर करतात आणि अरहंत हे समाजात असणे किती महत्त्वाचे आहे ते त्याला सांगतात. समाजात शांतता, माणूसकी बंधूभाव, प्रेम, एकता, आपूलकी नसेलतर शेतकऱ्याचे नव्हे तर सगळ्यांचीच संपत्ती जीव धोक्यात येवू शकते. अनीतीमान समाज हा अधोगतीला जातो हे त्याला पटवून सांगतात. प्रत्येकाने उददेश ठेवून ते गाठण्यासाठी कार्य केले पाहिजे हे सांगतात.

बुध्दाने अशा प्रकारे लोककथांद्वारे समाजाला जागृत करण्याचे व त्याच्यात वैज्ञानिकदृष्टी आणण्याचे कार्य हाती घेतले तेंव्हा त्याच्या त्या कार्याचा समाजावर चांगला परिणाम झाल्याचे दिसू लागले. समाजात नीतीमान लोक तयार होऊ लागले. माणूसकी निर्माण होऊ लागली. बंधूभाव निर्माण होवू लागला. अन्धविश्वास नष्ट होवून विज्ञाननिष्ट, बुध्दीनीष्ठ समाज निर्माण होवू लागला. बुध्दानंतर त्याचा वारसा चालविणारे अनेक जण पुढे आले. त्यांनी त्याच परीने लोक जागृतीचे कार्य पूढे चालू ठेवले.

बुध्दानंतर त्याचा वारसा चालविण्याचा अनेकांनी प्रयत्न केलेला आहे. त्यातील काही जनांचा उल्लेख या ठिकाणी केलेला आहे.

1. अश्वघोष :–

हे पहिल्या शतकातील एक नामांकित बौध्द पंडीत म्हणून लोकप्रियता मिळविली होती. त्यांनी बुध्दांच्या प्रमाणे लोकांना जागृत करण्याचे कार्य केले ते लोकांना गहन व तात्विक विषय दृष्टांत रूपाने सांगून लोकांचे अज्ञान दूर करत होते. त्यांचे एक उदाहरण पुढील प्रमाणे–

दीपो यथा निर्वृतिमभ्यूपेतो नैवावनिं
गच्छति नान्तरिक्षम्।
दिशं न कांचिद्विदिशं न कांचित

स्नेहक्षयात्केवलमेति शान्तिम।।

अर्थ–दिवा विझला की तो पृथ्वीवरही जात नाही, अंतरिक्षातही जात नाही. कुठल्या दिशेला जात नाही तर तेल संपल्यामुळे केवळ जिथल्या तिथे शांत होतो.

मणुष्य मृत्यू पावल्यानंतर स्वर्गात किंवा नरकात जातो असा एक विचार समाजात रूढ करण्यात आला होता ती एक कल्पना होती. त्या कल्पनेच्या नावाखाली लोकांची फसवणूक, लूबाडणूक केली जात होती. ती फसवणूक व लूबाडणूक थांबविण्यासाठी व त्याचबरोबर ज्या गोष्टी डोळ्यांना दिसत नाहीत, ज्या गोष्टीचा अनुभव घेता येत नाही तशा गोष्टींवर चर्चा करणे हे व्यर्थ आहे. त्या गोष्टींवर चर्चा करणे म्हणजे समाजात वैचारिक गोंधळ निर्माण करणे व अन्धश्रध्दा जोपासणे चालू राहते. ती नष्ट करण्यासाठी व लोकांमध्ये वैज्ञानिकदृष्टी आणण्यासाठी अश्वघोष यांनी प्रयत्न केलेला आहे.

2. लक्ष्मींकरा :–

हीचा जन्म राजघराण्यातला (8 वे शतक) असून तीने राजसुखाचा त्याग करून बुध्दाच्या मार्गाने जाणे पसंद केले. तीने लोकजागृतीचे कार्य सुरू केले. तीने लोक जागृती करण्यासाठी काव्यांची रचना केली ती एका ठिकाणी म्हणते–

"न कष्टकल्पनां कुर्यात् नोपवासो न च क्रियाम्।"

लक्ष्मीकारा ही स्त्री असल्याने तीला स्त्री जीवनातील धोके आणि जबाबदारीची जाणीव आहे. नैसर्गिक व्यवस्थेनूसार स्त्रीला मातृत्व पत्करावे लागते. परंतु त्या काळात अनेक स्त्रीया ह्या आपले प्राण गमावून बसतात. बळाला जन्म देण्याची वेळ ही स्त्रीसाठी अत्यंत धोक्याची असते. त्यानंतर तीच्या व मुलांच्या पालन पोषणांची जबाबदारी व कुटुंबाचा गाडा चालविण्यासाठी कष्ट करावे लागतात. एका अर्थाने तिला मानसिक व शारिरीक कष्ट मोठ्या प्रमाणावर सोसावे लागतात आणि त्यावेळेस शारीरिक ताकद व मानसिक ताकद येण्यासाठी अन्न सेवन करणे गरजेचे असते. त्यामुळे स्त्रीयांनी उपास करून शारीरिक कमजोरी आणून घेवू नये. त्या आपल्या कवीतेतून स्त्रीयांना सांगतात–

3. संत सेना न्हावी (13 वे शतक)

ते एक ठिकाणी म्हणतात,

आम्ही वारीक वारीक। करू हजामत बारीक।।

विवेकदर्पण आयना दाऊ। वैराग्य चिमटा हालवू।।

उदकशांती डोई घोळू। अहंकाराची शेंडी पिळू।।

भावार्थाच्या बगला झाडू। काम क्रोध नखे काढू।।

संत सेना न्हावी या अभंगातून सांगतात, शिक्षणातून विवके येतो. परंतु समाजातील काही लोकांना शिक्षणाचे दारे नजरेला पडणार नाहीत अशी व्यवस्था समाजात केलेली होती. त्यावर ते टिका करत न बसता, त्यात वेळ खर्ची न घालता त्याविरूध्द संघर्ष करून स्वतःचे नुकसान करून घेत न बसता, आपणच आपली अशी व्यवस्था निर्माण करू की, त्या व्यवस्थेत सर्वांना समान वागणूक मिळेल. बंधूभाव असेल, एकता असेल आणि तो समाज विज्ञाननिष्ठ असेल उत्कर्षाच्या मार्गावर जाणारे असेल. अशा प्रकारची समाजव्यवस्था निर्माण करूया असे ते आपल्या काव्यातून समाजाला सांगतात.

4. संत नामदेव कालखंड (1270 ते 1350) :– ते एका ठिकाणी म्हणतात,

अणमडिआ मंदलू बाजै।

बिनुसावन घनहर गाजै।

बादल बिनू बरखा होई।।

मांदल मढवल्यावाचूनच वाजत आहे. श्रावण नसतांनाही मेघ गरजत आहेत. आणि मेघावाचून पर्जन्यवृष्टी होत आहे. यातून त्यांना समाजाला सांगायचे आहे की, ज्या गोष्टी सांगितल्या जात आहेत त्या गोष्टींना विज्ञानाचा आधार नाही. अशा गोष्टींवर विश्वास ठेवू नका. त्यांनी यातून विज्ञानाचे महत्व पटवून देत आहेत. वैज्ञानिक दृष्टीकोणाचे महत्व पटवून देऊन विज्ञाननिष्ट समाजाची आवश्यकता आहे हे ते सांगतात.

5. ललळेश्वरी :–

हिचा जन्म काश्मीरमध्ये 14 व्या शतकात झाला. ती तीच्या पतीकडून व सासूकडून होणाऱ्या छळाला कंटाळून ती घर–संसाराचा त्याग केला आणि समाजाचे प्रबोधन करण्याचे कार्य सुरू केले. ती एका ठिकाणी म्हणते–

आवेशाकुल, नेत्रों में प्यास भरे

खोजती हूँ दिन रात चहूँ ओर हेरती।

किया है साक्षात्कार मैंने सत्य का, बुध्द का अपने ही भीतर, नेत्र सफल हुए।

यातून तीला सांगायचे आहे, दुःखातून सुटका मिळवायची असेल तर बुध्दाचा मार्ग स्वीकारला पाहिजे. मी तो मार्ग स्वीकारला आहे आणि माझे दुःख कमी झाले आहेत.

6. संत सर्वज्ञ (इ. स. 17 वे शतक) :–

हे कर्नाटक प्रदेशातले संत होते ते एका ठिकाणी म्हणतात,

ध्यानदा होसबत्ति मौनदा तिळिदुप्प तिळितुप्प।

स्वानुभववेंब बेळगिना ज्योतिय। ज्ञानवं सुडूगू सर्वज्ञ।।

यातून ते समाजाला ज्ञान मिळविण्याचे तीन मार्ग सांगतात ते म्हणजे अध्ययन, चर्चा आणि अनुभव यातून ज्ञान मिळतो आणि विज्ञाने मणुष्य जीवनातील अंधकार दूर होतो. ज्ञान व विज्ञानाचे महत्व पटवून सांगतात.

7. संत चोखामेळा :–

हे महाराष्ट्रातील संत आहेत. ते एका ठिकाणी म्हणतात,

उस डोंगा परी रस नव्हे डोंगा।

काय भूललासी वरलीया रंगा।।

माणसाच्या रंगाला, शरीराला महत्व नाही तर त्याच्या गुणाला महत्व आहे. त्याच्या गुणाला, कर्माला महत्व आहे. समाजाला वैज्ञानिक दृष्टीकोन असणाऱ्यांची गरज आहे असे ते सांगतात.

8. संत सावतामाळी :–

महाराष्ट्रातील संत असून त्यांनी आपल्या अभंगात एका ठिकाणी म्हणतात,

कांदा मुळा भाजी। अवघी विठाबाई माझी।।1।।

लसूण मिरच्या कोथिंबिरी।

अवघा झाला माझा हरी ।।2।।

त्यांना यातून सांगायचे आहे, आपण जे काम करतो तेच काम. त्या कामातून निर्माण होणारे फळ तेच आपले देव आहेत. त्यावर देवा प्रमाणे निष्ठा ठेवून काम करा. त्यातून आनंद तर मिळतोच त्याचबरोबर जास्त उत्पादन वाढेल. उत्पादन वाढले की प्रगती होईल. काम सोडून देवाच्या नावाने भटकणे हे नूकसान करणारे असते. नूकसान म्हणजे अधोगती आणणे. मणुष्याच्या प्रगतीचा मार्ग सांगतात. तसेच जास्ती उत्पादन करून आण जास्ती लोकांना अन्न देऊ, त्यांची भूक भागवू तीच खरी देवाची सेवा आहे.

10. संत तुकाराम :–

संत तुकारामांनी अनेक अभंगांची रचना केली आहे. ते एका ठिकाणी म्हणतात,

साकरेच्या गोण्या बैलाचिये पाठी। तयासी सेवटी करबाडे।।1।।

मालाचे पै पेटे वाहताती उंटे। तयालागी काटे भक्षावया ।। 2 ।।

या ठिकाणी संत तुकाराम सांगायत आहेत. मणुष्याचे जीवन ही त्या बैल व उंटाप्रमाणे ओझे वाहणारे आहे. जरी सत्य असले तरी त्या प्राण्यांप्रमाणे आपण कडबा व काटे खात नाही. हो स्वादिष्ट आहार घेण्याचा प्रयत्न करतो. म्हणजेच माणसाकडे विचार करण्याची ताकद, शक्ती आहे. म्हणजेच बुध्दी आहे. त्या बुध्दीचा त्यांनी समाजाच्या कल्याणासाठी जास्तीत जास्त वापर करावा असे अस ते या अभंगातून सांगतात.

निष्कर्ष :–

बुध्दाने सांगितलेल्या वरील तीन कथांचा निष्कर्ष काढताना हेच दिसते की, लोकभाषेतून कथा सांगण्याचा मुळ उद्देश समाजातील सर्व लोकांना जागृत करणे सर्व लोकांकडे ज्ञान असले पाहिजे. प्रत्येक व्यक्ती विकसित झाला तरच सर्व समाज विकसीत होतो. प्रत्येक व्यक्तीकडे नैसर्गिक संकटाला तोंड देण्याची ताकद व युक्ती असली पाहिजे. कारण नैसर्गिक ताकद जेव्हा येते तेंव्हा प्रत्येक माणूस हा पहिल्यांदा स्वतःला वाचविण्याचा प्रयत्न करतो आणि त्यानंतर तो इतरांना वाचविण्याचा प्रयत्न करतो हे सत्य लक्षात घेवून त्यामुळे प्रत्येक व्यक्तीच्या अंगी वैज्ञानिक युक्ती असली पाहिजे असा विचार बुध्दाचा होता. त्यामुळे त्यांनी सर्व कथा ज्या सांगितल्या त्या विज्ञानावर आधारित सांगितल्या आहेत.

याशिवाय त्यांना दूसरे एक सत्य सांगून त्यांपासून मनुष्य जीवनाला वाचविण्याचा विचार सांगितला. ते दूसरे सत्य म्हणजे मानवनिर्मित संकट वैज्ञानिक दृष्टीने मणुष्य जीवनाची प्रगती होईल हे तेवढेच सत्य आहे. पण त्याचवेळी त्याच्या त्या प्रगतीचा दुस-याला धोकाही निर्माएा होतो हे तेवढेच सत्य आहे. त्याच्यात प्रगतीची हाव निर्माण होते आणि यातून संघर्ष व युध्द होतात आणि युध्द हे मानवी जीवनालाच नव्हे तर सर्व सजीव सृष्टीला धोका निर्माण होतो. यापासून वाचविण्यासाठी व त्याच्या जीवनात आनंद, सुख, शांती असावी यासाठी उदात्त अर्थाने प्रेम, ममता, आपुलकी, मैत्री, करूणा या गोष्टी मणुष्याच्या अंगी असणे आवश्यक आहे. हे बुध्दाने सांगितले आहे.

त्यांचे ते कार्य पुढील काळातही निरंतर चालू राहिले हे आपणाला वरील संतांच्या कार्यावरून लक्षात येते. वरील संतानीही विज्ञानाची, माणुसकीची, सत्याची कास सोडली नाही हे महत्त्वाचे आहे.

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Present Scenario of E-Banking Services in India

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Abstract:

When India adopted free economy from that time banking sector have great importance and lions share for development of Indian economy. In present scenario, e-banking plays vital role of every banking transaction. In 20th century with the help of ATM machines banking is near to door step in society at large, form that time banking services were open to all at 24*7*365.

Now in present scenario of 21st century, with the use of modern technology all banking services in the hands of every individual. Because at present internet banking is used all over the world with the help of Virtual Banking, Internet Banking, personal computer banking, home banking, remote electronic banking and mobile banking, these are the synonyms for the Electronic Banking. The term E-Banking covers both computer and telephone banking. These two types of banking involve the usage of passwords. The rapid development of E-banking services carries risks as well as benefits. Hence, it is the responsibility of the bankers to recognize, manage and to address banking institutions in cautious and sensible way according to the fundamental characteristics and challenges of E-Banking services.

This research paper covers information of modern e-banking services in India and also study importance of e-banking for organization as well as society at large. This paper also study challenges and problems faced by Indian people.

Key Words: E-banking, Virtual Banking, ATM, Mobile Banking, Banking Services.

Introduction:

Banks are backbone of Indian economy. After adopting LPG policy by Indian government there are drastic changes we can see in every sector. Before adopting LPG policy, Indian banks were doing transactions traditional way and for this, a person faces many problems while doing banking transactions. And the main problem is limited working hours in banks so there is a huge queue in front of every counter in every bank. Therefore, to overcome from these problems, in 20th century Indian government adopted new bank culture, for that, many essential decisions were taken for advancement in bank transactions and more focus on convenience of people, out of them mostly two decisions are very important for changing and updating banking sector i.e. Core Banking System and ATM Centres of every bank all over in India.

In 21st century Indian people are much aware about banking transactions and also their need and priorities also changed relating with banks so, banks also try to satisfy all needs and priorities of every people. In present scenario, we can see everywhere that, there is huge improvement in savings and investments schemes offered by banks, there are many facilities, investment options were provided by banks to everyone. The main motto of present Government of India is "Cashless Transactions". For achieving this goal, Indian government tries to concentrate on everyone to do online transactions everywhere. So for this, e-banking have great importance for developing modern Indian Economy.

Objectives of Study:

1. To identify various e-banking services/products adopted by Indian banks.
2. To study and analyze the progress made by Indian banking industry in adoption of technology.
3. To study the challenges faced by Indian banks in adoption of technology and make recommendations to tackle these challenges.

Research Methodology:

This paper is the outcome of a secondary data on Indian Banking Sector with special reference to Indian context. To complete this, annual reports, various books, journals and periodicals have been consulted, several reports on this particular area have been considered, and internet searching has also been done.

