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EFFECT OF SIMULATION BASED FIRE PREVENTION BUNDLE ON FIRE PREPAREDNESS AND DECISION MAKING SKILLS AMONG NURSES WORKING IN HOSPITALS

Birdev Deokate

Ph. D. Scholar @ MUHS, Nashik, Maharashtra

Introduction

“Ounce of prevention is worth a pound of cure”. Benjamin Franklin

Hospitals have many patients admitted in critical condition. Many people who would have mobility issues and many would not even be alert in case of an emergency. By ensuring Fire Safety in hospitals, we can prevent fire accidents. Hospitals stack a lot of combustible materials like chemicals, oxygen Cylinders, Surgical Equipment like spirit, sterilium, sanitizer etc., cotton equipment like, Linens, dry cotton, dressing materials, beds, mattresses, pillows, curtains, plywood wooden combustible materials like cupboards, chairs, tables, furniture, electric machines, air conditioners, electric wires, syringe pumps, defibrillators etc. And many hospitals also have an inbuilt Kitchen or Canteen. When there is a fire at petrol pump, we say that fire started because of petrol as it is combustible material, but when there is a fire in a hospital, we forget the above combustibles in hospital.

Background of the study

Fire is a dominant hazard in the workplace. Human factors such as carelessness, negligence and lack of fire safety awareness are some of the leading causes of fire outbreaks. Despite the technological advancement in fire safety, fire remains the leading cause of lives and property loss at commercial and industrial facilities worldwide and fire could lead to the premature winding up of an organization no matter how big it is.²

Only 1 % hospitals in India meet a NABH standard which means still 99 % of hospitals do not meet NABH standards. Also, in view of the increasing number of fires in the hospital, there was a question mark on how the local fire audit permits are given. After a fire incident in a hospital, all systems are activated, then until the inquiry committee report, suspension proceedings and other convenient tasks are completed, people forget about the fire incident and all this is covered. Everyone forgets the fire and turns a blind eye to it.

Need of the study

“Fire is a good servant but a bad master”, which implies that controlled fire is a necessity of life but uncontrolled fire is dangerous for both life and property. Hospital fires are disruptive in terms of threat to life, damage to property and interruption of services. People losing their lives at a place which is supposed to be a beacon of health is a tragic phenomenon. The consequences are economically and socially disastrous.

Nurses are in direct and near contact with patients, they are available round the clock near patient, many a times they are the first person to help patients to save life in fire accident. Hence they are first in need to get fire safety education, they need to get training in fire extinguishing methods to save patient lives. Health care personnel should be trained and mock drilled in fire prevention,

finding location and use of fire extinguisher, finding location and use of fire alarms, finding location of emergency exits and evacuation procedures.

Problem statement

Effect of simulation based fire prevention bundle on fire preparedness and decision making skills among nurses of selected hospitals in Solapur city.

Objectives of study

Primary Objectives:

1. To compare pre and post intervention fire preparedness score of nurses.
2. To compare pre and post intervention decision making skill score of nurses.

Secondary Objectives

1. To associate demographic variables with the fire preparedness and decision making skills among the nurses

Hypothesis-

H₀- There will be no difference in the fire preparedness and decision making skill scores of nurses before and after administration of simulation based fire prevention bundle.

Operational definitions

Simulation

According to Oxford dictionary Simulation is the imitative representation of the functioning of one system or process by means of the functioning of another. It is like pretending or copying or modelling the actions.

Fire

According to Oxford dictionary fire is burning and flames, especially when it destroys and is out of control.

Prevention

According to Oxford dictionary prevention is the act of preventing or hindering.

Bundle

According to Oxford dictionary bundle is a number of activities tied or folded together.

Simulation based fire prevention bundle -

In this study fire prevention bundle is the imitative representation of fire preparedness activities and decision making skills in fire is shown by researcher

Preparedness -

According to Oxford dictionary preparedness is a state of readiness.

In this study preparedness means a state of ready possession to extinguish fire.

Decision making skills -

According to Oxford dictionary it is the ability to select two or more alternatives to reach the best outcome in the shortest time.

In this study it is the ability to select best alternative in short time to prevent the occurrence of fire incident, prevent ignition of fire, and plan minor and major activities that are needed to limit the development and effects of a fire after it starts.

Nurses -

According to Oxford dictionary nurse is a person who is trained to look after sick or injured people.

In this study nurse is the person who is working in the hospital and in touch with patient through direct or indirect nursing care in selected hospitals of solapur city in Maharashtra

Scope of study

The scope of the present research study is to focus the research and to prepare simulation based fire prevention bundle on fire preparedness and decision making skills for nurses and see its effectiveness.

Assumptions

1. Simulation based fire prevention bundle improves fire preparedness among nurses.
2. Simulation based fire prevention bundle improves decision making skills of nurses.

Limitations

1. Study is limited to selected hospitals

Ethical aspects

The present research fulfilled all the ethical aspects

1. The study is sanctioned by the ethical committee of the college.
2. Permission letters are taken through proper channel from respective authorities.
3. Informed consent has been taken from each participant.

Research methodology**Research design -**

One group pre-test, post-test experimental design.

Sampling technique

Sampling is the process of selecting representative units of population for study in research. Purposive sampling technique is used in the present study.

Sampling size

The population selected for the study comprised of nurses working in hospitals. The sample size was 200 nurses who are working in hospital in different areas.

Sample size estimated using GPower version 3.1.9.6 with power 95%^[29]

Inclusion and exclusion criteria**Inclusion criteria**

1. Nurses working in selected hospitals of Solapur city

Exclusion criteria

1. Nurse not willing to participate in study are excluded from study.

Tool preparation

Study instruments used by the researcher considered of

1. Demographic proforma
2. Questionnaire on fire preparedness
3. Questionnaire on decision making skills

Demographic proforma

The proforma had total 10 items. Expert removed 2 items from the demographic proforma and validated 8 demographic characteristics. They are gender, age, education, experience, area of working, previously attained any fire related workshop and previous exposure to fire incidence.

Response code

The subject responded to each item by choosing one of the four options: a, b, c, or d. only one option was true for the asked question and respondents had to tick what they consider the right option.

Interpretation of fire preparedness

The poor fire preparedness ranged from 0 to 5, average fire preparedness ranged from 6 to 10, good fire preparedness range from 11 to 15, very good fire preparedness ranged from 16 to 20.

Decision making questions**Response code**

The subject responded to each item by choosing one of the four options: a, b, c, or d. only one option was true for the asked question and respondents had to tick what they consider the right option.

Interpretation of fire decision making skill

The poor fire decision making skill score ranged from 0 to 5, average fire decision making skill score ranged from 6 to 10, good fire decision makes skill score range from 11 to 15, very good fire decision making skill score ranged from 16 to 20.

Reliability and validity

Test-retest reliability, internal reliability, and construct validity of the questionnaire were determined. Overall internal reliability (Cronbach's alpha=0.90) and test-retest reliability (0.80) were high. Significant differences ($p < 0.001$) between the scores of the pre and post questionnaire indicated that the questionnaire had satisfactory construct validity.

Pilot study

The population selected for the pilot study comprised of nurses working in hospital. The sample size was 10% of main study sample 200 i.e. 20 samples were selected. All nurses selected for pilot study were from hospital. Structured fire preparedness questionnaire and fire decision making skills were administered to the subjects. It was conducted on 13/10/2022 to 18/10/2022

Data collection procedure

Formal permission was sought from the concerned authority to conduct a final study. The final study was collected from 19/10/2022 to 27/10/2022.

Intervention

Through lecture cum discussion cum demonstration and re-demonstration session cum fire safety drill with evacuation plan of hospital building was administered. Content of the lecture was fire risk factors in hospital, inflammable materials in hospital, process of fire (fire triangle/ fire tetragon), steps of fire prevention, how to stop a fire, use of extinguishers, fire safety drill, escape plan of building, patient care, do's and don'ts of the fire are explained thoroughly, with re-demonstration of use of different types of fire extinguishers on live fire from each participant compulsorily. Then the fire drill was conducted under controlled condition in hospital. In fire drill, participants followed fire alarm system, water sprinkler system and patient shifting drill and in escape plan nurses follow all escape routes of hospital. One full day workshop based activity was conducted for participants.

Then the post test conducted after 7 days of pre-test.

Data analysis and interpretation

The analysis and interpretation of the data are organized under three sections as per objectives of the study.

Section I- Distribution of nurses with regard to demographic characteristics

Section II- Significance of difference between pre-test and post-test fire preparedness and decision making skill among nurses

Section III- Association of fire preparedness and decision making skills with demographic characteristics of nurses. Section III is divided in to four subsections as follows.

Section III-A- Pre-test association with fire preparedness and demographic characteristics

Section III-B- Post-test association with fire preparedness and demographic characteristics

Section III-C-1- Pre-test association with decision making skill with demographic characteristics

Section III-C-2- Post-test association with decision making skill with demographic characteristics

Statistical analysis

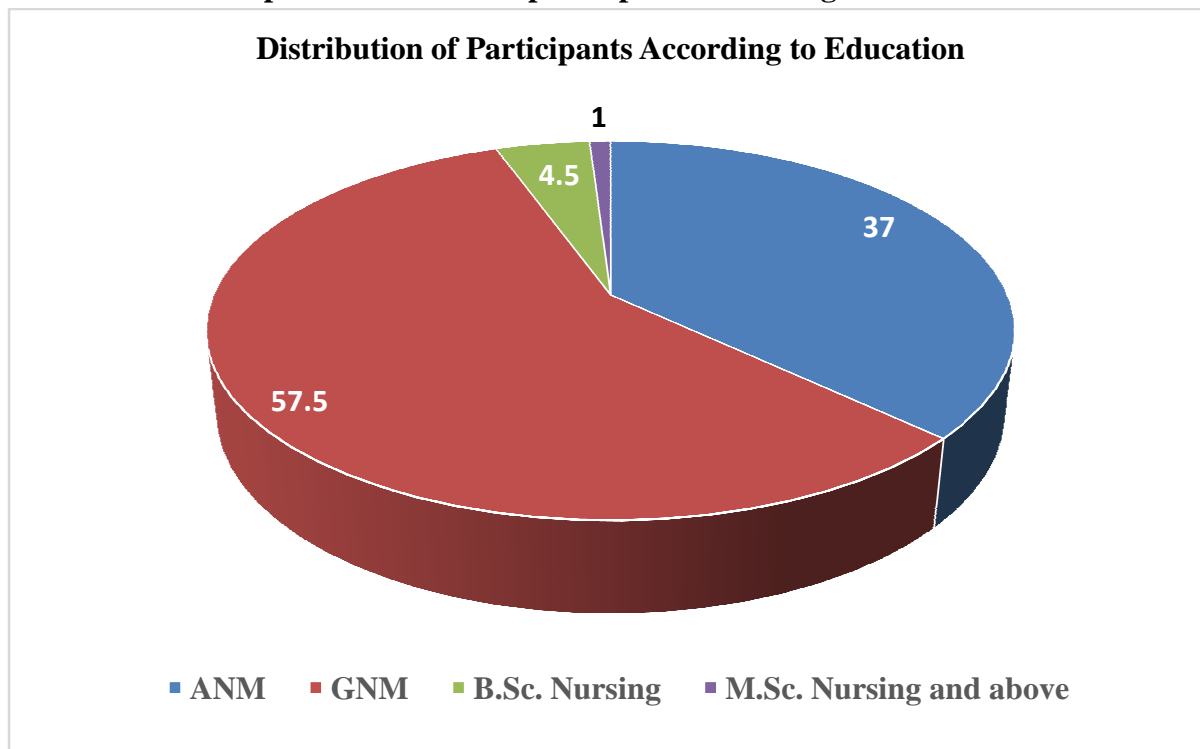
The data was entered in Microsoft Excel Version 13. The data was subjected to Statistical Analysis using IBM SPSS (Statistical Package for Social Science) Version 21. The data was subjected to Descriptive statistics. Paired T test was applied to assess the values in Pre and Post Questionnaire and Decision Making. Association between Demographic Variables and Pre Post Questionnaire, Decision making was done using Independent T Test for two variables and for multi variables ANOVA was applied. All the data and its statistical analysis was conducted keeping Confidence Interval at 95% and ($p < 0.05$) were considered to be statistically significant.

Section I- Distribution of nurses with regard to demographic characteristics

This section describes the characteristics of the sample subjects. Frequency and percentage were computed for describing the sample characteristics.

Sr. No.	Demographic Characteristic	Sub groups	Frequency	Percentage
1	Gender	Male	48	24 %
		Female	152	76 %
2	Age	21 to 25 years	76	38 %
		26 to 30 years	46	23 %
		31 to 35 years	38	19 %
		Above 35 years	40	20 %
3	Education	ANM	74	37 %
		GNM	115	57.5 %
		B.Sc./ P.B.B.Sc. Nursing	09	04.5%
		M.Sc. Nursing and above	02	01.0 %
4	Experience after registration	Up to 5 years	99	49.5 %
		06 to 10 years	40	20.0 %
		10 to 15 years	47	23.5 %
		More than 15 years	14	07.0 %
5	Working area	ICU	59	29.5 %
		OPD	44	22.0 %
		OT	17	08.5 %
		Ward	61	30.5 %
		Administration	15	07.5 %
		Hospital kitchen	04	02.0 %
6	Attended fire related workshop previously	Yes	108	54.0 %
		No	92	46.0 %
7	Suffered any fire history in past	Yes	13	06.5 %
		No	187	93.5 %

Graph: Distribution of participants according to education



Section II- Significance of difference between pre-test and post-test fire preparedness and decision making skill among nurses

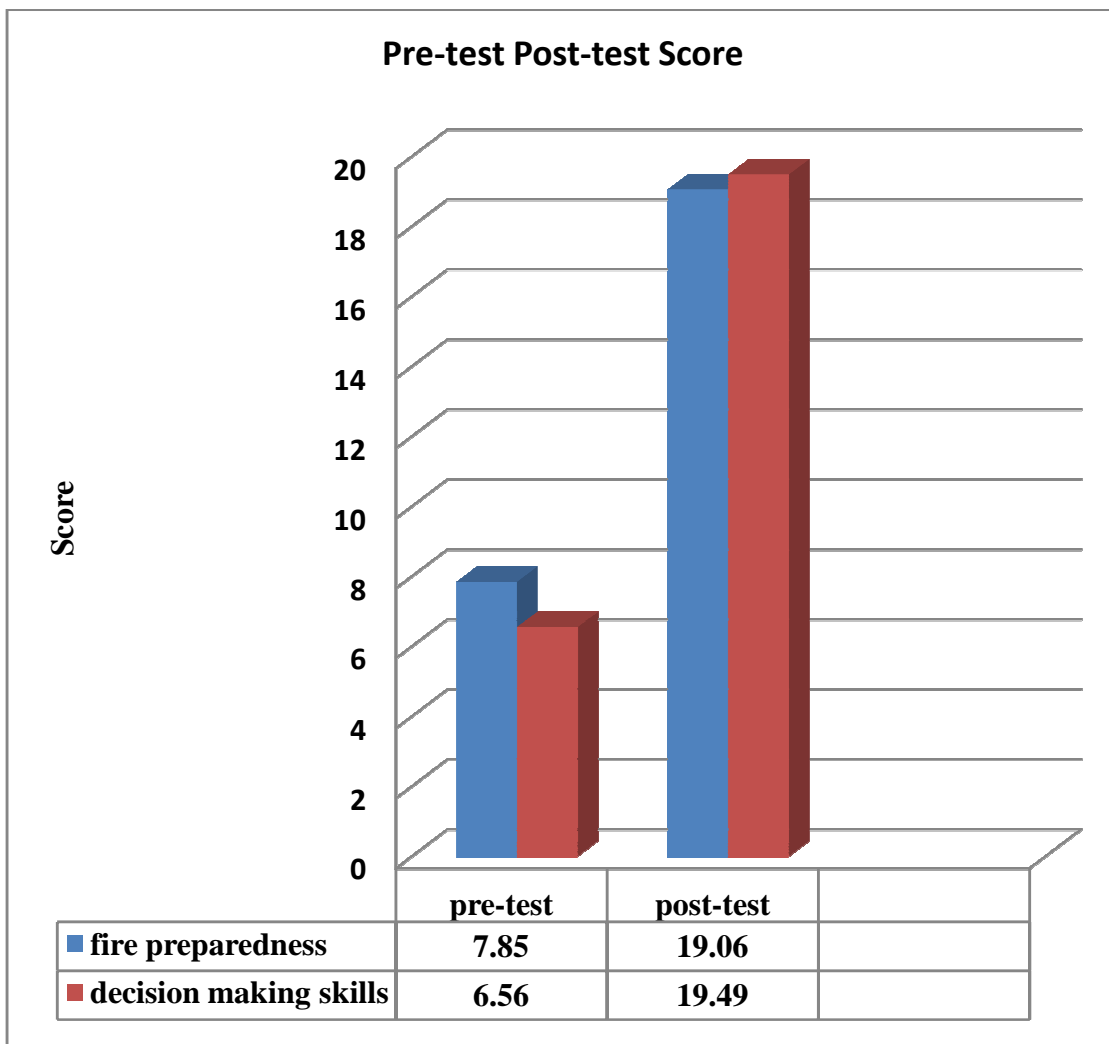
The mean Pre and Post Total Score for fire preparedness questionnaire was 7.85 ± 2.24 & 19.06 ± 1.29 respectively.

The mean Pre and Post Total Score for Decision Making was 6.56 ± 3.25 & 19.49 ± 0.89 respectively.

When comparison between Pre and Post Test fire preparedness questionnaire was done it was found that the difference in mean was -11.21 and this difference in mean was statistically significant ($p < 0.05$).

When comparison between Pre and Post Decision making was done it was found that the difference in mean was -12.93 and this difference was statistically significant ($p < 0.05$).

Graph: comparison of pre-test and post-test scores of participants with respect to fire preparedness knowledge and decision making skills



Section III- Association of fire preparedness and decision making skills with demographic characteristics-

Statistical analysis done with IBM SPSS-21.

Independent T test is used for two variables. For multi variables ANOVA is used.

Confidential interval is at 95%.

No statistical difference- No association between variables.

Statistical difference (p=0.05), then there is association between variables seen.

Presence/ absence of association is shown in the given table below.

Sr. No.	Demographic Character	Fire preparedness		Decision making skill	
		Pre test	Post test	Pre test	Post test
1	Gender	No Association	No Association	Association Seen	Association Seen
2	Age	No Association	No Association	Association Seen	No Association
3	Education	No Association	No Association	Association Seen	No Association
4	Experience	Association Seen	Association Seen	Association Seen	Association Seen
5	Working area	No	No	Association	Association

		Association	Association	Seen	Seen
6	Attended fire workshop previously	No Association	No Association	Association Seen	Association Seen
7	Suffered from fire incident	No Association	No Association	No Association	No Association

Discussion

The findings of the study were discussed with reference to the objectives stated in chapter I and with the findings of the other studies in this section, the present study was undertaken to assess the effectiveness of simulation based fire prevention bundle on fire preparedness and decision making skills among nurses working in hospitals.

Nursing implications

The findings of the study have implications for nursing service, nursing education, nursing administration and nursing research.

Recommendations

1. A similar study can be replicated with a control group.
2. A survey study can be conducted.
3. A similar study can be done on a larger sample.

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EFFECTIVENESS OF PLANNED HEALTH TEACHING ON KNOWLEDGE OF ADOLESCENT GIRLS REGARDING PUBERTAL CHANGES IN SELECTED ORPHANAGES

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INTRODUCTION

Puberty is the process of physical changes through which a child's body matures into an adult body capable of sexual reproduction. It is initiated by hormonal signals from the brain to the ovaries in a girl. Adolescent period is age group between 10–19 years and is characterized by rapid physical growth, psychological and behavioral changes.

Adolescent girls can show different reactions to the complex changes occurring during puberty. Girls should be properly guided about these changes, so that they can have a smooth transition to adolescence and their distress adolescent girls.

PROBLEM STATEMENT

“Effectiveness Of Planned Health Teaching On Knowledge Of Adolescent Girls Regarding Pubertal Changes In Selected Orphanages”

OBJECTIVES OF THE STUDY

1. To assess the knowledge on pubertal changes among adolescent girls
2. To assess the effectiveness of planned health teaching on pubertal changes among adolescent girls
3. To co-relate the knowledge with the selected demographic variables.

HYPOTHESIS

H0: There is no significant difference between pre-test and post-test knowledge scores of adolescent girl regarding pubertal changes after planned health teaching at 0.05 level of significance.

H1: There is a significant difference between pre-test and post-test knowledge scores of adolescent girls regarding pubertal changes after planned health teaching at 0.05 level of significance.

RESEARCH METHODOLOGY

Research design:

Pre-experimental one group pre-test post-test design

Population:

Adolescent girls of orphanages

Sampling Technique:

Simple Random Sampling Technique

Sample Size:

50 adolescent girls from orphanages

Tool:

Structured questionnaire for assessing the knowledge of adolescent girls regarding pubertal changes

Pre-Test (Day 1):

Assessment of knowledge by structured questionnaire

Day 1: planned health teaching to the adolescent girls Post-test (Day-7):

Assessment of knowledge by structured questionnaire

Data Analysis:

Descriptive and Inferential statistics

Findings and Conclusion

RESULTS

SECTION A

Findings related to demographic characteristics of participants:

1. Adolescent girls, in the age group of 11-12 years are 6(12%), 15(30%) in the age group of 13-14 years, 21(42%) in the age group of 15-16 years and 8(16%) were belonging to the age group of 17-18 years.
2. Almost 12(24%) of the adolescent girls who are studying in 7-8th class, 25(50%) are studying in class 9-10th and 13(26%) are studying in class 11-12th.
3. Majority of adolescent girls i.e 11(22%) having weight between 25-34 kg, 24(48%) had between 35-45 kg and 15(30%) had weight between 46-55 kg respectively.
4. Each 22(44%) of the adolescent girls had height between 141-150 cms and more than 150 cms, 2(4%) had height between 121-130 cms and 4(8%) had between 131-140 cms

SECTION B

ASSESSMENT OF PRE TEST AND POST TEST LEVEL OF KNOWLEDGE AMONG ADOLESCENT GIRLS REGARDING PUBERTAL CHANGES n= 50

Level of Knowledge score	Score Range	age Score	Level of knowledge score	
			Pre Test	Post Test
Poor	0-4	0-20%	6(12%)	0(0%)
Average	5-8	21-40%	41(82%)	0(0%)
Good	9-12	41-60%	3(6%)	5(10%)
Very Good	13-16	61-80%	0(0%)	39(78%)
Excellent	17-20	81-100%	0(0%)	6(12%)
Mean \pm SD			7.92 \pm 1.88	18.46 \pm 1.90
Range			3-11	15-22
Mean % Score			31.68 \pm 7.53	73.84 \pm 7.63

Table shows that

The frequency and percentage wise distribution of adolescent girls according to pre test and posttest level of knowledge score regarding pubertal changes. The levels of knowledge score were seen into 5 categories, poor, average, good, very good and excellent.

1. 6 (12%) of the adolescent girls in pre test had poor level of knowledge score, 41 (82%) in pretest had average, 3 (6%) in pretest had good level of knowledge score.
2. 5 (10%) in post test had good level of knowledge score, 39 (78%) in post test had very good and 6 (12%) in post test had excellent level of knowledge score.

Mean knowledge score of adolescent girls in pre test was 7.92 \pm 1.88 and in post test it was 18.46 \pm 1.90.

SECTION C

ANALYSIS OF EFFECTIVENESS OF PLANNED HEALTH TEACHING ON PUBERTAL CHANGES AMONG ADOLESCENT GIRLS IN SELECTED AREAS

Significance of difference between knowledge score in pre and post test of adolescent girls n=50

			Mean Difference	t-value	p-value
Pre Test	7.92	1.88	10.54±2.75	27.03	0.0001,S
Post Test	18.46	1.90			

*S- Significant

Table Depicts the overall mean pre test and post test knowledge scores of adolescent girls which reveals that post test mean knowledge score was higher 18.46 with SD of ± 1.90 when compared with mean pre test knowledge score which was 7.92 with SD of ± 1.88 .

The statistical Student's paired t test implies that the difference in the pre test and post test knowledge score among adolescent girls was found to be 27.03 which is statistically significant at 0.05% level of significance.

Hence it is statistically interpreted that planned health teaching on the level of knowledge score is ineffective. Thus H1 is accepted and H0 is rejected.

SECTION D

ASSOCIATION OF PRE TEST AND POST TEST KNOWLEDGE SCORE AMONG ADOLESCENT GIRLS FROM SELECTED AREA WITH SELECTED DEMOGRAPHIC VARIABLES.

One way ANNOVA test for association of pre-test knowledge of adolescent girls regarding pubertal changes with selected demographic variables

Demographic variables	F-value	p-value	Interpretation
Age	6.19	0.001	Significant
Education	5.27	0.009	Significant
Height	1.79	0.16	Non-Significant
Weight	3.22	0.049	Significant

Only one p-value is (greater than 0.05) and rest all the p-value is (less than 0.05). hence three demographic variable was found to have significant association with pre-test knowledge of the adolescent girls regarding pubertal changes.

One way ANNOVA test for association of post-test knowledge of adolescent girls regarding pubertal changes with selected demographic variables.

All the p-values are large (greater than 0.05) hence none of the demographic variable was found to have significant associated with post- test knowledge of the pubertal changes.

Demographic variables	F-value	p-value	Interpretation
Age	2.34	0.086	Non-Significant
Education	0.51	0.60	Non-Significant
Height	0.40	0.75	Non-Significant
Weight	0.26	0.76	Non-Significant

DISCUSSION

FINDINGS RELATED TO EFFECTIVENESS OF PLANNED HEALTH TEACHING ON PUBERTAL CHANGES AMONG ADOLESCENT GIRLS

LANUSHA, et.al (2015) Effectiveness of structured teaching programme on knowledge regarding pubertal changes among preadolescent girls. In methodology, Pre-experimental study was undertaken to assess the knowledge regarding pubertal changes among pre-adolescent girls. Study revealed that effectiveness of structured teaching programme on knowledge regarding pubertal changes among 60 pre-adolescent girls, in pretest, 43 had inadequate knowledge and 17 had moderately adequate knowledge. Whereas in posttest 34 had moderately adequate knowledge, 15 had inadequate knowledge and 11 had adequate knowledge. The study concluded as the structured teaching programme is found to be effective in knowledge regarding pubertal changes in pre-adolescent girls.

The study revealed that effectiveness of structured teaching programme on knowledge regarding pubertal changes among 60 pre-adolescent girls, in pretest, 43 had inadequate knowledge and 17 had moderately adequate knowledge. Whereas in posttest 34 had moderately adequate knowledge, 15 had inadequate knowledge and 11 had adequate knowledge.

The study concluded as the structured teaching programme is found to be effective in knowledge regarding pubertal changes in pre-adolescent girls.

Hence, in this study mean knowledge score of adolescent girls in pre-test was 7.92 ± 1.88 and in post-test it was 18.46 ± 1.90 . Hence it is statistically interpreted that planned health teaching on the level of knowledge score is effective. Thus H1 is accepted and H0 is rejected at 0.05 level of significance.

CONCLUSION:

The findings of the present study indicated that adolescent girls had inadequate knowledge regarding pubertal changes during pre test. But after Planned Health Teaching their knowledge score have increased in the post test, hence the Planned Health Teaching regarding pubertal changes is effective in improving knowledge.

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IMPACT OF SMARTPHONES ON NURSING STUDENTS

Ms. Mansi Bhosale

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INTRODUCTION

No one imagined that Covid-19 would turn our world upside down and would bring major changes to our lifestyle. It took a time for everyone to adapt to this new normal.

The impact of virus was so strong that online learning become a ubiquitous part of our growing world. This given a rise to impart education. As a result, education has changed dramatically, with distinctive rise of e-learning, whereby teaching is undertaken remotely on digital platforms and seamless online learning came into picture.

For students, online learning become an imminent trend in education. Digital learning has provided easy access to files and folders that can be organized and saved without physical damage; with one click student can access their notes; can store assignments without misplacing or spoiling them. Technology enabled learning is fun and interactive. More or less it is convenient for both teacher and students. Students got opportunity to explore new learning applications and platforms during the class, which helped them develop new skills, capabilities accelerating their growth trajectory.

On the other hands it is also associated with students over use of their mobile phone which leads to their decreasing academic performance. Mobile phone provides room for students to connect with outside world during class and thus, sometimes distract and disrupt their learning experience (Israelashvili, Kim and Bukobza, 2012)

“If you give people the ability to store information remotely, outside of their brain, they become more dependent on that which actually can have a negative effect on peoples memory, because they become too dependent on that external aid, they lose that skill of being able to remember things” – Dr. Kaufer.

Today there is need for quality investment in nursing profession, which begins with constructing strong pillar of nursing education. The quality and transformation for nursing professionals will be brought only when the nursing education is nurtured by various ways like using information technology, Innovative teaching learning techniques, use of EBP (Evidence based practice) and skill enhancement with minimal negative impact of the same.

That’s why researcher felt the need to do this study.

PROBLEM STATEMENT

“A study to assess impact of smartphone on performance of nursing students of selected institution in post Covid-19 pandemic period.”

OBJECTIVES

- To assess frequency of smartphone usage.
- To identify impact of smartphone usage on sleep, behavior and lifestyle.
- To assess the impact of smartphone usage on knowledge and skills of nursing students.
- To assess the opinion of student nurse regarding smartphone usage in post pandemic period.

HYPOTHESIS

H1= There will be significant changes in the sleep, behavioral and lifestyle among student using the smart phone.

H2= There will be significant changes in the knowledge and skill among student using the smart phone.

RESEARCH APPROCH

This study is based on qualitative descriptive approach.

RESEARCH DESIGN

Survey research design.

POPULATION

In this study population comprises of nursing students of selected nursing institution.

SAMPLE

In this study sample consist of student nursing student who fulfil the sampling criteria.

SAMPLE SIZE

The sample for present study was 214 nursing students.

CRITERIA FOR SAMPLE SELECTION.

According to Polit and Hungler “Eligibility criteria are the characteristics that delimits the population of interest”.

INCLUSION CRITERIA.

1. Students studying nursing in selected institutions.
2. Student nurse having smart phones with internet access.
3. Student nurse present at the time of data collection.
4. Student nurse willing to participate in the study.

EXCLUSION CRITERIA.

1. Students from other education field.
2. Student nurse not having smartphone with assess.
3. Student nurse not willing to participate.

TOOLS AND TECHNIQUES

1. Demographic profile – Questionnaire.
2. behavioural pattern assessment – Likert scale
3. sleeping pattern assessment - Checklist
4. skill and knowledge assessment – Likert scale
5. Student’s opinion – Likert scale

PILOT STUDY

Pilot study was conducted as per laid down criteria on 30 nursing students of TYBSC, K.J. Somaiya college of nursing.

30 students were provided with google form which was circulated on social media and survey was conducted to assess the impact of smartphone usage.

MAIN STUDY

This was a survey conducted among nursing student in K.J. Somaiya College and school of nursing. Using probability convenient sampling 214 nursing student was undergone survey. Data collection is done through google form which is send to subjects through social media application.

During data collection the researcher explained participants regarding purpose of the study and how it would be beneficial for them. Verbal consent was taken from each participant and also, from their class teachers (if the subject is studying in K. J. Somaiya school and college of nursing).

DATA ANALYSIS

Data was analysed using Chi Square method. MS EXCEL is used to find association of demographic variables with compassion fatigue.

FINDINGS

SECTION 1: This section deals with demographic details of subjects under the study.

- 1) Maximum students 162(75.7%) students are female.
- 2) Maximum student 196(90.7%) student study in K. J. Somaiya College.
- 3) Maximum students 42(19.6%) were from 3rd year BSc nursing.
- 4) Maximum 80(37.4%)students use Oppo/Vivo/Realme smartphones.
- 5) Maximum 111(51.9%) students have been using their smartphones for less than 2 years.
- 6) The maximum 162 (75.7%) students spend less than 1 hour on calls.
- 7) Maximum student 107(50%) spend less than 1hr on hearing music
- 8) Maximum students 120(56.1%) not uses mobile to play games.
- 9) Maximum students 85(39.7%) spend 1 to 3 hours using internet.

SECTION 2: This section deals with the overall impact of smartphone on Behavior pattern of nursing student (post pandemic).

1. Maximum students 88(41.1%) feel panic when there is impaired network.
2. Maximum students 63(29.4%) spend most of the time using smartphone.
3. Maximum students 90(42.1%) think smartphone should be used more for educational purpose.
4. Maximum number of students 64(29.9%) disagree that they become frustrated if smartphone is not around there.
5. Maximum number of students 75(35%) disagree that they feel insecure when parents check their smartphone.
6. Maximum number of students 70(32.7%) disagree that they feel alone when they don't have their smartphone.
7. Maximum number of students 68(31.8%) agree that they feel depressed when their smartphone damage or not working.
8. Maximum number of students 68(31.8%) disagree that they unconsciously check their smartphone.
9. Maximum number of students 87(40.7%) disagree that they use their smartphone in between lecture.
10. Maximum number of students 59(27.6%) disagree that they feel difficult to live without smartphone.
11. Maximum number of students 59(27.6%) equally agree and disagree that smartphone is the easiest way to avoid people.
12. Maximum number of students 63(29.4%) disagree that smartphone communication is more comfortable than face to face communication.
13. Maximum number of students 84(39.3%) disagree that they like smartphone more than human company.

14. Maximum number of students 97(45.3%) strongly disagree that they prefer smartphone over spending time with family.

15. Maximum number of students 83(38.8%) have neutral opinion that they isolate themselves to use smartphone without disturbance.

SECTION 3: This section deals with the comparison of smartphone impact on duration of sleep, quality of sleep, continuity of sleep.

1. Maximum number of students 186 (86.9%) get ideal sleep of 6-7 hours daily.

2. Maximum number of students that is 159 (74.3%) use smartphone at least 1 hour before sleeping.

3. Maximum number of students 110(48.6%) feel smartphone has reduced their sleeping time.

4. Maximum number of students 174(81.3%) are able to get good quality uninterrupted sleep at night.

5. Maximum number of students 138(64.5%) do not use smartphone when they are sleeping.

6. Maximum number of students 118 (55.1%) disagree that they get enough sleep even after use smartphone late night.

7. Maximum number of students 126 (58.9%) feel sleepy the next day after using smartphone late night.

8. Maximum number of students 112 (52.3%) do not experience health issue like (headache, acidity, indigestion, drowsiness, eye irritation) late morning after using smartphone late night.

9. Maximum number of students 132 (61.7%) do not usually get up from sleep in between during at night time.

10. Maximum number of students 122 (57%) do not check smartphone when they are wake up at midnight and morning.

SECTION 4: This section deals with impact of smartphone use on lifestyle of nursing students (post pandemic)

1. The maximum 187(86.9%) student's get ideal attention on personal hygiene is increased whereas remaining (13.1%) student's attention is decreased post pandemic.

2. The maximum 178(83.1%) student's time spent on physical exercise has been increased whereas remaining 36(16.9%) student's time to be spent on physical exercise has been decreased post pandemic.

3. The maximum 130(60.7%) student's social interaction has been increased whereas remaining 84(39.3%) student's social interaction has been decreased post pandemic.

SECTION 5: This section deals with impact of smartphone use on knowledge and skills of nursing student (post pandemic)

1. The maximum 202(94.4.9%) student attendance has been improved whereas remaining 12(5.6%) student feels that their attendance has not been improved.

2. The maximum 188(87.8%) student feels that their knowledge has been improved regarding various technology in nursing education whereas remaining 26(12.2%) feels their knowledge has not improved.

3. The maximum 213(99.5%) student were updated with content though they missed the classes whereas remaining 01(0.5%) were not updated.

4. The maximum 209(97.7%) student feels that learning resource were easily available whereas remaining 05(2.3%) students doesn't feel the same.

5. The maximum 182(85.0%) student feels that smartphone use has increased their interest in learning whereas remaining 32(15%) doesn't feel the same.
6. The maximum 211(98.6%) students feels that direct patient exposure was affected whereas remaining 3(1.4%) doesn't feel the same.
7. The maximum 209(97.7%) students feels that they got delinked with comprehensive care whereas remaining 5(2.3%) students doesn't feel the same.
8. The maximum 201(93.9%) students feels that OSCE/ OSPE/ Simulations helped them to bridge nursing competency whereas remaining 13(6.1%) don't feel the same.
9. The maximum 193(90.2%) students feels that their paced skill learning has been enhanced whereas remaining 21(9.8%) doesn't feel the same.
10. The maximum 206(96.3%) students feels that value added skills and knowledge based program were made easily available whereas 8(3.7%) doesn't feels the same.

SECTION 6: This section deals with association between demographic variable and behavioral pattern.

1. As the calculated chi square value is 7.99 which is less than tabulated value at df 6 and 0.05 significance (12.59) so the research hypothesis is accepted and there is association between demographic (duration of usage) and behavioral pattern.
2. As the calculated chi square value is 9.84 which is less than tabulated value at df 8 and 0.05 significance (15.51) so the research hypothesis is accepted and there is association between demographic (duration spent on music) and behavioral pattern.
3. As the calculated chi square value is 2.63 which is less than tabulated value at df 4 and 0.05 significance (9.49) so the research hypothesis is accepted and there is association between demographic (duration spent on call) and behavioral pattern.
4. As the calculated chi square value is 12.19 which is less than tabulated value at df 8 and 0.05 significance (12.59) so the research hypothesis is accepted and there is association between demographic (duration spent on playing games) and behavioral pattern.

SECTION 7: This section deals with association between demographic data and sleeping pattern.

1. As the calculated chi square value is 30.75 which is less than tabulated value at df 3 and 0.05 significance (7.82) so the research hypothesis is accepted and there is association between demographic (duration of usage) and sleeping pattern.
2. As the calculated chi square value is 9.06 which is less than tabulated value at df 4 and 0.05 significance (9.49) so the research hypothesis is accepted and there is association between demographic (duration spent on music) and sleeping pattern.
3. As the calculated chi square value is 0.64 which is less than tabulated value at df 4 and 0.05 significance (9.49) so the research hypothesis is accepted and there is association between demographic (duration spent on call) and sleeping pattern.
4. As the calculated chi square value is 10.67 which is greater than tabulated value at df 3 and 0.05 significance (7.82) so the research hypothesis is not accepted and there is no association between demographic (duration spent on playing games) and sleeping pattern.
5. As the calculated chi square value is 6.59 which is less than tabulated value at df 4 and 0.05 significance (9.49) so the research hypothesis is accepted and there is association between demographic (duration spent on internet) and sleeping pattern.

6. As the calculated chi square value is 5.72 which is less than tabulated value at df 8 and 0.05 significance (15.51) so the research hypothesis is accepted and there is association between demographic (duration spent on internet) and behavioral pattern.

SECTION 8: This section deals with the analysis of opinion of students under the study

1. Maximum number of students 68(31.8%) agree and disagree that over use of smartphone has caused negative effect on their academics.
2. Maximum number of students 54(25.2%) agree and disagree that they are addicted to smartphone.
3. Maximum number of students 50(23.4%) have neutral that smartphone usage various physical problems.
4. Maximum number of students 62(29%) agree that smartphone made them introvert and reduce social interaction.
5. Maximum number of students 64(29.9%) have neutral opinion that smartphone had badly influence sleeping pattern.
6. Maximum number of students 72(33.6%) have disagree that mobile phone made behavioral changes in them.

SUMMARY

Hence it is observed that there is a significant effect of smartphone usage on sleeping, behaviour pattern and lifestyle of nursing student. There is an association between duration of usage; duration spent on calls, playing games, internet on sleeping and behaviour pattern of student.

NURSING SERVICE

Student nurses today are exposed to new technologies and devices which has made their work easier. However, everything has its pros and cons, so many student nurses may have difficulty in concentration and face many health issues which decreases their working ability in clinicals.

NURSING EDUCATION

Nursing students of various institute face difficulty in concentration and decrease in attention span which decreases their academic performance. Smartphones had also proved to be very useful to nursing students to get up to date knowledge when used it wisely. There is a correlation between nursing education and professionalism. Therefore, quality and transformation will be brought in nurses only when nursing education is nurtured with such technologies.

NURSING ADMINISTRATION

The nursing administration should take part in making policy, development of protocols and orders regarding use of smartphones in nursing colleges. Develop policy to implement rules regarding use of smartphones in clinicals and in nursing colleges.

NURSING RESEARCH

The study helps the nurse researcher to understand effect of smartphone on nursing students sleep, behavior and lifestyle. It also helped the nurse researcher to understand the effect of smartphone on health and academic performance. It also helped researcher to understand impact of smartphone use on knowledge and skills of students. Other researcher may utilize the suggestions and recommendation for conducting further study.

RECOMMENDATIONS:

On the basis of the findings of the study, following recommendations are made:

- 1) A similar study can be replicated on a larger subject to generalize the findings.
- 2) Similar study can be done on nomophobia..
- 3) Upgraded technologies can be used to improve teaching learning process.

AN EVALUATORY STUDY TO ASSESS THE EFFECTIVENESS OF SELF INSTRUCTIONAL MODULE ON KNOWLEDGE AND ATTITUDE REGARDING SELECTED DISASTER PREPAREDNESS AMONG SCHOOL TEACHERS OF SELECTED SCHOOLS IN URBAN COMMUNITY

Navneet Jones

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ABSTRACT

Disasters have not only challenged the government and other stakeholders in providing access to education but also endangered the lives of children and those engaged in the pursuit of education. Given the fact that children are expected to spend majority of their time at school, safe schools attain very high importance with a view to ensuring their safety and wellbeing. School teachers must be aware of disasters and its consequences to tackle the disasters at school. **Aim:** The overall objective of the study was to assess the effectiveness of self-instructional module on knowledge and attitude regarding selected disaster preparedness among school teachers of selected schools in urban community and to find out the association between pre-test knowledge with selected demographic variables. **Methods and materials:** The study involved 60 school teachers of selected schools in urban community. The pre experimental study, one group pre test and post test design with non-probability convenient sampling technique was selected. The knowledge was assessed by semi structured questionnaire and attitude was assessed by 5 points modified Likert scale before and after self-instructional module. **Results:** The study revealed that there is a high percentage of teachers who improved their knowledge regarding selected disaster preparedness. Moreover, their attitude towards disaster preparedness was also significantly improved using self-instructional module. However, the association of demographic variables with knowledge scores of the samples before self-instructional module were found to be non-significant. **Conclusion:** The self-instructional module was an effective tool to increase the knowledge and improve the attitude of school teachers regarding selected disaster preparedness.

Keyword: Disaster preparedness, Disaster, self-instructional module, effectiveness, knowledge and attitude, school teachers.

“Preparation through education is less costly than learning through tragedy.”

-Max Mayfield, Director National Hurricane Center

Introduction:

Among all public facilities, children in schools are the most vulnerable during disasters. A large number of schools operate in congested urban centers and are exposed to various hazards. Disasters have not only challenged the government and other stakeholders in providing access to education but also endangered the lives of children and those engaged in the pursuit of education. Many studies like Joshi SG 2014 have been reviewed to assess the knowledge of school teachers and it was found that there was limited knowledge among school teachers regarding disaster preparedness.^{1,2}

Background and Need of study

According to a recent audit conducted in all schools by the Brihanmumbai Municipal Corporation in August 2019, revealed that nearly 600 city schools not completely fire compliant and some 312 schools including civic schools, several private schools, both aided and unaided are unsafe.³

In April, 2018, a fire broke out in the basement of High School at Brahmand, in Thane, Maharashtra. According to the chief fire officer, Thane Municipal Corporation, the fire was huge and occurred because of an electrical spark in the store room in the school basement the fire was doused within 25 to 30 minutes. No casualties were reported and around 2,000 students including the staff were safely evacuated.⁴

As children are the citizens of future India, it is of vital importance that their safety and security in the school environment, are taken care of, where they spend majority of their time. As knowledge influences good practice and good practice saves lives, so it is important that the school teachers should be made aware of various aspects of the disaster and be capable of immediate response to the disasters.

OBJECTIVES OF THE STUDY

The overall objective of the study was to assess the effectiveness of self-instructional module on knowledge and attitude regarding selected disaster preparedness among school teachers of selected schools in urban community and to find out the association with selected demographic variables.

HYPOTHESIS:**Primary hypothesis**

H₀₁: There will be no statistically significant difference between pre test and post test knowledge and attitude regarding selected disaster preparedness among school teachers.

H₁: There will be statistically significant difference between pretest and posttest knowledge and attitude regarding selected disaster preparedness among school teachers

ETHICAL CONSIDERATIONS :

The proposal for the study was approved by the Institutional Ethics Committee. The ethical aspect of the research was maintained throughout the data collection. After a pilot study with 6 samples, the main study was conducted with 60 faculty members from two urban schools. Sample was collected using non-probability convenience sampling based on the inclusion criteria.

CONCEPTUAL FRAMEWORK:

Conceptual framework for this study was based on “Wiedenbach’s helping arts of clinical nursing theory” adopted by Ernestine Wiedenbach in 1964, which aims to assess the effectiveness of the self instructional module regarding selected disaster preparedness among school teachers in selected schools of urban community.⁵ The conceptualization of nursing practice according to the theory has three components which are as follows.

1. Identification of the patients need to help
2. Ministration of needed help
3. Validation of action taken to meet the needed help.

REVIEW OF LITERATURE

1. A study was conducted a Study on “Disaster Prevention Literacy among School Administrators and Teachers. The knowledge, attitude, & skills regarding disaster Prevention Literacy among School administrators and teachers were studied. Total 247 participants

completed the online survey in which 149 were teachers. The results revealed that participants were weak on disaster knowledge relative to preparedness knowledge and response knowledge.(Chung S C et al)⁶

2. A study was conducted on “Awareness of Disaster Management among Teachers of Higher Education”. The study was done with the find the difference in the Disaster Management awareness pattern between the male and female teachers of higher education. The sample comprised of 143 University/College teachers (77 males and 66 females) from Tamil Nadu and other states and were selected by Convenience sampling method. The study concluded that knowledge about disasters and Disaster management among teachers has to be enhanced.(R.Vijaya.)⁷

MATERIALS AND METHODS :

Research Design

The research design selected for this study was pre-experimental one group pre-test post- test design.This design provided a comparison between a group of subjects before and after the experimental treatment (Self-instructional module).

Independent variable:

The independent variable was self-instructional module on knowledge and attitude regarding selected disaster preparedness among school teachers.

Dependent variable:

The dependent variable was the knowledge and attitude regarding selected disaster preparedness among school teachers.

Setting of the study

This study was conducted in selected schools of urban areas.

Target population

The teachers of selected schools in urban community were the target population in this study.

Accessible population

The accessible population was school teachers of pre -primary, primary and secondary in selected schools of urban community and who met the inclusion criteria and those who were available at the time of the study.

Sample size :

The sample size consisted of 60 school teachers of preprimary, primary and secondary in selected schools of urban community who fulfilled the inclusion criteria.

Sampling technique:

Non probability convenient sampling technique was adapted for the selection of samples in this study. The samples were selected as per the availability and criteria laid down for the sample selection.

Materials and validity of the tool:

The tool consisted of questionnaire and a self-instructional module.

The questionnaire consisted of :

- I. Demographic variable
- II. Semi-structured knowledge questionnaire to assess knowledge
- III. Attitude scale (modified form of five point Likert scale)

Self- instructional module on knowledge and attitude and practices regarding selected disaster preparedness

Reliability:

The pilot study was conducted for a week in a selected school in an urban community. The written permission to conduct the study was obtained from Principal of respected school. The reliability was tested on 6 samples by test-retest method during pilot study and the Coefficient of Correlation was calculated by using Cron Bach's alpha formula. The reliability of tool was 0.963 which denoted excellent acceptance of the tool.

RESULTS AND FINDINGS OF THE STUDY**Demographic data**

- According to age the maximum 36.7 % of the samples (22) were from the age group of 25-35 years, the minimum 10 % of the samples (6) were from 20-25 years group. The age group 35-45 years were 31.7% and age group 45 years or more were 21.7 %.
- According to gender the Female teachers are 80 % and Male teachers are 20 % of the total samples.
- Samples distribution according to educational qualification showed that most of school teachers were either post graduate (50 %) or graduate (41.7%). It also showed that only 4 (6.7%) teachers were diploma holders and a single doctorate holder.
- Distribution according to teaching experience showed that 61.7 % teachers (37) had teaching experience of more than 5 years . 10 % (6) of teachers had more than 15 years and 28.3 % (17) had less than 5 years of teaching experience.
- Distribution according to source of information related to disaster management showed that 50 % (30) teachers had Internet as their main source of information for disaster management. About 20% (12) and 16.7% (10) teachers had television and education department respectively as their source of information, followed by newspaper 13.3% (8).
- Samples distribution according to their participation in disaster training in the last 3 years showed that no teacher participated in disaster training programmes in the last 3 years.

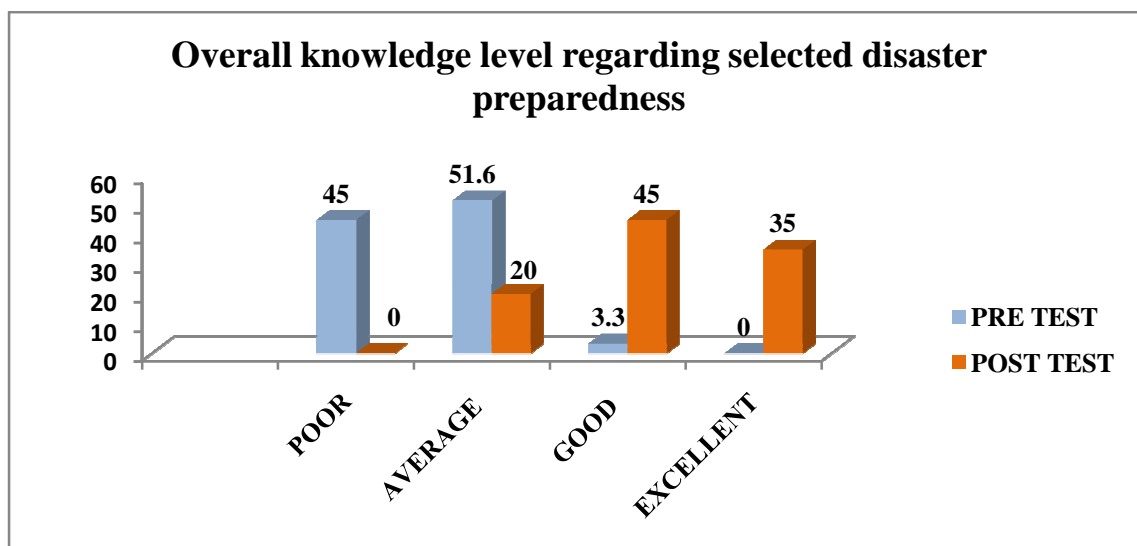
Findings of pre and post-test knowledge and attitude regarding selected disaster preparedness among school teachers before and after self instructional module

Figure 1 : Pre-test and Post Test overall Knowledge level regarding selected disaster preparedness
Table 1 :Effect of self instructional module on overall knowledge regarding selected disaster preparedness among school teachers.

***Statistically Significant at 5% level, P<0.05.**

Knowledge	No. of questions	Max score	Pre test Mean ± SD	Post test Mean ± SD	Mean Difference	paired 't' test	P- value	Significance at 5% level
Overall	25	25	10.82	18.95	8.08	14.671*	<0.001	Yes

Figure 2 :Pre-test and Post Test overall Attitude level regarding selected disaster preparedness



Table 2 Effect of self instructional module on overall attitude regarding selected disaster preparedness among school teachers.

***Statistically Significant at 5% level, P<0.05.**

Attitude	N	Mean score	Standard deviation	Median	paired 't' test	P- value	Significance at 5% level
Pre test	60	38.95	4.855	38	2.130*	<0.001	Yes
Post test	60	40.2	4.270	40			
Mean score difference		1.25					

Table 1 and 2 indicated that there was statistically significant difference in the knowledge and attitude regarding selected disaster preparedness among school teachers before and after the administration of self instructional module. Hence the null hypothesis (H₀) was rejected and research hypothesis (H₁) was accepted. The difference in mean score showed improvement in knowledge and attitude score. Thus the knowledge and attitude of school teachers significantly improved in post-test.

Association of knowledge and attitude regarding selected disaster preparedness with selected demographic variables.

The calculated chi-square value was compared with the tabulated chi-square value at 0.05 level of significance by referring chi square table. The calculated value showed no association of

knowledge and attitude with selected demographic variables like Age, Gender, Educational qualification, Teaching experience, Source of information related to disaster management, participation in disaster training programmes.

IMPLICATIONS OF THE STUDY:

Nursing Administration:

The study can be used by community health nurse administrators as basis for educating nurses regarding their role in educating the school teachers regarding selected disaster preparedness.

Nursing Services:

Nursing services includes preventive, promotive, curative and rehabilitative services. The nurses working in the hospital and community can provide valuable guidance to the school teachers and help them to prevent disasters, as prevention is always better than cure.

Nursing Education:

The nursing students must be encouraged to actively participate in educating about the disaster preparedness by using appropriate disaster drills and audio visual aids with appropriate teaching methods. The study can be used as an example for giving importance to health education regarding disaster preparedness as it can save lives and limit the damage caused by disasters .

Nursing Research:

The research also brings about the fact that more studies need to be done at different settings which is culturally acceptable with better teaching strategies of education. The study and tool used contributes to the body of knowledge of nursing. The suggestions and recommendations can be utilized by other researcher conducting further study in the same field.

RECOMMENDATIONS:

On the basis of the present study the following recommendations are made:

1. The same study can be conducted on a large sample to generalize the results
2. A descriptive study can be done to assess the school safety and security, school building, grounds, in which fire extinguishers, unsafe parking area, etc., should be assessed, safety index should be determined for each school
3. Similar study can be conducted among school students, college students, and general public.
4. Similar study can be undertaken as comparative study between rural and urban teachers

CONCLUSION:

The study showed that there was an increase in the knowledge and development of favorable attitude among school teachers regarding selected disaster preparedness of selected schools in urban community after the administration of self instructional module. This changed knowledge and attitude will encourage them to implement the same for the safety of the students and the society.

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A STUDY FOR NURSES ON EFFECTIVENESS OF AWARENESS PROGRAM ON KNOWLEDGE AND ATTITUDE REGARDING LEGAL ASPECTS IN PSYCHIATRY

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A study to assess the effect of awareness program on knowledge and attitude regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units of urban areas.

OBJECTIVES

1. To assess the existing knowledge and attitude of nurses regarding selected legal aspects in psychiatric care
2. To evaluate the effectiveness of awareness program on knowledge and attitude of nurses regarding selected legal aspects in psychiatric care.
3. To identify association between selected variables with the knowledge and attitude of nurses regarding selected legal aspects in psychiatric care.

INTRODUCTION

“You must be the change you want to see in the world.”–Mahatma Gandhi

Nurse must learn to value, respect, and seek out knowledge about laws, legislation and the legal processes that regulate, impede and facilitate professional nursing practice. By being aware of such standards, staying informed about new changing legislation that affects clinical practice and understanding proposed and past legislation affecting mental health care, psychiatric mental-health nurses can provide quality of care that safeguards the rights and safety of clients. Furthermore, such behavior can only improve the influence of nurses as peers within the inter disciplinary health care team.¹²

Background of the study: Knowledge of the legal boundaries governing psychiatric nursing practice is necessary to protect the public, the patient and the nurse. The practice of psychiatric nursing is influenced by law, particularly in its concern for the rights of patients and the quality of care they receive.¹³

Need of the study:

The legal issues in psychiatric mental health nursing includes aspects related to individuals privacy, confidentiality of client’s records and communications, informed consent, restrains and seclusion, commitment issues, nursing liability, malpractice and negligence. Nurses must understand the scope of practice that is protected by their license, and should seek assistance from legal counsel if they are unsure about the proper interpretation of nurse practice act.¹⁶ About 2-5% of India’s population suffers some form of mental or behavioral disorder. Around 1% has a serious form of mental disorder requiring urgent care at any point of time. No less than 10-15% of those attending general health facilities have a common mental disorder.

VARIABLES

Independent variable: awareness program on selected legal aspects in psychiatric care

Dependent variable: the knowledge and attitude regarding selected legal aspects

Demographic variables: age, gender, qualification, clinical experience in years, and previous source of information.

HYPOTHESES: In the context of this study the hypotheses will be-

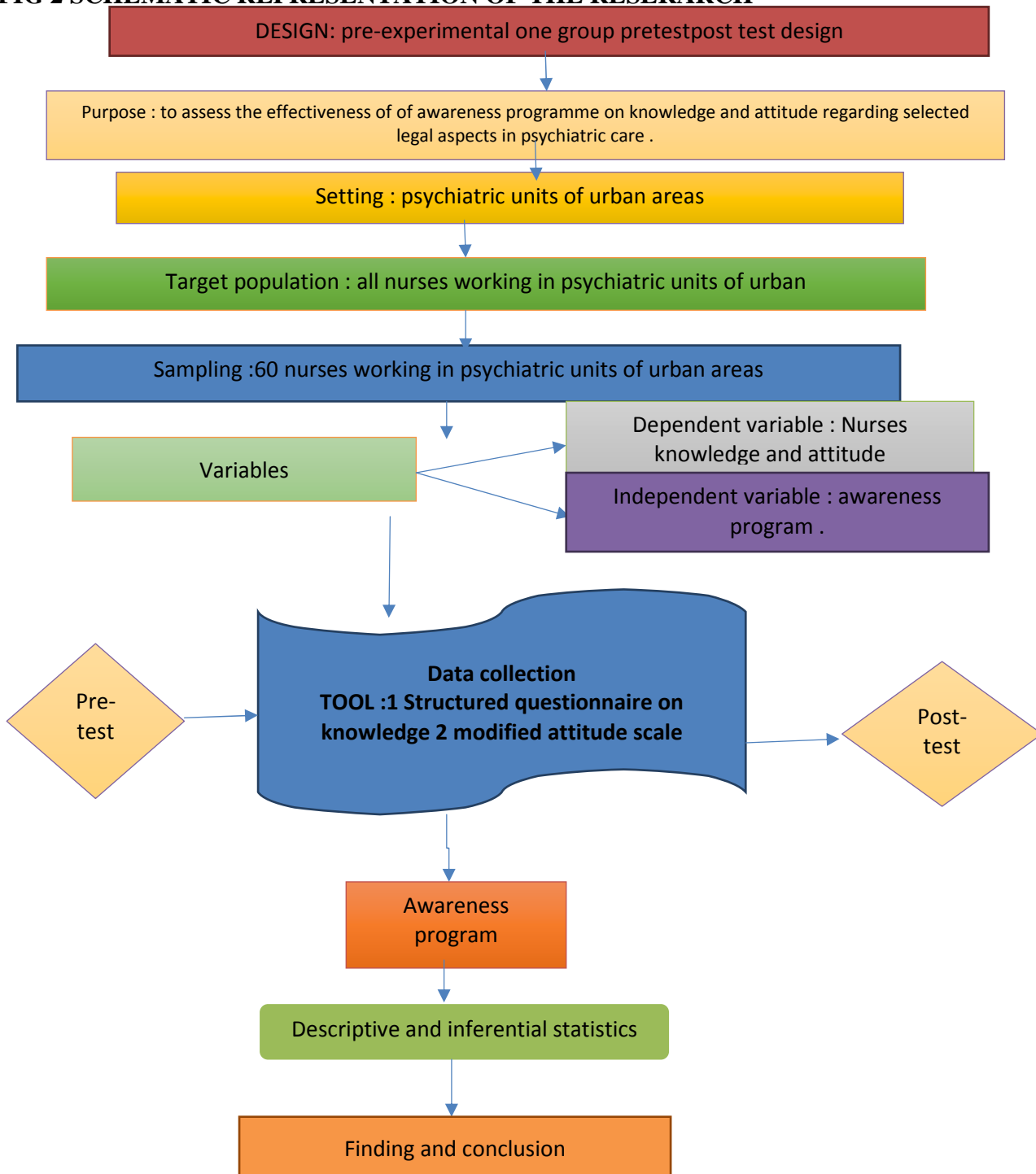
1.Ho (Null Hypothesis)-there will be no significant effect of awareness program on the knowledge and attitude of nurses regarding selected legal aspects in psychiatry.

2.H₁ (Research Hypothesis)-There will be a significant effect of awareness program on the knowledge and attitude regarding selected legal aspects in psychiatry.

CONCEPTUAL FRAMEWORK - The conceptual framework selected for this study is based on general system theory.

RESEARCH METHODOLOGY

FIG 2 SCHEMATIC REPRESENTATION OF THE RESERARCH



RESEARCH APPROACH

A quantitative approach was considered most suitable for the study

RESEARCH DESIGN

Pre-test	Treatment	Post test
Day 1	Day 1	After Day 7
O1	X	O2

Keys: O1- Pre-test knowledge And Attitude score

O2- Post-test knowledge And Attitude score

X- Treatment variable (awareness program)

In present study One Group Pre-test Post-test Pre-Experimental Research Design was used to assess effect of awareness program on the knowledge of 60 nurses selected by non probability convenient sampling

Variables -

1.dependent variables-is existing knowledge And Attitude of Nurses

2.Independent variables-, independent variable is awareness programme

3. DEMOGRAPHIC VARIABLES:age, gender, qualification, clinical experience in years, experience in psychiatric units, and previous source of information.

SETTING OF THE RESEARCH STUDY - Psychiatric units of selected hospitals in urban areas.

POPULATION - Nurses working in Psychiatric units of selected hospitals in urban areas.

SAMPLE - Nurses working in Psychiatric units of selected hospitals in urban areas. those had fulfilled the designated criteria.

SAMPLING TECHNIQUE - non probability convenient sampling was used

SAMPLE SIZE - 60Nurses working in Psychiatric units of selected hospitals in urban areas.”

DEVELOPMENT AND DESCRIPTION OF THE TOOL

The tool used for research study was structured questionnaire

Description of the tool

The structured questionnaire consisted of 3 sections covering the following areas.

Section A

This section consists of six items seeking information on demographic data which includes age, gender, qualification, clinical experience in years, experience in psychiatric units and previous source of information.

Section B

Structured questionnaire was used to assess the knowledge of selected legal aspects in psychiatric care in following 6 Parts

1.Part-1 :Concept legal aspects in psychiatric care

2.Part-2 :Various admission procedures in psychiatric units

3.Part-3:Various discharge procedures in psychiatric units

4.Part-4:Rights of mentally ill client,

The total number of questions was 20.

Section C

Modified attitude (Likert) 5 point scale on selected legal aspects in psychiatric care were used. A total number of statements were 22.

DEVELOPMENT OF AWARENESS PROGRAMME-

The content of awareness programme includes information about-

- Admission and discharge procedure,
- Rights of mentally ill
- Role of nurses in Legal Psychiatry.

RELIABILITY TESTING OF THE TOOL

The reliability of the knowledge tool was determined split half Method of Reliability, the tool was administered to 6 samples. This was done to rule out any bias or any confusion with the questions, which would be elicited after the actual administration of questionnaire. **The coefficient of correlation was calculated by Karl Pearson formula of product moment correlation coefficient.**

RESULT OF PILOT STUDY

The result of pilot study revealed that 't' value was found to be 2.65 which is more than table value. Post and Pre test is statistically highly significant at 5% level i.e., $P < 0.05$ based on assessment of the knowledge and attitude regarding selected legal aspects in psychiatric care among Nurses working in psychiatric unit.

DATA COLLECTION PROCESS

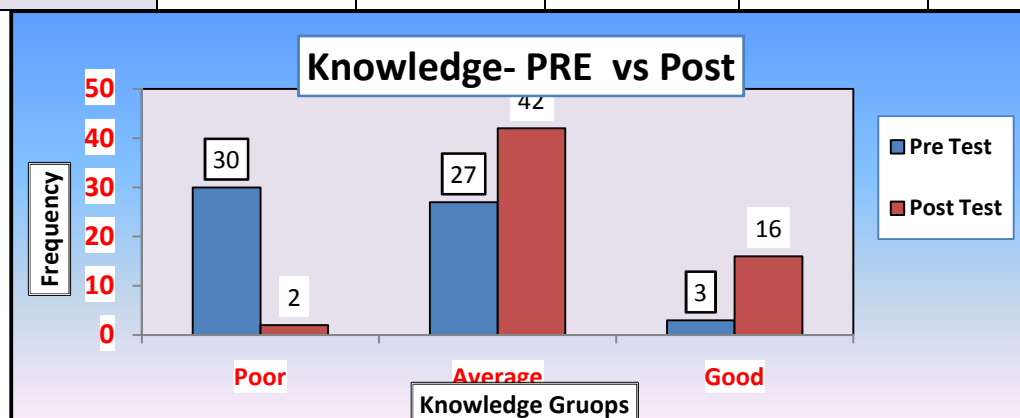
Researcher has done the data collection in following way.

1. Procured written permission from the authority.
2. The 60 samples were selected for the study.
3. Informed written consent was obtained from each sample.
4. Responses were collected from the samples by administering structured questionnaire (pre-test).
5. Planned teaching was given to the samples.
6. After 7 days responses were collected from the same samples (Post test)
7. Following data collection, analysis and interpretation was done.

RESULTS

General assessments of Knowledge regarding Legal Aspects in Psychiatric Care

Variable	Groups	Pre Test		Post Test		
		Frequency	Percentage	Frequency	Percentage	
Knowledge	Poor	below 50%	30	50.00	2	3.33
	Average	51-75 %	27	45.00	42	70.00
	Good	above 75%	3	5.00	16	26.67



In pretest assessment revealed that, level of knowledge regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units, 50% of nurses had poor knowledge,

45% average knowledge, 5% had good knowledge. In post test assessment revealed that, level of knowledge, 70% of the nurses working in psychiatric units had average knowledge and 26.67% had good knowledge, 3.33% nurses had poor.

General assessments of attitude regarding Legal Aspects

Attitude	Variable	Groups	Pre Test		Post Test	
			Frequency	Percentage	Frequency	Percentage
	Negative	22-66	22	36.67	1	1.67
	Positive	67-110	38	63.33	59	98.33

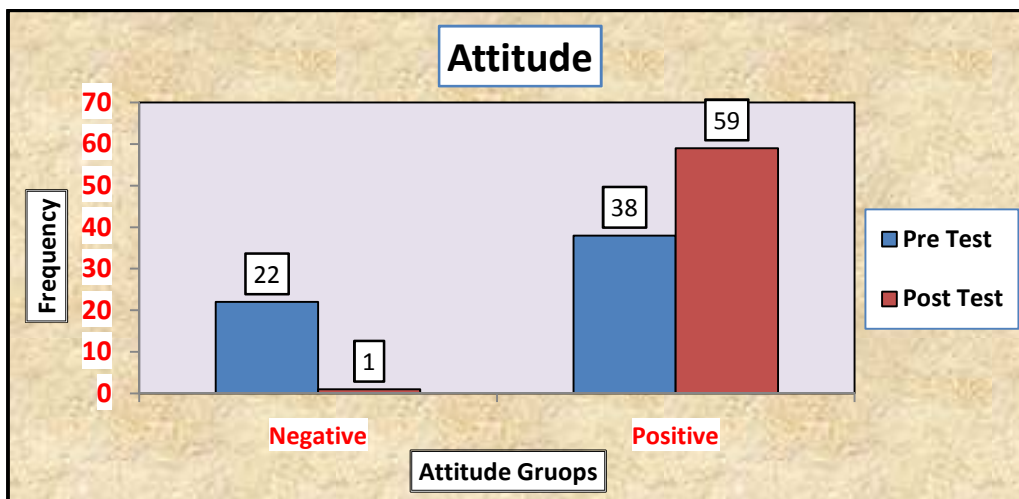


Fig No-12: General assessments of attitude regarding selected Legal Aspects

In pretest assessment revealed that, level of attitude regarding selected legal aspects in psychiatric care, 63.33% had positive attitude and 36.67% of nurses had negative attitude.

In posttest assessment revealed that, level of attitude, 98.33% had positive attitude and 1.67% of nurses had negative attitude, regarding selected legal aspects in psychiatric care.

Comparison of the Knowledge regarding Selected Legal Aspects in Psychiatric Care (Paired t test)

Knowledge	N	Mean	SD	t value	p value
Pre test	60	10.56	3.01	10.52	0.000
Post test	60	13.71	2.23		

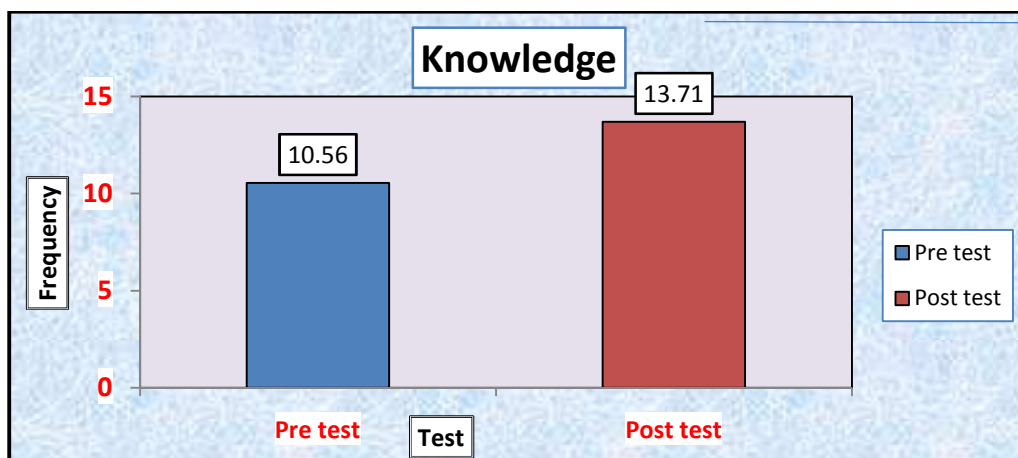


Figure 13: Comparison of the Knowledge regarding Selected Legal Aspects

The comparisons of the pretest and posttest means of the knowledge regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units of urban areas were done

by the **paired t test**. The pretest average score was **10.56** with standard deviation of **3.01**. The posttest average score was **13.71** with standard deviation of **2.23**. The test statistics value of the paired t test was **10.52** with p value 0.00. Shows that, awareness programme to improve knowledge regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units was effective.

Comparison of the attitude regarding Selected Legal Aspects in Psychiatric Care (Paired t test)

Attitude	N	Mean	SD	t value	p value
Pre test	60	69.72	8.69	12.7	0.000
Post test	60	82.58	6.03		

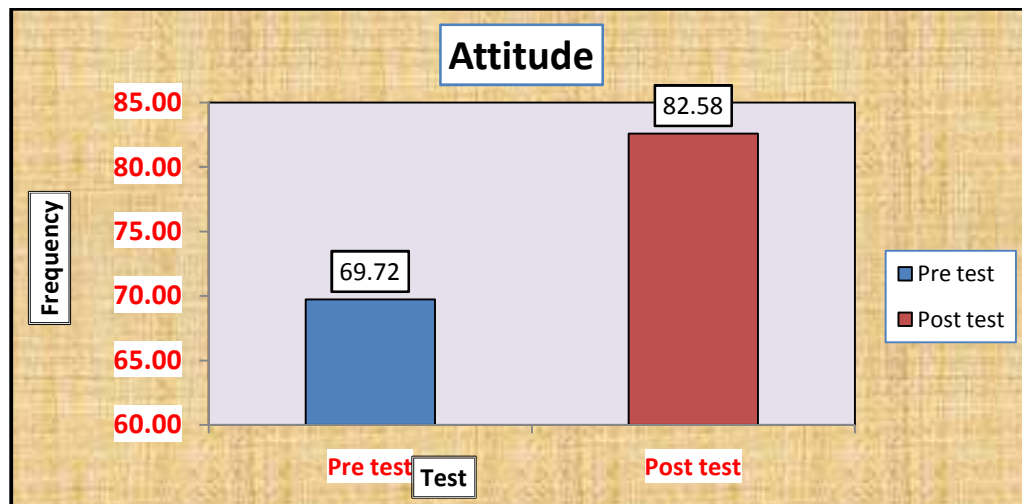


Figure 14: Comparison of the attitude regarding Selected Legal Aspects

The comparisons of the pretest and posttest means of the attitude regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units of urban areas were done by the paired t test. The pretest average score was 69.72 with standard deviation of 8.69. The posttest average score was 82.58 with standard deviation of 6.03. The test statistics value of the paired t test was 12.7 with p value 0.00.

Shows that, awareness programme to improve attitude regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units was effective.

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Shows that, **awareness programme to improve attitude regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units was effective.**

ASSOCIATION OF LEVEL OF KNOWLEDGE WITH DEMOGRAPHIC VARIABLES

The ANOVA test was used to see the association between the demographic variables with the pretest level of Knowledge. The test was conducted at 5% level of significance, assuming the null Hypothesis, that there will be no significant association between pretest level of Knowledge with demographic variables.

Significant Association:

For the demographic variable **clinical experience and clinical experience in psychiatric units**, the p value of the association test with level of Knowledge was less than 0.05. That means, the pretest level of Knowledge of nurses is associated with these demographic variables

Concludes that, there was significant association of these demographic variables with pretest level of Knowledge.

No Significant Association:

For the remaining demographic variables the p value of the association test with pretest level of Knowledge was more than 0.05. That means, the pretest level of Knowledge of nurses is not associated with these demographic variables.

Concludes that, there was no significant association of these demographic variables with the level of Knowledge.

ASSOCIATION OF LEVEL OF ATTITUDE WITH DEMOGRAPHIC VARIABLES

The ANOVA test was used to see the association between the demographic variables with the pretest level of attitude. The test was conducted at 5% level of significance, assuming the null Hypothesis, that there will be no significant association between pretest level of attitude with demographic variables.

Significant Association:

For the demographic variables gender and professional qualification, the p value of the association test with pretest level of attitude was less than 0.05. That means, the pretest level of attitude of nurses is associated with these demographic variables.

Concludes that, there was significant association of these demographic variables with the level of attitude.

No Significant Association:

For the remaining demographic variables the p value of the association test with pretest level of attitude was more than 0.05. That means, the pretest level of attitude of nurses is not associated with these demographic variables.

Concludes that, there was no significant association of these demographic variables with the level of attitude.

DISCUSSION

In pretest assessment revealed that, level of knowledge regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units, **50%** of nurses had poor knowledge, **45%** average knowledge, **5%** had good knowledge. In post test assessment revealed that, level of knowledge, **70%** of the nurses working in psychiatric units had average knowledge and **26.67%** had good knowledge, **3.33%** nurses had poor knowledge.

Thus **awareness programme to improve knowledge regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units was effective.**

In pretest assessment revealed that, level of attitude regarding selected legal aspects in psychiatric care, **63.33%** had positive attitude and **36.67%** of nurses had negative attitude. In posttest assessment revealed that, level of attitude, **98.33%** had positive attitude and **1.67%** of nurses had negative attitude, regarding selected legal aspects in psychiatric care. Shows that, **awareness programme to improve attitude regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units was effective.**

In my study also **awareness programme to improve knowledge and attitude regarding selected legal aspects in psychiatric care among the nurses working in psychiatric units was effective.**

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A STUDY TO ASSESS KNOWLEDGE, ATTITUDE AND PRACTICE OF REGARDING HAND HYGIENE AMONG THE NURSING STAFF AT SELECTED PUBLIC HOSPITAL IN METROPOLITAN CITY

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Abstract

Introduction:

Hands are the main pathway of germ transmission during health care. Health care associated infections are the major concern when it comes to patient safety. Effective hand hygiene is essential for reducing iatrogenic infections. The objective of the study to identify gaps in knowledge, attitudes and practices of nursing staff in the tertiary hospitals in metropolitan city.

Material and Methods:

A self-administered questionnaire based cross sectional study was done to assess the knowledge, attitudes and of practices of hand hygiene among nursing staff of the public hospital in metropolitan city.

Results:

A total of 75 nursing staff were participated in the study from different wards and departments. The knowledge on hand-hygiene was moderate 88%(66 out of 75) among the total study sample population and 12% had good knowledge. Majority of the participants 77%(58 out of 75) had positive attitude towards hand-hygiene and have sufficient knowledge about hand hygiene and hand-hygiene practice among the participants most of them exhibited good.

Discussion:

Hand hygiene is recognized as the most effective intervention for prevention against hospital acquired infections, leading to shorter hospital stay, reduction in patient morbidity and decreased health care costs. But, at the same time, the adherence to proper hand hygiene by the health workers has been reported to be poor in many studies.

Conclusions:

The knowledge was adequate and attitude was positive and constructive. However in practice 100% compliance was not there. Improvement of the facilities for hand hygiene, proper supply of handwash, workplace reminder, periodic training programs and hand hygiene audit are recommended. Administrative support, infrastructure and infection control team etc. plays important role in preventing hospital infection control.

Keywords: Hand Washing, KAP, Public Hospital

INTRODUCTION

Health care associated infections (HAIs) are the major cause of mortality and morbidity among the hospitalized patients contributing 7-10% of the hospital admissions. Effective hand hygiene can lower the prevalence of healthcare associated infections. Unfortunately, the prevalence of these infections continues to rise and poses a challenge to healthcare providers. Healthcare associated infections due to poor hand hygiene has been linked to an unacceptably high level of morbidity, mortality and healthcare costs. The concept of hand hygiene and antisepsis was introduced by Ignel Semmelweis who demonstrated that cleansing heavily contaminated hands with

an antiseptic agent between patient contacts may reduce health-care-associated transmission of contagious diseases more effectively than handwashing with plain soap and water¹. Nurses constitute the largest percentage of the health care workers and they are considered as the “nucleus of the healthcare system”. Because they spend more time with patients than any other HCWs, their compliance with hand washing guidelines seems to be more vital in preventing the disease transmission among patients.

The knowledge, attitude, practice and satisfaction of facilities of nursing staff regarding hand hygiene are unsatisfactory. Various studies show the need for further improvement of existing hand hygiene programs to address the gaps in KAP. This study was undertaken with the objective of assessing the Knowledge, attitude and practice of hand-hygiene among the nursing staff in the public hospital. It also aims to determine the various factors involved in poor hand-hygiene practices and possible solutions to address them.

MATERIALS AND METHODS

Study design: Descriptive study conducted among the nursing staff in public hospital in metropolitan city.

Study site: Grant Government medical college.

Study population: Nursing staff posted at different in-patient wards of the hospitals. Sample size: 75

Study period: MAY,2021

Sampling procedure: All nursing staff available during the survey.

Instruments and Techniques: Semi structured, self administered questionnaire consisting of questions on knowledge, attitude and practices on hand hygiene. Knowledge was assessed using WHO’s Hand Hygiene knowledge Questionnaires for Health Care Workers which consisted of 24 questions including “yes” or “no” questions and multiple choice questions. Attitude and practice were assessed using another self-structured questionnaire consisting of 10 and 6 questions respectively. The respondents were given “yes” or “no” options to select based on their attitude and practice regarding hand hygiene.

A score > 75% was considered good, 50% - 75% moderate, and < 50% poor. Data Analysis: Data was analyzed using Microsoft excel 2010 software.

RESULTS

A total of 75 participants were enrolled in the study. Most of (38 out of 75) nursing staff are working in general wd.

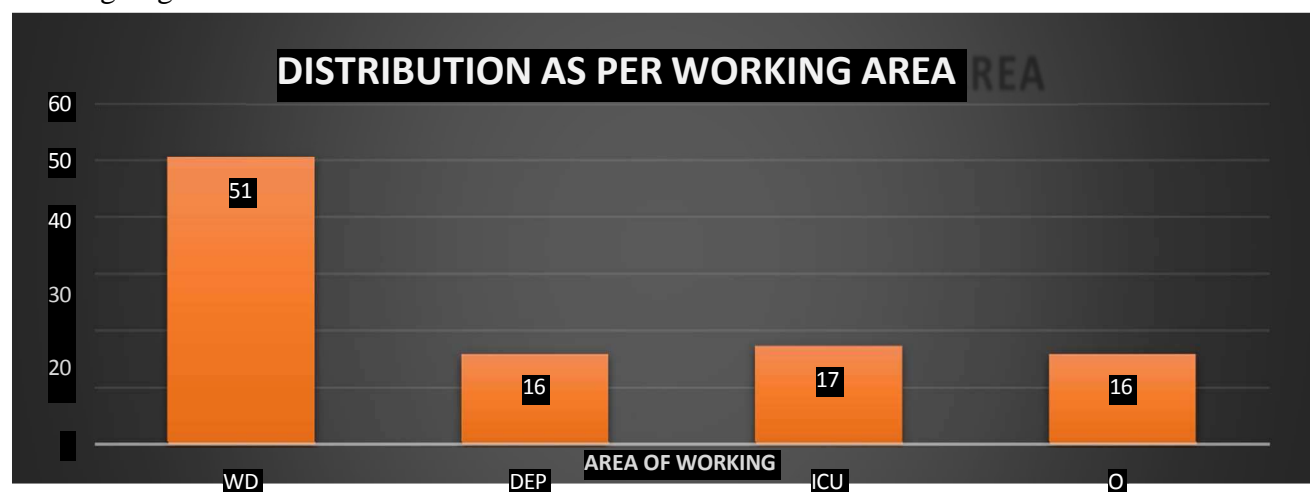


Figure 1. Distribution of staff as per working area

Majority of the nursing staff 91%,(68 out of 75) had received formal training in hand-washing. On inquiry about their acquaintance with the WHO recommended steps of hand-washing 89% (66out of 75) reported that they were acquainted with the steps.

Knowledge regarding hand hygiene: The knowledge on hand-hygiene was moderate 88% (66 out of 75) among the total study sample population. The response of participants regarding prevention of transmission of germs to the patient, could be done by adopting hand hygiene at different times: before touching the patient (64%), immediately after a risk of body fluid exposure (57%)

Table 1: Knowledge on hand hygiene nursing staff

SR NO	WHO's Hand Hygiene knowledge Questionnaires	N=75	%
1	Had received hand hygiene training in last 3 year	68	91
2	Before touching the patient (yes)	48	64
3	Immediately after a risk of body fluid exposure (yes)	43	57
4	After exposure to the immediate surroundings of a patient (no)	45	60
5	Immediately before a clean/aseptic procedure (yes)	56	75
6	After touching the patient (yes)	49	65
7	Immediately after a risk of body fluid exposure (yes)	56	75
8	Immediately before a clean/aseptic procedure (no)	54	72
9	After exposure to the immediate surroundings of a patient (yes)	48	64
10	Minimal time needed for alcohol based handrubs (20 seconds)	56	75
11	Handrubbing is more rapid for hand cleansing than handwashing (true)	52	69
12	Handrubbing causes skin dryness more than handwashing (false)	40	53
13	Handrubbing is more effective against germs than hand washing (false)	46	61
14	Handwashing and handrubbing are recommended to be performed in sequence (false)	46	61
15	What is the minimal time needed for alcohol-based handrub to kill most germs on your hands? (20 seconds)	52	69
16	Before palpation of the abdomen (rubbing)	53	71
17	Before giving an injection (rubbing)	44	59
18	After emptying a bedpan (washing)	40	53
19	After removing examination gloves (rubbing/washing)	45	60
20	After making a patient's bed (rubbing)	42	56
21	After visible exposure to blood (washing)	56	75
21	Wearing jewellery (yes)	60	80
22	Damaged skin (yes)	54	72
23	Artificial fingernails (yes)	56	75
24	Regular use of a hand cream (no)	44	59

Attitude regarding hand hygiene: The response of the participants to attitude based questions revealed that their attitude towards hand hygiene was satisfactory. Majority of the participants 77%, (58 out of 75) had positive attitude towards hand-hygiene and have sufficient knowledge about hand hygiene.

Table 2: Attitude on hand hygiene among nursing staff

SR NO	ATTITUDE	N=75	%
1	I stick to correct steps hand hygiene practices at all times	66	89
2	I have sufficient knowledge about hand hygiene	58	77

3	Sometime I have more important things to do than hand hygiene	56	75
4	Emergencies and other priorities make hygiene more difficult at times	52	69
5	Wearing gloves reduce the need for hand hygiene	54	72
6	I feel frustrated when others omit hand hygiene	41	55
7	I suggest others to engage in hand hygiene	52	69
8	Hand hygiene posters are displayed at point of care as reminders for me.	45	60
9	I feel guilty if I omit hand hygiene	53	71
10	Practicing hand hygiene technique is easy in the current setup	64	85

Practice regarding hand Hygiene: On analyzing the hand-hygiene practice among the participants most of them exhibited good hands hygiene practices 77% (58out of 75). 79% of the participants felt that hand hygiene was an essential part of their role. Display of posters, pamphlets would remind all to do hand hygiene was agreed upon by 79%. Similarly, 53% of the participants felt that it was difficult for them to attend hand hygiene courses due to time pressure to update their knowledge regarding hand hygiene.

Table 3: Practices of hand hygiene among nursing staff

SR NO	PRACTICES OF HAND HYGIENE	N=75	%
1	Sometime I miss out hand hygiene simply because I forget it	48	64
2	Hand hygiene is an essential part of my role	59	79
3	Practicing hand hygiene for each patient makes it difficult for me to carry it out as often as necessary	45	60
4	Infection prevention team would have a positive influence on hand hygiene	58	77
5	Infection prevention posters, pamphlets remind me to do hand hygiene	59	79
6	It is difficult for me to attend hand hygiene courses due to time	40	53

Satisfaction regarding facilities available for hand hygiene Overall satisfaction with facilities available for hand hygiene levels was moderate.

Table 4. Satisfaction with facilities for hand hygiene among nursing staff

Sr no	Satisfaction with facilities for hand hygiene	N=75	%
1	Are facilities for hand washing/ hand rub available in your work area/faculty? (yes)	52	69
2	Are you satisfied with the facilities available for hand hygiene in your faculty? (yes)	60	80
	Satisfaction with the availability of following in current situation -		
3	Soap/antiseptic and water for hand washing	52	69
4	Alcohol rub	57	76
5	Paper/clothes/dryer for drying hands	40	53
6	Availability of gloves	62	83
7	Number of sinks with running water	42	56
8	Training programs on hand Hygiene	58	77

DISCUSSION –

Hand hygiene is the most important tool in preventing the nosocomial infections as the hand of healthcare workers including nurses are the most common mode of transmission of microbes to patients. Poor access to hand washing facilities like sinks, irritant contact dermatitis associated with frequent exposure to soap and water, inadequate supply, the time required to perform standard handwashing, high workload, knowledge-deficit among HCWs and lack of administrative support to

make hand hygiene an institutional priority are the factors that contribute to poor adherence to hand-hygiene. It is important to carry out training programs on hand hygiene regularly for health care workers including all from doctors, staff, students, attendants and all paramedical staff including patients and relatives as it has been associated with increased compliance to hand hygiene practices and reduction of infection. There is need of periodic hand hygiene audit to increase compliance.

In our study majority of the participants were found to have moderate knowledge on hand hygiene which is definitely a positive finding. This result is in accordance to the similar study conducted in and India⁸. Use of alcohol-based hand rub solutions or gels has been shown to be effective for hand antisepsis. But in our study only 69% of the participants knew that 20 seconds is the minimum time required for effective hand hygiene as recommended by the WHO guidelines.

Our study reveals that most nursing staff (77%) have a positive attitude towards hand-hygiene. This finding reveals a better scenario in the context of our country as a similar study conducted in Raichur, India reported that majority of the health care workers had poor attitude towards hand hygiene.⁸ In our study only 23% of the participants felt that they didn't have sufficient knowledge on hand hygiene. The moderate level of knowledge could not be completely translated into practice as only 77% exhibited good hand hygiene practices thereby showing a gap between knowledge and practice of hand hygiene.

CONCLUSION-

Our study shows that knowledge regarding hand hygiene is moderate among nursing staff which accounted for their positive attitude and good practice in health care settings. HAIs constitute one of the greatest challenges of modern medicine and most of the participants considered that hand hygiene was an essential part of nurses' role in order to reduce the risk of HAIs. There should be acceptance of the World Health Organization (WHO) multimodal strategy to improve Hand hygiene practice worldwide, which includes 5 important

components: (1) system change, (2) training and education, (3) evaluation and feedback, (4) reminders in the workplace (5) institutional safety climate. This study also highlights the importance of regular training sessions regarding hand hygiene practices not only nursing staff but also all health care workers to provide the current and updated knowledge in the area of nosocomial infections and prevention of infections. Also, there is need for easy accessibility to proper hand hygiene facilities in hospital settings in order to improve the compliance of nursing staff to hand hygiene. Our results can provide important baseline information about infection control practices in a resource limited countries and highlight some of the barriers to implementing effective infection control policies and potentially other similar settings.

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TO ENSURE PATIENT SAFETY IN BHAKTIVEDANTA HOSPITAL & RESEARCH INSTITUTE BY RATIONAL PRESCRIPTION AUDIT

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Abstract

Objective:

The Consistent daily Prescription Audit activity along with its corrective and preventive actions by clinical pharmacist in clinical areas and its regular monitoring, has been beneficial to all patient Healthcare.

Method:

During a 5-month period, a clinical pharmacist was assigned to review Randomly medication order sheets and drug orders on daily basis at all wards. When an error was detected, intervention was made at the time of audit & error was informed respective department head, medical admin & Nursing Incharge for further counselling to respective staff. Main outcome measures: Number and types of prescription errors, Administration error & Dispensing error improved by daily prescription audit round with its corrective and preventive actions.

Results:

Over five thousand prescriptions were audited by Clinical-Pharmacist from September 2020 to January 2021. Errors in audit findings are classified as per NCC MERP (National Coordinating Council for Medication Error Reporting and Prevention). Errors are categorized as Prescription error, Administration error and Dispensing error. Improvement observed due to daily audits viz. Prescription error declined from 15.60% to 5.98% , Administration error declined from 5.33% to 2.67% & Dispensing error declined from 0.12% to 0.00% Respectively.

Conclusion:

Presence of a clinical pharmacist at the all ward helps in early detection of prescription errors, Administration error and Dispensing error, therefore there is continuous improvement in prescribing, administration & dispensing pattern of medicine & it helps to improve patient safety during the treatment.

Keywords: Rational Prescription Audit, Medication errors.

Introduction:

Prescription audit is an important process that checks for quality improvement in patient health care. Patient-Care-Quality improvement has been implemented through prescription audit of in-patients. Prescription audit is most important part of health-care system whereby the right dose - of - the right medicine - to- the right patient - at- right time -with right-route of administration is delivered.³⁻⁵. Patient safety gets challenged whenever there is an error e.g. Prescription errors like therapeutic duplication, incorrect strength/ frequency/ dosage form; administration errors e.g. incorrect dilution/ dose, wrong route of administration, wrong indent, and dispensing error. Prescription writing assessment is the most important technique to ensure patient safety by rational use of Medicines.

