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As a token of appreciation, our editorial board has unanimously decided to start the outstanding Research Paper award from our next issue.

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C O N T E N T S

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Indian Retail Business:
Opportunities & Challenges

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Abstract

India has been ranked as the most attractive nation for retail investment among 30 emerging markets. The investments are encouraged by the facts that India has a large pool of skilled and competitive human resource, huge research and development base, Government support policies, growth in the Indian domestic market owing to higher disposable incomes, abundant natural resources required to set up industries. India's competitive advantage in high tech systems & value aided engineering can be used to enhance productivity in industries. Indian retailing is still dominated by the unorganized sector. In India, there is no consumption pattern throughout the country. Manufacturers and retailers will have to formulate the strategies for different sectors and segments for getting better results while doing business.

Key Words: Indian Retail Sector, Foreign Retailers, Visual Merchandising, Entrepreneurs, Hypermarket, IPO, GDP, National income, FDI

Introduction:

India has largest democracy in the world. In terms of population it ranks second in the world. The policy of liberalization pursued by the government after 1991, has transformed the prospects for the Indian economy. Today India is one of the favored destinations for global investments. India has been ranked as the most attractive nation for retail investment among 30 emerging markets.

The investments are encouraged by the facts that India has a large pool of skilled and competitive manpower, huge research and development base, Government support policies, growth in the Indian domestic market owing to higher disposable incomes, abundant natural resources required to set up industries. Given the attractiveness of the Indian retail sector, foreign retailers are keen to enter this growing market.

In the last few years, Indians have gone through a dramatic transformation in lifestyle by moving from traditional spending on food, groceries and clothing to lifestyle categories that deliver better quality and taste.

Retail sector offers opportunities to explore and investment in rural areas, with Corporate and Entrepreneurs having made a foray in the past. India's largely rural population has caught the eye of retailers looking for new areas of growth.

The Asian retailers are not willing to give in an easy competitive fight on their home front as well as the "kirana store" in India is also wizening up to the challenge and building personal relationships apart from increasing the service spectrum like never before.

Global Retailing Industry

The latter half of the 20th Century, in both

Europe and North America, has seen the emergence of the supermarket as the dominant retail form. The reasons why supermarkets have come to dominate retailing are not hard to find. The search for convenience in shopping and consumption, coupled to car ownership, led to the birth of the supermarket. As incomes rose and shoppers sought both convenience and new tastes and stimulation, supermarkets were able to expand the products offered. The invention of the bar code allowed a store to manage thousands of items and their prices and led to 'just-in-time' store replenishment and the ability to carry tens of thousands of individual items. Computer-operated depots and logistical systems integrated store replenishment with consumer demand in a single electronic system. The superstore was born.

On the Global Retail Stage, little has remained the same over the last decade. One of the few similarities with today is that Wal-Mart was ranked the top retailer in the world then and it still holds that distinction. Other than Wal-Mart's dominance, there's little about today's environment that looks like the mid-1990s. The global economy has changed, consumer demand has shifted, and retailers' operating systems today are infused with far more technology than was the case six years ago.

Indian Retail Industry

The retail sector in India is witnessing a huge revamping exercise as traditional markets make way for new formats such as departmental stores, hypermarkets, supermarkets and specialty stores. Western-style malls have begun appearing in metros and second-rung cities alike introducing the Indian consumer to a shopping experience like never before.

The sector is at an inflexion point where the growth of organized retailing and growth in the consumption by the Indian population is going to take a higher growth trajectory. The Indian population is witnessing a significant change in its demographics. Organized retail is on all time high in India.

The growth is boosted by various factors such as availability of professional practices, media proliferation, various brands which are gaining value thereby enhancing industry growth, availability of various funding options, regulations like VAT implementation to make processes simple, sea change in demographics of country and international exposure.

Objectives:

- To study the overall opportunities and challenges faced by the retailers while doing business in India.

- To study the forces driving growth of the retail in India.

- To study the increasing market share of Retail sector in India.

Research Questions:

R1: There is high rate of demand for retail market in India.

R2: Do you believe there are greater chances that Indian market has the potential for the retail sector?

Methodology

We have studied the leading retailers like RPG Retail, Piramyd Megastore, TruMart, Pantaloon Retail, Big Bazaar, Westside, Crossword, Apna Bazaar, Reliance, LIFESTYLE, TATA (Trent Ltd.) etc. to study the overall growth rate of retail in India. In modern retailing, a key strategic choice is the format. Innovation in formats can provide an edge to retailers. Organized retailers in India are trying a variety of formats, ranging from discount stores to supermarkets to hypermarkets to specialty chains.

Discussion:

- Reliance Retail: investing Rs. 30,000 crore ($6.67 billion) in setting up multiple retail formats with expected sales of Rs. 90,000 crore plus ($20 billion) by 2009-10.

- Pantaloon Retail: Will occupy 10 million square feet retail space and achieve Rs.9, 000 crore-plus ($2 billion) sales by 2010.

- RPG: Planning IPO, will have 450-plus Music World, 50-plus Spencer's Hyper covering 4 million square feet by 2010.

- LIFESTYLE: Investing Rs.400 crore-plus ($90 million) in next five years on Max Hypermarkets & value retail stores, home and lifestyle centers.

- Raheja's: Operates Shoppers' Stop, Crossword, In orbit Mall, and 'Home Stop' formats. Will operate 55 "Hypercity"

hypermarkets with US$100 million sales across India by 2015.

- Piramyd Retail: Aiming to occupy 1.75 million square feet retail space through 150 stores in next five years.

- TATA (Trent Ltd.): Trent to open 27 more stores across its retail formats adding 1 million square feet of space in the next 12 DLF malls. Titan industries to add 50-plus Titan and Tanishq stores in 2006.

Table 1.1 Retail Formats Adopted by Key Players in India

Retailers	Original formats	Later formats
RPG Retail	Supermarket (Food world)	Hypermarket (Spencer's) Specialty Store (Health and Glow)
Piramal's	Department Store (Piramyd Megastore)	Discount Store (TruMart)
Pantaloon Retail	Small format outlets (Shoppe) Department Store (Pantaloon)	Supermarket (Food Bazaar) Hypermarket (Big Bazaar) Mall Central
K Raheja Group	Department Store (shopper's stop) Specialty Store (Crossword)	Supermarket Hypermarket
Tata / Trent	Department Store (Westside)	Hypermarket (Star India Bazaar)
Landmark Group	Department Store (Lifestyle)	Hypermarket (TBA)
Others	Discount Store (Apna Bazaar)	Supermarket (Nilgiri's), Specialty Electronics

Strategic Decision Support Systems

- **Store Site Location**

  Demographics and buying patterns of residents of an area can be used to compare various possible sites for opening new stores in India. Today, software packages are helping retailers not only in their location decisions but in decisions regarding store sizing and floor-spaces as well.

- **Visual Merchandising**

  The decision on how to place & stock items in a store is no more taken on the gut feel of the store manager. A larger number of visual merchandising tools are available for retailer

to evaluate the impact of his stocking options. Business Opportunities & Challenges for Retail sector in India

There are several factors which create favorable business opportunities for retail sector in India.

- India has a huge middle class, with improved purchasing power, due to the high growth in the economy. Increasingly Indians have become more brand conscious, resulting in increased growth for the retail sector.

- Improved infrastructure available for business ventures. India's competitive advantage in Information Technology can be

used to enhance productivity in Industries.

- Availability of huge pool of technical manpower has given the great opportunity for the expansion of manufacturing base across different industries.

- India is rich in natural resources and self sufficient in agriculture products.

- India is a well established democratic country, with free and fair judiciary.

- Even though India has well over 5 million retail outlets of different sizes and styles, it still has a long way to go before it can truly have a retail industry as par with International standards. This is where Indian companies and International brands have a huge role to play.

- Indian retailing is still dominated by the unorganized sector.

- Most of the retail outlets in India have outlets that are less than 500 square feet in area. This is very small by International Standards.

- In India, there is no consumption pattern throughout the country. Manufacturers and retailers will have to formulate the strategies for different sectors and segments for getting better results while doing business.

Foreign Direct Investment Policy for Retail sector in India

- Foreign Direct Investment (FDI) to the extent of 100 per cent in Cash and Carry Wholesale formats. Franchisee arrangements are also permitted in retail trade.

- Single Brand Products: FDI up to 51 per cent is permissible in the retail trade of single brand products.

Conclusion:

It has never been better for the retail sector in India. Today within the booming service sector, retailing is the single biggest contributor in terms of GDP to the National Income. The retail sector is expected to grow at 8 to 12 per cent in 2009-2010.

Above study reflects that the retail industry should focus on distinction, branding, after sales service, exploring commodity, share of purchasing power and innovation to tide over the crisis while doing the business in India.

The high growth rate in Indian economy, resulting in greater purchasing power amongst the middle class consumers, consumer awareness, investments by venture capitalists and private equity firms have also contributed to the growth of organized retail.

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The Role of Good Governance and Human Development

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Abstract

The paper envisages the impact of good governance on human development in India during the last two decades. Using panel data analysis, it finds the evidence that good governance and past human development determines present human development in India. That means good governance can be considered as the policy variables through which we can obtain high economic growth and human development in the country. The paper accordingly suggests that with better institutional mechanism and good governance the country can put its development process in the higher ladder of growth and human development. The lack of same may affect the development process, particularly to achieve sustainable economic growth and human development. Hence governments should have aim to increase the status of good governance and can maintain the same with greater caution. This is not a daunting task, if there is adequate political will in the economy.

Keywords: Human Development, Good Governance, India

Introduction

The objective of an economy, in general, is to increase the level of wellbeing of its people. Traditionally, per capita GDP has been used to measure the wellbeing of the people. This is, however, increasingly being questioned in the recent era, since pure economic indicators cannot capture the wellbeing of people in its broad perspectives, such as economic, social and cultural. In fact, per capita GDP is neither the quality of life nor an end in itself. It is only considered as a means but the end of development is the welfare of human beings. So the emphasis has now shifted to multidimensionality of human development, which ensures an overall development of human beings and the society and plays a key role in the development process.

Figure 1: The Structure of Human Development Index
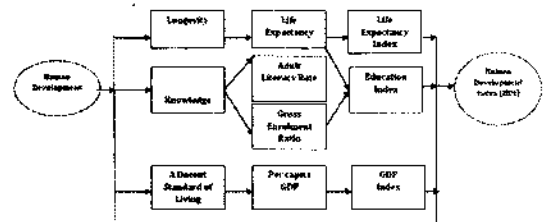
Human development affirms that development must be woven around the people, not people around development. Hence, development should be participatory and for this, people must have an opportunity to invest in the improvement of their capabilities in health, education, and training. They must have an opportunity to put their capabilities to use by participating fully in community decisions and

to enjoy human, economic and political freedom. Human development is usually captured by a composite index, called Human Development Index. The index inspired by the capabilities approach to development, pioneered by Amartya Sen, was created as part of UNDP under the leadership of Mahbub Ul Haq. Rather than concentrating on a commodity based measure of human welfare, the capabilities approach concentrates on functioning in terms of educational attainment and longevity, and views the main goal of development as the enhancement of the capability to live a long, healthy and active life. An achievement of high human development depends upon a substantial set up in all the dimensions simultaneously. This is because they are very interrelated to each other. The lack of one leads to lack of others, resulting in overall degradation of human development. However, to maintain the balanced development of all the dimensions, government intervention or quality of government is very essential. The absence of the same leads to low human development in the economy. According to Fukuda- Parr, democratic governance through political institutions that expand the power and voice of the people, and ensure the accountability of decision maker, is an important condition for promoting human development. In the last decade of the 20th century, the need for good governance has been an impact and recurring theme in the literature dealing with human development- both research and popular. There is now a growing body of evidence, which shows that the quality of governance is related to differentials in growth and development. This is because government can efficiently deliver the resources to the public so as to improve the well being of people. The paper, therefore, seeks to examine the impact of good governance on human development in India. The rest of the paper is organized as follows. Section II highlights the concept and measurement of good governance. Section III reflects the linkage between human development and good governance. Section IV finally concludes with policy implications thereof.

Good Governance: Concept and Measurement
Good governance is one of the fundamental prerequisites for the successful socio-economic development in a country. Governance usually plays a key role in the area like health, education, infrastructure, capital market regulation, macroeconomic stability, safety net provision, the legal system, creation of a good business environment, and the environment protection, all of which are preconditions and basic features of the developed economy. If government does these things well, the economy is likely to prosper. If government does them poorly- or makes matters worse through inefficiency and corruption- development is much more difficult to achieve and sustain. Good governance is about how the state and other social organizations interact, how they relate to the citizens, how they take decisions, and how they render account. In other words, it is a system or a framework within which the state and the other players operate.

Good governance covers a very wide canvass. As a concept, it is an evolving one and varies with social context. It is understood as defining the platform of administrative reforms covering areas like rightsizing of the state, professional management, citizen centric government, outsourcing, relations between different centres of power, and management of public and private service delivery networks (Rhodes, 1997). Good governance should be conceptualized as a goal and as a process that accelerates growth, equity, and human development potential for the people and the society. The linkage of good governance to development may be understood in three senses. The first relates to democratic governance, which implies legitimacy, accountability, and human rights. This forms the basic tenet of development aid by multilateral and bilateral donors and it promotes

participatory development. The report of the Development Assistance Committee of OECD asserts that investment of resources in democratic governance will contribute to progress in development goals (OECD, 1997). The second concerns effective governance, which relates more to the ability to govern rather than the form of government. The third sense relates to the coordination function, which leads to order as a result of the interplay of actions and interactions between the state and other players. Order is usually secured through various models of governance consisting of hierarchical rules, market exchanges and shared values. The context determines their use and modes of governance and their deployment may differ in a policy or a programme or an organization. The context of governance has been changing over the years. People all over the world become more and more aware of their rights and has been demanding better services. The conceptual framework of "good governance" is characterized by features such as participatory, rule of law, transparency, responsiveness, equity and inclusiveness, effectiveness and efficiency and accountability..

Figure 2: Characteristics of Good Governance
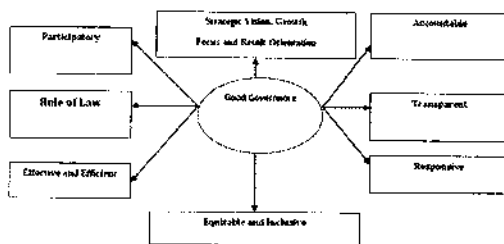
Good governance is synonymous with the sound development management. According to UNDP, the result of good governance is that 'which gives priority to poor, advances the cause of women, sustains the environment, and creates needed opportunities for employment and other livelihoods'. In other words, it is a manner in which power is exercised in the management of a country's social and economic resources for

development (ADB, 1998). The issue of good governance and its impact on development is the heart of all policy debates among the policy markers and researchers. It is believed that through all the institutional arrangements, the government should be able to efficiently deliver the resources to the public so as to improve well being of the people. The World Bank also indicated about the urgent need to look comprehensively at the institutional environment in order to pursue a constant effort for all round development in the economy.

According to IMF, good governance, which is in the form of rule of law, improving the efficiency and accountability of public sector, and tackling corruption is the key for economic efficiency and growth. IMF's issue on good governance is based on two aspects:

1. Improving the management of public resources through covering public sector institutions (e.g., the treasury, central bank, public enterprises, civil service, etc and also includes administrative procedures such as expenditure control, budget management, revenue collection, etc.).

2. Supporting the development and maintenance of as transparent and stable economic and regulatory environment conducive to efficient private sector activities (i.e., price systems, exchange and trade regime, and banking systems and their related regulations).

Good governance is a multifaceted concept. It can be examined along different dimensions. The ability to provide basic law and order, ability to provide social services to build up human capital, provide physical infrastructure, or economic management are all within the framework of governance. In this paper, we have categorically divided this into four broad groups, which are as follows:

1. Peace and stability: This is measured by crime rate in the economy, which includes

total number of cases that reported in the form of murder, robbery, burglary, theft and other types of crimes, like kidnapping, extortion etc.

2. People's sensibility: It is measured by industrial disputes in the economy and this is used as a proxy for the workers' dissatisfaction towards the labour laws and other labour related policies, which adversely affect their working conditions and livelihood.

3. Social equality: This is measured by Gini index, which represents the degree of economic inequality that exists in the economy.

4. Management of government: It is measured by debt-SDP ratio. And that indicates the efficiency of the government in delivering public goods. If, however, it is measured by large amount of borrowing, then the government is considered as inefficient and vice versa.

Conclusion :

The paper develops a conceptual framework to study the interface between good governance and human development in India. It first examines the status of human development and quality of good governance for 15 major Indian states and then examines the impact of good governance on human development. The empirical evidence clarifies that India's improvement on human development and quality of good governance is very satisfactory, as their mean have been increasing since the last two decades. This clarifies that there has been substantial improvement in governance efficiency that actually helped the states to improve their human development. The paper also finds that good governance is the potential factor through which human development can be improved in the Indian economy. That means good governance can be considered as the policy

variables through which we can obtain high economic growth and human development in the country.

The paper accordingly suggests that with better institutional mechanism and good governance the country can put its development process in the higher ladder of growth and human development. The lack of same may affect the development process, particularly to achieve sustainable economic growth and human development. Hence governments should have aim to increase the status of good governance and can maintain the same with greater caution. This is not a daunting task, if there is adequate political will in the economy.

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Women empowerment & Social Security through Self Help Group (SHG)

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Abstract

Microfinance has evolved over the past quarter century across India into various operating forms and to a varying degree of success. One such form of microfinance has been the development of the self-help movement. Based on the concept of "self-help. The concept was also stated by Rastrasant Tukdoji Maharaj in his 'Gramgeeta' during the pre-independent days. The SHG is getting key momentum in bringing empowerment in the rural women which leads to the social justice, social security amongst the rural women. This paper focuses on the SHG and how it helps in women empowerment.

Keywords : SHG, CDF, MFI

Introduction

Microfinance has evolved over the past quarter century across India into various operating forms and to a varying degree of success. One such form of microfinance has been the development of the self-help movement. Based on the concept of "self-help," small groups of women have formed into groups of ten to twenty and operate a savings-first business model whereby the member's savings are used to fund loans. The results from these self-help groups (SHGs) are promising and have become a focus of intense examination as it is proving to be an effective method of poverty reduction. This paper examines the SHG operating model, the state of SHGs today, their impact on civil society and how they need to be supported going forward.

The rise of SHGs and more formal SHG Federations coupled now with SHG Bank Linkage have made this a dominant form of microfinance in addition to microfinance institutions (MFI). The policy environment in India has been extremely supportive for the growth of the microfinance sector in India. Particularly during the International Year of Microcredit 2005, significant policy announcements from the Government of India (GoI) and the Reserve Bank of India (RBI) have served as a shot in the arm for rapid growth. SHGs have spread rapidly due to their ease of replication. SHG Bank Linkage has provided the capacity for SHGs to increase their capital base to fund more members and bigger projects. Today, it is estimated that there are at least over 2 million SHGs in India. In many Indian states, SHGs are networking themselves into federations to achieve institutional and financial sustainability.

Cumulatively, 1.6 million SHGs have been bank-linked with cumulative loans of Rs. 69 billion. In 2004-05 alone, almost 800,000 SHGs were bank-linked.

However, the state of SHGs identifies key areas of weakness which undermine the sustainability of SHG movement. Namely, areas such as financial management, governance and human

resources range from weak to average quality for a majority of SHGs. While the spread of the movement is impressive, these are key areas that need to be addressed if any external intervention is to be effective.

The formation of common-interest groups consisting primarily of women has had a substantial impact on their lives. The impact of SHGs on women's mpowerment and social security has been invariably an improvement from the status quo but there is a need for support in several areas which are analyzed in this report. The status of women has generally improved as they have developed stronger confidence which has changed gender dynamics and their role in the household. In south India, significant improvements in fertility rates, female literacy, participation in development programmes and economic independence are evident. Women are able to fight for their rights and entitlements and have emerged as a force to be reckoned with. Further, SHGs are becoming more than just financial intermediaries, instead they have emerged into a more political and social unit of society.

More importantly, the penetration of microfinance to the poorest of the poor is still weak and needs a wider reach. The areas of support to further the SHG impact are varied and the report describes areas for NGO technical and government policy support. The need for a coordinated and comprehensive support strategy is imperative as the financial management issues of SHGs need to be addressed otherwise the benefits of the civil society impacts will be lost as SHGs will become overburdened and un-sustainable.

A Brief History of Microfinance in India

The post-nationalization period in the banking sector, circa 1969, witnessed a substantial amount of resources being earmarked towards meeting the credit needs of the poor. There were several objectives for the bank nationalization strategy including expanding the outreach of financial services to neglected sectors. As a result of this strategy, the banking network underwent an expansion phase without comparables in the world.

Credit came to be recognized as a remedy for many of the ills of the poverty. There spawned several pro-poor financial services, support by both the State and Central governments, which included credit packages and programs customized to the perceived needs of the poor.

While the objectives were laudable and substantial progress was achieved, credit flow to the poor, and especially to poor women, remained low. This led to initiatives that were institution driven that attempted to converge the existing strengths of rural banking infrastructure and leverage this to better serve the poor. The pioneering efforts at this were made by National Bank for Agriculture and Rural Development (NABARD), which was given the tasks of framing appropriate policy for rural credit, provision of technical assistance backed liquidity support to banks, supervision of rural credit institutions and other development initiatives.

In the early 1980s, the GoI launched the Integrated Rural Development Program (IRDP), a large poverty alleviation credit program, which provided government subsidized credit through banks to the poor. It was aimed that the poor would be able to use the inexpensive credit to finance themselves over the poverty line.

Also during this time, NABARD conducted a series of research studies independently and in association with MYRADA, a leading non-governmental organization (NGO) from Southern India, which showed that despite having a wide network of rural bank branches servicing the rural poor, a very large number of the poorest of the poor continued to remain outside the fold of the formal banking system. These studies also showed that the existing banking policies, systems and procedures, and

deposit and loan products were perhaps not well suited to meet the most immediate needs of the poor. It also appeared that what the poor really needed was better access to these services and products, rather than cheap subsidized credit. Against this background, a need was felt for alternative policies, systems and procedures, savings and loan products, other complementary services, and new delivery mechanisms, which would fulfill the requirements of the poorest, especially of the women members of such households. The emphasis therefore was on improving the access of the poor to microfinance rather than just micro-credit.

To answer the need for microfinance from the poor, the past 25 years has seen a variety of microfinance programs promoted by the government and NGOs. Some of these programs have failed and the learning experience from them have been used to develop more effective ways of providing financial services. These programs vary from regional rural banks with a social mandate to MFIs. In 1999, the GoI merged various credit programs together, refined them and launched a new programme called Swaranjayanti Gram Swarazagar Yojana (SGSY). The mandate of SGSY is to continue to provide subsidized credit to the poor through the banking sector to generate self-employment through a self-help group approach and the program has grown to an enormous size.

MFIs have also become popular throughout India as one form of financial intermediary to the poor. MFIs exist in many forms including co-operatives, Grameen-like initiatives and private sector MFIs. Thrift co-operatives have formed organically and have also been promoted by regional state organizations like the Cooperative Development Foundation (CDF). The Grameen-like initiatives following a business model like the Grameen Bank. Private sector MFIs include NGOs that act as financial services providers for the poor and include other support services but are not technically a bank

as they do not take eposits.

Recently, microfinance has garnered significant worldwide attention as being a successful tool in poverty reduction. In 2005, the GoI introduced significant measures in the annual budget affecting MFIs. Specifically, it mentioned that MFIs would be eligible for external commercial borrowings which would allow MFIs and private banks to do business thereby increasing the capacity of MFIs. Also, the budget talked about plans to introduce a microfinance act that would provide some regulations on the sector.

It is clear from the previous that the objectives of the bank sector nationalization strategy have resulted into several offshoots, some of which have succeeded and some have failed.

Today, Self-Help Groups and MFIs are the two dominant form of microfinance in India.

This report focuses on the aspects of the SHG as an effective means to provide financial services to the poor.

Emergence of the SHG Movement

While no definitive date has been determined for the actual conception and propagation of SHGs, the practice of small groups of rural and urban people banding together to form a savings and credit organization is well established in India. In the early stages, NGOs played a pivotal role in innovating the SHG model and in implementing the model to develop the process fully. In the 1980s, policy makers took notice and worked with development organizations and bankers to discuss the possibility of promoting these savings and credit groups. Their efforts and the simplicity of SHGs helped to spread the movement across the country. State governments established revolving loan funds which were used to fund SHGs.

By the 1990s, SHGs were viewed by state governments and NGOs to be more than just a financial intermediation but as a common interest group, working on other concerns as well.

The agenda of SHGs included social and political issues as well.

The spread of SHGs led also to the formation of SHG Federations which are a more sophisticated form of organization that involve several SHGs forming into Village Organizations (VO) / Cluster Federations and then ultimately into higher level federations (called as Mandal Samakhya (MS) in AP or SHG Federation generally). SHG Federations are formal institutions while the SHGs are informal. Many of these SHG federations are registered as societies, mutual benefit trusts and mutually aided cooperative societies. SHG Federations resulted in several key benefits including:

- Stronger political and advocacy capabilities

- Sharing of knowledge and experiences

- Economies of scale

- Access to greater capital

The SHG Model

Structure of SHG

A SHG is a group of about 10 to 20 people, usually women, from a similar class and region, who come together to form savings and credit organization. They pooled financial resources to make small interest bearing loans to their members. This process creates an ethic that focuses on savings first. The setting of terms and conditions and accounting of the loan are done in the group by designated members.

SHG Federation

As mentioned previously, SHGs have also federated into larger organizations. In Figure 1, a graphic illustration is shown of a SHG Federation. Typically, about 15 to 50 SHGs make up a Cluster / VO with either one or two representatives from each SHG. Depending on geography, several clusters or VOs come together to form an apex body or an SHG Federation. The Village Organizations, SHG

Clusters and SHG Federations are registered under the Mutually Aided Co-operative Society (MACS) Act 1995.

At the cluster and federation level, there are inter-group borrowings, exchange of ideas, sharing of costs and discussion of common interests. There are typically various sub-committees that deal with a variety of issues including loan collections, accounting and social issues.

As already described, SHG Federations have presented some key benefits to SHGs as a result of their greater scale. Increasingly, SHG Federations are being seen as a key interface with the SHG movement because of their formal registration under the MACS and recognition from bankers. But, in addition to the benefits of SHG Federations, there are some drawbacks, or constraints, that should be noted.

An SHG Federation is a formal group of informal common-interest groups. As a result of its rather informal members, there are internal constraints that it faces. Namely, it has a poor capacity for self-governance, average to low quality managers and systems and process are poorly defined. Further, there is significant financial cost to organizing and registering a SHG Federation which has been estimated to be about Rs 7,000 per SHG member. To bridge these internal constraints requires savvy external assistance and there are few good quality NGOs to provide this assistance to a burgeoning number of SHG Federations.

SHG Bank Linkage

A most notable milestone in the SHG movement was when NABARD launched the pilot phase of the SHG Bank Linkage programme in February 1992. This was the first instance of mature SHGs that were directly financed by a commercial bank. The informal thrift and credit groups of poor were recognised as bankable clients. Soon after, the RBI advised commercial banks to consider lending to SHGs as part of

their rural credit operations thus creating SHG Bank Linkage.

The linking of SHGs with the financial sector was good for both sides. The banks were able to tap into a large market, namely the low-income households, transactions costs were low and repayment rates were high. The SHGs were able to scale up their operations with more financing and they had access to more credit products.

During 2003, APMAS conducted a study on SHG - bank linkage in Andhra Pradesh covering a sample of 400 bank linked SHGs. The study clearly indicated that the repayment rates were high and that the bank linkage made difference in the lives of the SHG members. However, the study also pointed out certain issues that require attention. These include adequacy of loan size, timeliness of credit and also the need for branch manager or the promoter undertaking a rating before the SHG is bank linked. The following were the major findings of the study:

- Average Savings per SHG - Rs. 23,000, average loan size Rs. 31,000.

- 50% of SHGs practice equal distribution of bank loan.

- Only 50% SHGs felt that the loan size was adequate and 54% studied SHGs were first time linked.

- 69% of SHGs got RLF, some got from multiple sources.

- It takes more than four months for an SHG to get a bank loan.

- No post linkage follow up by banker and others.

- 66% of bank linked SHGs are A grade as per CRI

- Only 22% of bank linked groups are appraised by banker, etc.

- Idle fund of bank linked SHGs average - Rs. 5,300

- Leaders dominate and have 30% loan on them.

- 12% SHG default to banks - repayment problem.

- 10% SHGs reported that they were forced to take loan.

- High percentage of SHGs participate in Government Programs.

- Bankers attitude is still an issue.

The State of SHGs in India

Before evaluating their impact and determine support solutions, it is important to examine the current state of SHGs in India today. And, it is certainly a mixed picture.

The SHG Movement in Maharashtra

The concept of SHG was not new to Maharashtra. Beginning with a tiny amount of Only 25 paise, the women of Maharashtra from Amaravati District had established one SHG long back in 1947.

Further in 1988, 'Chaitanya' Gramin Mahila Bal Yuvak Sanstha started promoting SHGs in Pune District, informally.In Southern part of India, 'SADHAN', 'DHAN' foundation and 'ASA' worked to promote SHGs.

Microfinance in India-Approaches and Progress

As access to formal finance - including subsidised credit through IRDP and its recent variant Swaranjayanti Gram Swarozgar Yojana (SGSY) - of the rural poor has been limited, two microfinance approaches have been experimented with. One is the SHG Bank Linkage and the other is the "Grameen type" microfinance institutions . These are designed to combine the safety and reliability of formal finance with the convenience and flexibility of informal finance.

The progress of microfinance so far has been modest. A notional estimate of the poor benefiting from it is 5 per cent at the all-India level, as compared with 65 per cent in Bangladesh (Basu and Srivastava, 2005). Of the two approaches, the SHG Bank Linkage dominates the "Grameen type" in scale and outreach.

SHG Bank Linkage

Launched by some NGOs in the 1980s, this approach gathered momentum in the 1990s. Legal obstacles were removed, subsidies were given so that SHGs could take loans from banks for distribution among their members and invest in micro enterprises or meet contingencies. The rate of interest is decided by SHGs in accordance with their own rules for loan distribution (usually 2-3 per cent per month). Savings of SHGs are assigned to a group deposit account in a bank, against which the SHGs borrow (at about 12 per cent per annum) . So both group savings and joint liability act as collateral.

There has been a rapid expansion of SHGs and credit disbursals through them. The number of SHGs linked to banks rose from barely 500 in the early 1990s to over 800, 000 in 2004. Between 1999-2003, the number shot up from 32,995 to 717,306, an increase of more than 2000 per cent (Basu and Srivastava, 2005). More impressive was the increase in the loans disbursed through SHGs during this period (an increase of 3,487 per cent), as shown below in Table 5. Despite the rapid expansion, the coverage of the poor is negligible.

Financial Management

The financial management of SHGs has been found to be ranging from weak to average.

Specifically, internal controls at SHGs and SHG Federations are lacking. Internal controls represents the systems and processes that manage the day to day transaction flow and ensure that roles and responsibilities are defined

and executed to safeguard assets. Field studies have indicated that these systems and processes have been ill-defined and poorly executed by members.

In addition to internal controls, how SHGs are managing their cash flows is especially important. Since SHGs are accessing external borrowings through SHG Bank Linkage and then lends these funds to its members, there has been cases of poor cash flow management to repay debts not just externally but also internally. The risk of overleveraging SHGs is high.

Governance

Since SHGs are an informal organization and a SHG Federation is a composition of informal groups, there is poor governance and the capacity of the members to enact good governance is weak. The members of SHGs do not have much experience with establishing formalized monitoring and review functions or complying with legal regulations. With the growing size of the loans being made to SHGs, a strong governance system is needed to ensure that there is accountability.

Human Resources

While the achievements of the women members to form common interest groups to help themselves is remarkable, there is a long way to go to build the capacities of the staff of SHGs. The role of NGOs to provide support is essential to many SHGs success stories. The support needed ranges from bookkeeping and accounting, organizational structure, governance and other areas.

Impact of SHGs

With the structure and model of SHGs and SHG Bank Linkage firmly established, the nature of the impacts of SHGs can be more closely examined and evaluated. The latest published estimates from NABARD state that, to date of March 31, 2005, 1.6 million SHGs have benefited

from approximately Rs 69 billion in financing (NABARD, 2005). There is no doubt that there has been greater outreach of financial services to the poor through SHGs. Of course the outreach has been good in South India. However, there outreach has been limited in the rest of the country.

In addition to the financial analysis of SHGs, the non-financial areas such as social security and gender dynamics are also effected by the SHG Movement. Indeed, poverty reduction is much less an issue of numbers but rather ideas and concepts. The following is an analysis of the non-financial impact of SHGs.

Political

Political engagement includes active involvement by SHGs in government including local assemblies, Lok Sabha or Panchayati Rai Institutions (PRIs) (APMAS, 2005). One of the key benefits of SHGs is women's empowerment and this can be seen with the number of women involved in public affairs. While the number of women actually involved in politics is still very low, research has indicated that of those women that stand for election, over 70% had won their seat (APMAS, 2005). And, the female contribution to civil issues ranges from issue of ration cards, laying of pucca roads, building of school, ensuring appointments in vacant positions in schools and health centres, recovery of river bank lands from encroachers and laying of drinking water pipes (APMAS, 2005).

As mentioned, the number of women involved in politics is low. But, the trend is definitely moving up. A mere 5 years ago, the likelihood of women contesting panchayat election was extremely low. Their presence today is affecting the perception of women and their role in the political arena. They are being recognized as an important group with serious concerns.

The role of SHGs is both as an inspiration and as a financer. Impoverished women develop greater language and financial skills through the SHG which provides the building blocks for higher levels of confidence to engage the world. Also, the SHG sometimes finances the campaign of its members that stand for election.

SHGs not only empower its members but also wield a powerful political role as a group as well. At local village meetings, the leaders of SHGs are often invited to attend and speak.

Social Harmony

Broadly defined, social harmony encompasses the equality and integrity of relationships between different social groups. To frame the following analysis, SHGs typically consists of the following social groups:

- Schedule Caste (SC)
- Scheduled Tribe (ST)
- Minorities (MN)
- Backward Caste (BC)
- Other Caste (OC)

The composition of SHGs are sometimes exclusively one particular social group or a mix.

The impact of SHGs on social harmony has also been mixed. While it has been observed that in groups with mixed membership had group leaders that came from a variety of the social groups. In the vast majority of instances, groups leaders were almost exclusively from the dominant social groups' category. This demonstrates a lack of equality and unity across caste divisions. Given the relatively young history of SHGs, it is to be expected that their impact on bridging centuries old divisions would be slow.

Social Justice

Social justice is the presence of moral and ethical conduct in areas that are historically typified with backward and abusive customs. There have been several occurrences of SHGs resolving disputes between members and the community

at large. These instances include initiating legal action, arbitration, divorce and others. While there has long been dispute resolution mechanisms in villages, in the past it was controlled by men. Now, there are instances of women, SHG members, being involved in resolving disputes. Whether or not the women are working for their own interests or in the case for justice varies, regardless SHGs' impact on the political arena is certainly being seen also in social justice, albeit in a slow and evolutionary process.

Community

Being a group based organization of members of similar caste and geography, the community resources that are shared by are affected by the SHG. Recent analysis has shown that the impact that SHGs have on the community at large have been minor. There have been few instances of significant contributions from SHGs to education, family planning, eradication of child labour and hygiene.

To interpret these findings further it should be noted that such community problems are often large financial commitments which SHGs simply do not have the capacity to afford. Also, of the few instances where there have been significant contributions from the SHGs to the community, the SHG demonstrated a clear leadership role and rallied the support of the entire village. This demonstrates that given the opportunity, SHGs, assuming they have the capacity, can act as a director of community development. The perception of taking of a women's based organization taking a leading role for the betterment of the greater good has monumental impacts on the local community. Gender dynamics begin to balance in instances such as these.

Livelihoods

Livelihoods, meaning a persons' economic activity, is an area that is vitally important to SHGs. The loans that SHG members receive are intended to improve their livelihoods so that they can receive greater and more steadier cash flows. In rural areas, livelihoods range from agriculture farming, animal husbandry, dairy and various other goods and services activities.

Experience has shown that SHGs have had improved livelihoods to the extent of providing the leveraging needed to start an enterprise. However, the interventions to introduce new livelihoods or refine existing ones that could yield better economic results were done by external agencies.

Supporting the SHG Movement

The impact of the SHG movement on various aspects of civil society have been varied. As mentioned, the development of SHGs has varied from state to state but, regardless of the phase of evolution, SHGs require external help to continue to grow and have greater outreach and impact to civil society. It is clear from research that some of the obstacles to evolution are beyond the control of the SHGs. The following is a pointed analysis of where government, NGOs, Banks and others, including the private sector, can work together to help answer the needs to SHGs in a measured and effective manner in hopes of not overloading them leading to failure.

Political: Training on Governance

The impact of SHGs on women in the politics is clear; they have helped women enter the political area as they are being elected to various public offices and SHGs themselves are engaged in discussion with governing bodies. SHPIs need to be at least a few steps ahead of the SHGs, in order to be useful to them in their role in politics. Specifically, there is a need to train women on good governance because the history of poor governance has been long established. If there is to be lasting change, women need to occupy the offices of where strategic planning is done.

Social Harmony: Creating Mixed Caste Model SHG

SHGs do not appear to be managing social tensions well. The reason for this lack of unity is difficult to identify but it could very well be the deep rooted beliefs of the caste system which tends to exclude social disadvantaged groups. These are problems have are ingrained in the ethos of the villages and it will take a very long time to change.

For SHGs to better manage social tensions, there needs to be a perception among members of equity, or ownership, in a enterprise that exists for mutual benefit. Fostering this cohesiveness is very difficult in a given the environment. SHPIs can encourage the formation of mixed groups of SHGs and make these "model" organizations for others to follow.

Social Justice: Awareness of Legal Rights and Entitlements

SHGs have played an important role in the lives of distressed members. Given the years of suppression of women in India, it is to be expected that SHGs take up the cause of their members. However, they are also responding from a desire to see justice done. Therefore, if helped to process the pros and cons of various situations and arriving at just and sustainable situations, women could be chosen by local communities as arbitrators. Arbitration in most villages is currently a male domain, but the experiences of women in negotiating for women's rights could be taken to the next logical step of involvement of women in local justice issues, whether or not a member is involved, and whether or not a member is "right". Similar to the political arena, SHPIs need to be able to provide the technical support to help SHGs equip themselves as arbitrators.

Communities: Provide Strategic Support

SHGs have helped their members and their communities. By taking a leadership role in community development, SHGs are perceived to be a guiding force for the village. Though the instances of SHGs engaging in community development is low, given the capacity, there has been proven results.

SHPIs could help facilitate processes whereby women made long-term plans for their villages as a whole, and worked steadily towards the transformation of their villages into modern and equitable hubs of creative and sustainable actions. They might choose to focus on some core issues in each set of plans that they make, and work towards the fulfillment of these. Having persons trained to work on a larger canvas can contribute to a new cadre of political activists. Women may choose to engage directly in party politics, or to play a watchdog role from the environs of civil society - either way, they will usher in a new era of more responsible politics and public life.

Livelihoods: Technical Livelihood Support

The support of livelihoods is increasingly being seen as an important area related to microfinance. Indeed, the term of livelihood finance has been coined and is en vogue at leading NGOs. The need for livelihood support is critical to SHGs development as livelihoods are typically financed by the loans that members receive from the SHG. The needs of SHGs varies from the introduction of new livelihoods to providing support such as market linkages or procurement techniques to refine existing livelihoods. State government programs have successful executed livelihood interventions on various non-timber forest products that have brought about increased cash flows to SHG members as they have been able to bypass middlemen and sell their goods at market and cut costs. Experience has indicated that these benefits would not have possible without external intervention. Thus, SHPIs can provide the technical livelihood support as needed to help develop SHGs.

Policy Considerations

In addition to actual technical support, government policy can help support the SHG

movement in the previously mentioned areas. Poverty is invariably characterized by lack of public investment in infrastructure or dysfunctional public systems including education and health care and underdeveloped markets. Large scale investment is required to build infrastructure like roads and bridges so that there can be access to markets. These sorts of investment will have to be completed by the state government. The payoff such costs though is infinite. An improved infrastructure will help to increase investment and mobility of staff.

Further, livelihoods can be enriched through greater access to markets.

In some areas, there is a reasonable amount of infrastructure that state-owned rural banks operate. As some SHGs have grown and matured to a sizeable scale, they need access to more financial services. Governments can address this need through their state-owned banks by introducing flexible and easily accessible products. Specifically, products such as innovative savings products, micro-insurance, larger loans and enterprise financing can be introduced. Banks lending to SHG federations could also facilitate access to livelihood finance by the women SHG members. Not only will programs such as these address the service gap but it will also change perceptions among bankers. If the state-owned banks take the lead, other bankers will likely follow and make an investment to work with the poor and expand their services to them.

The Other Side of the Coin

This paper has outlined several areas of working with SHGs to further their impact on civil society. It should be noted though that the sustainability of SHGs to effect such change is directly linked to their financial sustainability. While this latter issue was not the intended focus on the report, any external intervention to SHGs should bear this issue in mind.

Research has shown that SHGs financial

management is average or weak.

Thus, it is vitally important that both government and NGOs work to bear all the costs in mind of interventions to make them sustainable otherwise the SHGs will be overburdened and destined to failure.

Government regulations could help manage this risk and increase the emphasis on sustainability of SHGs. There are key areas of SHG financial management that need to be improved such as internal controls, accounting, management stewardship, organizational efficiency and others. If the government were to enact policy that would regulate the quality of SHGs and tied this to their eligibility for SHG Bank Linkage, then this would help bring about a more measured and responsible growth to the movement.

Both for SHGs and SHG federations there is a need to aspire to attain standards following the best practices. As the SHG federations are emerging as community owned microfinance institutions, there is a need for significant investment in providing institution building support. These SHG federations being bodies like corporations as they are registered under an appropriate legal form, must comply with the prudential and legal norms. There is a need for a well developed third party rating system for SHG federations before they are linked with financial institutions to act as an intermediary as they handle large volume of funds from the bank linkage and also undertake savings from their members.

There is a need for establishing a computerized MIS for SHGs and SHG federations to monitor their performance on a regular basis. SHG Federations must be able to publish their annual reports and share those with all their members.

Governance of SHG federations is a major challenge. For the SHG members to manage their own institutions with professional staff and large volumes of transactions will be difficult.

SHPIs must provide the needed support for the SHG federations to develop into sustainable institutions of the poor. Considerable investments would be needed to facilitate and sustain SHG federations across the nation.

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Green Computing : A Social path to Avoid Nature Disaster

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Abstracts

Green computing also called Green IT describes the environmentally responsible and efficient use of computers and related resources. The density of IT equipment has increased dramatically over the past 10 years and IT is more power hungry. The main motivation to start "greening" IT operations appears to be to reduce the energy bill. Many governments worldwide have initiated energy-management programs, such as Energy Star, an international standard for energy-efficient electronic equipment that was created by the United States Environmental Protection Agency in 1992 and has now been adopted by several other countries. Thus the goals of Green Computing are to reduce the use of hazardous materials, maximize energy efficiency during the product's lifetime, and promote recyclability or biodegradability of defunct products and factory waste.

Green it : A social Path to avoid Nature disaster

(Internet Sources: Wikipedia; Networkworld; Environmental Leader; Computer Weekly; Scottish Environment Protection Agency; ITWeb)

1. What is Green Computing?

Green computing is a very hot topic these days, not only because of rising energy costs and potential savings, but also due to the impact on the environment. Energy to manufacture, store, operate, and cool computing systems has grown significantly in the recent years, primarily due to the volume of systems and computing that companies now heavily rely upon.

Computing power consumption of companies has reached a critical point. For example, an Ecommerce business with 100,000 servers can easily spend up to $20 million a year on server power. Add another $10 million for a/c cooling and it tops $30 million a year in power alone. Clearly there is a huge potential for savings in their infrastructure.

Despite the huge surge in computing power demands, there are many existing technologies and methods by which significant savings can be made. This series is dedicated to the ways a typical organization can reduce their energy footprint while maintaining required levels of computing performance.

Many countries now adopted programmes to minimize energy consumption in electronic equipments. The Climate Savers computing initiative is the programme launched to reduce power consumption in computers. The Green Electronic Council promotes the manufacturing and sale of Green Computers. The Green Grid is a global consortium promoting the use of energy efficient IT devices in data centers and business firms. The Green Comm Challenge is the organization formed to promote energy conservation techniques in the field of Information Technology.

Green Computing refers to the method of using environmentally sustainable computers and accessories. In other words, Green computing is the study and practice of using computing

resources efficiently. The term Green IT is also used to describe the use of eco-friendly devices in Information Technology. It aims to design, manufacturing, use and disposal of computers with minimum or no impact on the environment. The goals of Green Computing are to reduce the use of hazardous materials, maximize energy efficiency during the product's lifetime, and promote recyclability or biodegradability of defunct products and factory waste. Such practices include the implementation of energy-efficient central processing units (CPUs), servers and peripherals as well as reduced resource consumption and proper disposal of electronic waste (e-waste).

2.   Background

In 1992, the U.S. Environmental Protection Agency launched Energy Star, a voluntary labeling program which is designed to promote and recognize energy-efficiency in monitors, climate control equipment, and other technologies. This lead to the wide spread campaign about the use of environmentally sustainable electronic devices. Concurrently, the Swedish organization TCO Development launched the TCO Certification program to promote low magnetic and electrical emissions from Cathode Ray Tube-based computer displays; this program was later expanded to include criteria on energy consumption, ergonomics, and the use of hazardous materials in construction. The Energy Star programme was revised in 2006 to implement standard and regulations to manufacture computer CRTs with low magnetic and X ray emissions. The Extended producer responsibility model gives responsibility to the user to dispose the device after it is no longer needed. Many countries already launched recycling programmes for obsolete computers and other electronic devices.

3.   Importance of Green Computing

Performance-wise, computer design has progressed staggeringly well and astonishingly fast but looking at it from a green perspective, the work is at its epoch. It takes a lot of energy to create, package, store, and move. Conventionally, manufacturing computers includes the use of lead, cadmium, mercury, and other toxics in general. Usually, computers can contain 4 to 8 pounds of lead alone, according to green experts. It's no wonder that computers and other electronics make up two-fifths of all lead in landfills. To counter this growing pollution threat all over the world due to the growing use of electronic device in general and computers in particular there is a need to look for a eco-friendly computer.

"Data center servers use 50 times the energy per square foot as an office [does]," says Mark Bramfitt, principal program manager at PG&E. Data centers are the main reason behind energy consumption, Energy consumed by data centers in the United States and worldwide doubled from 2000 to 2005, according to Jonathan Koomey, a consulting professor at Stanford University and staff scientist at Lawrence Berkeley National Lab. As a result, some companies are chasing cheaper data center power. Google is building a data center on Oregon's Columbia River to tap hydroelectric power, while Microsoft builds nearby in Washington for the same reason. Financial services company HSBC is building a data center near Niagara Falls.

To keep servers at the right temperature, companies mainly rely on air-conditioning equipments. The more powerful the machine, the more cool air needed to keep it from overheating. By 2005, the energy required to power and cool servers accounted for about 1.2% of total U.S. electricity consumption, according to a report released in February by staff scientist Jonathan Koomey of Lawrence Berkeley National Laboratory and sponsored by chip manufacturer AMD (AMD). According to Gartner by 2010, about half of the Forbes Global 2000 companies will spend more on energy than on hardware such as servers. Energy costs, now

about 10% of the average IT budget, could rise to 50% in a matter of years, Kumar says.

Faster processors use more power, because they use too much power and their waste heat increases temperature for which air conditioning necessary, especially in server farms--between the computers and the HVAC. The waste heat also causes reliability problems, as CPU's crash much more often at higher temperatures.

3.1 Some Facts - How Computer affect the Environment?

An average desktop computer requires 85 watts just to idle, even with the monitor off. If that computer were in use or idling for only 40 hours a week instead of a full 168, over $40 in energy costs would be saved annually.

One computer left on 24 hours a day costs would be between $115 and $160 in electricity costs annually while dumping 1,500 pounds of CO_2 into the atmosphere.

A tree absorbs between 3 and 15 pounds of CO_2 each year. That means up to 500 trees are needed to offset the annual emissions of one computer left on all the time.

If each household in a metro region area turned off its computer for just one additional hour per day, it would save $3.2 million in electricity costs and prevent 19,000 tons of CO_2 from heating the atmosphere.

4.   Green Computing and Sustainability

1. The present global economic crises and climate change called for the invention of green computing as means of benchmarking energy consumption effectively and efficiently within cost effective domain. The rise of sea levels, high carbon emission and carbon footprints and concerns on the disposal of the computing equipment are the key drives towards green computing in order to achieve environmental friendly information and communication technology applications for domestic usage, business and industrial sectors in line with the United Nations, United Nations Development Projects, World Bank and OECD requirements for countries for 2020 agenda and compliance with the Millennium Development Goals (MDG).

2. Green Computing is defined in various contexts, environmentally, socially and politically with respect to effective and efficient use of energy to achieve competitive advantage in terms energy-cost saving strategy, and reduction to carbon emission/footprints, recyclability, biodegradability, and minimal impact to the environment.

3. The non-compliance to environmental issues, climate change indicators, efficiency related computer technologies, gave rise to the green computing agenda with respect to long term benefits and return on investment.

4. The need to evaluate the benefits and impact of investment on green computing within business, industrial and socio-economic domain, informatics driven climate change and environmental energy consumptions were the focus of global academic and practitioners debates for few years. These claims will remain viable and evidence based research within the United Nation and challenges for World leaders including USA, United Kingdom, China and India whose nations are seen as greatest energy consumers globally and signatories to Kyoto agreement.

5. The need for organisations both business and industrial sectors to make good use of energy efficiency programmes and cost savings as ways of reinvesting on staff and creating employment is necessary during global economic crises and recession. The green agenda supports the UN, World Bank, UNDP, OECD indicators for good practice

and involvement of users to recognise the importance of energy efficiency and cost saving in day to day business operations. It is obvious that computers are responsible for the energy waste of most organisations, especially when left on overnight.

6. The use of strategic models such as 'night watchman' developed by the Greentrac and alternative mechanisms developed by ie limited, as means of energy monitoring and control will enable organisations to save £37/ computer per year using the Carbon Trust model and the cost savings may be reduced to £10/computer per year if the computer is switched off overnight. The concept can be factored in when organisations with 1000 staff and each having their own desktop at work as such approach may result into hugh savings financially and in terms of reinvestment or reward on the staff team.

7. The use of auto devices such as 'watchman' has become necessary in terms of efficient use of energy, cost savings and reduction of carbon footprint for sustainable environment. The return on investment (ROI) as computational finance model may restore organisations with hugh energy wastage without thinking of cost, environmental impact and carbon footprint/ emissions.

8. The carbon penalty may apply to those organisations without appropriate intervention mechanisms and policies to address reduction in carbon footprints, environmental impact including recying, realisable energy models.

9. The work ahead of researchers and practitioners remains how to make green computing sustainable for the purpose of achieving excellence in energy efficiency and usage, environmental consideration, energy re-use and virtual usability.

5. Energy Saving Program Methods

The work habits of computer users and businesses can be modified to minimize adverse impact on the global environment. Here are some steps that can be taken:

1. Computer virtualization is the process of running two or more logical computer systems on one set of physical hardware. Virtualization is one of the most effective tools for more cost-effective, greener-energy efficient computing where each server is divided into multiple virtual machines that run different applications and in this way companies can increase their server utilization rates. With virtualization, a system administrator could combine several physical systems into virtual machines on one single, powerful system, thereby unplugging the original hardware and reducing power and cooling consumption. Several commercial companies and open-source projects now offer software packages to enable a transition to virtual computing. Intel Corporation and AMD have also built proprietary virtualization enhancements CPU products, in order to facilitate virtualized computing.

2. The Advanced Configuration and Power Interface (ACPI), an open industry standard, allows an operating system to directly control the power saving aspects of its underlying hardware. This allows a system to automatically turn off components such as monitors and hard drives after set periods of inactivity. In addition, a system may hibernate, where most components (including the CPU and the system RAM) are turned off. ACPI is a successor to an earlier Intel-Microsoft standard called Advanced Power Management, which allows a computer's BIOS to control power management functions.

3. Setting the Power Options of computer to switch to sleep mode when it's not active is a good practice. We can find the power options settings in PC's Control Panel. It enables PC's to go to stand-by mode and turn off the monitor when the PC is idle for a few minutes.

4. Some programs allow the user to manually adjust the voltages supplied to the CPU, which reduces both the amount of heat produced and electricity consumed. This process is called undervolting. Some CPUs can automatically undervolt.

5. More-efficient processors are another critical energy-saving element, as Intel, Advanced Micro Devices, and Sun Microsystems all have adopted the green religion.

6. Several personal computer vendors (e.g., Everex, Linutop, Systemax, Zonbu and OLPC) prefer low-power PCs. These systems provide minimal hardware peripherals and low performance processors, which makes them impractical for applications that require a lot of processing power such as computer gaming and video production. A low-power PCs is usually much smaller than traditional desktop. The limited capacity for upgrades, low performance and proprietary may lead to shorter lifespans and greater difficulty in repair.

7. Older laptops may provide similar performance with low power consumption. Reusing second-hand laptops may be an even more energy and material efficient alternative to such systems.

8. It is better to do computer-related tasks during contiguous, intensive blocks of time, leaving hardware off at other times.

9. Flat panel monitors use less energy than traditional CRT monitors. Avoidance of the use of screen savers contribute to energy savings by allowing a monitor to enter in stand-by mode.

10. Smaller form factor (e.g. 2.5 inch) hard disk drives often consume less power than physically larger drives. Unlike hard disk drives, solid-state drives store data in flash memory or DRAM. With no moving parts, power consumption may be reduced somewhat for low capacity flash based devices.

11. Print only what we need and use of recycled content paper whenever possible is another good practice. Most printers today have a two-sided printing option which can dramatically reduce paper consumption. Recycled used ink and toner cartridges may also be used.

12. It is important to design computers which can be powered with low power obtained from nonconventional energy sources like solar energy, pedaling a bike, turning a hand-crank etc.

13. Buy a good quality computer with Energy star. Always observe the power consumption.

14. Do not keep the UPS always switched on. Switch on the UPS only when the computer is using. If you are using the computer for one or two hours daily, that is enough for charging the battery. This prevents overcharging of the battery and reduces the electricity cost.

15. Energy efficient display options include:

¢ No video card or use of shared terminal, shared thin client, or desktop sharing software if display required.

¢ Use motherboard video output - typically low 3D performance and low power.

¢ Reuse of older video card that uses little power; many of which do not require heat-sinks or fans.

6.   Regulations and industry initiatives

6.1 Government

Many governmental agencies abroad have continued to implement standards and regulations that encourage green computing. The Energy Star program was revised in October 2006 to include stricter efficiency requirements for computer equipment, along with a tiered ranking system for approved products.

There are currently 26 US States that have established state-wide recycling programs for obsolete computers and consumer electronics equipment. The statutes either impose a fee for each unit sold at retail (Advance Recovery Fee model), or require the manufacturers to reclaim the equipment at disposal (Producer Responsibility model).

In 2008, a report published in the UK by the Department for Communities and Local Government, quantified that the potential carbon savings from increasing the usage of online public service delivery were significantly in excess of the negative impact of extra IT server capacity.

6.2   Industry

The Green Electronics Council offers the Electronic Products Environmental Assessment Tool (EPEAT) to assist in the purchase of "green" computing systems. The Council evaluates computing equipment on 28 criteria that measure a product's efficiency and sustainability attributes.

The Green Grid is a global consortium dedicated to advancing energy efficiency in data centers and business computing ecosystems. It was founded in February 2007 by several key companies in the industry - AMD, APC, Dell, HP, IBM, Intel, Microsoft, Rackable Systems, SprayCool, Sun Microsystems and VMware. The Green Grid has since grown to hundreds of members, including end users and government

organizations, all focused on improving data center efficiency.

Climate Savers Computing Initiative (CSCI) is an effort to reduce the electric power consumption of PCs in active and inactive states. The CSCI provides a catalog of green products from it's member organizations, and information for reducing PC power consumption. It was started on 12 June 2007. The name stems from the World Wildlife Fund's Climate Savers program, which was launched in 1999. The WWF is also a member of the Computing Initiative.

7.   Gartner Group

Gartner has identified the "Top 10 Strategic Technologies for 2008," and is urging IT executives to think about the risk of not implementing each one. One of the Strategic Technologies is Green IT. Gartner analysts David Cearley and Carl Claunch reviewed the list during May 2008 at the Gartner Symposium/ITxpo in Orlando, Florida. Here's a summary of Green IT:

This one is taking on a bigger role for many reasons, including an increased awareness of environmental danger; concern about power bills; regulatory requirements; government procurement rules; and a sense that corporations should embrace social responsibility.

Chip designers have realized that lowering per-core performance by 20% actually cuts power usage in half, so adding cores can improve chip performance and efficiency, but IT is still responsible for 2% of all carbon releases, and it's coming from many sources. "Fast memory is getting to be a surprisingly high energy consuming item," Claunch said.

One of the next steps is taking the power-saving features of mobile devices such as phones and laptops and bringing them to more computing platforms. "We've been confronting the power problem on mobile devices for a long time because of those pesky batteries," he said. "We

can take those learnings and put them into servers. In the future, we'll have servers that will go to sleep if they're not being used.