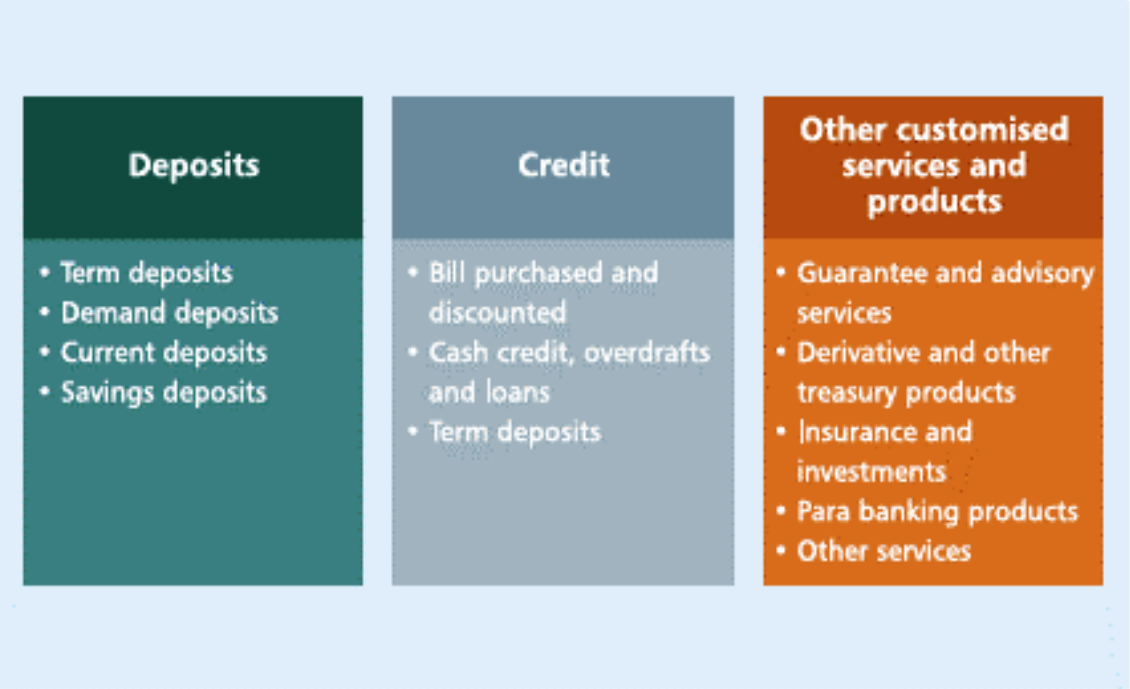
Evolution of E-banking in India:

In India e-banking is of fairly recent origin. The traditional model for banking has been through branch banking. Only in the early 1990s there has been start of non-branch banking services. The good old manual systems on which Indian Banking depended upon for centuries seem to have no place today. The credit of launching internet banking in India goes to ICICI Bank. Citibank and HDFC Bank followed with internet banking services in 1999. Several initiatives have been taken by the Government of India as well as the Reserve Bank to facilitate the development of e-banking in India. The Government of India enacted the IT Act, 2000 with effect from October 17, 2000 which provided legal recognition to electronic transactions and other means of electronic commerce. The Reserve Bank is monitoring and reviewing the legal and other requirements of e-banking on a continuous basis to ensure that e-banking would develop on sound lines and e-banking related challenges would not pose a threat to financial stability. A high level Committee under chairmanship of Dr. K.C. Chakrabarty and members from IIT, IIM, IDRBT, Banks and the Reserve Bank prepared the IT Vision Document- 2011-17", for the Reserve Bank and banks which provides an indicative road map for enhanced usage of IT in the banking sector.

To cope with the pressure of growing competition, Indian commercial banks have adopted several initiatives and e-banking is one of them. The competition has been especially tough for the public sector banks, as the newly established private sector and foreign banks are leaders in the adoption of e-banking. Indian banks offer to their customers following e-banking products and services:

1. Automated Teller Machines (ATMs)
2. Internet Banking
3. Mobile Banking
4. Phone Banking
5. Tele-banking
6. Electronic Clearing Services
7. Electronic Clearing Cards
8. Smart Cards
9. Door Step Banking
10. Electronic Fund Transfer

Products and Services

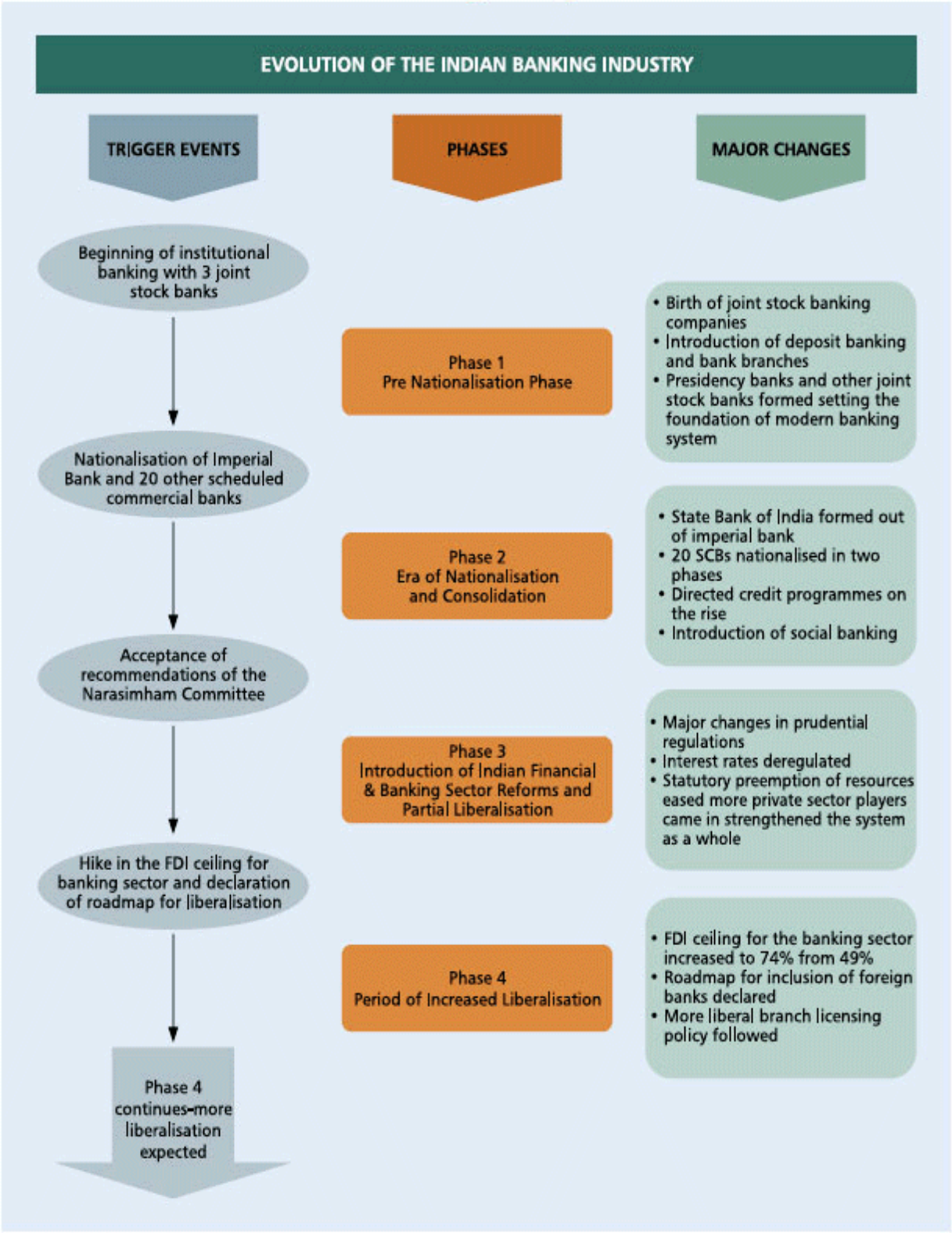


Source: D&B Industry Research Service

Phases of Evolution of Indian Banking Industry:

In the evolution of this strategic industry spanning over two centuries, immense developments have been made in terms of the regulations governing it, the ownership structure, products and services offered and the technology deployed. The entire evolution can be classified into four distinct phases.

1. Phase I- Pre-Nationalization Phase (prior to 1955)
2. Phase II- Era of Nationalization and Consolidation (1955-1990)
3. Phase III- Introduction of Indian Financial & Banking Sector Reforms and Partial Liberalization (1990-2004)
4. Phase IV- Period of Increased Liberalization (2004 onwards)



Source: D&B Industry Research Service

The three broad facilities that e-banking offers are:

1. **Convenience-** Complete your banking at your convenience in the comfort of your home.
2. **No more Qs**- There are no queues at an online bank.
3. **24*7*365 service**- Bank online services are provided 24 hours a day, 7 days a week and 52 weeks a year.

CHALLENGES AND OPPORTUNITIES

The Indian banking sector continues to face some structural challenges. We have a relatively large number of banks, some of which are sub-optimal in size and scale of operations. On the regulatory front, alignment with global developments in banking supervision is a focus area for both regulators and banks. The new international capital norms require a high level of sophistication in risk management, information systems, and technology which would pose a challenge for many participants in the Indian banking sector. The deep and often painful process of restructuring in the Indian economy and Indian industry has resulted in asset quality issues for the banking sector; while significant progress is being made in this area, a great deal of work towards resolution of these legacy issues still needs to be done. The Indian banking sector is thus at an exciting point in its evolution. The opportunities are immense – to enter new businesses and new markets, to develop new ways of working, to improve efficiency, and to deliver higher levels of customer service. The process of change and restructuring that must be undergone to capitalize on these opportunities poses a challenge for many banks.

The Indian banking sector is faced with multiple and concurrent challenges such as increased competition, rising customer expectations, and diminishing customer loyalty. The banking industry is also changing at a phenomenal speed. While at the one end, we have millions of savers and investors who still do not use a bank, another segment continues to bank with a physical branch and at the other end of the spectrum, the customers are becoming familiar with ATMs, e-banking, and cashless economy. This shows the immense potential for market expansion. The exponential growth for the industry comes from being able to handle as wide a range of this spectrum as possible. In this complex and fast changing environment, the only sustainable competitive advantage is to give the customer an optimum blend of technology and traditional service.

As banks develop their strategies for giving customers access to their accounts through various advanced services like e banking, mobile banking and net banking, they should also regard this emerging platform as a potential catalyst for generating operational efficiencies and as a vehicle for new revenue sources. Banking industry‘s opportunities includes:

1) A growing economy
2) Banking deregulation
3) Increased client borrowing
4) An increase in the number of banks
5) An increase in the money supply
6) Low government-set credit rates and
7) Larger customer checking account balances.

Developing countries like India, has a huge number of people who don‘t have access to banking services due to scattered and fragmented locations. But if we talk about those people who are availing banking services, their expectations are raising as the level of services are increasing due to the emergence of Information Technology and immense competition between the services and products provided by different banks. Since, foreign banks are playing in Indian market, the number of services of offered has increased and banks have laid emphasis on meeting the customer expectations.

India's banking sector has made rapid strides in reforming and aligning itself to the new competitive business environment. The major challenges faced by banks today are as to how to cope with competitive forces and strengthen their balance sheet. Today, banks are groaning with burden of NPA‘s. It is rightly felt that these contaminated debts, if not recovered, will eat into the very vitals of the banks.

Indian Consumer:

The biggest opportunity for the Indian banking system today is the Indian consumer. Demographic shifts in terms of income levels and cultural shifts in terms of lifestyle aspirations are changing the profile of the Indian consumer. This is and will be a key driver of economic growth going forward. The Indian consumer now seeks to fulfill his lifestyle aspirations at a younger age with an optimal combination of equity and debt to finance consumption and asset creation. This is leading to a growing demand for competitive, sophisticated retail banking

services. The consumer represents a market for a wide range of products and services – he needs a mortgage to finance his house; an auto loan for his car; a credit card for on-going purchases; a bank account; a long-term investment plan to finance his child‘s higher education; a pension plan for his retirement; a life insurance policy – the possibilities are endless. And, this consumer does not live just in India‘s top ten cities. He is present across cities, towns, and villages as improving communications increases awareness even in small towns and rural areas. Consumer goods companies are already tapping this potential – it is for the banks to make the most of the opportunity to deliver solutions to this market.

Revolution of Information Technology in Banking Sector:

Technology is the key to servicing all customer segments – offering convenience to the retail customer and operating efficiencies to corporate and government clients. The increasing sophistication, flexibility, and complexity of product and servicing offerings makes the effective use of technology critical for managing the risks associated with the business. Developing or acquiring the right technology, deploying it optimally, and then leveraging it to the maximum extent is essential to achieve and maintain high service and efficiency standards while remaining cost-effective and delivering sustainable returns to shareholders. Early adopters of technology acquire significant competitive advantage. Managing technology is, therefore, a key challenge for the Indian banking sector. Wide disparities exist between various banks as far as technology capabilities are concerned; the sector as a whole needs to make significant progress on this front. Banks may have to go for mobile banking services for a cluster of villages. Alternatively, technological institutions have to come out with low-cost, self-service solutions/ ATMs. The government and the RBI should actively support such research efforts. Here, it is worthwhile to mention that the adaptability of the Indian rural population to high-tech devices is one of the fastest in the world. A wider dissemination of information on technologies and products to the Indian banking industry by the research institutions could benefit the banking institutions. This cross-pollination of ideas would mutually enrich the banking and the technology development processes. The Indian banks are subject to tremendous pressures to perform as otherwise their very survival would be at stake. The application of IT and e-banking is becoming the order of the day with the banking system heading towards virtual banking.

Challenges in adoption of E-banking:

E-banking is facing following challenges in Indian banking industry:

1. The most serious threat faced by e-banking is that it is not safe and secures all the time. There may be loss of data due to technical defaults.
2. E-banks are facing business challenges. For the transactions made through internet, the service charges are very low. Unless a large number of transactions are routed over the Web the e-banks cannot think of profit.
3. There is lack of preparedness both on part of banks and customers in the adoption of new technological changes.
4. There is lack of proper infrastructure for the installation of e-delivery channels.

Recommendations:

1. E-banks should create awareness among people about e-banking products and services. Customers should be made literate about the use of e-banking products and services.
2. Special arrangements should be made by banks to ensure full security of customer funds. Technical defaults should be avoided by employing well trained and expert technicians in field of computers, so that loss of data can be avoided.
3. Employees of banks should be given special technical training for the use of e-banking so that they can further encourage customers to use the same.
4. Seminars and workshops should be organised on the healthy usage of e-banking especially for those who are ATM or computer illiterate.
5. E-banking services should be customized on basis of age, gender, occupation etc so that needs and requirements of people are met accordingly.
6. Government should make huge investments for building the infrastructure.

Conclusion:

The biggest challenge for banking industry is to serve the mass and huge market of India. Companies have become customer centric than product centric. The better we understand our customers, the more successful we will be in meeting their needs. In order to mitigate above mentioned challenges Indian banks must cut their cost of their services. Another aspect to encounter the challenges is product differentiation.

Apart from traditional banking services, Indian banks must adopt some product innovation so that they can compete in extent of competition. Technology up gradation is an inevitable aspect to face challenges. The level of consumer awareness is significantly higher as compared to previous years. Now-a-days they need internet banking, mobile banking and ATM services.

In India, E-banking is in a nascent stage. No doubt Indian banks are making sincere efforts for the adoption of advanced technology and installation of e-delivery channels but still masses are wary of the concept. Banks are making sincere efforts to popularise the e-banking services and products. Younger generation is beginning to see the convenience and benefits if e-banking. In years to come, e-banking will not only be acceptable mode of banking but will be preferred mode of banking.

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ETHICS IN AUDITING AND FINANCE PROFESSION WITH SPECIAL REFERENCE TO AUDITING THE BOOLS OF ACCOUNTS AND REPORT THEREON.

Dr. Sunil Joshi and Mihir Sunil Joshi

(A) Executive Summary-

Various auditors or Chartered Accountants are discounting or leaving the assignments in mid period. It is left without accomplishment of further duties and responsibilities. The job left in between brings and create questions like why, why now and any matter undetected. The Prime Minister of India delivered very eye opener session for Chartered Accountancy profession. Security Exchange Board of India (SEBI) is considering more regulations for disclosure of financial information and transparency. Cases like Shardha Chit Fund, Sahara India and Satyam Computers are the examples where one can arrive up to certain concrete conclusion. Present situation of Non-Performing Assets in banking sector with concept of willful defaulters added more doubts about profession of accountancy.

A profession which is recognized as a highest in commerce with more intelligent quotient based on knowledge and skill is questioned for integrity, honesty, transparency and commitments for more ethical and moral practice. Law versus morality, substance vs. form, norms vs. prudent norms, owner vs. investors, government vs. business and user vs. writer these factors are considered for discussion at many forums. The role played by accounting professional is questioned by government machinery as well as other users and dependents of auditors report. Ethical role with best manual of code of conducts are to be in practice and not on paper. Auditor should where accountant is silent or financial statement is silent. He should express the opinion on what is not mentioned and exhibit in final statements of accounts. Beyond the financial audit there should be performance audit and audit of management operations functions and performance.

Keywords – Ethics, profession, accounting professions financial and accounting frauds.