Impact on Practice:

1. Good practices to be identified and implemented for patient safety.
2. Improving the professional practices while meeting Quality Standards.
3. Improving Staff-skill sets through continuous learning.
4. Poor or deficient practices to be identified and eliminated on a continuous basis.
5. Cultures of working with multidisciplinary team to be developed.

Aim:

The Main aim of the study was Poor or deficient practices to be identified and eliminated on continuous basis & to reduce patient harm by early detection or prevention of Medication error at all over the wards by daily prescription audit round.

Methodology:

A Randomly observational cross-sectional study was carried out in a BhaktiVedanta hospital over a period of 5 months at Mumbai Mira-Road. The prescriptions audit is done at various wards. (ICU, ICCU, IMCU, NICU, ECO-AC, ECO-PRIV, SURGICAL, SPECIAL, DELUXESPECIAL, MATERNITY & GENERAL WARDS) Corrective & preventive actions was done at daily clinical prescription audit round. Study was conducted during September 2020 to January 2021.

Following parameters were analyzed in prescription auditing for improving patient care:

- i. Patient information: Name, Age, Sex, Weight.
- ii. Doctors Information: Name, Registration number, and Signature.
- iii. Medicine Information: Prescription written in capital letters, route of administration, strength, frequency, time of administration, therapeutic duplication, and legibility of the prescription.
- iv. Adjusting drug dose for patient having High creatinine-clearance-level.
- v. Drug-Drug interaction and spacing-out the dose depending on half-life of drugs.

Following parameters were analyzed in Administration auditing for improving patient care:

- Wrong Route
- Wrong Indent
- Wrong dose
- Wrong Dilution
- Wrong Administration

Following parameters were analyzed in Dispensing auditing for improving patient care:

- Stock was In-adequate
- Near expiry product
- Dispensing Medicine to right patient.
- Incorrect labeling of medicine.
- Lack of Good drug Knowledge

All above sub types of medication errors were classified according to their severity of the consequence it caused, using the definitions provided by Hartwig, Danger, and Schneider⁸. The severity of the ME could range from a potential error that did not reach the patient (level A), up to an error that resulted in patient death (level I). Prescription error % was determined as the ratio of the number of prescription errors to the total number of audited medication orders.

Result:

Over five thousand prescriptions were audited by Clinical-Pharmacist from September 2020 to January 2021. Errors in audit findings are classified as per NCC MERP (National Coordinating

Council for Medication Error Reporting and Prevention). Errors are categorized as Prescription error, Administration error and Dispensing error. Improvement observed due to daily audits viz. Prescription error declined from 15.60% to 5.98% (Table-1 & Fig-1), Administration error declined from 5.33% to 2.67% (Table 2 & Fig-2) & Dispensing error declined from 0.12% to 0.00% Respectively. (Table 3 & Fig-3)

Table-1 “PRESCRIPTION MEDICATION ERROR” COMPARATIVE CHART

Sr. No	Incidence	Sep-20	Oct-20	Nov-20	Dec-20	Jan-21
1	Total number of Rxn Audited	487	1186	1460	1622	935
2	Total number of Prescription Medication Errors	76	131	102	111	56
3	% Errors	15.60%	11.04%	6.98%	6.84%	5.98%

Conclusion: Above mentioned chart it concluded that prescription Medication Errors have gradually declined.

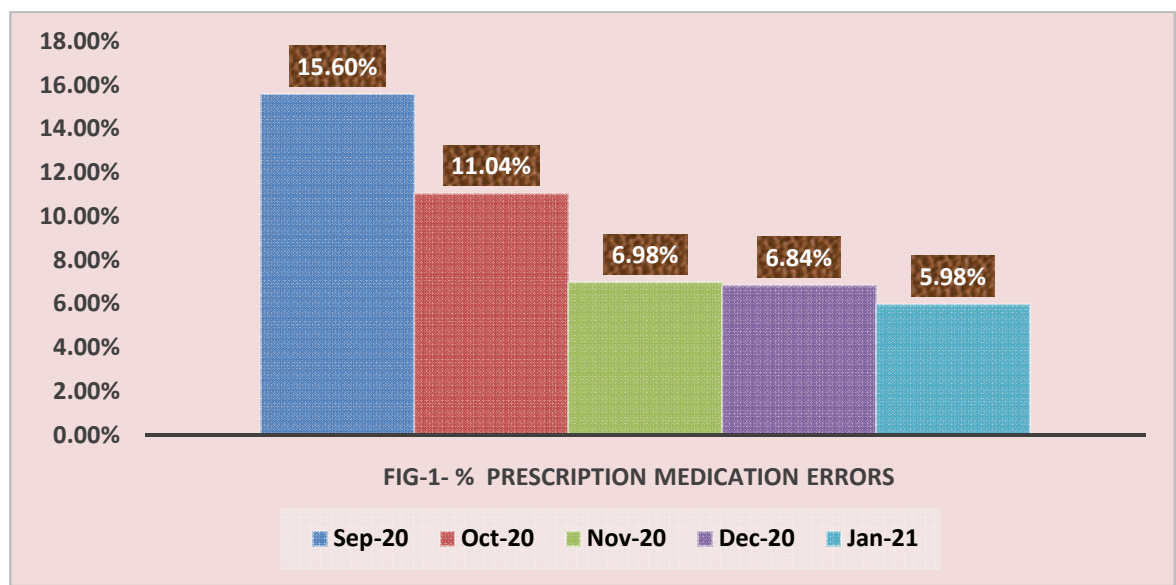


Table-2 “ADMINISTRATION- MEDICATION ERROR” COMPARATIVE CHART

Sr. No	Incidence	Sep-20	Oct-20	Nov-20	Dec-20	Jan-21
1	Total number of Rxn Audited	487	1186	1460	1622	935
2	Total number of Administration Medication Errors	26	48	57	48	25
3	% Errors	5.33%	4.04%	3.90%	2.95%	2.67%

Conclusion: Above mentioned Chart it concluded that Administration Errors declining trend was observed .

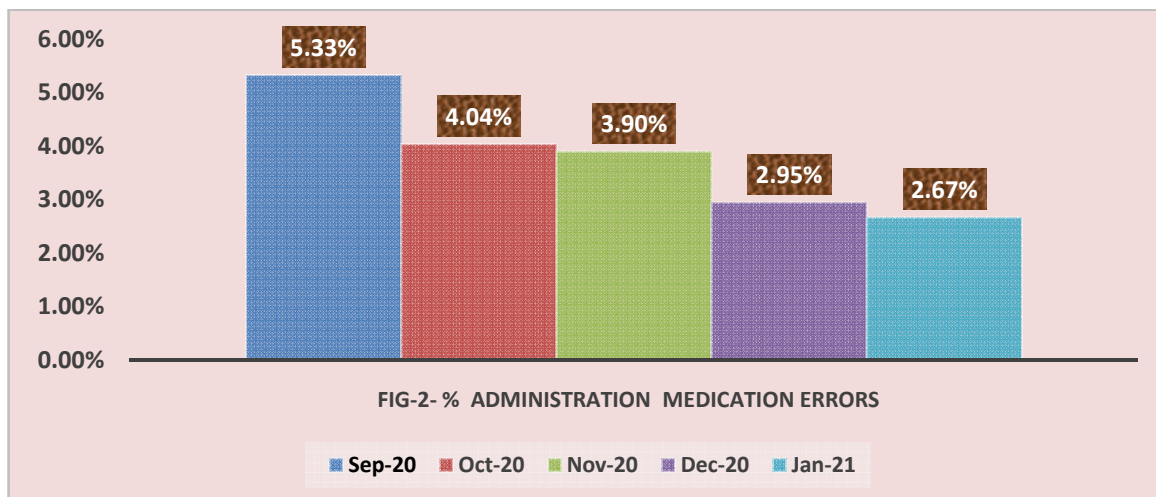
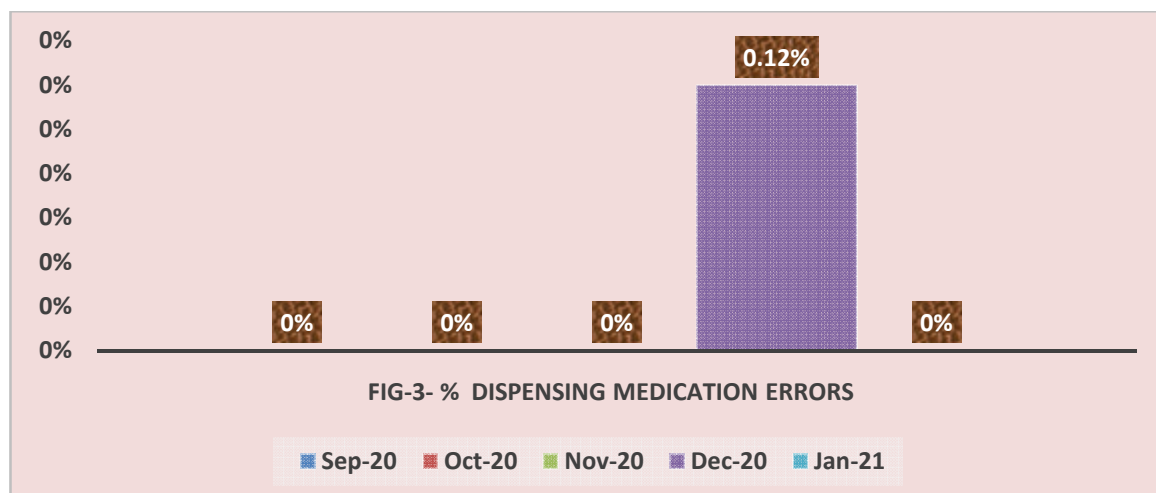


Table-3“DISPENSING- MEDICATIONERROR” COMPARATIVE CHART

Sr. No	Incidence	Sep-20	Oct-20	Nov-20	Dec-20	Jan-21
1	Total number of Rxn Audited	487	1186	1460	1622	935
2	Total number of Dispensing Medication Errors	0	0	0	2	0
3	% Errors	0%	0%	0%	0.12%	0%

Conclusion: Above mentioned Chart it concluded that prescription Dispensing Errors have declined. In month of Dec-2020 -2 error observed due to 1-Wrong master entry of product & 1-Dispensing error Respectively.



Discussion

Prescription errors are mostly caused due to incorrect strength, strength not mentioned, and therapeutic duplication by doctors. Most of the errors were identified during the prescription audit-round by Clinical Pharmacist before error reached to a patient. As a preventive action, we had added strength column in patient fresh order sheet because earlier all patient fresh order sheet missing strength column. Also, Regular weekly Training was given by medical administrator team

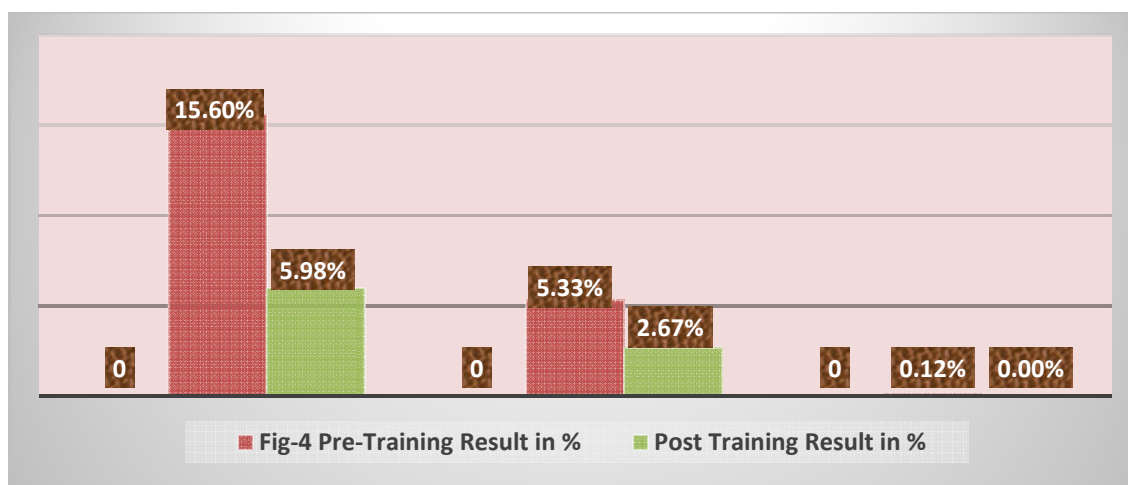
to all the RMO/ Consultant doctors to understand the importance of safe practice to avoid such kinds of errors.

Dispensing- errors are mostly caused due to barcode-labelling error, and wrong medicine supplied to patient due to illegible handwriting of prescription. To prevent errors, we have implemented the doer-checker system in Pharmacy to verify the correctness of medicine before dispensing. Training was given to all Pharmacist and Pharmacy attendants to follow the doer-checker system at the time of dispensing.

Administration errors are mostly caused due to incorrect indent sent to the Pharmacy, incorrect dilution, and incorrect dose given to patient by nursing staff. Most of the errors were identified during the prescription audit rounds by Clinical Pharmacist before error reached to a patient. As a preventive action, the Head-Nurse counsels the Nursing-Team to make the understand the importance of seven rights of administration to avoid such kind of errors. Numerous studies have found that clinical pharmacists can improve patient safety by rational Prescription audit.

Overall regular training²⁰ (Pre & Post Training -Table 4 & Fig-4) for hospital staff including doctors, Nurses and pharmacists will be critical to reduce human-related medication errors in the BhaktiVedantahospital.

Sr.No	Training Category	Pre-Training Result in %	Post Training Result in %
1	Prescription Medical admin training	15.60%	5.98%
2	Administration Nursing department training	5.33%	2.67%
3	Dispensing Pharmacy department training	0.12%	0.00%



Apart from prescription audit:

Clinical Pharmacist analyses patient's investigation flowsheet to check parameters like Potassium, Platelet, WBC/RBC, Calcium level, Creatinine clearance level, Blood pressure, etc. Any major variations are reported to concerned Doctor. Clinical Pharmacist evaluates the maximum dose of antibiotic which can be given to patient having high creatinine clearance level using Medscape-Drug-Interaction-App. Creatinine Clearance dosing rate is calculated as ml./min., while taking into consideration the body weight and 1st & 2nd day creatinine clearance of patient. Clinical Pharmacist

checks major drug-drug interaction among the prescribed medicines and advice the drug space-out as per half-life of drug.

Conclusion:

Consistent daily Prescription Audit activity along with its corrective and preventive actions in clinical areas and its regular monitoring, has been beneficial to patient Healthcare. There is a scope for continuous improvement in prescribing, administration & dispensing pattern of medicine. The aim is to find out reasons for incomplete prescriptions and deterioration in the Quality Level of documentation of In-Patients. Errors found during the prescription audit rounds are to be taken in the right spirit, without playing blame game, for ultimate patient care. This kind of practice has developed a “Do-it-Right” attitude among all Healthcare professionals working in BhaktiVedanta Hospital & Research Institute.

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Mr. Shubham Patil
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**TITLE :- IMPACT OF RESTRAIN POLICY ON NURSING EMPOWERMENT
STATEMENT :- " IMPACT OF RESTRAIN POLICY ON NURSING EMPOWERMENT AMONG STAFF NURSES OF
SELECTED HOSPITAL "**

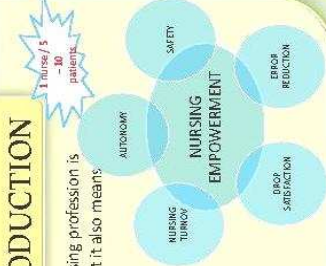
INTRODUCTION

Investment in nursing profession is not always monetary, but it also means empowering them.

Practising restrain policy aligned in standard protocol will definitely empower nurses as it gives them autonomy, safety and stress reduction

Practising restrain will improve job satisfaction and reduce workload of nurses. Reduced job errors will improve hospital standards

Improved hospital standards will lead to increase in client satisfaction. Therefore, Researcher feels a need to do following research.



OBJECTIVES

1. To assess existing knowledge regarding restrain
2. To assess level of attitude among staff nurses regarding restrain.
3. To assess opinion of staff nurses regarding use of restrain policy .

METHODOLOGY :-

RESEARCH METHODOLOGY

RESEARCH APPROACH
A qualitative descriptive approach was used for this study.

RESEARCH DESIGN
Survey method was used for this study.

STUDY SETTING
This study was conducted in K. J. Somaiya hospital.

POPULATION
In this study, the population consist of nursing staff working in K.J. Somaiya hospital.

SAMPLE
The sample consist of nursing staff working in medical, surgical, paediatric, psychiatric wards, OT and ICU'S.

SAMPLE SIZE
The total sample consisted for the research was 30 nurses of K. J. Somaiya hospital.

SAMPLING TECHNIQUE
The sampling technique used in this study was probability convenience method.

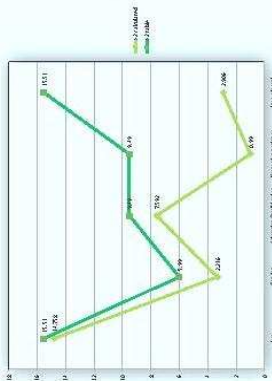
RESULTS :-DEMOGRAPHICS

Sl.No	Age	Gender	Qualification	Experience	Area of work
1	21-30	Male	BSc	1-5	ICU
2	31-40	Female	BSc	6-10	ICU
3	41-50	Female	BSc	11-15	ICU
4	51-60	Female	BSc	16-20	ICU
5	60+	Female	BSc	21+	ICU
6		Male	BSc	1-5	ICU
7		Female	BSc	6-10	ICU
8		Female	BSc	11-15	ICU
9		Female	BSc	16-20	ICU
10		Female	BSc	21+	ICU
11		Male	BSc	1-5	ICU
12		Female	BSc	6-10	ICU
13		Female	BSc	11-15	ICU
14		Female	BSc	16-20	ICU
15		Female	BSc	21+	ICU
16		Male	BSc	1-5	ICU
17		Female	BSc	6-10	ICU
18		Female	BSc	11-15	ICU
19		Female	BSc	16-20	ICU
20		Female	BSc	21+	ICU
21		Male	BSc	1-5	ICU
22		Female	BSc	6-10	ICU
23		Female	BSc	11-15	ICU
24		Female	BSc	16-20	ICU
25		Female	BSc	21+	ICU
26		Male	BSc	1-5	ICU
27		Female	BSc	6-10	ICU
28		Female	BSc	11-15	ICU
29		Female	BSc	16-20	ICU
30		Female	BSc	21+	ICU

RESULT :-KNOWLEDGE

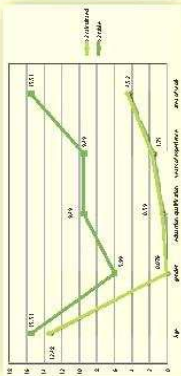
Figure b. explains the association of knowledge score with demographics. The calculated χ^2 value for age is 14.758 table value is 15.51. Calculated value for Gender is 3.316 and Table value is 5.99. Calculated value for Education qualification is 7.593 and table value is 9.49. Calculated value for years of experience is 0.99 and table value is 9.49. Calculated value for area of work is 2.906 and table value is 15.51.

Hence it is denotes that the years of experience and area of work has maximum association with knowledge score as compared to age, gender and education qualification.



RESULT :- ATTITUDE

Figure d. explains the association of attitude scores with demographics. The calculated χ^2 value for age is 13.84 table value is 15.51. Calculated value for Gender is 0.076 and Table value is 5.99. Calculated value for Education qualification is 0.59 and table value is 9.49. Calculated value for years of experience is 1.75 and table value is 9.49. Calculated value for area of work is 4.53 and table value is 15.51.



DISCUSSION :-

The findings of the study show that knowledge and attitude of the nursing staff is moderately adequate, even if they are studying in medical profession. In our study the findings shows that when the knowledge increases at the same time attitude also increases, effect is positive and if the knowledge increases, attitude decreases, the effect is negative.

RECOMMENDATION

- This study could have been conducted on a large sample size to aid generalization.
- Interview schedule could be used in this study as it could help in noting the non verbal cues related to the attitude of the respondents.
- The study may be re-plays with interview method or pre-test and post-test design.

RESULTS :- OPINION

The maximum 66.6% started unavailability of restrain protocols in their organization.
The maximum 40.8% feels insecure when targeted due to fall.
The maximum 37.7% feels that restrain protocols will bring an economy in purchasing and assessment of patient.
The maximum 29.5% feels that restrain policy will bring uniformity in practicing restrain.
The maximum 36.6% nurse feels that this protocol will improve quality indicator of organization.
The maximum 67.9% nurse feels that practicing such protocol will reduce nursing turnover.



Skillng Nurses for Killing Fires: a Pre experimental study on effect of Simulation Based Fire Prevention Bundle (SBFPB) on Fire Preparedness and Decision Making Skills among Nurses.

Introduction - Only 1 % hospitals in India meet a National Accreditation Board of Hospitals (NABH) standard. 99% still need standardization.
Need - “Fire is a good servant but a bad master”. SBFPB help nurses to save patient lives, hospital infrastructure and health care services.
Aim - Evaluate the effectiveness of SBFPB on fire preparedness and decision making skills among Nurses of selected hospitals.

Objectives:

1. To compare pre and post simulation intervention fire preparedness and decision making skill score of nurses.
2. To associate demographic variables with fire preparedness and decision making skills among nurses.



Hypothesis- H0- There will be no difference in the fire preparedness and decision making skill scores of nurses before and after administration of simulation based fire prevention bundle.

Methodology-

One group pre-test post-test experimental design, with sample size 200 nurses working in three hospitals. Simple random sampling technique used. Consent is taken before pre-test. Permission from IREC and concerned hospital administrative authority taken before study. A self-reporting questionnaire of 40 items with 20 each for fire preparedness and decision making skills. Administered offline.

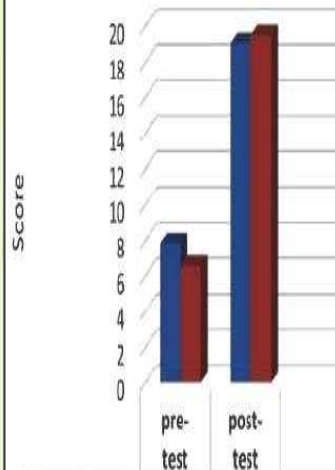
Conclusion- The simulation based fire prevention bundle was effective in enhancing fire preparedness and decision making skills of nurses working in hospital.

References-

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Results- 1. H0 is rejected

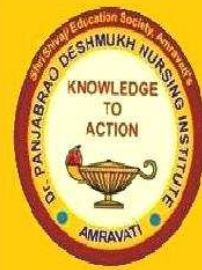
Fire Preparedness and Decision Making Skills in Nurses



2. Fire preparedness pre-test mean score is 7.85 and post-test 19.06, difference in mean score is 11.21 and the ‘t’ value is 62.62 with significant change (p<0.05) in pre and post-test scores.

3. Decision making skills pre-test mean score 6.56 and post-test is 19.49, difference in means score is 12.93 and the ‘t’ value is 55.56 with significant change (p<0.05) in pre and post-test scores.

4. Out of 200 participants 48 (24.0%) were male and 152 (76.0%) were females. According to Education it was found that 74(37%) were ANM, 115(57.5%) were GNM, 9(4.5%) were B.Sc. Nursing, 2(1.0%) were MSc Nursing, according to Experience after Registration it was found that 99(49.5%) had up to 5 years of Experience, 40(20.0%) had 6-10years, 47(23.5%) had 10-15 years’ experience, 14(7.0%) had more than 15 years’ experience.



Effectiveness of Structured Teaching Programme (STP) on Knowledge Regarding Stroke Rehabilitation among Staff Nurses Serving in Tertiary Care Hospital of Maharashtra State DEPT. OF MEDICAL SURGICAL NURSING



P. G. GUIDE-ASSO.PROF. MR PRABHUDAS RAIBORDE

P.G. STUDENT- MS. SONU KIRAN KHANDARE

INTRODUCTION:

Developing countries like India are facing a double burden of communicable and non-communicable diseases. Stroke is one of the leading causes of death and disability in India.¹ The sudden death of brain cells due to lack of oxygen, caused by blockage of blood flow or rupture of an artery to the brain.² The main risk factor for stroke is high blood pressure. Other risk factors include lifestyle, tobacco smoking, obesity, high blood cholesterol, diabetes mellitus.³ Sudden loss of speech, weakness, or paralysis of one side of the body can be symptoms.⁴ Since early administration of tissue plasminogen activator is the most effective stroke treatment for patients as well as the rehabilitation.

Rehabilitation is a crucial part of stroke recovery, and rehabilitation nursing can be one of the best services to enlist in recovering from a stroke.⁵ Rehabilitation services are the primary mechanism by which functional recovery and the achievement of independence are promoted in patients with stroke.⁶ Stroke rehabilitation is the process by which patients with disabling strokes undergo treatment to help them return to normal life as much as possible by regaining and relearning the skills of everyday living. Aims is to help the survivor understand and adapt to difficulties prevent secondary complications and educate family members to play a supporting role.³

A rehabilitation team is usually multidisciplinary as it involves staff with different skills working together to help the patient. These include nursing staff, physiotherapy, occupational therapy, speech and language therapy and usually a physician trained in rehabilitation medicine. Some teams may also include psychologist social worker and pharmacist.⁷ Recovery will often involve specific therapies and support, such as physical therapy (PT) and occupational therapy (OT) and speech therapy are the cornerstone of rehabilitation process, but in many countries neurocognitive rehabilitation is used, too. Assistive technology such as a wheelchair walkers' canes and orthotic may be beneficial. Speech and language therapy are appropriate for patients with problems understanding speech or written words problems forming speech and problems with swallowing.

AIM:

The study aims to find the effectiveness of structured teaching Programme (STP) on Knowledge Regarding stroke rehabilitation among staff nurses serving in tertiary care hospital of Maharashtra.

OBJECTIVES OF THE STUDY:

1. To assess the knowledge of Staff nurses regarding stroke rehabilitation among staff nurses serving in tertiary care hospital Maharashtra.
2. To Find out The Effectiveness of STP on knowledge regarding stroke rehabilitation among staff nurses serving in tertiary care hospital
3. To Associate between post-test knowledge score on stroke rehabilitation and selected demographic variables of staff nurses serving in tertiary care hospital

HYPOTHESES:

- H1:** There is a significant difference between pre-test and post-test knowledge scores on stroke rehabilitation among staff nurses.
H2: There is a significant difference between post-test knowledge scores on stroke rehabilitation and selected demographic variables of staff nurses.

PROJECTED OUTCOME:

The data were analysed by applying descriptive and inferential statistics. The result of the study indicated that after intervention there was an improvement in the knowledge and they gain good knowledge about stroke rehabilitation. Analysis data shows that highly significance difference found between the pre-test and post-test knowledge scores at the level of (P<0.05). The hypothesis is proved and accepted.

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METHODOLOGY:

Research approach	Experimental research approach
Research design	Quantitative, pre-experimental one group pretest posttest design
Research settings	Tertiary care hospital Maharashtra
Population	Registered Staff nurses
Sample size	80 Staff Nurses
Sampling Technique	convenient sampling
Instruments	Structured knowledge questionnaire

INCLUSION CRITERIA -:

- Staff nurses available at the time of data collection
- Staff nurses give consent to participate in the study

EXCLUSION CRITERIA -:

- Those staff nurses who undergone certification courses and such type of training programs.
- Those who are not registered to state nursing council.

STEPS OF DATA COLLECTION:

- STEP 1** After taking ethical consent, a prior permission will be taken from the concerned authorities of the selected tertiary care hospitals, Maharashtra.
- STEP 2** The researcher will introduce herself to the subjects and explain the purposes and objectives of the study.
- STEP 3** By using non probability convenient sampling method and who those fulfil the inclusion criteria; the subjects will be selected
- STEP 4** Written consent will be taken from the subjects.
- STEP 5** **Pre-test:** The investigator has visited to staff nurses and handed over the SAQ with instructions to handover after 30 minutes. They were requested to read the question one by one and put (✓) mark on right option mentioned below each question. The doubts were clarified and collected backfilled in SAQ immediately after 30 minutes. However, the pre-test data was collected from 17th & 18th December. Around, 80 Staff (shift wise morning 30 sample and evening 10 sample)
Intervention: On the same day of pre-test, the staff nurses (around 40 daily shifts wise) were requested to assemble in conference hall. The investigator made the patients comfortable with good seating arrangement, calm atmosphere, etc. And, the health teaching on stroke rehabilitation was presented through the power point presentation around 45 minutes. During presentation, the doubts of staff nurses were clarified. And further, they were informed with regard to date and time of posttest. However, the address and contact numbers were collected from the staff nurses.
- STEP 6** **Post-test:** The post test was conducted using same tool used for pre-test after 7 days of intervention i.e. 24th to 25th December 2019. After the data gathering process, the researcher thanked all the study samples as well as the authorities for their cooperation
- STEP 7** Data will be analysed and tabulated.

ANALYSIS OF DATA:

DESCRIPTIVE STATISTICS:

Frequency, Percentage, Mean, Median, Mode, and Standard Deviation.

INFERENTIAL STATISTICS:

Paired-'t' test and Unpaired 't' test.

KIRATI KHAMBU RAI COMMUNITY OF DARJEELING HILLS (WEST BENGAL): SOCIAL STRUCTURAL CONTINUITY AND CHANGE

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Introduction

This paper attempts to examine the diversity and commonality generally found among the Khambu Rai community of Darjeeling/Kalimpong hills on the basis of their social structure. It also discusses what may be regarded as 'basic' in the way Khambu life world is maintained. Social structure as a concept is widely popular in the anthropological and sociological domain where various theorists have provided different interpretations of it. Social structure as understood from the rich body of literature available and as defined by different theorists, we, for this study used it more in the sense as made understood by Radcliffe Brown. His idea of Social structure more or less helps us understand the cruciality and specificity of Khambu Rai social structure and thereby what exactly is meant by the claim of belonging to a community like the Khambu Rais. In an attempt to define social structure Radcliffe Brown draws our attention to what he called the "network of actually (already) existing relations". That patterned regularity in behavior to which the members conform and accepts as social norms and rules is what constitutes social structure in Brownian sense. Here the basic institutions which constitute the integral part of structure (like kinship, language, religion, customs, etc.) and which is maintained by network of social relations is what corresponds to Khambu Rai social structure. Here I have tried to describe how the Khambu Rais "social life constantly renews their social structure". While their actual institutional systems like marriage, life cycle rituals (like ancestor worship, death rituals, birth rituals, Mundhum, Sakela, Sakewa, etc), shamanistic practices continue to survive with some changes but its general structural form has indeed remained intact with little changes so far. Despite of some structural changes what have retained and continuing as part of standardized mode of behavior of the Khambu Rai is dealt in this paper. Hence contextualizing it with regard to field sites of Paiyong, Newahang and Dalep villages(of Kalimpong district) some divergence, a lag and some modification in their social structural component was quite prominent. Although Khambu Rais of today's Darjeeling in general used to live with their pristine past, and the probable shifts and continuation unfolded in the field sites do help us design the larger picture. It is argued that the diversity of the Khambu Rais is attributable to the peculiarity of their social structure. Although understood to be a single group, innumerable sub-groups known as thar (clans) constitute what we know as Khambu Rais. Hence understanding of this complex nature and functioning of their social life world demands that we should deal with their social structure at the first place.

Social structure of the Khambus at its purity

Rai tradition relates that the first of the ancestral Kirati entered Nepal's eastern hills through the Barakhshetra gorge of the Kosi Valley, the natural gateway into the region through the Mahabharata Range, which separates the hilly hinterland from the plains. According to the oral narratives shared by the informants there were three brothers, Khambuho, Menho and Meratup. Once through the gorge the brothers separated, each taking his respective followers, and set out independently, as they penetrated up the different river valleys, such as the Sun Kosi, Dudh Kosi and

Arun Kosi. Most Rais in the Middle Kirat claim descent from Khambuho, and, in fact, Middle Kirat is known as Khambuan; but some, such as Chamling and Sampang are thought to be descendants of Meratup and others descendants of Menho. This is one version of the story/myth of the Khambu ancestors collected from the field. Similar versions of story do depict the origin of other Khambu clans and groups. But what is significant in these stories is the fact that Khambus as a group are the descendants of the brothers who in course of time diverted to different directions thus by creating diverse clans and sub-clans in a process.

Clan structure

Let us begin with the popular Nepali sayings like ‘*jati rai tyeti kura*’ (there are as much Rai dialects as there are Rais) and ‘*Dus Rai Das Bhasa: Ek chula*’ (there are number of Rais as well as numerous Rai languages but there is commonality in their culture). These mundane references actually imply diversity within the single Khambu Rai group on the basis of clan peculiarity and similar other differences. Among the other Kirati groups Khambu Rai has its unique feature where they are divided into numerous discrete local groups, having almost similar social structure and who share distinctively Rai feature of culture, at the same time exhibiting quite marked social and cultural variation (McDougal: 1779, 205). The Khambu Rais are not a homogeneous group but congeries of tribes belonging to different clans (*thar*). Rai community includes a number of *thar* segments which is again further sub-divided into *pachha* (lineage) and *samait*. To discuss about the creation or a division process of the Khambu clans is almost impossible in present context as this was also rightly remarked by Sir Eden Vansittart ‘to get a full and correct list of Rai tribes and clans would, I believe, be impossible, as numbers of fresh clans are continually being added. Any peculiarity of manner, speech or habit is apt to give a nickname, which becomes a clan. The fact of living in any particular district, or marriage into any particular clan, often causes the creation of fresh clans’ (Vansittart 1896:129). Although an attempt has been made by different scholars to identify the number of clans of the Khambu Rais but they fail to reach any agreement on the number of clans. The number of Rai clans as per the scholars differ; while Campbell (1840) proposed a list of 28 clan names, Hodgson (1858) compiled a list of 17, Sir Herbert Risley (1891/1981) estimated Rai clans and kindred to be around 57, Vansittart (1896) listed 45 and John Morris (1993/1933) listed 73 Rai clans (including Yakkha). The record of the KKRSS (*Kirati Khambu Rai Sanskritik Sansthan*) in 2004 estimated around 37 Rai clans.

The divergence of clans among the Khambu Rai is infact one of the important structural component that has its persistence even today. In the absence of any written sources today each Khambu Rai clan has their own oral history or story/myth to support their clan origin as well as the long list of do’s and don’ts associated with it. A sense of being Khambus/Rais as one group is diluted when it comes to different clans as the variation does exist/arise from one to the other/next basically on the pretext of language, rituals and ancestors. It will be more confusing to add that this clan even though whose exact number is not clear comprehends a more number of clan like sub-groupings. The kinship structure of a Rais represents rather a loosely structured system of hierarchically arranged agnatic descent groups. The member of a given unit at any level claim common agnatic decent; named common ancestors, although they cannot be cited by everyone and are not always consistently arranged, from the points of articulation whereby clans are grouped into branches, branches into sub-tribes and sub-tribes into tribes (McDougal Charles: 1976). This is precisely why the Khambus use separate terms for clan and lineage like *thar* and *pachha* respectively (Subba: 1999, pp.61). For e.g. if we take Bantawa (*thar*) clan of Khambu Rai we can find further sub-groups like Amchoke,

Desamum, Khamle, Packhole, Baralamcha, Dilungpa, Kumara, Ruchibo, Banu, Baralung, Dungmali, Logum, Rungmangcha, Bungchen, Harimana, Mangpang, Sutunga, Bungchio, Butangpyer, Nacha, Tanglukwa, Darpali, Kaung, Newang, Kowa, Dikupa, Maker, Samsong, Bilpali, Hangchen, Lungum, Samewa, Aripang, Dibet, Kemyung, Pungchehang, Bokhim, Babak, Diem, Kimdin, Rahadung, Chinamkhole, Katonjeli, Nacharing, Rajalim, and Hankim.

Scholars like T.B. Subba thus mentioned 'Khambu' is a community/ group/ tribe and Bantawa, Chamling, Khaling, Kulung, Thulung, Sangpang, Nechali, etc are clans (*thars*) and Tamangchha, Thimra, Morokha and Wadiri denotes lineages (*pachha*). But clans like Ishara, Khamtu, Charghare, Kangmang are sometimes written as *thar* and at other times as *Pachha* (lineage). Thus the boundaries between clan and lineage are not really static or fixed in their society (Subba, 1999,62). Another interesting aspect of Rai clan structure is the presence of *Samait* (represents brother and sister together as ancestors) for a clan or number of clans. Thus even if *thar* or *pachha* is different, the individuals may belong to the same *samait*, in which case they cannot intermarry and they have to observe mourning in case of death of one of the *samait* members. If we again take the case of Bantawa clan of Khambu Rai, they have different *samait* for male and female. For male there are two *samait* but for female there are four:

Male	Female
Changcha	Chenkham, Bungkhama
Natcha	Chimitma, Changkhama

Samait is a ritual name and its connotations did imply honorific ancestral titles. This name is important in ritual for purposes of recognition by the ancestors and so that respect is given to the original order, thereby strengthening it. (Hardman: 2000,60). Thus for Khambu Rai, even if the *thar* and *pachha* remains same, *samait* differ between individuals and families. Speaking about other processes through which the Khambu clans increased in numbers over time is through clan-fission i.e., splitting of the one of the proto-clan; dispersal and separation and immigration in new locality and adoption of Khambu clans e.g. Chinamokhole clan of Khambus derived its name from Chinam which is a place in Bhojpur in Majh Kirant. So the Khambus of Chinam became Chinamokhole.

***Pachha* (sub-groups)**

The origin of the *pachha* (sub-groups) again is followed by some myths/stories and if we take the cases of some sub-groups (*pachha*) of the Bantawa clan of the Khambu Rai the story goes like this in case of Newahang *Pachha* (sub-group) of Bantawa *thar* (clan): The ancestors of the Newahang had come to the Kirat Pradesh from the coastal region of India and settled there. One of the descendants of that lineage at some point of time became a 'Hang' (king). In Khambu dialect 'newa' means sea and Khambu words often ends with 'pa', 'chyo' thus the word 'newapa' is formed. Again they used to be a kingly (*hang*) group once, thus originated a word 'Newahang'. They are one of the sub-groups (*Pachha*) of Bantawa clan of Khambu Rai and they exist till today.

Similar stories are found of other clans of Khambu Rai, like the story attached with the origin of sub-groups (*Pachha*) of Sorong *thar* (clan) follows like this: The ancestral father of the Sorong clan died all of a sudden after having four sons. A widow mother looked after and brought them up. As their mother was hard-working, their family was self-sufficient. All the four brothers grew-up, but as they grew they became selfish. The eldest one was greedy and once with a plea to make a honey in a cliff, he commanded them a task to perform, thinking to push them from a cliff but was unsuccessful. The second-eldest (*maila*) brother was of same nature. He too had similar bad intentions, once he brought some poisonous-root (*Bis-tarul*) from the jungle and asked the mother to

prepare 'jaar' (a home-made alcohol prepared with millet, wheat). With a thought to kill all the family members he added that root in that drink and pretended to drink while the rest drank and died. Except the youngest who drank less and was unconscious for a while. Since these second-eldest (*maila*) brother was a fraud, he was known to be '*ramthang soreng*' and since the youngest brother survived after a pain, thus was known as '*khek dang soreng*'. Later the descendent of these two brothers was known with similar sub-group (*pachha*) names.

Similar story follows of the Sanhone clan (*thar*) of Khambu Rai. The ancestor of the Sanhone was accused of being a wizard and driven out with the help of the villagers by one *mangpa* (shaman) who disliked him. He was successful in crossing the Arun River, but while running in the jungle to save his life, nothing remained in his body. In a naked situation he couldn't go to the village there. While he was about to die in the jungle of thirst and starvation, a group of fishermen found him who provided him with clothes and took him to their village. While living in that village, he got married to a lady there and had two sons, Subhara and Nathika. These two became a sub-groups (*pachha*) of sanhone clan i.e. Subhara sanhone and Nathika sanhone. Similar myths and stories follow for each and every Khambu clan-groups as well as sub-groups (*Pachha*). A mention like 'nau lakh Kirat' (nine lakh Kirat) ascertains their large numbers and divergences in terms of clan and sub-clan groupings.

Marriage rules

There are a number of marriage rules traditionally practiced by the Khambu Rais which are again linked up with their clan system. Most of the clans howsoever localized consist of several lineages which are agnatically related. Line of patrilineal descent or patrilineal clan is conceived as 'bone' (it defines whom a person may not marry). Marriage rules allow 'breaking the bone' and division of the clan by marriage between members of the same clan only after seventh generation. When two lineages of the same clan have reached a depth of seven generation a marriage is allowed between them. If this opportunity is missed marriage again becomes forbidden between segments of the clan. A marriage that is permissible after seventh generation would be considered incestuous in any generation before the seventh and any generation following. Thus the importance of the 'notion of bones' provides a basis for a marriage rule for the Khambus (Hardman, 2000,60). Again, a Khambu should not marry any woman of his mother's natal clan within three generation i.e. only in the fourth generation such marriages are permissible. If any union occurs before three generation it is classified as *dudh-phora* that is 'to break the milk'. Again marriage is allowed with '*pani chalne jaat*' (caste above the polluted one) and usually such marriages in which a daughter is given or daughter-in law is received from '*pani chalne jaat*' it has to be announced (making fiancée by public proclamation) that from today a lady of this *thar* (clan), *pachha* and *samait* does not belong to this family or in case of daughter-in-law is approved as member of a particular family then she is accepted to this *thar*, *pachha* and *samait* respectively. Marriage is prohibited (and regarded as incestuous) among blood relatives/ cousins among the Khambu Rais and such cases of marriages are known as '*Chitaki*' (marriage between brother and sister) and '*Pataki*' (marriage between sons and daughter of two sisters).

Marriage rituals

Khambu Rai generally prefers endogamy but instances of inter caste marriage is acceptable today. Marriage is settled through negotiation (*dotma khatma*), or elopement (*khama khatma*). In case of negotiation all arrangement are done mutually and negotiation is facilitated by *Kongpi*, the mediator. In case of elopement the boy and girl after some period of courtship decides to start a

conjugal live. Elopement is usually arranged by boy's family. They have few customs which are related to marriage such as *bulukhum* and *sapten sengma*.

Bulukhum: Custom of '*bulukhum*' is unique among the Rai community. By this custom metal containers are considered as the true witness of the marriage. At the time of solemnizing the marriage, a metal container (*bulukhum/ Kasey Dabuka*) made up of brass and a silver coin is presented from the bridegroom's side and '*fengma kongpi*' (the mediator from girl's side) and '*lepa kongpi*' (mediator from groom's side) have to beat the container with the silver coin thrice alternatively after promising to fulfill the words spoken by them for the wellbeing of the bride. The Rais believe that human beings can change their mind any time but the sound of that particular metal container does not change and hence, any violation of the promise made by them at the time of beating the metal container with silver coin will bring misfortune to the bridegroom (Bain: 2018, pp 1049).

Sapten Sengma: After elopement or after taking the girl by force, the bridegroom's family has to send mediators called *Kongpi* to the house of the girl within three days. Once the reporting is done by the mediators (*kongpis*) and the reporting is accepted, a day is fixed for *Sapten Sengma*, i.e., a ceremony for appeasing the village deity (*saptenhang*) for forgiving the boy and the girl for having eloped without remembering the village deity. This is done in a place nearby the girl's house. Members only from the boy's side can join. Prayers are offered to '*saptenhang*' for forgiving the boy and the girl by sacrificing a cock. The cock's meat has to be cooked at that particular spot using utensils brought from the boy's side and all has to be consumed by the members of the boy's side only. The members of the girl's side cannot eat it. If it is not done, it is believed that the village deity would curse the villagers and little children and village elders would suffer from breathlessness and would even die. Once it is done, the boy and the girl are presumed to be forgiven by the *saptenhang* and villagers would not suffer. Residence after marriage is invariably patrilocal (Bain: 2018, pp 1049).

Birth rituals

The birth of a child in a Khambu family in fact is a ritualistic occasion which involves maintenance of certain do's and don'ts. The birth of the Khambu child generally takes place in the paternal house, except rarely in the maternal house usually referred to as '*choowakhim*'. The birth of a new child in Khambu Rai family is termed as '*Hangcha pukma*'. That time it is known that the lady who has conceived she is under lots of restrictions, like not to give any bad news to her, not to speak any words that will give her a tension, not to allow her to go in an accidental area, not to participate in any inauspicious programme, not to beshown a dead body including animals. This kind of prohibitions has its traditional as well as religious explanation where at this time a baby in a womb is quickly affected by all these whereas its psychological side confirms that the thought process of a mother is likely to have its influence on the mental and physical development of a child. The way a mother thinks and experiences, similar will be the physical, mental and intellectual development of a child. Thus, a child must get a healthy environment also before birth. This shows the far-sightedness of the Khambu predecessors.

One or two months before the birth of a child a kind of ceremony (*Chankhi*) is done for the protection of womb and the health of mother and child through the mediation of *Mangpa* and *nachhong*. The house where the baby is born is usually termed as *Chankhi* and is regarded as polluted. In this regard the family members, relatives and neighbour's has to take into consideration certain things like-

- i. The family members of the house where the child is born should not pluck anything like flowers and fruits nor should they work in the field till the day of name-giving ceremony (*Nawran*).
- ii. The hearth of that family is regarded as polluted thus for all the male members of that family an arrangement is made to cook food in a separate place. The food prepared for the mother of a new born (*Chayangkuma*) is not shared with any other members of the family.
- iii. Male members of any other household tries to keep safe distance from the said house (*Sutak-pareko*) and avoid visits and any meal cooked in that house.
- iv. The females of Khambu Rai in any case should not give birth to a child in her family of orientation.
- v. After the food which is eaten by mother (*Chayangkuma*) is ready that food is served in two banana leaves one on the front side other on the backside. This is done with the belief that those women who might have died in such a stage might hope for the food and if one eats without following this practice might suffer problems.

Death rituals

Besides, the rituals concerned with death is more important in the sense here the role of a *mangpa* (shaman) becomes must. The Khambu Rai mostly buries their dead but cremation is also practiced. A burial ceremony is usually performed by a religious head (priest). Mourning is observed by the nearest kinsmen of the deceased, who abstains from eating salt, oil, meat, etc. for five days in case of male and three days in case of female. After the mourning on the fourth and the sixth day in case of female and male respectively a purification ceremony is performed following various rituals. On the same evening of the day of purification, a *mangpa* (shaman) conducts an elaborate rite called 'chinta'. In this occasion the soul of the dead is called by the *mangpa* who is asked about its unfulfilled desires or reasons for his/ her death in case of unnatural circumstances. The dialogue between the soul and the priest sometimes continues for long hours and all the relatives and other elderly persons gather to persuade the soul along with the *mangpa* in different ways so that it agrees to go and reside in their respective places.

Language

Thus Khambu Rais are in fact, a form of a disparate collection of small tribal groups with marked linguistic variation. The difference that is generated through clan has its bearing in the variation of Khambu Rai language. Each *thar* of the Khambu Rais are believed to have their own dialects. Grierson has counted 18 speech forms which in most cases are mutually unintelligible. Schlemmer reports 22 Rai languages based on the official census. According to Suniti Kumar Chatterjee, among others, Rai languages have a pronominalized (Austic/ Kol influence) which strongly indicates earliest migratory waves of these people compared to other Tibeto-Burmans whose language are non-pronominalized. Taking into account the differences '*Kirat Rai Bhasa Tatha Sahitya Parisad*' (Kirat Rai language or literary body) has grouped Rai languages in the name of the tributaries of Saptakosi river under four division like – Sunkosi groups (Jerung, Wambule, Tilung, Chamling, etc), Dudhkosi groups (Khaling, Thulung, Kulung, Bahing, Nachhring, Sotang, Kowi, Dumi, Sampang, etc.), Arunkhola groups (Yamphu, Lohorung, Mewahang, Bunglawa, Bantawa, Dungmali, Chitang, Chiling, Lingkhim, Fangdu, Ali, Mugali) and Tomarkhola group (Belharey and Athpaharia). In the process of such developments about twenty-six languages are believed to have survived. Although today it is the Bantawa language that has gained its popularity among the

Khambus as it is regarded simple, almost widely used and known by most Khambu Rais. Regarding the script of the Khambus it was the Sirijanga script which was regarded by the Khambus as theirs but when Limbus claimed that *Sirijanga* script belongs to them, 'sumhang script' at present is used and regarded as Khambu script.

Kirat Mundhum

Next, *Mundhum* (prayers in verse, which are handed down from generation to generation orally) act as a pattern or model in which different Khambu Rai groups define their kinship and relatedness. It is an overall philosophy of the Kiranti way of life. It contains knowledge about the ancestral past and a means to maintain a past in the present. Thus an ancestral past become and intrinsic and ever-living part of the present, acting as a constant reminder of an image or consciousness of the knowledge, morality and correct order of nature and society. It contributed towards the sustenance of a correct form of relations which have to be respected. The ultimate strength, support and protection of their society and the individuals within it are seen as coming from the primeval past, from the original beings and ancestors, their lore and traditions, and from the intermediate powers that was invested in the natural order of the world. It is the *mundhum* which distinguishes each Kiranti tribe in their own eyes from the other Kiranti and non-Kiranti tribes and in a dual process links them to other Kiranti groups. *Mundhum* gives each tribe (and sub-tribe) cultural identity and unity. It is one of the key ways through which each tribe maintains its boundaries and experiences, and expresses its own distinctiveness in relation to the other groups. In particular it sets each tribe apart from the Hindu groups and binds them closer to those who share many of the same traditions and concepts. The *mundhum* is quintessentially tribal (Hardman 2000, 65).

Kul-puja/ Pitri-puja (Ancestor worship)

In the absence of any written record of the Khambu rites and rituals their knowledge is preserved in the form of 'thuthuri ved' (words passed on orally) which is specially known by the mangpas/ mangmas (shamans) of the Khambu Rai. Still today they claim to have been living with their ancestral traditions and cultures. Khambus who are divided into various *thar* (clan) and *Pachha* although have their respective rites and rituals as per their clan but if realized these rituals have a similar importance for all of them. Thus 'dus rai, ek chula' (ten Rais, one hearth) has a connotation that in spite of differences in languages and rituals of each and every Rai clan one can find in every Khambu household an 'ancestral-hearth' (*samkha/suptulung*) made of three stone which itself shows their common faith/ belief. Each Rai house has a small room in one corner where *Samkhalung/ Samkha*, the sacred structure made of three erected stones for the purpose of performing all the sacred family rites, is kept. No one, other than family members would be allowed to enter into that sacred and secret place. Nor even married daughters are allowed to enter into this sacred place. It is believed that the souls of their ancestors dwell in this place (Bain: 2018:1047). In the month of 'Mangsire' (Nov-Dec) with the ripening of paddy (*dhan*), millet (*kodo*), ginger (*aduaa*), etc. Khambu Rai performs their 'Kul-puja' or 'pitri-puja' (ancestor worshipping). The hearth which is made of three stone had their respective names like *Sitlung* or *bada/Sawalung* (male stone); *Mitlung* or *Chhekulung* (female stone) and *Rumilung* or *Taralung* (witness stone). Within the hearth, it is believed that the ancestors of the Khambus reside and that is why they are regularly worshiped once/twice or thrice in a year depending upon the clans (once in a April-May (Baishakey), July-August (bahdurey), Nov-Dec (Mangsirey) June-July other in November-December) every year. Khambus right from their birth till death do maintain their entire religio-cultural practices in these fireplaces, non-compliance of which is believed to result either in death, or in pain, hardships,

diseases, etc. in the family. Although seen as traditional practice, this has its own significance with regard to family and society of the Khambu Rais.

Among the Khambu Rai there is a tradition that they do not eat anything new (*nuangi*) like fruits, cereals, etc. without offering it to their ancestors. *Kul puja* (that varies from clan to clan) is required to be performed before such items are consumed. When the rituals of ancestor worshipping are over a feather of a fowl is burnt and turned into powder from it which is further mixed with rice, meat and ginger. The mixed item as such is considered to be a '*prasad*' (offering presented to ancestors/ God) which is popularly known as '*wachippa*' among the Khambus and this is distributed only to the Rais.

Sakela & Sakewa (Festivals)

As nature worshippers Khambus respect for nature is ascertained through their two festivals of Sakewa/ *ubhauri* (festival in the month of Jyest/March-April) performed for good crop and another Sakela/*udhauri* (festival in the month of Bhadra/ August) is a thanks giving ceremony during harvesting period. These two comprises of the ritual dance performed by the Khambus particularly during two occasions in a year i.e. *Ubhauri* (March April) and *Udhauri* (Nov-Dec). These two performances constitute the intrinsic elements of Khambu culture. These dances are usually performed depending on the agricultural calendar with man and woman (or sometimes simply woman) dancing in a circle, accompanied by cymbals (*jhaympta*) and drums (*dhol*), where dancers usually mime agricultural acts. These dances are usually performed to ensure agricultural prosperity by pleasing the ancestors and the land. Today, these dances form the cultural heritage of the Khambus. These dances contain the folkloric practice which is celebrated like a festive occasion though it has lost its traditional manifestation with significant changes including the repudiation of blood sacrifice, use of alcoholic drinks and transforming the whole ceremony by giving it 'noble' motivations, such as feeling of togetherness in mystical harmony with deified nature (Schlemer, 2003/2004:135).

Dance forms, music and instruments of the Khambus and their deities

For the Khambus, dancing is not just an expression of joy or worship. Dancing hold lessons from their ancestors. It depicts their lives, their present and past. It commemorates their relationship with nature simply because the forces of nature must be imitated to show reverence to it, out of love and reverence. Kirat Khambu Rais have their own dance form called *Sili* based on the movements of animals and creatures in nature. *Sili* is also based on various agricultural activities right from tilling the land for cultivation to harvesting (Bain: 2018, pp.1052). The Khambu festival is generally celebrated through a performance of a *silli* dance popular amongst them and performed along with their own Khambu songs, dance-steps and musical instruments. This dance forms depicts either a life cycle of birds, animals, cultivation and so on. There are variants of *silli* like '*Bali hang silli*' (story associated with it of Bali hang king), '*Bhuruwa silli*' '*Chasum silli*'. The Rai community has its traditional musical instruments made out of wood and bamboo, *binayo* (*dosangwa*, is a small instrument made of bamboo and thread which is played with mouth) and the most important *Dhol jhamta* (Ken Chamukhi). *Dokan* and *bausang* are flutes made from bamboo (Bain: 2018, pp.1052).

The importance of the bow and arrow in the life of Khambu Rai can be gauged by the fact that bows and arrows are still worshiped even today during the rituals like birth and death of a Khambu Rai. When sufficient meat was not available, even feathers were made into delicacy which is in practice even today in the form of '*Wachippa*' which is made from chicken feathers. It is mixed

with chicken and cooked along with rice and eaten during religious occasion and festivities these days. (Bain: 2018: 1046)

As nature worshippers and followers of animism the Khambu Rais basically preferred to be known as a descendant of ‘*sumnima*’ and ‘*paruhang*’ who are regarded as their supreme (primeval) deity. Besides they also worship a few natural agents like: *Khoklihangma* (the forest goddess), *Samkha* (the hearth god) *Lelemma* (the snake god), *Wairing* the hunter god, *Baktuncha* a hearth god who is worshipped after the harvest (November-December) and is popularly known as *mangsire*. *Homkumang* the supreme god of energy, *Satnanchiko* (snake god) is the affinal deity worshipped inside the house, *Chawamang* (the river god), *Helamang* (the monkey god), *Samkimang* (the dog god) are some such natural objects that they worship besides worshipping of their ancestor (*pitri puja*) has its own significance. Besides, all these deities need to be propitiated with the sacrifice of blood in order to avoid being subjected to different kinds of sicknesses.

Mangpas/ Mangmas (Shamans)

The presence of religious functionaries known as *mangpas/ mangmas* (shamans) itself is an interesting aspect of Khambu culture nevertheless their numbers are not so large in the sense, few of them serve the interest and are in great demand. To become a *mangpa* is not a choice rather a divine selection. Anyone who feels to be possessed by ‘*deuta*’ or deity becomes a *mangpa*. The deity (*deuta*) is believed to take complete charge of the man’s body and is entirely responsible for the instructions and recantations spoken by the *mangpa*, who is regarded merely as a human vehicle through which the spirits work. A process of acquiring knowledge and becoming a *mangpa* requires a *guru*(guide) who helps the search for knowledge. Khambu life revolves around the presence of these shamans who are believed to have the special power to communicate with the spirits or the ancestors. Consultation with the so-called *mangpa* is must whenever there is certain illness or misfortune caused in the Khambu families. Risley notes ‘Rais are compassed about by a multitude of nameless evil spirits, who require peculiar management in warding off their caprice. To appease and propitiate these is the special function of the *bijuwa* (shaman), a class of wandering mendicants peculiar to Sikkim and the Eastern part of Nepal’ (Risley:1999). Among the Khambus the services of their *mangpa* is demanded in all occasions, right from their birth to death in every household.

Although the Khambus in general relate themselves to the structural components of their social life social structure of the Khambus at present no longer remains as it was earlier. With the passage of time and with changing socio-political and economic realities it did change to great extent. Nevertheless, clan and language and their variations for the Khambus still remain illusive and infact the effort on the part of the Khambu organizations (like KKRSS, Yoyakka) to prioritize on one common language (Bantawa) seems nothing but to concretize the confusions that can lead to more uncertainty if not settled in the days to come.

Perceiving the reality from the field: Observations gathered from Paiyong, Newang and Dalep villages of Kalimpong District

The social structure of the Khambu Rais never wholly shaped their life-world in case of Darjeeling situation but its continuity and experience through the observance of rituals like ancestral worship and rituals concerning local Khambu deities do make them feel different from others in some way. The most important structural unit of Khambu being the presence of its innumerable clans (*thars*) does not seem to have much deeper variation. As was found most of the Rais are unaware of the peculiarity concerning their clans in particular. It was although on the basis of clan (*thars*) that rituals varied but ‘*thar*’ in particular was restricted as a naming category. While the identification of

being a Khambu Rai of different *thar* ends as one reaches the organizational platform but in reality also it (*thar*) has been active only at ritualistic performances. ‘*Thar* formation’ among the Khambus is intrinsically linked with myths, stories, etc. hence the existence of *thar* peculiarity as it existed earlier can never be expected. Today what has remained and what is known to most Khambus is just their *thar* (clan) name.

If we consider the ritual practices related to vital events like birth, we find that most of the Khambus do regard it as an obligation. Similarly, marriages happen to be more vital area where the advertisement of one’s uniqueness was thought more important. As someone like Narbahadur Rai (*sadhu* by religion) was found saying ‘*dastur*’ (rituals) has to be done as he confirms he has been doing, otherwise people may say ‘what kind of Rai is he?’ (*dastur tah garnui parcha naba manchey ley kasto khalke Rai raicha bhancha ni*). So villagers and the Khambus there revealed a kind of situation where ‘fear of their culture and tradition getting lost and desire for its maintenance/continuity was in no way related with what their community is demanding for (i.e. tribal status). They regard it (tribal issue) something which has been raised up by the organization and they do actively support it. It was seen that many Khambus are unhappy with the way transformation is taking place in the rituals concerning marriage like in place of *raksi* (local alcohol) to be presented nowadays Khambus are also seen using a modern alcohol like rum, beer, whisky, etc. Again in occasion concerning life cycle it is mostly the *thar* language (Bantawa) is expected to be used but most Khambus today are using straight *parbatey bhasa* (Nepali language). Thus the area of contention does exist within Khambus, where basically those who had adopted a foreign religion (say Christianity) displease them. Most gain pride in their own tradition where someone like Chandrasher Rai was found saying ‘till he is alive he won’t change his religion’ (*mo jiudo bhaien jalmero purkha dekhiko Hindu dharma chordina*) (he meant Hinduism). While no one had even a clue of the strict diversion between Hinduism and tribe, they experience Hinduism and tribalism as same thing. With the changes in the system, where dependency in agriculture and nature is not there for all the Khambus but they were still seen trying to offer their rituals as per the tradition. For some it has been reduced to mere practices or traditional obligation, some have even started making some alterations by abandoning sacrifices. So, despite of the spatio-temporal changes and acceptance of mainstream religions the performances of their local traditions have altogether a different meaning for them. While *samaj* (connoting society) does have its utmost importance in Nepali life so in case of Khambus whether it be a Christians, *Sadhu*, Hindu, Sai-Bhakta their primary concern was a ‘unity as a group’ who supports them during their good and bad days. Organization, which in a village level was popular as a ‘*Rai samaj*’ was thus acting as a platform to its members to be helpful in all possible ways. There were other reasons too for taking a membership to the organization basically for non-Hindus as they say, they became members to procure the OBC certificate smoothly. A marriage of the Khambus has a traditional mark of their own where the ‘practices like elopement’ is a must even today.

The death rituals of the Khambus are infact one of the most important area where the importance of *mangpa* (shamans) and the performance of *chinta* for the dead have still kept the *mangpas* alive in their life. Their dependence on *mangpa* as someone with a special power of healing, who can possess a spirit in a body and he is needed to be approached in case of illness before going to a doctor bear testimony of the conviction of the Khambus in their ‘world of belief’. While the field situation depicts that despite of having their own religious belief some *sadhu* Khambus do approach *mangpa* for minor illness. While *sadhu* and Christian Khambus do not

perform *chinta* (long elaborate rituals done by *mangpas*), for most Hinduised Khambus practicing *chinta* in cases like death in the family is mandatory. *Chinta* involves a long ritual procedure that takes place basically at night and possessing a *deuta* (deity) and expecting blessings from the dead soul for the concerned family during *chinta* is what constitutes Khambu tradition.

Basically it is said that each and every *thar* of the Khambu Rai have their own dialect but from the Khambus of Paiyong village it was found that almost all of them are aware of Bantawa (one of the clan of the Khambus) language but were unable to speak their own clan language. It was also found that by Khambu language most of them meant 'Bantawa'. So despite of having their own *thar* language it was found that the Khambus are aware of *Bantawa* (*thar*) language and had accepted *Bantawa* as their own *thar* language. There might be various factor for Bantawa language gaining in prominence among Rais, while today Rais themselves claim Bantawa as the most simple and understandable language of all the other languages of Khambu Rais. The language of the Khambu today being alive within an older generation Khambu (with few exceptions) is reduced within a few ritualistic occasions. Having a language of their own, which today has more or less been replaced by Nepali language and the organization which aims at the preservation of their Khambu dialect, remain one agenda of their mobilization process. In reality except the one who already knows the Khambu language, it will be hard for the coming generation to grasp the same. Its use today among the Rais has been limited within a few speakers and that too is context-specific/situational. The organizational efforts to rejuvenate Khambu language also depend upon language standardization and institutional support – issues which are available in the context of Sikkim where the introduction of Khambu language in school curriculum have brought some significant changes in this regard. Most of the older generation Khambus (who knew their language) were dissatisfied as most of the Khambus today are unable to speak their own language. It was found that almost all of the Khambus in the field situation were unable to say anything about the Khambu script, some even thought Subba (Limbu) and Khambu have the same script. Immediately after the Limbus were accorded tribal status the Khambu organization started popularizing *sumhang* script as the Khambu script instead of *sirijanga* script, which earlier was commonly referred to as the script of both Khambus and Limbus. Overall, the impression gathered from the field is that the Khambus of the three field site has awareness towards their own language and script but they could hardly write or speak the same (except a few exceptional cases families belonging to *mangpas* and *Raipas* were found to be able to speak in *Bantawa* language). Khambu organisation's effort to stress on the indigenous language appears to be more a case of symbolic capital than of practical use.

Issues like Kirat *mundhum* being the area that basically lies outside the knowledge and practice of common Khambus and which was/is dealt by the *mangpas/ mangmas* made them feel that it's a *mangpa*'s affair. So for most of the Khambus having a detailed knowledge of it was not possible, while some regard it to be known by *mangpas* only. As Khambu Rais are basically known for their '*chula dhunga*' (ancestral hearth) almost everyone was found possessing it except the sadhu Rais who were said to be doing their ancestral worship but without a proper hearth and blood-sacrifice. Keeping a *chula-dhunga* (ancestral hearth) and worshipping it regularly (once or twice a year) was still practiced by Khambus of all the clans (*thar*) whereas asper clan rituals they mentioned the requirement of items include issues like *aduaa* (ginger), *choko jaar* (pure millet/wheat made local alcohol), fowl (for some *thar* it was either hen or cock in case of some *thar* it was both), *chindoo* (basically used by Rais), etc. Paiyong village represents a case of any other Khambu dominated area where one can clearly visualize blurring differences between being Hindu and an

animist/ naturalist at a same instance. To be a part of their own traditions and gaining a sense of Khambunes (or say some attachment to the roots) has been maintained with whatever they have learnt from their predecessor may be not in the exact manner as earlier, but most of them were found doing. The belief with which the *chula-dhunga* (ancestral hearth) was kept earlier may not be accepted in the present day but their continuity with those practices does provide them some satisfaction. While the life of most of the Khambus in Paiyong village, Newahang village and Dalep village still revolves around agriculture being a primary occupation so their dependence on nature and the yearly performance of all the rituals concerning homage to nature was observed on regular basis.

One of the important requirements of developing ‘we-feeling’ among the groups is the ritual process through which identity is produced and reproduced (Shneiderman: 2014,pp.284).The rituals and the symbiotic ideas that are being generated within the community professing the similar ritualistic affairs infuse a similar feeling related to ‘sacred’ objects as opposed to ‘profane’ elements of their own culture. It reminds them of sharing the same bond with the source/origin and erupts in them the mythical symbol of connectivity, belongingness and togetherness. The community’s imagination of the self as a Khambu can always correlate the other Khambus professing and imagining the same symbolic dogmas. The consciousness that is required to generate a self as distinct and different emerges thereby. The demarcation that Shneiderman made between ‘practice’ and ‘performance’ in case of Thangmi community suits the cultural assertion of most communities (Shneiderman 2014). While what constitutes Khambus’ everyday life cycle including all their ritual throughout the year is their practical aspect, i.e. their reality as it is. On the other hand since from the time culture assumed some attention the communities charged with showing the authentic side of their cultural traits gave it a more constructed form, which in the words of Shneiderman got the shape of ‘performance’ or every particularities to be advertised were selected/chosen with precision and detailing as that will be under the constant gaze of the ‘others’. Shneiderman rightly said that one is incomplete without the other or both are interdependent i.e. performing something does require some basis which comes from the practice or its existential presence.

Thus people can only relate with the performance if they have experienced or have observed what is being practiced or played into action. For the one whose life is not wholly depended on farming or related activities it is very much possible that ritualistic practices has been reduced to traditional obligation with performance of few practices which are feasible to them. In villages like Paiyong, Newahang or Dalep, which were not completely isolated from the modern touch, tradition did exist in their ancestral hearth-stone which again needed to be compulsorily propitiated yearly (once/ twice/thrice) either with blood sacrifices like earlier or purely in a revived way (with flowers and fruits). Besides their obligation towards their local deity being voluntary, some clans of the Khambus were found worshipping local deities like *Sikari*, *Burani*, *Aitabarey Devi* others did worship one or two among them. It is interesting to note that both Sakela and Sakewa festivals are testimonies to the fact that the Khambu Rais are basically agriculturalists but in contemporary Darjeeling the observance of these festivals have become a regular phenomenon and they are not simply dependent upon the imperatives of good harvest. More often than not these festivals came handy to the community leaders as the most potent resources for mobilizing the masses in favour of tribal identity. However, Sakewa and Sakela festivals are not to be treated as ‘invention of tradition’ but there is no doubt that these festivals like other festivities of the Khambu Rais have received renewed significance in the contemporary Darjeeling hills.

In case of Darjeeling as its history suggest micro cultural identities existed in a submerged form and never became assertive until the 1990s. Again during the early nineties some length of time was spent on reformulating what was understood as ‘culture about to be lost’. So soon the effort on the part of cultural expert who built up some linkages with the organizational mobilization started for rewriting, rearranging and reviving what little was left to be preserved. Here the process of revivalism did involve a lot of borrowing from Eastern Nepal where, it was believed, most of their rites and rituals are still practiced in unadulterated forms in Nepal. Thus the additions of festivities like *sakewa* and *sakela* as the core practices of the Khambus of Darjeeling hills were actually drawn from the original tradition of the Khambus in and around Eastern Nepal. But the Nepali society that was formed in Darjeeling had gradually shifted from many traditional cultural practices while some rituals are still practiced by a handful few. The Nepalese of Darjeeling, including the Khambus have to experience different issues like that of language (Nepali), nationality (whether an Indian or not?) etc. Thus their attendance towards their originality gained little attention where ‘being one and same’ in a new system was more important. Hence the reality of festivities like *sakewa* and *sakela* no doubt found its place in literature of the Khambu organization, but the initiation of the same here in Darjeeling became purely for expressing a separate identity. Instances of wide celebration of *sakela* and *sakewa* thus became one of the tools to justify one’s cultural authenticity and exclusivity in the years following 1990s.

While it can in no way be generalized that each and every singular element of Khambu culture got reconstructed and recreated but many of the performances which seemed as new to some of the present generation Khambus did always persist there in Nepal. Basically household rituals (establishing a hearth stone/ *chula-dhunga*), services of *mangpas*, performance of *chinta* among others did form a part of Khambu’s lifecycle in the three villages under study. But when these festivities began to be celebrated, particularly from the new millennium, on the streets and highways coupled with the performances of *mangpas* with dhol and *jhyamta* (cymbals), these performances and festivities came to redefine their pathways for the achievement of a different goal that was delinked from the idea of sacred. The organizational effort always attempted to systematize the Khambu world within a certain well prescribed limit through its writings, where the Khambus themselves sometime get to learn many things from their organizations. But the one who had no access to reach out the textual sources circulated by the Khambu organizations were found to have their own *chula-dhunga*, *udhauri*, *ubhauri*, *sikari*.

The point is that the many practices the Khambu organization tried to reintroduce much of which were already in practice. On many occasions Khambus in the field were found to be aware of the richness of their traditions but this awareness was not contingent upon the organizational mobilizations. Khambu organizations actually attempted to publicize, sharpen and in some cases concretize the existing traditions of the Khambu Rais. Paiyong village seemed to be the perfect example where the Khambus, already being the member of the organization, did not consider that something is being constructed by the organization as they still considered themselves as animists, believers in shamanism and supernatural power of the *mangpas/ mangmas*, but they think that ‘being tribe’ (they meant the constitutional status of Scheduled Tribe) is something special that the Bhutias or the Lepchas did possess. There was a popular belief noticed in the field situation that the Rais are by default animists, ancestor worshippers, believers in *shamanism* and they do practice ‘exotic’ rites, rituals and traditions and in a certain sense they are tribes but it is rather hard to achieve ‘tribal status’ and is completely in the hands of those (they meant the Government/ State) who has the

authority to confer such designations. They considered that they could only become a tribe when the government recognizes them as Scheduled Tribe. However, so far as rituals and traditions are concerned they considered themselves as tribes and therefore a natural claimant of the status of Scheduled Tribe.

In fact, multiple realities were in operation at the community level in field situation. Khambu Rais were found to be observing Hindu festivities like *Dasain* (Dushera) and *Tihar* (Dewali) alongside their own rituals and rites. Except the *Sadhus* and Christian all other Rais were found to be Hinduistic as also maintaining their own practices like *Chula dunga*, *udhauri*, *ubhauri* and *chinta*. While most in the village was aware of their 'Khambu ritualistic know-hows'(except some), they think Khambu *samaj* (organization) basically works at societal level and initiates programmes like *sakewa* and *sakela*, organizes a rally where their participation is expected. Khambu *samaj* also collects some membership fees as contributions which were used in occasions of death, building *mankhims*¹² etc. Khambu organization is seen to perform dual function of 'cultural protectorate' as well as 'community up lifter'. Thus when organizational role ends with meetings, programmes, celebrations even then Khambus do not abstain from observing their usual practices and field situation depicted that it was not possible for the organization to influence the Khambus in all aspects/areas. At the end Khambus were seen to be continuing what they had always done, for instance, *dasain* is one such example where despite of organizational instructions many did celebrate it. Khambu Rais in the field situation during 2017 October revealed attachment towards this festival, inspite of the myth that depicts the slaughtering of a Khambu king by the Hindu king (on the pretext of which *dasain* was said to be boycotted). Their conscience did not permit them to refrain from its observance. While the organization always tried to revamp all the ritualistic practices of the Khambus, the commoner Khambus did follow what they had always done (i.e. to practice their rituals alongside the observance of Hindu festivities). Thus whatever construction and maneuverings occurred at the organizational level for promoting tribal identity and mobilization, the reality represented layered identities shared by the Khambu commoners.

The very formulation of the idea of Scheduled Tribe is assumed to be a static category, where any changes in it are understood as diminishing its purity/originality. This did generate confusion in Khambu mindset. The crux of the matter lies in the fact that given the 'definition of a tribe' how could a group like Khambu will situate its claim as a tribe when they are found to be the practitioners of both Hinduism and indigenous beliefs and practices. It seems impossible to maintain strict separation between their primitive rituals and Hindu influences while it is also a fact that neither modernity nor Hinduism has thoroughly engulfed their animistic beliefs and practices. Those who have adopted Christianity, their story remained different, although their participation in selected functions and meetings at the organizational level is also reflective of their aspiration to become a 'tribe' (irrespective of their religious affiliation). Some others make it a point that their membership to the organization is for an obligation to procure OBC certificate (Khambu Rais are at present considered as OBC 'B' in the state of West Bengal). Whether Hindu or Christian, Khambu organization does provide certain assurances of opportunity to its members and non-membership appeared to be unprofitable at times. Thus in some cases, Khambus of different religious background do become members but they do not get too much involved in the organizational activities related to

tribal ritualistic performances. The incorporation of Hindu belief by the Khambus has been restricted within organizational affairs but this has not affected the Khambu commoners in the way they live their life being a Hinduised Khambu. Even for Hinduised Khambu marriages *pachha* (lineage) and *samait* still needs to be different. While clan (*thar*) like feature of the Khambus has not been totally replaced by caste like system but brahminical supremacy and its acceptance can be observed when Khambus invite a Brahmin to perform a ritual (Hindu puja) in their households. However, for the observance of traditional rites and rituals concerning their birth, marriage, and death the Khambus (even the Hinduised ones too) never depended upon Hindu rituals or Hindu religious specialists.

It was also interesting to note that a certain kind of reciprocity did exist in the field situation. If the Khambus have received from the *Tagadharis* (those who wear sacred thread from among the caste Hindus viz. *Bahun*s and *Chhetris* in particular) then the *Matwalis* (those who are known by their habit of teetolaism viz. the communities belonging to Mongolid race including the Khambus) has something to offer to the caste Hindus. The services of mangpas/ mangmas (Khambu religious specialists) in villages like Paiyong, Newahang, and Dalep or any other village (in times of sickness, or if anything inauspicious happened in a family and during the time of death) were sought not only by the Khambus but by their caste Hindu neighbours as well. While Khambu tradition has survived the influences and admixture of Hinduism and caste system, the demand of a pure Khambu tradition devoid of any Hindu influence is more or less impossible. The Rai *samaj* in villages like Paiyong and the other two, was also serving as the branch of the main body KKRSS (Kirati Khambu Rai Sanskritik Sansthan), and has inspired a '*janajati*' aspiration among many, if not all. By taking a membership of Rai *samaj* most of the Khambu families have become passive participants of the organizational mobilizations. While the public display of their cultural authenticity as spearheaded by the KKRSS can be understood as a mobilisational stance for augmenting the movement for tribal status, it would be misleading to consider such an aspiration merely as an organizational output. We have discussed already that the movement of tribal identity led by the KKRSS is complementary to the ways through which Khambus in general maintained their layered identities in the Darjeeling hills. Perhaps due to this complementarity tribal identity movement among the Khambus did gain wide popularity even beyond the three field sites.

It is important to note that the population whose belief system does not match with that of the Khambu tradition were either considered to be the out groups or in some cases they were found to have taken membership as an outcome of what they termed as their societal obligation. From among the Christian Khambus, for example, some Catholics view the organization as a societal gathering and had taken a membership but their obligation ends when they were back home. This again reflected that there were members who did participate keeping 'tribal agenda' in mind. Now after a decade being passed the demand for ST status has appeared to be a case of '*janajatiya maang*' (demand by the whole community) but the way it is getting delayed and denied year after year, their hope now has completely shifted to parties like Gorkha Jana Mukti Morcha (GJMM) that have raised the demand for tribal status for eleven communities of the Darjeeling hills (including the Khambus).

The dynamics of Khambu Social structure as observed in Paiyong, Newahang and Dalep villages has been a story of change and continuation. While some elements of Khambu social structure has changed due to intermingling with other communities and as a result of adaptation and adjustment (like language issue, clan myths which are almost nonexistent or not known to the Khambus of present generation), most Khambus were able to remember the names of their *pachha* (lineage) as well as *samait*. The importance of *pachha* and *samait* basically at the time of marriage

and performance of death rituals might be a possible reason that explains as to why these still constitute the very basic of what we may call as Khambu social structure. One of the markers of structural continuity was also noticed in their ancestral hearth-stone (*chula dhunga*) which was kept by almost all the household visited (except the sadhus) in the field situation. Thus followed the obligation of practicing *kul/pitri puja* once/ twice/thrice a year as per clan norms. It was found that there were one *mangpa* in a Paiyong village at present (named Sangpang Kaila) and another in Dalep (named Lallu) whose services the Khambus received during any illness or for the performance of *chinta* during death and other rituals related to birth in the household. While most have stopped propitiating all the local deities (like *Sikari, Burani, Aitabarey, and Devi thaan*) only a few found to have limited themselves with one or two as per their clans.

Their present engagement with the social structure is embedded in the logics of ‘politics of recognition’. Their continuous emphasis on ‘recognition’ as a tribe, speaks of the need where their cultural revival in no way can be separated from the political and economic issues interweaved with their life processes at large. As the significance of political and economic practices is often defined culturally and cultural meaning is articulated and expressed in political and economic terms, it becomes really difficult to ascertain where and when cultural contours of Khambu life processes assume political significance in articulating their demands of recognition as a tribe. The culture about which the Khambus are so concerned and upon which they have based their identity is getting politically redefined and ideologically loaded. It is in this process their intra-cultural perception seems to be a response to the external situation (particularly since 1990s onwards) that encouraged them in the search for micro identities premised on culture and tradition. In considering the Khambu consciousness as materially derived one may argue that individual/ group concern over material interest does find expression in the various elements of culture thereby making it a resource – both political and ideological – to influence the socio-political reality of a particular space and time.

Khambu reality as perceived by the researcher through multiple rounds of field visits/stays at Paiyong, Newahang and Dalep villages revealed that Khambu Rai community is divided into different clans/*thars* and religions like Hindus, Christians and Sadhus form a category of distinctiveness. The attempt to explore the reality as represented by the Khambu Rai organization (KKRSS) on the one hand and the general Khambu Rais on the other regarding the genuineness of their claim of being a ‘tribe’ it was observed that each of the three villages do reveal their own stories. Though organisational mobilizations are normally considered as a process from above, the reality in the field situation revealed that the claim of a tribe by the Khambu Rais has increasingly become a mass phenomena and extended the aspiration of people beyond the limits of ‘beneficiary value’ where even an uneducated Khambu sees in the demand as security for their forthcoming generations and thereby naturally attaches an obligation to support the cause. The mobilization and the ethos of being ‘tribal’ has reached the heart and mind of every Khambu individual in the Darjeeling hills, nevertheless everyone do not justify the claim.

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SOCIALLY ENGAGED BUDDHISM IN THE MON REGION, ARUNACHAL PRADESH, INDIA: A STUDY ON THE TSONA RINPOCHE'S CONTRIBUTION TO THE REGION

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Abstract

Socially engaged Buddhism became an important subject in today's world. The term "Engaged Buddhism" was first used in Vietnam War by Venerable Thich Nhat Hahn. He started this movement mainly to oppose the war in Vietnam through the teachings of Buddha into action. He speaks of interdependence as centre point of the Buddhist view of "interbeing" or "inter-correlation" of every being in this universe. Once he said that "our most important task is to develop correct insight. If we see deeply into the nature of interbeing, that all things 'inter-are', we will stop blaming, arguing, and killing, and we will become friends with everyone. To practice nonviolence, we must first learn ways to deal peacefully with ourselves." His main teaching was that not just making peace but being at peace is the key to engaged Buddhism.

Indeed, socially engaged Buddhism means implementing the core teachings of Buddha of peace and compassion in the social world. It also applies to the political, environmental, human rights, economic suffering, and injustice in society. After Vietnam, there were many Asian countries where engaged Buddhism was popularized, and it worked great. Some such great people who tirelessly work for social development are Dr. B.R Ambedkar in India, Sulak Sivaraksa in Thailand, Ariyaratane in Sri Lanka, Master Cheng Yen in Taiwan, and His Holiness the 14th Dalai Lama of Tibet, etc.

Introduction

Socially Engaged Buddhism in Mon region, Arunachal Pradesh, India: A Study on the HE 13th Tsona Rinpoche's Contribution to the Mon Region. Here Mon region refers to the Tawang and West Kameng districts of Arunachal Pradesh. The majority of these two districts followed Mahayana Buddhism or popularly known as Tibetan Buddhism. The advent of Buddhism in the region is believed to be in the late 7th or 8th century by Khandro Drowa Sangmo and Guru Padmasambhav.

His Eminence 13th Tsona Rinpoche was born in Nesar Jungpatse, Mon Tawang, to Karma Lodoe and Tashi Yangzom on August 19, 1967. HH 14th Dalai Lama identified him as the 12th Tsona Rinpoche at four years old. Tsona Rinpoche is believed to be the reincarnation of Vinaya author Kunkhen Sherap Sangpo of the 15th century. He completed his religious study at Drepung Losel Ling Monastery, South India. After graduating with a Geshe Lharampa (Ph.D.), he returned to his region to teach Buddha Dharma to the people. He was the president of the Himalayan Buddhist Cultural Association, Delhi. He promoted Indian and Himalayan Buddhist culture. He formed Buddhist Cultural Preservation Society in 1987 to conserve a dying Mon Buddhist heritage and culture. He became an MLA three times from 1995 to 2010 at the public's urging. He was Minister of State, Industry, Textile, and Handicrafts, Cabinet Minister of Tourism, Chairman of the Advisory Council for Tourism Development, and Chairman of Arunachal Pradesh Hydropower Development

Corporation throughout these 15 years. After leaving politics, he was Chairman of the Department of Karmik and Adyatmik Affairs (Chos-Rig), Arunachal Pradesh.

His Eminence Tsona Rinpoche preached Buddhism and attended workshops and seminars in the US, Europe, Singapore, Malaysia, Taiwan, Indonesia, Mongolia, South Korea, etc. In August 2000, the UN invited him to represent Himalayan Mahayana Buddhism at the Millennium World Peace Summit. He received two Bharat Excellence and Glory of India medals in Delhi that year. He spent his life promoting Buddhist culture, humanitarian activities, and propagating the Buddha's teachings. H.E. Tsona Rinpoche died at 47 on May 16, 2014

His Contribution to Mon Region During MLA

He spent most of his first term as an MLA with his constituents. His interaction with people and problem-solving. He also helped approximately 2000 local houses survive the harsh rainy and cold seasons by providing roofing supplies.

His second term focused on constituency infrastructure. Schools, community and culture centres, and Gompas were built. He convinced the Indian government to offer Border Area Development Plan (BADP) grants to bordering China and Bhutan. It only happened on India-Burma boundaries before.

He built communication networks in his third term. He convinced the Indian government to develop a road from Bhutan to Tawang via Bleting as part of the Accelerated Road Development Programme for North East India. Nearly every community in his district is getting a phone line under the PMGSY. Mobile towers are being built from Tawang to Zemithang.

Arunachal Pradesh's Tawang and West Kameng districts or Monyul, have a strong Buddhist culture. Numerous stupas, monasteries, sacred enclosures, and pilgrimage sites survive in the Mon region. Some are 400+ years old. These cultural assets are neglected due to social and financial issues. To promote the region's economy and culture, His Eminence the 13th TsonaGontse Rinpoche formed the Buddhist Culture Preservation Society (BCPS) at Bomdila on May 7, 1987. Society has worked hard to fulfil its promise to Society by preserving cultural treasures and providing education to undeveloped tribal areas.

Contribution to Culture, Religion, and Social Activities:

Mon Tawang and West Kameng in Arunachal Pradesh have a strong Buddhist culture. Numerous stupas, monasteries, sacred enclosures, and pilgrimage sites survive in the Mon region. Some are 400+ years old. Cultural treasures are neglected due to social and financial issues. To promote the region's economy and culture, His Eminence the 13th TsonaGontse Rinpoche formed the Buddhist Culture Preservation Society (BCPS) at Bomdila on May 7, 1987. Society has worked hard to fulfil its promise to Society by preserving cultural treasures and providing education to undeveloped tribal areas.

Dahung's Central Himalayan Culture Studies Institute

Under His Eminence, the 13th TsonaGontse Rinpoche, the Buddhist Culture Preservation Society (BCPS) of Bomdila, Arunachal Pradesh, built the Central Institute of Himalayan Culture Studies (CIHCS) in Dahung, West Kameng District. It is affiliated with Sampurnanand Sanskrit University in Varanasi, Uttar Pradesh, and started classes on August 4, 2003. The Institute became an autonomous body of the Ministry of Culture, Government of India, on November 10, 2010. The Institute conducts courses according to SSVV, U.P. The institute offers PurvaMadhyama, Uttara Madhyama, Shastri, Acharya, and a 5-year PhD in BhotBoudhDarshan.

The GandenRabgyeling Monastic School for monks

HE 12th Tsona Rinpoche founded the GadenRabgyeling Monastic School in 1965 with the help of the government and local devotees. In the 1990s, the 13th Tsona Rinpoche began building a new monastery for the monastic institution to accommodate more monks. On October 15, 1997, His Holiness the 14th Dalai Lama inaugurated and consecrated the newly constructed monastery. Since then, 300 monks have attended the monastery's rigorous academic and religious programme. All kids receive free schooling, meals, and other basics here. The Society's planned 600-Monk intake infrastructure is virtually complete. The Monastic School has 257 students and teaches theological, ethical, English, Maths, and Hindi.

Shanti Deva Vidyalaya (SDV) Residential School:

The BCPS founded the Shanti Deva Vidyalaya, an English-medium residential school, in 1997 under the noble guidance and philanthropic care of His Eminence the 13th TsonaGontse Rinpoche to meet the educational and cultural needs of poor, deprived, orphaned, and remote children of the state. It was named after Nalanda University's famous professor Bodhisattva to inspire students with the values of the Great Shanti Deva, who epitomised wisdom, morality, and compassion. Along with NCERT core subjects, the school included the Bhoti language in its curriculum to preserve traditional culture. Computers, scientific labs, and libraries assist kids learn at the institution. The school has 350 pupils in grades 1–10 and 14 trained teachers, plus two wardens and three Ayaas who care for the 150 dormitory boarders.

Monyul Development Centre: (MDC)

The Monyul Development Centre opened in Singdur, near Lhou Village in Tawang District, in 1996. This facility was built to allow locals to start enterprises to support their lifestyles. Through the Monyul Development Centre at Lhou, Tawang, the Society has been weaving carpets and shawls, local cloths, carving wood, painting Thangkas, and other religious symbols. The centre gave people free craft lessons.

ThubtenChoelingBalikaVidyalaya, Lhou

His Eminence the 13th TsonaGontse Rinpoche founded the Thupten Choeling Balika Vidyalaya to educate nuns, girls and disadvantaged women using ancient indigenous wisdom and current national education systems. The ThubtenChoelingBalikaVidyalaya is North-Eastern India's first such school. It preserves their culture, traditions, and literature. It will teach Buddhist philosophy, language, and literature, as well as indigenous handicrafts like papermaking. His Eminence 13th TsonaGontseRinpoche believed girls should attend school. He founded ThubtenChoelingBalikaVidyalaya in Lhou to empower women via modern and traditional education.

The Computer Training Centre: (CTC)

His Excellency 13th TsonaGontse Rinpoche recognises the significance of computer education in contemporary society. In 2002-2003, he established a Computer Training Centre in Bomdila for poor, disadvantaged local students. CTC offers free computer training to disadvantaged and underprivileged individuals, with a current intake capacity of 30. After concluding the training programme and acquiring computer skills, the majority of trainees found employment in the public and private sectors. This facility has trained approximately 300 students.

JangchubChoeling Nunnery School

His Eminence 13th TsonaGontse Rinpoche says industrialization and westernisation are destroying traditional art and culture. We'll lose our ancient culture unless we act fast. Unique cultural heritages must be safeguarded. The proposed school will maintain culture, heritage,

literature, etc. JangchubChoeling Nunnery School aims to teach indigenous knowledge and modern national education.

Health Allopathic Clinic and Sowa-Rigpa:

Sowa-Rigpa, also known as Tibetan medicine, is one of the world's earliest-known traditional medicines. It existed prior to the introduction of Buddhism. Indian government recognition of Sowa-Rigpa in 2010, His Eminence the Thirteenth TsonaGontse Rinpoche established the Mon-Sowa Rigpa Centre in Bomdila in 2003 to treat a variety of illnesses in the region and to streamline and strengthen the medicinal plant industry in order to promote integrated development by coordinating and stimulating production, processing, marketing, and the establishment of medical facilities. Currently, the centre offers free medical care to the local impoverished, monks from GRL Monastery and students from Shanti Deva Vidyalaya.

Restoration of Holy Place Gorsam Stupa Cultural Centre:

The GorsamChorten/Stupa is arguably the largest Buddhist stupa in North East India. It is believed to have been constructed about the 12th century A.D. It is situated near Zemithang, 92 kilometres from Tawang, a well-liked vacation spot. The restoration of the Gorsam Stupa (Fig. 2.6) was successfully completed a few years ago under the of 13th Tsona Rinpoche. Usually, on the day of the festival called GorsamMela, some 12,000 People gathered to celebrate every year on the first of the Tibetan lunar calendar. The local community is taking great care to preserve by hosting religious events there. A Dharamshala has been constructed and is being maintained for visitors.

DOLMA LHAGANG (WHITE TARA)

The BCPS built the Mon Lumla White Tara statue under the spiritual tutelage of His Eminence the Thirteenth TsonyGontse Rinpoche. This statue's main goal is to promote peace and prosperity in the Monpas, Bhutan, and Tibet. A 98-foot-tall statue of White Tara at Lumla's Peak symbolises her flawless compassion for the destitute Mon people. The Department of Tourism, Government of India funded this initiative in 2006. Society-established Dolma Lhaxhang Construction Committee. Construction was finished in the 2015-2016 fiscal year, which began on March 31, 2006. This project will promote pilgrimage, tourism, local economic development, and world peace and prosperity.