"Power-guzzling hardware is just the "tip of a melting iceberg" of a green agenda that CIOs and IT suppliers cannot ignore. Cutting costs is the biggest incentive for CIOs to "think and act green", analysts explained at the Gartner Symposium/ITxpo in Cannes. Large companies that ignore the green issues could see energy costs quadruple from 4% to 8% of IT budget up to 16% to 32% within five years.

It's essential that CIOs must make short and long-term plans to tackle power consumption inside and outside the data center. This means taking a fresh look at lifecycle management to find ways to minimize the impact of IT on the environment. IT heads must also put pressure on IT suppliers to employ green practices. "CIOs need to ask suppliers and service providers about their activities to reduce greenhouse emissions and their broader environmental policies," says Rakesh Kumar, research vice-president at Gartner.

8. Top 10 reasons to Green IT

As business ramps up for 2008, sustainability is top of mind for IT managers. It is now a major focus for organizations, and executives are considering how it pays, how it doesn't and where it counts to make changes. In 2007, many discovered that sustainable practices can strengthen their reputation, improve employee morale, deliver cost savings, and benefit the environment. Where do you begin and what is a logical, easy first step? Reducing PC energy waste. Below are Kevin Klustner's President and CEO, Verdiem top 10 reasons why greening the IT department is an important starting point toward sustainability. The number-one reason is, of course, the bottom line.

1. It saves money (a lot of money): PC power management software can cut energy costs by $20-60 dollars per PC per PC, which can translate to six- and seven-figure annual savings for large enterprises. For many organizations, this can mean a 5-15 percent reduction in overall, organization-wide energy consumption.

2. It's the right thing to do: 15 PCs can generate as much carbon emissions as a mid-size car each year. Implementing effective PC power management strategies in your enterprise provides a way for your business to do its part in helping the environment.

3. It's not easy being not green: In recent years, news coverage has exposed deep holes in many company sustainability initiatives, raising concerns about high cost infrastructure changes and the validity of overseas carbon offset programs. Replacing office equipment can be time- and cost-intensive. But making your existing equipment more energy-efficient is a fast and easy process that pays off within months, and makes it difficult being not green.

4. Sustained growth requires sustainable operations: The average PC consumes 588 kilowatt-hours of electricity per year, and wastes almost 400 kWh of that by running at full-power when not in use. Putting a computer in sleep mode during inactive times can cut energy use on average 60-70 percent and up to 90 percent in aggressive scenarios. As your company grows and as demands on your IT and PC networks increase, getting control over energy use will become an important advantage.

5. Attract and retain customers: According to reporting from Verdiem's current customers, enterprises can cut PC carbon emission by as much as 440 pounds per year per PC. For large enterprises, this can literally mean savings of thousands of tons of carbon each year, simply by managing PC power consumption.

6. Inspire employees: Employees feel a deep sense of pride working in organizations that do their part for the environment. When your employees know their computers are using less than half the power they used to, with no impact on productivity, they'll know they personally are helping to reduce the company's carbon footprint.

7. Improved reputation and brand value: According to the BBMG Conscious Consumer Report, the vast majority of Americans not only expect business leaders and marketers to provide environmentally-friendly products, but they're adamant that those "green friendly" claims are backed up with legitimate practices. Investing in a strong sustainability program (which can be led with Green IT) and communicating the value to your customers and stakeholders can do wonders for your reputation and brand.

8. Be a cost-savings and sustainability hero for your organization. Every year, enterprises waste nearly $4 billion powering devices that are not. in use. Curb these expenses and the excess carbon emissions through the introduction of power management ideas and you'll become a hero for your organization on both fronts: sustainability and cost-savings.

9. Lower exposure to energy prices: Energy sales are expected to grow 50 percent worldwide by 2030. By reducing the amount of power required to operate your business, you'll mitigate risk from factors well outside of your control.

10. Energy-efficient IT is high performance IT: IT equipment can account for nine percent of all energy consumed by businesses- the third-largest source of power for the commercial sector. Putting power management policies in place is the easiest way to control power consumption across your network.

9. Techniques / tips for encouraging greener IT practices by Scottish Environment Protection Agency

The Scottish Environment Protection Agency offers the following green IT tips:

1. Switch off your monitor every time you are away from your desk for a few minutes. Change the settings to automatically switch off monitors and/or shut down when not in use.

2. Shut down your PC every time you are away from your desk for more than a couple of hours.

3. Avoid printing long e-mails. Rather save the message/attachments.

4. Instead of printing a web page, bookmark it or save the page.

5. Consider changing the margin sizes, especially on drafts. Reducing the point size of your text may save lots of paper.

6. Proof the document on screen before printing. Print only the page(s) that you need and not the whole document. Check if your printer can print double sided.

7. Re-use paper that's already printed on one side by manually feeding it into printers for draft documents.

8. Switch the printer off when not in use. Recycle all ink toner cartridges.

9. Re-use old paper for notepads.

10. Conclusion

Green computing also called Green IT describes the environmentally responsible and efficient use of computers and related resources. Green IT starts with manufacturers producing environmentally friendly products and encouraging IT departments to consider more friendly options like virtualization, power

management and proper recycling and disposal habits.

The combination of the rising cost of energy and the global environmental debate are converging to create a green consciousness in IT.

The density of IT equipment has increased dramatically over the past 10 years and IT is more power hungry. Chips are running at faster and hotter rates. The main motivation to start "greening" IT operations appears to be to reduce the energy bill. IT represents a double jeopardy. It is not only the power required running IT equipment, but the power needed cooling it too.

Many governments worldwide have initiated energy-management programs, such as Energy Star, an international standard for energy-efficient electronic equipment that was created by the United States Environmental Protection Agency in 1992 and has now been adopted by several other countries. Energy Star reduces the amount of energy consumed by a product by automatically switching it into "sleep" mode when not in use or reducing the amount of power used by a product when in "standby" mode. Surprisingly, standby "leaking," the electricity consumed by appliances when they are switched off, can represent as much as 12 percent of a typical household's electricity consumption.

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Design and implementation of Boolean algebra Experiments Using Virtual Intelligent SoltLab

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Abstract

In this research paper we have formulated how experiments on Boolean algebra are performed using the concept of virtual Soft laboratory. A Boolean law constructed using the basic gates and observed actual outputs. Virtual SoftLab help us to create results using visual display. Virtual SoftLab evaluates the De Morgan's Theorem and other Boolean laws. Software for conducting the experimentations in Boolean laws has been developed which helps students to perform and practice the experiments. A Boolean algebra experiments provides a pictorial method of evaluating the formulas. The Boolean laws possess some reduction properties which have useful applications in modern electronics. In this paper we have designed the software that can observe the results. This will help students in understanding working of logic gates.

Keywords

Virtual, SoftLab, Boolean Laws

1. WHAT IS SOFTLAB

Electronics devices and the lack of resources make us unable to perform experiments, especially when they involve sophisticated instruments [1]. Web-based and video-based courses address the issue of teaching to some extent. Conducting joint experiments by two participating institution and also sharing costly resources has always been a challenge. With the present day internet and computer technologies the above limitations can no more hamper students and researchers in enhancing their skill and knowledge [2].

The SoftLab philosophy challenges us to link the physical laboratory experiment with its theoretical simulation model within a unified and interactive environment. The goal for each instance of a SoftLab laboratory is to create a software environment where experimental research, simulation and education coexist and interact with each other. As part of the Softlab project, we are investigating the issues involved in the design and development of SoftLab Model for Electronics, Computer science and engineering. This paper describes how the SoftLab philosophy was used to design and implements.

The Virtual SoftLab force us to address the challenge of solving experiments. Such systems require a wide range of expertise plus a flexible and diverse array of equipment. The SoftLab framework should provide the infrastructure and facilities that serve the needs for basic research.

The basic facilities include with virtual SoftLab:

- High-performance graphics processors to support scientific visualization, and multimedia facilities.

- Software that allows application researchers to make full use of these facilities to evaluates their experiments without any risk.

- Virtual laboratories that provide scientists with a full range of functionality, both for experimental activities and for the mathematical modeling and simulation of the experimental processes.

The laboratory presents an ideal environment in which to accept and meet the challenges of computational science and engineering. Issues that must be addressed include mathematical software, electronic prototyping, geometric modeling, parallel algorithms, databases, software engineering, and computer systems. This facility is use for research in electronics, computer science and engineering Department.

In order to support the various activities that take place in an physical laboratory, scientists must be able to use the virtual laboratory to

- perform physical experiments by interacting with and controlling remote instruments,

- simulate physical experiments through computer modeling of the experimental process,

- compare physical and simulated data by playing back recorded experiments, and

- Train scientists to understand the physical experiment, the computational model of the experiment, and the relationships between them.

A choice of these four scenarios is available to scientists after they have selected their virtual laboratory at the SoftLab gateway. The graphical interface which is then presented to the user is a software representation of the physical laboratory. Each important physical device is present, in particular, all instruments and equipment used during the experimental process must have a visual representation in the virtual laboratory.

In the virtual experimentation scenario, scientists will set up the virtual instruments and experimental process just as in the physical scenario. Afterwards, the physical setup is transformed to the input required for the computational model. Additionally, parameters that are strictly numerical will be specified via special interfaces, and an expert system will be on hand to query for process characteristics or computational parameters. During the processing of the computational code, the virtual instruments will receive intermediate results so that they can be animated to show the progression of the simulation process. Results can be visualized exactly as in the physical case. The simulated experiment may also be saved to the experiment database. Here, too, the input configuration and output results will be used to define the experiment in the database. Since the physical and simulated experiments now reside together, computations on their associated data can easily be done for comparison or analysis.

Virtual SoftLab can benefit thousands of students and professors to learn difficult experiments. The "Virtual laboratory" will bridge physical distance and availability of resources. Today it is possible to design good experiments among students for better learning.

Virtual Soft Lab that provides following benefits for Teachers

- Visual experiments for your lectures.

- Homework for students.

- Virtual laboratory exercises.

- Opportunities for independent exploration for your highly motivated students.

- Animated visualization for your struggling students.

  Virtual Soft Lab that provides following benefits for Students

- Experiment with electronics component safely and independently

- Supplement classroom exercises to improve understanding with electronics devices.

- Visual classroom laboratories in your own home.

1.1 Virtual SoftLab USERS

Virtual SoftLab Can used by

- Colleges to perform practical using SoftLab

- Institutes teach the student with different practical based concept.

- Research student perform their experiments with different devices.

- Students can read and perform their task in classroom.

Virtual Labs would helpful to students at the graduate level, postgraduate level as well as to research scholars. This would help them in learning basic and advanced concepts through Virtual Intelligent SoftLab experimentation. This system provides a complete Learning Management system around the virtual Labs where the students can learn, observe and research the various tools. Video-lectures, animated demonstrations and self evaluation program available in future. This system also shares costly equipment and resources with visual effects. The functionality provided by this problem solving environment will therefore be:

- Collect the experimental data in real time.

- Provide visualization of the experiments.

- Control the experiment.

- Input the experimental data to the computational model.

- Control the computational model and visualize the numerical simulation solution

SoftLab is such a flexible laboratory environment. Its goal is to simulate a laboratory space having a well-equipped storeroom of instruments and a variety of materials. Using SoftLab a student may be guided by an instructor to perform an experiment, or the student might also conceive of one on his own. The student may choose a substance to study, take out the instruments he needs, connect them together, make his measurements, and record and plot his results. The computer screen is the laboratory room. The experimental possibilities open to the student certainly are limited by the ability of the developers to maximize flexibility in a practicable way. Algorithms implemented so far have achieved the desired flexibility, and SoftLab has been well received.

The SoftLab philosophy challenges us to link the physical laboratory experiment with its theoretical simulation model within a unified and interactive environment. The goal for each instance of a SoftLab laboratory is to create a software environment where experimental research, simulation and education coexist and interact with each other in a seamless manner

Once this problem has been solved for a particular scientific environment, the design of the virtual laboratory can begin. In order to support the various activities that take place in an physical laboratory, scientists must be able to use the virtual laboratory to

- perform physical experiments by interacting with and controlling remote instruments,

- simulate physical experiments through computer modeling of the experimental process,

2. BOOLEAN ALGEBRA

Boolean algebra, as developed in 1854 by George Boole. Boolean algebra deals with the values 0 and 1. These can be thought of as two integers, or as the truth values false and true respectively. In either case they are called bits or binary digits, in contrast to the decimal digits 0 through 9.

Digital logic is the application of the Boolean algebra of 0 and 1 to electronic hardware consisting of logic gates connected to form a circuit diagram. Each gate implements a Boolean operation, and is depicted schematically by a shape indicating the operation. The shapes associated with the gates for conjunction (AND-gates), disjunction (OR-gates), and complements (inverters) are as follows

Fig-1: Basic Logic Gates
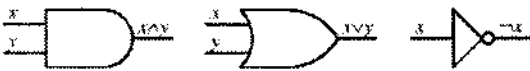
The lines on the left of each gate represent input wires or ports. The value of the input is represented by a voltage on the lead. For so-called "active-high" logic 0 is represented by a voltage close to zero or "ground" while 1 is represented by a voltage close to the supply voltage; active-low reverses this. The line on the right of each gate represents the output port, which normally follows the same voltage conventions as the input ports.

If we complement all ports on every gate, and interchange AND-gates and OR-gates, as in Figure-2 below, we end up with the same operations as we started with, illustrating both De Morgan's laws and the Duality Principle. Note that we did not need to change the triangle part of the inverter, illustrating self-duality for complement.

Fig-2 : De Morgan Equivalents

The set {0,1} and its Boolean operations as treated above can be understood as the special case of bit vectors of length one, which by the identification of bit vectors with subsets can also be understood as the two subsets of a one-element set. We call this the protypical Boolean algebra, justified by the following observation

T1 : **Commutative Law**

(a) $A + B = B + A$

(b) $A B = B A$

T2 : **Associate Law**

(a) $(A + B) + C = A + (B + C)$

(b) $(A B) C = A (B C)$

T3 : **Distributive Law**

(a) $A (B + C) = A B + A C$

(b) $A + (B C) = (A + B) (A + C)$

T4 : **Identity Law**

(a) $A + A = A$

(b) $A A = A$

T5 : **Redundancy Law**

(a) $A + A B = A$

(b) $A (A + B) = A$

T6 : **De Morgan's Theorem**

(a) $\overline{(A + B)} = \overline{A}\ \overline{B}$

(b) $\overline{(A B)} = \overline{A} + \overline{B}$

T7 : **(a) $0 + A = A$**

(b) $0 A = 0$ T8 : (a) $1 + A = 1$

(b) $1 A = A$

T9 : (a) $\overline{A} + A = 1$

(b) $\overline{A} A = 0$

T10 : (a) $A + \overline{A} B = A + B$

(b) $A (\overline{A} + B) = A B$

Table 1: Boolean Laws

Boolean algebra is a deductive mathematical system closed over the values zero and one (false and true). A binary operator "∘" defined over this set of values accepts a pair of Boolean inputs and produces a single Boolean value. For example, the Boolean AND operator accepts two Boolean inputs and produces a single Boolean output (the logical AND of the two inputs).

3. TOOLS & TECHNOLOGY

Visual Basic is a third generation event-driven programming language and integrated development environment from Microsoft for its COM programming model. VB is also considered as relatively easy to learn and use programming language, because of its graphical features. Visual Basic was derived from BASIC and enables use of graphics user interface, access to database and creation of ActiveX controls and objects. A programmer can put together the component provided with Visual Basic itself to develop an application. The language not only allows programmers to create simple GUI applications, but can also develop complex applications. Programming in VB is a combination of visually arranging Component or control on a form, specifying attributes and actions of those components. Visual Basic can create executables (EXE files), ActiveX control or DLL files, but is primarily used to develop Windows applications. The beauty of this model is that it does not require the Database to manage data [5].

4. BOOLEAN ALGEBRA VIRTUAL MODEL

We have constructed the programs in 'VB' such that all the blocks in the model can be fully visualized on the screen. This model can demonstrate the activities of Boolean algebra visually. Inputs accepted throw software and virtual output will observe on screen. In an experiment we can provide different input values and observe output. This model provide circuit connection facility to user to made connection properly otherwise the result not generated. Boolean use only two inputs called 1 or 0 and evaluate output in Binary outputs

4.1 ALGORITHM

Following steps required for Boolean Model

Step 1. Consider the Boolean Law

Step 2. Select Basic Gate such as AND, OR,

NOT

Step 3 Made connection.

Step 4 Verify the Connection

Step 5. Set Inputs and observed Outputs

4.2 DEVELOPMENT

For developing the concepts of Boolean algebra based on simulation technique. Boolean Laws implementation required virtual AND, OR, NOT gates and observe the concerned outputs. The following connection steps and implementation steps required to perform operations. Visual Basic used to develop the Virtual SoftLab and MS-Access Database used to store the data in database. The variable maps for Boolean algebra is shown in figure in fig-3, fig-4 and fig-5 shown below (Fig 3,4,5)
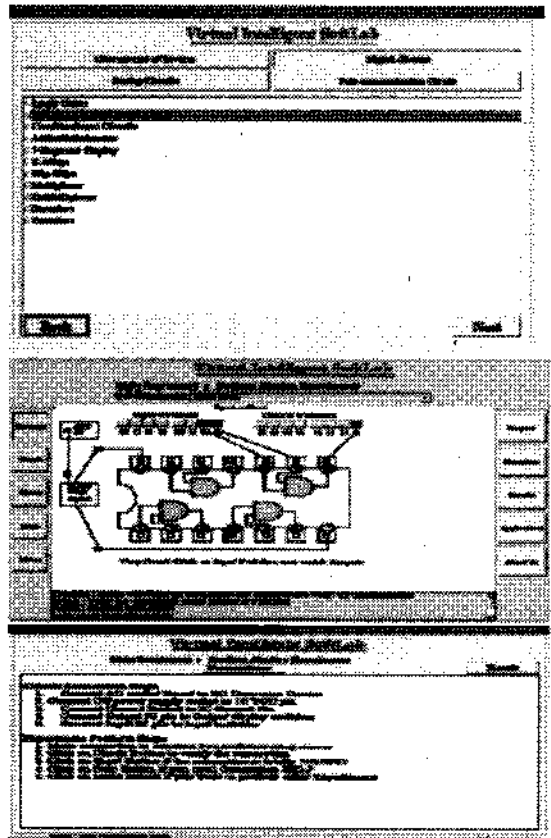
4.3 IMPLEMENTATIONS

Once the Virtual SoftLab is ready then we implement the circuits using then following steps. The Circuit Connection Steps are

1. Connect AC socket Board to DC Converter Device

2. Connect DC power supply socket to IC VCC pin

3. Connect Ground Socket to IC Ground Pin

4. Connect Output IC pin to Output display switches

5. Connect Input IC pin to Input switches

Experiment Implementation Steps are

1. Made connection to selection two switches using mouse

2. Click on Check Button to verify the connection

3. Click on Reset Button if the connection is totally WRONG

4. Click on Help Button if you need Connection HELP

5. Click on Menu Button if you want to perform other Experiments

4.4 RESULTS

Virtual outputs are totally animated with the combination of software and observed actual outputs virtually.

5 CONCLUSIONS

SoftLab will help Electronics, Computer Science and Engineering department students to perform and practice experiments to improve their understanding of the subject. Virtual Labs is designed in such a way that it's made more effective and realistic by providing virtual inputs and product virtual outputs. For the 'touch and feel' part, the students can possibly visit an actual laboratory.

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An Analytical Study of the Tragic Vision of Life in Ernest Miller Hemingway

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Abstract

Ernest Miller Hemingway, as a result of his incessant exposure to the grim realities of life, has affirmed his indomitable authority as a champion of sensations both in his personal life and also in his fictional works. This attachment towards the hard realities of life enables him to search for the ultimate truth. It is true that he never revels in mere sensations; on the contrary, he prefers to go even beyond that and explore the fundamental reality of human experience. In fact Hemingway has projected this vision of human predicament in his novels and short stories. His tragic sense, accordingly, becomes "the weightiest factor in his craft". A tragedy entails immense faith in life. An atheist fails to personify such a vision, as life for him is disgusting and degraded in all its manifestations. The basic ingredient of a tragedy is the thorough faith in life that life is worth living. A tragedy never invokes hopelessness but a sense of delight, and "is an affirmation of faith in life, a declaration that if God is not in his Heaven, then at least man is in his world". The significance of individual effort is undervalued in a world where God plays a vital role. For a mastery over tragedy, man has to rely on his own spiritual potentials.

Hemingway's preoccupation with bullfights, prizefights, piercing bullets and his confrontation with varied sights of horror and ruthlessness kindled in him and also in his protagonists a thirst for violence. His illustrious life has been conditioned by the traumatic experience, which he experienced in and outside the battlefield. Being so sensitive, he feels dejected and even a night's sleep is denied to him. Hemingway had experienced the varied misfortunes of life at close quarters that all his later principles emanate from his bitter experiences; his tragic vision is, therefore, an outcome of his perceptions. Hemingway firmly believes that life is basically tragic in nature. This awareness of the tragic sense of life is reflected in Hemingway's answer to an old lady who expresses her fears about the risks involved in a man's life. Hemingway says, "It is indeed, Madame, and but few survive it. It is a hard trade

and the grave is at the end of it". In this broad universe, man has to discipline a unique personality with the purpose of accepting the ultimate truth. There is no solution for his misery, no curative for his crippled self, no help for suffering, nor any constructive certitude: in fact, "no remedy for anything in life", except death. Death alone "is a sovereign remedy for all misfortunes" and the false panacea guaranteed by religion is only sarcasm of man's courage.

Death alone, according to Hemingway, is the perfect finish of all stories if they intend to exemplify honestly the varied experiences of life. All fictions, "if continued far enough, end in death, and he is no true story-teller who would keep that from you". Whatever be the plot-modifications, the fact is that if "two people love each other can be no happy end to it". Reacting

to Hemingway's response to the old lady about death being a sovereign remedy, William Campbell points it out to Turner: "They haven't got a cure for anything".

Ernest Hemingway has instilled his concept of the tragic vision of life into the entire corpus of his works. Nick Adams, a prototype of Hemingway himself, exhibits young Hemingway's tragic vision of life at a very tender and sensitive age when he is incapable of grasping the reality of life. There exists a kind of sequence in Nick Adam's growth from childhood to adolescence, from adolescence to youth and, later, his steady maturity. The account of Nick's debut into the world of individual, a world of misery and bloodshed has been portrayed in the first of the seven Nick Adam stories in In Our Time. Nick is frightened when he witnesses the agonizing scene of the wailing Indian squaw and her self-amputated husband. Nick's father, foreseeing the psychic impact of the shocking incident on Nick, longs to keep him away with this advice: "Take Nick out of the Shanty, George", doctor said. "There was no need of that. Nick, standing in the door of the kitchen, had a good view of the upper bunk when his father, the lamp in one hand, tipped the Indian's head back".

Nick is being acquainted with factuality, the agony and violence of birth and death. Nick's helplessness to accept the scenes of horror comes to light when he witnesses the dreadful scene. On query, Nick's father tells him that they are going to the Indian Camp to visit "a sick lady". The shocked and disappointed Nick realizes why he was asked to keep away from the scene of reality by his father. The protagonists in Hemingway's fiction are supposed to play vital roles in the central drama of life and this special concern with life functions in the fiction as "an expectancy versus fulfillment complex". That is what exactly occurs to Nick when he recognizes his father to be erring, and the "sick lady" as the target of the frightful operation.

Nick's attitude towards life is further worsened when he associates himself with the critical situations of life in stories like The Doctor and the Doctor's Wife and The End of Something. When the former narrative deals with the untold miseries and horrors associated with evacuation, the latter talks about shooting Austrians to death. The unhealthy relationship between Dick Boulton and her husband makes Dick think of separating himself from the maternal bonds. Such an unholy relationship, Dick believes, stands as a impediment between him and the knowledge of reality. Again, Nick's impression of an ideal father, which had already been questioned on account of his messing up the operation, is further affected by his alleged insincerity in the affair of stolen logs. It weakens Nick's faith in his father.

After this unhappy relationship with his parents, Nick is found in the story The Killers, wherein, he undergoes a transition from adolescence into manhood. Nick informs Anderson well in advance about the alleged assault by two gangsters named A1 and Max. Since all suggestions of escape are tried and found futile, Anderson opts to remain indifferent to the grim reality of death. This unconcerned attitude towards death is the consequence of his bitter experiences with the hard realities of life. Nick, disillusioned and shocked with Anderson's stoical acceptance of death, decides to run away from the town. The depressed Nick runs away from the world of atrocity and is again found in another story The Battler. Nick fails to get any solace and protection in the new found world; on the contrary, he meets with Ad Francis, a notorious prize-fighter.

The incessant exposure of Nick Adams to the world of violence and wars brightens his tragic vision of life. Nick Adams is portrayed in one of the stories in In Our Time as a crippled war veteran who strives to ascertain his own identity with Rinaldi in a new world, where there is no war and violence. Nick's illusion of immortality

is shattered when he is severely hit in the spine. This experience draws him more close to the reality of life and death. Wounds "which do extensive bone and nerve damage are not good for writers nor anybody else".

A Hemingway character is always presented as a victim of physical and psychic disorders. Jolted by his earlier confrontation with death, the Hemingway hero cultivates schizoid dispositions. In A Way You'll Never Be Nick confesses to Captain Paravicini that though he is recuperated from the physical wounds, he finds it difficult to sleep "without a light of some sort". Nick prefers to keep mum about his traumatic experience, because the very memory of it disillusions him. When he is asked about the trauma, Nick tells him: "If you are interested in scars, I can show you some very interesting ones but I would rather talk about grasshoppers". Nick's maturing journey of life has been completely ruined by the bitter memories of his childhood days in both and outside the battlefield.

Another crisis, which the Hemingway protagonist often confronts with, in the broad social framework, is that of understanding. Kreb meets with such a catastrophe in Soldier's Home. Kreb, like Nick Adams, has not been properly understood and appreciated by the members of his family. In fact, Kreb himself finds it difficult to readjust with the changed scenario as he had been "badly, sickeningly frightened all the time", but no effort has been made by anyone to recognize the fact. Kreb's father remains neutral, his mother fails to measure the perception of her son and his two young sisters praise him as a hero. Kreb, due to his bitter experiences in the warfront, becomes so apathetic towards the society. The unresponsive atmosphere at home is equally responsible for Kreb's aversion towards community life like marriage and love. Kreb dissociates himself from all social commitments and refused to get employed. Thus, in the broad sense, he represents all the wounded soldiers and their psychic problems.

The reckless war spares nobody. Corresponding to the psychic problems of the wounded soldiers, the civilians, who are the victims of the same assault, wander in search of peace and security. The old man, who goes late at night to the Spanish Café in A Clean Well-Lighted Place, is in search of peace and security represented by light. He finds solace in liquor and hesitates to vacate the café. The middle-aged waiter, who understands the old man, interprets it to the young waiter who hastens to close down the café and rush back to his wife. After giving company to the old man, the middle-aged waiter makes a confession to the young one that he too is one of those who would prefer to stay late at the café. He is with "all those who do not want to go to bed. With all those who need a light for the night". Like the old man, Hemingway, after the traumatic experience, relies on the soothing effect of light and makes the middle aged waiter elucidate through his own experience, the tragic vision of life:

What did he fear? It was not fear or dread. It was a nothing that he knew too well. It was all a nothing and a man was nothing too. It was only that and light was all it needed and a certain cleanliness and order. Some lived in it and never felt it but he knew it all was nada y pues nada y nada y pues nada.

The effect of nada is so strong that even wealth cannot relieve the victim from the strains of nothingness.

Ernest Hemingway, without any reservations, has conveyed his tragic vision of life in these short stories. The Hemingway protagonist becomes aware of the futility of life when he struggles for consolation and security, on account of his war wounds, in the established conventions of home and parental care. But, as a grown up man, his struggle becomes more critical. Since religion fails to impart the desired comfort to the disillusioned protagonists, Hemingway shifts to his own ideals and adopts experience as the most reliable guide.

Ernest Hemingway has epitomized the dominant mood of the post-war in his novel The Sun Also Rises. The major protagonists in the novel represent Hemingway's tragic vision of life. The novel exemplifies the helplessness of Jake Barnes, a crippled Hemingway hero, who desperately strives to consummate his affection with an equally indifferent woman, Lady Brett Ashley. The physical wound is so severe that he is permanently cut off from the very idea of enjoying sex. But the physical disability does not prevent him from enjoying sex psychologically. The tragic vision of life becomes so intense in the novel when Brett is betrayed by Jake in-spite of her earnest urge for sex. One night Brett tells Jake that she is made sexually sick on account of his physical disability. This sense of emptiness and futility is the crux of Hemingway's intense tragic vision of life. Jake Barnes, like the wounded protagonists in the earlier war-stories, develops symptoms of insomnia when he extinguishes the lamp in a desperate attempt to sleep. Though Jake is aware of his physical impotence to appease his own sexual urge, he picks up Georgette, the café-girl, out of a vague romantic notion. On another occasion, Jake Barnes warns Robert Cohn when the latter plans to leave Paris and enjoy the healthy atmosphere of South America. "You can't get away from yourself by moving from one place to another. There is nothing to that" (p.11)

Time is significant factor in man's life that man cannot avert or postpone the happening of things according to his whims and fancies. Nothing is permanent and all that man likes or does is senseless.

Ernest Hemingway's tragic vision of life is again dominant in A farewell to Arms. Torrential rain, the sign of disaster, falls in A farewell to Arms and devastates the happy Areadia of Frederic and Catherine. A harried sense of the movement of troops is shown right at the very beginning of the novel. It is followed by a description of dust, a symbol of disaster, raised by their feet: "The trunks of the trees too were dusty and the leaves

fell early that year and we saw the troops marching along the road and the dust rising and leaves, falling and the soldiers marching and afterwards the road bare and white except for the leaves" (p.3)

Ernest Hemingway, in the initial stage of the novel, exhibits a rather depressing turn of events and the gradual progression of plot eventually leads to catastrophic finish. Utter disillusionment in life induces Frederic Henry to lead a reckless life. He squanders his valuable time in all sorts of merriments like spending nights in smoky cafes, sleeping with all sorts of women and drinking all sorts of wine, but none of them offers him any relief. The war certainly flares up; Frederic is crippled and is forced to withdraw into the world of love and affirmation guaranteed by Catherine Barkley. Frederic is acquainted with the hollowness of honoured institutions, the errors of soldiers, expressionless war cries and the utter emptiness of the whole efforts. When Frederic is hospitalized in Milan, he hears Catherine say, "Life isn't hard to manage when you've nothing to lose" 9p.12). But, Catherine too becomes a victim of the ruthless war. She seems to have developed a stoic resignation; when she loses her lover in the encounter, she recognizes life to be a cheerless game. Frederic, who struggles to discover new dimensions to life after the traumatic experience in the warfront, plays an altogether different game. Catherine has been able to discover new order and sense in life under the loving care of Frederic. But she is equally afraid of the evil forces working against her and her fiancé.

Frederic Henry philosophizes the futility of life on earth that whether you resort to liquor and sex, or quit the front and move to the hills of Switzerland for security and peace, you cannot get rid of the mental strains, because you are "trapped biologically" (p.178). Life is basically tragic in nature that man cannot escape from the clutches of death.

Ernest Hemingway has communicated his

perception of the tragic vision of life through the heart-rending parable of ants. The master craftsman has narrated a terrible story of human suffering and insecurity in The Old Man at the Bridge. The old man, a victim of the Fascist aggression, has been forced to leave his homeland. He is only concerned about the future of his pets. Frederic's worry about the death of Catherine is quite corresponding to the old man's worry about the death of his pets. The old man has been compelled to renounce his goats and birds as Frederic abandons his Catherine in the hospital and walks away in the rain. Hemingway has used rain as a symbol of misfortune throughout the novel.

Apart from the pettiness of human effort and the unyielding nature of fate, Hemingway specifies another important truth. Hemingway firmly believes that man endures not necessarily when he is alone; he endures just in the presence of those who, either "do not even notice him, or if they do are unaware of his ordeal and of the gallantry with which he endures it". Frederic Henry, during Catherine's Cesarian, stays restlessly in an empty hall, where he beholds two nurses rushing to the operation theatre:

"They're going to do a Caesarian". The other one laughed,

"We're just in time. Aren't we lucky? p.335).

Since Frederic has become so apathetic towards reality, he refuses to witness dreadful scenes anymore. Instead of witnessing the horrible scene of operation, he rushes to the nearby café for supper when it is raining. The people in the café are involved in gossiping, playing cards, drinking liquor, quite unaware of one whose world of love will soon come to an end. They are absolutely ignorant of Frederic's inner conflicts. Both Catherine and Frederic represent Hemingway's acute tragic vision of life. They are compelled to suffer for no fault of their own and are "silhouetted against the flame-stre-asked blackness of war, of a collapsing world, of nada", the inner story being "the quest for meaning and

certitude in a world that seems to offer nothing of the sort". In the broader perspective of Hemingway's tragic vision of life, the story of Frederic and Catherine, therefore, deals with the predicament of human tragedy in terms of love and war.

Ernest Hemingway's tragic vision of life acquires a new dimension in For Whom the Bell Tolls. The novel is stuffed with tragic overtones. Robert Jordan, the main protagonist in the novel has shown indomitable fortitude and fidelity towards the noble cause for which he has been assigned. Nobody is spared from the bitter experiences of war. Even the courageous and resolute protagonists are profoundly haunted by a sense of depression and cynicism. Everybody is worried about the future of the Republican cause. General Golz has been appointed as the Managing Director of the bridge-blowing operation.

General Golz is a Russian as Jordan is an American and the remark to "those people" certainly points to the Spaniards, the self-assured people who are temperamentally ill equipped to be trained. Pablo bluntly questions Jordan: "What right have you, a foreigner, to come to me and tell me what I must do?" (p.15) Such an argument only strengthens the immediacy of the forthcoming catastrophe. Hemingway has portrayed Pablo, the guerrilla veteran, as an embodiment of acute depression. Pablo, the ardent supporter of the Republican cause, has assaulted the posts of Fascists and slaughtered them ruthlessly. At length Pablo becomes aware of the worthlessness of his crusade; because he believes that the Fascists are more powerful and well-equipped in war and its strategies than the Republicans. Such a thought has made Pablo cheerless and disillusioned. The Republicans may seek the help from El Sordo and his men and become victorious in blowing up the bridge, but they will not become successful in leading a very peaceful life. Robert Jordan, who had thought of living in Madrid after the strategic operation, falls down from his horse and breaks

the leg, Jordan waits for death while giving cover to his retreating companions. Thus, Jordan's strong desire to lead a peaceful life has come to an end. With utter disillusionment he says that, "The world is a fine place and worth the fighting for and I hate very much to leave it" (p.467).

The ultimate truth, anyhow, forces him to forsake all hopes for life and wait instead for catastrophe. The novel exhibits, in addition to Robert Jordan's agonizing expressions, the heartbreaking portraits of Pablo and Anselmo. The conflicting struggle between the outer and inner self of Pablo is, indeed the very fabric of tragedy and Hemingway has projected this encounter with acute sharpness. Thus, Ernest Hemingway has given a new twist to his acute tragic vision of life through Robert Jordan, a prototype of Hemingway himself, and other protagonists in the novel.

Like all celebrated works of art, The Old Man and the Sea is a mirror wherein every man discerns a personal likeness. Santiago, a prototype of Ernest Hemingway, represents an elevated and tragic individualism proclaiming what an individual can perform in an indifferent world. The Old Man and the Sea is the culminating expression of Ernest Hemingway's much popularized tragic vision of life. Santiago has been given Homeric proportions throughout The Old Man and the Sea. Though Santiago is "a strange old man" (p.10), he is both sturdy and sensitive in all the ways of his vocation. Soon after harpooning the big marlin, Santiago struggles to overpower the fish with Homeric competence and fortitude, revealing "What a man can do and what a man endures" (p.57). Further, when he is haunted by the sharks, he takes a solemn vow to "fight them until I die" (p.1040, because he realizes that "man is not made for defeat.......A man can be destroyed but not defeated" (p.93).

Santiago, after harpooning the great marlin, becomes friendly with the birds and other creatures and with whom he establishes a cordial kinship. He shares with them his joys, worries and anxieties throughout his voyage and such a fellow feeling has enabled him to think, "no man was ever alone on the sea" (p.52).

Santiago begins to experience strong affection for the great marlin that he himself hooks and finishes off. He catches the big marlin not alone for material pleasures but even more for his pride and his profession. The great marlin, unlike other fish, which Santiago harpoons, is an incarnation of the Holy Spirit. And when the great marlin is given a spiritual identity, Santiago begins to develop both sympathy and honour for the marlin. At last the old man is convinced that there cannot be any mastery for either in the equal encounter between them, that the circumstances which have brought them together have made them one. Though he finishes off the great marlin, he begins to consider him as his equal and his brother.

Apart from the heroic individualism of the old man's encounter with the big marlin and his struggle against the sharks, there is yet another dimension in the old man's experience, which gives a fresh impetus to his tragic vision of life. After finishing off the great marlin, Santiago becomes conscious of the unpardonable sin into which men automatically fall by sailing far out beyond their reach, beyond their true place in life. Though the old man succeeds to overpower the great marlin, he begins to experience bitter loneliness and a sense of guiltiness for the manner in which he has betrayed him. After killing the marlin, the old man neither feels any pride of fulfilment nor any sense of superiority. On the contrary, he feels pity for the inhuman act of betrayal, and utters; 'I am only better than him through trickery", he reflects, "and he meant me no harm" (p.89).

The old man is duly punished for going far out into the sea and harpooning and killing the marlin. He sails "beyond all people. Beyond all people in the world" (p.43). The sharks haunt Santiago. And the sharks are the direct outcome

of the old man's bitter act of killing the great marlin. Thus, in conquering the great marlin, Santiago sets in motion a series of unpleasant events, which deprive him of having the big marlin whom he has come to love and with whom he identifies himself totally. Out of utter guiltiness, Santiago begins to feel regret and remorse, "I am sorry that I killed the fish......(p.93), he thinks, and he talks to himself that "You did not kill the fish only to keep alive and to sell for food......you killed him for pride and because you are a fisherman" (p.94-95). When the sharks have torn away half of the big fish, the old man again talks to his brother in the sea: "Half -fish', he said. Fish that you were. I am sorry that I went far out. I ruined us both" (p.104)

Santiago's perception of what he has carried out is echoed in his confessions to the great marlin, and this perception and its implications are highlighted allegorically throughout the novel. Manolin, the young boy, keeps up Santiago's confidence and aspiration and also takes care of the food, and Perico, the wine shop owner, offers him newspapers so that he can read about baseball. Hemingway's tragic vision of life achieves a new dimension when Santiago, soon after harpooning the big fish, prays earnestly and often that the boy were with him.

Ernest Hemingway's tragic vision of life becomes more poignant and forceful in the novel when the sharks take away much of the flesh from the great marlin. Santiago's consciousness of his relationship to his companions and to the young boy deepens as his boat comes closer to his home:

I cannot be too far out now, he thought, I hope no one has been too worried. There is only the boy to worry, of course. But I am sure he would have confidence. Many of the older fishermen will worry. Many others too, he thought. I live in a good town (p.103-104) Eventually, when Santiago wakes up in his hovel and speaks with Manolin, he observes "how pleasant it was to have someone to talk to instead of speaking only

to himself and to the sea" (p.112). This time Santiago acknowledges without any resistance the boy's insistence on returning to his boat, and he speaks no more about going far out alone.

Unaware of the old man's untold miseries, a party of the tourists who, sitting at the Terrace Hotel, observe Santiago with the huge-tailed and long-spined marlin. During the ensuing discussion, a lady asks the waiter about the long bone of the big fish that was "now just garbage waiting to go out with the tide", and he replies "Eshark" (p.114) trying to convince what had happened to the fish. It is followed by a lively discussion between her and her male associate:

I didn't know sharks had such handsome, beautifully formed

Tails". "I didn't either", her male companion said (p.114).

The tragic undercurrent is once again very much alive when Hemingway says: "Up the road, in his shack, the old man was sleeping again. He was still sleeping on his face and the boy was sitting by him watching him. The old man was dreaming about the lions" (p. 114)

The scene is charged with sentiments occasioned by the yawning gulf between the shattered Santiago who won and lost his prize and the indifferent spectators for whom the life and death battle of the old man is insignificant. The indifferent response of the people deepens the agony of the old man's lonely suffering, though it succeeds in evoking the reader's sympathy. The Hemingwayan protagonists, therefore, "are not dumb oxen chewing their cuds at the door of the slaughter house, but gallant men enduring their suffering with grace in a cold empty universe". In fact, Santiago is Hemingway himself in disguise. Santiago's story, parallel to the agonizing accounts of other prominent protagonists, has been universally interpreted as a symbolic representation of Ernest Hemingway's tragic vision of life.

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A Study of the Cultural Nostalgia in Jumpa Lahiri's the namesake, 'When Mr. Pirzada came to Dine 'A Temporary Matter and Once in a Lifetime'

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Abstract

Jhumpa Lahiri, the Pulitzer Prize winner of the year 2000, is a fabulous story teller with a refreshingly well defined outlook. Being an immigrant herself, she experienced the cultural disorientation faced by migrants across the globe. Ever since the abolishment of slavery in the world, people have been forsaking their home land and settling abroad for better prospects and improved living conditions. The world becomes so compressed today in consequence of unrestrained rush of immigrants across the universe. It is often observed that the immigrant's culture is always at clash with the culture of the alien land irrespective of the purpose for which the immigrant has come to the new land. Lahiri's fiction throws light on the predicaments of the immigrants in the hostile land, yearnings for the motherland and the poignant humiliation too.

Born to Bengali parents in London and brought up in America, Lahiri herself has undergone the torment of making an identity in the new world. Regarding the experience of immigrants in America, she says, "For me, it was always a question of allegiance, of choice I wanted to please my parents and meet the expectations of my American peers, and the expectations I placed on myself to fit into American Society. It's a classic case of divided identity, but depending on the degree to which the immigrants in question are willing to assimilate, the conflict is more or less pronounced. My parents were fearful and suspicious of America and American culture when I was growing up. Maintaining ties to India, and preserving Indian traditions in America, meant a lot to them. They're more at home now, but it's always an issue and they will always feel like, and be treated as, foreigners here........... As a young child, I felt that the Indian part of me was unacknowledged, and therefore somehow negated, by my American environment, and vice versa. I felt that I led two very lives". Many a time, the new world with all its cultural diversity is alien to her; she feels neither emotional nor spiritual attachment with the new world. The sweet memories of the homeland bother her very often and she depends on them for her gloomy existence in the new world.

Lahiri's fictional world comprises of India and America and institutes a special Indo-American cultural bond in the Modern situation. The central idea of her fiction is the predicament of the Indian immigrant who finds his customs always at clash with the customs of the alien land, in which he has come to seek better fortunes. In Lahiri's view, the immigrant by moving away from the accustomed culture to embrace the culture of the new land paves way for psychic degeneration. The immigrant should uphold and protect the cultural heritage of the motherland and should not deviate from it under any

circumstances. Throughout her fiction, we perceive that the central characters, as they move away from their original culture, suffer very much at the moral, spiritual and physical level.

An outstanding International best seller, "The Namesake' is Lahiri's debut novel. In it she unveils vividly the themes of cultural nostalgia and struggle for identity in a foreign land as in her collection of short stories "Interpreter of Maladies". "The Namesake" is the multigenerational episode of cultural dilemmas of a Hindu Bengali family settled in the U.S.A. Here Jhumpa Lahiri skilfully analyzes the intricacies of the immigrant's experience in a civilization culturally indistinct and the conflicts of assimilation in a foreign land where one should never have a sense of belongingness. In the novel, she reasserts the problems that are well known to her-cultural disorientation, the strife for integration, the mismatch of civilizations, the complex ties between generations and the motherland. In an interview with Jeremy Brown, Jhumpa Lahiri admits, "It's what my world is, and what I've always been aware of. My parents came from Calcutta. They arrived in Cambridge, much like the parents in my novel. And I found myself sort of caught between the world of my parents and the world they had left behind and still cling to, and also the world that surrounded me at school and everywhere else, as soon as I set foot out the door. So I've not ever been aware of that division in my life, and I wanted to write about that in the book".

Isolation is one of the crucial dilemmas faced by the immigrants in their preferred new nation. In the novel 'The Namesake', the protagonists Ashoke Ganguli and Ashima Ganguli are often haunted by a sense of loneliness. An engineer by profession, Ashoke adapts more easily than his wife to the new surroundings. In the very beginning of the novel "The Namesake", we find Ashima Ganguli striving to make an aromatic Indian dish from American items-Rice Krispies and Planters peanuts- but "as usual, there's

something missing". Ashima tries her level best to follow the food patterns and life style of Calcutta in Cambridge to preserve the Indian ways of living and too often yearns for her family in Calcutta.

When Ashima was in Boston, her discomfort grows day by day. She finds nothing appealing which gives life to her starving existence. She gets nostalgic about what she has forsaken in Calcutta and spends most of her time alone in their apartment. She feels emotionally disoriented, having lost her own identity in the American way of life. As the prodigal son in the Book of Job, she anticipates the activities going on in her father's comfortable home, her relatives and the memorable moments she has spent with them. She reads Bengali books and magazines which she has carried with her. However, the most shocking experience for her is "motherhood in a foreign land....... so far from home, unmonitored and unobserved by those she loved......without a single grandparent or parent or uncle or aunt at her side and to raise a child in a country where she is related to no one, where she knows so little, where life seems so tentative and spare" (06). Ever since her arrival in Cambridge, eighteen months have been elapsed; but "nothing feels normal to Ashima" (05). She is not worried about the pain, which she is sure, she will somehow overcome. She is worried about motherland, which is totally new to her. According to Dubey, "The immigrant experience is complicated as a sensitive immigrant finds himself or herself perpetually at a transit station fraught with memories of the original home which are struggling with the realities of the new world". Even after the birth of her first child 'Gogol', she feels strongly the anguish of leaving her native beloved Bengal and plans to return to India. But somehow she lingers there for the sake of Ashoke Ganguli.

It is a strange phenomenon that an immigrant picks up the skill to live in solitude even in the most bizarre atmosphere. Just like any other member of the migrated community, Ashima

also learns to live lonely and to stand on her own. Ashima prefers to stay back in Massachusitts when her husband receives a research grant and moves to Ohio as an Assistant Professor. Gradually, life becomes more drastic and more distressing for her. In such a terrific atmosphere, the memories of her parent's home refresh and stimulate her from within. Though the West bewilders her immensely she favours "to keep to herself" (10).

The expatriate community strives hard to impart customs and traditions to their children in order to preserve their homeland's cultural heritage. Ashima and Ashoke teach their children Bengali language and literature. They make the children familiar with the Bengali customs and food items. Lahiri's own experience acts as a mirror to Gogol's experience. Jhumpa Lahiri's remarks about immigrant life are prudent. "Every weekend, it seems, there is a new home to go to, a new couple or young family to meet", she says of the young couple living in Cambridge, "They all come from Calcutta, and for this reason alone they are friends". The migrant Bengali families meet on various events like the 'rice and name' rites of their children, their birthdays, marriages, deaths and Pujas. They hold the Bengali parties of imparting their culture to their children in the foreign land. In fact, their "beliefs, traditions, customs, behaviours and values along with their possessions and belongings are carried to new places".

`Even though the migrants struggle hard to safeguard their ethnic civilization, they cannot do that as the culture of the new country overpowers them. Lahiri has said, "The question of identity is always a difficult one, but especially for those who are culturally displaced, as immigrants are.......who grow up in two worlds simultaneously". Their children adapt more easily to the new culture than they expect. Initially, Ashoke does not feel the need to celebrate Christmas. But as the children insist, they learn the new custom and practice it at home. Their children are more drawn towards the American ways of life than Indian culture. Though they are made to sit in Pujas and other Bengali festivals wearing traditional attire, the children prefer American dishes to Bengali food. At last, the parents submit to the children's tastes.

Gogol, like any second generation Indian American tries to emulate the Western parents and also tries to avoid everything which relates him to India. He cannot abide by the things which his parents tell him and their Indian way of life has little significance on him. He cannot understand his parents' attachment to India and he hates going to India every now and then, to deal with a heritage he does not understand. Naturally, he takes conscious efforts to move away from the Indian culture, a way of life he is not sure of.

In his adolescence, Ashoke's grandfather had presented him a collection of short stories by Nikolai Gogol, a Russian novelist with the words "Read all the Russians, and then reread them. They will never fail you" (12). Later in life, Ashoke is saved from a terrible train tragedy in India, only because he was awake and was reading Russian novels of Nikolai Gogol; Ashoke and Ashima think that 'Gogol' is the perfect name for their first born child in memory of the miraculous escape. But for Gogol, who is ready to leave behind Indian culture, the name sounds like an American name. In a crucial scene in the novel, Ashoke gives his son a volume of Nikolai Gogol's short stories and tries to convince him of the book's relevance in his own life. Gogol, a completely Americanized teenager, is unresponsive as he listens. Lahiri unfolds the mood of Gogol in the following lines: "Though there are only inches between them, for an instant his father is a stranger, a man who has kept a secret, has survived a tragedy; a man whose past he does not fully know. A man who is vulnerable, who has suffered in an inconceivable way. He imagines his father, in his twenties as Gogol is now, sitting in a train as Gogol had just been, reading a story, and then

suddenly killed. He struggles to picture the West Bengal countryside he has seen on only a few occasions, his father's mangled body, among hundreds of dead ones, being carried on a stretcher, past a twisted length of maroon compartments. Against instinct he tries to imagine life without his father, a world in which his father does not exist" (123). Such exposing moments provide the tale its emotional power.

Americanized children seldom obey their parents as they live in a totally different culture. Gogol becomes a smart American architect, goes to Yale and dates one girl after another like a typical American. His parents are worried when he maintains an affair with a girl named 'Ruth' as they have seen marriages with American girls fail. But Gogol replies, "Marriage is last thing on his mind" (17). Ashima is greatly worried about her children's ways of life. As her children do not reach home even on holidays, she feels, "She has given birth to vagabonds" (167). She is greatly saddened at "her children's independence, their need to keep their distance from her, is something she will never understand" (166).

Gogol, like his American comrades, drinks, smokes pot and maintains relationship with American girls. He even learns to distance himself from the memories of his girlfriends. He becomes a typical American which his parents never imagined him to be. Gradually, his parents do not understand him too. It is his father's death which acts as a turning point in his life. His mother is so shocked at her husband's unexpected death that she never mentions her husband's name after his death. Since her husband died in Cleveland with no one beside him, she would say, "He was teaching me how to live alone" (183). Gogol finds himself in a perplexed situation, having led the life without a sense of purpose. His relationship with Maxine cannot help him in overcoming his grief as it is mentioned in the novel "a few months after his father's death, he stepped out of Maxine's life for good" (188). He tries to redefine his identity

in the world. He looks back at the Indian culture which he has deserted earlier. In order to please his mother, he marries a Bengali childhood friend, Moushumi Mazoomdar. Soon, the marriage also ends in disaster as he finds it difficult to balance the Indian culture with the American culture. He feels as if he does not belong to both the countries as Jhumpa Lahiri has told of herself in Newsweek "that I am somehow illegitimate in both cultures. A true Indian doesn't accept me as an Indian and a true American doesn't accept me as an American". Jhumpa Lahiri has said of 'The Namesake', "America is a real presence in the book; the characters must struggle and come to terms with what it means to live here, to be brought up here to belong and not belong here".

Gogol, having undergone great emotional collapse because of his dual identity is a totally dejected, lonely man with no aim in life. He does not know how to manage things after his dear father's death, wife's renunciation and his mother's going back to India. Towards the end of the novel, we see Gogol beginning to read 'The Overcoat', the novel by Nikolai Gogol for the first time in his life. It is the novel which his father had presented to him on his birthday. He accumulates some inner strength and stands up on his own to some extent. It is only when he turns to his own heritage that he gets some inner peace which enables him to survive in the new land. As his identity is cast down from the memories of Indian culture, it will have a permanent impact on him.

The novel is an elaborate and deeply felt story of cultural alienation and loss of identity. Jhumpa Lahiri, by means of the character Gogol, portrays the predicament of a second generation migrant Indian. The novel describes in detail the cultural nostalgia experienced by migrant Indians in trying to adapt themselves into the new culture, preserving their own cultural heritage.

Jhumpa Lahiri's collection of short stories

"Interpreter of Maladies" with the subtitle "Stories of Bengal, Boston and Beyond" also handles the burning issues of cultural diversity and nostalgia of the immigrants. Lahiri's first story in the volume "A Temporary Matter" deals with the story of Indian American couple Shukumar and Shoba. Though they have American identity, they behave like Indians very often. They are unable to forget their Indian roots. The tale opens up in Boston. Shoba cannot reconcile with the fact that her husband Shukumar was away for a paper presentation when her first baby was born. Just like any other Indian woman, she expects her husband to comfort her at the time of delivery. When she came back home after delivery, she began to avoid her husband. Though they lived under the same roof, gradually both became masters at evading each other. Usually the power cut from eight to nine in the evening concurred with their meal time. The fond memories of India used to rush into Shoba's mind. She recollected that in India, when there was power failure, they would do something like narrating stories, reciting poems, singing songs or cracking jokes. Then she thought, "How about telling each other something we've never told before?" (13).

One day, during the usual power cut, they found themselves talking with each other, which they never did otherwise. Also they made love in the darkness which they avoided for many months. At night she sobbed with grief muttering his name. The next day she told Shukumar that she was "preparing a life without him" (21). She might have got influenced by the American culture which surrounded her.

Before the birth of the child Shoba had requested the doctor not to reveal the sex of the child as she had wanted to keep it a secret. Shukumar then told her that when the baby was born, he hurried with eagerness from Baltimore and was staying outside the labour room. He had reached early "to their baby and to hold him before they cremated him" (22). As if in a trance, he continued, "Our baby was a boy. His skin was more red than brown. He had black hair on his head. He weighed almost five pounds. His fingers were curled shut, just like yours in the night" (22). It was a big surprise to Shoba. She stared at him with great relief. Her husband had seized her son until a nurse took him for burial. He thought that he would never reveal these things to Shoba for he wanted to keep them confidential. Both wept for the mis-understandings that grew between them. Anyway, the temporary matter-the power cut removed the deep barrier between them, nourishing them with strong emotional attachment.

The marriage of Shoba and Shukumar did not end up in divorce because both shared common Indian values. Indian couples take care to protect their marriages, even though it means making so many adjustments in their lives. Since both Shoba and Shukumar belong to Bengal, Indian heritage follows them even though they have long been Americanized. In India, opposite to the West, those who separate from their marriages are not comfortable socially or emotionally. In India as Nila Das has observed, "it is believed that individuals as well as familial and social relationships are lived to the full when men and women inter-subjectively relate to one another in a shared socio-cultural space" (54). Thus, in Lahiri's fiction, characters are saved only when they return to their own cultural identity.

In Lahiri's story "When Mr.Pirzada Came to Dine", we are introduced to the life of an Americanized Indian family and their intellectual companion from Pakistan, Mr.Pirzada. Lilia, a ten year old girl born in Boston narrates the whole episode. As Lilia lives in a comfortable world far away from Pakistan, she is not able to comprehend the grave matters which rock Pakistan like the Partition issues of India and Pakistan, the communal unrest in Pakistan and the absconding of refugees. Most of the time Lilia's mother is seen busy preparing food for the family and their learned friend from East Pakistan, Mr.Pirzada. Though they live in

America, encircled by the new culture, they are very much eager to know things which occur in their native countries. They are overwhelmed by nostalgic feelings which relate them to their own cultures.

Mr.Pirzada, a man full of enthusiasm makes colourful the monotonous life of Indian families. Mr.Pirzada, a lecturer in Botany who has come to the US on research programme is a very lively man. Mr.Pirzada's wife and seven daughters reside in his three storey building in Dacca.

All of a sudden, Lilia takes note of the great unrest in her family when the Civil War emerges in Pakistan in 1971. Mr.Pirzada would express great regard for the members of his family whom he had left behind in Dacca. He makes it a habit to watch television for hours with Dacca time set on it. When the evening news was displayed, Lilia expresses, "I saw tanks rolling through dusty streets, and fallen buildings, and forests of unfamiliar trees into which East Pakistan refugees had fled, seeking safety over the Indian boarder" (31). Mr.Pirzada would watch all these still with emotion like that of a caged deer. Mr.Pirzada and Lilia's father would discuss the protocol adopted by the Army General Yahya Khan for a long time. Sensing the situation, Lilia prays to God for the protection of Mr.Pirzada's wife and children the first time in her life. With the passage of time, Lilia's as well as Pirzada's eagerness increases. When she learns that Dacca has been persecuted and assaulted by the Pakistan Army, she fears that in all probability the members of Mr.Pirzada's family would have been abolished from the earth. But, luckily the War is over in twelve days.

When Mr.Pirzada finishes his assignment, he hurries home with great curiosity. Then for some time, there is no response from him. Any way after a couple of months, he sends a letter and a post card narrating how he has joined with his family whom he had missed earlier. Also he expresses gratitude to the narrator's family for the generosity shown towards him. Then Lilia perceives clearly that for a person, his family and

native culture is important than anything else. An individual is always bound towards the native land, the cultural identity and the relatives, wherever the person goes. Even though the economic conditions of the home land are very poor, one should not detach oneself away from it. There is nothing as receptive as the native land.