(B) INTRODUCTION –Accounting is considered as a very noble profession. Principles, ethics, nature of, his or her knowledge integrity and skills are very important in this profession like other professions. Chartered Accountant is watch dog in financial accounting system. The reporting on financial statement is not only important for owners but is for users and decisions makers like investors' managers, employee's, revenue collection machinery and bankers. Auditors report in not only expressions of opinion on financial statement but it a sort of confidence and assurance to the users about transparency, accuracy and legality about financial statements. It is not only prepared for owners to abide by norms and to check the returns but it prepared for financiers who will decide over financing in future investors who will check policy and accuracy of returns, government who will think of reliability and managers who will thing in terms of efficiency. Expression of an opinion on financial statements is considered as prime objective of audit. Detection of errors and frauds is considered as secondary objective of auditing the books of accounts. It is an aspect of the study that the frauds revealed in last few years, whether reported or not, whether it was part of auditors' opinion or not or whether there is any suppression of facts by auditors. A user normally believes in certification of professional persons. Moreover importance and legal protection is given to auditor in case of checking the transactions and reporting them to appointing authority. The frauds which shaken the corporate world, make us to think on certain issues like professional code of conduct, ethics, morality and integrity. This study is related to frauds and its relation to accounting auditing ethics. The ethical behavior will not only give profits but it is necessary for sustainable development. The recent frauds have put investors and country in huge financial losses. It is the fundamental duty of auditor to express the opinion on financial statement but what is expected is that he should also mentioned that what is the possibility and risk associated with financial position.

(C) OBJECTIVES OF STUDY

- To understand various ethics and professional code of conduct for Chartered Accountants.
- To take an overview of frauds in accounts of corporate entities after 2001.
- To learn the practice based on ethics and professional code of conduct.

(D) Limitations of paper- The paper is conceptual based and written with a secondary data.

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Auditing- Auditing is defined as a systematic and independent examination of data statements operations and performances (financial or otherwise) of an enterprise for a stated purpose. In any situation the auditor perceives and recognizes the propositions before him for examination, collects evaluates the same and on this basis formulates his judgment which is communicated through his audit

Ethics-Ethics is science of morale, principles rule of conduct and morale science. It is the process of decision either pre or post with respect to the moral standards of the society culture

(F) **Code of ethics for Chartered Accountants**
As per the guide lines provided by Institute of Chartered Accountants of India there are several code for accounting profession .It is to be followed by practicing chartered accountants and by chartered who is service. The code of ethics is divided as follows

Schedules for profession ethics as per Institute of Chartered Accountants of India	
First Schedule	Second Schedule
Part I- Professional Misconduct for CA in Practice 12 clauses	Part I- Professional Misconduct for CA in Practice clauses
Part II- Professional Misconduct of CA in service 2 Clauses	Part II- Professional Misconduct in general- 4
Part III - Professional Misconduct in general- 3 clauses	Part III- Other Misconduct 1Clause
Part IV - Other Misconduct 2 Clauses	

Code of Ethics –A fundamental principles for professional chartered accountants.

- Integrity' He should be straight forward and honest in providing services. The relationship professional accountants and the cliental firm should be based on profession. The chartered accou expected to provide best service and that too he should be hones t in providing services. The profe skill and competency must be used while dealing with client.
- Objectivity –He should be fair and should not allow bias conflict of interest or influence of the override objectivity.
- Professional Competence- He should perform his services with due care competence and diligence is expert in the field the public depend on his or her advice and knowledge.
- Professional Care – He should exercise the skill of level commonly possessed by practitioner specialty.
- Professional Behavior- He should act in manner consistent with good reputation of profession and from conduct that might being dis-credit to profession.
- Technical Standard- He has to provide professional services in accordance with relevant professional technical standard.

(G) **Fraud reported after 2001-** The false financial reporting misleading financial position window suppressing of receipts and other frauds are unearthed or came into light. After shock the started investigating the reason. But still robust system transparent mechanism is not available corporate or financial institutions failure to report is bring in to light. Some which are in news is as follows.

S.N.	Name	Party involved	Amount
01	Satyam Scandal	Founder B.Ramalinga Raju	8000 crs.
02	Security scam	Harshad Mehata	5000 crs.
03	Stock Market Scan	Ketan Parekh	1500 crs.
04	Antrix Devas Deal	ISRO Chairman	–
05	Sahara Scam	Owner Subrata Roy	20000crs
06	Sharda Chit Fund	Kunal Ghosh and others	2500 crs
07	Banking	NPA ,Vijay Mallya	7000 crs
08	Punjab National Bank	Nirav Modi and Group	13550 crs
09	Common Wealth Game	Suresh Kalmadi and others	70000 crs

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Some the reasons and methods are described as follows

- Unlimited Greed of interested parties.
- Negligence towards accountability.
- Sole aim is to earn money without following law of the land.
- Unlimited risk taking/blind risk taken.
- Deliberate preparation of misleading financial statement.
- Bribing to auditors for favors.
- Corrupt practices for wealth generation.
- Corruption involving government & public servant to benefit corporate by subverting the law.

Application of ethics and morality

- Set personal values and goals show commitments in profession and employment
- Act ethically and built trust in organization and firm.
- Always take tough stand based on principle though it is unpopular.
- Take responsibility for personal choices.
- Act consistently with principles values and beliefs.

(H) **Suggestion**

As per the ethics and standard the auditing is to be done and report is to be submitted to concern persons. But it is observed in cases that the following important aspects are entirely omitted from auditing the books of accounts.

- **Cash Flow Statement-** Cash flow statement is not part of Audit. It is merely disclosed after the final statement of accounts. It can be covered for auditing process. It is vital to verify cash coming in and going out of business operations
- **Opinion of auditor-** Instead of expression of opinion about what is correct in accounts auditor can mentioned what he discover or what can be expected outcomes of the statement of affairs. What may be is never reported in audit reports.
- **Amendment in the format of audit report-** It is necessary to amendment the format of presentation of audit report. It may disclose which is not covering the financial statement. It can include all possibilities.
- Flexibility in appointment of auditors. The auditors are appointed by owners' are so often working in organization years to together. There can be often changeover of auditors.
- **Expression of opinion** – Expression of opinion on financial statement is the main duty of auditor. He express about what is mentioned in financial statements and what is exhibit. But he should explain what not mentioned and opinion beyond the balance sheets and financial statement. Where accountant is silent the auditor should speak.
- **Application of audit techniques beyond accounts and financial statements**.-The audit techniques are to be applied with all skills and competencies to management decisions and performance. It is for ethical decisions and utilizations of scare resources properly.

CONCLUSION- It is expected by every investor that his amount should be safe and can get fair returns on investment. The moral is important in profession. Thought it is in education it should be bring into practice. The moral intelligence is necessary then the intelligent only. The purpose of accounting and auditing will serve only when the professionals will perform the duty ethically.

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CHALLENGES BEFORE COMMERCE AND MANAGEMENT IN 21ST CENTURY WITH SPECIAL REFERENCE TO INDIAN BUSINESS ENVIRONMENT

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Executive Summary

Commerce and management discipline has observed ea changes. There is development is in form of rganizational changes, management style, cultural change nd attitude. The change in business, market area and nology changes the commerce. In recent year advertisements, marketing, insurance, banking, ware housing and packaging changes rapidly. Changes are having positive and negative impact. It brings challenges to achieve sustainable growth. Recent world economic slow down may have hit hard to the world India is also suffered from world recession. Agriculture, industry and service sector are important for growth but growth in service sector depends in growth in industry and agriculture sector. Quality aspect becomes very important in modern world. Commerce and management is essential for survival. The common man depends on commerce and management. E-commerce digitalization of transactions application of fin technology changes the function and operations. The challenges are to meet to achieve socio economic objective. Apart from this the environmental issues are also to be considered. Effective efficient and ethical practices are possible through adoption of correct policies of running business organization.

Key words - management, commerce, challenges consequence of changes.

1) Introduction

Change is the only permanent factor in today's modern world. The industrial revolution was regarded as a major change in the industrial world. It changes life style, method of production quality and change in quantity of production. After the said change, labour intensive business, industry, commerce becomes capital and high tech intensive. There is change in technology, method of production and services. The information technology and development in computer is also regarded as revolution. It brings several challenges before us. All changes are not positive there is negativity associated with some changes. Apart from the structural changes there is change in trade commerce and services after 1991. It brings changes in rules and regulation, procedures methods of business commerce industry knowledge and other such factors. After 1991 different policies such as banking, labor, industrial import and export, the licensing changes. The policies are changed to acquire the advantage of new economic global order. New economic order brings positive as well as negative aspect. Agriculture driven country like India cannot ignore rural India with this change.

2) Object of Paper

2.1) To consider various changes in commerce and management.

2.2) To analyze the consequence and changes

2.3) To study the challenges of changes put before us.

3) Limitations

Since the subject is very vast the paper considers the management and commerce aspect. The change after 1991 is considered as the base year for change due to adoption of New Economic order.

4) Concept: - Management

4.1 Management is the co-ordination of all resources through the process of planning, organizing, directing and controlling in order to attain stated objectives. - Henry L. Sisk

4.2 Management is the art of knowing what you want to do and then seeing that it is done in the best and cheapest way. - F.W. Taylor

Commerce

4.3 Commerce is that aspect of business which is engaged in distribution of goods and services produced by industry.

4.4 Commerce includes buying and selling of goods and services as well as it removes all the hindrances in the process of distribution of goods and services.

5) Changes

The change in area of commerce and management is classified as basic change and change after 1991 i.e. New Economic Order. The management discipline changes as per the change in organization structure. Moreover we can say that it is change as per change in

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Comparative Study of Application of Information Communication Technology and Traditional Method in Teaching and Learning Process of Indian Education System

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A) Abstract

India's education system is one of the largest education systems in world. The aim of higher education is to provide employment empowerment and entrepreneurship. Education is mean to improve quality life. Quality life depends on quality of education. Higher education institution in India is questionable for quality and effectiveness. Today this sector is consider as service sector and the education is regarded as high way to become rich. Importance is given to achievement then knowledge. It is said that education is the only tool for social development. According to educationalist all reforms can wait but higher education not. The aim of higher education is to produce quality human resources for a country. It is training for research career. To promote social and quality justice education is most. It should provide leadership on basis of value and culture.

The modern devices of communication and information technology is widely used know a days in education especially is teaching and learning process. The regulators are also emphasizing the application of these devices. It has merits as well as demerits. The most key factor is availability of resources. The overall objective of higher education as well as education is development of mankind. One has to decide whether these devises and process of teaching and learning helps to achievements of objectives of education.

Key words- Information communication technology, Indian Education System,Limitations of teaching learning process

B)Research Methodology

The study papers contents various education and higher education in India. It is descriptive research. The data is collected from official website and Ministry of Human Resources Department and University Grant Commission. A secondary data is compiled by author himself.

C)Objectives

The objectives of study paper is

C-1) To high light various administrative aspectof education and especially education.

C-2) To consider the relevance of applicationinformation communication technology devices in education process.

D)Limitations:-

D-1 It does not consider the comparison of education system of various countries.

D-2 It depends on data collected by researcher from secondary sources.

Contemporary State of Educationin India

- Education is questionable for quality aspect.
- It is questionable for its utility aspect.

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- The mushroom growth of education institution becomes problem in system related to quality assurance and necessity.
- There is growing culture of entrance test at every level.
- The government is thinking the revival of regulatory mechanism of the system.
- It is in the list of non-merit goods for government.
- The importance of achieving degree is booming more important than knowledge.
- The private schools and institutions are growing in the country.

E)Indian Education System

In India we are consider the aim of education is action and not knowledge. The tradition of education is appreciated at world level. Panchatantra, Arya bhatt, Saraswati Goddess, Gurukul system, value based education, learning from elders are some of the important aspect of Indian Education system. Nalanda University is considered at highest level in tradition which is oldest education institution in world. In formal education the Hindu College established in 1857, Grant Medical College in 1844, University of Mumbai in 1859. Dr. R. Radhakrishnan, Hon. Kothari, Acharay Ramamurthy, Hon. Yashpal Sir, is the important contributors in this field.

Ministry of Human Resource Development

It was education Ministry initially now change in form of Human Resource Ministry. It is formed to fulfill-

1) Overall development of higher education sector.
2) Policies and planning of higher education, secondary and primary education.
3) Provision for basic infrastructure for education sector.
4) Expansion of access to all.
5) Qualitative improvement in higher education.
6) World class development of Universities College and other academic institutions.
7) Providing grand opportunities of education keeping the factor of equity.
8) Establishing new institution in support with state government and others.
9) Initial policies and programmes for strengthening research innovations and encourage institutions for it.
10) Promoting academic reforms by improving governance

Overview of Education System in India

This is in relation to administration, planning and policy development in education sector. The role of ministry is very crucial. As per the document provided by National Accreditations and Assessment council in relation to quality assurance in higher education to road map may include following mile stones.

- Assessment of the need of manpower.
- Number of institution to be opened considering need.
- Provision of financial resources and infrastructure
- Process of recruitment.
- Admission Teaching and learning.
- Examination & and Evaluation.
- Monitoring the system.

Various regulatory institutions such as all India council of Technical Education (AICTE), Council and Architecture (COA) Indian Council of Historical Research (ICHR), Indian Council of Social Research (ICSSR) University Grants Commission

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establishment of various apex institutions in India the State of higher education can be presented with following vital statistical date number of Institution in India. The institution running educations for primary and secondary level have different regulators. The boards like CBSE ICSE and State Boards are also playing crucial role in primary and secondary level. The administrative and resource generation sources are classified at three levels such as Centre state and local. The state and local government are running the institutions as per the statute. Medium of instruction is local language in majority of schools. There is political interference in administration and management of schools. The student's centric approach is difficult to maintain in such area where there is problem of shortage of funds lack if basic amenities shortage of timely and convenient transport facilities and varied changing mother tongue or language. The shortage of teachers and educational aids is also a major problem. There are 847118 primary 425094 upper primary and 135335 secondary educational institutions in India as per educational statistics published by Government of India in 2014-15. There are 2670396 Primary 2559769 Upper primary 1346888 secondary and 1984711secondary teachers in India up to 2014-15. The average teachers and student ratio is 30.

F)Teaching learning and application of information technology devices.

An information technology device is widely used in teaching learning process. The objectives is to get the advantage like it attract the attention of students, it is handy as it gives visual effect color combination can be used and light music can be added. It can train students in large number at a time. There is arrangement of storing the academic information up to long period. It is transferable. Schools secondary schools junior colleges and senior colleges are using these sources. Professional courses and private educational centers are widely using. There are availability of virtual classes, pen drives of subjects and virtual or online training programmes. It is available on the basis of 24x7. Students can learn the difficult subject conveniently. But this type of educational aid requires capital expenditure of devices, trained manpower internet connection and continuously electricity or power supply uninterrupted in nature.

G) Limitations for application-

G-1) Less Scope to creativity thinking- The process of thinking is very important in education. Not only is this but original thinking also essential. A teacher is good teacher who inspire student to thing. The most dangerous of digitalization of education and application of ICT in education process and teaching and learning, it does not help to creativity thinking amongst learners.

G-2) Discourage self or original thinking- The student believe in electronic and other devices of information communication technology. Self-thinking or rethink on the learning unit is very difficult.

G-3)Communication of information only- The ICT devices can provide only information. There may not deep learning of the subject. Interaction is very less. It lost liveliness in the process of teaching and learning.

G-4) Side effects on health- The modern devices may raise health issues. It may affect the eyes and years of learners. More over there is warning issued by world health organization against some devices used in teaching learning process.

G- 5) Insufficient methods of teaching- There are several methods of teaching like class room role playing seminar, group discussion, field visit experiential learning and laboratory practical's This method of ICT may limit to several methods of teaching and learning.

G-6) Lost personal touch in teaching-The personality of teacher, his virtues attracts to learners. There is personal touch in the process of class room teaching. But it may lose in process of application of ICT in the process.

G-7) Challenges for teachers- It crates challenges for teachers to become technically sound to apply it in class room. Moreover he should practice apply.

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G-8) Loosing reading and writing skills- One most important limitation is that it may lose reading and writing skills among the student. It is very skill which is necessary in education process.

II)Challenges to apply technique

1. New equipment- In modern era there is continuous development in teaching and learning devises. More update devices is necessary to put to use. It requires funding from government or from parent institution.
2. Speedy uninterrupted Internet connections- This facility is necessary in all institutions where one has to apply ICT in process.
3. Professional training- Training to teachers is one challenge. The teachers must train professionally, so that they can teach to students properly.
4. An increased number of ICT lessons- It will start with syllabus framing with more number of units of lessons to be ICT based.
5. Legal software- It is necessary to purchase all legal software for teaching and learning process from the institution which may cost more. It is regular practice to use duplicate software
6. Problems of schools and colleges- In present time the educational institutions are facing the problem of shortage funding less staff shortage of educational aid or infrastructure, interference from outsiders like local leaders and politicians. Moreover there is continuous change in the policies and procedures.

I) Comparison between ICT and traditional training process

Factor	Traditional method without ICT learning devices	Modern techniques with ICT application in process
Approach while teaching	Student centric	Devices centric
Personal attention and touch	Possible	Difficult to attract the attention
Teachers personality	Larger scope to influence	Very less scope
Interactive	More lively and interactive	Less interactive
Contemporary situation and examples	Possible in learning process	Not possible as immediate change is difficult
Class room and student learning approach	Can change the style as per need	Not possible

Conclusion

The study can be summarized by mentioning that ICT can be used in profession courses and where it is cost effective. Still we hare crossing the stage of digitalization of education. There are several problems in system which is to be sorted out firms. We want to prepare mind and personality which will suit to Indian condition.