RAHUNG PHENDELING MONASTERY

About 25 miles from Bomdila, the RahungPhendeling monastery sits in a rural region of West Kameng. This monastery and school aim to stop natives from sacrificing animals and educate local youth. Rinpoche created this 10-year-old monastery after seeing that the locals were illiterate, destitute, and behind the times. This monastery has over 40 students now.

In conclusion

It would be impossible to quantify His Eminence the 13th TsonaGontse Rinpoche's impact on the Mon people of Arunachal Pradesh. All sentient beings, not just humans, have his attention. His mind and concerns are not limited to human beings. He gave up all in pursuit of a better future for the Mon people. He began with a rigorous course of study in Buddhist thought. Then, he taught others about Buddhist thought and helped them apply its principles in their daily

He has deep, unwavering feelings for the Mon people and their homeland. He exemplifies the beneficial outcomes that can result from a socially engaged Buddhist practice.

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MOTIVATION OF INTROVERT PERSONALITY TRAITS OF SPORTSPERSON

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ABSTRACT

Motivations refers to any one or more of the behaviour, conditions, processes or outcomes in any combinations. Sports psychologist Richard Alderman (1974) defines motivation as “the tendency for ... behaviour to be controlled by its persist until a goal is achieved”. Taking Alderman’s definition literally means that coaches must be aware of what provides an incentives for the athlete and what does not. Further, coaches must ask if athletes perceives a relationship between athletic performance and desirable or undesirable consequence, it is also importance and desirable or undesirable consequences. It is also important to know if the coach’s use of a motivational technique will foster performance of the performer’s behaviour “until a goal is achieved” or if it will have short term effect.

Key words: Physical education and sports, motivation, introvert and personality traits.

Introduction:

Introversion is “the state of or tendency toward being wholly or pre dominantly concerned with the interest in one’s own mental life”. Some popular writers have characterized introverts as people whose energy tends to expand through reflection and dwindle during interaction. This is similar to Jung’s view, although he focused on psychic energy rather than physical energy.

The common modern perception is that introverts tend to be more reserved and less outspoken in groups. They often take pleasure in solitary activities such as reading, writing, using computers, hiking and fishing. The archetypal artist, writer, sculptor, engineer, composer and inventor are all highly introverted. An introvert is likely to enjoys time spent alone and find less reward in time spent with large groups of people, though he or she may enjoy interactions with close friends. Trust is usually an issue of significance; a virtue of utmost importance to an introvert is choosing a worthy companion. They prefer to concentrate on a single activity at a time and like to observe situations before they participate, especially observed in developing children and adolescents. They are more analytical before speaking. Introverts are easily overwhelmed by too much stimulation from social gatherings and engagement, introversion having even been defined by some in terms of a preference for a quite, more minimally stimulating environment. Introversion is not seen as being identical to shy or to being a social outcast. Introverts prefer solitary activities over social ones, whereas shy people (who may be extroverts at heart) avoid social encounters out of fear. Introversion is one of the major personality traits identified in many theories of personality. People who are introverted tend to be inward turning, or focused more on internal thoughts, feelings and moods rather than seeking out external stimulation. Introversion is generally viewed as existing as part of a continuum along with extraversion. Introversion indicates one end of the scale, while extraversion represents the other end.

Introverts tend to be more quiet, reserved and introspective. Unlike extraverts who gain energy from social interaction, introverts have to expend energy in social situations. After attending a party or spending time in a large group of people, introverts often feel a need to “recharge” by spending a period of time alone.

Objective of the study:

Motivation of introvert personality traits of sportspersons.

Means of motivation:**Competition act as a motivator**

Competition serves as an excellent sources of motivation in sports. Research demonstrates the effectiveness of competitive situations in producing greater performance results that when individuals perform alone.

Knowledge of results or feed back as a motivator

Knowledge of results, or feedback, provided by the coach to the athlete as to the quality of his performance is another source of motivation. Various kinds of knowledge of results and ways of implementing them are possible.

Sense of achievement as a motivator

The sense of achievement is a potent factor of motivation in sports; because every player or athlete is interested in knowing what he is accomplishing and how he is progressing towards specific goals.

Research methodology:**Introvert personality traits of sportspersons:**

Reliability, activeness, thoughtfulness, controlling anxiety.

Motivational techniques:

Avoid failure motivation achievement success motivation, power motivation, verbal motivation, tangible motivation.

Conclusion:

The sources of potential motivation for the participation in sport and physical activity are numerous and complex. And the coach and teacher have an impact on selected introvert aspects only. Thus, the task of the teachers and coaches is, first, to be aware of the potential sources of motivation, especially those over which they can have some influence. Secondly, the coach and teacher must be acknowledgeable about the relative effectiveness of each. Finally, decisions must be made regarding where and when each specific motivational technique might be put to best use.

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AN INTRODUCTION TO INDIAN ENGLISH LITERATURE

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Indian English literature also referred to as Indian Writing in English. It is the body of work by writers in India who write in the English language. The history began with the works of Henry Louis Vivian Derozio and Michael Madhusudan Dutt followed by Rabindranath Tagore and Sri Aurobindo, R. K. Narayan, Mulk Raj Anand and Raja Rao contributed to the growth and popularity of Indian English fiction in the 1930s.^[1] It is also associated, in some cases, with the works of members of the Indian diaspora who subsequently compose works in English.

It is frequently referred to as Indo-Anglian literature. Although some Indo-Anglian works may be classified under the genre of postcolonial literature, the repertoire of Indian English literature encompasses a wide variety of themes and ideologies, from the late eighteenth-century to the present day, and thereby eludes easy categorization.

Indian English literature has a relatively recent history, being nearly two centuries old. The first book written by an Indian in English was *The Travels of Dean Mahomet*, a travel narrative by Sake Dean Mahomed, published in England in 1794. Indian English literature had influence from the Western novel. Early Indian writers used English adulterated by Indian words to convey an experience which was essentially Indian. Bankim Chandra Chattopadhyay (1838–1894) wrote *Rajmohan's Wife* and published it in 1864, making it the first Indian novel written in English.

The non-fictional body of prose-works, consisting of letters, diaries, political manifestos, articles, and speeches, philosophical works etc. In Indian English literature of the nineteenth and the early twentieth century, is rich and varied. The speeches of Swami Vivekananda, Rabindranath Tagore, Chittaranjan Das, Bal Gangadhar Tilak, Mahatma Gandhi and Subhas Chandra Bose, to name only a few, shaped the destiny of modern India and also the destiny of English language in India.

Raja Rao (1908–2006), Indian philosopher and writer, authored *Kanthapura* and *The Serpent and the Rope*, which are Indian in terms of their storytelling qualities. Rabindranath Tagore (1861–1941) wrote in Bengali and English and was responsible for the translations of his own work into English. Dhan Gopal Mukerji (1890–1936) was the first Indian author to win a literary award in the United States.

R. K. Narayan (1906–2001) contributed over many decades and continued to write till his death. Some criticise Narayan for the parochial, detached and closed world that he created in the face of the changing conditions in India at the times in which the stories are set. Narayan's evocation of small-town life and its experiences through the eyes of the endearing child protagonist Swaminathan in *Swami and Friends* is a good sample of his writing style. Among the later writers, the most notable is Salman Rushdie, born in with his famous work *Midnight's Children* (Booker Prize 1981, Booker of Bookers 1992, and Best of the Bookers 2008), ushered in a new trend of writing. He used a hybrid language – English generously peppered with Indian terms – to convey a theme that could be seen as representing the vast canvas of India. He is usually categorised under the magic realism mode of writing most famously associated with Gabriel García Márquez. Nayantara Sehgal was one of the first female Indian writers in English to receive wide recognition. Her fiction deals with India's elite

responding to the crisis engendered by political change. She was awarded the 1986 Sahitya Akademi Award for English, for her novel, *Rich Like Us* (1985), by the Sahitya Akademi, India's National Academy of Letters. Anita Desai, who was shortlisted for the Booker Prize three times, received a Sahitya Akademi Award in 1978 for her novel *Fire on the Mountain* and a British Guardian Prize for *The Village by the Sea*. Her daughter Kiran Desai won the 2006 Man Booker Prize for her second novel, *The Inheritance of Loss*.

Vikram Seth, author of *The Golden Gate* (1986) and *A Suitable Boy* (1994) is a writer who uses a purer English and more realistic themes. Vikram Seth is notable both as an accomplished novelist and a prolific poet. Another writer who has contributed immensely to the Indian English Literature is Amitav Ghosh who is the author of *The Circle of Reason* (his 1986 debut novel), *The Shadow Lines* (1988). Rohinton Mistry is an India born Canadian author who is a Neustadt International Prize for Literature laureate (2012). His first book *Tales from Firozsha Baag* (1987) published by Penguin Books Canada is a collection of 11 short stories. His novels *Such a Long Journey* (1991) and *A Fine Balance* (1995) earned him great acclaim.

Shashi Tharoor, in his *The Great Indian Novel* (1989), follows a story-telling (though in a satirical) mode as in the Mahabharata drawing his ideas by going back and forth in time. Vikram Chandra is another author who shuffles between India and the United States and has received critical acclaim for his first novel *Red Earth and Pouring Rain* (1995) and collection of short stories *Love and Longing in Bombay* (1997).

Recent writers in India such as Arundhati Roy and David Davidar show a direction towards contextuality and rootedness in their works. The stories and novels of Ratan Lal Basu reflect the conditions of tribal people and hill people of West Bengal and the adjacent states of Sikkim, Bhutan and Nepal. Many of his short stories reflect the political turmoil of West Bengal since the Naxalite movement of the 1970s. Early notable poets in English include Derozio, Michael Madhusudan Dutt, Toru Dutt, Romesh Chunder Dutt, Sri Aurobindo, Sarojini Naidu, and her brother Harindranath Chattopadhyay. Notable 20th Century authors of English poetry in India include Dilip Chitre, Kamala Das, Eunice De Souza, Nissim Ezekiel, Kersy Katrak, Shiv K. Kumar, Arun Kolatkar, P. Lal, Jayanta Mahapatra, Dom Moraes, Gieve Patel, A. K. Ramanujan, Madan Gopal Gandhi among several others.

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LEGAL AND SOCIETAL APPROACH ON SAME SEX MARRIAGE IN INDIA: AN OVERVIEW

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“So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you.”

Bhimrao Ramji Ambedkar

Abstract:

Same sex marriage is a highly debated topic in India as well as various other countries across the world. However, approximately 30 countries of the world have legalised the same sex marriage. All the International and Indian legislative measures secure that all human beings have equal human rights irrespective of colour, cast, gender, sex or the place of birth. India strongly believes in the institution of marriage however, Indian legislative, cultural and societal approach is towards accepting the heterosexual marriage. The judicial activism has decriminalised same sex marriage in India and everyone has right to dignity.

In the researcher's opinion, legalizing same sex marriages is basically dependent upon the mindset and acceptance by the society. Law cannot force society suddenly to accept it. It requires step by step planning and measures by the government after sensitisation of the society. Legalising same sex marriages requires amendments in various laws and the Constitution of India. The basic objectives of this paper are to analyse the various legal and societal challenges with respect to same sex marriages and suggest appropriate measures for the same. Other objective is to analyse the human rights status with respect to same sex marriages.

The research is descriptive, analytical in nature and the researcher will critically analyse the relevant legal measures which are required to be amended on the chosen topic of the research. Information has been collected from reference books, research papers, from various newspapers, websites, government publications, etc. and based on secondary data.

Research Question:

Q.1. Is the Indian Society ready to accept same sex marriages?

Q.2. Is the Government prepared to amend the Constitution and various other personal laws, specifically Special Marriage Act in the current societal status?

Key Words: Same sex , marriage, legalised, equal, dignity, cultural, societal, approach, sensitisation, measures

Introduction :

“Progress of a society is dependent upon the proper application of law according to needs of society”

Justice P. N. Bhagwati

India is diverse in nature, where marriage is a social institution and various religions, casts, customs and rituals have flourished together. Marriage is governed by personal laws such as Hindu Marriage Law, Muslim Marriage Law, Christian, Parsi and Special Marriage Law. Marriages in the Hindu law is still a sacrament, however it is a contract under the Muslim law. Whatever customs or laws, with respect to marriage, we have seen or observed through generations together, are being performed between opposite sex. However, since the origin of civilisation, the concept of marriage

has gone through radical changes. Sometimes, law has compelled society to follow laws, for changes like child marriages and sometimes society has compelled the legislature, to enact laws like widow marriages, however in all the changes a positive acceptance by the society is required.

India is the party of various International Declarations, Conventions and other legal measures under the umbrella of the United Nations Organization, which states that right to marriage, right to privacy and right to choose is a human right. The Constitution of India secures the right to equality, equal protection, right to privacy, free choice of marriage as a fundamental right. However, these, as discussed above, as provisions under the Indian Constitution and other statutory provisions, are there in India for marriages between a male and a female. Before 2018, relationships between same sex was punishable in India, however, same sex relationships were decriminalised in the year 2018. Now, there is a demand for legalizing same sex marriages in India.

Historical Perspective of Same Sex Marriages:

The reference of homosexuality can be drawn, as documented in the Rig Veda¹. The picturization of homosexual activities in Kamasutra is well known to the society and there is documented evidence in the Medieval period for the same².

Yale professor and historian, John Boswell (1947–94)³, has accepted the recognition of same sex marriages by the Roman Catholic Church in medieval Europe.

Denmark created history while legalising civil union to same sex, in 1989. Netherlands became the first country in the world for legalising same sex marriages in 2001. There is no law in India for legalising same sex marriages however, it was a milestone development in India, when consented sexual intercourse between the same sex, was not recognized as an offence by the Court.

International Measures:

The “Universal Declaration of Human Rights (UDHR), 1948”, Article 1, proclaims the universality of human rights as “All are born free and equal in dignity and rights” and no state can derogate it on the basis of sex or gender, as stated in Article 2 of UDHR however, Article 16 of the said declaration specified marriage between men and women⁴. Even “International Convention on Civil and Political Rights, 1966”, mentions the right to marriage between men and women⁵. There is no doubt that international measures under the United Nations Organizations proclaim all the human rights for all and there cannot be any discrimination on any ground and the centre of human right is protection of dignity. However, no international convention or declaration specifically provide protection of human rights of same sex marriages and there is no recognition of marriages between same sex. Most of the international legal measures consider marriages as a part of family of societal approach.

Indian Approach Towards Same Sex Marriages:

¹ <https://www.legalserviceindia.com/articles/semar.htm>

² Ibid

³ <https://www.britannica.com/topic/same-sex-marriage> visited on 30.03.2023 at 5.43 pm

⁴ Universal Declaration of Human Rights, 1948, Article 16 Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

⁵ International Convention on Civil and Political Rights, 1966 Article 23. 2. The right of men and women of marriageable age to marry and to found a family shall be recognized.

The foundation of the Constitution of India is based on the principal of equality, justice and no discrimination. Along with the right to life and liberty under Article 21⁶ of our Constitution, it secures the right to dignity to all citizens due to judicial interpretation. Right to free choice of marriage is a fundamental right in India. However, the concept of marriage is between man and women (between male and female) as recognised by the Constitution, legislature, judiciary as well as by the society.

Sociological beliefs about marriage is marriage between men and women and it is the meeting of two families. The status of Indian society is measured on the basis of gender. Indian society basically believes in customs, cultures and social values. It perceives marriage as a very important social institution. Various religions believe in the concept of marriages differently, like Hindus consider marriage as a Sanskar or dharma and Muslims consider it as a contract. As Dr. Radhakrishnan (former President of India) observed “marriage is not a mere convention, but an implicit condition of human society”⁷. The role of man and woman have been considered different in the society - as the role of the woman being that of a wife, mother, daughter in -law etc and that of a male as a husband, father, son in-law, son etc.

There have been significant changes in the concept of marriage due to the demand of the society like prohibition of child marriage, re-marriage of widow etc. The “Indian Penal Code, 1860” recognises homosexuality as an unnatural offence under section 377 of this Act and was punishable⁸.

However, the judiciary has brought a significant change with respect to homosexuality in India. A revolutionary approach of the court can be seen in **Naz Foundation v. Government of NCT Delhi**⁹, where the section 377 of Indian Penal Code, was held unconstitutional by the Delhi High Court. In another milestone development, that took place in **National Legal Ser.Auth vs Union Of India & Ors**¹⁰, the court recognised a “third gender” category for availing fundamental rights to them and identification of gender as either male, female or third gender, thus rights were conferred to the third gender community. In Justice **K.S. Puthaswamy V U.O.I**¹¹ the Supreme court held that the right to privacy is a fundamental right flows from Article 21, of the Indian Constitution and sexual orientation is an crucial feature of the right to privacy.

*In another pathbreaking judgement in Navtej Singh Johar v. Union of India*¹², the Apex Court decriminalised section 377 of Indian Penal Code.

It is evident from the above landmark judgments that the Indian Judiciary is progressing towards rights for same sex relationships as well as transgenders. It is pertinent to note that having sexual intercourse between same sex is an individual matter that is relating to specific rights and belongs to closed door activities inside a bedroom. However, legalising same sex marriages pertains

⁶ Article 21 of the Constitution : No person shall be deprived of his life or personal liberty except according to procedure established by law.”

⁷ Article by Lizy James ,<https://www.egyankosh.ac.in/bitstream/123456789/71862/1/Unit-2.pdf> visited on 1.04.2023 .

⁸ Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with 1[imprisonment for life], or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine. Explanation.—Penetration is sufficient to constitute the carnal intercourse necessary to the offence described in this section.

⁹ (2009) WP (civil) No.7455/2001, Delhi High Court

¹⁰ 2014, S C C

¹¹ 2017, 10 SCC

¹² 2018, SCC

to society and its acceptance is based on societal acceptance, therefore, both have totally different approaches. The Indian Judiciary is considered to be the most advanced judiciary in the world for delivering judgement on the basis of the needs of the society, as we have witnessed the judgements with respect to transgenders rights and Abortion Laws. Only 10 countries across the world have legalized same-sex marriages in their respective states through court judgments¹³.

Now here the basic question is if our society is ready to accept same sex marriages. As per the researcher's opinion on the basis of observations in society, discussions with people and the nature of the Indian Society, the answer to the question is negative. The researcher has opined that not legalising same sex marriages is a violation of human rights and an attack on the foundation of the human rights of equality. Even if the Government wants to legalise same sex marriages by passing laws on the concerned issue, there are several challenges and issues with respect to the same.

Concerns and Challenges:

1. The nature of the Indian society is heterogenous. Still our country is unable to implement Uniform Civil Code as proclaims by the Article 44 of the Indian Constitution, despite of several reminders by the Apex Court for the same. Different religions have separate personal laws for dealing with marriages, divorce, adoption and other personal matters. Therefore, it will take time to make a consensus among all the religions, to accept the legalisation of same sex marriages.
2. The religious, cultural and social pattern of our country will create hindrance to legalise this marriage, because it is governed with different rituals and customs.
3. There is no proper data available in India with regard to same sex relationships, therefore, it is not clear that how many people are affected due to these laws not being legalized.
4. Since marriage is a subject of Concurrent list, therefore, again it is a challenging task to get accord from the states for the same.
5. All our laws are gender specific with respect to marriage and we have been witnessing the man as a husband and the woman as a wife since the beginning of civilisation. Therefore, changing the mindset of the society is really a difficult task. How a society is going to perceive a woman as a father and a man as mother, in the researcher's view, it may take a long time to adopt such kind of changes.
6. This change shall require amendment of several laws dealing with marriages, divorce, succession, adoption, surrogacy, property laws etc.
7. Only 23 countries across the world could legalise same sex marriages in their respective countries¹⁴. This data shows the difficulty in implementing this sensitive issue in other countries.
8. How the adopted child by same sex parents is going to maintain its dignity and respect in the society.
9. Until now, the Indian Constitution has not accepted it as part of fundamental rights, as a part of right to life, liberty, privacy, dignity and reproductive right.
10. Even if the Special Marriages Act, 1954 permits same sex marriages by the Court in future, the challenges will be the same and several acts have to be amended by the legislature and the

¹³ <https://www.hrc.org/resources/marriage-equality-around-the-world>

¹⁴ <https://www.hrc.org/resources/marriage-equality-around-the-world>

word husband and wife have to be replaced by the word spouse, along with other changes in the law.

11. The biggest issue is - how to resolve the matter that who will be the father and who will be the mother in same sex marriages and what about the biological differences, because of which a female is considered as a weaker section of the society. Most of the women feel secure with the male partner and physically they are stronger than a woman.
12. There should also be future planning, so that tomorrow if someone challenges the law which comes under prohibited relationship for marriage, then how to tackle that.

Conclusion and Suggestions:

It is evident from the above discussion that India has not legalised same sex marriages, which violates various human rights of the aggrieved persons like the right to choose, right to privacy, right to enjoyment of life, right to reproductive right and right to dignity. However due to the societal structure, it is not possible for our country to legalise such kind of marriages with an immediate effect. Acceptance of such kind of changes require a lot of planning and most importantly various sensitisation programmes to change the mindset of the people. There are various suggestions and alternate measure to protect and legalise the rights of same sex in future as follows:

1. There is a need to educate and sensitise people regarding equal importance of such marriages by the media, non-governmental organisations, Central, State and Local Governments and educational institutions at a mass scale. It can be done by organizing street plays, door to door counselling, organizing seminars, conferences, workshops, debates, etc. The Government can decide one day every year, to pay respect to same sex relationships.
2. All schools and colleges should create such a culture in their respective institutes, where students develop inner respect for such kind of marriages.
3. Syllabus should be amended for inclusion of same sex related issues after identification of core challenges with respect to the same.
4. There should be various films and T.V. Programmes demonstrating love angles between same sex, as earlier love angles were rotating between opposite sex in movies and serials.
5. There should be a special awareness program conducted for Police and administrative officials to sensitize them about the same.
6. Almost all the International Declarations, Conventions, Resolutions and Protocols under the United Nations ensures marriages between man and woman therefore, United Nations should adopt special Declaration and Convention for recognising same sex marriages and all countries can be urged by UNO to decriminalise same sex marriages in their respective countries.
7. When the societal awareness is created on the selected title, then the Government should provide proper laws for same sex marriages. Since it is not possible to enact or amend various laws in short durations, therefore, an alternative arrangement can be provided as a civil union between two similar sex that can be considered similar to marriage and certain rights can be protected.

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MOTIVATION OF EXTROVERT PERSONALITY TRAITS OF SPORTSPERSON

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ABSTRACT

Sports psychologists are primarily concerned with the effects of certain treatments, environmental conditions or cognitive (internal) factors that influence athletic performance. Perhaps the most encompassing topic of the area has been that of the many factors associated with motivation. Motivation is a highly complex phenomenon. As Littman (1958) pointed out “There are many different kinds of motivational phenomena. It is simply not the case that the analysis of one kinds of motivational phenomena provides us with the analysis of all or even a substantial portion of other motivational concepts. Motivation is not a unitary phenomenon in the sense that all motivational things have the same properties and enter into the same laws in the same way. Extraversion is “the act, state, or habit of being predominantly concerned with and obtaining gratification from what is outside the self”. Extroverts tend to enjoy human interactions and to be enthusiastic, talkative, assertive, and gregarious. They take pleasure in activities that involve large social gatherings, such as parties, community activities, public demonstrations, and business or political groups. Politics, teaching, sales, managing and brokering are fields that favour extroversion. An extroverted person is likely to enjoy time spent with people and find less reward in time spent alone. They tend to be energized when around other people, and they are more prone to boredom when they are by themselves.

Key words: motivation, extrovert, taints, physical education and sports

Introduction:

Extroversion behavior

The trait of extravert is a central dimension of human personality theories. The terms extravert was first popularized by Carl Jung, although both the popular understanding and psychological usage differ from his original intent. Extravert tends to be manifested in outgoing, talkative, energetic behaviour. Extravert is typically viewed as a single continuum. Thus, to be high on one it is necessary to be low on the other. Car Jung provide a different perspective and suggest that everyone has both an extroverted side and an introverted side, with one being more dominant than their. Rather than focusing on interpersonal behaviour, however, jung defined introversion as an attitude type characterized by orientation in life though subjective psychic content (focus on one’s inner psychic activity); and extraversion as ‘an attitude type characterized by concentration of interest on the external object,’ (the outside world). In any case, people fluctuate in their behaviour all the time and even extreme introverts and extroverts do not always act according to their type.

Most people believe that an extrovert is a person who is friendly and outgoing. While that may be true, that is not the true meaning of extroversion. Basically, an extrovert is a person who is energized by being around other people. This is the opposite of an introvert who is energized by being along. Extroverts tend to “fade” when alone and can easily become bored without other people around. When given the chance, an extrovert will talk with someone else rather than sit alone and think. In fact, extroverts tend to think as they speak, unlike introverts who are far more likely to think before

they speak. Extroverts often think best when they are talking. Concepts just don't seem real to them unless they can talk about them; reflecting on them isn't enough.

Extroverts enjoy social situations and even seek them out since they enjoy being around people. Their ability to make small talk makes them appear to be more socially adept than introverts (although introverts may have little difficulty talking to people they don't know if they can talk about concepts or issues). Extrovert behaviour seems to be the standard in certain society, which means that other behavior is judged against the ways an extrovert would behave. However, extroverted behavior is simply a manifestation of the way an extrovert interacts with the world. Extroverts are interested in and concerned with the external

Objective of the study:

Motivation of extrovert personality traits of sportspersons.

Review of literature:

Mary (2020) examine how physical education teachers verbal aggressiveness, as perceived by the students, is related to students fair play self reported behaviors. Four hundred twenty nine physical education students completed two questionnaires during physical education classes. Correlation analysis revealed that there was a positive significant relationship between teacher verbal aggression and antisocial fair play behaviors; and a negative, significant relationship between teachers verbal aggression and pro-social fair play behaviors. Regression analyses indicated that teachers verbal aggression could significantly predict students self reported pro-social and antisocial fair play behaviors. Findings and implications for teacher communication are discussed and future research suggestions are made. *Murthaiah et al. (2021)* analyzed the aggression variables among high and low physical fitness university handball players of Amravati university. The experimental design was used for the study. The results of the study indicated that among the four manual frustration questionnaire variable, high fitness group was high in aggression when compared to low fitness group. The high physical fitness group is more aggressive and tend to continue to fight because of this phenomenon might have attributed due to their level of fitness.

Research methodology:

Extrovert personality traits of sportspersons:

Aggression, leadership, optimism, impulsiveness and socialibility.

Motivational techniques:

Avoid failure motivation achievement success motivation, power motivation, verbal motivation, tangible motivation.

Conclusion:

Physical education and sports is a complex and continuous process. The preparation, practice, consistence in performance and success of sportsman need achievement of extrovert personality traits. Impart or imbibe of these personality requires various motivational devices. These motivational devices not only serves as a oxygen to the participated players but also acts as a feedback to the matter trainers. It is useful for coaches and physical educationists to be well conversant with the effective methods of motivation, to encourage greater participation in sport. It is of great value in channelishing latent energy into constructive directions by making training more interesting and wroth while. Finally, it is basically a diagnostic endeavour, to modify policies and practices in sports to achieve, desired results (Pursuit and Excellence).

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A REVIEW OF INTERNATIONALIZATION OF JAMMU AND KASHMIR ISSUE : INDIA-PAKISTAN AND GLOBAL POWERS

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Abstract:

Pakistan's internationalization of the Jammu and Kashmir issue has been an ongoing effort since the partition of British India in 1947. During the partition of British India in 1947, the princely state of Jammu and Kashmir had the option to join either India or Pakistan. The ruler, Maharaja Hari Singh, initially chose to remain independent. However, in the name of tribal militias, Pakistan's army attacked the region, leading Maharaja Hari Singh to seek India's military assistance. While at the time, the Maharaja signed the Instrument of Accession, formally joining India. In 1948, the India-Pakistan War broke out over the control of Jammu and Kashmir. After several months of fighting, India took the issue to the United Nations Security Council (UNSC). The UNSC passed a resolution calling for a ceasefire and a plebiscite to allow the people of Jammu and Kashmir to decide their future. The ceasefire came into effect in January 1949, leading to a de facto partition of the region. The UN resolution, however, could not be fully implemented due to disagreements between India and Pakistan on the conditions for holding the plebiscite. Since then, Pakistan has started to internationalize the issue. Here, this paper attempts to take a review of the internationalization of the Kashmir issue.

Keywords - India, Pakistan, Jammu and Kashmir, Article 370, Internationalization, United Nations.

Introduction

In 1972, India and Pakistan signed the Shimla Agreement to normalize relations between the two countries. As part of the agreement, both sides committed to resolving all outstanding issues, including Kashmir, bilaterally. However, despite this agreement, Pakistan has continued to raise the Kashmir issue internationally. In 1999, Pakistan launched an infiltration operation in the Kargil region of Jammu and Kashmir, leading to another military conflict with India. The Kargil War brought the Kashmir issue back into the international spotlight.

In recent years, Pakistan has consistently raised the issue of Kashmir at international forums, including the UN General Assembly and the UN Human Rights Council. It has accused India of human rights violations in the region and sought international intervention in resolving the dispute.

Throughout its history, Pakistan has endeavoured to present the Kashmir issue as a case of unfinished decolonization and a matter of self-determination for the people of Jammu and Kashmir. On the other hand, India maintains that the region is an integral part of its territory, and the Kashmir issue is a bilateral matter that should be resolved through dialogue and engagement between India and Pakistan. The internationalization of the Kashmir issue has kept it on the global agenda and continues to be a point of contention between the two countries.

India on internationalization of J&K issue

India has consistently rejected Pakistan's efforts to internationalize the Kashmir issue and has taken a firm stance against any third-party involvement in what it considers a bilateral matter between India and Pakistan. India's primary response to Pakistan's attempts at internationalization has

been to reiterate that the Kashmir issue is a bilateral matter, as stated in the Shimla Agreement of 1972. India has consistently maintained that any discussions or negotiations regarding Kashmir should be held directly between India and Pakistan, without the involvement of any third party. India has lodged diplomatic protests against Pakistan's efforts to raise the Kashmir issue at international forums, asserting that such actions are unwarranted and counterproductive. Indian diplomats have consistently engaged with their counterparts from other countries to present India's perspective on the matter.

India has accused Pakistan of trying to internationalize the Kashmir issue as a tactic to divert attention from its own support for cross-border terrorism and internal challenges. India has argued that Pakistan's actions are an attempt to portray itself as a victim on the international stage rather than address the root causes of tensions between the two countries. India has emphasized its sovereignty over Jammu and Kashmir and reiterated that the state's accession to India was legal and final. India has maintained that Jammu and Kashmir is an integral part of its territory, and any attempts to question its sovereignty over the region are unacceptable. India has strongly refuted Pakistan's accusations of human rights violations in Jammu and Kashmir. India maintains that its security forces operate within the framework of the law and take action against any violations committed by individuals. It has been argued that Pakistan's focus on human rights is part of its propaganda campaign against India.

India has sought to build international support for its position on the Kashmir issue and has engaged in diplomatic efforts to present its perspective to other countries. It has emphasized its commitment to dialogue with Pakistan while rejecting any attempts at third-party intervention. Overall, India's response to Pakistan's act of internationalizing the Kashmir issue has been consistent in asserting its sovereignty, rejecting third-party involvement, and advocating for bilateral dialogue as the way forward. India views the issue as a matter to be resolved through peaceful negotiations between the two countries, rather than through international intervention or external pressure.

International Community's Response

The international community's response to the issue of internationalization of the Kashmir issue by Pakistan has been diverse and complex. Different countries and international organizations have taken various positions on the matter. Many countries and international organizations have expressed support for India's position that the Kashmir issue should be resolved bilaterally between India and Pakistan. They have acknowledged the Shimla Agreement of 1972, which commits both countries to resolve their differences through dialogue. The international community has often called for India and Pakistan to engage in meaningful and sustained dialogue to find a peaceful resolution to the Kashmir issue. Countries and organizations have encouraged both sides to address their differences through diplomatic means.

Some countries and international human rights organizations have expressed concern over the human rights situation in Jammu and Kashmir. They have called for a reduction in violence, protection of civilians, and adherence to human rights standards in the region. In times of heightened tensions or conflict between India and Pakistan, the international community has called on both countries to exercise restraint and avoid actions that could escalate the situation further. Some countries and international organizations have opted for a neutral stance on the Kashmir issue, neither fully endorsing India's position nor backing Pakistan's calls for international intervention. They may encourage dialogue but refrain from direct involvement in the matter. The majority of countries and international organizations have respected India's position against any third-party

involvement in the Kashmir issue. They have not sought to mediate or impose solutions on the two countries.

The Kashmir issue is sometimes raised at international forums, such as the United Nations General Assembly or the United Nations Human Rights Council, during discussions on regional stability or human rights concerns. However, the issue has not resulted in any binding resolutions or significant international action. It's important to note that the international community's response to the internationalization of the Kashmir issue by Pakistan is not uniform. Different countries may have varying interests and geopolitical considerations that influence their stance on the matter. The Kashmir issue remains a complex and sensitive topic in international relations, and finding a resolution continues to be a challenge.

United States

The United States' position on the Kashmir issue has historically been one of supporting a peaceful resolution through bilateral dialogue between India and Pakistan. The U.S. considers the matter a longstanding dispute between the two countries, and it has consistently encouraged both India and Pakistan to find a mutually acceptable solution through diplomatic means. The U.S. has consistently maintained that the Kashmir issue is a bilateral matter between India and Pakistan. It has urged both countries to engage in meaningful dialogue to address their differences and find a peaceful resolution.

The U.S. acknowledges the importance of the Shimla Agreement, signed in 1972, which emphasizes the need for resolving all outstanding issues, including Kashmir, through peaceful negotiations. The U.S. has consistently expressed support for peace and stability in the region. It has called on both India and Pakistan to avoid actions that could escalate tensions and instead work towards promoting confidence-building measures.

While the U.S. recognizes India's sovereignty over Jammu and Kashmir, it has expressed concern over the human rights situation in the region. U.S. officials have encouraged India to address these concerns and uphold human rights standards.

The U.S. has offered its assistance as a neutral mediator in the past, particularly during periods of heightened tension between India and Pakistan. However, both India and Pakistan have consistently rejected third-party involvement in the issue, and the U.S. has respected their stance. The U.S. maintains close and strategic relationships with both India and Pakistan. As such, its position on the Kashmir issue often involves balancing its interests in maintaining strong ties with both countries while supporting regional stability.

It's important to note that the U.S.'s stance on the Kashmir issue may be influenced by its broader foreign policy objectives and regional interests. The U.S. government may adjust its position based on the evolving dynamics between India and Pakistan and other geopolitical considerations.

Overall, the U.S. continues to advocate for a peaceful resolution to the Kashmir issue and supports efforts to promote stability and dialogue in the region.

China

China's position on the issue of Kashmir is influenced by its strategic interests in the region, particularly its relationship with Pakistan and its border disputes with India. China is a close ally of Pakistan and has consistently supported Pakistan's position on the Kashmir issue. China has expressed support for the resolution of the dispute in accordance with the relevant United Nations Security Council resolutions and the wishes of the people of Jammu and Kashmir. China has criticized India's decision to abrogate Article 370 and revoke the special status of Jammu and

Kashmir in August 2019. China considers this action as a unilateral change to the status quo and has expressed concerns about the potential impact on regional stability.

China has its own territorial claims in the region. It disputes the sovereignty of India over the region of Aksai Chin, which is currently administered by India as part of the union territory of Ladakh. Additionally, China objects to India's involvement in the China-Pakistan Economic Corridor (CPEC), a significant infrastructure project that passes through Pakistan-administered Kashmir. While supporting Pakistan's stance on the Kashmir issue, China has also called for a peaceful resolution through dialogue and negotiations between India and Pakistan. China has expressed its willingness to play a constructive role in facilitating communication between the two countries to resolve the issue.

China generally opposes the internationalization of the Kashmir issue and any involvement by external parties. It maintains that the dispute should be resolved through direct talks between India and Pakistan. Overall, China's position on Kashmir is a delicate balancing act between its strong ties with Pakistan, its territorial interests, and its desire to maintain stable relations with India. The issue remains a sensitive topic in China-India relations and in the broader context of regional geopolitics.

Russia

Russia's position on the Kashmir issue has evolved over time, influenced by its historical ties with India and Pakistan, as well as its broader geopolitical interests. Russia has consistently advocated for a peaceful resolution to the Kashmir issue through direct bilateral negotiations between India and Pakistan. It has emphasized the importance of both countries finding a mutually acceptable solution to the dispute. Russia has maintained a stance of non-interference in the internal affairs of India and Pakistan. It has refrained from taking sides and has expressed respect for the sovereignty and territorial integrity of both nations. Russia has encouraged India and Pakistan to engage in meaningful dialogue and pursue confidence-building measures to reduce tensions in the region. It has expressed readiness to facilitate and support any efforts towards dialogue if requested by both parties. Russia has historically had strong ties with India, dating back to the Cold War era. These friendly relations have influenced Russia's approach to the Kashmir issue, with the country being cautious not to undermine its strategic partnership with India.

Russia has also developed closer ties with Pakistan in recent years, particularly in the areas of defence and economic cooperation. While maintaining its long-standing relationship with India, Russia has sought to balance its interests in the region. Russia, as a permanent member of the United Nations Security Council, has been involved in discussions related to the Kashmir issue at the international level. However, it generally upholds the principle of respecting bilateral agreements and mechanisms between India and Pakistan.

Overall, Russia's position on the Kashmir issue reflects a desire for stability and peace in South Asia. The country acknowledges the complexity of the dispute and the sensitivity surrounding it.

United Kingdom

The United Kingdom's position on the Kashmir issue is one of supporting a peaceful resolution through dialogue between India and Pakistan. As a former colonial power in the Indian subcontinent and with historical ties to both countries, the UK's stance seeks to promote stability and a constructive engagement between India and Pakistan. The UK has consistently called for India and Pakistan to engage in direct bilateral dialogue to address the Kashmir issue. It supports the Shimla

Agreement of 1972, which emphasizes the need for resolving all outstanding issues, including Kashmir, through peaceful negotiations. The UK maintains a position of non-interference in the internal affairs of India and Pakistan. It refrains from taking sides on the territorial dispute and instead encourages both countries to find mutually acceptable solutions.

The UK has expressed concern over the human rights situation in Jammu and Kashmir. It has called for all parties to uphold human rights standards and ensure the protection of civilians in the region. The UK generally opposes any attempts to internationalize the Kashmir issue or involve third-party mediation. It supports the principle of respecting bilateral agreements and mechanisms between India and Pakistan. The UK encourages both countries to take steps to build confidence and reduce tensions in the region. It has supported efforts aimed at creating an environment conducive to meaningful dialogue. The UK maintains diplomatic relations with both India and Pakistan and engages with both countries on issues related to the region, including the Kashmir dispute.

Overall, the UK's position on the Kashmir issue reflects a commitment to peace and stability in South Asia. It supports diplomatic efforts to find a peaceful resolution and encourages India and Pakistan to work towards resolving their differences through dialogue.

France

France's position on the Kashmir issue is similar to that of other major countries, such as the United Kingdom and the United States. France has consistently emphasized the importance of a peaceful resolution to the dispute through dialogue between India and Pakistan. France supports the idea that the Kashmir issue should be resolved through direct bilateral negotiations between India and Pakistan. It upholds the principle of respecting the sovereignty and territorial integrity of both countries. France maintains a stance of non-interference in the internal affairs of India and Pakistan. It does not take sides in the territorial dispute and instead encourages both countries to engage in constructive dialogue to find a mutually acceptable solution.

Like other countries, France has expressed concerns over the human rights situation in Jammu and Kashmir. It has called for the protection of human rights and the well-being of civilians in the region. France generally opposes any attempts to internationalize the Kashmir issue or involve third-party mediation. It supports the principle of respecting bilateral agreements and mechanisms between India and Pakistan. France has emphasized the importance of stability and peace in South Asia. It encourages both India and Pakistan to take steps to build confidence and reduce tensions in the region. France maintains diplomatic relations with both India and Pakistan and engages with both countries on issues related to the region, including the Kashmir dispute.

Overall, France's position on the Kashmir issue aligns with the broader international stance, which emphasizes the importance of dialogue, non-interference, and respect for bilateral agreements.

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MSME AND WOMEN ENTREPRENEURSHIP DEVELOPMENT IN MAHARASHTRA

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Abstract:

The sector of micro small medium enterprises is known as a highly vibrant and dynamic sector of the Indian economy. This actor has a significant role in providing job opportunities next only to male but also to the females at low capital cost than large scale Enterprises. The MSME sector is very helpful in the industrialisation of rural and economically backward regions. This sector encourages to reduce regional imbalance. This sector is also crude and helpful in encouraging entrepreneurship among women and increasing per capita income and their standard of living. Women entrepreneurship enhances financial independence and self-respect through the present literature and attempts have been made to focus on the percentage distribution of women entrepreneurs in India and Maharashtra and also focused on the total lending to MSME in Maharashtra. Through the present study the role of women entrepreneurs in the MSME sector has also been highlighted apart from this various government schemes and programs have been focused up. This literature explores the efforts made by the supporting Agencies or organizations in encouraging women entrepreneurship development through MSME.

Keywords - MSME, women entrepreneurs, government schemes, women entrepreneurship development

Introduction:

In terms of Indian tradition, entrepreneurship was considered to be the male dominated activity but nowadays there is an involvement of women in the micro small and medium scale enterprises in India. A number of women have come forward in the field of MSME. Indian women have been surprised by their traditional identity of housewife and mother. The traditional role of Indian women has undergone rustic transformation due to encouragement of entrepreneurship among them. These Indian women are now getting education and trying to become independent and create their own identity. Because of entrepreneurship development, many people with ideas, productive abilities and risk taking capacity are coming forward to commence their own Enterprises. Entrepreneurship development among them, government initiatives, activities of supporting organizations and Agencies made Indian women contribute in the economic development by acquiring professional, technical and entrepreneur talent. There is an increasing environment for women in the economic development of the country.

The growth of women participation in the MSME sector has brought transformation in the demographic features of business. Such as climate, affordable amenities, manpower etc India become an important center of growing Commerce and trade practices with the improvement in the ecosystem in the country. The majority of women are pursuing their careers towards becoming entrepreneurs which is really good for the economic development of India. Indian women

entrepreneurs are now financially developing by taking advantage of government schemes or programs and to make their dream ventures true.

Review of literature:

1. S.B. Chandanshive (2015) - Has explained the growth and current status of women entrepreneurs in India. The studying author has found that there is a higher Percentage share of women entrepreneurs in Tamilnadu State, Andhra Pradesh, Kerala and Maharashtra. the author has also focused on the activity wise number of Enterprises and employment in the Enterprises run by women.
2. S.N.Bag and C.S. Roy (2020) - Has focused on the various socio economic conditions of women entrepreneurs and exploded the main and women percentage distribution of entrepreneurship in India. Through the study authors have discussed the various initiatives, programs and schemes implemented by the government for the entrepreneurship development among women. Through the study on terrace, the percentage of men Enterprises 78.4% is more than women Enterprises 21.6% which is quitelu in corporate with men entrepreneurs.
3. MadhuritaDey (2021) - Had focused on some selected units that are run by the women entrepreneurs and also focused on various motivating and challenging factors for Women entrepreneurs. Through the study author has explained the concept of women entrepreneurs, etc. The author had discussed the various initiatives taken by the government with a view to encourage entrepreneurship among. Author has concluded that MSME sector Pro was very helpful in transforming women as a housewife to entrepreneur.
4. Feroze Hakim and AJ Kazi (2018) - have attempted to study the role of MSME in entrepreneurship development in Jammu and Kashmir. In improving the quality of life of women entrepreneurs and their family life. Through the study authors have focused on the various categories of MSMEs context. Others have explored the current scenario of MSME sector of India and Jammu Kashmir and discuss the role of MS is in entrepreneur development in Jammu and Kashmir.
5. Tanuj Sharma and S.S.Bawa (2020) - have opined that MSME sector is an Important contribution in GDP Employment generation, total exports and also important for encouraging entrepreneurship among women in India. Through the study authors have focused on the increase in the number of MSME run by women GDP contribution, growth in total exports etc. analysed the relationship between increases in the number of MSME units run by women and fulfil of sustainable development goals in 2030. Authors have also discussed on the constraint issues faced by women entrepreneurs.

Objectives of the study

1. To focus on the top 10 states in MSME run by women.
2. To know about the total landing to MSME in Maharashtra.
3. To understand the role of women entrepreneurs in MSME sector.
4. To understand about the government schemes for enhancement of women entrepreneurship.
5. To focus on the current status of women entrepreneurship development in Maharashtra.
6. To understand about the efforts of supporting Agencies or organizations in women entrepreneurship development.

Methodology of the study

The present study is based on the review of secondary data which is available through the books, research papers, articles published in National and international journals, and publications available on the internet etc.

Distribution of MSME's run by women at states and district level in Maharashtra (2015 to 2020)

The following table indicates the state wise distribution of MSME units run by women with percentage in India

Table No.1
State wise distribution of women entrepreneurs in India

State	Men owner	Female Owner	Total no of owners	Percentage of MSMEs units with female owners
West Bengal	5583138	290 1324	848 4462	23.42%
Tamilnadu	344 1489	1285 263	472 6752	10.37%
Telangana	1459 622	972 424	243 2046	7.85%
Karnataka	2684469	936905	36 21374	7.56%
Uttar Pradesh	80 10 932	962 796	8873728	6.96%
Andhra Pradesh	216 0318	8380 33	299 8351	6.76%
Gujarat	2375 858	8 26640	320 2499	6.67%
Maharashtra	379 8339	80 1197	459 9536	6.47%
Kerala	1647853	495 962	214 3816	4.0%
Rajasthan	2261127	380007	2641134	3.07%

source- Annual report of MSME 2019 - 20.

From the above table it is revealed that the states like West Bengal and Tamilnadu secures first and second position in the share of MSME is run by women. it is quite impress you the Percentage share of MSME run by women in West Bengal during 2015 to 2020 was 23.42% and Percentage share of Tamilnadu for the same run by women in Rajasthan 3.07%, Kerala 4.0%, Maharashtra 6.47%, Gujarat 6.67%. These States have shown poor performance in the context of women entrepreneurship development as compared with waste Bengal and Tamilnadu.

The following table indicates the Percentage share of Pune in total credits to women entrepreneurs in Maharashtra during 2015 to 2021.

Table No.2
Percentage share of credit disbursed up to women entrepreneurs in Pune city (2015 to 2021)

Year	Percentage share of Pune in total credit of Maharashtra	percentage achievement Pune in total achievement in Maharashtra

2015	13.49	37.5
2016	10.15	10.19
2017	9.49	11.17
2018	7.95	10.9
2019	5.32	9.77
2020	9.37	9.71
2021	10.2	12.8

Source : SLBC Maharashtra

The above table shows that there was no any significance growth in the percentage share of credit in total credit of Maharashtra during the years of 2015 to 2021. The percentage share of Pune in Total credit of Maharashtra and percentage achievement of Pune in Total achievement in Maharashtra showing fluctuating trends during 2015 to 2021. During the years 2020 to 2021 the achievement of guaranteed emergency credit line schemes by all banks and other financial institutions.

Now days there are many efforts have been made by the government and other agencies in the encouragement of women entrepreneurship development through MSMEs and other programmes/schemes such as make in India, start-up India etc. Entrepreneurial women have a strong desire to do enormously positive things and contribute in the economy of the country. Therefore, they are playing an important role in the MSME sector of India. The financial power and social position are strengthened by their ability of creating and excreting control over their lives and eithers lives. Considering this fact an attempt has been made to elaborate the role of women entrepreneurs in MSME sector of India.

Role of women entrepreneurs in MSMEs sector of India:

The micro, small and medium enterprises have occupied an important place in the economy of India. The MSME sector is proved as helpful for the people (especially women) to earn more and improve their social position in the society. Apart from this sector has made a great impact on the manufacturing activities and made positive impact on the export promotion activity. In rural areas MSME sector proved as very helpful in encouraging rurla economy and creating job opportunities in Micro and small business enterprises run by women. Today, the share of women entrepreneurs is increasing. There are more women enterprises in this sector. It is observed that, women entrepreneurs are likely to accept the business or enterprise which is related to their home life such as service sector. The increase in women run enterprises in every state in India indicates the growing significance of women in MSME sector. The women engaged in MSME sector not only play an important role in generating employment opportunities through the investment of less capital but also help to develop non-agricultural enterprises by increasing industrialization in the rural parts of the country Because of active involvement of women belonging to most vulnerable and marginalized society for their empowerment and financial improvement. It means the MSMEs run by the women help in lowering the unequal income dissemination among the individuals by providing job opportunities and industrialization in urban as well as rural areas. The MSMEs run by women are contributing in increasing the economy of India, through export production and domestic production,

operational adaptability and by implementing innovative technology. The contribution of women entrepreneurs in the development of economy is important because majority of micro and small enterprises are run by the women in semi urban and rural areas through the self-help groups. It encourages the comprehensive improvements, growth and developments are playing an important role by providing to the education to the extension of entrepreneurial base by encouraging entrepreneurial innovations. Women entrepreneurial their sphere among different sectors of the economy, production of varieties of goods and providing services to fulfil the demands of domestic and at global level. Due to presence of women entrepreneurs in MSMEs sector, the global economy is transforming at presents. The women entrepreneurship plays an important role in capital information by mobilizing of fund and they encourage effective mobilization of capital, skills which may encourage export trade. The contribution of women entrepreneurs in MSMEs sector is more as scientists software engineers, economist, teachers, doctors etc. Therefore, it is clear evidence that the contribution of and the role of women entrepreneurs is very important, essential and considerable in the development and the growth of economy and MSMEs sector of India.

Considering the significance of women entrepreneurs in MSMEs sector and also in economy central government and the various state governments State Small Industries Development Corporations Nationalised banks have taken various schemes, programmes and entrepreneurship development programmes to encourage women entrepreneurship. Here is an overview on some important programmes/ schemes for women entrepreneurs in India.

Government NGOs and bank initiatives through programmes/ schemes for entrepreneurship development.

1. Government schemes/ Programmes - With a view to encourage women entrepreneurship government have launched various schemes programmes such as Mudra Yojana scheme, Pradhan Mantri Rojgar Yojana. Under these schemes government has aims to improve the socio-economic conditions of women through providing loans and other help to start their own business. Pradhan Mantri Rojgar Yojana also provides self-employment opportunities to urban and rural women. There are some other schemes such as - Income generating schemes, implemented by development of women and child development. This development also launched swam siddha scheme.
2. Banks schemes/ programes- State industrial development Bank of India has also launched the schemes like MahilaUyanNidhi, Micro credit schemes for women, MahilaVikasNidhi, etc. BhartiyaMahila Bank has launched by central government to support financially to the women entrepreneurs. State Bank of India has launched state Shakti scheme, and National bank for agriculture for rural development has also launched various programmes and schemes for enhancing the women entrepreneurship. Apart from this several Indian banks have a special department or cell for women entrepreneurs. These banks are not only providing financial support financial support to them but also impart training and provide counselling in the business regards. Punjab bank, Punjab National Bank, Dena Bank etc are providing financial support to the women entrepreneurs.
3. Schemes/ Programmes of Supporting agencies- MahialarthikVikasMahamandal is the government agency which is known as a nodal agency to implement various Women Economic Empowerment programmes through SHGs. This agency imparts training to the women entrepreneurs with a view to enhance their entrepreneurial ability, self-confidence etc. Many other NGOs have enhanced the women to start up their own enterprises and sustain

in the entrepreneurial activities. The government's agencies and NGOs are making efforts to remove the factors that creating obstacles in the development of women entrepreneurs. AtmaNirbharBHaratAbhiyan also plays an important role in the women entrepreneurship development. Apart from this the ministry of MSME have also launched important schemes like- Mahia Coir Yojana and Trade related Entrepreneurship assistance and Development scheme.

Due to opening of many avenues to the women for earnings and government support government policies and programmes etc. there is a growth in the number of women entrepreneurs in the urban as well as in the rural areas. Central and state government are providing various types of helps, support to the women entrepreneurs. There some federation's ad agencies working for the betterment and upliftment women entrepreneurs have improved during the last some years. It is relevant to take a review on the current status of women entrepreneurship development in Maharashtra.

Present status of Women entrepreneurship Development in Maharashtra

With a view to encourage women entrepreneurship the government of Maharashtra has launched many programmes and schemes. The Maharashtra government has also implemented new policy in 2017 which is known as women entrepreneurs' policy 2017. The main aim of this policy is to enhance the involvement of women in micro small and medium scale enterprises and create an environment which is helpful and assures entrepreneurship development in Maharashtra. Now, the women entrepreneurs in Maharashtra are fetting technical operational and financial assistance which proved as a helpful in creating job opportunities to the women and the policy implemented by the Maharashtra government is boosting the involvement of women in the industrial and trade sector. This policy has also enhanced the investments in industrially backward regions of the Maharashtra. Because of government initiatives and support by other agencies the MSMEs sector in Maharashtra is able to provide a job opportunities and government is providing capital grants as per the eligibility according to the taluka at the rate of 15% to 30 % of steady capital investment and up to the limit of Rs. 20 lakhs to Rs 1 crores. Government has made provision to provide 5 % interest subsidy in loans. Apart from these efforts, there is an establishment of a special women cell to overcome the various constraints and difficulties by the government. It has created single win do scheme under the Maitri scheme. There are many problems in the development, NGOs and women entrepreneurs with a view to resolve these problems, NGOs and other supportive agencies have also launched their programmes/ schemes in Maharashtra.

Efforts made by supporting agencies/organizations in encouraging women entrepreneurship

There are some agencies or organizations which are engaged entrepreneurship among women in India. These agencies and organizations are working for betterment and upliftment of women entrepreneurs. These organizations are

- a) National Alliance of young entrepreneurs
- b) Indian council of women entrepreneurs, New Delhi
- c) Self-employed women association
- d) Associated country women of the world

All these agencies are continuously attempted to inspire, encourage, motivate and support to the women entrepreneurs so that women entrepreneurs could be able to run their business successfully. Some agencies are conducting various training and awareness programmes on a mass scale and also conducting personality development programmes with a view to improve their overall

personality standards. Some agencies are also helping to the women in planning of business projects and arranging trade fairs industrial exhibitions, workshop- seminars and conferences. The efforts are made by these organizations for developmental programmes and enhancing women's involvement in decision making process pertaining to their business enterprises. To increase the share of women in MSME sector is one of the important objectives of these agencies and organisations.

Conclusion

On the basis of above discussion it is concluded that, Women entrepreneurs have gone ahead with their dream ventures by taking advantages and initiatives of government, supporting agencies and NGOs. Women entrepreneurs boosted the economic development and growth and provide many job opportunities. The women having basic indigenous knowledge, skill, resources, innovative, ideas, thoughts and will-power established and managed enterprise. With a view to sustainable development of entrepreneurship among women the government and supporting agencies organizations and NGOs, must enforce some effective guild lines for women entrepreneurs from time to time. The entrepreneurship development programmes and policies should be moulded properly with entrepreneurial traits and skill to cope with the transformation in economic trends and industrial trends and challenges of global markets and be competent enough to strive to words for success in the entrepreneurial area.

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MASS MEDIA AND RURAL WOMEN EMPOWERMENT

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Abstract:

Media is considered as the fourth estate of democracy. It has become an essential part of our lives and serves in various forms like television, community radio, books, magazines, newspapers, mobile phones, internet, etc. These different forms of media help to educate, inform and entertain our society. Mass media has been affecting the social lives of rural women. It plays a vital role in changing the personality of rural women as it influences their thinking and understanding level, thus, widening their mental horizons. The primary role of mass media is to inform and educate rural women. It also recognises the problems of rural women which they confront in their daily life. The present paper has made an effort to know the impact of mass media on rural women. In this paper, an attempt has been made to know the level of media exposure of rural women of Hukeri Block of Belagavi district and to understand how mass media is bringing the changes in their socio-cultural life.

Keywords: Mass Media, Rural Women and Women Empowerment

INTRODUCTION:

India lives in its villages this famous statement given by the Father of the Nation, Mahatma Gandhi, still stands true. Villages form a major and important part of our country and they represent the actual India. In India, about 69 per cent of our population lives in the rural areas and the rest in urban areas (Census of India 2011). Mass media has become the most important tool of the society to spread awareness and knowledge about different fields. To discuss women empowerment it is necessary to deal with the present situation of women in rural areas. Mass media can accelerate the process of women empowerment by making people aware about different social issues. We cannot ignore the role of women in nation's development as women play an important role in the development of the society and the nation.

The world is going through an information explosion. This is the era of information, where all kinds of news, information and knowledge take a short time to reach the rural areas of the countries. Mass media not only transforms the life style of people but also changes the psychology in rural areas and empowers them in numerous ways. With the enhancement of communication technology, information can spread in a millisecond in each and every area of the world. This mass media diffusion is influencing the socio-cultural life of rural women. Social changes can be seen in rural women due to their access to mass media. The initial role of mass media can be seen in the reform of social, economic and political conditions of women. Mass media is the vehicle that carries messages to huge audiences but not all types of media are available in rural areas. Radio, television, newspaper, and mobile phones are the main media which are available in rural areas. These main media are not only a mirror of the society but also a tool of social change for rural women. The primary role of mass media is to inform, aware and educate rural women. Mass media also recognises the problems which rural women are confronting in their daily life.

MASS MEDIA

Mass media means technology that is intended to reach a mass audience. It is the primary means of communication used to reach the vast majority of the general public. The most common platforms for mass media are newspapers, magazines, radio, television, and the Internet.

Mass Media is a broad term in Media Studies that emerged in the later part of the 20th century to encompass the amalgamation of traditional media such as film, images, music, spoken and written word, with the interactive power of computer and communication technology, computer-enabled consumer devices and most importantly the Internet.

There are many promises related to the term. For example, Mass Media holds out a possibility of on-demand access to content anytime, anywhere, on any digital device, as well as interactive user feedback, creative participation and community formation around the media content. Another important promise of Mass Media is the “democratization” of the creation, publishing, distribution and consumption of media content. Mass Media is distinguished from traditional media by the digitizing of content into bits. There is also a dynamic aspect of content production which can be done in real time.

Mass Media has revolutionized the nature and pace of human interaction across the world, which is increasingly assuring the contours of a “Global Village”. The Mass Media such as Internet, Computer, Cell Phones, Social networking, Skype, Blogs, and Video Conferencing are bringing noticeable changes in Indian Society.

Mass media in written, spoken, or broadcast forms has a significant impact on the masses. Commercials on TV, billboards, and social media platforms allow brands to build brand awareness. Companies search for the most effective ways to convey their message when it comes to branding, including sites, social media channels, blogs, and forums. When they find the right type of mass media channel for their businesses, they can communicate their ideas and conduct branding campaigns.

Mass media informs, educates, and entertains people in a wide variety of ways. Brands can educate users to get the most out of their products. The majorities of companies now use social media platforms, create blog posts on their sites, and launch commercials on YouTube to describe their best features, the problems their products can solve, and provide step-by-step guides.

Definitions of Mass Media

- **McQuaid** states that Mass Media is, “only one of the processes of communication operating at the society-wide level, readily identified by its institutional characteristics”.
- **According to Metha**, “Mass Media is concerned with transmitting information, thoughts, and opinions, entertainments, etc. at a time to a large number of heterogeneous audiences.”

Characteristics of Mass Media

The Mass Media have certain characteristics that are similar in certain respects to both interpersonal and mass media communication but they are different in many other aspects. Most technologies described as “Mass Media” are digital, manipulated, networkable, dense, compressible, interactive, immediacy, hyper-textual, computerized, networked information and audio-visual connectivity (Jagadish Chakravarthy, 2004)

WOMEN EMPOWERMENT

Empowerment is a multi-dimensional process which should enable individuals or group of individuals to realize their full identity and powers in all spheres of life. Empowerment is increasing

the capacity of individual or groups to make choices and to transform those choices into desired actions and outcomes. (Sumitra Kumari, 2006)

Empowerment is a process which helps people to gain control over their lives through raising awareness, taking action and working in order to exercise greater control. In other words, an empowerment facility changes and enables a person to do what one wants to do. Empowerment is the feeling that activates the psychological energy to accomplish one's goal. (Muzamil Jan, 2009)

Women empowerment could be defined as that which gives them control of power and resources and change women's lives over time through their active participation. It is a redistribution of social power and control of resources in favour of women. Women's development in recent years emphasizes on providing equal opportunities to women by removing gender bias, empowering women and creating self reliance among them. Empowered women define their attitudes, values, and behaviour in relation to their own real interests.

Empowerment of women may be taken to mean strengthening women's position in the socio-political power structure of the society. (Aparajita Mukherjee, 2006)

Women play a significant role in our society. Apart from maintaining household activities, women participate in various economic activities. A woman has an extremely vital role in building the nation. Women must be empowered at all levels to contribute to the achievement of the principles of equity and social justice. (Rathindra Pramanik, 2006)

Present day women are equal with men. Most societies put a special focus on empowering women and girls, because we believe they hold the key to long-lasting social change in communities. Empowering women must be a united approach, a cause that requires continued attention and stewardship by all.

We need to augment our efforts for empowering women and enhance their progress. It is our moral, social and constitutional responsibility to ensure their progress by providing them with equal rights and opportunities. Today women with their smartness, grace and elegance have conquered the whole world. With their hard work and sincerity, they have excelled in each and every profession. Women are considered to be more honest, meticulous, and efficient and hence more and more companies prefer hiring women for better performance and result.

The process of modernization enabled women to strive for and achieve greater equality in occupational, educational, political, and social spheres of activities. Women are also acquiring technical as well as specialized education as engineering, medicine etc. In short women have entered almost every branch of economic organization of our society. (Abhilasha Shrivastava, 2005)

Women must be empowered at all levels to contribute to the achievement of the principles of equity and social justice. It means to give women, power and help them face the challenges of being a woman in society. Women can play an extremely important role in shaping world future.

Definition of Women Empowerment

The Oxford American Dictionary defines "empowerment" as "to make (someone) stronger and more confident, especially in controlling their life and claiming their rights.

Kumud Sharma gives a comprehensive definition of empowerment: The term "empowerment" refers to a range of activities from individual self-assertion to collective resistance, protest and mobilization that challenge basic power relations. For individuals and groups where class, caste, ethnicity and gender determine their access to resources and power, their empowerment begins when they not only recognize the systemic forces that oppress them, but act to change existing power relationships. Empowerment, therefore, is a process aimed at changing the nature and

direction of systemic forces which marginalize women and other disadvantaged sections in a given context.

Chandra defines “empowerment” as empowerment in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and male dominance. It is both a process and the result of the process. It is a transformation of the structures or institutions that reinforces and perpetuates gender discrimination. It is a process that enables women to gain access to, and control of, material as well as informational resources.

Bystydziensky defines “empowerment” as a process by which oppressed people gain some control over their lives by taking part with others in development of activities and structures that allow people for increased involvement in matters which affect them directly. In its course, people become enabled to govern themselves effectively. This proves that it involves the use of power, but not „power over” others or power as dominance as is traditionally the case; rather, power is seen as „power to” or power as competence which is generated and shared by the disenfranchised as they begin to shape the content and structure of the daily existence and to participate in a movement of social change. (Evelin Hust, 2004)

Qualities of Women Empowerment

They have autonomy because they claim their freedom from existing male hierarchies, whether they live in traditional societies or modern industrial societies

- 1) **Population characteristics** - It is widely known fact that women live longer than men. At the same time, it is also a fact that there is less number of women than men.
- 2) **Health status** - Health of women is an important factor in determining the overall health of the society.
- 3) **Participation of women in Economy** – Women share in employment, highest in the professional, technical and related works and at least in the administrative and managerial works
- 4) **Educational achievements** – Census 2011 reveals that overall 84.01% females are literate in India.
- 5) **Women at Home** – The Indian women in the family plays a multiple role. As a homemaker, women are a 24 hour multi-purpose worker. In everyday life and in various crises, women display strength and patience in carrying out her responsibilities.
- 6) **Women’s participation in Decision Making** – An important aspect in the empowerment of women is the extent of their involvement in the process of decision-making whether in the house hold or in the government. (Muzamil Jan, 2009)

Characteristics of empowered women

Sushama Sahay (2018) opines according to Hall that, the empowered women share the following characteristics: Empowered women define their attitudes, values and behaviour in relation to their own real interests. They have autonomy because they claim their freedom from existing male hierarchies, whether they live in traditional societies or modern, industrial societies.

- 1) Empowered women maintain equal-mindedness, rather than act out roles that merely confront and challenge male dominance. Empowered women do not aim at being superior to men. They respond as equals and co-operate in order to work toward the common good.
- 2) Empowered women use their talents to live fulfilling lives. They have not only survived the harshness of their own subjugation, but they have also transcended their subjugation, thus

moving themselves through survival to fulfillment. Empowered women maintain their strength in the presence of pressures of family, religion and work and they contribute toward the empowerment of all women.

- 3) Empowered women may continue to meet their family responsibilities and participate in religion. They choose to do so in ways that strengthen rather than debilitate them, however, which is also advantageous for others. Empowered women do not retreat from these traditional responsibilities, but they forge their own ways of doing things.
- 4) Empowered women define their values and formulate their beliefs themselves. They do not derive their sense of being from male authorities and they do not live vicariously through men. Empowered women strengthen themselves through other women's support and sustain their own moral visions. Their actions flow from their own distinctive ideals.
- 5) Empowered women can be found in all social groups and all societies. However, the optimal conditions for empowered women are both individual and social and there are more empowered women in modern societies, because the collective actions of women are more visible and more palpable in those settings.

MASS MEDIA AND WOMEN EMPOWERMENT:

Women are getting equal rights as men do through gender sensitization and gender equality. Media plays an important role as it communicates information from government officials to general public. There are various legal provisions for women empowerment along with conventions regarding women.

Patterns of women's involvement with science and technology have undoubtedly varied across societies and contexts, so generalization about patriarchal historical trends are only useful to a certain extent. Growing numbers of women are using the internet in work and other settings. They are intrinsically a part of whatever the new social fabrics of connectivity turn out to be that are currently being shaped by cyber developments and applied strategies.

Networked digital communications could allow women from across the world for the first time to engage with one another, their teachers and the content, across all sorts of boundaries of time and space.

Women are involved in science and technology through the structural transformations that occur with the transfer of technology and scientific and technological development, and as participants in research and technological activities; and experiencing the impact of the technologies on their everyday lives. In all cases, their involvement should be much stronger than it is at present. It is also very important that women understand scientific and technological innovations, because this enables them to influence the general social attitudes towards technological change through the existing non-formal education.

The problem of the marginal position of some members of society and of women specifically, cannot be solved unless the elements of these new technologies can be built into development strategies in accordance with the concept of integral development.

Furthermore, the latest so-called frontier and trans-disciplinary technologies can be used in different ways and at different levels. Their use can serve to accentuate the productive role of women, because such technologies are applicable to a number of areas which are of relevance to the better quality of life and to the integration of women in development.

Rural Women have traditionally gained knowledge and experience (e.g. in agricultural production, energy utilization, running the household, manufacturing objects for everyday use, home

medicine etc.) which have not been, exploited from the developmental point of view. The application of new scientific and technological devices and knowledge may lighten house hold drudgery in urban and rural areas, providing better water, energy and other community facilities.

Lack of harmony with productive and other developmental activities, which is often a consequence of borrowed models of educational systems, imposed the need to reform and adapt educational systems and institutions, to turn increasingly to the informal aspects of education (vocational training, on the job-training, etc) and to introduce mass media and other modern devices as useful means of spreading educational programmes and contents in an effort to reach as many social groups as possible

In this connection, the promotion of new knowledge about women and new perceptions of the role of women in development could be viewed as an instrument for educational and cultural development with a view to:

Strengthen and extension of training activities so as to embrace all relevant problems, such as: improvement of professional skills, education for family life and responsibilities, training for community organization and management, decision making etc., equal participation of the local population, and particularly of women (Sumitra Kumari, 2006)

OBJECTIVES OF THE STUDY:

This study is to know the role of mass media in empowerment of rural women. The objectives of the study are as follows: to know the demographic profiles of the respondents and to study the awareness of mass media among rural women respondents.

RESEARCH METHODOLOGY:

North Karnataka, locally known as Uttara Karnataka, Districts of North Karnataka are Belagavi, Bijapur, Bagalkot, Bidar, Bellary, Gulbarga, Yadagiri, Raichur, Gadag. Dharwad, Haveri, Koppal and Uttara Kannada District. North Karnataka consists 13 Districts. The researcher in the present study will include 100 respondents of Hukeri Block in Belagavi District of Northern Part of Karnataka. The study is mainly based on primary data collected from the respondents through the interview schedule. The sampling technique used for the study is stratified sample.

DATA PRESENTATION AND ANALYSIS:

Mass media plays an important role in this. Mass media can instruct people and educate them. Projects like Educational Television and Gyan Darshan are few such examples where media is used to instruct people, educate them and teach them basic skills. These basic skills help people to develop their standard of living. Mass media refers to a diverse array of media technologies that reach a large audience via mass communication. The technologies through which this communication takes place include a variety of outlets. It is the primary means of communication used to reach the vast majority of the general public.

The overlapping area of mass media has an interesting mix of people across religious, economic, educational and social lines. Reading of different texts on mass media across globe clarified among many things the need of this type of research to maintain a conscious distance from the religious or political variable, as the services like Print Media, Radio, Private FM Radio, Community Radio, Mobile Devices, TV and Internet Via computer weave the messages with full participation from the community members to initiate dialogue and action for development of the community. To begin the data presentation, first the demographic data of the respondents selected for the study are presented as appended

Table 1: The Demographic Profiles of the Respondents

. No.	Demographic Variable	Frequency	Percentage
	Gender		
	Female	100	100
	Male	000	000
	Total	100	100
	Education		
	Graduate	10	10
	Senior Secondary	35	35
	Higher Secondary	25	25
	Less Than Higher Secondary	15	15
	illiterate	15	15
	Total	100	100
	Age		
	18-35	36	36
	36-50	32	32
	51-65	18	18
	66 above	14	14
	Total	100	100
	Occupation		
	Working	53	53
	Non-Working	26	26
	Housewife	21	21
	Total	100	100
	Marital Status		
	Single	16	16
	Married	73	73
	Divorced	02	02
	Widowed	09	09
	Total	100	100

The below table analysis the demographic Profiles of the Respondents collected data shows that 100 percent of the respondents are females while 00 percent respondents were male. On the education front, over 45 percent of the respondents were at least senior secondary and above while 15 percent respondents had educational level less than higher secondary and 15 percent respondents are illiterate. As per the age of the respondents over 2/3rd of the respondents that is over 68 percent of them were in the age group of 18 to 50 and 32 percent of the respondents represented age groups of 51 and above respectively. Majority of the respondents were working representing about 53 percent of the total respondents. Over 16 percent respondents were single while about 73 percent of the respondents were married.

Table 2: The Awareness of Mass Media among Rural Women

S. No.	Awareness of Mass Media among Rural Women	Frequency		Percentage	
		Yes	No	Yes	No
1	Print Media	89	11	89	11
2	Radio	95	05	95	05

3	Private FM Radio	56	44	56	44
4	Community Radio	98	02	98	02
5	T.V	100	00	100	00
6	Mobile Devices	76	14	76	14
7	Internet Via computer	59	41	59	41

The below table analysis the data collected to study the usage of mass media amongst the respondents, over 89 percent of the respondents were aware about print media. There about 95 percent of the respondents who were listening to the Radio service. While over 56 percent respondents were listening to the FM radio for the same amount of time. For the community Radio service there were 98 percent of the respondents. While analyzing the data from the educational perspective graduates and Higher Secondary were having the largest number of respondents at 45 percent. Over 100 percent of the respondents were aware about TV and 76 percent of the respondents were aware about Mobile Devices. However, it is important to note here that a large number of respondents which about 41 percent also acknowledged that they never used internet over computer.

Conclusion:

The findings of the study are being discussed briefly in addition to the analysis done in the previous part to ensure that the new knowledge of the research work is established and presented in a way making it understandable particularly to the policy makers to evolve the mass media in a more encompassing manner. Women empowerment through mass media in terms of an excellent medium of communication at grass root level has been proved but is mass media to a powerful medium of mass communication.

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WOMEN EMPOWERMENT

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Meaning

The concept of empowerment was Introduced at the International women's conference in Nairobi in 1985. As a counter project to the integration concept for advancing women. The empowerment concept makes it clear the political and economic gap between social classes and between men and women. It aims at redistribution of social power and control of resources in favour of women based on development strategy which is no longer oriented on growth the world market and military power.

Definition

According to Cambridge English Dictionary empowerment means to authorize in other words the people have to be authorized to have control over their lives that is better socio economic and political conditions The world bank defines it has "Improving The productivity of women contributes to growth efficiency and alleviating poverty"

According to the inter American Development Bank "Development planning must profit from the decisive role of women in reducing poverty and should enable them to make an even greater social and economic contribution".

It is clear from the definition that women Empowerment refers to the process strengthening the hands of women who have been suffering from various disabilities inequalities and gender discrimination Empowerment is a process of providing power to women to become free from the control of our patriarchal system and enjoying rights and opporuhiries granted by the Indian constitution.

After Independence the status of women has changed The democratic India provided equal opportunities in education empowerment, political participation and economic liberty by which the exploitation of women has been reduced to certain extent. The year 1975 was declared as the year of International women's year but the term empowerment become popular only after 1980's "The women empowerment year" was cerebrated in the year 2001.

Human resources development and empowerment of women unlock the doors for modernization of society. Instead of remaining passive beneficiaries women must become active partners.

The National Policy on Education 1986 suggested certain strategies to empower women. The Global conference on women Empowerment 1988 highlighted empowerment as the best way of making women partners in development The Development of women and children in Rural Area a programme was initiated for the allevication of poverty A number of programs have been in action to enhance the power of women.

Thus the concept of women Empowerment refers to the process of strengthening the hands of women who have been suffering from various disabilities inequalities and gender discrimination. It is the process of providing equal right, opporutunities and responsibilities to women so that they can assume power to be become self reliant and shape their socio economic conditions.

Amartya K –Sen

In his lecture, delivered at Harvard university in 2001 with references to gender inequality identifies the following factors.

- 1) Inequality in morality
- 2) Inequality in basic facilities like health, food, education etc.
- 3) Inequality in ownership, house hold opportunities and liability.
- 4) He suggests that to empower women it is necessary to formulate policies and programme and adopt democratic procedure in involving women to participate to achieve their goals

Women Empowerment through micro finance

Micro finance programmes are currently being promoted as a key strategy for simultaneously addressing both poverty alleviation and women's empowerment most Importantly micro –finance programmers enable women to contribute to the house hold economy, Increasing their intra –house hold bargaining power Thus micro financing through self –help groups has transferred the real economic power in the hands of women and has considerably reduced their dependence on men.

Women Empowerment through Education

Women Education in India plays a very Important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the availability of lise at home and out side educated women not only tend to promote education of their girl children, but also can provide better guidance to all their Children moreover educated women also help in the reduction of Infant mortality rate and growth of the population.

Some specific programmes to empower women are :

- 1) Promoting maternal health, nutritional care to mother and avild, providing employment according to their Skill and ability there by making them self reliant.
- 2) Enabling women to seek education benefits and promoting them to access higher education, the increased rate of women's participation in higher education reduces the discrimination.
- 3) Changing the traditional patriarchal system in relation to residence on window –freedom to remarry and to enjoy economic liberty.
- 4) Restriction on gender based division of labour shall be dispensed a free and conducive atmosphere for working women at work place and in her marital home.
- 5) Women should be protected from domestic violence like dowry harassment, ill –treatment by the husband and in –laws.

Some of these steps may try to improve the conditions of women. It may not be possible by women alone. The other agencies which aims at women's emancipation should jointly organize programs It is neither possible by the Government alone to Implement the welfare schemes for women on the other hand the individuals the self help groups should join hands together for the success.

CONCLUSION

It is difficult to say which factors are more Important for empowering women. The differences in pace of empowerment might be a result of various factors. House hold and village characteristics , culture & religious norms within the society, behavioral differences between the respondents and their family members and the kind of training and awareness programs that women have been exposed to

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USE OF WEB-BASED SERVICES BY THE COLLEGE LIBRARIES IN GOA: A STUDY

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Abstract:

The aim of this study was to know the types of web-based services provided by the college libraries in Goa to their users. A sample of twenty-five college libraries were chosen for study. A structured online questionnaire was sent to the college librarians. The collected data is analysed and shown in a tabular form. The study found that many college libraries are providing web-based services but yet to exploit their full potential. The study suggest that the college libraries should provide more innovative web-based library services to their users.

Key Words: Web-based Services, College Libraries, Web 2.0, Users.

Introduction:

Marketing of the library services has been remained always in the interest of libraries. The services provided by the libraries and the satisfaction drawn through these services has helped the libraries to improve their image. Users attracted towards the libraries uses more resources and services of the libraries. With the emergence of Internet and development of ICT (Information Communication Technology), libraries shifted from traditional mode to e-mode. Libraries always faced challenges but they turned them into opportunities and found new ways of delivering library services. The libraries extended their services on the internet web based by using the mode of web 2.0 technologies and started delivering web-based services. Web-based services gained the attention of libraries to deliver the information sources using different web 2.0 tools. The libraries are now operating in a changing environment where user demands and needs are ever increasing. Goa college libraries have made their presence on internet and started offering the web-based services for the users. the college libraries in Goa have adopted web technologies to deliver web-based library services. The libraries are putting all their efforts to attract users towards the library portal.

Literature Review:

Gavit, B (2019) discussed different types of web-based services that libraries can provide to their users. he suggests, with the help of web 2.0 tools, the libraries can provide quality information services to their users. Tyagi, s (2012) conducted a study to know the awareness and usage of web 2.0 technologies among the library professionals such as librarians, assistant librarians, deputy librarians and library assistants. The study found that only a few portions of library professionals are using web 2.0 technology to communicate with users. study suggest the LIS professionals should adopt web 2.0 technology in the libraries. Dongare, S (2018) in his paper discusses the web-based library services to be provided by the libraries to their users and highlighted the important web-based services such as Web OPAC, Web page, and E-resources. The study found that most of the users are aware of the web-based resources and they use them. The majority of the respondents are rated N-LIST resources are very useful. Alkarousi et al. (2015) conducted a study to identify web 2.0 applications adopted by Omani academic libraries and to examine the role of Omani libraries in

implementing web 2.0 applications in academic libraries. The study found that Facebook and Twitter are the web 2.0 applications used by the libraries. Study suggests training programmes for users regarding the use of web 2.0 applications. Muneja & Abungu (2012) explores the adoption of web 2.0 tools in delivering library services in selected libraries in Tanzania. The study examines the web 2.0 tools used by the libraries in delivering their library services. The study found that the libraries are using web 2.0 tools and Facebook is the most common tool used by the libraries. Madhusudan & Nagabhushanam (2012) conducted a study to examine the current state and use of web-based services by university libraries in India. The study found that the university libraries are lagging behind in effective use of library website and they have yet to exploit their full potentials. The study suggests the specific ways in which libraries can offer innovative web-based library services. Kanmadi and Kumbar (2006) reveals that the management libraries in Mumbai city are lagging behind in exploiting full potential of the library portal. They suggest to develop informative library portal with detail information that will attract the users to the library. Sarangan and Shivraj (2017) conducted a study among the students perusing engineering in Coimbatore region to determine which extent these students are aware and make use of web-based services. Study found that the student community is aware of the web-based tools but only few students utilizing the e-resources effectively. They suggest to conduct more orientation programmes to popularize web-based tools. Deepa and Aziz (2020) conducted a study to investigate use of web-based services in university libraries in Kerala. They analyzed the resources and services of libraries which are provided on the internet. Study found that most of the university libraries have implemented web-based information services. Study suggests since the usage is not at expected level, proper user education and training programmes shall be provided for the users.

Objectives of the study:

1. To know the web-based services provided by the college libraries.
2. To know the various links provided by college libraries to various online resources.
3. To analyze the content of college library websites.

Methodology:

This article is based on the questionnaire survey conducted among the college librarians for doctoral theses at Kavayitri Bahinabai Chaudhari, North Maharashtra University, Jalgaon, Maharashtra state. The sample chosen for the study was all the colleges affiliated to Goa University. A structured online questionnaire was sent to the college librarians. The data collected has been analyzed using SPSS. Descriptive statistics has been employed for the purpose of data analysis.

Analysis of Data and Interpretation

Table 1. Institute Have a Library Website or Webpage?

Total No. of Colleges	Yes	Percentage
25	25	100

Source: primary data

Library websites play an important role in disseminating information on the internet. From the above table 1 it is found that all the college libraries (100%) are having their own website or webpage. Few colleges have their independent websites while some colleges have provided space on the college website. Other college libraries maintained their websites on freely available domains like Weebly, Yolasite and Google sites, etc.

Table 2. Does Library Provide Web-Based Library Services to the user community?

Total No. of Colleges	Yes	Percentage
25	25	100

Source: primary data

Above table 2 indicates all the college libraries provide web-based services to their users, since it is a speedier mode of disseminating information.

Table 3. Web-Based E-Services provided by college libraries

Services	No. of Colleges	Percentage
N-LIST	22	88
E-Journals	20	80
Open Access Journals	22	88
E-Books	15	60
E-Databases	10	40
N=25		

Source: Primary data

Faculty members and researchers are always in search of information for their research and for teaching -learning process. Above figure 3 indicates that the libraries are aware of their needs and therefore taking their needs in to consideration, access to 'N-LIST' and 'Open Access Journals' are provided by 88% of college libraries. 'E-journals' (Subscribed) are provided by the 80% of libraries while 60% of libraries provide 'E-book' service to their users. 40% of college libraries provides access to their 'Databases'.

Table 4. Web-Based Communication Services provided by college libraries

Services	No. of Colleges	Percentage
Facebook	08	32
Twitter	04	16
WhatsApp	25	100
YouTube	08	32
E-mail	20	80
N=25		

Source: Primary data

Students uses social networking sites to connects with each other to share their post, thoughts&views. libraries are well versed with the use of these social networking tools. Above table shows 'WhatsApp' a most popular service used by all (100%) the college libraries to reach the users. it's a quickest mode of two-way communication service. (80%) of college libraries provides 'e-mail'service to their users. 'Facebook' (32%), 'YouTube' (32%) and 'Twitter' (16%) are less used by libraries.

Table 5. Links to Educational E-Resources provided by college libraries

Services	No. of Colleges	Percentage
NDLI	25	100
Shodhganga	20	80
Swayam	15	60
E-Pg Pathshala	10	40
N=25		

Source: Primary data

Ministry of Education (MoE) taking all efforts to provide free educational resources to the society. 'NDLI' (National Digital Library of India) provides lacs of e-resources to the all sections of user community and knowing the importance of this, above table 5 shows that 100% college libraries are providing this service to their users. 'Shodhganga', a reservoir of Indian thesis, 80% of college libraries provide link to this database. 60% of college libraries are providing link to 'Swayam' portal while 40% of college libraries are providing link to 'E-PG Pathshala' repository of courseware.

Table 6. Virtual Web-Based Library Services offered by college Libraries?

Virtual Web-Based Library Services	No. of Colleges	Percentage
RSS Feeds	05	25
Photo gallery	20	80
Vodcasting	04	16
Podcasting	03	12
Wikis	10	40

Above table 6 indicates 80% of college libraries are using 'Photo Gallery' to showcase their resources, events and happenings. 'Wikis' (40%) colleges provide this service while 25% of colleges provide 'RSS Feeds' service. 'Vodcasting' and 'Podcasting' are lesser services provided by college libraries.

Table 7. Web-Based Best Practices offered by college libraries?

Web-Based Best Practices	No. of Colleges	Percentage
Virtual Book Reading	10	40
Feedback	15	60
Remote Access to e-Resources	20	80
Institutional Repository	15	60

Users are in a need of information at anywhere and anytime and above table shows that 'Remote-Access to E-Resources', a popular service provided by 80% of the college libraries. This service provide access to the users remotely. 'Feedback' service used to improve the library services on recommendation of users are provided by 60% of libraries. 'Institutional repository' (In-house publications) service provided by the 60% of libraries while 'Virtual Book Reading' service provided by 40% of libraries.

Table 8. Subject Web-Based Services provided by college libraries?

Online Subject Web-Based Services	No. of Colleges	Percentage
Knowledge portals	20	80
Subject Guides	18	72
Consortium Based Services	16	64

Above table 8 indicates that 'Knowledge Portal' service provided by 80% of libraries while 72% of college libraries provides 'Subject Guides' service. 64% of college libraries provides 'Consortium Based services'.

Conclusion:

Web-based service provided by the libraries has gained importance in the present era. Libraries have improved their image by adopting innovative technologies to deliver library services to their users. since the web 2.0 tools are cost-effective many libraries are using these tools to disseminate the information. The study has proven that many college libraries in Goa has adopted

web 2.0 tools to deliver library services but they have yet to exploit their full potential towards the use of web-based services.

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POLYCYSTIC OVARIAN SYNDROME IN ADULTS & ITS HOMOEOPATHIC APPROACH

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ABSTRACT:

Polycystic ovarian syndrome affects only females from menarche to menopause period. Polycystic ovarian syndrome is most commonly found in adult age group. Also the females of adult age group suffer from obesity, anaemia, thyroid disorders, etc. Homoeopathic treatment reverses these hormonal aggravation and brings harmony to the patient as per stated by Dr. Hahnemann in the homoeopathic principles.

Keywords: Polycystic ovarian syndrome, adults, homoeopathy.

Abbreviations -

PCOS (Polycystic Ovarian Syndrome)

AMH (Anti-Mullerian Hormone)

NHP (Nonhuman primate)

INTRODUCTION -

Polycystic ovarian syndrome is a complex disease characterized by elevated androgen levels, menstrual irregularities and small cysts on both ovaries. The disorder can be morphological or predominantly biochemical (hyperandrogenemia). Hyperandrogenism, a clinical hallmark of PCOS can cause inhibition of follicular development, microcysts in the ovaries, an ovulation, and menstrual changes. PCOS is a heterogeneous disorder that affects at least 7% of adult women. Research suggests that 5 to 10% of females 18 to 44 years of age are affected by PCOS.

SIGN AND SYMPTOMS - PCOS affects different females in different ways. Symptoms may be mild or very severe. Weight gain, irregular menses may occur slowly.

- Irregular or no menstrual periods
- Heavy periods
- Excess body and Facial hair
- Acne
- Pelvic pain
- Difficulty in getting pregnant
- Clinical or biochemical androgen excess

CAUSES AND PATHOPHYSIOLOGY:

PCOS presents as a phenotype reflecting a self-perpetuating vicious cycle involving neuroendocrine, metabolic, and ovarian dysfunction. Numerous hypotheses have been proposed regarding the proximate physiologic origins for PCOS. Polycystic ovarian syndrome reflects the interactions among multiple proteins and genes influenced by epigenetic and environmental factors. Clinical and biochemical hyperandrogenism are features of PCOS. PCOS develop during the early pubertal years. PCOS is characterized by excessive ovarian and adrenal androgen secretion.

The characteristic features include more growing follicles in women with PCOS as compared with normal controls with the premature growth arrest of antral follicles at about 5 to 8 mm. The ovaries have been exposed to the ambient maternal environment during gestation. Ovaries are

inactive until the onset of puberty. The Ovarian tissue obtained from prepubertal and early pubertal girls shows differences in follicle morphology and also in the growth potential. Also the prepubertal ovaries contain non growing follicles in more amounts, which are not found in pubertal ovaries. The physiologic relevance of these findings is yet not cleared. Anti-Mullerian hormone (AMH), a glycoprotein secreted by granulosa cells, inhibits initial follicular recruitment and indicates the follicular reserve. The AMH inhibits preantral follicle growth and antral follicle maturation, AMH appears to promote growth of pre antral follicles to the antral stage in nonhuman primate (NHP) ovaries. The females which are have obesity, stressful events, unhealthy diet, sedentary lifestyle are also one of the causes to increased the risk of polycystic ovarian syndrome.

RiskFactors :-

- 1) Risk factors include lack of exercise, obesity, family history.
- 2) Risk factors in adult include type 1 diabetes, type 2 diabetes, and gestational diabetes.
- 3) Excessive insulin secretion.

Diagnostic criteria:

Some sets of criteria for diagnosis have been proposed for PCOS: National Institute of Health Criteria (NIH), defined in 1990 and include only presence of clinical or biochemical hyper androgens and oligo/amenorrhoea an ovulation. Later in 2003 the Rotterdam Criteria used polycystic ovarian morphology on ultrasound as a new criterion to be added to the two criteria of NIH. Diagnostic criteria for insulin resistance syndrome in women:-

- Waist circumference > 88 cm
- Triglycerides \geq 150 mg/dL
- HDL-Cholesterol < 50 mg/dL
- Blood pressure \geq 130/85 mmofHg
- Fasting glucose \geq 110 mg/dL

LABORATORY FINDINGS:-

- To establish diagnosis - Clinical criteria, Ultra sonography.
- To monitor disease activity - Irregular menses, pelvic pain, hirsutism, abdominal cramps, difficulty in getting pregnant, weight gain, and hair loss.
- Serum testosterone.
- Prolactin, LH, FSH, estradiol levels.
- Thyroid stimulating hormone (TSH).

DIFFERENTIAL DIAGNOSIS - Diseases which are similar to PCOS

- Use of androgenic steroids
- Hypothyroidism
- Late onset congenital adrenal hyperplasia
- Idiopathic/familial hirsutism
- Ovarian malignancies

HOMOEOPATHIC APPROACH IN PCOS -

Homoeopathy is a system of medicine which treats every particular individual of any age group. Individualisation will help to treat the whole patient rather than only disease. Considering all the principles of homoeopathy it can be easy to find a similimum. PCOS is a syndrome which is found mostly in the adult age group. Some homoeopathic drugs are mentioned here which are used in case of pcos.

1) Pulsatilla:

Amenorrhoea. Suppressed menses from wet feet, nervous debility or chlorosis. Tardy menses. Menses are too late, scanty, thick, dark, clotted, changeable, intermittent. Chilliness, nausea,

downward pressure, painful, flow intermits. Pain in back, tired feeling. Diarrhoea during or after menses. Women inclined to be fleshy, with scanty and protracted menstruation. Delayed first menstruation. Symptoms are ever changing. Pulsatilla is mild, gentle, face is pale, affectionate, eyes are blue, timid in nature, fear to be alone and highly emotional. Patients are anaemic, chlorotic who have taken much iron tonic even years before.