In her recent short story "Once in a Lifetime", Lahiri introduces two families who have migrated to the United States of America in pursuit of good fortunes. Both Hema and Kaushik live with their own parents in America. The culture of Hema's family is very much different from that of Kaushik's family. Kaushik's father, Dr.Choudhari, having obtained a good job at Larsen & Toubro in Bombay, returns to India with his family. Thus, the family's returning to India is a good gesture of the immigrant family's self liberation from the new, hostile world.

Soon Kaushik's family returns to the US as Perul Mashi, Kaushik's mother, is suffering from cancer. She wants to die in the US as cancer which she has incurred is a product of her moral degeneration in postcolonial immigration. She wants to dissociate herself completely from her own native land, her basic culture.

"....................there was cancer in her (Perul Mashi's) breast, spreading through the rest of her body. That was why you had left India. It was not so much for treatment as it was to be left alone. In India people knew she was dying, and had you remained there, inevitably, friends and family would have gathered at her side in your beautiful seaside apartment, trying to shield her from something she could not escape. Your mother, not wanting to be suffocated by the attention, not wanting her parents to witness her decline, had asked your father to bring you all back to America" (73).

Lahiri's use of cancer as a symbol of psychic devaluation is very much relevant. An immigrant who rejects his own heritage and embraces the western culture is doomed to die,

as cancer which the immigrant has imbibed does not cure. Lahiri portrays Perul Mashi as a debased Indian woman who has tried to embrace the sophisticated, American ways of life. In spite of the fact that cancer is spreading through her body, she cannot give up her western ways of life. She drinks Johnnie Walker too often and smokes secretly. She is unable to leave her modern ways of life which she has inculcated from America. As she cannot accept her own culture, she is condemned to self destruction and moral disorientation. Thus, by this story, Lahiri asserts that an individual should not disconnect from the native culture.

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A Study of Stress and Anxiety Among Working and Non-Working Women

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Abstract

Health is one of the fundamental rights of every human being without distinction of race, religion political belief, economic or social condition.

However the health status of women remains precarious especially in the developing nations. We are still far from an equal status to both men and women on every social indicator. The status of women in the developing countries is still grim. More than 80% of the pregnant women in Asia and Africa suffer from nutritional anaemia and delvers babies with birth weight as low as 15 %(Africa) and 20 %(Asia). Worst to that is the fact that south Asia predominantly Bangladesh, India and Pakistan witness over half of all the maternal deaths in the world. More than one billion people mostly women are living in extreme poverty and the change in the trend makes few expert fill the onset of "Feminization of poverty" (Bassiri 1994).

In a patriarchal society where males dominate the domestic as well as the work front, a growing sense of anxiety is imperative. The social situations that make them uncertain and hesitant also make them socially anxious, 'a state of anxiety resulting from the prospect or presence of interpersonal evaluation in real or imagined social settings' (Schlenker & Leary, 1982).

The Working Women:

There has been a remarkable increase in the number of women getting out of the four-wall of the household and becoming workers in both cities and villages, according to the 1991 report of the Census Commissioner. According to the 1971 Census figure, only 13.0% of Indian women were regarded as worker in the total country's workforce. This percentage rose to 25.89 in 1981 and 28.57 in 1991 (The Hindustan Times Apr6, 1993). About 80.0% of the working women are indirectly engaged in agriculture. Only 12.0% of the total employees in central and state administrative services and public sector undertaking are women. Of the total women in the workforce in India, out of every 100 employed women, 52.59 are illiterate, 28.56 are educated up to primary and middle school, 13.78 are educated upto secondary school, and 5.07 are graduates and above. In the urban areas, out of every 100 employed women, 25.83 are illiterate, 35.49 are educated up to primary and middle school, 25.71 are educated up to secondary school, and 12.97 are graduates and above. In the rural areas, out of every 100 employed women, 88.11 are illiterate, 10.68 are educated up to primary and middle school, and 1.21 are educated above middle school.

Anxiety:

The term anxiety is usually defined as a diffuse, vague, very unpleasant feeling of fear and apprehension. The anxious individual shows combination of the symptoms like rapid heart rate, shortness of breath, diarrhea, and loss of appetite, fainting, dizziness, sweating, sleeplessness, frequent urination and tremors. All of these physical symptoms accompany fear as well as anxiety. Fear differs from anxiety

because people who have fears can easily state what they are afraid of. People who feel anxious on the other are not aware of the reasons of their fear. Anxiety has many causes and all people experience it at some time in their lives. It is normal for people to experience anxiety when faced with stressful, threatening situations but it is abnormal to feel strong, chronic anxiety is the absence of visible cause.

Anxiety is an unpleasant feeling of fear and apprehension. Normally anxiety can be useful, helping us to avoid dangerous situations, making us alert and giving us the motivation to deal with problems. However, if the feelings become too strong or go on for too long, they can stop us from doing the things we want to, making our lives miserable.

Stress:

Stress is simply a fact of nature-forces from the outside world affecting the individual. The individual responds to stress in ways that affect the individual as well as their environment. Hence, all living creatures are in a constant interchange with their surroundings (the ecosystem), both physically and behaviorally. This interplay of forces, or energy, is of course present in the relationships between all matter in the universe, whether it is living (animate) or not living (inanimate). However, there are critical differences in how different living creatures relate to their environment. These differences have far-reaching consequences for survival. Because of the overabundance of stress in our modern lives, we usually think of stress as a negative experience, but from a biological point of view, stress can be a neutral, negative, or positive experience. Stress is a feeling that's created when we react to particular events. It's the body's way of rising to a challenge and preparing to meet a tough situation with focus, strength, stamina, and heightened alertness.

The events that provoke stress are called stressors, and they cover a whole range of situations everything from outright physical danger to making a class presentation or taking a semester's worth of your toughest subject.

In general, stress is related to both external and internal factors. External factors include the physical environment, including your job, your relationships with others, your home, and all the situations, challenges, difficulties, and expectations you're confronted with on a daily basis. Internal factors determine your body's ability to respond to, and deal with, the external stress-inducing factors. Internal factors which influence your ability to handle stress include your nutritional status, overall health and fitness levels, emotional well-being, and the amount of sleep and rest you get.

Review of related studies:

Review of literature is very important part of research. It helps in recognizing the research gap and also provides information about the field that remains unexplored. From the review of literature one can gets clear idea about the subject studied previously. In this regards some previous studies are reviewed in this chapter.

Kamau, (1992), has undertaken a study to investigate the sense of security-insecurity and feeling of social-anxiety in the working class Indian women keeping their overall health into account. The sample consisted of 30 working women (Mean age = 32.6 years, S.D. + 3.13) who were teachers in the non-government junior colleges and 30 non-working women (Mean age = 33.83 years, S.D. + 3.07) who were housewives. Both the samples were randomly selected and matched on age, educational qualifications and family type.

Tanu Bajaj and Shivi Sachdeva(2004), conducted study on anxiety among working and non working women.180 female respondents was taken from urban areas of Haryana , India to conduct the study subject were divided into two groups in term of age i.e. younger (27-

36yrs) and older (37-40yrs). An equal number (i.e.90) of women were taken from each age group ;of which 45 women were working 45 women were non working. The working women were selected from three occupational sectors i.e. nurses, school teacher and bank employees (15 in each sector) results revealed that in the lower age group working women exhibited significantly higher anxiety , whereas in the higher age group non working women showed more anxiety. Overall working women exhibited slightly more anxiety than non working women but the difference was not significant.

Sahu and Misra (1995) attempted to find out the relationship between life stress and burnout. Results indicate that female teachers experienced more stress due to their family problem and conflicts related with it. While work stress is not shown to be leading to developing the feeling of stress and strain. Thus working women teachers feel more stress because of their dual responsibilities and more concerned with family as expected from females.

Methodology:

Aim of the study:

The main of the present study is to search the level of stress and anxiety among the working and non working women. The study intends to search the extent to which working and non working differ regarding anxiety and stress.

Objectives of the study:

Objectives of the present study are as follows:

- To study the level of stress between working and non working women.

- To differentiate between working and non working women with regards to their level of anxiety.

Hypotheses:

1. Working women experience significantly more stress as compared to Non-Working women.

1. Working women experience significantly high level of anxiety as compared Non-Working women

Sample:

The effective sample consisted of 50 Working women and 50 Non-Working women, selected randomly from various area of Nagpur City. The age of the subjects was ranges from 30 to 45 and all the selected subjects were from more or less similar socio economic status.

Tools:

To measure anxiety and stress level of the respondent's two different tools has been used.

Comprehensive Anxiety Test:

Comprehensive Anxiety Test was developed by A.K.P. Sinha & L.N.K. Sinha.The scale has been developed for use with adult (age range from 18 & above). The scale has 90 items to be answered in 'Yes' or 'No'.

Bisht Battery of stress scale:

BBSS was constructed and standardized by Dr Abha Rani Bisht (almora).The Battery has been designed to find out the stress. This battery contained the different thirteen scales of the stress.

Procedure of data collection:

First, the prior permission was sought from the working and non working women. Then rapport was established with the selected subjects and the aim of the study explained to them. After establishing the rapport, instruction regarding both the tools was given to the subjects. First the Anxiety Test was administered and finally Stress Scale was given to them, after solving both the test filled copies of response sheets were collected from them and scored it.

Variables:

In the present study, Working and Non-Working women have been treated as an Independent Variable, whereas level of anxiety and stress are treated as Dependent Variable.

Research Design:

Two independent group design was used Statistical Treatment of data:

Initially, the data was treated by descriptive statistics (Mean and SD) and finally, it was treated by inferential statistics (Student's 't' Test of Significance)

Result and discussion:

In the present investigation an attempt has been made to search the difference between working and non working women with regards to their stress and anxiety. In the following table the values of Mean, SD and 't' are given.

Table No 1. Showing Mean, SD and 't' value on Anxiety measure.

Classified Groups	N	Mean	SD	't' value	Level of Significance
Working women	50	35.42	10.34	6.54	Significant at .01 level
Non-Working Women	50	24.16	6.51		

(t=6.54,df=98, p<.01)

Inspection of above table shows that the differences between the means of both the groups are significant. Mean value associated with the group of working women is found to be 35.42 and corresponding SD is 10.34, where as the group of non- working women has a mean value of 24.16 with corresponding SD= 6.51. Computation of 't' value suggest that the differences between the means of both the groups are significant beyond .01 level when the df is 98. This obtained result clearly indicate that the group of working women experience comparatively more anxiety as compared to non-working women, because working women has to play two role simultaneously one is housewife and another is at work place so, while balancing both the role she has to face a lot of problems and this must be the reason behind high level of anxiety among the group of working women. Hence the hypothesis stated in this regard is accepted.

Another factor of the study was stress. Data obtained in this regard when treated by descriptive statistics i.e. Mean and Standard Deviation, reveals a noticeable difference. The Mean value obtained by the group of working women found to be 132.86 with Standard Deviation = 14.04. Whereas the Mean value associated with the group of non-working women was found to be 117.58 with corresponding SD = 16.12.

Table No.2. Showing Mean, SD and 't' value on Stress measure.

Classified Groups	N	Mean	SD	't' value	Level of Significance
Working women	50	132.86	14.04	5.5	Significant at .01 level
Non-Working Women	50	117.58	16.12		

(t=5.05,df=98, p<.01)

On the basis of merely mean differences it would not be fair to arrive at conclusion. Therefore the data was further treated by 't' test of significance. The result obtained in this regard found to be highly significant (t = 5.05, df = 98, p<.01) It clearly suggest that the differences obtained between the groups of working and non-working women are not by chance. In this case working women experience much more stress as compared to non-working women. The reason is very vivid now a day the stress has become a part of job, working women has to face many

difficulties and problems which cause stress. This result also strongly supports to the assumption of the study.

Conclusion:

High level of stress and anxiety observed among the group of working women as compared to non-working women.

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Study of the Educational Status Condition of the Caste Matang *(In reference to Akola Dist. in Maharashtra)*

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Abstract

The Caste Matang or Mang belong to the backward and scheduled caste in the states of Maharashtra Madhya Pradesh, Andhra Pradesh, Gujarat, Karnataka, Orisa and Rajasthan, 1 India. It is supposed to be be a main in the scheduled casts. It has different names in different states. In Maharashtra, it is called 'Mang or 'Matang'2 also as 'Mand-Garudi' is Karnataka3 It is called as 'Madiga' in orisa, they call it 'Mang ' 'Matang' In Div and Daman the cast is called as Minimadig. 4 Though the People belonging to Mang cast have in Andhra Pradesh, Gujarat and other parts/states of India,5 It is centralized in Maharashtra. The people of the caste are living in 35 districts of Maharashtra, namely west Maharashtra, Marathwada, Vidarbha. The people are scattered in villages and district places. It is said that the largest number of Mang cast people live in vidarbha.

The Scheduled Caste in Maharashtra includes, Mahar, Mang, Chambhar, Dhor, Holar, Besides these Castes according to the census of 1961, these are about 59 Casts included in Sheduled Casts. Amoung them Mahar are 36.12%. Chambhar are 22.66% and Mang are 32.65%. Which makes the percentage of the Scheduled Casts 89.96 in total. The remaining 56 Casts give the total of 10.4%. If thought from the majority pointing view, the Matang Caste people in Maharashtra stands at the 2nd position, 6 the first one being Mahar. The Population of Matang measured in Maharashtra in 1961 was 127006 and in 1971. It was 90.5377, while in 1981 , it became 12,11,335. There is found increase in the population of Matang Caste in the census of 1991 and the population was 16,54,190 in 2001, no knowledge of the growth in the Matang Caste is got, but can be calculated by the in the increase which could/would be 23,02,632.7

Matang is originally a Sanskrit word adopted in Marathi language.8 if got turned in Mang. According to linguistic science the word must have been a combination of two words, via

Maha-Atang, meaning galianty or awe-inspiring quality.9 Russel & Hiralal who say that Mang must be originally belonging to tribes. According to Sunanda Patwardhan (a scholar) Mahar and Mang was one and same Cast in the past which gave rise to two different casts. As many a times the word Mang-Mahar are used in some areas.10 Mang and Matang these two words used for the same Caste, make same critics to think that the tribe must be belonging to the ancient risi 'Matang' and Matangas might be the sans and progeny descending of the rise. Yet no one has reached to a single and generally accepted root of the word. The characterization of the Caste Matang-Mang are as follows.

Educational Status :

Belonging to the most do uncaste level of the society though on number two in the descending scale the Matang community was devoid of education in the past. The industrial civilization in India, in the British rule however provided some opportunity for education them. Many people in the village migrated to the cities in that period. The British rulers devoid of Caste system

in India made it possible to learn anyone of any caste in their school, meanwhile in 1852. Mahatma Jyotiba Fuley in 1906 at Pune and V.R. Shinde in 1883, Sayajirao Maharaja of Kolhapur in 1998 Chatrapati Shahu Maharaja (Kolhapur) started schools for the down Caste people with the leadership of Late Mhatma Fuley, his wife Savitribai Fule, Veer Lahauji Saive, a special school for Mahar and Matang Caste boys was opened. The first student of which was a 14 year old girl belonging to Matang Caste community Named Muktabai Salve. She wrote an essay on the conditions of the Mahar Mang people which was praised. Even today the educational status of the Matangas is worst. The literacy-rate of the year 1931 was 16% in 1961, it was 9.87%, in 1971 -16.15% while in 1981 it increased a little and had been 23.73%. Though it seems that there is rise in the literacy rate of the Matangas yet compaired to other Scheduled Caste it is no where (very little).

The aims of the study (thesis) and it importance

It is a rule that the objection of any type of study (research) are to be fixed. The objective of this study is therefore fixed before it was/is started. They are i) to know the exact state of the education in Matang Caste invilages which was done any where and ii) to search about the causes which made the Matang Caste remaining backward in the process of progress (why and how aspect) iii) After the search of the reason the measures for the education of the Matang are to be note why was there unawaranen in the minds of the Matangas about education? Knowing the nearer iv) Measures for the education and awakening of the desire for education are to be/will to be thought for we hope by searching the reasons. We can provide a programme to be executed for the educational uplift of the Matang Caste community. The study or research will be opening measures and steps for the further detail studies to know proper solution of the problem.

The Outline of the Research :

For the sake of fixing the study project the rural area of Akola Dist. Is decided to be the area of subject. The title therefore is "The study of educational status of the Matang Caste people living in the rural areas of the Akola District." On 1st July 1998 , District of Akola was divide and a new district of jurisdiction was not changed (it include the ruler areas of the newly formed Washim District also). Therefore the areas in Akola District Telhara, Murtijapur, Patur, Karanja, Mangrulpeer, Manera, Akola, Akot, Balapur, Malegaon, Washim Barshi-Takali, Risode are all the 13 tahasils of Akola District.

From these.13 tahasils 1) Akot 2) Balapur 3) Malegaon 4) Washim and 5) Resode were the 5 tahasils selected for the Mangeaste Study as a whole. From this whole area, the pilet study of the villages these district was made. The villages hanceing more population of Mangcaste people were searched for. As the unit of the study was Matang community belonging to similar religion was fixed these who did not belong to similar religion were discared (Purposive sample). Thereafter from 41 villages (as the population is low or high) another unit was decided then the 300 families were fixed from which the data/ information was collected from the family head male or female.

It was found/observed in the study (research) that the educational condition (State) of the Matang Caste people in rural areas is worse (has destined) than other scheduled caste tribes. The reasons for which were 1_ Lack of resource for income 2) Lack of capital (Money source) 3) Unsecured Jobs 4) Long lasting poor financial condition (for generations together). The teaching of Dr. Babasaheb Ambedkar to "Abandon the traditional jobs, Get educated migrate to different places" was given paid no response by the Matang Community. The Matang Caste being uneducated the people of the community did not even know a bent the

schemes of the government for the uplift of the scheduled castes. The table below shows the result of the survey.

Table No. 1

The educational State/Condition of Matang (those who answered)

Sr. No.	Literate Persons	Persons answered	Percentage
1	No one	74	24.66%
2	Men	30	10.00%
3	Women	15	05.00%
4	Children (Boys)	45	15.00%
5	Children (girls)	17	5.66%
6	All are Literat	08	2.67%
7	Boys & girls	65	21.68%
8	Men & Boys	40	13.33%
9	Women & girls	06	02.00%
	Total	**300**	**100%**

The table above shows the literacy rate in the Matang Caste boys and girls ratio is (45+17+65) in all 42.33 (127). There is no member in the family who is literate category showed 24.66 (74) where the boys and girls ratio 23.33 (70) the women and girls in the family percentage is 10.66 (32) and all are literate category is just 2.67 (8) the least one. This was the response received.

Studying the table above, one can draw a conclusion that the percentage of literacy in the boys and girls in the Matang Caste is increased. Though it is low compared to other scheduled class castes, it has been increased in last 10 years. It is increasing in the children category. It is because of the facilities provided by government like afternoon meals, scholarships and other. The tendency of educating their children is growing among the youth of the Matang Cast community. The adult men and women have a very low literacy percentage. The women and girls too are devoid of education, so the literacy rate is very low. They have yearning desire for education but all their strength is utilized in earning a tread

for a day. They have been devoid of very fundamental needs because of poverty. Even then among the 300 persons who answered in the survey, there had been 42.34% who (127) have desire for learning. The literate and literate parents both show longing for education. When their desire and longing for their children's education was learnt we got a hopeful result, which is shown in the following table.

Opinion of the Parents about the education of their children.

Sr. No.	Opinion about Education	The Number of People answered	Percentage
1	Primary, Higher Primary & Middle School	15	5%
2	Higher Primary	70	23.33%
3	Graduation	89	29.67%
4	Post Graduation	85	28.33%
5	According to their will	34	11.33%
6	No need of education	07	02.34%
	Total	**300**	**100%**

The matang caste community has become sufficiently aware about the education of their children now-a-days. In this study survey 69.33% (208) parents wished that their children should get educated which is a silver lining in their life, which can lead to the total uplift gradually.

In this study, the information about the facilities afforded to the matang caste were searched for we saw that 75.67% (227) people, (who answered) did not know about any such facility. There who know about it, felt that the facilities given to the Matang Caste were insufficient in the ratio of their population. Therefore the policies are not distributed in Matang community. In effect the educationally, financially and even politically they face deficiency, which has made their life worst.

Conclusion :

There is no creation of the educational background in Matang Caste Community. The head of the family is literate, so no guiding force for education is seen. The condition of women and girls is worst than anything else. The caste community has to face poverty literacy, insecurity and due to it in some eases there is tendency towards begging. Their daily needs are not fulfilled. No urge for education as empty stomach can't think of education. The community is grasped by traditions like begging during the of eclipse, blind-faith and black-magic etc. The community is always subject to exploitation and so the caste community is thrown out of society day by day.

Suggestions :

The truth found by the educational survey and research team have some important suggestive should remedies can which be thought about. They are

1. The main reason of the depression and explanation of the Matang - Caste - Community is lack of education and more over the lack of desire for education. Therefore the urge for education should be awakened in their minds, letting them made know about the facilities of education such as job orientation and smooth life. The government should make special efforts to compel education to all children and also giving/afford good jobs to educated Matang youth.(Men and Women)

2. The scheme for adult-education should be made villages.

3. At the village, tahasil and district level there should be established ashram schools, hostels, for living and learning. The dress educational material & other means should be provided (free) with no charges.

4. The parents should be properly educated in adult school and should be provided for the education of their children.

5. Later after the survival attempts, the technical should be established on the district level where matang would get free education, so as to get jobs in their future. This temptation can encourage the parents attitude towards the education of their progeny. There should be colleges at engineering medicine, law, environmental studies fishery etc. Most important having is that government should provide 10% seats and even more package for the matang in state government.

After all Matang- Community belongs to Indian-arising. They are also respectable citizen of our country. Government and the literate social workers should pay special attention towards them and their inborn qualities should be allowed to prosper. The days and efforts are awaited.

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Impact of Challences and Opportunities of Globalization on Cotton Textile Industries in present Scenaria

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Abstract

The textile industry is in doldrums. Industry Pundits are of the Opinion that the recessionary conditions in the domestic & export market have led to the closure of the textile mills due to the failure of modernizations, rationalizations, standardizations, lack of vision on the part of mill-owners, Trade Unions, Textile policies, over-head cost escalation & frequent power cuts, "Family Oriented Management" rather than a professional approach hastened the process etc. responsible for the decline of textile industries in India. Further, most of Textile Industries are run by the politicians not only owe corers to Government but also

1.   Poor Management practices,

2.   Lack of Technology dissemination,

3.   Lack of organized marketing system and

4.   Total absence of appropriate expertise.

Further the Top management personnel in public sector as-well-as others are drawn from Administrative services behaved like birds of passage and treated the undertakings as mere transit camps.

History of Cotton Textile Industry in India:

The significance of cotton fibres as a RAW MATERIAL is most important for INDIAN COTTON TEXTILE INDUSTRY. It is not only the Mother Industry in the Country but also is a PIONEERING INDUSTRY occupying a vital place in the Indian Economy. The origin of cotton textile industry, the largest single industry of the country, dates back to 1818, when the first cotton textile mill was established of Ford Gloster, near CALCUTTA. However, Sir COWASJI DAVAR made the real beginning of cotton mill industry in 1854 in MUMBAI, with mainly Indian capital & enterprises. It was the cotton textile industry, which laid the foundation of industrialization in INDIA. Further, the Industrial revolution started in Ahmedabad as early as 1861, when Ranchhodlal Chhotalal set up the first textile mill

even before a railway line connected this city to Mumbai. By 1891, nine more mills has started functioning in the city & Ahmedabad came to be referred to as the Manchester of India by 1939, where as many as 82 dotted the landscape. The boom continued till 1968, after which a slow but steady decay set in. In those days it had become an Employment Oriented Industry. The Indian Textile Industry employs 12 lakh workers in mill sector, 55 lakh workers in decentralized power loom sector & 85 lakh workers in decentralized handloom sectors, totaling 152 lakh workers. Thus, handloom sector are next only to agriculture, which is the largest decentralized sector.

Secondly, in a daily life of human being, clothing is considered the most essential item of Modern Living. Thirdly, it provides job opportunities to

millions of people from downstream to upstream in Cotton Farming (Cotton Cultivation), Ginning, Processing, Cotton seed crushing, Manufacturing of fibers/filaments yarns, Dyes and Chemicals, Textile-Machinery, Spare-parts Manufacturer, Marketing of yarn/ cloth and Territorial activities like Transport, Banking, Insurance etc. One out of every six workers in organized industrial sector derives his livelihood from cotton textile industry alone. Besides, Textile regained the first place amongst exportable commodities, from India and Forth largest industry, which occupies an important place in the country's economy, behind Steel and Engineering in terms of contribution to the gross domestic products. It has a high weightage of over 20% in the national industrial production index. Textile exports form nearly 30% of India's total exports & is the single largest foreign exchange earner for the country. The Indian Textile Industry continues to be predominantly cotton based, with about 65% of raw materials consumed being accounted for by cotton.

Indian Cotton Textile Industry has an Agro-Base Character, its major raw material begin cotton. Raw Material as cotton-fiber accounts approximately 60 to 65% of total manufacturing cost of yarn and 40 to 50% of total manufacturing cost of cloth. Fig. 1:1 and Fig. 1:2 are developed from averages of the mills' balance sheet.

Current Status of Textile Industry in India:

Fig. 1 : 1
Approximate cost of Yarn Manufacturing

□ Raw Material □ Over Head ⊠ Power & Fuel
⊞ Salary & Wages ▥ Depreciation ▤ Store
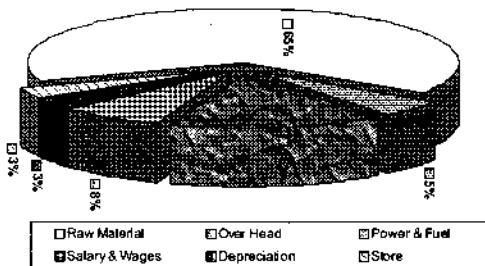
Fig. 1 : 2
Approximate cost of Cloth Manufacturing

□ Raw Material ▨ Over Head □ Power & Fuel ⊞ Salary & Wages ▥ Depreciation □ Store
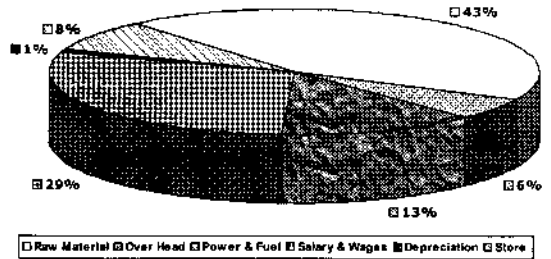
The gloomiest period of the industry was started onwards 1968. The Indian Textile Industry has been saddled with myriad problems, chiefly, the textile industry is in the grip of an unprecedented lack of modernization, irrational excise duty structure, and financial crisis due to continuous erosion of profitability leading to sever liquidity crunch over a period of two-three years. The number of closed mills increased from 209 in March 1997 to 220 in March 1998, comprising 127 spinning and 93 composite mills. Nine spinning mills and two composite mills got additionally closed during the year under review. The average capacity rendered idle due to closure of mills worked out to 5.65 million spindles, 12,035 open-end rotors, and 54,800 looms. The number of workers affected in the closed mills totaled 2,60,343.

Reason-wise analysis of closure of textile mills reveals that 119 mills were closed on account of financial crisis, 38 mills were closed due to labour problems, and 63 mills were closed due to other reasons. Of the 220 closed mills, 22 mills were belonged to The National Textile Corporation, 20 to State Textile Corporation and 23 to co-operative sector. The remaining 155 mills belonged to private sector. As per available information, 50 closed mills are under liquidation.

Of the 220 closed mills, 20 mills have been identified by the nodal agency as viable, 36 as non-viable, cases of 14 units have to be determined and cases of 150 mills are yet to be examined. Further analysis shows that 67 units

are registered with BIFR and 87 units with Reserve Bank of India as Sick Units.

An analysis of duration of closure shows that 99 units have been lying closed for more than 5 years and therefore, prospects for their resumption of working appear gloomy. Another 99 mills downed their shutters, which have been lying closed for more than one to five years. 22 mills have been lying closed for less than one year.

As already stated, at the end of July 1998, 257 textile mills were lying closed, rendering 6.36 million spindles, 20,253 rotors and 57,491 looms idle and affecting over 2,80,000 workers. As of March 2002, 295 spinning mills & 126 composite mills [Total 421 mills] were adversely affected. This number increased to 430 by April 2002. This in turn adversely affected 9.65 Crore spindles, 60,752 rotors, 71,041 looms & 3.67 Lakh workers. A large majority of mills have curtailed production, as the working of mills is turning uneconomic due to escalating cost of production, declining prices of yarns and fabrics in the wake of protracted recession in domestic and international markets. The problems of mills are getting compounded due to severe liquidity crunch arising out of banks' unwillingness to provide adequate finance since in the latter's perception the textile industry in high risk industry. In the absence of ameliorative measures, the health of most of the textile mills has been tottering, threatening their very survival. Thus, it is evident that the industry, as a whole has been slowly going down.

The India Cotton Mill's Federation (ICMF) has urged upon the ministries of finance and textile to see to it that adequate credit at reasonable rate of interest is made available post-haste to textile units. If the succor is not lent in good time, many units may be constrained to discontinue operations, affecting a large number of textile workers. It is unfortunate that textile industry which accounts for 20 per cent of industrial production and contributes almost one-third to forex earnings is left to fend for itself against adverse conditions which are not of its making. It appears the government is yet to realize the gravity of the critical situation. One only hopes that the government will initiate remedial measures before it is too late.

Secondly, Industries in our Country have been facing rough weather since the last few years, thanks to the GATT (General Agreement On Trade & Tariffs), which came into force from Jan. 1994. It has now become imperative for the Country to go in for modernization & to provide quality at minimal cost to meet international standards, through the restructuring of technological change.

Salient Features Of Fall Of Textile Industry From Grace:

Indian Textile was famous throughout the world. We have all heard of he famous Dacca- Muslin described as the 'WEB OF THE WOVEN WIND' patronized in all countries. The overseas trade at that time, without the modern speedy transport, marketing technique and sophisticate technology flourished exuberantly. But at present the Textile Industry is passing through the crises and facing many acute problems. However a closure and critical analysis of the various rigorous of Government regulatory policies measures would lead to the conclusion that Technological Change in textile industry has always been slow and hence textile industry has host of problems.

Secondly, now days, it appears that those responsible for the demolition plans should apologies and deviate from proceeding with the proposal. Moreover, merely giving flowery speeches and garlanding portraits of the departed leaders of the country. In view of the above in India, corruption appears to be eating into the vitals of Govt. under-taking industries as well as private also. This is to say industrial climate in Textile is absolutely polluted in India.

Mostly textile Industry has gone on advocism basis. And therefore time has come that textile industry must diagnosis the problems and build up public opinion for their solutions.

In conclusion it is a grim scenario facing the textile sector with following exports due to the on going global economic slowdown, stagnant domestic market, low demand for textile goods etc, leading to closure of a number of spinning & composite mills at home.

Status of Textile Industry in Abroad:

The National Cotton Council (NCC) of America's mission is to ensure the ability of all U.S. Cotton Industry Segments to compete effectively & profitably in the raw cotton, oilseed, and manufactured product markets at home and abroad. An already poor U. S. cotton business climate worsened in 2001.

Cotton prices at the farm level were hammered by a sluggish world economy, a strong dollar, China's internal cotton policy, a world glut of man-made fibres, too much World-wide textile capacity, more than enough retail counter space and over production and weak prices for alternative crops.

A healthy increase in U.S. raw cotton exports provided only mild support for prices. U.S. mill use on the other hand, experienced a pronounced downturn. U.S. textile plaint closings were the highest in any comparable time in history. U.S. mill use fell below 8 million bales, failing to get an expected & much needed boost from Caribbean Basin Trade Partnership Act Implementation.

Early in 2002, a high level NCC study committee began looking at the NCC's future role with the objective of ensuring that industry re-sources are focused on the vary highest priorities. Fortunately, NCC membership, despite an unprecedented rate of textile plaint closings and unusually low profitability in other segments, is at a historical high. The NCC worked to

improve the impact of bills on the U.S. textile industry. The attack on America that occurred on Sep. 11, 2001 and the resulting development of a coalition to fight terrorism found the NCC and the ATMI working to ensure that the Administration did not grant trade concessions to Pakistan that would further damage the U.S. textile industry. U.S. officials crafted an acceptable agreement that largely frustrated China's strategy. Despite this close cooperation, the U.S. textile industry will face new, increased competition from textile exports from China during 2002. China is now fast emerging as the new export center for Indian yarn, textile makers, and exporters. India recently became the second largest export market for U.S. cotton fibre. As well as India is among the top ten countries exporting textile products to the U.S. India's cotton textile export to China during year 2000-2001 was Rs. 3,207 million and is estimated that during next five years it would be around Rs. 5000 million. In addition, the final text reflects the efforts of many textile exporting countries to further distort rules governing international trade in textiles, despite the U.S. refusal to agree to speeding up the phase-out of U.S. quotas.

The NCC developed and initiated Cotton Counts, a consumer awareness campaign aimed at improving attitudes towards the U.S. cotton industry.

Need Of Technological And Structural Change Without Tears:

It is well known that "necessity is the mother of all inventions" and hence sound Technological Change on the basis of economic infrastructure is essential for industrial growth without tears. Experience in several countries has shown that industrial growth can be considerably hampered in the absence of an infrastructure provided ahead of its demand. At the same time industry can provide products, which directly contribute to the creation of the infrastructure and also create the demand for the use of the infrastructure. It will be readily conceded that

even if industries development is ready for a take-off, the take-off cannot really occur without the runway of a sound infrastructure.

Further, it will find the lacuna of planning, control and coordination in management. Under the reference of the above, you will find that there is no function of Production Control as well as Progress Check-up.

There are several descriptions of what the 21st century will be in terms of technology. These descriptions vary according to the perceptions and inclinations of individuals. Some say that 21st century will be a century of Biotechnology. Others say that it will be a century of new-material or new product-mix. What is clear is that the 21st century will be marked by a combination of the impact all these new technological inventions towards quality improvement and structural change.

Issues Relating To Technological Change:

It will now consider the policy issues relating to technological change or quality development in textile industry. The foremost consideration is the approach to be taken. New Technology invariably provides a challenge as well as an opportunity. It is easy to take a passive attitude and allow a series of possible distortions in the economy and workers society. On the other hand, a positive attitude of converting the challenges into an opportunity requires imaginative and sustained effort on the part of policy makers and of society as a whole. A great deal of innovation and creativity will be required.

In developing such positive policy towards the creation and expansion of a technological change, the need for an integrated approach should not be overlooked.

Firstly, the national technological change or quality development for all the textile industry in the country has to be such as to enable a progressive linkage with the international

development. Such linkage will be essential for effective foreign trade and international competitively.

Secondly, the needs of the rural society should not be ignored. The lack of technological change in rural areas should not continue to result in the vicious circle of increased urbanization. Backward areas industry Programmes should be accelerated by the provision of technological development.

Thirdly, since elements of the economic technological change are mutually substitutable and also since industrial and economic growth cannot occur without various elements of the technological change being the place it is necessary to underline that the various types of economic developments should not only grow in a balanced way and periodical but also get integrated where ever possible, thus resulting in an integrated approach to the creation and maintenance of an economic change.

Finally, the role of human resources in textile technology cannot be over emphasized, particularly in relation to producer services. The creativity of local entrepreneurs should be encouraged so that new textile technology could be harnessed to different types of uses that address the real problems of the population.

People talk of unemployment increasing if large-scale modernization or new technology takes place in the textile industry. This is however not wholly true. No doubt some labour displacement will be there but just as water will always find its own level. People will invariably find new jobs when new opportunities are created by a more profitably industry. The instinct of survival has made man face many challenges and come out right on top. When modernization/technological, structural change or any inventions take place, even as the old jobs are made redundant, there will be opportunities for creation of new ones. Technological Change or development or new technology in textile

industry is best depicted as a mountain range, with peaks of high-tech processes separated by valleys of labour-intensive tasks. Hence, again to say, the impact of balance and periodical in Technological Development or Technological and Structural change with bounded programme by maintaining structural balance amongst the organized, decentralized and unorganized sector through to cut cost, improve quality upgrade technology & changing the product mix can only be useful to arrest the present decay of textile industry without tears.

Existing Situation of Cotton, Textile, Handlooms and Powerlooms:

COTTON

Cotton is one of the major crops cultivated in India and it accounts for more than 73% of the total fibre consumption in the spinning mills and more than 58% of the total fibre consumption in the textile sector. The production of cotton has risen from 30 Lakh bales in 1950-51 to an all-time high of 177.90 Lakh bales (170 Kg. Each) in 1996-97. The area under cultivation has risen substantially from 58.91 Lakh hectares in 1950-51 to 93.87 Lakh hectares in 1998-99. The average yield per hectare has risen from 88Kg in 1950-51 to 372 Kg in 2003-2004. However, it is still below the world average of about 580 Kg/hectare because 65 percent of the area under cotton cultivation in rainfed.

TEXTILES

It contributes about 14% of the value addition in the manufacturing sector, 4% to the GDP and provides employment to about 35 million persons. It is estimated that together with allied agriculture sector, it would provide employment to over 91 million people by the end of Tenth Plan i.e., 2002-2007. The contribution of this industry to the gross export earnings of the country is over 20% while adding only 2% - 3% to the gross import bill of the country.

HANDLOOMS

The handloom sector provides employment to over 65 Lakh persons engaged in weaving and allied activities. The production of handloom fabrics registered more than ten-fold increase from early fifties and constitutes nearly 14% of the total cloth produced in the country contributing substantially to the export earnings.

POWERLOOMS

Production of cloth as well as generation of employment have been rapidly increasing in the powerloom sector. During 2002-2003, the production of cloth in the decentralized powerloom sector was 25,954 million Sq mt., while employment generation was 4.23 million. The corresponding figures estimated for 2003-04 are 27,945 million Sq mt. And 4.58 million respectively. The powerloom industry produces a wide variety of cloth, both grey as well as processed with intricate designs. The contribution of powerloom sector to the total cloth production of the country is to the extent of 63% during 2003-2004.

Implication:

Technological change against the Challenges & Opportunities in Cotton Textile Industry may be required for -

a) Reduction of cost by increased productivity.

b) Improvement of quality or for introduction of a new product along with modernization of machinery and equipment.

c) Change in work-load by improved work methods.

d) Redundancy of workers through automation.

e) Share of achievement due to personal attitude, management style, modern techniques etc.

f) Rationalization of structure, training of workers, researches and experimentation and the orientation of workers' attitude on one hand and installation of suitable machinery on the other.

g) Making plan or scheme by Central/State Government for redundant workers in other industries and occupations in the same locations and regions,

h) Making an attempt by the managements of Government undertaking mills or private mills to accommodate redundant workers by expansion or in another process with same retraining.

Suggestions:

Hence if all the textile industry to be made viable while facing the Challenges & Opportunities of globalization, the -

a) Balance in the development of the economic textile technology is a must.

b) New Textile Policy has not benefited either the industry or the workers and it needs urgent review and necessary modification.

c) Social Security Scheme for the effected workers as well as Rehabilitation Scheme under new policy should be implemented etc.

d) Action areas for the industry should be considered with post-haste.

e) Cotton prices to be controlled.

f) Motivate the farmers to take up modern agronomic practices.

g) To introduce high-yielding short duration varieties.

h) To increase domestic consumption, self-reliance on cotton production hinges on rapid improvement in yield per hectare.

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Mahatma Gandhi and His Struggle in South Africa

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Abstract

The concept of Satyagraha with which Gandhi revolutionized the Indian political scenario was molded to a large extent in South Africa. Satyagraha started because of The Transvaal Asiatic Law against Indians in South Africa. As per Gandhi's philosophy, holding on to the truth is the true meaning of Satyagraha. Gandhi also affirmed some rules and principles for Satyagraha such as no anger, truth including honesty, Nonviolence, respect for other religion etc. Impact of this was, Gandhi and other Satyagraha members were jailed. Indian women and children also took part in this Satyagraha. The Viceroy of India, Lord Harginge, criticized the policies of the South African government. Finally pressurized by London, negotiations commenced between South African Government and Gandhi. South African government was standing short in front of Gandhi's Satyagraha struggle. The Gandhian model offers standards and techniques for our age. Both large and small powers can benefit from the Gandhian lesson that correct relationships avoid violence and militarism, and passivity and conciliation. Gandhi's contribution to the political awakening and freedom movement in different parts of the world and adoption of nonviolence strategies help both the opposing groups respect each other's sentiments. Gandhi's South African Satyagraha struggle is not only a tactic to be used in small political struggle, but as a universal solvent for injustice and harm. He felt that it was equally applicable to large political struggle and to one-on-one interpersonal conflicts and that it should be taught to each and everyone.

Introduction:

The twenty long years that Mahatma Gandhi lived in South Africa, had a considerable influence on the formation of his political ideologies and the philosophies of his life. It was in South Africa that Gandhi's stature gradually began to gain height. His struggle and experimental activities in South Africa provided the necessary background for his subsequent emergence onto the Indian political scenario. His Satyagraha struggle emerged as a consequence of various influences that worked on him. The works of Henry David Thoreau, Leo Tolstoy, John Ruskin and Ralph Waldo, also had significant influences on his thoughts. The idea of non co-operation, as a civilian weapon to fight governmental tyranny was discussed by all these major writers, but it was Gandhi who gave practical shape to the concept. He was the first one to organize Satyagraha struggle in South Africa. For Gandhi the principle of Satyagraha entailed passive resistance and commitment to the forces of truth.

SATYAGRAHA STRUGGLE IN SOUTH AFRICA:

Satyagraha Birth:

Gandhi led a meeting on 11 September 1906, of more than 3 000 people there. All Indians were protesting against the Transvaal Asiatic Law Amendment Ordinance. The meeting created the promise, in which all Indians resolved to go to prison rather than submit to the ordinance.

The Transvaal Asiatic Law:

The Transvaal Asiatic Law Amendment Ordinance required all Asians to obey three rules:

1. Those of eight years or older had to carry passes for which they had to give their fingerprints

2. They would be segregated as to where they could live and work.

3. New Asian immigration into the Transvaal would be disallowed, even for those who had left the town when the South African War broke out in 1899 and were returning.

Satyagraha Meaning:

Satyagraha means "Holding on to truth" it is a truth force developed and successfully experimented by Gandhi. Gandhi's object is to convert, not to coerce, the wrong-doer. Satyagraha defined as cooperating with the opponent to meet a just end that the opponent is unwittingly obstructing. The opponent must be converted, at least as far as to stop obstructing the just end, for this cooperation to take place.

Satyagraha Rules:

1. Do not insult opponent

2. No anger

3. neither salute nor insult the flag of your opponent or your opponent's leaders

4. suffer the anger of the opponent

5. do not become a cause of communal quarrels

6. if anyone attempts to insult or assault your opponent, defend your opponent (non-violently) with your life

Satyagraha Principles:

1. Truth including honesty

2. Fearlessness

3. Equal respect for all religions

4. Freedom from untouchability

5. Chastity

6. Nonviolence

Impact:

In January 1908, Gandhi and other Satyagrahis were jailed. Following this a movement commenced where the Satyagrahis began to burn the certificates in a bonfire. In the month of September, Gandhi was arrested for the second time, this time sentenced for two months. The following year, saw Gandhi once again behind the bars for three months. It is pertinent to mention here that Gandhi founded a small colony by the name Tolstoy Farm, where his fellow Satyagrahis could lead a bare existence. Indian women also joined the Satyagraha struggle, as the women Satyagrahis were arrested following their march to Newcastle, several Indian miners, under the guidance of Gandhi, decided to cross over Transvaal border, resorting to non violence means. Gandhi's wife Kasturba Gandhi was included among the imprisoned women Satyagrahis. In November 1913 more than two thousand five hundred children, women and men resumed the march together.

Finally two Christian men Pearson and C.F Andrews were sent by Govt. of South Africa to aid Gandhi. The Viceroy of India, Lord Harginge, criticized the policies of the South African government. Pressurized by London, negotiations commenced between South African Government and Gandhi. In an agreement that was finally arrived upon, certain concessions were made. The 13 taxes imposed on the previously indentured laborers were destroyed, marriages performed according to Indian customs received legal acceptance and a domicile certificate, with the thumb impression of the holder, was adequate to permit entrance into South Africa.

CONTEMPORARY RELEVANCE:

It is not an easy task to consider the relevance of the Gandhian prescriptions and strategy for the contemporary world. The Gandhian model offers standards and techniques for our age. Among the general contributions is a nationalism of universal rules, no small achievement in a time when nationalism, especially in the new States, suggests that the defects of former norms justify the creation of another set of narrow-minded standards for domestic and external behavior. For example, the play-off game of the uncommitted with the superpowers is non-Gandhian, however understandable it may be in terms of economic and military weakness. Both large and small powers can benefit from the Gandhian lesson that correct relationships avoid violence and militarism, and passivity and conciliation.

The fact that Gandhi was deep rooted in his cultural and religious traditions. The phenomenal success Gandhi registered in far away South Africa fighting for human rights and civil liberties and later the adoption of the Gandhian techniques by Nelson Mandela and the later revelations made by the former South African president De Klerk that he was greatly influenced by Gandhi's principles. Martin Luther King (Jr.) said, "If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the version of a humanity evolving towards a world of peace and harmony. WE may ignore him at our own risk". Gandhi's contribution to the political awakening and freedom movement in different parts of the world and adoption of non-violence strategies help both the opposing groups respect each other's sentiments. Credit must be given to Gandhi's initiatives and teachings through his Satyagraha struggle in South Africa.

Conclusion:

Gandhi's South African Satyagraha struggle is not only a tactic to be used in small political struggle, but as a universal solvent for injustice and harm. He felt that it was equally applicable to large political struggle and to one-on-one interpersonal conflicts and that it should be taught to each and everyone.

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Knowledge Resonance

Remapping the Territory of English Studies

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Abstract:

The Present state of Teaching and Learning of English in our Schools and College requires immediate corrective measures to make it more effective and pertinen to the rapidly growing global scenario.

Introduction:

English language is being Taught and Studied in India for over two centuries and despite the fact that the British ruled us for two hundred years, Indians are still far away from learning to speak and listen effective English language. English is one of our official languages. It is the link language. It is the medium of Teaching in most professional courses and degrees. It is the language of almost all our selection Processes, whether for admission of students in professional courses or for any sphere of employment of our corporate sector, national or multinational. Even then the average Indian student is not able to either learn English or Communicate in English to a reasonable level of proficiency and fluency. The weakness persists and it shall stay as long as the Teaching and learning methodology of English will continue in its present form in our colleges and Universities.

Observations and Suggestions:

The relevance of English today cannot be ignored by even the staunchest opponents of its teaching in nations where it is not the mother tongue. It is the Language of globalization, Which Transcends all barriers of nation, used lingua franca. With the world shrinking day by day English has emerged as the first choice of the Language of this new world and its Teaching is Vital to the economic, political and cultural functioning of society.

Globalization and expansion of the sphere of Professional career profiles and activities in education and administration, management, Science and international co-operation etc have opened the flood gates of new vistas to potential Professionals .All these have placed ever increasing demands on the learning of English Language. The compulsions of modern life guide us to accord the highest priority and supreme effort to teaching and learning of English language.

The importance and relevance of English, be it as a language of trade and commerce, as a language of all Professional courses or as a link language in this linguistically diverse Country of ours is all too apparent for anybody to see Mushrooming of English medium Schools and colleges across the country is a clear proof of its growing popularity and recognition of its importance and Value, not because it is in any way better than their own another mothertongues, but because of its Universal appeal and better and broader employment and professional opportunities for its possessor.

Having said that the question that naturally arises is: Do we have proficient Teachers of English language today in our Schools and Colleges, Who are competent to teach all the four

components - reading, writing, speaking and listening? Do we have a uniform methodology to train our English Teachers? Are we still properly adhering to the aims and objectives of English language Teaching in our Schools and Colleges or have we strayed from them?

Are we satisfied with the methods and materials we employ for Teaching English? Are we using appropriate Techniques for Teaching English? What use are we making of modern Technologies Like - Computer assisted language learning(CALL), Teaching English through internet etc.? Are our teachers even aware of the approaches that they should employ to Teach English as a second Language? What language learning strategies our teachers use while teaching English to their students? and Last and most important, Are we meeting the needs of English Language learners ? Questions like these and many more must be immediately addressed and answered.

People and Bodies that are responsible for designing and framing the English language and English literature curricula should, while doing so, meticulously cull and sift their materials so that best elements are included and irrelevant removed. The teachers while utilizing this material should employ proper methods, Techniques and strategies by which they can get the right end result as envisaged in the curriculum.

There is a need to broaden the spectrum of literary studies by redrawing its borders. Measures should be devised for a turnaround in communication skills by redesigning the course components. Language taught should be contemporary in nature, suited to everyday situations and pertinent to the day to day communication needs of the learner.

There is a need to introduce courses in journalistic writing, book reviewing etc. likewise the current corpus of English Literature should have courses in contemporary Indian writing in English and other new literatures in English.

Conclusion :- It is a sorry state of affairs of English Teaching and learning in our schools and colleges. It requires immediate corrective measures to make it more effective and pertinent to the rapidly changing global scenario.

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Uniqueness in the Poetry of O.P. Bhatnagar

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Post independence, the development of Indian poetry in English has been so dynamic that it has offered more poetry to consider than the personalities that figure in its growth. The present piece attempts an objective appraisal of poetic sensibility of O.P. Bhatnagar who has made a place not for him and not by the bulk of his volumes but by sheer power of his intelligence, thoughts and subtlety of handling poetry as a medium of political concern and justice to his countrymen. By and large, Indian poetry in English seems to have bogged down in romantic unrealities. Bhatnagar, however, stands conspicuously apart from this group of poets.

Never before was poetry geared to the aesthetics of activism. He may well claim to have made poetry a philosophy and philosophy poetry. It seems that he has conscientiously refused to jump into the band-wagon of any organised propaganda oriented literary group. Since the late seventies he has emerged from critical obscurity and is now being recognized as a major voice who appeals to those who do not take poetry as escape or amusement and to whom poetry is commitment to human values and national life. What is very significant about Bhatnagar's poetic creed is natural harmony between his theory and his practice. He does not find any creative use in the treatment of religious themes; but religion remains on his poetic anvil for his satire and irony to strike it as smartly as necessary for bringing it into a useful shape.

Standing At the Cross- Roads :- Bhatnagar, being a prolific poet, his poems appears to be one of visions and divisions. Of the many volumes he has published Oneiric Visions appears to be most significant. It may be inappropriate to discuss his poetry in terms of preconceived theory of poetry. But a few of his poems suggest the values he cherishes as a poet. Let us consider the poem, 'Pablo Picasso':

> *Pablo Picasso*
> *Was not a visionary*
> *But a divisionary*
> *Who set everything apart*
> *Making harmony from images depart.*
> *He made suns sweat*
> *And eyes like horizons part.*
> *Rejecting the myth of mystic forms*
> *He presented the dissociation*
> *Of perceptive norms*
> *And exploded the pretentious pose*
> *Of profundity in art. 1*

The fragments of reality are reformed in such a way that they appeared to be shocking without losing their intrinsic materiality.

Bhatnagar's poem states this, but in a disapproving tone. The word "divisionary" in the third line above suggests that while Picasso does not envision objects in their perennial significance, he de-visions them and thus makes them seem what they are not.

A reading of the poem, "Of Art, Fact and Artifact" from Bhatnagar's earlier volume, Angles of Retreat may justify the foregoing observations. A group of young journalists with the idea of promoting creative writing in English ask Raja Rao, "How do you get your ideas? Raja Rao replies, "in agitation." Then they pose a question

to a Czech poetess whether "Poetry is a medium of controlling mental agitation?" She says that "It's a medium of reformation of idea under a situation."

The poem "On the Cross-Road", with a gentle irony justifies the point with the most memorable concluding lines :

> Surely there must be other ways
> Of resisting evil! And directions
> Other wits must have found!
> Uproot the sign poets
> That have aged telling faded routes
> And bring down the milky-way
> For the innocents to tread on2

If one is to assess the significance of Bhatnagar's poetry as a whole, it may be observed that while the poets of the pre-independence days sought their inspiration from the English Romantic poets, poets of Bhatnagar's contemporary age invariably employ the ironic mode of enunciation.

It is very refreshing to refer to a poem like "Of the copy and the Original". Gainsborough, a well-known landscape and portrait painter portrays Miss Burr in eleven days. The fine copy of her own portrait delights her to such an extent that she says :

> "You are presenting a copy to me
> How about having the original

> For yourself ?"
> The artist was puzzled.
> He thought of Plato's idea
> Of the original in heaven
> Brought so within his reach.
> But as artist
> He chose to keep
> The copy for himself3

This poem handles a complex theme in a subtle way. The artist's expression of reality is neither mystical nor romantic. Further, he is conscious of the fact that the painting is more significant than the model, for the reason that the painting is a fusion of reality and imagination and the model is an untransformed and unrefined reality.

In conclusion, we way say that Bhatnagar is a poet positioned at the cross-roads. While not favouring romantic and aesthetic ways of early Indian poets, he does not rush into ironist school.

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Jyotirao Phule's perspectives on Women Empowerment

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There is a need to review about the Indian women before we understand the thought and role of JyotiraoPhule about the equality of men and women and women empowerment.In India the status of women was inferior than men. There was a lot of boundation for women in Hindu religion. There was not any kind of liberty to women because she'was considered inferior than men. Though women was consider as a 'Laxmi' or 'Goddess' in Hindu religion but the rule made that she should not enjoy freedom. It was approved that man is human and women considered like animals. The famousTulsidas mentioned that women should not behave respectfullybecause they are like beast women were deprived from basic human right. The development and progress of women was totally closed on the name of religious rites. Religious, cultural, social and economic boundation were imposed on them so that they will not enjoy freedom. The condition of women was very worst due to prohibition of education, child marriage, ban on widows marriage, tonsure, to commit sati and so on.

In the 12th century the thoughts of women's liberty began in the European country. The movement of women's freedom started in western country in the 19th century. At that time Jyotiroa Pule was sowing the seeds of women's freedom in India. Before the arrival of Phule, the selected social reformer had rebel against the commitment of sati and worst religious rites but they were not enough succeed due to the religious impact. Phulestruggled a lot in this connection and had given the thoughts of gender equality and liberty of women by sharing action. The book 'SarvajnikSatyadharma' is really a manifesto of human liberty.

JYOTIROA PHULE'S THOUGHT ON GENDER EQUALITY

The thoughts was propagated in Europe that all the man and women are equal and there is no distinction between them. The book 'On the civil Improvement of Women' was published in 1792 by Happel. Happel argued that women's abilities are the same as men's but they are simply neglected and are deliberately suppressed. The book 'On Liberty 1959' and 'The subjection of women' written by J. S. Mill mentioned that women should have complete liberty and gender equality for the development of social humanity.'

When the movement of women's liberty was in the childhood stage in the western country at that time J.Phule started the movement of women's freedom and gender equality with full enthusiasm. The movement of modern women's liberty has the height of ideology and active work of Phule. Phule worked for female education , the ban on tonsure ban on child marriages etc. He placed the struggle of gender equality similar to shudras. He propagated the women's liberty in his individual efforts.

He criticized on the volumes of philosophy of Hindu religion due to the non-acceptance of the philosophy of women's liberty and shudra.

J.Phule mentioned in the book 'SarvajnikSatyadharma' that the creator of the universe create all the creatures and men and women are free inborn. Phule pointed out that women are not inferior to men, she should not be slave of men.

He emphasized that for the overall development of human she should get all the things that is

needed in her life. He implemented the revolutionary thoughts by establishing the 'SatyashodhakSamaj' in 1873.

JYOTIRAO PHULE'S VIEWS ON WOMEN EMPOWERMENT

The education and economy are the two important factors of women empowerment. Women shall increase the intellectual status by taking education. They should get the opportunity of employment. If the women don't have the financial power then they have to depend on husband or father and that's why the men control the women. Women's personality can be developed if they earned and can establish the status in the Society. Blumberg's theory of gender stratification is important for the leadership quality of women. Blumberg has analyzed the outcome in the life of women's family and society due to economic independence. According to him if the women involved in the economical affair of the country then they will get the social and economicalstatus of the country then they will get the social and economical rights in the society, otherwise human have inferior rights.

J Phule tried for the development of women empowerment by explaining the importance of education, economy social and political contribution in the society. He used the medium of women education opposed of traditions and custom enlighten and so on. Phule opinion that all the men and women are qualified for enjoyment of human rights. There should not be any differences in applying the rules to men and women. Men and women are equal. He opposed the religious books of refusing the women's freedom. Some person had deliberately written the deceiving articles for the sake of caste. Phule opposed all the religious books in which women consider as 'Shudra'.

Phule has mentioned 33 rules in his book 'SarvajnikSatyadharma' in the chapter 'Satya' about whom we call truthful behavior. It analyzed after the studying of 33 rules that how to behave by the person in the new society. It is the manifesto of women's empowerment by accepting the path of humanity and women's freedom.

Today women are ahead in all the field and this credit goes to the principle at social revolutionary J.Phule and krantijyotiSavitribaiPhulefor their overwhelmed action oriented work.