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Growth Analysis of Micro, Small and Medium Scale Industries in India from 2001-02 Onwards

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Small Scale industries are growth drivers of the economy. They are not only contributing to the exchequer but helping to generation of employment, and creation of wealth in the economy. The pattern of Medium and Small industries is very convenient to Indian economy. Low cost, less capital, labour intensive, personal supervision and close control are the strength of these units. The challenges are on account of competition from big industries, power cut, and lack of market opportunity and shortage of funds for up gradation in technology. The small-scale sector is merged with Micro Small and Medium Enterprises. Industrial Policy Resolution 1948 and 1956 includes the promotion and development of small scale sector. Micro Small and Medium Enterprise Development Act 2006 was passed with the aim at ensuring fast growth of this sector. The sector is facing the problem of shortage of power supply; sever competition and difficult financial condition. It has contributed in many ways as employment generation, earning foreign exchange through export and reduction in inequality of income. The growth of industry depends on government policy, market demand and brand popularity. Efforts are necessary to make these units viable.

Keywords : Small , Medium Scale Industries, Growth analysis, Contribution of Small scale

Introduction

Make in India and Skill Development Plan of India are new programmes for development. New Government in centre is waiting for increase in GDP, collection in revenue from various schemes like sale of licenses of coal mines spectrum and disinvestment. India is observing uneven monsoon for last decade. Various irregularities scams hit the economy to large extent. In order to achieve desired economic and social goals the industrial especially micro small and medium enterprise must be develop as per the need. The new economic world order invites improved procedures technology skill and methods. In order to increase economic activities and to reduce the problems like unemployment balance regional development poverty inequality and low per capita income the development of micro medium and small industries is essential. National Small Industries Corporation Limited, State Financial corporations are taking initiative for development of micro small and medium industries. In recent development, China cut the rate of interest to provide benefits to micro small and medium scale industries. It will help to manufacturing sector and will export of the country. The contribution of these

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...entrepreneurship not only for employment generation but of export of goods and ...
also. The special emphasis is made after passing the MSME Act 2006 which is ...
as Micro Small Medium Enterprise Development Act. In order to enjoy the advantages ...
small scale units, the problems of sickness is to be eradicated. It is on account of ...
problem, shortage of electricity, inadequate research and development, poor technical ...
and less demand. The MSMEs are working with support of Khadi and Village Industries ...
Commission, Mahatma Gandhi Institute for Rural Industrialization, Coir Boards, National ...
Small Industries Corporation ltd., National Entrepreneurships Development Institute, ...
National Board for Micro Small and Medium Enterprise.

Objectives of Study

1. To review the role played by small scale industries in economy.
2. To analyze the performance of small scale industries for the period of the study.

Hypothesis

1. There is growth potential in Medium and Small scale industries in India
2. The performance of the industries are satisfactory in spite of various problems.

Various Definitions of Small Scale

(a) Register Sector

The definition of small medium sector industries is change from time to time. As per Annual Report 2013-14 the small and medium scale registered industries is the industry having investment in plant and machinery up to Rs 10 crores which is registered under District Industries Centers in the state or union territory Khadi and village industries board coir board as on 2007 and factories covered under Factories Act 1948 section 2m (i) and 2m (ii)

(b) Unregistered Sector

All MSME engaged in the activities of manufacturing or in providing rendering ... services not registered permanently or not filed Entrepreneurs Memorandum part ... 4-A (i) (ii) with State Directorates of Industries or District Industries Centers on or before 31.03.2007

(c) Small Scale Industrial Unit

An industrial undertaking in which the investment in fixed assets in plant and machinery whether held on ownership terms or on lease or by hire purchase does not exceed Rs. 1000 lakh as 31.03.2007 were be treated as a Small Scale Industrial Unit.

(d) Micro Small Medium Enterprises

It consists of any enterprises whether proprietorship, Hindu undivided family, association of persons, cooperative society, partnership or undertaking or any other legal entity, but what ever name called engaged in production of goods pertaining to any ... duly specified in the first schedule of Industrial Development and Regulation Act and ...

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other enterprises engaged in production and rendering services, subject to limiting factor of investment in plant and machinery and equipments as noted below,

Strength of Micro and Small Scale Units (1)

The strength of Micro and small scale units can be narrated as follows.

1) The capital requirement of these industries is less comparing to large industries.
2) Labour incentive character is the main feature of these units. The labour incentive character helps to provide employment opportunities in local area. This will help to solve economic and social issues.
3) Optimum technology adoption is added advantage to the micro and small industries
4) Dispersal in rural and backward areas is the strength of the units which can provide the benefit of local labour and market of the raw material.
5) The regional imbalances which are a problem for the balance growth can be reduced by the development of micro and small scale units. It is easy to establish the unit with all local economic factors like agro product labour supply and demand so it can reduce the imbalance.
6) Operational flexibility can be maintained by these units. It can be observed in production and managerial operations. Such units can change the operations, methods of production type of product due to small or micro scale. The strength of the industry is on account of operational flexibility and knowledge of local area. It provides advantage to analysis the demand
7) Export of goods and services are possible through these units. 30% of total export is on account of engineering goods produced by Micro Small and Medium Scale Units.
8) It can distribute the wealth of the country appropriately. The problem of inequality can be solved with help of these units.
9) Small scale business is regarded as one which is actively managed by its owners and highly personalized in nature in nature largely local in its area of operations relatively small in size and largely depends on internal resources of capital to finance the growth.
10) There is internal relationship between large and small medium scale businesses. It is on account of contracting and sub contracting the raw material labour work marketing repairs and maintenance and packaging. The process of assembly is also completed through the inter relationship.

Government Initiative to develop the sector

Government of India has taken many initiatives to develop the sector. Some of the main initiatives are as under.

1) Nayak Committee -The Committee is appointed to suggest the improvement in bank credits of the units. The committee recommends

a) Time bound action for setting up specialized SSI branches in identified districts.
b) Delegation of powers at the branches and regional level for sanctioning credit.
c) Banks to conduct survey of SSI accounts for proper credit. Facilities.

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d) Composite loan to sanction for SSI for growth.
e) Simplification of formalities.

2) Establishment of National Small Industries Corporation Limited (NSIC)

It was set up by Govt. of India in 1955 with the main objects to develop the small s industries in the country. The activities of NSIC are as under.

I. Supply of indigenous and imported machines on hire purchase and lease ter
II. Marketing of product of SSI , Export marketing
III. Developing export worthiness , Training in technical trade
IV. Enlisting of SSI for participation in government store and purchase programm
V. Development and modernization of machines, tools and equipments.

3) Establishment of State Financial Corporations-

Govt. establishes state financial corporations to provide financial assistance these units. Objectives of State Financial Corporations are to provide term loan acquisition of land and building, promotion for self-employment, finance for expans and modernization and up gradation.

Problems of medium and small scale industries (2)

Constraints of growth are on account of various problems faced by this sector. The units are facing the problems in terms of finance administration and marketing. T financial problems like recovery trade and other debtors, high rate of interest and c of production are serious problems before the micro small and medium enterprise The problems on account of lack of business strategy, poor management contribut to further serious business problems. The contemporary problems include shortage power supply, competition from heavy industries and irregular monsoon. (3)

Financial problems	Adm. problems	Marketing problems
Long Term Finance	Faulty Planning	Lack of market knowledge
Working Capital	Poor project implementation	Competition from large scale
Recovery	Poor management	Branding problems
Taxation	Labour Problem	Distribution problems
Inadequate Amount	Under utilization of capacity	Problem of service after sale
High rate of interest	Inadequate training skill	Advt. sales promotion
Less sources	Lack of strategies	Poor bargaining power
High Cost	Infrastructural problems	Lack of market survey
Uneconomical operation	Lack if scientific research	Absence of strategy

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Table No. 1 MSME performance from the Year 1992-93 to 2004-2005

S.N	Year	Total No (Lakhs).	Fixed Invest (Crs)	Production (Crs)	Employment (Lakhs)	Exports (Crs)
1	1993	73.51	109623	84413	174.84	17754
2	1994	76.49	115795	98796	182.54	25907
3	1995	76.60	123790	122159	191.40	29568
4	1996	82.84	125750	147712	197.93	36479
5	1997	86.21	130560	167805	205.86	39248
6	1998	89.71	133242	187217	213.16	44442
7	1999	93.36	135482	210464	220.55	48979
8	2000	97.15	139982	233760	229.10	54200
9	2001	101.11	146845	261297	238.73	59797
10	2002	105.21	154394	282270	249.33	71244
1	2003	109.49	162317	314850	260.21	86013
2	2004	113.95	170219	364547	271.42	97644
3	2005	118.59	178694	429796	282.57	124417

Annual Report MSME [4]

Table No 2 - Performance of MSME After 2006

Year	Total No (Lakhs).	% of Growth	Employment (Lakh)	Market Value of Fixed Assets (Rs)
2006-07	361.76	---	805.23	868543.79
2007-08	377.36	4.32	842.00	920459.84
2008-09	393.70	4.33	880.84	977114.72
2009-10	410.80	4.43	921.79	1038546.08
2010-11	428.73	4.56	965.15	1105934.09
2011-12	447.64	4.41	1011.69	1182757.64
2012-13	447.54	- 0.22	1061.40	1268763.67
2013-14	488.46	9.14	1114.29	1363700.54
2014-15	456.89	8.10	1123.30	1374624.82

Annual Report MSME 2013-14[4]

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01 to 2004 -05.The generation of employment opportunities is also showing increasing trends. The number of units increased by 19% from 2006-07 to 2013-14.The employment increased at an average rate of 950 lakhs per year.

(8.2) The contribution of MSME in GDP is displayed in Table No.3.The average contribution of manufacturing sector is 7% where as the service sector contributes at the rate of 26%

In order to solve the problems of finance the public, private Foreign and Scheduled banks are providing the credit facilities

Growth Analysis

1) As per Table No.1, the contribution to export, employment generation and investment is increased substantially. The Average rate of employment generation is 1077.25 lakhs from the year 2011-15.
2) Table No 2 shows that the contribution to the employment reach up to 1114.29 lakhs employment opportunities in the economy. It is increase from 2006 onwards and it shows continuous increase in employment.
3) The number of units established is also increased from 2006-07. It records 361.76 lakhs in 2006-07, 377.36 lakhs in 2007-08, 447.54 in 2012-13 and 488.46 lakhs in 2013-14.
4) Table No 3 shows contribution of industry in the GDP. The manufacturing as well as service sector MSME contributes averagely 36% in GDP of manufacturing and service sector of the country. There is major share of service sector which is 29% and manufacturing which is 7 %..
5) As per memorandum submitted by industries in the strength of the units in terms of numbers 172709 industries in 2007-08 193-26 in 2008-09 and 322818 in 2012-13 and 362991 in 2013-14 are recorded.
6) As per Table No. 5 the credits of SME,s is also increasing from 2004-05. There is major contribution from Scheduled Bank in credit facilities of MSME's. Apart from Scheduled Bank Public Sector Banks stand at second place and private banks at third place.

Suggestions

1) Various training programmes on account of managerial, technical and financial management is to be provided by State financial institutions. It will solve the problem of lack of managerial skill and faulty planning.
2) The entrepreneurs must learn to develop brand equity; popular brand strategy and brand development to grow in market. It is solution to branding and marketing problems.
3) The bank may provide loans at subsidized rates. It may be at par with agriculture sector. The small sector can be treated at par with agriculture.
4) The workings of supporting institutions like State Development Corporations, National Small Industries Corporation must be improved and close supervision is expected for development.

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Innovative Teachers and Quality Higher Education in India for Nation Building

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(A) Abstract :

The education is considered as preparation and cultivation of mind. It is process of civilization of mankind. Education is a continuous process of imparting knowledge, skills, techniques and information. It is said that the education which provides life solutions is the true, best and quality education. Empowered, enriched and ethical society can be developed through this tool. Such development process of society is directly related to nation building. It is expected that the process of development should be person oriented. In the present system of higher education, development of student with global competencies is a big challenge. The education system of India is one of the largest and oldest systems in the world. Large number of growing Institutions without quality infrastructure, learned faculty and failure of provide placement linkages are the alarming problems in this sector. A well-developed education system is a driving force for developed country. Near about 50 central universities, 340 state universities and 150 odd deemed Universities with large number of traditional colleges and 7500 professional institutes are working in this system and trying to achieve the goals of higher education. The regulators like Ministry of Higher Education, University Grants Commission (UGC), All India Council for Technical Education (AICTE) and other professional education regulators can play positive role in building quality higher education institutions. Dreaming super power on account of economic power is generally accepted term. But it is said by Kothari Commission that all reforms can wait but not higher education reforms. The quality related problems in higher education are creating further problems on account of brain drain, non-availability of skilled and professional human resource poor quality of research and unemployment.

Key Words : Quality Teachers, Higher Education, Quality Assurance, Nation Building etc.

(B) Research Methodology :

The study based on the data collected by the researcher himself. The data is collected and compiled from the official website of Ministry of Higher education, UGC, NAAC, AICTE and AISHE. The study is explanatory in nature.

(B-1) Objectives of Study :

1.1) To review the present status of higher education system in India.
1.2) To assess the system in relation to imparting quality amongst teachers of higher education in India
1.3) To consider the process of Nation Building through quality teachers.

(B.2) Limitations of Study :

It is based on the data collected by researcher. It does not cover the comparisons among various institutions for quality assessment. The education systems of various countries are not considered fo study.

(C) Introduction :

Higher Education in India is the subject of Union Government. There is separate ministry of high education department which is called Human Resource Ministry. It has various wings depending up

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the nature of education.

The responsibility of the Ministry is the overall development of higher education sector. It includes policies and planning for education in country with provision of infrastructure facilities and development of world class institutions. Providing greater opportunities of education keeping the factor of equity in mind is also important responsibility of the Ministry.

Objectives of Ministry :

1) To expand the higher education to of increase in Gross Enrollment Ratio (GER)
2) To expand institutional base of higher education in India.
3) Providing incentives to develop education institution to State Government and non-government organizations.
4) Providing greater opportunities of access to all in higher education.
5) To remove regional imbalances by setting up of educational institutions in appropriate areas.

The quality policy on education is to be determining with available resources on account of young population, good culture, ethical values and great tradition. International linkages with institutions of education, research and industries is possible only when we will provide, impart and start quality education practices. But it is possible through quality teachers. Continuous, performance evaluation of teachers, with suitable method, determining the responsibility and accountability of those who are in process of governance and transparency in process is the need of the hour. The implementation of majority of suggestions of Prof. Yashpal Committee is in process. But still we have to think building quality teachers for nation building. In the present era of globalization quality teachers for quality education is need of the hour.

(D) Review of present status of higher education in India in light of study :

D-1 Administrative aspect : Present system is operated through the regulators like university Grants Commission, AICTE Bar Council, Medical Council and other such bodies. The nodal agencies coordinating among all is absent in the system. The regulations from U.G.C. are in form of guidelines, which is not be mandatory to states to implement at the time of issuance and in complete form. The parity on account of implementation of policies by various state governments is not made by regulators. It is observed that the decisions influenced by political pressures and financial constraints.

D-2 Access to all : It is about the enrollment ratio in this system. Basically, there is drop out at school level. It is highly difficult to increase the ratio in present condition. The enrollment ratio can increase if the system provides employment to students at local place with fair returns. This can be possible only quality education through quality and innovative teachers . The reasons of drop out are social, economic and non-availability of institutions at near places.

D-3 Research and Development : Research and education are complementary to each other. Education based on research and research with knowledge based education is the need of the time. The expenditure on research institutions affiliated to education institutions are questionable one. The present system encourages research by granting marks through Academic Performance Indicator and financial incentives but still the quality matters. The doctorates in science and engineering are very less comparing to world level. Universities are facing administrative financial and operational problems for running research institutions. The research articles are objected by society at large moreover there are less number of articles written of science technologies medicines and other such areas.

D-4 Shortages of faculties and problems with available faculties : According to available data, the faculties in large number are short in institutions due to administrative purpose. Moreover, Indian Institutes of technologies as well as management is facing the same problem. The structure of non-grants or unaided institutions further created the problem of job satisfaction among the

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teachers. The pres... Moreover
the ratio of students and teach... The world class education
institute operates with 30: 1 ratio where as we operate through 120:1.Since English has become
language of knowledge and most of the information and inputs of educational resources depend
on this language, it leads to a problem of communication in this field.

Financial problems of the system : Often this sector is considered as non-merit goods. The
suggestion of Yashpal Committee to spend 6% of G.D.P is not implemented yet. The planning
commission has marked more than Rs.2 lakhs crores for this sector where actual spending is
reported to 80 thousand crores. The educational assets are short in the system and research
institutions on professional basis with industrial linkages are not available. This can be possible
with financial resources. The state government depends on central government for funding and
university and colleges depend on state. This dependency creates a problem of timely and complete
funding to system. Financial dependency leads to problem of quality assurance. Is also necessary
to increase.