2) Natrum Mur:

Menses irregular, usually profuse. Vagina dry. Bearing-down pains, worse in morning. Suppressed menses. Hot during menses. Headache in morning on awakening after menstruation from sunrise to sunset. Natrum Mur is useful in the complaints of women, in troublesome menstruation. We cannot individualize from the menstrual symptoms, we must do it from the constitutional state.

3) Sepia:

Sepia acts best on brunettes. Menses are too late and scanty, irregular, early and profuse, sharp clutching pains. Violent stitches upward in the vagina, from uterus to umbilicus. Vagina painful after coition. Prolapsus of uterus and vagina, must cross limbs tightly or sit close to prevent it. Most violent dysmenorrhoea in girls of delicate fiber, sallow girls.

4) Graphites:

This remedy calls for delayed menstrual history also alternating with gastric complaints. Menses are too late, with constipation, pale and scanty with tearing pain in epigastrium, and itching before. Hoarseness, coryza, cough sweats and morning sickness during menstruation. Leucorrhoea, pale, thin, profuse, white excoriating with great weakness in back. In duration of ovaries and uterus and mammae.

5) Apis Mellifica:

Soreness and stinging pains, ovaritis, worse in right ovary. Menses suppressed, with cerebral and head symptoms, especially in young girls. Dysmenorrhoea, with severe ovarian pains. Metrorrhagia profuse, with heavy abdomen, faintness, stinging pain. Sense of tightness. Bearing-down, as if means were to appear. Ovarian tumors, metritis with stinging pains. Great tenderness over abdomen and uterine region.

CONCLUSION:

Polycystic ovarian syndrome in adult females are increasing day by day with marked obesity, unnecessary stress and hormonal imbalance. Homoeopathy in such type of diseases, cases act very efficiently without any side effects on body. PCOS sometimes takes longer time for complete cure in difficult cases so in homoeopathic treatment if disease takes more time to cure there will be no any other side effects. In homoeopathic treatment not only sign and symptoms are taken into consideration but individualisation is important for correct similimum. Also mental symptoms are very well covered. Homoeopathy not only treats the disease but it treats patient as a whole.

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“CHANGING PATTERN OF DEMAND FORE-BANKING SERVICES”

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ABSTRACT:

The international economy and e-banking services are changing and developing as a result of growth and globalisation. This has an impact on how the needs, desires, and expectations of the client change for various e-banking services. These elements include a high degree of responsiveness, reputable services, a high level of security, etc. In addition, the different advantages that a customer receives from using e-banking services impacts their degree of satisfaction, which in turn causes changes to the pattern of e-banking services to achieve the highest levels of satisfaction. The client is more likely to adopt and follow a pattern associated to a specific e-banking service the higher the level of satisfaction. All of this illustrates how the e-banking landscape is evolving.

Key Word: Usage of electronic banking, Changing E-banking services, Changing E-banking services

INTRODUCTION:

The primary necessity for all business components has always been an effective and efficient banking transaction. Poor banking services prevent a firm from expanding and succeeding, which is why e-banking services and other modern banking methods are being adopted. But during the past few years, the pattern of e-banking services has also changed as a result of varied client requests. New services including mobile banking, mobile commerce, and internet banking are in use. Let's now look at some of the main causes behind the shifting patterns of demand for e-banking services. The introduction of many service delivery channels that can reach customers is the current trend. As a result, in addition to traditional branch banking, consumers now have access to ATMs, telephone, internet, and wireless channels for their banking needs. Banks cannot go back by limiting the number of channels since customers have grown accustomed to and are really using a wide variety of possibilities. The quick transformation of financial institutions is being driven by developments in the financial markets, data innovation, budgetary item innovations, and relaxation of intercessional budgetary regulations. E-impact Recent discussions have focused heavily on the budgetary services sector and banking on client-banker relationships. There are now 24/7 access to e-banking services such clever banking, contact banking, 360-degree banking, creative banking, virtual banking, and web banking. Since newly established private division banks and outside banks are pioneers in the appropriation of e-banking services, the problem has been particularly severe for open area banks. The advancement of electronic trade on a global scale is made possible by the quickly developing global data structure.

OBJECTIVES OF THE STUDY:

- 1) To comprehend India's E-banking system.
- 2) To evaluate the current electronic banking system.
- 3) To assess how the Indian financial sector will develop in the future.
- 4) To ascertain the level of client satisfaction with present E-banking services.

WHAT IS E-BANKING

E-Banking is the result of the internet and e-commerce. e-Banking is a service provided by the banks, in which a customer is allowed to conduct transactions using the internet. It is an

electronic payment system that allows users(customers) of any financial institutions(banks, insurance companies, brokerage firms, etc.) to perform financial transactions using the internet. Online Banking includes the facilities such as Account Statements, Fund transfers, Account Opening, Financial Product Information, etc. There is no need for any human operator to respond to the customers. The banks have a centralized database and everything is automated. It lowers the banking cost and strengthens the banking relationship by adding value to the service. It provides banking services via the internet and it is end-to-end encrypted, which means it is completely safe and secure. It also promotes paperless/cashless financial transactions.

Given below are a few common e-banking services:

1. NEFT:

A payment system that makes it easier to transfer money between bank accounts is called NEFT. Both visiting a bank branch and using Internet banking are options for gaining access to this service. (Not every bank branch has access to this service.) Within hours of your transfer being started, the funds are in the beneficiary account. There is no minimum or maximum amount that can be transferred, although different banks may have limits on the amount that can be transferred in a single transaction.

2. Real Time Gross Settlement (RTGS):

High value money transfers are handled in this facility. The smallest sum that can be sent through RTGS is Rs 2 lakh. Only business days, from Monday through Saturday, are available for RTGS transfers via internet banking or bank branches.

3. Immediate Payment Service (IMPS):

With the help of this facility, customers can transfer money 365 days a year, around the clock. However, a transfer can only be made up to Rs 2 lakh. This feature is only accessible through Internet banking.

4. Credit cards/Debit cards:

There are typically two types of charges on a debit card. One is the annual fee that a bank levies on the consumer in exchange for issuing the card. The second is the convenience fee that is assessed at merchant locations when a card is swiped at a point-of-sale terminal.

A customer is allowed eight free withdrawals per month from an ATM in a major city (five from his home bank and three from ATMs owned by other banks). After that, a bank charges Rs 20 for financial transactions and Rs 8.5 for non-financial transactions for each transaction.

5. Mobile wallets:

Mobile wallets let you pay using an app on your smartphone. The Reserve Bank of India (RBI) recently issued operational guidelines for facilitating money transfers between different e-wallets, but mobile wallet companies haven't yet informed customers of how these transfers will function.

REASONS FOR CHANGING E- BANKING SERVICES PATTERN:

2. Quick Response:

Users want banking services and transaction systems to react fast so they don't have to wait around for things to happen. Therefore, dated, incredibly quick e-banking solutions are replacing slow servers.

2. Solid Reputations:

Consumers are more inclined to employ different forms of e-banking services if the financial transaction system has a reputable brand name and a positive public perception. Customers therefore care more about the service provider's name and reputation than the actual service standards.

3. High Security:

When e-banking trends shift, high security becomes an extra demand. Because even slight risks can result in substantial losses in the banking sector, it is crucial that the security parameter be controlled properly. As technology develops, the risk of hacking rises, necessitating stronger security measures. As a result, more and more consumers are using more secure e-banking services.

4. Customer Relations and Beliefs:

All of these new e-banking solutions will mostly be used by the general population. They will be the ones using and reviewing these banking services. Customers' views and perspectives towards various services have changed over time, and this change has compelled suppliers of e-banking services to reconsider their offerings. As a result, opinions and experiences of various clients with e-banking services are constantly changing.

FACTORS INFLUENCING E-BANKING:

The banking sector of today has transformed into a data processing industry. Only a few of the novel ideas resulting from the information technology sector's quick development include electronic money, automated teller machines, domestic banking, telephone banking, distance banking, internet banking, and virtual banking. E-banking has grown in popularity in recent years among the banking and IT sectors, but widespread adoption is still hindered by security and trust concerns. Just as the development of technology in any society involves infrastructures for the acceptance of customers, current technologies like e-banking entail the creation and public approval of security infrastructures.

3. HIGH QUALITY INTERNET:

The new wave of electronic commerce will be everywhere in the next few years, based on internet application rates and the rising trend of its development and speed.

2. CONVENIENCE:

The usage of e-banking makes carrying out various financial transactions relatively simple. People can check their bank accounts at any time while seated in their houses; they are not required to go to the bank. In order to monitor account balances, interest rates, successful money transfers, and other updates, it may be difficult to find time in a busy schedule to visit the bank. Banking systems have developed virtual banking systems that may be accessed from any location and at any time for the convenience of their consumers. A banking holiday makes it impossible to transfer money for a number of reasons. Online banking systems have made life simpler by providing services 24/7, 365 days per year.

3. TIME SAVING:

E-Banking transactions can be completed 24 hours a day, seven days a week, without the need for a physical visit to the bank. The Discounts- Another significant benefit of using online banking services is that it allows users to take advantage of numerous discounts.

4. TRANSPARENCY:

E-banking greatly improve the customer experience and allow customers to self-serve. The features identified as being most valuable for helping providing transaction clarity includes like, - a picture of the printed receipt, the date and location of delivery for online purchases, a full list of products purchased, a link to refund and return details for purchases etc.

5. SECURITY AND PRIVACY:

Intrusion detection system and firewalls to protect servers and information systems. Password protection features such as no reusing of previous three passwords, ATM authentication, OTP verification, pre-enrolment with ATM or signature authentication. E-mail confirmation or alert.

6. QUICK ACCESS AND SERVICES:

Usually, this service is offered by banks which gives their customers the facilities of online banking through which they can have access to their accounts within a few seconds and click. Online Banking includes the facilities such as Account Statements, Fund transfers, Account Opening, Financial Product Information, etc. There is no need for any human operator to respond to the customers. The banks have a centralized database and everything is automated. It lowers the banking cost and strengthens the banking relationship by adding value to the service

1. ANY TIME SERVICES:

Customer service has improved because to internet banking. Making payments with internet banking is simple, quick, and safe. Customers can monitor all account-related transactions by using e-banking apps. Customers enjoy 24/7, seven days a week, around-the-clock access to e-banking services. Customers can use any time, from any place, to access banking services and products.

2. REASONABLE SERVICE CHARGES:

As per Cashlessindia.gov.in, a website managed by the government to educate people about digital transactions, there is no charge for making payments using the UPI facility. However, if a payment is made from UPI to say a bank account using IMPS, NEFT or RTGS, then a bank may charge you for it.

CONCLUSION

For the client to properly execute financial chores, a trip to the bank was necessary. Customers are saving money and time with the presentation of e-banking because they are not required to physically visit the bank branch. Each bank is aware that in order to survive, it must offer electronic banking to its customers. Banks can maintain their relationship with customers more easily with e-banking because it allows customers to interact more with services. In the majority of developing economies, such as India, consumers are now rating banks based more on their "high-contact" qualities than on their "cutting edge" factors as internet banking becomes more widespread. In the banking industry, it is somewhat unclear how to operationalize customer loyalty, yet this statistic should be operationalized alongside others that define administration quality. In light of this, the financial business will undoubtedly increase customer loyalty to its E-banking services if it implements the expert's above recommendations.

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Review of Navak Guggula and its efficacy in the Management of Sthoulya (Obesity): A case study

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Abstract:

Obesity is the most common metabolic disorder found in the recent years. Commonly the obesity occurs due to lack of exercise and excessive intake of fatty foods. Overweight and obesity are major risk factors for a number of chronic diseases, including diabetes, cardiovascular diseases and hypertension. Ayurveda adopts a comprehensive approach to treat obesity hence selection of the drug should be made accurately on the basis of patient's physiology and with respect to Dosha, Desha, Kala etc. In the present study Navak Guggula is selected to reviews as trial drug considering its wider applicability while treating obesity; in respect to all above mentioned factors. To evaluate the efficacy of Navak Guggula a single observational innovative case study was performed. Results obtained in this study are very interesting.

Key Words: Obesity, Navak Guggula, Ayurveda

Introduction:

Ayurveda is an alternative medicine system with historical roots in the Indian subcontinent. In Ayurveda, Sthoulya (obesity) is a condition where, due to aggravation of Doshas, there is improper transformation of nutrition, more of Medodhatu is formed and inappropriate nutrition goes to nourish other Dhatus of body. A current world health study claims that obesity is included among the top ten selected risk to human health. Frequent and undisciplined intake of food which increase the kapha and Medodhatu, sedentary life style, lack of mental and physical exercise are the most common etiological factor of Obesity.

In Ayurveda, this condition is managed with multiple concepts of correcting the states of Dhātu and Doshas. Many Medohara drugs have been mentioned and can be used but the selection of the drug should be made accurately on the basis of patient's physiology and with respect to Dosha, Desha, Kala etc.

Navak Guggula is an amazing herbal formulation in the weight management. It is anti obesity and antihyperlipidemic Ayurvedic medicine. It helps to reduce the elevated lipids, cholesterol, triglycerides, low-density lipoproteins etc. This Ayurvedic medicine is quite effective in reducing the fat accumulations. It also improves fat metabolism and its usability. Navak Guggula is also used for the treatment of rheumatoid arthritis. Because of all these properties of Navak Guggula mentioned in Ayurvedic texts, it is selected as a trial drug considering its wider applicability for various factors responsible for Sthoulya as well as other symptoms associated with it.

Drug Review:

नवक गुग्गुलः

च्योषाग्नित्रिफलामुस्तविंडङ्गुर्गुगुलुं शमम् ।
खादन्सर्वाजयेद् व्याधीन् मेदक्षेमामवातजान् ॥ 43॥

-भै.र. 39/43

Navak Guggula is very famous Ayurvedic medicine in the form of tablets, used for weight loss treatment and Rheumatoid Arthritis. It improves digestion and can be useful in secondary causes of obesity like PCOD, Hypothyroidism and diabetes.

Compositions:

Sr. No.	Ingredients	Parts Used		Quantity
01	Haritaki	Fruit	Triphala	3 Part
02	Bibhitaki	Fruit		
03	Amalaki	Fruit		
04	Sunthi	Rhizome	Trikatu	3 Part
05	Marich	Fruit		
06	Pipali	Fruit		
07	Chitrak	Roots		1 Part
08	Nagarmotha	Rhizome		1 Part
09	Vaayvidang	Fruit		1 Part
10	Guggula	Resin		1 Part

Ingredients of Navak Guggul:**1. Haritaki:**

Latin Name	Terminalia chebula
Family	Combrataceae
Parts Used	Phal
Ras	Lavanetr pacch ras kashaya mukhya
Vipak	Madhur
Virya	Ushna
Guna	Laghu ruksha
Prabhav	Strotorodhahara
Doshghanata	kaphaghan and tridosahar

2. Bibhitaki:

Latin Name	Terminalia beleria
Family	Combrataceae
Parts Used	Phal
Ras	kashaya
Vipak	Madhur
Virya	Ushna
Guna	Guru and ruksha Kashaya
Doshghanata	Kaphapittaghan

3. Amalaki:

Latin Name	Emblica officinalis
Family	Euphorbiaceae
Parts Used	Phal
Ras	Lavan rahit pacch
Vipak	Madhur
Virya	Shitta
Guna	Laghu ruksha
Doshghanata	Pittaghana, kaphaghan

4. Sunthi:

Latin Name	Zingibare officinale
Family	Zinziberaceae, liliaceae
Parts Used	Shushka Kanda
Ras	katu
Vipak	Madhur
Virya	Ushna
Guna	Laghu Singdha
Doshghan	kaphaghan, vatagha
ata	

5. Marich:

Latin Name	Piper nigrum
Family	Piperaceae
Parts Used	Phal
Ras	katu
Vipak	Katu
Virya	Ushna
Guna	Laghu tikshna
Doshghan	Pittaghana, kaphaghan
ata	

6. Pipali:

Latin Name	Piper longum
Family	Piperaceae
Parts Used	Pipali
Ras	katu
Vipak	Madhur
Virya	Anuushna
Guna	Laghu, snigdha, tikshna
Doshghan	kaphaghan
ata	

7. Chitrak:

Latin Nam	Plumbago zeylanica
Family	Plumbaginaceae
Parts Used	Mool Twaka
Ras	katu
Vipak	katu
Virya	Ushna
Guna	Laghu ruksha tikshna deepan pachan truptighan
Doshghan	kaphaghan, vatagha
ata	

8. Nagarmotha:

Latin Name	Cyperus rotundus
Family	Cyperaceae
Parts Used	Kanda
Ras	Tikta, katu, kashaya

Vipak	Katu
Viryā	Shitta
Guna	Laghu, ruksha
Doshghana	Pittaghana kaphaghan

9. Vaayvidang:

Latin Name	Embelia tubes
Family	Myrsinaceae
Parts Used	Phal
Ras	katu
Vipak	katu
Viryā	Ushna
Guna	Laghu rukhna tikshna
Doshghan	kaphaghan vaataghan pittakar

10. Guggula:

Latin Name	Commiphora Mukul
Family	Burseraceae
Parts Used	Resin
Ras	Tikta, katu
Vipak	katu
Viryā	Ushna
Guna	Laghu rukhna Vishad Sara Shukshma
Doshghan	vaataghan kaphaghan

Method of Preparation of Navak Guggula:

There are two steps of preparation of Navak Guggula as follows:

- Shodhan of Guggula:** Shodhan of Guggula done to remove physical impurities. For the process, required quantity of Triphala Kwatha taken in the vessel and Guggula dipped in it. Heated on low flame till Guggula gets dissolved completely. After Guggula is dissolved the solution is filtered. The filtered solution then heated to evaporate excess triphala kwatha to obtain Shuddha Guggula.
- Preparation of Navak Guggula:** After Shodhana, Sodhit Guggula was again heated on low flame till it became thick liquid and was added with powder of above mentioned nine medicines which were taken in equal amount. Then it was mixed properly and was put out from flame and was stroked properly in Kalwa Yantra and the process was continued till the mixture became homogeneous. Then 500mg Capsules were made and stored in air tight container.

Effect of Navak Guggula on Tridosha: It Clams Vata & Kapha

Usefulness of Navak Guggula: (According to Ayurvedic Texts)

- Primarily it is widely used for weight loss treatment
- It helps to control cholesterol
- It is useful to promote strength of bones and joints
- It acts as an excellent anti inflammatory and analgesic medicine

- It is used for the treatment of ankle pain, ankle twitch, slipped disc, sprain, back spasm, backache, back injury, stiffness of muscles, Coccyx pain etc.

Partially useful in: (With other medications)

- Avascular necrosis
- Sensory-neural hearing loss
- Hypothyroidism
- Ankylosing spondylitis
- Pain related to SLE

Side Effects:

There are no known side effects of Navak Guggula. However it is best to use this medicine under medical supervision. Self medication with this medicine is not recommended.

Disease Review:

मेदोरोग

अव्यायाम दिवास्वप्न श्लेषालाहार सेविनः ।

मधुरोऽन्नरसः प्रायः स्नेहान्मेद प्रवर्धयेत् ॥1॥

मेदसाऽवृतमार्गत्वात् पुष्यन्त्यन्ये न घातवः ।

मेदस्तु चीयते तस्मादशक्तः सर्वकर्मसु ॥2॥

- मा. नि उ 34/1-2

To understand obesity in Ayurvedic terms one should know there are 7 Dhatus in human body (seven body tissues) as follows:

Rakta Dhatu - blood

Mamsa Dhatu - muscle

Meda Dhatu - fat

Asthi Dhatu - bone

Majja Dhatu - bone marrow

Shukra Dhatu reproductive system, semen, sperm and ovum.

As per Ayurveda, the food nourishes Rasa Dhatu and Rasa, in turn, nourishes Rakta (blood), which nourishes muscle and so on. Or, in other terms, a part of the prior Dhatu gets converted into the next Dhatu.

In Obesity, there is a problem at the level of Meda (fat), nourishing Asthi. This nutrition shift is hampered, because of which more and more of fat tissue gets produced, but it is not being converted further into Asthi, Majja and Shukra. There is a block in the transition of nutrition from Meda to Asthi.

Another thing that happens in obesity is the excess fat causes an increase in digestive fire. Hence, the person has a very good appetite, he eats more, the digestion process takes place till the level of Medo dhatu only and it is hampered there; so, more and more fat gets produced, without nourishing further Dhatus hence person keeps on putting on weight.

The last contributing factor in obesity is impaired Vata Dosha. Just as wind causes an increase of fire, Vata-resides in the stomach and maintains digestive fire on high level. In obesity, there is an increase of Vata Dosha, which further causes an increase in Hunger and Thrust. The fat

tissue and Kapha Dosha are proportionate with each other. Increase of fat tissue implies there is an increase of Kapha Dosha.

Case Report:

General Information:

- Age/ Sex: 33 year Female
- Desha: Anupa
- Season: Vasanta
- Date of birth: 12/01/1991
- Education: M.Sc
- Occupation: Engineer
- Marital status: Married
- Weight: 102 kg
- Height: 5.5 ft

Chief complaints with duration:

Complain	Duration
Obesity	2 years
Anga Gaurav	3 months
Ati-Nidra	20 days
Daurbalya (general weakness)	20 days
Panduta (pallor)	20 days
Shrama (fatigue)	20 days
Ati-Kshudha	20 days
Ati-Pipasa	20 days
Ati-Sweda	20 days

History of present illness:

Patient started gaining weight from 3 years after last delivery. Feeling obesity since last 2 years but there was no any problem to perform routine tasks. From last 3 months patient often feel tired & heaviness in her body but negated it. From last 20 days other above mentioned symptoms beguine.

General examination:

- General condition: weak
- Temperature: 98.5*f
- Respiratory rate: 21/min
- Blood pressure: 130/90 mm of Hg

Ashtavidh Parikshana:

- **Nadi:**Gati: Manduk Gati Dosh: Vata
- **Mala:**Malavasthambha with Sama Mala with foul smell
- **Mutra:**Quantity: Normal Frequency: 5-6 time a day
- **Jivha:**Sama Jivha with slightly whitish color
- **Shabda:**Vak-Spashta
- **Sparsha:**Ushna, Snigdha
- **Druka:**Normal

- **Akruti:**Sthoola (Obese)

Diagnosis:

With the help of typical classical references condition is diagnosed as Sthoulya.

Interventions:

Self prepared Navak Guggula was given to patient in the form of Capsules of 500mg twice a day before meal for 21 days.

Subjective Parameters:

Subjective parameters were examined before & after treatment

- Body Weight
- BMI
- Lipid Profile

Objective Parameters:

Objective parameters were examined every 15 day

- Aalasya
- Ati-Kshudha
- Ati-Pipasa
- Anga Gaurav
- Ati-Nidra
- Ati-Sweda

The total effect of the therapy was assessed as follows:

- Complete relief (**R4**): 100% disappearance of symptom was considered as complete relief
- Marked improvement (**R3**): 76–99% relief was considered as markedly improvement
- Moderate improvement (**R2**): 51–75% relief was considered as markedly improvement
- Mild improvement (**R1**): 25–50% relief will be considered as markedly improvement
- Unchanged (**R0**): Below 25% relief was considered as unchanged.

Observations & Results:

The changes observed in signs and symptoms were assessed by adopting suitable scoring methods and the objective signs by using appropriate clinical tools.

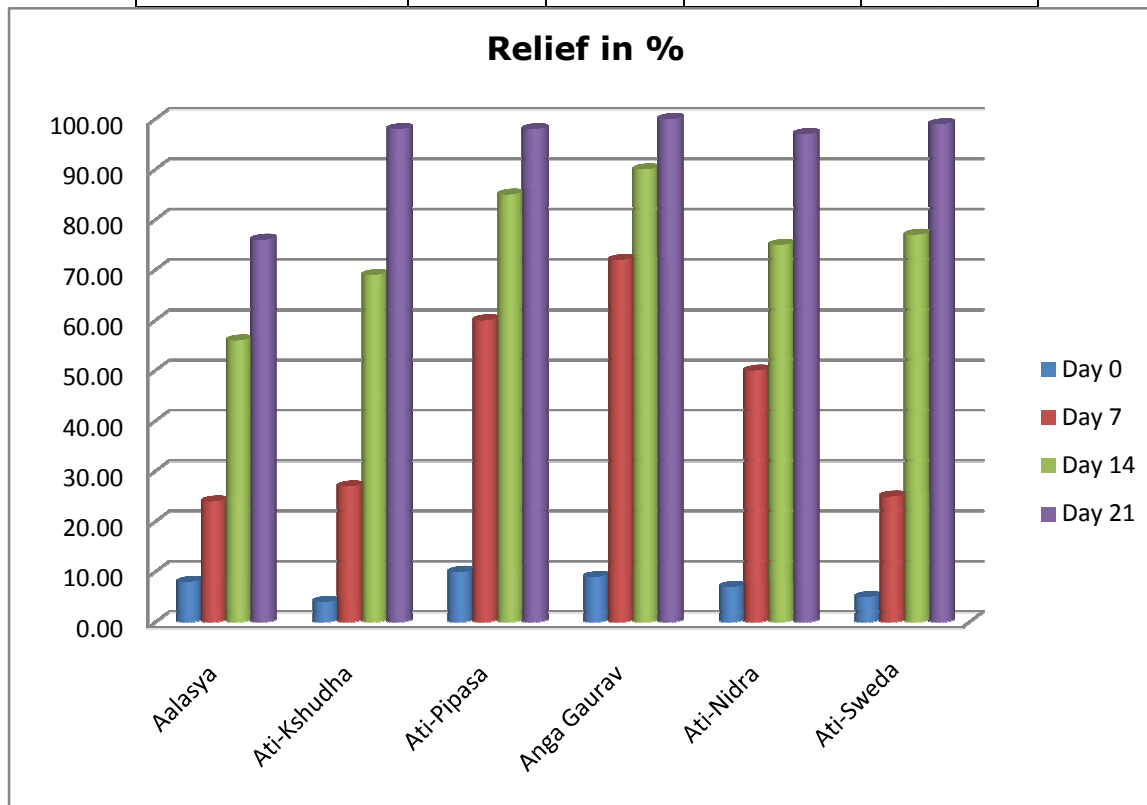
Observations of Subjective Parameters:

Parameter	Result BT	Result AT	Normal Range
Body Weight	102	91	----
BMI	39.14	36.87	18.5-25
Lipid Profile			
Total Cholesterol	242 mg/dl	204 mg/dl	<200 mg/dl
LDL	166 mg/dl	145 mg/dl	<130 mg/dl
HDL	40 mg/dl	55 mg/dl	>60 mg/dl
Triglycerides	185 mg/dl	150 mg/dl	<150 mg/dl
Non HDL-C	165 mg/dl	137 mg/dl	<130 mg/dl
TG to HDL Ratio	4.62 mg/dl	2.72 mg/dl	<3 mg/dl

Follow-ups: Observations of Objective Parameters

Symptom	Day 0	Day 7	Day 14	Day 21
Aalasya	R0	R1	R2	R3

Ati-Kshudha	R0	R1	R3	R4
Ati-Pipasa	R0	R2	R3	R4
Anga Gaurav	R0	R3	R4	R4
Ati-Nidra	R0	R2	R3	R4
Ati-Sweda	R0	R1	R3	R4



It was noted that Anga-gavrav was vanished completely within first 14 days. It indicates that Navak Guggula digested samata and increased BMR. Till the end of the study most of the other parameters were also satisfactorily decreased except Aalasya. At the end of the study it is found that, Body weight was decreased from 102 kg to 91 kg, BMI decreased from 39.14 to 36.87; also till end of the study lipid profile was satisfactorily changed.

Discussion:

Triphala in the Navak Guggula helps to control cholesterol whereas Trikatu helps to fat metabolism. Chitrak is Agni dipak and Pachak so it helps to absorption of nutrients from diet and regulates Dhatu poshan. Musta prevents pitta vitiation. Vidanga is best Krumighna and prevents problems associated with Sthoulya Ex. skin irritation due to excessive sweating etc. Guggula is most important drug in Navak Guggula which has various properties such as Medohara, Vata hara, Kushtha hara, Aam Pachak and Rasayana. All these are reason behind rapid results.

Conclusion:

The complete health achieving of patient may take a month or two more but this case have generated a proof of concept that, Navak Guggula is very effective in the management of Obesity. Further studies should be done for more evaluation.

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Single observational study of Hba1c sampling of post covid-19 patients to evaluate the possibility of Diabetes Mellitus as Updrava

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Abstract:

Some people continue to experience health problems long after having COVID-19. People experience a variety of mid and long-term effects after they recover from their initial illness. In Ayurveda pandemic is called as Janapadodhwamsa and long term side effects or a diseases caused due to any past illness is called as Updrava in Ayurveda. At the initial phase of covid-19 Vata & Kapha were dominant whereas at later stage of aggravated immune response is Vata-Pitta dominant. The same dominancy of Dosha is found in Purva Rupa of Diabetes according to Ayurveda. The Centers for Disease Control and Prevention states that, 75% of new cases of Diabetes Mellitus have the history of Covid-19 in common; hence the study is designed to evaluate the possibility of Diabetes Mellitus as Updrava.

Key Words: COVID-19, Janapadodhwamsa, Updrava, Diabetes Mellitus

Introduction:

Coronavirus has changed our lives completely. We never anticipated that the 21-day lockdown would actually go on for months, which would then extend to a year and eventually turn our lives upside down. It took us a global pandemic to realize the importance of our life and what truly matters in it.

Coronavirus disease (COVID-19) was an infectious disease caused by the SARS-CoV-2 virus. Most people infected with the virus was experience mild to moderate respiratory illness and recover without requiring special treatment. However, some was become seriously ill and required medical attention. Older people and those with underlying medical conditions like cardiovascular disease, diabetes, chronic respiratory disease, or cancer was more likely to develop serious illness.

Most people who develop COVID-19 fully recover, but current evidence suggests approximately 10–20% of people experience a variety of mid and long-term effects after they recover from their initial illness. Although current understanding of causes of post COVID-19 condition and why some people are more affected is limited according to western medical science, Ayurveda has the answer for this as Updrava.

In Ayurveda pandemic is called as Janapadodhwamsa and long term side effects or a diseases caused due to any past illness is called as Updrava in Ayurveda. At the initial phase of covid-19 Vata & Kapha were dominant whereas at later stage of aggravated immune response is Vata-Pitta dominant. The same dominancy of Dosha is found in Purva Rupa of Diabetes according to Ayurveda. The Centers for Disease Control and Prevention states that, 75% of new cases of Diabetes Mellitus have the history of Covid-19 in common.

Diabetes has emerged as an important risk factor for causing severe illness and death from COVID-19. There is a paucity of structured data from the Indian subcontinent on the impact that glycaemic control (both immediate and remote) has on the degree of required medical intervention and mortality among hospitalized COVID-19 patients with diabetes mellitus.

METHODOLOGY

The screening of patients which developed Diabetes Mellitus after recovering from Covid-19 was done through various sources.

Study Design: This was a retrospective observational study.

Sample Size: Data of 100 patients who were hospitalized during Covid Pandemic were selected for this study.

A) Matching criteria:

- Post covid newly diagnosed DM Patients

B) Inclusion criteria:

- Patient was selected irrespective of gender, occupation and habitat.
- Age group – 18 to 50 yrs.
- Post Covid Patients after recovery 3 months to 1 year are in continue with anti-diabetic treatment.

C) Exclusion criteria:

- A patient who has past H/o previous any major disease
- A patient who has surgery done in last 2 years
- known case of HIV & HbsAg positive patient.
- Endocrine Disorder or major disease of CA
- Any fatal and emaciated disease.
- Pregnant and lactating women.

D) Withdrawal criteria:

- Patient not giving proper follow-up was withdrawal from the study.

Criteria for Assessment:

For the screening of patient following steps were followed.

1. Patient presently having DM selected in primary phase
2. Patients with the history of Covid-19 selected in second phase

Clinical Assessment:

Selected patients were clinically assessed for following observations. Positive response (Yes) counted as 1 and negative response (No) counted as 0 for concluding if the DM is developed as Upadrava of Covid-19

1. If patient at the time of Covid-19 developed vitiation of Tridosha
2. If patient is presently suffering from Vata-Pitta dominancy
3. If patient having any kind of Rakta dushti
4. If patient indicated Satwa-Saar hinata
5. If patient indicates Ojus Kshay

Observations & Results:

Out of 107 selected patients; 7 patients were dropped out. The single observations of 100 patients were recorded carefully presented as a result below:

Observations of HbA1c:

HbA1c is a blood test that is used to diagnose diabetes. It is also used to monitor blood glucose control in people with diabetes. HbA1c is short for glycated haemoglobin. The test is also sometimes called haemoglobin A1c.

Haemoglobin (Hb) is the protein in red blood cells that carries oxygen through your body. HbA1c refers to glucose and haemoglobin joined together (the haemoglobin is 'glycated'). The amount of HbA1c formed is directly related to the amount of glucose in your blood. Red blood cells live for an average of 120 days, so HbA1c gives an indication of how much sugar there has been in your blood over the past few months. It's different to a blood glucose test, which measures how much sugar is in the blood at that moment. For people without diabetes, the normal range for the hemoglobin A1c level is between 4% and 5.6%. Hemoglobin A1c levels between 5.7% and 6.4% indicates pre-diabetes conditions and a higher chance of getting diabetes. A level of 6.5% or higher mean diabetes is present.

The observations of HbA1c were assessed in the form different levels of grades assigned to the clinical sign and symptoms as follows:

G1: HbA1c 6.5% to 7.5 %

G2: HbA1c 7.5% to 8.5 %

G3: HbA1c 8.5% to 9.5 %

G4: HbA1c 9.5% and above

HbA1c	No. Of Patients
G1	20
G2	36
G3	27
G4	17
Total	100

Observations Clinical Assessment:

Sr. No.	Vitiation of Tridosha	Vata-Pitta dominancy	Rakta dushti	Satwa-Saar hinata	Ojus Kshay
1	1	1	1	1	1
2	0	1	1	1	1
3	1	1	1	1	1
4	1	1	1	1	1
5	0	1	1	1	1
6	1	1	1	1	1
7	0	1	0	1	1
8	1	1	1	1	1
9	0	1	1	1	1
10	1	1	1	1	1
11	1	1	1	1	1
12	1	0	0	1	1
13	1	1	1	1	1
14	1	1	1	1	1
15	1	1	1	0	1

16	1	1	0	1	1
17	1	1	1	1	1
18	1	1	1	1	0
19	1	0	1	1	1
20	1	1	1	1	1
21	1	1	1	1	1
22	1	1	1	1	1
23	1	1	1	1	0
24	1	1	1	1	1
25	1	0	1	1	1

Observations **Clinical Assessment:**

Sr. No.	Vitiation of Tridosha	Vata-Pitta dominancy	Rakta dushti	Satwa-Saar hinata	Ojus Kshay
26	1	1	1	1	1
27	1	1	0	1	1
28	1	1	1	1	0
29	1	1	1	1	1
30	0	1	1	1	1
31	1	1	0	1	1
32	1	1	1	1	1
33	1	1	1	1	1
34	0	1	1	1	0
35	1	0	1	1	1
36	1	1	0	1	1
37	1	1	1	1	1
38	1	1	1	1	1
39	1	1	0	1	0
40	0	1	1	1	1
41	1	1	1	0	1
42	1	1	1	1	1
43	1	1	0	1	1
44	0	1	1	1	1
45	1	1	1	1	1
46	1	1	1	1	1
47	0	0	1	1	0
48	1	1	1	1	1
49	1	1	0	1	1
50	0	1	1	1	1

Observations **Clinical Assessment:**

Sr. No.	Vitiation of Tridosha	Vata-Pitta dominancy	Rakta dushti	Satwa-Saar hinata	Ojus Kshay
51	1	1	1	1	0
52	0	0	1	1	1
53	1	1	0	1	1
54	1	1	1	1	1
55	1	1	1	1	1
56	1	1	1	1	1
57	0	1	1	1	1
58	1	1	1	1	0
59	1	1	0	1	1
60	1	1	1	1	1
61	1	1	1	1	1
62	1	1	1	0	1
63	0	1	1	1	1
64	1	1	1	1	1
65	1	1	1	1	1
66	1	1	0	1	1
67	1	1	1	1	1
68	1	1	1	1	0
69	0	1	1	1	1
70	1	0	1	1	1
71	1	1	1	1	1
72	1	1	1	1	1
73	0	1	1	1	1
74	1	1	0	1	0
75	1	0	1	1	1

Observations **Clinical Assessment:**

Sr. No.	Vitiation of Tridosha	Vata-Pitta dominancy	Rakta dushti	Satwa-Saar hinata	Ojus Kshay
76	0	1	1	1	1
77	1	1	1	1	1
78	1	1	1	1	1
79	1	1	1	1	1
80	1	1	1	1	1
81	1	1	0	1	0
82	1	1	1	1	1
83	1	1	1	1	1
84	0	1	1	1	1
85	1	1	1	1	1
86	1	1	1	1	1

87	1	1	1	1	1
88	0	1	1	1	1
89	1	1	1	1	0
90	1	1	1	1	1
91	0	1	1	1	1
92	1	1	0	1	1
93	1	1	1	0	1
94	1	1	1	1	1
95	0	1	1	1	1
96	1	1	1	1	1
97	1	1	0	1	0
98	1	1	1	1	1
99	1	1	1	1	1
100	0	1	1	1	1
Total	78	92	84	96	87

Mean Result of Observation is: 87.4% Hence possibility of Diabetes Mellitus as Updrava of Covid-19 is 87.4%

Discussion:

- Review of research work shows that no such research work had been carried on this typical point of view.
- Though DM can occur with its own particular Samprapti this Study shows that possibility of Diabetes Mellitus as Updrava of Covid-19 is 87.4%
- Out of 100 patients included in study 78 patients shows vitiation of Tridosha during Covid; 92 patients having Vata-Pitta dominated problems in present; 84 patients showed Rakta dushti; 96 patients showed Satwa-Saar Hinata and 87 patients Showed Ojus Kshya post covid-19.
- This data statistically proven that post covid-19 Diabetes Mellitus can be considered as Updrava of Covid-19.

CONCLUSION:

- From this study it is conformed that though there are lot post covid illness DM is one of them. 87.4% patients developed Diabetes Mellitus as Updrava of Covid-19

Scope of further study:

- This trial was a onetime observational study of 100 patients so further study required.
- Study with other post covid-19 symptoms should be carried out.
- The action of corona virus even after vaccinations isn't clear yet. It needs a further study.

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Role of Vamana Karma in Urdhwaga Amlapitta- A case study

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Abstract

Amlapitta is a vyadhi of Annavaha strotas induced by a vitiated Agni. Amlapitta is a condition in which the Pachaka pitta rises owing to samata. Pitta is considered Amlapitta - Tridoshaja Vyadhi Kapha Pradhana (a compound disease caused by multiple factors). Acharya Kashyap has recognized the participation of three Doshas in Amlapitta, although Madhav Kara has accepted Pitta's dominance in this ailment. Amlapitta is not listed as a separate ailment by Acharya Charaka, but it is included as one of the lakshanas in Grahani, Along with those stimulating stimuli, worry and stress have exacerbated the condition, especially Urdhwaga Amlapitta. This study was conducted to assess the effectiveness of Vamana Karma in terms of improvement in symptoms, cure rate, satisfaction, and side effects IF any.

Key words: Urdhwaga Amlapitta, Vamana,Ayurveda.

INTRODUCTION

Ayurveda has a significant status among the various types of Indian medicine. From stone-age to space age, food pattern of people has undergone innumerable changes. these changes have been always for the better aspect of life, yet most of the diseases are firmly rooted in poor dietary habits and life style. Improper and faulty dietary habits causes dushti of Annavaha strotas which leads to various disorders and Amlapitta is one of them. Amlapitta is not mentioned in Brihatrayi. It was first mentioned in Kashyapa samhita. Madhava Nidana, Bhavaprakasha and Yoga Ratnakara have also described it very well. Urdhwaga Amlapitta is the most prevalent illness. People are practicing unsuitable diets and lifestyles nowadays because they are unaware of their Prakriti (psychosomatic constitution), which causes problems in the digestive system.

Irregular and inappropriate eating habits, a busy stressful lifestyle, and westernization are the major causes of Amlapitta. Origin of study - The Grahani Dosha and Amlapitta occur in the individual who can resist the desire to eat. According to Acharya Charaka and Kashyap, Amlapitta was formed when Annavisha produced by Ajirna, combines with Pittadi Dosha and lodges Amashaya. According to Madhava Nidana's commentary Amlapitta occurs when Pitta becomes vitiated and becomes Vidagdha and Amla. Epidemiological study of the signs and symptoms of Amlapitta might be linked to GERD, which has frequency of 7.6% in India. According to contemporary Research, H2 Blockers and Proton Pump Inhibitors can help with GERD symptoms. However, long-term usage of H2 Blockers and Proton Pump Inhibitors might produce adverse effects such as dizziness, headache, gynecomastia, loss of libido, transient oligospermia, atrophic gastritis, and more. In Ayurveda Acharya mentioned Panchakarma treatment which not only cure diseases but eliminate them from it's root. For Vatpradhan vyadhi Basti treatment is suggested, for Pittapradhan vyadhi Virechan is suggested, and for Kapha Pradhan vyadhi Vaman is suggested by Acharya. Amlapitta is mainly Pitta Pradhan vyadhi associated with kapha and vata dosha. In Urdhwaga

Amlapitta pitta there is Pitta is mainly associated with Kapha. Therefore to eliminate dosha's from there root we use Vaman Karma in this case.

AIMS AND OBJECTIVES

1. A critical study on Amlapitta.
2. Evaluation of the efficacy of Vaman in Urdhvaga Amlapitta.

AMLAPITTA TYPES

Based on Gati - Urdhwaga and Adhoga Amlapitta.

Based on Dosha - Vataja, Pittaja and Kaphaja (Kashyapa).

Vataja, Kaphaja and Shleshmavataja (Madhava).

NIDAN PANCHAK

Nidan:

After assessing the Nidanas of Amlapitta, it can be broadly classified as

1. Aharaja
2. Viharaja
3. Manasika
4. Agantuja

1. Aharaja Hetu (Dietary factors):

Dietary factors are considered as the very 1st set of etiological factors. The concepts according to Ahara vidhividhana and Ahara vidhi visheshaayatana can be considered here. The factors like katu, amla, vidahi etc ahara and its irregular intake will lead to pitta dosha prakopa.

Abhojana Atibhojana

Ajeerna Amapurana

Vishamashana Adhyashana

Gurubhojana Pishta atisevana

Phanita atisevana Ikshuvikara atisevana

Usha atisevana Katu-amla rasa atisevana

Drava- ruksha atisevana Kulatha atisevana Madhya atisevana

2. Viharaja Hetu

The Viharaja hetus include

- Bhukte bhukte snana (taking bath after food)
- Bhukte bhukte avagaha (tub bath after food)
- Bhukte bhukte diwaswap (taking sleep after food)
- Vegadharana (suppression of natural urges)

3. Manasika Hetu (Psychological factors)

Psychological factors which leads to increased pitta dosha are

- Chinta (thinking)
- Krodha (anger)
- Bhaya (fear)
- Shoka (sorrows)

4. Kalaja Hetu (Other related factors)

The one which comes under kalaja hetu are

- Varsha ritu (rainy season)
- Pravrut ritu (early part of rainy season)

Samprapti according to Madhava Nidan:

Pitta dosha Chaya which occurs in varsha rutu which can be considered as Swabhavika kalaja. If Pitta prakopaka ahara vihara is done continuously it further leads to vitiation, the person gets Ajirna and inturn leads to increase in Amla and Drava guna of pitta and forms the Vidagdha ahara rasa. This leads to Mandagni, impairing the functions of Agni which further ends in Amlapitta.

SAMPRAPTI GHATAK

- Dosha : Vata - Samana
- Pitta - Pachaka
- Kapha – Kledaka
- Dushya : Ahararasa
- Agni (Jatharagni) : Mandagni
- Srotas : Rasavaha, Annavaha, Purishavaha
- Sroto Dusti Prakara : Sanga, Vimarga Gamana
- Udbhavasthana : Amashaya
- Vyakta sthana : Amashaya
- Rogamarga : Abhyantara
- Dosha : Samana vata
- Dushya : Rasa is the major dushya which undergoes vitiation as it is the first to receive the anna rasa.
- Agni: Amashaya and Grahani are the places of Jataragni. The process of digestion is initiated by the Samana vata and Kledaka kapha. Any impairment in agni can lead to Tikshnagni, Vishamagni and Mandagni. Mandagni is involved is the major factor in the pathogenesis of Amlapitta.

Srotas:

All the three types of srotodushti is been involved in Amlapitta. It involves annavaha, rasavaha and purishavaha srotas while considering nidanas.

Udbhavasthana:

Amlapitta is an amashaya samudha and pitta pradhana vyadhi. According to Acharya Charaka adhoamashaya is the sthana of pitta why the udhbhavasthana is concluded as Amashaya.

Rogamarga:

Since being a koshta sambandha vyadhi Amlapitta is considered under Abhyantara roga marga.

LAKSHANA:**Samanya Lakshana**

Avipaka (improperdigestion) Klama (dizziness) Utklesha (belching) Tiktaudgara (bitter belching) Amlaudgara (sourbelching) Gaurava (heaviness) Aruchi (anorexia) Kantadha (burning in throat) Hritdaha (burning sensation in the epigastric region) Vidbheda Antrakujana (gurgling sound in the abdomen) Hritshula (epigastric pain) Udara adhmaana (distention of abdomen) Angasada (tiredness of extremities) Gurukoshtata (heaviness of abdomen) Shiroruk (head ache)

Romaharsha(horripilation)

UPASHAYA AND ANUPASHAYA:

In Kashyapa samhita detail explanation is given.

Vataja-snigdha upashaya Pittaja-swadu and sita upashaya Kaphaja – ruksha and ushna upashaya.

UPADRAVA: Mentioned by kashyapa – Jwara, Atisara, Pandu, Shoola, Shotha, Aruchi, Bhrama – due to ksheena dhatu.

MATERIALS AND METHODS:

A 43 years old female patient was presented with the chief complaints, e.g., Hrit kanth daha (burning sensation before and after a meal), Tikta Amlodgara, Shiroshool, Klum for five years. Vaman managed as a Pradhan Karma followed by Sansarjan Kram for five days and patient advice to follow Pathya apathya as per given diet chart, and took follow up of patient for next one month at the interval of fifteen days.

PATIENT'S INFORMATION:

A 40 years old female patient was clinically diagnosed as a case of Urdhwaga Amlapitta presented with the chief & associated complaints as mentioned above for five years.

PROGRESSION OF DISEASE:

The patient was well before five years, then gradually she had complained of above said complaints. The patient had received allopathic management for two years; it gives temporary relief. The patient didn't receive continuous treatment as she was not able to keep the long-term follow-up. After a long time, the patient opted for Ayurveda treatment for her problem.

HISTORY OF THE PATIENT: The detailed history of the patient is given as follows:

❖ Family history: No significant family history was found.

❖ History: H/O of tubectomy done before 10 years (surgical history), No other surgical history related to disease was obtained.

❖ Personal history:

- Ahara – Vegetarian diet / twice daily
- Vihara – Not strenuous (housewife)
- Nidra – normal
- Vyasana – Nil
- Vyayam – Nil

Clinical Finding: Hrit kanth daha (burning sensation before and after a meal), Tikta amlodgara, Shiroshool, Klum.

SAMPRAPTI GHATAK:

Dosha : Pachaka Pitta, Kledak Kapha, Samana Vayu; Dushya: Rasa, Purisha; Agni: Mandagni, Ama: Sama; Srotas: Rasavaha, Annavaha, Purishavaha.

After taking detail history & doing clinical examinations of the patient & considering the chronic state of disease, i.e., Jirna Avashta of Urdhvaga Amlapitta, first Shodhan Chikitsa Vamana. i.e., the first line of treatment recommended by Bhavaprakash for Urdhava Amlapitta was administered in this patient. Abhyantara Snehana with cow ghee preceded by Vamana helps to liquefy the Dosha and makes Dosha free from adherence sites. Abhyanga (massage) and Swedana (sudation) assist liquefaction of Dosha and disintegration process. These are all preparatory procedures encompassed in Panchakarma to mobilize Doshas from Shakha to Koshta. Shodhana Chikitsa (Purification Therapy) eases the expulsion of vitiated Dosha from the body, helps to cure the disease, preventing recurrence in the future. In this case, no recurrence was observed even after one month of follow-up. Due to Vamana therapy, Doshas started melting in the body due to Ushna Guna; therefore, sweat on the patient's forehead and limbs is observed. Due to presence of

Vikashi Guna in Vamana Dravyas (Madanphala Churna, Vacha Churna, Saindhava, Honey & Yashtimadhu Kwath, it detaches the Malas from their sites. Due to the existence of Sukshma Guna, Doshas migrates in the body because of Samyak Snigdhatā (internal oleation), and these pass through the smallest capillaries in the form of Mala rupi Kapha enters to stomach. Vamana Karma is the main line of treatment for Kapha Dosha, which breaks the pathogenesis of the disease by eliminating Kapha Dosha, i.e., cleansing of different toxic substances. This purification therapy helps to restore the function of Agni (metabolism). By Vamana, the vitiated Kapha & Pitta eliminate the body, and Agni gains its normalcy.

Routine activity (Vihar) –Laghu supachya ahar, avoid oily and spicy food, Bramhachari jeevana, avoid day sleep, not suppress natural urges, avoiding heavy exercise, speaking loud, anger, depression, too much cold, hot and direct exposure to air.

External oleation and sudation (Abhyanga and Swedana) – External oleation and sudation on next day after completion of oleation, when internal oleation is not done (vishram din) and on the day of Vamana with sesame oil.

Induction of vaman (Pradhan karma)

On the day of Vamana- Pulse, BP and Systemic examination was done along with Ashtavidha Pariksha. Pulse – 70/min, BP – 120/80mmof Hg, RS – Air Entry Bilateral Equal- clear, Cardio-Vascular System – S1 S2 normal, stool, urine – normal, tongue –uncoated (niraam).

Vamana drug – Madanphala churna - 5gm, Vacha churna - 3gm, Saindhav 1gm (with Honey). Akantha pan - Godugdha. Vamanaopag dravya - Yashtimadhu kwath. Then the patient was instructed to vomit without much straining. The urge may be excited by opening wide the lips, the palate, the throat and by slightly bowing the upper part of the body. The dormant urge may be excited by tickling the throat with two fingers. During the procedure, Vamanaopaga Kashaya (supportive decoction to continue vomiting) Yashtimadhu (Liquorice) after each Vega was administered repeatedly to support the act of vomiting till the appearance of Pitta (bile) in vomitus. Vamana vegas (projectile vomiting bouts) were assessed subjectively.

Bouts (Vegiki): 6

Quantity (Maniki): Vamit dravya – Sevit dravya= Dosh pravartan

3200ml – 2800ml = 400ml

End point (Antiki): Pittanta

Signs and symptoms (Laingiki): Proper (Samyak) i.e. Lightness in Abdomen (Udarlaghav), Prasanna atmandriya.

Clearness type (Suddhi prakar): madhyam

Patient's pulse, BP, was recorded during Vamana which was normal throughout the procedure.

Post Procedure Care (Paschat karma): After the therapy has been well-administered, the patient was asked to wash his hands, feet and face with warm water. And was made to undergo Dhumpan (herbal smoking). Then patient was asked to rest in a room which is not exposed to the wind.

Sansarjana krama (special diet regimen) was advised for five days.

RESULTS :

After the successful above-said intervention, the patient got significant relief in all her chief complaints.

DISCUSSION :

Pitta and Kapha aggravating due to Nidan Sevana, vitiation of Agni and Dosha Dushya Samurchhana takes place. This results in indigestion or incomplete digestion of food, leading to the formation of Ama dosha and Amlapitta. Vaman treatment proves main role in Urdhwaga Amlapitta. In this treatment patient got significant relief in all her chief complaints. After Vamana Karma we advised patient to follow Sansarjana krama (special diet regimen) and attended patient At OPD after 15 days of interval for one month and observed the recurrence of symptoms in this days. We observed that there was No recurrence in the chief complaints after Vaman Karma. If we found any recurrence in this period then we planned to give Shaman Chikitsa to the patient. But in present case there is no recurrence in symptoms so we not gave Shaman Chikitsa to this patient and advised to follow all Pathya-Apathya as per given diet chart.

CONCLUSION:

In the treatment of Urdhwaga Amlapitta, Vamana plays a substantial role not only symptomatically but to cure the Amlapitta of the root. Amlapitta is a Pitta predominant disease. The above concept proves that the vaman karma can treat Amlapitta. This treatment reduces the symptoms and maintain the health, along with that proper Ahara and Vihara helps lessen the symptoms.

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डॉ. सूरज सिंह नेगी के उपन्यासों में वृद्धों की दयनीय स्थिति और उपेक्षा

कु राजकन्या राघोजी भगत

श्री. शिवाजी कनिष्ठ महाविद्यालय, कुटासा ता. अकोट जि. अकोला पिन क्र. 444101

हमारी भारतीय संस्कृति प्राचीन काल से ही विश्व के अन्य देशों से अधिक समृद्ध और विशाल रही है। हमारी संस्कृति हमारी पहचान है। मानवीय मूल्य, आदर्श, जीवन-शैली, संवेदना, रिश्तों की अहमियत, अतिथियों और वृद्धों का सम्मान हमारी संस्कृति में महत्वपूर्ण भूमिका में रहा है। परंतु हम आज देख रहे सकते हैं कि वर्तमान भोगवादी दौर में हमारी यह पहचान हमें अपना अस्तित्व खोता हुआ दिखाई दे रही है। आज आधुनिकता के नाम पर हमने हमारी संवेदनाओं को खोखला कर दिया है। आज हम इस स्थिति में पहुँच गए हैं कि इंसान पीछे छूट गया है और व्यक्ति आगे निकल गया है। किसी के पास इतना समय नहीं कि थोड़ी देर रुक कर किसी को सुना जा सके। हमारी आधुनिक युवा पीढ़ी संवेदनहीनता का शिकार हो रही है। जिससे निराशा, तनाव, कुंठा और अकेलेपन जैसे समस्याओं से हम जुझ रहे हैं। डॉ. सूरज सिंह नेगी जी ने समाज के इन्हीं ज्वलंत समस्याओं को अपने उपन्यासों की कथावस्तु को केन्द्र बनाकर हमें रू-ब-रू किया है।

वर्तमान समय में जैसे-जैसे हम भौतिक विकास करते जा रहे हैं वैसे ही मानवीय संवेदनाओं से दूर होते हुए दिखाई दे रहे हैं। समाज में यह बदलाव तेजी से हो रहा है। समाज परिवार से बनता है। समाज की नींव कहलाने वाला परिवार आज अपना अस्तित्व खोता हुआ दिखाई दे रहा है। पहले परिवार का अर्थ दादा, परदादा, बड़े भाई, भाभी, माँ आदि को कहा जाता था, लेकिन अब पति-पत्नी और बच्चों तक सिमट कर रह गया है। इसी कारण परिवार में मुखिया का स्थान भी बदल गया है। दादा की जगह पिता ने ले ली है। इस बदलाव से बुजुर्गों को मानसिक आघात पहुँच रहा है। वृद्धों का स्थान अब घर परिवार की बजाय वृद्धाश्रमों में परिवर्तित हो गया है। इस बदलते समय में अपने बुजुर्गों का सम्मान करना हमारी आधुनिक पीढ़ी अपने स्टेटस सिंबल के अनुरूप नहीं समझती। युवा पीढ़ी के इस मानवीय संवेदनाओं के विनाश को देख अपने कथा साहित्य में वृद्धों के जीवन के अनेक पहलू उजागर किये हैं। वृद्धों की बदलती स्थिति को उजागर किया है।

समाज में बड़ी तेजी से बदलाव हो रहा है। सामाजिक परिस्थितियाँ बदल रही हैं। संयुक्त परिवार का स्थान एकल परिवार ने ले लिया है। पहले पारिवारिक रिश्तों में अपनापन दिखाई देता था, वे अपनेपन के अहसास से एक दूसरे के साथ जुड़े थे उनमें आज औपचारिकता दिखाई देती है। घर के वृद्ध या बुजुर्ग व्यक्ति बच्चों को संस्कार सिखाते थे, उनकी जगह अब परिवार में न होकर वृद्धाश्रम में स्थानांतरित हो गई। वृद्धों को एकाकी जीवन जीने के लिए मजबूर किया गया है। इस बदलाव के साथ ही पिता-पुत्र के संबंध में भी बदलाव आया है। उनके रिश्तों में दूरियाँ बढ़ गई हैं और भावना घट गई है जिससे वे अपने जिंदगी में इतने व्यस्त हो गये कि वे अपने घर के वृद्धों को समय ही नहीं दे पाते या फिर कहे कि समय देना ही नहीं चाहते। बच्चे अपने जिंदगी में इतने व्यस्त हो गये हैं कि माँ-बाप उन्हें अनावश्यक सामान की तरह लगने लगे हैं, जो सिर्फ स्थान घेर रहा है, जिसका कोई उपयोग नहीं है। 'वसीयत' उपन्यास में त्रिपाठी जी ने जो घर अपने खून पसीने की कमाई से बनाया था, उसी में उनके रहने के स्थान को लेकर विवाद उत्पन्न होता है। उनकी लाइब्रेरी की सभी पुस्तकों को बेटे बहुओं ने निकालकर कमरा खाली कर लिया। जब त्रिपाठी जी ने इस बात पर एतराज किया तो – 'अब बच्चे बड़े हो रहें, सबके लिए एक-एक कमरा तो होना ही चाहिए न, आप ही दो-दो कमरे हाथिया लेंगे तो बाकी लोग कहाँ जाएंगे भला?'¹ छोटी बहु ने उन्हें टका-सा जवाब दे दिया। लगभग यही व्यवहार 'वसीयत' की अन्य पात्रा प्रिया के साथ होता है। यहाँ हम यह सोचने पर विवश हो जाते हैं कि क्या उम्र के एक पड़ाव के बाद व्यक्ति का कोई महत्व नहीं रह जाता? जो माता-पिता बच्चों के लिए अपनी नींद चैन समय सब कुछ त्याग देते हैं, वही बच्चे उनकी असहाय अवस्था में उन्हें घर से बाहर का रास्ता दिखा देते हैं। उनकी उपस्थिति में बच्चों को अपनी आजादी में दखल सी प्रतीत होने लगती है। जीवन संध्या में अकेलेपन से त्रस्त, अपमान व बोझ बनने के एहसास से दुःखी बुजुर्ग या तो स्वयं घर से निकल जाते हैं या बच्चे उन्हें ऐसा करने के लिए मजबूर कर देते हैं। प्रिया पति की मृत्यु के बाद स्वयं को अकेला पाती है। जिस बेटे को उसने योग्य व्यक्ति बनाया वही उसे घर से निकाल देता है, कहता है – 'माँ अब मैं अधिक सहन नहीं कर सकता। तुम्हारी वजह से मेरी गृहस्थी खतरे में है, तुम कहीं चली क्यों नहीं जाती।'² युवा पीढ़ी की इसी मानसिकता के चलते देश में वृद्धाश्रमों की संख्या लगातार बढ़ रही है।

वर्तमान दौर में युवा पीढ़ी और पुरानी पीढ़ी के बीच एक अंतराल उत्पन्न हो गया है। आधुनिक युवा के लिए धन का महत्व अधिक बढ़ गया है। वे इतने स्वार्थी और आत्मकेन्द्रित हो गए हैं कि माता-पिता के साथ भावनात्मक रिश्तों को भी उन्होंने दरकिनार कर दिया है। बुजुर्गों पर पैसे खर्च करना उन्हें गैरजरूरी प्रतीत होने लगा है। यहाँ तक की संतान बुजुर्गों की कमाई हुई दौलत उनसे छीनकर उन्हें एकाकी जीवन जीने को मजबूर कर देती है। बच्चे वृद्धों का सम्मान तब तक करते हैं जब तक उन्हें पैसे जायदाद मिल जाते। एक बार जायदाद हाथ लग जाए फिर उन्हें निकाल बाहर करते हैं। 'वसीयत' उपन्यास की चित्रा इसका उदाहरण है।— 'जब से माकान की रजिस्ट्री बेटे के नाम करवायी तब से बेटे और बहु का व्यवहार बिल्कुल बदल चुका था। महीने के शुरू में कुछ दिनों तक व्यवहार ठीक हो जाता, जिसका कारण पेंशन से मिलने वाले रूपयों पर उनकी नजर का होना था। लेकिन जैसे जैसे महीने के दिन निकलते उनका व्यवहार भी रूखा होने लगता।' 3 आजकल बच्चों की मानसिकता इतनी तुच्छ हो गई है कि वे सोचते हैं कि अपने पैसे को बुजुर्गों पर क्यों खर्च करूँ बल्कि जितना हो सके उनसे छीन लूँ।

बुढ़ापे में व्यक्ति निर्धन व असहाय हो जाता है। प्रत्येक कार्य के लिए उनकी दूसरों पर निर्भरता बढ़ जाती है। बीमारी के कारण स्वास्थ्य में गिरावट उन्हें असहाय बना देती है। चलने-फिरने में असमर्थ वृद्धों को घर की देहरी से नीचे जाने के लिए भी कई बार सोचना पड़ता है। ऐसे में बच्चे उनको ठुकराकर उनके अस्तित्व को ही चुनौती दे देते हैं। उन्हें अहसास करा दिया जाता है कि वे अब बुढ़े हो गए हैं, अब उनकी किसी को कोई आवश्यकता नहीं है। यह अहसास ही वृद्ध व्यक्ति के लिए घातक सिद्ध होता है। इससे वृद्धों को अकेलापन का डर सताने लगता है। 'नियतिचक्र' उपन्यास में नितिन घोष जब बीमार हो जाते हैं, तो उनका बेटा उन्हें घर से निकलने को कह देता है, यथा — 'एक दिन चित्रांश ने पिता से कह ही दिया, क्यों नहीं वह कहीं चले जाते। कब तक बीमारी से घर का सुख चैन छीनते रहेंगे।' 4 इस तरह नई पीढ़ी और पुरानी पीढ़ी में अंतराल उत्पन्न हो गया है।

संस्कारों के अभाव में भारतीय संस्कृति अपनी पुरानी परंपराओं को भूलती जा रही है। पश्चिमी सभ्यता के प्रभाव से युवा वर्ग चेतना शून्य बनता जा रहा है। भारतीय युवा वर्ग पर उपभोक्तावादी संस्कृति की चकाचौंध में अंधा होकर परिवार के वृद्धों को अकेला महसूस कराने में लगे हैं। माता-पिता बच्चों को अपने दादा-दादी से दूर रखते हैं। भरा-पूरा परिवार होते हुए भी आज बुजुर्ग परिवार के सदस्यों से बातचीत को तरसते हैं क्योंकि आजकल किसी के पास उनके लिए वक्त ही नहीं रह गया है। वे घर में स्वयं को अजनबी सा महसूस करते रहते हैं। 'वसीयत' में शर्मा जी के पोते को उनकी बहू उनके साथ खेलने नहीं देती, यथा — 'मैंने अपने दोनों हाथ आगे बढ़ाए तभी दूसरे कमरे से दौड़ती हुई बहू आई और पोते का हाथ खींच कर अपने साथ ले गई। मैं देर तक वहाँ बुत की तरह खड़ा रह गया।' 5 संवेदनहीनता की हद तो तब हो जाती है जब बच्चे माता-पिता को घर का नौकर या पहरेदार समझने लगते हैं। शर्मा जी के पोते की जन्मदिन पार्टी में बेटा बहू घर से नौकर तक को साथ ले जाते हैं। लेकिन शर्मा जी को नहीं ले जाते। जब शर्मा जी चलने के लिए गाड़ी में बैठने लगते हैं तो बहू मना कर देती है, साथ में बेटा कहता है— 'छोड़ो बाबूजी। जिद मत करो, वह ठिक ही तो कह रही है फिर आप भी चले आएं तो घर पर कौन रहेगा भला? अरे सुना नहीं आजकल चोर खाली घरों को निशाना बना रहे हैं।' 6 आजकल बुजुर्गों का स्थान नौकर से भी नीचे हो गया है, वे अपने ही घर में उपेक्षित जीवन जीने को विवश हैं।

हर माँ बाप की इच्छा होती है कि उनके बच्चे शिक्षित होकर जीवन में आगे बढ़ें, लेकिन कोई भी माता-पिता यह नहीं चाहते कि बच्चे उनसे दूर हो जाएँ। परंतु आजकल हम देखते हैं जैसे ही बच्चे शिक्षित होकर अपने पैरों पर खड़े हो जाते हैं उनकी व्यक्तिवादी मानसिकता के कारण पिता पुत्र के मध्य टकराव उत्पन्न हो जाता है। 'वसीयत' का नायक विश्वनाथ अपने पिता के बार बार घर बुलाने पर भी घर नहीं जाता। सेवानिवृत्ति के बाद ज बवह अपने बेटे को घर बुलाने के लिए बार बार फोन करता है तो उसे एकदम रूखा जवाब मिलता है। यथा — 'क्या पापा ? आप भी बच्चों जैसी हरकते करते हो, अरे मैं अपना हॉस्पिटल देखू या आपकी खुशी में सम्मिलित होऊँ.....रात का यह कोई वक्त है है फोन करने का। त्योंहार तो आते रहते हैं मैं फिर कभी देखूंगा।' 7 विश्वनाथ को अब यह अहसास होता है कि उसने भी तो अपने पिता के साथ इसी तरह का व्यवहार किया था।

आजकल काम की तलाश में गाँव से शहर गए बच्चे वहीं के होकर रह जाते हैं। इसी भागदौड़ भरी जिंदगी में माता-पिता पीछे छूट रहे हैं। माँ बाप की बूढ़ी आँखें सदा बच्चों की प्रतीक्षा करती रह जाती हैं, लेकिन बच्चों के पास उनसे मिलने का वक्त नहीं रहता। 'ये कैसा रिश्ता' में भी जो बच्चे शहर चले गए उनके माता-पिता गाँव में हर वक्त उनकी वापसी की राह देख रहे हैं, लेकिन बच्चे वापस नहीं लौटते और माता-पिता

का इंतजार कभी खत्म नहीं होता। गाँव में अपने बेटे के इंतजार में एक सेठानी पागल हो गई है, यथा – 'दीदी। एक सेठानी ही क्या – गाँव में उम्रदराज अधिकांश लोगों का यही हाल है। सेठानी का हर रोज का यही क्रम है। हर एक आने-जाने वाले से अपने हरीश के बारे में पूछती हैं... अफसोस उनका इंतजार खत्म नहीं होता।' 8

वृद्धजन अनुभवों का खजाना होते हैं। जिससे यदि समय पर काम लिया जाए तो मुश्किल काम आसान हो सकते हैं। वृद्धों को केवल सम्मान व अपनेपन की आवश्यकता होती है, उनका केवल शरीर बूढ़ा होता है, दिमाग नहीं। उपन्यास 'वसीयत' में यही दिखाया गया है कि किस तरह वृद्धाश्रम में रह रहे बुजुर्ग अपने अनुभवों के माध्यम से युवाओं को सही दिशा प्रदान कर रहे हैं। साथ ही स्वयं भी सक्रिय रहकर वृद्धाश्रम के कार्यों में सहयोग दे रहे हैं।

सारांश रूप में कहा जा सकता है कि डॉ. सूरज सिंह नेगी जी ने अपने कथा साहित्य में न केवल वृद्धों के जीवन में आनेवाली समस्याओं को सामने रखा है बल्कि उनसे निपटने का उपाय भी सुझाने का प्रयास भी किया है। वृद्ध हमारे समाज की अनमोल धरोहर है। न केवल युवा पीढ़ी, स्वयं वृद्धों को भी अपनी देखभाल की आवश्यकता है। वृद्धों को आज सक्रिय रहने की आवश्यकता है। वृद्धों के पास क्रियाशिल मस्तिष्क रहेगा तो ही वे नई पीढ़ी को सही राह दिखा सकेंगे, कहा भी गया है – *A young head on old shoulders*. व्यक्ति के विचार ही उसे बुढ़ापे में जवान बनाए रखते हैं। साथ ही युवा पीढ़ी को भी यह समझना पड़ेगा कि वृद्धों को पूर्ण सम्मान और उचित स्वास्थ्य देखभाल की आवश्यकता है। सभी को युवावस्था के बाद वृद्धावस्था में पहुँचना ही है, इसलिए अपने बच्चों में संस्कारों की नींव डालना अति आवश्यक है। यह संस्कार ही हैं जो एक अच्छे स्वस्थ और सुदृढ़ समाज का निर्माण करेंगे।

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भारतीय सिनेमा में हिन्दी का योगदान

डॉ. शाहेदा मुनाफ

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प्रस्तावना:—

हिन्दी भाषा दुनिया की सबसे प्राचीन भाषा है हिन्दी शब्द का जनम संस्कृत भाषा के सिंधु शब्द से हुआ है। भारत वर्षमें तामील, तेलगु, कन्नड, गुजराथी, मराठी, उर्दू और कई भाषाएँ बोली जाती हैं लेकिन हिन्दी एक मात्र ऐसी भाषा है जिस को समझना बाकी हर भाषा से सरल है आज के समय में हिंदी विश्व की सबसे प्रसिद्ध पाँच भाषाओं में से एक है। हिन्दी भाषा ही एक भाषा है जिसने पुरे देश को एकता के बंधन में बाँधके रखा है। हिन्दी आज ना सिर्फ साहित्य व विज्ञान की भाषा है बल्कि यह आज के आधुनिक युग में यह सामाजिक संघटनों, पत्रकारिता, मिडिया चॅनल, इंटरनेट की भाषा है। यह केवल एक परदेश या राज्य की भाषा ना होकर विश्व में बोले जानेवाली एक प्राचीन भाषा है।

(हिन्दी का सामर्थ्य) जब हम विशेष प्रतिमानों का परीक्षण करते हैं तो पाते हैं कि हिन्दी न्युनाधिक मात्रा में प्रायः सभी निष्कर्षों पर खरी उतरती है। आज वह विश्व के सभी महाद्वीप व महत्वपूर्ण राष्ट्रों, जिनकी संख्या लगभग एक सौ चालीस में किसी न किसी रूप में प्रयुक्त होती है। वह विश्व के लिए विराट फलक पर नवल चित्र के समान प्रकट होती है। आज वह बोलनेवालों की संख्या के आधार पर चिनी के बाद विश्व की दुसरी बड़ी भाषा बन गई है। इस बात को सर्व प्रथम सन १९९९ में “मशीन ट्रांसलेशन समिट” अर्थात् यांत्रिक अनुवाद नामक संगोष्ठी में टोकियो विश्व विद्यालय के होजुमि तजनाका ने भाषाई आकड़े पेश करते सिद्ध किया है। उनके अनुसार विश्वभर में चिनी भाषा बोलने वालों का स्थान प्रथम और हिंदी का द्वितीय है। अंग्रेजी तो तिसरे क्रमांक पर

पहुँच गयी है। इसी क्रम में कुछ ऐसे विद्वान अनुसंधिस्तु भी सक्रीय हैं। डॉ. जमन्तीप्रसाद मौटिमाल ने भाषा शोध अध्ययन २००५ के हवाले से लिखा है कि विश्व में हिन्दी जाननेवालों की संख्या एक अरब दो करोड़ पच्चीस लाख दस हजार तीन सौ बावन (१,०२,२५,१०,३५२) है। जब की चिनी बोलने वाले की संख्या (९०,०४,०६,४१४) है और इस समय हिन्दी विश्व की सर्वाधिक प्रमुख होनेवाली भाषा है। आज हिन्दी विश्व के २०६ देशों में धडल्ले से प्रयुक्त हो रही है। और इसके बोलनेवालों की संख्या एक अरब तीस करोड़ तक पहुँच गई है।

इसका एक मात्र कारण यह है की, हिन्दी आज के आधुनिक युग में अंतरराष्ट्रीय स्तर पर प्रशासनिक, व्यवसायिक तथा वैचारिक गतिविधियों को चलानेवाली सब से प्रभावशाली भाषा बन गई है। हिन्दी का संवेदनात्मक साहित्य उच्चकोटी का होते हुये भी ज्ञान का साहित्य अंग्रेजी के स्तर का नहीं है अतः भविष्य में विश्व व्यवस्था परिचालन की दृष्टि से अंग्रेजी की उपदेयता एवं महत्व को कोई खतरा नहीं है। यह बहुत पूर्ण बात है कि हिन्दी ने अंग्रेजी की बराबरी में विश्वमें व्यवहारीत होने जा रही है, साथ ही उसने डिजिटल दुनिया में अंग्रेजी के एकाधिकार को समाप्त कर दिया है। आज भारतीय उप महाद्वीप ही नहीं बल्कि दक्षिण पूर्व एशिया, मॉरिशस, चीन, जापान, कोरिया, मध्य एशिया, खाडी देशों, ऑफ्रीका, यूरोप कॅनाडा, अमेरिका, एक हिंदी कार्यक्रम उपग्रह चैनल से प्रसारित हो रहे हैं। साथही मायक्रोसाफ्ट, गुगल, सन, याहू, आईबीएम, तथा ओरकल जैसी विश्वस्तरीय कंपनीया अत्यंत व्यापक बाजार में भारी मुनाफे के मुद्देनजर हिन्दी प्रयोग को बढ़ावा दे रही है।

हिन्दी राजनैतिक और सामाजिक क्षेत्रों में भी आज प्रबल स्तोत्र बन कर उभरी है! आंतरराष्ट्रीय स्तर पर और आर्थिक विनिमय के क्षेत्र में हिन्दी का प्रयोग हो रहा है! संयुक्त राष्ट्र संघ के क्षेत्र में हिन्दी के द्वारा मा. अटलबिहारी वाजपेयी, श्री. नरसिंहराव के भाषण और राष्ट्र मंडल में श्रीमती इंदिरा गांधी और चंद्रशेखर द्वारा दिये गये भाषण उल्लेखनीय हैं! और आज हिन्दी भाषा विश्व हिंदी सम्मेलनों, कवीसम्मेलनों, विश्व विद्यालयों, शैक्षणिक संस्थाओं में, अध्ययन और अध्यायन की सुविधा के कारण सर्वाधिक लाभकारी भाषा सिद्ध हो रही है! अर्थात् हिन्दी इस दिशा में विश्व मनुष्यता को निकट लाने के लिए सेतू का कार्य कर रही है!

आज समय चाहता है की, हम सब मिलकर हिन्दी के विकास, उसके प्रचार व प्रसार, उसके अध्ययन व अध्यापन उसके साहित्य व सर्वांगीन विकास की यात्रा में शामिल हो और हिन्दी को एक वैश्विक भाषा दर्जा दिलाने के लिए प्रयत्न करते रहे। सिनेमा जन संचार मनोरंजन का एक लोकप्रिय माध्यम है! जिस प्रकार साहित्य समाज का दर्पण होता है, उसी तरह सिनेमा भी समाज की कहानी पेश करता है, व समाज की रस्मों, रिवाजों, मेलो—ठेलो, यात्राओं, शादीब्याह आत्महत्या, प्रेमकथा, त्योहारों इत्यादि को सिनेमा के रुपहली पर्दे पर चित्रित करता है! समाजपर सिनेमा का गहरा प्रभाव है! कुल लोगोंका कहना है के सिनेमा समाज के लिए अहितकर है एवं उसके कारण

अपसंस्कृति को बढ़ावा मिलता है! यह अशिल्लता और बुराई की जड है !लेकिन जैसा के स्वामी विवेकानंद कहते है!

“संसार की प्रत्येक चीज अच्छी है, पवित्र है, और सुंदर है यदि आप को कुछ बुरा दिखाई देता है, तो इसका अर्थ यह नहीं कि वह चीज बुरी है। इसका अर्थ यह है की, आपने उसे सही रोशनी में नहीं देखा” क्योंकि सिनेमा में प्रायः अच्छे या बुरे दोनों पहलुओंको दर्शाया जाता है । यदि आप बुराईयों को ही देखेंगे तो यह आपका कसूर है आपका नजरिया है । अगर आप किचडको ही देखेंगे तो कमल का महत्व खत्म हो जायेगा। सिनेमा से समाज को सार्थक संदेश भी मिलता है।

भारतीय सिनेमा :-

दादासाहेब फालके भारतीय सिनेमा के जनक के रूप में जाने जाते हैं। दादासाहेब फालके के भारतीय सिनेमा में आजीवन सिनेमा के प्रतिक के स्वरूप और १९६९ में दादासाहेब के जन्मशताब्दी वर्ष में भारत सरकार द्वारा दादासाहेब फालके पुरस्कार की घोषणा उनके सन्मान में की गयी। आज यह भारतीय सिनेमा का सबसे प्रतिष्ठित और वांछित पुरस्कार माना जाता है। उन्होंने १९१३ में पहली पुरी अवधी की फिंचर फिल्म का निर्माण किया जिसका नाम “राजा हरिश्चंद्र” जो एक मुक फिल्म थी इसमें केवल पुरुषोंनेही अभिनय किया था । अर्थात् महिलाओंके पात्र भी पुरुषोंनेही निभाए थे। यह फिल्म भारतीय सिनेमा के इतिहास में मिल का पत्थर शाबित हुआ। उस समय मद्रासी, तेलगु, बंगाली, मल्यालम, इ. सिनेमा बनी और कई स्टुडिओं की स्थापना की गई। विदेशी फिल्म उद्योग और विदेशी फिल्मोंका समर्थन हुआ। अरदेशीर इरानी ने पहिली भारतीय बोलती फिल्म “आलम आरा” १४ मार्च १९३१ को प्रदर्शित की। उसके बाद १९३७ में इस्ट इंडिया कंपनीने कलकत्ता में शूट हुआ अपनी पहली फिल्म सावित्री प्रदर्शित की । १९३० के दशक में भारतीय सिनेमा में ध्वनी तकनिक की प्रगती के साथ संगीत और संगीतमय फिल्मों जैसे की, इंद्रसभा, और देवी देवयानी, यह माध्यम से फिल्मोंमें नाच और गाने का प्रारम्भ हुआ। देवदास जैसी फिल्मों के सफलता के पश्चात चैन्नई, कोलकत्ता और मुंबई में फिल्म स्टुडिओ की स्थापना हुई। उस समय केवल धार्मिक और सामाजिक व सांस्कृतिक समस्याओपर आधारित फिल्मोंका निर्माण हुआ करता था। भारत विभाजन ने इस उद्योग को प्रभावित किया। स्वतंत्रता के पश्चात नई फिल्मी कंपनीओ की स्थापना हुई। जिसमें (इष्टा) इंडियन पिपल्स थिएटर असोसिएशन विशेष महत्व पूर्ण सिध्द हुआ। इसमें ख्वाजा अहमद अब्बास की धरती के लाल, १९४६ बादमें मद्र इंडिया और प्यासा जैसी महान फिल्मों का निर्माण हुआ।

भारतीय स्वतंत्रता संग्राम के बाद अर्थात् १९४४ से १९६० युग फिल्म इतिहासकारोंने इसे स्वर्णयुग कहा है। इस जमाने में, सबसे महत्वपूर्ण और सर्वाधिक, प्रशंसित फिल्मों का निर्माण हुआ। १९४६ में चेतन आनंद की निचानगर, विमल रॉय की “दो बिघा जमीन” और १९५५ की पथेर पांचाली विशेष थी। सत्यजित रॉय की “अपुत्रयी” ने विश्व रेकार्ड बनाकर प्रमुख पुरस्कार जीते। इस दौर के प्रशंसित फिल्मों में गुरुदत्त की फिल्म “प्यासा” १९५७ और “कागज के फूल” और राजकपुर की फिल्म “आवारा” १९५१, “श्री.४२०”, १९५५, यह फिल्में उस दौर की सामाजिक विषयोंपर बनेवाली प्रमुख फिल्में थी। इसके अलावा महेबुब खॉन की “मद्र इंडिया” १९५७, जिसे विदेशी भाषा की सर्वश्रेष्ठ फिल्म का अकाडमी पुरस्कार का नामांकन प्राप्त हुआ उसके बाद के. आसिफ की “मुगल ए आझम ” १९६०, वि.शांताराम की “दो आँखे बारा हाथ”, अन्य लोकप्रिय फिल्म निर्माताओ कमाल अमरोही और विजय भट्ट का बहुत चर्चा हुआ । १९६० और १९९० के दशक विलंब के साथ आंतरराष्ट्रीय

पहचान मिली। यह वो समय था जब रॉय को घटक और दत्त के साथ बिसवी शताब्दी का सिनेमा के महानतम फिल्मकारोंमें एक माना जाता था। १९७० के दशक में श्याम बेनेगल जैसे कई फिल्मकार सामने आए। इनमें सत्याजित रे, रुतविक घटक, मृणाल सेन, गौतम घोष, भारतीय राजा, मनिरत्नम, जॉन अब्राहम, मदम राजन, विजय मेहता, गोविंद निहलानी, इत्यादी महत्वपूर्ण थे।

दक्षिण भारतीय अभिनेता कमल हसन, बाल अदाकार का राष्ट्रपती अवार्ड मिला था। बादमें उनके फिल्मी योगदान के लिए उन्हें पद्मश्री १९९० और पद्मविभूषण २०१४ दिया गया। ममुटी को भी अमिताभ बच्चन के साथ, सर्वश्रेष्ठ अभिनेता के लिए तीन राष्ट्रीय पुरस्कार दिए गए। १९७० के दशक में अभिनेता राजेश खन्ना को पहला सुपरस्टार का सम्मान मिला था। उनकी फिल्म आनंद, अमरप्रेम, कटिपतंग, प्रेमनगर, प्रेमकहानी, जैसी फिल्में मशहूर हुईं। १९७० के आखरी वर्षों में अमिताभ बच्चन की “जंजीर”, १९७४, भारतीय सिनेमा की सफलतम सिनेमा में एक “शोले” १९७५ जैसी एक्शन फिल्मने अमिताभ बच्चन को दुसरा महानायक बनाया। शशिकपूर द्वारा अभिनित फिल्म “दिवार”, डॉन हाजी मस्तान के जीवनपर आधारित एक प्रख्यात फिल्म साबित हुई। १९८० और १९९० का दशक व्यवसायिक फिल्मोंका युग रहा। “एक दूजे के लिए, मि.इंडिया, कयामत से कयामत तक, तेजाब, चाँदनी, मैंने प्यार किया, बाजीगर, डर, हम आपके हैं कौन, दिलवाले दूल्हनिया ले जायेंगे, कुछ कुछ होता है,” में शाहरुख खान, माधुरी दिक्षीत, श्रीदेवी, अनिलकपूर, अमिरखान, सलमानखान, सामने आये। उसके पश्चात १९९० के दशक के अंतमें “सत्या”, “चाँदनीबार”, “कंपनी”, “ब्लैक फ्रायडे” जैसे फिल्में प्रदर्शित हुईं। विशाल भारद्वाज की २०१४ की फिल्म “हैदर”, “मकबूल”, “ओमकारा”, प्रदर्शित हुई। ओमकाराने ९ वे रोम फिल्म समारोह में मोंडो श्रेणी में पिपल्स चॉइस अवार्ड जिता।

भारतीय सिनेमा अमरिकन अकादमी अवार्ड में भी ख्याती प्राप्त हुई। तीन भारतीय फिल्में, मदर इंडिया १९५७, स्लाम बॉम्बे १९८८, और लगान २००१, सर्वश्रेष्ठ विदेशी भाषा फिल्म के अकादमी अवार्डके लिए नामांकित हुईं। भानुअथैया, सत्यजितरे, ए. आर. रहेमान, रेसुल पृकुट्टी और गुल्जार वह भारतीय फिल्मी हस्तीयाँ हैं जिन्हें अकादमी अवार्ड से नवाजा गया है। भारतीय सिनेमा की लोकप्रियता का महत्वपूर्ण कारण यह है की, भारतीय सिनेमा में धार्मिक और सामाजिक विषयों में जिनमें रामायण और महाभारत जैसे विषयोंका समावेश है। दुसरे हमारी हिन्दी सिनेमा संस्कृत नाटक, संगीत और नृत्य से परिपूर्ण होती है जो जिवंत कलात्मक इकाई का निर्माण करते हैं। साथही हमारी फिल्में मसाला फिल्मोपर भी आधारित होती हैं, जैसे मनमोहन देसाई कि फिल्में, कुली, इसका अच्छा नमूना है। हमारी फिल्में बहुभाषी होने के कारण देश विदेश में अपनी पहचान बनाने में सफल रहती हैं। यदि हम २०१६-१७ में प्रदर्शित फिल्मों का चार्ट तयार करेंगे तो पता चलेगा कि हिन्दी फिल्मों की संख्या — ३६४, तामिल— ३०४, तेलुगु—२९४, कन्नड—१६३, बंगाली १५६, मराठी—११७, भोजपुरी—८७, पंजाबी—२६, अंग्रेजी—१० इत्यादि।

भारतीय सिनेमा की सफलता और वैश्विक माँग से यह सिद्ध होता है की, विश्वभरमें हमारी हिन्दी फिल्मों के साथ साथ हमारे हिन्दी भाषा को सुनने, देखने, बोलने, समझने और चाहनेवाले पुरे विश्वमें पाये जाते हैं। भारतीय सिनेमा का सफर निःसंदेह गौरवशाली है। सिनेमा और साहित्य का दोनों का मुल ध्येय जनकल्याण है। दोनों का चोली—दामण का साथ रहा है। वर्तमान दौर में सिनेमा जनसंसार का एकमेव प्रभावशाली माध्यम है दुसरे अन्य माध्यमोंसे इसका प्रसार उल्लेखनीय है। एक बहुसांस्कृतिक और तेजीसे वैश्विक भारतीय दर्शकों की माँग के फल स्वरूप भारतीय फिल्म संगीत अकसर विभिन्न स्थानिय और आंतरराष्ट्रीय संगीत शैलीयोंका मिश्रण करता है। इसलिए हमारे सिनेमा और संगीत ने भारतीय के हृदयोंके साथ साथ विदेशोंमें भी अपनी पहचान बनाली है। पार्श्वगायक मो.रफी, लता मंगेशकर, किशोरकुमार, मुकेश, येशुदास, ने राष्ट्रीय और अंतरराष्ट्रीय फिल्में संगीत स्टेजशो के साथ बड़ी संख्या में भीड़ को आकर्षित किया है।

भारतीय सिनेमा के दौर में शुरुवाती दौर में के.एल.सैगल, पृथ्वी राजकपूर, शम्मी कपूर, और उनका परिवार देवानंद, गुरुदत्त, दिलीपकुमार, मनोज कुमार, देवानंद, प्रेमनाथ, सुनिल दत्त, प्राण, जगदीप और नायिकाआ में देविका रानी, सुरैय्या, मुमताज, वैजयंती माला, मिनाकुमारी, नर्गिस, सायराबानो, प्रसिद्ध थे। उसके बाद दुसरी पिडी

का आगमन हुआ और यह सिलसिला आज के आधुनिक युग के अभिनेता तक चला आ रहा है। इनमें अमिताभ बच्चन, राजेशखन्ना, विनोदखन्ना, शाहरुखखान, आमिरखान, सलमानखान, रतिक रोशन, अक्षय कुमार, और सलमानखान मशहूर हुअे और आज भी यह सितारे हिन्दी फिल्म नगरी में राज कर रहे हैं। नायिकाओं में हेमा मालिनी, माधुरी दिक्षित, काजोल, जुही चावला, प्रिती झिंटा, रानीमुखर्जी, करिना कपूर, ऐश्वर्या रॉय, सोनम, कॅफिना कॅफ, दिपिका पादुकोन, सोनाक्षी सिन्हा, और आलिया भट, प्रसिद्ध हैं। हमारी हिन्दी फिल्में एक महान उद्योग बन गयी हैं। जिसने विश्वभर में अपनी पहचान बनायी है। यह हिन्दी फिल्में २००,५००,७०० करोड़ तक का व्यवहार कर रही हैं जिसकी वजह से हमारे देश और देशवासियों को आर्थिक व सामाजिक लाभ हो रहा है।

निष्कर्ष :-

भारतीय सिनेमा केवल मनोरंजनका ही साधन नहीं है बल्कि हिन्दी सिनेमा भारतीय और विदेशी जीवन का दर्पण है। आज का युग जैसा है वैसा ही फिल्मों में दिखाए जाने लगा है। यह सामाजिक समस्याओं, रस्म – रिवाजोंको, शिक्षण, तंत्रज्ञान, देशप्रेम, राष्ट्रीय एकता, भाईचारा, दोस्ती, माँ,बहन,भाई और पड़ोसी का प्यार और हमारे समाजसुधारको की जीवनी, हमारी सभ्यता, राष्ट्रीय धरोहर, पर आधारित होती है। साथही मनोरंजकभी होती है।

आपसी मेलझोल, दोस्ती प्रेम और एकता व अखंडता इस फिल्म नगरी की पहचान है। ना वो धर्म, मजहब, पंथ, को मानते हैं ना नफरत, दुश्मनी, द्वेष पालते हैं इसलिए वो फिल्मी दुनियाकें गगन के सितारे कहलाते हैं। इन्सानियत, मानवता को धर्म मानते हैं एक दुसरे की मदद करते हैं, चॅरिटेबल टस्ट चलाते हैं, जरूरतमंदों की सहायता करते हैं, खुश रहते हैं, खुशियाँ लुटाते हैं और अपनी फिल्मों में भी इसी सामाजिक जीवन की तस्वीर पेश करते हैं। जब ही तो यह सुपरस्टार, हिरो, नायक, महानायक, बादशाह, शहिंशाह, और हृदयसम्राट कहलाते हैं।

हिन्दी भाषा ना केवल भारत, म्यानमार, श्रीलंका, बांग्लादेश, पाकिस्तान में बोली जाती है कि युरोप के कई देशों समेत २०० से ज्यादा में बोली और समझी जाती है। इसीलिए हिन्दी सिनेमा और सिनेमा जगत के सितारे, कवी, शायर, गायक, संगीतकार, फिल्मकार, लेखक, दिग्दर्शक, सलहाकार, देश विदेश में जाने पहचाने जाते हैं और इसका श्रेय केवल हिन्दी भाषा को और उसके शुभचिंतकों को ही जाता है।

संदर्भ :-

- १ भारतीय सिनेमा के इतिहासका विहंगवलोकन – डॉ.विजय शिंदे
- २ डॉ.करुणा शंकर उपाध्याय, मुंबई
- ३ गोवर्धन यादव, छिंदवाडा (रचनाकार)
४. वैश्विक स्तरपर हिन्दी डॉ.रानु मुखर्जी

ओमप्रकाश वाल्मीकि के साहित्य में चित्रित दलित समाज का यथार्थ ।

शोधार्थी

शांति सुमन दीपांकर

इंदिरा गाँधी राष्ट्रीय जनजातीय केन्द्रीय विश्वविद्यालय, अमरकंटक (मध्य प्रदेश)