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Importance of Information Technology & Globalisation in Teaching of Commerce

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Aims, objectives and Scope of the Research Paper :

The research paper proposes to examine the importance of Information Technology and Globalization in teaching of Commerce. In the modern age Information is supposed to be the lifeblood of education. Hence it is essential to get acquainted with the new ideas in the field of education. Internet has been considered a modium of Global communication and a source of limitless authentic materials nowadays. The combination of modern Information Technology and Globalization surely would make a formidable force of cultural & educational change that takes place in the process. This approach would help to analyze teaching of commerce as an important factor in the field of education.

The importance of Information Technology & Globalization needs to be investigated in the context of traditional teaching materials and the need for reorientation of challenges in commerce teaching in the 21st century. This would automatically enable to study multimedia approach to the teaching of commerce through the distance mode. Now-a-days Information Technology is identified in many countries as the single most important means to the attainment of economic, social, political and cultural ends. The change only occurs due to learning. Hence, teaching of commerce can never remain as an exception. Information is the part and parcel of education. It adds to our awareness or understanding of some topic, problem, event of happenings in every part of the globe. With the advent of internet, Information Technology has become a medium of global communication. It is also a source of limitless authentic materials that influence, modify and shape the life of human beings.

Information Technology would surely prove to be most useful model to influence and improve teaching of commerce in India.

The term 'Globalization' has acquired considerable emotive force. Some view it as a process that is beneficial - a key to future would economic development and also obligatory and irreversible. Others regard it hostility within and between Nations, threatens employment and living standards and restricts social progress. Globalization refers to the increasing integration of economics around the world, particularly through trade and financial flows. At times and as per the circumstances. Globalization also includes the movement of people i.e. workers and technology across the international borders. Because of this, globalization creates anxiety and threat among the workers that whether globalization will harm their interest and survival. Thus in order to safeguard the interest of workers against the myths of adverse effects of globalization. Trade Unions had to come into action and in this regard, their role became more important and vital. We have become part and partial of World Trade Organization. Because of W.T.O. directives, almost 60% market has been globalized. The Govt. of India has signed the 'GATS' and therefore, we have been witnessing the new trends in the Indian market. Because of globalization, liberalization and privatisation, the Govt. of India made drastic changes in its industrial and economic policies. The role of public sector has been minimized and therefore the role of organised sector has been lowered down. The alarming effect of globalization has been witnessed adversely on Trade Union Movement in India. The various aspects in this connection will have to be considered to study the long-term effects of globalization on industries and economic growth of India.

As globalization has progressed, living conditions have been improved significantly, virtually in all the countries who have opted for it. However, the strongest gains have been made by the advanced countries than the developing countries. Due to this inequality globalization has different kinds of impact on the industries and hence the role of trade unions of different countries needs to be studied. It is obvious that Globalization and Information Technology have come to stay and strengthen their footholds all over the country. Hence, Teaching of commerce should be improved in keeping pace with the modern influences. Globalization has established the concept of "one world", which would be followed in practice only by commerce stream.

THE ROLE OF GLOBALIZATION, SKILL DEVELOPMENT, DISTANCE LEARNING AND RESTRUCTURING TEACHING MATERIAL IN THE CONTEXT OF INFORMATION TECHNOLOGY REVOLUTION :

The term Globalization is matter of hot debate today. It has its impact on developed and developing countries. Obviously Globalization donotes the free exchange of goods, services, labour and capital amoung various societies and countries. In this connection the role of education is of great importance. The fact is that Globalization exerts influence upon education and its reforms. Education has the capacity to act aspowerful tool to face the challenges arising out of Globalization. To democratize edcuation all over the world as an alternative channel skill Development and Distance Learning ought to be adopted. Distance Learning provides facilities of self parced learning and flexibility instead of the formal or close system that is market by a fix place and timetable of instruction. The research paper would focus on teaching of commerce as a mean of skill Development and Distance Learning through internet.

THE ROLE OF COMMERCE TEACHING THE 21ˢᵗ CENTURY :

The present century has witnessed explosion of knowledge and application of communication-cum-Information Technology. In the modern context of Globalization and Information Technology the teacher of commerce plays a significant role. The responsibility of suppling information to the students, as an ideal model has to be shouldered by the modern teacher. Now-a-days teacher is not the only source of information as he was before this century. Today the teacher is expected to produce dynamic students, such students who have to work and complete in high tech areas and rapidly growing number of highly qualified people from the different parts of the world. Hence, the teacher should discharge his duties effectively as an assimilator, generator and facilitator of knowledge.

CONCULSION AND SUGGESTIONS :

To conclusion, I am of the opinion that teachers of commerce should be compentent with modern concept of Globalization and Information Technology.

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Mgnerega : Issue and Challenges

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Introduction

The Mahatma Gandhi National Rural Empliyment Gurantee Act (MGNREGA) is an Indian job gurantee scheme, enacted by legislation on August 25, 2005. The scheme provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work - related unskilled manual work at the statutory minimum wage of (US$2.68) per day in 2009 prices. The Central government outlay for scheme is 40,000 crore (US$8.92 billion) in FY 2010-11

This act was introduced with an aim of improving the purchasing power of the rural people, primarily semi or un-skilled work to people living on rural India. whether or not they are below the poverty line. Around onw-third of the stipulated work force is women. The las was initially called the National Rural Employment Guarantee Act (NREGA) but was renamed on 2 October 2009.

The Plan

The act directs state governments to implement MGNREGA "schemes" Under the MGNREGA the Central Government meets the cost towards the payment of wage, ¾ of material cost and some percentage of administrative cost. State Governments meet the cost of unemployment allowance, 1/4 of material cost and administrative cost of State council, Since the State Governments pay the unemployment allowance, they are heavily incentivized to offer employment to workers.

However, it is up to the State Government to decide the amount of unemployment allowance, subject to the stipulation that it not be less than 1/4 the minimum wage for the first 30 days, and not less than 1/2 the mimimum wage thereafter. 100 days of employment (or unemployment allowance) per household must be provided to able and willing workers every financial year.

Works/Activities

The MGNREGA achieves twin objectives of rural development and employment. The MGNREGA stipulates that work must be targeted towards a set of specific rural development activities such as: water conservation and harvesting, afforestation, rural connectivity, flood control and protection such as construction and repair of embankments, etc. Digging of new tanks/ ponds, percolation tanks and construction of small check dams are also given importance. The employers are given by the Panchayat to the Block Office and then the Block Office decides whether the work should be sanctioned In Rangareddy district manchal mandal the dry land horticulture and plantation of trees on the bunds of the fields taken up under MGVN programme is taken up in a big way.

Implementation of NREGA : Regional Dimensions

Starting from 200 districts, the coverage of NREGA was increased to 330 districts this year and will be covering all the rural districts in the country by next year. However, despite coming out of a countrywide struggle for enactment of EGA, the performance of the NREGA varies a lot across states. Available data from the NREGA website suggests that except for north eastern state of Triputa, no other state has been able to provide even the 100 days of employment mandated in the Act. in some states, this is less

tha 30 days an year, There is also considerable variation in the wage paid for manual work across states. To a certain extent, the eggective implementation is consequent upon greater awareness and participation of beneficiaries and PRIs, since they have a greater role to play according to the Act. However, technicalities apart, effective implementation of the Act is also conditional on the effort of the state governments in ensuring effective implementation of the Act by doing away with the contractor system, simplifying the implementation design and above all, the political will to ensure its successful implementation.

The relatively better implementation of NREGA compared to previous rural wage employment programmes also owes itself to certain institutional provisions within the NREGA which are crucial for effective implementation of the programme. While, greater involvement of PRIs is certainly a first step in this regard, its effective use is conditional on the functioning of PRIs in states which varies a great deal. An important tool in this regard is the inbuilt mechanism of social audit within the NREGA. Effective social audit of NREGA has been an important instrument of ensuring effective implementation of NREGA in many states, most motably in Rajasthan, However, this process in itself has not been a self starter in many other cases. This in itself raises the important issue of using social audit as a tool for monitoring government programmes such as NREGA but also extending it to other programmes. So far, the experience has been mixed in this regard. However, it is an important issue which needs to be explored in greater detail

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Some of the important issues in this regard are:

1. What is the regional dimension regarding implementation of the NREGA. Why are some states doing better than others inimplementing NREGA.

2. To what extent these regional variations linked to the existing institutional arrangements with regard to PRIs, contractors, local political structure and so on.

3. In what ways, provisions of NREGA such as social audit help in effective implementation of NREGA and in the medium term, inbuilding accountability institutions?

NREGA: The Way Ahead

Despite a long struggle for EGA, the present NREGA is far short of providing an effective employment guarantee to the poor and marginalised of the country. Moreover, its enactment also led to certain compromises because of which, this guarantee is only for less than a third of the year (100 days) and excludes a large majority of the population which is based in urban areas. Moreover, the fact that the entitlement is for the household and not for the individual, the Act falls short of becoming a full fledged right to work. Since, the entitlement is for the household and not for the individual; the gender distribution of work is left to be determined by the household and not by the Act, despite provision for greater involvement of women in NREGA works.

Related to these are the administrative and political issues of implementation which have an important bearing on the overall design of the programme. Specifically, the division between centre and states in financial, implementation and monitoring processes poses challenges in the present federal structure. For example, a large part of the expenditure of NREGA is covered by the central government but the crucial penalising provision of

unemployment allowance is burdened on the states. These become crucial in the context of states where the political alignment of governments at central and state level is hostile to each other. At the same, recent experiences of NREGA also suggest that some of the better doing states are mostly states which are ruled by political parties which are not in alignment with the ruling party at the centre.

These and several other issues which are emerging as part of the ongoing monitoring exercise of the Act need to be discussed and debated by a larger audience of academicians, policymakers and grass root activists. The conference aims to bring together all those who are working on issues related to NREGA on a platform to evolve some concrete suggestions towards improving the NREGA.

CONCLUSION :

"NREGA is a relatively new legislation with only two years of implementation on the ground so far. However, given the wide reach and the stated objectives of the Act, its performance is of concern to everybody including academicians, planners, policy makers and grass root level activists. It is also expected that the programme will take time to mature and be of relevance in fulfilling its stated objectives. Nonetheless, this seminar will be a platform to evaluate the functioning of NREGA in all its dimensions and also provide valuable suggestions for course correction, if needed. It is also expected that the seminar will also give a broader insight on the issues facing rural employment and livelihood and its implication for poverty and inequality in the long run. This is critical in designing not only appropriate policies for wageDemployment programmes but also for other rural development programmes. Besides, it will also contribute, theoretically and empirically, to a better understanding of the issues involved in designing public welfare programmes either for redistribution or for growth.

- The 200 backward districts where the NREGA is being implemented make the Act more desirable but at the same time less feasible. Their unique socio-economic and governance problems better be understood for the NREGA to be effective. The 200 backward districts, identified by the Planning Commission, will pose major challenges to the implementation of the NREGA because of their special problems. They are the least developed areas of the country comprising mostly marginal farmers and forest dwellers. In many of these districts poverty has increased despite consistent focus of several poverty eradication programmes. Governance has little or no presence in most of these districts.

- The NREGA with the aim to reduce poverty is thus desirable for these districts. The NREGA can target development using huge demand for casual jobs. However, the absence of governance will make the implementation difficult. It is thus imperative to understand the complex socioeconomic and governance challenges of the backward districts.

This will help implement the NREGA in an effective way. And for the NREGA, these districts will decide its overall success. A difficult constituency Widespread poverty is a major feature with all these districts. A large number of them are located in the arid and semi-arid regions with 94 districts covered under the Drought Prone Areas Programme (DPAP) and 8 districts covered under the Desert Development Programme (DDP)1.

- The socio economic indicators of most of these districts are generally below the national average. Out of these 200 districts, 148 have literacy lower than the national average (63.58%) while the rate of female literacy in 154 districts is lower than the national average of 54.16%. Also, the proportion of SC/ST population in most of these areas is higher than in other areas. In 41 of them (which does not include Jamtara, Latehar, Simdega, Sraikela-Kharsawan districts of Jharkhand for which census 2001 figures are not available) STs constitute majority of the population2.

- These districts are also the most backward regions in terms of connectivity. There are 21 districts in the Himalayan region and the North East that are completely mountainous. Besides, a number of districts in Jharkhand, Chattisgarh, Maharashtra, Madhya Pradesh, Andhra Pradesh and Orissa have hilly terrain. There are also wide variations in the size and population of the districts.

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The Modern Woman's Conceivable Reconciliation between Tradition and Modernity: a Study of Shashi Deshpande's Roots and Shadows

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Notwithstanding the accelerated economic development under the banner of globalization, Indian ethos is not getting changed in a parallel mode and manner. The penetrating foreign cultures through international relationship and large-scale impact of media have definitely sparked a new social order which is hitherto unexpected in Indian society. The changing situation is positively tempting the present generation to look forward to find out their own philosophy of life. "Shashi Deshpande has presented in her novels modern Indian women's search for these definitions about the self and society, and the relationships that are central to women."[1]

The major women characters in Shashi Deshpande's novels are educated, modern and working women. They crave to establish themselves as individuals having their own identity. They dislike being considered as appendages to men. On the contrary, various forces of society, directly or indirectly, inhibit them to stamp their individuality. The women come out from the restricted traditional bonds and bounds but it proves to be a leap in the dark.

A crisis of identity crops up when the women develop relationship with others. Bereft of support and confidence, they find themselves fettered in the chains of alienation as the situation lacks congeniality and compatibility. They face the hard realities of life which make them aware of the fact that they have dearth of identity in their own capacity. "Shashi Deshpande's women wish to be the architects of their own fate. Here is the authentic, poignant tale of the middle class educated women and their exploitation in a conventional male-dominated society."[2]

Roots and Shadows deals with an endeavour of Indu, the protagonist of the novel to claim her individuality and recognize her freedom. Shashi Deshpande keeps on trying to provide strength and stability to the inner self of Indu who stands as the true representative of modern women. She lives in close association with society having strong dislike for all narrow social conventions. She considers herself "rational, unprejudiced, broadminded"[3] She has no fear to scorn the "corrupt", to despise the "ignorant" and to hate the "wicked". She does not even care "a damn" (RS 25). As a person, she can stick to her quest for independence by being tenacious of this attitude. But she can't do by keeping her womanly instinct aside. Our social set-up does not allow a woman to do any such thing independently. Her conception is held to be changed as her perception regarding the life and society gets cleared with her increasing contacts and relationships.

Indu belongs to an orthodox Brahmin family where a woman's life "contained no choices" but had "to submit, to accept" (RS 6). She lost her mother when she was in her cradle. She was brought up by her family members. She had motherly affection from Atyas and Kakis and most importantly, parental guidance and control from Akka, her grandfather's younger sister. She lived for eighteen years with them and developed a deep sense of repugnance "to submit, to accept" (RS 67). She "left home full of hatred for the family, for Akka specially" and sworn to "never go back" (RS 18). Being a

"reformer at heart" she ventured to "reform Indian womanhood" (RS 150).

Indu was very "choosy about bestowing" her affections (RS 45-46). She had "cared for" many people like "Atya, Kaka and old uncle in the family" and "Hema in school and college" (RS 46). But her meeting with Jayant had certainly an unexpected impact on her:

And then Jayant. The day I had met him, a burden, the weight of uncertainty, had fallen off me. There had been absoluteness, a certainty instead. I had known then…it was this man and none other. (RS 46)

Her disintegrated feeling of loneliness and homelessness, which began to grow after she left home, seemed to be finished:

This is my real sorrow. That I can never be complete in myself. Until I had met Jayant I had not known it…that there was, somewhere outside me, a part of me without which I remained incomplete. Then I met Jayant. And lost the ability to be alone. (RS 31)

Indu was completely engrossed in the love for Jayant. It was she "who proposed to him" (RS 82). She got an ecstatic joy when he "touched" her "for the first time" and her body had "burgeoned into a flower of exquisite felicity" (RS 82-83).She thought, "I can't be without him" (RS 67). Her family members, mainly, Akka withheld her assent, "such marriages never work. Different castes, different languages…it's all right for a while" (RS 68). Since she had sworn she would "never pretend to be what" she was not by watching the activities of the women of her family, she could not be a replica of them (RS 158). She married Jayant and found "an alter ego" in him (RS 114). In marrying him, she felt she had "become complete" (RS 114).

Indu had, "for some time, loved Jayant" (RS 83). She had realized "this was an illusion" and she "felt cheated" (RS 115). Now, she questions herself whether "perfect understanding" can ever

exist and what is the basis on which their relationship rests (RS 115). She realizes there is an "immeasurable distance" between "the idea and the reality" (RS 83). Indu, when she left home, had sworn not to be "obedient and unquestioning", "meek and submissive" (RS 158). Her proposition proved to be a mere supposition with the passage of time. Jayant is not basically different from an average Indian man who is a product of patriarchy.

Indu now confronts "awkwardness, clumsiness and fumbling" (RS 83). She begins to "understand" not only the world around her but also herself (RS 115). She does not know why she does "things" (RS 115). She repents "what it was that" her life "had lacked…the quality of courage" (RS 150). That courage had come to her "only in rare moments of blind anger" (RS 150). It was "not enough". She really needed "a steadfastness" which she was incapable to garner (RS 150). She assumes that her roots are no more with her after she broke away from family. But she ultimately finds that these family-bonds and conventions are the roots of her being and they keep on dogging her like shadows.

Indu's "bewilderment" is conspicuous and seems to be unending (RS 9). She repudiates herself by reiterating the same question___"Where then do I belong?" (RS 102); "What did I want?" (RS 105); "I don't know why I do things." (RS 115); "Are we doomed to living meaningless, futile lives?" (RS 160); "What do I want?" (RS 174); "How can I live without knowing what I want?" (RS 174); "Had I not created my own torment?" (RS 186); "What kind of a home I have built?"; "To go where?" (RS 18). She is in search of surety and stability for her inner-self which is very loud and clear from the afore-mentioned self-query.

Finally, sharpened in the process of self-assessment, Indu gathers the "quality of courage" (RS 150). Her "steadfastness" enables her to view herself as an assertive woman with an emerging new self (RS 150). She realizes her responsibilities towards Jayant and her ancestral

house. The "turmoil and distaste" that had filled her, slowly begin to "seep out" of her, leaving her "full of a conviction" (RS 143). The old uncle's words___"The whole world is made up of interdependent parts. Why not you?"___have changed her conception___ "...no one can be completely free. Freedom has to be relative" (RS 14).

She gains the knowledge that "we can find measures of freedom" by obeying the conventional "rules" and "circle", and it can provide us potentiality to life's "dignity and grace", to fulfill one's "obligations", to discharge one's "responsibilities" (RS 15). Her relationship with Jayant has "a better chance" to revive and to be rectified. Now he knows her "better", her "strengths" and her "weaknesses" which she had "hidden from him" (RS 14). She envisages:

There is an ease in our relationship that was not there before. If my feelings have cooled down to some extent...the fever is no longer there...I have gained something else in return. I no longer fight my need of him. I am not ashamed of it. I know it does not make me less of human being. (RS 14)

She reckons "love" and "happiness" as a matter of conciliation and reciprocation. It can't be demanded. She accepts, "Jayant and I...I wish I could say we have achieved complete happiness." (RS 13)

Indu's search for her identity finishes, after being refined in a thinking-process, with her recognition___ modernity can provide the means but not the meaning of life; it can provide the force but not the substance. Thus, the accommodation of tradition with the emerging modernity can escort her to the destination of becoming a complete individual in herself.

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Spatio Temporal Analysis of Occupational Structure of Gondia District (1991-2001)

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Abstract :

The study of the economical active population occupies an important position in the field of population. Studies and at present there is increasing interest in studying the various aspects of labor force of any Nation. The economic and social development of a region depends on the number of persons who are economical active. Labor force participation rates are useful for an understanding of the extent of the level of economic growth of the region. As it is universal accepted fact that majority of the labor force involved in the primary activities indicates low level of economic growth and as advancement taken place transformation taken place in the form of Secondary and Tertiary activities.

The present paper is an attempt to correlate the economy with priority of these economic activities. Gondia District being predominantly Agricultural District of Maharashtra, majority of working population engaged in primary activities sharing about 87% of working population, while secondary and tertiary occupation are minor ion the District. But in recent years the scenario is changing very fast mainly tertiary activities have been widely developed in the District. So the efforts have been made to depict the changing scenario of these labor forces involved in various activities. The active population in the generally accepted officially sense of the term comprises all those who are engaged in remunerative occupation and who seek a livelihood in such occupations. Thus the self employed worked is included as well as all type of wage and salary earners and those who work without remuneration within a family.

Introduction:

Occupations are of almost infinite variety. The nine significant group that one finds most frequently are as follows: Agriculture, Forestry, Hunting and fishing (1), extractive industry (2), manufacturing industry (3), electricity, gas and water (4), construction, commerce, wholesale and retail, including hotels and restaurants (6), transport, warehousing and communications (7), banks, insurance, real estate and business services (8), community services, social and personal services (9).

An alternative form of presentation puts the nine categories named above into three groups a primary groups which includes agriculture, forestry, hunting and fishing, a secondary group comprising extractive and manufacturing industry together with building and constructional work and a third or a tertiary group which takes in all other branches of the economy.

This has the advantage of allowing a rapid comparison between the three major types of activity for the first group include all those

branches which are concerned with the exploitation of natural resources, the second group those concerned with the transformation of those resources and the third group all those which are not concerned with the actual production of material goods.

The majority of working population correlates the economic development level of community i.e. the concentration of working population in primary activities indicates lower level of economic and technological advancement level while secondary and tertiary workers concentration indicates advance economic status.

Hypothesis:-

District being predominantly rural economy, where 88% of the total population inhabiting in rural areas, majority of working population concentrated in primary activities through the trend is at declining rate.

Objectives of the Study:-

Gondia District is mainly tribal and rural District of Maharashtra where as per the Census of 2001 88% population is rural and 12 % only urban. Out of total urban population of the District 84% inhabiting in Gondia and remaining in Tirora Tahsil. Therefore the objectives of the study are-

1) To explain the spatial variations of working population category wise

2) Efforts has been made to find out temporal change in the distribution of working population

3) To correlate these changes in changing scenario of the District due to economic growth of the District

Methodology:-

Present study is mainly based on secondary sources of data i.e. from socio economic review of the District, District census handbook and statistical office of Gondia District.

About study region:-

Gondia District is the eastern District of Maharashtra comprising eight Tahsils. They are Gondia, Tirora, Amgaon, Goregaon, Salekasa, Sadak Arjuni, Deori and Mor. Arjuni. The District is located on 20?39? N to 21?38?N and 69?27? E to 80?45?E. As per the census of 2001 the total population of the District was 1200707 out of which 598834 Male and 601873 were female. From total population of the District 1057276 inhabiting in village comprising 88% of the total population while 143831 in urban areas i.e. only 12% of the total. Gondia Tahsil and Tirora Tahsil are only two were urban population. Found in rural areas 526022 were male and 531254 female in urban region 72812 male and 70619 female populations.

Location Map of Gondia District
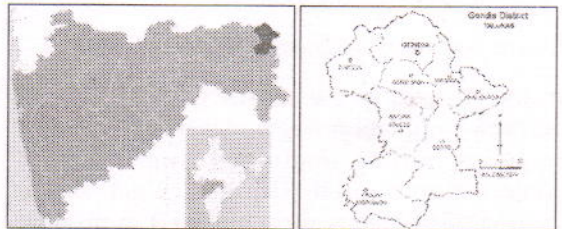
As per record of 2001 census average density of population war accounted 213 out of which 188 persons per sq.km. in rural areas and 4251 persons in urban areas. In the District maximum density was counted in Gondia Tahsil 568 persons per sq.km. being the head quarter & containing maximum urban population of the District.

Working Population of the District:-

In the census year 2001 the total working population of the District was 525214 out of which 231674 were cultivators and 144360 agricultural labor accounting about 75% of working population. About 38320 persons are engaged in household industry and remaining 28237 persons engaged in transport, housing & trade about 17% of the total working population.

Primary Occupational Workers:-

In the District in Primary maximum working population involved under these category cultivators, agricultural labor, animal husbandry, fishing, hunting, fruit farming etc includes. In each and every District majority of working population engaged under this category in primary activities total 386554 persons are engaged out of this total 231674 cultivators and 144360 agricultural labor and 8296 are under animal husbandry, fishing and hunting. There is a spatio variation in Tahsil wise distribution Salekasa and Arjini Mor. having 87% workers under this category. While lowest in Gondia Tahsil having 55% workers due to growth and development of secondary and tertiary activities the ratio has declined. Male female ratio in primary activities out of the total workers 54% are male and 46% female workers.

Secondary occupations:-

In the District, in the census year 2001 7.42% working population was under this category. It includes mining manufacturing industry, construction household industry ect. In the District 984 persons were engaged in mining, 38320 were in household industry and 5877 were in construction works. Gondia Tahsil having maximum share i.e. about 13% while Salekasa Tahsil have only 1.61% of the working population. The male female analysis under this category reveals a lot of discrepancies where 68% are male workers while only 32% arte female.

Tertiary Occupations:-

This category share more than secondary occupation comprising 19.05% under this trade, commerce, transport and communication workers are involved. In the District total tertiary workers were 100072 in which trade and commerce working population 18219, transport 8137 and other workers were 28589.

Gondia Tahsil being the highest urban population also at the top rank from the percentage share under the category, the ratio of which is about 33% Tirora Tahsil 33% having 23.21% and minimum in Arjuni Mor Tahsil having only 9.91% of the total working population. Under this category ratio of male percentage is 61 and female 39%.

Comparative analysis of temporal changes in working population

Primary workers (1991-2001):-

If the comparative analysis done to find the change in category workers the result indicates that the ration in this category has not changed much which was 75% in 1991 and reduced to 73.59% decline of about 1.41%.

Sr. No	Tahsils	Working Population % (1991)	Working Population % (2001)	Difference
1.	Gondia	57	55	-02
2.	Amgaon	77	76	-01
3.	Goregaon	78	77	-01
4.	Tirora	68	68	00
5.	Salekasa	89	88	-01
6.	Deori + Sadak Arjuni	84	82	-02
7.	Morgaon Arjuni	90	84	-06
	Total	75	74	-01

Primary Working Population (1991-2001)
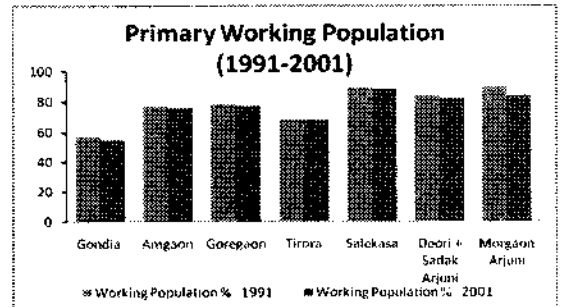
The above analysis depict that the changes are meager under this category which ranges from to one to two percent only, where maximum change occurred in Morgaon Arjuni Tahsil, where 6% workers increased in a decade.

Secondary Workers (1991-2001):-

The compare to analysis of both census years

depict the declining ratio in the whole District. The District which having 14.00% workers under this category reached to about 7% decline of 7% occurred under the category. the spatio variations are also depicting the same scenario.

Sr. No	Tahsils	Working Population % (1991)	Working Population % (2001)	Difference
1.	Gondia	24	12	-12
2.	Amgaon	23	09	-14
3.	Goregaon	13	06	-07
4.	Tirora	15	11	-04
5.	Salekasa	06	02	-04
6.	Deori + Sadak Arjuni	07	04	-03
7.	Morgaon Arjuni	04	03	-01
	Total	14	07	-07

Secondary Working Population (1991-2001)
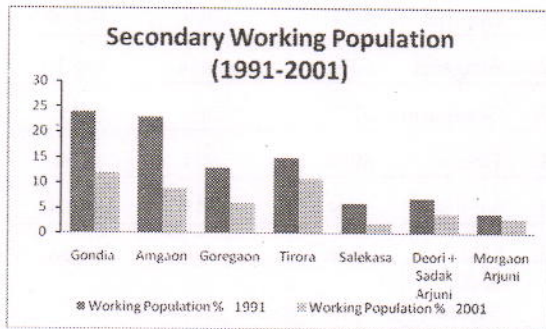
The maximum decline accrued in Amgaon Tahsil were about 14% working population decline and in Gondia Tahsil 12% minimum change is observed in Mor. Arjuni Tahsil i.e. only one percent.

Tertiary Occupation (1991-2001):-

It is the category under which positive changes are counted in each and every Tahsil and District as a whole where maximum.

Sr. No	Tahsils	Working Population % (1991)	Working Population % (2001)	Difference
1.	Gondia	19	33	+14
2.	Amgaon	09	23	+14
3.	Goregaon	10	18	+08
4.	Tirora	07	12	+05
5.	Salekasa	05	10	+05
6.	Deori + Sadak Arjuni	09	14	05
7.	Morgaon Arjuni	06	10	+04
	Total	11	19	+08

Source: - District Census 1991, Socio Economic Review 2003.

Maximum positive change observed in Gondia and Amgaon Tahsil i.e.14% and minimum in Mor. Arjuni 04% while the average change is 08% indicating the transformation of Economic level from primary to tertiary activities. Decadal change in primary occupational structure of Gondia District:-

To find out the change of participation rate, index of change has been calculated by formula-

Index of change = $\frac{Cy-By}{By} \times 100$
Cy- Current Year
By- Base Year

The participation rate in primary activities indicates that there has been a increase in the labor force though increase is very slow. As a whole the increase is recorded about 16% while Tahsil wise changes are showing variations ranging from 36% in Goregaon Tahsil to 7% in Deori and Sadak Arjuni.

Sr. No	Tahsils	Working Population % (1991)	Working Population % (2001)	$\frac{Cy-By}{By} \times 100$
1.	Gondia	60591	70425	16.23
2.	Amgaon	48047	55634	15.79
3.	Goregaon	25183	34215	35.86
4.	Tirora	44855	49792	11.00

5.	Salekasa	30264	40995	35.43
6.	Deori + Sadak Arjuni	56468	60330	06.83
7.	Morgaon Arjuni	68496	75153	09.72
	Total	333898	386554	15.77

Decadal Change in Primary Occupational Structure of Gondia District
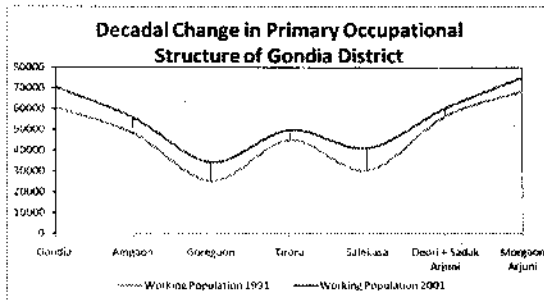
The above analysis reveals that Primary workers have increased but at very slow rate. The number has increased in ratio to the growth of population.

Decadal change in secondary occupatioal structure:

Sr. No	Tahsils	Working Population % (1991)	Working Population % (2001)	Cy-By-Byx 100
1.	Gondia	25512	15982	-37.35
2.	Amgaon	16238	6929	-57.33
3.	Goregaon	4255	2799	-34.22
4.	Tirora	8630	6859	-20.52
5.	Salekasa	2043	752	-63.19
6.	Deori + Sadak Arjuni	4724	3237	-31.47
7.	Morgaon Arjuni	3060	2424	-20.78
	Total	64462	38979	-39.53

Decadal Change in Secondary Occupational Structure of Gondia District
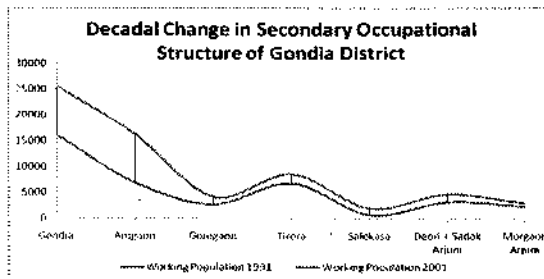
The participation rates according to the 2001 census an indicates that there has been decline in the labor force participation rate has compared to the rates obtained through the 1991 census i.e. less than 40% from 1991 census. In every Tahsils of the District number of tertiary workers has gone down inspite of growth in total population decline percentage is very high i.e. in Salekasa Tahsil where the change is about -63%. In Amgaon Tahsil the change percentage is about -57 and minimum Tirora i.e. about 20%. The analysis of change clears that attraction towards secondary activities is not found and a majority of this category workers diverted either towards primary activities or tertiary activities.

Decadal change in Tertiary Occupation Structure:-

Sr. No	Tahsils	Working Population % (1991)	Working Population % (2001)	Cy-By-Byx 100
1.	Gondia	20241	42086	107.92
2.	Amgaon	6354	18814	196.10
3.	Goregaon	3274	7862	140.13
4.	Tirora	4030	7934	96.87
5.	Salekasa	1704	4841	184.10
6.	Deori + Sadak Arjuni	6068	10005	64.88
7.	Morgaon Arjuni	4566	8530	86.81
	Total	46237	100072	116.43

This is the sector where a vast change has occurred in the District, where the growth is about 116% accept Deori, Sadak Arjuni & Mor. Arjuni every Tahsil counts more than 100% change in the working population of this category. Amgaon and Salekasa Tahsil accounts 196% and 184%. In Gondia Tahsil the increased is about 108%. The minimum growth recorded in Sadak Arjuni & Mor. Arjuni 65% and 87% but where the change is positive.

Conclusion:-

The above analysis reveals that the District being predominantly rural dominated District majority of the working population engaged in primary activities i.e. mainly agriculture. The growth of this category worker though very slow and i.e. in relation to total population growth of the District. The average growth rate is about 16%. The astonishing fact is that workers in the secondary activities share minimum percent that range from 12% in Gondia Tahsil to 2% in Salekasa Tahsil. Not only ever this every Tahsil indicates dealing growth rate in this category worker. The percentage change has gone up to - 63% in Salekasa & 57% in Amgaon Tahsil.

In the District transformation has taken place basically from secondary to tertiary activities. That indicates the growth of trade, transport & commerce has taken place at large scale and that resulted in more than 100% positive growth in majority of Tahsil i.e. maximum in Amgaon & Salekasa Tahsil where secondary workers reduced and tertiary workers increased to 196% and 184%. The results depict that District is far behind from industrial growth point of view.

Industrial development has not taken place much in the District. The trend is towards the development of trade and commerce so the efforts should be made to promote more and more workers under this category. so that economic advancement can taken place from primitive to advanced society.

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Management of Physical Education & Sports Facilities

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Introduction :

Managing physical education & sports successfully requires a basic knowledge of managing physical education and sports facilities where two recreation & wellness activities occurs. This is critical because the type studies of facilities dictates the management of it which needs preliminary planning, or predesign phase, the design development phase, the construction phase and the management preparation or training phases, which is shown in figure - 1.

Figure - 1

Phase - 1 Preliminary Planning :

| The flow chart shows The process of planning designing, building and opening a sports or studies recreation facility. | → | Establishing need for facility | Analyze Programme and do Feasibility | Form Planning Committee |

→

| Establishing need for facility | Select architect or building firm | Develop master plan | Develop programme statement |
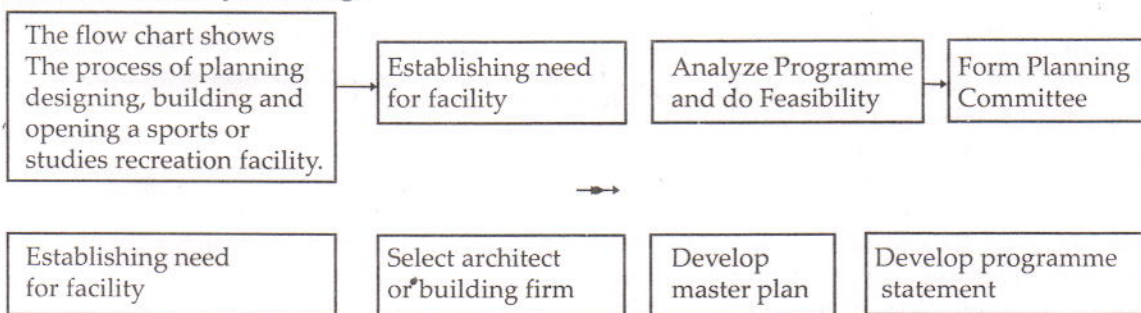
Phase -II- Development of Design
Phase -III- Construction
Phase -IV- Management and training

Phase - 1 Programme Analysis :

The preliminary planning phase begins with establishing a need for the facility and requires a thorough analysis of the programme to be offered of there is preexisting building and programme are already ready in place, an examination of these areas is needed. Information can be acquired from usages and attendance records, previous programme and event schedules, maintenance reports and equipment ledgers. Deficiencies and inadequacies should be noted. The organization's mission, programme objectives and short and long range goals must be considered. Finally one need to examine current trends and probable future developments.

This data along with feasibility studies should be closely analyzed to determine whether it would be best to build a new facility or to renovate an existing one in this regard "experience has shown that if it will cost 50 percent or more to rebuild than to build new. It is better to construct new (Honne 1987).

The Planning Committee : Next in this is appointment of persons for the planning committee. In some cases the committee is

formed prior to the needs analysis. The important point is to proceed through the process in a logical order that is appropriate to the specific organization.

It is highly recommended to include in the planning process every one who is interested and all who play critical roles. This is often referred to as participatory planning. Involving many in the planning process need not be a cumbersome task. Some organizations conduct public forums to obtain the views of concerned citizens. Other agencies solicit information through client or student survey.

The Architect :

It is important to note that the hiring of the architect does not have to take place immediately. In some cases architect is not hired until late in the predesign Phase Measher (1990) suggests that "to turn too early to an architect can be a serious mistake, for you may then end up with a building that suits the architect rather than one that meets the needs and aspiration of the building owner and clientele". He identifies "Four phase in the development of a new construction or renovation proposal. The identification, prioritization, conceptualization and realization phases". and recommend the architect not be hired before completion of the first three phases.

An organization may decide to hire either an architect or a building and design firm. Before making a decision acquire background on all prospects. In regard to this issue, Ommen and Maynard (1989) suggest "If quality is determined by a programme and if quality can be monitored, design/build can be good choice if money and schedule are key factors. If you have a clear programme document and an architect who will follow that programme and architect may be a right choice. In the case of Balewadi Pune athletc stadium. Which is constructed by pune based architect is a faulty facility constructed for athletics. In the stadium for 110 meters hurdle race there is no assembly space left for athletes this is because of prior appointment of the arahitect.

In search of for right-architect or design firm, it is also helpful to visit facilities they have built. Spend the time investigating asking questions and looking at both the positive and negative features.

The Master Plan : After the committee is formed, the next step is the development a comprehensive master plan for the facility. The master plan is the accumulation of all the information needed to assist in developing the project. Flynn (1993) describes the plan as "a formal, comprehensive building scheme that identifies the organizations facility, needs and establishing the priority in which construction of new or renovation of existing facilities will occur". This scheme includes collecting data from the various feasibility studies, assessing the needs and demands for a new facility, examining budgetary plans, observing trends and analyzing the organizations purpose and objectives including short and long-term projections.

The generation of the master plan is a complex and should not be rushed. Spending the time creating a sound master plan saves time and money later on in the development process. The master plan provides the structure from which work and keeps the planning team focused on the main direction of the project. Throughout the composition of the master plan, a number of points must be considered:

1) The primary focus throughout the development of the master plan is on the purpose for which the facility is being built. Develop the facility to accommodate programmes rather than adopt programs to fit facility.

2) Plan for best building your organization can afford, which should be determined through a thorough investigation of its financial resources.

3) Avoid baised and restrictive points of view. Be open to new and different ideas and approaches. Research innovation and new technology in design.

4) Do not compromise with the architect or give up essential aspects of the design that are important to the programme.

5) Include complete accessibility of the building within the plan. Research requirements of current legislation of Disabilities act.

6) Avoid costly errors and omissions by being through in planning. Include feasibility studies in all related areas; legal, site, user usage, design, financial and administrative.

7) Identify the spaces that are needed and map out how those Spaces interface. Bubble designs may be useful in ascertaining the type of programe desired.

8) Consider how the facility will be controlled and managed. Build these management and controlled feature into the design itself.

9) Visit similar facilities and inquire about the best and worst features of the design and use.

10) Examine current trends and plan for the future. It is recommended to project twenty years ahead in the plan for building.

11) Pay close attention to the environmental impact that the building project will have on the community and surrounding area.

The programme statement :-

The next step in the preliminary phase is the creation of a written report that may be called a "programme plan", a "case statement," or a programme statement. This report is prepared for the architect and represent a summary of the

major components of the master plan. In some cases a programme statement is prepared for other purpose. Such as presenting of groups to influence them to support the project.

Obviously, the programme statement that is proposed for the architect is comprehensive and detailed and beings with a needs statement. Both Flnn (1993) and Patt, Granthan, Gerson and Gettman (1989) present sample programme plans that account for the following categories; (1) Programme objectives, (2) Basice assumption (3) trends affecting planning (4) current and proposed programmes (5) preliminary data-design specifications and space allocation (6) Space needs and relationships (7) Activity, anxiliary and service facilities (8) Facility usage (9) equipment and furniture list (10) environmental necessities (11) other consideration.

Phase II Development of Design :-

The second phase in the planning process is design development. The programme statement is presented to the architect as the representation of the programme needs. Communication between the architect and the planning committee is crucial at this point. A thorough understanding must exist between the two parties prior to continuing building process.

The planning committee must thoroughly review the preliminary designs and clearly communicate the architect concerning additions or adjustments needed. It is wise to ask questions and not make assumptions at this juncture. Be sure the designs reflects the purpose of the facilities and supports the prgoramme it is intended to house. In examining the preliminary designs look specially for :

i) The placement of rooms in relation other rooms.

ii) Noise level. Consider the separation of racquet ball courts, aerobic rooms and weight training areas from offices, class rooms or conference rooms.

iii)   Security and management control.

iv)   Storage rooms

v)   Specification sheets

vi)   Environment and surrounding.

Phase III Construction :-

During this phase the construction schedule should be reviewed and updated if necessary. In addition the architect work with planning committee in hiring the contractor, which can be accomplished

i)   Through competitive bidding process

ii)   By hiring a construction manager and subcontractors (many architectural firms providing their own construction manager) and

iii)   By negotiating a contract among the architect, owner and construction company.

Phase IV - Management and Training :-

While construction of the facility is under way, construction for the management of the facility must be taken and training should being. Many times this phase is over looked or minimized, which is a critical mistake. A mentioned the management aspect should be considered from the beginning of the planning project planning can save time, effort, and money after building is completed and open for use.

Training personal prior to opening the new or renovated facility saves time and confusion. The ideal situation is to hire the staff and allow enough time to have thoroughly train them by the final stage of the construction. When the construction is completed the staff is trained and ready.

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बालकांच्या शारीरिक, बौद्धिक, मानसिक नैतिक व सामाजिक विकासाला बाधक ठरणाऱ्या कामांपासून बालकामगारांना दूर ठेवणे आवश्यक आहे. बालकामगार कायदा : (Prohibition And Regulation Act, 1986) मधील कलम 13 नुसार शासनाने विविध व्यवसायात काम करणाऱ्या बालकांना आरोग्य आणि संरक्षणाची हमी दिली आहे. मुलांना त्यांचे खेळण्या-बागडण्याचे अधिकार मिळावेत यासाठी मानवाधिकार आयोग प्रयत्नशील आहे. धोक्याच्या ठिकाणी काम करणाऱ्या बालकामगार बंदीसाठी ते विशेष प्रयत्न करीत आहेत. तरीही बालकामगारांची संख्या दिवसेंदिवस वाढतच आहे.

चिल्ड्रेन ऑफ डार्कनर या संस्थेने केलेल्या संशोधनानुसार भारतात गालीचे विणण्याच्या व्यवसायात सर्वात जास्त 1.5 लक्ष बालमजूर आहेत. काडेपेट्याच्या फटाके व्यवसायात 80 हजार, काच व्यवसायात 5 हजार, खाणीकाम 28 हजार, दगडांच्या खाणीत 20 हजार तर फायर वर्क इन्डस्ट्रीजमध्ये 135 हजार बालके मजुरी करतात.

मानवाधिकार आयोगाच्या संशोधनानुसार 350 हजार बॉन्डेड बालकामगार सिल्क उद्योगामध्ये दररोज 12 तास काम करतात. भारत सरकारच्या 10 ऑक्टोबर 2006 च्या रिपोर्टनुसार 25 लाख बालके हॉटेल्स, धाबा, रेस्टॉरेंट, स्पॉ आणि रिसोर्टस् मध्ये मजुरी करतात. याशिवाय बांधकाम क्षेत्रात अनेक मुलांना राबविले जाते. 2011 मध्ये `Asian games care House अनेक बालमजूर काम करीत होते. तसेच विटभट्टी व्यवसायातही हजारो मुले मजुरी करतात. भारतातील एकूण बालकामगारांच्या 44.06% बालकामगार शेती व्यवसायात आढळले. यात मुलींचे प्रमाण अधिक आहे. भारतात बॉन्डेड बालमजुरही मोठ्या प्रमाणात आढळतात.

जागतिकीकरणाच्या काळात बालमजूर :

जागतिकीकरणाच्या काळात नवीन आर्थिक नितीमुळे कामगार कायद्यांचे उल्लंघन होत आहे. भांडवलशाही अर्थव्यवस्थेच्या नियमानुसार कामगार कायदे अधिकाधिक मालकांच्या बाजूने होत चालले आहेत. परिणामतः उत्पादनातील तोट्याच्या नावाखाली कामगार कपात मोठ्या प्रमाणात केली जाते. जीवघेण्या महागाईमुळे कौटुंबिक अंदाजपत्रक कोलमडले आहे. शिक्षण रोजगाराभिमुख नसल्यामुळे गरीब पालकांचा शिक्षणावरील विश्वास उडाला आहे. कुटुंबाच्या मूलभूत गरजा

भागविण्यासाठी त्यांना मुलांना कामावर पाठवणे अधिक योग्य वाटते. शेती आणि लघुउद्योगांप्रमाणेच औद्योगिक कारखाने आणि बहुराष्ट्रीय कंपन्यांमध्ये अनेक बालकांना अल्पमजुरीत कामावर ठेवले जाते.

बहुराष्ट्रीय कंपन्यांमध्ये बालिका कामगार :

नॉर्वेटिस, हिंदुस्थान लिव्हर, प्रोऑग्रो, मोनसॅन्टो, माहिको इत्यादी बहुराष्ट्रीय कंपन्यांमध्ये 48 हजार बालिका कामगार आहेत. बियाणे उत्पादकांनी मोठ्या स्तरावरील राष्ट्रीय व बहुराष्ट्रीय बियाणे कंपन्यांशी केलेल्या करारानुसार भारतात 7 ते 14 वर्षे वयोगटातील 4 लाख मुलींना कामावर ठेवण्यात आले आहे. आंध्रप्रदेशात देशाच्या 70% कापूस बियाणांचे उत्पादन होते. त्यात जवळपास 2.5 लाख मुली काम करतात. आंध्रप्रदेशात छोट्या-मोठ्या 100 कंपन्या वर्णसंकर कापूस बियाणांचे उत्पादन करतात. त्यात 9 ते 13 वर्षे वयोगटातील मुलींना प्राधान्य दिले जाते. कारण या मुली अतिशय कमी वेतनात काम करतात. त्यांच्याकडून दररोज 12 ते 13 तास काम करवून घेतले जाते. शिक्षण सोडून त्यांना कामावर जावे लागते. त्यांच्या स्वास्थ्यावर तेथील हानीकारक रसायनांचा विपरित परिणाम होतो. ग्लोबल रिसर्च अॅन्ड कन्सलटन्सी सर्व्हिसेसने केलेल्या सर्वेक्षणानुसार एच.एल. मध्ये 20 हजार, माहिको-मोनसॅन्टोमध्ये 15 हजार, नॉर्वेटिसमध्ये 8 हजार, एडवान्टामध्ये 3 हजार व प्रोऑग्रोमध्ये 2 हजार अल्पवयीन मुलींना कामावर ठेवल्याचे आढळले. मुलींच्या आरोग्याच्या आणि संरक्षणाच्या दृष्टीने ही बाब अतिशय चिंताजनक आहे. कामावर असलेल्या या मुली शारीरिक आणि लैंगिक शोषणाला बळी पडतात. मुलींच्या सामाजिक भवितव्याच्या दृष्टीने हे घातक आहे.

युनिसेफने भारतातील बालमजुरांच्या संख्येबद्दल असे म्हटले आहे की, 'भारतात एकूण लोकसंख्येच्या एक चतुर्थांश बालकामगार आहेत. तसेच ज्यांची कुठेही नोंद नाही असे कितीतरी बालकामगार आहेत. या बालकांना शिक्षणाची संधी मिळू शकत नाही. कामाचा त्यांच्या आरोग्यावर विपरित परिणाम होतो.' हे बालमजूर विघटित, व्यसनाधीन किंवा दारिद्र्यजन्य कुटुंबातून आलेले असतात. हे दुर्लक्षित बालक असतात. दारिद्र्यावस्थेत जीवन जगणारे हे बालक दिवसातून 12 ते 18 तास अतिशय अल्प मजुरीत काम करतात. दारिद्र्यजन्य परिस्थिती हे बालमजुरीचे महत्त्वपूर्ण कारण आढळते. भारतीय

दारिद्र्याने 'दारिद्रयजन्य संस्कृती' चा उदय झाला आहे. दारिद्र्यापेक्षा दारिद्रयजन्य संस्कृतीचे निर्मुलन अधिक कठीण असते,' असे ऑस्कर लेक्सिनेे म्हटले आहे. बालमजुरीची समस्या या दारिद्रयजन्य संस्कृतीचेच फलीत आहे.

अ बालमजुरांच्या समस्या :

- **आरोग्याला घातक परिस्थिती :-** विटभट्टीवर, खाणीत किंवा कारखान्यात काम करणारे बालमजुर धोकादायक, आरोग्याला विघातक अशा प्रदुषित वातावरणात श्रम करतात. त्यामुळे त्यांचे आयुर्मान कमी होते. धोकादायक उद्योगातील रासायनिक पदार्थांमुळे हाताची बोटे खराब होणे किंवा तुटणे, नजर कमी होणे, फुफ्फुसाचे आजार, दमा, क्षयरोग इत्यादी रोगांना ते बळी पडतात.

- **अपुरा आहार :-** कुटुंबातील दारिद्रयजन्य परिस्थिती, निकृष्ट प्रतीचे शारीरिक श्रम आणि अत्यल्प आर्थिक मोबदला यामुळे बालमजुरांना पोषक, संतुलित आहार मिळत नाही. निकृष्ट आहार आणि योग्य जीवनसत्वांच्या अभावी होणारे कुपोषण यामुळे त्यांचा शारीरिक विकास योग्य प्रकारे होत नाही

- **खेळ आणि व्यायामाची संधी नाही :-** बालवयात स्वच्छंद खेळणे, बागडणे आणि उत्तम शारीरिक व्यायाम यावरच बालकांचा विकास अवलंबून असतो. खेळातून बालकांमध्ये सहकार्य, नेतृत्व, स्पर्धा इत्यादी गुणांचा विकास होतो. बालमजुरांना मुक्तपणे खेळण्याची संधी मिळत नसल्यामुळे त्याच्या व्यक्तिमत्त्व विकासात अडथळा निर्माण होतो.

- **बालवयात शोषण :-** बालमजुर प्रथेविरुद्ध विविध कायदे असले तरी त्याचे फायदे प्रत्यक्षात त्यांच्यापर्यंत पोहचत नाहीत. अतिरिक्त कामाचा मोबदला त्यांना मिळत नाही. आठवड्यातून एक दिवस रजा दिली जात नाही. कामावर असतांना अपघात झाल्यास प्राथमिक उपचारही उपलब्ध करून दिले जात नाही. कामात थोडी देखील चूक झाल्यास कठोर शिक्षा केली जाते. त्यांचे शारीरिक मानसिक, नैतिक, लैंगिक शोषण केले जाते.

- **शिक्षणाच्या अधिकारापासून वंचित :-** शिक्षण हे व्यक्तीच्या बौद्धिक, मानसिक आणि नैतिक विकासाचे गमक आहे. भारतात बालकांना कायद्याने शिक्षणाचा अधिकार दिला आहे. 14 वर्षांखालील बालकांना शिक्षण मोफत आणि सक्तीचे करण्यात आले आहे. परंतु अनेक बालकामगार कामामुळे शाळेत जावू शकत नाही. त्यांच्या मनात शिक्षणाविषयी अनास्था निर्माण होते. शाळेत प्रवेश घेवूनही अनेक बालक मजुरीला जातात. त्यामुळे ते शिक्षणाच्या अधिकारापासून वंचित राहतात.

- **निकृष्ट आर्थिक-सामाजिक परिस्थिती :-** हलाखीच्या आर्थिक-सामाजिक परिस्थितीमुळे बालकांना अल्प आर्थिक मोबदल्यात श्रमाच्या बाजारपेठेत आपले श्रम विकावे लागतात. त्यांचे श्रम निकृष्ट प्रतीचे समजले जातात. त्यांच्या श्रमाला प्रतिष्ठा मिळत नाही. अजाणत्या वयात त्यांच्या हातात श्रमाच्या मोबदल्यात अल्प कां होईना पण पैसा येत असल्यामुळे त्यांना व्यसनाधिनतेची सवय लागते. तंबाखु, गुटखा, धुम्रपान, मद्यपान, ड्रग्स इत्यादीच्या आहारी जावून अनेक बालके गुन्हेगारीकडे वळतात. त्यामुळे त्यांचे सामाजिक जीवन उध्वस्त होते.

वरील समस्यांमुळे बालमजुरांच्या विकासात बाधा निर्माण होते. त्यांचा जगण्याचा अधिकार हिरावल्या जातो. शिक्षण, आरोग्य, प्रेम, कौतुक, सुसंस्कार, स्वातंत्र्य, संरक्षण आणि तणावमुक्त जीवन बालकांना देऊन योग्य वातावरणात त्यांचा विकास घडवून आणणे आवश्यक आहे. नव्हे, तो त्यांचा अधिकारच आहे. आजची बालमजुरांची स्थिती बघितली की देशाचे गुन्हेगार, व्यसनाधिन, व्याधीग्रस्त भविष्य आपण तयार करित आहोत काय? असा प्रश्न उभा राहतो.

निष्कर्ष :

जागतिक स्तरावर बालमजुरीचा प्रश्न दिवसेंदिवस गंभीर स्वरूप धारण करित आहे. त्यासाठी बालकामगार प्रतिबंधक कायद्याची कडक अंमलबजावणी आवश्यक आहे. 10 ऑक्टोबर 2006 पासून पंतप्रधान मनमोहन सिंग यांनी 1986 च्या बालमजुर प्रतिबंधक कायद्याच्या कडक अंमलबजावणीचे आदेश दिले. परंतु योग्य अंमलबजावणीच्या आणि जाणीव जागृतीच्या अभावी बालमजुर शिक्षण, विकास आणि संरक्षणाच्या अधिकारापासून वंचित आहेत. जागतिकीकरणाच्या काळात त्यांचे आर्थिक, मानसिक, लैंगिक, शोषण वाढले आहे.

उपाययोजना आणि पुनर्वसन :

जागतिकीकरणाच्या काळात उदारीकरणाचे धोरण कामगारांसाठी आजारीकरण ठरले आहे. त्यामुळे अनेक बालकांवर मजुरीची पाळी आली आहे. प्रथम बालमजुरांना कामातून मुक्त करणे गरजेचे आहे.

- शासकीय संस्था आणि स्वयंसेवी संस्था यांच्यात सुसंवाद आणि मैत्रीपूर्ण संबंध निर्माण झाल्यास बालमजुरांना मुक्त करणे सोपे होईल.

- बालकामगारांना शिक्षणाचे महत्त्व पटवून देण्यासाठी सातत्यपूर्ण जाणीव-जागृती अभियान चालविण्यात यावे.

- कारखान्यांचे किंवा बहुराष्ट्रीय कंपन्यांचे मालक, अथवा इतर बालकांकडून काम करवून घेणाऱ्या संस्थांवर कठोर कारवाई करण्यात यावी. त्यांना घेराव घालून याचा निषेध करण्यात यावा.

- बालकामगारांना संघटित करून त्यांच्यामध्ये अधिकारां बद्दल जागृती निर्माण करावी.

- बालमजुरांसाठी दत्तक योजना राबवून त्यांच्या शिक्षणाची व विकासाची जबाबदारी समाजातील श्रीमंत व सक्षम लोकांना सक्तीची करण्यात यावी.

- समाजातील एक महत्त्वपूर्ण घटक म्हणून शासनाने मुक्त झालेल्या बालमजुरांच्या मुलभूत गरजा शासकीय खर्चातून भागवून त्यांना शिक्षणासाठी प्रवृत्त करावे.

- सातत्यपूर्ण बालकल्याण चळवळ चालवून समाजात बालमजुरांच्या विकासासंबंधी जागृती निर्माण करावी.

- प्रसार माध्यमे आणि मिडीयाने सामाजिक जाणिव-जागृतीचे कार्य प्रभावीपणे करून बालमजुरांना त्यांचे अधिकार मिळवून देण्यात सहकार्य करावे.

बालमजुरांना केवळ कामातून मुक्त करणे पुरेसे नाही, तर त्यांचे योग्य पुनर्वसन करून त्यांना राष्ट्रीय प्रवाहात सामील करून घेणे गरजेचे आहे. बालकामगारांच्या समस्येचा विविधांगी विचार करून सातत्यपूर्ण समाजाभिमुख यंत्रणा राबवून व्यापक सामाजिक परिवर्तन घडवून आणणे आवश्यक आहे.