Nation building through quality teachers :

Building of nation is continuous process which includes creation of social overhead facilities
(infrastructure), progress through research and development with sustainability as core aspect and creation
and preparation of responsible citizens. The global competencies on account of engineering, management,
technology medicines and other professional areas of employment can be developed with the help of
quality education. It will contribute to nation building. The important sectors like industry agriculture can
be developed with education. Nation building is possible through responsible citizens only. The education
system with objectives of preparation of good citizens can help to develop nation. Quality education means
exceptionality excellence is the vision that drives education of the highest potential individual students.

Teachers training in India :

National Council for Teacher Education (NCTE), National Council of Educational Research and
Training (NCERT) National University for Educational Planning & Administration (NUEPA), Academic
Staff Colleges are institutions playing role in teachers training programme. AICTE is also organizing
programmes for teachers .There are four kinds of programmes offered by the Academic Staff Colleges
Orientation programmes of 4 weeks duration, for all new entrants at the level of lecturers or assistant
professor.
Refresher courses of 3 weeks duration for serving teachers and teachers fellows
Interaction programmes of 3-4 weeks for Doctoral and Post-Doctoral and other research scholars
Short term course of 6 day duration for professional development of academic administrators like
Head of the department, Dean, College Principals and senior faculty like Professor and Associate
Professor.

There are certain limitations to teachers training programme –

The training program is linked with promotion of teachers. In view of this, it remains as a formality
to complete or for the sake of compliance.
The number of institution involved in training program is very low.
The training program curriculum changed, is not arranged. In few cases with stand-alone institutions,
it is possible.
Most of the time the class room teaching method is used which is having its own limitations.
There is no evaluation or continuous evaluation during training program.

Suggestions and recommendations

Faculty enrichment : The system must help to develop the faculties with sound knowledge with

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theoretical aspect and practical application of it. The faculty development programmes can be implemented for this purpose with sharing at national and international level institutions.

2. Planning of Manpower requirement : The system must be planned with considering the requirements of manpower in first stage and development of institutions in second phase. It should be backed up with appropriate admission process, continuous evaluation of students and efficient monitoring of the system.
3. Linkages with international institutions : The system can make linkages with international institutions and universities for education and training. More over industrial and professional bodies can be invited and encourage for this purpose. There is ample scope to private public partnership in this sector.
4. Exchange programmes : This work is already started in some institutions. The students are learning in different countries under exchange programmes. The suggestions of Yashpal Committee can be implemented in complete manner and on timely basis. It includes development of global knowledge with local language and linking of IIT and IIM. More over continuous evaluation of system with minimum regulators are expected.
5. Funding : The financial resources at least for educational assets can be provided by government. The institutions can manage with revenue part but they depend on government assistance for educational infrastructure. The expectations of 6% of GDP can be fulfilled at earliest.
6. Education Commission : Establishment of education commission in higher education is need of the hour. The recruitment can be possible on the basis of Indian education Services like India Administrative Services. It will attract new faculties with enlarge geographical area.
7. Encouraging private capital and partnership : The private institutions with infrastructure and capital can be encouraged. It should be backed up with education subsidy. The criteria of placement, entrepreneurship development, value and ethics building should not be compromised.
8. Concession to service providers : The trusts, donors' society industrial partners can be facilitated with tax concession for helping the sector. The requirement of finance can be fulfilled with public private partnership in this sector.

Programme of Action

- Introduction of Innovation in pre-service teacher education curriculum
- Up-to-date books and materials on teacher education
- Development of national professional standards
- Strengthen workshops and partnership between universities and industries professional institutions and research centers to prepare teachers
- Development of a system of on-going professional development for teachers
- Professional learning for educational leaders and educators
- A greater transparency in the funding of teacher education
- Staff appraisal systems and the use of peer observation in college and university
- Teacher evaluation with more emphasis on professional duties/ responsibilities than on actual classroom teaching practices.

Conclusion :

Education is a road map for development. Since large geographical and populated country like India having federal finance system with democratic management base the problem cannot be solved to fullest extend it can be controlled by expansion in Higher education through quality teachers.

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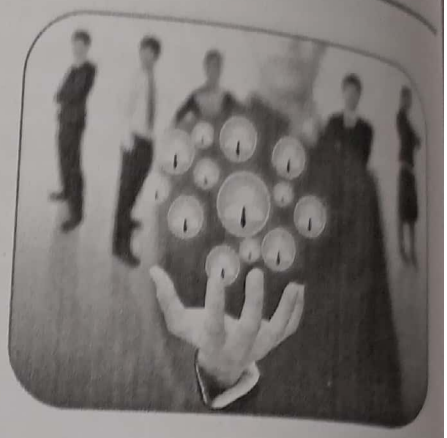
RECENT TRENDS IN BUSINESS PRACTICES AND CHALLENGES BEFORE HUMAN RESOURCE MANAGEMENT



Dr. Sunil Joshi
Associate Professor

A- EXECUTIVE SUMMARY-

Human resource management is the backbone of successful business organization. The huma resource is different in nature comparing to other resources or factors of production. What a man does ma not be possible to machines or computers. Highly motivated group can shape the future of the busines HRM (Human Resource Management) is not only right person on right job with right time but it management of mind and attitude of human factor in organization. It is manmade entity established fo purpose of satisfaction of predetermined goals in given framework of law of land. Business environment very complex know a days. There is change in methods of production, technology, competition, habits, tast fashion, regulatory norms, and size of market. The changes are account of acceptance of new economi order by world economic super powers and other nations. The drivers of changes are globalizatio privatization and liberalization. The further change can be observed due to so called world slow down. Th methods policies and practices are changed due to change in legal norms innovation in methods and chang in work culture of management. The challenges are on account of acquisition of new technology, lega system, competition work place and ever increasing demand for increase of quality with reduction in cos The change in business environment changes the challenges, opportunities and threats in front of huma resource. The business units are economic agents of the nation and the human resource are th ambassadors of these economic agents. The changes brings challenges in HRM

B-KEYWORDS- Human resource management, Current business practices, challenges and changes

C- INTRODUCTION-

Change is the only permanent factor in today's modern world. The industrial revolution wa regarded as a major change in the industrial world. It changes life style, method of production quality an change in quantity aspect of production. After the said change, labour intensive business, industry commerce becomes capital and high tech intensive. There is change in technology, method of productio and other factors. The information technology and development in computer is also regarded as revolutio t brings several challenges before us. All changes are not positive there is negativity associated with som changes. But it will be there. As we popularly say science is curse as well as blessings.

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Apart from the structural changes there is change in trade commerce and services after 1991 the year when our nation accepted the New Economic Policy. It brings changes in rules and regulation, procedures methods of business commerce industry, knowledge and other such factors. After new economic world order, policies like banking, labor, industrial, import export, and licensing changes. The policies are changed to acquire the advantage of new economic, global order. The two decades of new economic order brings positive as well as negative aspect. The business environment changes according to policies, rules and regulation, structural changes and change in technical knowhow. Human resource management is part of management. Change in business environment brings changes in planning, forecasting, direction, and making decisions. These changes are drivers of changes in business practices which invites changes for human factor in business world.

D- RESEARCH METHODOLOGY-

D.1) TYPE OF RESEARCH

The research is descriptive in nature. The data is collected from the journals, websites and various publications of government institutions.

D.2) Objectives of Paper:-

2.1) To consider various changes in business environment.

2.2) To analyze the consequence and changes in business practices.

2.3) To study the challenges of changes put before human resource management.

3) Hypothesis

3.1) There is change in business practices.

3.2) The change brings various challenges before human resource management.

4) Limitations

Since the subject is very vast the paper considers the human resource management and bus environment. The change after 1991 is considered as the base year for change due to adoption of Economic order.

E - CONCEPTS-

E-1 -HUMAN RESOURCE MANAGEMENT

Human resource management is the process of acquiring, training, appraising and compe employees and of attending to their labor relations, health and safety and fairness concerns.

Gary Dessler, Biju V

E-1.1 Human resource management is the planning, organizing, directing, and controllin procurement, development, compensation, integration ,maintenance and separation of human reso the end that individual, organizational and societal objectives are accomplished.

-Edwin B. F

E-1.2 Human Resource Management is defined as the phase of management which d effective control and use of manpower as distinguished from other source of power.

Yoder, D,

F- CHANGES IN BUSINESS PRACTICES

Business practice is a method process or procedure employed to manage all business factors. It aims at obtaining competitive economically for growt

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hic policy changes the business environment. The change in business leads to change in management hanges the human resource management. It can be mentioned as follows.

CHANGE IN BUSINESS PRACTICES

What change	How change	Challenge to HRM
License Raj	Ending of licenses Raj	Skill labor force
losed Economy	Open Economy	Foreign support
ormance appraisal	Potential Appraisal	Quality Human resource
ocal investment	Foreign Direct Investment.	Norms of foreign capital
o Disinvestment	Disinvestment Policy	Achievement of target
id Banking Policy	Liberal and Flexible policy	Satisfaction of consumer
ict Govt. Control	Less government intervention	Adaptive nature of employee
ngle Mechanism	Participative mechanism	Cultural change
raditional Ideas	Innovative ideas of working	Imparting skills
it oriented policy	Customer oriented policy	Quality cautious work force
mpany Act 1956	Co. Amendment Act 2017	Disclosure norms
achine oriented	Information tech.oriented	Computer skills
le communication	ICT Based communication	Learning system
ermanent job	Flexibility	Training and development
e time reporting	Periodical reporting	Update with information

d by author.

Above changes area basic and structural in nature. It is due to change in policy of government. T up of economy, change in import duty, disinvestment policy, and arrival of Multinatio tion changes the business scenarios of India as well as changes the commerce and management. T ver merger acquisition changes, the ownership which brings change in style philosophy and cult gement. The reforms in banking policies change the style working. The place of person and books is taken by computes and pen drive.

The reforms in legal sector also invite change. Foreign Exchange Regulation Act (FERA) becom Exchange Management Act. Monopoly Restrictive Trade Practices Act (MRTP) change t tion Act. Companies Act 1956 has amended several times. There are independent directors on th director of the company. Corporate social responsibilities become mandatory. Implementation o nd Services Tax changes entire tax base structure reporting and some aspect of accounting. Healt nent and ethical norms are introduced with some rules and regulation.

The drives of the change are open economy, banking policy, disinvestment policy, FDI policy, leg administrative reforms, tax reforms and conditions of world trade organization. Second generatio digitalization, direct benefit of subsidy mobile application and administrative reforms are gam .

ences of change

ue to recent changes in policies practices rules and regulation following aspect are possible world.

ersonal skill becomes important

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...and gender equity become more important.

...bring some challenges before human Resource Management. Due ...there will be definite change in working of employees. When there is ...in the operations of business, when there is change in style of ...profile of employees. It is task of HRM to see that there is ...in light of new economic world order. There are certain challenges before ...growth.

...Management.

...The challenge before the human resource management is to ensure quality ...employees. The world has become quality cautious. It matter every where. The performance ...quality standards. The performance must evaluate from time to time and the ...suggested. The best quality services and product is possible only with quality ...employees. It is not only in terms of quality and quantity but they must think for value ...words of Mathew Boyle "All employers want employees who perform their jobs ...effective performance management system increases the likelihood that such ...The performance must be in light of changing business needs such as quality and ...

...The challenge before the HRM is regular training to employees in light of changing ...order of economic world changes the technology and its application. There is necessity ...change in technology. This training is asset to the organization. The training will ...effectively and effectively. The change can be managed properly after training ...of the organization depends on how its manpower is effectively utilized. ...and an employee needs also to learn with the changing environment.

...The regulatory frame work or legal aspects of business ...in rule of closing the unit, provident fund norms, remuneration and package ...rules of disciplinary action. The HRM must know the changing legal ...effectively in organization.

...The world business environment is facing slowdown .It is called world wild ...challenge to retain the human resource with fair remuneration. The demand ...the pressure to retrench the employees. The compulsory ...by many business organizations. In this situation the human ...of losing job of reduction in pay packages. Necessary steps are expected to ...further invites shifting of plants change in working hours and change is ...operational changes. The human resource must cope up with this change.

...The current business environment is complex in ...employees from foreign countries may be associated with ...conversion or taking over of business. It changes ...related area of operation. The resource management must ...changes the operations but also the policies and practices of ...

...economic policies of the country.
...changes in the legislation / system and various policies and practices of government.

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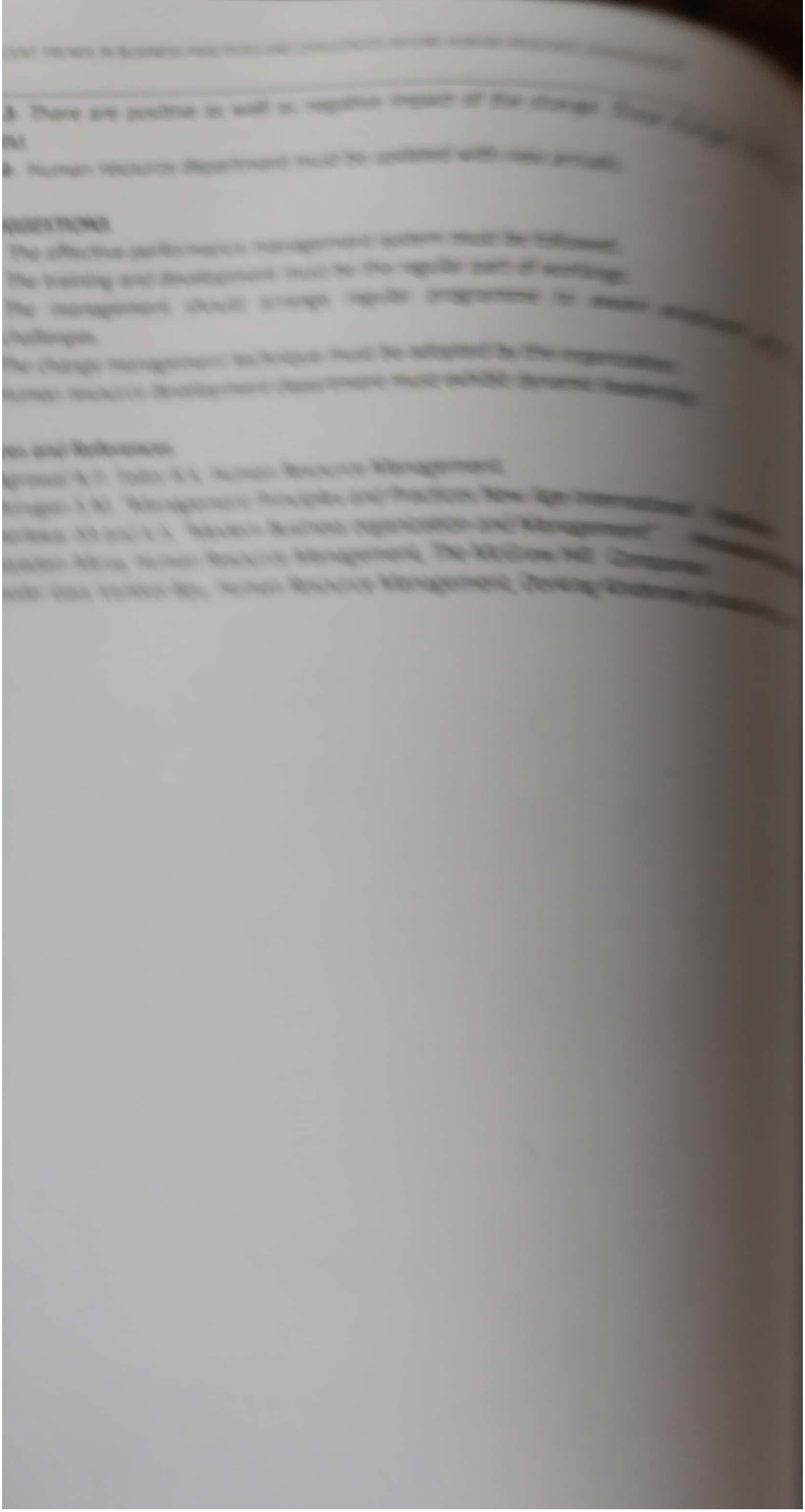

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Role of Psychological Factors and Type of Personality in Recruitment

Associate Professor, RNC Arts, JDB Comm. and NSC Sci. College, N

Management is important element of organisation.Growth rate of country growth rate of industrial and service sector. But success of these sectors dep success of human resources policies. Since organization is manmade activity unit the human factor is very important. The factors like culture, attitude, and loyalty plays important role in success of organization. Sound financ with ample non-human resources without good human resource may invite to organization of any nature. Since human resource is tangible, movable c can be motivated for task, plays important role in development of any organi Human Resource Management becomes a most vital part of management for o and for Government. The traditional sources of recruitment have changes sources of recruitment. The psychological change can be observed in workin account of free economy liberal government policies and changes in technical The dependency on human factor is increased which result in increase in imp recruitment process of any kind of organization. The right person will give right only when he is on right job. Right person on wrong job may leads to wastages o and losses to organization in long run. The wrong selection and recruitment result in closing the organization. What a man can do may not be possible to of machine. The psychological factors like type of personality assertiveness, f person formation is important part of recruitment process.