शोध सार :

वर्तमान परिदृश्य में गौर से देखा जाये तो हिन्दी साहित्य के विभिन्न क्षेत्र में विविध विचारधाराओं ने विमर्श के केन्द्र में खुद को स्थापित किया है, जिसमें दलित विमर्श, आदिवासी विमर्श, आदि ने सभी पाठक जगत का ध्यान अपनी ओर आकर्षित किया है। इस परिप्रेक्ष्य में दलित साहित्य लेखन कोई आकस्मिक घटना नहीं है। यह प्रगतिशील, जनवादी, राजनीतिक - सामाजिक चेतना के उत्तरोत्तर विकास की एक कड़ी है। इतना ही नहीं वह किसी गैर-दलित साहित्यिक व्यक्तित्व के अभिमत का आग्रही भी नहीं है क्योंकि अपने आवेगपूर्ण क्षणों में यह अपने स्वतंत्र अस्तित्व की घोषणा करता है। इसी क्रम में दलित साहित्य के अंतर्गत ओमप्रकाश वाल्मीकि अपनी रचनाओं के माध्यम से एक नई जमीन तोड़ने का काम किया है। उन्होंने अपने रचना के माध्यम से भारतीय समाज के उस अमानवीय चरित्र के परिदृश्य को बेनकाब किया है, जो झूठ, फरेब और अमानवीयता के आवरण आवद्ध था। अपनी रचनाओं के माध्यम से उन्होंने सदियों-सदियों से हाशिये पर जड़े दलित समाज को साहित्य के केन्द्र में लाकर खड़ा कर दिया ।

बीज शब्द : दलित साहित्य, दलित विमर्श का स्वरूप, दलित, गैर-दलित, स्वानुभूति बनाम सहानुभूति, दलित कहानी, दलित कविता, दलित चेतना, दलित अस्मिता का संघर्ष आदि।

मूल आलेख :

वर्तमान समय में 'दलित' शब्द चर्चा का विषय बना हुआ है । दलित शब्द सुनते ही मस्तिष्क में अनेक प्रश्न कौंधने लगते हैं जैसे – दलित कौन है ? दलित कि पहचान क्या है ? क्या कथित निम्न जातियाँ ही दलित हैं ? या उन्हीं कि भांति आर्थिक, सांस्कृतिक, शैक्षिक रूप से पिछड़े अन्य सभी मनुष्य भी दलित हैं ।

दलित चिंतन पर आज तक काफ़ी बहसों और आन्दोलन किये जा रहे हैं, पर वास्तविकता यह है कि किसी को भी इनकी अधारपरक संस्थिति से कोई तात्पर्य नहीं है, सहानुभूति परक संवेदना में बस चार दिन के लिए नारेबाजी और आपाधापी का गर्मा – गर्मी का माहौल रहता है और फिर उसके बाद सभी अपनी नियमित दिनचर्या की ओर अग्रसर होकर चल पड़ते हैं । इतना अवश्य है कि हिंदी कथा साहित्य में वर्तमान कालीन जो लेखन है वह अति समृद्ध है तथा कई लेखक – लेखिकाओं ने अपनी रचनाओं के माध्यम से दलित रचनाएँ रचकर नवीनता की ओर इस समाज को बढ़ाया है । लेकिन देखा जाये तो अधिकतर आज भी इस समुदायों कि व्यथा ज्यों कि त्यों ही नजर आती है । सदियों से अस्यपृथ्य शुद्र जातियाँ प्रभुत्वशाली जातियों के हाथ शोषण –अत्याचार का शिकार रही है ।

इस संसार में परिवर्तन की गति शाश्वत है, साथ ही भौतिक चीजों की तरह मूल्य, मान्यताएं और अवधारणाएं भी बदलती रहती हैं। ज्ञान-विज्ञान के अन्य क्षेत्रों की तरह साहित्य, संस्कृति और कलाओं में उतनी तेजी से परिवर्तन नहीं होते फिर भी जब-जब वाणिज्य, व्यापार और बाजार की वृद्धि होती है, तो ज्ञान-विज्ञान और तकनीक का विकास होता है और रूढ़ियां टूटती हैं, तो कुछ नये मूल्य समाज में बनते हैं। **कह सकते हैं कि समय और समाज की राह स्वाभाविक प्रवृत्ति है।** कभी-कभी राजसत्ता के द्वारा कानून बनकर कोई आकस्मिक और अप्रत्याशित परिवर्तन भी कर दिया जाता है। यह जो मूल्यों में संक्रमण और टकराव होते हैं, उसके लिए बौद्धिक आंदोलन की क्रांतियां होती हैं। एक क्रांति बौद्ध और जैन धर्मों की हुई जिसने टकराव के साथ-साथ कालान्तर में धर्म, संस्कृति और विचारों का वैश्वीकरण हुआ। भारत में दूसरी बड़ी क्रांति भक्ति आंदोलन की हुई थी, जिसमें मध्यकालीन व्यापारिक शक्तियों के भारत में आने से सामाजिक, नैतिक मूल्य और मान्यताओं का टकराव हुआ। घात-प्रतिघात मूल्यों से जो

नये मूल्य निर्मित हुए उनमें भारतीय जनमानस ने स्वर्णिम युग का नया सबेरा देखा था। यूरोप में नवजागरण की औद्योगिक क्रांति के परिणाम स्वरूप भारतीय महाद्वीप में होने वाले आर्थिक-सामाजिक विकास और मूल्यों के संक्रमण का परिणाम था। भारत में ब्रिटिश शासन के दौरान ज्योतिबा फूले, पेरियार आदि की दलित चेतना तो दक्षिण के साहित्य और समाज में मुखर रही, परन्तु हिन्दी क्षेत्र में गांधी की पुनरुत्थानवाली सुधार चेतना ही सक्रिय थी। यहाँ दलितों पर स्वानुभूतिपरक नहीं सहानुभूतिपरक दृष्टि डाली गयी, इसमें से क्रांति होनी चाहिए थी वह सुधार की चेतना साबित हुयी। एक बात पर गौर करने की जरूरत है कि भक्ति आन्दोलन की तरह वह भी दक्षिण से ही आया। दूसरी बात नवजागरण या पुनर्जागरण की तरह देश के अन्य क्षेत्रों की अपेक्षा हिन्दी क्षेत्र में बहुत देर से शुरू हुआ।

उस समय स्पष्ट रूप से कह सकते हैं कि अम्बेडकर आदि की तरह यहां कोई दलित नेता नहीं था। जिस प्रकार हिन्दी क्षेत्र में नवजागरण की चेतना फैलाने का दायित्व हिन्दी के भारतेन्दु आदि साहित्यकारों को जाता है, उसी प्रकार हिन्दी क्षेत्र में दलित चेतना के प्रसार का श्रेय भी इस क्षेत्र के दलित साहित्यकारों को ही जाता है। इनके साथ अनेक गैर-दलित साहित्यकार भी हैं, जिन्होंने इस विषय पर विस्तार से सोचा और लिखा। भारतीय समाज में दलित चेतना आज एक महत्वपूर्ण चेतना बन चुकी है। यह साहित्य के माध्यम से भारतीय समाज-व्यवस्था में दलितों की स्थिति-परिस्थिति, मुख्यधारा के साथ उनके ताल-मेल, अस्मिता और पहचान आदि की बात करती है। साहित्य में इसी चेतना की अभिव्यक्ति को हम दलित साहित्य के नाम से जानते हैं।

दलित साहित्य की परिभाषा में दलित की कल्पना, दलित के स्वप्न और दलित के ख्याल को छोड़ा नहीं जा सकता। परन्तु जरूरत पड़े तो खुद इस दलित शब्द को छोड़ा जा सकता है। दलित जीवन में अभिधा, लक्षणा और व्यंजना की सारी खूबियां और शक्तियां विद्यमान हैं। दलित साहित्य की परिभाषा और स्वरूप निर्धारण के पश्चात् इसकी रचना धर्मिता से सम्बन्धित एक और प्रश्न उठता है कि दलित साहित्य कौन लिख सकता है? क्या दलितों द्वारा लिखा गया साहित्य ही दलित साहित्य है या दलित विषय पर गैर-दलितों की रचनाएं भी इसी श्रेणी में आयेंगी? इस प्रश्न ने एक खासा विवाद पैदा कर दिया है। एक तरफ भोक्ता की पीड़ा और अनुभूति की प्रमाणिकता है, तो दूसरी ओर स्थिति के प्रति करुणा और सहानुभूतिपरक दृष्टि।

वास्तविकता तो यह है कि आज सब दलितों ने अपनी समस्याओं को खुद ही उठाया है। अपना साहित्य खुद ही लिखना शुरू किया है, तो उन्हें भी दया और सहानुभूति याद आयी है। इस दृष्टि से दलित साहित्य केवल दलितों का ही साहित्य है। वही इस ईमानदारी से विचार कर सकता है, क्योंकि वह उसका स्वयं भोक्ता है। फिर भी दलित साहित्य को केवल दलितों की सीमा में बाँधना उचित नहीं है। साहित्य साहित्य होता है, जिसके सृजन का अधिकार सबको होता है। साथ ही निष्ठा संवेदना और प्रतिबद्धता आवश्यक है। केवल उपरी सहानुभूति से चेतना की धारा में शामिल नहीं किया जा सकता है। यद्यपि साहित्य की सामाजिकता किसी वर्ग विशेष की सामाजिकता नहीं होती है। साहित्य को अखिल मानवता के हित में उसके पक्ष में खड़ा होना चाहिए। दलित साहित्य न केवल दुर्दशा का दस्तावेज है बल्कि यह पारम्परिक समाज व्यवस्था के प्रतिकार द्वारा मुक्ति का प्रयत्न भी है। यह वर्ग से अधिक वर्ण की बात करता है, जिसके वह घेरे में है। **“वर्ण व्यवस्था का विरोध जाति भेद और साम्प्रदायिकता का विरोध दलित चेतना की प्राथमिकताओं में है। दलित चेतना अलगाववाद की जगह समता, एकता और भाईचारे का समर्थन करती है। मानव मुक्ति संघर्ष में यह मनुष्य की स्वतंत्रता और सामाजिक न्याय की पक्षधर है और सामाजिक बदलाव के लिए प्रतिबद्ध है। वह अधिनायकवाद, सामन्तवाद को मानवता का विरोधी मानती है। जहां यह वर्ग वर्ण विहीन समाज की पक्षधर है, वहीं भाषावाद और लिंगवाद का भी विरोधी है। दलित चेतना साहित्यिक मानदण्डों में महाकाव्य की रामचंद्र शुक्ल परिभाषा से असहमत और पारम्परिक सौंदर्यशास्त्र का विरोधी है”**⁴

दलित साहित्य धर्म और ईश्वर के पाखण्ड पर कुठाराघात करता है। कवि दलितों के शोषण और अधोगति के कारणों को भली-भाँति समझता है, साथ ही इसमें धर्म की भूमिका को भी उसकी चेतना देखती है। इसलिए वह ईश्वर हिन्दू देवी-देवताओं पर प्रश्नचिन्ह खड़ा करता है कि यदि उनमें शक्ति है, वे न्याय करने वाले निर्बल के रक्षक हैं तो दलितों के साथ होने वाले जुल्मों को वे चुपचाप देखते क्यों रहे? जयप्रकाश कर्दम सपने अच्छे लगते हैं में लिखते हैं कि “कुछ करते क्यों नहीं? इतने सारे देवी-देवताओं में से कभी भी कोई भी दलितों की रक्षा करने और उनको न्याय दिलाने के लिये कभी सामने नहीं आया, तो उनकी पूजा-अर्चना करने उपवास करने का क्या लाभ है? क्यों माने उन्हें? छल से प्रहार अब भी दलितों पर होता है। दोनों का भगवान न जाने कहाँ सोता है?”⁵

दलित लेखकों में ओमप्रकाश वाल्मीकि, मोहनदास नैमिशराय, कँवल भारती, डॉ. धर्मवीर, जयप्रकाश कर्दम, श्यौराज सिंह बेचैन आदि लेखक हैं। इसमें ओमप्रकाश वाल्मीकि की कविताओं में दलित यथार्थ का चित्रण देखने को मिलता है। जो आज के तत्कालीन समाज की वास्तविक परिभाषा को व्यक्त करता है।

ओमप्रकाश वाल्मीकि भी मार्क्सवादियों की सामाजिक क्रांति के नारे को सिर्फ दिखावा मानकर आलोचना करते हैं कि -

“ऊँची-ऊँची अट्टालिकाओं के कहकहे/सफेद पोश/नेताओं के भाषण/चैराहे पर गाँधी का पुतला/गलियों में/समाजवाद का नारा/मेरा मन बहला रहे हैं।”⁷

क्योंकि देश के कम्युनिस्ट सत्तर-अस्सी सालों से समाजवादी क्रांति का नारा बुलन्द किये जा रहे पर सैकड़ों पार्टियों में बँटा वामपन्थी आन्दोलन बिखराव के कगार पर खड़ा है और अपना जनाधार लगातार खोता जा रहा है।

ओमप्रकाश वाल्मीकि का कविता संग्रह ‘बस्स! बहुत हो चुका’ में मार्क्सवादियों को सकारात्मक नजरों से देखते हैं कि हिन्दू मार्क्सवादियों के वर्ग संघर्ष से बहुत भयभीत रहता है सबसे ज्यादा विरोध भी वही करता है। इसलिए वर्णवादी हिन्दू सोवियत संघ के विघटन पर बहुत खुश नजर आता है। इसी सच्चाई की ओर ओमप्रकाश वाल्मीकि इशारा करते हैं कि -

“वर्ण व्यवस्था को तुम कहते हो आदर्श/खुश हो जाते थे/समाजवाद की हार पर/जब टूटता है रूस/तो तुम्हारा सीना छत्तीस हो जाता है/क्योंकि मार्क्सवादियों ने/छिनाल बना दिया है/तुम्हारी संस्कृति को।”⁸

उनके लेखन से निश्चित ही सबको अपनी अभिव्यक्ति की स्वतंत्रता प्राप्त हुई और उनके द्वारा भेंट की गयी अभिव्यक्ति रूप वैशाखी। बाद में निम्न वर्ग के लोगों के लिए सुरक्षा कवच बन सका। न तो वह शब्दों के सफर में कभी हारे और न ही जीवन के डगर में। वह बड़े ही नपे तुले शब्दों में बात कहने के आदि रहे हैं। वह लिखते हैं -

“जिसमें उभरता है बिम्ब/जो उन्हें लगता है वीभत्स/प्रतिशोध से भरा हुआ/जितनी बार भी देखते हैं वे/उतनी बार हो जाता है/उनका चेहरा विद्रूप/अमानुषिक दर्प से भरा हुआ।”⁹

ओमप्रकाश वाल्मीकि जी की एक खास विशेषता यह था कि वह जहाँ कहीं भी गलत थे, उसे सहर्ष स्वीकार करते थे और जहाँ वह सही होते थे वहाँ पर चट्टान की तरह अडिग होकर खड़े रहते थे। बुनियादी सवाल के वे आग्रही थे और बेबुनियादी सवाल के विरोधी। उनका साहित्यिक चिन्तन व्यक्ति और समाज दोनों के लिये है। क्योंकि दोनों एक दूसरे के पूरक है। वह ‘शब्द झूठ नहीं बोलते’ में बाकायदा लिखते हैं -

“उन्हें डर है/बंजड़/धरती का सीना चीरकर/अन्न उगा देने वाले सांवले खुरदुरे हाथ/उतनी ही दक्षता ये जुट जायेंगे/वर्जित क्षेत्र में भी/जहाँ अभी तक लगा था उनके लिए/नो एंट्री का बोर्ड।”¹⁰

ओमप्रकाश वाल्मीकि जी ने व्यक्ति की मार्मिक संवेदनाओं को बारीकी के साथ पकड़ा और उसका अध्ययन किया। साथ ही उनकी जीवन की सच्चाईयों से सब को रूबरू भी करवाया। उनके लिए हर शब्द अपना महत्वपूर्ण स्थान रखता है। उनका मानना है कि शब्द व्यक्ति से सीधा ताल्लूक रखते हैं। उनका अतीत, भूत और भविष्य से सीधा सम्बन्ध रहता है, क्योंकि शब्द झूठ नहीं बोलते। वह लिखते हैं कि -

“अंधेरा सिर्फ एक शब्द भर/नहीं है मेरे लिए/पूरा इतिहास है/जिसे ढोया है हजारों साल से/एक बोझ की तरह/अभ्यस्त होकर जिए/पीढ़ी दर पीढ़ी”

दलित साहित्य विषयक यह मानवतावादी और संवेदनशील विचार ओमप्रकाश वाल्मीकि जी के ही हो सकते हैं। यही मानवतावादी दृष्टिकोण उनकी एक कविता में कुछ इस प्रकार व्यक्त हुआ है-

“वह दिन कब आयेगा/जब बामनी नहीं जनेगी बामन/चमारी नहीं जनेगी चमार/भंगिन भी नहीं जनेगी भंगी/तब नहीं चुभेंगे/जातीय हीनता के दंश/नहीं मारा जायेगा तपस्वी शंबूक/नहीं कटेगा अंगूठा एकलव्य का/कर्ण होगा नायक।”

दलित साहित्य के केंद्र में हिन्दू धर्म व संस्कृति के प्रति आक्रोश की भावना मुख्य रूप से विद्यमान है। इसमें कोई दो राय नहीं है कि हिन्दू धर्म और संस्कृति ने दलितों को कभी अपनापन नहीं मिला। वाल्मीकि जी ने हिन्दू धर्म के हीन संस्कार पर कठोर प्रहार किया और इनकी कविताओं से स्पष्ट है कि ये हिन्दू संस्कृति रूपी मृतक अब जलाये जाने के लिये तत्पर है। धर्म के नाम पर अन्याय और अत्याचार सहन करते-करते थक चुके हैं। इस कवि ने संस्कृति का भय हृदय से निकाल कर उसका खण्डन किया है। अपनी कविता सधे हुए शब्द में वाल्मीकि जी ने जो बिम्ब बनाया है, उससे हिन्दू संस्कृति के प्रति दलितों की घृणा और विरोध की भावना बलवती होती प्रतीत हो रही है -

ओमप्रकाश वाल्मीकि जी ने दलित जीवन की समस्त दशाओं (सामाजिक, सांस्कृतिक, आर्थिक, धार्मिक व राजनैतिक) में व्याप्त पीड़ाओं को स्वयं महसूस किया है। उनको टीस है इस बात की कि दलितों को आदमी की तरह कभी नहीं देखा जाता। इसी टीस को वाल्मीकि जी ने अपने समस्त साहित्य में बखूबी व्यक्त किया है। दलित जीवन की सच्चाई को उन्होंने अपनी कविता ‘उपोत्पाद’ में कुछ इस प्रकार दर्शाया है -

“पैदा हुए जैसे ही/जैसे होते है पैदा/गलियों में कुत्ते-बिल्ली/पैदा हुए जैसे ही/जैसी होती है खेत में पैदा/खरपतवार/हर दूब-झाड़-झंखाड़/पेट्रोल से तारकोला।”

यदि सामाजिक शोषण को देखा जाय तो वर्ण और जाति व्यवस्था ने समाज की समरसता को छिन्न-भिन्न कर दिया है। उनके एक-दूसरे के पास उठने-बैठने पर भी रोक थी। हालत यह थी कि अल्पसंख्यक सवर्ण हिन्दू इनकी परछाई से भी बचकर चलते थे। इनके पास राज-काज के अधिकार थे और आर्थिक संसाधनों पर एकाधिपत्य था। जिसके परिणाम स्वरूप दलित-बहुजन समाज ने अकल्पनीय शोषण, दुःख और अत्याचार को झेला। जीवन के प्रत्येक कतरे को भोगते हुए भयंकर यातनाएं झेलनी पड़ी। कवि लिखता है -

“चूल्हा मिट्टी का/मिट्टी तालाब की /तालाब ठाकुर का/भूख रोटी की/रोटी बाजरे की/बाजरा खेत का/खेत ठाकुर का/खेत-खलिहान ठाकुर के/गली मुहल्ले ठाकुर के/फिर अपना क्या?/गांव? शहर? देश?”

ओमप्रकाश वाल्मीकि जी के समस्त साहित्य में हमारी सामाजिक व्यवस्था का सजीव चित्रण करने के साथ ही उनसे मुक्ति की छटपटाहट और जीवन विकल्प पाने की इच्छाशक्ति साफ दिखाई देती है। उनके काव्य में एकलव्य और शंबूक जैसे इतिहास के पात्र जिन्हें इतिहास में जानबूझकर विस्मृत कर दिया गया और इतना ही नहीं उनपर हुए अत्याचार को नियतिवादी दर्शन का अमलीजामा पहनाकर प्रस्तुत किया गया। इन सभी पात्रों और चरित्रों के माध्यम से वर्तमान उत्पीड़नकारी व्यवस्था के खिलाफ प्रखर प्रतिकार दिखाई देता है -

“जैसे हर टहनी पर/ लटकी हो असंख्यक लांशे/जमीन पर पड़ा हो शंबूक का कटा सिर/में उठकर भागना चाहता हूँ/शंबूक सिर मेरा रास्ता रोक लेता है/चीख-चीख कर कहता है/युगों से पेड़ पर लटका हूँ/बार-बार राम ने मेरी हत्या की।”

निष्कर्ष :

इस प्रकार दलित साहित्य का समाजशास्त्र सीधा है। यह बात शत-प्रतिशत सही है कि दलित साहित्य ने अपने समय और समाज को जिस सच्चाई के साथ चित्रित किया है, किसी साहित्य ने नहीं। इसलिए समाजशास्त्रीय दृष्टि से यह अब तक का सबसे यथार्थवादी साहित्य है। इतिहास ने उसकी जो छवि गड़ी है, जो पहचान बनायी है

उससे वह मुक्त होना चाहता है। अतः अस्मिता और पहचान की तलाश में आकुल - व्याकुल दलित साहित्य की सामाजिकता ही साहित्य के रूप में सामने आ रही है। यही उसकी सामाजिकता है और साहित्यिकता भी। **दलित साहित्य में ओमप्रकाश वाल्मीकि की कविताओं में सांस्कृतिक यथास्थितिवाद के विरुद्ध बार-बार आक्रोश उभरता है।** कवि सांस्कृतिक यथास्थितिवाद के विरुद्ध बार-बार आक्रोश उभरता है। कवि सांस्कृतिक प्रतीकों में मौजूद हिंसा, मानवीय घृणा को बन्धुता में बदलने हेतु प्रतिनिधित्व को नकारने वाले और अन्याय के पक्षधर जातिवादी व्यवहारों पर कड़ाई से पेश आते हैं। वे प्रकृति के माध्यम से मानवीय संवेदनाओं की साथ अभिव्यक्ति करते हुए सदियों से कायम अंधेरे को समाप्त करने के लिये ज्ञान दीप जलाने को प्रतिबद्ध है।

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‘मधु धवन के उपन्यासों में नारी अस्मिता’

डॉ. राठोड बाळु भोपू

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शोधसार :-

मधु धवन हिंदी महिला उपन्यासकारोंकी परंपरा में वह उपन्यासकार हैं, जिन्होंने अहिंदी क्षेत्र में हिंदी भाषा और साहित्य का परचम लहराया है। तमिलनाडू जैसे प्रदेश में उन्होंने हिंदी साहित्य का सृजन किया है। स्वयं एक नारी होने के कारण मधु धवन ने अपने साहित्य में नारी अस्मिता की बात कही है। आज के दौर में भी नारी अनेक समस्याओं से घिरी हुई है जैसे दांपत्य जीवन, शिक्षा, नौकरी आदि। ऐसी अवस्था में अनेक महिला उपन्यासकारोंने नारी अस्मिता की बात को अपने उपन्यास की केंद्रीय कथावस्तु बनाई है। नारी को चारदीवारी से बाहर निकालकर उन्हें इस बात का एहसास दिलाया गया कि उनका जीवन चुल्हा- चौके तक सीमित नहीं है बल्कि उनकी और भी विशाल दुनियाँ है।

अस्मिता का शाब्दिक अर्थ ही 'अस्तित्व' है। मधु धवन ने अपने उपन्यासों में नारी अस्मिता की बात करते समय उसकी अस्मिता को प्रमुख रूप से आत्मनिर्भरता से जोड़ा है। नारी अगर आत्मनिर्भर बन जाती है तो उसका अस्तित्व अपनेआप अच्छी तरह से तैयार हो जाता है। मधु धवन स्वयं स्टैला मॉरिश कॉलेज में प्रोफेसर थी इसीलिए उनके उपन्यासों के अधिकांश नारी पात्र नौकर पेशा है। महाविद्यालयीन क्षेत्र से लेकर प्रशासन तक यह पात्र अपनी काबिलीयत के आधारपर अपनी अस्मिता को बनाए रखने में सफल रहे हैं। अतः नारी अस्मिता उसकी आत्मनिर्भरता के साथ जुड़ी हुई है।

बीजशब्द :-

अस्मिता, नारी, अस्तित्व, आत्मनिर्भर, स्वावलंबन, शिक्षा, मुक्ति, नौकरी, समाज, दायित्व, चेतना, विमर्श.

भावना।

मूल आलेख :-

आज नारी अस्मिता को लेकर हिंदी साहित्य में काफी मात्रा में चर्चा हो रही है। मधु धवन ने भी अपने उपन्यासों में नारी अस्मितामूलक विमर्श की बात को चित्रित किया है। जब हम नारी अस्तित्व को लेकर विमर्श करते हैं तो सबसे पहले उसका आत्म- निर्भर तथा स्वावलंबी होना अनिवार्य मानक होता है। शिक्षा और स्वावलंबन के माध्यम से नारी को अपने-आप अपने अधिकारों का, अपने अस्तित्व का बोध होने लगता है। नारी के आत्मनिर्भरता एवं अस्मिता को प्रमुख रूप से उसकी आय के साथ जोड़कर देखा जाता है वह नौकर पेशा है, तो समाज में उसकी एक अस्मिता तैयार हो जाती है और उसकी तरफ समाज का देखने का नजरिया भी अलग होता है। परिवार और समाज के लिए उसके विचार भी बहुत महत्व रखते हैं और आत्मनिर्भरता के कारण देश विकास में भी वह सहायक होती है। दुनियाँ का पच्चास प्रतिशत हिस्सा कही जानेवाली नारी के बारे में जब हम बात सुनते हैं, तो उसे चुल्हा- चौखट तक सीमित रखने की होती है। ऐसा करने से ना केवल नारी के विकास में बाधा उत्पन्न होती है, बल्कि राष्ट्र विकास की गति मंथर हो जाती है, इसीलिए नारी की स्वयं की अस्मिता होना अत्यवश्यक है।

‘में सृष्टि की आत्मा हूँ’ उपन्यास की महिमा आत्मनिर्भर नारी है। अपने स्वयं की वह अस्मिता तैयार करती है। वह अपनी प्रतिभा के आधार पर प्रतियोगिता परीक्षा उत्तिर्ण होकर कलेक्टर बनती है और प्रशासन की बागडोर अपने हाथों में लेती है। शिक्षित होने के कारण वह नारी मुक्ति आंदोलन के पक्ष में है। वह अपनी बहन की बेटी के विवाह को लेकर भी जागरूक रहती है। वह चाहती है कि जैसा जीवन हमने जीया है वैसा जीवन हमारी आनेवाली पीढ़ी के सामने न आए। महिमा आज कलेक्टर है किंतु कलेक्टर बनने से पहले उसने काफी अभावों से भरा जीवन जीया है। अपने स्वयं के जीवन में आए अभाव के खालीपन को वह अपने परिजनों द्वारा पूरा करती है। बहन तथा

उनकी बेटी को वह सब कुछ देने की इच्छा रखती है और देती भी है। वह सृष्टि की आत्मा कही जानेवाली नारी का स्वागत करती है। ज्ञान मनुष्य की तीसरी आँख है, जो दृश्य हमें हमारी दो आँखों से दिखाई नहीं देता वह दृश्य हमारी ज्ञानरूपी तीसरी आँख देख लेती है। परिणामतः हम उचित फैसला ले सकते हैं। महिमा भी ऐसा ही करती है। उसका परिवार बहुत बड़ा है जिसमें भाई और विवाहित बहने तथा उनकी संतानें, ननंद, माँ, अपनी खुद की संतानें आदि। वह मायके और ससुराल दोनों तरफ समान ध्यान देती है।

मेघना की बेटी दीव्या के लिए महिमा रिश्ता लाती है, जो मेघना को पसंद नहीं आता। इस बात का उसे बहुत बुरा लगता है, क्योंकि मेघना के कहने पर ही उसने लडका ढूँढा था। तब अम्मा उसे समझाती है-"तो इसमें कौन-सी आफत आ गयी। लडका नहीं पसंद... नहीं पसंद... यह कोई एक दिन की पसंद-नापसंद थोड़े ही है। दीव्या के भावी

जीवन का सवाल है। हर बात सोच समझकर ही करेंगे... जहाँ तूने कह दिया वहीं बात पक्की करनी है, ऐसा कोई नियम नहीं है। तेरी पहुँच ही हमारी मंजिल है क्या....?"¹महिमा की माँ लडका और लडकी में फर्क करती है जिसे खुद महिमा ने भुगता है, इसीलिए वह चाहती है कि परिवार की लडकियों को बेहतर जीवन मिले। महिमा आत्मनिर्भरता का महत्त्व जानती है, इसीलिए उसने अपने बच्चों का भी भविष्य उज्वल बनाया। "तीनों बेटे आइ. ए. एस. आफिसर बन गए थे और गृह मंत्रालय में उच्चाधिकारी थे। दो की बीबीयाँ आइ. ए. एस. ऑफिसर थी। तुषार की बीबी की हीनग्रंथी समझते हुए उन्होंने उसे 6 महिने की ट्रेनिंग देकर निरीक्षिका बना दिया था।"²महिमा आर्थिक तथा वैचारिक दृष्टि से आत्मनिर्भर होने के कारण वह परिवार के लिए अच्छे फैसले लेने की दृष्टि रखती है। इन बातों से मधु धवन की नारी अस्मिता दृष्टि यहाँ पर उजागर होती है।

'साईबर माँ' उपन्यास की डॉ. महक पेशे से डॉक्टर है और बाल विशेषज्ञा है। वहविविध शिबिरों का आयोजन कर भ्रमित युवा वर्ग को मार्गदर्शन करती है। अपने परिवार में उसका हर फैसला सर आँखों पर रहता है। बेटा-बेटी तथा पति उसकी भावनाओं की कद्र करते हैं। बीमार बच्चों के अभिभावकों के साथ-साथ शिबिरों में सम्मिलित बच्चों और उनके अभिभावकों को वह मार्गदर्शन करती है – "स्वतंत्रता प्राप्ति के पश्चात् नारी चेतना के जिस स्तर ने हमारे समाज को आंदोलित किया उसमें कामकाजी नारी की भूमिका सबसे ज्यादा महत्त्वपूर्ण है। अपनी चिर परिचित गृहलक्ष्मी की छवि को तोड़कर आज नारी आर्थिक विकास के क्षेत्र में भी अपना योगदान दे रही है। कार्यशील महिलाएँ आज अपनी क्षमता का दोहरा परिचय दे रही हैं और जब वह आत्मनिर्भर है, तो परिवार और समाज में उसे भी महत्त्व दिया जाता है।"³डॉ.महक की समाज में एक स्वच्छ एवं सुंदर प्रतिमा है।लोग समय-समय पर उसकी सलाह लेकर अपने जीवन का निर्माण करते हैं। मिसेस सुधा राव बंगलौर के विमानपतन के डिजाइन तथा विकास निर्माण विभाग में नौकरी करती है। वह सिविल इंजीनियर है। मिसेस राव नौकरपेशा नारी होने के कारण उसके पास परिवार के लिए समय नहीं रहता, जिसका असर उसकी एकमात्र बेटी प्रकृति के शारीरिक तथा मानसिक

विकास पर पड़ता है। यह उसे डॉ. महक के पास लाती है। डॉ.महक कहती है कि प्रकृति काबीमार होने का कारण उसके माता-पिता का उसके पास न होना है। डॉ. महक मिसेस राव से कहती है-"तुम तो वरिष्ठ विकास अधिकारी के पद पर शोभायमान हो... और एक नन्ही बच्ची की नब्ज नहीं पकड़ सकी, तो 'निर्माण डिवाजन' यानी कि देश के इसछोटे से क्षेत्र का विकास क्या खाक कर पाओगी...इससे बेहतर है कि अपनी बच्ची की देखभाल करो।"⁴डॉ.महक की बातों का प्रभाव मिसेस राव पर पड़ता है। वह प्रकृति की सेहत के बारे में पति अनंत से बात करती है। वह अनंत को पिता का दायित्व समझाती है और एक योजना बनाती है। जिसमें प्रकृति की पूरी दिनचर्या रहती है। कितने बजे उठना है, प्रकृति के साथ खेलना, उसे स्कूल के लिए तैयार करना, होमवर्क करवाना, उससे

बातचीत करना, नाश्ता करवाना आदि। सुधा राव प्रमिला की तरह अपनी बेटी के बारे में खामोश नहीं रहती वह बेटी की भलाई हेतु पति को समझाती है। जब पति कहता है कि मुझसे ऐसा नहीं होगा तो सुधा कहती है, मैं नौकरी छोड़ दूँगी तब अनंत कहता है कि यह नौकरी इतनी अच्छी है कि ऐसी नौकरी मिलना आज के समय में मुश्किल है। सुधा की बात सुनकर अनंत घबराया। उसने सुधा को प्यार से समझाते हुए कहा तुम नौकरी छोड़ने का ख्याल अपने दिमाग में भी मत लाना अन्यथा अनर्थ हो जाएगा। सुधा भी बात मान लेती है, किंतु वह एक शर्त रखती है कि अनंत को पिता होने का दायित्व निभाना होगा। सुधा की बात मानते हुए अनंत कहता है –“तो तुम मुझे यह कहना चाहती हो कि मैं एक अच्छा पिता नहीं, मैं अपना दायित्व नहीं निभाता, मैं केवल मौज-मस्ती करता हूँ।”⁵ परिवार को समृद्धि एवं विकास के लिए सुधा सजग रहती है। उसका यह सजग रहना उसकी अस्मिता के कारण है। अनंत और सुधा दोनों सभी काम मिलजुल कर करने लगे। दोनों के मन को एक बात खटक रही थी कि हम उच्च शिक्षित होने के बावजूद भी हमारे मन में यह विचार पहले क्यों नहीं आया। सुधा का मन उससे कह रहा था - "अगर हमें अपनी भूल नहीं दिखाई देती तो हम अंधे हैं और अगर हम यह समझते हैं कि हमसे भूल ही नहीं होती, तो हम मूर्ख हैं। अंधा और मूर्ख दोनों ही शब्द कठोर हैं, पर सत्य तो सत्य ही है सत्य कड़वा होता है, परंतु सत्य का दीर्घावधि परिणाम मीठा होता है। अपनी भूल गलतियों को देखो, स्वीकारो, अहंकार को नीचा करो। तुम ऊंचे बन जाओगे। यहीं तो जीवन है।”⁶ सुधा के विचारों को अनंत महत्व देता है और उसके विचारों के अनुसार परिवार चलाने के लिए भी तैयार होता है।

मधु धवन स्वयं प्रोफेसर होने के कारण उनके उपन्यासों में चित्रित आत्मनिर्भर नारी अधिकतर मात्रा में महाविद्यालय में पढानेवाली प्रोफेसर है। नारी जब कमाती है, तो समाज तथा परिवार में उसकी अस्मिता बनी रहती है। 'करवट लेता वक्त' उपन्यास में प्रो. निशा सुब्रह्मण्यम गणित विषय की प्रोफेसर है। प्रो. डॉ. मिसेज जैरी वनस्पति विज्ञान की प्रोफेसर है। प्रो. करिश्मा समाजशास्त्र विषय की प्रोफेसर है। यह नारियाँ आत्मनिर्भर नारी के रूप में हमारे सामने चित्रित हुई हैं। प्रो. करिश्मा अपनी छात्राओं को अच्छी शिक्षा देने के साथ-साथ संस्कारशिल भी बनाने की कोशिश करती है। जब उसे पता चलता है कि अपनी छात्राएँ हेमा और मुद्रा अपने भविष्य के प्रति अनभिज्ञ हैं तथा रास्ता भटक चुकी हैं तो उन्हें समझाती है-“केवल पति-पत्नी का प्रेम सच्चा और शुद्ध सात्विक माना जाता है, शेष सबका वासना है, समझी।”⁷ प्रेम से बेहतर ज्ञान है इस बात से भी वह अपनी छात्राओं को अवगत कराती है। लेखिका को पता है कि नारी अस्मिता के लिए शिक्षा महत्वपूर्ण माध्यम है।

मधु धवन ने अपने उपन्यासों में अधिकांश मात्रा में नारी गरिमा की बात कही है। 'आकांक्षा' उपन्यास की नायिका रूपा अपने पति से बार-बार प्रताडित होती है। उम्र की तेरह साल की अवस्था में उसका विवाह उसके मामा के साथ हुआ था। तमिलनाडु में मामा-भांजी का विवाह समाज मान्य है। रूपा का पति व्यंकटेश अपनी पत्नी को हमेशा डांटता और भला बुरा कहता है। पति के ऐसे व्यवहार से तंग आकर रूपा मायके आकर वहाँ एक स्कूल में नौकरी करती है। इस नौकरी के बदले उसे चालीस रुपये वेतन मिलता है। पत्नी का इस तरह नौकरी करना पति व्यंकटेश को अच्छा नहीं लगता। उसका मानना था कि रूपा नौकरी करके परिवार की ईज्जत मिट्टी में मिला रही है लेकिन वह पति की न मानकर बी.ए. प्राइवेट करती है। एक बार उसके पति ने तो उसे किताबों समेत घर से बाहर पटक दिया था। तब रूपा के मन में स्वयंकी अस्मिता जागृत होती है। वह तैश में आकर कहती है-“क्या समझ रखा है अपने आपको, कमाकर तो एक पैसा नहीं दिया उपर से तुरा यह कि सीधे मुँह बात नहीं करते।”⁸ उसी दिन व्यंकटेश ने रूपा को बेघर कर दिया। बाद में रूपा ने एम.ए. तमिल साहित्य में करके 'तमिल पंडित' की उपाधि प्राप्त कर प्राध्यापिका बन गई। मधु धवन जी ने अपने उपन्यासों में नारी को अबला रूप प्रदान न करते हुए उसे व्यवस्था के साथ दो हाथ करके अपनी अस्मिता प्रति सचेत किया है।

मृणालिनी बिना माता-पिता की पुत्री है। वह उच्च शिक्षित है। माता-पिता की संपत्ति की वह हकदार बनती है। जो भी पुरुष उसके साथ जुड़ता से वह उसकी संपत्ति के कारण जुड़ता है। थॉमस और सोमू उसके प्रेमी है। वह सरस के साथ विवाह करती है क्योंकि उसके दोनों भी प्रेम असफल रहते हैं। उसी तरह विवाह भी असफल होता है। सरस और उसके माता-पिता को मृणालिनी नहीं बल्कि उसकी संपत्ति चाहिए। वे विवाह के कुछ दिन बाद मृणालिनी के साथ बुरा व्यवहार करते हैं। पति भी माता-पिता की बात मानकर उसे नजरअंदाज करता रहता है। मृणालिनी के सब्र का बाँध फूट जाता है-"मुझे किस चीज का दंड दे रहे हो सरस? धन दहेज रूप में नहीं लायी हूँ इसलिए? क्या घर नारियों के पैसों पर चलेगा? तुम जैसे नवयुवक यदि इसी प्रकार आशा रखेंगे तो एक जीवन नहीं विश्व के समस्त जीवन विकृत हो जाएँगे।"⁹ मृणालिनी शिक्षित होने के कारण पति का इस तरह का व्यवहार उसे कतई मंजूर नहीं। वह सरस को हमेशा के लिए छोड़कर वैभव से विवाह करती है। समझौता करके दांपत्य जीवन जीना उसे गलत लगता है। शिक्षित होने के कारण वह अच्छे-बुरे की परख रखती है वह अपनी अस्मिता को बनाएँ रखने के लिए स्वयं को सही लगता है वह फैसला लेती है। इस तरह मधु जी के उपन्यासों के नारी पात्र अपने अस्मिता के प्रति सजग है।

निष्कर्ष :-

अंत में निष्कर्ष रूप में कहा जा सकता है कि, मधु धवन ने अपने उपन्यासों में नारी अस्मिता को लेकर बड़े विस्तार के साथ लिखा है। नारी को अगर अपने जीवन में कुछ हासिल करना है तो उसका आत्मनिर्भर बनना आवश्यक है क्योंकि यही आत्मनिर्भरता उसे स्वयं की अस्मिता के प्रति जागृत करती है। मधु धवन के उपन्यास लेखन का प्रमुख हेतु नारी अस्मिता को उजागर करना है। शिक्षा के माध्यम से नारी अपने अधिकारों के प्रति जागरूक हो सकती है इस बात को मधुजी ने अच्छी तरह से समझ लिया था इसीलिए उन्होंने नारी शिक्षा की पैरवी की है। उन्होंने अपने उपन्यासों में नारी को शिक्षित बनाकर अच्छे ओहदे पर नौकरी करते हुए दर्शाया है जो उनकी नारी अस्मिता विमर्श के प्रति संवेदनशिलता को दर्शाती है।

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वाढत्या घटस्फोटामुळे सामाजिक स्थिरता धोक्यात

प्रा. डॉ. नंदा पंढरीनाथ कंधारे

कै. न्हानाभाऊ म. तु. पाटील कला महाविद्यालय मारवड ता.अमळनेर जि. जळगांव पिन - 425402

गोषवारा -

भारतामध्ये पती-पत्नीचे नाते विशिष्ट प्रकारच्या वैदिक विधीने प्रस्थापित केले जाते. विवाह हा एक धार्मिक संस्कार असून विवाहाच्या माध्यमातून पती-पत्नी एकमेकांचा स्वीकार करतात यामुळे कुटुंब निर्माण होते. कुटुंबामध्ये सामाजिक मूल्य पाळले जातात. आधुनिक काळात विवाह संस्थेची मूल्य पाळली जात नाहीत. आधुनिक काळात विवाह पद्धती बदलत्या परिस्थितीनुसार अस्तित्वात येत आहेत. उदाहरणार्थ कॉन्ट्रॅक्ट मॅरेज, लिव्ह इन रिलेशनशिप यासारख्या विवाह पद्धती अस्तित्वात आलेल्या आहेत. या पद्धती वैवाहिक जीवनासाठी घातक ठरत आहेत. असे विवाह घटस्फोटाचा कारणीभूत ठरत आहेत.

आधुनिक काळात अहंभाव वाढलेला आहे, 'मी' पणाची भावना वाढलेली आहे. त्यामुळे अनेक विवाह यशस्वी होत नाहीत. विवाहाला पाच किंवा दहा वर्षे झाली तरी थोड्याफार कौटुंबिक कलहातून घटस्फोट घेण्याचे प्रमाण वाढलेले आहे.

प्रस्तावना -

घटस्फोट म्हणजे पती-पत्नीचे निर्माण झालेले वैध वैवाहिक संबंध कायदेशीररित्या तोडणे. घटस्फोटाचा हुकूमनामा वैवाहिक संबंध कायमचे संपुष्टात आणणारा असतो. भारत सरकारने 1955 च्या हिंदू विवाह विषयक कायदानुसार घटस्फोटास कायदेशीर मान्यता दिली आहे. 1947 मध्ये मुंबई प्रांतात सरकारने घटस्फोटाचा कायदा संमत केला. असे असले तरी सर्व प्रांतांना सर्व हिंदू लोकांना व जमातींना लागू होणारा 1954 मध्ये अशा प्रकारचा 'स्पेशल मॅरेज ऍक्ट' अस्तित्वात आला. व तो सर्व देशभर लागू करण्यात आला. हिंदूकरिता घटस्फोटासंबंधी कायद्यातील तरतुदी हिंदू विवाह अधिनियम 1955 च्या तेराव्या कलमात सांगितल्या आहेत. पती-पत्नीला या कलमात सांगितलेल्या कोणत्याही कारणाकरिता परस्परांपासून घटस्फोट मागता येतो. व्यभिचारी असणे, धर्मांतर करून हिंदू धर्म सोडणे, संन्यास घेणे, सात वर्षांपर्यंत बेपत्ता असणे, गुप्तरोग, महारोग असणे, अर्जाच्या पूर्वी कमीत कमी तीन वर्षांपर्यंत दुरुस्त न होणारे वेड असणे यापैकी कोणतेही कारण असेल तर घटस्फोट घेता येतो.

आधुनिक काळात घटस्फोटाचे प्रमाण दिवसे दिवस वाढत आहे. याचे कारण म्हणजे औद्योगीकरण, नागरिकरण, आधुनिकीकरण, पाश्चिमात्यीकरण, शिक्षणाचा प्रसार, पालकांच्या संस्काराचा अभाव, टीव्हीवरील वेगवेगळ्या मालिकांचा प्रभाव, चित्रपटांचा प्रभाव, पाश्चात्य संस्कृतीचा प्रभाव, व्यसनाधीनतेचे वाढते प्रमाण, हुंड्याची मागणी करणे, क्षुल्लक गोष्टीवरून भांडणे, स्वतः विषयीचा अहंकार यामुळे घटस्फोटाचे प्रमाण वाढले आहे.

सुचक शब्द - अहंभाव, कलह, वैध

संशोधनाचा उद्देश -

1. घटस्फोट समस्येचे अध्ययन करणे.
2. घटस्फोटामुळे होणाऱ्या परिणामांचे अध्ययन करणे

गृहीतकृत्य -

1. आधुनिक काळात घटस्फोटाचे प्रमाण वाढलेले आहे.
2. वाढत्या घटस्फोटामुळे सामाजिक स्थिरता धोक्यात येत आहे.

संशोधनाचे महत्व -

प्रस्तुत शोधनिबंधाचा उद्देश वाढत्या घटस्फोटाच्या परिणामांचे अध्ययन करणे हा आहे. आधुनिक काळात घटस्फोटाचे प्रमाण वाढलेले आहे. वाढत्या घटस्फोटांमुळे सामाजिक स्थिरता धोक्यात येत आहे. घटस्फोटाचे परिणाम कोणते आहेत, याचे अध्ययन केले आहे. याचा उपयोग सर्वसामान्य अभ्यासक, समाजातील स्त्री-पुरुष यांना होऊ शकेल म्हणून हा विषय महत्वाचा आहे.

संशोधन पद्धती -

प्रस्तुत शोधनिबंधासाठी दुय्यम स्रोतांचा उपयोग करण्यात आलेला आहे. त्यात प्रकाशित, अप्रकाशित ग्रंथ, संदर्भ ग्रंथ, वर्तमानपत्र, नियतकालिके, इंटरनेटवरील माहितीचा आधार घेण्यात आलेला आहे. इत्यादी साधनांचा उपयोग करण्यात आलेला आहे.

घटस्फोटाचे परिणाम -

घटस्फोटांमुळे कौटुंबिक, सामाजिक, मानसिक, भावनिकरित्या अस्थिर झालेला असतो त्याचे परिणाम समाजावर होत असतात. आज आधुनिक काळात घटस्फोटाचे प्रमाण खूप वाढले आहे. त्यामुळे समाजाची सामाजिक स्थिती कमालीची ढासळत आहे. घटस्फोटाच्या भयानक परिणामांची जाणीव प्रत्येकाने जाणून घेणे आवश्यक आहे.

1. वैयक्तिक विघटन -

घटस्फोट होणाऱ्या व्यक्तीच्या वर्तनामध्ये बराच बदल झालेला असतो अशा व्यक्ती इतरांशी मिसळून राहत नाही. समाजातील लोक घटस्फोट घेणाऱ्या व्यक्तींवर टीका करतात. त्यांच्याकडे संशयाच्या दृष्टीने बघतात. घटस्फोट घेणारा व्यक्ती आपले कोणतेही कार्य तो व्यवस्थित पार पाडू शकत नाही. व्यक्तिगत जीवनात देखील अनेक समस्या निर्माण होतात. या सर्व गोष्टींच्या परिणामामुळे व्यक्तीचे वैयक्तिक विघटन घडून येते. तो जीवनात अस्थिर बनतो. बऱ्याचदा घटस्फोट घेणारा व्यक्ती व्यसनाधीतेकडे वळला जातो आणि गुन्हेगारी प्रवृत्तीतसुद्धा वाढ होण्याची शक्यता असते.

2. पती-पत्नीचे जीवन अस्थिर -

एखाद्या पती-पत्नीचा विवाह झाल्यानंतर बरीच वर्षे एकत्र संसार केला जात असेल व त्यानंतर जर घटस्फोट होतो असेल तर मानसिकरित्या ते अस्थिर असतात. कुटुंबातील व समाजातील लोक त्यांना दोष देत असतात. त्यामुळे ते कमालीचे दुःखी झालेले असतात.

घटस्फोटासंबंधी एखाद्या व्यक्ती निर्णय घेत असतो तेव्हा दुसऱ्या व्यक्तीला जबरदस्त भावनिक झटका बसतो. त्याचे जीवन उध्वस्त होते. जवळचे नातेवाईक जवळचे मित्रमंडळी त्यांच्याकडे संशयाने पाहतात. जवळची नाती ही तुटायला लागतात. अशाप्रकारे घटस्फोटानंतर उद्ध्वलेल्या नवीन परिस्थितीत व्यक्तीला पुन्हा नवीन सामाजिक संबंध निर्माण करावे लागतात, परंतु या गोष्टी कठीण असतात त्यामुळे पतीव्याने पत्नीचे जीवन अस्थिर बनते.

3. घटस्फोटांमुळे दुःखी जीवन -

घटस्फोट होत असतो तेव्हा एका पक्षाला घटस्फोट पाहिजे असतो आणि दुसऱ्या पक्षाला घटस्फोट नको असतो. म्हणजेच पती किंवा पत्नी ह्या दोघांपैकी कोणीतरी एका जणांला घटस्फोट नको असतो. ज्या व्यक्तीच्या इच्छेविरुद्ध घटस्फोट होत असतो त्या व्यक्तीचे जीवन दुःखमय बनत असते. त्या व्यक्तीला अनेक समस्यांना सामोरे जावे लागते आणि त्या व्यक्तीला सतत वाटत असते की, आपल्यात काही कमतरता होती म्हणून घटस्फोट घेण्यात आला या विचाराने तो दुःखी बनत असतो. अशावेळी दैनंदिन जीवन जगण्याची असमर्थ बनते.

4. मुलाचे जीवन उध्वस्त होते -

घटस्फोटाचा फार मोठा दुष्परिणाम हा मुलांवर होतो. माता किंवा पित्याकडे मुलं कायद्याने असतात. अशावेळी मुल जसजशी मोठी होतात त्यांना प्रेम, जिवाळा, माया देणारा कोणी एकच असतो. त्यामुळे त्यांच्या गरजा पूर्ण होत नाहीत. त्यांच्यावर योग्य संस्कार होत नाहीत. सामाजिकरणाचा प्रश्न निर्माण होतो. तसेच मातापित्यांचा घटस्फोट झाला तर त्या गोष्टीची चर्चा नातेवाईकांमध्ये मित्र-मैत्रिणींमध्ये होते आणि अशावेळी मुलं अस्थिर बनतात.

माता किंवा पित्यापैकी एकाने जरी दुसरा विवाह केला तर सावत्र आई किंवा वडील असतील तर सावत्रपणाचे अनेक प्रश्न निर्माण होतात. अशी मुल नेहमी घराच्या बाहेर राहण्याचा प्रयत्न करतात त्यातून ती व्यसनाधीनतेकडे वळण्याची शक्यता असते तसेच अशी मुले गुन्हेगारीकडे सुद्धा बनू शकतात.

5. आर्थिक परिस्थिती -

घटस्फोट घेणारे पती-पत्नी दोघेही नोकरी करणारे किंवा अर्थाजन करणारे असतील तर पैशाचा फारसा ताण जाणवत नाही परंतु जर अर्थाजन करत नसतील आणि घटस्फोट झाला तर स्त्रीच्या उदरनिर्वाहाचा प्रश्न निर्माण होतो. जीवनाच्या मुलभूत गरजा पूर्ण होत नसल्यामुळे गैरमार्गाचा अवलंब होण्याची शक्यता असते.

घटस्फोटानंतर ज्याप्रमाणे स्त्रिया जीवनात आर्थिक प्रश्न निर्माण होतो त्याचप्रमाणे पुरुषांच्या आर्थिक जीवनावर ही परिणाम होतो. घटस्फोटानंतर स्त्रीने पोटगीचा अर्ज न्यायालयात केला आणि त्या स्त्रीला पोटगी मंजूर झाली तर पोटगीचा परिणाम पुरुषांच्या आर्थिक परिस्थितीवर होतो. पुरुषाची आर्थिक परिस्थिती चांगली असेल तर आर्थिक प्रश्न निर्माण होत नाही परंतु आर्थिक परिस्थिती जेमतेम असेल तर पोटगी भरणे व स्वतःचा उदरनिर्वाह करणे अवघड होऊन जाते.

6. घटस्फोटामुळे समाजातील दर्जा कमी होतो -

घटस्फोट झाल्यानंतर समाजातील लोक त्या व्यक्तीकडे संशयाने बघतात समाजातील लोक जवळचे नातेवाईक घटस्फोटाबद्दल चर्चा करतात आणि त्यांच्याकडे दुय्यम दृष्टीने पाहतात. त्यामुळे जो समाजातील दर्जा आहे तो घसरतो. घटस्फोटीत व्यक्ती नातेवाईकांपासून मित्रमंडळी पासून दुरावतात त्या व्यक्तीला समाजात सामावून घेतले जात नाही. त्यामुळे जे समाजात सन्मान, प्रतिष्ठा होती त्याला घसरण लागायला सुरुवात होते आणि दर्जा कमी होतो.

7. स्त्रीला अनेक कठीण प्रश्नांना तोंड द्यावे लागते -

घटस्फोटामध्ये स्त्रियांच्या जीवनात अनेक सामाजिक समस्या ही निर्माण होतात. घटस्फोटीत स्त्रीला अनेक कठीण प्रश्नांना तोंड द्यावे लागते. समाजात घटस्फोटीत स्त्रीकडे पाहण्याचा दृष्टिकोन देखील बदलतो. स्त्रीची काही चूक नसली तरी घटस्फोटासाठी सर्वस्व स्त्रीला जबाबदार ठरवले जाते. त्याचबरोबर घटस्फोटीत स्त्रीचा पुनर्विवाह होण्यास बऱ्याच अडचणी निर्माण होतात. जर घटस्फोटीत स्त्रीला मूल असेल तर अडचणी अधिकच वाढतात. स्त्रीचा घटस्फोट झाला तर तिचे हक्काचे घर नेमके कोणते असा प्रश्न निर्माण होतो. विवाह झाल्यानंतर पित्याचे घर सुटते आणि घटस्फोट झाल्यानंतर पतीचे घर तिचं राहत नाही. स्त्रीला राहण्याचा प्रश्न निर्माण होतो.

निष्कर्ष

1. आधुनिक काळात अहंभाव वाढलेला आहे त्यामुळे अनेक विवाह यशस्वी होत नाहीत.
2. घटस्फोट म्हणजे पती-पत्नीचे निर्माण झालेले वैध वैवाहिक संबंध कायदेशीररित्या तोडणे.
3. आधुनिक घटस्फोटाच्या प्रमाण दिवसेंदिवस वाढत आहे.
4. घटस्फोटीत व्यक्तीच्या जीवनात अनेक समस्या निर्माण होतात.
5. घटस्फोटामुळे पती-पत्नीचे जीवन अस्थिर होते.
6. घटस्फोटामुळे मुलांचे जीवन उध्वस्त होते.
7. घटस्फोटानंतर माता किंवा पित्यापैकी एकाने जरी दुसरा विवाह केला आणि सावत्र आई किंवा वडील असतील तर मुलं नेहमी घराच्या बाहेर राहण्याचा प्रयत्न करीत असतात त्यातून ती गुन्हेगारसुद्धा बनू शकतात.
8. घटस्फोट झालेली स्त्री अर्थाजन करीत नसेल तर उदरनिर्वाहाचा प्रश्न निर्माण होतो.
9. घटस्फोटामुळे समाजातील दर्जा घसरतो.
10. घटस्फोटीत स्त्रीचा पुनर्विवाह होण्यास बऱ्याच अडचणी निर्माण होतात.

शिफारशी -

1. घटस्फोटासंबंधीचे खटले योग्य प्रकारे हाताळून त्यांच्यामध्ये तडजोड घडवून आणणे.
2. भावनिक अहंभाव बाळगू नये. त्यामुळे घटस्फोट होणार नाही.
3. प्रत्येक व्यक्तीला जीवनासाठी निवडण्याचे स्वातंत्र्य दिले गेले पाहिजे. कारण मनाच्या विरुद्ध झालेले विवाहसुद्धा जास्त काळ टिकवू शकत नाही.
4. मानपानाची अपेक्षा ठेवू नये. यामुळे ही घटस्फोटाचे प्रमाण वाढले आहे.

5.पती-पत्नी नोकरीत असल्यास संशय वृत्ती दोघांपैकी एकाजवळ असल्यासही विवाहसंबंध टिकत नाही त्यामुळे संशय वृत्ती असू नये.

6.घटस्फोटाच्या परिणामांची जाणीव प्रत्येकाने जाणून घेण्याची आवश्यकता आहे.

7.कौटुंबिक कलह होणार नाही, घरातील वातावरण ताणतणावाचे बनणार नाही. याची दक्षता घेणे आवश्यक आहे.

8.पतीकडून किंवा पत्नीकडून छोट्या मोठ्या होणाऱ्या चुका एक दुसऱ्यांनी समजून घ्याव्यात व त्या चुकांची पुनरावृत्ती होणार नाही याची काळजी घेणे गरजेचे आहे.

9.पती-पत्नीचे वैचारिक, कौटुंबिक मतभेद झाले तर संयम व सामंजस्यातून मार्ग काढावा.

10.पती पत्नीने किरकोळ कारणावरून वाद न घालता विवाह संबंध कायमस्वरूपी टिकून कसा राहिल याबाबत विचार करावा.

सारांश -

घटस्फोटांमुळे मुख्यतः पती - पत्नीमधील वैवाहिक संबंध संपुष्टात येतात. भारतीय समाजात विवाह पवित्र संस्कार मानण्यात आला आहे. मध्ययुगीन काळात घटस्फोट घेणे अयोग्य मानले जात होते घटस्फोट घेणे हे धर्माविरुद्ध मानले जायचे. आदिवासी जमातीत व काही जातीमध्ये घटस्फोट घेण्यास परवानगी होती. आधुनिक काळात मात्र घटस्फोट घेण्याबद्दल लोक जागृत झाले आहेत. विशिष्ट परिस्थितीत घटस्फोट घेणे आवश्यक मानण्यात आले आहे पती-पत्नीचे वैयक्तिक वर्तन परस्पर विरोधी असेल, विकृत व्यक्तिमत्व असेल, विवाहबाह्य लैंगिक संबंध असतील, सांस्कृतिक पार्श्वभूमीतील तफावत असेल तर परस्परांचे समायोजन साधण्याच्या मार्गात अडचण ठरते व घटस्फोट घेण्याची शक्यता असते. घटस्फोटांमुळे वैयक्तिक विघटन होते, मुलांचा प्रश्न निर्माण होतो, घटस्फोटांमुळे सामाजिक संबंध तुटतात, व्यक्ती दुःखी बनत असते, घटस्फोटाचा परिणाम आर्थिक जीवनावरही होतो.

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"भारतीय लोकशाही राष्ट्रीय नेतृत्व, महात्मा गांधीचे योगदान"

डॉ. दिगंबर बिरादार

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प्रस्तावना (introduction)

15 ऑगस्ट 2022 हा भारतीय स्वातंत्र्य अमृतमहोत्सव वर्ष म्हणून साजरा करण्यात आला, आपल्याला 15 ऑगस्ट 1947 ला स्वातंत्र्य मिळालेल्या भारताच्या स्वातंत्र्य लढ्याचा अभ्यास करणे महत्वाचे ठरते, भारतीय स्वातंत्र्यलढ्यात महाराष्ट्रातील व भारतातील अनेक नेत्यांनी व क्रांतिवीरांनी मोठे योगदान दिले, इंग्रजांची दोनशे वर्षांची सत्ता उलथून टाकण्यामध्ये सर्वात मोठे योगदान हे महात्मा गांधींचे होते. या कडे दुर्लक्ष करता येणार नाही अनेक जण "ईन्कलाब जिंदाबाद" अशा घोषणा भारत मातेसाठी देऊन फासावर गेले पण महात्मा गांधींनी अहिंसेच्या मार्गाने भारताला इंग्रजी सत्तेच्या गुलामातून मुक्त केले, म्हणून गांधीजींचे स्वातंत्र्य लढ्यातील योगदान अद्वितीय होते. राजकीय, सामाजिक व त्याचबरोबर आर्थिक दृष्टिकोनातून त्यांचे नेतृत्व अनमोल असेच होते .

सामाजिक सुधारणा ही उच्चवर्गीय पुरतीच मर्यादित होत्या, नेमस्तांची चळवळ सामान्य लोकांपर्यंतच होती, टिळकांनी या चळवळीला व्यापक रूप देण्याचा प्रयत्न केला, शिवजयंती, गणेश उत्सव यासारखे उत्सवाची सुरुवात करून स्वातंत्र्याची चळवळ व्यापक करण्याचा प्रयत्न केला, परंतु हीच जहालवादी लोकांची चळवळ सुद्धा शहरी व मध्यमवर्गीयान पुरतीच मर्यादित राहिली, म्हणून गांधीजींनी स्वातंत्र्याचा लढा किंवा चळवळ खऱ्या अर्थाने सामान्य माणसांपर्यंत नेण्याचा प्रयत्न केला महात्मा गांधीजींच्या नेतृत्वाखाली खऱ्या अर्थाने माँस पॉलिटिक्स सुरुवात झाली हे फार मोठे योगदान स्वातंत्र्य लढ्यातील गांधीजींचे होते. राजकारण केवळ शहर व उच्चवर्गीय पुरते मर्यादित न ठेवता ग्रामीण भागापर्यंत राजकारण नेण्याचे महत्वाचे कार्य गांधीजींनी केले, भारतीय स्वातंत्र्य लढ्यातील लोकांना जागृत करण्याच्या प्रयत्नही गांधीजींनी आपल्या वेगवेगळ्या अहिंसेच्या मार्गाने करण्यात आल्याचे दिसून येते.

गांधी जीवन परिचय :- (introduction)

महात्मा गांधीजींचा जन्म 2 ऑक्टोबर 1869 रोजी गुजरात मधील पोरबंदर येथे झाला. त्यांचे पूर्ण नाव मोहनदास करमचंद गांधी असे होते, त्यांच्यावर बालपणी वैष्णोपंथाचे कौटुंबिक संस्कार झाले गांधीजींचे वडील राजकोट संस्थानात दिवाण होते, त्यांना मान व प्रतिष्ठा होती. गांधीजींच्या आईचे नाव पुतळाबाई होते तसेच त्यांचे आई-वडील धार्मिक वृत्तीचे होते. त्यांचा प्रभाव गांधी जीवनावर फार मोठ्या प्रमाणात झालेला आहे. महात्मा गांधी आणि कस्तुरबा यांचा 1881 मध्ये विवाह झाला, त्यांचे वैवाहिक जीवन सुखी समाधानाची होती, मनीलाल, रामदास आणि देवदास अशी त्यांना तीन मुले होती 22 फेब्रुवारी 1944 रोजी कस्तुरबा गांधी यांचे निधन झाले आणि पुढे 30 जानेवारी 1948 रोजी महात्मा गांधीजींची हत्या करण्यात आली आणि अहिंसेचा महान पुजाऱ्यांची हत्या व्हावी अशी अनपेक्षित जीवन त्यांच्या वाट्याला आले, परंतु गांधी शरीर रूपाने, तरीही गांधीजींचे विचार मात्र आणि त्यांचे भारतीय स्वातंत्र्याच्या आंदोलनातील योगदान आणि त्यांचे महत्व अनन्यसाधारण होते. याची आजही आपल्याला अत्यंत आवश्यकता आहे. याच्याकडे दुर्लक्ष करता येणार नाही असे आपल्याला दिसून येते .

महात्मा गांधीजी चे साहित्य मौलिक स्वरूपाचे होते.त्यांनी लिखाण केलेले दिसून येते त्यांचे अनेक प्रकारचे ग्रंथ उल्लेखनीय आहे.त्यापैकी हिंदवी स्वराज्य किंवा भारतीय स्वराज्य, आत्मकथा किंवा माझे सत्याचे प्रयोग, मंगल प्रभात, ब्रह्मचरिया, खादी, ग्रामसेवा, आत्मशुद्धी, गीताई, धर्मनीती, नीती धर्म, आरोग्याची गुरुकिल्ली, आश्रमवासीयाकडून, सत्यविरांची कथा, रामनामाचे महत्त्व, सत्याग्रह अनासक्ती योग्य, इत्यादी शिवाय ते यंग इंडिया व हरिजन वृत्त पत्राचे संपादक होती या माध्यमातून गांधीजींनी स्वातंत्र्य लढ्यामध्ये अनेक प्रकारचे योगदान दिल्याचे दिसून येते.

अभ्यासाचा उद्देश :- (objective)

- १ गांधीजींच्या कार्याचा परिचय करून देणे .
- २ ऐतिहासिक परिस्थितीचा आढावा घेणे .
- ३ स्वातंत्र्य आंदोलनातील गांधीजींचे नेतृत्व .
- ४ स्वातंत्र्य आंदोलनातील गांधीजींची कार्ये .
- ५ मूल्याधिष्ठित राजकारणाचा अभ्यास करणे .
- ६ अहिंसात्मक मार्गाचा परिचय
- ७ असहकार आंदोलनाचा परिचय
- ८ स्वातंत्र्य लढ्यातील योगदान
- ९ प्रेरणादायी इतिहास महिलांचे योगदान
- १० सविनय कायदेभंगाचे योगदान
- ११ चलेजाव आंदोलनाचा अभ्यास करणे इत्यादी

significance of the study

- १ गौरव शाली इतिहासाचा अभ्यास करणे.
- २ गांधीपर्व, शांतता पर्व.
- ३ राजकीय सहजीवन
- ४ भारतीय स्वातंत्र्य लढ्यातील गांधीजींच्या योगदानाचा अभ्यास करणे
- ५ स्त्रियांच्या योगदानाचा परिचय आज महत्त्व.
- ६ सविनय कायदेभंगाच्या चळवळीचे महत्त्व अभ्यासने इत्यादी

Methodology :-

वरील शोध पेपर वर्णनात्मक व विश्लेषणात्मक पद्धतीचा वापर करून तसेच प्राथमिक साधनाचा ही वापर करण्यात आलेला आहे आणि त्याला दुय्यम साधनाचा सुद्धा जोड देण्यात आलेली आहे

मूल्याधिष्ठित राजकारणावर अधिक भर :

भारतीय स्वातंत्र्य लढ्यामध्ये महात्मा गांधीजींनी अनन्यसाधारण योगदान दिलेले आहे. त्यांच्या योगदानाची मोल अनमोल असेच आहे. गांधीजींनी नीतिमत्तेवर आधारित राजकारण करण्याला महत्त्व दिले, म्हणजेच मूल्याधिष्ठित राजकारणावर अधिक भर दिले, धर्मावर आधारित राजकारण असले तरच राजकारणाला प्रतिष्ठा प्राप्त होते, अन्यथा राजकारण हा धंदा बनतो आणि म्हणून गांधीजींच्या मते राज्याचे साध्य आणि साधने

दोन्ही सूचीर्भुत पाहिजे, अशा प्रकारे गांधीजींनी नीतिमत्तेच्या राजकारणाला महत्त्व दिली राजकारणात नैतिकता आणण्याचा त्यांनी प्रयत्न केला, एक वचन, एक वाक्यता, आश्वासनाचे पालन करणे, बोले तैसा चाले त्याची वंदावे पाउलेअशा पद्धतीने सत्याला महत्त्व गांधीजींनी आंदोलनामध्ये दिलेले दिसून येते.

अहिंसेचा अवलंब :-

महात्मा गांधींनी भारतीय स्वातंत्र्य लढ्यामध्ये फार मोलाचे कार्य केल्याचे दिसून येते म्हणजेच शस्त्रबळापेक्षा आत्मबळ श्रेष्ठ असते म्हणून महात्मा गांधीजींनी इंग्रजांबरोबर लढत असताना शस्त्राचा वापर न करता सत्याने लढले पाहिजे म्हणून त्यांनी अहिंसेचा मार्गाला प्राधान्य दिले हिंसेने हिंसा वाढते रक्तपात होतो म्हणून शांततेच्या मार्गाने लढा लढण्यासाठी अहिंसेचाच अवलंब केला पाहिजे सत्याग्रह करणाऱ्यांनी देखील आयुष्यभर श्रद्धा ठेवून ठेवली पाहिजे हाच गांधीजींचा खरा प्रभावी मार्ग आहे असे गांधींनी म्हणतात गांधींना हिंसेचा मार्ग मान्य नव्हता असंकाराची चळवळ शिगेला पोहोचल्यानंतर चोरा चोरी येथील पोलीस ठाण्यावर हेच खाल्ला झाल्यानंतर ही चळवळ थांबवली होती हे दिसून येते ब्रिटिश साम्राज्याबरोबर शस्त्राखाने लढा देणे मूर्खपणाचे आहे आणि भारतालाच नाही तर संपूर्ण जगाला गांधीजींनी अहिंसेचा मार्ग दिलेला आहे आणि या मार्गातून भारतीय स्वातंत्र्यलढा यशस्वी केल्याची दिसून येते असे आढळून येते.

असहकार चळवळीचे योगदान :-

भारतीय स्वातंत्र्य लढ्यामध्ये असहकार चळवळीचे योगदान अत्यंत मोलाचे आहे असल्याचे दिसून येते ब्रिटिशांचा भारतात सत्ता प्रस्थापित करण्याचा हेतू आर्थिक फायदे उचलले हा होता राजकीय सत्तेपेक्षा भारतातील आर्थिक परिस्थितीचा स्वतःच्या आर्थिक फायद्यासाठी उपयोग करून घेतला म्हणून ब्रिटिशांना व्यापारामध्ये अधिक रस होता म्हणून गांधींनी ब्रिटिशांचा व्यापार अडचणीत आणण्यासाठी असहकार चळवळ सुरू केली केल्याचे दिसून येते दोन प्रकारच्या असहकार गांधीजींनी स्वीकारला प्रशासकीय आणि आर्थिक या क्षेत्रात सहकार्याची चळवळ अमलात आणण्याच्या गांधीजींनी प्रयत्न केला विशेष ब्रिटिश प्रशासनाला राज्यकारभार करण्यासाठी सहकार्य न करणे व या मार्गाने ब्रिटिशांना अडचणीत आणणे उदाहरणात न्यायालयावर बहिष्कार न्यायालयात न जाण्याचे आव्हान गांधीजींनी हिंदुस्थानातील वकिलांनी वकिलांना केली केल्याची दिसून येते तसेच कोणत्याही प्रकारच्या सनदी सेवेत काम न करता ब्रिटिश प्रशासनावर बहिष्कार टाकले हा गांधीजींच्या महत्त्वाचा हेतू स्वातंत्र्य लढ्यातील असहकार चळवळीचा असल्याचा दिसून येतो या गांधीजींच्या अहवालांना मोठ्या प्रमाणात प्रतिसाद मिळाला अनेकांनी वकील सोडून दिली काही अधिकार्यांनी आपली परी सोडली व अशा प्रकारचे प्रशासकीय क्षेत्रात ब्रिटिशांना अडचणीत आणण्याचे काम महात्मा गांधीजींनी असंखार चळवळीच्या माध्यमातून केल्याचे दिसून येते आर्थिक क्षेत्रात परदेशी मालावर बहिष्कार टाकून स्वदेशी चळवळीला प्रोत्साहन देण्याचे कार्य महात्मा गांधीजींनी केली केल्याचे दिसून येते ब्रिटिशांच्या आर्थिक धोरणामुळे बंद पडलेले उद्योग धंदे जीवित होवे म्हणून व्हावे म्हणून त्याचबरोबर ब्रिटिशांच्या व्यापारी धोरणा धोक्यात या ब्रिटिशांचा व्यापार धोक्यात यावा या दृष्टीने परदेशी कपड्यावर बहिष्कार घालण्याचे कार्य सुद्धा महात्मा गांधीजींनी केल्याचे दिसून येते याचाच एक पत्रिकात्मक भाग म्हणून परदेशी कपड्याच्या होळ्या करण्याचा कार्यक्रम गावागावातून प्रतिसाद मिळाला इंग्रजा विरुद्ध अतिशय असंतोष वाढण्यात वाढण्यास यामुळे मदत झाली त्याचबरोबर सामान्य जनतेमुळे राजकीय जागृती असहकार चळवळ चळवळीने केली.

स्त्रियांचा सहभाग :-

भारतीय स्वातंत्र्य लढ्यामध्ये भारतातील अनेक स्त्रियांनी सहभाग नोंदविला होता असहकार चळवळीत सक्रिय सहभाग स्त्रियांचा सुद्धा असल्याचा दिसून येतो उदाहरणात उषा मेहता, सरोजनी नायडू, तसेच सुचिता कृपलानी, राणी लक्ष्मीबाई, बेगम हजरत महल, भिकाजी कामा, दुर्गा भाभी, प्रति लता वारेदार, सरोजिनी, उषा मेहता, विजय लक्ष्मी पंडित, लक्ष्मी सहगल, रमादेवी चौधरी, अशा अनेक स्त्रियांनी असहकार चळवळीत सक्रिय सहभाग घेऊन भारतीय स्त्रियांना स्वातंत्र्य चळवळीत उतरवण्याचे कार्य असहकार चळवळीने केले स्त्रियांनी या पूर्तपणे भाग घेतला आणि भारतीय स्वातंत्र्याचे आंदोलन यशस्वी केले त्यात महात्मा गांधीचे योगदान अनन्यसाधारण आहे .

खादी वापरण्याचा सल्ला :-

भारतीय स्वातंत्र्य लढ्यामधील महात्मा गांधीजींचे योगदान अभ्यास करित असताना या चळवळीचा एक भाग म्हणजे महात्मा गांधीजींनी जनतेला व कार्यकर्त्यांना खादी वापरण्याचा सल्ला दिला की ज्यामुळे बंद पडलेले हातमाग परत चालू होतील व तसेच स्वाभिमान व स्वदेशी अभिमान जागृत होईल स्वावलंबनाला व स्वदेशीला चालना मिळविण्यासाठी सूतक ताईचे आव्हान गांधीजींनी केले नऊ लाख चर्चे सुरू झाले पाहिजे की लोक उद्योगी बनतील व स्वदेशीचा प्रसार होईल थोडक्यात असहकार चळवळीने ब्रिटिशांच्या व्यापारावर बहिष्कार स्वदेशीला चालना मिळाली असहकार चळवळीचे मोठे योगदान ठरेल अशी अभ्यासांती निदर्शनात येते

सविनय कायदेभंग चळवळीचे योगदान

स्वातंत्र्याचे चळवळीतील महत्त्वाचे योगदान म्हणजे काय कायदेभंगाची चळवळ 1930 ला राजकीय शह देण्यासाठी ब्रिटिश संसदेने केलेल्या अन्यायकारक कायद्यांना विरोध करण्यासाठी ब्रिटिशांना आव्हान देण्यासाठी गांधीजींनी आक्रमक मार्ग अवलंबिला तो म्हणजे संविधान सविनय कायदेभंग संसदेने केलेले अन्याय कायद्यांना विरोध करण्यासाठी व सविनय कायदेभंगाची चळवळ सुरू केली यापूर्वी देखील गांधीजींनी ब्रिटिशांच्या काळात या कायद्याचला म्हणजे विरोध केला होता, कायद्याला स्वातंत्र्यलढ्यातील जनतेने विरोध केला स्वातंत्र्य चळवळीतील लोकांना तुरुंगात दामण्याच्या उद्देशाने रॉयलेट कायद्यांची जी निर्मिती झाली होती त्याला देखील गांधीजींनी विरोध केला व्यक्ती स्वातंत्र्याची गरज म्हणून गांधीजींनी विरोध या कायद्याला केला कायद्याला विरोध न करता ब्रिटिशांनी लादलेल्या करांना देखील विरोध करण्याची सविनय कायदेभंगाची चळवळ महात्मा गांधीजींनी सुरू केली म्हणून मिठावरील करांचा विरोध करण्यासाठी दांडी यात्रा काढली लोकांना या कराला विरोध करण्याचे आव्हान महात्मा गांधीजींनी केले या चळवळीला लोकांचा चांगला प्रतिसाद मिळाला आणि हजारो स्त्री-पुरुष निर्भय बनविण्याचे काम सविनय कायदेभंगाच्या चळवळीने केले, जागोजागी मोठ्या प्रमाणावर निदर्शने झाली व अनेक ठिकाणी लोकांनी जमाव - जमून मुठभर मीठ उचलून विरोध दर्शविला मुंबईमध्ये देखील लोकांनी समुद्रकिनारी जाऊन शांततेचा मार्गाने आयुष्याच्या मार्गाने मिठावरील कराराचा विरोध दर्शविला अनेक शहरांमधून अशा प्रकारच्या आंदोलन झाले तर न भरण्याचे आव्हान लोकांनी केले या चळवळीमुळे देखील स्वातंत्र्याला गती मिळाली आणि उत्स्फूर्तपणे लोक समतीने कायदेभंगाच्या चळवळीत आले या चळवळीमध्ये सहभाग लक्षणीय होता पुरुषाप्रमाणे स्त्रियांनी सुधा स्वताःहोऊन रस्त्यावर असले अशा ब्रिटिशांना विरोध करण्यासाठी या चळवळीने मोठे योगदान स्वातंत्र्य लढ्यामध्ये दिले यामुळे चळवळीतील स्त्री-पुरुषांचा सहभाग पाहून ब्रिटिश सरकार हादरले

चले जाव चळवळ 1942:

या लढ्यात शेवटचा भाग म्हणजे चले जाव चळवळ होय गांधीजींच्या ब्रिटिशावरील विश्वास संपत चालला होता ब्रिटिश सरकार न्याय व स्वातंत्र्यप्रिय आहे. त्यामुळे भारतीय जनतेने हक्क परत देतील हा गांधीजींचा विश्वास काळाच्या ओघात संपुष्टात आला म्हणून गांधीजींनी ब्रिटिशांच्या विरोधात आक्रमक भूमिका घेतली आणि म्हणून ब्रिटिश सरकारला हिंदुस्थानातून हाकलून देण्यासाठी मोठे योगदान दिल्याचे आपल्याला दिसून येते आणि म्हणून ब्रिटिश सरकारला हिंदुस्थानातून हाकलून देण्यासाठी गांधीजींनी चलेजावची हाक दिली व सर्व जनतेला विरोधात विरोधीचे आव्हान त्यांनी चले जावो चळवळीत केले या आव्हानाला मोठा प्रतिसाद मिळाला हजारो स्त्री-पुरुषांनी चले जावचे आव्हाने केली यानंतर ब्रिटिशांना गांधीजींच्या व चळवळी पुढे झुखावे लागले व स्वातंत्र्य देण्याचे ब्रिटिशांनी मान्य करण्यास सुरुवात केली आणि फक्त अखंड हिंदुस्तान स्वातंत्र्य न देता मोहम्मद अलीची जीनाला हाताशी धरून वेगळ्या पाकिस्तानची मागणी पुढे आणली परंतु या चळवळीचाच परिणाम म्हणून हिंदुस्तान ला स्वातंत्र्य द्यावे लागले.

इत्यादी पद्धतीने भारतीय स्वातंत्र्य आंदोलनामध्ये महाराष्ट्रातील विविध क्रांतिकारकांचे व भारतातील महात्मा गांधींचे योगदान असल्याचे आपल्याला दिसून येते म्हणून गांधीजी आज भारताच्या अमृत महोत्सव वर्षा सुद्धा महात्मा गांधीजी अमर आहेत असे आपल्याला दिसून.

संदर्भ ग्रंथ :-

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जी-२० आणि भारत

अमित ए. बोरसे

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प्रस्तावना

सध्या देशाच्या कानाकोपऱ्यात चर्चा ऐकायला मिळते आहे ती जी-२०ची. भारताने १ डिसेंबर २०२२ रोजी इंडोनेशियाकडून जी-२० अध्यक्षपद स्वीकारले असून हा देशासाठी एक महत्त्वाचा टप्पा आहे. भारताच्या राष्ट्रध्वजातील केशरी, पांढरा, हिरवा व निळ्या रंगाचा वापर जी-२०च्या बोधचिन्हावर करण्यात आला आहे. या बोधचिन्हात वसुंधरा व कमलपुष्पाचा समावेश करण्याबरोबरच बोधचिन्हाच्या खाली 'भारत' असे देवनागरी लिपीत लिहिले आहे. या चिन्हात 'वसुधैव कुटुंबकम' हे संस्कृत उपनिषदांतून घेतलेले घोषवाक्य आहे. संपूर्ण विश्व हेच कुटुंब आहे असे या घोषवाक्यातून प्रतिपादित होते. भारताच्या जी-२० अध्यक्षपदाचे वैशिष्ट्य म्हणजे लोकशाही आणि बहुपक्षीयतेची बांधीलकी. जी-२० अध्यक्षपद यशस्वीपणे सांभाळत भारताला जागतिक पातळीवर आपला प्रभाव सिद्ध करण्याची मोठी संधी आहे.

भारत १ डिसेंबर २०२२ ते ३० नोवेंबर २०२३ पर्यंत अध्यक्षपद भूषवणार आहे. जी-२० च्या बैठका केवळ राजधानीच्या शहरात न होता भारतातील पन्नासहून अधिक शहरांमध्ये होणार आहेत. यामुळे जी-२० च्या एकूण प्रक्रियेत देशातील विविध घटकांना सहभाग घेता येणार आहे. याबरोबरच जी-२० सदस्य राष्ट्र व इतर आमंत्रित प्रमुखांना भारताबाबत सखोल माहिती जाणून घेता येईल. जी-२० शिखर परिषद ही दरवर्षी आयोजित केली जाते. ही परिषद सदस्य देशांना आर्थिक बाबींवर चर्चा करण्यासाठी एक व्यासपीठ उपलब्ध करून देते. या वर्षी भारतात प्रथमच जी-२० राष्ट्रप्रमुखांची परिषद ८ आणि ९ सप्टेंबर रोजी आयोजित करण्यात आली आहे. आपल्या अध्यक्षपदाच्या काळात भारत शाश्वत विकासाला चालना देण्यासाठी आणि जागतिक आव्हानांना तोंड देण्यासाठी प्रमुख क्षेत्रांना प्राधान्य देत आहे. या प्राधान्य क्षेत्रांमध्ये हरित विकास, हवामान बदल, वित्तपुरवठा आणि LIFE (पर्यावरणासाठी जीवनशैली) यांचा समावेश होतो. हवामान बदलावर मात करण्याची गरज ओळखून भारताने स्वच्छ ऊर्जा निर्मितीला चालना देण्यावर आपले लक्ष केंद्रित केले आहे. याशिवाय, विकसनशील राष्ट्रांना हवामान आणि तंत्रज्ञानाच्या बाबतीत आवश्यक सहकार्य मिळावे हे सुद्धा भारताचे उद्दिष्ट आहे. या महत्त्वाच्या पैलूंकडे लक्ष देऊन, भारत एक शाश्वत भविष्यासाठी सक्रियपणे काम करीत आहे.

जी-२०

पूर्व आशिया व आग्नेय आशियामध्ये १९९७ साली आलेल्या आर्थिक संकटाच्या पार्श्वभूमीवर जी-२० गट उदयास आला. जागतिक स्तरावर आर्थिक संकटाचा सामना करण्यासाठी प्रमुख राष्ट्रांनी एकत्र येऊन प्रयत्न करावेत हा त्यामागचा हेतू होता. सुरुवातीच्या काळात या गटातील राष्ट्रांचे वित्तमंत्री आणि संबंधित राष्ट्रांच्या केंद्रीय बँकांचे गव्हर्नर एकत्र येऊन चर्चा करत होते. २००८ च्या जागतिक आर्थिक संकटानंतर जी-२० गटातील राष्ट्रप्रमुखांची दरवर्षी शिखर परिषद घेण्याचे निश्चित करण्यात आले. जी-२० गटातील राष्ट्रांच्या वित्तमंत्री व केंद्रीय बँकेचे गव्हर्नर यांची वर्षातून दोनवेळा बैठक होते, ज्यामध्ये जागतिक बँक व आंतरराष्ट्रीय नाणेनिधीचे प्रतिनिधीदेखील सहभागी होतात. भारताच्या अध्यक्षतेखाली होणार्या परिषदेत बांगलादेश, इजिप्त, मौरीशस, नेदरलंड, नायजेरिया, ओमान, सिंगापूर स्पेन आणि संयुक्त अरब अमिराती हे नउ देश आमंत्रित सदस्य असणार आहेत. याबरोबरच संयुक्त राष्ट्रे, आंतरराष्ट्रीय नाणेनिधी, जागतिक बँक, जागतिक आरोग्य संघटना, जागतिक व्यापार संघटना, आंतरराष्ट्रीय कामगार संघटना, एफएसबी, ओईसीडी, एनईपीपी, असियान, आशियायी विकास बँक, एफयु, सीडीआरआय, आंतरराष्ट्रीय सौर आघाडी या जी-२० ने आमंत्रित केलेल्या संस्था व संघटना आहेत.

जी-२० ची ऐतिहासिक पार्श्वभूमी

१९९० च्या दशकात जी-७ गटांच्या परिषदेत विकसित देश व विकसनशील देशांमध्ये एक समांतर व्यवस्था असावी अशी चर्चा झाली. १९९४ साली मेक्सिकोमध्ये व त्यानंतर दक्षिण कोरिया, थायलंड, फिलिपिन्स, इंडोनेशिया, सिंगापूर हे आशियायी देश भयंकर आर्थिक संकटात सापडले. या संकटाचा परिणाम रशियावरदेखील

झाला. यामुळे अनेक देशांनी त्यांच्या चलनाचे अवमूल्यन घडवून आणले. ब्राझीलने आपल्या चलनाचे ३५ टक्के अवमूल्यन केले, जे 'सांबा इफेक्ट' या नावाने देखील ओळखले जाते. या आर्थिक संकटांचा सामना करण्यासाठी जी-७ गटाने आशियायी राष्ट्रांना सल्ला देण्यासाठी अमेरिकेच्या नेतृत्वाखाली गट तयार केले. १९९० च्या दशकात चीनच्या अर्थव्यवस्थेत होणारे बदल व भारतीय अर्थव्यवस्थेत होणारी भरीव वाढ जी-७ च्या निदर्शनास आली. यामुळे प्रगत अर्थव्यवस्था व उदयोन्मुख अर्थव्यवस्थांमधील संवादासाठी एखादे व्यासपीठ असावे अशी आवश्यकता वाटू लागली. याचा परिपाक म्हणून २५ सप्टेंबर १९९९ रोजी जी-२० गटाची स्थापना करण्यात आली. जी-२० हे आर्थिक स्वरूपाचे व्यासपीठ आहे ज्याचे स्वरूप आंतरसरकारी (Intergovernmental) आहे. हा गट राष्ट्रांमधील आर्थिक मुद्द्यांना मजबूत करण्यात व आर्थिक गोष्टींना आकार देण्यात महत्त्वाची भूमिका पार पाडते.

जी-२० हा भारत, ऑस्ट्रेलिया, अर्जेन्टिना, ब्राझील, कॅनडा, चीन, फ्रांस, जर्मनी, इंडोनेशिया, इटली, जपान, दक्षिण कोरिया, मेक्सिको, रशिया, सौदी अरेबिया, दक्षिण आफ्रिका, तुर्की, अमेरिका, युनायटेड किंग्डम आणि युरोपियन युनियन या वीस घटकांचा मिळून बनलेला आहे. हा राष्ट्रगट भौगोलिक सीमांशी जोडला गेलेला नाही. (युरोपीयन महासंघ, नाटो, सार्क हे राष्ट्रगट त्यांच्या भौगोलिक परिस्थितीनुसार ठरले आहेत.) जी-२० मधील देशांत मिळून ८५ टक्के स्थूल जागतिक उत्पन्न, जागतिक व्यापाराच्या ७५ टक्के भाग, दोन-तृतियांश (सुमारे ६६ टक्के) लोकसंख्या या राष्ट्रगटात राहते. एकूण जागतिक क्षेत्रफळाच्या ६० टक्के जमीन आहे. जगभरात विविध देशांनी एकत्र येऊन अनेक राष्ट्रगट स्थापन केले आहेत. जी-७ हा त्यातील सर्वांत प्रभावी गट मानला जातो. जगातल्या सात सर्वाधिक विकसित देशांचा हा गट आहे. याखेरीज भारत सहभागी असलेले 'ब्रिक्स' (ब्राझिल, रशिया, इंडिया, चीन, दक्षिण आफ्रिका), शांघाय सहकार्य संघटना, 'सार्क' असे अनेक राष्ट्रगट आहेत. मात्र जी-२० या गटामध्ये अमेरिका, रशिया, चीन, ब्रिटनसह युरोपीय महासंघ असल्यामुळे याचे महत्त्व अधिक मानले जाते.

२००९ सालापासून जी-२० शिखर परिषद ही दरवर्षी आयोजित केली जाते. ही परिषद सदस्य देशांना आर्थिक बाबींवर चर्चा करण्यासाठी एक व्यासपीठ उपलब्ध करून देते. या वर्षी भारतात प्रथमच जी-२० राष्ट्रप्रमुखांची परिषद ८ आणि ९ सप्टेंबर रोजी आयोजित करण्यात आली आहे.

अध्यक्ष निवडण्याची प्रक्रिया

अध्यक्ष निवड प्रक्रियेसाठी सदस्य देश पाच गटांमध्ये विभागण्यात आले आहेत. युरोपीय महासंघ वगळता प्रत्येक देशाला चक्राकार पद्धतीने एका वर्षासाठी अध्यक्षपद दिले जाते. यातील गट १, गट २, गट ४ आणि गट ५ मध्ये प्रत्येकी चार देश आणि गट ३ मध्ये तीन देश आहेत. या गटांना क्रमाक्रमाने अध्यक्षपद दिले जाते. त्यामुळे अध्यक्षपद भूषविण्याची इच्छा असलेल्या देशाला आपल्या गटामधील इतर देशांना आपली क्षमता पटवून द्यावी लागते. १ डिसेंबर ते ३० नोव्हेंबर असा अध्यक्षपदाचा कालावधी असतो. जी-२० राष्ट्रांचे सदस्य एकमेकांमध्ये समन्वय ठेऊन कार्य करतात. यात मागील वर्षाचा अध्यक्ष, विद्यमान अध्यक्ष आणि पुढल्या वर्षाचा नियोजित अध्यक्ष देश असतात, या प्रक्रियेला ट्रॉइका (Troika) असे म्हणतात. यामुळे समूहाने घेतलेल्या निर्णयांमध्ये सातत्य व अनुकूलता राहण्यास मदत होते.