सर्वांगिण विकासात्मक शिक्षण, व्यवसाय कौशल्याचे शिक्षण, पोषक आहार, आरोग्य तपासणी, औषधोपचार, व्यायाम व खेळण्याची संधी इत्यादींचा समावेश त्यांच्या पुनर्वसन कार्यक्रमात करण्यात यावा. बालमजुरांचा आर्थिक विकासात व राष्ट्रीय उत्पन्नात मोठा वाटा आहे. म्हणून त्यांच्या प्रश्नाकडे गांभिर्याने बघितले जात नाही. परंतु त्यांच्या जागी त्यांच्या कुटुंबातील दुसऱ्या व्यक्तीला काम देवून त्यांना विकासाची संधी उपलब्ध करून देता येईल. जीवनसंरक्षण व व्यक्तीमत्त्व विकासाची संधी बालमजुरांना दिल्यास बालमजुरीच्या समस्येचे निर्मुलन होवून खऱ्या अर्थाने राष्ट्रविकास घडून येणे शक्य आहे.

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भारतीय संविधान कार्यप्रणाली : पुनर्विलोकन आयोगाच्या सिफारशी

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सारांश

भारताची राज्यघटना भारताच्या प्रक्रीयेचा एक प्रदीर्घ इतिहास म्हणावा लागेल. स्वातंत्र्यानंतर खंडप्राय असणाऱ्या राष्ट्रामध्ये आर्थिक, सामाजिक, राजकीय, सांस्कृतिक व भौगोलिक अशा प्रश्नांची जी आव्हाने निर्माण झाली होती. त्या आव्हानांना समर्थपणे तोंड देवून भारतामध्ये खऱ्या अर्थाने लोकशाहीची राजकीय प्रक्रीया रुजविण्यामध्ये राष्ट्रीय एकात्मता टिकविण्याची अवघड जबाबदारी राज्यघटनेच्या आधारानेच पार पाडता येईल, या दृष्टीने भारतामध्ये किंवा कोणत्याही लोकशाही राष्ट्रामध्ये राज्यघटनेला अनन्य साधारण महत्व प्राप्त झाले होते. कोणत्याही देशाची राज्यघटना देशांतर्गत आर्थिक, सामाजिक, राजकीय, सांस्कृतिक व भौगोलिक अशा प्रक्रियेचाच एक भाग असतो, भारत त्याला अपवाद नाही. प्रत्येक देशामध्ये राज्यघटनेच्या बाबतीत विविधता असलेली दिसते. सर्वसाधारणपणे प्रत्येक देशाची राज्यघटना हि त्या देशाच्या घटनासमितीने विशिष्ट अशा कालखंडात तयार केलेली असते. भारताला स्वातंत्र्य मिळाल्यानंतर भारताची जी राजकीय, सामाजिक, आर्थिक, शैक्षणिक व सांस्कृतिक परिस्थिती होती त्यानुसार सर्वांना न्याय मिळावा या उद्देशाने राज्यघटना तयार करण्याचा प्रयत्न झाला. भारताला विकास साधायचा असल्यामुळे घटनेत परिवर्तन ही काळाची गरज ओळखून घटनाकर्त्यांनी राज्यघटनेत तशी तरतुद करून ठेवली. घटना दुरूस्तीच्या माध्यमातून काळानुसार घटनेत सुधारणा करता येणे शक्य झाले. 2006 पर्यंत 94 घटना दुरूस्त्या झाल्या.

प्रस्तावना

परिवर्तन ही काळाची गरज आहे. नवीन गोष्टी स्विकारण्यासाठी परिवर्तन घडवून आणणे आवश्यक आहे. त्याला राष्ट्रही अपवाद राहू शकत नाही. देशाची राजकीय, आर्थिक, सामाजिक परिस्थिती ही काही ना काही घडामोडींमुळे सारखी बदलत असते. त्यामुळे देशाचे संविधान परिदृढ राहून चालणार नाही. विकसनशील देश ज्याला आपली प्रगती करायची आहे. अशा देशाचे संविधान हे परिदृढ राहून चालणारच नाही. काळानुसार बदलणारे संविधान टिकते आणि जे संविधान काळानुसार आपल्यात बदल घडवून आणू शकत नाही. ते कालबाह्य ठरतात. भविष्यात येणाऱ्या अनेक संभाव्य बाबींची जाणिव जरी घटनाकर्त्यांना असली तरीही त्यांच्याही दुरदृष्टीला मर्यादा असते. त्यामुळे येणारी नवनविन आव्हाने पेलण्यासाठी संविधान दुरूस्ती हाच उत्तम मार्ग आहे.

संविधान हे साध्या कायद्यापेक्षा वरच्या दर्जाचे असणे आवश्यक आहे. त्यामुळे स्वाभाविकच साधा कायदा आणि संविधान यामध्ये परिवर्तन करण्यासाठी वेगवेगळी पद्धती असायलाच पाहिजे. संविधानाचे परिवर्तन हे काळानुसार व्हायला पाहिजे त्यामुळे ते ताठर असता कामा नये. त्याच प्रमाणे ते सत्ताधाऱ्यांच्या मर्जीप्रमाणे बदलता येणारे नसावे म्हणजेच ते अतिशय लवचिक असता कामा नये. त्यामुळेच या सगळ्या गोष्टींचा विचार करून आपल्या संविधान कर्त्यांनी त्याचा सुवर्णमध्य साधला आहे. भारताच्या घटना दुरूस्तीची पद्धती जगातील अद्वितीय पद्धती आहे.

उद्देश

1. घटनेच्या दुरूस्तीचा अभ्यास करणे.

2. घटनेतील प्रमुख बाबींवर घटना पुनर्विलोकन आयोगाच्या शिफारशींचा आढावा घेणे.

भारतीय घटना तीन पद्धतीने दुरूस्त करता येते. 1) साध्या बहूमताने 2) राज्याच्या अनुमतीने 3) विशेष बहूमताने कोणत्याही प्रकाराने घटना दुरूस्ती केली तरी विधेयकावर राष्ट्रपतीची

स्वाक्षरी अनिवार्य आहे. त्याशिवाय घटनादुरूस्ती होवू शकत नाही. आणि राष्ट्रपतीला घटनादुरूस्ती विधेयकाबाबत नकाराधिकार नसतो. त्याला त्यावर स्वाक्षरी करणे बंधनकारक असते.

भारतीय संविधानाच्या दुरूस्त्या झाल्या. त्यावर अनेक प्रकारे टिका टिकाकारांनी केली. भारतीय व संविधानाचे पुनर्विलोकन करण्यासाठी 11 सदस्याच्या राष्ट्रीय आयोगाची निर्मिती करण्यात आली. 22 फेब्रुवारी 2000 ला केंद्र सरकारने राष्ट्रीय आयोग स्थापित करण्याची सूचना दिली. या आयोगाचे अध्यक्ष म्हणून माजी मुख्य न्यायाधीश तसेच राष्ट्रीय मानवाधिकार आयोगाचे माजी अध्यक्ष न्यायमूर्ती एम.एम वैंकटचलैया यांना नियुक्त केले. भाजपाने आपल्या निवडणूक घोषणेत घटनेचे पुनर्विलोकन करण्याची घोषणा केली होती. घटनेचे पुनर्विलोकन ही नवीन गोष्ट नाही. पहिले पुनर्विलोकन 1950-51 मध्ये झाले. दुसरे पुनर्विलोकन 1954 मध्ये झाले त्यामध्ये न्यायालयाला विरूद्ध भावना समोर आल्या. तिसरे पुनर्विलोकन 1967 मध्ये गोलकनाथ खटल्यापासून सुरू झाले. ते केशवानंद भारती यांच्या सर्वोच्च न्यायालयाच्या मूलभूत संरचना सिद्धांता सोबत संपले. चौथे पुनर्विलोकन स्वर्णसिंधू समितीने 1976 मध्ये केले आणि संविधानामध्ये 42 वी संविधान दुरूस्ती झाली. सहावे पुनर्विलोकन हे 1980 सालात झाले यामध्ये न्यायमूर्ती आर. एस. सरकारिया यांनी केंद्र राज्य संबंधावर एक रिपोर्ट तयार केला जो 1987 मध्ये समोर ठेवला गेला 1

भारत सरकारने आयोग स्थापित केला कारण त्याला काही गोष्टींचा उहापोह करावयाचा होता. जसे की, जवळपास 54 वर्षापासून घटना योग्य रित्या का पाळली जात नाही. देशाची आर्थिक आणि सामाजिक प्रगती का होत नाही? वर्तमान घटना देशाला राजकीय स्थिरत्व का प्रदान करू शकत नाही? तसेच अजूनही भारतीय राजकारण दलबदलू प्रवृत्तीने त्रासले आहे. देशामध्ये जातीवाद, धार्मिकवाद, का वाढत आहे. त्यामुळे घटनेमध्ये असे कोणते परिवर्तन करावे की जेणेकरून या वरील वाईट गोष्टी दूर करता येतील. त्याचप्रमाणे सर्वसामान्य जनतेला वेळेवर न्याय मिळत नाही. वरील सगळ्या कारणांसाठी घटनेचे स्वरूपच तर कारणीभूत नाही ना?

घटना पुनर्विलोकनाची अशी समर्थने देत असतांनाच प्रत्यक्ष भारतातील परिस्थितीचाही आधार काही भाष्यकारांनी घेतला होता. भारतीय संविधानाची निर्मिती ज्या परिस्थितीत झाली

ती आणि आताची परिस्थिती अगदीच वेगळी आहे संविधानाच्या पुनर्विलोकनाला विरोध करणाऱ्यांमध्ये खुद्द तेव्हाचे राष्ट्रपती के. आर. नारायणन् होते. घटनेचे पुनर्विलोकन करणाऱ्याचे असे म्हणणे होते की जर घटनेत दुरूस्ती करण्याची व्यवस्था आहे आणि ते तिने सिध्द केले आहे तर मग संपूर्ण पुनर्विलोकनाचा घाट कशासाठी त्यामुळे यामागे खरी कारणे वेगळी असल्याचा धोका संभवतो. डॉ. आंबेडकर असे विधान करून गेले की, जर घटना अमलात आणण्यात काही कमी असेल तर तो दोष घटनेत नसून ती अमलात आणणाऱ्यांमध्ये आहे. त्यामुळे पुनर्विलोकन घटनेचे न करता राज्यसकर्त्यांचे करावे.2

पूर्वीही घटनेत व्यापक बदल करण्याच्या योजना आखल्या गेल्या होत्या पण त्याविरूध्द विरोधकांनी एवढे आकाडे तांडव कधीच केले नव्हते. किंवा 'संविधान बचाव' असे नारे पण लावले नव्हते पण भाजपाच्या हातात सत्तेची सूत्रे आल्यावर हा विरोध एवढा का वाढला. भाजपाची तात्विक, वैचारिक परंपरा राष्ट्रीय स्वयंसेवक संघाच्या हिंदूराष्ट्रवादाच्या आदर्शावर उभी आहे. त्यामुळे त्यांची भूमिका ही हे संविधान परकीय आहे. येथील पूर्वपरंपरामध्ये त्याचे पाळेमुळे सापडत नाही. येथील संस्कृती व सभ्यतेशी ते विसंगत आहे. अशी या पक्षाच्या मान्यवरांची मते होती. त्यामुळे विरोधकांना त्यांच्या हेतूबद्दल भीती वाटत होती. रा. स्व. संघाचे सरसंचालक सुदर्शनजी यांचे विधान प्रसिध्द झाले होते. ते म्हणजे 'भारताचे सध्याचे संविधान कचऱ्याच्या पेटीत फेकून देण्याच्या लायकीचे आहे!'3 अशा अनेक कारणांमुळे संविधानाच्या पुनर्विलोकनामागील भाजपाचे अंतस्थ हेतू टिकाकारांनी संशयास्पद ठरविले होते.

पुनर्विलोकन आयोगाच्या शिफारशी:

31 मार्च 2002 रोजी आयोगाने आपल्या शिफारशी सरकारला सादर केल्या.आयोगाच्या अहवालात एकूण 248 शिफारशी आहेत. त्यापैकी 58 शिफारशीच अशा आहेत की अमलात आणण्यासाठी घटनादुरूस्तीची गरज पडणार नाही. 86 शिफारशी विधीमंडळाने केलेल्या कायद्याद्वारे अमलात येवू शकतात. आणि बाकीची अंमलबजावणी कार्यपालिकेच्या कामकाजातूनही केली जावू शकते.

कलम 356 घटना पुनर्विलोकन आयोग राष्ट्रपती राजवट लागू करण्याच्या राष्ट्रपतीच्या अधिकाराला घटनेतून काढून टाकण्याच्या मताशी सहमत नाही. परंतु आयोगामध्ये सुधारणा

अवश्य करण्याच्या मताचा आहे. ज्यामध्ये तो म्हणतो की विधानसभा भंग करण्याच्या आधी त्या ठरावावर आधी संसदेचे विचार व्हायला पाहिजे. सरकारी आयोगाला सहमती देत आयोगाने असे म्हटले आहे की, कोणत्याही राज्याच्या मंत्रिमंडळाने विधानसभेचा विश्वास गमावला तर याचा निर्णय केवळ सभागृहातच व्हायला हवा कोणत्याही राज्यपालाला मंत्रिमंडळ बरखास्त करण्याचा अधिकार नसावा.

मुलभूत अधिकार आणि मुलभूत कर्तव्य यांत्यात वाढ - आयोगाने तिसऱ्या भागाचे नविन अधिकार आणि कर्तव्य टाकण्याचा प्रस्ताव ठेवला. व्यक्तीच्या आविष्कार स्वातंत्र्यात प्रसार माध्यमांचे स्वातंत्र्य, मते धारण करण्याचा हक्क, माहिती व विचार मिळविण्याचा व प्रस्तुत करण्याचा हक्क यांचा अंतर्भाव असावा, अवमान याचिकेच्या प्रसंगी आरोपीला आपली बाजू मांडून आपल्या कृत्याची यथार्थता पटवून देण्याची किंवा ते सार्वजनिक हितार्थ असल्याचे स्पष्टीकरण करण्याची संधी देण्याचा अधिकार न्यायालयांना असावा. कोणत्याही व्यक्तीचा छळ होऊ नये. किंवा तिला क्रूर, अमानुष व अपमानकारक वर्तणूक किंवा शिक्षा भोगावी लागू नये, जिला आपल्या जिविताच्या आणि स्वातंत्र्याच्या हक्काला बेकायदेशीरपणे वंचित केले गेले आहे अशा प्रत्येक व्यक्तीला नुकसान भरपाईचा प्रवर्तनीय हक्क असावा. अर्थात या सर्वच हक्कांवर वाजवी मर्यादा असावी. राज्याची सुरक्षा, सार्वजनिक सुरक्षितता, सुव्यवस्था आणि गुन्हेगारीस प्रतिबंध अशा कारणास्तव घालण्याचा राज्यसत्तेचा अधिकार अबाधितच ठेवावा.

पक्षांतर करणाऱ्या सभासदाने सरकार पाडण्याच्या हेतूने टाकलेले मत अवैध मानले जावे, पक्षांतराशी संबंधित प्रकरणी निर्णय करण्याचा अधिकार निवडणूक आयोगाला असावा. पक्षांतर करणाऱ्या सभासदाने आपल्या सभासदत्वाचा राजीनामा देऊन नव्याने निवडणूक लढवावी. पक्षांतरित सभासद त्याच्या उर्वरित कार्यालयासाठी किंवा पुढची निवडणूक होईपर्यंत कोणतेही सार्वजनिक पद भुषविण्यास अपात्र मानला जावा. राजकारणातल्या गुन्हेगारीला आळा घालण्याच्या दृष्टीनेही आयोगाला काही शिफारशी स्वागताई आहेत. लोकप्रतिनिधीत्व कायद्यात दुरूस्ती करून अशी तरतूद करायला आयोगाने सुचविले आहे की, ज्या अपराधांसाठी पाच किंवा अधिक वर्षाच्या कारावासाची शिक्षा होऊ शकते, अशा अपराधाचा आरोप ठेवल्यावर एक वर्षाचा अवधी झाल्यानंतर आरोपी व्यक्ती

निवडणुकीस अपात्र ठरविली जावी, त्यात तिला शिक्षा झाल्यास ती शिक्षा सुरू असेपर्यंत आणि ती पूर्ण केल्यानंतरही सहा वर्षपर्यंत संबंधित व्यक्तीची अपात्रता कायम राहावी, खून, बलात्कार, चोरटी आयात निर्यात, दरोडेखोरी इ. घोर अपराधासाठी शिक्षा झालेल्या व्यक्तींना कायमचे अपात्र ठरविण्याची सूचना आयोगाने आपल्या अहवालात केली आहे.

अनुसूचित जाती आणि अनुसूचित जनजाती यांना देण्यात आलेल्या आरक्षणाची अंमलबजावणी अधिक कार्यक्षमतेपणे व निर्दोषपणे करण्याच्या हेतूने आयोगाने केलेल्या काही शिफारशी महत्त्वाच्या आहेत. राखीव जागांशी संबंधित सर्व बाबींची दखल घेणारा एक सर्वसमावेशक कायदा केंद्र सरकारने करावा. त्या कायद्यान्वये एक राखीव जागा न्यायाधिकरणाची स्थापना करावी. या न्यायाधिकरणाचा उच्च न्यायालयाचा दर्जा असावा. आणि त्याच्या निर्णयाविरूद्धची अपील केवळ सर्वोच्च न्यायालयाकडेच करता यावी. राखीव जागांची अंमलबजावणी जाणूनबूजून टाळणे हा शिक्षापात्र अपराध ठरवला जावा.

आयोगाने केलेल्या शिफारशी निवडणूक सुधारणाशी संबंधित आहे मतदार याद्या तयार करताना अधिक काळजीपूर्वक आणि पध्दतशीरपणे कराव्यात. सर्व मतदार संघात मतदान यंत्राचा वापर केला जावा. निवडणूक आयोगाने निवडणूक खर्चावर वेळोवेळी मर्यादा घालावी त्यात सर्व खर्चाचा समावेश असावा खर्चाची लेखापरिक्षा अनिवार्य असावी तिची फेर तपासणी आयकर विभागाकडून व्हावी उमेदवाराने एकाच निवडणूक संघातून निवडणूक लढवावी, निवडणूका घोषित झाल्याबरोबर निवडणूक संहिता अमलात यावी त्या संहितेला कायद्याचा दर्जा दिला जावून तिचा भंग करण्याच्या व्यक्तीस शिक्षेची तरतूद असावी इत्यादी शिफारशी आयोगाने केल्या.

राष्ट्रजीवनात स्वच्छता यावी आणि सामान्य माणसाचा लोकशाहीवरचा विश्वास टिकून राहावा यादृष्टीने काही शिफारशी आयोगाने केल्या आहेत लोकपालाची नेमणूक करण्याची तरतूद घटनेत असावी प्रधानमंत्री मात्र लोकपालाच्या अधिकारतेबाहेर असावा राजकीय पद धारण करणाऱ्या प्रत्येकाने आपली तशीच आपल्या निकटच्या नातेवाईकाची मालमत्ता व दायित्वे जाहीर केली पाहीजे विधीमंडळाच्या प्रत्येक सभासदाने प्रतिवर्षी आपली मालमत्ता व दायित्वे जाहीर करावीत आणि आपल्या कार्यकालाच्या अखेरीस एक अंतिम विवरण पत्र प्रसिध्द

करावे अशीही तरतूदी असणे आयोगाला गरजेचे वाटते. संविधान पूनर्विलोकन आयोगााच्या चार प्रमुख सदस्यानी आयोगाव्दारा प्रस्तत रिपोर्टच्या शिफारशी आणि स्विकारलेली कार्यप्रणालीला लिखित स्वरुपात असहमती दाखविली आयोगाव्दारे केलेल्या शिफारशीनः स्विकारणे अथवा न स्विकारणे हे पूर्णतः संसदेवर अवलंबून राहील संविधानात कोणत्याही प्रकारची दुरुस्ती ही सर्व सहमतीने होईल विरोधी पक्षाने संविधान पुनर्विलोकन आयोगाच्या प्रस्तावालाच विरोध केला होता विरोधी पक्षाला आयोगाद्वारे संविधानाच्या मूळ रचनेला धक्का लागण्याची भिती होती.

निष्कर्ष

भारत हा विकसनशील देश आहे. त्याला आपला विकास साधायचा आहे. राज्यघटनेमध्ये कोणताही बदल करायचा तर त्याला संसदेची संमती आवश्यक आहे, त्यामुळे सत्ताधारी पक्ष होणारा बदल कितीही चांगला असला, विकासाकडे जाणारा असला तरी तो जर विरोधी पक्षाने प्रस्ताव ठेवला असेल तर त्याला विरोध करतोच. भारतामध्ये अनेक धर्माचे, जातीचे, भाषेचे लोक राहतात. ते आपल्या स्वार्थाचे राजकारण जोपर्यंत सोडित नाही, तोपर्यंत होणारा बदल कितीही चांगला असला तरी तो ते होवू देणार नाही.

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ग्रामसभा : ग्रामीण विकासाचे साधन

प्रा. डॉ.संजय बी. गोरे
राज्यशास्त्र विभाग प्रमुख,
शरदराव पवार कला व वाणिज्य महाविद्यालय, गडचांदूर, जि. चंद्रपूर

माझ्या स्वप्नातले स्वराज्य हे गरीबांसाठीचे स्वराज्य आहे
गरीबांनाही जीवनाष्यक गरजा आहे ....
स्वराज्य पूर्ण तेव्हाच म्हणता येईल ?
जेव्हा माझा प्रत्येक गरीब बांधव आत्मनिर्भर होईल.
- महात्मा गांधी

सारांश :

स्वायत्त असलेली खेडी स्वयंस्फूर्त सहकार्याच्या आधारावरच आत्मनिर्भर होऊ शकतील. ग्रामस्थांना अधिकार मिळाले तर त्यांना ग्रामीण गणराज्याचा खरा अर्थ कळेल. सुराज्यातून स्वराज्याची संकल्पना प्रत्यक्षात साकारेल. भारत हा ग्रामीणांचा देश आहे. म्हणून विकासाची सुरुवात खेड्यातून व्हावी हा महात्मा गांधीच्या ग्रामोन्नतीचा विचार लक्षात घेऊन भारतात 73व्या घटनादुरुस्तीच्या माध्यमातून ग्रामीण स्थानिक स्वशासनाच्या व्यवस्थेसाठी पंचायत राज संस्था निर्माण करण्यात आली. पंचायत राज रचनेमध्ये सर्वात छोटा घटक म्हणून ग्रामसभा ओळखली जाते.

ग्रामसभेला राज्यघटनेने स्वयंभू स्वरूप प्राप्त करून दिले आहे. लोकसभा, विधानसभा यांच्या निवडणूका दर पाच वर्षानी होतात. मात्र ग्रामसभा गावपातळीवर कायदेमंडळाच्या स्वरूपात कायम स्वरूपी आहे. यावरून ग्रामसभेच्या अधिकाराचे व कार्याचे महत्व लक्षात येते.

ग्रामसभेच्या माध्यमातून ग्रामीण विकासाची स्वप्ने साकारता येतात. ग्रामीण विकासाची धुरा प्रामुख्याने ग्रामसभेच्या कृतीशीलतेवरच आधारित आहे. म्हणून ग्रामीण विकासाच्या यशस्वीतेसाठी ग्रामसभेची संकल्पना ग्रामस्थांमध्ये प्रत्यक्षात रुजविणे महत्वाचे ठरते. संपूर्ण शासनाच्या ग्रामीण क्षेत्रातील योजना व विकासाची स्वप्ने साकारण्याचा हा मुलभुत घटक आहे.

महात्मा गांधीच्या मते विकेंद्रीकरणामुळे व्यक्तीची जबाबदारी व उपक्रमशीलता वाढते. व्यक्ती पूर्णपणे समाजाच्या सेवेसाठी स्वच्छेने समर्पण करण्यास उद्युक्त होतो. पंचायत राज्यव्यवस्थेत महात्मा गांधीची संकल्पना राबविताना ग्रामसभेला व्यापक अधिकार देण्यात आले आहे. सत्तेचा, निर्णयाचा, अधिकाराचा वाटा प्रत्येक ग्रामस्थांच्या पूढ्यात येत असल्याने विकेंद्रीकरणाची खरी प्रतिष्ठा ग्रामसभा या संस्थेमुळे वाढली असल्याचे दिसून येते.

अलीकडच्या काळात "लोकांना सत्ता" Power of People ही संकल्पना बरीच लोकप्रिय ठरली आहे. ग्रामसभा ही लोकशाहीतील अत्यंत महत्वाची भुमिका बजावणाऱ्या ग्रामसभेला कायद्याने अधिकार देऊन मजबूत केले पाहिजे तेव्हा ग्रामसभा लोकशाहीची आधारवड ठरेल व ग्रामीण विकास प्रगतीपथाकडे जाईल.

भारताच्या आधुनिकीकरणाचा विचार करतांना ग्रामीण विकास हा केंद्रबिंदू असायला हवा. देशपातळीवर ज्याप्रमाणे अर्थव्यवस्थेत बदल झाला तसाच बदल ग्रामपातळीवर होणे आवश्यक आहे. ग्रामीण विकासाच्या विविध योजनाबद्दल ग्रामस्थांमध्ये जाणीव जागृती होणे आवश्यक आहे तरच त्या योजना प्रत्यक्षात साकार होऊ शकतील या दिशेने महत्वपूर्ण प्रयत्न होणे गरजेचे आहे.

ग्रामसभेच्या माध्यामातून ग्रामीण विकास साधताना सांमजस्याची

व सामाजिक एकरूपतेची जाणीव ठेवणे आवश्यक आहे. सत्तेचा वापर करणाऱ्यांनी विधायक सामाजिक दृष्टीकोन बाळगणे आवश्यक आहे. भारत हा खेड्याचा देश आहे ग्रामीण जनतेचे जीवन सामाजीक, आर्थिक आणि राजकीय दष्टया कमकुवत आहे. ग्रामीण जनतेला ग्रामसभा व ग्रामीण विकासाची भूमिका समजवून सांगणे महत्वाचे ठरेल. स्वावलंबन व आत्मनिर्भरतेचा मुलमंत्र ग्रामस्थांना दयावा लागले तेव्हाच ग्रामसभेच्या माध्यमातून ग्रामीण विकास साधणे शक्य होईल. भारताला महासत्ता बनविण्यासाठी देशाचा केंद्रबिंदू असलेला ग्रामस्थ हा सर्वार्थाने परिपक्व असला पाहिजे. ग्रामीण विकासाच्या विविध पैलूचे ज्ञान त्याला अवगत असायला हवे स्वयंनिर्णय, धोरण, योजना व विकास या सर्व घटकांची माहिती ग्रामस्थांना हवी तेव्हाच ते खऱ्या अर्थाने ग्रामसभेत ग्रामीण विकासाचे निर्णय घेतील. यासाठी प्रामुख्याने शासन, प्रशासन, जनता, स्वयंसेवी संघटना व विशेषतः सुशिक्षित तरुण वर्गाने आमुलाग्र परिवर्तन घडवून आणणे आवश्यक आहे.

प्रस्तावना

वैदिक काळापासून ग्रामपंचायत हा प्रशासनाचा महत्वाचा घटक होता. ग्रामपंचायतीची शासकीय स्वरूपाची कामे मर्यादीत असल्यामुळे त्या स्वयंपूर्ण आणि स्वयंनियंत्रीत होत्या. शेती हा मुख्य व्यवसाय, संयुक्त कुंटुब पध्दती ही सामाजिक संस्था आणि ग्रामीणी ;Headmen या वंशपरंपरागत अधिकाऱ्यांची सत्ता यामुळे ही स्वतंत्र छोटी गणराज्ये ;Republic होती, असे मेटकाफ यांनी वर्णन केलेले आहे.

महात्मा गांधीच्या मते, 'खेड्याचा उध्दार-ग्रामोध्दार- हाच खरा देशाचा उध्दार आहे. भारतीय स्वातंत्र्य लढ्याचे नेतृत्व करतांना महात्मा गांधीच्या मनात स्वयंपूर्ण आणि सहकारी ग्रामरचनेवर आधारलेले पंचायतराज स्थापन करण्याच्या कल्पनेचे बीजांकुरण झाले होते. भारतातील खरी जनता खेड्यात राहते, म्हणून विकास आणि सुधारणेची सुरवात खेड्यातून झाली पाहिजे असे गांधीजीचे मत होते. प्रत्यक्ष राज्यघटनेमध्ये गांधीजीच्या विचारांचा परिणाम राज्याच्या मार्गदर्शक तत्वात दिसून येतो. खेड्यांचा विकास करून त्यांना प्रशासन व्यवस्थेचे महत्वाचे घटक बनवावे अशी त्यात शिफारस केलेली आहे.

महात्मा गांधीच्या ग्रामीण विकासाच्या संकल्पनेला साकार करण्यासाठी 73 व्या घटनादुरूस्तीद्वारे ग्रामसभांना घटनात्मक

दर्जा देण्यात आला. महाराष्ट्रही मुंबई ग्रामपंचायत अधिनियम-1958 मधील कलम-6 मध्ये ग्रामसभेची तरतुद केलेली आहे. ग्रामसभेला राज्यघटनेने स्वयंभू स्वरूप प्राप्त करून दिले आहे. ग्रामसभा गावपातळीवर कायदेमंडळाच्या स्वरूपात कायमस्वरूपी आहे. गावातील प्रत्येक "मतदार" हा कोणतीही निवडणूक न लढविता आमदारप्रमाणे ग्रामसभेच्या कार्यात भाग घेऊ शकतो. मात्र मतदार व राजकीय पुढारी ग्रामसभेसारख्या सर्वश्रेष्ठ व सर्वोच्च दर्जाच्या सभेचा कसा उपयोग करतो यावरून ग्रामीण विकासाची वाटचाल दिसून येते.

तत्कालीन राष्ट्रपती मा. के. आर. नारायणन यांच्या मते, "आपल्या खेड्यातल्या जीवनावर राष्ट्रीय दर्जा निश्चित करण्यात येतो." म्हणूनच ग्रामसभेला मजबूत करणे महत्वाचे ठरते. ग्रामसभेची क्षमता वाढविली पाहिजे. ग्रामसभेच्या निर्मितीमुळे ग्रामीण विकासाची स्वतंत्र वाटचाल सुरू झाली आहे. ग्रामीण विकासाबाबत जनतेचा सकारात्मक दृष्टीकोन निर्माण होत आहे ही गोष्ट ग्रामीण विकासाच्या व सुधारणेच्या दृष्टीने महत्वाची ठरते.

ग्रामसभेमुळे ग्रामीण जनतेत विकासाबाबत खऱ्या अर्थाने जागृती झाली आहे. आपल्या गावात ही "गोष्ट" झाली पाहिजे हा सामाजिक सुधारणावादी विचार जनतेच्या मनात आता येऊ लागला आहे. गावात ग्रामसचिवालय, सांस्कृतिक भवन, विद्यालये, सार्वजनिक मंडळे, मंदिरे पुतळे, बचतगटे, वाचनालय, व्यायामशाळा इत्यादी बाबी असल्या पाहिजे असे आता जनतेला वाटायला लागले आहे. खेड्यातील रिकाम्या हजारो हातांना काम देण्याची व काम करण्याची "उर्मी" ग्रामसभेने दिली पाहिजे. ग्रामीण विकासाची खरी चेतना ग्रामसभेने दयावीत. ग्रामीण विकासाकरीता ग्रामसभेच्या कार्यात चेतना निर्माण करणे आवश्यक आहे.

ग्रामसभेच्या माध्यमातून खेड्यांचा आर्थिक, सामाजिक, राजकीय व सांस्कृतिक विकास होऊ शकतो. शेतकरी, मजुर, व्यावसायिक, विद्यार्थी, आबाल वृध्द यांच्या समस्यांचे निराकरण होऊ शकतो. खेड्यातील संकुचित वृत्ती बदलून सुधारवादी व विकासवादी वृत्ती निर्माण होऊ शकते. गावात एकतेच्या संकल्पनेतून विकासाकडे मोठी झेप घेता येते. मात्र ग्रामसभेच्या उद्देशपूर्तीचा खरा अर्थ जनतेला समजाविणे गरजेचे आहे. ग्रामसभा ग्रामीण जीवनांचा कसा पाया आहे हे शासनाने व

राजकीय धुरीणांनी ग्रामस्थाना समजावून सांगणे महत्वाचे ठरते.

शासन आणि प्रशासनाने ग्रामीण भागात कार्यशाळा व सभेच्या माध्यमातून ग्रामसभेविषयी जनतेमध्ये जाणीव जागृती आणणे महत्वाचे ठरते. गावातीलच प्रश्न घेऊन त्याचे ग्रामसभेद्वारे निराकरण करण्याच्या विविध पध्दती "मॉडल" स्वरूपात राबवून ग्रामसभेची भूमिका घराघरात पोहचविणे महत्वाचे आहे. ग्रामीण विकासात ग्रामसभेची अत्यंत महत्वाची भूमिका संशोधनात्मकरित्या मांडून या संदर्भात योग्य उपाययोजना सुचविण्याच्या दृष्टीने प्रस्तुत शोधनिबंधाची रचना करण्यात आली आहे.

शोधनिबंधाची उद्दिष्टे

1. ग्रामीण विकासाच्या उद्देशपूर्तीची संकल्पना स्पष्ट करणे.

2. ग्रामीण विकासात ग्रामसभेच्या योगदानाची भूमिका स्पष्ट करणे.

3. ग्रामीण विकासात जनतेचा सहभागाची भूमिका विशद करणे.

4. ग्रामीण विकासातील बदलणाऱ्या सकारात्मक विचारांची संकल्पना स्पष्ट करणे.

5. ग्रामीण विकासातील बदलत्या दृष्टीकोनाची चर्चा करणे.

6. ग्रामीण विकासात ग्रामसभेची उपयोगीता सिध्द करण्यासाठी उपाययोजना सुचविणे.

7. ग्रामीण जनतेत ग्रामसभेच्या कार्यासंबंधी जाणीव जागृती करणे.

8. संशोधन विषयासंदर्भात निष्कर्षांची मांडणी करणे.

ग्रामसभा : ग्रामीण विकासाचे साधन

लोकशाही विकेंद्रीरण या संकल्पनेत खऱ्या अर्थाने दोन संकल्पनांचा समन्वय साधला गेला आहे. या दोन्ही संकल्पनांचे स्वरूप बहुविध आहे. लोकशाही विकेंद्रीकरण म्हणजे स्थानिक स्तरावर केवळ लोकशाही यंत्रणा निर्माण करणे नव्हे, तर या यंत्रणेचा प्रत्येक निर्णय व कार्य लोकशाही स्वरूपाची असणे होय. पंचायतराज व्यवस्थेने 'ग्रामसभेच्या' माध्यमातून सत्तेच्या

विकेंद्रीकरणाला खरे स्वरूप प्राप्त करून दिले. 73 व्या घटनादुरूस्तीने ग्रामसभेला घटनात्मक दर्जा प्राप्त करून दिल्यामुळे ग्रामीण विकासात ग्रामसभेची भुमिका वैशिष्टयपूर्ण ठरली आहे. राज्यघटनेचे कलम 243 (ख) व 243 (क) या कलमान्वये ग्रामसभेचे स्वरूप लोकसभा आणि विधानसभेसारखे झाले आहे. प्रत्येक ग्रामस्थाला आपल्या समस्येचे निराकरण या सभेमध्ये करता येऊनं त्यावर उपाययोजना सुचविण्यावर विचारमंथन करता येते हे महत्वाचे आहे.

ग्रामीण भागातील गरीब, अशिक्षित, महिला, शेतमजुर, शेतकरी या सर्व घटकांना ग्रामसभेच्या प्रत्येक निर्णयात सहभागी होण्याची संधी प्राप्त होते. ग्रामसभेच्या कार्यात कोणीही हस्तक्षेप करू शकत नाही. ग्रामसभेचा सदस्य हा आजीवन सदस्य असतो. ग्रामविकासाची विचारसरणी ग्रामसभेच्या माध्यमातून जनतेच्या मनात रूजविली जाते म्हणूनच ग्रामीण विकासात ग्रामसभेचे ऐतिहासीक महत्व आहे. ग्रामपंचायतीला त्यांच्या नियोजनामध्ये ताकद देण्याचे कार्य ग्रामसभा करते. ग्रामपंचायतीला त्यांच्या नियोजनामध्ये ताकद देण्याचे कार्य ग्रामसभा करते. ग्रामपंचायतीच्या नियोजन आराखडयाला मुर्त स्वरूप देण्यात ग्रामसभेच्या कार्यप्रणालीची भूमिका महत्वाची आहे.

ग्रामसभेमध्ये सर्व स्तरावरचे लोक सहभागी होत असल्याने खेडयाच्या विकासाचे चांगले प्रकल्प हाती घेता येते. खेडयासाठी आवश्यक असणाऱ्या नेमक्या गरजा कोणत्या आहेत यावर चंददपदह केले जाते. "आमच्या गावात-आमचा विचार" ही संकल्पना येथे राबविली जाते यातूनच गावाच्या सर्वांगीण विकासाचा विचार साकार केला जातो. ग्रामसभेमुळे ग्रामपंचायतीच्या प्रतिनिधींना विकासाची नवी दृष्टी प्राप्त होते. ग्रामीण विकास साधण्यासाठी वार्षिक योजना देखील मंजुर करण्याचे मोठे कार्य ग्रामसभेद्वारे केले जाते. त्यामुळे मुलभुत गरजांनी युक्त असलेल्या ग्राम विकासाचा आराखडा तयार होण्यास मदत होते.

ग्रामसभेमध्ये जनतेला निर्णय घेण्याचा स्वतंत्र अधिकार आहे हे विकासाच्या दृष्टीने महत्वाचे आहे प्रशासकीय अधिकाऱ्यांना निर्णय घेण्याचे स्वातंत्र्य असले तरी ते शासकीय चौकटीतच राहून निर्णय घेतात. त्यांच्यात स्वतंत्र निग्रय घेण्याची क्षमता असु शकत नाही. मात्र ग्रामसभेत स्वतंत्र निर्णय घेण्यास ग्रामस्थ मोकळा आहे. मेहता समितीच्या अहवालात असे लक्षात

आले की शासकीय अधिकाऱ्यांची कृती लोकांच्या अपेक्षा पूर्ण करू शकत नाही मात्र बलवंतराय समितीने पंचायतराज व्यवस्थेच्या माध्यमातून ग्रामसभेला अधिकार दिल्याने स्थानीक ग्रामीण स्वराज्य संस्था ग्रामीण विकासाचे महत्त्वाचे साधन ठरले आहे.

योजना-नियोजन-कृती-विकास ही संकल्पना ग्रामसभेमुळे प्रत्यक्षात पूर्णत्वास येत आहे. ग्रामपंचायतीने मंजुर केलेल्या योजनांच्या खर्चाची खऱ्या अर्थाने परिपूर्ती ग्रामसभेच्याच मार्गदर्शनाखाली केली जाते त्यामुळे निधीचा पुरेपुर वापर करण्यास मदत होते व योजना कागदावरच न राहता ती कृतीप्रवण बनते त्यामुळे ग्रामपंचातींना आपले कार्य पारदर्शक ठेवावे लागते ही बाब ग्रामीण विकासाच वाटचालीसाठी साधक ठरते. प्रत्येक योजना शेवटच्या घटकापर्यंत पोहोचावी याविषयीची जाणीव जागृती ग्रामपंचायतीला करून देण्याचे कार्य ग्रामसभेद्वारे केले जाते त्यामुळे दुर्बल घटकांना सुध्दा समाजाच्या मुख्य प्रवाहात सहभागी होता येते.

18 वर्षे पूर्ण असणाऱ्या प्रत्येक व्यक्तीला ग्रामसभेचे सदस्यत्व प्राप्त करता येते म्हणजेच वयाच्या 18 व्या वर्षापासूनच ग्रामविकासाचा विचार त्याच्या मनात निर्माण होतो ही जाणीव समाजाच्या उभारणीसाठी महत्वाची ठरते. आदिवासी बंधूंना समाजाच्या मुख्य प्रवाहात येण्यासाठी 'ग्रामसभा' ही पर्वणी ठरली आहे पूर्वी आदिवासीचे निर्णय जातपंचायतींच्या माध्यमातून होत असे मात्र ग्रामसभेने सर्व स्तरावरच्या नागरीकांना संधी दिल्याने आदिवासींच्या विविध योजनांना प्रत्यक्षात साकार करणे सोयीस्कर झाले आहे. विविध योजनासाठी पात्र उमेदवार निवडण्याचेही कार्य ग्रामसभा करते. तसेच खेंड्याच्या नैसर्गिक साधन संपत्तीच्या स्त्रोतांच्या व्यवस्थापनावर ग्रामसभा नियंत्रण ठेवते. यावरून ग्रामसभेच्या विविधांगी कार्य विस्ताराचा बोध होतो.

ग्रामसभेच्या कार्याची महती वाढल्याने ग्रामसभेच्या बैठका नाविन्यपूर्व होतात प्रत्येकाला संधी असल्याने नागरीक विकासाचा विचार घेऊन बैठकीत येतात ही बैठक वर्षातून एकदा घेतली जाते. ग्रामसभेत महिलांचीही उपस्थिती आता लक्षणिय ठरू लागली आहे. ग्रामसभेचे अध्यक्षस्थान सरपंच भूशवितो. एकूण मतदारांच्या 15 : किंवा 100 यापैकी जी संख्या कमी असेल एवढे मतदार उपस्थित राहीले की गणपूर्ती झाली असे समजले जाते व प्रत्यक्ष कामकाजास सुरवात होते

व एकेक समस्यांचे निराकरण करून योजनांना अंतिम स्वरूप दिले जाते अश्याप्रकारे ग्रामसभेची कार्यपध्दती ग्रामविकासाचे साधन ठरली आहे.

उपाययोजना

1. ग्रामसभा हे ग्रामीण विकासाचे एक महत्वाचे साधन बनावे यासाठी ग्रामसभेचे योगदान महत्वाचे ठरले पाहिजे.

2. ग्रामसभेच्या सहभागाबाबत ग्रामस्थांचा सकारात्मक दृष्टीकोन असला पाहिजे. स्वयंनिर्णयाची भूमिका जनतेची असावी.

3. ग्रामसभेची तयारी नियोजनबध्द असावी. ग्रामपंचायतीने स्वतः पुढाकार घेऊन आराखडा तयार करावा म्हणजे ग्रामसभेद्वारे योजनांना अंतिम स्वरूप दिले जावेत.

4. ग्रामसभेला राजकीय व जातीय स्वरूप देता कामा नये. ग्रामसभा ही विकासाची जननी आहे असे समजून नागरीकांनी ग्रामसभेच्या कामकाजात सहभागी व्हावेत.

5. सरपंच हा गावाचा प्रथम नागरीक असल्याने त्याने ग्रामसभेला जातीने हजर राहून विकासात्मक दृष्टीकोन बाळगणे आवश्यक आहे.

6. ग्रामसभेने मंजुर केलेल्या योजनांची एका वर्षात परिपूर्ती न झाल्यास ग्रामपंचातीवर जनतेद्वारे अर्थात ग्रामसभेद्वार पदमुक्त करण्याचा अधिकार असावा.

7. ग्रामीण जनतेच्या समस्या प्रामुख्याने महसुल आणि आर्थीक घटकांशी संबंधीत असल्याने ग्रामसभेत पटवारी, ग्रामसेवक यांनी सुध्दा ग्रामसभेत उपस्थित राहणे आवश्यक आहे.

8. गावातील प्रतिष्ठित नागरीक, वयोवृध्द शिक्षक यांना ग्रामसभेत आमंत्रित करून त्यांच्या अनुभवाचा फायदा ग्रामसभेने विकास योजनेत घ्यावा.

9. ग्रामविकासाच्या आरखडयाची अंमलबजावणी कुठपर्यत झाली आहे याची माहिती पुढील बैठकीत सादर करण्यात यावी.

10. ग्रामसभेत मंजुर झालेली योजना, त्याच्या कालावधी व मंजुर निधी याबाबतचे छापील इतिवत्त जनतेला प्रसारीत करण्यात यावीत.

निष्कर्ष

ग्रामीण विकासात ग्रामसभा महत्वाचे साधन आहे मात्र या साधनाचा वापर सुयोग्य रितीने करणे आवष्यक आहे. ग्रामसभेला घटनात्मक अधिकार आहेत मात्र ग्रामसभेतील सहभागी सर्व घटकांनी विकासांच्या सर्व स्तरावरील अंमलबजावणी करणे महत्वाचे आहे तेव्हाच ग्रामसभा हे ग्रामविकासाचे खरे साधन म्हणून सिध्द होईल. ग्रामीण जनतेने कोणताही पूर्वग्रह न ठेवता सुधारणावादी दृष्टीकोन अंगीकृत करणे आवश्यक आहे. ग्रामसभेमुळे नवीन नेतृत्व तयार होण्यास मदत होते मात्र हे नेतृत्व ग्रामविकासाचा विधायक दृष्टीकोन बाळगणारे असावे.

ग्रामसभेद्वारे मान्यता प्राप्त योजनांचा शेवटच्या घटकांपर्यत फायदा झाला पाहिजे. विविध योजनेविषयी जनतेमध्ये जाणीव जागृती निर्माण केली पाहिजे. ग्रामसभेमध्ये गावातील प्रत्येक नागरिकांनी आपला सहर्ष सहभाग नोंदवून आपली सक्रियता दाखविणे आवश्यक आहे विविध योजना राबवितांना ग्रामस्थांच्या मनात आपलेपणाची व गाव विकासाची भावना निर्माण होणे आवश्यक आहे. ग्रामसभा ही सार्वजनिक विकासाची नांदी आहे तेव्हा एकमेकां साहय करू - अवघे धरू सुपंथ ही सर्वार्थाची भावना जनतेमध्ये प्रबळ होणे आवश्यक आहे तेव्हाच ग्रामीण जनतेचा खऱ्या अर्थाने विकास होईल.

खेडयांच्या विकासातूनच शहराच्या सौदर्योकरणाची व्याख्या करता येते म्हणून आपल्या खेडयांचा विकास झालाच पाहिजे ही तीव्र जाणीव निर्माण होणे आवश्यक आहे. खेडयातील हजारो हात कृतीप्रवण झाले पाहिजे. सुधारीत पिढी तयार झाली पाहिजे. शेतीचे व्यवसायाचे व श्रमाचे नवीन प्रयोग करून नवनिर्मीती झाली पाहिजे हा सर्वांगीण विकासाचा विचार निर्माण झाल्यास ग्रामसभा क्रांती करू शकते व आदर्श ग्रामाची संकल्पना प्रत्यक्षात साकार होऊ शकते म्हणून ग्रामसभा ग्रामीण विकासाचे साधन आहे या साधनांचा उपयोग ग्रामस्थांनी केलाच पाहिजे याविषयीची जागृती गावागावात होणे आवश्यक आहे तेव्हाच भारत हा ग्रामसत्ता ते महासत्ता बनू शकेल.

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''मराठयाच्या इतिहासातील एक त्यागमुर्ती – महाराणी येसुबाई''

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मराठयांचा इतिहास हा केवळ महाराष्ट्रातच नव्हे तर भारताच्या दृष्टीने अलौकीक मानला जातो. मुस्लीम राजवटीच्या काळात आपला धर्म, संस्कृती, परंपरा जोपासण्याचे कार्य महाराष्ट्रीय जनतेने केले. आपल्या कर्तव्याची पराक्रमाची छाप मुस्लीम राज्यकर्त्यांवर पाडली. महाराष्ट्रात शिवकाळात जिजामातेच्या रूपाने एक तेजस्वी स्त्री जीवनाची परंपरा निर्माण झाली. कारण हिच परंपरा पुढे त्यांच्या सुनांनी महाराणी येसुबाई, महाराणी ताराबाईने पुढे चालविली. एका अर्थाने शिवकाळात राजकारणी आणि प्रसंगी युद्धक्षेत्र गाजवू पाहणाऱ्या स्त्रीयांचा उदय झाला असे म्हणावयास हरकत नाही. जिजामातेसारख्या स्त्रीने पुण्याला राज्यकारभार सांभाळतांना आपल्या कार्याची छाप पाडलेली आहे. आपल्या पुत्राला शिवाजीला सुसंस्कारीत करून हिंदवी स्वराज्याची बीजे पेरणारी जिजामाता महान गौरवशाली आदर्शाचे उदाहरण ठरली. ''जिजाबाई वलिदा द राजा शिवाजी'' हा शिक्का त्यांनी दिलेल्या वृत्तीवतने व देणग्याच्या पत्रा-प्रपत्रावर आढळतो.[1] यावरून मराठयाच्या इतिहासात पुरूषांप्रमाणे राजघराण्यातील स्त्रीयाही कर्तव्यदक्ष असल्याचे दिसून येते. जिजामातेने शिवाजीला घडविले तर तिच्या नात सुनांनी शिवराज्याला सांभाळले, वाचविले. ताराबाईने औरंगजेबासारख्या अनुभवी कट्टर आणि धर्मवेडया मुस्लीम सम्राटापासून स्वराज्याचे रक्षण केले. तर संभाजी पत्नी (जिजामातेची नातसुन) येसुबाईने आपल्या धैर्य, समयसुचकता, कुटनितीज्ञता, अचुकनिर्णयक्षमतेने, आपल्या त्यागाने, सोशिकपणाने मराठा राज्याला वाचविले. स्वार्थभावना, स्वहित त्याचा विचार न करता, सभोवार संकटे असूनही येसुबाई विचलीत झाली नाही. त्यागाची मुर्तीच जणू तिच्या रूपाने मराठयाच्या इतिहासात लक्षणीय ठरली. स्वतःच्या सुखाची, सत्ता प्राप्तीची आणि आपल्या भविष्याची - ऐन तारूण्यात असतांना तिने पर्वा केली नाही. केवळ स्वराज्य रक्षणासाठी औरंगजेबासारख्या क्रूर शत्रुच्या स्वाधीन होऊन जवळजवळ आपल्या उमेदीची 30 वर्षे शत्रुच्या सहवासात घालवणारी ही माऊली मराठा इतिहास निराळीच. तिच्या चरित्र्याचा हा थोडक्यात आढावा घेण्याचा प्रयत्न या शोध निबंधातुन करण्याचा प्रयत्न करण्यात आला आहे. तिच्या चरित्र्याच्या रूपाने मराठयाच्या इतिहासातील एका त्यागमयी स्त्रीचा परिचय या रूपाने आपल्याला होईल.

येसुबाईचा परिचय :

येसुबाई ही शिर्के घराण्यातील पिलाजी शिर्के यांच्या कन्या. हे घराणे पुणे जिल्ह्यातील वेल्हे तालुक्यातील मुसखोरे या भागातील आहे. या घराण्याचा मुळ पुरूष तानाजी राजे शिर्के याने शिरकाई देवीची स्थापना शिरकावली येथे केल्याचा उल्लेख आढळतो.[2] हे घराणे 14 व्या शतकात रायरीजवळील जहागीरदार म्हणून गणले जावू लागले. त्याच्या ताब्यात असलेल्या जहागीरीला शिरकाण असे म्हणत. त्याचे खरे आडनाव कुटरे[3] परंतु शिरकावली व शिरकाई देवी यावरून ते शिर्के म्हणून ओळखले जावू लागले.[4] शिर्के घराणे अत्यंत थाडसी, शुर व विद्वानाने आश्रयदाते म्हणून ओळखल्या जाई. 130 जहाजाची मालकी असलेल्या या घराण्याची सत्ता समुद्रावर होती. अशा पराक्रमी व महत्वपूर्ण घराण्याचा वारसा येसुबाईला लाभला होता. येसुबाईचे पिता पिलाजी शिर्के हे सुर्यराव सुर्वे या विजापुरच्या आदीलशाहीतील महत्वपूर्ण सरदाराच्या पदरी होते. शिवाजीने स्वराज्य स्थापनेच्या काळात तळकोकण मोहीमेअंतर्गत सुर्यराव सुर्वेच्या श्रृंगारपुरवर आक्रमण केले. सुर्यराव सुर्वे शिवाजीसमोर आपला टिकाव लागणार नाही हे दिसताच राज्य सोडून कुडाळच्या लखम सावंताच्या आश्रयाला गेला.[5] सुर्व्याचा प्रांत फारसा संघर्ष न करता शिवाजीला प्राप्त झाला. तेथील कारभार शिवाजीने त्र्यंबक भास्कर यांच्याकडे सोपवला होता. सुर्यरावाचा पाडाव झाल्याने त्यांच्या पदरी असलेले पिलाजी शिर्के स्वराज्यात दाखल झाले.[6] हेच येसुबाईचे पिता होय. येसुबाईचा जन्म 1657-60 च्या काळात झाला असावा. येसुबाईच्या जन्मासंबंधीचा उल्लेख आढळला नाही परंतु विवाहाच्या वेळी येसुबाईचे वय 5-6 वर्ष होते यावरून हा विवाह 1665 मध्ये झाल्याचे मानतात.[7]

येसुबाई : संभाजी विवाह :

छत्रपती शिवाजी व निंबाळकर घराण्यातील सई बाई ह्यांचे पासून झालेला पुत्र म्हणजे संभाजी. त्याचा जन्म 14 मे 1657 ला पुरंदर किल्ल्यावर झाला. याच संभाजीशी येसुबाईचा विवाह इ.स. 1665 च्या सुमारास झाला. श्रृंगारपूरच्या आक्रमणात सुर्यराव सुर्वेचा पाडाव झाल्यानंतर पिलाजी शिर्के स्वराज्यात दाखल झाला होता. त्यानंतर पिलाजीचा संबंध शिवाजीशी आला. शिवाजीने प्रथम आपली पुत्री राजकुंवरबाई हिचा विवाह पिलाजीचे पुत्र गणोजीशी केला. यानंतर पिलाजीने आपल्या कन्येचा, जीऊबाई म्हणजे येसुबाईचा विवाह संभाशीही घडवून आणला. या विवाहाचा उल्लेख सभासद बखरीत आहेत. "जावळी काबीज केली, सिवतर खोरीयात बाबाजी राऊ म्हणून पुंड होता........ पुढे सुर्वे राज्य करीत होते. त्याजवर चालीन गेले श्रृंगारपूर घेतले..... त्याचे कारभारी शिर्के होते. त्याशी भेद करोन हस्तगत केले. त्याशी मुलूख महाल देवून त्याची कन्या8 रजीयाने आपले पुत्रास केली. अशाप्रकारे जावळीने राज्य व श्रृंगारपूरचे राज्य ऐसी दोन राज्य काबीज केली." या आप्ती संबंधामुळे शिर्के स्वराज्याच्या सेवेत कायम राहीले.[8] चिटणीस बखरीतही या विवाहाचा उल्लेख आहेत, "संभाजी महाराज याचा विवाह करावा ऐसा सिद्धांत करून बहुतच तरतुद साहित्य करवून मोठे समारंभ करून........ वधू जाली त्याचे नाव येसुबाई साहेब ऐसे ठेविले.[9] राजवाडे यांच्या खंड 3 मधील लेखांक 157 मध्ये या विवाहाचा उल्लेख आढळतो. एकंदरीत हा विवाह तळकोकरण मोहिमेनंतरच झाल्याचे दिसते. बालवयापासूनच येसुबाईचा भोसले घराण्याशी संबंध आला. स्वराज्यात पिलाजीला मिळालेले मोलाचे स्थान त्यामुळे आपल्या हयातीत ते शिवाजीशी निष्ठेने वागले. याच निष्ठावंत पिलाजीचे संस्कार जिऊबाई या त्याच्या कन्येवर होते. जी भोसले घराण्यात राजसबाई उर्फ येसुबाई झाली.[10]

येसुबाईवर जिजामातेचे संस्कार :

छत्रपती शिवाजी महाराजाची आई जिजामातेचे सामिप्य येसुबाईला इ.स. 1665 ते इ.स. 1674 या काळात प्राप्त झाले होते. जेव्हा संभाजीची पत्नी म्हणून येसुबाईचे भोसले घराण्यात आगमन झाले. तेव्हा सईबाई जिवंत नव्हती. संभाजीच्या जन्मानंतर 2 वर्षातच 2 सप्टेंबर 1659 ला मृत्यू झाला.[11] यामुळे येसुबाईला जिजामातेचे संस्कार मिळाले. मुस्लीम सत्तेविरूद्ध पेटून उठणाऱ्या, परकीयांच्या चाकरीला गुलामी

समजणाऱ्या आणि रामायण, महाभारताची उदाहरणे शिवाजी समोर ठेवून स्वतंत्र राज्य निर्मितीची ज्योत शिवरायाच्या मनात प्रज्वलीत करणाऱ्या जिजामातेने पोरक्या संभाजीवर व येसुबाईवर यथायोग्य संस्कार केले असावे कारण पुढे येसुबाईना आयुष्यात ज्या प्रसंगाना सामोरे जावे लागले त्यावर शिवाजी व जिजाबाईच्या संस्काराचा प्रभाव स्पष्टपणे जाणवतो. येसुबाईच्या स्वराज्या विषयीच्या कल्पना, धार्मिक, सामाजिक जाणीवा या जिजाबाईच्या संस्कारामुळे त्यांच्यात आल्या असाव्या. स्वराज्य स्थापनेच्या काळात येसुबाईचा भोसले घराण्यात प्रवेश झाला. जिजामातेने ज्या उदात्त धोरणाने स्वराज्य उभारणीला सहकार्य केले. त्याचेच संस्कार येसुबाईवर होते. त्यांचे प्रेम आणि वात्सल्य येसुबाईला प्राप्त झाले. परकीय सत्तेची धुरा झुगारून स्वराज्य निष्ठा जोपासण्याची जाणीव येसुबाईला शिव काळातच झाली. आपल्या पतीपासून शहाजीराजे भोसल्यापासून दूर असुनही जिजामातेने ज्या दृढनिश्चयाने शिवाजीची जपवणुक केली, अगदी तसाच काहीसा प्रसंग संभाजी कैदेत गेल्यावर व त्याची हत्या झाल्यावर येसुबाईवर आला. औरंगजेबाच्या कैदेत तिला असेच शाहूला जपावे लागले. स्वराज्यनिष्ठा, धर्मनिष्ठा, समाजनिष्ठा तिलाही जपावी लागली. जिजामातेच्या काळात शहाजीची चाकरी, त्यांना कैद, त्याचा मृत्यू आणि शिवाजीची स्वराज्य स्थापना, त्याचप्रमाणे येसुबाईच्या जीवनात संभाजीची कैद, संभाजीचा मृत्यू आणि स्वराज्य रक्षण या बाबतीत जीजामातेचे प्रारूप येसुबाईच्या कार्यात दिसून येते. जिजामातेला स्वराज्य उभारायचे होते तर येसुबाईला औरंगजेबासारख्या कपटी, कुर, धर्मवेडया सम्राटापासून ते वाचवायचे होते. त्यासाठी तिने जी कैद पत्करली त्यावर जिजामातेचे संस्कार असावे त्यामुळे ती इतके सहन करू शकली, स्वराज्य निर्मितीला खऱ्या अर्थाने प्रेरणास्थान ठरलेल्या जिजामातेचा सहवास येसुबाईला लाभणे हाही एक योगायोग ठरला असावा.