Keywords :- recruitment, human resource management, contemporary is

1) Introduction-

The economy has crossed the boundaries of the nation. It is difficult to cont era of pre-liberalization, globalization and privatization. One can realize sea the policies of marketing, finance, human resource, and management of variou of production. The manufacturing, trading and service sector is in need of skill resource with loyalty and adaptability to cope up with complex business environ business, profession charity military political organizations have change their r to increased competition, expectations, and innovations in practices. The orga have survived and will survive only on the basis of human resource. Whate nature of organization, and whatever is its scale the right person on right job is policy for success. Sound financial position with ample non-human resource good human resource may invite problems to organization of any nature. Sinc resource is tangible, movable creative and can be motivated for task, plays

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role in development of any organization. The Human Resource Management becomes a most vital part of management for organization and for Government.

2) Objectives of study

The objectives of the paper are

- Psychological aspect to be consider while recruitment
- Contemporary issues in recruitment

3) Concepts:

3.1) Management

A) To manage is it forecast, to plan to organize to command, to co-ordinate and to control. - Henry Fayol[1]

B) Management is social process entailing responsibility for the effective and economic planning and regulation of the operations of an enterprise in the fulfillment of a given purpose or task such responsibility involving judgment and decision in determining plan and the development of procedure to assist control of performance and progress against plan the guidance integration motivation and supervision of the personal companies in the enterprise and carrying out its operations.- Brech[1]

3.2) Human Resource Management.-

A) Human Resource Management is the policies and practices one needs to carry out the people or human resource aspects of management position, including recruitment, screening training, rewarding and appraising[2]

B) It is practice and policies for personnel aspect in organization for management of Job analysis Planning and recruitment of candidates selection of personnel orientation and training of employees management of wages and salaries incentives and welfare training and development

3.3) Personnel Management

A) Personnel management is that part of the management function which is primarily concerned with the human relations within the organisation.Its objectives is the maintenance of those relationships on a basis which, by consideration of the well-being of the individual, enables all those engaged in the undertaking to make their maximum personal contribution to the effective working of undertaking.

- Institute of Personnel Management -U.K.

B) Personnel management is a responsibility of all those who manage people as well as being a description of the work of those who are employed as specialists. It is that part of management which is concerned with people at work and with their relationships within an enterprise. It applies not only to industry and commerce but all fields of employment.

- Indian Institute of Personnel Management.

3.4) Recruitment

A) Recruitment is the process of generating a proof of qualified applicants for

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organizational jobs - Mathes and Jackson

B) Recruitment is the set of activities that an organization uses to attract job candidate who have the abilities and attitudes needed to help the organization achieve i objectives ---Ivancevich and Glueck

4) Dependency on Recruitment

Recruitment is not only a matter of satisfying a company's need it is also an activit which influences the shape of the company's futures. Recruitment is the first and ver important steps in human resource According to Secretary General of United Nation Man are the key to our problems. Competent people can work miracles even with sma resources and draw out wealth out of barren land.

Recruitment is one of the most important activities in managing the operation o organization. It is basically concerned with planning the activities organizing with men money and machines staffing the able employees leaving the group for success controlling all the activities and co-coordinating the efforts towards mission. Determining the nature of the job is the first step for selection of right person at right job. A job is an assignment of work calling for a set of duties and conditions that are different from those of other work assignment. A job analysis is important part of recruitment. It is personnel tool with which the duties responsibilities operations conditions and organizational aspects of a particular are studied specified and clearly enumerated. It is a process by which the facts with respect to each job are systematically discovered and noted. A general statement is obtained from analyses is known as job description. A job description describes the work performed the duties and responsibilities involved the skill or training required and conditions under which the job is done. Generally following are the correlation between the job and skill or specification. It is mention with psychological attitude which is important stage of recruitment. The factors like family background type of family relationships up-bringing from childhood and atmosphere in which individual survive matters in psychology development. The introverts are accepted for small types of jobs. But extroverts are necessary are top level management. The person formation factors like thinking action behavior aptitudes values and ethics creativity are the psychological factors to be consider. [3]The recruitment process must include the factor of checking assertiveness among the candidates consider for selection. It is the ability to share one's thoughts, feelings and emotions and to state one's rights without disrespecting or violating the rights of others, in calm and dignified manner. It is necessary for top level of management.

Job	Psychological factor	Specification
Laborers	Tough	Physical specification and hygiene standard
Supervisory Job	Adaptive	General administration skill and human touch

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Technical Job	Flexible, Adaptive	Sound technical knowledge with adaptability of acquiring changing circumstances
Managers and Executives	Emotionally stable , bold and professional	Managerial skill, ability of performer, result oriented, soft skill, positive leadership, behavioral specifications
Teaching and Training	Receptive	Communication skill ,conceptual skill patience

5) Contemporary Issues In Recruitment

5.1) E-Recruitment –It is the concept of recruitment through internet. It is done through websites of organization. Detail information can be exchanged through this source. But candidate cannot be tested for selection. The psychological aspect becomes difficult to consider.

5.2) Outsourcing of manpower – In contemporary issues the manpower planning is done through outsourcing. It is beneficial for medium and large scale organization. Right candidates can be called for interview.

Conclusion-

In the process of manpower planning the technical managerial and other job related skills are important which necessity of jobs is. But psychological attitude is very important, as the best candidate is not sufficient but he should be mentally strong psychology fit and emotionally stable and spiritually alert.

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ENTREPRENEURSHIP IN INDIA FOR ECONOMIC DEVELOPMENT

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Executive Summary-

The process of economic development and entrepreneurship is complementary to each other. Absence of entrepreneurship development will create difficulties for economic development. Instead of job seeker the Indian youth can be job provider. India large democratic geographic country having a dividend of young population, open economy, and favorable climatic conditions can produce good entrepreneur who can shape the pace of future development. The industrial as well service sector is now opened for doing business easily. Programmes policies are announced recently for smooth starting of business. Institutes are coming ahead to provide education for entrepreneurship development. First generation entrepreneurs are coming around the business world. Attracting to foreign direct investment, opening of various sectors, legal and administrative reforms, leadership at worlds forum and various global groups are creating opportunities of development. The positive and conducive atmosphere to create employment as well as entrepreneurship opportunities.

Entrepreneurs can play crucial role in economic development. The developed countries are so called developed because they are developed at the front of entrepreneurship. Japan has set the excellent example of the entrepreneurship. The country is developed due to number of small enterprises. Government policies and programmes are helping to entrepreneurs as well as first generation entrepreneurs. The legal, administrative, labour, economic as well as other reforms can contribute to economic development. Startup is new way for entrepreneurship.

Key Words- Entrepreneurship economic development, Indian Entrepreneurs

1) Introduction-

The new economic order is accepted by India from the financial year 1991. After that adoption one can see changes in different aspects of economy. The industrial, export- import, banking, infrastructure, financial, foreign exchange, trade and commerce policy has changed to facilitate advantages of globalization. The change in labour law, licenses, and monopoly restrictive practices act changes the industrial pattern of productivity and working. The quality focused approach is observed on all fronts. The banking business becomes e- banking and various norms are introduced fro protection of records transaction and information. The foreign trade policy is changed to expand the market operation beyond most favored nations. The administrative reforms -I and administrative reforms- II are introduced in governance. Agriculture policy is tailored to

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light of India conditions. Though all steps are taken to ensure speedy economic development and acceleration of growth rate the momentum is lost due to global slow down. The policy implementation shows various difficulties. Direct subsidy and food security policy is announced by government. Recently Tax on Goods and services bill is passed with expectations to simplify the structure of Indirect taxes.

Government policies, education is country are the instruments of economic development. Education can contribute to entrepreneurship development which will automatically help to economy. The policy of industrial sector, human resource should be such that it can attract the job seekers to become job providers. Our planning process can be framed in such a way that along with educated population we must able to produce, generate entrepreneurs and service providers.

2 Terminologies related to study

2.1 Government Policy - There is no such definition of Government policy. In general terminologies it is considered as the policy or the frame work adapted by the government in the area of economic judiciary education administration and so on.

2.2 Economic policy-is one who always search for change respond to it and exploits it as an opportunity. Innovation is the specific tools of entrepreneurs the means by which they exploit change an opportunity for as different business or services.-

2.3 Entrepreneur means to undertake.

2.3.1 Entrepreneur is a person who only provides capital without taking active part in the leading role in enterprise – Adam Smith.

2.3.2 An entrepreneur is one who always search for change respond to it and exploits it as an opportunity. Innovation is the specific tools of entrepreneurs the means by which they exploit change an opportunity for as different business or services.

2.4 Economic Development :

As per economists the concept of Economic development has following two approaches:

2.4.1 Traditional View- As per traditional approach, economic development means planned changes in the structure of national product and the occupational pattern of labour force also the institutional and technological changes that bring about such changes or accompany such changes.

2.4.2 Modern view

If there is substantial reduction in poverty unemployment and inequality, then beyond doubt this is period of development for a particular country. The modern view is much border the traditional view.

3) **Objectives of study**

- To evaluate the role of Indian entrepreneurs in economic development
- To consider evaluate the programmes and policies announced by the government of entrepreneurship development.

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4) **Motives of Entrepreneures**

We have adopted mixed economy system for economic prosperity. The public sector and private sector must develop simultaneously for economic welbeing. The strategic lines are retained by Govt. for protection of national interest.

The motives behind becoming and providing entrepreneurs are classified as Govt. motives and personal motives.

4.1) Govt. Motives

(A) Employment Generation:-

It is not possible for Govt. to generate employment for large number of unemployed youth. The entrepreneur who is self employed can generate several employment opportunities. New Business can provide employment opportunities and medium and small scale entrepreneur can provide opportunities to local youth. This will rise income level of society.

(B) Better use of Economic Resources

The private entrepreneurs can use available economic resources efficiently. It will avoid wastage of scare resources. All economic resources cannot be exploited by Govt. on it own. The entrepreneur with innovation and new techniques can use the resources appropriately. Since our country is having large number of natural resources and population the policy to encourage self-employment will be benefited

(C) Regional Balance Development

Govt. can provide opportunity to entrepreneurs to start business units in economically backward areas. It helps for balance development service sector can boost the economy and prosperity can be achived.

4.2) Individual Motives

a) An individual for his livelihood may start enterprise as per his expectations.

b) Some personalities required recognition from Society. They may start own enterprise for satisfaction.

c) Prosperity can be achieved by entrepreneurship. It is a proven fact. One can start it for becoming wealthy person.

5) Role of Entrepreneures.

The word entrepreneur is associated with business; since land labour capital and entrepreneur are consider as important factors of production, the entrepreneur utilize those factors for business activity. The entrepreneur and labour are human factors where as capital and land is not. Entrepreneur is the person who generally floats the idea of business. In other words he is promoter of business. He collects capital, organizes the workers and other necessity of business. It is regarded as attitude towards doing business. He is man on the mission. He has accepted the idea of providing jobs instead of performing jobs. In some cases he is the person who provides capital without taking active part in business. But this can be a traditional view. In modern world along with capital he provides idea, innovation and style of performing business. Entrepreneurship is the function of entrepreneur. It is process of performing the necessities require to float, maintain and expand the business activity. It is action –goal oriented taste. It involves accepting challenge, skillful management risk taking attitude, innovative ideas and

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professional decision making. It is processes of doing business in a new and better way. He always thinks bigger and better. It is a function of investing in various production lines for achievement and desire objectives. It involves the activity like rising capital, hiring labour arranging for supply of new material and selection of good human resource, for the day to day operations and enterprise. Contribution in collection of revenue, employment generation, raising capital, contributing to infrastructure, creating corporate social responsibility fund are the factors which can be considered as contribution to economic development.

6) **Contribution of entrepreneurs-**

It is difficult to measure the contribution exactly. However we can consider the revenue generation, industrial growth and training programmes as few factors for said purpose.

CONTRIBUTION IN REVENUE GENERATION Table No 1

Year	2011	2012	2013	2014	2015	2016	2017	2018
Cor.Tax	298688	322816	356326	394678	428925	453228	484924	571202
Service Tax (Rs crs)	71016	97509	132601	164927	215971	209774	N.A	N.A

Training by National Institute of Entrepreneurship and Small Business Development

Table No 2

S.No	Details	Number
1	No 0f programmes	20473
2	On going programmes	10974
3	Trained Candidates	213796

Compiled By author

7 **Recent Policy and Programmes for Entreprenures**

Recently Government of India introduces following measures to boost new entrepreneurs which can be a first generation entrepreneurs.

7.1 Ease of doing business-Under these measure aspects like permission for construction of property, registration of property, power supply, enforcing contracts, resolving insolvency made easy and user friendly. It is supported with policies like foreign direct investment and de-licensing. National Institute of Intellectual Property Management is stated for encouragement.

7.2 Make in India - The programme Make in India is initiated by Government on 25 September 2014 with following aims and objectives.

- Facilitate investment in industrial sector
- Foster innovation
- Enhancement of skills
- Protection of Intellectual Rights
- ion though Portal

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- Industrial Corridors setting between mega cities

7.3) G2B Project- Government to Business project. Under this measure government taking initiative to reach to business or entrepreneurs. Business operations facilitated through portals.

7.4) Skill Development programme- Under the Ministry of Skill Development Entrepreneurship separate special training programmes are arranged to impart and enhance skills of entrepreneurship. Efforts are being mage to setup separate institution for such aspects. Colleges and educational institutions are already covered in development process. The massive skill development programs undertaken at various government and private basis which is very effective for starting business.

7.5) Environmental and Forest clearance process. It was observed that much productive time is wasted in environmental and forest clearance process to start business. But the process is streamline and initiative is being taken to minimize the time. Processes of forest as well as coastal clearance and regulations become easy. In most cases single window system is in operation.

7.6) Labour Reforms -Reforms in organized and unorganized sector of labour is cards. The legal reforms include reforms in various laws affecting the development of entrepreneurship. Universal Account Number, Insurance and Pension scheme, modification is Apprentices Act 1961 is already introduced. scheme under the heading Apprentice Prothsan Yojana is already initiated.

7.7) Economic corridors- In order to push the growth the policy of economic corridors are adopted by government. The economic activity is to be expected on Delhi Mumbai corridors as well as on major highways and freeways. This will add infrastructure as well as ancillary facilities in economy for development.

7.8) MOOC- Government has started website for Massive Open One Line Courses for entrepreneurship training at no cost basis. It will provide training to needy persons which can help to start business. This is for employment as well as entrepreneurship development in India.

Changes made for entrepreneurship-

Table No. 3

After the economic reforms the industrial sector has changed in following manner

S.No	Factor	Before reforms	After reforms
1	Technology	Traditional	Modern
2	Capital	Indigenous	Foreign and Indigenous
3	Shareholders	Citizens	Scattered all over the world
4	Skill	Local	Global
5	Employment	Labour oriented	Skill oriented
6	Trade Policy	Rigid	Free Trade
7	Labour Laws	Labour oriented	Owners oriented
8	Marketing	Positive	Aggressive
9	Labour union	Supportive	Suppressed

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S.No	Factor	Before reforms	After reforms
10	Objectives	Profitability	Growth and Expansion
11	Administration	Paper based	ICT Based
12	Strategy	Competition	Cooperative
13	Culture	Local	Multi Culture
14	Compliance	Paper based	Digital and strict

Compiled By author

Since government is taking efforts the factor of **Ease of doing business rank** changes as follows

Year	2011	2012	2013	2014	2015	2016	2017	2018
Rank	132	131	134	134	131	130	100	77

8) Findings and suggestions

Findings

9.1) The contribution of entrepreneurs in economy is significant

9.2) There is scope for further development in the area of service and social sector.

9.3) The programmes recently announce will contribute in growth.

9.4) The business environment factors like government policy political factors tax policy are conducive for development of entrepreneurship.

Suggestions- Education must provide for development of entrepreneurs in India.

- ✓ More number of education institutions is necessary for education and training.
- ✓ Each state can start university for entrepreneurship development
- ✓ Students and learners can be motivated for starting small scale or medium scale units by providing technical legal financial guidance in minimum cost. The factor of entrepreneurship development can be mandatory in education
- ✓ Centre for excellence and institute of prime importance status can be allotted to entrepreneurship development educational institutes. State government and local government can take initiative for business model as suitable at local level.
- ✓ Tax concession for newly business activity state concession and local government can join hands in developing entrepreneurs.

Conclusion

The role of entrepreneurs is vital in economic development. The stable growth depends on stable policy of taxation, trade and banking. In spite of difficulties in recent years at international level the economy has maintain the growth rate. Change in education and development of attitude to start enterprise can provide success to economy.

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संत जनाबाईची ईश्वरभक्ती

प्रा. हिरा त्र्यंबक वाघ
भोसला सैनिकी महाविद्यालय,
नाशिक.

संत जनाबाई, संत ज्ञानेश्वर महाराजांच्या प्रभावळीतील नामदेवांच्या समकाली स्त्री संत, जनाबाईचा जन्म गंगाखेड ह्या ठिकाणी दामा व करूंड ह्या दोन पिढ्यांच्या पोटी झाला. जनाबाईच्या एका अभंगात त्यांनी लिहून ठेवले आहे की माझे वडील विठ्ठल भक्त होते. त्या म्हणतात-

माझ्या वडिलांचे दैवत !"[१]
तो हा पंढरीनाथा।।

यावरून त्यांच्या वडीलांच्या विठ्ठल भक्तीचा दाखला मिळतो. पांडुरंगावर निस्सीम भक्ती असणाऱ्या जोडप्याच्या पोटी जनाबाईसारखे रत्न जन्माला आले व त्यांचा उद्धार झाला. अवघ्या जनमानसात संत कवयित्री म्हणून त्यांचे नाव गाजले. खेड्यापाड्यातून जात्यावर दळण दळताना, कांडताना जनाबाईच्या ओव्या स्त्रियांच्या तोंडी येतात.