जी-२० च्या गट २ मध्ये भारताचा समावेश आहे. भारतासह रशिया, दक्षिण आफ्रिका आणि तुर्कस्तान हे देश या गटामध्ये आहेत. अन्य तीन देशांनी मंजूरी दिल्यानंतर १ डिसेंबर २०२२ ते ३० नोव्हेंबर २०२३ या काळासाठी अध्यक्षपद भारताकडे आले आहे. इंडोनेशियातील बाली येथे झालेल्या जी-२० राष्ट्रप्रमुखांच्या शिखर परिषदेत पंतप्रधानांनी अध्यक्षपदाचा प्रतीकात्मक हतोडा इंडोनेशियाचे अध्यक्ष जोको विडोडो यांच्याकडून स्वीकारला.

जी-२० ची कार्ये

जी-२० ची कार्ये दोन भागात विभाजित होतात. या दोन भागात विषयानुरूप कार्यगट असतात. ज्यात राष्ट्रांच्या संबंधित मंत्रालयाचे प्रतिनिधी असतात. त्याबरोबरच आमंत्रित राष्ट्रांचे व संघटनांचे प्रतिनिधी असतात.

१) वित्त प्रवाह (Finance Track) : जी-२० राष्ट्रगटातील वित्तमंत्री व केंद्रीय बँकेचे गव्हर्नर यांच्या बैठकीत वित्तीय नियोजन, महसुली मुद्दे, चलनव्यवस्था, दर्जेदार पायाभूत सेवांसाठी वित्तपुरवठा, शाश्वत वित्त पुरवठा, वैश्विक महामारीसाठीची तयारी, डिजिटल अर्थव्यवस्थेमुळे निर्माण झालेली आव्हाने इत्यादी घटकांवर चर्चा होते..

२) शेरपा प्रवाह (Sherpa Track) : शेरपा हे संबंधित राष्ट्रांच्या प्रमुखांचे दूत असतात. या व्यासपीठावर राजकीय बाबी, भ्रष्टाचार प्रतिबंध, विकास, उर्जानिर्मिती इत्यादी क्षेत्रांवर चर्चा होते. शेरपा स्तरीय बैठकीत अंतिम स्वरूप मिळालेल्या दस्त एवजांच्या आधारावरच सदस्य राष्ट्र विविध घोषणा करत असतात. नीती आयोगाचे सचिव अमिताभ कांत हे भारताच्या अध्यक्षपदाच्या काळात शेरपा म्हणून कामकाज बघत आहेत. यावर्षीच्या जी-२० परिषदेची सुरुवात उदयपुर येथील शेरपा बैठकीने झाली.

जागतिक आर्थिक संकटानंतर जी-२० राष्ट्रगटाकडून स्थायी वित्त बोर्डाची (Financial Stability Board) स्थापना करण्यात आली. याशिवाय जी-२० सदस्य राष्ट्रांना आंतरराष्ट्रीय संघटनांकडून मदत होते. ज्यामध्ये आंतरराष्ट्रीय कामगार संघटना, आंतरराष्ट्रीय नाणेनिधी, आर्थिक सहयोग आणि विकास संघटना, जागतिक बँक, जागतिक व्यापार संघटना यांचा समावेश होतो. जी-२० संघटनेचा सुरुवातीला व्यापक अर्थकारणावर भर होता. मात्र या गटाने आपल्या ध्येयधोरणात काळानुसार बदल केलेला दिसतो. जी-२० च्या ध्येयधोरणात व्यापार, हवामान बदल, शाश्वत विकास, आरोग्य, कृषी, उर्जा, पर्यावरण, भ्रष्टाचार प्रतिबंध अशा विषयांचा समावेश केलेला आहे.

जी-२० चे अध्यक्षपद आणि भारत

वर्षभराच्या काळात भारतातील अनेक शहरांमध्ये विविध विषय आणि विविध स्तरांवर बैठकांचे आयोजन करण्यात आले आहे. तर सप्टेंबरमध्ये नवी दिल्लीमध्ये जी-२० राष्ट्रप्रमुखांची शिखर परिषद होईल. या परिषदेला अमेरिकेचे अध्यक्ष जो बायडेन, चीनचे अध्यक्ष क्षी जिनपिंग, ब्रिटनचे पंतप्रधान ऋषी सुनक यांच्यासह सदस्य देशांचे राष्ट्रप्रमुख सहभागी होण्याची शक्यता आहे. 'वसुधैव कुटुंबकम्' ही मध्यवर्ती संकल्पना घेऊन भारताने आपल्या अध्यक्षपदाच्या काळात अनेक उपक्रम राबविण्याची घोषणा केली आहे. २०२३ 'कडधान्य वर्ष' म्हणून साजरे करावे, असे आवाहन संयुक्त राष्ट्रांच्या आमसभेकडून घोषित करण्यात आले असून त्यानिमित्ताने तृणधान्यांचे आरोग्यदायी महत्त्व, त्याचे गुण जगाला कळावेत हा उद्देश आहे. आपल्याकडे असलेले जी-२०चे अध्यक्षपद हे केवळ देशासाठी नव्हे, तर संपूर्ण 'ग्लोबल साऊथ'साठी फायदेशीर ठरेल, असा दावा पंतप्रधान नरेंद्र मोदी यांनी केला आहे. 'ग्लोबल साऊथ' म्हणजे आशिया, आफ्रिका, दक्षिण अमेरिका आणि ऑस्ट्रेलिया खंडातील देश. यातील बहुसंख्य देश हे विकसनशील किंवा गरीब आहेत. आपल्या अध्यक्षपदाच्या काळात या सर्वांचा आवाज विकसित देशांपर्यंत पोहोचविण्याचा मानस मोदी यांनी बोलून दाखविला आहे.

आपल्या अध्यक्षपदाच्या काळात भारत शाश्वत विकासाला चालना देण्यासाठी आणि जागतिक आव्हानांना तोंड देण्यासाठी प्रमुख क्षेत्रांना प्राधान्य देत आहे. या प्राधान्य क्षेत्रांमध्ये हरित विकास, हवामान वित्तपुरवठा आणि LIFE (पर्यावरणासाठी जीवनशैली) यांचा समावेश होतो. हवामान बदलावर मात करण्याची गरज ओळखून भारताने स्वच्छ ऊर्जा निर्मितीला चालना देण्यावर आपले लक्ष केंद्रित केले आहे. याशिवाय, विकसनशील राष्ट्रांना हवामान आणि तंत्रज्ञानाच्या बाबतीत आवश्यक सहकार्य मिळावे हे सुद्धा भारताचे उद्दिष्ट आहे. या महत्त्वाच्या पैलूंकडे लक्ष देऊन, भारत एक शाश्वत भविष्यासाठी सक्रियपणे काम करीत आहे.

महिला सक्षमीकरण आणि महिला प्रतिनिधित्व हे भारताच्या जी-२० चर्चेच्या केंद्रस्थानी असणारे मुद्दे आहेत. सर्वसमावेशक वाढ आणि विकास घडवण्यात महिलांची महत्त्वाची भूमिका असल्याची जाणीव भारताला आहे. महिलांच्या नेतृत्वाखालील विकासाचे महत्त्व अधोरेखित करून, भारताने सामाजिक-आर्थिक प्रगतीला चालना देणे आणि शाश्वत विकासाची ध्येये (Sustainable Development Goals) साध्य करण्याचे उद्दिष्ट ठेवले आहे. भारताचे जी-२० अध्यक्षपद हे जागतिक सहकार्याच्या भावनेला मूर्त रूप देत आहे. आपल्या दूरदर्शी नेतृत्वाद्वारे, भारत "एक पृथ्वी, एक कुटुंब, एक भविष्य" या ध्येयाच्या जवळ घेऊन जगासाठी सकारात्मक बदलाचा चिरस्थायी वारसा सोडण्याचा एक प्रयत्न करतो आहे.

बंगळूर येथे भरलेल्या जी-२० राष्ट्रगटाच्या वित्तमंत्री आणि केंद्रीय बँकांच्या प्रमुखांच्या परिषदेचे उद्घाटन करताना पंतप्रधान मोदींनी दोन महत्त्वाच्या सूचना केल्या. एक म्हणजे मोठ्या प्रमाणावर बुडीत खाल्यात जाऊ

शकणाऱ्या गरीब राष्ट्रांच्या परकीय चलनातील कर्जामुळे आंतरराष्ट्रीय वित्त क्षेत्राची स्थिरता धोक्यात येऊ शकते, म्हणून त्याचे तातडीने पुर्नसघटन करावे लागेल. दोन म्हणजे कार्बन उत्सर्जन कमी करण्यासाठी लागणारे भांडवल पुरवण्यासाठी किंवा जगातील वंचितांसाठी लागणारे कल्याणकारी कार्यक्रम राबवण्यासाठी जागतिक बँक, नाणेनिधी, आशियाई विकास बँकेसारख्या वित्तसंस्था मजबूत करणे ही काळाची गरज आहे.

भारत या वर्षी जी-२० राष्ट्रसमूहाचे अध्यक्षपद भूषवीत आहे. नाणेनिधी, जागतिक बँक, आशियाई विकास बँक, एआयआयबी अशा अनेक आंतरराष्ट्रीय विकास वित्त संस्था हीच राष्ट्रे चालवतात. गरीब राष्ट्रांना ज्या व्यापारी बँकांनी मोठ्या प्रमाणावर कर्जे दिली आहेत त्या पाश्चिमात्य बँका याच देशातील आहेत. जगातील गरीब राष्ट्रे आणि पर्यायाने आंतरराष्ट्रीय कर्जबाजारावर येऊ घातलेले संकट वेशीवर थोपवणे याच राष्ट्रांच्या हातात आहे. भारताने जी-२० गटाच्या अध्यक्षपदाचा वापर या प्रश्नांवर 'कायमची कर्जमाफी'सारख्या उपाययोजना या गटाच्या आणि पुढारलेल्या सभासद राष्ट्रांमधील व्यापारी गुंतवणूकदार संस्थांच्या गळी उतरवल्या पाहिजेत. भविष्यात गरीब राष्ट्रांना दिल्या जाणाऱ्या परकीय कर्जात व्यापारी कर्जसंस्थांचा वाटा कमी होऊन, आंतरराष्ट्रीय वित्तसंस्थांचा सहभाग कसा वाढेल यासाठी ठोस कृती कार्यक्रम अमलात आणला पाहिजे.

समारोप

भारतात होणार्या जी-२० परिषदेमुळे भारताला वसाहतीक देशांचा आवाज म्हणून पुढे येण्याची संधी आहे. जागतिक राजकारणात भारताची प्रतिमा एक मजबूत व शक्तिशाली आर्थिक सत्ता म्हणून निर्माण करण्याची संधी आहे. कोविड नंतर निर्माण झालेल्या आर्थिक संकटावर उपाय शोधणे. वेगवान व सर्वसमावेशक विकास हा शाश्वत विकासाचा आधारस्तंभ आहे. जी-२० अध्यक्षपदाच्या कार्यकाळात भारताने अशा क्षेत्रांवर लक्ष केंद्रित करण्याचे उद्दिष्ट ठेवले आहे. जागतिक व्यापारात एमएसएमइच्या एकत्रीकरणाला गती देणे, स्टार्टअप्सला प्रोत्साहन देणे, कामगारांचे अधिकार व कल्याण सुनिश्चित करणे, सर्वसमावेशक कृषिमूल्य साखळी व अन्नप्रणाली विकसित करणे इत्यादी उद्दिष्टांचा यात समावेश आहे.

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- ३) देवळाणकर शैलेंद्र – आंतरराष्ट्रीय संबंध, विद्या प्रकाशन
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नवीन राष्ट्रीय शैक्षणिक धोरण 2020 विचारमंथन

डॉ. संतोष शहापूरकर

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प्रत्येक राष्ट्रासमोर असणाऱ्या आव्हानांना सामोरे जाण्यासाठी मनुष्यबळ हे सर्वात महत्त्वपूर्ण संसाधन आहे. याचाच अर्थ जर राष्ट्रातील नागरिक सक्षम असतील तर ते राष्ट्र आव्हानांचे रूपांतर संधीमध्ये करू शकतात. त्यामुळे राष्ट्रातील नागरिक हे सक्षम बनवणे अत्यंत गरजेचे असते. नागरिकांना सक्षम बनवण्याचे एकमेव साधन म्हणजेच शिक्षण होय. याच उद्देशाने प्रत्येक राष्ट्र आपले राष्ट्रीय शैक्षणिक धोरण (NEP) ठरवत असते.

नॅशनल एज्युकेशन पॉलीसी भारतातील शिक्षणाचा प्रचार आणि नियमन करण्यासाठी भारत सरकारने तयार केलेले धोरण आहे. या धोरणात प्रामुख्याने ग्रामीण आणि शहरी भागातील प्राथमिक शिक्षण ते उच्च शिक्षणाचा समावेश करण्यात आला आहे. पहिले राष्ट्रीय शैक्षणिक धोरण 1968 मध्ये पंतप्रधान इंदिरा गांधी यांनी, तर दुसरे 1986 मध्ये पंतप्रधान राजीव गांधी यांनी आणि तिसरे तत्कालीन पंतप्रधान नरेंद्र मोदी यांनी 2020 मध्ये जाहीर केले आहे. तब्बल 34 वर्षांनंतर शिक्षण धोरणात अमुलाग्र बदल झाला आहे. केंद्रीय मंत्रिमंडळाने 29 जुलै 2020 रोजी नवीन राष्ट्रीय शैक्षणिक धोरण लॉन्च करून शालेय आणि उच्च शिक्षण व्यवस्थेतील परिवर्तनात्मक सुधारणांचा मार्ग मोकळा केला. त्यांनी MHRD चे नाव बदलून शिक्षण मंत्रालय असे केले. 1986 मध्ये सुरू झालेल्या जुन्या राष्ट्रीय शैक्षणिक धोरणानंतर 21 व्या शतकातील हे पहिले शैक्षणिक धोरण आहे. ज्याने 34 वर्षे जुन्या शैक्षणिक धोरणाची जागा घेतली आहे. नवीन राष्ट्रीय शैक्षणिक धोरण प्रवेश, समानता, गुणवत्ता आणि जबाबदारी या चार स्तंभावर आधारित आहे. या नवीन शैक्षणिक धोरणात जुन्या 10+2 संरचनेच्या जागी 5+3+3+4 रचना असेल ज्यात बारा वर्षे शाळा आणि 3 वर्षांच्या अंगणवाडी शाळेचा समावेश असेल.

के कस्तुरी रंगन यांच्या अध्यक्षतेखाली राष्ट्रीय शैक्षणिक धोरण 2020 याचा मसुदा निर्माण करण्यात आला. प्रदीर्घ कालावधीनंतर भारताच्या शैक्षणिक धोरणामध्ये एवढा मोठा अमुलाग्र बदल होताना दिसतो आहे. नवीन राष्ट्रीय शैक्षणिक धोरण हे मुख्यतः सहा घटकांमध्ये विभागले जाऊ शकते.

1. शालेय शिक्षण 4. तंत्रज्ञान
2. उच्च शिक्षण 5. अर्थविषयक बाबी
3. भाषा 6. अंमलबजावणी

यातील प्रत्येक टप्प्यावर मूलभूत बदल करण्यात आल्याचे आढळते. शिक्षणाच्या आकृतीबंधामध्ये झालेला बदल, अध्यापन पद्धतीतील अपेक्षलेले बदल, शिक्षक भरती व पात्रतेविषयीचे बदल, शिक्षण प्रक्रियेत तंत्रज्ञानाची जोड इत्यादी.

शिक्षण व्यवस्थेतील घटक म्हणून प्रशासन, शिक्षक, विद्यार्थी, पालक, व्यवस्थापन इत्यादी ना अनेक बदलांना सामोरे जावे लागेल. अर्थातच नवीन राष्ट्रीय शैक्षणिक धोरण 2020 हे आपल्या सोबत काही संधी आणि आव्हानांना घेऊनच जन्माला आलेले आहे असे म्हटले तर वावगे ठरणार नाही.

आतापर्यंत एकूण तीन राष्ट्रीय शैक्षणिक धोरण अमलात आली होती त्यांची थोडक्यात आढावा घेऊ.

1. 1968 चे राष्ट्रीय शैक्षणिक धोरण :-

राष्ट्रीय शैक्षणिक धोरण 1968 नुसार भारत सरकारने देशातील शिक्षणाच्या विकासाला चालना देण्यासाठी काही तत्त्वे तयार केली होती. त्यामध्ये मोफत आणि सक्तीचे शिक्षण, शिक्षकांचे शिक्षण, भाषा विकास,

सर्वाना शिक्षणाची संधी, एकसमान शैक्षणिक संरचना, प्रगतीचा आढावा, खर्च ही प्रमुख वैशिष्ट्ये सांगता येतील. 1968 चे पहिले राष्ट्रीय शैक्षणिक धोरण फारसे यशस्वी झाले नाही. त्याचे अनेक कारणे होती. त्यावेळी कृतीचा योग्य कार्यक्रम आणला गेला नाही, निधीची कमतरता होती, भारताची अर्थव्यवस्था डब घाईला आली होती, त्यावेळी शिक्षण हे ज्या त्या राज्याच्या यादीत होते त्यामुळे प्रत्येक राज्य ही योजना कशी राबवतील यावर केंद्राची भूमिका फारशी नव्हती. मात्र हे धोरण काही प्रमाणात यशस्वी झाले. त्यामध्ये 10+2+3 या शिक्षण पद्धतीचा समावेश होता. तीन भाषांची सूत्रे बहुतेक शाळा मध्ये अवलंबले होते. विज्ञान, गणिताला प्राधान्य मिळू लागले होते.

2. 1986 चे दुसरे राष्ट्रीय शैक्षणिक धोरण :-

शिक्षणाचे विकेंद्रीकरण आणि जिल्हा निहाय शिक्षण आणि प्रशिक्षण संस्था स्थापन करणे, जीडीपीच्या सहा टक्के पर्यंत खर्च वाढवून शिक्षणासाठी पुरेसा निधी उपलब्ध करून देणे, देशातील शिक्षणाच्या 10+2+3 पॅटर्नच्या एकसमान पॅटर्नची तात्काळ अंमलबजावणी करण्यासाठी शिफारस करण्यात आली होती. प्राथमिक, माध्यमिक आणि उच्च माध्यमिक स्तरावर शैक्षणिक कार्यक्रमांची पुनर्रचना, अभ्यासक्रमाची पुनर्रचना करण्याची शिफारस करण्यात आली होती. भाषा गणित, विज्ञान, सामाजिकविज्ञान, इतिहास, सांख्यिकी, नागरिकांची राष्ट्रीय आणि घटनात्मक जबाबदारी यासारख्या काही संकल्पना विद्यार्थ्यांना शिकविण्यासाठी शालेय विषयांना प्राधान्य दिले गेले. मुक्त विद्यापीठ आणि दुरुस्त शिक्षण संस्था स्थापन करून उच्च शिक्षणाचा विस्तार केला जाईल आणि अशा शिक्षणाच्या पद्धतीला यूजीसीद्वारे समान दर्जा आणि मान्यता दिली जाईल अशा प्रकारच्या शिफारशी करण्यात आल्या होत्या. UGC, AICTE, ICAR, IMC यासारख्या संस्थांना राष्ट्रीय शैक्षणिक धोरणाला आकार देण्यासाठी सक्षम बनवण्याची शिफारस करण्यात आली.

1968 च्या धोरणाच्या तुलनेत 1986 च्या धोरणाने चांगली कामगिरी केल्याची आढळते. त्यामध्ये हे धोरण 1976 च्या 42 व्या घटना दुरुस्ती नंतर आले. या घटना दुरुस्ती मध्ये शिक्षण, वने, वजन आणि मापे, वन्यप्राणी आणि पक्षांचे संरक्षण, न्याय प्रशासन यासह पाच विषय राज्यातून समवर्ती यादीमध्ये हस्तांतरित करण्यात आले.

या धोरणाच्या अनुषंगाने केंद्र सरकारने अनेक कार्यक्रम सुरू केले होते. सर्व शिक्षा अभियान, मध्यान भोजन योजना, नवोदय विद्यालय, केंद्रीय विद्यालय, आणि शिक्षणामध्ये IT चा वापर यासारख्या अति उत्कृष्ट सरकारी योजना सुरू करण्यात आल्या होत्या. या 1986 च्या राष्ट्रीय शैक्षणिक धोरणात पी व्ही नरसिंहराव सरकारने 1992 मध्ये काही बदल केले. त्यामध्ये प्रत्येक राज्यात किमान एक मुक्त विद्यापीठ उघडण्याची तरतूद करण्यात आली. नवोदय विद्यालयाच्या शाळांमध्ये गुणवत्ता वाढीवर भर दिला. देशातील सर्व व्यावसायिक आणि तांत्रिक कार्यक्रमांमध्ये प्रवेशासाठी अखिल भारतीय सामायिक प्रवेश परीक्षांचा आधार घेतला. विद्यार्थ्यांना एनसीसी आणि एनएसएस मध्ये सहभागी होण्यासाठी प्रवृत्त करण्याच्या सूचना देण्यात आल्या.

3. 2020 चे राष्ट्रीय शैक्षणिक धोरण :-

नवीन शैक्षणिक धोरणामधील विविध टप्पे खालीलप्रमाणे सांगता येतील :-

शिक्षणाचा पहिला टप्पा **05 वर्षे मूलभूत शिक्षण**

1. नर्सरी 04 वर्षे
2. ज्युनिअर केजी 05 वर्षे
3. सिनियर केजी 06 वर्षे
4. पहिली 07 वर्षे
5. दुसरी 08 वर्षे

प्राथमिक शिक्षण

1. तिसरी 09 वर्षे
2. चौथी 10 वर्षे
3. पाचवी 11 वर्षे

माध्यमिक शिक्षण

1. सहावी 12 वर्षे
2. सातवी 13 वर्षे
3. आठवी 14 वर्षे

उच्च माध्यमिक शिक्षण

1. नववी 15 वर्षे
2. दहावी 16 वर्षे
3. अकरावी FYJC 17 वर्षे
4. बारावी SYJC 18 वर्षे

इयत्ता दहावीचा बोर्ड परीक्षा बंद होऊन बोर्ड परीक्षा फक्त बारावीच्या वर्गात असेल. त्याचप्रमाणे एमफिल बंद आणि चार वर्षांची महाविद्यालयीन पदवी म्हणजेच पदवीच्या पहिल्या वर्षी प्रमाणपत्र, दुसऱ्या वर्षी डिप्लोमा, तिसऱ्या वर्षी पदवी. तीन वर्षांची पदवी ही अशा विद्यार्थ्यांसाठी आहे ज्यांना उच्च शिक्षण घ्यायचे नाही. तर उच्च शिक्षण घेणाऱ्या विद्यार्थ्यांना चार वर्षांची पदवी करावी लागेल, त्याचप्रमाणे चार वर्षांची पदवी घेणारे विद्यार्थी एका वर्षात एमए करू शकतील. नवीन शैक्षणिक धोरणानुसार एखाद्या विद्यार्थ्याला अभ्यासक्रमाच्या मध्यभागी दुसरा कोर्स करायचा असेल तर तो दुसरा कोर्स करून तो करू शकतो म्हणजेच मर्यादित वेळेसाठी पहिल्या कोर्स मधून ब्रेक होईल.

नवीन राष्ट्रीय शैक्षणिक धोरण 2020 यामधील काही महत्त्वाची वैशिष्ट्ये :-

- दहावी आणि बारावी बोर्डाच्या परीक्षा सुरू ठेवल्या जातील परंतु सर्वांगीण विकासाच्या उद्देशाने त्यामध्ये पुनर्रचना केली जाईल अशी तरतूद करण्यात आली.
- शाळेत सहाव्या येथे पासून व्यावसायिक शिक्षण सुरू होईल ज्यामध्ये इंटरनशिपचा ही समावेश आहे .
- इयत्ता पाचवी पर्यंत स्थानिक भाषा किंवा प्रादेशिक भाषा किंवा मातृभाषेवर शिक्षणाचे माध्यम म्हणून भर देईल.
- कोणत्याही विद्यार्थ्यांवर कोणत्याही भाषेसाठी सक्ती केली जाणार नाही.
- ई लर्निंग वर लक्ष केंद्रित केले जेणेकरून ते पाठ्यपुस्तकावरील अवलंबित्व कमी करू शकतील, नवीन धोरण अंतर्गत शिक्षणाला जीडीपीच्या 6 टक्के मिळतील पूर्वी ते 1.7 टक्के होते.
- दोन कोटी शाळाबाह्य मुलांना मुक्त शाळा प्रणाली द्वारे मुख्य प्रवाहात आणणे.
- सध्याची 10+2 प्रणाली अनुक्रमे 5+3+3+4 या अभ्यासक्रम संरचनेद्वारे बदलली जाईल.
- यामध्ये युजी प्रोग्रॅम केलेले तीन किंवा चार वर्षांचे असू शकतात. या कालावधीत योग्य प्रमाणपत्रासह एकाधिक निर्गमन पर्यायांसह प्रमाणपत्र एक वर्षानंतर, प्रगत डिप्लोमा दोन वर्षानंतर, पदवी तीन वर्षानंतर आणि चार वर्षानंतर संशोधनासह बॅचलर प्रदान केले जाईल.
- शैक्षणिक बँक ऑफ क्रेडिट (ABC) तयार केले जाईल, ज्यामध्ये विद्यार्थ्यांनी मिळवलेले डिजिटल शैक्षणिक क्रेडिट वेगवेगळ्या HEI द्वारे संग्रहित केले जाईल. हस्तांतरित केले जाईल तसेच अंतिम पदवीसाठी मोजली जाईल.
- उच्च शिक्षणात विषयांमध्ये लवचिकता प्राप्त होईल.
- कोणत्याही विद्यार्थ्यांवर कोणत्याही भाषेची सक्ती केली जाणार नाही.
- 100 टक्के तरुण आणि प्रौढ साक्षरता साध्य करण्याचे ध्येय ठेवले आहे.
- 2040 च्या अखेरीस सर्व HEI बहुविद्याशाखीय संस्था बनतील आणि त्यांच्यापैकी प्रत्येकाकडे तीन हजार किंवा त्याहून अधिक विद्यार्थी असतील.
- पुढील पंधरा वर्षात कॉलेजची सलगता टप्प्याटप्प्याने संपुष्टात येईल.

- 2030 पर्यंत प्रत्येक जिल्ह्यात किमान एक मोठा बहुविद्याशाखीय HEI अंतर्भूत किंवा जवळ असावा.
- विद्यार्थ्यांचे मूल्यमापन करण्यासाठी राष्ट्रीय मूल्यमापन केंद्र- पारख (PARAKH) ची निर्मिती करण्यात येईल.
- एम फिल अभ्यासक्रम बंद केले जातील, आणि पदवी, पदवी तर आणि पीएचडी स्तरावरील सर्व अभ्यासक्रम आता आंतरविद्याशाखीय असतील.
- भारतीय उच्च शिक्षण आयोग (HECI) वैद्यकीय आणि कायदेशीर शिक्षण वगळता संपूर्ण उच्च शिक्षणासाठी एकच छत्र म्हणून स्थापन केली जाईल. तसेच यामध्ये चार स्वतंत्र विभागांचा समावेश असेल
 1. राष्ट्रीय उच्च शिक्षण नियामक परिषद (NHERC) - नियमनासाठी
 2. सामान्य शिक्षण परिषद (GEC) - मानक सेटिंग साठी
 3. उच्च शिक्षण अनुदान परिषद (HEGC) - निधीसाठी
 4. राष्ट्रीय मान्यता परिषद (NAC) - मान्यता प्राप्त करण्यासाठी.

निष्कर्ष :-

या नव्या शैक्षणिक धोरणाची अंमलबजावणी कशी होते यावर त्याचे यशापयश अवलंबून असेल. भारत हा सर्वात तरुण लोकसंख्या असलेला देश आहे आणि यात तरुणांना उच्च दर्जाचा शैक्षणिक संधी उपलब्ध करून देण्यावर भारताचे भविष्य अवलंबून असेल. या धोरणाच्या मसुदा समितीने विविध शिक्षणातील जागतिक सर्वोत्तम पद्धती वेगवेगळ्या क्षेत्रातील अनुभव आणि भागधारकांचा अभिप्राय यांचा विचार करणारे धोरण तयार करण्याचा महत्त्वाकांक्षी प्रयत्न केला आहे. परंतु या धोरणाची अंमलबजावणी कशा पद्धतीने होते त्यानुसारच सर्व समावेशक शिक्षणाला चालना देईल जे शिक्षणाऱ्यांना उद्योग आणि भविष्यासाठी तयार करेल.

त्याचप्रमाणे जुना आणि नवीन शैक्षणिक धोरणामधील बदल यातील मानसिकता बदलणे, अध्यापनामध्ये उच्च तंत्रज्ञान पद्धतीचा वापर, पायाभूत कौशल्य, शिक्षकांसाठी अद्यावत तंत्रयुक्त प्रशिक्षण, शिक्षकांसाठी संधी वाढवणे, नवीन मॉडेल साठी निधी उपलब्धता करून देणे, तसेच उच्च शिक्षणा च्या अंमलबजावणीसाठी शिक्षण किंवा पदवी प्रमाणपत्र, निधीची कमतरता, डिजिटल कनेक्टिव्हिटी, या सारखे प्रमुख अडथळे जाणवतात.

नवीन शैक्षणिक धोरण 2020 विद्यार्थ्यांच्या सर्वांगीण विकासावर भर देते. ज्यामध्ये संज्ञात्मक, सामाजिक, भावनिक आणि शारीरिक विकासाचा समावेश होतो. हे धोरण एक लवचिक अभ्यासक्रम प्रदान करते जे विद्यार्थ्यांच्या आवडी आणि अभिरुचीनुसार विषय निवडण्याची परवानगी देते. या धोरणामध्ये बहु विषय शिक्षणास प्रोत्साहन केले असून विद्यार्थी विविध विषय अनेक क्षेत्रांमध्ये अभ्यासक्रम पूर्ण करू शकतात. या शैक्षणिक धोरणाने शिक्षणातील तंत्रज्ञानाचे महत्त्व ओळखून आणि अध्यापन व शिकवण्यात तंत्रज्ञानाच्या वापराचे समर्थन केले आहे. त्याचप्रमाणे शिक्षणाचे सार्वत्रिकीकरण म्हणजेच प्री स्कूल ते उच्चशिक्षणापर्यंत सर्व स्तरावर गुणवत्तापूर्ण शिक्षणाची सार्वत्रिक प्रवेश सुचित करणे हे धोरणाचे प्रमुख उद्दिष्ट आहे.

राष्ट्रीय शैक्षणिक धोरण 2020 याची अंमलबजावणी करताना हे धोरण एक सर्वसमावेशक दस्तऐवज आहे. ज्याची प्रभावीपणे अंमलबजावणी करण्यासाठी महत्त्वपूर्ण संसाधने आणि राजकीय इच्छाशक्ती आवश्यक आहे. विविध भाषेच्या समस्या त्याचप्रमाणे निधीची कमतरता, पायाभूत सुविधा, प्रशिक्षण संशोधन यामध्ये महत्त्वपूर्ण गुंतवणूक करणे आवश्यक असून हे सरकार पुढील मोठे आव्हान असू शकते. मानकीकरण तसेच शिक्षणातील असमानता या धोरणामुळे ग्रामीण आणि शहरी शिक्षणातील दरी कमी करण्याचे, त्याचप्रमाणे समतोल राखण्याची तसेच शिक्षणातील एकत्रित प्रमाणीकरण करण्याचे एक प्रभावी आव्हानच असू शकते.

संदर्भ –

1. नवीन राष्ट्रीय शैक्षणिक धोरण 2020 शासनाची पुस्तिका
2. विविध शिक्षणतज्ञांचे अभिप्राय

“भटक्या – विमुक्तांचे साहित्य : एक जीवन हुंकार”

प्रा. डॉ. सोनवले राजकुमार रंगनाथ

सहयोगी प्राध्यापक, देशभक्त संभाजीराव गरड महाविद्यालय, मोहोळ, ता. मोहोळ, जि. सोलापूर.

प्रस्तावना :-

भारत हा अनेक अंगाने, ढंगाने, गंधाने नटलेला देश आहे. त्यात नद्या, सागर, महासागर, दऱ्या-खोऱ्या-डोंगर, झाडे-झुडपे, आहार-विहार-पोशाख, साहित्य-प्रवाह-प्रकार, भाषा-अलंकार इत्यादींमुळे साहजिकच भारताकडे पाहणाऱ्या असंख्य जणांचे डोळे, अभिरूची, हर्षभरीत झाल्याशिवाय राहणार नाही.

स्वातंत्र्य प्राप्तीनंतर भारतीय समाज संस्कृतीमध्ये आमूलाग्र असे बदल झाले आहेत. सामाजिक, राजकीय, शैक्षणिक, आर्थिक, सांस्कृतिक अशा विविध क्षेत्रात क्रांती झालेली आढळते. त्यामुळे मानवी जीवनात ही क्रांतीशील असे बदल झाले हे नाकारू शकत नाही. शिक्षणामुळे मानवाला नवी दिशा, आयाम प्राप्त झाला. अभ्यासक्रमातील साहित्यासह इतर भाषेतील साहित्यातील रचना, प्रकार, वर्णन, कथानक, वातावरण, भाषाशैली, नायक-नायिका इत्यादी पैलूंचा तो ही विचार करू लागला. आपण ही लिहू शकतो याची जाणीव त्यांना झाली. त्यातूनच तो लिहू लागला. त्यामुळे साहजिकच मराठी साहित्य विश्वात अनेक साहित्य प्रवाह-प्रकार अस्तित्वात आले. त्यापैकी अनेक प्रवाहांनी वाचक, रसिक, समीक्षक यांच्या अभिरूची व मानदंड आहेत त्यास भुरळ घातली, विचार करण्यास भाग पाडले. दलित, ग्रामीण, आदिवासी, मुस्लिम, स्त्रीवादी, ख्रिस्ती, जैन, वारकरी, सुफी, विज्ञानवादी, पर्यावरणवादी यासह अनेक प्रवाहातील साहित्य प्रकाराने नवीन वाचक वर्ग निर्माण केला.

स्वातंत्र्य प्राप्तीनंतर गावकुसाबाहेरील समाज लिहू, वाचू लागला. आपण वाचतो ते साहित्य, त्यातील वर्णन, कथानक यापेक्षाही आपले प्रत्यक्षातील जीवन-वास्तव यात आमूलाग्र बदल आहे, याची त्यांना जाणीव झाली व आपण ही आपले भावविश्व साहित्याच्या रूपात जगापुढे समर्थपणे उभे करू शकतो हे ध्यानी आले. तो विचार करू लागला तसेच आपले दुःख, यातना, अवहेलना, प्रेम यांना शब्दरूप करू लागला.

दलित साहित्य प्रवाहाचा विचार करू लागलो तर असे लक्षात येते की, या प्रवाहाला डॉ. बाबासाहेब आंबेडकर यांच्या वैचारिक तत्वज्ञानाचे अधिष्ठान प्राप्त झालेले आहे. या प्रवाहाने मराठी साहित्यातील अभिरूची, मानदंड, मूल्ये यांना आव्हान देवून नवीन मानदंड, मूल्यांची प्रस्थापना केली. त्यामुळे हे साहित्य नवचैतन्य निर्माण करू शकले. अन्यथा ते साहित्य निःसत्व, दुबळे, कुचकामी ठरले असते. डॉ. बाबासाहेब आंबेडकर, महात्मा जोतीराव फुले, राजर्षी शाहू महाराज इत्यादी महामानवांच्या कार्य, लढा, संघर्ष यामुळे हजारो वर्षे आंधळा, पांगळा, बहिरा ठरविलेला समाज मानवी हक्क, अधिकार यापासून वंचित होता. त्यांना शिक्षण मिळू लागले. अभ्यासक्रमातील साहित्यासह इतर भाषेतील साहित्य तो वाचू लागला. तेव्हा तो विचार करू लागला, लिहू लागला. त्याचे हे भावविश्व मराठी साहित्य विश्वाला भुरळ पाडणारे, विचार करायला लावणारे, वाङ्मय, समाज मूल्ये बदलण्यास भाग पाडणारे असे आहे.

आत्मभान आलेला तरुण :-

शिक्षणामुळे आत्मभान, आत्मसन्मान आलेला हा वंचित, उपेक्षित, शोषित समाज शब्दाच्या माध्यमातून आपले प्रेम, व्यथा, वेदना, जीवघेणा संघर्ष, यातना-बंड, विद्रोह, आपुलकी यांना मोकळी वाट करून देवू लागला. दबलेल्या, पिळलेल्या, पिचलेल्या, कष्टकरी समाजातून लिहिणारा नवा लेखक वर्ग निर्माण झाला. त्या लेखकाने भारतीय अमानवी समाज व्यवस्थेला सुरंग लावला, तिला हादरे दिली, नवी विज्ञाननिष्ठ, मानवतानिष्ठ, लोकशाहीनिष्ठ समाज व्यवस्थेची मांडणी केली. ‘एक व्यक्ती एक मूल्य’ स्वातंत्र्य, समता, विश्वबंधुता या मूल्यांची स्थापना, जपणूक, संवर्धन, संरक्षण दलित साहित्याने केले आहे. असा हा साहित्य प्रवाह हा नुसता प्रवाह राहिला नाही तर इतर साहित्यावर दूरगामी परिणाम करणारा ठरला आहे, यात तिळमात्र

शंका नाही. या सर्व बाबींचा विचार करित असता दलित साहित्याचा भटक्या—विमुक्तांच्या साहित्यावर काय, कसा परिणाम झाला ? भटक्या—विमुक्तांच्या साहित्य प्रवाहाला त्यामुळे कोणती दिशा—गती मिळत गेली? त्यांचा साहित्याचे वेगळेपण काय ठरते, ठरले अशा असंख्य विषयावर चर्चा येथे करावयाची आहे.

याबाबतीत प्रा. रावजी राठोडांच्या भूमिकेचा वेध घेता येईल, ते म्हणतात, “दलित साहित्य एक काळ गाजवत असताना भटक्या—विमुक्तांचे साहित्य प्रसव वेदनेत होते. भटक्या—विमुक्तांचे साहित्य बाहेर आले तो काळ दलित साहित्यासाठी पठारावस्था निर्माण झालेला काळ होता. अशा वेळी भटक्या—विमुक्तांचे साहित्य निर्माण होत असताना त्यास कोणी नक्कल तर कोणी दलित साहित्याची पुनरावृत्ती असे म्हणत होते”. या साहित्याला एक स्वतंत्र प्रवाह आहे असे न मानता दलित साहित्याचाच एक भाग आहे असे समजून कानाडोळा केला जात होता. ही प्रा. राठोडांची भूमिका आहे ती भटक्या—विमुक्तांच्या साहित्याचे स्वरूप पाहता योग्य वाटते आहे. तरी ही भटक्या—विमुक्तांचा साहित्याकडे दलित साहित्याच्या संकल्पनेतून पाहणे अन्यायाचे ठरणार आहे.

स्वतंत्र साहित्य प्रवाह म्हणून मान्यता :-

सन २००० नंतर भटक्या—विमुक्तांच्या साहित्याबाबत खऱ्या अर्थाने चर्चा, मंथन सुरू झाले. कारण दलित साहित्याची प्रेरणा, स्वरूप, संकल्पना व भटक्या—विमुक्तांच्या साहित्याच्या प्रेरणा, स्वरूप, संकल्पना वेगळ्या आहेत. हे सर्व खरे वा सत्य असले तरी दलित साहित्यातील दुःख, वेदना, बंड, नकार, विद्रोह, यातना, अवहेलना, जीवघेणा संघर्ष, भावविश्व, अभिव्यक्ती हे रूप, स्वरूप पाहूनच भटक्या—विमुक्तांच्या साहित्याच्या रूप—स्वरूपाची जडणघडण झालेली आहे, हे मान्यच करावे लागते. तरी ही दोन्ही साहित्यातील जीवन विश्वात अधिक प्रमाणात फरक जाणवितो. त्यांचे जीवन जगण्याविषयीचे संदर्भ ही कमालीचे वेगळे आहेत. दलित साहित्य हा गावकुसाबाहेर राहत असला तरी निदान गाव धरून तरी आहे. झोपडी वजा घर आहे पण भटक्या—विमुक्तांना ‘ना गाव ना घर’ अशी परिस्थिती आहे. त्यामयुळे ते विकासाचे फायदे व जीवनविषयक तत्वज्ञान यापासून फारच दूर आहेत. त्यांच्यात परंपरानिष्ठता, जमातीगणीक सांस्कृतिक वेगळेपण, असंख्य अनिष्ट रूढी, प्रथा.रिवाज, संकेत प्रचलित आहेत. या मागासलेपणातून स्वतःहून बाहेर पडू पाहणारी नवी पिढी पुढे येत आहे. त्यांच्यात काहींशी प्रबोधन, परिवर्तन घडताना दिसून येत आहे. अशा प्रसंगी ते काही वेळा आपल्याच समाज बांधवांशीदोन हात करित आहे. असा हा समाज हजारों वर्षांपासून भटकंतीचे जिणे जगत आला आहे.

डोईवरती फाटलेले आकाश तर पायाखाली खरबड रस्ता. जिकडे पोट ओढील तिकडे पाय ओढित जाणे, गावातील पंचपुढारी, पोलीस पाटील, सरपंच यांची मर्जी संपादन, त्यांना दारू, कोंबडे देवून पाल ठोकून राहणे असे ही बिनभरवशाचे उपरे जीवन. अशा या समाजाला ना गाव ना घर, ना सुरक्षा असे जीवन जगावे लागत आहे. याविषयी अशोक पवार लिखित ‘इळनमाळ’ या कादंबरीतील नायक मारोती म्हणतो की, “साला जग सुधरल, आता आपण सुधरल पाहिजे, गाव धरून घरं बांधली पाहिजे. पोरं, बाळं शिकविली पाहिजे. आता बिराड नको, पालातल जिणं नको”. इथे या समाजातील प्रत्येकांच्या मनातील ठसठसत असणारी वेदनाच मारोतीच्या मुखातून अभिव्यक्त झालेली आहे. आज आपण बोंबलत आहोत, आरोळी देत आहोत की आपला भारत देश महासत्ताक देश बनला आहे परंतु हे वास्तव सत्य आहे का? आपण आपल्या समाजातील विशिष्ट घटकाला, समुहाला अन्न, वस्त्र, निवारा, पाणी देवू शकलो नाही. या समाजावर वेळोवेळी अन्याय, अत्याचार, जुलूम झालेला आहे. त्यांना न्याय कोठेच प्राप्त झालेला नाही. असा हा समाज डॉ. बाबासाहेब आंबेडकर यांच्यापासून प्रेरणा, चेतना घेवून प्रस्थापित अन्यायी समाज व्यवस्था विरुद्ध बंड, विद्रोह करण्यास उभा ठाकला आहे. अशा या समाजाने काहींशी गावात, शहरात आपली स्वतःची अशी स्वतंत्र ओळख निर्माण करून आपले बलस्थान, बस्तान घट्ट केले आहे. पण स्वतःच असे ‘गाव’ म्हणून त्यांना सांगता येत नाही हे दुःख त्यांच्या साहित्यातून शब्दबद्ध झालेले दिसते.

समाजातील विविध रूढी—परंपरा :-

हा समाज भटकंती करणारा आहे. त्यामुळे त्यांच्यापर्यंत विकासाचे फायदे, सोयी—सुविधा वा जीवन जगण्याचे नवतत्वज्ञान पोहचलेले नाही. त्यांच्या घराचा, भाकरीचा प्रश्न त्यांच्यासमोर आ वासून उभा आहे. पोटाची खळगी भरण्यासाठी आजही त्यांना भीक मागावी लागते, लाचारी स्वीकारावी लागते आहे. त्यामुळे साहजिकच सांस्कृतिक मान्यता, प्रतिष्ठा यासाठी संघर्ष करणे ही त्यांच्याबाबत अत्यंत कठीण वा दूरची गोष्ट होऊन बसली आहे. अनिष्ट रूढी—परंपरा, जात पंचायत या सर्वांमधून बाहेर पडू पाहणारा नवा वर्गास इतरांशी संघर्ष करता करता स्वकियांशी ही संघर्षाला उभा राहिला आहे. तो मागासलेपणातून बाहेर पडण्यासाठी आटोकाट प्रयत्न करीत आहे. या संघर्षातच या नव्या पिढीची शक्ती खर्ची पडत आहे. हे चित्रण क्वचितच इतर साहित्यातील वर्णनापेक्षा ही अत्यंत वेगळे, प्रत्ययकारी असे आहे. उदा. अशोक पवार यांच्या 'इळनमाळ' या कादंबरीचा नायक 'मारोती' आपला समाज, आपली संस्कृती विकसित झाली पाहिजे हे स्वप्न पाहतो. त्यासाठी जिकिरीचा संघर्ष करतो अन संघर्ष करता करता त्यातच गारद होतो. तर लक्ष्मण गायकवाडांच्या 'वडार वेदना' कादंबरीतील नायक ही वडार समाजातील स्त्रियांनी अंगात चोळी न घालण्याची जी अघोरी, अनिष्ट प्रथा आहे ती बंद व्हावी म्हणून स्वतःच्या लग्नात आपल्या होणाऱ्या बायकोने अंगात चोळी घालूनच लग्न मंडपात यावे अशी समाजाला न पटणारी, रूचणारी अशी अट घालतो. या संघर्षामध्ये दोन्ही गटाचे रक्ताचे सडे पडतात तेव्हा कोठेही अनिष्ट प्रथा बंद पडते. म्हणजे इतर साहित्यातील भावविश्वापेक्षा, नीतीमूल्ये, जीवनमूल्ये, वाङ्मयमूल्यापेक्षा या साहित्यातील मूल्ये, बोली, संस्कृती वेगळी ठरते. तिला स्वतःचे असे रंग, रूप—गंध प्राप्त झालेला आहे.

या समाजात शिक्षणाचा प्रसार—प्रचार अत्यंत अल्प आहे. त्यामुळे स्त्रिची अवस्था अत्यंत दयनीय आहे. तिला कोणतेच हक्क, अधिकार नाहीत. बाल विवाह, बहुपत्नीत्वाची प्रथा यामुळे तिच्या जीवनात दुःखाची अधिकच भर पडलेली दिसते. तिला पुनर्विवाहाचा अधिकार वा मान्यता नाही. "स्त्रीने पुनर्विवाह करणे म्हणजे कुंकवाच्या ठिकाणी शेण लावणे". भटक्या जाती—जमातींमध्ये वेगवेगळ्या अंत्यविधी (मर्तिक प्रथा) पाहावयास मिळतात. प्रेत दफन अथवा दहन याबाबत एकवाक्यता नाही. प्रेताला स्मशानात घेऊन जाणे, सर्व विधी पार पाडणे, दिवसाचे करणे, वा कोणते पदार्थ करावे, दारू असावी की नको ? इत्यादींबाबत विविधता आढळते. उदा. "रावळ" समाजात मृताचा दहावा, बारावा दिवस पाळत नाहीत तर 'नाथपंथी डवरी गोसावी' समाजात मयतीनंतर नातेवाईकांना बोकड कापून पंगती उठवितात. मयतांचे कुटुंबिय सहा महिने मांसाहार वर्ज्य करतात. तर 'सपेरेनाथ' समाज मर्तिक प्रथेनुसार लाडूचे जेवण देऊन वरून दारू पाजून—पिऊन नाच—गाण्याचा कार्यक्रम करताना दिसतात. तर 'कुंचीकोरवा' समाजात प्रेतावर पैसे उधळत, प्रेत वाजत—गाजत नेऊन पुरतात. तिसरा, दहावा, तेरावा दिवस घालून नातेवाईकांना मटनाचे जेवण देतात. एकूणच भटक्या—विमुक्तांच्या रूढी—परंपरामध्ये वेगळेपण प्रत्ययास येते.

भटक्या—विमुक्तांच्या जात—पंचायती :-

भटक्या—विमुक्तांच्या साहित्याचे वेगळेपण शोधताना हे प्रकर्षाने जाणवते की, ते म्हणजे त्यांची 'जात पंचायत' हे होत. जात—जमातीनुसार वेगवेगळ्या जात पंचायत आहेत. ह्या एक प्रकारे शोषण व्यवस्थाच ठरली आहे. या जात पंचायतीमध्ये न्याय मिळेलच याची खात्री देता येत नाही. शिक्षेचे स्वरूप देखील अत्यंत कठोर असे आहे. त्यांची प्रमुख शिकार म्हणजे 'स्त्री' वर्ग हाच आहे. उदा. अशोक पवारांच्या 'इळनकाळ' कादंबरीत पंचायतीच्या जाचक, कठोर अशा नियमांचे चित्रण केले. नायकाचा आई—वडिलांकडून सयझाल व निर्मलची बदनामी झाली म्हणून बेलदारांनी जात पंचायत त्यांना एक बोकड कापून साऱ्या बिऱ्हाडाला जे घालणे आणि जेवढी दारू लागेल तेवढी दारू देणे. शिवाय हे बिऱ्हाड सोडून दुसऱ्या बिऱ्हाडाच्या कारखान्यात जाऊन राहणे. अशी कठोर शिक्षा सुनावते. दादासाहेब मोरेंच्या 'विळखा' संग्रहातील 'नवी वाट' कथेत मल्लपाला आपल्या होणाऱ्या भावी सासऱ्याच्या घरी राहून ज्योतिष सांगून भीक मागण्याच्या परीक्षेत पास व्हावे लागते. त्या परीक्षेत पास न होता तो पळून गेला तर पंचायत त्यांना (कुटुंबास) वाळीत टाकेल

अशी भीती त्याच्या माय—बापाला सतावते. एकूणच नवी पिढी नवी वाट चोखंदळत असताना सुध्दा पंचायत तिला मळलेली, बुरसटलेली जुनीच वाट पुन्हा—पुन्हा चालण्यास भाग पाडते आहे असे निदर्शनास येत आहे. लक्ष्मण मानेंच्या 'उपरा' या आत्मकथनात पंचायतीचे वेगवेगळे किस्से, नियमे वाचावयास मिळतात. तर जनाबाई गिन्हेंच्या 'मरणकळा' या आत्मकथनात ही मुलगी शिकते आहे म्हणून समाज त्यांच्या कुटुंबाला पाण्यात पाहतो. हिच स्थिती, दशा 'गोर बंजारा' समाजाची आहे. 'तांडा' या आत्मकथनात आत्माराम राठोड म्हणतात की, "मला जन्मगाव नाही. ज्या वस्तीत मी जन्मलो तिला 'तांडा' म्हणतात. लमाण—बंजारा गणांचा तांडा ! तांड्याची सगळी व्यवस्था परंपरेने नायक प्रधान आहे. म्हणजे नायकाने सांगावे व प्रजेने (रयतेने) ऐकावे बस. त्या पलिकडे काही नाही. मग नायकाचा निर्णय चुकीचा असेल, आत्मघातकी असेल तरी तक्रारीची सोय नाही". एकूणच हे शोषणाचे सापळे, शृंखला अन्यायग्रस्तांना न्याय देण्याऐवजी त्यांच्या दुःख, भोग, दारिद्र्यातच अधिक भर घालताना दिसते. वाचक—समिक्षकांची हृदय हेलावून सोडणारे पंचायतीचे चित्रण या साहित्याला वेगळेपण प्राप्त करून देते. त्याशिवाय त्यांची भाषाशैली, म्हणी, वाक्प्रचार, शिव्या या घटकांची ही महत्त्वाची भूमिका आहे.

भटक्या—विमुक्तांचा व्यवसाय आणि दुःख :-

भटक्या—विमुक्तांच्या साहित्याचे वेगळेपण, त्यातील सौंदर्य, भाषाशैली इत्यादींचा शोध घेताना प्रकर्षाने जाणविलेले वेगळेपण जे नजरेतून सुटत नाही ते म्हणजे त्यांची व त्यांचे व्यवसाय हे होत. ग्रामीण भागात टोपल्या, झाप, कणम्या या वस्तू तयार करणे वा विकणे असो वा डुकरे सांभाळणारी जमात म्हणजे 'कुंचीकोरवे' ही जमात असो. वास्तविक पाहता ही कैकाडी जमात आहे. तसे पाहता कैकाडी जमातीचे एकूण पाच प्रमुख पोटजाती आहेत. त्या पुढील प्रमाणे होत. कुंची कोरवा, कोरवी, धोंसाले, कोरवा, पामलोर इत्यादी. यापैकी 'कुंची कोरवा' ही जमात माकड पाळून माकडांकडून मनोरंजनपर कार्यक्रम करून आपवली उपजीविका करते. तसे पाहता जात—जमातनिहाय वेगवेगळे व्यवसाय पाहावयास मिळतात. त्यासह त्यांच्या प्रथा, परंपरा, आचार, विचार भिन्न स्वरूपाचे ही आहेत. उदा. 'पारधी' समाज हा जंगलात शिकार करून आपली उपजीविका साधणारा आदिम आदिवासी समाज आहे. त्यांच्यामध्ये शिक्षणाचा प्रसार—प्रचार अत्यल्प आहे. त्यामुळे हा समाज अंधश्रद्धेमध्ये भरभटलेला आहे. इंग्रजी कालावधीत त्यांच्या माथी 'गुन्हेगारी' चा शिक्का मारल्यामुळे साहजिकच पोट भरण्याचे कोणतेच साधन त्यांना प्राप्त झाले नाही. याचे कारण म्हणजे समाजात नसलेली पत, स्थान, प्रतिष्ठा इत्यादींचा उल्लेख करता येईल. अशोक पवारांनी 'दर कोस दर मुक्काम' या कादंबरीत पारधी समाजाच्या दुःखाचे विदारक दर्शन घडविले आहे. हे दुःख दुहेरी स्वरूपाचे आहे. प्रस्थापित समाजाकडून दिले जाणारे दुःख, दैन्य, दारिद्र्य, अन्याय, अत्याचार हा एक भाग आहे. तर दुसरे दुःख म्हणजे आपल्याच समाजातील जात पंचायतीतील पंचाकडून होणारे शोषण, पिळवणूक, अशिक्षितांकडून अक्षर ओळख झालेल्या नव सुशिक्षित तरूणाला दिला जाणारा त्रास वा त्यांचा परिवर्तन, प्रबोधनवादी विचारांना केला जाणारा विरोध हा एक भाग अशोक पवारांनी वेगवेगळ्या दुःखाला वाचा फोडलेली आहे. 'इंगळे पोलीस खूपच सतवायलाय, खूपच बेइज्जत करायलाय. आल्या आल्या बायाईच्या अंगावरच चढले, उभयानं थानं धरतो. नाही धरू दिले तर बुटासकट लाता हानतें. बेकदच्यावानी झोडते. तिरं बटरं नसलं तरी हाय म्हणते. नाही तर मारते. आन् आपल्याला भिंती भी हानल तरी ह्या शेजारच्या झोपडीतले कोणीच सोडावाया येत नाही'. एकूणच त्यांचे दुःख असे जीव घेणे. त्यास कोणत्याच शब्दात व्यक्त करता येत नाही.

थोडक्यात भटक्या—विमुक्तांचे साहित्य साठोत्तरी कालखंडात उदयास आले असले तरी हा प्रवाह दलित साहित्याला वाट पुसीत विकसित झालेला आहे हे नक्की. त्याशिवाय त्यांच्या साहित्याचे वेगळेपण पाहत त्यांची संस्कृती, चालीरीती, अनिष्ट रूढी, परंपरा, प्रथा, सण, जाय पंचायत इत्यादींचे चित्रण हे नजरेआड करता येणार नाही.

निष्कर्ष :-

१. भटक्या—विमुक्तांच्या साहित्याने दलित साहित्यातून प्रेरणा घेतलेली आहे.
२. भटक्या—विमुक्तांस शिक्षणाचा प्रचार—प्रसार होत आहे.
३. नव पिढी नव्या विचारांचा शोध घेत आहे.
४. भटक्या—विमुक्तांच्या साहित्यातून दोन पिढीतील संघर्ष प्रकर्षाने आढळतो.
५. जात पंचायती शोषणाच्या प्रतिक ठरत आहेत.
६. त्यांच्या साहित्यातून त्यांचे सामाजिक स्थान निश्चित होत नाही.
७. भटक्या—विमुक्तांच्या साहित्यातून बंड, विद्रोह, नकार, हुकार ऐकण्यास येत नाही.

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५. तत्रैव.
६. तत्रैव.
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९. रामनाथ चव्हाण — 'भटक्या—विमुक्तांचे अंतरंग', मनोविकास प्रकाशन, मुंबई, २००३.

कृतीशील समाजसुधारक : संत गाडगेबाबा महाराज

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प्रस्तावना :-

भारत ही संतांची भूमी आहे. संतांनी वैश्विक मूल्य व माणुसकीची शिकवण दिली. प्रपंच करून परमार्थ करण्यास शिकविले. त्यांच्या अभंगातून सर्वसामान्यांना आनंद शोधता आला. या संतांचा विविध कार्यांचा विचार करणारे शोधनिबंध 'भारतीय संतांचे योगदान' मधून संकलित केले आहेत. विविध भाषा, इतिहास, राज्यशास्त्र, वाणिज्य, विधी आणि व्यवस्थापनशास्त्र अशा विविध क्षेत्रांतील अभ्यासकांनी हे लेख लिहिले आहेत. संत नामदेवांचे भक्तीकार्य, त्यांच्या वाङ्मयाचा अभ्यास, संत चोखोबा व त्यांच्या परिवाराचे समाजप्रबोधनपर अभंग, ज्ञानेश्वरीतील पर्यावरण विचार, धार्मिक व सामाजिक सुधारणांमधील विविध संतांची कामगिरी, संत चोखोमेळा व त्याचे कुटुंबीय, राष्ट्रसंत तुकडोजी महाराज, एकनाथांची नैतिक भूमिका, मुक्ताई, जनाबाई, कान्होपात्रा, बहिणाबाई या संत कवियत्रींच्या स्त्री संवेदना, संत साहित्य आणि अंधश्रद्धा निर्मूलन, जनाबाईचे अभंग, संत एकनाथांचे भारुड, पसायदान,

1) भारतीय संतांचे प्रादेशिक भाषेतील योगदान:-

आगळेवेगळे संत रामदास व त्यांचे शैक्षणिक विचार, ग्राहक संरक्षणार्थ संतांचे योगदान, महाराष्ट्राबाहेरील संत अशा अनेक विषयांवरील व मराठी, हिंदी, इंग्रजीतील शोधनिबंधातून संतांच्या वेगवेगळ्या पैलूवर प्रकाश टाकला आहे. महाराष्ट्राची वैविध्याने नटलेली समृद्ध, बहुआयामी सर्वश्रुत संस्कृती अनेक विचारवंत समाजधुरिणांच्या कृतीपरायण कार्यशैलीने झळाळून निघाली आहे ! निश्चार्थी प्रेम, त्याग आणि त्याला कृतीशील विचारांची जोड देऊन महाराष्ट्र आचार-विचार संपन्न राज्य म्हणून नव्या विश्वात आपली वेगळी ओळख कायम टिकवून आहे! अनेक विचारवंत, समाजसुधारक आणि विविध धर्म, संप्रदायातील संतांनी येथील पावन भूमीला आपल्या समाजोद्धारक कार्याने सिंचित करून नव्या विचारांची कृतीशील जोड देऊन महाराष्ट्राची कीर्ती गगनाला भिडवली आहे ! अशा महान कृतीशील, समाजशील संत-विचारवंतांपैकी एक कृतीशील समाजसुधारक संत म्हणजे संत गाडगेबाबा ! गाडगेबाबा हे नावच त्यांच्या संपूर्ण कार्यशैलीची उत्तुंग ओळख आहे ! महाराष्ट्राची त्यागाची आणि निश्चार्थी कार्यसंस्कृतीची ओळख अनेक संतांनी आपल्या कृतीने जगाला दाखवून दिली आहे आणि त्याचा वसा आणि वारसा घेऊन संत गाडगेबाबांनी उच्चकोटीचे दैदिप्यमान कार्य केलेले आपणांस दिसून येते.

संत विटप सरिता गिरी धरणी । परहित हेतु सबन्हकी करणी ॥

2) समाज प्रबोधन

सुभाषिताप्रमाणे संतांचे कार्य हे वृक्ष, नदी, पर्वत आणि पृथ्वीप्रमाणे अखंड, अविरत चालत असते. वृक्ष स्वतःची फळे खात नाही, नदी पाणी पीत नाही, पर्वत अविचल सेवेकरिता उभेच आहेत, पृथ्वी सर्वांचे भरण पोषण करते त्याचप्रमाणे खरे संत वृक्ष, नदी, पर्वत आणि पृथ्वीसम अहोरात्र समाजोत्थान करण्यासाठी कष्टत असतात. त्या संतांपैकीच एक कृतीशील संत म्हणजे संत गाडगेबाबा ! संत ज्ञानोबा, [नामदेव](#), [सावतामाळी गोरकुंभार चोखोबा](#) तुकोबा आदि वारकरी संतांनी आपल्या अनुभूतीपूर्ण ज्ञानाच्या आधारे लोकांचे प्रबोधन करण्याचा प्रयत्न करत

असतांना तत्कालीन व्यवस्थेने त्यांना जंग जंग पछाडले. त्यांना मुक्तहस्ते लिहू दिले नाही की कार्यही करू दिले नाही. वर्णव्यवस्थेच्या बेड्यांनी त्यांना जखडून ठेवले गेले. परंतु १९ व्या शतकाच्या उत्तरार्धात परिट (धोबी) समाजात जन्मलेल्या गाडगेबाबांनी आपल्या पूर्वजांच्या विचारांचा ठेवा अमलात आणायचे ठरवले.

गाडगेबाबा म्हणजे डेबुजी झिंगराजी जाणोरकर. झिंगराजी परिट काम करून आपला संसार चालवत, मात्र त्यांना व्यसनांनी घेरले आणि दारूच्या व्यसनापायी ते तडफडून डेबुजी समोर मेले ! दारूपायी आपल्या घराची झालेली धूळधाण पाहून डेबुजी अस्वस्थ झाले. यासाठी आपण काहीतरी केले पाहिजे असे तेंव्हाच मनोमन ठरवले. घरची गरिबी असल्यामुळे डेबुजी आणि त्यांची आई मामाच्या दापुरा गावी गेले. तिथे डेबुजींनी गुरे सांभाळण्याचे काम केले. हे करत असतांना त्यांच्या मनात दारू विषयी प्रचंड चीड निर्माण झालेली होती.

3) सामाजिक Dari kami Karne

तत्कालीन समाजव्यवस्थेत श्रीमंत-प्रस्थापित लोक गोर-गरीब लोकांची पिळवणूक करत होते. समाजामध्ये देवभोळेपणा प्रचंड वाढला होता. लोकांना खरा देव कुठे आहे (?) हे कुणीच सांगायला तयार नव्हते. गुरे सांभाळत असतांना डेबुजीचं लग्न झालं. दोन मुली, दोन मुलं झाली. पण डेबुजी ज्या गावांत रहायचे तिथे प्रचंड जातीभेद होता. त्यांना ते पहावत नसे. म्हणून ते आता शेतावर झोपायला जाऊ लागले. तिथेच भजन म्हणू लागले. पुढे तुकोबांना आदर्श मानून गावागावात कीर्तन करायला सुरुवात केली. गाडगेबाबांचे कीर्तन म्हणजे एकदम आधुनिक कीर्तन ! गोपाला गोपाला देवकीनंदन गोपाला ! ने सुरु होणारे कीर्तन लोकांना हलवून जायचे. कोंबडे-बकरे कापणे, बळी देणे, दारू पिणे यावर डेबुजी घणाघात करू लागले.

4) वारकरी सांप्रदायात भेदाभेद समूळ नष्ट

जे का रंजले गांजले त्यांशी म्हणे जो अपुले
तोची साधी ओळखावा देव तेथेची जाणावा

या तुकोबांच्या अभंगाप्रमाणे डोक्यावर मडकं आणि अंगावर गोधडी घेऊन डेबुजी गावोगाव लोकांचे प्रबोधन करत फिरू लागले. गावात जायचे, स्वच्छता करायची, गाव झाडून काढायचे आणि सायंकाळी भिक्षा मागून जेवण करायचे. गाव झाडतांना 'आज आपल्या गावात कीर्तन है' असं म्हणून सायंकाळी त्यांचेच कीर्तन सुरु व्हायचे. ते कीर्तनात लोकांना अंधश्रद्धा, व्यसनमुक्ती, आई-वडील सेवा इत्यादी विषयावर प्रबोधन करायचे आणि गावातून निघून जायचे. त्यांची आणि राष्ट्रसंत तुकडोजी महाराज, भारतरत्न डॉ बाबासाहेब आंबेडकर यांची भेट झालेली सर्वश्रुत आहे. आता त्यांना लोक गाडगेबाबा किंवा गोधडीवाले बाबा म्हणून ओळखू लागले. त्यांचे कीर्तन सर्वत्र प्रसिद्ध झाले. १९५५ साली पंढरपूर येथे संत संमेलन भरले असता तथाकथित वारकरी संतांना संत गाडगेबाबांनी परखड प्रश्न विचारून अनुत्तरीत केले होते. वारकरी सांप्रदायात घुसलेला भेदाभेद त्यांना समूळ नष्ट करायचा होता. संत नामदेव, संत ज्ञानेश्वर, संत तुकाराम, संत एकनाथ यांनी घालून दिलेला वसा आणि वारसा त्यांना पुढे चालवायचा होता. 'विष्णुमय जग वैष्णवांचा धर्म' हा मुल विचार घेऊन वारकरी सांप्रदाय चालला पाहिजे अशी त्यांची तळमळ होती.

5) शिक्षणसंथा व धर्मशाळा स्थापन:-

त्यांनी आपल्या उभ्या हयातीमध्ये अनेक समाजोपयोगी कामे केली. पूर्णा नदीवर घट बांधला. गोरक्षण शाळा, धर्मशाळा, विद्यालये बांधून समाजाची सेवा करण्याचा अहोरात्र प्रयत्न केला. शेवटी १९५२ मध्ये गाडगेबाबा

मिशन स्थापन करून महाराष्ट्रभर शिक्षणसंथा व धर्मशाळा स्थापन केल्या. "गोपाला गोपाला देवकीनंदन गोपाला" हे गाडगे महाराजांचे आवडते भजन होते. आचार्य अत्रे गाडगेबाबांबद्दल म्हणतात 'सिंहाला पाहावे वनात, हत्तीला पाहावे रानात, तर गाडगेबाबांना पाहावे कीर्तनात." म्हणजे गाडगेबाबांची कीर्ती सर्वदूर पोहोचली होती. बाबा सामान्य लोकांना प्रिय झाले होते, वंदनीय झाले होते.

6) गाडगेबाबांची कीर्ती सर्वदूर :-

आज वारकरी सांप्रदायात संत नामदेव, संत ज्ञानेश्वर, संत तुकाराम, संत एकनाथ आदि संतांप्रमाणे संत गाडगेबाबा आणि संत तुकडोजी बाबांचा वसा आणि वारसा चालविणारे कीर्तनकार प्रबोधनकार होणे अपेक्षित आहे. 'जेथे करावे कीर्तन, तेथे सेवू नये अन्न' ह्या तुकोबांच्या उक्तीप्रमाणे जरी वर्तन शक्य नसले तरी एका कीर्तनाचा एक लाख, पन्नास हजार, वीस हजार असा भाव होत असेल तिथे 'खरी भक्ती आणि भाव काय असेल (?)' हा प्रश्न मला नेहमी पडत असतो. आज सर्वत्र पैशाने थैमान माजवले आहे. एक रुपया न घेता हजारो मनावर अधिराज्य गाजवणारे गाडगेबाबा आज दिसत नाहीत. कीर्तन वाढले परंतु भक्ती आणि श्रद्धेचा ऱ्हास झाला. वारकरी सांप्रदायात आज थोडे परिवर्तन होऊन खऱ्या अर्थाने अर्थार्जनावर मर्यादा येऊन प्रबोधन होणे अपेक्षित आहे. तसेच जे समाज सुधारक, राजकारणी आणि इतर सामाजिक क्षेत्रांत कार्य करणाऱ्या लोकांनी संत गाडगेबाबांचा वसा आणि वारसा पुढे नेऊन देशातील शेवटच्या माणसाचे उत्थान करण्याचा निखळ निका प्रयत्न करणे गरजेचे आहे. असे झाले तरच आपला महाराष्ट्र संतांची भूमी म्हणून ओळखला जाईल आणि आज संत गाडगेबाबांची जयंती साजरी केल्याचे समाधान वाटल्याशिवाय राहणार नाही !

डॉ. बाबासाहेब आंबेडकरांचे सामाजिक योगदान

डॉ. विठ्ठल शंकर केदारी

सहयोगी प्राध्यापक व प्रमुख मराठी विभाग पदवी, पदव्युत्तर व संशोधन केंद्र, कला, वाणिज्य व विज्ञान महाविद्यालय,
किल्लेधारूर.

अखंड विश्वामध्ये भारतीय समाज आणि संस्कृतीचे वेगळेपण महत्त्वपूर्ण राहिले आहे. या वेगळेपणामुळेच भारताचे जागतिक स्थान उंचावले. भारतावर ब्रिटिशांनी साम्राज्य प्रस्थापित करण्याच्या अगोदर पोर्तुगीज, डच याप्रमाणे इतरही वसाहतवादी सत्ता प्रस्थापित करू इच्छित होते. या विविध वसाहतवादी समुदायांनी भारतीयांना आपापल्या संस्कृतीतील वेगळेपण दाखवून दिले. हिंदुस्थानाला अशा विविध सांस्कृतिक, भाषिक व सामाजिक वेगळेपणा परिचित होत राहिला. चौदाव्या शतकापासून आजचा काळापर्यंत भारतावर ज्या वेगवेगळ्या समुदायांनी सत्ता प्रस्थापित करण्याचे प्रयत्न केले. या सर्वच समुदायांच्या जीवन जगण्याच्या वेगवेगळ्या पद्धती भारतीय संस्कृतीवर प्रभाव आणि परिणाम करू शकल्या नाहीत. ब्रिटिशांनी भारतावर सर्वाधिक काळापर्यंत सत्ता उपभोगली. यामुळे साहजिकच ब्रिटिश समाज व्यवस्थेतील संस्कृती, भाषा, जीवनशैलीतील वेगवेगळेपणा, आहारा-विहारातील पद्धतींचा भारतीय समाजजीवनावर बहुतांशी प्रमाणात परिणाम झालेला दिसून येतो. अनुकरणशीलता भारतीय समाजातील बहुतांशी समाज घटकांनी स्वीकारलेली दिसते. साधारणपणे दीडशे वर्षांपर्यंत ब्रिटिशांचा हिंदुस्थानावर एकछत्री अंमल अस्तित्वात होता. भारतीय माणसाच्या जीवनामध्ये भौतिक बदलांत मौलिक बदल झालेले दिसतात. मात्र भारतीय संस्कृती स्वतःचे अस्तित्व आजही टिकवून आहे. स्वतःची एकसंध संस्कृती अबाधित राखून वेगळेपणाची ओळख जगाला करून देताना दिसते. भारतरत्न डॉ. भीमराव रामजी आंबेडकर यांच्या ज्ञानपीपासून व व्यासंगी विद्वानांच्या सामाजिक, सांस्कृतिक, आर्थिक, कृषी व धार्मिक विचारांच्या प्रगल्भतेतून भारतीय समाजाला एक नवा दृष्टिकोन व आयाम प्राप्त झाला. डॉ. भीमराव रामजी आंबेडकर यांनी कायद्याचे शिक्षण घेऊन जागतिक पातळीवर सर्वश्रेष्ठ ठरेल असे भारतीय संविधान लिहिले. भारतीय संविधानाच्या निर्मितीतून डॉ. बाबासाहेब आंबेडकरांनी भारतीय माणसाला स्वातंत्र्य, समता व बंधुता ही वैश्विक मूल्य प्राप्त करून दिली. समतेच्या मूल्यातून माणसा-माणसांच्या मनात निर्माण केलेली जात व्यवस्था व त्यातून निर्माण होणारे विविध प्रश्न संपुष्टात आणण्याचा प्रयत्न संविधानातून डॉ. बाबासाहेबांनी केला. कायद्यापुढे सर्व समान या न्यायाने मानवतेचे मूल्य समाजामध्ये रुजविले. भारतीय संविधानाच्या माध्यमातून भारतीय समाज जीवनात एकमेकांच्या मनामध्ये असलेले स्पृश्य-अस्पृश्यतेचा दृष्टिकोन कायमचा संपवण्यासाठी कायद्यांच्यामार्फत संरक्षण दिले. यामुळे भारतीय समाज जीवनामध्ये चालत आलेल्या विविध रूढी, प्रथा, परंपरा यांना तिलांजली मिळाली. भारतीय समाजातील मुख्य घटक हा मानव आहे. मानवाला नैसर्गिकरित्या प्राप्त झालेले हक्क व अधिकार मिळाले पाहिजेत. मात्र हे हक्क अधिकार मनुस्मृतीच्या आधारे संपुष्टात आणले गेले होते. त्यामुळे डॉ. बाबासाहेब आंबेडकर यांनी आजवर शूद्र म्हणून हिणवल्या गेलेल्या समाजातील माणसाला स्वातंत्र्य, समता, बंधुता ही मूल्य घटनात्मकरीत्या बहाल केली. शूद्र म्हणून हिणवल्या गेलेल्या समाजातील माणसाला कोणत्याही प्रकारचे हक्क, अधिकार या व्यवस्थेने नाकारले होते. पिढ्यान-पिढ्या हा समाज शिक्षणापासून दूर राहिला. जन्मतः प्राप्त असलेले हक्क व अधिकार प्रत्येकाला मिळाले पाहिजेत. डॉ. बाबासाहेब आंबेडकरांनी कोणत्याही घटकावर अन्याय, अत्याचार, शोषण व पिळवणूक होणार नाही. प्रत्येकाला स्वतंत्र व मुक्तपणे जीवन जगता येईल. अशी सदोष समाज व्यवस्था निर्माण होण्यासाठी घटनात्मक उपाययोजना केली.

प्रत्येक राष्ट्राच्या शक्तीचा मुख्य घटक हा माणूस आहे. मानवाच्या क्षमतेवरच देशाची प्रगती होते. यासाठी माणूस महत्त्वाचा असल्याचे डॉ. बाबासाहेब आंबेडकरांचे मत होते. या माणसांच्या क्षमतांचा शिक्षणाच्या माध्यमातून विकास झाल्यास कोणतेही राष्ट्र जागतिक पातळीवर श्रेष्ठ ठरू शकेल असे डॉ. बाबासाहेबांना मत होते.

डॉ. बाबासाहेब आंबेडकर मानवी मूल्य नेहमी जपताना दिसतात. समाजामध्ये आपले आचरण चांगले असले पाहिजे. आपल्या वागणुकीवरच आपले समाजातील स्थान ठरते. समाजातील वाईट गोष्टी दूर ठेवल्या पाहिजेत आणि चांगल्या गोष्टींचा अंगीकार केला पाहिजे. असा तरुणांना संदेश देताना डॉ. बाबासाहेब आंबेडकर दिसतात. कारण एकदा समाज जीवनात व्यक्तीची प्रतिमा मलिन झाली की, ती पुन्हा पूर्वीप्रमाणे स्वच्छ होईल असे नाही. माणसाच्या उद्धारासाठी, प्रगतीसाठी स्वतः धडपड केली पाहिजे असे त्यांचे स्पष्ट मत होते. "मनुष्य संकटात अगर दारिद्र्यात सापडला म्हणजे तो निराश होत असतो. आपणास यश मिळणार नाही अशी भावना त्याच्या मनात उत्पन्न होते. जर का या भावनेने मनुष्यास घेरले म्हणजे तो मनुष्य आयुष्यात कुचकामा ठरतो. हरेक तरुणाने आशा कधीच सोडू नये. ज्या दिवशी तो आशा सोडील, त्या दिवशीच तो जगात जगला काय आणि मेला काय, सारखाच होईल. हरेक तरुणात महत्त्वाकांक्षा असली पाहिजे. महत्त्वाकांक्षेशिवाय मनुष्य धडपड व प्रयत्न करूच शकत नाही. यासाठी अस्पृश्य मानलेल्या तरुणांमध्ये महत्त्वाकांक्षेचे 'बी' प्रथम रुजले पाहिजे. आज आपण जेथे जिथे जाल, मग ती मामलेदार कचेरी असो कलेक्टरचे ऑफिस असो, अगर कोर्ट असो, दर ठिकाणी या पांढरपेशा भट्टाब्राह्मणांचा सुळसुळाट झालेला दिसेल. या सर्व परिस्थितीवरून इतरेजणांना निराश होणे, हे जरी स्वाभाविक असले तरी आज आपण निराश न होता मनात उच्च महत्त्वाकांक्षा धरून त्या दृष्टीने प्रयत्नांची शिकस्त करावयास हवी आहे. मला जरी मुंबईचा गव्हर्नर केले तरी ते कमीच होईल असे मानणारा मी आहे, हे सांगण्याचा मतलब इतकाच की, आपल्यापैकी दरेकाने उच्च महत्त्वाकांक्षा बाळगून ती फलद्रूप करण्याचा कसोशीने प्रयत्न केला पाहिजे. तरुण बंधूंनी आत एक, बाहेर एक असले सवय लावून देऊ नये, सत्य सोडू नका, सत्याचा तात्कादिक जरी विजय होत नसला, तरी शेवटी सत्याचाच विजय होतो. आपल्यात दुटप्पीपणा असता कामा नये. जगाला जर हा मनुष्य दुतोंडी आहे असे दिसले, तर मग जग आपल्यावर विश्वास ठेवणार नाही."¹ याप्रमाणे व्यक्तीने आपले ऋणानुबंध समाज जीवनात श्रेष्ठ दर्जाचे जपले पाहिजेत. सामाजिक प्रतिष्ठेवरच व्यक्तीची ओळख निर्माण होते.

भारतीय जीवन व्यवस्थेत माणसाला स्पर्श केला म्हणजे विटाळ होतो अशी पारंपरिक पद्धत होती. ही अपमानाची आणि वेदनादायी पिढ्यान पिढ्या चालत आलेली पद्धत दलित सहन करत होता. पशुत्वाच्या पातळीपेक्षाही अगदी खालची पातळी दलितांना मिळाली होती. धर्म, जाती, शास्त्र, विद्या, शास्त्र, द्रव्य आणि सत्ता यांपासून फारकत घ्यावी असे या समाजाला वाटत होते. परंतु त्यांच्या नशिबी केवळ जगणं होतं. हे जगणं वर्णव्यवस्थेने आणि मनुस्मृतीने त्यांच्यावर लादले होते. "श्रमशक्ती असून श्रमाला मूल्य नाही, जिव्हा असून बोलण्याचा अधिकार नाही, हात असून उचलू शकत नाही, पाय असून पुढे जाऊ शकत नाही, भावना असून प्रकट करता येत नाही अशा स्थितीमध्ये इंग्रजी सत्तेचा अंमल येथे सुरू झाला. इंग्रजी सत्तेमध्ये फुले, आगरकरांसारख्या समाजसुधारकांचा उदय झाला. मिशनऱ्यांनी शिक्षणाचे दरवाजे सर्वांसाठी खुले केले. त्यांचाच एक परिपाक म्हणून भारतीय उपखंडाच्या अंधारावर डॉ. बाबासाहेब नावाचा दैदीप्यमान सूर्य उगविला."² डॉ. बाबासाहेब आंबेडकर यांनी भारतीय समाजातील अस्पृश्य मानल्या गेलेल्या समाजाला मानवता, स्वातंत्र्य, समता, बंधुता, एकात्मता, हक्क आणि अधिकार या मूल्यांची जाणीव करून दिली. आपणावर लादले गेलेले जीवन हे नैसर्गिक नसून ते मानवनिर्मित आहे याचीही माहिती सर्व समाजाला करून दिली. आपल्या अस्मिता जागृत करून हक्क, अधिकार मिळवून घेतले पाहिजेत. यासाठी सर्व वंचित घटकांना एकसंध करून लढा देण्यास भाग पाडले. आंबेडकरांनी येथील समाज व्यवस्था, संस्कृती याविरुद्ध सुरंग लावला. दलितांना हिंदू धर्माच्या रूढी, परंपरा, चालीरीती यांच्याविरुद्ध आवाज काढावयास लावले. वर्ण व्यवस्थेने लादलेली गुलामगिरीची कामे सोडून स्वतंत्र जीवन जगण्याचा संदेश दिला, त्यासाठी आंबेडकरांना अनेक कृती-युक्ती कराव्या लागल्या. चवदार तळयाचा सत्याग्रह, मनुस्मृती दहन, गोलमेज परिषदेत दलितांच्या हक्काची केलेली मागणी, काळाराम मंदिर प्रवेश, पुणे करार आणि धर्मातराची घोषणा यासारखे क्रांतिकारी स्थित्यंतरामुळे डॉ. आंबेडकरांनी मानव मुक्तीचा मार्ग अस्पृश्यांना दाखविला. मूकबधिऱ्यांना

वाचा दिली. त्यांची त्यांची अस्मिता जागविली नवीन जीवन जागृती दलितांच्या मनात निर्माण करून त्यांच्या आत्मभावना जागविण्याचे कार्य केले. त्यांचा हा संघर्ष अन्यायकारक मूल्यवस्थेविरुद्ध होता. समाजातील सर्व व्यवस्थेविरुद्ध बाबासाहेब एकाकी लढत राहिले. विज्ञानवादी दृष्टिकोन, बुद्धीप्रामाण्यवादी जीवन निष्ठा स्वीकारून त्यांनी लढाईच्या सर्व दिशा स्पष्ट केल्या. त्यांचा लढा जीवनासाठी होता. या लढ्याला धार्मिक सांस्कृतिक सामाजिक आर्थिक राजकीय आणि इतर सर्वच विषमतेविरुद्ध होता. समाजातील अन्यायकारक विघातक प्रवृत्तीच्या मुळावर बाबासाहेबांनी घाव घातला. म्हणून डॉ. बाबासाहेब हे पहिले विद्रोही लेखक ठरतात असे म्हणता येते.

दलितांचा जर सर्वांगीण विकास व्हायचा असेल तर राजकीय सत्तेत सहभागी होणे गरजेचे आहे. त्याशिवाय दलितांचा विकास होणार नाही असे डॉ. बाबासाहेब आंबेडकरांना वाटत होते. भारतीय समाज व्यवस्थेला आणि संस्कृतीलाच सुरंग लावण्याचे कार्य केले. दलितांना हिंदू धर्माच्या रूढी-परंपरा, चालीरीती यांच्याविरुद्ध आवाज उठविण्यास भाग पाडले. "जोपर्यंत त्यांच्या हातात शासनाची सूत्र येत नाहीत तोपर्यंत आपल्या दारिद्र्याच्या दुःखात बुडालेल्या बांधवांची सुटका करू शकणार नाही."³ याप्रमाणे डॉ. बाबासाहेब आंबेडकरांचे व्यक्तिमत्व आपल्या समाजाला संघर्षशील बनवण्याचे कार्य करत राहिले. संघर्षाशिवाय आपणाला आपल्या हक्क मिळणार नाहीत हे समाजाला सतत सांगत राहिले. पिढ्यान पिढ्या शासकीय व्यवस्था आणि प्रस्थापित समाज व्यवस्थेच्या मूळ प्रवाहापासून दलितांना कायमच दूर ठेवल्याने त्यांना या घटकांची भीती वाटत होती. मात्र आपल्यावरील अन्याय-अत्याचारांपासून मुक्तता व समाजाच्या मुख्य प्रवाहात यायचे असेल तर आपण शासनात सहभागी घेतला पाहिजे असे समाजमनावर बिंबवण्याचे कार्य बाबासाहेबांच्या रूपाने घडले. "आपण गुलाम नाही. आपण एक लढाऊ जमात आहोत. गमावलेले हक्क भिक मागून परत मिळत नसतात तर अविश्रांत लढा देऊन ते परत मिळवावे लागतात."⁴ कायद्याने आपली सामाजिक सुधारणा होईलच असे नाही. त्याकरिता आपण आर्थिक, शैक्षणिक क्षेत्रात प्रगती साधली पाहिजे. आपल्या हक्क मिळवण्यासाठी संघर्ष केला पाहिजे. जे लढतात संघर्ष करतात त्यांनाच यश प्राप्त होते असे डॉ. बाबासाहेब आंबेडकर समाजाला म्हणाले. "जे झगडतात त्यांनाच यश येते. तुमचा उद्धार करण्यास कोणीही येणार नाही. तुम्ही मनात आणाल तर तुमचा उद्धार तुम्हीच करण्यास समर्थ व्हाल. तुम्ही लक्षात ठेवले पाहिजे की एखादा समाज जागृत, सुशिक्षित व स्वाभिमानी असेल तरच त्याचे सामर्थ्य वाढेल."⁵ समाजाचा उद्धार त्याचा गतिशीलतेवरच अवलंबून असतो. प्रत्येकाने आपल्या विकासासाठी प्रयत्न केला पाहिजे. त्यासाठी आपणाला कायद्याचे संरक्षण आहे. जीवनामध्ये प्रगती करावयाची असल्याने शिक्षण आणि आर्थिक सबलता असणे आवश्यक असल्याचेही त्यांनी सांगितले. कोणताही व्यक्ती अथवा समाज जागृत, स्वाभिमानी आणि सुशिक्षित असेल तरच त्याच्या सामर्थ्य वाढते. शिक्षण हे आपल्या सुधारण्याचे मूळ आहे. म्हणून समाजाला शिक्षण मिळण्यासाठी डॉ. बाबासाहेब आंबेडकर पीपल्स एज्युकेशन सोसायटीची स्थापना करतात. शिक्षण मिळण्यासाठी सिद्धार्थ महाविद्यालय, मुंबई आणि मिलिंद महाविद्यालय, औरंगाबाद या ठिकाणी 1946 मध्ये सुरु केले. शिक्षणाशिवाय समाजाचे प्रश्न सुटणार नाहीत. शिक्षणाने आपल्यावरील गुलामीची जाणीव होईल असा आशावाद डॉ. बाबासाहेब आंबेडकर यांना होता. "गुलामाला तो गुलाम असल्याची जाणीव करून द्या, म्हणजे तो आपल्या स्वातंत्र्यासाठी बंड करून उठेल."⁶ माणसाला अन्याया विषयीची जाणीव झाली की तो स्वतःच्या अस्मितेसंबंधी विचार करू लागतो. माणसाची अस्मिता जागृत झाली की त्याला अस्तित्व कळते. आणि अस्तित्वातूनच तो आत्मशोधाकडे वळतो. आजवर आपण समाज व्यवस्थेने लाभलेले जीवन जगत आलो. हे लाभलेले जीवन नाकारायला तयार होतो. परंपरागत चालत आलेल्या रूढी, प्रथा परंपरा नाकारल्याने प्रस्थापित समाज व्यवस्थेला धक्का बसला. आत्तापर्यंत प्रस्थापित व्यवस्थेच्या आश्रयाने जगत आलेला दलित माणूस बंड करून उठला आणि स्वतःच्या अस्तित्वाला सिद्ध करू लागला. आपल्या हक्काने अधिकारांची आजवर केलेली मुस्कटदाबी या विरोधी प्रस्थापित व्यवस्थेला प्रश्न विचारू लागला आणि आपल्या हक्क व अधिकारांनी युक्त निसर्गतः प्राप्त मानवी जीवन जगू लागला. प्रस्थापित व्यवस्थेशी दोन हात करून आपल्या हक्क आणि अधिकारांसाठी डॉ. बाबासाहेब आंबेडकरांनी दिलेल्या शिकवणीने दलित समाजाची प्रगती झाली. "झगडा, आणखी झगडा, त्याग करा, आणखी त्याग करा. त्यागाची आणि हाल्याची पर्वा न करता एक सारखा झगडा चालू ठेवा तरच तुम्हाला मुक्ती मिळेल. जागे होऊन प्रतिकार करण्याची

अस्पृश्यांची सामुदायिक इच्छाशक्ती वाढली पाहिजे."7 आपले हक्क आणि अधिकार कोणीही सहजासहजी देणार नाहीत. हे डॉ. बाबासाहेबांना माहीत होते. समाजाने लादलेले अस्पृश्यतेचे जिने दलित समाजाने नाकारायला सुरुवात केली. डॉक्टर बाबासाहेब आंबेडकरांच्या व्यक्तिमत्त्वावर मार्क्स व महात्मा गौतम बुद्ध यांच्या तत्त्वज्ञानाचा प्रभाव होता. भगवान गौतम बुद्धांचा मानवतावादी विचार, माणसाला माणसासारखे जगू देण्याचा दृष्टिकोन हा गौतम बुद्धांनी जगाला दिला. डॉ. बाबासाहेब आंबेडकरांनी मानवतावादी मूल्य असलेल्या बौद्ध धम्माचा स्वीकार केला. बौद्ध धर्मांमध्ये सर्व जीवांना समानतेचा भूमिकेतून पाहिले जाते. या धर्मात कोणीही स्पृश्य-अस्पृश्य, श्रेष्ठ-कनिष्ठ मानला गेला नाही. माणसाचे हक्क आणि अधिकार अबाधित ठेवणारा बौद्ध धर्म खऱ्या अर्थाने माणसाला मानवतावादी दृष्टिकोन देऊन जगू देतो. समाजातील अन्याय, अत्याचार, विषमता, पिळवणूक, शोषण या प्रवृत्तींवर प्रहार करून माणसाला माणूसपणाची प्रतिष्ठा मिळवून दिली. या डॉ. बाबासाहेब आंबेडकरांच्या विचारसरणीतूनच या कालखंडामध्ये वर्ण जातीय बंड, विद्रोह, नकारवादी लाभलेली प्रेरक तत्त्वे प्रस्तुत करणारे आंबेडकरी विचार दर्शन म्हणजे आंबेडकरवाद समाजामध्ये निर्माण झाला. एकूणच डॉ. बाबासाहेब आंबेडकर यांनी भारतीय समाज व्यवस्थेतील दलित म्हणून समजल्या गेलेल्या शोषित, वंचित माणसाला प्रतिष्ठा प्राप्त करून दिली. खऱ्या अर्थाने सामाजिकतेचा, समतेचा आणि राष्ट्रीय एकात्मतेचा विचार डॉ. बाबासाहेब आंबेडकर यांनी दिला. अर्थतज्ञ डॉ. बाबासाहेब आंबेडकर यांना भारत सरकारने मरणोत्तर भारतरत्न हा सर्वोच्च किताब देऊन कार्याबद्दल गौरविले आहे. व्यक्तीची प्रतिष्ठा आणि राष्ट्राची एकात्मता अबाधितपणे ठेवण्यासाठी भारतीय संविधानाची निर्मिती डॉ. बाबासाहेब आंबेडकर यांनी केली. प्रत्येक भारतीयाला स्वातंत्र्य, समता बंधुता आणि एकात्मता ही मूल्य घटनात्मकरीत्या प्राप्त दिली. प्रत्येक धर्माचा, जातीचा, पंथाचा व्यक्ती आपल्या धर्मानुसार जीवन जगताना पाहावयास मिळतो. डॉ. बाबासाहेब आंबेडकरांच्या कार्य आणि कर्तृत्वामुळेच राष्ट्राचे आणि व्यक्तीची एकात्मता कायम राहिली आहे.