येसुबाई - शिवाजी महाराजांच्या सहवासात :

येसुबाईवर जसा जिजामातेचा संस्काराचा प्रभाव पडला. तशी शिवाजीच्या व्यक्तीमत्वाची छापही तिच्यावर जाणवते. शिवाजीच्या कार्यकुशलतेचा, स्वभाववैशिष्टाचा, घटनांचा प्रभाव येसुबाईवर असल्याचे दिसते. हिंदवी स्वराज्य उभारणीच्या काळात शिवाजी महाराजांच्या राजकारणाचे, निर्णयक्षमतेचे, प्रशासकीय डावपेचाचे जवळून निरीक्षण करण्याची संधी

येसुबाईला मिळाली होती. हिंदवी स्वराज्य संस्थापकाची पहिली सुन म्हणून तिला मान होता. शिवाजी महाराजांना आग्ऱ्याला औरंगजेबाच्या दरबारात मिळालेली वागणूक, संभाजीला पंचहजारी म्हणून मिळालेली मान्यता आणि इतर सत्ताधिशांचा शिवाजीकडे पाहण्याच्या दृष्टीकोन यामुळे शिवाजीला राज्यभिषेकाची गरज वाटली.[12] यामुळेच 6 जून 1674 रोजी त्यांनी आपला राज्यभिषेक करून घेतला.[13] यावेळी भावी युवराज म्हणून संभाजीचे व्रतबंधन झाले. त्याच्यावर युवराज पदाचा अभिषेक झाला. संभाजी युवराज, राजपुत्र झाले. या सन्मानाच्या येसुबाई साक्षीदार होत्या या क्षणी भोसले घराण्यातील युवराज्ञी म्हणून त्यांनाही महत्व आले. त्या मराठ्यांच्या पहिल्या युवराज्ञी ठरल्या. शिवाजी महाराजाच्या काळात तिला मिळालेला हा मानसन्मान त्यामुळे तिचे राजधराण्यात स्थान प्राप्त झाले. परंतु शिवाजी महाराजाच्या काळात काही कठीण प्रसंगही तिच्या वाटयाला आले. पहिली घटना म्हणजे त्यांच्या जिवनातील सुखद क्षण होते. विवाहानंतर संभाजीचे शिवाजी सोबत आग्ऱ्याला जाणे. मोगल सम्राट औरंगजेबाने शिवाजीचे राज्य नेस्तनाबुत करण्यासाठी मिर्झा राजा जयसिंगला पाठविले होते. राजा मिर्झा जयसिंग हा कल्पक, धोरणी, कुटनितीज्ञ, पराक्रमी राजपूत राजा. त्याला प्रचंड सैन्य, अधिकारी व बरेच अधिकार देवून 1665 मध्ये शिवाजी विरुद्ध पाठविले.[14] लूटालूट, जाळपोळ आणि कत्तल याचा अवलंब त्याने केल्याने दररोज बेचिराख होणाऱ्या स्वराज्याला वाचविण्यासाठी आणि राज्यातील प्रजेची दुर्दशा थांबविण्यासाठी शिवाजीने तडजोड मान्य केली. 14 जून 1665 रोजी मोगल सम्राटाच्या वतीने जयसिंग व शिवाजी यांच्या पुरंदरचा तह होऊन शिवाजीला अध्यापेक्षा जास्त गमवावे लागले. तहात ठरल्यानुसार शिवाजीने संभाजीला घेवून औरंगजेबाच्या भेटीस जाण्याचे मान्य केले.[15] परंतु औरंगजेबाने कपटाने दोघांनाही कैद केले. मोठया शिताफीने शिवाजीने औरंगजेबाच्या तावडीतून संभाजीसहित सर्वांची सुटका केली. शिवाजी स्वराज्य 12 सप्टेंबर 1666 ला दाखल झाले.[16] तर संभाजी 20 नोव्हेंबर 1666 ला राजगडावर सुखरूप पोहचला. यावेळी येसुबाई संभाजी विवाह झाला होता. संभाजी राजगडावर सुखरूप येईपर्यंत शिवाजीने संभाजीकडे शत्रूचे लक्ष लागू नये म्हणून त्याला मृत घोषीत केले होते. यावेळी 6-7 वर्षाच्या येसुबाईने सती जाण्याचा विचार केला होता असे उल्लेख आढळतात, ''संभाजीच्या मृत्यूच्या बातमीने त्याच्या बायकोने

येसुबाईने अतिशोकाने सती जावे असे इच्छिले...... परावृत्त केले..... मयतासंबंधी सर्व उत्तर कार्यही उरकुन घेतली.[17] येसुबाईच्या सती जाण्याचा उल्लेख शेजवलकराच्या ग्रंथातही आढळतो.[18] येसुबाईला संभाजीविषयी सत्य न सांगता धीरोदत्तपणे पितृव्रत सांभाळण्याचे कार्य शिवाजीने केले असावे. याचबरोबर दुसरी घटना तिच्यासाठी शिवाजीच्या हयातीतच तिच्यासाठी दुःखकारक ठरली ती म्हणजे शिवाजी कर्नाटक मोहिमेवर गेला असतांना संभाजीचे दक्षिणेचा मोगल सुभेदार दिलेरखानाला स्वराज्यात 13 डिसेंबर 1668 ला जावून मिळणे.[19] पुढे येसुबाईला 29 जानेवारी 1679 रोजी मुलगी (भवानीबाई) झाल्याने ती संभाजी समवेत नव्हती.[20] जरी संभाजी डिसेंबर 1679 रोजी सुखरूप पोहचला तरी त्याचे शत्रुला जावून मिळणे ही घटना स्वराज्यासाठी जशी घातक ठरली.[21] तशी शिवाजीला व येसुबाईला जी यातना देणारी ठरली. हिंदवी स्वराज्याचा दरारा निर्माण करणाऱ्या या अद्वितीय राजाच्या सहवासात येसुबाई राहिली. संभाजीपेक्षा येसुबाईवर शिवाजीचा जास्त विश्वास असावा म्हणून त्यांनी संभाजी बरोबर येसुबाईला ठेवले होते. परत आलेल्या संभाजीची समजूत काढण्यासाठी स्वतः शिवाजी, संभाजी व येसुबाईचे वास्तव्य असलेल्या पन्हाळगडावर गेले. ही पितापुत्राची शेवटची भेट असावी.[22] समाधानाने पन्हाळगडावर परतल्यावर शिवाजीने 15 मार्च 1650 ला सोयराबाईपासून झालेला आपला दुसरा पुत्र राजारामचा विवाह प्रतापराव गुजरची कन्या जानकीबाईशी करून दिला आणि अवघ्या 18 दिवसातच 3 एप्रिल 1680 ला शिवाजीचे निधन झाले. ही बातमी पन्हाळगडावर संभाजी व येसुबाईला कळवल्या गेली नाही. उलट भोसले घराण्यातील साबाजी भोसले कडून शिवाजीची क्रियाकर्मही उरकवल्या गेले.[24] सोयराबाईने राजारामला छत्रपती पदावर बसविण्यासाठी संभाजी बरोबर ही सावत्रपणाची खेळी खेळली. जेव्हा संभाजी व येसुबाईला याची माहिती मिळाली तेव्हा त्यांना सर्व गोष्टीमुळे अतीव यातना झाल्या असाव्या. शिवाजीच्या मृत्यूनंतर खरे पोरकेपण येसुबाईच्या वाटयाला आले. त्यांच्यावरील पितृछत्रच जणू नाहीसे झाले होते.

''सखी राज्ञी जयति'' येसुबाई :

शिवपुत्र संभाजीशी झालेल्या विवाहामुळे येसुबाईला एक वेगळे महत्व होते. भोसले घराण्याचा लौकिक, शिवाजीची सुन, भावी छत्रपती संभाजीची पत्नी यामुळे एक जबाबदारीची जाणीव

तिच्यात निर्माण झाली असावी. शिवाजीच्या मृत्यूनंतर संभाजीराजाला छत्रपतीपद बहाल व्हायला हवे होते पण शिवाजीची दुसरी पत्नी आणि संभाजीची सावत्र आई सोयराबाई हिने अण्णाजी दत्तो, मोरोपंत पिंगळे, बाळाजी आवजी यांच्या सहकार्याने पन्हाळगडावर असलेल्या संभाजीला आपला पुत्र राजारामास न कळू देता छत्रपती बनविले (21 एप्रिल 1680 रोजी) [25] शिवाजीच्या मृत्यूची, सोयराबाई व इतरांच्या कटकारस्था नाची व राजारामच्या राज्याभिषेकाची माहिती संभाजीला कळताच 18 जून 1680 ला ससैन्य रायगडावर आला. सरसेनापती हंबीरराव मोहित्यांच्या मदतीने सर्व कटकारस्थानाचा निकाल लावून 16 जानेवारी 1681 ला मराठ्यांचा छत्रपती झाला. यावेळी कटातील सहभागी व्यक्तींना त्याने शिक्षा केली नाही. त्यांच्या या सौम्य धोरणाला येसुबाईच जबाबदार असावी. कारण कटातील व्यक्ती पुन्हा पदारूढ झाल्याचे उल्लेख आहेत. परंतु पुढे राज्यभिषेकानंतर 6 महिन्यांनी जेव्हा विष प्रयोगाने त्यांना ठार मारण्याचा प्रयत्न झाला तेव्हा त्यांनी अण्णाजी दत्तो व बाळाजी आवजीला देहांत प्रायश्चिताची शिक्षा दिली. परंतु या शिक्षेबाबत येसुबाईला दुःख झाल्याच्या आणि येसुबाईने याबाबत संभाजीशी संवाद साधण्याचा उल्लेख मल्हार रामदास चिटणीस बखरीत आहे. [26] एकंदरीत सोयराबाईसहीत इतर अधिकारी मंडळीचा संभाजीविषयी असलेला दृष्टीकोण, राज्यप्राप्तीबाबत घडलेल्या घटना, त्यांच्या कारकिर्दीत आलेली संकटे या सर्व घडामोडीचा विचार करता एक सहधर्मचारीणी म्हणून येसुबाई संभाजीच्या पाठीशी उभ्या राहिल्या. राज्यकारभाराबाबत त्या दक्ष असाव्यात. जिजामातेप्रमाणेच छत्रपतीच्या अनुपस्थितीत त्या स्वराज्याचा राज्यकारभार हाताळत असाव्यात. काही राजपत्रे त्यांनी काढल्याची उदाहरणे आहे. हुकूम काढताना ते संभाजीच्या नावाने जरी काढले तरी त्यात आज्ञा या शब्दाऐवजी राजाज्ञा असा शब्द त्या वापरत असे. [27] मात्र स्वतःचा हुकूम काढताना त्या "अजरखखखाने सौ. येसुबाई" असे लिहीत असत. अंतर्गत कारभार सोपवताना संभाजीराजानी 'श्री सखी राज्ञी जयति' असा शिक्का त्यांनी येसुबाईला दिला होता. यावरून येसुबाईच्या निर्णयक्षमतेवर त्यांच्या कार्यकुशलतेवर संभाजीचा विश्वास असावा. शिवाय त्यानुसार ते तिला सन्मानाने, आदराने वागवीत असावे हे दिसून येते. तिच्या स्वतंत्र शिक्क्याचे एक पत्र आहे ते चाफळच्या दिवाकर गोसावी यांनी लिहिलेले आढळते. चाफळची यात्रा सुखरूप व्हावी अशा आशयाचे ते पत्र आहे. [28] एकंदरीत

येसुबाईनी संभाजीच्या काळात राजकीय व धार्मिक कार्यात लक्ष घालत असल्याचे वरील पत्र एक उदाहरण आहे. संभाजीला सोयराबाईची मिळालेली सापन्न वागणूक, त्यांच्या विषयी उठविल्या जाणाऱ्या अफवा, संभाजीचे कवी कलशाच्या, शाक्तपंथीयाच्या आहारी जाणे हे तिने शांत व सोशिक वृत्तीने सहन केले. आपल्या सात्विक आचरणात उग्र प्रकृतीच्या आणि तापट स्वभावाच्या संभाजीची ही "खरी सखी राज्ञी जयति" ठरली. हे पुढील घटनांवरून स्पष्ट होते. पुढे त्यांनी ज्या संकटाचा सामना केला तो पाहिल्यानंतर त्या महान वाटतात.

येसुबाई मराठ्यांच्या स्वातंत्र्य संग्रामात ः

शिवाजीच्या मृत्यूनंतर उद्भवलेल्या अनेक संकटांचा सामना करत, स्वराज्याला तेवढ्याच खंबीरपणे सांभाळत असतांना संभाजीच्या कारकिर्दीला एक वेगळेच वळण आले. मोगल सम्राट औरंगजेब शिवाजी जिवंत असेपर्यंत दक्षिणेत उतरला नाही. पण 1680 ला शिवाजीच्या मृत्यूनंतर तो स्वतः प्रचंड लवाजम्या सहित दक्षिण भारतात आला. मराठ्यांचे राज्य नेस्तनाबुत करण्याच्या उद्देशाने आलेल्या औरंगजेबाने कुटनितीने मोगल सरदार मुकर्रबखान यांच्या माध्यमातून 1 फेब्रुवारी 1689 ला संभाजी व कवी कलशाला संगमेश्वर या ठिकाणी कैद केले. [29] मराठ्यांचा राजा मोगलांकडून बंदी होणे हे स्वराज्यासाठी जेवढे घातक तेवढेच येसुबाईवर ब्रम्हांड कोसळल्यासारखेच होते. या घटनेने रायगडावरील उद्भवलेली परिस्थितीभयावह होती. छत्रपती संभाजीची राणी म्हणून या क्षणी तिला धीराने वागणे गरजेचे होते. शिवाय मराठ्याचे मनोधैर्य खचू नये हेही महत्वाचे होते. स्वतःच्या अतीव दुःखापलीकडेही तिने स्वराज्य रक्षण महत्वाचे मानले. संभाजीची सुटका होणे अशक्य होते. प्राप्त परिस्थितीत 'राजाविना राज्य' आणि तेही दक्षिणेत ठाण मांडून बसलेल्या औरंगजेबाच्या हयातीत शक्य नव्हते. तिच्या समोर दोन पर्याय होते. आपला लहानग्या पुत्राला, शाहूला राज्यावर बसवून स्वतः राज्यकारभार हाती घेणे किंवा आपला दीर राजारामास मंचकारोहण करणे. अशा क्षणी इतर स्वार्थी, सत्तालोलूप स्त्रीयांप्रमाणे येसुबाईही वागू शकली असती. परंतु ती त्यागमयी होती. 9 फेब्रुवारी 1689 ला संभाजी कैदेत असतांनाच तिने आपला दीर राजारामास मंचकारोहन केले. [30] राजपदासाठी कोणत्याही वारसायुद्धाला न उद्भवू देता सर्व मराठा मंडळीशी मसलत करून तिने निर्णय घेतला होता. या मसलतीनुसार येसुबाई व

शाहू राजानी रायगडावर राहून किल्ला लढवावा. राजारामने फिरते राहून मोगलांशी लढा द्यावा व सुरक्षित स्थळी कर्नाटकात जिंजीला राहावे असे ठरले.[31] संभाजीच्या मंचकारोहणाच्या अवघ्या काही दिवसातच 21 मार्च 1689 ला औरंगजेबाने संभाजी व कवी कलशाची हत्या केली. येसुबाईवर दुःखाचा डोंगर कोसळला. अशातच औरंगजेबाच्या सैन्याने रायगडाला दिलेल्या मोगली वेढयात 3 नोव्हेंबर 1689 रोजी महाराणी येसुबाई आपला पुत्र शाहू, शिवाजी महाराजाची एक राणी सकवारबाई, मानसिंग व मदनसिंग हे अनौरस पुत्र आणि इतर मंडळींसहीत मोगल सरदार जुल्फिखरखानाच्या स्वाधीन झाली. पतीला झालेली कैद अतोनात छळ करून त्याची झालेली हत्या आणि रायगडावर पाडावानंतर स्वतः मोगलाची कैदी बनने यासारखे नियतीचे कुर खेळ येसुबाईशीच खेळल्या गेला असावा. कैदेत गेलेल्या शाहूला औरंगजेबाने सात हजाराची मनसब देवून 'राजा' ही पदवीही दिली. शिवाय जहागीरीचा कारभार पाहण्याचा अधिकार येसुबाईना दिला. जहागीरीचा कारभार त्या मोगली कैदेत असतांना सांभाळत होत्या. 'येसुबाई वादिल ए साहू राजह' असा शिक्का कागदपत्रावर आढळून येतो.[32] येसुबाई अत्यंत कठीण परिस्थितीत मोगलांच्या स्वाधीन झाल्या औरंगजेबाने त्यांच्या निवासाची व सुखसोयीची जरी व्यवस्था केली असली तरी छावणीत निर्माण झालेल्या उपासमारीचा, आर्थिक अडचणीचा सामना त्यांनाही करावा लागला. चिंचवडचे महंत देव यांना लिहिलेल्या पत्रावरून त्याची सत्य कळते. या पत्रात त्यांनी छावणीतील आर्थिक दयनीय परिस्थितीचे वर्णन करून चिंचवडच्या महंत देवाकडे मदत मागितल्याचा उल्लेख आहे.[33] येसुबाई कैदेत गेल्यानंतर छत्रपती झालेल्या राजारामने इ.स. 1700 पर्यंत व त्याच्या आकस्मिक मृत्यूनंतर 1707 पर्यंत त्याची पत्नी ताराबाईने औरंगजेबाविरूद्ध मराठयांच्या स्वातंत्र्य लढयाचे नेतृत्व करून स्वराज्याला सांभाळले.

शाहूचे महाराष्ट्रात आगमन व येसुबाईची सुटका ः

मराठयांना नेस्तनाबुत करण्यासाठी 25-26 वर्षे दक्षिण भारतात वास्तव्याला राहिलेल्या औरंगजेब 20 फेब्रुवारी 1707 मध्ये मृत्यूमुखी पडला. त्याच्या मृत्यूने मराठा स्वातंत्र्य युद्धाची समाप्ती झाली. औरंगजेब पुत्र अझमशहाने यावेळी 5 मार्च 1707 मध्ये स्वतःला बादशहा घोषीत करून उत्तरेकडे कुच केले. सोबत येसुबाई व शाहूलाही नेले परंतु भोपाळजवळ

छावणी असतांना मोगल छावणीतील झिन्नतुनिस्साबेगम, जुल्फिरखान व इतरांशी स्थापीत झालेल्या संबंधाचा फायदा घेवून 8 मे 1707 ला शाहूची सुटका झाली पण येसुबाई व इतरांना कैदेतच ठेवले.[34] मातापुत्राची ताटातुट झाली. यावेळी येसुबाईला दुःख झाले असेल पण आपल्या मुलाच्या सुटकेचे समाधान त्यांनी मानले असावे. पुढे येसुबाई व इतर राजबंदी दिल्लीकडे गेले.

महाराष्ट्राच्या मराठयाची ही सम्राज्ञी कैदी बनून दिल्लीला गेली. इकडे महाराष्ट्रात राज्य मिळविण्यासाठी शाहूला राजारामाची पत्नी ताराबाईशी खेडचे युद्ध करावे लागले. कारण तिने महाराष्ट्रात परत आलेल्या शाहूला राज्य देण्यास नकार दिला. परंतु बाळाजी विश्वनाथ व इतर मराठा मंडळींनी शाहूचा पक्ष न्याय्य बनवून त्याची बाजू मजबूत केली. खेडच्या युद्धात् शाहूला विजय मिळून तो 12 जानेवारी 1708 मध्ये मराठयाचा छत्रपती बनला.[35] छत्रपती बनलेल्या शाहूला मराठा राज्यात अंतर्गत अडचणीचाही सामना करावा लागला.1708 पासून शाहूची परिस्थिती सुधारली परंतु दिल्लीवर आक्रमण करून आपल्या मातेची व इतर राजबंदयांची सुटका करावी एवढे सामर्थ्य त्याच्यात नव्हते. 1708 ते 17018 सर काळापर्यंत शाहूच्या मनात कितीही आले असेल पण तो मोगल कैदेतून आपल्या मातेची सुटका करू शकला नाही. अशातच इ.स. 1718 मध्ये एक राजकीय संधी चालून आली. दिल्लीच्या राजसिंहासनावर असलेला मोगल सम्राट फरूखासियर त्याच्या दक्षिणेतील सुभेदार सय्यद हुसेन अली याचे आपसात वैमनस्य झाले. त्याने मराठयाच्या मदतीने दिल्लीवर स्वारी करण्याचे ठरविले याच सुवर्णसंधीचा फायदा घेवून हुसेन अली व मराठे यांच्यात एक तह झाला. ज्यात स्वराज्य, चौथाई व सरदेशमुखी या सनदाच्या प्राप्ती बरोबर येसुबाईच्या सुटकेचे कलम होते. शाहूला येसुबाईच्या सुटकेची तळमळ लागली होती. यादवराव मुन्शीला लिहिलेल्या पत्रातून ती व्यक्त होते.या वाटाघाटीना यश येवून मार्च 1719 मध्ये येसुबाई सहीत सर्व राजबंदीची सुटका झाली. 1707 पासून तर 1719 पर्यंत ताटातूट झालेल्या मायलेकांची भेट झाली.[37] महाराष्ट्रात आलेल्या येसुबाईला सातयाच्या वास्तव्यात आपल्या पुत्राचा राज्यकारभार पाहून समाधान झाले असावे. महत्वाच्या प्रसंगी त्या शाहूला सल्ला देत असाव्या. 13 एप्रिल 1731 ला कोल्हापूरचा संभाजी दुसरा व शाहू यांच्यात वारणेचा तह झाला.[36] या तहा आधीच येसुबाईचे निधन झाले. निधनाची निश्चीत तारीख नाही पण

1730 च्या काळात तो झाला असल्याचे त्या मृत्यूनंतर शाहूला कोल्हापूरच्या संभाजी राजानी पाठविलेल्या सांत्वनपर पत्रावरून कळते. या तहातही येसुबाईची भुमिका असावी. [37] येसुबाईच्या चरित्राचा हा थोडक्यात आढावा. छत्रपती शिवाजीची सुन, छत्रपती संभाजीची पत्नी, छत्रपती शाहूची आई अशा अनेक रूपात ती दिसून येते. या छत्रपतीची कारकीर्द कमी अधिक प्रमाणात येसुबाईनी अनुभवली होती. इतक्या थोडया काळात तिच्या कार्याचा, जिवनचरित्राचा अभ्यास करणे कठीण आहे. परंतु वरील विवेचनावरून मराठयाच्या इतिहासातील तिचे स्थान महत्वपूर्ण वाटते. इ.स. 1689 ते इ.स. 1719 एवढी प्रदीर्घ 30 वर्षांची कैद भोगणारी येसुबाई मराठा इतिहासात एकमेव स्त्री होती. त्यातही इ.स. 1707 ते 1719 या 12 वर्षाच्या काळात दिल्ली सारख्या अपरिचीत आणि मुस्लीम राज्यसत्तेच्या सहवासात घालविली. अशा या "येसुबाई" इतर मराठा स्त्रीयांपेक्षाही महान ठरतात. त्या आपल्या त्यागाने मराठा इतिहासातील त्यागमयी ठरतात.

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वर्तमान संदर्भात संत साहित्याची प्रबोधन क्षमता.
(स्वामी चक्रधरांच्या संदर्भात)

डॉ. पी.आर.पुंडकर
मराठी विभाग प्रमुख

महात्मा फुले कला, वाणिज्य व सीतारामजी चौधरी विज्ञान महाविद्यालय, वरूड,ता.वरूड, जि.अमरावती

भारताच्या धर्मिक व सांस्कृतिक इतिहासात 12 वे शतक वैशिष्टपूर्ण व अत्यंत महत्वाचे आहे याच शतकात प्रामुख्याने तीन तेजस्वी महामानवांनी सुधारणा व नव विचारांची चळवळ उभी केली त्यात वीरशैव संप्रदायाचे श्री बसवेश्वर, वारकरी संप्रदायाचे श्री ज्ञानेश्वर महानुभव संप्रदायाचे पंथप्रर्वतक स्वामी चक्रधर यांचा समावेश होतो. जेष्ठ आणि श्रेष्ठ कुळातील या महामानवांनी माणसांना माणूस आणि माणूसकीची शिकवण दिली. 'संताचा त्या काळात धर्ममार्तंडानी खुप छळ केला. दुख:ही खूप दिले.त्यांच्या साहित्यात या दुखाचा कुठेही उल्लेख नाही. उलट त्यांनी समाजाची काळजी, त्यांच्या कल्याणासाठी विश्वात्मक देवाजवळ पसायदान या संतानी मागितले उलट बुडती हे जन न देखवे डोळा, जे अनुभवे अंगा आले ते दिले, अन् चुकती त्यांना फजीत करावे, म्हणूनच संता बोलत राहिले, संत हे समाज परिवर्तनाची आस धरणारे होते' 1 वर्तमान संदर्भातिही संताची शिकवण भरकटत चाललेल्या समाज व्यवस्थेला तारु शकेल यात शंकाच नाही.

प्रस्तुत ठिकाणी श्री. बसवेश्वर व संत ज्ञानेश्वर यांच्या सामाजीक कार्याचा थोडक्यात आढावा घेवून स्वामी चक्रधरांच्या विचारांचा परामर्श घेण्याचा मी प्रयत्न केला आहे.

कर्नाटकातील विजापूर जिल्ह्यात इंगळेश्वर बागेवाडी या खेड्यात इ.स. 1106 साली बसवेश्वराचा जन्म झाला. त्यांच्या कार्याचे वैशिष्ट त्याचे सारे आयुष्य रूढींचे भंजन करण्यात गेले, अस्पृश्यतानिवारण, स्त्री पुरुषांना समान वागणूक मिळावी, विधवांना सन्मानाने वागवावे त्यांना पुर्नविवाह करण्याची संधी मिळावी, सतीची प्रथा बंद करावी, बालविवाहास बसवेश्वरांचा विरोध होता, अंधश्रदेवर त्यांनी प्रहार केले. मानवाकडचे प्रेम हेच बसवेश्वरांच्या तत्वज्ञानाचे मूलतत्व आहे. अत्यंत पुरोगामी विचारामुळे बसवेश्वरांनी वीरशैव लिंगायत धर्म समाजाच्या तळागाळा पर्यंत नेवून पोहचविला.

श्री. पुरूषोत्तम नागपूरे म्हणतात 'ज्ञानेश्वरांच्या जन्मामुळे महाराष्ट्रात एक ज्ञानयुग निर्माण झाले, एका ज्ञानज्योतीने असंख्य ज्ञानज्योती चंद्रभागेच्या वाळवंटात पेटविल्यात'. 2 संन्याशाची पोर म्हणून पैठणच्या सनातन्यांनी ज्ञानेश्वरादी भावंडाना शुध्दीपत्रक नाकारले. या ठिणगीने ज्ञानेश्वर तळमळले. परंतु तीच ठिणगी पुढील ज्ञान प्रवसाची प्रेरणा ठरली. नव्या जोमाने श्री. ज्ञानेश्वर तळमळीने आध्यामिक लोकशाहीच्या कार्याला लागले. ज्ञानेश्वरी, चांगदेव पासष्टी, हरीपाठाचे अभंग इ. रचनेतून नामस्मरण मुक्ती, माणूसपणाची, नैतिकतेची शिकवण त्यांनी समाजाला दिली कुठेही संत स्वतः बद्दल कधीही बोलले नाही. संत ज्ञानेश्वरांनी सामाजीक संत आणण्यासाठी आध्यात्मिक लोकशाही प्रस्थापीत करण्यासाठी संतानी भक्तीमार्ग सर्वांसाठी खुला केला. नामस्मरण करण्याचा हक्क सर्व जातींना मिळाला एक नव चैतन्य संतांनी निर्माण केले.

स्वामी चक्रधरांच्या जीवन कार्याचा आठव करतांना तत्कालीन स्थितीचा विचार करावा लागेल 12 शतकात महाराष्ट्र देवगिरीच्या रामदेवराय यादवांचे राज्य होते. त्याकाळातील सामाजिक, धार्मिक, राजकीय इ. ज्ञान करून घेण्यासाठी आधारभूत ग्रंथ स्वामीं चक्रधरांचे 'लीळाचरित्र' ग्रंथ उपयोगी पडते. इ. स. 1283 साली श्री.चक्रधरांच्या उत्तरापंथे गमन झाल्यानंतर 11 वर्षांनी म्हाइभटांनी तो रचला. 'श्रीचक्रधरांच्या उत्तरापंथे गमन झाल्यानंतर शिष्यांना झालेल्या दुःख वियोगातून श्रीचक्रधरांच्या सहवासात घालविलेले क्षण, त्यांच्या आठवणी आळविल्या म्हणजे वियोगाचे दुःख कमी होते या जाणीवेतून लीळाचरित्राची रचना झाली.'3 लीळाचरित्र हा मराठी भाषेतला आद्यचरित्र ग्रंथ आहे. त्याची भाषा सरळ व सोपी आहे. यादवकालीन समाज व्यवस्था ही व्रतवैकल्ये, जपजाप्य, यावर विसंबून होती चातुर्वर्ग चिंतामणी या ग्रंथाचे प्राबल्य तेव्हा समाज मनावर होते अशा काळात चक्रधरांनी मार्ग काढला. एकाच देवाची भक्ती, कर्मकांडांचा फोलपणा, जातीभेद नष्ट करून माणसामाणसात प्रेमाचे आणि ऐक्याचे वातावरण निर्माण केले.

स्वामी चक्रधर सतत भ्रमंती करीत होते ते एका ठिकाणी राहत नसत. कधी झाडाखाली, देवळात, झोपडीत, गुहेत राहत. कधी शेतक्यात कधी गुराख्यात तर कधी वेठबिगारीकामगारात ते सामील व्हायचे महात्मा चक्रधरांची विचारसरणी भगवानबुध्द, महावीरांच्या विचारांशी जुळणारी आहे. ससारक्षण या लीळेत पारध्याच्या हातून संशयाचा प्राण वाचवून भूतदया व अहिंसेची शिकवण त्यांनी दिली. श्रीचक्रधरांनी आणि त्यांचे शिष्य गावातून माधुकरी मागुन तळहातावर अन्न घेवून खात असत. कुठल्याही घरचे अन्न ते ताजे असो, शिळे असो, तिखट असो कसेही असो अन्न हे पूर्णब्रम्ह समजून ते प्रसाद घ्यायचे या क्रियेमधूनही सर्व माणसे ईश्वराचीच लेकरे ह्या शिकवणीचा प्रत्यय येतो.

महाराष्ट्रात तत्कालीन स्त्रियांना आणि शूद्रांना वेगळी वागणूक दिली जायची. महानुभव पंथाने ही कोंडी सर्वप्रथम फोडली. या पंथाने जातपात, स्त्री शूद्रांना कृष्णभक्तीचा मार्ग खुला करून दिला. मराठी भाषेतली पहिली कवयित्री महदाइसा ही आहे. उमाइसा, बाणेबाई इ. स्त्री शिष्यांनी महानुभव साहित्यात मोलाची भर घातली तर काही स्त्रियांनी तर मठ स्थापना, मठाधीपती होवून जबाबदारी स्विकारली. मणूने 'नच स्त्री स्वातंत्र', स्त्री म्हणजे धर्म मार्गातील धोंड असे माणण्या महाराष्ट्रात श्री चक्रधरांनी स्त्रियांना संन्यास स्विकारण्यास परवानगी दिली.शूद्रांना सुध्दा आपल्या पंथात प्रवेश दिला त्यांनी धर्मात ब्रम्हणापासून मातंगापर्यत सर्वाना समत्वाची शिकवण दिली. धर्मच्या दारात स्त्री, शूद्र, ब्राम्हण हा भेदच त्यांनी मानला नाही. जातीभेद विरोध चक्रधरांच्या एका घडलेल्या प्रसंगातून दिसून येतो, जेव्हा श्री चक्रधरांनी स्वामी दाकोबा चांभाराला डोमेग्रामच्या राजमठात घेवून जातात आणि आपल्या ब्राम्हण शिष्याकरवी त्याचे पाय धूऊन घेतात आणि अनेक ब्राम्हण शिष्यासह दाकोबाला आपल्या पंगतीत जेवायला घेऊन बसतात. सातशे वर्षापूर्वी मातंगाच्या हातचा लाडू प्रसाद म्हणून विद्वानांना देणे व स्वतःही खाणे या प्रसंगातून स्वामी चक्रधरांचे त्या काळातील फार मोठे सामाजीक क्रांतीकारी

तत्व दिसून येते. म्हणूनच ग.न्य. माडखोलकर म्हणतात, 'शंकराचार्यांनी जे कधीही केले नाही आणि ज्ञानदेवांना जे पटले असतांना सुध्दा केवळ लोकस्थिती नासू दयायची नसल्यामुळे करणे इष्ट वाटले नाही ते स्त्री-शूद्रांच्या उध्दाराचे कार्य श्री. चक्रधरांनी केले. व आपल्या नविन पथांच्या रूपाने त्यांना आत्मोध्दाराच्या मार्गाला लावले यातच त्यांची अद्वितीयता आहे. त्यांनी महार-मांगाच्या हातचा लाडू किंवा प्रसाद खाल्ला यापेक्षाही त्यांनी हीनदीनांना हृदयी धरून आपंगिले ही त्यांची केवढी महात्म्यता आहे'.4 श्री चक्रधरांच्या अलौकिक सामाजिक क्रांतीचा गौरव श्री. माडखोलकरांनी योग्य शब्दात केलेला आहे.

एकंदरीत संत ज्ञानेश्वर, श्री बसवेश्वर, श्री चक्रधर या तीनही महामानवांनी आम्हाला मानवतेची शिकवण दिली. स्वामी चक्रधरांनी दया प्रेम करूणेची शिकवण दिली कर्मकांडाचा फोलपणा, एकाच देवाची भक्ती, स्पृश्यास्पृश्य भेद नष्ट करा माणसा माणसात प्रेम व ऐक्याची भावना, माणूस हीच एक जात, माणूसकी हाच धर्म इ. जीवनमूल्य समाजात रुजविण्याचे कार्य या महामानवाने केले. आजच्या वर्तमान युगात माणूस ही जीवनमूल्ये विसरत चालला आहे, तो भरकटत चालला आहे, अशा भरकटत चालल्या समाजाला, माणसाला संतानी सांगितलेल्या नीतीमूल्याची गरज आहे.

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भिवापूर महाविद्यालय भिवापूर जि. नागपूर

सारांश

मनोरंजन ही मानवी मनाची मूलभूत गरज आहे. प्राचीन काळापासून करमणूकीच्या अनेक कलाप्रकारापासून मानव आपली मनोरंजनाची गरज भागवित होता असे इतिहासावरुन दिसते. दंडार हे लोकनाट्य बहुजन समाजाचे प्रतिनिधित्व करुन कित्येक वर्षापासून जिल्ह्यातील बहुजनातील कलावंताकडून लोकरंजनाबरोबर उद्बोधनाचे कार्य करित आहे. "विदर्भाच्या मातीत उगम पावलेली, याच मातीत बहरलेली व फुलून फळास आलेली समाजरंजन कला म्हणजे दंडार होय." या लोकनाट्याची सुरुवात नवरात्रीपासून होते व दिवाळीच्या पाडव्यापासून प्रेक्षकांना चांगलीच मेजवानी मिळत असते. विदर्भाच्या पूर्व जिल्ह्यात दंडार प्रसिद्ध आहे. मंडई, बैलांचा शकरपट, बारसे, तेरवी व इतर वेळीही दंडारीचे कार्यक्रम होतांना दिसतात. या लोकनाट्याने कित्येक वर्षापासून पौराणिक, ऐतिहासिक, विषयाबरोबर बदलत्या काळानुरुप अनेक बदल स्विकारीत कुटुंबकल्याण, कुटुंबनियोजन दारुबंदी, अल्पबचत, वृक्षारोपण व ज्वलंत सामाजिक समस्यावरिल विषय हाताळले असून लोकरंजनाबरोबर लोकउद्बोधनाचे महत्वाचे कार्य आजतागायत करित आहे. लोककवी, लोकशाहिर, लोककलावंतानी या लोकनाट्याला परंपरेने टिकवून समृद्ध केले. म्हणूनच दंडार लोकनाट्य आजही ग्रामीण जनतेचे आवडते व लोकप्रिय असे मनोरंजनाचे व उद्बोधनाचे प्रभावी माध्यम ठरते.

सामान्यतः कोणत्या ना कोणत्या देवतोपासनेचा भाग म्हणून अनेक लोकनाट्याचे प्रचलन होते. "सर्व लोकसाहित्यविधींची निर्मिती ही समुहमनाच्या प्रेरणेतून होते व त्यांचे संगोपन संवर्धनही समुहमनाच्या प्रेरणेने होते, त्याचप्रमाणे लोकनाट्याची निर्मिती, संगोपन व संवर्धन समुहाधिष्ठित प्रेरणेनेच होते. विषेषतः कोणत्याही पारंपरिक नाट्याविधीसाठी 'लोकनाट्य' हा शब्द लोकसाहित्यात वापरला जातो."1 परंतु सर्व विधी एकाच गटात सामावणे अयोग्य आहे. महाराष्ट्रातील उदाहरणां सह सांगायचे झाले तर खंडोबाचे वा देवीचे जागरण किंवा गोंधळ हे विधिनाट्ये आहेत. तमाशा हे विधिमुक्त लौकिक लोकनाट्य आहे. तसेच दंडार हे विधिमुक्त लौकिक लोकनाट्य महाराष्ट्राच्या पूर्व जिल्ह्यात प्रचलित असे प्राचीन परंपरा लाभलेले लोकनाट्य अतिशय लोकप्रिय आहे.

महाराष्ट्रातीच्या पूर्व टोकावर असलेल्या भंडारा, गोंदिया, चंद्रपूर व गडचिरोली या जिल्ह्यात अनेक लोकनाट्ये येथील जनमनाचे रंजन करीत आहेत. तमाशा, गोंधळ, खडीगंमत, दंडीगाण, भिंगीसोग, राधा आणि दंडार ही लोकनाट्ये विशेष प्रचलित आहेत. पूर्वापार परंपरेने कित्येक वर्षापासून प्रचलित असे दंडार लोकनाट्य जवळजवळ 9 व्या शतकापासून अस्तित्वात

असल्याचे स्पष्ट होते. कारण मुकुंदराजाच्या विवेकसिंधु या ग्रंथात दंडारीशी साम्य साधणारा डहाळी हा शब्द अंतर्भूत आहे.

"द्रष्ट्रा श्रोता आश्रय अध्यास साचीय सरिया आभास
फूल सरे, परि उरे वास
डाहाळीये जेवी ।। "वि. उ. 2- 50 ''2

विवेकसिंधू हा ग्रंथही मुकुंदराजानी आंभोरा नगरी तिर्थक्षेत्र भंडारा जिल्ह्यातच रचला आहे. हे अभ्यासांअती स्पष्ट झाले आहे. तसेच भंडारा जिल्हा गॅझेटिअर व प्रत्यक्षात जिल्ह्यातील प्रत्येक खेड्यात होणारी विविध सण, उत्सव व परंपरागत मंडई, पट यांवेळी या लोकनाट्याची अनुभूती येते. आजच्या नाटकाची गंगोत्री ही दंडार ठरते.

लोकनाट्यात समुहाचे शरीरमन पूर्णतः ऐकात्म्य पावलेले असते. लोकपरंपरेत भूतकाळाच्या खाणाखुणा कधीही पूर्णपणे नाहीशा होत नाहीत. लोकमाणस या ना त्या स्वरुपात परंपरा जतन करीत असतो. उदा. "तमाशाचे आजचे रूप हे पूर्णतः लोकनाट्याचे असले तरी प्रारंभीचे गण गवळण किंवा तमास गिरांच्या परंपरेतील कळगी आणि तुरा हे संप्रदाय या काही

खुणा तमाशाची मुळेही कधीकाळी धर्मश्रद्धेत रुजलेली असल्याची साक्ष देतात. यामुळे लोकनाट्य धार्मिक बैठकीवर उभे असते मात्र क्रमाने त्यातील धार्मिकता व श्रद्धा घेऊन नाट्यात्मकता विकसित होते."3 दंडार या लोकनाट्याच्या बाबतीत असेत जाणवते की बारसे, तेरवी या धार्मिक विधीच्या वेळी हे लोकनाट्य सादर होते शिवाय जिल्ह्यातील बहुतेक गावात विविध सणांना बैलाचा शंकरपट, मंडई या वेळीही दंडार या लोकनाट्याची चांगलीच मेजवाणी प्रेक्षकांना मिळत असते.

दंडार लोकनाट्यात नृत्य, नाट्य, वाद्य व संगीत यांचा अविष्कार आहे. लोकनाट्याची संहिता लिखित नसते बहुप्रचलित पुराणकथांचे साचे ठरलेले असतात. कथासुत्राची गीते मात्र पारंपरिक असतात ती बहुतेकांना मुखोद्गत असतात. बहुधा सुत्रधार ती गीते गातो व बाकीची उत्सुक्तपणे समयसुचकतेने प्रसंगाला अनुरूप असे सवाद बोलतात. लोकनाट्यात एकूनच सर्व प्रकारची मुक्तता व लवचिकता विशेषत्वाने आढळते. या लोकनाट्यात पूर्वरंग व उत्तररंग असे स्थूलमानाने दोन भाग असतात.

सामान्यतः पावसाळा संपल्यावर सुगीच्या दिवसात नवीन धान्य आल्यावर ग्रामदेवतेचे उत्सव सर्वत्र होतात. त्यात निसर्ग व इष्ट देवतासबंधीचीकृ .तज्ञता व .कृपाभिलाषा असते. त्याचप्रमाणे भविष्याच्या चिंतेने साठलेले मानसिक ताणही संपलेले असतात. त्यामुळे श्रद्धा आणि रंजन अशा दोहोंचा संगम लोकनाट्याच्या अविष्काररूपात प्रत्ययाला येतो. विश्वाचे नियंत्रण करणाऱ्या सर्वश्रेष्ठ शक्ती (देव) विषयी भावना पूर्व रंगातुन व्यक्त करतांना त्याचे नेतृत्व करणारी एक व्यक्ती प्रत्येक लोकनाट्यात अवश्य असते. तीच सूत्रधाराचे काम दंडारीत करते. भारतातील बहूतेक लोकनाट्यात प्रांरभी (गण) गणपती क्वचित शिवशंकर, सरस्वती, इष्ट ग्रामदेवता पंचमहाभूते यांचे स्तवण होते.

पडतो मी पाया पायाजी लाज राख माझी गणराया
पडतो मी पाया पायाजी ।। धृ
मी दास बुद्धीचा मुळ धावत आलो गा दुळदुळ,
आज करा माझा सांभाळ गणपती तया रायाजी,
पडतो मी पाया पायाजी ।। 1।।

पूर्वरंगातच विदूषकसदृश्य पात्रे हास्यनिर्मीतीसाठी अवतरतात तसेच लोकजीवनात जाचक ठरणाऱ्या सुत्रधारी समाजगटांना हास्यकारण बनविले जाते व टर उडवून लोकरंजन व लोकउद्बोधन या लोकनाट्यातून उत्तम प्रकारे होते. उत्तरंगात

सूरूवातीला काही खडे सोंग आणि झडत्या सादर केल्या जातात. दंडारीतील प्रत्येक सोंगानंतर लावणीसह नाच ठरलेला असतो. या लोकनाट्यातील कलावंत आपल्या विनोदी प्रवशांनी प्रेक्षकांना अगदी बांधून ठेवण्याचे कार्य करतो. अर्धी रात्र संपली की खरा उत्तरंग सुरू होतो या भागात रामजन्म, रामवनवास, बाळ चिलीया, भक्त ध्रुव, सीताहरण, पांडव वनवास, अभिमन्यू वध, इ. पूराणकथांचे सोंग येतात. यासोबत आजच्या युगात निर्माण झालेल्या अनेक समस्यावर जिवंत चित्रणे सोगांच्या द्वारे कलावंत सादर करतात, व लोकांना रिझवितात. बदलत्या काळानुसार अनेक बदल या लोकनाट्याने स्विकारले असून आजच्या काळात, दारूबंदी, अल्पबचत, कुटूंबकल्याण, कुटूंबनियोजन, वृक्षारोपण इ. विषयही या लोकनाट्याने स्विकारून लोकांची मने जिंकली आहेत.

एका सामाजिक लावणीत लोकशाहीर दारुबाज पतीचे वर्णन करताना-

काय सांगू करमाच्या गती ।
दारुबाज मिळाल पती।।
रोज जातो दारुच्या भ्रष्टावरती ।
दारु पिवून रोज येतो घराशी ।।
याला कसा नाही समजती ।
दारु पायी सारी बरबादी केला ।।
घरचे तांदुळ नेतो विकायला ।
पैसे घेऊन जातो भट्टीवरती।।
दारु पिवून घराशी येतो ।
दोस्त संग्यासवे झगडा करतो ।।
दोस्त संगियाला मारतो।
दारु पिवून पागल होतो ।।
भलते शब्द मला बोलतो ।
कशी झाली याची मती।।
काय सांगू करमाच्या गती ।
दारुबाज मिळाल पती।।

असे कुटूंबचित्र दंडारीतून समाजापूढे साकार करतो.

या लोकनाट्याला परंपरागत लोकनृत्याचा आविष्कार आहे. "जनसामान्यांमध्ये प्रचलित असलेले परंपरागत नृत्यप्रकार म्हणजे लोकनृत्य होत. लोकमनाच्या स्वाभाविक वृत्ती, विशिष्ट आवडी निवडी, सामाजिक - भौगोलिक परिस्थिती, धार्मिक रितीरीवाज लोकांच्या दैनंदिन क्रियामध्ल्या हालचाली त्यांचे प्रतिबिंब दंडार या लोकनृत्यातून पाह वयास मिळते."4 हा लोकनृत्य लोकजीवनातुन सरळ उत्क्रांत झालेले आहे. या

लोकनृत्यात भाग घेणारे लोककलावंत नर्तक हे प्रशिक्षित, व्यावसायिक नसतात तर गावातील आपल्यातीलच माणसे असतात. साधारणपणे सामूहिक स्वरूपात हे लोकनाट्य सादर होताना मुख्यतः गावातीलच तालवाद्याची व लोकसंगीताची साथ मिळवितात. स्वाभाविक प्रकारचे हे नर्तन असून भडक व आकर्षक रंगाचे आधिक्य नर्तकांच्या वेशभूषेमध्ये असते. या लोकनाट्यात पुरूषच स्त्री पात्राची वेशभूषा करून नर्तकीचे काम करतो. स्त्री पात्राचा सहभाग पूर्वापार परंपरेने टिकून आहे. परंतु खरी स्त्री दंडारीत नसते. साधेपणा हा लोकनृत्याचा आत्मा होय. त्यातील हालचाली उत्स्फूर्त आणि सहज स्वाभाविक असतात. हालचाली मध्ये तोच तोपणा असला तरी त्यातील उत्स्फूर्तीमुळे त्या मोहक वाटतात. दंडार या लोकनाट्याला लोकनृत्याची जोड आहे. असे हे लोकनाट्य नैसर्गिक वातावरणात म्हणजेच उघड्या माळरानावर, गावाबाहेर, देवळाच्या मंडपात, दुकानासमोर, रस्त्यावर, वा पाटलाच्या आवारात सादर होते. "या लोकनाट्यात ढोलकी, टाहरा, तुणतुणा, झांज, डफ या वाद्याच्या मेळातच टिपऱ्यांचा तालबध्द ध्वनीही असतो. "5ही रंगमचीय कला नव्हे त्यामुळे नुसते रंगमंदिरात बसून या लोकनाट्याचा आस्वाद घेता येत नाही. लोकनृत्य लोकजिवनातून आलेली असतात. जीवनातील रितीरिवाजांच्या, आचार विचारांच्या, रूढीच्या, लोककृतीचा तसेच लोकांच्या दैनंदिन काम काजाचा प्रभाव या विशिष्ट लोकनृत्य शैलिला दिसतो. लोकनृत्य जिथे निर्माण होते व सादर होते तेथील भौगोलिक स्थिती, हवामान यांचाही परिणाम दिसतो तसेच लोक ज्या भूमीवर नृत्य करतात त्या भूस्वरूपावरूनही लोकनृत्यांच्या शैली नियंत्रित होतात अर्थात हे परंपरेने ठरलेले असते. लोकनृत्यांची अशी पार्श्वभूमी लाभलेल्या या लोकनाट्यप्रकाराचा आस्वाद घेताना तेथील नैसर्गिक व सामाजिक वातावरणाशी एकरूप होऊन, स्वतः त्यात सहभागी होऊन आस्वाद घेणे महत्वाचे ठरते.

ग्रामीण जनतेचा आवडता व मनोरंजनाबरोबर लोकउद्बोधन करणारा लोकनाट्य प्रकार म्हणून शतकानशतके आजही तेवढ्यात मोलाचा असून दंडार या लोकनाट्याचे महत्व निर्विवाद आहे. शेतकरी, शेतमजूर, कामगार यांचा श्रमपरिहारांचा हा ग्रामीण जनतेचा लोकनाट्य प्रकार म्हणून मान्यता पाहून आजही त्याच तोडीने सादर होत आहे. या लोकनाट्याचा उगम शेतातील पिकाशी संबंधीत आहे. या पूर्वपरंपरेने चालत आलेल्या व अस्तित्वात असणाऱ्या लोकनाट्याच्या मुळाशी सांस्कृतिक मुल्ये जोपासली गेली आहे. लावण्यांच्या विविध चाली मौखिक परंपरेने शाहिराच्या तोंडी मुखोदगत असून अनेक लावण्यांचे

प्रकार तसेच दंडार प्रकार आजही जिल्ह्यातील अनेक खेड्यात अस्तित्वात आहेत. जिल्ह्याच्या अनेक खेड्यात ग्रामीणात लोक कवी, लोकशाहीर, दंडार मंडळे शासनाचे कोणतेही अनुदान नसतांना लोकांनी दिलेल्या बिदागीवर लोकरंजनासाठी व लोकउद्बोधनासाठी तग धरून दंडार लोकनाट्य टिकून आहेत. काही दंडामहर्षी दंडारकर्मी काळाच्या ओघात लोकनाट्य टिकावे म्हणून कसोशिने प्रयत्नरत आहेत. अशा लोकनाट्याला आज सुगीचे दिवस आल्याचे दिसते. त्यामुळे कित्येक वर्षापासून जेव्हा लोकरंजनाची साधने जिल्ह्यात अस्तित्वात नव्हती तेव्हा दंडार लोकनाट्याने लोकरंजन व लोकउद्बोधन केले, त्या लोकनाट्याला आजच्या काळात शासनदरबारी मान्यता मिळू पाहत आहे. त्यामुळे या लोकनाट्याचे महत्व अन्यन्य साधारण असून चारही जिल्ह्याचे सांस्कृतिक भूषण आहे असे म्हणजे योग्य वाटते.

निष्कर्ष

1. दंडार लोकनाट्याला कित्येक शतकाची परंपरा लाभलेली असून ती आजच्या नाटकाची गंगोत्री ठरते.

2. ग्रामीण मनाच्या मातीतून निर्मान होणा-या लोकनाट्याला धार्मिक उपासनेचे अधिष्ठान असते.

3. लोकनाट्याचा कर्ता अनामिक असतो. संहिता अलिखित असते व मौखिक परंपरेने लोकनाट्याचे जतन होते.

4. दंडार लोकनाट्याला तालवाद्याची व लोकसंगीताची साथ असून दंडार बहुजनसमाजातील पारंपरिक समुहजीवनाचा प्रमुख व प्रभावी आविष्कार होय.

5. लोकनाट्यासाठी लावण्या रचनारे शाहिर, लोककवी, शासनाकडून अनुदानाच्या अपेक्षेत आहेत.

6. दंडार लोकनाट्याने रामायण, महाभारतातील पौराणिक विषयाबरोबर अनेक ज्वलंत सामाजिक समस्या व चालू घडामोडीवर आधारीत विषय हाताळले. संतापासून राष्ट्रसंतापर्यंत पदे गाऊन लोकरंजनाबरोबर लोकजागृती व लोकोद्धाराचे महत्वपूर्ण कार्य केले.

संदर्भ ग्रंथ :

1. संदर्भ क्लासेस, अक्षयानंद. 191, शुक्रवार पेठ, पुणे.

2. झाडीपट्टीची दंडार, हरिष्चंद्र बोरकर पुणे, प्रथमावृत्ती, 1999

3. लोकनाट्य उद्गम व विकास पु.मा. कालभूत. नागपूर, प्रथमावृत्ती. 1997

4. लोकसाहीत्याचे स्वरूप, प्रभाकर मांडे, औरंगाबाद, प्रथमावृत्ती 1978

5. झाडीपट्टीची लोकरंगभूमी, हरिष्चंद्र बोरकर. साकोली, प्रथमावृत्ती, 2003

आदिवासी बहूल गडचिरोली जिल्हयातील महाविद्यालयीन ग्रंथालयातील कार्य, सेवा आणि उपक्रम : एक अभ्यास

दामोधर राऊत

ग्रंथपाल

सर्वोदय महाविद्यालय सिंदेवाही, जिल्हा चंद्रपूर

प्रस्तावना :

माहिती आणि तंत्रज्ञान यांच्या उपयोगाने ज्ञान प्राप्तीच्या क्षेत्रात अभुतपूर्व क्रांती केलेली आहे. आजच्या ग्रंथपालाची जबाबदारी म्हणजे प्रत्येक विद्यार्थ्याला ग्रंथालयाच्या माध्यमाद्वारे ज्ञान उपलब्ध होईल अशातऱ्हेचे प्रयत्न करावे हे होय. याबरोबरच वाड.मय साहित्याबद्दलची आस्था, प्रेम वाढीला लागेल, कायम राहील अशी साहित्य संपदा, ग्रंथसंपदा विद्यार्थ्यांपर्यंत पोहचविणे.

ग्रंथालय हे अध्ययन, अध्यापनाचे अतिशय महत्वाचे साधन आहे. ज्ञान संवर्धनाच्या दृष्टीने टिळक असे म्हणतात, शाळेतील उत्तम शिक्षण जन्मभर पुरत नाही, यास्तव ग्रंथ हेच आपुले कायमचे गुरू होत.

व्यक्तीच्या सर्वांगिण विकासात अनेक घटकांचा समावेश असतो, त्यातील एक म्हणजे ग्रंथालय. ग्रंथालय हे ज्ञानाचे भांडार आहे, ज्याद्वारे व्यक्तीच्या ज्ञानविषयक गरजा पूर्ण होऊ शकतात. या ज्ञान भांडाराचा प्रमूख ग्रंथालय स्वरूपी जहाजाचा प्रमुख कप्तान म्हणजे ग्रंथपाल होय. समाजामध्ये ग्रंथपाल प्रत्यक्ष, अप्रत्यक्षरित्या महत्वाचे कार्य पार पाडित असतो, ते म्हणजे समाजप्रबोधनाचे. डॉ. रंगनाथन यांनी ग्रंथपालांना "Teacher of Teacher's" असे म्हटले आहे. चांगली पुस्तके व चांगला अभ्यास सराव ही विद्यार्थी जीवनातील अतिशय महत्वाची बाब आहे असे म्हटल्या जाते. फ्रांसीस बेकॉन या सुप्रसिद्ध लेखकाच्या मते,

"Studies serve for delight For ornaments and for ability"

याचा अर्थ असा की, चांगली पुस्तके आपल्याला आनंद, अंलकारीक भाषा, ज्ञान व न्याय करण्याजोगी क्षमता प्रदान करीत असतात.

आदिवासी समाजाची (पार्श्वभूमी) संकल्पना :

इंग्रजीमधील Tribe या शब्दाचा अर्थ जमात असा होतो. सुरवातीपासून दऱ्याखोऱ्यात किंवा जंगलात वास्तव्य करणारे म्हणजे आदिवासी होय.