सत जनाबाईच्या स्वरचित ओव्या चोखोबांची पत्नी सोयराबाई, बहीण निर्मला गातात. त्यांत 'अवघा रंग एक झाला' असं त्या म्हणतात. जनाबाईच्या भक्ती रसात रंगवून जाण्यात त्यांना धन्यता वाटते.

जनाबाईच्या वडिलांनी जनाबाईना विठ्ठलाच्या सांगण्यावरून दामाशेटीकडे आणून घातले तेव्हापासून त्या दामाशेटीकडे म्हणजेच संत नामदेव महाराजांच्या घरी राहू लागल्या. नामदेव महाराजांच्या सहवासात विठ्ठल भक्तीत लीन झाल्या विठ्ठल भक्तीचा ध्यास त्यांनी घेतला. त्या नामदेवांच्या घरातील सगळी कामे लागला. झाडलोट करणे, शेण काढणे, धुणं धुणे, दळण-कांडण करणे ही सगळी काम करत असतांना सतत विठ्ठलाचे नामस्मरण त्या करत असत, दळण-कांडण करताना अभंग म्हणत.

"दळिता कांडिता तुज गाईन अनंता"[२]

प्रत्येक काम करताना विठ्ठलाची भक्ती त्यांच्या तोंडी स्फुरत असे. पांडुरंगाच्या नामस्मरणात त्या लीन होत. प्रत्येक कामात पांडुरंग त्यांच्या सोबतीला असत.

संत जनाबाई स्वत:ला 'नामयाची दासी' म्हणून विठ्ठलचरणी आपले जीवन समर्पित करून देहभान हरपून नामदेवांच्या घरी त्या सेवा करत.

'सकल संत गाथा' यात जनाबाईच्या नावार ३५० अभंगाची नोंद आहे. त्यांचे अभंग कृष्णजन्म, थाळीपाक प्रल्हाद चरित्र, बालक्रीडा या विषयावर आहे. तसेच हरिश्चंद्राख्यान व नामक आख्यान रचना ही त्यांच्या नावावर आहेत.

"झाड लोट करी जनी। केर भरी चक्रपाणी ।।१।।
पाटी घेऊनिया शिरी। नेऊनिया टाकी दुरी ।।२।।
ऐसा भक्तीसी भुलला। नीच कामें करून लागला।।३।।
जनी म्हणे विठोबाला । काय उतराई होऊ तुला"[3] ।।४।।

जनाबाई झाडलोट करत व मागे चक्रपाणी म्हणजेच पांडुरंग केर कचरा भरी व पाटी डोक्यावर घेऊन कचरा दूर नेऊन टाकी. जनाबाईच्या भक्तीला आसुसलेला देव ही अशी कामे करत असे. त्यामुळे जनाबाईंनाही गहीवरून येऊ लागले व त्या म्हणत-

"कशी होऊ रे मी तुझी उतराई"[४]

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भक्ताच्या भक्तीची गोडी चाखण्यासाठी भावाचा भुकेला देव 'नामयाचा दासी' बरोबर हिन कामे करत असे, ह्यावरून पांडुरंगाच्या भावाच्या भुकेल्यापणाचे दर्शन घडते.

जनाबाईचा विठ्ठलाचा नामजप हा अतिशय उच्च कोटीचा होता. एकदा जनाबाईचे आणि शेजारच्या बाईच्या त्यांनी थापलेल्या गोवऱ्यांवरून कडाक्याचे भांडण जुंपले. दोघींनी शेजारी शेजारी गोवऱ्या थापून वाळत घातल्या होत्या. ह्या माझ्या-ह्या माझ्या यावरून त्यांच्यात जुंपलेला वाद पंचांपर्यंत पोहचला. तिथे गेल्यावर दोन्ही गोवऱ्या सारख्या दिसतात तर मग यात तुमच्या गोवऱ्या कशा ओळखायच्या? असा प्रश्न दोघींना विचारला गेला. त्यावेळी जनाबाई म्हणाल्या, प्रत्येक गोवरी तुम्ही कानाला लावा, ज्यातून विठ्ठल नामध्वनी ऐकू येईल ती गोवरी माझी असे म्हटल्यावर प्रत्येक गोवरी कानाला लावल्यावर काही गोवऱ्यांतून खरोखर विठ्ठलाचा नामघोष ऐकू आला व तिथे न्यायनिवाडा झाला. यावरून विठ्ठलभक्ती जनाबाईची किती उच्च प्रतीची होती हे देखील लक्षात येते.

पहाटे जात्यावर दळण दळत असताना पांडुरंग स्वत: तिला दळण दळू लागत असे. तो तिचा भाव बघून-

"जनी सवे दळी देव । देखोनिया तिचा भाव"[५]

उत्कट भक्तीची साक्ष देणारे असे जनाबाई व विठ्ठलाचे नाते होते. आपल्या भक्तासाठी सर्व प्रकारची हीन कामे विठ्ठल करत तिच्या मळक्या गोधडीवर झोपत, केर कचरा गोळा करी, जात्यावर दळण दळी यावरून तिचा भाव, तिची भक्ती किती पराकोटीची होती व पांडुरंगही अशा भक्तीचा कसा भुकेला होता हे कळते.

संत जनाबाईची पांडुरंगाशी जास्त जवळीक होती. आई, वडील, भाऊ, बहिण सगळी नातीला त्याच्यात पाहत. प्रत्येक नात्याच्या माध्यमातून पांडुरंगाला सतत गोवत ठेवत होती. त्याला लेकुरवाळ्याच्या रूपात बघण्याचीही तिला लहर येते व ती म्हणते-

"विठु माझा लेकुरवाळा । संगे गोपाळांचा मेळा।
निवृत्ती हा खांद्यावरी । सोपानाचा हात धरी ।
पुढे चाले ज्ञानेश्वर । मागे मुक्ताई सुंदर ।
गोरा कुंभार मांडीवरी । चोखा जीवा बरोबरी ।
बंका कडियेवरी । नामा करांगुळी धरी।
जनी म्हणे गोपाळा । करी भक्तांचा सोहळा"[६]।।

अशा लेकुरवाळ्या रूपात ती पांडुरंगाला बघते व त्यातून खुप काही गुढ अर्थ सांगून जाते. एकत्र कुटुंब पद्धती, एकमेकांविषयी असणारा जिव्हाळा, प्रेम विश्वास याची साक्ष जणु हा अभंग देतो. सद्याच्या विज्ञान तंत्रज्ञानाच्या युगात ह्या गोष्टी कशा दुरावल्या हे ही जाणवते.

संदर्भ ग्रंथ सूची :-

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संत नामदेवांचा शिष्य–परिसा भागवत याचे गर्व परिहरण

सौ. हिरा वाघ
संशोधक विद्यार्थी
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प्रस्तावना :–

मध्ययुगीन काळात संत ज्ञानेश्वर, संत नामदेव यांच्या समकाळातील एक संत नामदेवांचे शिष्य म्हणजे परिसा भागवत. परिसा भागवत हे जातीने ब्राह्मण होते. रूक्मिणी देवींची उपासना ते करत. अनेक पारायणे, अनुष्ठाने करत, व देवीही त्यांच्यावर प्रसन्न होती. देवीने त्यांना प्रसन्न होऊन 'परिस' दिला होता. अशी आख्यायीका आहे. मंदिराच्या महाद्वारात रामायण वाचनाचे काम ते करत व ते ऐकण्यासाठी असंख्य भावीक येत. परिसा भागवताच्या अंगी खूप अहंकार भरलेला होता. आम्ही भूलोकीचे देव आहोत. तत्कालीन काळात उच्चवर्णीयांचे वर्चस्व खुप मोठ्या प्रमाणात असल्याने खालच्या जातीच्या लोकांकडे बघण्याचा त्यांचा दृश्टिकोन चांगला नव्हता व देवीचा मीच काय तो भक्त असा अहंकाराचा वारा त्यांना लागलेला होता व त्यामुळे ते इतरांचा अपमान करत असत. संत नामदेव महाराजही मंदिरात जात असत. ते शिंपी असल्याने परिसा भागवत त्यांना तुच्छ समजत व त्यांचा अपमान करीत असत.

"परसा वदे नामयासी । तुझे पूर्वज माझे चरणापाशी ।
जरी तू हरिदास जालाशी । तरी याती हीनची ।
तुवा कोठवरी काय देखिले । नाही वेदशास्त्र म्हणितले ।"[१]

संत नामवेदांचा ते यातून अपमान करताना दिसतात. त्यांची विठ्ठलभक्ती त्यांना जणु मान्य नाही. कारण त्याकाळी जप, तप, नेम, धर्म हे फक्त ब्राह्मणांनीच करावा असा जणु प्रघात होता. त्यात नामदेव महाराज विठ्ठलाशी अगदीच लीन झालेले होते. परिसा भागवत त्यांना म्हणतात, तू जरी विठ्ठलाचा दास झाला तरी तुझे पूर्वज माझ्याच चरणाशी लीन होते. तुझी हीन जात, फक्त देवाची भक्ती करून काही होत नाही. मला सर्व वेदशास्त्राचे ज्ञान आहे. तू कितीही भजन, कीर्तन केले तरी तुझी हीन जात मोठी होणार नाही. असा अपमान नामदेवांचा ते करतात. तरी नामदेव शांत राहतात व त्यांना म्हणतात, "माझ्या पूर्वजांवर प्रसन्न होणारे तुम्ही माझ्यावरच वेगळी दृष्टी का ? तुमचे चरणतीर्थ आपण आम्हालाही द्या." असं शांतपणे ते बोलतात. त्यांच्या ठायी असणारा शांतपणादेखील परिसा भागवतांना जाणवत नाही. त्यांच्यातला लिनपणाही त्यांना समजत नाही. तरीही त्यांचा अहंकार काही कमी होत नाही. घरी आल्यावर परिसा भागवत घडलेला वृत्तांत पत्नीलाही सांगतात.

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"खालील पायरी तयाची जाणा । तरी आम्हासी महिमान ।
धन्य धन्य माझे कुळगोत्र । नाम पावले भागवत ।
यति हीन विष्णुदास म्हणवितो । तेणे ते तर भय पावती।"[२]

माझे कुळ–गोत्र धन्य आहे. आज नामदेव आणि माझा विवाद झाला त्यात तो मला शरण आला. त्याला माझ्या कुळाचे महत्व पटले म्हणून असा अहंकार परिसाला झालेला असतो. यावर त्याची पत्नी त्याला खूप समजावते. तुम्ही रागावू नका पण तुमच्या ठायी असणारा अहंकार आपण सोडावा. तुम्ही खूप हुशार आहात, ज्ञानी आहात फक्त तुमचा अहंकार आपण कमी करा.

"तुम्ही ब्राह्मण पवित्र धन्य । मुखी वेद हरीचे नाम ।
वरी गर्व अवलक्षण । सकळही धर्म लोपले ।।
अमृत घातले पाशाणावरी । वरीवरी ओला कोरडा भीतरी ।
तैसा घात तुमच्या शरीरी । वर्गे हरि न भेटेची ।।
गाय ते सर्वा ठायी पवित्र । परि तिची वासना अपवित्र ।
तैसे तुमचे धन्य कुळगोत्र । गर्व अपवित्र सांडा जी ।।
तुम्हासी चाड जरी हरीसी । तरी मत्सरू नका नामदेवासी ।
ते आलीया घरासी । हरि तुम्हासी भेटेल ।।"[३]

आपल्या ठायी असणारा वर्ग, अहंकार यामुळे सर्व धर्म लोपवेल. तुम्ही कितीही पवित्र धर्मातील असाल पण गर्व, अहंकार असेल तर आपल्या महान धर्माला किंमत नाही. तुम्हाला खूप ज्ञान आहे पण तुमच्यातल्या अहंकारामुळे त्याची किंमत शुन्य आहे. एखाद्या दगडावर अमृताची धार पडली तरी त्याला जसा त्याचा फायदा होत नाही तसे तुमच्या ज्ञानाला गर्व–अहंकारामुळे काही किंमत नाही व त्या गर्वभरीत आत्म्याला ईश्वराची प्राप्ती होणे शक्य नाही. गाय सर्वांसाठी पवित्र आहे असे जरी असले तरी घाण खाण्याच तिची वासना होणं हे जितकं अपवित्र आहे तितकंच तुमच्या उच्च ज्ञानात तुमचा अहंकार आहे. म्हणून मी आपल्याला विनंती करते की, अहंकाराच्या आहारी जाऊन नामदेवांना कमी लेखू नका. त्यांच्याशी सख्यत्व कराल तर तुम्हाला निश्चित हरी भेटेल.

नामदेवांच्या भक्तीमुळे विठ्ठल त्यांना प्रसन्न आहे हे तिला ठाऊक असते. नामदेवांची कीर्ती ती ऐकुन असते. त्यांची उदाहरणंही ती त्यांना देते. पण त्याचा काहीही उपयोग होत नाही. परिसा रोज संतांना रामायण वाचून दाखवत असे. एक दिवस नामदेव भजन कीर्तन करून त्या ठिकाणी येतात. तिथं रामायणाचे निरूपण ते ऐकतात. त्यावेळी नामदेव त्यांना लंका कशी आहे ? कोण कोणत्या स्थानी राहते ? असे नामदेव त्यांना विचारतात. त्यावेळी

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त्याला काही सांगता येत नाही. त्यावेळी ते रूक्मिणीकडे लंका दाखविण्याची विनंती करतात. त्यावेळी रूक्मिणी देवी त्यांना लंका दाखविण्यास घेवून जातात व त्यांची विनंती, त्याचा हट्ट पुरवितात. तिथे गेल्यावर परिसाच्या मनाला खूप आनंद होतो.

''घरोघरी होय वेदपारायण । राम नामी मन सर्वत्राचे ।''[४]

तिथे घरोघरी लोकं वेद, पारायणे म्हणत असतात. नंतर ते बिभिशणाच्या घरी येतात. तिथे आल्यावर त्यांना नामदेव कीर्तन करत असतांना दिसतात.

''पाहतो तो नामा उभा कीर्तनास । गुण गात असे देवाजीचे ।
शरण जे केले माझ्या पंढरीनाथा । नाही भय चिंता त्यास काही ।
विस्मय तो करी परसोबा अंतरी । फिरला माघारी तेथुनिया ।''[५]

नामदेवांना कीर्तन करताना पाहून परिसा लगेच तिथून माघारी फिरतात व त्यांना त्यांची चुक कळते. घरी आल्यावर लंका कशी होती ? असा प्रश्न विचारला जातो तेव्हा परिसा त्यांना सविस्तर सांगतात. नामदेव परिसांना विचारतात, ''तू तिथे गेला, तुला बिभिशण दिसले तर तु त्यांना नमन का केले नाही ?''

''अमृताचा घट हातासी लाधला । कैसा उलंडिला वेडिया तू ।
तैसा महाराज तोचि बिभीशण । का नाही नमन केले त्यासी ।''[६]

ज्याच्या हृदयात सदोदीत रामचंद्र वसतात अशा बिभीशणांना तू नमन करायला हवे होते. असे त्यांना सांगितले जाते.

परसोबांच्या ठायी असणा–या अहंकारामुळे त्यांना काही गोश्टी समजत नव्हत्या. नामदेवांना ते ओळखू शकत नव्हते. पण जेव्हा त्यांना ह्या सगळ्या गोश्टींची महती पटते तेव्हा ते नामदेवांना शरण जातात.

''गळोनिया गेला त्याचा अभिमान । जाला तेव्हा लीन संता पायी ।''[७]

रूक्मिणी माता ही त्यांना सांगते, समजावते व त्यांना नामदेवाच्या पायाशी स्थिर व्हावयास सांगते व परिसा भागवतही नामदेवांच्या चरणी स्थिरावतो व त्याचा शिष्य होण्यास पात्र ठरतो. तेव्हा त्यास पांडुरंगाची प्राप्ती होते. नामदेवांचा प्रभाव त्यांच्यावर पडल्यानंतर त्यांनी काही अभंगही रचले व त्या नामदेवांची स्तुती केलेली आपल्याला दिसते.

''कवित्वा परिस कवित्व आगळे पै आहे । परि ते न कळे सोय नाम्याची ।
नाम बरवे नामदेव बरवा । एकाच बरवा परमात्मा ।
दुधावरील साय ते मी वाणू काय । तैसे गाणे गाय नामदेव ।
नामा तोचि कुडी केशव तोचि देव । तेथील अनुभव परसा म्हणे ।''[८]

कालांतराने नामदेवांच्या भक्तीतच जणू परिसा बुडून जातात व नामदेवांच्या आयुष्यातील

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महत्वाच्या घटनांचे ते साक्षीदार बनतात. नामदेवांच्या सहवासात ख—या अर्थाने परिस होण्याचं भाग्य परिसा भागवतांना लाभते.