संदर्भग्रंथ सूची

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2. दलित नाटक आणि दत्ता भगत यांचे नाट्यविश्व :- प्राचार्य डॉ. शिवदास शिरसाठ
3. बहिष्कृत भारत :- डॉ. बाबासाहेब आंबेडकर
4. डॉ. बाबासाहेब आंबेडकर कौटुंबिक जीवन - आठवणी :- हरिभाऊ पगारे
5. डॉ. बाबासाहेब आंबेडकर कौटुंबिक जीवन - आठवणी :- हरिभाऊ पगारे
6. दलितांचे राजकारण :- दादुमिया डॉ. आंबेडकरांचा अस्पृश्यांना संदेश, 'नवयुग', आंबेडकर विशेषांक :- डॉ. बाबासाहेब आंबेडकर

उपनिषदातील शिक्षण पद्धती

संशोधक

मार्गदर्शक

प्रा. अभय सखाराम पाटील

डॉ. मंजुषा कुलकर्णी

प्रस्तावना

वैदिक साहित्यातील उपनिषद हे एक महत्त्वाचे अंग आहे .उपनिषदातील शिक्षण हे अपरा विद्या आणि पराविद्या देणारे आहे. उपनिषद हे तत्कालीन शिक्षण पद्धती समजून घेण्याचा उत्तम मार्ग आहे.भारतीय शिक्षण पद्धतीचे मूळ आपल्याला उपनिषदातील गुरु शिष्य संवादातून, कथा मधून सापडते.

वैदिक साहित्यातील उपनिषद हे एक महत्त्वाचे अंग आहे. उप म्हणजे जवळ आणि नि+सद् म्हणजे बसणे. गुरुजवळ बसून जे ज्ञान मिळवले जाते ते उपनिषदात मांडले आहे.

उपनिषदातील शिक्षण हे परा विद्या आणि अपराय विद्या देणारे आहे. खरंतर उपनिषद हे ब्रह्मज्ञान मिळवण्याचे साधन आहे .असे म्हटले जाते उपनिषद हे तत्कालीन शिक्षण पद्धती समजून घेण्याचे उत्तम मार्ग आहे. भारतातील शिक्षण पद्धतीचे मूळ आपल्याला उपनिषदातील गुरु शिष्य संवादातून तसेच कथेमधून सापडते.

उद्देश

- प्राचीन कालीन उपनिषदातील शिक्षण पद्धतीचा अभ्यास करणे
- उपनिषदातील गुरु शिष्य संवर्धन संवादातून कथेचा अभ्यास करणे
- व्यक्तिमत्व विकास आणि शिक्षण प्रणालीचा अभ्यास करणे
- सामाजिक बांधिलकी नैतिक मूल्यांचा अभ्यास करणे

विषय हेतू

- ब्रह्मज्ञानप्राप्ती
- शारीरिक संपदा प्राप्त करणे
- चारित्र्य निर्माण
- व्यक्तिमत्व विकास
- वैयक्तिक आणि सामाजिक उद्दिष्टे
- अध्यात्मिक विकास
- सांस्कृतिक उद्दिष्टे अभ्यासणे
- नैतिक शिक्षण

1. ब्रह्मज्ञानप्राप्ती

अथ तो ब्रह्म जिज्ञासा असे म्हणत ब्रह्मप्राप्तीचा म्हणजेच मोक्षप्राप्तीचा मार्ग दाखवतात. कठ उपनिषदात नचिकेत जो यमाला भेटून मोक्षप्राप्तीचे ज्ञान मिळवतो अशी एक सुंदर कथा आहे. यम नचिकेताला ब्रह्मज्ञ, आत्मज्ञ जन्म मृत्यू चक्र, मोक्ष या संकल्पना खूप छान पद्धतीने समजून सांगतो त्यामुळे त्याचे समाधान होते.

2. शारीरिक संपदा मिळविणे

शिस्तबद्ध जीवन, योग व्यायाम आहार, विहार, संतुलित जीवनपद्धती, संयम, सुदृढमन आणि शरीर तयार होते. शिक्षण पद्धतीत याचे योग्य ते भान राखले जात होते. सूर्योदयापूर्वी उठून अन्हिके उरकल्यावर जो दररोज एक तास योग, प्राणायाम, व्यायाम, ध्यान यासाठी दिला जात असे

3. चारित्र्य निर्माण

इच्छाशक्तीचा विकास, मनावर नियंत्रण सकारात्मक विचार करण्याची सवय लावणे. सत्याची कास धरणे नैतिकतेचे पालन यातून चारित्र्य निर्माण होते. उपनिषदातील कथा आपल्या मनात याच गोष्टी बिंबवत असतात.

4. व्यक्तिमत्व विकास

शिक्षणाने फक्त भौतिक विकास व्हावा प्रगती व्हावी एवढेच अपेक्षित नाही. मनुष्याचा सर्वांगीण व्यक्तिमत्वाचा विकास शिक्षण पद्धतीने व्हावा असे अपेक्षित आहे. शारीरिक कष्टाची सवय व्हावी, मनावर आणि इंद्रियावर संयम ठेवता यावा, बहुतेक आत्मिक आणि अध्यात्मिक प्रगती व्हावी, याचे प्रशिक्षण या पद्धतीत दिले जायचे. गुरुकुलात शिक्षण घेणारा विद्यार्थी यातून तावून सुलाखून एक परिपूर्ण व्यक्ती होऊन बाहेर पडायचा.

5. वैयक्तिक आणि सामाजिक उद्दिष्टे

शारीरिक, मानसिक आणि बौद्धिक दृष्ट्या सुदृढ असलेली व्यक्ती ही सामाजिक बांधिलकी मांडणारी असेल तर देशाचा उत्कर्ष होतो. वैयक्तिक स्वार्थापेक्षा समाजहित जास्त महत्त्वाचे आहे. प्रत्येक व्यक्ती ही सत्यप्रिय आणि सदाचारी असावी हे नैतिक शिक्षण उपनिषदातील शिक्षणाचा प्रमुख भाग.

वेदमनुष्याचार्यो अन्त्येवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सी : । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदित्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

(तैत्तिरिय उपनिषद शिक्षावल्ली अनुवाक 11)

खरे बोलावे, धर्माचे आचरण करावे, स्वाध्याय कधीही चुकवूनये, सत्य धर्म हे कधीही चुकवूनये, आपले कौशल्य ज्यात आहे अशी कामे चुकवूनये, ऐश्वर्य देणारी कार्ये सतत करावीत त्यांची अवहेलना करू नये.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यस्माकम सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ।

देव कार्ये आणि पितृ कार्ये यात काही कमतरता राहू नये याची अवहेलना करू नये. आई हेच सर्वप्रथम देवता आहे. पिता देवता स्वरूप आहे. गुरुदेव आहे. अतिथी देव आहे. म्हणजेच आई पिता आचार्य अतिथी या सर्वांचा आदर करावा त्यांची श्रद्धापूर्वक सेवा करावी. जे कुकर्म आहे नींदे आहे ते टाकून द्यावे जे वंदनीय आहे चांगले आहे ते कर्म करावे ते कर्म सतत करावे.

समर्थ रामदास त्यांच्या मनाच्या श्लोकात म्हणतात जनी निंद्य ते सर्व सोडोनि द्यावे जनी वंद्य ते सर्व भावे करावे.

आध्यात्मिक विकास

यज्ञ यागादि कर्मे करणे कर्मकांड भक्ती यातून आध्यात्मिक विकास होतो. कठोपनिषद अंतर्मुख होऊन आत्मज्ञानाकडे जाण्याचा मार्ग दाखवते.

सांस्कृतिक उद्दिष्टे

उपनिषदाचा भर हा मूल्य शिक्षणावर होता. सत्य, धर्म, सुचिता, अस्तेय, अपरिग्रह ही मूल्ये जीवनाचा पाया आहेत. अतिथी सत्कार हा महत्त्वाचा असे. पंच महायज्ञ हा सामाजिक संस्कृतीचा प्राण होता. जीवनमूल्य आणि जीवन कौशल्य शिकवणे हे महत्त्वाचे उद्दिष्ट होते. त्यातील व्यवहार्य भाग भौतिक सामाजिक उन्नतीचे शिक्षण हा भाग सध्या जास्त अमलात आणला जातो. परंतु मनुष्याची प्रगती ही एकांगी नसते. व्यक्तीमत्त्वाचा आधार हा नैतिक मूल्य सामाजिक बांधिलकी आणि **इदं न मम**। असा मानणारा असावा तरच सर्वांगीण व्यक्तिमत्त्व ठरते.

नैतिक शिक्षण:

आधुनिक शिक्षण पद्धतीमध्ये विद्यार्थ्यांमध्ये विविध प्रकारच्या वर्तणुकीशी संबंधित समस्यांना तोंड कसे द्यायचे हा मोठा प्रश्न बनला आहे. खरे तर विद्यार्थ्यांना नैतिक मूल्य कशी आणि केव्हा शिकवली पाहिजेत याची पूर्ण जाणीव संस्थांना नसते. माणुस हा सामाजिक प्राणी आहे आणि त्याला वडिलांचा आणि शिक्षकांचा आदर करणे, गरिबांना मदत करणे, महिलांचा आदर करणे, अशा विविध सामाजिक समस्या शिकवाव्या लागतात आधुनिक संस्थांमध्ये नैतिक शिक्षणाचा स्वतंत्र विभाग तयार करण्याची गरज भासत आहे. वैदिक शिक्षण पूर्णपणे नैतिक मूल्यावर आधारित होते. प्राचीन शिक्षण पद्धतीत नैतिक शिक्षणावर अधिक भर देण्यात आला होता. जर आपल्याला खरोखरच चांगला समाज, धार्मिक लोक, हवे असतील तर नैतिक शिक्षण हे आवश्यक आहे. नैतिक शिक्षण हे विद्यार्थ्यांचे स्वरूप बदलण्याचे प्रमुख शस्त्र बनले पाहिजे.

निष्कर्ष

शिक्षण मनुष्यास केवळ संस्कारक्षम बनवत नाही तर व्यक्तीच्या सामाजिक गुणांचा विकास करते. उपनिषदांच्या शिक्षणाचा मुख्य उद्देश हा ब्रह्मप्राप्ती बरोबरच शारीरिक संपत्ती मिळवणे चारित्र्य निर्माण करणे व्यक्तिमत्त्व विकास करणे अध्यात्मिक विकास करणे सांस्कृतिक विकास करणे आणि त्याचबरोबर सामाजिक विकास करणे हा होता. प्राचीन शिक्षण पद्धतीतील पिढ्यानपिढ्या आम्हाला मिळालेल्या सर्व गोष्टी आम्ही जवळजवळ गमावल्या आहेत. जसे शिस्त, विद्यार्थ्यां आणि शिक्षक यांच्यातील संवाद पूर्ण संबंध, सामाजिक, नैतिक मूल्य, ज्या वैदिक काळात विकसित झाले ते शिक्षण पूर्णपणे संपले आहे. समाजात नैतिक शिक्षणाशिवाय आपण कोणताही बदल करू शकत नाही हे ही वास्तव आहे की आपण आज विद्यापीठे, महाविद्यालय, संस्था यांना पूर्वीप्रमाणे बनवू शकणार नाहीत परंतु संपत्ती व भौतिकवाद यापेक्षा चारित्र्य, आध्यात्म, या सारख्या महत्त्वाच्या गोष्टीला अधिक प्राधान्य दिले पाहिजे.

संदर्भ ग्रंथ

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5. स्वामी विवेकानंद- शिक्षण -रामकृष्ण मठ धंतोली नागपूर
6. कल्याण उपनिषद अंक गीताप्रेस गोरखपुर
7. स्वामी दर्शनानंद सरस्वती- उपनिषद प्रकाश -सत्यधर्म प्रकाशन रोहतक हरियाणा

मनोरुग्ण आणि नातेवाईक

मार्गदर्शक

डॉ. प्रकाश तुकाराम शिंदे

महात्मा ज्योतिबा फुले समाजकार्य महाविद्यालय जालना

संशोधक

गोविंद लक्ष्मण तांगडे

प्रस्तावना

अतिप्राचीन भारतातील चिकित्सकांना मानसिक विकारांची कल्पना नीट आलेली नव्हती. त्याकाळात माणूस असंबद्ध बोलू अथवा वागू लागला की त्याला भुताने अथवा परकीय आत्म्याने झपाटले आहे किंवा कुणी दुष्ट हेतूने जादूटोणा केला आहे, असे समजले जात होते. अशा व्याधीवर अंगारे - धुपारे, मंत्रतंत्र इ. लोकभ्रमावर आधारित व गुह्य उपाय केले जायचे. देवाचे नाव घेऊन प्रचलित धार्मिक संकेत अथवा भाकिते सांगू लागल्यास, देव अंगात आले असे समजून त्या व्यक्तीला पूज्य मानीत असत. अशा कल्पना ग्रामीण समाजात अजूनही रूढ आहेत. सुमारे २,५०० वर्षांपूर्वी मना बद्दल शास्त्रोक्त कल्पना आयुर्वेदात मांडली गेली ती अशी देह, इंद्रिये, मन व आत्मा मिळून शरीर बनते व या चारींच्या संयोगाला जीवित अथवा आयुष्य अशी संज्ञा आहे. मन हे स्वतंत्र अणुरूप द्रव्य असून त्याचे स्थान (चेतना सुमारे २,५०० वर्षांपूर्वी मनाबद्दल शास्त्रोक्त कल्पना आयुर्वेदात मांडली गेली ती अशी : देह, इंद्रिये, मन व आत्मा मिळून शरीर बनते व याचारींच्या संयोगाला जीवित अथवा आयुष्य अशी संज्ञा आहे. मन हे स्वतंत्र अणुरूप द्रव्य असून त्याचे स्थान (चेतनास्थान) हृदयात आहे. मन बाह्य विषयाच्या घटकांचे पृथःकरण करते म्हणजे अनावश्यकत्वाचा त्याग व आवश्यक अंशाचे एकत्रीकरण तसेच संकल्पित कल्पना निर्माण करते. त्यानंतर अहंकार हा आवड, इच्छा ठरवतो आणि त्यानुसार अभिमान बाळगतो. बुद्धी ही विषय परीक्षण करून स्वतःच निर्णय घेते. या एकत्र अभिप्राया नुसार मन पुढील कार्यवाही कर्मेन्द्रिया तर्फे करते. मनाचे पोषण करणारे अंश अन्नात असतात असे मानणारा 'आहार शुद्धी सत्त्व शुद्धिः' नामक सिद्धांत आहे. 'धी', धृति' व 'स्मृति' अशा तीन मानसशक्ती आहेत. धी म्हणजेच बुद्धी, धृती ही संयमशक्ती असून ती मनाचे नियमन करते व स्मृती योग्य तत्त्वाची आठवण देऊन मनाला सावध करते.

मनाचे विविध 'गुणधर्म' आहेत. त्यापैकी सत्त्व हा गुण इष्ट समजला जातो. रज व तम हे दोष मानले जातात. ह्या गुणदोषांच्या निरनिराळ्या प्रमाणावर आधारित अशा मनाच्या तीन प्रवृत्ती चित्त प्रकृती, वर्णिलेल्या आहेत. सात्विक म्हणजे संयमी, राजस म्हणजे उत्कट, अति संवेदना मनाचे विविध 'गुणधर्म' आहेत. काम, क्रोध, लोभ, मोह इ. मनोवृत्ती रज व तम या दोषांमुळे वृद्धिंगत होतात आणि मनाचे आवेग तयार होतात. रज व तमा मुळे मानसशक्ती भ्रष्ट झाल्या समानसिक कर्म बिघडते. भोग तृष्णा प्रबळ होते व आचरणात चुका होतात. ह्यालाच 'प्रज्ञापराध' म्हणतात. प्रज्ञापराधामुळे बुद्धिभ्रंश, स्मृतिभ्रंश आणि धृतिभ्रंश होतो. जी गोष्ट जशी समाजावयाला हवी तशी नसमजता तिच्या विषयी ज्या विपरीत कल्पना असतील त्यांनुसार विचार ग्रहण केले जातात व आचरणात चुका होतात व वर्तन बदल मानवात होऊ लागतो. आपण या लेखात मनोरुग्ण आणि नातेवाईक यांचा सहसंबंध कसा आणि मनोरुग्ण माहिती अभ्यासणार आहोत.

मनोरुग्ण

आजच्या आधुनिक तंत्रज्ञानाच्या युगात देशाची प्रगती ही अतिशय झपाट्याने होत आहे आणि या देशाच्या प्रगतीसाठी सुदृढ जनता असणे फार महत्त्वाचे असते. वाढते तंत्रज्ञान आणि विज्ञानाच्या प्रगतीमुळे झपाट्याने समाजात परिवर्तन होत असतांना आपणास दिसून येते आहे. याचाच परिणाम असा की, यामुळे विधायक परिवर्तन तर होतातच परंतु सोबतच विघातक देखील परिणाम होत असतांना दिसून येतात. विघातक परिणामाच्या

कारणामुळे मनुष्याला अनेक आजारांना सामोरे जावे लागत आहे. यात शारीरिक आजार तर होतातच परंतु यासोबत मानसिक आजार देखील होतात. जसे एखाद्या शारीरिक आजार होण्यासाठी जसे शारीरिक, जैविक, रासायनिक बदल होतात तसेच मानसिक आजाराच्या बाबतही होते. मानसिक आरोग्य निरोगी राहणे फार गरजेचे असते. परंतु जर एखाद्या व्यक्तीस आजार झाला तर तो **मनोरुग्ण** म्हणून संबोधल्या जातो.

मनोविकार जगभरातील कोट्यवधी लोकांवर घाला घालतो आणि याचा त्यांच्या जवळच्या लोकांवर ही प्रचंड ताण पडतो. चार पैकी एका माणसाला आयुष्यात कधी ना कधी मनोविकार जडतो. जगात मोठ्या प्रमाणात आढळणाऱ्या या विकाराचे एक मुख्य कारण म्हणजे नैराश्य. स्किझोफ्रेनिया आणि आयपोलार डिसऑर्डर हे सगळ्यात तीव्र स्वरूपाचे विकार असून यामुळे रुग्णाला दैनंदिन जीवनातली कामे करणे अत्यंत जड जाते. असंख्य लोक मनोविकाराचे शिकार बनत असले, तरी वस्तुस्थिती ही आहे की हा विकार लपवला जातो, त्याकडे दुर्लक्ष केले जाते आणि समाज त्याकडे कलंकित नजरेने पाहतो. जागतिक आरोग्य संघटनेने दिलेल्या अहवालानुसार मानसिक आजाराच्या कलंकामुळे अनेक रुग्ण उपचारच घेत नाहीत. बरेच मनोविकार औषधोपचाराने बरे होत असले, तरी अमेरिकेत गेल्या मागील वर्षी मनोविकार झालेल्या सुमारे ६० टक्के प्रोढांना आणि ८ ते १५ वयोगटातील जवळजवळ ५० टक्के युवकांना उपचार मिळाला नाही. असा नॅशनल अलायन्स ऑन मेन्टलइलनेसचा अहवाल सांगतो.

मानसिक रुग्ण या एका शब्दाची व्याप्ती फार मोठी आहे. बऱ्याच वेळा आपल्याला मानसिक आजार झाला आहे. हे त्यारुग्णाला देखील कळत नाही, मेंदूत जेव्हा डोपामाईन या द्रवाचे प्रमाण वाढते त्यावेळी त्याच्या वर्तनात स्वभावात, राहणीमानात सर्व गोष्टीत बदल दिसून येतो. समाजात आज सुद्धा या रोगाबद्दल म्हणावी तशी जागृती निर्माण झाल्याचे दिसून येत नाही. कधी-कधी तो समाज विरोधी वर्तन करतो. अशा वेळी रुग्णाच्या नातेवाईकांना नेमका काय निर्णय घ्यावा हे लक्षात येत नाही व अशावेळी चुकून कोणी तरी सांगते की, त्यास बाहेर बाधा झाली, करणी केली त्यावेळी नातेवाईक त्या रुग्णास मानसोपचार डॉक्टर कडे घेऊन जाण्या ऐवजी भोंदूबाबा कडे घेऊन जातो पण रुग्णांची स्थिती हाता बाहेर गेल्यास त्या रुग्णास उपचाराची गरज आहे, रुग्णांस आता मानसोपचार तज्ञांच्या उपचाराची गरज हे ज्यावेळी नातेवाईकास लक्षात येते त्यावेळी त्या रुग्णाचा आजार वाढलेला असतो. जेव्हा अशी विपरीत अवस्था निर्माण होते, तेव्हा रुग्णास रुग्णालयात उपचारासाठी नातेवाईक घेऊन जातात. अशा रोग्याला वेळेवर औषधोपचार मिळत नसल्याने. त्या रोग्याला खूप यातना सहन कराव्या लागतात. या रोगाची अतिशयोक्ती झाली त्यावेळेत या रोग्यास व्यक्ती वेडा किंवा पागल झाला असे म्हणतात. मानसिक आजार झाल्यावर जेवढ्या समस्यांना त्या रुग्णांना सामोरे जावे लागते त्याही पेक्षा जास्त त्याच्या नातेवाईकांना सामोरे जावे लागते. त्यात त्यांना **मानसिक, सामाजिक, आर्थिक, कौटुंबिक** अशा अनेक समस्यांना तोंड द्यावे लागते.

ज्या रोग्यास हा रोग होतो, त्याच्या घरच्या लोकांना त्या व्यक्तीवर विशेष लक्ष देणे गरजेचे होऊन जाते. बऱ्याच वेळा भावनेच्या भरात एकांतात असा रोगी आपल्या जिवास काही ही करू शकतो. अशा व्यक्तीस एकांतवास भेटला तर तो आत्महत्या किंवा घर सोडून निघून जाऊ शकतो. त्यात ही काही रोगी हिंसक बनतात. अशा वेळी तो व्यक्ती घरच्या किंवा त्याच्या बरोबर राहणाऱ्या व्यक्तीवर प्राणघातक हल्ला करू शकतात. त्यामुळे अशा व्यक्तीवर त्याच्या पालकांना विशेष लक्ष देणे फार मोठे अवाहन ठरते. अशा व्यक्तीवर घरच्या लोकांना सतत लक्ष द्यावे लागते.

या आजाराचा अतिरेक झाल्यास बऱ्याच वेळा आपण काय करतो आहोत, हे रोग्यास समजत नाही. अशा परिस्थितीत रोगी कोणतेही पाऊल उचलू शकतो. मागील वर्षी महाराष्ट्रातील बीड जिल्हामधील आष्टीतील घाटशील पारगाव या गावात मनोविकृत असलेल्या मुलाने स्वतःच्या आईस मारहाण करून जागीच ठार केले त्याच्या वडील अमानुष मारहाणीत जखमी झाले.

मनोरुग्ण व्यक्तीस झोप लागत नसल्याने, घरच्या लोकांना रात्र-रात्र जागून अशा व्यक्तीवर लक्ष द्यावे लागते. तो कोणावर ही संशयी नजरेने बघत असल्याने त्या व्यक्तीस समजावून सांगणे त्याच्या परिवारास मोठे अवघड काम होऊन बसते. अशा व्यक्ती समजाऊन सांगितल्यावर ही समजत नसल्याने घरच्या लोकांसमोर अनेक

समस्या निर्माण होतात. अशा व्यक्तीची काळजी घेणे हे त्याच्या परिवारा समोर फार मोठी जिम्मेदारी होऊन जाते. त्या व्यक्तीस कितीही समजाऊन सांगितले तरी तो ऐकत नसतो किंवा तो समजण्याच्या मनस्थितीत नसतो, तो काय बोलतो हे त्यालाही समजत नसते. अशा वेळी त्याला समजून घेणे त्याच्याशी प्रेमाने राहणे. या शिवाय त्याच्या परिवारा समोर दुसरा पर्याय नसतो.

प्रत्येक व्यक्तीला आरोग्याच्या समस्येला जीवन जगतांना सामोरे जावेच लागते. व्यक्तीला झालेले रोग व आजार हे वेगवेगळ्या प्रकारचे असतात तेव्हा त्या व्यक्तीला रूग्णालयात आणल्या जाते. रूग्णास रूग्णालयात आल्यानंतर रूग्णाच्या नातेवाईकांना अनेक समस्यांना तोंड द्यावे लागते. अशा वेळी त्यांना महत्त्वाचे म्हणजे आर्थिक समस्येला तोंड द्यावे लागते. व्यक्ती आपले जीवन सुखचैनिचे व निरोगी जीवन जगण्याचा नेहमी प्रयत्न करत असतो. जर व्यक्तीच्या जीवनात आजाराने प्रवेश केला असेल तर मात्र रूग्ण व रूग्णाचे नातेवाईक यांना मानसिक सामाजिक, आर्थिक व कौटुंबिक अशा अनेक समस्यांना सामोरे जावे लागते. पुढील लेखात आपण नातेवाईकांना येणाऱ्या समस्या बाबत माहिती पाहणार आहोत.

संदर्भ ग्रंथ :-

- 1) मनात - डॉ. गोडबोले अच्युत
- 2) मानसिक स्वास्थ्य डॉ. कादरी ए. ए.
- 3) मानसशास्त्र सौ. हलकारे विजया
- 4) मन, मनोविकार आणि समुपदेशन - डॉ. देवगावकर शैलजा
- 5) तणाव छोडो सफलता पाओ – जैन जयंती प्रभात प्रकाशन दिल्ली
- 6) मनोविकारांचा मागोवा – जोशी श्रीकांत

एक शून्य बाजीराव : मराठी रंगभूमीच्या कक्षा विस्तारणारे नाटक

शीतल पावसकर भोसले

सीडी ५९, सी २२, श्रीरंग सोसायटी, ठाणे पश्चिम ४००६०१

एक शून्य बाजीराव या चिं. च्यं. खानोलकर लिखित नाटकाचा पहिला प्रयोग 'रंगायन' या संस्थेद्वारे विल्सन महाविद्यालयाच्या सभागृहात २८ मे १९६६ रोजी संपन्न झाला. यानंतर दोन महिन्यांनी म्हणजे २८ जुलै १९६६ रोजी हे नाटक मौज प्रकाशनाने प्रकाशित केले. खानोलकरांचे उपलब्ध असलेले हे पहिले नाटक आहे. हे नाटक महाराष्ट्रराज्य पारितोषिक, ललित पारितोषिक आदी पुरस्कारांनी सन्मानित झाले आहे. मराठी नाट्यक्षेत्रात बहुमानाचा समजला जाणारा संगीत नाटक अकादमीचा पुरस्कार खानोलकरांना १९७६ मध्ये म्हणजे मरणोत्तर प्राप्त झाला असून, यासंदर्भातील एक शून्य बाजीराव आणि अजब न्याय वर्तुळाचा या दोन नाटकांचे श्रेय सर्वमान्य आहे.

एक शून्य बाजीराव हे नाटक अन्य भाषांमध्ये अनुवादित झालेले दिसते. उदाहरणार्थ, या नाटकाचा Bajirao the Cipher हा इंग्रजी अनुवाद कुमुद मेहता यांनी केला असून हिंदी अनुवाद कमलाकर सोनटक्के यांनी केला आहे. हिंदी, इंग्रजी आणि गुजराती भाषांमध्ये या नाटकाचे प्रयोग झाल्याची नोंद नाट्य कोशात उपलब्ध आहे. तसेच सदर नाटकाचे चित्रपटात माध्यमां तर करण्यासाठी प्रयोगशील चित्रपट दिग्दर्शक मणीकौल यांनी या नाटकाचे हक्क विकत घेतले आहेत.

उपरोक्त तपशिलावरून भारतीय रंगभूमीने एक शून्य बाजीराव या नाटकाची दखल घेतली असून मराठी आणि भारतीय नाटकांच्या इतिहासातील ते महत्त्वाचे नाटक आहे, ही बाब स्पष्टपणे पुढे येते.

समस्या प्रधान, वास्तववादी, कौटुंबिक भावविवश प्रवण प्रवृत्ती केंद्री, पुनरुज्जीवित संगीत नाटक आणि ऐतिहासिक नाटक आदी नाटकांची मराठी नाट्य लेखनात आणि रंगभूमीवर मोठ्या प्रमाणावर गजबज असताना एक शून्य बाजीराव हे नाटकमंचित आणि प्रकाशित झाले. प्रबोधनवादी प्रेरणेतून केले जाणारे नाट्य लेखन, 'वास्तव' संकल्पनेकडे पाहण्याचे पाश्चात्य / युरोपीय नाट्य परंपरेतून स्वीकारलेले इब्सेन –शाँ प्रणीत नमुना रूप, इतिहास आणि मानवी नातेसंबंधांकडे पाहण्याचा उदात्ततावादी तर काही वेळा भावविह्वळतेकडे झुकणारा दृष्टिकोन, प्रचलित परस्परसंबद्ध घटनांच्या क्रमशः साखळीतून उलगडत जाणारी नाट्य कथानकाची संरचना, विशिष्ट स्वभावाच्या विविध पात्रांचे प्रसंग-घटनानिहाय घडवले जाणारे तर्क सुसंगत दर्शन आणि नाट्याशयाला स्पष्टता देणाऱ्या भाषेचे केले जाणारे उपयोजन आदी प्रस्थापित नाट्य संकेतांचे मोठ्या प्रमाणावर उल्लंघन एक शून्य बाजीराव मध्ये झाले आहे. प्रेम, क्रौर्य, मोह, मत्सर, श्रद्धा, वासना, निष्ठा, मृत्यू, विविध स्तरीय संस्थात्मक सत्ता संबंध, त्यातून जन्मणाऱ्या शोषणाच्या आणि मानवी स्वल्पनाच्या अनंत शक्यता, न्याय – अन्याय इत्यादीशी संबंधित अनेक स्तरीय संघर्षांची परस्पर व्याप्त आशय सूत्रे या नाटकात सामावलेली आहेत. ज्येष्ठ नाट्य समीक्षक डॉ. पुष्पलता राजापुरे – तापस यांचे पुढील मत यादृष्टीने उद्धोषक आहे. 'व्यक्तीची सर्जनशीलता, प्रतिभावंत नाटककाराची सर्जनशीलता, सर्जनशील नटाचे नटपण, माणसाचे माणूसपण आणि एखाद्या व्यक्तीची विध्वंसकवृत्ती, सत्तेच्या व संपत्तीच्या आश्रयाने येणारा मुजोरपणा यांमधील संघर्ष हे 'एक शून्य बाजीराव' या नाट्य संहितेचे मुख्य आशय सूत्र असल्याचे दिसते. सर्जनशीलता आणि विध्वंसकता यांच्या संघर्षाचा शोककारक परिणाम प्रत्यक्ष नाट्य संहितेतून मूर्त होतो तसेच तो नाट्य शीर्षकातून ही सूचित होतो' (राजापुरे – तापस २००३ : ६९).

उपरोक्त मूल्य संकल्पनांची चर्चा नाटक –गर्भनाटकांतर्गत संवादांतून घडत असल्यामुळे नाट्य कथानकाशी संबंधित बाह्य रूपाला भेदून नाटक मानवी आणि कला जीवनाच्या गाभ्याला स्पर्श करते. परिणामी, स्थलसंबद्धतेतून सुटका होऊन नाट्याशयाला वैश्विक परिमाण प्राप्त होते आणि कालसंबद्धतेतून मुक्त होतते अपरिहार्य पणे कालातीत ठरते. स्वाभाविकच, साहित्यगत अनुभवाची कालातीत प्रस्तुत ताहे अभिजात साहित्याचे महत्त्वाचे मानले जाणारे लक्षण एक शून्य बाजीराव नाटकाचे महत्त्वाचे वैशिष्ट्य ठरते.

'वास्तव' या संकल्पनेच्या निश्चिततकडे, ते सर्वांगाने आकलनक्षम होण्याच्या समजुतीकडे खानोलकरांची दृष्टी साशंकपणे पाहते. त्यामुळे वास्तवात अंतर्भूत असणाऱ्या अनेक मित्तीय संदिग्धता आणि गूढता नाट्य कथावकाशाचा अपरिहार्य भाग बनतात. वास्तव आणि अतिवास्तवाचा वेध घेणारी ही दृष्टी जीवनाच्या विविध क्षेत्रांतील असंगतीकडे निर्देश करते. परिणामी, मराठी नाट्य परंपरेत स्थिरावलेल्या इस्सेनि अन वास्तववादाच्या परंपरेपासून फारकत घेत हे नाटक असंगताची अर्थात Absurdity ची जाणीव व्यक्त करते. मराठी नाटकात असंगताची जाणीव ठसठशीत पणे अधोरेखित करण्याचे श्रेय एक शून्य बाजीरावचे आहे. 'मराठी नाटकात असंगताची जाणीव पहिल्यांदाच इतक्या तीव्रतेने आणि ताकदीने व्यक्त झाली. मानवी जीवनालाच खोलवर ढवळून काढणारा अनुभव देण्याची तिची ताकद आहे. 'एक शून्य बाजीराव' चक्रावून टाकणारी कलाकृती आहे' (साठे २०११ : ९४८). या शब्दांत नाटककार आणि नाट्यसमीक्षक मकरंद साठे यांनी या नाटकाचे महत्त्व अधोरेखित केले आहे. एक शून्य बाजीरावच्या निमित्ताने सुरू झालेल्या या नव्या प्रवाहाशी काळाच्या पुढील टप्प्यावर महानिर्वाण, बेगमबर्वे (सतीश आठेकर), चारशेकोटी विसर भोळे, रोमन साम्राज्याची पडझड, सापत्तेकराचे मूल (मकरंद साठे), मिटली पापणी (राजीव नाईक), चल रे भोपळ्या टुणूक टुणूक (अच्युत वझे), गेली एकवीस वर्षे (धम्मकीर्ती सुमंत) आदी नाटकांची नाळ जोडलेली दिसते.

१९६० च्या आसपास मराठी नाट्यलेखन आणि रंगभूमी नवे वळण घेत होती हे सर्वश्रुत आहेच. मराठी नाट्य परंपरेतील या नव्या वळणावरील एका प्रवाहाची दिशा निर्देशित करणारे आणि त्या दिशेच्या भविष्यकालीन वाटचालीचे पूर्वसुरी ठरू शकणारे नाटक म्हणून एक शून्य बाजीराव नाटकाचा विचार करता येऊ शकेल.

नाटक – नाटकांतर्गत नाटक किंवा गर्भनाटक हा एक शून्य बाजीरावच्या संरचनेचा महत्त्वाचा विशेष आहे. अशा प्रकारची रचना असलेले मराठी नाट्य परंपरेतील हे पहिले नाटक आहे. यानंतर शांतता ! कोर्टचालू आहे या नाटकात या प्रकारचा रूपबंध उपयोजिलेला दिसतो.

एक शून्य बाजीराव नाटकाच्या पहिल्या अंकाच्या प्रारंभीच रंग सूचना आणि नाट्य कथानकातील संदर्भारून गर्भनाटकाचे सूचन होते. नाट्य संहिता, कथानक, पात्र, रंगमंच, प्रेक्षक यांचे दुहेरी स्तरावरील अस्तित्व हा, नाटक- गर्भ नाटक रचना विशेष असलेल्या नाटकाचा अपरिहार्य घटक असतो. एक शून्य बाजीराव नाटकाच्या पहिल्या अंकाच्या शेवटी गर्भ नाटकाच्या पहिल्या अंकाचा पडदा उघडतो. नाटकाचा दुसरा आणि तिसरा अंक हा गर्भ नाटकाचा अनुक्रमे पहिला आणि दुसरा अंक आहे. मात्र गर्भ नाटकाचे अंक हे स्वतंत्रपणे गर्भ नाटकाचे अंक असण्याची शक्यता नसल्यामुळे नाटकातील 'कल्पित वास्तव' आणि गर्भनाटकातील 'कल्पित कल्पित वास्तव' या वास्तवाच्या एकमेकांत मिसळून गेलेल्या दोन पातळ्यांमुळे एक शून्य बाजीराव नाटकात वास्तव – अवास्तव आणि अतिवास्तवाचा खेळ सिद्ध झाला आहे. बाजीराव या पात्राने लिहिलेल्या नाटकाच्या (अर्थात हे नाटक बाजीरावने लिहिलेले आहे ही बाबते नाटक चोरणाऱ्या आणि स्वतःचे नाटक म्हणून खपविणाऱ्या नाटककाराला, गर्भ नाटकाचा दिग्दर्शक देशपांडेला आणि नाटकाच्या प्रेक्षकांना माहित आहे. नाटकातील आणि गर्भनाटकातील अन्य पात्रे या सत्यापासून अनभिज्ञ आहेत.) पहिल्या प्रयोगाच्या आधीचा, प्रत्यक्ष प्रयोगा दरम्यानचा काळ आणि प्रयोग संपल्यानंतरचा काही क्षणांचा काळ म्हणजे साधारणपणे साडेतीन – चार तास हा या नाटकाचा कालिक अवकाश आहे. बाजीराव लिखित गर्भ नाटकाचा प्रयोग सिद्ध होत असताना त्या नाटकात अभिनेता म्हणून काम करण्याचा कसलाही अवकाश बाजीरावसाठी उपलब्ध नाही. विशिष्ट परिस्थितीत (आप्पारावांचा या नाटकाकडे पाहण्याचा दृष्टिकोन, नाटकात काम करणाऱ्या पात्रांचे नवखे असणे, प्रयोगाची नीट तयारी झालेली नसणे, नाटकासाठी लागणारे सामान मुंबईला विसरून येणे, इत्यादी इत्यादी.) गर्भ नाटकात भूमिका करणे बाजीरावला अपरिहार्य केले जाते. (नाटकाचा नसलेला नाटककार आणि दिग्दर्शक यांच्याकडून) वर नोंदविल्या प्रमाणे बाजीरावने करण्या जोगी कोणतीही भूमिका गर्भनाटकात अस्तित्वात नाही. मात्र हे नाटक त्यानेच लिहिलेले असल्यामुळे गर्भ नाटकाच्या प्रयोगातील लिखित संहिता आणि त्यातील वास्तव हे बाजीरावच्या नजरेतून साकारलेले आहे. स्वाभाविकच, या नाट्य संहितेतील प्रत्येक लहानसहान जागा त्याला माहित आहे. दुसरे असे की, बाजीराव सर्जनशील नट ही आहे. नट असणे, अभिनय करणे हा त्याच्या अस्तित्वाचा एक अपरिहार्य भाग आहे. रंगभूमीवरील आपल्या समर्थ अभिनयामुळे त्याने रसिक-प्रेक्षकांचा विश्वास संपादन केला आहे. नाट्यगत वास्तवात बाजीराव ज्या अनेक बाबीं विषयी पोट तिडकीने बोलतो त्यातील एक बाब नाट्य कलेशी संबंधित आहे. अभिनय हा बाह्य रंगांमुळे जिवंत होत नसून 'अभिनय क्षणी नटाच्या पंचेंद्रियांचे इंद्रधनुष्य व्हायला हवे' ही त्याची भूमिका तसेच जीवापाड प्रेम असणाऱ्या

गौरीचे अभिनेत्री म्हणून बाह्य तपशिलांवर समाधान मानणे न रुचून वारंवार अत्यंत कटू शब्दांत या विषयी त्याने तिला करून दिलेली जाणीव, तिच्यातील नट पण जिवंत राहावे, नटी म्हणून तिचे परात्म होणे संपावेयाकरिता त्याची सुरु असलेली धडपड, स्वतःच्या बाळाशी साधावा तसा त्याने नाटुकल्याशी साधलेला संवाद असे नाट्यगत अवकाशातील कितीतरी संदर्भ त्याच्या संवेदनशील रंगकर्मी असण्याची साक्ष पटवून देतात. गर्भनाट्यगत वास्तवातील प्रयोगात आकस्मिक पणे 'नट' म्हणून काम करण्याची वेळ आल्यानंतर त्याचे हे जातिवंत रंगकर्मी असणे उपयोगी ठरते. अलिखित संहिता उपलब्ध नसताना रंगावकाशात उपलब्ध होणारी किंवा गरजेनुसार जागा निर्माण करून उत्स्फूर्तपणे संवाद सादर करणे हा त्याच्या नाट्य कलावंत असण्याचा एक अपरिहार्य भाग आहे. प्रस्थापित सामाजिक व्यवस्था, न्याय-अन्यायाच्या कल्पना आणि वास्तव, आप्पारावची सरंजामी मानसिकता, नाट्य कला, संवेदनशीलता आणि संज्ञा शून्यता, परात्मता इत्यादी विषयी त्याने गर्भ नाटकाच्या प्रयोगा दरम्यान केलेले भाष्य हे बाजीरावच्या प्रतिभेचे उत्स्फूर्त मौखिक आविष्कार आहेत. अर्थात, हे संवाद गर्भ नाटकाच्या लिखित संहिते बाहेरील आहेत. नाट्यगत वास्तवाचा भाग नसलेल्या पात्राला आकस्मिकपणे नाट्यावकाशात वरंगाव काशात समाविष्ट करून घेणे, ही नाट्य व्यवहाराच्या संदर्भातील अपवादात्मक मूव्ह आहे. पात्र आणि नट यांच्यातील गृहीत सीमा रेषा धूसर करणारा हा नाटककाराचा नाट्यात्म निर्णय एक शून्य बाजीराव मधून साकारणाऱ्या वास्तवाकडे एकाचवेळी आतून –बाहेरून पाहू शकण्याची संधी बाजीराव नामक पात्राला उपलब्ध करून देतो. बाजीरावचे सूत्र धारसदृश भूमिकेतून साकारणारे चिंतन गर्भ, उपरोध पूर्ण आणि तत्त्वज्ञानात्मक संवाद यादृष्टीने विचारात घेता येतील.

नाटक – गर्भ नाटक संरचनेतून साकारणाऱ्या वास्तवाच्या द्विस्तरीय पातळ्या, गर्भ नाटकाच्या नाटककारालाच त्या नाटकात संवादरहित उभे राहण्याची खानोलकरांनी निर्माण केलेली नाट्यात्म शक्यता आणि बाजीराव या प्रोटोगोनिस्ट पात्राच्या माध्यमातून गर्भित लेखकाने स्वतःसाठी खुला करून घेतलेला भाषिक अवकाश हे संरचना सूत्र एक शून्य बाजीराव नाटकातील आशयाच्या विश्लेषणाच्या अनेक शक्यता सिद्ध करते. वाचक, प्रेक्षक, दिग्दर्शक आणि अभिनेता या घटकांना हे नाटक पेलणे आव्हानात्मक वाटावे यात या रचनेचा वाटा मोठा आहे.

एक शून्य बाजीराव नाटकाचा रूपबंध हा दशावतार या लोककला प्रकारातील काही विशेषांशी नाते सांगणारा आहे. 'मला फक्त दशावतारी नाटकांतील रंगमंच आणि प्रेक्षागार यात जसे काही अंतर नसते तरीही त्यातील सनातन नाट्य मरू शकत नाही, तसेच काही करायचे होते. कोकणातील दशावतार कुठल्याही माळावरील वडाच्या किंवा पिंपळाच्या झाडाखाली मुक्त पणे सादर केला जातो. अशी एखादी मुक्त शक्यता या नाटकातून अधोरेखित करायची होती. 'या नाटकाच्या संदर्भात खानोलकरांनी मांडलेल्या या भूमिकेचे तपशील १९६५ च्या 'झूम' च्या दिवाळी अंकात (पृ. ३२) आणि १९७२ च्या 'ललित' दिवाळी अंकात (पृ. ६२) उपलब्ध आहेत.

नाटक आणि गर्भ नाटकातील बाजीरावच्या तोंडी असलेले अनुक्रमे लिखित आणि गर्भ नाटकातील प्रयोगात असलेले मौखिक संहितेतील संवाद तसेच या पात्राचा वर्तन धर्म यांचे नाते दशावतारातील संकासुराशी आहे, असे म्हणता येईल. दशावतारी नाटकात नखशिखांत काळा डगला घालून, लाल भडक जीभ हनुवटीवर लोंबती ठेवून आणि हातात काठी घेवून संकासुराचे पात्र प्रवेश करते. गावांतर्गत विविध सत्तास्थाने, त्यांच्या विविध स्वरूपाच्या भानगडी, थोरा मोठ्यांच्या घरातील लफडी असा कोणताही विषय संकासूर रंगमंचीय अवकाशात चर्चला घेऊ शकतो. भल्याभल्यांच्या मर्मस्थानावर आघात करणारा हा संकासूर इतर जन सामन्यांच्या हिशेबी विदुषका सारखा रंगमंचावर काहीही बोलला तरी त्याला अभय असते. संकासुराचे हे उच्चार स्वातंत्र्य आणि उत्स्फूर्त संवाद योजना करण्याचा त्याला उपलब्ध असणारा रंगावकाश, ही बाजीरावच्या वाचिक वर्तन व्यवहाराची संदर्भ चौकट आहे. या स्वातंत्र्यामुळेच गावांतर्गत पातळीवरील सत्ता सोपानाची परंपरा, स्थानिक शोषण व्यवस्थांच्या न्याय-अन्यायाच्या, सत्य-असत्याच्या स्वहित केंद्री संकल्पना, नाट्यकलाकाराचे त्याच्या कलेशी असणारे जैविक स्वरूपाचे अकृत्रिम नाते, प्रेम, भोग, वासना, निष्ठा आदी विषयांवर आपली परखड मते तो निर्भीड पणे नोंदवताना दिसतो. प्रेक्षागार आणि रंगमंच यातील अंतर कमी करण्याच्या भूमिकेतून प्रेक्षकांशी संवाद साधणाऱ्या संकासुराचे स्वातंत्र्य अधिक विस्तारित रूपात बाजीराव घेतो. गर्भनाटकाचा प्रयोग सुरु असताना 'पात्रांच्या एन्ट्र्या' मध्ये थांबवून गर्भ नाटकाच्या प्रेक्षकांशी संवाद साधतो. गर्भ नाटकातील प्रेक्षक पात्रांचा समोर चाललेल्या प्रयोगात प्रसंगोपात्त घडणारा मुक्त वावर, दशावतारी नाटकाच्या प्रेक्षकांना उपलब्ध असणाऱ्या मुक्त अवकाशाकडे निर्देश करणारा आहे. सामाजिक स्थान निम्न असणारा सख्या न्यायाधीशाच्या आसनावर बसणार हे लक्षात आल्यावर सरंजामी वृत्तीच्या आप्पारावाची प्रेक्षकांच्या भूमिकेत असून ही न्यायाधीशाचे काम आपणच करणार ही भूमिका, आप्पारावांना

न्यायाधीशाच्या जागेवर बसविण्या विषयीचा प्रेक्षकांचा आग्रह, बाजीराव कडून आप्पारावांचा होणारा अपमान सहन न झाल्यामुळे प्रेक्षकांनी प्रेक्षागारातून 'हे योग्य नाही' या विषयी दिलेल्या आग्रही सूचना आणि दर्शविलेली नापसंती, नटांनी संवाद विसरल्या नंतर 'नाटक पंक्चर झाले' असे प्रेक्षकांचे मोठ्याने म्हणणे आणि एकूणच प्रयोग सुरू असताना प्रेक्षकांनी आपल्या 'प्रेक्षक' म्हणून असलेल्या मर्यादा न सांभाळता सतत काही तरी कुजबुजत राहिल्यामुळे प्रेक्षागारात निर्माण होणारी अस्वस्थता इत्यादी संदर्भ या दृष्टीने लक्षणीय ठरावेत.

एक शून्य बाजीराव नाटकाच्या या मुक्त नाट्याच्या जवळ जाऊ पाहणाऱ्या संरचनेमुळे नाटक – गर्भ नाटकाच्या सीमा रेषा धूसर होऊ लागतात. या प्रकारच्या प्रसंग आणि घटना साखळीतून नाटकातील वास्तवाचा सांधा अवास्तव आणि अति वास्तव यांच्या संदिग्ध संदर्भ चौकटींशी जोडला जातो. अर्थाची अनेक वलये नाट्यावकाशात आकार घेऊ लागतात. या प्रकारच्या रचनेमुळे नाटकातून सिद्ध होणारा अनुभव हा साधा सरळ न राहता तो अनेक पदरी आणि अर्थ बहुल होऊ लागतो. परिणामी, वास्तव- अतिवास्तवाच्या या अनेक रेषीय चौकटींमधून वाचक – प्रेक्षकांना चक्रावून टाकणारा नाट्यानुभव सिद्ध होतो. नाटकाची नाटक – गर्भनाटक अशी संरचना, बाजीरावची पात्र रचना करताना खानोलकरांनी दशावतारी लोककलेतील स्वीकारलेला संकासुराचा रूपबंध आणि नाटकाच्या तिसऱ्या आणि गर्भनाटकाच्या दुसऱ्या अंकात मृत न्यायाधीशाच्या पिशाच्चाच्या निमित्ताने साकारलेला लोककथांच्या विश्वातील 'बहिश्चर आत्म्या' चा अथवा 'बहिश्चरप्राणा' कल्पना बंध' (Motif of External or Wandering Soul) हे घटक उपरोक्त नाट्यानुभवाच्या उभारणीत महत्त्वपूर्ण भूमिका बजावतात.

लोककलांचा रूपबंध उपयोजून नाटक लिहिण्याचा एक प्रवाह आधुनिक भारतीय नाटकात अस्तित्वात आहे. या नाटकांचे कालानुक्रमिक परिप्रेक्ष्य समोर ठेवले तर अशा प्रकारचा प्रयोग करणारे पहिले भारतीय नाटक कोणते याचा उलगडा होऊ शकेल. मराठी रंगभूमीच्या संदर्भात १९६६ मध्ये खानोलकरांनी एक शून्य मध्ये लोकसंस्कृतीतील दशावतारी नाटकाच्या रूपबंधातील निवडक तत्वांचा कलात्म, अर्थपूर्ण रीतीने वापर करत, आशय आणि आकृतिबंध या दोन्ही स्तरांवर नवा पायंडा रचला आहे. एक शून्य नंतर आठ दहा वर्षांच्या कालावधीत लिहिल्या गेलेल्या आणि मराठी रंगभूमीच्या इतिहासात मानदंड ठरलेल्या घाशीराम कोतवाल (१९७२), महानिर्वाण (१९७४) या अधिक व्यापक सामाजिक, सांस्कृतिक संदर्भासह लोकसंस्कृतीतील कला प्रकाराचे उपयोजन करणाऱ्या नाटकांचे येथे सहज स्मरण होईल.

व्यावसायिक रंगभूमीवरील नाटकातील लिखित संहितेचे स्थान, नाट्यसंहितेचे प्रयोगरूप सिद्ध होत असताना येणारे संहिता बाह्य घटक उदाहरणार्थ, दिग्दर्शक, नट, Promter आणि प्रेक्षक यांच्या स्वरूपाविषयी आणि कार्या विषयी, त्यांच्या वर्तनबंधा विषयी काही कलात्म संकेत आहेत. हे सर्वघटक आपापल्या सीमा रेषेवर वावरत असतात. या सीमारेषांचे भान राखत त्यांच्यात होत असलेल्या सर्जनशील क्रिया प्रतिक्रियांनी नाटकाचा प्रयोग सिद्ध होत असतो. नाट्य प्रयोगा संबंधीच्या या प्रस्थापित संकेतांचे उल्लंघन होऊन ते अपरिचित रीतीने एक शून्य बाजीराव च्या नाट्याशयाचा भाग होतात. गर्भ नाटकातील पात्र, प्रेक्षक, Promter या घटकांना नाट्यसंहिता आणि नाट्य प्रयोग यांच्याशी निगडित संकेतांचे भान नसण्यामुळे निर्माण होणारा गोंधळ नाटकाच्या प्रेक्षकांना प्रत्यक्ष अप्रत्यक्षपणे हे भान आणून देण्यास कारणीभूत ठरतो.

गर्भनाटकाच्या संहितेत नसतानाही बाजीरावाचा गर्भ नाटकातील प्रवेश, सख्या या निम्नस्तरीय पात्राला न्यायाधीश होण्याचा अधिकार नाही असे म्हणत गर्भ नाटक पाहायला आलेल्या प्रेक्षक पात्राचा अर्थात आप्पारावाचा स्वप्रेरणेने गर्भ नाटकात झालेला प्रवेश, गर्भ नाटकातील लिखित संवादांना बाजीराव आणि आप्पारावांनी उत्स्फूर्तपणे जोडलेली मौखिक संहिता, गर्भ नाटकाच्या संहितेत नसणारे हे मौखिक संहितेतील संवाद ऐकून गर्भनाटकातील नवोदित पात्रांना त्यांच्या संवादांचा पडलेला विसर आणि निर्माण झालेल्या आकस्मिक परिस्थितीशी जोडून घेता न आल्यामुळे त्यांचा उडालेला गोंधळ, बाजीरावने Prompter ला रंगमंचावर येण्या विषयी केलेली सूचना, त्यानुसार विंगेतून पात्रांना संवाद सांगणाऱ्या Prompter चे रंगमंचावर झालेले आगमन, Prompter ला prompting करण्याचा पडलेला विसर, बाजीरावने गर्भ नाटकातील पात्रांच्या आगमन – निर्गमना विषयी दिलेल्या पूर्वसूचना, गर्भ नाटकाच्या संहितेत नसताना त्या विशिष्ट वेळेची गरज म्हणून पात्राचे नियोजित आगमन थांबवून नाट्यगत पात्र आणि प्रेक्षक यांच्याशी साधलेला संवाद, आप्पाराव न्यायासनावर बसल्यानंतर

बाजीरावने संहितेत नसताना सख्याला पडदा पाडण्यासंबंधी दिलेली सूचना, आप्पारावांनी पडदा लवकर उघडण्या संबंधी दिलेला इशारा, गर्भ नाटकात न्याय मागायला येणाऱ्या माणसांचे टेपरेकॉर्डर वर टेप केलेले आवाज ठरविण्या संबंधी बॅकस्टेजला सुरु असलेली चर्चा (ज्याचा संबंध दशावतारातील 'कचेरी' नामक संदर्भाशी लावता येईल.), प्रेक्षकांनी पडदा उघडण्यासंबंधी केलेला आग्रह, आप्पासाहेबांना Prompter ने 'हे नाटक आहे ना?' असा विचारलेला प्रश्न, खिडकी जवळ उभ्या असलेल्या बाजीरावने खिडकीतून खाली दिसणाऱ्या प्रेमीयुगल, भिकारी, अंत्ययात्रा यासंबंधी केलेली टिपणे आणि त्यामुळे नाट्य विश्व व प्रत्यक्ष वास्तव यांतील नाहीशी होत जाणारी गृहीत विभागणी, प्रेक्षकांनी गर्भ नाट्यगत वास्तवात वेगवेगळ्या कारणांनी केलेली घुसखोरी, गौरी आणि बाजीराव यापात्रांची स्वगते, बाजीरावने त्याच्या काठीशी, त्या काठीच्या निमित्ताने गर्भनाट्यगत वसंताशी आणि गर्भनाटकाच्या प्रेक्षकांशी साधलेला संवाद, बाजीरावच्या प्रतिभेतून साकारलेले पण मंगेशने चोरून स्वतःकडे जनकत्व घेतलेले नाटक, विशिष्ट परिस्थितीत रडत असताना त्याच्याशी बाजीरावने साधलेला संवाद, नाटकातील 'राजहंसाची गोष्ट' आदी घटकांचे नाट्य कथानकाच्या घटनाक्रमातील स्थान, त्यातून नाट्यकथानकात येणारी गूढता, संदिग्धता, अनेकार्थता, यागूढ, बहुअर्थ प्रसवासंवाद खंडांमुळे नाट्य कथानकाच्या गृहीत तार्किकलयीत आणि वाचक – प्रेक्षकांच्या आस्वाद प्रक्रियेत येणारे खंड, इत्यादी अनेक संदर्भ यादृष्टीने विचारात घेता येतील.

एक शून्य बाजीराव या नाटकातील या रचना तंत्रामुळे वास्तववादी नाटकात गृहीत धरलेली तर्क संगत घटना प्रसंगांची अखंड साखळी तयार होणे, प्रेक्षकांना वास्तवाचा अनुभव देणे, वाचक / प्रेक्षकांनी नाट्य संहितेचा आणि नाट्य प्रयोगाचा अनुभव घेताना नाट्यगत वास्तवात घडणाऱ्या गोष्टीशी तादात्म्य पावणे, नटांनी अभिनय करताना वास्तव दर्शी शैलीचा अवलंब करून वास्तवाचा आभास निर्माण करणे, रंगभूमीवर घडणाऱ्या बऱ्या वाईट घटनांना प्रेक्षकांच्या जागेवर बसूनच संयमाने प्रतिसाद देणे इत्यादी संकेतांना धक्का बसतो. या प्रकारच्या रचना तंत्रामुळे एका बाजूला रंगभूमीशी संबंधित असणारी चौथी भिंत शक्यतितकी खिळखिळी केली जाते. स्वाभाविकच, 'स्वपरगत विशेषावेश' आणि 'निजसुखादिविषयी भाव' या रसविघ्नां पासून प्रेक्षक दूर जाण्याची शक्यता निर्माण होऊ शकते आणि हे जे समोर घडते आहे ते 'नाटक' आहे याचे स्पष्ट भान प्रेक्षकांमध्ये निर्माण होण्याची शक्यता वाढते. एक शून्य बाजीराव हे नाटक आणि या नाटकातील नाटक सिद्ध करणाऱ्या भाषिक संहितेत या प्रकारचा परिणाम घडविणारे घटना-प्रसंग, रंगसूचना, अंक विभागणी, नाट्यगत पात्र आणि प्रेक्षक पात्रांना दिलेले भाषिक आणि वाचिक वर्तन समाविष्ट असल्यामुळे वाचकांच्या प्रतिक्रिया ही वर नमूद केल्या प्रमाणे असतात. या नाटकाचे अनुभव घेणारे वाचक – प्रेक्षक नाट्यानुभवात वाहून न जाता निरीक्षकांच्या भूमिकेतून नाट्यगत वास्तवाचा अनुभव घेण्यास सन्मुख होण्याची शक्यता बळावते. सत्याभास (illusion) हा नाटकाचा आत्मा मानला जातो. नाटकासंबंधीच्या या दृढ पारंपरिक धारणेतून प्रेक्षकांना बाहेर काढण्यासाठी सत्याभासाचे निराकरण करणाऱ्या क्लृप्त्या (Anti- illusionistic Devices) विविध तऱ्हांनी एक शून्य बाजीराव नाटकात उपयोजिण्यात आल्या आहेत. एक शून्य बाजीरावची ही नाट्य संरचना लक्षात घेता या संरचनेचे नाते ब्रेख्तप्रणीत एलिअनेशन नाट्य तंत्राशी असावे का? असा प्रश्न उपस्थित होतो. खानोलकरांना समकालीन असणारे मराठी व्यावसायिक आणि प्रायोगिक नाट्य व्यवहाराचे संदर्भ क्षेत्र आणि चरित्रात्मक समीक्षा दृष्टिकोण यांचा आधार घेऊन या प्रश्नाचा वेध घेतला तर असा प्रभाव असण्याची शक्यता पूर्णपणे नाकारता येत नाही. खानोलकरांनी ब्रेख्तचे The Caucasian Chalk Circle (१९४४) हे नाटक अजब न्याय वर्तुळाचा या नावाने १९७४ साली मराठीत आणले. ब्रेख्त अन नाट्य तंत्रातील 'एलिअनेशन इफेक्ट'चा अवलंब करणारी मराठी नाटके (महानिर्वाण, ढोलताशे, एक वाट मठाकडे, गेली एकवीस वर्षे, आषाढवार, इत्यादी.) नंतरच्या टप्प्यावर रंगभूमीवर आली आहेत.

खानोलकर पूर्व आणि समकालीन मराठी नाट्यलेखन आणि रंगभूमीवरील प्रस्थापित परंपरेच्या पार्श्वभूमीवर, भाषिक / अभाषिक अशा दोन्ही स्तरांवरील नाट्यसंकेतांचे उल्लंघन करणारे आणि नाट्याभिव्यक्तीची एक वेगळी दिशा सूचित करणारे नाटक म्हणून एक शून्य बाजीरावचे महत्त्व वादातीत आहे.

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प्रस्तावना –

नागर संस्कृतीपासून दूर व अलिप्त राहिलेले संबंधित प्रदेशातील मुळचे रहिवासी म्हणजे आदिवासी, असे सामान्यपणे म्हणता येईल. सर्वसाधारणपणे जंगलात, दुर्गम दर्याखोऱ्यांत व सुसंस्कृत समाजापासून तुटक असलेल्या प्रदेशात ते तुरळक वस्ती करून राहतात. नागर संस्कृतीचा त्याप्रमाणे वर्गश्रेणीबद्ध समाजाचा संपर्क न झालेल्या वैशिष्ट्यपूर्ण चालीरीती किंवा 'संस्कृती' आदिवासींत आढळतात. अर्थात जगातील सर्व आदिवासी त्या त्या प्रदेशातील मूळ रहिवासी आहेतच, असे ठामपणे म्हणता येत नाही. परंतु दुसऱ्या सर्वमान्य संज्ञेच्या अभावी आदिम संस्कृतीची दर्शक अशी आदिवासी हीच संज्ञा रूढ झाली आहे. अनेक नागर संस्कृतींचे उदयास्त झाले, परंतु त्यांच्याशी संपर्क न साधल्यामुळे किंवा न आल्यामुळे आदिवासी जमाती जशाच्या तशाच राहिल्या. त्यांच्यात हजारो वर्षे विशेष परिवर्तन झाले नाही.

भारतीय जनगणना २०११ नुसार अनुसूचित जमातीची लोकसंख्या १०४२८१०३४ असून त्यामध्ये ग्रामीण जनसंख्या ९३८१९१६२ व शहरी जनसंख्या १०४६१८७२ आहे. त्यामध्ये पुरुष ५२४०९८२३ संख्या असून स्त्रीयांची जनसंख्या ५१८७१२११ होते. त्यामध्ये ग्रामीण पुरुष जनसंख्या ४७१२६३४१ व स्त्रीयांची जनसंख्या ४६६९२८२१ होते. तसेच शहरी पुरुष जनसंख्या ५२८३४८२ व स्त्रीयांची जनसंख्या ५१७५३९० होते. लिंगानुपाताचा विचार केल्यास २००१ मध्ये एकूण ९७८ होता तो ग्रामीण क्षेत्रात ९८१ व शहरी क्षेत्रात ९४४ होता. २०११ मध्ये एकूण ९९० होता तो ग्रामीण क्षेत्रात ९९१ व शहरी क्षेत्रात ९८० होता. एकूण लोकसंख्येशी प्रमाण ८.२ असून ग्रामीण लोकसंख्येशी हे प्रमाण १०.४ व शहरी लोकसंख्येशी हे प्रमाण २.४ आहे. साक्षरता प्रमाण ५ वर्ष व वरील ग्रामीण एकूण ६१.५ पुरुष ७०.१ स्त्री ५२.६ आहे तर शहरी एकूण ८०.४, पुरुष ८८.० स्त्री ७२.० आहे. ग्रामीण व शहरी मिळून एकूण ६३.१ पुरुष ७१.७ स्त्री ५४.४ आहे आदिवासींच्या जनसंख्ये बाबतीत भारत जगात दुसऱ्या स्थानावर आहे. १९९१ च्या जनगणनेनुसार मध्यप्रदेशामध्ये सर्वाधिक आदिवासीची जनसंख्या १.५४ कोटी आहे, महाराष्ट्र ०.७३ कोटी, उडीसा ०.७० कोटी, बिहार ०.६६ कोटी, गुजरात ०.६१ कोटी. देशामध्ये मिझोरम मध्ये एकूण लोकसंख्येच्या ९५ टक्के आदिवासीची लोकसंख्या आहे तर नागालँडमध्ये ८९ टक्के, मेघालय व अरुणाचलमध्ये प्रत्येकी ८० टक्के, त्रिपुरा मध्ये ७० टक्के मध्यप्रदेश व उडीसा मध्ये प्रत्येकी २३ टक्के राजस्थान मध्ये १२ टक्के आसम व बिहार प्रत्येकी १० टक्के आदिवासीची लोकसंख्या आहे. २००१ मध्ये अनुसूचित जमातीची लोकसंख्या भारताच्या एकूण लोकसंख्येच्या ८.२ टक्के होती ती २०११ मध्ये ८.६ टक्के झाली. त्यामध्ये ग्रामीणक्षेत्रात २००१ मध्ये अनुसूचित जमातीची लोकसंख्या भारताच्या एकूण लोकसंख्येच्या १०.४ टक्के होती ती २०११ मध्ये ११.३ टक्के झाली व शहरी क्षेत्रात २००१ मध्ये अनुसूचित जमातीची लोकसंख्या भारताच्या एकूण लोकसंख्येच्या २.४ टक्के होती ती २०११ मध्ये २.८ टक्के झाली

प्रस्तूत संशोधनाची उद्दिष्टे—

१. आदिवासींच्या समस्या जाणून घेवून कारणांचा शोध घेणे
२. आदिवासींकिरिता असलेल्या कायदेशिर तरतूदी जाणून घेणे
३. आदिवासींच्या विकासातील उणीवा शोधने

गृहिते—

१. शासनाने आदिवासींच्या विकासाकरिता पर्याप्त तरतूदी केल्या आहे.
२. आदिवासींच्या कल्याणाकरिता असलेल्या कायद्यांची योग्य अमलबजावणी होते.
३. आदिवासींच्या योजना त्यांना माहिती आहे.

संशोधन पद्धती :-

सदर शोध निबंधाकरिता लागणारी माहिती ही दुय्यम साधन सामुग्रीवर आधारित असून समंक गोळा करण्यासाठी संदर्भ ग्रंथ शासकीय अहवाल, मासिके व नियतकालिके. लेख इत्यादींचा आधार घेण्यात आला आहे.

भारतातील आदिवासींच्या मुख्य जमाती:-

आंध्र, ओरांव, कातकरी, कोकणा, कोरकू, कोलाम, गोंड, ढोर-कोळी, टोकरे-कोळी, ठाकर, परधान, पावरा, भिल्ल, मल्हार कोळी, मन्नेरवारलु, महादेव कोळी, माडिया गोंड, वारली, हलबा, पारधी, टाकणकार, पारधी, फासेपारधी.

भारतातील आदिवासीची वैशिष्ट्ये—

आदिवासी समाजासंबंधी भरपूर संशोधन व लिखाण झाले असले, तरी आदिवासी या संज्ञेची एकही सर्वमान्य व्याख्या करता आलेली नाही. आदिवासी जमातींची काही ठळक वैशिष्ट्ये अशी रू

१. एक एक आदिवासी जमात एका विशिष्ट भूप्रदेशात राहाते व तो भूप्रदेश क्षेत्रफळाच्या दृष्टीने प्रगत समाजाच्या प्रदेशाच्या मानाने लहान असतो. आदिवासी क्षेत्र इतर प्रगत समाजापासून दूर किंवा जंगलात असते. रस्त्यांच्या अभावी तो प्रदेश दुर्गम असतो.
२. आदिवासी जमात साधारणपणे अंतर्विवाही असते व तिचे बहिर्विवाही कुळीत विभाजन झालेले असते. समाजातील गट लहान असतात व ते नातेसंबंधांवर आधारलेले असतात. या गटांचे सदस्यत्व आधुनिक समाजातील मंडळाच्या (क्लब) सदस्यत्वाप्रमाणे ऐच्छिक नसते.
३. प्रत्येक आदिवासी जमातीची स्वतंत्र पंचायत असते. आदिवासी समाजाचे नियंत्रण पूर्णपणे पंचायत किंवा त्यांचा मुखिया करतो.
४. एकेका आदिवासी जमातीची बहुधा स्वतंत्र भाषा वा बोली असते.
५. आदिवासींचा धर्म क्षेत्रीय म्हणजे त्यांच्या निवासस्थानापुरता मर्यादित असतोय त्यांची तीर्थक्षेत्रेही त्यांच्या भागातच असतात.
६. आदिवासी अर्थव्यवस्थेत गटवार श्रमविभाजनाचा वा धंदेवार भिन्न सामाजिक गटांचा अभाव असतो. सर्व लोक सर्व प्रकारची कामे करतात. याशिवाय आदिवासी अर्थव्यवस्थेत उत्पादनाची साधने प्राथमिक स्वरूपाची असतात. पाटावरवंटा, सापळे, जाळी, आकडे, गळ, दोर्या, टोकदार व धारदार दांडकी, हातोडा, कोयता ह्यांसारखी प्राथमिक अवजारेच वापरात असतात. अर्थव्यवस्थेतील उत्पादन—वितरण—सेवन या तीन टप्प्यांपैकी वितरण म्हणजे मालाची वा उत्पन्नाची सार्वत्रिक देवघेव, हा टप्पा आदिवासी अर्थव्यवस्थेत नसतो. उत्पादन कमी असल्यामुळे बाजारपेठाही नसतात. जो तो आपापल्या उत्पादनाचा उपभोग घेतो. त्यांची अर्थव्यवस्था बहुधा नाणे इ. चलनावाचून चालणारी व वस्तुविनिमयाधिष्ठित असते. वस्तुविनिमय म्हणजे उपयुक्त वस्तूंची देवघेव.
७. आदिवासी समाजात परंपरेला प्राधान्य असते. परंपरेचा ठेवा एक पिढी दुसऱ्या पिढीस कथा, काव्य, नृत्य इ. माध्यमांद्वारे देते.
८. धर्मात निसर्गपूजेस व जादूसारख्या क्रियाकल्पास महत्त्व असते.
९. आदिवासी समाजात परंपरा व सामाजिक नियंत्रण यांवर भर असल्याने सर्व लोकांच्या वागण्यात सारखेपणा असतो. दैनंदिन व्यवहारातील ठराविक चाकोरीमुळे सवयी व चालीरीती बनतात. एकंदरीत समाजात एकजिनसीपणा जास्त आढळतो.
१०. आदिवासी समाज बरेचसे स्वयंकेंद्रित असतातय त्यांचे आर्थिक, सामाजिक व धार्मिक जीवन बाह्यसंपर्कापासून शतकानुशतके अलिप्त राहिल्याने स्वयंकेंद्रितता येणे स्वाभाविक आहे. जगातील सर्व समाज पूर्वी आदिवासी अवस्थेत होते. पुढे ते ग्रामीण समाज झाले. नंतर राज्यसंस्था आल्यानंतर राजधान्या व व्यापारी पेठा झाल्या व त्यामुळे नागरीकरणास प्रारंभ झाला. औद्योगिक क्रांतीनंतर संपूर्ण नागरीकरणाच्या दिशेने मानवी समाज वाटचाल करू लागले आहेत, असे प्रख्यात मानवशास्त्रज्ञ रॉबर्ट रेडफिल्डचे मत आहे. आधुनिक काळात त्यामुळेच निर्जमातीकरणाची प्रक्रिया सुरू होऊन आदिवासी समाजांचे ग्रामीण समाजावस्थेत रूपांतर होऊ लागले आहे.

११ टक्के आदिवासी कृषि क्षेत्रामध्ये कार्य करतात. ३ टक्के आदिवासी निर्माण क्षेत्रामध्ये कार्य करतात, ५ टक्के आदिवासी नौकरी, १ टक्के आदिवासी वानिकी व भोजन संग्रहणाचे कार्य करते असे दिसून येते.

आदिवासी मध्ये असंतोषाची प्रमुख कारणे म्हणजेच आदिवासींच्या तक्रारी निवारणा मध्ये नौकरशाही व प्रशासकामध्ये सहानुभूतीची कमतरता, सुस्तता व उदासिनता दिसून येते. वन कायदे व वन नियमाची जटीलता, आदिवासींची जमीन गैर आदिवासींच्या ताब्यामध्ये जाण्यापासून रोकणाऱ्या कायद्याची कमतरता, आदिवासींच्या पुनर्वसनाचे सरकारी प्रयत्न निशप्रभावी ठरणे, आदिवासींच्या समस्या सोडविण्यात राज्यकर्त्यांची अरुची व गती हिनता, उच्चस्तरीय सिफारशी लागू करण्यात विलंब, सुधारणात्मक उपायांना लागू करण्यात भेदभाव, म्हणजेच असंतोषाकरिता जबाबदार आर्थिक, सामाजिक व राजनैतिक कारणे आहे. तसेच आदिवासींच्या प्रमुख समस्या आदिवासींमध्ये दारिद्र्याची समस्या दिसून येते कारण शेतीव्यवसायाची वाईट अवस्था, बेरोजगारी, कर्जबाजारीपणा, सरकारचे वनधोरण, आर्थिक शोषण, साधी राहणी, निरक्षरता, अंधश्रद्धा व अंधविश्वास, सामाजिक वृद्धी परंपराचा प्रभाव, कुटूंब नियोजनाचा अभाव, सामाजिक प्रबोधनाचा अभाव, इतर

राजकिय कारणे. दुसरी समस्या निरक्षरता दिसून येते कारण दुर्गम भागात शिक्षणाचा अभाव, शैक्षणिक वातावरणाचा अभाव, आदिवासींची शिक्षण विषयक उदासिनता, गैर आदिवासी शिक्षकाची प्रतिकूल मानसिकता, विद्यार्थ्यांचे शिक्षण विषयक गैरसमज, गरिबी, आदिवासींमध्ये तिसरी समस्या म्हणजे ऋणग्रस्ततेची आहे, कारण अत्यल्प उत्पन्न, नैसर्गिक संकटे, जोड व्यवसायाचा अभाव, कौटुंबिक खर्चात वाढ, महागाई, बँक सुविधा नसणे, आदिवासींचे अज्ञान, दुरावाची समस्या आदिवासींमध्ये दिसून येते कारण भौगोलिक पृथकता, आदिवासींची स्वतंत्र जिवनशैली. सामाजिक मागासलेपणा, स्वतंत्र बोली भाषा, गरिबी, निकृष्ट राहणीमान दिसून येते. शेती संबंधीच्या आदिवासींमध्ये वेगळ्या समस्या आदिवासी मध्ये दिसून येतात कारण शेतीची परंपरागत पध्दती 'झूम' शेतीगैर आदिवासी जमिनीचे हस्तांतरण, सावकारकडे जमिनी गहाणाची समस्या, शेती संबंधी आदिवासीं विरोधी कायदे, शोषणची समस्या आदिवासीं मध्ये दिसून येते. अशा अनेक समस्या आदिवासी समूहात जाणवते व त्यांची कारणे एकमेकाला पुरक अशीच आहे.

भारतीय संविधानामध्ये आदिवासीं करिता तरतूदी—

सामाजिक तरतूदी—

अनुच्छेद १४ नुसार कायदयापुढे समानता, अनुच्छेद १५ (१) नुसार धर्म, वंश, जाती, लिंग, जन्मस्थान यापैकी कोणत्याही आधारावर राज्य नागरीकामध्ये भेदभाव करणार नाही. अनुच्छेद १५ (२) नुसार धर्म, वंश, जाती, लिंग, जन्मस्थान यापैकी कोणत्याही आधारावर एखाद्या नागरीकास दुकाने, सार्वजनिक भोजनालये, उपहारगृहे, सार्वजनिक मनोरंजनाची स्थाने येथे प्रवेशाबाबत आणि कोणत्याही अंशतः व पूर्णतः राज्याच्या मदतीवर असलेल्या सर्व साधारण जनतेला समर्पित केलेल्या विहीरी, घाट, सडका, सार्वजनिक ठिकाणे यांचा उपयोग करण्याकरिता निर्बंध घालू शकत नाही. अनुच्छेद १५ (४) नुसार सामाजिक व शैक्षणिकदृष्ट्या मागासलेल्या कोणत्याही वर्गाच्या उन्नतीकरिता किंवा अनुसूचित जाती आणि जमाती करिता कोणतीही विशेष तरतूद राज्य करू शकेल. अनुच्छेद १६ (१) नुसार राज्यांतर्गत सेवायोजना किंवा कोणत्याही पदावरील नियुक्ती संबंधी सर्व नागरिकाला समान संधी दिली जाईल. अनुच्छेद १६ (४) नुसार राज्याच्या सेवामध्ये नागरिकापैकी ज्या कोणत्याही मागास वर्गाला राज्याच्यामते पर्याप्त प्रतिनिधित्व मिळाले नाही अशा वर्गाकरिता नियुक्ती किंवा पदे राखून ठेवण्यासाठी कोणतीही तरतूद राज्यास करता येते. अनुच्छेद १६ (४-ब) नुसार अनुसूचित जाती आणि जमाती करिता पदाच्या कोणत्याही श्रेणी किंवा श्रेणीमधील पदोन्नतीच्या संदर्भात तरतूद करण्याचा अधिकार राज्यास आहे. अनुच्छेद ३३८ नुसार अनुसूचित जाती आणि जमाती करिता एका अधिकाऱ्याची नियुक्ती करण्याचा राष्ट्रपतीला अधिकार आहे. अनुच्छेद ३४० नुसार सामाजिक आणि शैक्षणिक दृष्ट्या मागासलेल्या वर्गाच्या स्थितीचे व अडचणीचे अन्वेषण करणे वदुरकरण्याकरिता एक आयोग नियुक्त करणे. अनुच्छेद ३४२ नुसार राष्ट्रपतीला असा अधिकार देण्यात आला आहे की राज्याच्या राज्यपालाच्या सल्ल्याने प्रत्येक राज्यातील अनुसूचित जमाती कोणत्या आहेत हे ठरविण्यात यावे व तशी यादी तयार करावी. अनुच्छेद १६४ नुसार आदिवासी कल्याणाकरिता आणि त्यांच्या हिताच्या रक्षणाकरिता राज्यात सल्लागार परिषदा आणि स्वतंत्र विभागाची स्थापना करण्याची व्यवस्था केली आहे.

आर्थिक तरतूदी—

अनुच्छेद ४६ नुसार राज्य हे दुर्बल वर्ग आणि विशेषतः अनुसूचित जाती आणि जमाती यांचे विशेष काळजीपूर्वक शैक्षणिक आणि आर्थिक हितसंवर्धन करेल. अनुच्छेद २७५ (१) नुसार अनुसूचित जमातीच्या कल्याण वृद्धीकरिता किंवा राज्यातील अनुसूचित क्षेत्रातील प्रशासन पातळी त्या राज्याच्या उर्वरीत क्षेत्राच्या प्रशासन पातळी इतकी उंचावण्याकरिता भारताच्या एकत्रित निधीतून सहायता अनुदाने देण्यात येईल. अनुच्छेद ३३५ नुसार संघराज्यकिंवा राज्य यांच्या कारभाराच्या संबंधातील सेवामध्ये आणि पदावर नियुक्ती करतांना अनुसूचित जाती आणि जमाती मधील व्यक्तीचे हक्क प्रशासनाची कार्यक्षमता राखण्याशी सुसंगत असेल अशा रितीने विचारात घेतले जातील.

राजकीय तरतूदी—

अनुच्छेद ३३० नुसार अनुसूचित जाती आणि जमाती मधील लोकांना पुरेसे प्रतिनिधित्व मिळावे म्हणून त्यांना त्यांच्या लोकसंख्येच्या प्रमाणातकाही जागा आरक्षित ठेवण्याची तरतूद करण्यात आली आहे. अनुच्छेद २४३ नुसार अनुसूचित जाती आणि जमाती मधील लोकांना पुरेसे प्रतिनिधित्व मिळावे म्हणून राज्याच्या विधानसभेत जागा आरक्षित ठेवण्याची तरतूद करण्यात आली आहे. अनुच्छेद २४३ (घ) नुसार अनुसूचित जाती आणि जमाती मधील लोकांना पुरेसे प्रतिनिधित्व मिळावे म्हणून प्रत्येक पंचायत समितीला आरक्षणाची तरतूद करण्यात आली आहे. अशा रितीने भारतीय संविधानामध्ये आदिवासींच्या सामाजिक आर्थिक व राजकिय कल्याणाकरिता विशेष तरतूदी करण्यात आल्या आहे.

भारतातील आदिवासी विकास कार्यक्रम—

संविधानातील कलम १३५ नुसार केंद्रीय लोकसेवा आयोग व राज्य लोकसेवा आयोग तसेच निवडमंडळे यांच्याद्वारे भरल्याजाणाऱ्या एकूण जागापैकी ७.५ टक्के जागा आदिवासीकरिता राखीव ठेवण्यात आल्या आहे. विशेष शैक्षणिक सवलती देण्यात आल्या आहे. राजकीय आरक्षण — लोकसंख्येच्या प्रमाणात लोकसभा व विधानसभे करिता ७.५ जागा आरक्षित करण्यात आल्या आहे. आदिवासी विकास महामंडळे स्थापन करण्यात आली आहे. वैद्यकीय मदत आणि आरोग्य सुविधा देण्यात आल्या आहे. आदिवासी करिता स्वतंत्र अनुसूचित जमाती आयोगाची निर्मिती कलम ३३८ नुसार करण्यात येते. राष्ट्रीय अनुसूचित जमाती वित्त महामंडळाची २००१ मध्ये केंद्र शासनाने स्थापना केली. आदिवासी महिला सशक्तीकरण योजना केंद्र शासनाने २००२—०३ पासून सुरू केली आहे. आदिवासी किंवा जमाती मंत्रालय १९९९ पासून केंद्र शासनाने स्थापन केले आहे. आदिवासी संशोधन संस्था स्थापन करण्यात आल्या आहे १९७८ मध्ये भारतीय आदिवासी सहकारी विपणन विकास परिसंघ स्थापन करण्यात आला आहे.

निष्कर्ष

आदिवासी समूहाच्या असलेल्या विविध समस्या सोडविण्याकरिता शासनाने अनेक तरतूदी केल्या व विविध योजना आदिवासीच्या विकासाकरिता आखल्या असल्यातरी त्यांची कार्यक्षमतेने अंमलबजावणी झाल्या शिवाय पर्याप्त विकास आदिवासीं मध्ये दिसून येणार नाही.त्यामुळे योजना आखून चालणार नाही, तर योग्य अंमलबजावणी कडे विशेष लक्ष देणे आवश्यक आहे. कारण आदिवासीना त्या योजना संबंधी आजही पुरेशा प्रमाणात माहिती नाही त्यामुळे त्यांना त्यांच्या हक्का विषयी जागृत करणे आवश्यक आहे. म्हणजेच शिक्षणाचा प्रचार प्रसार होणे आवश्यक आहे.

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प्रस्तावना

“बुद्धिर्दस्य बलंतस्य”असे म्हटले जाते. आजवर मानवाने आपल्या बुद्धिच्या बळावर पाशाण युगापासून तंत्रज्ञान युगापर्यंत मजल मारली आहे.

एवढेच नव्हेतर केवळ बुद्धिच्या बळावर आजतो प्रगत मानव, अवकाशित मानव झालेला आहे.

संशोधनाची आवश्यकता

आपल्या सभोवतालच्या वातावरणातून तसेच दैनंदिन जीवनातील घडामोडीतून आपण प्रत्येक नवीन गोष्टी शिकत असतो. विद्यार्थी विविध विषयातून आपले ज्ञान वृद्धीगत करत असतो. शाळेत शिकत असलेल्या विविध विषयांपैकी विज्ञान हा विषय विद्यार्थ्यांचा सृजनात्मक अधिकवाव देत असतो. सदर संशोधनामध्ये विद्यार्थ्यांचा वैज्ञानिक दृष्टिकोण कसा आहे हे जाणून घेण्याकरिता केला आलेला आहे. आजपर्यंत विज्ञानातील अनेक प्रयोगाच्या माध्यमातून विविध प्रायोगिक सादरकरणातून विद्यार्थ्यांचा वैज्ञानिक दृष्टिकोण वाढीस लावण्याचा प्रयत्न शालेय विषयातून केला जातो, व म्हणून विद्यार्थ्यांचा वैज्ञानिक दृष्टिकोनाचा अभ्यास करण्याचा मानस सदर संशोधनाद्वारे केला आहे.

संशोधनाची उद्दिष्टे :

१) वर्ग ९ मध्ये अध्ययन करणाऱ्या विद्यार्थ्यांचा वैज्ञानिक दृष्टिकोनाचा शोध घेणे.

२) वर्ग ९ मध्ये अध्ययन करणाऱ्या विद्यार्थी व विद्यार्थिनी वैज्ञानिक दृष्टिकोनाशी तुलनात्मक सहसंबंधाचा शोध घेणे.

संशोधनाची परिकल्पना :

१) वर्ग ९ मध्ये अध्ययन करणाऱ्या विद्यार्थी व विद्यार्थिनीच्या वैज्ञानिक दृष्टिकोणात सार्थक फरक दिसून येत नाही.

संशोधन पध्दती :

प्रस्तूत संशोधन हे ग्रामीण शहरी भागातील माध्यमिक स्तरातील वर्ग ९ मध्ये अध्ययन करणाऱ्या विद्यार्थ्यांशी संबंधित आहे. सदरकार्य करण्या करता विद्यार्थ्यांकडून वैज्ञानिक दृष्टिकोनाची चाचणी / प्रश्नावली भरून करण्यात आली, हे कार्य वर्णनात्मक व सर्वेक्षणात्मक स्वरूपाचे असल्यामुळे शालेय विद्यार्थ्यांशी संबंधित पध्दतीची निवड करण्यात आली. सदर संशोधनात शालेय सर्वेक्षण पध्दतीची निवड करण्यात आली.

संशोधनातील न्यादर्श निवड :

प्रस्तूत संशोधनाकरिता नागपूर शहरातील ग्रामीण व शहरी माध्यमिक शाळांची ग्रामीण व शहरी भागातील प्रत्येकीपाच शाळांची निवड करण्यात आली. प्रत्येक माध्यमिक शाळेतील १० मुले १० मुली असे एकूण २० व शहरी भागातील प्रत्येक मुले १० मुली १० एकूण २० प्रमाणे २०० विद्यार्थ्यांचे सुगम यादृच्छिक पध्दतीने निवड करण्यात आली.

संशोधनाची साधने :

प्रस्तूत संशोधनात डॉ. अर्चना अलोणी यांची वैज्ञानिक दृष्टिकोण या चाचणी चा वापर करण्यात आला.

संशोधनाची व्याप्ती :

प्रस्तूत संशोधनामध्ये नागपूर जिल्हायातील ग्रामीण व शहरी भागातील वर्ग ९ मध्ये अध्ययन करणाऱ्या मुले व मुलींचा समावेश करण्यात आला आहे. एकूण २०० विद्यार्थ्यांचा समावेश करण्यात आला आहे. प्रस्तूत संशोधन हे नागपूर जिल्हातील शाळांशी संबंधित आहे.

सांख्यिकीय विश्लेषण आणि अर्थनिर्वचन :

प्रस्तूत संशोधनात 't'मुल्य या सांख्यिकीय तंत्राचा उपयोग करण्यात आला.

■ परिकल्पनाची सांख्यिकीय तंत्राद्वारे परताळणी :

■ सांख्यिकीय विश्लेषण :

विद्यार्थ्यांमधील वैज्ञानिक दृष्टिकोनाचा शोध घेणे

विद्यार्थ्यांमधील वैज्ञानिक दृष्टीकोनाचा शोध घेण्यासाठी डॉ. अर्चणी अलोणी यांनी तयार केलेली वैज्ञानिक दृष्टीकोन मापिक वापरण्यात आली ही पाच बिंदु मापिका असून ह्या मध्ये वैज्ञानिक दृष्टीकोनावर आधारित ३२ विधाने देण्यात आलेली आहेत व प्रत्येक विधानाची उत्तरे हे नेहमी कधी—कधी, सांगता येत नाही. फारच कमी, कधीच नाही याप्रमाणे ५ उत्तरे देण्यात आलेली आहेत. या बिंदुना वाक्याचे प्रकारानुसार गुण अर्थात समर्थनीय वाक्य १ ते ५ व विरोधी वाक्यास ५ ते १ याप्रमाणे गुण देण्यात आले. याप्रमाणे जास्तीत जास्त गुण (३२ X ५) = १६० पैकी वैज्ञानिक दृष्टीकोन चाचणीत मिळालेले गुण मोजण्यात आले. मिळालेल्या प्राप्तांकाचे योग्य ते वर्गांतर घेवून वर्गीकरण करण्यात आले व त्यावरून योग्य तो सांख्यिकीय प्रक्रिया वापरून मुलांच्या वैज्ञानिक दृष्टीकोन मापिकेतील गुणांचे मध्यमान व प्रमाण विचलन काढण्यात आले.

तक्ता क्र. १ विद्यार्थ्यांमधील वैज्ञानिक दृष्टीकोन मापिकेतील गुणसंपादन

	मध्यमान	प्रमाण विचलन
मुले (N = १००)	११४.८	१३.४

तक्ता क्र. २. विद्यार्थ्यांनी मधील वैज्ञानिक दृष्टीकोन मापिकेतील गुणसंपादन

	मध्यमान	प्रमाणविचलन
मुली (N = १००)	११५.७	१२.१२

उद्दिष्ट क्र. २—विद्यार्थी आणि विद्यार्थ्यांनी मधील वैज्ञानिक दृष्टीकोनाची तुलना करणे परिकल्पना :

प्रस्तुत उद्दिष्टाच्या पूर्ततेसाठी विद्यार्थी आणि विद्यार्थ्यांनीच्या वैज्ञानिक दृष्टीकोन मापिकेत मिळालेल्या गुणांमधील सार्थकता तपासण्यात आली. त्याकरिता t -परीक्षणाचा आधार घेण्यात आला.

सार्थकता तपासण्यासाठी t - परीक्षण खालील प्रमाणे करण्यात आले.