भारतीय संविधानत आदिवासींना अनुसूचित जमातीस म्हटले आहे. अनुसूचित जमातीत सर्वसाधारणपणे डोंगराळ प्रदेशात आणि जंगलात वास्तव्य करणाऱ्या आणि जे आधूनीक संस्कृती तसेच जीवन पध्दतीपासून अलिप्त आहेत अशा लोकांचा समावेश करण्यात आलेला आहे.

व्याख्या :

1962 शिलाँग जनजाती समिती परिषद

ष्आदिवासी हा एकसमान भाषा बोलणारा, एका पूर्वजापासून उत्पत्ती सांगणारा एका विशिष्ट भूप्रदेशात वास्तव्य करणारा तांत्रिक ज्ञानाच्या दृष्टिने मागासलेला, अक्षर ओळख नसलेला व रक्त संबंधावर आधारीत सामाजिक व राजकीय प्रथांचे प्रामाणिकपणे पालन करणारा ऐतदेशिय एकजिनसी समूह आहे.

संशोधनाची गरज :

महाराष्ट्रातील आदिवासींच्या एकूण लोकसंख्येपैकी बरीच लोकसंख्या गडचिरोली जिल्हयात आहे. या भागातील आदिवासी शैक्षणिक दृष्टया कमकुवत आहेत. या विद्यार्थ्यांमध्ये शिक्षणाची आवड निर्माण करण्यात ग्रंथालय अतिशय महत्वाची भूमिका बजावू शकतात.

वाचनामुळे बौध्दीक, भावनात्मक विकास होतोच त्याचबरोबर संस्कृती व मानवी समाजात महत्वाचा घटक ठरतो. ज्या समाजात वाचनाची आवड व क्षमता सर्वत्र आढळत नाही त्या समाजाचा सांस्कृतिक दर्जा उंचावणे अशक्य आहे.असे एका शिक्षणतज्ञाने म्हटले आहे.

आदिवासी भागातील महाविद्यालयांमध्ये विद्यार्थ्या करिता कोणत्या प्रकारचे कार्य, सेवा व उपक्रम राबविले जातात. ज्यांच्या मदतीने विद्यार्थी राष्ट्रीय प्रवाहात स्वतःला सामील करुन घेऊ शकतील.

अभ्यासाची उद्दिष्टे :

1) गडचिरोली जिल्ह्यातील महाविद्यालयीन ग्रंथालयाच्या सद्यस्थितीचे अध्ययन करणे.

2) ग्रंथालयाद्वारे राबविल्या जाणाऱ्या उपक्रमांची माहिती मिळविणे.

3) महाविद्यालयीन विद्यार्थ्यांना देण्यात येणाऱ्या ग्रंथालयीन सेवांचा अभ्यास करणे.

4) संगणकीकरणामुळे विद्यार्थ्यांना अभ्यास करण्यास मदत होते काय याचा अभ्यास करणे.

5) आदिवासी क्षेत्रातील विद्यार्थ्यांना मदत कार्य करणाऱ्या ग्रंथपालाच्या भूमिकांचा अभ्यास करणे.

अभ्यासाची व्याप्ती :

1) गडचिरोली जिल्ह्यातील चार महाविद्यालयातील ग्रंथालयाचा अभ्यास करण्यात आलेला आहे.

   अ) वनश्री कला महाविद्यालय, कोरची

   ब) विद्याभारती महाविद्यालय, कुरखेडा

   क) आर.डी. कला महाविद्यालय, मुलचेरा

   ड) राजे धर्मराव विज्ञान महाविद्यालय, अहेरी

2) अभ्यासासाठी 400 विद्यार्थ्यांचा समावेश करण्यात आलेला आहे.

3) हा अभ्यास फक्त आदिवासी क्षेत्र असलेल्या गडचिरोली जिल्ह्यातील निवडक महाविद्यालया पुरताच मर्यादित आहे.

परिकल्पना :

1) आदिवासी क्षेत्रातील विद्यार्थी अभ्यासासाठी ग्रंथालयीन सेवांचा उपयोग करीत नाही.

2) ग्रंथपाल विद्यार्थ्यांसाठी विविध सेवा व उपक्रम राबवित असतात.

गृहितके :

1) ग्रंथालयाच्या संगणकीकरणामुळे विद्यार्थ्यांच्या (आदिवासी) ज्ञानक्षेत्र वाढ होईल.

न्यादर्श :

संशोधनासाठी गडचिरोली जिल्ह्यातील महाविद्यालयाची निवड करण्यात आली. या संशोधन कार्यात न्यादर्श सहेतूक पध्दतीने निवडण्यात आले.

संशोधन साधने :

संशोधन कार्य सोपे व्हावे यासाठी तथ्य संकलनाकरीता 'प्रश्नावली' या संशोधन साधनांचा अवलंब केला आहे.

माहिती संकलन प्रक्रिया :

तयार केलेली प्रश्नावली संबंधित व विद्यार्थी आणि विद्यार्थीनी कडून भरून घेतल्या. त्यांच्याशी संपर्क साधण्यासाठी प्रश्नावलींच्या सहाय्याने एकूण 400 विद्यार्थी, विद्यार्थीनी यांच्याकडून माहितीचे संकलन केले.

माहिती संकलित करण्यासाठी वापरण्यात आलेली प्रश्नावली संबंधित विषयाच्या विषय शिक्षकाकडून प्रमाणित केल्यानंतरच विद्यार्थी व ग्रंथपाल यांना देण्यात आली. प्राचार्यांची भेट घेवून त्यांना संशोधनाच्या विषयाची माहिती देण्यात आली. संशोधनाची गरज लक्षात घेवून प्राचार्यांनी सहृदयतेने सहकार्य करण्याचे मान्य केले. विद्यार्थ्यांना प्रश्नावली भरण्याबाबत योग्य त्या सूचना देण्यात आल्या. विद्यार्थ्यांनी सुचनेनुसार प्रश्नावली भरून दिली व सहकार्य केले.

मुल्यांकन पध्दती :

माहिती संकलित करण्यासाठी वापरण्यात आलेल्या प्रश्नावली मध्ये दिलेल्या पर्यायांना बरोबरीचे चिन्ह देण्याऱ्या प्रश्नाला (1) गुण देण्यात आला. शेकडा प्रमाण घेवून योग्य ते निष्कर्ष काढण्यात आले.

सांख्यिकीय विश्लेषण व अर्थविवेचन :

संशोधन कार्यामध्ये सांख्यिकी विश्लेषणाकरिता व संकलित माहितीचे अर्थविवेचन करण्याकरीता मध्यमान व शेकडा प्रमाण यांचा आधार घेतलेला आहे.

संशोधन कार्यात ज्या परिकल्पनांनी सुरूवात केली त्या परिकल्पनांचे मूल्यांकन करून अंतिम निष्कर्ष काढला. विविध प्रकारची माहिती व आकडेवारी मिळविण्यास प्रश्नावली या साधनाद्वारे विश्वसनीय आधार सामग्री मिळविण्यात आली. या सामग्रीचे विश्लेषण व निर्वचन केले आहे.

परिकल्पनांनुसार निष्कर्ष :

1. आदिवासी क्षेत्रातील विद्यार्थी अभ्यासासाठी ग्रंथालयीन सेवांचा उपयोग करीत नाही.

सारणी क्र. 1 : आदिवासी क्षेत्रातील विद्यार्थी अभ्यासासाठी ग्रंथालयीन सेवांच्या उपयोगांचे मध्यमान

अ.क्र.	विद्यार्थी	मध्यमान [M]
1	सेवांचा उपयोग करणारे	7.875
2	सेवांचा उपयोग न करणारे	2.125

सुत्र : मध्यमान

$$[M]= \frac{Ex}{N}$$

1) सेवांचा उपयोग घेणाऱ्या विद्यार्थ्यांचे मध्यमान :

$$[M] \quad \frac{3150}{400}$$

$$[M] \quad 7.875$$

2) सेवांचा उपयोग न घेणाऱ्या विद्यार्थ्यांचे मध्यमान :

$$[M] \quad \frac{850}{400}$$

$$[M] \quad 2.125$$

असे निदर्शनास आले आहे की, आदिवासी क्षेत्रातील महाविद्यालयीन विद्यार्थी अभ्यासासाठी ग्रंथालयीन सेवांचा जास्त प्रमाणात उपयोग करून घेतात असे दिसून आले म्हणून परिकल्पना ही विफल ठरत आहे.

2. ग्रंथपाल विद्यार्थ्यांच्या सामान्य ज्ञानात वाढ होण्यासाठी विविध उपक्रम राबवित असतात.

सारणी क्र. 2

विद्यार्थ्यांसाठी राबविण्यात येणारे विविध उपक्रमांचे मध्यमान

अ.क्र.	विद्यार्थी	मध्यमान [M]
1	होय	2.5
2	नाही	7.5

सुत्र : मध्यमान   Ex

$$[M]= \frac{\text{...........}}{N}$$

1) होय, म्हणणाऱ्यांचे प्रमाण :

$$[M] \quad \frac{1000}{400}$$

$$[M] \quad 2.5$$

1) नाही म्हणणाऱ्यांचे प्रमाण :

$$[M] \quad \frac{3000}{400}$$

$$[M] \quad 7.5$$

प्रश्नावलीतील पर्यायानुसार त्या पर्यायाला किती विद्यार्थ्यांनी प्रतिसाद दिला त्यानुसार प्रत्येक पयार्याला (1) गुण याप्रमाणे गुणांकन करून माहिती संकलन करण्यात आली. त्यावरून असे निदर्शनास येते की, ग्रंथपाल हे विद्यार्थ्यांच्या सामान्य ज्ञानात वाढ होण्यासाठी विविध उपक्रम राबविले जातात. याबद्दल होय म्हणणाऱ्यांचे प्रमाण 2.5 इतके आले तर नाही म्हणणाऱ्यांचे प्रमाण 7.5 इतके आढळले. यावरून असे म्हणता येईल कि, ग्रंथपाल विद्यार्थ्यांच्या सामान्य ज्ञानात वाढ होण्यासाठी विविध सेवा व उपक्रम राबवित नाहीत. यावरून ही परिकल्पना उपयुक्त ठरत नाही.

शिफारशी :

प्रस्तूत संशोधन समस्येच्या अभ्यासानंतर काढलेल्या निष्कर्षाच्या आधारे पुढील शिफारशी देता येतील

1) महाविद्यालयात स्वतंत्र ग्रंथालय व वाचनकक्ष ठेवल्याने विद्यार्थ्यांना खाली तासिकांमध्ये अभ्यास करण्यास मदत होते.

2) विविध विषयाशी संबंधित ग्रंथ ग्रंथालयात ठेवल्यास प्राध्यापक व विद्यार्थी यांना अभ्यासात अडचणी येणार नाहीत.

3) ग्रंथालयात विषयानुसार वर्गीकरण केल्याने वाचकांना चांगल्या सेवासुविधा उपलब्ध होवू शकतात.

4) ग्रंथालयात इंटरनेट सेवा उपलब्ध करून द्यावयात ज्यामुळे विद्यार्थी जगभरातील ज्ञानस्त्रोताचा उपयोग घेवू शकतील.

5) ग्रंथालयाची नियमित साफसफाई करावी.

6) आदिवासी क्षेत्रातील विद्यार्थ्यांना संगणक हाताळण्यासाठी प्रशिक्षण शिबीरे उपलब्ध करावी.

7) आदिवासी विद्यार्थ्यांना ग्रंथालयात वाचनाची आवड निर्माण होण्यासाठी विविध उपक्रम राबवावी.

निष्कर्ष :

प्रस्तूत संशोधन कार्य करीत असतांना पुढील गोष्टी निष्कर्षाच्या स्वरूपात समोर आलेल्या आहेत.

1) विविध नियतकालिके, वर्तमानपत्रे, स्पर्धा परिक्षांची पुस्तके इ. बद्दलची सेवा विद्यार्थ्यांना उपलब्ध करून दिल्या जाते.

2) ग्रंथ देवघेव ही प्रक्रिया सरळ व सोपी वाटली.

3) ग्रंथ प्रदर्शनी, सामान्य ज्ञान स्पर्धा, रोजगार व्यवसाय मार्गदर्शन यासारखे उपक्रम फक्त कुरखेडा येथील ग्रंथालयात राबविले जातात.

4) ग्रंथालय इमारत वेगळी नाही.

5) फक्त कुरखेडा येथील ग्रंथालयात संगणकाची सोय आहे.

6) कुरखेडा व्यतिरिक्त इतर महाविद्यालयात विद्यार्थ्यांसाठी उपक्रम राबविले जात नाही.

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'प्रशिक्षणातून स्वयंरोजगार' - एक अध्ययन

प्रा.मीना गाडगे

एफ.ई.एस.गर्ल्स कॉलेज, चंद्रपूर

"उद्योगाचे घरी रिद्धी सिद्धी पाणी भरी"

उद्योग करणे म्हणजे सतत काहीतरी करीत राहणे, नवनवीन कल्पना प्रत्यक्षात उतरविणे हे उद्योजकतेचे लक्षण आहे. उद्योजकतेचा मार्ग हा जसे स्वतःला उन्नतीचा मार्ग दाखवितो तसेच तो इतरांना रोजगार सुद्धा उपलब्ध करून देतो.

उद्योजक हा जन्मावाच असतो असे नाही तो सुयोग्य प्रशिक्षणाने घडविता येतो. हे भारतात गुजरात सरकाने 1970 ते 1980 या कालावधीत नवे उद्योजक तयार करण्याचे अभ्यासक्रम तयार करून सर्वप्रथम प्रयोगाअंती सिद्ध केले.

अमेरिकेतील मानसशास्त्रज्ञ डी. सी. मॅक्सीलॅंडच्या मते, "उद्योजकता ही नैसर्गिक देणगी नसून कोणताही धर्म, पंथ, लिंगाची व्यक्ती उद्योजक होवू शकते. जन्माला आलेल्या प्रत्येक व्यक्तीत उद्योजकतेचे गुण कमी अधिक प्रमाणात सुप्त स्वरूपात असतात आणि ते संधी मिळाली तर विकसित होतात, म्हणजेच त्या व्यक्तीला संधी मिळण्याची विशेष गरज असते.

गृहिणीच्या बाबतीतही हे सत्य आहे, असे आपणांस निश्चितपणे म्हणता येते. आजपर्यंत स्त्री ही समाजाच्या दृष्टीने कमकूवत होती कारण तिला स्वसामर्थ्यांची तितकीशी जाण नव्हती. आज स्पर्धेच्या युगात तिला स्वकर्तृत्वाची जाणीव झाली. कितीतरी यशस्वी महिला उद्योजक स्वयंरोजगार क्षेत्रात आघाडीवर आहेत हे निदर्शनास आले आहे. आजच्या विद्यार्थिनी भावी महिला आहेत, त्या स्वयंरोजगार करू शकतील म्हणून प्रशिक्षणातून स्वयंरोजगाराचे बीज कसे रूजवू शकू याकरिता स्वयंरोजगाराची संकल्पना स्पष्ट करणे आवश्यक आहे.

स्वयंरोजगारः-

"जेव्हा एखादी व्यक्ती स्वतः पैसा व ज्ञान याचा उपयोग करून व्यवसाय किंवा सेवा करते व त्यापासून अर्थप्राप्ती करते त्याला स्वयंरोजगार संबोधले जाते.

स्वयंरोजगार करणे ही आज काळाची गरज आहे. संगणक युगाच्या वाटचालीवर सुद्धा रोजगाराची समस्या वाढत आहे. वर्तमान परिस्थितीत वाढती महागाई, मुलांचे शिक्षण, वाढत्या गरजा, नोकरीची कमतरता, उच्च जीवनाची आकांक्षा यामुळे

गृहिणींना स्वयंरोजगाराची विशेष गरज जाणवू लागली आहे. त्यामुळे त्यांच्या गुणांना वाव मिळून वेळेचा सदुपयोग व आत्मनिर्भर होणे त्यांना सहज शक्य होते.

स्वयंरोजगाराचे प्रकारः	सेवा उद्योग
1. हस्तव्यवसाय	1. डॉक्टर
2. चर्मोद्योग	2. वकील
3. छंदवर्ग	3. आर्किटेक्ट
4. मशिनचे विणकाम- शिवणकाम	
5. फळ सरंक्षण	
6. शिकवणी वर्ग	
7. फुड प्रॉडक्ट्स	

कुठलाही स्वयंरोजगार हा प्रशिक्षणाशिवाय यशस्वी होवू शकत नाही. महिलांच्या गृहजीवनाशी संबंधीत अशा शास्त्रांमार्फत संबंधित प्रशिक्षण देवून स्वयंरोजगाराची कल्पना रूजविण्यात आली.

गृहशास्त्र हे गृहिणींच्या जीवनाशी संबंधीत असल्याने त्यातून तयार होणारी विद्यार्थिनी ही भविष्यात सुसंस्कारी, अनुभवी व आदर्श गृहिणी म्हणून जबाबदारी पार पाडण्यास समर्थ ठरू शकते. यात शंका नाही.

गृहिणी-कुटूंब समाज यांच्या सर्वांगिण विकासासोबतच तिला अर्थार्जनाच्या वाटा दाखविण्यासाठी गृहअथशास्त्राच्या सर्वच शाखा उपयुक्त ठरतात. गृहअर्थशास्त्र अध्यापनाच्या प्रक्रियेतूनच विद्यार्थिनीना स्वयंरोजगारास प्रवृत्त करता येते. तसेच ह्यातील ज्ञानाच्या आधारावर प्रशिक्षण घेवून गृहिणीने स्वयंरोजगारासाठी निवड करावयाची असते.

आहार शास्त्र

डॉ. विमलेष सिंह यांच्या नुसार, "महिलांना शक्य होणारा व सर्वांना आकर्शित करणारा रोजगार हा आहारासंबंधी अधिक असू शकतो".

त्यामुळे आहारशास्त्रासंबंधी रोजगार बघतांना आहारशास्त्रासंबंधी माहिती घेणे आवश्यक आहे.

गृहशास्त्राच्या शाखांपैकी आहारशास्त्र हे गृहिणींना संसारोपयोगी कौशल्याला वाव देणारे कुटुंबियांना पोट भरण्याचे समाधान देवून सर्व कुटुंबियांचे पोषण यासाठी महत्वपूर्ण तर आहेच पण गृहीणीला स्वयंरोजगाराच्या माध्यमातून अर्थार्जनाच्या वाटा उघडून देण्याच्या दृष्टीने महत्वाचे आहे.

आपल्या संस्कृतीत अन्न सेवनाच्या सवय व खाद्यविषयक परंपरा याला भरपूर महत्व आहे. मानवाच्या प्रगतीबरोबरच खाद्यान्नाच्या आवडीनिवडीत बदल झालेले आहेत. खाद्यान्नाची वाढती गरज या क्षेत्रातील व्यावसायिकांना मोठी संधी आहे.

आहारशास्त्राचे शिक्षण घेतलेल्या विद्यार्थिनी यासंबंधी रोजगार करू शकतात. एक उद्योग म्हणून मोठ्या प्रमाणावर खाद्यपदार्थांची निर्मिती ही शहरीकरणाच्या प्रक्रियेंबरोबरच वाढीस लागली आहे.

घराबाहेर पडणाऱ्या लोकांच्या गरजा लक्षात घेवून आहार शास्त्रातील खाद्य पदार्थांची निर्मिती व विक्री करून अर्थार्जन साधणे किती प्रमाणात लाभदायक होते हे जाणून घेवून विद्यार्थिनीना उत्तेजना देणे हा शोध निबंधाचा हेतू आहे.)

उद्देषः

1. विद्यार्थिनींच्या वेळेचा उपयोग करून सुप्त गुणांना वाव देणे

2. खाद्य पदार्थांच्या निर्मितीतूनच अर्थार्जन करणे.

3. उद्योगासंबंधी रूची वाढविणे.

गृहीतकेः

1. विद्यार्थिनी वेळेचा सदुपयोग करतात.

2. विद्यार्थिनीत रूची वाढून अंगच्या गुणांना वाव देतात.

3. खाद्य पदार्थांच्या निर्मितीतून अर्थार्जन होवून त्या स्वयंरोजगारासाठी प्रवृत्त होतात.

तथ्य संकलन पद्धती व तंत्रेः

1. प्रश्नावली तंत्राचा उपयोग केला, त्याद्वारे आर्थिक दृष्टया मागासलेल्या विद्यार्थिनीची यासंबंधी रूची जाणून अधिक चांगल्या ठरलेल्या 30 विद्यार्थिनींची यादृच्छिक पद्धतीने निवड करण्यात आली.

2. प्रात्यक्षिक पद्धतीद्वारे स्वयंरोजगाराची संकल्पना स्पष्ट करून त्यासंबंधी अध्ययन केले.

3. स्वयंरोजगाराच्या प्रात्यक्षिकात विक्रीकलेसंबंधी मार्गदर्शन करण्यात आले.

प्रथम प्रशिक्षणाचे महत्व सांगून स्वयंरोजगार कसा करता येवू शकतो यासाठी आवश्यक बाबी सांगून प्रत्यक्ष प्रात्यक्षिक करण्यासंबंधी माहिती दिली. यासाठी दैनंदिन उपयोगाचे व रूचीपूर्ण असे

1. कैरी

2. लिंबे

3. आवळा

या तीन पौष्टिक फळांचे लोणचे बनविण्याचे प्रात्यक्षिकाद्वारे प्रशिक्षण दिले. विद्यार्थिनीच्या प्रयत्नांना उत्तेजना देण्यासाठी तिन्ही लोणच्याचे पॅकेजिंग व विक्री शिकविली. प्रत्यक्ष विक्री करून, स्वयंरोजगारासंबंधी आत्मविश्वास रूजविण्यास सुरूवात केली.

4. प्रात्यक्षिक व विक्री पद्धतीने नफा तोटा बघण्यात आला. विक्रीतून प्राप्त होणारा नफा दर्शविणारा तक्ता

अ. क्र	मालाचा प्रकार	वजन कि.ग्रॅ.	किंमत रू.	विक्री किंमत	नफा रू.
1.	लिंबाचे लोणचे	2.50	100	150	50
2.	कैरीचे लोणचे	1.570	150	250	100
3.	आवळ्याचे लोणचे	1.900	90	140	50

आयोजित केलेल्या विक्रीतून विद्यार्थिनींना वरीलप्रकारे नफा प्राप्त झाला.

निष्कर्षः

1. विद्यार्थिनींना प्रशिक्षणासंबंधी आवड निर्माण झाली.

2. विद्यार्थिनींचा उत्साह वाढून स्वयंरोजगारासाठी तयार झाल्या.

3. विद्यार्थिनींमध्ये असलेल्या सुप्त गुणांना वाव मिळाला.

4. विद्यार्थिनींना आहारसंबंधीत स्वयंरोजगार याची संकल्पना स्पष्ट होवून त्या पुढील जीवनांत अशा प्रकारच्या स्वयंरोजगाराकरिता आत्मविश्वासाने समोर जातील असे वाटते.

5. विद्यार्थींनीना यापैकी कैरीच्या लोणच्याचे ज्ञान होते परंतु त्यातून स्वयंरोजगार प्राप्त होतो, याची कल्पना नव्हती.

6. यासारखे प्रशिक्षण अजून प्राप्त व्हावे यासाठी 80 टक्के विद्यार्थींनीनी होकार दर्षविला.

7. 'शिकता शिकता कमवा' हे तंत्र साधता आले.

8. काळजी गरज लक्षात घेवून अशा प्रकारच्या उद्योगातून चांगला नफा प्राप्त होवू षकतो असे विद्यार्थींनीना जाणवले.

9. विद्यार्थींनींबरोबर विद्यार्थी देखील अशा प्रशिक्षणाकरिता उत्सूक आहेत.

षिफारसीः

1. अशा प्रषिक्षण प्रात्यक्षिकांच्या माध्यमातून विद्यार्थींनी स्वयंरोजगारास तयार होवून त्यांचे आत्मबल वाढते.

2. महाविद्यालयातून, आहारषास्त्रातील वेगवेगळ्या खाद्यान्नाचे प्रशिक्षण आयोजित व्हावे.

3. वस्त्रशास्त्र संबंधित प्रशिक्षणाचे आयोजन व्हावे.

4. विद्यार्थींनीना बचतगटाच्या माध्यमातून स्वयंरोजगारास प्रवृत्त करावे.

5. महिला कल्याण योजनांमार्फत विविध स्वयंरोजगारासाठी प्रषिक्षण आयोजित करावे.

6. विद्यार्थींनींचा 'शिकता शिकता कमवा' या तंत्राचा वापर करण्यासाठी उत्साह वाढवावा.

7. शहरी व ग्रामीण महिलांसाठी खाद्यान्न स्वयंरोजगाराकरिता अनेक योजना राबविल्या जातात. यासंबंधी त्यांना शिक्षीत करून प्रोत्साहित करण्याची आवष्यकता आहे.

8. विक्री व प्रदर्षने आयोजित करून त्यांना बाजारपेठ प्राप्त होवू षकेल.

9. मालाची विक्री होवून यातून नफा चांगला मिळत असल्याने याप्रकारच्या रोजगाराला विद्यार्थींनी अधिक पसंती दर्शवितील.

10. आज वेळेचे व्यवस्थापन करतांना याची मागणी अधिक आहे हे लक्षात घेवून अशा प्रशिक्षणाची निकड आहे.

संदर्भसूची

1. *गुणकारी आहार डॉ. हरिकृष्ण बाखरू*

2. *भारतीय अन्नपदार्थ व संतुलित आहार डॉ. श्री. ह. गोडबोले*

3. *गृहव्यवस्थापन व गृहकलाडॉ. इंदिरा खडसे*

4. *संशोधन तत्चे व पद्धती घाटोळे*

5. *व्यावसायिक उद्योजकता डॉ. श्री. वि. कडवेकर*

6. *लाखमोलाचे उद्योग व्यवसाय गंगाधर महांबरे*

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खेळात प्रेरणाची भुमीका

कोणत्याही क्षेत्रामध्ये प्रगती करण्याकरीता प्रेरणाची आवश्यकता असते. प्रेरणा ही मानवाचे जीवनात पुढे जाण्याकरीता मदत करीत असते. खेळामध्ये अनेक मुले भाग घेत असतात, काही मुले आवड म्हणून तर काही मुले खेळायचे म्हणून खेळात भाग घेत असतात. प्रत्येक खेळाडू आपल्या क्षमतेनुसार खेळत असतो असे आपणास वाटते. परंतू खेळाडूची केवळ खेळण्याची क्षमता पुरेशी नाही. त्याची खेळण्याची इच्छा आणि मानसिक तयारीसुद्धा असली पाहीजे. निव्वळ सरांनी सांगितले म्हणून खेळणे असे नाही. याकरीता आवश्यक वातावरणाची निर्मीती करणे गरजेचे आहे. विद्यार्थ्यांना खेळात आवड व विशेष रूची निर्माण करण्याची जवाबदारी शिक्षक व प्रशिक्षकाची असते. विद्यार्थ्यांनी खेळात भाग घ्यावा व त्यांनी आपल्या खेळाचे चांगले प्रदर्शन करावे यासाठी त्यांना प्रेरीत करण्याचे काम शिक्षक व प्रशिक्षकांना चांगल्या प्रकारे प्रयत्न करावे लागतात. ह्या प्रयत्नामुळे खेळाडूंना खेळण्याची किंवा खेळात भाग घेण्याची प्रेरणा मिळून ते जास्तीत जास्त कार्यक्षमतेने खेळातील, हे करित असतांना खेळाडूला समाधानही मिळेल. शिक्षकाने मुलांना त्यांच्या इच्छेनुसार खेळात भाग घेऊ द्यावा. म्हणजे त्याचा उत्साह अधिक द्विगुणीत होईल. तसेच त्यांनी मोठ्या उत्साहाने, प्रेरणेने खेळात भाग घ्यावा, खेळात रस घ्यावा, चांगल्या प्रकारे खेळाचे प्रदर्शन करावे, या करीता कराव्या लागणाऱ्या प्रयत्नांना अभिप्रेरणा असे म्हणतात. यालाच प्रेरणा देखिल म्हणतात. विद्यार्थ्यांनी खेळात भाग घ्यावा व चांगले कला कौशल्य दाखवावे. यासाठी त्यांना प्रेरणा देणे, त्यांचा उत्साह वाढविणे व त्यांच्याकडून चांगल्या प्रकारे खेळाचे प्रदर्शन करवून घेणे हे सर्व शिक्षक व प्रशिक्षकाचे प्रमुख कार्य आहे.

खरतर माणसानं निराशावादी राहू नये. जर आपल्या आयुष्यात दुःख, परिश्रम व कष्ट राहीलेच नाही तर सुख व यश याचा आनंद काय असतो हे आपल्याला कसे कळेल ? जिथे दुःख आहे तिथेच सुख आणि जिथे परिश्रम तिथेच यश. आपणाला नेहमी आनंदी राहायचे असेल तर गरज आहे बळकट बनण्याची. कुठल्याही प्रसंगाला समोर जाण्याची ताकत आपल्या अंगात असली पाहीजे आणि ही ताकत आपल्यात असलेल्या सुप्त कला गुणांतून आपणास मिळत असते. जर आपल्यातील सुप्त गुणांचा पुरेपूर विकास झाला तर आपल्याला आत्मविश्वास प्राप्त होतो, संकटाशी सामना करण्याची क्षमता आपल्यात येते. म्हणूनच आपल्यातील कलागुणांना ओळखून त्यांचा विकास करण्याची अत्यंत आवश्यकता आहे. या करिता खेळात भाग घेणे अत्यंत गरजेचे आहे. खेळात भाग घेतल्यानेच माणसाचे सर्व गुण विकसीत होतात व खेडाळूंचा सर्वांगीन विकास होतो.

व्याख्या :

" विशिष्ट हेतू साध्य करून घेण्यासाठी किंवा विशिष्ठ दिशेने प्रगती करण्यासाठी मुलांमध्ये प्रबळ इच्छा उत्पन्न करण्याच्या प्रक्रियेला 'अभिप्रेरणा' असे म्हणतात."

" उदिष्ट गाठण्यासासाठी किंवा बक्षिस प्राप्त करण्यासाठी शक्तीचा विस्तार करण्याची मानसिक तयारी म्हणजेच 'अभिप्रेरणा' होय ".

वैशिष्ट्ये :

1) अभिप्रेरणा ही सतत चालणारी प्रक्रिया आहे.

2) अभिप्रेरणा हे शिक्षक व प्रशिक्षकाचे महत्वाचे कार्य आहे.

3) अभिप्रेरणा ही मानसशास्त्रीय प्रक्रिया असून ह्या प्रक्रियेचा संबध मुलांच्या खेळण्याच्या इच्छेसी संबंधीत असतो.

4) मुलांना अभिप्रेरीत करण्यासाठी शारीरिक शिक्षणाच्या विविध पातळीवरून विशेष प्रयत्न केले जातात.

5) अभिप्रेरणेमुळे मुलांमध्ये उत्साह निर्माण होतो, त्यांची कार्यक्षमता वाढते व तो अधिक कार्यक्षमतेने खेळण्यास प्रवृत्त होतात.

6) अभिप्रेरणा ही कधी न संपणारी प्रक्रिया आहे.

7) अभिप्रेरणेमुळे मुले आतून बाहेरून संपुर्णपणे प्रेरीत होतात.

8) अभिप्रेरणेमुळे मुलांमध्ये ऐक्याची भावना निर्माण होते, तसेच मुले खेळाप्रती निष्ठावान बनतात व प्रशिक्षक आणि मुलांचे सलोख्याचे आणि सहकार्याचे संबंध प्रस्तापीत होतात.

9) खेळामुळे प्रकृतीस्वास्थ उत्तम राहाते.

10) सतत खेळत असल्यामुळे मुले आनंदीत राहतात. त्यामुळे मन शांत राहते.

अभिप्रेरणेचे महत्त्व :

खेळाचा विकास हा त्या खेळात किती फायदा आहे व तसेच यापेक्षा किती निष्ठावान खेळाडू आहेत यावर अवलंबून असतो. तुम्ही माणसाचा वेळ विकत घेऊ शकता, विशिष्ट ठिकाणचे भौतिक अस्तित्व तुम्हाला विकत घेता येते, पण त्यांचा उत्साह, पुढाकार आणि निष्ठा मात्र विकत घेता येणार नाही. त्या निर्माण करणे हेच अभिप्रेरणेचे कार्य आहे. अभिप्रेरणेचे कार्य म्हणजे चांगले प्रतिभावंत खेळाडू तयार करणे हे होय.

अभिप्रेरणेमुळे खेळाडूची कार्यक्षमता वाढण्यास मदत होते. यामध्ये आर्थिक व आर्थिकेत्तर प्रलोभने दाखविली जातात. आपल्याला प्रलोभनाचा अधिक लाभ व्हावा या हेतूने मुले खेळाप्रती निष्ठा ठेवून चांगला खेळ कसा प्रदर्शित करता येईल त्याचा प्रयत्न करतात. यामुळे त्यांच्या कार्यक्षमतेत वाढ होते. मुलांच्या खेळाप्रती निष्ठा व आत्मीयता वाढीस लागते.

अभिप्रेरणेचा मुख्य उद्देश निष्ठावान व आत्मीयता असलेले खेळाडू निर्माण करणे हा आहे. मुले जर खेळात उत्साही नसले तर ते खेळण्याकडे दुर्लक्ष करतात. व जबाबदारी टाळण्याचा प्रयत्न करतात परंतू अभिप्रेरणेमुळे त्यांच्या मानसिकतेत बदल होवून ते खेळाप्रती निष्ठावान बनतात. यामुळे खेळाकडे मुलांचा लोंढा अधिक वाढतो. यामध्ये मुलांत आपसात आपूलकीचे व सलोख्याचे संबंध प्रस्थापीत होतात. त्यामुळे एक प्रकारे खेळमय वातावरण तयार होते. यामुळे मुले खेळात भाग घेतात व निष्ठेने व मोठ्या आत्मीयतेने खेळ खेळतात. मुलांच्या मानसिकतेत बदल होतो. ते जबाबदारीने वागतात. त्यांच्या राहणिमानात फरक पडतो. खेळामध्ये त्याला शिस्त, संयम, जिद्द, चिकाटी व नेतृत्व करण्याचे गुण अंगी येतात व एकटा न राहता संघटीत राहण्याची सवय होते.

आधुनिक प्रतिस्पर्धेच्या काळात खेळाडूला टिकुन राहण्यासाठी प्रत्येक खेळात बदलत्या परिस्थितीनुसार आपल्या कार्यपद्धतीत व धोरणात वेळोवेळी परिवर्तन करावी लागतात. याकरीता खेळाडूची मानसिकता तयार करणे जरूरी आहे. कारण त्यांच्या सहकार्या शिवाय कोणतेच कार्य करता येत नाही. याकरीता शिक्षक, प्रशिक्षक व विद्यार्थी यांचे संबंध अत्यंत प्रेमाचे असले पाहिजे. तरच कोणतेही काम शक्य होते. अभिप्रेरणेमुळे प्रशिक्षक व खेळाडू यांचे संबंध चांगले निर्माण होत असल्यामुळे मुलांची मानसिकता खेळाप्रती चांगली राहते व तसेच पालकांचे देखील या कार्याला विरोध राहत नाही. त्यामुळे प्रशिक्षकाला आपल्या आवडीनुसार धोरणात बदल करता येतो.

प्रेरणा हे असे एक साधन आहे की, खेळाडू अशक्य गोष्टीला शक्य करून दाखवितो. फास्टचे नुसार 'प्रेरणा ही लवकर शिकणे व स्तर उंचावण्याची गुरुकिल्ली आहे". वेळोवेळी खेळाडूंची प्रशंसा करणे, योग्य सन्मान करणे, प्रोत्साहनपर बक्षीस देणे, सत्कार करणे यामुळे खेळाडूचे मनोबल उंचावते. खेळाडूला शिल्ड, प्रमाणपत्र, मेडल, कप व ट्रॉफी इत्यादी स्वरूपात पुरस्कार दिले तर खेळाडू सहजगत्या आपल्या उद्दिष्टांची पूर्ती करू शकतो. या सर्व प्रोत्साहनामुळे खेळाडूला प्रेरणा मिळते. त्यामुळे तो कठीण परिश्रम करून आपले ध्येय गाठू शकतो. नवीन खेळाडूला प्रेरणेचे विशेष महत्त्व असते. मुलांना प्रेरणा अलग राहून देता येत नाही. खेळ खेळतेवेळी म्हणजेच प्रशिक्षणाचे वेळी ती प्रदान केली जाते. तेव्हाच तो पुढे एक चांगला उत्कृष्ट खेळाडू बनुन जगात आपल्या देशाचे नाव खेळात उंच शिखरावर नेईल व तो उत्तम नागरीक बनून देशात राहील. आजचा बालक उद्याचा राष्ट्राचा आधार आहे. म्हणूनच शारीरिक शिक्षण व खेळात प्रेरणेची भुमिका अत्यंत महत्त्वाची आहे.

संदर्भ ग्रंथ सुची :

1) *श्री. श. ग. करकरे - शैक्षणिक मानसशास्त्र.*

2) *डॉ. प. म. आळेगांवकर -शारीरिक शिक्षणाचे ऐतिहासीक स्वरूप.*

3) *श्री. एस. एम. कोलते - व्यवसाय व्यवस्थापन.*

4) *प्रा. द. बा. कोठीवाले - शारीरिक शिक्षणाचा विकास.*

कचरा व्यवस्थापन

डॉ. वंदना धवड

प्रियदर्शिनी महिला महाविद्यालय, वर्धा

पर्यावरण म्हणजे सभोवतालची परीस्थिती होय. परिस्थितीमध्ये अनेक सजीव, निर्जीव, नैसर्गिक व मानव निर्मित अशा अनेक घटकांचा समावेश होतो. मानवी जीवन व निसर्ग यांच्यात अतुट नाते आहे.

पर्यावरणाला अलीकडच्या काळात अधिक महत्व प्राप्त झाले आहे. आजकाल सर्वजण पर्यावरणावर बोलतात पण निसर्ग पर्यावरण म्हणजे नेमके काय? त्याचे संतूलन कसे साधता येईल याबाबत विचार होऊ लागल्याने विविध नैसर्गिक व सामाजिक शास्त्रे यातुनच पर्यावरणाचा उगम झाला 20 व्या शतकाच्या उत्तरार्धात इ.स. 1960 च्या सुमारास हा विषय उदयास आला. तसेच पर्यावरण शिक्षणाचा प्रचार व प्रसार करण्यासाठी संयुक्त राष्ट्रसंघाने 5 जून 1972 ते 17 जून 1972 मध्ये स्टोकहोम येथे झालेल्या जागतिक परिषदेनंतर विकसनशिल देशात पर्यावरणाच्या समस्येकडे विशेष लक्ष देण्यास सुरुवात झाली.

पर्यावरणाचा अर्थ :

पर्यावरण हा शब्द मुळ फ्रेंच शब्द 'Enviran' म्हणजेच "Surrounding or encircle"या शब्दापासून हा शब्द तयार झाला.

पर्यावरणाची व्याख्या :

1) जॉन्सन हर्क, यांच्या मते, "पर्यावरणाशास्त्र म्हणजे पृथ्वीवरील पर्यावरणाचे आकलन व मानवी जीवनाचा पर्यावरणावर असणारा प्रभाव यांचा अभ्यास होय."

2) फंक व वग्नल्स, यांच्या मते, "व्यक्ती, जीव अथवा समूह यांचे अस्तित्व व विकास यांच्यावर परिणाम करणारी बाह्यस्थिती, घटक किवा वस्तू म्हणजे पर्यावरण".

पर्यावरणाचे महत्त्व :

पर्यावरण आणि मानवाच्या उत्पत्तीचा इतिहास अभ्यासल्यास असे दिसुन येते की, अगोदर पर्यावरण अस्तित्वात आले आणि

नंतर मानव. त्यामुळे पर्यावरणाण जगल्यास मानव जगेल. कारण मानवाला जगण्यासाठी तसेच पृथ्वीवरील सजीवसृष्टी निकोप राहण्यासाठी स्वच्छ व सुंदर पर्यावरणाची आवश्यकता असते. पर्यावरणातील एखादा घटक बदल्यास पर्यावरणाचे संतुलन बिघडते व त्याचा मानवी जीवनवर विपरित परिणाम होतो. म्हणून पर्यावरण शुध्द ठेवण्यासाठी मानव व पर्यावरणाचे संतुलन कायम ठेवणे आवश्यक आहे.

औद्योगिक क्रांती झाल्यानंतर मानवाने मोठया प्रमाणात नैसर्गिक साधनसंपत्तेचा वापर करुन पर्यावरण दुषित केलेले आहे. गेल्या काही वर्षात या घटकावर अनेक विविध प्रकारच्या कच-याची निर्मिती करुन हवा, पाणी, जमिन प्रदुषित केली. हया वाढत्या प्रदूषणामुळे पृथ्वीवरील संपूर्ण सजीवसृष्टी विनाशाच्या मार्गावर येऊन ठेपली आहे. वातावरणातील ओझोन वायूचा थर हळूहळू नष्ट होत आहे. तसेच ग्लोबल वॉर्मिंगमुळे मानवी जीवनाला धोका निर्माण झालेला आहे.

प्रदूषण :

प्रदूषण हा शब्द या Pollution लॅटिन Pollutus शब्दापासून प्रचलित झाला असून त्याचा अर्थ गलिच्छ, दूषित अथवा अशुध्द करणे आहे. कोणत्याही प्रकारचे प्रदूषण त्याच्या कारकांमूळे होत असते. ही कारके द्रव, धन व वायुरुप असतात. त्यामुळे पर्यावरणीय घटकास अपाय पोहचून त्याच्या संरचनेत बदल घडतो.

डॉ. गंगाधर कायंदे पाटील, यांच्या मते, "मानव आणि इतर सजीव प्राण्यांना घातक ठरणारी हवा, पाणी आणि रासायनिका द्वारे होणारा जैवीक बदल म्हणजे प्रदूषण होय."

एनसायक्लोपिडीया ब्रिटानिकामध्ये प्रदूषणाची व्याख्या, "मानवी जीवनाच्या दृष्टीकोनातून कोणत्याही नैसर्गिक घटकांमध्ये होणारा हानिकारक बदल म्हणजे प्रदूषण होय."

प्रदूषणाचे प्रकार :

प्रदूषण ही एक प्रक्रिया आहे. ती मानवनिर्मित किवा निसर्गनिर्मित

सुध्दा असू शकते. तसेच प्रदूषणाकरिता काही रसायने प्रामुख्याने जबाबदार ठरतात. प्रदूषणाचे प्रकार खालीलप्रमाणे.

1.   वायू प्रदूषण
2.   किरणोत्सारी प्रदूषण
3.   अंतराळ प्रदूषण
4.   उष्मा प्रदूषण
5.   मृदा प्रदूषण
6.   कचरा प्रदूषण
7.   ध्वनी प्रदूषण
8.   जल प्रदूषण

वायू, जल, ध्वनी व मृदा प्रदूषण याबरोबरच कचरा प्रदूषण ही एक मोठी समस्या निर्माण झाली आहे. कचरा निर्मितीचे प्रमुख उगमस्थान घरातील कचरा, दुकाने, कार्यालय, उपहारगृहे व कारखाने हे आहेत. आधी कचरा रस्त्यावर टाकून दिल्या जात असे. आधुनिक कचरा व्यवस्थापनात कचरा भट्टयात जाळून आरोग्याच्या दृष्टीकोनातून सुरक्षित अशा यंत्रात हा कचरा जमा करुन कच-याचा प्रश्न सोडविण्याचा प्रयत्न केला जात आहे.

एखादा देश जितका विकसित असेल तितक्या जास्त प्रमाणात त्या देशात कचरा निर्माण होत असतो. ''वापरा व फेका'' संस्कृतीची ही एक विषारी देणगी आहे. अमेरिकेत सरासरी प्रतिदिन दरडोई 5-10 किलो कचरा फेकला जातो. भारतीय शहरातून वार्षिक कचरा 1.2. कोटी टन एवढा जमा होतो. एवढया प्रचंड प्रमाणात असणाऱ्या कचऱ्याची विल्हेवाट तात्काळ ताबडतोब लावणे शक्य होत नसल्याने दिवसेंदिवस कचरा प्रदूषणाची समस्या गंभीर बनत चालली आहे.

कचरा प्रदूषणाचे परिणाम

डी. आर. कुलकर्णी यांनी कचऱ्याची व्याख्या पुढीलप्रमाणे केली आहे.

'पर्यावरणीय समस्या निर्मितीस कारणीभूत ठरणाऱ्या अवांछित टाकून दिलेल्या घन पदार्थास कचरा असे म्हणतात.

1.   कचऱ्यामधील अन्नघटक, सेंद्रियापदार्थ यांचे ऑक्सिजन विरहीत विघटन होऊन कार्बन वायु, मिथेन, हायड्रोजन सल्फाईड, अमोनिया मरकॅप्टन असे वायू निर्माण होऊन वायू प्रदूषण होतो.

2.   कचऱ्यामधील सूक्ष्म जंतूंच्या संसर्गामुळे अतिसार, कावीळ, पटकी, क्षय, यासारख्या रोगाची लागण होते.

3.   कचरा प्रदूषणामुळे भू-प्रदूषण मोठया प्रमाणात होते. कारण जमिनीवरच सर्व कचरा पसरविला जातो. आपल्याकडे आणि जगभरसुध्दा कचरा साठविण्यासाठी नैसर्गिक खड्डयांचा वापर केला जातो. हे खड्डे कचऱ्याने पूर्णपणे भरुन टाकले जाते. त्यामुळे दुर्गंधीनिर्माण होते. त्याचा परिणाम म्हणजे ती जमीन कायमची नष्ट होते.

4.   कचऱ्यातून अनेक घटक पाण्यात विरघळतात, तर बरेचसे पाण्याबरोबर, वाहून नेले जातात. त्यामुळे जलप्रदूषण होऊन लोकांच्या आरोग्यावर विपरित परिणाम होतो.

5.   प्लास्टिकच्या पिशव्यांमधून बरेचसे अन्नपदार्थ आणले जातात. तेव्हा त्यातील काही रसायने खाद्यापदार्थात उतरतात, व मानवी आरोग्याला अशी रसायने घातक ठरतात.

6.   मोबाईल व संगणकाच्या कचऱ्याचे प्रमाण दिवसेंदिवस वाढत आहे. मॉनिटर, सी.पी.यू., टोनर यासारख्या सर्वच भागमध्ये बेरिलिअम, क्रोमियम, क्रोमिटाम यासारख्या कोणता ना कोणता धातू असतोच. याशिवाय हे सर्वच भाग प्लास्टिकचे असल्याने पर्यावरणाच्या दृष्टिने वाईटच असतात.

7.   वैद्यकिय कचरा देखील मानवी आरोग्याला घातक असतो. शस्त्रक्रियेसाठी वापरला जाणरा कापूस, पट्टया, इंजेक्शन, हातमोजे, एक्स-रे काढण्यासाठी यंत्रणा व इतर उपकरणे उघडयावर टाकून दिली तर त्या परिसरात रोगराई पसरते.

कचरा प्रदूषणाची कारणे

घरातील व आजूबाजूच्या परिसरात निर्माण होणारा कचराः

आज घरात मनुष्य अनेक छोटया मोठया वस्तूंचा व पदार्थाचा वापर करतात. त्यापासून अनेक निरुपयोगी वस्तू बाहेर टाकल्या जातात. त्यापासून कचऱ्याची निर्मिती होते. उदा. पॅकींगचे डब्बे, प्लास्टीक पिशव्या, केरकचरा, कागदाचे तुकडे अशा अनेक वस्तूंचा वापर करुन फेकाव्या लागतात. त्यामुळे वस्तीत कचऱ्याचे मोठे मोठे ढीग तयार होतात. हे ढीग नियमितपणे

उचलून सफाई केली जात नाही. त्यामुळे त्या भागात दुर्गंधीपासुन डासांची निर्मिती होऊन रोगांचा प्रभाव दिसून येतो.

नागरी कचरा :

महानगरपालिका शहरातील केरकचरा गोळा करुन त्या कचऱ्याची विल्हेवाट लावण्याचे काम करते. तो कचरा गोळा करुन शहराबाहेर टाकला जातो. त्यामुळे तेथे कचऱ्याचे ढिग तयार होतात. हा कचरा जमिनीत मिसळतो. पावसाळ्यात पाण्याद्वारे वाहून नेल्या जाते. त्यामुळे जलप्रदूषण व भू-प्रदूषण होते.

औद्योगिक कचराः

विविध छोट्या-मोठ्या उद्योगात वस्तूनिर्मिती प्रक्रिये नंतर अनेक प्रकारचे टाकाऊ पदार्थ हे कारखान्यातून बाहेर पडतात. त्यात मानवी शरीरास घातक असणारे धातूजन्य पदार्थ बाहेर फेकल्या जातात. या सर्व कचऱ्याचे योग्य निवारण होत नसल्याने कचरा प्रदूषण निर्माण होते.

कृषीजन्य कचरा :

शेतीत तयार होणाऱ्या पीक उत्पादन प्रक्रियेतून अनेक कचरा बाहेर पडतो. उदा. तण, काडी कचरा इ.

किरणोत्सारी कचरा :

इतर कचऱ्यापेक्षा हा कचरा धोकादायक आहे. दवाखाने, संशोधन गृहे, कारखाने, अणुऊर्जा केंद्र यातून बाहेर टाकला जाणारा कचरा हा फारच हानिकारक असतो.

कचरा प्रदूषणावर उपाय :

1. नागरिकांचे सहकार्य : कचरा प्रदूषण ही जशी मानवनिर्मित आहे. तसेच कचरा प्रदूषण नियंत्रित करणे ही मानवाचीच जबाबदारी आहे. त्यासाठी प्रत्येक नागरिकाने स्वतःचे कर्तव्य जाणून सहकार्य करावे.

2. जनजागृती करणे : कचरा प्रदूषणाचे दुष्परिणाम लोकापर्यंत पोहोचवून आणि प्रदूषण होणार नाही यासाठी कोणती काळजी घ्यावी याची माहिती देऊन या संदर्भात जनजागृती करणे महत्त्वाचे मानले जाते.

3. वस्तूवर प्रक्रिया करणे : टाकाऊ व निरुपयोगी वस्तूवर प्रक्रिया करुन त्यापासून पुन्हा वस्तूची निर्मिती करता येते. उदा. टाकाऊ कागदाचा लगदा तयार करुन त्यापासून नविन कागदाची निर्मिती करणे, खत तयार करणे इ.

4. वस्तूंचा पुर्नवापर करणे : कचऱ्यात अनेक वस्तू अशा असतात की, ज्याचा पुर्नवापर करु शकतो. अशा प्रकारे जर त्या वस्तूंचा वापर केला तर नविन निर्माण होणाऱ्या कचऱ्याचे प्रमाण कमी होईल व कचरा प्रदूषणाला आळा बसेल.

5. टाकाऊ वस्तूंची योग्य विल्हेवाट करणे : प्रक्रिया करुन पुर्ननिर्मिती न करता येणाऱ्या वस्तू त्या कचऱ्यात न टाकता त्या गोळा करुन फेरिवाल्यांना विकून घ्याव्यात.

6. प्लास्टिकच्या पिशव्या वापरावर बंधणे :

आज बाजारात प्लॅस्टिक पिशवीचा वापर हा खूप प्रमाणात होतांना दिसतो. त्यामुळे प्रदूषणात भर पडत आहे. हे दूर करण्यासाठी बाहेर बाजारात जातांना कापडी पिशवीचा उपयोग करावा.

कचरा व्यवस्थापन

21 व्या शतकात मानवाला अनेक समस्यांनी घेरले आहे. आज शहरी भागात नागरिकांना भेडसावणाऱ्या विविध समस्यात जागेची पिण्याच्या पाण्याची, वाहतुकीची इ. परंतु आज सर्वात गंभीर समस्या म्हणून उभी राहीलेली कचऱ्याच्या विल्हेवाटाची समस्या होय. आज वेगवेगळ्या महानगरात घनकचऱ्याचे नियोजन कसे करावयाचे त्याची विल्हेवाट कशी लावायची हा गंभीर प्रश्न आहे.

कचऱ्याचे योग्य व्यवस्थापन केल्यास त्याचा मानवाच्या उपयोगासाठी वापर करणे शक्य होते. नागरी आणि औद्योगिक अशा दोन्ही क्षेत्रातील कचरा कमी होण्यास व परिसर स्वच्छ ठेवण्यास मदत होते. आज वाढत्या लोकसंख्येबरोबरच, घरातील कचऱ्याच्या व पर्यावरणाच्या समस्याही वाढत्या आहेत. घनकचऱ्याचे व पर्यावरणाच्या समस्याही वाढत्या आहेत. घनकचऱ्याचे एकत्रीकरण व विल्हेवाट हा आज महत्त्वाचा प्रश्न आहे. यासाठी "नागरी स्वच्छता अभियान" परिणामकारक रित्या राबविणे आवश्यक आहे. तसेच कचऱ्याचा.

ꜱ   खतासाठी उपयोग करणे

ꜱ   कंपोस्ट खत तयार करणे

ꜱ   गोबर गॅस (बायो गॅस)

ꜱ   वस्तुंचा पूर्णवापर करणे

ꜱ   गांढूळ पालन

ꜱ   उर्जा निर्मिती

ꜱ   रस्त्यावर पडणारे खड्डे बुजविण्यासाठी उपयोग

ꜱ   बांधकाम साहित्या मध्ये उपयोग

इत्यादी उपाययोजना केल्यास 'कचरा व्यवस्थापन' योग्यरितीने होऊ शकते.

संदर्भ ग्रंथ सुची

1.   डॉ. गंगाधर वि. कायंदे पाटील- *पर्यावरण शिक्षण, चैतन्य पब्लिकेशन, नाशिक*

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मराठेकालीन व्रतवैकल्ये आणि स्त्रिया

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सुखदुःखाच्या विशेषतः दुःखाच्या गोष्टीचा उगम वृद्धी व परिणीती मानवाला कळत नव्हत्या. त्या दैवी शक्तीच्या प्रसादाने वा कोपाने प्राप्त झाल्या असे समजून ईश्वराला प्रसन्न करून घेण्यासाठी दुःखातून मुक्तता मिळविण्यासाझी व्रतवैकल्य स्त्रिया करीत असे. मराठे काळात व्रतवैकल्यांना उधान आले होते. त्यातही पेशवाईत स्थैर्य सुबत्ता असल्याने पुराणातील व्रतवैकल्ये यथाप्रसंग केली जात. इष्ट फलप्राप्तीसाझी व्रतपालन होऊन संयमन आणि तपाचरण यांना गौणत्व आले. बहूधा सर्व व्रतवैकल्ये सामान्य व्यक्तीच्या सहज आवाक्यात येण्यासारखी असल्याने ती फार लोकप्रिय झाली.

स्त्रियांसाठी त्रिपुरी पोर्णिमा, संकष्टीचतुर्थी, वटसावित्री व्रत, मंगळागौरी व्रत, हरितालिका, चैत्र गौरीव्रत, अदुःखनवमी व्रत इ. अनेक व्रते प्रचलित होती.

वटसावित्री व्रत :

वटवृक्षाच्या छायेत यमाकडून सावित्रीने आपल्या पतीचे सत्यवानाचे प्राण परत मागून घेतले. या पुराणातील कथेला अनुरुप व्रत केले जाई. सातजन्म हाच पती मिळावा व पतीच्या आरोग्यासाठी हे व्रत प्रचलित आहे. वटवृक्षांना फणी, करंडा, बांगडया वाहून हे व्रत करीत असत. ५।। खरेदी जिन्नस वटसावित्री व्रताबद्दल ३ फन्या, २ हस्ती दंती, १ लाकडी करंडे, जानी जोड १०० बांगडया१ असा या व्रताचा उल्लेख मिळतो.

हरतालिका व्रत :

श्रीमंत, गरीब, राजघराणे, सर्वसामान्य अशा सर्व स्तरातील स्त्रिया हरितालिका व्रत मोझ्या आनंदाने करीत असे. उदा. 'श्री आपत्याये साष्टांग नमस्कार.......... आपण लिहिल्याप्रमाणे सामान पाठविले आहे. पावले त्याची यादी अलहिदा असे. सौ. लक्ष्मीबाई यांचे चित्तात ऋषीपंचमी व हरितालिकेची व्रते करणार आहेत त्यात आपले येण्याची सोडू

जाहल्यास साहित्य करून हरतालिकेचे व्रत केल्याचे अनेक उदाहरणे ऐतिहासिक कागदपत्रावरुन प्राप्त होते.

उदा.

१) '१ जिल्हेज बाईनी हरतालिका व्रत नूतन निघाले ते केलें'३

२) ' ४ जिल्हेज हरतालिकेनिमित्य वाडयात हळदकुंकू जाले. कोपरगावला वगैरे बायका आल्या होत्या'४ असा उल्लेख हरतालिकाव्रतासंबधी प्राप्त होतो.