निष्कर्ष :— आपल्याकडे कितीही ज्ञान असले, सर्व विद्या पारंगत आपण असलो, पण जर त्याचा आपल्याला गर्व झाला व त्यातून आपण इतरांना तुच्छ मानु लागलो तर आपले ज्ञान कवडीमोल ठरते. परिसा भागवत रामायणासारख्या महान ग्रंथाचे निरूपण लोकांना सांगतात. पण त्यांच्यातला गर्व, अहंकार तें कमी करू शकत नाहीत. याला ख—या अर्थाने काहीच. अर्थ उरत नाही. श्लोका शिकवी ब्रह्मज्ञान, स्वत: कोरडे पाशाणश या उक्तीप्रमाणे आपण आत्मज्ञानाने आयुष्यभर कोरडेच राहू.

समाजात जगताना आपण गर्व, अहंकार दूर ठेऊन चांगल्या वाईटाची पारख करत माणसाने जगणे अपेक्षित असते. आपल्या हाती परिस लागतो पण जर आपल्याला त्याचे महत्त्व व ओळख पटली नाही तर त्याचा काही उपयोग नाही. त्यामुळे माणसांना ओळखता आले पाहिजे तर ख—या अर्थाने जीवन जगणे होईल.

१. श्री नामदेव गाथा — महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, प्रकाशन : ९ नोव्हेंबर १९७०. अ.क्र. ७ पृ.क्र. ८७७
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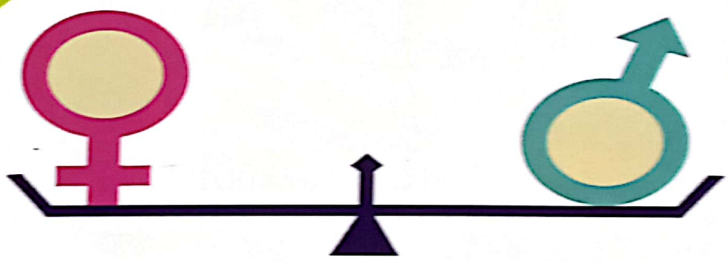

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Recapitalisation of Public Sector Banks in India

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Abstract

To attend economic stability is one of the aims of any nation. Economic stability depends on various things and bank stability is one of them. When banking system of a nation grows fast and remains stable then economy of that nation also grows and remains healthy. But stability of banking system itself depends on capital structure of the banks. On regular basis government of India, as majority share holder of PSBs, inject the capital in PSBs so that banks will be able to meet the minimum capital. Recently in October 2017, the Government announced *recapitalisation* of 2.11 lakh crore to strengthen the struggling PSBs due to growing NPA and need of higher capital requirement under *Basel* III norms. There are various reasons of capital infusion or recapitalisation in PSBs. The present research paper is an attempt to make a study of recapitalisation in Public sector Banks, reasons of recapitalisation and impact of it on the Banking and economy. The paper is divided into three sections. The first section is theoretical and that is related to the concept of recapitalisation, review of literature and research methodology whereas the second section presents the actual amount injected by the government over the couple of decades in PSBs and driving force behind the recapitalisation. The final section dwells upon few conclusive remarks.

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Keywords: *Recapitalisation, capital infusion, Basel III norms*

Section I

Introduction

Economic stability of any nation largely depends on the stability of banks and the stability of banks itself depends on the strong base of capital structure. The strong base of capital improves the efficiency and transparency of the banking system. But banking sector in general and public sector banks in particular going through rough phase in recent years due to increasing non-performing assets. The government of India has supported PSBs through *recapitalisation* regularly in the interest of financial stability. Recently in October 2017, the government of India announced recapitalisation of ₹ 2.11 lakh crore or trillion to strengthen the struggling PSBs due to growing NPA and need of a higher capital requirement under *Basel* III *norms*.

Recapitalisation

Recapitalisation is a method of putting capital in existing firm by owners to overcome a tough financial situation. In case of PSBs, recapitalisation is way of an injection of capital by the government as a dominant share holder to financially strengthen PSBs. Recapitalisation usually done in forms of bonds, equity investment through budgetary support and raising resources from the market. The equity investment through budgetary support was mostly used method for recapitalisation in India.

The Non-Performing Asset is the assets which do not yield any income or ceased to generate income to the lender in the form of principal and interest payments in 90 days. The Gross non-performing assets of the all scheduled commercial banks were ₹ 7918 million and Gross NPA ratio was 9.3 percent at the end of fiscal 2016-17. PSBs accounted nearly 90 % of entire GNPAs of banking system. In 2016-17 gross non- performing assets of Public Sector Banks (PSBs) were highest among all groups of banks at ₹ 6847 million or 11.7%.

Basel Norms

Bureau of International Settlement (BIS) set the Basel Committee on Banking Supervision (BCBS), which mainly focuses on risks to banks and the financial system and it does the capital measurement which is called as the Basel accord. To ensure enough capital on account to financial institutions to meet the obligations and absorb unexpected losses is main the purpose of Basel Accord. Accordingly BCBS has framed the regulatory norms for worldwide central Banks. Basel Norms are used to strengthen the regulation, supervision and practices of banks to enhance financial stability. Basel Accord has given us three Basel Norms i.e. Basel I, II and III.

The Basel I norms, were introduced in 1988 to provide global standard on the regulatory capital requirements for banks. The minimum capital requirement or Capital Adequacy Ratio (CAR) was fixed at 8% of risk-weighted assets (RWA). India adopted it in 1999 and CAR was fixed at 9%. The Basel II norms were introduced in 2004, which further strengthened the risk management and disclosure requirements. It was considered to be the refined and reformed versions of Basel I accord. RBI has adopted Basel II in 2008. As per Basel II norms Banks should maintain a minimum capital adequacy requirement of 8% of risk assets.

To respond the sub-prime crisis of 2008, Basel III norms were released by BIS in 2010. It is expected that the RBI is going to implement Basel III norms by March 31, 2019. Basel-III norms have emphasized on capital adequacy ratio to protect shareholders' and customers' risks and set norms for Tier I and Tier II capital. The Tier I capital is a core capital and consists mainly of share capital and reserves; Tier II capital is known as a supplementary capital and consists of certain reserves and Hybrid debt capital instruments.

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Therefore, the main thrust of governments' recapitalisation effort is to reduce the NPAs of PSBs and meet the requirement of minimum capital under Basel III norms. This research paper is an attempt to make a study of recapitalisation in Public sector Banks. The present study makes an attempt to overview the various reasons of recapitalisation. The statistical analysis is made on the basis of graphs or charts.

Research Methodology

The present study is primarily depends on Secondary data. RBI statistical data, various reports, periodicals, books and e-resources were referred for the study. As per requirement percentage, ratio and various types of charts or graphs are used for the analysis. The present study is limited to the Indian Bank and till the FY 2017.

Objectives of the Study

The present study has following objectives.

1. To study the recapitalisation in PSBs in India.
2. To study the various drivers of recapitalisation in India.
3. To study the overall impact of recapitalisation.

Review of literature:

The recapitalisation in PSBs has been studied theoretically and empirically by various people. A synoptic review of the literature brings insights into the recapitalisation in PSBs to the fore. T T Ram Mohan (2015), in his study "can *Indradhanush* Help Revive Public Sector Banks?" point out needs to fix two things when government provides capital: governance and management. According to him *Indradhanush* programme does not contain any new initiatives to address bad loans. Empowering management and greater accountability, two other measures in *Indradhanush*, are old wine in old bottles. He also points out that there is a scope for improving the performance within the framework of public ownership.

In another study entitled, "Public Sector Banks Are Adrift", T T Ram Mohan (2016) finds out that the government does not have cash from its budget for recapitalisation, the fiscal cost of recapitalisation in India is less than 1% of GDP in over two decades so government can afford to spend more, recapitalisation in the past has served to improve the government's own returns from PSBs, so recapitalisation is not money down the drain and the cost of recapitalisation must always be weighed against the loss of economic output on account of inadequate credit.

Sengupta, Rajeswari and Vardhan, (2017) were harsh in their study to find out that unlike Private sector banks, PSBs cannot raise significant amount from the market so that governments' majority remains intact. So either government has to reduce their stake below 51% or to inject money in PSBs without thinking of fiscal costs. They also raise a question as to whether this is the best use of government's resources when theoretically most of these banks can raise capital from the market.

Ashima Goyal (2017) in his study Indian Banking Perception and reality finds out that the government provides limited amount under the *Indradhanush* plan subject to improvement in the governance. He also points out that the reforms must be accompanied with any further infusion of taxpayer funds. This brief literature review is used to formulate theoretical analysis of recovery of NPA in next section.

Section II

The section II highlights the detail analysis of recapitalisation in PSBs by the Government. The various drivers or causes and expected benefits of recapitalisation are discussed in this section.

Table 1:

Capital infusion by the Government in PSBs

(Amount in ₹ Billion)

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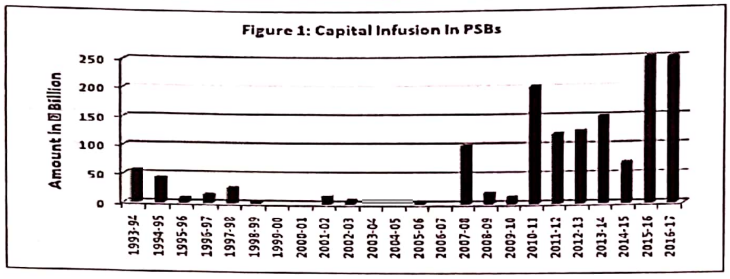
Figure 1: Capital Infusion In PSBs



Sources: Based on Reserve Bank India and Union budget documents.

Figure 1 shows the capital infusion by government in PSBs from 1993-94 to 2016-17. In the past 24 years (from 1993-94 to 2016-17), the government had infused ₹ 1477 million or ₹ 147700 crore in PSBs. Broadly there were three phases of recapitalisation after implementation of new economic policies. The first phase was started in 1993-94, second from in 2007-08 and third phase after 2015-16. In India, recapitalisation was coincided with implementation of Basel norms which affected in the decline of financial condition. It seems that the government had not infused capital in PSBs only for a small tenure of 5 years.

Manmohan Singh, then Finance Minister, provided ₹ 57 billion to PSBs in his 1993 budget. The government issued Recapitalisation Bonds to infuse this amount in PSBs. Recapitalisation Bonds implied that there was no cash outlay and government liability is limited to the interest payment on bonds and its final redemption. Government paid 10 percent as the rate of interest per annum at half yearly intervals for six years. The Recapitalisation Bonds were kept outside the statutory liquidity ratio (SLR). Since then, this route has been largely used by the government for recapitalisation in PSBs. The Recapitalisation Bonds were undertaken to meet the minimum capital to risk-weighted assets ratio of 4 per cent with balance between fiscal adjustment and bank capital strengthening. The government injected total ₹ 204 billion in PSBs during 1992-93 to 1998-99. The recapitalisation was subject to performance obligations and commitments in respect to the changes in operational policies, organisational structure, up-gradation of technology, improvement in viability and profitability.

The second phase of recapitalisation started in 2007-08 after the global financial crisis. To maintain Tier I CAR in excess of 8 per cent as per Basel II Norms, the government started injection programme from 2007-08. A total amount of ₹ 797 billion were injected in PSBs during 2007-08 to 2014-15. The government injected this money to help banks to meet Basel Norms II, to overcome global financial crisis and increase credit growth during the pre crisis period so that economy will come out of the financial crisis.

The Gross Non-performing Assets of all scheduled commercial banks was ₹ 3233 billion in 2014-15. It was increased sharply in next 2 years and reached at ₹ 7918 billion in 2016-17. PSBs accounted nearly 90 % of entire GNPAs of banking system. In 2016-17 gross non-performing assets of Public Sector Banks (PSBs) was highest among all groups of banks at ₹ 6847 million or 11.7%. To reduce the growing NPA, to meet the CAR as per Basel Norms III and to increase the performance and efficiency of banks, the government in August 2015 estimated PSBs capital requirement at ₹ 1800 billion during 2015-16 to 2018-19. The government injected ₹ 500 billion through budgetary support under *Indradhanush* plan in 2015-16 and 2016-17. But due to the sharp increase in NPA, the government has announced recapitalisation of ₹ 2.11 lakh crore or trillion to strengthen the struggling PSBs recently in October 2017. Out of ₹ 2.11 lakh crore, ₹ 1.35 lakh crore will be provided through recapitalisation bonds. The remaining amount of ₹ 18000 crore provided through budgetary support and ₹ 58000 crore by banks raising resources from the market and diluting their non-core business or assets. The capital requirement,

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size, performance and credit growth of banks were the parameters for the recapitalisation. In January 2018, the finance minister approved a recapitalisation of ₹ 7577 crore in 6 weak banks under prompt corrective action (PCA). These banks include Bank of India, IDBI bank, UCO bank, Dena bank, Bank of Maharashtra and Central Bank of India. In September 2017 largest PSU bank, SBI raised fund from market by diluting life insurance business.

Drivers of bank recapitalisation

The regulatory requirements of capital adequacy and credit growth are the two main drivers for bank capitalisation. The PSBs were constantly facing financial problems and to overcome these problems banks need capital infusion. There are fallowing reasons of recapitalisation in PSBs.

1. Rising non-performing assets of PSBs was one of the main drivers of recapitalisation.
2. The Basel Norms required higher minimum capital for PSBs.
3. The implementation of Basel III norms is coinciding with the rising bad assets of banks, which needs more capital infusion in PSBs.
4. Expanding credit in the economy is another reason of recapitalisation.
5. The underperformance and rising bad loans of PSBs resulted into low book value. The most of PSB shares traded at lower market value compared with their book values. Hence, PSBs cannot raise the fund though market and the government as a majority stakeholder needs to infuse the capital to rescue PSBs.
6. The RBI mostly set the more strict norms than the Basel norms. Instead of 8% CAR, RBI set a 9 % CAR and 2.5% capital conservation buffer for banks under Basel norms II. Obviously PSBs required more capital infusion to meet these requirements.
7. The government helps the weak bank, which are under prompt corrective action (PCA) of the Reserve Bank of India, to meet their capital requirements and enable them to resume normal business and come out of prompt corrective action. Last time in January 2018 government proposed to infuse Rs. 7577 crore in 6 weak banks. These banks include Bank of India, IDBI bank, UCO bank, Dena bank, Bank of Maharashtra and Central Bank of India.
8. Government has also infused capital to the healthy PSBs as they are likely to boost the economic activity and upturn the credit cycle. Some of the entities like SBI, PNB and Union Bank have raised capital through Qualified Institutional Placement (QIP) in recent times.

Expected Benefits of Recapitalisation

It seems that the Indian economy is most benefited from recapitalisation. Through recapitalisation, government has infused ₹ 1477 billion during 1193-94 to 2016-17. This additional credit off take capacity boosts the credit growth over the years. Recapitalisation helps PSBs to meet their capital requirement in line with global risk norms, known as Basel norms. It also helps PSBs to overcome the growing problem of NPAs. The capital adequacy Ratio seems to improve by 2-3 percent point of each PSB after recapitalisation in October 2017. The momentum in credit growth and resolution of NPA always boost the quality credit. This helps all types of entities to get sufficient credit on regular basis and it helps the overall economic development. The recapitalisation of PSBs is expected to aid a faster clean-up of banks' balance sheets.

Section III

Conclusion:

The need of capital adequacy requirements imposed by RBI to fulfil the Basel norms, rising and high levels of NPAs and the poor performance of PSBs have been main drivers of capital infusion in PSBs in India over the time. There has been considerable debate on recapitalisation of PSBs. The Narasimham Committee II (1998) and the P J Nayak Committee (2014) were against the recapitalisation. Most of the time taxpayers'

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hard earn money has been infused to keep PSBs alive. The capital is infused in PSBs without linking banks efficiency, performance and accountability. Therefore such capital infusion should be implemented through strict parameters. The recapitalisation is expected to bring in the discipline, disincentives and aid a faster clean-up of banks' balance sheets.

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Tamizhisai Moovar Festival's views of Thiruppampuram S.Shanmugasundaram

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ShyamaSastri, MuthuswamyDikshitar and Tyagarajar are hailed as the Musical Trinity by everyone. Their musical compositions are a treasure trove to Carnatic Music. These composers have contributed beautiful kritis in Sanskrit, Telugu and other languages. Their musically intense compositions played a major role in the growth of Carnatic Music. They lived during the latter half of the 18th century. Prior to the Trinity, lived the great composers SriMuthuThandavar, Sri Marimutha Pillai and Sri ArunachalaKavirayar, who were born in Tamilnadu and composed Carnatic songs in Tamil language. These compositions had the fundamental features of Carnatic music. However, the compositions of the Musical Trinity, who appeared after them, have been the main cause for the growth of Carnatic Music.

Festival for MuthuThandavar

There were no festivals for the TamilMoovars as it was for the Musical Trinity. Even musicians, who sang these Tamil compositions in their concerts, did not make any effort to hold any festivals for these Tamil Composers. Hence, though the compositions of these Tamil composers were popular, little was known about their life history and their contributions to music amongst musicians and music connoisseurs or the public. Thiruppampuram.

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