विद्यार्थ्यांच्या वैज्ञानिक दृष्टीकोन मापिकेतील गुणांचे प्रमाण विचलन = $\sigma_A = १३.४$

एकूण मुलांची संख्या = $N = १००$

विद्यार्थ्यांनीच्या वैज्ञानिक दृष्टीकोन मापिकेतील गुणांचे मध्यमान = $M_B = ११५.७$

विद्यार्थ्यांनीच्या वैज्ञानिक दृष्टीकोन मापिकेतील गुणांचे प्रमाण विचलन $\sigma_B = १२.१२$

एकूण मुलींची संख्या = $N = १००$

तक्ता क्र. वैज्ञानिक दृष्टीकोन (t-परीक्षण)

न्यादर्श	गुणांचे मध्यमान	गुणांचे प्रमाण	संख्या
मुले	११४.८ (M_A)	१३.४ (σ_A)	१०० (N_1)
मुली	११५.७ (M_B)	१२.१२ (σ_B)	१०० (N_2)

माहितीचे अर्थनिर्वचन :

सदर t परीक्षणाचे मुल्य ०.४९६ एवढे असून ते ०.०५ स्तरांवरील सारणीमुल्य १.९६ पेक्षा कमी आहे. म्हणजेच प्राप्त t मुल्य हे ०.०५ स्तरावर सार्थक नाही.

निष्कर्ष

प्राप्त t मुल्य हे सार्थक नसल्यामुळे शुन्य परिकल्पनेचा स्विकार करावा लागेल म्हणजेच विद्यार्थी आणि विद्यार्थीनीमध्ये वैज्ञानिक दृष्टीकोनात लक्षणीय फरक आढळून येत नाही.

सारांश

सदर संशोधनामध्ये नागपूर शहरातील ग्रामीण व शहरी भागातील विद्यार्थ्यांचा वैज्ञानिक दृष्टीकोन जाणुन घेण्याकरिता वैज्ञानिक दृष्टीकोन मापिका वापरण्यात आली. सदर मापिका ही पाच बिंदुवर आधारित असून या मध्ये ३२ विधाने दिली आहेत सदर मापिकाचा उपयोग करून विद्यार्थ्यांचा वैज्ञानिक दृष्टीकोन जाणुन घेण्याचा प्रयत्न केला आहे. भारत देशामध्ये प्रजावंत विद्यार्थी हे देशाचा अनमोल ठेवा आहे. विविध क्षेत्रात सदर विद्यार्थी आपला प्रभावदर्शक शकतात. तेव्हा अशा विद्यार्थ्यांच्या बुद्धीमत्तेला पुरेसे खादय पुरविणे हे शिक्षकांचे व प्रशासनाचे कर्तव्य ठरते. जर या मुलांना अनुरूप वातावरण न मिळाल्यास त्यांची बुद्धीमत्ता वृद्धीगत होणार नाही. त्याकरिता म्हणुन या विद्यार्थ्यांचा दृष्टिकोन वाढीस लागण्या करिता शासनाने त्यांचा करिता संपन्न अभ्यासक्रम तयार करणे योग्य ठरते. जेणे करून विद्यार्थ्यांचा वैज्ञानिक दृष्टिकोन वाढविण्या करिता प्रेरक ठरेल.

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महाविद्यालयातील विद्यार्थी वाचकांची वाचन अभिरूची- एक अभ्यास

रेखा श्रीकांत च-हाटे
कीर्ती महाविद्यालय, दादर

प्रस्तावना :

प्राचीन काळापासून ग्रंथाला अनन्यसाधारण महत्त्व प्राप्त झाले आहे. ग्रंथ नेहमीच वाचकांना, अभ्यासकांना, विद्यार्थ्यांना ज्ञानदान, शिक्षणदान करित आले आहेत. सध्याचे युग तंत्रज्ञानचे युग आहे. जग झपाट्याने प्रगती करित आहे. सर्वच क्षेत्रातील माहितीचा विस्फोट झाला आहे आणि अजून होत आहे. विज्ञान, तंत्रज्ञान या बाबतीत अधिकाधिक नवनविन माहितीचा उगम करित आले आहेत. ग्रंथालय म्हणजे अनेक ग्रंथाचे, माहितीचे व ज्ञानाचे एकीकरण एकाच वेळी एकाच ठिकाणी वेगवेगळ्या पुस्तकांमधून माहिती मिळण्याचे ठिकाण होय. शैक्षणिक, सामाजिक, व सांस्कृतिक क्षेत्रातील सर्वांच्या सेवेस ग्रंथालय सदैव तत्पर असते. विज्ञान तंत्रज्ञानाच्या बाबतीतही ग्रंथालयाने उंच उभारी घेतली आहे. जगातील कुठल्याही विषयावरील माहिती आपणास ग्रंथालयात मिळते. अर्थात अद्ययावत माहिती साधनांचा ही ब-याच पमाणात प्रगती झाली आहे. उदा. भ्रमणध्वनी (मोबाईल), संगणक इ. संगणकातील इंटरनेट हे पभावी माध्यम ठरत आहे. त्यातील (E-books & E-journal) च्या सुविधांमुळे वाचकांना बसल्या जागी एखाद्या ग्रंथामधील माहिती उपलब्ध होते. या खेरीज वृत्तपत्रे, मासिके, बातम्या इ. प्रसारमाध्यमातून वाचकांच्या ज्ञानात दिवसेदिवस भर पडत आहे, असे जरी असले तरी ही शोध साधने वाचकांना पुरेपुर सखोल माहिती देण्यास सक्षम असतातच असे नाही. त्यांच्यावर देखील मर्यादा असतात. एखाद्या विषयावरील सखोल ज्ञान हवे असेल तर वाचकांना ग्रंथाचा वापर करणे जास्तीत जास्त प्रभावी ठरते. अभ्यास करित असतांना वाचकांना हवी असलेली माहिती ग्रंथालयाकडून निरनिराळ्या स्वरूपात मिळते व मार्गदर्शन ही केले जाते. त्यामुळे वाचकांच्या ज्ञानात भर पडते.

एकंदरीतच जगाच्या विकासाबरोबरच ग्रंथाच्याही विकासात गती प्राप्त होऊ लागली आहे. विविध विषयावरील ग्रंथाना एकत्रित आणण्याची आवश्यकता वाढू लागली. कारण पुढे वाचकांना निरनिराळ्या विषयाच्या ग्रंथाचे वाचन करून नवीन संशोधने करण्यासाठी त्याची आवश्यकता होती, व त्यातूनच विविध प्रकारची ग्रंथालये अस्तित्वात आली. ग्रंथालयाचे अनेक प्रकार आहेत. आणि कोणत्याही प्रकारचे ग्रंथालय हे कुठल्याही संस्थेचा आत्मा आहे. वाचकांना अभ्यासासाठी संशोधनासाठी ज्या गोष्टीची आवश्यकता असते त्या सर्वच गोष्टी ग्रंथाच्या स्वरूपात ग्रंथालयात उपलब्ध असतात. उदा. संदर्भ ग्रंथ, नियतकालिके, विश्वकोष, ज्ञानकोष, वार्षिके, विषयसूची, स्पर्धापुस्तके इ. ग्रंथालयाचे विविध प्रकार आहेत. खाजगी ग्रंथालय, शैक्षणिक ग्रंथालय, सार्वजनिक ग्रंथालय, विशेष ग्रंथालय, महाविद्यालयीन ग्रंथालयाना महाविद्यालयाची आधारशिला म्हटले जाते. विद्यार्थ्यांना त्यांच्या शैक्षणिक वर्षाच्या अभ्यासासाठी व संशोधकाला आपल्या संशोधनासाठी अनेक प्रकारच्या माहितीची आवश्यकता असते. एम.एच गोपाल यांच्या मते

संशोधन म्हणजे अत्यंत पदधतशीर पणे घेतलेला सत्याचा शोध किंवा अज्ञातांचा शोध होय . अशा शोधाद्वारे आपल्याला अनेक गोष्टींच्या अस्तित्वांचे आकलन होते .

वाचन संस्कृतीचा विकास ही काळाची गरज आहे . आजचा विचार करता मुलांच्या वाचनासाठी शिक्षक आणि पालकवर्ग किती जागृत आहे ही चिंतनीय बाब आहे . अध्ययनासाठी व ज्ञान ग्रहणासाठी वाचन हे अतिशय महत्वाचे कौशल्य आहे . सध्याच्या बदलत्या परिस्थितीत व माहिती तंत्रज्ञानाच्या युगात वाचन संस्कृती विसरून चालणार नाही . वाचनाने विद्यार्थ्यांचे व्यक्तिमत्व बहुआयामी बनते . खर तर वाचनाची आवड मूल शाळेत दाखल होण्यापूर्वीच घरातूनच लागायला हवी . मुलांना लहानपणापासूनच छान रंगीत चित्रांची पुस्तके त्यांच्यासमोर ठेवा, त्यांना ती उलट -सुलट करून बघू द्यावी . त्यातील वेगवेगळे प्रकार , आकार , रंग त्यांना आवडतील , त्यांचा अर्थ लावण्याचा प्रयत्न ते मूल करेल . त्याची मानसिक वाढ चांगली होईल . सुरवातीच्या काळात रामायण , महाभारतातील कथा ऐकूनच वाचनाची अभिरुची विकसित होत असे . संस्कारदिपिका, इरापनीती, तेनालीरामनच्या गोष्टी , प्राणी- पक्षी यांची माहिती देणारे साहित्य, शास्त्रज्ञांच्या कथा, संस्कार गीते, चरित्र यांचा समावेश असलेले साहित्य मुलांना बालवयातच दिले गेले पाहिजे . वाचनाची आवड बालवयातच निर्माण व्हायला हवी . वाचनाचे अनेक फायदे आहेत . वाचनामूळे मनोव्यापार तयार होतो, मुलांना नवनविन कल्पना सुचतात . यातूनच त्यांची मानसिक वाढ होते . आपल्या कल्पना, भावना, विचारशक्ती , ज्ञानोपासना , स्थिरता व आकलनशक्ति हे वाचनामूळे त्यांची क्षमता मोठ्या प्रमाणात विकसित होते .

ज्ञानस्रोत केंद्राचे स्वरूप

पूर्वपिक्षा मोठ्या प्रमाणात ग्रंथरूपाने प्रकाशित करण्याची सोय उपलब्ध झाली आणि मानवी जीवनाच्या प्रगतीचे एक नवीन युगच सुरू झाले . ग्रंथालय ही ज्ञानदानाची भंडारे आहेत . ग्रंथालयाशिवाय आज कोणीही चांगल्या प्रकारे ज्ञान संपादन करू शकत नाही . ग्रंथालयाची भूमिका ही नेहमी वाचकांना व्यापक दृष्टीने सखोल ज्ञान प्राप्त करून देण्यासाठी तसेच व्यक्तिमत्त्व खूलविणारी व मनोरजनात्मक व्यापक दृष्टीने मदत करेल अशी असावी . यासाठी ग्रंथालयसेवेचा सखोल व्यापकता शोधणे . आजच्या संगणक युगात प्रत्येक दिवशी ज्ञानशाखेमध्ये प्रचंड प्रगती होत आहे . मानव्य आणि सामाजिक शास्त्रामध्ये सुद्धा नवनवे मतप्रवाह पुढे येत आहेत . आजच्या माहिती साधनांचे स्वरूप पार बदलून गेले आहे . केवळ ग्रंथ नियतकालिकेच नव्हे तर चित्रफिती, ध्वनीफिती, मायकेफिल्मस , ध्वनीमुद्रिका , संगणक अशा निरनिराळ्या स्वरूपामध्ये मुद्रणाखेरीज इतर अनेक साधने उपलब्ध आहेत .

वाचकांना अपेक्षित संदर्भसेवा लक्षात घेऊन, त्यांना आवश्यक असणारी संदर्भसाधने उपलब्ध करून देणे ही ग्रंथपालाची जबाबदारी असते . ग्रंथालयाची सामाजिक माहिती केंद्र म्हणून प्रतिष्ठा निर्माण करणे आवश्यक असते . ग्रंथालयात येणा-या सर्व वाचकांना त्यांच्या आवडीनुसार व आवश्यकतेनुसार योग्य ग्रंथ उपलब्ध करून देणे हे ग्रंथालय सेवेचे मुख्य उद्दिष्ट मानले जाते . यासाठी नवनविन पदधतीचा वापर केला

गेला पाहिजे . ग्रंथालय सेवा वाचकांना देणे व समाधानकारक होण्यासाठी ग्रंथालयात सर्व साधनसुविधा तसेच वेगवेगळ्या विषयावरील नियतकालिके उपलब्ध असावेत .ग्रंथालयात येणा-या प्रत्येक वाचकांच्या त्यांच्या गरजा पूर्ण होतील यादृष्टीने .अशा सेवा देण्यात याव्यात जसे की आंतरग्रंथालयीन देवघेव ,वाचकांच्या मागणीनुसार विशिष्ट ग्रंथ राखून ठेवणे, वाचकांना तालिकापत्राचा वापर व उपयोगाबाबत ग्रंथसूची, संदर्भ साधने यांच्या उपयोगाबाबत सूचना देणे, नविन ग्रंथाची यादी , नविन खरेदी केलेल्या ग्रंथाचे प्रदर्शन भरविणे ,वाचनाची आवड निर्माण व्हावी म्हणून साहित्य व विविध विषयाची निवड करण्याकरीता वाचन मार्गदर्शन सेवा निर्माण करणे, ग्रंथालयाची नविन वाचकांना माहिती देणे .

विद्यार्थ्यांकडून मिळालेल्या माहितीचे संकलन आणि विश्लेषण

संशोधनासाठी माहितीचे स्रोत आवश्यक असतात .अशी माहिती संघटित करित असताना ती प्रश्नावलीच्या सहाय्याने , व मुलाखतीद्वारे मिळविलेली आहे . त्या माहितीचे पृथक्करण ग्वालीलप्रमाणे केले आहे व त्याआधारे निष्कर्ष काढण्याचा प्रयत्न केला आहे . ही माहिती विद्यार्थी वाचक तसेच प्राध्यापक वाचकांकडून मिळालेली असून माहितीचे विश्लेषण केले आहे .विद्यार्थ्यांकडून प्रश्नावली भरून घेतांना सूरवातीला काही प्राथमिक स्वरूपाची माहिती प्रश्नावलीद्वारे जाणून घेण्याचा प्रयत्न केला आहे . यात विद्यार्थ्यांचे नाव , वर्ग, असे जुजबी प्रश्न विचारण्यात आले .

विद्यार्थ्यांमध्ये वाचनवृद्धी व्हावी याकरता आपले ग्रंथालय कसे असावे/ कोणत्या प्रकारच्या सुविधा असाव्या असे आपणास वाटते जेणे करून त्यांच्या वाचनात वाढ होईल . अशा प्रकारची माहिती गोळा करण्यात आली .

ग्रंथालय स्वच्छ निटनिटके, व शांतता असावी .ग्रंथालयात सर्व सोयी सुविधा युक्त असाव्यात . ग्रंथालयात लिखित अभ्यासपूर्ण होण्यासाठी स्थानिक संस्कृतिविषयक ,दुर्मिळ ग्रंथ, नकाशे अशा प्रकारचे साहित्य असावे .ग्रंथालयातील वाचनसाहित्य कार्मचारी असावे .वाचनाकरीता योग्य ती जागा असावी ,पुरेसा वेळ विद्यार्थ्यांना ग्रंथालयात बसण्याकरीता मिळावा ,जी पुस्तके आवश्यक आहे ती उपलब्ध करून देणे सोयीची जागा तत्पर ग्रंथपाल उपयुक्त ग्रंथाचा संग्रह ग्रंथाची शास्त्रशुद्ध रचना व आर्थिक सुस्थिरता ही आदर्श ग्रंथालयाची महत्वाची अंगे मानली जातात . परंतू स्पर्धा परिक्षेचा अभ्यास करतांना (Question Solving) हा एक महत्वाचा भाग असतो अशावेळी विद्यार्थी व विद्यार्थीनींना एकत्र बसून अभ्यास करण्याची संधी उपलब्ध करून द्यावी .

मागणीनुसार पुस्तके उपलब्ध करून देण्यात यावी .एकत्र बसण्याची परवांगी तसेच ग्रुप स्टडी ला देण्यात यावी .

ग्रंथालयात शांत बसण्याची नियम करावे .वेगवेगळे ग्रंथ पाहण्यास ,व घरी नेण्याची अनुमती असावी . आणि बसण्यास व्यवस्थित (टेबल-ग्वर्ची) -आरामदायी व्यवस्था/ जागा असावी .

ग्रंथालयात एसी ची सक्त गरज आहे . वाचनालय तसे हवेशिर आहे . पण गरमीच्या महिन्यात एसी ची गरज लागेल .

ग्रंथालयात प्रत्येक प्रकारचे पुस्तक व इतर सर्व पुस्तके ज्यातून न्याय प्राप्त होणार आहे अशी उपलब्ध करून दिले पाहिजे .ग्रंथालयात येणा-या प्रत्येक व्यक्तिला वाचन करण्यासाठी सुविधा उपलब्ध करण्यात आले पाहिजे .

खूप छान ,ज्या सुविधा आहे खूप छान आहे आणि आम्ही ग्रंथालय मध्ये अभ्यासासाठी येतो,ग्रंथालय व्यवस्थापक पण छान आहे .

नैसर्गिक प्रकाशाने परिपूर्ण शिल्फ चे अवरूप पोहचणे सोपे आहे . तंत्रज्ञान संरक्षकांसाठी प्रवेशयोग्य आणि कर्म चा-यांना दृश्यमान आहे . सहकार्यासाठी आणि स्वतंत्र कामासाठी आसनव्यवस्था आहे . वेगवेगळ्या वापरासाठी वेगळे झोन आहेत आणि सर्व प्रकारचे पुस्तके ही आहेत .

We have everything in our library each and everything is available what the students need. Its in a very good condition. There is nothing that should be changed in library. Everything is perfect , we got almost everybook we need , we can also study if we have need. Ventilation is also good in summer.

आधुनिक काळात शिक्षणप्रसाराचे कार्य अव्याहतपणे चालू आहे . ज्ञानाचा प्रसार होऊ लागला आणि ग्रंथानी आपले जीवन व्यापून टाकले आहे .ग्रंथामध्ये मानवाच्या संस्कृतीचा इतिहास आहे .असे ग्रंथभांडार वाचकांच्या उपयोगाकरिता आणले जाते .ग्रंथालय ही संस्था केवळ आजच्या पिढीकरता नसून त्यातील विचारधन पुढील अनेक पिढ्यांकरता जतन केले जायला हवे .प्रत्येक वाचकाला आयुष्यभर ज्ञानार्जन करता यावे .जगातील घडामोडीची माहिती मिळावी,प्रचलीत जागरूकता सेवा मिळावी .महाविद्यालयीन शिक्षणाचा स्तर शालेय शिक्षणापेक्षा बराच उच्च दर्जाचा असतो .नेमून दिलेल्या पुस्तकांव्यतिरिक्त इतर संदर्भ पुस्तकांचा, अवांतर वाचनाचा शिक्षकांना अभ्यास करावा लागतो . विद्यार्थ्यांच्या अभ्यासाकरिता वेगळी सुविधा निर्माण केली जाते .

सारांश :--

महाविद्यालयीन ग्रंथालये ही शिक्षण पध्दतीची केंद्रे आहेत .वाचकांची विषयानुसार ,अभ्यासकमानुसार वर्गवारी करून विभाजन करणे व वाचकांना त्यांच्या उपयोगीते प्रमाणे प्रशिक्षण देणे . वाचकांच्या सूचना व अपेक्षा मागविणे व त्यांना योग्य प्रतिसाद देणे, आजच्या माहितीच्या युगात विद्यार्थ्यांना आणि अध्यापकांना दर्जात्मक ग्रंथालय सेवा तसेच वाचनसाहित्य देण्यासाठी महाविद्यालयीन कार्यकाज परिपूर्णतेचा स्विकार करणे आवश्यक बनले आहे .वाचकांना वाचन साहित्य मागविण्यापासून ते वाचकांच्या गरजा पुरविण्यापर्यंत आणि वाचकांना हवी असणारे वाचन साहित्य अचूकपणे आणि कमी वेळात उपलब्ध करून दिले पाहिजे .आजपर्यंत आपण जे कार्य करीत आलो आहोत त्या कामच्या पध्दतीत सुधारणा करणे होय .व त्यामूळे वाचक वृद्धी होण्यास निश्चितच मदत होईल .

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शाश्वत शेती आणि ग्रामीण विकास

प्रा. नितिन विश्वनाथ खरात

कीर्ती महाविद्यालय, (स्वायत्त), दादर. मुंबई-२८.

प्रास्ताविक

भारत देश हा खेड्यांचा आहे, असे भारतीय अर्थव्यवस्थेत म्हणण्यात आले आहे. भारतीय अर्थव्यवस्थेत ग्रामीण विकासाला महत्वाचे स्थान आहे. कारण जोपर्यंत खेड्यांचा विकास होणार नाही तो पर्यंत देशाचा विकास होणार नाही असे महात्मा गांधीजी असे म्हणत. आज ग्रामीण भागात ६५% पेक्षा ग्रामीण भागात लोक वास्तव्य करत आहे. ग्रामीण भागात लोकांची गरज बघता अन्न, वस्त्र, निवारा, आरोग्य, शिक्षण आणि रोजगार असे महत्वाचे घटक आहे की, ते पूर्ण दिसत नाही. यासाठी सहकारी संस्था पुढे येणे आवश्यक आहे.

ग्रामीण भागात ग्रामीण ग्राम उद्योग व व्यवसायाला शेती व्यासायला महत्वाचे अग्रस्थान आहे. त्याच्याबरोबर इतर जोड व्यवसाय, पूरक व्यवसाय व इतर ग्रामोद्योग याला महत्वाचे स्थान आहे. भारताची वाढती लोकसंख्या, रोजगार प्रश्न व गरिबी, बेकारी, अंधश्रद्धा इतर घटक समस्या सोडविण्यासाठी शेती पूरक व्यवसाय व उद्योगाला महत्व दिले आहे पाहिजे. आज भारत स्वयंपूर्ण देश म्हणून ओळखला जातो. शेतकरी भारताला अन्नधान्य पुरवण्याचे काम करतो. तसेच परदेशात मोठ्या प्रमाणात मागणी असल्यामुळे भारतीय शेतकऱ्याला अर्थव्यवस्था व अर्थसहाय्य शेती या व्यवसायात कोटयावधी आहार योजना लोकांना पुरविले जाते. अनेक रोजगार संधी उपलब्ध होणार आहे. त्यामुळे भारताचा इतिहासात शाश्वत शेतीला महत्वाचे स्थान देण्यात आले आहे. भारत व चीन देशाला हजारोवर्षांपासून शेती करत असतात. सेंद्रिय खत व सेंद्रिय शाश्वत शेती आधार घेवून शेती व्यवसाय करतात. सेंद्रिय शेती ही शाश्वत शेती ही निसर्गावर अवलंबून आहे. शेतीमध्ये रासायनिक खते व घातक असे पदार्थ न वापरता नैसर्गिक पद्धतीने संवर्धन, पर्यावरण संरक्षण आणि मानवाच्या आरोग्य सुदृढता व सुरक्षा ठेवण्यासाठी नियोजन व व्यवस्थापन केले पाहिजे चांगल्या प्रतीचे अन्न तयार करण्यासाठी सेंद्रिय शेतीचे उद्देश समोर ठेवून उत्पादन वाढविणे आवश्यक आहे. त्यासाठी रासायनिक खताचे वापर टाळून शेती उत्पादनावर उद्योग मधून सेंद्रिय पदार्थांच्या कार्यक्षम पद्धतीने वापर करता येते. त्याचबरोबर घरातील ओला कचरा, तण, जनावराचे मलमूत्र तसेच शेण यांचा अवशेष यापासून शेतीमध्ये कुजवून सेंद्रिय खत तयार करता येते. शाश्वत शेतीला सेंद्रिय शेती असे म्हटले जाते. आणि भावी पिढीला आवश्यक असणाऱ्या मुलभूत स्रोतांना कोणत्याही प्रकारची हानी न पोहचता वर्तमान पिढीच्या गरजा भागवण्यासाठी अवलंबण्यात आलेली शेती पद्धती होय.

व्याख्या

शाश्वत शेती (SustainableAgriculture) म्हणजे जमीन, पिके, वने, पशुधन, वन्यजीव, मासे, पर्यावरण इत्यादी पुनर्जीत करण्याजोगे स्रोतांच्या प्रतवारीचा घसारा न होऊ देता संतुलित व्यवस्थापन करून वर्तमान व भावी पिढीसाठी अन्न, वस्त्र, निवारा, आरोग्य, शिक्षण व रोजगार यांचा पुरवठा करणे होय.

उद्देश

- १) शाश्वत शेतीमुळे जमिनीची उत्पादकता व उत्पादन सातत्य मिळते.
- २) नैसर्गिक पद्धतीने व स्थानिक संसाधन यांचा वापर करणे या विषयी माहिती घेणे.
- ३) खर्चात बचत, वेळ, उत्पादन अधिक यांची सविस्तर अभ्यास करणे.
- ४) रासायनिक मुक्त अन्नाचे उत्पादन व सुरक्षितता याचा अभ्यास करणे.
- ५) तसेच शेती पद्धतीने शाश्वत शेती म्हणून ग्रामीण विकासाला चालना देणे.

गृहीतके

- १) शेती ही ग्रामीण विकासाची गुरुकिल्ली असून सेंद्रिय शाश्वत शेतीमुळे ग्रामीण विकासाला चालना मिळते.
- २) ग्रामीण भागात शाश्वत शेतीतून मोठ्या प्रमाणात रोजगार उपलब्ध होत आहे.

३) रासायनिक शेतीला आळा घालण्यासाठी सेंद्रिय शाश्वत शेतीवर भर देणे.

संशोधन पद्धती

सदर संशोधन पद्धतीचा अभ्यास करताना दुय्यम साधनांचा वापर केला आहे. संशोधकाने संशोधन अभ्यास करत असताना मॅगझीन, पुस्तके, इंटरनेट, अँग्रोवान पेपर, तसेच वर्तमान पत्रे इत्यादी.

माहितीचे विश्लेषण

आज जगामध्ये सेंद्रिय शाश्वत शेती जवळजवळ १२० ते १२२ देश आहेत. सेंद्रिय शेतीची जागतिक बाजारपेठेत मोठी मागणी आहे. सेंद्रिय शेतीखाली ३५० लाख हेक्टरहून जमिनीची क्षेत्राची नोंद करण्यात आली आहे. सेंद्रिय पद्धतीने घेतल्या जाणाऱ्या पिकांमध्ये तांदूळ, गहू, डाळी, केळी, मसाल्याचे पदार्थ, काजू, अक्रोड, चहा, कॉफी, फळपिके तसेच भाजीपाला, सोयाबीन, कापूस व औषधी वनस्पती या पिकांना निर्यातीमध्ये मोठे वाव आहे. निर्यात करत असताना सेंद्रिय शेती उत्पादनात सेंद्रियमध्ये मसाल्याचे पदार्थ, काजू, अक्रोड, आंब्यापासून तयार पदार्थ, तांदूळ, पापड,,= वनौषध वगैरे पदार्थ मोठ्या प्रमाणात निर्यात होतात. भारतामध्ये सेंद्रिय माल निर्यात होणारे अमेरिका, जर्मन, फ्रान्स, इटली, इंग्लंड, नेदरलँड, बेल्जीआम, इटली व युरोपीन देश तसेच जपान, कॅनडा, दक्षिण आफ्रिका, ऑस्ट्रेलिया इत्यादी देशातून भारताला डॉलर लाखात माल निर्यात दिसून येते. या निर्यातीला सातत्याने वृद्धी होत असताना देशाला परकीय प्राप्त झाले आहे.

सेंद्रिय शेती विषयक धोरण

आज महाराष्ट्र राज्यात सेंद्रिय शाश्वत शेतीला महत्वाचे स्थान आहे. सेंद्रिय शाश्वत शेती जवळपास ६.५० लाख हेक्टर जमिनीची नोंद करण्यात आली होती. आज भारतात सेंद्रिय शाश्वत शेतीला स्थानिक विपणनातून परदेशी मागणी जास्त आहे. सेंद्रिय शेती मालाच्या प्रमाणीकरणाचा खर्च कमी केल्यास विक्री मालाची उत्पादन वाढू शकते. त्यासाठी शासन वेगवेगळ्या कार्यक्रमात शासकीय धोरण राबवत आहे. तसेच सेंद्रिय शेतीला मोठ्या प्रमाणात देशामध्ये मोठी मागणी बाजारपेठेत आहे. वेगवेगळ्या राज्यात सेंद्रिय शाश्वत शेती गरज भासू लागली आहे. सेंद्रिय शेती केल्यामुळे ताजी भाजीपाला, फळभाज्या व इतर वस्तूंना मोठ्या प्रमाणात वाढ झालेली दिसून येते. उदा. तांदूळ, मसाल्याचे पदार्थ व तेल इत्यादी.

शाश्वत सेंद्रिय शेती उत्पादनाची वैशिष्ट्ये

- १) सेंद्रिय शेतीमुळे उत्पादन वाढीमुळे जमिनीची मशागत कमीतकमी केली जाते.
- २) या पद्धतीत सर्व प्रकारची उत्पादन घेतली जाते.
- ३) सेंद्रिय पदार्थांचे वेगवेगळ्या खंताचा वापर करून चांगल्या दर्जाची पिके घेतली जाऊ शकते.
- ४) कुजलेल्या सेंद्रिय खात व गांडूळ खत यांचा वापर केल्यामुळे उत्पादनात वाढ होते. सेंद्रिय पदार्थांचे पिकांमध्ये फेरपालट आंतर पिके तसेच मिश्र पिक उत्पादन जास्त प्रमाणात घेतले जाते.
- ५) सेंद्रिय शेतीमध्ये पाण्याचा वापर कमी तसेच कीड नियंत्रण चांगल्या पद्धतीने व्यवस्थापन केले जाते.
- ६) तणांचे अच्छादन केले जाते व जैविक खतांच्या वापरामुळे सेंद्रिय शेतीमध्ये उत्पादनात वाढ झालेली आहे.

सेंद्रिय खतांचे विविध प्रकार

आपल्या देशामध्ये अनेक वर्षांपासून शेतजमिनीचा सातत्याने वापर करण्यात आल्यामुळे जमिनीचा कस खूप कमी होऊ लागला आहेत. त्यामुळे नैसर्गिक खंताचे आणि रासायनिक महत्वाचे दोन प्रकार आहेत. नैसर्गिक खत हे जास्त काळ टिकून ठेवते. जमिनीचा पोत सुधारण्यासाठी जास्त खंताचा वापर दिसून येते. पिकांची लवकरात लवकर पिक येण्यासाठी रासायनिक खतांचा वापर झालेला दिसून येत आहे. तसेच वाढ व्हावी शेती उत्पन्न वाढ व्हावे या उद्देशातून खतांचा वापर अधिक आहे. तसेच रासायनिक खतांना वरखते सुद्धा असे म्हणतात. सेंद्रिय खतांचे दोन प्रकार पडतात. ते पुढील प्रमाणे आहेत.

अ) नैसर्गिक खत सेंद्रिय भरखते

आ) सेंद्रिय जोरखते

अ) सेंद्रिय खत (भरखते)**१) शेणखत**

- शेणखत यामुळे जमिनीचा पोत सुधारण्यास मदत होते.
- शेणखत वापरल्यामुळे पीक उत्पादनात अधिक प्रमाणात वाढ होते.
- शेणापासून उत्तम प्रकारचे भरखत तयार करता येते.
- शेण, गोबरगॅस किंवा बायोगॅस संयंत्रामध्ये टाकल्यानंतर मिथेनवायू तयार होतो आणि चांगल्या प्रकारचे नायट्रोजनयुक्त खत तयार होते.

२) हिरवळीचे खत

- हिरवळ खतांमुळे पीक उत्पादन लवकर वाढतात तसेच जास्त प्रमाणात हरितद्रव्ये मिळत असतात.
- हिरवळ खतांमुळे कमी पाण्यात पीके आणि हलक्या जमिनीत जोमाने वाढणारी आहेत.
- ही पीके खोलवर मुळे जाणारी असावीत व त्यांची पाने कोवळी, सुंदर, लुसलुशीत असावी.
- या खतामुळे पिक सुधारत असताना भरपूर पाने येत असतात.
- हिरवळीच्या खत तयार करण्यासाठी चवली, मेथी, गवार, मूग वगैरे पीक घेतले जाते.
- तसेच जमिनीत पावसाचे पाणी साठवण्याची शक्ती वाढत जाते आणि जमिनीची धूप थांबवता येते.
- पिकांना देण्यात आलेल्या अन्नद्रव्ये निचरा होत नाही.
- चिकन मातीत चिकटपणा कमी असतो.
- जमिनीचा नायनाट होण्यास मदत होऊन जमीन मशागत केल्याने भूसभूशीत रहाते.

३) कंपोस्ट खत

- एका विशिष्ट खड्यामध्ये ठराविक कालावधीसाठी गाडल्याने त्यापासून कंपोस्ट खत तयार होते.
- या खतापासून नायट्रोजनयुक्त अन्नद्रव्ये, तसेच सेंद्रिय अन्नद्रव्ये मुबलक प्रमाणात मिळते.
- तसेच या खतामुळे जमिनीचा पोत सुधारण्यास मदत होते.
- या खताला तयार होण्यासाठी अगोदर खत शेतामध्ये न वापरता ते खड्याच्या बाहेर ठेवून किमान पंधरा दिवस सूर्यप्रकाशात ठेवून ते पूर्णतः सुकेल नंतर शिल्लक राहिलेला पदार्थ कुजून जातो.

४) सोनखत

- सोनखतामुळे आपणास नायट्रोजनयुक्त अन्नद्रव्ये विपुल प्रमाणात होत असते.
- सोनखतामुळे मोठ्या प्रमाणात बागायती पिके घेवून उत्पादनात चांगल्या प्रकारे उत्पन्न घेता येते.
- त्याचबरोबर जमिनीची सुपीकता वाढवण्याच्या दृष्टीने या खताची खूप मदत होते.

आ) सेंद्रिय जोरखते**१) पेंड**

- सेंद्रिय पदार्थ सर्वात जास्त प्रमाण नत्र नसून जास्त प्रमाणात स्फुरद आणि पालाश यांचे प्रमाण अधिक असते.
- तसेच सूक्ष्मजीवाणू प्रक्रिया करून सेंद्रिय नत्राचे अमोनिया नायट्रेट नत्रामध्ये रूपांतर होऊन पिकांचा वाढीसाठी उपयोग होतो.
- पेंड्याचा खाद्य म्हणून गुरांना दुध उत्पादन वाढण्यासाठी देतात तसेच खत म्हणून सुद्धा वापरले जाते. एरंडी, निम, करंज आणि माहुआच्या पेंडी खाण्यायोग्य नसल्याने त्यांना मिश्र खतातून वापरली जाते.
- पेंड खत टाकण्याअगोदर त्याची भुकटी करावी म्हणजे ती एकसारखी पसरता येते.
- शेणखत व हिरवळीचे खत यासारख्या सेंद्रिय भरखते सारख्या पेंडीच्या खतांचा दीर्घकाळ परिणाम न होऊ देता ज्या पिकला आवश्यक आहे त्या पिकला दिले जाते.

२) वाळलेले खत

- या खतामध्ये काळ्या रंगाची कोरडी, गाठी असलेली किंवा रवाळ असून खूप लवकर कुजते व सर्व पिकांवर इतर जमिनीत त्यांचा वापर परिणामकारक ठरत असते.
- वाळलेल्या रक्तात किंवा भुकटीत १० ते १२ % अतिप्राप्य नत्र १ ते १.५ % स्फुरद आणि ०.६ ते ०.८ % पालाश दिसून येते.
- या खतामुळे मातीत मिसळून एकसारख्या जमिनीत पसरता येते.

३) मासळीचे खत

- या खतामध्ये मासळीचे भुकटी, वाळलेले मासे व मासळीचे बारीक तुकडे यांचा खत तयार करून जमिनीत मिश्रण केले जाते.
- त्याच्याबरोबर या मासळीपासून तेल सुद्धा काढले जाते.
- माश्यामध्ये ५ ते २० % पर्यंत नत्र, ३ ते ९ % स्फुरद आणि ०.३ ते १.५ % पालाश असते.
- नत्र व स्फुरद ही दोन्ही जास्त प्रमाणात असल्यामुळे सर्व पिकांसाठी तसेच जमिनीची योग्यता वाढविण्यासाठी वापरली जाते.

४) हाडे आणि हाडांचा चुरा

- सेंद्रिय खतापैकी हाडे हे महत्वाचे साधन असून त्यात कॅल्शियम, स्फुरद आणि नत्र पुरविले जातात.
- कड्ड्या हाडांच्या चुर्यात ३ ते ४ % नत्र, २० ते २५ % स्फुरद, त्यात ७ ते ९% सायट्रेट द्रावणात मिसळले स्फुरद असते.
- हाडांचा चुरा आम्लयुक्त जमिनीचा योग्य आणि हलक्या निचरा होणाऱ्या व चांगली हवा खेळणाऱ्या जमिनीत परिणामकारक होते.
- ह्या हाडांचा चुरा सर्व पिकांवर वापरता येते आणि भात तसेच फळझाडे यांना उपयुक्त ठरते.

शाश्वत सेंद्रिय शेतीचे फायदे

- १) शाश्वत सेंद्रिय शेतीमुळे पर्यावरणात संतुलन राहण्यास मदत होते.
- २) शाश्वत शेतीमुळे बाजारपेठ भावामुळे होणारे नुकसान टाळता येते.
- ३) वातावरण व प्रतिकूल हवामानामुळे झालेले बदल दिसून येतात.
- ४) सेंद्रिय शेती पद्धतीत शेती केल्यास उत्पादन खर्च कमी येते.
- ५) शाश्वत शेतीमुळे कोणत्याही प्रकारची हानिकारक नसलेले अन्न तसेच शुध्द पर्यावरण राहण्यास मदत होते.

शाश्वत सेंद्रिय शेतीचे महत्व

- १) सेंद्रिय शेतीमध्ये रासायनिक खतांचा वापर टाळून सेंद्रिय खत निर्माण करणे व त्यामध्ये सेंद्रिय पदार्थांचा आच्छादन वापर करून सेंद्रिय खत तयार करणे.
- २) सेंद्रिय पदार्थांमध्ये रासायनिक कीटकनाशका ऐवजी जैविक कीड यांचा उपयोग करून पिकांचे संरक्षण करणे.
- ३) तसेच जमिनीची कमीत कमी मशागत करून आधुनिक पद्धतीचा वापर न करता पारंपारिक पद्धतीने शेती केली जाते. उदा. बैल नांगरणी.

निष्कर्ष

ग्रामीण भागात शाश्वत सेंद्रिय शेती ही महत्वाची भूमिका असून त्यापासून शेतकऱ्यांच्या उत्पादनात व उत्पन्नात अधिक भर पडते. तसेच रासायनिक खतांचा वापर टाळता येते.

संदर्भ सूची

- १) सकाळ अँग्रोवन पेपर
- २) संजय भा. गुंजाळ, सेंद्रिय शेती, गोडवा कृषी प्रकाशन.
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- ६) डॉ. एस. एस. कोळपे, कृषी मुलतत्वे व सेंद्रिय शेती, कृषी तंत्र विद्यालय, पुणतांबा.
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साहित्याची सामाजिक व तुलनात्मक संशोधन पध्दती

प्रा. डॉ. संजय चिताळकर

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साहित्य व सामाजिक संशोधनात तथ्य शोधून काढण्यासाठी ज्या विविध पध्दतीचा वापर केला जातो. त्यापैकी एक तुलनात्मक संशोधन पध्दती आहे. कोणत्याही एक किंवा दोन वा त्यापेक्षा अधिक घटना व प्रसंगाच्या संबंधित असणाऱ्या तथ्यांची तुलना या पध्दतीने केली जाते. ही पध्दती अलिकडच्या काळात अधिक रूढ झाली आहे. व संशोधन क्षेत्रात मान्यता पावली आहे. असे असले तरी साहित्यापेक्षा सामाजिक जीवनात या पध्दतीचा उपयोग खूपच प्राचीन काळापासून केला जात आहे. कोणत्याही विषयाच्या तुलनेसाठी ही पध्दत सामान्य माणूस देखील उपयोगात आणू शकतो. मग प्राध्यापक व अभ्यासकांनी ही पध्दत अवलंबनात का आणू नये?

यापूर्वी संशोधन क्षेत्रात मराठी व इंग्रजी नाटके, कविता यांचा तुलनात्मक अभ्यास, मराठी व हिंदी लेखक, नाटक व कविता यांचा तुलनात्मक अभ्यास, संत साहित्य व दोन लेखकांचा तुलनात्मक अभ्यास, यावर संशोधन होऊ शकते. इंग्रजी साहित्य व मराठी साहित्य यांची यापूर्वी तुलनात्मक अभ्यास झालेला आहे. तसेच मराठीतील समान प्रकृतीच्या दोन लेखकांच्या साहित्याचा अभ्यास देखील या पध्दतीने होऊ शकतो. मात्र तसे प्रयत्न होणे आवश्यक आहे. असे प्रयत्न केवळ हिंदी व इंग्रजी साहित्यात झाले आहे.

साहित्यातील तुलनात्मक संशोधन पध्दतीने पध्दतीची सैद्धांतिक भूमिका कशी आहे याचा विचार करू.

प्रा. कृ. पां. कुलकर्णी यांनी आपल्या व्युत्पत्ती कोशात 'तुलना' या संज्ञेचा अर्थ सांगितला आहे. तो असा – "तुमचे, वजन करणे, मोजणे, बरोबर मानणे, (सं. तुल उन्माने सिं. तुलू) प. तोरी, वजन, तुळाई, तुलना, तुळणी बरोबरी, सारखेपणा वजन करणे."१ असा सांगितला आहे..

थोडक्यात तुलना या शब्दाचा अर्थ व्यवहारी जगात तोलने, जोडले, साम्यभेद व पडताळा या संबंधित व क्रियांशी मर्यादित होता. प्रारंभी साहित्य क्षेत्रात त्याचा वापर फारसा व्यापकपणे केला जात नव्हता, असे म्हणता येईल. तुलना म्हणजे दोन वस्तूतील तुल्यबळता ठरविणे. म्हणजेच पहिलीपेक्षा दुसरी वस्तू सरस की, पहिली वस्तू सरस, हे ठरवितांना न कळतपणे त्यांची श्रेष्ठ व कनिष्ठता पाहिली जाते.

तुलनेची व्याख्या पाश्चात्य विचारवंत मिटसेल यांनी केली आहे, ते म्हणतात, "काही बाबींचे साम्य जोखणे व फरक करणे, त्यांना एकीकडे सारखे किंवा एकच समजणे आणि दुसरीकडे व्यवच्छेदक व निराळ्या दृष्टीने पाहणे ही एकेरी प्रक्रिया म्हणजेच तुलना होय."२ ही तुलनेची व्याख्या समर्पक वाटते. थोडक्यात एखाद्या वस्तूत व साहित्यात किंवा लेखकांमध्ये साम्य करणे, फरक करणे वा विविध दृष्टीने पाहणे म्हणजेच तुलना करणे, असे म्हणता येईल.

जेष्ठ अभ्यासक डॉ. आनंद पाटील तुलनेची व्याख्या करतांना म्हणतात, "तुलना म्हणजेच साम्य ओळख किंवा समतुल्य शोधणे, असा त्याचा अर्थ नाहीतर, साम्यभेद यांच्यामधील ते एक द्वंद्व आहे. ज्या बाबी सारख्या दिसतात त्यातील भेद शोधण्याची प्रक्रिया आहे."३ यामध्येही दोन साहित्यातील किंवा दोन वा अधिक लेखकातील साम्यभेद शोधण्याची ही प्रक्रिया आहे, असे स्पष्ट दिसते.

तुलनेसाठी एकापेक्षा अधिक वस्तुंची आवश्यकता असते. एखाद्या माणसाचे विचार तुलनेशिवाय स्पष्ट होऊ

शकत नाही, तसेच दोन वेगवेगळ्या भाषेतील साहित्य किंवा समकालीन एकाच प्रकृतीचे लेखन यांची तुलना चांगली होऊ शकते. त्यातून विविध व चांगले निष्कर्ष निघू शकतात. तुलना या संज्ञेचे अधिक स्पष्टीकरण प्रा. वसंत बापट यांनी केले आहे, ते म्हणतात, "साधर्म्य व वैध्यर्म उद्गम आणि प्रभाव या चार अंगांनी घेतलेला शोध म्हणजेच तुलना."^४ तसेच बापट पुढे म्हणतात, "तुलनेचे क्षेत्र जेवढे मर्यादित असेल तेवढी ती समर्पक आणि सुसंबद्ध ठरविण्याची शक्यता अधिक असते."^५

तसेच प्रा. सदा कराडे यांनी "तुलनेचे क्षेत्र अधिक व्यापक मानले आहे."^६ हा विचार करता, तुलनेचे क्षेत्र मर्यादित ठेवल्यास अधिक खोलवर जाऊन त्यातील तथ्ये शोधता येतील आणि व्यापक ठेवल्यास लक्ष्याच्या पुढे जाता येईल, तरी पण आपण यांचे मत योग्य मानू. बापट यांनी तौलनिक अभ्यासामध्ये संशोधन कर्त्याला काही बंधने पाहावयास सांगितली आहेत. ती अशी आहे — "तौलनिक साहित्याभ्यास करण्याची दृष्टी तटस्थ वस्तुनिष्ठ असली पाहिजे. तौलनिक विचाराची परिणती आम्यध्याय किंवा आत्मनिंदा यातील एकात होता कामा नये, साहित्यातील साम्य आणि विरोधांची कारणमीमांसा करणे, याची येथे अपेक्षा आहे."^७

तुलनात्मक संशोधन पध्दतीवर जेष्ठ अभ्यासक डॉ. भास्कर गिरधारी म्हणतात, "काही साम्य वैध्यर्म लक्षात घेऊन दोन लेखक, दोन साहित्यकृती किंवा दोन वाङ्मयीन प्रवृत्ती यांचे आकलन करून घेत असतांना त्यात विभिन्नता येते. त्यात साम्यभेद शोधने दृष्टी महत्त्वाची असून त्या आठवणाऱ्या साम्यभेदाचा उचित अन्वयार्थ लावणे महत्त्वाचे ठरते. संशोधनात ही बाब मोलाची ठरते."^८ – या विधानात दोन लेखकांचे आकलन करून शोधक दृष्टीने साम्यभेद शोधने महत्त्वाचे आहे. या अनुषंगाने पुढील संशोधन या आधारे होणे फार गरजेचे व महत्त्वाचे आहे.

प्रा. सदा कराडे यांनी 'संशोधन सिध्दांत व पध्दती' या ग्रंथात तुलनात्मक संशोधन पध्दतीची चिकित्सा केलेली आहे. ते म्हणतात, "तुलना करणे ही मानवाची सहज प्रवृत्ती आहे. दोन वस्तूंमध्ये साधर्म्य असते तसेच वैध्यर्मही असते. म्हणून एकापैकी दुसरी वस्तू कोणत्या बाबतीत कशी भिन्न आहे, यावरून त्या दोहोतले श्रेष्ठ कनिष्ठत्व कसे ठरते, हा तुलनेचा मुळ उद्देश आहे."^९

तसेच या पध्दतीची त्यांनी काही पथ्ये सांगितली आहेत. ते म्हणतात, "तुलनात्मक अभ्यास किंवा संशोधन निःपक्षपातीपणे झाले पाहिजे. पूर्वग्रहदूषित वृत्ती ने अथवा वृथाभिमानाने तुलना होऊ नये."^{१०} कराडे यांच्या या विचाराने दोन लेखकांच्या संशोधनावर अधिक

प्रकाश पडू शकतो, असे वाटते.

डॉ. चंद्रकांत बांदिवडेकर यांनी तुलनात्मक अभ्यास अधिक जाणीवपूर्वक असावा व त्या वर भर दिला पाहिजे, असे म्हटले आहे. या पध्दतीचे अधिक स्वरूप स्पष्ट करतांना बांदिवडेकर म्हणतात, "तुलना ही किमान दोन कलाकृती, दोन लेखक, दोन साहित्यिक प्रवृत्ती यांच्यात होते. मात्र कोणत्याही दोन कलाकृती लेखक वा प्रवृत्ती यांच्यात तुलना करणे शक्य असले, तरी ती फलप्रद होतेच असे नाही. तुलनीय वस्तूतील लक्षणीय साम्य असेल तर तुलनात्मक समीक्षा पध्दतीने पध्दतीचा वापर अधिक सार्थ होतो."^{११}

डॉ. बांदिवडेकर यांनी तुलनेच्या मर्यादा स्पष्ट केल्या आहेत. तुलना करण्यात अधिक वाव असेल तर दोन घटकांवर चांगला प्रकाश पडू शकतो. या अनुषंगाने दोन लेखकांवर चांगल्या प्रकारचे तौलनिक संशोधन होऊ शकते. पुढील काळात असे संशोधन झाले पाहिजे, अशी अपेक्षा बाळगायला हवी.

तसेच डॉ. वा. भा. पाटील यांनी तुलनात्मक संशोधन पध्दतीचे स्वरूप स्पष्ट केले आहे. ते

म्हणतात, "तुलनात्मक समीक्षा पद्धतीचा आधार तुलना शक्य आहे. कोणत्याही दोन घटना प्रसंगाच्या संबंधित असणाऱ्या तथ्याची तुलना या पद्धतीने केली जाते."^{१२} असे सांगून डॉ. पाटील पुढे म्हणतात, "ही तुलना करतांना दोन वा अधिक तथ्यांचे परस्परांशी काही संबंध आहेत का? यांचा सुधदा तपास लावण्याचा प्रयत्न केला जातो. शोधून व संकलित केलेल्या तथ्यांचे प्रकार पाडणे आणि त्यांची परस्परांशी तुलना आणि संबंध दाखविण्याची प्रक्रिया म्हणजे तुलनात्मक पद्धती होय."^{१३}

डॉ. पाटील यांचे मत पाहता, दोन लेखक किंवा दोन्ही भाषेतील साहित्य किंवा लेखक समकालीन असेल तर त्यांच्या साहित्यात / व्यक्तीत्वात / साम्यभेद / विरोधी भेद असू शकतो. तसेच परस्परांशी तुलना केल्यावर अनेक विशेष व उणिवा स्पष्ट होतात. न

डॉ. पाटील तुलनात्मक संशोधनाबद्दल अधिक स्पष्ट जाणीव देतांना म्हणतात, "तुलनात्मक पद्धतीत दोन घटकांची तुलना केली जाते. अर्थात ही तुलना करतांना वेगवेगळ्या घटकात कोणत्याही बाबतीत समानता असावी लागते."^{१४} पाटील यांचा हा विचार दोन लेखकांच्या संदर्भात दोघांचा प्रदेश व त्यांच्या साहित्यातील अनेक बाबींची उकल होऊ शकते.

याशिवाय या संशोधन पद्धतीत त्यांच्या साहित्यातील सरसता - निरसता ठरविता येते. तसेच त्यांनी एकमेकांचे अनुकरण केले आहे का? याचाही शोध घेतला जाऊ शकतो. त्या लेखकांची कथावस्तू व त्याची निवड / पात्रे व रचना, भाषाशैली याबाबतीत त्याचा विचार होऊ शकतो, म्हणून पुढील काळात विविध दृष्टीने या संशोधन पद्धतीचा उपयोग होऊ शकतो. अगदी संतसाहित्य, दोन कवी व लेखक, लोकसाहित्य, आदिवासी साहित्य, निग्रो साहित्य, स्त्रीवादी साहित्य, नागर साहित्य व विज्ञान साहित्य यांचाही या पद्धतीने अभ्यास वा संशोधन होऊ शकते.

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Role of Governance in the Indian Administration

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Introduction :

Articles 52 to 78 in Part V of the Constitution deal with the Union executive. The Union executive consists of the President, the Vice-President, the Prime Minister, the council of ministers and the attorney general of India. The President is the head of the Indian State. He is the first citizen of India and acts as the symbol of unity, integrity and solidarity of the nation.

Governance :

In the vocabulary of Public Administration, 'good governance' is a recent entrant. Though the concept is of late origin, it has been an area of concern and interest for long in Public Administration. Since the very initial phase of Public Administration, there has been concern to define the roles and responsibilities of the government to bring 'better' administration which could address all the needs and issues of people at large. But in the recent past, issues of governance have received increased serious attention from the researchers, policy makers and international development community. To understand what is meant by governance, one may compare and contrast with the term government. Governance and government are always closely associated. The government is a machinery or institution which is meant to exercise sovereign power to accomplish certain goals political, economic and social. Traditionally the manner of exercising the sovereign power by the government is referred as governance. In other words, governance is the manner of exercising and assigning the social, political and economic resources of the government to various groups and categories for development. By 1980s, the concept of governance had evolved. Governance began to mean a type of paradigm which includes multiple actors unlike government which is single actor. The scope of governance included actors such as state, market, civil society and all the non-state institutions.

President :

The President is elected by members of an electoral college consisting of elected members of both Houses of Parliament and Legislative Assemblies of the states in accordance with the system of proportional representation by means of single transferable vote. To secure uniformity among states inter se as well as parity between the states, as a whole, and the Union, suitable weightage is given to each vote. The President must be a citizen of India, not less than 35 years of age and qualified for election as member of the Lok Sabha. His term of office is five years and he is eligible for re-election. His removal from office is to be in accordance with procedure presented in Article 61 of the Constitution. He may, by writing under his hand addressed to the Vice-President, resign his office. Executive power of the Union is vested in the President and is exercised by him either directly or through officers subordinate to him in accordance with the Constitution. Supreme command of defense forces of the Union also vests in him. The President summons, prorogues, addresses, sends messages to Parliament and dissolves the Lok Sabha; promulgates Ordinances at any time, except when both Houses of Parliament are in session; makes recommendations for introducing financial and money bills and gives assent to bills; grants pardons, reprieves, respites or remission of punishment or suspends, remits or commutes sentences in certain cases. When there is a failure of

the constitutional machinery in a state, he can assume to himself all or any of the functions of the government of that state. The President can proclaim emergency in the country if he is satisfied that a grave emergency exists whereby security of India or any part of its territory is threatened whether by war or external aggression or armed rebellion.

Constitutional Position of the President :

The Constituent Assembly deliberated on what mode of election for the President should be adopted. They had choices of whether to elect the President directly by the people or to elect him through people's representatives or nominate through the majority party in command of the political executive. The preferred option was of indirect election through people's representatives. The arguments in support of this were: (1) India being a Republic, the President must be an elected one through open competition and thus a nominated President was ruled out. (2) The President being a nominal and ceremonial post, direct election may lead to politicizing the office of the President. (3) If the President is elected, he/she may overstep to exercise executive powers causing friction with the Council of Ministers upon which the real executive powers is vested. (4) A pan-Indian President is unlikely to come out given India's sheer heterogeneity and diversity in political cultures and proclivities.

Constitutional Role of the President :

The Indian Constitution states, "There shall be a President of India". Art 53(1) vests in the President the executive powers of the Union which are exercised either directly or through subordinate officers in accordance with the Constitution. Although the Constitution explicitly says that the president is the executive head of the state, real executive power is exercised by the Council of Ministers, headed by the Prime Minister. This is inferred from Art 74 of the Indian Constitution, providing for a "council of ministers to aid and advise the President who shall, in exercise of his functions, act in accordance with such advice".

Powers and duties of the President :

The Constitution vests in the President of India all the executive powers of the Central Government. The President appoints the Prime Minister the person most likely to command the support of the majority in the Lok Sabha (usually the leader of the majority party or coalition). The President then appoints the other members of the Council of Ministers, distributing portfolios to them on the advice of the Prime Minister. The Council of Ministers remains in power during the 'pleasure' of the President. In practice, however, the Council of Ministers must retain the support of the Lok Sabha. The President is responsible for making a wide variety of appointments. These include: (1) Governors of States, (2) The Chief Justice, other judges of the Supreme Court and High Courts of India, (3) The Attorney General of India, (4) The Comptroller and Auditor General, (5) The Chief Election Commissioner and other Election Commissioners, (6) The Chairman and other Members of the Union Public Service Commission, (7) Ambassadors and High Commissioners to other countries.

Legislative Powers of the President :

The President summons both the Houses of the Parliament and prorogues them. He or She can even dissolve the Lok Sabha. These powers are formal, and by convention, the President uses these powers according to the advice of the Council of Ministers headed by the Prime Minister. The President inaugurates the Parliament by addressing it after the general elections and also at the beginning of the first session each year. Presidential address on these occasions is generally meant to outline the new policies of the government. All bills passed by the Parliament can become laws only after receiving the assent of the President. The President can return a bill to the Parliament, if it is not

a money bill, for reconsideration. When after reconsideration, the bill is passed and presented to the President, with or without amendments, the President is obliged to assent to it. The President's prior recommendation is necessary for the introduction of certain bills. They are: (1)Introduction of bills related to creation of new states or alteration of boundaries of territories, (2)Money bills and Financial bills, (3)State bills restricting freedom of trade, (4)State bills not in conformity with the Union laws. When both Houses of the Parliament are not in session and if government feels the need for immediate action, President can promulgate ordinances which have the same force and effect as laws passed by Parliament. These are in the nature of interim or temporary legislation and their continuance is subject to Parliamentary approval. Ordinances remain valid for no more than six weeks from the date the Parliament is convened unless approved by earlier. In the event of a hung Parliament. Where no party has absolute majority in the Lok Sabha, the President invites parties to command the required support and form the government. If the majority is still not achieved President can call for a new election.

Executive Powers of the President :

The executive power and functions of president are: (1)All executive actions of the Government of India are formally taken in his name. (2)He can make rules specifying the manner in which the orders and other instruments made and executed in his name shall be authenticated. (3)He can make rules for more convenient transaction of business of the Union government, and for allocation of the said business among the ministers. (4)He appoints the prime minister and the other ministers. They hold office during his pleasure. (5)He appoints the attorney general of India and determines his remuneration. The attorney general holds office during the pleasure of the President. (6)He appoints the comptroller and auditor general of India, the chief election commissioner and other election commissioners, the chairman and members of the Union Public Service Commission, the governors of states, the chairman and members of finance commission, and so on. (7)He can seek any information relating to the administration of affairs of the Union, and proposals for legislation from the prime minister. (8)He can require the Prime Minister to submit, for consideration of the Council of ministers, any matter on which a decision has been considered by the council. (9)He can appoint a commission to investigate into the conditions of SCs, STs, and other backward classes. (10)He can appoint an inter-state council to promote Centre-state and inter-state cooperation. (11)He directly administrators the union territories through administrators appointed by him. (12)He can declare any area as scheduled area and has powers with respect to the administration of scheduled areas and tribal areas.

Vice President :

The Vice-President is elected by members of an electoral college consisting of members of both Houses of Parliament in accordance with the system of proportional representation by means of single transferable vote. He must be a citizen of India, not less than 35 years of age and eligible for election as a member of the Rajya Sabha. His term of office is five years and he is eligible for re-election. His removal from office is to be in accordance with procedure prescribed in Article 67 B. The Vice-President is ex-officio Chairman of the Rajya Sabha and acts as President when the latter is unable to discharge his functions due to absence, illness or any other cause or till the election of a new President (to be held within six months when a vacancy is caused by death, resignation or removal or otherwise of President). While so acting, he ceases to perform the function of the Chairman of the Rajya Sabha.

Prime Minister :

In the scheme of Parliamentary system of government provided by the constitution, the President is the nominal executive authority (de jure executive) and Prime Minister is the real executive authority (de facto executive). In other words, President is the head of the State while Prime Minister is the head of the government.

Attorney General :

The Attorney General for India is appointed by the President of India under Act 76(1) of the Constitution of India and holds office during the pleasure of the President. He must be a person qualified to be appointed as a Judge of the Supreme Court. The Attorney General is responsible for giving advice to the Government of India upon such legal matters and to perform such other duties of legal character as may be referred or assigned to him by the President. The Attorney General has the right of audience in all Courts in India as well as the right to participate in the proceedings of the Parliament, though not to vote. The Attorney General of India, is not supposed to be a political appointee, in spirit, but this is not the case in practice. Every time a party comes to power in the general elections, in India, all the law officers resign, and law officers loyal to the new party are appointed.

Governor :

The Constitution of India envisages the same pattern of government in the states as that for the Centre, that is, a parliamentary system. Part VI of the Constitution, which deals with the government in the states, is not applicable to the State of Jammu and Kashmir, which enjoys a special status and has a separate Constitution of its own. Articles 153 to 167 in Part VI of the Constitution deal with the state executive. The state executive consists of the governor, the chief minister, the council of ministers and the advocate general of the state. Thus, there is no office of vice-governor (in the state) like that of Vice-President at the Centre. The governor is the chief executive head of the state. But, like the president, he is a nominal executive head (titular or constitutional head). The governor also acts as an agent of the central government. Therefore, the office of governor has a dual role. Usually, there is a governor for each state, but the 7th Constitutional Amendment Act of 1956 facilitated the appointment of the same person as a governor for two or more states.

Powers And Functions of Governor :

A governor possesses executive, legislative, financial and judicial powers more or less analogous to the President of India. However, he has no diplomatic, military or emergency powers like the president. The powers and functions of the governor can be studied under the following heads :

1. Executive powers :

The executive powers and functions of the Governor are : (1) All executive actions of the government of a state are formally taken in his name. (2) He can make rules specifying the manner in which the Orders and other instruments made and executed in his name shall be authenticated. (3) He can make rules for more convenient transaction of the business of a state government and for the allocation among the ministers of the said business. (4) He appoints the chief minister and other ministers. They also hold office during his pleasure. There should be a Tribal Welfare minister in the states of Chattisgarh, Jharkhand, Madhya Pradesh and Odisha appointed by him. The state of Bihar was excluded from this provision by the 94th Amendment Act of 2006. (5) He appoints the advocate

general of a state and determines his remuneration. The advocate general holds office during the pleasure of the governor.

2.Legislative powers :

A governor is an integral part of the state legislature. In that capacity, he has the following legislative powers and functions: (1)He can summon or prorogue the state legislature and dissolve the state legislative assembly. (2)He can address the state legislature at the commencement of the first session of each year. (3)He can send messages to the house or houses of the state legislature, with respect to a bill pending in the legislature or otherwise. (4)He can appoint any member of the State legislative assembly to preside over its proceedings when the offices of both the Speaker and the Deputy Speaker fall vacant. Similarly, he can appointment any member of the state legislature council to preside over its proceedings when the offices of both Chairman and Deputy Chairman fall vacant.

3.Financial powers :

The financial powers and functions of the governor are : (1)He sees that the Annual Financial Statement (stage budget) is laid before the state legislature. (2)Money bills can be introduced in the state legislature only with his prior recommendation. (3)No demand for a grant can be made except on his recommendation. (4)He can make advances out of the Contingency Fund of the state to meet any unforeseen expenditure.

4.Judicial powers :

The judicial powers and functions of the governor are : (1)He can grant pardons, reprieves, respites and remissions of punishment or suspend, remit and commute of punishment or suspend, remit and commute the sentence of any person convicted of any offence against any law relating to a matter to which the executive power of the state extends. (2)He is consulted by the president while appointing the judges of the concerned state high court. (3)He makes appointments, postings and promotions of the district judges in consultation with the state high court. (4)He also appoints persons to the judicial service of the state (other than district judges) in consultation with the state high court and the State Public Service Commission.

Chief Minister :

In the scheme of parliamentary system of government provided by the Constitution, the governor is the nominal executive authority (de jure executive) and the Chief Minister is the real executive authority (de facto executive). In other words, the governor is the head of the state while the Chief Minister is the head of the government. Thus the position of the Chief Minister at the state level is analogous to the position of prime minister at the Centre.

Collector :

As District Magistrate, he is responsible for law and order and heads the police and prosecuting agency. As Collector, he is the chief Officer of the revenue administration and is responsible for the collection of land revenue, and is also the highest revenue judicial authority in the district. The Deputy Commissioner is the highest Officer of revenue administration in the district. In revenue matters, he is responsible to the Government through the Divisional Commissioner and the Financial Commissioner, Revenue. He is responsible for the collection of land revenue, other kinds of Government taxes, fees and all dues recoverable as arrears of land revenue. He is responsible for ensuring the maintenance of accurate and up-to-date records of rights as regards the land. He is also the appointing authority for Patwaris and Kanungos and ministerial staff posted in the tahsil offices, and in the offices of sub Divisional officers (Civil) and Deputy Commissioner except in the case of

Superintendent of Deputy Commissioner's office and most of the subordinate revenue staff in the district. As the District Collector, he is the highest revenue judicial authority in the district.

President (Adyaksha) :

The chairperson of a Zila Parishad, called Adhyaksha or President, is elected from among the directly elected members. The vice- chairperson is also elected similarly.

Chairman of Panchayat Samitti (Sabhapati) :

The head of the Panchayat Samitti is called Chairman Sabhapati. He is appointed by his own members. Sabhapati who is head of Panchayat Samitti? Who is direct elected by the members of Panchayat Samitti from amongst themselves. Members of the legislative assemblies from their respective areas.

Sarpanch :

The Sarpanch or the president of the Gram Panchayat is elected by the ward members as per the state Act. The Sarpanch and the Panch are elected for a period of five years. Gram Panchayat is governed by the elected body and administration.

Mayor :

Mayor, in modern usage, the head of a municipal government. As such, the mayor is almost invariably the chairman of the Municipal council and of the council executive committee. In addition the mayor may fulfill the roles of chief executive officer, ceremonial figurehead, and local agent of the central government. In another, more recent, system of municipal management.

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Literally review of Pathyapathya Kalpana in Sthoulya According to Bruhatrayi

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Abstract

Ayurveda gives prime importance to Agni, Prakriti, Ahara (food), Vihara (lifestyle) in maintaining health. In present Era everyone is in mental and physical stress due to their lifestyle, undisciplined daily regimen, dietic rules and regulation, which may result many lifestyle disorders. Sthoulya is one of the lifestyle disorders and common growing health problem of the whole world. Sthoulya is result of unbalanced food, environment, and heredity. It is not possible to change heredity, difficult to change environment, but relatively easy to change food habits and lifestyle. Sthoulya is the nearest clinical entity for obesity in Ayurveda. For causation of Sthoulya, excessive intake of calories with a decreased expenditure is the main reason. In Ayurveda, obese persons are included under Asta Nindita purusha. The reason for difficult nature is the involvement of Tridosha and affliction of Saptadhatu.

Keyword – Pathyapathya, Sthoulya, Lifestyle, Food.

Introduction

In the recent years sthoulya has become the major leading cause for different vital diseases. This has caused due to junk foods, alcohol and sedentary lifestyles. One in every five Indian men and women is suffering from either overweight or is obese. According to WHO, worldwide obesity has been doubled since 1980. In 2014, more than 1.9 billion adults, 18 years and older were overweight and over 600 million were obese. 39% of adults aged 18 years and over were overweight in 2014 and 13% were obese. More to this, there are no specific signs or symptoms to diagnose obesity early viz. it can make big damage without one should ever feel a thing. Since we're all at risk for obesity, it's worth learning more about it and to fight it with ancient science of healthy lifestyle Ayurveda.

निदान

अव्यायाम दिवास्वप्न श्लेषालाहार सेविनः ।
मधुरोऽन्नरसः प्रायः स्नेहान्मेद प्रवर्धयेत् ॥1॥
मेदसाऽवृत्तमार्गत्वात् पुष्यन्त्यन्ये न घातवः ।
मेदस्तु चीयते तस्मादशक्तः सर्वकर्मसु ॥2॥

- मा. नि उ 34/1-2

Acharya Charaka has described Sthoulya is one among the Kapha, Vata, Medha is responsible factor for Sthoulya. Pathya recommended in Sthoulya are Purana Shaali, Shashtik Shaali, Takra. Apathya recommended in Sthoulya are Masha, Dadhi, and Taila. Ahara plays very important role, especially in the diseases like Sthoulya, Acharyas has listed numerous Pathya and Apathya for Sthoulya. In Ayurveda, obese persons are included under Asta Nindita purusha (Ati-Deerga, Ati-Hraswa, Ati-Sthoola, Ati-Krusha, Ati-Gura, Ati-Sweta, Ati-Roma and A-Roma). Pathya is referred to the Ahara and Vihara, which causes pacification of the disease. Apathya is referred to the Ahara and Vihara, which causes complications and aggravate the disease.

पथ्यं पथोऽनपेतं यद्वचोक्तं मनसः प्रियम् ।

यच्चाप्रियमपथ्यं च नियतं तत्र लक्षयेत् ॥

-च. सु. 25/45

An important goal of Ayurveda is to maintain the health of the healthy person and to remove the imbalance of dosha, dhatu and mala vitiation of which are main cause of disease and improper ahara, vihara and achara are the main cause of vitiation of dosha, dhatu and mala. Pathyapathya Kalapana is very important in both healthy and diseased body because if person follows the pathyapathya Kalpana never needs any medicaments or treatment and if he is not following pathyapathya there is not any meaning of medicine in the diseased body also, in recent era due to improper lifestyle people get many lifestyle disorders like prameha, sthoulya, amavata, vatrakta, arsha, etc. This can be prevented or controlled by pathyapathya Kalapana which is given by Ayurveda in the form of Dinacharya, Ritucharya and ratricharya in which clearly mentioned that what should be done and what should be avoided by person to maintain the health. Food is the base and cause for the Strength, Complexion and Vitality of the living beings. Ahara can promote health as well as to control the disease. The benefits of food like health, strength, longevity, and energy are achieved only when the food is consumed by the person according to its Swabhava, Samyoga, Samskara, Matra, Desha and Kala. Otherwise, it will end up in manifestation of disease.

In our Ayurvedic Samhita in each disease with its treatment the regimen and pathyapathya for the disease given so here we try to conclude the pathyapathya for recent burning diseases as lifestyle disorders.

Aims & Objectives:

Ayurveda advocates healthy lifestyle through Ahara, Vihara, Oushada and different kinds of Karmas to prevent all type of diseases, by following virtuous Ahara as described in Ayurveda one can prevent himself from obesity and reduce its risks to develop various killer ailments which will be discussed here. Acharya Charaka has stressed upon the Guru and Atarpanadravya as a special diet for Sthoulya.

Materials & Methods:

- Literature: Brihatrayee, all available Ayurvedic classics, Modern available texts, Magazines, Journals & Research papers.
- Type of study: Review Study

Combined List of Pathya Ahara found in the disease Sthoulya according to Brihatrayee:

Varga	Aharadravya	English name
Anna varga	Purana Shali	Old variety of Rice
	Raktashali	Red variety of Rice
	Shasthika shali	Rice harvested in 60 days
Jalavarga	Yava	Barley
	ShrutaSheetaJala	Lukewarm Water
	Panchkola shruta Jala	Water with Panchakola
Madyavarga	Shunti siddha jala	Ginger Water
	Purana Sidhu	Old Wine
	Kanda varga	Lasuna
Sunthi		Dry Ginger

Ksheeravarga	Takra	Buttermilk
Shakavarga	Patola	Bottlegourd
	Karavellaka	Bitter gourd
	Shigru	Drumstick

Combined List of Apathya Ahara found in the disease Sthoulya according to Brihatrayee:

Varga	Aharadravya	English name
Anna varga	Navanna	New variety of Rice
	Masha	Black gram
	Taila	Oil
Jalavarga	Ati Sheeta Jala	Very Cold water
Madyavarga	Nutana Madya	New Wine
Kanda varga	Aluka	Potato
Ksheeravarga	Dadhi	Curd
Mamsavarga	Anupa Mamsa	Marshyland Animal meat

Showing ati sthula asta dosha:

Lakshana	Meaning	Specific causes
Aayusho hrasa	Reduced life span	As there is excessive fat accumulation in the person, there is poshana of only medo dhatu and no other dhatus
Javoparodha	Slow movements	Shaithilya (looseness), Saukumarya (softness), Gurutwa (heaviness)
Kricchra vyavayatha	Difficulty in sexual intercourse	Shukra abahutwa (reduced semen), medas avruta marga (obstruction of channels by medas)
Dourbalya	Weakness	Asamatvata dhatunaam (equilibrium of dhatus is lost)
Dourgandhya	Bad smell	Due to nature of medas and excessive sweating
Swedhaabadha	Excessive sweating	Sleshma samsargata (combined with kapha), vishyanditwa (liquification), Bahutvata (more quantity), Gurutvata (heavy)
Kshuth atimatra	Excessive hunger	Teekshnaagni (increased digestive power), prabutha koshtata vayu
Pipaasa atiyoga	Excessive thirst	Teekshnaagni (increased digestive power), prabutha koshtata vayu (presence of excess vata in koshta)

DISCUSSION

Sthoulya is the nearest clinical entity for obesity in Ayurveda. For causation of Sthoulya, excessive intake of calories with a decreased expenditure is the main reason. In Ayurveda, obese persons are included under AstaNinditapurusha. The reason for difficult nature being the involvement of Tridosha and affliction of Saptadhatu. Therapeutic measures agreeable to the mind and senses promote tushti (mental satisfaction), urja (mental strength), and sukhopbhogata because of which the strength of disease get diminished. The Food & Drinks which are useful for the body channels are termed as Pathya. On the contrary those having a deleterious effect on them are Apathya. Ayurveda deals with pathyavyavstha in very scientific way. Acharya Charaka has stressed upon the use of Guru and Atarpana drugs as a special regimen for Sthoulya, which is already described in Sthoulya Chikitsa. Hence Aharadravyas which are recommended as pathya for sthoulya

can be included in regular diet in the form of preparations. For Example, Kulatta, Chanaka in the form of Yusha. Shunti in the form of Shuntijala. Takra can be added with Ardraka. Vyanjanas can be prepared frequently using Vegetables like Patola, Karavellaka, Varthaka, Shigru will help in bringing out desired effect The planning of diet mentioned in our classical literature is very rational and based on certain principles. Lot of importance is given to the diet with regards to its processing, quality, quantity and so on, due consideration is given to the atmosphere physiological condition, status of health, digestion of the person while dealing with this issue. The diet should also be planned according to the age, season, habitat, and the preference of the person. The proper use of diet is not only preventing the disease but plays major role in the management of the disease. It is possible if one uses diet considering the tridosha, prakriti, satmya of person as well as panchbhautik condition of dietary substances. pathya regimen is also discussed in detail in Ayurveda which play an important role in prevention as well as cure the disease.

CONCLUSION

Lifestyle disorders such as sthoulya are outcome of mithya ahara and vihara. Mithya ahara is faulty diet and dietary habits and mithya vihara is faulty behavioral and mental regime. It is provoked by pragyaparadha and asatmya indriyarthasamyoga. Not following dincharya and ritucharya, holding nonsuppressible urges and not restraining suppressible urges, not following rules of dietetics, not indulging in any type of exercise and not making the balance between rest, sleep and physical activities are the reasons for production of lifestyle disorders. Ahara plays a major role in Swasthya Rakshana. by its nature of Pathya & Apathya Ahara can become Ayatana (reason or Nidana) for both Health & Sickness. Hence following appropriate Pathya and avoiding Apathya leads to better Health in case of Sthoulya. If one follows the rules of dietetics, sadvritta and undergoes samsodhana regularly and otherpreventive measures, he cannot fall prey to lifestyle disorders.

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Surgical Concepts in Ayurveda According to Sushrut Samhita

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ABSTRACT

Acharya Sushruta who was primarily a surgeon and recognized as The Father of Surgery in the world. Sushruta Samhita gives detailed description on plastic surgery, treatment of ulcers, various instruments used for surgery, para-surgical procedures and in other aspects of medicine such as eye diseases, toxicology, paediatrics, obstetrics, and gynaecology etc. Acharya Sushruta has mentioned the fundamental and applied principles of Shalya Chikitsa in foremost text of Surgery - the Sushruta Samhita. Despite the root contribution of Sushruta in surgical practice, it is largely unrecognized by the world. Sushruta is a pioneer of Indian Surgery and Sushruta Samhita is only complete book, which deals with the problems of practical surgery, especially emergency conditions. Acharya Sushruta has described various surgical emergencies namely, Sadyo vrana, Asthibhagna, Haemorrhage, Ashmari, Chidrodera, Moodgarbh, Bhadgudodara, and their management. Even though, the clear guidelines for various emergencies were described by Acharya Sushruta, but over the due course of time these practices have become obsolete. Surgery is highly developed in contemporary science and emergency management has emerged as a super speciality stream, but still there are certain conditions where they fall short. So, a review of surgical emergency according to Acharya Sushruta is being attempted, which may help to find solutions for future.

Key word – Sushruta, Ayurveda, Acharya, Surgery.

INTRODUCTION

Surgery is the branch of medicine that treats diseases, injuries and deformities by manual or operative methods. Ayurveda has two objectives alleviation of disease and maintenance of the healthy status. To achieve these objectives, a remarkable contribution has been made by Acharya Sushruta in various respects, particularly in the field of surgery. Acharya Sushruta has been designated as the father of surgery and plastic surgery. His contribution has laid down the basic principles of modern surgery, as regards the techniques, theories and concepts are concerned. Sushruta Samhita is the earliest known authoritative treatise on Ayurveda. It is the most ancient document in the field of Surgery not merely of India, but also of the whole world. Due to its contribution in the field of Surgery, Acharya Sushruta, Sushruta Samhita is acknowledged as the "Surgery". Sushruta's original text discusses in an elaborate manner about a myriad of surgical methods that include how to handle different emergency conditions like Sadyovrana, Asthibhagna, Chidrodera, Moodgarbh etc. The reason why Shalya Tantra was quite popular as it could provide fast relief compared to the slower process of recovery from herbs or medicines. In addition to his worldwide known work of historical significance on plastic surgery, he also made similar unique contributions on numerous aspects of medicine, such as fracture and dislocations, urinary stones, skin diseases including leprosy, Panchakarma, toxicology, paediatrics, eye diseases, psychiatry, obstetrics and gynaecology. In fact, Sushruta emphasizes in his text that unless one

possesses enough knowledge of relevant sister branches of learning, one cannot attain proficiency in one's own subject of study. In this article, an attempt has been made to highlight the salient features and basic surgical foundation principles he has laid upon, which serves as very basic rules even till today for any surgical procedure we take, for which, till date we consider Acharya Sushruta as Father of Surgery.

MATERIALS AND METHODS

- Literature: Sushrut Samhita & all available Ayurvedic classics, Modern available texts, Magazines, Journals & Research papers.
- Type of study: Compilation Study

Some of the examples of surgical techniques performed by him and other contributions to the surgical fields are narrated in brief here:

Ashtavidh Shastra Karma:

Acharya Sushruta explained Ashtavidh Shastra Karmaas follows:

Sashtra karma	Models used for surgical practices
Chedana, Utkarthana, Apakarthana	Phala of Kushmanda, Alabu, Kalinthaka, Trapusa, Ervaruka, Karkaruka
Bhedana	Drithi, Basthi, Prasevaka filled with Udaka, Panka
Lekhana	Charma with Roma
Vyadhana	Mrithapasusira, Utpalanaala
Eshana	Gunopahatakashta, Venu, Nala, Naali, SushkaAlabumukha
Seevana	Sookshmaghanavasthranthayo, Mridu charmaanthyayo
Bandhana	Pusthamayapurushaangaprathyanga
Agni, kshara	Mridu mamsa khanda
Karna sandhi bandha	Mridu charma, Mamsa, Peshi, Utpalanala
Nethra pranidhanabasthi, Vrana basthipeedana	Udakapoornaghataparswasrotasi, Alaabumukha
Aharana	Panasa, Bimbi, Vilva-phalamajjaMrithapasudantha
Visravana	Madhoochishtaupalipthasaalmaliphala

Concept of pre-during-post operative care according to Sushruta:

Poorva Karma	Pradhana Karma	Paschata Karma
PoorvamevUpkalpayitavyani (preparation of equipments and instruments)	Shastrakarma (surgical procedures)	Complications of wrong instrumentation
ShastrakarmaVaidhyaguna (qualities of surgeon)	Vrana guna (types of incision)	Aturagar (concept of ward and hospital)
Abhukta-karma (dietary modification for specific surgeries)	Shastrakarma Vidhi (Method of instrumentationspecially explanation of incision and drainage)	Vrana bandh (post operative dressing method and complication)
Raksha karma (dis-infection concept)	Bhedanakarma (types of incision according to surface are of body)	Ahar-Vihara (post operative regimen)

		Atipatana Chikitsa (wound sepsis and toxaemia management)
		Vednashanti Upaya (local analgesic)

Contribution to the field of Plastic (Reconstructive Surgery):

Nasa Sandhana (Rhinoplasty): The Rhinoplasty and other reconstructive surgeries were first mentioned by the Sushruta in his text, and established as a remarkable milestone in the field of plastic surgery.

Karna Sandhana (Lobuloplasty): The Sushruta had advised to perform the reconstructive surgeries of ear lobules in the various defects either caused by congenital reasons or traumatic reasons. 15 techniques of repair of torn ear lobules (lobuloplasty) had been given by the Sushruta even though in the absence of ear lobe by the flap of cheek. The surgeon should tailor the reconstructive technique to suit the specific deformity. For example, when the ear lobe flaps are congenitally absent, a lobe can be created by incising above the level of tragus and turning down the incised flap.

Ostha Sandhana (Repair of Hare lip): The description of repair of deformed lip is given in the same chapter as such as given for the Nasa-Sandhana. A surgeon who is expert in the Nasa-Sandhana can perform the OsthaSandhana. The detailed procedure of repair is not clearly quoted or missing in the text.

Karna Vedhana (Ear puncture): The Sushruta had described the piercing of the children's ear lobe with a needle or awl on the auspicious day and time with hymn is known as Karna-Vedhana Samskara (custom).

Parasurgical measures Agni, Ksara, Jalouka

Sushruta is the person to give the importance to Agni & Kshara for therapeutical purposes in the form of a separate modality. For various disorders of mainly involving musculoskeletal system (Asthi-Sandhigata) Ghridrasi, Arbuda, Arsha etc. Sushruta advocated the utility of several forms of thermal cauterization by using Dahana Upakaranas. He had also elaborated the depth and intensity of burn in his classifications of burn as PlustaDagdha (singeing), Durdagdha (blister formation), SamyakaDagdha (therapeutic) and Atidagdha (severe or deep) with their management & even it holds good in modern medicine. Kshara (Caustic Alkali) utility in therapeutics is a unique kind of its own. As Sushruta had discussed various usage forms of Kshara for different ailments, like to stop the bleeding & in wound management, to necrose the hemorrhoids, for healing an ulcer, for cutting the tract in fistula in ano without injuring the other structures etc. Like-wise Jaulokavacharana (Leeches) are also used as para-surgical procedure especially to king, people of sophistication, children, old aged, coward, weak, females, and delicate people.

Contribution to Orthopedics & Marma Vijnana

Sushruta also gives classification of the bones and their reaction to injuries. Varieties of dislocation of joints (Sandhimukta) and fractures of the shaft (Kandabhagna) are given systematically. Acharya Sushruta classifies and gives the details of the six types of dislocations and twelve varieties of fractures. Acharya Sushruta gives the principles of fracture treatment, viz., traction, manipulation, appositions, and stabilization the same method is still practiced in the modern orthopaedics.

Marma Vijnan

Sushruta has described 107 numbers of Marmas (Vital spots) in the body which causes fatal result on injury, either sudden death or subsequent deformity of organ or body. The anatomical landmark of each and every Marma had their degree of fatality is the unique feature of Sushruta of its own kind.

The Ayurvedic science of Marma is itself a treatise on Surgico-anatomical learning. The concept of Marma is a great contribution of Sushruta and should be treated as mirror of surgery, which should be carefully dealt during surgical operations & should always be protected from injury, as the component of life or vital energy (prana) rest in them. There-fore surgical procedures to be performed very carefully or vigilantly after considering the measurement of the Marma's area, sign-symptoms and consequence, prognosis, as injured even on margin of Marma leads to deformity or death.

Contribution to Medical Training

Yogya Sutriya

Before proceeding to surgery on the human being the surgical demonstrations technique of making incisions, probing, extraction of foreign bodies, cauterization either by Kshara or Agni, tooth extraction, scarification, excisions, trocars for draining abscesses, saws for amputations on various natural fruits, dead woods and clay models had been established by the Sushruta. To obtain proficiency and acquiring skill and speed in these different types of surgical manipulations, Sushruta had devised various experimental modules for trying each procedure. For example, incision and excision are to be practiced on vegetables and leather bags filled with mud of different densities; scraping on hairy skin of animals; puncturing on the vein of dead animals and lotus stalks; probing on moth-eaten wood or bamboo; scarification on wooden planks smeared with beeswax etc.

Anatomical Dissection:

This dissection was very first gift to the entire medical fraternity and mankind because nowhere in history we find reference for dissection. This has served as a basis for start of a new branch in medical science – Anatomy – which has evolved in today's era. The study of anatomy is dealt with in the Sarirasthana of the Susruta Samhita in its ten chapters. Sushruta was a strong upholder of human dissection as evident from his texts. His texts include a systematic method for the dissection of the human cadaver. Acharya Sushruta had given considerable thought to anatomical structure and function. Acharya Sushruta considered that aspiring surgeons must first be an anatomist for skillful and successful practice. To quote the appropriate translation, "Any-one, who wishes to acquire a thorough knowledge of anatomy, must prepare a dead body and carefully observe and examine all its parts. The method of selection & preparation of dead body that Sushruta developed which enabled him to work within the confines of religious interference. The human body could be visually examined in detail, Interestingly, the Susruta Samhita mentions the role of a student in the dissection: 'A pupil, otherwise well-read, but uninitiated, in the practice (of medicine or surgery) is not competent to take in hand the medical and surgical treatment of disease

Examination & Different Diagnostic Methods

Trividha&Shadvidha Pareeksha, different methods of examination, diagnosis of diseases with the help of Pramanas, Especially Upamana Pramana is his contribution.

Contribution to Trauma Care:

Management of Sadyo-Vrana (traumatic wounds)

On the subject of trauma, Sushruta speaks of six varieties of accidental injuries naming (i) Chinna (excised), (ii) Bhinna (incised), (iii) Viddha (punctured), (iv) Ksata (lacerated), (v) Picchita (crushed) and (vi) Ghrista (abrasion) encompassing almost all parts of the body and their probable causative agent or weapons. For the first time the signs and symptoms along with treatment of Dhoomopahata (dyspnoea by smoke) is also described by the Sushruta. As war was the major cause of injury in the past, the name Shalya-Tantra for this branch of medical science is derived from the Shala (arrow), which in fights is used to be lodged in the body of the enemy soldiers. Acharya Sushruta emphasizes that removal of foreign bodies is fraught with certain complications, if the seat of the Shala or Shalya be a Marma (vital spots). It is very clear evident that, during warfare Sushruta was a battlefield surgeon from the chapters like Pranashta Shalya, Shalyapanayaneeya Adhyaya and Yuktaseniya Adhyaya.

Management of Hemorrhage

The bleeding occurs just after giving the incision or performing any surgical procedure by sharp instruments or by accidental injuries, either it may be minor or major. To stop or arrest the bleeding Sushruta has pointed out four methods to stop the bleeding naming as (i) Sandhana (ii) Skandana (iii) Dahana (iv) Pachana. In the Sandhana steps he had advised to make the of apposition of the cut edges with stitches, in the Skandana to use cold things like snow or ice which causes thickening of blood by coagulation, in the Dahana by cauterization of vessels with Kshara (chemicals) or Agni (heat), in Pachana, application of styptic decoctions to contract the vessels locally by application of styptic decoctions. For hemorrhage he had also advised to use the drugs or diet by which we can increase the blood. We get direct reference of responsibility & execution of skills, like in critical condition one need not have to follow the measures of preoperative procedure, but instead one should handle it as an emergency just like extinguishing of the fire of a burning house.

Contribution to Cosmetology:

Vaikrutapahara Chikitsa as one among the Saptopakrama of Vrana & Krishna Karma, Pandu Karma, Loma Harana, etc. of Shashti-Upakrama contributes to Cosmetology. There also mentioned Rhinoplasty, Labioplasty, Otoplasty using autologous grafts serves as the basis for modern branch of plastic surgery.

Suture Materials The suture materials of absorbable / non-absorbable and synthetic / natural were described first time by the Sushruta. According to Sushruta the bark of Asmantaka (*Bauhinia racemosa*) trees, thread of Shana (*Corchorus capsularis*), silk thread, tendon, hair or fibers of Murva (*Marsdeniataenacissima*) and Guduchi (*Tinosporacardifolia*) are the suture materials. The Sushruta had also used the black ants (*Lasius niger*) during the suturing of intestinal anastomosis in the case of Chidrodera (intestinal perforation) under Parisravi Udara Chikitsa, is probably the first reference of absorbable type of suture material in history of medicine.

DISCUSSION

“A good surgeon knows to suture first then to open next” like that this is again a major contribution to field of plastic or reconstructive surgery, as Acharya Sushruta had mentioned in detail about the methods wound management along with the complications during management and their treatment in detail, which is nowhere told till date in that way. Acharya Sushruta also explained Intestinal obstruction with its treatment, concept of laparotomy, Extraction of bladder stones, Suprapubic cystolithotomy, and concept of biodegradable suture material which can be considered now as absorbable suture material. From his works it is evident that there is no area of medicine not

ventured by Sushruta. No wonder he has been glorified as Father of Surgery, Plastic Surgery, and Urology etc. The writings of many great eminent scholars passed from ancient India to Arabians after the invasion by Alexander. From them it passed on to Greeks and Romans. Hence the ancient India deserves the credit of origin of modern medicine rather than to Greece and Arabia. The paradox persists why the achievements of this ancient Indian legendary was not in limelight, also we boldly can affirm the need to uphold cadaver dissection to gain knowledge in Anatomy, thus, to become skilled surgeons.

CONCLUSION

Acharya Sushruta had performed many surgeries in that period covering all fields of surgical branches like general surgery, ophthalmology, E. N. T., Oro-Dental, pediatrics, obstetrics, urology, orthopedics etc. The contributions of Sushruta are not only limited to surgical field but also extended up to the different branches of anatomy, embryology, gynecology, obstetrics, pediatrics, toxicology, medicine etc. & even the concepts of pathology were explained in su.su (Kriyakalas) Vranaprashna Adhyaya. It shows that, he tried to make his Samhita as a complete book on anatomy and surgery with available source of knowledge (Pramanas), which is required by the surgeon. Most of his ideas are only used in modern surgery till today in a sophisticated way, as the available other branches of science & technology made it possible. But the basic fundamentals are of his own.

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