मंगळागौरी व्रत :

श्रावण महिन्यातील मंगळवारी करण्यात येत असलेले मंगळागौरीचे व्रत पतीच्या दीर्घायुष्यासाठी केले जात असे. यासंबधीचा उल्लेख कोल्हापूर व पुणे अभिलेखागारात आढळून आला. उदा.१) 'खानविलकर यांच्या घरी मंगळागौरीच्या पूजेनिमित्य राजघराण्यातील स्त्रिया गेल्यासंबधी दौलतराव जाधव यांचे पत्र कोल्हापूर अभिलेखागारात आढळून आले. २) सौ. वज्रचुंडेमंडीत सगुणागाईस मूल राजश्री नारोपंत व घोडे माणूस पाठविले आहे. त्यास मुलीची रवाणगी करावी. प्रजन्म काल आहे म्हणोन पाठवायचा अनमान न करावा मुलीचे मंगळागौरीचे उद्यापन करावे लागते तरी मुलीस पाठवावी उत्तराकाल जाणोन त्वरेने मूल पाठविणे..........'६.

चैत्रगौरी व्रत :

चैत्र शुद्ध ३ ते वैशाख शु. ३ दरम्यान देवी चांदीच्या झोपाळयावर ठेवीत. एक महिनाभर सुवासिनींनी भोजन चै.शु. ३ चैत्र वद्य ३ वैशाख शु. ३ या दिवशी हळदीकुंकू समारंभ करण्याची प्रथा होती.७

इ. स. १७८८ छ. ४ रजंब चैत्रगौरीनिमित्य वाडयात हळदकुंकू जाहले. कोपरगावच्या व कचेश्वराच्या बायका आल्या होत्या. '८

मकरसकांत :

मकरसकांती सण व व्रत या काळात सार्वजनिक स्वरुपात साजरा होत असे. त्यानिमित्य दानधर्म केल्या जात असे. आधुनिक काळातील शुभेच्छा पत्राप्रमाणे या काळातही पत्रे पाठविली जात 'तिळगुळ समारंभ म्हणजे भेटी-गाठीचा, प्रेमाचा स्नेहवृद्धीचा आणि सन्मानाचा सण. छत्रपती, पेशवे, सरदार यांच्यासह सर्वसामान्य लोकही हा सण साजरा करीत. 'शर्करायुक्त तीळगुळ मिळाले अशा आशयाचे अनेक कागद पेशवे दप्तरात आढळून आले. उदा. '........ श्रीमंत राजश्री नानास्वामीचे सेवेसी सेवक संताजी नागेश सा. नमस्कार ...... यानंतर स्वामीकारणे संक्रमणाचे तील शर्करायुक्त पठविले आहे. स्विकार करून प्रविष्ट जाहली याचे उत्तर पाठवायचे आज्ञा करावी.......८.

२) '........ सकल गुणालंकरण राजमान्य स्नेहांकित तुलाजी आंग्रे सरखेल........ आपल्याकडून पत्र येऊन कुशलार्थ कळोयेत नाही तरी ऐसे नसावे सदैव पत्र पाठवून स्नेहामिवृद्धी केली पाहिजे. यानंतर आपणांस संक्रमणयुक्त तीळशर्करा पाठवित आहे. प्रविष्ट जाहल्याचे प्रत्योत्तर पाठविले पाहिजे.......९'

३) इ.स. १७५६ छ.२१ .... पत्र संक्रमणाचे तिलशर्करायुक्त पाठविले ते पावोन समाधान जाहाले. --'१०.

विशेषतः पेशवेकाळात संक्रांतिनिमित्य शनिवार वाड्यात खास दरबार भरत असे. दरबारात मुत्सद्दी, कारभारी, सरदार, शिलेदार वगैरे लोक जमत व तीळगुळ देणेघेणे होई. लहान-लहान लखोट्यात संक्रांतीचा तीळगुळ घालुन नातेवाईक व मित्रपरिवारांना पाठविण्याची पद्धती होती. मकरसकांतीच्या दिवशी स्त्रिया व्रत करीत. त्यानुसार पाच मातीचे सुगडे (मडके)

आणुन त्यात गहु,बोर, गांजरे इ. टाकून मनोभावे पुजा केल्या जाई व सायंकाळी सुवासिनींना हळदीकुंकवासाठी बोलावून त्यांची ओटी भरली जाई. वरील व्रताशिवाय मराठेकालीन समाजात बुधाष्टमी व्रत, पुत्रप्राप्तीसाठी लक्ष्मीव्रत केल्याचे ऐतिहासिक कागदपत्रावरून आढळून येते.

एकंदरीत पुरुषप्रधान संस्कृती असली तरी स्त्रिया विविध धार्मिक, सामाजिक प्रथा, परंपरा, नवस, व्रत वैकल्ये यांचे कसोशीने पालन करीत. 'आज २१ व्या शतकात स्त्री पुरुषाच्या बरोबरीने सर्वच क्षेत्रात वावरते आहे. अत्यंत धकाधकीच्या या जीवनातही स्त्रिया वटपोर्णिमा, हरतालिका, मंगळागौरी, मकरसंक्रांत यासारखी व्रते-वैकल्ये आपली संस्कृती टिकवून ठेवण्याचा प्रयत्न निश्चितच करीत आहे. यात किंचीतही शंका नाही.

संदर्भ ग्रंथ :-

१) कुलकर्णी, अनुराधा, पेशवेकालीन पुणे (शोधनिबंध), पृ. ४२

२) अप्रकाशित कागद, चिटणीस दप्तर, रु.क्र. ६४, पु.क्र. ४, पत्रांक ३४२६४३) सरदेसाई, गो. स., पेशवा दप्तर खंड ४, पृ. १६

४) कित्ता

५) अप्रकाशित कागद, चिटणीस दप्तर, रु.क्र. ४७, पु.क्र. १, पत्रांक १८४

६) अप्रकाशित कागद, चिटणीस दप्तर, रु.क्र. १५, पु.क्र.४, पत्रांक ७४३५

७) सरदेसाई, गो. स., पेशवा दप्तर खंड ४, पत्रांक ४०

८) कित्ता

९) अप्रकाशित कागद, स. नि. का., दप्तर क्र. ४, पु. क्र. १, पत्रांक २८२०

१०) सरदेसाई, गो. स., पेशवा दप्तर खंड ४३, पत्रांक ६

Knowledge
Resonance

ग्रामीण क्षेत्रात आरोग्य शिक्षणाची गरज - प्रायोगिक अभ्यास

डॉ. निलिमा घनश्याम गभने
प्राध्यापिका,
शिलादेवी पदव्युत्तर शिक्षण महाविद्यालय, वाडी, नागपूर

प्रस्तावना :

'आरोग्यम् धनसंपदा' या संस्कृत सुभाषितप्रमाणे आरोग्य हे धनापेक्षा श्रेष्ठ असते कारण निरोगी आरोग्य हीच खऱ्या सुखाची गुरुकिल्ली होय.

If wealth is lost, something is lost
But if health is lost, Everything is lost

आजचे बालक म्हणजे उद्याचे जबाबदार नागरिक देशाचे आधारस्तंभ त्याचे शरीर रोगाने ग्रासले असेल तर देशाचे आरोग्यही बिघडेल. निरोगी सैनिकच रात्र-दिवस देशसेवा करु शकतात. 21 व्या शतकात बलशाली भारताचे स्वप्न पूर्ण करण्यासाठी संघर्ष करु शकतात. सुद्दढ बालके ही देशाची खरी संपत्ती आहे.

बालकांच्या आरोग्याचे हे महत्व लक्षात घेता शालेय स्तरावरुनच बालकांना निरोगी आयुष्य कसे जगावे, शरीर आणि मन सुद्दढ कसे राखावे याचे शिक्षण दिल्या गेले पाहीजे. व शासकीय स्तरावरुन हा प्रयत्न आज मोठया प्रमाणात होतांना दिसत आहे.

शरीरमाद्यम खलु धर्मसाधनम् ।

या उक्तीचा अर्थ विद्यार्थ्यांनी लक्षात घ्यावा आणि त्यासाठी लक्षात ठेवावे की,'

आवडीने खावे सर्वही पदार्थ ।।
आरोग्याचे मुळ त्यात आहे, त्यात आहे ।।

व्यायाम आणि खेळ हा आयुष्याचा अविभाज्य भाग बनवावा आरोग्य ही खरी धनसंपदा होय.

"The condition of being sound in body mind of spirit,especially freedom from physical disease or pain." – Webstur

"आरोग्य म्हणजे केवळ रोग किंवा अशक्तता यांचा अभाव नव्हे तर संपूर्ण शारीरिक, मानसिक व सामाजिक सुस्थिती होय."

WHO ने आरोग्य शिक्षणाची जाहीर झालेली उद्दिष्टये खालील प्रमाणे आहेत.

1. लोकांना आरोग्यदायी जीवनशैलीचा स्वीकार करण्यास व ती आत्मसात करण्यास प्रोत्साहन देणे.

2. व्यक्तिगत समस्या दूर करण्यासाठी, तर्कशुध्द निर्णय घेण्यासाठी लोकांमध्ये इच्छा निर्माण करणे, ज्ञान देणे, कौशल्यवृध्दी करणे आणि वृत्तीत बदल करणे.

3. लोकांना योग्य आरोग्यसेवा उपलब्ध करुन देणे.

4. समस्या ओळखण्यापासून ते समस्या सोडवण्यापर्यंत सर्व टप्प्यांमध्ये व्यक्तीला व समाजाला प्रोत्साहन देणे. त्यांचा वैचारिक व कृतिशील सहभाग वाढवणे व त्या द्वारे आरोग्याचा विकास करणे.

संशोधन समस्येची आवश्यकता :

निरोगी शरीरात निरोगी मन वास करतो' या उक्तीप्रमाणे वागावयाचे असल्यास आरोग्य शिक्षण महत्वाचे ठरते. ग्रामीण भागात अधिक प्रमाणात रोगराई, आरोग्याबाबत अज्ञान, मातांचा अशिक्षितपणा आणि अंधश्रध्दा या बाबी दिसून येतात. मातांना आपल्या पाल्यांप्रती मिळणारा वेळ त्यात त्यांचे आरोग्य सुद्दढ ठेवण्यासाठी केलेले प्रयत्न यात बेजबाबदारी दिसून येते. म्हणून प्रायोगिक तत्वावर विद्यार्थ्यांच्या आरोग्याचा विचार करता ग्रामीण विद्यार्थ्यांना आरोग्य शिक्षण देण्याची गरज जाणून संशोधन विषयाचे आवश्यकता भासली.

उद्दिष्टये :

1. विद्यार्थ्यांमधील आरोग्यविषयक चांगल्या सवयींचा शोध घेणे.

2. विद्यार्थ्यांमधील आरोग्यविषयक वाईट सवयींचा शोध घेणे.

3. विद्यार्थ्यांच्या आरोग्य शिक्षणातील सवयींची परिणाम कारकता तपासणे.

परिकल्पना :

पूर्वचाचणी व उत्तर चाचणीच्या गुणात काहीही भेद दिसून येणार नाही.

व्याप्ती व मर्यादा :

व्याप्ती : सर्व भागातील ग्रामीण तसेच सर्व क्षेत्रातील विद्यार्थ्यांच्या आरोग्य शिक्षणाचा अभ्यास करण्या इतपत संशोधन व्यापक आहे.

मर्यादा :

1.   प्रस्तुत संशोधन ग्रामीण क्षेत्रापुरते मर्यादित आहे.

2.   प्रस्तुत संशोधन प्राथमिक स्तरावरील वर्ग 7 वी पुरते मर्यादित आहे.

3.   ग्रामीण भागातील विद्यार्थ्यांच्या आरोग्य शिक्षण अभ्यासापुरते मर्यादित आहे.

पूर्व संशोधनाचा आढावा :

CENTRAL REGIONAL CENTRE,(1981), Nutrition health Education and Environmental sanitation in primary school, State Institute of Science Education, Jabalpur. ने संशोधन केले असता समाजामध्ये 0.30 टक्क्यावरुन 62.73 टक्क्यापर्यंत आरोग्याबाबत सुधारणा दिसली.

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च्या संशो धनावरुन सामाजिक आर्थिक हा घटक परिणाम करतो. तर कुटूंबाचा प्रकार आरोग्य शिक्षणावर परिणाम करीत नाही असे दिसले.

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संशोधन पध्दती व साधने :

प्रस्तुत संशोधनाकरीता प्रायोगिक संशोधन पध्दतीचा वापर करण्यात आला. याकरीता निवडलेला अभिकल्प हा एकलगट पूर्वोत्तर परिक्षण हा होय. यात गटाला उपचाराची :गढ़ मात्रा देण्यापूर्वी पूर्वचाचणी दिली. त्यानंतर विशिष्ट कालावधीमध्ये कार्यक्रम राबविला आणि उत्तर चाचणी दिली.

निवडलेले उपक्रम :

1.   गप्पी माशाचे महत्त्व.

2.   फळांचे योग्य सेवन.

3.   पालेभाज्यांची स्वच्छता.

4.   शास्त्रीय स्वयंपाकाची पध्दत.

5.   संतुलीत आहाराचे महत्त्व

6.   उघडयावरील पदार्थ खाण्याचे दुषपरिणाम.

7.   सभोवतालच्या परिसराची काळजी.

8.   लसिकरणाचे महत्त्व.

9.   औषधी वनस्पतीचे महत्व.

10.   प्रथोमच्चाराचे महत्त्व.

वरील 10 ही उपक्रमाचे महत्त्व विद्यार्थ्यांमध्ये आरोग्य शिक्षणाद्वारे रुजविणे. हे उपक्रमाचे उद्दीष्ट्ये होय.

जनसंख्या व न्यादर्श :

प्रबोधनकार ठाकरे विद्यालय, वाडी, नागपूर येथील वर्ग 7 वी चे संपूर्ण विद्यार्थी प्रस्तुत संशोधनाची जनसंख्या असून प्रयोगाकरीता 60 विद्यार्थ्यांची यादृच्छिक पध्दतीने न्यादर्श म्हणून निवड केली.

सांख्यिकीय विश्लेषण :

सांख्यिकीय विश्लेषणाकरीता मध्यमान, प्रमाणविचलन व क्रांतिक अंकाद्वारे पूर्वचाचणी व उत्तरचाचणी चे प्रमाण काढण्यात आले.

सारणी क्रमांक 1

चाचणी	प्रकार	विद्यार्थी संख्या	मध्यमान	प्रमाण विचलन
पूर्वचाचणी	चांगली सवय	60	19.8	28.7
	वाईट सवय		21.05	15.14
अंतिम चाचणी	चांगली सवय	60	31.85	16.6
	वाईट सवय		7.65	13.85

वरील सारणीवरुन असे दिसून येते की पूर्व चाचणीतील चांगल्या सवयीचे मध्यमान 19.8 तर प्रमाण विचलन 28.7 आहे. तसेच वाईट सवयीचे मध्यमान 21.05 तर प्रमाण विचलन 15.14 हे 60 विद्यार्थ्यांकरीता असल्याचे दिसते. त्याचप्रमाणे अंतिम चाचणीतील चांगल्या सवयीचे मध्यमान 31.85 तर प्रमाणविचलन 16.6 आहे. वाईट सवयीचे मध्यमान 7.65 आणि प्रमाणविचलन 13.85

सारणी क्रमांक 2

अ.क्र. संख्या	प्रकार	विद्यार्थी विचलन	मध्यमान अंक	प्रमाण असार्थक	क्रांतीक स्विकार	सार्थक/	त्याग/
1	चांगली सवय	60	25.77	217.5	15.02	सार्थक	त्याग
2	वाईट सवय		14.35	203.6			

वरील सारणीवरुन असे दिसून येते की विद्यार्थी संख्या 60 असून प्रकारांमध्ये चांगली आणि वाईट अशा दोन सवयी आहेत. चांगल्या सवयीचे मध्यमान 25.77 तर प्रमाण विचलन 217.5 आहे. वाईट सवयींचे मध्यमान 14.35 आणि प्रमाण विचलन 203.6 आहे. यांचा क्रांतीक अंक 15.02 मिळालेला आहे की जो 0.01 स्तरावर सार्थक असून प्रायोगिक उपयांना अनुकूल असल्यामुळे परिकल्पनेचा त्याग करावा लागतो.

याचाच अर्थ असा की पूर्वचाचणीच्या वेळी वाईट सवयीचे प्रमाण विद्यार्थ्यांमध्ये अधिक होते. मात्र प्रायोगिक गटाला उपचाराची मात्रा दिल्यामुळे अंतिम चाचणीमध्ये वाईट सवयींचे प्रमाण कमी होवून चांगल्या सवयी विद्यार्थ्यांमध्ये वृध्दींगत झाल्याचे दिसले.

निष्कर्ष :

1. ग्रामीण भागामध्ये 50 टक्के च्या वरती विद्यार्थ्यांमध्ये वाईट सवयी असल्याचे दिसते.

2. आरोग्याबाबत ग्रामीण भागातील विद्यार्थी जागरुक नसतात.

3. आहाराबाबत ग्रामीण भागातील विद्यार्थी बेजबाबदार असतात.

4. वैयक्तिक स्वच्छतेबाबत ग्रामीण भागातील विद्यार्थी 50 टक्के च्या आसपास त्यांच्यामध्ये जाणीव नसल्याचे दिसून आले.

5. ग्रामीण भागातील विद्यार्थ्यांना रोगप्रतिबंधक लस म्हणजे काय हे माहीत नसल्याचे दिसून आले.

6. औषधी वनस्पती कशा उपयोगात आणाव्यात हे माहीत नसल्याचे दिसते.

7. प्रथमोपचार कसा घ्यावा किंवा करावा याचे अज्ञान असल्याचे दिसते.

8. पाल्यांच्या आहाराबाबत माता या अगदी अल्प प्रमाणात जागृत असल्याचे दिसते.

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'स्त्री भ्रूणहत्या' एक गंभीर सामाजिक राष्ट्रीय समस्या : कारण एवं उपाय

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सारांश :

नारी के साथ अत्याचार से दुखी होकर, वह धरणी माई कभी नारी बनकर अन्न नहीं चाहती। पाँच साल की बच्ची से लेकर 75 वर्ष की बुढ़िया के साथ होनेवाला बलात्कार किस बात की सुचना देता है। पिछले दिनों एक खबर आयी थी कि मध्य प्रदेश के भिंड जिले के पाँच गांवो में पिछले 30 वर्ष से कोई बारात नहीं आई उसके पीछे कारण था कि बेटी के लिए उस गांव के गरीब लोगों को दहेज का प्रबंध नहीं हो पाया था। अतः बेटियों को जन्म लेते ही मारा जाता रहा है। यह पढ़कर हर संवेदनशील को पीड़ा होगी आश्चर्य नहीं क्योंकि देश में लडकियों की संख्या लगातार घट रही है। इस विषय में सोचना जरूरी है। आदमी जैसे-जैसे सभ्य होता जा रहा है। वैसे वैसे नारी हत्या के तरीके इजाद करने लगा है। आये दिन होने वाली भ्रूण हत्या के कारण लडकियों की संख्या प्रति हजार घटकर 927 ही रह गयी है। विडम्बना यह है की प्रकृती अपना संतुलन सदा बनाकर चलती है। नारीका अनुपात भी कुदरत वरबार ही रखती है। पर आदमी हरबार दोहन कर प्रकृति का संतुलन बिगाड़ने में लगा है। वह ऐसा करके अपने लिए ही मौत का कुआ खोद रहा है। स्वयं के लिए संकटोका सृजन कर रहा है। जन्म से ही आदमी बेटी को पराया धन मानकर चलता है। सन 2004 में अखबार में खबर थी। हरियाना के इलाको में 'आटा-साटा' की प्राचीन परंपरा एक बार फिर पुनर्जीवीत हो गई है। उस समय यह परम्परा दहेज की कुप्रथा पर अंकुश लगाने के लिए प्रचलित थी। बाद में यह परम्परा गंवारों का रिवाज मानकर त्याग दिया गया। आज यह प्रथा पुनर्जीवीत हो गई, लेकिन इसका कारण अब अलग है। महिलाओंकि संख्या में भारी कमी के चलते इस प्रथा का सहारा लिया गया। अब रिश्ता तय होने से पहले ही लड़की वाले शर्त रख देते है की वे रिश्ता तभी करेंगे जब बदलेमें अपने परिवार की किसी लड़की का उनके यहाँ ब्याह दे। इस प्रकार पहली तो मजबुरी थी अब शर्त बन गई है।

प्रस्तावना :

हरियाणा में लडकियोंकी संख्या में लगातार कमी आ रही है। जिस के कारण राज्य में विवाह योग्य कुंवारे लडको की एक जमात तैयार हो रही है। यदि बालिकाओं के साथ इसी प्रकार अन्याय होता रहा तो वह दिन दुर नहीं, जब लड़कियों के अभाव में लड़को को उम्र अविवाहीत ही रहना पडेगा। प्रति हजार पुरुषों पर महिलाओंकी संख्या 1 दुर्भाग्य से यह संख्या लगातार कम होती जा रही है। लिंगनुपात में इस का एक प्रमुख कारण है, कि अजन्मी बालिकाओंकी हत्या है। व्यक्ति अपने स्वार्थ के खातीर किस प्रकार वरदान रुपी विज्ञान को अभिशाप का रूप दे देता है। उसे अल्ट्रा साऊंड तकनिकी के उदा. से समझा जा सकता है। भारत में कानून होते ही है तोड़ने के लिए और इसका दुरुपयोग बदस्तुर जारी है। कन्या भ्रुण की हत्या करने वालों में अधिकांशतः महिलाए ही होती है, क्योंकी सामाजिक आर्थिक कारणों से पुत्र की चाह अधिक होती है।

विश्व में लिंगानुपात :

विससित देशो में महिलाओं को पर्याप्त महत्व दिया जाता है और आर्थिक विकास में उनके महत्व को समझा जाता है। इसलिए उन्हे समाज पर बोझा नही माना जाता यही कारण है कि जापान, इंडोनेशिया एशियाई देशोमें लिंगानुपात अधिक है। संयुक्त राष्ट्र विभाग द्वारा सन 2000 के अनुसार 986 महिलाएँ प्रति हजार अनुमानीत किया गया।

भारत में लिंगानुपात :

एशियाई देशों से बहुत पिछे है। अधिक लिंगानुपात वालेराज्य केरल :1058द्धए छत्तीसगढ़ :990द्धए तामिलनाडू :986द्ध कम लिंगानुपात वाले राज्य हरियाणा :861द्धए सिक्कीम :875द्धए पंजाब :876द्ध इससे स्पष्ट होता है की, लिंगानुपात कम होने

का कारण सामाजिक है, न की आर्थिक।

स्त्रीवाद :-

लिंग समानतापर आधारित समान अधिकार प्राप्त दिलानेवाला आंदोलन।

उद्दिष्टये :-

1. सिने जगत का स्त्रीपर होने वाले परिणामों की जानकारी होना।

2. शहरीकरण और वैज्ञानिकरण का स्त्री पर होने वाला परिणाम की जानकारी प्राप्त होना।

3. व्यवसाय क्षेत्र में लिंग भेद की जानकारी प्राप्त होना।

4. स्त्री भ्रूण हत्या के कारण जान लेना।

5. स्त्री भ्रूण हत्या की दुनिया पर होने वाले असर की जागृती कराना।

गृहितके :-

1. समाज मे लिंग भेद किया जाता है।

2. समाज में स्त्री का अस्तित्व हीन दर्जा का दिखाई देता है।

3. समाज में स्त्री जन्म से ही बोझ समझा जाता है।

4. वैज्ञानिकरण के कारण ही स्त्री भ्रूण हत्या का प्रतिशत बढने लगा है।

5. स्त्री भ्रूण हत्या के कारण दुनिया में स्त्री का अस्तित्व नष्ट होते दिखाई देने लगा है।

प्राप्त माल्लुमात विश्लेषण :-

1. **उच्च मातृ-मृत्युदर :-** महिलाएँ प्रसव के दौरान ही मर जाती है। उन्हें खाने में भी लिंगानुपात का सामना करना पडता है।

2. **कन्या भ्रूण हत्या :-** कन्या को बोज समझा जाता है। पराया धन माना जाता है। शादि में ज्यादाखर्च का बोज पडने के कारण, और अनुवंश का चिराग लडको को मानने के कारण भ्रूण हत्या का प्रतिशत बढने लगा है।

3. **कन्या शिशुस्वास्थ :-** जीवन भर का बोज माना जाता है। अपेक्षाकृत कम ध्यानदिया जाता है। 5 वर्ष की आयु पूरी करनेसे पूर्व ही दुनिया से कूच कर जाती है।

4. **नवजात कन्या शिशुहत्या :-** राजस्थान, जम्मुकश्मीर में जन्म देते ही कन्या को मार दिया जाता है। शादि का खर्च करने के बजाए शिशुहत्या करने से कम पैसे लगते है ऐसा दृष्टिकोन रखा जाता है।

5. **गुमशुदा महिलाएँ :-** कन्या को माता जन्म ही नही देना चाहती। वैज्ञानिक तकनिक के कारण प्रसव के बाद पता चलनेवाला शिशु अब प्रथम माह से ही पता लगाया जा सकता है। मातृशक्ती को कमजोर किया जा रहा है। स्त्री प्रजाती लुप्त होने के मार्गपर लगी हुई है। अशुभ संकेत है। स्त्री नही होंगी तो पुरुष भी नही होंगा। जननी को जन्म हि नही लेने दिया जायेगा, तो जगत का सृजन कौन और कैसे करेगा?

निष्कर्ष :

1. लिंग भेद पर आधारित पुरुष प्रधान समाज में स्त्री पर अत्याचार और यातना की कहानी जन्म के बाद, किशोरावस्था, युवावस्था मे नही, बल्कि गर्भ के अंदर से ही शुरु हो जाती है।

2. समाज में स्त्री का अस्तित्व हीन दर्जा का दिखाई देता है। उसे दुय्यम स्थान दिया जा है। सबसे जादा कार्य करने पर भी उसके कार्य को दखल अंदाज कर दिया जाता है। चूकी बैल की तरह उसका इस्तेमाल किया जाता है।

3. समाज में स्त्री को जन्म से ही बोझ समझा जाता है। शादि का खर्च बढ जाता है, पुरुष को वंश का दिया माना जाता है। किशोरावस्था मे उसे जहर की पुडी समझा जाता है। पर या धन होने के कारण फालतुका उसपर खर्च की तकलीफ करनी पड़ती है। यह समाज की सोच है।

4. पाँच दशक बाद दुनियाकें सबसे बडे लोक तंत्र भारत में कानूनी तौरपर भ्रूण की जाँच को अवैध घोषित किए जाने के बावजूद खुले आम भ्रूण जाँच हो रही है।

5. खानपान, स्वस्थ, रहनसहन में भेदभाव किया जाता है। इस कारण गर्भ मे ही कमजोर गर्भ होता है। जाँच मे पता चलनेपर उसे एक तो मार दिया जाता है, लेकिन उसमें से गर्भ बचनेपर उस गर्भपर कुपोषीत होने का खतरा रहता है, जन्म से ही कुपोषीत माता का जन्म होता है।

6. महापाप का बड़ा कारण स्त्रीयाँ स्वयं स्त्री होने की हीन भावना से ग्रस्त है। बेटा पैदा करना गर्व की बात समजती है।

7. पहली कन्या होने के बाद दुसरीबार लडका ही होना इस कारण अमानवीय गर्भपात का निर्णय लिया जाता है। लडका और लडकीमे फर्क समजा जाता है।

8. एक लाख से भी अधिक महिलाएँ गर्भ संबंधीत कारणो से ही मृत्यु का शिकार हो जाती है।

9. आधुनिक और भौतिकवादी संस्कृती की अधोगती यह है, कि केवल संभोग को बढावा दे रही है। कन्या को अभिशाप समझा जाता है। पिता की संपत्ती में हिस्सा न बंटासके और दहेज का दानव पिता की सम्पती को न निगल सके। गर्भपात जहाल पाप एक आत्मघाती प्रवृत्ती है। पृथ्वीपर मानव सभ्यता का अस्तित्व संकट मे पड सकता है।

10. हमारी संस्कृतीमें कन्या भ्रूण हत्या करना सामाजिक फॅशन और आधुनिकता का पर्याय बन गया है।

11. दहेज प्रथा रोकने में हमारा नाकामी के कारण आज कन्या भ्रूण हो बढावा मिल रहा है।

उपायोजना :

1. भ्रूण के लिंग संबंधीत जानकारी देने पर प्रतिबंध 1996 में लगा दिया गया, लेकीन कानुनी लापरवाही के कारण अमंल हो नही पाता। कानुनी दंडात्मक कारवाई बेझिझक होनी चाहिए।

2. लिंग भेद खत्म करने, महिलाओंको अधिकार देने, राजनिती एवं व्यवस्था में महिला की भागीदारी बढाने आदि को लेकर चल रहे विमर्श के बिच देश भर की महिला, बाल एवं स्वंयसेवी संगठनों तथा बुध्दि जिवियोंकी जिम्मेदारी है। कि वे लिंग आधारित इन हत्याओंको रोकने के लिए आगे आए।

3. 98 प्रतिशत गर्भपात लडकीयों का होता है। इलाजमें उपेक्षा बरतनी नही चाहिए। लड़किका महत्व समाज को बताना चाहिए। लिंग भेद हरहाल में मिटाना चाहिए, इसमे स्त्री ने अपने खुद के घर से ही शुरुवात करनी चाहिए।

4. अल्ट्रा साऊंड तकनिकों को पंजीकरण और भ्रूण लिंग

परीक्षा करने वाले अस्पतालो की जाँच करके उसपर कानुनी दंडात्मक कडक कारवाई होनी चाहिए।

5. कन्या पैदा होने के डर से गर्भपात कराया नही जाना चाहिए। स्त्री ही स्त्री का अस्तित्व, मुल्य समाज में कम नही करना चाहीए, लड़कियोंका भी आत्मविश्वास बढाना चाहिए।

6. स्त्री ने लिंग परिक्षण करने के लिए तैयार नही होना चाहिए। उसे लड़की और लड़का उनमें भेद नही करना चाहिए दोंनो को समान दर्जा देना चाहिए।

7. बेटी पैदा होने पर शर्मिंदा होना नही चाहिए। बल्कि जननीको जन्म देने का गर्व महसूस करना चाहिए।

8. बेटी शादी के बाद छोड़कर जाती है उसे पती के घर में सन्मान मिलना चाहिए उसके बदलेमें बेटी के घरवालोंको पालन पोषण का खर्च अदा करना चाहिए।

9. गर्भपात निर्णय खुद के बलबुते पर लेना चाहिए न की कुटुंब की।

10. युनिसेफ रिर्पोट के अनुसार गर्भावस्था में बाल शिशुओं की अपेक्षा मादा शिशुओ का जिवन विश्व में मानदंडो के अनुसार बहुतही कम है।

11. भ्रूण हत्या रोकने के लिए प्रीनेटल डायग्नोस्टीक टेक्निक्स एक्ट 1994 को मंजुरी दी गई, लेकीन इस अधिनियम का अंमल होना जरुरी है।

संदर्भ ग्रंथ सुची :

नारीवाद के जनांकिकी आयाम

(ग्रामीण भारत के संदर्भ में)

प्रा. सिद्धार्थ हरिदास मेश्राम

अर्थशास्त्र विभाग

सेठ केसरीमल पोरवाल महाविद्यालय कामठी, जि. नागपुर

महिला सशक्तिकरण एक ऐसी प्रक्रिया है जिसमें महिलाओं को पुरुषों के समकक्ष लाकर उनके प्रति होनेवाले सभी प्रकार के भेदभाव को समाप्त करके उन्हे स्वरोजगार के अवसर उपलब्ध कराने के प्रयासो का पुनर्वलन किया जाता है। वे अपनी परम्परागत दब्बू प्रकृति के आवरण से बाहर निकलकर आत्मनिर्भर एवं स्वावलम्बी बन सकें यह प्रयास उनकी योग्यता का चतुर्दिक सशक्तिकरण करता है, ताकि उनकी अभिरुचि स्पष्ट हो सके, संसाधनों का समुचित उपयोग किया जा सके और परिवार एवं समुदाय में सहभागी, सम्बन्धों का पूरा लाभ उठाया जा सके। दूसरे शब्दों मे महिला सशक्तिकरण का तात्पर्य सामाजिक सुविधाओं की उपलब्धता, राजनैतिक और आर्थिक नीति निर्धारण में भागीदारी, समान कार्य के लिए समान वेतन, कानून के तहत् सुरक्षा एवं प्रजनन अधिकारों आदि से है। सशक्तिकरण का अर्थ किसी कार्य को करने या रोकने की क्षमता से है, जिसमें महिलाओं को जागरुक करके उन्हे आर्थिक, सामाजिक, राजनैतिक, शैक्षणिक और स्वास्थ्य सम्बन्धित साधनों को उपलब्ध कराने से है। उनके लिए सामाजिक न्याय और पुरुष महिला समानता का लक्ष्य हासिल हो सके, महिला सशक्तिकरण की राष्ट्रीय नीति का उद्देश है, महिलाओं की प्रगति, विकास एवं आत्मशक्ति को सुनिश्चित करना हैं।

वैश्विक स्तर पर महिला सशक्तिकरण का प्रारम्भ पाश्चात्य देशों में वैयक्तिक स्वतंत्रता के समर्थकों द्वारा लोकतांत्रिक शासन प्रणाली को अपनाए जाने के रूप में हुआ। इसी के साथ महिलाओं में शिक्षा के बढ़ते स्तरों ने इसमें योगदान दिया है। लेकिन एक आन्दोलन के रूप में महिला सशक्तिकरण की शुरुवात संयुक्त राष्ट्रसंघ द्वारा 8 मार्च 1975 को अन्तर्राष्ट्रीय महिला दिवस से मानी जा सकती है,एवं महिला सशक्तिकरण की पहल महिला अन्तर्राष्ट्रीय सम्मेलन नैरोबी 1985 में की गई। 1974 को महिला सशक्तिकरण वर्ष एवं 1975 से 1985 के दशक को महिला दशक के रूप में मनाया गया है। एशिया एवं प्रशान्त में महिलाओं के उच्चीकरण हेतु जकार्ता घोषणापत्र (1994) तथा बीजिंग घोषणापत्र तथा कार्यान्वयन हेतु प्लेटफॉर्म (1995) ने महिला सशक्तिकरण को नए आयाम दिए है।

जहाँ तक भारत में महिला सशक्तिकरण के प्रयासों का प्रश्न है तो इसका बीजारोपण भारतीय संविधान का निर्माण करते समय ही हो गया। जब महिलाओं को पुरुषों के समकक्ष मानते हुए उन्हें विधिक, राजनीतिक, सामाजिक तथा आर्थिक समानता प्रदान की गई। महिलाओं के सशक्तिकरण की प्रक्रिया में चौथी पंचवार्षिक योजना के बाद से उल्लेखनीय रूप से परिवर्तन आया। 'महिलाओं का विकास' के मुद्दे का स्थान महिलाओं का सशक्तिकरण ने ले लिया। संविधान के 73 वे एवं 74 वे संशोधन द्वारा पंचायती राज संस्थाओं तथा स्थानीय नगर निकायों के एक तिहाई पद महिलाओं के लिए आरक्षित कर दिया जाना, इस दिशा में सर्वाधिक क्रान्तिकारी कदम था। 31 जनवरी 1992 को राष्ट्रीय महिला आयोग का गठन हुआ जिसके माध्यम से सदियों से पिछड़े, शोषित एवं उपेक्षित नारी वर्ग के विकास पर विशेष ध्यान दिया जा रहा है। वर्ष 2001 में भारत सरकार ने 'महिला सशक्तिकरण' वर्ष घोषित किया तथा 'राष्ट्रीय महिला शक्ति सम्पन्नता नीति' 2001 घोषित की जिसके लक्ष्य निम्नलिखित थे -

क) महिलाओं की पूर्ण क्षमता की प्राप्ति के लिए महिलाओं के पूर्ण विकास हेतु सकारात्मक आर्थिक तथा सामाजिक नीतियों के माध्यम से वातावरण का सृजन करना है।

ख) राजनैतिक, आर्थिक, सामाजिक, सांस्कृतिक तथा सिविल सभी क्षेत्रों में पुरुषों के साथ समान आधार पर महिलाओं द्वारा समस्त मानवाधिकारों तथा मौलिक स्वतंत्रताओं का सैद्धान्तिक तथा वस्तुतः उपयोग करना है।

ग) राष्ट्र के सामाजिक, राजनैतिक तथा आर्थिक जीवन में महिलाओं की भागीदारी तथा निर्णय स्तर तक समान पहुंच लाना है।

घ) सभी स्तरों पर स्वास्थ्य की देखभाल स्तरीय शिक्षा, जीविका तथा व्यावसायिक मार्गदर्शन, रोजगार समान पारिश्रमिक व्यावसायिक, स्वास्थ्य तथा सुरक्षा, सामाजिक सुरक्षा तथा सार्वजनिक पदों इत्यादी में महिलाओं की समान पहुंच लाना है।

ड) महिलाओं के साथ होनेवाले सभी प्रकार के भेदभावों के उन्मूलन के उद्देश से कानूनी प्रणलियों का सुदृढ़ीकरण करना है।

च) पुरुषों तथा महिलाओं दोनों की सक्रिय भागीदारी द्वारा सामाजिक रवैये और प्रथाओं में परिवर्तन लाना है।

छ) विकास प्रक्रिया में महिला परिप्रेक्ष्यों को शामिल करना है।

ज) महिलाओं तथा बालिकाओं के साथ होनेवाली हिंसा के सभी रूपों तथा भेदभावों का उन्मूलन करना है।

झ) सिविल समाज, विशेषकर महिला संगठनों के साथ भागीदारी बनाना तथा उनका सुदृढ़ीकरण आदि।

भारत ने वैश्विक भावना के अनुरूप महिलाओं के सशक्तिकरण हेतु किए गए निम्नलिखित प्रावधानों को अंगिकार किया है -

महिलाओं पर विश्व सम्मेलन	आयोजन का स्थान	आयोजन का वर्ष	प्रमुख विषय
प्रथम	मैक्सिको	1975	समानता, विकास तथा शान्ति
द्वितीय	कोपेनहेगेन	1980	शिक्षा, नियोजन तथा स्वास्थ्य
तृतीय	नैरोबी	1985	अग्रिम मुखी रचना कौशल
चतुर्थ	बीजिंग	1995	महिलाओं की उन्नति में बाधक 12 चिंता के नाजूक क्षेत्रों की पहचान

महिलाओं के संदर्भ में अन्तर्राष्ट्रीय मानव अधिकार का जो प्रारूप तैयार किया गया। उसमें उक्त चारों विश्व सम्मेलनों की महत्त्वपूर्ण भूमिका है। चौथे विश्व सम्मेलनों की महत्त्वपूर्ण विश्व सम्मेलन की उपलब्धियों का ब्यौरा प्रस्तुत करने से पूर्व संयुक्त राष्ट्रसंघ के इस विषय में 1945 से 1995 के बीच के प्रयासों की चर्चा अपरिहार्य है। क्योंकि महिलाओं के अन्तर्राष्ट्रीय मानव अधिकार के समर्थन में ये भूमिका या आधार स्तम्भ स्वरूप सिद्ध हुए है।

हमारे देश में 70 प्रतिशत लोग गांवो में बसते है। गांवो के विकास तथा प्रगती में महिलाओं के सबल हाथ इसके प्रतीक है। चाहे परिवार हो, खेत खलियान हो, सब में महिलाएँ कंधे से कंधा मिलाकर कार्य कर रही है। अधिकांश ग्रामीण महिलाएँ पुरुषों से अधिक कार्य करती है। सुबह उठकर चक्की चलाती है, मवेशियों का दूध निकालती है, गोबर उठाकर साफ-सफाई करती है, बच्चो को स्कूल भेजती है, खेतों में खाना पहुँचाती है तथा पशूओं के लिए चारा लेकर आती है, इतना कठिन परिश्रम करने के बाद भी उनके चेहरे पर मुस्कान झलकती है। भारतीय प्रजातंत्र में ग्रामीण महिलाओं की भूमिका दिनोंदिन सशक्त होती जा रही है। लोकसभा, विधानसभा और ग्राम पंचायतों के चुनावों में मतदान का सबसे ज्यादा प्रतिशत महिलाओं का होता है। या यह कहे कि सरकार बनाने में सबसे बड़ा योगदान ग्रामीण समाज के समुचित और संपूर्ण विकास में महिलाओं का योगदान कभी भी कम नहीं

रहा, परन्तु यह एक विडम्बना ही है कि समाज में उन्हे बराबरी का दर्जा शायद ही कभी प्राप्त हुआ है। इस बारे में डॉ. अम्बेडकर ने कहाँ है कि, ''भारतीय नारी श्रम से नहीं घबराती, किन्तु आँसुओं की चिंता करते हुए वह रोटी, असमान व्यवहार, अपमान, शोषण है से अवश्य डरती है। ''दूसरी ओर स्वामी विवेकानंद ने कहाँ कि, 'स्त्रियों की अवस्था में सुधार लाए बिना विश्व कल्याण असम्भव है, जैसे कि एक पंख से उड़ान भरना।'' नोबेल पुरस्कार विजेता एवं प्रसिद्ध अर्थशास्त्री **प्रो. अमर्त्य सेन** ने अपनी पुस्तक ष्दकं मबवदवउपब कमअमसवचउमदज् दके वबपंस वचचवतजनदपजपम्ष्में लिखा है कि, ''महिला सशक्तिकरण से न केवल महिलाओं के जीवन में निश्चित रूप से सकारात्मक असर पड़ेगा, बल्कि पुरुषों और बच्चों को भी इससे लाभ होगा।''

सशक्तिकरण का पहला आयाम महिलाओं में आत्मविश्वास और स्वाभिमान जाग्रत करने से सम्बन्धित है। पुरुष और महिला की सामाजिक स्थिति में अन्तर यो तो समूचे समाज में मौजूद है। किन्तु ग्रामीण समाज के हालत और बदतर है। शहरों में तो शिक्षा समाज सुधार आन्दोलन और प्रचार-प्रसार माध्यमों के प्रति समानता एवं स्वतंत्रता का अधिकार प्राप्त हुआ है। परंतु ग्रामीण समाज में औरते परिवार और समाज के शोषण का शिकार है। लड़कियों का जन्म अभिशाप माना जाता है और कुछ समुदायों में तो पैदा होते ही उन्हें मार दिया जाता है। लड़कों तथा लड़कियों के लालनपालन में भेदभाव

के कारण लड़कियों को लड़को की तुलना में कम पौष्टिक भोजन मिलता है। जिससे वे बचपन में ही अकाल मृत्यू का शिकार हो जाती है, या दुर्बलता के कारण अस्वस्थ रहती है। सामाजिक कुरीतियों, बालविवाह, दहेज प्रथा, घरेलू हिंसा, नशाखोरी आदि के प्रभाव से महिलाएँ सामाजिक, आर्थिक एवं मानसिक दृष्टि से दबी रहती है।

गाँवो में परिवार की आय में आधे से अधिक का भाग महिलाओं का रहता है। परंतु उनके द्वारा किए गए कार्य को आर्थिक गतिविधि मानने के बजाय सामान्य पारिवारिक दायित्व समझा जाता है। चौका चूल्हा, बर्तन और बच्चों को पालन के साथ-साथ ग्रामीण बालिकाएँ होश संभालने के समय से ही पशूपालन, ईंधन बटोरने, पानी लाने, खेत खलियान में काम करने लगती है और जीवनपर्यंत करती रहती है। परंतु इन सभी कामों को व्यवसाय के बजाय पारिवारिक कार्यों के रूप में मान्यता प्राप्त है, जबकि पुरुष द्वारा किए जानेवाले कार्यों को व्यवसाय माना जाता है। बुआई से लेकर कटाई तक खेती-बाड़ी के सारे कार्यों में बराबर की भागीदारी होने पर भी महिलाओं को किसानों का दर्जा प्राप्त नहीं है। उन्हें वेतन रहित श्रमिक ही माना गया है। यह विडम्बना है कि कामधंधों में सतत सक्रिय रहने पर भी महिलाएँ आर्थिक दृष्टि से पूर्णतया पराश्रित है। ग्रामीण महिलाओं में सशक्तिकरण के लिए जनांकिकी आयाम -

1) भ्रूणहत्या पर रोक - भारतीय समाज में एक घृणास्पद सत्य यह है, कि लड़की को जन्म से पूर्व और विवाह के बाद मार डालने की प्रथा सदियों से चली आ रही है। वर्ष 2001 के आंकड़ो के अनुसार भारत में प्रति एक हजार पुरुषों के मुकाबले मात्र 933 महिलाये थी। पिछले दो दशकों से कन्या भ्रूण हत्या ने एक भयावह रुप ले लिया है। ग्रामीण क्षेत्रों में कही-कहीं दाइयों को लड़के का जन्म कराने और लड़की की जान लेने के लिए बराबर मेहनताना दिया जाता है। हरियाणा तथा पश्चिम उत्तर प्रदेश के कुछ गांवो में लोग अपने लड़कों के लिए दुल्हन दूसरे राज्यों से खरीद रहे है। लड़की के विवाह के लिए भारी दहेज जुटाना माँ-बाप के लिए बड़ी समस्या होती है। अतः लड़कियों को बोझ समझकर छुटकारा पाना अधिक बेहतर समझा जाता है।

अतः महिला सशक्तिकरण हेतु भ्रूण हत्या पर रोक लगाना सबसे जरूरी हैं। भारत सरकार ने भ्रूण हत्या पर रोक के

लिए वर्ष 1994 में 'गर्भावस्था यौन परीक्षण निषेध अधिनियम' पारित किया. तथा इस अनैतिक कार्य में संलिप्त डॉक्टर एवं अन्य कर्मचारी को कड़ा दण्ड का प्रावधान है। केंद्र सरकार ने 'धनलक्ष्मी' नाम से एक नई योजना (2008) की शुरुआत भ्रूण हत्या को रोकने के लिए की है। मगर सिर्फ कानून बना देने से ही इसका निदान नहीं हो सकता है। बल्कि लोगों में जागरुकता लानी होगी तथा नैतिकता को ऊपर उठाना होगा। तभी महिलाओं का सशक्तिकरण किया जा सकता है।

2) मातृ मृत्यू पर नियंत्रण - मातृत्व मृत्यू दर के अन्तर्गत प्रसव अथवा प्रजनन से सम्बन्धित कारकों से होनेवाली मृत्यू को ही शामिल किया जाता है। हमारे देश में प्रसव के छः सप्ताह के अन्तर्गत होनेवाली महिला मृत्यु को मातृत्व मृत्यू के अन्तर्गत शामिल किया जाता है। ग्रामीण भारत में महिलाओं को समय से पहले मौत का खतरा उनके प्रजनन काल के दौरान अधिक होता है। भारत में विश्व की 16.5 प्रतिशत जनसंख्या है, जबकि मातृत्व मृत्यूदर 540/100000 है। कुपोषण, बार-बार गर्भधारण, असुरक्षित गर्भ समापन, यौन संचारित संक्रमण ये सब मिलकर भारत में मातृत्व मृत्यू 30 प्रतिशत प्रसव के दौरान खून बह जाने से होती है। ग्रामीण क्षेत्रों में चिकित्सा का अभाव होने पर यह और भी भयावह स्थिति में है। 16 प्रतिशत यौन सम्बन्धी बीमारियों का इलाज नहीं कराने पर 9 प्रतिशत प्रसव अप्रशिक्षित प्रवेशिकाओं से कराने से मातृ मृत्यू हो जाती है। यह समस्या तब और विकराल रूप धारण कर लेती है। जब बचपन में ही बालिका की शादी कर दी जाती है और कच्ची उम्र में ही वह माँ बन जाती है। अतः ग्रामीण भारत में महिला सशक्तिकरण लाने के लिए मातृ-मृत्यू दर पर नियंत्रण लाना होगा। जिसके लिए कुपोषण, कर्मकांड, बाल विवाह आदि पर रोक लगाना होगा।

3) प्रजननता पर महिलाओं का नियंत्रण - प्रजननता का अभिप्राय किसी स्त्री या उनके समूह के द्वारा किसी समयावधि में कुल सजीव जन्म बच्चों की वास्तविक संख्या से है। भारत में प्रजननता दर में वृद्धि एवं मृत्यूदर में कमी ही जनसंख्या वृद्धि का कारण है। हमारे देश में महिलाओं की इच्छाओं को जन्म दर नियंत्रण करने में प्रोत्साहन नहीं दिया जाता। यह पुरुष पर ही निर्भर है कि हम कितने बच्चे चाहते है और उसमें भी कितने लड़के एवं कितनी लड़की, ग्रामीण भारत में तो यह समस्याँ और विकराल है। हमारे यहाँ जन्म दर 24/1000 है जो अन्य विकसित देशों से कहीं अधिक है। इसका मुख्य

कारण महिलाओं की इच्छा को गौण रखा जाता है तथा पूर्व से आ रही मान्यताओं के आधार पर पुत्र प्राप्ति की इच्छा भी इसका मुख्य कारण है। अतः ग्रामीण भारत में महिला सशक्तिकरण लाने के लिए प्रजननता में महिलाओं एवं पुरुषों की सामान्य इच्छा होनी चाहिए तथा पुत्र एवं पुत्री को समान हैसियत देना चाहिए।

4) लिंगानुपात में समानता लाना - जनांकिकी विज्ञान के अनुसार लडको की जन्मदर लड़कियों से अधिक होती है तो दूसरी ओर लड़कों की मृत्यू दर भी लड़कियों से अधिक होती है इस दृष्टि से विश्व के सभी देशों में लिंगानुपात समान होना चाहिए। लेकिन ऐसा नहीं है। भारत में 1901 में यह अनुपात 972 था, जबकि वहीं 1981 में 934 तथा 1991 में 927 हो गया एवं 2001 में 933 और 2011 में 940 हो गया। जबकि लिंगानुपात का विश्व औसत 986 है देश के केवल केरल प्रांत में अनुकूल लिंगानुपात दशकों से कायम है। जहाँ 1981 में 1032, 1991 में 1036 तथा 2001 में 1058 है जो लगातार वृद्धि दर प्रदर्शित कर रहा है। सामाजिक सर्वेक्षण में यह तथ्य सामने उभरकर आया है, कि जिन देशों में अनुकूल लिंगानुपात जैसे - रूस (1140), अमरीका (1028), ब्राजील (1027), नाइजीरिया (1016) आदि है(1140), वहाँ समाज में नारियों की स्थिति मजबूत एवं सम्मानजनक है। इसलिए महिला सशक्तिकरण के लिए सबसे जरूरी यह भी है कि लिंगानुपात को बराबर किया जाए तथा बालिकाओं की कमी को नियंत्रित किया जाए।

5) परिवार नियोजन में समानता - 1952 में हमारा देश दुनिया का ऐसा पहला देश था, जिसने परिवार कल्याण का राष्ट्रीय कार्यक्रम सुरू किया। इस कार्यक्रम में महिलाओं ने तो इच्छा से या जबर्दस्ती से भाग लिया। मगर पुरुषों ने इसमें अनिच्छा दिखाई। शहरी या ग्रामीण पुरुष में एक जैसी अज्ञानता व मानसिकता होने के कारण महिलाएँ पुरुषों की तुलना में काफी आगे है। जहाँ तक पुरुषों की बात है तो वे पौरुष मानसिकता से ग्रसित होने के कारण महिलाओं को आगे कर देते है। दूसरा कारण यह है कि शहरी व ग्रामीण क्षेत्रों के पुरुष वर्ग इस भ्रम के शिकार है कि नसबंदी होने पर वे अपेक्षाकृत कम ताकतवर हो जाएंगे कहीं-कहीं तो उन्हें समाज से लोकलाज का भी डर सताता है इसलिए महिलाओं और पुरुषों को समान दर्जा मिलना चाहिए। उन्हें यह प्रतीत होना चाहिए कि यह सिर्फ मेरा काम नहीं, बल्कि दोनों का है। अतः
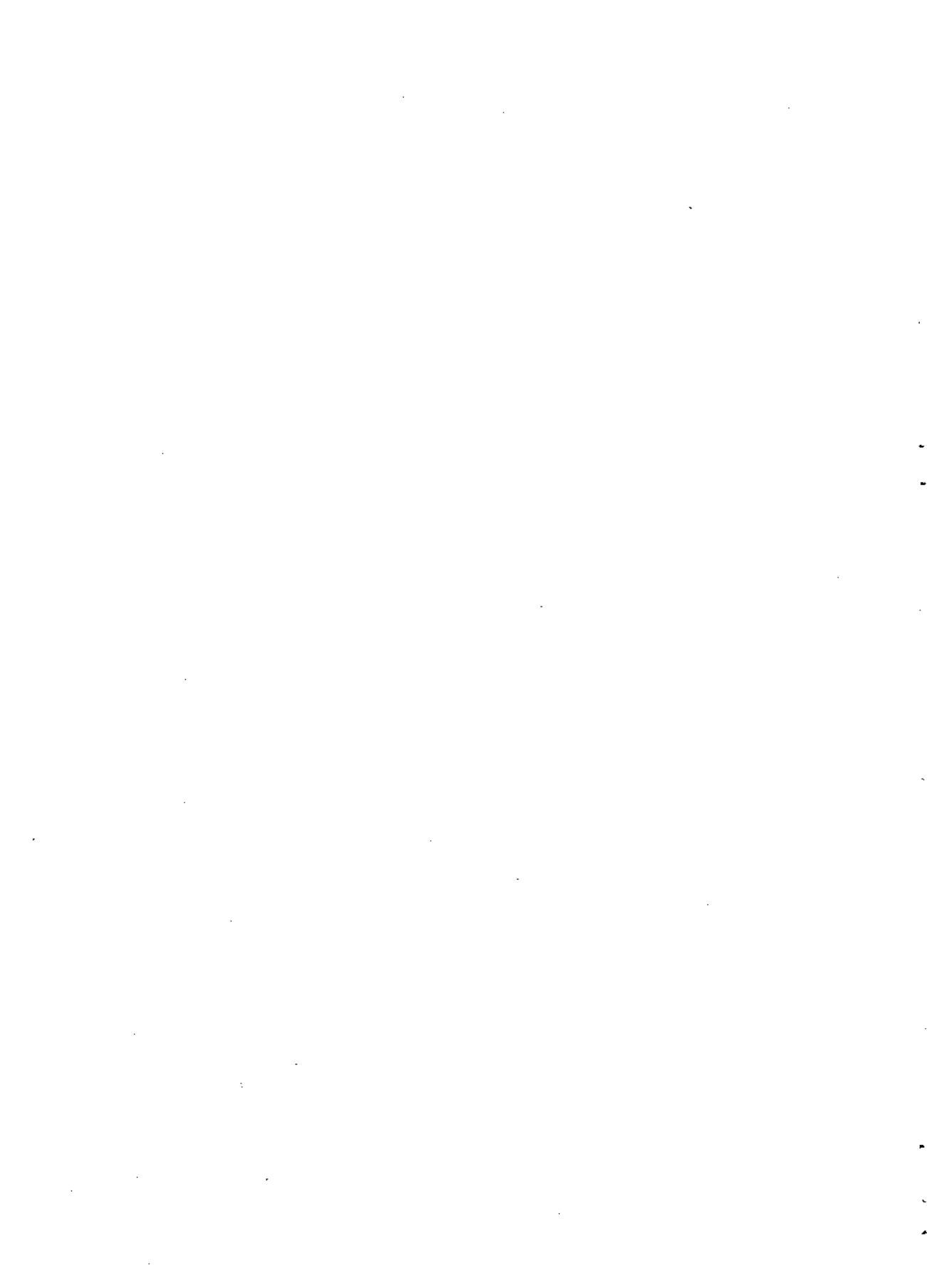
पुरुष को जागरुक बनाना होगा एवं उससे भ्रांतियाँ दूर करनी होगी। जिससे महिलाओं और पुरुष दोनों भाग ले सके। इससे भी अप्रत्यक्ष रूप से महिला सशक्तिकरण को बल मिलता है।

निष्कर्ष : नारी सशक्तिकरण की वास्तविक उपलब्धि यह हो कि वह स्वयं पर विश्वास रखे। अपने नारीत्व पर गर्व करे, अपनी शर्तों पर जिंदगी जीने का उनमें साहस हो, साथ ही वह पारम्परिक मूल्यों और आधुनिक निर्भिकता के बीच भी संतुलन स्थापित करती हो। उदा. श्री. प्रतिभाताई पाटील, सोनिया गांधी, किरण बेदी, मायावती, पी.टी. उषा, डॉ. अमृता पटेल आदि। शहरों की महिलाओं के साथ-साथ ग्रामीण महिलाये भी जागरुक हो रही है। वे शिक्षित होने के साथ-साथ अपने अधिकारों एवं अस्तित्व के लिए आवाज उठने लगी है। आज ग्रामीण क्षेत्र की महिलाए भी अपने परिवार की देखभाल के साथ-साथ स्व-रोजगार शुरु कर आर्थिक रुप से मजबूत होने लगी है। सरकार ने समाज में लिंग आधारित भिन्नताओं को दूर करने की यात्रा एक तरह से सन 1953 में महिला कल्याण की नीति अपनाकर शुरु की थी। बाद में यह यात्रा महिला विकास तक पहुंची और अब महिला सशक्तिकरण का नारा सामने आया। ग्रामीण महिला सशक्तिकरण का जो मुख्य विषय उभरकर सामने आया है उनके लिए इन सारी सामाजिक तथ्यों को देखा जाए तथा इन पर अमल किया जाये। जिससे ग्रामीण महिला की सशक्तिकरण की प्रक्रिया को ठोस रुप दिया जा सके।

" गर बदलनी है समाज की तस्वीर।
तो तोड़ दो स्त्रियो अपनी बंधी जंजीर।।

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